

ANALYSIS
OF
KETIV UKERI

כתיב וקרי

(Hebrew and Aramaic)

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CONTENTS

PREFACE	iii	
INTRODUCTION	v	
GROUP A. Spelling		
1. Unnecessary & confusing	xi	
2. Standardisation	xiii	
GROUP B Deliberate changes (substitution)		
1. The Holy Name – Too holy to pronounce	xiv	
2. The Other Extreme – Word became too obscene to pronounce	xv	
3. To avoid anthropomorphic misunderstanding	xvi	
4. Change of Dialect	xvii	
GROUP C Doubt.		
1 Different acceptable versions	xix	
2 Suspected Error	xix	
GROUP D Interchange of vav and yod		xx

HEBREW TABLES

GROUP E Biblical Aramaic	
Introduction	xxiii
1 Aramaic spelling	xxiv
2 Aramaic grammar	xxv
3 Uncertainties	xxvi

ARAMAIC TABLES

PREFACE

Ketiv ukeri is popularly supposed to mean the phenomenon where a biblical word is spelt one way and read another. How and why this definition is inaccurate is explained later in the introduction, but the markings of *ketiv* and *keri* in our printed texts are clear, even if not always consistent between editions.

Why should text be written one way and read another? Not only scholars but many rabbinical authorities have written rejecting the fundamentalist approach that everything was done that way from the start – whenever a book was written, instructions were given that for some reason or other certain words were not to be read as written, but otherwise. Rejecting this fundamentalist view is in no way to be compared with the so-called ‘bible criticism’.

Various short articles have appeared, defining categories of *ketiv ukeri*, in particular one by Rabbi Mordecai Breuer in the introduction to Daniel in the *Daat Mikra* series. Here I have attempted to provide a comprehensive treatise, setting out a detailed analysis with a modified and extended set of categories, explanation and tables. The intention has been to explain things not primarily for the benefit of intellectual scholars, but for ordinary people with some education and some intelligence, who may be interested. For this reason I offer no apologies if at times I have explained something ‘well-known’, or where a digression from the main theme is necessary to explain a side-issue, I may have digressed a little further than needed, in order to bring in some point of interest not directly relevant to the main theme.

A specific type of *ketiv ukeri* that occurs frequently is the interchange of the letters *vav* and *yod*. This is considered in general terms, but really requires a full study on its own, so no analysis has been included.

The Aramaic sections of the Bible have been treated separately from the (main) Hebrew sections, because this is inherently necessary, as will become clear.

Hopefully this may serve as a basis for a fuller investigation.

A.S.
Eli, 5769

INTRODUCTION

What is *Ketiv Ukeri*?

Frequently a word in the Bible is not read, or apparently not read, ‘as written’. We have the *ketiv* (lit. ‘written’) which is the word as written in the text, and the mis-named *keri* (lit. ‘read’) which is the word written in the margin. In texts used for public reading there should be an empty margin, but while the law here is strictly observed with regard to the Torah and the Book of Esther, there is considerable laxity regarding the rest of the Bible. However, even in the Torah and Esther there may be notes in the margin in texts not used for public reading.

Where this discrepancy occurs, we talk about *ketiv ukeri*. Popularly some reverse this, but the *ketiv* of course comes first.

The *keri* is not, as often supposed, ‘how the word is read’, but the way you might expect the word to be spelt, in view of the way it is read here. In other words it is the way you would normally write it bearing in mind the way it is pronounced.

Take as an example the word בְּנוּ (usually read as בְּנוֹ) when on occasion read as בְּנוֹ. In the text it will be written that way, but in the margin you will find בְּנוֹ. [Note carefully where I have inserted vowels and where I have not.] However it is *not* read as בְּנוֹ. Quite the contrary, even where בְּנוֹ occurs in the text it is *never* read that way, but *always* as בְּנוֹ. Have you ever heard anyone (other than a learner) actually say בְּנוֹ (Ashkenazi/Yemenite *bonoyv* or Sephardi *banayv*, pronouncing the *yod*)? The *keri* in the margin does not show how the word is read, but how, in view of the way it is to be read at that particular place, you would have expected it to be written, in accordance with certain spelling conventions that allow silent letters. Where the word in the text is not read as you would expect from the spelling, on a regular basis (as will be explained), there is generally no note in the margin. You are expected to be aware of the reading without a margin note.

A General Rule

The accepted rule is that where the *ketiv* and the *keri* seem to mean different things, we understand, explain and interpret according to the *keri* – but this is not always so. There are cases where all agree that the *ketiv* is the correct form (and the reason for the *keri* will be explained), while elsewhere we *normally* accept the *keri*.

The Reason for Ketiv Ukeri

Basically this is a form of editing the text. The accepted written text is taken to be untouchable, it may not be amended in any way. But sometimes ‘it was felt’ that it should not be read that way, but something different should be read, especially in public reading. ‘It was felt’ by whom? As explained in the preface, the fundamentalists assume that it was felt by the author, but evidence points to a much later decision, namely that it was felt by the Masoretes who standardised the written texts but at the same time indicated where the reading should be different, either from an old tradition or for any of a number of reasons, which we are attempting to explain. Since these reasons differ vastly in purpose, we have sorted them into categories and sub-categories.

The Talmud

The above deals with the terms *ketiv* and *keri* as used today, based on the Masorah (explained below). In the Talmud the expressions are used somewhat differently. *Keri* refers to the meaning of the word as pronounced. *Ketiv* does not limit the pronunciation since many words spelt without vowels can be read in various ways, so *ketiv* allows alternatives. This gives a much wider range of *ketiv ukeri* than the more restricted range in the Masorah, and often enables a word to be given an additional meaning which is *not* the plain meaning of the text, but is used for purposes of *derash*. To understand this you need to be familiar with *derash*, with which we are not concerned in the present investigation.

The Masorah

Between a thousand and fifteen hundred years ago a group (or groups) of rabbinical scholars set about preserving the text of the Tanakh as written and as read. First they standardised the written texts, writing notes to help remember so as to avoid corrupt texts continuing to appear. These notes were called collectively the Masorah, and the scholars were called Masoretes. The notes included all the references they could find where there was a *ketiv* and a different *keri*, and were written in early manuscripts long before printing was invented. Various versions of the Masorah have come down to us, most of them corrupt to a greater or lesser extent. (Later Masoretes invented vowel and punctuation (*ta'am*) signs, and put the *keri* in the margin.) When printing came, printers decided, each by himself, which instances to note in his edition. There are instances that appear, even today, in one printed edition and not in another.

Marking *Ketiv Ukeri*

The early system of marking was to put the *ketiv* in the text with the vowels of the *keri*, and to put the *keri* in the margin without vowels. Later they added vowels to the *keri* in the margin. The system caused great confusion, people tried to read the *ketiv* with the *keri* vowels, and eventually someone decided that it would be far more sensible to put the *ketiv* in the text without vowels at all, and the *keri* in the margin with vowels. Yes, the sensible method. (Some decided, especially in prayer books, to put the *keri* in the text with vowels and the *ketiv* in the margin or a footnote without vowels, but this is bad, as the *ketiv* then does not appear as text.) However, Rabbi Breuer objects to this sensible approach because 'it is against tradition', and insists on confusing the reader by putting the *keri* vowels in the *ketiv*!

I am prepared to accept the holiness of tradition when it comes to having a correct written text and a correct pronunciation, without (and sometimes even against) contradictory evidence, but refuse to accept any holiness in a tradition decided on by scribes and printers for (mainly their own) convenience, especially when there is a simple, practical and far superior alternative that presents no problems!

The Approach Used

Despite this, I have taken Breuer's edition, based mainly on the Aleppo Codex, as published by Mosad Harav Kook, and listed all occurrences marked in that edition. Starting with a very short list of categories based on writings by others, and then going through the list of occurrences, I added or subdivided categories as I felt appropriate. That means that I started with texts and from them deduced categories. This is the approach of the researcher, not of the reader who wishes to first understand the categories and then see how they work out. For this reason the explanations have been given first, and the tables last. But it is important after

understanding the categories to refer to the tables, look up the references in context, and see how it all works out. Do not simply accept the ‘probable reasons’ from the tables, these are subjective and you may not agree with them all. In particular, no vowels are ever given for the *ketiv*, but I have added in most cases what appear to me to be the most probable vowels intended. The results will in some cases be controversial.

The Codes

Instead of writing the probable reason in full in each instance, I decided to use codes, intending by ‘global change’ in the computer to substitute the explanation in the final edition. However, I found that using codes had many advantages, and probably even for the reader, so in the end I decided to leave them in. Whether you read all this from a print-out or on screen, it is necessary to print out the code pages (one for the Hebrew and one for the Aramaic) and have the print-out in front of you when studying the tables.

The Groups

It appears that cases of *ketiv ukeri* fall into three main groups:

1. Spelling
2. Changes made deliberately.
3. Cases of doubt.

This distinction is not new, it has been made by others.

I have added ‘interchange of *vav* and *yod*’ as a separate group, since I have not analysed such cases, but have made some general comments. Some of these may really belong in one of the above three groups, but there is a possibility of a fourth group, a vowel missing in Hebrew.

Cases of *ketiv ukeri* in Biblical Aramaic also fall into the above groups, but require different treatment, so for the purpose of this study I have put them in a group on their own

Summary

The main conclusion that may be drawn from this study is that there is no need to assume a deep divine reason for the two versions, or to assume that the author did it deliberately at the start. In all cases the phenomenon can be explained as due either to a deliberate change or to a doubt (or possibly to the absence of a letter to represent the sound between *vav* and *yod*).

There are doubtless cases which we have put into a certain category as the most probable, but which really, without our knowing, belong to a different one. Our analysis is not in any way intended to be perfect, nor is a high degree of accuracy claimed for it. Individual cases cannot be relied on. The purpose is to give an overall picture to indicate what *ketiv ukeri* is about, and it is claimed that overall the picture it gives is approximately correct.

HEBREW

GROUP A SPELLING

Section A1

Unnecessary and Confusing

When Hebrew was first written, long before the invention of vowel signs, there were certain generally accepted spelling conventions involving the use of four letters א ה ו י which at times were silent. They would then indicate a preceding vowel, or a silent *yod* might indicate that a noun to which a suffix was attached was plural, or for some other reason. These conventions were not obligatory, the scribe was not obliged to use them, and sometimes, for no special reason, he did not bother.

People who were used to these conventions might be confused when they were not applied and might consequently mis-read (and hence misunderstand) the word. Depending partly on frequency of use and partly on chance, the Masoretes *sometimes* put a *keri* note in the margin. There was no absolute consistency either in the use of the convention or in inserting a margin note when the convention was not adhered to.

Let us repeat an example mentioned in the introduction, and extend the discussion.

The word בנו was normally read as בְּנוֹ (singular, his son). The plural, his sons, read as בְּנָיו, was distinguished by inserting a silent *yod* and spelt בניו. Where the scribe omitted to do this, and spelt the plural without the silent letter בנו (to be read as בְּנוֹ) a *keri* note בניו was stuck in the margin – that is not the way it is read, but the way one normally spells the way it is read. The margin note then informs you that it is plural, even if not spelt the way the plural is usually spelt.

However, this was not done consistently. דרכך is normally read as דְּרַכְךָ or in the ‘pausal’ form as דְּרַכֶּךָ (singular, your way). The pausal form does not affect the meaning. The plural, your ways, is דְּרַכְיָךְ, normally spelt with a silent *yod*, just as in the previous example. So where the plural is spelt without one (Ex. 33:13) as דרכך to be read as דְּרַכְךָ, we would expect a margin *keri* דרכיך, but we do not find one! The same applies to פתילך (Gen. 38:18, see verse 25) and to חפצך (Is. 58:13, *not* read as חֶפְצְךָ or even as חֶפְצֶךָ).

An example of a different type, indicating a sub-convention, is the word גוי. The plural, by all normal conventions, should be גוֹיִם, but this is never found. Instead, normally, the scribes shortened it to גוים, still read the same way. As this is found very often, the Masoretes did not bother to mention it in the margin. But twice it was shortened in a different way to גיִים and a *keri* in the margin says גוים. Today with vowel signs we do not need this, in fact it is confusing, since we may simply mark the text in the first place as גִּיִם, which we read correctly and cannot go wrong. Likewise in the earlier examples above, if we read the vowel signs correctly then we know that we have a plural with a silent *yod* missing.

In brief, all these signs (concerning spelling only) are outdated and unnecessary today with our present vowel signs. They only confuse, and should be removed from printed editions. Breuer partly admits this and says that he has removed ‘most’ of them. Unfortunately he has left a few in, and we have marked those in our tables as not true *ketiv ukeri* and that should not be there as such.

A more complicated instance, very confusing and often misunderstood and as a result mis-read, occurs in Ex. 4:2 where we find the word *מזה*. The *keri* says *מה זה* and many imagine that it means that the word is to be read as two separate words with a clear break between them (as with *בא גד* in Gen. 30:11 and *אש דת* in Deut. 33:2). This makes no sense. Even if it were written as two separate words, *מה* is followed by a strong dagesh (and here would require a hyphen) which joins it to the following word, so that the two words would be read as one. So the one word is read as if it was two words read as one word? Ridiculous!

