--Codex Aleppo...from the middle of the tenth
century and pointed by Aaron ben Asher, himself.
This text has had a fabled history and in spite
of fires and bombings has, in the last five
years, been available for scholarly comparison
and notation. It has been consulted for the
publication of BHS.

--Codex Leningradensis, from 1008 AD. This is
the text that was reprinted in the BH of Kittle.
Kittle accepted it as it was and augmented the
readings with copious footnotes, many of which
are of little or no value. The mss is currently
in the British Museum, London.

Further texts in this line are listed in Wurth-
wein: THE TEXT OF THE OLD TESTAMENT.

(2) The Ben Naphtali texts. Not much is known
of ben Naphtali save that this family was a rival
to that of ben Asher. A number of fragments are
now known to be from this family in that they
correspond with differences that earlier critical
notes had told us were in existence. But the
best known text is Codex Reuchlianis, about 1105
AD. The differences in the families, in particu-
lars of pointing and accent are of interest on a
limited basis and if one cares to go into them
further, the good starting point is Ginsburg:
INTRODUCTION.

(3) Rabbinic Texts Although there is an impres-
sive list of these, we can mention only the
following:

--The Bomberg Text of 1516-1517 as edited by
Pratensis. The MT is presented with the Targum-
mim and the Rabbinic commentary is in the margin.

--The Ben Chayyim Text, also from the printing
work at Bomberg, this is the text of Jacob Ben
Chayyim..a convert to Christianity but the
founder of what would become the masoretic textus
receptus. Chayyim sought to establish an authori-
tative text about 1521 and it became the Hebrew
Bible of the Reformation. The standard work was
the second edition of 1524 and later Rabbinic
bibles took from it both scope and form. Its
compiler-author lost a lot of acceptance in the
Hebraic community after becoming a Christian.