

**INACCURATE REALIZATION OF MASORETIC ANNOTATIONS**  
**FROM LENINGRAD CODEX B19A TO THE *BIBLIA HEBRAICA* SERIES:**  
**GENERAL REMARKS<sup>1</sup>**

Edson de Faria Francisco<sup>2</sup>

**Resumo**

Neste artigo são apresentadas e analisadas algumas situações de reprodução inexata de anotações massoréticas do Códice de Leningrado B19a (L) na série *Biblia Hebraica* (a *Biblia Hebraica* [BHK], a *Biblia Hebraica Stuttgartensia* [BHS] e a *Biblia Hebraica Quinta* [BHQ]), publicada pela Deutsche Bibelgesellschaft, de Stuttgart, na Alemanha. Além de tais obras, neste artigo são apresentadas e analisadas, também, situações de reprodução inexata de anotações da *masora magna* do Códice L na obra *Massorah Gedolah iuxta Codicem Leningradensem B19a*, publicada pelo Pontificium Institutum Biblicum, de Roma, na Itália. A BHK, a BHS, a BHQ e a *Massorah Gedolah* são publicações acadêmicas baseadas no Códice L, e cada uma à sua maneira, procura ser fiel ao referido manuscrito massorético. No presente artigo são identificadas situações de inexatidão e são propostas possíveis correções, tendo por base a edição fac-símile do Códice L. Uma das questões abordadas neste artigo é que o estudo da massorá é de fundamental importância para os estudos bíblicos atuais e a reprodução das anotações elaboradas pelos massoretas no período medieval devem ser, na medida do possível, fielmente reproduzidas em edições impressas modernas.

**Palavras-chave:** Massorá, Bíblia Hebraica, série *Biblia Hebraica*, Códice de Leningrado B19a, massoretas.

---

<sup>1</sup> This article was presented originally as lecture in the 25th Congress of the International Organization for Masoretic Studies (IOMS) at Ludwig-Maximilians University, Munich, Germany, on August 5-6, 2013. Original title of the lecture: “Mistaken Realization of Masoretic Annotations from Leningrad Codex B19a to the *Biblia Hebraica* series: General Remarks”.

<sup>2</sup> Methodist University of São Paulo (UMESP). Professor of Biblical Hebrew and Biblical Greek disciplines at the Faculty of Theology.

## Abstract

In this article are presented and analyzed some situations of inaccurate realization of masoretic annotations of Leningrad Codex B19a (L) in the *Biblia Hebraica* series (the *Biblia Hebraica* [BHK], the *Biblia Hebraica Stuttgartensia* [BHS] and the *Biblia Hebraica Quinta* [BHQ]), published by Deutsche Bibelgesellschaft, Stuttgart, Germany. Besides these works, in this article are presented and analyzed, likewise, situations of inaccurate realization of annotation from *masora magna* of the Codex L in the *Massorah Gedolah iuxta Codicem Leningradensem B19a*, published by Pontificium Institutum Biblicum, Roma, Italy. The BHK, the BHS, the BHQ and the *Massorah Gedolah* are academic publications based on the Codex L, and each one aiming at being faithful to the masoretic manuscript. In this article are identified situations of inaccuracy and possible corrections are proposed, based on the facsimile edition of Codex L. One of the issues addressed in this article is that the study of the Masorah is of fundamental importance for the current Bible studies and the reproduction of the notes prepared by the masoretes in the medieval period shall be, insofar as possible, faithfully reproduced in modern printed editions.

**Keywords:** Masorah, Hebrew Bible, *Biblia Hebraica* series, Leningrad Codex B19a, masoretes.

Since the publication of the *Biblia Hebraica* (BHK) (1929-1937), the annotations of the *masora parva* (*mp*) and *masora magna* (*mm*) of the Leningrad Codex: Firkowitch I. B19a or Codex EBP. I B19a (L) (c. 1008-1009)<sup>3</sup> have been realized, wholly or partially, in the *Biblia Hebraica* series. The BHK realizes only the *masora parva* and the *Biblia Hebraica Stuttgartensia* (BHS) (1967-1977) realizes the *masora parva*, but in corrected and normalized realization and the *masora magna* in a separate volume, the *Massorah Gedolah iuxta Codicem Lenin-*

---

<sup>3</sup> Since 1863 this masoretic manuscript belongs to the current Russian National Library (former Saltykov-Shchedrin State Public Library in Leningrad) in St. Petersburg, Russia. BEIT-ARIÉ, SIRAT, GLATZER, 1997, p. 114; SIRAT, 2002, p. 140; DUKAN, 2006, p. 247-248.

*gradensem B19a*, in corrected and normalized realization too. Currently, the *Biblia Hebraica Quinta (BHQ)* (2004-) reproduces both the *masora parva* and the *masora magna* of the Codex L, in an essentially diplomatic representation, aiming at being faithful to its source. However, one can see that not always the Masorah realization of the Codex L has been carried out accurately, and errors, omissions, additions, modifications and erroneous deciphering can be found in the three editions of the *Biblia Hebraica* series and also in the *Massorah Gedolah*. Not always these works reflect what is actually in the Masorah of the Codex L.

