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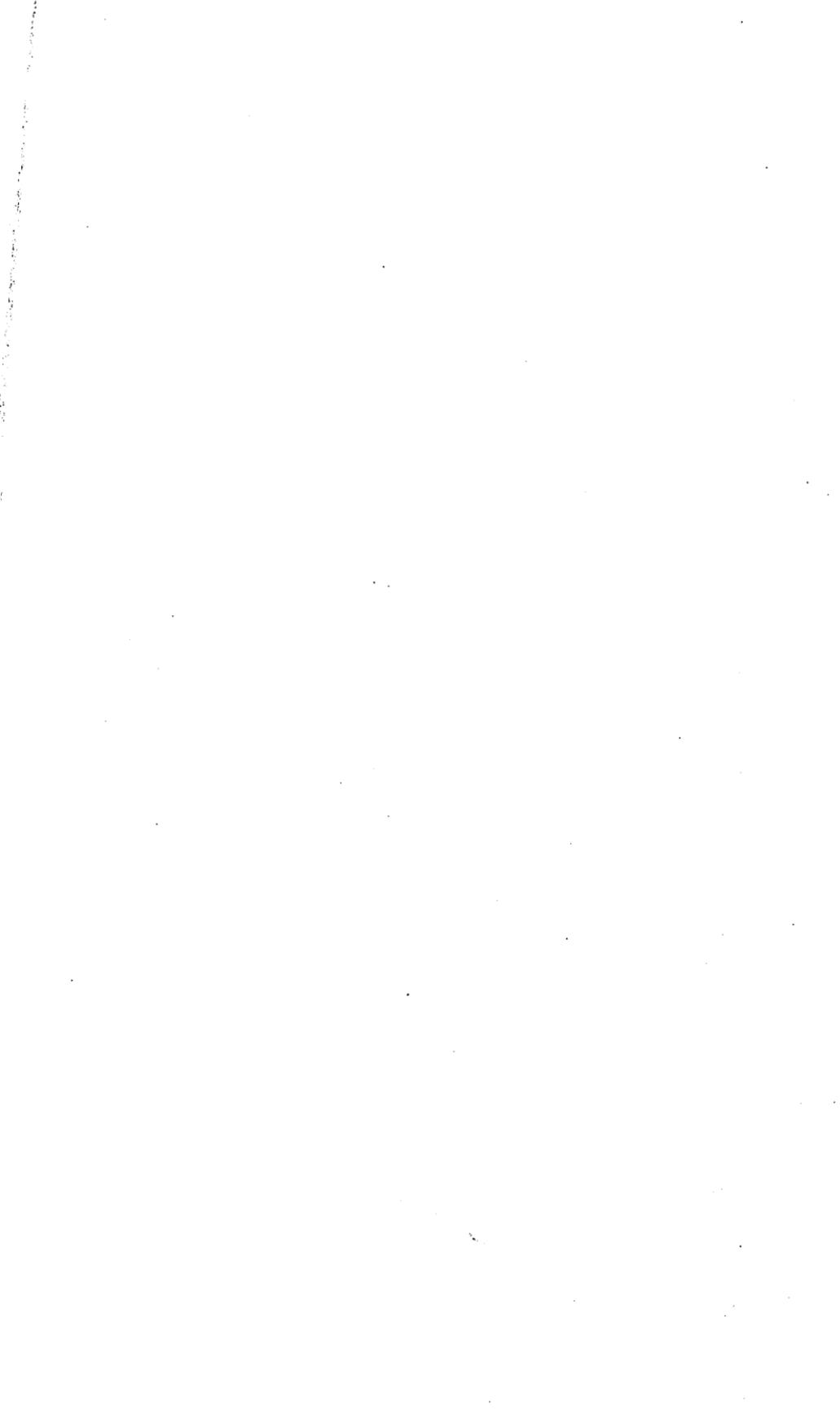
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THE BIBLICAL TEXT IN THE MAKING

A STUDY OF THE KETHIB-QERE

BY

ROBERT GORDIS, Ph.D.



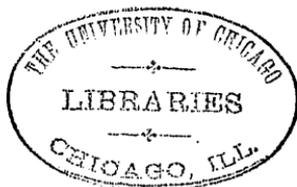
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לעילוי נשמת אמי

לאה בת ר' ראובן נ"ע

ולכבוד אבי מורי יח'

ר' חיים אריה ב"ר פסח

שעמלו ויגעו לנטוע בלבי אהבת התורה והחכמה

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INTRODUCTION

The mystics inform us that "Everything depends on luck, even the Scroll in the Temple". In these words they have unconsciously epitomized the fate of the Masorah, that branch of Jewish literature which was concerned with preserving and transmitting the Biblical text through the centuries. Scarcely any other phase of Jewish literary activity is as little known or understood as the Masorah. Those humble but indomitable workers, to whom later generations referred by the collective title of Baale Masorah, Masters of Tradition, performed in obscurity their herculean task of guarding the Biblical Text against loss or variation. Their names, the period of their activity, and the precise nature of their work, all are veiled in darkness, relieved only by faint glimmerings of light. Their ceaseless effort to protect the Biblical text produced highly important by-products: the various systems of vocalization, the invention of the accents, the fixing of the orthography, and the general determination of the accepted text of Scripture. All this presupposes vast progress, of which we know very little, in the fields of grammar and exegesis. These signal achievements were tacitly accepted by the Jewish people, and secondarily by the Christian Church, as normative, but no attempt was made to note for an interested posterity the authors or the workings of the process.

Centuries went by, and there came a recrudescence of interest in the Masorah and its builders. In the fifteenth, sixteenth, and the seventeenth centuries the study of the Masorah reached its height. The imposing fence about the letters of the Law which the Masoretes had erected was now studied with zeal and unflagging enthusiasm. But with the end of the seventeenth

century, the study of the Masorah suffered an eclipse that lasted for more than a hundred years. Beginning with the middle of the nineteenth century, a revival of interest took place. Through the efforts of Frensdorff, Pinsker, Baer, Strack, Ginsburg, Kahle, and others, a vast amount of progress was made in this branch of inquiry. Today the Masorah bids fair to regain its honored place among Biblical studies.

Nevertheless, little has been done in modern times to solve the problem of one of the most characteristic and interesting phenomena of the Masorah, the Kethib-Qere.¹ In almost fifteen hundred passages, the Masorah demands that one word be written (Kethib) in the text, while another word must be read (Qere) in its stead. In dealing with the origin and nature of these variant readings, most modern scholars have contented themselves with repeating at second hand the theories of their medieval predecessors, which had the virtue at least of having been evolved at first hand.

The aim of this work is to investigate the problem of the K Q de novo and to present some new conclusions. Chapter I contains a brief sketch of the history of this question, which was of great interest to medieval scholars. One theory as to the nature and origin of the Kethib-Qere, which gained wide currency, insisted that the KQ were conflicting readings due to varying manuscripts. On the other hand, a second group of scholars energetically maintained that the Q were corrections by the Masoretes of the written text, the Kethib. The objections to both views were so apparent that an eclectic theory came into vogue, proposed by Capellus and still favored by many scholars today,

¹ The Kethib is frequently abbreviated throughout this work as K, or כ and the Qere as Q or ק. The plural of the latter is sometimes given as Qarian. The Hebrew and English abbreviations of Biblical books will be found in the List of Abbreviations preceding the Classification.

which attempted to combine both opinions, and so avoid the difficulties of either.

In Chapter II, the objections to these theories are discussed. Thus the variation-hypothesis in its accepted form is unable to account for the unusual term "Kethib-Qere", and cannot explain a large number of phenomena within the Kethib-Qere corpus itself. Even more evident are the difficulties of the correction-theory. To assume wholesale correction on the part of the Masoretes, betrays ignorance of their entire purpose and method, which was the conservation of the text, not its emendation. This consideration is borne out by an examination of the various categories of KQ. Thus there are large groups of instances where a word is Kethib in one passage and hence is changed, while in another passage, it itself is Qere; or where the Kethib, though modified in one verse by a Qere, is left unchanged in others, or where the Qere creates a hapax legomenon. These and similar cases are indisputable evidence that the Q cannot be a correction of the K. Indeed, a study of all the KQ, the details of which are set forth in the appended Classification, shows that only in 18% of the entire number is the Q a better reading than the K, while in 12% the K is to be preferred to the Q, and in 62% the K and the Q are equally satisfactory. Other arguments against the correction-hypothesis are then invoked and the general deficiency of the theory is laid bare.

In Chapter III a genetic theory of the KQ is proposed, the point of departure of which is the literal and original sense of the term Kethib-Qere. Attention is called to the ancient practice of substituting Adonai for the Tetragrammaton, as well as to the group of euphemistic KQ variations. It is therefore maintained that in its first stage the Q was a guide to the synagogue Reader against blasphemy and indecency of expression. More-

over, in the absence of a vocalic system, there was great danger of error in reading, due to the vowelless spelling of the Biblical text. It is suggested that the Q was next used as a guide to the correct reading in the period before the invention of the vowel-signs. This is proved by examples culled from Masoretic literature. All these groups, totalling a very large percentage of the entire number, may be described as the *original classes of the KQ* (*Lists 1-8*).

In Chapter IV the later stage in the use of the KQ is described. The problem of preventing variation and error faced the earliest guardians of the Biblical text. Traces of the means they had adopted are still to be found, and these are now discussed. An attempt is made to show that these methods manifest a constantly increasing refinement in technique, though they did not prove permanently satisfactory.

Hence the final attempt to stem the tide of variation was the adoption of one manuscript as the norm or archetype, by which all other codices were to be corrected and from which copies were to be made. This conclusion has been accepted by scholars on independent grounds, but we suggest that it offers the explanation of the origin of the *later classes of KQ*. When this archetypal codex was adopted, good readings of other reputable manuscripts were noted on the margin, and these are now our Q, while the K, in these instances, is the text of the archetype. These variational KQ constitute Lists 9-85.

The date when this standard code was adopted, is then discussed, and the commonly accepted one (135 C.E.) is rejected. For reasons given within the body of the book, it would seem that this epoch-making choice must antedate the destruction of the Temple (70 C.E.). The antiquity of these KQ variations is also attested by the existence of many of these Qarian before

the Septuagint translators, as well as by various quotations in the Mishnah.

Chapter V is concerned with the relation of the Ancient Versions to the KQ. It is pointed out that it is often very difficult, if not altogether impossible, to decide which reading a particular version follows. The reaction of each translation to every instance of the KQ is given, and the results are summarized in tabular form.

Chapter VI traces the later history of variations in the Biblical text. The archetype was lost or destroyed, and though copies of it may have been common, variations remained, indeed increased, with every copyist who wrote a Bible manuscript. Some of these variants were cast in the KQ formula, but were never generally recognized as genuine by Masoretic authorities. A far more important group of these later variants were those accepted by entire Masoretic schools, such as the Madinchaë (Orientals) or the Maarbee (Occidentals). That these readings are much older than these schools, and were undoubtedly current in manuscripts centuries earlier, is proved by recourse to the versions. In differing degrees, the Septuagint, Aquila, Symmachus, Theodotion, the Peshitta, Vulgate, and the Aramaic Targums, have incorporated readings that were later adopted by one or another school. Naturally enough, the Babylonian Talmud has the Oriental reading several times.

In addition, the chapter contains a discussion of a hitherto unrecognized use of the KQ formula — as a homiletic device. Many alleged discrepancies between Masorah and Rabbinic literature thus fall away.

The Classification, which now follows, contains all the KQ of the Bible arranged in groups according to their nature and origin. The relative value of the KQ is gauged, the grounds for

the decision being given in the notes. The preference of the versions for the K or the Q, as the case may be, is indicated by appropriate sigla. The lists are usually preceded by introductions, where relevant problems of orthography, grammar and exegesis are discussed. This Classification is the essential part of the investigation, the preceding chapters being based upon it. It remains to note that the vocalization of the Kethib is in no sense official; it is the author's conception of how the K is to be read. It is added to facilitate comparison of the relative merits of the K and the Q. The vocalization of the Q, of course, is that of the Masorah.

Full acknowledgment to all my teachers and friends, who, directly or indirectly, have furthered this study, is an impossibility. That this work has seen the light of day is due to the encouragement and interest of Doctor Cyrus Adler, the President of both my "almae matres", Dropsie College and the Jewish Theological Seminary of America, who found time in his incredibly crowded schedule to concern himself with my book and its problems. This work, the result of my study under Professor Max L. Margolis, would be incomplete without a word of tribute to this outstanding scholar and superb teacher, whose life was a symbol of unswerving devotion to the quest for truth. It is also a source of deep gratification that this book has been enriched by the suggestions and criticisms of one of the greatest scholars of our generation, Professor Louis Ginzberg, whom I am honored to call my teacher and friend. It goes without saying that responsibility for the views expressed attaches only to the writer.

Deeply conscious of the imperfections of this study, I hope that it will contribute, in some slight degree, to a truer understanding of the role of the Masorah, in preserving and transmitting the precious message of the Book of Books.

CHAPTER ONE

THE PROBLEM OF THE KQ

In the printed Hebrew Bibles of today, a considerable number of words occur where the vowels do not correspond to the consonantal text, as e. g. La 3:9 יהִרְיָא where the consonants form the noun הִרְיָא, and the vowels belong to the word יְרִיָא. The former word, the consonants of which are written, is termed the *Kethib*; the latter word, which is to be read, though not written, is termed the *Qere*.¹ By this ingenious, but somewhat confusing device, the two variations, the K and the Q, are given without any marginal references, and yet are plain to the initiated reader. This method, however, is merely the latest evolved for transmitting K and Q variations. Originally, each Q was placed in the margin of the manuscript, near the word affected, while the K was left unvocalized in the text.² This procedure was followed by Ginsburg in his editions of the Bible. The Rabbinic Bibles (*Mikraoth Gedoloth*) which are reprints of Jacob bar Hayyim ibn Adonijah's second Bomberg Bible (Venice 1524–1525) follow both procedures, that is they give the K in the text with the

¹ The traditional pronunciation *Qri* is due to the unvocalized spelling, where the Yod is taken as a Hireq, and to the phonetic analogy of *Kethib*. The word is undoubtedly to be read either as an imperative, *Qere*, "Read so!" (cf. *al tigre*) or as a participle passive, *Qere*, parallel to *Kethib*) with gerundive force, *legendum est*, "to be read so!" The first alternative seems preferable, though the meaning is identical.

² See Ginsburg: *Intr. to Massoretico-Critical Text of the Hebrew Bible*. p. 184. Also E. Ehrentreu—*Untersuchungen Ueber die Masorah*, page 35. *Mit grosser Wahrscheinlichkeit ist anzunehmen dass die Masorahbemerkungen die Grundlage zu den Masorahlisten bildeten und dennoch ein höheres Alter als letztere besitzen.*

vowels of the Q beneath it, and in the margin they again register the Q unvocalized, as, for example 'ארי ק'.

These scattered K and Q were gathered into widely varying lists by scribes for each book of the Bible. Other rubrics were based on some common property, such as (Ochlah V'ochlah, no. 91 and 111, respectively)

ס"ב מלין דכתבן מוקדם ומאוחר
כ"ט מלין חסר ה' בסוף תיבותן וקריין

It must be remembered, however, that originally these variations were transmitted in the form of marginal notes, which contained only the *consonants of the Qere*, followed by the letter Koph, denoting Qere. The importance of this fact will become apparent in a later stage of the discussion.

Regarding the *number* of these variations there is no unanimity. Buhl³ speaks of "1314 passages according to the Masorah". On the other hand, Levita established 848 as the correct number, the Gematria of *Qarian uKethiban!* Capellus found 1548 examples in Jacob B. Hayyim's Bible, and 1566 in Plantin Antwerp edition. Morinus found in the former edition 1544.⁴ Our own result is 1350, based on a collation of Baer and Ginsburg⁵ with constant use of Jacob b. Hayyim's Masorah marginalis and Norzi's Minhath Shai, together with the extensive lists in Ginsburg's "The Masorah", letter Kaph, lists no. 488 ff. Our number, too, can make no claim to finality, because there are hundreds of KQ which are rejected by one or more authorities; in all these cases only a complete manuscript collation could make

³ F. Buhl: Canon and Text of the Old Testament, p. 39. So also Rosenfeld.

⁴ See Carpzov: Critica Sacra. p. 346 and the slightly divergent figures in M. Hiller: De Arcano Kethib et Keri. p. 223.

⁵ For Ginsburg his larger Bible was used throughout the Pentateuch, Prophets and Psalms. (1913-1926). For the remainder of the Hagiographa. his smaller Bible (1909) was used in the collation.

a definite decision possible. Inasmuch as our endeavor is not to ascertain the exact number of the KQ, but rather to investigate their nature and history, these slight discrepancies will not affect the nature of our work.

Far more important and perplexing is the question of the *origin and nature* of the KQ. When did they originate? Are they corrections or variations, or both? How may they be classified? Answers have been plentiful and various,⁶ but none are completely adequate, as will become clear in the course of the discussion.

The earliest recorded opinion in the field was that the KQ represent manuscript variations. Thus Profiat Duran⁷ maintains: Ezra and those who came after him, when in doubt as to the original text because of conflicting manuscripts, established the KQ as a sign of their doubt in regard to the original reading.⁸ Kimhi, in his introduction to his Commentary on the Former Prophets, amplified this view, by assuming that the cause for this deterioration of manuscripts and the dearth of scholars was the Babylonian exile, and it was this which led to the variations which we now know as the K and the Q.⁹

Among Christians this view was ardently defended by the Buxtorfs who adopted the view with no essential change from their Jewish predecessors.¹⁰ In 1692 there appeared Matthew

⁶ For the older literature see J. G. Carpzov: op. cit. (1728) p. 328 note, whose general discussion pp. 328-357 is by far the most complete. Cf. also the additional references in H. L. Strack: Prolegomena Critica in V. T. H. p. 80 and notes 161, 164, 166.

⁷ In Maaseh Ephod, chap. 7 — also quoted by ibn Adonijah in his Introduction to the Rabbinic Bible and extensively requoted.

⁸ עזרא והבאים אחריו . . . בטקומות אשר השיגם ההפסד והבלבול עשו הקרי והכתיב להיותו מטופק במה שמצא.

⁹ החכמים . . . מצאו מחלוקת בספרים והלכו בהם אחר הרוב לפי דעתם על בירור כתבו האחד ולא נקדוהו או כתבו מבחוץ ולא כתבו מבפנים וכן כתבו בדרך אחד ובדרך אחר מבפנים

¹⁰ The elder Buxtorf in Tiberias VIII, II; the younger Buxtorf in Anti-Criticae, part II, chapter 4.

Hiller's "De Arcano Kethib et Keri" with a commendatory epistle to Leibniz, and other valuable features. Rejecting the view that errors could lie at the basis of the KQ, he proposed a novel theory. Ezra, in the interest of greater vividness and variety of style, when writing two or more codices, would exchange one word for another of synonymous force.¹¹ These variations were later recopied into one manuscript, one as the K and one as the Q. His contention that the K and the Q are always identical in meaning, leads him to far-fetched conclusions. Thus *lo* with Aleph and *lo* with Vav, he maintains, are really identical, because Aleph and Vav are interchangeable!¹² Moreover, it is inconceivable that the sacred text of Scripture would be modified to suit the literary whim of scribes. Lastly, his classification is open to another objection, namely, its mechanical nature. It is true that the Masorah likewise lists the KQ according to merely superficial resemblances as e. g. (Ochla, 113) "14 words written with He and read with Vav at the end" or (ibid. 91) "62 words with metathesis." But these rubrics were intended merely as mechanical guides to a correct text, not as investigations into their nature. Thus to Hiller תוקך Ps 74:11 and בְּסוֹמוֹ Ps 140:10 belong to the same classification.¹³ The same criticism may be levelled against Elijah Levita's classification of the KQ into seven groups, which is also based purely on external resemblances.¹⁴

¹¹ Nimirum, diversarum scriptionum autorem Esdram facimus, qui volumina sacra bis aut amplius exarando vel recensendo vocem voce *isodynamo* interdum permutavit. op. cit. p. 13.

¹² Thus I Sam. 2:3 where the *Kethib* is translated "et illi." Op. cit. p. 60 ff.

¹³ Ibid. p. 115. In our own lists they will be found in widely different categories, lists no. 46 and 62.

¹⁴ Masoreth ha Masoreth II, I. The same error is committed by Bamberger, Die Bedeutung des Kethib-Qere p. 221 et seq.

Hiller's work won little consent among scholars, but the theory that the KQ were manuscript variations found its strong and energetic defender in J. G. Carpzov's lucid and systematic work "Critica Sacra". In an elaborate discussion,¹⁵ he classified the views of his predecessors and then proceeded to lay down his own theory. With the exception of the euphemisms and a few lapses on the part of the scribes like the *Kethib vela Qere* and *Qere vela Kethib*, that were incorporated later or contemporaneously into the main body of KQ, they were all manuscript variations. He rejects the view of Brian Walton and Richard Simon that the Masoretes who flourished after the Talmudic period are the authors of the KQ, because these variations are already met with in the Talmud.¹⁶ Carpzov fixes upon the persecutions of Antiochus Epiphanes as the period when the correct codices were destroyed.¹⁷ After 164 B.C. then, begins the task of reconstructing the text, and the variations in the then extant manuscripts are the sources of our K and Q.

This view was taken up by Eichhorn and various modern scholars including Gesenius, DeWette, Dillmann, and Koenig.¹⁸ This is also the opinion of Frankel,¹⁹ who claims that the K is the variation of the lesser number of manuscripts and the Q of

¹⁵ P. 328-353.

¹⁶ E. g. the classical passages—Nedarim 37b, Megillah 25b and Pesahim 50a. See also Norzi on the various passages, to which Talmudic references are extant. Also H. L. Strack: Prolegomena Critica. pp. 81-86, Geiger: Urschrift p. 254 ff., Weiss Dor Dor Ve-dorshav IV, 239, Buhl: op. cit. p. 100 ff., Aptowitzer: Das Schriftwort in der rabbinischen-Literatur, also the Hebrew Encyclopedia Ozar Yisrael IX, 227 f.

¹⁷ Cf. I Macc. I:56-57; Josephus: Antiquities XII, 5, 4 for the destruction of the books of the Law by Antiochus.

¹⁸ An extensive list of the upholders of the variation theory is given by S. Bamberger, Die Bedeutung des Qeri-Kethib (1930), p. 269.

¹⁹ Vorstudien zu der Septuaginta p. 221. "Die Gewissenhaftigkeit der Masoreten liess sie alles in den Codd. sich Vorfindende aufnehmen."

the larger number. With slight variations, this is also the view of Buhl,²⁰ who maintains that the K offers older forms of the text in a large number of instances, and of Lambert,²¹ who claims that the Qere is the form more in accord with usage or the context.

Not much later than the theory that the KQ are manuscript variations, is the view that the Q consists of corrections of erroneous readings in the text. The first defender of this hypothesis is none other than the august Abrabanel in the introduction to his Commentary on Jeremiah.²² Why, he asks, is the Q uniformly revered if it is no more than a textual variation? Is it to be assumed that עפולים, נער, and such words, always suffered variation at the hands of scribes while others remained untouched? He preferred to explain the KQ as due to another cause. Ezra observed in the text various incongruities of language or context. These are due, either to a mysterious message that the sacred author sought to communicate, or to ignorance of grammar.²³ Ezra, however, dared not alter the sacred text, and so he wrote his explanation or correction on the margin as the Q. Abrabanel maintains that the large number of KQ in Jeremiah is due mainly to the fact that the prophet wrote in error or oversight.

It is evident that such a view would arouse a great deal of resentment,²⁴ since it ascribed errors to the Biblical authors. Nevertheless, it found many champions, especially among

²⁰ Op. cit. p. 99 f.

²¹ Une série de Qere Kethib, p. 5.

²² Reprinted by Jacob b. Hayyim in his Introduction and often quoted.

²³ אם להיות האומר אותם בלתי מרדק כראוי אם בקיצור ידיעת דקדוק הכתיבה והיה זה מהנביא כשגה היוצאת מלפני השלים.

²⁴ See especially Jacob b. Hayyim's Introduction, second folio, and Elias Levita: Masoreth HaMasoreth, Third preface.

Christians, such as Morinus,²⁵ Simon,²⁶ and Sixtinus Amama,²⁷ who in varying ways offered evidence in favor of this view.

Among the moderns this view was maintained in its purity by Strack²⁸ and Ginsburg.²⁹ In slightly varied form it was defended also by Wellhausen,³⁰ who, after excluding the euphemisms, claims that the KQ are corrections, based perhaps on some slight manuscript authority. As further evidence that these are no manuscript variations, he cites the fact that the KQ always consist of two readings, and never more. Though he places their origin in hoary antiquity, Wellhausen maintains that the KQ were first put into writing after the introduction of the vocalic system.

From the preceding discussion it has become plain that both theories, though not devoid of some justification, are open to grave objections, and therefore an eclectic theory was proposed,³¹

²⁵ *Exercitationes Biblicae*, Exer. XXIV chapter IV, p. 630.

²⁶ *Hist. Crit.* V. T. Book 1 chapter 23.

²⁷ *Anti Barbar.* Book I chapter 14.

²⁸ *Op. cit.* p. 82. *Hi-loci docent lectiones Kre nominatas originem non deberē variae codicum scripturae.*

²⁹ *Op. cit.* p. 183. *Masoretēs who have decided that the marginal Keri is the correct one.*

³⁰ Bleek: *Einleitung in das alte Testament*, 6th ed. 1893, p. 572 f.

³¹ Interesting merely historically is the theory that the KQ variations are matters wherein mysteries lurk. This theory is favored by Nahmanides (*Intr. to Comm. on Pent.*), Ibn Adonijah (*Intr. to Rabb. Bible*), Levita (*op. cit.* third preface), and the unknown author of the *Manuel du Lecteur* ed. J. Derenbourg—1871 (pp. 51, 129 of the text). See also Krochmal: *Moreh Nebuḥe Hazeman* chapter 13.

Among Christians this theory that esoteric meanings were concealed in the KQ was also very popular. Thus, Isa 9:6, upon which Jewish midrashic interpretation is plentiful, (cf. Kimhi and Norzi *ad loc.*) was also the subject of Christian homiletics, which, in various ways, found Mary's name concealed in the KQ there. Cf. Hiller's indignant remarks on this species of interpretation. (*op. cit.* p. 8, and references there). Bamberger's work is also a defense of the mystical character of the KQ variations.

notably, by Capellus.³² The KQ variations were of several types: some Q were manuscript variants, others were euphemisms for coarser expressions in the text, while still others were corrections which the reverence of the Masoretes had limited merely to the margin. This theory had the advantage of escaping the various objections made against the individual theories, and in varying forms is the regnant one to-day.

Thus J. Derenbourg³³ virtually recapitulates Capellus' classification as does Levias³⁴ who divides them into the following classes:

1. Variations of ancient manuscripts.
2. Corrections replacing erroneous, difficult, irregular, provincial, archaic, unseemly, or cacaphonous expressions.
3. Mystic meanings.
4. Variants due to Talmudic literature.

The work of Rosenfeld³⁵ has the merit of being almost unique in dealing with the subject by studying not isolated cases of KQ, but larger segments. Nevertheless his study of the Pentateuchal variations was not inclusive enough to permit definite conclusions.

This is a brief history of the various views that have been propounded. We now turn to a consideration of the objections to which each of the theories is open.

³² *Critica Sacra* book III ch. 15.

³³ In his edition of the *Manuel du Lecteur*. See note V., p. 229.

³⁴ *Jewish Encyclopedia*, s. v. Masorah.

³⁵ *Ma'amar bikethib uQre*, (Hebrew).

CHAPTER TWO

THE PROPOSED THEORIES EXAMINED

That the *theory of manuscript variations* has difficulties to contend with, has already become evident in the history of the discussion on the KQ. It is now our task to enter into these objections more fully.

I. If it be assumed that manuscript variations lie at the basis of the KQ, the term Kethib-Qere offers considerable difficulty. Of two variations, it is difficult to see why one should be termed "the written" and the other "the read". Terms for "variation" like *nusha* and *girsā* are not foreign to Jewish literature. Why should this strange procedure be adopted of having one variant always written and the other always read? Nor can the problem be dismissed by a reference to "the caprice of the Masoretes". The Masoretic system may not coincide with ours, but it has a *raison d'être* which must be sought after and understood, not scouted and denied. Our question therefore remains. What explains the use of the term "Kethib-Qere" and the adoption of this unusual method for preserving manuscript variants?

II. Moreover, as has already been noticed by Abrabanel¹ and Levita,² if the Kethib and Qere are no more than manuscript variations, why is the Q obligatory upon the reader in the synagogue, and why is such persistent strictness maintained in the enforcement of this rule?³ Upon what principle is one set of

¹ Op. cit.

² Loc. cit., 3rd preface.

³ Maimonides, *Mishneh Torah*, *Hilchoth Sepher Torah*, chap. 7, par. 11; cf. *Tur Yoreh Deah*, *Hilchoth Sepher Torah*, sec. 275 par. 6, where a scroll in which the Q is incorporated in place of the K, is disqualified. Cf. *Tur Orah*

variants absolutely essential in the writing and forbidden in the reading and another set forbidden in the writing and obligatory in the reading? It would seem that in this rule of the Synagogue, there must be preserved some ancient memory as to the origin and nature of the KQ. What it was we shall attempt to ascertain later.

III. In addition, those who maintain the variant theory are at a loss to explain how the euphemistic KQ (List 2)^{3a} are related to the main body. Thus Carpzov⁴ insists that the euphemisms belong to the latest period of the KQ, when they were joined to the already existing corpus of variant readings. Let it be noticed, too, that these euphemistic renderings are by no means inconsiderable in number, if we include, as we properly should, the Tetragrammaton among them.⁵ The variation theory must therefore separate a large and important body of KQ from the remainder, and leave the mutual relation of these groups undetermined.

IV. But even in the remaining groups, there are certain peculiarities that render the variation theory untenable. For example, there is a considerable number of variants where the Kethib has ך, as the third person masculine suffix with plural masculine nouns and analogously formed prepositions (Lists 3a, 3b, 3c).^{5a} In each of these 156 examples the Qere postulates

Hayyim, 141, par. 8, where the responsum of Solomon ben Adret as to the Sinaitic character of the KQ is referred to, and an incident related where a Reader in the synagogue who insisted on reading the K was removed from the platform through the agency of R. Isaac Aboab and other dignitaries. כל חיבה שהיא קרי וכתיב הלכה למשה מסיני שחאה נכתבה כמו שהיא בחורה ונקריה בעיני אחר ומעשה באחד שקרא כמו שהיא כחובה בפני גדולי הדור ה'ר יצחק אבוהב וה'ר אברהם ואלאנסי ז"ל והחרו בו שיקרא כפי המסורה ולא רצה ונדוהו והורידוהו מהתיבה

^{3a} As e. g. Dt 28:30: 'ישקבנה כ', 'ישקבנה ק'.

⁴ Op. cit. p. 340.

⁵ See Chapter three.

^{5a} As e. g. Ex 32:19: 'מירו כ', 'מירו ק'; I Sam 2:10: 'עליו כ', 'עליו ק'.

יָ. Yet in not one case is the reverse to be met with: that is that the Kethib should have the יָ, ending and the Qere the יָ. There are also 52 examples of הַ' as the third person masculine singular suffix of nouns in the Kethib (List 4), where again the Qere uniformly reads the הַ ending.^{5b} Here too there is no example of the reverse. Were these KQ merely variants, we should expect both the plene and the defective, the Holem-He and the Holem-Vav forms in the Q, as is the case in the עָנִיִּים – עָנִיִּים groups⁶ (List 39), in such forms as תִּלְוֵנוּ – תִּלְוֵנוּ (List 56) and in the שְׁבוּת – שְׁבוּת forms⁸ (List 40). We are therefore constrained to admit that these KQ groups of suffixed forms cannot be manuscript variations but are in some manner exceptions.⁹ Once again the problem arises of the relation to the main body of this corpus of over 200 KQ, almost one sixth of the entire number, as it does in the case of the euphemisms.

V. Wellhausen's objection, mentioned above, is also very striking. If the KQ is merely a catalogue of variations on the part of the Masoretes, it may well be questioned why they are always two in number, never three or four, as one would expect from any extensive collation of manuscripts.

^{5b} As e. g. Gen 9:21: אָהֳלָה כ', אָהֳלוֹ ק'.

⁶ Isa 32:7: אָנִיִּים ק'; Ps 9:13: אָנִיִּים ק'.

⁷ Ex 16:2: תִּלְוֵנוּ ק'; Ex 16:7: תִּלְוֵנוּ ק'.

⁸ Ps 126:4: שְׁבוּתֵנוּ ק'; Jb 42:10: שְׁבוּת ק'.

⁹ There is another difference between Lists 39, 40, 56 and Lists 3a, b, c, and 4. In the former instances, not every similar example is a K and Q; thus אָנִיִּים and עָנִיִּים both occur in the text without a Qere, as e. g. Ps 10:17, Isa 3:15 et al. This is also true of the idiom שׁוּב שְׁבוּת. In the preliminary remarks before each List, the reader will find that practically each category of KQ has exceptions, where there is no KQ variation. This is to be expected where we are dealing with bona-fide scribal variations. In Lists #3 and #4, however, every case is exhausted; that is, every example of יָ in the text is noticed by the Q. This is therefore prime evidence that these are *not* variations.

VI. Moreover it is difficult to ascertain the grounds on which the Masorah decided that one reading was the K, while the other was the Q. It has been suggested, as noted above, that the K normally embodies the older reading; or that the Q is usually the more satisfactory one, in regard to context or style. These suggestions remain mere conjectures, without much plausibility, especially if all the material is used as the basis of judgment.

VII. Finally, we have positive evidence that at one time, at least, this pious registration of variants on the margin was not in vogue. In a statement preserved in Jer. Megillah IV, 2; *Targum Jer.* Soferim 6:4, we read: R. Simeon b. Lakish said, "Three manuscripts were found in the Temple court: one contained the reading מעון (Deut 33:27) and two contained the reading מעוונה; one had the reading זאטוטי (Ex 24:5), and two, the reading נער; in one יה was found nine times, in two, eleven times. In each case the singular reading was suppressed and the reading of the two manuscripts was adopted." Though not devoid of difficulties, the passage which bears on it the stamp of antiquity,^{9a} makes it plain that the procedure with manuscript variants was much more summary than the KQ arrangement, namely, the majority of codices established the text, and the minority reading disappeared completely. Thus on מעוונה (Deut 33:27) there is no Masoretic remark whatsoever.¹⁰ Nor is it likely that these three passages were the only cases of variation in the Bible. It seems, rather, that here decision on other grounds was impossible, or

^{9a} See Geiger's *Urschrift* p. 232 where a lengthy discussion of this important statement is given from another viewpoint. Geiger's view that this illustrates the carelessness with which the Biblical text was handled (see p. 231) is unwarranted. Their method, though perhaps not sufficiently refined, shows a high regard for textual matters, and an attempt at a critical procedure.

¹⁰ See Ginsburg's edition *ad loc.*

that this tradition alone survives of an entire class.¹¹ What then prompted the change from this well attested method (of discarding the minority reading) to the KQ scheme, by which even the minority reading was jealously guarded as "a tradition of Moses from Sinai",¹² and was obligatory either in the writing or the reading?

It is evident that the theory that the KQ are merely manuscript variations has several difficulties to encounter. On turning to the rival theory of corrections, we find an even more overwhelming series of objections.

I. The prime objection to the assumption of so large a number of corrections on the part of the Masoretes, is that it is opposed to the spirit of the Masorah. In spite of the countless charges of "caprice" and "wilfulness" levelled against it, the fact remains that the Masorah was primarily and essentially a force for conservation. In the thousands of variants with which manuscripts were filled, the Masoretes saw a vast danger to the preservation and transmission of the Bible. They therefore set themselves the difficult task of fixing the text, of stemming the tide of variation, which the human factor was constantly introducing into the Word of God.

II. That those who "counted the letters of the Torah", who established the Vav of וָו (Lev 11:42) as the middle letter of the Pentateuch,¹³ and the Yod of יָד (Jer 6:7) as the middle letter of the Bible,¹⁴ and whose knowledge and reverence for each jot and tittle of the text reached inconceivable heights—that these same men would engage in wholesale emendations,

¹¹ Thus Weiss supposes that there were special Baraitas which may have been gathered together, on Masoretic subjects. *Dor Dor Ve Dorshav*, vol. IV p. 240.

¹² See the Responsum of Solomon b. Adret on the margin of the Shulhan Aruch, and note 3 above.

¹³ See Kiddushin 30a.

¹⁴ See Ginsburg's larger edition, ad loc.

where these were nearly always unnecessary and often ill-advised —this is not merely paradoxical; it is unbelievable.

III. This a priori judgment we find vindicated for the Pentateuch by Rosenfeld's demonstration.¹⁵ Of the eighty KQ he found in the five Books of Moses, only two, (יקרחה Lev 21:5 and מצותו Deut 5:9) were absolutely called for because of a faulty text. To assume that the main interest of the Masoretes was correction, and then to discover 2 out of 80 examples to substantiate this view is hardly convincing.

Rosenfeld's investigation was restricted to the Pentateuch. We are able to present more conclusive results based on our study of all the KQ of the Bible, the details of which are presented in the extensive Classification in the Appendix.

IV. In the following categories no correction can be contemplated, because what is Qere in one list is Kethib in the other and vice versa. Compare in detail Lists #26 and 27, 28 and 29, 34 and 35, 39 (within the group), 40 (within the group), 43 and 44, 45 and 47, 46 and 48, 50 and 51, 52 and 53, and 71 (within the group). We cull from these lists a few examples where the identical word is now K and now Q, and there can therefore be no question of correction.

בר' לט, 20	כ' אַסוּרִי ק' אַסִּירִי	שׁו' טז, 21, 25	כ' הָאֲסִירִים ק' הָאֲסוּרִים
במ' כו, 9	כ' קְרוּאִי ק' קְרִיאִי	במ' א, 16	כ' קְרִיאִי ק' קְרוּאִי
אס' ח, 13	כ' עַתּוּדִים ק' עַתִּידִים	י, 13	כ' עַתִּידוּמִיהֶם ק' עַתּוּדוּתִיהֶם
יש' לב, 7	כ' עֲנִיִּים ק' עֲנִיִּים	עמ' ה, 4	כ' עֲנִיִּים ק' עֲנִיִּים
צפ' ב, 7	כ' שְׁבוּתָם ק' שְׁבִיתָם	אי' מב, 10	כ' שְׁבִיתָם ק' שְׁבוּתָם
שמב' יד, 7	כ' שׁוּם ק' שִׁים	שמב' יג, 32	כ' שִׁמָּה ק' שׁוּמָה
שמ' טז, 2	כ' וַיִּלְנוּ ק' וַיִּלְנוּ	שמ' טז, 7	כ' תִּלְנוּ ק' תִּלְנוּ
יה' כב, 7	כ' מַעֲבָר ק' בְּעֵבֶר	יה' כד, 15	כ' בְּעֵבֶר ק' מַעֲבָר

¹⁵ Ma'amar Bikethib Uqre; also J. Dérenbourg, *Manuel du Lecteur*, p. 229 note.

V. Besides these categories where K and Q reverse each other, practically *all* lists after number 9 can show similar cases unmarked by the Masorah as KQ.¹⁶ Were it the intention of the Masorah to correct a given word, it is inconceivable how all the parallel usages could have remained uncorrected. For details we must refer the reader to the preliminary remarks and to the notes to the lists themselves. Nevertheless we select a few examples

¹⁶ It cannot be assumed that the Masoretes did not complete their work and that therefore they left many cases uncorrected, for these reasons:

1. There are too many examples, for us to assume that they escaped notice. Thus List 17, contains twelve examples. Nevertheless, the identical case is left without a Qere seven times. In List 13, אָת is "changed" five times by the Q, but is left uncorrected three times.

2. Moreover, one of the exceptions to List 17 is KQ to the Madinchaē (1 Sa 4:15 קָמָה וְעֵינָי קָמָה) and hence cannot be due to a neglect to observe this passage.

3. Besides, very often in the same section, a word is marked KQ several times while several times the Q is in the text. In Ju 9, vv. 8 and 12 have a KQ on מְלוּכָה and מְלוּכִי, while v. 9 has מְלוּכִי without a KQ. Similarly, Neh chap. 3, vv. 16, 17, 18, 19, 20, 21, 22, 23, 24, 27, 29, have אַחֲרָיִים with no KQ. In v. 30, 31 the K אַחֲרִי is changed by the Q into אַחֲרָיִים. Here it cannot be maintained that in some passages the correction was forced into the text, while in others near at hand the correction remained on the margin.

4. Often the less obvious example has the KQ; while a more obvious one is left uncorrected. Thus the difficult verse Pr 15:14 has the K (וּפְנֵי) and the Q (וּפֵי), while in Nu 33:8 מִפְּנֵי הַחִירוֹת is left uncorrected though the preceding verse reads עַל מִי הַחִירוֹת as in Ex 14:1, 9, (see Tar. Jerus., Baal Haturim, Ibn Ezra at Num. 33:8). So also the impossible יִמָּל in Ru 4:4 is left unchanged while וְאֵרַע in the same verse is modified by a Q. It cannot be oversight that leaves an important difficulty uncorrected and changes a perfectly possible form in the same verse.

5. When the Masorah so wishes, it corrects every case, like the euphemisms (List 2) or the examples in Lists 3 and 4. Hence oversight cannot be invoked.

6. Indeed, the Masoretic labors are extended over the entire text of the Bible in such minute detail as to render unlikely the omission of a matter as important as KQ variations. We believe that sufficient evidence has been adduced to prove that the KQ are not an *incomplete* list of corrections and emendations.

where a word is Kethib in one instance, while in another passage it is entirely unchanged, and is read as well as written:

וַיִּשָּׂם	בר' נ, 26	כ' ויישם	בר' כד, 33
מבואו	תה' נ, 1	כ' מבואך	שמ' ב' ג, 25
כִּי אִם יִשְׂרָאֵל	בר' לב, 29	כ' כי אם	שמ' ב' יג, 33
אֲרִיָּה	לרוב	כ' אריה	שמ' ב' כג, 20
בור	לרוב	כ' בור	יר' ו, 7
דְּוָגִים	יח' מז, 10	כ' דוגים	יר' טז, 16
בְּשָׁנָה	מל' ב' יז, 6	כ' בשנת	יר' כח, 1
יבִּלּוּ	יש' סה, 22	כ' יבלו	אי' כא, 13

Of particular importance to the upholders of the correction theory are the groups of archaisms, in our classification Lists #13 to 25. Here, it is maintained, the method of the Masoretes is most obvious. Instead of replacing the archaic forms in the text, they placed the later forms on the margin because of their reverence for the text. This view is however untenable. If we except Lists 23-25 which contain Aramaic forms and are susceptible of another interpretation, there are only two Lists, 20 and 22, totalling only eight cases, where we have been unable to find any exceptions unnoticed by the Masorah. In lists 16, 17 and 19, the exceptions "uncorrected" by the Masoretes are more numerous than the cases of KQ. In Lists 13 and 18, there are a substantial number of exceptions, while even Lists 15 and 21 are not devoid of parallels "uncorrected" by a Q. These groups of archaisms show, in addition, two striking examples: the Q changes שֶׁתָּה (Ps 90:8) into שְׁתָּה, a less regular form, and the later form תְּהִלָּה of the K (Je 49:25) is converted into a more archaic (?) form by the Q. It is obvious, then, that the idea of removing archaisms, as such, was foreign to the Masoretes' mind. Why the major part of the archaisms are found in the K rather than in the Q, will become evident later.

VI. Besides, the Q offers several examples of hapax legomena or rare forms which it creates, often against a well-attested K. These are, of course, only a mere fraction of all the passages where the K is better than the Q.

ק' שפּרירו	יר' מג, 10	ק' היצא	בר' ה, 17
ק' צפיעי	יח' ד, 15	ק' צליל	שו' ז, 13
ק' וּהִבְנִים	יח' כו, 15	ק' הַגִּזְרִי	שמא' כו, 8
ק' לְמַעַנְתֶּם	חה' קכט, 3	ק' מוֹבְאָה	שמב' ג, 25
ק' בָּאֲשׁוּן	מש' כ, 20	ק' יָצִיעַ	מלא' ו, 5
ק' וְגוֹשׁ	אי' ז, 5	ק' בַּחוּנְיוֹ	יש' כג, 13
ק' רַהֲיִטְנוּ	שה' א, 17	ק' בִּיר	יר' ו, 7
ק' רְאוּת	קה' ה, 10	ק' הַקְּלוּא	יר' לו, 4
ק' בְּצִלִּית	נח' ז, 54		

VII. But there is one more argument of still more sweeping import against the view that the Q is a correction of the K. If we omit 273 KQ (Lists 1 to 8 inclusive),¹⁷ we have 1077 KQ variations, according to our enumeration. By a detailed study of these passages, the results of which will be found in the Lists and the accompanying notes, we have endeavored to ascertain which is the preferable reading. The results are best seen in the subjoined chart.

KQ VARIATIONS	NO.	% OF ENTIRE NO.
Q preferable to K	200	18.57%
K preferable to Q	133	12.34%
K as satisfactory as Q	715	66.38%
K and Q both unsatisfactory	29	2.69%
TOTAL	1077	99.98%

¹⁷ The reason for the omission, as will be made plain later, is that we insist that both אחריו and אחריו are identical, that is they both equal אַחֲרָיו. The same holds for אהלה and אהלו etc.

In other words, the Q is superior to the K in only 200 cases, or 18% of the entire number in the Bible. This will hardly suffice to prove the correction theory, especially if we recall that the K is preferable to the Q is no less than 12%.

These are the two major objections to the correction theory: it is opposed to the meticulous reverence for the text characteristic of the Masoretes, and is not borne out by the nature of the KQ variations themselves. Moreover, certain other considerations must now be taken into account.

VIII. If any two copies of a given work be compared, one is sure to discover a number of variations between the two manuscripts. In any particular passage, one reading will be superior to the variant in the other copy. Nevertheless, its superiority over its rival does not prove that it is a correction of the other. There is a second possibility that must be reckoned with—the superior reading may be the result of a more accurate copy of the original. Thus, if two scribes, B and C, each make a copy of a given text, A, a certain number of variations will be found to exist between their two copies. Now, where the first scribe, B, copied correctly, his text will show a better reading than C's manuscript. Supposing the original A to be lost, and only copies B and C to be preserved, some scholarly reader, D, might collate the two versions and note the differences. Yet it would be faulty reasoning to infer that B's better reading is due to a *correction* of C's inferior text.¹⁸

¹⁸ Of course, a better reading *may* be due to some individual reader's correction of a faulty text, but it is impossible to establish whether it is due to "following copy" more faithfully or to a conscious change in the text. We have purposely refrained from attempting the impossible task of gauging the psychologic process in some unknown scribe's mind, and dealt with these variations solely from the Masoretic standpoint. Though we grant that some of the "better" readings may have originated as corrections, we believe that the Masoretes, who incorporated them into our present Biblical text, found

To illustrate by a concrete example, the two passages in the Pentateuch where Rosenfeld found that the K stood in need of correction, need not be, and in the light of our evidence *are* not, corrections on the part of the Masoretes. In Leviticus 21:5 the K יקרחה is admittedly inferior to the Q יקרחו. Yet יקרחו is not necessarily a correction. It may be that where one manuscript, from which our K descends, erred, the other, from which our Q hails, made no such blunder. In other words, a superior reading is no proof of a correction, unless an intent to correct can be proved, such as a uniform practice throughout the text or some such cogent reason. Now, we are in a position to test this conclusion by a study of the parallel passages of the Bible.¹⁹ In fact, this has already been done by Hiller,²⁰ who compares Jeremiah 52 and II Kings 25. Taking one text as the basis of the K, he prints the variations of the other as the Q. To show how much these variations resemble our KQ, we have selected several examples from these chapters and give analogous KQ forms near them. That these differences of the parallel passages are merely manuscript variants goes without saying. The fact that the KQ resemble them is an additional proof that they too are not corrections, but merely divergences of manuscripts.

Verse	II Kings 25	Jeremiah 52	Kethib	Passage	Qere
1.	בְּשֹׁנֹת	בְּשֹׁנָה	בְּשֹׁנֹת	י' ר' כח, 1	בְּשֹׁנָה
	וַיִּחַן	וַיִּחַנו	וַיִּאמְרוּ	יה' ו, 7	וַיִּאמְרוּ
4.	וַיִּלְךְ	וַיִּלְכוּ			

them as variations extant in manuscripts and regarded them in this light. Concerning the spirit of the Masorah something may be inferred with a fair degree of certainty; as to the motives of some unknown scribe, every guess is hazardous.

¹⁹ Besides the commentaries on the various books, see R. Girdlestone: Deutographs (Oxford 1894) and F. Vogel: Die Konsonantischen Varianten in den Doppeltüberlieferten Poet. Stuecken (Leipzig 1905).

²⁰ Op. cit., Book II, chap. 10, p. 388, though he is not always exact.

Verse	II Kings 25	Jeremiah 52	Kethib	Passage	Qere
5.	אָחַר	אָחַרִי	מַעַל	41 מלא' כ,	מַעַלִי
6.	מִשְׁפָּט	מִשְׁפָּטִים	הַחֲצִי	38 שמא' כ,	הַחֲצִים
7.	בָּבֶל	בָּבֶלָה	הַנָּג	26 שמא' ט,	הַנָּה
11.	עַל	אֶל	עַל	24 שמא' כ,	אֶל

IX. It remains to notice one more argument against the theory that the KQ are corrections of the text—the Masoretic category of *Sebirin* or *Sebirin d'mat'en*. It is not within the province of our work to enter into a detailed discussion of this question.²¹ We shall content ourselves with outlining the theory that seems most plausible.²² Whenever the Masoretic text ex-

²¹ The entire subject has been treated in an Erlangen dissertation by Julius Reach: *Die Sebirin der Massoreten* (Breslau 1895). Beside the literature there quoted we may add Ginsburg: *op. cit.* chap. 8, p. 187 ff., Ehrentreu: *op. cit.* p. 129.

²² Reach finds three theories current regarding the Sebirin. 1) The view that the Sebirin are Masoretic warnings against emendations (see text) so Levita, the Buxtorfs, Frensdorf, Arnold (see *op. cit.* p. 10–13). This view, maintained by Prof. Margolis, we have adopted. 2) The view that the Sebirin are emendations on the part of the Masoretes, so Capellus, Eichorn, DeWette. 3) The theory that the Sebirin are older manuscript variants, so partially Geiger, Graetz, and Reach. The latter's arguments in favor of the third view are hardly convincing. 1) That some mss. mark as KQ what others mark as Sebir proves nothing except that different Masoretic schools may have differed among themselves, or, more probably, that one of these mss. is anti-Masoretic, that is, inexact. A reference to Ginsburg's larger edition of the Bible will show that in the case of practically every KQ some manuscripts adopt the Q in the text. Were we to follow Reach's reasoning in *this* case, a KQ would be equivalent to an ordinary text! 2) Reach's wholesale adoption of Ginsburg's list of Sebirin from his edition of the Masorah is positively misleading in view of the well-known uncritical nature of his compilation. In the KQ lists, Ginsburg includes *scores* of spurious KQ based on few and inaccurate manuscripts. It is therefore very probable that Ginsburg's list of Sebirin includes many spurious cases, and any discussion including them is *ipso facto* vitiated. 3) Reach has not attempted to show how often the Sebir is preferable to the text, and vice versa. If, as seems probable, the Sebir is nearly always preferable to the text, (Reach brings only a handful of excep-

hibited an anomaly in form or construction, upon which emendations were proposed, the Masoretes, concerned solely with the unaltered transmission of the *textus receptus*, would place the proposed reading in the margin with the note סביר or 'סביר דמטעין, to warn the scribe against writing the proposed and easier reading in the text. For example, Ps 144:2 קהרד עמי תקחי has on the margin סביר עמים, which is to be translated: Some think that עמים is the correct reading, but *it must not be written in the text*, because it is not in accordance with the Masorah. A synonym for סביר is *mat'en* or *sebirin d'mat'en* i. e. a proposed reading that leads people astray.²³

Now, if the Masoretes, in their reverence for the text, took pains to warn against possible emendations, most of which have much in their favor, how likely is it that they would engage in wholesale emendation of the type of the KQ? More striking still, is the case of Ru 4:4, where the impossible ינאל is left uncorrected²⁴ while the perfectly permissible K אדע is changed by the Q into אדעה.

We trust that enough material has been adduced to prove that corrections can play no part in accounting for the phenomenon of KQ.

tions, p. 22) it is unlikely that we have merely variants to deal with. 4) Reach gives a very forced explanation of the difference between Kethib-Qere and Sebir. He claims that the former are variants based on oral transmission, from the synagogal reading, while the latter are manuscriptal variants (p. 31). How is one to account for the KQ in those books of the Bible never read in the synagogue? Why should a Reader read קתים (Isa 23:12) when the text distinctly writes קתיים? Fuller discussion is here impossible, but enough has been brought to show that the Sebirin demand a fresh investigation and that the variant theory is untenable.

²³ In interpreting the latter phrase, it is better to treat the "proposed reading, Sebir" as the subject of the verb דמטעין, rather than assume as its subject either the redactors or the Masoretes, as Buxtorf and Capellus respectively assume. See Reach p. 19.

²⁴ See Delitzsch: *Schreib-und-Lesefehler im A. Testament*, par. 117.

It remains to notice the eclectic theory that postulates several distinct classes of KQ. In the first place, its assumption of corrections as one category, lays it open to all the objections that have been noted against the correction-hypothesis. Moreover, it suffers from most, though not all, the objections against the variation theory. (See arguments 1, 2, 3, 5, 6, 7.) There has never been set forth, also, the relation between the various classes as well as the history of their integration into one group. One may well say that though the eclectic theory is superficially easier, it is scarcely more satisfactory than its predecessors.

The theory recently maintained by Bamberger that the K and the Q are both divinely inspired and contain some mystic double meaning needs no lengthy refutation. It runs counter to the fundamental principles on which modern scientific research is based. The Talmudic dictum **אין מקרא יוצא מירי פשוטו** (Shab. 63a) "the literal meaning of the Biblical text is primary," applies to the KQ as well, especially since Bamberger admits that we do not know what mystic message is intended by the various KQ.

This mystical view seeks, of course, to uphold the traditional doctrine of the verbal inerrancy of Scripture. The Talmud itself assigns a reason for at least one category of KQ, the so-called obscene usages, but nowhere does it speak of a hidden reason for the KQ. Undoubtedly, the KQ were utilized for homiletic and mystical purposes, as was the Biblical text as a whole, but there is no ground for assuming that these variations owe their genesis to this cause.

With all due deference to the various views hitherto examined, it is obvious that a fresh and critical study of the entire problem is required. In the following chapters, such an investigation is made and a new theory concerning the nature and origin of the Kethib-Qere is proposed.

CHAPTER THREE

THE ORIGINAL CLASSES OF KETHIB-QERE

In every department of inquiry, the nineteenth century substituted for the famous query of Ranke "Wie es eigentlich gewesen" the question "Wie es eigentlich geworden". What had previously been looked upon as fixed and immobile was now, upon closer inspection, made to yield up its secrets of growth and evolution. The application of this concept of development to the study of Jewish history and literature was a basic factor in the vast progress that the last hundred years have witnessed in this field.

The study of the Masorah, however, proceeded along the age-old lines, unperturbed by these new views. It is only in our own days, that the new spirit has been injected into this branch of inquiry, by such men as Kahle and his students. In his "Untersuchungen ueber die Masorah", a work inspired by Kahle, Ehrentreu succinctly summarizes the new attitude (p. 56):

"The development and the spirit of the Masorah will become more intelligible to us, the less we assume therein uniformity and rounded completeness." It is only in this spirit, we believe, that the KQ may be successfully understood. In this and the following chapters, we shall attempt to trace genetically the history of the KQ concept until it reached its final form.

