INTRODUCTION

TO THE GINSBURG EDITION

OF THE

HEBREW OLD TESTAMENT

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Chapter I

HISTORY AND PLAN

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

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

The preparation of the edition of the Old Testament Hebrew text took much longer; indeed, it was only completed in 1926, more than twenty-one years after the Centenary. Previously the Society had circulated the Hebrew Scriptures as first edited by Meyer Levi Letteris in 1852, and this text it still continues to publish. But the increase of Semitic knowledge during the latter half of the nineteenth century demanded a fresh examination of the Manuscript sources of the Old Testament.
In Germany a critical edition with Massoretic notes on all the books except Exodus to Deuteronomy had been completed in 1895 under the care of Dr. Seckel Baer with the collaboration till his death in 1890 of Dr. Franz Delitzsch. It was known also that Dr. Rudolf Kittel was preparing with the help of several scholars another similar edition. This actually appeared in 1905-6.

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

The British Museum authorities kindly continued to Dr. Ginsburg permission to work in the Library. The Manuscripts used by Dr. Ginsburg were for his purpose kept together in his room. The picture of the learned scholar (he was in his 73rd year when he commenced this task) surrounded by these volumes is one which will long remain with those who were privileged to see Dr. Ginsburg at work. He would spend the early mornings at his beautiful home in the north of London, reading proofs, making notes, tabulating (often with the help of his wife, to whom he dedicated his greatest books) the lists of variations, and preparing himself for the labours of the day. During his long life he had collected a most valuable library of early editions in Hebrew, Greek, and in most of the European languages. These were purchased by the Bible Society and now form an important part of the great Library in Queen Victoria Street.

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1 The story of Jacob ben Chayim’s life and work is given in Dr. Ginsburg's Jacob ben Chayim ben Adonijah's Introduction to the Rabbinic Bible, London, 1887.
Chapter II

METHOD AND SCOPE

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

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

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

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

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

1 An article in the Church Quarterly Review for April, 1927, criticizes the Bible Society for reproducing in this edition only the Massoretic text, and suggests that the time has come for a Revision of that text. The fact, however, should be recalled that this Centenary Edition only does what it set out to do. The Bible Society never attempted or contemplated the production of a new text. Dr. Ginsburg has only recorded the results of his examination of certain specified MSS. and early editions.
the Manuscript or early editions examined, the source of each variation in which that particular word, orthography, or accent or sectional division was dealt with. In the paragraph divisions given in this edition Dr. Ginsburg followed Jacob ben Chayim’s edition rigidly in the Pentateuch, for which there is a Massoretic list of sectional divisions. In the remainder of the Old Testament he evidently exercised his judgment where Manuscript evidence was divergent, never differing from Jacob, however, without some distinct Massoretic authority and giving in the notes the variant readings.

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

The presentation of the Methegh, “the bridle,” raised a further difficulty. Were all its occurrences to be noted, together with any variation? It was finally decided to record only the cases where Dr. Ginsburg considered the use or absence of the Metheg to be of some importance and ignore the rest. As a specimen of a full collation of its full use, the notes on I Sam. 1 were allowed to stand as they were at first prepared by Dr. Ginsburg. It will be seen that for the six lines of text containing I Sam. 1114 there are no fewer than twenty-eight lines of notes.

Similarly there arose the question of the number of references to accents in the Psalter. Dr. Ginsburg reported that, for the first ten Psalms, he had carefully examined all the readings and the accents in the MSS. and early printed editions at his disposal, and that for these Psalms alone there were found to be some 42,000 references. He said the actual number of words and Paseks in these ten Psalms amounted to 1,074. Dr. Ginsburg had spent eight weeks examining each of these words and Paseks in twenty-six MSS. and twelve early editions, i.e. thirty-eight times. It was decided that as he had prepared them, all these references should stand for these ten Psalms only, and that he should endeavour to reduce these lists for the remainder of the book. He had at first hopes of greatly curtailing these numbers by referring only to what he termed the “principal MSS.” Afterwards, however, he found so much difficulty in deciding on which MSS. came under this category, and the actual variation in detail of these MSS. was so great that it was impossible to curtail to any considerable extent these references. He agreed that he could not attempt to include in the printed notes all such variations though he recorded them in his notebooks. In spite of these limitations the notes in the Hagiographa volume are much more numerous than in the early portions. This is due not only to the differences between the poetical and the prose accents but also to the method adopted by Dr. Ginsburg as the work proceeded.
Chapter III
THE ASSISTANTS

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

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

Knowing the difficulties of proof-reading, especially of Hebrew proof-reading, arrangements were made for the sheets to be examined by many well-trained eyes. Professor J. J. Kahan of Leipzig not only read a set of proofs from the beginning till Dr. Ginsburg’s death, but, as is acknowledged in the Preface, made many suggestions which Dr. Ginsburg considered valuable. Professor Herman L. Strack of Berlin read the proofs of the first edition of the Pentateuch and collected some material for the notes. From October, 1908, Professor Eberhard Nestle of Maulbronn, one of the most meticulously accurate of proof-readers, also began to read the sheets and check the notes as far as this could be done without access to the MSS. to which references were made. When Professor Strack resigned in 1909, Professor Nestle read each proof of text and notes no fewer than four times, twice with Jacob ben Chayim’s first edition, once with another text, and a fourth time without any “copy.” In addition he arranged with his students that for any error detected by them a small gratuity should be paid. He continued this valued service till his death on 9th March, 1913.1 He was succeeded as proof-reader by the Rev. W. McCulloch, B.D., of Edinburgh, who was then seeing through the Press the Minor Edition to which reference will afterwards be made.2 Mr. McCulloch continued this help till Dr. Ginsburg’s death in the following year.

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

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

1 In 1910, Dr. Nestle raised the interesting question of chapter divisions. He suggested that, in view of the occasional variations between the custom in early printed Hebrew Bibles and what is generally known as the Christian system first introduced into Latin Bibles by Stephen Langton about the beginning of the thirteenth century, the present edition might offer an opportunity of securing some unity. He pointed out that even the early printed Hebrew Bibles did not always exhibit the same chapter divisions. He referred to some useful lists of these variations in Bibelblatt der Preussischen Hauptbibelgesellschaft, Nos. 4, 5, 10. It was agreed, however, to adhere in this centenary edition to the chapter divisions as in Jacob ben Chayim’s edition. Dr. Ginsburg discusses this question of division into chapters in his Introduction to the Hebrew Bible, pp. 28-31.

2 See p. 17.
A preliminary edition of Genesis was published in 1908, and the Pentateuch was issued at the end of the same year. It then became evident that the references would require resetting to allow for the great increase in the notes which Dr. Ginsburg now proposed to insert. This resetting was only accomplished when the book was finally issued in 1926. The first portion to appear in the form and size of type for notes which are now used in the four volumes of the complete Old Testament was Isaiah, issued in 1909. Its publication was received with a chorus of praise on all sides. Dr. Ginsburg and the Society were congratulated both on the scholarship of its contents and the attractive character of its clear printing. The Latter Prophets were completed in 1911, followed by the Former Prophets in the same year and the Psalter in 1913. On 7th March, 1914, Dr. Ginsburg passed away at the age of 83; and the Committee was faced with the problem of how best to complete the edition.

Chapter IV

ARRANGEMENTS AFTER DR. GINSBURG'S DEATH

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

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

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

The Rev. Dr. A. S. Geden, who had taken a special interest in the work and had used Dr. Ginsburg's proofs for the Minor Edition of the Hebrew Old Testament which he edited for the Bible Society, undertook
the examination of all the proofs and a general superintendence of the edition. It was arranged that Mr. Holmes would submit all his drafts to Dr. Geden and to the Editorial Superintendent; and that under their care the work should be completed. The British Museum authorities agreed to continue the special facilities they had accorded to Dr. Ginsburg. In this way the examination of Dr. Ginsburg's notes and the preparation of the "copy" for the Press were completed by the end of 1917.

Verification of References.

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

The treatment of Metheg also was confessedly inconsistent. And it appeared that, as was inevitable when so many variants had to be written down in the handwriting of a man of 80, copied, tabulated, and printed, some of the references required more adequate verification. A tentative list of such omissions and variations was examined by the Hebrew Sub-Committee, who, realizing the difficulties connected with Hebrew printing and remembering Dr. Ginsburg's age, expressed surprise that the misprints and errors were not more numerous. They decided that, as the value of this edition was conditioned by its accuracy and as the Bible Society always endeavoured to secure complete accuracy in all its publications, arrangements should be made to verify all these references. Mr. Holmes undertook the task. He checked all the references with the several MSS. and editions before him. He was instructed to make no alteration in the scheme and scope of the edition for which Dr. Ginsburg alone was responsible; but to confine changes to the correction of actual errors. This work of verifying the references to MSS. and editions was not completed till 1921. Some 460,000 references were thus examined.

Printing.