This brief study intends to comment and to show, through selected examples, terms, expressions and masoretic notes reproduced erroneously in the *BHK*, *BHS* and *BHQ*. The lecture will point at the possible causes of such inaccuracies and comment on possible corrections. In addition to the three editions, the lecture will address the *Massorah Gedolah* and several cases of inaccuracies that are found in it too. The lecture completes the topic “Reprodução Inexata de Anotações Massoréticas” (“Inaccurate Realization of Masoretic Annotations”) of the chapter “Códice de Leningrado: Firkowitch I: B19a” (“Leningrad Codex: Firkowitch I: B19a”) from the future publication *Lexicon Masoreticum: Léxico de Terminologia Massorética Tiberiense*. The *Lexicon Masoreticum* is the postdoctoral work by this author to the University of São Paulo (USP), to be published in the future.

Some situations of inaccuracies were chosen to this lecture from *BHK*, *BHS*, *BHQ* and also from *Massorah Gedolah*. In this lecture were chosen sixteen situations: four from *BHK*, four from *BHS*, five from *BHQ* and three from *Massorah Gedolah*.

### ***Biblia Hebraica (BHK)***

1 Chronicles 11:4: annotation in the *masora parva* to the expression וְכָל־יִשְׂרָאֵל (Hebr. and all Israel).

Codex L: לֹדְ בַאֲמַע פְּסוּק וְכֹל רֵא פְּסוּק דְּכוּת: ([the expression appears] thirty-four times in the middle of the verse, and it always has this same form when it stands at the beginning of the verse).<sup>4</sup>

*BHK*: לֹדְ בַאֲמַע פֶּס וְכֹל רֵא פְּסוּק דְּכוּת: ([the expression appears] thirty-four times in the middle of the verse, and it always has this same form when it stands at the beginning of the verse).

In the *BHK* this masoretic annotation is almost identical to its source, but there are some textual differences: in the Codex L the masoretic expression בְּאֲמַע פְּסוּקָא (Aram. in the middle of a verse) is abbreviated as בַּאֲמַע פְּסוּק, but in the *BHK* the same expression is abbreviated as בַּאֲמַע פֶּס (in the Codex L the dot is above of the letter *mēm* [מֶ] of the first term, but is above of the letter 'āin [ע] in the *BHK*; in the Codex L the second term is abbreviated as פְּסוּק, but is abbreviated as פֶּס in the *BHK*). In the Codex L the masoretic expression רֵאשֵׁא פְּסוּקָא (Aram. the beginning of a verse) is abbreviated as רֵא פְּסוּק, but in the *BHK* the same expression is abbreviated as רֵא פְּסוּק (in the Codex L the letter 'ālep [א] of the first term is broken, but the same letter has a dot in the *BHK*; in the Codex L the second term is abbreviated as פְּסוּק and no dot, but the same term is abbreviated as פְּסוּק with dot above of the letter *qōp* [ק] in the *BHK*).

The *BHS* has another note with corrections:

*BHS*: לֹדְ ([the expression appears] thirty-five times).

Job 34:13: note in the *masora parva* to the expression וְיִמִּי (Hebr. and who).

<sup>4</sup> The correct number is thirty-five times: Deut 21:21; Jos 3:17; 7:24; 8:15; 8:21; 10:15; 10:29; 10:31; 10:34; 10:36; 10:38; 10:43; 1 Sam 17:11; 2 Sam 4:1; 3:37; 18:17; 1 Kgs 8:62; 8:65; 11:16; 15:27; 16:17; 2 Kgs 5:14; Ezra 2:70; 8:25; 10:5; Neh 7:73; 1 Chr 11:4; 13:6; 13:8; 2 Chr 7:6; 7:8; 10:3; 12:1; 13:4; 13:15. GINSBURG, 1971, vol. 2, letter כ, § 250, p. 40; EVEN-SHOSHAN, 1997, p. 539.

Codex L: ג פסוקין איתיהון ראש פסוק מי וג מילין רביע ומי ומינינה ח מילין (three verses which have in them, in the first part of the verse, the word מי [Hebr. who], and after there are three words and the forth word is the expression ומי [Hebr. and who], and the number is eight words [i.e. there are eight words in the verse]).<sup>5</sup>

*BHK*: no annotation.

This extensive masoretic annotation of the Codex L is missing in the *BHK*. However, in the *BHS* the same annotation is realized, but in altered form to make easy the understanding (in the Codex L the masoretic note has prolix writing):

*BHS*: ג ר"פ מי וג מילין רביע ומי וכל פסוק דאית בהון ח מילין (three times in the first part of the verse appears the word מי [Hebr. who], and after there are three words and the forth word is the expression ומי [Hebr. and who], and in the whole verse there are eight words).

Daniel 5.1: note in the *masora parva* to the word לְהַחֵם (Aram. feast) vocalized with the vocalic signals *šawā'* (◌◌◌) and *segôl* (◌◌◌) and accentuated with the conjunctive accent *munnaḥ* (◌◌◌).

Codex L: לְהַחֵם (unique with the vocalic signals *šawā'* and *segôl* and the conjunctive accent *munnaḥ*).<sup>6</sup>

*BHK*: לְהַחֵם (?) (unique with the vocalic signals *šawā'* and *segôl* [?]).

In the Codex L this masoretic note has four components: the term לְיָת (Aram. unique [*hapax legomenon*]) abbreviated as לְ, the vocalic signals *šawā'* (◌◌◌) and *segôl* (◌◌◌) and the conjunctive accent *munnaḥ* (◌◌◌). In the *BHK* the annotation has three components: the term לְיָת

<sup>5</sup> Ps 24:3; Job 34:13; 36:23. WEIL, 2001, § 3552, p. 387; EVEN-SHOSHAN, 1997, p. 649.

