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The Vocalization, Accentuation and Masora of Codex Or. 4445
(Brit. Mus.) and Their Place in the Development of the Tiberian
Masora

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ABSTRACT

Or. 4445 (Brit. Mus.) is a Tiberian Pentateuch copy, vocalized and annotated by a certain Nissi B. Daniel at the beginning of the 10th century C.E.

The vocalization and accents are accurately marked, reflecting in the main the norms and tendencies of Aaron Ben-Ašer in the model Aleppo Codex. Vowel-switches and omissions are of very sporadic occurrence. The specific character is in certain features of the metheg-marking - notably in the omission of metheg in certain 'normative' closed-syllable instances - and in the economy in its use of the penultimate Pašta-sign. In one metheg-class, there is a more 'regular' employment of the sign in Or. 4445 than in the Aleppo Codex. The general overall picture is one of a slightly less-developed stage than that reflected in the Aleppo and Leningrad Codices.

The masora is profuse: masora parva, enumerative masora magna and cumulative masora are recorded throughout.

The style and form of some annotations resemble Babylonian Masora (but no direct influence can be assumed); the cumulative lists are specifically Tiberian.

Despite the occasional technical errors, masora-switches and other obscurities, the apparatus proves to be relatively accurate - the numerative and descriptive masora apparently surpass (somewhat) those of the Leningrad Codex, but in their precision fall short of their counterparts in the Aleppo Codex.

The cumulative masora-lists, which contain several errors and problems, can in the main be collated with those in 'Okhla W'Okhla'. My detailed comparison of the materials - highlighting the thematic and textual differences between Or. 4445 and Okhla - led to the conclusion that the list-corpus in the two respective sources, as they stand, cannot be treated as variant recensions of a single compendium. The collation is presented in the form of a condensed-data table (Chapter 12), which, together with the appended commentary, sets a frame for further researches in the Cumulative Masora.

Or. 4445 is a well-produced Massora-Codex, constituting an important document of Tiberian Vocalization and Masora.

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NOTE Various Alternative Usages, Terms & Symbols for this Thesis

- (a) 'word', 'text-word' (abbr.: tw) mean 'Bible-Text word' (not: word from masora-text) unless explicitly stated otherwise; likewise: 'text'
- (b) 'The Codex', 'Our Codex', 'Codex B', 'The MS', 'Our MS', 'MS B', are all equivalents for Codex Or. 4445.
- (c) Capitals without underlining (A,B,C etc.) - when not serving as subsectional divisions - refer to Ga'ya codes.
Capitals underlined - as A AC etc. - indicate Bible Codices (Manuscripts).
- (d) The asterisks *, **, serve several different functions; in rare cases the context determines the connotation:
 - i *, (*) = 'on-the-page' footnotes (side-by-side with # (#)).
 - ii *, (occasionally): a reconstructed (non-existent) form of accent-marking etc. (e.g. p. 64).
 - iii *, in Chapter 6 marks off certain words for which our ga'ya-inspection was non-exhaustive.
 - iv * in Bibliography, marks those works often referred to, and therefore provided with abbreviations, in our thesis.
 - v *, **, in Chapter 12 serve as part of a series of sigla for our analysis and Data-Table of Cumulative Masora (cf. p. 226).
 - vi Other usages of the asterisk * - elucidation given ad loc.
- (e) For sundry references, nomenclature and marks, cf. also: p. 6, IV -V; p. 414, and p. 425 bottom; also p. 130 note (99).
- (f) Concerning our recording of vocalization-signs from the bible-text and masora-apparatus in the Codex, cf. the special notes on pages 414, 425 and (Hebrew) ו .

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First and foremost, my deepest appreciation is expressed to Prof. I. Yeivin of the Academy of the Hebrew Language, and the Dept. of Hebrew Language, the Hebrew University, Jerusalem, for the constant guidance he afforded me during the long years of my studies and research in Israel. In addition his persistent encouragement saw me through many a difficult and trying period.

My work in the Hebrew University Bible Project,[#] under the direction of Prof. Goshen-Gottstein (and Prof. Yeivin) afforded me experience in a variety of Bible MSS. It was in this framework that I had the opportunity to inspect the text and masora of the Aleppo Codex in considerable detail.

My work in the Tel-Aviv University Project: 'Thesaurus of Tiberian Masora', under the direction of Prof. A. Dotan, gave me experience in studying and deciphering the masora of the Leningrad Codex. My heartfelt thanks are expressed to Prof. Dotan for stimulating me on several occasions to fruitful discussions concerning matters of text-masora elucidation.

Prof. S. Stein took a personal interest in my research and thesis.

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Prof. C. Rabin assisted me, especially in *certain aspects of* usage and terminology.

Zvi Mermelstein of Safed Israel (now: Brooklyn N.Y.) advised me on matters of category and terminology in Cumulative Masora.

I am grateful to the Israel National and University Library and the Institute of Hebrew Manuscripts, Jerusalem, for the permission they gave me to make use of photographs of OR. 4445 and other Bible MSS in their possession. Until 1981, this research was conducted almost entirely within the walls of the above institutions.

[#] Some of our symbols for Masora-Codex folio-location (cf. p.225) were modelled on corresponding symbols used in the (unpublished) companion volume of the Aleppo-Codex facsimile edition.

General Abbreviations; Symbols; etc.

I Conventional: Abbreviations for Biblical Books (Gn., Ex., Lv., Nu., Dt., etc.) ; a.l. = ad loc ; etc., ib.=ibidem; loc cit ; MS, MSS (capitals !)=Manuscript(s); no.; op cit ; p., pp.; par = paragraph; sic. *rt.* =right; *v.* =versus [=contrast] / = alternative (free)
or: root

II Other Abbreviations (General and Technical) : acc = accent, accented; accord. = according to, accordance ; a.l.c. = at cited location ; alph. = alphabet(ical) ; ad. = addition(al) ; a.e. = and elsewhere ; Ašer = the Ben-Ašer version (in 'Hilluf') ; AWZ = Alternatives with Zaqef (Zaqef-Permites) ; BA = Ben-Ašer ; Babyl. = Babylonian ; BHS = Biblia Hebraica Stuttgartensia (or Masora in same); Bibliog. = Bibliography ; BN = Ben-Naftali ; bot. = bottom ; cum.mas. cumulative masora ; contr. = contrast(ed) ; enum. = enumerative ; fn=footnote(s) ; fol. = folio ; fr.=from; h-p = hatef-patah ; h-q = hatef-qames ; MC = maqqefed combination ; maq = maqqef (ed) ; mas. = masora (a specific record, an apparatus in a specific codex) ; Mas. = Masora (in general, a body of literature) mp,MP = masora parva, Masora Parva (cf. supra) ; mm,MM = masora magna, Masora Magna (cf. supra); m.s. = main stress ; ms = mono-syllable ; MuG = musical ga'ya ; neg. = negative ; num. = numerative ; pass = passim ; PhG = phonetic ga'ya ; ps = polysyllable ; ras = erased, erasure ; ref. seq./ seq. ref. = (in numerical expression of list) relative to a 'standard- sequence' list ; seq. = sequentes (following) ; syl. = syllable(s) ; Tib. = Tiberian; TMT = Tiberian Masoretic Text (cf. M.H. Goshen , Bible-Miqraot Gedholot 1972-Reprint, Introduction, p. 17, par.19) ; TMT_v = the(basically) vocalized TMT, the fixed vocalization in TMT (cf. infra, pp. 393, 400); TM = Tiberian Masora; TR = Textus Receptus (cf. Goshen, ib. par.21) trip. = tripartite ; tw = (Bible-) text-word(s) ; VA = Vocalization and/or Accentuation (including or excluding 'minutiae') voc. = vocalization; Conj. = conjunctive ; SW = single-word (as distinct from: MC, in Chaps. 3-7; as distinct from 'phrase'/'pair' in Chaps. 8-12) Gins = Ginsburg

III Abbreviations for Tiberian Bible Codices

These are transliterated systematically from the Hebrew letter-references in Yeivin, AC-VA, pp. 8-9 (\aleph = A, AC ; \beth = B ; γ = C ; δ = D ; ψ = S)

IV Sundry Reference Works: BL=H. Bauer -P.Leander, Historische Grammatik... 1922 ; Ben-Yehuda (Dictionary of Hebrew Language); Jastrow=Lexicon (Hebrew and Aramaic - Targumim..; Midrash, and Talmud); Gins.: C.D. Ginsburg (with no qualification)-refers to his THE MASSORAH, London, 1880 - 1905. Yeivin (with no qualification) refers to Yeivin, AC-VA, 1968. *DhT=Digduge HaTeamim*

V Coding for Divine Names :

- a. Contiguous Alef-Lamed in Hebrew coded by \aleph (ligature) or cf. \aleph or \aleph .
- b. Divine Name E-L-O-H-I-M coded \aleph --- \aleph or \aleph .
- c. Tetragrammaton coded \aleph (double Yodh).
- d. Divine Name Š-A-D-D-A-Y coded : \aleph - \aleph .
- e. Divine Name A-D-O-N-A-Y coded \aleph ADON.
- f. G-d ; GW = G-d Willing.

(cf. also, Chapter 12, Abbreviations and Symbols, pp. 225 - 228 ; p. 224 and Chapter 6, Table of Abbreviations, pp. 58-59).

CHAPTER 1

CODEx OR. 4445 - THE ORIGINAL MS, SCOPE & CONTENT, PREVIOUS STUDIES & EVALUATIONS, AIM OF THE PRESENT THESIS

I Or.4445 - the Original MS, Length and Content; the Pentateuch-Codex (restored)

a. Or. 4445 - the Original Manuscript and the Present Codex

The British Library Hebrew manuscript marked and denoted Oriental no. 4445 was apparently in origin a complete vocalized Pentateuch comprising between 200 and 210 double-sided folios of Bible-text with masora-annotations throughout. The present codex contains somewhat less than two-thirds of the original MS - the lacking portions, viz. about 3/4 of Genesis and almost all Deuteronomy are presumably lost. At a relatively late age, a hastily-written manuscript was attached, to replace the 75-or-so lost leaves: the Codex was thereby rendered, externally at least, textually-complete (the text and vocalization of the later hand - there is virtually no masora - are of course irrelevant to the present study of Or. 4445). The 'renovated' Pentateuch-volume was subsequently provided with a folio-numbering from beginning to end - the numbers are marked in the top left corner of the recto of each folio.

b. Quantity of Folios (old MS), Numbering; State of Preservation

The extant part of the older Pentateuch comprises 129 folios; of these, 8 folios are torn/damaged - the loss involving not more than 10% of text per damaged folio (of infra). The remaining 121 folios are undamaged.

The extant folios of the old Tiberian MS are those now bearing numbers 29-124; 126-127; 129-159: the slightly-damaged folios are those numbered 122, 123, 124, 126, 127, 157, 158, 159.

Following is a chart of the three extant consecutive text-sections with folio-side nos. and corresponding Pt.-text references:

| | | | |
|----------------------------|-------------------------|-----------------|-------------------------|
| <u>Folio-Sides (nos.):</u> | 29a-124b | 126a-127b | 129a-159b |
| <u>Bible-Text Content:</u> | Gn. 39,20 - Nu. 7,46 | Nu. 7,73 - 9,12 | Nu. 10,18 - Dt. 1,33 |

c. Content of MS (general)

The MS preserves the masoretic Pentateuch-Text from Gn. 39,20 (word המלך) to Dt. 1,33 (word לראתכם), some portions of text lacking in Nu. chapters 5, 6, 7, 8, 9, 35, 36 - the text of (a) Nu. 7,46 (word עזים to 7,72 (end); (b) Nu. 9,12 (words לא ישברו) to 10,18 (word ראובן) are lacking (filled in by the later hand - supra a.).

The text is vocalized and accentuated with Tiberian signs, and annotated with masora of three forms: i. masora parva annotations between the text-columns; ii. annotative and enumerative masora magna in the bottom margin and very seldom in other margins; iii. an abundance of cumulative masora-lists in the upper and side margins, and seldom in the bottom margin.

The hand of the MS - both text and masora is generally clear and legible; erasures are few; the photographic reproductions were generally adequate for the present work.

II Previous Studies in the Text and Masora of Or. 4445 - Brief Survey

- a. Ginsburg, Introduction to the Massoretico-Critical Edition of the Hebrew Bible, 1897, pp. 469-474.

Description, referring mainly to letter text, sectional divisions etc. with little reference to vocalization and masora.

Ginsburg, THE MASSORAH (Vol. IV of Entire Work), London, 1905.

In the note-volume, Gins. makes extensive reference to the masora magna, both enumerative and cumulative, of Or. 4445. In his list of manuscript witnesses to the several masora-'rubrics' he gives prominence to Or. 4445, which he would apparently have entered regularly as Witness I, had it not been for the fact that the Codex, and its importance, came to his notice after most of his Magnum Opus had been printed. (Cf. Note to*388b, p. 55:- "...Since I printed it I found

this rubric in Orient. 4445...." and many similar statements). We give herewith a selection of references and expressions used concerning the codex - these are more than sufficient to indicate the importance and standing Ginsburg attached to the Codex and its Masora-apparatus:

- a. '...Orient. 4445 and Add. 21, 161 which are the oldest undated codices' (Preface, col. A, 2nd paragraph)
- b. 'Or. 4445 the Ancient Codex':
 - p. 13a, bottom - note to rub. 23
 - p. 334b, middle, note to rub. 164a
 - p. 423a, middle, note to rub. 66
 - p. 458b, bottom, note to rub. 39b
- c. 'The oldest form of Masora' etc.
 - p. 330b, bottom, note to 38
 - (cf. p. 451b, note to rub. 8, List II)
- d. '...The Masora, exhibited in its (very) incipient state',
 - p. 331b, note to 45
- e. 'The...oldest forms of this Massorah...exhibited in [Or. 4445]',
 - p. 330b, note to 38
- f. '...Or. 4445 which are from the oldest Codex and which, therefore, represent the first attempt to collect these pairs...'
 - p. 330a, col. a, note to 35

As a sample we counted roughly the number of notes to his 'Letter-Aleph' rubrics, in which reference is made to the Codex: in at least 50 note-entries in Aleph alone he lists Or. 4445 as a witness to a 'rubric': about half this number involve references to cumulative lists. (Ginsburg's methodology in the collation of masora-materials, lists etc. requires separate study.) (#)

b. Margoliouth: Catalogue of Hebrew MSS in the British Museum, 1899. The Or. 4445 Codex is described under Pentateuch No. 64. The survey comprising about 1500 words is reasonable, taking into account the state of scholarship in Biblical Masora at the turn of the century. The following aspects are related to: the original MS and the 'restored' section (Marg. states that the appended leaves are

(#) cf. Chap. 11, fn. 19 and 20 (pp. 208-9).

paper and were added in 1540.); the Text-scope extant; the style of the hand; line-filling; some aspects of vocalization (ga'ya; double dot - 'dividing mark'), open and closed sections, later glosses for correction of same, Sedarim, פֶּרָשׁ, masora annotations; chiefly, orthographic mp statements (or: their lack), Ktib-Qre inclusion/exclusion; vocalization in mm; the mention of Ben-Ašer's name in the marginal annotations. In Marg.'s opinion the glosses are of Persian origin.

Margoliouth misconstrued several masoretic annotations, notably:

- i. The term יפה was unknown to him (he guessed that it referred to an authority or codex)
- ii. Unfortunately having overlooked the acrostic we identified in the cum. mas. on fol. 40a, and misconstruing the statement יתגדל ל' על שם הכותב והמנקד which Marg. erroneously connected with the item יתגדל ל', he concluded that the Pentateuch MS is only a part of a complete Bible produced by the same punctuator (for the correct understanding of this note within the list, cf. Chapter 12-(p.365), Appendix (p.411-12).

c. A. Ramirez

Published in the journal Biblica a series of three articles (#) (1929-1933) encompassing in all 52 pages, containing a thorough discussion with analyses, of the text, vocalization and masora-apparatus in three separate folio-sides - 34a, 36a, 38b - from Genesis in the Codex. Photographs are supplied for each respective article.

Ramirez's articles, written in Italian, and which could perhaps be termed a model lesson in the correct reading and decipherment of a text of a Massora-Codex, relate to the following aspects:

Notes on the position of vowel signs relative to letters
(e.g. Gn. 47,23 (fol. 38b) - the patah under ר in וְזָרַעְתָּם, זָרַע),

The infrequency of the 'Sof Pasuq' (double dot); a count of its appearances,

Accents and Methegs

Masora parva: the use of the circlet; ambiguity caused by its omission; the notes themselves, identification and decipherment of

(#) numbered in Bibliography: i-iii.

passages implied in the count-figures. In article iii, the 32 mp-annotations on fol. 38b are correctly elucidated, and referenced; for several notes instructive discussions are included.

Enumerative masora magna . full inspection of the catchquotes, cross-references to the identical mp-rubrics. Discussion of duplicate enumeration on the same folio (א כא to Gn. 47,23).

Cumulative-masoralists: he copies and identifies in full, item by item, the two hap.-leg. cumulata on fol. 38b (cf. Chapt. 12, Table, entries 13iii and 132i) and even compares a SI cumulatam of CU-items with a cognate PI cumulatam - from Ben-Hayyim's Massora Finalis (!)

Ramirez refers profusely in his footnotes to: BEN HAYYIM, Biblia Rabbinica; BUXTORF, Biblia Sacra; KENNICOTT; KITTEL-KAHLE; FRENSDORFF; GINSBURG, etc. etc. Of the masora-phenomena which Ramirez correctly discerned, the following are noteworthy:

1. The necessity of supplying such modifiers as בלישגא to decipher mp annotations (formulationary abridgements, ellipses);
2. The link-item setting off the cumulative list;
3. Enumerative count-figures reckon with the Qre, not the Ktib.

However, he was not free of the generally-held misconceptions:

- a. concerning the 'grammatical' methodology of the Masora;
- b. the subjective determination of contrast-words for mp hapaxes and counts.

In sum, Ramirez's articles provided a good and fairly solid guide for the student in the correct reading and decipherment of Tiberian text and masora in the Codex.

- d. I. Yeivin, The Aleppo Codex, a Study of its Vocalization and Accentuation, Jerusalem, 1968, pp. 359-360

A brief survey of the Codex, with emphasis on matters of vocalization, accentuation and ga'yas: the main salient features are compared by Yeivin with the corresponding features in AC. He lists several errors in vocalization and bizarre accent-markings in the Codex.

Full references to Margoliouth, Ginsburg and Ramirez.

- e. D. Lyons, IOMS Proceedings, 1972-1973, pp. 55-66: a Preliminary Study of the Cumulative Masora (#) in the Codex:

III Estimated Dating of Codex; Evaluations

1. Margoliouth, loc. cit., states - on the basis of an inspection of the writing "It (i.e. the letter-text, D.L.) was probably written about the middle of the ninth century."

Subsequently, Margoliouth states: "Both the Masorah Magna and Parva were written about a century(?) later than the text. However, Marg. contradicts himself, when further on he deduces (erroneously, cf supra.) from the marginal annotation על שם הכותב והמנקד, the probable existence of a complete Bible '...written by the same Scribe, and punctuated by the same Nakdan (possibly the same person as the scribe)' - this apparently reckoning with the likelihood that the letter-text is also 10th-century.

Margoliouth quotes two references to Ben-Ašer's name - on margins of fol. 40b and fol. 106a. He states 'It will be noticed that no euphemism for the dead is used after Ben-Ašer's name, thus apparently showing that he was alive at the time.'

2. Ginsburg, Introduction..., pp. 249 and 470, also maintains that the absence of eulogy is indicative that the annotation was entered in the lifetime of Ben-Ašer.

3 & 4. Kahle (1961)^(*) and Weil (1962)^(**) both endorse the above induction as to the dating of the masora of Or. 4445.

5. M. Goshen-Gottstein, RTBT, 1963, p. 103, fn. 84, disputes the above assumption, in the following words: 'No one has ever shown that a note supposedly written in the tenth century, mentioning somebody's name in the margin (not in a colophon) should have added the formula if the person mentioned was no longer alive.'

6. F. Diaz Esteban, Textus 6, 1968, pp. 62-63, also 'cannot agree with' the theory of the dating based on the absence of the eulogy. 'It seems, on the contrary, to be more likely contemporary with the note containing the formula "his rest in Paradise" found

(#) At the time, we referred to it as 'Collative Masora'.

(*) cf. Bibliography

(**) Textus 2, pp. 103-119

in the controversial colophon of MS B19a, which appears to have been written close to the great teacher's death, when his loss could be felt acutely. In Esteban's opinion, the eulogy was used only for the period immediately following Ben-Ašer's passing: in the following generation, 'Ben-Asher and Ben Naftali were already objective data, referred to without any personal emotion.'

Esteban also warns against conclusive dating, on the grounds that masoretic notes were copied several times before being included in a Bible MS; furthermore the Masora itself 'was successively accumulated from earlier materials'. However, Esteban 'accepts the venerable antiquity of MS Or. 4445.'

7. I. Yeivin, in MMhT, 1972, states that Codex Or. 4445

אין בו קולופון, אך כנראה הוא בן זמנו של א (AC) (= 925 בקירוב)

(Does this represent a slight readjustment of his stand in his 1968-work "The Aleppo Codex..." in which he seems inclined (p. 360, lines 9-10) to date the MS somewhat earlier (than AC) on account of the 'premature' and slightly 'less-refined' vocalization-details?)

Evaluations

D. Löwinger, Textus 1, p. 93, states that Codex Or. 4445 is the MS with greatest affinity to AC - largely on account of its accordance with Miša'el Ben Uzziel's record of the Hllufim in the name of Ben-Asher. This is the sole MS which could possibly serve as a complement to the Aleppo Codex (from which the Pentateuch has unfortunately been lost).

Goshen-Gottstein, loc. cit., p. 103-text disagrees:

'But I am afraid I cannot agree that it could be a substitute for the missing part of the Aleppo Codex.'

IV The above scholarly statements, expressed by specialists of Bible and Masora ranging over a period of three-quarters of a century, were made on the basis of general surveys, partial inspections and (in some cases) somewhat speculative and/or subjective judgments (I. Yeivin excepted - in certain aspects of vocalization Yeivin apparently came close to an exhaustive coverage of the Codex).

The present thesis provides for the first time a thorough description and analysis of the Codex - with special reference to its vocalization, ga'yas and masoretic notes: thus henceforth any statements concerning the dating, provenance and evaluation of the Or. 4445 Pentateuch should be made (and checked!) on the basis of our thorough and adequate presentation of the vocalization and masora-apparatus recorded therein.

CHAPTER 2

THE LETTER-TEXT OF CODEX B

This topic (in any MS) can be divided into two aspects:

- I Variants from the basic Letter-Text of MT;
- II Orthographic Variants (plene/defective) relative to a Model Text (such as AC).

The Tiberian Massora-Codices provide very little material pertaining to Type I: in the frame of the AC/TMT text+masora school, it seems fair to treat any such materials as scribal errors, which, in the 'good' codices would be systematically eliminated at the vocalization or "הגהה"-stage. The implications of the existence of such textual phenomena within the TMT—MSS for the wider problem of the transmission of the Bible-Text fall outside of the present scope. (#)

Material in Codex B (##) (5 variants/aberrations; 1 dittography; 1 haplography)

| <u>Reference:</u> | <u>MT reads:</u> | <u>Codex B</u> |
|-------------------|------------------|---|
| Nu. 6,19 | רקיק מצה אחד | רקיק מצה אחת |
| Nu. 18,23 | חקת עולם לדתכם | חקת עולם לדתם (emended by late re- visor to לדתכם, but voc. and acc. entered to לדתם: (cf. Ex. 27,21, Lv. 7,36 - memory- confusion) |
| Nu. 32,24 | תעשו | תעשון |

In Nu. 26,36 the scribe originally wrote בנִי אֵלֶּה; the ו of ואלה added at a later revision.

In Nu. 31,12, the original text was ואל כל עדת - memory confusion with Nu. 13,26 - the redundant כל subsequently deleted.

In Nu. 26, 60-61, a text-dittography of 8 words was unnoticed until a revision-stage subsequent to the vocalization (!) - the redundant words were eventually indicated for deletion.

In Nu. 28,12, a haplography of 8 text-words was subsequently

(#) cf., for example, M.H. Goshen, 1965, Introduction, V. par 77.

(##) Near-exhaustive; certain minor technical 'slips' in the consonantal text were not recorded by us.

corrected: the missing text was added - at the appropriate place at the foot of the folio-side (col. 3) - with the vowels and accents.

NB The concentration of the above textual aberrations and mishaps in the text of Numbers (viz. the latter part) of the Codex cannot be entirely coincidental. In the Codex-text of Gn. - Lv. there are no materials of this type!

As for Type II, we did not undertake any inspection or comparison.

Cf. Bibliography, especially:

Cohen, op. cit., Chapt. IV, pp. 169 etc. (passim) orthography of Exodus-text)

Breuer, op. cit., Chapt. III, pp. 69-73.

Addenda to Chapter 2

The 'Double-Barrelled' Words in Codex B

There is a certain instability in Tiberian Bible Codices in the writing of certain words and proper names in the Bible-text - as one word or as two words.

Prof. Yeivin (AC-VA, pp. 78-84) describes exhaustively the orthography of 67 relevant expressions in the major Tiberian Codices, including Codex B, in their sundry occurrences. The following are written as one word:

| Ref. | Word | mp annotation | ad. loc. (if any) |
|-------------------|---------------|---------------|-------------------|
| Ex. 17,16 | כְּסִי-הַ | חדא מלתא | |
| Nu. 1,7 and pass. | עֲמִינָדָב | חדא מלה | a.l.c. |
| Nu. 2,25 " " | עֲמִישָׁדַי | חדא מלה | a.l.c. |
| Nu. 1,10 " " | פְּדָה-צֹר | חדא מלה | a.l.c. |
| Nu. 1,6 " " | צֹר-יִשְׁדָּי | חדא מלתא | a.l.c. |

The following are written as two words:

| | | |
|-------------------|------------------------|----|
| Ex. 11,1 et pass. | אַחֲרֵי-כֵן | -- |
| Nu. 21,14 | אֶת-וְהֵב (in 2 lines) | -- |

N.B. The mp quoted by Yeivin, p. 83 to פְּדָה in Nu. 34,28 - לְ וַחַד - (fol. 156b) is incorrectly elucidated: the note is ^hאחיהוד (ib. ib. v. 27) and is an abridged form of [אחיהוד] וַחַד לְ (cf. cum mas. ad.loc.).

CHAPTER 3
THE VOCALIZATION - i GENERAL (#)

- I The Tiberian Signs - General
- II Errors - Vocalization - Switches
- III Omission of Vocalization-Signs
- IV Sundry Topics
 - a. Dageš lene
 - b. The double-dot (נקודתיים) at verse-end
 - c.d. Vocalization variants

I The Tiberian Signs - General

The text of Codex B is vocalized strictly in accord with the Tiberian vowelling, at its mature stage: as such, no letter requiring a vowel-sign is intentionally left unvocalized. We recorded not a single instance of the use of a non-Tiberian vowel-sign (cf. Dotan, MASORA, in EJ, p. 1447, 5.3.1).

Position of Vowels relative to Letters

The sublinear signs are marked almost invariably under the centre of the letter; exceptions are rare and insignificant; following are some of the exceptional markings we noted:

a. With letter - ש some signs, especially Šewa and segol, appear often to be marked under the right side of the letter, (perhaps for aesthetic reasons, or on account of the shape of the letter?); e.g.

fol. 84a: Ex. 40,11 וְקִדְשָׁם

fol. 107b: Lv. 22,16 קִדְשֵׁיהֶם

b. Inconsistency in level of sign: the hiriq is sometimes marked level with, or even slightly higher than, the tip of the leg of ך e.g. fol. 92b: Lv. 8,36 הִדְבָּרִים; likewise with א (rarely) viz. between the tips of the 'legs' as e.g. fol. 147b: Nu. 26,64 אִישׁ, but not high enough to be mistaken for a dageš, cf. וַיִּבְרָאוּ, Gn. 43,26 - the dageš-point is marked considerably higher.

(#) cf. *infra*, p. 50. Note

Furtive Patah

Marked slightly to right of word-final n or y.

Examples: Ex. 8,17 מְשִׁיחַ (under mater lectionis)

Lv. 14,43 הַטָּח " "

Ex. 30,2 רָבֹעַ

Lv. 11,37 זָרוּעַ

Diacritical Point

ש: Above right branch, e.g.

בִּשְׁנֵה - Ex. 30,10a

or above space between middle and right branches, e.g.

שְׁלֵמִי Lv. 7,13

שְׁלֵמִיכֶם ib. 7,32

ש: Above left branch, e.g.

מִבְּשָׁרִי Lv. 7,18

לַעֲשׂוֹת ib. 8,5

or above space between middle and left branches, e.g.

יִשְׂרָאֵל Lv. 7,17

יַעֲשֶׂה ib. 7,24

II Errors in Vocalization - Sporadic Erroneous Signs

The total number in the extant portion does not exceed twenty.

We noted the following:

i. h-p for patah

Lv. 6,10 כְּחֻטָּאת

Lv. 22,22 עֲוֹרָתָהּ

ii. ʾsewa for patah

Lv. 20,3 לְמַלְכֵּךְ

iii. patah for ʾsewa

Ex. 8,2 הַפְּנֵעֵנִי ; Dt. 1, 7 הַצִּפְרֹדֶעַ

iv. patah for qames

Gn. 43,3 הַעֲדֵךְ

v. qames for patah

Gn. 43,22 יִדְעֶנּוּ (#)

Ex. 15,26 שְׁמַתִּי

(#) or: variant tradition (qames with zq) (?) : cf. *infra*, Chap. 12. p. 380.

- vi. qameṣ for ḥ-p
Nu. 13,29 עֲמֵלָק
- vii. ḥ-q for ḥ-p
Nu. 12,3 הָאֲדָמָה
- viii. ḥolem for qameṣ:
Ex. 21,10 וְעִנְתָּהּ
- ix. ḥiriq for ṣere:
Lv. 8,29 מִזֵּי
- x. switches possibly reflecting morpho-phonemic variant (instance 1 is a valid Babylonian-tradition imperative variant; instances 2 and 3 reflect morpho-phonemically the regular Babylonian forms), (#)
1. Ex. 12,31 קֹוֹמִי
 - (#) 2. Lv. 19,7 הָאֲכָל
 3. Lv. 19,11 בְּעִמְיָתוֹ

III Erroneous Omissions of Vocalization-Signs (##)

Full inspection: Leviticus only.

We noted 8 omissions, as follows:

| Vowel omitted | Ref. | Word |
|---------------|-----------|--------------------|
| ✓ Sewa | Lv. 3,4 | שִׁתִּי |
| | 7,32 | תְּרוּמָה |
| | 12,7 | וְהִקְרִיבֻּ |
| | 16,29 | וְהִיטָהּ |
| | 25,3 | תִּבְוֹאֲתָהּ |
| Pataḥ | Lv. 7,6 | בִּכְלֵיָם |
| | 25,22 | עֵדָה ² |
| Hiriq | Lv. 15,25 | כִּימִי |

The total number of vowel-omissions in Codex B is between 30 and 40.

IV Sundry Topics of Vocalization

a. Dageš Lene: Irregularities and Omissions

Omission of dageš in בגִּדְכִפִּית, the dageš to be 'implied' or

- (#) NB. Two instances (nos. 2 & 3) on the same fol., within a range a range of five verses.
- (##) The present chapter was finalized in Jerusalem from photographs; therefore, an inspection of the Codex in the original for verification of the data (dageš signs etc.) was not undertaken.

'understood' by the reader (cf. Yeivin, p. 50 §3): we did not notice any such phenomenon in Codex B.

In the following instances, the marking in Codex B differs from that in other MSS and the accepted vocalized text - the Codex may reflect a variant tradition:

1. Nu. 14,22 עֲשִׂיתִי בְּמִצְוֹתָי (Codex L^(*) etc.: בְּמִצְוֹתָי).

(While this vocalization may be indicative of a tradition at variance with that found in vocalized Tiberian MSS, concerning the aspirational cancellation in the combination בַּ following a יְהוּא - terminating conjunctive [such a variant tradition is known from a relatively late source: the version ספר טעמי of המקרא the fact that Codex B itself marks aspirated בַּ in the other occurrences of בַּ after יְהוּא - cf. Gn. 46,27; Ex. 1,5; 8,13; 15,26 (שָׁמַח בְּמִצְוֹתָי) etc. would appear (*) to point against such a possibility: this may be simply a freak.)

2. Nu. 21,4 לִסְבֹּב (Codex L⁺ congruence BA=BN לִסְבֹּב^(**)). In this instance, despite the congruence, there is evidence of a variant reading-tradition, from the Yemenite "Tag" ad. loc. as well as the Miqraot Gedholot and other texts: this is morphologically a rare form (Jer. 47,4 לִשְׂדֹרֵךְ appears in Codex L and printed texts - cf. BL, § 19f (p. 210): from the grammar it would appear that no other phonologically - analogous infinitive-forms are to be found.)

3. Omissions of dageš lene; rafe in place of dageš (erroneous vocalization).

- a. Ex. 23,4 תִּפְגַּע (Codex L etc.: תִּפְגַּע), either:

- α) Error (NB no rafe-sign!) or

- β) Intentional omission, representing a tradition of aspirated ג (cf. imperfect forms of Qal פגש: Gn. 32,18

יִפְגַּשׁ congr.; 1 S. 25,20 וַתִּפְגַּשׁ in which λ is rafe in Codex L and Miq. Gedh. We opine that α) is more likely: cf

Ex. 5,3 לִפְגַּעְנִי: λ with dageš in Codex B also. (##)

(#) i.e. a 'ghost' - dageš (= one created by an ink-speck)

(*) representing TMTv in this instance? (**) cf. L. Lipschutz Ki Kh. Lip. p. 57, nola(a

(#) but cf. perhaps spirant λ (specifically) in (morpho-phonemically) parallel forms in reading-tradition of Mišnaic Hebrew, as preserved by the Yemenite Jews: Morag, HLTJ, 1963, p. 59. par. (4)

b. Nu. 35,23 אֶשֶׁר-זָמַרְתָּ בָּהּ

Presumably the rafe-marking⁽¹⁾ is erroneous, unless the (far-fetched) supposition of a variant tradition can be maintained, in which a phonetic [aspirational] assimilation $\sqrt{\text{ב}} \text{ ה}$ had penetrated (cf. the opposite phenomenon - dissimilation - at Jer. 7,32 - בְּתַפְתָּ in the name of the masorete Moše Moha, Yeivin, p. 54, § 12).

b. The Rafe Sign

A count of all non-dagešed בגדכפת - occurrences on 5 random folios of the Codex presented the result:

| rafe-sign <u>marked</u> in: | <u>omitted</u> in: |
|-----------------------------|--------------------|
| 85% approx. | 15% approx. (#) |

of the occurrences. Towards the latter part of the Codex, the omission of rafe is somewhat more frequent, reaching about 20% of the instances.

Consecutive בגדכפת-consonants

The principle of 'economy in marking' is employed, thus כָּב, כֶּב, כֵּב : cf. Ex. 22,28 מִלֶּאחֶרֶת. Instances of the marking of two consecutive rafe-signs, such as כֶּבֶשִׁים Lv. 23,19, are very rare.

Rafe on ה

The rafe is almost invariably employed in terminal הָ; הֶ; הֵ; but not with הֵ, thus פָּרַעַה, קָנָה, פָּשָׁה, רָאָה - all without rafe.

Word-head וי

Rafe generally marked, as וַיִּקְבְּצוּ, וַיִּלְכְּדוּ Gn. 41,35; וַיִּהְיוּ, but occasionally omitted, as e.g. Ex. 26,24 וַיִּהְיוּ. One rafe sign serves for three letters in: Ex. 2,16 וַתְּבַאנָה וַתְּדַלְנָה וַתִּמְלֹאנָה (rafe-signs sic)

c. The Employment of the 'Double-Dot': (נקודתיים) at Verse End

In Codex B, as Yeivin noticed, the use of נקודתיים is very sporadic - this being one of the indications of the immature state of its vocalization. To ascertain the statistical situation, we inspected its appearance in three pericopes of the Codex: viz. מִקֵּץ (Gn. 41-44); תְּרוּמָה (Ex. 25-27); and קָרָה (Nu. 16-18), with the following result:

(#) cf. Additional Footnotes, p. 414.

| <u>pericope</u> | <u>total no. of verses</u> | <u>no. of verses with :</u> | <u>no. of verses without :</u> |
|------------------------|--------------------------------|---------------------------------|------------------------------------|
| מקץ | 145 | 25 | 120 |
| תרומה | 96 | 11 | 85 |
| קרח | 95 | 21 | 74 |
| Total verses inspected | | | |
| | 336 | 57 | 279 |

In percentages: נקודתיים appears in Codex B in approx. 17% of verses or in about one verse out of six.

d. Use of Pausa] Vocalization (qameṣ for pataḥ) with ZQ-Accent

In two instances Codex B vocalizes qameṣ, while Codex L^(#) and the TR have pataḥ:

Gn. 43,22 לֹא יִדְעֶנּוּ אִם-אֵין Nu. 13,20

Do these instances represent a variant tradition? (##)

e. Phonetic/Morpho-phonemic Switch Sere/Segol^(###)

The following two instances, ^{perhaps} represent a significant phenomenon:

Ex. 25,9 מֵרֵאָה אֹתָךְ (Codex L^(#) etc. מֵרֵאָה)

Nu. 17,18 מִטָּה אַחֶרֶךְ (" " " מִטָּה)

NB In both these instances the following word, to which the first is linked by a conjunctive, commences with א!

f. The Divine Name אֱלֹהִים

The holem is marked in 4 cases; omitted in 3 cases.

(#) presumably representing TMTv

(##) cf. infra Chap. 12, RAS, p. 380 to OF-21.

(###) or simply: erroneous vocalization: sere instead of segol.

CHAPTER 4
THE VOCALIZATION - ii
THE USE OF HATEF WITH NON-LARYNGEALS

General

An important characteristic of MSS representing a more-or-less 'mature' form of Tiberian vocalization is the occasional employment of hatef in place of šewa with non-laryngeals⁽¹⁾ - 'the laryngeals' defined as the four letters, א, ה, נ, ע. Some MSS employ the hatef with non-laryngeals to a large extent, others to a less extent. However its employment in all MSS is restricted to certain specific word-types and structures (see infra). Prof. Yeivin devoted a chapter (λ) of 27 pages in his book on AC to a description of the use of hatef with non-laryngeals in the Aleppo Codex, and incorporated a considerable number of examples, collated and classified, from the 'MSS related to AC' including Codex B.

Whereas the hatef with laryngeals stands frequently in lieu of šewa quiescens⁽²⁾ in corresponding word-structures containing 'strong' consonants, the hatef with non-laryngeals is almost invariably to be viewed as a 'graphic' or 'graphic-phonetic' expansion of šewa mobile. (Type K is an exception; in types D to H the hatef cannot be proven to replace a quiescent šewa, even granted that the status of the šewa in these structures is historically uncertain⁽³⁾.)

I divide the materials into nine types: three types - A, B, C, involve hatef-qames (h-q), the remaining six - D-K - hatef-patah (h-p). No example of hatef-segol with non-laryngeal appears in Codex B.

All hatef-instances^(#) are enumerated; in all categories some šewa-instances for contrast and comparison, are given. The presentation of material is 'doubly exhaustive' (i.e. covers all eligible instances - whether with h-p or with šewa) in categories D (גור), F, G, and H.

(#) In Category D (גור), citation of selected instances only.

Classification

hatef-games

- A. Morphological h-q
- B. 'Phonetic' hatef: quality of hatef, as h-q, determined morphologically (cf. Yeivin Leš. 44 (1984) pp. 163-164)
- C. h-q preceding a laryngeal with games (cf. Morag, HLTJ, 1963 pp. 160ff)

hatef-patah

- D. h-p under Reš
 - i Roots גרש, ברך
 - ii Other verbal forms
 - iii Nominal and other forms
- E. h-p under Kaf
 - i Root אכל
- F. h-p under Lamed
 - i Rt. הלך
- G. h-p under the first of two identical-consecutive consonants
- H. h-p under מ and צ, following initial ה.
- K. h-p after initial ה

A Morphological h-q

| <u>h-q occurrences</u> | <u>sewa occurrences for contrast</u> |
|--|--|
| Gn. 41,5 et passim הַשְׁבָּלִים, שְׁבָלִים | -- |
| Lv. 14,4 et passim צְפָרִים | -- |

The h-q in these two plural noun forms - representing a proto-Hebrew historically short o-vowel - is inherent in all MS-texts of TMT and survives right up to the printed texts (TR). No discussion is necessary.

B Phonetic hatef: Morphologically-Determined h-q

h-q under dental ד and under palatal ק:

The instances of h-q include examples of the three syllabic-

positions: (a) Under geminated consonant; (b) After *šewa*-quiescent at syllable-head; (c) At word-head (Yeivin, pp. 35-38).

| <u>h-q occurrences</u> | <u>šewa occurrences for contrast</u> |
|--|--|
| ד Nu. 35,20 יְהִדְפֹּנִי (b) | (from AC: Jb.18,18 (יְהִדְפֹּנִי)) |
| ק Nu. 5,10 קִדְשִׁיו (c) (full collation of suffixed forms of noun pl. קְדָשִׁים with קָ, קִ - Yeivin 24 (p. 37)) | |
| Nu. 23,25 הִקְבֵּנִי (a) | Ex. 25,2 יִדְבֹּנִי |
| Nu. 25,8 קִבְּתָהּ (c) (cf. BL, 18t; 74i ; unique shift in <u>quality</u> of hatef, by assimila- tion to qames of <i>š</i> ?) | |

The marking of phonetic hatef in these instances is shared in common by all the MSS of TMT_v and requires no comment (NB Yeivin records many more instances in his exhaustive collation on pp. 35-38; in the text-scope outside the bounds of Codex B several *h-q* and *h-p* markings appear, while in words of similar phonetic context and structure plain-*šewa* is often vocalized: the criterion is obscure).

C h-q Preceding a Laryngeal Vocalized with Qames

In this category, several examples of which are noted by Yeivin (loc cit) as appearing consistently with *h-q* in AC and related codices- Codex B apparently shows a certain tendency to mark plain-*šewa* rather than *h-q*.

| <u>Material</u> | <u>šewa-instances for contrast</u> |
|--|--|
| <u>h-q instances</u> | |
| Only: i. Nu. 5,28 וְנִזְרַעָה (Other MSS וְנִזְרָעָה - Yeivin, p. 37) | ii. Gn. 43,21 וְנִפְתָּחָהּ |
| | iii(a). Gn. 46,11 et. passim קָהָת. (AC and other MSS vocal- ize קָהָת consistently (Yeivin, p. 37)) |

iii(b).. Nu. 3,27 etc.

הַקְהָלִי

iii(c). Nu. 10,21

הַקְהָלִים

iv. Ex. 25,29 קַעֲרָיו

v. Nu. 4,7 אֶת-הַקְעֵרֹת

(AC-Sap.: הַקְעֵרֹת

(Yeivin, p. 36 top))

vi. Nu. 7,85 הַקְעֵרָה

The material in this category appears largely in DhTD par 19 - a chapter detailing various word-instances, in which the marking of plain-šewa or h-q is left 'to the discretion of the scribes'. Only words iv and v are absent: I included them by analogy (word vi appears as a var. lec. in the DhTD par., cf. apparatus ad. loc. (p. 138, to line 6)).

It can hardly be coincidental that in Codex B seven words appear with plain-šewa, while only one (i) with h-q. Notably the h-q is here with Reš; surprisingly, it is only Codex B that here marks h-q: the other 'related MSS' mark plain-šewa.

D h-p Under Reš

i The Two Roots גרש, ברך

I noted 8 verbal forms of ברך - in which ב has qameṣ, and in which the stress is on the Kaf: in all cases the Reš has h-p in Codex B, whether the Bet has a secondary accent ('conjunctive within the same word') as Gn. 49,25 וַיְבָרֶכֶּךָ or not, as Nu. 23,25 תְּבָרְכֵנִי. Two cases are words in which initial Vav has CSG in medium structure, e.g. Lv. 9,22 וַיְבָרְכֵם.

The systematic marking of h-p in the Reš of Rt. ברך is shared by Codices AC and B, and conforms to the ruling in DhTD par. 21 (as understood by Yeivin) (AC-VA. ג-26 (p. 39)). Yeivin remarks (ib. p. 22 and p. 113) that Codex L is inconsistent in the h-p marking in Rt. ברך, the marking of šewa or h-p being arbitrary therein.

In root גרש the following are all the instances in Codex B:

a Reš marked with šewa:

Ex. 2,17 וַיִּגְרָשׁוּם; Ex. 6,1 וַיִּגְרָשׁ; Ex. 23,28 וַיִּגְרָשׁוּ.

b Resh marked with h-p:

Ex. 23,29 וַיִּגְרָשׁוּ; Ex. 23,30 וַיִּגְרָשׁוּ; Nu. 22,6 וַיִּגְרָשׁוּ.

These markings, with differentiation between (a) those forms where the Šin has any vowel but segol, and (b) those forms where Šin has segol - in the latter case Reš is vocalized with h-p - correspond exactly with the ruling in DhT-Baer par. 52, quoted by Dotan p. 271 (bottom) and in Ki-Kh-Lip. p. 17 (third of the Eight 'General' Hillufim) as the opinion of BA.⁽⁴⁾

Thus, in root גרש too, the vocalization in B accords precisely with BA's requirement as recorded in his rulings.

ii Other Verbal Forms

The two remaining mediae-Reš roots of relatively frequent Piel- occurrence in Codex B are שרש and פרק. The phonetic condition of h-p marking in root גרש according to the abovementioned rule is the vocalization of segol (or, rarely, šere) under the third radical (Šin). In Codex B no forms of the other ע"ר roots occur, in which the third radical has segol or šere. Nu. 1,50 וַיִּשְׁרְתֵּהוּ, etc., etc. are all vocalized with plain-šewa.

On h-p markings in ע"ע roots ארר, מרר, צרר - of infra type G. On h-p in imperfect of rt. ירר - of note at end of type F.

iii Nominal Forms, etc.

The eligible instances include nouns, proper names, and an ordinal-numeral adjective, in which ר is preceded by definite article ה or prefix מ.

Rab Pinehas Roš Yešibā

The list of words which, according to DhTḏ par. 20, were ruled by R. Pinehas to be with h-p, includes five words of the present category appearing within the text-scope of Codex B. They are:

(a) הרוחה (b) הרביעי (c) הרשעים (d) מרפידים (e) הרכוש

The DhTD text gives no intimation that R. Pineḥas differentiated between sundry occurrences of the pollakis-legomena words (b)(c) (d)(e); the conclusion is therefore that the vocalization in Codex B does not accord with R. Pineḥas' ruling/tradition. The situation in B is as follows (exhaustive - except for הרביעי, for which selected occurrences only are cited):

| <u>h-p instances</u> | <u>plain-šewa instances</u> |
|-----------------------|--|
| Ex. 8,11 תְּרִנְחָה | |
| Ex. 18,2 מִרְפִּידִים | Nu. 33,15 מִרְפִּידִים |
| Nu. 16,32 תִּרְכֹּשׁ | |
| | Ex. 28,20 תִּרְבִּיעִי et. passim |
| | Ex. 9,27 and Nu. 16,26 תִּרְשָׁעִים |

Ben-Ašer

There is to my knowledge no clear statement in DhTD or elsewhere of BA'a opinion concerning the h-p in the present category. Prof. Dotan, in his analysis of par 20 (pp. 256-260) explains R. Pineḥas' ruling as a דעת יחיד, in conflict with the general 'spirit' and doctrine of BA in Diqduqei HaT'e'amim (cf. especially p. 35 and p. 260 bottom). This accords with Dotan's standpoint expressed on several occasions in his thesis, concerning the marking of h-p with non-laryngeals in the Tiberian Bible MSS. In Dotan's opinion R. Pineḥas' ruling may well be represented in the vocalization-system found in AC and similar codices.

E h-p Under Kaf in Forms of Verb אכל

Ruling in DhTD par 22 (paraphrased):

Rt. אכל: Lamed vocalized with segol ('3 dots') - vowel of Kaf is pronounced with a pataḥ=(with an opening?)

(Implication: When Lamed is with a different vowel, Kaf is not so pronounced.)

Practice of BA According to Ki-Kh-Lip p. 17 (Second of the Eight General Hillufim) (paraphrase):

Rt. אכל: When Lamed is with '3 dots', BA would open at the Kaf. When there are not '3 dots' under Lamed - he would not open at the Kaf.

Prof. Dotan discusses the meaning and development of these rulings (DhTD pp. 269-271) and collates several other recensions from Masoretic treatises. Especially noteworthy is the formulation of this rule recorded in the three texts: כ"י כב; ד"מ ב; מאמר השווא (עמ' ל) (quoted and discussed by Dotan ib. p. 270).

In these texts/recensions the contrasted category, in which the Kaf is not to be opened/pronounced with pataḥ, comprises those forms of rt. אכל in which the Lamed is with Šere ('2 dots'). Forms in which the Lamed has other vowels, such as šureq, hiriq, are thus excluded from the range of the ruling. At any rate, the existence of this version of the rule would seem to make it desirable to classify MS-instances of rt. אכל according to the threefold division: (a) Forms in which Lamed bears segol; (b) Forms in which Lamed bears šere; (c) Forms in which Lamed bears any other vowel. In the following material-presentation from Codex B, the instances of vowelings (a) and (b) are exhaustive, while those of vowelings (c) are a selection.

Material

- (a) Lamed with Segol: all instances, Kaf, vocalized with ḥ-p:

Lv. 6,11 & 19 יֹאכְלֶנָה 7,6 יֹאכְלֶנָה Nu. 18,10 תֹאכְלֶנָה

Nu. 18,13 יֹאכְלֶנָה

- (b) Lamed with Šere: the single instance, Kaf vocalized with plain-šewa:

Ex. 15,7 יֹאכְלֶמָה

- (c) Lamed with Šureq, Qames (no others occur) - Kaf vocalized with plain-šewa:

Examples: Ex. 12,8 יֹאכְלֶהָ Lv. 11,42 תֹאכְלֶהָ Lv. 17,14 יֹאכְלֶהָ

The situation is thus entirely consistent: when the Lamed bears a segol in Codex B, the Kaf is graphically indicated as

'open'- by the sign h-p; when the Lamed has šere or any other vowel, Kaf has plain šewa.

In Dotan's opinion (loc.cit. supra) the ruling in its original vein was phonetically directed: it was a guide to the precise pronunciation, with no implications for the written vocalization. However, in several transmissions, a re-interpretation occurred, according to which, the ruling was additionally, or even primarily, intended as a directive for the vocalizer of the Massora-Codex. This is the situation in the case of the Ki-Kh-Lip version of the ruling in the name of BA. Mišael B. Uzziel may well have been influenced - maintains Dotan - by Bible-Codices which had adopted the graphic habit of marking h-p with the Kaf in the stated instances. To sum up, in Dotan's opinion the marking of h-p in this category in Codices B and AC is at variance with the system of BA in DhT.

Prof. Yeivin - as appears from his brief discussion ג' 29 (p. 40) - understands the ruling in DhTD etc. as a graphic directive to mark h-p in the Kaf when Lamed is with segol - according to this understanding, Codex B, entirely equivalent in this respect with AC, is in full accord with BA's ruling in DhT.

F h-p Under Lamed in Certain Forms of Rts. ירד; הלך

In the three instances of 1st person imperf. cohort. of הלך, when joined to נא with maqqef (or accented with conjunctive) - the Nun bearing Dageš 'Ate MeRahiq' - is vocalized in Codex B with h-p. This accords with the statement in DhTD par. 25 in which the three Pt. - instances of rt. הלך are enumerated:

Ex. 3,18 נִלְכָּהּ-נָא; Ex. 4,18 אֶלְכָּהּ נָא; Ex. 5,3 נִלְכָּהּ נָא (voc: Codex B)
The mm-note in B itself, which reads as follows:

(mm to Ex. 3,18):

כל לשון הליכה עם דגש סמוכה בפתחה ערוכה כמו נלכה נא אלכה נא,
endorses the h-p marking in these forms. (Contrast the marking with šewa in the 1st pl. cohort. form in Ex. 5,8^(*) when no 'Até MeRahiq' follows.)

According to Dotan's thesis, the instances enumerated and exemplified in DHT par. 25 constitute exceptions to the principle of סגירה שבנסיגה (closing of syllable owing to retraction of stress), the conditions for which are threefold (conditions (a) and (b) are stated explicitly in the anonymous 'Ma'amar HaŠewa' quoted by Dotan, p. 275 bottom):

- (a) The regression of stress is onto a syllable bearing the 'heavy' vowel šere;
- (b) the initial letter of the second word is dageshed by 'Ate Me-Rahiq';
- (c) the consonant following the šere is a sonant (this therefore excludes instances such as ואשבה-שם).

Dotan maintains that the above conditions concurrently cause the open syllable א, נ to remain open - the Šewa remaining mobile - despite the regression. There is definitely support for his contention in the formulation in Ma'amar HaŠewa:

'...אות אלף...תקרא וחדהא...וכן נון...'

viz '...the Alef...is read separately...the Nun...is read separately'. In this category (ib. p. 276), Dotan considers the graphic marking with h-p justified in the spirit of DhT, for in this category there is no other (unambiguous) indication available. (Dotan elsewhere in his thesis refers to the h-p marking in the Codices as a 'redundant indication' (when ga'ya is marked) and emanating from a deviating system (op.cit. p. 35, 2nd paragraph and elsewhere). Why then, in his opinion, was it available for the BA-school in instances belonging specifically to the present category?)

Yeivin, pp. 40-41, relates to the DHT-ruling here as in the other paragraphs, as a graphic directive viz that the Lamed is to be marked with h-p. The interpretation of the ruling given in 'Ma'amar HaŠewa' - according to Yeivin's approach - remains difficult.

Of rt. ירד, apparently the sole example fulfilling the DhT-conditions is Gn. 18,21, as enumerated (outside ~~text-range~~ of B). (In Gn. 43,4 נִרְדָּה is of course marked with Šewa in Codex B.)

G h-p Under the First of Two Contiguous Identical Consonants

In this category the criteria for the marking of šewa or h-p are hard to ascertain: the findings in the codices are inconsistent and the rulings in DhT etc. are far from unambiguous. The basic axiom determined by Yeivin (ג.31, pp. 41-42) for AC holds, with one exception⁽⁵⁾ for Codex B: viz the eligibility for h-p is only in those words where the second of the two consecutive letters bears the main stress, not where it is pretonic, such as Nu. 15,25 על-שִׁגְגָתְךָ, Nu. 23,7 מִתְרַיֵּק־קֶדֶם. (No examples are extant in B, in which the second identical letter is post-tonic (regression).)

The instances in Codex B are exhaustively presented in the following table, in which first are collated the two frequently-occurring words בתוכם and המארים, following which are entered the remaining words, arranged according to the vowel appearing before the two identical consonants, in the order: holem, (long) qames, patah, hiriq. Full accentuation, including ga'yas, is given.

| <u>Instances Marked with h-p</u> | <u>Instances with šewa</u> |
|--|---|
| Ex. 12,49 בְּתוֹכְכֶם Lv. 17,12 בְּתוֹכְכֶם Lv. 26,11 בְּתוֹכְכֶם Lv. 26,25 בְּתוֹכְכֶם Nu. 15,14 אֲשֶׁר-בְּתוֹכְכֶם | Lv. 16,29 בְּתוֹכְכֶם Lv. 18,26 בְּתוֹכְכֶם Lv. 20,14 בְּתוֹכְכֶם Lv. 26,12 בְּתוֹכְכֶם Nu. 32,30 בְּתוֹכְכֶם |
| Nu. 5,18 הַמֵּאֲרִיִּם Nu. 5,19 הַמֵּאֲרִיִּם Nu. 5,24a הַמֵּאֲרִיִּם Nu. 5,24b הַמֵּאֲרִיִּם Nu. 5,27 הַמֵּאֲרִיִּם | Nu. 5,22 הַמֵּאֲרִיִּם |
| Holem: Ex. 5,7 וְקִשְׁשׁוּ Ex. 15,17 כּוֹנְנוּ Ex. 25,20 סִבְכִּים Ex. 37,9 סִבְכִּים Lv. 26,13 קוֹמְמִיּוֹת (cf. fn.(5) p. 41) Nu. 24,9 וְאַרְרִיב Nu. 25,18 צִרְרִים | Holem: Ex. 15,2 וְאַרְמְמוֹנוֹ Ex. 23,22 צִרְרִיךָ Nu. 11,1 כְּמִתְאַנְנִים |
| Qames: Gn. 49,23 וְיִמְרְהוּ Ex. 1,14 וְיִמְרְרוּ Ex. 15,10 צִלְצֹל Lv. 26,32 וְשִׁמְמוֹ Nu. 31,32 בְּזָזוּ Nu. 31,53 בְּזָזוּ Nu. 33,55 וְצִרְרוּ | Games: No others |

h-p
Patah: Gn. 42,21 בְּהִתְחַנֵּן
(NB PhG in n)

Hiriq: Nu. 10,36 רִבְבוֹתַי
(NB PhG in ר)

cont.

plain šewa
Patah: Ex. 20,21 וַתְּחַלֵּלָהּ
Ex. 31,14 מַחְלָלֶיהָ
Nu. 18,32 תְּחַלֵּלֶנּוּ

Hiriq: None

Remarks on the Classification

1. I did not find it instructive to set apart the CSG Firm-Structure instances (cf. Yeivin's classification of the AC-material, pp. 42-44) as this does not seem to have a direct bearing on the marking of plain-šewa or hatef. (Apart from תַּמְאָרִים there are only three CSG-structure instances in the material.)

2. Concerning the marking or non-marking of CSG of classes G and K+ - cf. Chapter 6.

The Material Analysed:

The total number of relevant instances in Codex B: 38

Number of instances marking h-p (including קוֹמָמִיּוֹת): 26

" " " " plain-šewa : 12

Analysis according to the vowel in the syllable preceding the šewa/h-p:

| | <u>h-p</u> | <u>šewa</u> |
|--------------------------------|------------|-------------|
| holem | 12 | 8 |
| qameṣ | 12 | 1 |
| short vowels (pataḥ, hiriq) | 2 | 3 |

Conclusion: as in AC, Codex B shows a marked tendency to vocalize h-p in this category, after a long vowel; after a short vowel the h-p and šewa markings are more-or-less balanced. (It is noteworthy, however, that the three plain-šewa markings after pataḥ - no instances occur after hiriq or qibbus - are all in Pi'el forms of rt. לָלַן, which, as Yeivin, p. 44, § 35, notes, is a root which for unknown reasons tends to maintain the 'basic' vocalization of its second radical, viz (gemination plus) šewa, in the relevant

forms of the intensive conjugations, in the MSS. Of the remaining roots in Pi'el/Hitpa'el singled out by Yeivin loc. cit., the Codex B material yields only one example: בַּהֲתַחֲנֶנִּי, quoted in fact by Yeivin himself, f 41 (p. 47), and which according to Yeivin would appear to be a departure from the norm (gemination + šewa) for this root.)

Collations With the Anonymous 'Ruling' in K. Levy,
Zur Masoretischen Grammatik, Stuttgart 1936, par. 16,
quoted by Yeivin f 43 (p. 48)(6)

The implication of this ruling is that the marking of CSG of class K+ is statutory for an indication of the 'open-ness' of the following šewa with the first of the two identical consonants, while the CSG-G Class ga'ya (with holem at least) is not regularly marked. If the opposite is to be concluded - and derivations from masoretic rulings cannot always be made definitively - it would seem that the phonetic ga'ya in וַתְּחַלֵּל and מַחְלִילָה conflicts with the ruling, while קִבְּבוּ concords with it, as does בַּהֲתַחֲנֶנִּי. Codex B would thus be similar to AC in the extent of its adherence to the anonymous treatise-ruling in Levy.

In this category, Codex B shows several cases of erasures of the original vowel, as well as secondary placement of pataḥ to the left of the šewa. The latter phenomenon can be observed especially when - as, e.g. in Lv. 26,13 קִוּמִיּוֹת - the 'šewa' of the h-p is placed under the centre of the letter: the 'pataḥ' was clearly marked later.

In this category, Prof. Dotan opines (DhTD, pp. 191-192), as in types D, E, and H, that the DhT doctrine - in this case contained in par. 5 - maintained that the 'opening' of the šewa was sufficiently indicated by ga'ya - the employment of h-p in Bible codices stemming from a system alien to that of Ben-Ašer. (Dotan disqualifies the marking of h-p even in words of the type צִרְיִים despite the fact that in the DhTD-text of par. 5 no example with holem is included!)

Statistical Conclusion

The general total number of relevant instances which mark h-p under a non-laryngeal in this category in Codex B is high - about 72% of the total possible. This is still somewhat less than the corresponding percentage in AC, where about 85% of the total eligible mark h-p (Yeivin, p. 45).

H h-p Under ן and ף After Initial ה

In Tiberian Hebrew there is evidence of what appears to be a phonetic shift, affecting, notably, certain consonants pronounced with the semi-vowel šewa following initial (definite article/'relative') ה. The dageš forte disappears - reflecting a cancellation of the gemination of the consonant-with-šewa; BL., p. 220, 24m-p - a very general discussion with few relevant examples). This cancellation touches off a syllabic structure-change, as a result of which the status of the šewa following is somewhat unclear. Certain words and word-structures in TH, failing any contrary indication, can be viewed as evidence of the final stage of the shift, viz that šewa mobile becomes šewa quiescent, forming a closed syllable with ה, (ib. 24m; the example given (hambaqšim) is not in accord with Codex B and related MSS.) This is especially the case in CSG Firm-Structure (מתקלים) with disjunctive accent (Yeivin).

The consonant most frequently affected by the shift is ן. Its widespread morphophonemic function may be at the root of this phenomenon. It is also hard to explain the partial tendency, noted by Yeivin, p. 26, that the cancellation of gemination is less to be noted in noun-forms than in participial-forms. This can hardly be a coincidence.

In B I noted only 4 words in which the gemination of ן as indicated by dageš-forte, is retained. Three of these are defined nouns; the fourth (המצרע) is a Pu'al participle which ^{morphologically} has become equivalent to a noun. The instances are: Ex. 12,22 & 23 הַמְצֹרֶת; Ex. 21,6 הַמְצֹרֶה; Nu. 4,7 הַמְבַקֵּשׁ; Lv. 14,2 הַמְצִרֵּעַ. All other instances of initial הַמְ (הַמְ; הַמְ) reflect a cancellation of the gemination. In our following analysis we include those instances of initial הַמְ.

(#) No dageš in photograph: presumably faded.

where η is interrogative-He, for, as a result of the above shift, the two initial morphemes have become phonetically indistinguishable before the n .

As the marking of h - p and the marking of phonetic-ga'ya (type K+) ^{are} inextricably interwoven in this category, I present an analysis of both these graphic phenomena in B.

Statistically the situation in Codex B differs very little from that in AC. Of all topics of vocalization, the present topic demands ideally a word-for-word collation of the two MSS, ^(#) which, failing the survival of any mutually-concurrent text in the two Codices, unfortunately cannot be undertaken.

The material in B falls into three categories, one of which requires subdivision in accord with the dual graphic-marking signs.

I Instances in Which Neither PhG nor h - p Appears

I-II: (The absence ^{of h - p} is usually connected with the syllable structure and word-length (Yeivin) or, rarely, for reasons of the unsuitability of h - p for representation of the \check{s} ewa as realized before Yodh (non-availability of graphic means). However the lack of positive indication may in certain examples be indicative of the final stage of a $hamm \rightarrow ham$ shift.

Material: Nu. 13,18 and 16,9 η מעט (with conj.)

Ex. 39,34 η מאדמים

II Ex. 1,19 η מילדת (Yodh! 6 instances, cf. infra II i)

II Instances of CSG Firm Structure and Medium Structure - in which ga'ya is marked with η , and n has \check{s} ewa.

In these instances the ga'ya under η can be construed in one of two possible ways:

(a) PhG, indicating that the \check{s} ewa remains 'mobile' (half mobile?) after the cancellation of gemination in n .

(b) CSG, and indicative of \check{s} ewa-quiescent under n , especially in Firm-Structure (final stage of shift).

Yeivin adopts (b) (pp. 25-26). Is it possible that an origin-

(#) Sundry subtleties, phonetic contexts etc. may easily cause differences between 'structure' - identical (but non-identical) words; in connection with our statements of comparison in this topic, NB objective impossibility of selfsame text-collation between Codices B and AC.

al PhG (a) subsequently altered its function, to become a Closed-Syllable Musical Ga'ya, when the final stage of the phonetic shift took place (support for possibility (b) from the List of '18 Exceptions' in DhTD par. 14 - cf. infra).

Material: All instances are with disjunctive accent

i. Firm Structure

Ex. 1,17 הַמִּלֻּדָּה; 1,19 הַמִּלֻּדָּה; 1,21 הַמִּלֻּדָּה; 1,15 לְמִלֻּדָּה;
1,18 לְמִלֻּדָּה; 1,20 לְמִלֻּדָּה; 6,27 הַמִּדְּבָרִים; 7,11 וְלִמְשָׁפִים

ii. Medium Structure

Nu. 5,19 הַמִּדְּבָרִים; 5,24b הַמִּדְּבָרִים ^o
(The remaining 6 occurrences of this word - vv. 18,22, 24a,27 - are without CSG under ה.)

Instances of CSG Standard Structure, in which m has h-p: None (N.B. The words הַמִּלֻּדָּה, לְמִלֻּדָּה, הַמִּדְּבָרִים, are phonetically exceptional, in that the third consonant is י or א; thus the material in this sub-category, in which m might be eligible for h-p, is restricted to two instances, both with disjunctive accent.)

III Instances of Weak Structure and Other Structure

A m is marked with h-p; ה without Ga'ya: no instances (but cf. Ex. 8,2 הַצִּפְרָדִּיעַ where apparently הַצִּפְרָדִּיעַ was intended?)(#)

B m is marked with Sewa; ה with Ga'ya (PhG)

Lv. 24,23 הַמִּקְלָל (but the same word ib. 24,14 - type III C)

C m is marked with h-p; ה with Ga'ya (PhG)

| | | |
|--------------------------------|------------------------------|----------------------------------|
| Gn. 45,12 <u>הַמִּדְּבָר</u> | Ex. 29,13 <u>הַמִּכְסֶּה</u> | 29,22 <u>הַמִּכְסֶּה</u> |
| Ex. 4,19 <u>הַמִּבְקָשִׁים</u> | Lv. 3,3 <u>הַמִּכְסֶּה</u> | 3,9 <u>הַמִּכְסֶּה</u> |
| Lv. 3,14 <u>הַמִּכְסֶּה</u> | 4,8 <u>הַמִּכְסֶּה</u> | 6,19 <u>הַמִּחְטָא</u> |
| Lv. 7,3 <u>הַמִּכְסֶּה</u> | 9,19 <u>וְהַמִּכְסֶּה</u> | 14,11 <u>הַמִּטְהָר</u> |
| Lv. 16,26 <u>וְהַמִּשְׁלַח</u> | 24,14 <u>הַמִּקְלָל</u> | Nu. 11,29 <u>הַמִּקְנָא</u> (##) |
| Nu. 18,27 <u>וְכִמְלֵאָה</u> | 20,19 <u>בְּמִסְלָה</u> | |

The shift haṣṣə > haṣ (first stage) is reflected in eight instances of the word הַצִּפְרָדִּיעִים - בְּצִפְרָדִּיעִים, in which ב/ה is marked with ga'ya and צ with h-p. Surprisingly, though these words are potentially of CSG Firm (מתפללים) Structure, the PhG-h-p marking consistently occurs, with the exception

(#) cf. supra, Chap. 3 II iii (p. 18)

(##) The photograph seems to suggest an erroneous dageš in ק.

^o cf. infra p. 64 B x

of Ex. 8,3 הצפרדעים . The full enumeration is: Ex. 7,27
:הצפרדעים; 7,29:הצפרדעים; Ex. 8,1 -הצפרדעים; 8,4:הצפרדעים;
8,5:הצפרדעים; 8,7:הצפרדעים; 8,8:הצפרדעים; 8,9:הצפרדעים.

Thus, all words in B of initial ה-form (participial or other), if fulfilling the following two conditions:

(a) 3/3½ syllables

(b) fail to meet the CSG Firm-Structure,

are vocalized with h-p under מ, with the exception of
Lv. 24,23 המקלל:

If this solitary instance can be considered a case of inconsistency in the marking - the picture of the marking of h-p in B in the word-types is very clear-cut, perhaps even more so than in AC, where Yeivin noticed an inconsistency (a marking of šewa only) in four instances of the word
המנשה (p. 25).

Collation with DhTD par. 14

The instances listed as bearing ga'ya (PhG) after which
'...the semi-vowel after each is respectively to be "open"' include - from B's text-scope only המבקשים^(#) The list of 18 exceptions, 'which are different', viz in which the following semi-vowel is not to be 'opened' include - from B's scope:

i. המדברים - accords with the voc. in B (*supra* II i, = Ex. 6,27)

ii. המילדת וחברו - (ambiguous) (Dotan identifies with Ex. 1,17 and 1,19) in B all the occurrences of המילדת/חברו are marked with ga'ya and plain šewa (*supra* II). However there is a variant reading in DhT which reads המילדת וחברו: the marking in B clearly accords with this reading.

iii. המאורים וחבירו - viz the two instances in which ה is marked with ga'ya (Nu. 5,19 and 5,24b) accord with the voc. in B. (*supra* II ii)

In conclusion, B follows in this category the system (tradition?) of AC^(##) and marks h-p under מ in words of the ה-structure where the canon ruled the šewa to be 'open'-and this in addition to the almost invariable marking of the Phonetic Ga'ya in the previous letter.⁽⁷⁾

(#) *supra* III = Ex. 4, 19

(##) reflecting, in our opinion, the version of BA

K h-p Following Prefixed א

(Yeivin, III 14 (p. 31) - 16 with phonetic classification)

In Codex B three relevant instances appear: they are all noted by Yeivin loc. cit. All three instances mark Ga'ya of type OSG K+; two of them employ h-p after the ga'ya; one marks Šewa.

(a) OSG K+ with h-p; sibilants ש, שׁ

Lv. 25,34 וְשָׁדָה Nu. 23,18 וְשָׁמַע

(b) Ga'ya, with Šewa: sonant ל

Lv. 10,10 וְלֹהֶבֶת־לֵל (Other MSS: וְלֹהֶבֶת־לֵל cf. Yeivin loc. cit.)

The ga'ya in the latter instance on the background of Codex B alone, appears to be of type CSG C, the syllabic structure of the word being ŭl/hab/dīl (cf. Chapt. 6).

Footnotes

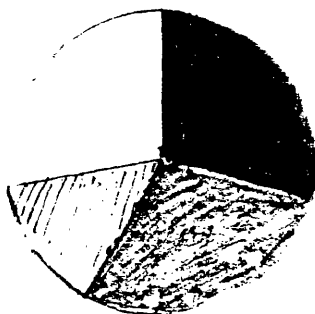
- (1) Tiberian 'Massora Codices' in which hatef is never employed with non-laryngeals are few : one such MS is ²ב = Leningrad, Firk. 2.159 of the Pentateuch, only a small portion extant; described recently by Yeivin in Textus Vol. X, 1982, pp. נא-סח.
- (2) E.g. the imperfect and inf. with prefixes of several primae laryngalis verbs: לַעֲמַד, לַעֲמַד, לַחֲזֹק, לֵאכֹל, etc.
- (3) Opinions vary concerning the status in Tiberian Hebrew of the 'šewa following a Long Vowel': the explicit (?) rulings contained in DhTD and the implied linguistic/phonetical facts as deduced therefrom, taking into account the textual variations and complexities with their possible ramifications, cannot be said to provide an unambiguous basis for decisively determining the phonetic standing of the šewa termed by Israeli scholars השוא המצעי. Prof. Dotan's opinion on this matter, which he states to be a central issue underlying many of the 'teachings' of Diqduqei Hašeamim (DhTD par. 4-5; 12-15; 19-22; 25) is set out at length in section 4 (pp. 30-31, 34III, 38ff.) of the first volume of his edition. Cf. also his notes and discussions referred to infra in my discussions of Types D-K. Prof. Yeivin's most recent explicit statement on this matter is in MMhT par. 349:
מסתבר, שבעוד שוא שאחר תנועה ארוכה בדרך כלל לא היה נע, הרי אם שוא זה תחת הראשון משני עיצורים דומים רצופים - היה נע תמיד, ...
This statement (cf. his earlier statement in AC-VA, XII 33, p.111 concerning word-structures of the type וּכְפֻלְמוֹ):
...בתיבות שבהן לפני הברת-הטעם שוא שאחר תנועה גדולה, אין אנו נמצאים חייבים להניח ששוא כזה הוא נע; (...)
is apparently intended (a) to include cases which (i) are not covered by specific rulings or traditions contained in DhT and other Treatises, (ii) are not of such structures as present h-p markings in the good Tiberian MSS. (In Yeivin's opinion generalizations are usually not to be made from rulings in chapters of DhTD - the 'plain sense' of which covers specific words, occurren-

ces and stems.) In MMhT the statement is made in the context of words of type G - to which are to be contrasted the bulk of other words with שוא מצעי. The materials conforming to the structures of types D, E, F, H are not discussed or even implied in either of Yeivin's above-quoted statements. In the framework of a discussion of a topic of the 'EMETH' Poetic Accentuations, AC-VA, p. 304 bottom, Prof. Yeivin states:

...שוא שאחר תנועה גדולה, שהוא כנראה החטוף בין השואים הנעים

(אם אכן נע הוא) (cf. p. 315 top)

This formulation gives a possible basis for a diagrammatical portrayal of the Tiberian šewa somewhat as follows:



The black sector represents those šewa mobile which are most 'unambiguous' (מובהקים) viz: word-head, under a geminated consonant, second of two consecutive šewas in mid-word, etc. The grey sector - those mid-word šewas about which there were specific rulings in the masoretic treatises and handbooks, while the white sector indicates šewa quiescens. Between the grey and white sectors there exists a shaded borderline area comprising those mid-word šewas, which, failing any explicit ruling, or tradition, can be considered either 'minimally' mobile, or quiescent.

- (4) Dotan's edition of DhT does not include the rule of rt. גרש: the grounds for the exclusion are given DhTD p. 271(ט) bottom.
- (5) The exception is the word קוממיות in Lv. 26,13. Note, however, that the 'pataḥ' of the h-p is thick, short and angular. If not an unfortunate smudge, this was clearly added to an original šewa, marked centrally under the מ.

- (6) The instances enumerated in DhTD par. 5, including several with pataḥ (the item לָקָו is disturbing: in the discussion (ניחוח) to par. 5, pp. 190-192) no mention is made) provide an endorsement for Yeivin's understanding of the K. Levy-treatise ruling, viz that 'the lower dot' (ḥiriq) is merely an example for any of the short vowels: (loc. cit.: 43 end of parag.: הדוגמות שבהן: חולם (ותנועה גדולה בכלל)... שבהן חירק (ותנועה קטנה בכלל)...
- (7) Whereas in types D-G of the ḥ-p/šewa marking in non-laryngeals there seems no decisive evidence on the moot point, subject of dispute between Professors Dotan and Yeivin, I opine that in the present type Codex B can be adduced as a second witness to ratify conclusively that in the ḥ-structures, at least, the ruling of the 'open šewa' in DhT was meant to be implemented graphically (as well as phonetically). For in this type the ga'ya-marking in the ḥ was, if at all, an ambiguous indicator regarding the status of the šewa, while the ḥ-p provided a clear and unambiguous indication of the 'open-ness' of the šewa. As a hazardous guess, I would throw open the possibility that, the more or less widespread marking of ḥ-p in all the types in Tiberian MSS stems from a process of השוואה/התפסטות originating in the ḥ-structures: such a hypothesis would presumably presuppose the existence of a copy or codex in which the ḥ-p is marked only in the ḥ-structures. Is any such MS known?

CHAPTER 5

THE ACCENTS AND THE MAQQEF ^θ

In this brief survey, we relate to four topics, as follows:

- I The accent-tradition and the precision in accentuation.
- II The marking of paṣṭa in paroxytone words.
- III The zaqef; the alternatives with zaqef.
- IV Maqqef: selected instances.

I The Accentuation Tradition (#)

In about 25 places the accentuation in Codex B differs from that in the other MSS. 23 of these places were recorded by Breuer (the Aleppo Codex and the Accepted Text of the Bible, Jerusalem, 1976, pp. 47-49 (Hebrew)). Breuer classifies the instances into two main categories:

- (a) Twelve instances (Gn. 47,5; Ex. 36,18; 39,33; 40,30; Lv. 14,14; Nu. 3,1; 4,7; 15,5; 16,26; 18,19; 26,10; 26,23) in which the accentuation appears to be erroneous - in many of the instances Breuer maintains that a switch can be discerned, stemming from confusion of similar-text passages.
- (b) Eleven instances (Ex. 7,20; 10,15; 18,10; 36,33; 40,19; Lv. 10,6; Nu. 2,33; 18,4; 33,2; Nu. 34,20 (Is it coincidental that here the Netter and Heidenheim → Koren printings also accent ולמטה בני שמעון (##) גדולות (##) מקראות?); Ex. 16,29) in which Breuer suggests that a differing accentuation-tradition may lie behind the version in Codex B, the version of the majority, however being smoother and preferable.

Also, in Ex. 35,26, Codex B accentuates וְכָל-הַנָּשִׁים אֲשֶׁר לִבָּן (rebia) while Codex L, as well as Miqraot Gedholot accent וְכָל-הַנָּשִׁים (meṭiga-zaqef-qatan).

In Breuer's opinion, the number of digressive accentuations in Codex B is relatively high. We would tentatively suggest that this phenomenon is one of the signs of the lack of perfection (שיכלול)

^θ cf. *infra* p. 50: Note

(#) cf. *infra* p. 401: Chapter 14, fn 9-10.

(##) which, like Codex L, accents: ולמטה בני שמעון

in the VA of Codex B.

II The Marking of Pašta in Paroxytone Words

Concerning the special character of Codex B regarding the 'doubling' of pašta - a postpositive disjunctive - in paroxytone words, cf. Yeivin, p. 213, who quotes several instances of non-doubling' of the pašta in Codex B. On pp. 156-157 Yeivin also satisfactorily refutes a hypothesis of A. Ramirez, according to which there is a link between the OSG ga'ya G marking/non-marking with pašta, and the single/double marking of pašta in paroxytones.

An exhaustive inspection of one quarter of the text of Codex B - the inspection comprised every fourth folio-side from fol. 30b. to fol. 156b - yielded the following statistics:

Total number of paroxytone pašta-words (excluding words such as מִרְאָה in which the norm in TMTvMSS. is to mark only one pašta): 133

Total marked with double pašta: 102

Total marked with single pašta: 31

Grand Total 133

In percentages, 75% double pasta; 25% single pasta.⁽¹⁾

No system can be discerned in the marking of single or doubled pašta in Codex B. Compare for example:

(i) fol. 40b: Doubled pašta: Gn. 49,10 שָׁבֵט
49,11 בִּלְיוֹן
fol. 40b: Single pašta: 49,11 לִגְפוֹן

(ii) fol. 76b: the selfsame word:

Single: Ex. 34,2 מִבְּקָר
Doubled: Ex. 34,4 מִבְּקָר

However, it can hardly be coincidental that in certain sections, 'clusters' or 'bunches' of paroxytones tend to occur with the same marking. We noticed this especially on fol. 96b-98a, as follows:

| <u>Cluster A: doubled pašta</u> | | <u>Cluster B: single pašta</u> | |
|-----------------------------------|--------------------|--------------------------------|------------------|
| Lv. 13,12 | הַצִּרְעַתְּ | Lv. 13,23 | הַבְּהִרְתְּ |
| 13,13 | הַצִּרְעַתְּ | (13,25 - norm | וּמִרְאָהּ |
| 13,17 | וּרְאָהּ | 13,30 | מִרְאָהּ |
| (13,20 מִרְאָהּ - single P. norm) | | 13,31 | אִין-מִרְאָהּ |
| <u>Cluster C: double pašta</u> | | 13,34 | הַנִּתְקַ |
| Lv. 13,26 | אִין-בְּבִהֲרִיתְּ | 13,43 | שֶׁאֵת-הַנִּגַּע |
| 13,42 | בְּקִרְחַתְּ | 13,49 | אוּ-בְעֶרְבִי |
| 13,42 | פְּרִיחַתְּ | 13,51 | הַנִּגַּע |
| 13,52 | בְּצִמְרִי | 13,51 | אוּ-בְעֶרְבִי |
| | | 13,52 | מִמֵּאֲרֵת |
| | | 13,56 | מִן-הַבְּגָד |
| | | 13,57 | אוּ-בְעֶרְבִי |

The criterion for single/doubled pašta marking remains obscure.

III Zaqef: The Alternatives with Zaqef (AWZ)

(For an exhaustive description of the topic in AC - with considerable instances collated from related MSS, including B, cf. Yeivin, pp. 199-211)⁽²⁾

Here we follow the same classifications of the 'alternatives'. The present description of the zaqef-accentuation in Codex B is confined principally to: (a) the eligibility for "munah-zq" and (b) the metiga and the syllable on which it is marked.

Division One

Pašta — Accent⁽³⁾ precedes the Zaqef

Determination of 'AWZ' in words containing an open syllable somewhere before the stressed syllable.

In these cases, the alternatives zaqef-gadol and metiga-zq are regularly disqualified (but cf. infra.: the metiga). If the conjunctive munah is not marked on a separate word before the zaqef, the alternatives are (a) ga'ya - zq; (b) munah - zq in the selfsame word.

Rule 1: Additional eligibility for ga'ya A, B, or F - CSG/SG-zq is preferred and usually marked (cf. also Chapter 6: Ga'ya-Preferences).

Examples: ga'ya A2: Lv. 11,47 הַנֶּאֱכֶלֶת
ga'ya F (šewa): Nu. 5,22 בְּמַעֲיָה
ga'ya B+: Nu. 14,45 וְהַכְּבֻעִי

Rule 2: Eligibility for ga'ya G only:

a. eligible syllable not at word-head: munah-zq preferred and generally marked;

i. in single-words⁽⁴⁾:

e.g. Gn. 40,12 הַסְרִיגִים; Ex. 18,19 אִיעֶצְךָ #etc.

Nu. 3,49 הַנֶּזֶדִים # cf. Yeivin p. 202.

ii. in maqqefed-combinations:

e.g. Ex. 2,16 אֶת-הַרְהֻטִים Ex. 8,17 אֶת-הָעֹרֹב

Lv. 20,20 אֶת-דִּדְתּוֹ Nu. 22,35 עַם-הָאֲנָשִׁים etc##

Exceptions to Rule 2: ga'ya - G -zq preferred.

(i) 1st group: Single-words: we noted three instances:

Ex. 16,6 וְאַתָּרוֹן

Ex. 38,23 וּבְאַרְגָּמָן

Lv. 18,20 עֲמִיתָךְ

(ii) 2nd group: maqqefed combinations: head-syllable of 2nd component eligible for ga'ya G. In such instances there is a certain tendency to mark ga'ya-zq. We noted three instances.

Gn. 41,24 אֶל-הַחֲרָטָמִים

Ex. 1,16 אֶת-הָעֶבְרִיִּית

Ex. 36, 4 כָּל-הַחֲכָמִים prima manus voc (?)

These exceptional cases constitute a more than insignificant % of the general total number, in B, of such MC - instances with AWZ-eligibility (is there a sub-system governing their marking?)

In this instance, NB preference of 'nearer' (munah-) placement.
cf. Chap. 6, p. 119, preference-combinations - xj

In Ex. 36,4 כָּל-הַחֲכָמִים : prima manus voc ה; a later hand apparently converted the ga'ya to a munah.

b. eligible syllable at word-head

ga'ya G preferred and marked, e.g.

| | | | |
|-----------|------------|-----------|------------|
| Gn. 42,9 | הַחֲלֹמוֹת | Gn. 49,10 | מִיְהוּדָה |
| Lv. 25,41 | מִעֲמֹךְ | Nu. 11,12 | הָאֲדָמָה |
| Nu. 11,20 | מֵאֲפֹכִים | | |

However, in these structures Codex B is no more consistent in the marking of ga'ya G than the general marking of ga'ya G in zaqef-qatan words which do not constitute AWZ instances (munah marked on preceding word), as e.g.:

Negative AWZ instances (representative selection):

| | | | |
|----------|--------------|-----------|-------------------|
| Ex. 5,7 | וְלֹכֹךְ | Ex. 18,21 | וְיִזְרֹךְ |
| Ex. 13,7 | וְאֶכֶל | Ex. 18,23 | וְתַעֲשֶׂה (ras?) |
| Ex. 24,9 | וְאַבְיָהוּא | Lv. 7,3 | וְהָאֵלִיָּה |
| | | | etc. |

The system in AC noted by Yeivin, p. 201 top, in which the AWZ instances are almost invariably given unambiguous marking - viz. munah-zq or ga'ya-zq, does not apply in B any more than in other related codices: ga'ya G eligibility in these instances possesses no special status.

Exceptions: (i.e. munah in word-head syllable of zq): None in Codex B.

Metiga in zq maqqef-combination preceded by pašta-accent. This exceptional phenomenon appears once only in Codex B viz.
Nu. 4,7 וְאֶת-הַכֶּפֶת וְאֶת-הַמִּנִּקִּית

Division Two

Pašta-accent does not precede the zaqef

In these clauses, any one of the four alternatives with zaqef may occur: the basic principles of AWZ-selection apply in Codex B (cf. supra, ref.)

Noteworthy are the following instances, several of them constituting unexplained deviations from the norm of AWZ-selection.⁽⁵⁾

- a. In the following three instances, metiga appears to appear as substitute for ga'ya A1 in Firm Structure:

Lv. 25,7 וְלִבְהִמְתָּךְ; Lv. 25,37 אֶת-כִּסְפֶּךָ; Lv. 27,25 וְכָל-עֵרְכֶךָ
(but perhaps 'retracted' metiga markings)

b. The following instances mark ga'ya-zq where munah-zq would have been expected:

Ex. 4,8 וְהָאֱמִינוּ; Ex. 7,7 וְאַהֲרֹן; Nu. 33,39 וְאַהֲרֹן

c. The following instance marks zaqef gadol, rather than munah-zq:

Nu. 26,40 לְנַעֲמֹן

d. In the following instances (word-head) ga'ya-zq appears instead of the norm [zaqef gadol]:

Lv. 16,29 הָאֲזִיחַ; Lv. 18,26 הָאֲזִיחַ; Nu. 22,37 הָאֱמֹנִים

e. Metiga⁽⁶⁾: Basic position: closed-syllable, 2½, two or 1½ syllables before main stress.

(i) metiga is exceptionally not retracted (א) to monosyllable, first component of maqqef-combination, or (ב) to vav-prefix head-syllable of single-word.

exceptional
non-retraction

א) Ex. 8,1 עַל-הַנִּהְרֹת; Ex. 25,20 אֶל-הַכִּפֹּת;
Ex. 37,9 אֶל-הַכִּפֹּת

ב) Ex. 30,32 וּבִמְתַּכְתּוֹ; Ex. 32,12 וּלְכַלְתֶּם

(ii) metiga exceptionally retracted to word-head syllable, deviating from norm (maqqefed combinations only):

exceptional
retraction

Gn. 41,12 וַנִּסְפֹּר-לוֹ; Gn. 43,7 וַנִּגְד-לוֹ;
Gn. 44,24 וַנִּגְד-לוֹ

Trace of original marking of metiga in basic position, subsequently corrected, and marked in retracted position:

Lv. 7,25 מִן-הַבְּהֵמָה corrected to מִן-הַבְּהֵמָה (Yeivin)

f. Zaqef Gadol: norm: ga'ya G not marked in zg-word, norm followed in Codex B.

ga'ya E++ marked in zg-words regularly in Codex B as, e.g. Ex. 28,21 תְּהִלֶּיךָ; Nu. 25,9 וַיְהִיו etc.

g. Zaqef Gadol marked in maqqefed-combination eligible for metiga-zq:

Gn. 44,9 וַגַּם-אֶנְחִנוּ⁽⁷⁾

No other exceptional AWZ-markings were noted in Codex B.

IV Maqqef: Survey & Short Notes

Cf. Yeivin, Chapt. XXIX, pp. 234-237.

(a) Use of maqqef by vocalizer as a means of correcting aberrations of the text-copyist etc.: we found no such employment in Codex B.

(b) 'Implied' maqqef; (erroneous) omission of maqqef: apart from the instances from Codex B recorded by Yeivin, p. 235 middle, we noted the following:

(i) No confusion of ga'ya with merkha possible:

Lv. 7,9 וְעַל מַחֲבֹתַי

Nu. 31,20 וְכָל-כְּלִי עֵץ (#)

(ii) Confusions possible: ambiguous marking

Ex. 10,14 לֹא-יִהְיֶה כֵן:

ib. 16,26 לֹא-יִהְיֶה בּוֹ

These two instances are specially noteworthy: the marking in Codex B, which differs from Codex L and other MSS (לֹא יִהְיֶה-בּוֹ; לֹא יִהְיֶה-כֵן) can be construed in one of two ways:

א) maqqef between כֵן יִהְיֶה and בּוֹ יִהְיֶה respectively omitted in error; redundant maqqef between יִהְיֶה לֹא (erroneous switch of the Codex B vocalizer). The unfortunate corollary of this switch is that the ga'ya E++ under י can now be easily misconstrued as retracted merkha.

ב) the marking in Codex B represents a variant accent-tradition, in which the two three-word phrases respectively are maqqefed with silluq, in contrast with the generally adopted tradition of accentuation, viz. merkha-silluq. If this be the case, the omission of the second maqqef may perhaps be justified on the assumption that economy of marking permitted the first maqqef to stand for both maqqefs (?).

(c) Redundant maqqef after conjunctive:

Apart from the instance cited by Yeivin, p. 236, line 6, we noted the following redundant maqqef-markings, in each of which, the conjunctive merkha can now be misconstrued as ga'ya (but ga'ya is

(#) cf. also *infra* p. 75 (c) note (#)

clearly not intended by the vocalizer).

Ex. 24,11 לֹא-שָׁלַח

ib. 30,9 לֹא-תִסְכּוּ (tipha vertical !)

cf. also supra. b. ii)

(d) Variant accent/maqqef tradition.

(cf. supra b.ii.possibility (ב))

Codex L etc. mark munah, Codex B - maqqef, no conjunctive:

Ex. 10,11 לֹא-כָן

Ex. 30,20 אִו-בְּגִשְׁתֶּם

(e) maqqef/retracted stress alternatives: special instances

Concerning Gn. 49,20: מְעַדְבִּי מֶלֶךְ cf. Yeivin p. 237, for full comparison and discussion. (#)

In general, the employment of maqqef in Codex B shows no noticeable differences from its employment in related TMT codices.

(#) cf. also chapter 14 fn. 2

Note: Categorised Statistical Statement for Chapters 3 - 5

The extant text-scope of Codex B comprises a total of 23 passages of Hilluf./Congruence (cf. infra Chapter 7), the topic of which, is an issue of vocalization (excluding ga'ya), accentuation (generally: conjunctive) or maqqef. If the special, somewhat obscure, instance of זִינָה (Ex.19,13 - concerning which mutually-contradictory reports are attested in the treatises (Yeivin, p.64) - is set aside, in all the relevant passages except two (פִּנְקְבוּ-שָׁם at Lv. 24,16; זֶה יְהִיָּה at Nu. 18,9) the marking in Codex B accords with BA's version in each respective hilluf/congruence (details: infra, pp. 132-136). (In the passage פִּי הַשְּׂעִירָה in Ex. 9,31 the specific issue of the congruence, apparently some aspect of (general-) VA, has not been determined.) It would seem noteworthy that the correspondence-percentage of our Codex with Ben-Ašer in the frame of the "pure" VA issues of debate (viz excluding the Ga'yas) shows itself as almost precisely the same [85%] - measure of correspondence indicated by the all-in (Voc., Acc. & Ga'ya) comparison as calculated and recorded, infra, p. 137 !

Footnotes

- (1) This statistic may for some reason fail to give a precise proportionate picture for the complete text-scope. Even if the error-margin contained in the sample is as much as 10% on the single-pašta side, the percentage of 35% marking of single-pašta hardly justifies Yeivin's formulation concerning Codex B (p. 213).

נראה כאילו בִּבְּ משתקף שלב שבו מתחיל הסימון הכפול של פשטא לחדור לכתבי-היד.

It would be more precise to state: 'It would appear that in Codex B a stage is reflected in which the double-marking of pašta had not yet reached a stage of perfection (שיכלול) in the MSS.' It would be instructive to compare the single/double pašta marking in Codex B with that in Codex Sassoon 1053 - which Yeivin (loc. cit.) states to contain approximately the same tendency in marking of the pašta in paroxytones, as in Codex B.

- (2) Concerning Alternatives with Zaqef, cf. now M. Breuer's article, Lešonenu 1979-1980 (vol. XLIII, pp. 243-253). Breuer suggests that the metiga was a secondary addition to the Tiberian prose-accent system: this is evidenced, he maintains, by the lack of stability in its marking and in its position within the zq-word in the good TMT codices.
- (3) Or its substitute Yetib.
- (4) In Nu. 32,15 מִאֲחִיו no AWZ is marked. Yeivin states that such structures are word-head ga'ya G eligible (in contrast to the general principle that the syllable nearer to the main-stress holds primary eligibility). Thus the word in Codex B is merely a further example of negative eligible instances of ga'ya G in AWZ situation.
- (5) This is not the place to discuss the problem Yeivin highlights (p. 201,f8), namely the apparent arbitrary marking of ga'ya F or ga'ya G in words such as לְנֶחֱלָה, לְנֶחֱרוֹ. Cf. Chapter 6, p. 129, fn.32 where we tentatively suggest that 'eligibility' cannot be proper-

ly determined for ga'ya F, considering the small total number of ga'ya F instances. Thus, the problem appears to relate, not to the AWZ marking, but to that of the šewa-ga'ya. We have no better suggestion than the assumption that the instances in (.1) maintained a specific tradition of ga'ya F marking - a tradition which did not exist in connection with the instances in (.2)

(6) We noted no instances in the codex, of omission of the metiga - a phenomenon fairly common in some related MSS, e.g. MS L (Yeivin, pp. 209-210).

(7) In this instance^(#) an attractive explanation would be: adoption of identical accent due to analogy. Cf. ib. 44,16, in which the phrase גַּם-אֶחָד is quite regularly marked with zg (eligibility for metiga fails when the closed-syllable is in initial position!).

(#) This is apparantly a TMTv accentuation - not a Codex-idiosyncrasy (Codex L a.1. : same acc.)

CHAPTER 6
THE GA'YAS

Structure

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Initiated by Prof. Yeivin
- II The Ga'ya in Codex B
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I The Ga'ya in Tiberian Bible Codices

Prof. Yeivin incorporates in his magnum opus an exhaustive inspection and classification of the ga'yas in AC.⁽¹⁾ He also noted and classified numerous instances of the absence of ga'ya in words 'eligible' for ga'ya. Among the 'related MSS' from which Yeivin cited several examples of marking or non-marking of ga'ya is Codex B, the text-scope of which is considerably smaller than AC.

Concerning the basic classification of the ga'ya, Yeivin states: "The occurrence of ga'ya of any sort in a word is generally linked with one of two types of factor: (a) The musical conditions of the word, viz. the accent with which the word is cantillated - with a conjunctive or a disjunctive - and the accents of the preceding and ensuing words; (b) the phonetic conditions of the word, viz. whether it possesses consonants with phonetical 'weakness', e.g. laryngeals, consecutive identical consonants, etc., or the appearance of phonetic conditions as a result of which, any consonant might fail to be correctly pronounced. The operation of these two factors is conditioned on the length and syllable-structure of the word as well as on the position within the word of its (main) stress.

"We can accordingly determine: if a word comes in certain musical conditions and it has a suitable structure - a ga'ya is likely to appear in it: such a ga'ya has musical function; such are the majority of ga'yas. If a word contains certain consonants, and there is a risk that they may not be accurately sounded, and providing that the word has a suitable structure - a ga'ya is likely to appear in it. Such a ga'ya has phonetic function; of this type are the minority of ga'yas..."

