Textual Variants between the Leningrad Codex B19a and Other Masoretic Sources in the *Léxico do Antigo Testamento Interlinear Hebraico-Português*. New Insights in the Hebrew Lexicography

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ABSTRACT: This article refers to the lexemes of the *Léxico do Antigo Testamento Interlinear Hebraico-Português* (Engl. *Lexicon of the Interlinear Old Testament Hebrew-Portuguese*) (*LéxATI*) (Barueri: Sociedade Bíblica do Brasil, 2024), by this author, related to textual variants between the Leningrad Codex B19a (M^L) and other Masoretic sources, such as the Aleppo (M^A), Oriental 4445 (M^B), Cairo of the Prophets (M^C), Madrid No. 1 (M^{M1}), Sassoon 507 (M^S), Sassoon 1053 (M^{S1}) codices, among other manuscripts, and the Second Rabbinic Bible (BibRab^2), the main representatives of the Masoretic Text of the Tiberian tradition. In this article, several situations of textual variants between the Codex M^L and other Masoretic sources are shown, and the possible reasons for the existence of such textual differences are discussed. In certain situations, the variations show idiosyncrasies of the Codex M^L in relation to the other sources of the Masorah, revealing how the process of production of the aforementioned medieval manuscript of the Hebrew Bible would have been. In some instances, supposed textual variants may reveal that some diacritics would actually just be smudges in the parchment of the Codex M^L, which could have led to confusion of reading and interpretation.

KEYWORDS: Biblical Hebrew; Hebrew lexicography; Hebrew Bible; Leningrad Codex B19a; Masorah.

TRANSLATED TITLE: Variantes textuales entre el Códice de Leningrado B19a y otras fuentes masoréticas en el *Léxico do Antigo Testamento Interlinear Hebraico-Português*. Nuevas perspectivas en la lexicografía hebrea.

RESUMEN: Este artículo se refiere a los lexemas del *Léxico do Antigo Testamento Interlinear Hebraico-Português* (esp. *Léxico del Antiguo Testamento Interlineal Hebreo-Portugués*) (*LéxATI*) (Barueri: Sociedade Bíblica do Brasil, 2024), de este autor, relacionado con variantes textuales entre el Códice de Leningrado B19a (M^L) y otras fuentes masoréticas, como los códices de Alepo (M^A), Oriental 4445 (M^B), de Profetas de El Cairo (M^C), Madrid N.º 1 (M^{M1}), Sassoon 507 (M^S), Sassoon 1053 (M^{S1}), entre otros manuscritos, y la Segunda Biblia Rabínica (BibRab^2), los principales representantes del Texto Masorético de tradición tiberiense. En este artículo, se muestran varias situaciones de variantes textuales entre el Códice M^L y otras fuentes masoréticas, y se discuten las posibles razones de la existencia de tales diferencias textuales. En ciertas situaciones, las variaciones muestran idiosincrasias del Códice M^L en relación con las otras fuentes de la Masora, revelando cómo habría sido el proceso de producción del mencionado manuscrito medieval de la Biblia hebrea. En algunos casos, las supuestas variantes textuales pueden revelar que algunos signos diacríticos serían en realidad solo manchas en el pergamino del Códice M^L, lo que podría haber llevado a confusión de lectura e interpretación.

PALABRAS CLAVE: hebreo bíblico; lexicografía hebrea; Biblia hebrea; Códice de Leningrado B19a; Masora.

INTRODUCTION

This article is the result of this author's production, the *Léxico do Antigo Testamento Interlinear Hebraico-Português* (*LéxATI*) which is based on the edition *Biblia Hebraica Stuttgartensia (BHS)*, whose source is the Leningrad Codex (St. Petersburg): Firkowitch I, Evr. I B19a or Codex Leningradensis (Codex M[L]) (c. 1008-1009), being one of the main manuscripts of the Tiberian Masoretic tradition, related to the Ben Asher family[1]. In *LéxATI* there are 134 entries with textual variations of Codex M[L] in relation to the other sources of the Masorah. For this study, 26 entries that reveal some types of textual variants were selected to be analyzed. One of the purposes of the present study is to understand the process of formation of the Codex M[L], being relevant to the current studies of the Hebrew Bible of the Masoretic tradition. In addition, it is hoped that such *LéxATI* entries can be a contribution to current studies of Hebrew lexicography, revealing new *insights*.

TEXTUAL VARIANTS IN DICTIONARIES/LEXICONS OF BIBLICAL HEBREW

Some very succinct information about textual variations between Masoretic sources is found, but very sporadically, in certain works devoted to biblical Hebrew and Aramaic, such as, for example, the works of Francis Brown, Samuel R. Driver, and Charles A. Briggs, of Ludwig Koehler and Walter Baumgartner, and of David J. A. Clines, but never as distinct lexemes[2]. The brief information in such lexicographical works, when they exist, is always found throughout the *corpus* of the explanation of the entry dedicated to some Hebrew or Aramaic word. However, in the *LéxATI*, words of this nature are listed in a different way, as their own lexical entry and with substantial information, being something unprecedented in lexicographic work aimed at the languages of the Hebrew-Aramaic biblical text. Koehler and Baumgartner, and Clines refer to some textual variant found in Codex M[L] and sometimes mention codices M[A] and M[C3]. However, Brown, Driver, and Briggs provide some information on textual variation in some editions of the Hebrew Bible, such as that of Seeligman I. Baer and Franz J. Delizsch, *Textum Masoreticum accuratissime expressit, e fontibus Masorae codicumque varie illustravit, notis criticis confirmavit* (Leipzig, 1869-1895) and Everard van der Hooght, *Biblia Hebraica secundum editionis Ios. Athiae, Ioannis Leusden, Io. Simonis aliorumque*, 2 vols. (Amsterdam, 1705), but not in Masoretic manuscripts[4].

TEXTUAL VARIANTS IN SCHOLARLY EDITIONS OF THE HEBREW BIBLE

Several scholars argue that the many medieval manuscripts of the Masorah do not have textual variants of real importance, demonstrating a solid textual tradition of the Masoretic Text[5]. However, occurrences of textual variation involving mainly signs of vocalisation, accentuation, and orthography (plene and defective spellings) can be found in Masoretic codices, even if such variations do not necessarily affect the understanding of the biblical text (textual variants related to the alteration of some word or proper name occur occasionally). Records of textual[6] variants in medieval manuscripts of the Masorah are found in textual apparatuses in scientific editions of the Hebrew Bible, based on the M[A] and M[L] codices, such as the following: *Hebrew University Bible* (*HUB*) (block III [Medieval Bible Manuscripts] and block IV [Orthography, Vowels and Accents]), *Biblia Hebraica* (*BHK*), *Biblia Hebraica Stuttgartensia* (*BHS*), and *Biblia Hebraica Quinta* (*BHQ*). In these publications, all the manuscripts cited in the apparatus of textual variants are listed.

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[1]   Lebedev 1998, XXI-XXII; Beit-Arié, Sirat and Glatzer 1997, 114; Sirat 2002, 140; Dukan 2006, 247; Khan 2013, 10; Ofer 2019, 7; Martín Contreras and Seijas de los Ríos-Zarzosa 2010, 80; Himbaza 2023, 103-104; Francisco 2008, 315, 545, 547.
[2]   Brown, Driver and Briggs 1906; Koehler and Baumgartner 1994-2000; Clines 1993-2011; Clines 2009.
[3]   Koehler and Baumgartner 1994-2000, XIV, XVI, XXI; Clines 1993-2011, 90; Clines 2009, XII.
[4]   Brown, Driver and Briggs 1906, XVI, XX.
[5]   Würthwein 1995, 40, 41, 114; Würthwein and Fischer 2014, 45; Fischer 2013, 44; Tov 2012, 38-39; 2017, 40-41; 2022, 60-61; Brotzman and Tully 2016, 59; 2021, 87; Francisco 2008, 351.
[6]   Yeivin 1980, 13; 2003, 10; Francisco 2008, 280.

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INFLUENCE OF THE ARTICLE OF TOV (2005) ON THE *LÉXATI*

The present text is inspired by the article "Hebrew Lexicography and Textual Criticism of the Hebrew Bible in Light of Gesenius' Dictionary", by Emanuel Tov (2015), in which the author argues, among other issues, the need for dictionaries and lexicons of Biblical Hebrew to be more comprehensive and contain textual variants found both in the original Hebrew version, represented by the Masoretic Text, as well as in the ancient Bible versions, such as the Samaritan Pentateuch, the Judean Desert Scrolls, and the Septuagint, as they are other important textual traditions of the Bible. Tov comments that dictionaries or lexicons based solely on the Masoretic Text should be renamed "lexicons of the Hebrew Bible according to Masoretic Text"[7]. However, Tov did not foresee in his article the textual variants, even if only orthographic or of variation of vocalisation and accentuation, found in medieval manuscripts of the Masorah, information found in the *LéxATI* in the sections devoted to Biblical Hebrew and Biblical Aramaic. Even though Tov did not foresee such information in his text, the entries with textual variation between Masoretic codices in the *LéxATI* are inspired by the aforementioned article.

THE TEXTUAL VARIATION LISTS OF DOTAN AND BREUER

The *LéxATI* entries with textual variation in Masoretic manuscripts were mainly based on the Dotan and Breuer lists, but with the addition of variations found in two more Masoretic manuscripts, but not cited by the two Masoretic scholars, the codices M^{M1} and $M^{2626-2628}$. Dotan records the textual variants found in the Codex M^L in the Appendix A: "Manuscript Variants", at the end of his edition *Biblia Hebraica Leningradensia* (*BHL*)[8]. The purpose of Dotan's list is to provide apparent readings or readings found in the Codex M^L, but not adopted in the *BHL* text[9]. Breuer records the spelling variations (mainly plene and defective spellings, according to Masoretic annotations) found in the Codex M^A and other Masoretic manuscripts and in the Second Rabbinic Bible in his work *The Biblical Text in the* Jerusalem Crown *Edition and its Sources in the Masora and Manuscripts*[10]. The main intent of Breuer's list is to justify the orthography adopted in the *Keter Yerushalaim* (*Jerusalem Crown*) edition, according to the Codex M^A and other important codices of the Masorah of the Tiberian tradition[11].

THE ABBREVIATION txtM[L] IN THE *LÉXATI*

In the forthcoming lexicographical publication, the explanation of the abbreviation txtM[L] is as follows in the original Portuguese (see below the text in Portuguese and the English translation):

txtM[L]	a abreviatura, colocada após a entrada lexicográfica, registra vocalização, acentuação ou redação excepcional e peculiar do Códice M[L] (ocorrência de idiossincrasia no texto deste manuscrito massorético). Tal abreviação é utilizada em unidades lexicais das seções do hebraico e aramaico bíblicos do *LéxATI*.[3]
	ex.: txtML:טֽוֹב׃ [√ טוב] [M[A], M[M1], M[S1], M[2628], BibRab² :טֽוֹב׃] *sub.[mas.]*: bem (Pv 24.25).

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[7] Tov 2015, 2022.
[8] Dotan 2001, 1229-1237.
[9] Dotan 2001, 1229.
[10] Breuer 2003.
[11] Breuer 2003, ט-י. See further Ofer 2002, 54; 2019, 37-38.

