

Some *Ḥil·lûfîm* Ben Asher/Ben Naftali in the Manuscript M1

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1. INTRODUCTION

The manuscript M1 (Madrid, Complutensian University Library) is being studied by the Hebrew Bible Team at the Instituto de Filología of the CSIC. We are preparing now the edition of the masorah of the Pentateuch. This manuscript has been considered one of the codices which served as basis for the Hebrew text of the *Complutensian Polyglot* edited by Ximenez de Cisneros between 1514 and 1517.

Besides the Masorah Magna written in the upper and lower margins of the text, some long masoretic appendices, which were too long for the margins, are given at the end of several divisions of the Bible. They are written in three columns of 32 lines each. The first one is an appendix to the Pentateuch and occupies fols. 81a, third column, to 83a, and contains the following masoretic lists:

1) A register giving the total sum of the *parašīyyôt*, verses, the middle verse, the words, middle word, letters and middle letter of each book of the Pentateuch. In the last page of *Genesis*, the number of times which *pataḥ* occurs with the pausal accent *'atnaḥ* and *sôf pasûq* also appears.

2) The number of *ḥil·lûfîm* BA/BN in each book of the Pentateuch.

3) A complete list of the summaries to each of the *parašīyyôt* giving the *sēdarîm*, *pěsaqîm*, words, letters, *ḥil·lûfîm*, and others.

Other appendices are: a list of variations between *madin-ha'el/ma'arba'e* in the book of *Kings*, given at the end of the Former Prophets (which is no more in the manuscript); the variations in the number of letters in several of the *parašyyôṭ* at the end of the Latter Prophets, and a final list at the end of Chronicles containing more than eighty lists, including extraordinary points, lists of *qērê/kēṭîb*, *plene* and *defective* spellings, and others.

The manuscript M1 was studied by my colleague Dr. Fernández Tejero years ago, but the masorah and these appendices have never been published. In this paper, I will analyze part of the lists, those notices concerning the *hil-lûfîm* Ben Asher / Ben Naphtali in the books of *Genesis* and *Exodus*. In the future, I plan to analyze these lists in the rest of the Pentateuch. In these two books, I have recorded as many as 110 cases ¹.

At the end of *Deuteronomy*, in page 81a of the manuscript, in the third column, it reads:

פּלגותוֹת שְׁבִין בֶּן אֲשֶׁר וּבֶן נַפְתָּלִי סֵפֶר בְּרֵאשִׁית חֲמִשִּׁים וְשָׁלוֹשׁ פְּלוּגוֹתוֹת סֵפֶר
וְאֵלֶּה שְׁמוֹת אַרְבָּעִים פְּלוּגוֹתוֹת סֵפֶר וַיִּקְרָא עֶשְׂרִים וּשְׁנַיִם פְּלוּגוֹתוֹת סֵפֶר
וַיְדַמֵּר [sic] חֲמִשִּׁים וְשָׁלוֹשׁ מִשְׁנֵה תּוֹרָה אַרְבָּעִים וְשָׁלוֹשׁ פְּלוּגוֹתוֹת ...

The next page (81b) starts with commentaries about the *parašah* בְּרֵאשִׁית, and gives different notices divided in *parašyyôṭ*.

I have selected the cases of *hil-lûfîm* BA/BN of the appendix, and found 40 cases in *Genesis* and 22 in *Exodus*. On the one side, many of them are also recorded in the margins of the text of M1, but some others are specific of these lists. On the other side, some cases are recorded in the margins of the text giving the readings BA/BN, but are not recorded in the lists. In total, we have 70 cases in *Genesis* and 40 in *Exodus*. The note of the appendix says that there are 53 *hil-lûfîm* in *Genesis* and 40 in *Exodus*. In the second case, it agrees with my computing.

As I have just mentioned, all these cases can be classified in three groups:

¹ For this study, I have used the lists of the Lipschütz, *Misael ben Uzziel's Treatise on the Differences Between Ben Asher and Ben Naphtali, Textus 2* (1962) pp. ג-א, and F. PÉREZ CASTRO and M. J. de AZCÁRRAGA, *The Edition of the Kitab al-Khilaf of Misael Ben Uzziel, in In Memoriam Paul Kahle* (Berlin 1968).

1) Words quoted in the appendix but not in the margins of the text of M1 (18 cases in *Genesis*, 9 in *Exodus*).

2) Words quoted in the margins of M1 but not in the appendix (30 cases in *Genesis*, 15 in *Exodus*).

3) Words quoted in both instances (22 cases in *Genesis*, 10 in *Exodus*).