"However 'recognition or non-recognition of the nature of the ga'ya' implies only: recognition or non-recognition of the cause of the ga'ya, viz. whether a specific ga'ya was placed for musical or euphonic reasons; it does not imply a recognition of the essential quiddity of the ga'ya: we have no basis for assuming that the musical ga'ya and the euphonic ga'ya differ essentially or in their rendering (realization). Differentiation between the

ga'ya categories means nothing more than differentiation of their origin and their raison d'être (Part 2, XI, 5 = p.92-93; our translation)." (4)

"The ga'ya serves to indicate a certain 'stop' in the reading. This stop may come for musical reasons, as a kind of musical addition to the accents under certain conditions, or for phonetic reasons - to ensure the pronunciation of certain consonants, which were liable to be incorrectly pronounced if the word was read hastily." (English Summary, p. XX.)

"Owing to the above consideration, namely the uncertainty concerning the nature of the ga'ya in each instance, it seems to me that the classification of the ga'yas is to be founded - not on a functional distinction, between the musical and the phonetic ga'ya, but on the formal aspects of the word-structure: for the phonetic ga'ya, as well as the musical ga'ya, are conditioned (cf. especially pp. 126-7, par. 19-20 (D.L)) on the words' syllabic structure." (XI 6 = p. 93; our translation.)

Thus Yeivin proceeds to describe the marking of ga'ya in AC and the related MSS on the basis of a technical-formal classification, a classification which, while geared primarily to incorporate the 'musical' ga'yas, can serve fairly well also for the 'phonetic' ga'ya type.⁽³⁾ In fact the euphonic ga'ya is incorporated within the broader classification type - cf. p. 181 ٧ - par. 2 top where it is stated as similar in most respects to the OSG-type.

It seems, therefore, that the one factor operative in the distinction between MuG and PhG is the linkage the former has with the (musical) accent-structure, which is absent in the case of the latter.⁽²⁾ An aspect common to both ga'ya types, apart from the syllable-structure influence, is the (unexplained) 'dispensibility' of marking viz. that there is no absolute certainty that the sum-total of graphic markings represent the totality of the ga'yas phonetically realized.^(#)

The latter phenomenon is expressed by Yeivin, in slightly different terms in his Summary (English, p. XIX bottom, par. 8):

(#) but cf. infra fn. 31 (p.129)

"...there are clear tendencies to use the ga'ya in certain situations and to forego it in others. These are not hard-and-fast rules, but trends, with numerous exceptions of different types." (in contradistinction to the rigid approach of Baer, whose description and rulings are based on the TR and similar texts, which represent the result of a long process of systematization (ib. pp. XVI-XVII, XXIII, etc.)).

II The Ga'ya in Codex B

a. Graphic Appearance

In our MS, as in other Tiberian Masora-Codices, the ga'ya-sign is a vertical stroke placed to the left of the vowel.

Consistency in marking the ga'ya to the left of the vowel is followed in MS B even more than in AC; even in the sewa-ga'ya, the ga'ya is marked invariably to the left of sewa (we have noted one exception only: Lv. 21,10 - אֲשֶׁר - the ga'ya marked between the two components of the hatef).

Rarely, the ga'ya is inclined - e.g. כִּי-חֲזָקָה (Gn. 41,57) the ga'ya is inclined to the right (as Tiphah!) (apparently unintentional); אֶת-כָּל-עֲדָתָהּ (Nu. 8,9) the pen slipped, thus causing a curved (!) ga'ya. Yeivin (p. 89) יא. 2, brings some examples from the Aleppo Codex, and suggests that the angular (slant) marking had the motive of distinguishing the ga'ya from the accent Merkha).

The Tiberian ga'ya, is therefore in MS B as in the other MSS indistinguishable graphically from the accent silluq: but no confusion is ever possible: the silluq is a (normal) main-stress accent, whereas, by definition, the ga'ya occurs in any syllable except the stressed one.

b. Employment of Ga'ya - General

The general picture of the marking of ga'ya in B differs very little from that in AC. The employment of the various ga'yas cannot be analysed or rationalized according to a series of inflexible rules. For this reason, the classification we use is practically the same as Yeivin's. Some insignificant adjustments have been

made, primarily for the purpose of highlighting the tendency in B to mark the open-syllable ga'ya in certain types, with a greater frequency than in AC. However we do not follow the nomenclature in Yeivin 1968. Yeivin himself has retracted from the use of 'light ga'ya' and 'firm ga'ya' and prefers to speak of open-syllable ga'ya and closed-syllable ga'ya. It is in accord with Prof. Yeivin's current opinion, therefore, that we use these - unfortunately cumbersome - reference-names for the two forms of the ga'ya.

III Coded Classification of the Ga'yas (#)

a. We use 18 codes to symbolize the sundry ga'ya-categories. Five letters (A-E) are used as principal codes for closed-syllable ga'ya; some of these have a subdivision, indicated by a digit (1.2.3.) or an algebraic symbol (cf. infra). F is used for ^Ysewa-ga'ya. The four code-letters G-L (with some subdivision) are used as the principal codes for open-syllable ga'ya.

Our classification differs from that used by Yeivin in AC-VA 1968, in the following respects:

- i. Yeivin's light ga'ya in a closed syllable (Chapt. XVII, (p. 167)) is given a coding as a closed-syllable ga'ya ('heavy structure') (Code D).
- ii. The ga'ya of the two roots הֵן and הֵן is given the same main coding (E) as the euphonic ga'ya of the consonant, but considering that the consonants concerned are ה, ה, ך - 'weak' consonants, resulting in a relatively consistent employment of the ga'ya, we create for it a sub-category marked ++.
- iii. In the main classification of the musical open-syllable ga'ya, we distinguish primarily between the 'remote' and the 'adjacent' structure, owing to the relatively frequent employment of 'adjacent' placement of open-syllable ga'ya in maqqefed -combinations. The 'one-word' placement and the maqqefed -combination (abbrev.: MC) placement are given subsidiary classification and coding in the respective main types.

(#) cf. Note (©) , infra p. 130

- iv. A main coding is given for the (open-syllable) euphonic ga'ya of the Šewa (model המכסה). In מבוא למסורה הטברנית, Jerusalem, 1972 (internal stencilled publication) which contains a twenty-page précis of the ga'ya-marking in early Tiberian MSS (pp. 175-194), the classification comes near to that in the present thesis.

Additional Symbols

Code-letters B, G, H each form sub-divisional graded codes, the grading +, (no symbol), - (minus), representing ga'ya codes of varying ga'ya-frequency, with regard to word-structure/SW/MC situation, + indicating the code of (relatively) higher ga'ya-frequency, 'minus' - that of lowest frequency.

NB. In code-letter E the symbols ++, +, (no symbol) have different connotations. Cf. general remark to Code E.

b. The Ga'yas - Nomenclature, Coding and Abbreviations⁽⁵⁾

| Code Reference | Structure/ Category | Model Instance(s) | Abbrev. | Yeivin 1968 Chapter |
|-----------------------------|------------------------|-----------------------------|---------|------------------------|
| A1 Closed-Syllable Ga'ya | Firm | התגלח (מתקטלים) | CSG A 1 | XXX 1-23 |
| A2 Closed-Syllable Ga'ya | Firm | למחנה (מתפעלים) | CSG A 2 | " " " |
| A3 Closed-Syllable Ga'ya | Firm | תרגזו, וישרצו (מתפללים) אל- | CSG A 3 | " " " |
| B+ Closed-Syllable Ga'ya | Medium | אל-תשקצו, תפנעני | CSG B+ | XII 24-29 |
| B Closed-Syllable Ga'ya | Medium | וימררו, ממחרת, | CSG B | " 30-32 |
| B- Closed-Syllable Ga'ya | Weak | לרצנכם | CSG B- | " 33-34 |
| C Closed-Syllable Ga'ya | Weak | פן-ינחם, מטבעתיו | CSG C | XIII 1-18 |
| D Closed-Syllable Ga'ya | Heavy-MC | אין-שם | CSG D | XVII |
| E Closed-Syllable Ga'ya | Post-tonic | לבער | CSG E | XIX 15-17 |
| E+ Closed-Syllable Ga'ya | Euphonic | סלח-נא; משכו; גפח הוא | CSG E+ | XIII 19 (XIX 1-14) |

| Code | Reference | Structure/ Category | Model Instance(s) | Abbrev. | Yeivin 1968 Chapter |
|------|--------------------------|--------------------------|--------------------------|---------|------------------------|
| E++ | Closed-Syllable Ga'ya | חיה-היה | יְחִיָּה, יְחִיָּה | CSG E++ | XVIII |
| F | Ṣewa-Ga'ya | Word-head | מִשְׁקָדִים | SG F | XIV |
| G+ | Open-Syllable Ga'ya | MC-Remote | קִי-זְמוּרָה | OSG G+ | XVI 1-4 |
| G | Open-Syllable Ga'ya | One-Word, Remote | מִאֲחָזִים; וְאֶבְיָצִיף | OSG G | XV 15-44 |
| H | Open-Syllable Ga'ya | MC-Adjacent | מִי-שָׁם | OSG H | XVI 5-8 |
| H- | Open-Syllable Ga'ya | One-Word, Adjacent | וְיִירָאוּ | OSG H- | XV 12-14 |
| K+ | Open-Syllable Ga'ya | Eu.-Ṣewa | הַמִּכְסָּה | OSG K+ | III pass. |
| L | Open-Syllable Ga'ya | Eu.-Cons., Post-tonic | אֶלֶּהִי כֶסֶף | OSG L | XIX 19-25 |

Definitions and Usages in the Description of the Ga'yas in Codex B

Eligible: 'Eligibility' for the marking of ga'ya is determined, for each type separately, on the basis of the musical and phonetic conditions and syllable-structure of the ga'ya-instances.

Instance corresponds to Yeivin's use of דוגמה (defined p. 8 top) viz. "the occurrence of a word the structure of which renders it eligible for ga'ya" and is not used as a synonym for 'example' in the general sense. Thus, the sum-total of all eligible instances for a particular ga'ya-code can always be divided into:

- (a) ga'ya-instances (instances in which ga'ya is marked in Codex B)
- (b) negative instances (instances in which ga'ya is not marked in Codex B)

Syllables(#)

For the purpose of the present chapter we adopt the conventional, popular, syllable-division system of Hebrew - the semi-vowel constituting a half-syllable uniting with the following full syllable to create a 'compound syllable' (Yeivin frequently uses the alternative method (cf. §7, p. 26 and §31, p. 41 (bottom)) whereby the Ṣewa/hatef is united with the previous vowel and considered to occur

(#) cf. Note (@@) ⁴infra p. 130

within the syllable.) In the syllable-count used for denoting the ga'ya-eligible syllable, a compound syllable is counted as $1\frac{1}{2}$ syllables. However, in the case of šewa-ga'ya only, the first element of the relevant compound-syllable (šewa/hatef) is treated as a separate entity, and the count from ga'ya to main-stress commences from the 2nd element, i.e. the full-syllable component of the compound syllable. In our description of ga'yas G+, we use the word polysyllable to denote any word not falling in the category of 'particle' (תיבה זעירה).

IV The Ga'yas in Codex B, Code by Code

Ga'ya A1.2.3.(6)

CSG: Firm Structures(7)

Statistics: Total Number of Eligible Words:

With Disjunctive Accent: 180;

with ga'ya: 163 instances

without ga'ya: 17 instances (#)

With Conjunctive Accent: 150;

with ga'ya: 9 instances

without ga'ya: 141 instances

These figures clearly reflect the AC - 'norm' (more precisely: tendency) that the Firm Structures mark the CSG with Disjunctive and only seldom with Conjunctive. (Yeivin, Ch. XIII)

With Disjunctives

Examples:

A1 Gn. 42,30 כְּמַרְגְּלִים

Lv. 18,10 בֵּת-בְּתוֹךְ

A2 Gn. 41,3 וַתַּעֲמִדְנָה

Ex. 16,9 אֶל-כָּל-עֵדֹת

A3 Gn. 49,14 הַמִּשְׁפָּטִים

Lv. 18,17 אֶת-בֵּת-בְּנֵה

(#) Includes certain MC-instances of code C-preference; cf.p. 66, note **.

With Disjunctives: The following 17 are the only eligible instances in the MS, in which ga'ya is not marked:

- | | | | | | |
|-----|------|----------------------|------------|------------------|--|
| A-1 | 1 | (Tipha): | Ex. 28,5 : | וְאֵת-הַתְּכֵלֶת | |
| | 2 | ("): | Ly. 13,56: | מִן-הַשֹּׁתִי | (ga'ya ras?) |
| | 3 | (Tebhir): | Lv. 16,13: | אֶת-הַקְטָרֶת | |
| | 4 | (Silluq): | Lv. 23,32: | שְׂבָתְכֶם | |
| | 5 | (Zaqef): | Nu. 17,12: | אֶת-הַקְטָרֶת | |
| A-2 | 6 * | (Etnah): | Ex. 29,14: | לְמַחֲנֶה | |
| | 7 * | (Tipha): | Ex. 33,15: | אֶל-תַּעֲלֹנוּ | |
| | 8 * | (Pašta): | Ex. 39,24: | וַיַּעֲשׂוּ | |
| | 9 | (Teliša Gedhola): | Lv. 11,7: | וְאֵת-הַחֲזִיר | |
| | 10 * | (Zaqef): | Lv. 11,16: | הַיַּעֲנֶה | |
| | 11 * | (Etnah): | Lv. 17,3 : | בְּמַחֲנֶה | (N.B. ib. ib. : למחנה with Silluq - CSG marked) |
| | 12 * | (Tipha): | Lv. 27,32: | אֲשֶׁר-יַעֲבֹר | (Neither Ga'ya marked) |
| | 13 * | (Tebir): | Nu. 1,52: | עַל-מַחֲנֶהוּ | (Ga'ya obliterated?) |
| | 14 | ("): | Nu. 33,44: | וַיַּחֲנוּ | |
| A-3 | 15 * | (Etnah): | Ex. 39,18: | הַמִּשְׁבָּצֹת | |
| | 16 * | (Geršayim): | Lv. 23,22: | וּבְקִצְרֹכֶם | |
| | 17 | (Rebhia): | Lv. 22,3: | מִכָּל-זֵרְעֹכֶם | |

The following instances are stated to be without ga'ya in the Sefer HaHillufim (henceforth *Kikkul*) in the opinion of BA (either : in contrast with BN - or: in consensus with him (= הסכמה)):
Nos. 1, 2, 4.^(H)

In the following instance the MS follows Hil. - BN against BA: No. 17.^(H)
In the following instances the MS conflicts with Hil. Congruence!:
Nos. 3,^(?) 5.^(H) (NB.: Is it coincidental that both these two instances are the identical maqqefed combination: אֶת-הַקְטָרֶת?)

In spite of this, it cannot be ruled out that we have in two instances an unintentional omission of CSG in the MS (or that the MS was based on a different version of the congruence; in No. 3,

at any rate, Yeivin refers to the congruence as 'ambiguous'^(#)).

Thus, 6 instances are accounted for; there remain 11 further instances in which the MS omits CSG in the Firm Structures; in two of these cases: Nos. 9, 14, our MS is not unique in omitting CSG, but the remaining 9 marked * require explanation.

Having inspected the above instances in other related Codices, Yeivin asserts that in these 9 cases MS-B is alone in omitting the CSG, and in his opinion these attest to an element in the MS, at variance with the BA-system found in AC. We would ratify this suggestion, and we consider extremely unlikely that we have simply a series of careless omissions in the MS, although, from the point of view of disjunctive-accent, we have instances of various different grades, from the strong (silluq, etnah) to the weak (tebir, pašta), yet from a structural standpoint it is very noteworthy that seven of the 9 instances (all except Nos. 15, 16) belong to the A2 מתפעלים model. There are no exceptions pertaining to the Firm A1 מתקטלים-structure.

(For cases (Lv. 18,28 - בטמאכם) of preference of CSG over OSG in Firm structures, cf. infra, Ga'ya Preferences.)

With Conjunctives:

The following are the only 9 instances (out of 150 approx. eligible) which mark the CSG in Firm Structure:

Structure

| | | | |
|----|--------------|-------------------|-----------------|
| A2 | 1. (Mahpakh) | Ex. 15,16: | עַד-יַעֲבֹר |
| A3 | 2. (Merkha) | Ex. 26,22; 36,27: | וְלִירְכָתִי |
| A1 | 3. (Darga) | Ex. 33,6: | וְיִתְנַצֵּלוּ |
| A3 | 4. (Munah) | Ex. 38,3: | אֶת-כָּל-כְּלִי |
| A2 | 5. (Munah) | Lv. 8,31: | אֶל-אֹהֲרָן |
| A1 | 6. (Merkha) | Nu. 6,19: | הַתְּגַלְחוּ |
| A1 | 7. (Munah) | Nu. 8,21: | וְיִתְחַטְּאוּ |
| A1 | 8. (Merkha) | Nu. 11,16: | וְהִתְיַצְבוּ |
| A1 | 9. (Merkha) | Nu. 14,39: | וְיִתְאֲבָלוּ |

(#) For this reason, we refrain from including this case in our list (and statistic) of Codex-B departures from the congruences; cf. infra p. 134

Four instances, viz nos. 2a,3,4,8 are congruence -cases for the marking of CSG.^(#) It is noteworthy that the majority (five) of the instances are of the A-1 structure; these five instances are Hithpa'el verb-forms (Nos. 3, 6, 7, 8, 9). The majority are of the A1 מתקבלים-structure. (NB. Examples of Hithpa'el negative-instances with conjunctives: (qadma): Gn. 48,15: והתהלכו; (munah) Nu. 11,18: והתקדשו, etc. etc.)

Ga'ya B

Closed-Syllable Ga'ya - Medium Structures

B+:With Disjunctive הכנעני-pattern: exhaustive

The MS marks CSG in all occurrences of the model-words הכנעני, הכנענית, והכנעני, when occurring with any disjunctive; the instances are:

1. (Silluq) Gn. 46,10; Ex. 6,15: בן-הכנענית
2. (Zaqef Qatan) Ex. 13,11: הכנעני; Nu. 21,3: את-הכנעני;
Ex. 23,23; 34,11; Nu. 14,45: והכנעני
3. (Tipha) Nu. 14,25: והכנעני
4. (Pašta) Ex. 3,8; 3,17; Deut. 1,7 (mispointing!): תכנעני;
Nu. 13,29: והכנעני
5. (Tebir) Ex. 23,28: את-הכנעני
6. (Gereš) Gn. 50,11: הכנעני
7. (Teliša Gedhola) Ex. 13,5: והכנעני

(NB. The CSG dominates (even) in zaqef OSG munah-eligible instances (where the zaqef-qatan word is preceded directly by pašta) e.g. והכנעני - Nu. 14,45.)

CSG not marked: one instance only in a B+ word other than the model: Tipha (Nu. 13,19) הכנענים - (NB. Yeivin remarks that some MSS mark CSG.)

The above are all the eligible instances.

* erroneously: ע : cf. Chap. 3, p. 18

(#) cf. infra Chap. 7.

With Conjunctives הכנעני-pattern words do not mark CSG -
e.g. (mahpakh) Nu. 14,43 וְהִכְנַעְנִי. In maqqefed-combinations of
this pattern, two instances mark CSG with disjunctive-pašta:

1. Ex. 16,23: אֲשֶׁר-תִּבְשְׁלוּ

2. Lv. 11,43: אֶל-תִּשְׁקָצוּ BN

One, with zaqef-qatan, is negative: Lv. 26,22: אֶת-בְּהֵמַתְכֶם

B מתפארים-structure:

א. Instances with vowels exactly as in the model: games before hatef-patah: With Disjunctives, CSG regularly marked (even in pašta-instance!).

First Group = hatef under laryngeal: CSG invariably marked.

Examples: Gn. 42,16: וַיִּבְחַנוּ (No OSG in ב; cf. type G)

Ex. 3,10: וַאֲשַׁלַּחְךָ

Ex. 9,6; 18,3; Nu. 17,6: מִמְּחֹרָת (CSG preferred to munah with מ)

Nu. 16,3: וַיִּקְהֲלוּ

Nu. 17,23: מִמְּחֹרָת

Ga'ya instances

Maqqefed Phrase

Lv. 15,28: וְאִם-טַהֲרָה

Second Group = hatef under non-laryngeal (including ר): balanced ga'ya-neg.

Gn. 49,23: וַיִּמְרְרוּ Lv. 9,22: וַיִּבְרְכוּ

Lv. 9, 23: וַיִּבְרְכוּ Nu. 5,19: הַמֵּאֲרִירִים

Nu. 5,24b: הַמֵּאֲרִירִים

Ga'ya instances

Examples when CSG is not marked:

Gn. 48,20: וַיִּבְרָכֶם (qadmā 'alternative — with Gereš' preferred, rather than וַיִּבְרְכֶם*)

Nu. 5,18: הַמֵּאֲרִירִים: (silluq); 5,22: הַמֵּאֲרִירִים; Conjunctive. / code B-

Nu. 5,24a: הַמֵּאֲרִירִים (etnah) — these three instances, MS follows Hil. — congruence — no CSG.⁰

Negative instances

With Conjunctives In both groups, CSG is not marked.

Examples: 1st group: Nu. 11,26: וַיִּשְׁאָרוּ

2nd group: Nu. 5,22: הַמֵּאֲרִירִים code B-

ב. Instances with other long vowels before hatef-pataḥ:
Even with disjunctives CSG is rarely marked; in several instances OSG with the long-vowel is marked.

Holem: the only instance marking CSG:

ga'ya instance: Lv. 23,44: אֶת-מִעְרֵי

CSG not marked:

negative instances { Ex. 19,22: הַכְּהֹנִים
Lv. 21,1: אֶל-הַכְּהֹנִים (& all the 12 occurrences of word הַכְּהֹנִים).

Sere: No instance marks CSG.

negative: CSG not marked: e.g. Lv. 19,13: אֶת-רֵעֵךְ (OSG)

Words containing hatef-pataḥ under non-laryngeal (viz. under the first of two contiguous identical consonants, cf. Chapter 4) and/or marking euphonic-pretonic OSG (type K+) before same. The only two instances of this structure are both without CSG:

negative | Gn. 42,21 בַּתְּחִלָּה (conjunctive: OSG - K+, with h-p, marked)
Ex. 20,21 וַתַּחֲלֶלְהָ (silluq; of "quasi-B+"; OSG K+ marked, quoted by Yeivin from four MSS, p.112 bottom)

B- Long Vowel followed by 'grammatical' ^vsewa-mobile (שׁוּא מַצְעִי) #

Ga'ya - instances: Exhaustive.

In this structure, CSG is marked very rarely and only with disjunctives. The only instances are:

Etnah: Ex. 2,17: וַיִּגְרְשׁוּם

Lv. 22,19; 23,11: לְרִצְוֹנְכֶם

Tipha: Lv. 19,5; 22,29: לְרִצְוֹנְכֶם

Examples not marking CSG:

negative instances | Gn. 47,25: וַיֹּאמְרוּ and all occurrences of this word (about 25 in all).

Ex. 10,8: הַלֵּלְכִים

With Conjunctive: CSG never appears, e.g.

negative: Nu. 15,33: הַמִּצֵּי

Maqqefed-Combinations: The only instance we noted is with pašta and OSG with holem is preferred:

Nu. 15,14: אֲשֶׁר-בְּתוֹכְכֶם

The single המאררים - instance (negative) in which ר has plain-sewa was classed with code B (supra) on account of the several occurrences of the self-same word with h-p in ר.

Ga'ya C

C = Weak Structures (in Yeivin 1968: לא סדירה)

Definition: Structures in which a musical CSG appears with a short-vowel and which do not match the 'normative' structures in Codes A-B. Our presentation follows Yeivin's (Ch. XIII) commencing with instances in which the CSG is furthest from the main stress. (NB. CSG in the pretonic syllable, which Yeivin states (p. 126) to be of distinctly phonetic nature, is given in Code E+ ('euphonic-for-consonant' ga'ya).

Ga'ya-instances: Exhaustive presentation.

Contrastive 'negative' instances with identical disjunctive: several examples; also occasional contrastive negative instances: same expression, different accent.

In syllable-count of distance from stress, a 'compound' syllable is calculated as $1\frac{1}{2}$ syllables.

i. 4 and $4\frac{1}{2}$ syllables before stress: no ga'ya instances in Codex-B, even with the minor disjunctives.*

ii. $3\frac{1}{2}$ syllables before stress.

Disjunctives

a. minor disjunctives

| <u>ga'ya-instances</u> | | <u>selected negative instances for contrast</u> |
|------------------------|---|---|
| Gereš, Geršayim | | |
| exhaustive | Ex. 15,26 <u>כָּל-הַמַּחֲלָה</u> ** congr. | |
| | Ex. 28,28 <u>מִטְבַּעְתִּיר</u> | Nu. 2,31 (pašta) <u>כָּל-הַפְּקָדִים</u> |
| | Nu. 2,9 <u>כָּל-הַפְּקָדִים</u> | |
| | Nu. 2,16 <u>כָּל-הַפְּקָדִים</u> | |
| | Nu. 2,24 <u>כָּל-הַפְּקָדִים</u> | |
| | Nu. 11,31 <u>עַל-הַמַּחֲנֶה</u> *** | |

* Ex. 6,6 לְבָנִי-יִשְׂרָאֵל (if this be reckoned an eligible combination for CSG), OSG G+ ga'ya preferred in גִּלְגָּל.

As for the major disjunctives, there are only a few instances, all without CSG-C, e.g. Ex. 39,43 (אֶת-כָּל-הַמַּלְאָכִים) ($4\frac{1}{2}$ syl.) (Rebia)

Ex. 40,38 (כָּל-בֵּית-יִשְׂרָאֵל) (4 syl.) (Tifha)

Lv. 26,24 (עַל-הַטְּאִתִּים) (4 syl.) (Silluq)

Nu. 15,9 (עַל-בֶּן-הַבְּקָר) (4 syl.) (Pašta)

** In this instance - preference of ga'ya C over ga'ya A2.

*** ga'ya A2 also marked.

e
x
h
a
u
s
s
i
v
e

ga'ya-instances

על-המחנה
(CSG-A2 also marked, qua
normative structure!)

Pazer

Ex. 22,8 על-כל-דבר-פֶּשַׁע

Nu. 4,46 כל-הפקדים

Nu. 17,21 כל-גשאי־להם

Zarqa

Ex. 3,8 ולהעלותו

Nu. 16,5 ואל-כל-עדותו

Legarmeh

Ex. 7,19 על-גהרתם

Tebir

Lv. 24,14 כל-השמעים

b. major disjunctives

Rebia

No ga'ya-instances

Pašta

No ga'ya-instances

Zaqef

No ga'ya-instances

Tipha

No ga'ya-instances

Etnah

No ga'ya-instances

Silluq

No ga'ya-instances

selected negative
instances for contrast

We found no negative
eligible instances

Nu. 13,33 את-הנפילים

Ex. 22,8 על-כל-אבדה

Lv. 14,8 את-כל-שערו

Nu. 8,22 את-עבדתם

Nu. 18,9 ולכל-אשמתם

Lv. 25,10 אל-אחזתו

Nu. 18,7 את-כהנתכם

Ex. 25,19 את-הפרכים

Nu. 13,33 מן-הנפילים

Gn. 42,26 על-חמריהם

Ex. 7,28 ובמשארותיך

Lv. 25,13 אל-אחזתו

Conjunctives

There are no ga'ya-instances; instances of 'הַפְּעֻלִּים' and 'הַמְּפֻעִלִּים' CSG-C structures are very rare:

Examples: Nu. 4,7 אֶת-הַקְּעָרִית - negative instance.

Ex. 39,21 מִטְּבַעְתִּיוֹ - " " Ašer: (BN: ga'ya in מ)

iii. 3 syllables before stress.

Disjunctives

a. minor disjunctives

| | | <u>ga'ya-instances</u> | <u>selected negative instances for contrast</u> |
|---|---------------|------------------------|---|
| | | Gereš, Geršayim | |
| e | Lv. 8,9 | עַל-הַמִּצְנֶפֶת | Lv. 21,23 אֶל-הַפְּרִכָּה |
| > | Lv. 15,23 | עַל-הַמִּשְׁכָּב | Lv. 15,26 כָּל-הַמִּשְׁכָּב |
| | | | Ašer |
| i | Nu. 4,14 | אֶת-כָּל-כְּלִיוֹ | Ex. 7,4 אֶת-עֲבֹאתַי |
| t | Nu. 32,29 | אֶת-הַיִּרְדֵּן | Nu. 7,19 אֶת-קִרְבָּנֹו |
| s | | | Nu. 17,2 אֶל-אֱלֻעָזָר |
| u | | | congr. |
| a | Pazer | | |
| h | Nu. 19,13 | כָּל-הַנֶּגַע | Nu. 15,24 כָּל-הַעֲדָה |
| | | | Ašer |
| x | Teliša Gedola | | |
| e | Lv. 11,4 | אֶת-הַגִּמְלָה | Ex. 18,21 מִכָּל-הָעָם |
| | | | Nu. 17,11 אֶת-הַמִּחְתָּה |
| | | | Nu. 18,9 כָּל-קִרְבָּנָם |
| | | | no conj. |
| | | Zarqa | |
| > | Ex. 29,13 | אֶת-כָּל-הַחֶלֶב | Gn. 47,17 אֶת-מִקְנֵיהֶם |
| i | congr. | | |
| t | Ex. 29,21 | עַל-הַמִּזְבֵּחַ | Lv. 8,31 אֶת-הַבֶּשֶׂר |
| s | Lv. 8,16 | אֶת-כָּל-הַחֶלֶב | |
| u | Lv. 17,5 | אֶת-זִבְחֵיהֶם | Nu. 10,29 הַמִּדְיָנִי |
| a | Lv. 19,19 | אֶת-חֻקְתֵּי | |
| h | Nu. 5,7 | אֶת-חֻטְאֵתָם | |
| x | Nu. 5,18 | אֶת-הָאִשָּׁה | |
| e | Nu. 5,21 | אֶת-הָאִשָּׁה | |

exhaustive

ga'ya-instances

| | |
|-----------|-----------------------------|
| Nu. 21,23 | אֶת-יִשְׂרָאֵל ¹ |
| Tebir | |
| Gn. 40,23 | שֵׁר-הַמִּשְׁקִים |
| Ex. 25,30 | עַל-הַשִּׁלְחָן |

b. major disjunctives

exhaustive

| | |
|-----------|-------------------|
| Rebi'a | |
| Ex. 37,16 | עַל-הַשִּׁלְחָן |
| Pašta | |
| Ex. 15,20 | כָּל-הַנָּשִׁים |
| Lv. 23,42 | כָּל-הָאֲזָרָח |
| | (OSG also marked) |
| Etnah | |
| Gn. 44,6 | וַיִּשְׁגֹּם |
| | (verse-head) |

Silluq

No certain ga'ya-instances

selected negative instances for contrast

| | |
|-----------|------------------|
| Nu. 3,26 | עַל-הַמִּשְׁכָּן |
| | against congr! |
| Nu. 22,20 | |
| and 22,35 | אֶת-הַדָּבָר |
| Nu. 10,30 | אִם-אֶל-אֶרֶץ |
| Ašer | |
| Nu. 22,5 | עַל-הַנֶּהָר |
| Ašer | |

| | |
|-----------|----------------|
| Gn. 46,6 | אֶת-מִקְנֵיהֶם |
| Gn. 49,30 | אֶת-הַשֹּׂדֶה |

| | |
|-----------|------------------|
| Nu. 1,50 | אֶת-הַמִּשְׁכָּן |
| Nu. 22,25 | וּתְלַחֵץ |

| | |
|-----------|-----------------|
| Ex. 10,22 | עַל-הַשָּׁמַיִם |
|-----------|-----------------|

| | |
|---------------|---------------|
| Gn. 50,1 ras? | וַיִּשְׁק-לוֹ |
| Ex. 2,1 | אֶת-בֵּת-לוֹי |

Segolta, Zaqef and Tipha: no ga'ya-instances.

(Several negative instances, e.g. Ex. 2,7; Nu. 19,19

and Ex. 5,19 respectively; Nu. 31,22 אֶת-הַבְּרִזָּה negative instance, congr.)

Conjunctives

Munah

| | |
|----------|-----------------|
| Ex. 9,19 | אֲשֶׁר-יִמָּצֵא |
|----------|-----------------|

| | |
|----------|------------------|
| Lv. 5,24 | אֲשֶׁר-יִשְׁבַּע |
| Ašer | |

| <u>ga'ya-instances</u> | | <u>selected negative instances for contrast</u> | |
|------------------------|-------------------------|---|--|
| exhaustive | Merkha | | |
| | Ex. 13,17 פֶּן-יִנָּחֵם | Ex. 33,17 אֶת-הַדִּבָּר | |
| | | Nu. 19,22 אֲשֶׁר-יִגַע-בּוֹ | |
| | Teliša Qetanna | Ašer | |
| | — — | Ex. 22,3 אֶם-הִמָּצָא (#) | |
| | | against congr. | |

In the above 3 and 3½ syllable CSG-C structures, there is a clear tendency to mark ga'ya in the instances with the minor disjunctives: according to certain traditions, these - especially Gereš, T.G. and Pazer - were cantillated with 'high tones' and it is very probable that the frequent marking of ga'ya - CSG-C with these accents has some connection therewith (Yeivin, p. 117, par. 6).

The instance with etnah, the only ga'ya-instance with a major disjunctive, is, as Yeivin convincingly suggests (p. 120, top), to be explained in accordance with the tradition mentioned in a fragment of a Karaite Work, collated in Ginsburg, The Massorah Vol III, p. 51 R and in the work הורית הקורא that the cantillation of etnah at verse-head is as elaborate 'as the teliša gedhola' i.e. musically the verse-head etnah belongs with the 'high-tone' disjunctives. (Yeivin records three other verse-head etnah occurrences from related MSS - in each case the CSG is marked.)

iv. 2½ syllables before stress.

| <u>ga'ya-instances</u> | | <u>selected negative instances for contrast</u> | |
|------------------------|---|---|--|
| <u>Disjunctives</u> | | | |
| exhaustive | (ga'ya-instances with Pašta and Zarqa only) | | |
| | Zarqa | | |
| | Lv. 6,3 וּמִכְנָסִי-בֶדֶךָ | Ex. 16,12 אֶת-חֲלוּצֹתָ | |
| | | Ašer | |
| | Lv. 16,4 וּמִכְנָסִי-בֶדֶךָ | Lv. 13,6 הַשְּׂבִיעִי | |
| | | etc. | |

(#) *infra* p. 133.

e x h a u s t i v e

ga'ya-instances

Pašta

Nu. 7, 84 מזרקי-כסף

Conjunctives

(apparently no ga'ya -instances,
but cf. →)

Merkha

v. 2 syllables before stress.

Disjunctives

Zarqa

Ex. 17,6 על-הצור¹
congr.

Gereš, Geršayim

No ga'ya-instances

Pašta

Ex. 2,3 וְתָקַח-לוֹ (preference^{to} (E+))

Lv. 15,14 (preference^{to} (E+))

וְתָקַח-לוֹ

Lv. 15,29 (preference^{to} (E+))

וְתָקַח-לָהּ

selected negative instances for contrast

Ex. 3,5 של-נעליך⁷
Ašer

Lv. 26,19 את-שְׁמֵיכֶם⁷
etc.

→ Ex. 18,14 כָּל-אֲשֶׁר-הוּא⁷

Gn. 44,1 על-ביתו¹

Lv. 8,30 ומן-הַדָּם¹
etc.

Lv. 8,24 וַיִּקְרַב¹

Nu. 11,16 אִסְפָּה-לִּי¹
Ašer

Nu. 31, 23 כָּל-דְּבָר¹

Ex. 22,4 יִכְעַר-אִישׁ⁷ (ga'ya deleted?)

Ex. 22,8 יִרְשִׁיעוּ⁷ (" ")

Gn. 41,35 אֶת-כָּל-אֹכֶל⁷

Nu. 9,17 יִשְׁכֹּן-שָׁם⁷

Dt. 1,22 אֶת-הַדֶּרֶךְ⁷

e x h a u s t i v e

| <u>ga'ya-instances</u> | | <u>selected negative instances for contrast</u> | |
|---------------------------|---|---|---------------|
| Lv. 23,21; 23,27; | | | |
| Nu. 29,1 29,7 29,12 | מקרא-קדש | Gn. 47,25 | נמצא-חן |
| Nu. 22,38 | הנה-באתי | | |
| Nu. 24,7 | יזל-מים | Gn. 43,24 | ויתן-מים etc. |
| Zaqef | | | |
| Lv. 10,10 | וְלֹהֶבְדִּיל (7a) | Gn. 44,32 | את-הנער |
| Nu. 30,6 | (preference (E+)) יסלח-לה | Nu. 22,37 | לקרא-לך etc. |
| Etnah | | | |
| Ex. 21,10 | יקח-לו (CSG-E+ ga'ya also marked) | Lv. 25,52 | וחשב-לו |
| Silluq | | etc. | |
| Nu. 30,9 30,13 | (preference (E+)) יסלח-לה | Gn. 42,7 42,10 43,20 | לשבר-אכל etc. |
| Tipha | (no ga'ya-instances) | | |
| | (remaining disjunctives: no ga'ya-instances) | Three instances, neg. מאות | |

Conjunctives

Teliša Qetanna only

Lv. 23,36 מקרא-קדש

Lv. 4,3 חטאתו
and pass.

(5 other MSS: no ga'ya -
Yeivin, p. 125, fn. 13)

Lv. 5,4 חשב

vi. 1½ syllables before stress. #

2 doubtful instances -

Pašta and Merkha - only

Pašta Gn. 45,19

לטפכם (?)

Gn. 47,9

את-ימי

Merkha Gn. 49,10

יקהח (?)

etc.

for 1 syllable before stress - cf. infra, ga'ya E+, I, c
(but) in each case the impression of ga'ya may have resulted from a stain or smudge.

Overview of Ga'ya C

In the words eligible for CSG-C ga'ya less than 3 full syllables before the main stress, ga'ya-instances are sporadic: it is hard to pinpoint any specific tendencies. Of the 'high-tone' disjunctives, ga'ya appears, notably, with zarqa in 2- & 2½-syllable-types. In all the types, especially in the 2-syllable group (v), pašta presents the most ga'ya-instances - largely in maqqefed-combinations: in fact, the marking of CSG in pašta-accented combinations of this structure seems to be the rule, while negative instances are the exceptions.

In this category, the large majority of ga'ya-instances in MS B were noted by Yeivin.

Ga'ya D

D CSG - Heavy Structure⁽⁸⁾

This ga'ya category was originally termed by Yeivin קלת-סגורה. It is the ga'ya in a closed syllable bearing a 'long' vowel- games (historically long), holem, šureq, sere or hiriq - and constituting the only or final syllable of the first component of a maqqefed combination. In Tiberian Hebrew, a long vowel cannot occur in an unstressed closed syllable, except when adjacent to maqqef.

Yeivin himself determined (p. 167 middle) that this ga'ya is, by nature, somewhat nearer to the CSG-types than to the 'light' ga'ya of the open syllable.⁽⁹⁾ This is especially noticeable in the structure following ^{the} model (Lv. 18,13 = אֶחָד-אֶמֶךָ), which matches the CSG-A1 אֶחָד-אֶמֶךָ-structure. In B such structures with conjunctives do not mark ga'ya (see pattern (e)).

In this category, there are apparently more discrepancies in the marking of ga'ya between the TMT, MSS at sundry places, than in other CSG categories. Mention should especially be made of several instances pertaining to patterns (d) and (f)^(#), in which the majority of related MSS - contrary to the norm - mark ga'yas. In these instances Codex B presents a consistency which is noteworthy.

(#) cf. *infra*

Presentation of material:

Pattern

- i. 1 syllable before stress. (a)
Representative sample of ga'ya-instances, with disjunctives and conjunctives; exhaustive presentation of negative instances.
- ii. 1½ syllables before stress. (b)
Exhaustive presentation of ga'ya-instances.
- iii. 2 syllables before stress. (c)
Exhaustive presentation of (exceptional) ga'ya-instances; representative selection of negative instances.
- iv. 2½ syllables before stress. (d)(e)
Disjunctives: exhaustive presentation of ga'ya-instances; representative selection of negative instances.
Conjunctives: exhaustive presentation of negative instances.
- v. & vi. 3 4 syllables before stress. (f)(g)(h)
Exhaustive presentation of all instances.

The instances are set out in a series of eight patterns, lettered (a) to (h)

Pattern (a): 1 syllable before main stress.

(including combinations in which the pre-maqgef 'heavy' syllable terminates in furtive patah)

Rule: ga'ya marked - with disjunctives and conjunctives alike.

| <u>Sample Selection:</u> | <u>ga'ya instances</u> |
|---------------------------------|-------------------------|
| i. Disjunctives: <u>Tipha</u> : | Ex. 8,18 הַיּוֹת-שָׁם |
| <u>Pašta</u> : | Ex. 21,37 יִגְנֹב-אִישׁ |
| | Ex. 10,19 הָיָה-זֶם |
| <u>Tebir</u> : | Nu. 25,15 בֵּית-אֶבֶן |
| | etc. |

- ii. Conjunctives: Merkha: Gn. 47,29 שִׁים-בָּא
 Ex. 36,4 אֵיט-אֵיט
Mahpak: Ex. 30,18 פִּין-אֵהֶל

With munah we found no instances of relevant structure.

Exceptions to Rule: None. (One preference of ga'ya F (šewa) to ga'ya D: Nu. 18,17 בְּכֹר-שׁוֹר.)

No instance extant in Codex B, in which the 'heavy' syllable bears the long-games vowel.

Pattern (b): 1½ syllables before main stress.

(this pattern apparently very rare)

Rule (?) (cf. Yeivin יר 5; p. 169): CSG-D ga'ya not marked.

negative instance: Sole example in Codex B: Nu. 21,29 אוֹי-לָךְ (under א ras.?)
 (conjunctive, munah)

Pattern (c): 2 syllables before main stress.

Rule: ga'ya not marked.

- negative instances: i. Disjunctives: Gn. 40,13 כֹּס-פָּרְעָה; Dt. 1,16 וּבִין-אֲחִיו
 ii. Conjunctives: Ex. 5,5 הָר-רָבִים Nu. 7,16 & passim שְׁעִיר-עִזִּים
 Lv. 20,25 וּבִין-הָעוֹף (Ašer, 'general hilluf')

Exceptions to Rule: viz: ga'ya marked. (These are all the extant instances):

i. Disjunctives: (mainly furtive-patah structures)

- ν Nu. 15,7;15,10;15,13;15,14; Lv. 1,9: תִּפְחָה-בִּיחָה (Tiphā)
 > Nu. 5,14 בָּ : תִּפְחָה-קִנְיָה (Pašta)
 i ib. ib. a : תִּבְרָה-קִנְיָה (#) (Tebir)
 t Lv. 14,51 : תִּלְשָׁה-עַץ-הָאֵרֶז (Teliša-Gedola)
 s

ii. Conjunctives:

- ν Ex. 15,1: יִשְׂרָאֵל-מִשְׁהָה
 α Ex. 38,1: וְחֲמֵשׁ-אֲמוֹת
 h Nu. 26,51: שֵׁשׁ-מֵאוֹת (##)
 e

(NB. Four instances which in several 'related' MSS contravene the rule in this pattern - Lv. 20,10; Nu. 2,34;

(#) sic MS! (ommission of maqqef)

(##) ga'ya doubtful.

Nu. 35,21; Dt. 1,1; all with conjunctives - are all without ga'ya in Codex B (cf. Yeivin, p. 169 bottom).

Thus, considering that the total number of eligible instances is small, Codex B shows in this pattern a more stable tendency in the non-marking of CSG than, e.g. Codex L (cf. Yeivin loc. cit.).

Pattern (d): 2½ syllables before main stress - 'פִּעְלוֹלִים'-structure

Rule: No ga'ya.

Sample Selection:

negative
instances

- i. Disjunctives: Ex. 6,14 בֵּית-אֲבֹתָם
Ex. 14,11 אִין-קִבְרִים
Lv. 13,39 בְּעוֹר-בָּשָׂרָם
ii. Conjunctives: Lv. 20,11 מוֹת-יוֹמָתוֹ (in several 'related' MSS this instance is marked with ga'ya - Yeivin, p. 170)

ga'ya
instance

Single Exception to Rule: viz. ga'ya marked: Conjunctive, merkha: Ex. 20,6 אֶת-טָם-לֵךְ. (The reason for this exception is very likely rooted in the slow, solemn, reading-tradition associated with the Decalogue, as recited in the Synagogue.)

Pattern (e): 2½ syllables before main stress - 'מִתְפַּעְלִים'-structure.

Rule: Uncertain.

Total number of eligible instances in Codex B: 4.

| | <u>ga'ya-instances</u> | | <u>negative instances</u> |
|------------|-------------------------------------|--------------------------|---------------------------|
| exhaustive | Comparable to CSG structure: | Disjunctive: | |
| | A 1: only Lv. 18,13 | אֲחוֹת-אִמִּי | -- |
| | A 2 | | |
| | (a) Disjunctive: Gn. 46,27 (congr.) | לְבֵית-יַעֲקֹב | -- |
| | (b) Conjunctive: | Ex. 22,29 כָּן-תַּעֲשֶׂה | exhaustive |
| | -- | Ex. 23,11 כָּן-תַּעֲשֶׂה | |

Pattern (f): 3 syllables before main stress.

Majority of Instances: ga'ya not marked (cf. *infra*).

Material (exhaustive presentation of eligible instances):

(NB. Tebir-accented instances appear with and without ga'ya; these are entered first in the table below)

| <u>ga'ya-instances</u> | | <u>negative instances</u> | |
|--|--------------------|---------------------------|---|
| (No instances in which the 2nd syllable before the stress is open) | | | |
| <u>Disjunctive</u> | | <u>Disjunctive</u> | |
| Ex. 16,31 | בֵּית-יִשְׂרָאֵל | i. Ex. 32,27 | אֵלֶּשׁ-אֶת-אֲחֵיוֹ |
| Nu. 25,8 | אֵלֶּשׁ-יִשְׂרָאֵל | ii. Nu. 17,13 | בֵּין-הַמַּתִּים |
| | | iii. Lv. 13,26 | אֵין-בְּבִהְיוֹתָ ^o (against congr.!) o p. 13 |
| | | iv. Lv. 13,3 | פְּעוֹר-הַבָּשָׂר |
| <u>Conjunctive</u> | | <u>Conjunctive</u> | |
| (Merkha only) | | (Merkha only) | |
| Nu. 11,3 | שֵׁם-הַמָּקוֹם | | |
| Nu. 11,34 | אֶת-שֵׁם-הַמָּקוֹם | Nu. 35,15 | שֵׁשׁ-הָעֵרִים |

Two facts are noteworthy:

(a) The 3 eligible instances with conjunctive, all with merkha, are such that the instances in which the 2nd syllable before the stress is closed are ga'ya-instances, while the instance in which that syllable is open[#] - a negative instance.

(b) The 4 instances with disjunctive, which are negative in Codex B (instance i is not recorded in Yeivin §11, p. 172) are ga'ya-instances in virtually all the 'related MSS' (Yeivin loc. cit.).

In this pattern Codex B marks ga'ya with disjunctives only in the two combinations containing as 2nd element the word יִשְׂרָאֵל. The codex even contravenes a BA-BN congruence (instance iii). In this pattern the ga'ya marking clearly deviates in Codex B from that customary in other MSS. The basic rationale for this phenomenon is unclear.

[#] Nu. 35, 15

Pattern (g): 3½ syllables before main stress.

Rule: CSG-D ga'ya not marked.

The only two eligible instances are with conjunctives, one with mahpak, one with merka.

exhaustive

ga'ya-instances

None

negative instances

Lv. 20,25 פִּיּוֹן-הַבְּהֵמָה

Nu. 18,15 בְּכוֹר-הַבְּהֵמָה

exhaustive

NB. In both the abovementioned instances Codex B stands alone of all the related MSS in the non-marking of ga'ya (Yeivin, p. 172) (cf. supra pattern (f)).

Pattern (h): 4 syllables before main stress.

In the text-scope of Codex B there is only one eligible instance, already recorded by Yeivin (p. 172, 12) as a negative instance in the 'related MSS'.

Disjunctive only

ga'ya instances

None

negative instances

Nu. 25,18 כִּיּוֹם-הַמַּגִּפָּה

Special Pattern

The following isolated instance, in which the first component is a word of 2½ syllables eligible for OSG-G-type ga'ya has an additional unique feature, viz. that the second component opens with ו-prefix, which as implied by Yeivin, in an instance recorded, Yeivin p. 171, line 6, from related MSS, may, from the ga'ya-structure standpoint, count as 'less than a full' open syllable. We therefore class this instance separately.

Negative instance: Nu. 4,15 אֶהְיֶה-וְבָנִי *Teliša Gedola*

Here again several 'related MSS' collated by Yeivin, p. 174, mark the CSG-D ga'ya. B is the only collated MS in which this instance is negative.

Code E Ga'yas

Under Code E we classified the remaining closed-syllable ga'ya's, the broad common denominator of which is:

| | | | | |
|------------------------------|--|--|--|--------------------|
| #or contiguous- identical | | Ga'ya's marked with syllables, the bounds of | | ## before or after |
| | | which are wholly or partly constituted of | | |
| | | # 'weak' consonants, largely in syllables | | |
| | | ## adjacent to the main stress. | | |

(We refrain from the term 'phonetic' ga'ya in this context, for the musical-accentual factor predominates in E++ ga'ya, at least in certain of the marking patterns (cf. infra); furthermore the borderline between the C-ga'ya and the E+-ga'ya (Division I) is, in Yeivin's opinion (pp. 126-7, ג' 19-20) somewhat unclear.) In order to avoid the necessity for creating a separate coding for the (extremely rare) post-tonic closed-syllable ga'ya's, we entered them here, considering that they broadly match the general denominator of Code E; however, a separate sub-coding was allocated to the post-tonic ga'ya in a 'furtive-syllable' (Ga'ya E+ Division II, b).

Explanation of the Attached Marking-Symbols

The marking symbol ++, + connotes here merely the absolute (phenomenal) extent of the ga'ya-marking of the three ga'ya's under this coding. ++ denotes a ga'ya of extremely common appearance; + indicates a rarer appearance; Ø an extremely rare appearance.

These symbols are used with a different connotation from that used in Codes B,G,H, in which the marking-symbols indicate structures or situations of the selfsame ga'ya (cf. supra).

Ga'ya E

Ga'ya with Šere in Post-Tonic Closed-Syllable, in the Words Bearing a Conjunctive, the Main Stress being Retracted for Reasons of Rhythm. (10)

The two instances of this ga'ya in the Pentateuch were recorded by Yeivin from several MSS (Yeivin, p. 187). They are:

Nu. 17,23 וַיִּצָּץ צִיֵּץ (preceded by פָּרַח); Nu. 24,22 לְבַעַר קִין

We did not examine the problem of other eligible instances (if any such exist).

Ga'ya E+

Division I

Ga'ya in Pre-Tonic Closed-Syllable, Marked (Normally) on Phonetic Grounds Only, and Not in Magqefed Combinations. (11)

With the exception of one instance (שְׁרֵשֶׁת), Yeivin recorded from the 'related Codices' all the ga'ya-instances we found in the Codex. No adjustment is needed in Yeivin's classification, viz.:

- Stressed syllable commences with laryngeal.
- Stressed syllable commences with aspirated בְּגֻדְכֶּפֶת.
- Stressed syllable commences with labial, sibilant, etc.
(type c. implies sundry, undefined, phonetic grounds - so that the addition of 'sibilant' need not be considered an adjustment.)

Material in Codex B

| | | | |
|-----------------|-----------------------|--|---|
| laryngeal | a. No ga'ya-instances | The phonetic grounds do not induce ga'ya in | |
| | | שְׁבַעַת - negative-instance, Gn. 50,10 and elsewhere (even, as in Lv. 23,18, where שְׁבַעַת has qadma (cf. Yeivin, p. 127 who quotes the marking of ga'ya in Job 1,3 from some MSS)). | |
| | | תְּשֻׁחִית - negative Lv. 19,27. | |
| בגדכפ"ת | b. | ga'ya marked in | no ga'ya in |
| | | Ex. 12,21: disjunctive מִשְׁכֹּחַ | |
| רפה | | Lv. 13,48 " בִּשְׁתִּי (#) | Nu. 31,8 (bis) מִלְכִּי |
| | | Nu. 22,1; 26,3; עֲרִיבַת בְּעֲרִיבַת 31,12 etc. | (We did not examine any further negative instances) |
| | | (9 instances all with ga'ya, most with conjunctives) | |
| sundry phonetic | c. | Ex. 28,22 שְׁרֵשֶׁת | No ga'ya in (e.g.) |
| | | | Ex. 26,17 קִרְשִׁי |

(#) congruence: cf. *infra* p. 134.

The ga'ya in Lv. 19,34 קָהֶ֑לֶת, as noted by Yeivin, p. 127 bottom, is totally unparalleled, and seems to fit into none of the presently defined ga'ya E+ categories.

Division II

Ga'ya marked in -

(a) a pretonic closed syllable, adjacent to maqqef, the syllable terminating in a laryngeal (in Yeivin's opinion, the correct eligibility is defined by the 2nd [maqqef]-component commencing with ל, but cf. footnote 12);

(b) a post-tonic furtive hemisyllable, viz. accompanying the furtive-pataḥ borne by laryngeal, in a conjunctive-singleword, followed by a head-stressed word commencing with laryngeal or ל.

(Most of the ga'ya instances in Codex B were recorded by Yeivin.)

| | | the ga'ya-instances | examples of negative instances |
|---|--------------------|--|---|
| e x h a u s i v e | pre-tonic | (a) Disjunctive: Ex. 21,10 יִקַּח-לֹו (ga'ya E+ also marked) | Ex. 4,13 (Tiphā) שָׁלַח-נָא Lv. 15,11 יִגַע-בֹּו (Pašṭa) |
| | | Nu. 14,19 סָלַח-נָא (12) | |
| | | Conjunctive: Ex. 6,25 לִקַּח-לֹו | Nu. 19,22 אֲשֶׁר-יִגַע-בֹּו (Lv. 15,12) |
| | | (b) Accent of 2nd word | |
| | post-tonic furtive | Etnah: Lv. 26,21 לִשְׁמַע לִי Nu. 35,16 35,17 רָצַח הוּא 35,18 35,21 Tiphā: Lv. 13,41 גָּבַח הוּא | Lv. 13,40 קָרַח הוּא (cf. Ex. 33,10 פָּתַח הָאֵהָל : negative. Nu. 30,9 שָׁמַע אִישָׁה : neg. because 2nd word <u>not</u> head-stressed) |

Ga'ya E++

Ga'ya under the prefix-letter אבילמנ"ת of various imperfect, imperative and infinitive forms with or without ו, of roots היה, חיה (Qal), and ga'ya with the syllable "וִי" in consecutive forms ויהי, ויחי of the same two roots. (13)

In this ga'ya-type, the material inspection - for some of the very frequent words employing this ga'ya - did not encompass the entire Codex: for those words asterisked in the sub-headings the inspection covered instances in the following two ranges only:

fol. 29a - 95b (Gn. Ch. 40 - Lv. Ch. 11 incl.)

fol. 139a - 159b (Nu. Ch. 12 - Dt. 1,33)

For the remaining words the inspection was exhaustive.

On account of deterioration in the state of the MS, as well as smudges therein - or, rarely, owing to faults in the photograph - the legibility of the vocalization in the general vicinity of several eligible instances is impaired. In some sub-categories this necessitated the creation of a threefold division of the instances viz. ga'ya-instances, negative instances, uncertain instances.

We divided the material into six divisions on a rough morpho-phonemic basis, since no graded marking-tendency classification of instructive nature suggested itself. This involved a slight departure from Yeivin's classification of the words (pp. 177-180). Divisions I, II, III comprise instances of words in which the Yodh following the ga'ya-syllable bears respectively one of the vowels segol, šureq, holem. IV includes the remaining sundry verb-forms of rt. היה. V includes sundry verbal and nominal forms of rt. חיה in which the head-letter is not אִיחָ. VI deals with the consecutive forms ויהי, ויחי. On account of the limited text-scope of Codex B several Biblically-infrequent ga'ya-eligible words from the two roots are totally unattested: this fact is noted in the relevant sub-divisions.

Division I

(a) וְנִחְיָה, יִחְיֶה; מְחַיֶּה/מְחַיֵּה, מְחַיֶּה*, מְחַיֶּה* יִחְיֶה.

Ga'ya invariably marked (inspection of יהיה, תהיה non-exhaustive!) irrespective of situation, regarding accent, maqgef, etc. (14)

יהיה*: We inspected 79 instances. 24 instances are with disjunctives, 41 with conjunctives (these each include several combinations, in which יהיה is the 2nd element) and 14 instances in which יהיה is maqgef to the following word, 11 with a disjunctive, 3 with a conjunctive.

All instances mark E++ - ga'ya.

Selected instances representing the various accentual situations:

Disjunctives: Tiphā: Ex. 8,19

Zaqef Qatan: Ex. 30,2

Silluq: Ex. 30,25 etc.

In maqgef-combination: Pašta: Nu. 12,6 אִם-יִהְיֶה

Conjunctives: Munah: Gn. 47,24; in maqgef-comb.: Nu. 36,4

וְאִם-יִהְיֶה

Merkha: Ex. 7,1; in maqgef-comb.: Nu. 34,7 etc.

וְזֶה-יִהְיֶה

Mahpak: (maqgef-comb.) Nu. 17,5 וְלֹא-יִהְיֶה (#)

Qadma: Nu. 28,14; in maqgef-comb.: Ex. 18,16

כִּי-יִהְיֶה (#)

Teliša Qetanna: Ex. 28,32 etc.

Maqgef to Following Word, marked with —:

| | | | | |
|--------------------------|---------|-----------|--------------|------|
| <u>Disjunctive</u> (15): | ZQ: | Ex. 9,29 | יִהְיֶה-עוֹד | |
| | Etnah: | Nu. 18,18 | יִהְיֶה-לָךְ | |
| | Silluq: | Nu. 18,10 | יִהְיֶה-לָךְ | (16) |
| | Tebir: | Ex. 28,7 | יִהְיֶה-לּוֹ | etc. |
| <u>Conjunctive</u> : | Munah: | Gn. 44,17 | יִהְיֶה-לִּי | |
| | | | | etc. |

(#) in these MC, ga'ya G+ is regularly marked as well: cf. infra p. 117.

תהיה*: We inspected 23 instances: 11 with disjunctives, 11 with conjunctives (2 of these of these in maqgef-combinations), and 1 in which תהיה is maqgefed to a word bearing a conjunctive. All instances, irrespective of situation, mark E++ - ga'ya. Selected instances:

Disjunctives: Silluq: Lv. 2,5; Tiphā: Lv. 7,10; Tebir: Ex. 13,9
Pašta: Ex. 22,10 etc.

Conjunctives: Merkha: Ex. 30,36; ib. in maqgef-comb.: Ex. 22,24
לא-תהיה; Munah: Gn. 41,40; Darga: Ex. 20,16
Qadma: Nu. 34,12 etc.

Maqgefed to Word Accented with Conjunctive

Merkha: Ex. 4,16 תהיה-לו

תהינה/תהיין: We inspected all 17 instances, of which 12 are with disjunctives and 5 with conjunctives. E++ - ga'ya in all instances. Selected instances:

Disjunctives: Silluq: Lv. 23,15; Tiphā: Ex. 25,27; Gereš &
Zaqef Gadol: Ex. 28,21; Pašta: Ex. 26,3. etc.

Conjunctives: Ex. 27,2; Nu. 35,11, etc.

תהיה: Only two instances - both with E++ - ga'ya, both with

Disjunctives: Etnah: Ex. 19,13; Tiphā: Nu. 24,23

ונהיה: Three instances, all mark E++ - ga'ya, all with

Disjunctives: Tiphā: Gn. 42,2; Pašta: Gn. 43,8 and 47,19

Exhaustive

(b) ונהיה; נהיה

Taken as one entity, there are altogether two instances - 1 ga'ya-instance with a conjunctive, 1 negative instance with a disjunctive:

ga'ya instance

Merkha: Gn. 44,9 נהיה

negative instance

Geršayim: Gn. 47,19 ונהיה

Exhaustive

(c) אהיה

In this word E++ - ga'ya is not marked. We inspected all six instances, three with disjunctives, three with conjunctives. All instances negative: (example: munah: Ex. 4,12)

No extant material for the following words:

(#) וַתַּחֲלִיץ, וַתַּחֲלִיץ, וַתַּחֲלִיץ, וַתַּחֲלִיץ, וַתַּחֲלִיץ

Division II - וַתַּחֲלִיץ, וַתַּחֲלִיץ, וַתַּחֲלִיץ, וַתַּחֲלִיץ, וַתַּחֲלִיץ.

וַתַּחֲלִיץ: We inspected 23 instances - 9 with disjunctives, 11 with conjunctives and 3 maqqefed to the following word (all disjunctive). All mark ga'ya E++.

Representative selection:

Disjunctives: Silluq: Ex. 26,24; Etnah: Gn. 48,6;
Tiphā: Ex. 25,15; Zaqef Gadol: Gn. 41,27; etc.

Conjunctives: Merkha: Ex. 29,29; Mahpak: Ex. 26,24;
Munah: Nu. 14,3; Qadma: Num. 14,33; etc.

Maqqefed to Following Word - all the 3 instances:

Silluq: Gn. 48,5 וַתַּחֲלִיץ (##)
Tiphā: Nu. 28,31 וַתַּחֲלִיץ; Nu. 32,26 וַתַּחֲלִיץ

וַתַּחֲלִיץ: We inspected all 22 instances, of which 9 are with disjunctives, 12 with conjunctives and 1 maqqefed to the following word bearing a conjunctive. All instances mark E++ - ga'ya.

Representative selection:

Disjunctives: Tiphā: Ex. 7,12 Zaqef Gadol: Nu. 25,9
Tebir: Nu. 1,45 Pašta: Nu. 1,46
Rebiā: Nu. 17,14 etc.

Conjunctives: Merkha: Gn. 40,4 Munah: Ex. 37,9 etc.

Solitary Instance: וַתַּחֲלִיץ maqqefed to following word:

Conjunctive Merkha: Nu. 3,17 וַתַּחֲלִיץ

(NB. In Nu. 26,20 it can be assumed that the head of a 5 in

(#) In Nu. 36, 11, as a result of the tear in the MS-folio, the three vital letters of וַתַּחֲלִיץ have been lost.

(##) ga'ya G in syllable וַתַּחֲלִיץ not marked!

the line below וְיִהְיֶה runs in to the E++ - ga'ya which is partially obscured.)

וְיִהְיֶה: We inspected all four instances - 1 is with disjunctive, two with conjunctives, 1 maqqefed to a word with disjunctive. All the instances mark E++ - ga'ya. The instances are:

exhaustive

Disjunctive: Pašta: Nu. 31,3

Conjunctives: Munah: Ex. 26,24 Merkha: Nu. 17,3

Maqqefed to following word:

Etnah: Ex. 7,19 וְיִהְיֶה-דָּם

תְּהִיּוּ: We inspected all five instances, of which two are with disjunctives, two with conjunctives, 1 maqqefed to the following word bearing a conjunctive: all instances mark E++ - ga'ya. The instances are:

exhaustive

Disjunctive: Etnah: Lv. 19,2

Conjunctive: Merkha: Gn. 44,10

Munah (תְּהִיּוּ): Ex. 22,30

Maqqefed to Following Word:

Disjunctive: Tebir: Ex. 19,6 תְּהִיּוּ-לִי

Conjunctive: Merkha: Lv. 26,12 תְּהִיּוּ-לִי

Of the following words there are no extant instances in Codex B:

תְּהִיּוּ , תְּהִיּוּ

Division III

(a) בְּהִיּוּ , מְהִיּוּ , לְהִיּוּ .

לְהִיּוּ: We inspected all 11 instances - 8 with conjunctive, 3 with disjunctive: all instances mark E++ - ga'ya.

Disjunctives: All the instances:

Tipha: Ex. 23,1; Ex. 28,28

Pašta: Ex. 39,21

Conjunctives: Representative selection:

Merkha: Lv. 20,26; Lv. 22,33

Qadma: Ex. 40,15 etc.

מהיות, מהיות: We inspected all three instances, two of which are with conjunctive, one with disjunctive. All instances mark E++ - ga'ya. The instances are:

Disjunctive: Tebir: Ex. 9,28

Conjunctives: Munah: Ex. 12,4; Merkha: Lv. 26,13

בהיות: Two instances only, both mark E++ - ga'ya, with conjunctives, as follows:

Merkha: Ex. 5,13; Munah: Ex. 19,16

(b) בהיותם: The single instance marks E++ - ga'ya, with Disjunctive: Geršayim: Lv. 26,44.

Remaining infinitive forms, and all inf. forms rt. ניה: No extant material.

Division IV

(a) והיותם; והיה

והיה: We inspected the two instances, one with conjunctive and one in which והיה is maqqefed to a word bearing a disjunctive. In each instance E++ - ga'ya is not marked⁽¹⁷⁾

Conjunctive: Ex. 34,2 והיה (Merkha)

Maqqefed to Disjunctive: Etnah: והיה-שם

והיותם: We inspected all the 7 instances, of which one is with disjunctive (tipha - Lv. 20,7); 4 oxytone with conjunctives (munah (2 instances); merkha, darga; e.g. Lv. 11,44) and 2 retracted-stress paroxytones with conjunctive - qadma, Ex. 19,5; mahpak, Lv. 20,26. All instances do not mark ga'ya.

(b) נהיתה: The solitary instance marks E++ - ga'ya, with a

Disjunctive: Zaqef Qatan: Ex. 11,6

וְחִיָּה, וְחִיָּתָם, וְחִיָּה: No extant instances.

Division V

לְמַחֲיָה, וּמַחֲיָה; מַחֲיָה; וְחִיָּה

וְחִיָּה: The solitary instance, with a disjunctive, marks ga'ya:
Etnah: Gn. 42,18.

מַחֲיָה: One instance only, with a conjunctive; marks ga'ya:
Munah: Lv. 13,24

וּמַחֲיָה: One instance only, with a disjunctive; marks ga'ya:
Tebir: Lv. 13,10

לְמַחֲיָה: One instance only, with a disjunctive; marks ga'ya:
Zaqef Qatan - preceded by conj. munah - Gn. 45,5 כִּי לְמַחֲיָה.

ga'ya-instances only
exhaustive

There are no negative instances

Division VI

The apocopated imperfect consecutive forms וְיָחִי; וְיָחִי (18)

We inspected all the 74 extant instances in the Codex. 43 instances are with disjunctives, 27 with conjunctives, and in 4 instances וְיָחִי is maqqefed to the following word. (NB. The occurrences of וְיָחִי in Nu. 10,11 is not extant in the Codex.)

α General Statistics Concerning the Marking of E++ -Ga'ya with וְיָחִי

Disjunctives

| <u>total ga'ya-instances</u> | <u>total negative instances</u> | <u>total uncertain</u> |
|---|-------------------------------------|----------------------------|
| 27 (including a tebir-instance where the reading is somewhat uncertain) | 16 | -- |

Conjunctives

| | | |
|-------------------------|----|---------------------------------|
| 7 (including 2 וְיָחִי) | 17 | 3 (all different accents) |
|-------------------------|----|---------------------------------|

Maqqefed to Following Word

| | | |
|---|-----|----------------------------|
| 3 (2 maqqefed to a disjunctive; 1 to a conjunctive) | Nil | 1 (maqqefed to a disj.) |
|---|-----|----------------------------|

β Tendency-of-Marking with the Various Accents

Our inspection led to the following grading of the relative tendency of ga'ya-marking with the various accents.

Disjunctives

Grade A: Invariable ga'ya-marking or very high tendency to mark:

Accents: Pašta, Tipha, Tebir (Pazer?)

Grade B: Marking or non-marking balanced (more or less):

Accents: Rebia',⁽¹⁹⁾ Geršayim, LeGarmeh

Grade C: Ga'ya-instances very few or nil:

Accent: Zaqef Gadol (nil)

Conjunctives

Grade A: (No conjunctives)

Grade B: (cf. supra): Mahpak only

Grade C: (cf. supra): Munah, Merkha, Darga, Teliša Qetanna

γ Table of Selected Ga'ya-Instances and Negative Instances with the Various Accents

| <u>ga'ya-instances</u> | | <u>negative instances</u> |
|------------------------------------|--|---|
| <u>Disjunctives</u> ^(#) | | |
| <u>Grade A</u> | | |
| <u>Pašta</u> | 9 instances, e.g. Gn. 44,24 | Only: Ex. 32,30 : <i>verse-head</i> . |
| <u>Tipha</u> | 2 instances: Gn. 49,15; Nu. 25,19 | Nil |
| <u>Tebir</u> | 2 (3?) instances: Gn. 41,13; Nu. 31,37 (Nu. 10,35 - uncertain) | Nil |
| <u>Pazer</u> | 1 instance: Nu. 7,1 | Nil |
| <u>Grade B</u> | | |
| <u>Rebia'</u> ^(##) | 9 instances, e.g. Gn. 42,35 : <i>verse-head</i> | 8 instances, e.g. Nu. 7,12 : <i>verse-head</i> |

(#) Contrast the situation in AC: Yeivin, p. 179.

(##) NB the very different ga'ya-marking tendency with this disjunctive in AC:
Yeivin loc. cit.

exhaustive

| | <u>ga'ya-instances</u> | <u>negative instances</u> |
|------------------------|--|--|
| <u>Geršayim</u> | 1 instance: Gn. 43,21 | 1 instance: Ex. 40,17 |
| <u>LeGarmeh</u> | 2 instances: Ex. 2,11 and Nu. 31,52 | 3 instances: Ex. 12,29; Ex. 16,22; Ex. 38,24 |
| | <u>Grade C</u> | |
| <u>Zaqef Gadol Nil</u> | | 3 instances: Gn. 41,1; Ex. 1,21; Ex. 12,51 |

exhaustive

| | <u>ga'ya-instances</u> | <u>negative instances</u> | <u>uncertain instances</u> |
|-----------------------|---|---|---|
| | | <u>Conjunctives</u> (#) | |
| | | <u>Grade B</u> | |
| <u>Mahpak</u> | 3 instances: Gn. 47,28=יחנ; Gn. 47,28, Ex. 24,18 | 4 instances: Gn. 41,8; 41,54; Ex. 14,20; Nu. 11,1 | 1 instance: Gn. 39,21 [trace] |
| | | <u>Grade C</u> | |
| <u>Munah</u> | 2 instances: Gn. 50,22=יחנ; Nu. 9,6 | 4 instances: Ex. 4,3; 9,24; Ex. 16,13; Nu. 17,23 | 1 instance: Nu. 22,41 |
| <u>Teliša Qetanna</u> | 1 instance: Ex. 19,16a | 2 instances: Ex. 2,23; 19,16b | 1 instance: [more likely: Nu. 3,43 ga'ya.] |
| <u>Merkha</u> | 1 instance: Gn. 50,9 | 6 instances, e.g. Ex. 4,4; Ex. 17,12 | --- |
| <u>Darga</u> | Nil | 1 instance: Ex. 10,22 | --- |

(#) In AC — only one (!) ga'ya instance: cf. Yeivin loc. cit

Maqqefed to Following Word
(No definitely negative instances)^(Δ)

ga'ya-instances

uncertain instance

Disjunctive

Tipha: Ex. 2,10 וְיָהִי-לָהּ
Ex. 15,2 וְיָהִי-לִי

Gn. 39,20 וְיָהִי-שָׁם / 1 ?

Conjunctive

Munah: Ex. 34,28 וְיָהִי-שָׁם

General Overview of Ga'ya E++

In Codex B certain clear-cut patterns and tendencies can be discerned in the marking of the היה - היה ga'ya.

(a) The systematic marking of ga'ya in the words וְיָהִי, וְהָיָה, וְהָיָה, וְהָיָה is interesting. (In AC the marking is relatively restricted: governed by accentual situation - gradings noted by Yeivin, pp. 177 ff.)

(b) The negative tendency in words וְהָיָה, וְהָיָה, וְהָיָה is more-or-less identical with that in AC.

(c) In the וְיָהִי-וְיָהִי - ga'ya, the accentual-situation factor in B differs greatly from that in AC: while pašta is highest in grading in both MSS, rebia', for instance, is considerably higher in grading in B than in AC, where the ga'ya instances with that disjunctive are very rare. Furthermore, whereas the ga'ya-instances with conjunctives in AC are so scarce as to be negligible, in B the number of ga'ya-instances with conjunctives is 25-30% of the total of eligible instances. ^(ΔΔ)

Ga'ya F

Šewa-Ga'ya: Word-Head Only^(#)

The šewa-ga'ya, which is rarely marked in the 21 prose books, appears only 31 times in the extant text-scope of Codex B. All instances are with initial šewa; maqqefed combinations predominate. Ga'ya-instances: exhaustive presentation.

(Δ) cf. Yeivin p. 176 (treatise-rulings): codex B thus concurs virtually 100% with these directives

(#) in 21 prose-books: cf. Yeivin, p. 253 top.

Negative instances: selection, instances modelled as far as possible on syllabic structures and MC/One-Word situations constituting the ga'ya-instances. Generally, negative-instances are given only with the (disjunctive) accents and specifically with those accents yielding ga'ya instances. The accents not listed apparently[#] yield no ga'ya-instances in B. The order of material presentation is: first, those disjunctives which yield a relatively large number of ga'ya-instances, the remaining disjunctives, the conjunctives.

| | <u>ga'ya-instances</u> | <u>selected negative instances for contrast</u> |
|---|--|--|
| | i. 3 and 3½ syllables between ^v šewa and stress | |
| | <u>Disjunctives</u> | |
| e | Pazer | |
| | Lv. 11,26 לְכֹל-הַבְּהֵמָה | Apparently none |
| u | Gereš, Geršayim | |
| | Ex. 26,29 וְאֵת-הַקִּרְשִׁים & 36,34 | Ex. 28,29 בְּנֵי-יִשְׂרָאֵל (open šewa-syllable; preceded by conjunctive) |
| i | | |
| f | congr. Ex. 29,34 וְאֵם-יִוָּתֵר | |
| s | Ex. 38,20 וְכֹל-הַיִּתְדֹת | |
| u | congr. Ex. 39,29 וְאֵת-הָאֲבָנִים | |
| u | Nu. 18,9 לְכֹל-מִנְחָתָם | |
| u | Zarqa | |
| k | No ga'ya-instances | Lv. 8,25 וְאֵת-כָּל-הַחֲלָבִים |
| x | Tebir | |
| e | No ga'ya-instances | Lv. 5,10 וְאֵת-הַשֶּׁנִּי |
| | Other disjunctives | |
| | No ga'ya-instances | Gn. 47,23 וְאֵת-אֲדָמָתְכֶם Ex. 31,8 וְאֵת-הַשְּׁלֶחֶן Ex. 39,39 וְאֵת-כָּל-כְּלֵיוֹ etc. |

more or less certainly.

| <u>ga'ya-instances</u> | <u>selected negative instances for contrast</u> |
|--|---|
| <u>Disjunctives</u> | |
| No ga'ya-instances | Ex. 31,8 וְאֵת-הַמְנוּרָה Lv. 4,31 וְאֵת-כָּל-חִלְבֵּהּ etc. etc. |
| ii. 2 and 2½ syllables between šewa and stress | |
| <u>Disjunctives</u> | |
| Pazer | |
| No ga'ya-instances | Nu. 29,18 וְנִסְכֵּיהֶם ^f (& seq: 5 instances) |
| Teliša Gedhola | |
| No ga'ya-instances | Ex. 28,21 וְהָאֲבָנִים ^p |
| Gereš, Geršayim | |
| Nu. 18,15 לְכָל-בָּשָׂר ^h | Gn. 44,2 וְאֵת-גִּבְעִי ^h |
| Ex. 25,33 מִשְׁקָדִים ^h | Nu. 5,9 וְכָל-תְּרוּמָה ^h |
| Ex. 37,19 מִשְׁקָדִים ^h | Nu. 16,30 וְאִם-פְּרִי־אֵה ^h |
| Lv. 26,6 וְהַשְׁבֵּתִי ^h | Ex. 23,11 וְהַשְׁבִּיעַת ^h |
| | Ex. 39,34 וְאֵת-מִכְסֵה ^h |
| | Ex. 26,9 וְחִבְרָתָ ^h |
| | Lv. 12,7 וְהִקְרִיבֻ ^h |
| | Ex. 10,26 וְגַם-מִקְנֵי ^h |
| | Ex. 38,28 וְאֵת-הָאֵלֶף ^h |
| | etc. |
| Legarmeh | |
| No ga'ya-instances (cf. Yeivin, pp. 136-7) | Ex. 3,8 לְהַצִּילֻ ^h |
| Rebia ^c | |
| No ga'ya-instances | Gn. 45,1 לְהִתְאַפֵּק ^h |
| | Nu. 5,7 וְהִתְוַדָּ ^h |
| | etc. |
| Tebir | |
| No ga'ya-instances | Lv. 2,14 וְאִם-תִּקְרִיב ^h etc. |

| <u>ga'ya-instances</u> | | <u>selected negative instances for contrast</u> | |
|------------------------|------------------------|---|------------------------------|
| Tiphā | Nu. 3,2 בְּנִי-אַהֲרֹן | Nu. 3,18 בְּנִי-גִרְשֹׁן | (Other MSS: בְּנִי-גִרְשֹׁן) |
| | | Ex. 35,13 וְאֶת-בְּדִי | etc. |
| Pašṭa | No ga'ya-instances | Ex. 15,17 וְחִטְעֹמוֹ | congr. |
| | | Gn. 46,5 וְאֶת-טָפֶם | |
| Other Disjunctives | No ga'ya-instances | Gn. 47,6 וְאִם-לֹדְעָה | etc. |
| | | | |

Conjunctives

| | | | |
|----------------|----------------|-----------|-------------------|
| Teliša Qetanna | | | |
| Nu. 3,4 | בְּהִקְרַבְתָּ | Lv. 13,37 | וְאִם-בְּעֵינֶיךָ |
| | | Lv. 13,28 | וְאִם-תַּחֲתִיךָ |
| | | Nu. 30,15 | וְאִם-הִחֲרַשׁ |

Other conjunctives:

Merkha serving munah-legarmeh
(cf. Yeivin, p. 136 bottom)

Lv. 21,10 אֲשֶׁר-יוֹצֵק

No counterpart

Other Merkha-occurrences and
remaining conjunctives

No ga'ya-instances

Ex. 28,33 וּפְעֻמֹּנֵי
Ašer

Lv. 13,12 וְאִם-פָּרוּחַ
etc. etc.

iii. 1 and 1½ syllables between šewa and stress

Disjunctives

Pazer

Nu. 18,17 בְּכוֹר-טֹר

Lv. 3,2 וְזִרְקִי

Ex. 25,35 וְכַפֹּתָר

etc.

| <u>ga'ya-instances</u> | | <u>selected negative instances for contrast</u> | |
|--------------------------|------------------------------|---|----------------------------|
| Teliša Gedhola | | | |
| Ex. 40,15 | וְהִיתָה ^o | Lv. 4,15 | וְסִמְכוּ ^o |
| Lv. 25,6 | וְהִיתָה ^o | Lv. 14,48 | וְהָנָה ^o |
| Nu. 19,9 | וְהִיתָה ^o | etc. | |
| Nu. 32,22 | וְהִיתָה ^o | | |
| Gereš, Geršayim | | | |
| Ex. 28,10 | וְאַתְּ-שִׁמוֹת ^o | Lv. 25,52 | וְאַם-מַעַט ^o |
| (#) (against congr.) | | (congr.) | |
| Lv. 13,24 | וְהִיתָה ^o | Nu. 32,38 | וְאַתְּ-נָבוֹ ^o |
| Nu. 19,10 | וְהִיתָה ^o | Lv. 17,4 | וְאַל-פָּתַח ^o |
| (ras?) | | Nu. 18,11 | וְזֶה-לָךְ ^o |
| | | Nu. 19,4 | וְהָזָה ^o |
| | | Lv. 16,18 | וְלִקַּח ^o |
| | | Nu. 27,11 | וְהִיתָה ^o |
| | | (with mm ad loc) | |
| Zarqa | | | |
| No ga'ya-instances | | Nu. 11,18 | לְמַחֲרָ? ^o |
| Rebiā, Tebir, Pašta | | | |
| No ga'ya-instances | | Sundry negative instances, e.g. | |
| | | Gn. 49,25 | וְיַעֲזֹרָה ^o |
| Zaqef | | | |
| Ex. 15,2 | וְאַנְוָהָ ^o | Gn. 44,26 | וְיִרְדְּנוּ ^o |
| (against congr.) | | | |
| Nu. 5,22 | בְּמַעֲיָר ^o | Ex. 4,6 | בְּחִיקָר ^o |
| Nu. 34,2 | בְּנַחֲלָה ^o | Ex. 12,27 | וְהָיָה ^o |
| | | etc. | |
| Tipha | | | |
| Ex. 4,13 | שְׁלַח-נָא ^o | Lv. 22,13 | וְכָל-זָר ^o |
| (CSG ga'ya E not marked) | | cf. Ex. 4,18 | וְאַרְבָּעָה ^o |
| Etṇah, Silluq | | | |
| No ga'ya-instances | | Gn. 44,25 | מַעַט-אֵכָל ^o |
| | | etc. | |

(#) But n.b.: (a) Four other related codices cited by Yeivin p. 134 mark as a ga'ya-instance.
 (b) A variant (reversed!) form of this congr. in Ki Kh. Lip (p. 2') records as ga'ya-congruence.

| <u>ga'ya-instances</u> | | <u>selected negative instances for contrast</u> | |
|-------------------------------|----------------|---|---------------|
| <u>Conjunctives</u> | | | |
| Mahpakh | | | |
| Ex. 14,11 (Yeivin, p. 137) | המבלי המבלי | Ex. 26,3 etc. | וחמש וחמש |
| Qadma (Azla) | | | |
| Ex. 29,23 | וחלת וחלת | cf. Nu. 19,17 | |
| Lv. 8,26 | וחלת וחלת | etc. | |
| Nu. 6,19 | וחלת וחלת | | |
| Darga | | | |
| Nu. 4,14 | ישרתו ישרתו | Ex. 27,1 cf. Ex. 32,27 etc. | וחמש וחמש |
| Munah, Merkha | | | |
| No ga'ya-instances | | Lv. 14,9 Gn. 46,17 | וכבס ולשון |

Ga'ya F - Conclusions

1. As Yeivin has shown (Chapt. XIV, p. 128 ff.), the large majority of šewa-ga'ya instances are 'stable' in TMTvMSS. The reason for this is, presumably, the care with which the reading-tradition was transmitted in this respect: the consistent employment of ga'ya in certain specific instances in the MSS reflects the stability of this tradition. Several Hillufim and congruences relate to šewa-ga'ya (cf. CSG ga'ya C).
2. With certain accents the employment of šewa-ga'ya in B follows a pattern of consistency (almost a 'rule') to the extent that words of a certain length and structure invariably appear with šewa-ga'ya.

Notably:

- (a) In structure (i) all instances in which a gereš/geršayim word is not preceded by a conjunctive (or: all instances

in which a gereš/geršayim word commences with a compound-closed syllable) are marked with šewa-ga'ya.

- (b) In structure (iii) all instances of a zaqef-qatan word commencing with Vav in a compound-closed syllable are marked with šewa-ga'ya.

As in CSG-ga'ya C, the ga'ya instances predominate in words with the 'high-tone' disjunctives, especially in the longer words (structures i and ii). In the shorter words (structure iii) there is a predominance of šewa-ga'ya in words with all the accents - including the conjunctives, except the words with medium-strength disjunctives. Is this coincidental?

Especially noteworthy is the tipha-instance, Ex. 4,13. This instance can be instructively collated with the rebia-instance Nu. 14,19 אֲנִי-נִלְכֹּד ; in the latter instance CSG ga'ya E is marked, as in similar instances. Is the case of אֲנִי-נִלְכֹּד an (unintentional?) switch of ga'ya from the ל to the ש, or rather a ga'ya-preference?

Phonetically, an analysis of the initial consonants under which šewa-ga'ya appears in B, is instructive. The sum-totals, for each consonant, are:

| | | | |
|---|----|---|---|
| א | 17 | ב | 3 |
| ב | 5 | ג | 1 |
| ג | 2 | ד | 1 |
| | | ה | 1 |
| | | ו | 1 |

It is noteworthy that 24 of the 31 instances are with initial labial consonants, especially א (over 50% of the total).

Ga'ya GH

The two codes G,H together symbolise the common open-syllable ga'yas in all their various structures and situations. Excluded from this complex of OSG-markings are only: open-syllable ga'ya of the 'euphonic for šewa-hatef' - type (Code K), and open-syllable ga'ya post-tonic ('euphonic for consonant') (Code L).

The creation of a double coding (G,H) was found necessary for Codex B in the light of the frequency noted in the employment of OSG in Codex B in maqqefed combinations, in 'remote' as well as in 'adjacent' placement. However, since no precedent existed for fixing a demarcation in Code-Letter on the basis of single word v. maqqefed combination, while a coding-demarcation for 'remote' v. 'adjacent' placement was adopted in the CSG types (C v. E). We defined G-ga'ya as OSG in 'non-adjacent' (remote) placement, and H-ga'ya as OSG in 'adjacent' placement. The differentiation between maqqefed combinations and single-words is denoted by the attached markers +, ∅, -, which symbolise very roughly the relative marking-frequency of the OSG in the several structures. The descriptions of ga'ya - GH are generally based on a sample of eligible instances, comprising from 20 to 30% of the total text-scope in Codex B. The material samples were chosen to provide as far as possible a fair and balanced view of the ga'ya-marking tendencies for the various structures and accentual situations. Ga'ya-instances were exhaustively recorded except for certain very frequent 'particle' maqqef-combinations, and except for instance with the accents pašta and zaqef, in which - to the contrary - all negative instances were recorded.

The form of material presentation and analysis (where possible) is indicated respectively in each OSG structure-code.

Ga'ya G

Open-Syllable Ga'ya in a Single Word

Accentual Grading

With words bearing all the accents, conjunctive and disjunctive, G-ga'ya is marked in the minority of eligible instances - with the exception of the disjunctive pašta: with eligible words bearing pašta G-ga'ya is marked in the majority of instances.

I Disjunctive

Sample inspections,⁽²¹⁾ covering eligible instances and ga'ya-instances for the respective disjunctives, produced the following tripartite grading of the disjunctives, in respect of their tendency to

attract the marking of G-ga'ya.

Greatest Tendency: Pašta: Marks ga'ya in 70-75% of elig. instances.

Fair Tendency: Zaqef Qatan: Marks ga'ya in 20% of elig. instances (excluding the instances in which G-ga'ya with ZQ would constitute a 'Zaqef Permute'[#] - cf. Chapt. 5⁽²³⁾).

Low Tendency: Rebia', Tiphā, Tebir, Etnah, Silluq (in that order, from the highest to the lowest - Rebia' marking ga'ya in 5 percent of eligible instances, Silluq in ½ percent of such).

Eligible instances with the disjunctives Pazer, Teliša Gedhola, Gereš-Geršayim, Zarqa and Segolta are extremely rare, so that these accents must be set aside from the graded grouping; for some of these disjunctives, no ga'ya-instances whatever were found.

In the relative marking-frequency of the disjunctives etnah is considerably lower in the grading in Codex B than in AC. Apart from this, the grading is more-or-less the same in the two MSS (cf. Yeivin, pp.148 seq.).

Remarks: Selected Ga'ya-Instances and Negative Instances; Phenomena

(a) Accent by Accent

Pašta: The marking/non-marking of ga'ya does not seem to be based on determinable criteria. Ga'ya-instances and negative instances occur respectively in all three main word-structures, viz. eligible syllable 1½, 2, 2½ syllables before main stress, as indicated by the following selection:

| | <u>ga'ya-instances</u> | <u>negative instances</u> |
|-----------------------------|-------------------------------|--------------------------------|
| <u>1½ syllables</u> - Šewa: | Ex. 23,33 יִשְׁבֹּרְ ַ | Ex. 32,1 יִלְכוּ ַ |
| h-p: | Lv. 1,5 הִכְהִיִּים ַ | Ex. 1,12 וְכֹאשֶׁר ַ |
| <u>2 syllables</u> | Ex. 23,22 וְאִיכָתֹל ַ | Lv. 17,14 וְאָמַר ַ |
| <u>2½ syllables</u> | Ex. 23,23 אֶל-הָאֹמֶר ַ | Lv. 25,10 הַחֲמִשִּׁים ַ |

Vowel of Eligible Syllable: Ga'ya-instances and negative instances are attested in words, the eligible syllable of which, bears: Qames, Patah, Holem, Sere, Hiriq, Šureq, Segol - the order given indicating the frequency of the instances with the respective vowels. Pair of instances with Segol:

Ga'ya: Lv. 26,16 בְּהִלָּה־ Negative: Nu. 35,2 לְעֵרִים־

Pašta Preceded by Conjunctive or Not: The appearance of mahpak before the pašta or its absence was found to have no relevance to the ga'ya marking in the pašta-word.

Paroxytone Words: Ga'ya-instances and negative instances occur equally, as e.g.

Ga'ya: Ex. 16,12 הָעֵרִיבִים־ Negative: Nu. 16,13 הָעֵלִיתָנוּ־
In this respect Codex B differs from AC (cf. Yeivin, p. 156).

(Apparently)Arbitrary Marking/Non-Marking of Ga'ya - Highlighted especially by the appearance of the identical word in identical accentual situation - sometimes marked with ga'ya, sometimes not, as:

לִיעֲקֹב־ : Ga'ya: Gn. 46,15 לִיעֲקֹב־
Gn. 49,33 יַעֲקֹב־

Negative:
Gn. 47,28 יַעֲקֹב־

וְיִלְאֲמְרוּ־ : Ga'ya: Nu. 31,49
Negative: Ex. 20,15 (both instances at verse-head)

An impression is received from our sample inspection that in Kal perfect 3rd pl. forms such as וְזָכְרוּ^(##), שָׁמְעוּ^(##), רָכְשׁוּ^(#), וְשָׁמְרוּ^(*), there is a strong tendency to mark ga'ya: an exception is: Negative instance: Ex. 16,4 וְלִקְטוּ־.

Zaqef Qatan: The marking of ga'ya in ZQ-words - in accentual situation where the ZQ-word is preceded by either its conjunctive munah in a word of its own, or its prelude-disjunctive pašta - is relatively sparse in Codex B

(#) Gn. 46,6

(##) Nu. 14,14

(##) Ex. 34,15

(*) Nu. 1,53 and 18,3

(15-20% of eligible instances, in contrast to 35% in AC).

העבריים: גא'יא: Ex. 9,1 : ה ; Negative: Ex. 9,13
(both preceded by munah)

האדרמה: גא'יא: Nu. 11,12 : ה Negative: Lv. 20,25
(no conjunctive) (conjunctive precedes)

תדעון: גא'יא: Ex. 11,7 : ת Negative: Nu. 16,28
(in both cases pašta immediately precedes)

ליל: The total number of instances in B is about 25.

Ga'ya-instances: only Ex. 15,1a and Lv. 22,3. : ל

Paroxytone Eligible Instances: We did not make a separate record of paroxytone instances; ⁽²²⁾ however, not a single ga'ya-instance in a paroxytone word appears in our (full) record of ZQ ga'ya-instances.

Rebia: We recorded 4 ga'ya-instances in all out of an approximate total of 85 eligible instances. Only one ga'ya-instance of structure '1½ syllables before m.s.': viz. Ex. 23,5 שנא. (#)

Tipha: We recorded 36 ga'ya instances in all, out of an approximate total of 870 eligible instances. Selected examples according to structure: (contrasts where available):

| | <u>ga'ya-instances</u> | | <u>negative instances</u> | |
|-----------------------------|---|-----------------------------------|---------------------------|---------------|
| 1½ syllables before m.s. | Lv. 15,18 | <u>וטמא</u> | Ex. 3,18 | <u>ושמעו</u> |
| | Nu. 14,33 | <u>ובשאו</u> | Nu. 11,21 | <u>ואכלו</u> |
| 2 syllables | Ex. 22,26 | <u>ושמעתי</u> | Lv. 26,42 | <u>וזכרתי</u> |
| | Nu. 18,30 | <u>ואמר</u> | Ex. 26,30 | <u>ונחלת</u> |
| 2½ syllables | Ex. 4,20 | <u>האחים</u> | Ex. 3,1 | <u>האחים</u> |
| | (and 5 other instances - various forms of word) | | | |
| 3 syllables | Lv. 19,22 | <u>מחטאתו</u> (ga'ya deleted?) | | |

(#) NB 'nearer m.s.' position for ga'ya: cf. *Preferences*, p. 119 *elig.-comb.* 21

In a $3\frac{1}{2}$ -syllable structure word - Ex. 5,11 מֵעֵבְרָתְכֶם - the nearer (2nd syll.) marking of G-ga'ya is preferred to the remote ($3\frac{1}{2}$ syll.) marking. ^(#)

Tebir: We recorded 7 ga'ya-instances out of an approximate total of 220 eligible instances in the Codex. Only one $1\frac{1}{2}$ -syllable-structure among the ga'ya instances:
Nu. 16,30 נֶאֱצַו.

It is interesting to contrast:

| <u>ga'ya-instance</u> | <u>negative-instance</u> |
|-------------------------------|--------------------------|
| Ex. 28,11 מִסִּבָּת מִסִּבָּת | Ex. 39,13 |

In '3 syll.' structure instance Lv. 13,7 הָאֵלֹהִים, remote marking (3rd syll.) of G-ga'ya is (unusually) preferred to nearer (2nd syll.) marking.

Etnah: We recorded 6 ga'ya-instances out of a total of approximately 500 eligible instances. The single instance of 1-syllable structure; Nu. 18,31 וּבִיתְכֶם. Noteworthy negative instance: Ex. 6,25 אֶת-פִּינֹחַס cf. Yeivin, p. 146, §16).

Silluq: We recorded only 3 ga'ya-instances out of a total of approximately 575 eligible instances. No 1-syllable structures *noted*.

Example ($2\frac{1}{2}$ syll., in maqqefed-combination):

ga'ya-instance Ex. 35,18: וְאֶת-מִיתְרֵיהֶם

Zarqa: Eligible instances are rare: the two ga'ya-instances are:

$1\frac{1}{2}$ -syll.: Gn. 43,18 הִנָּבְאוּ,

$2\frac{1}{2}$ -syll.: Dt. 1,7 הָאֲמֹרִי

Gereš-Geršayim: Eligible instances are fairly rare. The 2 ga'ya-instances are:

1 syll.: Nu. 22,30 אֶתְנֶבֶךְ

Gn. 47,22 לִפְתָּחַיִם

(#) infra p. 119. eligibility-combination XI.

negative

Segol^{ta}: Eligible instances are rare (e.g. Ex. 19,9; Nu. 20,19). We found no ga'ya-instances.

Teliša Gedhola: Eligible instances are rare (e.g. Lv. 7,18; 11,7). We found no ga'ya-instances.

Pazer: Eligible instances are rare (e.g. Nu. 17,21). The solitary ga'ya-instance:

2-syll.: Nu. 17,17 מֵאֲתָם

(b) Selected Fixed-Words - 'Inter-Accent' Marking Comparison

In certain rare cases, the marking of G-ga'ya appears to be linked with a specific word/form, e.g.:

- i מֵאֲתָם: With Etnah - Nu. 31,51 }
 With Tipha - Nu. 18,26 }
 With Pazer - Nu. 17,17 } All mark G-ga'ya, but,
 strangely, with Zaqef - Nu. 7,5 - without ga'ya: ִּ

- ii In the following word, two negative pašta-instances, may have remained such, on account of the frequent occurrence of the word in the same Book (Numbers) with 'non-ga'ya' disjunctives. Cf.

