

The Masoretic Mnemonic Device of the Third Verse *Siman*

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In the Hebrew Bible there are many verses and phrases which are paralleled elsewhere with only minor changes.¹ In accordance with their goal of accurately transmitting the text of the Hebrew Bible the Masoretes assembled numerous lists detailing these variants. Frequently in these lists they employed mnemonic devices to help insure that these variants would be remembered and recorded properly. One of the most interesting of these mnemonic devices was termed by them אחד פסוק סימן,² which literally means “one verse is the *siman*.”³ The occurrence of this device varies in different manuscripts. Indeed, in his monumental work *The Massorah*, Ginsburg lists

¹ The most well-known modern attempt to document these variants was made by Abba Bendavid in his *Parallels in the Bible* (Jerusalem: Carta, 1972). Bendavid presented parallel biblical texts synoptically, and highlighted the variants between the texts by use of large font in red type.

² Abbreviated as אפ/ס. See S. Frensdorff, *The Massorah Magna* (rep; New York: Ktav, 1968 [1876]), 14; Israel Yeivin, *Introduction to the Tiberian Masorah* (Missoula, Montana: Scholars Press, 1980), #132 (pp. 84-85); idem, *The Biblical Masorah* (Jerusalem: The Academy of the Hebrew Language, 2003), 74 [in Hebrew]; A. Schenker, “Glossary of Common Terms in the Masorah Parva” in the introductory material to all volumes of *Biblica Hebraica Quinta* (Stuttgart: Deutsche Bibelgesellschaft, 2004-).

³ This particular formulation (אחד פסוק סימן) occurs in the Leningrad Codex in many variations, such as ואחד פסוק סימן (§4, §9) [numbers prefaced by a § refer to the list of examples in the *Appendix*]; סימן פסוק אחד (§10, §11), סימן פסוק אחד (§12, §17, §27, §28, §31, §32, §33, §35) or סימן פסוק אחד (§7). Part of the phrase is sometimes abbreviated as פס אחד (§26), סימן פס אחד (§3, §15), סימן פס אחד (§16), or סימן פסוק אחד (§28). Often, the first word occurs as דח in variations such as דח פסוק סימן (§36, §39, §40), דח פסוק סימן (§5, §22, §24, §38), and דח פסוק סימן (§1, §14, §20, §34) or דח פסוק סימן (§2, §8, §23), and דח פסוק סימן (§25). On six occasions the formulation is abbreviated to וסימן (§13, §19, §21, §30, and abbreviated as וסימן §18, §37) and once the mnemonic is not introduced by any formulation at all (§6).

literally hundreds of them;⁴ but in the Leningrad Codex there are only forty cases.⁵

The purpose of this paper is to explain the function of this device and analyze its use in the Leningrad Codex. It will be shown that the primary usage of this device is as a mnemonic, noting variations in parallel texts, and that there is a secondary usage to indicate analogous verses. The key features of the third verse, called the *siman*,⁶ will be outlined, and it will be demonstrated that occasionally this *siman* verse will employ acrostic and semantic mnemonics. All forty of the occurrences of this mnemonic device in the Leningrad Codex are listed in chronological order in the *Appendix*.

The original purpose of this device was to serve as a mnemonic, a memory aid, to help remember variations in parallel texts.⁷ The third verse, or the *siman*, enabled one to do this because it contained within it the very elements of the differences between the parallel texts. Here are some examples of how it worked.

⁴ In his various lists under the headings of הלופים and סימנים, see Christian D. Ginsburg, *The Massorah Compiled from Manuscripts. Alphabetically and Lexically Arranged* (4 vols.; repr., New York: Ktav, 1975 [1880-1905]), 1, ה, §452-588 [pp. 500-71]; 2, ס, §196-501 [pp. 341-60]; 3, ה, §7-33 [pp. 144-74], ס, §13-112 [pp. 367-71]; 4, ה, §452 [p. 411]. Long before Ginsburg, Elias Levita (1468-1549) had explained the function of this mnemonic in his *Massoreth Ha-Massoreth* (tr. Christian D. Ginsburg; Ktav: New York, 1968 [1867]), 246-47.

⁵ Apparently these forty cases, appearing in both the Masorah magna and Masorah finalis and which are listed in the *Appendix* to this article, were some of the most popular ones of this type of mnemonic, since twenty of them are to be found gathered together in one list in the Masoretic treatise *Ochlah we'Ochlah*. See Bruno Ognibeni, *La seconda parte del Sefer 'Oklah we'Oklah* (Madrid: Instituto de filología del CSIC, 1995), §117 (B, D, E, L, M, N, P, Q, R, S, U, V, W, X, Y, Z, AA, BB, CC, DD), and three elsewhere (119, 122bis, 226b). And eighteen of them occur in one of Ginsburg's סימן lists under the heading of כללים "general (cases)" (*The Massorah*, vol. 2, ס, #499 [p. 359]). In the extant portions of M^A eight of these 40 cases are found as well as eight different ones, see Joseph Ofer, "Memory Aids in the Masorah of the Aleppo Codex," *Megadim* 3 (2009): 176-79 [in Hebrew].

⁶ The term סימן has many meanings. It literally means a "sign" and is used for "reference" and "mnemonic."

⁷ In the majority of cases the variations involve only two vss., but some of the cases involve three and four vss. For example, case §8 deals with the three forms כִּי־וְכִי that occur in three separate vss. very close to each other, and case §38 deals with the word עֲשֶׂה occurring in four verses, the first and third time with a ו־conj. (וְעֲשֶׂה), and the second and fourth time without the ו־conj.

Example No. 1⁸

| | | |
|------------------------|-------------|--|
| 1 st verse | Josh. 24:31 | יהושע ואֲשֶׁר יָדְעוּ אֶת כָּל־מַעֲשֵׂה יְהוָה |
| 2 nd verse | Judg. 2:7 | שפטים אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה |
| the <i>siman</i> verse | Deut. 11:2 | סימנם פסוק אחד וידעתם היום כי לא את־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ [ואֲשֶׁר לֹא־רָאוּ] |

In this first example, one phrase in Josh. 24:31 reads ואֲשֶׁר יָדְעוּ אֶת כָּל־מַעֲשֵׂה יְהוָה, but a parallel phrase in Judg. 2:7 reads אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה. The phrases in both verses are identical but differ in the fact that the first reads ואֲשֶׁר יָדְעוּ, and the second אֲשֶׁר רָאוּ. To illustrate this difference a third verse, the *siman* verse, is cited from Deut. 11:2: וידעתם היום כי לא את־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ [ואֲשֶׁר לֹא־רָאוּ]. In this *siman* verse, the two verbs יָדְעוּ and רָאוּ occur in the same order in which they occur in the parallel phrases from Josh. 24:31 and Judg. 2:7, first יָדְעוּ from the Joshua verse and then רָאוּ from the Judges verse. The *siman* verse thus serves the function of reminding the reader of the correct order when יָדְעוּ and רָאוּ are used in the rest of the phrase with אֶת כָּל־מַעֲשֵׂה יְהוָה. It is יָדְעוּ in the first occurrence (Josh. 24:31), and רָאוּ in the second occurrence (Judg. 2:7). It should be noted that there is no other verse in the Hebrew Bible that contains the forms יָדְעוּ and רָאוּ in this order, which makes Deut. 11:2 the ideal choice to be the third verse *siman* to illustrate the differences between these two parallel passages.

⁸ This example is §12 in the *Appendix*.

Example No. 2⁹

| | | |
|------------------------|--------------|--|
| 1 st verse | 2 Kgs. 25:19 | מלכים וְאֵת הַסֵּפֶר שֶׁר הֶעֱבָא |
| 2 nd verse | Jer. 52:25 | ירמיהו וְאֵת סֵפֶר שֶׁר הֶעֱבָא |
| the <i>siman</i> verse | Ezra 7:11 | סימנם פסוק אחד וְזֶה פֶּרֶשְׁנוֹ הַנִּשְׁתַּחֲוֶה [... הַסֵּפֶר סֵפֶר] |

Another example illustrating this mnemonic device is with a phrase occurring in 2 Kings and Jeremiah. 2 Kgs. 25:19 reads וְאֵת הַסֵּפֶר שֶׁר הֶעֱבָא whereas Jer. 52:25 reads וְאֵת סֵפֶר שֶׁר הֶעֱבָא. The phrases are identical except that the first reads הַסֵּפֶר with the definite article, whereas the second reads סֵפֶר without the definite article. To illustrate this difference a third verse, the *siman* verse, is cited from Ezra 7:11 where the two words הַסֵּפֶר and סֵפֶר occur in the same order in which they occur in the Kings and Jeremiah parallel verses, first הַסֵּפֶר, and then סֵפֶר. The third verse *siman* thus serves the function of noting the correct order when הַסֵּפֶר and סֵפֶר are used with the phrase שֶׁר הֶעֱבָא. It is הַסֵּפֶר in the first occurrence (2 Kgs. 25:19), and סֵפֶר in the second occurrence (Jer. 52:25). Again, it should be noted, there is no other verse in the Hebrew Bible that contains the words הַסֵּפֶר and סֵפֶר in this order, which makes Ezra 7:11 another ideal choice to be the *siman* verse to illustrate the differences between these two parallel passages.

⁹ This example is §27 in the Appendix.