I have compared every case identified in the lists with the text of M1 in the corresponding passage. The appendix does not give the specific reading of BA or BN, it simply quotes the word, and in some cases, with some vocalization or *ga 'ya'*. The text itself only says that there is a *hīl·lūf*, and in some cases, with some vocalization or *ga 'ya'*. The text itself only says that there is a *hīl·lūf* in the passage. For instance, in page 81b it reads: ... וחלופים אשר בתוך הגן [Gen 3,3] ובלא חילוף.

In this case, M1 indicates the accents, but this is not always like this. Examples of other cases where it vocalizes a consonant or writes the *ga 'ya'* are found in *Gen 7,4* (אֶת־כָּל הַיְקוּם), *Gen 25,32* (וְלִמָּה־זֶה לִי) or *Gen 26,22* (כִּי עֵתָהּ), but in these cases the manuscript does not give both readings.

In order to know the exact differences between BA and BN, we have to find them in the cases where both readings are written in the margins of the text. There are 52 of these cases in the book of *Genesis* and 25 in *Exodus*. We have to take into account that there is a lacuna from *Ex 9,33* to *24,7* in M1. Some of these cases are not recorded in the appendix (30 in *Genesis* and 15 in *Exodus*). In three of them, *Ex 2,17*, *3,8* and *9,31* in the appendix, it is specified that the passage has no *hīl·lūf*, as follows:

2,17	וַיִּגְרְשׁוּם	... ובלא חילוף וַיִּגְרְשׁוּם ...
3,8	לְהַצִּילוֹ	... ובלא חילוף לְהַצִּילוֹ ...
9,31	הַשְּׁעָרָה	... ובלא חילוף כִּי הַשְּׁעָרָה ...

The usual way to indicate that a passage has no *hīl·lūf* is to introduce the words with the note ובלא חילוף, and add the passage with its vocalization. Sometimes, the scribe insists on the exact place where there is no difference. In *Gen 24,11*, it is written: לַעֲתָ צֵאת הַשְּׂאֵבוֹת בְּלֹא גַעִיה (in the ה).

2. INTERNAL CONCORDANCE

From the comparison of the notes of the appendix with the text of the manuscript and the marginal readings BA/BN, I affirm that the internal concordance of the manuscript is very high. In *Genesis*, both texts differ in only five of the 20 cases studied with a note BA/BN and whose passages are also recorded in the appendix.

For instance, the word גַּרְיָתוֹשֵׁב (Gen 23,4) appears without *ga'ya'* in the appendix, and with *ga'ya'* in the text. This last reading agrees with BN. A similar case occurs in Gen 27,13. The word קָלְתֶּךָ appears with *ga'ya'* in the *qôf* in the appendix, and without *ga'ya'* in the text, according this time with BA reading. The other cases are Gen 42,21 (בְּהַתְּקִינוּ), 43,26 (וַיִּשְׁתַּחֲוּוּ) and 49,8 (וַיִּשְׁתַּחֲוּוּ). In the first one, the MP says: ל. ופלוגתא דבן אשר. In the other 15 cases, the text is identical with that of the appendix.

In some cases, the readings given in the margins of the text disagree with Ben Uzziel's. Out of the 40 cases of *Genesis* recorded in the appendix, there are six passages where M1 is contrary to Ben Uzziel, and gives a different *hîl·lûf*: 30,16 (מָן), 32,9 (הַמַּחְנֶה), 32,9 (הַמַּחְנֶה), 35,12 (וַיִּלְוֶעַד), 36,16 (אֲלוּף) and 46,23 (וּבְגֵי-דָן).

In the case of *Exodus*, 13 of the 25 cases registered in the appendix are also registered in the margins of the text. We must remember that there is a gap in the manuscript. Only in four of these 13 cases, the text of the appendix disagrees with M1: Ex 3,5 (שָׁל), 7,13 (וַיִּחְזֶק), 24,11 (וַיִּחְזֶה), and 25,30 (עָל) and the *hîl·lûf* always refers to the *ga'ya'*. In the other 9 cases, the text of M1 is identical to the text of the appendix. In one case, 6,27 (הַמְדַבְּרִים), the following is written in the margin by a different hand: חטוף בלי פלוגתא דבן אשר ובן נפתלי ובמסור אחרת. המדובר. In all these cases, the *hîl·lûf* BA/BN is identical in M1 and in Ben Uzziel.

Two mistakes of differences BA/BN are found in the margins of the text of *Exodus*. The first one is in 33,5. Concerning the word אֶל-, it is written: בן אשר אֶל כל בן נפ אל-כל. In the verse 33,5, אל כל does not appear. It may have been confused with 35,4. This *hîl·lûf* appears in Ben Hayyim's lists. The second one is in 38,30. Concerning ואת כל, it is written: בן אשר את כל

כל In 38,30, only ואת כל appears. It may have been confused with 38,3, where את כל כלי appears. This case is also quoted in Ben Hayyim and in the appendix.