עֲבֹדָתָם: With Etnah: Nu. 4,26; 4,27; 4,32 - negative
 With Tipha: Nu. 4,31; 4,33 - negative

Likewise: With Pašta: Nu. 8,22; 18,21 - negative

- iii In the following word, two of the six extant instances are with tipha: apart from the tipha-instances, two instances are with conjunctives, and, as to be expected, negative; one instance is with pašta - a ga'ya-instance. One tipha-instance (a) follows the 'trend' of the conjunctive occurrences and is negative, the other (b) follows the pašta-pattern and marks ga'ya. (#)

The material:

וְטָהָרוּ: with Conjunctives: Lv. 13,6; 16,19 - negative
 וְטָהָרוּ with Pašta : Lv. 13,28 - ga'ya
 " (a) with Tipha : Lv. 13,23 - negative
 " (b) with Tipha : Lv. 13,37 - ga'ya

(#) The remaining (6th) instance is: Lv. 14,7 וְטָהָרוּ: munah - 29

II Conjunctive

Out of the many thousand eligible instances with conjunctives we recorded a total of a mere 23 ga'ya-instances. The calculation of the proportionate ga'ya-marking tendency for the various conjunctives seemed of little benefit, and was therefore not made. The two predominant vowels in the ga'ya-bearing open-syllable are: hiriq (9 instances, 3 or 4 of which appear in word-forms which in themselves have a 'pan -accent' tendency to mark G-ga'ya), and qames (7 instances). The other vowels represented are: šureq (1 instance), holem (2 instances), segol (1 instance), and sere (three instances).

The following exhaustive presentation is in accord with the various conjunctives. (In this section, the recording of contrast negative-instances would be of little value: many such instances could be adduced for the structures which respectively yield the occasional conjunctive ga'ya-instances.)

ga'ya-instances with conjunctives

| <u>Mahpak</u> (8 instances) | | <u>Merkha</u> (7 instances) | |
|------------------------------|--------------|-----------------------------|--------------|
| Gn. 40,11 | ואשחט | Ex. 1,21 | כי-יראו |
| Ex. 3,12 | בהוציאך | Ex. 14,31 | ויראו |
| Ex. 3,20 | ושלחתי | Ex. 15,9b | ימינך |
| | | (faded ga'ya!) | |
| Ex. 19,21 | פן-יהרסו | Lv. 12,5 | וטמאה |
| Ex. 29,9 | וחבשת | Lv. 18,25 | ואפקד |
| Ex. 35,5 | מאתכם | Nu. 8,13 | והנפת |
| Lv. 15,29 | והביאה | Nu. 18,32 | בהרימכם (24) |
| Nu. 18,30 | בהרימכם (24) | | |
| <u>Munah</u> (5 instances) | | <u>Darga</u> (2 instances) | |
| Gn. 43,18 | ויראו | Gn. 42,38 | והורדתם |
| Ex. 15,6 | ימינך | Gn. 44,29 | והורדתם |
| Ex. 27,14 | עמודיהם | | |
| Lv. 20,24 | תירשו | <u>Qadma</u> (1 instance) | |
| Lv. 25,2 | ואמרת | Nu. 25,11 | פינחס |

III The Two Roots ירא, ירש (25)

Codex B systematically marks with G-ga'ya all imperfect Qal forms^(#) of rt. ירא, viz. וַיִּירָא, וַיִּירָא, וַיִּירָא^(##) ga'ya-instances in all^(###) irrespective of the accent. However, וַיִּירָא Nu. 21,35, [the only instance] is negative (cf. Yeivin, p. 145, §15).

Ga'ya G+

Open-Syllable Ga'ya in Maqqefed Combinations

Non-Adjacent Placement

Whereas ga'ya-G = single-word instances - is generally (with the exception of pašta-instances) not marked, ga'ya G+ = OSG in maqqefed combinations is marked very frequently. Our sample inspection presented a result: in maqqefed combinations ga'ya is marked in Codex B in 80% approximately of the eligible instances, whether the combination is polysyllable + ps/ms or monosyllable + ps/ms. It is noteworthy that ga'ya is frequently marked in combinations of ps + ps/ms, such that the ga'ya-eligible syllable is one which, were the (first) ps to constitute a single unit from the standpoint of accents, could bear neither a main stress nor ga'ya (cf. infra Ic); the first component has no independent status whatever regarding the marking of OSG in the combination.

A near-exhaustive inspection of the materials was undertaken. The maqqefed combinations fall into three major categories:

I II - First Component: Polysyllable - Characterized as Follows:

I The 'ps' does not contain a medial šewa mobile/hatef;

a. 'ps' naturally oxytone; model: שְׁדֵּה-הָעִיר

b. 'ps' naturally paroxytone; model: מֶלֶךְ-מִצְרַיִם

c. 'ps' musically paroxytone (on account of the maqqef combination); model: פֶּתַח-לֵוִי

II The 'ps' contains a medial šewa mobile/hatef - the instances are mostly of a verbal form or preposition (יִלְדֵּה-לוֹ)

III - First Component: Monosyllable (= תיבה זעירה) (לֹא-תִרְאוּ)

(#) Most forms cited supra.

(##) except אֶל-תִּירָא [2 syll. before m.s.]: negative, Nu. 14,9.

(###) including וְלֹא-תִירָאוּ Dt. 1,29: ga'ya G preferred to ga'ya G+

θ i.e. 'שׁוּחַ מִצְרַיִם': cf. supra p. 40, fn.(3)

In I II the accent of the combination has little or no relevance to the marking or non-marking of G+ - ga'ya.

Ia In this group the polysyllabic-status of the first component is not always certain; we are mainly concerned with words of one compound-syllable, as שָׁדָה, קָחוּ, בָּנִי, etc., which, as has been shown by Yeivin (Dissertation [unpublished] on תיבות זעירות (הקפת התיבות הזעירות) tend to act, in the Tiberian system, like the simple-monosyllabic תיבות זעירות.

In the majority of eligible instances G+ -ga'ya is marked, as e.g.:

| | | | | | |
|-------------------|-----------|-----------------|-----------|-------------------|-------|
| ga'ya instance | Gn. 41,48 | שָׁדָה-הָעֵינִי | Lv. 16,12 | מֶלֶךְ-הַמַּחֲתָה | ga'ya |
| | Gn. 45,19 | קָחוּ-לָכֶם | Lv. 18,27 | אֲנֹשִׁי-הָאָרֶץ | |

(Rarely): Negative instances, e.g.:

| | | | |
|----------|-------------|-----------|--------------|
| Gn. 42,3 | אָחִי-יֹסֵף | Nu. 31,50 | כָּלִי-זָהָב |
|----------|-------------|-----------|--------------|

Two frequently occurring combinations in Numbers are
בָּנִי-בָקָר, בָּנִי-שֶׁנָּה.

Following is a tabulation of the ga'ya- and negative instances:

| <u>ga'ya-instances</u> : נִי | <u>negative instances</u> : נִי |
|--|---------------------------------------|
| i <u>בְּנִי-שֶׁנָּה</u> : | |
| <u>Tebir</u> : Nu. 28,11; 29,2;29,13; 29,26; Nu. 29,32; 29,36 | Nu. 29,17; 29,20; Nu. 29,23; 29,29 |
| <u>Tipha</u> : — — | Nu. 28,9 (#) |
| <u>Pašta</u> : — — | Nu. 29,8 |
| <u>Darga</u> : Nu. 28,3 | — — |
| ii <u>בְּנִי-בָקָר</u> : | |
| <u>Tebir</u> : Nu. 28,19; 29,13 | Nu. 28,27; 29,17 |
| <u>Mahpak</u> :Nu. 28,11 | — — |

(#) but ib : שְׁנֵי כֶבֶשִׁים : conjunctive : ga'ya-instance.

- iii In Nu. 34 vv. 23-28 the combination בני-פלוני occurs 6 times, where פלוני = one of the tribal names. As above we tabulate the instances:

| <u>ga'ya-instances</u> | <u>בני</u> | <u>negative instances</u> | <u>בני</u> |
|------------------------------|--------------------|---------------------------|-----------------|
| All <u>Tipha</u> : Nu. 34,23 | בְּנֵי-מִנְשֶׁה | Nu. 34,25 | בְּנֵי-זְבוּלֹן |
| Nu. 34,24 | בְּנֵי-אֶפְרַיִם | | |
| Nu. 34,26 | בְּנֵי-יִשְׁשָׁכָר | | |
| Nu. 34,27 | בְּנֵי-אָשֶׁר | | |
| Nu. 34,28 | בְּנֵי-נַפְתָּלִי | | |

Sum totals of combinations in Nu. where 1st component=בְּנֵי³

Total: 24

Totals: ga'ya-instances: 15; negative instances: 9

Ib Bi-syllable paroxytone - stress-pattern normal

In this category the marking of G+ -ga'ya is even more consistent than in a. With very few exceptions, e.g. ga'ya-instance Gn. 40,14 וְעִשְׂתִּי-נָא [conj. → merkha], we are here concerned with combinations in which the first component is a 'segolate' structure noun/numeral such as:

ga'ya-instances :

| | | |
|-------------------------|------------------|----------------------------|
| <u>tipha</u> : Gn. 40,1 | מֶלֶךְ-מִצְרַיִם | (disjunctives:ga'ya faint) |
| <u>pašta</u> : Ex. 1,18 | מֶלֶךְ-מִצְרַיִם | |
| Gn. 41,19 | שִׁבְעֵ-פָּרוֹת | (conjunctives) |
| Gn. 50,11 | אֶבֶל-כֶּבֶד | |

We recorded ^(#)eighteen different combinations:

With Disjunctives: the above, plus:

| | | |
|-----------------|--|------------|
| all rest: ga'ya | אֶזְרוּ-אֶהְרֹו; אֶרֶץ-פָּנְעוּ; אֶרֶץ-מִצְרַיִם; אֶשֶׁת-אֲבִיר; זָבַח-תּוֹדָה; בָּגַד-כָּלִיל; כֶּבֶשׂ-אֶחָד; כֶּסֶף-עֶרְפָּךְ; נָגַע-צִרְעָת; נֶפֶשׁ-בְּהֵמָה; שִׁבְעֵ-פַעֲמִים; בִּשְׁקָל-הַקֹּדֶשׁ | neg. ga'ya |
|-----------------|--|------------|

With Conjunctives:

אֶבֶל-כֶּבֶד; כְּתוּבָה-בָּר; וְשֵׁשׁ-אַלְפִים; שִׁבְעֵ-פָּנוֹת; כֶּבֶשׂ-אֶחָד; נָגַע-צִרְעָת
All of them mark G+ga'ya except the two following:

(#) non-exhaustive; apparently = the large majority of the total extant.
(##) also: אֶשֶׁת-אֲחִיר

negative instances

| | | |
|---------------|----------|---------------------|
| <u>Tipha:</u> | Lv. 8,23 | אֶזְרוּ-אֶתְרוֹן |
| | Lv. 5,15 | בִּשְׁקָל-הַקֹּדֶשׁ |

Ic Creation of inner 'polysyllable'-paroxytone stress-pattern

We are here concerned with combinations, which have arisen due to either:

- i. Elimination of a main-stress - where two words would have yielded two adjacent main-stress syllables (2nd component stressed on its first syllable);
- ii. Economy of accents: the musical structure of the verse requires the elimination of a (theoretical) conjunctive: this category comprises combinations, in each of which, the 2nd component is bisyllable - oxytone.

In both types, ga'ya is almost invariably marked. The ga'ya-bearing vowel is mainly qameṣ, rarely šere. Conjunctive-instances are rare.

The following are all ga'ya-instances (near exhaustive)

| i | | ii | |
|---------------|--------------|-------------------|-----------------------|
| Disjunctives: | | Disjunctives: | |
| Gn. 41,13 | פֶּתַח-לָבוֹ | Gn. 43,7 | שָׂאֵל-הָאֵלֵשׁ |
| Ex. 17,10 | אָמַר-לֹו | Gn. 45,14 | בְּנִלְמֹן-אֲחִיו |
| Lv. 13,37 | צִמְח-בֹּו | Ex. 3,21 | הָעַם-הַזֶּה |
| Lv. 25,27 | מָכַר-לֹו | Ex. 11,8 | מַעַם-פִּרְעֹה |
| Nu. 19,18 | הָיוּ-שָׁם | Nu. 22,8 | שָׂרֵי-מוֹאָב |
| Nu. 22,6 | אָרָה-לִי | (cf. preferences) | |
| Nu. 22,17 | קִבְּהָ-לִי | Nu. 2,24 | וּשְׁחַדְתָּ-אֱלֹהִים |
| Nu. 22,11 | קִבְּהָ-לִי | | |

The only negative instances we recorded were:

| | | |
|-------------|---------------|--------------------------------|
| Ex. 15,23 | קָרָא-שֵׁמָּה | (if to be classified here (?)) |
| i Lv. 26,36 | מִנְסַח-חֶרֶב | |

II First Component: of medial šewa/hatef structure.

Grounds for combination - as above (Ic)

In combinations of this type, the ga'ya-marking is considerably more restricted - an inspection of all occurrences of 3-4 frequently occurring phrases in addition to several other combinations suggests that in the present type G+ga'ya is marked in around 40% of the eligible instances.

The material falls into the two structural types, with regard to the first component:

- a. First Component contains medial šewa (šewa mobile)
- b. " " " hatef-vowel before laryngeal.

a Ga'ya marked (as a rule?),(26) e.g.:

ga'ya-instances

| | | | | | |
|--------------------|-----------|----------------|-----------|----------------|---------------|
| near exhaustive | Gn. 41,50 | לִלְדָה-לוֹ | Gn. 44,27 | לִלְדָה-לִי | (conjunctive) |
| | Gn. 42,38 | תִּלְכּוּ-בָהּ | Gn. 47,4 | לְשׁוֹבוֹ-בָּא | (") |
| | | | Lv. 16,34 | וְהִתְהַדְּאֵת | (") |

Of the following almost identical combinations, two instances occur: the one with disjunctive marks G+ - ga'ya; the one with conjunctive is negative:

ga'ya-instance

Nu. 4,9: Tifha יִשְׁרְתוּ-לָהּ

negative instance

Nu. 4,12 יִשְׁרְתוּ-בָם

- b Ga'ya marked in 25-30% of the eligible instances only. We divided the inspected materials into thirteen phrases* - 'phrase' referring to combinations and groups of near-identical combinations, the instances of which, were collated together, on account of their respective similarity in marking-tendency.

Phrase-Group i - ga'ya-instances only

Pašta:

Ex. 11,7 יִחְרֹץ-כָּלֵב

Silluq:

Ex. 28,41 וְכִהְנוּ-לִי
(ga'ya H also!)

* arranged in three phrase-groups, numbered i to iii

Phrase-Group ii - unstable/inconsistent marking:

| <u>ga'ya-instances</u> | | | <u>negative instances</u> | | |
|---|---------------------|--------------------------|---------------------------|---|---|
| α | לִכְהֲנוּ-לִי | <u>Eṭnah</u> : Ex. 28,1 | כֹּ | <u>Silluq</u> : Ex. 28,4 | י |
| | | <u>Silluq</u> : Ex. 28,3 | | | |
| β | וַיִּשְׁתַּחֲוּ-לוֹ | <u>Pašta</u> : Ex. 32,8 | תִּ | <u>Merkha</u> : Gn. 42,6 | ס |
| | | <u>Tipha</u> : Gn. 43,26 | | | |
| γ | קָעַרְתָּ-בָסָף | Nu. 7,19; 7,25; | | <u>Munah</u> Nu. 7,13; | ט |
| | (All <u>Munah</u>) | Nu. 7,37; 7,43 | | | |
| (The other three occurrences in this chapter of Nu. are not extant in the Codex.) | | | | Nu. 7,31; | כ |
| | | | | Nu. 7,67; | ל |
| | | | | Nu. 7,73; | א |
| | | | | Nu. 7,79 | ב |
| <u>ga'ya-instances</u> | | | <u>negative instances</u> | | |
| δ | לִשׁוֹן עֲשִׂיָּה | None | | תַּעֲשֶׂה-לִּי | ג |
| | except: | | | | |
| | וַיַּעֲשׂוּ-כֵן | | | etc. תַּעֲשֶׂה-לִּי | ד |
| | | | | <u>Segol</u> : Ex. 20,20 | |
| | | | | <u>Zaqef</u> : Ex. 20,21 | ה |
| | | | | תַּעֲשֶׂה-לָהּ | |
| | | | | <u>Silluq</u> : Ex. 34,17 | ו |
| | | | | יַעֲשֶׂה-לָהּ | |
| | | | | <u>Silluq</u> : Ex. 21,9 | ז |
| | | | | יַעֲשֶׂה-לוֹ | |
| | | | | <u>Eṭnah</u> : Lv. 4,20 | ח |
| | | | | יַעֲשֶׂה-כַּכָּה | |
| | | | | <u>Tipha</u> : Nu. 15,13 | ט |
| ε | וַיַּעֲשׂוּ-כֵן | <u>Pašta</u> : Gn. 45,21 | | 8 negative instances, with accents <u>Pašta</u> , <u>Tipha</u> , <u>Rebia</u> , <u>Silluq</u> , <u>Tebir</u> , <u>Qadma</u> | |
| | | (1 instance only) | | | |
| | | <u>Tipha</u> : | | | |

Phrase-Group iii - negative instances only

- α וְאַחֲרֵי-כֵן: Ex. 11,8, Ex. 3,20, Lv. 16,26 & 28 (Tipha); Nu. 4,15 (Rebia); Nu. 8,15 (Pašta); Nu. 8,22 (Geršayim)
- β וְאַחֲרֵי-מוֹת: Nu. 35,28 (?)

| | <u>Negative</u> | <u>Negative</u> |
|------------|-------------------------------|--------------------------|
| ץ ויחבו-שם | <u>Tipha</u> : Ex. 15,27 | <u>Silluq</u> : Nu. 33,9 |
| ף בחר-אף | <u>Silluq</u> : Ex. 11,8 | |
| ע גחלי-אש | <u>Geršayim</u> : Lv. 16,12 | |
| ז זעמד-חז | <u>Tebir</u> : Lv. 16,10 | |
| ה מעלו-בי | <u>Etnah</u> : Lv. 26,40 | |
| θ בעדת-קרח | <u>Zaqef Qatan</u> : Nu. 26,9 | |
| | <u>Etnah</u> : Nu. 27,3 | |
| κ לאכל-לחם | <u>Tebir</u> : Ex. 18,12 | |

III First Component: monosyllable⁽²⁷⁾

An exhaustive inspection of the eligible instances of this structure was not undertaken. A sample inspection was made for all ga'ya-instance and negative-instances in maqqefed combinations, the first component of which, is the particle וְכִי/כִי or וְלֹא/לֹא. The result was as follows:

| | | |
|-------------------------|-------------------------------------|---------------|
| וְלֹא; לֹא | Total number of eligible instances: | (approx.) 140 |
| " " " | ga'ya-instances: | " 118 |
| " " " | negative instances: | " 22 |
| וְכִי; כִּי | Total number of eligible instances: | " 130 |
| " " " | negative | " 5 |
| (all with conjunctives) | | |

The negative instances are:

| | |
|-----------------|--------------------------------|
| <u>Munah</u> : | Lv. 23,10; Nu. 5,12; Nu. 22,22 |
| <u>Merkha</u> : | Lv. 24,19 |
| <u>Qadma</u> : | Nu. 6,9 וְכִי |

Ga'ya H

Open-Syllable Ga'ya - in 1st Component of Maqqefed Combination, Placed in Pretonic ('Adjacent to Stress') Syllable

General The relatively extensive marking of H ga'ya is one of the traits distinguishing Codex B from the AC and L. Isolated cases of the marking of this OSG were recorded by Yeivin, 1978, p.166... from AC and other related MSS. However, even in Yeivin, 1972 (MMhT), par. 325, the marking of this ga'ya in B is discussed side by side

with its marking in AC where, in Yeivin's words, its employment is 'במיעוט שבמיעוט'. Our inspection of Codex B has shown that Codex B employs the H ga'ya in no less than about 50% of the eligible instances, with conjunctives as well as with disjunctives.

The eligible combinations can be divided into:

- (a) First Component: polysyllable terminating in an open syllable⁽²⁸⁾ (וְהָכָה-אִישׁ)
- (b) First Component: monosyllabic word: simple or compound open syllable (וְלֹא-קָמוּ, אוֹ-זָבַח).

(a) Without attempting exhaustion of eligible instances, we recorded a total of 16 combinations (the total number extant in the codex may not exceed 20) - five of which, are ga'ya-instances, the remaining, negative. Following are full details of the ga'ya-instances, and references for the negative instances, not one of which is with a conjunctive.

| | ga'ya-instances ^(#) | | negative instances ^(##) | |
|-------------------|--------------------------------|-------|------------------------------------|-------|
| | Paſta | Gereš | Paſta | Tiſpa |
| Paſta: Ex. 21,18 | וְהָכָה-אִישׁ | | Ex. 4,14; 18,25; 22,30 | |
| Gereš: Ex. 28,4 | בְּגָדֵי-קָדֹשׁ | | Ex. 33,3; 34,9; Lv. 11,32 | |
| Silluq: Ex. 28,41 | וְכִהְיוּ-לִי | | Lv. 22,21; 23,40; | |
| | | | Nu. 15,3 | |
| Mahpak: Ex. 4,6 | הַבֶּא-נָא | | Nu. 24,24; Dt. 1,31 etc. | |
| Merkha: Ex. 21,4 | וְלִלְדָה-לּוֹ | | | |

(b) In combinations, the first component of which is a monosyllable, the employment of H ga'ya is even more common, and, in the case of at least one particle,[Ⓢ] comprises the majority of eligible instances.

Ga'ya-instances were exhaustively recorded for the following 'particles': או; כי; וְכִי; לֹא; וְלֹא; לֹא; מִי

- Examples: Nu. 15,8 אוֹ-זָבַח
- Gn. 44,34 כִּי-אֵיךְ (וְכִי-הוּא Gn. 45,26)
- Ex. 18,17 לֹא-טוֹב (וְלֹא-קָמוּ Ex. 10,23)
- Gn. 43,22 מִי-שֵׁם
- Nu. 14,2 לֹא-מִתְחַבֵּר

(#) Ga'ya H is usually not marked in cases of E++-with-H eligibility: cf. supra p. 85: several examples.

(##) The vowel in the H-eligible syllable is almost invariably seré (exceptions indicated)

Ⓢ ix, cf. infra

(bb) For the purpose of ga'ya H words of one compound syllable, - such as: גִּשְׁוּ; יְהִי; לָכֹו; עֲשֵׂה; רָדוּ - are considered as monosyllables. Examples of ga'ya-instances - one for each compound monosyllable.

| | |
|-------------------------|------------------------|
| בְּנִי-דָוֹ: Nu. 10,25 | בְּנֵה-לִי: Nu. 23,1 |
| גִּשְׁוּ-נָא: Gn. 45,4 | יְהִי-דָוֹ: Gn. 49,17 |
| לָכֹו-נָא: Ex. 10,11 | עֲשֵׂה-לָנוּ: Ex. 32,1 |
| רָדוּ-שָׁמָּה: Gn. 42,2 | |

For neither (b) nor (bb) was an exhaustive inspection of eligible instances undertaken. As a sample, the two 'particles' אִי and כִּי were singled out for ^{exhaustive} statistical inspection. For כִּי it was found that the marking of H ga'ya is in about 35-40% of the eligible instances. In the case of אִי, however, out of eligible instances eligible for H ga'ya in Codex B - the ga'ya is marked in 13 of the instances, viz. 60% of the total possible.

We tabulate below the full comparative details, according to the various accents, of all the eligible combinations, ga'ya and negative, for the 'particle' אִי.

Total Number of Eligible Instances: 22

| | <u>ga'ya-instances</u> | <u>negative instances</u> |
|---------------------------|------------------------|---------------------------|
| <u>Disjunctives</u> | | |
| <u>Pašta</u> : Lv. 11,32 | אִי-עוֹרֹ | None |
| 22,5 | אִי-אִישׁ | |
| 22,27b | אִי-עַזֹּ | |
| <u>Zaqef</u> : Ex. 22,4 | אִי-כָרַם | Nu. 15,3 אִי-זָבַח |
| Lv. 21,20 ii | אִי-דָק | |
| <u>Tipha</u> : Lv. 17,3b | אִי-עַזֹּ | Lv. 12,6 אִי-תָרַ |
| Lv. 17,13 | אִי-עוֹף | |
| <u>Etnah</u> : Nu. 15,8 | אִי-זָבַח | Ex. 22,13 אִי-מָתַ |
| | | Lv. 22,28 אִי-שָׁה |
| <u>Silluq</u> : Gn. 44,19 | אִי-אָחַ | None |
| <u>Tebir</u> : None | | Ex. 22,9b אִי-שָׁה |
| | | Lv. 17,3a אִי-כָשַׁב |

| <u>ga'ya-instances</u> | | <u>negative instances</u> | |
|----------------------------|------------|---------------------------|---------|
| <u>Conjunctives</u> | | | |
| <u>Merkha</u> : Ex. 21,27 | אוֹ-שֶׁן | Ex. 21,31a | אוֹ-בֶן |
| 22,9a | אוֹ-שֹׁר | | |
| <u>Munah</u> : Lv. 26,41 | אוֹ-אֶז | Lv. 27,10 | אוֹ-רַע |
| | | Ex. 21,31b | אוֹ-בֶת |
| <u>Mahpak</u> : Lv. 22,27a | אוֹ-כֶשֶׁב | None | |

Total: 13 ga'ya-instances (59%)

9 negative-instances (41%)

Thus, Codex B marks ga'ya H ~~in~~ with the 'particle' אוֹ in 59% of the instances eligible for its marking in maqqefed combinations. This is indeed of significance.

No clearly-defined criterion can be seen for the marking of ga'ya H in the 13 instances. Two phenomena suggest themselves:

- (i) There is a slight predominance of ga'ya-instances (relatively) with disjunctives.
- (ii) For pašta, all are ga'ya-instances (cf. infra. the tendency for pašta to 'induce' the marking of ga'ya G).

Ga'ya H-

Open-Syllable Ga'ya - Adjacent to Main Stress - in Single-Word Situation

The two solitary instances of the marking of ga'ya H- are:

- i. Gn. 42,35 וַיִּלְרָאוּ (Silluq)
- ii. Gn. 49,24 מִדִּלְ (Pašta)

Instance i can perhaps be explained as an (erroneous?) employment of the ga'ya, due to confusion of the pausal וַיִּלְרָאוּ with the context וַיִּלְרָאוּ which regularly marks the OSG (cf. supra. ga'ya G III). Instance ii, however, is hard to explain. (30)

Ga'ya K+

Ga'ya With Short Vowel Before the Phonetically 'Open' Šewa or Hatef-Patah

All instances of this ga'ya are described in Chapter 4:
The Use of Hatef with Non-Laryngeals. (NB. One instance which probably belongs to this category and was left unmentioned in Chapter 4 is: Nu. 1,18 וַיִּתְּלֶדּוּ (Merkha))[#]

Ga'ya L

Post-tonic Open-Syllable Ga'ya, With Conjunctive, When Following Disjunctive is Stressed on Initial Syllable

Inspection of eligible instances - not undertaken.

- a. Following word does not commence with Šewa:

The four ga'ya-instances in Codex B are recorded in Yeivin, p. 189, middle. The references are:

Ex. 2,7; 4,16; Ex. 20,19; Lv. 26,25

(NB. "Examples : of negative instances: Lv. 26,36; Nu. 17,23)

* אֵלֶיךָ כִּסְפִי

mah. paš.

mah. paš.

- b. Following word commences with Šewa (compound syllable):

The five instances are:

| | | | | | |
|------------|---------------|-----------|------------------------|-----------|---------------------|
| Exhaustive | Munah-ZQ: | Gn. 40,15 | לֹא-עָשִׂיתִי מְאוּמָה | Ex. 33,12 | יִדְעֶתִיךָ בְּשֵׁם |
| | Merkha-Tipha: | Gn. 43,9 | וְחִטָּאתִי לָךְ | | |
| | Mahpak-Pašta: | Gn. 48,19 | יִדְעֶתִי בְּנִי | | |
| | Darga-Tebir: | Ex. 33,19 | וְקִרְאתִי בְּשֵׁם | | |

Examples of (vowel-structured-similar) negative instances:

נִתְּתִי לָךְ (Gn. 48,22: darga-tebir).

נִתְּתִי לָךְ (Nu. 18,8 : munah-zaqef).

נִתְּתִי לָךְ (Nu. 18,19: munah-rebia).

(All three נִתְּתִי לָךְ, ga'ya marked, in Leningrad Codex).

In this ga'ya marking we again receive the impression - cf. fn. 11 - that the marking accords with tradition connected with specific instances.

[#] But perhaps pertains to E+,I,c (supra).

Ga'ya Preferences and Words Marked with Two Ga'yas

General

Concerning the difference between 'Baer's System' on the one hand and the Tiberian MSS of the Aleppo-Codex type on the other, as regards the marking of several ga'yas in words and combinations eligible for ga'ya in several syllables, cf. Yeivin, English Summary, pp. XXII, the Tiberian BA system is satisfactorily summed up in the sentence (loc. cit. parag. 3): "...When a word should have several ga'yas, one is usually preferred in A (=AC). Only isolated instances of certain types receive two ga'yas in one word (and more correctly: in words with maqqef). The system is one of preferences. This is true of most of the related MSS..."()

This statement proves to hold correct for the ga'yas in Codex B.

a. Two Ga'yas in One Word: the coding is given, commencing with the ga'ya nearest the main stress.

1. Isolated, sporadic instances involving the unusual employment of two or more ga'yas in one maqqefed combination
(No instances occur of the use of two ga'yas in one single-word.)

Although the instances have been presented in their relevant ga'ya Codes, we collate them here again.

ga'ya A2 with ga'ya C

1 instance, with gereš: Nu. 11,31 עַל-הַמִּנְחָה

ga'ya E+ with ga'ya C

1 instance, with etnah: Ex. 21,10 יָקָח-לִי

ga'ya G with ga'ya C

1 instance with pašta: Lv. 23,42 כָּל-הָאֲזָרָח

ga'ya H with ga'ya G

1 instance, with silluq: Ex. 28,41 וְכִתְּבוּ-לִי

Especially noteworthy is the single instance of three ga'yas in a triple-component maqqefed combination, accented with munah and paseq, viz.:

Two ga'ya G with ga'ya E++(cf. (2) infra.): Nu. 9,10

פִּי-יְהִיָּה-טַמָּא

2. Systematic marking of ga'ya E++ with ga'ya G+

In instances where a MC is eligible for both the above-mentioned ga'ya - when the first component of the MC is a monosyllable*, such as וְכִי/כִי; וְלֹא/לֹא, Codex B consistently marks both ga'ya, irrespective of the accent of the MC. The total number of such instances is 21 - all of which were inspected. - 11 instances with וְכִי/כִי; 10 with וְלֹא/לֹא. Following we give a representative selection of the ga'ya instances (there are 19 in all).

with וְכִי/כִי

with וְלֹא/לֹא

Disjunctives:

Munah: Lv. 16,17 לֹא-יְהִיָּה
Legarmeh

Conjunctives:

Merkha: Ex. 23,33 פִּי-יְהִיָּה

Ex. 30,12 וְלֹא-יְהִיָּה

Mahpak: Lv. 13,42 וְכִי-יְהִיָּה

Nu. 17,5 וְלֹא-יְהִיָּה

Qadma: Ex. 18,16 פִּי-יְהִיָּה

Nu. 1,53 וְלֹא-יְהִיָּה

Munah: Lv. 15,19 פִּי-תְהִיָּה

In this category is also, apparently, the 3-ga'ya instance in Nu. 9,10 (supra.)

The two instances in which only one ga'ya (ga'ya E++) is marked are:

Conj. mahpak: Lv. 26,37 וְלֹא-תְהִיָּה

" merkha: Nu. 18,20 לֹא-יְהִיָּה

NB. In its marking of two ga'ya in the above combinations Codex B does not differ in principle from the system as employed in AC (cf. Yeivin, § 2, p. 192-3).

(#) When the E++ syllable precedes the G+ syllable, ga'ya G+ is not marked, cf. supra, p. 85 note (##)

b. Ga'ya Preferences

Apart from the instances indicated in the abovementioned two groups, Codex B adopts the 'preference system' for instances in which several syllables within a word/MC are each eligible for a ga'ya - (1) ga'yas of the same code, or (2) ga'yas pertaining to different codes. This is the system reflected in AC as described by Yeivin, p. 193ff.

To illustrate the preference method in B, we present selected instances for fifteen types of two-ga'yas-eligibility, including instances of eligibility for three ga'yas. In combinations vii, xi(a), xii(a), xiii, the instances presented are apparently the only of their type in the Codex; for combinations i, ii, iii, iv, viii, x, xi, xii - the instances represent the norm of preference, no exceptions to which were found in the Codex. For combinations xiv and xv, no eligible instances are extant, and for combination x, where the norm in B cannot be said to be decisive, we present all the instances inspected, which comprise about 60% of the total (relevant) number in Codex B. The combinations are numbered with small Roman numerals i-xv.⁽³¹⁾ The arrangement is such that the ga'ya marked in each respective eligibility-combination governs the code-letter alphabetical order. Following the tabulation of the 15 combinations, we enter details (1) of the preference-system in G+ with G combinations, and (2) an isolated special preference instance.

Ga'ya-Preference Table⁽³²⁾
Codex B

| <u>eligibility-combinations</u> | <u>ga'ya marked codes</u> | <u>ga'ya unmarked codes</u> | <u>reference(s)</u> | <u>instance(s)</u> |
|---------------------------------|---------------------------|-----------------------------|---------------------|--------------------|
| i F A! | A1 | F | Gn. 50,21 | ואת-טפכם |
| ii(=ix) C A2 G | A2 | C G | Ex. 33,7 | מר-המחנה |
| ia exception: | C | A2 G | Ex. 15,26 | כל-המחלה |
| iii ⁽³³⁾ F B G | B | F G | Ex. 23,23 | והכנעני |
| iv ⁽³³⁾ C B G | B | C G | Ex. 23,28 | את-הכנעני |

Ga'ya-Preference Table (cont'd)

| <u>eligibility-combinations</u> | | <u>ga'ya marked codes</u> | <u>ga'ya unmarked codes</u> | <u>reference(s)</u> | <u>instance(s)</u> |
|---------------------------------|---|--------------------------------|-----------------------------|--|---|
| iva | C G | C | G | Nu. 5,18 | את-הָאִשָּׁה etc. |
| v | C E | Both marked (cf. supra.) | | | |
| vi | E G | Both marked (supra - frequent) | | | |
| → vii | F D | F | D | Nu. 18,17 | בְּכֹר־שׁוֹר |
| viii | F G (not with pašta) | F | G | Nu. 34,2 | בְּנִחְלָה etc. |
| viii | F G a. (pašta) | G | F | Gn. 46,15 | לִיעֲקֹב |
| ix(=ii) | A2 G (exceptionally) | G | A2 | Lv. 19,13 Lv. 18,28 | את-רַעַךְ בְּטַמְאֵכֶם |
| x | (C) B G (pašta) | G | B (C) | Ex. 4,21 Nu. 31,49 | כָּל-הַמִּתִּים וְלִאֲמֹר |
| xi | G G further nearer from stress stress | ga'ya nearer stress | ga'ya further from stress | Nu. 6,12 Nu. 32,6 | הָרֹאשִׁים אֵינֶם etc. הָאֲחֵיכֶם |
| → xia | exceptions | ga'ya further from stress | ga'ya nearer stress | Ex. 6,24 Lv. 13,7 Nu. 8,2 Nu. 14,45 | וְאֵבִי אֶסֶף הָרֹאשִׁים בְּתַעֲלֹתֶךָ הַעֲמִלְקִי |
| xii | G+ H | G+ | H | Nu. 19,18 | הִיוּ-שָׁם etc. |
| → xiaa | G+ H exception | H | G+ | Ex. 4,6 | הַבֶּא-נָא (29) |
| → xiii | B-- K+ (34) (pasta) | K+ | B-- | Nu. 15,14 | אֲשֶׁר-בְּתוֹכָם Aser |
| xiv | G with D | No instances extant | | | |
| xv | G before A2 | No instances extant | | | |

apparently

Preferences G+ with G; (35) Special Preference Case

(1) Of some special interest are the maqqefed combinations forming instances in which there is combined eligibility for ga'ya G+ with ga'ya G. The total number of such combinations in Codex B is about 15. Of these instances only two combinations prefer ga'ya G. All the rest mark ga'ya G+.

Representative Selection:

| <u>marking</u> <u>ga'ya G+ instances</u> | | <u>marking</u> <u>ga'ya G instances</u> | |
|---|--------------------|--|----------------|
| <u>Disjunctive</u> | | | |
| Lv. 25,28 | לֹא-מִצָּאָה | Dt. 1,29 | וְלֹא-תִירָאוּ |
| Ex. 7,12 | מִטָּה-אֲהֲרֹן | (eligibility code F also?) | |
| <u>Conjunctive</u> | | | |
| Gn. 45,3 | וְלֹא-יִכְלֹו etc. | Ex. 1,21 | כִּי-יִרְאוּ |
| Ex. 13,7 | וְלֹא-יִרְאָה | | |
| Ex. 7,19 | וְנִטָּה-יִדְרֹךְ | | |

(2) In the following instance, noted by Yeivin, p. 99 top, the threefold eligibility $G+^+ A2^+ G$ is resolved by the preference of ga'ya G. As Yeivin plausibly suggests, the rejection here of Code A2 is to be ascribed to the 'naturally'-paroxytone stress of יִרְךְ. The choice of ga'ya A2 in the syllable "יִרְךְ", thereby rendering the 1st MC-component musically oxytone was inconceivable.

Disjunctive: Ex. 1,5 יִרְךְ-יַעֲקֹב

V The Ga'yas in B - Overview

i. Ga'ya-Code Distribution Sample

A word-by-word inspection of nine folios at random in Codex B, with exhaustive notation of the ga'yas therein, produced the following statistics:

Total number of ga'yas: 86: CSG - 37; OSG - 49; SG: Nil

Distribution according to Codes:

| <u>code</u> | <u>number of ga'yas</u> | <u>code</u> | <u>number of ga'yas</u> |
|-------------|-------------------------|-------------|-------------------------|
| A1 | 8 | E+ | 1 |
| A2 | 15 | E++ | 9 |
| A3 | 1 | G | 14 |
| B+ | 1 | G+ | 31 |
| C | 1 | H | 3 |
| D | 1 | L | 1 |
| Total = | | | 86 |

Codes B, B-, E, F, H-, K+ yielded no ga'yas on those folio-sides.

ii. Ga'ya-Codes in which Codex B Shows Different Tendencies
From AC and Other Related Codices

Code A: Several unexplained negative instances.

Code C: Differences from other MSS in a few isolated instances, mainly: ga'ya in B, negative in the other MSS.

Code D: Several negative instances, especially in patterns '3-syllable' and '2-syllable' before stress, which are ga'ya-instances in other MSS. The norm for this Code in the '3-syllable' pattern is different in Codex B.

Code E++: The marking in "יְהִיָּה" differs radically from that in AC: in Codex B there is a systematic and consistent marking of ga'ya with certain forms of יְהִיָּה^(*) with יְהִי the marking is considerably more frequent than in AC.

Code G: The marking of ga'ya with pašta and zaqef is somewhat sparser than in other MSS.

Code G+:(maqfefd combinations):The marking is almost systematic in several combinations with polysyllabic first-component. With monosyllabic first-component, the marking is less systematic, but on the whole the marking proportion of ga'ya-instances is higher in B than in other MSS.

Code H: In this Code, Codex B marks ga'ya with monosyllables in an average of near 50 percent of the eligible instances; the ga'ya in this Code is therefore in Codex B common enough to be studied and analysed inside a separate category, whereas in Codex AC etc., this ga'ya is only sporadically marked.

In the remaining Codes, the marking in Codex B shows tendencies identical with, or very similar to, those in AC and related MSS. Likewise, the preference system is followed in Codex B and the marking of two ga'yas in one word is restricted to a few clearly-defined categories.

(*) viz יְהִיָּה; יְהִיָּה (especially), יְהִי, יְהִיָּה

III Conclusion

The variations in ga'ya-marking tendency and ga'ya-marking in Codex B, although, in part, very noteworthy and significant, are not sufficient to set B outside the group of MSS 'related to the Aleppo Codex.' In respect of ga'ya-marking, Codex B quite definitely deserves to be reckoned as one of the good MSS of the TMT tradition.

Remarks on Style and Usage etc.

- i We use 'stress' as the noun (not 'tone'); the corresponding adjective is 'tonic' (pretonic, post-tonic etc.)
- ii 'Stress' is identical with 'main-stress' (m.s.) throughout; we do not speak of 'secondary stress' in our discussions: 'ga'ya' implies the graphic marking as well as the concept of (pho-netic) secondary stress,
- iii The ga'ya-marking in Codex B is taken herewith as a reliable record of one of the Tiberian traditions of secondary-stress rendering.
- iv For our system of syllable-count , cf. notes, pp. 59-60; p. 130
- v In our sub-headings and summaries in Chapter 6, we frequently employ an ellipsis in our descriptions of the sundry 'syllabic structures' constituting ga'ya-eligibility.: the words: "before main stress" are to be supplied with all syllable-counts: thus, '2-syllable structure' = 'that structure in which the ga'ya-eligible syllable occurs two syllables before main stress. No ambiguity has resulted from this ellipsis.

Footnotes

- (1) It has been known for the last seven decades that the marking of ga'ya in the earlier MSS of the Tiberian Text is considerably sparser than in TR, where its use became subject to hard-and-fast rules and conditions. BL (p. 156 i') considered a desideratum the reassessment of the ga'ya-placement on the basis of a study of the earliest Codices. No such undertaking was accomplished until 1968 when Israel Yeivin's exhaustive work on AC appeared. For a succinct survey of the ga'ya-marking in the Tiberian Masora-Codices, cf. Yeivin., p. XIX 8. 'The Ga'ya...' and especially pp. XXI - bottom - to XXIII.
- (2) Thus, statements such as:

עֲבָדֶיךָ אֱלֹהִים (מל"כ א, יג) ; כְּשֶׁצִּירָף זֶה מוֹטְעִים בְּטַעֲמִים אַחֲרִים כְּגוֹן... וְעוֹד,
(p. 189, par. 21 (top)) אִין גַּעִיָּה

are not to be taken as statements giving rationale or grounds for the presence or absence of euphonic ga'ya.
- (3) I understand orally from Prof. Yeivin (cf. also (stencilled) מבוא למסורה הטברנית, Akademon, Jerusalem, 1972, pp. 175-194) that he has now abandoned the use he had adopted in his Book, of the older terms 'Firm Ga'ya' and 'Light Ga'ya'; he prefers now a 'categorization without terminology'. Thus in quoting his Book in the present chapters, we translate גַּעִיָּה כְּבֻדָּה 'closed-syllable ga'ya' and 'open-syllable ga'ya', גַּעִיָּה קְלָה. He maintains, however, that a terminological classification is necessary for musical v. phonetic ga'yas.
- (4) For this reason we refrain from using the term 'type'/'category' in our classification.
- (5) After we had fixed the categories and coding for the various ga'yas, M. Breuer's article: לְבִירּוֹן שֶׁל סוּגִיּוֹת בְּטַעֲמֵי הַמִּקְרָא וּבְנִיקּוּדוֹ: ב in Lešonenu XLIV, 5740 = 1979, pp. 12-20, Jerusalem, came to our notice. At the end of the paper, devoted to euphonic ga'yas, Breuer suggests a classification of the ga'yas into ten types

א-י. There are two main advantages in his classification:

- (a) The ga'ya of ויחי/וייה is put in a separate category from that in יחיה/יהיה.
- (b) The euphonic-ga'ya before the 'open šewa' (רַבּוּת, הַמְדוּר) is divided into two types: one for the ga'ya after ה, the other for the ga'ya before two contiguous identical consonants. However, the various categories of the musical OSG for which we created separate coding (G+, G etc.) are not represented separately in Breuer's classification. Further, it is very debatable whether the post-tonic phonetic ga'yas (CSG: לְבַעַר קִין; OSG: קְרָאֲתִי נָעַם) are justifiably grouped respectively with the 'adjacent-placement' ga'yas in maqqefed combinations (מִטָּה-לָחֶם; לֵעֵת-עֶרֶב).

For reference, we give a table of comparison of the ga'yas as classified in the present thesis and as listed by Breuer, loc. cit., pp. 19,20.

| present thesis | Breuer | present thesis | Breuer |
|----------------|--------------------------|----------------|-----------------------------|
| A1, A2, A3 | ח | F | ט |
| B | ח | G G+ | י |
| C | ח | H | ג 1 |
| D | ב 1 | H- | Not classified |
| E++ | ד ה (וִיחִי) (וִיחִי) | K+ | ו ז (הַמְדוּר) (הַלְלוּ) |
| E+ | ב 2 | L | ג 2 |
| E | א 2 (and ח?) | | |

- (6) The regular placement of ga'ya in closed-syllables is mentioned in DhTD, Chapter 15, where three structures are indicated:
 "Šewa and Dageš in One Letter": (= מְחַטְטִים), denoted here A1
 "Šewa and Patha in One Letter": (= מְחַפְעִלִים), " " A2
 "Two Consecutive Letters with Šewa": (= מְחַפְפְּלִים), denoted here A3
 Yeivin was the first to create a precise sub-classification for the main CSG structures: on the basis of the criterion of the marking-frequency in the MSS, he distinguished between

'מבנה משובח' (we suggest the name: 'firm structures') viz. which correspond exactly, in their syllable-structure and vowel-quantities with the three above models, and 'מבנה לא-משובח' ('medium and weak structures') in which there are slight differences in the structures and/or vowels from those in the 'firm' structures. The principal 'medium' and 'weak' CSG structures according to Yeivin (p. 95) are as follows:

- (a) 'הַפְּעֻנִי' (additional šewa mobile preceding pretonic syllable)
- (b) מִתְפַּאֲרִים (long vowel in pretonic syllable (otherwise = A2))
- (c) יִכְלְמוּ (long vowel followed by medial šewa (minimally mobile))
- (d) הַתְּהַלְלִי (tonic compound-syllable contains hatef under non-laryngeal)
- (e) יִזְרְחֶה (pretonic syllable eligible for euphonic ga'ya - in our system: Code E+)

We simplified the sub-classification by combining under Code B Yeivin's types (b) and (d). No instances of type (e) occur in Codex B.

On the reading tradition of the Yemenite Jews with respect to the ga'ya of the closed-syllable - cf. S. Morag. העברית שבפי יהודי תימן, Jerusalem, 1963, pp. 196-202.

- (7) The ga'yas in instances הַמְּפַאֲרִים, הַמְּיַלֵּד, לְמִיֵּלֵד, וְלִמְכַשְׁפִּים are considered here as pertaining to CSG ga'ya A1;B. In Chapter 4 (p. 36-7) we raised the possibility that some, if not all, of these instances are cases of an originally PhG (ga'ya K+) which altered its status as a result of the occurrence of the 'Tiberian' sound shift Hamm' > Ham.
- (7a) If the šewa of ל is šewa mobile (cf. the vocalization - וְלִהְבִּיל of the word here and at Gn. 1,18, cited by Yeivin, p. 31, bottom from other MSS) the ga'ya of this instance would belong to category OSG-K+: euphonic ga'ya for maintenance of šewa mobile after initial ל.
- (8) When a word ending in a closed-syllable bearing a long vowel

(.../... , י, ו, ו,) is maqqefed to the following word, a combination with an unstressed long-vowelled closed-syllable is created: for the purposes of the present study we suggest the name 'closed-syllable, heavy structure' for such cases.

- (9) There are objective indications that the present ga'ya-category is distinct from ga'ya C in maqqefed combinations, such as Ex. 17,6 ^{על-הצור}, for (1) in the present category the criterion of disjunctive v. conjunctive is virtually inapplicable in analysing the marking or non-marking of ga'ya in the eligible instances, whereas in CSG-C it is very predominant; (2) in the present category a criterion of ga'ya-marking dependent on the distance between ga'ya and main-stress can be clearly discerned - such a criterion is absent in the CSG-C type. Further, there are relatively few Hillufim and congruences in the present CSG-type.
- (10) Concerning the use of maqqef in such ga'ya combinations - a phenomenon absent from B - cf. Chapter 5; *Yeivin loc. cit.*
- (11) The marking of ga'ya in E+ -instances seems to be based largely on traditions connected with specific words and word-occurrences. As Yeivin implied (*loc. cit.*) a rationale for explaining why the phonetic factor is operative only in the attested ga'ya-instances, and not in other eligible instances, is not forthcoming.
- (12) NB. Yeivin's condition of eligibility mentioned *supra*. does not accord with the ga'ya marking of this instance in Codex B!
- (13) M. Breuer, *Lešonenu*, 1979-80 : Vol. XLIV, pp. 18ff. (article ii) considers the CSG-E++-type ga'ya (I) as identical in category with the phonetic ga'ya of (our) code E, which he terms: געט יטעיהו; in his opinion, the ויהי, ויהי - ga'ya is to be classified separately. The statements in the masoretic treatises quoted by Yeivin, p. 176 top, seem sufficient to justify Yeivin's joint treatment of the ויהי and ויהי ga'yas, which

is also adopted in our presentation of the *ga'ya* materials from Codex B under the one code E++ (except that in accord with our findings *ויהי*, *ויהי* are given a separate subdivision. [VI])

- (14) In *ga'ya* E++ the *ga'ya* is, by definition, 'wedded' to the *תה*, *יה*, *וי* - syllables (etc.), in whatever situation they may be, relative to the main stress; however, statistically 80-90% of the appearances are musically paroxytone.
- (15) In combinations such as Gn. 48,19 *יהיה-לעם* the *ga'ya* can be classed as Type A1 *תקטלים* (Yeivin).
- (16) In Ex. 10,14 *לא-יהיה פן* and Ex. 16,26 *לא-יהיה פן* the sign under the 1st Yodh is presumably *ga'ya*, not retracted *merkha*:cf. Chapter 5. p.49, IV (b) (ii).
- (17) In Ex. 34,2 the head of a *ו* in the line below occupies the place to the left of the segol of *ויהיה*. Is E++ - *ga'ya* disguised here?
- (18) All instances quoted or referred to are of *ויהי*, except where indicated otherwise.
- (19) Of the *rebia*-instances, apparently only two are not at verse-head; one (Nu. 11,25) is a *ga'ya*-instance, the other (Ex. 9,10) is a negative instance!
- (20) cf. *infra*, p.403: Chap.14, fn.21.
- (21) The sample inspection, with full collation of all *ga'ya*-eligible instances, was based on several different text-ranges for the various accents.

For Example: For *pašta*, 2 text-range inspections were undertaken and the average result taken: (a) 25% of the full text-

range, collating every fourth folio-side - fol. 31a, 33a, 35a... etc. (b) Collation from the entire Book of Exodus.

For the 'low-grade' disjunctives, the sample was: a sector of 40 folios, from fol. 75b to fol. 114b. Additional sporadic samples were inspected and collated, in order to double-check the marking-tendency statistics as given.

- (22) We now note two examples of negative instances in paroxytone

words: a. Gn. 44,7 לַעֲבֹדֶיךָ -

b. Nu. 10,35 אֵלֶיךָ -

- (23) Excluded from the statistical count of zaqef-qatan instances here are also the "מֵאַחֲרָיו" - structures, which, as Yeivin (p. 201-2) shows, belong with the alternatives with zaqef.

- (24) The occurrence of ga'ya with the word בְּתַרְיִמְכֶם, in two accentual situations - these are the only occurrences in the entire Bible - cannot be coincidental. The G-ga'ya is here an intrinsic part of the vocalization of the word in Codex B.

- (25) פִּינָחַס rarely marks ga'ya in our Codex, in contrast with AC (cf. Yeivin, p. 146).

- (26) It is tempting to adduce the phenomenon of ga'ya-tendency in such combinations as evidence for the status of the 'שׁוּא מַצְעִי': ga'ya is almost invariably employed here: there may be grounds for treating these maqqef combinations together with those in Type Ic. However the situation in Codex B is nowhere near sufficiently clear-cut for a definitive statement.

- (27) On the definition of זְעִירָה, = monosyllable, cf. Yeivin
הַשְׁפָּעָה תַּחֲבִירִית וְהַשְׁפָּעָה מוֹסִיקָאִלִּית עַל דְּרָכֵי הַקֶּפֶת חִיבוֹת זְעִירוֹת, לְשׁוֹנָנוּ
כִּי ג' תְּשִׁי"ט.

- (29) If the ga'ya-marking in הִבְאֵה was implemented as intended, we have here an instance of the preference of ga'ya H over the 'conventional' ga'ya G - a significant phenomenon!

- (28) In this category, we treat the instances of 1st component=word=1 compound syllable, with: the 1st-component= particle, cf. infra. (bb).
- (30) It is doubtful whether the isolated instance in Codex B can be treated as a relic of the system of 'adjacent' placement' of OSG outlined by Yeivin, 1972, p. 183 bottom, from MS Leningrad 9ב(=520). (NB. the accent here is pašta!)
- (31) Prof. Yeivin includes with the preferences cases of 'implied preferences' viz. instances in which no ga'ya is marked, and in which one of the eligible-ga'yas is ga'ya G or G+ (cf. Yeivin, יב 8, p. 98; יז 13, p. 173). In his opinion these instances are to be treated as 'unmarked[#] ga'ya G instances.' Needless to say, this hypothesis requires careful examination: it would seem to us that so long as the complex problem of the rationale of OSG-marking in different codices remains open (we are not convinced that the 'inferior status' hypothesis can be considered entirely satisfactory), the 'implied preference' tenet must also be treated with considerable caution.
- (32) We beg to differ with Yeivin regarding the inclusion here of those instances eligible for ga'ya C with ga'ya F (cf. Yeivin, p. 194, יב 6). The fact that three Hillufim involve such combinations (ib.) would seem insufficient justification for such inclusion. Since the number of ga'ya-instances - especially instances eligible for šewa-ga'ya - proves to constitute a mere fraction (less than 5 percent) of the total number of instances, the structure and/or accentual situation of which matches those ga'ya-instances, viz. those marking respectively one of the two abovementioned ga'yas, the criteria of eligibility for these ga'yas, if such exists, must be considered meantime undefined. We intend to undertake a thorough examination of this matter, with the related problems, at some future time.
- We would tentatively distinguish between the C⁺F combination on the one hand and such combinations as אֶת-סִפְּרָם = A with F, on the other, for the eligibility of the word/MC for (some)

[#] 'unmarked -positive', so to speak

ga'ya in the latter case here indebatable.

Notwithstanding the above, we include as 'additional eligibility' ga'yas C and F in those types where two other eligibilities are already present (cf. types i, iv); 4 p. 51, fn. 5

- (33) In these instances, the G eligibility is in fact an 'alternative with zaqef'. As we show in Chapter 5, CSG of Codes A and B frequently ousts any other 'alternative with zaqef' marking.
- (34) We use here only the Code B - (double-minus) for the ga'ya eligibility with אָפּ. (Yeivin cites it p. 114.) It is noteworthy that this is a BA-BN Hilluf-instance.
- (35) We do not classify here eligibility-combinations in which ga'ya of neither code is marked (cf. footnote 31).

Additional Notes on THE GA'YAS

- (@) The extant scope of our Codex comprises passages constituting a total of 118 ga'ya-code instances (whether ga'ya-instances or negative instances) entered in Ki Kh Lip - almost invariably as issues of hilluf or congruence. [NB . The Ex.15,26 & 20,3 instances were treated by us as 'compound-issues', relating each respectively to two codes (in Ex.20,3 there is no citation in Ki Kh Lip of the BN-version.) An analysis of the Codes represented in these instances (without BA/BN- and ga'ya/neg.- differentiations) yields the following statistics:

| Ga'ya-Code | No. of Instances | Ga'ya-Code | No. of Instances |
|------------|------------------|------------|------------------|
| A 1 | 15 | D | 11 |
| A 2 | 14 | E++ | 1 |
| A 3 | 16 | F | 10 |
| B | 19 | G | 1 |
| C | 28 | G+ | 3 |

Total CSG-instances : 104; Total SG : 10; Total OSG: 4

This represents a picture very similar to that described by Yeivin regarding the ga'ya-marking in AC vis-a-vis the 'Hillufim' (AC-VA, p. 139)

- (@@) The syllable-definition implied by our syllable-count method employed here is clearly not to be taken as suggesting a phonetic/morpho-phonemic definition for Hebrew syllables; it merely serves for the ga'ya-marking description in the present thesis.

CHAPTER 7

CODEX B, BEN-AŠER AND THE HILLUFIM⁽¹⁾

Material and Statistical Statement

I The General Hillufim

a. First Series

1. Vocalization of יששכר : Codex follows Ben-Ašer (cf. Chapt. 2)
2. Vocalization of verb אכל : Codex follows Ben-Ašer (Chapt. 4)
3. Vocalization of verb גרש : Codex follows Ben-Ašer (Chapt. 4)
4. Phonetic differentiation of dageš forte/intensified dageš forte: (no indication in written vocalization).
5. Ga'ya-marking in the phrase שְׁעִיר-עִזִּים אַחֲרֵי (Lv. 23,19 and about 10 other instances extant): Codex B does not mark ga'ya: accords with BA (cf. Chapt. 6, ga'ya D, pattern c).
6. Ga'ya-marking in the phrase הַשְּׂאִיר-לּוֹ The only extant instance in Nu. 21,35. Codex B marks the ga'ya (ga'ya D) following Ben-Ašer.
7. Vocalization of words of type לִישְׁרָאֵל (cf. Chapt. 2). Codex B follows Ben-Ašer, e.g. לִישְׁרָאֵל: Gn. 46,2; Ex. 18,9.
8. Dageš/Rafe in בגר כפ"ת in seven specific instances: not one of the seven specified exceptional instances is extant in the Codex.

b. Second Series : Hillufim and Congruences

1. וְהִתְחַ⁽⁶⁾ with these disjunctives:

i geršayim Lv. 13,24: Codex B: ga'ya F
 Nu. 19,10: " " " "
 in both - accords with congr.

ii teliša gedola: Ex. 40,15⁽²⁾: Codex B: ga'ya F
 Lv. 25,6: " " " "
 Nu. 19,9: " " " "
 Nu. 32,22: " " " "
 in all 4 - conflicts with congr.

iii qadma-geres² Nu. 27,11⁽²⁾: Codex B: no ga'ya;
accords with BN, against BA.

2. בן נון: We inspected Nu. 13,8 - no dageš in בן: accords with
BA.

3. המרגלים: no instance in Pt.

4. וידעו: with geršayim: no instance in Pt.

II The Specific Hillufim and Congruences in the Text-Range of Codex B

| Reference | Codex B Vocalized and Accentuated | Congr. | Hilluf BA BN | Topic (description with respect to Codex B) |
|-----------|---|--------|-----------------|---|
| Gn. 39,23 | את-כל-מאומה | x | | ga'ya A 3 |
| 41,45 | פרעה | | x | conj. zarqa |
| 41,45 | שם-יוסף | x | | neg. D |
| 41,50 | ילד | | x | voc. |
| 41,56 | את-כל-אשר | ≠ | | neg. A 3 |
| 42,21 | בהתחבנו | | x | neg. B |
| 43,26 | וישתחוּ-לו | | x | ga'ya G+ |
| 44,19 | היש-לכם | | x | neg. D |
| 44,27 | כי שנים | x | | acc. |
| 45,14 | על-צוארי | | x | neg. A 1 |
| 45,14 | בנימין-אחיו | x | | ga'ya G+ |
| 46,17 | זמנה וישוה | | x | special |
| 46,23 | ובני-דן | | x? | maq.-acc. ⁽³⁾ |
| 46,27 | אשר-ילד-לו | | x | neg. C |
| 46,27 | לבית-יעקב | x | | ga'ya D |
| 47,17 | וינהלם | x | | neg. A 2 |
| 48,19 | יהיה-לעם | | x | voc. |
| 49,8 | ישתחוּ | | x | neg. A 2 |
| Ex. 2,17 | ויגרשום | x | | ga'ya B- |
| 3,5 | של-נעליך | | x | neg. C |
| 3,8 | וארד | x | | neg. G |
| 6,27 | המדברים | | x | ga'ya A 1 |
| 7,13 | ויחזק | | x | neg. A 2 |

| Reference | Codex B Vocalized and/or Accentuated | Congr. | Hilluf | | Topic (description with respect to Codex B) |
|-----------|--|----------------------------|--------|----|---|
| | | | BA | BN | |
| Ex. 7,22 | וַיַּחֲזֹק | | x | | neg. A 2 |
| 7,28 | מִשְׁכָּבְךָ | | x | | neg. B- |
| 8,17 | אִם-אֵינְךָ [?] | | x | | neg. B- |
| 9,19 | אֲשֶׁר-יִמְצֵא | x? | | | ga'ya C |
| 9,31 | כִּי הַשְׁעָרָה | x | | | ? |
| 9,33 | וַיַּחֲדֹלוּ | | | x | neg. A 3 |
| 10,11 | לָכֹ-נָא | x | | | maq.-acc. |
| 12,3 | אֶל-כָּל-עֵדֶת | | | x | neg. A 3 |
| 14,12 | כִּי טוֹב | x | | | acc.-maq. |
| 15,1 | לְשִׁיר-מִשֶּׁהָ ^ם | x | | | ga'ya D |
| 15,2 | וְאֵנֹהוּ | ≠ | | | ga'ya F |
| 15,13 | עִם-זֶה גְּאֻלָּתָא | | x | | voc. |
| 15,17 | וְתַשְׁעֲמוּ | x | | | neg. F |
| 15,26 | כָּל-הַמַּחֲלָה | x | | | (ga'ya C; neg. A2) |
| 16,12 | אֶת-תְּלוּנֹתָ [?] | | x | | neg. C |
| 17,6 | עַל-הַצּוּר [?] | x | | | ga'ya C |
| 19,13 | לִלְוָה | cf. Yeivin, pp. 63-64 | | | voc. <i>special</i> |
| 20,3 | יִהְיֶה-לָךְ ^ם | cf. Yeivin, p. 106 §22. | | | ga'ya E++/G+ |
| 21,37 | יִגְנֹב-אִישׁ | x | | | ga'ya D(voc.?) |
| 22,3 | אִם-הִמְצֵא ^ם | ≠ | | | neg. C |
| 22,29 | כֹּן-תַּעֲשֶׂה | ≠ | | | neg. D |
| 23,11 | כֹּן-תַּעֲשֶׂה | ≠ | | | neg. D |
| 23,12 | כֹּן-אֲמַתְךָ | | x | | neg. C |
| 24,11 | וַיַּחֲזֹר | | x | | neg. A2 (ga'ya G) |
| 25,30 | עַל-הַשְּׁלַחַן | x | | | ga'ya C |
| 26,22 | וּלְיִרְכַּתִּי | x | | | ga'ya A 3 |
| 28,5 | וְאֵת-הַתְּכֵלֶת | | x | | neg. A 1 |
| 28,10 | וְאֵת-שְׁמוֹת | ^θ x | | | ga'ya F |
| 28,33 | וּפְעֻמָּי | | x | | neg. F-sp. |
| 29,13 | אֶת-כָּל-הַחֲלָל [?] | x | | | ga'ya C |
| 29,34 | וְאִם-יִוָּתֵר | x | | | ga'ya F |

^θ according to the variant reading in the hilluf, as recorded in Ki Kh Lip, p. 2^o note (8); Cf. *supra*, p. 95.

| Reference | Codex B Vocalized and/or Accented | Congr. | Hilluf | | Topic (description with respect to Codex B) |
|-----------|---|--------|--------|----|---|
| | | | BA | BN | |
| Ex. 30,8 | וּבְהֶעֱלֹת | | x | | neg. A 2 |
| 30,23 | וּקְנָמוֹ - בָּשָׂם | | x | | voc.-maq. |
| 33,6 | וַיִּתְנַצֵּלוּ | x | | | ga'ya A 1 |
| 34,10 | אֶת-מַעֲשֶׂה | | x | | neg. A 2 |
| 35,25 | אֶת-הַתְּכֵלֶת | x | | | ga'ya A 1 |
| 36,2 | אֶל-בְּצֵלְאֵל | | x | | neg. C |
| 38,3 | אֶת-כָּל-כָּלִי | x | | | ga'ya A 3 |
| 39,1 | וּמִן-הַתְּכֵלֶת | | x | | neg. A 1 |
| 39,21 | מִטְבַּעְתּוֹ | | x | | neg. C |
| 39,28 | וְאֶת-מִכְנָסֶיךָ | | x | | neg. A 3 |
| 39,29 | וְאֶת-הָאֲבֹט | x | | | ga'ya F |
| 40,15 | וְהִיתָה | ≠ | | | ga'ya F |
| Lv. 4,35 | עַל-חֲטָאוֹת | x | | | neg. C |
| 5,24 | אֲשֶׁר-יִשְׁבַּע | | x | | neg. C |
| 8,16 | אֶת-כָּל-הַחֲלָב | x | | | ga'ya C |
| 8,25 | וְאֶת-כָּל-הַחֲלָב | ≠ | | | neg. C |
| 11,43 | אֶל-תִּשְׁקֹצוּ | | | x | ga'ya B+ |
| 13,26 | אִין-בִּבְהֵרָת | ≠ | | | neg. D |
| 13,31 | אִין-מִרְאֵהוּ | | | x | neg. D |
| 13,48 | אוֹ בִשְׁתִּי | x | | | voc. |
| 13,56 | מִן-הַשְּׁתִּי | | x | | neg. A 1 |
| 15,26 | כָּל-הַמִּשְׁכָּב | | x | | neg. C |
| 16,13 | אֶת-הַקִּטְרֹת | x | | | neg. A 1 |
| 18,3 | וּכְמַעֲשֶׂה | | x | | neg. A 2 |
| 19,13 | אֶת-רֵעֶךָ | x | | | neg. B |
| 20,17 | אוֹ בֵּת-אִמּוֹ | | x | | acc.-maq. |
| 21,1 | אֶל-הַכֹּהֲנִים | | x | | neg. B |
| 22,3 | מִכָּל-זִרְעֶכֶם | | | x | neg. A 3 |
| 23,2 | אֲשֶׁר-תִּקְרָאוּ | | x | | neg. A 3 |
| 23,4 | אֲשֶׁר-תִּקְרָאוּ | | x | | " |
| 23,13 | וּנְסָפָה יָדוֹ | x | | | acc. |
| 23,17 | שְׁתֵּים שָׁנִי | x | | | acc. |

| Reference | Codex B Vocalized and/or Accentuated | Congr. | Hilluf | | Topic (description with respect to Codex B) |
|-----------|--|------------|------------------|------|---|
| | | | BA | BN | |
| Lv. 23,32 | שְׁבַתְכֶם | | x | | neg. A 1 |
| 23,44 | אֶת-מַעֲדִי | | x | | ga'ya B |
| 24,16 | בְּנִקְבוֹ שֶׁם [#] | | | x | acc. <i># prima manus voc.</i> |
| 25,7 | וּלְבַהֲמַתָּךְ | | x? | (##) | neg. A 3 <i>- בְּנִקְבוֹ = BA. (phot.) maq.ras.</i> |
| 25,9 | בְּכָל-אֲרָצְכֶם | ≠ | | | ga'ya A 3 |
| 25,37 | אֶת-כֶּסֶףְךָ | | x? | (##) | neg. A 3 <i>(##) No ref. to metiga in Ki Kk Lip</i> |
| 25,52 | וְאִם-מֵעַט | x | | | neg. F |
| 27,8 | מִן | x | | | voc. |
| 27,25 | וְכָל-עֶרְכְּךָ | x? | | | neg. A 1 |
| Nu. 3,26 | עַל-הַמִּשְׁכָּן | ≠ | | | neg. C |
| 4,14 | יִשְׁרָתוּ | x | | | ga'ya F |
| 4,15 | אֲהַרֹן-וּבְנָיו | | x ⁽⁴⁾ | | neg. D |
| 4,16 | בֶּן-אֲהֲרֹן | x | | | neg. A 2 |
| 5,18 | הַמֵּאֲרָרִים : | x | | | neg. B |
| 5,19 | הַמֵּאֲרָרִים | x | | | ga'ya B |
| 5,22 | הַמֵּאֲרָרִים | x | | | neg. B- |
| 5,24a | הַמֵּאֲרָרִים | x | | | neg. B |
| 5,24b | הַמֵּאֲרָרִים | x | | | ga'ya B |
| 5,27 | הַמֵּאֲרָרִים | x | | | neg. B |
| 8,20 | כֹּן-עֵשׂוֹ | | x | | neg. D |
| 9,19 | | Not extant | | | |
| 10,30 | אִם-אֶל-אֲרָצִי | | x | | neg. C |
| 11,16 | אֶסְפֶּה-לִּי | | x | | neg. C |
| 11,16 | וְהִתְיַצְבוּ | x | | | ga'ya A 1 |
| 11,22 | אֶת-כָּל-דְּגִי | ≠ | | | neg. A 3 |
| 12,6 | אִם-יִהְיֶה | | x | | neg. C |
| 13,17 | עָלוּ זֶה | x | | | acc. |
| 13,19 | הַבְּמַחֲנִים | | x | | neg. B+ |
| 13,26 | וְאֶל-כָּל-עֲדָת | x | | | neg. A 3 |
| 14,23 | וְכָל-מִנְאֲצִי | | x | | neg. B+ |
| 14,27 | אֶת-תְּלָזוֹת | | x | | neg. C |
| 14,43 | וְהַכְנַעְנִי | | x | | neg. B+ |

| Reference | Codex B Vocalized and/or Accentuated | Congr. | Hilluf BA BN | Topic (description with respect to Codex B) |
|----------------------|--|--------------------------|-----------------|---|
| Nu. 15,14 | אֲשֶׁר-בְּתוֹכְכֶם | | x | neg. B-- |
| 15,24 | כָּל-הָעֵדָה | | x | neg. C |
| 16,28 | כָּל-הַמַּעֲשִׂים | | x | ga'ya A 2 |
| 17,2 | אֶל-אֱלֹעֶזֶר | x | | neg. C |
| 17,2 | בֶּן-אֶחָיו | ≠ | | ga'ya A 2 |
| 17,12 | אֶת-הַקִּטְרֹת | ≠ | | neg. A 1 |
| 18,9 | זֶה יֵהִיָּה | | x | acc. maq. |
| 18,19 | וּלְזֶרַעַךְ | x | | neg. A 3 |
| 19,22 | אֲשֶׁר-יִגַּע-בּוֹ | | x | neg. C |
| 21,1 | הַכְּנַעֲנִי | | x | neg. B+ |
| 21,4 | לִסְבֹּב | ≠ | | voc. |
| 22,5 | עַל-הַנֶּהֱרָךְ | | x | neg. C |
| 23,23 | מֵה-פַּעַל | | x | stress. |
| 24,22 | אִם-יֵהִיָּה | | x | neg. C |
| 27,11 | וְהֵיְתָה | | x | neg. F |
| 26,23 ⁽⁵⁾ | לִפְנֵי | no graphic indication | | voc. |
| 31,12 | אֶת-הַשִּׁבְיָ | | x | neg. A 1 |
| 31,22 | אֶת-הַנְּחֻשֶׁת | x | | ga'ya A 1 |
| | אֶת-הַפְּרִזָּל | x | | neg. C |
| 32,13 | הָרַעַ | x | | voc. |
| 33,3 | מִמֹּחֶרֶת | ≠ | | neg. A 2 |
| 34,13 | תַּתְּנַחֲלֶנּוּ | | x | neg. A 2 |
| 36,1 | וְיִדְבְּרֶנּוּ | | x | ga'ya A 1 |

III Statistic⁽⁸⁾:

Congruences: Total extant⁽⁶⁾: 68 cases

Codex B: Accordance in: 52 cases

Conflict in: 16 cases

Hillufim: Total extant⁽⁶⁾: 72 specific; 6 general^(##) $\rightarrow [78-2=76]$

Codex follows BA in 65 hillufim⁽⁷⁾

" " BN in 11. "

^(##) Ex. 19,13 and 20,3 excluded from count
(ambiguous instances) cf. infra

"יירה" and "יהיה לך" excluded from count)

Thus, Codex B accords with the congruences of BA + BN in 76% of the extant passages and follows BA in $85\frac{1}{2}\%$ of the extant hillufim.⁽⁹⁾

NOTE

Several Hilluf- and Congruence-Instances were cited in full in their respective Ga'ya-Code Sections in Chapter 6 (supra). In order to present a complete synopsis of the accordance of our Codex with Ki. Kh. Lip, as set out in Chapter 7, the said instances were all cited in full again in Chapter 7, in their relevant positions in the Bible sequence.

Footnotes

- (1) According to Kitab al-Khilaf - Mishael Ben Uzziel's Treatise.... Jerusalem, 1965. We did not inspect the various editions of the Hillufim - including, notably, Geniza-Fragments - mentioned by Yeivin, AC-VA, pp 4 - 5. (cf. note (44) p. 130.
- (2) These two instances appear also in the Specific Hillufim (II).
- (3) Ga'ya H is apparently not discussed in the hilluf.
- (3a) A hilluf is quoted in mm Codex B ad loc : it attributes to BA the accentuation -אָו בַת- the same acc. as in Ki.Kh.Lip; the variant accentuation cited as "יש אמרים" (= או-בַת-אָמוּר) apparently[#] emanates from a third opinion (≠ BN, who opined, presumably, או-בַת אָמוּר ; in Ki.Kh.Lip. a.l. the munah with בַת is apparently intended (although not marked in the edition) with the BN-version.
- (4) According to Yeivin p. 174.
- (5) In Yeivin's opinion the hilluf refers to the Genesis - occurrence of וַיִּפְּחֶה. (Yeivin, p. 66).
- (6) In our calculation we counted as one item each, the following: והיתה with each of the three accents (total : 3 items); all שְׁעִיר-עִזִּים, all זֶר. אֵל, all גֵּרֶשׁ, all יִשְׁכָּרְוּ, all לִי־שְׂרָאֵל, etc.
- (7) In three instances there is some doubt as to the exact implication of the hilluf in the name of BA.
- (8) Of the 116 specific hillufim/congruences listed in II, the topic of which is ga'ya, only 5 refer to a ga'ya of a code other than codes A, B, C, D, F.
- (9) The slight discrepancy between these percentage-figures and those given by Yeivin, p. 17 31, are presumably to be attributed to a slightly different evaluation-method for the General Hillufim and Congruences. The statistic presented by Lipschutz op. cit. (1) p.6. par. 4 thus proves to be somewhat inaccurate.

[#] We now doubt whether, even in this Hilluf-note, full reliance can be placed on the vocalization as entered in Bmas; furthermore the BN-version in Ki. Kh. Lip. cannot be said to be entirely unambiguous; thus it cannot be said for certain that a third opinion is attested on the issue of "או בַת אָמוּר".

CHAPTER 8

THE LANGUAGE OF THE MASORA IN CODEX B:

i GENERAL, (ARAMAIC AND HEBREW)

I General

Division A - Aramaic

II General Vocabulary Registers

III Phrases and Expressions - Elucidation

IV Aramaizations - Brief Survey

Division B - Hebrew

V Vocabulary Items (classified)

VI Morphology

Division C - Undefined Language and Mixed-Language Lists - Sundry Nomenclature

VII The Names for the Bible and for the Tripartite Divisions (תנ"ך)

VIII The Names for the Pericopes, Sections and Passages

IX The Names for the Alphabet-Letters

X The Names for the Biblical Books

XI The Names for the Jewish Festivals

I General

The language of the masora in the known TMT Massora-Codices is basically Aramaic.⁽¹⁾ The general Aramaic-language character ('flavour') is determined by a group of extremely frequent words and particles appearing on almost every folio of the MSS. We refer especially to expressions such as:

לית, לית כותיה, בר מן, אית בהון

Closer inspection reveals however that a layer of Hebrew vocabulary and expressions is present in masora-notes of all types. This Hebrew stratum to a greater or lesser degree is present in all the Massora codices. (AC, L Sassoon 507, B, etc.) The Hebrew element, however, is generally restricted to -

- a) The word תורה for the Pentateuch (side by side with the Aramaic אורייתא).⁽²⁾
- b) A group of expressions which may possibly be traced back to Rabbinic Hebrew literature.⁽³⁾
- c) Various Hebrew expressions:
 - i. Reformulations of bible-text lemmata in the form of Hebrew nomina actionis (פעילות), for the purpose of enumerative statements (several of these are apparently new coinages).
 - ii. Sundry words, several of which might prove to be secondary translations from Aramaic - (through influence of the described text (the Hebrew Bible) on the meta-language?)

Division A - Aramaic

II Aramaic General-Vocabulary Register - Words attested in Codex B

The word list is alphabetical. Apart from prefixes ד, ו, which are disregarded in the alphabetical arrangement (thus for instance, דכותיה is entered under letter כ) the words are given no morphological or lexical analysis. Phrases are not indicated, except in special cases (e.g. for semantic differentiation). For each entry no more than three references are given for its occurrences in the mp and/or mm. References are by folio, side, margin and line no.

(occasionally a mp. ref. is by Chapt. and verse). Separate entries are given for the several Aramaic suffixed forms, spellings etc. - thus the impurity and confusion of the Aramaic is satisfactorily shown. Separate entries are given for most abbreviations (except for extremely contracted abbreviations, as דס=דס). In certain vocabulary items, such as חסיר, the two different semantic usages necessitated the creation of two separate entries. Apart from such special instances, translation is not usually given.

Following the word-register, we give a separate alphabetical list of the 'technical' Aramaic words (metaphorical usages) which are listed, classified and discussed in Chapter 9.

It is to be noted that the abbreviation-dot (and stroke) in the MS is often imprecisely used/omitted. We do not always indicate our emendation of this graphic sign.

Items, the occurrence of which in Codex B is rare or unique, are asterisked in our list (*). "Passim" indicates very frequent items.

| <u>Vocabulary item</u> ^(#) | <u>Sample Instance(s) (random)</u> |
|---------------------------------------|------------------------------------|
| אינון | mm 36a,,2 (ואינון) |
| אית | mm 39a,,1; mp 41aI (דאית) |
| אלין | mm 105a'1 |
| אלפבית | mm 32b,,2 |
| אנש | mp 156bII |
| ארבע* | mm 113a,,1 |
| אמצע, אמצע | אמצע (also מציעאה, מצע) |
| ב | mm 39a,,1 (בהון) |
| ביניהון (בין) | mm 42a,,2 |
| בר מן | mm 42a,,4 |
| ב מ | mm 32a'2 |
| בתרייה | mm 69b,,4 (ובתרייה) |
| בתראה | mm 29b,,4; 66a,,2 |
| בתרא | mm 115b,,5 |
| (also בתר, בתר passim) | |
| בתרה (= 'following it') | mp 63aII |

(#) In view of the frequent ambiguity, masora-abbreviations are given separate head-entries in our list.

| <u>Vocabulary item</u> | <u>Sample Instance(s) (random)</u> |
|--|--|
| ד | mm 59b,,4 (רסיפרה) 74b,,2 (דיעל, דעכן) |
| דמיין | mp 76b I |
| דמין | mm 132a,,1 |
| וודיה* | mm 48b,,1 |
| זוגין | mm 147a left |
| זיוגין | mm 96b,,2 |
| (sometimes appears as זווגין!) | |
| חד | mm 48a,, 2 (וחד); mp passim |
| חדה | mp 59b I bottom |
| חלופ | mm 43a,,2; mm 78a,,4 (וחלופיהון) |
| חמיין* (4) | mm 131b,,1 |
| חמישיא | mm 152b'1 |
| חסיר .1 (=defective orthography) | mm 76a,,1 |
| חסירין | mm 91b,,3 (וחסירין); 33a,,1 |
| חס | mp 33a III et passim |
| חסיר דחסיר | mm 55b,,1 |
| חט דחט | mm 91a,,2 |
| חסיר .2 (=absence of a <u>word</u> (opp. נסב)) | mm 96b,,3 |
| יחידין | mp Ex. 24,10 |
| יחידין | mm 96b,,3 |
| כל | mp Ex. 28,30 et passim |
| כול | mp 30b I; mm 141b (כוליה) |
| כל הון (!) | mp Ex. 6,24 |
| כן | mp 30a III; 56a III (וכן) |
| כותיה | mm 91b,,1 |
| כות | mm 31a cum. (left) et passim |
| כותהון | mm 91a,,1; mm 88a,,3 (דכותהון) |
| כתב (5) | mm 29b,,1 |
| כתבין | mm 88a,,2 |
| כתב | mm 91a,,1 (דכתב); 134a,,1 (A) |
| כתיב | mm 134a,,1 (BCD) |
| כתיבין (?) | mp 32b II (כתיבי דשמשון) (ואולי ציל כתפוי...) |
| כת | mp 43a III; ib. (וכת) |

| <u>Vocabulary item</u> | <u>Sample Instance(s) (random)</u> |
|------------------------|---|
| לית | mm 91b,,1 |
| ל | mp 29a II, III et passim |
| ל (ליה, להון) | mm 48a,,2 (להון) |
| לעל (6) | mm 74b,,2 (...דלעל) |
| מחלפ | mp 61b II |
| מיחדין | mm 52b'1; mm 89a,,1 (דמיחדין) |
| מתיחדין | mm 36a,,2 |
| מיחד | mm 36a III |
| מלי | mm 139b'1 |
| מליין | mm 115b,,2 |
| (also: מלי) | |
| מל | mp 36a II et passim |
| מלה | mp 44b III (collective!) |
| מילה | mm 132a,,1 bis |
| מלתה | mp 117a IV |
| מלתא | mp 59b I bottom |
| מלין | mm 67b,, 1 |
| מסורתא* (7) | *mm 132a,, 1 bis מסורתא |
| אמצע (= ?מצעותא) | mm 89a,,1 |
| אמצע | mm 77a,,1 |
| מצייעאה | mm 105a'1 |
| (also מציע) | |
| משניה | mm 113a,,1 |
| משני | mm 30b,,1 |
| בסב | mm 41a,,1 |
| בסבין | mm 45b,,1 (8) (דנסבין) |
| בסב | mm 32a,,1 (dot incorrect!) |
| סגלי* (4) | mm 131b,,1 |
| סוף | mm 126a,,1; 104b,,3 (סיפיה); mp 63a II (סיפיל) |
| 1. סימן | (indication of catch-phrase) |
| וסימנהון | mm 29a,,1 et passim |
| וסימנ | mm 107b,, 2 et passim |
| 2. סימן | (indication of mnemonic phrase) |

| <u>Vocabulary item</u> | <u>Sample Instance(s) (random)</u> |
|------------------------|---|
| סיג | mm 48a,2 |
| 3. סימן | (a scribal device (obscure) - cf. Chap. 10) mp 134a passim |
| סדרא | mm 119b,2 |
| סמין | mm 42a,4 (דסמין) |
| סמיל | mp 75a III; (דסמיל) |
| (also דס, דסמי) | |
| סיפרא | mm 86a (בסיפרא) |
| סיפרא | mm 74b,2 |
| בסיפ | mp 61a III et passim |
| (also סיפ?) | |
| ספ? | mp 61a I (בספ(?)) |
| על | mm 62b,4 (עליהון) |
| עיניין | mm 96b,3 |
| עינינא | mm 117a,3 |
| ענין | mm 46a I bottom |
| פלגתא | mm 62b,4 |
| פסוק | mm 126a,1 bis |
| (9) פסוקא | mm 74a,3 (בפסוקא) |
| פסוקין | mm 132a,1 |
| פסוקי | mp 63a II |
| (9) פסוקיא | mm 126a,1 |
| פס (פסוקין =) | mp Lv. passim |
| (פרשה =) פרש | mp, head of each pericope, e.g. 55a II |
| פרשת, פרשת | mm 97b,1 |
| קדים | mm 112b,4 (דקדים) |
| קדמא | mm 103b,1 |
| קדמאה | mm 66a,2 |
| קדמיתא | mm 113a,1 |
| קדמא | mm 32a,1 |
| (also קדמ) | |
| קרי cf. fn. (4) | mm 106b,1 (וקריין) |
| 1. קרי | mm 93a,1 (כל לשון נפילה על קרי ברמן) |
| 2. קרי | (Q're-notes) mp Ex. 37,8 et passim |

| <u>Vocabulary items</u> | <u>Sample Instance(s) (random)</u> |
|-------------------------|-------------------------------------|
| ראש | 77a,,1 |
| ראשה | (? 3rd pers. suff. ראשה) mm 104b,,1 |
| רא | mp 30a II |
| רביעאה | mm 103b'1. |
| רביעיתא | mm 113a,,1 |
| רביע | mm 60a left |
| רבת | mp Nu. 27,5 |
| שארא | mm 76b,,4 |
| שא | mp Gn. 41,19 |
| שום | mp 156b II |
| שלמא*, שלמ | mm 97b,,4 |
| שלמא דשלמא* | mm 56b,,1 |
| (9) תיבותא | mm 106b,,1 |
| תיב | mp 142b III |
| תלת | mm 34b,,1 (בתלת) |
| תלתה | mm 43a,,1 |
| תליתיא | mm 103b'1 |
| תליתאה | mm 87a,,4 |
| תליתי | mp 41a I bottom |
| תלית | mp 52b III |
| תמנייה* | mm 123a,,1 (ותמנייה) |
| תיבינה | mm 103b'1 |
| תיבינא | mm 94a,,1 |
| תיכינתה! | mm 113a,,1 |
| תנינא | mm 101b,,2 |
| (תני, תיני) | |
| תריין | mm 45a,,4 |
| תריין | mm 122a'1 |
| תרתין | mm 80b,,1 |
| (also תר) | |
| תרויהון | mp Nu. 33,25 |
| (=12) תרי עשרה | mm 124b,,1 |

Word-list of Aramaic metaphorical usages ('technical terms')
(cf. Chapter 9)

| | |
|-----------|---------|
| אזל | נקוטיין |
| געי | נתף |
| דגש | סביר/ין |
| (ב) טעמא | פתח |
| מלעיל | קמצ |
| (ב) לישנא | קרחי |
| מטעין | רפי |
| מקף | |
| מתנח | |
| נגד | |

III Selection of Aramaic Phrases with Elucidation

The function of the words listed below is either (a) the specification/differentiation of sense in the text-word or (b) the indication of passages/contexts (cf. infra VIII). One example only is cited for each item.

(a) אנש = 'man' in the phrase שם אנש 'as a proper name':

mp Gn. 42,6 (text ויוסף אנש)...

mm ad. loc.: fol. 32a, 1.4 וט שם אנוש...

(אנוש is apparently a copyist's attempted
Hebraization)

(for 'מטעין' cf. infra 'בני אנשא')

בעירא = 'animal' 'applied to animal (sacrifice)', relating
to the text-word תמימם Nu. 28,31 a.e.: mm fol. 149b':

כל תמימים דבעירא תמימם כתב...

סבי "in sense of 'elders'" (in contrast with 'beard' as
Ps. 133,2 על הזקן...): mm to Nu. 31,12, fol. 151b, 1.4:

כל לשון זקנים לשון סבי אל קרי בר מן חד קצפתי על עמי
(=על זקן) (Is. 47:6)

in the phrase "....which is in a form/sense pertaining to Divine" (lit. in sanctity); mm Lv. 8,2 fol. 91a,, 2-3 (text-word האילים) - in mid. orthographic enumeration:

וחד חס דחם באוריתא והוא בקודשא, ב. ס. (Ex. 15,11)...

בגב⁽¹¹⁾ "in reference to 'men' " (viz. as a proper name); mp Nu. 23,18 (text-word צפר בגב

(b) "the passage of the Tabernacle:: mm fol. 67b 1.4

in enum. of מקצה (Ex. 26,4) refers to Ex. 25,19/26,4 (?)

... 'the first passage of the Tabernacle'. דמטעניא... וסימ ועשית דמטעניא... קדמא.

"the context of the) plan of the Temple

in (Ezekiel); mm Nu. 5,22: fol. 122a 1.4, in orthographic

enumeration: Ezek. 47,22 (תפלו) אתה דצורת ביתא דיחזקאל

(verses) which are confusing/misleading to

people' (an expansion of the common masora-term 'מטעין' (?) :

mm Ex. 32,7 fol. 74b,, 1.4 (the other similar verse: Ex. 33,1):

ב פסוק דמטעין לבני אנשא קדמא... העלית. תנינא... העלית.

IV Aramaizations - Brief Survey

We are referring here to an external 'dress-up' of Hebrew words, achieved by the attachment of the Aramaic suffixes א, ה : we noted three cases:

a. mp Ex. 9,9 אבק occurrences of the Bible-text word אבקי

כל אבקי קמץ בר מן ח פת... (text-word לאבק)

b. mm Ex. 29,42 שם "there": שם דבר-Piel with דבורא occurrences of

(text-phrase שם... לדבר), fol. 72b 1.2... שם ד [דבורא] (דבורא)⁽¹²⁾

c. i.e. the passage of 'שביעית' (the Sabbatical year)

(Lv. 25,1 et. seq.); mm to Ex. 32,7 fol. 74b,, line 2: enum.

of (וידבר יי אל משה... בהר סיני דשביעית דלעל דבר ושבתה)

'the occurrence (25,1) at the head/opening of the Sabbatical

Year passage, commencing: דבר... ושבתה (v.2).

d. In the following note several text-words vocalized with qames are Aramaized. Why these specific (mainly two-consonant)

words were described in this way is obscure: it is reasonably probable that the contrast is to the respective homographs marked with patah בַּר, פַּר, בַּז, קַל - ויקר cannot be so contrasted ; mm 143a,, 4-6:

סימן ברוי דיוסף פרוי דבלק קרקורו (?) דבלעם בזוי דמשלי קלו
דדניאל אלין קמצין יוסף בר פר ואיל ויקר בז לדבר לרעהו קל קרנא
וכל אבקיאה...

The passages referred to (as indicated in the note; cf. also Ginsburg-Massorah נ 616) are Gn. 41,35 and 49 etc; Nu. 23,2 etc; Nu. 23,16; Prov. 13,13; 11,12 etc; Dn. 3,5 etc.

*Division B - Hebrew**

V Vocabulary Items

a. In an annotative-descriptive mp (concerning vocalization and accentuation) and in count-statement:

יפה⁽¹³⁾ = 'correct', 'precise' e.g.:

1. mp to Lv. 10,13, referring to the conjunctive munah (rather than maqgef) with כִּי in the verse commencing וְאֶכְלָתָם (the note is - apparently mistakenly - recorded to the כִּי with ga'ya⁺maqgef in v.14!) סימן אכילה אריכה יפה.

2. Gn. 41,50, regarding the voc. of ל in ילד: text-word ילד - יפה בסע (cf. Hilluf ad. loc.[#]) (cf. also פתח יפה: ילד - Chapt. 9).

In clause '...and if you search (exhaustively)', the word count is...'; mp to Lv. 19,35, 'text-word במשפט (14) ח. דגש ואם בקשתה יא.

b. In mp-statements and mm enumerative annotations:

1. in mp and mm headings:

אמצע (middle (of verse)⁽¹⁵⁾): e.g. mm Ex. 26, fol. 67b line 1
...ב מלין חד בראש פסוק (Aram!) וחד באמצע פסוק

* Cf. Note (#), end Footnotes, *infra* p. 161

Supra, p. 132

בר מן apart from, except (generally the Aramaic חוצ מן is found): e.g. mm to Nu. 16,11 (מה הוא) fol. 135a, 1.4
... כל דסמין לאזהר מן מה הוא... (voc. from MS)

חצי mid-point (of Book); e.g. mp Ex. 22,17 הספר.

חול secular (opp. קודש). sense, e.g. mp Lv. 18,27: (text-word האל): ח לש חול (= האלה)

קריה "in sense: 'city'" (regarding text-word העירה);
mm fol. 34a^r, cf. Gn. 44,13 ... קריה ט ח לש קריה.

שבטים "in sense: 'tribes'" (regarding text-word המטות)
mp Nu. 32,28: ל מל בשבטים.

תוספה "in sense: 'addition'" (rt. יוסף) - (in contrast with the proper name יוסף = Joseph); text-word ויוסף;
mp Gn. 42,6 אחד לש תוסף; mm ad. loc. fol. 32a, 1.4
ויוסף י חד לש תוספה.

תמימות "sense 'integrity'" (in contrast with 'soundness', 'wholeness' of animal (sacrifice)): mm Nu. 28/29 fol. 149b':
... (text-word תמימים) וכל לשון תמימות כתב מלי

Nomina actionis of structures: qetila, qetēla, qittul, haqtala:
cf. infra-morphology.

c. Sundry general vocabulary: (including 'grammatical' terms and usages)

אנת (mp Lv. 11,42) חצי התורה באותיות:

פסוק: in the unusually styled expression:

זה הפסוקים דמיין חד לחד (mm Ex. 9,3: fol. 49b rt. margin)
(cf. perhaps טעם בזה, discussed Chapt. 9).

חצי התורה במלים: מלים - mp 94a III.

Additional vocabulary: cf. Enigmatic expressions/annotations
(Chapt. 13).

פלוגי (= any Bible-text word), e.g.

כי פלוגי ד בטעם בראש פסוק: mm to Ex. 30,11; fol. 73a line 2:

ומטה פלוני ג בעינינא: mm to Nu. 2; fol. 117b mid. line 1
מלמד הגדול: 'the great teacher, (Ben Ašer); e.g. marginal
note, left margin fol. 106a to Lv. 20,17:

מלמד הגדול בן אשר...ויש אמרי'...

ספר 'Book' (side by side with the usual Aramaic סיפרא, ספר,
rarely - e.g.: mm ספר מוגה (= an accurate copy)
mm 74b_{II} line 2, (to text Ex. 32,7):

וידבר יי אל מ' במדבר של ראש הספר דראשה דסיפרא (sic)

שני (mnemonic phrase הראשון שבראשון והשני שבשני חו ראשון; שני
mm 106a_{II} 4, referencing Nu. 5,13).

זכר 'masculine sense' e.g.:

ח. מל בלש' זכרזאיותך mm to Gn. 41,39 text-word

נקבה, נקבות 'feminine sense' e.g.:

ב. בנקבות: אביהם mm to Nu. 27,7 text-word

also mm to Nu. 13,22 (ויבא) - fol. 131b line 3:

'...further 2 feminine-sense forms, read/pronounced as masculine...(viz. הכי)'.
ותריין לשון נקבה וקריין לשון זכר

יחיד 'singular'; רבים 'plural', e.g.:

י' סבי' בלש' רבים וכת' בלש': ויבא mm. Nu. 13,22 text-word
יוזיר.

d. Special vocabulary for the purposes of indicating catch-quotes in enumerative mm. (16)

וחברו, וחבירו (a) '...and its parallel'; (b) = 'and its adjoining (occurrence)' used in long and medium enumerations when two or more occurrences of the word/phrase counted and enumerated appear in parallel passages or in consecutive (or near-adjacent) verses.

(a) e.g. mm to Ex. 12,46, text-word: בבית fol. 54a 1.2
בבית 1...ישבתי וחברו references 2 Sam. 7,6
and references its parallel viz. 1 Chr. 17,5)
etc. etc.

(b) e.g. mm to Gn. 40,13, text-word ראשך fol. 29b 1.2

הידעת. (ראשך ד...הידעת כי היום יי לקח את וחבירו

references 2 Kings 2,3 and "וחבירו" references the adjacent verse ib. 2,5)

Often abbreviated וחב, וחב.

For catch-quotes referencing several occurrences:

שנים בו 'twice in the said verse', e.g. enum. 'תשיים':

mm to Ex. 21,1; fol. 62a line 3: שום תשים עליך שנים בו

שנים בתוכו 'twice within it' (as supra.), e.g. enum. 'בהן':

mm to Ex. 25,29; fol. 66b, lower margin, line 2:

היו עריה שנים בתוכו (viz. two occurrences in Jer. 51,43: (בהן...בהן).

שלושה בו 'three occurrences in it (the same verse)', e.g.:

mm to Ex. 28,28, fol. 70a, line 2: וירכסו את החשך שלושה בו

For reference to two consecutive verses, in enumerations:

ושלאחריו 'and (the verse) following it'.

(NB. The spelling as one word ושלאחריו or two words ושל אחרי is not always unambiguous): e.g.:

mm to Gn. 44,18=fol. 35a, line 3, referencing the two occurrences of באזני in Jud. 9, 2 & 3.

כל בעלי שכם ושלאחריו

VI Morphology

The masora uses and coins nomina actionis (שמות פעולה) for counting-statements and enumerations of a Biblical stem in several verbal forms: a getila-type noun-form will usually appear in the summation-statement of a Biblical-verb in sundry forms, in a fixed syntactic structure (with a given prepositional phrase, for example) - and occasionally in other contexts as well. The following is the material we collated from Codex B. For each entry one or two examples are noted.

