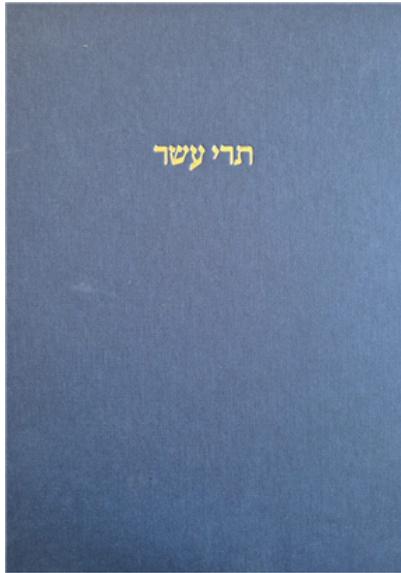**Shemaryahu Talmon and Michael Segal, eds.**

The Twelve Prophets: The Hebrew University Bible Project Edition [Hebrew]

The Hebrew University Bible Project Edition 8

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Innocent Himbaza
University of Fribourg

The fourth volume of the Hebrew University Bible Project (HUBP), dedicated to the Twelve Prophets, stands as a remarkable scholarly achievement. It is highly accessible, with a clear introduction, well-structured appendixes, and a meticulous presentation of the Hebrew text, Masoretic notes, and critical apparatuses.

The introduction, presented in Hebrew and English, outlines the editorial principles of the HUBP. Like the earlier volumes (Isaiah, 1995; Jeremiah, 1997; Ezekiel, 2004), this edition is a diplomatic editio major based on the Aleppo Codex (א), which is widely regarded as the most reliable witness to the Ben-Asher tradition. The text of א is reproduced along with its Masorah Magna and Masorah Parva. The editors emphasize that "the edition aims to present the reader with all the pertinent material related to the textual history of the Hebrew text, without any prejudicial assumption or preconceived notions regarding its development" (xi).

The introduction (English section, vii–lxxxvi) is divided into six main parts: The History of the Text of the Twelve Prophets as Reflected in the HUBP Edition (ix–xiv); The Base Text and the *Masora* (xiv–xviii); then comes the explanation of the four apparatuses: (1) The Versions (xviii–xxix); (2) The Judean Desert Scrolls and Biblical Quotations in Rabbinic Literature (xxx–xlvi); (3) Genizah Fragments and Medieval Manuscripts (xlvi–l); and (4) Orthography, Vowels, and Accents (l–liv).

At the end of the introduction, four appendixes are presented. Appendix 1 compares the order of the books in the Masoretic Text, the Septuagint, and five manuscripts from the Dead Sea Scrolls (lxi). Appendix 2 documents the orthographic and linguistic variants found in the Dead Sea Scrolls (lxii–lxvi). Appendix 3 records open and closed section divisions across a wide range of sources: the Aleppo Codex, Dead Sea Scrolls, five Kennicott manuscripts, Genizah fragments, and various Masoretic manuscripts, including the second edition of the *Biblia Rabbinica* (מ). It presents a parallel comparison across thirty-one selected sources (lxvii–lxxiii). Appendix 4 contains the *ga'ayot* apparatus. This substantial appendix (lxxiv–lxxxvi) is a notable innovation in the edition of the Twelve Prophets within the HUBP. Its size reflects both the complexity of the topic and the significance attributed to the *ga'ayot*. Interestingly, there are instances where *Biblia Rabbinica* is the sole source preserving a *ga'aya*. This may suggest reliance on unidentified sources.

The biblical text presents the Twelve Prophets in the traditional Hebrew order. Each page features the book title, the Masorah Magna, the biblical text accompanied by the Masorah Parva, and the four apparatuses, with explanatory notes.

The text of א, along with reconstructions of its missing sections, has been studied, particularly through the edition Cohen's *Mikra'ot Gedolot 'Haketer'*, which is based on the same source. The HUBP edition of the Twelve Prophets diverges from א in several respects. The text is printed in a single column; open and closed sections are marked by פ and ס, respectively; and each book begins on a new page. The layout differs significantly. On this point, unlike the first three volumes, each page of the book of the Twelve Prophets presents the biblical text as a separate paragraph, with a spacing that resembles a petuhah. The reader may wonder what "considerations of layout" (xv §c) led to this decision. Rafe strokes are omitted, and a raised dot (·) is inserted in place of a missing *sof pasuq*. Catch-phrases in the Masorah Magna are spaced apart. The *ga'aya* is consistently positioned to the left of the vowel, and errors or omissions, such as incorrect vocalization signs, misplaced accents, or missing circlets, are corrected or reconstructed using angular brackets.