3. M1 HIL·LŪFĪM AND OTHER SOURCES

After having verified the internal concordance of the manuscript, I will analyze its similarities with other sources. I have compared it with two very well known works which frequently refer to Spanish manuscripts. These are Menahem de Lonzano's *'Ōr Tōrah* and Norzi's *Minḥat Šay*. Both works very often quote notes about *hil·lūfīm* or readings BA/BN. They do not always give both readings exactly, but only one of them, and sometimes they deal with Spanish codices and how they should be written.

In the *'Ōr Tōrah*, we cannot find much support. From all the cases of *hil·lūfīm* quoted in M1 in *Genesis* and *Exodus*, only seven give some notice, and they are placed in *Genesis*. In two cases, the opinion refers to words contained only in the appendix, and does not specify the exact difference between the two schools. For instance, in *Gen* 22,8, concerning the word וְרָאָה, Lonzano writes: «without *ga'ya*». In two cases, he refers to the *Sifrē Sefarad*: first, in *Gen* 39,6, concerning the word פָּה, he says: «פה» with *maqfēf*, not with *ma'arīk* in *Sifrē Sefarad*; second, in *Gen* 38,9, referring to the words לא לו he notes «א» with *dages* in *Sifrē Sefarad*. In the first case, the reading agrees with BA; in the second one it is a different notice, but it agrees with M1 text. In the other three cases (36,16, 45,14 and 33,10), Lonzano's readings agree with the text of M1 and in the latter also with BA. The other two are BN readings.

Minḥat Šay gives more information about the cases we are dealing with. It refers to 23 cases in *Genesis* and 3 in *Exodus*. It is surprising that only a few cases concerning *hil·lūfīm* are quoted in *Exodus* in both works, *'Ōr Tōrah* and *Minḥat Šay*. In 19 cases of *Genesis*, Norzi gives the two readings as in the margins of M1. The other four cases are: *Gen* 24,55 (הַנְּעִרָה), where Norzi gives the BA reading with *ga'ya*' contrary to the note of M1; *Gen* 27,13 (קָלַלְתָּךְ), where Norzi gives the reading without *ga'ya*' as BA; *Gen* 30,42 (וְהָרְעִיטֶיךָ), where Norzi only gives the BA reading with two *gē'a'γōt* (in the ו and in the ט);

and *Gen* 45,14 (בְּנֵי־מִי), where Norzi gives the first *v* with *ga'ya'* as BA, and the *n* with *ga'ya'* as BN.

In *Exodus*, the first case quoted by Norzi (5,13) lacks in M1. The other two cases are 32,13, and 38,26, but the latter is erroneously given in *Ex* 38,1. In 32,13, he gives a reading different from that of M1: he notes אֶת־זֹרְעֶכֶם with *ga'ya'* as BA, contrary to the note in M1. He does not write anything about BN reading. In 38,26, he gives שֶׁמֶרְחָה with *merkah* under the *n* as BA reading and with the accent under the *m* as BN. In this case, he agrees with the note of M1.

In short, in most of the cases mentioned by Lonzano and Norzi, their opinions agree with the notes given in the margins of M1, specially in the cases where they refer to Spanish codices.

I have also compared the *hil-lûfim* of M1 with the list published by Ben Hayyim in his *Rabbinic Bible*. In *Genesis*, Ben Hayyim agrees with 16 cases where M1 has a BA/BN note in the appendix and in the margin of the text, and with 30 cases only quoted in the margin. The list of cases recorded in the margins is totally included in Ben Hayyim.

In 21 cases, Ben Hayyim's readings agree with BA/BN readings of M1. In one case, *Gen* 6,7 concerning the word אֶשֶׁר, Ben Hayyim does not specify the difference. He vocalizes both readings identically. In eight cases, Ben Hayyim gives a reading different from that of M1; sometimes he inverts the readings. This means that BA reading in M1 is BN reading in Ben Hayyim. This is the case of הִנְעִיחָהּ (*Gen* 24,55). In M1 the BA reading is without *ga'ya'* under the *h*, and in Ben Hayyim the BA reading is with *ga'ya'*. Sometimes Ben Hayyim differs in the *hil-lûf* itself, as in *Gen* 32,18, concerning the word יִפְגֹּשׁ. M1 reads בֶּן אִשׁ יִפְגֹּשׁךָ בֶּן נַפְיִשׁךָ, with *ga'ya'*, and Ben Hayyim reads בֶּן אִשׁ יִפְגֹּשׁךָ בֶּן נַפְיִשׁךָ, and marks the difference in the *dages* or the *rafeh*.

