

Doublet Catchwords in the Leningrad Codex

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ABSTRACT

One of the most remarkable features of the Masoretic notes in the Leningrad Codex (L) which up till now have never been published, are the catchwords which are attached to many Masorah parva (Mp) doublet notes. Most Mp doublet notes are simply marked by the numeral 𐤁 “two,” which indicates that an identical word or phrase occurs somewhere else in the Hebrew Bible (HB). The reader is given no indication as to where that parallel doublet might occur. However, a special group of over 500 doublets have catchwords attached to the numeral indicating in what specific verse the parallel doublet occurs. In effect, the catchwords serve as memory aids explicitly reminding the reader where the second form of the parallel doublet is to be found. These catchwords are written in the margins of L but surprisingly were never included in previous editions of *Biblia Hebraica* (neither in *BHK*³ nor in *BHS*). They will be published in the new *BHQ*, the first fascicles of which are in print but, until the culmination of *BHQ*, the complete list of catchwords are offered here in print for the first time. The list contains 504 catchwords and their parallel references. It also includes all Masoretic notes at the parallel references, including those which have larger Masorah magna (Mm) notes. The Introduction analyzes these Mp catchwords, discusses their location in the various books, how they are used, their relationship with the Mm notes, and their possible practical usages for biblical studies.

1. One of the well-known characteristic features of Mp notes is that they highlight minority or less common forms (Breuer 1976: 204). This major characteristic of the Masoretic notes was already pointed out by the sixteenth century grammarian Elias Levita (Ginsburg 1867:146), and this typical Masoretic feature was often noted by the nineteenth century neo-Masorete Christian David Ginsburg. Ginsburg frequently stated that such and such a note was included for comment because the Masorah “safeguards the exceptions,”¹ or because the Masorah “records the minority.”² The most frequent minority form is one that occurs only once

(Dotan 1986:158), and is indicated in the text by a Mp note ל, which stands for לֹיִת, lit “there is not (another form),” a hapaxlegomenon.³

2. The second most frequent Mp note is one indicating doublets. Doublets are far more useful for biblical exegesis than hapaxlegomena. For whereas hapaxlegomena only occur once, doublets occur elsewhere, thus enabling comparisons with other texts.⁴ In L, Mp notations for doublets are indicated by the letter ב, signifying “two,” thereby informing the reader that there is another reference to the same word or phrase somewhere in the HB. However, a number of these Mp notes occur with *simanim* or catchwords⁵ which explicitly direct the reader’s attention to that reference (see Fig. 1 for an illustration how the catchwords are written in the Codex). When the Masoretes note that words or phrases occur only twice,⁶ unless one is familiar with the parallel text, it is necessary to consult a concordance to find the other text. But when the Masoretes actually write out the catchwords, then the interconnections between the text are made more obvious. In effect, these catchwords serve as memory aids reminding the reader where the parallel text occurs.

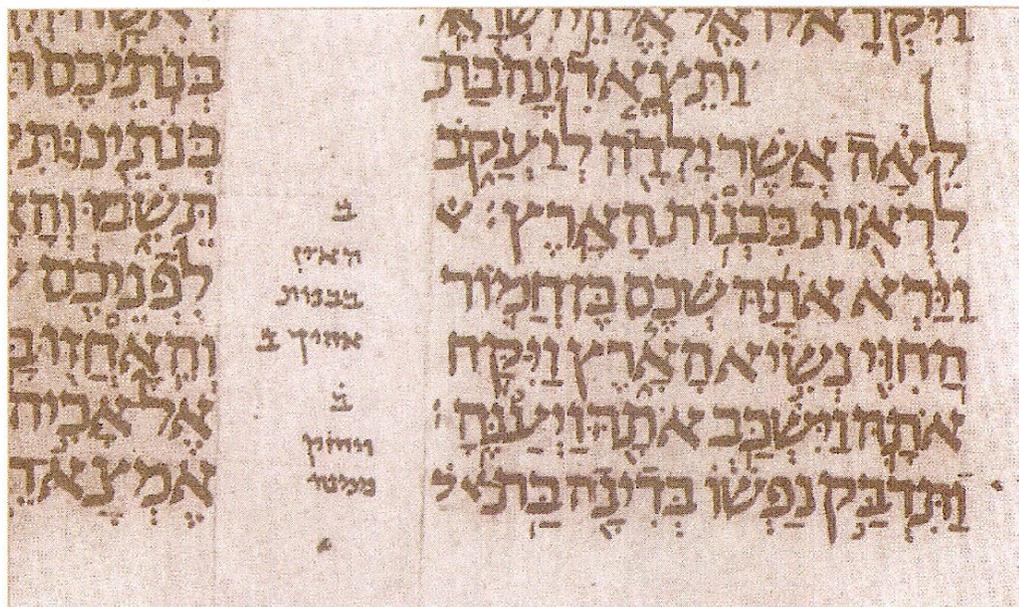


Fig. 1. Two examples of Masorah Parva doublet catchwords from Gen 34:1 and 2.