The earliest attested example where a word in the Biblical text was not read and another was pronounced in its place, is the *Tetragrammaton*: יהוה. Whatever may be the reason,¹ a disin-

¹ Cf. Geiger: op. cit. p. 261 ff., Dalman: Der Gottesnamen Adonai, and Ehrlich: Randglossen zur hebraeischen Bibel, vol. I, p. 341-343 for conjectures on the subject.

clination toward pronouncing the "Divine Name" manifested itself at a very early period,² indirect evidence for which is to be found in the absence of its use in Ecclesiastes and Esther. This custom was common to the Diaspora no less than to Palestinian Jewry.³ Thus the Septuagint on the Pentateuch, probably completed during the reign of Ptolemy II Philadelphus (285–247 B.C.)⁴ translates the Tetragrammaton by *Kyrios*, following the Qere perpetuum on this word. "The Name" is expressly recognized as a KQ in Pesahim 50a:

אמר הקב"ה לא כשם שאני נכתב אני נקרא. נכתב אני ביו"ד ה"א ונקרא באל"ף
דל"ת.

"Said the Holy One, Blessed be He: not as I am written, am I read: I am written Yod He (i. e. the Tetragrammaton), but I am read Aleph Daled (i.e. Adonai)."⁵ (See also the lines immediately preceding, in the text). Obviously, the Tetragrammaton forms a very numerous group of KQ, occurring as it does on almost every line of the Bible.

Another category which reaches back to hoary antiquity are the *euphemisms*. The locus classicus is Megillah 25a:

תנו רבנן כל המקראות הכתובים בתורה לגנאי קורין אותן לשבח.

"Passages written with unclean expressions, are changed to more seemly readings." (Then follow a few examples). That these euphemistic renderings are very ancient is proved by the fact that they display a fine and precise knowledge of Hebrew, down to the slightest shade of meaning. In these instances, the Q

² It must precede the Samaritan schism, since the Samaritans use שֵׁם corresponding to the Jewish השם instead of the Tetragrammaton.

³ Cf. Philo: de Vita Mosis III, 519, 529. Also Sanhedrin 10, I(90a) ואלו אין להן חלק לעולם הבא . . . אף ההוגה את השם באותיותיו

⁴ See Swete: Introduction to the Old Testament in Greek p. 18.

⁵ Where *Adonai* occurs with the Tetragrammaton, the latter is read (Qere) *Elohim*, as e. g. ארני יהוה Gen. 15:2, etc. See BDB s. v. ארני יהוה.

substitutes a less offensive term for the word in the text, where even modern scholars find it difficult to understand the distinction.⁵

In the case of the Tetragrammaton and the euphemisms, it is easy to understand how the terms Kethib and Qere originated. Where one word was written (Kethib) in the text, the Reader was commanded: "Read (Qere) so-and-so!" The Q was a direction to the Reader, to guard against blasphemy and obscenity, and the Reader who insisted on reading the K was therefore removed from his post.⁶ The meaning of the term is entirely natural and unforced.

But the Q was a guard not only against sacrilegious and indecent reading: it was soon utilized as a protection against ignorance, or, more precisely, as a *means of fixing pronunciation before the invention of the vocalic system*. Here a digression is essential.

In all Semitic alphabets, no provision is made for writing the vowels in the text; only the consonants are written, while the vowels must be supplied by the reader. This mode of orthography⁷ is, in the case of Hebrew and its dialects, most apparent in the Phoenician inscriptions, and is therefore called "Phoenician spelling", though it is characteristic of all varieties of early Hebrew. Thus on the Mesha⁸ and Siloam Inscriptions,⁹ we find

⁵ Geiger (op. cit. p. 407-410) finds it difficult to make the reason for the changes plain. On לָוֶה see also BDB: Lexicon, Feigin in AJSL October 1926 and references there. Also our notes to the examples in List 2.

⁶ See Chapter 2, note 3.

⁷ See Chwolson: Die Quiescentes ׀׀ in der alt-hebraeischen Orthographie (3rd. Inter. Congress Orientalists vol. 2 p. 459 ff., St. Petersburg 1876.); Bardowicz in MGWJ 1894, p. 117-121, 157-166.

⁸ Smend and Socin: Die Inschrift des Koenigs Mesa Von Moab, text p. 12.

⁹ See Delitzsch: Schreib- und Lesefehler im A. T. p. 17 note 1.

forms like **קל, אש, הא, לכמש, שלשן**. This spelling meets us in the Bible, too, as e. g. **מארת** (Gen 1:14) **הלכת** (Ex 2:5) and **עתרת** (Deut 32:34). Indeed Lagarde maintains that the text that lay before the Septuagint was entirely without vowel letters.¹⁰ This is hardly probable,¹¹ but there can be no doubt that at one time the Biblical text contained far fewer vowel letters than at present. This led to great uncertainty in the reading, since **צדק**, for example, could be read:

צָדָק, צִדְקִי, צִדְקִי, צִדְקִי, צִדְקִי, צִדְקִי, צִדְקִי

The point of greatest danger was the end of a word, where the pronominal suffixes would find no expression in the written text,¹² though the danger elsewhere was scarcely less. So the semi-consonants Vav and Yod, as well as He, began to be used, at first sparingly and later in greater abundance.¹³ When all or nearly all possible vowel letters are written, we have Mishnic spelling, as e. g. **אסורים**, as opposed to Mesha Inscrp. (l. 25) **אסרן** "prisoners". The Biblical spelling is midway between the Phoenician and the Mishnic modes. Though examples of both extremes of plene and defective spelling are plentiful in our Biblical text, normally vowel letters are used sparingly. Thus a word with two vowel-letters will have one written and the other unwritten.¹⁴ For example, though **בְּתוּלָה** (La 5:11) and

¹⁰ Anmerkungen zu der Griech. Uebersetzung d. Prov. p. 4.

¹¹ That in many individual cases the Septuagint had no vowels or less than the M T, can be easily proved. E. g. Ps 72:5, M. T. reads **וַיִּרְאוּךָ** and the LXX reads **וַיִּאֲרִיךְ**. Other examples are plentiful.

¹² Mesha writes already **בנחתי, עשתי, יספתי, לפני, השעני**; on the Siloam Inscription we read **רעו, נקבה**.

¹³ Examples of missing, erroneously inserted, or confused vowel-letters have been collected by Delitzsch op. cit. par. 13-56, though with more zeal than caution.

¹⁴ See Delitzsch op. cit. pp. 24, 25.

בְּחֻלּוֹת (Isa. 23:4) both occur, the normal spelling would be בְּחֻלּוֹת (Zach 9:17) or בְּחֻלָּה.¹⁵

The insertion of vowel letters was never systematic or complete, but was left largely to the discretion of the scribes.¹⁶ All varieties of spelling therefore occur in our present text of the Bible.

It is highly probable that if no force had been interposed, Biblical orthography would have been filled out to the proportions of the Mishnic, and vowel letters would have been written in every instance. But a force *was* interposed, that halted the levelling process. That force was the Masorah.^{16a} It took the text as it found it, (the details will be made plain later) and fixed the spelling of each word by noting in each case חסר, מלא, חסר, דחסר or מלא דמלא. From that time on, no Yod could be inserted into the text; a scribe who did so was creating a non-Masoretic codex. The textus receptus was now established. Precisely *when* the Masorah thus stepped upon the scene, it is difficult to say. It is likely that its efforts were crowned with success by the time of Hadrian. Rabbi Akiba could then speak of the Masorah as a fence about the Torah,¹⁷ while the version of Aquila, which is in large measure due to him,¹⁸ is the most reliable witness we possess

¹⁵ This last form would not be preferred because of the possibility of confusion with בְּחֻלָּה.

¹⁶ See Jehuda Hayyug in Dukes und Ewald: Beitrage zur Geschichte und Spracherklaerung des A. T. vol. 3, p. 22 (Stuttgart 1844); Ibn Ezra in *Saphah Berurah* p. 7 (ed. Lippmann, Furth, 1839) who speak of the wilfulness of the scribes in this regard. These passages are quoted by Ginsburg: Introduction p. 135. Thus defectiva and plene readings constitute the main source of variants in the Kennicott and DeRossi collations.

^{16a} The implications of this conclusion for the orthography of modern Hebrew are treated by the writer in two essays in *Leshonenu*, 5696, p. 202 ff.

¹⁷ Cf. Aboth 3, 20, and Rashi, Bertinoro, Tifereth Yisrael ad loc. Other interpretations have been proposed, however, which refer the passage to halachic rather than textual matters, cf. Taylor, ad. loc., Swete, Introd. p. 434

¹⁸ Cf. Kiddushin 59a, Jerome on Isa 8:14. See Swete: op. cit. p. 32 ff.

to the condition of the Akiban text. In all probability, the adoption of a standard codex, the archetype of all later manuscripts, falls roughly within the same period.¹⁹

It is true that further changes were now largely impossible; still, in the absence of vocalization, there were many opportunities for error in the reading.

It was only with the invention and perfection of the vocalic system that all possibilities of error were eliminated. The invention of vowel signs in Syriac and Arabic in the seventh and eighth centuries,²⁰ was slow and difficult. Its almost contemporaneous rise among the Jews was equally painful and uncertain, as has become plain through the researches of Pinsker, Graetz, Kahle, and other scholars.²¹

What has been insufficiently appreciated is the fact that between the time of the earliest Masorah and the first glimmerings of vocalization, there stretches a long and obscure period that may be termed the *pre-history of vocalization*. During this period other means were sought to safeguard the reading of the Sacred Text, and the chief agents in this task were the Masoretes. Thus Graetz²² noticed that certain lists in the Ochla ve'Ochla were really guides, in the absence of vowels, to the pronunciation of words that were similar, but not identical, and hence liable to be mistaken for one another. Of this type are the lists that deal with *mil'el* and *milra'*, that is, similar words are termed *mil'el* if they have a heavier vowel, and *milra'* if they have a weaker vowel,

¹⁹ Vide infra.

²⁰ Cf. Duval: Grammaire Syriaque, Intr.; Noeldeke: Geschichte des Korans p. 305 (1st edition).

²¹ Pinsker: Einleitung in das assyrisch-babylonische Punktationsystem; Kahle: Der Masor. Text nach der Ueberlieferung der babylonischen Juden, Die Masoreten des Ostens; Die Masoreten des Westens; and his paragraphs on the Masorah in the introduction of Bauer-Leander, Historische Grammatik.

²² Cf. MGWJ, Vol. 30, 1881, p. 340 ff.

e. g. holem against kames hatuph (אָמַר Ez 25:8; אָמַר Pr 25:7), kames against patah (בְּאֲרָזִים Ca 5:15; בְּאֲרָזִים Nu 24:6), or a full vowel against the sheva, (וַיִּצְבְּרוּ Ex 8:10; וַיִּצְבְּרוּ Gen 41:35). Of this type are lists #5, 11, 26, 27, 28, 29, 45, 46, 47, 48, 49, and 50 in Ochla ve'Ochla.

There are, however, other lists, previously unnoticed, which precede the vocalic system and are also designed to guide pronunciation in the absence of vowel signs. Such a list is no. 52, where Shin and Sin (called Samekh) are distinguished, as e. g. (Lev 2:14) נָשׁ and (Deut. 33:14) נָשׁ. Still another rubric antecedent to the invention of vowel signs is list 73:

א"ב מן חדר וחדר משמש אה' או' וכל חדר לית.

"an incomplete list of unique words where the first syllable has the vowel \dot{a} and the second syllable, the \dot{i} vowel". Since no vocalization is available, the Masoretes are compelled to use the awkward device of calling Kames the אה (aw) vowel, and Holem the או (ōw) vowel.

It is certain that these lists, like all Masoretic rubrics, were preceded by individual references at the various passages, and that only later were they formed into lists. It is our contention that the Kethib-Qere device was also utilized for the fixing of pronunciation before the invention of vowel signs, and that a large percentage of the KQ are therefore not manuscript variations, but *guides to the correct reading in the absence of vowels*. An illustration will make the matter clear. There are many cases where the third person masculine singular suffix is added to a plural noun, and written defective that is, יָדוּ instead of יָדוּ. Here the noun could easily be mistaken for a singular. The fortieth chapter of Ezekiel contains אֵילִמוּ, אֵילִמוּ, several times, where the plurals of the nouns are intended in each instance. Yet these forms could easily be misread as אֵילוּ or אֵילִמוּ. In Prov. 30:10,

אֲדָנִי might be taken for אֲדָנִי, instead of the idiomatic plural אֲדָנִי. The same holds true of the prepositions which take the plural suffixes, as אַחֲרָיו (II Sa 23:9), סְבִיבָתוֹ (I Sa 26:5) or תַּחְתּוֹ (II Sa 3:12), in which the ending could be misread as a holem Vav. There are, moreover, a few nouns ending in consonantal Vav, like עֵנִי (Nu 12:3), שָׁלוֹ (Nu. 11:32) and סָתוֹ (Ca 2:11), which were also liable to be mistaken for עֵנִי or עֵנִי etc., especially since they are uncommon. Were vowel signs available, these potential errors could easily have been averted; in their absence, the Masoretes used the best means at their disposal for guarding the consonantal character of the Vav:— They wrote the plene spelling (with Yod), on the margin with 'ק' after it.²³ For example, by the side of תַּחְתּוֹ in the text, they noted on the margin 'תַּחְתּוֹי ק' i. e. "Read *tachtav!*"²⁴ These instances constitute Lists 2a, b, c, in our Classification.

Similarly, the older masculine ending ה', found sporadically in the text, could be mistaken for the feminine ending הַ, in the absence of vocalization, and here, too, the Masoretes marked on the margin 'ק' עֵירוֹ, i. e. "read with Holem", likewise as a guide to the reading.²⁵ (List #4).

The same explanation also holds for list #5, where the textual לָ is to be read לִ, i. e. it is to be vocalized לִ.

The various arguments against assuming that these Q are variations of the K have already been set forth in Chapter Two. The

²³ Exactly as in OVO, List #73, where Kames is denoted by אה, and Holem by או.

²⁴ That in the case of עני, the Q was merely to ensure the reading with consonantal Vav, is already recognized by Dillmann on Nu 12:3, and Koenig (Lehrgebaude II, 1, 76).

²⁵ The Samaritan Pentateuch, as is well known, changed each form into Holem Vav, a procedure against which the Rabbis had already protested in another connection (cf. Sifre to Deut 11:30). See Von Gall's edition at the various passages and Ch. Heller: The Samaritan Pentateuch an Adaptation of the Masoretic Text, p. 190-2.

exhaustiveness with which each example is noticed on the margin, the large number of cases where a singular or a feminine suffix, respectively, is impossible,²⁶ and the fact that never do we find the defective form on the margin, or the plene form in the text, combine with the evidence of Masoretic usage we have adduced from the Ochlah v'Ochlah to prove that we are dealing not with corrections or variants but with *matres lectionis*—guides to the reader.

But there is another piece of evidence to prove that the term *Kethib-Qere* was often meant by the Masoretes as mere guides to the reading. This proof is the indubitable usage of the Masoretes themselves. In Ochlah v'Ochlah, list 103, we read: 'מח' מלין נסבין א' "48 words that take an Aleph in the middle that is not read," of which (Ex 5:7) תאקספון is an example. Here נסבין is a synonym for כתבין, as is proved by the following list #104: "12 words with an Aleph written at the end, that is not read," (an example of which is רצוא Nu 13:9). Especially noteworthy is list #191: "18 words written Shin and read with Samekh," which catalogues words with Sin, as for example, וְשַׁכְתִּי (Ex 33:22). In the absence of vocalization, this is the only way to prevent the reading with Shin, — yet this guide to the pronunciation is expressed by the regular *Kethib-Qere* terminology!

Whereas lists #1-2 are guides against blasphemy or obscenity, Lists #3-5 are guides against the Reader's ignorance. Yet both categories are genuine *Kethib-Qere*; though one word is *written* in the text, the Q admonishes "read thus!"

These groups contain 226 examples all in all, or 20% of the entire number. Regarding these, there can be no doubt that no

²⁶ As, e. g. I Sa 23:5 ואנשו (the singular would be ואישו); Jb 39:30 ואמררו (plural verb יעלעו); II Sa 1:11 בבגדו (cf. ויקרעם); Deut. 33:9 בנו (parallel to אחיו). See notes to list 3 for further examples and details.

textual variations are intended. We now come to another category, where it is also probable that no variants exist, but here the evidence is not so conclusive (List #6). Twice we find the spelling גיִים in the K, with the normal גוֹיִם as the Q, and several times צבִיִּים occurs with two Yods. Though the KQ may mark variations in spelling צבִיִּים by the side of צבֹוֹיִם etc., it is more likely that the Q is merely an admonition to read צבֹוֹיִם and גוֹיִם with Holem, rather than צבִיִּים and גיִים with Hirek. Here either explanation is possible.

Another category, where absolute certainty cannot be had, must now be discussed, (Lists #7-8). It was noted above that vowel letters were supplied with the greatest readiness at the end of words—because of the greater likelihood of error there. Now, there are a number of instances, where the K omits one of the letters Aleph, He, Vav, Yod, at the end of a word, either where there would be two identical vowel-letters adjoining each other, as e. g. (II Sa 5:2) K והמבי את; Q והמביא את (List #7), or where only *one* occurs, as (1 Ki 21:29) K אבי; Q אביא (List #8). In all these cases the Masorah has interrupted the process before the vowel letters were added to the text. We know that they were used sparingly, and that Biblical orthography prefers to write one of two possible vowel letters and not both. It is therefore possible that the vowel letters are omitted in these instances, not through error, but because of a conscious desire to minimize the number of vowel-letters. Be this as it may, the Q may be interpreted in one of two ways, either as a variation culled from manuscripts in which the vowel letters had already been inserted in the text, or, more probably, as guides to the reader to read and understand מביא as the Hiphil participle of בוא and to construe ישתחו as a plural, etc.

²⁷ See Chapter Two, note 3.

We prefer to regard these Q as guides to the reader, rather than as corrections or variations, for the following reasons. There are innumerable cases of vowel letters omitted, where no KQ occurs, as e. g. (Nu 11:11) מִצְתִּי or (II Sa 22:40) וַתִּזְרַנִּי, which are either noticed by the Masorah merely as חסר or altogether passed over in silence. Hence, our KQ cannot be due to corrections. On the other hand, all cases without exception of vowel letters missing at the end of words are remarked upon by the Q. Therefore they cannot be manuscript variations. It therefore seems most plausible to assume that the Q in these instances is a guide to the correct reading and falls in with the preceding categories.

If we include these last-mentioned doubtful cases, and they are few in number, we discover that fully 273 or over 20% of the entire number may be termed the *original KQ*, that is, they are *guides to the Reader*, against reading obscene expressions in the synagogue, or against erring through ignorance. Moreover, if we add, as we properly should, the 6823 instances where the Tetragrammaton is replaced either by אֲדֹנָי or by אֱלֹהִים, the total number of KQ mounts up to 8173, and the guides to the Reader, totalling 7096 examples, constitute no less than 87% of the entire number.

In all these cases, the Q is undoubtedly right, not because it is a correction, or a better variant, but because it is a direction as to the reading of the K. It was on the basis of these original classes of KQ, that the custom, and eventually the law, grew up, of reading only the Q, while the K remained inviolate in the written text. Later, when other groups of KQ were assimilated, they, too, were subsumed under the rules governing the original categories. Therefore the Q has remained universally obligatory upon the Reader in the Synagogue to this day, a mute and hitherto unheeded clue to the genesis of the KQ.

CHAPTER FOUR

THE LATER GROUPS OF KQ.

Thus far, the role of the KQ, in its capacity of guide to the reader, has been perfectly obvious and consistent. This function, however, tends to fall into desuetude with the invention of the vocalic system. But the KQ apparatus is again found useful, in a radical and far-reaching extension of its original use. It now becomes a means of preserving *manuscript variants*, and this to so large an extent, that its origin is all but obscured. This new use of the KQ comes as the culmination of a long series of attempts to deal with the problem of variations in the Biblical text. These attempts must now engage our attention.

Geiger speaks of a "Mangel an kritischer Sorgfalt"¹ as characteristic of the period ending at the second century of C.E. He seeks to prove that up to that time, the text was very carelessly handled, without any recourse to the canons of criticism. But this view is misleading. It would be unfair to expect modern methods of textual criticism operative in that early period, but we *do* find certain critical principles at work, constantly growing in refinement and precision.

We have already had occasion to refer to the Talmudic passage quoted in Jer. Megillah IV, 2, Soferim 6:4, regarding the three Bible codices found in the Temple, in which variations were noticed. We are told that in each case the majority reading was adopted, and the minority reading, discarded. It is important to understand what is here meant by "adopting". It can only

¹ Op. cit. p. 231: Die alte Zeit etwa bis gegen das zweite Jahrhundert n. Chr.—den Bibeltext auf Einzelheiten mit sehr geringer Sorgfalt behandelte.

mean that the sanctioned reading was entered into correct manuscripts,² while the suppressed reading may very well have lingered on in ordinary current texts, that could make no claim to accuracy. Nevertheless, from the Masoretic standpoint only the majority reading existed henceforth. The earliest stage, then, in the treatment of variations was the rather crude procedure of accepting the reading vouched for by the larger number of manuscripts, and consigning the minority reading to oblivion.

This method could not remain satisfactory indefinitely. It cannot have escaped notice that more original readings might be lost, if it was merely a question of "counting heads". The next step in the treatment of variants, we venture to suggest, was the method of conflation. Whenever two variants contested a given passage, an attempt was made by the Masoretes to embody them both in the text, if possible.³ This practice, it is true, often created an anomalous form or a difficult construction, but it had the merit of preserving readings that would otherwise have perished. The Scribes of this early period must have felt that **אלו ואלו דברי אלהים חיים**, both readings were "the Word of the Living God", and hence worthy of preservation.

With no pretense to completeness or finality, we bring together the following examples of conflation as well as the readings that lie at their base:

שם' ו, 4 את ארץ כנען את ארץ מגוריהם אשר גרו בה

א. את ארץ כנען את ארץ מגוריהם

ב. את ארץ כנען אשר גרו בה

² That the distinction between an accurate and an inaccurate codex was already felt before the destruction of the Temple, is proved by the passage in B. Kethubboth 106a: **מניה ספרים בירושלים היו נושלין שכרן מחרומת הלשכה**: "The official revisers of Biblical manuscripts were paid from the income of the Temple."

³ Thus the likeliest explanation of such hybrid forms as **התקקרו** is that they are a combination of the Hophal and the Hithpael forms.

שמ' טז, 35 ובני ישראל אכלו את המן ארבעים שנה עד בואם אל
ארץ נושבת את המן אכלו עד באם אל קצה ארץ כנען

א. ובני ישראל אכלו . . . ארץ נושבת

ב. את המן אכלו [בני ישראל] עד באם אל קצה ארץ כנען

וי' כ, 10 ואיש אשר ינאף את אשת איש אשר ינאף את אשת רעהו

א. ואיש אשר ינאף את אשת איש

ב. ואיש אשר ינאף את אשת רעהו

יה' ב, 7 והשער סגרו אחרי כאשר יצאו הרדפים⁴

א. והשער סגרו אחרי אשר יצאו הרדפים

ב. והשער סגרו כאשר יצאו הרודפים

יה' יח, 19 והיו (כ') תוצאותיו הגבול⁵

א. והיו תוצאותיו . . .

ב. והיו תוצאות הגבול

שמב' טז, 8 אם ישיב (כ') ישיבני ד' ירושלים⁶

א. אם ישיב נאות ד' ירושלים

ב. אם ישיבני ד' ירושלים

שמב' יט, 32 לשלחו את (כ') בירדן

א. לשלחו בירדן

ב. לשלחו את הירדן

יר' ב, 11 ההימיר גוי אלהיו⁷

א. ההקמיר גוי אלהיו

ב. הקמיר גוי אלהיו

⁴ So, practically, Ehrlich, ad locum.

⁵ Ehrlich, ad loc. maintains that הגבול was added erroneously to the original תוצאותיו. But why should this word be added to corrupt a perfectly intelligible verse? By our explanation, it becomes clear how this form came to be—as a conflate.

⁶ Here the K may very well be due to ordinary dittography. The Q is impossible. It seems that the text is not in perfect order, and restoration is difficult with the means at our disposal.

⁷ The perfect is an appeal to the experience of the world: "Has any people ever changed, etc?" The imperfect asks: "Is it possible that a people should change, etc?" See Driver: Hebrew Tenses (Third Ed.) par. 12, 33b.

- יח' ג' 15 ואבוא אל הגולה תל אביב הישבים אל־נהר־כבר (כ')
 ואשר המה יושבים שם⁸
- א. ואבוא אל הגולה תל אביב הישבים אל־נהר־כבר
 ב. ואבוא אל הגולה אשר המה יושבים שם
- יח' ט, 8 ויהי כהכותם ונאשאר אני
 א. ויהי כהכותם ונאשאר אני
 ב. ויהי כהכותם ונאשאר אני
- אי' ה' 18 על הר ציון (כ') שהשמש⁹
 א. על הר ציון ששמש
 ב. על הר ציון השמש
- קה' ו, 10 עם (כ') שהתקיף ממנו
 א. עם שתקיף ממנו
 ב. עם התקיף ממנו
- אס' ט, 19 על כן היהודים הישבים בערי הפרוות¹⁰
 א. על כן היהודים הפרוים
 ב. על כן היהודים הישבים בערי הפרוות

Yet this method of conflation suffered from serious disadvantages. It created difficult and impossible texts, in which the confusion was usually far more noticeable than the preservation of the variants. In addition, it had an even more serious drawback—its inadequacy. Very few divergences were susceptible to conflation; the vast majority could not be treated in this fashion at all. It is for this reason that conflation finds no recognition in Rabbinic or Masoretic tradition. Its period of activity must have been short-lived and its influence upon the history of the text relatively slight.

⁸ See List 80.

⁹ The ordinary editions read ששמש with no KQ; we follow the editions of both Baer and Ginsburg.

¹⁰ See notes on this passage, list #42. פרוו is one residing in an open place. See Megillah 19a: פרוו בן יומו נקרא פרוו. The Q is an inferior reading.

Various other means of treating variants were tried, such as the use of dots over words whose authenticity was doubtful.¹¹ That this usage belongs to the earliest period, is proved by the tradition's being dated back to Ezra.¹² It is important to remember, however, that throughout all these moves, one improvement in technique is making itself felt. Whereas the original practice was the total disregard of the minority reading, the advantage of the other schemes lay in their preserving the divergences.

But the Masoretes were still faced with seemingly insuperable problems in their attempts to safeguard the sacred text from variation. When each scribe was rapidly multiplying codices, one or even several correct texts were but a drop in the ocean. Each manuscript was not only heir to the errors of its ancestors, but was sinning against accuracy on its own account as well. The mere patching and revising of passages would never do; one scribe could add more variants than a generation of Masoretes would avail to correct.

Hundreds of years later, Islam faced the same situation. The solution was summary. One highly accurate copy of the Koran was adopted as the *textus receptus* and only lithographic copies of this manuscript were permitted in the mosques.¹³ This procedure the Masoretes anticipated—without the lithographs, of course. They decided upon a standard codex by which others

¹¹ The literature on the dotted words is very large. The discussion of L. Blau: *Masoretische Untersuchungen*, recapitulated by C. D. Ginsburg in his Introduction, is basic.

¹² *Aboth de Rabbi Nathan*: (Chap. 34) כך אמר עזרא אם יבא אליה ויאמר לי יפה כתבת אעביר הנקודה מפני מה כתבת כך אומר אני כבר נקדתי עליהם ואם יאמר לי יפה כתבת אעביר הנקודה מעליהם. The *Tikkune Sopherim* are also often ascribed to Ezra, see *Ochlah v'Ochlah*, no. 168: י"ח מלין חקן עזרא.

¹³ For this information I am indebted to Prof. S. L. Skoss, of Dropsie College who found this to be the uniform practice in the Orient, during his studies there.

might be revised¹⁴ and which would serve as the archetype of all future manuscripts.¹⁵ Historical conditions favored its acceptance. After the destruction of the Temple and the loss of political independence, Pharisaism became the only form of Judaism, and its archetype succeeded in becoming the *textus receptus*. The slightest peculiarities of this text, such as majuscules and minuscules, suspended letters and dotted words,¹⁶ were transmitted with reverential care and fidelity, exactly as they occurred in this standard codex.

Two questions now press for an answer. When and on what basis was the archetype selected? On the former question, opinion is practically unanimous. Scholars are agreed that the standard manuscript was adopted in the time of R. Akiba (circa 100 C.E.) when the new interpretational principles of which he was the leading exponent came into play. Now, when every particle and prefix, plene and defectiva, was of potential importance as the source of new Halakah,¹⁷ a great impetus was given to a correct and fixed text, and the result was the adoption of a standard codex.

¹⁴ Cf. Jer. Sanhedrin II, 20: הנייה מן. Dillmann in Herzog's Real-Enzyklopedie II p. 388; Buhl: op. cit. p. 256.

¹⁵ The existence of one archetype was maintained by Rosenmueller 1834 (Vorrede zur Stereotypausgabe des A. T.), A. Olshausen, 1853 (Psalmen, p. 17 f., 337 f.), Lagarde: Anmerkungen zur griech. Uebersetzung der Prov. p. 1 f., Noeldeke: Alt-Testamentliche Literatur p. 241 and Buhl p. 256. It is now almost universally accepted. The opposing view of Kahle does not account for the high degree of uniformity in extant Bible manuscripts.

¹⁶ Cf. Buhl op. cit. p. 206.

¹⁷ One example of many is Sanhedrin 4b, where the plene and defectiva spelling is appealed to: לשטפה לשטפה לשטפה הרי כאן ארבע דברי רבי ישמעאל ורבי . . . עקיבא אומר אינו צריך . . .

On this use of plene, defectiva and particles, see Frankel: Darche Ha-Mishnah p. 120, note 1: ומלות ויין בדרשות ויין ומלות . . . בפולוח . . .

On the latter question, scholars are not so united. Some have maintained that the choice of the archetype was based on mere arbitrariness or chance, but this view has rightly been contested.¹⁸ The Masoretes at this time were sufficiently critical to choose a text of known antiquity and general reliability. This conclusion, we shall find, derives a great deal of support from considerations to be adduced later.

In spite of the consensus of scholarly opinion, we feel that the date set for the adoption of the archetype is too late. Even if we grant that these precise methods of interpretation were the spur to the choice of a standard manuscript, we shall be compelled to assign an earlier date. R. Akiba was not the creator of this method of Halachic interpretation; he was its greatest exponent. Nahum of Gimzo, under whom R. Akiba had studied¹⁹ had already made use of "amplification and restriction" (רבויו ומעוט). Another Rabbi of the generation preceding Akiba had made wide and extensive use of particles like אה in the Pentateuch²⁰. By the time of Akiba and Ishmael, these methods were the common property of all the schools.

We are therefore constrained to go back at least a full generation before Akiba for this archetype. But it is highly unlikely that in the space of one generation, one manuscript among many should have been singled out, and subtle Halakic distinctions be based upon its minutest characteristics, without any mention being made of other extant codices. It is, moreover, difficult to

¹⁸ Buhl p. 257.

¹⁹ Cf. Shebuoth 26a: רבי עקיבא ששימש נחום איש גמזו שהיה דורש את כל התורה כולה בריבה ומיעט.

²⁰ Cf. Kiddushin 57a, Pesahim 22b: שמעון העמסוני ואמרי ליה נחמיה העמסוני: היה דורש כל אתין שבתורה. כיון שהניע לאת ה' אלהיך תירא פירש אמרו לו תלמידיו כל אתין שדרשת מה תהא עליהם אמר להם כשם שקבלתי שכר על הדרושה כך קבלתי על הפרישה עד שבא רבי עקיבא ולימד את ה' אלהיך תירא לרבות תלמידי חכמים.

believe that such an important step as the choice of an archetype could have occurred in a generation as prominent as that of R. Akiba and R. Ishmael without a notice of the event in the Talmud.

For all these reasons, it is far more likely that the archetype had been chosen long before Akiba, and that he and his predecessors already found it installed as the *textus receptus*, and therefore available as a basis for their hermeneutics. In line with the best traditions of the Masorah, the archetype had been chosen quietly and unobtrusively, probably before the destruction of the Temple, perhaps by those very "revisers of the scrolls" who are mentioned in the Talmud as receiving their income from the Temple treasury. Rather than the reverse, we prefer to believe that this exact and unvarying text offered the stimulus to the painfully precise hermeneutics, which the later generations of Tannaim favored in increasing measure.

Having established the destruction of the Temple (70 C.E.) as the *terminus ad quem* for the adoption of this archetype, we are now in a position to reconstruct other phases of its history. It is certain that great care was exercised in its choice, as regards its antiquity and trustworthiness. Nevertheless, these early Masoretes must have been fully aware that even inferior manuscripts might contain superior or older readings at given passages.²¹ In addition to the archetype, there doubtless were other manuscripts of high repute in the Temple library which the official revisers must have used. For these reasons the mere adoption of an archetype could not have sufficed the custodians of the text. We believe that they must have collated the standard codex with others that were held in high esteem. On the margin

²¹ Their procedure with the three Temple codices makes it plain that no single manuscript had all the readings that were finally adopted, but that the final text was based on all three.

of the archetypal manuscript, they marked those readings of the other codices that seemed preferable, or interesting, or at least equally satisfactory,—and it is evident that their latitude must have been very wide, in their desire to preserve everything of value. *Thus our written text, including the Kethib, is substantially the text of the archetype, while the Q is a selection of worth-while readings from the other non-archetypal manuscripts.* These variants, we believe, make up the bulk of the KQ variations as we know them today²² (Lists #9–84). As a study of these will make plain, they are of all types, orthographical, morphologic, and rhetorical, but they all have one characteristic in common,—they are all *manuscript divergences, due to this earliest of collations.*

There is a highly interesting inference to support the conclusion that the KQ goes back to this archetype. In Chapter VI, the nature of the “spurious” KQ, i. e. those variants that are purely individual aberrations, is discussed. It is pointed out that practically all manuscripts and Masoretic authorities are unanimous in accepting the genuine KQ in toto, and in rejecting the spurious examples. It seems fair to conclude that the universal acceptance of the genuine corpus of KQ is on a par with the equally general adherence to the majuscules and minuscules, the dotted words, and other features of the archetypal codex, and goes back to the same source.

The archetype itself, as we have seen above, had previously been subjected to a great deal of conflation, which was, however, forgotten. When it was collated with manuscripts that bore only

²² Noeldeke (ZDMG, 32, p. 591) who, in common with other scholars, assumes the Akiban period as the time for the adoption of the archetype, is forced to assume that the archetype already possessed the KQ on the margin. But this is merely leaving unanswered the question of their origin. On this view, no suitable occasion for the introduction of the KQ can be found, and if no more than an ordinary collation of manuscripts is meant, Wellhausen's objection as to the uniformly dual nature of the KQ retains its force.

a single, non-conflate reading, the standard codex showed a discrepancy. Hence we often find as the Q an original, non-conflate text, while the K (the archetypal reading) has the conflate.²³ In other instances, the awkward conflate text has been further changed in the direction of harmonization or ill-advised correction and these have come down to us as Q likewise, i. e. non-archetypal readings.²⁴

If we thus understand the history of the standard codex, many perplexing questions raised by the KQ become plain. It was stressed that in the overwhelming majority of instances, the K bears the more archaic form (Lists # 12 ff.). This is what we expect, since the archetype was a manuscript of great age and conservatism.

That this collation should always have yielded two, and never more, variants, is also intelligible to us now, for we have, on the one hand, the archetype (K), and, ranged on the other, several non-archetypal codices, A, B, C, etc., all contributing their best readings to the Q. Yet the number of manuscripts utilized in the collation was not large, and hence variations were never more than two. Likewise the fluctuations of certain words such as שבוה and שבית, עניים and עניים, now as K and now as Q, become clear, as due to the divergences of the codices.

The large percentage of cases where the Q is preferable to the K (18%), and where the Q is as satisfactory as the K (66%), is also natural. Where the archetype was markedly superior, the divergences of other manuscripts were passed over in silence. Only when they possessed some value or interest, were they preserved on the margin.

²³ So Josh 18:19, II Sa 19:32, La 5:18, Ecc 6:10. See above.

²⁴ II Sam 15:8, Ez 3:15, Esth 9:19. See above.

²⁵ See Chap. 2.

Moreover, this hypothesis alone appears to explain the reaction of the Septuagint to the KQ satisfactorily. The entire problem is discussed at length in chapter V. Here it is sufficient to refer to the main conclusion. The rendering of the Qarian by the Greek translators in so many instances, points to their existence in one form or another before 250 B.C.E. To assume their existence as marginal variants at so early a date seems highly improbable, for that would mean a highly developed state of Masoretic activity. We are therefore constrained to imagine them as actual readings in manuscripts. This view of the matter is strikingly confirmed by a number of cases where the Septuagint *misread* the Q!²⁶ The versions thus offer evidence that at one time the Q existed as textual readings.

Long before the redaction of the Mishnah, this corpus of variants was complete. Indeed R. Joshua b. Hyrcanus seems to make use of a KQ variation in Job (Sotah 5, 5):

בו ביום דרש רבי יהושע בן הורקנוס לא עבד איוב את הקב"ה אלא מאהבה שנאמר הן יקטלני לו איחל ועדיין הדבר שקול לו אני מצפה או איני מצפה ח"ל עד אנוע לא אסיר תומתי ממני מלמד שמאהבה עשה אמר רבי יהושע מי יגלה עפר מעיניך רבן יוחנן בן זכאי שהיית דורש כל ימך שלא עבד איוב את המקום אלא מיראה שנאמר איש חם וישר ירא אלהים וסר מרע והלוא יהושע תלמיד תלמידך למד שמאהבה עשה.

On that day R. Joshua b. Hyrcanus expounded: Job served God from love, for it is written, "Though he slay me, yet will I trust in Him." (Jb 13:15) Still the matter is undecided — "do I trust in Him" (לו) or "I do not trust" (לא). Another verse teaches that he served from love (Job 27:5) "Until I depart I shall not allow my integrity to be taken from me." Said R. Joshua, "Who will remove the dust from your eyes, O Rabban Johanan b. Zakkai, for all your days you expounded that Job served the Lord only

²⁶ See Chap. 5 for examples, especially the telling instance of Josh 3:16.

from fear as it said, "Perfect and upright, fearing God and eschewing evil." (Job 1:1) But now Joshua (b. Hyrcanus) your pupil's pupil, teaches that he served from love."

Here the Mishnah is unable to decide between לָא and לוּ, apparently because both occur in the passage, the first as a K and the second as a Q.²⁷

Biblical verses in which KQ occur, are quoted elsewhere in our editions of the Mishnah as well, either according to the Qere (Sotah 7:6; Hullin 11:2; Tamid 7:2; Middoth 3:1; 4:4; Yad. 4:4), or according to the Kethib (Sotah 9:6; Bech. 1:7). However, as Professor Ginzberg has pointed out, these readings vary in the different printed texts and in the Dikduke Sopherim of Rabbinovicz according to the predilections of later scribes. Tannaitic citations can be invoked as evidence for the KQ reading, only where the discussion revolves about the variation, as e. g. Pes. 119a; Meg.3b, 5b. It is also of interest that the Schools of Hillel and Shammai take cognizance of the traditional reading of the text, (יש אים למקרא) as distinct from the merely written form (Sanh. 4a and elsewhere).

These instances by no means exhaust the Talmudic testimony to the existence of the KQ. Of the entire body of variations that

²⁷ In the Gemara on this passage, Sotah 31a, the question is asked: "Let us see whether *Lo* is written with an Aleph or a Vav." This would imply that the Gemara knew of no KQ on this passage, or of what avail would a reference to the spelling be, if both were present. It is possible that this particular KQ, at least, had not yet penetrated into Babylonia. This is practically the view of Frankel: *Vorstudien zur Septuaginta* p. 31. It is however possible that the Gemara was asking as to the spelling of the Kethib, without regarding the existence of the Qere, as it seems to do with the Kethib of Isa. 63:9: בבל צרחם לא צר, in the following lines of the discussion. Professor Ginzberg, however, points out that the Talmud is to be understood on the basis of Kid. 30a to mean that the Babylonians did not consider themselves authorities on plene and defectiva, and other Masoretic matters, and the Tannaim ought to have known by consulting the text!

this ancient collation had brought to light, the most striking were the *Karian vela Kethiban*, that is, where the word did not occur in the archetype, but did, in the other manuscripts, and the *Kethiban vela Karian*, where the archetypal reading was lacking in the other reputable codices. These two groups are therefore mentioned, by name, together with other Masoretic termini technici, in the Talmud.²⁸ The KQ as a group are not noticed in Talmudic literature, as they were merely individual variants marked at the several passages affected. Nevertheless, the existence of KQ variations in the Talmudic period is beyond doubt. In many passages, the Talmud cites a verse or bases some Halachic or Haggadic statement upon it, in a form that coincides with our K.²⁹ In others it quotes both K and Q,³⁰ often using the formula כתיב³¹ or וקרין . . . כתיב.³²

It remains to explain how these KQ variations were integrated into the original group, which consists of guides to the reader. Up to that time, Biblical manuscripts had no marginal notations, except the guides to the reader, that constituted the earliest group

²⁸ Nedarim 37b. The examples there quoted include two examples according to the *Madinchae* (Ruth 2:11) אַח דהוּר הוּר, and (Jer 32:11) אַח דהַמְצוּה, see Norzi on the latter passage. Rabbi Nissim's emendation in his commentary on this Talmudic passage is unnecessary, if the *Madinchae* character of this passage is recognized.

²⁹ As for example—Dt 22:15 (Ket. 40b); 2 Sam 23:20 (Ber. 18a); Isa 10:13 (Ber. 28a); Isa 30:33 (Men. 100a); Isa 63:9 (Sotah 31a); Jer 21:12 (Shab 55a); Ez 9:11 (Yoma 77a); Ps 139:16 (Yer. Niddah 3:3); Pr 26:2 (Mak 11a); Jb 21:13 (Sanh. 100a).

³⁰ As e. g. Lev 25:30 (Meg. 3b, 5b).

³¹ E. g. Josh 24:3 (Yer. Pes. 10:5); I Sam 2:9 (Yoma 38b); I Sam 7:9 (Abodah Zarah 24b); I Sam 22:18 (Yer. Sanh. 10:2); 2 Sam 21:4 (Yer. Sanh. 6:7); 2 Kings 5:9 (Yer. Sanh. 10:2); Ezek 1:8 (Pes. 119a).

³² Lev 23:13 (Men 89b); 2 Kings 20:4 (Erub. 26a); Hag 1:8 (Yoma 21b). Bamberger, op. cit., pp. 233–39, who quotes these Talmudic passages, fails to classify them and makes a few minor errors, which we have corrected.

of KQ. By the process of analogy, the new marginal variants were amalgamated with the original body of KQ. Did not the older group read אחריו on the margin for אחרו in the text, or טחורים on the margin for עפלים in the text? Therefore, it was reasoned, the marginal שבות was likewise a Q for the textual K שביח.³³ The *largest and latest group* of KQ, then, is the product of the *earliest and most important collation* of Biblical manuscripts of which we have evidence.

Only a limited number of the KQ seem to be of later origin. Thus, the KQ of List 30 where the K writes a Vav which the Q reduces to Kames-hatuph (before Makkeph) seem to belong to the period when vocalization was introduced. An alternative explanation will be found in the introduction to this rubric. Several groups of KQ (Lists 26, 27) seem to register the variations between the Palestinian and Babylonian pronunciation of Aramaic, and probably are not earlier than the Talmudic period. These 62 instances, all told, are few and unimportant additions to the two main groups of Kethib-Qere:— a) the guides to the reader, and b) the textual divergences of ancient manuscripts.

It must be clearly understood, however, in what sense these textual variants may be termed "the later groups of KQ." In point of origin, the majority of these variations, dating from about the first century of the common era, are no later than the guides to the reader. They were, however, subsumed under the Kethib-Qere formula later than the original group. The process by which

³³ It is also possible that these variants became part of the KQ in a slightly different fashion. The Kethib, the *written* text of the archetype, was contrasted with the Qere, the text of the other manuscripts, which were commonly *read*. The explanation given in the text is more likely. If the margin read אחריו and שביח equally, and the first was known as a Qere, a scribe would infer the same of the second.

the manuscript variations were absorbed within the KQ category was not immediate or instantaneous. For a considerable length of time, Biblical manuscripts may have carried on their margins both the guides to the reader and the textual variants. Gradually, the variants began to be considered as identical with the genuine Qere notations, and thus the Kethib-Qere corpus as we know it today came into being.

CHAPTER FIVE

THE TESTIMONY OF THE VERSIONS

It now remains to establish the reaction of the principal ancient versions to the KQ, in order that we may gauge, roughly at least, the antiquity of these variations and discover how far the later synagogal practice of preferring the Q prevailed in earlier times, especially in circles somewhat removed from Rabbinic authority.

Before proceeding with this inquiry, it cannot be overemphasized that it is a difficult and delicate task to establish the underlying text of a version. We may divide the main difficulties as deriving from two sources, a) the nature of the Biblical text itself and b) the method of the translator. On the correct method of establishing Semitic equivalents for the vocabulary of the Greek versions, we have a brilliant and succinct paper by Prof. Margolis.¹ On the method of the ancient translators, there is the very suggestive work of Luzzatto — Oheb Ger.² In the case of the KQ where the difference is often one of orthography, grammar or shade of meaning, it is obvious that exact equation is often an impossibility.

We shall first set forth those types of KQ where no decision as to the reading of the versions is possible, because of the *nature of the Biblical text itself*.

¹ In JAOS, vol. 30, part 4, 1910, p. 301-310. The conclusions hold for all the versions with equal force.

² (Vienna, 1830). Though the work is limited to Onkelos, the ideas expressed are valid for all the ancient versions; the exact extent of each factor may vary with the translator.

1. The *matres lectionis* (list 3a, b, c,—list 8).

When, for example, we find in I Sa 2:9 חסידו K, חֲסִידֵי Q we have no right to assume that LXX follows the Q because it reads a plural. The Q here, as we have attempted to show, is a guide to the reading, and the divergence between K and Q is merely orthographic. To say that LXX follows the Q is a methodological error.³

The only time when we can decide with certainty as to the underlying reading of the Hebrew, is when the versions read a singular or make an error which presupposes one of the two spellings. We must refer the reader to the lists themselves for copious illustrations of this kind. From them we select Jb 26:14 גבורתו K, where LXX, S, P read a singular, and Isa 56:10 צפוי K, צָפִי Q, where LXX, with its singular capacity for error, reads צָפוּ! Both these illustrations prove the existence of the Kethib before the translators.

Another common error that permits us to decide the underlying reading is to be found in כלה K, קָלוֹ Q (list 4), which LXX often reads as קָלָה, cf. Hos 13:2 Nahum 2:1, Hab 1:9, 15.

In lists 7 and 8, where the Q adds missing vowel letters, the versions are again non-committal, except when they *err*. In list 7, II Ki 20:18 יקה K, יִקְחוּ Q, LXX reads a singular יִקֵּחַ, thus attesting the reading of the K.

2. *The orthographical variants* (Lists 9–12) and the *archaisms* (Lists 13–25) are likewise difficult to decide upon, when the versions translate correctly. Yet our study of all these passages in the principal versions yields a fair number of cases of error or divergence in translation, that render it easy to establish one

³ One committed, for example, by Frankel: *Vorstudien*, in his study of the KQ and LXX. Cf. p. 225 ff. Thus on p. 225, we read: "der Uebersetzer folgt dem Kri wo dieses durch den Plural von Ketib differirt."

or another as the underlying text. For the full results we must refer the reader to the lists themselves and the accompanying sigla. We cite a few examples:

In Ju 17:2 ק וַאֲחֵי אֱלִיתִי; וַאֲחֵי אֱלִית; Q וַאֲחֵי אֱלִית; LXX reads "and you beswore me" eq. וַאֲחֵי אֱלִית the K, with אֱלִית interpreted in a causative sense. (List 15).

In Ez 16:43, עֲשִׂיתִי K, עָשִׂיתָ Q, SV read עֲשִׂיתִי as a first person (ibid).

In Cant 2:13 לְכִי K, לָךְ Q, LXX read לְכִי (List 16).

In Dt 21:7, K וְדִינוּ לֹא שֹׁפֵךְ, Q וְשָׁפְכוּ, P read וְדִינוּ לֹא שֹׁפֵךְ as a singular. (List 18).

3. In the *phonetic variants* (List 26–33), where examples of assimilation of Yod to Aleph, Vav to Yod, and the reverse are treated, the versions are similarly inconclusive. Here too the few definite indications available are the result of a misunderstanding of the text. Again a few instances must suffice:

In Ezr 4:9 דְּהוּא K, דְּהִיָּא Q, LXX (B) reads דְּהוּא substantiating the K (List 28).⁴

In Esr 4:4 וּמְבַלְהִים K, וּמְבַלְהִים Q, the P transliterates וּמְבַלְהִין, creating a presumption in favor of the K. (List 33).

4. In the *morphologic variations* (lists 34 ff.), it is often impossible to draw conclusions because of the largely synonymous character of the variations. Here again error in the versions is the only safe clue.

In Pro 16:19 עֲנִיִּים K, עֲנָוִים Q, P reads מְכִיךְ עֵינָא presupposing עֵינִים, an error graphically closer to the K than to the Q (List 39).

In Pro 20:20 בְּאִשׁוֹן K, בְּאִשׁוֹן Q, LXX points to the K when it renders "apple of the eye", i. e. אִישׁוֹן (List 42).

In Neh 5:7 נְשָׂאִים K, נְשִׂים Q, P substantiates the K by reading נְשָׂאִים with a Sin (List 43).

⁴ See note 133a to the Classification.

In Ez 41:8 מִיִּסְדוֹת K, מוֹסְדוֹת Q, T apparently read מִיִּסְדוֹת (List 46).

In Jer 18:22 שִׁיחָה K, שׁוֹחָה Q, LXX reads שִׁיחָה "conversation" (List 48).

5. Various *grammatical categories*, like gender, syntax of numerals (List 69), the use of particles (List 70), Vav consecutive and weak Vav (List 74), and List 76, use or omission of the definite article⁵ (List 77), likewise do not appear in translation. In all these instances, whenever no error occurs, we cannot infer anything as to the underlying text.

Besides these groups, where the nature of the Biblical text itself renders decision impossible, *the method of the translators*, admissible or not as it may seem to us, is often the cause of the difficulty.

Contractions and omissions are highly characteristic of the versions.⁶ We frequently meet with freedom in translation, even periphrastic renderings.⁷ Akin to this trait is the preference for a smoother reading, be it K or Q or even the result of a tacit emendation on the part of the translator. The use of the collective singular for the plural and vice versa is also quite

⁵ It is highly interesting that what is on the surface so easily distinguishable as variations between מֶלֶךְ and הַמֶּלֶךְ should in reality be so difficult. Latin has no article, while Aramaic and Syriac normally use the determinate case even when no article exists in the Hebrew. Hence our only resource for this type of variation is the Greek.

⁶ In Lev 25:30 אֲשֶׁר לֹא חָמָה is omitted by V. In Jer 31:20 דֶּרֶךְ הַלֵּכְתִּי and in v. 40 וְכָל הַשְּׂרָמוֹת is omitted by P. The entire Greek Joshua is an extreme example of contraction of the Hebrew original; see Prof. Margolis' critical edition of the LXX of Joshua.

⁷ The great periphrasts are Symmachus and the Targums, though no version is entirely free from this tendency. Thus on Nu 3:51 כִּסֵּף הַפְּרִים V r. eam; on Isa 44:24 קִי אֲתִי, V r. Nullus mecum—to guard against any infringement of the Divine Power, even negatively.

common.⁸ Actives for passives,⁹ passives for impersonals,¹⁰ all conspire to render the equating of text and version exceedingly difficult. To make themselves as clear as possible, the ancient versions will normally level all differences in a given proper name that may occur in the text and translate it uniformly.¹¹

In all these instances, the underlying text is guaranteed only by an erroneous or divergent translation. In fact we may say, that a translation as literal as Aquila's would be of greater value for textual purposes if it were replete with errors!!!^{12a} We cannot forego one interesting instance where the Vulgate substantiates beyond the shadow of a doubt a full verse and more of our Masoretic Text and yet has not one word in common with it! In Ps 102:24 f. we read: 'עֲנֵה בְדֶרֶךְ כַּחוֹ (פְּחֵי ק') קֶצֶר יָמֵי: אָמַר אֱלֹהֵי'. This the Vulgate renders: Respondit ei in via virtutis suae: paucitatem dierum meorum nuncia mihi. That is: עֲנֵה בְדֶרֶךְ כַּחוֹ קֶצֶר יָמֵי אָמַר אֱלֹהֵי.

We are now in a position to approach the residue of instances where results *are* forthcoming regarding the reaction of the versions to the KQ,¹² turning first to the Septuagint.

⁸ Hence the equating of either חטאתיו or חטאתו (I Ki 16:20) with V "peccatis" is possible, or (I Ki 18:36) דבריך or דברך with V "praeceptum."

⁹ Thus on Ps 41:3 cf. V, T.

¹⁰ Thus Ez 48:14 ולא יעביר ולא ימרו ולא ימכרו ולא is rendered by V "et non transferentur" eq. יעביר המעביר. See also T to Ps 102:24.

¹¹ G *orna* is used for Hebrew אֲרֹנָה, אֲרֹנָה, אֲרֹנָה, etc. In II Ch 13:9 the Q עֶפְרַיִם is disregarded for the better known עֶפְרַיִם by LXX.

^{12a} Thus on Isa 9:6 הַמְשָׁרָה, Aquila renders "measure", (הַמְשָׁרָה) substantiating הַמְשָׁרָה without a doubt.

¹² For the LXX the larger Cambridge Septuagint was used as far as published, (through Samuel), except that Dr. Margolis was kind enough to favor me with the manuscript of his new edition of Joshua. For the rest of the Bible Swete's smaller edition was used. For the Vulgate the edition of Stier and Theile Hand-Polyglotten Bibel (4th ed.) and for the Syriac, Lee's text were utilised. For the Targumim, the edition of the Mikraoth Gedoloth as

Nowhere else does one regret more keenly the absence of a critical text of the LXX along Lagardian lines than in an inquiry such as ours. In a large number of instances the most that can be said is that *manuscripts* of the LXX read so, while others contradict them. Frankel,²³ on the basis of his investigation of the relation of the LXX to the KQ, comes to the following results, which, in spite of differences in detail, are borne out by our investigations as well.

I. The Q is preferred overwhelmingly in Judges, Samuel, Kings, Chronicles and Joshua (when errors in proper names are excluded).

II. The Q is more common than the K in Isaiah, Jeremiah, Ezekiel and Psalms.

III. No conclusion as to KQ can be drawn from Pentateuch, Minor Prophets, Megilloth, Ezra, Nehemiah, because of the small number of examples occurring, or from Proverbs and Job because of the inexactness of translation.

Our own numerical results will be found at the end of the chapter. Suffice it to point out here that in no book of the Bible is the K as common as the Q.

We are interested in drawing two conclusions from these facts:—

A. The marked preference shown for the Q by LXX, gives us a much earlier terminus a quo for the tendency we have noted in Rabbinic Judaism to insist on the Q as the only admis-

well as Lagarde's *Prophetæ Chaldaice* and the emendations on the Targum on Psalms in Luzzatto's *Oheb Ger* served as our text. Field's *Hexapla* as well as the minor additions found in the larger Cambridge LXX, is our source for Aquila, Symmachus and Theodotion, as well as for an occasional reference to Quinta and *ho Hebraios*.

²³ *Vorstudien zur Septuaginta* p. 219-242.

sible text in public reading.¹⁴ Yet this conclusion is partially modified by the second.

B. The existence of the Q before the LXX can be imagined in one of two ways. Either they possessed a manuscript with the Qarian on the margin, or the readings which to-day are our Q existed as ordinary textual readings in the codices used by the translators. The former hypothesis appears to us highly untenable. It involves the assumption of flourishing Masoretic activity before 250 B. C. E., the date of the translation of the Pentateuch. We must therefore fall back upon the second view, namely, that in the manuscripts before the LXX many of our Qarian existed as ordinary readings.

