EDITING THE MASORETIC INDEX OF THE CAIRO CODEX *

As we all know, since 1979, the main purpose of the Hebrew Bible Team to which I belong was to publish the Editio Princeps of the Cairo Codex of the Prophets. The details concerning this edition have been explained on many occasions by Dra. Fernández Tejero and me, and I am not going to repeat them now. I will only say that between 1979 and 1988 the seven projected volumes of our edition have been published. At the moment, we are preparing the eighth volume, corresponding to the masoretical indices of the codex, the main purpose of this paper.

The edition of these indices is fully justified, because it will make possible the use of the other seven volumes: the localization of the terms quoted in the masorah, the study of the different forms of a root, the relationship Masorah Magna/Masorah Parva (MM/MP), etc.

For some time, we have known the special character of the masorah of the Cairo Codex (C). It is an extremely accurate manuscript regarding the masorah, and it is always interesting to prove that a manuscript is correct precisely where others are not. For example, whereas Leningrad (L) occasionally writes its MM in the next or preceding page of the text of the corresponding word, Cairo almost never does. We only find it in one case: in Jer 42,17, concerning the word וְיִהְיוּ, where the MM is written on the next folio. Usually it is extremely accurate in offering its masorah in the right place, and in repeating the note of MP in MM. It very seldom writes the MM in the left margin of the text, as in 2 Sam 24,23 (הַמֶּלֶךְ לַמֶּלֶךְ), taking the place which belongs to the central column.

In his article published in 1963 «La masora del Códice de Profetas de El Cairo» [1], Prof. Pérez Castro compared several cases

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* Ponencia leída en el X congreso de la «International Organization for Masoretic Studies», celebrado en Nueva Orleans al 19 de noviembre de 1990.

[1] *Sefarad* XXIII (1963) pp. 227-235.

of Cairo masorah with L, and demonstrated that, in all the cases studied there, the masorah of Cairo was correct, while L was incorrect or faulty in some way.

Only in the book of Ezequiel we can detect a certain inconsistency in the masorah, but we have to note that Ezequiel is a very corrupt book, and its masorah is full of *lêṭ* cases. Because of this, it is a problematic book in many manuscripts. We had first come to the conclusion that C is a very accurate ms. in our articles «Las masoras de A, C y L en el libro de Nahum» [2], «Las masoras de A, C y L en el libro de Joel» [3], and «Las masoras de A, C y L en el libro de Habacuc» [4]. In the first one, on page 68, we mention that Cairo shows an internal concordance greater than the other two mss.

Later, and throughout the whole edition, we had to transcribe the masorah of the ms. In doing so, we noted some peculiarities which make it different from the masorah of the other codices, with regard to the reduced field of the masoretic variants. It has special graphic details, such as the sign ࠁ which appears in the margin of the text in the passages of *Qĕrê/Kĕṯîḇ* (*Q/K*); the ms. indicates the middle of a book not only with the words חצי ספר, but also with an ornamental pattern. It quotes the *Sefer Muggâ*, which does not occur in other codices. We can find a reference to it in MP of Is 37,4: concerning the words אֶת דִּבְרֵי רַבְשָׁקֵה, it says: בסֿפ מוג.

Its language is the usual language of the masorah, that is, Hebrew and Aramaic interchangeably. It includes accentual corrections in the masorah, such as *mêrḵaʾ* in the place of *mûnaḥ* (1 Sam 22,17 תֹּסֹבּוּ, 1 Sam 26,7 וְאָב יִשַׁי, 1 Sam 31,4 שְׁלֹף or 2 Sam 3,8 כֶּלֶב) or in the place of *ṭifḥaʾ*.

In addition three cases of *madinḥaʾê/maʿarbaʾê* notes exist which are unique (בִּשְׁנַת in Jer 46,2, חָשֵׂךְ in Ez 30,18 and וְאִתּוּקָיהָא in Ez 41,15), as well as two others which are recorded as *madinḥaʾê/maʿarbaʾê* only by Cairo, although they appear in the Biblia Hebraica (BH3) and Biblia Hebraica Stuttgartensia (BH4) apparatuses without reference to our

[2] E. FERNÁNDEZ TEJERO and M. T. ORTEGA MONASTERIO, «Las Masoras de A, C y L en el libro de Nahum», *Sefarad* XLI (1981) pp. 27-69.

[3] E. FERNÁNDEZ TEJERO and M. T. ORTEGA MONASTERIO, «Las Masoras de A, C y L en el libro de Joel», *Estudios Masoréticos*, Madrid 1983, pp. 205-242.

[4] M. T. ORTEGA MONASTERIO, «Las Masoras de A, C, y L en el libro de Habacuc», *Henoch* VIII (1986) pp. 149-184.

ms. On other occasions, these apparatuses refer to C, as in the note of Iud 13,12, where it does not even quote its basic ms. L.