<sup>6</sup> EVEN-SHOSHAN, 1997, p. 597.

(Aram. unique [*hapax legomenon*]) abbreviated as ל and the vocalic signals *šəwā'* and *segôl* (the conjunctive accent *munnaḥ* is missing). Moreover, the same note in the *BHK* is almost uncleanliness. In the *BHS* the same annotation is realized, but in simplified form to make easy the understanding:

*BHS*: ל (unique).

Daniel 9:17: annotation in the *masora parva* to the expression על-מקדשך (Hebr. upon your sanctuary).

Codex L: למדנ אל מקדשך (according to the Babylonian masoretes the expression is written as אל-מקדשך [Hebr. to the your sanctuary]).<sup>7</sup>

*BHK*: no annotation.

This masoretic annotation of the Codex L is missing in the *BHK*. Observation: there is a note in the upper critical apparatus of the *BHK* that refers to the masoretic annotation of the Codex L: Or אל- (second to the Eastern [Babylonian] masoretic tradition the word is אל [Hebr. to]). However, in the *BHS* there is a different annotation:

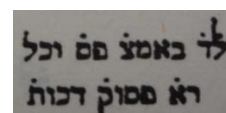
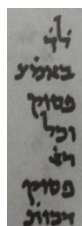
*BHS*: ם (three times).<sup>8</sup>

Images: Codex L and *BHK*

Codex L

*BHK*

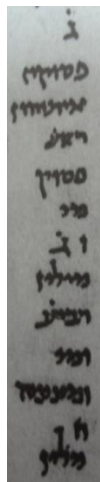
1 Chr 11:4 (*mp*)



<sup>7</sup> GINSBURG, 1971, vol. 1, letter ן, § 638, p. 598.

<sup>8</sup> WEIL, 2001, § 2759, p. 307.

Job 34:13 (*mp*)

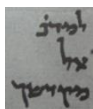


no annotation

Dan 5:1 (*mp*)



Dan 9:17 (*mp*)



no annotation

### ***Biblia Hebraica Stuttgartensia (BHS)***

Genesis 24:7: note in the *masora parva* to the expression לְפָנֶיךָ (Hebr. ahead of you).

Codex L: הַ וְכֹל יִחְזַק וְנָקִי בְּ מֵוָה (five times, and in all book of Ezekiel there is a feminine form, except for six occurrences) (*sic*).<sup>9</sup>

*BHS*: no annotation.

This masoretic annotation of the Codex L is missing in the *BHS*. However, in the *BHK* the same annotation is reproduced in almost identical form:

*BHK*: הַ וְכֹל יִחְזַק וְנָקִי בְּ מֵוָה (five times, and in all book of Ezekiel there is a feminine form, except for six occurrences) (*sic*).

1 Chronicles 12:7: note in the *masora parva* to the male name וְיִשָּׁדָהוּ (Hebr. and Jesiah).

---

<sup>9</sup> This masoretic note is very prolix, confused and, probably, is corrupted. The expression לְפָנֶיךָ appears in hundred-three verses in the Hebrew Bible and besides, the expression לְפָנֶיךָ (Hebr. ahead of you) (the hipotetical feminine form) is not found in the biblical Hebrew text. EVEN-SHOSHAN, 1997, p. 605.

Codex L: בן נפתלי וישיהו (according to Ben Naphtali tradition the expression is vocalized as

וישיהו [Hebr. and Jesiah]).<sup>10</sup>

*BHS*: כן לבן אשר (this is written according to Ben Asher tradition).

In the Codex L this masoretic annotation refers to the Ben Naphtali tradition and mentions a vocalization variant between the Ben Asher tradition and the Ben Naphtali tradition. However, the same note in the *BHS* is different and only mentions the Ben Asher tradition, but ignores the Ben Naphtali tradition. In the text of the *BHS* is found the Ben Asher lecture, but, would be very important inform about the Ben Naphtali lecture as seen in the Masorah of the Codex L. Nevertheless, in the *BHK* the same annotation is reproduced in almost identical form:

*BHK*: בן נפתלי וישיהו (according to Ben Naphtali tradition the expression is vocalized as

וישיהו [Hebr. and Jesiah]).

1 Chronicles 27:26: annotation in the *masora parva* to the verbal expression עשי (Hebr. them that did).

Codex L: יו כת יו (sixteen times written with the letter *yôḏ*).<sup>11</sup>

*BHS*: יו כת יו מנה בסיפ ול שם גבר (sixteen times written with the letter *yôḏ*, six times from them appears in this book [i.e. in the 1 Chronicles], and once is a male name).

In the Codex L the masoretic note יו כת יו refers only to the verbal expression עשי (Hebr. them that did). At the same verse the masoretic annotation לא שום גבר refers to the male name כְּלוּב (Hebr. Chelub). In the *BHS* there is an incorrect junction of two different

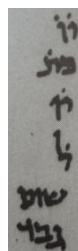
---

<sup>10</sup> GINSBURG, 1971, vol. 1, letter ח, § 617, p. 590.