A. Nouns from strong (incl. primae. Yodh) verbs: qetila, qetela;
qittul, haqtala

| nomen actionis in masora- annotation | occurs in masora- annotation (ref.) | relates to Biblical text expression | |
|--|--|--|-------------------------|
| | | e.g. | ref. (etc) |
| i אכילה אמירא (17) | mp Lv. 10,13-14 | ואכלתם...תאכלו... | loc.cit. ← |
| | mp Ex. 16,9 | אמר אל כל עדת... | loc.cit. ← |
| | mm Lv. 27; fol.114b ₁₁ | רע רע יאמר... | Pr.20,14 |
| אסיפה | mm Nu.31,152a ₁₁ line 2 | לכן הנני אספך על... (כל לשון אסיפה אל) | 2R.22,20 2Chr.34,28 |
| הליכה | mp Ex. 3,18 | נלכה-נא... | loc.cit. ← |
| זריקה | mm Ex. 24,6; fol. 65b ₁₁ | זרק על המזבח... (זריקה על המזבח דחסיר סביב) | loc.cit. ← |
| יצירה | mm Lv.27,10 = fol.114b ₁₁ | או-רע ויצירה...דכותהו | Gn.8,21 |
| יקיצה | mm 34a left margin | העירה והקיצה... (ref.35a! לשון יקיצה) | Ps.35,23 cf.Gn.44,13 |
| ירישא | mm Nu.36,8; fol.158b ₁₁ | ירשת נחלה... | loc.cit. ← |
| נחימה (18) | mm Ex. 13/14, fol. 55a ₁₁ line 4 | ולא נחם אלהים | Ex. 13,17 |
| נפילה | mm Lv.9, fol.93a ₁₁ | ויפלו על... (כל לשון נפילה על) | Lv.9,24 |
| נפלה | mm Nu.5,22=fol.122a ₁₁ | ולנפל ירד... | Nu.5,22 |
| פקידא | mm Ex.30,12=fol.73a ₁₁ | בפקד אתם... (פקידא אתם) | loc.cit. ← |
| עבירה | (19)mm Nu.32,5=fol.153bR | אל תעברנו את הירדן (כל עבירה את הירדן) | loc.cit. ← |
| עבירא | mm loc.cit.=fol.154a ₁₁ | אל תעברנו... עבירא ג חסירין... | loc.cit. ← |
| אריכה | apparently indicating the conjunctive (musical lengthening in contrast with ga'ya?) in the mnemotechnical phrase אכילה אריכה in mp to Lv. 10, 13-14. | | |

| nomen actionis in masora- annotation | occurs in masora- annotation (ref.) | relates to Biblical text expression | |
|--|---|---|---------------|
| | | e.g. | ref.(etc) |
| i דיבור | mp Nu. 26,3 (כל דיבור אתו אתם דגש...) | וידבר...אתם | loc.cit. ← |
| iii הקטרה | mm Lv. 8,16=fol.91b,, (וכל הקטרה דכות...) | ויקטר...המזבחה | loc.cit. ← |
| הסגרה ⁽¹⁸⁾ | mm Lv.13=fol.96bR (וצריך הסגרה...ואין צריך הסגרה) | ואיש או אשה... והסגיר הכהן את הנגע... | Lv. 13,29 &31 |

B. Nouns from weak (tertiaie Yod: mediae יו/י) verbs

| | | | |
|------------------------|---|--------------------------|---------------------------|
| i עשייה | mm Lv. 27,10= fol.114b,, לעשות הרע... etc... ועשייה דכותהון | או-רע | ad. loc. Dt. 9,18 etc. |
| ii ביאה ⁽⁴⁾ | mm Nu. 13,22= fol.131b,, (ח דקריין... לשון ביאה) | ויעלו...ויבא עד חברון | ← loc.cit |
| ניעא | mm Nu. 32,13= fol.153b,, (ניעא ג חס בלישנא) | וינעם במדבר... | ← loc.cit. |
| עירה | mp. Gn. 44,13 (...וחד לש עירה) | העירה | loc.cit & Ps. 35,23 |

Division C

Undefined Language and Mixed-Language Lists - Sundry⁽²⁰⁾

VII The Names for the Tripartite Biblical Divisions; Complete Bible

| | |
|---|---|
| <p><u>Pentateuch</u>: <u>Hebrew</u>: תורה, abbr. תו תור e.g. mm to Nu. 1: fol.115b,, line 3:</p> <p>אבותם ב מליין בתורה mm to Nu. 4/5: fol.121b' כל התורה וישלחו...</p> | <p><u>Aramaic</u>: אורייתא e.g. mm Ex. 19/20: fol.61b' line 2: ...וכל אורייתא דכותהון</p> |
| <p>mp Nu. 1,24 (שמות) ט מל בתו mp Nu. 1,26 (שמה) כל התו חס...</p> | <p>e.g. mp Ex. 2,4 (אחתו): כל אור חס (other abbrev.: אורית; אורי)</p> |

Aramaic Only

Prophets: spellings: נביאיא, נביאייה, נביאיא; abbr. נביא.

e.g. mm to Nu. 21/22: fol. 141b,, line 3 (נביאיא); to Nu. 22:
fol. 142b' line 1 (ובנביאייה).

Hagiographa: כתיביא (in some instances appears almost like
(וכתיביא); e.g. mm to Ex. 28: fol. 70a line 3 (כתובייה, כתובייה);
to Lv. 17/18: fol. 103b' line 2 (כתובייה).

Bible: קרייה, קריה; abbr. קרי, קר.

e.g. mm Ex. 32: fol. 75a... כי פסוק בקרייה; mm Ex. 16: fol. 58b
...כל קרייה.

(abbreviations)

e.g. mp Ex. 26,24: fol. 68a: כל קרי על ראשו.

VIII The Names for Some Pentateuchal Pericopes (פרשתא) and Sections

Pericope Acharei-Mot: פרשת אחרי (Lv. 16; fol. 102b,, 1.3)

" Emor: פרשת אמר (Lv. 23: fol. 109b' 1.1)

" Pinchas: דיפינחס פינחס (sic') (Nu. 4: fol. 121a,, 1.3)

Section dealing with שביעית (Sabbatical year: Lv. 25):
cf. IVc.

Section narrating of the Spies - התרים - Nu. 14:

וישיבו ג מליין וישבו אתם דמרגלים Nu. 13,26 = fol. 131b,,

סדר (Palestinian division): סדרא תליתיא דדבריי הימים mm 119b₂
 Aramaic Name for the Passage of the 2nd Passover (#)
 (= Nu. 9,1): וידבר יי אל משה...דפסחא 1.3 mm fol. 74b₂ occurs: פסחא

IX The Names for the Alphabet-Letters: one reference for each spelling

| | |
|---------|--|
| Alef | אלף (Gn. 46; mp 37b I) and frequently |
| Bet | בית (ib ib ib II) |
| Gimel | גימל (Nu. 11, mp 130a I) |
| Dalet | No example |
| He | הי (Gn. 43; mp 33a III) and frequently |
| Vav | וא (Ex. 19; mp 61a III); וא sic. not abbreviated (Ex. 36; 79b I); Both spellings frequent ⁽²¹⁾ |
| Zayin | No example |
| Het | חית (Ex. 32; mp 75a III) |
| Tet | No example |
| Yod | יוד (Ex. 7; mp 48a II) frequent |
| Kaf | No example |
| Lamed | למד (Lv. 23; mp 109b II) |
| Mem | מם (Nu. 10; mp 129a III). NB - Nu. 29 mp 150b III - apparently vocalized מם |
| Nun | נון (Lv. 13; mp 96b I) |
| Samek | סמך (Ex. 32; mp 74b II) |
| Ayin | עין (ib ; mp 75a III) |
| Pe | No example |
| Ṣade | " " |
| Qof | " " |
| Reš | " " |
| Sin/Sin | שין (Ex. 29; mp 72a II) |
| Tav | תיו (Ex. 3; mp 44a IV). תו (Nu. 14. Cum.: 133a IV end of list) |

(#) or 'Masora-Aramaization' of Biblical Hebrew פסח

X The Names for the Biblical Books, Including Abbreviated Forms:

one or 2 examples given for each book (only the name for the XII Prophets is Aramaic)

Genesis בראשית (Gn. 41; fol. 30b_{II} 3); בראש (Gn. 41: fol. 30b I)

Exodus ואלה שמות (Ex. 11/12: fol. 52b_{II} 1.4)

Leviticus ויקרא (Nu. 18; fol. 138a_{II} 1.1); תורת כהנים (Lv. 11; fol. 94b R1)

Numbers וידבר (Lv. 13/14; fol. 98a_{II} 3)

Deuteronomy משנה תורה (Lv. 11, fol. 94b R1)

Joshua יהושע (Gn. 46; fol. 37b, 1.1)

Judges שופטים (Gn. 46; fol. 37b_{II} 1.1); שופטים (elsewhere)

Samuel שמואל (Gn. 47; fol. 38b_{II} 1.2)

Kings מלכים (Ex. 3/4; fol. 44b_{II} 1.3); מלכ: (Gn. 43; fol. 34a_{II} 1.2)

Isaiah ישעיה (Nu. 20; fol. 140a_{II} 1.2); ישעיהו (Gn. 43; fol. 34a_{II} 1.2)

Jeremiah ירמיה (Lv. 13/14; fol. 98a_{II} 1.4); ירמיהו (Gn. 43; fol. 34a_{II} 1.2)

Ezekiel יחזקאל (Ex. 29/30; fol. 72b_{II} 1.1)

The XII Prophets תרי עשר (Aramaic); תרי עש (Gn. 43; fol. 34a_{II} 1.2)

Psalms תהלים (Ex. 15; fol. 57b_{II} 1.4); תלים (Ex. 7; fol. 48a II and frequently)

Proverbs משלי (Ex. 23; fol. 65a_{II} 1.3)

Job איוב (Ex. 16; fol. 59a_{II} 1.2)

Song of Songs שיר השירים (Lv. 13/14; fol. 98a_{II} 1)

Ruth No example

Lamentations No example

Ecclesiastes קהלת (Lv. 6/7; fol. 90a_{II} 1.2)

Esther מגלה אסתר (Lv. 13/14; fol. 98a_{II} 1.2); (Lv. 6/7; fol. 90a_{II} 1.2)

Daniel דניאל (Lv. 13/14; fol. 98a_{II} 1.3)

Ezra-Nehemiah עזרא (Ex. 24; fol. 65b_{II} 1.3)

Chronicles דברי הימים (Ex. 2/3; fol. 43b_{II} 1.4); דבר הימים (Ex. 27; 69a_{II} 1.4); דברי הימים (Ex. 32; fol. 75a_{II} 1.2) etc.; דברי (Ex. 14; fol. 55b R3); דב!

XI Names for Festivals

The sacrifice-passages in Nu. 28/29 are referenced and connoted in mm by the names of the Festivals on which the respective offerings are sacrificed* (and correspondingly nowadays on which the relevant Torah-passages are read in the Synagogue).

| | | ref. |
|---------------------|--------------------------------------|---------------------|
| Thus: Nu. 28, 11-15 | ראש חודש, החדש | mm 90b; 149a-b |
| " 16-25 | פסח, הפסח cf. also VIII ib. ib.; ib. | |
| " 26-31 | בכורים | mm 90b; fol. 149a-b |
| " 29, 1- 6 | תרועה | " " " " " |
| " 7-11 | כפרים | " " " " " |
| " 12-16 | | |
| " 35-38 | חג | " " " " " |

Especially noteworthy is the use of the Rabbinic term **יום טוב** in the following occurrences:

| | | |
|------|-----------------------|--|
| | ויום טוב הראשון של חג | (mm Nu. 28; fol. 149a line 2) |
| | ויום טוב האחרון | (" " " " " line 2) |
| | ויום טוב האחרון שלחג | (" " " fol. 149b, line 1-2) |
| | שני ימים טובים שלחג | (" " " " " line 3) |
| NB i | הפסח, החדש | - with definite article (fol. 149a line 4) |
| but | חג, פסח | - undefined (fol. 150b line 1) |

ii In one mm-annotation the two names תרועה (Biblical name) and ראש השנה (Rabbinic and traditional name) are used consecutively: תרועה...ראש השנה ועשיתם עלה (fol. 149b line 1-2).

iii The term חג for the Sukkot-Festival is specifically Rabbinic (cf. Mišna, Megilla III 5; Sukka IV 2).

* א"ה ויה"ר שנקריבם במהרה בימינו כמקדם, בבניין בהמ"ק השלישי, ע"י מ"צ, כב"א.

FOOTNOTES

(1) Note on Purity of Dialect

In Codex B despite the predominant admixture of Babylonian Aramaic and linguistically-corrupt forms, annotations preserving the original Galilean ('Tiberian') Aramaic of the Masora can occasionally be traced. In the four forms/phrases tabulated below, the dialectal character is well indicated:

| Correct Western/Galilean Aramaic Form (<i>rare in <u>B</u></i>) | Corresponding Babylonian/'corrupt' Aramaic Form (<i>frequent in <u>B</u></i>) |
|--|---|
| a. קדמייה (more precisely קדמיה) (cf. vocabulary reg.) | קדמא, abbr. קדמא (cf. vocabulary reg.) |
| b. בתרייה, בתריה (ditto) | בתרא, בתרא (ditto) |
| c. חדה מלה (mp 35a II; 115b I, note 4; 117b pass. etc.) (also: חדה מלה mm 113a, 1) | חדה מלתא (mp 115b I, note 3; 59b I bot.): חדה מלתה (fol. 117a IV bot.) |
| d. תרתיין מלין (mm 44b, line 1; mp 37a IV bot., etc.) | תרין מלין (mp 31b I) תרין מל (mp 31b II) (!) תרין מלה (mp 44b III; corrupt) |

To our present knowledge, the purest form of Galilean-dialect Aramaic to be found in the Masora, is the Aramaic of the Sassoon 507 Codex, the dialect in which is consistently purer, even than that of the Masora of AC (from Dr. M. Sokolow).

(2) Cf. infra. ^ICVII - for the Pentateuch only, our Codex employs, apparently arbitrarily, both the Hebrew and Aramaic forms. In MMhT, 1972, par. 137, Yeivin stated that pure (viz. linguistically homogeneous) terminology is preserved only in the Aleppo and Cairo codices the presently described inconsistency in Codex B was adduced as proof of its constituting a masora-witness of the 'mixed type.' We understand, however, from Prof. Yeivin (orally) that a re-assessment of this statement may now be necessary.

(3) Cf. especially the 'name-lists' in Division C, X and XI.

- (4) The meaning of the annotation referenced, which relates to *tw* ויבא at Nu.13,22, and which reads in full:

חד מן ח דקריין לשון חד וחמיין לשון סגי לשון ביאה
(enumeration)...וסימנהון

is as follows: this is one of eight occurrences of the singular (e.g.) ויבא of *rt.* בוא (ביאה), which are thus read (in the singular) although they would (from the standpoint of the 'norm'/context) more suitably be (lit. 'fitting' were they) in the plural (Western Aram. חמיין=Heb. ראה: cf. the use in the Babylonian Masora of דחזי (Yeivin אמ"מ, col. 135) as an equivalent of Tiberian סביר. Cf. mp-annotation ad. loc. entered *infra*, V, c (end).

- (5) It is now known that in pure Galilean-Aramaic texts, the active כתב lit. 'he/they write,' appears; the passive כתיב (=written), stem from late copyists' 'corrections'. Texts employing regularly כתב/כתיב are representative of the correct usage in the Galilean dialect. (From Dr. M. Sokolow; determined originally by the late Prof. E. Kutscher ז"ל).
- (6) לעל, lit. 'above': used in mm enumerative catch-quotes, to distinguish sundry occurrences of words/phrases by their respective adjacently-ensuing contexts/passages: these passages themselves are sometimes 'telescopically' catch-quoted as, e.g. in the given examples (cf. elucidation *infra*. IV c).
- (7) To the best of our knowledge, the precise connotation of the Aramaic word מסורתא in masoretic notes has still to be determined. The instance referenced relates to the combination ומן...ומן in Nu. 13,23, viz.:
פסוקים דמין מסורתא בחדא מילה ומסורתא בחדא מילה ואית בהון ווין...
Frensdorff (Eigenthumliche Ausdrücke und Abkürzungen... in *Massora Magna*, p. 8) translates it "eigenthumliche, merkwürdige Form" - which is hardly satisfactory.
- (8) For the terms מתקד, נקודות, - cf. Chapter 9, Division III.

- (9) The form פסוקים (sic) appears within Aramaic annotations, cf. e.g. mm 82b,, line 1, a.e. פסוק תיבותא: synchronically Aramaic, but possibly borrowed from Hebrew (Dr. Sokolow).
- (10) (Babylonian terminology = orthographically plene. On the significance of these and other Babylonian-masora-terms in AC, B, and other Tiberian Codices, cf. Yeivin, AC-VA p. 74, par. 4-5, a.e.
- (11) An example of mixture of terminology: the usual term is שום בר נש: גברי is Babylonian masora terminology (Yeivin אמ"מ, col. 141, but cf. fn. (2) supra).
- (12) Also: Ex. 19,9 תדבורא עמך ה' mp; cf. infra. VI Aii (דיבור).
- (13) Margoliouth misconstrued this expression as the name of "an authority" (!) Compare the note 'יפה בטעמא', Chapter 9.
- (14) The elucidation is as follows: the word במשפט in the Bible, excluding Job, figures eight times: if you (=one) exhaust(s) the count (viz. by including the three Job-shows - 9,32; 22,4; 34,23 -) the total is eleven, Gins. מ-858 records the annotation as:
במשפט ח דג... וכל איוב דכות במשפט במא רפ' = במשפט - Job 14,3
- (15) On account of forms such as מציעא, we catalogue אמצע in the Aramaic vocabulary also (supra. AII).
- (16) For the use of various ~~formulae~~ or marks in the mp and enumerative mm, cf. Chapter 10 pass.
- (17) The spelling with א is noteworthy. The inconsistency (ה יקיצה, אסיפה with א as against אסיפה, אסיפה, אסיפה) would seem to rule out an intentional differentiative spelling - as though to symbolise the various specific occurrences of the verbal-forms in the Bible-text. Rather we are to view this as an instance of the influence of the (dominant) Aramaic basic-language on the Hebrew stratum. Such spellings are documented also in other late-Hebrew literature.

(18) Cf. Chapt. 13, I, a, where annotation is fully adduced, and elucidated.

(19) The note requires some elucidation. The statement means (we rely on the given enumeration, in which the two exceptional occurrences are enumerated as: 2Sam. 19,32; 1Chr. 19,17) as follows: when the root עבר is used in conjunction with הירדן, the particle את always appears, except for the 2 abovementioned occurrences, which read: 2 Sam. 19,32: ויעבר...הירדן

1 Chr. 19,17: ויעבר הירדן

Two points are worthy of note:

- i the mm phraseology כל עבירה את הירדן is imprecise and we suspect that the original annotation reads: כל עבירה הירדן את (the implication that every עבירה = 'crossing' is הירדן = 'of the Jordan' is nonsense! - cf. Gn. 32,23 et. pass.)
- ii if the placement of our annotation ad. loc. is to be accepted (and in this instance there is no text-masora cross-check available) we have here the use of a getilā ('Qal'-form) - nomen actionis to incorporate both Qal and Hif'il verbal forms.

(20) Add: mixed-language expression חר פסוק סימן entered Chapt. 10 fn. (3b), p. 190

(21) Plural: וויין (mm 132a, 1) and ווי (cf. annotation quoted for term קרחי, Chapter 9, Division IV).

(#) NB Citation, in the masora, of a Bible-Text word, in its post-Biblical (Middle-Hebrew) spelling (Quasi-Modernization)

In two note-lists appearing in the cumulative masora of our Codex (Chapter 12, Table, Theme-Lists 88 ii and iii) the hapax- legomenon item שכינ (Pr. 23,2) is recorded as . שכינ (In OF paragraph 52, item 19a, the hapax is cited 'correctly' , viz שכינ). It is now known that for several Biblical lexemes spelled with Sin 'modernizations' i.e. Samekh-spellings occur in (reliable texts of) halakhic-exegetical and other Rabbinic Hebrew literature. Cf. A. Bendavid; לשון לשון מקרא ולשון חכמים, Tel-Aviv, 1967, Vol. I, pp. 217,234 & 367.

CHAPTER 9 (#)

THE LANGUAGE OF THE MASORA IN CODEX B ii: SPECIAL USAGES:
VOCALIZATION, STRESS, ACCENT, LISSANA ETC.

Index

In this chapter we record examples, with some elucidation, of the following masora-usages ('terms') collated from Codex B - mp and mm (in alphabetical order from left to right).

לישנא, לישן, טעמא, טעם, חטף, זקפין, דגש, געי, אזל
נתף, נקוטיין, נגד, מתנח, מקפין, מפק, מטעין,
שופר, רפי, קרחי, קמצ, פתח, פשט, פסק, סביר

Note on language: these terms are mainly Aramaic (exception:
שופר, טעמא, בטעמא, טעם (rare variation for טעם).

Linguistic obscurity in the following expressions:

מתנח, נתף; נגד, אזל; (תרין, תלת וכו') נקוטיין

(In the latter pairs there is uncertainty as to the very identity of the stress/accent entities intended by the respective terms, on account of a lack of stable and consistent masoretic notes to the respective text-occurrences.)

The material-recording and brief elucidations are set out in the following pattern:

Division I: Vowel Designation (scalar and specific)

Division II: Stress and Accent - General (including secondary stress)

Division III: Accents - Specific

Division IV: Other Terms and Expressions in the Masora

In general, not more than four occurrences for each term are registered; not more than two each are registered to illustrate the abbreviated spellings of the several terms.

English elucidation of notes recorded will be given only in the case of polysemic or ambiguous terms and expressions.

(#) In Chapter 9, the abbreviation dot has been systematically supplied by us, where it is lacking in the MS- photograph.

Division I - Vowel-Designations

a. The Scalar (Contrast) Terms (Dotan: 'Relative Notation')

Cf. A. Dotan, EJ MASORAH, pp. 1431-2 4.2-4.3⁽¹⁾

The scalar-vocalic ('relative') usage of פתח-קמץ appears once in the extant portion of Codex B: ref. cf. Chapt. 12, Table, entry 94i. (heading in full, list-summary; in RAS p.359 we give details of the 7 vowel contrasts represented by the several item-pairs contained in the cumulum).

NB. The terms מלעיל, מלרע, in the vocalic-contrast sense hardly occur in Codex B.^(*)

b. Terms and/or Designations for Specific Vowels

I The Vowel Qames⁽²⁾

Examples of spelling and abbreviation:

Gn. 40,16 to tw ב קמץ קמ: פתח
Ex. 21,21 " " ו וחר קמץ קמ: יקט
Ex. 26,5 " " ג קמץ קמ: האחת
mm fol. 67a,,1 to tw ib.: ג קמץ קמ: האחת

II The Vowel Patah⁽²⁾

A פתח, פתחין

singular: e.g. Gn. 41,50 tw גלד קמ יפה פתח
Gn. 41,40 tw ישק קמ פתח

plural: e.g. Gn. 40,16 to tw רוב פתח קמ פתח...
Lv. 4,21 " " פתחין קמ חטאת
Lv. 25,9 " " בן פתחין קמ שופר

Especially noteworthy is the following note, in which the designation for patah is expressed as an imperfect verbal form יפתח.

Lv. 16,10 tw יפתח במם קמ יפתח (The reading of יפתח is somewhat uncertain.)

I II Note also especially:

mm 95a,, 2(tw Lv. 11,36 מעין): מעין ח בין קמץ ובין פתח

B פשטין, פשט (3)

The only occurrence extant:

mm fol. 111a,, 1 (to word שופר): אליו מלין דפשטין דלית זוגין

III-IV 'Dot' Designation: נקוטיין (4) (נקודות)

III The Vowel Segol: Examples

- i Ex. 29,38 tw תעשה mp כל קריה בתלת נקוט
- ii mm 110,, 3 (to tw Lv. 24,10) בן ז בתלת נקוטיין
- iii Ex. 7,17 tw מכה (!) ה בתלת נקודות mp
- iv Ex. 28,15 tw תעשה mp כל קריה בתלת נקוד בר...
- v mm 34b,, 1 (to tw Gn. 44,10) כן ה מתנקד בתלת
- vi mm 66a,, 5-6 (to tw Ex. 24,17) ומראה... ל כות בתלת
- vii mm 48a,, 1 (to tw Ex. 7,17) (!) מכה ה בשלוש נקוטיין
- viii mm 152b,, 3 (to tw Nu. 31,26) מעשה ל בשלושה נקוטיין

IV The Vowel Sere: Examples

- mm 142b: 2 (to tw Nu. 22,29) ...בתריין נקוטיין... (יש-חרב)
- mm 29a,, 2 (to tw Gn. 40,1) משקה ז בתרין נקוטיין
- Ex. 37,29 tw מעשה mp כל קרי בתרין נקוטין ...
- mm 66a,, 4 (to tw Ex. 24,17) ומראה ז בתר נקוד

(הן for the vowel šewa (?) cf. infra Division II)

V Dageš (the dageš-point): Examples

a. designating dageš forte

- Gn. 47,17 tw בלחם mp ז דגש
- mm 41b: 1 (to tw Gn. 50,18)
- mm 41b: 1 (to tw Gn. 50,18) הננו ג דגשין
- (= dageš forte in 2nd Nun; contrast Jb. 38,35: הננו)

b. dageš lene, examples:

- Nu. 4,23 (tw לצבא) mp וחד דגש...
- (in passage contrasted with tw)

c. dageš in Alef

- Gn. 43,26 tw ויביאו mp ז דגש

VI Rafe

- a. With reference to Yodh, distinguishing imperfect 'conjunctive' forms from the corresponding 'consecutive' ones:

Examples:

mm 46a' 2 (to tw Ex. 5,9) ויעשו ג רפיין

mm 48' 1 (tw Ex. 7,19): ... ויהיו לא רפי

Ex. 11,8 tw וירדו רפי

Lv. 9,6 tw וירא רפי בקרי

- b. With reference to other consonants:

Examples:

Gn. 41,11 tw רפ קמ פלילה

Gn. 43,6 tw רפי קמ למה

Gn. 43,29 רפ קמ הזה

NB. Addenda to V, VI: In the cumulative masora of our codex the terms רפי, דגש occur (the references are to the list-entries in Chapter 12 (Table)) as follows:

דגש and רפי: lists 34 i, 38 i, לח i.

רפי only: 29 ii, 35 i, 73 ii and iii.

Cf. especially RAS to Theme 34, commentary, line 3.

VII Mappaq

- a. mappaq alef

Examples:

mm 153b,, 2 (to tw לַצַּנְאִיכֶם - Nu. 32,24) אליו מלין ומפקין א

mm 35b,, 4 (to tw וקרהו - Gn. 44,29) ... קדמא מפק א ותנינא

לא מפק א

- b. mappaq hē

Examples:

Lv. 13,4 tw וְשַׁעֲרָה מפק הי קמ וְשַׁעֲרָה

Nu. 5,27 tw וְהִשְׁקֹה מפק הי קמ וְהִשְׁקֹה

Lv. 13,20 tw וְשַׁעֲרָה מפק הי קמ וְשַׁעֲרָה

Division II - Stress (including Secondary Stress) and Accent - General

1. טעם, טעם

(NB. The semantic borderline between טעם = 'main stress' and טעם = 'any' or 'any conjunctive' accent is not always clear: thus our division between (a) and (b) is not to be considered absolutely definitive)

a. בטעם - stress (oxytone/paroxytone)

Examples: (in each case, contrasted, differently-stressed occurrence(s) - whether meta-masoretic or homonymic or homographic - can be easily identified (these are sometimes indicated expressly in longer recensions of the annotations, cf. Ginsburg, The Massorah, passim))

oxytone stress

mp Gn. 41,33 tw יִרְאֵה mp בִּטְעַן
Lv. 15,29 tw וְהִבִּיֵּא mp בִּטְעַן
Nu. 10,35 tw קוֹמֵה' mp בִּטְעַן בְּמִם
Nu. 20,8 tw וְהִשְׁקִית mp בִּטְעַן (?)

paroxytone stress

Ex. 33,4 tw שְׁתֵּי mp בִּטְעַן
Ex. 33,12 tw הֶעֱלָה mp בִּטְעַן
Nu. 34,5 tw נִחְלָה mp בִּטְעַן

Note especially the pair of annotations to הִבִּיֵּא Gn. 46, 26-27

Gn. 46,26 tw הִבִּיֵּא mp בִּטְעַן בְּאֵלָי
Gn. 46,27 tw הִבִּיֵּא mp בִּטְעַן בְּבֵית

paroxytone (retracted) stress

Ex. 20,19 tw אֱלֹהֵי mp בִּטְעַן
Nu. 24,22 tw לִבְעֹר mp בִּטְעַן

b. טעם = any accent (viz. word has an independent main-stress, indicated by an accent, and is not 'maqfe' to the next word) or טעם = any specific conjunctive accent, or בטעם (with a count-figure) relates to specific non-maqfe occurrences, with one fixed, or various, accent(s) - the accentuation of which was dis-

puted erroneously (מטעין) or might be unintentionally switched (?)
Note: the identification of the occurrences cannot always be clearly determined, especially failing a mm enumeration; ambiguity is also caused by possible error/confusion e.g. h/n in the count-figure - thus the sub-classification in the examples below is tentative.

Examples:

Lv. 2,13 tw על mp ח בט בתו

Lv. 5,18 tw על mp ח בטע

NB. In these annotations the implication of בטעמא can be ascertained only after a concordance - inspection of על with the several conjunctives; this was not undertaken. In either one or both of the instances the occurrence-count may indicate the implication: X times with merkha (specifically); Y times with munah (specifically)

mp Nu. 32,28 cf. infra. (Div. IV C מטעין) and fn.

2. מאריך (as verbal form) = mark/read with (conj.) accent

opp. מנהר. (" " ") = maqqef to following word

mm 96bR (tw Lv. 13,29 ואיש או אשה) - cf. Chapt. 13 ^Ic

3. maqqef (as verb - indicating absence of independent accent)

Only: mm 110a,4 (tw בן Lv. 24,10) וכל מקפין דכותה...

4. ga'ya (secondary stress)

the extant occurrences:

Nu. 10,36 tw רבבות געי... mp

mm 129b' 2 (centre) tw ib.... געי

Nu. 5,19 tw המארים געי mp

Nu. 5,24 tw המארים (2) געי mp

mm 154a' left corner (tw. fol. 153b Nu. 32,15 מאריך):

כל מאריך מאחרי געיה...

(#) Voc. from MS: note adduced in full, with MS-voc: Veivin, p 202, fn. 2.

(NB contradiction between text-vocalization and masora-ruling ad loc.!!)

5. hatef (absence of ga'ya)

Only Nu. 10,36 tw ושא חטף קמ רבבות

6. uncertain stress terminology

נתף, מתנח

This pair of terms appears in Codex B in the cumulative note-list^(#) (cf. Chapt. 12, Data-Table and RAS, entry: Division Two, i) which (partially) parallels OF par. 51. These terms require a separate study.

The identification מתנח = מלרע

מלעיל = נתף

is suitable for all the pairs except נפר, נפר and נתף, נתף.

The etymology of the terms, and even their exact spelling (especially נתף (var. כתף)) are very uncertain.⁽⁵⁾

Division III - Accents (specific)

A The Term for 'Accent'

1. טעם, טעמא (in sense of accent, not stress)

טעמא - in mp & mm word-counts and statements: indicates the occurrence(s) of a given word with any one (fixed) of the various disjunctive accents (or conjunctives?)

טעמא occurs in the extant portion in counts and statements concerning the following disjunctives:

i. Not in combination:

| | | | |
|----------------------------|----|-----------|------------|
| zaqef-gadol, e.g. Ex. 9,24 | tw | מקמ ואש | ג בטע |
| tipha, e.g. Lv. 23,4 | tw | מקמ מקראי | ל בטע |
| zarqa, e.g. Ex. 14,11 | tw | מקמ ויאמר | ג בטע |
| pašta, e.g. Lv. 18,2 | tw | מקמ דבר | ל בטע בסיפ |
| yetib, e.g. Nu. 28,2 | tw | מקמ צו | ל בטע |
| tebir, e.g. Ex. 11,1 | tw | מקמ גרש | ז בטע |
| gersayim, e.g. Gn. 43,21 | tw | מקמ ויהי | ה בטע בסיפ |
| legarmeh, e.g. Ex. 34,7 | tw | מקמ פקד | ל בטע |
| pazer (?), e.g. Nu. 13,32 | tw | מקמ הארץ | ח בטע |

(#) also in mp a. 1. (Ex. 14,16)

ii. In combination (disjunctive-clauses)

merkha-tipha-silluq: e.g. Lv. 14,13 phrase קָדַשׁ קְדָשִׁים הוּא

mp לֹ בִטֵּעַ

munah-zaqef-qatan: e.g. Ex. 5,2 phrase וַיֹּאמֶר פְּרֹעֹה

mp גֹּ בִטֵּעַ

legarmeh-munah-rebia: e.g. Lv. 13,26 phrase וְאִם יִרְאֶנָּה הַכֹּהֵן

mp בֹּ בִטֵּעַ

darga-tebir: e.g. Lv. 11,1 phrase וַיְדַבֵּר לֵי

mp הִ בִטֵּעַ

qadma-gereš: e.g. Nu. 29,14 phrase שְׁלֹשָׁה עֶשְׂרֵינִים

mp בֹּ בִטֵּעַ

munah-zarqa: e.g. Lv. 20,2 phrase וְאֶל-בְּנֵי יִשְׂרָאֵל¹

mp לֹ בִטֵּעַ

iii. Sundry accent-combinations

pazer-tq-qadma-darga: e.g. Lv. 3,2 phrase וְזָרְקוּ בְנֵי אֶהֱרֹן

הַכֹּהֲנִים

mp בֹּ בִטֵּעַ

munah-zq-merkha-tipha-silluq: e.g. Lv. 14,33 verse

לֹא בִטֵּעַ mp וַיְדַבֵּר לֵי אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

Rarely בטעמא appears in counts of a given word (more precisely: monosyllable) with a (fixed) conjunctive - (several instances are uncertain): e.g.

mahpak e.g. Lv. 11,21 tw אֶהֱאָרָה בִטֵּעַ mp אָךְ (cf. Gins א 453)

merkha, munah: Lv. 2,13; 5,18, cf. supra Division IIb (?)

2. טעם, הטעם, טעמא (in sense of accent) in counts of the over-all trans-Biblical appearance-total of rare accents and accent-combinations (variable text-word(s))

a. ma'ayela-etnah: Nu. 28,26 tw בְּשִׁבְעַתִּיכֶם בֹּ בִטֵּעַ mp

b. munah-rebia in the same word: Gn. 45,5 tw אֶל-תַּעֲצֹבֻ תְּ (הִ בִטֵּעַ: 1' ib' mm) הִ בִטֵּעַ mp

c. merkha-kephula: mp Ex. 5,15 tw תַּעֲשֶׂה תְּ (6) יֵד בִּזְהָ הַטֵּעַ mp טוֹב יֵד בִטֵּעַ mp Nu. 14,3 tw

d. galgal-pazer-gadol: Nu. 35,5 phrase אֶלְפִים בְּאַמָּה (יו מלִין בִּזְהָ הַטֵּעַ... cf. mm 1-3 ad. loc.) יו בִטֵּעַ mp

also to be included here:

e. gereš/geršayim-with telīša-gedola in the same word:

Lv. 10,4 *tw* מִן טַעַם מִן קִרְבִּי

3. Sundry expressions with טַעַם, טַעַמָּא for descriptions of special musical-structure (accents, ga'ya, maqqef) or certain phrases, e.g.

a. Gn. 41,24 *mm* אֶל-הַחֲרָטָמִים (i.e. correctly accented here with ga'ya (as 'alternative with zaqef') - *zq*

b. Lv. 25,30 *mm* לֹא יִגָּאֵל (i.e. Only here is the word וְאִם with conj. while the maqqef unites לֹא-יִגָּאֵל, cf. Lv. 25,54; 27,27 - where the maqqef-structure is reversed)

c. Ex. 17,12 *mm* וַיִּקְחוּ אֶבֶן, אֲלוֹף קָרַח חֲרָשָׁתָם רָשַׁע בְּחֵד טַעַם מִן וַיִּקְחוּ-אֶבֶן (a short cumulum of several maqqefed combinations with *tebir* and without the conjunctive)

B Names for Specific Accents:

1. Silluq (unless the reference is to verse-position):

e.g. *mm* 67a₁₁ 2 (to *tw* Ex. 26,5 תִּאָּחַזְתָּ)

וְכָל...וְסוֹף פְּסוּק דְּכֹתָוָהוּן

2. Etnah: examples:

cf. *supra* (1) וְכָל אֲתַנְחָה...וְסוֹף פְּסוּק

mm Nu. 7,9 *tw* לֹא בִּאתַנְחָה קִמֵּץ מִן בְּתוֹן

mm Lv. 24,16 *tw* וְכָל אֲתַנְחָה וְסוֹף פֶּסֶם מִן יוֹמֶת

3. Zaqef (qatan): examples:

mm 58b₁₁ 4(*tw* Ex. 16,33 אֶחָד): אֶחָד וּ פְתַחִין בְּזַקְפָּה...

Ex. 31,14 *tw* זֶה זַקְפָּה מִן יוֹמֶת

also זַקְפִּין קִמְצִין

4. Rebiā: *mm* 113b₁₁ 4 (*tw* Lv. 26,36; *ib* 26,39): תַּנְחָה וְהַנְשָׂאִים

בְּכֶם רְבִיעַ

mm 136b₁₁ (*tw* Nu. 17,14): (וַיִּהְיוּ)

יֵא זִיוִּגִין מִן בְּ בַעֲיָן חֵד רְבִיעַ וְחֵד זַקְפָּה

5. Munah (šophar): *mm* 154a (top left) *tw* Nu. 32,15 - cf. *supra*

Division II ga'ya וְכָל מֵאֲחִרֵיהֶם מֵאֲחִרֵי כֵן בְּשׁוֹפָר (#)

(#) *ref. supra* p. 167, note

cf. *supra*

6. Paseq: e.g. Ex. 17,6 tw^{paseq} (merkha with paseq) פס mp.

7: Uncertain accent-names (general? specific?)

In the following mm annotation the pair of terms אזל, נגד occurs: if these are fixed-accent-names the identification of the accents they designate is not certain:

mm 97a, 3-5 (text-phrases (apparently) Lv. 13,21-26 contr. ib. 13,53)

ה זיוגין מן ב בחד ענין קדם נגד תינינא אזל וסימנהון משה בידה
אהרן במחתיתא כהנה בנגעה רברבנייא בחוטרה תלתין ביריעתא...

The same list of accent-contrast pairs appears in OF 222; if this is to be relied upon, the identification of אזל, נגד appears as follows:

| | נגד | אזל |
|-----|------------------------------|----------------------------|
| i | Ex. 14,21: munah conj. | Ex. 14,27: qadma conj. (7) |
| ii | Ex. 26,2.8: munah-legarmeh | Ex. 36,9.15: gereš |
| iii | Lv. 13,21.26: munah-legarmeh | Lv. 13,53: zarqa (!) |
| iv | Nu. 16,17: munah-legarmeh | Nu. 16,18: geršayim |
| v | Jos. 11,6: munah conj. | Jos. 8,18: gereš |

The terms נגדה and אזלה appear as accent-names in the somewhat obscure list of accents in Diqduqei HaTeamim, Chapt. I (DhTD pp. 106-108) נגדה appears as second in the first series ('טעמים'); אזלה as the first in the second series ('משרתים')

For נגדה Dotan (analysis p. 155) suggests several possible identifications: the one he favours most is that suited to our note also, namely Negda = munah legarmeh.

The uncertainty of the identification of אזל is greater (pair no. i: a conjunctive (?); pair no. iii: zarqa (!))

The identification and elucidation of these terms remains obscure.

Division IV - Miscellaneous General Usages in mp and Enumerative mm

A בלישנא

(We do not discuss the problem of the scopes and reference-frames inherent in the several enumerative masoras of the 'Belissana' form: these aspects, with their ramifications for study (especially) of the orthography of MT and TMT, as well as for the possible 'morphological' method of the Masora, are worthy of a separate research. Here we simply give examples of sundry spellings of the term, with its abbreviations, as extant in Codex B. We have not verified the correctness of the count-figures in these annotations.)

Examples:

mm 48a,, 3 (tw Ex. 7,9) תנין ח בלישנא

mp ib. (tw לתנין) ח בליש מן

mm 102a,, 1 (tw Lv. 16,8) כל לשון שעירים חסיר... (השעירים)

Especially noteworthy:

Gn. 42,17 tw ל בליש ושאר קרל על משמר מן אל-משמר

B Other Forms of "לישנא"

1. ליש , לישנא

e.g. Lv. 6,8 tw כל ליש דאור חסיר מן הלכנה

2. בחד לשנ

mp & mm Nu. 21,5 (mm 140b,, 4-5) tw ונפשנו

ג מיוחדין בחד לש... ib mm; ג בחד לשן מן

3. בלישנהון

cum mas 73bR bottom (cf. Chapt. 12, Table, entry 86i)

אליו קריין ה[ו] לית בלישנהון [partly damaged]

4. תרין לשנין

cum mas 155a,, 1-5 (tw במקלה) cf. Chapt. 12, Table, entry

ו כו

אלפבית מן בב ותרויהון בתרין לשנין

C מטעין

(As above, A, we set aside the problems of the implication of these terms for the history of the text)

Examples:

mm 54b₁₁ 2 (tw Ex. 13,2 כל פטר כָּל-בְּכוֹר פֶּטֶר) ג פסוק מטעין:

mm 72a₁₁ 4 (tw Ex. 29,28 הוּא): הוא ד' דמטעין

mp ib. מטע

NB. mm 48a₁₁ 2 (tw Ex. 7,9 לְהִי לְתַנּוּן...?) ב פסוק מטעין לבני אנשא.

The use of מטעין is usually for statements of confusion/variation in consonant-spelling: thus the following annotation, the topic of which is accentuation, is noteworthy:

Nu. 32,28 tw וְאֵת מִטַּע מִטַּע (ז' בטע מטע from later hand?)

(cf. Ginsburg א - 1289, Notes)

D סביר, סבירין (Again, we do not discuss here the masora-implications of this term)

Nu. 4,49 סבירין כאשר מִן אֲשֶׁר-טָעַ

Nu. 31,52 tw שְׁבַע מִן שְׁבַע ג סביר ושבע (cf. mm ad. loc.)

Note especially the contrast: סביר - כתיב:

Nu. 13,22 tw וַיִּבֶּא מִן יחיד מִן בלש רבים וכת לש יחיד

E קרחי lit. 'bald' used metaphorically of a word lacking the word-head Vav prefix, when contrasted with 'ווי' the selfsame word/*parallel word* with the Vav prefix.

We recorded one example only:

Ex. 3,8 (phrase) הַכֶּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרָזִי וְהַחִיטִּי וְהַזְבוּסִי

mp ל' פס מן ו' מלין קדם קרחי ושא ווי

Footnotes

- (1) Dotan, article MASORAH loc. cit, and, at greater length, IOMS Proceedings 1972-3, pp. 32-33, suggests that the relative denotation קמץ פתח, is nothing but an earlier nomenclature for the well-known מלרע v מלעיל vocalic-contrast terms (e.g. Okhla W'Okla par. 5) based on a phonetic-scalar system of vowel-arrangement: the parallel is fairly clear: for the phonetic realization of the vowels higher in the phonetic scale, the mouth is (relatively) closed, while it is more open in the formation of those lower in the scale. If in the same MS, such as Codex B, there appear both the 'relative connotation' for קמץ פתח, as well as their conventional usage as appellations for the specific vowels ֿ, ֿ, this must be clear evidence that the 10th century Massora-codices contain in their apparatuses materials formulated in considerably different periods (cf. footnote 4).
- (2) The forms קמץ פתח, קמצין; פתחין, פתחין can be construed either (a) as Aramaic active participial forms (the qameṣ/pataḥ occurrences so-to-speak close/open the mouth of the reader), in which case an agreement of the participle with the singular (ב) or plural number (ב, ג, ...) of the count-figure is required, so: קמץ פתח, ב but קמצין ב; פתחין ב; or (b) as abstract nouns constituting names for the vowels. Dr. M. Bar-Ašer, in a conversation with us, upheld alternative (b) on the basis of Arabic and Syriac terminology. The appearance in masora-notes of spellings such as קמץ (instead of קמצ = ב קמצין) he would justify by treating the forms קמץ פתח, as collective - cf. Biblical Hebrew עשרים עיר. Might we suggest that the annotation infra. from Lv. 16,10 מִן יַעֲמֹד favours somewhat alternative (a) ? (On further examination of the photograph, however, we are doubtful if the reading יפתח is to be preferred to ופתח). Presumably the same alternatives exist, respectively, for construing the other terms viz. זקפין קמצין (cf. the note זקף, רפי, דגש).
- (3) Does the expression פשט, פשטין = plain stroke, i.e. a horizontal line, belong with the 'graphic' denotation nomenclature תלת נקוט, תרין נקוטיין?

- (4) Concerning the term נקוטין - clearly=the Arabic n q t 'to mark with points, to pierce' - it is tempting to compare:
 (a) the term for sewa in Sa'adya (commentary to Sefer Yesira IV, 3 ed. Lambert, p. 79) is נקטין; (b) the version of Chapter VII of Diqudei HaTe'amim (DhTD, p. 287) נקט בג ואת את סימן (נוסח כ.2) ונקטין.

The switch to Hebrew in some of the annotations is interesting (note also the switches from Aramaic תלתה to Hebrew , שלוש , שלושה!)

It would seem that we already possess some materials for the tracing of linguistic and dialectal reformulations of masora-annotations as reflected in the known 10th century codices. Cf. Chapter 8, fn.1 where we determined that the original Aramaic purity has virtually disappeared in our Codex.

Two facts are worthy of mention: (i) the 'dot'-terminology is almost unattested in the masoras of the Aleppo and Leningrad Codices, (ii) we have not found in Codex B any use of the complementary term נקודה אחת, נקוט*, for holem - which occurs , side by side with נקודות, שתי נקודות, שלוש נקודות, - in Diqudei HaTeamim (cf. DhTD, Chapter VIII, line 3 (p. 119)).

- (5) If the correspondence מתנה = מלרע; נתף = מלעיל is also to be maintained for the early, vocalic-contrast, usage of the pair מלרע, מלעיל, - cf. supra. Division I - we would presumably be obliged to emend the annotation quoted by Yeivin,

הניקוד הבבלי ומסורת הלשון המשתקפת ממנו

(PhD dissertation, 2, 11, 13 (p. 190)) from MS-Leningrad, Firk. 10, to Nu. 7, pass, appearing in the MS as:

כל קריה לחטאת נתף בר מן חד והקריב את אשר לחטאת...

כל קריה לחטאת בר מן חד נתף והקריב... to

for otherwise the term נתף would have the opposite correspondence (מתנה = מלרע presumably is לחטאת).

- (6) Might we surmise, on the basis of the Codex B material, that an intentional (but linguistically artificial) masoretic-semantic differentiation was present: whereas the terms בטעם, בטעם are regularly

used for accent-counts concerning fixed-words, the expression בזה הטעם was allocated specifically for exhaustive occurrence-counts of rare accents and accent-combinations, for it can hardly be coincidental that we recorded not a single instance where בזה הטעם is employed in the former sense, while in the latter, it appears several times. In the original formulation, the graphic accent-sign was presumably placed adjoining the respective numerative annotation. (Linguistic Note to בזה הטעם: concerning the demonstrative pronoun/adjective preceding the noun in Rabbinic Hebrew, cf. A. Bendavid לשון מקרא ולשון חכמים, Vol. II Grammar and Style, (Tel-Aviv 1971), p. 457 סגף - when the demonstrative has the ב-prefix - the word-order is frequently reversed).

- (7) If in this pair we identify אזל with the gereš-disjunctive appearing on אֶת-לְדֹ, this would be the only instance in the list, in which the two contrasted accents do not occur on identical or near-identical words in the respective phrases. (NB. in the Joshua - pair, the Jos. 11,6 passage, in presumably "נגד" - although later in the Bible-text than Jos. 8,18 ("אזל")).

* One isolated usage of מלעל in the vocalic sense appears in Codex B mm 68a_{II} 4 to tw וִיחִיָּי (Ex. 26,24):

...וַיַּחֲדֵד וַיַּחֲדֵד בְּחַיִּיתָם...וַיַּחֲדֵד וַיַּחֲדֵד מִלְעָל וְהַנְּבִאֲתִי

(= pair 11 in Okhla par. 45 = Table, entry 74.0)

CHAPTER 10

THE MASORA-APPARATUS - EXCLUDING THE CUMULATIVE MASORA - SURVEY^(#)

I The Masora Parva

- a. Frequency of annotations; ellipses and curtailments
- b. Level of accuracy
- c. The several types of annotations recorded
- d. Ktib-Qre
- e. Miscellaneous phenomena

II The Masora Magna - Survey

- a. The enumerations
Correlation with mp
- b. Verse-Unit Summations
- c. Other materials (hillufei-qeria; 'generic' notes, etc.)

I The Masora Parva

a. Frequency of annotations

i as a whole

A sample inspection of 20 random folio-sides indicated the following:

Average number of annotations per folio-side: 20.5

" " " " " Bible-Verse: 1.5

A general impression suggests that no less than 25% of the annotations on average relate to 'hapax-legomena' (ל כות, ל) of one sort or another.⁽¹⁾

ii The Repetition of identical mp counts (high count-figure; abridgements)

High-count-figure notes are copied/re-annotated several times, but not always to every repeated occurrence of the text-word/phrase: we inspected the following three annotations in Codex B:

- a. ל ויבאו לו (mp Ex. 32,3 etc.): recorded in 4 of the 9 occurrences of the text-word (in two further occurrences - an orthography count is recorded).

^(#) In Chap. 10, text-words cited are generally entered without accentuation, except in special instances; the "abbreviation-dot" has not been systematically entered

b. לְשֹׁאֵת כֹּד (mp Gn. 45,27 etc.): recorded in all 8 extant occurrences of text-word.

c. The phrase יו...וכל כרמל הכרמל מִן אֶל הָר (Gins. א 552). The appearance of the annotation in Codex B is instructive: of the six relevant extant occurrences of אל-הָר, the mp-annotation is recorded in full in three instances, in curtailed form (two forms of abridgement) in two instances, and in one instance, it is unrecorded. the details are as follows:

| <u>הָר אל: reference</u> | <u>formulation of note in mp</u> |
|--------------------------|----------------------------------|
| Full record: Ex. 3,1 | יו וכל הָר הכרמל אֶל |
| Ex. 34,4 | יו וכל הָר הכרמל כֹּת |
| Nu. 27,12 | יו וכל הָר הכרמל כֹּת |
| Curtailed: Ex. 24,13 | יו |
| Ex. 34,2 | יו וכל |
| Unrecorded: Ex. 19,23 | ∅ |

Extremely high-count-figures

We noted the following two examples (both documented in Gins. and other sources):

1. וַיֹּאמֶר צֶא (mp Ex. 5,22 - cf. Gins. א 839)

2. אֲדִנּוֹת קֶלֶד (mp Ex. 34,9 - cf. Gins. א 115)

(NB. The latter note is recorded in Codex B in only one of the seven extant occurrences of the text-word!)

b. Level of accuracy of the mp annotations

It is now known that in all Massora-codices of TMT there exists a small percentage of aberrations in the mp-annotations recorded: the errors are mainly in the count-figures: some of the errors can be attributed to confusion of similar letters, such as ה/ח; י/י, while other errors cannot be so explained. A full analysis of this phenomenon is outside of the present scope.

As a sample we inspected and checked for documentation (or by concordance) all the mp annotations on two folio sides: fol. 108a and

fol. 133a of the Codex, with the following results:

Total number of annotations: 51.

Total number of accurate annotations (viz.: checked off from documentation in Ginsburg, Frensdorff or concordance; including: annotative statements (Ktib-Qre etc.) and annotations which are accurate if curtailment is assumed, and annotations which are elsewhere unattested but prove to be 'objectively' correct): 47.

Total number of erroneous/misplaced annotations: 3⁽²⁾

Total number of annotations containing technical inaccuracy: 1

The overall percentage of error in mp annotations in Codex B is relatively low. It is now estimated that the corresponding margin of error in the mp of Codex L (B19a) is no smaller (about 5%).

The masora-circlet: an inspection of the appearance/omission of the masora-circlet for mp annotations on the two abovementioned foliosides suggests that the circlet was omitted in Codex B in around 15% of the masora-annotations. Such omissions are known from Codex L as well as other codices. (Details: Fol. 108a: the circlet is missing in 5 out of the 27 annotations; fol. 133a: the circlet is missing in 3 out of the 24 annotations.) This phenomenon requires special study: we feel that, prima facie, the extent of the omission of the marking of the circlet would appear to correlate with the level of precision in the masora-apparatus of a given Codex; however the time is not ripe to make a definite statement on this matter.^(2a)

c. The several types of mp annotations recorded

- i hapax-legomenon single-word
e.g. Lv. 2,8 לֹא מִן הַגִּישָׁה mp ל
- ii hapax-legomenon combination (two words)
e.g. Lv. 2,11 לֹא מִן כָּל-שָׂאֵר mp ל
- iii hapax-legomenon combination (three or more words)
e.g. Ex. 19,20 לֹא מִן וַיִּקְרָא לְזֶה אֱלֹמֶשֶׁה etc.
- iv trans-Biblical counts from 2 upwards^(2b)
e.g. Ex. 33,8 ג' מִן כִּצָּאֵת
Nu. 20,6 כ' מִן וַיִּקְרָא etc. etc.
(cf. supra: extremely high counts)

- v expanded hapax-statements (contrast-word hap.-leg. cited)
e.g. Lv. 25,47 ל וחד מך מך ומך
- vi expanded count-statements (as above (v))
e.g. Lv. 24,14 ה וחד והוצא מן הוצא
- vii scope-restricted hapax legomena:
examples of restricted scopes:
verse-head: Lv. 10,9 ל רא פס מן זין
plene-orthography; text-scope: Pt.: Gn. 45,13 מן כבודי
ל מל בתו
text-scope: Pt.: Nu. 23,8 ל בתו מן זעם
- viii scope-restricted counts:
examples of restricted scopes:
text-scope: Pt.: Lv. 10,6 ד בתו מן בית ישאל
" " mid-verse: Nu. 19,12 יז באמצ פסו מן ואם-לא
" " 'sense' : Ex. 8,25 יא לש תוספ מן יסף
" " book : Nu. 2,14 ב בסיפ מן רעואל etc.
(concerning language, expression and terms in main state-
ments and scopes, cf. Chapters 8,9 passim - with examples)
- ix orthography-restricted hapax-legomena: counts; ⁽³⁾ general
statements : e.g. Nu. 17,17 ל כת כן מן נשיאיהם
Ex. 8,25 יו מל מן יוצא
Gn. 45,21 ג חס מן צדה
Nu. 7,28 כל קרי כת כן בר מן לחטאת
מן חד חס א
- x (of special importance) mp counts ב (dis-legomena) in
which a catch-word or catch-phrase for the second show
is included: e.g.:
Ex. 32,30 ב בתו פניו מן אכפרה (ref. to Gn. 32,31)
Nu. 24,11 ב אשר מנער מן מנער (ref. to Is. 25,26)
Nu. 24,19 ב מים עד ים מן וירד (ref. to Ps. 72,8)
Rarely a tris-legomena is catch-referenced in mp: we noted
only: Gn. 43,8 (ref. to Gn. 35,3 & Ob. 1,1)
(ג ונעלה בית עליה למלחמה מן ונקומה tw)

- xi The following types/styles of annotation stand out as characteristic of the mp in Codex B:

(3a) ל וכת כן: כול כת כן; כול חס

e.g. כן e.g. Nu. 32,15 to tw תשובך

חס e.g. Ex. 27,2 to tw נחשת (defective)

כל כת כן e.g. Lv. 8,6 to tw משה and/or אהרן

כול כת כן Lv. 8,23 to tw בָּתָּן¹ (defective)

Lv. 8,26 to tw וְרָקִיק (plene) etc. etc.

(NB. the use of such forms in place of מל, חס!)

Note also: Ex. 28,12 mp וְשִׁמְתָּ כן (defective regarding the final matr.-lec. ה!)

- xii-xiii Two special mp annotation-types, which are apparently absent from the Aleppo and Leningrad Codices appear in Codex B as follows:

- xii The word סימן as a reference for some annotation: (frequently a reference to an annotation recorded ad. loc. in mm). The mark, which appears over 50 times in the Codex, is clearly a reference to mm annotations in the following instances:

Ex. 14,27 mp סימן (cf. mm, 1 ad. loc.) וַיִּטְּ מֹשֶׁה אֶת-יָדוֹ

Nu. 15,20 tw סימן mp (cf. mm, 1 ad. loc.) עָרִיסְתֶּכֶם

The use of סימן in mp as a cross-reference to mm, in place of the actual mp annotation is of especial interest; however it is strange that on several folios - e.g. fols. 36b, 37a, 40b, 42b, 44b, 45a, 49b, the mark appears once or more with no suitable mm annotation recorded ad. loc. Can we conclude that the סימן-marks were entered at an early stage of the preparation of the masora-apparatus? If so, a subsequent revision was made in the choice of masora-annotations to be included in the mm; the revision in the selection of annotations chiefly affected, as it would appear, the earlier portion of the Codex - when the mm-annotations had been finally entered, the annotator did not trouble (or forgot) to delete the סימן-marks which had

been entered in the mp for the purpose of the 'first draft' annotation-selection.

This phenomenon requires special investigation.

xiii Verse-count

In the mp apparatus of Leviticus, a verse-count is recorded at the end of the 'sections' (פרשיות פתוחות וסגורות), commencing fol. 85a Lv. 1,9 (verse-count of section Lv. 1, 1-9): פס ט to fol. 114a Lv. 27,8 (verse-count of section Lv. 27, 1-8) פס ח.

The verse-count, in which the word for פסוקים appears regularly abbreviated פס, is recorded with almost total consistency, (but in Lv. only!). It seems noteworthy that the verse-count is left unrecorded in the 'Passage of Retribution and Punishment' in Lv. 26, 14-46 (viz. no count at vv. 26 & 46).^(3b)

d. Ktib-Qre Annotations

It is of interest to make mention of the extent and scope of the mp Qre-annotations in Codex B in as much, that Massora-Codices differ in the scope of its use (cf. Yeivin MMhT, p. 45, par. 95).

i Standard Qre-annotations: appear regularly, as:

Ex. 16,2 tw וילִלְנוּ קרִי קמ וילִלְנוּ

Nu. 21,32 tw ויִירָשׁ קרִי קמ ויִירָשׁ etc. etc.

ii Special instances - Ktib: one word; Qre: 2 words.

We noted only:

Ex. 4,2 tw מִזֶּה קרִי קמ מִזֶּה

iii Orthographic Qre-annotations

We are here concerned with the instances in which the Ktib and Qre differ in orthography only - notably where the orthography of the Ktib is unusual (we do not attempt a definition).

We recorded 10 instances in which mp marks orthographic peculiarity as 'Qrē', e.g.:

Ex. 28,28 מטבעתיו קרי קמ מטבעתיו

Nu. 23,13 לכה קרי קמ לך

and even:

Nu. 12,3 עניו קרי קמ עניו

Lv. 23,13 ונסכו קרי קמ ונסכה

However, several instances, in which the final holem is spelled orthographically with ה, are annotated in Codex B without 'Qrē', as:

Gn. 49,11 ל וכת כן קמ סוטה tw

ל כת כן קמ עירה tw ib ib

[In these latter annotations Codex B differs from Codex L, in which orthographic-Qrē is annotated. *ad loc.*]

e. Miscellaneous phenomena

Of the aspects of the masora-parva highlighted and discussed by M. Breuer, and which we did not inspect in Codex B, the following deserve mention:

- i The count-methods, especially with respect to the orthography-annotations.⁽⁴⁾
- ii 'Generic' and 'specific' masora-statements.⁽⁵⁾
- iii Accuracy and misunderstandings in the transmission of rulings;⁽⁶⁾ conflations in method and form.

II The Masora Magna - Survey

Comprisal

The masora magna (non-cumulative) comprises materials of three types:

- a. Enumerations, employing the catch-word^(6a) and catch-quote system, of count-statements (rubrics') relating to words, word-combinations, orthography, etc.
- b. Verse-Unit Summations, which are apparently part cumulative and part enumerative.⁽⁷⁾
- c. Comparative-Descriptive materials, hillufei qeria, etc.

* i.e., as grounds for Qrē

a. Enumerative Masora Magna

To this type pertain the majority of the mm materials.
Average number of enumerations per folio-side: 3. A sample inspection of 30 (non-consecutive) folio-sides in the Codex⁽⁸⁾ produced the following statistics:

| <u>No. of enumerations recorded in apparatus of side</u> | <u>No. of folio sides</u> |
|--|---------------------------|
| 1 | 4 |
| 2 | 8 |
| 3 | 7 |
| 4 | 6 |
| 5 | 2 |
| 6 | 2 |
| No material (cumulative only) | 1 |
| ----- | ----- |
| Totals: 86 separate enumerations | |
| Total | 30 |

Of the above (externally-) inspected enumerations, 77 are normal enumerative mm, the link-words/link-phrases to which appear in the Bible-text, with mp annotations, on the same folio-side respectively as the mm enumeration.

Three enumerations relate to text link-words appearing respectively on the previous folio-side (cf. folios 39a, 67b, 137a).

One enumeration relates to a text link-word on the following folio-side (the verso, side b)⁽⁹⁾ Cf. fol. 68a).

Three enumerations relate to text link-words, to which the mp was not recorded. (Cf. fols. 37b, note 4; 137a, notes 3 and 5.)

In two instances the enumeration in mm is very likely to be linked with the scribal device סימן, marked in (place of?) the mp ad. loc. (cf. I C XII : fol. 66b, note 4; and 135a note 3).

In one instance the mm contains a 'generic' enumerative statement, while the mp ad. loc. marks 5 (hapax legomenon) (fol. 137a, note 4).

In one instance (cf. fol. 38b, enum. to κη) the enumeration is recorded twice (!) on the same folio.⁽¹⁰⁾

Correlation of mp with mm

In most instances mp and enumerative mm record the selfsame annotation to a given text-word - the mp entering the count-statement only - e.g.:

fol. 133a, Nu. 14,28 tw באַזני ח; mm..ח

However, it is not uncommon that mp records the selfsame annotation as mm ad. loc. - but with a slight difference, viz.

- a) spelling abbreviation, as e.g. מל for מליין; חס for חסיר, etc.

Example: fol. 137a, Nu. 17,23-24 תיציא

וילצא יג חסירין...mm יג חס קמ

- b) (less common) a different count-figure, as e.g.:

תבא יז חס mm; יח חס mp תבא tw fol. 65a, Ex. 23,27

- c) (in count-figure for 15, the two components of which are letters forming together a Divine Name) mp retains the usual order, mm reverses it, in the following annotations:

fol. 66b, Ex. 25,29 tw בהן הי...mm; יורד⁴ הא קמ בהן

The use of וסימנהו (or abbrev. וסימנ.) at the head of catch-
quote registers in mm.

We inspected the 28 enumerations contained in the folios 65a-69b; in 14 enumerations the וסימנהון is marked, in 14 it is omitted. (11)

b. Verse-Unit Summations⁽⁷⁾

Approximately 2½% of the mm non-cumulative materials belong to this category. A full inspection was not undertaken. An example of a verse-unit annotation within the 20 folio-sides collated:

fol. 132b, Nu. 14,11: verse reads:

...עַד-אֲנִי לִנְאֻצֵּי הָעַם הַזֶּה וְעַד-אֲנִי...

יד פסוק עד ועד וסימניהון... 1. יד פסוק עד ועד סמ

Our code for the actual alphabet-letters Yodh and Hē contiguously.

c. Comparative-descriptive and generic-style annotations

These, also, constitute a very small proportion of the mm materials.

In the folios examined, we noted the following (not exhaustive):

1. Limited text-scope generalizations:

fol. 137b, Nu. 18,9 text: קֹדֶשׁ קְדָשִׁים

mm, 1...2 כל וידבר ודברי הימים קדש הקדשי בר מן

(no mp annotation ad. loc.)

fol. 138a, Nu. 18,17 text: אֵשׁה לְרִיחַ נִיחַח

mm כל ויקרא אשה ריח ניחח...בר מן ב אשה

ריח ניחח...וכל שאר אוריתא כותהון בר מן ב

...אשה...אשה

(This can be aptly termed a 'chain-annotation') (no mm ad.loc.)

2. Trans-Biblical text-scope generalizations:

fol. 135a, Nu. 16,11 text-phrase:

mm כל דסמך לְאֹהֶרָה מָה חוּץ מִן מָה הוּא מָה הוּא (voc. from MS)

mp ad. loc. סימן

Enumerative mm - sundry aspects

Accuracy of catch-quotes; completeness of enumerations

We did not undertake an inspection of these aspects.⁽¹²⁾ (Concerning the accuracy and completeness of enumerations in the mm of Codex AC, L and Sassoon 507, cf. Breuer, op. cit., p. 193).

Alterations and adjustments in count-figures

Since the research was based primarily on photographs, an investigation of this aspect could not be included. However, in several annotations, the alteration in the count figure can be detected even in the photograph, thus:

fol. 139b, Nu. 20,2 text-phrase: וְלֹא-הָיָה

mp כז mm...לא היה כה (so the post-alteration appearance of the count-figure: apparently the figure was originally כז, as in mp).

(The count in Ginsburg, ל 165 is כז, however only 24 catch-quotes are enumerated!)

ADDENDA

I Marking of 'open' and 'closed' sections (פתוחות וסגורות) by the use of the letters פ and ס respectively.

Margoliouth noted in his catalogue-description that these letters are absent from Or 4445, with two exceptions:

- i. On fol. 108a the open section at Lv. 22,17 is marked with פ.
- ii. On fol. 141b the open section at Nu. 21,8 is also marked with פ.

An inspection of the open and closed sections in the Codex was not undertaken by us.

II The glosses מישור צריך (fol. 76a), מישור (101a) are apparently not part of the masora-apparatus.⁽¹³⁾

FOOTNOTES

(1) A count of the mp annotations in the extant portion of Deuteronomy in AC - as recorded by D. Loewinger (Textus I pp.59-111 shows the proportion of hap.-leg., statements in AC to be about 40% of the total mp annotations recorded (in the folio-range inspected.) The exact proportion of ל-annotations in the mp apparatus of a given text-sector would appear to be considerably variable. At least some of the factors operative in these proportional number would seem to be determinable - but this matter deserves separate study. Yeivin, MMhT, par. 113 has noted that the ל-statement is the most frequent in the Masora.

(2) The details are as follows:

- i fol. 108a; Lv. 22,18 וְאָמַרְתָּ אֲלֵהֶם is annotated in mp I: יג; this count-figure is inapplicable to the indicated combination (or the single word וְאָמַרְתָּ) and is presumably misplaced.
- ii fol. 133a: Nu. 14,29 תְּלִינָתָם tw is annotated mp ב but being a hap.-leg. the note should be ל, as this tw is in fact annotated in Codex L ad. loc.
- iii ib.: Nu. 14,30 the combination כִּי אִם-כָּלֵב בֶּן-יִפְסָה is annotated mp II ל, but since a second show occurs within this Book (Nu. 26,65), the correct mp is clearly ב (at the 2nd text-occurrence no mp appears in our Codex, nor is there any mp at either link in Codex L).

(The two mp errors ii, iii are of especial interest: this could be construed as an unfortunate annotation-reversal; NB. that the two mistaken notes appear in the same masora-column (II) on the folio; however since the existence of the ל/ב switch has now been established as a fairly widespread phenomenon, both in mp (cf. fn. 2b) and in the cumulative

* p. 206 masora (cf. Chapter 11, pass. and fn.11*) - we opine that the above mp's are to be treated as two separate instances, in coincident proximity, of the said ל/ב switch.)

- (2a) The problem of the circlet is closely related to the wider problem of text-masora elucidation, ambiguity in mp statements, etc. That the system of circlet-incorporation did not eliminate the possibility of 'mishaps' (misplacements, etc.) is well evidenced by, e.g. error i, discussed supra. fn. (2): the circlet is clearly marked between 'אֶלֶּם and וְהָיָה.

Investigation of the mp-apparatus in Codex L would seem to point to the evaluation that the thoroughness regarding the mp-circlet pertains broadly to the frame of formal (external) perfection. The employment of the circlet in AC, however, has yet to be examined.

- (2b) In the opinion of Prof. Yeivin, as enunciated in several of his studies and works, the word-count - whether that of the absolute total of occurrences, or that of the total number of occurrences with a specific orthography - is to be considered one (and perhaps the) main feature of 'maturity' (שיכלול) achieved by the Tiberian Masora (the Babylonian mp very rarely records count-figures). We would humbly suggest that this assumption may have to be re-assessed: the determination of the ב-ב switch as a regular and predictable phenomenon in the oldest large-scale documents of the Tiberian Masora would oblige us, *prima facie at least*, to treat the hapax-statements ב together with the count-figure ב (and presumably ג, ד, etc.) as constituting one unified series of annotations. This, it seems fair to state, would seem to indicate that for a considerable period prior to the 10th century the Tiberian Masora had recorded count-figures as an intrinsic part of the apparatus.
- (3) It is in mp-annotations of this kind that the basic problems in the methodology of masora- and text-masora elucidation are centered: we intend GW taking up this matter at length in due course. Cf. Chap. 14, fn. 28a.
- (3a) Concerning the significance of these phraseologies in a Tiberian Massora-Codex, cf. Chapter 14: ib. fn. 32, 33.

- (3b) Add: xiv comparative-determinative annotations, more common in mm, and referring to aspects of text, vocal and even accent: example fol. 67a III, to Ex. 26,2 text:
 אֶרֶךְ הִירִיעָה סִימָן קִדְמָא אֶרֶךְ בְּתֵרָא אֶרֶךְ וְחֹד פְּסוּק סִימָן לַחֹד הֵן הֵנָּה
 (Note the mnemotechnical quote - Nu. 31,16.)
- (4) op. cit. 1976, pp. 262-272; NB. especially the lengthy discussion, ib. pp. 215-216 concerning the annotation מב מלי, which is in fact annotated in Codex B mp to Nu. 14,25, and which well illustrates the 'unpredictability' in trans-Biblical orthography count-systems in the Masora.
- (5) op. cit. pp. 211-250, which numerous examples of mp and mm annotations collated and elucidated - from Codices AC, L, Sassoon 507, & 1053, C and Miq. Ged.
- (6) op. cit. pp. 251-261; pp. 273-283: with several (more or less) convincing illustrations from the abovementioned Codices.
- (6a) Nowhere in the 30-side specimen inspected did we notice an enumeration employing consistently the single-word catch-quote ref. method, a characteristic - as noted by Yeivin - of the earliest masoras.
- (7) Cf. Chapter 11, C, sub-section V.
- (8) The folio-sides inspected were: 35a-39b; 65a-69b; 135a-139b.
- (9) The working-method of the annotator in entering the mm, both the enumerative annotations as well as the cumulative, appears to have been as follows: the Bible-text of a complete 'codex-opening' (fol. Nb + fol. N+1 a : N = any integer) was facing the annotator's eyes when he entered the mm. He strove as much as possible to ensure a Bible-text /mm linkage on the self-same side, but occasionally, when, for technical reasons the recording/production necessitated it, he allowed himself the liberty of entering an mm in the margin of the opposite side of the

codex-opening to that containing the Bible-link. Only very rarely - and presumably as a result of what we might term an 'editing miscalculation' - is a mm recorded on the margin of an ensuing or preceding codex-opening. It may not be coincidental that two such 'miscalculations' occurred in close proximity in the frame of our specimen-range, viz. mp. 67a מקצה ד (Ex. 26,4) is enumerated (curtailed/corrupt annotation!) at 67b,, 3-4; mp ארון העדות יא on fol. 68b (Ex. 26,33) is enumerated at 68a,, 1-3. Our exhaustive Data-Table of the cum. mas (Chapter 12, cf. Chapt. 11, fn. 5-6) presents the same picture: the only instance in which a cumulative note-list is entered on the codex-opening ensuing the codex-opening bearing the Bible-text link-item is note-list 11 iv (cf. Table, Chap 12)

- (10) This duplication was already noted by A. Ramirez, article iii, p. 305 (Nota B and Nota D).
- (11) The impression is obtained that the inclusion/exclusion of וסימנהו is not entirely arbitrary or erratic: e.g.:
- fol. 65b: וסימנהו included in enumerations;
 - fol. 66a-fol. 66bii: וסימנהו excluded;
 - fol. 66bii-fol. 67ai: וסימנהו included;
 - fol. 67aii et. seq.: וסימנהו excluded; etc.

Whether this phenomenon is to be related to the masora-materials utilized by the annotator, or whether this formula is to be treated as an 'ad hoc' space-economy factor exploited by the masora-annotator, seems for the present undecided. The corresponding situation in Codex L would appear to be very similar.

- (12) One curiose we encountered is worthy of mention: in the enumeration, fol. 139b'1, of וְלִי (text Nü. 20,3) the catch-quote for the Jos. 7,7 show is mistakenly recorded [צ"ל ונשב] (בנשף!) הואלנו (בנשף!) is this a 'dictatinal' error (a mis-hearing) or (less likely), did some mis-reading and memory-confusion together produce a 'ghost-reference' to Proverbs 7,9 (?)=.... בערב.

- (13) The gloss recorded by Margoliouth as מיטור באיד from fol. 48b, correcting the open section set by the scribe after Ex. 7,29 (Codex L - no section ad. loc.!), is in fact מיטור מי באיד (the final י seems obscured by the Bible-text ל in the next line) other glosses: פרשה פתוחה צריך, etc.

CHAPTER 11

MASORA MAGNA: THE CUMULATIVE MASORA

A. Cumulative Masora - Essence, Function and Scope

For a brief survey of Cumulative Masora (in Hebrew) cf. Yeivin, MMhT, 1972, par. 129 (pp. 60-61).

For a representative selection of cumulative theme-lists, cf. op. cit., par. 143, pp. 91-94.

The essence of the cumulative masora is the assembly into lists of the hapax-legomena and, to a lesser extent, the dis-legomena, according to themes, in the form of alphabetical, biblically-ordered and other arrangements. Its function is apparently: to provide a frame of 'orderliness' or 'organization' for the thousands of stray masora-parva type statements and counts - especially those for which no count exists (the hapax-legomenon)⁽¹⁾ and those the count-figure of which is two (the minimum of plurality). It would appear that mp-statements of these two forms together constitute the larger part the sum-total of masora annotations.

The absolute scope of the cumulative masora cannot, for the present, be determined, for it is now clear[#] that there existed - and probably side by side - several, perhaps numerous bodies and collections of lists, varying considerably in scope and content. It is not known and may never be known whether there ever existed one fixed or codified series of lists. Scope can only be spoken of with respect to specific collections of lists or bodies of cumulative material such as OF or BCum.

The cumulative masora as it is now known was clearly evolved in the course of several centuries. Its roots may have existed even before the fixation of the vocalization (c.750-800 CE). As Yeivin noted, cumulative masora lists appear - as a fixed and intrinsic part of the masora-apparatus - in the minority of the known Tiberian Masora-Codices.⁽²⁾ In MS Sassoon 507 cumulative masora appears as frequently as in Codex B; in Codex C it appears to a small degree,

cf. infra. p. 201

in Codex L a few isolated lists, usually of not more than six items each, appear; in AC (the extant part) it is absent.

B The Cumulative Masora in Codex B

Codex B preserves a total of 390 cumulative lists.⁽³⁾ (For this statistic we count separately each repeated record of the same list, according to the total number of copies recorded.)⁽⁴⁾

These lists are annotated to the Bible text, chiefly on its upper, right and left margins.

The 'Link' to the Bible-Text: In each note-list, one of the items constitutes the link-item - viz. the item appearing in the Bible-text of the folio, on the margin of which the list is recorded; rarely the link is to a text-item appearing in the preceding^(#)⁽⁵⁾ or following⁽⁶⁾ side. There are only 4 instances in which there is no link⁽⁷⁾ (or the link is mistaken)⁽⁸⁾ in the vicinity of the note-list (details cf. Chapt. 12).

The Tags: With few exceptions (cf. list 94i) the lists are constructed with series of ʾ's between (and occasionally also above/ to the left or right of) the items.⁽⁹⁾ These 'tags' give the impression of mp-style statements, which were compiled into lists. However, the possibility remains that the tags are a secondary inclusion, deriving from the later copying stage.⁽¹⁰⁾

In the dis-legomena lists brief mm-style enumerations of the dis-legomena shows appear in the lists.

The Theme: The 390 lists can be classified under 176 themes, each theme (=principle of cumulation) comprising an average of about 2 lists.

The Accuracy of the Lists: With the exception of two lists (nʾ/38 i' 153 i) in each of which there is a large measure of error/confusion, the lists are correct and contain a relatively small number of errors (however considerably more errors than in Okhla W'Okhla). Externally the errors are of two kinds:

(a) An item incorporated in a hapax-legomena list is Biblically

(#) viz right-hand page of double-opening (= 'verso' of previous folio)

attested, but occurs two or more times. (There are fifteen erroneous items of this kind, in the 223 lists comprising the "SU" section of the hapax-legomena lists.)⁽¹¹⁾

- (b) An item recorded in a list is corrupt, for as it appears, no occurrence exists in the Bible text. We discovered 14 of such errors: about $\frac{1}{2}$ of these allow for reasonable emendation, either on the basis of cognate masora-lists or on the basis of concordance-check and assumption of scribal confusion/error.⁽¹²⁾

Incorrectly-Listed Items: In addition to the abovementioned errors, there occasionally appear items unsuitably located, viz. items which are blatantly at variance with the cumulative principle of the list in which they are respectively recorded. Several such items are the Bible-text links to their respective lists, and the likelihood exists that these items were not originally part of the lists. In several other cases the identification of an item as (i), an incorrectly listed item or (ii), an erroneous item (non-hapax) is debatable.⁽¹²⁾ In the abovementioned sector of lists, we noted 10 items which are clearly misplaced, as well as a (further) equal number of items which are very probably misplaced.⁽¹³⁾ The investigation of the problem of the 'correct location' of the misplaced items, is beyond our present scope.

Acrostics: In four cumulative notelists an acrostic purporting to constitute the signature of the annotator of the Codex appears in the cumulative masora. The Acrostic reads:

על שם הכותב, המנקד והמסיים
ניסי בן דניאל הכהן יש[מ]רהו יל

Concerning the significance of these acrostics, cf. Appendix.

C Sefer Okhlah W'Okhlah

The Compendium (or Compendia)

A compendium of masora-lists is known to have existed in the 10th/11th century. References to masora-annotations and masora-statements in sundry works of Jewish Talmudists and grammarians of the 11th⁽¹⁴⁾ and 12th centuries⁽¹⁵⁾ can in certain instances be viewed

as quotations from a/the compendium המסורה והמסורה הגדולה, rather than from marginal masora-annotations. However, no specific work or collection is quoted by name (the term מסורה or המסורה הגדולה is a priori not the name of a collection). R. David Qimhi (d. 1234) is the first authority to refer by name, to the Compendium Okhla W'Okhla of masora-lists. Elijah Levitas (c.1500) also refers to it by this name. During the three centuries following, however, no references are documented to this Compendium, until its publication, from MS Kaiserlichen Bibl. Paris, by Z. Frensdorff in Hanover, in 1864. Subsequently, Hupfeld identified a different manuscript of the Compendium, in the Halle Library⁽¹⁶⁾ - this MS was used as base-text for D. Esteban's edition of Okhla W'Okhla. Frensdorff, Das Buch Ochlah W'Ochlah,⁽¹⁷⁾ preface p. XI, considers that the original anonymous masora-compendium was called 'Okhla W'Okhla' - by its opening words, as many ancient works were so described, for the sake of distinguishing the given work from other works/collections sharing common topics and/or materials.

In the Paris MS edited by Frensdorff, the Collection contains 374 paragraphs in the main corpus, with an appendix of 24 enumerative masoras, which in Frensdorff's opinion, stem from a different hand, and are extraneous to the main text of Okhla. The following is the broad typological classification of the 374 paragraphs.

- I Masora-Lists Cumulating Hapax-Legomena, and to a Lesser Extent, Enumerative Counts the Figure of Which Does not Exceed 7

Paragraphs: 1-77; 85-90; 94-95; 171-175; 185-190;
195-201; 207-215; 218; 223-224; 232-233; 236;
239-241; 243-250; 251-266; 269-271; 273; 366-373.
Total: 157 paragraphs.

- II Masora-Lists of Words Possessing a Given Orthographic Feature (excluding 'K'tib-Qre' cf. III)

Paragraphs: 92; 103-104; 180; Total: 4 paragraphs.

- III Lists of K'tib-Qre' Note-Items

Paragraphs: 80-81; 91; 93; 97-102; 105-163; 165-167; 169-170;
177; 181. Total: 76 paragraphs.

IV Hillufei Qeria Lists of Various Types

Paragraphs: 202-204; 219-220; 234-235; 237-238; 268; 272;
274-276; 286-295. Total: 24 paragraphs.

V Verse-Item Lists

Paragraphs: 164; 225-226; 230-231; 296-365.
Total: 75 paragraphs.

VI Sundry Lists

a. Strictly Masora: Word-Order; Lexical; Morphological;
Monosyllable (particle); Noteworthy Spelling; Letter-
Count; Miniscule Nuns.

Paragraphs: 78-79; 176; 178; 184; 191-193; 205-206; 216;
267; 277-285. Total: 21 paragraphs.

b. General Lists, containing phenomena of textual, exegeti-
cal or midrashic nature - attested in various ancient
Jewish Rabbinic sources (majuscule/miniscule letters;
dotted letters; verses of ambiguous interpretation;
Kal/WaHomer etc.)

Paragraphs: 82-84; 96; 168; 179; 182-183; 194; 217.
Total: 10 paragraphs.

VII Lists of Phenomena of Stress, Accent, Ga'ya and Paseq

Paragraphs: 221-222; 227-229; 242; 374. Total: 7 paragraphs.

External and Salient Features

1. No clear or inner-logical arrangement exists for the collec-
tion as a whole.
2. However, within the collection smaller and larger amalgams
of lists of similar type and/or form are arranged in consecu-
tive sequence, especially:
 - a. The first 77 paragraphs, constituting well over a half
(in sum-total of items) of the cumulative lists in the
collection, are all cumulative lists of various types.

- b. Other blocks of lists:
 - i. 97-102; 105-170 (with the exception of 164,168):
Ktib-Qre Lists (III)
 - ii. 296-365: Verse-Item Lists (V).
- 3. Every list has a heading (head-remark) which is of one of two types:
 - a. א"ב - indicating a full (22-letter rep.) or imperfect⁽¹⁸⁾ alphabetical⁽¹⁹⁾ arrangement. (Lists 1-42 except 22,25; lists 56-77.)
 - b. A count-figure or total summing up the number of items in the lists.⁽²⁰⁾

Signs of Arrangement Within the Main Block of Cumulative Lists

- i. A series of short, perfect/near perfect alphabets: 35-38.
 - ii. A structure-series of lists (hapax + dis; hap. + 3; hap. + 4): 13-17.
 - iii. A series of dis-legomena lists: 58-64.
 - iv. Word-head - dis-legomena, word-head hap.-leg.: 66-67
- as well as several other smaller list-groups, sharing in common similar cumulative features.

Accuracy

Our inspection for the purposes of comparison (cf. infra.: D) covered the 161 lists enumerated supra. I,II. Within these lists the only errors discovered were:

- i. Paragraph 1, letter ס: ספר occurs additionally in Ezr. 7,12; 7,21. (RAS to Data Table, theme 20.0)
- ii. Paragraph 21 - Items vocalized in conflict with TMTv(cf. RAS to Data Table, theme 170.0)
- iii. Paragraph 33, letter צ. צדקו catchquoted as 3-legomena (Ps. 50,6; 97,6 cf. RAS to theme 55.0)
- iv. Paragraph 71 - letter נ: נח occurs additionally Ex. 33,20; Nu. 21,8 etc; letter ר: ראש occurs twice (also Lam 3,19).
- v. Paragraph 211: the last item אהא occurs additionally in Ezr. 8,15; 8,21 (cf. RAS to theme 86.0).

Thus, the overall accuracy is very high.⁽²¹⁾

Editorial Features

The phenomena representing the 'systematic' character of the Collection are as follows:

- a. All items pertaining to a fixed cumulation-principle are assembled in one paragraph.
- b. Each paragraph is constructed on one, and only one principle of cumulation.
- c. Each item is provided with a catch-reference.^(21a)
- d. All single-item lists are arranged either alphabetically, or in order of the Biblical text.

Total Number of Themes

In view of the topical-editorial character, Okhla contains the identical number of themes (161) as cumulative paragraphs. Of these 161 themes, 88 themes are represented in lists recorded in the extant portion of BCum, the remaining 73 - 31 of which are dis-legomena and pollakis-legomena themes - are unattested in BCum.⁽²²⁾

D Aim and Value of the Comparison of the Two Source-Texts of Cumulative Masora

As stated above, uncertainty has prevailed concerning the masoretic quiddity of Okhla W'Okhla. It was not clear whether:

- (i) there was a fixed sequence of lists, 'closed' in ancient times, and known by this name or by the general reference מסורת הגדולה;
- (ii) various collections existed, with (for some unknown reason) a tradition of commencement with the same cumule:
ל ואכלה....

Since Yeivin's identification of the cumulative masora as a form of masora worthy of special investigation, the importance has become felt, of resolving or attempting some resolution of the above problem. For, as outlined above, one of the salient features of Okhla is the high concentration of cumulative masora contained therein. A cursory perusal of the masora in Codex B suggested that on its margins was recorded, in somewhat different 'format' a version

or recension of Okhla W'Okhla. This proved to be a false premise (cf. infra. E). At the first stage, we undertook a list-topic comparison, which highlighted several themes and theme-types present in only one or the other of the two texts. The general findings of this comparison were published in Masoretic Studies 1, ed. Orlinsky, pp. 55-66. (My paper, delivered in the IOMS Meeting, Los Angeles, 1972).

However, it became clear that a list-topic comparison alone was insufficient for the determination of a relationship between BCum and Okhla with regard to those lists appearing (topically) in both collections. We therefore continued to inspect the lists, more thoroughly, and - within a certain frame⁽²³⁾ - item by item, in order to provide a comparison of the cumulative character of the individual lists. We found that the most effective method of presenting the comparison was by means of a Synoptic Table of Comparison of the two source-texts of the cumulative masora. The scope of the lists incorporated in the comparative table is:

- A. Okhla W'Okhla: The Cumulative Paragraphs, listed above I, II⁽²⁴⁾
- B. Codex B: The Notelists - 390 in number (cf. supra. B)

The structure of the Table, with the symbols and abbreviations used therein are detailed in the Preface to the Table (Chapt. 12).

Since the framework of the Table did not allow for more than single-word notes, symbols etc., we found it necessary to append to the Table a running commentary, which we denote:

Remarks, Analyses and Surveys (RAS). This commentary provides the framework for:

1. Detailed analyses and comparison of the lists.
2. Discussion of problems.
3. Emendations of errors (for which insufficient space in Table).
4. Sundry remarks concerning lists and items.
5. Full edition of selected lists.

Cumule^o-Reconstruction

Despite the synoptic frame of our comparison and Table, we attempted in a few cases a possible reconstruction of the earlier lists. This was enabled especially in themes 2 and 8 in which there are a relatively large number of lists, with co-themic lists containing common sectors etc. We should emphasise, however, that the reconstructions are tentative^o: their verification (it is hoped) will come from further investigations of the cumulative masora.

The Classification and Table-Structure

Despite the basically-edited form of Okhla, we decided to abandon the paragraph-numbering-sequence. A new sequence was necessary, to incorporate the theme-lists found in BCum and absent from Okhla. A decimal-classification method was attempted, but abandoned as unsuitable. We finally decided that a THEMIC NUMBERING sequence was most suitable, and this was adopted. We do not imply that historically co-themic lists were compiled together. Historically, two totally differing lists pertaining to the same theme (e.g. 43.0; 43 i) are to be treated as separate cumulative entities, precisely as are two hetero-themic lists.[#] The unit of THEME was found the most logical and most convenient basis for the construction and numbering of our Table of comparison.

The Outcome of the Comparison (cumulative analysis)

I BCum can in no wise be treated as a version/recension of OF.

II It is now clear that cumulative masora was transmitted in two forms:

(a) On the margins of Massora-Codices, such as Codex B, Codex Sassoon 507, etc.

(b) In separate compendia of the OF type.

III Both text-corpus show evidence of textual development in several areas: the development is in the main list-expansive; however a list-'condensive' development-phenomenon could perhaps be discerned in BCum (cf. infra).

A. Okhla W'Okhla contains side by side ⁽²⁵⁾ both single alphabets and

[#] Further investigation may necessitate some adjustment in this statement.

multiple alphabets pertaining to themically-similar (non-identical) themes. Within at least one paragraph⁽²⁶⁾ there are signs that some letter-sections of an alphabet underwent more expansion than others.⁽²⁷⁾

- B. BCum - apart from several copyists' aberrations - presents/ records a conglomeration of lists, some fully-recorded, some partially-recorded, some possibly in 'abridged' form^(27a), with many synoptic overlaps and repetitions cumulatively. It differs from OF (a) in its state of item-arrangement, which, apart from several lists and list-segments arranged alphabetically, is generally very confused; (b) in that it^(relatively) abounds in problematical items,⁽²⁸⁾ switches and other errors. In general the source-materials of BCum appear to represent a somewhat more primitive state of the cumulative masora than those of OF⁽²⁹⁾.

"Textually" BCum stands out in that it contains a series of lists, pertaining to 'alliterative/lexical' themes, absent entirely from OF. Additionally, BCum records profusely lists pertaining to the following types: i. syllabic-word-end themes ('rhyme-themes': nos. 59-72); ii. compound-unit themes (nos. 106ff.). Both these types are of relatively rare occurrence in OF.⁽³⁰⁾

Recensions (Non-Alphabetical Lists)

At the final stages of our item-inspection and comparison, we began to discern a possible recensional relationship between several thematic non-alphabetical lists and sections of lists in the two respective sources. Specifically in two theme sectors we could discern in BCum lists presenting two contrasted item-sequences, with respect to the BCum - OF items shared in common.

- I. In one group of lists^(#) the sequence followed the OF-sequence with at the most one departure (usually connected with the LI)
- II. In the other group^(##) the item-sequence differed radically from the OF sequence.

(#) RAS. p. 323, Group B

(##) ib. ib., Group A

The above phenomenon gave us reason to surmise that the copyist of BCum (or of some earlier recension) used two different texts/recensions of cumulative masora, one of which was close to, if not identical with the forerunner (an earlier recension?) of OF while the other stemmed from a different source.

Considerably more investigation is necessary before a definitive statement can be formulated. (31)

FOOTNOTES

- (1) Concerning the relative frequency of ל-annotations in the mp - in Codex B, cf. Chapter 10, ל; in the Tiberian Masora in general cf. Yeivin מ"א col. 136. Prima facie, a chronology of masora-development is: Stage I: the separate hapax-legomena, absolute counts, enumerations (of the respective counts); Stage II: the sorting and arranging of the hapax-legomena (side by side with (?)) the annotations bearing 'low' count-figures. We do not relate at this stage to the possible basic difference in the development of the Babylonian Masora, notably in its mp records. (Yeivin, מ"א cols. 140-142 a.e.). However, several Geniza-fragments of Tiberian masora-annotations in separate tracts and compendia recently deciphered by Yeivin (cf. e.g. מסורה in Textus IX, 1981, pp. כז-כה) record short cumulata in the same continuous sequence as the descriptive and numerative annotations. The possibility must, therefore, be reckoned with, that cumulative labours commenced contemporaneously with the construction of the basic 'Numerative' Masora.
- (2) Yeivin מ"א col.139. Of the additional Codices surveyed by Yeivin, AC-VA, pp. 364-374 (MMhT pp. 19-24: additional descriptions of five further MSS), some fragmentary, and all constituting Massora-Codices, cumulative masora is noted as appearing in: (the symbols in parentheses are transliterated from the Hebrew 'sigla of Yeivin) MS. Firk I 59 (=L18); MS Firk. II9 (=L20); MS Firk. II 124 (=L4); MS JTS 232 (ENA 346=נ).
- (3) It should be borne in mind that the original MS contained many more lists. If, as is reasonable to posit, the MS recorded cum. mas throughout its range, a proportionate calculation suggests that it originally contained about 620 lists (cf. Chapt. 1).
- (4) We found very few instances of verbatim 'duplicates' - and even in such cases, there was usually at least some slight differ-

ence in item-sequence (cf. for example, list 118x, identical with the beginning of 118ix, but in different sequence). Considering that we have barely, and very tentatively, touched upon the list-recension aspect of the cum. mas., we felt that for the present at least the synoptic 'one-entry-per note-list' presentation was the most appropriate in our tabulation.

- (5) Details: lists 2viii; 42ii; 65i; 67i; 103ii; 146ii. In list 11iv the text-link precedes the note-list by 2 folio-sides.
- (6) Details: lists 14vi; 14xv; 44i; 74iv; 83ii; 111i; 141ii. In list 128i, the text-link occurs 2 folio-sides subsequent to the notelist. Similar phenomena in the recording of the enumerative annotations were mentioned (specimen sample) in Chapter 10, III and fn. .
- (7) Lists 8iv and 8vi.
- (8) Lists 20ii and 89i; concerning their significance, cf. RAS ad. loc. respectively.
- (9) In several notelists the textually-redundant arrays of 5-tags, rather than fulfilling an essential function, serve no doubt mere aesthetic or decorative motives, becoming an 'ornamentary feature' of Massora-Codex production. Examples: folios 82a (top and bottom margins: lists nos. 5ii and 6i) and folio 102a (left margins: list no. 122iv). Notice also the device of arranging the tag כות ל such that ל stands above the item, and כות below it (in top and bottom margins, cf. fol. 61 top, and fol. 82 bottom (lists 55i and 6i respectively). (The decorative motive in BCum is restricted - and only sporadically to be assigned - to the tags: the item-text of the note-lists is still quite essential, coherent and functional: the situation described by Frensdorff Ochlah, p. IX (from Levitas etc.) concerning the totally-confused and non-functional appearance of the masora magna in MSS relates to codices written at least 2 centuries later than Codex B (cf. Yeivin מ'מא col. 145, regarding Codices from 12th century onward.)

- (10) If this be the case, it might possibly provide us with a clue as to the source of the ל/ב switch - at least in some of its occurrences - in the frame of the cumulative masora.cf. fn. (11).
- (11) A relatively-high percentage (about 40%) of these errors form a group, which we term: the ל/ב-switch. We refer here to dis-legomena items incorporated/recorded in hapax-legomena lists. The switch of ל with ב (in both directions) has been found to constitute a phenomenon of relative frequency in the mp of Codex L (Prof. A. Dotan). The appearance of this switch in two forms of masora cannot be coincidental. In RAS to the relevant theme-lists we allude to the possible 'carrying-over' of such switched items. However, distinction must carefully be made between (a) switches, in which the dis-legomena can be shown to belong to a dis-legomena cumulatam, in which case the probability exists that a themic item was mistakenly switched from an adjoining list of co-themic dis-legomena. If, for example, a parent-collection had had the same thematic arrangement as OF, paragraphs 66-67: י-word-head dis.-leg. followed by י-word-head hap.-leg. the switched ירבען (list 76i in Table, cf. RAS a.1.) was very probably mistakenly switched from the dis.-leg- cumule to the hap.-leg. one.; (b) switches in which no cumulative frame can be found for the dis.-leg. Furthermore, the mistaken inclusion of dis.-leg. items in alphabetical hap.-leg. cumulate are of especial significance. Can there be any better evidence from such phenomena that alphabets were secondarily constructed from raw-materials ('registers'). The implication of this assumed process (and what alternative explanation can be suggested?) would appear to be that from a certain point of time onwards in the recording of the material no consistent rechecking of the masora-statements from the Bible-text was undertaken. (This negligence may well be connected with the gradual onset of the 'artificial' and eventually non-functional, character of the masora vis-a-vis the transmitted

Bible-text (cf. Yeivin אמ"מ col. 145 a.e.)) Certain trans-Biblical poll.-leg. items in hap.-leg. lists could perhaps be justified on the basis of a restricted-range hap.-leg. definition. (Cf. ספר in OF par. 1, - RAS to theme 20.0.) Even if such interpretation is founded - and the criteria for the correct elucidation of such problematic masoras are not entirely clear - the incorporation of such items in trans-Biblical-hapax cumulata is (objectively) equally erroneous. The conclusion would be the same: at one of the 'editing' stages a trans-Biblical text-inspection was not undertaken.