This is a powerful argument in favor of our thesis that the later and larger group of Qarian are variants and not corrections. Moreover, another interesting consideration supports this view. The ratio of Q to K readings in the LXX is 1.68 to 1. If we remember the fact that the ratio of preferable Qarian to preferable Kethiban is 1.5 to 1, it becomes apparent that there is only a slight margin of *intrinsic* preference for the Q manifested by the LXX. In other words, the Q is followed by LXX only a little more than is warranted by the superiority of the Q readings over the K.

Likewise supporting the conclusion that the LXX found our Q as manuscript readings are the examples where the LXX *misread* the Q. A particularly striking instance occurs in Josh 3:16, Q הַרְחֵק מֵאֲדָם מֵאֲדָם which the LXX renders הַרְחֵק מֵאֲדָר מֵאֲדָר. It is much more probable that this error arose with מֵאֲדָם

¹⁴ It must be remembered that the LXX version is really a long series of translations extending perhaps for centuries. The latest book to be translated into Greek *may* already have possessed the Qarian on the margin, and this may possibly account for the predilection for the Q.

in the text, rather than from a codex that read **קָרַח קָאָר** in the text and had **מֵאָרֶם** on the margin.

Similarly, in II Sa 21:6, the Q **יָתֵן** is misread by the LXX as **יָתֵן**. Here, too, had the text contained the K **יָתֵן** and the margin, the Q **יָתֵן**, the error would have been much less likely.

Again, in Jer 51:13, the K **שָׁכַנְתִּי** in the text with the Q **שָׁכַנְתָּ** on the margin could hardly have led to the misreading **שָׁכַנְתָּ** of the LXX, which is much more easily explained if the Q was in the text.¹⁵

In Ez 25:9 the K is **קְרִיתְמָה**, the Q **קְרִיתְמָה**. The LXX reading of the Q **קְרִיתְמָה** as two words seems to derive from a textual rather than a marginal reading, as in the illustrations above.

For all these reasons, cumulatively viewed, we believe that it is indisputable that the LXX had most of our Q as a textual reading.

It remains to notice the passages where different Greek uncials differ as to the KQ. In this list B represents the Vaticanus, A the Alexandrinus, Aleph the Sinaiticus, and Q, the Marchalianus.

	<i>Kethib</i>	<i>Qere</i>
I Ki 12:3	ויבאו B omits;	ויבא A
17:15	הוא והיא A;	היא והוא B
II Ki 17:31	אלה ספרים B?;	אלהי ספרים A
Jer 48:5	הלחות B;	הלחית א

¹⁵ The last example cannot be pressed, as the final Yod could very easily have become illegible or erased, so that the K could have served equally well as the basis for LXX. Thus in Jer 4:19, the K **שמעתי נפשי** is rendered by all the versions G P V T as "my soul has heard" as though the text were **שמעתי נפשי**; yet the late dates of V and T preclude the possibility of the Q occurring in the text.

	<i>Kethib</i>	<i>Qere</i>
Ez 3:20	צדקחו A sing.;	צדקחיו B
45:5	יהיה A;	ויהי B
Nahum 2:6	בהליכותם (acc. Gins.) A;	בהליכתם B
Psalms 24:4	נפשו B;	נפשי A
La 1:18	עמים N;	העמים B
5:7	אינם B;	ואינם Q
Ecc 10:20	הכנפים B;	כנפים N AC
Est 9:19	הפרוזים N c.a.	הפרוזים B?
Esr 2:46	שמלי B;	שלמי A
2:50	נפסים B;	נפוסים A
4:9	דהוא B;	דהיא A
8:14	חבור A;	חכור B omits
I Ch 8:25	פניאל B;	פנואל A
12:3	ויזואל B different;	ויזאל A

From these examples the only possible conclusion is that B seems to follow the K, and A follows the Q, waveringly in the Prophets, and somewhat more consistently in the Hagiographa.

For the other versions, the reader is referred to the tables with which this chapter closes, and to the detailed "Classification of the KQ" at the end of the work.

It remains to notice Aquila's reaction to the KQ. The view that Aquila follows the K uniformly has already been disproved by Reider,¹⁶ who nevertheless points out that Aquila follows the K in cases where LXX prefers the Q. The following is a list of cases where Aquila follows our K:¹⁷

¹⁶ Prolegomena to a Greek-Hebrew and Hebrew-Greek Index to Aquila, p. 87.

¹⁷ We differ from Reider as follows: of his 13 K examples we accept eleven and add eleven more. Of his 17 Q's, we accept 13 and add 12 others. See pp. 94-95 for Reider's list.

שמ' כא, 8 לא; דב' כח, 30 ישגלגה¹⁸; יש' ט, 2 לא; טז, 3 הביאו; יר' ט, 7 שוחט; — כד, 9 זועה¹⁹; מ, 8 עופי; יח' כג, 42 סובאים; מג, 29; ידו; תה' י, 10 ודכה; עא, 20 הראיתנו; קה, 28 דבריו; קכג, 4 לגאיונים; קלט, 16 ולא; קמה, 6 וגדלותיך; קמו, 19, דברו; מש' ו, 16 תועבות; כא, 29 יכין; אי' יט, 29 שדין?; לו, 12 בתחבולתו; דנ' יא, 10 מענה; דבא' כה, 1 הנביאים.

Aquila follows our Qere in these instances:

בר' ל, 11 בא גד; דב' לג, 2, אש דת; יה' ג, 16 מאדם; שמא' יד, 27 ותארנה; שמב' ג, 15 ליש; כ, 23 הכרתי; מלא' יב, 3 ויבא; מלב' יב, 10 מימין; יש' לו, 12 צואתם . . . ומימי רגליהם; מט, 5, לו; יר' לב, 23 ובתורתך; מה, 5 הלחית; נ, 11 תשמחו . . . תצהלו; נא, 34 אכלני; יח' כג, 43 יזנו; תה' יא, 1 נודי; ל, 4 מירדי; נה, 16 ישיא מות; ק, 3 ולו; קמח, 2 צבאיו; מש' כג, 5 יעוף; אי' יג, 15 לו; לח, 12 השחר; קה' י, 20 בעל הכנפים²⁰; דנ' ט, 24 ולהתם.

In brief, Aquila follows the K, 22, and the Q, 25 times, and though conclusions from such meagre data are precarious, it must be said that Aquila's fondness for the K is astonishing, considering his close connection with Rabbinism.

The other direct emanations of Rabbinic Judaism are much more closely wedded to the Q, Onkelos, Jerushalmi and Fragment-Targum following the Q exclusively. The Targum to the Prophets and the Hagiographa shows a preponderance of Q over K of five to one. Even Vulgate with a ratio of three to one and Peshitta with a ratio of two and a half to one, bear witness to the widespread character of the tendency, which later became law, of preferring the Q to the K.

¹⁸ Cf. Aquila's rendering of Ps 45:10 שָׁנַל by *synkoitos*.

¹⁹ Aquila (so S) renders "tottering," going back to ווע. Hence more probably the K וועה.

²⁰ Reading כנף כנף?

TABLE ONE

The Septuagint

BOOK	KETHIB			QERE		
	CERTAIN	DOUBTFUL	TOTAL	CERTAIN	DOUBTFUL	TOTAL
Pent	1	4	5	14	2	16
Joshua	8	2	10	11	2	13
Judges	6	—	6	9	—	9
Samuel	12	5	17	38	10	48
Kings	24	5	29	31	3	34
Isaiah	10	4	14	15	4	19
Jeremiah	25	4	29	39	5	44
Ezekiel	33	2	35	38	4	42
XII	8	1	9	7	3	10
Psalms	20	3	23	25	3	28
Proverbs	13	—	13	17	3	20
Job	7	1	8	8	3	11
Megilloth	13	1	14	15	1	16
Daniel	4	2	6	5	5	10
Ezra	8	—	8	10	1	11
Nehemiah	8	1	9	11	—	11
Chronicles	13	3	16	27	2	29
TOTAL	<u>213</u>	<u>38</u>	<u>251</u>	<u>320</u>	<u>51</u>	<u>371</u>

TABLE TWO

The Reaction of the Versions to the KQ

BOOK	<i>KETHIB</i>			<i>QERE</i>		
	CERTAIN	DOUBTFUL	TOTAL	CERTAIN	DOUBTFUL	TOTAL
LXX	213	38	251	320	51	371
Aquila	21	1	22	23	2	25
Symmachus	38	5	43	61	9	70
Theodotion	24	5	29	32	6	38
Peshitta	122	32	154	328	35	363
Vulgate	124	40	164	330	51	381
Targum to Prophets	56	21	77	372	44	416
Onkelos				16	2	18
Jerusalem Tar.				15	1	16
Fragment Targum				2	—	2

CHAPTER SIX

THE MINOR GROUPS OF KETHIB-QERE

The model codex of which we have spoken in Chapter Four, undoubtedly performed a great if imperfect service in the interest of uniformity; it established one text as authentic, by which all others were to be corrected. Had photography existed, it would have been possible to stereotype the text completely. As it was, however, new errors raised their heads immediately. We may be certain that the very first scribe who copied the archetype was responsible for new variants. Nevertheless, the archetype was of signal value in stemming the tide of variation.

With the destruction of the center of Jewish life in Palestine and the probable loss of this codex during the destruction of the Temple or the later days of Roman oppression, this uniformity seemed irreparably shattered. The only resource left the Masoretes was the compilation of rubrics, wherein the KQ were catalogued under some common property. By referring to these lists, though no standard manuscript was available any longer for comparison,¹ the scribe could keep his text reasonably free from error. Nevertheless, a host of variations did arise,² which may most conveniently be divided into two classes: (a) individual aberrations of scribes and (b) variations sponsored by schools.

¹ On the famous Hilleli, Ben-Asher and other codices, see Strack: *Proleg. Crit.* p. 14 ff.

² See the collations of Kennicott, De Rossi and Ginsburg, who surveyed only a portion of the available material. The lack of importance of most of these variations is evidence of the large measure of success enjoyed by the archetype and its descendants; their frequent occurrence illustrates the large liability to error on the part of scribes.

By the first group, we mean those variations which an individual scribe introduced into the text, consciously, or, in the main, unconsciously. Inasmuch as they possessed no validity, they could easily be eliminated by consulting the Masoretic rubrics. Yet manuscripts are replete with these "spurious" KQ, the chief value of which lies in their aid in establishing the non-Masoretic character of the codices in question. Thus manuscripts No. 3 and 13 in Ginsburg's collation are very often at variance with the Masorah. But to revert to our subject, from the comparatively small number (45) of manuscripts that he collated for Genesis, Ginsburg elicited as many as *ten* spurious KQ.³ We believe that a short analysis of these spurious examples will throw light on the method of error, so to speak, and possibly be of service in estimating the value of other variations, where no standard of comparison is preserved.

These spurious KQ in Genesis may be divided into the following classes:

A. *Matres lectionis*. In two passages 8:22 and 19:12, where our text reads עך with a note in the Masorah Parva חסר י"ד (i. e. sine Vav; 14 examples all told of this spelling), several manuscripts read עך Kethib, עור Qere. It is apparent that these KQ are prompted by some scribe's attempt to guard the reading with Holem. In other words, these spurious examples are kindred to the original classes of KQ—the *matres lectionis*.⁴

Also in 48:11, where our text reads ראה פניך, there are manuscripts which have ראה as K and ראו as Q. Here we have in

³ See Ginsburg: The Massorah vol. II, letter Kaph, list #488 ff, and the collations of Kennicott and De Rossi *passim*. The uncritical character of Ginsburg's great compilation must again be mentioned. Not only are no sources for his notations given, but the spurious KQ are in no way set apart from the genuine examples.

⁴ See chapter III and lists 3-8.

the first place an alternative orthography for the infinitive (He instead of Vav) and then a Q to guide the reader. Likewise in 49:10, the crux שִׁלָּה of our text is given by some manuscripts as containing שִׁלָּה K and שִׁילוֹ Q. Here it is manifest that the Q is a guide against reading otherwise than with a Holem. These examples bear obvious resemblance to Lists #3, a, b, c, 4.

B. *Erroneous KQ due to analogy.* In Genesis 36:18, where our text has יְעוֹשׁ, some manuscripts read יְעִישׁ K, יְעוֹשׁ; Q. This is either a downright error for the KQ that occurs in vv. 5, 14, or is due to a false analogy from these genuine KQ. Likewise in Genesis 39:22⁵ some manuscripts have a K הַאֲסִירִים with a Q הַאֲסוּרִים, an obvious error from the actual KQ on the same word in 39:20. Similarly, on 50:26, where our text reads וַיִּשָּׂם a spurious K, וַיִּשָּׂם Q וַיִּשָּׂם occurs—apparently based on the analogy of 24:33.

C. *Errors due to other causes.* On Genesis 34:27 there is a spurious KQ בֵּא בְּנֵי יַעֲקֹב בֵּא—בֵּא K, בְּאוֹ Q. On 36:15 we have a K תוֹמָן, Q תִּימָן, where the Q in each case is our textual reading. Though analogies for both these KQ may be supplied from the genuine corpus,⁶ they are unanimously rejected by all reputable codices and authorities.

From these spurious examples, we feel justified in drawing the following conclusions:

1. The spurious KQ are in no wise different from the genuine groups, consisting as they do of guides to the reader and manuscript variations. These variants, like those of the genuine corpus, may consist of equally admissible readings (אֲסוּרִים, אֲסִירִים) or of obvious errors. (So תִּימָן, תוֹמָן; cf. כְּמוֹשׁ, כְּמִישׁ).

⁵ See Norzi ad locum.

⁶ Cf., list 7, 8 (Vav). On the latter see Jer 48:7 (כְּמִישׁ).

2. These spurious KQ are rejected not only by the unanimous opinion of Masoretic scholars from Norzi downwards, but by the overwhelming majority of codices. On the other hand, the genuine corpus is accepted with equal completeness by authorities and manuscripts alike.
3. This practical unanimity on the subject of the KQ, seems to point to the same conclusion as their complete agreement on other features of the *textus receptus*, as e. g. minuscules and majuscules, dotted words, etc. Just as these characteristics go back to one codex, so all genuine KQ readings ultimately and largely go back to one source—the same archetypal codex which contained practically all the KQ on the margin.⁷ The spurious KQ being later, they never were uniformly incorporated into the Biblical text.



Besides these individual variants which received no sanction, the KQ plays a part in the divergences between the *Madinchae* and *Ma'arbae*.⁸ The difference between the two schools on the subject of the KQ is of two kinds: (1) where the *Madinchae* text is fixed and the *Ma'arbae* have a KQ (in which we have noted this fact by appending the letters "Md" i. e. *Madinchae*, to the reading adopted by them, be it K or Q to the *Ma'arbae*) and (2) where the *Ma'arbae* reading is fixed and the *Madinchae*

⁷ We say "practically," because one group at least, list #30, containing the reduction of the *Holem* to *Kames-Hatuph* before *Makkeph* cannot be earlier than the introduction of the vocalic system. A presumption likewise exists that the Aramaic examples in the phonetic groups #22-26 may be preserving the current Aramaic pronunciation of a later time. An alternative view is discussed in the introduction to these lists.

⁸ On these schools cf. Strack, *Proleg. Crit.* p. 36-41, Geiger, *Urschrift* p. 481-490, Buhl: *op. cit.* p. 90-93 and literature there cited. Weiss: *Dor ve Dorshav IV*, p. 252-4.

have a KQ. These KQ we have classified in classes analogous to our regular lists, numbering them A, as e. g. 9A, 13A, 62A etc.

A study of the Classification will show that they fall easily and naturally into the same categories as the original KQ.⁹ They will therefore receive whatever elucidation they require in the individual notes. What is of importance here is the ascertaining of the antiquity of these Madinchae readings.

It may be said that the opinion of scholars¹⁰ regarding the relative age of these variations is thoroughly substantiated by the versions. What is more, we find no ancient translation (except perhaps the Targum) that reads according to one school exclusively. Often within the same book, readings of both schools are followed. The only tenable conclusion is that originally these readings were all current, and hence were followed indiscriminately by the different translators. With the later crystallization of definite Masoretic schools, some readings were accepted as official in one school and others in another. We now turn to the details of the reaction of the versions to the KQ of the Madinchae-Ma'arbae schools, as evidence of the antiquity of these variations.

SEPTUAGINT

LXX follows the Madinchae:

- A. *certainly* in Josh 15:53 (K ינים);¹¹ 2 Ki 25:12 (K גבים);¹²
 Isa 23:12 (K תוסיפו); Jer 9:21 (K השרה Q האדמה both
 combined in LXX); Jer 29:22 (Q אֶחָאֵב LXX *Achiab*);

⁹ The only exception is the fourteen examples where הַיָּא is spelled הוּא by the Madinchae, like the usual Pentateuchal spelling of this pronoun.

¹⁰ Geiger: *Urschrift* p. 481; Margolis, orally to the writer.

¹¹ Given as a Mad. reading by Baer.

¹² Given as a Mad. reading by Baer. Codex A reads. *gebein* eq. גבים. B reads *tabein* an error for *gabein* in uncial script, where Gamma and Tau look alike, likewise substantiating the K.

Ezek 13:2, 17 (Q על);¹³ Ezek 22:4 (Q עת); Ezek 22:13 (K על); Ezek 43:26 (K וכפרו); Ezek 48:28 (K מריבות);¹⁴ Ps 22:24 (K יגורו); Jb 23:8 (K ואיני); Jb 37:19 (K הודעני); Lam 3:32 (K חסדו).

B. *probably* in 2 Ki 17:24 (K וספרוים);¹⁵ Ps 139:16 (K ולא)¹⁵ Jb 41:4 (K לא).¹⁵ In these instances, the reading may belong to either school, since the K of one school is Q or textual reading to the other. But inasmuch as the general tendency is to read the Q (see chapter V), even on the part of the LXX, the probability is that they belong to the Madinchae.

C. The Greek codices follow different schools:

2 Ki 18:29 A follows K Md מירי; B מירו Maar or Q Md
 Ju 8:22 A follows Q Md ויאמר; B ויאמרו Maar or K Md
 Jb 5:5 B follows K Md ישאף; A ושאף Maar or Q Md
 Esr 10:3 B follows Q Md בעצת; c א a בעצת Maar or K Md

D. *Doubtfully*. In these cases, the rendering of LXX is no guide to the underlying reading, because the other is manifestly impossible and the translator helps himself as best he can. Ez 46:6 (Q Md תמים).

LXX follows the Maarbae:

A. *probably* in Josh 8:13 (K לעיר bis);¹⁶ Ju 1:21 (K מושב or K Md); Jer 51:29 (K קמה or K Md);¹⁷ Ez 17:14 (K לעמדה or K Md); Am 9:7 (K בני ישראל or K Md) Mi 6:5 (K מה or K Md).¹⁸

¹³ It is however possible that in translating, the Maarbae אל is interpreted as על.

¹⁴ All the readings *barimoth* (Cod. B) *marimoth* (Cod. Q) contain the long vowel "oth" of the K Md.

¹⁵ Perhaps the LXX reads the Kethib of Maarbae.

¹⁶ See Margolis: Ai or the City in JQR, NS VII, 1917 p. 491 ff.

¹⁷ The entire phrase is read as a singular: 'קמה על בקל מקשבת ה'.

¹⁸ The Q Md מי is an impossibility, so that even with that reading before them, the translators would be constrained to read as do the Maarbae מה.

AQUILA, SYMMACHUS, THEODOTION

Here too Mad readings predominate, though not exclusively.

A, S, T, read the *Madinchae* text:

A. *certainly* in Josh 6:15 בַּעֲלוֹת (K) alii¹⁹

8:12 בֵּית אֹן (K) supplied sub asterisko.²⁰

Isa 38:14 כְּסִים עָנֹר (K) Th transliterates σϛ.

Ez 5:11 אֲגַדֵּעַ (Q) S.²¹

Jb 5:5 יִשְׂאֵף (K) AS.²²

B. *probably* in Ps 139:16 (לֹא or K Maar).

A, S, T, read the *Maarbae* text:

A. *certainly* in Jer 45:4 וְאֵחַ כָּל הָאָרֶץ הִיא AS.²³

Ez 22:4 עַד־שְׁנוּתִיךָ Th.²⁴

PESHITTA

Here too readings of both schools are met with, with *Madinchae* in the majority.

Peshitta read the *Madinchae* text:

A. *certainly* in Jer 6:6 (Q בָּלוּ); Ez 13:2, 17 (Q עָל); 22:4 (Q עָת);

32:26 (Q חֲתִית); 43:26 (K וּכְפָרוּ); Joel 1:12 (K וּכְלִיעֵצִי);

Jb 23:8 (K וְאִינִי); 37:19 (K הוֹדַעֲנִי); Ecc 9:9 (K הִיא);²⁵

Neh 7:15 (Q בָּנִי).²⁶

¹⁹ "Alii" means some undetermined translation of the Three.

²⁰ Hence belonging to one of the Three. Field is unaware of the existence of a Mad. reading here, and equates *Bethaun* with בֵּית אֹן the *Maarbae* reading!

²¹ So Field.

²² No "and" is expressed in AΣ. Perhaps merely freedom, though unlikely in the case of A.

²³ This reading which is Q to the Md is greatly inferior to the K of the Md וְאֵחַ כָּל הָאָרֶץ לִי הִיא, which the Vss. would certainly have followed had they had that reading before them.

²⁴ Here, too, the superior reading עַת שְׁנוּתִיךָ (Q to the Md) would certainly have been preferred if Th. had known of the Mad reading at this point.

²⁵ On the Vss. here see Euringer: *Der Masorah-text des Qoheleth*, ad loc.

²⁶ The Maar reading is בָּנִי. P reads בָּנִי, the consonants of the Q Md בָּנִי.

- B. *probably* in Ps 139:16 (לֵא) or K Maar); Jb 41:4 (לֵא or K Maar).

Peshitta read the *Maarbae* text:

- A. *certainly* in Josh 8:13 (לְעִיר bis); 2 Ki 17:24 (Q וּמִסְפְּרוֹיִם); 21:12 (Q שְׂמֵעָה).
- B. *probably* in I Ki 20:33 (Q וַיְחַלְטוּהוּ מִמֶּנּוּ);²⁷ Am 9:7 (בְּנִי or K Md); Mic 6:5 (מִה יַעֲץ or K Md).

VULGATE

The evidence from the Vulgate is extraordinarily hard to summarise, because of the frequently periphrastic character of Jerome's renderings. Nevertheless, a substantial number of *Madinchae* readings do emerge. The Vulgate read the *Madinchae* text:

- A. *certainly* in II Ki 18:19 מִדִּי K; Jer 29:22 אַחַב Q (V—Achab); Ez 5:11 אַנְדַּע Q; 22:4 עַח Q; I Ch 5:14 יְהִדּוּ Q (V—Jeddo);²⁹ 6:29 קוֹשֵׁי K (V—Cusi).³⁰
- B. *doubtfully* in Ez 46:6 תְּמִיִם Q;³¹ Jb 22:24 יְשִׁיחַ K;³² Ecc 9:7 הִיא K.³³

TARGUM TO THE PROPHETS

On the adherence of Targum Jonathan to the *Madinchae* a great deal has been written. Pinsker³⁴ advanced the view that, whether due to composition or final redaction in Babylon, the Targum follows the *Madinchae* readings. This was energetically

²⁷ The Md reading וַיְחַלְטוּהוּ מִמֶּנּוּ is impossible to convey in translation.

²⁸ The Q Md reading מִי יַעֲץ is meaningless.

²⁹ The K Md and the Maar text is יְהִדּוּ.

³⁰ The Q Md and the Maar text is קוֹשֵׁי.

³¹ The Maar text תְּמִיִם is difficult and a singular is given by all the Vss.

³² The V expresses no "and", thus probably reading K Md יְשִׁיחַ rather than Q Md or Maar text וַיְשִׁיחַ. G (A) PT express the "and".

³³ The K Md is כִּי הִיא תִּלְקַחְךָ. V: Haec est pars. Yet the feminine 'haec' may be merely an agreement with the predicative nominative, the normal in classic Latin. Cf. Vergil's famous line: 'Hic labor, hoc opus est'.

³⁴ מבווא לנקוד האשורי p. 124.

challenged by Weiss³⁵ who submitted a list of Maarbae readings in the Former Prophets. Our concern is of course only with the KQ element in the Mad.-Maarb. variations. Within its limits, our evidence tends to support Pinsker, notwithstanding Weiss' strictures. Only *four* Maarbae readings emerge, and all in the Former Prophets, while the number of Madinchae readings, both in the Former as well as in the Latter Prophets, is much larger. According to the view that the Targum was originally composed in Palestine and redacted in Babylonia, there is no difficulty in assuming that a small number of Maarbae readings escaped the redactor's hand, tho the majority are Madinchae.

Targum read the *Madinchae* text:

- A. *certainly* in Josh 3:17 ארון בריח Q;³⁶ Ju 1:22 ישבי Q;³⁷ II Sa 6:23 וְלָדָר K; Jer 6:6 קָלוּ Q; 33:3 וּנְצָרוֹת K (Vide Kimhi ad loc.); 45:4 וְאֵת כָּל הָאָרֶץ לִי הִיא K; Ez 5:11 אֲנֹדֵעַ Q; 13:2, 17 Q עַל;³⁸ 17:14 לְעַמְדוֹ Q;³⁹ 22:4 עַתָּה Q; Am 9:7 בֵּית יִשְׂרָאֵל Q; Zech 13:7 עָמִיתוּ K.⁴⁰
- B. *probably* in II Ki 21:12 שָׁמְעוּ (Md text rather than K Maar): Ez 46:6 תָּמִים Q.

Targum read the *Maarbae* text:

- A. *certainly* in Josh 8:13 לָעִיר bis;⁴¹ Ju 13:17 כִּי יבֹא דְבַרְיָךְ K;⁴² 2 Ki 17:24 וּמִסְפְּרוֹיִם Q.
- B. *probably* in Ju 8:22 וַיֹּאמְרוּ (text of Maar and K Md): Mic 6:5 מִה יַעֲזִיב (text of Maar and K Md).

³⁵ Dor Dor veDorshav vol. iv, p. 253 f. and note.

³⁶ See note on list 77A for evidence that Q Md was here read.

³⁷ See note on passage in Classification.

³⁸ If not אֶל interpreted as עַל.

³⁹ If the vocalisation in the ordinary editions (לְמַקְלָחָה eq. Q) is correct—a very precarious assumption.

⁴⁰ See note on passage in Classification.

⁴¹ On the confusion as to עִיר and עֵי see Professor Margolis' paper quoted above.

⁴² T: אַרְי יַחְסִימוֹן פִּתְגַּמְךָ.

TARGUM TO THE HAGIOGRAPHA

This version shows a striking adherence to the *Madinchae* text. In view of the persistent tradition of a Targum of Rab Joseph, and the telling instance of II Ch 33:13, which will be discussed below, we feel doubtful about the regnant view that places the authorship of this Targum in Palestine.⁴³

Targum read the *Madinchae* text:

- A. *certainly* in Jb 6:21 לא K;⁴⁴ Ecc 9:9 היא K; I Ch 5:14 יחדו Q;⁴⁵ II Ch 33:13 (discussed below).
- B. *doubtfully* in La 4:17 עוֹדִינָה תִּקְלִינָה עֵינֵינוּ, where the Targum reads: עוֹד סַפְאָן עֵינָא, which may nevertheless be an inexact rendering of the *Maarbae* text (Q) עוֹדֵינוּ תִּקְלִינָה עֵינֵינוּ.

We now revert to the passage II Ch 33:13. *Maarbae*: וְיִתְפַּלֵּל וְיַחְתֵּר כְּתִיב וְיַעֲתֵר קְרִי *Madinchae* אֱלֹו וְיַעֲתֵר לוֹ. It is the latter text, we believe, that is expanded midrashically by the Targum, who combines both the K and the Q in this fashion: ועבד חרבא ומחתרתא בשמיא תחות כורסי יקריה (=חתר) ושמע צלותיה (=ויעתר).

It may be objected that the midrashic rendering of the Targum has no foundation in a textual variant but goes back to a play on the Heth and the Ayin. It is well known that in certain districts like Galilee, Heth and Ayin were pronounced alike. This, it seems, was also true of the Samaritan dialect.⁴⁶ Aleph and Heth were similarly liable to confusion and served as the

⁴³ See Buhl, p. 177, 182; Wellhausen-Bleek: Einleitung in das A T p. 565.

⁴⁴ See Norzi ad loc.

⁴⁵ According to Baer, the reading יְהָדוּ is Q to the Md, while יְהָדִי is K Md and Maar text.

⁴⁶ See the examples collected by Heller: Samaritan Pent. p. 6 note 5 where Heth and Ayin are interchanged.

basis for homiletic applications. In Genesis Rabbah 15:12, we read:

אימה זו בבל דכתיב בארין נבוכדנצר אחמלי חמה

Yet in spite of this fact, it seems almost certain that in our case, we are dealing with an underlying textual variation. Our proof is to be found in Debarim Rabbah section 2, where our verse is quoted. The text reads: שלא יהו אומרים הרי מנשה ביקש לעשות חשובה ולא נחקבל לפיכך הריני עונה אותך. מניין שנאמר ויתפלל אליו ויעתר לו. ויחתר לו. מלמד שהיו מלאכי השרת מסתמין את החלונות של רקיע . . . מה עשה הקב"ה חתר את הרקיע מתחת כסא הכבוד.

What we expect is *לו יחתר*, and there is no doubt that the words are here quoted as from a scriptural text, because a *homiletic conceit is deduced from it*.

TALMUD

It has been generally overlooked that the Babylonian Talmud has Madinchae KQ three times. In Nedarim 37b, two Kethiban veta Karian are quoted (את דהמצוה Jer 32:11 and את דהגד הגוד Ru 3:5). In Sanhedrin 20a, the Madinchae K and Q of II Sa 3:35 are both used in a Haggadic interpretation: דרש רבא מאי דכתיב ויבא כל העם להברות את דוד וכתיב להברות וקרי להברות בתחלה להברותו ובסופו להברותו.

Notwithstanding certain difficulties in the utilisation of the versions for delicate textual purposes, they have brought welcome evidence of the antiquity of both types of reading, as antedating their respective schools.

It becomes evident too, that the archetype was to some extent ineffectual in stemming the tide of variation, and that divergences, some individual and others sanctioned by schools, never ceased to arise.

We append a chart showing the numerical distribution of the Madinchae-Maarbae readings among the versions.

This cumbersome formula was broken up into the negative *ויאמר* . . . אל תקרי and the affirmative *וקרי* . . . כתיב,⁴⁹ each one, however, merely introducing a *homiletic explanation* based on a play in the text. If this use of the Kethib-Qere formula is kept in mind, some of the alleged discrepancies between Talmud and Masorah, where the former has a KQ unknown to the latter, disappear. We quote some examples of this type of KQ; in each case the *al tikre* formula could have been substituted:⁵⁰

ברא יח, 15 ויאמר לו כי צחקת לו כתיב לא קריי⁵¹ (מדרש שכל טוב)
 שמא' ב, 22 את אשר ישכבון ישכיבון כתיב אמר רבי שהיו הנשים
 מביאות קניהן ליטהר לבעליהן⁵² (ירו' כתובות, יג', א)
 מלב' ה, 20 ולקחתי מאתו מאומה מומה כתיב (ירו' סנהדרין יא.)
 מלב' ב, 9 תעשה לו תעשה לא כתיב (זוהר, משפטים)
 יח' יט, 9 ויתגוהו בסוגר בחחים ר"א בר נתן אומר חי שלשלו אותו
 כד"א ויתגוהו בסוגר בחחים בחיים כתיב (ויק' רבה, יט)
 מי' ד, 10 ושכנת בשדה אף על פי שאתה גולה בשדה שכינתי לא
 זוה (ירו' סוכה ז, ג: תנח"נח)⁵³
 תה' פ' 14 יכרסמנה חזיר מיער מיאור כתיב (אבות דרבי נתן, לד)
 תה' קה, 22 לאסר שריו שרו כתיב זה פוטיפר⁵⁴ (מדרש שוחר טוב)

⁴⁹ It is for this reason that we prefer to regard *Qere* as an imperative parallel to *al tikre*, rather than as a participle passive, with gerundive force, though the difference is hardly material for our main conclusions.

⁵⁰ In *Otzar Yisrael*, vol. 9, p. 228, most of these examples are erroneously taken to represent divergences between Talmud and Masorah. It will be plain that they all occur in Agadic remarks; now a hypothetical Kethib, now a *Qere* is used as the basis of the *Derash*. On all these passages, Norzi is of prime importance, because of his full quotations from Rabbinic literature on the affected passages. See also Ehrentreu: *op. cit.* p. 25, note 1.

⁵¹ Inasmuch as the Biblical text is inexactly quoted by the Midrash, it may perhaps be emended to: — ויאמר לא כי צחקת לא כתיב לו קרי.

⁵² Bamberger, p. 237 is puzzled by this KQ quoted in the Talmud.

⁵³ This may refer to another manuscript written with the archaic ending (שכינתי). More probably the divergence is merely homiletic.

⁵⁴ There may have been a manuscript written defectiva.

As Masoretic studies increased in importance and in popularity, it seemed preferable to differentiate between the homiletic and the textual applications of the formula, so that *Al tikre* was reserved for the former purpose, and *Kethib-Qere* became the regular means of transmitting textual divergences. Nevertheless, we find the latter used homiletically down to Menahem b. Solomon's Shoher Tob (1139), which may, however, merely be quoting older sources.

It thus becomes clear that besides the existence of KQ in the body of Madinchaë-Maarbaë variations, the formula occurs in spurious examples, and as a homiletic device. These minor groups must be kept distinct from the main body of genuine KQ.

The history of the KQ bears on its surface the marks of the incessant flux and development characteristic of the Jew and his heritage. Beginning with the Divine Name itself, the KQ was originally concerned with the prevention of blasphemy and indecency in the public reading of Scripture. In the absence of a vocalic system, it was also utilized to aid in the correct reading. Nor did these constitute all its functions. The KQ apparatus was again invoked as an instrument for the preservation of ancient textual variants.

It seems highly probable that these readings resulted from a comparison of the archetype and several other standard codices, shortly before the destruction of the Temple. On this view, the KQ preserves the record of the earliest and most important collation of Biblical manuscripts known.

Our investigation, we hope, has shed light upon the history of Hebrew vocalization, the transmission of the text, and kindred problems. But more important, we have gained some insight

into the work of these pious and obscure men, known to posterity as the Masoretes, who, under varying and often difficult conditions, toiled over the Biblical text and guarded it with loving vigilance, that God's Word might be transmitted to the coming generations, unchanged and unimpaired. The imposing edifice of their work, vast yet minute, ambitious but unassuming, arouses in our hearts a sense of awe and gratitude.

APPENDIX A

THE DETAILED RESULTS OF THE ANALYSIS

Relative Value of the KQ

1. K and Q equally satisfactory			
a. definite	657		
b. doubtful	58		
Total			715
2. K and Q equally unsatisfactory			
a. definite	25		
b. doubtful	4		
Total			29
3. K superior to Q			
a. definite	108		
b. doubtful	25		
Total			133
4. Q superior to K			
a. definite	132		
b. doubtful	68		
Total			200
<hr/>			
GRAND TOTAL	1077		
Lists #1-8	273		
	1350		
<hr/>			

PERCENTAGE TOTALS

K and Q equally satisfactory	66.38%
K and Q equally unsatisfactory	2.69%
K superior to Q	12.34%
Q superior to K	18.57%

APPENDIX B

THE CLASSIFICATION OF THE KQ

Notations and Abbreviations

1. The vocalization of the K is not Masoretic. It represents the author's interpretation of the reading.
2. The symbol Md—מד following a word in the Classification means that the reading is both Kethib and Qere to the Madinchae school.
3. References to the versions are given *after* the word in question.
4. The following symbols express the relative value of the KQ in the Classifications:

=	K and Q equally satisfactory
כ	Kethib preferable to Qere
ק	Qere preferable to Kethib.
#	K and Q both unsatisfactory.
?	doubtful; refers only to versions enclosed in brackets. E. g. שופלקו means that ש (LXX) had the reading definitely; פל (Peshitta, Vulgate), doubtfully.
5. The names of Biblical books are abbreviated as follows in the classification and throughout the book:

Gn	בר	Jud	שו	Jer	יר
Ex	שמ	I Sa	שמא	Ez	יה
Lv	וי	II Sa	שמב	Ho	הו
Nu	במ	I Ki	מלא	Joel	יואל
Dt	דב	II Ki	מלב	Am	עמ
Josh	יה	Isa	יש	Ob	עוב

Jonah	יונה	Mal	מל	Ec	קה
Mi	מי	Ps	תה	Est	אס
Na	נחום	Pr	מש	Da	דנ
Hb	חב	Jb	אי	Esra	עז
Zeph	צפ	Ca	שיר	Neh	נח
Hag	חג	Ru	רוח	I Ch	דבא
Zc	זכ	La	איכה	II Ch	דבב

6. The names of the Versions are abbreviated as follows:

Sam.	שמ	Samaritan,	שומרוני
LXX, G	ש	Septuagint,	שבעים
G A	^A ש	Alexandrinus,	כ"י אלכסנדרינוס, שבעים
G B	^B ש	Vaticanus,	כ"י וטיקאנוס, שבעים
G Q	^Q ש	Marchalianus	כ"י מרשליאנוס, שבעים
A	ע	Aquila	חרנום יוני של עקילס
Th	ת	Theodotion	חרנום יוני של תיאודוציון
S	ס	Symmachus	חרנום יוני של סומכוס
P	פ	Peshitta	חרנום סורי, פשיטא
V	ל	Vulgate	חרנום לטיני ולגטה
O	א	Onkelos	אונקלוס
J, T, Tar.	י	Pseudo-Jonathan on Pentateuch	חרנום המיוחס ליונתן בן עוזיאל על התורה
		Targum to Prophets and Hagiographa	חרנום יונתן על ג'ך
F	ק	Fragment Targum to Pentateuch	חרנום קטעי, הנקרא חרנום ירושלמי על התורה
Alii	ג	The three Greek versions	שלושת החרנומים היוונים עס"ח

7. Other common abbreviations are:

BDB	Brown-Driver-Briggs, Lexicon of O. T.
eq.	equals
Ges-K	Gesenius-Kautzsch. Hebräische Grammatik (25th ed.)

K	Kethib
Md, מר	Madinchae reading
Maar, מע	Maarbae reading
mg	margin
MI	Mesha Inscription
MT	Masoretic text
om.	omits
Q	Qere
r.	reads
rend.	renders
tr.	translates
vs.	verses
Vss.	Versions

THE ORIGINAL GROUP OF KQ READINGS. (Lists 1-8)

In this entire group, no manuscript variation exists. The Q is merely a guide to the Reader, against blasphemy, indecency or ignorance.

LIST 1

A. GUIDE AGAINST BLASPHEMY

The Tetragrammaton is not pronounced, and the word for "Lord" or "God" takes its place. This instance has been discussed in the body of the treatise.

קרי
אֲדֹנָי, אֱלֹהִים

כתיב
בכל מקום 'ליע 6823 פעם' יהוה

LIST 2

B. GUIDE AGAINST OBSCENITY

Where the text reads a word which might be too coarse when read in the Synagogue, the Reader is enjoined to substitute one of milder force.

קרי	כתיב	
ובטחורים (שספלאי)	ובקעפלים	דב' כח, 27
ישקבנה? (ושפלאי?)	ישגלנה(ע)	כח, 30
בטחורים (עספלי)	בקעפלים	שמא' ה, 6
טחורים (עספלי)	עפלים	ה, 9
בטחורים (עפלי)	בקעפלים	ה, 12
טחורי (פלי)	עפלי	ו, 4
טחוריקם (לי)	עפליקם	ו, 5
דביונים	קרי יונים (שפלי)	מלב' ו, 25
למוצאותי (י)	למחראות (פ)	י, 27
צואתם (י)	קריהם (ושל?)	יח, 27
מימי רגליהם (י)	שיניהם (שפ)	שם
תשקבנה (י)	תשגלנה	יש' יג, 16
צואתם (עסיל?)	קראיהם (ש?)	לו, 12
מימי רגליהם (עסלי)	שיניהם (שפ)	שם
שבת (ש?)	שגלת (עפ)	יר' ג, 2
תשקבנה (לי)	תשגלנה (פ?)	זכ' יד, 2

C. GUIDE AGAINST ERRONEOUS READING (List 3a-8)

LIST 3a

This list contains examples of nouns in the plural with third person masculine singular suffix, written defectiva. To prevent the misreading as a singular, the reader is cautioned by the Q on the margin to read the plural. No variation is here intended. (Against Fürst: Concordance, who takes each K as a singular).

קרי	כתיב	
צוֹאֲרֵי	צוארו	בר' לג, 4
וְעַמְדֵי	ועמדו	שמ' כז, 11
מִטְבְּעָתוֹ (לפאי)	מטבעתו (ח)	כח, 28
מִיָּדוֹ (שאי)	מידו (פל)	לב, 19
בְּרִיחֵי	ברוחו	לה, 11
בְּרִיחֵי	ברוחו	לט, 33
יָדָיו ¹⁰	ידו	וי' ט, 22
יָדָיו ¹¹	ידו	טז, 21
בְּנֵי ¹²	בנו	דב' ב, 33
מִצּוֹתָיו	מצותו	ז, 9
מִצּוֹתָיו	מצותו	ח, 2
מִצּוֹתָיו ¹³	מצותו	כז, 10
בְּנֵי ¹⁴	בנו	לג, 9
תְּצַאֲתוֹ ¹⁵	תצאתו	יה' טז, 3
חֲסִידָיו ¹⁶	חסידו	שמא' ב, 9
מְרִיבָיו ¹⁷ (פלי)	מריבו (ש)	ב, 10
וְעֵינָיו ¹⁸	ועינו	ג, 2
בְּעֵינָיו ¹⁹	בעינו	ג, 18
בְּדַרְכָּיו ²⁰ (לפי)	בדרכו (ש)	ח, 3
לְמִשְׁפַּחֹתָיו ²¹ (לפי)	למשפחתו (ש?)	י, 21
בְּאֵלָפָיו ²²	באלפו	יח, 7
דַּרְכָּיו ²³	דרכו	יח, 14
עֲבָדָיו ²⁴	עבדו	יח, 22
בְּאֵלָפָיו ²⁵	באלפו	כא, 12
בְּרַבְבָּתוֹ ²⁶	ברבבתו	כא, 12
וְאֲנָשָׁיו ²⁷	ואנשו	כג, 5
בְּאֵלָפָיו ²⁸	באלפו	כט, 5
בְּרַבְבָּתוֹ ²⁹	ברבבתו	כט, 5
בְּנֵי ²⁷	בנו	ל, 6
בְּבִגְדָיו ³⁰	בבגדו	שמב' א, 11
שְׂמֹלֹתָיו ³⁰ (שפ)	שמלתו (ויל?)	יב, 20

קרי	כחיב		
עֵינֵינוּ ³⁰	עינו	יג, 34	
בְּחֵינֵינוּ ³¹	בחיו	יח, 18	
בְּעֵינֵינוּ ¹⁰	בעינו	יט, 19	
מִשְׁפָּטֵינוּ ³²	משפטו	כב, 23	
רַחֲמֵינוּ ³¹	רחמו	כד, 14	
בְּעֵינֵינוּ ¹⁰	בעינו	כד, 22	
מִשְׁפָּטֵינוּ ³³	משפטו (ש)	מלא' ו, 38	
מִשְׁרָתֵנוּ ¹²	משרתו	י, 5	
בְּרַכּוֹתֵינוּ ³⁴	ברכו	יח, 42	
כִּפּוּתֵנוּ ¹²	כפו	מלב' ד, 34	
מִזְבַּחֲתֵנוּ ²⁶	מזבחתו	יא, 18	
מִשְׁלֵינוּ ³⁵	משלו (ש)	יש' נב, 5	
צַפּוּתֵנוּ ³⁶	צפו (ש)	נו, 10	
כְּדָרְכֵינוּ	כדרכו (ל)	יר' יז, 10	
יְמֵינוּ ³⁷	ימו	יז, 11	
אֱלֻמְנוֹתֵנוּ ³⁸	אלמנותו	טו, 8	
וְעַבְדֵינוּ ¹²	ועבדו	כב, 4	
עֵינֵינוּ ³⁰	עינו	לב, 4	
חֵינֵינוּ ³¹	חיו	גב, 33	
צְדָקְתֵנוּ ³⁸ (שפ' ל)	צדקתו (שפ')	יח' ג, 20	
מְבָרְחֵינוּ ⁴⁰	מברחו	יז, 21	
חֲטָאתֵנוּ ⁴¹	חטאתו	יח, 21	
צְדָקְתֵנוּ ⁴²	צדקתו (פ)	יח, 24	
פְּאֵרֵנוּ ⁴³	פארתו	לא, 5	
חֲטָאתֵנוּ ⁴¹	חטאתו	לג, 16	
צְדָקְתֵנוּ ⁴¹	צדקתו	לג, 13	
חֲבָרֵנוּ ⁴⁴	חברו	לז, 16	
חֲבָרֵנוּ ⁴⁴	חברו	לז, 16	
חֲבָרֵנוּ ⁴⁴	חברו	לז, 19	
בְּמַעַלְתֵנוּ ¹²	במעלתו	מ, 6	
וְאֵילָנוּ ⁴⁶ (וש' [י])	ואילו (פל)	מ, 9	

קרי	כתיב	
וְתֹארוּ (ס)	ותאו (ש)	מ, 21
וְאִילֵיו (שעסתי)	ואילו (ל)	מ, 21
וְאִילְמוּ (שעתי)	ואילמו (סל)	מ, 21
וְחִלּוֹנֵי	וחלונו	מ, 22
וְאִילְמוּ (שפי)	ואילמו (ל)	מ, 22
וְתִמְרוּ	ותמרו	מ, 22
וְאִילְמוּ (שי)	ואילמו (פל)	מ, 22
אִילֵיו (שפי)	אילו (ל)	מ, 24
וְאִילְמוּ (שפי)	ואילמו (סל)	מ, 24
וְלֹאִילְמוּ	ולאילמו	מ, 25
עֲלוֹתֵיו ⁴⁵	עלותו	מ, 26
וְאִילְמוּ	ואילמו (פסל)	מ, 26
אִילֵיו (שי)	אילו (ל)	מ, 26
וְתֹארוּ (שפי)	ותאו (סל)	מ, 29
וְאִילֵיו (שפינסז)	ואילו (ל)	מ, 29
וְאִילְמוּ (שפיס)	ואילמו (ל)	מ, 29
וְלֹאִילְמוּ (שפי)	ולאילמו (סל)	מ, 29
וְאִילְמוּ (פי)	ואילמו (שפל)	מ, 31
אִילֵיו (ינסז)	אילו (של)	מ, 31
מִעֲלֵיו ⁴⁶ (פינלז)	מעלו (ש)	מ, 31
וְתֹארוּ (פי)	ותאו (של)	מ, 33
וְאִילֵיו (פינסז)	ואילו (של)	מ, 33
וְאִילְמוּ (פיס)	ואילמו (של)	מ, 33
וְלֹאִילְמוּ (שאספיל)	ולאילמו	מ, 33
וְאִילְמוּ (שי)	ואילמו (פל)	מ, 34
אִילֵיו (פי)	אילו (של)	מ, 34
מִעֲלֵיו (שופזי)	מעלו (לז)	מ, 34
תֹּארוּ (שפי)	תאו (ל)	מ, 36
אִילֵיו (שפי)	אילו (ל)	מ, 36
וְאִילְמוּ (שפי)	ואילמו (ל)	מ, 36
וְאִילֵיו (יפ)	ואילו (ל)	מ, 37

קרי	כתיב	
אֵלִיו (פי)	אילו (של)	מ, 37
מַעְלִיו (שיופ?)	מעלו (ל?)	מ, 37
צוֹרְתִיו ⁴⁰ (יס, פש)	צורתו (ל, פש)	מג, 11
תוֹרְתִיו ⁴⁰	חורתו	מג, 11
יָדִיו ¹²¹ (פש)	ידו (ל)	מג, 26
תוֹרְתִיו ⁴⁷	תורתו	מד, 5
בְּצִאתִיו ⁴⁸¹ (פלי)	בצאתו (ש)	מו, 11
מַעְלוֹתִיו ⁴⁹⁰ (ספ)	מעלותו (של)	עמ' ט, 6
שְׁעָרָיו ⁵⁰¹	שערו	עב' א, 11
פָּרְוִיו ⁵¹¹	פרו	חב' ג, 14
דְּרָכָיו ⁵²¹	דרכו	תה' י, 5
דְּרָשָׁיו ⁵³¹ (שלי)	דרשו (פ?)	כד, 6
חֲצִיו ¹²¹ (פי)	חצו (שס)	נח, 8
חֲסָדָיו (פי)	חסדו (של)	קו, 45
דְּבָרָיו ⁵⁴¹ (י)	דברו (שעסתפל)	קמו, 19
צָבָאוֹ ⁵⁵¹	צבאו	קמח, 2
חֲסִידָיו ¹²¹	חסידו (ש)	מש' ב, 8
בְּעֵינָיו ⁵⁶¹	בעינו (ש)	ו, 13
בְּרָגְלָיו ⁵⁶¹	ברגלו (פשול?)	ו, 13
אֲרַחְתִּיו ⁵⁷¹	ארחתו	כב, 25
אֲדָנוֹ ⁵⁸¹	אדנו	ל, 10
וַיְדִיו ⁵⁸¹	וידו	אי' ה, 18
חֲקִיו (לני?)	חקו (שספ)	יד, 5
בְּקִדְשִׁיו ⁵⁹¹	בקדשו	טו, 15
עֲלוֹמָיו ⁶⁰¹	עלומו	כ, 11
עֵינָיו ⁶¹¹	עינו	כא, 20
וַיְדַעְיוֹ ⁶²¹	וידעו	כד, 1
דְּרָכָיו ⁶³¹ (לפי)	דרכו (ש)	כו, 14
גְּבוֹרְתִיו ⁶³¹ (ל)	גבורתו (שפס)	כו, 14
שְׂרִידָיו ⁶⁴¹	שרידו	כו, 15
חֲלָצָיו ⁶⁵¹	חלצו	לא, 20

קרי	כתיב	
בְּתַחְבוּלוֹתָיו ⁶⁸ (לפ)	בתחבולתו (עס)	לו, 12
יִלְדוּ ⁶⁶	ילדו	לח, 41
כְּנָפָיו ⁶⁷	כנפו	לט, 26
וְאֶפְרָחָיו ⁶⁸	ואפרחו	לט, 30
פָּחַדָיו ⁶⁹	פחדו	מ, 17
לְקַוּיוֹ ⁷⁰ (שיל)	לקוו (פ?)	איכה ג, 25
חֲטָאָיו ¹² (פלני?)	חטאו (ש)	ג, 39
מְכֹונָתָיו ⁶⁸ (ל)	מכונתו (שנפ?)	עז' ג, 3
כְּנוֹתָיו ⁷¹	כנותו	ד, 7
וּבְנֵיו ⁷²	ובנו (ש)	דנ' יא, 10

LIST 3b

This group contains analogous prepositional forms, which use the so-called plural suffixes. The Q here, too, seeks to prevent the reading as a singular suffix.

קרי	כתיב	
וּבִינָיו ⁷³	ובינו	יה' ג, 4
בֵּינוֹ	בינו	ח, 11
עָלָיו ⁷⁴	עלו	שמא' ב, 10
אֵלָיו	אלו	כב, 13
סְבִיבָתָיו	סביבתו	כו, 5
מְרֹאשְׁתָיו	מראשתו	כו, 7
סְבִיבָתָיו	סביבתו	כו, 7
מְרֹאשְׁתָיו	מראשתו	כו, 11
מְרֹאשְׁתָיו	מראשתו	כו, 16
תַּחְתָּיו	תחתו	שמב' ב, 23
תַּחְתָּיו	תחתו	ג, 12
תַּחְתָּיו	תחתו	טז, 8
וְעָלָיו	ועלו	טז, 8
וְאַחֲרָיו	ואחרו	כ, 8
אֵלָיו	אלו	כג, 9

קרי	כתיב	
אֱלֹיו	אלו	יח' ט, 4
אֱלֹיו	אלו	זכ' ב, 8
מִתְקִיו	תחתו	אי' ט, 13
מִרְגְּלוֹתָיו	מרגלותו	רות ג, 14

LIST 3c

There are a few nouns in Hebrew, ending in consonantal Vav. Because of the danger that these forms be read with Holem Vav or Surek Vav, the Q writes them with Yod.

קרי	כתיב	
הַשְּׁלִיו	השלו	במ' יא, 32
עֲנִיו ⁷⁶	ענו	יב, 3
שְׁלִיו	שלו	תה' קה, 40
סְתִיו ⁷⁷	סתו	שיר ב, 11

LIST 4

This group contains nouns with the older masculine singular ending Holem He. To avert the possibility of their being read Kames He, i. e., as feminine suffixes, the Q writes the later and clearer form, with Vav, on the margin, as a guide to the reader in the absence of vocalization.

קרי	כתיב	
אֶהְלוֹ ⁷⁷	אהלה	בר' ט, 21
אֶהְלוֹ	אהלה	יב, 8
אֶהְלוֹ	אהלה	יג, 3
אֶהְלוֹ	אהלה	לה, 21
עִרוֹ	עירה	מט, 11
סוֹתוֹ	סותה	מט, 11
בְּעִירוֹ	בעירה	שמ' כב, 4
כְּסוֹתוֹ	כסותה	כב, 26
בְּרַעוֹ	ברעה	לב, 7

קרי	כתיב	
וְנִסְכּוֹיָם ⁷⁰ (שפאי)	וְנִסְכָּה (ל?)	וי' כג, 13
וּבְנָחוּ	וּבְנַחָה	במ' י, 36
וּשְׁפִלְתוּ	וּשְׁפִלְתָּה	יה' יא, 16
שׁוֹכְוִים ⁷¹ (שגולז?)	שׁוֹכָה (פ)	טו, 35
וְשׁוֹכְוִים ⁷² (שג)	וְשׁוֹכָה (פש)	טו, 48
וְאֶשְׁתָּמוּם ⁸⁰ (פל)	וְאֶשְׁתָּמָה (ש)	טו, 50
וְגִלּוֹ (פגולז?)	וְגִלָּה	טו, 50
שׁוֹכְוִים ⁸¹ (פי)	שׁוֹכָה (שעסת)	שו' ט, 49
וְהִזְהִירוּ	וְהִזְהִירָה	מלב' ו, 10
שְׁלֹשׁ	שְׁלֹשָׁה	ט, 25
קָצוּ	קָצָה	יט, 13
נִכְתוּיָם ⁸¹ (פי)	נִכְתָּה (ש)	כ, 13
כָּלוּ ⁸²	כָּלָה	יש' טו, 3
נִכְתוּ	נִכְתָּה	לט, 2
חִבּוּאָתוֹם ⁸³	חִבּוּאָתָה	יר' ב, 3
כָּלוּ ⁸⁴	כָּלָה	ב, 21
כָּלוּ	כָּלָה	ח, 6
כָּלוּ	כָּלָה	ח, 10
כָּלוּ ⁸⁵ (עוסחז?)	כָּלָה (פושז?)	טו, 10
כָּלוּ ⁸⁵ (עס)	כָּלָה (ש)	כ, 7
הִדְוִיָּם ⁸⁵ (שי)	הִדְדָה	כב, 18
כָּלוּ ⁸⁶	כָּלָה	מח, 31
כָּלוּ ⁸⁶	כָּלָה	מח, 38
כָּלוּ	כָּלָה	יח' יא, 15
עֲזָרוּ ⁸⁷	עֲזָרָה	יב, 14
כָּלוּ ⁸⁷ (פי)	כָּלָה (ש)	כ, 40
הַמּוֹנֵה	הַמּוֹנָה	לא, 18
הַמּוֹנֵה	הַמּוֹנָה	לב, 31
הַמּוֹנֵה	הַמּוֹנָה	לב, 32
כָּלוּ ⁸⁷ (פלי)	כָּלָה (ש)	לו, 10
הַמּוֹנֵה	הַמּוֹנָה	לט, 11

קרי	כתיב	
בְּתוֹכָו ^{87b} (שלי)	בתופה (פ)	מח, 15
תְּבוֹאָתוֹ ^{87b} (פלי)	תבואתה (ש)	מח, 18
בְּתוֹכָו ^{87b} (פלי)	בתוכה (ש)	מח, 21
כְּלוֹ ^{87a} (לי)	כלה (ש)	הו' יג, 2
כְּלוֹ ^{87a} (פלי)	כלה (ש)	נחום ב, 1
כְּלוֹ ^{87a} (ספלי)	כלה (ש)	חב' א, 9
כְּלוֹ ^{87a} (פלי)	כלה (ש)	א, 15
עָזוּ	עזה	ג, 4
בְּסָכָו ⁸⁸	בסכה	תה' י, 9
בְּסָכָו ⁸⁸ (עיפש)	בסכה (ש ^ב ס)	כו, 5
שִׁירוֹ ^{88b} (עפלי)	שירה (ס)	מב, 9
מְעוֹ ⁸⁸ (לת)	מעזה (ע)	דנ' יא, 10

LIST 5

In the absence of vocalization, the Kethib לֹא may be mistaken for the negative לֹא rather than an alternative spelling לֹו. To prevent this error, the Q on the margin writes לֹו ק'.