3. *How catchwords work.* Here is an example how the catchwords work (the numbers refer to the accompanying “Sample Catchwords” chart on

Fig. 2). In §1, the form תהו ובהו is a doublet because it occurs only twice, once at Gen 1:2 and once at Jer 4:23. But the Masoretic notations for this doublet are different at the two references. At the Jeremiah reference, there is a Mp note indicating that the form occurs twice (ב), but the note does not give any indication where that form might occur. However, at the Genesis

No	Verse	Doublet	Masorah	Second vs	Masorah
1	Gen 1:2	תהו ובהו	ב והנה תהו	Jer 4:23	ב
2	Gen 1:18	ולקהדיל	ב בין הקדש	Lev 10:10	Mp ב Mm ב ולהבדיל בין האור ובין החשך . ולהב בין הקדש
3	Gen 2:10	יפרד	ב ודל מרעהו יפרד	Prov 19:4	ב ומשם
4	Gen 4:19	שתי נשים	ב ולו שתי נשים	1 Sam 1:2	No Mp
5	Gen 4:23	ויקד	ב	Gen 44:20	ב לחברתי
6	Gen 11:1	ודברים	Mp ב Mm ב ודברים אחדים . ודברים הרבה	Qoh 5:6	ב אחדים
7	Gen 17:5	ולא יקרא	ב משקל ככל [ב למקום הזה]	Jer 19:6	Mp ב Mm ב עוד את שמך אברם . למקום הזה עוד
8	Gen 18:32	העשרה	ב להביא אחד מן העש	Neh 11:1	ב
9	Gen 34:1	בבנות	ב האינ בבנות אחיך	Judg 14:3	ב
10	Gen 34:2	ויענה	ב ויחזק ממנה	2 Sam 13:14	No Mp
11	Exod 34:28	לקחם לא אכל	No Mp	Ezra 10:6	ב משה ועזרא
12	Qoh 6:6	וטובה	ב לא אני לפני [ב וטובה אני]	Esth 8:5	Mp ב Mm ב לא ראה . וטובה אני
13	Lam 1:20	מריתי	ב ואנכי	Isa 50:5	ג
14	Ruth 1:8	שכנה	ב כנתי כנתי	Ruth 1:11 Ruth 1:12	ג ג
15	1 Chr 7:24	ישארה ¹	ב ואת און	1 Chr 7:24	No Mp

Fig. 2. Sample Catchwords.

reference, in addition to the numeral (ב), the catchwords וְהִנֵּה־תֵּהִי are added to alert the reader that the word וְבֵהִי is found in the verse where these catchwords וְהִנֵּה־תֵּהִי occur. This verse is Jer 4:23 where the text reads וְהִנֵּה־תֵּהִי וְבֵהִי, so the catchwords serve as a kind of memory aid for the reader of the Genesis verse.

4. Previous publication of these catchwords. There are slightly over 500 catchwords attached to doublets in L and, although they are written in its margins, up to now they have never been published. Even in the third edition of *Biblia Hebraica* (*BHK*³) (Kittel 1937), these catchwords were included only in isolated instances.⁷ In *BHS* (Elliger and Rudolph 1997) these catchwords are not printed at all. Instead, where the manuscript contains catchwords, *BHS* provides the biblical reference as to where these catchwords occur (Elliger and Rudolph 1997: xvii). But the *BHS* system has many limitations. In the first place, it is inconsistent. It does not include all the doublets. There are doublets that have catchwords for which no references are cited in *BHS*,⁸ and there are references cited for doublets that have no catchwords.⁹ Secondly, there is no way the reader can tell on which doublet the catchwords can be found, nor whether the catchwords occur with both doublets. Thirdly, whenever a Mm note occurs with one of these doublets, a reference is given not to a biblical verse but to Weil's companion Mm volume (Weil 1971). In these cases there is no way one can know that catchwords also exist in the parallel doublet.¹⁰ It should be noted that one of the new features of the forthcoming fascicles of *BHQ*¹¹ will be to print all the Mp catchwords in the margins of the text but, until the time that all of *BHQ* appears, this present publication represents the first time that all the Mp catchwords in L will have been published.

5. Location of the catchwords. There are slightly more than 500 examples of catchwords attached to Mp notes in L.¹² These catchwords occur with different degrees of concentration in different books. Almost three-fifths of the total number (303) appear in the Torah. The book which has the most amount of catchwords, almost a fifth of the total, is Genesis with 122, followed by Exodus with 62, Deuteronomy with 43, Numbers with 42 and Leviticus with 34. Ketuvim has the next highest concentration of catchwords with 174, about a third of the total. In this section, catchwords are most prevalent in Psalms (41), Job (30), Megillot (26), and Proverbs (25). The prophetic sections have the least amount of catchwords. There are none whatsoever in the books of 2 Samuel, 1 Kings, 2 Kings, nor

Ezekiel. There are only 11 catchwords in the Former Prophets, 6 in Joshua, 3 in 1 Samuel and 2 in Judges. In the Latter Prophets, there are only 16 occurrences, 9 in Isaiah, 6 in Jeremiah, and 1 in the Twelve. There is no obvious discernible connection of catchwords between any two books of the Bible. For example, catchwords in Genesis parallel every book except Daniel including Genesis itself. Of the other books, perhaps the most notable book parallels are of Numbers and Deuteronomy with Psalms, of Leviticus and Proverbs with Isaiah, and of Daniel with Nehemiah.