מה was originally *מן*, the *nun* (as often in Hebrew) dropped out and was replaced by a strong dagesh in the next letter (or where this was not possible the vowel was changed). Likewise in another word, *מן* 'from', the *nun* very often, but not always, dropped out and was replaced by a dagesh in the next letter or the vowel was changed. To distinguish the two, a convention was adopted. *מן* when the *nun* dropped out was attached to the next word as a prefix, while *מן* was kept as a separate word, and the *nun* was replaced by a silent *hey*, with the dagesh in the next letter retained. In the case quoted, the convention was not kept, and the *mem* of *מה* was put as a prefix. Before the invention of vowel signs, this could easily be read mistakenly as *מזה*, so the *keri* note was inserted to say that it should be read as *מזה*, i.e. *as if* it had been written as two words *מה זה* (which would still be read as one word), *not* that it should be read as two separate words. The same occurs again as *מלקם* in Isaiah 3:15 and as *מהם* in Ezekiel 8:6.

A further instance which occurs **forty times** is the convention to insert a silent *vav* after a short *kamets*, just as it is inserted often after a *holem*, and in the same way that a silent *yod* is inserted after a *segol* in the plural form (discussed above) such as *בניך*. We should learn to treat it as a silent *vav* in the same way as the silent *yod* in *בניך* and in *בניו*, and not as an instance of *ketiv ukeri*.

In short, all such instances should be removed from current editions. But since they have not been, they have been included in the table but with a code (and possibly a note) that makes their modern uselessness clear, albeit they were necessary once. In the Aramaic section we will find an extension of this which is worse.

Section A2

Standardisation

The Hebrew for ‘not’, usually spelt אֵל, and the Hebrew for ‘to him’, usually spelt לוֹ, are pronounced exactly the same way. But the scribes did not always stick to this convention, and sometimes spelt ‘to him’ as אֵל. They added further confusion by sometimes writing אלוֹ which could be either. All three would be read the same way, but the Masoretes used the *ketiv ukeri* system to indicate the meaning, by leaving the *ketiv* as found, but spelling the *keri* according to the above convention. In other words, never mind the *ketiv*, if the *keri* is spelt לוֹ it means ‘to him’ and if the *keri* is spelt אֵל it means ‘not’. The *keri* never bothers with אלוֹ, which is always taken to mean ‘not’.

The problem occurs (in Breuer’s edition) nineteen times [code @7 in the tables]. In seventeen of them the *ketiv* is אֵל and the *keri* tells us that it means ‘to him (or it)’. In 1Sam 20:2 it is the reverse, and apparently a spelling mistake. In 1Sam 2:16 it is also reversed, but here either word would make sense, and it seems that there was a doubt as to which version is correct. In brief, scribes often wrote אֵל for לוֹ but not the reverse.

A further attempt at standardisation is to ‘correct’ the omission of a *yod* in a diphthong. Where this occurs with the Hebrew for Jerusalem, we consider this in a later section as a matter of dialect – anyway it is so frequent that it is not marked – but it also occurs in three other places [code @8] where it may have been left out by mistake, though more likely the scribe thought it unnecessary.

GROUP B DELIBERATE CHANGES

Section B1

The Holy Name

The Holy Name of God – there is really only one, the ‘others’ are not really names but descriptions or titles – was originally written and intended to be pronounced, but later it was felt that it was too holy to be pronounced regularly, so it was allowed to be uttered only in the Temple, by the Priests, on special occasions (when blessing the people, and by the High Priest several times on Yom Kippur.) Otherwise, one of the titles *adonay* (my Lord) was substituted, except where this word itself was adjacent to the Holy Name, in which case one of the descriptions *elohim* (God, i.e. as if ‘god’ with a capital G) was substituted.

Thus there is a *ketiv* (the Holy Name) and a *keri* (the substituted word), but since the former occurs so very frequently in the Bible, the latter is not written in the margin. There is no question that the *ketiv*, the written version, is the correct one, the one intended, and the one that we should think of when reading it, only that out of immense respect we do not utter it. Today we could not pronounce it even if we wanted to, since we do not know the vowels. Since the time when the vowel signs were first invented the vowels of this name were never inserted in manuscripts or later in print, and have been long since forgotten. The vowels that we find written or printed are the vowels of the substitute that is read instead.

The Other Extreme

We have put this into a separate chapter, so as to keep the two extremes apart, but in a certain way there is a similarity¹. Here too, though for a different reason, the word as written should not be pronounced (at least in public) and another word is substituted. There is a small group of words that are never read as written, but something else is always substituted, and if we look at the meaning of these words we can see why.

In English we find that a number of plain Anglo-Saxon four-letter words were used (as appropriate where needed) and considered quite respectable and acceptable by Shakespeare – yet in Victorian times there was a horror at their use. They had become ‘obscene’, and where their use was essential a medical or other ugly term was substituted. Words like ‘urine’, ‘faeces’ and ‘copulate’ could be used, but not the simpler Anglo-Saxon terms that did not worry either Shakespeare or his audiences. One on the border, that was tolerated by most people, though by some it was considered ‘indecent’ (not quite obscene) was ‘piles’, for which one was expected to substitute ‘haemorrhoids’ – a word which can still be spelt with care and the aid of a good dictionary. Neither this example nor the ones given above are unnecessary here – all have been selected because they are relevant.

Something similar seems to have happened in Hebrew. Words having the above meanings were used in the written text, and must have been considered harmless at the time of writing or they would not have been used. But centuries later, probably after the return from the Exile when public readings of the Scriptures first became popular, they were considered obscene, and people would be horrified to hear such words used in the Holy Books. On the other hand, the text could not be modified. So a solution was found – the written text would remain, but the reader would be told not to read these actual words, only to utter a more acceptable substitute instead. (As if to say ‘When you find “piles” written in the text, read out “haemorrhoids” instead.’) Note that although this was adopted for all reading, it was introduced primarily for public reading. An individual who read it would not be so shocked, and anyway he would see the word in print, but the masses who heard it would be, like the Victorians, horrified. As these words are far from common, the substituted word is written as *keri* in the margin. [Sixteen cases, code @3.]

Here again, it is the written version that is correct. The other is merely a reading to avoid offending people’s ears. There is no real fear of confusion, since the substitute either means the same as the original or is a readily understood euphemism for it.

1. It is interesting to note a parallel in Law where two extremes are treated similarly. The meat of a *hatat* offering was normally eaten by the priests as extra-holy food, but where it became unfit to be eaten, such as by being contaminated or by exceeding the time limit for eating, it was burnt to destruction (as with all holy meat). However, when the blood of the offering was taken inside the Sanctuary the meat was considered to be too holy to be eaten, and was likewise burnt to destruction. (Lev. 10:16-18 etc.)

Avoiding Anthropomorphic Misunderstandings

The Torah at least was written at a time when people were sufficiently intelligent to realise that references to God acting as if he was anthropomorphous (an admittedly ugly word), i.e. had a body like a human, were symbolic. If he would ‘see’ and ‘hear’, that did not mean that he actually had eyes and ears like ours at all. His ‘strong arm’ meant the power that he possessed, in the same way as (though to a far greater extent than) a human exerts power through a strong arm, but not that he possesses a rod-shaped limb with a hand and five fingers at the end. He ‘appeared’ (lit. ‘was seen’) means that his presence was somehow felt, not that he became visible. But in later times, when public readings of the Torah were made popular and reading and study became wider, there was a real fear that these things might be taken literally. This was especially dangerous under Roman influence, as the Romans could not conceive any god that did not have a visible and tangible form. Pompey was amazed when he illegally entered the Extra-holy room of the Temple to see what the Jewish God looked like, and found it empty!

In translating the Torah into Aramaic, Onkelos made many changes and used roundabout expressions in order to avoid any possibility of anthropomorphic expressions being taken literally. The Masoretes did not go to the same extreme, but made changes occasionally. However, they did not need to resort to amending the text with *ketiv ukeri*, since in all cases they were able to simply change the vowels. In most such cases we can only suspect, but one interesting example stands out, in Psalms 34:10. The first word is the imperative plural of the verb ירא meaning ‘fear’, and tells his holy people to fear God. The correct grammatical form of the word is יִרְאוּ with a sounded *sheva* under the *resh* (cf. כִּתְבוּ). However, this is very easily confused with the apparently same word יִרְאוּ with a silent *sheva* under the *resh*, which means ‘they will see’, i.e. implying that his holy people will see him. To avoid the misunderstanding that could arise from this, the vowels were changed to be read as יִרְאוּ, which looks as if it could be right since the feminine imperative is יִרְאֵנָה.

Section B4

Dialect

A very high percentage of cases of *ketiv ukeri* is accounted for by change of dialect. Later we will see how in the Aramaic of Daniel this was treated consistently, but it occurs throughout the Hebrew of the Tanakh where it is not treated consistently. Basically the original was written in a certain dialect, which later became archaic and out of use, and the word was amended by *ketiv ukeri* to the later dialect. There are here many sub-categories.

As usual, the commonest is not marked as *ketiv ukeri* – Jerusalem is in nearly every case written as ירושלם and read as ירושלים. Originally called ירושלים (English *Yerushalame*), it was later pronounced as if in English *Yerushalime* and written (in non-biblical texts) ירושלים, but the biblical text was not altered. (Note that the second *yod* was not pronounced as a consonant before the *hirik* but as part of the vowel after it, to indicate the diphthong. Still later, after the vowel signs were widely used, this ‘vocalised’ (i.e. vowelled) spelling was misunderstood and the second *yod* was read as a consonant giving the present *Yerushalayim*.) The interchange of the two vowels ‘a’ as in English ‘pane’ and ‘i’ as in English ‘pine’ is very common in many languages, e.g. Cockney English, German-Yiddish (with different dialects of Yiddish) and so on.

Five times the word זונה is read as זונה. Were this simply a suspected dyslectic error by a scribe (like when we type hte or adn on the computer) – and such suspected errors are found in the Tanakh among the instances of *ketiv ukeri* – it could happen once, but not five times out of six! Clearly this was a change of dialect. The occurrences are once in Chronicles and four times in Jeremiah. [Code ~8.] The only other case, in Isaiah, was left alone, clearly an oversight on the part of the Masoretes, or that that book was edited by a different Masorete who considered the change as unnecessary.

The English expression ‘When (or as) someone did something’ or ‘When (or as) something happened’ is expressed in Hebrew much like the following: ‘With the doing ...’ or ‘At the happening ...’, using the gerund (‘doing’ or ‘happening’ etc.) and attaching a prefix, either בְּ (with) or כִּי (as). Seven times the *ketiv ukeri* changes בְּ to כִּי before a gerund. Admittedly the two letters are similar and it is easy for a copyist to put in the wrong one, but again once, not seven times. Clearly this was a change of usage, a different dialect, written correctly in one dialect, but later ‘corrected’ to suit the later dialect by means of *ketiv ukeri*. [Code ~5.]

Similarly on three occasions the prefixes בְּ and מִ are interchanged, twice one way and once the other way. [Code ~6.]

The feminine of יהודי is יהודיה (singular) or יהודיות (plural), so the masculine plural is יהודים and in the Book of Esther it is so written. But this was later contracted to יהודים (and the same applies to all similar words), so in ten cases in all this form was appropriately amended by the use of *ketiv ukeri*. [Code ~7.] (Note that instead of לויים we already have the contraction לוים, but this is read as written and presents no problems).

The simple active feminine singular participle is normally of the form כְּתִבָּה or כְּתִבָּה but was once apparently כְּתִבָּתִי. On seven occasions this was amended by *ketiv ukeri*. [Code ~4.]

There are other changes in grammatical forms, two of them applying to the perfective aspect (generally mis-named ‘past tense’). The form of the third person feminine singular was originally כְּתִבָּת, but the last letter dropped out and we are left with כְּתִבָּה. The original form with the ת ending still occurs rarely, and is left alone. However, we know from analogy with Aramaic that the third person feminine *plural* was originally כְּתִבָּה, but this ceased to be used and the masculine form כְּתִבּוּ is generally used for the feminine as well. Nonetheless it is still found occasionally, and twelve times in the Tanakh it is ‘corrected’ to the masculine form by *ketiv ukeri*. [Code ~3.] Surprisingly, צַעֲדָה in Gen. 49:22, קָמָה in 1Sam 4:15 and possibly others are left alone!

The second person feminine singular was כְּתִבָּתִי, later shortened to כְּתִבָּת, just as the pronoun was אַתִּי (compare the Arabic), shortened to אַתְּ. Feminine suffixes ending in ת were also originally כִּי־. These are corrected twenty-seven times [code ~2], although in other places they are left alone.

When the first person (singular or plural) of the imperfective aspect (mis-named future tense) is attached to a ‘conversive *vav*’, there are two possibilities: the long form (וְאָפְנָה וְאָרְדָה) preferred in the later books (e.g. by Nehemiah), and the short form (וְאָפֶן וְאָרֵד) preferred by Moses and in the earlier books. In Joshua, *ketiv ukeri* changes one to the other three times, twice in one direction and once in the other. [Code ~1.]

Four times כִּי אִם is found in the *ketiv*, but the *keri* has only כִּי, the word אִם is not read. This is clearly a change of dialect usage. [Code @4 in tables.]

A very peculiar change which is found ten times, too frequent to be anything but deliberate, is with the word דְּבַרְיָךְ (plural, your words, promises, commands) changed into the singular דְּבַרְךָ (singular, your word), or in the third person דְּבַרְיוֹ to דְּבָרוֹ. [Code @9.] The ‘singular’ form is obviously collective so that there is no difference in meaning. A change in the reverse direction could mean that the scribe had accidentally or deliberately omitted the *yod* signifying the plural, but he would not have put one in, certainly not ten times. Against this, where there is a verb it is in the singular, implying that the singular was originally intended, which is difficult to explain. It seems that this was a different mode of expression used in a different dialect, but why a plural noun and singular verb in the first place? Was there a change early on that was corrected by the Masoretes who found a different version?

