

Some Masoretic Notes of Mss. L and Or 4445 Compared with the Spanish Tradition

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The Hebrew Bible team at the Philology Institute in Madrid is now involved in a new task: the publication of the masorah *parva* and *magna* of the Ms. 118-Z-42 (M1) which belongs to the University Library in Madrid. This manuscript served as one of the basic texts for the Complutensian Polyglot edited by Ximenez de Cisneros in the 16th Century. A great number of works have been published in order to determine details about the use of this manuscript or others belonging to the Spanish tradition. But the Ms. M1 has always been considered as the best and most used in all these works, particularly because it was used by Cisneros. Ginsburg described it as a «magnificent codex» and affirms that it was «not only used, but arranged and marked out for the guidance of compilers of the Polyglot»¹.

The manuscript M1 has been carefully studied by my colleague Dr. Fernández Tejero². It consists of 340 folios and contains the whole Hebrew Bible, except *Ex* 9:33-24:7. It is written in square characters, in a beautiful Sephardic handwriting, and is dated in Toledo in 1280. The text is arranged in three columns with the masorah *parva* in the outer margins and between the columns and the masorah *magna* in the upper and lower margins. The

¹ CH. D. GINSBURG, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, with a Prolegomenon by H. M. ORLINSKY (New York 1966) p. 775.

² E. FERNÁNDEZ TEJERO, *La tradición textual española de la Biblia Hebraica* (Madrid 1976).

manuscript has four appendices containing masoretic lists, variations between Eastern and Western manuscripts, rubrics from the *Diqdûqê ha-Tē'amîm* and several lists of *plene* or *defective* words, or with different readings. The *parashiyot* and the *sedarim* are indicated by the letters פּרשׁ or ס in the margin.

The rich masorah of the manuscript M1 often enlarges the information given by other manuscripts. In the following examples of the book of *Exodus* we observe that M1 does not share the errors of L. M1 offers the correct masorah in all the cases and, in many of them it gives more details in its MP than Or 4445 or Ben Hayyim. The *lemma* is the text of *Biblia Hebraica Stuttgartensia* (BHS). Since some of the discrepancies of L are indicated by Weil in BHS, his information is included³. Cairo and Aleppo manuscripts have obviously been excluded because they do not contain *Exodus*.

Ex 2:12	בחול		BHS	MP	ל חס (<i>sub loco</i>)
M1	MP	ל	Or 4445	MP	ל
L	MP	ב (error)	Ben Hayyim	MP	ל חס
BHS	MP	ל (<i>sub loco</i>)	Ex 8:15	החרטמים	
Or 4445	MP	ל	M1	MP	ב חס יוד
Ben Hayyim	MP	ל	L	MP	סו ⁴
Ex 3:3	אסרה נא		BHS	MP	ב חס י בליש (<i>contra textum</i>)
M1	MP	no MP, no <i>circellus</i>	Or 4445	MP	ב חס
	MM	לית כית יה	Ben Hayyim	MP	ב חס
		חס ואו	Ex 9:7	ויכבד	
L	MP	ה (error)	M1	MP	ל ופתח
BHS	MP	ל (<i>sub loco</i>)	L	MP	ב (error, or it refers to בליש in Isa 66:5)
Or 4445	MP	סו	BHS	MP	ל
Ben Hayyim	MP	ל חס	Or 4445	MP	סו
Ex 4:26	למולת		Ben Hayyim	MP	ל
M1	MP	ל וכת כן	Ex 29:21	וקדש	
L	MP	ד (error)	M1	MP	ל
BHS	MP	ל (<i>sub loco</i>)	L	MP	ד (error)
Or 4445	MP	ל וכת כן	BHS	MP	ל
Ben Hayyim	MP	ל וחס ויו תניין	Or 4445	MP	סו
Ex 8:12	לכנס		Ben Hayyim	MP	ל
M1	MP	ל וחס			
L	MP	ב חס			

³ On this matter see D. MYNATT, *The sub loco notes in the Torah of Biblia Hebraica Stuttgartensia* (s.l. 1994).