Example No. 3¹⁰

| | | |
|------------------------|--------------|--|
| 1 st verse | 2 Kgs. 18:20 | מלכים אָמַרְתָּ אֶדְבַר־שָׁפְתַיִם |
| 2 nd verse | Isa. 36:5 | ישעיה אָמַרְתִּי אֶדְבַר־שָׁפְתַיִם |
| the <i>siman</i> verse | Gen 26:9 | וְחָד פֶּסוּק סִימָן וַיִּקְרָא אַבְיִמֶלֶךְ לִיצְחָק וַיֹּאמֶר אֵף הִנֵּה אֲשַׁתְּךָ הוּא וְאִיד אָמַרְתָּ [...] כִּי אָמַרְתִּי |

A third example illustrating this mnemonic device is with a phrase occurring in 2 Kings and Isaiah. 2 Kgs. 18:20 reads אָמַרְתָּ אֶדְבַר־שָׁפְתַיִם, whereas Isa. 36:5 reads אָמַרְתִּי אֶדְבַר־שָׁפְתַיִם. The phrases are identical except that the first reads אָמַרְתָּ, a second person perfect, whereas the second reads אָמַרְתִּי, a first person perfect. To illustrate this difference a third verse, the *siman* verse, is cited from Gen. 26:9, where the two words אָמַרְתָּ and אָמַרְתִּי occur in the same order in which they occur in the Kings and Isaiah parallel verses, first אָמַרְתָּ, and then אָמַרְתִּי. The third verse *siman* thus serves the function of noting the correct order when אָמַרְתָּ and אָמַרְתִּי are used with the phrase אֶדְבַר־שָׁפְתַיִם. It is אָמַרְתָּ in the first occurrence (2 Kgs. 18:20) and אָמַרְתִּי in the second occurrence (Isa. 36:5). Once again, it should be noted, that there is no other verse in the Hebrew Bible that contains the forms אָמַרְתָּ and אָמַרְתִּי in this order, which makes Gen. 26:9 yet another ideal choice to be the *siman* verse to illustrate the differences between these two parallel passages.

From these three examples, three of the key features of the third verse *siman* may be seen. The first key feature is that the third verse *siman* represents the same order of the divergent forms as in the parallel passages. Thus in our first example the order of the forms in the third verse *siman* was first יָדְעוּ and then רָאוּ; in our second example the order was first הִסְפִּיר then סָפַר; and in our third example the order was first אָמַרְתָּ and then אָמַרְתִּי, all six

¹⁰ This example is §22 in the *Appendix*.

forms corresponding to the order in which these forms occur in the cited texts.

The second key feature of the third verse *siman* lies in the fact that the third verse *siman* contains within it the exact same forms as in the two parallel passages. In our examples, the forms אָמַרְתָּ, סָפַר, הִסְפִּיר, רָאוּ, וְדָעוּ and אָמַרְתִּי, occurring in the *siman* verses, represented the exact forms as appeared in the cited texts.

The third key feature of the third verse *siman* is in the fact that, as we saw in our three examples, the *siman* verses were the unique exemplars of the forms in the parallel passages. No other verse in the Hebrew Bible, other than the third verse *siman* of Deut. 11:2 has the forms וְדָעוּ and רָאוּ in that order; no other verse, other than the third *siman* verse of Ezra 7:11, has the forms הִסְפִּיר and סָפַר in that order; nor is there any other verse, other than the third verse *siman* of Gen. 26:9 that has the forms אָמַרְתָּ and אָמַרְתִּי in that same order.

Over half of the cases in our corpus conform to this ideal pattern of the third verse *siman*. However, in one or more of these key features, some cases have a few minor variations, and it is to these cases that I shall now turn.

1. *Order of the forms*

As we have observed, one of the key features of the third verse *siman* is that it preserves the same order of the divergent forms as in the parallel passages. In the Masoretic notes, if the parallel passages are in the same book, the first passage is introduced by the term קִדְמָא meaning “first,” and the second by the term בִּתְרָא or תִּינָא meaning “second.”¹¹ If the parallel passages are in different books, then the passages are listed in the traditional Masoretic chronological order of the biblical books and introduced by the names of the

¹¹ See cases §2, §3, §6, §8, §13, §§18-19, §29, §§31-39 in the *Appendix*.

books, thus Leviticus before Numbers, Deuteronomy before Joshua, Joshua before Judges, Samuel and Kings before Chronicles, and so on.¹²

Thus a surprising feature of these third verse mnemonics, as far as order is concerned, is the presence of reversal mnemonics. There are three cases in the corpus that deal with exactly the same forms as in other cases, but in reverse order.¹³ This type of case is illustrated in the following examples.

Example No. 4¹⁴

| | | |
|------------------------|-------------|---|
| 1 st verse | 1 Kgs. 9:22 | מלכים כִּי־הֵם אֲנָשִׁי הַמֶּלֶכְמָה |
| 2 nd verse | 2 Chr. 8:9 | דברי הימים כִּי־הֵמָּה אֲנָשִׁי מֶלֶכְמָה |
| the <i>siman</i> verse | Prov. 30:24 | סימן פסוק אחד אֲרֻבָּעָה הֵם קִטְנֵי־אֶרֶץ [וְהֵמָּה] |

The first case of this type represents a typical third verse *siman* mnemonic, where the third verse from Prov. 30:24 has the exact two forms of the parallel passages הֵם and הֵמָּה in the chronological order they appear in the Hebrew Bible, הֵם of the 1 Kings passage before הֵמָּה of the 2 Chronicles one. However, another case in the corpus, illustrated in the following example, utilizes these same pronouns in the reverse order.

¹² There are some scribal errors in the notes, such as in §4 and §16, where the scribe has inadvertently listed the second passage first. See the notes in the *Appendix*, ad loc. Another scribal error occurred in §35 where the second verse was not transcribed.

¹³ In addition to the two examples to be illustrated in the text there is also case §16 that has the order בֵּית and בְּבֵית, but case §21 deals with the exact same forms in reverse order, בֵּית and בְּבֵית.

¹⁴ This example is §15 in the *Appendix*.

Example No. 5¹⁵

| | | |
|------------------------|--------------|--|
| 1 st verse | 1 Kgs. 10:25 | מלכים וְהָמָּה מְבָאִים אִישׁ מִנְּחָתוֹ |
| 2 nd verse | 2 Chr. 9:24 | דברי הימים וְהֵם מְבִיאִים אִישׁ מִנְּחָתוֹ |
| the <i>siman</i> verse | Num 1:50 | סימנם פסוק אחד הָמָּה יִשְׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלֵי וְהֵם יִשְׁרְתֻהוּ |

In this example the opposite situation is presented to the one in the previous example. Whereas in the first case the occurrence of the pronouns was in the order הָמָּה הֵם..., here they occurred in the reverse order, first הָמָּה in the Kings verse, and then הֵם in the Chronicles verse. In this case, the third verse *siman* from Numbers facilitates the remembering of the order of the pronouns as first הָמָּה then הֵם, the reverse of the previous example. Even more surprising is the following case, illustrated below where the reversals occur in the same Masoretic note.

¹⁵ This example is §17 in the *Appendix*.

Example No. 6¹⁶

| | | |
|------------------------|--------------|--|
| 1 st verse | 2 Kgs. 19:4 | מלכים א' ו' י' וְשָׁמַע יְהוָה אֶל־דָּבָרָהּ אֵת כָּל־דְּבָרֵי רַב־שָׁקָה |
| 2 nd verse | 2 Kgs. 19:16 | הָטָה יְהוָה אָזְנוֹהָ וּשְׁמָע פֶּקֶחַ יְהוָה עֵינֶיהָ וַרְאָה וּשְׁמָע אֵת דְּבָרֵי סַנְחֲרִיב |
| the <i>siman</i> verse | Exod. 30:27 | וְחָד פֶּסוּק סִימָנָם וְאֶת־הַשְּׁלֶחֶן וְאֶת־כָּל־כֵּלָיו [וְאֶת־כֵּלֶיהָ ...] |
| 1 st verse | Isa. 37:4 | יְשַׁעִיָּה אֹמֵר וְשָׁמַע יְהוָה אֶל־דָּבָרָהּ אֵת דְּבָרֵי רַב־שָׁקָה |
| 2 nd verse | Isa 37:17 | הָטָה יְהוָה אָזְנוֹהָ וּשְׁמָע פֶּקֶחַ יְהוָה עֵינֶיהָ רָאָה וּשְׁמָע אֵת כָּל־דְּבָרֵי סַנְחֲרִיב |
| the <i>siman</i> verse | Exod. 31:8 | וְחָד פֶּסוּק סִימָנָם וְאֶת־הַשְּׁלֶחֶן וְאֶת־כֵּלָיו וְהָטָה וְאֶת־כָּל־כֵּלֶיהָ |

This note consists of two third verse *siman* mnemonics, the first one indicating the order of the sequence כָּל אֶת and אֶת in one passage in Kings, and the other indicating the reverse order of אֶת and כָּל אֶת in the parallel passage in Isaiah. What is interesting is that both sequences have their own third verse *siman*, the first (אֶת כָּל/אֶת) in Exod. 30:27 and the second (אֶת/אֶת כָּל) in Exod. 31:8. The fact that reversal cases such as these exist make the device of the third verse *siman* as a memory aid all the more remarkable.

2. Exact forms

We recall that the second key feature of the third verse *siman* is the occurrence in that verse of the exact same forms as in the parallel passages. This is the case with more than half the cases in the corpus.¹⁷ However, with some of the other cases there is not an exact correspondence between the forms in the *siman* third verse and the forms in the parallel passages. Some slight variation in the forms is encountered as, for example, in the next case,

¹⁶ This example is §23 & §24 in the *Appendix*.

¹⁷ Such as: אֶת־נֹחַ (§5 & §13), בִּי־וּבְנֵי, (§8), עֶמְדָּה־עֶמְדָּה, (§10); יָד־עֶזְרָאוֹ, (§12); הֵם־הֵמָּה, (§15); הֵמָּה־הֵם, (§17), and the forms in cases §1, §20, §§22-29, §§31-33, & §35.

where the forms in the *siman* verse are not the same as the forms in the parallel verses.

Example No. 7¹⁸

| | | |
|------------------------|------------|---|
| 1 st verse | Jer. 10:25 | ירמיה ועל משפחות [אֲשֶׁר בְּשִׁמְךָ לֹא קָרָאוּ] |
| 2 nd verse | Ps. 79:6 | תהלים ועל ממלכות [אֲשֶׁר בְּשִׁמְךָ לֹא קָרָאוּ] |
| the <i>siman</i> verse | Jer. 1:15 | וסימנהו כִּי הִנְנִי קָרָא לְכָל־מִשְׁפָּחוֹת מַמְלָכוֹת |

Here the forms in the Jeremiah and Psalms verses are in the feminine absolute plural (מִשְׁפָּחוֹת and מַמְלָכוֹת), whereas the forms in the *siman* verse are in the fem. construct pl. (מִשְׁפָּחוֹת and מַמְלָכוֹת).¹⁹

Another example of non-congruence is the following case, where the suffixes in the *siman* verse on the nouns אֵיכָיִךְ and שְׁנְאִיךָ are not the same as the suffixes in the parallel verses אֵיכָיו and שְׁנְאָיו.