In the other 16 cases, Ben Hayyim agrees with the *hil-lûfim* of M1. In three cases, it gives a different reading and in two, its readings agree with Ben Uzziel's and are contrary to M1. For instance, in *Gen* 32,27, concerning the word אֶשֶׁלְחֶךָ, in M1 the BA reading is *sh*, without *ga'ya'*, and in Ben Uzziel and in Ben Hayyim, the reading is with *ga'ya'*. In general, in 32 of the

46 passages, M1 agrees with Ben Hayyim. In only two cases, M1 gives a different reading from Ben Hayyim and Ben Uzziel, and they refer to the same word: המחנה. M1 gives ך as BA reading and ך without *ga'ya'* as BN reading. Ben Uzziel gives the *hil-lûf* inverted (BA without *ga'ya'* and BN with it). Ben Hayyim points the BA reading with the *ga'ya'* under the ך, and the BN reading with *mûnah* and without *ga'ya'* in the ך.

In Ben Hayyim's Bible, as well as in the mentioned cases of Lonzano and Norzi, the number of cases quoted in the book of *Exodus* are also few in comparison with those of *Genesis*. 16 of the 40 cases with a note in M1 are quoted in Ben Hayyim's list. In three passages, Ben Hayyim gives the *hil-lûf* inverted. In *Gen* 32,13, he gives a different reading. Concerning the words אַת־זֶרְעֶכֶם, he gives אַת with *merkah* as a BA reading and אַת־ with *maqgef* as a BN reading.

4. BA/BN READINGS

Only in 15 of all the studied cases, M1 has a different reading from BA and BN. In the rest of the cases, 40 are BA readings and 32 are BN readings. In 12 occasions, the text of the manuscript has been corrected to convert it into BN in six cases and into BA in four. In one case, *Gen* 35,12 (וַיִּלְוֶנָה), the manuscript corrects the text to convert it into BA as specified in the M1 margin, but this is contrary to Ben Uzziel. In one case (*Ex* 39,1 וַיִּמְרֹךְ הַתְּכֵלֶת), it corrects the text to make it BA as in Ben Uzziel's list. In conclusion, the manuscript has never a special reading without support. Only in one case (*Gen* 35,12), the correction is to make it coherent with its own note.

As Dr. Fernández Tejero says in the study of the manuscript, this is a mixed text with special characteristics as all manuscripts. In some passages, the text has been corrected to adapt the reading sometimes to BA and sometimes to BN. M1 does not follow a certain school. It is important to remark that it has always support from other good manuscripts and sources, such as Norzi, Lonzano, and even Ben Hayyim. Norzi agrees with the M1 readings in 17 cases of *Genesis* and in three of *Exodus*. In some of them, he specifies that this is the correct reading of the *Sifrê Sefarad*.

5. THE APPENDIX TEXT

As we can see in the tables, the text of the *hil-lûfîm* in the appendix is not fully vocalized. Sometimes it is not vocalized at all, and sometimes it only gives some punctuation without specifying if it corresponds to a BA or a BN text. In many cases, it does not agree with the text of the manuscript. In the cases where the passage is also quoted in the margin of the text, the appendix text sometimes does not agree either with the text of the margin or with the text itself. Besides, the notes about the readings BA/BN of the margins of the text are written by a hand different from that of the masorah of the manuscript, although the handwriting is very similar. In some cases, the handwriting is even very different, as in the explanation given in *Ex 6,27*.

In my opinion, it is clear that each list corresponds to a different scribe and to a different source, even if they coincide in many cases. The main value of the appendix is that it gives more information, and sometimes, this information about the text differs from that of other manuscripts.

In the next pages, I offer the lists of passages studied. The abbreviations are as follows: TM1 = text of ms. M1; MM1 = Masorah Magna in ms. M1; AM1 = Appendix in ms. M1.

GENESIS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
1,24	וְחִיתוּ אֹרֶץ וְחִיתוּ אֹרֶץ	BA וְחִיתוּ אֹרֶץ BN וְחִיתוּ אֹרֶץ					=
2,6	וְהִשְׁקָה אֶת־כָּל מִקְוֵי הָאָרֶץ	BA וְהִשְׁקָה אֶת כָּל BN וְהִשְׁקָה אֶת־כָּל				BA אֶת BN אֶת־	=
2,16	מִכָּל עֵץ הָעֵץ מִכָּל עֵץ הָעֵץ	BA מִכָּל עֵץ הָעֵץ BN מִכָּל עֵץ הָעֵץ					≠
3,3	אֲשֶׁר בְּתוֹךְ־הָעֵץ		אֲשֶׁר בְּתוֹךְ הָעֵץ אֲשֶׁר בְּתוֹךְ הָעֵץ				
3,17	(p m ḡ) תִּאֲקַלְנָה	BA תִּאֲקַלְנָה BN תִּאֲקַלְנָה		=		BA אֲ BN אֲ	=
6,7	אֲשֶׁר־בְּרֵאשִׁית	BA אֲשֶׁר בְּרֵאשִׁית BN אֲשֶׁר בְּרֵאשִׁית					≠
6,9	קִתְחֹלְנָה	BA קִתְחֹלְנָה BN קִתְחֹלְנָה					=
7,4	אֶת־כָּל הַיְקוּם (p m ḡ)		אֶת כָּל הַיְקוּם אֶת־כָּל הַיְקוּם				
7,23	וַיִּמַח אֶת־	BA וַיִּמַח אֶת BN וַיִּמַח אֶת					≠
9,2	וַיִּכְלְדוּ	BA וַיִּכְלְדוּ BN וַיִּכְלְדוּ				BA } BN }	=