6. Analysis of the catchwords. An analysis of these 500 plus catchwords shows that they exhibit the following characteristics. Most of them consist of one or two words, e.g., **ואנכי** (§13), **והנה תהו** (§1) and **בין הקדש** (§2).¹³ A lesser amount have three words, such as **ודל מרעהו יפרד** (§3) or **ולו שתי נשים** (§4), and some have four words, e.g., **להביא אחד מן העש** (§8). Catchwords tend to be contiguous, and either follow or precede the doublet they illustrate. An example of catchwords following the doublet is at Gen 1:18 on the doublet **וַיִּלְהַבֵּד יְיָ** (§2), referring to the parallel verse Lev 10:10 which reads **וַיִּלְהַבֵּד יְיָ בֵּין הַקֹּדֶשׁ**. The catchwords given at Gen 1:18, **בֵּין הַקֹּדֶשׁ**, are those which follow the doublet **וַיִּלְהַבֵּד יְיָ**. An example of catchwords preceding a doublet is at Gen 34:2 on the doublet **וַיַּעֲנֶה** (§10, and see fig. 1), referring to the parallel verse 2 Sam 13:14 which reads **וַיַּחֲזֹק מִמֶּנָּה וַיַּעֲנֶה**. Here the catchwords given at Gen 34:2, **וַיַּחֲזֹק מִמֶּנָּה**, precede the doublet **וַיַּעֲנֶה**. Sometimes the doublet, or part of the doublet, is included with the catchwords as at Gen 2:10 (§3), where the doublet **יַפְרֵד** is written with the catchwords, **וְדַל מַרְעֵהוּ יַפְרֵד**, or at Gen 1:2 (§1) where part of the doublet **תְּהוּ וְבַהֲוּ** is written with the catchword **וְהֵנָּה תְּהוּ**. Occasionally a word or two is omitted between the catchwords and the doublet, as at Lam 1:20 (§13), where the word **לֵא**, found in the parallel Isa 50:5 text (**וְאֲנֹכִי לֵא מְרִיתִי**), has not been written between the catchword **וְאֲנֹכִי** and the doublet **מְרִיתִי**. In one case the catchword refers, not to a specific form in the parallel verse, but to a major character prominent in that verse,¹⁴ and in another the catchword refers just to the parallel book itself.¹⁵

7. Occurrence of the catchwords. Catchwords may occur in one or both doublet references, with or without parallel numeral references, and with or

without parallel Mm notes. There are four possible combinations when a catchword appears with the first occurrence of a doublet: (1) There may only be a numerical note (ב) to indicate the doublet in the second reference (§1, §8, §9);¹⁶ (2) There may be no Masoretic note in the second occurrence of the doublet (§4, §10). These cases are indicated in the lists by the notation “No Mp”; (3) There may be a catchword or catchwords in the second reference,¹⁷ see §3, where there is a catchword listed at the second occurrence of the doublet יִפְרֹד at Prov 19:4 as well as at the first occurrence at Gen 2:10; (4) There may be a Mm note in the second reference (§2, §7, §12). In these cases the catchwords, of both parts of the Mm note are presented in the lists separated by a dot (.). The same four possible combinations occur when a catchword appears in the second occurrence of the doublet: (1) There may only be a numerical note (ב) to indicate the doublet in the first reference (§5); (2) There may be no Masoretic note in the first occurrence of the doublet (§11); (3) There may be a catchword or catchwords in the first reference (§3); (4) There may be a Mm note in the first reference (§6). The accompanying lists of all 504 doublets present both occurrences of all the doublets. They are arranged according to the layout of the books in L₁, and then chronologically at the appropriate chapter and verse reference.¹⁸

8. Relation with the Mm. What is noteworthy about the Mm notes and the catchword doublets is that they do not occur together.¹⁹ A doublet that has catchwords in a Mp note will not have a Mm note on the same doublet. Where the Mm note occurs it is always on the doublet without the catchwords (see the sample catchwords chart at §2, §6, §7, and §12). Also the wording of the catchwords in the Mp note tends to be similar to the wording of the catchwords in the Mm note. For example, see §2 where the catchwords שְׁבִי הַקֶּדֶשׁ in the Mp note on Gen 1:18, referring to Lev 10:10, are the same as in the Mm note to Lev 10:10. Also at §6, where the catchword אֵלֶּיךָ אֵלֶּיךָ in the Mp note on Qoh 5:6, referring to Gen 11:1 is the same as in the Mm note to Gen 11:1.