Of a number of other cases of *ketiv ukeri*, some are almost certainly dialect variations, some are probably, and others possibly. [Code ~9.] There are different forms of a verb used, words slightly different (e.g. לִיל - לַיְלָה, אָרִי - אָרְיָה) and so on. Dialect changes are not consistent. The old dialect is sometimes changed and sometimes left in, depending perhaps on whether or not ‘they’ found a version with the other variation at that point.

GROUP C DOUBT

When the Masoretes fixed the written text, they took the most reliable written manuscripts available, and when there was disagreement they went by the majority. There are two possible reasons for giving a *ketiv* and a *keri* in a case of doubt:

- (i) Written texts conflicted, they decided by the majority, but the minority made more sense.
- (ii) The (majority) written text conflicted with the traditional accepted reading.

Note that these are not categories, as we have no evidence to help us to distinguish between these two, but rare cases where the *ketiv* (based on the majority) actually makes more sense than the *keri* (based on the minority) suggest that the *keri* can only be justified by traditional reading.

Under both headings we do not know if we have all cases, in fact we probably have only a few. The reason is that the phenomenon of *ketiv ukeri* appears only where the reading is inherently incompatible with the written spelling. But there are doubtless numerous cases where the original reading was changed by simply changing the vowels. We do not normally know of these because the Masoretes did not mark the vowels of the *ketiv* anyway (and those of the Divine name have been completely forgotten and are now unknown), as explained in the introduction. (The vowels we have included in the *ketiv* in the tables are only the *probable* ones.) But we know that cases exist where the vowels cause the word to be read one way, but the translation (such as the Targum) indicates that the translator had the word spelt with the same letters but vocalised differently.

The following are the categories:

C.1 Different Acceptable Versions

A strong reading tradition, supported by minority texts, against the majority text, could provide two versions both making sense. We may assume that the version found in the majority of manuscripts was retained as the *ketiv*, while the other was marked as the *keri*. [Code ##.]

C.2 Suspected Error

In many other cases we can see that they suspected an error in the majority version (by a copyist scribe, and that had been perpetuated), but found a more acceptable version in minority texts which they preferred to be used in public reading, even without a strong reading tradition. [Codes beginning #, other than ## and #?.]

For all that, while in general we traditionally accept the *keri* version where there is doubt as to the meaning (except in certain cases of deliberate change mentioned earlier), and while in most cases the *keri* version seems to make more sense, there are cases where both versions make sense, and others where the *ketiv* seems to be more acceptable; all these are indicated in the tables.

GROUP D VAV AND YOD INTERCHANGE

As explained in the preface, this is a study on its own, and the instances have merely been marked as such in the tables [code %], with no attempt at explanation.

The interchange of *vav* and *yod* is far too frequent to be attributable to a suspected copyist's error. In the early Hebrew script the two are vastly different. It appears at first sight (which an investigation may confirm or disprove) that either there was a sound midway between the two (as in French where it exists both as a consonant and as a vowel, e.g. *suis* and *une*) which was sometimes written with a *vav* and sometimes with a *yod*, and which later generations could not pronounce; or that some pronounced it one way and others differently, due to a dialect variation or because it did not matter to them. Later generations demanded a decision. Where words were in doubt, the Masoretes put both versions in (not always, but often) by the simple expedient of changing the *keri* to the opposite of what they had decided (presumably by majority texts) for the *ketiv*. But this does not explain all cases, some of which are certainly cases of doubt, one version being correct and a copyist's error suspected. The interchange of *vav* and *yod* is quite complicated and it may be inherently impossible to sort it all out. We have not attempted to.

There are, however, two special cases to which attention should be drawn. While in the Torah a typical interchange is occasionally found, such as between תלינו and תלונו, there is the frequent word הוּא, so written out of laziness; it is really a *ketiv ukeri*, the *ketiv* being הוּא and the *keri* הִיא, but it occurs so often that they do not bother to point it out. The situation is as follows. The masculine throughout the Tanakh is always הוּא, everywhere. The feminine is always הִיא except in the Torah, where this form occurs only thirteen times; otherwise it is spelt as הוּא, but read *as if it was spelt* הִיא. In this case it seems fairly certain that there was a connection at one time with an intermediate vowel, as mentioned above. The other possibility is that the masculine form was often used also for the feminine (we find this often in the Torah with pronoun suffixes), and where this happened it was treated as a dialect and 'corrected'.

The other special case is in Psalm 24:4. Normally we take the *keri* as giving us the correct meaning, but here the *ketiv* (in most editions) is נִפְשֵׁי which makes sense, while the *keri* is נִפְשֵׁי which does not (although the commentators squeeze out a far-fetched interpretation). But the Aleppo Codex has only נִפְשֵׁי, with no *keri uketiv*. According to Rabbi Eliahu Bahur (*alias* Elijah Levitas) who wrote extensively on the Masorah a few hundred years ago, there is no *yod* in the word, but a shortened *vav* which was mistaken for a *yod*. The *keri uketiv* originates from confusion with Job 33:28. (See his *Masoret Hammasoret*, Part 2, section 9.) His arguments are sound and make sense.

HEBREW TABLES

HEBREW

- @1 Perfectly correct – spelling only
- @2 Perfectly correct – silent *vav* after short kamets

Standard variations

- ~1 Dialect – 1st person optative
- ~2 Dialect – 2nd person feminine singular
- ~3 Dialect – 3rd person feminine plural
- ~4 Dialect – feminine singular participle
- ~5 Dialect – change of prefix כ, ב
- ~6 Dialect – change of prefix מ, ב
- ~7 Dialect – generic masculine plural
- ~8 Changing זְנוּעָה to זְנוּהָ except once (in Is.)
- ~9 Variant (dialect?)

Frequent changes

- @3 Substitution to avoid word that has become obscene
- @4 אא written not read
- @5 אחת – אחד interchange
- @6 על – אל interchange
- @7 לוא – לו – לא spelling interchange
- @8 Spelling – omission of *yod* in diphthong
- @9 Changing דְּבַרְיָךְ (plural) to דְּבַרְךָ (sing) also דְּבַרְיָו etc.
- % *Vav* and *Yod* interchange

General changes

- #1 Suspected mistake – missing space
- #2 Suspected mistake – space in error
- #3 Suspected mistake – space misplaced
- #4 Suspected mistake – missing word
- #5 Suspected mistake – extra word
- #7 Suspected mistake – interchange of order of letters
- #8 Suspected mistake – wrong letter
- #9 Suspected mistake –
- #0 Suspected mistake – missing letter
- #x Suspected mistake – extra letter
- #? Where this occurs a few times, a mistake can hardly be suspected.
- ## Two versions

Additional codes

- &2 Singular/plural
- &b Both possible (both versions make sense)
- &c Suspected confusion with nearby word
- &d Difference in meaning
- &n No difference in meaning
- &kr Keri preferred
- &kt Ketiv preferred

Genesis			בראשית
Ch:Vs	KETIV	KERI	Probable reason
8:17	הוֹצֵא	הִצִּיא	##, &kt
25:23	גִּימ	גִּימ	@1
27:3	צִדָּה	צִד	#x or ##
27:29	וּשְׁתַּחֲוּ	וּשְׁתַּחֲוּוּ	#0
30:11	בגד	בָּא גָד	#1 or ##
36:5	יעיש	יעוּשׁ	%
36:14	יעיש	יעוּשׁ	%
39:20	אָסוּרִי	אָסִירִי	%
43:28	וּשְׁתַּחֲוּוּ	וּשְׁתַּחֲוּוּ	#0

Exodus			שמות
Ch:Vs	KETIV	KERI	Probable reason
4:2	מִזֶּה	מֵה־זֶה	@1. Read as one word either way, since the words are hyphenated, but before vowel signs were invented they wanted to stress that it was not to be read as מִזֶּה.
16:2	וּלִינוּ	וּלְוִנוּ	%
16:7	תְּלוֹנוּ	תְּלִינוּ	%
21:8	לא	לו	@7
37:8	קְצוּתוֹ	קְצוּתִיו	## cf. 25:19, 38:5
39:4	קְצוּתוֹ	קְצוּתִיו	##

Leviticus			ויקרא
Ch:Vs	KETIV	KERI	Probable reason
11:21	לא	לו	@7
21:5	יקרחה	יקְרַחוּ	#8
25:30	לא	לו	@7

Numbers			במדבר
Ch:Vs	KETIV	KERI	Probable reason
1:15	קְרִיאִי	קְרוּאִי	%
14:36	וּלִינוּ	וּלְוִנוּ	%
16:11	תְּלוֹנוּ	תְּלִינוּ	%
21:32	וּיִרְשׁוּ	וּיִרְשׁוּ	%

Numbers			במדבר
Ch:Vs	KETIV	KERI	Probable reason
26:9	קְרוּאִי	קְרִיאִי	%
32:7	תְּנוּאוֹן	תְּנִיאוֹן	%
34:4	וְהָיָה	וְהָיוּ	~3 (cf. Jos.)

Deuteronomy			דברים
Ch:Vs	KETIV	KERI	Probable reason
5:9	מִצּוֹתוֹ	מִצְוֹתַי	%
21:7	שִׁפְכָהּ	שִׁפְכוּ	~3
28:27	וּבְעֶפְלִים	וּבִטְחָרִים	@3
28:30	יִשְׁגְּלָנָהּ	יִשְׁכַּבְּנָהּ	@3
32:13	בְּמֹתַי	בְּמֹתֵי	@2
33:2	אִשְׁדַּת	אֵשׁ דָּת	#1 or ##

Joshua			יהושע
Ch:Vs	KETIV	KERI	Probable reason
2:13	אַחֹתִי	אַחִיֹּתִי	#0, but #? see Ezek. ch. 16 and Hos.2:3
3:16	בָּאָדָם	מֵאָדָם	#8
4:18	בְּעֵלוֹת	בְּעָלוֹת	~5
5:1	עֲבָרְנוּ	עָבָרָם	#9 &c (4:23)
6:5	בְּשִׂמְעֵכֶם	כְּשִׂמְעֵכֶם	~5
6:6	וַיֹּאמְרוּ	וַיֹּאמֶר	#x
6:9	תִּקְעוּ	תִּקְעִי	%
6:13	הוֹלֵךְ	הֵלוֹךְ	#7
7:21	וַאֲרָאָה	וַאֲרָא	~1
8:16	בְּעִיר	בְּעִי	## &kt
9:7	וַיֹּאמְרוּ	וַיֹּאמֶר	## &kr
9:7	אֶכְרֹת	אֶכְרֹת	@1
15:4	וְהָיָה	וְהָיוּ	~3
15:47	הַגְּבוּל	הַגְּדוּל	#8 &c
15:53	וַיִּנָּחֵם	וַיִּנָּחֵם	%
15:63	יִוָּכְלוּ	יָכְלוּ	#x
18:13	וְהָיָה	וְהָיוּ	~3
18:14	וְהָיָה	וְהָיוּ	~3
18:19	וְהָיָה	וְהָיוּ	~3
18:19	תִּצְאוּתֵיךְ	תִּצְאוֹת	#9 &c
18:24	הַעֲמִנִי	הַעֲמִנָּה	#8 &c
19:22	וַיִּשְׁחָצְמָהּ	וַיִּשְׁחָצְמָהּ	%
19:29	וַיְהִי	וְהָיוּ	#x
20:8	גִּלּוֹן	גוֹלָן	#7, but #?
21:27	גִּלּוֹן	גוֹלָן	#7, but #?
22:7	מֵעֵבֶר	בְּעֵבֶר	~6
24:3	וַאֲרָב	וַאֲרָבָה	~1
24:8	וַאֲבָאָה	וַאֲבָא	~1
24:15	בְּעֵבֶר	מֵעֵבֶר	~6

Judges			שופטים
Ch:Vs	KETIV	KERI	Probable reason
1:27	יושב	יוֹשֵׁב	#0
4:11	בצענים	בְּצַעֲנִים	#0
6:5	יבאו	וּבָאוּ	## requires different punctuation
7:21	ויניסו	וַיְנִיסוּ	%
9:8	מְלוֹכָה	מַלְכָּה	@2 See 1Sam.28:8
9:12	מְלוֹכֵי	מַלְכֵי	@2
11:38	ורעיתי	וְרַעוּתִי	%
13:17	דְּבַרְיָךְ	דְּבָרְךָ	@9 singular verb
16:18	לָהּ	לִי	#8 &c
16:21	הָאֲסוּרִים	הָאֲסוּרִים	%
16:25	כִּי טוֹב	כְּטוֹב	## &n
16:25	הָאֲסוּרִים	הָאֲסוּרִים	%
16:26	והימשני	וַהֲמִישְׁנִי	#7
17:2	וְאֵתִי	וְאֵתָּ	~2
19:3	להשיבו	לְהַשִּׁיבָהּ	#8
19:21	וַיָּבֹל	וַיָּבֹל	@2
19:25	בְּעֵלוֹת	בְּעֵלוֹת	~5
20:13	—	בְּנִי	#4
21:20	וַיִּצּוּ	וַיִּצְווּ	#0
21:22	לרוב	לְרִיב	%