"a abreviatura, colocada após a entrada lexicográfica, registra vocalização, acentuação ou redação excepcional e peculiar do Códice M^L (ocorrência de idiossincrasia no texto deste manuscrito massorético). Tal abreviação é utilizada em unidades lexicais das seções do hebraico e aramaico bíblicos do *LéxATI* (Engl.: the abbreviation, placed after the lexicographic entry, records exceptional and peculiar vocalisation, accentuation, or redaction of Codex M^L [occurrence of idiosyncrasy in the text of this Masoretic manuscript). This abbreviation is used in lexical units of the Biblical Hebrew and Aramaic sections of the *LéxATI*])." Therefore, in the *LéxATI* all the 134 textual variants found in the Codex M^L (111 in the Hebrew section and 23 in the Aramaic section) are identified by the aforementioned abbreviation. The 134 textual variants selected from Dotan's list for the *LéxATI* are usually mentioned in the critical apparatus of the scholarly editions of the Hebrew Bible, and this has been the criterion of choice.

One of the unpublished highlights presented in the *LéxATI*, in the field of current Hebrew-Aramaic lexicography, incidentally not conceived by Tov in his 2015 article[12], is the textual variation (i.e. some difference in spelling, vocalisation, or accentuation) between various Masoretic sources. In the *LéxATI*, in the sections devoted to Biblical Hebrew and Aramaic, there are entries related to the redaction variations between the Codex M^L and other medieval Masoretic manuscripts. The manuscripts chosen for the *LéxATI* are the main representatives of the Masoretic Text, and they are usually cited in scholarly editions of the Hebrew Bible, and this has been the criterion of choice[13]. The list below lists all the Masoretic sources cited in the *LéxATI*.

BibRab^2	*Biblia Rabbinica* (Segunda Bíblia Rabínica), edição de J. ben Hayyim.
M	Texto Massorético.
M^A	Códice de Alepo: Ms. Nº 1 do Instituto Ben-Zvi.
M^B	Códice da Biblioteca Britânica: Oriental 4445.
M^C	Códice do Cairo dos Profetas: Gottheil 34.
M^L	Códice de Leningrado (São Petersburgo): Firkowitch I, Evr. I B19a.
M^{L1}	Códice de Leningrado (São Petersburgo): Firkowitch II, Evr. II B17.
M^{L20}	Códice de Leningrado (São Petersburgo): Firkowitch II, Evr. II B9.
M^{M1}	Códice de Madri: Ms. Nº 1 da Universidade Complutense de Madri.
M^P	Códice de Leningrado (São Petersburgo): Firkowitch I, Evr. I B3.
M^{S1}	Códice Sassoon 1053.
M^{S5}	Códice Sassoon 507: Ms. Heb. 24° 5702.
M^Y	Códice da Biblioteca da Universidade de Cambridge: Additional 1753.
M^{82}	Códice Sassoon 82.
M^{2375}	Códice da Biblioteca Britânica: Oriental 2375.
M^{2626}	Códice da Biblioteca Britânica: Oriental 2626.
M^{2627}	Códice da Biblioteca Britânica: Oriental 2627.
M^{2628}	Códice da Biblioteca Britânica: Oriental 2628.
M^{5702}	Códice da Biblioteca da Universidade de Cambridge: Additional 5702.

Textual variants of the codex M^L in the *LéxATI*

In this topic, 26 (out of a total of 134) entries selected from the *LéxATI* with textual variation from the Codex M^L are found. The lexemes are grouped by their nature of wording, followed by a brief description and observation regarding textual variation. The images in the Codex M^L are based on Zuckerman (2021) (color images) and Freedman *et al.* (1998) (black-and-white images)[14].

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12   Tov 2015, 190, 196, 202-204.
13   Kittel and Kahle 1929-1937, xl-xli; Elliger and Rudolph 1967-1977, xlvii, xlix; Schenker *et al.* 2004, lxxviii; Goshen-Gottstein 1995, xlvii-xlviii; Rabin, Talmon and Tov 1997, xxxv-xxxvi; Goshen-Gottstein and Talmon 2004, xlii.
14   Zuckerman 2021 (https://archive.org/details/Leningrad_Codex_Color_Images/mode/2up); Freedman *et al.* 1998.

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In this topic, several situations of textual variants between the Codex M[L] and other Masoretic sources are shown, and the possible reasons for the existence of such differences of a textual nature are commented on. In certain situations, the variations show idiosyncrasies of the Codex M[L] in relation to the other sources of the Masorah, revealing how the process of production of the aforementioned medieval manuscript of the Hebrew Bible would have been. In some instances, supposed textual variants, recorded in Dotan's list, may reveal that some diacritics were actually just smudges on the parchment of the Codex M[L], which could have generated confusion of reading and interpretation.

1. Absence of vowel/diacritic signal

אֲדֹנִיָּהוּ txtM[L] [√ אדן] [M[A], M[C], M[M1], M[S1], M[2627], BibRab² אֲדֹנִיָּהוּ] *nom.pr.mas.*: **Adoniáhu** (Adonias) (1Rs 1.13).

אֲדֹנִיָּהוּ Zuckerman 2021, fol. 184v.

אֲדֹנִיָּהוּ Freedman *et al*. 1998, p. 380.

The diacritic signal *dagesh forte* is absent in the letter *yôd* in the masculine proper noun אֲדֹנִיָהוּ (Heb. 'Adoniáhu' [Adonijah]) in 1Kings 1:13 in the Codex M[L], as can be seen from the color and black-and-white images of this Masoretic manuscript[15]. In the other sources of Masorah, such as the codices M[A], M[C], M[M1], M[S1], and M[2627] and the Second Rabbinic Bible, the name is vocalised as אֲדֹנִיָּהוּ (Heb. 'Adoniiáhu' [Adonijah]) with the *dagesh forte* signal in the character *yôd*. The occurrence is recorded by Dotan, but not by Breuer[16].

In the critical apparatus of the *BHS* the following annotation is found on the case: sic L, mlt Mss Edd (i.e. the name is thus according to the Codex M[L], many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg]) have the reading אֲדֹנִיָּהוּ [Heb. 'Adoniiáhu' [Adonijah]). The *BHK* does not have any note on the subject in its critical apparatus. The reading of the Codex M[L] is reproduced, in a diplomatic way, in the *BHS*, however, in the *BHK* and the *BHL*, the reading of the other Masoretic sources is found (cf. above).

אֱלֹוַהּ txtM[L] [√ אלה {?}, √ I אלה {?}] [M[S5]; אֱלֹוַהּ; M[A] אֱלַהּ; M[M1], M[S1], M[2626], BibRab² אֱלֹוַהּ] *epí.mas.dei.*: **Deus** (deidade semítica) (Dt 32.15).

אֱלֹהַ Zuckerman 2021, fol. 118v.

אֱלֹהַ Freedman *et al*. 1998, p. 248.

It is missing the diacritic *mappîq* in the letter *hê* in the theonym אֱלֹהַ (Heb. 'God') in Deuteronomy 32:15 in the Codex M[L][17]. It is possible to see that both from the color photograph and from the black-and-white photograph of the Codex M[L], the *mappîq* signal does not appear in the theonym. The Codex M[S5] has the same reading as the Codex M[L], but other sources of the Masorah have another reading, recording the diacritic signal in the character *hê* as אֱלֹוַהּ (Heb. 'God'), in plene writing, according to the codices M[M1], M[S1], and M[2626] and the Second Rabbinic Bible, or as אֱלַהּ (Heb. 'God'), with defective writing, according to the Codex M[A]. Dotan records the occurrence in his list, however, in Breuer's list there is no record[18].

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[15]   Zuckerman 2021, fol. 184v; Freedman *et al*. 1998, 380.
[16]   Dotan 2001, 1232.
[17]   Zuckerman 2021, fol. 118v; Freedman *et al*. 1998, 248.

The *BHK*, *BHS*, and *BHQ* editions reproduce the reading of the Codex M[L], while the *BHL* corrects the text to אֱלֹהַּ (Heb. 'God'). In the critical apparatus of the *BHS* there is the following observation about the highlighted theonym: sic L, mlt Mss Edd (i.e. the word is thus according to the Codex M[L], many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading אֱלֹהַּ [Heb. 'God']). In the apparatus of textual variants of the *BHK* and the *BHQ* no note on the case is found.

txtML בְּשְׁלֹחַ   [√ שׁלח] [M[A], M[C], M[M1], M[2627], BibRab[2] בִּשְׁלֹחַ] *pre.insep.* + *vrb. qal*: **em enviar** (Is 20.1).

 בִּשְׁלֹחַ Zuckerman 2021, fol. 227v.

 בִּשְׁלֹחַ Freedman *et al.* 1998, p. 466.

There is an absence of the vocalic signal, the furtive *pataḥ*, in the letter *ḥêt* in the word בְּשְׁלֹח (Heb. 'in to send') in Isaiah 20:1 in the Codex M[L]. The occurrence is found in Dotan's list, but not in Breuer's work[19]. By means of both images, the aforementioned vocalisation signal does not appear under the character *ḥêt*[20]. The same is not true of the other Masoretic sources, such as the codices M[A], M[C], M[M1], and M[2627] and the Second Rabbinic Bible, which show full vocalisation of the word, such as בִּשְׁלֹחַ (Heb. 'in to send'), with the presence of the signal furtive *pataḥ*. In the *BHL*, Dotan corrected the wording, according to several Masorah sources.

In the *BHK* the same reading of the *BHL* is adopted, as בִּשְׁלֹחַ (Heb. 'in to send'), with the following note in the critical apparatus: L לֹח- (i.e. in the Codex M[L] the reading is בִּשְׁלֹח [Heb. 'in to send']). In the *BHS* the reading is diplomatic, reproducing the text of the Codex M[L], with the following annotation in its apparatus of textual variation: sic L, mlt Mss Edd לֹח- (i.e. the word is thus, according to the Codex M[L], many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading בִּשְׁלֹח [Heb. 'in to send']). The *HUB* also reserves an annotation in the third block of its critical apparatus on the same situation: בִּשְׁלֹח ל (i.e. in the Codex M[L] the reading is בִּשְׁלֹח [Heb. 'in to send']).

txtML יֵשָׁוּעַ   [√ ישׁע] [M[M1], M[2628], BibRab[2] יֵשׁוּעַ] *nom.pr.mas.*: **Ieshû'** (?) (Jesua) (Ne 7.43).

 יֵשׁוּעַ Zuckerman 2021, fol. 458r.

 יֵשׁוּעַ Freedman *et al.* 1998, p. 927.

The masculine proper name יֵשׁוּעַ (Heb. 'Ieshû'' [Jeshua]) does not have the vocalic signal furtive *pataḥ* in the letter *'áyin* in Nehemiah 7:43 in the Codex M[L], which is visible from the pictures in this manuscript of the Masorah[21]. Again, Dotan includes the case in his "Manuscript Variants" list, but Breuer does not include the occurrence in his work *The Biblical Text*[22]. As is customary, Dotan in the *BHL* corrected the spelling of the name to יֵשׁוּעַ (Heb. 'Ieshûa'' [Jeshua]). The normative spelling יֵשׁוּעַ (Heb. 'Ieshûa'' [Jeshua]) is found in the codices M[M1] and M[2628] and in the Second Rabbinic Bible.

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[18]   Dotan 2001, 1231.
[19]   Dotan 2001, 1232.
[20]   Zuckerman 2021, fol. 227v; Freedman *et al.* 1998, 466.
[21]   Zuckerman 2021, fol. 458r; Freedman *et al.* 1998, 927.
[22]   Dotan 2001, 1237.

