(4) Printed Hebrew Text Bibles. A very full
list of these is in Ginsburg, pp779 ff. We men-
tion these as having interest in this course:

--The polyglots..including the polyglot of
Ximines (1514-1517) which gave the text in Heb-
rew, the LXX, the Vulgate and the Targum of
Onkelos. The polyglot of Walton and Castell, the
London Polyglot of 1654-1656, is perhaps the most
famous and showed the printed text of the MT, Sam
Pent plus Targum, LXX, Old Latin, Vulgate, Pesh-
itta, Arabic, Aramaic Targums, and bits of the
Ethiopic and Persian translation. Castell also
prepared a seven language lexicon for use in this
connexion. You will see from this why it is we
wonder at the extensive scholarship of the time.
Most of us would be barely strong enough to carry
the book, let alone use it.

--the work of van der Hooght, 1705, has proved
one of the more important for the western world.
This work was the forerunner of Hebrew texts in
the western church and has appeared in many, many
editions both with and without the name of the
Editor. Most of the Hebrew texts printed for
English students used this as a base text until
the time of Kittel. The adaptation of Augustus
Hahn is very well known in this regard.

--At BTS we use the Bible prepared by R. Kittel
and P. Kahle and edited now by the United Bible
Societies and identified as BHS (Stutt-
gardt). The Leningrad Codex is the basic text
and about this point in the syllabus we will look
at the textual apparatus in it to have a firmer
grip on its services. The current Soncino
edition is used in some schools and the text as
published by the Jewish Publishing Society is
also around. The textual data in BHS as well as
the large and clear print constitute the basis
for our usage.

(5) Theories on the Origin of the Masoretic text

          This is in the realm of speculation, of
course but of some general interest. The
question is: from where did the Masoretic text
come? What was its origin before copying and pre-
serving began? The following items serve to
introduce the matter and do not conclude it but