1 Samuel			שמואל א'
Ch:Vs	KETIV	KERI	Probable reason
2:3	וְלֹא	וְלוֹ	@7
2:16	לוֹ	לֹא	@7 ## &b &d
4:13	יך	יְדֹ	#8
5:6	בְּעַפְלִים	בְּטַחְרִים	@3
5:9	עַפְלִים	טַחְרִים	@3
5:12	בְּעַפְלִים	בְּטַחְרִים	@3
6:4	עַפְלֵי	טַחְרֵי	@3
6:5	עַפְלִיכֶם	טַחְרֵיכֶם	@3

1 Samuel			שמואל-א
Ch:Vs	KETIV	KERI	Probable reason
7:9	ויעלה	ויעלהו	#0
9:1	מִבֶּן יָמִין	מִבְּנֵי־יָמִין	#2
9:26	הִגָּג	הִגָּה	##, &kr
10:7	תְּבַאֲיָנָה	תְּבֹאֲנָה	~9
11:6	בְּשִׁמְעוֹ	כְּשִׁמְעוֹ	~5
11:9	בָּחֶם	כָּחֶם	~5
12:10	ויאמר	ויאמרו	#0
13:8	וייחל	ויוחל	##, &kt (or just %?)
13:19	אָמַר	אָמְרוּ	## & b (פִּלְשֵׁתִים) not necessarily plural – cf. מואב
14:27	ותראנה	ותארנה	#7
14:32	ויעש	ויעט	#8
14:32	שלל	השלל	#0
15:16	ויאמרו	ויאמר	#x
17:7	וחץ	ועץ	#8
17:23	ממערות	ממערכות	#0
18:1	ויאָהֲבוּ	ויאָהֲבֵהוּ	##, &n
18:6	לשור	לשיר	%
18:9	עון	עוֹן or עוֹנִין	#0, or just %
19:18	בנוית	בנִיּוֹת	## #?
19:19	בנוית	בנִיּוֹת	## #?
19:22	בנוית	בנִיּוֹת	## #?
19:23	נוית	נִיּוֹת	## #?
19:23	בנוית	בנִיּוֹת	## #?
20:1	מנוות	מנִיּוֹת	## #?
20:2	לו	לא	@7
20:2	עשה	יעשה	#0
20:24	על	אָל	@6
20:38	החצי	החצִים	#0
22:15	לשאול	לשאול	@2
22:17	אזנו	אֲזָנִי	%

1 Samuel			שמואל א
Ch:Vs	KETIV	KERI	Probable reason
22:18	לְדוֹיֵג	לְדוֹאֵג	## ~9
22:18	דוֹיֵג	דוֹאֵג	## ~9
22:22	דוֹיֵג	דוֹאֵג	## ~9
24:4	אֵיבִידְךָ	אֵיבִיךָ	#x
24:8	מִזֶּה הַמַּעֲרָה	מִהַמַּעֲרָה	##, &n
24:18	וְאֶתְךָ	וְאֶתְךָ	@1
25:3	כִּלְבוֹ	כִּלְבֵי	%
25:18	אֲבוּגִיל	אֲבִיגִיל	%
25:18	עֲשׂוֹת	עֲשׂוֹת	#0
25:34	וְתִבְאֵי	וְתִבְאֵת	~2 Odd – expect !
26:22	הַחֲנִית	חֲנִית	#x
27:4	יוֹסֵף	יֹסֵף	#x
27:8	וְהַגְרִיז	וְהַגְרִי	#7
28:8	קִסּוּמֵי	קִסּוּמֵי	@2

2 Samuel			שמואל ב
Ch:Vs	KETIV	KERI	Probable reason
1:8	וַיֹּאמֶר	וַאֲמַר	#x
1:16	דָּמִידְךָ	דָּמִידְךָ	##, &b &n &2
3:2	וַיִּלְדּוּ	וַיִּוְלְדוּ	~9
3:3	לְאַבִּיגַיִל	לְאַבִּיגִיל	@8
3:15	לוֹשׁ	לִישׁ	%
3:25	מִבּוֹאֵךְ	מִבּוֹאֵךְ	##, &kt
5:2	מוֹצִיא	הַמוֹצִיא	#0
5:8	שְׁנָאוֹ	שְׁנָאֵי	%
5:24	בְּשִׁמְעָדְךָ	בְּשִׁמְעָדְךָ	~5
8:3	בְּנֵהָר	בְּנֵהָר־פְּרָת	##
10:9	בִּישְׂרָאֵל	יִשְׂרָאֵל	#x, or perhaps original בַּחֲוֵרִים בִּישְׂרָאֵל?
12:9	בְּעֵינַי	בְּעֵינַי	%
12:22	חֲנַנִּי	וְחַנְּנִי	%
12:24	וַיִּקְרָא	וַתִּקְרָא	##

2 Samuel			שמואל ב
Ch:Vs	KETIV	KERI	Probable reason
12:31	במלכן	במִלְכָן	#8
13:8	וּתְלוֹשׁ	וּתְלוֹשׁ	@2
13:33	כִּי־אִם־	כִּי־	@4
13:37	עמיחור	עֲמִיְהוּד	#8
14:7	שום	שִׁים	%
14:11	מִהֲרַבִּית	מִהֲרַבֵּת	## or #x
14:22	עֲבָדוּ	עֲבָדְדוּ	##
14:30	והוצתיה	וְהִצִּיתוּהָ	#7
15:9	יָשִׁיב	יָשׁוּב	% Peculiar – expect הֲשִׁיב!
15:20	אנועך	אֲנִיעֶךָ	%
15:21	כִּי אִם־	כִּי	@4
15:28	בעברות	בְּעֲרָבוֹת	#7
16:2	ולהלחם	וְהִלָּחֵם	#x
16:10	כִּי	כֹה	##
16:10	וְכִי	כִּי	##
16:12	בעוני	בְּעִינִי	%
16:18	לא	לוֹ	@7
16:23	—	אִישׁ	#4
17:12	באחת	בְּאַחַד	@5
18:3	לעזיר	לְעִזֹּר	%
18:8	נפצות	נִפְוֹצֹת	#7
18:12	וְלֹא	וְלוֹ	#8
18:13	בנפשו	בְּנַפְשׁוֹ	%
18:20	על	עַל־כֵּן	## #4
19:7	לֹא	לוֹ	#8
19:32	בירדן	הַיַּרְדֵּן	#8
19:41	וַיַּעֲבְרוּ	הָעֲבָרוּ	##
20:5	ויחר	וַיֵּאָחַר	% (as if ויוחר)
20:14	ויקלהו	וַיִּקְהָלוּ	#7
20:23	הכרי	הַכְרִיתִי	#0

2 Samuel			שמואל ב
Ch:Vs	KETIV	KERI	Probable reason
20:25	ושיא	וּשְׂאָא	%
21:4	לי	לָנוּ	#9
21:6	יִנְתָּן	יִתְּן	~9
21:9	שכעתים	שְׁבַעְתָּם	#x
21:9	וְהֵם הִמְתּוּ	וְהִמָּה הִמְתּוּ	#0 (or #3 keri should be וְהִמָּה מִתּוּ?)
21:9	תַּחֲלַת	בְּתַחֲלַת	## &n
21:12	תָּלוּם	תָּלְאוּם	## &2
21:12	שָׁם הַפְּלִשְׁתִּים	שָׁמָּה פְּלִשְׁתִּים	#3
21:16	וישבו	וַיֵּשְׁבּוּ	%
21:20	מדין	מְדִיָּן	%
21:21	שמעי	שְׁמַעָה	#8
22:8	וַתִּגְעַשׂ	וַיִּתְגַּעַשׂ	## (or #0 ?)
22:15	? וַיְהִימם	וַיְהִים	## &kt
22:33	דרכו	דְּרָכָיו	%
22:34	רגליו	רַגְלָיו	#x
22:51	מִגְדִּיל	מְגִדֹּל	%
23:8	העצנו	הַעֲצָנִי	%
23:8	אחד	אַחַת	@5
23:9	דדי	דָּדוֹ	%
23:9	גברים	הַגְּבָרִים	#0
23:13	שלשים	שְׁלֹשִׁים	#9 &c
23:18	השלשי	הַשְּׁלֹשָׁה	#8
23:20	חי	חַיִּל	#0
23:20	הָאָרֶיָה	הָאָרִי	~9
23:21	אשר	אִישׁ	???
23:35	חצרו	חֲצָרָיו	%
23:37	נשאי	נְשָׂא	@1
24:16	האורנה	הָאֲרֹנָה	#7
24:18	ארניה	אֲרֹנָה	#7 and %

1 Kings			מלכים א
Ch:Vs	KETIV	KERI	Probable reason
1:27	עֲבָדֶיךָ	עֲבָדְךָ	## &b &d &kt
1:37	יְהִי	יִהְיֶה	## &b &d &kt – <i>ketiv</i> a wish, <i>keri</i> a fact.
1:47	אֱלֹהֶיךָ	אֱלֹהִים	## &b &d &kr
2:24	וַיֹּשְׁבֵינִי	וַיֹּשְׁבֵנִי	#x
4:7	אָחָד	הָאָחָד	##, &n
5:17	רָגְלוֹ	רָגְלִי	%
6:5	יַצּוּעַ	יַצִּיעַ	%
6:6	הַיַּצּוּעַ	הַיַּצִּיעַ	%
6:10	הַיַּצּוּעַ	הַיַּצִּיעַ	%
6:16	מִיִּרְכּוֹתַי	מִיִּרְכְּתַי	~9 See Exod.36:32 and Jonah.1:5
6:21	בִּרְתִּיקוֹת	בְּרִתּוֹקוֹת	%
7:20	שִׁבְכָה	הַשְּׁבֻכָה	#0
7:23	וְקוֹה	וְקוֹ	~9 #?
7:36	וּמִסְגְּרֹתֶיהָ	מִסְגְּרֹתֶיהָ	#x
7:45	הָאֵהָלָה	הָאֵלָהָה	#7
8:26	דִּבְרֶיךָ	דְּבָרְךָ	@9 singular verb
8:48	בְּנִית	בְּנִיתִי	#0
9:9	וַיִּשְׁתַּחֲוּוּ	וַיִּשְׁתַּחֲוּוּ	#0
9:18	תָּמַר	תְּדָמַר	#0
12:3	וַיָּבֹאוּ	וַיָּבֵאוּ	## &kr
12:7	וַיְדַבֵּר	וַיְדַבְּרוּ	#0
12:21	וַיָּבֹאוּ	וַיָּבֵאוּ	#x
12:33	מִלְבָּד	מִלְבוֹ	#8
14:2	אֶתִּי	אֶתְּ	~2
14:25	שׁוֹשֵׁק	שִׁישֵׁק	%
15:15	וּקְדָשׁוֹ	וּקְדָשֵׁי	%
15:18	מֶלֶךְ	הַמֶּלֶךְ	#0
16:26	וּבְחַטָּאתָיו	וּבְחַטָּאתָו	## &d
16:34	וּבְשִׁגְבּוֹ	וּבְשִׁגּוֹב	%
17:14	תֵּתֵן	תֵּת	#x (or <i>ketiv</i> confusion of תֵּת and נָתַן ?)

1 Kings			מלכים־א
Ch:Vs	KETIV	KERI	Probable reason
17:15	הוא־והיא	היא־והוא	#9 &kr (fem. verb)
18:36	ובדברֶיךָ	ובדברְךָ	@9 no verb &kr
19:4	אחת	אָחד	@5 &kr
20:41	מֵעַל	מֵעָלִי	~9 &kt
21:8	הַסִּפְרִים	סִפְרִים	#8 &kt
22:13	דְּבַרְיֶךָ	דְּבַרְךָ	@9 sing. verb
22:49	עֵשֶׂר	עָשָׂה	#8
22:49	נִשְׁבְּרָה	נִשְׁבְּרוּ	~3

2 Kings			מלכים־ב
Ch:Vs	KETIV	KERI	Probable reason
2:16	הגאות	הַגְּיוֹת	#7 or #0
3:24	ויבו	וַיִּכּוּ	#8
4:2	לכי	לָךְ	~2
4:3	שכנכי	שְׁכַנְיֶךָ	~2
4:5	מיצקת	מוֹצֶקֶת	%
4:7	נְשִׁיכִי	נְשִׁיךָ	~2
4:7	בְּנֵיכִי	וּבְנֵיךָ	~2 and #0
4:16	אתי	אַתָּה	~2
4:23	אתי	אַתָּה	~2
4:23	הלכתי	הִלַּכְתָּ	~4
5:12	אבנה	אַמְנָה	#8
5:18	נָא	—	#5
5:25	מֵאֵן	מֵאֵין	~9
6:25	חריונים	דְּבַיּוֹנִים	@3
7:12	בהשדה	בַּשָּׂדֶה	#x
7:13	ההמון	הַמּוֹן	#x
7:15	בְּהַחֲפֹזִים	בְּחֲפֹזִים	~9
8:1	אתי	אַתָּה	~2
8:10	לא	לוֹ	@7
8:17	שָׁנָה	שָׁנִים	#9 &c