Example No. 8²⁰

| | | |
|------------------------|------------|--|
| 1 st verse | Gen 22:17 | קדמיה וַיִּרְשׁ זָרְעֶךָ אֶת־שַׁעַר אֵיכָיו |
| 2 nd verse | Gen 24:60 | בת וַיִּירֶשׁ זָרְעֶךָ אֶת־שַׁעַר שְׁנְאָיו |
| the <i>siman</i> verse | Deut. 30:7 | וחד פסוק סימנם וְנָתַן יְהוָה אֱלֹהֶיךָ אֶת־כָּל־הָאֲלֹת הָאֵלֶּה עַל־אֵיכָיִךְ וְעַל־שְׁנְאִיךָ |

Also in the case of verbal forms, there are a few examples where there are slight differences between the forms in the parallel verses and those in the *siman* verse, as in the following case, where one of the verbs in the *siman*

¹⁸ This example is §30 in the *Appendix*.

¹⁹ Other examples of this type are §3, §9, §11, §16, & §28 in the *Appendix*.

²⁰ This example is §2 in the *Appendix*.

verse is in the singular, whereas both verbs in the parallel verses are in the plural.²¹

Example No. 9²²

| | | |
|------------------------|--------------|---|
| 1 st verse | 2 Kgs. 2:3 | קדמייה ויצאו בני־הנביאים |
| 2 nd verse | 2 Kgs. 2:5 | תינינה ויגשו בני־הנביאים |
| the <i>siman</i> verse | 1 Sam. 30:21 | וסימנהו ויבא דוד אל־מאתים האנשים [... ויצאו לקראת ... ויגש דוד] |

Occasionally, the *siman* verse does not have the same forms as the parallel verses but only the same construction. In the following example illustrating different prepositions in the parallel verses the *siman* verse does not have the same nominal forms as the parallel verses (בְּמֶלְכוֹ and מֶלְכוֹ). It has a different set of nouns (מֶלֶךְ and גִּדּוֹד), but these nouns do have the same prepositions as the parallel verses.

Example No. 10²³

| | | |
|------------------------|--------------|--|
| 1 st verse | 1 Kgs. 15:29 | קדמייה ויהי בְּמֶלְכוֹ |
| 2 nd verse | 1 Kgs. 16:11 | תינינה ויהי בְּמֶלְכוֹ |
| The <i>siman</i> verse | Job 29:25 | וסימנה ואֲשַׁכּוֹן בְּמֶלֶךְ בְּגִדּוֹד |

²¹ Other examples of this type are §4 and §19 in the Appendix.

²² This example is §19 in the Appendix.

²³ This example is §18 in the Appendix.

In the parallel verses the difference between the two forms of the infinitive absolute form מֵלֶכְךָ is that the first has the preposition כ and the second has the preposition ב. The third verse *siman* illustrates the difference by having these prepositions attached, not to forms of the infinitive construct of the verb מֵלֶךְ, but to the nouns מֵלֶךְ and גִּדּוּד. These two nouns appear together as כְּמֵלֶךְ and בְּגִדּוּד, matching the chronological order of the prepositions כְּמֵלֶכְךָ and בְּמֵלֶכְךָ in the parallel verses. It is not clear why these particular nouns were chosen to illustrate the different order of these prepositions as this sequence of prepositions occurs with many different combinations such as כְּכַתוּב בְּתוֹרָה (Neh. 10:35; 10:37; 2 Chr. 25:4), or in similes such as כְּעֶמֶק בְּגִבְעוֹן (Isa. 28:21), כְּאֶרְיָה בְּיַעַר (Jer. 12:8), or כְּאֶרְזוֹ בְּלִבְנוֹן (Ps. 92:13).

In the following example, the *siman* verse has the same construction, but not the same forms, as the parallel verses. The parallel verses have the sequence of עֲשָׂבָא appearing twice with and without a ו-conj (וְעֲשָׂבָא/עֲשָׂבָא), whereas the *siman* verse is one that has exactly the same construction with a different numeral שֶׁבַע, which, exactly like עֲשָׂבָא, occurs twice with a ו-conj. and twice without.

Example No. 11²⁴

| | | |
|------------------------|-----------|---|
| 1 st verse | Dan. 4:22 | קדמיה וְעֲשָׂבָא כְּתוּרין |
| 2 nd verse | Dan. 4:29 | תינינה עֲשָׂבָא כְּתוּרין |
| 3 rd verse | Dan. 4:30 | תלית וְעֲשָׂבָא כְּתוּרין |
| 4 th verse | Dan. 5:21 | רביעיה עֲשָׂבָא כְּתוּרין |
| The <i>siman</i> verse | Gen 41:27 | <p>וְחָד פֶּסוּק סִימָן</p> <p>וְשֶׁבַע הַפְּרוֹת הַרְקוֹת וְהַרְעֵת הָעֵלֶת</p> <p>אֲחֵרֵיהֶן שֶׁבַע שָׁנִים הָיָה וְשֶׁבַע הַשָּׂבָלִים</p> <p>הַרְקוֹת שְׂדֵפוֹת הַקָּדִים יִהְיוּ שֶׁבַע שָׁנֵי רָעָב</p> |

²⁴ This example is §38 in the *Appendix*.

A third example of a *siman* verse having a different word than the parallel forms, but containing the same construction is the following case illustrating a noun in parallel phrases, one in the construct form and one in the absolute form. Here the parallel verses have the noun מִשְׁפָּט in the construct form in its first appearance, but the absolute form (מִשְׁפָּט) in its second appearance. In the *siman* verse, instead of the noun מִשְׁפָּט, the numeral אֶחָד is used in the same manner, once in the construct (אֶחָד) and then in the absolute (אָחַד).

Example No. 12²⁵

| | | |
|------------------------|------------|--|
| 1 st verse | Lev. 24:22 | תורת כהנים מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם |
| 2 nd verse | Num. 15:16 | וידבר תורה אחת ומִשְׁפָּט אֶחָד יִהְיֶה לָכֶם |
| The <i>siman</i> verse | Isa. 27:12 | ופסוק אחד סימנו ואתם תִּלְקְטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל |

The final example of a *siman* verse having different words but the same construction as the forms in the parallel verses is the following case where the construction in the *siman* verse is not quite the same as that in the parallel verses.

²⁵ This example is §7 in the *Appendix*.

Example No. 13²⁶

| | | |
|------------------------|-------------|---|
| 1 st verse | Prov. 6:11 | קדמייה וּבֹא-כְמֶהֱלֵךְ רֹאשׁוֹ וּמַחְסְרוֹ |
| 2 nd verse | Prov. 24:34 | תִּינִינָה [וּבֹא-] מִתְהַלֵּךְ [רִישׁוֹ] וּמַחְסְרוֹ |
| The <i>siman</i> verse | Ps. 23:4 | וְחֵד פֶּסוּק סִימָן לְהוֹן שִׁבְטָהּ וּמִשְׁעָנֶתָּהּ |

In this example the distinction between the two parallel verses in Proverbs is with the forms *וּמַחְסְרוֹ* and *וּמַחְסְרֵיהּ*, the first form having a singular suffix, whereas the second form has a plural suffix. In the *siman* verse of Ps. 23:4 the two forms that are meant to illustrate this difference in the *siman* verse are *שִׁבְטָהּ* and *וּמִשְׁעָנֶתָּהּ*. But both of these forms are singular, whereas only one of the forms in the parallel passages is a singular. Thus it appears that the reason these forms were chosen must have been, not their grammatical correspondence with the Proverbs forms, but with their auditory similarities. The form *שִׁבְטָהּ*, ending with *shewa* and ה, replicates the sound of the first form of the parallel passage *וּמַחְסְרוֹ*. Similarly, the second form *וּמִשְׁעָנֶתָּהּ* ending with a *seghol* followed by *yod* and ה echoes the sound of the second form of the parallel passage *וּמַחְסְרֵיהּ*. The correspondence is thus purely on an aural level: the forms *שִׁבְטָהּ* and *וּמִשְׁעָנֶתָּהּ* of the *siman* verse are used to illustrate the sounds of *וּמַחְסְרוֹ* and *וּמַחְסְרֵיהּ* of the Proverbs verses.²⁷

3. Unique exemplars

We recall that, in our first three examples, the *siman* verses were the unique exemplars of the forms in the parallel passages. No other verse in the Hebrew

²⁶ This example is §34 in the *Appendix*.

²⁷ Of course, many other such combinations could have been used to illustrate this point, such as *הוֹדֵךְ וְהִדְרֵךְ* (Ps. 45:4), *עָנָה וְקִבְּלָהּ* (Ps. 63:3), *עָנָה לְעִבְדָּהּ* (Ps. 86:16), and many others.