⁴ But in the other case, *Ex 9:11*, it writes in MP ב חס.

Ex 30:37	והקטרת				
M1	MP	ל	Or 4445	MP	no
L	MP	ג (error)	Ben Hayyim	MP	ל
BHS	MP	ל			

Other examples require by their complexity a more careful analysis:

Ex 31:3	רוח אלהים				
M1	MP	ח וכל שמואל דכות ב מ ה (without <i>circellus</i>)	BHS	MP	no
L	MP	no	Or 4445	MP	ח
			Ben Hayyim	MP	ח

If we consider the eight cases of the MP, we detect some inconsistencies in a few instances. The correct masorah is the MM of M1 given in *2Chron* 15:1; it says: eight cases (*Gen* 1:2, 41:38; *Ex* 31:3, 35:31; *Num* 24:2; *Ezek* 11:24; *2Chron* 15:1, 24:20), and the whole book of *Samuel* except five cases. It means that these five cases present יהוה רוח, not רוח אלהים, and they are developed in the MM of M1 in *2Chron* 15:1 and in the MM of Or 4445 in *Num* 24:2. Both Mss. have the same error: they quote *ISam* 19:8 instead of *ISam* 19:9.

L notes ב in MP of *Gen* 1:2; ט וכל שמואל דכות ב מ ו in *Gen* 41:38; ט וכל שמואל דכות ב מ ז in *Num* 24:2; and finally, the correct one in *2Chron* 15:1: ח וכל שמואל דכות ב מ ה רוח יהוה. In the other four cases it does not write any masorah. Neither in these cases nor in those of *Samuel* it presents masorah *magna*.

BHS corrects the masorah of L and notes the correct one (ח וכל שמואל דכות ב מ ה רוח יהוה) in all the cases except *Gen* 1:2 and *2Chron* 24:20 in which it notes יי רוח ב מ ה רוח יי.

Out of the four cases we can collate in Or 4445, the manuscript writes the correct one (ח) in three of them, and in *Num* 24:2 it writes ט בליש in MP but notes ח with the *simanim* in MM.

Finally, Ben Hayyim edition notes ח in all the cases except in *Ezequiel* which has no masorah. The MM is developed in *Gen* 1:2, 41:38; and *Num* 24:2. In *Samuel*, it notes ח in three cases (*ISam* 10:6, 19:9; *2Sam* 23:2), it has no masorah in *ISam* 16:13 and writes ג in *ISam* 16:14. This is likely because the text is ורוח. In the first case, *ISam* 10:6 it says: ה בסיפ וסי נמסר בסדר ויקהל in MM.

To sum up, all the sources reflect some confusion in the notices, but M1 can be considered as representative of the best

Tiberian tradition as it reflects the correct masorah in several cases.

Ex 1:5	ויוסף	
M1	MP	ז שם בר נש וב לשון תוספ
L	MP	י
BHS	MP	י
Or 4445	MP	no
Ben Hayyim	MP	י

If we consider the ten cases given in the MP of L and compare them with the other manuscripts, we observe the following:

1) Or 4445 writes two different notes: ג רוש פסוק in *Gen* 41:46 and י חד לש תוספ ט שם אנש in *Gen* 42:6 and 44:4. It gives the MM in 42:6 with the correct *simanim*⁵. In *Gen* 39:1 and 46:4 it does not write any masorah.

2) L writes three different notes: ג ראש פסוק in *Gen* 39:1, 41:46 and 42:6, and gives the MM with the *simanim* in the second case. It notes י in *Gen* 44:4, *Ex* 1:5, *Deut* 27:12, *2Sam* 24:3 and *1Chron* 25:2, and writes ל in *Ps* 77:16. The case of *Gen* 46:4 has no masorah.