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The *BHK*, *BHS*, and *BHQ* editions present the same corrected reading as seen in the *BHL*, but without any note in the critical apparatus. Curiously, the *BHS* and the *BHQ* should reproduce the text of the Codex M^L in a diplomatic manner, even with the obvious scribal errors, and the normative wording should be provided only in annotations from the apparatus of textual variants, according to the publications' own editors. However, in Nehemiah 7:43, such edits take another procedure, contrary to their own guidelines, correcting the text of the Codex M^L, something that should not have been done (?!).

2. Vocalisation variation

txtML אַל־בֵּיתְי   [M^A, M^C, M^M1, M^S1, M^2627, BibRab² אֶל־בֵּיתִי] *adv.neg.+sub.mas.cst.sg.+suf.-pro.*: **não a minha casa** (Jz 19.23).

אלביתי Zuckerman 2021, fol. 148v.

אלביתי Freedman *et al.* 1998, p. 308.

In the Codex M^L, in Judges 19:23, there is the adverb of negation אַל־ (Heb. 'not') instead of the separable preposition אֶל־ (Heb. 'to'). From the images of Zuckerman and Freedman *et al.*, there is no doubt that the letter *aleph* does indeed have the vocalic signal *pataḥ* and not the vocalic signal *segôl*[23]. Such a textual variant is mentioned in Dotan's list, however, the occurrence is ignored in Breuer's list[24]. Dotan, departing from the Codex M^L, corrected the *BHL* in the aforementioned biblical passage, adopting the reading אֶל־בֵּיתִי (Heb. 'to my house') and not the original reading אַל־בֵּיתִי (Heb. 'not my house'). In the other sources of the Masorah, such as the codices M^A, M^C, M^M1, M^S1 and M^2627 and the Second Rabbinic Bible, the expression is reproduced as אֶל־בֵּיתִי (Heb. 'to my house').

In the *BHK* the same reading of the *BHL* is found, however, there is no note in the critical apparatus informing the correction made in the text of this edition. In the *BHS* the original reading of the Codex M^L is found, as אַל־בֵּיתִי (Heb. 'not my house'), and in the critical apparatus there is the following annotation: sic L, mlt Mss Edd אֶל (i.e. the word is thus, according to the Codex M^L, many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading אֶל [Heb. 'to']). In the *BHQ*, the original reading of the Codex M^L is also adopted, with information concerning the variation of a textual nature in the critical apparatus: אַל־ M^L | M^A M^C G (V) S T (i.e. the reading אַל־ [Heb. 'not'] is found in the Codex M^L; the reading אֶל־ [Heb. 'to'] is witnessed by the M^A and M^C codices, the Septuagint, the Vulgate [this version agrees with the reading of the version mentioned, but differs from it in some textual detail], the Peshitta and the Targum of Jonathan ben Uzziel [...]). According to such an edition, the reading אֶל־ [Heb. 'to'] is preferable, according to the testimony of the biblical sources mentioned in the annotation of the apparatus of textual variants.

txtML אֶל־תָּצַר   [M^L17, M^M1, M^S1, M^S5, M^2626, BibRab² אַל־תָּצַר] *pre.sep.+vrb.*: **para que mostres hostilidade contra** (Dt 2.9).

אלתצר Zuckerman 2021, fol. 99v.

אלתצר Freedman *et al.* 1998, p. 210.

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23   Zuckerman 2021, fol. 148v; Freedman *et al*. 1998, 308.
24   Dotan 2001, 1231.

The separable preposition אֶל־ (Heb. 'to') instead of the adverb of negation אַל־ (Heb. 'not') is the original reading of the Codex M^L in Deuteronomy 2:9 for the expression אֶל־תָּצַר (Heb. 'to show hostility against'). The codices M^{L17}, M^{M1}, M^{S1}, M^{S5}, and M^{2626} and the Second Rabbinic Bible have the reading אַל־תָּצַר (Heb. 'do not show hostility against'). From the images of the Masoretic manuscript, it is possible to see that there is a vocalic signal under the character *aleph*[25]. The textual variant is listed by Dotan in his list, however, Breuer does not list the same occurrence in his book[26]. As usual, the *BHL* contains the corrected reading and not the original reading of the Codex M^L, being אַל־תָּצַר (Heb. 'do not show hostility against').

The spliced reading אַל־תָּצַר (Heb. 'do not show hostility against') is found in the *BHK*, but there is no textual remark in the critical apparatus. In the *BHS* is found the original reading of the Codex M^L אֶל־תָּצַר (Heb. 'to show hostility against'), with the following note: sic L, mlt Mss Edd אַל (i.e. the word is thus, according to the Codex M^L, many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading אַל [Heb. 'not']). In the *BHQ*, in the same way as in the *BHS*, the same reading is found, with the following note: אֶל־ M^L (err) | אַל־ M^{L17} M^{S5} G V S T | Smr (indet) || pref אַל־ M^{L17} M^{S5} G V S T (i.e. the reading אֶל־ [Heb. 'to'] of the Codex M^L is a scribal error; the reading אַל־ [Heb. 'not'] is witnessed by the codices M^{L17} and M^{S5}, the Septuagint, the Vulgate, the Peshitta, and the Targum; in the Samaritan Pentateuch the reading is indeterminate [i.e. this Bible version does not sufficiently assist in the solution of the textual difficulty]). In the *BHQ* the original reading of Codex M^L is considered erroneous, because of the testimony of the other two Masoretic manuscripts of the Tiberian tradition and the ancient versions of the Bible. Moreover, the context and meaning of Deuteronomy 2:9 support the reading of the biblical sources cited in the critical apparatus note. In relation to the Samaritan biblical text, the reading is inconclusive, since the words אֶל־ (Heb. 'to') and אַל־ (Heb. 'not') are reproduced in a similar way[27].

<p style="text-align:center">אַשְׁכֲּנַז ^{txtML} [*etm.* {?}] [M^{S5} אַשְׁכְּנַז {?}; M^{M1}, M^{2626}, BibRab^2 אַשְׁכְּנַז] [*heb.sam.* ʾAškēnez; *grg.*
Ἀσχανάζ; *lat. Aschenez*] *nom.pr.mas.*: **Ashkanaz** (Asquenaz) (Gn 10.3).</p>

 Zuckerman 2021, fol. 5v.

 Freedman *et al.* 1998, p. 22.

There is the semivocalic signal *ḥaṭef-pataḥ* instead of the semivocalic signal audible *shewaʾ* in the letter *kaf* in the masculine proper name אַשְׁכֲּנַז (Heb. 'Ashkanaz' [Ashkenaz]) in Genesis 10:3 in the Codex M^L. Such variation in vocalisation is noticeable through the color and black-and-white photographs of the Masorah manuscript[28]. Only the Codex M^{S5} has the same wording as the Codex M^L, while other Masoretic sources such as the codices M^{M1} and M^{2626} and the Second Rabbinic Bible have the wording אַשְׁכְּנַז (Heb. 'Ashkenaz'). Both Dotan and Breuer do not record in their lists the proper name with such a method of vocalisation in the Codex M^L.

The *BHK*, *BHS*, *BHQ*, and *BHL* editions reproduce the original wording of the Codex M^L, as אַשְׁכֲּנַז (Heb. 'Ashkanaz' [Ashkenaz]). In the *BHK* and *BHS* they have annotations in their critical apparatus regarding the masculine proper name in Genesis 10:3, but the observation is of a literary rather than textual nature, and is not useful for the analysis of the vocalisation of the lexicographic item in this study.

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[25]   Zuckerman 2021, fol. 99v; Freedman *et al.* 1998, 210.
[26]   Dotan 2001, 1231.
[27]   In the Tal-Florentin scholarly edition of the Samaritan Pentateuch, the reading is as follows: אל תצור (Sam. Heb. 'distress not [?] /to distress [?]'), see Tal and Florentin 2010. From the reproduction of the expression, it is not possible to know whether it is the separable preposition אֶל־ (Heb. 'to') or if it is the adverb of negation אַל־ (Heb. 'not') and this problem of textual nature in the Samaritan biblical text is really inconclusive.
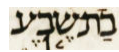[28]   Zuckerman 2021 fol. 5v; Freedman *et al.* 1998, 22.

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The prominent masculine name appears a total of three times in the Hebrew biblical text: Gen 10:3; Jer 51:27; 1Chr 1:6. In the three biblical passages, Even-Shoshan records the name with the following vocalisation: אַשְׁכְּנַז (Heb. 'Ashkenaz')[29]. However, in the Codex M^L two distinct forms of vocalisation are found: אַשְׁכֲּנַז (Heb. 'Ashkanaz' [Ashkenaz]) (with the semivocalic signal *ḥaṭef-pataḥ*) (Gen 10:3; 1Chr 1:6) and אַשְׁכְּנַז (Heb. 'Ashkenaz') (with the semivocalic signal audible *shewaʾ*) (Jer 51:27). In two editions based on the Codex M^A, the *Ḥorev* and the *Jerusalem Crown*, the name is spelled as אַשְׁכְּנַז (Heb. 'Ashkenaz') in the three biblical passages.

Yeivin, citing the case of the name אַשְׁכֲּנַז (Heb. 'Ashkanaz' [Ashkenaz]) in Genesis 10:3 in the Codex M^L, he comments that the use of the semivocalic signal *ḥaṭef-pataḥ* in non-guttural letters would be for phonetic reasons. He explains that Tiberian vocalisation regularly distinguishes *shewaʾ* between *mobile* (Lat. 'audible') and *quiescent* (Lat. 'mute') in guttural consonants. In many occurrences, still, the signal *shewaʾ* in non-guttural consonants is represented by the signal *ḥaṭef* to indicate that it is vowel, either for morphological or phonetic reasons[30].

^{txtML} בַּת־שֶׁבֲע [√ בנה] [M^A, M^C, M^M1, M^S1, M^2627, BibRab² בַּת־שֶׁבֲע] *nom.pr.fem.*: **Bat-Shéve** (Bate-Seba) (1Rs 1.15).
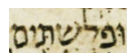
 Zuckerman 2021, fol. 184v.

 Freedman *et al.* 1998, p. 380.

Here is found the vocalic signal *segôl* instead of the vocalic signal *pataḥ* in the letter *bêt* in the feminine proper name בַּת־שֶׁבֲע (Heb. 'Bat-Shéve' [Bath-sheba]) in 1Kings 1:15 in the Codex M^L. In the other sources of the Masorah, such as the codices M^A, M^C, M^M1, M^S1, and M^2627 and the Second Rabbinic Bible, the aforementioned proper name is spelled in a normative manner as בַּת־שֶׁבַע (Heb. 'Bat-Shéva' [Bath-sheba]). Dotan records the occurrence in his list; however, Breuer ignores the occurrence in his list[31]. From the color and black-and-white images, it is evident that it is indeed the vocalic signal because of the shape, color, and size of the graphic signal, and is an occurrence unique to the Codex M^L in relation to the other Masoretic codices and editions of the Hebrew Bible[32].

The *BHK* and *BHL* editions, departing from the Codex M^L, maintain in their texts the corrected form, such as בַּת־שֶׁבַע (Heb. 'Bat-Shéva' [Bath-sheba]). The *BHK* does not inform the critical apparatus of the correction made in its text. The *BHS* retains the form found in the Codex M^L as בַּת־שֶׁבֲע (Heb. 'Bat-Shéve' [Bate-Seba]) and with the following annotation in the apparatus of textual variants: sic L, mlt Mss Edd שֶׁבַע (i.e. the name is thus according to Codex M^L, many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading בַּת־שֶׁבַע [Heb. 'Bat-Shéva' {Bath-sheba}]).