- (12) In our table non-hapax and non-existent items are both given the same basic siglum - the asterisk: the demarcation between * and ** is not to be considered absolutely hard and fast.
- (13) For this reason some overlap is to be allowed for in interpretation of our marking of the Ⓢ-sign and the asterisk: cf. Chapter 12 III ABBREVIATIONS AND SYMBOLS...pp. 224, 225 fol.
- (14) R. Jonah B Janah, c.1025 refers several times to המסורת in his major Grammer ספר הרקמה מהד' מ. ווילנסקי עמ' תצג. cf. ספר הרקמה (index י). R. Solomon B. Isaac (Raši) (c.1075) in a remark on the word ירשה in Dt. 33,23 which reads
ובמסורת הגדולה מצינו באלפא ביתא לשון צווי דטעמיהוון מלעיל
seems to be referring to some form of cumulative masora.
- (15) R. Jacob B. Meir (=Rabbeinu Tam) (c.1150) refers to המסורה הגדולה in תשובות דונש בן לברט (ed. Filipowski, 1855, cf. Frensdorff, Ochlah, p. XI).
- (16) This MS of Okhla was used to a large extent already by Ginsburg in his MASSORAH (cf. Notes-Vol. passim). Owing to the fact that Esteban's edition of this MS[#] was published in 1975 after we had completed our collation of cumulative masora, it was not possible to utilise it in the present thesis.

[#] cf. Bibliography, p. 416

- (17) Frensdorff incorporates in his edition of Okhla a collation of the cumulative masora in OF and the Printed Masora: for him the Printed Masora of Ibn Adonijah, was the only large corpus of masoretic materials available for purposes of study and comparison: for him, as for all scholars of his time the Printed Masora, was authoritative, and remained so despite Frensdorff's conscious understanding (cf. op. cit. p. X) that Ibn Adonijah had assembled his materials from sundry MSS, of varying quality and value. An investigation of Frensdorff's methods in comparative Masora-study and problem-resolution would be worthwhile. In our cumulative analyses we only seldom found reason to use Frensdorff's 'Nachweise und Bemerkungen' (OF, pp. 1-63) or his 'Massorah Magna: Worterbuch' (in the latter, Frensdorff devoted a considerably large number of remarks and discussions to (desperately) elucidate annotations from the Printed Masora - the formulations of which, are very likely erroneous or corrupt; the tools and MS-materials required for an objective reconstruction of the correct annotations with their text-links were not available in his time).
- (18) Alphabetical paragraphs in which at least one letter is unrepresented are denoted לולג in the head-remark (cf. for example, OF paragraphs 40 and 72). We did not inspect the consistency in the use of this mark in all the alphabets: the materials for such an inspection can be culled from our Table in Chapter 12.
- (19) The aspect of the simple and multiple alphabets is a frequent topic of discussion in Ginsburg's Notes-Vol (IV) However, his subjective and rather unscholarly judgement that the later Massorites/Makdanim/Redactors etc. ignored the 'single-example' principle of the earlier Massorites (cf. p. 452: 9d et. pass.) is totally unacceptable. The motives of the partial expansion of single alphabets are not always clear. (In many cases space-filling in a Massora-Codex production at an earlier stage may

have temporarily 'canonised' a slightly-expanded catalogue; in some instances (cf. lists 102.0 i, ii, 103.0 i) it is clear that early catalogues - usually of the 'canon-theme' and requires further study. Ginsburg noted correctly that the alphabets in OF are generally of the multiple (expanded) type (cf. p. 452, left col.; note 1 to List V etc.).

- (20) The correct construing of these summation-figures/totals at the heads of cumulata and Verse-Unit masoras would seem to be one of the crucial problems of diachronic developmental and type-token analysis of masora magna. Although considerably more investigation is necessary, we are fairly convinced that generally Ginsburg was unjustified in his harsh judgment of the 'nakdanim', expressed on numerous occasions in his analyses of the 'Rubrics' (Notes Vol. [IV] p. 543: 7- 732 et pass.). Since Ginsburg did not recognise the special character of the cumulative masora - notwithstanding that on several occasions he correctly pinpointed short note-lists as being 'incipient' (cf. vol. cit. p. 113 to 7 942a-c etc.), he assumed that those copyists who entered the summation-figures at the heads of non-exhaustive lists 'mistook... lists for complete catalogues,' 'failed to investigate the total number of items...' etc. In other words, he treated these summation-totals in the same category as the enumerative-exhaustive count-figures. Ginsburg did not realise that in most cases 'non-exhaustive' summations were merely intended as 'totting-up' totals of items cumulatively arranged. This seems to be borne out conclusively by recent investigations into some 'Verse-Unit' annotations in Codex L, in which summation-totals of this type have been discovered. It should be noted that summation-totals for general cumulative registers are not employed in BCum. Concerning the 'contrast-principle' employed frequently by Ginsburg (a simple example is vol. cit. p. 457, 7 31) having been initiated already by Heidenheim and Frensdorff, for establishing the original 'canons' etc. cf. RAS to themes 54 and 58. The present approach to masoretic study will clearly demand a re-appraisal

of this principle and its correct application.

(21) Judging by the corresponding accuracy-statistic in BCum, we might surmise that a 'revision' undertaken at the "proto-OF" stage had been almost totally successful in the elimination of the ל/ב-switch phenomenon. However, the possibility remains that OF was worked up from cumulative materials, into which the switch (and other errors) had failed to penetrate.

(21a) The hapax-legomenon cumulata, however, never appear in Codex B with catch-quote references: contrast the Cairo Codex in which the format of the cum.-mas. is with catch-quotes. The significance of this contrasted format has yet to be investigated.

(22) The 42 hap.-leg. cumulative paragraphs appearing in OF and absent from the extant part of BCum are the following:

(a) Theme-lists with no Pentateuch text-link; thus, their annotation in BCum was technically impossible:

Paragraphs Nos.: 53,54,189,207,208,224,256,257,258

(b) Theme-lists, in which Pentateuch text-links appear in the non-extant portions of Codex B: some of these lists may

Paragraphs Nos.: 8,30,31,46,48,55,56,73,94,175,188,195,210, -
212,214,215,223,249,250*,252,259,263,266,269,271,366,368,369,

Paragraphs Nos.: 8,30,31,46,48,55,56,73,94,175,188,195,210,
212,214,215,223,249,250*,252,259,263,266,269,271,366,368,369,
372,373.

(c) Theme-lists which, despite their incorporating suitable text-links, are not annotated in BCum:

Paragraphs Nos.: 190,197,218.

As for the dis.-leg. and pol.-leg. theme-block appearing in OF - its exclusion from/non-incorporation in BCum, in view of the text-link annotation method, can be considered almost certain.

* inadvertently omitted from our Table.

(23) Our trans-Biblical item-exhaustive inspection was restricted to the 'Simple-Unit' theme-lists (Nos. 1-105 in Table). A full

scientific edition of these lists in BCum can be easily worked up from our tabulation and analyses. In the 'Compound-Unit' themes (Nos. 106-157) our exhaustive inspection was only selective-specimen. Ginsburg occasionally presented good analytical descriptions of these materials in BCum, OF and other sources: cf. for example Notes Vol. (IV) p. 78: κ 617 a-d.

- (24) For the purpose of our Condensed-Data Table, the 'Verse-Unit' List-types were set aside. In this sphere there are several OF-B correspondences, e.g. OF par. 350=mm Codex B fol. 80b' to Ex. 37,9, etc. etc.

NB. OF paragraphs 232,233,250 (no BCum correspondences) were inadvertently omitted from the Table.

- (25) Cf. for example OF 19 with OF 36.

- (26) Par. 18, cf. RAS to theme 14.

- (27) Ib. ib. cf. letter-section item-rep. chart.

- (27a) Some sections of lists in BCum when set side by side with the corresponding lists of OF give an impression of item-by-item copying with abridgement especially toward the end of the list/list section (cf. e.g. 20xxiib; 25i RAS ad. loc.).

- (28) NB. In CU theme '...ואל (list 109iii) - Gins. noticed a non-existent item - ואל יואב: according to his testimony (Notes Vol. κ 617a-d) ~~app. our thesis p.~~ this erroneous item appears in the lists of this theme in MS Harley 5710-11 and Halle Okhla, par. 156, in addition to BCum. In this instance Ginsburg traces in a solid, scholarly way, the successive development of a cumulative list via its records in 4 MS sources. It is only in the last paragraph, that Gins. falls back into his stereotyped, subjective formulae (cf. fn. (20)).

- (29) This general appearance may be misleading for two reasons:
1. Space-limitations in productions of Massora-Codices give rise to list-abridgements (ad. hoc.)
 2. Note the occurrence in BCum of several items - in BCum-OF

cognate themes/lists - absent from the OF-paragraph (cf. 14iii; 17lii).

- (30) If we were to attempt a cumulative characterization of the two sources, we might formulate it as follows:

OF constructs 'vertically' on a slightly-restricted thematic base. BCum expands 'horizontally' - incorporating a wider range of theme-types, especially of the hap.-leg. lists (rarely of the dis.-leg. types and 'complex' themes). At any rate, the series of themes noted as appearing specifically in BCum were either unknown to, or intentionally excluded by, the compiler of OF.

- (31) The main problems in recensional study of the cumulative masora, as highlighted by our BCum-OF comparison, can be summarised as follows:

- (a) The process of expansive development - the so-to-speak 'dynamics' in cumulative masora - tends often to a synoptic material-overlap in the developed lists - especially in those theme-types allowing for a relatively low maximal number of constituent items. The result is a blurring of the (possible) distinctive character of clearly defined co-themic entities at the incipient stage.
- (b) The assumption of item-sequence, whether alphabetical or other, as a list-character-determinant has always to be weighed up against the possibility of sporadic jumbling by Codex-producer copyists on the one hand, and that of the (secondary) editing and item-arrangement activities of Okhla-type compilers on the other.
- (c) A solid recensional hypothesis, insofar as co-themic cumulative materials are concerned, must of needs be constructed on the base of a sufficiently large number of content-corresponding records, such as rules out the likelihood of the secondary rearrangement/disarrangement, especially in the Massora-Codex records. Whether an exhaustive examination of the cumulative lists in all the 9th, 10th and 11th Century sources will provide any further grounds for a recen-

sional theory - is by no means certain. The foundation, however, having been laid, in the form of our comparative table, (Chapter 12), the logical continuation would clearly be: additional Massora-Codex exhaustive inspections, Okhla Halle-MS cum.-mas. etc. on the one hand, side by side with 'trans-record' theme analyses, on the other.

CHAPTER 12

STRUCTURE

- I INDICES TO THEMES
- II STRUCTURE OF DATA-TABLE AND ARRANGEMENT OF ENTRIES
- III ABBREVIATIONS AND SYMBOLS USED IN DATA-TABLE AND RAS
- IV WORD-USAGES AND TERMINOLOGY
- V CONDENSED-DATA TABLE
- VI REMARKS, ANALYSES AND SURVEYS

.

I INDICES TO THEMES

א. Broad Index

Division One: Hapax-Legomena Cumulata

I - IV: Trans-Biblical Hapax-Legomena

- | | | | | |
|-----------------------|---|------|-----------------|---|
| Simple-Unit Themes | { | I. | THEMES 1-94: | General Themes |
| | | II. | THEMES 95-102: | Lexical-Alliterative and 'Canon' Themes |
| | | III. | THEMES 103-105: | BCum Acr.-II: Pattern and Acrostic Themes |
| | | IV. | THEMES 106-157: | Compound-Unit Themes (=Two-Word-Item Themes) |
| — | — | V. | THEMES 158-176: | Restricted-Range Hapax- Legomena Themes |

Division Two: Dis-Legomena Cumulata - (Trans-Biblical)

- | | | | | |
|-------------|---|-------|-------------------------|---|
| Simple-Unit | { | VI. | THEMES א - יט; כד: | Non-Structured Themes |
| | | VII. | THEMES כ - כג; כה - כו: | Structured Themes |
| | | VIII. | THEMES כז - לד: | Two-Word-Item (Non- Structured) Themes |
| | | IX. | THEMES לה - לח: | Complex Themes (Theme לח - Switched כ-component Theme) |
| | | X. | Adjunct THEMES מט - מב: | 3-Legomena: 4-Legomena |

Division Three: Orthography Lists

- | | | |
|-----|-------------------|--------------------------------|
| XI. | a. THEMES I - II: | א-Orthography Lists |
| XI. | b. THEME III: | Word-End-ח Orthography List |

ב. Detailed Index to Division One

I THEME NUMBERS

| <u>1 - 39: Word-Head</u> | <u>SI/PI</u> | <u>Fixed Running Feature</u> | <u>Voc. Stability</u> |
|--------------------------|--------------|------------------------------|------------------------------------|
| 1 - 11 | SI | 1st consonant | Head-Voc. var |
| 12 - 17 | SI | 1st two consonants | Head-Voc. var |
| 18 - 21 | PI | ø v. 1st consonant | Head-Voc. var |
| 22 - 23 | PI | ב v. כ; ו v. ה | Head-Voc. var |
| 24 - 30 | SI | 1st consonant | Head-Voc. stable (more or less) |
| 31 - 34 | PI | 1st consonant | Head-Voc. <u>contrast</u> |
| 35 | SI | 1st two consonants (י) | Head-Voc. stable |
| 36 - 39 | PI | 1st Two consonants | Head-Voc. contrast |

| <u>40 - 82: Word-End</u> | <u>(40 - 70: Word-End only)</u> | | |
|--------------------------|---------------------------------|---|---------------------|
| 40 - 41 | SI | <u>Syllable</u> Last consonant | End-Voc. var |
| 42 | PI | Last consonant ם v. ן | End-Voc. var |
| 43 - 44 | SI | <u>Closed</u> Last consonant (D) | End-Voc. stable |
| 45 | PI | Last consonant ם v. ן | End-Voc. stable |
| 46 - 47 | PI | Sundry Word-End contrasts | End-Voc. stable |
| 48 - 49 | SI | Last letter. Mappaq ה; Rafe ה | End-Voc. stable (ר) |
| 50 | PI | Last letter. Mappaq ה v. Rafe ה | End-Voc. stable (ר) |
| 51 - 56 | SI | Word-End, open syl. Sundry voc. (51: paroxytone: 52-56: oxytone) | End-Voc. stable |
| 57 | PI | Open syl. End-Hiriq v. End-Sureq/Holem | End-Voc. stable |
| 58 | SI | Word-End diphthong ם; ן | End-Voc. stable |
| 59 - 64 | SI | Sundry Closed Syllables | |
| 65 - 70 | SI | Sundry Open Syllables | |

71 - 76: Word-Head with Word-End

| | <u>SI/PI</u> | <u>Fixed Running Feature</u> | <u>Voc. Stability</u> |
|---------|--------------|---|--|
| 71 - 73 | SI | הָ - הֶ; יָ - יֶ; וָ - וֶ; הֶ - הֵ; יֶ - יֵ. | Head-Voc. & End-Voc. stable (mostly; sporadic @) |
| 75 - 76 | | | |
| 74 | PI | וָ - וֶ; וֶ - וֵ. | |
| 77 - 82 | SI | Sundry structure with Word-end (77,78: last cons. - var.) | End-Voc. stable |

83 - 94: Miscellaneous General Features

| | | | |
|-----|--|--------------------|---|
| | 83 - 84 | SI | Mappaq & quiescent/ unwritten ם |
| | 86 | SI | Consonantal (non-final) ה |
| | 85; 87 - 88 | PI | Consonantal contrasts ח v. ה; ך v. ך; ש v. \$ |
| | 89 - 91 | SI | Vocal. (final/medial) patah, qames (90: word- head cons. & vocal) |
| | 92 - 94 | PI | Vocalic contrast (92-93: fixed vocalic; 94: 'scalar' vocalic) |
| II | <u>95 - 100</u> <u>101 - 102</u> | SI SI- Triad | Lexical-Alliterative Feature(s) 'Canon' Triad Feature (Secondary alliterative feature) |
| III | <u>103 - 105</u> BCum Acr. I - II | SI SI | Pattern - Feature Acrostic-Structure Feature (Materials: Theme 20) |
| IV | <u>106 - 156</u> 106 - 140 | | Two-Word Item Themes (CU) Stable <u>First-Word</u> Feature (sundry words and particles) |
| | 107 - 111; 115 - 118; 120 - 122; 124 - 127; 129 - 132; 134; 136 - 140. | SI | <u>Details of Particles etc.</u> וְאֶשֶׁר ; וְאֵל ; לְ ; וְאֵל ; אֶת וְיִבְכֶּלָה ; וְכָל ; כָּל ; וְכִי ; וְאֶת ; אֶת וְיִמְן ; מִן ; וְלֵא ; לְ ; וְאֶת-כָּל וְלֵד ; לְ בְּיָת : הֵנֶה ; וְהָיָה ; וְאֶתְּהָ ; וְאֵלָה |

| Theme Numbers | PI/SI/TI | Fixed Running Feature |
|---|----------|--|
| 112 - 113: 119; 123; 128 133; 135. | PI | Partides etc. as supra: Sundry paired arrangements |
| 114; | TI | (Triplet-Ikm) |
| <u>141 - 144</u> | SI | Stable <u>Second-Word</u> Feature |
| 145 | SI | Stable 1st-word prefixed 5 |
| 146 | SI | Stable 1st-word prefixed 1; 2nd-word Tetragrammaton |
| 147 | PI | Contrast: 1st-word \emptyset v. prefix -1; 2nd word Tetragrammaton |
| 148 - 153 | SI;PI | Stable 1st-word and/or 2nd word (with) prefix, incl. sundry " \emptyset v. prefix" - contrasts |
| 154 | SI | Two words identical |
| 155 | SI | 'No-Prefix' (Implied Contrast) |
| 156 | SI | *'No-Prefix to 2nd word': unstable contrast |
| <u>157</u> | SI | 2 and 2+ Words Sequence-Switch Feature |
| V <u>158 - 176</u> RESTRICTED-RANGE HAPAX-LEGOMENA THEMES | | |
| <u>Description of Restricting Feature</u> | | |
| 158 | SI | Text-Scope (Biblical Book(s)) |
| 159 - 162 | PI | Biblical passage/section as Contrast Feature |
| 163 - 166 | SI | Verse-Head (with/without additional general feature) |
| 167 | PI | Ditto: \emptyset v. prefix -1 contrast |
| 168 - 169 | SI/PI | Specific (plene/defective) Orthography (169 - with inner-contrasted word- head feature) |
| 170 | PI | Qames Vocal. in <u>context</u> ('non- η " ∂ etc.) |
| 170 κ | PI | Accentual Feature: Vocalic Contrast |
| 171 | PI | Sectional vocalic-contrast feature |
| 172 - 173 | SI | Specific Stress Feature (contrast stated) |
| 174 - 175 | SI | Bible Text-Scope Feature and Liššara- Range Feature |
| 176 | SI | Sebirin - Mat'in Feature (word-prefix) |

Obscure;
cf. RAS

Addenda: Miscellaneous Additional Themes, incorporated, after fixture of numbering, by attached Hebrew-letter digits, to be classified in their respective categories as indicated by the main thematic numbering; no indexing necessary.

Divisions Two and Three: See Broad Index

II STRUCTURE OF TABLE AND ARRANGEMENT OF ENTRIES

Column A - Themic Numbering:

After the decimal point, 0 (Zero; Okhla) symbolises the theme-list appearing in the relevant OF-paragraph (see Col. B). Roman numerals - i, ii, etc. after a theme-number indicate the several note-list cumulata recorded in BCum. Every separately-written note-list in the MS is given its own entry, even (as, e.g. Div. Three, III i and ii) in the case of two identical or nearly identical records of the same list. In three instances - 4 + 7; 8vi + 75i; 83i + 84i - the themic classification rendered it necessary to split the MS-note-list into two separate entries in the table; this fact is indicated in Cols. A (and M).

Column B

Paragraph Number in Okhla W'Okhla, ed. Frensdorff.

Column C

Number and side of folio for note-lists in Codex B. The exact location of the note-list on the folio-side is indicated by special symbols.

Column D

Contains the Biblical reference, by chapter and verse, of the link-item of each note-list. In the rare cases of non-co-ordination of link-item location v. note-list location, (the shift is 1 side forward or backward) indication is given in this column. In the few instances where no link-item can be determined, 'no LI!' is entered across Columns D and E.

Column E

Here the text link-item, consisting of one, two or three words is copied, fully vocalised and accentuated, from the Bible-text of the Codex.

Columns F to L

These columns contain data for alphabetical catalogues and segments, whether 'simple' or 'multiple' (see infra). In the following, 'alphabet' includes in all cases both 'full' alphabets and segments of alphabets. Column K is used (generally) for segments only.

Column F

Simple alphabets, including slightly-expanded simple alphabets, in which the simple skeleton or nucleus of the alphabetical sequence is recognisable. As a rule of thumb, simple alphabets include expanded alphabets, the ad.-items of which, do not total more than 60% the sum total of the primary-items, except, of course, in the few instances where certain letter sections, usually n, have been expanded to an extent out of all proportion with the rest of the list (line-fillers in BCum etc.)

Information Entered: Total number of items; indication of the letters represented by ad.-items. In themes 1 - 18, details are given of the number of items added in each expanded letter-section. Irregularities and breaks in alphabetical sequence; duplicated and haplographically-missing items, according as space permits, are indicated.

Columns G and H

These columns are used for multiple alphabets and segments, viz. those in which the state of cumulation is such that a simple alphabetical series cannot be recognised. Generally, the sum-total of ad.-items in such alphabets is above 60% of the total of their primary items. In rare cases, short simple sectors can be discerned within multiple alphabets (cf. 9 ix); in these cases, a cross-reference is given to Col. F, where data on the simple sector are entered.

Information Entered: Column G - Total number of Items.

Column H - Letter(s) represented by the highest, next to highest, etc. number of items (not more than 4 letter-sections are entered); the respective totals for the maximally-represented letters.

Column K

Used for the alphabetical segment-ranges of those cumulata termed 'segments'. Generally, the maximal range[#] of a segment is 15 letters; ranges of 16 letters and above are termed broken alphabets, and *classified accordingly*.

viz a consecutive range extracted from the 22-letter 2x

Column L

Used for the letters, the 'slots' for which, are empty within the range of the alphabet or alphabetical segments entered in Columns F - K. (No indication is given in the Table as to whether the omission is original (intrinsic to the cumule) or secondary. (In some themes, this problem is dealt with in the Analysis and Remarks).

Column M

Enters data of the non-alphabetical cumulata, termed registers.

Information Entered: Total number of items; total number of PS items in OF, number of duplicated items; number of items omitted by haplography or homoioteleuton (in some cases where only one or two items are affected, these are entered in full). Details concerning Biblical order of item-arrangement in BCum where traceable, are relegated to the Analysis & Remarks (in OF, SI registers are almost invariably in Biblical order). In theme 13, [#] a graded coding of the Biblical-order state of the registers was entered in this column.

occasionally
elsewhere;
e.g. 49 ii)

Graded Classification of Item-Order within Registers

A Grading: Trans-Biblical order more or less maintained

- A1 Items: Absolute Bible-sequence followed perfectly (acc. to Trip., Book and verse);
- A2 Items arranged accord to Biblical Book sequence, but not by verse-sequence within each Book;
- A3 Items arranged accord to tripartite-division (Pent., Proph, Hag.) but no further inner arrangement.

B No Full Biblical order; items from a given book or books, clustered together in register; remainder: jumbled.

- B1 Text-order maintained within each book;
- B2 Text-order not maintained within book.

N.B. An isolated disturbance in any one of the arrangements is indicated by % after the coding, as, e.g. "16. A2 %".

Column N

(#)

In Column N appears an Abstract of each cumulum. The purpose of the entry in this Column is primarily to indicate the thematic feature of the cumulum. However, considering that a full and exhaustive edition of the entire text of the note-lists etc. was clearly beyond the scope of the present chapter with the condensed-data table, the best alternative seemed to be the creation, ad hoc, of a synopsis, composed of a balanced selection of items from each note-list and OF-paragraph. Where possible, taking into account the space-limitations imposed by the framework of a table, preference was given in the selection of items to those problematical items - many of which are discussed in the Analysis & Remarks - their occurrence in BCum being often instructive for a developmental study of

(#) In the table, Commentary, etc. this is denoted 'Synopsis', to distinguish thereby from our 'sectional abstracts' (P.231 (d)).

of the cumulative masora. I also included a few emendations of obvious technical errors, where discovered. I feel it is fair to say that the Synopses - in conjunction with the Remarks & Analysis to the respective cumulata - contain not a few materials for building the framework of a new, full scientific edition of the Tiberian Cumulative Masora. In the Synopses the end-remarks and head-remarks - from BCum in full, and from OF, which is available, in a partial-lemma - are quoted verbatim in their appropriate positions.

N.B. In themes 106 - 156, where a full item-inspection was not undertaken, 'problematical' items have only been sporadically entered.

N.B2. Where space permitted, the Synopses of BCum note-lists was typed with spacing and pairing - in order to give an impression of their graphic appearance as recorded in the MS. On the other hand, additional ʔ-tags etc. which are occasionally found (for decorative purposes?) are dispensed with.

N.B3 MS-vocalization signs in note-lists were not entered in the Synopses. (cf. *infra*)
Column P

This column gives an indication of the state of vocalization of the note-lists in BCum. The vocalization has not been exhaustively checked. Certain errors in the vocalization have been discussed in RAS, and occasionally the error is indicated in Col. P.

Column Q

This comprises in symbols and letters the result of the synoptic cumulative analysis undertaken in the several themes. The aim of the cross-reference is to draw attention to cumulata which may reflect - wholly or partially - variant recensions of the same cumule. In some cases, certain sectors of cumulata are identical, item-for-item with other co-themic cumulata, while other sectors are not. To the extent that space permitted, relevant indication (by reference to the letter-sections, statement of specific items, etc.) was made. The cross-reference " implies no more than a more-than-sporadic correspondence of items between the two or more respective cumulata. The = sign implies (*virtually*) full correspondence of items (exceptions indicated in Table or in RAS). ≠ draws attention to cumulata which have nil (or *effectively* nil) item-correspondence. ≡ indicates that the selfsame cumule or cumulatum is to be recognised in the two records - apparently ^{identical} copies of one and the

same list.

(Concerning the problem of item-sequence, as (possibly) intrinsic to the cumule cf, e.g. Remarks & Analysis to themes 20, 87, etc.)

The CU cumulata (themes 106 - 156) were not checked exhaustively with respect to all their items: in these themes, only the "-sign is used.

Addenda to List of Abbreviations and Symbols for Data-Table and RAS

acc=accidental(ly)

appar=apparently

cnf;conf = confused

Frens = Frensdorff

em = emend(ation)

Hag = Hagiographa

int = internal(ly)

Pr = Prophets

rv,rev = reversed

var = variation;variable

acr=acrostic

betw=between

comm = commences; commencement

graph = text of note-list

as it stands

impl = implies;implied

KQ = K'tib-Qre

Pt = Pentateuch

sup = supplement(ary)

v. = *versus* [contrast]

- (hyphen/minus) in Columns M, Q connotes MINUS (=except, excluding...)
in other Columns connotes : 'from...to'
and in RAS

= connotes 'equivalence' (without reference to item-sequence)

= " 'identity' (including identity in item-sequence)

| III | ABBREVIATIONS AND SYMBOLS | # | Appears in Columns: |
|-----|---|---|------------------------|
| | ← → Inter-column cross-references | | All columns |
| | Roman numerals i, ii, iii: BCum note-lists | | A |
| | ↓ ↑ Inter-themic cross-references | | A |
| | Double-underscoring, as <u>106</u> : indicates paired-item theme | | A |
| | a' b': note-list located on <u>top</u> margin of folio | | C |
| | a,, b,, : note-list located on <u>bottom</u> margin of folio | | C |
| | a R; b R note-list located on <u>right</u> hand margin of folio | | C |
| | a; b: note-list located on <u>left</u> hand margin of folio | | C |
| | ,a'; ,b' note-list commences on top margin and continues on left margin of folio | | C |
| | R: (after fol. number): note-list located on right-hand margin and written sideways (with the Codex revolved 90° clockwise) | | C |
| | mp ∅: no mp-note annotated to text Link-Item | | D |
| | sp∅: note-list written as continuous text, without spacing, in the format of the enumerative masora magna | | C |
| | pr.: note-list is recorded on folio <u>preceding</u> that on which the link-item is located | | D |
| | f.: note-list is recorded on folio-side <u>following</u> that on which the link-item is located | | D |
| | sg.: alphabetical <u>segment</u> | | F G M |
| | br.: <u>broken</u> alphabet or segment | | F G |
| | rv., rev.: respective alphabet letters in <u>reversed</u> sequence | | F G K |
| | % letter(s) out of alphabetical sequence, or in confused sequence | | F G |
| | dp.: indicates <u>duplicated</u> item - in BCum - even in instances where the possibility or probability exists that a dittography in a previous 'Vorlage' or recension was subsequently disguised owing to a disarranged copying, or jumbling of items ('processing' of a dittographed list) | | F G M |
| | dtg.: indicates a synoptically- <u>dittographed</u> item, viz. where the identical item is repeated contiguously | | F G M |
| | hpl.: indicates - in paired-item cumulated only - the omission, due to <u>haplography</u> , of one component of an item-pair/item-pairs | | F G M |

cf. Addenda, p. 224.

| Abbreviations and Symbols | Appears in Columns: |
|--|---------------------|
| emb.: embedded (segment etc.) | M |
| dmg.: damaged (<i>MS torn, seriously stained etc.</i>) | F G M |
| lg.: legible; illeg. : illegible | F G M |
| err.: vocalization erroneous (in part) | P |
| HR: Head-remark (but <u>not</u> in place of same), viz. a Head-remark appears in <u>cumulatum</u> | F G M |
| ER: end-remark, viz. an end-remark appears in <u>cumulatum</u> | F G M |
| PS: 'postscript' to theme-list of OF-paragraph; marked off by <u>לבר מסוּרָתָא</u> (<u>not</u> in place of same) | G M |
| flip: arrangement of paired-item note-list is such that the pair-components are respectively switched relative to the OF paragraph | Q |
| \$: indicates the use of Sin-items in addition to, or instead of, Samech-items for item(s) in the 'Samekh' letter-section of the <u>cumulatum</u> ; stands also for the o/w section itself | F G H K L |
| & && &&& (in Themes 1-18) adjoining a Hebrew letter: indicates the number of ad.-items for the respective letter in the <u>cumulatum</u> , as follows: &: one ad.-item; &&: two ad.-items, etc. An Arabic numeral following & implies that number of &-items (for large numbers) | F |
| ad. (in remaining themes): indicates that for letters indicated. there appear ad. items | F |
| LI: link-item (can stand also in place of the link-item itself in 'Synopsis') | D E M N |
| { ^{reg.} rg.: register (unalphabetical or severely-disarranged alphabet) | F G |
| @: non-themic item | E M N |
| *: erroneously-switched or erroneous item | M N |
| **: corrupt(item non-existent in Bible-Text) | M N |
| / : catch-phrase in OF (in place of the catch-phrase) ^(#) | N |
| -- ---: item/items omitted from Synopsis (in place of such items) | N |
| ./: second component of item-pair (with catch-phrases), when not quoted in Synopsis (in place of same) | N |
| * *: my amendment of link (in cases of erroneous linkage of note-list. * * indicate the actual(mistaken) link-item and reference; = = indicate the link as emended | D E |
| " = ≡: see: Structure of Table | Q |

(#) outside the data-table this sign serves in the conventional sense, viz 'free or defined alternates'

| <u>Abbreviations and Symbols</u> | <u>Appears in Columns:</u> |
|--|----------------------------|
| b.x. within brackets: emendation of copyist's error | N |
| V: indicates that full or virtually-full vocalization is marked in BCum throughout the note-list | P |
| ThV: indicates 'theme-vocalization', viz. the marking of the vowel constituting the thematic feature (or: one of the thematic features) in the note-list | P |
| P: indicates partial or sporadic vocalization in note-list (at least 4 vocalization signs marked) | P |
| S: indicates isolated vocalization (3 markings or less) | P |
| OF: Okhla W'Okhla, ed. S. Frendsdorff | All; RAS |
| OF-2, OF-7, etc.: OF paragraph 2, OF paragraph 7, etc. | " |
| BCum: the cumulative masora in Codex <u>B</u> (scope defined p. 194, 200). | " |
| SI: Single-Item theme or cumulatam | " |
| PI: Paired-Item theme or cumulatam | " |
| SU: Simple-Unit theme or cumulatam | " |
| CU: Compound-Unit theme or cumulatam | " |
| hap.-leg.: hapax-legomenon | " |
| pol.-leg.: pollakis-legomena | " |
| dis.-leg.: dis-legomena | " |
| fol.: folio | " |
| v.: indicates inner masoretic contrast (including 'unstated' contrasts, where these are very probable or certain) | " |
| neutr.: indicates that the given difference (consonantal or vocalic) between two items or within one item in dis.-leg. themes etc. is disregarded by the cumulative masora ad. loc. | " |
| ref.; ref.-seq.; seq.-ref. (before numerical expressions for cumulata): refers to the OF-paragraph used as reference for the numerical coding in the expression | " |
| (); [] (in expressions and sectional abstracts): indicate respectively erroneous items (technical or copyist's errors) and very probable emendations for same. Arabic numerals within parenthesis: 'translation' of numeral into actual item is necessary before construing the parantheses. | " |

Abbreviations and Symbols

Appears in
Columns:

⇒ ↓↑ Symbols for inner cross-references in Chapter 12

RAS: Remarks, Analyses and Surveys

X: cumulum given in full in the form of an
(algebraic) reference-expression in RAS

col. A

XX: cumulum appears in full, copied verbatim from
MS, in RAS

A

mp:masora parva (מסורה קטנה)

D

NB For Addenda, cf. supra p. 224

IV WORD-USAGES AND TERMINOLOGY FOR RAS

General: For the purpose of the comparative study of the cumulative masora, I found it necessary to create several innovations in English vocabulary and usage, both general and technical. Furthermore, certain vocabulary-items are used in this chapter invariably or almost invariably, in specific connotations, as indicated below. Certain words, technical and semi-technical, commonly used in related fields of scholarship, are given here a specific (restricted or adjusted) application for the purposes of the present work.

(a) Designations for the Cumulative Entity (The Cumulatum)

Catalogue, Alphabet, Alphabetical Catalogue: an alphabetical arrangement of items (in cases of ambiguity, 'catalogue' is used)

Register: A non-alphabetical list of items

Item: A Biblical word, word-combination or phrase incorporated in a cumulatum

('Entry' is used only in special cases, or for my 'entries' in the data-table).

Note-list, notelist: a list recorded as a masoretic note in the margin of a Masora-Codex.

Segment: A textually-complete cumulatum, the alphabetically-ordered items of which represent a part of the 22-letter Hebrew alphabetic series.

Sector: A part of a cumulatum (paragraph or note-list)

Section: letter-section: a group of items in an alphabetical cumulatum (mainly: multiple) which together represent one alphabet-letter.

Cluster: A group of items (generally no less than five) recurring together, in the same sequence, or in a different sequence(s) within two or more different theme-lists or cumulata.

(b) Designations for the Themes

Theme: A principle or 'method' of item-arrangement and list-composition in the cumulative masora. Occasionally, the word 'theme' is used in the sense of a 'theme-list' viz. a list pertaining to, or constructed in accordance with, a theme.

General Theme: A theme of arrangement, in which no noticeable motives (e.g. alliterative, lexical, 'canon', acrostic etc.) other than the pure cumulative motive can be discerned. General Themes constitute the majority of themes in the cumulative masora.

Structured Theme: A theme or theme-list for the cumulation of dis-legomena or pollakis-legomena masora-items, and in which the respective Bible-location, Verse-position etc. of the two (or more) sundry shows of the dis-legomena (or poll.-leg.) are used as an inner-structured (main) cumulation-feature.

Unstructured/Non-structured Theme: Opposite of above.

Complex Theme: A theme constructed of two general-theme elements - one element a hap.-leg. theme, the other, a dis.-leg. (or 3- or 4-leg.) theme.

Themic Item: An item pertaining to, or relevant to a given theme (Opposite: non-themic,(cf. Chap 11 B) or hetero-themic).

Semi-Themic: An item partly relevant to a given theme. (E.g. in a theme constituted of two cumulative features: an item possessing one of the two features).

Sub-theme; Sub-theme-list: A theme/cumulatum created, or apparently created, by the selection of items/item-pairs pertaining to a general theme in a manner such that the resulting theme/theme-list contains a feature of cumulation, distinct from, (more sharply defined than) that of the main general theme.

Non-existent Item: A cumulatively-recorded item, which, as it stands, cannot be identified as a quote from the Masoretic Bible-Text and, for which reason, is presumably corrupt.

(c) Various Adjectival Usages

Perfect: Used (a) of an alphabetic list of exactly 22 items, representing the 22 alphabetical letters in their precise sequence, with no omissions or expansions, (b) in a pair of items - the difference between them being solely that required by the thematic feature ('imperfect' is the opposite of 'perfect' generally in usage (b)).

Simple: Used (a) of a short alphabetical list, in which the one-item per letter principle is dominant.

(b) 'Simple-Unit': an item consisting of one Bible-text word. (Opposite - 'Compound Unit').

Single (in 'Single-item'): A list, the items of which are not grouped or paired in any way.

Paired (in 'Paired-item'): Used of a list, the items of which are arranged in pairs.

(d) Sundry Usages

Expression: A note-list set out in 'code', i.e. in the form of a series of numerals (and symbols) with reference to the selfsame items according to their sequence in the 'base'-list (e.g. the OF paragraph).

Sectional Abstract (in RAS): Condensed description of register/dis-arranged alphabet, by a series of letters, the sequence of which corresponds to the sequence of alphabet-letters represented by the items in their (possibly jumbled) synoptic sequence as recorded in BCum.

Tag (used as verb also): In note-lists the attachment to the item usually ל or כות ל) repeated after each item in the list.

Item and Show: In hapax-legomena themes, each item presents one show (Biblical occurrence); thus the total number of items in each theme list equals the number of shows. In these themes, we refer always to items. In poll.-leg. themes, the total number of shows is double, triple, quadruple, etc. the number of items - depending on whether the theme is dis.-leg., 3-leg., 4-leg. etc. In the data-table, our figures total the items - to obtain the number of shows the total is to be multiplied accordingly.

Slot: The position inside an alphabet, where items representing a certain letter belong. (Used mainly of the \$ slot, viz. the position between ך and ם in the alphabetical series).

[illegible]

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|--------------------------|-------------------|--------------------------|----------------------------|-----------------------------------|-------------------------|------------------|--------------|---|------------------------------------|--|------|
| 2 vii | 93b R | Lv.10,3 | בְּקִרְבִּי | | 15 8sg,7rg →col.M | 4 ק ר ש | ש - ק | | {last 7;? emb simple sg פ-צ) | בְּקִרְבִּי ל בְּקִיטוֹר ל בְּקִרְבִּי ל -- בְּשִׁנִּים ל בְּכָר ל -- בְּעֶדֶר ל בְּסוּבָה ל | |
| 2 viii | 97,a' | ^f Lv.13,20 | בְּשִׁחִין ך | 25 ER & ש ר & ת | | | | ו | | S בֹּאכֵל לִיחַ כּוֹחַ בְּכִרְכַּת לִיחַ כּוֹחַ בְּגַת -- בַּחֲד לִיחַ כּוֹחַ אֵלֶיךָ אֶלְפִּיכִית דְּרֵא תִיבּוֹת בֵּית וְכֹל חֵד וְחֵד לִיחַ כּוֹחַ | "vi |
| 2 ix | 99b R | Lv.14,32 | בְּסִתְרֵךְ בְּסִתְרֵךְ | 16 16sg; & ט כ א % (end) | | | \$ א, ט-ח | | | S ...סִתְרֵךְ ל בְּסוּבָה ל בִּירֵיעוֹת ל בְּלִהֲסִיחָם ל -- בְּחִיָּה ל בְּכָר ל בֹּאשְׁרִי ל | "ii |
| 2 x | 158b R | Dt. 1,4 | בְּאֶדְרְעִי | | sg 10 1g (dmg) | א 3? א דגב 2 | ח - א | | | V בְּאֶדְרְעִי ל --- בְּחֻשְׁמִים ... | "iii |
| 3.0 | 215 | | | | | | | | 29 | כ"ס מִלִּין קִרִּי ב' וְלִיחַ זֹנָג וְסִימ' בְּדִמּוֹת / כְּמִנְחָה / בְּמִסְלָה/ בְּשִׁלֵּשׁ / --- וְכִהוּצֵימָם | |
| 4 i (cnt. from 7i) | 56b R: 2nd row | (no LI!) | | | | | | | 9 | גֹּאֵל ל - גְּבֵר ל גְּרִזּוֹן ל --- גְּעֵשׁ ל | "ii |
| 4 ii | 98b R | Lv.14,9 | בְּפֶת | | | | | | 11 | גִּבְתָּ ל כּוֹחַ גֹּאֵל ל כּוֹחַ --- ל כּוֹחַ גְּבִי ל | "i |

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|---------------|--------------------|----------|----------------|------------------------------|--|--|--|-----|------------|--------------|--|---------|
| 5 i ↓ 90 i | 67b' | Ex.26,12 | וסרחה סרחה | 90 & 9 n % | | | | | ל ח ו | | ווקק ל והמלח ל --- ותנוח ל --- ותפל ל ותיסב ל | p iv |
| 5 ii | 82a" | Ex.38,28 | נורים נורים | 22 | | | | | | | יאלגיה יבולגל יבולג ולגל ותפל | |
| 5 iii | 129b R | Nu.11,7 | ועינו ועינו | 11 (dmg) 7 sg [4 rg] ? | | | | ת-ע | | col.F | ועינו ל ופרצים ל --- ותפל ל approx.3 items lost (ולבנימן ל | p |
| 5 iv | 140b' | Nu.21,7 | גלגל גלגל | 25 ER & 85 n | | | | | ל ח ו | | ואסלח ל ובכר ל ובחוח ל --- ותחז ל אלין אלפבית כל חד וחד לית כות | p iv |
| 5 v | 137a' | Nu.17,25 | יתכל יתכל | 28 & 10 n | | | | | ח ו ע ל | | ואסלח ל ובחוח ל --- ושבח ל ותכל ל --- ותחז ל ותקח ל | p iv |
| 6.0 | | | | 21 | | | | | ו | | א"ב --- ראש פס' וא' ולי' וסימ' וארא / ובחרכ / --- וחבואתה / | iv |
| 6 i | 82,a' | Ex.38,28 | גורים גורים | 21 ER טח | | | | | כ | | וארא ל ובחרכ ל --- וסכה ל ועמר ל --- וחבואתה ל | p 0 |
| 7 i | 56b R: 2nd line | Ex.15,4 | סכעו סכעו | | | | | | | 6 cnt 4 i | סכעו ל סאב ל --- סירח ל ---*סל ל | |

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| 8.0 | 67 | 76 i | 40 תקלדגב ש ח א && ר | | | | | ט | | | א"ב א-י' בריש חיבור -- יאכלון / יאספון -- ייסיב / ייסב / -- יתם / יתר / | " ii iv |
| 8 i | 56b' | Ex.15,5 | 27 ר ע & % תמג;כ | | | | | נ | | | יאהבני ל יכואון ל -- יקימך ל יתם ל ימת ל ירשה ל יגיד ל ירביון ל -- יתגדל ל | S |
| 8 ii | 66a | Ex.25,2 | 20 ר % =LI, com. | | | | | פ מ כ | | | ידבנו ל יאדימור ל -- ידיחון ל יהוא ל -- יצרי ל -- יתגדל ל | S err. |
| 8 iii | 87,a' | Lv.4,10 | 21ER (dp.) (יורם) | | | | | ר ט | | | יאנה לית כוח -- יורם -- יזל -- יקימך -- יורם -- יתר לית כוח אלין אלף בית דרל תיבמת יוד וכל חד וחד לית כוח | P iv |
| 8 iv | 108b' | No | 25 ER & ת ר?ס ל | | | | | ט | | | יאנה ל יבואוני ל -- ירביון ל יסוף (יחרף?) ל -- יתם ל אלין אלף בית כל חד וחד לית כוח | P iii |
| abs/ 8 v | 114b' | Lv.27,10 | 28 sg (2 x 14) ע 3 ר 1 instead of m2 | | | | | נ ז | | | יאהבני ל יוצרי ל -- יאדימור ל יענה ל -- ישבעון ל יעל ל ימך ל יעשר ל | S v |
| 8 vi | 77b' | No | LI | | | | | | 6 | | יהרג ל יעבר ל -- ישר ל | cnt. from 75 |

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|-------|--------|-----------------------|----------------------------|------------------|-------|------|-----|---|--|--|--|--|---|---|
| 8 vii | 115,a' | Lv.27,26 -- 27, 29 | יָבֹר and/or יָבֹרָה | 26 ER פ נ כ & | | | | | | | | יאנה ל יבכר ל --- יימרה ל ימלל ל --- יתגרה ל אלפבית כל חד יחד לית כוא וברא חיל יוד | P | "0 all |
| 9.0 | 19 | | | | 139 | א 17 | | | | | | א"ב --- כ"ך בריש חיבות' --- כאחיו / כאהלים / --- כשכיר / --- כספר / --- כחף / כחרצה / | | |
| 9 i | 35a' | Gn.44,18 | פִּנְיָרְעָה | | 20 sg | ש 6 | ח-פ | | | | | כפִּלְעָה ל--- כצִלֹר ל--- כפִּיר ל--- כצאתי ל--- --- כתף ל --- כתפת ל | | "0 all |
| 9 ii | 35b' | Gn.44,30 | פִּנְיָרְעָה | 21 ER | | | | ס | | | | כלֹף כלֹאי --- כלֹלם כוח כוא --- כפִּלְעָה אלין אלפבית דרא חיבב. כ | V | "0 all- |
| 9 iii | 58a' | Ex.16,14 | פִּנְיָרְעָה ף | | 22 sg | כ 6 | ר-כ | ל | | | | ככֹר --- כנֹלע ל כחב --- כמנחה ל --- כקסום ל --- כרע ל | S | # 0 except 3 ככֹר ככֹר ככֹר |
| 9 iv | 64a' | Ex.22,24 | פִּנְיָרְעָה | | 22 sg | ע 6 | ח-נ | | | | | כנֹלע ל כנחל ל --- כחמר ל --- כחמם ל | | "0 all v vii ix |
| 9 v | 88b' | Lv.5,13 | פִּנְיָרְעָה | | 20 sg | מ 9 | פ-מ | | | | | כמֹלחָה ל--- כמזלֹקִים--- כעצֹרם ל כמספר ל--- כנעוריה--- כפרעה ל | | "0 iv vii ix |

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| 9 vi | 96a' | Lv.12,5 | כְּנֻדָּה | 22 ER | | | | | | כאלום ל כנך ל --- כחצים ל --- כחף ל אלין אלפבית | S | "0 |
| 9 vii | 107b' | Lv.22,13 | כְּנֻדָּה | | 18 sg | m 6 | \$ ס-ג ל-ג rv | | | כנלח --- כסלר ל --- כנעוריה --- כשמח ל --- כלו ל כלו ל | S | "0 iv v ix |
| 9 viii | 113a | Lv.26,19 | כְּנֻדָּה | | 16 sg m ² %end | n 4 (m 2) | ל ט ו נ-ב | | | כברזל ל כבלע ל --- כחלמיש ל --- כננע ל כמנחה ל | | ≠ 0 |
| 9 ix | 134a' | Nu.15,12 | כְּנֻדָּה and/or כְּנֻדָּה | emb ג-ב (% end) | 20 sg | m 8 (18sg) | \$ ע-מ ←col.F | | | כמלך --- כנלח --- כמספר --- כנשה --- כעמי ל כבת ל כעוף ל כגאון ל | S | "0 iv v vii |
| 9 x | 144,a' | Nu.24,6 | כְּנֻדָּה | | 33 sg | a 16 | א-ז | ו | | כאהלים ל --- כלח ל כאלמנה ל --- כנאה ל כגוי ל כוח --- כזאת ל כוח | | "0 |
| 10 i | 109b R | Lv.23,32 | שְׁפָתַי | 20 | | | | צ ז | | שאהה ל שכתכם ל --- שיזעו ל --- שראשי ל ששם ל שחקיף (?) ל כוח | | |
| 11.0 | | | | 24 ח ר | | | | | | א"ב --- ת' בריש תיבות' --- תארו / תבא / --- חרהו / חראה קמ' / --- חרהו --- | | ≠ BCum except תנח |

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| 11 i | 71b R | Ex. 29, 17 | תבונה תִּבְוֶנָה | 17 | | | | | תאכל ל תבענה ל --חדק * תסכינה ל --- תשכן ל | V | " i iv sg ii |
| 11 ii | 86a | Lv. 2, 13 | תמלח תִּמְלַח | 13 sg (A(B C) {6,5;2} מ-ב rev. | | | | ח צ | תמלח ל תנחח ל תלוה ל --תזכר ל תעלזנה ל - --תשכן (?) -- תבענה | V | " i |
| 11 iii | 133, a' | Nu. 14, 34 | תרעם תִּרְעַם | 18 ER | | | | כ י צ ה מ | תאכל ל --- חדק* ל -- חטה -- ל -- תרחם ל חתו (צ.ל. תתנו) ל כות אלפכית כל חד וחד לית כות ורא תיכו תו | P | " i iv |
| 11 iv | 154b R: | ff Nu. 32, 14 | תרביח תִּרְבִּיחַ | 18 ER ad ר | | | | י ז ה מ | תאכל ל --חדק *ל תחנתי ל-- תצודדנה ל תקרינה ל -- תחנר ל אלפכית דרע חיב ? חו | V | " i iii |
| 12 i | 105b' | Lv. 20, 5 | תבשחח תִּבְשַׁחַח | | 12 sg | | מ only | | ובשחחתי ובמשחחתי-- ובמצחתי-- ובמצחתי ובמנות ** | | |
| 13 i | 34a' | Gn. 43, 32 | ולמצי וּלְמָצִי | | | | | | ולמצי -- ולהלג ל ולהביא -- ולצאח ל ולסלח ל ולכבד ל (צ.ל. ולנבד ל ?) | 16 A2 | |
| 13 ii | 36a | Gn. 45, 8 | ולאדון וּלְאֹדוֹן | | | | | | ולאדון ל ולהיטיב ל -- ולשאריח ל -- ולהקים ל ולמשפט ל וללמד ל | 17; B2 | |

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| 13 iii | Ramirez 193 | 38b R | Gn.47,24 | וּלְאֶלֶם וּלְזָקַן | | | | | | 17;B2(Sam) | ולאכלכם ולתשובת ולאבשלום -- ולירושלם ולזעק ולסוב | " v vii |
| 13 iv | | 54b' | Ex.13,9 | וּלְזָקַן | | | | | | 20; A2 (Part:B1; Pt.: 18 items !) | ולזכרון ל -- ולזקני ולעמר -- ולחלל -- ולזבולן -- ולשבט ולגד ---- | " v vii |
| 13 v | | 91,a' | Lv.7,37 | וּלְאַשִׁם | | | | | | 33-1;A2 (Pt.,Josh: 31 items !) | ולאשם -- ולהביאך ולאברם -- ולאליהם ולחיה --- ולכלב | " iv vii |
| 13 vi | | 92b' | Lv.9,1 | וּלְזָקַנִי | | | | | | 20;B2 | ולזקני ל -- ולהנה ולהרג ל -- ולחרות ולרשעים ל -- ולאבשלום ולזכיר ל -- ולאביגיל | |
| 13 vii | | 150b' | Nu.29,39 | וּלְנֹסְפֵי־סֵם | | | | | | 18; (pt.:A1 Pt. 13 items) | ולנסכים ל -- ולצאת ולשלמים ל -- ולכלב -- ולהביאך -- ולקראת | " iv v |
| 14.0 | 18 | | | | \$ 218 | ש 21 | | | | | א"ב מן חד חד ומ' ברי' חיבות' ולי' --- ומאו / --- ומחנות/ ומחי | |
| 14 i | | 38,a' | Gn.47,2 | וּמִקְצָה | 34 sg | ק 13 | ש-ק | | | | ומקצה ל -- ומקלכם ומקרני ל -- ומריבה -- ומראשית לית כוח --- ומשוה לית כוח | S ix" |

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| 14 ii | 39b R | Gn.48,6 | וּמְלִיךָ וּמְלִיךָ | 19 sg | ---* sol (=LI) | ל | | | | וּמְלִיךָ וּמְלִיךָ (end illeg.; dmg) | S | "0 |
| 14 iii | 44b' | Ex.3,22 | וּמְלִיךָ | 20 sg | א 12 | ד-ג | | א 2; | | וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ | S | "0 xiv 0 |
| 14 iv | 44b R: | Ex.3,22 | וּמְלִיךָ | | | | 22; 1g 19 (ת פ ע blurred in photo) | | | וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ | | ט-א #0 ת-י "0 q. RAS |
| 14 v | 47a' | Ex.6,9 | וּמְלִיךָ | 20 sg | ע 12 פ 6 צ 2 | צ-ע | | | | וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ | P | "0 |
| 14 vi | 48b' | Pr Ex.8,7 ף | וּמְלִיךָ | \$ 20 sg | קצ"ע 2 each 12 ר | ט-ב % rv ד-צ | | פ | | וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ | S | "0 |
| 14 vii | 50a | Ex.9,6 | וּמְלִיךָ | 19 sg | מ 12 נ 4 ס 1 ע 2 | ע-מ | | | | וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ וּמְלִיךָ | | "0 |

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| 14 viii | 54a | Ex. 12, 44 | וּמְלִיכָהּ וּמְלִיכָהּ | 19 sg | ל 16 | מ-ל | מ A1 (3 items) | ומלכה ל ומלכותה ל --ומלא ל וממרא ל -- וממעמקי ל | "0 |
| 14 ix | 59a | Ex. 17, 7 | וּמְרִיבָהּ | 17 sg | ר 13 | ש-ר | ר A3 ש A1 | ומריבה ל ומראה ל --ומרום ל ומשמע ל --- ומשרתו ל | "0 i |
| 14 x | 92a' | Lv. 8, 26 | וּמְסֵל | \$ 20 sg | \$ 8 ג 6 מ 6 | מ-ס | | ומסל ל -- ומשביע ל ומסבי ל -- ומשאת ל -- ומנביא ל -- וממר ל ומנערי ל | "0 |
| 14 xi | 99a | Lv. 14, 17 | וּמִיתָר | 20 sg | כ 11 ל 7 | ל-י | ל comm. A3 ל A1 | ומיתר ל ומיורם ל וממרא ל -- ומכלם ל -- ומכוש --- ומל ל ומלא ל | "0 כ י |
| 14 xii | 139a ₁₁ | Nu. 19, 21 | וּמִזְזָהּ | 12 sg | ז 6 ח 6 | ח-ז | | ומזה ל ומזרע ל -- ומזמות ל ומחקק ל -- ומחיתך ל ומחדרים ל | "0 ח "xiv #0 |
| 14 xiii | 157, a' | Nu. 35, 5 | וּמִדְּרָם | 29 sg | ד 12 ו 8 ח 6 ז 3 | ד-ז | | ומד'תם ל --- ומהל' ל ומדינים ל -- ומהל' ל -- ומוכיח לית כות -- ומקשות --- ומזרעך לית כות | י [expanded] ז "0 → RAS |
| 14 xiv | 158a ₁₁ | Nu. 36, 3 | וּמִגְרָל | sg 32 | ג 9 ו 7 ד 5 ח 2 | ח-ג | ג comm. A3 | ומגרל ומגבעות -- ומגיש ומ... ומדדו -- ומ... ומוסרות -- ומחקק --- ומחל... כל חד יחד לית כות... ול | "0 ג ו ו ד ח → RAS |

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| 14 xv | 158b' | pr. Dt.1,12 | הַמִּשְׁפָּחָה | \$ 18 sg | \$ 6 ע | ק-ס | | | | S | ומשאלם -- ומצדק -- ומשאלו .. ומעונו .. ומקניהם ומקבות | "0 |
| 15 i | 150b R: | Nu.29,31 | הַמִּשְׁפָּחָה | 18 | | נ מ ט | | | | P | וְנִצְחָה לְ וְנִצְחָה לְ -- לְ וְנִשְׁתַּחֲוֶה לְ וְנִשְׁתַּחֲוֶה לְ | |
| (XX) 16 i | 45b R | Ex.4,25 | וְחִנֹּעַ | | | | | | 14 | V | וְחִנֹּעַ לְ וְחִנֹּעַ לְ וְחִנֹּעַ לְ וְחִנֹּעַ לְ וְחִנֹּעַ לְ וְחִנֹּעַ לְ | |
| 17.0 | 367 | | | | | | | | 21 | | אֵלֶּיךָ מִלִּין מִיְּחִידִין לְמִי -- לְמִי / --- לְמִי / | |
| 17 i | 39a | Gn.47,26 | לְחִמֶּשֶׁת | @ | | | | | 23 LI@! | | לְמִאֲדָם לְמִאֲנִי לְ לְחִמֶּשֶׁת לְ -- לְמִשְׁעָר לְ -- לְמִשְׁעָר לְ -- לְמִימִין לְ לְמִשְׁעָר לְ | "0 00 |
| 17 ii | 72b R | Ex.29,46 | לְשִׁכְנִי | @ | | | | | 20 LI@! | | לְשִׁכְנִי לְמִאֲנִי לְ לְמִשְׁעָר לְ -- לְמִשְׁעָר לְ לְמִשְׁעָר לְמִשְׁעָר לְמִשְׁעָר לְ לְמִשְׁעָר לְ | "0 00 |
| 17 iii | 134b R | Nu.15,39 | לְצִיָּצָה | @ | | | | | 14, LI @ (2 items illeg. in photo) | | לְצִיָּצָה לְ כֹהֵן -- לְמִקְרָא לְ כֹהֵן -- לְמִשְׁרִים לְ כֹהֵן לְמִשְׁעָר לְ לְמִשְׁעָר לְמִשְׁעָר לְ לְמִשְׁעָר לְ | "0 00 |

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|------------------|---|-------|--|--|--------------------------|----------------------|--|---------------------|---|--|---|-------------------------------|
| 18.0 | 6 | | | | \$ 90 | ה 7 ח 5 | | →RAS ל כד ע י | | | א"ב מן חד וחד חד א' וחד ב' דלוג וליח דכר' --אמת / כאמת / שר / כסך / --כחם / | |
| 18 i | | 104a" | | | \$ 54 ש ק פ ח ה 88 | | | ל כד ע | | | אלפבית חד א וחד זא אמת באמת כלע ככלע --בהכראם --בהדרי --בהוללים ---כחם | "0 S |
| 19.0 | 8 | | | | \$ 68 | מ 16 א 10 ש 8 | | ט ז ו ע ל י ר | | | א"ב מן חד וחד חד א' וחד ה' דלוג--אמן / האמן/אשם/האשמים-- ---השאלתיהו/--- | |
| 20.0 | 1 | | | | \$ 470 | ת 48 א 46 ה 36 | | ו | | | אלפא ביהא מן חד וחד חד א' וחד זא' --אכלה ואכלה--ממשכן / וממשכן--ומודע / --חורח / וחורוח | |
| 20 i-xxi (XX) | | | | | all sg. | | | | | | אשמים ואשמים--אצעה אצעה | |
| 20 i | | 159a' | | | 20 (dmg) | | | | א | | | |
| 20 i | | 72b' | | | 20 | | | | | | כהעלות י --בקשתי ל ובהעלת י --ובקשתי ל P בקשתי י בנין י ובקשתי י ובנין י | itm. 1-10=0 11-20 "0 |

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|---------|--------|----------|---------------|--|--|-------------|----|-----|---|--|---------------------|
| 20 iii | 84b' | Ex.40,32 | יִקְרַבְתֶּם | | | | 20 | ב | ב | בְּקִשְׁתִּי לְ וּבְקִרְבָּתִי לְ--וּבְקִשְׁתִּי לְ בַחֲנוּנֵי לְ--כַרְכוּ לְ וּבַחֲנוּנֵי לְ--וּבְרַכּוּ לְ | S- "0 i iv |
| 20 iv | 101b R | Lv.16,1 | בְּקִרְבָּתִי | | | | 20 | ב | | בָּתֵּם לְ וּבְקִרְבָּתִי לְ --בְּרַחֲמֶיךָ לְ וּבְרַחֲמֶיךָ לְ--בַחֲנוּנֵי לְ וּבַחֲנוּנֵי לְ | "0 i iii |
| 20 v | 45a' | Ex.4,12 | וְהִרְתִּיךָ | | | | 20 | ה | | הוֹרְתִיךָ לְ הַשִּׁיגָה לְ וְהוֹרְתִיךָ לְ הַשִּׁיגָה לְ הַסְהֵרוּ לְ--הַחֲזִיקִי לְ וְהַסְהֵרוּ לְ--וְהַחֲזִיקִי לְ | "0 i vii |
| 20 vi | 126b' | Nu.8,7 | וְהַסְהֵרוּ | | | | 22 | ה | | הַסְהֵרוּ לְ הַשִּׁיגָה לְ וְהַסְהֵרוּ לְ הַשִּׁיגָה לְ --הַגְרֹזוֹן לְ --וְהַגְרֹזוֹן לְ | "0 v vii |
| 20 vii | 134b' | Nu.15,27 | וְהַקְרִיבָהּ | | | | 22 | ה | | הַקְרִיבָהּ לְ הִילָדָה לְ וְהַקְרִיבָהּ לְ הִילָדָה לְ הַסְהֵרוּ לְ--הָגָה לְ וְהַסְהֵרוּ לְ--וְהָגָה לְ | "0 v vi |
| 20 viii | 29b' | Gn.40,14 | זִכְרֹנִי | | | h 12 r 8 | 20 | ח-ז | | זִכְרֹנִי לְ--זִוְקָף לְ וּזְכֹרְתִנִי לְ--וּזִוְקָף לְ חֶלֶק לְ--חֶסֶה לְ לְ וְחֶלֶק לְ--וְחֶסֶה לְ | =0 S |
| 20 ix | 35a | Gn.44,13 | וַיַּעֲמֵס׃ | | | | 22 | י | | יַעֲמֵס לְ וַיַּעֲמֵס לְ יִרְיָחִי לְ חֲדִיתִי לְ--יִצְבֹּק לְ --יִזְחֹנְנוּ--יִזְחֹנְנוּ לְ צִלְ יִזְחֹנְנוּ--יִזְחֹנְנוּ לְ | |

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| 20 x | 59b' | Ex.18,9 | וַיִּחַדְוּ וַיִּגְלְוּ | 24 | | | | | י' , | (after xi=0) וכן כהן | S | "0 |
| 20 xi | 72a' | Ex.29,33 | כָּפַר | 22 | | | | | כ | | S | "0 |
| 20 xii | 84,a' | Ex.40,13 | וַלְבָנוֹת | 30 | | | | | כ | | S | ← M |
| 20 xiii | 112a' | Lv.25,47 | וַמֵּנֶה | 20 | | | | | מ | | | "0 |
| 20 xiv | 59a' | Ex.17,3 | מִקְנֵי | 18 | 16 2 | מ נ | | | נ-מ | | | "0 |
| 20 xv | 39a' | Gn.47,30 | וַנְשֹׂאֲהֶם | 20 | | | | | נ | | | "0 |
| 20 xvi | 85,a' | Lv.1,4 | וַנְרִצֵהָ | 36 | 26 8 2 | נ \$ נ | | | נ-\$ | | S | "0 |

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|---------|--------|----------|--|--|--------------------------------|----------------------|-----------------------------------|--|--|------------------------------|---|---|----|
| 20 xvi | 47a | Ex.6,22 | וְשִׁמְרֵי | | 20 | (ש 4) וע 10 | ע- \$ | | | | עַרְךָ לְ וְעַרְךָ --- עַפְרוֹת לְ וְעַפְרוֹת לְ | P | "0 |
| 20 xvii | 36b' | Gn.45,20 | וְעֵינֵיכֶם | | 22 | ע 20 פ 2 | פ-ע | | | | עֵינֵיכֶם לְ. / עַרְךָ. / --- עֵינֵיהֶם לְ. / עֵיר. / --- עֵשִׂיתֶם לְ. / עֲשֵׂה. / --- עֲנִיתֶם לְ. / וּפְתַחָה לְ | P | "0 |
| 20 xix | 45a | Ex.4,21 | וְעֵשִׂיתֶם | | 16 | ע 14 פ 2 | פ-ע | | | | עֲשִׂיתֶם לְ. / עֵינֵיכֶם לְ. / --- עַרְךָ לְ. / עַפְרוֹת לְ. / --- עֵיר לְ. / עֲנִיתֶם לְ. / --- עֲשֵׂה לְ. / וּפְתַחָה לְ. / --- | P | "0 |
| 20 xx | 117b' | Nu.2,16 | וְשִׁמְרֵי | | 22 | ש 12 ת 10 | ת-ש | | | | שְׁנֵי לְ. / שֶׁפָּךְ. / --- שְׁעָרוֹהָ לְ. / שְׁתֵּי. / שֶׁר. / --- שְׁמָהּ. / תְּרָא; תְּאֵמִינוּ (צ.ל.תְּאֵמִינוּ). / תְּפִלָּה. / --- חֲבִלָּה. / חֲבִלָּה לְ וְחֲבִלָּה לְ | | "0 |
| 20 xxi | 50b' | Ex.9,23 | וְתִקְחֶלֶךְ | | 20 | | ת | | | | תִּהְיֶה לְ. / תִּסְגֵּר. / תִּעֲלֶנּוּ לְ. / תִּמְסֵךְ לְ. / וְתִכְבְּדֶנּוּ לְ חֲדוּץ (צ.ל. חֲדוּץ) לְ. / --- חֲדוּץ לְ. / חֲפָר לְ. / חֲשַׁמֶּע חֲפִלָּה לְ וְחֲפִלָּה לְ. / --- | S | "0 |
| 21.0 | 10 | | | | 54, 2 PS (ר) | מ 10 | ז נ ל ע ס צ | | | | א"ב --- אֲבִיגַל / לֹא אֲבִיגַל --- / לַחֲתָם / --- לְרֹאשֶׁנּוּ | | |
| 21 i | 79, a' | Ex.36,2 | לְקַרְבֵּהָ | | 38(M) last 28: 2 br. sgs | מ 8 ? (rg 4) 4 | ת ק ב ה ג ח י-מ | | | 1st 10 items (5 pairs) | לְקַרְבֵּה --- לַחֲתָם לְ קַרְבֵּה --- חֲתָם לְ לְבָקָעַם לְ --- מַרְבֵּה לְ | | "0 |
| 21 ii | 154b' | Nu.33,2 | מוֹצְאֵיהֶם and/or לְמוֹצְאֵיהֶם | | sg 20 | מ 12 | פ ר ק ת | | | | לְמוֹצְאֵיהֶם --- חֲתָם לְ לְמוֹצְאֵיהֶם --- לַחֲתָם לְ | | "0 |

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| 22.0 | 4 | | | | | 100 | 10 | 10 | ט | | | | א"ב -- כאירוב / כאירוב --- כארבעים אלף / --- כארבעים אלף / בתפוחים | | | | | | |
| 22 i | | 52a' | Ex.11,1 | | פְּשָׁלָחוּ | | ש | 8 | ת ש | | | | כשלחו ל --- כראל ל כשלחו ל --- כראי ל | | | | | | "0 (חש) |
| X | | | | | | | | | | | | | | | | | | | |
| 22 ii | | 58b' | Ex.16,31 | | בְּדָבָר | | ח | 8 | ד-פ ע-פ | ט ו נ ל ו | | | כדבש --- כפשחים ל כדבש --- כפשחים ל בעדר ל בעדר ל | S | | | | | "0 (זהר) פמכי (=) |
| X | | | | | | | | | | | | | | | | | | | |
| 22 iii | | 99b' | Lv.14,35 | | כָּלָנֶעַ | | ע | 8 | צ-מ כ-מ | | | | כלנע ל כמהר ל --- כננע ל כמהר ל --- כצדקו כצדקו | | | | | | "0 (פ-ג) |
| 22 iv | | 120b' | Nu.4,20 | | כָּלָנֶעַ | 22 sg | | | ה-כ ח י נ כ ע | | | | כלנע --- כלנע ל כערק ל כבלע --- כננע ל בערק ל | | | | | | "0 כ ח ד ע @ מ rest = |
| 23.0 | 9 | | | | | | ג | 8 | | ט ז ל כ ז | | | ואחריו / והאחריו / | | | | | | |
| X | | 57b R | Ex.16,7 | | וּבָקָר | | | | | | | 20 (1 hp1) | ובקר ל והבקר ל והרים ל וההרים ל --- | | | | | | "0 all |
| X | | | | | | | | | | | | 36 ER | והנגע ל -- והצרעת ל ונגע ל -- וצרעת ל | | | | | | "0 flip |
| 23 ii | | 98,a' | Lv.13,55 | | וְהַנֶּגַע | | | | | | | | | | | | | | |
| X | | | | | | | | | | | | | | | | | | | |
| 23 iii | | 118b" sp | Nu.3,25 | | וְהָאֵהָל | | | | | | | | אלפכית --- חד וא וחד והא ואהל והאהל ואחריו והאחריו | | | | | | "0 all |

[illegible]

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| 28 if | 76b' | Ex.34,7 | לאִלְפִים לְאִלְפִים | | 12br | א 4 | ט ד א ע נ מ | | | לנפש -- לעולה ל | P | "0 |
| 29.0 | 27 | | | ה ג ב א ת פ ע מ | | ה 4 נ 4 | | | | וּחְלוּפִים א"ב -- מְלָרַע -- לְאִפּוֹד -- לְבִקְרִים -- לְחִבּוֹן | | |
| 29 i | 106b' | Lv.20,25 | לְסַמָּא | ת ע מ ב | | | | קִי | | לְאִיִּים ל לְבִהֶמָּה -- לְמִאֲוֹר ל לְנֶעַר -- לְחִתּוֹן ל אֵלֶיךָ אֵלֶיךָ בֵּית דָּרָא | P | "0 |
| 29 if | 110a' | Lv.24,3 | לְפָרְכֶּה | | | | | | 11 | לְנִלְרִים ל -- לְפָרַע ל -- לְבִשְׁמִים ל -- לְפָאֵה ל | P | |
| 30.0 | 65 | | | | | ב 5 | | | | א"ב -- בְּרִישׁ חֵיבָה -- לִי' פֶת' -- הֶאֱמַת / -- הֶדְרָכִי / הֶדְרָכִי / -- הֶתְשִׁלָּה / הֶזְכִּיר / | | |
| 30 i | 32a | Gn.42,16 | הֶאֱמַת | ט ג ה א | | א 4 | נ-א 4 | | | ל הֶאֱמַת -- הֶמְדָּבָר ל הֶנְמִצָּה ל -- | P | "0 |
| 30 if | 131 b' | Nu.13,19 | הֶסְוִיבָה | ט ג ה א מ ל ט ש | | | ת-ט | | | הֶסְוִיבָה ל הִים -- הֶתְרִים ל הֶסְוִיבָה ל הֶכֶלֶב -- הֶתְשִׁלָּה ל | | "0 |
| 31.0 | 49 | | | | | | | | 22;2 PS* | יֵא זִוְגִין -- חֵד מְלָרַע וְחֵד מְלָרַע, ב' -- בְּשִׂאָה / בְּשִׂאָה / *בְּשִׂאָה | | |
| 31 i | 69a' | Ex.27,7 | בְּשִׂאָה | | | | | | 20 (2 hp1) | בְּשִׂאָה -- בְּשִׂאָה | P | 0 |

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| 31 i | 74b R: | Ex. 32, 4 | בְּחֶרֶט | | | | | 16 | בְּחֶרֶט לִית כּוֹתִיָּה בִּסְבָּךְ לִית כּוֹתִיָּה --- | P | "0 |
| 32.0 | 11 | | | 42 | א 6 ה 6 | | | | א"ב --- כארזים / כשושנה --- | | |
| X 32 i | 87b' | Lv. 4, 26 | כַּחֲלָב | | | | | 22 | כַּחֲלָב ל כַּחֲמֹן --- כַּחֲלָב ל כַּחֲמֹן --- | P | 0 |
| 33.0 ↓ 34 i | 48 | | | | | | | 36 | י"ח זוגינן --- למים / למים --- / לחורה | | |
| X 34 i ↑ 33.0 | 68b' | Ex. 26, 37 | לִמְסָךְ | | | | | 16 | לִמְסָךְ ל דָּגֶשׁ --- לְבִיאִים- לִמְסָךְ ל רִפִּי לְבִאִים- | P | ↑ ? |
| XX 35 i | 92b R | Lv. 9, 6 | וִירָא | | | | | 10 | וִירָא לִית כּוֹת רִפִּי --- וִישְׁמְרוּ לִית כּוֹת רִפִּי | V | |
| 36.0 | 47 | | | | | | | 40; 2 PS | כ' זוגינן --- חֵד מִלְרִ' יחַד מִלְעִיל --- וְאִנְרַכְהוּ --- וְאִשְׁתּוּמִם | | |
| X 36 i | 76a | Ex. 33, 13 | וְאִנְרַכְהוּ | | | | | 12 | ל וְאִדְעָךְ ל --- וְאִסִּיר ל וְאִכְלִם ל וְאִכְלִם וְאִסִּיר | V | "0 |
| X 36 i | 127b' | Nu. 9, 8 | וְאִשְׁתּוּמִם | | | | | 16 (dmg) | photo blurred : cf RAS | | "0 |
| 37.0 ↓ 38 i | 46 | | | | | | | 32; 2 ps | (!) י"ח זוגינן --- חֵד מִלְרַעַץ / וְחֵד מִלְעִיל --- וִידֹעַ --- וְמָה --- / וְבִקֵּר | | |

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|-----------------------------------|-------------------------------|--------|----------|----------------------|-------|--|--------------|--|-----------|
| 38.0 | proto 46 (re- const) | | | | | | 22; 2 ps | בריש תיב -- וידע / -- ויחכם -- -- ויצלני -- | "0 all |
| 38 i ^x ↑ 37.0 | | 64b' | Ex.23,12 | רִיבָּשׁ רִיבָּשׁ | | | | וינפש ל רפי -- וישיעוּם-- וינפש ל דגש .. וישיעוּם-- 16 | P |
| 38 i ^x לִבּ 38 * | | 110a | Lv.24,12 | רִיבָּשׁ *mp. | | | 12(*) | ריניחהו ל רפ' *דיניחהו ל דגש -- וידם ל דגש | V |
| 39.0 | 50 | | | | | | 22 | י"א זוגין -- חד מלרע וחד מלעיל -- ותרץ / ותכוננו / והלץ -- ותרץ / ותלץ והלץ -- ותלץ / ותלץ | "0 all |
| 39 i ^x | | 114a' | Lv.26,43 | וְתָרַץ | | | 18 (2 dp) | | P |
| 40 i | | 49a | Ex.8,17 | מְשַׁלֵּיחַ | | | 9 | משליח ל וכת כן מגיה --- תצליח -- תצמיח ל וכת כן | V |
| 41.0 | 75 | | | | | | | א"ב -- בְּסוֹף תִּכְנוֹת' -- אחריתו / אחריו / -- תלחמו / תחיתו / תבקשו / | "0 |
| 41 i | | 43b R | Ex.2,20 | קָרָא | | | 11 | ל רבבן ל -- עייז ל -- משפט ל אחריו ל --- | V |
| 41 ii | | 147b R | Nu.27,5 | מְשַׁפֵּט | 21 ER | | | ל אחריו ל בחייו ל גבולן --- ל שרון ל תאכלון ל --- | P |

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|---------------------|----|-------|----------------------|-------------|--|---------------------|--|----------------------------|----|--|---|------------|
| 42.0 45 i ↓45 | 12 | | | | | 24 ad sgs → k | | א-ב ו מ-כ מ שפ | | א"ב --- חתך וחד ס' בסוף תיבות דלוג --- אחרון / אחרם --- כהן קמ' / כהם / תאכליון / תאכלום / | | "0 flip |
| 42 i X | | 42b" | Ex. 1,16 | והמתן | | | | | 16 | והמתם --- תאכלום ל והמתן --- תאכלון ל מוצאייהם ל מוצאייהו ל | | "0 |
| 42 ii X | | 43a' | f Ex.1,16 | והמתן | | | | | 20 | והמתן ל --- שוממין ל והמתם ל --- שוממים ל ידעתיו ל ופתחיהו ל ידעתיו ל ופתחיהם ל --- | | "0 |
| 42 iii X | | 130a | Nu.11,19 | תאכליון | | | | | 12 | תאכלון ל כו תאכלום ל כו --- ידעתים ל כו --- מוצאייהם ל כו | | "0 |
| 43.0 | 34 | | | | | 22 | | | | א"ב --- אראלם / כוראם / --- שחם / תחם / | | |
| 43 i | | 55a | Ex.13,17 | נחם | | 22 ER | | | | ל אסרם ל כריבם --- --- שורתם ל תלם ל אלין --- | V | #0 |
| 44 i | | 113b" | pr. Lv.26,44 f | גַּעֲלֵתִים | | 18 גכ y%end | | חא קכ | | LI ל בחרתים ל דעים ל --- תככים ל צופים ל | S | |
| 45 i X ↑42.0 | | 112a | Lv.25,51 | לִפְיָהּ | | | | | 14 | LI לית כות --- מעזם לית כות --- פריהם לית כות | | |
| 46.0 | 54 | | | | | | | | 16 | ח' זוגין חד לשון זכר וחד לש' נקבה ר' --- יינך --- שמניך / שמניך / | | |

[illegible]

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|--------|--------|----------------|-----------|--|---------------|-------------|-------------|------------------|-------------|---|-----|---------|
| 49 iii | 50b R: | Ex.9,18 | הַסְדָּה | | | | | | 19 | חפשה ל קחה ל דומה ל --- לחגא ל --- | S | "0 |
| 49 iv | 85b R | Lv.1,15 | וּנְמָצָה | | | | | | 20, 1 dp | וּנְמָצָה ל עחה ל גתה ל --- מכרה ל וְשַׁעֲרָה ל --- | S | "0 |
| 49 v | 96a | Lv.12,7 | וְסִתְרָה | | | | | | 13 | וְסִתְרָה ל כוּף וְחִתְמָה ל כוּף חפשה ל כוּף בה ל כוּף | S | "0 |
| 50.0 | 44 | | | | | | | | 22; 2 PS | ל"א זוגיץ --- חד מפיק ה' יחד לא מפיק ה' מכרה --- / הככה / לרכבה --- / ערכה / --- | | |
| 50 i | 104a | Lv.18,23 | לְרִבְעָה | | | | | | 10 | לרבעה ל מפק ה' ---. כבכורה ל לא מפק ה' | Thv | "0 |
| 51.0 | 32 | | | simple sgs מ-ד ע-ס ק-ת → col G | 40 ← col F | א נ צ | 6 5 4 | u-item וטוהרה | | א"ב --- בטעמ' לעיל --- / אנוסה --- ונשקפה / וזעקה / זבלה --- / חבואחה | | |
| 51 i | 36b R | Gn.45,19 | צִיָּתָהּ | | | | | | 9 | צויתה ל כוּף --- / סלחה ל --- עזובה (?) ; צ-ל עזבה ל כוּף | P | #0 |
| 51 ii | 43b' | Ex.3,1 £ fn | חִרְבָּהּ | 23 ER ad n | | | | | | אגורה ל בערה ל --- סבחה ל --- / מרתה ל נעמה ל --- / שבתה ל --- אלין אלפבית כל חד --- | S | "0 @ |

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|------|-----|-------|----------|----------------|-------------------------|----|-------|-----------------------------------|--|--|--|--|--|--|--|--|--|--|--|--|--|----------|----------|
| 51 | ii | 136b' | Nu.17,15 | נעצרה נעצרה | 24 ER ad | | | | | | | | | | | | | | | | | P | "0 |
| 52 | i | 64a | Ex.22,22 | צנה | | | | | | | | | | | | | | | | | | S Thv | |
| 52 | ii | 95b" | Lv.11,42 | מרה | | | | | | | | | | | | | | | | | | | |
| 53.0 | | 210 | | | | | | | | | | | | | | | | | | | | | |
| 54.0 | | 208 | | | | | | | | | | | | | | | | | | | | | |
| 55.0 | | 33 | | | | | | | | | | | | | | | | | | | | | |
| 55 | i | 61,a' | Ex.19,13 | ירה | ? | \$ | 39 | מ ל י ב 3 each | | | | | | | | | | | | | | Thv | "0 ii |
| 55 | ii | 75a | Ex.32,17 | פרעה | ? | \$ | 15 sg | ל ב 3 each | | | | | | | | | | | | | | S Thv | "0 |
| 55 | iii | 81b' | Ex.38,4 | פרפנו | cf i ח-י, ח- also | \$ | 31 ER | ג ב א ל כ ז ק נ מ 2 each | | | | | | | | | | | | | | S Thv | "0 i |

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|------|--------|----------|---|-------|--|--|--|-----------------------------|-----------------|--|------------|
| 56 i | 133b' | Nu.14,38 | חֵיָה | \$ 19 | | | | ת ש ז * items cf. RAS | | כוח מנו ל נעו ל -- קלו ל -- ר... ל cf. RAS | S |
| 57.0 | 53 | | | | | | | | 18 | ט זוגין -- חד י' וחד ו' בסוף חיבו', בשבת/ בשבתו / -- והסי' והסו' --- ובביתו | |
| 58.0 | 209 | | | | | | | | 8 | והלוף ח' מלין יחידאין פשטי' וכל דכו' בחירק וסי' צבאתי / מקדשי- -- אנהתי | " |
| 58 i | 137b' | Nu.18,8 | תְּרוֹמָתִי | | | | | | 17 | ל מגפתי -- -- ולאשמותי זמנתי ל גבורי ל הורי ל | P (Thv) |
| 59 i | 159b R | Dt.1,33 | לְחִנְתֶּכֶם ,and/or לְרֹאשֵׁיכֶם | | | | | | 7 leg. (dmg) | לחנחכם ל כוח -- ובפרשכם -- ומקלכם --- | |
| 60 i | 34b' | Gn.44,4 | וְהַשְׁבַּתֶּם | | | | | | 11 | והשבתם לית כותיה -- וקדשתם לית כותיה -- שמעתם -- הדחתם בטעתם -- לית כותי' | |
| 61 i | 153b' | Nu.32,15 | וְשַׁחֲתֶם | | | | | | 16 | ושחתם ל וטהרתם וכבסחתם ל ונתחתם -- ונחבתם ל -- ועסותם ל | S Thv |
| 62 i | 145b' | Nu.25,15 | אֲמֹת | | | | | | 16 (1 **) | אמות ל -- ובשמות ל -- ** אחימות -- רוממות ל נאחיתם -- הצומות ל | S |

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| 53 i | 145a' | Nu. 25, 4 | והוקע וְהוֹקַע | | | | | | 7 | והוקע לית כותיה -- ותקע -- קעקע -- יבקע לית כותיה | ii"i |
| 64 i | 90a' left | Lv. 6, 21 | ימרק יִמְרַק | | | | | | 6 | ... רק ל --- בירקרק ל והמרק ל ושרק ל | v |
| 64 ii | 130b R | Nu. 12, 2 | הרק הֶרֶק | | | | | | 8 ER (dmg) | הרק ל כו' -- ... -- ופרק ל כות אלין לית כות כל חד וחד | p |
| 65 i | 119a' | f Nu. 3, 27 | העמרמי הַעֲמֶרְמִי | | | | | | 18 ER | העמרמי ל -- בשלמי שולמי ל -- וכתמי ל בדמי ל אלין כל חד ל תכלמי ל וחד לית כות | s |
| 65 ii | 146b" | Nu. 26, 39 | השורפמי הַשׁוֹרְפִּי | | | | | | 20 ER | השורפמי החורפמי -- תדמי -- גלמי -- יבמי --- תגרמי אלין כל חד וחד לית כותיה | i |
| 66 i | 57a' | Ex. 15, 12 15, 15 15, 17 | תכלעמו and/or יאחזמו and/or והתעמו | | | | | | 20 | תכלעמו -- אלימו ל יאחזמו -- עצמו ל -- נדיבמו ל לפעמו ל -- ואשתמה ל כשמו ל | |
| 67.0 | 369 | | | | | | | | 8 | ח' מלין --- ליי דכו' דגש וס' החתנה / תכלנה / --- תראנה / שמענה / | ? i |
| 67 i | 90a' right | f Lv. 6, 14 | תכיאנה תִּכְיָאֲנָה | | | | | | 13 | תכיאנה ל --- תכלנה ל --- ... ל וימנענה ל יכרסמנה ל | p |

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| 68 i | 155a' | Nu. 33 vss. 12, 13,28,29 | מִדְפָּקָה מִדְפָּקָה מִדְפָּקָה | | | | | | | | 12 | מִדְפָּקָה לִית כּוּתִיָּה -- להִנְסֵקָה --וּמִבְלָקָה -- -- בִּמְחָקָה --וִירָקָה -- | ז"ז |
| 69 i | 57b' | Ex.15,25 | בִּימְחָקָה | | | | | | | | 16 ER | וִימְחָקוּ ל -- לִקְקו הִתְעַשְׂקוּ ל -- יִלְקו --וִינִתְחָקוּ ל כָּל חֵד וְחֵד --וִיחָרְקוּ ל לִית כּוּתִיָּה | p |
| 70 i | 56b R: 1st line | Ex.15,6 | נִאֲדָרִי | | | | | | | | 15, **several | נִאֲדָרִי ל -- תְּשׁוּרִי ל -- כַּעֲזָרִי ל וְהַגְזָרִי ל | ז"ז |
| 70 ii | 146b' | Nu.26,29 | הַמְכִירִי | | | | | | | | 18 **הַתְנִירִי **בְּגִדִי | הַמְכִירִי לִית כּוּתִיָּה הַדְרִי לִית כּוּתִיָּה -- הצָרִי ל כַּעֲזָרִי ל -- צָרִי ל בְּקָכְרִי ל | ז"ז = |
| 71 i | 86b R | Lv.3,9 | הַעֲצָה (@) | | | | | | ←col F items 14-16 blurred | items 1, 2, 17 →col N | | הַעֲצָה ל (@) הִירְצָה ל הַאִירָה ל -- הַעֲלָה ל הַצָּדָה ל הַחֲחֻנָּה ל -- הַזִּנְיָה ל | ז"ז |
| 71 ii | 152b R | Nu.31,36 | הַמְחָצָה | | | | | | ר ק ג | | | הַאִירָה ל הַכְנוּיָה ל -- הִירְצָה ל הַחֲרָמָה ל -- הַצָּדָה -- הַחֲחֻנָּה ל אֵלֶיךָ אֶלְפָּבִית דְּרָא תִיב תִּיב הִי וְסוּף הִי | S |
| 72 i | 146a | Nu.26,12 seq. | הַנְּמוּאֲלִי seq. | | | | | | | | 11 | הַנְּמוּאֲלִי לִית כּוּתִיָּה -- הַאֲזִנִּי -- הַאֲרֹדִי -- הַפְרָצִי ל כּוּת | ז"ז ≠ ז"ז |
| 72 ii | 146b" | Nu.26,29 seq. | הַמְכִירִי seq. | | | | | | | | 13 | הַאֲחִירָמִי הַכְרִיעִי הִיצָהרִי -- הַשְּׂמִידָעִי הַאֲשֶׁר־אֵלִי | ז"ז ≠ ז"ז |

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| 72 iii | 147a bottom | Nu.26,44 seq. | הַיְשׁוּרִי seq. | | | | | 4 | הַיְשׁוּרִי ל הַבְּרִיעִי ל --- | ii # |
| 73 i | 51a' | Ex.10,7 | הַיְשׁוּרִי seq. | 24 ad פ ע | | | | | וַיֵּאמְרוּ ל וַיִּזְמְרוּ ל ל וַיִּכְלְמוּ ל ל וַיִּחַלְּבוּ ל אֶלְפִּיכָה | ii " |
| 73 ii | 52a | Ex.11,2 | הַיְשׁוּרִי seq. | 9 items sg. | ת ק פ 2 each | ת-פ | | 18 items 9-17 ←cols G-K | וַיִּשְׁאֲלוּ ל רַפִּי ל וַיִּבְחָנוּ ל וַיִּפְרְחוּ --- וַיִּחַלְּבוּ ל וַיִּוֹסִיפוּ ל | i " |
| 73 iii | 107a' | Lv.22,2 | הַיְשׁוּרִי seq. | | | | | 20 | וַיִּנְזְרוּ ל רַפִּי ל וַיִּסְעוּ ל רַפִּי ל וַיִּזְעֲקוּ ל וַיִּנְוְעוּ ל וַיִּחַרְבוּ ל וַיִּבְזוּ ל | ii # i |
| 74.0 | 45 | | | | | | | 44, 2 PS | כ"ב זֹנְגִין ל בְּרִישׁ תִּיב' ו' בְּסוּף --- חֵד מְלֹעַ וְחֵד מְלֵעִיל --- וַיִּצְבְּרוּ / | |
| 74 i | 34b R | Gn.43,33 | הַיְשׁוּרִי seq. | | | | | 18 | וַיִּחַמְּהוּ ל ל --- וַיִּנְזְרוּ ל --- וַיִּרְעֲשׂוּ ל | V-flip "0 all(M) |
| 74 ii | 49a' | Ex.8,10 | הַיְשׁוּרִי seq. | | | | | 24 | וַיִּצְבְּרוּ ל וַיִּצְבְּרוּ ל ל --- וַיִּשְׁכְּנוּ ל ל --- וַיִּשְׁכְּנוּ ל | V-flip "0 all |
| 74 iii | 70a' | Ex.28,28 | הַיְשׁוּרִי seq. | | | | | 22 | וַיִּרְכְּסוּ ל וַיִּרְכְּסוּ ל וַיִּשְׁמִיעוּ ל וַיִּחַתּוּ ל וַיִּשְׁמִיעוּ ל וַיִּחַתּוּ ל | "0 all |

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| 74 iv | 82b' | pr Ex.39,21 | בִּירְכֻסִּי | | | | 20;2dp | וִירְכֻסִּי ל־ וִיצְקוֹ ל־וִינְהֶגוּ ל־ וִיצְקוֹ ל־וִינְהֶגוּ ל־ | S Thv "0 all | V-flip |
| 75 i nt 8 vi (rg) | 77b' | Ex.34,34 | יִצְוֶהָ \$ | 23 ad ע% end; ש for \$ | | | | יֵאֵנָה ל־יִכְלֶה ל־ יֵעֲלֶה ל־יִקָּה ל־ יִתְגַּדֵּה ל־יִעֲרָה ל־ {cf. 8 vi יהרג cnt} | S | = i (except ad) |
| 75 ii | 95,a' | Lv.11,34 | יִשְׁתָּהָ \$ | 23 ER ad ש for \$ | | | | יֵאֵנָה לִי כֹחַ יִיחַל ל־יִירָה ל־ יִשְׁנֵא (אוֹלִי צ.ל.יִשְׁגֵּא) יִתְגַּדֵּה ל־אֶלְפִיכָה כֹל חַד וְלִי כֹחַ | P Thv | = i (except ad) |
| 76 i ↑ 8.0 | 60b R | Ex.18,26 | יִכְיָאֵנוּ \$ | 21 ER | | | | יִאֲסֹפוֹ ל־יִכְיָאֵנוּ ל־ יִצְפֹּן ל־יִקְוִמוֹן ל־יִרְכֻצוֹ יִחְפֻּלְצוֹ ל־אֶלֶיךָ אֶלֶף בֵּית דֶּרֶא --- | | |
| 77.0 | 73 | | | 9 items ט-ג ר-ק 36 ← col F | 5 4 4 י ע צ | | | א"ב מִן חַד וְחַד מִשְׁמַשׁ אֵה אוֹי --- אֶדוֹר --- וְכַחוּב יִמָּח --- נֶאֱדוֹר --- חֶמֶךְ / | | |
| 78 i | 67b R | Ex.26,13 | קָרִיחַ 22 | { ט , ה } | | | | אֶדוֹר ל־בִּזְוִי ל־ הַנְּשׁוֹר ל־וְחַפּוֹי יִחֹר ל־כֶּמֶס ל־ פַּחַח ל־תְּדוּץ ל־ | V | |
| 79 i | 136b R top | Nu.17,15 | נֶעֱצָרָה נֶהֱרַסָה | | | | 5 | נֶעֱצָרָה לִי כֹחַ נֶהֱרַסָה --- נֶשְׁחַח לִי כֹחַ | | |
| (Col.N) 80 i XX | 106a top | Lv.20,10 | וְהִנָּאֲפָה וְהִנָּאֲפָה ל־ | | | | 4 | וְהִנָּאֲפָה ל־נֶחֱרַפָה ל־ הִנָּאֲכֶלֶת ל־מִנָּאֲפָה ל־ | | |

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| 81.0 | 370 | | | | | | 6 | בר' תיכונח-- חליך / עדיך / כליך / מריך / שביך / פריך | |
| 82 i | | 90b R: | Lv.7,16 | הַקְרִיבֹה | | | 7 | הקריבו ליה דכוחיה -- השמידו -- הזירו -- הצפינו -- דכאו ליה -- כוח -- | V |
| 83.0 | 198 | | | | | | 17, 1 PS | י"ז מלין דמפקין א' וכל חד ליי מפיך וסי' ואביאסף/ חביאו דגש/ -- הערביאים--/ | |
| 83 i | | 47b R: sp ♂ | Ex.6,24 | וְאֶבְיֹאסֶף | | | 17 HR | חד מן י' דמפקין אלף מן חד חד ואביאסף חביאו-- אשכים דמן שלש -- במלאכות ואישי --- כמוצאת | =0 |
| 83 ii | | 153b" sp ♂ | pr Nu.32,24 | לְצַנְאֲכֻם | | | 17 | לצנאכם ואביאסף חביאו --מנאות כמוצאת אלין מלין דמפקין א' מן חד חד | =0 |
| 84.0 | 199 | | | | | | 15 1 hp? (cf HR) | וחלופ י"ו מלין לא מפקין א' וכל חד ליי וסי' שלתן: -- מלך / -- שריה | |
| X 84 i (cnt fr. 83 i) | | 47b R: sp ♂ | No LI | | | | 16 | וחלופ י' לא מ' א' שלתן חסאים וחזרני -- פלנסר פלנסר מלך נשו --- קראים | =0 |
| 85.0 | 7 | | | | 76 | 14 14 8 8 ג ל ל פ | | א"ב חד וחד חד ד' וחד ר' -- אדיקם. -- בהררי קדש---חצור/ | |

| | | | | | | | | | | |
|-------------|---------------|-----------------|----------------|--|--|--|--|----------------------------------|--|----------------|
| 85 i | 127, a' | Nu. 8, 16 | פֶּטֶרֶת | | | | | 17... (dmg) | פֶּטֶרֶת לִית כּוֹחִיָּה - בְּדֶרֶי קֹדֶשׁ --- יַעֲרָה --- יְהוּעֲדָה --- מְדוּד --- | "0 flip |
| 86.0 | 211 | | | | | | | 31 (1*) | ל"א מִלִּין קִרִּין ה' וְכֹל דְּכוּ' כְּחִבִּין ה' --- צֶהַר / --- הַצֹּר / כְּהֻצָּתָם / --- חֶהֱל / --- אֶהוּא / | |
| 86 i | 73b R | Ex. 30, 36 | קֶדֶקֶ | | | | | 22 ER (end illeg in photo) | ... ק ל וִינֵהוּ ל מֶהֱרַבֶּת ל כֹּלֵהֶם ל --- וְנֵהָה --- אֵלִין מִלִּין ... לִית ... הוּן | S #0 |
| 87.0 | 213 | | | | | | | 30 | ס"ו זֹוּגִין --- חֵד קִרִּי' ח' וְחֵד קִרִּי' ה' וְלִי' --- חֲרוֹת / --- חֲמוֹתִי' / --- וְנֵחָה / --- יֶהֱדִי' / | |
| X 87 i | 40b" sp א | Gn. 49, 26 | הוֹרִי | | | | | 28 | יֵד זֹוּגִין דְּמִיין חֵד חִית וְחֵד הִי --- חֲרוֹת --- לַחֲלֵם הֵלֶם בַּחֲלָה בַּהֲלָה --- יֶהֱלֻמוֹן | "0 = ii |
| X 87 ii | 107a" sp א | Lv. 21, 18 א | חֲרָם | | | | | 28 | יֵד זֹוּגִין חֵת הִי וְחֵד חִית --- חֲרוֹת --- בַּחֲלָה בַּהֲלָה --- יֶהֱלֻמוֹן | "0 = i S |
| X 87 iii | 156b R | Nu. 34, 27 | אַחִי הַיֶּדֶד | | | | | 30 HR | חֵד מִן ה' זֹוּגִין מִן בִּי' ב' חֵד ק ח וְחֵד א ה י' אַחִיהוּד ל וְחֵד אַחִיהוּד ל בַּחֲצֹן --- חֲמוֹתִי --- וְנֵחָה --- הֲרוֹת | = 0 |
| X 87 iv | 156b" sp א | Nu. 34, 27 | אַחִי הַיֶּדֶד | | | | | 30 HR | חֵד מִן הִי זֹוּגִין --- אַחִיהוּד --- הֲרוֹת | = 0 |