The missing sections in א, namely Amos 8:13–9:15; Obadiah; Jonah; Mic 1:1–5:1; Zeph 3:20; Haggai; and Zech 1:1–9:17, are reconstructed in the HUBP. These reconstructed passages are marked by a gray line in the margin and lack accompanying Masoretic notes. The reconstruction of the consonantal text, accents, and open and closed sections is based on various compositions and lists compiled when the codex was still complete. The issue of *ḥataf* vowels is resolved through reference to *Diqduqê Haṭe'amim*. According to the editors, "the difficult issues of reconstruction can therefore essentially be limited to the category of *ga'ayot*" (xvii), for which a specific methodology has been developed. Nevertheless, the editors of the HUBP refrained from reconstructing the Masoretic notes, with one exception: the midpoint marker in Mic 3:12. Contrary to what is asserted in the introduction (English xviii; Hebrew 17) "Seder signs" (סימני הסדרים) are not included in the reconstructed sections of א.

In cases where *ketiv* and *qere* readings occur, the HUBP includes both as the lemma in apparatuses 1 and 3. However, in the reconstructed sections, the HUBP does not attempt to restore the Masoretic notes. This is, on one hand, a prudent decision, given the considerable variation in Masoretic notes across manuscripts. On the other hand, it results in the *ketiv* of א being privileged wherever Masoretic notes are missing, as it stands alone in the text. Thus, while significant effort has gone into recovering the missing sections of א, the reconstruction remains somewhat unsatisfactory in this regard. One of the key strategic challenges facing our generation in producing a diplomatic edition of the Hebrew Bible is choosing between a highly reliable manuscript, part of which is now lost, and a complete manuscript of slightly lesser quality.

Concerning the apparatuses, sources quoted in apparatus 1 are Masoretic Text, Septuagint and its versional readings (e.g., Aquila, Symmachus, Theodotion), Vulgate, Peshiṭta, and Targum Jonathan. Individual manuscripts of these sources are occasionally cited (explanations on xxii–xxiii). The exponential numbers in apparatus I (and rarely apparatus 2, see the number 41 on Zech 2:12, p. קע) correspond to explanatory notes located at the bottom of each page. While the editors of HUBP acknowledge the subjectivity in evaluating textual variants, the explanatory notes sometimes attempt to classify these readings into distinct categories, such as additions, exegetical modifications, dittography, translational shifts, explanatory glosses, corruptions, and the like (explanations on xxvii–xxix). Such evaluations of variants imply that the Masoretic Text preserves the preferred readings.

The Dead Sea Scrolls/Judean Desert Scrolls recorded in apparatus 2 are biblical scrolls (4QXII[a–g], 5QAm, MurXII), pesher commentaries (4QHos[a–b], 1QpMic, 4QpMic, 4QpNah, 1QpHab, 1QpZeph, 4QpZeph, 4QCommMal, 5QApocMal), explicit quotations from the Damascus Document, pesharim, Eschatological Midrash, and Reworked Biblical Texts such as the Jeremiah Apocryphon (xxx–xxxvii). The Dead Sea Scrolls reflect the second stage in the transmission history of the Hebrew Bible, and they are traced to the third century BCE.

In addition, thirty-seven rabbinic sources containing variants in biblical quotations are also quoted in apparatus 2. They constitute the largest group of sources quoted in HUBP. Combining Dead Sea Scrolls and rabbinic sources within the same apparatus 2 can be somewhat confusing. These sources reflect distinct stages in the transmission history and differ fundamentally in nature. Biblical scrolls are copies of earlier biblical texts, whereas quotations in rabbinic literature may have been cited from memory and may reflect interpretive renderings. Moreover, there are only a few instances where variants found in the Dead Sea Scrolls align with those in rabbinic sources.

Apparatus 3 contains Genizah fragments that belong to the third stage in the transmission history of the Hebrew Bible, when the Masoretic Text did not entirely represent the *textus receptus*. These fragments preserve elements of both the Palestinian and Babylonian Masorah, predating the crystallization of the Tiberian Masoretic system. They offer valuable insight into the ongoing process of scribal transmission. In addition, five manuscripts collated in Kennicott's edition, and dating

between the twelfth and fifteenth centuries, are also recorded. They "reflect a later stage in the transmission history, after the activity of the Masorets" (xlvi). According to the editors, these manuscripts are recorded in apparatus 3, "since they are reflective of a version not far from א" (xlvii): 30 Oxford, Bodleian 105 (13ᵗʰ c.), 89 Cambridge University Library, Mm 5.27 (fourteenth–fifteenth century), 93 Cambridge, Gonville and Caius College 404/625 (twelfth century) 96 Cambridge, St John's College A2 (fourteenth century), 150 Berlin 1 (Or. Fol. 1–4) (fourteenth century). Some commentaries of Rashi, Kimchi, Qara, Eliezer of Beaugency, Isaiah di Trani, Menaḥem ben Šimon of Posquières, and Ibn Janah, *Sefer HaRiqmah*, are indicated in parentheses.