^{txtML} וּפְלִשְׁתִּים [√ פלש] [M^A, M^C, M^M1, M^S1, M^2627, BibRab² וּפְלִשְׁתִּים] *cnj.+adj.gen.mas.pl.*: **e pilshittitas** (e filisteus) (Jz 15.14).

 Zuckerman 2021, fol. 146r.

 Freedman *et al.* 1998, p. 303.

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²⁹   Even-Shoshan 1997, 126.
³⁰   Yeivin 1980, 283; 2003, 237.
³¹   Dotan 2001, Appendix A: "Manuscript Variants", p. 1232.
³²   Zuckerman 2021, fol. 184v; Freedman *et al.* 1998, 380.

Here, there is a changing of the position of the vocalic signal *hîrîq* with the semivocalic signal *shewaʾ* in the letters *pê* and *lámed* in the plural gentile adjective וּפִלְשָׁתִּ֔ם (Heb. 'and Pilshittines' [and Philistines]) in Judges 15:14 in the Codex M[L], being a metathesis situation[33]. In the codices M[A], M[C], M[M1], M[S1], and M[2627] and in the Second Rabbinic Bible the wording is normative, as וּפְלִשְׁתִּ֔ם (Heb. 'and Pelishtines' [and Philistines]). Dotan records the occurrence in his list, but Breuer ignores it in his work[34]. Examining the photos in color and black-and-white, it is noticeable that this is indeed a metathesis situation, with a change in the position of vocalic signals in the two characters mentioned above, being an exclusive occurrence of the Codex M[L] in relation to the other manuscripts of the Masorah and editions of the Hebrew-Aramaic biblical text[35].

The *BHK*, *BHS*, and *BHL* editions correct the text to וּפְלִשְׁתִּ֔ם (Heb. 'and Pelishtines' [and Philistines]), but the *BHQ*, retaining the wording of the Codex M[L], owns the wording וּפִלְשָׁתִּ֔ם (and Pilshittines [and Philistines]). The *BHK* and *BHS* editions do not provide any annotation in the apparatus of textual variants about the editorial situation of the Codex M[L], however, the *BHQ* has the following note in its critical apparatus regarding the occurrence: וּפִלְשָׁתִּ֔ם M[L] (err) | וּפְלִשְׁתִּ֔ם M[A] M[C] (i.e. the lecture וּפִלְשָׁתִּ֔ם [and Pilshittines {and Philistines}] is a Codex M[L] error; the lecture וּפְלִשְׁתִּ֔ם [Heb. 'and Pelishtines' {and Philistines}] is recorded in the codices M[A] and M[C]).

(?) txtML יְהוֹשֻׁעַ [√ ישע] [M[A], M[C], M[M1], M[S1], M[2627], BibRab[2], יְהוֹשֻׁעַ] *nom.pr.mas.*: **Iehoshúa** (Josué) (Js 10.12).

יהושע Zuckerman 2021, fol. 127r.

יהושע Freedman *et al.* 1998, p. 265.

The vocalic signal *qameṣ* instead of the vocalic signal *pataḥ* in the letter *ʿáyin* in the masculine proper name יְהוֹשֻׁעַ (Heb. 'Iehoshúa' [Joshua]) in the Codex M[L] in Joshua 10:12. In the same biblical passage, the other Masoretic sources, such as the codices M[A], M[C], M[M1], and M[2627] and the Second Rabbinic Bible, have the same name with normative vocalisation, such as יְהוֹשֻׁעַ (Heb. 'Iehoshúa' [Joshua]). Dotan registers the occurrence, but Breuer does not[36]. However, Dotan expresses doubts about such vocalisation, indicating the question mark (?). By both the color image and the black-and-white image, the vocalic signal under the character *ʿáyin* is similar to the vocalic signal *qameṣ*[37]. An important detail that should be commented in the Codex M[L] is that the vocalic signal *qameṣ* consists of a small horizontal bar with a diamond-shaped dot, different from the graphic pattern of modern printed editions of the Hebrew-Aramaic biblical text, in which the same vocalic signal is formed by a small horizontal bar with a drop-shaped dot (as in *BHK*, *BHS*, *BHQ*, and *HUB)* or a ball-shaped point (as in *BHL*). Apparently, the signal would not be a mere stain on the manuscript, for the shape and coloration are very similar to some signal of vocalisation as in the other words of the manuscript on the same folio. However, it is not possible to say with certainty whether it is the vocalic signal *qameṣ* or whether it is a stain on the manuscript, even if its physical dimensions are peculiar. The doubt is expressed both in the *BHL* "Manuscript Variants" list and in the *LéxATI*.

The *BHK*, *BHS*, and *BHL* editions reproduce the masculine proper name in Joshua 10:12 as יְהוֹשֻׁעַ (Heb. 'Iehoshúa' [Joshua]), with the vocalic signal *pataḥ*, unlike what is found in the Codex M[L]. The *BHK* and *BHS* editions do not mention the occurrence in their apparatuses of textual variants, not informing the reader about the possible unusual situation of an editorial nature in the Codex M[L].

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[33] Metathesis (Gr. μετάθεσις, transposition): a phenomenon that consists of changing the place of certain phonemes, syllables or letters in a word, see Dubois *et al*. 2001, 412; Houaiss and Villar 2009, 1282-1283.
[34] Dotan 2001, 1231.
[35] Zuckerman 2021, fol. 146r; Freedman *et al*. 1998, 303.
[36] Dotan 2001, 1231.
[37] Zuckerman 2021, fol. 127r; Freedman *et al*. 1998, 265.

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txtML| לַשֶּׁלֶג [√ שׁלג] [M^A, M^M1, M^S1, M^2628, BibRab² | לַשֶּׁלֶג] *pre.insep.* + *art.def.* + *sub.mas.*: **à neve** (Jó 37.6).

 Zuckerman 2021, fol. 407v.

 Freedman *et al.* 1998, p. 826.

Here is seen the vocalic signal *pataḥ* instead of the vocalic signal *segôl* in the letter *lâmed* in the word לַשֶּׁלֶג (Heb. 'to the snow') in Job 37:6 in the Codex M^L. The codices M^A, M^M1, M^S1, and M^2628 and the Second Rabbinic Bible record the normative wording לַשֶּׁלֶג (Heb. 'to the snow') with the vocalic signal *segôl* in the character *lâmed*. Breuer does not mention such textual variant in his work, but Dotan records it in his list[38]. Both the color image and the black-and-white image of the Codex M^L reveal that it is clearly the vowel sign *pataḥ* under the letter *lâmed* in that word[39].

In Job 37:6 the *BHK* and the *BHL*, departing from the Codex M^L, contain the corrected word as לַשֶּׁלֶג (Heb. 'to the snow') and the *BHS* keeps its word, as stated in the Codex M^L. The *BHK* does not dedicate any note on the situation in its apparatus of textual variants, but in the critical apparatus of the *BHS* the following information about the aforementioned occurrence is found: sic L, mlt Mss Edd לֶ- (i.e. the word is thus according to the Codex M^L, many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading לַשֶּׁלֶג [Heb. 'to the snow']).

txtML| קֹרֵחַ [√ I קרח] [M^B, M^M1, M^S1, M^S5, M^2626, BibRab² | קֹרַח] *nom.pr.mas.*: **Qôreh** (Corá) (Nm 16.27).

 Zuckerman 2021, fol. 85v.

 Freedman *et al.* 1998, p. 182.

The vocalic signal *segôl* instead of the vocalic signal *pataḥ* under the letter *rêsh* in the masculine proper name קֹרֵחַ (Heb. 'Qôreh' [Korah]) in Numbers 16:27 in the Codex M^L. The reading קֹרַח (Heb. 'Qôrah' [Korah]), with the diacritic *pataḥ,* is found in the codices M^B, M^M1, M^S1, M^S5, and M^2626 and in the Second Rabbinic Bible, being the normative wording. Such textual variation is recorded by Dotan in his list, but Breuer does not mention it in his book[40]. The vocalic signal *segol* is noticeable in the masculine proper name in Numbers 16:27, both through the color image and through the black-and-white image of the Codex M^L. The diacritic has the same dimension and color as the other vocalic marks, in other words, on folio 85v of the aforementioned Masorah manuscript[41].

The corrected wording as קֹרַח (Heb. 'Qôrah' [Korah]) is found in both *BHK* and *BHL* and the original form of the Codex M^L, such as קֹרֵחַ (Heb. 'Qôreh' [Korah]), is found in the *BHS*. Regarding the textual occurrence, the *BHK* dedicates the following annotation in its critical apparatus: L קֹרֵחַ (i.e. the Codex M^L has the reading קֹרֵחַ [Heb. 'Qôreh' {Korah}]). On the same subject, the *BHS* dedicates the following note to its apparatus of textual variants: sic L, mlt Edd קֹרַח (i.e. the name is thus according to the Codex M^L, many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading קֹרַח [Heb. 'Qôrah' {Korah}]).

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38   Dotan 2001, 1236.
39   Zuckerman 2021, fol. 407v; Freedman *et al.* 1998, 826.
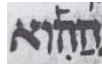40   Dotan 2001, 1230.
41   Zuckerman 2021, fol. 85v; Freedman *et al.* 1998, 182.

3. Spelling variation

txtML הַהוּא [Mᴬᴬ, Mᶜ, Mᴹ¹, Mˢ¹, M²⁶²⁷, BibRab² הַהִיא] *art.def.+pro.pes.fem.sg.*: **aquela** (Is 39.1).
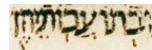
 Zuckerman 2021, fol. 235r.

 Freedman *et al.* 1998, p. 481.

Here the word הַהוּא (Heb. 'that') is spelled with the letter *waw* instead of the letter *yôd* in the Codex Mᴸ in Isaiah 39:1. The wording הַהִיא (Heb. 'that'), written with the letter *yôd,* it is found in the codices Mᴬ, Mᶜ, Mᴹ¹, Mˢ¹, and M²⁶²⁷ and in the Second Rabbinic Bible. Dotan does not record the occurrence in his list, as he adopts the original spelling of the Codex Mᴸ in the *BHL*, but Breuer does. However, in his work, Breuer expresses doubts about the wording found in the Codex Mᴸ, recording how? הַהוּא ה: ל [42]. Possibly, for Breuer, the letter *yôd* would have been elongated to be transformed into the character *waw*, which would have generated doubts for this scholar of the Masorah in relation to the original wording of the word. However, Breuer does not explain the reason for his doubt in his book. Visually, the character presents a somewhat distinct graphic pattern in relation to the normative spelling adopted by Samuel ben Jacob when writing the letter *waw*. In fact, the head of the character is very similar to the letter *yôd*, but with a somewhat unusual stem in relation to Samuel ben Jacob's own orthographic pattern. Be that as it may, the color and black-and-white images of the aforementioned Masoretic codex corroborate that the reading is indeed הַהוּא (Heb. 'that'), with the character *waw*, even if it was the result of the wording of the *prima manus* (Lat. 'first hand') or the *secunda manus* (Lat. 'second hand')[43].

In the *BHK* the word is corrected as הַהִיא (Heb. 'that'), but in the *BHS* and in the *BHL* the wording is הַהוּא (Heb. 'that'), according to the Codex Mᴸ. Regarding the occurrence, the *BHK* has the note L ההוא (i.e. the Codex Mᴸ has the reading הַהוּא [Heb. 'that']) and the *BHS* has the annotation sic L, mlt Mss Edd ההיא (i.e. the word is thus according to Codex Mᴸ, many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading הַהִיא [Heb. 'that']).

txtML וּבְתוֹעֲבוֹתֵיהֶן [√ תעב] [Mᴬ, Mᴹ¹, Mˢ¹, M²⁶²⁷ וּכְתוֹעֲבוֹתֵיהֶן; Mᶜ וּכְתוֹעֲבוֹתֵיהֶן] *cnj.+pre.-insep.+sub.fem.pl.+suf.pro.*: **e nas abominações delas** (Ez 16.47).