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

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

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

ABBREVIATIONS

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

(a) Hebrew Alphabet

Consonants

<table>
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<tr>
<th>ע</th>
<th>ו</th>
<th>ל</th>
<th>ג</th>
<th>ד</th>
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<td>צ</td>
<td>ק</td>
<td>נ</td>
<td>מ</td>
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<td>ש</td>
<td>ה</td>
<td>נ</td>
</tr>
<tr>
<td>ז</td>
<td>מ</td>
<td>ה</td>
<td>ו</td>
<td>ל</td>
</tr>
</tbody>
</table>

Vowels

The marks of contraction ‘ and ‘ written after the consonant are used also to indicate that the word is a technical term, not significant of a meaning, e.g. יב is the letter "beth", יב "a house". ' is employed after a final letter, immediately before the final letter of a form or word, as above. The Hebrew letters are also numerals, כ to מ the unita, 1 to 9, כ, ג, etc., the tens, כ = 100, כ = 200, כ = 300, כ = 400. Higher numbers are expressed by compounding these, e.g. כ"ע = 881. Dates are usually expressed by the Jews in years after the Creation, ד, or 3760 years before the Christian era. In writing the date in letters the thousands are generally omitted, e.g. A.D. 1927 is 3760 + 1927 = 5687, or כ"ע, the omission being indicated by the abbreviation כ"א, i.e. כ"א, i.e. short reckoning. If the thousands are expressed, the date is כ"א, or כ"א, i.e. full reckoning.
(b) The Hebrew Accents

The prose accents are as follows:

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>Hebrew Accent</th>
</tr>
</thead>
<tbody>
<tr>
<td>תָּלְקָם</td>
<td>קַרְנֵי</td>
</tr>
<tr>
<td>מַכֶּה</td>
<td>קַרְנֵי</td>
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<tr>
<td>מַכֶּה</td>
<td>קַרְנֵי</td>
</tr>
<tr>
<td>נַשְׁפַּת</td>
<td>קַרְנֵי</td>
</tr>
</tbody>
</table>

Disjunctive

The Hebrew text by:

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>Hebrew Accent</th>
</tr>
</thead>
<tbody>
<tr>
<td>תָּלְקָם</td>
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<tr>
<td>נַשְׁפַּת</td>
<td>קַרְנֵי</td>
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</table>

Conjunctive

<table>
<thead>
<tr>
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<th>Hebrew Accent</th>
</tr>
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<tbody>
<tr>
<td>תָּלְקָם</td>
<td>קַרְנֵי</td>
</tr>
<tr>
<td>מַכֶּה</td>
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<td>מַכֶּה</td>
<td>קַרְנֵי</td>
</tr>
<tr>
<td>נַשְׁפַּת</td>
<td>קַרְנֵי</td>
</tr>
</tbody>
</table>

(c) Names in order of the Books of the Old Testament

1. יְהוָה
   - Genesis.
   - Exodus.
   - Leviticus.
   - Numbers.
   - Deuteronomy.

2. בֵּיתוֹ הַרְשָׁפְנִים
   - Joshua.
   - Judges.
   - Samuel.
   - Kings.
   - Isaiah.
   - Jeremiah.
   - Ezekiel.

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

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>Hebrew Accent</th>
</tr>
</thead>
<tbody>
<tr>
<td>תָּלְקָם</td>
<td>קַרְנֵי</td>
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</tr>
<tr>
<td>נַשְׁפַּת</td>
<td>קַרְנֵי</td>
</tr>
</tbody>
</table>

Disjunctive
Massoretic Abbreviations

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

The following index gives in alphabetical order a vocalization and explanation of the words and forms used in the critical notes to the Centenary Edition of the Hebrew Bible prepared by Dr. Ginsburg. The recurring names of accents, vowels, or consonants are not included. They will be found on the four pages preceding this. The abbreviations used for the manuscripts and versions also are in a separate list given on pp. 60–2. The numerals and words quoted from the Hebrew text are self-explanatory. With these exceptions an endeavour has been made to elucidate the Massoretic or technical terms and expressions and the numerous contractions. It is hoped that thereby the work of the student may be facilitated, and time and labour saved.

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

א, aleph; as numeral, א = one. א, moreover, but. א, or.

א, volume, part; letter of the alphabet, pl. א, א, א, א according to the letters.

א, one.

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

א, another, other; pl. א, א, א, א after.

א, after the death of, Josh. 11, the Haphtârâh or reading from the Prophets corresponding to the Pârâshâh, Deut. 33:1–34:11.

א, Italian.

א, no, none, not; א, none of them.

א, there is, there are; prop. a subst., the Heb. א.

א, except; contr. for א, א, א.

א, Deut. 11, the Pârâshâh corresponding to the Haphtârâh beginning Is. 11.

א, these, those.

22
ABBREVIATIONS

ב, beth; ב in, with; ע, the numeral two; י, twice with qametz, i.e. the word in the text to which the note is attached occurs twice with the vowel qametz (Gen. 43:12, Num. 5:8); ל, twice with taeq (Num. 16:21, 17:10); י, twice with pathach.

ל, Babylon; ב, Babylonian.

ע, i.e. 'ע', in the edition of the Pentateuch so denoted, v. list of editions on p. 62.

ב, in him, in it.

ב, in my ordinances, Lev. 26:2, the Pārāshāh corresponding to the Haphtārāh, Jer. 32:6-22.

ב, between.

ל, without, except.

ל, tongue, speech.

ל, Balak, Num. 22:2, the Pārāshāh corresponding to the Haphtārāh, Mic. 5:6-6:2.

ל, in the wilderness of Sinai, Num. 1:1, the Pārāshāh corresponding to the Haphtārāh, Hos. 2:1-22.

ל, Ben Naphtali, sup. s.v. לא.

ל, except.

ל, in the beginning, Gen. 1:1, the Pārāshāh corresponding to the Haphtārāh, Isa. 42:5-43:10.

ל, when (Pharaoh) sent away, Exod. 13:17, the Pārāshāh corresponding to the Haphtārāh, Judges 4:5-5:1.
ABBREVIATIONS

בּ, on the left.
בּ, in the Law.
כּ, latter, subsequent, last.

ג, gimel; as numeral, 'ג = 3.
ד, upon, over; plur. constr. of בּ.
ה, etc., the rest.

ד, margin, i.e. of a manuscript.

גנבריה, gematria, ἀναμετρία, a device for the disguise of words by permutation of the letters of the alphabet, the last being written for the first, the last but one for the second, etc.; e.g. in Jer. 51:1 לְבָּלָה קַמִי is written in the text for כְּשֶׁרֶם, the accent gava; plur. כְּשֶׁרֶים.

ד, daleth; as numeral, 'ד = 4.
ד, inseparable pronoun demonstr.; and also relative shortened from ד, e.g. in the phrase מָלֶךְ דְמִלָה בָּלָה, both are מָלֶךְ דְמִלָה בָּלָה.
ד, closed, בֶּית דְמִלָה בָּלָה, qoph closed, i.e. with the upright stroke prolonged to meet the horizontal line above.
ד, written with dagesh.
דִּבְרַי, dagesh; plur., דִּבְרַים.
דִּבְרָי, Chronicles.
דִּבְרָי, proper, convenient, usual; it should be, ought to be.
ד, this, that.
דִּבְרַי, which provides, presents.

ABBREVIATIONS

בּ, of the Samaritans, בּ, בּ.
בּ, which is written, of the Kethibh.
ד, daleth; plur. דְמִלָה בָּלָה (Jer. 31:12), read דְמִלָה, daleth.
ד, form, appearance.
ד, joined, connected.
ד, edition, text.

ד, ho; ד, the article, the; as numeral, 'ד = 5.
ד, i.e. דְמִלָה בָּלָה, the four.
ד, דְמִלָה בָּלָה, this, it.
ד, דְמִלָה בָּלָה, the month, the new moon, the פַּרְשָׁה, Exod. 12:28, corresponding to the Haphtārah, Ezek. 45:16—46:15.
ד, this, it.
ד, דְמִלָה בָּלָה, he or it is, was.
ד, דְמִלָה בָּלָה, the hand (of the Lord) was upon me, Ezek. 27:1, the beginning of the Haphtārah for a Sabbath during the Passover according to the Spanish usage.
ד, the Hillelite, Hillel, the great Jewish Rabbi who lived immediately before the beginning of the Christian era.
ד, דְמִלָה בָּלָה, in thy bringing up, when thou bringest up, the פַּרְשָׁה, beginning Num. 8:1, corresponding to the Haphtārah, Zech. 2:14—4:7.
ד, changed, reversed.
ד, Haphtārah, the section or lesson from the Prophets appointed to be read in the synagogues on Sabbath and festival days, corresponding to פַּרְשָׁה, the lesson or reading from the Law.
The Haphtároth are as follows:—

Josh. 11, הכנה אהב ה', the Haphtárah of the joy of the Law, the lesson for the last day of the feast of Tabernacles, so-called because the consecutive reading of the נֶפֶשׁ was concluded on that day. Deut. 331—3412.