Bible, other than the third verse *siman* of Deut. 11:2 has the verbs רָאוּ and נָדְעוּ in that order. No other verse in the Hebrew Bible, other than the third verse *siman* of Ezra 7:11, has the forms סָפַר and הִסְפִּיר in that order, and there is no other verse in the Hebrew Bible, other than the third verse *siman* of Gen. 26:9, that has the forms אָמַרְתִּי and אָמַרְתָּ in that order. More than half of the cases in our corpus consist of cases such as these, where the *siman* verse is the unique exemplar containing the two forms in the parallel verses.²⁸ However, there are a significant number of cases where different *siman* verses might have been used. For example, in the case illustrated below (example 14), the third verse *siman* that is used for the combination וַתִּקְרָא־וַתֹּאמֶר is 2 Kgs. 4:22, but examples of this combination can be found in other verses.²⁹

Example No. 14³⁰

| | | |
|------------------------|--------------|---|
| 1 st verse | 2 Kgs. 11:14 | דמלכים וַתִּקְרָא קִשְׁר קִשְׁר |
| 2 nd verse | 2 Chr. 23:13 | דברי הימים וַתֹּאמֶר קִשְׁר קִשְׁר |
| The <i>siman</i> verse | 2 Kgs. 4:22 | וחד פסוק סימן להון וַתִּקְרָא אֶל־אִשָּׁה וַתֹּאמֶר שְׁלַחַה נָא לִי |

The same lack of uniqueness is found with several other third verse *simans* where other verses other than the third verse *siman* could have been used.³¹ There is even one third verse *siman* in our corpus that is not only *not* unique, but it is used as a *siman* for two cases. This is the third verse *siman* of

²⁸ These are cases §1, §4, §6, §8, §10, §12, §14, §19, §§22-25, §§27-32, §35, §39, & §40 in the *Appendix*.

²⁹ Gen. 27:42; 39:14; Exod. 2:10 and Judg. 4:6.

³⁰ This example is §20 in the *Appendix*.

³¹ Some examples are the following cases. In §2 for אִיכָיֶדֶד־שִׁנְאִיד, the *siman* verse given is Deut. 30:7, but Ps. 21:9 has the same combination. In §9 for הַמְקוֹם־מְקוֹם, the *siman* verse given is Num. 32:1, but another example is Num. 20:5. In §15 for הֵם־הֵמָּה, the *siman* verse given is Prov. 30:24, but Gen. 42:35 has the same combination. In §33 for הָאֶרֶץ־אֶרֶץ, the *siman* verse given is Num. 32:4, but another example is Isa. 24:19.

Gen. 1:1 that is used to illustrate the combination of אֶת־וָאֵת in parallel verses as illustrated in examples 15 and 16.

Example No. 15³²

| | | |
|------------------------|-------------|--|
| 1 st verse | Lev. 11:15 | תורת כהנים אֵת כָּל־עֶרֶב לְמִינֹו |
| 2 nd verse | Deut. 14:14 | משנה תורה וָאֵת כָּל־עֶרֶב לְמִינֹו |
| The <i>siman</i> verse | Gen 1:1 | וַחַד פְּסוּק סִימָנ בְּרֵאשִׁית בָּרָא [אֱלֹהִים אֵת הַשָּׁמַיִם וָאֵת הָאָרֶץ] |

Example No. 16³³

| | | |
|------------------------|------------|---|
| 1 st verse | Judg. 8:7 | קִדְמִיָּה אֶת־קֹוצֵי הַמְּדָבָר |
| 2 nd verse | Judg. 8:16 | תִּינִינ וָאֵת־קֹוצֵי הַמְּדָבָר |
| The <i>siman</i> verse | Gen 1:1 | וְסִימָנֵהוּן בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת [הַשָּׁמַיִם וָאֵת הָאָרֶץ] |

The third verse *siman* of Gen. 1:1 that is used for the combination אֶת־וָאֵת in these two examples is not unique, since there happen to be 419 other such verses, such as Gen. 1:29; 2:24; 9:9; et al., that have this combination.³⁴ We can only speculate as to why a particular verse like this was chosen as the *siman*, but presumably the choice of Gen. 1:1 to illustrate the combination of אֶת־וָאֵת was because of its familiarity as the first verse of the Bible, and this familiarity was probably the reason that this verse was used as a *siman* in

³² This example is §5 in the *Appendix*.

³³ This example is §13 in the *Appendix*.

³⁴ See Gérard Jobin, *Concordance des Particules cooccurrentes de la bible hébraïque* (Frankfurt am Main: Peter Lang, 1988), 64-73.

two cases, even though one must question the mnemonic utility of using the same *siman* verse for two separate cases.³⁵

4. Third verse *simans* as acrostic mnemonics

In addition to employing the standard form of the third verse *siman* where the verse contained the same elements as the parallel verses, the Masoretes also used *siman* verses which contained acrostic and semantic mnemonics. Acrostic mnemonics are those cases where the mnemonic is based on the highlighting of the letters of some word in the *siman* verse. There are three examples of this type in the corpus.

The first example is the following case where Gen. 47:23 is the *siman* verse serving to illustrate when the verb in the Aramaic phrase התגזרת אָכוּ in Daniel 2 occurs with an initial ה, as in Dan. 2:34, or an initial א (אתגזרת), as in Dan. 2:45.

Example No. 17³⁶

| | | |
|------------------------|-----------|--------------------------|
| 1 st verse | Dan. 2:34 | קדמיה התגזרת אָכוּ |
| 2 nd verse | Dan. 2:45 | בתריה אתגזרת אָכוּ |
| The <i>siman</i> verse | Gen 47:23 | וסימנה הא־לְכֶם [זרע] |

The second example of a *siman* serving as an acrostic is example 18, where the *siman* verse serves to indicate the differences between two parallel phrases in Job.

³⁵ While the mnemonic utility of using the same *siman* verse for two separate cases may challenge modern conceptions of memory, it should be borne in mind that memory devices in antiquity were markedly different than our own. Indeed, the prevalence of a whole different system of mnemonic devices in pre-modern cultures is well known. See the remarks of Mary Carruthers: “Medieval culture was fundamentally memorial, to the same profound degree that modern culture in the West is documentary. This distinction certainly involves technologies—mnemotechnique and printing—but is not confined to them”; *The Book of Memory: A Study of Memory in Medieval Culture* (New York: Cambridge University Press, 1990), 8.

³⁶ This example is §37 in the *Appendix*.

Example No. 18³⁷

| | | |
|------------------------|-----------|--|
| 1 st verse | Job 5:9 | קדמייה עֲשֵׂה גְדֻלּוֹת וְאֵין חֶקֶר וְנִפְלְאוֹת |
| 2 nd verse | Job 9:10 | בְּתֹר [עֲשֵׂה גְדֻלּוֹת] עַד־אֵין [חֶקֶר] וְנִפְלְאוֹת |
| The <i>siman</i> verse | Amos 8:12 | וְהָיָה פְסוּק סִימָן וְנָעוּ מֵיָם עַד־יָם] |

The difference in the phrases חֶקֶר וְנִפְלְאוֹת of Job 5:9 and עַד־אֵין חֶקֶר וְנִפְלְאוֹת of Job 9:10 are the variants וְאֵין in the first passage and עַד־אֵין in the second, and the presence of the conjunction וְ on the word נִפְלְאוֹת in the second passage. The differences are noted by the first letters of their respective words: the ו of וְאֵין, the נ of נִפְלְאוֹת, the ע of עַד־אֵין, and the ו of וְנִפְלְאוֹת. When put together (וְנָעוּ), these letters are identical to the first word of the *siman* verse of Amos 8:12 וְנָעוּ, which constitutes the actual mnemonic.³⁸ This is the second example of an acrostic mnemonic in the corpus.

The third example of a *siman* serving as an acrostic is illustrated in the following case, where the *siman* verse serves to indicate the differences between two parallel phrase in Job.

Example No. 19³⁹

| | | |
|------------------------|--------------|---|
| 1 st verse | 2 Sam. 10:11 | דְּשִׁמוּאֵל אִם־תִּתְחַזַּק אָרָם מִמֶּנִּי |
| 2 nd verse | 1 Chr. 19:12 | דְּבַרֵי יָמִים אִם־תִּתְחַזַּק מִמֶּנִּי אָרָם |
| The <i>siman</i> verse | Exod. 34:3 | וְהָיָה פְסוּק סִימָן לָהוֹן וַיִּקְרָא אֱלֹהִים מִשָּׁה וַיָּשְׁבוּ אֵלָיו אַהֲרֹן וְכָל־ הַנָּשִׂאִים בְּעֵדָה וַיִּדְבֹּר מִשָּׁה אֱלֹהִים |

³⁷ This example is §36 in the *Appendix*.

³⁸ Two other verses containing the form וְנָעוּ could also have been used as the *siman* verse. They are Isa. 19:1 וְנָעוּ אֱלֵלֵי מִצְרַיִם מִפְּנֵי, and Amos 4:8 וְנָעוּ שָׂתִים שֶׁלֹּשׁ עָרִים אֶל־עִיר אַחַת.

³⁹ This example is §14 in the *Appendix*.

In this case, the difference between the two passages is that of inversion. In the first passage (2 Sam. 10:11), the pertinent phrase reads אָרַם מִמֶּנִּי, whereas in the second passage (1 Chr. 19:12) the phrase reads מִמֶּנִּי אָרַם. In the first phrase the initial letters of the phrase אָרַם מִמֶּנִּי are א and מ, whereas in the second phrase the initial letters of the phrase מִמֶּנִּי אָרַם are the reverse מ and א. To illustrate this inversion of the א and מ in the parallel phrases in 2 Samuel and 1 Chronicles the third verse *siman* of Exod. 34:31 was chosen. This *siman* verse happens to be the only verse in the Bible that contains within it two inverted, albeit different, phrases, the first starting with an א and מ (אֱלֹהִים מִשָּׁה), and the second starting with the reverse—a מ and an א (מִשָּׁה אֱלֹהִים)—and it is another example of a *siman* verse being employed as an acrostic.

5. Third verse simans as semantic mnemonics.

Semantic mnemonics are those cases where the mnemonic is based, not on the forms in the *siman* verse, but on the meaning of a phrase in the *siman* verse. The sole example of such a mnemonic in the corpus is the following case.

Example No. 20⁴⁰

| | | |
|------------------------|------------|---|
| 1 st verse | Lev. 17:11 | כִּי נֶפֶשׁ הַבָּשָׂר [בָּדָם הוּא...כִּי־הָדָם הוּא] |
| 2 nd verse | Lev. 17:14 | כִּי־נֶפֶשׁ כָּל־בָּשָׂר [דָּמוֹ בְּנִפְשׁוֹ הוּא...דָּמוֹ הוּא] |
| The <i>siman</i> verse | Jer. 31:22 | קִדְמִי הִיא וְתִינִי הוּא וְקִבְּהָ תְּסֹבֵב גְּבָר |

⁴⁰ This mnemonic, §6 in the Appendix, is discussed along with other mnemonics by Yosef Ofer in “A Woman Courts a Man’—Mnemonic Devices for Torah Reading,” Parashat Ahare Mot - Kedoshim 5761 (<http://www.biu.ac.il/JH/Parasha/eng/aharey/ofe.html>).