 Zuckerman 2021, fol. 283v.
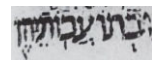
 Freedman *et al.* 1998, p. 578.

The inseparable preposition בְּ (Heb. 'in') instead of the inseparable preposition כְּ (Heb. 'as') in the word וּבְתוֹעֲבוֹתֵיהֶן (Heb. 'and in their abominations') in the Codex Mᴸ in Ezekiel 16:47. Through the color and black-and-white images of the Masorah manuscript under study here, it is possible to perceive the inseparable preposition בְּ (Heb. 'in'), being the reading of the *prima manus*[44].

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[42]   Breuer 2003, 151.
[43]   Zuckerman 2021, fol. 235r; Freedman *et al.* 1998, 481.
[44]   Zuckerman 2021, fol. 283v; Freedman *et al.* 1998, 578.

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The same wording is also perceptible by the color image of the facsimile edition of the Codex M^A, and is also the reading of the *prima manus*. However, the reading of the *secunda manus* is וּכְתוֹעֲבוֹתֵיהֶן (Heb. 'and according to their abominations'), because it is possible to notice, even though it is very subtle, a small scrape in the letter ב, transforming it into the character כ[45].

The *BHK,* moving away from the text of the Codex M^L, has the reading וּכְתוֹעֲבוֹתֵיהֶן (Heb. 'and according to their abominations') in Ezekiel 16:47. In the apparatus of textual variants of this edition is found the following annotation for the word in the aforementioned biblical passage: MS 𝔊𝔖𝔙 וְלֹא כְתי׳ (i.e. a medieval Hebrew manuscript, the Septuagint, the Peshitta, and the Vulgate have the reading [by way of retroversion] וְלֹא כְתוֹעֲבוֹתֵיהֶן [Heb. 'and no according to their abominations']).

The *BHS* maintains the reading of the Codex M^L as וּבְתוֹעֲבוֹתֵיהֶן (Heb. 'and in their abominations') in the same biblical passage (cf. above). In the critical apparatus of this publication, the following note for the above-mentioned word is found: sic L, וּכִ׳ Cod Alep 𝔙𝔍𝔊 opt Mss (i.e. the word is thus in accordance with the Codex M^L; the reading וּכְתוֹעֲבוֹתֵיהֶן [Heb. 'and according to their abominations'] is found in the Codex M^A, the Second Rabbinic Bible, the Targum of Jonathan ben Uzziel, the Septuagint, and excellent medieval Hebrew manuscripts) (note: the reading of the Aramaic and Greek biblical texts is given in the *BHS* by means of retroversion).

In block iii of the critical apparatus of the *HUB* there is the following annotation regarding the word highlighted in Ezekiel 16:47: א׳ ל ל 30: ובתועבותיהן (i.e. the codices M^A [text of the first hand {*prima manus*}], M^L and M^L30 have the reading וּבְתוֹעֲבוֹתֵיהֶן [Heb. 'and in their abominations']); פ׳ ר: וכתועבתיהן (i.e. the codices M^P [text of the first hand {*prima manus*}] and M^R have the reading וּכְתוֹעֲבֹתֵיהֶן [Heb. 'and according to their abominations']); מ: וּכְתוֹעֲבוֹתֵיהֶן (i.e. the Second Rabbinic Bible has the reading וּכְתוֹעֲבוֹתֵיהֶן [Heb. 'and according to their abominations']).

Dotan records the reading of the Codex M^L in his "Manuscript Variants" list, but does not adopt it in the *BHL* text[46]. The same occurrence is recorded by Breuer, who reports the following: וּכְתוֹעֲבוֹתֵיהֶן (Heb. 'and according to their abominations') is found in the codices M^A, M^C (?) and M^S1 and in the Second Rabbinic Bible; the Codex M^L has the reading וּבְתוֹעֲבוֹתֵיהֶן (Heb. 'and in their abominations')[47].

חֲגָבָה ^txtML [√ חגב] [M^82 חֲגָבָה; M^M1, M^2375, M^2628, M^5702, BibRab^2 חֲגָבָא] *nom.pr.mas.*: **Há-gavá** (Hagaba) (Ne 7.48).

 Zuckerman 2021, fol. 458r.

 Freedman *et al.* 1998, p. 927.

Here is seen the masculine proper name חֲגָבָה (Heb. 'Hagavá' [Hagaba]) spelled with the letter *hê* instead of the character *aleph* in the Codex M^L in Nehemiah 7:48[48]. The other sources of the Masorah, such as the codices M^M1, M^2375, M^2628, and M^5702 and the Second Rabbinic Bible, have the name written with the letter *aleph*, as חֲגָבָא (Heb. 'Hagavá' [Hagaba]). Only the Codex M^82 has the same spelling as the Codex M^L for Nehemiah 7:48. Dotan does not record the occurrence in his list, as he adopts the reading of the Codex M^L in the *BHL*, but Breuer records it in his work[49].

The four editions based on the Codex M^L, the *BHK*, *BHS*, *BHQ*, and *BHL*, adopt the spelling חֲגָבָה (Heb. 'Hagavá' [Hagaba]) in their texts. The *BHK* has the note 𝔙 חֲגָבָא (i.e. the Second Rabbinic Bible has the spelling חֲגָבָא [Heb. 'Hagavá' {Hagaba}]) in his critical apparatus. The *BHS* and the *BHQ* also

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45   Goshen-Gottstein 1976, שלט.
46   Dotan 2001, 1233.
47   Breuer 2003, 206.
48   Zuckerman 2021, fol. 458r; Freedman *et al.* 1998, 927.
49   Breuer 2003, 351.

have annotations in their apparatus of textual variants, but the observation is not related to the spelling of the masculine name in Nehemiah 7:48.

מִיכָהׄ ᵗˣᵗᴹᴸ   [√ {?}] [Mᴹ¹, Mˢ¹, M⁸², M²³⁷⁵, M²⁶²⁸, M⁵⁷⁰², BibRab² מִיכָא] *nom.pr.mas.*: **Miká** (Mica) (Ne 11.17).

מִיכָה Zuckerman 2021, fol. 461r.

מִיכָה Freedman *et al.* 1998, p. 933.

The masculine proper name מִיכָה (Heb. 'Miká' [Micha]), being spelled with the character *hê* instead of the letter *aleph* in Nehemiah 11:17 in the Codex Mᴸ[50]. Dotan does not record the occurrence in its list, because it adopts the reading of the Codex Mᴸ in the *BHL*, but Breuer identifies the orthographic difference in its list[51]. The masculine name is written with the character *aleph* as מִיכָא (Heb. 'Miká' [Micha]) is found in several sources of the Masorah, as the codices Mᴹ¹, Mˢ¹, M⁸², M²³⁷⁵, M²⁶²⁸, and M⁵⁷⁰² and the Second Rabbinic Bible.

The *BHK*, *BHS*, *BHQ*, and *BHL* adopt the spelling of the aforementioned male proper name as מִיכָה (Heb. 'Miká' [Micha]), according to the Masoretic source of such editions, the Codex Mᴸ. The *BHS* and the *BHQ* editions do not provide any observations on the occurrence in their critical apparatuses, but the *BHK* has the following annotation: 𝕭 כָא- (i.e. the Second Rabbinic Bible has the spelling מִיכָא [Heb. 'Miká' {Micha}]).

4. Wording variation

יְהֹוָה ᵗˣᵗᴹᴸ   [√ I יהוה] [Mᴬ, Mᴹ¹, Mˢ¹, M²³⁷⁵, M²⁶²⁸, M⁵⁷⁰², BibRab² אֲדֹנָי] *nom.pr.mas.dei.*: **YHWH** (deidade israelita e judaíta) (Sl 68.27).

יְהֹוָה Zuckerman 2021, fol. 379r.

יְהֹוָה Freedman *et al.* 1998, p. 769.

Here is seen the tetragrammaton יְהֹוָה (Heb. 'YHWH') instead of the theonym אֲדֹנָי (Heb. 'Lord') in the Codex Mᴸ in Psalm 68:27[52]. Dotan does not record the occurrence in his list, as he adopts the reading in the *BHL*, but Breuer does so in his work[53]. The opposite situation is verified in other sources of the Masorah, such as the codices Mᴬ, Mᴹ¹, Mˢ¹, M²³⁷⁵, M²⁶²⁸, M⁵⁷⁰², and the Second Rabbinic Bible, which adopt the theonym אֲדֹנָי (Heb. 'Lord') instead of the tetragrammaton יְהֹוָה (Heb. 'YHWH') in Psalm 68:27.

The editions based on the Codex Mᴸ, such as *BHK*, *BHS*, and *BHL*, adopt the reading יְהֹוָה (Heb. 'YHWH') in Psalm 68:27. The *BHK* and the *BHS* report that there are differences in wording of the aforementioned biblical passage in biblical manuscripts from the Middle Ages and editions of the Hebrew-Aramaic biblical text: the *BHK* has the note MSS אֲדֹנָי (i.e. medieval Hebrew manuscripts have the reading אֲדֹנָי [Heb. 'Lord']) and the *BHS* has the annotation mlt Mss Edd אֲדֹנָי

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50   Zuckerman 2021, fol. 461r; Freedman *et al.* 1998, 933.
51   Breuer 2003, 354.
52   Zuckerman 2021, fol. 379r; Freedman *et al.* 1998, 769.
53   Breuer 2003, 257.

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(i.e. many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the reading אֲדֹנָי [Heb. 'Lord']). However, both editions do not specify in which Masoretic manuscripts (at least some) from the medieval period such a difference can be verified.

txtML וְיוֹזָבָד [√ I הוה] [M²⁶²⁷ וְיוֹזָבָד; Mᴬ, Mᶜ, Mᴹ¹, Mˢ¹ וְיוֹזָכָר] *cnj.*+*nom.pr.mas.*: **e Iozavad** (e Jozabade) (2Rs 12.22).

וְיוֹזָבָד Zuckerman 2021, fol. 210v.

וְיוֹזָבָד Freedman *et al*. 1998, p. 432.

The masculine proper name יוֹזָבָד (Heb. 'Iozavad' [Jozabad]) instead of יוֹזָכָר (Heb. 'Iozakar' [Jozachar]) in the Codex Mᴸ, in 2 Kings 12:22, is a clear reading through the photographs of the manuscript[54]. The codices Mᴬ, Mᶜ, Mᴹ¹, and Mˢ¹ record the reading יוֹזָכָר (Heb. 'Iozakar' [Jozachar]), however, the Codex M²⁶²⁷ has the same reading as the Codex Mᴸ, as יוֹזָבָד (Heb. 'Iozavad' [Jozabad]). The text of most manuscripts in 2 Kings 12:22, as יוֹזָכָר (Heb. 'Iozakar' [Jozachar]), it is also confirmed by Even-Shoshan[55]. Dotan does not record the case, as it adopts the wording יוֹזָבָד (Heb. 'Iozavad' [Jozabad]) in the *BHL*, but Breuer does, but expresses doubt regarding the spelling of the Codex Mᴸ in 2 Kings 12:22[56]. Possibly, Breuer felt insecure about the last two letters of the name: the consonants ב and ד, which could be interpreted, perhaps, as כ and ר. Moreover, the case is mentioned in the same way by Revell, in comparison of the Codex Mᴸ with the codices Mᴬ and Mᶜ, which confirms the textual variant between these manuscripts of the Masorah[57].