קרי	כתיב	
וְלוֹ ⁸⁸ (ה)	ולא	שמב' יח, 12
לוֹ	לא	יט, 7

LIST 6

Probably belonging to the same category of doubtful words are the examples in list 6. The orthography of גִּיִּים and צְבִיִּים with two Yods, or the spelling צְבִאִים, makes an error easily possible, which the Q seeks to prevent by writing the more normal and hence less equivocal form on the margin. For similar uses of the KQ terminology in Ochlah v'Ochlah rubrics, and an alternative interpretation of these KQ, see the discussion in Chapter Three.

קרי	כתיב	
וּצְבוֹיִם ^ס (ה)	וּצְבִיִּים	בר' י, 19
צְבוֹיִם (ה)	צְבִיִּים	יד, 2
צְבוֹיִם	צְבִיִּים	יד, 8
גוֹיִם	גִּיִּים	כה, 23
צְבוֹיִם (ה)	צְבִיִּים	דב' כט, 22
בְּצְבוֹיִם (ה)	כְּצַבְאִים	הו' יא, 8
בְּגוֹיִם	בְּגִיִּים	תה' עט, 10

LIST 7

Likewise forming part of the guides to the reader, are the instances where the text, in accordance with older orthography, writes only one of two adjoining and identical vowel-letters (including He). This objection to plene writing made itself especially felt before word separation was introduced. Thus מביא did duty for the later מביא את. In nearly every case, too, there are other vowel letters in the word besides the ones affected by the Q—an additional reason for omitting the doubled letters in the K.

א' חסר

קרי	כתיב	
וְהַמְבִּיא אֶת	וְהַמְבִּי אֶת	שמב' ה, 2
מְבִּיא אֶלְיָךְ	מְבִי אֶלְיָךְ	מלא' כא, 21
הַחֲטִיִּיא אֶת	הַחֲטִי אֶת	מלב' יג, 6
מְבִּיא אֶל	מְבִי אֶל	יר' יט, 15
הַחֲטִיִּיא אֶת	הַחֲטִי אֶת	לב, 35
מְבִּיא אֶת	מְבִי אֶת	לט, 16

ה' חסר

וְהִמָּה הַמְתוּ	וְהַמְתוּ	שמב' כא, 9
בְּשִׁלְשָׁה הַגְּבוּרִים	בְּשִׁלְשָׁה גְבוּרִים	כג, 9
מִקְצָה הָאָרֶץ ^י	מִקְצָה אֶרֶץ (מִד')	יר' י, 13

ו' חסר

קרי	כתיב	
וַיִּשְׁתַּחֲוּוּ ⁹²	וישתחו	בר' כז, 29
וַיִּשְׁתַּחֲוּוּ	וישתחו	מג, 28
וַיִּצְוּוּ ⁹³ (שפלי)	ויצו	שו' כא, 20
וַיִּשְׁתַּחֲוּוּ	וישתחו	מלא' ט, 9
יִקְחוּ וְהָיוּ ⁹⁴ (פל)	יקח והיו (שי)	מלב' כ, 18
וַחֲלָלוּהוּ וְהִסְבִּיתִי ⁹⁵	וחללוה והסבתי	יח' ז, 21

י' חסר

כִּי יַעֲבֹר ⁹⁶	כי עבר	יש' כח, 15
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LIST 8

At times, even one vowel letter was omitted, especially when others occurred elsewhere in the word. Here, too, the Q notes this fact only at the end of a word, where the danger of an incorrect reading was greatest. In the middle of a word, an omitted vowel-letter elicits merely a note חסר "lacking" in the Masorah marginalis. (See chapter 3).

א' חסר

קרי	כתיב	
מִחֲטָא ⁹⁷	מחטו	בר' כ, 1
וַיְבֹא ⁹⁸ (פלי)	ויבו (ש?)	מלא' יב, 12
אָבִיא ⁹⁸	אבי	כא, 29
בְּשֹׂא ⁹⁹	בשו	אי' טו, 31

ה' חסר

מָה זֶה ¹⁰⁰	מזה	שמ' ד, 2
מָה לָּכֶם ¹⁰⁰	מלכם	יש' ג, 15
מָה הֵם ¹⁰⁰	מהם	יח' ח, 6
וַעֲתָה ¹⁰⁰ (סי)	ועת	תה' עד, 6
נָטְעָה ¹⁰¹	נטע	מש' לא, 16

ו' חסר

קרי	כתיב	
הפדוים ¹⁰²	הפדים (ושפיו?)	במ' ג, 51
ויעלה ¹⁰³	ויעלה	שמא' ז, 9
ויאמר ¹⁰⁴	ויאמר	יב, 10
אמר	אמר	יג, 19
וידברו	וידבר	מלא' יב, 7
ויתנהו	ויתנה	מלב' כב, 5
וקבלו	וקבל	אס' ט, 26
ויעלו ¹⁰⁵ (פל)	ויעל (ש)	עז' ג, 3

י' חסר

ישב ¹⁰⁶ (שב)	ישב (א)	שו' א, 27
בנית ¹⁰⁷	בנית	מלא' ח, 48
אלהי (לישא)	אלה	מלב' יז, 31
הוציא	הוציא	יר' ז, 22
ועשית ¹⁰⁷	ועשית	יח' טז, 59
ידעת ¹⁰⁸	ידעת	תה' קמ, 13
ידעתי	ידעת	אי' מב, 2

THE LATER GROUPS OF KQ READINGS (Lists 9-85).

This group consists entirely of manuscriptal variants. (For proofs of the inadequacy of the correction theory, the reader is referred to Chapter Two as well as the introductions to the various lists). The *K* is the *text* of the *archetype*; the *Q* contains noteworthy *divergences* of *reliable codices*, based on a very early collation. (Chapter Three). We have endeavored to ascertain the preferable reading in each case, seeking to base our conclusion on a sound and a thorough interpretation of the text in the light of Hebrew grammar and idiom. Where doubt prevailed, the preference was given to the *Q*. The basis of our decision in each case will be found in the notes to the several passages.

A. ORTHOGRAPHICAL VARIANTS

LIST 9

DIVISION OF WORDS.

This group contains examples where the K (the archetype) and the Q (other manuscripts) divide the consonantal text differently. That we are not dealing with corrections is proved by the much larger number of instances where no KQ occurs and where the textual division is manifestly at fault. Often the versions follow the alternative word-division. We select a handful of examples where no KQ exists:

	Masoretic Division	Proposed Division	Versions
19	בר' מט	עֶקֶב: מְאֹשֶׁר	עֶקֶבָם: אֲשֶׁר (ל, ס, ש)
24	שמא' א	בְּפָרִים שְׁלֹשָׁה	בְּפָר מְשֻׁלָּשׁ (ש)
5	הו' ו	וּמִשְׁפָּטֶיךָ אֲוֹר יֵצֵא	וּמִשְׁפָּטֶיךָ אֲוֹר יֵצֵא (ת"י, ס, ש)
13	מש' יד	וְאַחֲרֵיהֶּן שִׁמְחָה	וְאַחֲרֵית הַשִּׁמְחָה

On the entire subject see Ginsburg's Introduction, chap. 3, and Delitzsch, Schreib-und Lesefehler im A. T., par. 3a many of whose examples, however, are highly doubtful.

	קרי	כתיב	
ק	הַיִּתּוֹת הַמּוֹצִיאַ	הַיִּתּוֹת מוֹצִיאַ	שמב' ה, 2
=	שָׁמָּה פְּלִשְׁתִּים	שָׁם הַפְּלִשְׁתִּים	כא, 12
ק	וַיִּחְלְטוּהָ מִמֶּנּוּ	וַיִּחְלְטוּ הַמִּמֶּנּוּ	מלא' כ, 33
ק	וּמִתַּחַת הַלְּשׁוֹנוֹת ¹⁰⁰ (יל)	וּמִתַּחַת לְשׁוֹנוֹת (ש)	יח' מב, 9
כ	וַיִּדְעָתָה שְׁחַר ¹¹⁰ (עת)	וַיִּדְעָתָה שְׁחַר (ש?)	אי' לח, 12
ק	וַיִּשׁוּרֵי אֲשַׁבְּלָלוּ	וַיִּשׁוּרֵי אֲשַׁבְּלָלוּ	עו' ד, 12

LIST 10

K, TWO WORDS; Q, ONE WORD

In this group, are included only those examples of KQ which differ, not in the consonants, but in the separation of words. Here, too, no correction is contemplated; witness the large number of similar forms unnoticed by the Q, such as Isa 54:9 and Jer 23:33. For an exhaustive treatment, see Delitzsch *op. cit.* pars. 5a, b.

	קרי	כתיב	
ק	מִבְּנֵימִין (שלפי)	מִבְּן יָמִין	שמא' ט, 1
ק	בְּיַעֲנִים (שספלי)	כִּי עֲנִים	איכה ד, 3
#	בְּחָרְבְּתִיהֶם ¹¹¹ (פלי)	בחר בתיהם	דבב' לר, 6

LIST 11

K, ONE WORD; Q, TWO WORDS

Here, too, corrections are highly improbable, because of the large number of instances unnoticed by the Q. Among the most striking examples, where no KQ occurs, we select the following (see Delitzsch, 4a ff.):

	Masoretic Text	Proposed Reading	
10	במ' כג, וּמִסָּפֵר	—(ל, ש, שמ)—	ומי סָפֵר
25	יש' י, תִּבְלִיתֶם	—(Luzzatto)—	תִּבְלִיתֶם
1	תה' יא, הֲרַכֵּם	—(Versions)—	הָרַכְמוּ
1	תה' עג, אֵךְ טוֹב לְיִשְׂרָאֵל		אֵךְ טוֹב לְיִשְׂרָאֵל

	קרי	כתיב	
#	אַש דַּת ¹¹² (עסתלאיק)	אַשְׁדַּת (ש?)	דב' לג, 2
ק	מֵאֵשׁ תָּם ¹¹³ (שלי)	מֵאֵשְׁתָּם (פ)	יר' ו, 29
ק	חַל קָאִים ¹¹⁴ (ושפי?)	חַלְקָאִים (ל?)	תה' י, 10
ב	לְגֵאֵי יוֹנִים ¹¹⁵	לְגֵאֵיוֹנִים (שעסיל)	דכג, 4

	קרי	כתיב	
ק?	מן הקַעְרָה ¹¹⁶	מנהסערה	אי' לח, 1
ק?	מן קַעְרָה ¹¹⁶	מנסערה	מ, 6
ק?	הם פְּרוּצִים ¹¹⁶ (שפל)	המפרוצים	נח' ב, 13
=	לְבַן יַמִּי (ל)	לְבַנְיָמִי (שויו?)	דבא' כז, 12

LIST 12

THE DIPHTHONG "AI"

A characteristic of the older orthography was the writing of the "ai" diphthong without a Yod, probably because it was slurred in pronunciation. This may account for ללה (night) and צהרם (noon) on the Mesha Inscription (line 15), as well as such forms as עַרְנָה and עַרְן (Ecc 4:2, 3) by the side of the Rabbinic though more original form עַרְיָן.

In view of the known conservatism of place-names, we would expect to find this older orthography frequent among them. This expectation is not disappointed. On the Mesha Inscription we read קריתן (l. 10), בח דבלחן (l. 30), and חורנן (l. 31), corresponding to the Biblical קריחים (Jer 48:1), בית דבלחים (ibid 48:22) and חרנים (ibid 48:34). We find also דתן (Gen 37:17) by the side of דַּתְיָה, and קַרְתָּן (Josh 21:32) by the side of קַרְיָתִים. The KQ supplies several other examples of the unexpressed diphthong:

	קרי	כתיב	
=	לְאַבְיָלִיל ¹¹⁷	לאבינל	שמב' ג, 3
=	ירושלים ¹¹⁸	ירושלם	יה' י, 1 ועוד
=	יהוֹעַדָּן ¹¹⁹	יהועדן	מלב' יד, 2
=	וקריתִמָּה ¹²⁰	וקריתמה	יח' כה, 9
=	בִּירְקָתִים	בירכתם	מו, 19

later discarded, as in Syriac, though kept in the imperfect and before suffixes. (See Ges-K, par. 32, note 4; Stade: Hebraeische Grammatik, p. 253). In these cases, the Q offers the later form, without the Yod. That here too no corrections can be implied is proved by the following instances where no KQ exists: שקמתי (Jud 5:7) ונהקמתי¹²² (Micha 4:13) ושברתי (Jer 2:20) ונתקתי (Jud 5:7)

=	קרי	כתיב	
=	122a ואתי	ואתי	ש' יו', 2
=	אלית	אליתי	שם
=	את	אתי	מלא' יד, 2
=	את	אתי	מלב' ד, 16
=	את	אתי	ד, 23
=	את	אתי	ח, 1
=	122b למדת	למדתי	יר' ב, 33
=	קראת	קראתי	ג, 4
=	דברת	דברתי	ג, 5
כ	שמעת ^{122c} (שפלי)	שמעתי	ד, 19
=	ואת	ואתי	ד, 30
=	הלכת	הלכתי	לא, 21
=	הרבית	הרביתי	מו, 11
=	אכלת	אכלתי	יח' טז, 13
=	נתת	נתתי	טז, 18
=	זכרת	זכרתי	טז, 22
=	עשית	עשיתי	טז, 31
=	היית	הייתי	שם
=	זכרת	זכרתי	טז, 43
=	עשית (שפי)	עשיתי (סל)	שם
=	עשית ^{122d}	עשיתי	טז, 47
=	עשית	עשיתי	טז, 51
=	את	אתי	לו, 13
=	ונדדת	ונדדתי	רות ג, 3
=	ושקבת	ושקבתי	ג, 4

LIST 16

K — OLDER SECOND PERSON FEMININE SINGULAR SUFFIX.

This older ending, which exists in Arabic, Ethiopic and Syriac, was preserved in common speech long after it had fallen into disuse among the more cultivated classes. Hence it occurs only in folk dialect (where the Q changes into the later and more normal form) and in passages where an archaic flavor was consciously sought by the author, as for example Ps. 103:3, 4, 5; 116:7 etc. Here too, not all the instances are noted by the Q, because the manuscripts did not have variants at all the passages.

-	קרי לך	כתיב לְכִי	מלב' ד, 2
-	שְׁכַנְיָךְ	שְׁכַנְיָכִי	ד, 3
-	נְשִׂיךְ	נְשִׂיכִי	ד, 7
-	בְּנִיךְ	בְּנִיכִי	שם
-	לְךָ ¹²⁸ (פלי)	לְכִי (ש)	שיר ב, 13

LIST 17

K — PARAGOGIC YOD, LACKING IN Q.

A remnant of the old Semitic case endings, which Hebrew lost at an early stage in its history, exists in the now meaningless paragogic Yod. In the cases noted below, the Q reads without the Yod, though an even larger number of instances is passed over in silence by the Q — proving again no intent to correct, merely manuscript variants. The following are a few passages where the paragogic Yod is allowed to remain in the text: Gen 16:11; 49:11; Ex 15:16; Deut 33:16; Hos 10:11; Zech 11:17 (bis); Ps 113:6, 7, 9. See Ges-K, 90, 3a.

	קרי	כתיב	
=	הוֹלָכָת	הוֹלְכָתִי	מלב' ד, 23
=	יוֹשָׁבָת	יוֹשְׁבָתִי	יר' י, 17
=	יוֹשָׁבָת	יוֹשְׁבָתִי	כב, 23
=	מְקַנְנָתָ	מְקַנְנָתִי	שם
=	שׁוֹכְנָתָ ^{123b} (שלפי)	שׁוֹכְנָתִי	נא, 13
=	הַיּוֹשְׁבָת	הַיּוֹשְׁבָתִי	יח' כו, 3
=	שְׁנֵא ¹²⁴	שְׁנֵאִי	מש' כח, 16
=	יוֹשָׁבָת	יוֹשְׁבָתִי	איכה ד, 21

LIST 18

K—ARCHAIC THIRD PERSON FEMININE PLURAL
OF THE PERFECT

In Aramaic, Arabic and Ethiopic, there is a special form in the perfect for the third person feminine plural, as distinct from the third person masculine plural (*Katalu*, קַטְלוּ). In Ethiopic and Aramaic, the ending is long *ā*, *Katala* and קַטְלָא. This form once existed in Hebrew as well: קַטְלָהּ by the side of קַטְלוּ. Perhaps because of its possible confusion with the third person feminine singular form (קַטְלָהּ) it fell into desuetude, and the masculine form קַטְלוּ became common to both genders. Nevertheless, it occurs at least a score of times. In twelve cases, it is changed by the Q into the masculine form; the other eight instances remain unnoted by the Q. The unchanged passages are:

קמה על בבל מחשבות	יר' נא, 26	בנות צעדה	בר' מט, 22
דלתות העמים נסבה	יח' כו, 2	ועיניו קמה	שמא' ד, 15
כנפי יונה נחפה בכסף	תה' טח, 14	נלכדה קריות וגו'	יר' מח, 41
מניות הליים לא נתנה	נח' יג, 10	חתתה קשתותם	יר' נא, 56

On this lost form, see the monograph of M. Lambert: *Une Série de Qeri-Ketib* (Paris 1891). This form has been independently recognized by Gesenius-Kautzsch, Ehrlich, and the writer.

	קרי	כתיב	
-	וְהָיוּ (אִיפ)	וְהָיָה (ק)	במ' לר, 4
-	שָׁפְכוּ ¹²⁴ (וּשְׁלֵאוּ?)	שָׁפְכָה (פ)	דב' כא, 7
-	וְהָיוּ ¹²⁴ (פִּלִי)	וְהָיָה (ש?)	יה' טו, 4
-	וְהָיוּ ¹²⁴	וְהָיָה	יז, 8
-	וְהָיוּ	וְהָיָה	יח, 12
-	וְהָיוּ	וְהָיָה	יח, 14
-	וְהָיוּ	וְהָיָה	יח, 19
-	נִשְׁבְּרוּ	נִשְׁבְּרָה 49	מלא' כב, 49
-	נִצְתוּ	נִצְתָה	יר' ב, 15
-	נוֹשְׁבוּ	נוֹשְׁבָה	כב, 6
-	הָיוּ	הָיָה (וּשְׁפִי?)	נ, 6
-	שָׁפְכוּ ¹²⁵ (פִּלִי)	שָׁפְכָה (ש)	תה' עג, 2
-	חִמְרְמוּ ¹²⁵	חִמְרְמָה	אי' טז, 16

LIST 19

FEMININE ARCHAISMS.

On this group see notes to the individual passages.

	קרי	כתיב	
-	וְהָיְתָה ¹²⁶ (מַד)	וְהָיְתָה	מלב' ט, 37
כ	תְּהַלֵּת ¹²⁷	תְּהַלֵּה	יר' מט, 25

LIST 20

K — OLDER FORM OF הִיחֵ PARTICIPLE PASSIVE QAL.

Corresponding to the Aramaic participle passive of Peal of הִיחֵ verbs, הִיחֵ, there are a few sporadic examples in Hebrew of the form הִיחֵ, where the Q reads the more normal, later form הִיחֵ. See Barth, *Nominalbildung*, paragraph 123a; Ges-K 75, 6, Note 1. Even here forms unmodified by the Q occur, as Jb 41:25 (הִיחֵ לְבַלִּי חַת) proving no desire for correction.

	קרי	כתיב	
=	עשׂוֹת	עֲשׂוֹת	שׁמא' כה, 18
=	הַעֲשׂוּיִים	הָעֲשׂוּם	מלב' כג, 4
=	נְטוּת	נְטוֹת	יש' ג, 16
=	וְצַפּוּי ¹²⁷	וְצַפּוּ	אי' טו, 22

LIST 21

K — PAUSAL COHORTATIVE FORMS.

It is well known to students of Hebrew grammar that the oldest forms of Hebrew verbs are to be found in the uncontracted pausal or suffixed forms. Thus קָטְלוּ which appears in pause as קָטְלוּ and before suffixes as קָטְלוּנִי, is anterior to the now normal form קָטְלוּ which is a violent contraction, probably due to a forward shift in the accent. In the same manner, the cohortative אֶקְטֹל is a violent contraction of an earlier אֶקְטֹלָה due to a change from a penultimate to an ultimate accent. This earlier form of the cohortative, written with Vav in order to preserve the Holem, meets us twice in the K. Each time the Q removes the Vav and vocalizes with Hateph Kames, the later, more usual form. A similarly uncontracted form, unchanged by the Q meets us in Ex 18:26 (יִשְׁפּוּטוּ) and in Ruth 2:8 (תַּעֲבוּרִי).

On the other hand, our textual forms may be writing Vav as a sign for Kames in the absence of vowels. For further details see the introduction to List #31.

	קרי	כתיב	
?ק	אֶשְׁקֹטָה ¹²⁸	אֶשְׁקוּטָה	יש' יח, 4
?ק	וְאֶשְׁקֹלָה	וְאֶשְׁקוּלָה	עז' ח, 25

LIST 22

K — OLDER FORM OF THE IMPERATIVE.

These forms, like מְלוּכָה in the K, have occasioned no little difficulty. Ges-K 46, 2, 2 merely mentions them together with pausal imperatives like גָּזְרוּ (I Ki 3:26). Praetorius (Stade's *Zeitschrift* 1883 p. 55) vocalizes מְלוּכָי as a secondary imperative on ע"ו analogy, which he correctly calls a very precarious assumption.

It is our opinion that these forms are archaic imperatives that are to be vocalized מְלָכָה, מְלָכִי, מְלָכוּ, etc. The following arguments enforce this view:

1. The considerations adduced in the introduction to List 21 would imply that the ordinary imperfect from which the imperative is formed, originally ran as follows: תְּמַלְכֵי, תְּמַלְכֵךְ, תְּמַלְכוּ, תְּמַלְכֵנָה, etc. This yields an imperative of the type we have postulated, when the prefixed letters are removed. These forms, moreover, coincide with the present pausal forms of the imperative, and are: מְלָכָה, מְלָכוּ, מְלָכִי, מְלָכָה.

2. The original form of the imperative of "a" imperfect verbs is שְׁמַעֲנִי, שְׁמַעֲנִי, שְׁמַעֲנִי etc., going back to the pausal forms of the imperfect תְּשַׁמַּע, תְּשַׁמַּעֲנִי, תְּשַׁמַּעוּ etc. We may safely assume that an analogous practice existed in the case of both \bar{o} -imperfect and \bar{a} -imperfect verbs.

3. The analogy of other Semitic languages favors our assumption. Aramaic has קָטְלוּ, קָטְלֵי, קָטְלוּ. (see Strack: *Grammatik des Biblisch-Aramaeischen* p. 29) and Arabic has *uktul*, *uktuli*, etc., to which the assumed forms are thoroughly cognate.

Hence, we feel that the K forms, as vocalized below, are archaic imperatives.

	קרי	כתיב	
=	מְלָכָה	מְלוֹכָה	שׁו' ט, 8
=	מְלָכִי	מְלוֹכִי	ט, 12
=	קְסָמִי	קְסוֹמִי	שׁמא' כח, 8
=	צְרָפָה	צְרוֹפָה	תה' כו, 2

LIST 23

K — אַנְתָּה; Q — אַנְתָּ

Here the K safeguards the original a-ending (אַנְתָּה) common to all Semitic languages. The later contracted form אַנְתָּ is postulated by the Q.

דנ' ב, 29, 31, 37, 38; ג, 10; ד, 15, 19; ה, 13, 18, 22, 23; ו, 17, 21; עז' ז, 25

	קרי	כתיב
=	אַנְתָּ	אַנְתָּה

LIST 24

K — PLURAL NOUNS WITH YOD; Q — OMITTS YOD.

In early Aramaic, when suffixes of the second person masculine, third person feminine, and first person plural were added to masculine plural nouns, they combined with the Yod of the plural to create diphthongal forms, *aich*, *aiha*, and *aina* respectively. Later speech contracted the diphthongs into *ach*, *aha*, and *ana* (see introduction to list 12). Whether manuscriptal variants without the Yod lie at the basis of the K-Q of this group, or whether the Q registers the current Aramaic pronunciation of its time cannot be decided, though the latter alternative seems preferable. This would mean a later date for this group of KQ readings. See Chapter 3, note 56a and the prefatory remarks to list 26; also Strack p. 18, Barth in *AJSL*, vol. 17, p. 203.

	קרי	כתיב	
=	לַעֲבֹדָךְ	לַעֲבֹדֶיךָ	דנ' ב, 4
=	רַעֲיוֹנֶיךָ	רַעֲיוֹנֶיךָ	ב, 29 ⁷
=	לֹאֲלֶהֱךָ	לֹאֲלֶהֱיָךְ	ג, 12
=	לֹאֲלֶהֱךָ	לֹאֲלֶהֱיָךְ	ג, 18
=	לְשֹׁנְאֵךְ	לְשֹׁנְאֵיךָ	ד, 16
=	לְעָרֶיךָ	לְעָרֶיךָ	שם
=	וּחֲטֹאֲךָ	וּחֲטֹאֲיָךְ	ד, 24
=	וְזִינֶיךָ	וְזִינֶיךָ	ה, 10
=	וּרְבַרְבְּנֶיךָ	וּרְבַרְבְּנֶיךָ	ה, 23
=	נִפְתָּה	נִפְתָּה	ז, 4
=	שָׁנָה	שָׁנָה	ז, 5
=	נִבְרָה ¹²⁰	נִבְרָה	ז, 6
=	בְּרִגְלָהּ	בְּרִגְלֶיהָ	ז, 7
=	שָׁנָה	שָׁנָה	ז, 19
=	וּטְפָרָהּ	וּטְפָרֶיהָ	שם
=	בְּרִגְלָהּ	בְּרִגְלֶיהָ	שם
=	עֲבֹדֶיךָ	עֲבֹדֶיךָ	עז' ד, 11
=	אֲחֵיךָ	אֲחֵיךָ	ז, 18

LIST 25

ANALOGOUS PREPOSITIONS.

Prepositions with plural endings likewise underwent the loss of the diphthong characteristic of the preceding group. See introduction to list 3b.

	קרי	כתיב	
=	הַאֲיֹתֶיךָ	הַאֲיֹתֶיךָ	דנ' ב, 26
=	עָלֶיךָ	עָלֶיךָ	ג, 12
=	אֲיֹתָא	אֲיֹתָא	ג, 18
=	עֲלֶהּ	עֲלֶיהָ	ד, 14
=	עָלֶיךָ	עָלֶיךָ	ד, 22

	קרי	כתיב	
=	עֲלֶיךָ	עֲלֵיךָ	ד, 24
=	עֲלֶיךָ	עֲלֵיךָ	ד, 29
=	עֲלֶיךָ	עֲלֵיךָ	ה, 14
=	עֲלֶיךָ	עֲלֵיךָ	ה, 16
=	עֲלֶיהָ	עֲלֵיהָ	ה, 21
=	קִדְמֶיךָ	קִדְמֵיךָ	ה, 23
=	עֲלֶיךָ	עֲלֵיךָ	ו, 14
=	קִדְמֶיךָ	קִדְמֵיךָ	ו, 23
=	קִדְמֶיהָ	קִדְמֵיהָ	ז, 7
=	קִדְמֶיהָ	קִדְמֵיהָ	ז, 8
=	קִדְמֶיהָ	קִדְמֵיהָ	ז, 20
=	עֲלֶיךָ	עֲלֵיךָ	ז, 18 עו'

C. PHONETIC VARIANTS.

In the following introductory paragraphs, some evidence will be brought forward to make it likely that the variations of this sub-class are later than the main body of variants. In the absence of complete certainty on the subject, we have preferred to include them with the rest.

LIST 26

K — YOD, Q — ALEPH BETWEEN VOWELS.

When a Yod occurred between two vowels, it tended to be assimilated to Aleph, especially with gentilics and ordinals. This process was common to Eastern Aramaic, including the idiom of Onkelos, the Babylonian Talmud and the eastern Syrians (see Noeldeke Syriac Grammar 40e), though it was not in vogue in Palestinian Aramaic (Dalman: Grammatik des Palestin. Aram. par. 39, 2.).

That no corrections are implied by these Q needs no proof. The reverse process (Aleph to Yod) also finds expression in the Masorah (see List 27). Moreover, examples like יהודאין (Da 3:12), where the "Babylonian" pronunciation is in the text, or קדמנא (Da 7:24) where the "Palestinian" pronunciation is unchanged by the Q, create a strong presumption that both forms occurred in the manuscripts, irrespective of the dialectic differences which later became so marked. On the other hand it is still possible that we have here guides to the pronunciation, which like groups 24, 25, were compiled at a much later date than the body of true variants.

	קרי	כתיב
=	דואג (ושפיל?)	שמא' כב, 18 דויג
=	לדואג (ושפלי?)	שם לדויג
=	דואג (ושפלי?)	כב, 22 דויג
=	המאות ¹⁸⁰	מלב' יא, 4, 9, 10, 15 המאות
=	לכשדאי	דנ' ב, 5 לכשדאי
=	לכשדאי	ב, 10 לכשדאי
=	תליתאה	ב, 39 תליתאי
=	רביעאה	ב, 40 רביעאי
=	תפתאי	ג, 3 תפתאי
=	רביעאה	ג, 25 רביעאי
=	עלאה	ג, 26 עלאי
=	עלאה	ג, 32 עלאי
=	כשדאי	ד, 4 כשדאי
=	עלאה	ד, 14 עלאי
=	עקאה	ד, 21 עקאי
=	עלאה	ד, 22 עלאי
=	עלאה	ד, 29 עלאי
=	עלאה	ד, 31 עלאי
=	כשדאי	ה, 7 כשדאי
=	עלאה	ה, 18 עלאי

	קרי	כתיב	
=	עֲלָאָה	עֲלִיאָה	ה, 21
=	בְּשֻׁדָּאָה	בְּשֻׁדִּיאָה	ה, 30
=	מְדָאָה	מְדִיאָה	ו, 1
=	פְּרֻסָּאָה	פְּרֻסִיאָה	ו, 29
=	רְבִיעָאָה	רְבִיעִיאָה	ז, 7
=	רְבִיעָאָה	רְבִיעִיאָה	ז, 23
=	עֲלָאָה	עֲלִיאָה	ז, 25
=	בְּסֻדָּאָה	בְּסֻדִּיאָה	ז, ה, 12
=	וּלְנֹאִי	וּלְנִיאָה	ו, 16
=	לְחֻטָּאָה	לְחֻטִּיאָה	ו, 17
=	וּלְנֹאִי	וּלְנִיאָה	ו, 18
=	וּלְנֹאִי	וּלְנִיאָה	ז, 13
=	וּלְנֹאִי	וּלְנִיאָה	ז, 24

LIST 27

K — ALEPH, Q — YOD BETWEEN VOWELS

This group is the reverse of the preceding.

	קרי	כתיב	
=	דְּנִיאֵל ¹³¹	דְּנֵאל	יח' יד, 14
=	דְּנִיאֵל	דְּנֵאל	יד, 20
=	מְדִנֵאל	מְדֵנֵאל	כח, 3
=	דְּרִין	דְּרֵאֵרִין	דנ' ב, 38
=	וּמְרִימִין	וּמְרֵאֵמִין	ג, 3
=	דְּרִין	דְּרֵאֵרִין	ג, 31
=	דְּרִי	דְּרֵאֵרִי	ד, 32
=	וּדְרִי	וּדְרֵאֵרִי	שם
=	וְיַעִין	וְיֵאֵעִין	ה, 19
=	דְּרִין	דְּרֵאֵרִין	ו, 26
=	וְיַעִין	וְיֵאֵעִין	ו, 27

	קרי	כתיב	
=	נְבִיא ¹³¹ (ושפלו?)	נְבִיאָה	עז' ה, 1
=	נְבִיא	נְבִיאָה	ו, 14
=	דְּיִין	דְּאִין	ז, 25

LIST 28

K — VAV, Q — YOD BETWEEN VOWELS.

A Vav between vowels has a tendency to change to Yod. This accounts for the appearance of a Yod in the Piel of ע"ו verbs, as e. g. קִים as well as for a group of KQ.

	קרי	כתיב	
=	עוֹיִן ¹³²	עוֹן	שמא' יח, 9
ק	עִירִים	עוֹרִים	יש' ל, 6
=	דְּיָיִם ¹³³	דְּוָיִם	יר' טז, 16
=	דְּהִיא ¹³³ (ש ^א פ)	דְּהוּא (ש ^ב ול?)	עז' ד, 9

LIST 29

K — YOD, Q — VAV BETWEEN VOWELS.

	קרי	כתיב	
ק	וְהִתִּי ¹³⁴	וְהִתִּי	אי' ו, 2

LIST 30

K — HOLEM, Q — KAMES HATUPH BEFORE MAKKEPH.

In these instances, the loss of the accent caused by the insertion of the Makkeph, entailed the reduction of the vowel from Holem to Kames Hatuph (See Ges-K 10, 3). Here too, the Q cannot be earlier than the invention of the vocalic system when the Makkeph was introduced. Whenever plene writing occurred,

a KQ became necessary. Yet in Ex 21:37; Jos 18:20, no change is called for by the Q.

In one case that we have included in this group, the normal imperfect יִגִּיל is changed into יִגְל , resembling the jussive. (Cf. however, Driver: Hebrew Tenses par. 70 and references there). This may be caused by the heavy "prefix" מָה (So Driver) or by a recession of the accent before מָאָד (So Gesenius and Ewald).

	קרי	כתיב	
=	אָכְרַת-	אָכְרוֹת	י'ה ט, 7
=	לְשֹׂאֵל-	לְשֹׂאוֹל	שְׁמַא' כב, 15
=	וְלִשְׁפֹּךְ-	וְלִשְׁפוֹךְ	כה, 31
=	יַעֲבֹר-	יַעֲבוֹר	י'ש כו, 20
=	יִסְגֹּד-	יִסְגֹּד	מד, 17
=	אָסַלַח- ¹³⁵	אָסְלוֹחַ	י'ר ה, 7
=	לְכָל- ¹³⁶	לְכוֹל	לג, 8
=	כְּקָסָם-	כְּקָסוֹם	י'ח כא, 28
=	כְּתֹב-	כְּתוֹב	כד, 2
=	לְאָכַל-	לְאָכוֹל	מד, 3
=	אָכְתֹּב-	אָכְתוֹב	הו' ח, 12
=	וַיְגִדְל-	וַיְגִדוֹל	נחום א, 3
=	לְעֹבֵר-	לְעוֹבוֹר	ב, 1
=	יִגְל-	יִגִּיל	תה' כא, 2
=	אָשְׁמֵר-	אָשְׁמוֹר	פט, 29
=	וַיְגִדְל-	וַיְגִדוֹל	קמה, 8
=	יִקְצֹר-	יִקְצוֹר	מ'ש כב, 2
=	טְהַר-	טְהוֹר	כב, 11
=	יִפֹּל-	יִפוֹל	כב, 14
=	לְגֹאֵל-	לְגֹאוֹל	רות ד, 6
=	לְשֹׂאֵל-	לְשֹׂאוֹל	דבא' יח, 10
=	לְמַעַל-	לְמַעוֹל	דבב' לו, 14

LIST 31

K — HOLEM, Q — KAMES HATUPH.

A category analogous to the preceding. A Holem is reduced to a Kames Hatuph when it loses the accent for any reason whatsoever. See Ges-K 10, 3. As the notes will make plain the change is uncalled for in a large number of instances. Even where the reduction is called for, the Vav may be merely a guide to the reader in the absence of vocalization as is common in Mishnic orthography, as e. g. לגונבו equivalent to לגונבו. Similarly the ספר חסידים (ed. מקיצי נרדמים p. 184) insists that the Siddur be always written plene to prevent error, as for example קודשך עובדך for קדשך etc. See A. Ziphroni in the Sepher Ha-Shanah p. 130.

	קרי	כחיב	
ק?	בְּמַת ¹³⁷	בְּמוֹתִי	רב' לב, 13
ק?	בְּמַתִּי	בְּמוֹתִי	יש' נח, 14
ק?	בְּמַתִּי	בְּמוֹתִי	מי' א, 3
=	וְהַבְּנִים ¹³⁸	וְהוֹבְנִים	יח' כז, 15
=	רְדַפִּי ¹³⁹	רדופי	תה' לח, 21
כ	מְלֻשְׁנֵי ¹⁴⁰	מְלוֹשְׁנֵי	קא, 5
=	אֲשֶׁר־דִּוְיֹת ¹⁴¹	אֲשֶׁר־דוֹדִיֹת	נח' יג, 23
=	עַמְּנִיֹת ¹⁴²	עַמוֹנִיֹת	שם
=	וְרֹהֶנָּה (י?)	וְרוֹהֶנָּה (ל?)	דבא' ז, 34
=	בְּנִיָּהוּ ^{142a} (י)	בְּנִיָּהוּ	רבב' לא, 12
=	בְּנִיָּהוּ ^{142b}	בְּנִיָּהוּ	לא, 13
=	תְּקַת (לי)	תְּקַת (ש ^A)	לד, 22
=	וְכַנְיָהוּ (י)	וְכוֹנְנִיָּהוּ	לה, 9
ק	אֲנִיֹת ¹⁴³	אוֹנִיֹת	ח, 18

LIST 32

ASSIMILATION.

This class contains examples where He and the Nun of מן are assimilated. Correction is out of the question, as the K forms are all possible and in one case preferable to the Q.

	קרי	כתיב	
כ?	מהמַעֲרָה ¹⁴⁴	מן המַעֲרָה	שמא' כד, 9
=	בַּשָּׂדֶה ¹⁴⁶	בַּהַשָּׂדֶה	מלב' ז, 12
=	לְהַגִּיד ¹⁴⁶	לְגִיד (מד)	ט, 15
=	מִבְּתָר ¹⁴⁷	מִרְבֵּת	איכה א, 6

LIST 33

METATHESIS.

The category includes instances where consonants have been transposed not through a scribal error, but in the actual language (see notes). They are therefore as admissible as קָשָׁב and קָבֵשׁ (see notes). They are therefore as admissible as קָשָׁב and קָבֵשׁ. שְׁלָמָה and שְׁמֵלָה.

	קרי	כתיב	
=	וְהִמְשִׁינִי ¹⁴⁸	וְהִימְשִׁנִּי	שו' מז, 26
=	וַיִּקְלְהוּ ¹⁴⁹	וַיִּקְלְהוּ	שמב' כ, 14
=	לְזַעֲוָה ¹⁵⁰	לְזַעֲוָה	יר' טו, 4
=	לְזַעֲוָה ^{150a}	לְזַעֲוָה (ועס?)	כד, 9
=	לְזַעֲוָה	לְזַעֲוָה	כט, 18
=	לְזַעֲוָה	לְזַעֲוָה	לד, 17
=	וּמִבְּהַלִּים ¹⁵¹ (ל)	וּמִבְּהַלִּים (פ?)	עז' ד, 4
=	לְזַעֲוָה	לְזַעֲוָה	רבב' כט, 8

D. MORPHOLOGY OF NOUNS

LIST 34

K — PA'UL, Q — PA'IL FORM.

The normal form of the participle passive Qal in Hebrew is קָטוּל. The קָטִיל form, normal in Aramaic, is almost completely restricted in Hebrew to substantives. See Barth: *op. cit.* 123a, 126c. However, purely participial forms sometimes do exist, as בְּתִית בְּשֵׁמֶן בְּשֵׁיחַ בְּשֵׁמֶן (II Sa 1:21) and the Q forms of our group. This fluctuation between pa'ul and pa'il must have been considerable, as we find the reverse in List #35.

Moreover, each form of the participle has nouns similarly constructed, with vocalic assimilation (Sheva under the first radical). Their relationship to the participles is complicated. See Barth, 29a, b, 82e and Ges-K, 84a, 8, 9, 12.

	קרי	כתיב	
=	אָסִירִי	אָסוּרִי	בר' לט, 20
=	קָרִיאִי	קָרוּאִי	במ' כו, 9
=	צָלִיל ¹⁵²	צָלוּל	שו' ז, 13
כ?	יָצִיעַ ¹⁵³	יָצוּעַ	מלא' ו, 5
ק?	וָצִיף	וָצוּף	יש' סב, 3
ק?	צָעִירֵיהֶם ¹⁵⁴	צָעוּרֵיהֶם	יר' יד, 3
ק?	וָאֵלִיל	וָאָלוּל	יד, 14
ק	שָׁבִילֵי ^{154a} (עס)	שָׁבוּלֵי	יח, 15
=	שָׁרִיקַת ¹⁵⁵	שָׁרוּקַת	יח, 16
=	שָׁפְרִירו	שָׁפְרוּרו	מג, 10
ק?	צָעִירֵיהֶם ¹⁵⁵ (עס)	צָעוּרֵיהֶם	מח, 4
=	צָפִיעַ ¹⁵⁶	צָפוּעַ	יח' ד, 15
ק?	וָאֲתִיקֵיהֶם ¹⁵⁷	וָאֲתוּקֵיהֶם	מא, 15
ק?	בְּהִלְבֵּתָם ¹⁵⁸ (ש ^B)	בְּהִלּוּבֵתָם (ש ^A לפ)	נחום ב, 6

	קרי	כתיב	
כ	הַבְּצִיר ¹⁵⁹ (י?)	הַבְּצוֹר (נפלז?)	זכ' יא, 2
=	עֲתִידִים ¹⁶⁰	עֲתוּדִים	אס' ח, 13
כ	הַנְּתִינִים ¹⁶¹ (ל)	הַנְּתוּנִים (פ)	עז' ח, 15
=	שְׁמִיר (שלי)	שְׁמוֹר	דבא' כד, 24

LIST 35

K — PA'IL, Q — PA'UL FORM.

This category is the reverse of the preceding. The K has the "Aramaic" form which the Q changes. Also, nouns of the same form, with vocalic assimilation, occur in this group. See the preceding introduction. A few similar, though not identical, variations in the morphology of nouns have been included such as *pe'il*, *pa'il* in the K against *pe'ol*, *pa'ul* in the Q.

	קרי	כתיב	
=	יְעוֹשׁ (שפלאי)	יְעִישׁ	בר' לו, 5
=	יְעוֹשׁ (שפלאי)	יְעִישׁ	לו, 14
=	קְרוּאִי ¹⁶²	קְרִיאִי	במ' א, 16
=	הָאֲסוּרִים ¹⁶²	הָאֲסִירִים	שו' טז, 21
=	הָאֲסוּרִים	הָאֲסִירִים	טז, 25
=	בְּרִתּוֹקוֹת ¹⁶³	בְּרִתִּיקוֹת	מלא' ו, 21
ק	וּבְשָׁנוּב ¹⁶⁴ (שפלי)	וּבְשָׁנִיב	טז, 34
=	זְבוּדָה ¹⁶⁵ (י)	זְבִידָה (פל)	מלב' כג, 36
=	נְעֻתֵדוּתֵיהֶם ¹⁶⁶ (ש?)	נְעֻתוּדֵתֵיהֶם	ישע' י, 13
=	בְּחֻנִּי ¹⁶⁷	בְּחִינִי	כג, 13
=	וּנְצוּרִי	וּנְצִירִי	מט, 6
=	הַקְּלוּא ¹⁶⁸	הַקְּלִיא	יר' לז, 4
ק	קְמוֹשׁ (שפלי)	קְמִישׁ	מח, 7
=	הַקְּלוּא	הַקְּלִיא	גב, 31

	קרי	כתיב	
=	שַׁעֲרֵי־יְהוָה ¹⁶⁹	שַׁעֲרֵי־יְהוָה	הו' ו, 10
?=	וַצְפוּנָה ¹⁷⁰	וַצְפִּינָה	תה' יז, 14
=	רְאוּת ¹⁶⁷ (חס)	רְאִית	קה' ה, 10
ק	וַנְהִירָא ¹⁷¹	וַנְהִירָא	דנ' ב, 22
=	יְעוּשִׁי ¹⁷¹ (שפלי)	יְעִישׁ	דבא' ז, 10
?=	פְּטוּרִים	פְּטִירִים	ט, 33

LIST 36

NAMES

It has been pointed out that Hebrew prefers the so-called genitive ending (i) while Aramaic prefers the nominative (u) in such nouns as אב, אח, and קם. Thus אֲבִיהוּ in Hebrew and אַבּוּהוּ in Aramaic. In the case of proper nouns utilizing these elements, however, both forms are utilized in Hebrew, though some of these examples may be due to textual error.

	קרי	כתיב	
=	אַבְיָיִל (שפלי)	אַבּוּיָיִל	שמא' כה, 18
=	חַמוּטֵל ¹⁷² (פי)	חַמִּיטֵל (ש ^{BA} ל)	מלב' כד, 18
=	חַמוּטֵל (פי)	חַמִּיטֵל (ש ^{BA} ל)	יר' נב, 1
=	וּפְנוּאַל ¹⁷³ (ש ^A לי)	וּפְנִיאַל (ש ^B)	דבא' ה, 25
?=	יְעִיאַל (שלי)	יְעוּאַל (פ)	ט, 35
?=	וְיְעִיאַל (ש)	וְיְעוּאַל	יא, 44
?=	וְיִזְיַאל (מד) (ש ^A לי)	וְיִזְיַאל	יב, 3
?=	יְעִיאַל (שלי)	יְעוּאַל	דבב' כו, 11
?=	וְיְעִיאַל (שלי)	וְיְעוּאַל	כט, 13
?=	יְחִיאַל (שלי)	יְחוּאַל	כט, 14

LIST 37

GENTILIC NOUNS.

K preserves the uncontracted double Yod forms of gentile nouns, while the Q offers a shorter contracted form. That we are not dealing with corrections but with manuscript variations, is proved by the appearance of contracted as well as uncontracted forms in the text. See notes to the individual passages.

	קרי	כתוב	
=	בְּתִימִים ¹⁷⁴	בְּתִיִּים (מד)	יש' כג, 12
=	בְּשָׂדִים	בְּשָׂדִיִּים	יח' כג, 14
=	בְּיְהוּדִים	בְּיְהוּדִיִּים	אס' ד, 7
=	הַיְהוּדִים	הַיְהוּדִיִּים	ח, 1
=	בְּיְהוּדִים	בְּיְהוּדִיִּים	ח, 7
=	הַיְהוּדִים	הַיְהוּדִיִּים	ח, 13
=	הַיְהוּדִים	הַיְהוּדִיִּים	ט, 15
=	הַיְהוּדִים	הַיְהוּדִיִּים	ט, 18
ק	בְּצַחֲחִיִּים ¹⁷⁵	בְּצַחֲחִיִּים	נח' ד, 7
=	לְוִדִים	לְוִדִיִּים	דבא' א, 11
=	פְּלִשְׁתִּים	פְּלִשְׁתִּיִּים	יד, 10
=	הַעֲרָבִים	הַעֲרָבִיִּים	דבב' כו, 7
=	בְּשָׂדִים	בְּשָׂדִיִּים	לו, 17

LIST 38

נער—נערה

The variation in these forms may be, as has been suggested, merely orthographical. According to this view, the word was pronounced *na'ara*, even when the final He was not added, cf. נָעָה, נָעָה. Another view assumes an epicene origin where *na'ar* was originally both masculine and feminine. (Cf. *ho pais*,

das Kind, child) and only later was the feminine form differentiated. So Hiller, op. cit. p. 276; Buxtorf, Tiberias p. 124. See Ges-K 2, 5 note 1. The fact that the Samaritan Pentateuch always writes נַעֲרָה proves nothing but the unreliability of this text, as we have had occasion to show previously. (Against BDB s. v. נַעֲרָה).

קרי כתיב

= בר' כד, 14, 16, 28, 55, 57; לד, 3, 12 נַעֲרָה או נַעֲרָה (כ') נַעֲרָה (ס') =
 רב' כב, 15, 16, 20, 21, 23, 24, 25, 26, 27, 28, 29.

LIST 39

ענייִם—ענוֹים GROUP.

That we are dealing only with variations is proved by the fact that K and Q reverse each other in different examples. It has been maintained that עָנָו and עָנִי are distinct forms, the former meaning "humble, meek," the latter meaning "humbled" as a passive. See Lagarde, *Bildung der Nomina* p. 48, Rahlfs: עניִ—ענוֹ in den Psalmen p. 67 ff., Driver: art. Poor, in Hastings Dictionary of the Bible. BDB maintains that there is no clear-cut difference in their use. Though a structural difference may be conceded, there seems to be no perceptible difference in the use and meaning of עניִ and ענוֹ in the plural, at least.

	קרי	כתיב	
-	עָנִיִּים	עָנוּיִם	יש' לב, 7
-	עָנִי	עָנִי	עמ' ח, 4
-	עָנוּיִם	עָנִיִּים	תה' ט, 13
-	עָנִיִּים	עָנוּיִם	ט, 19
-	עָנוּיִם	עָנִיִּים	י, 12
-	וְלָעָנוּיִם	וְלָעָנִיִּים	מש' ג, 34
-	עָנוּיִם	עָנִיִּים	יד, 21
-	עָנוּיִם ^{175a}	עָנִיִּים (פ')	טז, 19

LIST 40.

שוב שבות

This idiom has caused a great deal of difficulty. For a discussion of its meaning see E. Preuschen: "Ueber die Bedeutung von *shub shebuth*" in ZATW, XV, 1895, p. 1 ff. and Schwally, ZATW 1888, p. 200. We are interested in the idiom linguistically. There is first of all a variation in the use of the verb, both Kal and Hiphil being used. The Kal of שׁוּב is intransitive normally, and is here given a transitive force because of alliteration. An analogous example where an intransitive becomes transitive is furnished by Isa 2:21 לְעֵרוֹץ הָאָרֶץ. The Kal is generally used in the perfect (וָשׁוּב וְגו'); the Hiphil, in the imperfect (אֲשִׁיב). (See Ehrlich on Deut 30:8). In addition, there is a variation between שְׁבוּת and שְׁבִית, which will occasion no surprise after lists number 34 and 35. Among the roots suggested for the noun have been שְׁבָה (Gesenius, Preuschen, et al.), שׁוּב (Ewald, Olshausen, Kuenen) and שְׁבַת (Ehrlich).

Through a study of the KQ examples of this idiom, we arrive at the following conclusions:

1. When the perfect of the verb (Kal) is used, either שְׁבִית (Ps 126:4) or שְׁבוּת (Jer 29:14) appears in the Q—hence no correction is involved.
2. When a verb form with \bar{i} (as Hiphil imperfect) is used then the Q *always* prefers the "u" form of the noun: שְׁבוּת אֲשִׁיב never שְׁבִית אֲשִׁיב. When a "u" form of the verb is used, the Q has an \bar{i} form of the noun שְׁבוּת שְׁבִיתָנִי. In other words, the Q, but not the K, manifests a distaste for two \bar{i} sounds or \bar{u} sounds in succession. Yet even here the Q is not a correction, but rather the reading of a manuscriptal group. Thus in Zeph 3:20, two \bar{u} sounds

occur with no Q: בשובי את שבותכם. Similar instances are Hos 6:11; Ps 14:7; 53:7.

3. The same conclusion, that the Q is a variant, and not a correction is borne out by Jer 49:39, where the K אשוב אֶת שְׁבִית is changed by the Q into אָשִׁיב אֶת שְׁבוֹת, though there is no cacophony present.
4. The tendency of the Q may originally have arisen as a correction in ms. texts; it entered the KQ corpus purely as variations. See our comment in Chapter 2, note 18.

	קרי	כתיב	
=	שְׁבוֹתְכֶם	שְׁבִיתְכֶם	יר' כט, 14
=	אָשִׁיב	אָשׁוּב	לג, 26
=	אָשִׁיב . . . שְׁבוֹת	אָשׁוּב . . . שְׁבִית	מט, 39
=	שְׁבוֹת . . . ושְׁבוֹת ושְׁבוֹת	{ שְׁבִית . . . ושְׁבִית ושְׁבִית	יח' טז, 53
=	שְׁבוֹת	שְׁבִית	לט, 25
=	אָשִׁיב	אָשׁוּב	יואל ד, 1
=	שְׁבִיתֶם	שְׁבוֹתֶם	צפ' ב, 7
=	שְׁבִית	שְׁבוֹת	תה' פה, 2
=	שְׁבִיתֵנוּ	שְׁבוֹתֵנוּ	קכו, 4
=	שְׁבוֹת	שְׁבִית	אי' מב, 10
=	שְׁבוֹתְךָ	שְׁבִיתְךָ	איכה ב, 14

LIST 41

SYNONYMS.

See notes to individual passages.

	קרי	כתיב	
=	אֶל ¹⁷⁷ (מד)	עַל	שמא' כ, 24
=	הוֹבִישׁ ¹⁷⁸	הִבְאִישׁ	יש' ל, 5
=	אֶל ¹⁷⁷ (שז)	עַל (י?)	סה, 7
=	אֶצְרַךְ ¹⁷⁹ (ולי?)	אֶצְרַךְ (ושפ?)	יר' א, 5

	קרי	כחיב	
כ	מְבַהֵלָת ¹⁸⁰	מְבַחֵלָת	מש' כ, 21
=	יְבַלֵּוּ ¹⁸¹ (שפי)	יְבַלוּ (ל)	אי' כא, 13
=	רְחִיטְנוּ ¹⁸²	רְחִיטְנוּ	שיר א, 17
=	וּלְהִתָּם ^{182a} (עפל)	וּלְחִתָּם (ת)	דנ' ט, 24

LIST 42

MISCELLANEOUS VARIATIONS IN NOUNS.

This group contains examples where closely similar forms of the same word appear in the KQ. Usually both forms are equally justifiable. See notes for details.