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|--------|----|--------------------------|-------------------------------|----------------------------------|--|--|--|--|--|--|-----------------|---|-----|
| 88.0 | 52 | | | | | | | | | | 40 \$-themic | מסתולל./גרש/. ונסב./... שכין./סחי./. שמי? themi flip? | "0" |
| 88 i | X | 41a | Gn.50,5 | השבועי | | | | | | | 18 \$ | p Thv ש/ש ל השביעי ל --- יוסר ל יושר ל סחיש ל שחיס ל-- ולשבי ל | "0" |
| 88 ii | X | 50a" sp ♂ lines3-5 | Ex.9,17 | מסתולל | | | | | | | 40 \$ | Thv ש חד מן כ זוגין חד נסבין ס אחד ש הסירים --- ישור ישר -- שכין sic --- ולשבי | = 0 |
| 88 iii | X | 86a' | Lv.2,14 | גרש | | | | | | | 20 \$ | Thv ש גרש ל השביעני --- גרש ל השביעני --- sic סכין --- בסירים ל שכין --- בשירים ל | "0" |
| 89.0 | 22 | | | | | | | | | | 50 | וחלופם שטה מן ג' מלין מן חד וחד פתח ולי' --- יצחק --- וכישרת ---/ כארפד --- אונן | "0" |
| 89 i | X | 105b R | *Lv.19,34* *Ex.12,48= = | *כאזרח * *כאזרח * =כאזרח = | | | | | | | 11 | S Thv כאזרח ל פתח גבורי ל פתח -- ושקוי -- משגב -- יצחק ל פתח | "0" |
| 89 ii | X | 107b R | Lv.22,10 | תושב | | | | | | | 13... (dmg) | Thv תושב ל ... מנע ל --- ... ררט ל חלל ל ... שבב ל | "0" |
| 89 iii | X | 111a" sp ♂ | Lv.25,9 | שוּפֹר | | | | | | | 56 HR | P Thv אלין מלין דפשטין דלית זוגין שופר --- ולאסר --- מקדשי צבאותי חנון --- שן | "0" |

[illegible]

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|--------------|-------|----------|------------------|--|--|--|--|--|---------------|---|---|--------------|
| 95 i | 109b' | Lv.23,39 | בִּאסְפָּסִים | | | | | | 14 | והאספספ ל -- כסופה -- כסופות ל הוסיף -- ויאספו ל | P | יו"פ |
| 95 ii | 158a' | Nu.36,4 | וְנוֹסְפָה | | | | | | 16 | ונוספה ל -- ואביאסף בספ ל -- אספה -- בהתאסף ל -- תאספי ל | P | י"פ |
| 96 i | 44a' | Ex.3,10 | וְהוֹצֵא | | | | | | 20 | והוצא ל כמוצא ל ואצא ל התציא ל -- ולצאת ל -- הוציאי ל | S | |
| 97 i | 31a' | Gn.41,33 | יֵרָא | | | | | | 20 | ירא -- תחראי ל ראי -- וראיתו ל -- הראיתו ל -- וכמראה ל -- לראתכם ל -- יראה ל | P | יו"ו יו"ו |
| 97 ii | 46b R | Ex.6,3 | וְיֵרָא | | | | | | 16 | וירא ל -- דאיה ל וראיתו ל אראך -- ויראו ל | P | יו"ו יו"ו |
| 97 iii | 97b' | Lv.13,49 | וְהִרְאֶה | | | | | | 22 ויראו | והראה ל -- ונראה ומראה ל -- הראה ויראו -- ראה ל נאראך -- ראו ל | S | יו"ו יו"ו |
| (XX) 98 i | 159a | Dt.1,13 | וְכִרְאִישֵׁיכֶם | | | | | | 8... (dmg) | כראשיכם ל -- ומראשית -- לראשית ל מהראש ל --- | P | |
| 99 i | 102b | Lv.16,26 | וְהִמְשַׁלַּח | | | | | | 20 | והמשלח -- ישלח ל וישלחם -- שלחו ל -- גלשלח ל -- גלשלח ל | S | יו"ו |

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|---------------------------|------------------------|----------|--------------------------|-----------------|------------------------|-----------------------------|---------------------------|-----------------------------|--|
| 99 ii | 121 b | Nu.5,3 | תשלוחים אֲשֶׁלְחָמִים | | | | 18 | י p | תשלוחים -- ותשלוח וישלחום--וישלחום ל --- וישלחו ל --- וישלח ל |
| 100' i | 88a' | Lv.5,1 | ושמעו וְשָׁמְעוּ | | | | 18 (4 or 5*; cf fn) | p | ושמע ל -- למשמע ונשמעה ל -- בהשמע ל תשמע ל ל שמע ל |
| 101.0 | 56 | | | | 66 א-ת 3 each | | | | א"ב מן ג'ג' בחד לישן-- משמש אנך -- אשורם/ אשור / אשרנו--תתראו/ תראי -- / תראה |
| 102.0 | 57 | | | | 66 א-ת 3 each | | | "sgs i i | א"ב מן ג'ג' וכל חד יחד לי דכות' חד באורי' חד בנביאי חד בכחובים אחור / אענה---תאנה/ אחור ל אחור ל אחור ל --- הים ל ואהב ל ואהבם ל |
| 102 i | 76b R | Ex.33,19 | אחור אֲחֹרַי | | 17 sg (1 acc om) | א-ה 3 each 1 2 ← G | | v | אחור ל אחור ל אחור ל --- הים ל ואהב ל ואהבם ל |
| 102 ii | 143a | Nu.23,7 | זעמה זַעֲמָה | | 24 sg | ז-נ 3 each | | י-ז v נ-כ s = 0 | זעמה ל זרועם ל זחלתי --- נצה ל נצה ל נרוצה ל |
| 103.0 | 37 | | | 22 pattern | | | | | א"ב -- משמש א"ב ב"ג אבינר / בגרות / זחלתי / שתי / תתנר / |
| 103 i cnt. fr 104 i | 95b R lower half | Lv.11,37 | זרע זֶרַע | 8 sg pattern | | | | | זחלתי ל --- סירת ל @ יזרע ל כלא ל --- נסתר ל |

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|--------------------------|------------------------|----------------------------|--------|------------------------------|--|---------------|-----|-----------------|--|------------------------|
| 103 ii | 123,a' | Nu.6,5 | גידל / | pattern | | | | ז | סירת לית כותיה -- תחנו -- אלין אלפ בית כל חד וחד לית | 0 |
| 104.0 | 38 | | | | 23 sg pattern- catalogue → fn | ד ג 3 each | κ-κ | | א"ב -- משמש א"ח כ"ש -- ארחת / -- וייף / וירף / -- כליל | |
| 104 i | 95b R upper half | cf 103 i No separate LI | | 9 sg ad ב ג ד | | | κ-κ | | אתכרית ל כיבש ל -- דופק ל דלק ל -- ויעף ל fn → | 0 |
| 105.0 | 40 | | | 27 ad ז ט \$ צ (3) ר ק | | | | ע ו | א"ב מן תרין תרין אתין -- אט קמ / -- סל קמ / טח / -- רר / רד / שר / חו / | |
| 105 i | 78b' | Ex.35,22 | קח | 17 | | | | ו ד מ ל ע | אט לית כותיה בל -- נס ל כו שך כו --- תו לית כות | 0 p amas only |
| 105 ii | 100b | Lv.15,3 | קר | 18 ER | | | | | אט ל -- כף ל מך ל -- תו ל אלין אלפבית כל חד וחד מן ב אות | 0 p i |
| Bcum Acrostatic I | 40a | No LI | | | | | | | נמליך ל יריתי ל --- ליוצא ל על שם הכותב והמנקד יתגדל ל --- להציב ל | S |
| Bcum Acrostatic II | 113b' | No LI | | | | | | | נס ל יר ל --- שר ל רר ל --- וכעס ל אט ל למצד ל על שם -- והמסיים | V |

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|-------|---------------|----------|----------------|----|-------------|---|--|-------|---|-----|
| 106 i | 29,a' | Gn.39,23 | אֵין' שֶׁר | | | | | 26 ER | אֵין שֶׁר ל --- אֵין יוֹדַע וְאֵין שֶׁר ל --- וְאֵין יוֹדַע ל כּוֹת אֵלֵיךְ כָּל חַד --- לֵית כּוֹת | |
| 107.0 | 77 | | | 65 | 19 ה 6 ב | 1 | | | וְחִלּוֹף א"ב --- אֵל דְּלוֹג --- אֵל אָרֶם / --- אֵל לָבָם / --- אֵל חוֹרָה / | |
| 107 i | 137a | Nu.17,28 | אֵל-מִשְׁכָּן | | | | | 14 | אֵל מִשְׁכָּן ל אֵל הַמִּנְחָה ל --- אֵל שְׂבִטִי ל אֵל אֶדְוֶם ל | # 0 |
| 108 i | 120a" sp ♂ | Nu.4,12 | אֵל-בְּנֵי | | | | | 6 | כָּל לִשׁוֹן בְּגַד בְּגֵדִי בְּגֵדִי עַל --- חַד אֵל --- עֲמוֹד הַעֲמוּדִים עֲמוּדִים עַל --- חַד --- אֵל --- | |
| 109.0 | 85 | | | | | | | 45 | מִ"ה מִן חַד יוֹחַד וְאֵל --- וְאֵל קִינ / --- וְאֵל לָב / | |
| 109 i | 65,a' | Ex.24,1 | וְאֵל-מִשְׁחָה | | | | | 27 | וְאֵל מִשְׁחָה --- וְאֵל אֲבִישִׁי וְאֵל הָאֲרוֹן --- וְאֵל אֲבִנֵּר --- וְאֵל אִמָּה --- וְאֵל פֶּרַעַה ל כּוֹת | "0 |

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| 109 ii | 65b' | Ex.24,14 and Ex.24,11 | הַיְּקִינִי and וְאֶל- אֶצִּילִי | | | | | 16 | וְאֶל הָאָרֶץ לְ--- וְאֶל --- --- וְאֶל אֲשֶׁת ל --- וְאֶל אֲבִיר ל | "0 |
| 109 iii | 138a | Nu.18,26 | וְאֶל- הַלְוִיִּם | | | | | 15 | וְאֶל הַלְוִיִּם לְ--- וְאֶל הָהָרִים לְ--- וְאֶל אֶרְצוֹ ל | "0 |
| 110.0 | 76 | | | 86 | 16 ה 14 א 12 י | | ר | | א"ב מִן חֵד וְחֵד עַל --- עַל אֲכָרִם/ --- עַל שְׁמַעִיָּה/ עַל חֲבִלֵיהֶם | # 0 |
| 110 i | 30a' | Gn.41,13 | עַל-כִּנִּי | | | | | 18 | עַל כִּנִּי לְ עַל עֲבֵלָה עַל יָמִין לְ עַל גִּיחֹן --- עַל גּוֹג ל --- עַל אֶס ל | "0 |
| 110 ii | 67a' | Ex.25,37 | עַל-עֲבֹר | | | | | 18 | עַל עֲבֹר לְ עַל הַקֹּדֶשׁ עַל הַיָּמִין לְ עַל מַחֲנֹהוּ --- עַל --- --- עַל נִבֵּל | cf ii |
| 110 iii | 94a | Lv.10,16 | עַל-אֶלְעָזָר | | | | | 12; 1 dtg | עַל אֶלְעָזָר לְ עַל הַקֹּדֶשׁ לְ --- עַל אֲדֹנִיכֶם ל עַל מִצֵּב לְ --- | "0 cf ii |
| 110 iv | 113b R | Lv.26,30 | עַל-פְּגִרִי | | | | | 12 | עַל פְּגִרִי --- עַל הַיָּמִין ל --- עַל יַפְתָּח לְ עַל הַנֶּעֱר ל | "0 |
| 110 v | 157b' | Nu.35,24 ף | עַל הַמִּשְׁפָּטִים | | | | | 16 | עַל הַמִּשְׁפָּטִים לְ --- עַל אֶלְעָזָר לְ --- עַל עֲבָדָיו לְ עַל בֵּיתוֹ עַל צִדּוֹן לְ עַל קִבְרָתָהּ | "0 |

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| $\underline{111}$ i | | 151b'' | pr Nu.31,12 | אל-עֲרֹכָת cf col N | | | | | | 8 | היכל --- חד חד --- זקנים --- אל קרי חד --- על |
| $\underline{112.0}$ | 2 | | | | ש-ק (?) | 138 | ה 26 א 18 | | ר | | א"ב חד אל נחד על --- אל אם / על אם / --- ואל מעשה / על מעשה / --- על תרהקה |
| $\underline{112}$ i | | 83,a' | Ex.39,17 | על-קְצוֹת | 1st 10sg ק - ת (ad. ק) | | | | | 36 (2 dp) ← col F | על ק' ל על קולך --- אל ק' ל אל קולך --- על תרהקה --- על הכך אל תרהקה --- אל הכך ל |
| $\underline{112}$ ii | | 151 b' | Nu.31,8 | על- הַלְלִיָּהֶם | | | | | | 18 | על ח' ל על מלאכי אל ח' ל אל מלאכי --- על ימין ל --- אל ימין ל |
| $\underline{113.0}$ | 86 | | | | | | | | | 18 | ס' זוגין חד ואל חד ועל ולי' --- ואל איחמר / --- ואל המקדש / --- ואל ההרים / --- |
| $\underline{113}$ i | | 95b' | Lv.12,4 | ואל- הַפְּקֻדֹּשׁ | | | | | | 17 gr (יעל ההרים) (impl.end) | ועל ה' ל ועל איחמר ואל ה' ל ואל איחמר --- ועל אדם ל ואל ל --- ואל אדם ל ההרים |
| $\underline{113}$ ii | | 121b R | Nu.4,49 | ועל- מִשְׁאֵן | | | | | | 14 | ועל מ' ל ואל מ' ל ועל שדה ל --- ואל עמים ל |

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|---------|--------|----------|---------------------|--|--|--|--|---------------------------|---|------------|
| 116 ii | 102b R | Lv.16,32 | וְאֵשֶׁר מִלְאָה | | | | | 12 | ראשר ימלא ל ראשר תאמרו -- ראשר דברתי --- ראשר ידעו ל | "0 all- |
| 117 i | 54b R | Ex.13,10 | אֶת־הַחֲקִיקָה | | | | | את אילון dtg. | את ה' ל את בשמתי ל --- את שמן ל את מנחתו ל | ii |
| 117 ii | 78b R | Ex.35,25 | אֶת־חֹלְעֵת | | | | | 14 | את ת' ל את משא ל --- את רצין ל --- את רם ל | i |
| 118 i | 37a' | Gn.46,15 | וְאֵת־דִּינָה | | | | | 16 (mostly blurred) | ... ואת גביעי ל ... ואת אילון ל --- --- --- | |
| 118 ii | 40b' | Gn.49,25 | וְאֵת־עַיִן | | | | | 16 | ראת ש' ל --- ראת איזבל ל --- ראת איביו ל ואת דברת ל ראת מסה ל ואת באון ל | "viii |
| 118 iii | 51a | Ex.10,2 | וְאֶת־אוֹתֹתֵי | | | | | 9 dp ראת הקללה | ראת א' ל כות -- ואת החסד --- ואת פי ל | |
| 118 iv | 62a: | Ex.20,20 | וְאֶת־בִּקְרָה | | | | | 20 | ראת בקרך ל ואת הכהנים ראת הבמות ל ואת התעלה --- ואת הגוללים ל --- ואת איוב ל | |
| 118 v | 67a | Ex.26,1 | וְאֶת־הַמִּשְׁכָּן | | | | | 15 | ראת ה' ל ואת דבריו ל --- ואת ספר ל | "viii |

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|----------|-------|---------------|------------------------------------|--|--|--|--|--|--------------------------------------|---|-----------|
| 118 vi | 68a' | Ex.26,29 ף | נֶאֱמַר- סְבָעוּ יְהִי עֲלֵיהֶם | | | | | | 16 (all-I Pt) | ואת החכלת ל --- ואת שרי ל ואת הנפש ל | "ו" v |
| 118 vii | 71a | Ex.29,5 | וַיֹּאמֶר מֹשֶׁה | | | | | | 11 (Pt) | ואת מעיל ל ואת החשוך ל --- ואת הקרב ל ואת הכשר ל | "ו" |
| 118 viii | 80,a' | Ex.36,34 ף | וַיֹּאמֶר-סְבָעוּ עֲלֵיהֶם | | | | | | 33 | ואת סבעתם ל --- ואת האנשים ל --- ואת רוחי ל ואת ידי ל --- ואת המצוה ל | "ו" |
| 118 ix | 91b' | Lv.8,17 | וַיֹּאמֶר-בְּשֻׂרוֹ | | | | | | 16 (Pt) | ואת בשרו ל --- ואת ואת הראש ל --- ואת נבלתם ל --- ואת ראשו ל השלך ל --- ואת מאשה | "x" xi |
| 118 x | 91b R | Lv.8,17 | וַיֹּאמֶר-בְּשֻׂרוֹ | | | | | | 9 (Pt) | ואת ב' לית כות --- ואת השלך לית כות --- ואת עון לית כות | "x" xi |
| 118 xi | 93a' | Lv.9,13 | וַיֹּאמֶר-הָרֵאשׁ | | | | | | 15 קט ואת בשרו (mostly Pt) | ואת ה' ל --- * ואת אשר ואת בשרו ל --- ואת הבגד --- ואת קולו ל --- ואת לבב ל | "x" xi |
| 118 xii | 138b' | Nu.18,32 | וַיֹּאמֶר-קָדְשִׁי | | | | | | 16 (mostly Pt) | ואת קדשי ל ואת המעיל ל ואת החשוך ל ואת המשכן ל --- ואת כתיבתם ל --- ואת אחיו ל | "x" xi |
| 119 i | 69b' | Ex.28,5 | וַיֹּאמֶר-חֹלְעֵת | | | | | | 16 | ואת ת' ל ואת קדשי את ת' ל את קדשי --- ואת רכבו ל --- את רכבו ל | "ו" vi |

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|---------|-----------------------|----------|---------------------|--|--|--|--|---------------------------------|---|---------------------|
| 122 i | 41b' | Gn.50,14 | וְכָל- הָעָלִים | | | | | 16 | וכל הערים ל --- וכל הנפש ל וכל כסף ל וכל כליו ל וכל גבור ל | i - vi |
| 122 ii | 42,a' | Ex.1,6 | וְכָל הַדֹּר | | | | | 28 | וכל הדור ל -- וכל אלה וכל אחיו ל -- וכל חומה וכל הערב --- וכל הצבא ל | |
| 122 iii | 61b R | Ex.20,3 | וְכָל-תַּמְזִיחַ | | | | | 8 | וכל ת' ל כות וכל המשכב ל כות --- וכל החיה ל כות | |
| 122 iv | 102a | Lv.16,17 | וְכָל-אֲדָם | | | | | 15 | וכל אדם ל וכל עשב ל וכל העץ ל --- וכל סוס ל--- | |
| 122 v | 133a Lower half | Nu.14,23 | וְכָל- מִצְרָאִי | | | | | 6 | וכל מ' ל --- וכל בעלי ל וכל המחנה ל | |
| 122 vi | 137b R | Nu.18,12 | וְכָל-חֵלֶב | | | | | 12 | וכל חלב ל וכל נגע ל --- וכל עבדך ל | |
| 123 i | 63b' | Ex.22,8 | כָּל-דִּבְרֵי | | | | | 16 כל בשרם וכל בשרם dp | כל דבר ל כל עור ל כל דבר ל וכל עור ל --- כל תבואת ל כל ארצה ל --- וכל תבואת ל וכל א' ל | ו' i # |
| 123 ii | 89b' | Lv.6,16 | וְכָל-מִנְחָתְךָ | | | | | 18 | וכל מ' ל וכל אנשיו ל כל מ' ל כל אנשיו ל --- וכל ריב ל --- כל ריב ל | i # (nb flip) |

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|---------|-------|----------|--|--|--|--|--|--|---------------------------------------|---|------------|
| 124.0 | 255 | | | | | | | | 13 | י"ג יחיד' ובכל ולי' דסמי' -- ובכל הארץ/ השרץ / --- זאת / זה | י" |
| 124 i | 53a' | Ex.12,12 | נא-ת-קל- שערך | | | | | | 14 | ובכל א' ל --- ובכל זאת ובכל הארץ ל---ובכל זה ל ובכל יום ל ל ובכל חטאותיך ל | "0 |
| 125 i | 98b' | Lv.14,9 | נא-ת-קל- שערך | | | | | | 14 | נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל | |
| 126 i | 52b R | Ex.11,6 | לא ת' ל לא יעבר ל לא ת' ל לא יעבר ל לא ת' ל לא יעבר ל לא ת' ל לא יעבר ל | | | | | | 12 (latter half blurred) | לא ת' ל לא יעבר ל לא ת' ל לא יעבר ל לא ת' ל לא יעבר ל לא ת' ל לא יעבר ל | |
| 127 i | 53a | Ex.12,10 | נא-ת-קל- שערך | | | | | | 11 ולא נשתה dtg. | נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל | ויו" iv |
| 127 ii | 58b R | Ex.16,24 | נא-ת-קל- שערך | | | | | | 10 (mostly blurred in photo) | נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל | ? |
| 127 iii | 62a | Ex.20,22 | נא-ת-קל- שערך | | | | | | 16 | נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל נא ת' ל לא יעבר ל | ו" iv |

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|---------|-------|-------------------------|---------------------------|--|--|--|--|--|---------------|--|------------|
| 127 iv | 108a' | Lv.22,32 | וְלֹא תִּחְלֹץ יָדְךָ | | | | | | 12 | וְלֹא ת' ל וְלֹא יִשְׁאִיר וְלֹא שְׂכָחְתִּי ל' * וְלֹא הִזְרִישׁ ל' --- וְלֹא תַעֲבֹד ל' ל' --- וְלֹא תַחֲמֹד ל' | " i iii |
| 127 v | 158a | Nu.35,33 | וְלֹא- תִּחְלֹץ יָדְךָ | | | | | | 8... (dmg) | וְלֹא ת' ל וְלֹא חֲסָאֲתִי ל' --- וְלֹא תַקְצֹר ל' וְלֹא | " iii |
| 128 i | 55a' | Ex.14,20 (fol. 56a!) | וְלֹא-קָרַבְ תָּהּ | | | | | | 18 | וְלֹא קָרַב ל' --- וְלֹא קָרַב ל' --- וְלֹא תַשְׁכַּח ל' לֹא תַסּוּךְ ל' וְלֹא תַשְׁכַּח ל' וְלֹא תַסּוּךְ ל' | " v |
| 128 ii | 56a' | Ex.14,20 | וְלֹא-קָרַבְ תָּהּ | | | | | | 18 | וְלֹא קָרַב ל' לֹא יִרְחַם ל' וְלֹא קָרַב ל' וְלֹא יִרְחַם ל' ל' --- לֹא יִיעָפֹר ל' וְלֹא יִיעָפֹר ל' | S |
| 128 iii | 85b' | Lv.1,17 | וְלֹא יִבְדֹּלְךָ | | | | | | 18 | וְלֹא י' ל' לֹא תַעֲשֶׂה ל' וְלֹא יִבְדֹּלְךָ ל' וְלֹא תַעֲשֶׂה ל' ל' --- לֹא בִרְאָה ל' --- וְלֹא בִרְאָה ל' --- | |
| 128 iv | 141a | Nu.21,22 | וְלֹא בִשְׁמֹתָהּ | | | | | | 16 | וְלֹא ב' ל' וְלֹא בִשְׁמֹתָהּ ל' וְלֹא תַקְצֹר ל' וְלֹא ת' --- ל' --- לֹא תַהַדֵּר ל' וְלֹא ת' --- | |
| 128 v | 144b' | Nu.24,17 | וְלֹא קָרַבְ תָּהּ | | | | | | 18 | וְלֹא קָרַב ל' לֹא יִשְׁמַח ל' וְלֹא ק' ל' וְלֹא יִשְׁמַח ל' ל' --- לֹא יִמַּד ל' וְלֹא יִמַּד ל' | " i P |

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| 129.0 | 196 | | | | | | | | 16 | מִן הַבֶּקֶר / --- מִן כְּנִיָּהֶם / מִן גִּבְעָה | 0 "0 "0 |
| 129 i | 60a' | Ex.18,13 and/or Ex.18,14 | מִן-הַבֶּקֶר and/or מִן-בֶּקֶר | | | | | | 17; 1** (end) | מִן בֶּקֶר ל מִן לְכַנּוֹן ל מִן הַבֶּקֶר ל מִן שְׂאוֹל ל --- ל מִן קִמִּי ל --- ל וְמִן כָּל** ל | |
| 130 i | 82a (lower half) | Ex.39,1 | וְמִן- הַתַּכְלִת | | | | | | 6 | וְמִן הַתַּכְלִת ל וְמִן הַעֹרֹף ל --- וְמִן הַשֶּׁמֶן ל וְמִן הַבֶּקֶר ל | ii iii |
| 130 ii | 93a | Lv.9,19 | וְמִן-הָאֵיל | | | | | | 14 | וְמִן ה' ל וְמִן הַלֶּחֶם ל --- וְמִן כָּל וְמִן הָעֵבֶדָה ל וְמִן הַנָּשִׁים ל--- | iii |
| 130 iii | 99a' | Lv.14,26 | וְמִן-הַשֶּׁמֶן | | | | | | 14 | וְמִן ה' --- וְמִן הַמִּקְדָּשׁ ל וְמִן הָעוֹף--- וְמִן הַקְּדוּשִׁים ל --- וְמִן הַשֶּׁלֶל ל --- וְמִן הָעֵרִים ל | ii |
| 131.0 | 265 | | | | | | | | 17 | יֵצֵא יְהִיד' עַד וְלֵיחַ --- עַד שׁוֹבֵר / --- כֹּן / למֵאד | ii ≠ |
| 131 i | 126b R | Nu.8,4 | עַד-פְּרוֹקָה ^p | | | | | | 5... (dmg) | עַד פ' ל כּוֹחַ --- עַד קְרִנּוֹת ל כּוֹחַ ... עַד | |
| 131 ii | 154a' | Nu.32,21 | עַד הַוִּירְשָׁה | | | | | | 18 | עַד הַוִּירְשָׁה ל עַד אִשָּׁה עַד חֲמוֹר ל עַד כֹּלָה --- עַד עֲלָמָא ל --- עַד קְרִנּוֹת ל | 0 ≠ |
| 132 i | 38b' | Gn.47,21 | וְעַד-קִצְצָהּ | | | | | | 12 | וְעַד ק' ל וְעַד שֶׁה ל וְעַד חֲמוֹר ל וְעַד הֶם ל --- וְעַד מַגְדֹּל ל --- וְעַד עֲלָמָא ל | |

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| 132 i i | 122b R | Nu.6,4 | וְעַד-וְיָג | 7... (dmg) | עַד זָב ל כּוֹת וְעַד חֲמֹר --- וְעַד יִשִּׁים ל כּוֹת וְעַד זָקְנָה ל כּוֹת | S |
| 133 i | 63b " | Ex.22,3 | עַד-חֲמֹר and עַד-שֶׁהָ | 18 | עַד ח' ל עַד שֶׁהָ ל --- וְעַד ח' ל וְעַד שֶׁהָ ל --- עַד חֲמֹמָה ל --- וְעַד חֲמֹמָה ל | |
| 134.0 | 260 | | | 7 | ז' יחיד' ואלה ולי' --- ואלה הבגדים / הגרים / --- שרי / | " i |
| 134 i | 147a | Nu.26,57 | וְאֵלֶּה פְּקֻדֹתַי | 6 HR | ו' יחידין דמיון ולית זוגיו ואלה פקודי ל --- ו' שרי ל ו' העמדים ל --- (cf fn) | " 0 |
| 135 i | 47b' | Ex.6,30 | אֲנִי עֶרְלָא | 16 | ואני ערל ל ואני יוצא אני ערל ל אני יוצא --- ואני נשארת ל --- אני נשארת ל | |
| 136.0 | 261 | | | 11 | י"א יחיד' אתה ולי' --- אתה זה / תהיה / --- בן / מושל / | " i |
| 136 i | 31a | Gn.41,40 | אֲמַתְּ תִּתֶּנִּי | 10 | א' ח' ל כות אתה זה ל כות --- אתה אל תירא ל כות אתה מושל ל כות | " 0 all |
| 137.0 | 262 | | | 11 | י"א יחיד' ואתה ולי' --- ואתה ואהרן / --- אדני / תשא / --- נפשו / --- לך / | " 0 all |
| 137 i | 69b R | Ex.28,3 | וְאֵתָהּ תִּתְּבֹרַ | 8 | ואתה ת' לית כות --- ואתה נותן --- ואתה לך | " 0 all |

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| 137 ii | 135b' | Nu.16,17 | וְאֵת וְאֵת | | | | 8 | וְאֵת שְׁמַעַת לִית כּוֹתִיָּה -- וְ תַעֲשֶׂה -- ה' כְּדִרְגָּתוֹ -- וְ אֲדַבֵּר -- וְחָד לִית זִוְגִיָּה | P | "0 all |
| 138.0 | 264 | | | | | | 11 | "א יְחִידִי וְהוּא וְלִי -- וְהוּא לְבָדוֹ / יָחַד / עֲלֶה / -- יָבִנָּה / יַעֲשֶׂה / | | " |
| 138 i | 33a' | Gn.42,38 | וְהָיָא לְבָדוֹ | | | | 9 | וְכֹחַ לְבָדוֹ לְ וְהִנָּח יָחַד --- וְהוּא יָבִנָּה לְ | | "0 all |
| 139 i | 30b' | Gn.41,29 | הִנֵּה לְשָׁבַע | | | | 18 | הִנֵּה רַבָּקָה לְ הִנֵּה שָׁבַע הִנֵּה אֲנָשִׁים לְ הִנֵּה הָאִישׁ --- **הִנֵּה לַעֲשׂוֹ לְ --- הִנֵּה שָׁבָה לְ | | |
| 140 i | 151a' | Nu.30,4 | כְּבִית אֲכִיָּה | | | | | כְּבִית א' לִית כּוֹתִיָּה כְּבִית שְׁאֵן לִית כּוֹתִיָּה --- כְּבִית מֶלֶךְ כְּבִית יִשְׂרָאֵל לְ --- כְּבִית הַמֶּן | | |
| 141 i | 51b R | Ex.10,19 | אֲרַבָּה אֶחָד | | | | 11 | א' אֶחָד לְ הַכְּבֹשׁ אֶחָד לְ עַל אֶחָד @ לְ -- וְנִבְיָא א' לְ לֹא א' לְ | S | "זו זו |
| 141 ii | 71b' | pr. Ex.29,39 | הַכְּבֹשׁ הָאֶחָד * @ * mp | | | | * | * @LI וְנִשְׂיָא א' לְ --- וְדָרַךְ א' לְ לֹא אֶחָד לְ כּוֹת | | " ii |
| 141 iii | 148b' | Nu.28,4 | הַכְּבֹשׁ אֶחָד | | | | 8 | הַכְּבֹשׁ א' לְ וְנִשְׂיָא א' לְ --- לֹא אֶחָד לְ | | "i(all ii |

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|--------------|-------|------------|-----------------------------------|----------------------|---|-----|
| 142 i | 74a | Ex. 31, 18 | מַעֲשֵׂה אֱלֹהִים לְכָל כּוֹחַ | 11 (1 @,end!) | מַעֲשֵׂה אֱלֹהִים לְכָל כּוֹחַ | 0 |
| 142 ii | 75a' | Ex. 32, 16 | מַעֲשֵׂה אֱלֹהִים | 10 | מַעֲשֵׂה אֱלֹהִים לְכָל כּוֹחַ | 0 |
| 143 i | 31b R | Gn. 41, 47 | וַתַּעַשׂ הָאָרֶץ | 12 | וַתַּעַשׂ הָאָרֶץ לְכָל כּוֹחַ | 0 |
| 144 i | 77b R | Ex. 34, 27 | וַיֵּאָחֶז יִשְׂרָאֵל | 11 | וַיֵּאָחֶז יִשְׂרָאֵל לְכָל כּוֹחַ | 0 |
| 145.0 | 20 | | | | א"ב מִן חֵד וְחֵד כְּרִישׁ וְלִי דְסִמִּיךְ עוֹלָם / לֹא אִישׁ לְחֻשְׁתָּהּ הַמִּטּוֹת | 0 |
| X 145 i | 30a: | Gn. 41, 12 | לְשֹׁר הַיָּבֵשׁ | 11... (comm. dmg) | לְשֹׁר הַיָּבֵשׁ לְכָל כּוֹחַ | 0 |
| X 145 ii | 58a | Ex. 16, 16 | לְאֹשֶׁר בְּיָדוֹ | 12 → col. N | לְאֹשֶׁר בְּיָדוֹ לְכָל כּוֹחַ | 0 |
| X 145 iii | 66b R | Ex. 25, 30 | לְחֹם פְּנֵי | | לְחֹם פְּנֵי לְכָל כּוֹחַ | 0 |
| | | | | | לְכָל כּוֹחַ | all |

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|---------------------|--------------------|----------|----------------------------|-------|---------------------------------------|----------------------------------|-------|---|--|-----------------|---|----|
| 145 iv | 77a | Ex.34,14 | לאחר אַחֲרָיִךְ | לא אל | 12 sg | all א | א | | | | S | "0 |
| 145 v | 82a' (2nd line) | Ex.38,26 | לְכֹל הָעֵבֶר | | | | | | | 9 | | "0 |
| 145 vi | 123b' | Nu.7,11 | לְחִנּוּכָהּ הַמִּצְוָה | | | | | | | 15 | | "0 |
| 145 vii acrostic | 139a' | Nu.19,9 | לְמִי נִדָּה | | | | | | | 18 (14 acr.) | S | "0 |
| 145 viii | 140,a' | Nu.20,24 | לְמִי מִרְיָכָה | | 25 sg | מ 8 פ 3 ש 8 ר 3 each | ת-מ | ס | | | | "0 |
| 145 ix | 156,a' | Nu.34,4 | לְמַעַלָּה עֲקֵרְיָהִים | | | | | | | | | "0 |
| 145 x | 157b R | Nu.35,30 | לְפָנֵי עֲדִיִּים | | 10 sg x-item betw. 2 p-items | פ 4 פ | ר - פ | | | | | "0 |

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|---------|-----|-------|------------|-------------------------|--|--|--|--|--|--|--|--|--|--|--|--|--------------------------------|
| 146.0 | 187 | | | | | | | | | | תיבות "ואינון סמיכין ליי -- ועבר יי / --- ומשכן יי | | | | | | "0 all |
| 146 i. | | 53b R | Ex.12,23 | רַעְבָּר יִי | | | | | | | ועבר יי ל ואיבי יי ל --- ומבקשי יי ל ומשא יי ל | | | | | | "0 all |
| 146 ii | | 54a' | f Ex.12,23 | רַעְבָּר יִי | | | | | | | ועבר יי ל -- ושב יי ל ראף יי ל -- ובקש יי ל -- והראני יי ראין יי ל -- נעזבי יי נקם יי ל | | | | | | "0 all iv |
| 146 iii | | 130b' | Nu.11,33 | רֶאָפֹּי יִי | | | | | | | ראף יי ל -- ויצא יי נפני יי ל -- ואיבי יי ל רעצת יי ל ל בכיראת יי ל | | | | | | "0 all iii |
| 146 iv | | 132a' | Nu.14,3 | רַלְמֵה יִי | | | | | | | ולמה יי ל -- ונחם יי ל והסיר יי ל -- ונקם יי ל --- וחטד יי ל --- ומשכו יי ל | | | | | | |
| 147.0 | 186 | | | | | | | | | | יי"א זוגין -- חד לא נסים ר' אחד נסים ר' וסי' יש יי / ויש יי / --- הושיע יי / והושע יי / | | | | | | "0 flip (except 3-4!) |
| 147 i | | 46b' | Ex.6,3 | הֲשָׁמִי יִי | | | | | | | רשמי יי ל בודע יי ל שמאי יי ל ובודע יי ל --- והושיע יי ל --- הושיע יי ל | | | | | | |
| 148 i | | 37b R | Gn.46,31 | אַעְלָה וְאַצְרִינָה | | | | | | | אעלה ר' ל רכב וסוס ל --- וחרכ ורעב ל --- פוט וכנוץ ל | | | | | | |

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|---------|-----|--------|-----------------------------|------------------------|-----------------|-------------|-----|----------------------------|--|--|
| 149 | 3 | | | 124 | ב 20 | | צ ת | | | היבות, לא נסיב ה' -- נסיב ה' -- אשרי איש. -- וננות גוים / כנות הגוים -- שבת השנים / |
| 149 i | X | 32b' | Gn.42,19 | 14 sg | א ב א 4 each | ה-א (ה*) | ד | | | א' אחד ל -- גיא חרשים א' האחד ל -- גיא הח' --- הכבש אחד ל --- הכבש האחד * ל |
| 149 ii | X | 50a' | Ex.9,8 and Ex.9,10 | 16 sg | ע 10 | ע-פ rev. | | | | פ' כנשן ל ---- פ' הכנשן ל ---- עצי עלה ל עצי העלה ל |
| 149 iii | X | 109a' | Lv.23,27 and Lv.23,28 | 18 14 sg → col.M | י 8 | ל-י | | 4 rg. (end) ע 2; א 2 | | יום כ' ל -- לחת אבן יום הכ' ל -- לחת האבן ל --- אשרי איש ל ל --- אשרי האיש ל |
| 149 iv | X | 110b R | Lv.25,8 | 16 sg | פ 6 | ע-ש rev. | צ ק | | | ש' שנים ל ש' השנים ל --- פני פרכת ל פ' הפרכת ל -- עיר א.הים ל ע' הא.הים ל |
| 149 v | X | 135a' | Nu.16,2 | 16 sg | א all | | | | | א' שם ל אשרי איש א' השם ל אשרי האיש --- א.הי משפט ל --- א.הי המשפט ל |
| 150.0 | 371 | | | | | | | 29 | | אלין מלין מן ב' ב' וכל חד וחד לית דסמי, --- העבת הזהב / --- האיש המסכן --- |
| 150 i | X | 118a | Nu.3,3 | | | | | 12 | | הכהנים ה' ל האיש החכם ל --- הבהמה * הטורה (צ.ל. הטמאה) ל המים --- החיים ל --- |

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| 150 ii | 126a' | Nu.7,85 | הַמִּזְבֵּחַ הָאֵחָד T dmg | . | | | | | 12 | הַאֵלִים הַמְאֻרָּמִים לִית כ' ---אִישׁ הַמְצִרִי ל הַיָּמִים הַבָּאִים ל | "i "0 all |
| 151.0 | 253 | | | | | | | | 74 | וְחִלּוֹף ע"ד מִלִּין --- ב' מִלִּין נִסְבִּין ו' וְלִית --- וְדָגוּ וְחִירָשׁ / וְהִצָּאן וְהִבְקָה --- / וְשִׁדּוֹת וְכִרְמִים / --- וְלִהְרֵג וְלֵאכֹד / --- | |
| 151 i | 37a | Gn.46,9 | וְחִצְרוֹן וְכִלְיָמִי | | | | | | 10 Pt. only | וְחִצְרוֹן וְכ' ל וְאִנִּי וְעַמִּי ל וְאִהְרֹן וְחֹרֶן ל --- וְפָסֶל וְמִצְבֵּה ל | "0 |
| 151 ii | 73,a' | Ex.30,9 | וְעֵלָה וְמִנְחָה | | | | | | 26 Pt. Proph. | וְעֵלָה וְמ' ל --- וְזִבְחָה וְצִלְמִנֶּעַ וְשׁוֹר וְשֵׁה ל --- וְפָסֶל וְמִצְבֵּה אִישׁ וְאִשָּׁה לִית כּוֹת --- וְהִגְלַעַד וְהַכֶּשֶׁן לִית כּוֹת --- | "0 (iii) |
| 151 iii | 112b' | Lv.26,1 | וְפָסֶל וְמִצְבֵּה | | | | | | 12 mainly Proph. | וְפָסֶל וְמ' ל וְאִישׁ וְאִשָּׁה וְזִבְחָה וְצִלְמִנֶּעַ ל --- וְיִשְׂרָאֵל וְיִהּוּדָה --- וְחֹרֶב וְרֵעַב וְהִגְלַעַד וְהַכֶּשֶׁן --- וְזִבְחָה וְמִנְחָה | "0 (ii) |
| 152.0 | 251 | | | | | | | | 10 | ה' זִוְגִין מִן ב'ב' מִנְהוּן לֹא נִסְבִּין ו' וְב' נִסְב' / ו' --- יִשְׁשַׁכַּר זְבוּלוֹן / --- וְעֶשֶׂר וְנִכְסִים | |
| 152 i | 94b' | Lv.11,19 | הַחֲסִידִיָּה הָאֲנָפָה | XX | | | | | 14 (1*) | ה' הָאֲנָפָה ל --- דָּגוּ וְה' הָאֲנָפָה ל --- וְדָגוּ וְחִירָשׁ (צ.ל. חִירָשׁ) ל --- * וְחִירָשׁ ל --- | "0 |

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| 153 i | 114a | Lv.26,43 | יַעֲזֹק הַיָּעֲזֹק * * mp | | | | | 16 (14 cor- rect:link pair @) | ל יַעֲזֹק וְכִיֵּן ל * יַעֲזֹק בִּיעֹן ל שְׂדוֹת וְכִרְמִים ל וְשָׂדוֹת וְכִרְמִים ל --- וְקוֹץ וְדִרְדֵּר ל --- |
| 154.0 | 72 | | | 106 | 12 א 14 ה | כ ט ק | | | א"ב מן ב' ב' מוֹתָאמִים וְכָל חֵד וְחֵד לִי' --- אֲשָׁלוּם א' / אֲכֹל א' / --- שְׁבַת ש' / תְּרַח ת' / |
| 154 i | 43b R top | Ex.3,4 | מִשֶּׁה מִשֶּׁה | | | | | 4 | מִשֶּׁה מ' ל אֲבִרָהּ א' ל יַעֲקֹב י' ל שְׁמוּאֵל שְׁמוּאֵל ל |
| 155.0 | 252 | | | | | | | 16 | יָאִן זֹנְגִין מִן ב' מִלִּין לֹא נִסְבִּין ו' וְלִית --- בְּעוּף בְּבִהֶמָה / --- עֵיר עֵיר יַעֲזֹק בִּיעֹן / --- עֵשֶׂר נִכְסִים / |
| x 156 i ↓ 176.0 | 114b R | Lv.27,16 | זֶרַע תָּמַר | | | | | 11 | זֶרַע ח' ל קִרְנִים מִידֵּר ל --- מַעֲלֵל צִדְקָה ל שֹׁמֵשׁ יֶרֶח ל --- |
| 157.0 | 273 | | | | | | | 40 | שֹׁמֵשׁ מִן מ' מִלִּין דְּכָל חֵד וְחֵד לִי' דְּסַמִּי' וְכָל קִרְי' חֲלוּף וְסִמִּי' שְׁבַתוֹן שְׁבַת --- וְכָל קִרְי' שְׁבַת שְׁבַתוֹן --- וְאִמּוֹת שְׁלוֹשׁ --- |
| 157 i | 51b' | Ex.10,13 | רֵיחַ-קָדִים | | | | | 4 | כָּל קִרְיָה --- חֵד קִדִּים רוּחַ --- חֵד קִדִּים כִּימִי --- חֵד לַהֲדוֹת וְלַהֲלֵל --- |
| 157 ii | 58b,, | Ex.16,23 | שִׁבְתוֹן שִׁבְתוֹן | | | | | 7 Pt. | כָּל קִרְיָה --- חֵד שְׁבַתוֹן ש' --- חֵד לֹאֲמֹ וְלֹאֲבִין --- ח הַיִּשְׂרָאֵל וְהַסּוּב |

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| 157 iii | 96a" | Lv.12,8 | אָמֹר וְאַחֲרָיו לְחַטֹּאת | | | | | 5 | לע"י השמים ובין הארץ -- חד אל ישעיהו הנביא בן אמוץ | "0 all |
| 157 iv | 104b R: | Lv.19,3 | אָמֹר וְאַחֲרָיו | | | | | 5 | כל קריה -- חד אמו ואביו -- בן מן ראה עתה -- חד משפט צדק | "0 all S |
| 158.0 | 270 | | | | | | | 16 | שפה מן י"ו מלין -- לי' דכות' -- כל ספרא דכות' -- ותקע / וכל יחזקאל -- השיבנו / וכל ההלות -- -- ויאסרהו / וכל שפטים | |
| 158 i | 98a" | Lv.13,51 | לְמַלְאכָה | | | | | 9 | למלאכה ל בסיפרא וכל יחזקאל -- הבליים ל בסיפרא -- וכל קהלת -- ההלות ל בסיפ וכל ירמיהו -- | "0 S |
| 158 ii | 116b" lines 2 - 5 | Nu.1,47 link וכל | הַתְּפִקְדֹת | | | | | 7 | התפקדו לית כות -- וכל וידבר -- הבליים לית כות -- וכל קהלת -- לצבי ל -- וכל ש"י הש' | "0 |
| 158 iiii | 118a" lines 2 - 6 | Nu.2,33 link וכל | הַתְּפִקְדֹת | | | | | 15 HR (acc.om.) | י"ו דכל חד וחד לית דכות וכל חד סיפ כות למלאכה -- וכל יחזק כות ---- לפני א"הים ---- השיבנו (| = 0 (col M. |

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| 159.0 | 246 | | | | | | | (34 Pt; 4 Jer) | --- / שדופת / שדופת / --- / עכרך / עכרך / מנביא / |
| 160.0 | 247 | | | | | | | 16 | וחלופי ח' זוגיין בעני' --- / לא נסיב ו' / --- / אמרפל / ואמרפל / עשר / ועשר / |
| 161.0 | 244 | | | | | | | 28; 2 PS | י"ד זוגיין מן ב' בעניין קדמא נסיב ל' וחנ' לא נסיב ל' --- לאב המון / אב המון / --- לרוח שקר / רוח שקר --- |
| 161 i | | 141b' | Nu.22,4 | לְמוֹאֵב | | | | 28 | חד מן י"ד זוגיין קדמא נסב ל' --- ל.ב. אב לכל כל --- למאנ' / מאנ' לראשי ראשי |
| 161 ii | | 142a top | Nu.22,10 | מוֹאֵב | | | | 22 HR 2 acc.om! (HR bluned) | י"ב זוגיין בקריה קדמ ... כהון למד וחין ... ל למשכן --- לישראל ישראל --- לאשה אשם --- ראשי |
| 162.0 | 245 | | | | | | | 12 | וחלופי ו' זוגיין בחד עניין קדמ' לא נסיב ל --- ממעלה / מלמעלה / --- ימים / לימים / |
| 162 i | | 141b' | HR Only (no itemization: cf. Col. M) | | | | | Follows 161 i | וחלופיהון ו' זוגיין |
| 163 i | | 69a | Ex.27,14 | בְּחֶלֶשׁ | | | | 7 | וחמש ל רא' פ כשמע ל ר' פ' --- ונשמדן ל רא' פס ארבע ... ל רא' פס |

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| 167 i | 78, a' | Ex. 35, 9 | נֶאֱמַר | | | | 22 | וכשמע ל ראש פסוק וא' -- השב --היה ל רא פס -- והשב --והיה ל רא פס -- |
| 168 i | 68a | Ex. 26, 28 | מִבְרַח | | 11 sg | כ-מ 9 | | מברה -- מתנת --- נהרתם ל חס נגד ל חס P |
| 168 ii | 79b R | Ex. 36, 21 | אֶמֶת | | 11 sg | א only | | אמת ל חס אלי --- אמר ל חס איב --- אמן ל חס אלל ל V |
| 168 iii | 118a' | Nu. 3, 4 | בְּהִקְרֵבָם | | 10 sg | ב only | | ב' ל חס --- בתכם ל חס ברחב -- בנתה ל חס --- כאמנה ל חס P |
| 168 iv | 120a | Nu. 4, 15 | לִבְרָח | | 7 sg | ל only | | לכסת -- לחסת ל חס לחרם -- להשיב -- לדש ל חס P |
| 168 v | 124a' | Nu. 7, 19 | הִקְרֵב | | 9 sg | ה only | | הקרב ל חס הימם ל חס היוצת ל חס -- הצרים-- הכירת (צ.צ.ל. הכרת, [1 Chn]) ל חס P |
| 169.0 | 248 | | | | | | 48 | כ"ח זוגין חד לא נסיב ו' (Frens. emends HR to read כד-) בריש ומלא במצע' וחד נסיב -- למשול / ולמשל -- חורב / ובחרב -- וקדש / וקדש |
| 169 i | 76a | Ex. 33, 6 | חֹרֵב | | | | 20 | חורב ל מל -- הוכה -- ובחרב ל חס -- והכה -- תמות --- זובח ל מל ותמת --- זובח ל חס S |

| 170.0 | 21 | | | | 139 | ת 16 | ט ז | | "0 |
|-------|---------|------|---------------------|-----------------|-------------------------------|-----------------------------|-------|--|--|
| X | 170 i | 40a' | Gn.49,7 | יָצַר | \$ 11 sg | ע 5 conf. כ % end. | | | P Thv אֶפְסָה / יִשְׁחַט -- *מִסְפָּר / מֵשֶׁל (?) צ.ל. וּמִשְׁל) -- צִמְחָה |
| (X) | 170 ii | 62b' | Ex.21,11 | שָׂדֵה - שָׁבַע | 22 sg חֲגִיגָה dtg | ת-נ 15 | | | P Thv לֹא־יִשְׁלַח שְׂלֵמָה --- חֲלָצֶה תִּלְוֶה |
| X | 170 iii | 71a' | Ex.28,42 | בְּדָתְךָ | ad כ ב א ה צ מ ה 1st 26 | | ס כ ו | | P mostly Thv אֶרְפַּכְשָׁד ל --- זָמַם ל אֲחוּדָע ל --- חִי ל טַל ל --- שֹׁאֵב ל יִבְחַר ל---תִּקְרָב ל |
| X | 170 iv | 73b' | Ex.30,32 | יִיבֹהֶן | 26 sg | כ-י 20 | | | P mostly Thv יִיסֹךְ --- יִגַּע ל יִזְעַק יִבְחַר --- יִחַקֵּץ ל יִודֹק ל כֶּף ל --- כֶּצֶר ל *(?) כִּנְף ל --- כְּרוֹנוֹג ל |
| X | 170 v | 89a | LI lost {Lv.5,18 | hplg. שָׁבַע | 17 sg | ק ת 4 3 ת-ע | | | P most Thv עֲכָרְתָּנוּ ל עָלִי ל --- פָּחַד ל קֵשׁ ל רָחַב ל --- תִּצְלַח ל |
| X | 170 vi | 131a | Nu.12,6 | אַחֲרָיוֹתָי | 22 sg | כ-א 12 | | | P Thv אֲחוּדָע ל --- אֲשָׁב אֲשַׁמַּע ל --- אֲמַלֵּל -- כִּסְף ל --- כְּזֻחֲתָנִי ל -- בְּגִיא ל --- בִּארְז ל |

| 170 vii | 138a | Nu. 18, 20 | תְּנַחֵל | 20 sg | ת 19 ש sol. (line filler?) | ש-ת (rev) | תועק ל תצמח ל --- תרחק ל תגל ל תחנף ל שאב ל | Thv | "0 |
|------------|------|------------|----------|-------|--|--------------|--|-----|----|
| 170א.0 223 | | | | | | | ג' זוגין מן ב"ב. קדמא זקף קמץ תני' זקף פתח וסי' ויישן / --- תנחל / | | |
| 170ב.0 224 | | | | | | | וחלופ חד זוג קדם' פתח תני' קמץ וסי' אקח/אקח | | |
| 171.0 207 | | | | | | | ד' זוגין מן ב' בענין חד פתח וחד מלאפוס וסי' גוית / גוית / ישועת / --- גופת / | | |
| 172.0 372 | | | | | | 55; 1 PS | ששה דכל חד וחד לי' בסעמ' מלע' וחלופ כל קרי' מלרע --- רבה / --- קנאפ / --- אבי / | | |
| 173.0 373 | | | | | 20; יפליגי 2 עליהון' וחצית ועשית | | וחלופ ששה --- מלרע וכל קרי' מלעיל וסי' הבה / --- וירושב / --- והעלית / וראיתה / --- | | |
| 174.0 271 | | | | | 21 | | ששה מן כ"א --- ליית בסיפרא כותי' וכל קרי' --- במ"א --- וירלדו / ורם / --- בחכמה / - וחוטא | | |

| | | | | | | | | | |
|---------|-----|--|--|--|--|--|--|----|---|
| 175.0 | 269 | | | | | | | 25 | דכות--אמנם/וכל האמנם-- ענות/וכל לישן עניה-- נינו/וכל נינו אח דבנה, |
| 176.0 | 30 | | | | | | | | א"ב -- לא נסבין וי"ו -- ומסעין כהון -- ארבעים שנה--כבוד יי' / --שש גדרו/ -- רב וחסד / --- תף וחליל/ |
| ↑ 156 i | | | | | | | | | |

ADDENDA TO DIVISION ONE

| | | | | | | | | | | |
|-------|-----|----------------|---|--------------|--|--|--|------------|---|--------------|
| 39A.0 | 368 | | | | | | | 29 (10) | אלין מלין מיחד' ות' בריש תיבה -- לי' רפ' וס' / וחראה / --- ותעמד / @ וחתך / | |
| 84A.0 | 200 | | | | | | | 8 | ד' זוגין -- קדמא מפי'ק א' וחני' לא מפי'ק א' וס' / וקראהו / -- משאל / משל / --- וירפו / | |
| 84A i | | 35b, line 4 | Gn.44,29 | רקרה: ר'ר | | | | 8 HR | ד' זוגין קדמא מפק א' וחנינא לא מפק א' -- משאל משל וקראהו --- וירפו | P err = 0 |
| 84A.0 | 201 | | | | | | | 8 | וחלופ ד' זוגין -- קדמא לא מפי'ק א' -- חומם / חאנמים / --- להשות להשאות / | |
| 84A i | | 35b, line 3 | No separate LI; united with 84A i (supra) | | | | | 8 HR | ד' זוגין קדמא לא מפק א' וחנינ' מפק א' וסימ' חומם / -- להשות / --- ותאזרני / | P = 0 |

| | | | | | | | | | | |
|--------|-----|--|--|--|--|--|--|--|---------------------|--|
| 86א.0 | 212 | | | | | | | | 22 | דבר כח"ה וכל חד ליט -- ויחמו / -- בחלה / האחר / ויחרבו / -- אחד / |
| 88א.0 | 214 | | | | | | | | 27 (5 KQ) | כ"ז מלין דכל חד לי' כתי' י' במצע תיבות' וכל דכות' כתב ו' וסי' ללין / -- וילוננו / -- ויריצו |
| 94ב.0 | 190 | | | | | | | | 6 | ו' מלין כל חד וחד לי' דכות' בלש' ל-- לאלהים / -- ה ל' ומא'הים / |
| 128א.0 | 256 | | | | | | | | 9; 1 sup וחד | ט' יחיד' ומה פת' -- ומה זאת' לך / -- שאלתך / וחד ומה -- |
| 128ב.0 | 257 | | | | | | | | 4 | ד יחיד' מלך -- ולי' זוג' וסי' ומלך אחד / -- מלך ביהודה / |
| 130א.0 | 197 | | | | | | | | 14 | ז' זוגין מן בי' ב' חד מ' וחד מן וסי' ומאז / ומן אז / -- מקדמת / מן קדמת / |
| 133א.0 | 218 | | | | | | | | 8; 2PS (PS flip) | ד' זוגין מן בי' ב' חד עד וחד על וסי' עד תאות' על ת' / -- עד מעל / -- עד צידן / |
| 139א.0 | 263 | | | | | | | | 8 | ח' יחיד' ארצה וליט דסמי' וסי' ארצה הנגב / שעיר / -- זבלון / וארצה נפתלי / |
| 140א.0 | 366 | | | | | | | | 36 | ובני פלוני ל"ו מיחדין -- לי' דסמיר וסימ' ובני חם / -- ובני צרויה / -- ובני שמעי / |

| | | | | | | | | | |
|--------|-----|--|--|--|--|--|--|-----|---|
| 145א.0 | 259 | | | | | | | 9 = | תרי מלין ולי' זוג' וסי' מהר סיני --- משנת עשרים/ |
| 147א.0 | 258 | | | | | | | 3 | ג' יחיד' דסמי' ליי' --- לי' דסמי' וסימ' קוה ליי' --- ויצעקו ליי'/ וכל קרי' --- אל יי' |
| 149א.0 | 188 | | | | | | | 24 | אלין זוגין מן חד וחד --- לא נסבין ה' ולית זוגא --- מלאך איהם/ והאבן גדלה/ --- מזבח נחשת |
| 149ב.0 | 189 | | | | | | | 7 | וחלופ' ז' דנסבין ה' מן ב' מלין ולית זוגא וסי' וישמע האיהם/ ---@הגוים הרבים (אולי צ.ל. רבים) ---/ אמר האיהם/ |
| 151א.0 | 31 | | | | | | | | וחלופס א"ב מן חד וחד מן תחתין חיבות' נסבין וי" בריש חיבות וכל קרי לא נסבין וי"ו ולי' --- וארן אפס/ וברית שלום (צ.ל. עולם)/ --- ומלך עולם/ ונר איהם/ --- ותשועת צדיקים/ |
| 169א.0 | 249 | | | | | | | 4 | וחלופ' ב' זוגין קרי' י' --- ודנסיב ו' בריש' מלא י' במצע' וסי' הצעה/ --- וחציו/ |

| | | | | | | | | | | | |
|---|----|------|-------------|--------------------|---------------|----------------------------|---|------------------|-------------------|---|---|
| א | 64 | | | | 79 | 11 מ 8 כ | . | | | א"ב מן ב' ב' הא' וכלהו פתחין (!) --- האזנה / התנין | |
| ב | 14 | | | | 48 hap-dis | 8 י | | | ט ד פ ע ש צ | וחלופיהו א"ב תריין וא' וחד א' --- ואלכה / --- העננה / | |
| ג | | 57a: | נפחד --- | | | | | | 6 | נפחד ב' תפל עליהם --- נפחד ב' --- ומדבר ב' --- ובעבור ב' --- והצל ב' --- נאיו ב' --- | P |
| ד | 66 | | | | 47 | 4 ר 4 ש | | | | א' ב' בן ב' ב' יו"ד בריש תיבו, --- יאר / --- יתיצב / | |
| ה | 69 | | | 24 ad. ש | | | | | | א"ב מן ב' ב' מ' בריש תיב, --- מאחרי / --- מת / | |
| ו | 13 | | | | 91 hap-dis | 10 ט 9 כ 9 ת | | | | א"ב מן תריין א' וחד וא' וס' אראה / --- וחשועת / | |
| ז | 28 | | | 8 br sg → col K | 18 ← col F | 5 ט 3 נ-מ 2 ע ש-ק | | rest (11 let) | | א"ב מן ב' ב' מלעיל לא' בריש --- לאחד / --- לשדים / | |

| | | | | | | | | | | | | | | | |
|---|----|--|--|--|--|--|-------------------------------|--------------------------|--|--|------------------------|---|--|--|---|
| ח | 29 | | | | | | 13 sgs. ad ד ט | | | | ח-ז נ-מ ע ש-ק | | | | וחלופם א"ב מן חרין חרין מלרע לא' --- לאט' --- לשבת/ |
| ט | 62 | | | | | | ? sgs ד-ב כ-ט צ-פ | 66 | | | | | | | א"ב מן ב"ב' ובא' --- ובאף/ --- ובתפיים/ --- |
| י | 63 | | | | | | | \$ | | | | | | | א"ב מן ב"ב' והא' דלוג --- והאבן/ --- והתאנה/ --- |
| יא | 68 | | | | | | \$ 28 ad הא ט קעכט ש | | | | | | | | א"ב מן ב"ב' וי' ברי' --- ויחחזק/ --- |
| יא Fr. re- constr. acc.to Frens. | 68 | | | | | | \$ 26 ad הא ט שעכט | | | | | | | | א"ב מן ב"ב' וי' ברי' מלעיל --- ('מלעיל' reconstr.) |
| יב | 94 | | | | | | | | | | | 6 | | | ו' זוגין מן ב"ב' חר' כת' ה' בסוף תיבות' וחד כת' י' --- ראה קמ' / --- ושדי/ וסימן בלשון חרגום --- |
| יג | 24 | | | | | | | br. 21; 1 PS (שכר) | | | | | | | א"ב מן ב"ב' פתח דלוג --- אשם/ --- חט' --- שכר/ |
| יד | 41 | | | | | | 22 pattern | | | | | | | | א"ב מן ב"ב' מן ג"ג אתין אדר/ --- תחי/ |

| | | | | | | | | | | |
|----|-----|--------------------------------|------------|----------------|--|--|--|-------------------------|--|-----------|
| טו | 172 | | | | | | | 14 | והלוף י"ד זוגין מן ב ראש פסוק נסבין ז' וכל קרי לא נסבין ז' --- ומכל / --- לאנת | י |
| טז | 171 | | | | | | | 14 | י"ד זוגין ב"ב ראש פסוק לא נסיב ו' --- אברם / --- מני | "0 |
| יז | | 150a ^u | Nu. 29, 24 | מנחתם מנחתם | | | | 16 | י"א זוגין מן ב"ב ראשי פסוקים לא נסבין וא בראש חיבות. וכל קרייה נסבין וא מנחתם-- דברתי --- חיים ב' --- עשית עמד | |
| יח | 95 | | | | | | | 12; 1 PS | והלוף חד מן י"ו זוגין מן ב"ב. קמצא --- תעליא בחרבות/גבר שפך/זכאי --- י"ב זוגין מן ב"ב חר כתי' א' --- וחד כתי' ה' --- הוא --- הכסא/בכסה/ --- וזיזה / --- הפלה | "ו |
| יח | | 131a ^u lines 3-6 | Nu. 12, 13 | רפא רפא | | | | 16 HR | אלין זיוגין חד כת ה' וחד כת. א' נשא נסה --- רפא --- עדינא --- יתרא --- ויקירא --- חרבונא --- רחא --- | "0 |
| יח | | 49b' | Ex. 9, 4 | והפלה והפלה | | | | 8 | והפלה ל כתב הי יחרה---ה' והפלה ל כתב א יחרה --- א --- רפה ל כת הי --- רפה ל כת א | |
| יח | | 131a | Nu. 12, 13 | רפא רפא | | | | 5 והפלה om. (end) | רפא לית כותיה מ' א---הי--- וחרה --- הי והפלה א --- א | "ו all |

| | | | | | | | | | | | | |
|------|----|------|------------|-----------------|----------------------|--|------------------------------|--|---|----------|--|----------------|
| כ | 60 | | | | כ"ב (3) א, ז-ח, נ | כ"ב (← F) | | | | --- | ח"י / --- | |
| כא | 61 | | | | 22 ad ה | | | | 1 | | א"ב ב' ב' ותרתייהו בספר וא' בריש --- ואש' / --- ונהלתי / --- | |
| כב | 58 | | | | | 104 | 29 10 | | | | א"ב מן ב' ב' ותרתייהו בחד פסוק דלו' --- / ארחות ב' / --- חוכל ב' / | |
| כג | 90 | | | | | | | | | 18; 4 PS | י"ח זוגין חד ריש פסוק וחד סוף פסוק --- ולרבה --- ומקרים / --- יהללוהו | |
| כד | 70 | | | | | 48 ר-מ, כ-א n, 2 each cf. fn. | 4 4 ל ש | | | | א"ב מן תריז תריז בחד לישן כתיב' --- א' / --- אבה / --- שמור / --- שמרים / --- | |
| כה 0 | 59 | | | | | 99 חלקו % | 22 10 9 ו ב מ | | | | א"ב מן ב' ב' ותרתייהו תריז לישנין --- אורה / --- תחרש | |
| כה i | | 155a | Nu. 33, 25 | במקולת מקולת | 24 HR ad א n | | | | | | אלפבית מן ב' ב' ותרתייהו בתריז לשנין אורה --- ואני שלשת --- והם תכו | P "0 all |
| כו 0 | 51 | | | | | | | | | 12; 4 PS | י"ב זוגין חד מלרע וחד מלעיל --- אמלטה / --- דלותי / --- שכו | |

| י כו | 56a | Ex.14,16 | הָרָם mp. * | | | | | 6 (1*) | מחנה --- רעננה ל נתן | P | "0 |
|------|--------------------|----------|----------------|--|--|--|--|----------------------|--|---|---------------------|
| כז | 80b: | Ex.37,9 | אֶל-הַכְּפֹרֶת | | | | | 8 (Photo blurred) | אל-הכפרת ב --- אל מזבח ב --- | | |
| כח | 88 | | | | | | | 20 | כ' זוגין תרין אל ותריין על --- אל פה / --- על פה / --- על הלשכות / | | |
| כט | 84a" | Ex.40,19 | אֶת-מִכְסֵּה | | | | | 14 | את מ' ב / את יתר ב --- את שפן ב --- את המזבחות --- ב | | |
| ל | 83b' | Ex.39,34 | וְאֶת-מִכְסֵּה | | | | | 5 | ראת מ' ב --- ראת פרכת ב --- ראת האפר ב --- | | |
| לא 0 | 87 | | | | | | | 32 | ל"ב זוגין מן ב ב על --- על אחת / --- על שער / | | |
| לא | 109a" lines 2-4 | Lv.23,18 | עַל-הַלָּחֶם | | | | | 6 | על הלחם ב --- על המחנה ב --- על המטה ב | | "0 all but LI |
| לב | 185 | | | | | | | 9 | ט' זוגין מן ב ב תרין מלין --- וכרך יי / --- ויתן יי / ויתן אי"בי / --- ועל יי / | | |
| לג | 243 | | | | | | | 5 | ה זוגין מן ב ב לכל חד סמיר איש וסי' וילך איש / --- ולא איש / | | |

| | | | | | | | | |
|----|-----|--|--|--|----------------|----------------|---|--|
| מא | 173 | | | | | 12 | י"ב זוגין מן ג' ראש פסוק נסב' ו' בריש תיבה וכל קריא לא -- וברוך / נרבים | |
| מב | 17 | | | | מ - כ ת - ק | \$ 30 (← F) | א"ב מן ד' א' וחד נא' / אדני / ורשישה | |

DIVISION THREE: Orthography Lists (excluding Ktib-Qre)

| | | | | | | | | | |
|-------|------------------------------------|-----------------|--------|--|--|-----------------------------|--|--|--------------------|
| I.0 | 103 | | | | | 48; 1PS | מ"ה מלין נסבין א' במצא תיבות ולא קריין / תאספון / דאג | | |
| I i | 45b _u -46a _u | (46a) Ex.5,7 | תאספון | | | 48 HR (מח error for מה?) | מ"ה מלין דנסבין א באמצע פסוק ולא קריין -- תאספון (מח error for מה?) -- וישבו עליה לבסח -- ויכלו את הימים | | "0 all except 1 |
| II | 104 | | | | | 12 | וחלופ י"ב מלין דכתבין א' בסוף תיבות, ולא קריין -- רפוא / ושיצא | | |
| III.0 | 92 | | | | | 20; 1 PS | כ' מלין כחבין וודיה בסוף תיבות, -- ונכה / כחכה / וחד -- ואברככה | | |

| | | | | | | | | | | | |
|--------|-------------------|----------|----------------------------|--|--|--|--|--|----------|---|--------------------|
| III i | 48b ⁿ | Ex.7,29 | וַיִּבְכֶּה וַיֶּעֱרֵךְ | | | | | | 20 | <p>מלך מלך מלך מלך</p> <p>כתב הי בסוף תיבותא --- ובכה ובעמך --- כל מעשיך</p> | <p>יו =</p> |
| III ii | 142b ⁿ | Nu.22,33 | וַיִּבְכֶּה וַיֶּעֱרֵךְ | | | | | | 20 | <p>חד מן כ' מלין וודיה כת הי בסוף תיבותא ובכה --- כל מעשיך</p> | <p>= 0 = i</p> |
| IV.0 | 180 | | | | | | | | 13;11 PS | <p>יג מלין כתבין ה' בסוף תיבות ... וכל דכו כת' א' נקרה / יקרה / --- דנה /</p> | |

| | |
|--|---|
| | INTRA-THMIC CROSS-REF. |
| | VOC. BCUM |
| | N LIST SYNOPSIS |
| | REGISTERS: (NON-ALPHA BETICAL) M |
| | L OMITTED SEGMENTS LETTERS |
| | K RANGE: SEGMENTS ALPH. ONLY |
| | H MULTIPLE & LETTERS MAX. REP. |
| | G MULTIPLE ITEM TOTAL |
| | F SIMPLE: ALPHABETICAL ITEM TOTAL |
| | E BCUM LINK-ITEM FROM BIBLE TEXT |
| | D BCUM LINK-ITEM REF. |
| | C BCUM FOLIO |
| | B OF PARAGRAPH |
| | A LIST NUMBERING |

VI REMARKS, ANALYSES AND SURVEYS

DIVISION ONE : Hapax-Legomena

THEMES 1 - 94: GENERAL THEMES

THEME 1

Five theme-lists, which are reducible to four different cumulata:
note-lists i and iv are two records of one cumule.

0, i "iv and iii represent three different simple-alphabets, two of which are recorded in full, one (iii) in a segment. Isolated item-correspondence, e.g. אטון in 0 and iv; אזנך in i and iv. ii is a register, partly illegible (vague traces of alphabetical arrangement?) Considering the vast stock of theme-materials, it can hardly be coincidental that BCum contains not even a trace of a multiple alphabet, (unless such cumulata existed in the lost portion.) No documentation noted, of a perfect simple catalogue: Frensdorff reconstructs one by deleting one פ-item from list 0.

Remarks and Problems

i ends: אתנה אתנה (so vocalized in MS). We might ignore the vocalization (secondary) and analyse אתנה אתנה as a dittography of the same item, which could be identified with either of the two hapaxes. (In this case, the entry in col. F should read 22
ad y
n dtg)

Cf. note-list iv as well as other examples of dtg. in BCum.

i Non-themic האטים is very remarkable; emend to אטון as in 0,iv (NB Does this error reflect Masora-recording by dictation?)

ii and iii (unrelated) both contain אהגה, which is a dis-legomena (Is. 38,14 and Ps. 63,7). This is one of the instances of the ל/ב-switch carried over into the cumulative masora.

Ginsburg's emendation to אהבה, is less likely.

THEME 2

Cumule-Analysis

Eleven theme-lists, of which only two (i, iii) are totally unalphabetical. Item-collation reveals that there were three simple-alphabets at the base of OF and BCum. The three alphabets probably reflect two arch-cumules, denoted proto- $\alpha\beta$ and proto- γ . Proto- $\alpha\beta$ splits up into two basic ^{cumule} cumulata, each characterized by its respective letter-items for א, ב, ג, ד, ה, ו, ז, ח, ט, ק, ר, ש, ת (also צ, פ, צדק?). Cumulatum γ differs throughout from $\alpha\beta$ (but cf. infra).

The themelists inspected reveal the following five or six items as a traceable skeleton of arch-cumule $\alpha\beta$:

בהשמים בכלות במהר/במוהר בעדר בפס/בפש (בקרב?) בתיה

The cumule/theme-list relationship can be reconstructed as follows:

| Arch-Cumule | Basic Alphabet | Theme-Lists | Stable Characteristic Items |
|----------------------|----------------|-------------|---|
| proto- $\alpha\beta$ | α | 0 ii ix x | באשרי בבבת בדמותו ביריעת בלהסיהם בנגע בסירה |
| | β | iv v | באר בבלע בדמים בישורון בלילה בנס בסנסניו |
| proto- γ | γ | vi viii | באכל --- בחנור (21 items: no stable ט-item) |

$\alpha\beta$ -Group: There are apparently recensional differences for several letters, e.g. בגרזן/בגלגל ; בצרחה/בצדק Of special interest are the variants for the פ- and ש-items (Note the assonance; do the variants imply dictation-recording? Note also that the item-variants do not run parallel to the α/β cumulative division.)

| Theme-List | פ-Item(s) | ש-Item(s) |
|------------|--|--------------------|
| 0 | בפס | בשמור and בשמע |
| ii | בפס | בשמר |
| iv | בפס | ... בשמ (blurred) |
| v | בפס and בפש | Om |
| ix | בפס | בשמע |
| ----- | | |
| i | בפס | בשמע (בשמור also?) |
| vii | (rg) בפס ? (blurred) and בפס (sg) בשמע | |

ץ-Group: Note-lists vi and viii represent the same cumulum.
The only differences are: vi lacks the r- and ט-items, while viii uses items בזונו and בטובה respectively (borrowed from $\alpha\beta$); viii contains ad-items for letters ר, ש, ת, viz. ברותים, בשמע, בתיה, בתר, which are absent in vi, and which are (excepting possibly בתר) also borrowings from the $\alpha\beta$ -cumule.

Remarks and Problems

All the alphabets, except 0, present no ו-item. In 0, for ו, the defective-holem item בערה is used. It cannot be said with certainty whether the arch-cumule(s) contained a ו-item or not.

Note-lists v and ix: The link-items, בנגפור and בטהרתו respectively, may be secondary to the basic alphabet. In each case they are ad-items for their respective letters.

Note-lists i and iii are registers, their materials however, show considerable overlap with the $\alpha\beta$ and γ -cumules. i contains items largely from $\alpha\beta$, rarely from γ , e.g. the item בהכיננו.

iii contains materials extraneous to $\alpha\beta\gamma$, one solitary item (בחלב) appears also in v (β).

Note-list vii: Partly segmentary, partly non-alphabetical. Its items are almost entirely from $\alpha\beta$.

x A damaged segmentary note-list: I distinguished in the photograph about 10 items. Of these, only four are matched by identical items in OF. A proportional reckoning suggests a multiple alphabet of some 40 items, the commencement of which was recorded here. (Does note-list vii record the latter part of the same presupposed alphabet?)

THEME 3

Remarks and Problems

Four of the 29 items are hapaxes beginning with the prefixes נב'. Are these non-themic, or is the theme: Bet contrastive to Kaf exclusively, the word-head factor being immaterial? ("Praefix" is Frensdorff's own definition and is inappropriate for, at least, the item בלה.) The contrastive criterion is inoperative in at least two items: במסלה, בשלש, (כמסלה, כשלש are non-existent). Are these interpolations from Theme 2?

THEME 4 Absent from OF

Remarks

ii consists of a slightly extended form of the i-cumulatum; isolated item differences: cf. infra.

i This is the second part of a note-list, which appears graphically as one unit, but which divides into two interworked thematic sections. The text-linkage is to the first thematic-section (tabulated infra 7 i).

Note-list in full (7i+4i) :

טבעו ל טאב ל טרחכס ל טמוני ל טירת ל גאל ל טל ל גבר ל גרזן ל גדרנה ל
גומץ ל גבורם ל גלותי ל גני ל געש ל
ii Expression-ref: seq. (7i+4i) : LI, 6, 8, 9, גדינות, 10, 11, גזר,
12, 13, 14

Note to THEMES 5 AND 6

These themes have in common the thematic feature at word-head; theme 6 has an additional (restrictive) thematic-feature, viz. occurrence at verse-head.

THEME 5 Absent from OF

The materials reflect three different alphabetical cumules.

Note-lists i, iv, v prove to contain near-identical copies/recensions of one basic simple alphabet. They are characterised by:

- A. Over 70% of their items end in n_ /n
- B. ו n ל - letter-items are lacking.

(They have an exaggerated n-representation - note especially list v!)

This is most probably a space-filling expansion (innovation of BCum?)

Note-lists ii and iii consist of two additional unrelated alphabets (iii partly confused and segmentary) of this theme.

THEME 6

One basic alphabet reflected in 0 and i. The non-themic וויס as ו-item in note-list i is certainly suspicious and may be a secondary inclusion, (note-list stratum: subsequently 'integrated') However, this hapax may be a semi-themic cumule-item belonging to the basic list, or an element (apparently, no ו-item fulfilling entirely the theme-criteria exists) which coincidentally forms the text-link in BCum.

THEME 7 Absent from OF

7 i טל should apparently be emended to טלך or טלם.

THEME 8

Analysis: Three simple alphabets can be traced. They can be denoted as follows: α , β , γ . A bare skeleton of a fourth basic alphabet, δ , can possibly be traced in note-list vii (an inter-themic cumulum of themes 8 and 75).

α and β probably reflect an arch-cumule $\alpha\beta$ identified by the items ידבר, יכנס, יומר*, (יִשְׁבְּעוּן?), יצו, יקימך, appearing in both ^{of} basic alphabets. However, early fusion/two co-themic alphabets is also possible **. α , which was more frequently copied, underwent considerable inter-themic expansion in the 0-paragraph, where 17 items pertaining to theme 76 were incorporated.

Basic-alphabet α : reflected in 0 and notelists iii and iv.

Distinctive Items: The five or six arch-cumule items plus:

יתר, ישכן, ייחל, יחס, ($\alpha\gamma$), יזל, יורם, יגיד, (var), יביאוני/יבואוני
(The items יאנה, יהודה, ילוח, יענה, יפרה and ינובון, fused from themes 75 - 76 respectively, may perhaps be counted).

The items for letters א, ה, ט, נ, may have been lost. The items for א, ה, נ, are apparently 'loan'-substitutes from the related themes 75, 76.

* according to 0: ימר (Ez.48.14); ימר (Is.24.9)-is also possible.

** ירכיון and ישקני each appear in 0,i and iv (not in iii), and apparently do not belong to the arch-cumule.

Basic-alphabet β : reflected in note-lists i and v

Distinctive Items: The arch-cumule items plus:

($\beta\chi$) יתגדל, יעשר, ילבשם, ייסך, יהילילו, יגבל, יאהבני

(The item יטה ($\beta\chi$) fused from theme 75 may perhaps be counted).

The item for נ is absent from the recensions of this alphabet, and was apparently lost. For the sectors ט-ו and פ a block of ה---י-items was borrowed from theme 75. Does this imply a loss, at an early stage, of the respective items for these letters in β ?

Basic-alphabet χ : reflected in note-lists ii and v

Distinctive Items: יחנן, יזל, יהוא, ידיתון, יגרע, יאדימו, ($\alpha\chi$), יערב, יסר (fused 8/76?), ינאצון, ילקטון, יכל, יידע, ($\beta\chi$) יטה, יצמחו etc. יתגדל ($\beta\chi$).

The items for letters ב and מ are absent, and apparently lost.

Basic-alphabet δ : skeleton in note-list vii, as follows:

יפיץ, יסע, ינון, ימלל ($\delta\chi$), יכל, יהרג, יגודו, יבכר

Remarks on the Note-Lists

α : iii LI appearing correctly as ו-item, recurs surprisingly as the ר-item. Was the correct ר-item (probably ירד (0)) switched with the LI at the note-list stage?

iv This note-list, uniquely, has no link-item to the Bible-text. (Lv.23,11 (this fol., annotated ל in mp) is יניפנו) eligible but does not appear in the list).

The note-list ends יתם יתם (so in MS). If this be a dittography, col. F should read 24 . However, a reasonable alternative n dtg would be to emend one יתם to יתר, (cf. 0 and iii).

iii iv ייטב (1R 1, 47), if intended as ט-item, was apparently treated as though spelled defectively יטב (!) (This could be compared with the use of TMT-defective items as י/ו letter-representative; cf. 2.0 (= OF 36) item 6 (for ו) יטב).
אע"פ (for ו) item 6

However, the possibility remains that ייטב is simply an ad-item for letter 'Yodh'. The basic Yodh-item is presumably ייחל (0,iv.) If the omission of ייחל in iii is not a copyist's slip, perhaps ייטב was treated as representing the two letters י (primarily) and ט (secondarily) in one item (?).

i LI יכסימו : secondary to basic alphabet. (The cumule כ-item is יכנס). יכסימו stands, blatantly, out of alphabetical sequence (between מ and ש: the נ item was apparently lost,) and noticeably commences the second line, so that it stands under the א-item יאהבני. It could be surmised that this bizarre phenomenon stems from the over-cautious annotator of BCum, who, having earmarked a "---י" theme-list with LI יכסימו for this folio, commenced by entering יאהבני in the right-extreme of the margin, to ensure that יכסימו the LI be included in his note-list (it did not appear in the alphabet from which he was copying!) Perhaps he calculated that the first line would suffice for the ten letter-representatives א-י, so that יכסימו would be merged with that alphabet in its correct position, and its secondary nature camouflaged. He then continued copying, filling in the first line, which in fact took him two letters beyond י. On realising his space-graphic miscalculation, he preferred to leave the alphabet disarranged, rather than shift the position of the link-item.

The four unalphabetical items between ק and ר (see synopsis) can be considered either: (a) an embedded register or (b) merely sporadic

filler-items (if so, why was the filling not done with η -items, as is customary?)

ii ידבנו (LI) heading the lists, appears as a preface to the alphabetical sequence, and stands out as a secondary addition to cumule: apparently the original intention was to record a register/segment. Defective-holem item יצהי for יו!

v This note-list presents an interesting phenomenon: the two lines of the note-list contain copies of the α - ϵ sectors of the two basic alphabets β , γ . Remarkably, however, there is an alternation of items - the two lines of the note-list, failing to show consistent correspondence with the two alphabets - as if the copyist was transcribing simultaneously from the two source-lists, switching at times from one to the other.

The note-list can be abstracted analytically (יענה) in column 6 is clearly a mistake for יונה unless the copyist's eye wandered from י to ϵ) in letter-representation and coding, as follows: (voc. "ט" - from MS)

| | C O L U M N | | | | | N U M B E R S | | | | | | | | |
|--------|---------------|-------------------------------------|--------------------|---------------|--------------------|---------------|-----|---------------|---------|---------------|--------------------|---------------|---|---------------|
| | 14 | 13 | 12 | 11 | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| Line 1 | γ ע | $\alpha\beta$? \$ (theme 76) | $\alpha\beta$ מ | β ל | γ כ | γ י | יטה | ח | ו | β ה | $\alpha\beta$ ד | β ג | ב | β א |
| Line 2 | β ע | \$ יסר | $\alpha\beta$ צ | γ ל | $\alpha\beta$ כ | β י | יטה | γ ח | (ע) [ח] | γ ה | γ ד | γ ג | ב | γ א |
| | | | | (theme 76) | | | | | | | | (? var) | | |

vii This note-list is a hybrid alphabet combined of themes 8 and 75; our thematic classification is 'diplomatic'. Only the β - γ - ϵ - and δ -items are specifically of theme 8. Letters פ נ מ כ have representatives from both themes.

vi This is a short register tacked onto the end of an alphabet of (related) theme 75.

THEME 9

The cumulata fall into the following division:

- a. 0 i iv v vii ix x. - a multiple alphabet and segments thereof
- b. iii viii - a shorter multiple alphabet (segments)
- c. ii - a simple alphabet
- d. vi - a different simple alphabet.

Remarks OF 19 and note-lists

- a. The OF full catalogue and the BCum note-lists contain basically the same materials (the only items in BCum absent from 0 are:

(v) כמנחה (vii) כלו כלו).

However, proportionate calculation shows that the note-lists derive from a recension of the catalogue somewhat shorter than that in 0, as is shown by the following figures:

Average Item-Representation per Letter:

| | |
|----------------|---|
| <u>0</u> : 6.3 | Note-Lists <u>i iv v vii ix x</u> : 3.9 |
| | (taken together) |

In catalogue 0, one of the v-items is the defective-šureq item כשיים.

- b. The two note-lists iii and viii are, approximately, the same in their mutually overlapping sector כ - נ and reflect a multiple alphabet showing almost nil-material in common with a (iii contains merely 3 items in common with a and viii none at all.) The alphabet at the base of iii was apparently more expansive than that behind viii, as is shown by the average IR per letter:

| | |
|------------------|-------------------|
| <u>iii</u> : 2.4 | <u>viii</u> : 1.6 |
|------------------|-------------------|

- c. A simple alphabet, lacking the ס-item.

The items all appear in the 0 multiple-catalogue, except for כלם (is this an inner recensional variant for OF's (group a) כלם ?)

- d. A perfect simple-alphabet, differing from the c alphabet in eighteen letters; the items for letters ט, י, צ, ק, viz כטמאחם, כיקר, כצרור, כקיר, are the same as in c. All items appear in the 0 multiple catalogue except the n-item: כחצים.

THEME 10 Absent from OF. *Feature: Word-head ו*

A simple alphabet. This theme has apparently remained unnoticed (no record in Ginsburg).

THEME 11

Two different simple alphabets, containing in common the one item תנהח only:

Alphabet α : 0

Alphabet β : i, iii, iv

Alphabet β lacks the ה, י, and מ-items in all the note-lists. Note-list ii consists strangely of three dislocated segments of alphabet β : its LI-תמלה provides the sole record of the elsewhere-lacking מ-item.

THEME 12 Absent from OF

The note-list preserves one letter-section only (מ) of a postulated multiple-alphabet. Other segments are documented in Ginsburg.

THEME 13 Absent from OF

No alphabetically-arranged lists. Of the seven note-lists, iv v vii stand out, in that (A) about one half of their content is identical and (B) their text-scope is very predominantly Pentateuch and Joshua. It is therefore likely that these three reflect one arch-cumule.

The remaining note-lists i ii iii vi differ in their materials from each other and from the above group. The sporadic item-correspondence is probably themically predictable (the total number of recorded items is approximately 80).

In this theme, I included in the table a precision-grading of Biblical order of items in the note-lists.

Remarks on the Note-Lists

- i. Only the Esther-item ולהרג is completely out of sequence; the last item ולכגיד is corrupt: emendation to ולנגיד (a hapax from the same book - Chr. - as adjoining ולסלת) seems reasonable.
- ii The only Pt.-item is LI ולאדון! (secondary to cumule)
- iii The 10 items from Samuel are concentrated in two groups of 2 and 8 items respectively; four items from other books (Proph. Hagiog.) separate them.

THEME 14

In this theme, the OF theme-list (paragraph 18) is considerably problematic. A cursory survey of the paragraph - before collation with BCum - reveals immediately a suspicious disproportion of item-content between several letter-sections. My grouping of the BCum note-lists was determined accordingly, and is intended to highlight the above problem. I divide the 22-letter range into three groups:

| | |
|--------------------|---|
| Group A: א-ב; ט, ת | No material extant in BCum |
| Group B: ג-ח; כ-י | Note-lists iii, xi (כ-י), xii, xiii, xiv |
| Group C: ל-ש | Note-lists i, ii, v, vi, vii, viii, ix, x, xi (ל), xv |

The two groups B and C are characterised by a quantitative difference between their respective sectional lengths, as they appear in the OF theme-list. In the following table I compare the item-totals in the two sources - (I) OF Par. 18 (II) BCum, for the relevant letter-sections pertaining to this theme. (Full enumeration is given of the individual BCum segments comprising the letter-sections, from which the average is calculated).

| OF Par. 18 | | Letter | OF | BCum | BCum Average Item Totals | |
|------------------|-------------------|--------|-----------------|----------------------------------|--------------------------|------------------------|
| Percent of whole | No. of Items | | | | A: Individual Letters | B: Sector-Average |
| 29% | 63 | k | 17 | No multiple segments extant | - | λ - 5 7½ (except u) |
| | | g | 6 | " " | - | |
| | | λ | 2 | iii: 12 / xiv: 9* | 10.5 | |
| | | τ | 3 | iii: 8 / xiv: 5* / xiii: 12 | 8.25 | |
| | | n | 3 | xiv: 3* / xiii: 6 / | 4.5 | |
| | | γ | 3 | xiv: 7* / xiii: 8 / | 7.5 | |
| | | τ | 5 | xii: 6 / xiii: 3 / | 4.5 | |
| | | n | 9 (3 secondary) | xiv 9* / xii: 6 | 7.5 | |
| | | u | 5 | No multiple segments extant | - | |
| | | γ | 4 | xi: 7 / | 7 | |
| | | κ | 6 | xi: 11 / | 11 | |
| | | λ | 18 | ii: 19 / viii: 16 / xi: 2 / | 18.5 | |
| | | n | 18 | vii: 12 / viii: 3 / x: 7 / | 7.3 | |
| | | κ | 6 | vii: 4 / x: 5 / | 4.5 | |
| 71% | 155 | b/\$ | 14 | vi: 2 / vii: i / x: 8 / xv: 6 / | 4.25 | λ - u 7 |
| | | γ | 14 | v: 12 / vi: 2 / vii: 2 / xv: 5 / | 5 | |
| | | g | 9 | v: 6 / xv: 2 / | 4 | |
| | | λ | 16 | v: 2 / vi: 2 / xv: 2 / | 2 | |
| | | γ | 13 | i: 13 / vi: 2 / xv: 3 / | 6 | |
| | | τ | 16 | i: 12 / vi: 12 / ix: 13 / | 12.3 | |
| | | u | 21 | i: 9 / ix: 4 / | 6.5 | |
| | | n | 10 | No multiple segments extant | - | |
| 100% | 218 "Grand Total" | | | | | |

See over...

Continued from Table...

NB: Folio 158a was torn through the lower section, as a result of which, about 45% of note-list xiv has been lost. The figures entered in the table represent the 32 fully-legible items, not a reconstruction (the original note-list must have contained a total of about sixty וּמ-items encompassing a 6- or 7-letter sector).

The relevant sectional totals are marked in the table with a raised *.

The upshot of this statistical comparison is that, whereas the multiple alphabet(s) at the base of BCum is/are fairly balanced throughout in their sectional-lengths, the OF catalogue contains letter-sections of varying length. Specifically, the letter-sections in OF paralleled by note-lists in Group A are relatively very short. It can be surmised that the OF catalogue is compounded of two sources:

- (1) a sparse alphabet, in which each letter-section recorded a maximum of about six hapaxes, serving as basis for letters ב - כ (the ח-section, according to Frensdorff, underwent expansion by incorporation of the three additional items: ומחרוץ, ומחטאתי, ומחטאתם)
- (2) a more expansive alphabet, with 10 to 20 items per letter, for א and ל - ת . The ג-section, unless artificially curtailed, was for some reason drawn from source (1). (As it stands, it contains six items).

This assumption explains the incongruity of the list as it now stands: the numerically-predominant part of the paragraph pertaining to the last 11 letters ל - ת.

Remarks on the Note-Lists

iii, xiii: The hapax ומדברך , if Ps. 119, 161 is intended, is in both note-lists, spelled according to the TMT-Qre (OF prints the Ktib-spelling: ומדבריר).

simple

iv: A perfect/alphabet. The ץ, ף and צ items are blurred and the o-item is possibly a Biblically-unidentifiable item (corrupt). The items unattested in OF par. 18 represent letters ב, ג, ד, ו, ח, ט. It can hardly be coincidental that these six letters fall within the sector ב - כ viz the sparser segment in OF (supra).

v: The juxtaposition of the three items ומפל (Amos), ומפיל (Dn.), ומפליא (Jud.) was for reasons of alliteration.(?) (possible alliterative arrangement also in xi).

ix: The ן-section - perhaps curtailed artificially in the note-list - records four items from Pt. These items correspond item-for-item with the opening of the ן-section in OF. In both sources there occurs the identical switch in sequence, viz ומשרתו (Ex. 33, 11) follows ומשחת (Lv). Is this a coincidence?

xi: The item ומיציא (2 Chr. 32, 21), (absent from OF) is recorded with the Qre spelling (the Ktib in TMT is ומיצאו).

iii, xi, xii, xiii, xiv: All contain several items unattested in OF. These items pertain to letter-sections ג, ד, ה, ו, ז, ח, י, כ, (cf. discussion and table supra).

Notwithstanding, OF-18 contains, in some of its shortest letter-sections, an item or two failing to appear in BCum's more expansive note-lists, e.g.:

Letter-section י : OF ומיסד - lacking in BCum xi

Letter-section כ : OF ומכבדו - lacking in BCum xi etc.

THEME 15 Absent from OF

THEME 16 Absent from OF

Remark on Note-List

i: Of the 14 items, the first eleven are word-head וַ ; and the last three וַתְּשִׁמְדוּ, וַתְּחַמֵּט and וַתְּלַחֵט, are word-head וַתְּ, and can be paired off with the corresponding וַ-items, וַתְּשִׁמְדוּ, וַתְּחַמֵּט and וַתְּלַחֵט also appearing in the note-list (one pair in fact, are adjacent to each other in the list). Considering that a word-head וַתְּ-theme is attested (theme 39א.0(OF. 368)), it is reasonable to reconstruct

items: voc. as MS.

the two components of this theme-list 16 i as:

reconstruction!

I. an 8-item register of a word-head ות-theme as follows:

ותאכלם, ותכוונן, ותתעטף, ותיטב, ותחולל, ותלבב, ותגע, ותרץ

II. traces of a PI-theme, word-head ות/ת + ת in the six items:

| | | | |
|---------|------|-------|-----------------------------|
| ותשמידם | ותמת | ותלהט | (voc. partly reconstructed) |
| ותשמידם | ותמת | ותלהט | |

In the tabulation, I have refrained from such reconstruction, for the BCum note-list as it stands presents simply word-head ות-theme, in which the two assumed thematic strata have been totally merged.

THEME 17

The four cumulata - 0, i, ii, iii - can apparently all be reduced to a common nucleus-register (a cumule?) of 12 - 15 items. The items definitely extraneous to the arch-register are as follows:

0: למדן, למסגרות, למקטנם, and the last three (according to Frensdorff: "Zusatz einer andern Hand").

i iii: למידעי, למזבח

i ii: למימין, למרשה, למלכיה, למדת

ii: למיכיהו

The variant-hapaxes למשעי-0 / למשער - i iii (ii? - the reading is not certain), represent an inner recensional variant in the cumule.

It is of especial significance that this theme in BCum is unique, in the following respect: each of the three note-lists has as link-item a hapax extraneous to the theme, in each case a hapax of identical feature: a word-head - ל. i לחמש, ii לשכני, iii לציצת.

This is certainly no coincidence. We have clear evidence here of a stage preceding that of the note-lists; we cannot escape the conclusion that the word-head למ materials were drawn as note-lists from a larger cumule (?) of the word-head ל, which had not yet been thoroughly sorted according to its second head-letter.

Remarks on the Note-Lists

ii: After the non-themic LI and למאני (lacking in Q and possibly non-cumule) - the note-list is approximately identical with the section comprising items 5 to 23 in note-list i, however, the order is reversed viz ii למושיע to למקרא as against i למקרא to למושיע. Was one of the note-lists entered from the bottom of the margin to the top (?) or, more likely, in one case the copying was made from the end of a proto-theme-list, to the beginning.

iii: Apparently curtailed artificially at למוליך . But the possibility exists that this note-list constitutes a less expanded form of the assumed nucleus-register.