GENESIS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
9,10	וּבְכַל חַיַּת הָאָרֶץ		ובכל חית הארץ ובכל חית הארץ				
11,2	וַיִּמְצְאוּ	וימצאו-בקעה וימצאו BA BN				BA BN	=
13,12	וַיִּצְאֵם (p m ג)	ויצאו BA BN					=
13,15	אֶת־כָּל הָאָרֶץ		את כל הארץ				
18,26	לְכָל־הַמְּקוֹם		לכל המקום				
19,17	כְּהוֹצִיאֵם (p m כ)	כחוציאם כחוציאם BA BN		= =		BA BN	=
21,9	אֶת־בְּנֵי־הַגֵּר (p m ב)	את בני הגר את בני חגר BA BN					≠
21,30	אֶת־הַבָּאֵר הַזֹּאת		את הבאר הזאת				
22,8	יִרְאֶה־לּוֹ הָשֶׁה		יראה לו השעה		without <i>ga'ya</i>		
22,12	אֶת־יַחֲדָד		את יחידד				
23,4	גֵּר־וְתוֹשֵׁב	גר ותושב גר ותושב BA BN		= =		BA BN	=
23,11	לֹא־אֲדוּנִי	לא אדוני לא BA BN					=

GENESIS

Verse	TMI	MMI	AMI	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
24,30	נְאֻת־הַצְּמִדִּים	נְאֻת־הַצְּמִדִּים BA BN				BA נ BN נ	=
24,55	קִנְעָה (קִנְעָה) הַנְּעִיךְ	הַנְּעִיךְ BA BN				BA ק BN ק	≠
25,22	נְגִידָרוֹץ		נְגִידָרוֹץ				
25,32	לִי זֶה הַלְּמָה זֶה לִי		וְלָמָּה זֶה לִי				
26,22	כִּי עֵתָה	כִּי עֵתָה BA BN	כִּי עֵתָה	BA כִּי BN כִּי		BA כִּי BN כִּי	=
26,27	נְתַשְׁלַחוּנִי		וְתַשְׁלַחוּנִי				
27,13	קָלְתוֹךְ	קָלְתוֹךְ BA BN	קָלְתוֹךְ	=		BA קָלְתוֹךְ BN קָלְתוֹךְ	
27,27	נְגִידָרְכָהוּ		וְנִבְרַכְהוּ				
27,28	וְנִתְּרֶיךָ	וְנִתְּרֶיךָ BA BN				BA וְנִתְּרֶיךָ BN וְנִתְּרֶיךָ	=
27,29	וְיִשְׁתַּחֲוּ לְךָ	וְיִשְׁתַּחֲוּ לְךָ BA BN				BA וְיִשְׁתַּחֲוּ BN וְיִשְׁתַּחֲוּ	=
27,36	בְּעֵקֶבְנִי	וְעַקְבֵּי BA BN					=
27,40	וְעַל־חֲרֹבְךָ	וְעַל חֲרֹבְךָ BA BN	וְעַל־חֲרֹבְךָ תִּהְיֶה	=			=