The *BHK*, *BHS*, and *BHL* have the wording יוֹזָבָד (Heb. 'Iozavad' [Jozabad]) in their texts, according to the Codex Mᴸ. Two editions, the *BHK* and the *BHS*, inform in their critical apparatuses that there is a reading variant in other sources of the Masorah: the *BHK* has the note ℭ𝔅 MSS ויוזכר (i.e. the Codex Mᶜ, the Second Rabbinic Bible and medieval Hebrew manuscripts have the wording וְיוֹזָכָר [Heb. 'and Iozakar' {and Jozachar}]) and the *BHS* has the annotation mlt Mss -זָכָר (i.e. many medieval Hebrew manuscripts have the wording יוֹזָכָר [Heb. 'Iozakar' {Jozachar}]).

txtML מְשִׁיחֶיךָ [√ I משח] [Mᴬ, Mᴹ¹, Mˢ¹, M²⁶²⁸, M⁵⁷⁰², BibRab² מְשִׁיחֶךָ] *sub.mas.cst.pl.*+*suf.-pro.*: **os teus ungidos;** (2Cr 6.42).
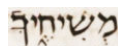
מְשִׁיחֶיךָ Zuckerman 2021, fol. 348r.

מְשִׁיחֶיךָ Freedman *et al*. 1998, p. 707.

There is the use of the letter *yôd* after the letter *ḥêt,* modifying the number of the word, from singular to plural in the word מְשִׁיחֶיךָ (Heb. 'your anointed ones') in 2 Chronicles 6:42 in the Codex Mᴸ. In the same biblical passage, the reading מְשִׁיחֶךָ (Heb. 'your anointed one'), as a singular, it is found in the codices Mᴬ, Mᴹ¹, Mˢ¹, M²⁶²⁸, and M⁵⁷⁰² and in the Second Rabbinic Bible. As Dotan adopts the reading of the Codex Mᴸ in the *BHL*, he does not record the textual variant in his list. Breuer records in his list the aforementioned variation of the textual nature[58]. The *yôd* character is clearly perceptible in the images of the Codex Mᴸ, in the case of the writing of the *prima manus*[59].

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[54]   Zuckerman 2021, fol. 210v; Freedman *et al*. 1998, 432.
[55]   Even-Shoshan 1997, 451.
[56]   Breuer 2003, 127.
[57]   Revell 1998, xxxiii.

Regarding the reproduction of the word in the scholarly editions of the Hebrew-Aramaic biblical text based on the Codex M[L], the following situation is verified: the *BHK*, the *BHS*, and the *BHL* reproduce the word in the plural, as מְשִׁיחֶיךָ (Heb. 'your anointed ones'), according to the original text of the Codex M[L]. The *BHK* devotes the following note to such an occurrence: sic L, l c mlt MSS ךֶ- (i.e. the word is thus according to the Codex M[L], read according to many medieval Hebrew manuscripts, which have the reading מְשִׁיחֶךָ [Heb. 'your anointed one']). The *BHS* has a similar annotation: sic L, l c mlt Mss Vrs et Ps 132,10 חֲךָ- (i.e. the word is thus according to the Codex M[L], read according to many medieval Hebrew manuscripts, classical biblical versions, and Psalm 132:10, which have the reading מְשִׁיחֶךָ [Heb. 'your anointed one']).

The inclusion of such a textual variant in the *LéxATI* was due to the fact that this lexicographic work is based both on the *BHS* text and on the *Paratext UBS Translation Software*, which reproduce the aforementioned word in the plural in 2 Chronicles 6:42 in the Codex M[L].

5. Unusual vocalisation

אֲבִימֶלֶךְ [txtML] (?)   [√ II אבה] [M[M1], M[S5], M[2626], BibRab[2] אֲבִימֶלֶךְ] *nom.pr.mas.*: **Avimmélek** (?) (Abimeleque) (Gn 26.1).

 Zuckerman 2021, fol. 15r.
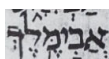
 Freedman *et al.* 1998, p. 41.

There is actually a dot/stain inside the letter *mem* in the masculine proper name אֲבִימֶלֶךְ (Heb. 'Avimmélek' [Abimelech]) in Genesis 26:1 in the Codex M[L]. However, is such a point some diacritic or is it merely a small stain on the parchment? Dotan points out such variation in his list, however, he expresses doubt[60]. Breuer does not point out the variant in his work, possibly because he considers that it is not a diacritic, but a mere stain on the parchment. In the black-and-white facsimile version of Freedman *et al.*, the impression is that it is, in fact, a diacritic. However, in the color version, the dot has a slightly lighter color in relation to the vocalisation signals[61].

On folio 15r of the Codex M[L], where the masculine proper name is highlighted, it is possible to perceive many points similar to the supposed diacritic *dagesh* in the letter *mem*, both in terms of size and in terms of coloration (usually the color is in a shade of brown or ochre), but which are clearly small stains typical of the parchment. However, by facsimile edition the dot resembles a diacritic, and it is not in principle possible to distinguish it from some stain on the parchment. Another detail that can be commented on is that the spot has a smaller size in contrast to the vowel signs that have a larger size. Golinets and Himbaza mention the same case in their texts, confirming that it is only a stain on the parchment[62].

The name אֲבִימֶלֶךְ (Heb. 'Avimmélek' [Abimelech]), possessing a supposed diacritic *dagesh* in Genesis 26:1, is recorded in the following sources that reproduce the Codex M[L]: the *BHS*, the *Paratext UBS Translation Software* and the "Manuscript Variants" in the *BHL*. The *BHS* also has the following annotation in its apparatus of textual variation on the subject: sic L, mlt Mss Edd מ sine dageš (i.e. the name is thus according to the Codex M[L], in many medieval Hebrew manuscripts and printed editions

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58   Breuer 2003, 374.
59   Zuckerman 2021, fol. 348r; Freedman *et al.* 1998, 707.
60   Dotan 2001, 1229.
61   Zuckerman 2021, fol. 15r; Freedman *et al.* 1998, 41.
62   Golinets 2013, 248, 250; Himbaza 2023, 173.

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of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] the letter *mem* is without the diacritic *dagesh*). The same name, being worded as אֲבִימֶלֶךְ in Genesis 26:1, but without the hypothetical diacritic, it is found in the following sources that are also based on the Codex M^L: *BHK*, *BHQ*, and *BHL*. The *BHK* and the *BHQ* editions do not dedicate any observation in their critical apparatus to such a situation, certainly because they consider that it is only a stain on the parchment.

Finally, the inclusion of this case in the *LéxATI* was due to two main reasons: 1. the lexicographic work is based on both the *BHS* and the *Paratext UBS Translation Software* (note: this program is based on *BHS*) and 2. the aforementioned work also had as reference the "Manuscript Variants" list found in the *BHL*, despite the doubt indicated in this text. Such works were decisive for the inclusion of the occurrence in the *LéxATI*.

הַנָּבִיא ^txtML (?) [√ נבא] [M^A, M^C, M^M1, M^S1, M^2627, BibRab² הַנָּבִיא] *art.def.*+*sub.mas.*: **o anunciador** (o profeta) (1Rs 1.45).

חנביא Zuckerman 2021, fol. 185r.

חנביא Freedman *et al.* 1998, p. 381.

There is a supposed diacritic *dagesh* in the letter *bêt* in the word הַנָּבִיא (Heb. 'the announcer' [the prophet]) in the Codex M^L in 1 Kings 1:45. The normative form הַנָּבִיא (Heb. 'the announcer' [the prophet]), without the *dagesh* signal, it is found in the codices M^A, M^C, M^M1, M^S1, and M^2627 and in the Second Rabbinic Bible. By the black-and-white facsimile edition, the dot actually resembles a vocalic signal, and it is not possible to distinguish it from any stain on the parchment. However, through the color image of the same manuscript it is possible to clearly perceive that it is a stain of the parchment, and this because of the brown/ochre color of the stain. In addition, throughout folio 185r it is possible to see that there are several similar spots in terms of coloration and size[63]. Dotan mentions the occurrence in the "Manuscript Variants" list, but Breuer does not[64].

The *BHK*, *BHS*, and *BHL* editions have the word as הַנָּבִיא (Heb. 'the announcer' [the prophet]), not considering the hypothetical *dagesh* signal. The *BHK* and the *BHS* have annotations in their critical apparatuses about the word, but not about the supposed orthographic situation, possibly because they consider that it is not a graphic signal.

Again, the justification for the inclusion of such a case in the *LéxATI* was because of the two main reasons: 1. the lexical work was based on the *BHS* and the *Paratext UBS Translation Software* and 2. the aforementioned lexicon was also based on the "Manuscript Variants" list.

טוֹב ^txtML [√ טוב] [M^A, M^M1, M^S1, M^2628, BibRab² טוֹב] *sub.[mas.]*: **bem** (Pv 24.25).

טוֹבׄ Zuckerman 2021, fol. 418r.

טוֹבׄ Freedman *et al.* 1998, p. 847.

Here there are the vocalic signals *ḥolem* in the letter *ṭet*, *shûreq* and *dagesh* in the character *bêt* in the word טוֹב: (Heb. 'good') in Proverbs 24:25 in the Codex M^L. The occurrence is recorded by Dotan, but not by Breuer. In his list, Dotan reproduces the word as טוֹב (Heb. 'good'), being almost close to

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63   Zuckerman 2021, fol. 185r; Freedman *et al.* 1998, 381.
64   Dotan 2001, 1232.

what is in the Codex M[L][65]. In the *LéxATI* the reproduction tends to be diplomatic, showing the wording that is found, as close as possible, in the Codex M[L]. The codices M[A], M[M1], M[S1], and M[2628] and the Second Rabbinic Bible have the word in normal wording, as טֹוב (Heb. 'good'). Both from the color image and from the black-and-white image of the Codex M[L] it is possible to perceive that there are some more graphic signals of vocalisation in the highlighted word[66]. Visually, the word has three diacritics: *ḥolem* in the character *ṭet*, *shûreq*, and *dagesh* in the letter *bêt*. Possibly, these signals may have been inadvertently inserted in the process of repainting the manuscript. In addition, it is possible to see that on folio 418r several words were repainted by a *secunda manus*, however, such repainting was not always so careful.

The following situation of reproduction of the word from the Codex M[L] is verified in the scholarly editions of the Hebrew Bible: the *BHK*, the *BHS*, the *BHQ*, and the *BHL* correct the word in their texts, such as טֹוב (Heb. 'good'). However, the *BHK*, the *BHS*, and the *BHQ* do not dedicate any notes in their critical apparatuses to the peculiar wording of the word in the Codex M[L].

<div align="center">

(?) [txtML]כַּרְכֹּב   כַּרְכֹּב [√ כרכב] [M[B], M[M1], M[S1], M[S5], M[2626], BibRab[2], כַּרְכֹּב] *sub.[mas.]cst.sg.*: **o re-bordo de** (Êx 27.5).

 Zuckerman 2021, fol. 47v.

 Freedman *et al*. 1998, p. 106.