	קרי	כחיב	
=	צִיֵּד ¹⁸³	צִיֵּדָה	בר' כז, 3
=	קְצוּתִי ¹⁸⁴	קְצוּתִי	שמ' לו, 8
=	קְצוּתִי	קְצוּתִי	לט, 4
=	אֲחִיתִי ¹⁸⁵ (ש)	אֲחוּתִי	יה' ב, 13
=	רְאִשְׁנָה ¹⁸⁶	רְאִישְׁנָה	כא, 10
=	וְרַעוּתִי ¹⁸⁷	וְרַעִיתִי	שו' יא, 37
כ	פָּלֵאִי ¹⁸⁸	פָּלֵאִי	יג, 18
?=	הַחֲצִים ¹⁸⁹ (שעסתלפי)	הַחֲצִי	שמא' כ, 38
?כ	מִבּוֹאֵךְ ¹⁹⁰	מִבּוֹאֵךְ	שמב' ג, 25
כ	אִישׁ ¹⁹¹	אִשׁ (שלינפ?)	יד, 19
=	הָאָרֶץ	הָאָרֶץ	כג, 20
?ק	מִיִּרְכּוֹתִי ¹⁹²	מִיִּרְכּוֹתִי	מלא' ו, 16
=	וְקִנְיָה ¹⁹³	וְקִנְיָה (ש)	ז, 23
כ	מַעַלִּי ¹⁹⁴	מַעַל	כ, 41
=	הַגִּיאוֹת ¹⁹⁵	הַגִּיאוֹת	מלב' ב, 16
=	מֵאֵין ¹⁹⁶	מֵאֵין	ה, 25
=	הַנְּהָה ¹⁹⁷	הֵן	יש' נד, 16
=	וְתַרְמִית ¹⁹⁸	וְתַרְמֹת	יר' יד, 14
=	וְסוּרִי ¹⁹⁹ (פסי)	וְסוּרִי (של)	יז, 13

	קרי	כתיב	
=	וְהִנֵּה הוּא ²⁰⁰ (ש?)	וְהִנֵּהוּ	יח, 3
=	הָרַע ²⁰¹	הָרַעָה	יח, 10
=	הַחֲרָסִית ²⁰² (שעסת)	הַחֲרָסוֹת	יט, 2
ק	הוּאֹת ²⁰³	הוּאֹתָה	כו, 6
=	קוּ ²⁰⁴	קֹנָה	לא, 39
=	וְאִיהָ ²⁰⁵ (שפלי)	וְאִיוֹ	לו, 19
=	אָנְחָנוּ ²⁰⁶	אָנוּ (מד)	מב, 6
=	יַחֲדֵינוּ ²⁰⁷	יַחַד	מח, 7
=	אֲשׁוּיֹתֶיהָ ²⁰⁸	אֲשׁוּיֹתֶיהָ	ג, 15
=	הַיְמִינִי ²⁰⁹	הַיְמִינִי	יח' ד, 6
=	וְלִגְיֹאוֹת ¹⁹⁵	וְלִגְיֹאוֹת	ו, 3
?=	שֵׁשׁ ²¹⁰	שֵׁשִׁי (מד)	טז, 13
ק?	חֲחִים ²¹¹ (מד)	חֲחִיִּים	כט, 4
ק	בְּיַעֲרִים (ושלי?)	בְּיַעֲרִים	לד, 25
=	וּמִהָאֲרִיאֵל ²¹² (שול?)	וּמִהָאֲרִיאֵל (פ?)	מג, 15
=	וְהָאֲרִיאֵל ²¹² (שול?)	וְהָאֲרִיאֵל (פ?)	מג, 16
=	בַּל ²¹³ (מד)	בְּלִי	הו' ט, 16
=	רַעָה ²⁰¹	רַעָה	מי' ג, 2
=	וּמַעַלְלֵיכֶם ²¹⁴ (פלי)	וּמַעַלְלֵיכֶם (ש)	זכ' א, 4
=	וְקוּנָה ²⁰⁴	וְקוּנָה	א, 16
=	עֹלָתָה ²¹⁵	עֹלָתָה	תה' צב, 16
כ	פְּלִיאָה ²¹⁶	פְּלִיאָה	קלט, 6
ק	שׂוֹאָה ²¹⁷ (שי)	שׂוֹאָה	מש' א, 27
ק?	מִפְּנִינִים ²¹⁸ (ושפלי?)	מִפְּנִיִּים	ג, 15
=	לְרַעָה ²¹⁹	לְרַעָה	ג, 28
=	מְדוּנִים ²²⁰	מְדוּנִים	ו, 14
=	וּמְדוּנִים ²²⁰ (מד)	וּמְדוּנִים	יח, 19
כ	בְּאִישׁוֹן ²²²	בְּאִישׁוֹן (ש)	כ, 20
=	מְדוּנִים (מד)	מְדוּנִים	כא, 9
=	מְדוּנִים (מד)	מְדוּנִים	כא, 19
=	מְדוּנִים	מְדוּנִים	כג, 29

	קרי	כתיב	
=	מְדִינִים (מד)	מְדוֹנִים	כה, 24
=	מְדִינִים	מְדוֹנִים	כו, 21
=	מְדִינִים	מְדוֹנִים	כז, 15
=	וְרַע ²²¹	וְרַעָה	כז, 10
=	וְאֶבְרֹן ²²³	וְאֶבְדָּה	כז, 20
=	בְּלִילָה ²²⁴	בְּלִיל	לא, 18
=	עַל ²²⁵	עַל	אי' ז, 1
ק	בְּטָרָם ²²⁶	בְּטָרוֹם	רות ג, 14
=	מִחֲמַדֵּיהֶם ²²⁷	מִחֲמַדֵּיהֶם	איכה א, 11
=	בְּלִילָה ²²⁴	בְּלִיל	ב, 19
=	אָרִי	אָרִיָּה	ג, 10
=	תַּנִּים ²²⁸ (שספלי)	תַּנִּין	ד, 3
כ	הַפְּרוֹזִים ²²⁹ (י)	הַפְּרוֹזִים (שפ)	אס' ט, 19
?=	מוֹם ²³⁰ (שתלפ)	מָאוֹם	דנ' א, 4
כ?	קִתְרוֹס ²³¹	קִתְרוֹס	ג, 5
כ?	קִתְרוֹס	קִתְרוֹס	ג, 7
כ?	קִתְרוֹס	קִתְרוֹס	ג, 10
כ?	קִתְרוֹס	קִתְרוֹס	ג, 15
=	וְסִפְנֵיָא ²³² (ל?)	וְסִפְנֵיָא	ג, 10
=	פְּטִישִׁהוֹן ²³³	פְּטִישִׁהוֹן	ג, 21
ק?	אָנָּשָׁא ²³⁴	אָנוּשָׁא	ד, 13
ק?	אָנָּשָׁא	אָנוּשָׁא	ד, 14
=	מְרִי ²³⁵	מְרָאִי	ד, 16
=	מְרִי	מְרָאִי	ד, 21
=	וְהַמְּיָקָא ²³⁶	וְהַמְּיָקָא	ה, 7
=	וְהַמְּיָקָא	וְהַמְּיָקָא	ה, 16
=	וְהַמְּיָקָא	וְהַמְּיָקָא	ה, 29
=	רַבְּבֹן ²³⁷	רַבָּן	ז, 10
=	וּבִישְׁתָּא ²³⁹	וּבִאִישְׁתָּא	עז' ד, 12
כ	אֵל ²⁴⁰	אֵלָה	ה, 15
=	לְשִׁרְשֵׁי ²⁴¹	לְשִׁרְשֵׁוֹ	ז, 26

	קרי	כחיב	
=	אָחַרְיִי ²⁴² (שפּל)	אָחַרְיִי	נח' ג, 30
=	אָחַרְיִי ²⁴² (שפּל)	אָחַרְיִי	ג, 31
=	גְּדוּתִי ²³⁸	גְּדוּתִי	דבא' יב, 15
=	הִימְנִי ²⁰⁰	הִימְנִי	דבב' ג, 17
=	הַקְּפִשִׁית ¹⁹⁸	הַקְּפִשׁוֹת	כו, 21

E. MORPHOLOGY OF VERBS

LIST 43

K, VERBS TERTIAE-ALEPH, Q — TERTIAE-HE.

This class contains examples of verbs used as tertiae-Aleph in the K, and tertiae-He in the Q. In Mishnic Hebrew and in Aramaic the tertiae-He (Yod) forms absorbed the Aleph-class almost entirely, but the reciprocal influence of these two groups upon each other must have been strong at all periods in the history of the Hebrew language. For examples of tertiae-Aleph verbs on tertiae-He analogy, see Ges-K p. 214, par. 75, notes VI, c.

	קרי	כחיב	
=	נִירוּ הַמּוֹרִים ²⁴³	נִירְאוּ הַמּוֹרִאִים	שמב' יא, 24
=	נָשִׂים ²⁴⁴ (של)	נָשָׂאִים (פ)	נח' ה, 7
=	בּוֹדָם ²⁴⁵	בּוֹדָאִם	ו, 8

LIST 44

K — VERBS TERTIAE-HE; Q — TERTIAE-ALEPH.

The reverse of the preceding. For examples of tertiae-He verbs on tertiae-Aleph analogy, see Ges.-K p. 215, note 22. Mishnic examples are: מְנַאֵן, עֲשָׂאוֹם, etc.

	קרי	כחיב	
כ	תְּלָאוֹם ²⁴⁶	תְּלוֹם	שמב' כא, 12

LIST 45

K — VERBS SECUNDAE-VAV; Q — SECUNDAE-YOD.

This category contains *secundae-Vav* verb forms in the K, changed by the Q into *secundae-Yod* verbs. On the relationship between these two groups see Noeldeke in ZDMG, 1883, p. 537, who maintains that certain *secundae-Yod* verbs, at least, are essentially and originally Yod, and cannot be included in the group. Yet such examples as חיל and חול (see Mic 4:10 (חולי), לון, לין and שים, שום), make it certain that an unusually close relationship between the two classes exists. See Ges-K 73, 2 and notes. These forms are merely manuscript variations, as is evident from the reversed lists 47 and 48.

	קרי	כתיב	
=	לְרִיב ²⁴⁷	לְרוֹב	שׁו' כּא, 22
?ק	לְשִׁיר ²⁴⁸	לְשׁוֹר	שׁמא' יח, 6
=	שִׁים	שׁוּם	שׁמב' יד, 7
=	תְּרִיב ²⁴⁷	תְּרוֹב	מִשׁ' ג, 30
?ק	גִּיל יְגִיל ²⁴⁰	גוֹל יְגוֹל	כּג, 24

LIST 46

SIMILAR NOUNS.

See introduction to list 45.

	קרי	כתיב	
ק	לִישׁ (שׁ ^א ע פּלִי)	לוֹשׁ	שׁמב' ג, 15
?ק	אֵיל ²⁵⁰	אוּלִי	מלב' כד, 15
=	נִיב ²⁵¹	נוֹב (וּשְׁתִּלְּ?)	ישׁ' נו, 19
כ	בִּיר ²⁵²	בוֹר	יר' ו, 7
כ	וְסִים ²⁵³ (מֵד)	וְסוּס	ח, 7
ק	לְסִיג ²⁵⁴ (שׁספּלִי)	לְסוּג	יח' כב, 18
ה	חִיקָה ²⁵⁵ (שׁספּ)	חוּקָה	תה' עד, 11

LIST 47

K — VERBS SECUNDAE-YOD; Q — SECUNDAE-VAV.

This list is the reverse of number 45. See introduction there.

	קרי	כתיב	
=	שׁוּמָה	שׁוּמָה	שׁמב' יג, 32
=	וּלְשׁוּמוֹ	וּלְשׁוּמוֹ	יש' י, 6
=	תְּחֹל ²⁶⁶	תְּחֹל	יח' ל, 16

LIST 48

SIMILAR NOUNS.

This list is the reverse of #46.

	קרי	כתיב	
ק	שׁוּט ²⁵⁷ (פּעסח)	שׁוּט	יש' כח, 15
=	שׁוּחָה ²⁵⁸	שׁוּחָה (ש)	יר' יח, 22
=	וּצוּרָם ²⁵⁹ (שׁעסנפלי??)	וּצוּרָם	תה' מט, 15
=	חׁוּשָׁה ²⁶⁰	חׁוּשָׁה	עא, 12
ק	בְּכּוּס (שׁפס)	בְּכּוּס	מש' כג, 31
=	וּגּוּשׁ ²⁶¹	וּגּוּשׁ	אי' ז, 5

LIST 49

PRIMAE-YOD VERB FORMS.

Verbs which occur with primae-Yod in the Qal perfect, are currently divided into three distinct groups: a) originally primae-Vav b) genuinely primae-Yod (Ges.-K par 69, 70) and c) a group with assimilated Yod (Ges.-K par. 71). It is maintained that the original primae-Vav verbs are much more numerous than the primae-Yod class.

Yet this view is inherently difficult and creates too sharp a division between the groups. First, we find many KQ forms of so-called "primae-Vav" verbs in Hiphil and Hophal, with a Yod, where the current view would expect only Vav. To treat them all as textual errors is summary and unnecessary. Second, it is a priori unlikely that Hebrew possessed only *eight* original primae-Yod verbs (Ges.-K, 70, 2). What is more, *five* of these eight show forms on primae-Vav analogy, which makes it plausible to assume that other so-called "primae-Vav" verbs are really "primae-Yods" with primae-Vav forms.

We therefore believe that analogy has been much more at work in these verbs than has usually been recognized. Each group possesses formations based on the analogy of the other, so that at times it is difficult to establish which are the original and which the secondary forms. A mere statistical count of forms in the Bible, or a superficial reference to cognate parallels, often leads one astray in determining the true root, as is pointed out in footnotes 266, 268.

It seems likely that beside the usually accepted genuine primae-Yods, the following verbs also belong to the same class, or preserve analogous forms—, ילך, ילל, יסד, יפע, ישב, ידע, יסך (?), יצא, יצק, יצא. The grounds for our view will be found in the notes which are here of fundamental importance. A critical re-examination of the etymologies of these words and a wary acceptance of parallels from other languages are essential, if the true nature of these examples is to be understood.

=	קרי הִיצָא ²⁶³	כחיב הוֹצָא	בר' ח, 17
=	מוֹצָקת ²⁶⁴	מִצָּקת	מלב' ד, 5
#	מוֹסֶךְ (שפל) ²⁶⁵	מִסֶּךְ	טז, 18
=	מוֹדַעַת ²⁶⁶	מִדַּעַת	יש' יב, 5
=	אִישָׁר ²⁶⁷	אוֹשָׁר	מה, 2

	קרי	כתיב	
-	וּשְׁבִי ²⁶⁸ (שפלי)	יִשְׁבִי	יר' מח, 18
ק'	מִיִּפְעַת ²⁶⁹ (פלי)	מוֹפְעַת (ש)	מח, 21
-	צִא ²⁷⁰ (נפלי?)	יִצֵא	נ, 8
כ	תִּשְׁבְּנָה ²⁷¹	תִּשְׁבְּנָה (שפלי)	יח' לה, 9
ק?	מוֹקְדוֹת ²⁷² (נלס?)	מִיִּקְדוֹת (י)	מא, 8
כ	שׁוֹלֵל ²⁷³ (ושלי?)	שִׁילֵל	מי' א, 8
-	הִיִּשֵׁר ²⁷⁴	הוֹשֵׁר	תה' ה, 9
?-	הִלְיִכּוֹת ²⁷⁵	הִלְכּוֹת	מש' לא, 27
-	מוֹדְעֵי ²⁶⁶	מִדְעֵי	רות ב, 1

LIST 50

K, APOCOPATED; Q FULL FORM OF TERTIAE-HE VERBS.

Both forms are possible as the reversed list #51 proves. See Driver: Hebrew Tenses par. 66-71 and our notes to the individual passages.

	קרי	כתיב	
=	וְאָרְבָּה	וְאָרַב	יה' כד, 3
=	יְהִיֵּה ²⁷⁶	יְהִי	מלא' א, 37
=	וְנָרְאָה	וְנָרָא	יש' מא, 23
=	תַּעֲשֶׂה	תַּעֲשֵׂשׁ	יר' מ, 16
=	וַיִּרְאֶה ^{276a}	וַיִּרְא (של)	יח' יח, 14
=	וַיִּרְאֶה	וַיִּרְא	אי' מב, 16

LIST 51

K FULL FORM; Q APOCOPATED FORM OF VERBS TERTIAE-HE.

	קרי	כתיב	
=	וַאֲרָא ²⁷⁷	וַאֲרָה	יה' ו, 21
=	וַתִּרְאֵה	וַתִּרְאֶה	יר' ג, 7
=	הִרְבֵּה ²⁷⁸ (פ)	הִרְבָּה (שסני?)	תה' נא, 4
=	יַעֲשֵׂה	יַעֲשֶׂה	רות א, 8

LIST 52

K WITH; Q WITHOUT HE COHORTATIVE.

It is possible, though hardly probable, that these are cases where the final He is omitted orthographically. The reverse list, 53, shows that we are dealing with optional forms.

	קרי	כתיב	
=	וּתְעַנְּבָה	וּתְעַנְּב	יח' כג, 16
=	וְאֶקְבְּדָה	וְאֶקְבְּד	חג' א, 8
=	וְאֶדְעָה	וְאֶדְע	רוח ד, 4
=	הַבְּיָטָה ²⁷⁹	הַבְּיָט	איכה ה, 1
=	וְנָשׁוּבָה	וְנָשׁוּב	ה, 21

LIST 53

K WITHOUT; Q WITH HE COHORTATIVE.

	קרי	כתיב	
=	וְאֶבְיֵא ²⁷⁷	וְאֶבְיֵאָה	יה' כד, 8
=	פָּקַח	פָּקַחָה	דנ' ט, 18

LIST 54

K REGULAR (PAUSAL) FORM; Q "JUSSIVE" WITH VAV
CONSECUTIVE.

See introduction to list #21 on the pausal forms as original. The Q gives the so-called jussive forms, that is, where the recession of the accent has brought about a form similar to the jussive mood. See Driver: Hebrew Tenses par. 69 ff.

	קרי	כתיב	
=	וּתְלָשׁ	וּתְלֹשׁ	שמב' יג, ח
=	וַיֵּשֶׁב ²⁸⁰	וַיֵּשׁוּב	יח' יח, 28
=	וַנֵּשֶׁב	וַנֵּשׁוּב	נח' ד, 9

LIST 55

KQ, IN THE SAME CONJUGATION, BUT VARYING IN TENSE
AND MOOD.

	קרי	כתיב	
ק	תִּקְעֵי ²⁸¹	תִּקְעוּ (ש)	יה' ו, 9
=	הִלֹּךְ ²⁸²	הוֹלֵךְ	ו, 13
=	יִכְלוּ ²⁸³ (לי)	יֹכְלוּ	טו, 63
=	תִּתְּ (ש?) ²⁸⁴	תִּתֵּן	מלא' יז, 14
=	וְאָכְלוּ ²⁸⁵ (ושפלי?)	וְאָכֹל	יש' לז, 30
כ	רְאוּת ²⁸⁶	רְאִיָּה (ושפס?)	מב, 20
ק	הִבְרִי ²⁸⁷ (שפלי)	הִבְרוּ	מז, 13
=	שְׁחוּט ²⁸⁸ (פ?)	שׁוֹחֵט (שליא)	יר' ט, 7
ק?	שְׁמוּעָ ²⁸⁹	שׁוֹמְעַ	יז, 23
=	הִתְפַּלְשִׁי ²⁹⁰ (שפלי)	הִתְפַּלְשְׁתִּי	מי' א, 10
=	נָטְוִי ²⁹¹ (שפלי)	נָטְוִי	תה' עג, 2
=	וַיִּדְעִי (שפלי)	וַיִּדְעוּ	קיט, 79
כ?	מָצָא ²⁹² (עסת)	מָצְאִי (שפ)	מש' ח, 35
=	יִכִּיר (ושפ?)	הִכִּיר (ל)	דנ' יא, 39
=	נִשְׂאוּ (שפלי)	נִשְׂאִי	עז' י, 44
כ	יִשְׁבוּ (של)	יִשְׁבִּי	דבא' ב, 55
=	הִנְבִּיאִים ²⁹³ (שסלי)	הִנְבִּיאִים	כה, 1

LIST 56

KQ, IN DIFFERENT CONJUGATIONS WITH IDENTICAL
MEANINGS.

	קרי	כתיב	
=	וַיִּלְוּנוּ	וַיִּלְוִנוּ	שמ' טז, 2
=	תִּלְוִנוּ	תִּלְוֹנוּ	טז, 7
=	וַיִּלְוִנוּ	וַיִּלְוֹנוּ	במ' יד, 36
=	תִּלְוִנוּ	תִּלְוֹנוּ	טז, 11

	קרי	כתיב	
=	וַיִּירָשׁ ²⁹⁴	וַיִּירָשׁ	כא, 32
=	תְּנִיאֹן ²⁹⁵	תְּנִיאֹן	לב, 7
=	וַיִּחַל ²⁹⁶	וַיִּחַל	שמא' יג, 8
=	יִסֶּף ²⁹⁷	יִסֶּף	כז, 4
=	וַיִּלְדוּ ²⁹⁸	וַיִּלְדוּ	שמב' ג, 2
=	וַיִּחַר ²⁹⁹	וַיִּחַר	כ, 5
=	יָתַן ³⁰⁰ (ש)	יָתַן	כא, 6
כ	וַתִּנְעַשׂ ³⁰¹	וַתִּנְעַשׂ	כב, 8
=	בְּחֶפְזָם ³⁰²	בְּחֶפְזָם	מלב' ז, 15
=	הַמוֹמְתִים ³⁰³	הַמְמוֹתִים	יא, 2
=	הַמְּקַדִּים	הַמְּקַדִּים	יב, 12
=	יוֹמָתָם ³⁰⁴	יָמוֹת (וּשְׁפִיזוּ?)	יד, 6
?=	וַיִּקְבְּשׂוּם	וַיִּקְבְּשׂוּם	יר' לד, 11
כ	יִנִּין ³⁰⁵	יִנִּין	תה' עב, 17
=	תְּמוֹשׁ ³⁰⁷	תְּמִישׁ	מש' יו, 13
ק	אַעֲיֹדָךְ ³⁰⁸	אַעֲוֹדָךְ	איכה ב, 13
=	הַנְּדַמְנָתוֹן	הַנְּמַנְתוֹן	דנ' ב, 9
=	וַיִּקְטְרוּ ³⁰⁹	וַיִּקְטְרוּ	דבב' לד, 25

LIST 57

KQ IN DIFFERENT CONJUGATIONS WITH DIFFERENCES
IN MEANING.

	קרי	כתיב	
כ	וַיִּנּוֹסוּ ³¹⁰ (שפלי)	וַיִּנִּסוּ	שו' ז, 21
ק	אַנְעִיֶךְ (שפלי)	אַנוֹעֶךְ	שמב' טו, 20
ק	לְעִזָּר ³¹¹ (וּשְׁפִיזוּ?) (לי)	לְעִזָּר	יח, 3
ק	הִנָּס (מד, שפלי)	הִנִּיס	יר' מח, 44
ק	אַרְיָצָם ³¹² (שפלי)	אַרוֹצָם	ג, 44
?=	תִּשְׁבְּלִי ³¹³ (שפלי)	תִּקְשְׁלִי	יח' לו, 14
=	יַעֲבִיר ³¹⁴ (פוּיז?)	יַעֲבוֹר (שולז?)	מח, 14

	קרי	כתיב	
כ	יָשִׁיב ³¹⁵ (שִׁלַּסַּף)	יָשׁוּב (י)	תה' נד, 7
כ	יִצְפּוֹנָה ³¹⁶ (שִׁפְלִי)	יִצְפִּינוּ	נו, 7
כ	יִנְיְעוּן ³¹⁷	יִנְוְעוֹן (לְפִיעַס)	נט, 16
ק?	יָרוּמוּ ³¹⁸ (שִׁסְיִלְזוּ)	יָרִימוּ	סו, 7
כ?	יָשׁוּב ³¹⁹ (שִׁפְלִי)	יָשִׁיב (שֶׁל)	עג, 10
=	אָזְכָּר ³²⁰ (וּשְׁסִלִּי?)	אָזְכִּיר	עז, 12
=	תָּרוּם ³²¹ (שִׁפְלִי)	תָּרִים (י)	פט, 18
ק	יְמוֹטִי ³²² (שִׁפִּי)	יְמִיטוּ	קמ, 11
ק	יִבְשִׁילִי ³²³ (לִי)	יִבְשׁוּלוּ	מש' ד, 16
כ	יָשִׁיב ³²⁴	יָשׁוּב (שֶׁגֶל)	יב, 14
ק?	יְמוּחַת ³²⁵ (י)	יּוֹמַחַת (לֶפֶת)	יט, 16
כ	הִתְעַיֵּף ³²⁸ (שִׁלְפִי)	הִתְעַיֵּף	כג, 5
ק	יִקְצְרוּ ³²⁷ (שִׁלִּי)	יִקְצִירוּ	אי' כד, 6
=	וְתָשִׁיחַ ³²⁸	וְתָשִׁיחַ (שִׁס)	איכה ג, 20
כ	שָׁוִי ³²⁹	שָׁוִי (וּלְפַתְלוּ)	דנ' ה, 21
ק?	הִרְסוּ ^{320a} (חַת)	הִרְסוּ (שִׁלְפִי)	ח, 11
כ	וְהִכִּינוּ ^{321a}	וְהִכּוּנוּ (שִׁפִּי)	דבב' לה, 4

LIST 58

KQ, NOUN AND VERB.

In these examples, the KQ differ, one using a noun and the other a verb of the same root. The preferable form is indicated in each case.

	קרי	כתיב	
כ	לְמִשְׁקָה ^{322a} (וּשִׁפְלוּ?)	לְמִשְׁקָה	יש' מב, 24
ק?	שְׁמִמָּה ^{323a} (שִׁפְלִי)	שְׁמָמָה	יח' לה, 12
כ	הַמְּבֹא ^{324a}	הַמְּבֹא (שִׁפְלִי)	מב, 9
=	תְּמָרִיק ^{325a}	תְּמָרִיק (וּשִׁפְלִי)	מש' כ, 30
=	וּשְׁפִי ^{326a} (שִׁילִי)	וּשְׁפִי (פֶּת)	אי' לג, 21

LIST 59

K UNCONTRACTED, Q CONTRACTED FORMS
OF עָלַל IN BIB. ARAM.

	קרי	כתיב	
=	עָלַין ³²⁷	עָלְלִין	דנ' ד, 4
=	עָלִין	עָלְלִין	ה, 8
=	עָלַח	עָלְלַח	ה, 10

LIST 60

MISCELLANEOUS VARIATIONS IN VERB FORMS.

	קרי	כתיב	
=	נִישָׁם ³²⁶ (לאי)	נִישָׁם (פש)	בר' כד, 33
=	נִבְלִ ³²⁹	נִיבול	שו' יט, 21
=	תְּבִאָנָה ³³⁰	תְּבִאִיָּה	שמא' י, 7
=	נִאָּהֶבוּ	נִאָּהְבוּ	יח, 1
=	נִוְשִׁיבְנִי ³³²	נִוְשִׁיבִינִי	מלא' ב, 24
=	וְהִבְאִיתִי ³³³	וְהִבְאוֹתִי	יר' לה, 13
=	וְתִבְאִיָּה ³³⁴	וְתִבְאוֹיָּה	אס' ד, 4
=	מְחַצְרִים	מְחַצְרִים	דבא' טו, 24
=	מְחַצְרִים	מְחַצְרִים	דבב' ה, 12
=	לְמַחְצְרִים	לְמַחְצְרִים	ה, 13
=	מְחַצְרִים	מְחַצְרִים	ז, 6
=	מְחַצְרִים	מְחַצְרִים	יג, 14
=	מְחַצְרִים	מְחַצְרִים	כט, 28

F. VARIATIONS IN AGREEMENT.

LIST 61

VARIATIONS IN SINGULAR AND PLURAL.

	קרי	כתיב	
=	דְּבָרְךָ ³³⁵ (מד, שפל)	דְּבָרִיךָ (י)	שו' יג, 17
?ק	אִיבְךָ ³³⁷ (שפלי)	אִיבִיךָ	שמא' כד, 5
=	דְּמִיךָ ³³⁸	דְּמִיךָ	שמב' א, 16

	קרי	כחיב	
ק?	נְפוֹצוֹת ³³⁹ (של)	נְפוֹצוֹת (?)	יח, 8
ק	לְנוֹלִי ³⁴⁰ (שפלי)	לִי	כא, 4
=	עֲבָדְךָ ³⁴¹ (שפלי)	עֲבָדְךָ	מלא' א, 27
-	דְּבָרְךָ ³³⁶ (שפ)	דְּבָרְךָ (לי)	ח, 26
?=	וּבְחַטָּאתוֹ ³⁴²	וּבְחַטָּאתוֹ (שפלי)	טז, 26
=	וּבְדָבָרְךָ ³³⁶ (פלי)	וּבְדָבָרְךָ	יח, 36
=	דְּבָרְךָ ³³⁸ (ספלוני?)	דְּבָרְךָ (ש)	כב, 13
=	יְדִי ³⁴³ (שויו?)	יְד (ל?)	מלב' יב, 12
ק	בְּיָמֵי ³⁴⁴ (שליפסת)	בְּיָמֵי	כג, 10
כ	דְּלִתְךָ ³⁴⁶ (ש)	דְּלִתְךָ (לפ)	יש' כו, 20
?=	בְּמַרְצוֹתָם ³⁴⁶ (שלופ?)	בְּמַרְצוֹתָם	יר' ח, 6
=	דְּבָרְךָ ³³⁸ (שעספלי)	דְּבָרְךָ	טו, 16
=	וּבְחַתוּתְךָ ³⁴⁷ (עפלי)	וּבְחַתוּתְךָ (ש)	לב, 23
ק	עֵינֶיכֶם ³⁴⁸	עֵינֶיכֶם (שפי)	יח' ט, 5
=	מִתְנַנְתִּיךָ ³⁴⁹	מִתְנַנְתִּיךָ (לפ)	טז, 20
=	תְּנִיחָתְךָ ³⁴⁹ (לי)	תְּנִיחָתְךָ (שפ)	טז, 25
=	אֲחֻזְתְךָ ³⁵⁰ (שפלי)	אֲחֻזְתְךָ	טז, 51
=	גִּזְיִיךָ ³⁵¹	גִּזְיִיךָ (שלינפ?)	לו, 13
=	וְגִזְיִיךָ ³⁵¹	וְגִזְיִיךָ (שליפ)	לו, 14
=	וְגִזְיִיךָ	וְגִזְיִיךָ (שלי)	לו, 15
=	שְׁבִילְךָ ³⁵² (י)	שְׁבִילְךָ (שלפ)	תה' עז, 20
=	רְגְלוֹ	רְגְלוֹ (שלפי)	קה, 18
=	דְּבָרְךָ ³³⁶ (פי)	דְּבָרְךָ (שעל)	קה, 28
=	לְדָבָרְךָ ³³⁶ (פי)	לְדָבָרְךָ (שסל)	קיט, 147
=	וּמִדְּבָרְךָ ³³⁶ (פי)	וּמִדְּבָרְךָ (של)	קיט, 161
כ?	לְמַעַנְתָּם ³⁵³ (פי)	לְמַעַנְתָּם (ושל?)	קכט, 3
=	וְגִדְלוֹתְךָ ³⁵⁴ (שתפלי)	וְגִדְלוֹתְךָ (ע)	קמה, 6
=	יְדִיךָ ³⁵⁵ (שי)	יְדִיךָ (פ)	מש' ג, 27
כ	תּוֹעֲבוֹת ³⁵⁶ (שס)	תּוֹעֲבוֹת (עת)	ו, 16
=	שְׁפָתוֹ ³⁵⁷	שְׁפָתוֹ (שיל)	טז, 27
=	דְּרַכּוֹ ³⁵⁸ (לי)	דְּרַכּוֹ (שפ)	כא, 29

	קרי	כתיב	
?ק	אִבְיָדָה ³³⁷ (שספ)	אִבְיָדָה	כד, 17
=	בְּשִׁפְתָיו ³⁵⁷ (שפלי)	בְּשִׁפְתוֹ	כו, 24
=	וּמִרְאֵד ³⁵⁹ (ל)	וּמִרְאֵד	שיר ב, 14
=	שָׁמַלְתִּידָה ³⁶⁰ (פלי)	שָׁמַלְתָּד (ש?)	רות ג, 3
=	עֵינָיו ³⁶¹ (שפי)	עֵינָיו (ל)	קה' ד, 8
=	רְגַלָּה (שפלי)	רְגַלָּה	ד, 17
=	וּבְמִרְאֵה ³⁶⁰ (שפל)	וּבְמִרְאֵי (י?)	יא, 9
=	בְּנִשְׁמֵהוּן ³⁶² (שפ)	בְּנִשְׁמֵיהוֹן (ולזח)	דנ' ג, 27
=	נִשְׁמֵהוּן ³⁶²	נִשְׁמֵיהוֹן (ל?)	ג, 28
=	דְּבָרוֹ ³³⁸	דְּבָרָיו (שתפל)	ט, 12
?ק	חֲטָאוֹת ³⁶³ (על)	חֲטָאוֹת (שתפ)	ט, 24
=	כְּדָבָרָה ³³⁰ (של)	כְּדָבָרֶה (פ?)	עז' י, 12
=	רֵאשִׁי ³⁶⁴ (ל)	רֵאשׁ (ש)	נח' יב, 46
כ	יָדָה ³⁶⁶ (ושפלו)	יָדֶה	דבב' יח, 33

LIST 62

VARIATIONS IN NUMBER WHERE A CONSTRUCT

RELATION GOVERNS A VERB.

	קרי	כתיב	
כ	יְכַסִּימוּ ³⁶⁶ (ושלזפי)	יְכַסּוּמוֹ	תה' קמ, 10
=	אֲשַׁתְּנִי ³⁶⁶ (ושפלז?)	אֲשַׁתְּנוּ	דנ' ג, 19

LIST 63

VARIATIONS IN NUMBER BECAUSE OF

DIFFERENT AGREEMENTS.

	קרי	כתיב	
=	וַיֹּאמְרוּ ³⁶⁷	וַיֹּאמְרוּ (שפולז?)	יה' ט, 7
=	וַיִּבְאוּ ³⁶⁸ (ש ^א עפלי)	וַיִּבְאוּ	מלא' יב, 3
=	עָלָה ³⁶⁹ (פלי)	עָלָה (ש)	מלב' כד, 10
=	יְהִי ³⁷⁰	יְהִיָּה (שפולז?)	יח' לז, 22
?=	וְהָיָה ³⁷¹ (של)	וְהָיוּ (פי)	מז, 12

LIST 64

VARIATIONS IN THE GENDER OF NOUNS.

	קרי	כתיב	
=	בְּאֶחָד ³⁷²	בְּאֶחַת	שֵׁמֶב' יו', 12
?ק	אֶחָת ³⁷³	אֶחָד	כֹּג, 8
?ק	אֶחָד ³⁷⁴	אֶחַת	מִלֵּא' יט, 4
?כ	נִפְשָׁה ³⁷⁵ (שֵׁלִי)	נִפְשׁוּ (פִּי)	יִר' ב, 24
=	בְּאֵל ³⁷⁶ (לִי)	בְּאֵה	טו, 9
=	בְּיוֹ ³⁷⁷	בְּה	יו, 24
=	נִמְצָא ³⁷⁸ (פ)	נִמְצָאָה	מח, 27
?=	אֶךְ בֵּעַ ³⁷⁹	אֶךְ בַּעַת	יח' ז, 2
ק	חֲמֹשֶׁה ³⁸⁰	חֲמֹשׁ	מה, 3
?ק	וְאֶךְ בָּעָה ³⁸¹	וְאֶךְ בַּע (פִּי)	מִשׁ' ל, 18
?=	בְּאֶחַת ³⁸²	בְּאֶחָד	שִׁיר ד, 9
?=	הוּא ³⁸³ (לִ?)	הִיא (י)	דבא' כט, 16

LIST 65

VARIATIONS IN GENDER BECAUSE OF
DIFFERENT AGREEMENTS.

	קרי	כתיב	
כ	לְהִשְׁבִּיבָהּ ³⁸⁴ (מד, שפּלִי) כ	לְהִשְׁבִּיבוּ (ש)	שו' יט, 3
=	הִיא ³⁸⁵ (ש ^B פִּי)	הוּא (ש ^A ל)	מִלֵּא' יו', 15
=	וְהוּא (ש ^B פִּי)	וְהִיא (ש ^A ל)	יו, 15
=	שִׁמְעָהּ ³⁸⁶ (פ)	שִׁמְעִיו (מד, י)	מִלֵּב' כא, 12
כ	בָּם ³⁸⁷ (לִי)	בָּה (שֵׁפ)	יש' ל, 32
כ	הִיא ³⁸⁸ (תִּפְלִי)	הוּא	ל, 33
=	אֶחַת ³⁸⁹ (י?)	אֶחָד (וּפְלִי?)	סו, 17
=	הוּא ³⁹⁰ (פ)	הִיא	תה' עג, 16
=	הִיא ³⁹¹ (פִּי)	הוּא	אי' לא, 11
=	וְהוּא (י)	וְהִיא (פ)	שֵׁם
כ	עוֹדִינָהּ ³⁹² (שֵׁפֶל)	עוֹדִינָה (מד, י?)	איכה ד, 17
=	הוּא ³⁹³ (שֵׁפֶסוּי?)	הִיא	קה' ה, 8

LIST 66

VARIATIONS IN PERSON BECAUSE OF
DIFFERENT AGREEMENTS.

	קרי	כתיב	
כ	עֲבָדְךָ ³⁰⁴ (ל)	עֲבָדוּ (שפי)	שמב' יד, 22
=	עֲצָתְךָ ³⁰⁵ (שפלי)	עֲצָחוּ	יש' מו, 11

LIST 67

VARIATIONS IN PERSON, NUMBER AND GENDER,
MAINLY *Rhetorical*.

In this group there are variations, mainly in person but also in gender and number due to rhetorical causes.

- A. The prophet, in the fire of his discourse, imperceptibly passes over from his words to the words of the Deity speaking through him, and speaks of God in the first person.
- B. The prophet draws a picture in which a people is personified, and addresses it in the singular, and then passes from the singular to the plural with great rapidity.
- C. The Psalmist implores God's help for himself (in the singular) or for the group of which he is a member (using the plural).
- D. A few changes in person are purely exegetical.
- E. At times we meet a change from direct to indirect address.
- F. Rarely, the author identifies himself with the subject of his discourse changing from third to first person. See the notes in detail.

	קרי	כתיב	
=	עֲבָרְכֶם ³⁰⁶ (שפי)	עֲבָרְנוּ	יה' ה, 1
כ	בְּעֵינַי ³⁰⁷ (על)	בְּעֵינֵי (שחפי)	שמב' יב, 9
#	דָּרְכֵי ³⁰⁸ (שפלי)	דָּרְכוּ	כב, 33
=	רְגְלֵי ³⁰⁹ (שפלי)	רְגְלֵיו	כב, 34

	קרי	כתיב	
=	הִבִּיאָ ⁴⁰⁰ (שפל)	הִבִּיאָ (עתוי?)	יש' טז, 3
=	עָשִׂי (שפל)	עָשִׂו (?)	שם
=	יִלְדְתַנּוּ ⁴⁰¹ (י?)	יִלְדְתַנִּי (שפל)	יר' ב, 27
=	תִּקְרָאִי (ל)	תִּקְרָאוּ (שפ)	ג, 19
=	תָּשׁוּבִי (ל)	תָּשׁוּבוּ (שפ)	שם
כ	תִּצְאָ ⁴⁰² (שפלי)	תִּצְאִי	ה, 25
כ	תִּלְכוּ (שפלי)	תִּלְכִי	שם
ק?	וְרָאִי ⁴⁰³ (פלי)	וְרָאִי (ש)	יג, 20
ק?	שָׂאוּ (פלי)	שָׂאִי (ש)	שם
=	מַעֲלִיכֶם ⁴⁰⁴ (י)	מַעֲלִיהֶם	כא, 12
=	דְּבַרְךָ ⁴⁰⁵ (שפלי)	דְּבַרִי (ש)	כג, 18
=	הִילִילוּ (פלי)	הִילִילִי (ש)	מח, 20
=	וּנְעָקוּ (פלי)	וּנְעָקִי (ש)	שם
=	עֲלִיכֶם ⁴⁰⁶ (שלי)	עֲלִיהֶם (פ)	מט, 30
=	תִּשְׁמַחוּ ⁴⁰⁷ (שעספלי)	תִּשְׁמַחִי	ג, 11
=	תַּעֲלוּ (שפלי)	תַּעֲלוּ	שם
=	תַּפּוּשׁוּ (שפלי)	תַּפּוּשִׁי	שם
=	וְתַצְהִלוּ (שעספלי)	וְתַצְהִלִי	שם
=	אֲכַלְנוּ ^{407a} (שעפלי)	אֲכַלְנוּ	נא, 34
=	הִמָּמְנִי (וש?פלי)	הִמָּמְנוּ	שם
=	הִצְיַנְנִי (שפלי)	הִצְיַנְנוּ	שם
=	בָּלַעְנִי (שפלי)	בָּלַעְנוּ	שם
=	הִדְיַחְנִי (שפלי)	הִדְיַחְנוּ	שם
=	חִתִּיתִי (סל)	חִתִּיתוּ (ש ^פ פ)	יח' לב, 34
ק?	נִודִי (שעפלי)	נִודוּ	תה' יא, 1
=	חִסִּדְךָ (שלי)	חִסִּדְךָ	טז, 10
=	סָבְבוּנוּ ⁴¹⁰ (י)	סָבְבוּנִי (שספל)	יז, 11
=	וַעֲנִי (שפלי)	וַעֲנִנוּ	ס, 7
=	הִרְאִיתַנִּי ⁴¹¹ (שתפלי)	הִרְאִיתָנוּ (ע)	עא, 20
=	תַּחֲיִנְנִי ⁴¹² (שפלי)	תַּחֲיִנְנוּ	שם
=	תַּעֲלִנִי (שפל)	תַּעֲלִנוּ (י)	שם

	קרי	כתיב	
=	וַעֲנִי ⁴¹² (שפלי)	וַעֲנִי	קח, 7
=	נִפְשֵׁי ⁴¹³ (לי)	נִפְשֵׁי (שתפ)	אי' לג, 28
=	וַחֲתִיתוּ (י)	וַחֲתִיתִי (שפ)	שם

LIST 68

BIBLICAL ARAMAIC—THIRD PERSON FEMININE
PLURAL OF PERFECT VERBS.

In all these forms, the K uses the masculine form or termination. The Q seems to be more painfully exact in distinguishing the genders in the third person plural. Yet it is likely that this differentiation is not part of the living spoken language. Thus both Biblical and Mishnic Hebrew (the latter in increasing extent) rarely distinguish between masculine and feminine in the plural third person perfect of verbs. In the Mishnah, a common form is used for both genders in the imperfect as well as the perfect (יִקְטְלוּ, קִטְלוּ), a usage wherein one may discern the influence of the spoken Aramaic as well as the normal process of development, which tends to simplify grammatical structure.

	קרי	כתיב	
ק?	מְנַהֵין ⁴¹⁴	מְנַהֵון	דנ' ב, 33
ק?	וּמְנַהֵין	וּמְנַהֵון	שם
ק?	מְנַהֵין ⁴¹⁵	מְנַהֵון	ב, 41
ק?	וּמְנַהֵין	וּמְנַהֵון	שם
ק?	מְנַהֵין ⁴¹⁵	מְנַהֵון	ב, 42
ק?	וּמְנַהֵין	וּמְנַהֵון	שם
ק?	יִדְרִין ⁴¹⁶	יִדְרוּן	ד, 9
ק?	נִפְקָה ⁴¹⁷	נִפְקוּ	ה, 5
ק?	אַתְעַקְרָה ⁴¹⁸ (ת)	אַתְעַקְרוּ	ז, 8
ק?	בִּינֵיהֵין ⁴¹⁸	בִּינֵיהֵון	שם
ק?	בְּלֵהֵין ⁴¹⁹	בְּלֵהֵון	ז, 19
ק?	וּנְפִלָה ⁴¹⁸	וּנְפִלוּ	ז, 20

LIST 69

SYNTAX OF NUMERALS.

The KQ fluctuate between the singular and plural, the construct and the absolute. The notes will make plain the grounds for the varying usages and will illustrate them by parallels.

	קרי	כתיב	
=	שָׁנִים ⁴²⁰	שָׁנָה	מלב' ח, 17
=	שָׁנַי ⁴²¹	שָׁנִים	יז, 16
=	עֲשָׂרֶת ⁴²²	עֲשָׂרָה	כד, 14
=	אַמּוֹת ⁴²⁰	אַמָּה	כה, 17
=	בְּשָׁנָה ⁴²³	בְּשָׁנַת	כח, 1
=	בְּשָׁנָה ⁴²³	בְּשָׁנַת	לב, 1

G. VARIATIONS IN THE USE OF PARTICLES.

LIST 70

USE OR OMISSION OF THE PARTICLES BETH, MEM, AND HE.

	קרי	כתיב	
=	הִנְנֶה ⁴²⁴	הִנֵּן	שמא' ט, 26
=	בְּתַחֲלַת (?)	תַּחֲלַת	שמב' כא, 9
=	וּמִקְפָּרְנִים ⁴²⁵ (פלי)	וּקְפָּרְנִים (מד, ש)	מלב' יז, 24
=	בֵּית	בְּבֵית (?)	כב, 5
=	בֵּית	בְּבֵית	יר' נב, 11
=	וְתַרְבִּית ⁴²⁶ (ש?)	וּבְתַרְבִּית	מש' כח, 8

LIST 71

INTERCHANGES BETWEEN BETH, KAPH, AND MEM.

	קרי	כתיב	
=	מְאָדָּם ⁴²⁷ (שספלי)	בְּאָדָּם	יה' ג, 16
=	בְּעֵלוֹת ⁴²⁸	בַּעֲלוֹת	ד, 18
=	בְּשִׂמְעֵכֶם ⁴²⁸	בְּשִׂמְעֵכֶם (שי)	ו, 5
=	בְּעֵבֶר ⁴²⁹ (שפ?)	מַעְבָּר	כב, 7

	קרי	כחיב	
=	בְּעֶבֶר ⁴²⁹ (ש?)	בְּעֶבֶר	כד, 15
=	בְּעֵלוֹת ⁴²⁸	בְּעֵלוֹת	שו' יט, 25
=	בְּשִׁמְעוֹ ⁴²⁸	בְּשִׁמְעוֹ	שמא' יא, 6
=	בְּחָם ⁴²⁸ (ל)	בְּחָם (י)	יא, 9
=	בְּשִׁמְעָךְ ⁴²⁸ (י)	בְּשִׁמְעָךְ (ש?)	שמב' ה, 24
=	מִיָּמִין ⁴³⁰ (עפי)	בְּיָמִין (ש?)	מלב' יב, 10
ק	מִמְלֶךְךָ ⁴³¹ (שלי)	בְּמֶלֶךְךָ (פ)	כג, 33
=	בְּאֲמָרָם ⁴²⁸	בְּאֲמָרָם (י?)	אס' ג, 4

LIST 72

ASYNDETON.

	קרי	כחיב	
=	וְתַחַת (לפי)	תַּחַת	יש' נה, 13
=	תִּקְעוּ (שי)	וְתִקְעוּ (ל)	יר' ד, 5
=	יִזְרְה (שפלי)	וְיִזְרְה	ה, 24
כ?	וְיָשִׁית ⁴³³ (ש)	יָשִׁית	יג, 16
=	וְדוֹר ⁴³⁴ (שול?)	דוֹר	מש' כז, 24
=	וְעַד ⁴³⁵ (מד, פי)	עַד	אי' ב, 7
כ	וְלֹא ⁴³⁶ (פלי)	לֹא (ש)	איכה ב, 2
ק	כִּלְכִּל ⁴³⁶ (שי)	וְכִלְכִּל (פול?)	ד, 12
כ	וְזָקְנִים ⁴³⁶ (פלי)	זָקְנִים (ש)	ד, 16
כ	וְאִין ⁴³⁶	אִין (שוספ?)	ה, 3
כ	וְלֹא ⁴³⁶ (פי)	לֹא (של)	ה, 5
ק	וְאִינָם ⁴³⁶ (שפלי)	אִינָם (ש ^B)	ה, 7
ק	וְאִנְהֵנוּ ⁴³⁶ (פלי)	אִנְהֵנוּ (ש)	שם
=	וְדִי (שפל)	דִּי (ת)	דנ' ב, 43
=	וְהִרְשַׁעְנוּ (שח?ל)	וְהִרְשַׁעְנוּ (פ)	ט, 5

LIST 73

USE OR OMISSION OF VAV CONSECUTIVE.

In practically all cases, the variation is one between Yod (construed as the prefix of the third person in the imperfect)

and Vav (taken as the Vav consecutive). We endeavor in each instance to select the preferable form from which the variant was derived by a textual error.

	קרי	כתיב	
כ	וּבָאוּ ⁴³⁷ (ש ^א לִי)	וּבָאוּ (ש ^ב חֶפֶס)	שׁו' ו, 5
=	וְחַנְּנִי	וְחַנְּנִי	שׁמב' יב, 22
=	הֶעֱבִירוּ ^{437a} (לִי)	וַיַּעֲבִירוּ (וּשְׁפִי?)	יט, 41
=	יִשְׁאַג ^{437b} (ש ^ב פֶּלֶל)	וְשִׁאָּג (שִׁי)	יש' ה, 29
=	וּפִצְחוּ ⁴³⁸ (ע)	וּפִצְחוּ (וּשְׁפִי?)	מט, 13
כ	וְאָבְדוּ ⁴³⁹	וְאָבְדוּ (שִׁפְלִי)	יר' ו, 21
?=	וְחִיָּה ⁴⁴⁰ (י)	וְחִיָּה	כא, 9
?=	וְחִיָּה (עִי)	וְחִיָּה (שִׁי?)	לח, 2
ק?	וְלָבָשׁוּ ⁴⁴¹ (שִׁפְלִי)	וְלָבָשׁוּ	יח' מב, 14
=	וְהִיָּה (ש ^ב פִּי)	וְהִיָּה (ש ^א לִי)	מה, 5
כ?	יַעֲשׂוּ ⁴⁴¹ (לִי)	וְעֲשׂוּ (שִׁפֶּה)	מו, 15
=	וְעָמְדוּ ⁴⁴² (שִׁפֶּה)	וְעָמְדוּ	מז, 10
=	וְכָשְׁלוּ ⁴⁴³ (שֶׁל)	וְכָשְׁלוּ (פִּי)	נחום ג, 3
=	וְאָשַׁר ⁴⁴³ (שׁוֹפְלִי?)	וְאָשַׁר	תה' מא, 3
=	וְצָפְנוּ ⁴⁴³ (לִי)	וְצָפְנוּ (ש ^ב פֶּה)	מש' ב, 7
ק	וְשָׁדְמוּ ⁴⁴⁴ (חֵל)	וְשָׁדְמוּ (י)	יא, 3
=	וּבָאוּ ⁴⁴⁵ (פִּי)	וּבָאוּ (לִי?)	יח, 17
=	וְשָׂאֵל ⁴⁴⁵ (שִׁפְסִים)	וְשָׂאֵל (לִי?)	כ, 4
=	וְרָם ⁴⁴³ (שִׁחֲפֵל)	וְרָם	דנ' יא, 12

LIST 74

INTERCHANGES BETWEEN VAV CONSEC. AND WEAK VAV.

	קרי	כתיב	
=	וְהִיּוּ	וַיְהִיּוּ	יה' יט, 29
=	וַיְהִיּוּ ⁴⁴⁶	וְהִיּוּ	יר' יח, 23
ק	וְנִסְתַּר ⁴⁴⁷	וַיִּסְתַּר	מש' כב, 3

LIST 75

SYNTAX OF VAV OF INTRODUCTION.

On this Vav see BDB p. 254b. A clause of condition is often followed by a predicate, which is introduced by a Vav. Thus Hos 11:1 **כִּי נַעַר יִשְׂרָאֵל וְאַהֲבָהוּ** "when Israel was a boy, then I loved him." Or the Vav of introduction may come with no verb, as e. g. Gen 40:9 **בְּחֻלְמֵי וְהִנֵּה** or Pro 10:24 **וְאִין סוֹפָה וְאִין רָשַׁע**. The more normal construction occurs in Gen 19:15 and Is 6:1.

	קרי	כתיב	
=	וְרָאָתָה	וְרָאָתָה	מלב' יא, 1
=	וְיֹצִיאֹו	וְיֹצִיאֹו	יר' ח, 1

LIST 76

THE USE OF **כִּי אִם**, K; **כִּי** IN Q.

This group contains two uses of **כִּי אִם** or **כִּי**. The first use is in the meaning "but rather"; see BDB p. 475, 2b. Here **כִּי**, with or without **אִם**, is permissible, cf. Gen 32:29 **כִּי אִם יִשְׂרָאֵל** by the side of Gen 17:15 **כִּי שָׂרָה שָׂמָה**. The second use is as an intensive in oaths in introducing the fact sworn to: "that." See BDB p. 475, 2c. Here, too, both the K and the Q are possible.

	קרי	כתיב	
=	כִּי	כִּי אִם	שמב' יג, 13
=	כִּי	כִּי אִם	טו, 21
=	כִּי	כִּי אִם	יר' לט, 12
=	כִּי	כִּי אִם	רות ג, 12

LIST 77

USE OR OMISSION OF THE DEFINITE ARTICLE.

	קרי	כתיב	
ק?	השָׁלַל ⁴⁴⁰ (שי)	שָׁלַל	שמא' יד, 32
=	האָחַד ⁴⁵⁰ (ש)	אָחַד	מלא' ד, 7
ק?	השִׁבְּכָה ⁴⁵¹	שִׁבְּכָה	ז, 20
ק?	המְלִךְ ⁴⁵¹ (ש)	מְלִךְ	טו, 18
כ?	סְפָרִים ⁴⁵²	הסְפָרִים (ש)	כא, 8
=	המּוֹן ⁴⁵³	ההמּוֹן (ש.א. ^B)	מלב' ז, 13
ק?	המְלִךְ ⁴⁵¹ (ש)	מְלִךְ	יא, 20
=	מְלַח ⁴⁵⁴ (שפי)	המְלַח (ס)	יד, 7
ק?	המְלִךְ ⁴⁵¹ (ש)	מְלִךְ	טו, 25
=	סְפָר ⁴⁵⁵ (ש)	הסְפָר	יש' כט, 11
=	וְהִכְרַמְל ⁴⁵⁶ (ש)	וְכַרְמַל	לב, 15
ק?	הַעָם ⁴⁵⁷	עָם	יר' יז, 19
ק	סְחָבוֹת (שי)	הסְחָבוֹת	לח, 11
ק	הַדָּבָר (ש?)	דָּבָר	מ, 3
ק?	המְלָכִים ⁴⁵¹ (ש?)	מְלָכִים	נב, 32
ק	הַרְשָׁע ⁴⁵²	רְשָׁע	יח' יח, 20
=	הַעֲמִים (ש ^A)	עֲמִים (ש ^A)	איכה א, 18
=	כְּשֶׁהִסְכָּל ⁴⁵⁸ (שפלי)	כְּשֶׁהִסְכָּל (ס)	קה' י, 3
כ?	כְּנַפִּים ⁴⁵⁹ (ח)	הכְּנַפִּים (ש ^B)	י, 20

LIST 78

Qere vela Kethib.

Not all forms of Qere vela Kethib are here listed; merely those not susceptible of other classification.

	קרי	כתיב	
=	בְּנֵי ⁴⁶⁰ (שי)	—	שו' כ, 13
=	פָּרַח ⁴⁶¹ (שפלי)	—	שמב' ח, 3
=	אִישׁ ⁴⁶² (פי)	(ושל?) —	טז, 23

	קרי		כתיב	
ק	בְּנֵי 463	—	—	יח, 20
=	צָבָאוֹת 464 (שפלי)	—	—	מלב' יט, 31
=	בְּנֵי 465 (שפלי)	—	—	יט, 37
=	בָּאִים 466 (שפלי)	—	—	י' ר' לא, 38
=	לְהִי 467 (שפי)	—	—	נ, 29
=	אֱלֹי (פי)	(של)	—	רות ג, 5
=	אֱלֹי (שי)	(ל)	—	ג, 17

LIST 79

Kethib, vela Qere, DUE TO DITTOGRAPHY.

See the preceding introduction. Only the examples of ditto-graphy are here included. That these too are not corrections will become evident from the notes to the passages.

	קרי		כתיב	
ק	468 (שפלי) —		יְדָרֵךְ	י' ר' נא, 3
ק	468 (שפלי) —		חֲמַשׁ	יח' מה, 16

H. UNCLASSIFIED KQ.

In these examples the variations are not susceptible to classification. We have therefore catalogued them according to their relative value.

LIST 80

K PREFERABLE TO Q.