<sup>11</sup> Exod 35:35; Isa 19:10; Mal 3:15; Ps 103:20; 103:21; 107:23; Prov 12:22; Esth 3:9; 9:3; Neh 13:10; 1 Chr 22:15; 27:26; 2 Chr 24:13; 26:13; 34:10; 34:17. GINSBURG, 1971, vol. 2, letter ע, § 866, p. 424; FRENSDORFF, 1968, p. 149; WEIL, 2001, § 627, p. 75; EVEN-SHOSHAN, 1997, p. 922.



notes and both refer to the verbal expression עָשׂוּ (Hebr. them that did): יוֹ כַתּוּב + וְלִשְׁמוֹ גִבּוֹר (!) (plus מְנַהֵג בְּסִיפּוֹ). Possibly, happened confused interpretation: in the Codex L both the notes are writing in a vertical form and both are almost jointed, as one note:



The correct situation is: the note יוֹ כַתּוּב refers only to the verbal expression עָשׂוּ (Hebr. them that did) and the note לִשְׁמוֹ גִבּוֹר refers to the male name כְּלֻב (Hebr. Chelub). Yet, in the *BHK* the two masoretic annotations are reproduced correctly in almost identical forms and refer to the verbal expression and to the male name:

*BHK* (note to verbal expression עָשׂוּ [Hebr. them that did]): יוֹ כַתּוּב יוֹד (sixteen times written with the letter *yô[d]*).

*BHK* (note to the male name כְּלֻב [Hebr. Chelub]): לִשְׁמוֹ גִבּוֹר (unique as a male name).

Proverbs 24:29: note in the *masora parva* to the expression לְאִישׁ (Hebr. to the man).

Codex L: לָב וְחָדָר וְלֵאשׁוֹ (thirty-two times vocalized with the vocalic signal *qāmēṣ*, and once וְלֵאשׁוֹ [Hebr. and to the man]).<sup>12</sup>

*BHS*: לָב (thirty-two times).

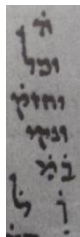
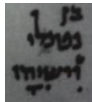
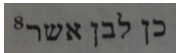
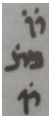
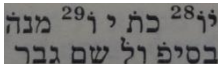
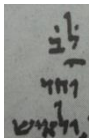

In the Codex L the masoretic annotation has more information: the note refers to the quantity, to the vocalic signal *qāmēṣ* (◌ֵ) and also refers to the same expression with the con-

<sup>12</sup> Gen 43:6; 43:11; 45:22; Lev 17:4; 25:27; Num 5:8; Deut 22:16; 25:9; Judg 16:19; 1 Sam 2:15; 9:7; 17:26; 17:27; 26:23; 2 Sam 12:4; 18:11; 1 Kgs 8:39; 2 Kgs 22:15; Jer 26:11; 26:16; Mal 2:12; Job 2:4; Prov 15:23; 20:3; 20:17; 24:29; Ruth 3:3; Esth 6:9; 6:11; Dan 12:6; 2 Chr 6:20; 34:23 and Jdg 19:24. GINSBURG, 1971, vol. 1, letter א, § 440, p. 51; WEIL, 2001, § 319, p. 38-39; EVEN-SHOSHAN, 1997, p. 52-53.

junction *wāw* (וּ). In the *BHS* the same note is short and only refers to the quantity. The same masoretic note is found in the *BHK* too, but is almost uncleanliness:

*BHK*: לָבַד וְחָדַר וְלֹאִישׁ (thirty-two times vocalized with the vocalic signal *qāmēš*, and once וְלֹאִישׁ [Hebr. and to the man]).

Images: Codex L and *BHS*

|                           | Codex L   | <i>BHS</i>  |
|---------------------------|---|---|
| Gen 24:7 ( <i>mp</i> )    |    | no annotation   |
| 1 Chr 12:7 ( <i>mp</i> )  |   |    |
| 1 Chr 27:26 ( <i>mp</i> ) |  |  |
| Prov 24:29 ( <i>mp</i> )  |  |  |

### *Biblia Hebraica Quinta (BHQ)*

Deuteronomy 8:7: note in the *masora magna* to the word מַיִם (Hebr. water) vocalized with the vocalic signal *qāmēš* (◌ֿ) and accentuated with the disjunctive accent *zāqēp̄ qāṭān* (◌ֿ).

Codex L: :o: מדְבַרְהַ דְּגִיְהִים (...) ([...] the wilderness of Gehinnom).<sup>13</sup>

*BHQ*: :o: מדְבַרְהַ דְּגִיְהִים (...) ([...] the wilderness of Gehinnom).

<sup>13</sup> WEIL, 2001, § 1097, p. 134; FRENSDORFF, 1972, § 13, p. 174 (additional list); MARCUS, 2013, p. 48.

In the Codex L and in the *BHQ* (fascicle 5: *Deuteronomy*) the masoretic annotation is almost identical. The difference is found in the Aramaic mnemonic expression דְּגִיּוֹהֵיִם (Aram. of Gehinnom): in the Codex L is written as דְּגִיּוֹהֵיִם (*dālet, gîmel, yôd, hē', yôd* and final *mēm*), but in the *BHQ* is written as דְּגִיּוֹהֵם (*dālet, gîmel, yôd, hē'* and final *mēm*) (in the *BHQ* the second letter *yôd* is missing). The correct spelling would be דְּגִיּוֹהֵיִם (*dālet, gîmel, yôd, hē', yôd* and final *mēm*) and it is found in the Aramaic mnemonic in the *masora magna* at Joel 1:20 in the Codex L and also in the *BHQ* (fascicle 13: *The Twelve Minor Prophets*).

Judges 9:18: note in the *masora magna* to the expression וְאַתֶּם (Hebr. and you) accented with the disjunctive accent *gēršāim* (◌̣).