2 Kings			מלכים ב'
Ch:Vs	KETIV	KERI	Probable reason
9:15	לְגִיד	לְהִגִּיד	#0 or ~9 (contraction)
9:33	שְׁמֹטָהוּ	שְׁמֹטָהוּ	#7
9:37	וְהִיתָ	וְהִיתָה	#0
10:27	לְמַחְרָאוֹת	לְמוֹצָאוֹת	@3
11:1	וְרָאתָהּ	רָאֵתָהּ	#x
11:2	הַמְּמוֹתֵתִים	הַמּוֹמְתִים	~9
11:4	הַמְּאִיּוֹת	הַמְּאִוֹת	~9 #?
11:9	הַמְּאִיּוֹת	הַמְּאִוֹת	~9 #?
11:10	הַמְּאִיּוֹת	הַמְּאִוֹת	~9 #?
11:15	הַמְּאִיּוֹת	הַמְּאִוֹת	~9 #?
12:1	מֶלֶךְ	הַמֶּלֶךְ	#0
12:10	בְּיָמָיו	מִיָּמָיו	~6
12:12	יָד	יָדֵי	~9 or #0
12:12	הַפְּקָדִים	הַמְּפַקְדִים	~9 or #0
14:2	יְהוֹעֲדִין	יְהוֹעֲדֹן	#x
14:6	יָמוֹת	יּוֹמַת	#7 (but Deut. 24:16 יּוֹמָתוֹ)
14:7	הַמֶּלֶךְ	מֶלֶךְ	#x
14:13	וַיָּבֹאוּ	וַיָּבֵאוּ	#x
15:25	מֶלֶךְ	הַמֶּלֶךְ	#0
16:6	וַאֲרָמִים	וַאֲדָמִים	##
16:15	וַיִּצְוֶהוּ	וַיִּצְוֶהוּ	#x both odd. Expect וַיִּצְוֶהוּ.
16:17	וְאֵת	אֵת	#x
16:18	מִסֶּכֶת	מוֹסֶכֶת	%
17:13	נְבִיאָוֹ	נְבִיאֵי	%
17:16	שְׁנַיִם	שְׁנֵי	##
17:21	וַיִּדְאָ	וַיִּדַּח	##
17:31	אֱלֹהֵי	אֱלֹהֵי	#0
17:31	סַפְרֵי	סַפְרֵי	#0
18:27	חֲרִיָּה	צוֹאֲתָם	@3
18:27	שְׁנֵיהֶם	מִיָּמֵי רַגְלֵיהֶם	@3

2 Kings			מלכים־ב
Ch:Vs	KETIV	KERI	Probable reason
19:23	ברכב	בִּרְב	#x &c
19:31	—	צְבָאוֹת	#4 ##
19:37	—	בְּנֵי	#4 ## &kr
20:4	העיר	חָצֵר	#9 &kr
20:18	יִקַּח	יִקְחוּ	## or #0
21:12	שמעיו	שְׁמָעָה	#9
22:5	ויתנה	וַיִּתְּנָהּ	#0
22:5	בְּבֵית	בֵּית	##
23:33	במלך	מִמֶּלֶךְ	#8
23:36	זבדה	זְבוּדָה	%
24:10	עלה	עָלוּ	#8
24:14	עֲשֶׂרָה	עֲשָׂרֹת	##
24:15	אולי	אֵילִי	%
24:18	חמיטל	חֲמוּטָל	%
25:17	אמה	אַמָּת	#8

Isaiah			ישעיה
Ch:Vs	KETIV	KERI	Probable reason
3:15	מִלְכָּם	מֵה לָּכֶם	@1 Read as one word either way, since the words are hyhened, but before vowel signs were invented they wished to stress that it was not to be read as מִלְכָּם. See Ex. 4:2.
3:16	נטוות	נְטוּיֹת	#0
5:49	וְשָׂאג	יִשְׂאֵג	%
9:2	לא	לוֹ	@7
9:6	לם רבה	לְמִרְבָּה	#2
10:6	ולשימו	וּלְשׁוּמוֹ	%
10:13	ועתידותיהם	וְעֵתוֹדֹתֵיהֶם	%
10:32	בית	בֵּית	#x
12:5	מידעת	מוֹדַעַת	%
13:16	תִּשְׁגְּלָנָה	תִּשְׁכַּבְּנָה	@3
16:3	הביאו	הִבִּיֵּאִי	% &kt
18:4	אֲשַׁקּוּטָה	אֲשַׁקּוּטָה	@2

Isaiah			ישעיה
Ch:Vs	KETIV	KERI	Probable reason
23:12	כְּתִיִּים	כְּתִים	~7
23:13	בַּחֲנוּנוֹ	בַּחֲנוֹנוֹ	%
25:10	בְּמִי	בְּמוֹ	%
26:20	דְּלַתֶּיךָ	דְּלַתְךָ	## Keri peculiar – if singular, should be דְּלַתְךָ !
26:20	יַעֲבֹר	יַעְבֹּר	@2
28:15	שֵׁט	שׁוֹט	%
28:15	עֲבַר	יַעֲבַר	##, or #0
29:11	הַסֵּפֶר	סֵפֶר	##, or #x
30:32	בֵּה	בָּם	#8
30:33	הוּא	הִיא	%
32:7	עֲנוּיִם	עֲנִיִּים	%
32:15	וְכִרְמֶל	וְהִכְרְמֶל	#0
36:12	חֲרָאֵיהֶם	צוֹאֲתָם	@3
36:12	שִׁנִּיהֶם	מִימֵי רַגְלֵיהֶם	@3
37:30	וְאָכֹל	וְאָכְלוּ	## or #7
41:23	וּנְרָא	וּנְרָאָה	#0
42:20	רְאִית	רְאוֹת	%
42:24	לְמִשׁוּסָה	לְמִשְׁסָה	#x (or % ?)
44:17	יִסְגֹּד	יִסְגֹּד	@2
44:24	מִי אֲתִי	מֵאֲתִי	## &kt
45:2	אוֹשֵׁר	אֲיֹשֵׁר	%
46:11	עֲצוֹתוֹ	עֲצָתִי	%
47:13	הַבְּרוֹ	הַבְּרִי	%
49:5	לֹא	לוֹ	@7
49:6	וּנְצִירִי	וּנְצוּרִי	%
49:13	יַפְצְחוּ	וּפְצְחוּ	%
52:2	הַתְּפִתְחוּ	הַתְּפִתְחִי	%
54:16	הֵן	הֵנָּה	##
55:13	תַּחַת	וְתַחַת	#0
57:19	נוֹב	נִיב	%

Isaiah			ישעיה
Ch:Vs	KETIV	KERI	Probable reason
58:14	בְּמוֹתֵי	בְּמוֹתֵי	@2
60:21	מטעו	מְטָעִי	%
62:3	וצנוף	וצָנִיף	%
63:9	לא	לו	@7
65:4	ופרק	ומָרַק	#8 or ##
65:7	על	אֶל	@6

Jeremiah			ירמיה
Ch:Vs	KETIV	KERI	Probable reason
1:5	אֶצְרֹךְ	אֶצְרֹךְ	@2
2:15	נצתה	נצתו	~3
2:16	ותחפנס	וְתַחֲפִנֶּחֶס	#0
2:20	אעבוד	אֶעְבֹּד	#8
2:24	נפשו	נִפְשָׁה	#8
2:25	וגורנד	וְגִרְוֹנֶךָ	#7
2:27	ילדתני	יִלְדָתְנוּ	##, &kt
2:33	למדתי	לְמַדַּתְךָ	~2
3:2	שגלת	שִׁבַּבְתָּ	@3
3:4	קראתי	קְרָאתָ	~2
3:7	ותראה	וְתִרְאֵהוּ	#x
3:19	תקראו	תִּקְרְאוּ	%
3:19	תשובו	תָּשׁוּבוּ	%
4:5	ותקעו	תִּקְעוּ	##
4:19	אחולה	אֲחִילָה	%
4:19	שמעתי	שָׁמַעְתָּ	~2
4:30	ואתי	וְאֵתְךָ	~2
5:7	אסלוח	אֶסְלַח	~9
5:24	וירה	יִוְרָה	#7
6:7	בור	בֵּיר	%
6:21	יאבדו	וְאֶבְדוּ	%
6:25	תצאי	תִּצְאוּ	%

Jeremiah			ירמיה
Ch:Vs	KETIV	KERI	Probable reason
6:25	תלכי	תִּלְכוּ	%
6:29	מאשתם	מֵאִשְׁתֶּם	#1
7:22	הוציא	הוֹצִיאִי	#0
8:1	ויציאו	יוֹצִיאוּ	#7
8:6	בְּמַרְצוֹתֵם	בְּמַרְצוֹתֵם	## or #7
8:7	וסוס	וְסִיס	%
9:7	שוחט	שָׁחוֹט	#7
10:13	ארץ	הָאָרֶץ	#0
10:17	ישבתי	יִשְׁבַּת	~4
13:16	ישית	וְשִׁית	%
13:20	שאי	שָׂאוּ	%
13:20	וראי	וְרָאוּ	%
14:3	צעוריהם	צָעִירֵיהֶם	%
14:14	ואלול	וְאֵלִיל	%
14:14	ותרמות	וְתַרְמִית	%
15:4	לזועה	לְזַעֲנָה	~8
15:9	בָּאָה	בָּא	## &b &n
15:11	שרותך	שְׂרִיתְךָ	%
15:16	דְּבַרְיֶךָ (2nd)	דְּבַרְךָ	@9 &kr (singular verb) &c
16:15	לדוגים	לְדֹגִים	%
17:8	ירא	יִרְאֶה	#0
17:13	יסורי	וְסוּרֵי	%
17:19	עם	הָעָם	#0
17:23	שומע	שָׁמוֹעַ	#7
18:3	וְהִנֵּהוּ	וְהִנֵּה־הוּא	@1
18:10	הִרְעָה	הִרְעָה	## (or #x)
18:16	שרוקת	שְׂרִיקַת	%
18:22	שיחה	שׁוּחָה	%
18:23	והיו	וְהָיוּ	#0
19:2	החרסות	הַחֲרָסִית	%

Jeremiah			ירמיה
Ch:Vs	KETIV	KERI	Probable reason
21:9	יְחִיָּה	וְחִיָּה	##
21:12	מֵעַלְלֵיהֶם	מֵעַלְלֵיכֶם	#8
22:6	נוֹשְׁבָה	נוֹשְׁבוּ	~3
22:23	יִשְׁבְּתִי	יִשְׁבְּתִי	~4
22:23	מִקְנַנְתִּי	מִקְנַנְתִּי	~4
23:18	דְּבַרִּי	דְּבַרוּ	%
24:9	לְזוּעָה	לְזַעְוָה	~8
25:7	הַכְּעִסוֹנִי	הַכְּעִסְנִי	% and #7
25:13	וְהִבְאוֹתִי	וְהִבְאֵתִי	~9
26:6	הַזֹּאת	הַזֹּאת	#x
26:18	מִיְכָה	מִיְכָה	## &n
27:20	יְכוֹנְיָה	יְכוֹנְיָה	@2
28:1	בְּשָׁנָת	בְּשָׁנָה	#8
29:14	שְׁבִיתְכֶם	שְׁבוּתְכֶם	%
29:18	לְזוּעָה	לְזַעְוָה	~8
29:23	הַוִּידֵעַ	הַיִּוִּדֵעַ	#7
31:20	הַלְכֹתִי	הַלְכֹתִי	~2
31:37	—	בָּאִים	#4
31:38	קוֹה	קוֹ	~9 #?
31:39	הַשְּׂרָמוֹת	הַשְּׂדָמוֹת	#8
32:1	בְּשָׁנָת	בְּשָׁנָה	#?
32:23	וּבְתֹרֶתְךָ	וּבְתֹרֶתְךָ	#7
33:8	לְכוּל	לְכָל	@2
33:26	אֲשׁוּב	אֲשִׁיב	%
34:11	וַיִּכְבְּשׁוּם	וַיִּכְבְּשׁוּם	## &kr
34:17	לְזוּעָה	לְזַעְוָה	~8
37:4	הַכְּלִיא	הַכְּלוּא	%
37:19	וְאִיוֹ	וְאִיָּה	#8
37:38	יְחִיָּה	וְחִיָּה	##
38:11	הַסְּחָבוֹת	סְחָבוֹת	#x

Jeremiah			ירמיה
Ch:Vs	KETIV	KERI	Probable reason
38:16	את	—	#5
39:12	כִּי אִם	כִּי	@4
40:3	דבר	הַדְּבַר	#0
40:8	עופי	עִיפִי	%
40:16	תַּעֲשֵׂה	תַּעֲשֵׂה	## &kt (and <i>keri</i> not even תַּעֲשֵׂה!)
41:17	כמוהם	כְּמֹהֶם	#x
42:6	אָנוּ	אֲנַחְנוּ	~9
42:20	התעתים	הַתְּעִיטֶם	#7
43:10	שפרורו	שִׁפְרִירוֹ	%
43:11	ובאה	וּבָא	#x
48:4	צעוריה	צְעִירָהּ	%
48:5	הלחות	הַלְּחִית	%
48:7	כמיש	כְּמוֹשׁ	%
48:7	יַחַד	יַחַדוּ	## &b
48:18	ישבי	וּשְׁבִי	%
48:20	הילילי	הֵילִילוּ	%
48:20	וזעקי	וּזְעִקוּ	%
48:21	מופעת	מִיִּפְעַת	%
48:27	נמצאה	נִמְצְאָה	#x
48:44	הניס	הִנֵּס	#x
49:25	תְּהַלֵּה	תְּהַלֵּת	#8 &kt
49:28	נבוכדראצור	נְבוּכַדְרֶאֱצַר	#x See Ezra 2:1
49:30	עליהם	עֲלֵיכֶם	#8
49:36	עולם	עֵלָם	%
49:39	אשוב	אָשִׁיב	%
49:39	שבית	שְׁבוֹת	%
50:6	הָיָה	הָיָה	## &2, or ~3
50:6	שובבים	שׁוֹבְבִים	%
50:8	יצאו	צָאוּ	#x
50:11	תשמחו	תִּשְׂמְחוּ	%