</div>

Is the diacritic *dagesh* really seen here in the letter *bêt* in the word כַּרְכֹּב (Heb. 'the compass of') in Exodus 27:5 in the Codex M[L]? The case is included by Dotan in his list, however, Breuer does not[67]. Normative wording כַּרְכֹּב (Heb. 'the compass of') it is found in codices M[B], M[M1], M[S1], M[S5], and M[2626] and in the Second Rabbinic Bible. Through black-and-white photography, the dot in the word is very similar to an unusual *dagesh* in the character *bêt*, mainly because of the physical dimensions of the dot. However, through color photography, it is possible to verify that the hypothetical point has a lighter color, being brown/ochre[68]. Therefore, the point in the highlighted word is a mere smudge of the parchment and not an unexpected diacritic.

The *BHK*, *BHS*, and *BHL* have the reading כַּרְכֹּב (Heb. 'the compass of') in their texts. The *BHS* is silent about the occurrence, not dedicating any notes on the subject in its critical apparatus. However, the *BHK* dedicates a note to its apparatus of textual variants, but it has no relation to the spelling situation. The silence of the *BHK* and *BHS* editions could indicate that the editors would not have taken into account the hypothetical point in the letter *bêt* in the aforementioned word and would have considered that the spelling of the word would be normative.

As already informed above, the inclusion of such an occurrence in *LéxATI* was due to two main reasons: 1. the lexicographic work was based on both the *BHS* and the *Paratext UBS Translation Software* and 2. the aforementioned work was also referenced to the "Manuscript Variants" list, despite the doubt indicated in this text. Such works were decisive for the inclusion of the occurrence in the *LéxATI*.

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[65]   Dotan 2001, 1235.
[66]   Zuckerman 2021, fol. 418r; Freedman *et al*. 1998, 847.
[67]   Dotan 2001, 1230.
[68]   Zuckerman 2021, fol. 47v; Freedman *et al*. 1998, 106.

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6. Unusual wording

מְאוּם txtML° [√ מאם] [M^M1, M^S1, M^2628, BibRab² מְאוּם] *sub.mas.*: **defeito** (deformidade) (moral e/ou corporal) (Dn 1.4), cf. מוּם: defeito (deformidade, mancha).

 Zuckerman 2021, fol. 437v.

 Freedman *et al*. 1998, p. 886.

The vocalic signal *qubbûts* in the letter *mem*, modifying the pronunciation of the word מְאוּם (Heb. 'blemish') in Daniel 1:4 in the Codex M^L. The pronunciation of the word according to the vocalisation of the Codex M^L is *um'ûm,* and the pronunciation of the same word, but with normative spelling מאום (Heb. 'blemish'), is *m'ûm*. Both from the color image of Zuckerman and from the black-and-white image of Freedman *et al*., it is noticeable that in the highlighted word there are actually two vocalic signals: *qubbûts* and *shûreq,* being the reading of the *prima manus* of the Codex M^L (this spelling is not always reproduced, exactly, by the editions of the Hebrew Bible, *cf.* below)[69]. The case is listed by Dotan, but in the *BHL* the word is recorded as מאום (as *ketîv*) and מום (as *qerê*)[70]. Breuer ignores the textual variant in his work, although other sources, such as the codices M^M1, M^S1, and M^2628 and the Second Rabbinic Bible, record a different vocalisation in relation to that of the Codex M^L.

In the apparatus of textual variants of the *BHK*, is found the note sic L*, 𝔅 מאום, nonn MSS Q, pl etiam K מום (i.e. the word is spelled in this way in the Codex M^L [*prima manus*], the Second Rabbinic Bible has the reading מאום [Heb. 'blemish'], several medieval Hebrew manuscripts have such a spelling as *qerê*; many medieval Hebrew manuscripts have the spelling מום [Heb. 'blemish'] also as *ketîv*). In the critical apparatus of the *BHS* there is the following annotation: 𝔅 מאום, mlt Mss ut Q מום (i.e. the Second Rabbinic Bible has the reading מאום [Heb. 'blemish'], many medieval Hebrew manuscripts such as the *qerê* read מום [Heb. 'blemish'])[71]. Both editions provide virtually the same information, demonstrating the existence of different spellings for the word featured in this topic among various Masoretic sources.

נְאֻם⁻ txtML [√ נאם] [M^A, M^C, M^M1, M^S1, M^2627, BibRab² נְאֻם⁻] *sub.mas.cst.sg.*: **o enunciado de** (o oráculo de) (Jr 7.30).

 Zuckerman 2021, fol. 250r.

 Freedman *et al*. 1998, p. 511.

The character *waw* after the letter *aleph* in the word נְאֻם⁻ (Heb. 'the utterance of') in Jeremiah 7:30 in the Codex M^L. Schenker *et al.* comment on the situation in the introduction to the *BHQ,* saying that it would be the result of the careless repainting process of the manuscript and that, clearly, the *prima manus* would have worded the word as נְאֻם⁻ (Heb. 'the utterance of'). Schenker *et al*. also explain that whoever repainted the aforementioned word would have misinterpreted some remnants of letters and would have written, erroneously, as נְאֻם⁻ (Heb. 'the utterance of')[72].

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[69] Zuckerman 2021, fol. 437v; Freedman *et al*. 1998, 886.
[70] Dotan 2001, 1236.
[71] In the *BHS* the reproduction of the word is exactly the same as in the *BHK*, but moving away from the Codex M^L: the *ketîv* is מְאוּם (Heb. 'blemish') and the *qerê* is מום (Heb. 'blemish').
[72] Schenker *et al*. 2004, XIX.

On the folio 250r of the Codex M[L], which covers the text of Jeremiah 7:24b-8:9a, three other occurrences of the word appear, two with the signal *maqqef* and one without, and all with normative wording: נְאֻם־ (Heb. 'the utterance of') (Jer 7:32; 8:1) and נְאֻם (Heb. 'the utterance of') (Jer 8:3). In Jeremiah 7:30 the signal *maqqef* is very subtle, but noticeable in both the black-and-white and color images of the manuscript, but magnifying to larger dimensions is necessary[73]. Dotan registers the variant, but without the signal *maqqef* in the "Manuscript Variants" list, but in the *BHL* there is the aforementioned diacritic in the word[74]. Breuer does not allude to such an occurrence in Jeremiah 7:30 in his work.

In Jeremiah 7:30, in the editions based on the Codex M[L], the wording נְאֻום־ (Heb. 'the utterance of') is found in the *BHS* and the wording נְאֻם־ (Heb. 'the utterance of') is found in the *BHK* and in the *BHL*. Only the *BHS* mentions the unusual spelling in its apparatus of textual variants: sic L, mlt Mss Edd נְאֻם (i.e. the word is thus, according to the Codex M[L], in many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] the word is worded as נְאֻם [Heb. 'the utterance of']).

פְּתֻוחֹות txtML [√ I פתח] [M[S1] פְּתֻוחֹות; M[M1], M[2628], BibRab[2] פְּתוּחֹות] *vrb. qal*: **os que abertos** (Ne 1.6).

 Zuckerman 2021, fol. 454r.

 Freedman *et al*. 1998, p. 919.

The vocalic signal *qubbûts* in the letter *taw*, modifying the pronunciation of the word פְּתֻוחֹות (Heb. 'the ones that open') in Neemiah 1:6 in the Codex M[L]. The Codex M[S1] has the same reading as the Codex M[L], but the character *waw* does not have any vocalic points. The other Masoretic sources have normative readings, such as פְּתוּחֹות (Heb. 'the ones that open'): the codices M[M1] and M[2628] and the Second Rabbinic Bible. Dotan records the occurrence in his list, but Breuer makes no mention in his work about the unusual spelling in the Codex M[L75].

Both from the color photo and the black-and-white photo of the manuscript, the word clearly has the wording פְּתֻוחֹות (Heb. 'the ones that open') with the diacritic *qubbûts* in the character *taw*, possibly the result of repainting[76]. It is also possible to notice that several words on folio 454r of the Codex M[L] have also been repainted and, visually, the letters are thicker in relation to the typical orthography of Samuel ben Jacob. A detail that draws attention is the graphic design of the letter *waw* of the *secunda manus* in relation to the graphic design of the same character by Samuel ben Jacob. The letter of the *secunda manus* is thicker, having a straight base, and of the *prima manus* (that of Samuel ben Jacob) the same character is thinner, having a pointed base. Such differences would indicate a process of repainting the manuscript also on the folio 454r.

The reproduction of the above-mentioned word in the editions based on the Codex M[L] is as follows: the *BHK* and the *BHL* reproduce as פְּתוּחֹות (Heb. 'the ones that open') and the *BHS* and the *BHQ* reproduce as פְּתֻוחֹות (Heb. 'the ones that open'). Three publications allude to the original spelling of the word in the Codex M[L] in their critical apparatus, through the following annotations: 1. *BHK*: L פְּתֻוחֹות sic! (i.e. the Codex M[L] has the wording פְּתֻוחֹות [Heb. 'the ones that open'], thus!); 2. *BHS*: sic L, mlt Mss Edd פְּתי (i.e. the word is thus, according to the Codex M[L], many medieval Hebrew manuscripts and printed editions of the Hebrew Bible [Kennicott, De Rossi, and Ginsburg] have the

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[73]   Zuckerman 2021, fol. 250r; Freedman *et al*. 1998, 511.
[74]   Dotan 2001, 1233.
[75]   Dotan 2001, 1237.
[76]   Zuckerman 2021, fol. 454r; Freedman *et al*. 1998, 919.

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wording פְּתוּחֹת [Heb. 'the ones that open']) e 3. *BHQ*: פְּתֻוחֹת M^L M^{S1} (err) | פְּתוּחֹת M^Y (i.e. the wording פְּתֻוחֹת [Heb. 'the ones that open'] is found in the codices M^L and M^{S1}, being scribe error; the wording פְּתוּחֹת [Heb. 'the ones that open'] is found in the Codex M^{1753}).

GENERAL CHARACTERISTICS OF TEXTUAL VARIANTS

The six classes of textual variant situations of the Codex M^L present in the *LéxATI* may reveal some general characteristics, allowing the elaboration of some findings and some hypotheses:

1. Absence of a vocalic/diacritic mark: could the four cases indicate a possible inattention of Samuel ben Jacob in the preparation of the Codex M^L or, perhaps, intrinsic fidelity to the sources of the Ben Asher Masoretic tradition, which would have served as a model for the preparation of the manuscript, copying letter by letter, even though he was aware of the problem of copying mistakes?[77]

2. Variation of vocalisation: the eight situations reveal an authentic idiosyncrasy (peculiarity) of the Codex M^L in relation to vocalisation, and other sources of Masorah differ. Some hypotheses could be the following: the various sources used by Samuel ben Jacob in the preparation of the Codex M^L or even some lapse or weariness in the course of his work?

3. Spelling variation: the four cases demonstrate some spelling variation in the Masoretic manuscripts. On this topic, there is a case of a codex agreeing with the spelling of the Codex M^L. Were these differences the result of the different sources used by Samuel ben Jacob in the preparation of the Codex M^L?

4. Variation of wording: the three situations indicate authentic textual variants found in some Masoretic manuscripts in relation to the Codex M^L, and some cases are cited in critical apparatuses of scholarly editions of the Hebrew Bible, such as the *BHK, BHS, BHQ*, and *HUB*. Variation is related to the change of word or number (singular and plural). Could such a redaction variation indicate, in the same way, the diversity of sources used by Samuel ben Jacob in the preparation of the Codex M^L?

5. Unusual vocalisation: the four occurrences show a point very similar to the *dagesh* diacritic. In three cases, the dot is actually a mere stain on the manuscript, with brown/ochre coloration, as well as a physical dimension normally distinct from the actual diacritics of the manuscript, which are black in color. In one situation, the dot is a *dagesh* signal inadvertently inserted by the *secunda manus* in the Codex M^L repainting procedure.