Codex L: (...) וְאַתֶּם דְּ בַטֵּעַ וְסִימְנָהוּן (the expression וְאַתֶּם [Hebr. and you] is accented four times with this accent, and their Aramaic mnemonic is [...]).<sup>14</sup>

*BHQ*: (...) וְאַתֶּם דְּ בַטֵּעַ וְסִימְנָהוּן (the expression וְאַתֶּם [Hebr. and you] is accented four times with this accent, and their Aramaic mnemonic is [...]).

In the *BHQ* this masoretic annotation is almost identical to its source, but there are some textual differences: in the Codex L the expression וְאַתֶּם (Hebr. and you) is written as וְאַתֶּם with the disjunctive accent *gēršāim* (◌̣) above the letter *tāw* (ת), but in the *BHQ* this accent is missing. In the Codex L the masoretic term בְּטֵעַמָּא (Aram. with this cantillation accent) is abbreviated as בַּטֵּעַ with dot above of the letter 'āin (ע), but in the *BHQ* the same term is abbreviated as בַּטֵּעַ, but no dot.

---

<sup>14</sup> Josh 18:6; Jdg 9:18; Ezek 36:8; Neh 13:18. GINSBURG, 1971, vol. 1, letter א, § 1485, p. 141; FRENSDORFF, 1968, p. 230; WEIL, 2001, § 1451, p. 172; MARCUS, 2013, p. 62-63; EVEN-SHOSHAN, 1997, p. 143.

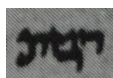
Judges 14:10: note in the *masora magna* to the expression אָבִיהֵי (Hebr. his father).

Codex L: (...) אַתְתָּה [רַגְזָת] מִן בֵּיתָה מַלְכָּה (a woman [angrily rushed] from her house the king [...]).<sup>15</sup>

*BHQ*: (...) אַתְתָּה קָמַת מִן בֵּיתָה מַלְכָּה (a woman got up from her house the king [...]).

The question is about the second term of this Aramaic mnemonic. In the *BHQ* the second term is reproduced as קָמַת (*qôp̄, mēm* and *tāw*) (Aram. קָמַת, got up). However, in the Codex L this term is very difficult to be read and the letters are almost unreadable. So, is the reproduction in the *BHQ* correct? This case is very difficult to be solved. In the *Massorah Gedolah* the same term is reproduced as רַגְזָת (*rêš, gîmel, zaîn* and *tāw*) (Aram. רַגְזָת, angrily rushed).<sup>16</sup> In the *Lexicon Masoreticum* the term is reproduced too as רַגְזָת, but with doubt. In this lexicon, the term is reproduced with brackets around the three first letters (רַגְזָת).<sup>17</sup>

When the image of the term is much increased is possible to see that the letters would be, possibly, *rêš, gîmel, zaîn* and *tāw*. The unique letter readable is the last, the letter *tāw*, but the three first letters are very difficult to be distinguished. This author did a comparison between this masoretic term and others masoretic terms with these same letters (*rêš, gîmel, zaîn* and *tāw*) in the Codex L facsimile and this author viewed with a critical eye the calligraphy by Samuel ben Jacob and the conclusion on this case is: the letters are, very probably, *rêš, gîmel, zaîn* and *tāw* and the term is, very probably, רַגְזָת. Below the image in increase size:



In the Codex L the same Aramaic mnemonic is found too in the *masora magna* at Zachariah 13:3 and in this biblical text the term is, very clear, רַגְזָת (*rêš, gîmel, zaîn* and *tāw*).

<sup>15</sup> WEIL, 2001, § 1483, p. 175; MARCUS, 2013, p. 64-65.

<sup>16</sup> WEIL, 2001, § 1483, p. 175.

<sup>17</sup> FRANCISCO, future publication, § 18C, p. 287.

Hosea 11:6: note in the *masora parva* to the expression : מִמְעַצְוֵי תִידָהֶם (Hebr. because of their own counsels) accentuated with the disjunctive accents *ṭiphā'* (◌ֿ) and *sillûq* (◌ֿ).

Codex L: בַּבְּטֵעַ סוֹף פֶּסוּ (twice accentuated with the disjunctive accent *sôp̄ pāsûq* [i.e. *sillûq*]).<sup>18</sup>

*BHQ*: בַּבְּטֵעַ סֹפּ פֶּסוּ (twice accentuated with the disjunctive accent *sôp̄ pāsûq* [i.e. *sillûq*]).

In the *BHQ* this masoretic annotation is almost identical to its source, but, again, there are some textual differences: in the Codex L the masoretic expression סוֹפָא פֶּסוּקָא (Aram. the end of a verse) is abbreviated as סוֹף פֶּסוּ and in the *BHQ* is abbreviated as סֹפּ פֶּסוּ. In the Codex L the first term has the letter *wāw* (ו), but in the *BHQ* the same term has not it.

Qoheleth 2:12: note in the *masora parva* to the word מָה (Hebr. what) vocalized with the vocalic signal *segôl* (◌ֿ).

Codex L: מָה־ (twenty-four times vocalized with the vocalic signal *segôl*).<sup>19</sup>

*BHQ*: מָה־ (twenty-four times).

In the Codex L the masoretic annotation has more information: the note refers to the quantity and also to the vocalic signal. In the *BHQ* the same note only refers to the quantity.