	קרי		כתיב	
כ	בָּא נְדָ 469 (עסתפאיק)		בְּנֵד (של)	בר' ל, 11
כ	הַמְלָכִים 470 (שפלי)		הַמְלָאָכִים	שמב' יא, 1
כ	בְּעֶרְבוֹת 471 (שלים)		בְּעֶבְרוֹת	טו, 28
כ	כַּהֲלִי 472 (שיןל?)		כִּי (ת)	טז, 10
כ	כִּי 472 (שפיןל?)		וְכִי	שם
כ	בְּעֵינֵי 473 (י)		בְּעֵוְנֵי	טז, 12

	קרי	כתיב	
כ	בְּנַפְשִׁי ⁴⁷⁴ (פלי)	בְּנַפְשׁוֹ (ש)	יח, 13
כ	לְאֶהָלִי ⁴⁷⁵	לְאֶהָלוֹ (ושׁפ?)	יח, 17
כ	כָּרַתִּי ⁴⁷⁶ (שעסל)	כָּרִי	כ, 23
כ	מְדוֹן ⁴⁷⁷ (ש)	מְדִין	כא, 20
כ	וַיְהִם ⁴⁷⁸	וַיְהַמֵּם (שפיל?)	כב, 15
כ	מְגִדוֹל ⁴⁷⁸	מְגִדִּיל (שפול?)	כב, 51
כ	הִשְׁלַשְׁהוּ ⁴⁷⁹ (של)	הִשְׁלַשִּׁי (ופי?)	כג, 18
כ	רְגַלִּי ⁴⁸⁰	רְגָלוֹ (שפלי)	מלא' ה, 17
כ?	הֶאֱלָה ⁴⁸¹ (לי)	הֶאֱהָל	ז, 45
כ	תְּמַר ⁴⁸² (ושׁפ?) (פלי)	תְּמָר	ט, 18
כ	וּקְדָשִׁי ⁴⁸³	וּקְדָשׁוֹ (שפלי)	טו, 15
כ	לְאֶהָלִי ⁴⁷⁵ (לי)	לְאֶהָלוֹ (ושׁפ?)	מלב' יד, 12
כ	וְאֲדוּמִים ⁴⁸⁴ (של)	וְאֲדוּמִים (פי)	טז, 6
כ	נְבִיאִי ⁴⁸⁵	נְבִיאוֹ (שפלי)	יז, 13
כ?	וּלְיָגִבִּים ⁴⁸⁶	וּלְגִבִּים (ש ^{B.A.})	כה, 12
כ	בְּמִי ⁴⁸⁷ (שפלים)	בְּמִי	יש' כה, 10
כ	מֵאֵתִי ⁴⁸⁸ (פי)	מִי אֵתִי (ושל?)	מד, 24
כ	אָעָבוֹר ⁴⁸⁹ (י)	אָעָבוֹד (שפל)	יר' ב, 20
כ	אוֹחִילָה ⁴⁹⁰	אָחוּלָה	ד, 19
כ	מִזְנִים ⁴⁹¹ (מד, ש?)	מִזְנִים (ש ^{B.})	ה, 8
כ?	שְׂרִיתָדָךְ ⁴⁹² (עפלי)	שְׂרוֹתָךְ	טו, 11
כ	יָרָא ⁴⁹³ (י)	יָרָא (שפל)	יז, 8
כ	הִוְדַעַי ⁴⁹⁴ (שי)	הוֹדַעַי	כט, 23
כ?	וְאִשָּׁב ⁴⁹⁵ (פלי)	וְאִשָּׁר (ש)	יח' ג, 15
כ?	סָבְאִים ⁴⁹⁶ (פ)	סוּבְאִים (ש ^{A.Q.})	כג, 42
כ	רַבִּי ⁴⁹⁷ (לפיעס)	רַבּוֹ (ש)	הו' ח, 12
כ	וְעָשָׂר ⁴⁹⁸ (ופי?)	וְאֶעֱשֶׂר (ושל?)	זכ' יא, 5
כ	וּקְפֹאוֹן ⁴⁹⁹ (שפלים)	וּקְפֹאוֹן	יד, 6
כ	יְדָכָה ⁵⁰⁰ (שפלי)	וְדָכָה (עס)	תה' י, 10
כ	נִפְשִׁי ⁵⁰¹ (ש ^{A.})	נִפְשׁוֹ (ש ^{B.} פלי)	כד, 4
כ	מִיָּדִי ⁵⁰² (עסי)	מִיּוֹדִי (שתפל)	ל, 4

	קרי	כתיב	
כ	חֲסָדִי ⁵⁰³ (י)	חֲסָדוֹ (שֶׁלֶפ)	נט, 11
כ	וְלֹא ⁵⁰⁴	וְלֹא (מַד, שְׁפֵלִי, עֵסֶת)	קלט, 16
כ	וְקָרִי ⁵⁰⁵ (לִי)	וְקָר (שֶׁפ)	מ' יז, 27
כ	נִכְרִיָּה ⁵⁰⁶ (תִּפִּי)	נִכְרִים (ל)	כ, 16
כ?	שְׁלֹשִׁים ⁵⁰⁷ (שְׁפֵלִי)	שְׁלֹשׁוֹם	כב, 20
כ	וְעוֹף ⁵⁰⁸ (שְׁפֵלִיעֶסֶת)	וְעוֹף	כג, 5
כ	לֹא ⁵⁰⁹ (ל)	לֹא (שׁוֹיפֹ?)	כו, 2
כ	אִי ⁵¹⁰ (ל)	אִו	לא, 4
כ	בְּמִי ⁵¹¹ (פֵּלִי)	בְּמוֹ (ש)	א' ט, 30
כ	וַחֲדָל ⁵¹² (וְשֶׁפִּ?)	וַחֲדָל (ל)	י, 20
כ	וְשִׁית ⁵¹² (וְשֶׁפִּ?)	וְשִׁית	שם
כ	שְׁדוֹן ⁵¹³	שְׁדִין (שְׁפֵלֶעֶסֶתוֹ?)	יט, 29
כ	תְּשִׁיָּה ⁵¹⁴ (שֶׁת)	תְּשִׁוָּה (פִּי)	ל, 22
כ	וְרוֹב ⁵¹⁵ (מַד, שְׁפֵלִית)	וְרִיב	לג, 19
כ	יָשִׁיב ⁵¹⁶ (שְׁלִים)	יָשׁוּב	לט, 12
כ	לֹא ⁵¹⁷ (לִ?)	לֹא (מַד, שְׁפִיתוֹלִ?)	מא, 4
כ	אָרְעָא ⁵¹⁸	אָרְעָא	דנ' ב, 39
כ	אָחֲרָן ⁵¹⁹	אָחֲרִין	ד, 5
כ	רֶבֶת ⁵²⁰ (וְשֶׁפִּ?)	רֶבִית	ד, 19
כ	בְּנֵי ⁵²¹ (שֶׁל)	בְּנוֹ (י)	דבא' ו, 11
כ	הַשְּׁלֹשִׁים ⁵²¹ (י?)	הַשְּׁלֹשִׁים (שֶׁלֶפ)	יב, 18
כ	הַנְּצָבִים ⁵²² (פ)	הַנְּצָבִים (שֶׁפִּי)	רבב' ח, 10
כ	וְרַב ⁵²³ (י?)	וְרַב (ל)	כד, 27
כ	וַיֵּשְׁבוּ ⁵²⁴	וַיֵּשְׁבִי	לד, 9

LIST 81

Q EQUAL IN VALUE TO K.

	קרי	כתיב	
=	לֹא ⁵²⁵ (שְׁלֵאִי)	לֹא (עֵסֶתֶפ)	שמ' כא, 8
=	לְעִיר ⁵²⁵ (י)	לְעִיר (שְׁפֵל)	יה' ח, 12
=	בְּעִיר ⁵²⁵ (שֶׁפִּי)	בְּעִיר (י)	ת, 16

	קרי	כתיב	
=	קטוב ⁵²⁶	כי טוב	ש' טז, 25
=	ול ⁵²⁷ (לי)	ולא (וש?פס)	שמא' ב, 3
=	ממערכות ⁵²⁸ (פליה)	ממערות	יז, 23
=	לא ⁵²⁹ (שפלי)	לו	כ, 2
=	יעשה ⁵²⁹ (שפלי)	עשה	שם
=	ישראל ⁵³⁰ (ושלי?)	בישראל	שמב' י, 9
=	ותקרא ⁵³¹ (פי)	ויקרא	יב, 24
=	במלכ ⁵³² (שפי)	במלכן	יב, 31
=	נשא ⁵³³ (שפלי)	נשאי	כג, 37
=	אלהים (של)	אלהיד (פ)	מלא' א, 47
=	_____ ⁵³⁴	נא	מלב' ה, 18
=	ל ⁵³⁵ (שפלי)	לא	ח, 10
=	ויבא ⁵³⁶ (שפי)	ויבאו (ל)	יד, 13
=	ויצנה ⁵³⁷ (ושפלי?)	ויצנהו	טז, 15
=	וידח ⁵³⁸	וידא	יז, 21
=	קצר ⁵³⁹ (שפלי)	קעיר	כ, 4
=	קביר ⁵⁴⁰ (י)	קאביר (ל)	יש' י, 13
=	בת ⁵⁴¹ (שפל)	בית (י)	י, 32
=	וקרק ⁵⁴² (שלי)	וקרק	סה, 4
=	קכל אשר	כאשר (שפלי)	יח' ט, 11
=	בית יהודה (פליש)	בני יהודה	צפ' ב, 7
=	הולך (שפלי)	הלוך	מש' יג, 20
=	יחכם (שפלי)	וחכם	שם
=	יבין	יבין (שפליעס)	כא, 29
=	יולד ⁵⁴³ (ושפלי?)	יולד	כג, 24
=	ישמח ⁵⁴³ (ושפלי?)	וישמח	שם
=	ל ⁵⁴⁴ (עפלי)	לא (ש?)	אי' יג, 15
=	ששמם ⁵⁴⁵ (מד, ל)	שהשמם	איכה ה, 18
=	שתקיף ⁵⁴⁶ (שפלי)	שהתקיף	קה' ו, 10
=	פשרה (פ)	פשרא (לת)	דנ' ד, 13
=	ופשרה (פת)	ופשרא	ד, 16

	קרי	כתיב	
=	וַיִּשָׁם ⁵⁴⁷	וַיִּשָׁב (ושפלת?)	יא, 18
=	הַשְּׁלִישִׁים	הַשְּׁלוֹשִׁים (שפל)	דבא' יא, 11
=	בְּנֵי (לי)	בְּנוֹ (ש)	כב, 7
=	וַיִּקְן ⁵⁴⁸ (פי)	וַיִּקְן (של)	דבב' לג, 16

LIST 82

Q PREFERABLE TO K.

	קרי	כתיב	
ק	לוֹ (שפלאי)	לֹא	וי' יא, 21
ק	יִקְרְחוּ (שפלאי)	יִקְרְחָה	כא, 5
ק	מִצּוֹתַי (שפלאי)	מִצּוֹתוֹ	דב' ה, 10
ק	וַיֹּאמְרוּ ⁵⁴⁹ (פלי)	וַיֹּאמְרוּ (ש)	יה' ו, 7
ק	הַגְּדוֹל (שפלי)	הַגְּבוֹל	טו, 47
ק	תּוֹצְאוֹת ⁵⁵⁰ (פלי)	תּוֹצְאוֹתַי	יח, 19
ק	לִי (שפלי)	לָהּ	שו' טו, 18
ק	יִדְמֶה ⁵⁵⁰ (פ)	יִדְ	שמא' ד, 13
ק	וַתִּאֲרָגָה (פליע)	וַתִּאֲרָגָה (ש)	יד, 27
ק	וַיַּעַט ⁵⁵¹ (ושסתי?)	וַיַּעַשׂ	יד, 32
ק	וַיֹּאמֶר (שפלי)	וַיֹּאמְרוּ	טו, 16
ק	וַעֲץ (שפלי)	וַחֵץ	יז, 7
ק	אֲזַנִּי (שפלי)	אֲזוֹנוֹ	כב, 17
ק	חֲנִית	חֲנִית	כו, 22
ק	הַיָּרֵד ⁵⁵² (שפלי)	הַיָּרֵד	ל, 24
ק	וַאֲמַר (שפלי)	וַיֹּאמֶר (?)	שמב' א, 8
ק	וְהִצִּיתוּהָ (שופלי?)	וְהוֹצִיתִיהָ	יד, 30
ק	וְהִלָּחֵם (שופלי?)	וְלָהֵלָחֵם	טז, 2
ק	לוֹ (שפלי)	לֹא	טז, 18
ק	הַיָּרֵד ⁵⁵⁰ (שפי)	בַּיָּרֵד	יט, 32
ק	שִׁבְעָתָם (שפלי)	שִׁבְעָתִים	כא, 9
ק	שְׁלֹשָׁה (שפלי)	שְׁלֹשִׁים	כג, 13

	קרי	כתיב	
ק	חיל	חי	כג, 20
ק	מִסְגֵּרְתִּיהָ (שפי)	וּמִסְגֵּרְתִּיהָ	מלא' ז, 36
ק	וַיָּבֵאוּ ⁵⁵² (שפלי)	וַיָּבֵאוּ	יב, 21
ק	מִלְבּוֹ (שפלי)	מִלְבָּד	יב, 33
ק	שָׁמְטוּהָ (שפליע)	שָׁמְטוּהוּ	מלב' ט, 33
ק	אֶת (שפי)	וְאֶת	טז, 17
ק'	בָּרַב (שפלי)	בְּרָב	יט, 23
ק?	לֹא ⁵⁵⁴ (עי)	לֹא (ש ^ב סחפל)	יש' מט, 5
ק	הִתְפַּתְּחוּ (שעסחוליו?)	הִתְפַּתְּחוּ	נב, 2
ק	מִטְעִי (עסחפלי)	מִטְעוּ	ס, 21
ק?	לֹא ⁵⁵⁵	לֹא (שפלי)	סג, 9
ק	וַיִּנְדְּ	וַיִּנְדְּ	יר' ב, 25
ק	הַכְּעִסְנִי	הַכְּעִסְנִי	כה, 7
ק	הַשְּׂרָמֹת	הַשְּׂרָמֹת (ש)	לא, 40
ק?	— ⁵⁵⁶ (ושל?)	אֶת	לח, 16
ק	הִתְעִיָּתָם	הִתְעִיָּתָם	מב, 20
ק	וּבָא (פי)	וּבָאָה	מג, 11
ק	עֵלָם (שעספלי)	עוֹלָם	מט, 36
ק	שׁוֹבְבוֹם (מר, שספלי)	שׁוֹבְבִים	ג, 6
ק	קוֹמַח	קוֹמָה	נב, 21
ק	וַיְדִי (שפלי)	וַיְדוּ	יח' א, 8
ק	אֵל (שפלי)	עַל	ט, 5
ק	לְבַז ⁵⁵⁷ (שלית)	לְבַג	כה, 7
ק	בְּכַף (ושפלי?)	בְּכַפָּה	כט, 7
ק	לְמִשְׁפַּט ⁵⁵⁸ (פי)	לְשִׁפְט (ושל?)	מר, 24
ק	יִשְׁפְּטוּהוּ (שפי)	וַיִּשְׁפְּטוּהוּ (ל?)	שם
ק	יִצָּא (מר, שפלי)	יִצָּאוּ	מו, 9
ק?	עוֹנְתָם ⁵⁵⁹ (שלפ)	עֵינָתָם (י)	הו' י, 10
ק?	וַיִּשְׁקְעוּהוּ ⁵⁶⁰ (שסחפוליו?)	וַיִּשְׁקְעוּ	עמ' ח, 8
ק	וַיֹּאמֶר (שפלי)	וַיֹּאמֶר	זכ' ד, 2

	קרי	כתיב	
ק	ישיא מנות (שעספלי)	ישימות	תה' נה, 16
ק	ולו (עפי)	ולא (שסל)	ק, 3
ק	כח ^{561א} (ספי)	כחו (של)	קב, 24
ק	אקהבי (שפלי)	אקהביה	מש' ח, 17
ק	ופ ⁵⁶² (שפלי)	ופני	טו, 14
ק	גדל ⁵⁶³ (שפלית)	גדל	יט, 19
ק	תצונה (שפלי)	תצונה (ס)	כג, 26
ק	ושבו (שפילז?)	ושבי	אי' ו, 20
ק	ובתבונתו (מר, ושפליז?)	ובתובנתו	כו, 12
ק?	יתרי ⁵⁶⁵ (שפי)	יתרו (ל)	ל, 11
ק	קנית (שלי)	קניתי	רות ד, 5
ק	יקבר ⁵⁶⁶ (שפלי)	יקבר	קה' ט, 4
ק	יךתק ⁵⁶⁷ (ושזלפ)	יךתק	יב, 6
ק	ובמלאות ⁵⁶⁸	ובמלאות	אס' א, 5
ק	שלו	שלה	דנ' ג, 29
ק	מטת	מטנת	ד, 21
ק	תכול	(פעמים) חוכל	ה, 16
ק?	אלפי ⁵⁶⁹	אלפים	ז, 10
ק	ויתגרה (שלת)	ויתגרו (פ)	יא, 10
ק	ולו (שפ)	ולא	עז' ד, 2
ק	ארקניא	ארקני	ד, 9
ק	ואצנה ⁵⁷⁰ (פ)	ואוצאה (שולז?)	ח, 17
ק	עילם	עולם	י, 2
ק	ויעמיד ⁵⁷¹ (ל)	ויעמידו (שפ)	נח' ג, 15
ק	ואמר (שפל)	ויאמר	ה, 9
ק	ואמר (שפל)	ויאמר	ז, 3
ק	חקד (של)	והקד	ט, 17
ק	בת (שלי)	בן	דבב' יא, 18
ק	ומיציאי	ומיציאו	לב, 21
ק	מןבחותם (י)	מןבחותים	לד, 5
ק	המבינים	המבונים	לה, 3

LIST 83

K AND Q BOTH UNSATISFACTORY.

	קרי	כתיב	
#	לֹא־שָׁמַע (שפאי) 572	לֹא	ויק' כה, 30
#	כָּל־בְּיָמָיו (שפלי) 573	כָּל־בּוֹ	שמא' כה, 3
#	וְתַבַּחְתָּ 574	וְתַבַּחְתִּי	כה, 34
#	שָׁמַע־יָ (י) 575	שָׁמַעוּ	שמב' ה, 8
#	מִהֶרָבֶת 576	מִהֶרָבִית	יד, 11
#	יָשׁוּב 574	יָשִׁיב	טו, 8
#	אִישׁ־שָׁמַע (שפלי) 576	אִשָּׁר	כג, 21
#	וַיִּבְרָא־יָ (י) 575	וַיִּבּוֹ (שפ)	מלב' ג, 24
?#	לֹא־פִי (פי) 577	לֹא (ל)	יש' ט, 2
#	לְמַרְבָּה 578 (שע)	לָם רָבָה	ט, 6
#	בִּי 578	בָּה (פ)	יח' יד, 4
#	עֲתָה 578 (לי)	עַתָּה (וסת?)	כג, 43
#	יָנוּ	יָנָה	שם
#	הָאִתּוֹן 579	הָאִתּוֹן	מ, 15
#	לְמוֹל־ (וש?) 580 (ל)	לְמוֹלֶל	נח' יב, 38
#	בְּנִימֵן 581 (לי)	בְּנִימִין (פ)	דבא' ט, 4

LIST 84

K PLUS Q EQUALS TEXT.

In these examples, which are unusually difficult, a solution is available if we combine the K and the Q to form the reading. It would seem that of two similar words, one set of manuscripts preserved one, from which our K is derived; while another group of codices is responsible for the preservation of the other, from which our Q is descended.

הטכסט המקורי		קרי		כתיב	
	#	לֹא	לֹא (פ)	לֹא (פי)	שׁמא' ב, 16
עֲשֵׂה עֲשֶׂר ⁵⁸²	#	עֲשֵׂה (שפלי)	עֲשֵׂה (שפלי)	עֲשֶׂר	מלא' כב, 49
מֵאוֹת אֲמוֹת ⁵⁸³	#	מֵאוֹת (שפלי)	מֵאוֹת (שפלי)	אֲמוֹת	יח' מב, 16
לֹא לֹא ⁵⁸⁴	#	לֹא	לֹא (שסתפלי)	לֹא (שסתפלי)	מש' יט, 7
וְלֹא שֵׁם לֹא	#	וְלֹא (שפלי)	וְלֹא (שפלי)	וְלֹא	דבא' יא, 20

LIST 85

UNCLASSIFIED PROPER NAMES.

	קרי		כתיב	
?=	וּמְחִיָּאל (פל)		וּמְחִיָּאל	ברש' ד, 18
?=	יִשְׁכָּר ⁵⁸⁵		וְעוֹד יִשְׁכָּר	ל, 18 ועוד
?=	הַעֲמוֹנָה ^{585א} (לי)		הַעֲמוֹנִי (ש)	יה' יח, 24
?=	וְשַׁחֲצוּמָה ^{585ב} (שפלי)		וְשַׁחֲצוּמָה	יט, 22
?=	גּוֹלְךָ ^{585ג} (שפלי)		גּוֹלֹן	כ, 8
?=	גּוֹלְךָ ^{585ד} (שפלי)		גּוֹלֹן	כא, 27
?ק	בְּצַעֲנַיִם ^{585ה} (ש ^A)		בְּצַעֲנַיִם (ש ^B תפל)	ש' ד, 11
?=	בְּנֵי־חַתָּם ^{585ו} (ל)		בְּנֵי־חַתָּם (שפס)	שׁמא' יט, 18
?=	בְּנֵי־חַתָּם		בְּנֵי־חַתָּם	יט, 19
?=	בְּנֵי־חַתָּם		בְּנֵי־חַתָּם	יט, 22
?=	בְּנֵי־חַתָּם		בְּנֵי־חַתָּם	יט, 23
?=	בְּנֵי־חַתָּם		בְּנֵי־חַתָּם	שם
?=	מְנֵי־חַתָּם		מְנֵי־חַתָּם	כ, 1
כ?	וְהַגְּרִי ⁵⁸⁷ (שעלי)		וְהַגְּרִי	כז, 8
?ק	עַמִּיהוּד ⁵⁸⁸ (שפלי)		עַמִּיהוּד	שׁמב' יג, 37
?#	וְשִׁנְאִי ⁵⁸⁹ (לי)		וְשִׁנְאִי	כ, 25
?=	וְיִשְׁבִּי (שלי)		וְיִשְׁבִּי	כא, 16
=	שְׁמַעַי (פלי)		שְׁמַעַי (ש)	כא, 21
?#	הַעֲצָנִי (ש)		הַעֲצָנִי	כג, 8
?=	דְּרִי (ש ^B לפ)		דְּרִי (ש ^B)	כג, 9
?=	חֲצָרִי (שפלי)		חֲצָרִי	כג, 35

	קרי	כתיב	
? #	הָאָרְוֹנָה ⁵⁹⁰	הָאָרְוֹנָה	כד, 16
? #	אָרְוֹנָה	אָרְוֹנָה	כד, 18
ק	שִׁישֶׁק (פּלִי)	שׁוּשֶׁק (ש ^B)	מלא' יד, 25
=	אָמְנָה ⁵⁹¹ (פִּי)	אָבְנָה (שֵׁל)	מלב' ה, 12
=	סַפְרָיִם ⁵⁹² (שֵׁפֶלִי)	סַפְרָיִם (ש ^B)	יז, 31
=	תַּחֲפָנֶס ⁵⁹³ (י)	תַּחֲפָנֶס (שֵׁפֶל)	י"ד, ב, 16
=	מִיכָה ⁵⁹⁴ (פִּי)	מִיכָה (ש)	כו, 18
?=	עִיפִי (פִּי)	עוֹפִי (שֵׁעֵל)	מ, 8
?=	בְּמֹהֶם (פִּי וְלֹא)	בְּמוֹהֶם	מא, 17
?=	הִלְחִיתִי ^{594a} (שֵׁעֵפֶלִי)	הִלְחֹת (שֵׁס)	מח, 5
=	נְבוּכַדְרֶצָּר ⁵⁹⁵ (פִּי)	נְבוּכַדְרֶצָּר (לֹא)	מט, 28
=	לִירוּתוֹן ⁵⁹⁶ (י)	לִידִיתוֹן (וְשֵׁפֶלֹא עֶסֶת)	תה' לט, 1
=	יְרוּתוֹן (י)	יְדִיתוֹן (וְשֵׁעֵסֶלֹא)	עז, 1
?=	מְמוּכָן (יֵל)	מוּמְכָן	אס' א, 16
ק?	אֲחֻשָׁרֶשׁ (יֵלֹא)	אֲחֻשָׁרֶשׁ	י, 1
=	נְבוּכַדְרֶצָּר ⁵⁹⁶	נְבוּכַדְרֶצָּר	עז' ב, 1
?=	שְׁמָלִי ⁵⁹⁷ (שֵׁאֶפ)	שְׁמָלִי (שֵׁבֶל)	ב, 46
?=	נְפוּסִים (שֵׁאֶפֶל)	נְפִיסִים (ש ^B)	ב, 50
=	וְנִבּוּד ⁵⁹⁸ (לֶפֶס)	וְנִבּוּד (שֵׁא)	ח, 14
=	יְרֻמוֹת ⁵⁹⁹ (שֵׁאֶל)	יְרֻמוֹת (פ)	י, 29
?=	כְּלוּהוּ (וְפֶלֹא)	כְּלוּהִי	י, 35
=	וַיַּעֲשׂוּ ^{599a} (פֶל)	וַיַּעֲשׂוּ (ש ^B)	י, 37
=	יְדִי ⁶⁰⁰ (שֵׁא)	יְדִו (ל)	י, 43
=	יְבִי ⁶⁰¹ (פֶל)	יְבִי (שֵׁבֶל)	נח' ג, 20
=	לְהוֹדִיָּה ⁶⁰² (שֵׁאֶל)	לְהוֹדִיָּה	ז, 43
?=	נְפִישָׁים ^{602a}	נְפוּשָׁים (שֵׁלֶפ)	ז, 52
כ?	בְּצִלִּית ^{602b}	בְּצִלוֹת (שֵׁלֶפ)	ג, 54
?=	נִבְי (ל)	נִבְי (שֵׁאֶפ)	י, 20
=	יְרוּתוֹן ⁶⁰³	יְדִיתוֹן (וְשֵׁפֹא)	יא, 17
?=	וַעֲנִי (פֶשׁוּלֹא)	וַעֲנוּ	יב, 9
?=	קְמָלִיכוּ (ל)	לְקָמְלוּכִי (ש)	יב, 14

	קרי	כתיב	
?=	לְעֲדוּא	לְעֲדָיָא (ש?)	יב, 16
?=	עֲנִית (פלי)	עִיות	דבא' א, 46
?=	עֲלָהָ (לי)	עֲלָיָה	א, 51
?ק	הוֹדְוִיָהוּ (ושלי?) לי	הוֹדְוִיָהוּ	ג, 24
=	וְצַחַר ⁰⁰⁴ (שי)	יְצָחַר	ד, 7
=	וְתִלוֹן (שלי)	וְתוֹלוֹן	ד, 20
ק	הַמְעַנִּים ⁰⁰⁵ (ושלי?)	הַמְעַנִּים (פ)	ד, 41
=	צוּף (שפלי)	צִיף	ו, 20
=	יָשׁוּב (ש ^{B.A} ל)	יָשִׁיב	ז, 1
?=	בְּרִיַת (שפלי)	בְּרוֹת	ז, 31
?=	וְחֻבָּה ⁰⁰⁶ (שלי)	יְחֻבָּה	ז, 34
?=	הַחֲרִיפִי (ש ^A)	הַחֲרוּפִי (לי)	יב, 5
=	חוּרָם (י)	חִירָם (ושפלי?)	יד, 1
=	יַעִיר (שפלי)	יַעוּר	כ, 5
=	שְׁלֵמִית ⁰⁰⁷ (שלי)	שְׁלֵמוֹת	כג, 9
=	וְשְׁלֵמִית (לי)	וְשְׁלֵמוֹת (ש)	כו, 25
?=	שְׁרָטִי (ש ^B י)	שְׁטָרִי (ש ^A ל)	כז, 29
=	חוּרָם	חִירָם (ושפי?)	דבב' ד, 11
=	חוּרָם	חִירָם (ושפלי?)	ט, 10
?=	יַעֲדוּ (י)	יַעֲדִי	ט, 29
?כ	עֲפָרְיוֹן ⁰⁰⁸	עֲפָרוֹן (שפלי)	יג, 19
=	וְשִׁמְרֵמוֹת (שלי)	וְשִׁמְרֵמוֹת	יז, 18
ק	מִיָּהוּ (שי)	מִיָּהוּ	יח, 8
=	יְקָלָיָה (י)	יְקִלָּיָה (ש ^A ל)	כו, 3

APPENDIX C

THE CLASSIFICATION OF MADINCHAE KQ.

LIST 3A

מערבאי	קרי	כתיב	
רחמיו (שפלי)	רַחְמִי	רחמו	איכה ג, 22
חסריו	חֶסְדִּי ⁷⁰⁰	חסדו	איכה ג, 32

LIST 12

עלילותיך	עֲלִילוֹתֶיךָ	עלילותך	צפ' ג, 11
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LIST 15

אמרת	אָמַרְתָּ (שפלי)	אמרת	יש' נו, 10
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LIST 16

אשכחך	אֲשַׁכַּחְכִּי	אשכחך	תה' קלו, 5
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LIST 17

אהבתי	אֹהַבְתִּי	אהבתי	יח' י, 11
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LIST 18

קמה	קָמוּ	קמה	שמא' ד, 15
נתפשה	נִתְפָּשָׁה	נתפשה	יר' מח, 31
קמה ⁷⁰¹ (של)	קָמוּ	קמה	ג, 6
נתנה	נָתַנּוּ	נתנה	נח' יג, 10

LIST 29

להוטי	לְהוֹתִי	להית ⁷⁰²	אי' ל, 13
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LIST 32

מרבני	מִרְבְּנֵי	מרבני	יואל א, 12
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LIST 33

מערבאי	קרי	כתיב	
כפנה	כְּנָפָה	כַּפְנָה	יח' יו', 7
לזעה	לְזַעָה	לְזוּעָה	כג, 46

LIST 35

וספון	וְסַפּוֹן ⁷⁶³ (שפלי)	וְסַפִּין	יר' כב, 14
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LIST 41

להברות	לְהַבְרוֹת	לְהַכְרוֹת ⁷⁶⁴	שמב' ג, 35
ילד	יָלַד (פל)	וְלָד (י)	ו, 23
וליגבים	וּלְיָגִבִּים	וּלְגִבִּים (ש ^{A.B})	מלב' כה, 12
השדה	הַשָּׂדֶה (שפי)	הַאֲדָמָה	יר' ט, 21
ובצרות	וּבְצָרוֹת (שפלי)	וּנְצָרוֹת (י)	לג, 3
אל (ל)	עַל (ושפי?)	אֵל	יח' יג, 2
אל (ל)	עַל (ושפי?)	אֵל	יג, 17
אל	אֵל	עַל (ושס?)	כב, 13
על (י)	עַל	אֵל	מב, 8
על (פ")	עַל	אֵל	מל' ג, 22
ישים (ופלי?)	יְשִׁים	יְשִׁיב	אי' לד, 14
יסבהו (פלי)	יִסְבְּהוּ ⁷⁶⁷	יִסְבְּהוּ	מ, 12

LIST 42

ואיו-ואיה	וְאִיו-וְאִיה (שפלי)	וְאִי ⁷⁶⁸	יר' לו, 19
כלא	כָּלָה	כִּלְא	יח' לו, 5
שדי	שָׂדֵי	שָׂדֶה	יואל ב, 22
שמה	שָׁם	שָׁמָּה	ד, 7
ומוצאתיו	וּמִצְאָתִי	וּמוֹצְאָתִי	מ' ה, 1
בנגינתי	בְּנִגְיֹנְתִי (פלי)	בְּנִינְוֹנְתִי	חב' ג, 18
תבואת	תְּבוּאֹת	תְּבִיאֹת	מש' יח, 20
התשועה	הַתְּשׁוּעָה	הַתְּשִׁיעָה	כא, 31
מאום	מָאוּם (שפלי)	מָאוּמָה	לא, 7

מערבאי	קרי	כתיב	
מהמה	מָהֶם	מָהֶמָה	קה' יב, 12
בכפירים	בְּכַפְרִים	בְּכַפְרִים ⁷⁶⁰	נח' ו, 2
המלוכה	הַמְּלוּכָה	הַמְּלִיכָה	דבא' י, 14

LIST 48

כסוס	כָּסוּס	כָּסִיס ⁷⁷⁰ (ת)	יש' לח, 14
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LIST 50

ואראה-וארא	וְאַרְאֶה	וְאַרְאֵא	יה' ז, 21
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LIST 51

ותרבה	וְתָרַב	וְתָרְבָה	יח' כג, 19
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LIST 53

ואביאה-ואביא	וְאַבִּיֵאָה	וְאַבִּיאֵא	יה' כד, 9
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LIST 54

ותקם	וְתָקַם	וְתָקוּם	רות א, 6
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LIST 55

וישימו	וַיִּשְׂמּוּ (שפלי)	ושימו	יר' לב, 34
ישתו	יִשְׁתּוּ (עספלי)	ושתו	מט, 12
וגורו	וַגּוּרּוּ (פינלז)	יגורו	תה' כב, 24
ובאו (שלי)	וּבָאוּ	יבאו	אי' יז, 10
ושית (שפי)	וְשִׁית	ישית (ל)	כב, 24

LIST 56

תוקד	תּוֹקֵד	תִּיקְדִי ⁷⁷¹	יר' יז, 4
יעורנו	יְעוּרְנוּ ⁷⁷²	יְעִרְנוּ	אי' מא, 2

LIST 60

התיטבי	הַתִּיטְבִי	הַתִּיטְבִי	נחום ג, 8
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LIST 61

מערבאי	קרי	כתיב	
ישב (של)	ישב ⁷⁷⁸ (י)	ישב	שׁו' א, 21
אם ישוב (שלנפי?)	אם ישובו	אם ישוב	יר' ח, 4
מריבת	מְרִיבַת (ספלי)	מְרִיבוֹת (ש ^{A.B})	יח' מח, 28
ירוך (על)	יְרוּךְ	ירויך	מש' ה, 19

LIST 63

ויאמרו (ש ^B לי)	ויאמר (ש ^A)	ויאמרו	שׁו' ח, 22
קומה	קומו (ושלי?)	קומה	יח, 9
תמימם	תְּמִים (ושלי?)	תמימים ⁷⁷⁴	יח' מו, 6

LIST 64

לעמדה (שסל)	לְעַמְדוֹ (י)	לְעַמְדָּה	יח' יז, 14
ארבעת	אַרְבַּע	אַרְבַּעַת	מו, 21

LIST 65

כָּלָה (שעס)	כָּלוּ (וליו?)	כָּלָה ⁷⁷⁵	יר' ו, 6
הוא ⁷⁷⁶	הוא (ש)	היא (ופלי?)	קה' ט, 9

LIST 66

מידו	מִדּוֹ (ש ^B)	מִדֵּי (ש ^A ל)	מלב' יח, 29
יהגה	אֶהְגֶּה	יְהַגֶּה	יר' מח, 31
ממנו (שפלי)	מִמֶּנּוּ	מִמֵּנִי	הו' יד, 5
עמיתו (שעסתפל)	עֲמִיתִי	עֲמִיתוֹ ⁷⁷⁷ (י)	זכ' יג, 7
פריי	פְּרִי (עספלי)	פְּרִיו	מש' ח, 19
וּנְפֹשׁוֹ (שפלי)	וּנְפֹשׁוֹ	וּנְפֹשֵׁי	אי' כג, 13
הודיענו	הודיענו (לי)	הודיעני	לז, 19
עמי (שפלי)	עמי	עמו	דבא' יז, 6

LIST 67

עמו	עמו (שלי)	עמי	שמא' טו, 6
תוסיפי	תוסיפי (לפ)	תוסיפו	יש' כג, 12

מערבאי	קרי	כחיב	
קומי	קומי (לפ)	קומו	כג, 12
יעידני	יעידני ^{77פ}	יעידנו	יר' מט, 19
תקחי	תקחי	תקחו	צפ' ב, 7

LIST 69

בשנה	בשנה	בשנת	יר' מה, 1
בשנת	בשנה	בשנת	נא, 59
וששת	וששה	וששת	יח' מו, 6

LIST 70

אמה	אמה	באמה	יח' מ, 25
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LIST 71

כעלות	כעלות	בעלות	יה' ו, 15
בדברו (שלי)	בדברו	כדברו	שו' ח, 3
בשער (שי)	בשער	משער	מלא' יד, 13
כקרוא	כקרוא	בקרוא	יר' לו, 23
בעזרך	בעזרך	כעזרך	יח' יג, 9
בעצת (ש ^A)	כעצת (ש ^B)	בעצת	עז' י, 3

LIST 72

כל (י)	כל	וכל	יואל א, 12
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LIST 73

ופרח (שפ)	ופרח	יפרח	יש' כז, 6
יקרעה (שפלי)	יקרעה	וקרעה	יר' לו, 23
יכפרו (לי)	יכפרו	וכפרו (שפ)	יח' מג, 26
ושאף	ושאף (ש ^A פלי)	ישאף (ש ^B עס)	אי' ה, 5
ושאל	ושאל (שפל)	ישאל	עז' י, 29

LIST 76

כי	כי	כי אם	שמא' יח, 25
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LIST 77

מערכאי	קרי	כתיב	
הארון	ארון ⁷⁸⁰ (י)	הארון	יה' ג, 17
הספר	ספר	הספר	יר' לב, 12
הבנים	הבנים (ש)	בנים	יח' יח, 2
משתה	משתה	המשתה	קה' ז, 2
נחשת	נחשת	הנחשת	דבב' ד, 1

LIST 78

כל	את כל ^{780a}	כל-	רות ב, 11
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LIST 79

והמצוה	והמצוה ⁷⁸¹	ואת המצוה	יר' לב, 11
כל	כל ⁷⁸¹	את כל	רות ג, 5

LIST 80

הביא	הביא	הביאה	שמא' כה, 27
היא (שעספל)	היא	לי היא	יר' מה, 4
אגרע	אגרע (לינס?)	אגרע ⁷⁸²	יח' ה, 11
חתימם (ש)	חתימ (פ)	חתימם ⁷⁸³	לב, 26
מה (שפלי)	מי	מה	מי' ו, 5

LIST 81

לעיר	לעיר (ב' פעמים)	לעיר	יה' ח, 13
אל (שפלי)	אל	לכל	יח' טז, 29
בני (שפלי)	בית (י)	בני	עמ' ט, 7
בית (פלי)	בית	בני	צפ' ב, 7
לו	לו	לא (פי)	אי' ו, 21
ופשרה	ופשרה (פ)	ופשרא (ל?)	דנ' ה, 8

LIST 82

השני (שגל)	השני	השנים	שו' ו, 25
והעליתיהו	והעליתיהו	והעלותיהו	יא, 31

מערכאי	קרי	כתיב	
ותכיים	ותכיים	ותכום	מלא' י, 22
בן (שפלי)	בן	בני	יר' כו, 24
הגליתי	הגליתי	הגילתי	כט, 7
ונאשאר	ונשאר	ונאשר	יח' ט, 8
עד (ת)	עת (שלי)	עד	כב, 4
הביאני	הביאני	הבואני	מ, 2
ויביא	ויביא	ויבוא	מ, 3
יצא	יצא	יצאו	מד, 3
יצא	יצא	יצאו	מו, 8
ומקלו (שעספלי)	ומקלו	ומקולו	הו' ד, 12
את (פי)	את	אתה	נחום ג, 11
ביד (שפלי)	ביד	לפני	זכ' ד, 10
יביאוני (שעסתפלי)	יביאני	יבואני	תה' מג, 3
ישטנוני (שעסתפלי)	ישטנוני	ישטונני	קט, 4
וצבא	וצבא	יצבא	אי' י, 17
בדיו (שא ^א לי)	בדיו	בדו ⁷⁸⁴	יה, 13
במצער (שפלי)	במצער	במצער	דבב' כד, 24
ויעתר	ויעתר (י)	ויהתר ⁷⁸⁵ (י)	לג, 13

LIST 85

בית אל	בית אל	בית און ⁷⁸⁶	יה' ח, 12
וינום	וינום (שנפלי)	וינים	טו, 53
סוא (שא ^א לי)	סוא	סיא ⁷⁸⁷	מלב' יז, 4
וכאחב (פי)	וכאחאב (של)	וכאחב	יר' כט, 22
בנוי (של)	בני (פ)	בנוי	נח' ז, 15
מיכיה (של)	מיכה	מיכיה	יב, 35
יחדי (שא ^א)	יחדו (לי)	יחד ⁷⁸⁹	דבא' ה, 14
קישי (שי)	קישי	קושי (ל)	ו, 29
סוח (שלי)	סוח	סיח	ז, 36

LIST 86

כתיב הוא קרי היא

- יר' כב, 16; כח, 17
יח' א, 13; יא, 7; יד, 17; טז, 46, 48; יח, 20; כא, 19; כו, 17; ל, 18; לב, 16
נחום ב, 12
רות א, 16

NOTES TO THE CLASSIFICATION

¹ In all these instances, the difference in meaning between K and Q is very slight, such as can exist only in a living tongue—evidence of the high antiquity of this group of KQ. Arabic *'afl* means tumor in the vulva or in the anus; *tahara* means to eject, *טָהַר* to strain at the stool, see Targum Ps 78:66. (See BDB s. v. טָהַר). It occurs twice in the Kethib, I Sa 6:11, 17. See Geiger: *Urschrift* p. 408 f.

² *שָׁגַל* has the meaning "to ravish". The word *שָׁגַל* as "queen" occurs in Ps 45:10 and Neh 2:6, and as a Palmyrene proper name, but it is a distinct, borrowed root, according to Lagarde: *Bildung der Nomina* p. 51, 153. See Feigin in *AJSL*, Oct. 1926, for a discussion of its etymology. Jakobs (die *Qeri-Kethib* in *Buche Jeremia*, 1922) points out that the verb may have an obscene meaning which the noun does not possess. He compares the German "Gatte" "consort" and the verb "begatten". Geiger (p. 407) maintains that the Q is an incorrect form based on a mistaken view of the *אח* in Gen 19:34: *שָׁכַבְתִּי אִמְשָׁא אִחִי אֲבִי*, where the *אח* was taken as a sign of the accusative instead of the preposition of accompaniment. The Q was invented merely to parallel the K. A renders the K, using the same root as he does for *שָׁגַל* (Ps 45:10) *synkoitos*.

³ The K as two words can only be translated "dung of doves". Geiger's suggestion (p. 409) that we read the K as *קְרִיִּים* "Menschenmist" has much to recommend it. The etymology of the Q as well as the grounds for its choice are obscure. Geiger finds a root in Arabic and Rabbinic Hebrew, meaning "to drip, overflow" (*ibid.*). Rashi connects the root with *נוב* "flow".

⁴ The root *קרי* and *קרא* occurs in later Hebrew, Aramaic, Mandaic (see Noeldeke: *Mandaic Grammar* p. 56) and Arabic *hari* in the meaning "dung". *צוֹאֵה* is a general word meaning "filth, uncleanness".

⁵ The root *שין* or its cognates is found in all Semitic languages, so *thun* in Aramaic, *mathana* "bladder" in Arabic. The Q is an euphemism which is common in Rabbinic Hebrew as well.

⁶ Though a singular is permissible (see Gen 41:42; Jer 27:8, 11), a plural finds ample warrant (Gen 27:16 et al). Yet the following notes will show that a singular is impossible in many instances of this group—thus creating a strong presumption that even the doubtful cases are in reality only plural.

⁷ Only plural, cf. *העמדים* infra.

⁸ Only plural, cf. v. 27, *שחי טבעות*.

⁹ Cf. other plurals in verse. Probably defective because one Yod already occurs in the noun—and no desire to write two Yods in one word.

¹⁰ Plural, both hands used in blessing, as in the Priestly Blessing today.

- ¹¹ Cf. שתי ידין.
- ¹² Strong probability that only a plural is here intended.
- ¹³ Cf. מצוחו חקיו parallel to 7:9 and 8:2 only a plural is likewise meant.
- ¹⁴ Cf. אָחִיו in same verse.
- ¹⁵ Cf. והיו in verse. G uses the singular even when plene writing occurs, hence inconclusive.
- ¹⁶ Cf. parallel רשעים.
- ¹⁷ Cf. the plural verb.
- ¹⁸ Cf. the plural verb.
- ¹⁹ The idiom is ' הטוב בעיני ' only plural.
- ²⁰ V. note 1.
- ²¹ V. note 12. G read למשפחות, substantiating the K?—Margolis.
- ²² Cf. the parallel plural ברבבתי.
- ²³ Probably a plural, especially after כל. See Deut 10:12; 11:22. Singular occurs once, Deut 5:30.
- ²⁴ Cf. דברו.
- ²⁵ Cf. 1 Sa 18:7.
- ²⁶ The K can be only plural because of its form.
- ²⁷ Cf. על בנוחיו.
- ²⁸ Cf. ויקרעם.
- ²⁹ The plural is normal when referring to men's clothing, cf. Gen. 37:34.
- ³⁰ The idiom is 'נשא עיני פ', cf. 3:27; 4:19; Isa 51:6 etc., BDB p. 670b.
- ³¹ No singular of this noun exists.
- ³² Cf. חקותיו in the parallel stich.
- ³³ Cf. דבריו. Stier-Theile print *diataxin*.
- ³⁴ Cf. בין.
- ³⁵ Cf. the plural verb יהילילו. G reads *thaumazete* "wonder!", perhaps a free rendering of מִשְׁלֵךְ based on the frequent phrase ושנינה.
- ³⁶ Cf. עורים, כלם. G—imperative "behold"—צפו.
- ³⁷ Ginsburg: Masorah, letter Kaph, list #498, vocalized the K as יִמֹן!
- ³⁸ Cf. the verb עצמו.
- ³⁹ In his Masorah loc. cit., Ginsburg prints עיני as the K. In his Bible he prints עינו, as does Baer.
- ^{39a} Cf. the plural verb.
- ⁴⁰ Cf. the plural verb.
- ⁴¹ כל prefers a plural, cf. v. 24.
- ⁴² See note 41.
- ⁴³ Cf. plural verb.
- ⁴⁴ The first two examples could be taken as singular, but the third is necessarily plural, ושבטי ישראל חבריו.
- ⁴⁵ All these architectural features of the proposed Temple are plural, and

cannot be construed otherwise. G transliterates *aileu*, apparently rendering the consonantal Vav.

^{45a} G—"to it"—עָלִי־ P—"go up" עֲלוֹחַ? V—"go up to it"—apparently a combination of both interpretations.

^{45b} V "per eam" מְעָלִי?

⁴⁶ After כָּל a plural is preferred though not indispensable.

⁴⁷ Cf. חָקוּחַ in parallel stich.

⁴⁸ Cf the parallel וּבְמֵי G reads קִצְחוֹת substantiating the K.

⁴⁹ Certainly plural, cf. the Vav after the Lamed.

⁵⁰ Certainty is impossible, but it is taken as a plural by LXX and Vulgate.

⁵¹ It seems probable that יַסְעָרוּ is the subject of פְּרִיזוֹ (village chieftains LXX *dynaston*,) though the verse is very difficult.

⁵² יַסְעָרוּ is the subject of יַחֲלִי—“Prosperous are his ways.”

⁵³ Cf. the parallel מְבַקְשֵׁי.

⁵⁴ Cf. the parallel חֲקִי, מְשַׁמְטִי .

⁵⁵ Though the singular is permissible (as in צְבֹאֵי הַשָּׁמַיִם), the plural occurs in Ps 103:21. The name צְבֹאֹת ה' cannot be invoked here as it probably refers to the Lord of the Hosts of Israel, see I Sa 17:45, and Driver: art. Lord of Hosts, in Hasting's Dictionary of the Bible.

⁵⁶ Cf. בְּאֲצַבְעֹתָיו. V uses the singular, which is, however, inconclusive as אֲצַבְעֹתָיו is also translated by a sing.

⁵⁷ The singular would be אֶרְחֹחַ.

⁵⁸ Only the plural occurs, as in Isa 24:2, as a plural majestatis.

⁵⁹ Cf. the plural verb.

⁶⁰ Cf. the parallel שָׁמַיִם and especially 4:18.

^{60a} No singular of this noun exists. S. r. “his sin”, interpreting perhaps “youthful sins”. Indeed, Hitzig renders the word in question, “Jugend-suende”.

⁶¹ Cf. the plural verb.

⁶² Ginsburg's Masorah, letter Kaph, list #514, vocalizes the K as וְיָרְעוּ! Only the plural is possible, cf. the plural verb.

⁶³ Doubtful instances.

⁶⁴ Cf. the plural verb.

⁶⁵ Only the dual of this noun occurs. Cf. verb בְּרִכּוֹנֵי.

⁶⁶ Cf. the plural verb.

⁶⁷ Cf. יִפְרֵשׁ.

⁶⁸ Cf. the plural verb.

⁶⁹ פָּחַד is probably a loan word from the Arabic *fahid* “Sinews of the thigh (or thighs)”. The singular seems to be preferred by BDB. Decision is difficult.

⁷⁰ The singular would be קָנְהוּ. Cf. Isa 1:3 קָנְהוּ.

⁷¹ An Aramaic plural. The singular would be קָנְהוּ. Cf. from קָצַח the form קָצַחַם Dan 1:5.

⁷² Cf. the plural verb יתגרו.

⁷³ The singular suffix form בִּינוּ is more common, and perhaps we are dealing with an error in the Q. Yet the plural suffixes are used in the plural persons, and perhaps יִקְרִי offers an analogy.

⁷⁴ Prepositions take plural suffixes, either because of their לִי source (אֵלַי), אֵלַי, עָלַי, עָרִי, אֶל, עַל, and עַד respectively), or because they are essentially plural nouns, (קַיְבוּצוֹת, קַיְבוּצוֹת, קַיְבוּצוֹת, so Lagarde) or because of analogy based on the other prepositions (so Barth). See Gesenius-Kautzsch par. 103, 3 and note.

⁷⁵ That the Q עָנִי was intended to ensure the ו. ending was already seen by Dillmann (on Nu 12:3) and Koenig: Lehrgebaude II, I, 76.

⁷⁶ The danger of error was greater inasmuch as the word is a hapax legomenon, as is עָנִי in the singular.

⁷⁷ In practically all these cases, the context makes anything but a masculine suffix an impossibility. For further details, see the discussion in chapter Three.

⁷⁸ The Q contains the same spelling as in Rabbinic literature. Cf. Aboth 1, 3. V—Socoth, P סוכה eq. שׁוּכָה. The G as given is the restored reading of Prof. Margolis' edition of the Greek Joshua.

⁷⁹ See the preceding note. P and G (alpha) eq. K שׁוּכָה. Origen, with Omega, eq. Q.

^{79a} V r. "liba quoque vini" equals הַיַּיִן הַזֶּה? This would prove the K.

⁸⁰ Place names, as is well known, are highly conservative. These instances ending in the o-sound go back to the time when the Holem He was the common spelling of the pronominal suffix. When the liability to error in this orthography was recognized, the Q noting Holem Vav was placed on the margin.

⁸¹ The K may be not שׁוּכָה (his bough) but שׁוּכָה (a bough). So Baer, Ehrlich. G leaves suffix unexpressed, eq. שׁוּכָה K?

^{82a} G. *Nechotha* eq. נְכוּתָה K.

^{82b} Cf. the masculine verb יִילֵל.

⁸³ The suffix refers to אֲרִנִי.

⁸⁴ In agreement with his predicate זָרַע.

⁸⁵ The Q is merely a direction as to the reading of the textual כָּלָה. Yet, there is no doubt that the textual division is incorrect here. כָּלָה מִקְלִלוֹנִי should be כָּלָה מִקְלִלוֹנִי קָלָהּ. (See commentaries, Delitzsch: Schreib- und Lesefehler, 3n). Here we have another indication that the correction of errors was not the aim of the Masoretes. P and perhaps V also r. כָּלָה מִקְלִלוֹנִי. G—"My strength has left me in those cursing me", implying קָלָה perhaps.

^{85a} G—*diateleo* eq. קָלָה?

^{85b} A r. "O honorable one".

⁸⁶ Probably מוֹאֵב is here construed as masculine, as in vv. 25, 26.

⁸⁷ Cf. the masculine suffix of וַאֲנַפִּי.

^{87a} G r. הַקְּלָה, cf. Wahl: *Clavis Apocryphorum* s. v. *synteleia*, which equals קְלָה in Jer 4:27; 5:18, etc.

^{87b} Reading Kames He.

⁸⁸ Ginsburg proposes בְּקִסְבֹּו, comparing Jer 4:7. Baer offers as an alternative reading for the K בְּקִסְבָּה, which is adopted by Olshausen, Hupfeld and others. Yet the difficilior lectio בְּקִסְבָּה is to be preferred. סָךְ is a by-form to בְּקִסְבָּה, as חָק is to חִקָּה. See Jer 25:38.

^{88a} See note 88. G (B), S vocalize בְּקִסְבָּה, expressing no suffix.

^{88b} S vocalizes שִׁירָה, hence no suffix.

⁸⁹ A expresses the feminine suffix הַ . .

^{89a} The word לֹו is spelled variously, לוֹ, לוֹא, לוֹא (I Sa 14:30; Isa 48:18; 63:19) and לָא. Besides the instances noted by the Q, see Job 9:33 בִּינֵנו מוֹכִיחַ לָא and elsewhere. Thus D. Yellin in his *Exegetical Notes on Job 3:10* (Jerusalem 1927) makes many changes of לָא into לוֹ, at times, however, with insufficient warrant.

⁹⁰ The K, in ordinary texts and in Baer and Ginsburg, has one Yod, though several Firkowitsch mss. write the K with two Yods (See Kittel, *Biblia Hebraica ad locum*). The form with one Yod is even more liable to error in the reading, hence the Q.

⁹¹ Cf. the parallel passage in Ps 137:7. יִקְרָא cannot be construed without the definite article.

⁹² Perhaps the K could be construed as a singular verb preceding its plural noun (See Ges-K 145, 72). Yet, in view of such passages as Gen 43:28, where no such explanation is available, it seems best to take the variation as orthographical.

⁹³ That only a plural is possible is proved by v. 19 וַיֵּאמְרוּ. The LXX shows an inner Greek error, *eneteilato* for *eneteilanto*. (Margolis).

⁹⁴ The impersonal, idem per idem construction, יִקַּח הַלֹּקֶחַ, is possible here. The LXX likewise read a singular *lepsetai*, yet in the absence of any accentual system or even word separation, it is more likely that we are concerned with another case of unwillingness to write two Vavs in succession. GT יִקַּח; PV יִקְחוּ.

⁹⁵ Another proof of the absence of sentence division. The second word belongs to the following verse.

⁹⁶ The hypothetical כִּי is uniformly construed with the imperfect.

⁹⁷ So in Ps 39:2.

⁹⁸ See the large number of omissions of Aleph in this root in list #7, due doubtless to the Vav in its root. G—"and they came", eq. וַיָּבֹאוּ = וַיָּבֹאוּ.

⁹⁹ Rabinowitz and Oboronin in their *Hebrew Commentary on Job* (Jaffa 1916) ad loc. remark upon the tendency to omit the Aleph in Job. אָפֹו occurs four times without Aleph (17:15; 19:6, 23; 24:25) and other defective spellings

are: *מלפנו, משחו, גו, און, חקה*. In our passage the Q is essential to prevent an erroneous reading.

¹⁰⁰ That these contracted forms were favored by common speech is highly probable. Parallel to the K in Ez 8:6 we have the common Mishnic word *קה*. Yet each word might be wrongly read and therefore the Q.

^{100a} GPV different—"will break down her gates" (*פתחיה*) with *ועת* apparently unexpressed. I cannot determine the underlying reading.

¹⁰¹ A Niphal reading of the K, *נטע* (cf. Isa 40:24), is possible though not probable.

¹⁰² The K may be *פדים* as in Num 3:49 or *פדים* as a plural abstract noun, meaning "ransom", like *פדוני* in v. 48. We prefer the second view. O definitely = Q *פדיקא*. GJP "redemption" may be either *הפדים* or the abstract noun *פדים* of the Q, more probably the former.