9. This observation can often be helpful in understanding some difficult catchword combinations. Whenever it is suspected that some error has occurred in the Mp catchwords, one can often look to the Mm note for help in restoring the correct text to the Mp note. For example, at Gen 17:5 the Masoretic note states that אֵלֶּיךָ אֵלֶּיךָ (ש7) is a doublet, and gives the

catchwords **משקל ככל**, which ought by right to occur in Jer 19:6, the second doublet reference. But these particular catchwords do not occur in Jer 19:6, nor do they occur anywhere else in the HB.²⁰ The correct expected catchwords are preserved in the Mm note at Jer 19:6, which lists catchwords for both Gen 17:5 and Jer 19:6. For Jer 19:6, the catchwords listed are **למקום הזה עוד**, and these three catchwords, or at least two of them, are no doubt what the catchwords ought to have been on the doublet note at Gen 17:5. That this is a correct assumption is proven by the fact that two of these very same catchwords, **למקום הזה**, are listed here in the Mp note in a comparable Tiberian ms S⁵. Another example of this type is at Qoh 6:6 on the doublet **וטובה** (§12), where the catchwords read **לא אני לפניו**. These catchwords ought to occur in Esth 8:5, the parallel doublet passage, but they do not. Here, once again, we can get help from the Mm note on Esth 8:5, which lists the catchwords for this verse as **וטובה אני**, and no doubt this is what the Mp catchwords at Qoh 6:6 ought to have read.

10. Some oddities. By definition doublets should only appear twice, and the catchwords appearing with these doublets should refer to some text in the parallel verse, either before or after the doublet. However, there are a few isolated cases in the lists where some oddities occur. One of these is the case at 1 Chron 7:24 (§15), where the doublet **שאררה** appears twice in the same verse, and a Mp note with catchwords **ואת און**²¹ is given at the first occurrence. In the lists there are many examples of different doublets that appear in one verse,²² but this is the only example of a doublet appearing in a verse which has catchwords referring to words that occur in the exact same verse! Other oddities in the lists are those cases where forms are held to be doublets but they are not.²³ For example, at Gen 4:19 (§4), the Masoretic note on the doublet **נשי נשי** is that it occurs twice (**ב**), with the second occurrence in a verse containing the phrase **ולו שתי נשים**, which happens to correspond to 1 Sam 1:2. However, the phrase **נשי נשי** is not a doublet because it occurs twice more at Deut 21:15 and 1 Chr 4:5.²⁴ Similarly with the lemma **מרתיה** (§13), which is said to be a doublet by the note at Lam 1:20, but it is not, since it occurs twice more at Isa 50:5 and at Lam 1:18.²⁵ There are Mp notes at both these references, and both have the correct enumeration of **ג** “three.” This is also the case with the lemma **שבנה** at Ruth 1:8 (§14), which is said to be a doublet there,

but which actually occurs three times in the first chapter of Ruth, and the correct enumeration of “three” is given at the other two occurrences, in verses 11 and 12.²⁶

11. Another type of oddity involves those few cases where the catchwords do not seem to match the text of the parallel verse. We have already mentioned two cases of this type (§7 and §12), where the Mm note helped guide us to the correct catchwords. Another example is at Ruth 1:8 on **שְׁבִנָּה**, a doublet mentioned above (§14), which has an incorrect enumeration. In addition to this inaccuracy, the catchwords listed for the alleged doublet, **בְּנֵתִי בְּנֵתִי**, do not occur in any of the two other verses, at Ruth 1:11 or 1:12. In both of these verses only one form of **בְּנֵתִי** occurs, **שְׁבִנָּה בְּנֵתִי**. It is perhaps possible to explain the duplication of the catchword by the closeness of the two verses which led the Masorete to give catchwords for both verses. But by doing so, he in effect negated his notation of the lemma as a doublet.²⁷

12. Purpose of the catchwords. Nearly all the doublets containing catchwords can be shown to conform to the regular Masoretic concern for preserving the text (e.g. by protecting specific vocalization of words, by the presence or absence of the definite article, of the *waw* conjunction, or of a preposition, etc.), and for highlighting significant forms or phrases. Here are examples from the sample catchwords (see fig. 2) of each of these categories.

13. Preserving the text.

a. Vocalization. The doublet **יִפְרֹד** (§3), a *niphal* imperfect, is marked to distinguish it from the *hiphil* imperfect form **יִפְרִיד**, which is likewise marked (at Prov 18:18 and Ruth 1:17) as a doublet with catchwords to distinguish it from **יִפְרֹד**.

b. Definite article. The doublet **הַעֲשָׂרָה** (§8) is marked to distinguish it from the overwhelmingly more numerous forms of **עֲשָׂרָה** (143 times) which occur without the definite article.

c. Preposition. The doublet **בְּבָנוֹת** (§9) is marked to distinguish it from the common plural construct form **בְּנוֹת**, which occurs over 40 times.

d. *Waw conjunction*. The doublet וַיְבָרֵךְ־יָם (§6), with the *waw* conjunction, is marked to distinguish it from the more numerous forms of וַיְבָרֵךְ־ without the *waw* conjunction.²⁸

By designating these forms as doublets the Masoretes attempted to preserve the text and protect it from change or from alternate readings as, for example, the changes suggested in *BHS* for the doublets וַיְבָרֵךְ־וַיְבָרֵךְ (§1) at Jer 4:23, and for וַיְבָרֵךְ־וַיְבָרֵךְ־יָם (§2) at Lev 10:10.