3) M1 presents five different notes: ג רוש פסוק in *Gen* 39:1, 41:46 and 42:6, and gives the MM of ז ג מנהון ראש פסוקין וב בלשון תוספת in the first one, giving the following *simanim*: *Gen* 39:1, 42:6, 41:46, 44:4 and 46:4; *Ex* 1:5; *Ps* 77:16; and *2Sam* 24:3 and *Prov* 1:5 for the last two cases. It writes ז in *Ex* 1:5, *Gen* 44:4 and 46:4. In the case of *Samuel* it has two notes: ג בלשון תוספ חד מלרע וב מלעיל and ט שם אנש וחד לשון תוספת. The latter is also repeated in the passage of *Chronicles*⁶, and at the end of the MM it repeats ג לשון תוספת and ו ג לשון תוספת and ב מלעיל וא מלרע and gives the *simanim* of *Samuel*, *Prov* 1:5 and

⁵ MM Or 4445 *Gen* 42:6:

י חד לש תוספ וט שם אנש הורד [*Gen* 39:1] בן שלשים [*Gen* 41:46] הוא השליט [*Gen* 42:6] הם יצאו [*Gen* 44:4] אנכי ארד [*Gen* 46:4] יצאי ירך [*Ex* 1:5] יעמדו לברך [*Deut* 27:12] לבני אסף זכור [*1Chron* 25:2] גאלת בזרוע [*Ps* 77:16] ויאמר יואב אל המלך [*2Sam* 24:3].

⁶ MM M1 *1Chron* 25:2:

ויוסף ט שום בר נש וסימנהון ויוסף הורד מצרימה [*Gen* 39:1] ויוסף בן שלשים שנה בעמדו לפני פרעה [*Gen* 41:46] ויוסף הוא השליט על הארץ [*Gen* 42:6] ויוסף אמר לאשר על ביתו [*Gen* 44:4] ויוסף ישית ידו על עיניו [*Gen* 46:4] ויוסף היה במצרים [*Ex* 1:5] אלה יעמדו לברך את העם [*Deut* 27:12] לבני אסף זכור ויוסף ונתניה [*1Chron* 25:2] גאלת בזרוע עמד [*Ps* 77:16] וג לשון תוספת ב מלעיל וא מלרע וסימנהון ויוסף ייי אלהיך אל העם [*2Sam* 24:3] ישמע חכם ויוסף לקח [*Prov* 1:5] הודע לצדיק ויוסף לקח [*Prov* 9:9].

9:9. The masorah three times is unique, it is not recorded in the other manuscripts. Only Frensdorff quotes it in his *Masorah magna* (p. 85) but here we realize that ויוסף is not a proper name. This same MM is also given in the passage of *Samuel*⁷. Finally, the manuscript notes ויעקב ויוסף in MP of *Ps* 77:16. The number seven is also recorded in Frensdorff's work, but it refers to seven cases that are *plene*.

4) Ben Hayyim notes שום בר נש in *Gen* 39:1 and 41:46. It writes י in *Deut* 27:12; it has no masorah in *Gen* 44:4 and 46:4, and *Ps* 77:16; and notes ל בליש in *Samuel* and י ט שום בר אנש in *1Chron* 25:2; and adds נ שום בר נש וסימ' in MM. However, it gives the nine *simanim* and adds: חד בלשון תוספת, which is the case of *Samuel*.

In spite of the complexity of the masorah of this passage, the manuscript M1 shows the same accuracy than L or Or 4445. We observe that its coherence is similar to the other manuscripts and to other books of reference as well, but sometimes M1 even offers more detailed notices or gives more than one possibility.

Another particular case is *Ex* 7:24, in the word לשתת:

M1	MP ג חס
L	MP ד חס
BHS	MP ד חס
Or 4445	MP ד חס
Ben Hayyim	MP ד חס

MM (*Gen* 23:1) כלם מלאים במ"ד פרשת חיי שרה and gives the four cases in MM of *Genesis*.