Another main characteristic of the MM of Cairo is its geometric disposition. It often appears forming patterns, but always in a geometric way, never floral or animal shaped. The MM even repeats fragments of passages when the drawing requires more text. For instance, in MM of Is 66,2, concerning the words אֶל עָנִי. Several pages at the beginning and at the end of the ms. have ornamental masorah, in the way I mentioned. The letters 'ס and 'פ in the margins of the text indicate the *sĕḏārîm* and *parašiyyôṯ*.

Basing my assertion on published works in which Aleppo (A), C and L had been compared, we can say that C agrees with A in a great number of cases, followed in a minor degree by L. We were not able to do comparative studies with ms. Or 4445 because it includes only the Pentateuch and C Prophets, but they are similar in many details, such as reflecting the masorah on the same page of the corresponding text, or making only geometrical drawings. But in other details, the masorah of ms. Or 4445 is different: it appears in two different types of writing, it does not always indicate the *sĕḏārîm* or the *parašiyyôṯ* and, above all, it often offers some lists which do not appear in the other codices, many times lists of *lêṯ* cases. Nevertheless, as this ms. has not been deeply studied it would be interesting to make a more complete study of its text and masorah.

Since the masorah of Cairo, with all its peculiarities, appears published in our work and compared with other mss. or editions in the rare cases (for example, with LXX in Ios 3,17, or Vulgata in 1 Sam 6,7, with BH3 in Ios 4,3, and with Ben Ḥayyîm in Mich 2,3), we thought it would by very useful to publish a volume of indices of this masorah. The main purpose of this volume is to facilitate the use of the edition of the whole ms., in the cases where we have to check a concrete word. It is not a concordance, nor a dictionary or a commentary of the masorah. It is simply an alphabetical index of all the words of the Cairo Codex with masoretical note.

Each page consists of two columns, and each column of another four: word, passage, MM and MP. The proper names have a special list.

The words appear ordered by roots. Since we had to have a model, we have kept the order followed by S. Mandelkern in his *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*; they

seemed to us to be the more convenient, because they are the most traditional and most often used concordances. We have kept each word in the root shown by Mandelkern, who in fact, may not agree with other dictionaries. But we have not marked the different meanings he offers (I, II or III), although we have separated them by a blank line. For example, in the root ענה, Mandelkern notes after the root I if it is 'to answer', and II if it is 'to work'. In our indices, the cases belonging to the second meaning appear following the cases of the first one, with no specification. Also a blank space appears between the different meanings of a word (for example, between דָּבָר and דֶּבֶר, etc.).

The same order of grammatical forms of each root given in Mandelkern appears in our volume. That is to say, first the verbs, second the names, third the adjectives, etc.

When the same word appears with a different graphical form depending on the context, usually cases of *plene/defective*, this second form is written into brackets after the entry. Sometimes it appears under this entry, due merely to space problems.

In those cases where the masorah refers to a group of two or more words, the group appears alphabetically arranged under the first word, and with reference to each of the other words in the corresponding place. Each of these references starts with a dot, is followed by three angles and refers to the whole group. In the cases of identical entries, we don't repeat the *lemma*.

The words appear without vocalization. Only in the cases which could be doubtful we have vocalized them, that is to say, when the same graphical form appears more than once. Even in such cases, we have vocalized only the consonants needed to be distinguished.

On the other hand, we have vocalized some cases of *Q/K*. On these occasions the masoretical note appears with the *Kĕṯîḇ*, and we find with the *Qĕrê* the corresponding reference and the passage to which it refers.

As I have said, there are only two lists in these indices: one of proper names, and the other with the rest of the material. Because of this, the particles, pronouns, aramaic words, etc. are included in the second list. Thus, our intention was to make the use of the lists more convenient. The pronouns are alphabetically arranged according to the nominative form, masculine, singular and plural in the first place, and feminine, singular and plural in the second place.

The words preceded by לְ, כְ, בְ are arranged according to their roots. For the other particles, we find the entry in each particle.

In order to complete this work we had to cover various stages. The first one consisted of a careful reading of the critical apparatuses of the edition, writing every case separately on index cards. In a second stage, we had to arrange all these words alphabetically, following, in general terms, as I said before, the order of the Mandelkern *Concordances*.

We could not do this alphabetical arrangement with a computer because of the program we have used for this work, the MLS. It does not have a suitable system to alphabetize in Hebrew. That is to say, for example, we would not be able to order the cases of *Qĕrê we loʾ kĕṯîḇ* or *Kĕṯîḇ we loʾ qĕrê*, where some words start with a vowel without consonant, as in Jer 40,3 the word דָּבָר_, without ה. Neither would it be useful in the cases where a word appears as a reference of a group.

Finally, in the third stage of the work, we introduced all the notes in the program in order to compose the lists. We hope it becomes as useful as we intend it to be.

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