GENESIS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
28,4	וַיִּתְּנוּ לֶךָ וַיִּתְּנוּ לֶךָ	BA וַיִּתְּנוּ לֶךָ BN וַיִּתְּנוּ לֶךָ					≠
30,16	וַיִּבֶא יַעֲקֹב קָרְה־הַשְּׂדֵה	BA קָרְה־הַשְּׂדֵה BN מְר־הַשְּׂדֵה	וַיִּבֶא יַעֲקֹב קָרְה־הַשְּׂדֵה	BA קָרְ BN קָרְ			
30,18	יִשְׁעָבֵר	BA יִשְׁעָבֵר BN יִשְׁעָבֵר		BA יִשְׁעָבֵר BN יִשְׁעָבֵר		BA שֵׁ BN ---	=
30,32	שְׂדֵה־חַוִּים	BA שְׂדֵה־חַוִּים BN שֵׁ חַוִּים				BA שֵׁ BN ---	=
30,42	וַיִּבְרָא יַעֲקֹב אֶת־בְּנֵי־יִשְׂרָאֵל	BA וַיִּבְרָא יַעֲקֹב BN וַיִּבְרָא יַעֲקֹב	וַיִּבְרָא יַעֲקֹב אֶת־בְּנֵי־יִשְׂרָאֵל	= =		BA וַיִּבְרָא יַעֲקֹב BN וַיִּבְרָא יַעֲקֹב	
31,39	וַיִּגְבְּתִי		וַיִּגְבְּתִי		גְ		
32,9	אֶל־קְמֹחַתְךָ	BA אֶל־קְמֹחַתְךָ BN אֶל־קְמֹחַתְךָ	אֶל־קְמֹחַתְךָ	BA אֶ BN אֶ			BA אֶ BN אֶ
32,9	קְמֹחַתְךָ	BA קְמֹחַתְךָ BN קְמֹחַתְךָ	קְמֹחַתְךָ	BA אֶ BN אֶ			BA אֶ BN אֶ
32,18	כִּי יִפְגְּעֶךָ (p m ג)	BA כִּי יִפְגְּעֶךָ BN כִּי יִפְגְּעֶךָ				BA יִפְגְּעֶךָ BN ---	≠
32,27	לֹא אֶעֱלֶכֶת	BA אֶעֱלֶכֶת BN אֶעֱלֶכֶת	לֹא אֶעֱלֶכֶת	BA אֶ BN אֶ		BA אֶ BN ---	=
32,31	שֵׁם הַמְּקוֹם		שֵׁם הַמְּקוֹם				

GENESIS

Verse	TMI	MMI	AM1	Ben Uzziel	Lonzaao	Norzi	Ben Hayyim
33,10	כי על בני (p m ג)	BA כי על בני BN כי על בני			כי על	BA כי --- BN ---	≠
34,3	ויאחב	BA ויאחב BN ויאחב	ויאחב את הנערה			BA ויאחב BN ויאחב	=
35,12	ולורעד (p m ו)	BA ולורעד BN ולורעד	ולורעד	BA ו BN ו			
36,10	(p m ב) בראשית		בראשית				
36,16	אלוף קרח	BA אלוף קרח BN אלוף קרח	אלוף קרח	BA לו BN לו	some mss. with <i>maqgef</i>		=
37,10	לקשתחות	BA לקשתחות BN לקשתחות	לקשתחות	= =			
37,18	ויחנכלו	BA ויחנכלו BN ויחנכלו					≠
38,9	לא לו	BA לא לו BN לא לו			לא in <i>Sifre Sefarad</i>		=
39,6	יפה תאר	BA יפה BN יפה	וינה יוסף יפה תאר	BA יפה BN יפה תאר	יפה in <i>Sifre Sefarad</i>	BA יפה BN ---	≠
39,23	את כל	BA את כל BN את כל				BA את --- BN ---	=
41,45	שם יוסף	BA שם יוסף BN שם יוסף	ויקרא פרעה שם יוסף				=

GENESIS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
41,50	יָגֵד ¹	BA בָּלַד BN בָּלַד	וליוסף יָגֵד	=		BA בָּלַד BN בָּלַד	=
41,56	אֶת-כָּל אֲשֶׁר	BA אֶת כָּל אֲשֶׁר BN אֶת כָּל אֲשֶׁר					=
42,21	בַּחֲתֻמֹּתַי	BA בַּחֲתֻמֹּתַי BN בַּחֲתֻמֹּתַי	בַּחֲתֻמֹּתַי אֲלֵינוּ	BA בַּחֲתֻמֹּתַי BN בַּחֲתֻמֹּתַי			≠
42,30	קְמַרְגָּלִים	BA קְמַרְגָּלִים BN קְמַרְגָּלִים					=
43,26	וַיִּשְׁתַּחֲוּוּ		וַיִּשְׁתַּחֲוּוּ לוֹ אֶרְצָה				
44,19	הַיֵּשׁ-לְכֶם	BA הַיֵּשׁ לְכֶם BN הַיֵּשׁ לְכֶם	הַיֵּשׁ-לְכֶם	BA הַיֵּשׁ-לְכֶם BN הַיֵּשׁ לְכֶם			=
44,24	אֶל-עַבְדֶּךָ	BA אֶל עַבְדֶּךָ BN אֶל עַבְדֶּךָ					=
45,14	בְּנִמְיֵי-אֲחִיו	BA בְּנִמְיֵי אֲחִיו BN בְּנִמְיֵי אֲחִיו	עַל צוּעֵי בְּנִמְיֵי-אֲחִיו		BA בְּנִמְיֵי and BN <i>mil'le'el</i>	BA בְּנִמְיֵי BN בְּנִמְיֵי	=
46,17	יִמְנָה	BA יִמְנָה BN יִמְנָה	יִמְנָה	=			
46,23	(וּבְנֵי-דָן מִן הַ) וּבְנֵי דָן	BA וּבְנֵי דָן BN וּבְנֵי דָן	וּבְנֵי-דָן	BA וּבְנֵי דָן BN וּבְנֵי דָן			=