6. Unusual wording: the three cases of unusual addition of some vocalisation or diacritic signal could reflect the *secunda manus* in the process of repainting of the Codex M^L. So, it would be possible that in such a process the later scribe (the *secunda manus*) might have added some graphic signal inadvertently and carelessly.

In this study, five cases related to a supposed *dagesh* vocalic signal in the Codex M^L were discussed and explained, being misrepresented by one or another edition based on this manuscript of the Masorah, because it is a simple stain on the parchment, such as, for example, the lexical items אֲבִימֶלֶךְ (Heb. 'Avimmélek' [Abimelech]), הַנָּבִיא (Heb. 'the announcer' [the prophet]) and כַּרְכֹּב (Heb. 'the compass of'). Such an inaccurate representation of the aforementioned diacritic mark in some passages in the *BHS, BHQ*, and *BHL* editions is also commented on by Golinets. He explains that such an erroneous reading could be the result of the use of black-and-white photos of the Codex M^L, in which it is very difficult to make a definitive visual distinction between what is an authentic

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[77] Sirat commenting on manuscripts and books that appeared during the Middle Ages and the Renaissance, that despite all the errors and corrections in them, the texts were transmitted, read and understood, see Sirat 2002, 288.

vocalisation signal and what is a mere stain, and it is necessary to use a magnifying glass and good light clarity to make a correct textual analysis[78].

This brief research shows that several cases could reflect the multiplicity of sources used by Samuel ben Jacob in the preparation of the Codex M[L][79]. Several occurrences, sometimes related to orthography, sometimes related to vocalisation or sometimes related to writing, could reveal the diversity of manuscripts known and used by Samuel ben Jacob in the preparation of the Codex M[L], such as אַשְׁכֲּנַז (Heb. 'Ashkanaz' [Ashkenaz]), חֲגָבָה (Heb. 'Hagavá' [Hagaba]) and יוֹזָבָד (Heb. 'Iozavad' [Jozabad]).

In the present text, some occurrences show obvious lapses by Samuel ben Jacob when he failed to insert vocalisation signals in some lexicographic units, such as, for example, אֱלוֹהַ (Heb. 'God'), בִּשְׁלֹחַ (Heb. 'in to send') and יֵשׁוּעַ (Heb. 'Ieshû'' [Jeshua])[80]. Could such a situation indicate possible inattention on the part of the scribe or a possible haste to complete his work?[81]

In the present study, some occurrences of mistakes caused by *secunda manus* in the repainting procedure in the Codex M[L] were exposed and explained[82]. As an example, the following three cases represent such a situation: מְאוּם (Heb. 'blemish'), נְאֻם־ (Heb. 'the utterance of') and פְּתֻחוֹת (Heb. 'the ones that open'). This research demonstrates that repainting in the Codex M[L] was not always as careful by the *secunda manus* as it should have been.

It can be seen that the Codex M[L] has numerous obvious scribal mistakes throughout its text, as demonstrated and discussed in this study, a finding also confirmed by several scholars[83]. Could one of the possible causes, perhaps not the only one, have been Samuel ben Jacob's haste to complete the work in order to receive payment from Rabbi Mevorakh ben Yosef ha-Kohen, known as Ben Ozdad, the patron who commissioned the manuscript? Ofer comments that in the preparation of the Masoretic notes in the Codex M[L] there would have been no possible verification of the annotations, in addition to not having been careful to avoid internal contradictions in the Masorah and, therefore, there are quite a few inaccurate notes in the codex[84].Would the same procedure of the copyist/Masorete have occurred in the same way in the writing of the consonantal text and in the vocalisation of the Codex M[L]? Another possible cause of the mistakes in the manuscript was the scribe's fatigue in his work?[85]

Some apparent Masoretic graphic signs, such as *dagesh* and *mappîq*, could merely be small specks of the codex scroll, as already pointed out by Golinets[86]. But it is mainly possible to ascertain this assumption mainly by means of color images of the Masorah manuscript and not only by means of black-and-white facsimile editions. In addition, the finding that it is necessary to use high-resolution color photographs from the Codex M[L] in order to examine details of misunderstandings more clearly is mentioned by Schenker *et al.* in the introduction to the *BHQ*[87]. Golinets states that in certain situations

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[78]   Golinets 2013, 236, 237, 247, 248, 249, 256.
[79]   Kelley, Mynatt, Crawford 1998, 19; Würthwein and Fischer 2014, 42; Fischer 2013, 41; Khan 2013, 10; Ofer 2019, 7; Dukan 2006, 247; Himbaza 2023, 105, 106; Francisco 2008, 315, 545.
[80]   Dotan 2001, xi; Schenker *et al.* 2004, x; Würthwein and Fischer 2014, 42; Fischer 2013, 41; Himbaza 2023, 122; Francisco 2008, 550.
[81]   The passage from Numbers 7:18-83 in the Codex M[L] has no signs of vocalisation, but only signs of accentuation, see Zuckerman 2021, fols. 78v-79v; Freedman *et al.* 1998, 168-170. Himbaza, commenting on the aforementioned biblical passage, explains that the *BHQ,* moving away from the Codex M[L], will reproduce the biblical passage with complete vocalisation, based on other Masoretic manuscripts of the Tiberian tradition, such as codices M[B], M[L17], and M[S5]. The lack of vocalisation in the Codex M[L] in Numbers 7:18-83 will be noted in the critical apparatus of the *BHQ*, see Himbaza 2023, 135-136.
[82]   Golinets 2013, 254-257.
[83]   Kittel, Kahle 1929-1937, xxvii; Elliger and Rudolph 1967-1977, xii; Schenker *et al*. 2004, x; Dotan 2001, xi; Würthwein and Fischer 2014, 42; Fischer 2013, 41; Himbaza 2023, 122; Francisco 2008, 550.
[84]   Ofer 2019, 40.
[85]   Himbaza 2023, 123.
[86]   Golinets 2013, 248, 256.
[87]   Schenker *et al*. 2004, xix.

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of very difficult decipherment, the facsimile editions in color or in black-and-white of the Codex M[L] are not always sufficient to solve them, and it is necessary to consult the manuscript itself. He says, moreover, that it would be almost impossible to distinguish typical parchment stains from vocalic signals using only black-and-white photos of the Codex M[L], which could lead to misreading and interpretation of the text by scholars and editors[88].

Dotan comments in the preface to the *BHL* that in the Codex M[L] one can see errors on the part of the scribe and slips of his pen. Dotan, as editor of the *BHL*, had to evaluate the readings of the manuscript for its edition. An account of the many difficulties in reading and interpreting several problematic words in the Codex M[L] is provided on pages XI-XIII of the preface to the *BHL*, in which Dotan explains the textual complexity of the manuscript. He also informs that some hesitations and difficulties in relation to unsafe readings of the Codex M[L] are collected in the "Manuscript Variants" list of his edition. An excerpt from the preface of the *BHL* may serve as an illustration concerning the general situation that Dotan had to deal with: "the most problematic decision is in those cases where a blurred reading in the manuscript gives an intrinsically possible text, even though it is unusual, and one does not know whether it is a fault in the manuscript and the intended reading is the usual one or if perhaps the scribe intended an unusual reading"[89]. Dotan records a total of 777 situations of textual variations in the "Manuscript Variants" list in the *BHL* in which their edition differs from the text of the Codex M[L][90]. Revell reports that in the same list, Dotan expresses that the vocalisation is uncertain or deficient in around 475 words[91]. The complicated editorial situation experienced and reported by Dotan in the preparation of the *BHL* can be perceived, in some way, by the present study and also by the study of Golinets[92].

Breuer, in his list, records a total of 637 readings that occur solely in the Codex M[L] compared to the reading of other Masoretic sources used by him in his book *The Biblical Text*. However, most of them are mainly related to plene and defective spellings. In addition, some of the occurrences of editorial variation in the Codex M[L] are also recorded by Breuer in his work, such as, for example, the cases חֲגָבָה (Heb. 'Hagavá' [Hagaba]), מִיכָה (Heb. 'Miká' [Micha]), יוֹזָבָד (Heb. 'Iozavad' [Jozabad]), among others, which were discussed in this study[93]. However, some textual variants typical of the Codex M[L] are not mentioned in the Breuer's work, such as the occurrences מְאוּם (Heb. 'blemish'), ־נְאֻם (Heb. 'the utterance of'), and פְּתֻחוֹת (Heb. 'the ones that open'), that have been highlighted and explained in this research. The situations אֲבִימֶלֶךְ (Heb. 'Avimmélek' [Abimelech]), הַנָּבִיא (Heb. 'the announcer' [the prophet]), טוֹב: (Heb. 'good'), and כַּרְכֹּב (Heb. 'the compass of'), that would have a supposed signal *dagesh*, are ignored in the Breuer's book. Possibly he would have considered that the hypothetical vocalic signal in such lexicographical items would be a mere stain on the parchment of the Codex M[L].

Revell, explaining details of the wording between the codices M[A] and M[L], says that Samuel ben Jacob was slightly less alert in his adherence to adopting minutiae from the Tiberian tradition of writing the biblical text, in relation to what is perceived in the Codex M[A], which is shown to be more accurate, and even superior, in terms of the wording of the consonantal text[94]. He asserts, moreover, that the Codex M[L] is idiosyncratic in a few highlights, showing generally less accuracy than can be ascertained in the Codex M[A], but the extent of such idiosyncrasy is insignificant in general terms[95].

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[88] Golinets 2013, 236, 238, 248, 257.
[89] Dotan 2001, XI-XIII.
[90] Dotan 2001, 1229-1237.
[91] Revell 1998, XXXVII.
[92] Golinets 2013, 233-263.
[93] Breuer 2003, 1-388.
[94] Revell 1998, XXXIV-XXXV.
[95] Revell 1998, XLIII.

CONCLUSION

The *LéxATI* entries dedicated to the situations of textual variants between the Codex M^L and other Masoretic codices (and also the Second Rabbinic Bible) may be useful in understanding what the process of producing manuscripts of the Masoretic Text (i.e. the text of the Hebrew Bible prepared by the Masoretes) would have been like during the Middle Ages, particularly the Codex M^L. The inclusion of entries in the *LéxATI* of variants in the Masorah sources in a work dedicated to the biblical Hebrew and Aramaic complements/develops the arguments that Tov expresses in his 2015 article, as already discussed herein.

Throughout this text, several types of textual variations of the Codex M^L have been presented and explained, from purely orthographic situations (occurrence of plene spelling and defective spelling) to real textual variants related to some word exchange. The article reveals and evidences that the sources of the Masorah are not entirely uniform, as one might expect or imagine, but that some kind of variation can be verified, indeed, in various sources produced by the Masoretes and their disciples throughout the medieval period onwards, evidence already commented on by Ofer[96].

Finally, it is hoped that the 134 entries in the *LéxATI* can be an important contribution to modern studies of the Hebrew lexicography dedicated to the biblical text, being an inspiration for further research in the area. In addition, it is hoped that this article can contribute, in some way, to the development of research devoted to the lexicography of Biblical Hebrew.

DECLARATION OF COMPETING INTEREST

The author of this article declares that they have no financial, professional or personal conflicts of interest that could have inappropriately influenced this work.

AUTHORSHIP CONTRIBUTION STATEMENT

Edson de Faria Francisco: conceptualization, investigation, writing – original draft, writing – edition and review.

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[96]   Ofer 2019, 34-35.

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