Jeremiah			ירמיה
Ch:Vs	KETIV	KERI	Probable reason
50:11	תעלזי	תַעְלִזוּ	%
50:11	תפושי	תַפּוּשׁוּ	%
50:11	ותצהלי	וְתַצְהִלִי	%
50:15	אשויתיה	אֲשׁוּיֹתֶיהָ	#7
50:29	—	לָהּ	#4
50:44	ארוצם	אֲרִיצִם	%
51:3	דרך (2nd)	—	#5 &c
51:13	שכנתי	שִׁכַנְתִּי	~4 (why not שִׁכַנְתִּי?)
51:34	אכלנו	אֲכַלְנוּ	%
51:34	הממנו	הַמִּמֶּנִּי	%
51:34	הציגנו	הַצִּיגְנוּ	%
51:34	בלענו	בָּלַעְנוּ	%
51:34	הדיחנו	הִדְיַחְנוּ	%
52:1	חמיטל	חַמוּטַל	%
52:11	בבית	בֵּית	## &b
52:21	קומה	קוֹמַת	#8
52:31	הכליא	הַכְּלוּא	%
52:32	מלכים	הַמְּלָכִים	#0

Ezekiel			יחזקאל
Ch:Vs	KETIV	KERI	Probable reason
1:8	וידו	וַיְדִי	%
3:15	וַאֲשֶׁר	וַאֲשַׁב	## &kt (&c ?)
4:6	הימיני	הַיְמִינִי	~9
4:15	צפועי	צַפְיַעִי	%
6:3	וַלְגִּיאוֹת	וַלְגִּיאוֹת	~9
7:2	ארבעת	אַרְבַּע	#x
7:21	וַחֲלֹהָ	וַחֲלֹהוּ	#0 &c
8:6	מָהֶם	מָהֶם	@1 Read as one word either way, since the words are hyhened, but before vowel signs were invented they wished to stress that it was not to be read as מְהֶם. See Ex. 4:2.
9:5	על	אֵל	#8

Ezekiel			יחזקאל
Ch:Vs	KETIV	KERI	Probable reason
9:5	עִינִיכֶם	עִינְכֶם	#x (idiom, always singular, also sing. verb)
9:11	כָּאֲשֶׁר	כָּכֵל אֲשֶׁר	##
14:4	בָּה	בָּא	## or #8
14:14	דְּנֹאֵל	דְּנִיֵּאֵל	#0 &kt. (Consistent, 3 times)
14:20	דְּנֹאֵל	דְּנִיֵּאֵל	#0 &kt. (Consistent, 3 times)
16:13	שָׁשִׁי	שָׁשֵׁ	#x &c
16:13	אֶכְלֹתִי	אֶכְלֹתָ	~2
16:18	נָתַתִּי	נָתַתָּ	~2
16:20	מִתְזַנְוֹתֶיךָ	מִתְזַנְוֹתֶיךָ	## see vss 21, 29
16:22	זָכַרְתִּי	זָכַרְתָּ	~2
16:25	תִּזְנֹוֹתֶיךָ	תִּזְנֹוֹתֶיךָ	## see vss 21, 29
16:31	עָשִׂיתִי	עָשִׂיתָ	~2
16:31	הֵייתִי	הֵייתָ	~2
16:43	זָכַרְתִּי	זָכַרְתָּ	~2
16:43	עָשִׂיתִי	עָשִׂיתָ	~2
16:47	עָשִׂיתִי	עָשִׂיתָ	~2
16:51	אֶחֱוֹתֶיךָ	אֶחֱוֹתֶיךָ	What is the <i>keri</i> supposed to mean?
16:51	עָשִׂיתִי	עָשִׂיתָ	~2
16:53	שְׁבִית (3x)	שָׁבֹוֹת	% % %
16:59	וְעָשִׂיתָ	וְעָשִׂיתִי	#0 &c
18:21	רָשַׁע	הָרָשָׁע	#0
18:28	וַיָּשׁוּב	וַיָּשׁוּב	@2
21:28	כִּקְסוֹם	כִּקְסוֹם	@2
22:18	לְסוּג	לְסִיג	%
23:14	כְּשֹׁדִיִּים	כְּשֹׁדִים	~7
23:16	וַתַּעֲגֹב	וַתַּעֲגָבָה	## &kt
23:42	סוּבְאִים	סוּבְאִים	## or #x
23:43	עָתָּה	עָתָה	@1
23:43	יִזְנָה	יִזְנוּ	#8 (&2 but feminine)
24:2	כְּתוּב	כְּתוּב	@2

Ezekiel			יחזקאל
Ch:Vs	KETIV	KERI	Probable reason
25:7	לבג	לְבַז	#8
25:9	וקריתמה	וְקִרְיַת־מָה	@8
27:3	הישבתי	הִשְׁבַּתְתִּי	~4
27:15	וְהוֹבְנִים	וְהוֹבְנִים	@2
28:3	מְדַנְאֵל	מְדַנְיָאֵל	#0 but &kt. (Consistent, 3 times)
29:4	חחיים	חַחִים	#x &c
29:7	בְּכַף	בְּכַף	##
30:16	תחיל	תְּחִיל	%
32:32	חתיתו	חַתִּיתִי	%
35:9	תִּשְׁבְּנָה	תִּשׁוֹבְנָה	## &kt
35:12	שְׁמָמָה	שְׁמָמוֹ	##
36:13	אָתִי	אֶתִּי	~2
36:13	גויך	גֵּיִךְ	%
36:14	וגויך	וְגֵיִךְ	%
36:14	תכשלי	תִּשְׁכְּלִי	#7
36:15	וגויך	וְגֵיִךְ	%
37:22	יְהִיָּה	יְהִיוּ	##
39:25	שבית	שְׁבוֹת	%
40:15	היאתון	הֵאֵיתוֹן	#7
41:8	מיסדות	מוֹסְדוֹת	%
41:15	ואתוקיהא	וְאֵתִיקֵיהָ	#x and %
42:9	ומתחתה לשכות	וּמִתַּחַת הַלְשָׁכוֹת	#3
42:9	המבוא	הַמְּבִיא	%
42:14	יִלְבְּשׁוּ	וְלִבְשׁוּ	%
42:16	אמות	מְאוֹת	#7
44:3	לְאָכֹל	לְאָכֹל	@2
44:24	לְשַׁפֵּט	לְמִשְׁפֵּט	##
44:24	וְשַׁפְּטֵהוּ	וְשַׁפְּטֵהוּ	##
45:3	חמש	חַמֶּשֶׁה	#0
45:5	יְהִיָּה	וְהִיָּה	##

Ezekiel			יחזקאל
Ch:Vs	KETIV	KERI	Probable reason
46:9	יצאו	יצֹא	#x
46:15	ועשו	יעֲשׂוּ	%
46:19	בִּירְכָתֶם	בִּירְכְּתִים	@8
47:10	יעמדו	עֲמְדוּ	#x &kt
47:12	והיו	והִיָּה	%
48:14	יעבור	יעֲבִיר	%
48:16	חמש (3rd)	—	#5 &c

Hosea			הושע
Ch:Vs	KETIV	KERI	Probable reason
4:6	ואמאסאך	וְאִמָּאֶסֶךָ	#x
6:10	שעריריה	שַׁעֲרוֹרִיָּה	%
8:12	אֶכְתּוֹב	אֶכְתֹּב	@2
8:12	רבו	רַבִּי	%
9:16	בלי	בַּל	#x
10:10	עִינְתֶם	עוֹנְתֶם	%

Joel			יואל
Ch:Vs	KETIV	KERI	Probable reason
4:2	אשוב	אָשִׁיב	%

Amos			עמוס
Ch:Vs	KETIV	KERI	Probable reason
8:4	ענוי	עֲנִי	%
8:8	ונשקה	וְנִשְׁקָעָה	#0

Obadiah			עבדיה
Ch:Vs	KETIV	KERI	Probable reason
NONE			

Jonah			יונה
Ch:Vs	KETIV	KERI	Probable reason
NONE			

Micah			מיכה
Ch:Vs	KETIV	KERI	Probable reason
1:3	בְּמוֹתַי	בְּמוֹתַי	@2
1:8	שִׁלַּל	שׁוֹלַל	%
1:10	הַתְּפִלְסָתִי	הַתְּפַלְסָתִי	#x Confusion with Philistines (Gath)
3:2	רָעָה	רָע	## &n

Nahum			נחום
Ch:Vs	KETIV	KERI	Probable reason
1:3	וּגְדוֹל	וּגְדוֹל	@2
2:1	לְעָבוֹר	לְעָבוֹר	@2
2:6	בְּהִלְכוֹתֵם	בְּהִלְכֹתֵם	## &2
3:3	יִכְשְׁלוּ	וְכִשְׁלוּ	% or ##

Habakuk			חבקוק
NONE			

Zephaniah			צפניה
Ch:Vs	KETIV	KERI	Probable reason
2:7	שְׁבוֹתֵם	שְׁבִיתֵם	%

Haggai			חגי
Ch:Vs	KETIV	KERI	Probable reason
1:8	וְאֶפְנֹד	וְאֶפְנְדָה	#x

Zechariah			זכריה
Ch:Vs	KETIV	KERI	Probable reason
1:4	וּמַעֲלִילֵיכֶם	וּמַעֲלִלֵיכֶם	#x
1:16	וְקוֹה	וְקוֹ	~9 #?
4:2	וַיֹּאמֶר	וַאֲמַר	#x
11:2	הַבְּצוֹר	הַבְּצִיר	%
14:2	תִּשְׁגְּלֶנָּה	תִּשְׁכַּבְּנָה	@3
14:6	יִקְפְּאוּן	וְיִקְפְּאוּן	%

Malachi			מלאכי
NONE			

1 Chronicles			דברי הימים א
Ch:Vs	KETIV	KERI	Probable reason
1:11	לוֹדִיִּים	לוֹדִים	~7
1:47	עוֹת	עֲוִית	#7
1:52	עליה	עֲלֶהָ	%
2:55	ישבו	יִשְׁבּוּ	%
3:24	הודיוהו	הוֹדִיָּהוּ	#7
4:7	יצחר	יִצְחָר	%
4:20	ותולון	וְתִלּוֹן	%
4:41	המעונים	הַמְעוֹנִים	%
6:11	בנו (1st)	בְּנִי	%
6:20	ציף	צוֹף	%
7:2	ישיב	יָשׁוּב	%
7:10	יעיש	יְעוֹשׂ	%
7:32	ברזות	בְּרִזִּית	%
7:34	וְרוֹהֶגָה	וְרוֹהֶגָה	@2
7:32	יחבה	יִחַבֶּה	%
8:25	ופניאל	וּפְנִיאֵל	%
9:4	בנימן-	בְּנֵי מִן-	#1
9:33	פטירים	פְּטוּרִים	%
9:35	יעואל	יְעִיאֵל	%
11:11	השלושים	הַשְּׁלֹשִׁים	%
11:20	ולא	וְלֹא	@7
11:44	ויעואל	וְיְעִיאֵל	%
12:3	ויזאל	וְיִזְאֵל	%
12:6	החרופי	הַחֲרוּפִי	%
12:16	גדיתיו	גְּדוּתִיּוֹ	%
12:19	השלושים	הַשְּׁלֹשִׁים	%
14:1	חירם	חִרְמִם	%
14:10	פִּלְשֵׁתִיִּים	פְּלִשְׁתִּים	#x
15:24	מחצצרים	מִחְצְרִים	##
18:10	לשאול	לְשָׂאוֹל	@2

1 Chronicles			דברי הימים א
Ch:Vs	KETIV	KERI	Probable reason
20:5	יעור	יעיר	%
22:7	בנו	בני	%
23:9	שלמות	שלמית	%
24:24	שמור	שמיר	%
25:1	הנבאים	הנבאים	##
26:25	ושלמות	ושלמית	%
27:12	לבנימיני	לבן ימיני	#1
27:29	שטרי	שרטי	#7
29:16	היא	הוא	%

2 Chronicles			דברי הימים ב
Ch:Vs	KETIV	KERI	Probable reason
3:17	הימיני	הימיני	~9
4:11	חירם	חורם	%
5:12	מחצרים	מחצרים	#x
5:13	למחצרים	למחצרים	##
7:6	מחצרים	מחצרים	##
8:10	הנציבים	הנציבים	##
8:18	אוניות	אוניות	@2
9:10	חירם	חורם	%
9:29	יעדי	יעדו	%
11:18	בן (1st)	בת	#8
13:14	מחצרים	מחצרים	##
13:19	עפרון	עפרון	%
17:8	ושמריות	ושמריות	#7
18:8	מיכהו	מיכיהו	#0 or ~9
18:33	ידיך	ידיך	#x (&2 but singular in 2Kings.22:34)
24:27	ורב	ירב	%
26:3	יכיליה	יכליה	#x
26:7	הערביים	הערבים	~7
26:11	יעואל	יעיאל	%