¹ MP ל ופלוותא דבן אשר

GENESIS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
46,27	יוסף אשר-ילד ובני		ובני יוסף אשר ילד				
46,27	לבית-יעקב	לבית יעקב BN					=
48,19	יהיה-לעם	יהיה לעם BN	יהיה-לעם	יהיה לעם BN			=
49,8	ישתקו לך		שתקו לך				

EXODUS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
2,17	ויגרושם	ויגרושם BN	חלף ויגרושם ובלא				≠
3,5	של-נעלך		של-נעלך	של BN			
3,8	להצילו	להצילו BN	ובלא חלף להצילו				
3,19	כי לא-יתן	לא יתן BN					
6,27	הַמְדַבְּרִים	חסוף בלי פלוגתא דבן אשר ובן נפתלי ובמסור אחרה המדבר	הַמְדַבְּרִים	BA ה BN ה			BA ה BN ה

EXODUS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
7,13	וַיִּחַדְּלוּ וַיִּחַדְּלוּ		וַיִּחַדְּלוּ	BA וַיִּחַדְּלוּ BN וַיִּחַדְּלוּ			
7,13	וַיִּחַדְּלוּ		וַיִּחַדְּלוּ	BA וַיִּחַדְּלוּ BN וַיִּחַדְּלוּ			
7,22	וַיִּחַדְּלוּ		וַיִּחַדְּלוּ	BA וַיִּחַדְּלוּ BN וַיִּחַדְּלוּ			
7,28	מִשְׁכַּבְךָ	BA מִשְׁכַּבְךָ BN מִשְׁכַּבְךָ	מִשְׁכַּבְךָ	BA קִמְּךָ BN קִמְּךָ			
8,12	אֶת-מִטְּךָ	BA אֶת מִטְּךָ BN אֶת מִטְּךָ					
8,17	אֶם-אֵינְךָ	BA אֵם אֵינְךָ BN אֵם אֵינְךָ	כִּי-אֵם אֵינְךָ	BA אֵם BN אֵם			
9,31	הַשְּׁעָרָה	BA הַשְּׁעָרָה BN הַשְּׁעָרָה	וּבְלֹא חֲלוּף כִּי הַשְּׁעָרָה				
9,33	וַיִּחַדְּלוּ		וַיִּחַדְּלוּ	BA וַיִּחַדְּלוּ BN וַיִּחַדְּלוּ			
15,13	lacks	lacks	עַם זֶה גֹאֲלֶתְךָ	BA אֶת BN אֶת		BA אֶת BN אֶת	
16,12	lacks	lacks	שְׁמַעְתִּי אֶת תְּלִנּוֹתֶיךָ	BA אֶת- BN אֶת-			
19,13	lacks	lacks	אוֹר יִרְחֶה לְיִשְׂרָאֵל				BA אוֹר יִרְחֶה BN אוֹר יִרְחֶה

EXODUS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
23,12	lacks	lacks	וינפש בן אמ'	BA בן BN בן			
24,11	יָחִיו	BA יחיו BN יחיו	יָחִיו	BA י BN י			
25,30	עַל-הַשְּׁלֶחַן	BA עַל-הַשְּׁלֶחַן BN עַל-הַשְּׁלֶחַן	עַל-הַשְּׁלֶחַן				
26,22	וְלִירְכַתֵּי הַמִּשְׁכָּן		וְלִירְכַתֵּי הַמִּשְׁכָּן				
28,1	לְכַהֲנֵי-לִי	BA לְכַהֲנֵי לִי BN לְכַהֲנֵי לִי					=
28,5	וְאֶת-הַתְּכֵלֶת		וְאֶת-הַתְּכֵלֶת	BA וְאֶת- BN וְאֶת-			
28,10	וְאֶת-שְׁמוֹת (p m i)	BA וְאֶת שְׁמוֹת BN וְאֶת שְׁמוֹת					=
28,33	וּפְעָמָי זָהָב		וּפְעָמָי זָהָב	BA י BN י			
28,41	וְכַהֲנֵי לִי	BA וְכַהֲנֵי-לִי BN וְכַהֲנֵי לִי					
28,43	אוּ בְגָדֵיהֶם אֵל	BA בְּגָדֵיהֶם אֵל BN אֵל-בְּגָדֵיהֶם					=