This case deals with the vocalization of the form הוּא in two verses occurring close to each other in Leviticus 17. In the first verse, Lev. 17:11, the vocalization is הִיא הוּא; in the second, Lev. 17:14, it is הוּא הִיא. As noted in the incipit of the note,⁴¹ which explains the situation, there exists the possibility of confusion in pronunciation because all four pronouns are written in the text as הוּא. However, in v. 11, the feminine precedes the masculine form, whereas in v. 14 the reverse occurs: the masculine precedes the feminine form. Since the two feminine forms are on the outside and the two masculine are in the middle, the mnemonic phrase from Jer. 31:22 נִקְבָּה תְּסֻבֶּב גִּבֹּר which literally means “the feminine (forms) surrounds the masculine (ones)” neatly represents the situation. The mnemonic instructs the reader that the correct order of the pronouns is: הִיא-הוּא-הוּא-הִיא. This is an example of a semantic mnemonic, the only one in the corpus.⁴²

The preceding examples were all those of the primary usage of the third verse *siman*, as a mnemonic indicating variations in the parallel texts. But there is another usage of this third verse *siman* that is not recognized by the standard manuals, that is, where the *siman* verse serves to indicate, not differences between two verses, but serves as an analogy for some unusual feature found in a verse or succession of verses. There are two examples of this feature in the corpus, where the third verse *siman* verse functions, not as an indicator of differences between passages, but as an analogous verse of

⁴¹ For the text, see the Appendix to §6.

⁴² A similarly clever type of mnemonic is found in M^A at 1 Kgs. 12:24, where an Aramaic mnemonic occurs as the third verse *siman*. The first verse of 1 Kgs. 12:24 has the form תִּלְחָמוּן (with a paragogic *nun*) whereas its parallel in 2 Chr. 11:4 has the form תִּלְחָמוּ (without the paragogic *nun*). The Aramaic mnemonic acting as the third verse *siman* reads מַלְכֵי אֲכָלוּ דְּגִישׁ “kings ate fish” and represents three word plays. The first word מַלְכֵי “kings” also indicates the book of Kings [= the first passage], the second word אֲכָלוּ “ate” is a play on the homonym of the Hebrew root לָחַם “to fight” and “to eat.” The third word דְּגִישׁ “fish” is a play on the letter *nun*, which in Hebrew is a letter but in Aramaic the word נִשָּׂא means “fish.” The occurrence of this *nun*, of course, marks the difference between the Kings and Chronicles passage, where the Kings text has תִּלְחָמוּן (with the paragogic *nun*), but the Chronicles text reads without the *nun* as תִּלְחָמוּ. The mnemonic “kings ate fish (דְּגִישׁ)” thus functions as a memory aid to remember that it is the Kings, not the Chronicles, passage where there is a *nun* on the form תִּלְחָמוּן.

interest akin to *siman* notations found in the Masorah parva.⁴³ The first case of this *siman* verse of analogy is illustrated in the following example.

Example No. 21⁴⁴

| | | |
|------------------------|----------------|--|
| 1 st verse | Gen. 10:15-18 | וּכְנַעַן יָלַד אֶת־צִידֹן בְּכֹרוֹ [וְאֶת־חֵת וְאֶת־ הַיְבוּסִי וְאֶת־הָעַמֹּרִי וְאֶת הַגְּרָגָשִׁי וְאֶת־ הַחִיטִּי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי וְאֶת־הָעַרְנָדִי וְאֶת־הַצִּמְרִי וְאֶת־הַתְּמָתִי] דְּאוּרִית |
| 2 nd verse | 1 Chr. 1:13-16 | וְחָבִי דְּדַבְרֵי הַיָּמִים [וּכְנַעַן יָלַד אֶת־צִידֹן בְּכֹרוֹ וְאֶת־חֵת וְאֶת־ הַיְבוּסִי וְאֶת־הָעַמֹּרִי וְאֶת הַגְּרָגָשִׁי וְאֶת־ הַחִיטִּי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי וְאֶת־הָעַרְנָדִי וְאֶת־הַצִּמְרִי וְאֶת־הַתְּמָתִי] |
| The <i>siman</i> verse | Josh. 7:24 | וְחָד פְּסוּק סִימָן לַהוֹן וַיִּקַּח יְהוֹשֻׁעַ אֶת־עֶכֶן בֶּן־יִרְחָ [וְאֶת־הַכֶּסֶּף וְאֶת־הָאֶדְרֶת וְאֶת־לְשׁוֹן הַהֶקֶב וְאֶת־בָּנָיו וְאֶת־בָּנֹתָיו וְאֶת־שׁוּרוֹ וְאֶת־חֲמֹרוֹ וְאֶת־ צֹאנֹו וְאֶת־אֲהֶלוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ] |

In this example there are four verses in Genesis 10, paralleled in 1 Chronicles 1, which contain the accusative particle אֶת followed by ten forms of אַח with the *waw* conjunction (וְאֶת). Josh. 7:24 is cited as being their third verse *siman* (וְחָד פְּסוּק סִימָן לַהוֹן). But this verse in Joshua does not illustrate any difference between the identical Genesis and Chronicles passages; on the contrary, it contains something similar to the Genesis and Chronicles verses, for it, too, has the exact same feature as these verses: an accusative particle אֶת followed by ten forms of אַח with the conjunction *waw*. The *siman* verse is not serving as a mnemonic to illustrate any difference in form or order between the Genesis and 1 Chronicles verses; it simply indicates that,

⁴³ These *siman* notations serve as instructions to the reader that the word or phrase is significant in some respect. In this usage a *siman* notation can be said to be equivalent to our notation *NB* which stands for *nota bene* “note well,” see Ginsburg, *The Massorah*, vol. 4, ה, §452.

⁴⁴ This example is §1 in the *Appendix*.

together with the Genesis and 1 Chronicles passages, there is a third occurrence of this phenomenon. Here then the phrase אחד פסוק סימן is being used in the sense of analogy; that is, there is another verse analogous to the two sets of verses under consideration. The two initial set of verses in Genesis and Chronicles have an אָת followed by ten וְאֵת forms, and the same construction is found in the analogous verse of Joshua.

A similar, and even more pronounced use, of the phrase אחד פסוק סימן in this sense is seen in the next example.

Example No. 22⁴⁵

| | | |
|------------------------|--------------|---|
| 1 st verse | [Exod. 6:18 | וּבְנֵי קֹהֵת עִמָּרָם וַיִּצְהָר וַחֲבֵרֹן וְעִזִּיאֵל |
| 2 nd verse | 1 Chr. 6:3 | וּבְנֵי קֹהֵת עִמָּרָם וַיִּצְהָר וַחֲבֵרֹן וְעִזִּיאֵל |
| 3 rd verse | Num 3:19 | וּבְנֵי קֹהֵת לְמִשְׁפַּחֹתָם עִמָּרָם וַיִּצְהָר וַחֲבֵרֹן וְעִזִּיאֵל |
| 4 th verse | 1 Chr. 5:28] | וּבְנֵי קֹהֵת עִמָּרָם יִצְהָר וַחֲבֵרֹן וְעִזִּיאֵל] |
| 5 th verse | 1 Chr. 23:12 | בְּנֵי קֹהֵת עִמָּרָם יִצְהָר וַחֲבֵרֹן וְעִזִּיאֵל אֲרִכְעָה |
| The <i>siman</i> verse | Ps. 69:33 | וְחָד פְּסוּק סִימָן רְאוּ עֲנָוִים יִשְׁמְחוּ דְרָשִׁי אֱלֹהִים וַיְחִי [לְבַבְכֶּם] |

In this example only one verse from 1 Chr. 23:12 (the fifth verse in the illustration) is cited in the note, followed by the phrase אחד פסוק סימן, and a citation from the third verse *siman* Ps. 69:33. Since only one verse, that of 1 Chronicles, is cited before the phrase אחד פסוק סימן, it is clear that the *siman* verse that follows is not indicative of a contrast between verses, but of

⁴⁵ This example is §39 in the *Appendix*.

analogy. And it is from an examination of the *siman* verse that we can figure out the analogy. The Chronicles verse lists the four sons of Moses' grandfather, Kehat. It reads בְּנֵי קֹהֵת עֶמְרָם יִצְחָק חֲבֵרֹן וְעִזִּיאֵל אֲרֵבֶעָה. It is one of five such verses (illustrated in the example), scattered throughout the Bible, which differ among themselves by the presence or absence of the *waw* conjunction between these names.⁴⁶ The Psalms verse reads רְאוּ עֲנֻיִם יִשְׁמְחוּ דִרְשִׁי אֱלֹהִים וַיְחִי לְבַבְכֶּם. There are no names listed in this verse. So what then is the connection between this verse and the one from Chronicles? The answer is that they are both seven word verses, and both have a *waw* conjunction between their fifth and sixth words.⁴⁷ In the Chronicles verse, the *waw* conjunction occurs between the names חֲבֵרֹן and עִזִּיאֵל, and in the Psalms verse between the words אֱלֹהִים and וַיְחִי. The result is an ingenious Masoretic mnemonic, akin to the acrostic mnemonics discussed above.