THEME 18 A Paired-Item Theme

In this theme, the initial impression is that a simple PI-alphabet, with some letter-sections missing, lies at the root of OF and note-list i, for there is not even one item-pair in i which is absent from Q, and yet Q is considerably more expanded than i, in which the skeleton of a simple alphabet can still perhaps be traced. It is also noteworthy that the four letters ד, כ, ל, ע, are unrepresented in both theme-lists. However, the precise significance of this cannot be deduced until further cumulata of this theme have been collated (were these letters represented in other theme-lists or not?)

The note-list is recorded with no spacing and no ל's, and is, unusually, supplied with a head-remark.

THEME 19

No note-list extant in BCum (several Gn. and Dt. links possible).

THEME 20

This is the opening theme of the OF collection, and is apparently the most productive paired-item theme in the cumulative Masora. In OF it is by far the longest paragraph, comprising in all 235 pairs of hapaxes. In BCum too it is the most frequently recorded theme,

appearing - in the extant portion alone! - in twenty-one segmentary note-lists.

In this theme, I exceptionally numbered the note-lists on the basis of a subdivision of the material into alphabetical letter-sections. A survey of the table thus shows that the following letter-sections appear as note-lists, with several sections recurring in two or more note-lists: א, ב, ה, ז, ח, י, כ, מ, נ, ס, ע, פ, ש, ת

The unrepresented letter-sections viz: ג, ד, ט, ל, צ, ק, ר, can be subdivided as follows:

ג, ל and ר were probably recorded in the missing Genesis-portion of BCum; ד and ק - in the missing Deuteronomy portion. This can be surmised after an inspection of the Pentateuch items appearing in the relevant OF letter sections.

ט and צ, according to the OF-materials, have no text-links in the missing portion of B, and apparently were left unrecorded (unless they were incorporated in segments consisting of several letter-sections, e.g. ח-ט, פ-צ etc.)

In ט, the poll.-leg. ספר^(#) appears in both BCum and OF. Note, however, that the three occurrences are Ezr. 7,12 + 21 (Aramaic), and the solitary Hebrew instance (2Sam 24,10), to which mp L notes ל בלש קורש.

Collation with OF - Par. 1

- I. Item-Collation: An exhaustive inspection of all the contents of the 21 note-lists reveals only five item-pairs present in BCum and absent from OF. Two further pairs, the identification of which remains a problem, may imply two further item-pairs absent from OF. The pairs absent from OF are enumerated and discussed infra 'Remarks and Problems'.
- II. Collation of the Segments: The only criteria available for a classification of the note-lists and an assessment of their relationship with OF par. 1 are:
 - (a) the item-order within the sections
 - (b) overlap of items and incorporation of non-OF item-pairs.

(#) = ספר ; cf. infra p. 336, Theme 31: an analogous instance.

These criteria lead to the following grouping and analysis:

Two groups can be determined. One group of note-lists, designated A, show a considerably different sequence of items within the letter-sections from the sequence in OF; these note-lists presumably stem from a recension of the arch-cumule catalogue distinct from the recension at the root of OF-1. The other group, designated B, show long sectors of item-pairs in sequence identical with the sequence in OF, (mostly in the forward order - rarely in the reversed order), either throughout their range or over significant portions - in some instances with some isolated switches or irregularities, when compared with OF.

The groups are as follows:

Group A

Note-Lists i, iv, v, vi, vii, x, xi, xiii, xv, xvii sec.-
\$, xix, xx, xxi

Group B

Note-Lists ii, iii, viii, ix, xii, xiv, xvi, xvii sec.-
y, xviii.

True, five of the six note-lists containing item-pairs absent from OF namely nos. ii, iii, ix, xii, xiv - appear in Group B, while only one - no. vi - in Group A. This, however, in no way neutralizes our delineation. With one exception - ^(#)בִּקְשָׁתִי, בִּקְשָׁתִי - these non-OF item-pairs are LI pairs: the link-items very commonly originate at the (BCum) note-list stage and are not intrinsic to the cumule. In the note-lists pertaining to Group A, only one extra-cumule link-item was incorporated: vi הִתְהַרְרוּ, ^(#)וְהִתְהַרְרוּ. The sequence-criterion remains very clearly the decisive one in fixing the classification.

In Group A, certain note-lists, e.g. v, x, xi, contain short sectors of item-pairs, usually two or three, in OF sequence; when set against the total length of these note-lists, this phenomenon can be considered insignificant.

(#) The homographic pairs הִתְהַרְרוּ וְהִתְהַרְרוּ; בִּקְשָׁתִי וּבִקְשָׁתִי; respectively appear in OF.

In Group B, we include several note-lists and portions of note-lists, in which the sequence is identical with OF-sequence, but one or more item-pairs are missing from the sequence. In all these cases, the omission of the several items can be treated as an abridgement of the base-cumule for the purposes of note-list construction (marginal space-limitation, etc.) I set this phenomenon distinctly apart from the phenomenon of switching to-and-fro in item-order, which characterises the note-lists in Group A.

Remarks and Problems on the Note-Lists

Group A

- i. The partly-legible note-list consisted of ~~about~~ 10 item-pairs: now only eight pairs can be made out clearly in the MS, as follows: [Ⓢ]

| | | | | | | |
|------|------|-------|------|------|-------|-----------|
| אצעה | אחיה | אצבון | אריך | אשנו | אשמים | |
| x | x | x | x | x | x | ם... = LI |

x indicates ditto

- # Two places before אריך one can perhaps make out אבנס, ואבוס.
 ## After אחיה ואחיה the reading אתה, ואתה is confirmed I cannot discern any traces of the pair אכלה ואכלה which opens the letter-section - and with it the whole compendium - in OF 1.

voc. in P
 so TMT
 in Is. 21, P
 OF. Item 11
 a. l. : אכלה

iv (ב) No remarks.

v (ה) cf. supra. The pair והטהרו, הטהרו (no voc) could either be והטהרו, הטהרו (OF) or הטהרו, הטהרו (BCum. vi LI pair).

vi (ה) The LI-pair, which is vocalized in the MS is a non-OF pair: N.B. the homographic pair הטהרו, הטהרו which appears in the OF!

vii (ה) No remarks.

v, vi, vii These three note-lists overlap considerably in their item-content of section -ה: however, their item-differences and sequence-variations are sufficient to define them as distinct section-registers, rather than copies of one register. (Each of the three contains materials lacking in the other two).

[Ⓢ] Expression, ref. seq. OF 1: Pairs: 19 (?); 4; 20; 22; ?; 21; 17; 3; 10; 9

x, xi (כ-י) Cf. supra.

xi (כ) This note-list ends with a three-pair OF-cluster in OF-sequence; ככספ, ככחי, כמנחה; the rest of the note-list is in very different sequence.

xiii (מ) Contains the OF-pair מירע, ומורע in which the vocalization-contrast patah/qames is disregarded.

xv (נ) No remarks.

xvii (א) (ס/\$) This sectional list contains the problematical pair שטחי, ושמחי. This item-pair can be treated either:

1. as a copyist's error for the OF-pair שמחי, ו ; or (less likely)
2. as an instance of the ב/ל switch (ושמחי is a dis-legomena - Zach. 2, 14; Thr. 4, 21: שמחי is hapax: Zeph 3, 14).

xix (פ-ע) The פ-section, consisting of one pair, פרה, ופי only, has certainly been ~~artificially~~ curtailed.

xx (ש-ת) This note-list contains the problematical pair שמה, ושמה. No biblical identification can be found and the item-pair is presumably erroneous. No obvious emendation suggests itself. שערים or שכניו from OF are as likely as any.

(For some time I was willing to entertain the forced

identification (I) שמה (Ezra 5, 14)

(II) ושמה (Jer. 13, 16)

and surmise that (a) the two hapaxes were incorrectly compounded into one pair due to an oversight in the vocalization and (b) the pair subsequently 'wandered' from its proper letter-section (\$) to the Šin-section: Professor Yeivin rightly rejected this suggestion as too far-fetched.)

xx - xxi (ת) These two ת-note lists might be complementary:

xx contains item-pairs from the first sector of the OF-section and xxi-item-pairs from תפל onwards; the pair תפל, ו is the only one shared by the two note-lists. If this is not a coincidence, then it must be concluded that the ת-letter section had, in both arch-cumules, similar general section-structure (two sectors bonded together?)

xxi The pair תרוץ, ו is probably to be emended into OF תרוץ, ו (תרוץ is biblically non-existent).

Group B

- ii (ב) Only the first five of the 10 item-pairs maintain OF-sequence in full: these are pairs nos. 5 - 9 in the OF section. - The juxtaposition of pairs ברכו, ברך, ברובה in both records may well be on alliterative grounds.

The last five pairs in ii suggest affinity with Group A: their sequence differs entirely from OF-sequence. This latter sector also presents the non-OF pair בִּקְשָׁתִי, וּבִקְשָׁתִי setting it apart all the more from the first sector.

The aberration occurring in the linkage of the note-list to B's Bible-text, is, to my knowledge, unique. The error is rooted in the מַּפ, where the annotation לוֹ וְחָדָשׁ בְּהַעֲלֹת was incorrectly detached from its proper text-linkword, viz. Ex. 40, 36 וּבְהַעֲלֹת and transposed with the homographic וּבְהַעֲלֹת at Ex. 30, 8. True, the latter is, in fact, a hapax-legomenon, and this fact is, no doubt, at the root of this masoretic mishap. The item paired with it, בְּהַעֲלֹת, is however, a pollakis-legomena (3 occurrences). The possible implication of this, viz. that masora-notes were created on the background of unvocalized Bible-texts - an assumption which would certainly facilitate our analytical treatment of such aberrations - is far beyond our present scope. (I recall an isolated confusion of homographs in the Leningrad B 19a Codex's enumerative מַּמ and מַּפ). The cumulative note-list in this instance reflects an annotator who either (a) overlooked the Bible-text-vocalization ad loc (Ex. 30, 8) and blindly copy-entered the מַּפ annotation or (b), less likely, transferred into the cumulative Masora a 'ghost' item-pair וּבְהַעֲלֹת, בְּהַעֲלֹת in the same way that dis-legomena statements occasionally strayed into cumulative hap.-leg. theme-lists. (ל/ב switch).

- iii (ב) The note-list records the OF-sector: בשפטים to ברכו (end) with two item-pairs omitted - וב' - במשפטיהם, וב' - ברך

and with one addition: בְּקֶשֶׁתִּי - וְגִ' - as in ii (cf. infra).
 However, there is a dissection: בְּרָכּוֹ to בְּתוֹכָהוּ (6 item-pairs) appearing in reversed order, after בְּשִׁפְטִים. We can picture that BCum was using a sector of 10 pairs (וְגִ' - בְּקֶשֶׁתִּי = 9) 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, where No. 7 provided his LI ad loc. He therefore recorded his note-list in a down-and-up arrangement headed by No. 7: 7, 8, 9, 10, 6, 5, 4, 3, 2, 1 (on No. 9 cf. infra).

OF-Letter-Section ב: The omission of בְּקֶשֶׁתִּי - וְגִ' - after בְּקֶשֶׁתִּי is probably due to haplography. (*apparently both pairs intrinsic to cumule*)

ix (י) After the non-OF LI-pair וְיִ' - יַעֲמֹס (note the neutralization of מֶסֶם / מָסֶם (TMT Ps. 68, 29 יַעֲמֹס-לָנוּ)) and וְיִ' - יִרְיָתִי, the note-list records an OF-sector reversed: וְיִ' - יַעֲטוּהִי to וְיִ' - יִרְיָבִן with one change in order and two pairs - יֹעֵשׁ and יֹשֵׁב - omitted. Thus the 11 pairs can be analysed as 2 + 9 where only the last 9 comprise one OF-sector.

viii (ז-ז) Records an OF-sector - the 4 ז-pairs and the first 6 ה-pairs in OF-sequence and with no changes or omissions whatever.

xii (כ) After the non-OF LI-pair וְכִ' - כְּהֵן, the whole כ-section in the same sequence as in OF is recorded: כִּפְרָא to כְּרַחֲמִיךָ.

xvi (ס-נ) records the OF-sector נִשְׁאֲתִי to שִׁמְחוּ, i.e. all נ and \$, with two divergences in sequence:

a) the opening OF-pair וְנִ' - נִשְׁאֲתִי is relegated right to the end of the note-list, after the \$-section, to allow LI נִרְצָה - וְנִ' - to head the note-list.

b) the 2 pairs נִפְּלוּ and נִחְמַתְנִי follow נִמְלִיךְ:
 One pair omitted: וְנִ' - נִיחְחִיךְ / נִיחְחִיךְ

The (erroneous?) variant וְשִׁ' - שִׁמְחִי appears as in xvii-a (cf. our discussion to same).

xvii-b (ע) records the OF-sector וְעִ' - עֲרָךְ to עֲפָרוֹת with 4 pairs omitted: one obtains an impression of abridgement of the base-cumule at the latter part of the ע-section.

xviii (פ-ע) records an OF-sector extending from the first ע-pair to the first פ-pair, with one item-pair omitted:
and two minor changes in sequence: עינכם~עיר (LI עינכם)
and עשיתם~עשה.

THEME 21: OF-10

i This note-list, all items of which appear in OF, apparently comprises three sectors, one of them, reversed and abridged, interlocking with another; it contains, in all, 19 of the 27 pairs constituting the body (aside from the PS) in OF-10. If we number the item-pairs in OF-order 1 to 27, the note-list can be expressed as follows:
23, 21, 20, 19, 14; 22, 24, 25, 26, 27; (top margin) 4, 5, 6, 8, 10, 11, 13, 17, 16 (left-hand margin). The dissection and disturbance is certainly strange. (LI is no. 23). The pair רכבה - לרכבה in OF - note the mappaq-rafe neutralization! - appears here as רבי - לרי although רכבה is a pollakis-leg, (4 occurrences). Since note-list ii presents רכבה as in OF, this is presumably an error.

ii The LI-pair is non-OF: following are - cf. supra - OF nos. 16-27 precisely in OF sequence, with omission of nos. 22 and 26 (קחתך and שפנים).

THEME 22

The OF catalogue (par. 4) contains extraordinarily, one CU-pair (באי אלף; כארבעים אלף); in BCum no record of the א-section is extant.

The note-lists contain OF material only.

i ii iii reflect a catalogue identical or near-identical with OF. The LI in i is a ש-item: after completing the ת-section, the copyist continues with a backward-rec. taking him into the ר-section: thus the "confused" arrangement ש, ת, ר.

ii commences from a ר-LI: his note-list runs as an exact copy of the catalogue with two exceptions:

- a) The ר-section in OF is not recorded (absent from his Vorlage,) Note that in OF the 5 ר-pairs are structured non-themically,

the ו being word-head rather than in second place. This forced incorporation of ad-hoc ו-sections when thematic material was lacking, is characteristic of OF.

b) The pair כחשיכה, כח' is absent.

When he reached במ' כמחר he abridged and recorded one פ- and one ע-item-pair. (Why?) iii After the נ-LI-pair, which is the sole נ-rep. in OF, he recorded the מ-section, omitting only במ' כמחים (homoioarche? Vorlage?) then the ע-, ע, פ-sections and צ (צדקו only). Note the themically-influenced error in the מ-member of one ע-pair! (אכעונוותינו is non-existent)

iv records the major part of a simple theme-list, probably derived from OF, by the selection of one item-pair per letter. (The possibility exists, however, that iv is an earlier cumulum, which was gradually expanded into OF:4). The OF-character is detectable: ו (cf. supra) and ל are unrepresented.

THEME 23: OF-9

In this theme the non-representation of the letter section ז and ט to ל is suspicious. Was no material available or was a sector of the arch-cumule lost?

The note-lists show the same materials as OF, with one additional pair: ונחש, ונחש (ii).

i and ii are non-alphabetical and slightly shorter cumulata of the materials.

If we number the item-pairs in OF-par. 9. 1 to 28, the registers in i and ii can be expressed:-

- i 4 (=LI), 10, 22, 7 (or 8?), 13, 15, 6, 3, 18, 25. (7 and 8 are homographs)
- ii (18b והשטר was omitted through homoioteleuton)
17, ונחש, ונחש^(#), 21, 14, 5, 25, 18, 22, 4, 10. (top) 3, 8(plene), 6, 15, 13, 20, 23, 12. (left)
- iii represents the OF-alphabet (the LI is an α-item), with the omission only of 2 item-pairs, nos. 7 and 16, (homoioarche?)
Note that the note-list is recorded in lower margin with no spaces and no tags. (NB the HR; cf. OF).

(#) In the ensuing formulae, this item is connoted X.

With the one divergence for the sake of initial-LI, the sequence of items in iii is identical with that in OF.

In this theme-list we apparently possess a clear indication of two distinct strata in the evolution of the cumulative masora. If we set side by side the 'expressions' of the two non-alphabetical note-lists i and ii we can distinguish five clusters, three of which are shared, with slight sequence-difference, by both note-lists. The clusters can be represented: (ref.-seq.: cf. *supra*)

i and ii β : 10 - 4 - 22 (in i, 4 is placed first (LI)).
 γ : 8 - 13 - 15 - 6 - 3 (in ii, reversed, the position
 of 8 is unstable).
 δ : 18 - 25 (in ii reversed).

ii only α : 17 - χ - 21 - 14 - 5.
 ϵ : 20 - 23 - 12.

To highlight the clusters in common between i and ii , I give the full expression, with the cluster-groups encircled:

i) ρ

| | | |
|---|----|----|
| 4 | 10 | 22 |
|---|----|----|

 γ

| | | | | |
|---|----|----|---|---|
| 8 | 13 | 15 | 6 | 3 |
|---|----|----|---|---|

 δ

| | |
|----|----|
| 18 | 25 |
|----|----|

ii) α

| | | | | |
|----|---|----|----|---|
| 17 | X | 21 | 14 | 5 |
|----|---|----|----|---|

 δ

| | |
|----|----|
| 25 | 18 |
|----|----|

 β

| | | |
|----|---|----|
| 22 | 4 | 10 |
|----|---|----|

 γ

| | | | | |
|---|---|---|----|----|
| 3 | 8 | 6 | 15 | 13 |
|---|---|---|----|----|

 ϵ

| | | |
|----|----|----|
| 20 | 23 | 12 |
|----|----|----|

Note that the clusters shared by i and ii are $\beta \gamma \delta$ viz. the middle ones: ii contains additional materials at beginning and end.

Stratum A ^{iii :} These note-lists clearly represent a stage in the cumulative labour, when the theme had not undergone the alphabetical arrangement in iii and 0. It is representative of the earlier stage when the materials were still being accumulated. (#)

Stratum B The very same materials, with the one omission of ונחש, and with 11 more item-pairs, in Q and iii constitute an alphabetical catalogue, although 5 of the 22 letters remained unrepresented.

THEME 24 Word-head Vav with games

The OF-catalogue (par 71), though relatively well-developed, and containing about 20 hapaxes, ranging from וּכַר to וּשֵׁשׁ, unrecorded

(A) We opine that in this instance the assumption of later 'jumbling' of arranged

in BCum, is far from maximal, as is shown by the absence of several BCum-items, which apparently derive from a separate cumule.

The note-lists i, ii and iii each show 60⁺% correspondence of items with OF: (iii which contains a partly-legible register/broken segment plus a simple segment has at least 6 of its 13 items in common with OF).

i has 11 non-OF items representing letters ב, ג, ה(2), ח, כ, ל, נ, ע, ק, ר,
it was recorded in 13 columns of 2 viz:

| | | |
|--|---------|-------|
| | ואך--- | ושובו |
| | ובחן--- | ותר |

The sixth column, which should have contained a v- and a y-item, has ad-u and ad-y items, disturbing the sequence (copyists aberration/abridgement; the y-item in this column is LI!)

ii has 10 theme-items absent from OF, representing letters
ב ג ז ח מ נ ס פ ר (2). Of especial note: its LI which is
an ad-ט item, is non-themic, and its incorporation stems from an
error in the pre-note-list stratum. As no correct theme-item for
the graph נט suggests itself (nor, likewise, for וי^θ) it is most
likely that these two ad-items crept in unnoticed from a different
word-head-י theme/themes; occasional mishaps of this kind are
inevitable, and represent the fallible human element in the sorting
and processing of the materials. One י-item, וי^θ, is also non-
themic (is this a corruption of a thematic י-item?)

The non-OF items are in the main different from the non-OF items in i (וּנָעַר and וּרְבֹו occur in both i and ii).

Of the BCum items, (i ii) may be an inner-recensional variant for (0). Also (i) for (0).

iii The last 5 items וסוף to וכרם appear precisely so in note-list i:
however, the beginning of iii (partly illegible) records non-i items.

The paragraph contains two items (already noted by Frensdorff), which conflict with the hap. -leg. criterion: חָנָן, poll. -leg., apparently strayed into this theme from theme 170; שָׁחַח probably reflects the ל/ב switch (dis. -leg, heterosemic, 2nd occurrence Lam. 3,19).

θ $\begin{smallmatrix} \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot \end{smallmatrix}$ and $\begin{smallmatrix} \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot \end{smallmatrix}$ are hapaxes

THEME 25

Feature: Word-head לְ

OF: No par. (but cf. par. 26 = theme-list 28.0)

Note-Lists

i All items appear in list 28.0 (OF par. 26): the sequence is:
35 (LI), 36, 33, 34, 32, 31, 26, 20, 16, 15, 10, 4, 1.
(reversed sequence, with abridgement towards end).

ii 9 of the 10 legible items appear in list 28.0: sequence:[#]
4 (LI), 2, 1, 3, 10, 28, X, 16 (?), 23, לִנְפֶשׁ (cf 24) 20.
The first six items are tagged לְ קִמְיָ, the rest-[Ⓢ]5; If the
item before the last = the 24th in OF par. 26, viz לִנְפֶשׁ,^{ⓈⓈ}
this note-list belongs to theme 28. But why then was only
one לְ-item included? I therefore tabulate it here, and treat
לִנְפֶשׁ as a BCum לְ/ב switch entry. (לִנְפֶשׁ is dis-legomena:
Lv. 19,28: Nu. 9,10): cf. mpB in Lv.)

Ⓢ Some items:
no voc.

i ii collated: contain all the 17 לְ-hapaxes in list 28.0.

THEME 26

Feature: Word-head לְ

OF: No par. (but cf. par. 48 = theme-list 33.0)

Note-List

i All items, except LI, appear in the PI list in OF par. 48:
the sequence: לִשְׁעָר (LI), 4, 6, 28, 36, 34, 32, 12, 26, 22, 20, 18, 30.
Did BCum detach the לְ-items after they had been paired with לְ?
12 of the 16 לְ-items in OF appear here.
N.B. In OF 26- of all these items, only לְתוֹרָה appears.

X indicates an item, which we have been unable to decipher

ⓈⓈ In photograph no vocalization-sign can be discerned under the לְ of לִנְפֶשׁ
[but cf. note-list Theme 28 ii, footnote #]

THEME 27

I have not inspected the 'contrast-criterion' (מך ה... v. מה..)

THEME 28

OF-26 is a multiple catalogue. The term מלעיל is characteristic of OF and is absent from BCum - even from those note-lists whose cumulative source is apparently the same as the source of OF.

Note-Lists (No non-OF items)

- i A sector of OF-26: the first 12 items range from לטהר (LI) to לפנים, with 4 omissions, and some slight intra-sectional sequence switches. ..ל and ..ל are equally represented, both in the recorded items and in those omitted. The last item in the note-list is לבנים, from the ב-section. Why?
- ii A sector of OF-26: the א-section is in different sequence, to ensure LI head-position. The sector, ending at לעולה, with one exception (= לנפש (err. in voc.[#])), contains ...ל-hapaxes only, and, in fact, contains all the ..ל-items from the relevant sector. The games is marked throughout.[#]
N.B. If the item לנפש is correctly identified, the item is a ל/ב switch and the note-list would then be classified with theme 25 (near-identity with 25 ii!)

THEME 29

OF-27 is a considerably expanded simple alphabet. Sectors ל-ו and ש-צ (11 letters) present the unexpanded skeleton. The other letter-sections are expanded to the dimensions of a multiple alphabet.

מלרע in the heading is OF-terminology.

Note-Lists

- i This is a considerably less expanded simple alphabet. All items appear in OF-27. Only 4 letter-sections contain expansion, and this note-list gives an impression of being

[#] In this note-list the games marked in the MS in לנפש may be a 'mechanical' marking for the whole note-list

a less-developed form of the alphabetical cumule, than the OF paragraph. The end-remark is themically insufficient! (contrast OF's heading).

- ii A non-alphabetical register. No biblical sequence. LI stands, exceptionally, second in the list. 8 of the 11 items appear in the PI-par. 33.0 (=OF 48). לפר and LI as well as לזר (33.0) appear in OF-27. The remaining item is the non-themic לבשמים (1 Ch. 9,30), which does not, however, appear in any of the cumulata I inspected of the '...ל'-themes (26,28). This register may reflect an arch-cumule identical with the cumule at the base of OF-48. If so, the OF-par. constitutes a PI-processing of cumulative materials which in BCum are recorded as a SI note-list (themic metamorphosis). Taking the item-sequence in OF-48 as reference, the register in 29 ii can be expressed as follows:

27, LI, 21, 11, 35, 19, לבשמים, לפר, 29, 25, 33.

The tag לפר is BCum-terminology. If understood contrastively, it is imprecise when applied to לפר. If intended to לבשמים (and not secondarily as assumed supra) the item resulting is לבשמים ** non-existent in TMT

THEME 30

The cumulative feature is word-head ה or ה. In some recensions quoted by Ginsburg, an HR/ER such as לית דכותהון בתמיה is attached. This statement, which fits all documented items except three[#] riders (הות, הזכיר, הסכת) is absent in OF and BCum and is probably secondary. Apparently the determining factor is negative: hapaxes in which word-head ה is the definite article are excluded, and mainly items with interrogative ה or ה are cumulated.

Note-Lists: no non-OE items. The 3 above-mentioned non-interrogative-ה items appear in the note-lists and are underlined in my numerical expression given infra. The two extant note-lists are sectionally-overlapping 'semi-alphabets' reflecting an alphabet/alphabetical cumule consisting of 30 to 35 items - i.e. $\frac{1}{2}$ the length of OF-65. The OE catalogue has been expanded to the extent of a multiple alphabet, whereas the note-lists, despite the additional rep.-items,

or four, if item 19 in OE is not a secondary 'doublet' of item 18 fully thematic
התחתית התיכונה

show several unbroken simple-alphabetical sectors (i-ח, i-י; ii-נ, ii-ו). This, then, is an example of a simple-alphabetical arch-cumule undergoing successive expansions, so that eventually its 'simple' character is obliterated and the resulting cumulum is a multiple alphabet. The ט-ח sector, recorded in both of the note-lists, is identical in content from ט to ח. For י and ו, ii presents 2 items for each, while only one each of these respectively occurs in i. It is more likely that this is to be explained as abridgement of cumule at end of note-list, rather than as evidence of different Vorlage. Using the item-sequence in OF-65 as reference, the two note-lists can be expressed as follows: (חורכי in i might be item 12 or 13 (no voc.))

- i 1 (LI), 3, 2, 4, 5, 8, 6, 10, 11, 12/13 (homograph), 14, 16, 17, 19, 20, 21, 22, 24, 26, 29, 32.
- ii (recorded in ten columns of two each): 20, (LI), 21, 22, 24, 26, 27, 29, 31, 32, 33, 34, 36, 37, 39, 40, 42, 43, 44, 45, 46.

underlining: non-interrogative items

THEMES 31-39: PI themes (except Theme 35)

In these 8 themes, corresponding to 6 OF paragraphs the BCum note-lists present no item-pairs absent from OF (one item-pair in 31 ii is illegible).

With the exception of one list (39 i) in which a sector of OF-50 appears in the note-list precisely in the same (reversed) sequence as in OF, the note-lists present the materials in a totally different sequence from the sequence in OF; on the basis of this criterion, the cumules at the base of BCum are probably different from those on which OF is based. In one note-list (32 i) there are signs of some sectional grouping. In two cases the BCum 'restrictive'-terminology דגש, רפה limits the material-scope of the theme (themes 33-34 and theme 38). However, only in the former case did I see fit to create two theme-entries for the different cumulata.

Theme נח is a note-list of great importance, in that it evidences the נ/ח switch in every item-pair of the list. As this was discovered after the table had been completed, I have left the entry in DIVISION ONE, but given it a (primary) number (נח) from DIVISION TWO. This erroneously-tagged note-list which externally appears to belong to

theme 38, presumably reflects a hap+dis theme, so far unattested in the cumulative masora. This note-list is given in full below.

THEME 31

The PS-pair in OF-49 is anomalous: בשתי is pollakis-legomena, (trans-Biblically), but hapax in Bible-minus Lv. Apparently, this is an instance of a 'restrictive-scope' hapax being mistaken for an 'absolute' hapax^(#) (due to an elliptical mp annotation, cf. Frensdorff MASSORAH MAGNA - Massoretic Dictionary, P. 206 from Erfurt Codex?) mp to Ec. 10,17: בשתי לית וכל תורת כהנים דכו' במ"א

Note-Lists

i contains 10 pairs: the items are crammed into one margin-line, the tag ל כות placed above and below each item, thus כשאת
כות

One each of the two components of the pairs OF nos. 8,9, has been omitted. Is this a space-saving device?

With OF-49 as reference (numbering by pairs), the note-list reads: 1, 7, 10, 4, 11, 9, 6, 2, 8, 3.

ii contains 8 pairs. The last pair is too blurred to identify in my photo. The first 7 pairs, taken across in two lines, read: 4, 7, 11, 9, 6, 5, 8.

Thus a collation of the two note-lists exhausts all the OF pairs (except the PS).

THEME 32

OF-11: A catalogue in which only 12 alphabet-letters are represented. A ו-section was created by utilizing pairs, in which כ is second letter. (Cf. supra 22.0 and elsewhere). In OF such flexibility in the ו-rep is normal practice, even as in the present par., when the alphabet is imperfect.

The neutralization of Šewa v. qameṣ in the כ-item-pair is unparalleled.

(#) cf. supra. p. 322, 790*

(If sewa mobile was pronounced as a short 'a' this may belong to the category of patah-qameṣ neutralization, a not infrequent phenomenon (cf. especially 20.0)).

Note-List i: A register, but with distinct alphabetical sectional-grouping. Only \mathfrak{m} appears dissected. The (anomalous) \mathfrak{D} -pair is recorded here too. Expression of note-list:

OF pairs : 10, 9, 8, 13, 2, 3, 4, 11, 12, 14, 21.

Is the absence of the 1-pairs significant?

THEME 33

Feature: Word-head 𐤀/𐤁 v. 𐤁/𐤁

OF 48: Of the 18 item-pairs, only two (nos. 1 and 4) have word-head $\frac{1}{7}$ as second member (secondary fusion?) The HR contains the 'scalar'-contrast terms, characteristic of OF. The affinity with theme 34 is so close that a single arch-cumule may lie at the base of the two themes. In spite of the heading there are traces of some alphabetical sequences within the list.

Sectional abstract: ת פ י נ כ ח ז ב מ נ צ ג מ

THEME 34

Feature: Word-head b/b v. b ^{dagis forte}

The identifying feature is expressed in the tags ל רפי, ל דגש (BCum terms). Note that לרפ (OF pair 12) is therefore not recorded. (?) #

Cf. supra to theme 33. Expression of note-list, with reference to 33.0: OF-48 pairs: 3, 16, 13, 6, 14, 15, 5, 10. Is it coincidental that after LI there is alphabetical sequence until the item before the last?

Sectional abstract: \aleph_1 (LI) \aleph_2 (2pairs) \aleph_3 .

THEME 35

Feature: Word-head יְ

OF: No par. (but cf. pars. 45, 46, 47)

The solitary note-list contains items pertaining to themes 37, 38 and 73, all of which have undergone additional cumulative processing.

or: coincidence. (cf. supra, THEME 33)

This theme probably belongs to an early stage of the cumulative masora. Very significant is the fact that all the 6 וי-hapaxes (correct items) appearing in the mistakenly-tagged list לח-38 ii are contained - in different sequence - within the present register (cf. infra) We can thus trace a (sub-) cumule which relates to the mishap which occurred at the BCum or pre-BCum stage. The note-list in full, without the tags, reads: (voc. [#]copied precisely as in MS).

וִירָא וְלִנְחָם וְלִנְיָחָהּ וְלִדָּם וְלִסְעוֹ וְלִרְבּ וְלִרְדּוֹ וְלִשְׁבַּת וְלִשְׁמֵר
^{##}

several dageš-dots apparently missing

THEME 36

"ב" uncertain

OF 47 is a register of 20 item-pairs, with one pair added as PS. A very confused alphabetical sequence, according to the third letter of the item, can be traced, at least in some sectional grouping. A sectional abstract, including the PS-pair reads:
 (4) ש צ ס (2) ק (3) כ ט ח ד (3) כ ש ק ר ב

Note-Lists

- i Non-alphabetical register: Expression of note-list: (I ignore the voc. in the MS, ^{# and I} identify the ambiguous second pair as (OF) [#] rather than [#] the voc. in the MS, ^{# and I} identify the ambiguous second pair as (OF) [#] rather than [#] [Ho. 13,8; Jer. 15, 16]
- ii A partly-damaged register (smudge in right corner).
 N.B. LI is one member of the PS-pair in 0.

Expression of note-list: (seq.-ref: OF -47 (pairs):

?, ?, 11, 3, PS, 12(accor. MS-voc), 20, 10

THEME 37

OF-46 as it now stands. This paragraph contains an open contradiction between the HR count-figure (=11 pairs) and the actual content (16+1 pairs). Frensdorff's critical analysis, in his *Nachweise und Bemerkungen*, P. 15, is inevitable: item-pairs nos. 2, 10, 14, 15, 16 were erroneously interpolated here at a late stage. Whether these 5 pairs constituted a distinct cumulum cannot be said with certainty. We obtain an impression that some isolated paired-items of the ו-word-head scalar-contrast type, which were not sufficient in number to be

MS: לִּי וְאֶלֶם לִּי וְאֶלֶם (sic. voc. incomplete and confused)

sub-processed into theme-lists according to their second head-letter, were hastily attached to an (already closed?) list of the וי-PI-type. As for Frensdorff's suggestion that the source of the confusion is a mis-construing of "וי" in the 'original' HR - this remains pure speculation. Cf. remarks to next theme.

THEMES 38-38a

OF-46, reconstructed according to its HR is a PI theme-list, the expression of which, with reference to the actual MS^x-content is: *viz. Paris MS*

Pairs 1, 3, 4, 5, 6, 7, 8, 9, 11, 12, 13 (11 pairs) ± one (PS).

It cumulates word-head וי-hapaxes of the scalar-contrast PI type, which do not have word-end ו - a cumulative feature which, with word-head "וי", was arranged under a separate head (theme 74, OF-45).

Note-List

- i In contradistinction to the OF scalar terms, BCum again tags with the ל רפי ל דגש ל terminology. One pair from 38.0, viz. OF-46, pair no. 9: ויחללו ויחללו, is apparently excluded by the BCum tags. To be precise, I must therefore class i as a 'sub-theme' (38a). (It is just possible that the above pair does not belong to the arch-cumule, in which case the theme is one).[#] The expression of the note-list with reference to OF-46 is: Pairs 8, 7, 1, 13, 3, 11, 4, 6. No alphabetical arrangement traceable.

THEME לח-38

Externally, there appears in the note-list a different register of theme 38, tagged just as in i, and without the above word-end restriction. On inspection however, a hap + dis cumulum transpires, in which the hapaxes - the ל רפי ל entries - are part of theme-list 35 i, while the dis-legomena - דגש - entries were throughout mistaken for hapax-legomena, tagged ל דגש ל and paired up with the corresponding ל רפי ל - items. The impression gained from this interesting phenomenon, is that the frequently attested ל/ב switch has its source at an early stage of the cumulative masora. For how can it be assumed that six scattered mp- annotations, in each of which ב was switched with ל, were secondarily

[#] Further research necessary.

וַיִּנִּיחֵהוּ לִרְפָּא וַיִּנִּיחֵהוּ (ל) [ב] דגש וַיִּכְרֹת לִרְפָּא וַיִּכְרֹת
(ל) [ב] דגש וַיִּשְׁבַּח לִרְפָּא וַיִּשְׁבַּח (ל) [ב] דגש וַיִּרְבֵּ לִרְפָּא
וַיִּרְבֵּ (ל) [ב] דגש וַיִּרְדּוּ לִרְפָּא וַיִּרְדּוּ (ל) [ב] דגש וַיִּדַּם
לִרְפָּא וַיִּדַּם (ל) [ב] דגש

ל חס mpL 29,22 Dt. - תצמח
ל חס mpL 8, 9 1R. - [צ.ל. הנח]הניח

THEME 41

OF-75: for several of the י-items, cf. theme 8, especially 8.0 (=OF-67) and theme 76. This is a multiple alphabet: from the unexpanded simple alphabet only, the sectors ט-ז and פ-ק remain.

Note-Lists

i and ii (i disordered segments; abstract: א ב א מ פ ע ס נ ר ק (?) X X) represent a cumule varying partially from 0. The simple alphabet in ii is almost perfect (ז om). The letters for which BCum has different items are: ד ה ו כ ל נ ס ר ק ש ת viz half the alphabet! Nevertheless one arch-cumule may have existed.

THEME 42: PI

OF-12 is an alphabetical catalogue, with only 10 letters represented. Of the three note-lists, i and ii are registers, iii a broken segment, with LI-pair (ת) out of sequence at beginning. One non-OF pair appears in ii - the 'imperfect' pairing may have caused its exclusion from OF. There is close affinity with theme 45. (A common arch-cumule for the two themes?)

OF pair no. 6 - כהם כהך - is the only one unrecorded in the note-lists (neutr. : v. :)

Expressions - ref. OF-12:

i 3, 7, 10, 1, 2, 4, 12, 8.

ii 3, 1, 10, 2, 9, 11, 5, ופתחיהם ו[כ]פתחיהן, 7, 8.

iii 12, 1, 2, 5, 7, 8.

THEME 43: (Survey)

OF-34 and note-list i are two totally differing perfect alphabets.

THEME 44: (Survey) Absent from OF

i LI (ג) before ב. The צ-item, out of sequence at end, is צופים.

THEME 45: Sub-theme of Theme 42: only ם - ן cumulated.

Expression of note-lists - ref. OF-12

i 7, 3, em. וזה(ה)מתם, 2, 1, 8, 9, 10.

Of the sub-themic feature, OF-12 contains also no. 4 (and no. 6?)

THEME 46

In OF-54 no Pt.-item appears.

THEME 47: PI

OF-236: If the HR-terms לישן יחיד.... לישן רבים are primary, the first two item-pairs may be secondary additions to the cumule. However, the BCum note-list, without the terms, is probably earlier: it has one non-OF item-pair, mentioned by Frens. (notes p. 49). Imperfect contrasts in pairs 1, 3, and 4. Expression of the note-list, - ref. OF-236.

i 1, 4, 6, ציריה צירה, X (dmg), 5.

THEME 48: (Survey)

OF-42 and note-list ii: The same basic alphabet. Recensional differences e.g. ימה (0) - יינה (ii).

ii - to fill out the line (?) - attaches 6 unalphabetical theme-items at end, two of which appear in note-list i (cf. synopsis col. N).

גשמה is with patah in TMT, and, with ותלה (paroxytone!), these are the only two mappaq-hapaxes with patah (rather than qames) in this catalogue. (ותלה ii). כבכורה is 'meta-masoretic'. Some items, e.g. מכרה appear also in theme 50 (PI).

i A different list. Only שימה appears in 0"ii. 5 items are the mappaq-components of item-pairs 2, 3, 4, 6 and 11 in OF-44 = 50.0. The rest are non-OF (42, 44) items.

THEME 49: (Survey)

In this theme, the cumulative feature is, apparently, oxytone hapaxes which (in one recension of the annotative masora?) were marked specifically רפי, either by the graphic rafe-stroke, or (additionally) noted as rafe in the mp. Most cumulata of this theme do not have the character of a free word-end ה cumulative theme, (cf. below). However, it is significant that there are no signs of separate grouping of:

- (a) the 'regular' rafe-hapaxes and
- (b) the 'meta-masoretic' rafe words, viz. those in which mappaq-ה would have been philologically expected, but the masoretic

tradition dictates rafe (cancellation of mappaq). Cf. supra כבכורה in theme 48.

Further, the impression obtained in this and the previous theme that the mappaq or rafe hapaxes are recorded because there are attested contrastive poll.-leg/hap.-leg. instances of respective rafe/mappaq-- is incorrect. This proves to be - from the masora standpoint - coincidental, even though 'correct' in the large majority of cases. The materials I have inspected are insufficient for solving the problem as to whether there existed in addition to theme 49 a more 'general' word-end ה theme, in which the items were not restricted to those marked or tagged רפי or ל רפי in the annotative masora. At any rate, the short register:

(cont. dmg)... חפשה קרה דומה סתרה פתחה
at the end of note-list iii might attest to the existence of such a general theme (N.B. also LI-items to iv and v!). The inclusion of two word-end א items כללא (pass.) and לחגא (iii) is surprising.

OF-43 and Note-Lists

0 and i: The same Biblically-arranged register of 18 items (the order of the Latter Prophets in 0, as regularly in OF registers, is: Jer., Ezek., Is., Minor Proph., while in i it is, notably: Is., Jer., Ezek., Minor Proph.) LI is OF-43 item no. 1. In i OF no.12 כללא (so TMT) is mistakenly written כלה ('Motivzwang'?) and OF no. 9 בה (so Ktib: Qre בָּה) is relegated to the end. The tag ל to this item is indeed forced: it can be construed as either:

- (a) Hapax-graphomenon for the pollakis-legomena בא from root בוא, or
- (b) 'Restricted Scope' hapax: scope = the graph בה - pollakis: בה, hapax: בָּה.

(N.B. Is it because of the inclusion of בה that OF's HR does not define the parag. as one of hapax-items?)

0=i: a fixed-sequence cumule.

ii: A random-sequence register comprising 9 items from OF-43, 4 single components of PI OF-44, 2 non-OF items (one blurred). The register can be expressed (large Roman figures refer to the sequence of item-pairs in OF-44):
1(LI), 2, 15, IX, 8, 17, 18, 10, חפשה, 6, 7, II, III, VII, ה... ל

- iii A different register, the first 10 items from OF-43, the remaining items apparently all non-OF. Expression: (blurred at end)
2 (LI), 15, 7, 16, 8, 10, 13, 17, 18, 9, חפשה, קרה, דומה, סתרה, פתחה, לחגא, X, X, X.
- iv A register, comprising items of three 'types' as ii. LI (non-OF: hapax-graphomenon) is clearly contrastive to poll.-leg. ונמצא cf. mp ad. loc. Expression (cf. ii):
LI, 4, 2, 10, חפשה, 15, לעפרה, 17, 8, 16, 7, 5, גתה, 3, 2dp, 1, 11, I, II, XII = PS, IX.
- v Another register. 11 items appear in OF-43. For LI, the voc. in the MS, apparently erroneous, identifies the link as וטהרה, which is a non-themic hapax (paroxytone) on the same folio (Lv. 12, 8). Expression:
LI, 1, 15, 8, 10, 17, 13, 16, 2, 3, 18, חפשה, 9.

THEME 50: PI

OF-44: Pairs 6, 7, 8, 11 are 'imperfect'; nos. 2, 6, 8, 9 are 'meta-masoretic' structured pairs.

- i (no non-OF pairs) reads: 3, 2, 6 (error: 'Motivzwang'), 7, 9.

THEME 51: (Survey)

The OF-32 catalogue is a more expanded form of the simple alphabet iii.

ii is a slightly varying alphabet, corresponding with O"iii in items for letters (א), ב, ג, ד, ז, ח, (י recens. var?), ל (נ), ע, (צ), ש, ת, (arch-cumule?)

- i: a confused segment of alphabet ii: LI is non-OF and non-ii, iii, only פשטה appears from iii, the rest (1 illegible) from ii.

Sectional abstract: צ (2), ר, פ, ק, ט, X, ת, ע.

The cumules apparently lacked a themic ט-item. Two different 'ad hoc' substitutes were resorted to: see table.

THEME 52: (Survey) Absent from OF

- i 1 of the 13 items (no. 8) ends in א... (cf. supra theme 49?)

THEME 53

OF- 210: the contrast-motif is valid for each item (only for במחזה the contrast is 'imperfect').

THEME 54

OF-208: Ginsburg (notes to י 31) deletes items 1 and 4, for lack of 'י' contrast!

THEME 55: (Survey)

0 is a slightly more expanded form of the i"iii alphabet, of which ii records a 'borderline' segment (simple and multiple).

In 0, the catch-quote for צדקו refers to one of the three occurrences of צדקו! Apparently identify צדקו, (hapax Job. 32,2).

i For the poll.-leg. תתו, either emend [תקפו] (0) or treat as corrupt dtg. of תתנו (preceding).

ii and iii: The LI's in each note-list are the sole non-0 items (secondary to cumule?) ירה (LI-i) appears in 0 but not in ii and iii.

THEME 56 - Unnoticed by Ginsburg.

i An alphabetical note-list: oxytone and paroxytone hapaxes mixed. At least four corrupt items; *some of these probably ל-י switch-entries*

The note-list in full, without 'tags', and with emendations conventionally indicated reads (vocalization copied from MS):
 אפו לוחיה (בדו) [ברו] גלו (דלו) ^{##}[דליו] הכו וידו חיו סמא
 יכרו כלו [כל/כלו] לעו מנו (נעו) [נצו] ששו (עשו) [⊙][ענו] פיננו
 צחו (קלו) [קמלו] ר... (?)

except כלו

THEME 57: PI

OF-53: The only hiriq v. sureq pair is no. 7. No Pt. item appears.

THEME 58 (58a)

OF- 209: The rider 'וכל דכו' בחירק' indicating a contrastive motif is inapplicable to items 1, 3, and 6, and is presumably a late gloss.

or, more probably, לו דל* [= לו דל : ל/י switch]
 ⊙ or, more probably, ששו עשו* [= ששו עשו : " "]

- i 15 of the 17 hapaxes end in תי or תי. If the remaining two are interpolations, we may have a different theme. OF items 1, 5, 6, 8 appear; in the 6th col. line 2, emend (תחנותי) [תחנותי]

THEMES 59 - 70

On these themes in BCum, cf. my paper in Masoretic Studies (IOMS 1972-73 Proceedings) p.60.

These themes, only one of which appears in OF (67 = OF-369), form a group, the dominant feature of which is a rhyming motif. The occasional coalescence of the rhyme-feature with a morpheme-suffix, e.g. in themes 59 and 60, is to be considered coincidental. The HR in OF-369 indicates a phonological feature (דגש); this does not negate the rhyme-motif of the theme. All the note-lists are registers. I have not checked for Biblical sequence.

THEME 59: (Survey)

- i Partly damaged.

THEME 60: (Survey)

- i Morpheme termination (cf. supra).

THEME 61: (Survey)

- i Only the last two hapaxes end in תם - the rest in תם! For the non-existent והתחנותי and וחתבתם in col. 7, very likely emendations are והתחנותי and וחתפתם respectively.

THEME 62: (Survey)

- i The non-existent אחימות is apparently a corrupt dittograph of ואחימות (adjacent). I have no better suggestion.

THEME 63: (Survey) No Comment

THEME 64: (Survey)

Note-lists i and ii apparently embody two near-identical records of the same short register. LI in ii - only five items out of about 8 are legible - absent from i.

THEME 65: (Survey)

Note lists i and ii are two, mainly identical, partially differing registers. With the sequence in i as reference (reading downwards) the following items appear in both registers: 1, 3, 4, 5, 6, 7, 9, 10, 12, 13, 14, 15, 16, 17, 18. The order in ii varies from that in i.

The following non-ii items appear in i (but cf. supra):

משומי, ומתקוממי שולמי

The following non-i - in ii:

הנעמי, לעמרמי, שלמי, החופמי, השופמי

The inclusion of paroxytone תגרמי[#] (i and ii) is noteworthy. (The rest - all oxytone).

THEME 66: (Survey)

Note-list i is given in full in the above Paper (p. 60). Two-thirds of the items are paroxytone, one-third oxytone.

THEME 67: (Survey)

Note-list i, in which I can make out clearly only 9 of the 13 items, contains the (non-themic?) item תעלינה (no dageš in נ in TMT). The following items - OF-369 seq. as reference - certainly appear in both lists: nos. 1, 2, 3, 7.

Was the original cumule a word-head + word-end theme ת...נה, expanded later by other נה hapaxes (nos. 5 and 8)? i also contains such; the last three (blurred) are apparently: וירדנה יכרסמנה וימנענה: (OF's תנה... - item secondary (i?) ?)

THEME 68: (Survey)

N.B. The Aramaic item לתנסקה, (col. 3). All items oxytone.

THEME 69: (Survey)

i 4 of the 16 hapaxes are paroxytone.

In col. 5 מרקו (voc!) is a duplicate of מרקו (col. 2) and שרקו (if שרקו is intended) is a tris-legomena: a reasonable emendation however, would be שחקו (Jb. 14,19).

THEME 70: (Survey)

The 2 note-lists contain a core of about 8 common identical items.

Using ii as reference, i lacks items 1, 2, 6, 7, 13, 15, 16, 18

(ii items 12 and 14 are corrupt; for 14 I suggest התנ[ע]רי).

In i the following are non-ii hapaxes: עירי (! pl), דורי, סתרי, ההגרי, בהגזרי, בעורי. I cannot identify item 2 הגדרי nor item 8 תשורי וחשורי עירי after וועירי. The latter may be 'Motifzwang' after עירי and סתרי in that case - delete. ההגרי בעורי may be inner-recensional variants for ii בעזרי הגרי respectively.

N.B. In list ii items 13-18 > i. In list i items 13-15 > ii.

The two paroxytones (supra) appear in both registers (the rest oxytone).

THEME 71

i and ii are two alphabetical records of the same cumule. In this case, the primary feature of the theme was ה...ה (specifically games at end). At a later (note-list?) stage, a flexibility developed, to allow הירצה as י-י item (so in ii). העצה (LI in i) is apparently an even later attachment, (>ii) as is evidenced by its place at head of the note-list, which contains a thematic ע-item in alph. sequence. In ii a semi-thematic item was resorted to for ל.

The core of the alphabetical cumule fitting precisely the theme-feature is traceable in the items for letters נ כ ט ח ו ה ד ב א \$ ע , which appear in both records, except that in ii the \$ and נ items appear out of their sequence, near the end. The remaining letters - some primary representatives may have been lost - can be classified as follows:

- ג: not preserved.
- ז: semi-thematic הזנית appears in both (in i % at end).
- י: semi-thematic הירצה appears in both (in i % at beginning).
- ל: (ii only ^x) . cf. supra.
- מ: (ii only ^x) LI המחצה, fully thematic.
- פ: (ii only) the erroneous (poll.-leg) הפרה appears (I have no satisfactory emendation).
- ק, ר: not preserved.
- ש: (ii only) השבה

^xN.B. One blurred item ה...ה of about 5 letters in i (last but one).

In i I surmise that abridgement and backward-copying is to be discerned.

Most enlightening in the comparison of these two cumula is that in i הירצה stands at the head of the sequence (after LI) while in ii it is placed in the correct alphabetical position. Did i intentionally arrange העצה הירצה at head on account of assonance?

THEME 72: (Survey)

The 3 note-lists, which have only isolated identical items, comprise patronymic ה.....י names only. With the exception of היצהרי (Nu. 3) ii, the hapaxes are apparently all drawn from Nu. 26 (the Tribe-Census section).

THEME 73: (Survey)

- i A slightly expanded simple alphabet. Apparently a slightly varying recension of i is at the base of ii.
- ii A disordered arrangement of an alphabet; the materials are 95% the same as those in i; at the beginning the sequence is very jumbled. Only LI, ויקראו and ויתלו are non-i.
Abstract: ו ת ויתלו ש ר ויקראו ק צ פ פ ב ס נ כ ש ה מ (LI) ש
- iii A cumulum differing entirely from i"ii. Vague traces of alphabetical sequence at beginning:
Abstract (column by column): ב, ש, ע, נ, ק, צ, ש, ש, ע, מ, ס, נ, ב, נ, ח, ז, ח, ד, מ, ש.
Collation with the וי- components of OF-45 (PI) reveals that (Numbering by pairs):
i contains OF items 1, 7, 10, 12, 14.
ii contains OF items 1, 10, 12, 14
iii contains OF items 3 (LI), 5, 17, 21

Tags: ii (beginning only) and iii use BCum term ל רפי .

N.B. Note-list 35 i (...וי) contains 4 hapaxes pertaining to this theme (3 are in fact recorded in the above note-lists).

THEME 74: PI

OF-45 and four note-lists.

i ii iii iv - No non-OF item-pairs.

If any grouping of the note-lists is possible - i is a different sequence-register from ii iii and iv, all of which contain a fixed cluster (in slightly different sequences) of 5 or 6 items, absent from i (see expressions below).

The only item-pairs in OF absent from BCum are nos. 15, 18-20, 22, PS. Judging by the criterion of sequence, the Vorlage of the note-lists proves to be different from the OF-cumule.

In the following expressions - with reference to the pair sequence in OF-45 - I encircle the cluster groups which recur in the note-lists:

- i 9, 8, 4, 10, 11, 12, 14, 3, 16
- ii 1, 2, 21, 9, 3, 5, 4, 8, 12, 10, 11, 18
- iii 2, 1, 9, 21, 5, 13, 7, 6, 14, 17, 8
- iv 2, 21, 9, 3, 5, 13, 6, 14, 17, 16, 5 dp.

3 and 13 are apparently alternative entries within the '5-item-pair' cluster: iv enters both pairs.

THEME 75

The two note-lists - the register which continues straight on from list i belongs to theme 8 and is tabulated 8 vi, it may have been used as a line-filler - are two identical records of a perfect alphabet, in each note-list there is one addition:

- i adds יערה as ad-ע (after ת!)
- ii adds non-themic ייחל as ad-י.

The use of a ש (Šin)-item for \$-slot is to my knowledge unparalleled. (Was no \$-item available?) Cf. supra to theme 8.

THEME 76

One alphabet - the ה-item is not preserved. The note-list ר-item is a dis-legomena: Zeph. 2, 7 and Ps. 104, 22. Was ירבצון the ר-item in

the original theme-list, or, more likely, was the correct ר- hapax (e.g. ירביון ?) lost, while an earlier Vorlage had ירבצון as an ad-item?

THEME 78: (Survey) Absent from OF

i is a perfect simple alphabet. The games-component of the theme-feature is waived in the rep. items for ה, ו, י, פ (cf. synopsis) as apparently no fully-themic hapaxes for these letters were available (If פתוח for פ is intended, this may be a ל/ד switch).

THEME 79 Absent from OF

The five items in this register are all 'morphemic' hapaxes - Niph'al perfect 3rd fem. sing (pausal).

THEME 80

Four 'morphemic' hapaxes - fem sing. participles, of various Binyanim.

THEME 81

OF-370 cumulates 6 hapaxes of one morphological pattern: 'quasi-segholate' nouns tertiae-Yodh, suffix of 2nd masc. sing.

THEME 82

The feature here is: infin. constr. forms with ו... suffix: only דכאו is Pi'el, the others Hif'il. The fifth item הזכירו** is a 'Motiv-zwang' error: read כהזכירו.

THEME 83

OF-198 is a Biblically-ordered register of 17 + 1 hapax -items spelled with consonantal א, or dagesed- א. The words - mainly poll.-leg.- to which the items were presumably meant to stand in contrast, can be

divided into 5 types:

- (a) Without א (items 1, 6, 8, 9, 11, 13 - Neh. 7,70 - 17)
- (b) Quiescent א (items 3, 10, 12, 13 - Ezr. 2,69 - 1)
- (c) Spelled with ה (items 4, 5)
- (d) Spelled with י (items 7, 14, 15)
- (e) With non-dagešed א (items 2, PS)

Note -Lists

i and ii are identical^{xx} and record the very same register as OF. They also follow Biblical sequence except that:-

- 1) Chr. heads the Hagiographa.
- 2) Songs (the 5 scrolls) ends the Hagiographa.

This register was apparently 'frozen' and, at an early stage, fixed with a count-figure at its head in both sources. Its external appearance - without spacing and tags - is that of an enumerative masora: the theme was clearly closed without exhaustion, as is evidenced by the omission, e.g. of מלאכותיך (Ps. 73, 28)

N.B. תביאו with mappaq-alef (Of item 2) is, from the masora's standpoint, hapax-legomenon; precisely in the way that the mappaq-ה items of themes 42 and 44 are hapax-legomena and distinct from their rafe-ה counterparts.

THEME 84

OF-199 is classed by its HR as a register, converse of the previous paragraph. (The count-figure י"ו in HR contradicts the present item-total (15): Frens. correctly reconstructed the missing item - פלנסר, 1 Chr. 5,26 - which patently fell out due to homoioteleuton of פלסר, as confirmed by other records, e.g. BCum). However, the exclusion of Pt. from the text-scope is suspicious (was there an additional separately-rubricated cumulatium for P.?) Biblical order. מלו (contrasted with poll.-leg. מלאו) is included (no. 7) despite the two additional occurrences of an homonymic (paroxytone!)

^{xx} i gives an identifying (secondary?) catch-phrase for אשכנזים (item 5 - Jer. 25,3), cf. 0.

מלו in Jos. If the phonological + heterosemic determinants were not masoretically sufficient to define it as a trans-Biblical hapax-legomenon, (cf. Div. Two. Theme יג = OF 41 where שמה is included (according to the catch-quote) as a dis-legomena, discounting four occurrences of homonymic, oxytone and paroxytone, heterosemic שמה), we would have to treat it as an isolated 'scope-restrictive' hapax-legomenon, scope = (e.g.) Bible minus Jos.

קרוא (no. 13) appears non-themic, since the sense is passive-participle; its inclusion probably arose by analogy with thematic נשו (no. 10, so OF and i; acc. to TMT:-!נשוא) Ginsburg's suggestion (Notes - Vol. p.6, col B - bottom) is very far-fetched.

The inclusion of items 2 and 9 (קראים and חטאים) is noteworthy.

Note-List

i Records the identical register: the HR וחלוף - uniting its external enumerative appearance with note-list.

Expression: (sequence-ref: OF-199)

HR 1, 2, 3, 6, 4, (פלנסר)[פלנסר], פלנסר, 7, 10, 8, 11, 12, 14, 13, 15, 9.

The sequence 10, 8 is associative (ונשו נשו) - likewise other changes?

THEME 85: PI (Survey)

OF-7 a very expansive alphabetical catalogue.

Pair 2 is CU! Pairs 3 and 36 - imperfect.

Note-list i contained not more than 11 item-pairs and included the CU; of the 8 extant pairs, which form a (totally?) unalphabetical register, one pair is non-OF - an imperfect-contrast pair^x.

Expression of i (ref. OF-7):

30, 35, 16, 15, 2(CU), 31, יהועדה יערה, 25....

^xThe two hapax-legomena constituting this BCum-pair are in fact two variant forms of one proper name (or: two near-identical names for the same person): cf. 1.Chr. 9,42 and 8,36.

Abstract:

פ י פ ב י ל י צ פ

THEME 86: (Survey)

Feature: Hapax'-legomena words spelled with ה contrastive to similar words, hap.-leg. or poll.-leg. spelled with n.

OF-211: A Biblically-ordered register. Perfect n-contrast words only for items 1, 3, 7, 10, 11, 13, 15, 17, 18, 21, 22, 25, 27, 28, 29. For the rest the (imperfect) contrast is to words pertaining to the respective n-stem (verbal or nominal). The last item אהוא is a tris-leg. (the catch-quote is corrupt!) Emend - with Ginsburg Notes - Vol. pp. 282, 283 - to הזים (Is. 56,10)? I tabulate the probable contrast-words to the OF theme-list. Some contrasts are uncertain.

| OF-211 | Hapax-Item or Group of Items | Nos. | Contrasted Word/Stem |
|--------|--------------------------------------|----------------------|-------------------------|
| | צהר | 1 | וצחר: צחר |
| | בהם | 2 | (?) חם |
| | היי | 3 | חיי |
| | הצו, בהצחם: בהצותו | 4,5,26 | ? חצו: חצות: ! חצה |
| | וינהו, נה | 6,10 | נוח, נח |
| | הומה, המות | 7,11 | חומה: חומות |
| | להבר, הברו, הברי, הברו | 8,9,19 20 | Kal: Piel חבר |
| | שמהו | 12 | שמחו |
| | הצן | 13 | (hapax!) בחצן |
| | הלאח | 14 | חלאחה |
| | יהל: והללתם, הלל: יהל: והללו, תהל | 15,21,23 25,28,30 | Piel: Hiphil חלל: etc. |
| | המץ | 16 | חמץ: (?) יתחמץ |
| | ומהר | 17 | ומחיר |
| | ההרם | 18 | לחרם: החרם |
| | המסים | 22 | חמסים |
| | ההרמונה | 24 | חרמון |
| | יגה | 27 | יגח |
| | הפץ | 29 | חפץ |
| | הזים | [31] | חזה, החזים, |

Note-List i: A different cumulatim (disturbed Biblical order?), the only 4 OF-items I can make out are nos. 6, 14, 16 and 24. The last eight items are blurred and the first 1-2 letters of most of the items seem to have been damaged. Ginsburg prints as rubric ה-31 a register almost identical with i. Although clearly this is the same theme as OF-211, the contrastive aspect in i is uncertain, there are no obvious ת.צ.ח. contrasts available for (e.g.) נדחם, הינהק, הינהק, הוהם. The precise thematic feature in this note-list has yet to be determined.

THEME 87: PI

OF-213 is a register (alphabetical arrangement is impossible in this theme since the theme-feature ה-ח varies throughout from word-head to word-mid and word-end.) Pairs 7, 8, 11 are prefix-neutr. imperfect pairs. Pairs 1,5, 14, and 15 are vowel-neutr. imperfect pairs.

Note-Lists

Only one non-OF pair recorded (i ii). External appearance - enumerative except in note-list iii. (iii and iv identical registers on the same folio!) As is clear from the expressions, i and ii are copies of one cumule, which partially follows OF-sequence but has one non-OF pair and lacks OF pairs 7 and 9, while iii = iv are copies of a cumule identical in item-content with 0 but in a very different sequence (quasi-alphabetical?)

Expressions (ref.-seq. OF-213)

i ii: 1, 2, 3, 4, 5, 12, 8, 11, בחלה (Zach. 11,8) בהלה (Lv. 26,16)
6, 13, 14, 15, 10.

iii iv: 6, 8, 7, 9, 5, 3, 4, 10, 14, 11, 12, 2, 13, 15, 1.

THEME 88: PI

OF-52: The sequence is non-alphabetical: at the beginning there is a semblance of Biblical sequence (Pt.) according to the 0-component, but this quickly gets confused. (Hagiog. predominates at end).

Pairs 4, 7 are imperfect (7 - 'ultra-themic'). Heb. v. Aram. contrast: pairs 12, 19.

Note-Lists (Expressions - ref.-seq. OF-52)

- i A vague trace of alph.-sequence, disturbed in middle.
Expression: 13, 16, 17, 11, 12, 6, 7, 8, 15.
Abstract: ו ע ש/ט י ב ב י ו ה
- # ii Expression: 9, 10, 11, 12, 2, 13, 5, 16, 17, 6, 18, 1, 19, 20,
7, 8, 14, 3, 4, 15.
Abstract: (See table)
- # iii Expression: 2, 13, 11, 12, 1, 19, 20, 8, 4, 10.
Abstract: (See table)

In this theme it is noteworthy that BCum presents an alphabetical record (ii) of a theme-list which is in OF unalphabetical. (Why does HR in ii not state א'י?)

0 and ii apparently reflect the same cumule, with secondary re-arrangement of items.

THEMES 89 - 94: Vowel-Feature Cumulative Themes

THEME 89

OF-22 is a Biblically-ordered register. For each patah-hapax, an identically-spelled or cognate word(s) with games or sere can be determined, with the exception of ובישרת (No. 21), which may have been included by 'rhyme-analogy' with משרת 20.

Note-Lists

i ii and iii contain the same materials as 0. i and ii short selections, iii a lengthy list. The order is partially jumbled (iii compounded of two disordered registers?) i and iii (and ii?) incorporate several non-OF-22 items; iii includes a poll.-leg. (תחנוני)! terminating in י- (cf. theme 58), as well as ולאסר (ii iii) which is apparently a variant-item for item 12 (ומגרל) in OF. iii includes a poll.-leg (תחנוני). The only OF-22 items absent from i iii (ii is partly illegible) are:
2, 15, 16, 18, 23, 40, 42, 48, 49, 50.

cf. Chap. 8., p. 161. note (#)

The BCum expressions - ref. seq. OF-22 are: (note the sequence-cluster 22, 27, 34, 28, 29, 24 common to ii and iii!)

- i 5 (*LI*)^x, גבורי (=Jer. 13,3) 7, 9, 8, קרבי (=Ps. 103,1) 14, 12, ושקוי (=Ps.102,10), 31, 1.
- ii 9 (LI), 4, 7, 5, 10?, X, ולאסר (=Nu. 30,13), 22, 27, 34?, 28?, 29, 24, 37, 31.
- iii 10 (LI), 1, 4, 7, 5, 9, 11, ולאסר, 13, 22, 27, 34, 28, 29, 24, 26, חמת! (=dp כארפר item 27)^{xx}, 35, 37, 39, 41, 31, 30^{xxx}, מקדשי, צבואתי, (theme 58), 3, הורי (= Gn. 49,26), גבורי, 6, זמתי, (Jb. 17,11), *תחנוני, 8, @קרובי, (=Jb. 19,4) -? [קרבי], 14, 12, וזרועי, (theme 58), וערקי, (=Jb. 30,17), וכדי (=Est.1,18), ושקוי, ואשמותי, (theme 58), 32, 33, 36, 37, 38, 44, 45, 43, 46, 42, 17, 20, 21, 25, 47, 19.

THEME 90 Absent from OF

Compounded of themes 5 and 89. One note-list only, containing, as 3 of its 15 items, OF-22 item nos. 30 (correctly), 43, and 40. ולאסר (89 ii iii) also appears.

THEME 91

An assumed theme, the feature of which is: hapax-legomena containing the vowel games. Although neither BCum nor OF record cumulata conforming in toto with the stated feature, there are indications from various sections of the lists pertaining to theme 170 (OF-21 and note-lists), that such a theme in fact existed, but its materials were fused at an early stage with a restrictive-hapax games theme. Theme 92 (PI) also presupposes the existence of such an SI games hap.-leg. theme. Examples of items which may have belonged to cumulata of Theme 91: שלש, תלבש, קש, הורם, שש.

x Note-list misplaced, cf. table. The mp. to כאזרח is correct. In this instance, in contradistinction to note-list 20 ii to Ex. 30,8, there is insufficient evidence for uncovering a (possible)'mishap'.

xx Note that Is. 10,9 reads: חמת לא כארפר חמת alternatively, (חמת) [וחמת] = Est. 7,10 .

xxx מבצר is dis-leg; (ב/ל switch?)

THEME 92: PI

OF-23 is a multiple catalogue. Pairs 6, 33 and 41 appear also in theme-list 94.0 (OF 5). The following pairs are imperfect - mainly: one component: + word-head ו, one without it: 12, 16, 17, 32, 40. Pair 16 - contrast segol/qames is apparently non-themic, (but it appears in the note-list!) Qames-qatan features in pairs 6 and 33. Very few homonymic-contrast pairs (most: identical lexeme, with morpho-phonemic -/ר contrast).

Note-List

i very blurred in photo. No certain non-OF items traceable.

A partial expression:

1, ... 14, ... 16, 17, 18? 19? 29, ... 30?... 31, 32, 34, 36, 38, 39, ... 43, 44, 45, 46? 47...

A space-graphic calculation suggests that the note-list contained about 35 pairs, all (apparently) in OF-23. (A less expanded multiple alphabet). cf. p.365, Theme BCum Acrostic II

THEME 93: OF-55

Pairs 7, 11 (!), 12 (\$), 17, are imperfect contrasts. There are Gn. and Dt. links, where BCum might have recorded this theme.

THEME 94: PI

Concerning this theme cf. especially: A. Dotan. E.J. "MASORAH" Vol. 16. pp. 1429-1432 (Pars. 4.1. and 4.2.) and Masoretic Studies 1, pp. 24 ff.

This is the 'scalar-vocalic' contrast PI-theme. In addition to the lists 94.0, 94 i, I inspected two lists in Ginsburg's Massorah as follows:

Massorah Vol II, § 606a: נ.תרו headed:

אלפבית מן חד וחד קמץ וחד פתח

Massorah Vol II, § 606b: נ.תרו headed.

אלפבית מן חד וחד פתח וחד קמץ' וכולה' לית דכר'

which I denote respectively Gins- α and Gins- β .

OF-5: A multiple alphabet. The מלעיל v. מלרע contrast, when 'translated' into the 'fixed vocalic'-entities, comprises a total of 10 different contrasts, as follows: (The numbers underlined in Col. 4 represent those pairs appearing in the BCum notelist)

| No; | Contrast | Pair - Total | OF-5, Pair -Nos. |
|------|------------------------------------|--------------|--|
| I | Holem v. Qames | 17 | <u>1,3,4,5,8,9,16ⁱ,17ⁱⁱ,18,</u> <u>21, 23, 24, 27,28ⁱⁱⁱ,33,39,42</u> |
| II | Holem v. Patah | 9 | <u>2,6,7,10,</u> 11, <u>15^{iv},20,29,30</u> |
| III | Holem v. Šere | 2 | 12,36 |
| IV | Šureq v. Qameš | 3 | <u>26,38,40^v</u> |
| V | Šureq v. Šere | 2 | 14,22 |
| VI | Qibbus v. Šureq v. Hiriq | 3 | <u>25,32,35</u> |
| VII | Qameš v. Patah | 3 | <u>13*,31,37</u> |
| VIII | Qameš v. Šere | 1 | <u>19</u> |
| IX | Qameš v. Hiriq | 1 | 34 |
| X | Šewa+Holem v. Qameš+Hataf-qameš | 1 | <u>41</u> |

NOTES:

- i* *iv*: I - No. 16; II - No. 15 (Additional contrast Patah v. Seghol)
ii: I - No. 17 (Additional contrast, oxytone v. paroxytone stress)
iii: I - No. 28 (Imperfect contrast pair, ל-prefix v. no ל-prefix).
v: IV - No. 40 (Imperfect contrast pair: ו-prefix v. no ו-prefix).
 *: VII - No. 13 (Reversed order!)

The vocalization in BCum, Gins $\alpha\beta$ as collated with the printed OF, presents recensional differences for three pairs as follows:

| OF-Pair No. | BCum. | OF | Gins α | Gins β |
|-------------|----------------------------|----------------|--------------------------------|----------------|
| 10 | האמור # האמור | האמור האמור | האמור האמור } <i>absent</i> | האמור האמור |
| 31 | Lacking (cf. theme וכו) | כתן כתן | כתן כתן | כתן כתן |
| 37 | קראני קראני | קראני קראני | קראני קראני | קראני קראני |

References (Non-OF): האמור - Mi. 2, 7 האמור : non-existent
 קראני - Jer. 13, 22

i A less expanded catalogue than OF-5 - the following contrasts are represented (Figures refer to above classification):

I, II, IV, VI, VII, VIII.

All the 26 pairs in BCum are present in OF-5; some obvious vocalization-errors are to be corrected. One variant as against OF is to be discerned: the hapax contrasting האמר (Ez.28,9) is in OF האמר (Jb.34,31) = contrast II Holem v. Patah, whereas in BCum - האמר (Mi. 2,7) (incorrect vocalization of ה with qameṣ in MS!) constituting the sole example of the contrast XI, viz. Holem v. Šureq. Although this identification is tenable - האמר is a hap.-leg. - we cannot rule out the possibility of a corruption, namely that the correct pair is that in OF (N.B. Gins. does not quote the contrast as vocalized in BCum). Contrasts III, V, IX unrepresented (presumably not thematic selection).

The 24th pair in the note-list reads (MS) רמני, רמני (sic). An error is presumably to be found in this 24th pair; the parallel in OF is (contrast IV): רמני, רמני / but perhaps oxytone-stressed רמני (Cant. 8,2) is to be assumed as the second member, instead of the well-attested רמני (2 Sam. 19,27)?

It is noteworthy that the contrast Patah v. Hiriq is not represented, to my knowledge, in any cumulatim of this theme, although pairs of hapaxes of the type השמירו v. השמרו could well have been drawn upon. (Contrast Holem v. Šureq comprises a separate theme - No. 93.)

i Expression - ref. seq. OF-5^x:

1, 2, 5, 8, 9, האמר, האמר = Mi. 2,7^{xx} (or: emend to 10), 13, 15, 16, 17, 18, 19, 20, 21, 23, 24, 25, (voc:flip), 26, 27, 30, 33, 35, 37, [38,(cf. supr.)], 39, 41.

Gins-~~a~~ Expression-(21 items)

1, 2, 5, 8, 9, 14, 17, 19, 20, 21, 22, 24, 25, 27, נתן נתן, (cf.31) 35, 36, [37], 38, 39, 41

(A simple alphabet - om \$, פ - ad א)

Gins-β Expression: 1, 3-30, נתן נתן, 32-41.

x Concerning the BCum terminology קמץ-פתח as against OF מלעיל-מלרע of Chapter 9. פ. 174. מ (1).

xx As the holem-sureq contrast constitutes a separate theme (theme no. 93) the OF-version of this pair is to be preferred to the BCum.

THEMES 95 - 100: (All absent from OF) Alliterative and 'Lexical' Themes

Concerning these themes cf. (in brief) my paper in Masoretic Studies 1, 1974 pp. 58-59. (appended)

THEME 95: (Survey)

i The note-list is printed in full in my above-mentioned paper p. 59.

i and ii different registers: about three items in common:

והאספסוף, אספה, יספה.

This is clearly an alliterative theme: the hapaxes pertain to the stems: אספ, יספ, סופ, ספה, and ii even includes a proper name (ואביאסף).

THEME 96: (Survey)

i Lexical theme: the 20 items are all from verb and noun forms of יצא.

THEME 97: Alliterative theme

i ii iii: All the 36 items in these partially-overlapping registers pertain to ראה (vb. and noun), except the hapax ויראון in iii, which can only be identified as ויראון, from ירא (Dt. 13,12).

Of the collated note-lists, i and iii have a considerable part in common - cf. the sequence cluster

והראה ותראני
ומראה יראון

which appears in the same order in both registers.

Note also (i) : תראני ורא (iii): תראני item ראות item
visual reproductions → תראי ראות item item תראי ורא

Collation of the three note-lists - item-distribution

N.B. ורא is unvocalised in iii and could be ורא or ורא: I prefer the latter, since ורא is LI in ii and absent from i (acc. to ^{MS} voc.)

* followed contiguously by ורא (Sic voc), which, consonantly, might be a dittography: cf. supra p.305, 1i (אתנה)

See over...

of series of particles such as π^0 , γ , μ in a particular order, specifically concerning their appearance with or without γ , e.g.,

ד פסקים כל כל וכל כל (OF: 311)

- (e) Collations of verses having (Masoretically -) bizarre features: e.g., X verses that consist of three words; Y verses that begin and end with the same letter (e.g., J, V, W) or the same word (e.g. the Tetragrammaton); Z verses that contain neither ' nor ' etc.

Sometimes in the above types one particular section or book is selected as being 'unique,' in that apart from the (relatively) frequent occurrence of the word, combination, etc., in that passage or book, it occurs elsewhere only once; or, the opposite situation: the word is hapax (γ) in the particular book and frequent elsewhere in the Bible. These two categories, of which examples can be found in OF: 270-273, are expressed, respectively, by

ז' (ד) כותח וכל ספרא (פלוג'י) דכותח'

במפרץ (כרתום) וכל קריה דכרתה (במ...).

Collative MM of the above types is found in large measure both in B and in OF.

Two other list-categories, however, stand out clearly for their extreme scarcity in OF in comparison with B where they are quite frequent.

- In B we find at least ten lists, each of which collates (verbal and nominal) hapax-graphomata belonging to one 'stem' (Masoretically speaking, cf. below and fn. 17). The references are as follows:

| Fol. | Ref. | Text-Item ¹⁶ | No. of items |
|------|------|-------------------------|--------------|
| I | 3la | Gn. 41, 33 | |
| II | 46b | Ex. 6, 3 | |
| III | 97b | Lv. 13, 49 | |
| IV | 88a | Lv. 5, 1 | |
| V | 44a | Ex. 3, 10 | |
| VI | 102b | Lv. 16, 26 | |
| VII | 121b | Na. 5, 2 | |
| VIII | 159a | Dt. 1, 13 | |

| Fol. | Ref. | Text-Item | No. of Items |
|------|------|---|--------------------------------|
| IX | 109b | Lv. 23, 39 פסוקים (PDM/PD/P/D-Lists): | 14 (cf. below - Full lists) |
| X | 158a | NH. 36. 4 מסכתא | 18 |

I give list IX in full:

[illegible][illegible]

(The vocalization is from the MS-list; although (apparently) it originates from a second hand, it is a correct interpretation of the Masorete's intention: very seldom have I found incorrectly-vocalized items in the lists.)

The last two lists are of *significance* (but not *surprising*) in that they collate hapaxes from three or four historical stems with two common radicals.¹⁰ (cf. n. 17 below).

Only one list of this type occurs in OF (No. 205) and even this is not entirely comparable. In his list of קריין לישן, קריין ה' וקריין, the collator is concerned with isolating all forms of $\sqrt{\text{קריין}}$ (not only hapaxes) which could be confused with $\sqrt{\text{קריין}}$ (cf. also OF 213, with parallels in B). Thus the motive of OF's collation is quite different from that of the above lists in B.

Basically, the problem raised by these lists can be formulated as follows: Are we to see in them a forerunner, albeit hazy and vague, of the medieval concept of 'root' (שָׁרֵשׁ, *šarēš*)? If a form קָרָאֵן is included with a group of hapaxes of שָׁרֵשׁ (רָאָה) on the contrary, it would emphasize the very primitive stage in the development of Hebrew linguistic thinking with which we are dealing.

Or, do these lists represent nothing more than a device for the collation of hapaxes by a kind of graphic sound - similarity, in which case there would be no evidence for any concept of 'root' in these Masorah-lists. At any rate, MP comments of the type (Fol. 35a):

(i.e. 'City') [ה] שֶׁחַ לְשׁ קָרִי' (Gn. 44, 13) העירה
וְלֹכֵךְ לְשׁוֹן עִירָהּ (ספינקא)

רחד לשון עורה (waking) and other similar notes can be understood in the light of either of the two assumptions.

If in fact mere graphic sound-association is the criterion involved in these lists, it might be suggested that a similar motive is to be identified in a further series of listings, of

| <u>i only</u> | <u>ii only</u> | <u>iii only</u> | |
|---------------|------------------|--------------------------|---------------------------------------|
| ויראה | אראך | (cf. i ⁺ iii) | |
| וראיתן | ויראו | ואראך | |
| לראתכם | וראיתיו | ויראהו | |
| תתארו | ותראה | ויראון (ירא/) | |
| | | ומראות | |
| | ראיה | ונראה | |
| | וארא | ותרא | |
| | | ראו | |
| | | תרא | |
| <u>i + ii</u> | <u>i + iii</u> | <u>ii + iii</u> | <u>i⁺ii⁺iii</u> |
| ירא | הראיתך | הראני | וארא (cf. <i>supra</i>) |
| יראני | והראה | | וכמראה |
| מראה | ומראה | | ותראני |
| ראי | יראה | | ראות |
| | יראון i | | תראי |
| | תראני | | |
| | ראה/הראה (i?) | | |

THEME 98: Alliterative Theme

i The damaged note-list contained at least 10 hapaxes - nominal and adverbial forms of ראש, ראשית etc.

The extant part of the register^{##} appears as follows: (dots for doubtful letters):

| | | | | |
|-------|-------|---------|--------------------|-----------------------|
| לראשך | ראשכם | ומראשית | בראשה [#] | בראש[כם] [?] |
| ..?.. | ..?.. | לר..(?) | מהראש | לראשית |

[#]
unclear

THEME 99: Alliterative or Lexical Theme (Survey)

i and ii contain in common a nucleus of 13 or 14 hapaxes of שלח but in very different sequence. Note the inclusion in both registers of שלחך (Songs. 4,13).

^{##} format not copied from MS.

THEME 100: Alliterative or Lexical Theme (Survey)

In the sole register, the 2 items in col. 6 are incorrectly vocalised:

(poll.-leg.); identify תַּשְׁמַע^o (תשמע duplicated - col. 9 .
תשמע^o

מִשְׁכָּן in col. 5 is poll.-leg: for this we are compelled to assume a stray interpolation from 'restricted-scope' hapax line 170. [OF 21, item 8] $\text{נִזְזָה} \neq \text{נִזְזָה}$: no other homographic hapax

In col. 9 שָׁמַיִם is apparently paroxytone-hapax שָׁמַיִם in Ps. 150.5.

annotated $\frac{1}{2}$ in Mig. Ged. Ps. 150, 5. To p.names נְחֻשׁ and נְחֻשׁ in 1Chr. no mp
 annotations in $\frac{1}{2}$ or Mig. Ged. a.1.

THEME 101: Alliterative/Lexical 'Triad' Theme: OF 56

Cf. next theme: the present theme, which does not appear in BCum, cumulates hapaxes in a perfect alphabetical arrangement of threes, each three items pertaining to one לישון [= 'root'/basic meaning]; the alliterative motive is also present.

N.B. 7(2)-item from Jud. should be רפה[#] (misprint in OF).

צ(1)-item, according to the OF-catch-phrase, is the only item that spoils the "אנך"-triad-arrangement: Frensdorff, in his notes, quotes from another recension צדה (Ex. 21,13) which is *hapax*: themically suitable. However, he justifies the OF-item, at the expense of deleting נשמש אנ"ך from HR, on the basis of medieval grammatical sources! Perhaps the catch-phrase ... צדה, arose from a misinterpretation of an abbreviated catch-phrase 'ואש' ^{##} - i.e. ... ואשר לא, originally intended to indicate צדה. (?)

THEME 102

OF-57 is another 'Biblical-triad' alphabet of 66 hapaxes arranged 22 X 3. HR does not state the specific criterion determining the choice of items, which at first appearance seems somewhat arbitrary. However, in certain letter-triads, e.g. א, ב, ג, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, an alliterative motive is discernable, at least for two of the three components. In some letters, 'the two-versus-one' opposition seems almost intentional (?). (cf. especially letters א, ב, ג, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ). This was clearly standard cumule, as is attested by the almost identical theme-lists in BCum. The 'Biblical-triad' arrangement, ensured that the perfect simple alphabet remained unexpanded.

construed as נאש'ת'ת

Note-Lists: Two complementary segments of the alphabet.

- i Letter-section א-ו with the one recensional difference: א(3)Hagiog. item is אחרינ (Dn. 4,5) instead of אענה. This hapax creates a complete alliterative triad for א.
- ii Letter-section ז-נ: identical with OF. It is just possible that the BCum annotator-copyist chose his LI here intentionally, to enable his note-list to continue directly from the segment א-ו recorded on folio 76b. This ~~would be~~ a rare instance of inner-co-ordination of note-lists within BCum.

THEME 103: OF-37 and note-lists

Pattern-theme: the pattern is word-head and the perfect 22-item arrangement is intrinsic. (The alphabet runs smoothly; גד-בג-אב; for n the alphabet concludes תת.)

- i a ז-נ segment: LI is non-themic and in this instance very surprising, in that the exchange of יכרו for LI breaks the pattern! The beginning of this note-list is the first part of another pattern-alphabet (theme 104.) This is cumulatively a 'patchwork' note-list.
- ii a full record of the pattern-alphabet, only the ז-item missing, and, for ת, a recensional variant: תתם (Ez. 24,11) for OF-תתנו.

THEME 104

OF-38 and a part of a note-list.

Another pattern-alphabet. The א-ת, ב-ש pattern appears till כ-ל, and, if this is a complete entity, we are to imagine that the alphabet is to be continued by reading from bottom to top at word-end of the hapaxes. Furthermore, the pattern-criterion here is not sufficient (as in the previous theme) to withhold expansion of the simple arrangement.

- i A non-text-linked segment, less expanded than OF. Recensional differences ויעף (Is. 6,6) for OF's ויף, וירף - this segment continues into pattern-theme 103 i in mid-note-list! (cf. supra).

THEME 105

OF-40 and note-lists.

A pattern-theme, the feature of which is hapaxes of 2 letters, bearing the vowel patah or qames (HR does not relate to the vowel). The pattern-feature is less 'sophisticated' than in the previous pattern-themes. In i and ii a simple alphabet with 4 or 5 omitted letters is recorded. In O, 6 letter-sections have ad.-items and only 2 letters are unrepresented. The materials for this pattern-alphabet may have been gleaned from vocalization theme-list of qames- and patah-hapaxes. (cf. themes 89 and 91). cf. p. 365, Theme BCum Acrostic II. >

THEME BCum Acrostic I

This register was worked together by the selection of 19 items from theme 20 = OF 1, with head-letters spelling the required acrostic.

Expression of register: seq.-ref: OF-1. (The numeral indicates the pair number selected from the relevant letter-section of the theme-list: a = 1st member: b = 2nd (ו) member.)

נ8a, י3a, ס1a*, י14a, נ9a, נ9a; ד2a, ו7a, י13a, ל1a, ל15a, י9a,
ש5a, מ3a, ר10a, ה4a, ו16b, א4a, ל10a.

The acrostic appears as follows:

ניסי בן דניאל

Then spelled in full (4 words one above the other): על שם הכותב והמנקד

Then in acrostic:

ישמרהו א"ל

THEME BCum Acrostic II

This register is composed of hapaxes appearing in the two theme lists
(a) theme 92 = OF-23: (b) theme 105 = OF-40.

In the following expression of the note-list, I rely on the vocalization in the MS for identifying which of the patah/qames hapaxes is intended - although practically, there is no significance or objective determinant.

Numbers with no attached letter (and encircled) refer to the sequence in OF-40, the ones with p and q refer to the sequence in OF-23, p = patah, q = qames:

Expression:

15, 11, 38p, 22p, 2, 33q, 4, 34p, 23q, 1q, 29p, 5 var (הס), 25q, 7p, 34q, 18p, 26, 25, 6q, 9q, 1p, 27p.

הס is a recensional variant for OF-הה.

After the acrostic register, there appears in full, 5 words:

על שם הכותב והמנקד והמסיים

Concerning this acrostic, the term מסיים and the identity of Nissi B.

Daniel HaCohen, see Appendix.

THEMES 106 - 156: Compound-Unit Cumulata

Of these 51 themes, only the following 23 appear as paragraphs in OF: as follows:

| Theme No. | OF Par. No. | Theme No. | OF Par No. |
|-----------|-------------|-----------|------------|
| 107 | 77 | 137 | 262 |
| 109 | 85 | 138 | 264 |
| 110 | 76 | 145 | 20 |
| 112 | 2 | 146 | 187 |
| 113 | 86 | 147 | 186 |
| 114 | 89 | 149 | 3 |
| 116 | 254 | 150 | 371 |
| 124 | 255 | 151 | 253 |
| 129 | 196 | 152 | 251 |
| 131 | 265 | 154 | 72 |
| 134 | 260 | 155 | 252 |
| 136 | 261 | | |

The checking of the hapax-items in these themes is considerably more tedious than in the SU-themes; there are possibly several *erroneous* or switched items which have remained unnoticed.

Following are short notes on significant problems in some of the note-lists:

The themes which are all, except themes 107.0, 110, 112, 145 iv, viii, x, 149, 154, register-cumulata, are constructed mainly on the 'particle plus word' combination as item (themes 106-139); a few 'word¹ plus word²' combination (139-144); '[prefix + word¹] + word²' or 'word¹ + [prefix + word²]' or [prefix + word¹] + [prefix + word²] (145-150). (2nd word = " viz Tetragrammaton in themes 146, 147).

There are certain themes which appear, externally at least, as triads of themes: 2 SI themes and a PI theme, the ^{frame-}components of the pair being the two item-models comprising the respective SI themes (cf. e.g. themes 117-119, 121-123 etc.) However, an exhaustive inspection of the items constituting these themes is necessary before a statement can be made on the possible theme-processing etc.

THEME 114: A rare example of a theme of triads of items

In OF-89 the reference for אל יהויקים was left un-entered: it is Jer. 22,18.

In note-list i - recorded unusually in the upper margin without the customary spacing - the final word יהויקים completing the last triad is missing (abridgement/miscalculation of space?)

THEME 116

In each of the two note-lists i and ii, which comprise respectively non-identical registers, all items occur as OF-254 items. The non-existent combination **ואשר דברתי in both i, ii is to be corrected with OF to ואשר דברת.

THEME 122

Note-list iv: The last item apparently reads וכל עשי (emend: וכל עשה Mal. 3,19?)

THEME 124

Note-list i: This register is, notably, in Biblical sequence, except for LI, which is placed at the head. All items appear in OF-255, except ובכל-חטאתיך (Jer. 15,13).

THEME 127

Note-list iv: If ולא הורישו is not a ב/ל switch, a reasonable emendation would be ולא הוריש, hapax (Jud. 1,27).

THEME 128: PI

Note-list i: Neutr. ׀/ׁ in the two components of pair ולא תשכח - לא תשכח is noteworthy.

Note-list ii: N.B. the pair-components are arranged so that LI-קרב (which is two folio-sides ahead in the text!) appears in the lower position, rather than in head position. (Cf. note-list PI 123 ii, in which the 'וכל' component comes first owing to LI - מנחת).

THEME 129

Note-list i: The 2nd item in the last column כל ומן, is baffling. I cannot identify it - neither as it stands @ - nor by a reasonable emendation. (כל מן is poll.-leg. in Biblical Aramaic). This item requires further inspection.

THEMES 131 - 133

In this 'triad' of themes, the BCum note-lists are instructive: the matching of the large majority of items in 131 ii with their counterparts in 132 i and ii, as well as the PI-note-list 133 i cannot be a coincidence. For the O-register has almost nil-correspondence (only עד תוך, עד לבך, עד קרנות, of OF-265 appear in 131 ii).

THEME 131 - OF-265 and Notelists

i: Apart from LI עד פרוח, the note-list appears to contain OF-items; however most of the latter part of the register is torn and/or illegible.

ii: Note-list in full - copied line for line as in MS (I omit the ל-tags after the first two):

עד הורישו ל עד אשה^x עד באר עד תוך עד משרפות
עד חמור ל עד כלה עד הים עד לבך עד הצהרים
עד החומה עד מגדל עד ישים עד עלמא
עד שערי עד זקנה עד הם עד קרנות^{xx}

x = OF item 4 xx = OF item 12

נד *
blurred

THEME 132

Following are expressions for the note-lists. The seq.-ref. is 131 ii, numbered 1-18, reading in 9 columns of 2; but with the thematic difference ועד/עד. The expression for i is intended to show the graphic appearance of the note-list.

i 13 12 15 9 ועד שה (LI) ועד קצהו
 17 11 14 10 16 2

ii ועד זג (LI), 2, ועד שה, 9, 10, 15, 14.(dmg)

Notice the common cluster: ועד שה, 9, 10, 15, 14!

THEME 133: PI

Note-list i - Expression (adjust theme); seq.-ref. 131 ii:

2, עד שה, 9, 10, 16, 15, 14, 12, 11
ועד שה,

Note-list i - in full:

LI ∈ עד חמור עד שה עד משרפות עד הצהרים עד הם עד ישים
ועד חמור ועד שה ועד משרפות ועד הצהרים ועד הם ועד ישים #

fault in MS(?) עד זקנה עד שערי עד החומה
ועד זקנה ועד שערי ועד החומה

It appears inevitable that the item-matching of the large cluster 2 שה 16 9 10 15 14 11 appearing as it does in three registers each pertaining to one of the three themes, implies a (secondary?) processing of these items (or was a PI-cumulatum split up into its SI-components at the 'Vorlage' stage of BCum?) In this case, items nos. 1, 3, 4, 5, 6, 7, 8, (items 3, 7 and 8 are identical with OF-265 items 4, 6, 8 respectively!) from 131 ii may have been worked in from a different cumule of the עד-theme.

An item-by-item inspection may reveal similar phenomena in other theme-triads of the CU-hapax-themes.

THEME 136

Note-list i: Unless a stray 3-word combination in a CU-cumulatum is assumed, the item אתה אל (hapax, and so printed in OF, as item 9) is supplied unusually in BCum, with the one-word catch-quote: תירא.

THEME 137

Note-list i: Lexical/alliterative motives are discernable in the consecutive arrangement of the 3 items: ואתה תעשה, ואתה עשה, ואתה עשית.

THEME 139

Note-list i: For the non-existent לעשו** (top item in extreme left-hand column) I have no satisfactory suggestion.

THEME 141

Note-list i: I cannot locate the combination על אחד anywhere, and it is probable that the vocalization in the note-list is to be accepted,

in that it produces an existing hapax-phrase (Gn. 22,2), which, however, appears [partially] non-themic.

Note-list ii: The non-themic LI הכבש האחד*, which pairs well with the following הכבש אחד, is an attested ב/ל switch-item, cf. Ginsburg, Letter 3, rubric 50,[#] and Frensdorff, Nach. und Bem. p.4. This phenomenon, as it now transpires, is an occasional but intrinsic element in this masora. The rest of this note-list presents a correct register of this theme.

THEME 145

This theme, one of the most popular of the CU-themes, is especially noteworthy, in that (a) its attested cumula in the two sources yield a relatively large number of irregularities, errors and switches; (b) its materials were utilised by BCum for constructing an acrostic on the name of the vocalizer and annotator; (c) a phenomenon appears here, which is apparently nowhere else attested in BCum - an item pertaining to letter- Sin is included alphabetically in the Sin-section and not in the Samek (\$) -section ! (cf. note-list viii)

The materials can be classified as follows:

OF: par. 20: a multiple alphabet: 71 items.

BCum Note-lists:

- A. iv viii x: Three segmentary note-lists, reflecting various letter-sections of one multiple alphabet, differing only slightly from OF-20. The parent-cumule for OF and for the three BCum-note-lists may have been one and the same entity.
x - after LI = לפי עדים - records a פ - ר 9-item segment appearing in its entirety in viii but in slightly different sequence (cf. expressions infra).
- B. iii ix: Record two totally different simple alphabets (the only item in common: no. 51); iii preserves a segment only, while ix contains three expanded letter-sections.

- C. vii: Contains an acrostic-register of 10 items, followed by a random-register of 8 items; between the two parts there appears in full: על שם --- המסילים.
- D. i: A register, which, if its first item, damaged in the MS such that only the last letter is legible, had represented letter נ, might have contained an interrupted acrostic on the same name as that in note-list vii. (cf. expression and note below).
- E. ii v vi: Three random-sequence registers: item-content overlap: not more than 5 items, (the 3 items appearing respectively in each of the registers are: 44, plus the two 'problematical' items IV and X (cf. coding infra).

Expressions for the Cumulata and Brief Discussions on the Problematical Items

Owing to the complexity and multiplicity of the lists, I found it necessary to use a coding, viz. large Roman figures, for those items which, for whatever reason, do not appear in the OF-20 catalogue (see below). Further, I employ algebraic signs as markers for OF items 59, 61 and 66 to indicate the addition or subtraction of a Bible-text word relative to the CU-phrase constituting the respective OF-item.

Coding

| | | | |
|--------------------|---------------------|--------------------------------|----------------------|
| I = ל א'הי ישראל * | II = לאל אחר | III = לאל זר | IV = ללאין משקל ** |
| V = לגבול מואב | VI = לחנכת המזבח | VII = ליושב הארץ * | VIII = ליושבי ירושלם |
| IX = למעלה עקרבנים | { X' = למעשה ידיך * | XI = לעשה נפלאות | XII = לפי עדים |
| | | X ₁ = למעשי ידיך ** | |

Sign-Markers

59- לקול יי 61+ לראש בית אבתם 66+ לשש מאות אלף

The numerals in the expressions represent the items in the OF-20 sequence, and, where necessary, incorporating the above coding and signs.

X indicates a damaged or illegible item.

OF-20

Item no. 25 is out of sequence, and belongs in the י-section (items 28 - 32).

Item No. 59, in which the 3rd text-word לִּהְיוֹךְ may stem from a catch-quote and not be part of the original theme-item, is recorded consistently in BCum (note-lists.vii, viii, ix and x) as לְקוֹל יִי = an ordinary CU-item (notice the reverse situation in the case of items 61 and 66!)