2 Chronicles			דברי הימים ב
Ch:Vs	KETIV	KERI	Probable reason
26:21	החפשות	הַחֲפֹשִׁית	%
29:8	לזועה	לְזַעוּהָ	~8
29:13	ויעואל	וַיַּעֲיָאֵל	%
29:14	יחואל	יַחֲיָאֵל	%
29:28	מחצצרים	מַחְצְרִים	##
31:12	פונניהו	פּוֹנְנִיָּהוּ	@2
31:13	פונניהו	פּוֹנְנִיָּהוּ	@2
32:21	ומציאו	וּמִצִּיֵּאִי	%
33:16	ויכו	וַיִּכּוּ	##
34:5	מזבחותים	מִזְבְּחוֹתָם	#x
34:6	בחר בתיהם	בְּחָרְבֵתֵיהֶם	#2
34:9	וישבי	וַיֵּשְׁבוּ	%
34:22	תוקהת	תּוֹקֶהֶת	@2
34:25	ויקטירו	וַיִּקְטְרוּ	##
35:3	המבונים	הַמְּבִנִים	%
35:4	והכונו	וַהֲכִינוּ	%
35:9	וכונניהו	וְכוֹנְנִיָּהוּ	@2
36:14	למעול	לְמַעוֹל	@2
36:17	כשדיים	כְּשָׁדִים	~7

Psalms			תהלים
Ch:Vs	KETIV	KERI	Probable reason
5:9	הושר	הַיֹּשֵׁר	%
6:4	ואת	וְאֵת	@1
9:13	עניים	עֲנָוִים	%
9:19	ענוים	עֲנָוִים	%
10:10	ודכה	יְדָכָה	%
10:10	חלקאים	חֵל פְּאִים	## (#1 ?)
10:12	עניים	עֲנָוִים	%
11:1	נודו	נוֹדִי	%
17:11	סבבני	סָבְבוּנִי	%

Psalms			תהלים
Ch:Vs	KETIV	KERI	Probable reason
17:14	וצפינך	וצפונך	%
21:2	יגיל	יגל	~9
26:2	צרופה	צרפה	#x
30:4	מיורדי	מיורדי	@2
38:21	רדופי	רודפי	#7
39:1	לידיתון	לירותון	%
41:3	יאשר	ואשר	%
49:15	וצירם	וצורם	%
51:4	הרבה	הרב	~9
54:7	ישוב	ישיב	%
55:16	ישימות	ישי(א)מות	#1
56:6	יצפינו	יצפֹנו	%
59:11	חסדו	חסדי	%
59:16	ינועון	יניעון	%
60:7	ועננו	וענני	%
66:7	ירימו	ירמו	%
71:12	חישה	חושה	%
71:20	הראיתנו	הראיתני	%
71:20	תחינו	תחיני	%
72:17	ינין	ינן	%
73:2	נטוי	נטיו	#7
73:2	שפחה	שפחו	~3
73:10	ישיב	ישוב	%
73:16	היא	הוא	%
74:6	ועת	ועתה	@1
74:11	חוקך	חיקך	%
77:1	ידיתון	ירותון	%
77:12	אזכיר	אזכור	%
77:20	ושביליך	ושבילך	## &2
79:10	בגיים	בגיים	@1

Psalms			תהלים
Ch:Vs	KETIV	KERI	Probable reason
85:2	שבות	שְׁבִית	%
89:18	תרים	תָּרוּם	%
89:29	אֲשַׁמֹּר	אֲשַׁמֹּר	@2
90:8	שֶׁת	שֶׁת	@1 (keri spelling incorrect)
92:16	עלתה	עוֹלְתָה	#0
100:3	וְלֹא	וְלוֹ	@7
101:5	מלושני	מְלֻשְׁנֵי	#x
102:24	כחו	כְּחִי	%
105:18	רַגְלֵי	רַגְלוֹ	## &2
105:28	דְּבַרְיוֹ	דְּבָרוֹ	@9
119:79	וידעו	וַיִּדְעוּ	%
119:147	לְדַבְּרֶיךָ	לְדַבְּרֶךָ	@9
119:161	וּמִדְּבַרְיֶיךָ	וּמִדְּבַרְךָ	@9
123:4	לגאיונים	לְגַאֵי יוֹנִים	#1
126:4	שבותנו	שְׁבִיתָנוּ	%
129:3	למענותם	לְמַעֲנֵיתֶם	%
139:6	פלאיה	פְּלִיאָה	#7
139:16	וְלֹא	וְלוֹ	@7
140:10	יכסומו	יִכְסִימוּ	%
140:11	ימיטו	יִמוּטוּ	%
140:13	ידעת	יִדְעֵתִי	#0
145:6	וּגְדֹלֹתֶיךָ	וּגְדֻלָּתְךָ	## &2

Job			איוב
Ch:Vs	KETIV	KERI	Probable reason
1:10	אֶת	אֶת	@1
2:7	עַד	וְעַד	##
6:2	והיתי	וְהִיְתִי	%
9:30	בְּמוֹ	בְּמִי	%
10:20	יחדל	וַיִּחַדַּל	%
10:20	ישית	וְשִׁית	%

Job			איוב
Ch:Vs	KETIV	KERI	Probable reason
13:15	לא	לו	@7
15:22	וצפו	וְצָפוּ	#0
16:16	חֲמַרְמָרָה	חֲמַרְמָרוּ	~3
19:29	שדין	שְׁדוֹן	%
21:13	יבלו	יכלו	## &d
24:6	יקצירו	יִקְצֹרוּ	%
26:12	ובתובנתו	וּבְתַבְנִיתוֹ	#7
30:11	יתרו	יִתְרִי	%
30:22	תשׁוה	תִּשְׁיָה	%
31:11	הוא	היא	%
31:11	והיא	וְהוּא	%
33:19	ורׁב	וְרֹב	%
33:21	ושפי	וְשָׁפוּ	%
33:28	נפשי	נַפְשִׁי	%
33:28	וחיתי	וְחַיִּיתִי	%
38:1	מנהסערה	מִן הַסְּעָרָה	#1
38:12	ידעתה שחר	יִדְעַתְּ הַשַּׁחַר	#3
39:12	ישוב	יָשִׁיב	%
40:6	מנסערה	מִן סְעָרָה	#1
41:4	לא	לו	@7
42:2	ידעת	יִדְעִיתִי	#0
42:10	שבית	שְׁבוֹת	%
42:16	וַיֵּרָא	וַיֵּרָאָה	## &kt

Proverbs			משלי
Ch:Vs	KETIV	KERI	Probable reason
1:27	כשאוה	כְּשׂוֹאָה	#7
2:1	וצפן	יִצְפֹּן	%
3:15	מפניים	מִפְּנֵינִים	#0
3:27	יִדֹד	יָדֹד	## &2
3:28	לִרְעִיד	לִרְעִיד	#x &2 &kr (sing. verbs)

Proverbs			משלי
Ch:Vs	KETIV	KERI	Probable reason
3:30	תרוב	תְּרִיב	%
3:34	ולעניי	וְלַעֲנִיִּים	%
4:16	יִכְשׁוּלוּ	יִכְשִׁילוּ	%
5:14	מדנים	מְדַיְנִים	#0
5:16	תועבות	תּוֹעֵבוֹת	## &2
8:17	אהביה	אֶהְבֵּי	#x
8:35	מצאי	מֵצֵא	#x &c
11:3	ושדם	יִשְׁדֶּם	%
12:14	ישוב	יָשִׁיב	%
13:20	הלוך	הוֹלֵךְ	#7
13:20	וחכם	יִחְכְּמוּ	%
14:21	עניי	עֲנִיִּים	%
15:14	ופני	וּפִי	#x &kr (sing. verb)
16:19	עניי	עֲנִיִּים	%
16:27	שִׁפְתָיו	שִׁפְתָּו	## &2
17:13	תמיש	תְּמִישׁ	%
17:26	וקר	יִקְרַח	%
18:17	יבא	וּבָא	%
18:19	ומדונים	וּמְדַיְנִים	%
19:7	לא	לוֹ	@7
19:15	יומת	יָמוּת	#7
19:19	גרל	גָּדַל	#8
20:4	יִשְׁאַל	וְשָׂאֵל	%
20:16	נְכָרִים	נְכָרֶיהָ	#8
20:20	באישון	בְּאַשׁוֹן	#x
20:21	מבחלת	מְבַהֶלֶת	#8
20:30	תמריק	תְּמָרוֹק	%
21:19	מדונים	מְדַיְנִים	%
21:29	יִכִּין	יָבִין	## or #8
21:29	דְּרָכָיו	דְּרָכוֹ	## &2

Proverbs			משלי
Ch:Vs	KETIV	KERI	Probable reason
22:3	וְיִסְתֶּר	וְנִסְתֶּר	#8
22:8	יִקְצֹר	יִקְצֹר	@2
22:11	טְהוֹר	טְהוֹר	@2
22:14	יִפּוֹל	יִפּוֹל	@2
22:20	שִׁלְשׁוּם	שְׁלִשִׁים	%
23:5	הַתְּעוֹף	הַתְּעִיף	%
23:5	וְעִיף	יְעוֹף	% %
23:24	גוֹל	גִּיל	%
23:24	יּוֹלֵד	וְיּוֹלֵד	#0
23:24	וַיִּשְׂמַח	יִשְׂמַח	#x
23:26	תִּרְצַנָּה	תִּצְרְנָה	#7
23:29	מִדּוֹנִים	מִדְּיָנִים	%
23:31	בְּכִיס	בְּפֹס	%
24:17	אֲוִיבֶיךָ	אֲוִיבְךָ	#x &2 &kr (sing. pronoun)
25:24	מִדּוֹנִים	מִדְּיָנִים	%
26:2	לֹא	לוֹ	@7
26:21	מִדּוֹנִים	מִדְּיָנִים	%
27:10	וְרָעָה	וְרָע	~9
27:15	מִדּוֹנִים	מִדְּיָנִים	%
27:24	דֹּר	וְדֹר	##
28:8	וּבְתִרְבִּית	וְתִרְבִּית	##
28:15	שְׁנָאִי	שְׁנָא	#x
30:18	וְאַרְבַּע	וְאַרְבָּעָה	#0
31:4	אוֹ	אֵי	%
31:16	נֹטֵעַ	נֹטְעָה	#0
31:18	בְּלִיל	בְּלִלָה	~9
31:26	הִלְכוֹת	הִלְיָכוֹת	#7

Ruth			רות
Ch:Vs	KETIV	KERI	Probable reason
1:8	יעשה	יעֲשֶׂה	#x
2:1	מידע	מוֹדַעַ	%
3:3	שְׁמַלְתָּךְ	שְׁמַלְתֶּיךָ	## &2
3:3	וַיְרַדְתִּי	וַיְרַדְתָּ	~2
3:4	וַשְׁכַּבְתִּי	וַשְׁכַּבְתָּ	~2
3:5	—	אֵלַי	#4
3:12	כִּי אִם	כִּי	@4
3:14	בטרום	בְּטָרָם	#x
3:17	—	אֵלַי	#4
4:4	ואדע	וְאִדְעָה	#0
4:5	קניתי	קָנִיתָ	#x
4:6	לְגֹאֹל	לְגֹאֹל	@2

Song of Songs			שיר השירים
Ch:Vs	KETIV	KERI	Probable reason
2:1	רחיטנו	רְהִיטְנוּ	#8
2:13	לכי	לְךָ	#x &c
4:9	בְּאַחַד	בְּאַחַת	@5

Ecclesiastes (Kohelet)			קהלת
Ch:Vs	KETIV	KERI	Probable reason
4:8	עיניו	עֵינָו	#x &2 &kr (sing. verb)
4:17	רְגָלֶיךָ	רְגְלֶךָ	## &2
5:8	היא	הוא	%
5:10	ראית	רְאוֹת	%
6:11	שהתקיף	שֶׁתְּקִיף	#x
7:22	אֶתְּ	אֶתְּ	@1
9:4	יבחר	יִחַבֵּר	#7
10:3	כְּשֶׁהִסְכֵּל	כְּשֶׁסְּכָל	##
10:20	הַכְּנַפִּים	כְּנַפִּים	##
12:6	ירחק	יִרְתַּק	#8

Lamentations			איכה (קינות)
Ch:Vs	KETIV	KERI	Probable reason
1:6	מִן בַּת	מִבַּת	## &n
1:11	מחמודיהם	מִחְמֹדֵיהֶם	#x
1:18	עַמִּים	הָעַמִּים	##
2:2	לֹא	וְלֹא	##
2:14	שְׁבִיתֶךָ	שְׁבוּתֶךָ	%
2:19	בַּלִּיל	בַּלְיָה	~9
3:10	אַרְיָה	אַרְיֵי	~9
3:20	ותשיח	וְתִשׁוּחַ	%
4:3	תנין	תַּנִּים	#8 & d &kr (plural verb)
4:3	כי ענים	כִּי־עֲנִיִּים	#2
4:12	וכל	כָּל	##
4:16	זְקָנִים	וּזְקָנִים	## &kr
4:17	עודינה	עוֹדִינוּ	#8
4:21	יושבתי	יוֹשֶׁבֶת	~4
5:1	הַבַּיִט	הַבַּיְטָה	## &n
5:3	אֵין	וְאֵין	##
5:5	לֹא	וְלֹא	##
5:7	אינם	וְאֵינָם	#0
5:7	אנחנו	וְאֲנַחְנוּ	#0
5:21	ונשוב	וְנָשׁוּבָה	#0

Esther			אסתר
Ch:Vs	KETIV	KERI	Probable reason
1:16	מומכן	מְמוֹכָן	#7
3:4	בְּאֶמְרָם	כְּאֶמְרָם	~5
4:4	וַתְּבוֹאֲיָנָה	וַתְּבוֹאֲנָה	~9
4:7	בְּיְהוּדִים	בְּיְהוּדִים	~7
8:1,8	הַיְהוּדִים	הַיְהוּדִים	~7
8:13	הַיְהוּדִים	הַיְהוּדִים	~7
8:13	עתודים	עֲתִידִים	%
9:15	הַיְהוּדִים	הַיְהוּדִים	~7