Josh. 2, הכנה אהב ה', for the 37th Sabbath of the year. Num. 13, the Pàrásháh being indicated by the Hebrew word or words with which it begins.

Josh. 5, הכנה אהב ה', for the first day of the feast of Passover. Exod. 1215—21.

Judges 4, הכנה אהב ה', for the 16th Sabbath of the year, corresponding to the Pàrásháh beginning with the word נַשְׁבַּה, but there are some who begin with the words “and Deborah sang”, i.e. Judges 5. Exod. 1317.


I Sam. 1, לכמה ולעדה אהב ה', for the first day of the year. Gen. 211—34.

I Sam. 11, בכמה פסח אהב ה', for the 38th Sabbath of the year. Num. 16.

I Sam. 15, לכמה הלך אהב ה', corresponding to the Pàrásháh beginning with the word בְּכָשֵׂם. Deut. 2517.

I Sam. 20, בכמה פסח אהב ה', or בכמה הלך אהב ה', when the beginning of the month (חנוכה) falls on the first day, i.e. when the new moon coincides with a Sunday. Num. 282—18.

II Sam. 6, בכמה אהב ה', for the 26th Sabbath. Lev. 91.

II Sam. 22, בכמה אהב ה', for the 53rd Sabbath, and for the seventh day of the Passover. Deut. 321. In certain instances the intercalary month might contain fifty-four Sabbaths, and the lessons from the Law were arranged accordingly; in ordinary years, when the number of Sabbaths was less, two or more portions were read together in pairs, that the reading of the whole Law might be concluded within the year.

I Kings 11, לעден אהב ה', for the fifth Sabbath. Gen. 231.
Haphărōth

Isa. 61, יַעֲבֹרָה, 'ה, for the 17th Sabbath. Exod. 18.
Isa. 102, יַעֲבֹרָה, 'ה, for the eighth day of the Passover; Deut. 14:22—16:17, or if the eighth day fell on a weekday Deut. 15:19—16:17.
Isa. 401, יַעֲבֹרָה, 'ה, for the 45th Sabbath. Deut. 323.
Isa. 408, יַעֲבֹרָה, 'ה, for the third Sabbath. Gen. 12.
Isa. 425, יַעֲבֹרָה, 'ה, for the first Sabbath. Gen. 11.
Isa. 4321, יַעֲבֹרָה, 'ה, for the 24th Sabbath. Lev. 1.
Isa. 4914, יַעֲבֹרָה, 'ה, for the 46th Sabbath. Deut. 7:12.
Isa. 5113, יַעֲבֹרָה, 'ה, for the 48th Sabbath. Deut. 16:18.
Isa. 64, יַעֲבֹרָה, 'ה, for the second Sabbath, and also for the 49th Sabbath. Gen. 6:9, and Deut. 21:9.
Isa. 556, יַעֲבֹרָה, 'ה, for the 52nd Sabbath according to the usage of the German Jews. Deut. 31.
Isa. 5714, יַעֲבֹרָה, 'ה, for the day of atonement, at the morning service. Lev. 16.
Isa. 6119, יַעֲבֹרָה, 'ה, for the 51st Sabbath. Deut. 29.
Isa. 661, יַעֲבֹרָה, 'ה, for a Sabbath and the beginning of a month, i.e. when new moon falls on a Sabbath. Num. 28:16—18.
Jer. 11, יַעֲבֹרָה, 'ה, for the 13th Sabbath, and also for the 42nd Sabbath. Exod. 11 and Num. 30.
Jer. 24, יַעֲבֹרָה, 'ה, for the 33rd Sabbath. Num. 33.
Jer. 72, יַעֲבֹרָה, 'ה, for the 25th Sabbath. Lev. 6.
Jer. 812, יַעֲבֹרָה, 'ה, for the ninth day of the month Ab. Deut. 4:36—40.
Jer. 1619, יַעֲבֹרָה, 'ה, or יַעֲבֹרָה, for the 33rd Sabbath. Lev. 26.
Jer. 31, יַעֲבֹרָה, 'ה, for the second day of the beginning of the year (רנו = יאשׁנ), i.e. the day after new year's day. Gen. 22.

ABBREVIATIONS

Haphărōth

Jer. 32, יַעֲבֹרָה, 'ה, for the 32nd Sabbath. Lev. 25.
Jer. 34, יַעֲבֹרָה, 'ה, for the 18th Sabbath. Exod. 21.
Jer. 4613, יַעֲבֹרָה, 'ה, for the 15th Sabbath. Exod. 10.
Ezek. 1, יַעֲבֹרָה, 'ה, for the first day of the feast of Weeks. Exod. 19:1—20:26.
Ezek. 1722, יַעֲבֹרָה, 'ה, for the 53rd Sabbath. Deut. 39. See above, on II Sam. 22.
Ezek. 20, יַעֲבֹרָה, 'ה, for the 30th Sabbath. Lev. 19.
Ezek. 22, יַעֲבֹרָה, 'ה, for the 29th Sabbath. Lev. 16.
Ezek. 28, יַעֲבֹרָה, 'ה, for the 14th Sabbath. Exod. 6.
Ezek. 3618, יַעֲבֹרָה, 'ה, for the פְּרֶסֶת הַבּוֹרָה, the (red) heifer. Num. 19.
Ezek. 3618, יַעֲבֹרָה, 'ה, לְשֵׁבֶת חֵוֶלֶת פָּשַׁת (סְפֹּהַת) הַסָּפֻּרָה, מִיתָהּ, for a Sabbath (that falls on) an ordinary (i.e. not a regular festival) day of the feast of Passover, but the Spanish Jews begin at Exod. 33:12—34:26.
Ezek. 3715, יַעֲבֹרָה, 'ה, for the eleventh Sabbath. Gen. 44.
Ezek. 3818, יַעֲבֹרָה, 'ה, שֵׁבֶת הָוָה פָּשַׁת (סְפֹּהַת) הַסָּפְרָה, for a Sabbath (that falls on) an ordinary day of the feast of Tabernacles. Exod. 33:12—34:26 or part of Num. 29, the portion varying with the day of the feast; cp. sup. on chap. 36.
Ezek. 4310, יַעֲבֹרָה, 'ה, for the 20th Sabbath. Exod. 27.
Ezek. 4415, יַעֲבֹרָה, 'ה, for the 31st Sabbath. Lev. 21.
Ezek. 4518, יַעֲבֹרָה, 'ה, פְּרֶסֶת הַבּוֹרָה, שֵׁבֶת הָוָה פָּשַׁת הַסָּפֻּרָה, מִיתָהּ, for the פְּרֶסֶת of the new moon, but the Spanish Jews begin at v. 18. Exod. 12:1—20.
Hos. 2, יַעֲבֹרָה, 'ה, for the 34th Sabbath. Num. 1.
Hos. 11, יַעֲבֹרָה, 'ה, for the seventh Sabbath. Gen. 28.
Hos. 12, יַעֲבֹרָה, 'ה, for the eighth Sabbath according to the usage of the German Jews. Gen. 33.
Haphtaroth
Hos. 14, for the 52nd Sabbath, and also for the ninth day of the (month) Ab in the evening. Deut. 31; cp. sup. on Isa. 55.

Amos 2, for the ninth Sabbath. Gen. 37.

Amos 9, for the 30th Sabbath according to the usage of the German Jews. Lev. 19.

Obad. 1, for the eighth Sabbath. Gen. 32; cp. sup. on Hos. 12.

Jonah 1, for the day of atonement in the evening. Lev. 18.

Mic. 5, for the 40th Sabbath. Num. 22.

Hab. 2, for the second day of the (feast of) Weeks. Deut. 15—16; or if the day were a Sabbath, from chap. 14.

Zech. 21, for the 36th Sabbath; and also for the Sabbath of (the feast of) Dedication. Num. 8.

Zech. 14, for the first day of (the feast of) Tabernacles. Lev. 22—23.

Mal. 1, for the sixth Sabbath. Gen. 25.

Mal. 3, for the great Sabbath, i.e. the next before the Passover.

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

הָשָׁנָה, the year, beginning of the year.

לָדְעָה; יָאָב; י, and; as numeral, י = 6.

לָדְעָה; usu., י or יָב.

אָבָד, the year, אָבָד, beginning of the year.

1, zayin; as numeral, י = 7.

זַעְפֶּן, great zaqeph.
ABBREVIATIONS

תל, i.e. ᵐ, this.
תַּל, Codex Zanbuqi, one of the ancient codices, now lost, quotations or readings from which are given in the Massorah.
תַּל, small, little.
תַּל, zaqeph qaton, little zaqeph.
תַּל, זָרָכָה; plur. תַּלְרָכָה.