14. *Highlighting significant forms.* Apart from protecting the text, the next major function of Masoretic doublets is to highlight significant words or phrases. The significance of highlighting of the doublets וַיְבָרֵךְ־וַיְבָרֵךְ (§1), וַיְבָרֵךְ־וַיְבָרֵךְ־יָם (§10), and וַיְבָרֵךְ־וַיְבָרֵךְ־יָם לְאֵלֵינוּ (§11) will be discussed below.

15. *Exegetical use of catchwords.* The original purpose of these catchwords eludes us. We do not know why specific doublets were selected to bear catchwords and what usage the Masoretes made of these catchwords. Israel Yeivin has suggested that they may have originated for pedagogical reasons for “oral learning and teaching.” (Yeivin 1980: §126). Indeed the occurrence of so many of these catchwords in the Torah section, three-fifths of the total (303/504), would tend to support this suggestion. Nevertheless, whatever the original usage, it would seem that a modern reader, interested in the area of intertextual exegesis,²⁹ would have good reason to make use of these catchwords. Because when two forms of a lemma occur only in two texts it is possible that the text in which one form occurs may elucidate the second text. Masoretic notes have often been used to ascertain the text and for grammatical purposes,³⁰ but few scholars have utilized them to compare biblical passages exegetically. The only medieval Jewish commentator who regularly used the Masoretic notes in such as fashion was Jacob ben Asher 1269-1343 (known as Baal Turim). Ben Asher did not cite the catchwords, but he often included in his commentary instances of where the Masorah noted a doublet, and then compared the parallel verses for homoleptic purposes.³¹ The only modern scholar that I am aware of who has used Masoretic notations in his exegetical work is James A. Sanders, as exemplified in his presidential Address to the Society of Biblical Literature over 25 years ago in New Orleans.³²

16. Some exegetical suggestions. It is my belief that many of these Masoretic catchword doublets may be useful in intertextual exegesis. To illustrate the possibilities for their exegetical use, I offer suggestions on five of the catchwords listed on the accompanying “Sample Catchwords” chart (fig. 2).

17. The catchwords on the doublet **וַתְּהַיְוֶהוּ** in Gen 1:2, **וַתְּהַיְוֶהוּ** (§1), connect the Genesis verse with that of Jeremiah 4:23, which is part of a pericope of doom against Judah. Commentators have noticed the sharp linguistic links, especially of the phrase **וַתְּהַיְוֶהוּ**, between Jeremiah 4:23-30 and the creation story at the beginning of Genesis.³³ Jeremiah’s oracle foretells that the day of judgment will mean that the story told in Genesis 1 will be reversed and primeval chaos will return (Bright 1965: 33). But the Masoretes, by placing catchwords at the Genesis passage rather than at the Jeremiah passage, apparently noted a relevance of the Jeremiah passage for the Genesis story, and read both of them together. One exegetical possibility is that the reference to the Jeremiah oracle at Gen 1:2 served as a warning that failure to heed the prophetic admonitions could cause the earth to revert back to the condition it was in before creation.

18. The catchwords on the doublet **וְהָיָה אֶחָד מֵעַמְּךָ** at Gen 18:32 connect the Genesis passage with Neh 11:1, which reads: “the rest of the people cast lots for one out of ten to come and settle in the holy city of Jerusalem, and the other nine-tenths to stay in the towns.” The context of Genesis 18 is Abraham’s plea that God should not destroy Sodom if ten righteous people are to be found in it. The Masoretes connect this passage with Nehemiah’s plan to bring one out of ten of the population of Judah to settle in Jerusalem. By connecting the two texts containing the number ten, the Masoretes may possibly be suggesting that the Judeans of Nehemiah’s time were akin to the ten righteous people of patriarchal times.

19. The catchwords on the doublet **וַתֵּצֵא דִינָה** at Gen 34:1, **וַתֵּצֵא דִינָה** (§9 illustrated on fig. 1), connect that passage with Judg 14:3. The Masorah makes the connection between Dinah going out to meet the daughters of the land and Samson’s father protesting Samson’s decision not to marry one of the daughters of his own kin. The possible implication of this interconnection is that, just as Samson’s act is explicitly disapproved of, so

also Dinah's act of going out with the daughters of the land is similarly subject to a tone of disapproval.

20. The catchwords on the doublet **וַיַּעֲנֶה** at Gen 34:2, **וַיַּחֲזֶק מִמֶּנָּה** (§10 also illustrated on fig. 1), connect that passage with 2 Sam 13:4. The Masoretic connection here invites the reader, while reading the story of the rape of Dinah, to take into consideration the story of the rape of Tamar, where the same verb in exactly the same form is used. The possible implication of the connection is that the rape of Dinah is to be considered similar to that of the rape of Tamar.³⁴