In conclusion, we sum up our survey of the Masoretic mnemonic device of the third verse *siman* known as אחד פסוק סימן. The primary usage of this device was to serve as a mnemonic, a memory aid, to help the reader or scribe remember variations in parallel texts. The third verse or the *siman* enabled the reader to do this because it contained within it the very elements of the differences between the parallel texts. However, a secondary use of the device was shown to indicate, not differences between two verses, but to serve as an analogy for some unusual feature found in a verse or succession of verses. Both the primary and secondary usage of this mnemonic no doubt

⁴⁶ The lists of the four sons of Kehat are also assembled in the Masoretic treatise *Ochlah weOchlah* and in Ginsburg's *The Massorah*; see S. Frensdorff, *Das Buch Ochlah W'Ochlah (Massora)* (Repr., New York: Ktav, 1972 [1864]), §288; Ognibeni, *'Oklah we'Oklah*, §117B; and Ginsburg, *The Massorah*, vol. 2, ס, §491 and §499. In Frensdorff the first and second verses in our list (Exod. 6:18 and 1 Chr. 6:3) have a third verse *siman* of 1 Chr. 2:43—the parallel being a list of four names where the first name does not have a ו conj. but the other three do. In Frensdorff, Ognibeni, and Ginsburg, the fourth verse in the list, 1 Chr. 5:28 has a third verse *siman* of Deut. 11:15—the parallel being a list of four words where the first two do not have a ו conj. but the last two do. All three sources list the same third verse *siman* (Ps. 69:33) for our fifth verse (1 Chr. 23:12).

⁴⁷ Ps 69:33 is not the only example of a seven word verse that has a *waw* conjunction between its fifth and sixth word. Other examples include familiar verses such as Ps 113:2 יְהִי רָצִי יְהוָה בִּטְחוּ יְהוָה בִּטְחוּ בֵּית אֱהֲרֹן בִּטְחוּ עֲנֻרִים וּמִגְנָם הוּא שֵׁם יְהוָה מְבָרֵךְ מִעַתָּה וְעַד-עוֹלָם; Ps 115:11 יְהוָה בִּטְחוּ יְהוָה נְגִילָה וְנִשְׁמָחָה בּוֹ; and Ps 118:24 יְהוָה בִּטְחוּ עֲנֻרִים וּמִגְנָם הוּא.

helped the Masoretes in their goal of ensuring accuracy in the transmission of the sacred text.

Appendix

This *Appendix* includes all cases of the אחד פסוק סימן mnemonic device that occur in the Masorah magna and Masorah finalis (Mf) of the Leningrad Codex. They are arranged, according to the first verse cited, in the chronological order of the biblical books from Genesis to Chronicles. Each case is accompanied by an indication of its location in the Code and, where it applies, in Weil's *Masorah Gedolah*. The formulation of the case is presented exactly as it appears in the Code with square brackets indicating material not in the Code. However, for convenience of reading, the biblical verses are presented with vowels and *maqfefs*. In the case of duplicates between the Masorah magna and Masorah finalis, the formulation of the Masorah magna has been cited. Differences between the passages have been highlighted in bold type.

| | | | |
|---------------------------|---------------------------|------------------------------|---|
| 1 Fol. 327v Weil §4003 | 1st verse | Gen. 10:15-18 | <p>תריין עינינין בקריה דמיין חד לחבריה וסימנהו⁴⁸ וקנען ילד את צידון⁴⁹ בלרו [ואת סת ואת הבוסי ואת האמרי ואת הגרגשי ואת החוי ואת הערקי ואת הסיני ואת הארנדי ואת העצמרי ואת הסמתי] דאורית</p> |
| | 2nd verse | 1 Chr. 1:13-16 ⁵⁰ | <p>וחבי דדברי הימים [וקנען ילד את צידון בלרו ואת סת ואת הבוסי ואת האמרי ואת הגרגשי ואת החוי ואת הערקי ואת הסיני ואת הארנדי ואת העצמרי ואת הסמתי]</p> |
| | the <i>siman</i> verse | Josh. 7:24 | <p>וחד פסוק סימן להון ויקח יהושע את עכו בן זרח [ואת הספר ואת האדנת ואת לשון הסהב ואת כניו ואת כנתי ואת שורו ואת סמרו ואת צאנו ואת אהלו ואת כל אשר לו]</p> |
| 2 Fol. 21r Weil §151 | 1st verse | Gen 22:17 | <p>קדמיה ויירש ורעה את שער איביו</p> |
| | 2nd verse | Gen 24:60 | <p>בתר ויירש ורעה את שער שניאיו</p> |
| | the <i>siman</i> verse | Deut. 30:7 | <p>וחד פסוק סימנם ונמן יהנה אלקיד את כל האלות האלה על איביו ועל שניאיו]</p> |
| 3 Fol. 486v ⁵¹ | 1st verse | Exod. 26:26 | <p>משכנה קדמייה לקרשי צלע המשכן האחד</p> |
| | 2nd verse | Exod. 36:31 | <p>משכנה תינינה לקרשי צלע המשכן האחת</p> |
| | the <i>siman</i> verse | 2 Kgs. 2:16 | <p>סימן פסוק אחד וישליכו⁵² באחד הקרים או באחת</p> |

⁴⁸ "There are two similar sections in the Bible that are identical, and their references are:..."

⁴⁹ The note writes this plene as צידון.

⁵⁰ The Mp at 1 Chr. 1:13 reads ב עינינין דמיין וחד פסוק סימן "there are two similar sections and one verse is the *siman*."

⁵¹ This note occurs on fol. 54r at Exod. 36:3 without reference to the third *siman* verse.

⁵² The note writes this plene as וישליכו.

| | | | |
|-----------------------------------|------------------------|-------------|--|
| 4 Fol. 486v ⁵³ | 1st verse | Exod. 32:7 | וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵּדְרֹד |
| | 2nd verse | Exod. 33:1 | וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵּךְ עִלָּה מִזֶּה |
| | the <i>siman</i> verse | Exod. 19:24 | וְאַחַד פְּסוּק סִימָנו וַיֹּאמֶר אֵלָיו ⁵⁴ יְהוָה לֵדְרֹד וְעֲלִית אִתָּה |
| 5 Fol 62v ⁵⁵ Weil §721 | 1st verse | Lev. 11:15 | תורת כהנים את כָּל־עֶרֶב לְמִינוֹ |
| | 2nd verse | Deut. 14:14 | מִשְׁנֵה תוֹרָה וְ את כָּל־עֶרֶב לְמִינוֹ |
| | the <i>siman</i> verse | Gen 1:1 | וְחַד פְּסוּק סִימָנ בְּרֵאשִׁית בָּרָא [אֱלֹהִים את הַשָּׁמַיִם וְ את הָאָרֶץ] |
| 6 Fol. 67r Weil §765 | 1st verse | Lev. 17:11 | ב פְּסוּק בַּעֲנִינ מִטַּע קִדְמִיָּה אֵית בַּה הִיא הוּא תִינִי אֵית בַּה הוּא הִיא ⁵⁶ כִּי נִפְשׁ הַבָּשָׂר [בָּדָם הוּא...כִּי־הָדָם הוּא] |
| | 2nd verse | Lev. 17:14 | כִּי־נִפְשׁ כָּל־בָּשָׂר [דָּמוֹ בְּנִפְשׁוֹ הוּא...דָּמוֹ הוּא] |
| | the <i>siman</i> verse | Jer. 31:22 | קִדְמִי הִיא וְתִינִי הוּא נִקְבָּה תְּסוּבָּב גָּבֵר |
| 7 Fol. 486v | 1st verse | Lev. 24:22 | תורת כהנים מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם |
| | 2nd verse | Num. 15:16 | וידבר תוֹרָה אֶחָד וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם |
| | the <i>siman</i> verse | Isa. 27:12 | וּפְסוּק אֶחָד סִימָנו וְאַתֶּם תִּלְקֻטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל] |

⁵³ The note lists the Exod. 33:1 citation first but it ought to be the second citation. The correct order is found in Ginsburg's lists (1, ח, §465 [p. 507a]; 3, ח, §6 [p. 144b]).

⁵⁴ The note mistakenly writes the beginning of this verse as וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה.

⁵⁵ This case is repeated in the Mf list on fol. 486v with a slight variation.

⁵⁶ "There are two verses in the same section (Lev 17) in which errors are liable to be made (in the vocalization of the form הוּא). In the first, the vocalization is הוּא, in the second it is הוּא הִיא.

| | | | |
|-------------------------|---------------------------|-------------|--|
| 8 Fol. 72r Weil §810 | 1st verse | Lev. 25:25 | קדמייה דסיפ כִּי־יָמוּךְ אָחִיד |
| | 2nd verse | Lev. 25:35 | תִּינִיג וּתְלִית וְכִי־יָמוּךְ [אָחִיד] |
| | 3rd verse | Lev. 25:39 | [וְכִי־יָמוּךְ אָחִיד] |
| | the <i>siman</i> verse | Josh. 2:9 | וַחַד פְּסוּק סִימָנָם וַתֹּאמֶר אֱלֹהֵי־הָאֲנָשִׁים יְדַעְתִּי כִּי־נָתַן יְהוָה ⁵⁷ לָכֶם אֶת־ הָאָרֶץ [וְכִי...וְכִי] |
| 9 Fol. 486v | 1st verse | Deut. 11:24 | כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ דַּמְשָׁנָה תוֹרָה |
| | 2nd verse | Josh. 1:3 | כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ דִּיהוֹשֻׁעַ |
| | the <i>siman</i> verse | Num. 32:1 | וְאַחַד פְּסוּק סִימָנו וּמִקְנָה רַב הָיָה [...] הַמָּקוֹם מִקְנָה מִקְנָה] |
| 10 Fol. 486v | 1st verse | Josh. 41:2 | וְעֲשִׂינוּ עִמָּךְ חֶסֶד וְאַמֶּת דִּיהוֹשֻׁעַ |
| | 2nd verse | Judg. 42:1 | וְעֲשִׂינוּ עִמָּךְ חֶסֶד דְּשַׁפְטִים |
| | the <i>siman</i> verse | Deut. 21:20 | סִימָנו פְּסוּק אֶחָד וְאִם־לֹא תִשְׁלִים עִמָּךְ וְעֲשֵׂתָה עִמָּךְ |
| 11 Fol. 486v | 1st verse | Josh. 15:18 | לְשֹׂאֹל מֵאֶת־אֲבִיהָ שְׂדֵה דִּיהוֹשׁ |
| | 2nd verse | Judg. 1:14 | לְשֹׂאֹל מֵאֶת־אֲבִיהָ הַשְּׂדֵה דְּשַׁפ |
| | the <i>siman</i> verse | Gen. 23:17 | סִימָנו פְּסוּק אֶחָד וַיָּקָם שְׂדֵה עֶפְרוֹן אֲשֶׁר בְּמִכְפֶּלָה [אֲשֶׁר לִפְנֵי מִמְּרָא הַשְּׂדֵה] |

⁵⁷ Written abbreviated in the note as ".