ת, cheth; as numeral, 'ת = 8.
ת, אָהָרְו; one.
תָּלַת, feast of the Assembly, on the eighth day following the seven days of Tabernacles; the Haphtarāh, I Kings 844–46.
תָּלָת, month, new moon.
תָּלָת, a fifth, the fifth part.
תָּלָת, the life of Sarah, Gen. 23, the Pārāshāh corresponding to the Haphtarāh, I Kings 11–31.
תָּלָת, part, portion.
תָּלָת, wanting, defective; plur., תְּלֵית, תְּלֵית, תְּלֵית, תְּלֵית, i.e. תְּלֵית, both (written) defective.
תָּל, half, the half.
תָּל, ordinance, rule, Num. 19, the Pārāshāh corresponding to the Haphtarāh, Judges 111–33.
תָּל, believed, thought.

ת, beth; as numeral, 'ת = 9.
ת, מַרְבָּרִים, Tiberias.
ת, mistake, error.
ת, accent; plur., תְּלֵית.
ABBREVIATIONS

all of it; fem. הָכַל, all of them.
ָכָל, all, every.
,i.e. שְׁכִּית, manuscripts.
when thou comest, Deut. 26', the Parashah corresponding to the Haphtarot, Isa. 601-32.
when thou goest, Deut. 21', the Parashah corresponding to the Haphtarot, Isa. 541-55.
when thou takest up, Exod. 30sp, the Parashah corresponding to the Haphtarot, I Kings 181-39.
like, as.
thus, so; וב, and thus.
ְנֶבֶל, canon, rule, law, = Gr. κανών.
atonement; הָכַל, the Day of Atonement. The Parashah is Lev. 16, corresponding to the Haphtarot, Isa. 571-581.
the Writings, the third division of the Hebrew Scriptures.
the written text, for which the corresponding י is to be substituted in reading.

ל, lamed; as numeral, ל = 30.
ל, prep., to, for.
ל, i.e. read with patach; ל, read with qames.
,i.e. טט, the two succeeding vowels; read ל with gawya.
not; ב, without, and without.
, according to the Babylonians.
alone, separately.
white, i.e. blank space in the line of writing; vid. רָאָב.
, legarmeh, the name of a Hebrew accent.
, to him, to it.
, not.

ABBREVIATIONS

, separately, alone.
, according to the Tiberians, the Tiberian reading; or מַבְשָרָה, according to Tiberias.
, to it, to him.
, for the Day of Atonement in the evening, the Haphtarot corresponding to the Parashah, Lev. 18.
, for the first day of Tabernacles, the Haphtarot, Zech. 141-21, corresponding to the Parashah, Lev. 2226.
, for the first day of (the feast of) Weeks, the Haphtarot, Ezek. 11-26 and 31, corresponding to the Parashah, Exod. 19.
, for the second day of (the feast of) Weeks, the Haphtarot, Hab. 31-19, but others begin at 20, corresponding to the Parashah, Deut. 1519.
, to the right.
, i.e. תָּא ל, there is not, there are not.
, go, go forth, the Haphtarot, Isa. 401-4118, corresponding to the Parashah, Gen. 12.
, for light, for a light.
, according to the Easterns.
, for the morrow of the month or new moon, the Haphtarot, I Sam. 201-42, corresponding to the Parashah, Num. 28.
, according to the Westerns, or the Western reading.
, above, i.e. in preceding verse or passage; י, prop. a noun, height.
, i.e. 'A, the Qeri is without aleph, read without aleph.
, i.e. 'B, the Qeri is without kaph.
ABBREVATIONS

below, the subsequent, following.

for the great Sabbath, i.e. the Sabbath before the Passover, the Haphtarāh, Mal. 31-24.

for the Sabbath of the beginning of the month, i.e. when the first day of the month falls on the Sabbath, the Haphtarāh, Isa. 661-24, corresponding to the Pārāshāh, Num. 28.

for the Sabbath of (the feast of) Dedication, the Haphtarāh, Zech. 214-47, corresponding to the Pārāshāh, Num. 8.

for the ninth day in (the month of) Ab, the Haphtarāh, Jer. 813-923, corresponding to the Pārāshāh, Deut. 425.

ם, mem; as numeral, מ = 40.
מ, from.
מָה, hundred.
מַלְאַכִּים, an alternative name for melekh, lit. lengthening, restraining, Hiph. part. of מָלַךְ; plur., מַלְאַכִּים.
מַרְמָה, injured, mutilated.
מַמִּים, exact, accurate; plur. מַמִּים.
מַגִּיה, the codex Mugah, an early codex whose readings are cited in the Masorah.
מָה, beginning, commencing.
מָּסִים, reversed, transposed.
מָּסָּלָם, psalm, song.
מָּכָּה, the great Machzor, an ancient codex; the readings of which are often cited in the Masorah.
מֹּרֶה, the morrow of the month or new month, the Haphtarāh, I Sam. 2018-42, corresponding to the Pārāshāh, Num. 28.
מִטְקָש, a small number, a few, some; בַּמְעִית, in a few.

from all of them.
מָלֵךְ, full, written plene; מָל֥וֹן, both written with full vowel; וְמָלְאֲכִים, plur.
מַלְאָה, word; fem. מָלָלָה, plur. מָלָלָה.
מַלְאָמָה, i.e. מַלְאָה מַלְאָה, from beneath, below.
מַלְאָמָה, i.e. מַלְאָה מַלְאָה, from above, above.
מַלְאָמָה, i.e. מַלְאָה מַלְאָה, from above, i.e. accented on the penultimate syllable.
מַלְאָמָה, i.e. מַלְאָה מַלְאָה, from below, i.e. oxymore or accented on the last syllable.
מַלְאָמָה, from the tongue, i.e. expression, word.
מַלְאָמָה, from; מַלְאָמָה, except from, except.
מַלְאָמָה, pointed, vocalized; Pual partic. of מַלְאָה.
מַלְאָם, custom, usage; מַלְאָם, according to its usage, as is usual.
מַלְאָם, from them, of them.
מַלְאָם, crowned, consecrated, therefore set apart, separated.
מַלְאָם, covering, covering over; Piel participle.
מַלְאָם, marking, determining; partic. pl. Piel.
מַלְאָם, journeyings, Num. 331, the Pārāshāh corresponding to the Haphtarāh, Jer. 24-28.
מַלְאָם, the Masorah, the collection of critical and explanatory notes on the Hebrew text composed by Jewish scholars for the most part in the early centuries of the Christian era. See Chapter VI, pp. 48-56.
מַלְאָם, consequence, result, end.
מַלְאָם, lengthener; a name for melekh.
מַלְאָם, mappaq.
מַלְאָם, I have found, we have found.
מַלְאָם, middle, midst; מַלְאָם, its midst.
מַלְאָם, leprous, leper, Lev. 142, the Pārāshāh corresponding to the Haphtarāh, II Kings 73-20.

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ABBREVIATIONS

נה, silent, quiescent.

ונ, established, fixed, certain; Niph. of וַנִּבָּה, fem. מַהְרְבָּה, written, inscribed.

י"ו, i.e. יָוִית לוֹוָי, it may be read, or the word or passage should be.

נָשָר, transmitted, handed down in tradition; cp. sup. נֹשָרָה.

נֶאֶשָּׁר, there is found, we find; plur. נֶאֶשָּׁרָה.

נַכִּית, concealed, hidden.

נַתְעָה, sounded, not quiescent.

נֵעֲלָה, hidden, concealed, i.e. the letter is written but not pronounced.

נִצְבָּה, stationed, standing, Deut. 29, the Pārāshāh corresponding to the Haphtārāh, Isa. 61—63.

נַקֵּד, vocalized, pointed; plur. נַקְדֵּים, a point; plur. נַקְדֵּים.

נִשְׁבֵּשׁ, exalt, lift up, Num. 4, the Pārāshāh corresponding to the Haphtārāh, Judges 13—25.

נִנְּרָה, a proselyte to Judaism.

יִנ, i.e. יָנִית עָנֵי, or דָּנָה עָנִית, another copy or other copies.

נָגֵג, sound, musical phrase, accent.

נָנִינִי, leading, in front of, before.

נִנְנִי, song, music; plur. נְנֵהוּ.

נָנָנָה, revealed, disclosed.

נֵעֲנַיְיָה, the Nehardeans, the people of Nehardea, a district of Babylonia.

יְנ, nun; plur. יְנִין.

יִנֵּסָמ, copies, examples; v. sup. אֲנָס.

יִנְסָמ, there is added, to be added; Niph. of נַסְמָה.

יִנְסָנָה, pointing, those who point, vocalize.

לָא, Noah, Gen. 9, the Pārāshāh corresponding to the Haphtārāh,

Isa. 54—55.

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ABBREVIATIONS

ם, samekh; as numeral, 'ם = 60.

ם, i.e. מֶסֶכַי אַלְמָא אַמְרֵי, another book or copy, other copies.

ם, conjecture, various reading; plur. יָםָים.

םָלֵב, company, society, symbol; בַּלֶּב, ear of wheat.