21. The catchwords on the doublet **לֹא אָכַל** at Ezra 10:6, **וְעָזַר** (§11), connect that passage with Exod 34:28 that describes Moses on Mt Sinai. In Ezra 10:6, Ezra, having being informed of the toleration of intermarriage by the Golah community, spends the night praying, confessing, and fasting: “he ate no bread and drank no water” (**לֹא אָכַל וְיָמִים לֹא שָׁתָה**). For his part, Moses on Mt Sinai, prior to receiving the Ten Commandments, also fasted albeit for forty days and forty nights. Nevertheless he too “ate no bread and drank no water” (**לֹא אָכַל וְיָמִים לֹא שָׁתָה**). By connecting the two texts, the Masoretes seem to compare Ezra to Moses. As Moses “ate no bread and drank no water” so too Ezra does likewise. This Masoretic interconnection suggests to the reader that Ezra might be considered as a second Moses, as indeed Rabbinic tradition perceived him.³⁵

22. These are just five of many other possible exegetical possibilities for these doublet catchwords. They offer literary interconnections between passages from a source, which up till now has been almost completely neglected. It is hoped that, by making the biblical field aware of these Masoretic doublet catchwords, biblical scholars will take note of this rich, previously hidden, source of intertextual connections in their future research.

Endnotes

Notes

¹ Ginsburg 1880-1905: IV, 100, §813; 101, §827; 104, §851; 105, §855, §858; 106, §868, §870; 108, §886; 110, §908; 111, §916, and *passim*.

² Ginsburg 1880-1905: IV, 117, §973, §974; 118, §978, §986 and *passim*.

³ James A. Sanders has emphasized this protective nature of the Masorah: “a *lamed* in the mp ... stands like a soldier to remind the next scribe that the word in question must be copied precisely as written....The word in question with a *lamed* in mp is a *hapax*....There is no other quite like it anywhere else in the Bible and it must be guarded in its particularity; it must retain its peculiarity and not be assimilated to another form of the word more common in the Bible or elsewhere” (Sanders 1979: 17).

⁴ Because doublets occur only twice there would seem to be a reasonable expectation, that just like hapaxlegomena, all doublets would be marked by the Masoretes. But in fact not all doublets are marked. For example, if we look at forms of the participle of the verb בָּא “to come” we see that a number of them occur only twice, but not all of these doublets are marked. The ones that are marked are וְכָל־הַבָּאִים (1 Sam 5:5; Ezra 3:8), וְהַבָּאִים (Gen 7:16; Neh 5:17), and הַבָּאִים שָׁם (1 Sam 2:14; Ezek 23:29), but doublets such as וְהַבָּאִים (Neh 10:30; 13:22), וְלָבָא (Zech 8:10; 2 Chr 15:5), or הַבָּאִים (Gen 41:35; Isa 41:22) are not marked.

⁵ Israel Yeivin translates them as “references” (Yeivin 1980: 74), and Daniel S. Mynatt uses the term “identifying excerpts” (Mynatt 1994:21-22).

⁶ The doublets are overwhelmingly exact doublets. Only on a few occasions are there slight differences between the doublets and these are usually differences of plene and defective writing. For example at Exod 15:20 the lemma וְבִמְחֹלֹת is written defective, but at Judg 11:34 it is written plene as וְבִמְחֹלֹת. Other types of minor differences have to do with different vowels, such as יִשְׁק at Gen 41:40 with a *patah*, but יִשְׁק at Prov 24:26 with a *qames*, or forms with or without a *waw* cj, such as וְשׂוֹמֵעַ at Prov 15:32, but שׂוֹמֵעַ at Prov 21:28, etc.

⁷ Such as in the book of Isaiah (at 1:3; 25:5; 25:6; 26:3; 26:4; 26:9; 28:21; 29:13), and at Ezra 10:6 and at 2 Chr 4:15. However, the situation is a little

better with catchwords attached to unique forms of the type **ל וחד**. Here many more catchwords are included, but not all of them. For example, in the book of Numbers the cases where catchwords are attached to **ל וחד** are listed at 11:11; 26:59; and 32:26, but not at 2:16; 6:27; nor 20:19.

⁸ For example, there is no reference on the lemma **כַּתְנֹת**, which occurs at Gen 3:21 and Neh 7:69, and has catchwords at Neh 7:69. Other doublets that have catchwords, which are not cited, are: **מִה־שָׁמוֹ** at Exod 3:13 and Prov 30:4; **מִי יְהוָה** at Exod 5:2 and Prov 30:9; **יִירָשׁוּהָ** at Deut 1:39 and Isa 34:17; **לְהַמָּם** at Deut 2:15 and Esth 9:24; **צַעֲקָ** at 1 Kgs 20:39 and Lam 2:18; **וְדִבְרֵי** at Isa 59:2 and Neh 6:19; **יְשׁוּעָתָהּ** at Jon 2:10 and Ps 3:3; **לְהַרְפוֹת** at Ps 69:1 and Dan 12:2; and **מִצֹּתָךְ** at Ps 119:98 and Dan 9:5.

⁹ For example, at the lemma **וְחִשָּׁב** at both Gen 1:2 and Job 38:19 where there are no catchwords at either reference. There are some fifty examples of this type of reference to passages which do not contain catchwords, including Gen 14:7 (Josh 15:7); Gen 24:7 (Jer 9:11); Gen 27:36 (Ezek 18:17); Gen 28:15 (Exod 32:34); Gen 28:19 (Num 11:34); Gen 32:24 (Ps 78:13); Gen 34:10 (Josh 22:17); etc.