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|-------------------------|------------------------|--------------|---|
| 12 Fol. 486v | 1st verse | Josh. 24:31 | יהושע וְאֲשֶׁר יָדְעוּ אֶת כָּל־מַעֲשֵׂה יְהוָה |
| | 2nd verse | Judg. 2:7 | שִׁפְטִים אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה |
| | the <i>siman</i> verse | Deut. 11:2 | סִימָנָם פֶּסוּק אֶחָד וַיִּדְעֻם הַיּוֹם כִּי לֹא אֶת־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ [וְאֲשֶׁר לֹא־רָאוּ] |
| 13 Fol. 141r Weil §1443 | 1st verse | Judg. 8:7 | קְדַמִּיָּה אֶת־קוֹצֵי הַמִּדְבָּר |
| | 2nd verse | Judg. 8:16 | תִּיגִינָה וְאֶת־קוֹצֵי הַמִּדְבָּר |
| | the <i>siman</i> verse | Gen 1:1 | וּסִימָנָהוּן בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת [הַשָּׁמַיִם וְאֶת הָאָרֶץ] |
| 14 Fol. 339r Weil §4097 | 1st verse | 2 Sam. 10:11 | תְּרִין פֶּסוּק דַּמְטַעִין בַּהוֹן וּסִימָנָהוּן ⁵⁸ דְּשִׁמוּאֵל אֶם־תִּתְּחֹק מִמֶּנִּי אָרָם |
| | 2nd verse | 1 Chr. 19:12 | דְּבָרֵי יָמִים אֶם־תִּתְּחֹק מִמֶּנִּי אָרָם |
| | the <i>siman</i> verse | Exod. 34:3 | וְחָד פֶּסוּק סִימָנָהוּן וַיִּקְרָא אֱלֹהִים מֹשֶׁה נִשְׁבֹּנו אֵלָיו אֶהְיֶה ⁵⁹ וְכָל־הַנְּשָׂאִים בְּעֵדָה ⁶⁰ וַיִּדְבֹּר מֹשֶׁה אֱלֹהִים |
| 15 Fol. 486v | 1st verse | 1 Kgs. 9:22 | מַלְכִּים כִּי־הֵם אֲנָשֵׁי הַמִּלְחָמָה |
| | 2nd verse | 2 Chr. 8:9 | דְּבָרֵי הַיָּמִים כִּי־הֵמָּה אֲנָשֵׁי מִלְחָמָה |
| | the <i>siman</i> verse | Prov. 30:24 | סִימָנָהוּן פֶּסוּק אֶחָד אֲרֻבָּעָה הֵם קִטְנֵי־אָרֶץ [וְהֵמָּה] |

⁵⁸ "There are two (parallel) verses (in Samuel and Chronicles) where errors might be made (if the correct order is not observed), and their references are."

⁵⁹ The words אֶהְיֶה וְכָל־הַנְּשָׂאִים בְּעֵדָה וַיִּדְבֹּר are abbreviated in the note as: וַיִּדְבֹּר.

⁶⁰ Originally omitted in the note but written in over the line.

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| 16 Fol. 486v | 1st verse | 1 Kgs. 10:17 | מלכים וַיִּתְּנֵם הַמֶּלֶךְ בַּיִת ⁶¹ יַעַר הַלְכָנוֹן] |
| | 2nd verse | 2 Chr. 9:16 | דברי ימים [וַיִּתְּנֵם הַמֶּלֶךְ] בְּבֵית יַעַר [הַלְכָנוֹן] |
| | the <i>siman</i> verse | Isa. 5:8 | סימנם פסו אחד הוֹי מְגִיעֵי בֵית בְּבֵית שָׂדֶה בְּשָׂדֶה |
| 17 Fol. 486v | 1st verse | 1 Kgs. 10:25 | מלכים וְהָמָּה מְבִיאִים ⁶² אִישׁ מִנְקָתוֹ |
| | 2nd verse | 2 Chr. 9:24 | דברי הימים וְהֵם מְבִיאִים אִישׁ מִנְקָתוֹ |
| | the <i>siman</i> verse | Num 1:50 | סימנם פסוק אחד הָמָּה יִשְׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלֵי וְהֵם יִשְׁרְתוּהוּ ⁶³ |
| 18 Fol. 196v Weil §1982 | 1st verse | 1 Kgs. 15:29 | קדמייה וַיְהִי כְּמֶלְכוֹ |
| | 2nd verse | 1 Kgs. 16:11 | תינינה וַיְהִי כְּמֶלְכוֹ |
| | the <i>siman</i> verse | Job 29:25 | וסימנה וְאֶשְׁכּוֹן כְּמֶלֶךְ בְּגָדוֹד |

⁶¹ The note mistakenly reverses the Kings and Chronicles references writing בבית first and בית second. The correct order is found in Ginsburg's lists (1, ה, §520 [p. 542b]; 3, ה, §10 [p. 157b]; 3, ס, §72).

⁶² Written plene in the note as מביאים.

⁶³ Written plene in the note as ישרתוהו.

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| 19 Fol. 203r Weil §2045 | 1st verse | 2 Kgs. 2:3 | קדמייה וַיִּצְאוּ בְנֵי־הַנְּבִיאִים |
| | 2nd verse | 2 Kgs. 2:5 | תינינה וַיִּגְשׁוּ בְנֵי־הַנְּבִיאִים |
| | the <i>siman</i> verse | 1 Sam. 30:21 | וסימנהון וַיָּבֹא דָוִד אֶל־מֵאֲתָנִים הָאֲנָשִׁים [... וַיִּצְאוּ לְקִרְאָתָא ... וַיִּגְשׁ דָּוִד] |
| 20 Fol. 356v Weil §4218 | 1st verse | 2 Kgs. 11:14 | דמלכים וַתִּקְרָא קִשְׁרָא קִשְׁרָא |
| | 2nd verse | 2 Chr. 23:13 | דברי הימים וַתִּאֱמָר קִשְׁרָא קִשְׁרָא |
| | the <i>siman</i> verse | 2 Kgs. 4:22 | וחד פסוק סימן להון וַתִּקְרָא אֶל־אִשָּׁה וַתֹּאמֶר שְׁלָחָה נָא לִי |
| 21 Fol. 212v ⁶⁴ Weil §2131 | 1st verse | 2 Kgs. 15:5 | מלכים וַיָּשֶׁב בְּבֵית הַחֲפָשִׁית |
| | 2nd verse | 2 Chr. 26:21 | דדברי הימים [וַיָּשֶׁב] בֵּית הַחֲפָשִׁית |
| | the <i>siman</i> verse | Deut. 4:3 | וסימנהון עֵינֵיכֶם הֲרֹאֵת אֵת אֲשֶׁר [עָשָׂה יְהוָה בְּבַעַל פְּעֹר ... בַּעַל־ פְּעֹר] |

⁶⁴ This case is repeated in the Mf list on fol. 486v with slight variation.

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| 22 Fol. 215r ⁶⁵ Weil §2158 | 1st verse | 2 Kgs. 18:20 | מלכים אָמַרְתָּ אֶדְבַר-שְׁפֹתַיִם |
| | 2nd verse | Isa. 36:5 | ישעיה אָמַרְתִּי אֶדְבַר-שְׁפֹתַיִם |
| | the <i>siman</i> verse | Gen 26:9 | וְחַד פְּסוּק סִימָן בִּיקְרָא אַבְימֶלֶךְ לִיצְחָק נִיאָמַר אֵף הִנֵּה אֲשַׁתְּךָ הוּא וְאִיךָ אָמַרְתָּ [...] כִּי אָמַרְתִּי |
| 23 Fol. 215v Weil §2162 | 1st verse | 2 Kgs. 19:4 | מלכים א' וְאִלֵּי יִשְׁמַע יְהוֹנָה אֱלֹהֶיךָ אֵת כָּל-דְּבָרֵי רַב-שָׁקָה |
| | 2nd verse | 2 Kgs. 19:16 | הִטָּה יְהוֹנָה אֶזְנוֹךָ וְיִשְׁמַע פָּקַח יְהוֹנָה עֵינָיִךָ וַרְאָה וְיִשְׁמַע אֵת דְּבָרֵי סַנְחֲרִיב |
| | the <i>siman</i> verse | Exod. 30:27 | וְחַד פְּסוּק סִימָנָם וְאֵת-הַשִּׁלְחָן וְאֵת-כָּל-כֵּלָיו [... וְאֵת-כֵּלָיִךָ] קְדַמֶּיךָ ⁶⁶ |
| 24 ⁶⁷ Fol. 215v Weil §2162 | 1st verse | Isa. 37:4 | ישעיה א' וְאִלֵּי יִשְׁמַע יְהוֹנָה אֱלֹהֶיךָ אֵת דְּבָרֵי רַב-שָׁקָה |
| | 2nd verse | Isa 37:17 | הִטָּה יְהוֹנָה אֶזְנוֹךָ וְיִשְׁמַע פָּקַח יְהוֹנָה עֵינָיִךָ רְאָה וְיִשְׁמַע אֵת כָּל-דְּבָרֵי סַנְחֲרִיב |
| | the <i>siman</i> verse | Exod. 31:8 | וְחַד פְּסוּק סִימָן וְאֵת-הַשִּׁלְחָן וְאֵת-כֵּלָיו ⁶⁸ וְאֵת-הַמִּנְחָה הַטְּהֹרָה וְאֵת-כָּל- כֵּלָיִךָ תְּנִינִי ⁶⁹ |

⁶⁵ This case is also repeated in the Mf list on fol. 486v with slight variation.