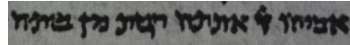
Images: Codex L and *BHQ*

|                         | Codex L | <i>BHQ</i> |
|-------------------------|---------|------------|
| Deut 8:7 ( <i>mm</i> )  |         |            |
| Judg 9:18 ( <i>mm</i> ) |         |            |

<sup>18</sup> This masoretic annotation is incorrect and the two occurrences refer only to the exact form of the expression: Hos 11:6; Ps 5:11. WEIL, 2001, § 3028, p. 336; EVEN-SHOSHAN, 1997, p. 632.

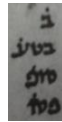
<sup>19</sup> Exod 32:1; 32:23; 1 Sam 4:6; 4:14; 4:16; 15:14; 2 Sam 1:4; 1 Kgs 14:14; 2 Kgs 1:7; 4:13; 4:14; Isa 1:5; 8:9; Jer 8:9; 11:15; 16:10; Hag 1:9; Ps 4:3; 10:13; Job 7:21; Prov 31:2; Qoh 2:12; 2:22; 7:10; Lam 5:1. WEIL, 2001, § 592, p. 71-72; EVEN-SHOSHAN, 1997, p. 626.

Judg 14:10 (*mm*)



אביוהו ז אתהה . קמת . מן ביתה

Hos 11:6 (*mp*)



ב בטע ספ פסו

Qoh 2:12 (*mp*)



כד

### ***Massorah Gedolah iuxta Codicem Leningradensem B19a***

Psalm 119:122: note in the *masora magna* to the expression עֲרֹב עִבְדֶיךָ (Hebr. be surety for your servant).

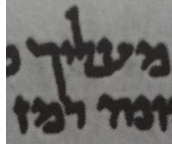
Codex L: (...) ואמונה רמו לעשות הדברים (...) ([...] and the faith, allusion, to do, the words [...]).

*Massorah Gedolah*: (...) ואמונה למן לעשות הדברים (...) ([...] and the faith, *lmn* [*sic*], to do, the words [...]).<sup>20</sup>

The question is about a term in the *masora magna* at Psalm 119:122. In the *Massorah Gedolah* the term is reproduced as למן (*lāmed*, *mēm* and final *nûn*) (*sic*) (meaning?).<sup>21</sup> However, in the Codex L is found the term רמו (*rêš*, *mēm* and *zâin*) (Hebr. רָמוּ, allusion). This term is found in the Aleppo Codex (A) and also in the *Miqra'ot Gedolot* by Jacob ben Ḥayyim in the *masora magna* at the same biblical text. There is a possible explanation about this mistake: the top of the letter *rêš* (ר) is almost stuck to the base of the letter final *kāp* (ך) of the biblical reference (*siman*) מעליך (Hebr. מֵעֲלֶיךָ, from you) (cf. Exod 33.5) in the upper line, looking like the letter *lāmed* (ל); the letter *mēm* (מ) does not present problems and the letter *zâin* (ז) was confused with the letter final *nûn* (ן). Below the image in increase size:

<sup>20</sup> WEIL, 2001, § 3414, p. 374.

<sup>21</sup> WEIL, 2001, § 3414, p. 374.



So, the correct writing is the term רמז (*rêš, mēm and zâîn*) and this interpretation is supported by the Codex A and also by the *Miqra'ot Gedolot*.

Daniel 1:18: note in the *masora magna* to the male name נְבֻכַדְנֶצְצַר (Hebr. Nebuchadnezzar).

Codex L: (...) נְבֻכַדְנֶצְצַר נְבוּכַדְנֶצְצַר ד' יתמי וסימ' (Hebr. Nebuchadnezzar): one from four orphans and their biblical references are [...].<sup>22</sup>

*Massorah Gedolah*: נְבֻכַדְנֶצְצַר נְבֻכַדְנֶצְצַר ד' יתמי? [ותרי' מל']? (Hebr. Nebuchadnezzar): four *ytmy?* [*sic*] [and two words]?).

The question is about the third term of the masoretic annotation. In the *Massorah Gedolah* the term is reproduced with hesitation as *ytmy?* [*sic*] [and two words]?).<sup>23</sup> However, probably, the term is יתמי' (*yôd, tāw, mēm and yôd*) (Aram. יתמי', orphans). There is an explanation and also a justification about this case: the male name נְבֻכַדְנֶצְצַר (Hebr. Nebuchadnezzar) appears in the Hebrew Bible ninety-one times. Normally, this male name appears together with others words and expressions in the middle of a verse, for example: (...) נְבֻכַדְנֶצְצַר מֶלֶךְ-בָּבֶל (...) (Hebr. [...] Nebuchadnezzar, the king of Babylon [...]), (...) הַמֶּלֶךְ נְבֻכַדְנֶצְצַר (...) (Hebr. [...] the king Nebuchadnezzar [...]), (...) (...) וְנְבוּכַדְנֶצְצַר מֶלֶךְא (...) (Aram. [...] and Nebuchadnezzar, the king [...]) and so on. But, there are only four texts which this male name appears quite alone and at the end of a verse, for example: : נְבֻכַדְנֶצְצַר (Hebr. Nebuchadnezzar.): Jer 32:1; 1 Chr 5:41; Dan 1:18 and 3:3. These only four times are יתמי' (Aram. orphans). This masoretic term of Aramaic origin belongs to

<sup>22</sup> Jer 32:1; 1 Chr 5:41; Dan 1:18; 3:3. WEIL, 2001, § 3788, p. 410; EVEN-SHOSHAN, 1997, p. 732.