¹⁰ Some examples from the Megillot of doublets with catchwords where only Weil references (and thus no biblical references), are given are: at Song 6:9 on **וַיִּאֲשֶׁר וְהָ** (§3681), at Qoh 5:1 on **מְעַטִּים** (§3388), at Qoh 5:6 on **וְדִבְרֵי** (§74), at Qoh 5:12 on **שָׁמוֹר** (§1574), at Qoh 5:16 on **וְקִצְרֵי** (§3745), at Qoh 6:6 on **וְטוֹבָהּ** (§3771), at Lam 2:14 on **וַיִּחַזוּ** (§3779), at Lam 5:8 on **פִּרְקָ** (§3202), and at Esth 9:24 on **לְהַמָּם** (§3762).

¹¹ At present only *Megilloth* (Schenker 2004] and *Ezra-Nehemiah* (Marcus 2006) have been published.

¹² It should be pointed out that each ms has its own system of recording doublets and catchwords. Doublets and catchwords which appear in other manuscripts may not appear in L. For example, there are no catchwords in

L in the book of 2 Samuel, yet the Aleppo Codex (A) records many (e.g., at 2:16; 3:21; 3:29; 4:10; 7:23; 8:2; 11:23; 12:14; 12:17; 13:13; 13:15; 13:18; 13:22; etc.). Or, if we compare the catchwords in the first chapter of Joshua, we see that there are only three catchwords in L (vv 1, 4, & 6), but six in A (vv. 1, 3, 4, 7, 8 & 12). The manuscripts differ also with respect to the use of catchwords. For example, the catchwords at Josh 1:4 on the lemma **הַמְדַבֵּר** are **לְבַרְךָ אֵת אֲדַנְיָו** in L, but is **מִלְאֲכִים** in A.

¹³ In the manuscript the catchwords are usually written in single lines underneath the number sign **ב**, see the accompanying illustration from Gen 34 in fig. 1. Occasionally catchwords are preceded by standard Mp notes, such as twice defective or plene, or twice at the beginning of a verse etc. But the vast majority of catchwords stand by themselves.

¹⁴ At Ezra 10:6 the catchwords given for the lemma **לְהֵם לֹא אָכַל**, occurring in Exod 34:28, are **מֹשֶׁה וְעִזְרָא** “Moses and Ezra” who are the central characters involved in these two verses.

¹⁵ At 1 Chr 10:11 the catchword given for the lemma **אֵת כָּל-אֲשֶׁר עָשׂוּ**, occurring in Jer 38:9, is simply **לִירְמְיָהוּ** “of Jeremiah,” that is, the lemma occurs in Jeremiah.

¹⁶ Occasionally this numerical note will include some other point of information concerning the doublet, e.g., that it is defective or plene, a homonym, that it occurs at the beginning of a sentence, or is written with a certain vowel (e.g., **בְּ**)

¹⁷ There are 62 such cases in the lists.

¹⁸ There are 946 entries of which 62 represent cases where catchwords occur on both occurrences of the doublet. The total number of catchwords then is 504.

¹⁹ Of the 89 occurrences of Mm notes in combination with doublet catchwords in L there are only 3 exceptions to this general rules (at Gen 33:17, Exod 7:11, and Num 8:25).

²⁰ Because these catchwords are incorrect they are placed in italics. The few other cases of incorrect catchwords in the lists (at Exod 6:29; 29:27; Qoh 6:6; 2 Chron 20:12) are also placed in italics with the suggested correct catchwords written underneath within square brackets.

²¹ Note that the catchword *לְיָיִן* is written with a *sērê* vowel and a *mêrekâ* accent (*לְיָיִן**) Other examples of catchwords written with vowels and/or accents are: Gen 1:2 (*לְיָיִן*), at Ps 11:5 (*לְיָיִן**), at Prov 13:7 (*לְיָיִן**), at Prov 19:10 (*לְיָיִן**), at Prov 31:2 (*לְיָיִן**), at Dan 10:2, (*לְיָיִן**), at Neh 5:13 (*לְיָיִן**), at 1 Chr 7:24 (*לְיָיִן**), and at 2 Chr 2:16 (*לְיָיִן**).

²² For example, in Genesis at 1:2; 16:8; 24:31; 30:28; 31:50; 45:11.

²³ Not included in this list of oddities is the case of the very common preposition *לְפָנַי*, held to be a doublet in Ps 80:3 and Prov 4:3. The reason why this form is noted in these two passages is because both forms in context are liable to be confused with a similar form *לְבָנַי*, hence the additional Masoretic note *מַטְע* “they are mistaken,” which is attached to the catchwords at Ps 80:3.

²⁴ One can speculate about the origin of the error. Before the attachment of the catchwords, the note with just the numeral *ב* may have intended to indicate that there were just two occurrences of this lemma in the Torah (Gen 4:19; Deut 21:15).