¹⁰³ Cf. especially Gen 22:13 and II K 3:27 for the pronominal suffix in this construction.

¹⁰⁴ Certainly plural; cf. in the same verse *ויועקו*.

¹⁰⁵ Certainly plural; cf. in the same verse *ויכינו*.

¹⁰⁶ See other examples of this word in the same passage. B has the singular, A and its group, the plural (Margolis).

¹⁰⁷ In Ps 16:2 *אמרת* occurs without a KQ, as in II Ki 18:20 (Cf. the parallel passage Is 36:5 *אמרת*). It may be due either to a shortened form like Aramaic *קטלת* or, more probably it belongs to older orthography. See Ges-K 44, 2, note 4.

¹⁰⁸ Note the large number of Yods: *ידעתי כי יעשה*, which may have brought about the loss of the first.

¹⁰⁹ The article with *המביא* makes an article with *מוציא* imperative.

^{109a} G. difficult.

¹¹⁰ So Ehrlich ad loc., who prefers the form without the article as being the form used exclusively in poetry.

¹¹¹ So vocalized by Baer. Ginsburg and others vocalize with a Kames: *בקהרבותיהם*. Both are unsatisfactory, see Delitzsch, op. cit. 4a, 95a. V reads: *קרוב קרובים*, P *בקרובותיהם*, T *בקרובותיהם*, LXX (freely) "in their places."

¹¹² This verse has always been a *crux interpretum*. The Q, as it stands, with *הר* a word of Persian origin, is impossible. Whether the K can be utilised either in the meaning of the Assyrian root "isdu" (foundation) or the Syriac root *eshad* (to pour) or the Hebrew noun *אשרת* (Josh 10:40 and elsewhere) is highly doubtful. Emendations like *אש לפירה* or *אש יקרה* have been plentiful. See Dillmann ad loc. P *יהב*, G *aggeloi* eq. "strong ones" from *אשרות*? So Field.

¹¹³ A highly instructive example: the two words that the K has joined belong to different stichs of the verse. This is already recognised by the accentuation, Rashi and Kimhi. P *מן נורהו* eq. *מאשקם*.

¹¹⁴ Though the word occurs in different forms: *הַלְקָה* Ps 10:8, and *הַלְקָה* חק 10:14, its existence is indisputable. The Arabic *halaka* "be black" is parallel to the Aramaic, *הַשׁוֹךְ* "poor, unfortunate" (cf. Pro 22:29). Whether the Masorah meant the two forms quoted above as equivalent to *הַלְקָה* and *הַלְקָה*, as is asserted by Olshausen, Delitzsch, (par. 5a) and Cheyne, is uncertain. Yet Kimhi (ערת הנוחלים) and Ibn Ezra (כמים כמו נכאים) definitely interpret it as two words *הַלְקָה* "an army of dejected ones"—an explanation impossible linguistically. V—"pauperum", perhaps a guess. T עניא; P בכורהנא נכאים eq. the Q?

¹¹⁵ The K is followed, and rightly, by LXX, Vul, Tar. Kimhi's attempt to interpret the Q as "proudest oppressors", though preferred by some (see BDB) is to our mind unavailing. Parallel to *שׂאננים* we expect one word—*נְאִיוֹנִים*. See Delitzsch ad loc.

¹¹⁶ There is really no variation here. The K knows no final letters, and so the older, non-separated writing is preserved in the archetype, while the Q has already separated the words and employs the final letters. In Jb 40:6, the Q is incorrect.

¹¹⁷ This name shows several fluctuations in orthography. In I Sa 25:32, *נְאִיוֹנִים* occurs, unchanged by the Q. See Noeldeke, ZDMG, 1883, p. 537 n. on this name.

¹¹⁸ Its etymology has been variously given: 1) from *יָרַח* and *שָׁלֵם* "a foundation of peace" (Gesenius). 2) from Uru (city) and Salim (nomen Dei), so Sayce, Jastrow. On the Tel-Amarna tablets it occurs already as Urusalim—(see Zimmern in ZA, 1891 p. 252-4 and Schrader: COT, Glossary for the Assyrian forms). Whatever its etymology, it undoubtedly falls into our group.

¹¹⁹ The K is vocalized by Baer and Ginsburg as *יְהוֹעֶדְיִן*. We prefer to assume the same diphthongal absorption as in the other members of the group. *דִּתִּין* and *דִּתִּין* are exactly parallel. Perhaps the LXX *Ioadeim* (Alexandrinus *Ioadeim*) goes back to the diphthong "ai" contracted to "ei".

¹²⁰ Cf. the locative form found in the K: *יְרוּשָׁלַיִם*.

¹²¹ This view is opposed by Ges-K 32, 2 note 4, who maintains that a late, contracted form *אֶתְ* is implied by the K. This has however no warrant anywhere in Hebrew. The form *אֶתְ* which occurs three times as a masculine is so vocalized because of an unwillingness to leave a vowel at the end of a word.

¹²² Ges-K par. 32 note 4, insists that these forms were construed by the Masorah as first persons and hence left uncorrected. This is unlikely in the last instance, Mic 4:13, and is difficult in the others. It seems more in accordance with the spirit of the Masorah to maintain that, in these isolated cases, no variants presented themselves, as in the exception to list #13.

^{122a} G: "you beswore me" eq. *אֶתְ אֶלֵי*, with the verb interpreted causatively.

^{122b} G: "you have sinned to defile your ways", reading perhaps for the text

נתת את הרעות למדת some such text as . . . לנתת את הרעות למדת. I am unable to restore the missing verbal form that resembles למדת graphically, and means "defile".

^{122a} Vss. all read the Q שמעתה, vocalizing as a third person feminine singular, thus שמעתה. This seems to be the interpretation of the accents, viz. שמעתה נקשתי. Nevertheless the K is undoubtedly correct, and the verse is to be divided as follows: קול שופר שמעתי // נפשי תרועת מלחמה.

¹²³ In the same verse the later form occurs in the text without any KQ.

^{123a} G: לכי eq. K.

^{123b} G(B) reads שכנה.

¹²⁴ Cf. Zech 11:17 רעי האליל, עוזבי הצאן.

^{124a} P read the entire phrase as a singular: ודנו לא שפקה.

^{124b} G read תוצאות as a singular, perhaps induced by the K.

^{124c} G omits תוצאות and rend. ותיה as a singular.

¹²⁵ G: שפקה.

^{125a} פנה is feminine in the Mishnic idiom פות פ' בסבר פ'; cf. BDB s. v. פנה.

¹²⁶ The older form of ליה occurs in Lev 25:21; 26:34; Jer 13:19 and Ez 24:12 uncorrected by the Q.

¹²⁷ The Q is an impossible form. Perhaps תהלתהי is intended, parallel to קריתתהי. Cf. קריתתהי עני וקרתהי עני equivalent to וקרתהי עני (?). As it stands, the K is preferable to the Q. G: *emen* meaningless; Complutensian read *ainen*.

^{127a} G S P T r. the participle passive. V "circumspectans" eq. צפה or perhaps צפוי in a middle sense, cf. Can 3:8 אהוית הרב and the common Mishnic forms like סבור.

¹²⁸ Cf. Isa 27:4 אפשעה.

¹²⁹ K is a plural "on its sides", cf. Bevan, Driver, et al. Cf. also the idiomatic Rabbinic phrase (Hullin 3a) וישאל עומד על גביו and the plural use of צואר before suffixes in Biblical Hebrew.

¹³⁰ The K is pronounced "meyoth", so Koenig op. cit. I, p. 287.

¹³¹ So throughout the book of Daniel. It is possible that this pronunciation came about in order not to pronounce אל. More probably the variation is purely phonetic: "Da ni'el" became "Da ni'yel" in rapid pronunciation. See note 130.

^{131a} Vss. r: "the prophet", which may be either K or Q.

¹³² Po'el participle with Mem omitted. (So Driver). The root is used in the Pi'el in Rabbinic Hebrew in another connotation.

¹³³ K occurs in Ez 47:10, with no KQ.

^{133a} G (B) r.: *hoi eisin* eq. יהוה. G (A) *Danaioi* eq. Q?

¹³⁴ Q is the form that appears everywhere else, and the K is probably a textual error. Yet it may be that היה and הוה offer an analogy to the הנה and הנה of our passage.

¹³⁵ The K is an erroneous form based on the analogy of "o" imperfect.

Errors of this type are very frequent in Arabic and must have played an important part in the history of Hebrew. The reverse error occurs in the Ashkenazic ritual in the Amidah: *מחל לנו* instead of *מחל לנו*.

¹³⁶ The K has Mishnic orthography.

¹³⁷ The Q occurs in MT in Isa 14:14; Am 4:13 and Jb 9:8. We have here an archaic feminine construct like *חומותי, קראשתי* with retracted accent before a monosyllable. See Ewald 211d, Ges-K 87, 5; "*bā mō the*" not "*bō mo the*". The Holem is reduced to Hateph Kames because it is now distant from the accented syllable, as e. g. "*bā mo the yam*". Yet the K can be preserved with the receding accent thus: "*ba mó the yam*". Probably the Q is preferred on euphonic grounds.

¹³⁸ The word is a hapax legomenon, and either orthography is equally satisfactory.

¹³⁹ Here the explanation given in the prefatory remarks seems to apply with peculiar force. The Vav here is merely a guide to the Kames, namely, it stands for the vocalization *רַרְפִּי* rather than *רַרְפִּי*.

¹⁴⁰ The Poel form is correctly given in our K with Holem. A form similar to our Q occurs to my knowledge only in Is 44:13 (the second time) *יִתְמַרְהוּ*. There the Holem may change because of its distance from the accent, a reason which does not hold in our case.

¹⁴¹ In all these examples the distance from the accent probably caused the reduction of the vowel. On the K cf. I Sa 5:3, 6.

¹⁴² On K cf. II Ch 24:26, but see preceding note.

^{143a} P r. *כנעניא*.

¹⁴³ The Q is the normal form. On the two forms of K and Q cf. *אֶהְלִים* and *אֶהְלִים*, similar pairs like *אָזַר* and *אָזַר*, and other examples in Biblical Aramaic.

¹⁴⁴ See Ges-K 102, 1, note. Normally, though not always, *מ* is preserved before the article. Yet Q is possible cf. Jud 20:15; Ez 43:6. See note 147 below.

¹⁴⁵ Exceptions to the syncope of the He occur quite frequently, I Sa 13:21 et al. See Ges-K 35, 2, 2 note.

¹⁴⁶ For the assimilation of this He cf. Isa 23:11; Jer 39:7; Pr 24:17.

¹⁴⁷ See note 144. Before softer consonants, *מ* is often unassimilated. Cf. *מִן בְּנֵי* Joel 1:12; I Ch 5:18 and *מִן קוֹל* Ps 104:7.

¹⁴⁸ The explanation of our KQ will not differ from that of *בוש* and *יבש* נוק, (Ex 2:9) and *ינק* (ibid.) and perhaps *ישם* (Gen 50:26) and *שים*. We can assume either a metathesis of roots or that these are conjugated on *ע'ו* analogy and vice versa. See Ges-K 70, 2, note 2 end.

¹⁴⁹ The stem *קהל* has undergone quite extensive metathesis in Hebrew. Cf. *קהל לקהק*, and our verb root *קלה*. For a metathesis bringing about an

aspirate He at the end of a word cf. **קבִּלְהִים** Esr 4:4 and note 151. P om. Vss. "gathered". The reading is indeterminate.

¹⁵⁰ The K occurs in the text in Isa 28:19 and the Q occurs elsewhere. Notwithstanding Ibn Ezra's objection (see his commentary on Isa 28:19) metathesis is probably the best explanation of the two forms. So also BDB.

^{150a} A S read "tottering", from **וּוּע**, perhaps eq. K. G (Q mg): "dispersion" so also Th in 29:18.

¹⁵¹ On the K cf. Isa 17:14 **בְּלָהוֹת**.

¹⁵² A hapax legomenon, and hence both forms are equally satisfactory.

¹⁵³ The K in the meaning of "bed, couch" is common in the text. Perhaps the varying form in the Q intends to differentiate between this meaning and that of "the lower projecting story of the Temple".

¹⁵⁴ The Q occurs normally; the K once again in 48:4.

^{154a} G: "ropes". A: "paths" eq. Q.

¹⁵⁵ The noun occurs in varying forms. Besides the two forms of our KQ, we have **שְׂרָקוֹת** Jud 5:16 and **שְׂרָקָה** several times more.

^{155a} G: *eis Zogora* eq. **צָעָרָה**.

¹⁵⁶ The word is an hapax legom.

¹⁵⁷ The Q occurs in Ez 42:5.

¹⁵⁸ There is doubt here as to the K. Cf. Baer and Ginsburg ad loc. If the form we have adopted for the K be correct, the Q is preferable, occurring in Hab 3:6, Jb 6:19, Ps 68:25. Yet the K is not impossible. Cf. Neh 12:31, **תְּהַלְכֹת**. According to Ginsburg, the K is **בְּהַלְיוֹתָם**. Printed editions of Targum read **בְּמַהְכִּיּוֹן**, the rendering of this K. Lagarde's text reads **בְּמַהְכֹּן** agreeing with Mad., as normally. G (A) PV—plural. G(B)—singular.

¹⁵⁹ BDB prefers the K in the meaning of "unattainable secrets". Cf. Jer 33:3 **וּבְצִרוֹת לֹא יִרְעָתָם**. G: "grown together". V "Fortified" eq. K? T renders "your strength" eq. Q?

¹⁶⁰ On the K cf. the Q on Isa 10:13; on the Q cf. Jb 3:8.

¹⁶¹ The K as a pure participle is preferable: "those placed, i. e. dwelling in Casiphia". P: "placed" eq. K. V: "Nathinaeos" eq. Q. G. *Ton Athaneim* for which read *Ton Nathaneim*. Yet the underlying text is uncertain.

¹⁶² See list 34.

¹⁶³ The K may be vocalised **רְתִיקוֹת** like **צְדִיק**, or **רְתִיקוֹת** as a parallel form to **רְתִיקוֹת** (*raphé*) in Isa 40:19. The only warrant for the Q occurs in a dubious passage, Ez 7:23 **עֲשֵׂה הַרְתּוֹק**.

¹⁶⁴ The Q form occurs in I Ch 2:21 and is given by LXX *Segoub*.

¹⁶⁵ Cf. the proper name **נְבוּד**.

¹⁶⁶ See list 34 and note 160. G: "strong ones" from **עֲתוּדֵי אֲרָץ** (Isa 14:9), hence Q.

¹⁶⁷ The word is a hapax legom. P דלמחזא, G *Tou horan* eq. Q: רָאוּחַ. S: "sight".

¹⁶⁸ The same KQ in Jer 52:31. The word is a hapax legom.

¹⁶⁹ The word proper is a hapax, though similar forms occur in Jer 5:20 18:13. On the form cf. Barth 82e.

¹⁷⁰ Perhaps in the meaning "your treasure", the substantive form of the K is to be preferred.

¹⁷¹ Cf. וְעִיר in Aramaic and וְעוּר in Syriac as parallel to our forms. However, the K is probably an error.

^{171a} P ישוב goes back to Qere. GVT eq. Q.

¹⁷² Cf. אַבִּיטַל II Sa 3:4; I Ch 3:8.

¹⁷³ On the K cf. Gen 32:31; on the Q cf. Gen 32:34. G (B) r. *Phiel* for which read *Pheniel* equalling K.

¹⁷⁴ The K occurs in the text unchanged in Jer 2:10; the Q in Isa 23:1 and elsewhere.

¹⁷⁵ On the Q cf. Ez 24:8; 26:4, 14, צָחִיק, and the noun צָחִיקָה of which this may be a plural. The K is almost certainly an error. We have included it here because of its superficial resemblance to the other members of this group.

^{175a} P r עינא מְכִיךְ, proving a mis-reading into עֵינִים, derived from K עֵינִים rather than from עֵינִים Q.

¹⁷⁶ It would seem that the complete form preferred by the Q is אָשִׁיב שְׁבוּחַ. See conclusion 2 in the introduction and the examples in detail.

¹⁷⁷ The variation between these prepositions is not based on textual errors, but is inherent in the language itself. The same confusion is frequently met with in the Aramaic papyri of Elephantine and is often the basis of Madinchaema'arbae variants. Other examples of this interchange of על for אל in the Bible are common. See BDB s. v. על, 7c.

¹⁷⁸ The meaning called for is "put to shame", see BDB. The Q is the Hiphil בוֹשׁ which always appears in this פִּי form, except in Ps 44:8 and 53:6. Yet the K from the root בָּאֵשׁ gives a similar and satisfactory meaning.

¹⁷⁹ The K from צוּר "to fashion"; the Q from יצר "to create, form".

¹⁸⁰ The K is to be preferred on the principle of the *difficilior lectio*. The root occurs in Arabic *bahila* in the meaning "to be avaricious". Yet Rabbinic literature offers a far better parallel. בְּהַל means "to hasten". Thus in Mechilta, Bo, Pithcha 2 ובא הַמֵּיבִיב וְבָא בִּיחַל "when the ripening of grains came very early". Cf. Jastrow s. v. בחל for other references. נחלה מבחלה means therefore "a premature inheritance".

¹⁸¹ For the K cf. Isa 65:22 and Canticles Rabbah at 5:15 ואחר מבדה אוחו; for the Q, cf. Jb 36:11.

¹⁸² Both the K and Q have no warrant in Hebrew. The few examples quoted by Jastrow *sub verbum* are plays on words and the Syriac parallel רְהַטַּא

(boards?) is very doubtful. See Budde ad loc. p. 6 bottom for further references.

^{182a} G: "to make rare".

¹⁸³ For etymology see BDB s. v. The K occurs in the meaning "food supply" in I Sa 22:10 and "food" in Ps 78:25. The Q occurs in Gen 25:28 and Neh 13:15.

¹⁸⁴ The K is the plural of קָצַץ on Aramaic lines (See Lagarde Bild. der Nomina p. 10). Other forms are found in Ex 30:5; Ps 65:9. The Q is plural of קָצַץ, forms of which appear in I Ki 12:31; 27:4.

¹⁸⁵ On K cf. Ez 16:51; Hos 2:3; on the Q cf. Jb 1:4; 42:11; I Ch 2:16. The Palestinian and Constantinople recensions express our text; Egyptian and Syrian recensions omit. G r. וַאֲחַת כָּל בֵּיתִי, thus showing יתי of our Q (Margolis: Joshua).

¹⁸⁶ This plene writing of רַשְׁטוֹנָה is by no means isolated. In Jb 8:8 and 15:7 רִישׁוֹן appears and in the Samaritan Pentateuch the Yod is always written in all forms of this word (see Koenig II, 1, 255 note).

¹⁸⁷ On the K, cf. Cant 1:9, 15; 2:10, etc.; רַעְיָתִי; on the Q cf. Jud 11:38; Ps 45:15. The Q goes back to רַעְיָה a feminine form of רַעַי which occurs in the K of Pr 3:28; 27:10. See below in this list.

¹⁸⁸ The K is preferred by BDB as exhibiting the root form.

¹⁸⁹ The K may be an example of the so-called apocopated plural, (see Cheyne on Isa 5:1), or we may be dealing with an abbreviation which was commonly practised in Biblical manuscripts. See Ginsburg's Introduction. The possibility of the K's being looked upon as an apocopated plural (or perhaps an abbreviation) of חֲצִיִּים must be taken into account in judging the rendering of the Vss.

¹⁹⁰ The correct form is in the K, see Driver. The Q form is influenced by מוֹצְאָה. It occurs in the text in Ez 44:5.

¹⁹¹ The Q is impossible. The K is the softer form of שָׁלַח; cf. Aramaic אִיתִי, Arabic *aisa*, Mich 6:10 הִשָּׁלַח and Prov 18:24, שָׁלַח.

¹⁹² The dual is usually found, Ex 26:27, Ez 46:19 etc. Yet the K is not impossible.

¹⁹³ This K, which meets us again in Jer 31:38 and Zech 1:16, is perfectly satisfactory. Thus גָּאָה (Jer 48:29) by the side of גָּאָה (Is 16:6). לָךְ רַב לֹ (Deut 33:7) has been plausibly explained as equal to לָךְ רַבָּה לֹ (as in Jud 9:29), based on Ben Sira 30:23 פָּתָה (equals פָּתָה) and 37:23 גָּס (equivalent to גָּסָה). See J. Klausner in שפחנו 1923, p. 49. Vss. are indeterminate, except G *synegmenoi* eq. "brought together" from קוּה hence eq. K.

¹⁹⁴ The Q is a poetical form, see Ehrlich.

¹⁹⁵ The singular is גָּיַת, the plural גָּיַתוֹת, like גָּיַת and גָּיַתִּים. On K cf. Ez 35:8 גָּיַתוֹתֶיךָ.

¹⁹⁶ On K cf. I Sa 10:14 אַן; Jb 8:2 עַד אֵן; Mishnic לֵאָן. The Q is more common with Mem, see Gen 29:4, 42:7 et al.

¹⁹⁷ On K cf. Gen 3:22; Is 54:15.

¹⁹⁸ "Uth" and Ith" forms of noun are common. Cf. תַּרְבִּית and תַּרְבוּת, חַרְסוּת and חַרְסִית, חַפְשִׁית and חַפְשִׁוּת. They are equally frequent in Aramaic.

¹⁹⁹ Barth, 124c, explains the K and forms like יְחֹר, יְבוּל and יְקוּם, as transformations from יְחִיר, יְבִיול, etc. The ending may be the same here as in אֲשָׁרִי, אֲלֵלִי, etc. The meaning is connected with סוּר and סָרַר "sinners", see Targum, Rashi. The K and Q are therefore at least of equal value.

²⁰⁰ The contracted forms הַנְּנִי, הַנְּנָה, הַנְּנוּ (Nu 23:17; Jb 2:6; I Ch 11:25) הַנְּכֵם and הַנְּם are very common. The Q occurs in Gen 20:16 et al.

²⁰¹ The idiom עָשָׂה אֵת הָרַע occurs in Gen 39:9, Deut 31:18; עָשָׂה אֵת הָרַע in II Ki 21:7 and elsewhere.

²⁰² The K is a collective noun "the gate of potsherds" i. e. where they were thrown, תַּרְסוּס being the plural of תַּרְסָה, cf. תַּרְבוּס, תַּרְבוּס. Another view of K in note #198. G *charseith*, ASTh, *arseith* all eq. Q.

²⁰³ The pronoun זאת is זוּ plus the feminine ending ת. Here we have another feminine ending ה, superadded. Similarly in French "le demain" became "lendemain", which takes another article and becomes: "le lendemain".

²⁰⁴ The K is construct, like קָנָה from קָנָה. See note 193.

²⁰⁵ On the two forms of K and Q, cf. II Ki 19:13 אָיו and its parallel Is 37:13 אָיָה. The K may either contain an anticipatory suffix, like Ex 2:16 וְחָרְאוּ אֶת הַיָּד, אֵת הַיָּד, a common usage in Aramaic and Mishnic Hebrew, or it may be a petrified suffix like—יִחְרִיו.

²⁰⁶ The K is the plural of אָנִי (Wright: Comp. Semitic Grammar p. 99). It is the regular form in Mishnic Hebrew.

²⁰⁷ See end of note 205. The KQ are identical in meaning.

²⁰⁸ See note 198. The Aramaic forms are both אֲשִׁייתָא and אֲשִׁוּתָא, so that Hebrew can have either the Yod or the Vav form. Thus Aramaic דְּמוּן yields Hebrew דְּמוּיוֹת similar to our K.

²⁰⁹ The etymological form is best shown in the K. Yet the Q is the usual form of the adjective.

²¹⁰ The K may be an error due to קָשִׁי. Nevertheless Kimhi's interpretation (יִרְדֵּי נֹסֶפֶת) is borne out by such forms as תָּצִי by the side of תָּץ I Sa 20:36. To the Madinchae, our K is Q.

²¹¹ The K is vocalized by Ginsburg קָהִים. Unless we are dealing with a textual error, קָה Ex 35:22 may have as a by-form קָהִי, whose form exists in our K. The Q is normal, see Ez 19:4, et al.

²¹² We prefer to vocalize the K with a Sere, cf. above תַּרְבִּיָּל and Mesha Inscription l. 12 אַרְמַל. Geiger (p. 292) maintains that in many instances אַל was changed to אֵיל "tendenzioes". That this has anything to do with our K spelling, is doubtful.

²¹³ On K cf. Is 14:6; 32:10, Hos 8:7; Jb 41:18. On the Q, Hos 7:2 et al.

²¹⁴ As we have vocalized the K, it is a variant noun form to the Q. It may perhaps be vocalized *מְדַרְכֵיכֶם וּמַעֲלֵילֵיכֶם הֶרְעִים* would be the plural of *עָלִילָה*. Cf. *שָׂטָיִם, פְּשָׁטָיִם, חַטָּיִם*, etc. Cf. Ehrlich *Randglossen* vol. 1 p. 8 for a discussion of these plural endings. G—"from your deeds", as above!

²¹⁵ The Q is here definitely an older form than the K, evidence of mere manuscript variation. The K occurs unchanged in Jb 5:16.

²¹⁶ K meaning "God's knowledge" is preferred by BDB. On the form cf. *שְׁלַח־בַּחַיָּה* Cant 8:6.

²¹⁷ Perhaps the Q *שֹׁאָה* goes back to *שֹׁאָה*, a metathesis from *שֹׁאָה* our K; cf. *וְנָעָה* and *וְנָעָה*. More probably our K is merely an error.

²¹⁸ The K goes back to *סָנָה* (as *בְּכִי* to *בְּכָה*); the Q to *פָּנוּן*, "apparently a parallel form", (BDB). So also *וְנָנִים* from *וְנָן* and *וְנָה*. The difficult verse Ps 45:14 *בַּת מֶלֶךְ פְּנִימָה* has been emended by Krochmal and Graetz to *פְּנִינִים*. Perhaps the textual *פְּנִימָה* is to be vocalised *פְּנִימָה*, as in our K. On the final He as the ending of the oblique case, cf. Ehrlich 1, 6, Barth p. 352 and Ges-K 90, 2c.

²¹⁹ The K from *רָעָה*; the Q from *רָעָה*. See Ges-K 93, 3, 4; Koenig II, 1 p. 78 f., who point out that the original "ay" is contracted to "ē" before suffixes. Cf. *מִשְׁתִּיבָה* Is 5:12, *דָּא* 1:16; *מִשְׁתִּיבָה* Da 1:10; *מִרְאִיהוֹן* Gen 41:21 etc.

²²⁰ The Q occurs in the text only twice, Pro 18:18; 19:13; and is an inexplicable plural from *מְדוֹן*. Either *מְדוֹנִים* (cf. *מְקוֹמוֹת* from *מְקוֹם*) or *מְדוֹנִים* (on Aramaic lines), which occurs in the text 6:19 and 10:12 deserves preference.

²²¹ See notes 187 and 219.

²²² On the K cf. Pro 7:9 as well as Deut 32:10; Ps 17:8, Pro 7:2. The KQ is a hapax legomenon. G—"eyeball" *עַיִן* K.

²²³ We have vocalised the K with Kames, against Baer and Ginsburg, as a sign of an undetermined accusative, cf. Arabic *abadan*. D. Yellin in his paper in the Abrahams Memorial Volume discusses *אֲבָדוֹן* as an old accusative. The K would be an accusative on Hebrew ground, see Ehrlich I p. 6, Ges-K 90, 2c and Barth 216b.

²²⁴ Cf. on K Isa 15:1; 16:3; 21:11.

²²⁵ The K may differ from the Q only orthographically.

²²⁶ Unless it be an error, the K bears the same relation to the Q as *קְדוּמִים* to *קָדָם*; or it may be vocalised *בְּטָרוֹם* so Baer, Ginsburg and BDB, and we may compare *תְּחוֹת* and *תַּחַת*.

²²⁷ The K is derived from *מְתָמוֹד*; cf. Isa 4:6 *מִקְחוֹר*, by the side of *מִקְתָר* and Obad. 1:6 *מִצְפוֹנָיו* from *מִצְפוֹן*. Or it may be vocalized *מִתְמוֹדֵיהֶם*. Cf. note 214.

²²⁸ The ך ending is no longer looked upon as an Aramaism. Besides such passages as I Ki 11:3; II Ki 11:13 and Prov. 31:3. it occurs also on MI, as

for example שלשין. See Ges-K 87a. Vss follow Q. *Ho Hebraios* (eq. Aquila?, so Field, Reider) transliterates K. *thanin*, if the final letter may be trusted.

²²⁹ פְּרָזִים cannot refer to the dwellers but to the dwelling places, cf. Deut 3:5; I Sa 6:18. We expect a word in apposition to דְּיְהוּדִים. The K suits our text perfectly—it occurs in the meaning of “dweller in hamlet” in Meg. 19a פְּרוֹן בֵּן יוֹמוֹ נִקְרָא פְּרוֹן and is a participle passive used actively like אֲחֻזֵי קַבּוּר in the Mishnah.

²³⁰ The Q is the more usual form; yet the K shows the etymology more distinctly, see Koenig II p. 146.

²³¹ The Greek *Kitharis*, the Syriac “kitara” and the Latin “cithara”, would seem to favor the K. Yet vocalic changes in borrowed words are common. The Targum in our current text reads קַתְרוּס in Isa 5:12, but this is of slight value. See Krauss: *Lehnwörter* I, p. 193, II, p. 573.

²³² This noun occurs as סוֹקְפָנָה in Da 3:5, 15; in Syriac as צַפּוֹנִיא. See Krauss II p. 376, 390, on later forms, and Bevan, *Book of Daniel*, p. 41, as well as BDB for further references.

²³³ Both etymology and meaning of the word are obscure, see Montgomery ad loc.

²³⁴ The K is not regarded as necessarily a Hebraism. אֲנוּשָׁא occurs in Nabatean inscriptions frequently, see Lidzbarski: *Nord-Semit. Epigraph.* p. 222; S. A. Cooke: *Aramaic Glossary* p. 219.

²³⁵ The K is the original form: מְרָא with suffixes, which meets us in the Elephantine Papyri constantly.

²³⁶ We follow Baer here against Ginsburg's contradictory text. Many etymologies have been proposed from Persian and Greek. See BDB for a full discussion. Our vocalization is based on the Persian “*ham ya nah*” as its derivation.

²³⁷ The K is the plural of רַבּוֹ; the Q is the form more familiar in Hebrew. The assimilation of רַבּב is very frequent in Syriac.

²³⁸ On Q cf. Isa 8:7. Cf. the KQ on Ex 37:8 in this list above and notes 184, and 185.

²³⁹ K has the more original form.

²⁴⁰ K is not a Hebraism. It occurs in the Aramaic of Jer 10:11 and in Nabatean. See Cooke p. 241, Lidzbarski p. 264.

²⁴¹ Cf. the Targumic forms נְנָלִי and נְנָלוּ in Jastrow. See also note 198.

²⁴² The K may be an absolute form like אֲשָׁרִי and אֲלֵלִי (Cf., Ehrlich: *Komm. zu Psalmen* note 1). Perhaps it occurs in Pro 28:23 מוֹדֵיקָה אֲדָם אֲתָרִי חֵן יִמְצָא (see Ehrlich ad loc.). It is perhaps used to vary the narrative in our passage.

²⁴³ The Aramaic orthography of יְרָה meets us in II Ch 16:25 and elsewhere. See BDB p. 432a on this form.

²⁴⁴ On the K's orthography cf. I Sa 22:2; Isa 24:2 et al where the vocaliza-

tion is however on ל"י analogy. On the Q cf. Deut 15:2; Neh 5:10, 11. P r. נשאים "carrying".

²⁴⁵ The K form occurs in I Ki 12:33; the Q meets us in the Talmud, Nedarim 10a לשון שברו חכמים.

²⁴⁶ The ל"א form of the Q is very poorly attested, Deut 28:66 and the difficult Hos 11:7. Normally the K form occurs.

²⁴⁷ Besides the K in Pro 3:30, we have רוב in Jud 11:25, לב Jb 40:2, as examples of ע"ו forms.

²⁴⁸ Though no other instances of ע"ו of this verb occur, the proposed emendation of Jb 33:27 ישר into ישיר (See BDB) is unnecessary, if it is recognised that שיר may occur in שור forms.

²⁴⁹ See Nöldeke ZDMG 1883 p. 537. The possibility of ע"ו forms is not excluded. PVT r. "to rejoice". Gr. "rear well", perhaps due to a mis-reading of נול K as נול ינול. The suggestion is however very dubious.

²⁵⁰ The root is אול and occurs in Ps 73:4 as ובריא אולם.

²⁵¹ The verb is נוב; the Q occurs only in Malachi 1:12. G V—"fruit" eq K.

²⁵² Q a hapax legomenon.

²⁵³ Q a hap. legom. On K cf. Isa 38:14.

²⁵⁴ Q normal form. The K סו occurs in different meanings in Rabbinic literature. See Jastrow s. v.

²⁵⁵ Q, the normal form, yet the Arabic cognates are all ע"ו forms: "ring", *ḥauk*; "width", *ḥawak*.

²⁵⁶ On K cf. Is 26:17; Ps 55:5; on Q, Jer 23:17; 30:23.

²⁵⁷ The K occurs in another meaning in Is 33:21. The Q is undoubtedly right.

²⁵⁸ On the K cf. Ps 57:7; 119:85; on the Q cf. Jer 2:6. 18:20 et al. Perhaps the difficult אשוה on Mesha Insc. line 9, 23 by the side of אשיה Ben Sira 50:3 may also be compared. G—"speech"=K שִׁינָה!

²⁵⁹ On the K cf. Isa 45:16 חֲשֵׂי צִירִים "fashioners of idols"; on the Q cf. צור and especially the feminine צורה. S "strong", a reference to God, cf. BDB s. v. צור p. 849b. A—"character" eq. Q from צורה.

²⁶⁰ The verb is usually ע"ו; Ps 22:20; 38:23 et al; yet the adverb is ע"י cf. Ps 90:10, and an ע"י form may well exist in our K.

²⁶¹ The word is a hap. legom.

²⁶² The eight פ"י verbs are יטב, ינק, יקץ, יצר, ילל, ישר, יבש, ימן. Forms on the analogy of the פ"ו occur as follows: מוטב, נוצר, שולל, (Q in Mic 1:8, see note below), הושר (Ps 5:9 K) and הוּבֵישׁ (II Sa 19:6).

²⁶³ Though the K is the normal form, the Q is a perfectly possible form. Another פ"י form of this verb occurs in the K of Jer 50:8 (See below). See also the Aramaic שיצא.

²⁶⁴ The normal Hiphil of יצק is on פ"ו analogy, cf. וַיִּצְקוּ II Sa 15:24. The imperative Kal preserves the Yod in Ez 24:3, like the genuine פ"י.

²⁶⁵ The LXX read מוסד השבת and Rashi interprets: "a roof beneath which one sat on the Sabbath." Kimhi assumes יסך as a root which occurs once more in Ex. 30:32. The form and meaning are obscure. G seems to be substantiating Q. P apparently secondary (from G)—בית שבחא.

²⁶⁶ As we have vocalized the K, we have here merely a variation between Pu'al and Hiphil. For the K we have ample warrant in the Piel of Jb 38:12 and the Pual of II Ki 10:11; Ps 55:14 et al. Yet we prefer to assume a Hophal of a פ"י in the K which is to be vocalised מִיִּרְעָה, as a passive to the Hiphil. Cf. הִיִּתִּחַ in Bib. Aram., taken as a Hophal by Lambert, Barth and Strack: Gram. Bib. Aram. par. 17b. The view of Mühlau-Volck that ידע is a פ"ו because of the Arabic *wada'a* (ponere) was energetically and successfully contested by Delitzsch: Prolegomena p. 26 note, who compared Assyrian "idu" and Ethiopic 'ayda'a "to announce"; "ידע" von Haus aus . . . ein eigentlicher Stamm primae Yod ist. Woerter wie מוֹרֵעַ sind Analogiebildungen." BDB recognises the primae Yod character of this root. Yet practically all forms commonly met with look like primae Vav!

²⁶⁷ The K has the Hiphil on פ"ו analogy. Cf. Ps. 5:9 below. See BDB for cognates. The Sabean וחר is a פ"ו; the Arabic *yasara* is a פ"י—evidence of the danger of invoking cognates uncritically.

²⁶⁸ The asyndeton of the K is preferable. Besides our passage, a פ"י form of ישב occurs in Ez 35:9 K תִּשְׁבְּנָה (See note 271). Arabic *wathaba* "to spring" and Ethiopic 'awsaba "secum cohabitare facere" have nothing in common with the Hebrew root. For an altogether distinct etymology of ישב see Ehrlich, vol. II p. 323. T. r. ותבי eq. ושב. Perhaps T should be vocalized ותבי eq. ושב.

²⁶⁹ The known antiquity of place names makes the פ"י form in the Q preferable. Sabaean shows מיפע. See BDB s. v. Read for P מפיעה—מיפע eq Q.

²⁷⁰ The proposed vocalization of the K יצאו as an imperfect is impossible. We vocalize it as an imperative. See note 263. G read יצאו, derived from K.

²⁷¹ The Q is impossible, coming as it does from the root שוב. On this use of ישב of the K, meaning "to be inhabited" cf. Ez 29:11 לא תשב and often Ehrlich's assumption that the K is merely a plene writing for תשבנה is unnecessary, in view of our remarks in note 268.

²⁷² Though an error may be present, it is difficult to say whether the K or the Q is original. The form מוסד may be an "Analogiebildung" exactly like מורע, see note 266. G tr. "space". T מושלן מוציא eq. מוסדות המלכות eq. K.

²⁷³ The Q שולל is explained by BDB "apparently, barefoot, stripped". In Jb 12:17, 19, where this word occurs, an entirely different meaning is required. We prefer the K as a Shaphel formation of ילל (always פ"י) in the meaning "wailing". We shall then have perfect parallelism, for each stich will express the idea of mourning: a) אספדה b) שילל c) מספר d) אבל.

²⁷⁴ On the K cf. Isa 45:2; on the Q cf. Pro 4:25.

²⁷⁵ Unless the K is a textual error, we have here a פ"י noun from ילך. Cf. Ex 2:9 הִילְכִי. The other Hiphil forms are on פ"ו analogy. Yet the possibility of the K being a plene writing of הִלְכוֹת from הִלְכָה must not be overlooked.

²⁷⁶ K jussive (though not always so, cf. Ges-K 109, 2b); Q, simple futurity. In the Commination of Deut 28:15 ff., we have both jussive and simple imperfect forms mingled constantly.

^{276a} GV from ירא. P omits. Targum eq. Q.

²⁷⁷ The Madinchae reverse the KQ, proving the purely variational character of the divergents.

²⁷⁸ The K can be construed as an adverb, so LXX, or as a verb like the Q.

²⁷⁹ The Yod in the Hiphil imperative occurs in Isa 43:8; Jer 17:18; Ps 94:1 et al., while הִקְטִיל forms occur in II Ki 8:6; Ps 142:5 (הִבִּיט) and elsewhere. The K may therefore be vocalised הִבִּיט or הִבִּיט. The הִקְטִיל form of the imperative occurs frequently in later Hebrew.

²⁸⁰ Cf. the non-jussive וַיֵּשׁוּב, וַיִּרְאֵה, not וַיֵּרֵא.

²⁸¹ The K is certainly a scribal error. G omits. Palestinian recension seems to have read וַתִּקְוֶץ equal to K? (Margolis)

²⁸² The usages of הִלַךְ are various. On the Q cf. Isa 3:16; Jer 50:4, BDB s. v. הִלַךְ 4c. Either one of the two infinitives of this construction may be changed into a finite verb: Jos 6:13 וַתִּקְוֶץ וַתִּקְוֶץ; II Sa 13:9 וַתִּקְוֶץ וַתִּקְוֶץ. Or both may occur as finite verbs (Cf. BDB s. v. 4d) I Sa 2:26 וַתִּקְוֶץ וַתִּקְוֶץ II Sa 3:1 וַתִּקְוֶץ וַתִּקְוֶץ. The variety of construction renders our K a possible reading. G—unexpressed. Palestinian recension r. הִלַךְ, since וַתִּקְוֶץ is likewise tr. by a participle.

²⁸³ K, present time; Q past time. See Driver, Hebrew Tenses.

²⁸⁴ The K, though called an error by Delitzsch Schreibe etc. 58b, Olshausen 224d, Gesenius 67i, is defended by Ewald 238c and Koenig 1 p. 305 as a secondary form of the infinitive. Cf. I Ki 6:19 לְתִתֵּן.

²⁸⁵ On the infinitive as an imperative see Ges-K 113, 4d and cf. especially II Ki 4:43.

²⁸⁶ The infinitive absolute of ל"ה verbs in the form הוֹ is doubtful. Hos 10:4 אֲלֹתַי may be a noun and Isa 22:13 שְׁתֹּחַ is the only remaining example. On the other hand, the K offers excellent sense; the parallel הִקְטִיל is an infinitive continuing a finite verb, cf. Ges-K 113, 4e. The K is preferred by Ehrlich and Bermann (in his Hebrew commentary on Isaiah or Bahir).

²⁸⁷ Though BDB explains the K as lacking in a relative, it is manifestly a textual error.

²⁸⁸ The K is translated by LXX, Vul. "vulnerans"; the Q means "hammered, beaten" (so most, cf. I Ki 10:16, 17 et al.) or bloody *shahata* (so Ehrlich).

²⁸⁹ Finite verbs after לְבַלְתִּי occur in Jud 27:18; Jer 23:14; Ez 13:3, as well

as after מן and למען. See Driver, Hebrew Tenses (par. 41 obs.) on these anomalous forms.

²⁹⁰ The Q is a normal imperative, but the K is the precative perfect. Cf. Driver p. 19 ff. for an illuminating discussion of this use and compare Isa 21:14 קרמו, Ex 24:5 בשלו and Ps 68:31 בנר etc. For the Arabic cf. Caspari-Mueller par. 367, 6 and the common formula *salla 'allahu 'alayhi wasallama*.

²⁹¹ The K means: lit. "and I am almost moved-of-foot" (גטוי רגלים).

²⁹² K has a paronomasia: כי מצאי מצאי חיים "he who finds me, finds life." For the paragogic Yod see list 17. GP vocalize מצאי מצאי חיים (from מוצא).

²⁹³ The verse is of difficult construction and the KQ variation is slight.

²⁹⁴ K, Kal, cf. Deut 2:12, 21:22; Q—Hiphil cf. Deut 9:3 et al.

²⁹⁵ K—Kal; Q, Hiphil. See Dillmann ad loc.

²⁹⁶ On the K, Niphal cf. Gen 8:12; Q, Hiphil.

²⁹⁷ The K may be either Poel form in the perfect or it may be vocalized in the meaning: "and Saul was told that David had fled to Gath and that he should not continue to seek him." The first explanation is preferable.

²⁹⁸ On the Kal passive of ילך cf. Isa 9:5 and elsewhere; the Q is in the Niphal.

²⁹⁹ The Q is construed as a Kal by Olshausen 241c, who compares נתחן from חזן (II Sa 20:9). Stade and Ges-K take it as a Hiphil: "exhibited delay". The K, as we have vocalized it, is a Piel (see Ges-K 68, 2 note). Other vocalizations have been suggested, as e. g. נתיחך equivalent to נתיחך from נתיחך.

³⁰⁰ On K cf. Lev 24:20; Est 9:13, where a jussive force can be sensed in the imperfect. G r. Q as יתן.

³⁰¹ The following נתקעש as well as the parallel in Ps 18:8 (נתקעש) makes the masculine form of the Q untenable. Vss. all seem to follow K. Q is impossible grammatically.

³⁰² On K cf. I Sa 23:26; II Sa 4:4 et al; on Q cf. Ps 31:23; 116:11.

³⁰³ The K is Polal—passive to Polel, which meets us in II Sa 1:10 (נאמיתקהו) Ps 34:22 and elsewhere; the Q is the passive of the Hiphil.

³⁰⁴ On K see the Kal in Jer 31:29; Ez 18:20, 27; on the Q cf. Deut 17:6.

³⁰⁵ Parallel to the Hiphil of the K is the Piel, which likewise has the transitive meaning "to bring into bondage". See II Sa 8:11. For the Q cf. Jer 34:16; Neh 5:5.

³⁰⁶ The Kal of the K meaning "to increase" is preferable to the Niphal of the Q "to be propagated" (cf. "fish" and שרץ, דגה, and their denominative verbs). So BDB.

³⁰⁷ Koenig I, p. 511 assumes only one root מוש used both in the Hiphil and the Kal (against Boettcher). On the K cf. Isa 46:7; Ps 55:12; on the Q cf. Josh 1:8; Isa 59:21 et al.

³⁰⁸ The root עוד meets us in the Bible in the Polel יעודך Ps 146:9 et al. In Ben Sira 4:11 we find, as in our Q, the Hiphil לכל מבניים בה. In our passage then we have an excellent example of chiasmic parallelism: a b b a, a

אָפּרֵד parallel to אָנחמך and אָדמָה parallel to אָשוּה. See the writer's paper in *Journal of Theological Studies*, Apr. 1933, p. 162 f.

³⁰⁹ On K cf. I Ki 11:8; on Q cf. Jer 44:23.

³¹⁰ The K has its object, "the enemy", understood, so Jud 6:11 לְהַגִּיבִים. Its advantage over the Q lies in the fact that וַיִּגִּסוּ and וַיִּרְעוּ have a common subject "Gideon's men". Moreover, these two words may be joined to the following verse. That the word in question cannot very well refer to the camp מִקְהָה is evident from the fact that it is referred to throughout in the singular. See verse 22.

³¹¹ On the Hiphil of the K cf. II Ch 28:33 מִעֲוֹנוֹתֵינוּ. Probably a scribal error of Yod for Vav accounts for the anomalous form in the K.

³¹² See Kimhi. T: וּבֹמֶן דְּאִתִּינוּן עֲלֵיהּ eq. (רְגַע?) and so in Jer 49:19. G eq. MT.

³¹³ On the K cf. v. 15.

³¹⁴ The K is a masculine verb followed by its feminine subject רַאשֵׁיהָ a perfectly regular phenomenon. It is preferred by Ehrlich. The Q implies a subject יַעֲבִיר הַמַּעֲבִיר with רַאשֵׁיהָ as object.

³¹⁵ The K makes הִרַע subject of יָשׁוּב; the Q makes ד' subject of יָשׁוּב with הִרַע as its object. The difficulty with the Q is that, throughout the Psalm, God is addressed in the second person, not the third. P = הָשִׁיב and seems to go back to Q, or perhaps Q goes back to this reading.

³¹⁶ The K is in the Hiphil; the Q is in the Kal. Both conjugations are usually transitive, cf. Ex 2:2, 3. Yet Ehrlich prefers the K on the ground that the Piel and Hiphil often have a reflexive or intransitive meaning, where subject and object are identical. Cf. Gen 41:14 וַיִּגְלֶה, Deut 22:12 הִתְכַּסֶּה, and Ps 10:1 הִתְעַלִּים. Our K therefore means: "hide themselves", which cannot be extracted from the Q.

³¹⁷ We need here an intransitive meaning, which only the Kal of the K supplies. See BDB, Ehrlich and cf. II Sa 15:20 Q.

³¹⁸ Ehrlich accepts the K in a very forced manner. The Q is probably correct.

³¹⁹ The K makes "God" the subject; the Q makes עָמוּ. The suffix on עָמוּ makes it probable that the K is correct, so Ehrlich.

³²⁰ The K means; "to keep in remembrance", cf. II Sa 18:18, Ps 45:18; the Q means "to remember".

^{320a} The verse is of difficult and uncertain construction. GPV r. הָרִים K. Th has Q.

³²¹ The K has "God" as subject; the Q has קָרְנָנוּ which is feminine.

^{322a} The Q demands an object; the K, being in the Niphal, is reflexive in meaning.

³²² The Q makes נִחְלִים subject of the verb and is to be preferred to the transitive Hiphil of the K. Ehrlich reads יִקְשִׁירוּ.

^{322a} The K is a Po'el of שסה, the perfect of which meets us in Isa 16:13 שוּשְׁתִּי. It is a perfect parallel to בְּנִיּוֹם. So Duhm, Klostermann, Marti.

³²³ The Q is correct, cf. the parallel נָרְעוּ.

^{323a} The Q is preferred by Kraeling. Yet such constructions as וְאָנִי הַסֵּלָה וְאָרְצְכֶם שְׂמָמָה render the K not unlikely.

³²⁴ The Q must make "God" subject to extract any sense whatsoever. The K is natural and unforced.

^{324a} The K הַמְבוּאֵה is the subject of the verse. Ehrlich cannot understand how the Masorah could err into correcting the K. But no real correction is here intended; the Q is a variation which in this instance is inferior to the K.

³²⁵ The slight nuance in meaning favors the Q here. See however list #56 and note 304.

^{325a} The root מרק "to cleanse". The K הַבְּרוּחַ מַצֵּעַ תְּקָרִיק בְּרֵעַ is: "blows that cleanse away evil". The Q is: "blows are a cleansing of evil". On K cf. Delitzsch, Nowack, Wildeboer, Ehrlich.

³²⁶ The K: "do thine eyes light upon it". No other example of the Hiphil, which the Q offers, is to be met with. See Toy, BDB.

^{326a} The K: "bareness are his bones". The Q: "his bones are laid bare". The noun occurs elsewhere Nu 23:3 et al. The verb is unique in the Pual. P interprets the word in question as eq. to שָׁפַע, but in any event as a noun, and hence eq. to the K.

³²⁷ No other example of the Hiphil (but see Ehrlich ad loc.); the Q is normal.

^{327a} The Q is a contraction always used in y'y verbs. See Strack 22a.

³²⁸ We have adopted Ginsburg's vocalization of the Q form שוחו Kal. The Hiphil has a declarative force. Either reading is possible. See BDB s. v. GS "chatter" eq. וְתִשְׁיַח. Another reading transmitted in the name of Symmachus is וְתִשְׁוַח "is low".

^{328a} The K occurs without change in Gen 50:26. It is merely a phonetic variant to וַיִּשָּׂם. (Cf. German "u" and "u" umlaut) Cf. Ex 30:22 וַיִּסַּךְ from וַיִּסַּךְ and Strack p. 31 bottom. V passive. O—שׁוּיָא—J—סָדְרוּ are impersonals equal to passives and therefore Q. G "he placed", as an active, is the K.

³²⁹ Though the Q as an impersonal plural is preferred by Kautzsch 47, g3, Bevan p. 105, and others, the view of Behrman and Prince seems to us more acceptable. The K שָׁנִי is a Pe'il thoroughly parallel to the Pe'il קָרִיד.

^{329a} K is an Aramaic imperfect; the Q is the Hebrew form.

³³⁰ See Est 4:4 below. Both forms are possible.

³³¹ The K has the less common suffix, cf. Hos 8:3 וַיִּרְפוּ.

³³² The K has a Yod in order to preserve the Sere reading in the suffix. The Q suffix יִגִּי— is uncommon, see Isa 66:5 הַבְּרִילָנִי and Ges K 60, 2.

³³³ On K cf. v. 9; on the Q Gen 31:39. See Ges-K 72, 5 and note.

³³⁴ See note 330. On K cf. Ps 45:16; on Q cf. I Sa 17:10 et al.

³³⁵ The K has for its root הַצָּר, whence הַצָּרָה. The Q has for its root הָצַר.

On the form see BDB s. v. and Ges-K 53, note 4 and 55, 3. Our vocalization of the K follows Baer, as a Hiphil; Ginsburg vocalizes it as a Piel: **מְחַפְּצִים**.

³³⁶ When the verb precedes a plural noun, the singular is perfectly permissible. See Ges-K 115, 7 and cf. Gen 1:14; Isa 13:22 among others. In referring to God's discourse, the singular is used 394 times (e. g. Ps 105:42 **דבר קדשו**), and the plural is used 60 times (e. g. Jer 23:9 **דברי קדשו**), so BDB s. v. **דָּבַר** III, 2.

³³⁷ Perhaps the plural use of **אויב** is generic, like the Latin *hostes*, which is always used in the plural.

³³⁸ Examples of both **דָּם** and **דָּמִים** are plentiful. On K cf. I Ki 2:33; Ez 18:13; on the Q cf. II Sa 2:19; I Ki 2:32; Ez 33:5.

³³⁹ Perhaps the K is an abstract noun like **בְּחֹרֹחַ**, **בְּלִילוֹת** (see Ges-K p. 385) meaning: "open battle", as opposed to guerilla warfare. T may be expressing the plural form in the K by his rendering: **עבדי קרבא מתבררין**.

³⁴⁰ See Rashi for a Talmudic attempt to harmonize K and Q.

³⁴¹ On K cf. v. 26, 33, for the plural; Q refers only to Nathan.

³⁴² On plural of the K see v. 31. The singular in the Q is collective. See Burney: Kings p. X.

³⁴³ Cf. on K, Gen 42:37; II Ki 22:5; I Ch 25:2a et al; on Q cf. Jer 5:31. 33:13 I Ch 25:2b.

³⁴⁴ Ehrlich excludes the entire word on the score of dittography. Cf. 15:8 and 18:16 for the Q, which is correct.

³⁴⁵ Not only the plural in the parallel **בְּחֹרֹחַ** but also the abnormal vocalization of the Q instead of **דְּלָתָךְ**, points to the superiority of the K, see Bermann ad loc.

³⁴⁶ As the summation of many individual acts, the plural of an abstract noun may be used, see Ges-K p. 385. The K means: "course of their lives" BDB.

³⁴⁷ On the plural of the K cf. Is 24:5; Ez 44:24, Neh 9:13 inter alia.

³⁴⁸ The idiom is **חַוֵּס עֵין פ'**, never the plural. Cf. Gen 45:20 et al.

³⁴⁹ On the K cf. Ezek 16:26; 23:8, 17; on the Q cf. 16:15, 34, 36; 16:22 et al.

³⁵⁰ The K refers to Samaria in the main, cf. v. 46 and also v. 52. The Q refers to all the "sisters", Sodom, Samaria, etc.

³⁵¹ The singular is translated by LXX and Vulgate and is somewhat to be preferred.

³⁵² On the K cf. the plural in Jer 18:15.

³⁵³ The K is preferred by Ehrlich, who points to **מַעֲנָה** I Sam 14:14. The Q is unattested. Both the rendering of G "lawlessness" and of V "their sin" are derived from the K **מַעֲנֹתָם** (rather than the Q) from **עָוֹן**.

³⁵⁴ On the K cf. I Chr 17:19, 21; on the Q, Ps 71:21; 145:3; Est 1:4; 10:2.

³⁵⁵ The idiom is always in the singular, cf. Gen 31:29; Deut 28:32 Mi 2:1; Pr 3:27.

³⁵⁶ The plural is preferable in regard to the seven things hateful to God.

³⁵⁷ Cf. v. 23 for the K; Ibn Ezra ad loc. experiences difficulty in making the Q intelligible, but see 17:4 **שָׂטָן**. Normally, though not universally, the plural is used.

³⁵⁸ Either the singular or the plural is possible.

³⁵⁹ The plural occurs; see Job 41:1; Dan 1:15 and Ges-K 93, 3.

³⁶⁰ On K, cf. Ex 2:26; Deut 21:13; 22:3; Isa 3:6, 7; on Q, Gen 35:2; 37:3 44:13, et al.

³⁶¹ Though the idiom occurs in the singular in Ecc 1:8, the plural is possible, see Delitzsch ad loc. For the plural verb cf. Mi 4:11: **וַחֲזוּ בַצִּיּוֹן עֵינָיו**.

³⁶² See Kautzsch: Gram. Bib. Aram. 54, 3, b. We should expect the plural, yet cf. **רָאִשְׁהוֹן**.

³⁶³ The Q is slightly favored by the parallel **עָוֹן עָוָה**.

³⁶⁴ See Bertholet. Decision is difficult in this obscure verse.

³⁶⁵ Chariots were driven with both hands, cf. II Ki 9:23.