םָלָע, segholta.

םֶר, order, row, section, part.

םָמָא, end of the verse.

םָמְסָמ, scribes.

םִרְאֵמ, Syrians; לַמְךָ, according to the Syrians, the Syrian reading.
ABBREVIATIONS

[Text content as per the guidelines]
number, intended for the weekly Sabbath reading, that the whole Law might be read through in the year.

גֵּט, pash'ta; plur., גֵּטָּה.

gֵּטָּה, opened, open; distinguished from נֶפֶשׁ, closed.

גָּט, pathach.

גָּט, tsāde; as numeral, גָּט = 90.

גָּט, enjoin, command, Lev. 62, the Pārāshāh corresponding to the Haphtārāh, Jer. 71-31, or to 28 and 923, 23.

גָּט, form, manner, shape.

גָּט, תָּאָלָה, i.e. it ought to be, it should be.

גָּט, qōph; as numeral, גָּט = 100; גָּט, Qeri.

גָּט, רַמָּם, former, first.

גָּט, holy, sanctified, Lev. 192, the Pārāshāh corresponding to the Haphtārāh Ezek. 202-28 according to the Spanish rite; according to the Ashkenazic rite, to Amos 92-15.

גָּט, תַּוְּרָה, assembly, community, congregation; plur., תַּוְּרָה.

גָּט, before, in front of.

גָּט, qōph; plur., גָּטָה.

גָּט, readers, reading.

גָּט, cut off, cut short.

גָּט, Lamentations.

גָּט, written with qāmetz.

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

גָּט, end, part, some places.

גָּט, Korah, Num. 161, the Pārāshāh corresponding to the Haphtārāh, I Sam. 1114-1222.

רָּפֶה, rāphe, smooth, i.e. without daghesh.

רָּפֶה, only, merely.

רָּפֶה, Rashi, the Jewish writer and commentator.

ש, shin, sin; as numeral, ש = 300.

ש, qāmāt, that, which; inseparable relative pron., = מַה.

ש, he returned; בַּשָּׁם, in that he returned, because he returned.
ABBREVIATIONS

שָׁבוּא, an ordinary Sabbath (i.e. not a regular festival day) of the feast of the Passover, the Haphtarāh, Ezek. 36:37—37:14, according to the usage of the Ashkenazim; the Sephardim begin the reading at chap. 37:1.

שָׁבוּא, an ordinary Sabbath of the Feast of Tabernacles, the Haphtarāh, Ezek. 38:18—39:16.

שֵׁיות, sheva.

בֵּיתוֹ, Hos. 14:6, the Haphtarāh according to the Ashkenazic usage corresponding to the Pārāshāh, Deut. 32.

שנים, row, rank, line; plur., שִׁנֵיָהוּ.

שנים, line, row; plur., שִׁנֵיָהוּ.

שֵׁית, shin.

שִׁיר, song, canticle.

שָׁבָע, the Shekinah, deity.

שְׁבָע, belonging to, of; i.e. יָּשָׁבוּ + יָּשָׁבוּ, the relative pronoun and preposition.

שְׁבָע, which is after it, following.

שֶׁלֹּא, complete, perfect, plene; plur., שֶׁלֹּא לְנִיָּהוֹ.

שְׁבָע, three; שֶׁלֹּא לְנִיָּהוֹ, the three of them, those three.

שֶׁבֶט, there; שֶׁבֶט, name.

שָׁבָט, left, left hand.

שָׁבָט, names, Exod. 1:1, the Pārāshāh corresponding to the Haphtarāh, Isa. 26:6—28:13 and 29:21-22, according to the usage of the Ashkenazim.

שֶׁבֶט, joy of the Law, the Haphtarāh, Isa. 11:18.

שֶׁבֶט, eighth, Lev. 9:1, the Pārāshāh corresponding to the Haphtarāh, II Sam. 6:1-21.

שֶׁבֶט, year, beginning of the year, the Haphtarāh for the second day, Jer. 31:20-29, corresponding to the Pārāshāh, Gen. 22.

שֶׁבֶט, second.

ABBR.INDEX, which, in which it is found; נַפְּיָהו + יָּשָׁבו (relative).

שַׁפְּיָהו, judges, Deut. 16:18, the Pārāshāh corresponding to the Haphtarāh, Isa. 51:12—52:12.

שַּׁפְּיָהו, shekels, the reading for the day of the receiving of the shekels, corresponding to the Haphtarāh, II Kings 11:17—12:17, according to the usage of the Sephardim.

שַּׁפְּיָהו, who returned, in that he returned.

שַּׁפְּיָהו, two; שַּׁפְּיָהוּ, those two, the two of them.

ן, tāv; as numeral, ‘ן = 400.

תָּוָה, word; plur. תָּוָהוֹת.

תָּוָהוֹת, the generations of Isaac, Gen. 25:19, the Pārāshāh corresponding to the Haphtarāh, Mal. 1:1—2:7.

תָּוָה, tāv; plur. תָּוָהוֹת.

תָּוָהוֹת, law; תָּוָהוֹת, his law.

תָּוָהוֹת, she bears seed, bears a child, Lev. 12:4, the Pārāshāh corresponding to the Haphtarāh, II Kings 4:12—519.

תָּוָהוֹת, beginning, commencement.

תָּוָהוֹת, under, beneath.

תָּוָהוֹת, word; plur. תָּוָהוֹת, תָּוָהוֹת; cp. sup. תָּוָהוֹת.

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

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

תָּוָהוֹת, third.

תָּוָהוֹת, thou shalt command, do thou command, Exod. 27:20, the Pārāshāh corresponding to the Haphtarāh, Ezek. 43:10—27.

תָּוָהוֹת, two; תָּוָהוֹת, both of them, with fem. suff. תָּוָהוֹת.
great mass of speculative philosophy and mysticism of the later Rabbis.\textsuperscript{1}

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

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


\textsuperscript{2} Cp. Pirke Aboth, i. 1. „Moses received the Law from Sinai, and delivered it (ניב אב) to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the men of the Great Synagogue."

\textsuperscript{3} Dr. Driver says, „the seventh and eighth centuries.“ Cp. Notes on the Hebrew Text of the Books of Samuel, p. xxxvii: "Nothing is more certain than that the period during which this care (i.e. for the preservation and accurate transmission of the Scriptures) was exercised was preceded by one of no small laxity, in the course of which corruptions of different kinds found their way into the text of the Old Testament." See also Schürer, History of the Jewish People, II, i. p. 328; C. D. Ginsburg, Levit's Exposition of the Massorah, London, 1867.
the side of the text on the margins of the Hebrew manuscripts. In no two manuscripts, however, are precisely the same notes found. The earliest constitute the so-called Massora parva, a collection of brief and condensed notes on the text, so brief as often to be unintelligible without the key, written on the margins of the page and in the narrow space between the columns of the Hebrew text and the Targum or Aramaic paraphrase. In rare instances also the notes and comments of the Massora parva are found between the lines of the Hebrew writing. Subsequent to this was the Massora magna, a more expanded commentary, which occupied the space above and below the Hebrew text, and often assumed ornamental or fantastic shapes of animals, reptiles, etc. Sometimes also it offers an explanation or interpretation of the Massora parva. When the bulk of the Massora magna was too great to be accommodated on the margin it was relegated to the close of the manuscript, and then became the Massora finalis. The same name also was given to independent works, composed on the lines of the Massora magna, when these were written, as was sometimes the case, at the end of the volumes of the Old Testament.

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

1. The Consonants formed the most important and fundamental subject of investigation, and to them the primary and most laborious care of the Masoretic scholars was devoted. The consonantal text, and the consonantal text alone, was sacred and inviolable; the vowel signs were of human invention, subject to human criticism, and if necessary, to modification. Hence no alteration in the consonantal text as it stood was proposed or sanctioned. The utmost that was allowed was to attach a note, expressing a preference for a different reading or vocalization. And the original meaning of some of the signs employed for this purpose, as for instance the points or dots above or below a word—if indeed they always had a meaning and were not mere accidents of the pen—has been lost beyond recall. Thus a record is made that certain letters are to be written larger (e.g. ז in Gen. 11), or smaller (e.g. נ in Deut. 3218) than usual. In this particular class of examples the reason for so writing them is sometimes clear enough; for instance, in Gen. 11 י is written larger in order to serve the purpose of an ornamental initial letter. Elsewhere the unusual size has been supposed to call attention to the middle letter or word of a book or portion of Scripture, e.g. י in Lev. 1333. But in many cases the meaning intended is wholly obscure, and the explanation offered by the Rabbis fanciful. Again, in four passages a letter is "suspended", or written partly above the line, viz.: י in Judges 1830, י in Ps. 8014, Job 3813,15; nine times י is "inverted", Num. 1035,36, and Ps. 107228. It has been suggested that the use of the letter nun in this manner corresponds to our parentheses, or is intended to mark a passage where the text has become dislocated. Nothing, however, is really known, and the explanations offered hardly carry conviction. Mem is written in its final form in the middle of a word, Isa. 94; the number of times each of the five final letters occurs in each of its forms is tabulated; the middle letter of each book is noted, and of the Pentateuch as a whole 1; and so forth.