⁶⁶ The first (case, with the sequence אֵת...כָּל).

⁶⁷ This note represents the only case of two third verse *siman* examples (§23 and §24) in this one note.

⁶⁸ The note reads here וְאֵת כָּל כֵּלָיו וְאֵת which is not in agreement with the text of ML, and which would not fit the order of the mnemonic which requires (כָּלִיו) וְאֵת to precede (כָּלִיָּה) וְאֵת.

⁶⁹ The second (case, with the sequence אֵת...כָּל).

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| 25 Fol. 218r ⁷⁰ Weil §2185 | 1st verse | 2 Kgs. 22:19 | דמלכים וגם אֲנֹכִי שְׁמַעְתִּי נְאֻם־יְהוָה |
| | 2nd verse | 2 Chr. 34:27 | דדברי הימים וגם־ אֲנִי שְׁמַעְתִּי נְאֻם־יְהוָה |
| | the <i>siman</i> verse | Isa. 45:12 | וחד פסוק סימנהון אֲנֹכִי עֲשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ כִּי־אֲנִי |
| 26 Fol. 486v | 1st verse | 2 Kgs. 25:19 | מלכים אֲשֶׁר־הוּא פָּקִיד עַל־אֲנָשֵׁי הַמִּלְחָמָה |
| | 2nd verse | Jer. 52:25 | ירמיהו אֲשֶׁר־הָיָה פָּקִיד עַל־אֲנָשֵׁי הַמִּלְחָמָה |
| | the <i>siman</i> verse | Gen. 10:9 | סימנם פס אחד הוּא־הָיָה גִּבּוֹר ⁷¹ צִיד לִפְנֵי יְהוָה עַל־כֵּן |
| 27 Fol. 486v | 1st verse | 2 Kgs. 25:19 | מלכים וְאֵת הַסֵּפֶר שֶׁר הִצָּבֵא |
| | 2nd verse | Jer. 52:25 | ירמיהו וְאֵת סֵפֶר שֶׁר הִצָּבֵא |
| | the <i>siman</i> verse | Ezra 7:11 | סימנם פסוק אחד וְנָה פֶרֶשְׁגֹּן הַנִּשְׁתָּנוֹן [... הַסֵּפֶר סֵפֶר] |
| 28 Fol. 487r | 1st verse | Isa. 33:15 | ישעיהו וְעֵצָם עֵינָיו מִרְאוֹת בָּרָע |
| | 2nd verse | Hab. 1:13 | תרי עשרה טָהוֹר עֵינָיִם מִרְאוֹת רָע |
| | the <i>siman</i> verse | Lev. 27:10 | סימנם פסוק אחד לֹא יִחַלְפְּנוּ וְלֹא־יִמִּיר אֹתוֹ [טוֹב בָּרָע או־רַע בְּטוֹב] |

⁷⁰ This case is repeated in the Mf list on fol. 486v with two errors: (1) **אני** for **אנכי** in the Chronicles passage, and (2) **אשר** for **אנכי** in the Isaiah passage.

⁷¹ Written plene in the note as גבור.

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| 29 Fol. 486v | 1st verse | Isa. 41:10 | אֶל־תִּירָא כִּי עֲמִידָאֲנִי קִדְמִיָּה דְסִיפֵר |
| | 2nd verse | Isa. 43:5 | אֶל־תִּירָא כִּי אֶתְּדָאֲנִי |
| | the <i>siman</i> verse | Num. 11:17 | סִימָן פְּסוּק אַחַד וְיִרְדְּתִי וְדִבַּרְתִּי עִמָּךְ [אֶתְּדָא] |
| 30 Fol. 251v Weil §2510 | 1st verse | Jer. 10:25 | יִרְמִיָּה וְעַל מִשְׁפָּחוֹת [אֲשֶׁר בְּשִׁמְךָ לֹא קִרְאוּ] |
| | 2nd verse | Ps. 79:6 | תְּהִלִּים וְעַל מַמְלָכוֹת [אֲשֶׁר בְּשִׁמְךָ לֹא קִרְאוּ] |
| | the <i>siman</i> verse | Jer. 1:15 | וְסִימְנָהוֹן כִּי הִנְנִי קִרְא ⁷² לְכָל־מִשְׁפָּחוֹת מַמְלָכוֹת |
| 31 Fol. 487r | 1st verse | Ps. 57:6 | רוּמָה עַל־הַשָּׁמַיִם אֱלֹהִים קִדְמִיָּה דְסִיפֵרָא |
| | 2nd verse | Ps. 57:21; 108:6 | וְשֹׁאֵר סִיפֵרָא רוּמָה עַל־שָׁמַיִם אֱלֹהִים |
| | the <i>siman</i> verse | Ps. 115:16 | סִימְנָם פְּסוּק אַחַד הַשָּׁמַיִם שָׁמַיִם לִיהִנָּה וְהָאֲרֶץ |
| 32 Fol. 486v | 1st verse | Ps. 60:9 | לִי גִלְעָד וְלִי מְנַשֶּׁה קִדְמִיָּה דְסִיפֵר |
| | 2nd verse | Ps. 108:9 | לִי גִלְעָד לִי מְנַשֶּׁה תִּינִינָה דְסִיפֵרָא |
| | the <i>siman</i> verse | Dan. 4:33 | סִימְנָם פְּסוּק אַחַד בְּה־זִמְנָא מְנַדְעִי יְתוּב עָלִי וְלִיקֵר [וְלִי...לִי] |

⁷² Written plene in the note as קורא.

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| 33 Fol. 487r | 1st verse | Ps. 63:10 | קדמייה דסיפרה יבאו בתחיתות הארץ |
| | 2nd verse | Ps. 139:15 | תינינא דסיפ רקמתי בתחת [יות] ארץ |
| | the <i>siman</i> verse | Num. 32:4 | סימנמ פסוק אחד הארץ אשר הכה יהנה [ארץ...] |
| 34 Fol. 411v Weil §3581 | 1st verse | Prov. 6:11 | קדמייה ובא-כמהלך ראשך ומחסרך |
| | 2nd verse | Prov. 24:34 | תינינה ובא- מתהלך [רישך] ומחסריך |
| | the <i>siman</i> verse | Ps. 23:4 | וחד פסוק סימן להון שבטך ומשענתך |
| 35 Fol. 487r | 1st verse | Job 1:11 | קדמיה דסיפ ואולם שלח-נא נדך |
| | 2nd verse | [Job 2:5] | [ואולם שלח-נא נדך] |
| | the <i>siman</i> verse | 1 Kgs. 7:7 | סימנמ פסוק אחד ואולם הכסא אשר ישפט-שם אולם ⁷³ המשפט עשה |
| 36 Fol. 398v Weil §3464 | 1st verse | Job 5:9 | קדמייה עשה גדלות ⁷⁴ ואין סקר ונפלאות |
| | 2nd verse | Job 9:10 | בתר [עשה גדלות] עד-אין [סקר] ונפלאות |
| | the <i>siman</i> verse | Amos 8:12 | וחד פסוק סימן ונעו מים עד-ים |

⁷³ Written plene in the note as אולם.

⁷⁴ Incorrectly written in the note as גדגלות.

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| 37 Fol. 439r ⁷⁵ Weil §3799 | 1st verse | Dan. 2:34 | קדמיה התגזרת אָבן |
| | 2nd verse | Dan. 2:45 | בתריה אתגזרת אָבן |
| | the <i>siman</i> verse | Gen 47:23 | וסימנה הא־לכם [זרע] |
| 38 Fol. 441r Weil §3823 | 1st verse | Dan. 4:22 | קדמיה ועשָׂבא כתורין |
| | 2nd verse | Dan. 4:29 | תינינה עשָׂבא כתורין |
| | 3rd verse | Dan. 4:30 | תלית ועשָׂבא כתורין |
| | 4th verse | Dan. 5:21 | רביעיה עשָׂבא כתורין |
| | the <i>siman</i> verse | Gen 41:27 | וחד פסוק סימן ושבע הפרות הרקות והרעת העלת אַחריהו שבע שנים הנה ושבע השבלים הרקות שדפות הקדים יהיו שבע שני רעב |
| 39 ⁷⁶ Fol. 340v Weil §4003 | 1st verse | [Exod. 6:18] | [ובני קהת עמרם ויצהר וחקרון ועזיאל] |
| | 2nd verse | 1 Chr. 6:3 | ובני קהת עמרם ויצהר וחקרון ועזיאל |
| | 3rd verse | Num 3:19 | ובני קהת למשפחתם עמרם ויצהר חקרון ועזיאל |
| | 4th verse | 1 Chr. 5:28] | ובני קהת עמרם יצהר וחקרון ועזיאל] |
| | 5th verse | 1 Chr. 23:12 | בני קהת עמרם יצהר חקרון ועזיאל ארבעה |
| | the <i>siman</i> verse | Ps. 69:33 | וחד פסוק סימן ראו עֲנֻוִים וְשָׁמְחוּ דְרָשִׁי אֱלֹהִים וַיְחִי [לְבַבְכֶּם] |

⁷⁵ This case is repeated in the Mf at fol. 487r with more of the text of the respective verses.

⁷⁶ For a discussion of this case, see example §22 in the article.

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| 40 Fol. 341r Weil §4118 | 1st verse | 1 Chr. 22:32 | סימן דמטע ⁷⁷ קדמי וְנִמְתְּ אֶלְעָזָר וְלֹא־הָיוּ לוֹ בָּנִים |
| | 2nd verse | 1 Chr. 28:24 | תִּיבְיָנָה לְמַחְלֵי אֶלְעָזָר וְלֹא־הָיָה לוֹ בָּנִים |
| | the <i>siman</i> verse | Ezek 1:3 | וְחָד פְּסוּק סִימָן הָיָה ⁷⁸ דְּבַר־יְהוָה אֶל־יְחִזְקִאל |

⁷⁷ "Notation (of parallel passages) where errors could be made."

⁷⁸ Written in the note as הָיוּ.