<sup>23</sup> WEIL, 2001, § 3788, p. 410.

the Jewish Babylonian Aramaic and it is registered by Marcus Jastrow and also by Michael Sokoloff.<sup>24</sup> A few years ago this author sent this explanation to David Marcus<sup>25</sup> and it will be in the future fascicle of Daniel of the *BHQ*.

Ezra 2:64: note in the *masora magna* to the expression כְּאֶחָד (Hebr. as one).

Codex L: (...) דיבא וכל קהלא אידכון קמוון (Aram. the wolf and all the congregation were purified, rose up [...]).

*Massorah Gedolah*: (...) דיבא וכל קהלאאי דכין קמוון (Aram. the wolf and all *qhl'y dkyn* [*sic*], rose up [...]).

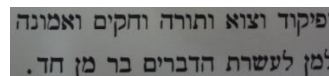
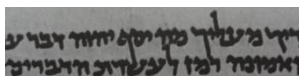
The question is about the third and fourth terms of this Aramaic mnemonic. In the *Massorah Gedolah* the third term is realized as קהלאאי (*qôp̄, hē', lāmed, 'ālep̄, 'ālep̄* and *yôḏ*) (*sic*) (meaning?) and the fourth term is reproduced as דכין (*dālet, kāp̄, yôḏ* and final *nûn*) (*sic*) (meaning?).<sup>26</sup> However, in the Codex L the two words are קהלא אידכין (Aram. the congregation were purified). There is a possible explanation about this mistake: the two first letters of the term אידכין, the letters 'ālep̄ (א) and yôḏ (י), are very closed to the term קהלא and the final four letters of the term אידכין, the letters *dālet* (ד), *kāp̄* (כ), *wāw* (ו) and final *nûn* (ן) are almost separated. In this situation happened an incorrect separation of words and without meaning.

Images: Codex L and *Massorah Gedolah*

Codex L

*Massorah Gedolah*

Ps 119:122 (*mm*)



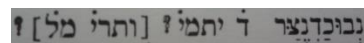
<sup>24</sup> JASTROW, 2005, p. 604; SOKOLOFF, 2002, p. 548.

<sup>25</sup> Professor of Bible, Ancient Semitics and Masorah at the Jewish Theological Seminary (JTS) and editor of *Ezra-Nehemiah* fascicle of the *BHQ* (Stuttgart, 2006).

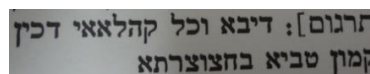
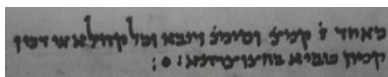
<sup>26</sup> WEIL, 2001, § 3888, p. 422.



Dan 1:18 (*mm*)



Ezra 2:64 (*mm*)



### General remarks about the inaccuracies and the differences

There are situations of inaccuracies in the *BHK* and also in the *BHS*, and there are incorrect notes in the both editions. However, occasionally there are situations of any correct annotation in the *BHK*, but the same annotation is incorrect in the *BHS* and vice versa. In the *BHK* some notes are not found and in the *BHS* several notes are modified. In some cases, probably, Paul E. Kahle (1875-1965) (the Masorah editor to the *BHK*) and Gérard E. Weil (1926-1986) (the Masorah editor to the *BHS*) did not understand some masoretic annotations when they prepared the *BHK* and the *BHS*. In some situations, the mistakes are simple confusion of letters or unreliable transcriptions of abbreviations. This author would like to know why the situations of omission in the *BHK* and in the *BHS*. But, unfortunately, he don't has any answer. The editors have forgotten some masoretic notes? In reprints of both editions this situation has not been corrected.

There are few differences between the *BHQ* and the Codex L and this edition reproduces very accurateness its source and the realization is very suitable. This edition shows important progress in the realization of masoretic annotations from Codex L to the *Biblia Hebraica* series. Occasionally there are some inaccuracies in transcriptions. Almost all the cases the inaccuracies are simple and generally are related to the transcriptions of terms, expressions, letters and dots. In 2012, this author prepared a extensive list (“Corrections, Suggestions and Observations to the *Biblia Hebraica Quinta*”) with corrections, suggestions and observations on the six published fascicles until today of the *BHQ* (from *Megilloth* [2004] to *Judges* [2011]) and this author sent it to the Deutsche Bibelgesellschaft and also to the president of

the editorial committee, Adrian Schenker. That this list be useful to them one day in the future, when this edition be concluded.

There are in the *Massorah Gedolah* several mistakes in transcriptions of letters, terms and notes. Sometimes, is possibly that Weil did not understand some annotations. Maybe, the microfilm prepared by Russian National Library of Saint Petersburg (former Leningrad Saltykov-Shchedrin State Public Library), in Russia was not so fine and sometimes was difficult to read the masoretic annotations from microfilm. But this is simply conjecture. In the reprint of this publication made some years ago cases of mistakes were not corrected.

This briefly lecture emphasizes that it is important that the terms, expressions and annotations of the Masorah of the Codex L should be realized correctly, for two important reasons: 1. to be an important testimony of the ample activity of the masorettes, as seen in the Codex L and 2. the usefulness of the Masorah for modern biblical research. That the *BHQ*, the new edition of the *Biblia Hebraica* series, based on Codex L, can be an important and reliable academic reference for future generations of scholars of the Masorah.