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

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

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

3. The notes on words were also extensive and important. Attention was called to a scriptio plena or deflection. The number of times certain words occurred at the beginning or end of a verse was counted and set down, the repetitions of a word or phrase, etc. Above certain words, moreover, and in one instance beneath also, a series of points or dots was placed, the so-called puncula extraordinaria, which have been understood with some probability to point to an erroneous or corrupt reading. Ten words are so marked in the Pentateuch, and of these five are in Genesis, viz. 161, 189, 1933, 334, 3712; four in Numbers, viz. 339, 919, 2139, 2913; and one in Deut. 2028. Other instances are found in the Prophets, and in one verse in the book of Psalms, 2713. The origin of the points is attributed by the Rabbis to Ezra, whom tradition credits with so large a part in the arrangement and determination of the sacred text. There is no certainty, however, as to their meaning. In some Samaritan codices they are said to indicate a various reading or corruption of the text.1

4. In the case of entire sentences or verses the comments of the authors of the Massorah were less numerous. The verses in each book, and in each of the larger sections or pericopes, were counted and recorded. Two formulae in particular were employed by the Jewish scholars to indicate their judgment as to the correct reading of a word or text. The first is הָקִיוּ הַמִּיתָרִים, or "correction of the scribes", which is found in eighteen passages, and calls attention to the removal from the text of an anthropomorphizing or otherwise objectionable form of expression. הָקִיוּ therefore does not require a change of the existing text, but merely affirms that the reading has been altered for one or other of the above reasons. Examples are Gen. 1822, where the original reading is said to have been גַּלְגָּלָה בֵּית לְבָנָּה בְּבֵית אֲבָרֹת. and Zech. 219, where ובְּבֵית אֲבָרֹת according to the tradition was changed to לְבָנָּה.


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

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

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

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1 The other forms are Num. 113 (read גַּלְגָּלָה), 121 (ךָלָל), 1211 (ךָלָל), 1211 (ךָלָל), 1211 (ךָלָל), 1211 (ךָלָל), 1211 (ךָלָל), 1211 (ךָלָל).
2 The other forms are Gen. 18, 24, Num. 31, Ps. 36, 68.
altogether without points, and the סְכָּלָה and כְּלַיָּה are both presented in full in the margin. It is not always possible to determine with certainty how the Kethibh was intended to be pronounced; but that it represents in many instances a text older and more correct than the Qeri is unquestionable.

The so-called Qeri perpetua were words which for one reason or another could not be pronounced in the public reading of the synagogue, and for which therefore another word was always substituted. In such cases the Qeri was not actually written in the margin, but its vowels were supplied to the consonantal Kethibh. Examples are the Divine name יהי, which is ordinarily written יהי, and read נהיה, i.e. נָהְיוּ, when it is immediately preceded or followed by a ו, also נהיה, read as נהיה, wherever in the Pentateuch יהי is found for the feminine; יְשֹׁרְיָה, i.e. יְשֹׁרוּלְיָה, קֶסֶולְיָח, קֶסֶולְיָח, קֶסֶולְיָח, יֶסֶרְיָך, and probably also שְׁשֹׁרְיָה and שְׁשֹׁרְיָה, the Kethibh intended being שְׁשֹׁרְיָה, שְׁשֹׁרְיָה.

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

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

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

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

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

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

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

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

Chapter VII

CRITICAL APPARATUS

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

A few general words on the contents of this list are all that are required here.

(a) Hebrew Manuscripts.

It is well known that no really ancient Hebrew Biblical Manuscript is now extant. The oldest Codex with a date, that in Petrograd which contains the Latter Prophets, is dated A.D. 916, though the Pentateuch in the British Museum has been sometimes described as belonging to the ninth century. A few verses on fragments of ancient papyrus have come to light in Egypt. Rolls and codices which formerly existed were either lost in the times of persecution or have been put out of the way intentionally. Those that remain are of course copied from earlier manuscripts. But extreme care was always taken by the Jews to preserve the sacred text with exact and scrupulous fidelity. The number of the letters and many other details were recorded by the Masoretes to prevent the possibility of the slightest variation. In addition, official redactor correctors or annotators called Nakdanim, were employed to add the Massoretic vowel points and accents, and generally to see that the manuscript in each case exactly followed its archetype. A manuscript will therefore frequently show not merely the hand of the original scribe, but a second and sometimes a third hand of succeeding and often much later redactors.
It is to be regretted that Dr. Ginsburg did not record his judgment of the age of these several annotators, though the task would have presented great difficulty. His references in every instance are made to the manuscripts in their present state. In all he collated seventy-three different manuscripts and for most of the work he had the majority of these at his disposal every day, for sixty-one of them are the property of the British Museum where he prepared this Centenary edition, and six others belonged either to himself or to his friend Dr. Aldis Wright. Most of the remainder he had personally examined in the Continental Libraries where they are housed. Only a small proportion (seventeen) of these contain the whole of the Old Testament. The contents of each are recorded in the list. Dr. Ginsburg never left any statement of his judgment on the comparative value to be attached to the different codices, but from his “Introduction” of 1897, which contains a detailed description of most of them, it may be inferred that Nos. 1, 2, 4, 5, 11, 20 appeared to him to be of special importance.

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

(b) The Ancient Versions.

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

(i) Aramaic.

(1) The Targum of Onkelos is the authoritative paraphrase of the Pentateuch in Aramaic, often called simply the Targum. It is referred to as יִדְרִית, i.e. דַּרְיִית, or יִדְרִית אֱלָבֶּל, i.e. אלבלית. This is the official translation which was authorized and read in the synagogues of Babylonia. In its present form it dates probably from the fifth or sixth century A.D.

(ii) Greek.

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

(iii) Syriac.

(5) The Syriac version of the Old Testament in some form is referred to by Dr. Ginsburg by the letters יִדְרִית, i.e. יִדְרִית.
CRITICAL APPARATUS

(iv) Latin.

(6) The Vulgate Latin version is referred to by the contraction רנה, i.e. רנה רנה רנה.

(c) The Early Editions.

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

MSS. of the Hebrew Bible and of Portions thereof.

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<th>No.</th>
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Early Editions of the Hebrew Bible and of Portions thereof.

A.D. 1482—1524-5.

Pentateuch, Bologna 1482
Prophets, Soncino 1485—1486
Hagiographa, Naples 1486—1487
Pentateuch, Faro or Paral of 1487
First edition of the entire Bible, Soncino 1488
Pentateuch, Ixar 1490
Pentateuch, Joshua, Judges, Samuel, Kings, Lisbon 1491
Second edition of the entire Bible, Naples circa 1491—1493
Pentateuch, Haphtaroth, Brescia 1492
Issiah and Jeremiah, Lisbon 1492
Proverbs with Targum, etc., Leiria 1492
Third edition of the Bible, Brescia 1494

The Earlier Prophets, Pesaro with the Commentary of Abravanel 1510—11
The Earlier Prophets with the Commentary of Kimchi, Pesaro 1511
The Later Prophets, Pesaro 1515
Fourth edition of the Bible, Pesaro 1511—1517
Psalms, Proverbs, Job, and Daniel, Salonica 1515
Complutensian Polyglott 1514—1517
Pentateuch, Haphtaroth, Venice 1516
First edition of the Rabbinic Bible by Felix Pratensis, Bomberg, Haphtaroth, Venice 1517
Bible 4th, Bomberg, Venice 1521
Second edition of the Rabbinic Bible or first edition of Jacob b. Chayim's Bible with the Massorah, Bomberg, Venice 1524—1525

Ancient Versions, etc.

 wn = Samaritan Pentateuch. ונ = Targum Onkelos. y = Targum Jonathan. y = LXX. ד = Syriac. v = Vulgate. רד = Kennicott-De Rossi MSS. נ = MSS, collated by C. D. G. י = Probable correction.