²⁵ Just as with the previous case, one can speculate about the origin of the error. Before the attachment of the catchwords, the note with just the numeral *ב* may have intended to indicate that there were just two occurrences of this lemma in the book of Lamentations or in the Megillot (Lam 1:18; 1:20).

²⁶ The same problem of enumeration is found in A. There, the first occurrence of שִׁבְנָה is marked by the enumeration ב, but without any catchword, and the second and third occurrences are marked by the numeral ג. Other examples of lemmata held to be doublets, and furnished with catchwords, but which actually occur three times are מְבֹאֵב at Ps 69:27, and תִּסְתִּירֵנִי at Job 14:13.

²⁷ Other cases of this type where catchwords do not match the parallel verse are at Exod 6:29, 29:27, and 2 Chr 20:12.

²⁸ Other examples of this type in the sample catchwords chart are וְבָהוּ (§1), וְלֹהֲבֵי יַל (§2), וְיִלָּד (§5), וְלֹא־יִקְרָא (§7), and וְטוֹבָה (§12).

²⁹ The most common understanding of intertextuality is as “allusions to, echoes and quotations of, other texts” (Ska 1990: 81). But this type of intertextuality is usually understood to be chronological, the assumption being that earlier texts are echoed in later texts. In intertextual exegesis the reader interacts with both texts without regard to their chronological primacy. In this view of intertextuality “the reader is also a text and that reading is in essence an encounter between texts. The reader is a bundle of hermeneutics, as it were, engaging a text that is itself a bundle of hermeneutics” (Sanders 1999: 38). Indeed, as recently stated by Elsie Stern: “The ability to identify allusions and summon thematically related texts allows experienced readers to situate biblical texts within a larger cultural and literary context” (Stern 2002: 390).

³⁰ In particular as represented in the works of Israel Yeivin (1980 and 2003) and Aron Dotan (1986 and 2005).

³¹ Ben Asher’s commentary on the Torah has recently been published with an English translation and notations by Gold 1999-2004.

³² Sanders observed that while teaching a class in Isaiah 43 he noticed the Mp notes on the phrase עַם זֶה “this people” in v. 21 read ג or three times. He knew that the other two occurrences of this phrase were in Exod 15 (vv.

13, & 16) and then it dawned on him that Isa 43:16-21 was a beautiful contemporizing midrash by the prophet of the exile on the great Song of the Sea. The prophet “was claiming in good midrashic fashion that God was doing for $\text{י} \text{ו} \text{י}$ another mighty act in their day comparable to the one the people sang about in celebration of the exodus.” He never realized this before but was alerted to this interpretation by the fact that the Masoretes put a gimmel in the margin of his Isaiah text (Sanders 1979: 138).

³³ E.g., Bright 1965: 32; Fishbane 1971: 151; Thompson 1980: 230; Carroll 1986: 168-69; Craigie, Kelley, and Drinkard 1991: 81.

³⁴ It is still the subject of debate among modern scholars whether this rape was forcible rape or statutory rape (consensual), see, for example, Freedman 1990: 54; Bechtel 1994:19–36; Tamarkin-Reis 1997: 53-54 ; Gruber 1999:119-27; van Wolde 2002: 528-44.

³⁵ “If Moses had not anticipated him, Ezra would have received the Torah” (Tos San 4:7), see Roth 1972: VI,1106, and Blenkinsopp 1988: 57-59.

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List of the 504 Doublet Catchwords

Arranged According to the Order of the Biblical Books in *BHS*

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[Deuteronomy \(Marcus2007-x05-Deuteronomy.pdf\)](#)
[Joshua \(Marcus2007-x06-Joshua.pdf\)](#)
[Judges \(Marcus2007-x07-Judges.pdf\)](#)
[1 Samuel \(Marcus2007-x08-1Samuel.pdf\)](#)
[2 Samuel \(Marcus2007-x09-2Samuel.pdf\)](#)
[1 Kings \(Marcus2007-x10-1Kings.pdf\)](#)
[2 Kings \(Marcus2007-x11-2Kings.pdf\)](#)
[Isaiah \(Marcus2007-x12-Isaiah.pdf\)](#)
[Jeremiah \(Marcus2007-x13-Jeremiah.pdf\)](#)
[Ezekiel \(Marcus2007-x14-Ezekiel.pdf\)](#)
[The Twelve \(Marcus2007-x15-TheTwelve.pdf\)](#)
[Psalms \(Marcus2007-x16-Psalms.pdf\)](#)
[Job \(Marcus2007-x17-Job.pdf\)](#)
[Proverbs \(Marcus2007-x18-Proverbs.pdf\)](#)
[Megillot \(Marcus2007-x19-Megillot.pdf\)](#)
[Daniel \(Marcus2007-x20-Daniel.pdf\)](#)
[Ezra \(Marcus2007-x21-Ezra.pdf\)](#)
[Nehemiah \(Marcus2007-x22-Nehemiah.pdf\)](#)
[1 Chronicles \(Marcus2007-x23-1Chronicles.pdf\)](#)
[2 Chronicles \(Marcus2007-x24-2Chronicles.pdf\)](#)