BCum Note-Lists

Expressions: (Sequence : ref. OF par. 20)

GROUP A: iv viii x

iv: II=LI, 7, 9, 1, 2, 3, 6, 10, I, 11, III, 14.

viii: (Top margin, to be read as 8 columns of 2 items each, followed by left margin, top to bottom):

45=LI, 44, 46, 43, 47, 49, 48, X₁, 51, 50, 53, XI, 55, 56, 57, 58; 59-, 60, 62, 63, 65, 67, 68, 52, 70

x: XII=LI, 57, 56, 55, 59-, 58, 60, 62, 63, 65.

GROUP B: iii ix

iii: 26=LI, 27, 30, 39, 40, 44, 51, 53, 57, 58, 60, 62.

ix: (Top margin, to be read in two lines, followed by left margin, top to bottom)

5, 15, 19, 20, 21, 22, 23, VI, 27, VII, 37, 42, IX=LI, 51, 52, 54; 55, 58, 60, 59-, 63, 65, 64, 61+, 67, 68, 66+, 70.

GROUP C: vii

vii: (The letters spelling out the acrostic are given in brackets; it is just possible that a continuation of the acrostic, in the words יִי יִשְׁמְרוּ or יִשְׁמְרוּ לִי, can be discerned in some items constituting the second part of the register, as follows: (the letters are indicated by circling))

לְמַן נִדְהָ לְשֵׁשׁ מֵאוֹת לֹאשֶׁר הוּא לְקוֹל לִי לֹאֵל זֶר ---

50(נ), 52(ש), 25(י), 16(ב), 51(נ), 20(ד), 8(נ: 2nd word!), 28(י), 7(א), 42(ל): - - - - 44 LI, 66, 3, 59-, III, X, 11, 49.

GROUP D: i

(The letters possibly reflecting the commencement of an acrostic are indicated in brackets)

i: X, 52=LI, 31, 16, 50, 40, 33, 34, 39, 27, 29, 23.
([נ]) (\$) (י) (ב) (נ)

GROUP E: ii v vi

ii: 2=LI, 15, VIII, 4, 16, 56, 44 (2nd word dmg.), V, 51, X', 11, IV.

v: 34=LI, 66, 33, 3, 43, VI, 56, 44, 45.

vi: (If the last item, which occupies space in both lines of the note-list, as follows לעשה השמים, can be taken as guide, the register was presumably recorded, and is to be read in eight columns - columns 1-7: 2 items per col., col. 8: 1 item only: such a reading of the note-list is implied in the expression):

VI=LI, 56, 45, 44, 15, 28, 16, 33, 49, 10, X', IV, 65, 14, 54.

Items absent from OF; Problems; Switches and Errors; Possible Emendations

- a) The following hapax-legomena phrase-items appear in one or more of the note-lists and are absent from OF-20:

II, III, V, VI, VIII, XI, XII.

II, VI and XII appear as link-items in note-lists iv, vi and x respectively.

- b) The following items, definitely or most probably, reflect the ב/ל switch:

VII ליושב הארץ - mp codex B at Ex. 34,12 & 34,15.

(A less likely alternative is to emend to item 28 לישבי הארץ).

IX למעלה עקרבנים - LI in simple-alphabet ix, the switch also in mp ad loc, Nu. 34,4; 2nd occurrence: Jos. 15,3.

X' X, למעשה ידיך mp Codex L at Mi. 5, 12; Job. 14, 15.

The spelling למעשי ידיך in note-lists vii & viii is in conflict with TMT. However, there is a slight chance that the variation in the orthography of למעשה arose as an artificial justification of the inclusion of למעשה ידיך or למעשי ידיך as a hapax legomenon after it had attained a 'permanent position' in lists of this theme.

(Even if such an orthography had existed textually at one of the two occurrences, the CU למעשה/למעשי ידיך would still, presumably, have been treated as a dis-legomena). Less likely: emend to למעשה[ידיך] hapax, Is. 2,8 (mp Codex L ad loc:5).

c) The following phrase-items are erroneous:

I לא־הי ישראל - pollakis-legomena (four occurrences, once only - 1 Sam. 6,5 - in the Proph. (significant?))
Emend to item 4 [לא־לפי] ישראל.

IV לא־הי מספר - biblically non-existent. Emend to item 11 לא־הי מספר; attribute the error to the biblical juxtaposition of a similar phrase אין משקל (1 Chr. 22,3 end of verse) to אין מספר (following verse) or to a copyist's 'slip of the memory' (semantic-field flip?) (perhaps in conjunction with the above 'textual' flip).

It is also possible that a confusion occurred between the hapax-item itself and a text catch-quote (אין משקל) which, at some stage of the copying, was themically 'dressed up' by the addition of the prefix ל(?)

The occurrence of this erroneous item in note-list ii is especially noteworthy since, if the above reconstruction is to be adopted, - לא־הי מספר appears directly prior to אין משקל in the note-list - this would constitute the first instance of a concealed duplicate within one cumulatam!

Item 52

In OF and alphabetical note-list ix לשר הטבחים appears, as is customary for ש-items, in the \$-slot after ג. However, in alphabet viii, in which the series of items 46 - 53 is recorded, item 52 לשר הטבחים appears near the end, within the ש-section, after לשממה תהיה. This is the only instance in BCum where the alphabetical position of Sin is with Ṣin rather than with Samek (but cf. possibly theme 20, note-list xx) and is presumably to be viewed as an oversight or blunder on the part of the 'processor'/copyist of this note-list.

Theme 148

If this theme be defined as an SI-theme cumulatively-cognate with PI-theme 153 (cf. infra) - all of its items, except LI, allowing for this definition - we have here a further instance of SI cumulative materials dissected from a PI-theme cumulatam, to construct thereby a SI-theme-list. (It is less likely that the materials were simultaneously presented in two forms: an SI-cumulatam and a PI-cumulatam). Cf. supra analysis to themes 131-133. The BCum note-list copyist (or one of the parent-sources)

was evidently unaware that אעלה ואגידה is only 'externally' appropriate (הואעלה ואגידה** is non-existent). 5^x of the 9 themic phrase-items (N.B. רכב וסוס dp.) unattested in 153.i can be almost certainly taken as evidence of the 5 further corresponding item-pairs of PI-theme 153 (apparently one of these pairs^{xx} involved the ב/ל switch in the SI-component pertaining to theme 148 (mp חרב ורעב in Codex L to Jer.14,15; Ezek. 14,21); apparently for this reason a late copyist - BCum himself? - recorded instead the second component (חרב ורעב hap.-leg.) by adding the ו to חרב: חרב > חרב: חרב ו. Cf. infra Theme 153.

From the standpoint of the BCum copyist, the thematic feature is simply: "אלמוני" ו"פלוגי" the contrastive factor being immaterial: thus the LI אעלה ואגידה is themically acceptable for this cumulum.

THEME 149

OF-3: Isolated imperfect-contrast pairs, e.g. pair 18 (word-head ו) pair 46 (patah/qames neutr. in pause).

BCum: The five note-lists record OF-item-pairs only with the exception of the ב/ל-switch pair אחד/אחד*, which is erroneously cumulated also in theme-note-list 141 ii (mp ad loc.) Cf. supra, analysis to theme 141.

GROUP A Note-lists ii, iv and v

For these note-lists, the parent-cumule was clearly identical with that of OF-par.3, as is evidenced by the virtually identical item-sequence, note-list v - in forward order; the others in reversed order (copying from left to right / bottom to top). In iv, item-pair 59 is omitted (why?) and end-abridgement results in the omission of pairs 54 and 53.

Expressions (Seq. ref. OF-par. 3)

ii: 58 (58a=LI), 57, 56, 54, 55, 53, 52, 51

iv: 62 (62a=LI), 61, 60, 58, 57, 56, 55, 52

v: 2 (2a=LI), 1, 3, 4, 5, 6, 7, 8 (adjustment in order for LI head-placement).

GROUP B Note-lists i iii

For these note-lists, the relationship with OF-3 is largely in item-

^x 148 i items 2, 3, 4, 8(*), 10

^{xx} 148 i no. 8

content only: i represents a less-expanded multiple alphabet, (the initial sector) while iii is relatively of the same dimension as OF, but the order in the corresponding letter-sections seems very jumbled relative thereto. In iii the last two item-pairs - one y and one x (!) seem to represent an unexplained random selection after a logically-ordered ג-ב segment.

Expressions

i: 3 (3a=LI), 7, 9, 14, 20, 21

iii: 44 (=LI), 42, 41, 43, 45, 46, 47, 51, 1

The BCum note-lists in this theme fall into the two groupings noticed in the analysis of the Theme-20 OF-par. 1 materials (cf. supra). It is very likely that the note-lists of the present theme relate correspondingly to the two assumed parent-recensions of cum.-mas., as there suggested.

As is usually the case in OF, the ב/ג switch items have been eliminated, as part of the process of revision and arrangement of the materials.

THEME 150

OF-371 is a Biblically-ordered register.

BCum note-lists i and ii record OF items only.

The two note-lists contain a common nucleus of 9 OF-items, numbered - ref. OF-371 -: 2, 3, 7, 15, 16, 20, 25, 27, 29.

Each contains an additional three items absent from the other, viz:

i: 6, 23, 26. ii: 5, 9, 14.

Item-sequence: i presents a slightly-jumbled reversed sequence relative to OF. three clusters can perhaps be identified. ii when read by columns also yields a jumbled sequence, but in forward order. The cluster . 20-27-29-25 appears grouped together in both note-lists, and, if the order in i is taken as basis, the interesting conclusion could perhaps be derived, that the copyist entered ii: First: bottom line, right to left; Then: top line left to right! (in a circle, so to speak).

Noteworthy is the error (a euphemistic thought-slip or memory-slip) in i, where item 6 הבהמה הטמאה is mistakenly switched with the poll.-leg.

הבהמה הטמורה!

Expressions - seq. ref: OF-371

i 26(LI), 20, 27, 29, 25, 23, 15, 16, 7, 6* (הבהמה הטמורה), 3, 2.

ii (figures arranged to reproduce the appearance of the note-list

in two rows (6 columns)):

29 25 14 9 3 5 (=LI)
27 20 15 16 7 2

THEME 152

OF-251 contains five item-pairs, three of which, nos. 1, 3, and 5, are represented, in the form of the respective thematic-relevant components, as items 3, 5, and 16 in theme-list 155.0 (SI) =OF. par 252.

The sole BCum note-list, i, contains 7 item-pairs, only four of which - the first, the second, the fourth and the fifth - are free from corruption or error/switch. Thus almost half this note-list is corrupt. A reconstruction is possible on the basis of OF. The 7th item is absent from OF-251, but appears, themically adjusted, as item 6 in OF-252. After reconstruction, the expression of the note-list - which contained an assumed ב/ל switch in its 6th item-pair is as follows:

Seq. ref. OF-251:

2 (2a=LI), 3, 4, 5, 1, ודגן ותירש*דגן תירש, ועיר ועיר+עיר עיר, (cf. OF 252:6).

I append in addition - to facilitate understanding - a reconstructed and edited form of the register, using the conventional symbols, as well as the asterisk as in the data-table:

| | | | |
|------------------|------------------------|--------------------------|---------------|
| החסידה האנפה ל | עין רמון ל | דכרין (ואמרין) [אמרין] ל | עשר נכסים ל |
| והחסידה והאנפה ל | ועין ורמון ל | ודכרין ואמרין ל | ועשר ונכסים ל |
| ישכר זבולן ל | *דגן (ותירש) [תירש]* ל | עיר (ועיר) [עיר] ל | |
| וישכר וזבולן ל | ודגן ותירש ל | ועיר ועיר ל | |

The dis-legomena דגן תירש is annotated as such by mp ב in Codex L at 2 Chr. 31,5 (2nd occurrence: Dt. 28,51) and the ב/ל switch phenomenon (reconstructed) in this item is very probable. דגן ותירש is poll.-leg.

The emendations in the 3rd and 7th items are self-explanatory (the thematic (and correct) items are hapax-legomena, while the erroneous ones are either non-existent (דכרין ואמרין) or poll.-leg. (עיר ועיר)).

THEME 153 PI

The solitary note-list representing this theme is cumulatively-cognate with theme-list 148 i, its SI-counterpart. Five additional pairs pertaining to the PI-theme can be confidently reconstructed on the basis of the cognate note-list. They are:

פוט וכנען...; *חרב ורעב...; עמון ועמלק...; שאול ויונתן...; רכב וסוס...
(Cf. supra)

LI is doubly problematical:

- (a) As it stands it is non-themic: the word-head ו is lacking in both components in יען and present (in one component) in the second word.
- (b) יען וביען is a ב/ל switch item (dis.-leg: loc. cit. and Ezek.13,10 (mp codex ל:ב)). The switch is attested in the mp in our Codex, ad loc. (cf. for a similar phenomenon: theme-list 141 ii).

This is a further example of a (complex) 'mishap' in the marginal recording of the cumulative masora in BCum.

THEME 156

Note-List i, the sole record, contains, following LI זרע חמר (see below) 10 items appearing in 'Restricted Hap. Leg.' theme-list 176.0=OF par. 30. Since the two poll. leg. items, nos. 1 & 10, are not recorded here^x, this is to be classified as a trans-Biblical hapax-legomena cumulatam, the theme possibly constituting a sub-theme intentionally created from theme 176. However, whether the thematic feature of OF-30 ומטעין בהון ...וי"ו... is still present in 156 i is a moot point. The standard tags ל in BCum seem to spell out the fact that the ומטעין בהון feature was unnoticed or forgotten. It is doubtful therefore, whether the sole non-OF item - LI זרע חמר is to be explained on the background of theme 176 - the contrast with Is. 5,10 is plausible^{xx}, - or whether we have, from BCum's standpoint, a formal 'theme-less' hap.-leg. arrangement. At any rate, I do not mark LI as non-themic (insufficient grounds).

Expression: seq.ref. - OF-par. 30 (alphabetical)

זרע חמר, 21,22, 20, 18, 19*, 16, 14, 12, 9, 6.

If a parent-cumule of OF was a source, the copying was clearly in reverse sequence - a phenomenon encountered in several themes.

THEMES 158 - 176

These themes cumulate 'restricted-range' hapax-legomena items.

^x Item 19* צאן מרעיתי is recorded: from the note-list's standpoint (cf. tags) this is a ב/ל switch (2nd occurrence: Jer. 23,1) while in OF-30 the Ezek. occurrence only, is thematic.

^{xx} Without express documentation of זרע חמר as זרע סבירין or the like, such an explanation remains, of course, pure conjecture.

Several of the theme-lists contain several trans-Biblical hapax-legomena, which is to be expected, considering the relatively small text-scope in the Bible. Fusion of themes (or cumules) of, respectively, the trans-Biblical type with the corresponding 'restricted-range' type may have occurred in Theme 170 (cf. infra). The checking of items for errors and switches is more tedious in these themes than in the trans-Biblical hap.-leg. general SU theme types, but considerably less so than in the CU-theme types. An exhaustive inspection was not undertaken, but several switches, errors and problems were located and tabulated; remarks on some of the more significant problems are set out below.

THEME 164

OF-175: Each item of this register yields corresponding items with 1-prefix of pollakis-occurrence at verse-head: this is apparently the intended cumulative feature of the theme.

Note-List i: No non-OF items

Expression: Seq. ref. -OF-175:

2, 3, 21, 6, 12, 20, 19, 17.

THEME 165: Absent from OF

This theme is to be carefully distinguished from Theme 6 - a trans-Biblical hap.-leg. theme. The present theme contains several trans-Biblical hapax legomena, but the restricted-range feature is determinative. This theme is the converse of Theme 164: for each of the items, there are to be found corresponding poll.-leg.-at-verse-head words - the counterparts of the theme-items, but without the 1-prefix: this is the cumulative feature of the theme.

If note-list i is taken as seq.-reference and its items numbered 1 - 12, the following are the expressions for ii and iii:

ii: 2, 11, 10, וְהִלְלִי, 8, 9, וְדָנָה, 7, 6.

iii: 3, 4, 6, 11, וְדָנָה, 10, 9,(dmg)

THEME 170: Survey

The OF-paragraph (21) and the 7 BCum note-lists of this theme can serve as basis for an extensive study and analysis of one of the most complex SU-themes in the cumulative masora. I am still uncertain as to whether

the cumulated inspected definitely reflect a thematic fusion of:

(I) a presupposed trans-Biblical hapax-legomena theme, with the general thematic feature: 'qames' with (II) a restricted-range hap.-leg. theme, in which were cumulated words vocalised once with qameṣ in context or out of the main pause, aside from - in sundry instances - their pol.-leg. appearance regularly with the pausal/main-disjunctive accents. Inspection of additional MS materials may well provide a firmer basis for analysis and possible resolution of this cumulative complex.

In the present frame, I describe merely :

- (a) Some specifically problematical items in OF-21;
- (b) The seven note-lists - in the form of expressions with reference to OF-par. 21 sequence.

OF-21:

The following items indicated as appearing with qameṣ are vocalised in TMT, at their respective catch-quote locations - with patah: #

Item 25 הוֹחֵל at Gn. 4,26

Item 26 הוֹרִי at Gn. 49,26

Item 54 יִשְׁחַט at Lv. 17,3 (*but. several printings: יִשְׁחַט*)

Item 103 נִתָּן at Jb. 1,21 (TR of YBH: נִתָּן)

Item 48 יִלָּד is vocalised in OF, as attested by Ki-Kh-Li., according to Ben-Naftali (Ben-Ašer: יִלָּד so Codices B and L) at Gn. 41,50.

The contradiction between the vocalisation as stipulated in OF with that in the Massora-Codices at the above places is significant.

Item 88, מִסְפָּר catchquoted: Gn. 34,30 id presumably erroneous, since in at least 4 other instances the word occurs with qameṣ in zaqef-accent (Dt. 4,27; Jud. 7,12; 2 Sam. 21,20; Ezek. 12,16 etc.) I have no reasonable emendation.

Item 91, מִשְׁלַּח catchquoted Dn. 11,4, since an additional occurrence with zaqef-accent appears in Ezek. 24,3, can either (a) be treated as a ל/ב switch, or (b) be emended to מִשְׁלַּח at Dn. 11,5 (if the two occurrences in Pr. 26,7 & 9 with Rebia-Mugraš are discounted (Range of word: prose-accent books only)).

Frens. remarks that the latter two items (88,91) are lacking in the Masora Finalis.

The Tiberian Qameš, when contrasted, is very largely contrasted here with patah (e.g. items 3, 4, 5 etc. etc.) In the following items, the contrast is to Tiberian holem: items 39, 49; likewise LI שָׁז, in note-list ii. In items 110, 111 the contrast is to Tiberian segol.

Expressions of the Note-Lists - Seq. ref: OF-21

(In iii, iv, vi, vii, the expressions reproduce the graphic appearance of the note-lists, recorded in two rows/several columns of two.)
We do not enter the MS-vocalization, which apart from the theme-voc. qameš, is very sporadic.

i: עז(LI), 108, 109, עשק, 105, 106, 110, 101, נדהם, ססמי, 83.

ii: שלש(LI), 116, 121, 120, 119, 122, שאנן, 126, 128, 125, (erroneously spelled: תיגע^x, 125 (cf. supra - dtg.) 139, 133, 137, 138, 130, תושב, תפחד, תחרב, תוכל, תורד, תלבש.

iii: 110 מעל צרי 82 זמם טל 28 21 dtg(?) 23 13 1 (LI)
111 מ..ע עשק 84 58 44 הורם 24 21 בגי 2

קראני 119

רמיתני 126

iv: ירחם 77 64 [יובל] (יובל) 71(?) 68 59 ישכב 52 (LI)
69 65 75 70 67 62 80 58

יגע 61 81 82 כצר

*יורק כנף 83 כדונג 76

v: עכרתנו, 108, 109, 110, פחד, 111, צץ, 112, קלי, 113, קש, רחב, רר^(#) (?), 119, 139, 130, 137.
(blurred)

vi: 16 בצר 12 בל 9 אהבתני כל 5 4 אשאב 2 בזיתני (LI)
15 בסך 14 13 1 11 3 אמלל 7 8 בארז

vii: תרחק תגל תפחד תובל 137 126 133 125 תלבש 128 (LI)
119 134 תושב תורד תחרב 130 139 138 132 תזעק

^x תיגע is with patah in TMT, at Pr. 23,4 (Edi-Dotan)

(#) If this severely-damaged item be not ללש, there would be no LI⁰ ad loc.!

(Alternatively, did a haplography (homoioteleuton) ללש ללש unintentionally remove LI?)

iii appears in note-list iii
Lv. 5, 23. mp. on fol. 4

A cursory perusal of the note-list expressions indicates clearly that the parent-cumule(s) of BCum was/were considerably different in item-content from that of OF-par. 21. Since none of the 7 problematical items 25, 26, 48, 54, 88, 91, 103 appears in any of the note-lists, I opine that in this theme there are grounds for the statement that the BCum cumulative records are more precise and in accord with TMT than the OF-paragraph.

Erroneous Item: כנף in note-list iv (pollakis with qameṣ) apparently corrupt.

The non-OF items comprise examples of all the three types included in the OF-paragraph, viz.

- (a) Trans-biblical hap.-leg. but with contrasted pataḥ-occurrence(s) e.g. עֶשֶׂק - Lv. 5, 23 (note-list i) etc.
- (b) Trans-biblical hap.-leg. but contrasted pataḥ-occurrences non-existent, e.g. תוֹרַר Is. 14,15 (note-list ii)
- (c) Restricted-range hap.-leg. viz. once only with qameṣ in a position apart from the main pauses (אִי"ף) e.g. יִשְׁכֵּב (Ex.22,26) (note-list iv)

Thus, the parent-cumule of BCum would also appear to have emanated from a possible fusion of several cognate themes.

Important Note to RAS

We feel the necessity to emphasise the following (cf, also p. 201):

- (a) Our thesis on cumulative masora is crystallized only regarding the issue of the relationship between BCum and OF (cf. pp. 211-212, fn. 29-31).
- (b) Whereas we opine that an entity which we term 'cumule' is historically to be posited, the limited scope of list-materials investigated render our hypothesised reconstructions of the several 'cumules' 'arch-cumules' tentative, and far from determinative or final.
- (c) Contradictory statements regarding the carrying-over of materials from masora-parva to cum.mas, and vice-versa have not been co-ordinated; discovery of the very significant 'switched $\frac{4}{1}$ cumulatums (cf, pp. 339-340) necessitates a reappraisal of the problem - this unfortunately could not be formulated afresh before submission.
- (d) A large number of BCum theme-lists were used and 'edited' by Ginsburg in his THE MASSORAH. Considering that Gins.'s presentation of lists cannot be considered acceptable in 1983 (cf. our fn (20) p. 209), it was considered redundant to indicate in each theme where the several BCum lists can be located - or where they are embedded - in the Collection, Notwithstanding, we occasionally remarked that a specific cumulative theme was not recorded anywhere in THE MASSORAH (cf, for example Theme 10 p. 315.).

DIVISION TWO: Dis-Legomena Themes

General Survey and Remarks to Selected Themes

Entries א - מב constitute 37 dis-legomena cumulation-themes (א - לז) to which are appended four entries (מב - ט) giving data and synopses on four OF-paragraphs cumulating items of threefold and fourfold occurrence in the Bible.

While in Division One (hapax-legomena) a relatively large number of themes were found to yield two or more separate and independent cumulata, in the dis-legomena division each theme presents one cumulum, with, at the most, some isolated item-fluctuation (cf. e.g. א ל 0 & i) between the records in the two collated sources. Thus, in this Division, we speak of 'themes' more for the sake of consistency than for the essential need of classification and description. The 41 entries are, in fact, 41 dis-legomena lists, with very occasional sporadic variations in the item-content of a specific list.

BCum records very few dis-legomena note-lists - in all only 12 entries refer to BCum note-lists - 4 of these - lists ג, כז, כט, ל, represent themes absent from OF. It is noteworthy that 3 of these 4 themes are of the CU-type and all 4 are 'unstructured'. We did not undertake an exhaustive item-inspection of these 4 lists.

Dis-legomena cumulata lend themselves - aside from the SU/CU and SI/PI broad classification - to a special categorization, centred upon a numerative item-pattern featuring in certain themes. We suggest the following classification:

- A. General Unstructured Dis-Legomena Themes are those themes, the running feature of which is attested, in fact or in principle, in comparable hapax-legomena themes. The corresponding hapax-leg. and dis.-leg. themes are thematically identical, except that the item is in one case hap.-leg. and in the other, dis.-leg.
- B. Structured Dis-Legomena Themes are those cumulata, the running feature of which is 'structured' on the two Bible-text occurrences of which the dis-legomena item is composed. Considering that such cumulata possess, apart from the formal arrangement (alphabetical etc.) no counterpart in the hapax-legomena cumulata, we might refer to them as 'special dis-legomena themes'. The

'structured' or 'special' running feature is, in most cases, governed by masora-phenomena in respect of the sub-divisional entities (Biblical Book, verse etc.) or the text-corpus.

Following is a classified table of the dis.-leg. cumulata in which the main division is as outlined - (A) Unstructured Themes (B) Structured Themes. For the unstructured cumulata, we give - where attested - the corresponding theme-number(s) of the hapax.-leg. themes containing the respective running feature(s). For the 'structured' themes, we give, in brief, the principle of structure.

N.B. Certain themes contain a hapax.-leg/dis.-leg. (etc.) inner contrast - which itself constitutes the running feature of the theme. For the present, we set aside the description and classification of these 'Complex structured themes' (themes ב, ו, לה, לו, לז).

| A | Dis.-Leg Theme No. | Running Feature | Corresponding Hap.-leg. Theme No(s) |
|---|--------------------|-----------------------------|-------------------------------------|
| | SU א | Word-Head ה; ה | 30 |
| " | ג | Word-Head ו | 5, 90 |
| " | ד | Word-Head י | 8 |
| " | ה | Word-Head מ | - |
| " | ז | Word-Head ז or ז | 28 |
| " | ח | Word-Head ז [or ז] | 29 |
| " | ט | Word-Head וב | 12 |
| " | י | Word-Head וה | cf. 23 |
| " | יא, א: Fr. | Word-Head וי | cf. 35, 38 |
| " | יב | Word-End י, י | 52 |
| " | יג | Stable Voc: Patah | 89 |
| " | יד | Pattern: Three-letters | (cf. 105) |
| " | טו | Restr. Scope ב ראש פסוק | 165 |
| " | טז | " " " " " | 164 |
| " | יז | " " ב קמץ | 170 |
| " | כד | PI("2 of a Liššana":Canon?) | - |

continued over/

| Dis.-Leg. Theme No. | Running Feature | Corresponding Hap.-leg. Theme No(s) |
|---------------------|-------------------------|-------------------------------------|
| CU כז | אל-פלונני ב | 107 |
| " כח PI | אל פלונני ב על פלונני ב | <u>112</u> |
| " כט | את פלונני ב | 117 |
| " ל | ואת פלונני ב | 118 |
| " לא | על פלונני ב | 110 |
| " לב | ו'פלונני יי ב | 146 |
| " לג | 'פלונני ש ב | - |

| B | Dis.-Leg. Theme No. | Item-Structure and/or Contrast |
|---|---------------------|--|
| | יח לט | ה v. ג Orthographic word-end א v. ה |
| | כ | Psalms v. (Rest of) Bible |
| | כא | Running-feature as Theme-ג; same Book |
| | כב | Same Verse |
| | כג | Verse-Head v. Verse-End |
| | כה | Connotation-contrast(תרין לישנין) (cf. Chapter 8) |

Remarks on Three of the Structured Dis-Legomena Themes

Themes יח and לט

OF-95, the HR of which specifically describes the list as one of item-structured dis-legomena, incorporates contrast-dis-legomena with word-end א v. ה contrast, (the contrast is masoretically orthographical).

Items occur in which the end-syllable bears one of the vowels: sere, qames, holem, segol. In items 3 and 9 ש v. ס contrast is neutralized. An imperfect item (prefix ה v. ב neutr.) appears as no. 11.

The BCum note-lists יט i & ii reflect sub-themic cumulata of יח.
Those dis-legomena only are cumulated, in which the end-syllable bears
vowel games.

Expressions of the note-lists - ref.-seq. OF-95

- i. (4b - word-end - is LI; inner-structure 'flip' א - ה)
4, יתרה [א] יתרי(ה), 7, 10, 9, 3, 8, 2.
- ii. (2a is LI)
2, 6, 7, 10, (a only!) 4

It is noteworthy that both note-lists avoid the dis-legomena description:
the lists are marked, word by word, with the inner-structure-contrast tags:
ל כת הי; ל כת א.

The single non-OF pair in BCum - quoted from other sources by Frens., Nach.
und Bemerk. p. 28 - is יתרא (2Sam. 17,25 - proper name) v. יתרה (Is. 15,7
com. fem. noun).

The only OF end-syllable games-item unrecorded in i ii is item 12
וּזִיזָה v. וּזִיזָא.

Theme כו

A structured dis-legomena theme, the inner contrast of the two shows of
each item - oxytone v. paroxytone stress. In BCum the shows of each item
are respectively tagged ל (of dis.-leg. theme-lists i, ii). The tags
are מתנה, ל נתן. These terms are obscure, cf. chap. 9. In OF, the HR
uses the conventional terms מלעיל, מלרע, used in OF par. 5 in the scalar-
vocalic connotation.

Using the item-sequence in OF 51 as ref. the expression of the note-list
is:

וּזִיזָה*, 3, נתן נתן!, 4, 11, 6

Items worthy of Note; Problem

In OF the show-contrast is imperfect in items 2, 9, 12 (all absent from i).
In item 2 the neutralization of šewa/games in the penultimate vowel is
especially disturbing to the theme (is it of significance that each show is
accented with Tiphā?)

In item 3, the Job show of נִכָּר is paroxytone in respect of its eligibility of Code C ga'ya, two syllables before stress (cf. Chapter 6, ga'ya instances for ga'ya C; Yeivin p. 125, top). In item 10 the 2 Chr.- show of כָּרָה marks ga'ya G in the כ in Codex L (cf. infra).

In i, the two items absent from OF are both problematic:

- a. Item הָרַם. The oxytone show (cf. mp ad loc.) represents a case of the ל/ב switch (2nd oxytone show: Is. 58,1)
- b. The item נָתַן (נָתַן according to the vocalization in the note-list). ~~gives the impression of being a non-themic conflation, from theme 94 (scalar-vocalic theme) in which this appears as a pair of items.~~ However, It is just possible that the stress-less first component of the maqqefed-combination נָתַן-זָרַע may have come under the terminological category of נָתַן. (Or, did the item stray from the vocalic theme as a result of the ambivalent character of the terms מְלַעֵל, מְלַרֵעַ (Cf. HR to OF par. 5)?

An inspection of the mp annotations to some to the items is instructive: some shows annotate ל or בטען ; others ב.

We give below the mp-annotations in Codex B and Codex L for the shows of the 9 items: OF items 1, 2, 3, 4, 6, 10, 11, הָרַם and נָתַן.

| ITEM | REF. | Mp <u>B</u> | Mp <u>L</u> | ITEM | REF. | Mp <u>B</u> | Mp <u>L</u> |
|-------------|---------------|-------------|-------------|-----------|---------------------------------------|--------------------|---------------------|
| אֲמַלְטָה | Gn. 1 Sam. | | ל ב | רַעֲנָנָה | Cant. Job. | | ל בטען ל |
| וְנִקְתָּהּ | Nu. Is. | ל וחד ונקתה | ל | כָּרָה | Ps. 2 Chr. | | ל (but cf. mm) ב |
| נִכָּר | 1 Sam. Job | | ב ב | דְּלוּתִי | Ps. 116 Ps. 142 | | ל ל |
| דָּלֹא | Is. Job. | | ל ל בטען | הָרַם | Ex.14,16 2 Kings 6,7 Is.58,1 | *ל מתנח וחד נתף | ג |
| | | | | נָתַן | Nu.20,21 .Gn.38,9 | ל וחד | ל ל |

(For full references of shows of the first 7 entries, cf. OF-51)

It would be worthwhile inspecting and collating further cumula of this stress-contrast theme (cumule?) from other source-texts of the cumulative masora.

CHAPTER 13

MISCELLANEOUS ANNOTATIONS AND PHRASES IN THE MASORA

- I Annotations With Possible Midrashic and/or Mystical Import
- II Enigmatic Phrases Appended to Masora Annotations (mp)
- III Aramaic Mnemotechnic Expressions

I Annotations With Possible Midrashic and/or Mystical Import

In the following mp - mm annotations an exegetical implication and/or motive is inherent:(a) or expressly stated:(b).

(a) Ex. 13,17 text reads **וְלֹא נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים**.

mp: to combination **נָחַם אֱלֹהִים** ג

mm (fol. 55a₁₁, line 4):

נְחִימָה אֱלֹהִים ג וְסִימָנָה וִיחִי בְּשִׁלַּח פָּרַעַה אֶת הָעָם מִי יוֹדֵעַ יִשׁוּב וּשְׁלֹאֲחֵרִיו.

The two verses enumerated are Jonah 3,9: **(וְנָחַם הָאֱלֹהִים)** and 3,10 **(וַיִּנָּחֶם הָאֱלֹהִים)**.

It is to be noted:

(i) The nomen⁷ actionis **נְחִימָה** - a masora-coinage-signifies the Nif'al of rt. **נָחַם** together with the perfect Qal of rt. **נָחַם** (= **נָחַם** + **נָחַם**) ad. loc.

(ii) In Ex. the Divine Name is **אֱלֹהִים**; in Jonah - with the def. art. **(הָאֱלֹהִים)**. (For the neutralization of a similar contrast in Codex B cf. cumulative masora list 142 i (Table - Chapt. 12).)

What exegetical background lies behind the masora's enumeration, the implication of which, is that **וְלֹא נָחַם אֱלֹהִים** means: G-d was not appeased? An inspection of the various Midrashim reveals that, whereas several midrashic traditions (cf. Mekhilta d'Rabbi Yišmael; Mekhilta d'Rašbi ad. loc.) state specifically that **נָחַם** is to be understood as **נָחַם** '...led them, guided them', several midrashim, notably **מדרש אבכיר**, **Tanḥuma Yašan**, **Exodus Rabba**, explain the phrase homiletically: G-d refused to be comforted (**לֹא נִתְנַחֵם הַקְּבִיָּה**) until the Egyptians were utterly destroyed. However the

masoretic collation of נחם with the Nif'als in Jonah, (sense: regret, repent) would remain semantically difficult, were it not for the adducement in Tanhuma of Ezek. 32,31, ...המונה על כל המונה, this attesting clearly to the midrashic assignment of the sense נחום = comfort, appeasement to Nif'al forms of rt. נחם.

Midr. Tanhuma, ed. Buber, (XXIX b) ad. loc. reads:
ולא נחם...באותה שעה היה פרעה רואה אותם ומתנחם שנאמר...יראה
פרעה ונחם על כל המונה א"ל הקב"ה אין אתה מתנחם ממה שעשית
לבניי...ולא נחם להם.

The exegetical/homiletical tradition of the masora-count ג' נחמה להם with its enumeration, is clearly identical with that of the Midraš Tanhuma Yašan.

(b) Nu. 1,42 reads בני נפתלי (cf. vv. 22, 24, 26 et seq.:
(....לבני יהודה, לבני גד, לבני שמעון)

mm (fol. 116b, line 1) ad. loc. reads:
כל שבטים לבני פלוני בר מן חד בני נפתלי מלמד שלא היה בהם נקבות.
viz. 'the opening of the census paragraph for each tribe is
viz. לבני with the name of the respective tribe, with the exception
of Naftali, the census-paragraph of which, commences בני
(without ל), this to teach (us) that there were no females among
them! (the census included males only!). The sense of this
(quasi-) midrashic comment is obscure.

No midrashic comment appears to this verse in the standard
Midrash and Talmud texts. Further inspection would be worthwhile.

(c) mm. fol. 96b R: to Lv. 13,29 & 38 (ואיש או אשה: ואיש או-אשה)

קדמאיש ואיש או אשה תנינא ואיש או אשה למה מאריך בראשון וממהר בשני
ראשון בשביל שהוא נגע והוא קבוע וצריך ^{הסגרה} ג' ימים השני ממהר בו שהוא
בהרת ואינו קבוע ואין צריך הסגרה לכך נאמר בהק הוא פרח בעור טהור
הוא והמשכילים יבינו.

The masora records a 'quasi-midrashic' explanation for the different accentuation of the phrase **או אשה** in the two verses. The explanation here is of the type **אסמכתא**; no parallel statement appears in the Midrash or Talmud.

For the expression **והמשכילים יבינו**, cf. II.

(d) A fragmentary remark (in rhyme?) appears on fol. 129a, mm, left margin, apparently referring to Nu. 10,20 - highlighting the 'exceptional' accentuation of **ועל צבא**, with tipha (on account of the monosyllable **גד**; as opposed to the seven other occurrences of this phrase (Nu. 10 verses: 15, 16, 19, 23, 24, 26, 27) with metiga-zaqef-qatan). The remark reads:
מטה בני גד נ...? מכל הטעמים מדוע כלם למרומים וזה הושלך לתהומים.
 Note the formulation **מדוע** - style of a (rhetorical?) question. The continuation (if such existed) was not recorded in this note (the damage is only at the head of the note).

II Enigmatic Phrases Appended to Masora-Annotations (mp)

(a) **והמשכילים יבינו** appears at the end of the mm annotation fol. 96b (cf. supra).

The expression is Biblical (end of Dn. 12,10). The expression **המשכיל יבין** derived therefrom is employed frequently by medieval Jewish exegetes (especially in Nachmanides' generation) in allusions to esoteric interpretations. Its use in mm at the end of the 'differentiative' **מדרש/אסמכתא** concerning the conjunctive v. maqqef accentuation is noteworthy (Apology for inadequacy of exegetical statement? Allusion?)

(b) **חכמים יבינו** appears (mid. line 5) at the conclusion of the mm annotation to Lv. 13,26 (accents) (cf. Chapt. 9 terms: **אזל , נגד**). The identification of some pairs of verses in this enumeration cannot, meantime, be determined. Further, the linkage of some words within the Aramaic mnemotechnic expression is uncertain and/or forced. The remark **חכמים יבינו** may reflect, in some form or other, the uncertainty or lack-of-understanding on the part of the annotator of the Codex

(or of an earlier copyist) as to the accent-enumeration and/or the correlation of certain elements of the Aramaic mnemonic with the respective passages.

(c) סימנו בתוכו. This expression, lit 'its sign is within it' is obscure. It appears in the mp apparatus:

(i) to text. Lv. 13,29 וואיש או אשה:

קדמא או אשה תינינ או אשה סימנו בתוכו

(cf. mm (previous), fol. 96b R: discussed supra)

(ii) on fol. 139a (Nu. 19) in the second and fourth margins

a. between Nu. 19 v. 12 (col. 1) and v. 16 (col. 2)

b. adjacent to ib. ib. v. 18

In (i) the reference may be to the mm-remark indicated (if the words סימנו בתוכו are not a separate mp note).

In (ii) the reference is obscure. We suggest the possibility that the mp highlights the vocalization-contrast:

- בַּחֲלֵל (v. 16) v. בַּחֲלָל (v. 18)

III Aramaic Mnemotechnic Devices for mm Enumerations

(cf. Dotan, EJ vol. 16 (Suppl.) Masorah, pp. 1425-6, 3.3.1)

(An Aramaic expression (Aramaized Bible-Text words) as a mnemonic for a list of words vocalized with qames, mm fol. 143a, line 4, to Nu. 23 - cf. Chapt. 8, IV end (p.148)).

We recorded the following mnemonics from mm in Codex B:

i. Enumeration of כצאת, Ex. 33,8 fol. 76a, line 1.

The decipherment leaves the Ex. 33 occurrence excluded, unless the forced identification of the link-occurrence ad. loc. is matched with אפקו, which does not contain a specification of any one of the three passages. An emendation as follows is plausible:

| אפק(ו) | משה | שמשא | על עבדייא |
|--------|---------|----------|-----------|
| כצאת | משה | השמש | העבדים |
| rubric | Ex.33,8 | Jud.5,31 | Ex. 21,7 |

NB. cf. Ginsburg. Note-Vol., Note to rub. י 479, in which a different mnemonic is quoted for the same enumeration (from Codex Or. 2451) as follows:

| | | |
|-----------|----------|----------|
| שמשא | דמשה | עבדיה |
| Jud. 5,31 | Ex. 33,8 | Ex. 21,7 |

This version lends some support to our suggested emendation.

ii. mm fol. 112b R: to Lv. 25,55: עבדים...לִי-פִי in contrast with Nu. 8,17 (cf. mm ad. loc. fol. 127a, l.4 dm.):
 כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים כִּי לִי כָל בְּכוֹר סִימָנָם עֲבָדִיָּא זְרִיזִין
 בּוֹכְרִיָּא מְתִינִין.

Decipherment: "Slaves (עבדיה: text עבדים) are hurried (זריזין) - indicating the (non-)accentuation of כִּי (joined to לִי with maqgef); the firstborn (בוכריה: text בכור) are leisurely/slow (indicating the cantillation of כִּי in Nu. with the Sofar-accent)."

CHAPTER 14

CONCLUSION

Codex Or. 4445 - The Complete Entity: Tiberian Text and Masora

Our presentation of material, discussions and (in several major topics⁽¹⁾) statements of summary and evaluation contained in Chapters 3-13, satisfactorily describes, ~~we feel,~~ the main aspects of vocalization, accentuation and Masora as recorded in Codex B.

Concerning the extent to which the vocalization, and accentuation in Or. 4445 accords with Ben-Aser's 'school', or, more precisely, his rulings,⁽²⁾ and his 'tendencies',⁽³⁾ cf. especially Chapters 4 and 6 (passim) and especially Chapter 7.

In the present concluding chapter, it remains for us to set out summarily the aspects of the VA and Masora distinguishing Codex B to a greater or lesser degree from the Aleppo Codex⁽⁴⁾ - as described in great detail by Prof. Yeivin.

It would seem to us that the following are the salient characteristics of Codex Or. 4445 of the Pentateuch:

I Vocalization and Accentuation

a. The Basic 'Fixed' Framework of the Tiberian System⁽⁵⁾

Errors in vocalization-signs, whether emanating from mere scribal-carelessness or, very rarely from a totally-sporadic surfacing of Tiberian non-Biblical⁽⁶⁾ or non-Tiberian⁽⁷⁾ traceable language-phenomena are somewhat more common in Codex B than corresponding errors in the Aleppo and Leningrad Codices⁽⁸⁾ but do not reach a proportion such as thereby to impair the overall general accuracy of the vowel- and accent-marking in the Codex.

In the accentuation-tradition - as Yeivin states - the deviations in the tradition from the 'standard', as represented by the variant accent-marking in several phrases⁽⁹⁾ and disjunctive-clauses⁽¹⁰⁾ are quite remarkable. Although we would feel obliged to treat several of the variants as aberrations (slips of the memory), in general

we accept Yeivin's judgment⁽¹¹⁾, that an accent-tradition differing slightly from the 'normative' one is to be presupposed.

b. The Aspects of Tiberian 'Crystallization' and Maturity of the System

In this sphere, by contrast with the aspects in (a), the element of aberration - viz. unintentional omission or switch in the marking - is apparently untraceable, and, for practical purposes, ignored.⁽¹²⁾

The criteria for a precise determination of the range of marking-phenomena to be considered as appertaining to this sphere have yet to be formulated. We feel justified in restricting to a total of four topics the 'maturity-frame' as relating to Codex B - for it is more or less exclusively in these following aspects that our Codex incorporates the 'vocalization character' or 'flavour'. These four salient topics⁽¹³⁾, in each of which we described the state of the Codex in considerable detail, are:

- i The marking of hatef with non-laryngeals.
- ii The marking of pašta with paroxytones.
- iii The metiga.
- iv The methegs (ga'yas).

The results of our inspection of the above aspects, the investigations ranging from exhaustive ('trans-textual')⁽¹⁴⁾ to random with 'selected-specimen-exhaustive'⁽¹⁵⁾ lead to the following statement of the maturity of marking in Codex B:

The Codex reflects an average measure of maturity in the marking of the following:

The hatef with non-laryngeals.⁽¹⁶⁾

The metiga (and the 'alternatives with zaqef' in general).⁽¹⁷⁾

The categories of metheg which we termed: ga'ya C, ga'ya F and ga'ya K+⁽¹⁸⁾.

A less-than-average state of maturity was found in the following markings:

The repeated Pašta in paroxytones.⁽¹⁹⁾

Certain ranges of instances constituting eligibility for metheg-categories, which we have termed ga'yas A, B, D, and G.⁽²⁰⁾

An above-average measure of maturity is reflected in Codex B in the following:

The marking of metheg in instances pertaining to ga'yas E++⁽²¹⁾ and H⁽²²⁾.

The above phenomena in the Codex, when viewed synoptically, reflect an apparently 'poorer' state of perfection in some aspects, side-by-side with a state of 'ultra-perfection'⁽²³⁾ in other aspects. In neither sector of phenomena does the marking diverge from the Aleppo-norm to an extent setting Or. 4445 outside the range of MSS known as the Aleppo-Group (פתבי יד קרובים לכתר)⁽²⁴⁾

The overall picture thus shows a maturity of marking broadly similar to that found in the Aleppo Codex, with, however, an (externally) less-balanced character, and with a noteworthy inclination to a paucity of marking in some categories.⁽²⁵⁾

II The Masora-Apparatus - Masora Magna and Masora Parva

The Formal Aspects, the General Appearance and External Perfection of the Masora-Apparatus

mm.

a. The total quantity of masora-materials included is relatively very large.

b. In space-utilization, very little space is left unexploited.

c. A conscious choice of masora-magna materials for inclusion viz. the incorporation on a very extensive scale, of the cumulative masora magna, to which, generally speaking, all outer margins except the bottom one, were allocated, gave rise to the following consequences:

i the space available for the "customary" enumerative and comparative-descriptive masora entries, was considerably reduced.

ii As a partial 'compensation' for the above, the annotator dispensed with the aesthetically-pleasing 'paragraphing' system employed, e.g. in the mm of the Aleppo and Leningrad Codices. In Codex B the enumerative and comparative-descriptive, masora is entered as one continuous text across the three 'sub-columns'. The result is that, especially on folio-sides recording a series of several (4,5, or even 6) low-count enumerations, the reader encounters considerable difficulty in the location of the 'rubric' (the heading of the enumeration).^(25b)

iii Further, a fully-symmetrical general appearance of the folio-side⁽²⁶⁾ is clearly unattainable.

We obtained an impression of a flexibility in type-token margin-employment to a larger degree than in the Aleppo and Leningrad Codices.⁽²⁷⁾

mp

Signs of the Working-Method in the Production of the Masora-Apparatus

In this respect we should mention the possible significance of the use of the מסורה-mark by the annotator of the mp (cf. Chapter 10).

Accuracy, clarity and language

The resolution of the problem of abridgements and curtailment in mp annotations, requires separate study.⁽²⁸⁾

For an evaluation of the (objective) accuracy of the masora cf. Chapters 10, 11, 12 passim.

Clarity of expression is inextricably interwoven with text-masora elucidation^(28a), a topic which falls outside of the present scope.

Interrelation between the two parts of the masora-apparatus

Despite the occasional appearance of a masora-magna (enumeration, comparative-description, or cumulative note-list) with no masora-parva annotation at the relevant Bible-text link ad. loc., we see no reason prima facie to treat the mp and mm as stemming from two 'basically'-different sources: the following

negative argumentations would seem to suffice:

a. The occasional omission (apparently unintentional) of a supposed mp annotation, enumerated or cumulatively-expanded in mm ad. loc., is a phenomenon known from cognate Massora-Codices, and is to be taken as reflecting an element of the non-impeccability only to be expected in the complex 'manual' production of a Massora Codex. (29)

b. The homogeneous source of the two components of the masora-apparatus in Codex B can be positively determined: the phraseologies characteristic of the mp in Codex B are to be found in its mm also. (30)

The occasional appearance of a mm-enumeration or note-list at a location one folio-side behind, or ahead of the Bible-text link-work represents a 'flexibility' in the codex-production - a phenomenon known to exist in the other major Massora-Codices. (31)

The language and terminology: the provenance

Despite the occurrence of certain terms and masora-phraseology known to characterize the masora accompanying texts in the Babylonian vocalization and tradition, the masora - in the same way as the Bible-text - is to be viewed as purely Tiberian. (32) We would prima facie rule out the existence of any direct 'Babylonian' influence on the masora-style and formulation. (33)

Cumulative Masora is, apparently, a specifically Tiberian development. (34)

The masoretic-eclectic character of the apparatus

This aspect, which affects Codex B no more (but also no less) than other Codices of TM, has recently become a recurrent part of the scholarly articles and discussions in masoretic studies. (35) It is now highlighted especially on the background of the recently-determined unified character of the 'Babylonian' masora-apparatus(es).

The correct delineation of the problem raised by this recently-discovered essential difference between two known Masora-corpuscles, will no doubt have its ramifications in the forming of an objective methodology (36) for research and problem-resolution in intra-Tiberian masora study.

To sum up, MS Or. 4445 proves to be a well-produced, if not immaculate, Pentateuch-Codex, rich in masora-materials and records, and conforming in all major respects (a) of Vocalization, Accentuation and Methegs - rarely contravening the Ben-Ašer version - and (b) of masora-content, form, 'presentation' and 'character', with the quality of standard Massora-Codices of early tenth-century Tiberias.

FOOTNOTES

- (1) Hatef with non-laryngeals (Chapter 4, especially pp 38-39);
Pašta with paroxytones (Chapter 5, especially p. 44 and 51 (fn. 1));
Metiga; AWZ (ib. pp. 47-48) ;
Ga'yas (Chapter 6: passim, cf. especially V ii (Overview) pp. 121-122.

In the Masora-section (Chapters 8-13) we would single out especially: pp. 151-153 (morphology); pp 165-171 (accent-terminology); pp. 178-183 (the mp-apparatus); pp 193-213 (The Cumulative Masora)

- (2) Express indication of Ben-Ašer's opinion outside Ki Kh^VLip.- concerning disputes regarding maqgef or conjunctives are to be found in our Codex in mm at Gn. 49,20 and Lv. 20,17 (The annotations were cited already by Margoliouth (supra p. 12)) Concerning Gn. 49,20, to which no Hilluf is recorded in Ki. Kh. Lip., cf Yeivin p. 237. As for Lv. 20,17, of Chap. 7 fn. 3a (p. 138). The "יש אמרים" in the two respective mm-notes may be the identical authority: disputes on maqgef-placement in which masoretes' names are quoted are apparently uncommon (the יש אמרים in each instance prefers maqgef to conjunctive.)
- (3) We refer primarily to the complex topic of the ga'ya-placement (Chapter 6) Regarding the topic of hp with non-laryngeals (Chapter 4), neither Yeivin nor Dotan (cf. especially pp. 30, 34) speak of the marking as reflecting a 'trend' or 'tendency'; in this sphere the issue largely involves implications of specific rulings in masoretic treatises.
- (4) Although in Chapter 4 we quoted DhT-rulings in several cases, amongst others, as elucidated by Prof. Dotan - who feels compelled (on the basis of his own construing of the said rulings) to cast doubts on the authenticity of the Aleppo Codex, at least with regard to its vocalization (cf. DhTD, pp. 35-37 a.e.), our standpoint on this matter is that of Goshen-Gottstein, Yeivin and Breuer. These scholars independently analysed the issue from three different aspects: there unanimous conclusion (cf. Textus I (Bibliog), AC-VA p. 384, the Aleppo Codex and the Accepted Text of the Bible, 1976, esp.

pp XX-XXV) is that the Aleppo Codex embodies the Tiberian Masoretic Text (and Masora) in conformity with R. Aaron B. Ašer, as equalled by no other known Bible-Codex. In the opinion of Goshen-Gottstein (cf. Textus I loc cit. a.e. , also, now, the frontispiece to the Facsimile Edition of AC, Jerusalem, 1976), this Codex is to be identified with Ben-Ašer's crowning masterpiece, considered authoritative by Maimonides. Cf. now, also J. Penkower, in Textus IX (cf. Bibliog), who has collected further evidence in favour of the authenticity, as determined by Goshen-Gottstein.

- (5) We are referring to those aspects of VA, in which deviations from the 'norm' in one or more of the MSS are patently aberrations or idiosyncrasies (e.g. subconscious influences of a vernacular (?) on the graphic markings) - not matters of 'trend' presumably shared by a large cross-section of witnesses. The matters of accentuation (cf. infra fn (11)) are of a different nature: the variations in this sector are either sporadic 'slips' (carelessness) or equally-tenable alternates within one fixed frame.

- (6) i.e. the Hebrew vernacular current in Northern Palestine in 8th - 10th century, C.E. (?)

- (7) p. 19 (x); Breuer, op. cit., Introduction pp. 20-21, Chapter 1. passim. It is noteworthy, however, that the patah-segol interchange does not occur even once in Codex B (cf. infra fn. (24))

- (8) Concerning the Leningrad Codex, cf. Bible ed. Dotan (publ. Edi, 1973) pp. 1115-1120 (גירסאות כתב-היד), where several variant vocalizations collated could well be classed as 'Babylonian-type'. (but cf. infra fn. 32 regarding terminology) As for the Aleppo Codex, which was published in a magnificent facsimile edition in 1976 (HUBP, Jerusalem), the near immaculate state of its ~~vowel~~-marking (cf Yeivin p. 16-17; 383) seems

to be the result of (several ?) correction-processes.

The prima manus form of the VA can not infrequently be inferred from a close inspection of the erasures, which amount to many hundreds. The results of a thorough analysis undertaken on the basis of a scrutiny of the original, have been formulated in a scientific companion-volume to the facsimile edition - which is still awaiting publication in the HUBP, Jerusalem.

(9) eg. Lv. 14,14 (tebir in normative version: conjunctive in Codex B; also, single-word accent-variants, e.g. Ex. 40,19 (geres in normative version, zaqef-gadol in Codex B). Occasionally (cf. Nu. 33,2) the reading in the MS is not entirely unambiguous.

(10) These variants, which constitute the majority in Breuer's collation, can be divided into three classes with regard to the prose-accent system:

(a) Absolute breach of the system: e.g. Nu. 15,5 (etnah twice in the verse!)

(b) Structurally-inferior marking (in some instances, at a stretch, an alternative construing of the verse may underlie the Codex B marking), e.g. Ex. 36,33 (normative: etnah on התיכון ; B: etnah on הקרשים); Ex. 10,15 (normative: הארץ rebia-clause; B: zq-clause). Nu. 18,19 (normative: segolta-clause concluding at ליי ; B:zq-clause)

(c) Variants, in which, structurally/syntactically both forms are equally possible, e.g. Ex. 18,10 (normative {TMTv?} " with zq; Codex B (also: "מקראות גדולות") with rebia.

(11) p. 359 bottom: the statement (ib.) that B's accent-tradition probably differed from that of AC ' on the basis of the Leningrad Codex as 'parameter' is, however, rather tenuous.

- (12) We are primarily referring to the frame of the ga'ya^vs and the pašta-signs. Statistically, a certain measure of unintentional slips in the ga'ya-marking must be taken into account (Yeivin avoids this issue: his 'implied marking' principle - cf. supra fn (31) p. 129 - seems in several cases to serve as substitute; AC itself is of course far more meticulous in its marking than Codex B). In any case, this margin of error would not affect our descriptions and evaluations to any significant degree. (NB. In OSG an unintentional syllable-switch in the marking in several instances might be traceable - implying a shift in ga'ya-coding ; cf. infra fn. 22).
- (13) Of these topics it is topic ii which most noticeably sets Codex B as distinct from AC.
- (14) In topics i and iii; in topic iv, certain ga'ya-codes were also trans-textually exhausted (cf. Chapter 6 pp. 66, 74 etc.).
- (15) In topics ii and iv (cf supra fn. 14).
- (16) In this aspect, with Yeivin, we treat the abundance of hp-markings as the normative Ben-Ašer system.
- (17) In the opinion of M. Breuer (Les., XLIII, 249) the metiga was a 'later incorporation' in AWZ - this, so he would maintain, accounts for its instability in placement even in the most mature codices. Cf. Yeivin, p. 367: a good 10th century Codex, Firk. 10 ב, for example, frequently omits the metiga in normal AWZ instances. Concerning fluctuation of the metiga-bearing syllable in metiga-instances in the several codices, cf ib. p. 209-210. It is the zg-alternative which, in Yeivin's opinion sets the AC distinct, even from the 'related codices' : the zg-alternative in AC, almost invariably - with one isolated exception, (Jer. 3,8) excludes any ga'ya, even the E++ ga'ya (ib. p. 206-7). For the situation in Codex B cf supra p. 48.

- (18) cf. supra pp. 58-59; pp. 66-73; pp. 91-97; p. 115.
- (19) cf. supra pp. 44-45. Here it should be added:
- (a) The fact was felt self-understood, that Codex B presents not even a single instance of doubled-paṣta in cases where the two paṣta-signs would have been placed respectively on two contiguous letters (as וְשֶׁחֶלֶב - Yeivin p. 213).
 - (b) Doubling is never used in Codex B for any of the other pre-positive or post-positive accents.
- (20) cf supra pp. 58,61, 63-65, pp. 73-78, 100-101.
- (21) pp. 82-86 (certain frequent words, bearing the יָהִיָּה - ga'ya); cf. also footnotes pp. 167-7. In this ga'ya-code, Codex B presents a situation - according to the samples we inspected - of 100% ga'ya-appearance, with words יָהִיָּה, תְּהִיָּה, וְיָהִי, וְיָהִי, וְיָהִי (exhaustive inspection was undertaken of וְיָהִי and וְיָהִי only). For these specific words, the ga'ya-marking in Codex B cannot be considered a matter of 'tendency'. In Yeivin's opinion the vocalizer of Codex B records for these words a specific (local ?) authentic reading habit/tradition, in which the E++ - syllable of the above words was pedantically methaged, as a matter of doctrine or for other unknown reasons (orally from Prof. Yeivin).
- (22) pp. 111-114 (also; Code H-). The special status of Codex B as regards *the H* ga'ya was noted by us at a relatively late stage in our research; hence the non-exhaustive treatment (only וְיָהִי and וְיָהִי were thoroughly examined). In this ga'ya-code we would take the liberty to suggest that there is a reasonable chance (but still only a chance) that a 'ghost'-ga'ya-instance was secondarily created on the graphic plane by a syllable-switch (cf. fn (29) p. 128).

- (23) e.g. the absolute regularity of metheg-marking with ויהיו and possibly several other words; cf. supra fn. (21).
- (24) A perusal of the summary-descriptions of the 'related codices' given by Yeivin in AC-VA pp. 357-375 (in MMhT, 1972, pp. 20-24, entries 37, 44, 51, 52 four additional codices are summarily described) suggests that a similar paucity in the marking in one or other of ga'ya-codes A-D plus the metiga is to be noticed in MSS denoted 5 13, 5 3, and 5 12, all of which show an overall resemblance with AC in the TMTv 'maturity aspects'. (Note however, that 5 3 and 5 12 present (sporadically) the patah-segol switch - a phenomenon we did not find in Codex B. A thorough ga'ya-marking inspection of these MSS would be desirable, (ga'ya-codes E++, H, etc.).
- (25) Whereas an exaggeration in the marking of specific signs might be treated as a scribal idiosyncrasy, a sparser state of marking prima facie reflects an earlier stage in the crystallization-process. Notwithstanding, the possibility must always be reckoned with, that a 'conservatism' in certain areas of the marking may be reflected here and there in codex-productions, resulting in a false impression of antiquity: hence the importance of both holistic and analytical treatments for each and every Massora-Codex.
- (25a) We are referring to the system of entering the upper- and lower-margin mm in separate 'columns' of the same width as each of the three Bible-text columns, and respectively over against them, and with margin-spaces between them, over against the (inner) masora-parva margins. This arrangement caters for fairly short mm-units; for longer ones, one of the spaces is dispensed with, creating thereby a double-size 'column' (cf. AC, Dt. 31, 12-28, bottom right); only very rarely, as with the following folio (the Song of Moses) are both margin-spaces dispensed with, and the (maximal) triple-size column width ex-

ploited. The folio-side is thus planned such that a mm-unit never continues from one 'column' to another. The usual number of lines of mm-text - in AC and L in the upper/lower margins taken together, in B almost invariably in the lower margin only - is four. Just as in AC and L, a mm-text-entry occasionally exceeds the two-line-to-a-margin allocation, occupying partly or fully a third line, so likewise in Codex B instances occasionally appear, in which a (very lengthy) enumeration is entered - the lower-margin mm-text thus running into five or even six lines (cf. fol. 58a_u, enumeration of יי by (5 lines); (On) fol. 58b_u, (six lines) a fresh rubric is commenced towards the end (!) of the 4th line; the 'overflow' mm-text in the 5th and 6th lines is symmetrically entered. Were certain folio-sides specifically planned in such a fashion?

- (25b) As for the co-ordination of the rubrics in relation to the Bible-text - a topic which now seems to warrant a separate study - we undertook, at the final stages, a sample inspection - covering folios 42-50 only. In nine of these 18 folio-sides the Bible-text-order is maintained in the respective series of the rubrics (not one of these folios presents more than three enumerative rubrics!) On the remaining nine folios there are respectively more or less disturbances in the order of rubrics as entered (example: on fol. 47b_u, the order of rubrics relative to the Bible-text linkwords is: 1 (rt. margin), 4, 5, 3, 2, 6).

A cursory survey of the disturbances in arrangement would seem to point to at least two types. For clearly minor switches in the middle and/or the end of rubric-series can not be put on a par with the strange phenomenon - as e.g. on fol. 47a_u, 1 - of entering at the head of the series a mm-rubric enumerating a Bible-text word located far beyond the limits of the side (cf. supra p. 184; ib. fn.(9)). In AC and L likewise, we obtained the impression that the mm-entries are not in absolute coordination with Bible-text sequence.

- (26) This is (apparently) one of the characteristic 'patents' of Codex L. Cf. 1 Sam. 26,9 et. seq. (the next 10 folios); Jer. 50,13 to end of Book, etc. It is achieved by entering alternately narrow (single-col.) and wide (double-column) entries (cf. supra fn. 25a) such that each folio side from top to bottom runs, if we denote single-size = N (arrow), double-size = W (wide): NWWN or WNNW. Note that additionally 'mirror-image' symmetry between adjacent sides is sometimes achieved, e.g. (ed. Maqor), pp. 310, 311 (rt. side: WNNW, left side: NWWN).
- (27) Note, for example, enumerative and comparative-descriptive entries on fol. 103a (left), 103b (right, two lines), 104b (right, two lines, the full height of the side), 105a (left lower half etc.). For cumulative-masora entries in lower margin cf. Chapter 12, Table passim.
- (28) It is quite remarkable that in relation to a matter lying at the very base of research in the Masora, and regarding Codex L in actual (scholarly) practice, two radically different stands can respectively be discerned. A perusal of the Europe publications (BHS; בית צפורה, the various monographs of G.E. Weil, etc. on the one hand, contrasted with Dotan's researches ('Thesaurus of the TM', Tel Aviv, 1976), on the other, reveal, so it would appear, two very different mutually-opposed approaches on this matter current in two of the world's major scholarly centres of Masoretic Study. To the best of our knowledge, neither learned school has satisfactorily stated the ground justifying what appears to be its working hypothesis. The matter we are referring to is the basic problem:
- (a) Does the Masora Parva *prima facie* merit the status of an entity independent of (=textually distinct from) Masora Magna? (This question is one of utmost importance especially as regards text-masora elucidation, orthography counts, etc.) If so (Dotan^A) it can be further asked:

^A loc. cit. and orally.

- (b) are there grounds for the supposition that abridgments in mp-statements (space-limitations in Codices etc.) gave rise to secondary re-interpretation (creation of 'secondary' mp-annotations)?

We feel that reasoned methodologies by proponents of the two schools of thought would be greatly beneficial to Masoretic scholars everywhere. Concerning abridgments in cumulative masora records, cf. Chapter 11 (pp. 201 ff.), Chapter 12, RAS, pp. 324 fol., a.e.; 'abridgment' in the cumulative frame has of course a somewhat different connotation.

- (28a) This aspect has arisen frequently, in Dotan, Thesaurus (cf. Sa. Vol., e.g. pp. יט-נ; 73, 153, etc.) regarding the Bible-Text and masora in Codex-L. (Since L is a complete Bible copy, cross-checks can be undertaken for every orthography-count; *the small quantity of* Bible-Text extant in Codex B by contrast, rarely suffices for exhaustive checking.) Breuer (op.cit. Bibliography, Introduction, pp. XVII-XXVI; text, p. 210 bot.) is convinced that ONE MASORA lies behind the apparatuses recorded in the major Tiberian Codices: the text-cum-orthography implied/dictated by this MASORA can almost invariably be deduced internally from the recorded notes (we intend discussing and evaluating this standpoint in the near future in a suitable frame): relative to a 'Single Masora' orientation, as propounded by Breuer, the aspect of text-masora elucidation emphasised by Dotan is clearly irrelevant.
- (29) In a very broad sense, this is the same fallibility-factor which in the sphere of vocalization, is reflected in the occasional omission of a vowel- or accent-mark, even in the most meticulously produced codices, such as AC (cf. Foreword by M. Goshen-Gottstein to Yeivin, AC-VA, p. VII, end).
- (30) Cf. infra p. 181, xi end; the expression כן וכתבין כן appears in mm (Nu. 14,24) fol. 133a, line 3.
- (31) Cf. infra p. 184 and fn. 9, pp. 190-1. We are not sure whether the statistical relationship 'post-link' - v. 'pre-link' enumerative entries (three of the former; one of the latter) in our inspected specimen is not merely a coincidence. If this proportion holds throughout Codex B, it may provide some further clue as to the production-method. Prima facie, we must assume that

the masora-annotator was working with material corresponding to roughly four folio-sides (=two 'openings') at a time. At any rate we did not note any instance of a ~~mm~~-enumeration relating to a link on the ensuing folio (=two sides ahead).

- (32) According to the present state of knowledge, based as it is, principally on sources dating no earlier than the 9th Century, we can suggest no better definition for TIBERIAN MASORA than that 'pragmatic' definition underlying the researches of Yeivin as well as other scholars, viz.: Tiberian Masora = that masora - more precisely, that masora-annotation, accompanying (=recorded on the margins of) a Tiberian-VA Codex (or those masora-notes adopted or recorded by masoretes of Tiberias). (Regarding codices dating no later than 1100 - from which time onwards the Tiberian VA-minutiae began to become 'blurred' and confused - it appears that with regard to the Masora also we can generally treat annotations recorded on 'Tiberian' margins as representing annotations as adopted, or originally formulated, by the masoretes of Tiberias). We intend elsewhere to discuss the possibility of establishing an alternative entity - one defined by criteria of content (masora 'meaning') and, considerations of type-token masora-ruling (חוראה, קביעה). Comparative study of Tiberian v. Babylonian materials with such aims would definitely be desirable. Regarding the language tradition, Yeivin, 1973; מבואות הלשון העברית המשתקפת בניקוד הכבל; par. 15, after extensive researches, concludes that both the Tiberian and the Babylonian traditions have their original (pre-VA) source in Palestine. At any rate, it is still too early today to speak of a Proto-Tib.-Babyl. or proto-Tiberian Masora.

- (33) Cf. footnotes (10) and (11) on p. 160; granted Yeivin's assumption that "Tiberian masoretes were aware of Babylonian terminology - which they sporadically employed (why? D.L.) in Tiberian annotations", we feel that 'terminology' can no longer be relied upon as the sole philological measure for masora-provenance. Cf. fn. 32 and 36.

- (33a) For our conclusions regarding the character and status of Okhla W'Okhla (OF), cf. *supra*, pp. 199-203 with footnotes pp. 211-213. Synoptically, absolute (itemic) correspondence between lists in BCum and OF, respectively, is extremely rare. Noteworthy is the OF paragraph constituting Theme 102 (cf. RAS, p. 363): the dovetailing note-lists in BCum represent contiguous segments of the same standard list (with no overlaps!). Considerably more research is necessary (cf. fn. 31, p. 212).

N.B. Despite our conjecture (*supra* p. 364), we would doubt whether much significance can be attached to one solitary example: the wider general picture, as reflected in our Table, suggests that in the instance of Theme 102 the dovetailing was quite unintentional - perhaps not even consciously noticed by the annotator.

- (34) i.e. a development in masoretic activity/labours attained by the masoretes of Tiberias.

(Cf. *infra*, Chapter 11, and especially fn. (1), p. 204). Yeivin attests in several places (most: recently: *הבבלי... מסורת הלשון*, Jerusalem, 1973 (stencil), p. 20 and par. 26) that Cumulative Masora is, to our knowledge, undocumented in texts of Babylonian Masora (cf. *op. cit.* p. 21, par 29, where this fact is adduced as one of the arguments in favour of the assumption that the Babylonian Masora activity ceased at a premature stage, before it reached perfection (שיכלול). The possibility cannot however be ruled out, in the light of Yeivin's inference (cf. *supra*, fn. 32, end) concerning the probable common source of both language-traditions, that a commencement of cumulative labours was made in Palestine at a very early (pre-Tiberian?) stage. Cf. now Textus IX "מסורת של בעלי המסורה" (ref. Bibliography).

- (35) This aspect is one which, very broadly at least, applies to all three constituents of the Tiberian marginal Masora (mp, enumerative mm, cumulative mm). Cf. Yeivin *אמ"מ* col. 143-5 and now Eres Yisra'el, Vol. XVI, 1982. His conclusions regarding BM

seem well-founded; however, his formulations, op. cit (2) p. 112 col. a, concerning the Tiberian Masora (cf. especially the paragraph commencing: והסיבה לכך) would seem to require some clarification.

- (36) In general, we feel that Israeli masora-research should from now on be centred more on analysis of essence and content, (תכנים), rather than, as has been the case, on style and form (cf. supra fn. 32).

APPENDIX

Concerning a Name-Acrostic in the Cumulative Masora

I The Text in the Acrostics

a. fol. 40a left margin:

ניסי בן דניאל (acrostic) על שם הכותב והמנקד (spelled out)
ישמרו אי"ל (acrostic)

b. fol. 113b top margin:

ניסי בן דניאל הכהן ישרהו (sic) אי"ל (acrostic)
על שם הכתב והמנקד והמסילים (spelled out)

c. fol. 139a top margin:

נשי בן דניאל (sic) (acrostic)
ישמרו אי"ל (?) (acrostic)
על שם הכתב והמנקד והמסילים (spelled out)

d. fol. 30a left margin (?) שי בן

II The Cumulative Masora Materials Used for Forming the Acrostics

(cf. Chapter 12, pp. 365, 371-2)

a. Items from Cumulative Theme 20

b. " " " Themes 92,105

c. A cumulatium arranged as an acrostic - Theme 145

d. " " " in part as an acrostic (?) - Theme 145

III The Authenticity

Concerning colophon-signatures in Bible-Codices and other medieval Jewish literature, with the related problems, cf. EJ (1976) Vol. 5, col. 753, article COLOPHON, and Bibliography thereto.

In the case of Or. 4445, the appearance of the signature of the masoretic-annotator as an acrostic in the masora-lists would seem to remove any suspicion of secondary copying or forgery.⁽¹⁾

Furthermore, the recurrence of the identical name-acrostic in three note-lists in different parts of the codex would itself seem to guarantee the authenticity.

We therefore conclude that the acrostic-signature is internal evidence of its authenticity; and that the כותב מנקד ומסירה was in fact:

NISSI B. DANIEL HAKOHEN

IV The Identity

In spite of considerable investigations, no medieval masorete or scribe of the above name is presently known. The possibility exists that the vocalizer was Karaite. The name נסי בן דניאל does not appear in either of the catalogues of Zunz⁽²⁾ and Mann.⁽³⁾

V The Term מסירה

This term, to our knowledge, has not been documented as a description of a scribal function.

Two possibilities exist:

- a. מסירה - the "completer", viz. the production of the Codex as a "finished product", regarding the vocalization (and masora?)
or b. מסירה = רושם המסירה viz. referring to the function of marking the masora-notes, which may have been termed in their entirety by the general word סימן. (Cf. Chapter 8, Aramaic Vocabulary Register, entry סימן, where three usages of the term, in different connotations in masoretic markings and notes, are identified. For the sense סים = mark, define, especially in Palestinian Rabbinic Hebrew cf. Lex. Jastrow, Ben-Yehuda s.r. סים, סום.

VI The Felicitation After the Signature and Title (the felicitations are in acrostic):

Acrostic (a); (c) ? ישמרהו א"ל = May G-d preserve him

Acrostic (b) ישרהו א"ל = " " " "

On felicitations after colophon-signatures cf. EJ ref. supra.

III.

In acrostic (b) the omission of (the item for) נ is ^{probably} an error (Yeivin).

FOOTNOTES

- (1) A very remote possibility might exist, that the whole text of the masora-lists constituting the acrostic, was copied by the annotator of the cumulative masora, together with, part of all the total contents of the cumulative masora incorporated in Codex B.

The following would appear to be a convincing argument against such a possibility.

The cumulative masora, as part of the mm-apparatus is adapted, in those Codices which record it, to 'match' the Bible-Text of the Massora-Codex - a complex production comprised of Bible-Text and Masora-materials, which are annotated and note-listed on the margins, and linked appropriately to the Bible-Text ad. loc. (cf. supra Chaps. 10-12).

In view of the different scribal-hands and other technical specific characteristics in MSS (lay-out, number of lines, size of writing) which were not stereotyped, the copying of a ready-made Massora-Codex invariably involves a 'reshaping' of the general presentation of text and masora. Masora-materials, especially those of the cumulative type - cf. Chapt. 12, passim - were undergoing continual moulding, with expansions, rearrangements, etc.

It is therefore unlikely that an acrostic theme-list would have been copied verbatim, betraying no signs of item-disturbance or other reformulations.

- (2) L. Zunz, Zeitschrift für Hebraische Bibliographie, Vol. 18 (1915), pp. 58-64; 101-119.
- (3) Jacob Mann, Texts and Studies in Jewish History and Literature (Vol. II), Philadelphia, 1935 - General Index, pp. 1524-1596.

We also checked, in vain, Samuel Poznanski, Beiträge zur Karaischen Handschriften und Bucherkunde, 1918 - Heft I.

Additional Footnotes

- To: p. 21, line 12, ending: 15% approx:
add: this statistic is re-confirmed by an inspection of the rafe-marking in the trans-Codex random selection of Bible-text words serving as link-items for cum.-mas., as detailed in Chapter 12, data-table, col. E: of the 288 non-dagešed בגיכפת-occurrences, the rafe is marked in 232 - and omitted in 36 (13.5%) (in 26 of the 36 negative instances the space above the letter is occupied by a supralinear accent; cf. Yeivin loc. cit).
- To: p. 200, line 18, ending: above I, II⁽²⁴⁾
add: we relied on Frensdorff's transcription of the manuscript of Okhlah W'okhla - this should be borne in mind especially regarding the head-remarks (concerning item-identification - in the rare instances of Biblical item-ambiguity = consonantal homographs we relied on the OF catch-phrases (at least in the first place); however we cite the OF-items unvocalized.
- To: p. 200, line 31, ending:...lists.
add: note-lists of especial interest/significance, were copied verbatim, in full from the MS, and entered in their relevant thematic locations in RAS. In the Table, the relevant list-numbers are marked: XX. Several other lists are fully entered in the form of '(algebraic)' expressions (cf. RAS passim; the coding is given in each case). The vocalization in the note-lists is sporadic and incomplete. We seldom resorted to it, for decipherment and identification (cf. p. 305 to Theme i). We did not find it worthwhile to transcribe every vocalization-sign; whenever we copy a vocalized item from a note-list with its MS-vocalization, we indicate this explicitly. In the Table itself, fully/partly-vocalized note-lists are marked accordingly by symbols in Column P.
- To: p. 313, line 13, ending...to the other
add: a simpler decipherment: the note-list was recorded, and is to be read, in columns - in the first half (right-hand section) the α -alphabet was recorded in the top-line and the β -one below; from col. 9 onwards the order of entry was switched (except for cols. 11-13): the β -alphabet appearing in the top-line.

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*For extensive bibliographical lists, cf. especially:

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ii Bibliography, M. Cohen, in: Orthographic Systems in Ancient Massorah Codices (Dissertation), 1973, Vol. I, pp. לו-כו.

iii Bibliography to Entry MASORAH, in (New) Encyclopedia Judaica, (Supplementary Entries), 1976, (A. Dotan), Vol. 16, columns 1479-1482.

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|---------|---|--|--------------|
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|----------|--|--|---|
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| 1951 | Lešonenu | 17:pp. 76-80 | I. Garbell |
| 1952 | Summer 1947 World Congress of Jewish Studies, Jerusalem | I, pp.190-94 | A. Hartom |
| 1954-63; | Sefarad | 13:pp.247-265 14: 16:pp. 1-22 17: p. 11 | A. Diez Macho 18: pp. 254-271 23: pp. 236-251 |
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|------|--------------------------------|---------------|-----------------|
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Note on Vocalization

In Chaps 3 - 14, The Bible-Text words cited are, except where
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 vocalization from Codex B (The Rafe mark is copied consistently
 from the vocalization in the Codex - in Chapters 3,4 and 12,V;
 in other Chapters it is omitted). Regarding the Vocalization in
 masoretic notes and lists - cf. Additional Footnote, 3, p. 414.

STUDENTSHIP, SCHOLARSHIP AND OTHER ASSISTANCE

I 1971-1976: Commencement of Doctoral Studies; Material Collection

The Dept. of Education & Science, London (State Studentship)

The Memorial Foundation for Jewish Culture, New York, (Doctoral Scholarship Grant)

II 1976-1982: Continuation and Completion of Doctoral Research; Preparation and Typing of Thesis

Yad HaRav Herzog, Jerusalem and its Director, Rabbi Y. Hutner
(Two Grants)

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| The Religious Council of Safed (Grant) | Rabbi S.D. Sassoon, Jerusalem |
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| Rabbi M. Nov, Jerusalem | Rabbi M. Wengrove, Jerusalem |
| Dr. M. Purley, Tel-Aviv | Rabbi M. Yanowicz, Jerusalem |
| Prof. S. Stein, Jerusalem | Rabbi M. Zalasko, Ashdod |
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| | אנש חסדי חבר בירושלים תל שיחיו |

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ואחרון אחרון חביב: לא הייתי זוכה לברך כעת על הכוגמר, לולא עידודה ושיתוף פעולתה של רעייתי דינה שחתי'. כאשת חיל אמיחית, חגרה בעוז מתניה נתישא על שכמה יחידות את עולה הקשה של ביהול הבית והכנות שיחיו, וזאת - בחורף העז והאכזרי של הררי קודש בצפת, ובכך איפשרה לי להתמסר במחקר ובכתיבה. השלמה חיבור גדול זה - בזכותה היא .

גולת-הכותרת של מדור המסורה הרי היא פרק המסורה המצרפת בכת"י לונדון. פרק זה, אשר בצירוף הטבלה המשווה (בת 80 עמודים כפולים) מחזיק כ-40% מכלל החיבור, נידונה בו המסורה המצרפת כסוג מוגדר של מסורה סברנית, וכן מנוסחות בו המסקנות ממחקרנו בקשר למעמדו של ספר 'אכלה ואכלה'. דומני כי נתבדתה בצורה מכרעת הנחת-יסוד רווחת בנוגע למיוחדותו של החיבור המכונה 'אכלה ואכלה'. השוואה מפורטת בין הרשימות שבאוסף הנ"ל בכת"י פאריס ('אכלה-פרנסדורף') לבין הרשימות הגליוניות המעוגנות לטקסט-החומש בכת"י Or 4445 מראה כי אף שמבחינת העריכה התימאטית של המסורה המצרפת מפותח יותר חיבור 'אכלה', הרי מבחינת מגוון הנושאים (themes) המשמשים לעריכת-רשימות, עשיר בהרבה כת"י לונדון - בעיקר בנושאי צבירת התיבות היחידאיות. ההימצאות בכת"י לונדון של מספר ניכר של פריטים 'בעייתיים' ומהם פריטים שבהחלפה ופריטים שבטעות, וכן המצב של החומר אשר במראהו הסינופטי יש הרבה היפוכים ושיבושים - אין בתופעות אלו משום סימוכין לאיחור בקביעה זמן עריכתו (אף שבוודאי עברו עליו גילגולים, תוך ניפוחים וקיצורים למיניהם).

בסיכום, המסורה המצרפת ראוייה לתיאור מקיף לפי רשימותיה שבמצחפים הסברניים ושבאוספי 'אכלה ואכלה', את התיאור המקיף ניתן לייסד, תוך שימוש בטבלתנו המשווה של כת"י לונדון וכת"י אכלה-פאריס והרחבתה.

בנספח שבסוף חיבורנו מתואר אקרוסטיקון אשר נותן את שמו של מנקד כה"י: ניסי בן דניאל הכהן.

הערה: הבאות בחיבור זה ומשמעות סימני הניקוד המסומנים בו.

א. תיבות-מקרא והערות-מסורה הרשומות בחיבור זה - אם לא צויין מקורן, ציטוטן הינו מכ"י Or 4445 של החומש נושא החיבור, כל אחת לפי מראה-המקום המצויין. מובאות ותיעודי ניקוד, טעמים ומסורה שמכתב-יד אחרים* - מצויין מקורן תמיד, על פי הסימנים המקובלים בספרות-המסורה המדעית בישראל (לעתים: בתעתיק אנגלי; השווה עמ' 4).

ב. בעניין הבאת הניקוד שבהערות-המסורה בכה"י המתואר, עי' עמ' 414

ג. בעניין הבאת סימן-הרפה בתיבות אשר העתקנו כניקוד, עי' עמ' 425.

ד. בפרקים 8,9,10 אין מועתקים סימני-ניקוד שבהערות-מסורה המובאות, אלא במקרים מיוחדים, ובכל מקרה צוינה הבאת הניקוד במפורש.

ה. באפאראט RAS לטבלת המסורה שבפרק 12, ניקדנו לעתים תיבות שהינן פריטים ברשימות המסורה המצרפת, לשם זיהויי התיבה במקרה של ספק או בעייה. כן הדבר בגוף הדיון שבקומנטאר. מאידך, ברשימות אשר הטקסט שלהן מופיע ב RAS בשלימות מתוך כתב-היד (ס'ה 7 רשימות, המסומנות XX בטבלה) סימני הניקוד וכו' מובאים בהן על ידנו, כדיוקן כפי מצבם בכה"י ללא שינוי (לפי מיטב קריאתנו בצילומים). התיקונים שהיצענו לאי-אלו פריטים משובשים מכוונים לטקסט העיצורי בלבד. בטור N שבטבלת המסורה [פרק 11] לא הובאו סימני ניקוד. מסמך טיוטת-ניקוד בכה"י נידון ב RAS

ו. בעניין ניקוד המקרא בכה"י (פרקים 3 - 7): לצערנו, לא התאפשר הדבר לוודא את דקויות-הניקוד, הגעיות, טעויות-הסופר השמטות-סימנים וכדומה מגוף כתב-היד במקור, לפני הגשת החיבור.

מצב סימון הפשטא בתיבות מלעיליות שבכתב היד נידון בהרחבה, עקב
הכוני שבו לעומת סימונה שבכתר.

בכל הנוגע לחילופי סימון וחילופי קריאה בין בן-אשר ובן-נפתלי
שמנו כעדות לגירסת בן-אשר את ספר החילופים, מהדורת ליפשיץ
(כתבי מפעל המקרא ב' ירושלים תשכ"ה); מהדורה זאת של "החילופים"
משמש קנה-מידה חשוב לקביעת מידת התיאום של כת"י לונדון לשיטת
בן-אשר במקומות המחלוקת. בפרק 7 מרוכזים פסוקי החילופים לפי
ניקודם שבכת"י, וכן סיכום מצב תיאום של הנו"ט לקביעותיו של
ר' אהרן בן-אשר.

המסקנות הנובעות מן הדיון במדור זה הן:

- (1) באופן כללי שווה כת"י לונדון לכתר במצב הסימון;
- (2) במקצת נושאים, שעניינם דיוקי סימון של הגעיה והטעמים, מראה
כה"י דרך השונה במקצת או בהרבה מדרך הסימון בכתר;
- (3) מידת ההתאמה של כה"י לשיטתו של בן-אשר ב"חילופים" היא
גבוהה; מקומות הסתירה לעדות הנ"ל מעטים הם.
- (4) בסוגי הגעיות השונים קשה להבין את מהויות השוני על רקע
התפתחויות דיאכרוניות; התמונה בנוגע לפשטא, לעומת זה, אשר
הכפלתה נדירה למדי, נותנת מקום לסברה כי שיכלול שיטת הסימון
"בשל" פחות בכ"י לונדון מאשר בכתר ארם צובא.

נחונים אלה בצירוף תופעות נוספות מצדיקים את הכרעת ייבין בדבר
זמנו של הניקוד: תאריכם המשוער של הנו"ט בכת"י לונדון הוא
מחציתה הראשונה של המאה העשירית.

מדור הערות המסורה מכיל את חידושה העיקרי של התיזה. כמדומה שעד
היום טרם נערך תיאור של גוף המסורה הטברנית מכתב-יד אחד כהיקפו
וכעומקו של התיאור הנוכחי בכת"י לונדון. יוחדו פרקים לסוגיות
הבאות: המסורה הקטנה, הקפה ודיוקה; המ"ק והמסורה המפרסת ושילובן
זו בזו; ללשון המסורה בכה"י מוקדשים שני פרקים:

- (1) פרק לתיאור השפה בכללותה, לרבות הלשונות המיוחדים שבמסורה,
וכן דיון בניב הארמית.
- (2) פרק אשר מרכז את המונחים המתועדים לענייני הגייה, הסעמה
ונושאי-מסורה שונים, תוך כדי הדגמת השימושים השונים (כגון
טעם; בטעמא וכו').

עניינים אחרים המתוארים בפרקי המסורה: ספירת פסוקים מיוחדת;
הערות מהסוג כתיב-קרי; בעיית הערות של טעות, ועוד.

ת ק צ י ר ע ב ר י

סקירתו של פרופ' ישראל ייבין בכח"י לונדון Or 4445 מעלה כי כתב-יד זה של החומש מציג יפה את הניקוד והמסורה הסברניים המשווים. המצחף במקורו החזיק את כל החומש, אך כבר בזמן קדום חסרו בו ראשו (עד לפרשת "וישב") וסופו (כמעט כל ספר "דברים"); חלקים אלה אמנם הושלמו במאוחר ביד מרושלת, אך מובן כי אין בהם כל חשיבות לחיבורנו בתיאור כה"י הסברני Or 4445. התברר כי כה"י ראוי למחקר מקיף ומפורט משתי סיבות:

= כתב ארם טובה

- (1) מצב השיכלול של סימון ניקודו, טעמיו וגעיותיו שונה במידה ניכרת מזה של הכתר;[#]
- (2) המסורה שבגליונותיו מכילה מספר גדול של רשימות השייכות לסוג "המסורה המצרפת" (= Cumulative Masora) שהיא צמיחה מיוחדת בחוף אסכולת בעלי-המסורה.

(כת"י לונדון היה ידוע כבר בראשית המאה: בשלבים האחרונים של אריכת אוספו "המסורה" הביא ממנו גינזבורג הערות-מסורה רבות. עשרות פעמים העיר בכרך ה- Notes (הופיע לערכים א-י בלבד) כי Or 4445 "עדות עתיקה מאד", ואפילו "העתיקה ביותר" למסורה. אך מובאות אלה, בהיותן מפוזרות בין מאות מקורות מאוחרים, יש בהן אך מעט תועלת ומעט משמעות לחוקרי המסורה היום.)

חיבורנו על כה"י לונדון מתחלק לשני מדורים. מדור הניקוד והטעמים ערוך כללית כמחכונת תיאור הניקוד והטעמים של הכתר בידי פרופ' ייבין בספרו (העובדה שחיבורנו נכתב באנגלית גרמה לכך שהעברנו לאנגלית מספר מונחים למושגי נו"ט, אשר חלקם חידושי ייבין הם). הבדל יש באופן הצעת החומר לפרטיו ולדוגמותיו מגוף כה"י בחוף החיבור. בנושאי נו"ט שמצבם בכח"י לונדון דומה מאד או זהה למצב שבכתר, נערך הדיון על יסוד חומר במדגם, כשהמדגם מלוקט בצורה המשקפת את כל תוכן כה"י במידה שווה. בנושאים אלה נרשמו כבר על ידי ייבין דוגמות רבות מתוך כה"י לונדון, והכפל היה אך למותר. לעומת זה בשלוש סוגיות של נו"ט, שיטת הסימון המיוחדת לכח"י לונדון דרשה בהם דיון מקיף יותר, תוך הבאת החומר במפורט ובשלמות; והרי הן:

- (א) סימון החטף באות לא-גרונית
- (ב) סימון הגעיה שבהברה סגורה (דוב תת-הסוגים)
- (ג) סימון הגעיה שבצירוף מוקף, בהברה הפתוחה הסמוכה לטעם

ואולי פעלה ההשגחה גם בכך שעיקר תיאור המסורה הגדולה של כה"י (הטברני) שכלונדון בוצע על ידנו בעה"ק צפת ת"ו, ע"י טבריי"ה עה"ק.

הבעת תודה נחונה בזה לכל המסייעים בגופם ובממונם בביצוע המבצע הגדול שבזה, של תיאור כתב-יד לונדון, ואשר שמותיהם מופיעים ב Acknowledgements שבפתח החיבור באנגלית.

והריני מסיים בסמוך לחג-הגאולה, י"ט בכסלו, ראש השנה לחסידות, ויה"ר שגאולתם של טופסי תורתנו הקדושה תחיש גם את הגאולה האמיתית והשלמה, ונזכה לקיום הפסוק "ושבו בנים לגבולם", בב"א.

פה, אשדוד אה"ק חובב"א

לתופעת רישום חיבות כ' יחידאיות' כשהן אינן כך (ל במקום ז' וכו').

יש לכאורה להסיק מכאן דבר דומה לעניין שכבר דיברו עליו בארוכה גדולי הדור הקודם בנגלה בעניין השימוש בכתבי-יד ישנים של תורה שבעל פה וראשונים לצורך הלימוד ובירור הנוסח: היינו, שגם כתבי-יד טובים ועתיקים של תורה שבכתב, אין להחזיק אותם כמדויקים בתכלית, אלא גם בזמנם, כמו בזמן הדפוס, יש להניח קיום טעויות סופרים ומעתיקים - אם כי הטעויות הן מסוגים אחרים, וקביעתן של הטעויות תלויה במומחיות מסוימת בנושא, ובדרכי ההערכה והיצירה של כתבי-היד.

(בעניין הכללת 'פריטים שבטעות' ברשימת מסורה - בדרך אפשר ניתן לדמות תופעה זאת לעניין המשניות החיצוניות שהיו שנויות בפי "התנאים-השונים" במשמעו העתיק, עם שיבושים, שנבעו לכל הנראה, מחוסר בדיקת נכונותן הפנימית וההגיונית, כפי שהוכיחו גדולי האמוראים של ישיבות בבל (עי' משנה סוטה פ"ג, ושם בבלי כ. "ר' יהושע ... הוא היה אומר חסיד שוטה ורשע ערום ... הרי אלו מבלי עולם." גמ' שם כא: היכי דמי רשע ערום ... עולא אמר זה שקרא וטנה ולא שימש ת"ה. ר' אחא בר יעקב אומר הרי זה מגוש. אמר רנב"י מסתברא כר' אחא בר יעקב, דאמרי אינשי רסין מגושא ולא ידע מאי אמר תני תנא ולא ידע מאי אמר (ע"י רש"י ד"ה ולא שימש) וע"י פסחים צט., שבת קכא:, בעניין ברייתות ותוספות שחששו בהן כמשובשות ואכמ"ל).

(3) בעניין האיסוף של ספרות המסורה: מצער הדבר שהאספן והחוקר העיקרי של המסורה שלפני 80 שנה היה מומר ש"ס, והחל גם בהפצה מהדורות תנ"ך עם החברה הידועה שמהן ל"ע היו טפסים שכללו גם את ה'עוון-גיליון'. התברר אמנם כי "גדלותו" המקצועית שהתפרסמה הרבה הייתה בהרבה בחינות מדומה, ו"חידושינו" בדרך כלל חידושי סרך הם. למרות זאת, אין להתעלם מכך שבאוספו הופיעו הרבה קטעים מהמסורה של כת"י בריטיש מוזיאון כהדגמות עיקריות לערכי מסורה.

אולי ההשגחה פרטית פעלה בכך שזכה אותו כתב-יד, שהוא חשוב ומדויק למדי 'להיגאל' סוף סוף ולקבל תיאור שלם ומהימן באה"ק דווקא, בעידודם ובברכתם של גדולי תורה וחסידות - ובכך המסורה בכללה חוזרת כאילו לאכסניי' המתאימה, אחרי טילטוליה ונידודיה בספרייות עם נכר.

(יורשה לי להציע, כי לעתים רחוקות בוקעים מתוך חיבור האספן הנ"ל ביטויי נשמחו היהודית-אמיתית, כגון בניסוחים מעין: "Recondite Traditions" (כרך ד' עמ' 453).)

ע מ ה ח י ב ו ר

עמ"י עש"ו

יום ג' יום שהוכפל בו 'כי טוב', י"ד בכסלו תשמ"ג

מתוך רגשי הודיה לה' ית' הנני עוסק בימים אלה שלחודש האור והגאולה, בניסוח קטעי הסיום של עבודת מחקר מסובכת אשר מוצגת ומודפסה בכאן בשם: כתב-יד Or 4445 (של בריטיש מוזיאון, לונדון) - ניקודו, סעמיו ומסורתו, ומקומן בתולדות המסורה הסברנית.

עבודת המחקר והכתיבה ארכו מעל ל-10 שנים, אך לא ברציפות (אין כאן המקום לפרט את סיבות העיכוב, שחלקן 'טכניות' היו וחלקן מהותיות יותר).

חיבור זה, אשר ישלח בקרוב בע"ה במספר טפסים לקריאתם של Senate House באוניברסיטת לונדון, אנגליה, הינו תיזה המוצגת במגמה להענקת תואר דוקטור לפילוסופיה מטעם האוניברסיטה הנ"ל.

אבא מורי ז"ל (הלך לעולמו במנחם-אב תשל"ו) כיהן שנים רבות בלונדון כבעל-קריאה קבוע ומומחה. בשנות נעוריי הדריכני בקריאה סדויקה בטעמים, ובהמשך הזמן עודד אותי רבות לקדם את לימודיי ועיסוקיי במקצוע הלשון העברית והמסורה אשר החילותי בהם ב- University College בלונדון בשנת 1966, ואח"כ באוניברסיטה העברית.

בתחילת דרכי ובראשית לימודיי בנושא המסורה, ברכני מנהיג דורנו כ"ק אדמו"ר שליט"א מליובאוויטש, הרבי דחסידי חב"ד, בברכת עידוד (במכתב שתאריכו ט"ו במנחם-אב תשל"ג) "... כדאי שימשיך בלימודיו ... עד לקבלת התעודה ...". הנני בטוח כי זכות דברי ברכה אלה היא שעמדה לי בזה, שלמרות העיכובים וההפסקות, ואפילו 'קיסרוגים' מסויימים, זכיתי לסיים סוף סוף את כתיבת החיבור לדוקטוראט.

אין כאן המקום לדיון בצדדים התורניים (וישנם כאלה) הקיימים במעט או בהרבה בפרקי חיבור זה. (בנושא המסורה, עי' בעיקר בספרו של מ. ברויאר, שפרטיו רשומים בביבליאוגרפיה).

לא יהי' מיותר לענ"ד להעיר כאן שלוש הערות קצרות:

(1) מקומות השינויים בנוסח האותיות (מלבד מלא וחסר) ובניקוד בכת"י החומש המתואר לעומת החומש המקובל עלינו - ועל כלל ישראל, יש להתייחס אליהם כטעויות-סופר.

(2) בעניין רשימות המסורה: נחגלו גם כן דברים שעיקרם, בוודאי טעויות סופר (אף שיש עניין מסויים בחקירתן) וכוונתי בעיקר

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Hebrew Section

צורף אחרי
ניחוד

חומר מתוך פירסום מודפס

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