Chapter VIII

CLAVSULAE

GENESIS

The number of the verses of the book of Genesis is a thousand and five hundred and thirty and four; and the sign is $\frac{1000}{500} = \frac{50}{30} = \frac{5}{3}$ (N = 4). And its middle point is, And by thy sword shalt thou live (2749). And the words are twenty thousand and six hundred and twelve. And the letters are eight and seventy thousand and sixty and four. And its sections are forty and five; in other editions, forty-three; and the sign is ש. And its pârâshâhâh is 12, and the sign is ס. The open sections are three and forty, and the closed eight and forty; the total is ninety and one pârâshâhâh; and the sign is ס, go thou and all the people that are with thee (Exod. 11a). The years of the book are two thousand and three hundred and nine years from the creation of the world to the death of Joseph the righteous.
The number of the verses of the book of Exodus is a thousand and two hundred and nine; and the sign is אַלָּמְתֵּנָה (נ = 1000, י = 200, י = 9). And its middle point is, Thou shalt not revile GoI (Exod. 22:27). And the words are sixteen thousand and seven hundred and thirteen. And the letters are three and thirty thousand and five hundred and twenty and nine. And its sections are three and thirty, and the sign is, And night unto night SHEWETH Knowledge (נ = 10, י = 8, י = 6, י = 5, י = 4; Ps. 19); other copies (give). And its sections are nine and twenty. And its pârâshâhs are eleven; and the sign is, WHAT manner of house will ye build unto Me (נ = 1, י = 10; Isa. 66). The open sections are nine and sixty, and the closed five and ninety, the total a hundred and sixty and four pârâshâhs, and the sign is, He will send thy help from the sanctuary and from Zion will He STRENGTHEN THEE (Ps. 20). The years of the book are a hundred and forty years from the death of Joseph to the second year after the departure of the children of Israel from the land of Egypt until the tabernacle was set up.

The number of the verses of the whole book of Leviticus is eight hundred and fifty and nine; and the sign is לְכָנִית (ו = 50, י = 9, נ = 800; Exod. 30:24). And its middle point is, And he that toucheth the flesh of him that hath the issue (Lev. 15). And the words are twenty thousand and six hundred and thirteen. And its letters are seventy-eight thousand and sixty and four. And its sections are twenty-five; other copies (give) twenty-three. And the sign is, And in His law DOTH HE MEDITATE day and night (v = 10, י = 5, י = 3, כ = 5; Ps. 1). And its pârâshâhs are ten; and the sign is, Fortune is come (v = 2, נ = 1, י = 3, כ = 4; Gen. 30). The open pârâshâhs are fifty-two and the closed forty-six. The total is ninety-eight pârâshâhs; and the sign is, My beloved is WHITE and ruddy (נ = 90, י = 8; Ca. 51). The years of the book are from the setting up of the tabernacle on the first day of the first month unto the second month, a month of days.

Numbers
The number of the verses of the book of Numbers is a thousand and two hundred and eighty and eight; and the sign is ארך (N = 1000, א = 200, כ = 80, ק = 8). And its middle point is, And it shall come to pass that the man whom I shall choose, his rod shall bud (Num. 17:29). And its words are sixteen thousand and four hundred and eight. And its letters are sixty-three thousand and five hundred and thirty and two. And its sections are thirty-three; other copies (give) thirty-two; and the sign is, Create in me a clean HEART, O God (ג = 30, ב = 2; Ps. 51:12). And its pārāshās are ten; and the sign is, The Lord ALONE did lead him (ב = 2, ג = 4, ד = 4; Deut. 32:19). The open pārāshās are ninety-two and the closed sixty-six; the total is a hundred and fifty and eight pārāshās; and the sign is, I am THY PORTION and thine inheritance (ס = 8, ק = 30, ת = 100, ב = 20; Num. 18:20). The years of the book are thirty and eight years and nine months; and the sign is, At the LAYING DOWN of creation.

Deuteronomy

The number of the verses of the book of Deuteronomy is nine hundred and fifty and five; and the sign is 'יען (נ = 5, ג = 50, ט = 900; Deut. 14:15). And its middle point is, And thou shalt do according to the tenor of the sentence which they shall shew thee (Deut. 17:19). And the words are fourteen thousand and two hundred and ninety and four. And its letters are forty-four thousand and eight hundred and ninety and two. And its sections are thirty-four and eight; and the sign is, He that uttereth truth SHEWETH FORTH righteousness (א = 10, ג = 3, ד = 10, ד = 4; Prov. 12:1). And its pārāshās are eleven; and the sign is, Bind the SACRIFICE with cords (ס = 8, ג = 3; Ps. 118:27). The open pārāshās are thirty-four and the closed a hundred and twenty and four; the total is a hundred and fifty and eight pārāshās; and the sign is, And MAKE THEM INHERIT the throne of GLORY (ג = 6, ד = 4, ד = 10, ג = 50, ח = 8, א = 10, ג = 30, ב = 40;
The number of the verses of the book of Joshua is six hundred and fifty and six; and the sign is, And the tongue of the dumb shall SING (I = 6, N = 400, T = 200, 50 = 50; Isa. 35). And its middle point is, And from Heshbon unto Ramath-mizpeh (Josh. 13). And its sections are fourteen; and the sign is, THE HAND of the Lord was upon me (I = 10, T = 4; Ezek. 37). And its paragraphs are twenty and two. The years of the book are twenty and seven years from the crossing of the children of Israel of the Jordan in the days of Joshua the pious unto the death of Joshua.

The number of the verses of the book of Judges is six hundred and eighteen; and the sign is, O FEAR THE Lord ye his saints (I = 10, T = 200, N = 1, I = 6, N = 1, T = 400; Ps. 34). And its middle point is, And they vexed and oppressed the children of Israel (Judges 10). And its sections are fourteen; and the sign is, GLIDING THROUGH the lips of those that are asleep (I = 4, N = 6, T = 2, 2 = 2; Ca. 7). And its paragraphs are ten. The years of the book are three hundred and twenty and four years from Othniel the son of Kenaz unto the death of Samson the son of Manoah the Danite.

I, II Samuel

The number of verses of Samuel is six hundred and sixty and seven. The sign is, And the spirit of the Lord came upon Saul when he heard that they had anointed David king (I = 6, N = 60, T = 70, 5 = 5; Num. 30). The number of all the open and closed pârâshâh is found to be six hundred and sixty and nine; and the sign is, THOU SHALT Not LACK anything in it (N = 1, T = 400, N = 8, T = 60, I = 200; Deut. 8). The reckoning of the Pentateuch is five thousand and eight hundred and forty years.
The number of the verses of the book of Samuel is a thousand and five hundred and six; and the sign of it is, RELIEVE the oppressed (N = 1000, Š = 300, א = 200, מ = 6; Isa. 11). And its middle point is, And the woman had a fatted calf (I Sam. 23:44). And its sections are thirty and four; and the sign is, Thou openest THINE HAND (ט = 10, ד = 4, ב = 20; Ps. 145:16). And its paragraphs are forty and nine. The years of the book are from the year that Eli was appointed judge in Shiloh unto the death of David king of Israel ninety and three years, forty to Eli and eleven years to Samuel and two to Saul and forty years to King David.

I, II Kings

The number of the verses of the book of Kings is a thousand and five hundred and thirty and four; and the sign is, BLESSED IS THE NATION whose God is the Lord (N = 1000, Š = 300, א = 200, מ = 5, נ = 3, [א = 6, נ = 10; Ps. 33:21]). And its middle point is, And the king of Israel gathered the prophets together (I Kings 22). And its sections are five and thirty; and the sign is, And I saith the Lord will be UNTO HER a wall of fire round about (י = 30, מ = 5; Zech. 2). And its paragraphs are forty and six. The years of the book are from the accession of Solomon son of David unto the desolation of the first house four hundred and eleven years and six months and ten days.

The four former books are completed. A fourth of the four former books is, And Samson went and took three hundred foxes (Judges 15). The middle point of the four former books is, And Abner sent messengers to David where he was (II Sam. 31). The second fourth of the four former books is, Thus saith the Lord, Ye shall not go up (I Kings 12). And it shall come to pass that from one new moon (Isa. 66). The sign is, יִשְׂרָאֵל, i.e. the initial letters of the four books in which the words of the last verse but one are repeated in order to avoid ending the book with a threatening or curse. יִשְׂרָאֵל, Isaiah; הנניא, the twelve Minor Prophets; פ = קְרוֹא, Lamentations; פ = קְרוֹא, Ecclesiastes. נ, i.e. נבֵיה, is the initial letter of Lamentations.

The number of the verses of the book of Isaiah is a thousand and two hundred and ninety and one; and the sign is, Arza (N = 1000, א = 200, נ = 90, נ = 1; I Kings 16). Other copies (have), A thousand and two hundred and ninety and five; and the sign is, I will accept you (Ezek. 20). And its middle point is, But there the Lord will be with us in majesty (Isa. 33). And its sections are six and twenty; and the sign is, AND the Lord SHALL BE king over all the earth (ט = 6, מ = 5, נ = 10, מ = 5; Zech. 14). And its paragraphs are six and twenty. The years of the book are from Uzziah unto the first year of Manasseh, a hundred and fourteen years.
CLAVULAE

JEREMIAH

The number of the verses of the book of Jeremiah is a thousand and three hundred and sixty and five; and the sign is, And all THE MEN THEREOF were mighty (N = 1000, 50 = 50, 300 = 300, 10 = 10, 5 = 5; Joshua 10). Other copies (have), A thousand and three hundred and sixty and four, and the sign is, The capital. And its middle point is, And Hananiah spake (Jer. 28). And its sections are one and thirty; and the sign is, God is NOT a man that He should lie (ֵל = 30, N = 1; Num. 23). And its paragraphs are thirty and two; and the sign is, Create in me a clean HEART, O God (Ps. 51). The years of the book are from the thirteenth year of Josiah son of Amon king of Judah unto the desolation of the first house forty and one years and six months and ten days.