EXODUS

Verse	TM1	MM1	AMI	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
30,8	יְהִיעֶלֶת אַחֲרָיו		יְהִיעֶלֶת אַחֲרָיו	BA וְג BN וְג			
30,23	וּקְנֹן בִּשְׁם	BA וּקְנֹן BN וּקְנֹן	וּקְנֹן בִּשְׁם	BA וּקְנֹן BN וּקְנֹן			=
32,13	אֶת־זֹרְעִים	BA אֶת־זֹרְעִים BN אֶת זֹרְעִים				BA אֶת־ BN אֶת־	BA אֶת BN אֶת־
32,25	כִּי פָרְעָה	BA כִּי פָרְעָה BN כִּי־פָרְעָה					=
33,5 ²	אֶל־	BA אֶל כֹּל BN אֶל־כֹּל					≠
34,10	אֶת־מַעֲשֵׂה יְהוָה		אֶת מַעֲשֵׂה יְיָ	BA אֶת־ BN אֶת־			
35,25	אֶת־הַתְּכֵלֶת	BA אֶת־הַתְּכֵלֶת BN אֶת הַתְּכֵלֶת	אֶת־הַתְּכֵלֶת				=
36,2	אֶל־בְּצַלָּל	BA אֶל־בְּצַלָּל BN אֶל בְּצַלָּל	אֶל־בְּצַלָּל	BA אֶל־ BN אֶל־			=
37,16	עַל־הַשְּׁלַחַן	BA עַל־הַשְּׁלַחַן BN עַל הַשְּׁלַחַן					≠
38,3	וַיַּעַשׂ אֶת־כָּל־כְּלֵי הַמִּזְבֵּחַ		וַיַּעַשׂ אֶת־כָּל־כְּלֵי הַמִּזְבֵּחַ				BA אֶת־כָּל BN כָּל אֶת־

² It is wrong. There is no כל in this verse. It may have been confused with 35,4.

EXODUS

Verse	TM1	MM1	AM1	Ben Uzziel	Lonzano	Norzi	Ben Hayyim
38,26	יחמש מאות וחמש מאות	יחמש מאות וחמש מאות BA BN				יחמש וחמש ³ BA BN	
38,30	ואת כל	את כל את כל ⁴ BA BN					
39,1	ומן-התכלת (q m p)	ומן-התכלת ומן-התכלת BA BN		ומן- ומן- BA BN			=
39,21	קטבעתיו	קטבעתיו קטבעתיו BA BN		ק ק BA BN			=
39,29	ואת-האבנט ⁵	ואת האבנט ואת האבנט BA BN		ואת- ואת- BA BN			=

³ He gives the *hil-luf* in 38,1.

⁴ It is a mistake. It is not *את כל* but *ואת כל*. It could refer to 38,3, where the *hil-luf* is quoted in the appendix, not in the margin.

RESUMEN

El manuscrito M1 (Biblioteca de la Universidad Complutense de Madrid) está siendo estudiado actualmente por el equipo de Biblia Hebrea del Instituto de Filología del CSIC en Madrid. Intentamos realizar la edición de la masora del Pentateuco en los próximos tres años. Al final del Pentateuco el manuscrito presenta cuatro páginas, escritas a tres columnas de cuarenta y dos líneas cada una. Este apéndice contiene, entre otras cosas, un recuento del total de *parašiyyôṭ*, *sedarîm*, versículos, palabras y letras de cada libro del Pentateuco, así como el número exacto de diferencias entre Ben Ašer y Ben Naftalí de cada libro. En el presente artículo se estudia la concordancia interna de esas diferencias con el texto y masoras del propio manuscrito en los libros de *Génesis* y *Éxodo*, y para tener una visión más amplia de la cuestión, en una segunda fase se comparan las listas de *ḥil-lûfîm* con otros manuscritos tiberienses y con otras listas.

SUMMARY

The manuscript M1 (Madrid, Complutensian University Library) is being studied by the Hebrew Bible Team in the Instituto de Filología at the CSIC. We will be preparing the edition of the masorah of the Pentateuch in the next three years. This manuscript presents at the end of the Pentateuch four pages, written in three columns of forty two lines each. This appendix contains, among other lists, a register giving the total sum of all the *parašiyyôṭ*, *sedarîm*, verses, words and letters in each book of the Pentateuch, and the exact number of variations BA/BN in each book. In this paper, I have studied the internal concordance of the variations BA/BN with the manuscript in the books of *Genesis* and *Exodus*. As a second stage, I have compared the lists with the *ḥil-lûfîm* recorded in other tiberian manuscripts, and with other *ḥil-lûfîm* lists, in order to have a broader scope of the subject.