Apparatus 4 is dedicated to orthography, vowels, and accents. "Variants recorded in this apparatus usually do not affect the meaning and form of the text" (l). The manuscripts compared with א include both Tiberian "Ben-Asher" types and representatives of other textual traditions. According to the transmission history of the Hebrew Bible, א, dating from the tenth century, belongs to this category. It was chosen as the base text for the HUBP edition because it is regarded as the finest representative of the Ben-Asher tradition (§10, p. xiii). Other manuscripts are indicated by Hebrew letters: ל for Leningrad B19a, eleventh century and ל + a number for the thirteen manuscripts of Leningrad, in the collections of Firkovich (I and II Firk), dated between the tenth and the twelfth centuries (ל4, ל10, ל14, ל18, ל20, ל23, ל28, ל29, ל30, ל32, ל35, ל37, ל221); נ for New York, ENA 346, tenth century; פ: for Petersburg Heb B 3 (Reuchlinianus), tenth century; ק for Cairo Codex, Gottheil 34, eleventh century; ק1for Cairo Gottheil 22, tenth century; ר for Codex Karlsruhe 3, twelfth century; ש for ANU 1 (former Sassoon 1053), tenth century; מ for the Second Rabbinic Bible, ed Jacob Ben-Haim Ibn Adoniyah, 1524–1525.

This apparatus raises some remarks. (1) Some Masoretic manuscripts quoted in this apparatus go beyond orthography, vowels, and accents, since they also contain consonantal variants, similar to those documented in apparatuses 1–3. These variants can affect both the meaning and the grammatical form of the text. Here are a few illustrative examples:

Hosea 7:11: הלכו ק׳] קראו: different verb.

Hosea 8:6: הוא ל׳] והוא: presence or absence of conjunction.

Amos 3:14: ארץ ל29׳] לארץ; Micah 4:5: עולם ר: לעולם] לעולם: presence or absence of prepositions.

Amos 3:11: ל18׳ >; אדני] <; Haggai 2:12: כל + פ: וייראו]: presence or absence of entire words.

Micah 2:1: כאור ר: באור]: different preposition.

Malachi 3:3: מגיש פ׳] מגישי: The consonantal form may suggest a different grammatical agent. If this represents a defective reading, the vocalization (Babylonian in this case) becomes essential for the reader.

(2) The HUBP edition explicitly identifies sources containing variant readings (in disagreement with א). In Mal 3:16, apparatus 4 assumes that ל is the only Masoretic manuscript with the variant reading אֶת-. However, it does not clarify which manuscripts support the reading אֶל- in agreement with CD xx 18 and א (such as ל4: EVR II B 124; ל30: EVR II B 61; פ: Codex Petersburg Heb B 3); which contain the reading על in agreement with 4QXIIᵃ; or even which lack the lemma (such as ל23: EVR II B 116 ; ל221: EVR II B 221). Thus, quoting sources containing a variant does not inform the reader whether the uncited manuscripts agree with א or not.

(3) The manuscript labeled ל8 (= St. Petersburg, II Firk. 225 [?]) is often quoted in apparatus 4, such as in Amos 6:2, 3; 7:4; 9:6; Obad 3, 11; Jonah 1:15; and elsewhere. It should be either explained in the edition's introduction or removed from the apparatus. In Mic 1:15: ל should be included among manuscripts containing the Mp.אׄ בׄ חסׄ . In Obad 11: א should be removed from the list of manuscripts containing the *qere* שעריו קׄ, as this verse is among the missing sections in א.

Editors of the Twelve Prophets volume in the HUBP series, along with their teams, meticulously examined thousands of data points. In many cases, their work involved scrutinizing the smallest details. Some critical observations of its content shed light on the complex challenges our generation, and those to come, continue to face in the enterprise of biblical text editing. This volume represents a significant advancement in the field of Hebrew Bible editions and is sure to remain a valuable resource for years to come.