HOSEA

The number of the verses of the book of Hosea is a hundred and ninety and seven; and the sign is, יִשְׁפַּל. And its middle point is, Woe unto them for they have wandered from me (Hos. 7). And its sections are four; and its paragraphs two. And there should be left (a space of) three lines between each book.

JOEL

The number of the verses of the book of Joel is seventy and three; other copies (have), Seventy; and the sign is, WINE (ג = 10, ד = 10, 50 = 50). And its middle point is, And the Lord was jealous for his land and had pity on his people (Joel 2). And there is one section, and the sign is, And ye shall know that I am in the midst of Israel (Joel 2).
Amos

The number of the verses of the book of Amos is a hundred and forty and six; and the sign is, קָדָם. Other copies have, קְדָם. A hundred and forty and four; and the sign is, קָדָם. And its middle point is, Hate the evil and love the good (Amos 5:15). And its sections are three. And there is not in this book an ordinary pesiq. And there should be left a space of three lines between each book.

Obadiah

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

Jonah

The number of the verses of the book of Jonah is forty and eight; and the sign is, כָּל. And its middle point is, When my soul fainted within me (Jonah 2:8). And there is in it neither paragraph nor section. And there should be left a space of three lines between each book; so according to the Massorah in Ar. Or. 16; but in all the manuscripts there is a paragraph in the book of Jonah; see 3rd.

Micah

The number of the verses of the book is a hundred and five; and the sign is, קָדָם. And its middle point is, If a man walking in wind and falsehood do lie, saying, I will prophesy unto thee (Mic. 2:11). And its sections are three. And there is not in it a pesiq. And there should be left (a space of) three lines between each book of the prophets; so according to the Massorah in Ar. Or. 16.

Nahum

The number of the verses of the book of Nahum is seven and forty; and the sign is, ט.ו. נ. And its middle point is, Take ye the spoil of silver, take the spoil of gold (Nahum 2:19). And there is not in it section or pesiq. And there should be left a space of three lines between each book.

Habakkuk

The number of the verses of the book of Habakkuk is seven and fifty; and the sign is, קָדָם. Other copies have, Fifty and six. And its middle point is, Woe to him that buildeth a town with blood and stablisheth a city by iniquity (Hab. 2:18). And there is one section. And there should be left (a space of) three lines between each book.

Zephaniah

The number of the verses of the book of Zephaniah is seven and forty; and the sign is, כָּל. And its middle point is, Who can stay among this? (Zeph. 2:2). Woe to them, who dwell among the vessels of iniquity (v. 2). And there should be left a space of three lines between each book.
The number of the verses of the book of Zephaniah is fifty and three; and the sign is, י"ו. And its middle point is, Therefore saith the Lord of Hosts, the God of Israel (Zeph. 2\textsuperscript{nd}). And there should be left (a space of) three lines between each book.

Haggai

The number of the verses of the book of Haggai is thirty and eight; and the sign is, י"ו; other copies (have), Seven and thirty, and the sign is, י"ו. And its middle point is, For thus saith the Lord of Hosts: Yet once, it is a little while (Hag. 2\textsuperscript{nd}). And its paragraphs are three. And there is one section. And there should be left (a space of) three lines between each book.

Zechariah

The number of the verses of the book of Zechariah is two hundred and eleven; and the sign is, י"ו. And its middle point is, From him the corner stone, from him the nail, from him the battle bow (Zech. 10\textsuperscript{th}). And its sections are four. And there should be left a space of three lines between each book.

Malachi

The number of the verses of the book of Malachi is four and fifty; and the sign is, י"ו; other copies (have), Fifty and five. And its middle point is, And ye say, wherefore? Because the Lord hath been witness between thee (Mal. 2\textsuperscript{nd}).

Psalms

Behold I will send you, etc.

The sign is י"ו or י"ו (see on Isaiah).
CLAUSSAE

The number of the verses of the book of Psalms is two thousand and five hundred and twenty and seven; and the sign is, נבכּוֹר. And it is middle point is, And they flattered him with their mouth (Ps. 78:6). And its sections are nineteen. And its psalms are a hundred and fifty; and the sign is, מַחַן; other copies (have), A hundred and forty and seven, and the sign is, The years of Jacob our father (Gen. 47:28). And its paragraphs are fifty and three; other copies (have), And its paragraphs are forty. And there should be an interval of three lines between each book.

PROVERBS

The number of the verses of the book of Proverbs is nine hundred and fifteen; and the sign is, סַלָּה (Is. 15:4). And its middle point is, Pride goeth before destruction (Prov. 16:18). And its sections are eight. And its paragraphs are thirteen; other copies have eight.

JOB

The number of the verses of the book of Job is a thousand and seventy, and the sign is, שַׁבֶּכֶת (Ezra 6:1); other copies (have) a thousand and seventy and five, and the sign is, גַּלֵּפַת. And its middle point is, Who were snatched away before their time (Job 22:16). And its sections are eight; and the sign is, The Lord LOVETH the gates of Zion (ח = 1, י = 5, ב = 2; Ps. 87:2). And its paragraphs are seven.

CANTICLES

The number of the verses of the Song of Songs is a hundred and seventeen; and the sign is, GOOD FOR the king (ב = 6, ו = 70, ט = 30; Esther 7:2). And its middle point is, Spikenard and saffron (Ca. 4:14).

RUTH

The number of the verses of the book of Ruth is eighty and five; and the sign is, נֵבֵית. And its middle point is, And Ruth the Moabitess said (Ruth 2:21). And there is one paragraph; and the sign is, The Lord make the woman that is come (Ruth 4:11). And there is not in it a complete section. And all the verses begin with וַיּ except eight. And there should be left a space of three lines between each book.

LAMENTATIONS

The number of the verses of the book of Lamentations is one thousand and ninety, and the sign is, סַמֶּךְ. And its middle point is, Turn Thou us unto Thee, O Lord, and we shall be turned, renew our days as of old (Lam. 5:21). The sign is סָפָת or סָפָת (see on Isaiah).
CLASULAE

The number of the verses of the book of Lamentations is a hundred and fifty and four; and the sign is הִנְעָף. And its middle point is, To crush under foot (Lam. 3:4). And its paragraphs are seven. And there is not in it a section.

Ecclesiastes

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

The sign is, הָעְקָד or הָעְקָד (see on Isaiah).

The number of the verses of the book of Ecclesiastes is two hundred and twenty and two; and the sign is, אָדוֹרֵי. And its middle point is, Whosoever hath been the name thereof was given long ago (Eccles. 6:10). And its sections are four. And its paragraphs are three.

Esther

The sum of the verses of the roll of Esther is a hundred and sixty and seven; and the sign is, סְמֵני. And its middle point is, And Esther answered and said (Esther 5:7). And its sections are five. And its paragraphs are fifteen.

Daniel

80

81

The number of the verses of the book of Daniel is three hundred and fifty and seven; and the sign is, שַׁלֶּשׁ. And its middle point is, Then these men assembled together and found (Dan. 6:5). And its sections are seven.

Ezra–Nehemiah

The number of the verses of the book of Ezra is six hundred and eighty and five; other copies (have) six hundred and eighty and eight. And its middle point is, And between the ascent of the corner (Neh. 3:2). And its sections are eleven; other copies (have), And its sections are ten. And its paragraphs are nineteen; other copies (have) And its paragraphs are seventeen. The years of the book are from the first year of Cyrus king of Persia unto the thirty-second year of Artachshasta the king fifty-one years, and at the end of the days I asked leave of the king, two years.

I, II Chronicles

The sum of the verses of the roll of Chronicles is eight hundred and ninety and seven; and the sign is, סְמֵני. And its middle point is, And Nebuchadnezzar of the son of Belshazzar (2 Chr. 36:7). And its sections are seven. And its paragraphs are seventeen.
The number of the verses of the book of Chronicles is a thousand and seven hundred and sixty and five; and the sign is י"ד י'לפ. And its middle point is, And over the king's treasuries (1 Chron. 27:25). And its sections are five and twenty. And its paragraphs are one and sixty. The years of the book are from the creation of the world until the rise of Cyrus king of Persia three thousand and three hundred and ninety and one years.

The number of the verses of all the Writings is eight thousand and sixty and four. The middle point of the Writings is, If thou, Lord, shouldst mark iniquities (Ps. 130:3). The first quarter of the Writings is, Save Lord, let the king answer us (Ps. 20:10). The latter quarter of the Writings is, As the cold of snow in the time of harvest (Prov. 25:13).

The number of the verses of all the Scripture is three and twenty thousand and two hundred and three. And its middle point is, As a well casteth forth her waters (Jer. 6:7).

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