### **Bibliographic References**

BEIT-ARIÉ, Malachi; SIRAT, Colette; GLATZER, Mordechai. *Codices hebraicis litteris exarati quo tempore scripti fuerint exhibentes, tome I: Jusqu'à 1020*. Monumenta Palaeographica Medii Aevi, Series hebraica, vol. I. Turnhout: Brepols, 1997. (in Hebrew and French)

BEN ḤAYYIM, Jacob (ed.). *Biblia Rabbinica, seu Biblia Hebraica cum utraque Masora in omnes S.S. libros, Targum Onkelosi in Pentateuchum, Hierosolymitano in eundem, Jonathanis in omnes Prophetas, R. Joseph Coeci et aliorum in Psalmos, Proverbia, Job, Meghilloth, et altero Targum in Volumen Esther. Item cum commentariis Rab-*

- binorum, etc.* 4 vols. Venetiis, 1524-1525. (facsimile edition available on-line by National Library of Israel: <http://jnul.huji.ac.il/>).
- DUKAN, Michèle. *La Bible hébraïque. Les codices copiés en Orient et dans la zone séfarade avant 1280*. Bibliologia, Elementa ad librorum studia pertinentia 22. Turnhout: Brepols, 2006.
- ELLIGER, Karl; RUDOLPH, Wilhelm (eds.). *Biblia Hebraica Stuttgartensia*. 5. ed. Stuttgart: Deutsche Bibelgesellschaft, 1997.
- EVEN-SHOSHAN, Abraham (ed.). *A New Concordance of the Old Testament: Using the Hebrew and Aramaic Text*. 2. ed. Grand Rapids: Baker, 1997. (in Hebrew)
- FRANCISCO, Edson de F. *Lexicon Masoreticum: Léxico de Terminologia Massorética Tiberiense* (post-doctorate research, future publication).
- FREEDMAN, David N. et alii (eds.). *The Leningrad Codex: A Facsimile Edition*. Grand Rapids-Cambridge-Leiden-New York-Köln: Eerdmans-Brill, 1998.
- FRENSDORFF, Salomon. *Die Massora Magna. Erster Theil: Massoretisches Wörterbuch oder die Massora in alphabetischer Ordnung*. New York: KTAV, 1968.
- \_\_\_\_\_. *Das Buch Ochlah W'ochlah (Massora), Herausgegeben, übersetzt und mit erläuternden Anmerkungen versehen nach einer, soweit bekannt, einzigen, in der Kaiserlichen Bibliothek zu Paris befindlichen Handschrift*. New York: KTAV, 1972.
- GINSBURG, Christian D. *The Massorah Compiled from Manuscripts Alphabetically and Lexically Arranged*. 4 vols. Jerusalem: Makor Press, 1971.
- GOSHEN-GOTTSTEIN, Moshe H. (ed.). *The Aleppo Codex: Provided with Massoretic Notes and Pointed by Aaron ben Asher – The Codex Considered Authoritative by Maimonides*. Part One: Plates. Hebrew University Bible Project. Jerusalem: Magnes Press, 1976.

- JASTROW, Marcus (ed.). *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic Literature*. vols. 1 e 2. Peabody: Hendrickson, 2005.
- KITTEL, Rudolf; KAHLE, Paul E. (eds.). *Biblia Hebraica*. 16. ed. Stuttgart: Württembergische Bibelanstalt, 1973.
- MARCUS, David. *Scribal Wit: Aramaic Mnemonics in the Leningrad Codex*. Text and Studies 10. Piscataway: Gorgias Press, 2013.
- SCHENKER, Adrian et alii (eds.). *Biblia Hebraica Quinta*. Fascicle 18: *General Introduction and Megilloth*. Stuttgart: Deutsche Bibelgesellschaft, 2004. (edition prepared by Jan de Waard, Piet B. Dirksen, Yohanan A. P. Goldman, Rolf Schäfer and Magne Sæbø)
- \_\_\_\_\_. (eds.). *Biblia Hebraica Quinta*. Fascicle 20: *Ezra and Nehemiah*. Stuttgart: Deutsche Bibelgesellschaft, 2006. (edition prepared by David Marcus)
- \_\_\_\_\_. (eds.). *Biblia Hebraica Quinta*. Fascicle 5: *Deuteronomy*. Stuttgart: Deutsche Bibelgesellschaft, 2007. (edition prepared by Carmel McCarthy)
- \_\_\_\_\_. (eds.). *Biblia Hebraica Quinta*. Fascicle 17: *Proverbs*. Stuttgart: Deutsche Bibelgesellschaft, 2008. (edition prepared by Jan de Waard)
- \_\_\_\_\_. (eds.). *Biblia Hebraica Quinta*. Fascicle 13: *The Twelve Prophets*. Stuttgart: Deutsche Bibelgesellschaft, 2010. (edition prepared by Anthony Gelston)
- \_\_\_\_\_. (eds.). *Biblia Hebraica Quinta*. Fascicle 7: *Judges*. Stuttgart: Deutsche Bibelgesellschaft, 2011. (edition prepared by Natalio Fernández Marcos)
- SIRAT, Colette. *Hebrew Manuscripts of the Middle Ages*. Cambridge-New York-Melbourne-Madrid-Cape Town-Singapore-São Paulo-Delhi: Cambridge University Press, 2002.
- SOKOLOFF, Michael (ed.). *A Dictionary of Jewish Babylonian Aramaic of the Talmud and Geonic Periods*. Ramat-Gan-Baltimore-London: Bar Ilan University Press The John Hopkins University Press, 2002.

WEIL, Gérard E. (ed.). *Massorah Gedolah iuxta Codicem Leningradensem B19a*. vol. 1  
Catalogi. 2. ed. Roma: Pontificium Institutum Biblicum, 2001.