The four cases referred to in L and Ben Hayyim are *Ex* 7:24, 15:23 and 17:1, and *Gen* 24:19; but M1 does not contain *Ex* 9:33 to 24:7, so it is not possible to check the cases of *Ex* 15:23 and 17:1. The four cases in Or 4445 do not present any variation in relation to L; even in the passage of *Gen*, M1 says ד חס in MP. לשתת also appears in *Ex* 7:21 and in M1 is also *defective*. The

⁷ MM M1 2*Sam* 24:3:

ויוסף ט שום אנש וסימנהון ויוסף הורד מצרימה [*Gen* 39:1] ויוסף בן שלשים שנה [*Gen* 41:46] ויוסף הוא השליט על הארץ [*Gen* 42:6] ויוסף אמר לאשר על ביתו [*Gen* 44:4] ויוסף ישית ידו על ענייך [*Gen* 46:4] ויוסף היה במצרים [*Ex* 1:5] אלה יעמדו לברך [*Deut* 27:12] לבני אסף זכור [*1Chron* 25:2] גאלת בזרוע עמד [*Ps* 77:16] וחד בלשון תרגום ויוסף ייי אלהיך דשמואל [*2Sam* 24:3] ויוסף ג בלשון תוספת חד מלרע וב מלעיל וסימנהון ויוסף ייי אלהיך אל העם [*2Sam* 24:3] ישמע חכם ויוסף לקח [*Prov* 1:5] הודע לצדיק ויוסף לקח [*Prov* 9:9].

other manuscripts do not record this case. Ben Hayyim notes the four cases in the MM of *Gen*, with no variants. MP of *Ex* 7:24 most probably is an error in M1.

In general terms, M1 agrees with those manuscripts best considered; in some cases it gives more specific information and in other cases it shows different notes which are generally soundly based. Only in one case M1 has probably an erroneus masorah, that of *Ex* 7:24.

In order to widen the scope of the Spanish manuscripts, Or 2201 of the British Library has been also consulted⁸. It is dated in Toledo in 1246 and consists of 368 folios containing the whole Hebrew Bible. *Parashiyot* and *sedarim* are indicated and it has a characteristic of very ancient manuscripts, which is the rarely use of the *metheg*. The masorah *parva* and *magna* appear in the margins, as in M1. In spite of being a very good manuscript, and having a very clear masorah, it does not help in the cases under discussion because it has no masorah in any of them.

In contrast to these conclusions, the manuscript M1 gives further support to the fact that, in Spanish tradition, it represents one of the best codices we have. Contrasting its masorah with the masorah of manuscript M2, which was also used for the composition of Cisnero's Polyglot, could give more evidences on the good quality of Spanish manuscripts.

Although some inconsistencies are found in manuscript M1, the good quality of the text and masorah of that codex leads us to classify it as very close to Ben Asher tradition, heading a second class group of manuscripts. It can be considered one of the best codices of the Spanish school, much better than many others taken as good ones in the history of the Biblical tradition.

⁸ It is described in GINSBURG *Introduction*.

RESUMEN

Estudio de varias notas masoréticas del libro de *Éxodo* en el manuscrito M1 (118-Z-42) de la Universidad Complutense de Madrid. Se comparan esas masoras con otras que aparecen en los manuscritos Or 4445 y L, así como en la edición de BHS y Ben Hayyim, con el fin de demostrar la proximidad de la tradición española a la tiberiense y también la gran calidad de los manuscritos españoles.

SUMMARY

The paper analyzes some masoretic notes of the manuscript 118-Z-42 (M1) of the University of Madrid library in the book of *Exodus*. The notes of masorah have been compared with those of the manuscripts Or 4445 and L, and with the BHS and Ben Hayyim editions as well, in order to demonstrate the proximity of the Spanish codices with the Ben Asher tradition and the high quality of Spanish manuscripts.