³⁶⁶ In the construct relation, the verb usually agrees in number with the genitive not the nomen regens, because of its proximity to the former. Cf. Gen 4:10; Ex 14:4; I Sa 2:4 etc. and Ges-K 146, 1 and note. The K therefore has **יִקְרְבוּ** in the plural in agreement with **שָׂטָנָיו**, and **אֲשָׁתָיו** in agreement with **אֲנָפוֹתָיו**. In both cases the K is to be preferred to the Q, so most authorities.

³⁶⁷ **אִישׁ יִשְׂרָאֵל** is used collectively and may therefore take a plural verb, see Ges-K 145, 2 and cf. Jud 1:12; I Ki 20:20; Mi 4:3 etc. for other examples. De Rossi manuscript #20 reads **בְּנֵי**, perhaps induced by the K. The G *hoi huioi* likewise points to the K. T: **וַאֲמָרוּ אֲנֵשׁ** V: "responderunt viri", may be a rendering of the Hebrew collective.

³⁶⁸ The K is more strictly grammatical, using a plural verb before a compound subject, cf. Gen 40:1 **חֲטָאוּ** Job 3:5 **יִגְאָלוּ** and see Ges-K 146, 2 b. Yet the singular verb agreeing with the nearer noun, in this case **יִרְבַּעַם**, is well attested. Cf. Gen 7:7; 24:50.

³⁶⁹ The singular verb before a plural subject occurs frequently as e. g. Jud 13:17 K; Isa 13:22; Jer 51:48; Ps 124:5, cf. Ges-K 145-7. The author or speaker starts with the simplest form of the verb, the uninflected third person masculine singular, and leaves it in suspense when a plural subject is then added, somewhat like an impersonal verb. G r. K, om. **עָבְדֵי**.

³⁷⁰ The K agrees with the subject of the clause; the Q follows the rule of agreement with the predicate noun: **לְשָׂנֵי נְוִים**. This practice is met with in other languages, as in Vergil's famous line: "Hic, labor; hoc, opus est".

³⁷¹ Cf. note 368. The K is the plural subject of **פָּרִיּוֹ** and **וַעֲלָהּ**, the Q is somewhat more normal in agreeing with the nearer noun **פָּרִיּוֹ**.

³⁷² The Q is masculine, agreeing with the normal gender of **מִקּוֹמוֹ**. On the

other hand מקום is construed as a feminine in Jb 20:9 לא השורנו עוד מקומו. See Albrecht, ZATW XVI, 1896, p. 52.

³⁷³ See Albrecht *ibid* p. 76. The noun פעם occurs as a masculine in Jb 16:28, I Ki 7:30; normally פעם is feminine as in the Q.

³⁷⁴ The form of the Q occurs in the following verse, yet the number of examples of the use of להם are too few to establish its gender definitely.

³⁷⁵ In this verse, the K is masculine in agreement with the subject פָּרָה, which is masculine and is preferred by BDB. The Q is manifestly influenced by the following שְׂאֵתָהּ. Kimhi *ad loc.* attempts to make of פָּרָה a common noun.

³⁷⁶ שָׁמֶשׁ is feminine in Ju 19:34; masculine in Gen 19:23.

³⁷⁷ שָׁבָה, in itself feminine, has been influenced by its constant association with יום to become common in gender. On the feminine of the K cf. Ex 31:12; on the Q, cf. Isa 66:2, 6.

³⁷⁸ The word in question refers to Moab, which may be feminine (when personified) or masculine. Cf. verse 20 הַזְּבוּיִם מֵאֵב כִּי חָתָה. Cf. also Nahum 31:15 for a similar change in gender.

³⁷⁹ כִּנְיָ is normally feminine as in our Q; cf. however II Ch 3:11, 13, where it is apparently masculine.

³⁸⁰ It is possible, though hardly probable, that we have here merely an orthographic loss of He. The K is most likely an error.

³⁸¹ Cf. preceding note. Yet in these abstract enumerations we find feminine as well as masculine numerals (contrast vv. 24, 29 with v. 21). The parallel however argues for the Q; yet here the He may be due to dittography, and the older orthography שְׁלֹשׁ־הֶמְהָ should perhaps be resolved into שְׁלֹשׁ הֶמְהָ instead of our text. The K would then be of equal value with the Q.

³⁸² The Q is more normal; on the K cf. Zec 3:9, 4:10 where עֵינַי is masculine.

³⁸³ Normally masculine as in our Q, הַמֶּוֹן nevertheless is used in the feminine in Jb 31:34 כִּי אֶעְרוֹץ הַמֶּוֹן רַבָּה.

³⁸⁴ The Q has נַעֲרָה as antecedent. The K, normally held inexplicable, is to be preferred on the ground of *difficilior lectio*. הַשֵּׁיב נֶפֶשׁ occurs in Ps 19:8, 35:17 and our idiom לֵב אֲבוֹת עַל בָּנִים appears in Mal 3:24 וְהַשֵּׁיב לֵב אֲבוֹת עַל בָּנִים. The antecedent of the K is therefore לֵבָהּ. The verse is therefore to be translated, lit: "To speak to her heart, to regain her estranged heart". See Ehrlich's entertaining remarks *ad loc.*

³⁸⁵ Decision is here difficult.

³⁸⁶ The Q has רָעָה as its antecedent, see Kimhi; the K has the abstract idea אֲחַ אֲשֶׁר אֲנִי מֵבִיא as its antecedent, and hence the masculine is permissible. See the beg. of note 381 on the gender of abstractions.

³⁸⁷ Kimhi struggles with the Q (בָּם בְּאִנְשֵׁי הַמַּחְנֶה). From the connection the K seems far preferable (so Behrmann in Or Bahir *ad loc.*). P apparently read the K and vocalized בָּהּ.

³⁸⁸ The Q seems to refer to תַּמְתָּ which is feminine. The K refers the pronoun to אֲשֹׁרֶר and is preferred by Ehrlich and Behrmann ad loc.

³⁸⁹ This highly difficult verse has been variously interpreted and different nouns, masculine and feminine, have been suggested.

³⁹⁰ The K agrees with אַתָּה the subject; the Q with עָמַל, the predicate nominative. See note 370.

³⁹¹ See preceding note.

³⁹² The K agrees in number and gender with עֵינֵינוּ; the Q can only be interpreted as a casus pendens: "still are we—our eyes are longing".

³⁹³ In this crux interpretum it *seems* that the K agrees with אַרְצָה; the Q with יִתְרוֹן. G (B) construes הוּא with מֶלֶךְ hence Q. G (C) supplies *Kai* before *Basileus*, and construes with יִתְרוֹן, as do the Masoretic accents; but still masculine, i. e. Q.

³⁹⁴ The K agrees with its own clause, where the king is referred to in third person; the Q may be referring back to the preceding clause.

³⁹⁵ The Q goes back to verse 9: אֲנֹכִי. The K is in the third person, because it seems to be third person in its own clause. Cf. the benediction of the Evening Service בְּרוּךְ אַתָּה ה' גֹּאֲלֵי יִשְׂרָאֵל for a similar laxity in grammatical structure.

³⁹⁶ On the use of the first person cf. verse 6 לְאֲבוֹתָם לְחַת לָנוּ.

³⁹⁷ We follow the Q of Baer, cf. Norzi for the contradictory Masorahs. The K is more in line with the rest of the verse.

³⁹⁸ The parallel in Ps 18:33 is of no value for our text because of the change of verbs. See Vodel: *Konsonantische Varianten* etc. p. 25, who can make no sense of the Hebrew in Samuel because of the verb נִיָּתַר, whether from חוּר or נָתַר. So most commentators.

³⁹⁹ The K agrees apparently with תָּמִים and the K in the preceding verse. The parallel in Psalms agrees with the Q as it does in the preceding verse. See note 398.

⁴⁰⁰ See Kimhi ad loc.

⁴⁰¹ For the K cf. אֲבִי in the parallel stich; for the Q cf. אֲמָרִים.

⁴⁰² The entire discourse is in the feminine singular.

⁴⁰³ On the feminine cf. v. 19 הַגֹּלָה and in the very verse לָךְ, חֲפָאֲרֶמֶךְ. Yet the Q is preferable in the clause שָׂאוּ עֵינֵיכֶם.

⁴⁰⁴ On the K cf. עוֹשֶׂה as a collective plural as the antecedent; on the Q cf. דִּינֵנוּ.

⁴⁰⁵ On the first person of the K cf. v. 16, כֹּה אָמַר ה', v. 17, לְמַנְאֲצֵי; on the third person see v. 16, לֹא מִפִּי ד', v. 18, דִּבְרוּ (primus). A striking instance where the prophet identifies himself with God is afforded by the *Pesikta Rabbathi* ed. Friedmann p. 131 b (reprinted in B. Halper *Post-Biblical Hebrew Literature I* p. 16 ff.) where we read וּבְנוֹתָיו בְּנֵיו וּבְנוֹתָיו אָמַר לָהּ יְדִמְיָהּ מֵאִיּוֹב נִשְׁלָהּ וּמִכָּסֶּפֶךָ חוֹהֵבֶךָ וּגְוִי וּמִכָּסֶּפֶךָ נִשְׁלָהּ וּבְנוֹתָיִךְ מֵאִיּוֹב נִשְׁלָהּ וּמִכָּסֶּפֶךָ חוֹהֵבֶךָ וּגְוִי.

⁴⁰⁶ For the third person cf. העמיקו.

⁴⁰⁷ On the K cf. v. 10 והיתה כשדים; on Q cf. שטי נחלקתי.

^{407a} *G Katelaben* eq. הקשיני. See on this Greek verb Margolis in *AJSL*, vol. 22, #2, p. 117.

⁴⁰⁸ K has an antecedent "Pharaoh"; Q, "God". See Kimhi ad loc.

⁴⁰⁹ This verse is usually emended to נודי הרה כמו צפור, with the verb referring to נפש. Ehrlich prefers the K נודו on the ground that נפש would be addressed in the masculine, and he compares Ps 3:3 אין לנפשי אין ישועתה לו.

⁴¹⁰ On K cf. v. 9 thruout.

⁴¹¹ V. 18 uses the singular, v. 20 is doubtful, v. 21 again the singular, a common fluctuation in the Psalms.

⁴¹² No KQ according to Baer, see note. On the other hand see Ochla [ve-Ochla list 131 for Ps 108:7.

⁴¹³ The KQ puts these words into Elihu's mouth; the K makes them the words of the penitent sinner. See Rabbinowitz and Obronin ad loc.

⁴¹⁴ Antecedent רגלוהי.

⁴¹⁵ Antecedent מצבעתא.

⁴¹⁶ Antecedent צפרי.

⁴¹⁷ Antecedent מצבען.

⁴¹⁸ Antecedent קריניא.

⁴¹⁹ Antecedent חניתא.

⁴²⁰ Usually in numerals below ten the plural of the noun is used, see Ges-K 134, 2. Yet examples of the singular like our K occur cf. II Ki 22:1; Ez 45:1 as well as II Ki 8:17; 25:17 K.

⁴²¹ The use of the apposition in the case of the number "two" occurs twenty-six times, as e. g. Ju 11:3 שנים חדשים (BDB). The construct in the Q is more usual.

⁴²² See Ges-K 134, a, b, for optional methods in the use of numerals.

⁴²³ On the use of the construct in dates cf. Ges-K 134, 4 note. It occurs without any KQ in Jer 46:2 and is common in Aramaic viz. בשנת חדה.

⁴²⁴ The K is locative; the Q is accusative. See Ges-K 118.2 and 90, 2 respectively.

⁴²⁵ The repetition of the Mem is optional. See II Ki 17:24 Q against Prov 28:8 Q and see note 426.

⁴²⁶ See note preceding. An instance where the preposition is repeated is furnished by Ex 3:22.

⁴²⁷ The K is to be translated: "the water stood, very far away, at Adam". On this use of Beth meaning near, at, by, cf. BDB s. v. II, I and cf. I Sam 29:1; Ez 10:15, 20. The fact that the Jordan was crossed on foot at Damieh in 1927 (S. L. Caiger: *Bible and Spade*, 1936) tends to confirm the K, rather

than the Q: "the water stood very far away from Adam". G r. for **מָאֵר מְאֹד מְאֹד**—**מָאֵר מְאֹד** hence Q. P eq. Q.

⁴²⁸ On the temporal Beth see BDB s. v. V, I and Gen 2:4; 4:8; on the temporal Kaph see BDB s. v. 3b and cf. Gen 19:17; 24:30; 29:13 et al. G om. Palestinian recension, *en*, equals K.

⁴²⁹ These two passages reverse each other. On **בַּעֲבַר** cf. further Jos 24:2, 14 on **מַעֲבַר**, II Sa 10:16.

⁴³⁰ Cf. Jos 12:7; 24:15 and note 429. G (B) *iameibein* is an error for *Baiemein* eq. K.

⁴³¹ Kimhi: K means to read **בִּירוּשָׁלַיִם**.

⁴³² Often the absence of the Vav heightens the poetic force of the verse.

⁴³³ Though the Q as an infinitive in place of a finite verb, is possible, (cf. Ges-K 113, 4 and examples there), the K seems preferable as a parallel to **וַיִּשְׁמַח**.

⁴³⁴ On K cf. Ex 17:16.

⁴³⁵ On K cf. Gen 10:19; on Q cf. Gen 19:4.

⁴³⁶ In all these cases, except in La 5:7, the asyndeton is preferred on purely subjective esthetic grounds.

⁴³⁷ The Q, and the accents, have an awkward division of words, viz.:

כִּי הֵם וּמְקֻנְיָהֶם יַעֲלוּ וְאֶהְלִיחֶם, וּבָאוּ בְּדֵי אֶרֶץ לָרֶב.

The K (especially if **אֶהְלֵל** is taken in the sense of "family", cf. *'ahl* in Arabic) yields a far better structure:

כִּי הֵם וּמְקֻנְיָהֶם יַעֲלוּ, וְאֶהְלִיחֶם יִבְאוּ בְּדֵי אֶרֶב לָרֶב.

^{437a} GP r. **וְיִעֲבְרוּ** from **עָבְרוּ** and **וּכְלַ הַעַם עָבְרוּ** **אֵחַ הַמֶּלֶךְ**.

^{437b} G r. *Kai parestekan*. It is hardly likely that it read **וַיִּשְׁאָר**.

⁴³⁸ K, a jussive; Q, an imperative.

⁴³⁹ The K gives a far better rhythm (Kinah) thus:

וּכְשֶׁלֹּוּ בָם אֲבוֹת וּבְנֵים יַחֲדָיו // שָׁכַן וְרָעוּ יִאֲבֹדוּ.

The Q is halting:

וּכְשֶׁלֹּוּ בָם אֲבוֹת וּבְנֵים // יַחֲדוּ שָׁכַן וְרָעוּ // וְאֲבָדוּ.

⁴⁴⁰ The Vav of apodosis is in the Q, cf. Driver Hebrew Tenses 136-8, BDB s. v. Vav, 5a, and examples.

⁴⁴¹ The K is asyndetic, but the Q seems smoother in the connection. For the same reason, the K of 46:15 is preferred. G r. **וַיִּעָשׂוּ**.

⁴⁴² After **וְהָיָה** the simple imperfect occurs circa 100 times, the perfect with Vav consecutive 85 times (See BDB p. 225a).

⁴⁴³ In all these examples, the asyndeton and the imperfect is preferable, perhaps, to the perfect with Vav consecutive. We have indicated them as equal in value.

⁴⁴⁴ The Q offers better parallelism, cf. **תִּקְחֶם**, though the Vav of result occurs, cf. Jb 4:6 **וְהָיָה דְרִכְיָךְ** **וְהָיָה חֶקְרְךָ**; 36:12 **וְהָיָה חֶקְרְךָ** **וְהָיָה חֶקְרְךָ**; T: **וְהָיָה חֶקְרְךָ** **וְהָיָה חֶקְרְךָ**; eq. **וְהָיָה חֶקְרְךָ** eq. K.

⁴⁴⁵ The sense of the passage according to the K is: "Justified is the first party, in his dispute; let his opponent come and cross-examine him" i. e. when one side of a case is heard it seems that that party is in the right, but let the other side come and expose the weakness of his position.

⁴⁴⁶ On the K cf. Deut 28:29; on the Q cf. Gen 1:6 and Driver 135, 5. The progressive tense may come either in the perfect with Vav consecutive or in the imperfect with weak Vav.

⁴⁴⁷ The parallel וְנִעְנְשׂוּ favors the Q with weak Vav. The K is erroneously vocalized by Ginsburg וַיִּסְתֵּר which is meaningless.

⁴⁴⁸ The form כִּי אִם occurs in the text with no KQ in II Ki 5:20.

⁴⁴⁹ The meaning of the verb, both K and Q, is in doubt, and the K without the article may perhaps be acceptable.

⁴⁵⁰ Cf. Nu 7:3 וְשׁוֹר לְאֶהֱרָד.

⁴⁵¹ Perhaps there existed in Hebrew an assimilation of the article in common phrases like a construct relation. Thus מַעֲבַר הַשְּׂבָכָה became מַעֲבַר שְׂבָכָה exactly as כְּהִיּוֹם became כִּיּוֹם etc. The Arabic article has a connective Aleph which in continuous discourse loses its vowel and this would perhaps offer an analogy: 'almalik but baitul malik. This view would account for a large number of K in our group. Note also the frequency of בית המלך in this list. This hypothesis we advance tentatively, and have marked each Q as preferable.

⁴⁵² The ספרים have been described before (v. 9) and we should therefore expect the article, yet cf. Est. 4:12 where no article occurs in the text.

⁴⁵³ In כְּבַל הַהֶמְוֵן יִשְׂרָאֵל, כְּבַל הַהֶמְוֵן is in apposition with יִשְׂרָאֵל. Cf. Hebrew Tenses, par 190 (3rd ed.). On the other hand כָּל often has the article following. See Ges-K 127 note 4 and cf. Jos 8:11; I Ki 14:24 Jer 25:26; Ez 45:16. G (A) om יִשְׂרָאֵל. Reads K only.

⁴⁵⁴ On K cf. I Ch 18:27; II Ch 25:11; on Q cf. II Sa 8:13; Ps 60:2. G (A) *Gaimete*; G (B) *Remele* for which read *Gemele* eq. Q without article.

⁴⁵⁵ The K uses the article for the general statement.

⁴⁵⁶ The K offers better parallelism (?) וְהָיָה מְדַבֵּר לְכַרְמֶל // וְכַרְמֶל לְיַעַר. יחשב.

⁴⁵⁷ Cf. note 451. Ehrlich holds both K and Q to be incorrect; he emends to שַׁעַר בְּנִימִין; see 38:7.

⁴⁵⁸ Cf. the parallel צַדִּיק הַצְּדִיק.

⁴⁵⁹ Cf. the parallel בַּעַל כְּנָפִים or בַּעַל כְּנָף. A apparently וְעוֹף הַשָּׁמַיִם.

⁴⁶⁰ Probably בני fell out of the text before בְּנִימִין. Cf. however v. 25 יִצְאֵן בְּנִימִין. One Greek ms. om. בְּנִי.

⁴⁶¹ The K is perfectly satisfactory. The river *par excellence* is the Euphrates, cf. Gen 31:21; Ex 23:31; Nu 22:5; Isa 7:20 etc.

⁴⁶² The K has the impersonal idem per idem construction: יִשְׁאֵל הַשּׁוֹאֵל. Cf. Gen 48:1 and 48:2 וַיִּמָּר לְיוֹסֵף וַיֹּאמֶר לְיוֹסֵף.

⁴⁶³ The Q is absolutely essential. בן כן fell out before בן.

⁴⁶⁴ The parallel passage in Isa 37:32 reads 'ד. צבאות. Yet the K alone offers excellent sense.

⁴⁶⁵ This Q is evidence that no corrections are here intended. The information offered by the Q could be gleaned only from manuscripts.

⁴⁶⁶ The Q is regular: הנה ימים ובנותה. On the form offered by the K הנה ימים ובנותה cf. list 75.

⁴⁶⁷ The K is superior rhythmically perhaps.

^{467a} Origen adds אֱלִי.

⁴⁶⁸ That we are not dealing with corrections is proved by the large number of examples of dittography uncorrected by the Q. Without subscribing to all his instances, we refer to Delitzsch Schreib- und Lesefehler par. 84-88. Cf. especially Ez 44:19 where three words are erroneously repeated. Or Ez 16:6, where four words are so repeated (doubtful).

⁴⁶⁹ The LXX read the K which is preferred by most moderns. See Ehrlich and Spurrell ad loc.

⁴⁷⁰ Though the Q occurs in I Ch 20:1 and is preferred by Driver, yet Graetz, (Geschichte I p. 254), Klostermann, and H. P. Smith prefer the K: "When the messengers of David went forth".

⁴⁷¹ Though the Q occurs in I Sa 17:16 (as a proper name) a long catena of scholars prefer the K (Thenius, Wellhausen, Driver, Buhl, Ehrlich etc.): "the fords of the desert".

⁴⁷² The usual explanation of the K, following the accents, is "What have you and I in common, sons of Zeruiah,—if he curses and if God told him to curse David, who shall, etc". The Q is thus interpreted: "Let him curse, because God has told him etc." Recently I. Eitan has published a new interpretation of the K which disregards the accents: "What concern of yours and mine, sons of Zeruiah, is it, if he curses? For if God has told him etc." See *Shvile Hachinuch* Tishri, 1929, p. 247 f.

⁴⁷³ The Q is by common consent impossible. The K has been emended into בְּעֵינַי; this is unnecessary. Our vocalisation בְּעֵינַי with the suffix as an objective genitive "the sin committed against me" is perfectly satisfactory. Cf. Gen 9:2; 16:5 תִּקְסֵי "The wrong done me". Driver in his Notes on Samuel claims that חַמַּס would have been used in this sense in Hebrew, not עוֹן. However this use of עוֹן is to be found in Medieval Hebrew. Thus in the Rule of Asher ben Jechiel (I. Abrahams; Hebrew Ethical Wills, I p. 122) we read וחכנע לפניו לבקש ממנו מחילה אל יגבה לבך לאמר יש לי עון ממנו which Abrahams well translates: "I am the injured party etc." GV "My affliction" eq. בעניי.

⁴⁷⁴ K meaning "against his life" (sc. Absalom) is preferred by Driver and H. P. Smith. On this meaning of נַפֶּשׁ cf. I Ki 2:23; Pro 7:23; La 5:9.

⁴⁷⁵ The idiom with **איש** is singular, cf. Gen 10:5 **איש ללשונו**. The Q may be no manuscript variant, merely an erroneous mater lectionis.

⁴⁷⁶ The K is preferred by Driver, Wellhausen et al. in the meaning "Carrians". It occurs in the text unchanged in II Ki 11:19. For another view of **כרתי** ו**פלתי** see B. Levin: **זונו מלים בתנ"ך**.

⁴⁷⁷ The Q is universally recognized as impossible. H. P. Smith reads **מדה**. Yet our K requires no change. In Nu 13:22 **איש מרוח** appears; here **מדין**, is the corresponding form, like **לבנות**, **לבנים**, **היזח**, **היזים**, **היזים**. (See Ehrlich vol. 1 p. 6). The **י** ending to which Driver objects as being chiefly late is well attested; not merely does it appear in I K 11:33 **צדנין** but also on the Mesha Inscription **מלכין**, proving the antiquity of the form. G *Madon* eq. Q. A "Adversary"; P "measured"; T "hero"; all indeterminate.

⁴⁷⁸ See parallel in Psalms.

⁴⁷⁹ In this difficult passage, the K may be taken as an apocopated plural from **השלים** (so Ehrlich) or as **השלים** (so Wellhausen, Graetz). T **נבריא** may be the K vocalized as **שלים**. Cf. 23:13 where **מהשלים** is rendered **נברי** without "thirty" being expressed, though previously **שלשה** Q is tr. **חלחא** **נבריא**. P r. K as **שלים**.

⁴⁸⁰ K refers to David; Q to Solomon.

⁴⁸¹ The Q offers manifest difficulties. Stade pointed out that the Vav before **הכלים האלה** is unnecessary, which he accordingly deleted. If we keep the K, however, translating: "And all the vessels of the Tent" (cf. I K. 8:4 = II Ch 5:5) the Vav is in place. The difficulty of **כל הכלים האלה** can be partially overcome by assuming this as an example of apposition. Cf. Ex 39:17; II Ki 16:12; Ez 8:29 **הלשכוח ביה ה'** (Driver, *Hebrew Tenses*, on Apposition and Ges-K 127, note 4). It is possible that our K was changed because of the distasteful idea that Hiram built the vessels of the Tent. Yet the preceding verses *do* attribute to him all the Temple utensils.

⁴⁸² The K occurs in the text of Ez 47:19, 48:28 and is preferred by a long catena of scholars. See Burney ad loc. and BDB s. v. Palmyra (Tadmor) is too remote a locality for our context. See Buhl *Geographie*, G. A. Smith, *Historical Geography* p. 270 note 2, p. 580, note 2. G (A) *Thermath* eq. **תרמת**, error for **תרמר** = Q? Stier and Theile r. *Thamor*.

⁴⁸³ The Q is unintelligible (Ehrlich). The LXX cf. II Ch 15:18 translates the K. V "et voverat" = **יִקְדְּשׁוּ**? GPT: **וְקִדְּשׁוּ**.

⁴⁸⁴ The capture of Elath by Rezin of Aram would presuppose Aramean settlers. To maintain the Q, Burney deletes **רצין** and changes **מלך ארם** into **מלך ארם**, basing himself on such passages as I Ki 9:26, II Ki 14:7, 22 where Edom is spoken of as the original owner. Yet **השיב** may not mean "restore to its previous owner", (cf. II Ki 14:22) but rather "annexed". Moreover, there is no reason why the Edomites should only now be described as settling in a city admittedly theirs. S. Raphaeli in *Sepher Hashanah*, vol. 1, p. 78

maintains that Edom and Aram had so well intermingled by this time that both K and Q are correct.

⁴⁸⁵ Rashi's ingenious attempt notwithstanding, the Q is impossible. The K was vocalized by Burney on the basis of the Targum as קַל נְבִיא וְקַל חֹזֶה (כל ספר כל מליץ). G נְבִיאָו. PV like T.

⁴⁸⁶ The Q occurs in Jer 52:16. On the other hand, Jer 39:10 reads קְרָמִים וְנִבְיָיִם "vineyards and fields(?)", from *jāba* "press". Koenig, 1, 2, p. 105 derives the Hebrew of our K meaning "plowman" from *jawba* "pit". See Burney ad loc. G (B) TABEIN error in uncials for GABEIN eq. K.

⁴⁸⁷ See Jb 9:3 for the reverse KQ. Ehrlich, Behrmann, BDB et al, prefer the K, comparing the following simile of the swimmer to substantiate it. Parallels to the Q קָמוּ occur in Jb 27:14 לָמוּ, in the ordinary קָמוּ, and in the K of Jb 9:3. S *hos* eq קָמוּ?

⁴⁸⁸ For the K cf. the parallel לְקָדִי.

⁴⁸⁹ The verse can be translated according to the Q only as follows:—"Because of yore did I break thy yoke, and I burst asunder thy bonds, and thou didst say, I will not transgress." Yet the context is against this interpretation and practically all the moderns vocalize and understand שְׁבַרְתִּי and נַחַתִּי as second person feminine forms: שְׁבַרְתִּי and נַחַתִּי (see list 15). In accordance with the K, the following interpretation emerges: "For of yore didst thou break thy yoke (of obedience), didst thou burst asunder thy bonds, and thou didst say, 'I will not work'." See Ehrlich and Giesebrecht ad loc.

⁴⁹⁰ The Q from יחַל is impossible (so Giesebrecht). The K is from חוּל (see Kimhi: אַחוּזֵי חֵיל וְכֹאֵב).

⁴⁹¹ The Q has a vague parallel in the Arabic *wazana*. The K means "lewd" (Delitzsch, Prolegomena p. 73) or "well-nourished" (Kimhi, Ehrlich, and most). See Giesebrecht for references.

⁴⁹² This crux interpretum has been variously explained—"assist" (LXX), "leave over an end or remnant" (Tar., Vul., Rashi, Kimhi), "loosen, free" (Dunash, Kimhi), and preferably "strengthen" from שָׁרַר (R V). Inasmuch as שָׁרַר is an intransitive verb, it has been proposed to read שָׁרַרְתִּיךָ or הִשְׁרַרְתִּיךָ see BDB, but the change of a verb from intransitive to transitive meets us at times. Cf. Isa 2:21 לְעָרוֹץ הָאָרֶץ and I Ki 1:6 וְלֹא עָצְבוּ אֲבִיו. Thus the K can mean "to strengthen". G "Make straight" יִשְׁרַתִּיךָ nearer to Q. Other versions שְׁרִיתִיךָ from שְׁאָרִיתָ, see Kimhi ad locum.

⁴⁹³ The K is from יָרָא (Cf. Isa 44:12; 49:8; Jer 1:5 Q on the form) parallel to יָרָאָו.

⁴⁹⁴ The Q has the difficulty of one determined (הַיָּדֵעַ) and one undetermined noun (עָדָר). J. D. Michaelis' interpretation of the K as הוּא יָדַע וְעָדָר has won general acceptance. Ehrlich's objection is ungrounded.

⁴⁹⁵ On this verse see chapter 3. The Q וְאִשָּׁב הֵמָּה יֹשְׁבֵי שָׁם is unintelligible (Ewald et al). The K is to be preferred.

⁴⁹⁶ The Q is a nomen gentium but is inferior to the K "drunkards" (cf. Pro 23:20). See Davidson. T סחור סחור eq. מובאים טובבים or סביב. Yet perhaps the K טובאים is taken as equal to טובבים, thus בוז eq. בוז. Saadia likewise works on this theory in his translation of Job.

⁴⁹⁷ The K occurs in Jonah 4:11; I Ch 29:7, and is preferred by Hitzig and Ewald. "Though I write ten thousand of my laws, etc." Wellhausen's proposed לב חרתי and Graetz's דבכי חרתי are both unnecessary and unlikely. The Q is the plural of לב which occurs nowhere else. The verse is of great importance in weakening some assumptions of the Higher Criticism. G r. לב וחיתי eq. K.

⁴⁹⁸ The text is uncertain here, see Baer and Ginsburg. The Q is impossible. The K as vocalized is a Hiphil, though נאעש as a Kal is also possible, cf. Hos 12:9; Jb 15:29.

⁴⁹⁹ All the varied interpretations and emendations are unsatisfactory. Perhaps the verse can be thus divided: לא יהיה אור // יקרזת וקמאון where the phrase אור וקרזת (Cf. נרם יקר in Jb 31:26) is divided in the parallel strophes. The verse would then be translated:

"There will be no light,

And the splendors will be congealed." V r. וקמאון וקרזת.

⁵⁰⁰ The K is taken as Kal perfect (Gesenius, Olsh. Del.) "and she is crushed", as an adjective (Cheyne), "and crushed". Perhaps it can be taken as a noun, a by-form to דך, (cf. קנהו קו) meaning "the poor". The parallelism of the stichs is then improved. The Q is manifestly inferior, making ידכה, ישא, as well as ונפל, verbs with the subject חלכבאים. G V link the word to the preceding verse—ברשתו ידכה.

⁵⁰¹ נשא נפש occurs in Deut 24:15; Hos 4:8; Ez 24:25 משא נפשם in the sense of "to long, desire". The K is the only possible reading in our passage. T has double rendering על שקרא לחיבא נפשיה דלא אומי. First half eq. נשא 'נפש hence Q (Cf. Kimhi ad loc.); נפשיה eq K.

⁵⁰² The K is translated by LXX, Vulgate, and occurs in the text of Pro 1:13.

⁵⁰³ According to the K the words are thus divided: אלהי חסדו יקדמני parallel to אלהים יראני בשוררי. "My God will send his mercy to meet me, God will show me joy over those who hate me." קדם in the Piel takes both an acc. rei and personae. Cf. Ps 21:4 טוב חקדמנו ברכות טוב.

⁵⁰⁴ לא אהד בקם is translated "obgleich ihrer keiner noch gekommen war" (Ehrlich) or "before any were formed" (Briggs). The Q is meaningless.

⁵⁰⁵ The K וקר רוח is parallel to חושך אקריו. It is unanimously preferred.

⁵⁰⁶ The K offers a better parallel than the Q to וך in the opposite stich.

⁵⁰⁷ The Q is meaningless. The K is not entirely satisfactory either, some word like תמול before שלשום being apparently necessary. See BDB s. v. and Toy ad loc.

⁵⁰⁸ See Ehrlich.

⁵⁰⁹ The interpretation of the Q (Ibn Ezra, Rashi) is forced. The K offers a simple sense.

⁵¹⁰ For emendations see Toy ad loc. The Q is difficult. We have vocalised the K as אָ a noun meaning "desire, appetite" from אָה like צו from צוה etc. That some such meaning was necessary was already seen by Hiller and Schultess.

⁵¹¹ K preferred by Behrmann, Driver-Gray, Ehrlich.

⁵¹² Here as well as in Ecc 9:4 (See Levy ad loc.) the accents follow the K rather than the Q: הלוּא מעט ימי יחַרל ישׁיח ממני ואבליגה מעט. The Munah links יָמֵי יַחְרַל. According to the K the verse is to be translated: "Lo the fewness of my days soon ceases, let him turn from me that I may recover a little". The Q, making both words in question imperative, is awkward and unrhythmical. For a new interpretation of this passage, see Gordis in JQR, NS, 1936, vol. 27, p. 40 f.

⁵¹³ The interpretation שיש דין Aquila, Symmachus, Theodotion, Rashi, Ibn Ezra, Delitzsch, R V, is the best for this difficult passage. See Driver-Gray for the history of the interpretation of this verse. G hule eq שְׁרִי א: 'judgment' = שְׁרִי; so, also PVT.

⁵¹⁴ In the vocalization of the K we follow Olsh. Del. Duhm etc, who render תִּשָּׂא as equal to תִּשָּׂא, and parallel to רוּחַ. The verse is then to be rendered 'Thou liftest me up, making me ride on the wind; and dissolvest me in the roar of the storm'. Cf. Beer: Text des B. Hiob, ad loc.

⁵¹⁵ The K רִיב is parallel to מַכְאוּב, see Ibn Ezra:

וּלְפִי הַכְּתִיב שְׁבוּמֵן הַמַּחְלָה הָאֲבָרִים נִלְחָמִים זֶה עִם זֶה.

⁵¹⁶ The K is to be preferred either a) with an Athnach at וְרָעָד as in MT or b) with the stop at יָשׁוּב so that the second stich reads:

וְרָעָד וְרָנָה יֵאָסֵף

So Merx, Bickell, Buhl, Driver-Gray, Ehrlich.

⁵¹⁷ The only sense is furnished by the K.

⁵¹⁸ The Q occurs in the Targum of Ruth 4:4. Montgomery ad loc. says that the K is right historically, being an old accusative with penultimate accent. He compares אֶלְא Da 6:3.

⁵¹⁹ The K so vocalized by Haevernick, is vouched for by the Ahikar papyri, APO, papyrus 52 col. 1 line 5: עַד אַחֲרַיִן יִזְכְּרֵנִי, and similar usage in Syriac adverbs. (See Nold. Syr. Gram. 155a, Torrey, Notes on the Aramaic of Daniel, and Montgomery ad loc.).

⁵²⁰ The Q is incomprehensible (Kautzsch). The K is second person, the Q is the third. (See BDB s. v.).

⁵²¹ K preferred by Curtis in I.C.C. and generally.

⁵²² נִזְקָע נְצִיבִים in the sense of "garrison" occurs in Ben Sira 46:18

אָר and is preferable to the Q. Thus on II Sa 8:6 נְצִיבִים is ren. by אַסְטְרָטִיגִיא "garrison". P apparently r. K plus Q.

⁵²³ K preferred by Ehrlich inter alios. Q is meaningless.

⁵²⁴ See Curtis ad loc.

⁵²⁵ For a discussion of both readings, see Geiger p. 188 ff. The K: "who did not take her"; the Q: "to whom she was destined". The K and Q are combined by Rashi לאשה ולא עשה אשר היה לו להכניסה לו לאשה ולא עשה who follows the Halachah. The Q is rendered by Onkelos, Jerusalem Targum, Vulgate, Ibn Ezra; the K by LXX and Rashbam.

^{525a} G omits. Pal. recen. eq. K.

⁵²⁶ G omits. Pal. eq. K. T has doublet, K plus Q בקרתא בעי.

^{526a} On the K cf. Gen 27:1 ויהי כי וקן יצחק; on the Q cf. Est 1:10.

⁵²⁷ Q: "by Him are actions regulated"; the K: "and misdeeds are not tolerated". Cf. Ez 18:25, 29; 33:17, 20 לא יִחָקֵן (So Ehrlich who prefers the K). For another interpretation see Kimhi. G r. וְאֵל תִּכְנֶן עֲלֵי לֹחַ.

⁵²⁸ Driver and H. P. Smith assume an error in the K, yet after the word מִנְהוּמַת פְּלִשְׁתִּים would be: "from the Philistine caves".

⁵²⁹ On the K cf. Deut 32:29 לוֹ חֲכָמוֹ יִשְׁכִּילוּ וְאֵחָד. In our passage the apodosis is interrogative. The Q calls for no explanation.

⁵³⁰ On the form in the K cf. Ps 2:12; 5:12 and P. Churgin: לתולדות הנפרד in *Ner Maarabi* vol. II, for one view of this construction. See Ges-K 130, 1 for the normal position on this question.

⁵³¹ On the K cf. Ex 2:22.

⁵³² The Q means "a brick-mould". See BDB for cognates in later Hebrew, Arabic, and Syriac, and compare Hoffman in ZATW 1882 p. 53 ff. The Q is preferred by Driver. The K may be vocalized מְלִכָן as a by-form to מְלִכָם (Cf. Robertson-Smith: Religion of the Semites p. 67). Geiger p. 306 proposes מְלִכָן (sc. שָׁל הַקְּרִים) meaning "David passed them through to their King (Molech)". References to העביר למולך are plentiful in the Bible. The K is preferred by H. P. Smith.

⁵³³ More than one shield-bearer is possible, as the ranks were refilled after battle. See H. P. Smith ad loc.

⁵³⁴ נָא often strengthens the jussive. See Ges-K 109, 1.

⁵³⁵ On the position of לֹא cf. Gen 3:4. The K is: "You will not live, for God has shown me, etc." (On this Vav of concomitant condition cf. BDB s. v. I k). The Q makes the Vav adversative. Barnes prefers the K; most authorities, the Q.

⁵³⁶ K is translated by Lucian, Vulgate. Cf. the parallel in II Ch 25:23 וְיִבְאֵהוּ.

⁵³⁷ For the anticipatory suffix in the K, so common in Aramaic, cf. Ex 2:6.

⁵³⁸ The K is from נָדָה, a parallel to נָדָה, cf. Ethiopic *nada* "to drive cattle." Similar are בָּרָה and בָּרָה.

⁵³⁹ The K is preferred by Lumby; the Q by Burney. עיר and חצר are parallel in Isa 42:11.

⁵⁴⁰ The K may be interpreted: "and I shall bring low, like a mighty one, its inhabitants", or the Kaph may be taken as a Kaph veritatis or asseverative Kaph, which does not affect the translation: "I shall surely lay low the strongest of its inhabitants." On this Kaph see Ges-K 118, 6d, many of whose examples are doubtful. Besides those quoted there, we add Hos 4:4; Ps 87:7; 119:7; Jb 3:5, La 1:20. Fuller discussion of this Kaph including possible evidence from Ras-Shamra Inscriptions, must be reserved for another occasion.

⁵⁴¹ For K cf. Isa 2:2; Jer 26:18; Mi 3:12; II Ch 33:15; on the Q cf. Isa 1:8; 16:1; 62:11 et al.

⁵⁴² פֶּרֶק means "a fragment or joint of the body", cf. Arakin 19b עַד הַפֶּרֶק and other references in Jastrow s. v. The Q occurs elsewhere.

⁵⁴³ On the interchange of Vav between K and Q here cf. II Sa 22:41 קִשְׁנָאִי וְקִשְׁנָאִי אֲצִמִיתָם (Driver).

⁵⁴⁴ This verse has been variously interpreted. The K is differently adopted by Driver, Duhm, Ehrlich; the KQ by the Medieval Jewish commentators and Delitzsch. See Driver-Gray ICC on Job vol. II ad loc. for the history of the interpretation. Beer (op. cit.) restores the text underlying the Greek thus: הֵן יִקְטְלֵנִי אֵל וְהֵיחִל.

⁵⁴⁵ See Chapter III on conflate texts. The K is a combination of שִׁשְׁמָם and הַשְׁמָם as is the K in Ecc 6:10.

⁵⁴⁶ See note above. Our view seems preferable to that of Delitzsch (Margolis).

⁵⁴⁷ The K is preferred by Bevan.

⁵⁴⁸ On the K cf. Ez 3:3; the Q means "rebuild."

⁵⁴⁹ In most cases the K contains obvious errors of omission, dittography, scribal metathesis, wrongly inserted vowel letters, or confusion of similar letters.

^{549a} G r. לֵאמֹר אֶל substantiating K. Pal. follows Q.

⁵⁵⁰ For the K cf. ch. III on conflates, where this passage is discussed.

^{550a} G is indeterminate.

⁵⁵¹ Klosterman offered the root עוּשׁ of uncertain meaning, occurring in Joel 4:11 and in the proper name יְעוּשׁ for the K. See Driver ad loc.

⁵⁵² The Q is parallel to הֵיטֵב.

⁵⁵³ The K is influenced by I Ki 12:3; the Q refers back to v. 18.

⁵⁵⁴ Ehrlich assumes as the original: לְסוֹבֵב יַעֲקֹב אֱלֵינוּ וְיִשְׂרָאֵל לְאַסּוּף. G (B) P r. וְיִשְׂרָאֵל אֲאַסּוּף thus preserving the Aleph of K.

⁵⁵⁵ Cf. Behrmann ad loc. The Q seems preferable. Ehrlich's elaborate explanation is overelaborate.

⁵⁵⁶ Ehrlich corrects the K אִישׁ אִישׁ into הָאִישׁ because proper names are not normally modified by adjective or clause directly. Hence, never אִישׁ ה'.

משה האיש but always אשר ה' אלהיכם אשר. Cf. also Ex 32:1 ירושלים העיר, Ju 3:15 אהוד איש אטור I Ki 11:32, 36; 14:21; passim.

⁵⁵⁷ See Kimhi who identifies the K with פתקב of Daniel meaning: "food".

⁵⁵⁸ The Q is superior rhythmically.

⁵⁵⁹ The Q is vocalized עונותם by Graetz, Nowack, Haupt, etc. On K cf. Zech 5:6; Ps 73:7 where עין is emended to עון, perhaps unnecessarily.

⁵⁶⁰ On Q cf. Amos 9:5. The K may be a case of assimilated Ain, though this is doubted by Ges-K p. 64. Cf. the particle בְּי for בְּעֵי and Jos 19:3 בְּלָה a place name, for בְּעָלָה.

⁵⁶¹ Cf. Kimhi מִיחָה לְבוֹא עֲלֵיו.

^{562a} V r. K, see chap. V.

^{562b} See Toy for the variety of meanings.

⁵⁶³ See the varying interpretations of Ibn Ezra and Ehrlich, both of whom accept the Q.

⁵⁶⁴ The K occurs only once, Pro 3:12. The Q is common—3:1; 4:13; 6:20. See Toy.

⁵⁶⁵ See Ibn Ezra, Rashi and BDB for plausible interpretations of the K.

⁵⁶⁶ The accents seem to follow the K. See L. Levy: Koheleth, Ein Beitrag zur Geschichte des Sadduzaeismus, ad loc.

⁵⁶⁷ On the privative Niphal cf. יָמַר Isa 5:6 and Kimhi at our passage.

⁵⁶⁸ The K is taken as a noun on the order of מְלוֹכָה, יְשׁוּעָה by Stier und Theile: Hand Polyglotten, appendix ad loc.

⁵⁶⁹ Cf. מְלָכִים in Ezra 4:13 where no KQ occurs. Perhaps a future inscription will remove this example also from the list of supposed Hebraisms, as has happened in the case of אֱלֹהֵי and other instances.

⁵⁷⁰ Cf. Del. Schreib- und, 95a end, who accepts neither K nor Q. G "bear out" eq. K נִאֲוָצָה. V "misi" eq. K?

⁵⁷¹ The K may contain an indirect object or an ethical dative suffix, cf. Jud. 1:15 נִתְחַנֵּי and Ecc 2:21. יִתְחַנֵּי. The K would mean: "er stellte sich seine Turen auf." G (B) has a homeoteleuton from הוּא יִבְנוּ v. 14 (misread as הוּא וּבְנוּי הוּא וּבְנוּי v. 15, and then r. ויעמידו as a plural. P likewise r. the K as a plural.

⁵⁷² We expect לָהּ.

⁵⁷³ We do not expect to learn at this juncture that he is a Calebite. The K is impossible.

⁵⁷⁴ See ch. III on conflates for the K. The Q is an "Uniform".

⁵⁷⁵ The passage is corrupt and unintelligible. GPV "hating" eq. שָׂנְאֵי or שָׂנְאוּ.

^{575a} The passage is corrupt. V "venerunt igitur qui vicerant" eq. וַיָּבֹאוּ. T eq. Q. P eq. וַיָּבֹאוּ. K. G eq. וַיָּבֹאוּ. Substantiating K.

⁵⁷⁶ The construct infinitive is emended to מְהַרְבֹּחַ by Thenius, Gesenius, Driver.

⁵⁷⁷ The text is now normally reconstructed as follows: הַגְּדִלְתָּ הַנִּילָא הַגְּדִלְתָּ הַשְּׁמָקָה. This was erroneously dissociated into הַנִּי לֹא, then into הַנִּי לֹא and then "corrected" by the Q into הַנִּי לֹא. This view of the passage was first broached by W. Selwyn in his *Horae Hebraicae* (1848).

⁵⁷⁸ לֹא is probably a dittography from שֶׁלֶם of the preceding verse, so Graetz, Cheyne, Kittel, Buhl, Marti, Ehrlich. See also Behrmann, *Or Bahir*, ad loc.

^{578a} The passage is corrupt and unintelligible.

⁵⁷⁹ The word in question is corrected by Cornill to הַתְּחִינִן. LXX apparently read הַתְּחִינִן.

⁵⁸⁰ The word is usually emended to לְשִׁמְאוֹל. See Ginsburg, Ehrlich and BDB.

⁵⁸¹ According to Curtis, certain names fell out of the genealogy.

⁵⁸² So Klostermann.

⁵⁸³ So Jahn and partially Kraeling.

⁵⁸⁴ See Ehrlich's brilliant suggestion that the first half of the verse read: קָרַדְרָף אֲקָרִים לֹא לֹא הָמָה, to which came the second: רֹדְפָה רִבִּים יְרוּעַ.

⁵⁸⁵ So Baer, *Genesis* p. 84. Ben Naphtali vocalizes יִשְׁשַׁקְר equals יִשְׁשַׁקְר. Ginsburg vocalizes יִשְׁשַׁקְר. See Norzi.

^{585a} G seems to read: רָבָה הַמְשָׁרָה. Aquila: הַמְשָׁרָה!

⁵⁸⁶ The Q occurs in *Jos* 19:33. Th r. בְּצַעֲנִים. G (A) r. בְּשִׂמְנוֹנִים.

^{586a} P should be יוֹתָה, hence K. G "dwelling" נֹהָ eq. K. Other Greek Mss. r. *Anath*.

^{586b} G r. יִמְחַץ יָמָה substantiating Q. PC r. Q.

^{586c} G r. גּוֹלֵן. PC has our vocalization as well.

⁵⁸⁷ The Q occurs only here. On the K cf. *Deut* 11:29 הָרַר גְּרִיזִים et al. A r. *Zegri* for which r. *Gezri* eq. Q.

⁵⁸⁸ Q occurs in *Nu* 1:10 et al. K only here.

⁵⁸⁹ The name occurs as שִׁיָּא K, שִׁיָּא Q, שִׁיָּא II *Sa* 8:17, שִׁיָּא I *Ch* 18:16, שִׁיָּא I *Ki* 4:3.

⁵⁹⁰ Besides the KQ here, the KQ occurs as אֲרִיָּה in the K of II *Sa* 24:18 and as אֲרִיָּן in I *Ch* 1:21.

⁵⁹¹ The K is given by LXX and Vulgate. Both forms are correct. Beth and Mem interchange. Cf. בְּשִׁן and מַחֲנֹן in Aramaic (e. g. in the Targum to *Nahum* 1:4) and תִּבְנֵה, *Tibneh* in modern Arabic (See BDB s. v.) and מְנִימִין (See Geiger, *Urschrift* p. 221 note).

⁵⁹² Burney p. 334: The K probably denotes the two Sippars and hence we expect the dual קְסָרִים.

⁵⁹³ The K occurs as the name of an Egyptian princess identified with Daphne. Cf. Ramses serving as the name of a city. The Q occurs in *Jer* 43:7, 8, 9, et al. and in *Ez* 30:18 in a slightly different form: תְּחַפְּתָס. P: תְּחַפְּתָס for which read תְּחַפְּתָס (Syriac Yod and Nun being very similar) = K!

⁵⁹⁴ The Q is a shorter form of the K. The stages may be set down as follows

1) מִיִּקְהוּ (Ju 17:14) 2) מִיִּקְהָ 3) מִיִּקְהָ. Cf. also 1) שְׁמֵעֵיהוּ (II Ch 11:2), 2) שְׁמֵעֵיהָ (II Ch 12:5, 7), 3) שְׁמֵעֵי or שְׁמֵעֵיָ. Cf. J. Dérenbourg: *Essai sur la Palestine* (Hebrew translation, Petrograd 1896 p. 45 note 2) and B. Lazeknick in *שפתנו* #2, 1923 p. 83 on the shortening of Hebrew names. Though many of the latter's conclusions must be treated with care, a great deal of pertinent matter is there assembled.

^{594a} G (B) *Aloth* eq. K because of the Holem Vav. S: "paved with slabs" eq. K הֶלְחֹחַח. G (א) *Aleth* eq. Q: הלחחית.

⁵⁹⁵ See Baer's ed. at Ezra 2:1, on the various forms of the name.

⁵⁹⁶ The K occurs in Ps 77:1; Neh 11:37; I Ch 16:28.

⁵⁹⁷ Cf. *Corpus Inscriptionum Semiticarum*, II, 1, p. 122: חשיארש.

^{597a} GVP r. *IDITHUN*, *idithoun*, ידיחום, respectively, all with yod after Daled, even where the text reads ידותון, with Vav, as in 62:1.

⁵⁹⁸ On the K cf. I Ki 4:5.

⁵⁹⁹ On K see I Ch 8:14; 13:4; on Q as a place name, cf. Jos 21:38.

^{599a} G r. K as נעשו.

⁶⁰⁰ On K cf. I Ch 27:21.

⁶⁰¹ On K cf. Ezra 10:28; on Q Ezra 2:9.

⁶⁰² On K cf. הוֹדְיָהּ Ezra 2:40; on Q cf. I Ch 4:19, הוֹדְיָהּ.

^{602a} GV with Holem in the first syllable, hence K נפושטים.

^{602b} G (א) *basaloth* eq. K. G (B) r. *basaoth*, which correct to *basloth* eq. K (an uncial error), Lambda and Alpha being similar.

⁶⁰³ The K occurs in Ez 2:52; the Q nowhere else.

^{603a} P יחרון error for יחרון, in turn an error for יחרון.

⁶⁰⁴ On K cf. יַעֲקֹב, יַעֲקֹב as parallel to יַעֲקֹב; on Q cf. Gen 23:8.

⁶⁰⁵ The Q occurs as a name of a people in II Ch 26:7 (see Jud 10:12) and G. F. Moore ad loc. P r. הַמְעֵינִים "wells" eq. K! G *Minaios* eq. K? V "habitatores", T מדורי may also go back to מעונים, from קעון, "dwelling-place."

⁶⁰⁶ Cf. the first part of note 604, for the K.

⁶⁰⁷ The K occurs in the text in 24:22. The Q is the name of a famous queen of later times.

⁶⁰⁸ The K occurs in Gen 23:9; the Q is a hapax legomenon.

⁷⁶⁰ G read חסדו.

⁷⁶¹ G V read מַחֲשֶׁבֶת ה' as a singular.

⁷⁶² The additional example strengthens our attempt to make out a case for the noun הֵיָהּ by the side of הֵיָהּ. See List 29 and note 134.

⁷⁶³ Vss seem to read an infinitive נִסְפוֹן.

⁷⁶⁴ The renderings of these synonyms in GPTVS ("share in") make a decision as to the underlying reading impossible. This KQ is quoted in Sanh. 20a.

⁷⁶⁵ For the word in question G r. "and branches and" eq. . . . וְקַבְדָּן or . . . וְקַבְדָּן (*radamnois*), hence either יסכהו or יסכהו.

⁷⁶⁸ K Md is an absolute error. For a possible defence of the K Maar cf. note 205. The K Md is valuable however in testifying to the existence of another reading; it is in fact no more than a sub-variant to the K Maar.

⁷⁶⁹ P r. **בְּבִקְרִים** or **בְּבִקְרִים**. GV indeterminate as both words mean "villages".

⁷⁷⁰ Th transliterates *sis* (K Md) r. "a pent-up swallow", perhaps a mis-hearing of **טוֹס עוֹנֹר** as **טוֹס קוֹנֹר**!

⁷⁷¹ K may be Qal against Hophal of Q, or a scribal error.

⁷⁷² A, Th, V tr. **אֶעְיָרֵנוּ** or **אֶעְיָרֵנוּ**? P: **נַחְתְּעִיר** perhaps interpreting "will arouse himself" i. e. will be aroused.

⁷⁷³ T **יְהִי** eq. Q Md. The singular is expressed by **יָחַב**; cf. vv. 9, 17.

⁷⁷⁴ The K may agree with **בְּקָרָה** which is feminine plural in Jb 1:14. Cf. also Wellhausen and Driver on 1 Samuel 8:16, where G read **בְּקָרָה** for MT **בְּחֹרֵי קָרָה** with a plural masculine adjective (**הַטּוֹבִים**).

⁷⁷⁵ The K apparently is feminine referring like Maar to **עֵיר**; the Q is masc., referring to **עֵשָׂק**.

⁷⁷⁶ The Q and Maar refer to the general condition—"this is your lot". The K refers to **אֵשָׁה**.

⁷⁷⁷ Tar. **חֲבֵרִיהָ דְכּוֹתִיהָ דְדַמִּי לִיהָ**. K Md.

⁷⁷⁹ P "will testify" V "sustain" eq. **יְעִידֵנִי** cf. **אֶעֱיֵדְךָ** La 2:13 and note 308. G "will resist me". Likewise a first person suffix.

⁷⁸⁰ The form **הָאָרוֹן** of the K with the article occurs in 3:14 with no variant. Tar follows Q Md in our passage and translates 3:17 **אָרוֹן קִימָא**, while v. 14 is rendered **אָרוֹנָא דְקִימָא**.

⁷⁸¹ This Kethib-vela-Qere is mentioned in B Nedarim 37b.

⁷⁸² G reads "throw off".

⁷⁸³ Tar: **נַחְתִּי אֶתְּ! חֲתִיתוּ** exactly as in 32:32 where text is **נַחְתִּי אֶתְּ! חֲתִיתוּ**, an example of assimilation in translating. G is eq. to MT exactly.

⁷⁸⁴ On Tar: see Rashi ad loc.

⁷⁸⁵ T combines here both K and Q of Mad, substantiating the tradition that ascribes the Targum to Rab Joseph. See Ch. VI for a full discussion. On the variant itself, it seems to have arisen from a confusion of Heth and Ayin in speech, exactly as in the long list of variants in the Samaritan Penta-teuch collected by Heller, op. cit. p. 6 note 5.

⁷⁸⁶ *Bethaun* which Origen writes *suh* asterisko, is patently K Md. Field was unaware of the Mad reading and equates it with **בְּתֵי אֵל**!

⁷⁸⁷ G (B) reads *Segor*.

⁷⁸⁸ P reads Q Md **בְּנֵי**.

⁷⁸⁹ G (A) *Iellai* eq. Maar. P from above reads **חֹרֵי**. T and V read **Holem** at the end, eq. Q Md.

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