Esther			אסתר
Ch:Vs	KETIV	KERI	Probable reason
9:18	וְהִיהוּדִים	וְהִיהוּדִים	~7
9:19	הַפְּרוּזִים	הַפְּרָזִים	#x
9:27	וּקְבַל	וְקַבְּלוּ	#0
10:1	אֲחַשְׁרֵשׁ	אֲחַשְׁוֹרֵשׁ	#0

Daniel			HEBREW ONLY	דניאל (עברית)
Ch:Vs	KETIV	KERI	Probable reason	
8:11	הַרִים	הוֹרָם	#7 and % or ## הָרִים	
9:5	וְהִרְשָׁעוּ	הִרְשָׁעוּ	##	
9:12	דְּבַרְיוֹ	דְּבָרוֹ	@9	
9:18	פְּקָה	פָּקַח	## &kt	
9:24	וּלְחַתֵּם	וּלְהַתֵּם	#8	
9:24	חֲטָאוֹת	חֲטָאֹת	## &2	
11:10	וַיִּתְגַּדְּלוּ	וַיִּתְגַּדְּרוּ	#8 &2	
11:12	יְרוּם	וְרָם	#9	
11:18	וַיֵּשֶׁב	וַיֵּשֶׁם	#8 &c	
11:39	הַכִּיר	יִכִּיר	#8	

Ezra			HEBREW ONLY	עזרא (עברית)
Ch:Vs	KETIV	KERI	Probable reason	
2:1	נְבוּכַדְנֶצַּר	נְבוּכַדְנֶצָּר	## See Jer. 49:28	
2:46	שְׂמֵלִי	שְׁלָמִי	#7	
2:50	נְפִיסִים	נְפוּסִים	%	
3:4	וַיַּעַל	וַיַּעְלוּ	#0	
4:2	וְלֹא	וְלוֹ	@7	
4:4	וּמִבְּלָהִים	וּמִבְּהָלִים	#7	
8:14	וּזְבוּד	וְזָכוֹר	#8 #8	
8:17	וְאוּצָאָה	וְאַצְוָה	#9	
8:17	הַנְּתוּנִים	הַנְּתִינִים	%	
8:25	וְאַשְׁקוּלָה	וְאַשְׁקוּלָה	@2	
10:2	עוֹלָם	עֵילָם	%	

Ezra		HEBREW ONLY		עזרא (עברית)
Ch:Vs	KETIV	KERI	Probable reason	
10:12	כְּדַבְּרִיךְ	כְּדַבְּרֶךָ	@9	
10:30	ירמות	וְרָמוֹת	%	
10:35	כלוהי	כְּלוֹהוּ	%	
10:37	ויעשו	וַיַּעֲשׂוּ	%	
10:43	ידו	יָדָיו	%	
10:44	נשאי	נְשָׂאוֹ	%	

Nehemiah				נחמיה
Ch:Vs	KETIV	KERI	Probable reason	
1:10	והבואתים	וַהֲבִיֵּאתִים	%	
2:13	המפרוצים	הֵם פְּרוֹצִים	#1	
3:15	ויעמידו	וַיַּעֲמִידוּ	#x	
3:20	זבי	זָבִי	#8	
3:30	אחרי	אַחֲרָיו	#0	
3:31	אחרי	אַחֲרָיו	#0	
4:7	בצחחיים	בְּצַחְחִים	#x	
4:9	ונשוב	וַנָּשׁוּב	@2	
5:7	נשאים	נָשִׁים	#x	
5:9	ויאמר	וַאֲמַר	#x	
7:3	ויאמר	וַאֲמַר	#x	
7:52	נפושסים	נְפִישָׁסִים	%	
9:6	את	אֶתְּ	@1	
9:17	וחסד	חֶסֶד	#x	
10:21	נובי	נִיבִי	%	
11:17	ידיתון	יְדוּתוֹן	%	
12:9	וענו	וַעֲנִי	%	
12:14	למלוכי	לְמַלְכִּי	#7	
12:16	לעדיא	לְעֵדוּא	%	
12:46	ראש	רָאשִׁי	#0	
13:23	אשדודיות	אַשְׁדּוּדִיּוֹת	@2	
13:23	עמוניות	עַמּוֹנִיּוֹת	@2	

ARAMAIC

Introduction

Aramaic in the Bible is found in three places:

- (i) A single verse in Jeremiah. It contains no *ketiv ukeri*, so we can forget it.
- (ii) About two thirds of the Book of Daniel.
- (iii) A few chunks, mostly the texts of correspondence, in the Book of Ezra.

If we consider all the categories mentioned in respect of Hebrew, excluding those concerned with dialect, we find about nine also in Daniel and Ezra (mostly suspected errors), as well as the usual large number of *vav-yod* interchanges, nothing to justify treating the Aramaic in any way other than the Hebrew. But dialect is different. There is a completely consistent change of words in grammatical form and in spelling conventions that can only be accounted for by change of dialect, and it is this that accounts for the horrifying plethora of *ketiv ukeri* in Daniel in particular, making any text extremely difficult to read.²

On examination it becomes obvious what has happened. The book was written in one dialect, and later ‘edited’ into another by means of *ketiv ukeri*. Both dialects are Babylonian, neither appears to be consistent with the later ‘Palestinian’ dialect, yet the reason for the change appears to be to satisfy an audience in public readings who are used to a different dialect to that in which it was written. We may sort out what we have into three categories:

- (i) spelling conventions, where the *ketiv* is far superior;
- (ii) grammatical changes, where the *keri* is generally ‘better’;
- (iii) uncertainties – not that the Masoretes were uncertain, but that we are, as to whether the pronunciation (and hence the grammar) was different or merely the spelling.

2. In a book on Daniel which includes the original text, I have attempted to resolve this latter problem by setting out the text in two parallel columns, one according to the *ketiv* (with probable vowels inserted) and the other according to the *keri*.

Aramaic spelling

We mentioned earlier how in Hebrew a silent *yod* is inserted before a suffix to indicate a plural noun. In Aramaic this is far more important, even when we have vowels, because often the singular and plural before a suffix have the same vowels. The author in his *ketiv* consistently put this *yod* in, and the editor consistently removed it in the *keri*. To illustrate, in Psalm 123:2 nobody has put in against the *ketiv* רגלניו a *keri* רגלנו, which at the same time changes the plural (the intended) to a singular (not intended). But that is exactly the sort of thing that the editor of Daniel has done throughout!

This applies not only to nouns, but also to many prepositions which, as in Hebrew, behave like plural nouns when suffixes are added. We have עלי, עלו not עלי, עלו, and in particular we have לפניך and not לפנך which in Aramaic is קדמך (likewise a silent *yod*), written as such but changed unnecessarily and confusingly by the editor to a *keri* of קדמך. Just as with the silent *vav* in Hebrew mentioned earlier, all such references and confusing spelling changes should be removed from modern texts. Alternatively insert a *keri* for every לפניך !

Here are the spelling ‘corrections’ found in Daniel and Ezra, where the *yod* added to the plural form is removed.

2nd person masculine singular suffixes (25 times), code @1+2.

3rd person feminine singular suffixes (7 times), code @1+3.

1st person plural suffix (once), code @1+1.

There appear to be no cases where it is not there in the first place, and none where it is not removed.

Aramaic grammar

The most common change is with the third person plural, similar to that in Hebrew but unlike the latter where it is rare, it is here throughout. The same code (~3) has been used, and there are twelve occurrences. The author did not bother to use the feminine form at all, but used the masculine form for the 3rd. fem. plural throughout. The editor corrected this (here a genuine correction) to the feminine form. This is certainly a matter of dialect. In Hebrew we very often find the masculine used for the feminine (but not the reverse) for the third person plural.

Frequently the second person singular masculine pronoun occurs. Here the books differ. In Daniel it is spelt as אַנְתָּה but changed by the editor to a *keri* אַנְתָּ. The problem does not occur in Ezra, where it is spelt as אַנְתָּ in the first place. This seems to suggest that the original is the older version, but the dropping of the feminine plural suggests the reverse. The two dialects probably co-existed, but in different places.

An instance that occurs just once is interesting. In Hebrew the *hitpael* form of a verb whose first root letter is *zayin* occurs only once in the Bible. הִתְזַכּוּ becomes הִזְכּוּ. So too in the author's Daniel (the *ketiv*) we have הִזְמַנְתּוֹן, changed by the editor to the form which we all recognise as accepted in Modern Hebrew based on the later Aramaic, הִזְדַּמְנְתּוֹן.³

The irregular verb עָלַל. עָלְלִין is changed to be read as עָלְלִין, עָלְלַת to עָלְלַת etc.

One case of a different word used, which is a certainty, is the *ketiv* רַבָּוֹן (the normal plural from רָבוּ, an Aramaic form used in the Hebrew in Jonah) changed in *keri* to רַבְּבָן from a form something like the Hebrew רַבְּבָה.

3. The example quoted from Daniel is not strictly a *hitpael*, but is another form that is used in Aramaic that follows the same rules in this respect.

Aramaic uncertainties

Some words (אָנוּשָׂא, מְנוּכָא, קִתְרָס) are consistently changed in the *keri* (אָנוּשָׂא, מְנוּכָא, קִתְרָס), but it is not certain if this was merely a different spelling or reflected a different pronunciation.

Aramaic tends to frequently interchange the two letters א and י (much as Hebrew interchanges *vav* and *yod* in conjugating verbs) and the reason is not certain. Either the *alef* tended to be pronounced like a *yod*, or the *yod* tended to become silent. (We find in Yiddish how an *ayin* becomes a *yod*, as in מִיָּיב for מִיָּיב.) The third possibility is that they were distinct in one dialect but confused in another. We cannot be sure what the change from *ketiv* to *keri* signifies, whether a change in pronunciation (and thus dialect) or merely a different spelling convention.

The simplest to explain is the participle of the verb קָיַם and others with similar roots (i.e. the middle letter *vav*). With all these verbs, the *ketiv* has the form קָיַם, while the *keri* has the form קָיִם.

More difficult is the form of the generic nouns, the ordinal numbers, and the form of the gerund of verbs in all except the *kal*. Here we may compare Onkelos, but he was of course much later. It is important to remember two spelling conventions in our texts, but in fairness as we do not have the Aleppo Codex for Daniel these may contain mistakes:

- (i) Silent *alef* and silent *hey* at the end of a word are often interchanged. In later Aramaic the *alef* was normally preferred.
- (ii) A notable exception was that two *alefs* are not put together, and the silent letter at the end of a word following an *alef* is *hey* or *yod*, depending on the vowel.

These two conventions inherently have nothing to do with *ketiv ukeri* but they do affect what follows. No attempt is made to explain the following, but remember that the ‘yod’ *may have been* silent.

Singular (code \$1, 21 times). *Ketiv* בְּשֻׁדָּיָא *keri* בְּשֻׁדָּאָה

This applies in both Daniel and Ezra.

Plural (code \$2, 3 times). *Ketiv* בְּשֻׁדָּיָי *keri* בְּשֻׁדָּאָי

This applies in Daniel, but not in Ezra where the *ketiv* is left alone (e.g. 4:9).

ARAMAIC TABLES

CODES

ARAMAIC

The following as in Hebrew:

- % *Vav* and *Yod* interchange
- ~3 Dialect – 3rd person feminine plural
- #3 Suspected mistake – space misplaced
- #7 Suspected mistake – interchange of order of letters
- #8 Suspected mistake – wrong letter
- #0 Suspected mistake - missing letter
- #x Suspected mistake - extra letter
- &2 Singular/plural

Additional codes

Dialect

- @1 +1 Plural nouns* – *yod* added to 1st plural suffixes
- @1 +2 Plural nouns* – *yod* added to 2nd masc. sing. suffixes
- @1 +3 Plural nouns* – *yod* added to 3rd fem. sing. suffixes
* and prepositions with plural noun forms

- \$1 Generic and ordinal singular e.g. כְּשֻׁדְיָא → כְּשֻׁדְאָה (also gerund)
- \$2 Generic plural e.g. כְּשֻׁדְיָא → כְּשֻׁדְאִי (applied in Daniel but not in Ezra)
- \$3 Participle plural of e.g. קוּם: קַאמִין → קִימִין
- \$4 Irregular verb עֲלִין → עֲלִין
- \$5 Hitpa'el first letter zayin: הִזְמִן (as Heb.) → הִזְדְּמִן (as later Aramaic).
- \$6 Specific word אֲנוּשָׁא → אֲנִשָׁא
- \$7 Silent (?) *yod* קִיתְרִס → קִתְרִס
- \$8 Specific word אֲנִתָּה → אֲנִתָּ
- \$9 Other dialect changes

Daniel		ARAMAIC		דניאל (ארמית)
Ch:Vs	KETIV	KERI	Probable reason	
2:4	לְעַבְדִּיךָ	לְעַבְדְךָ	@1 +2	
2:5	לְכַשְׁדִּיא	לְכַשְׁדָּאֵי	\$2	
2:9	הִזְמַנְתּוֹן	הִזְדַּמְנְתּוֹן	\$5	
2:10	כְּשְׁדִיא	כְּשְׁדָּאֵי	\$2	
2:22	וּנְהִירָא	וּנְהוֹרָא	%	
2:26	הַאִיְתִיךָ	הַאִיְתְךָ	@1 +2	
2:29	אַנְתָּה	אַנְתְּ	\$8	
2:31	אַנְתָּה	אַנְתְּ	\$8	
2:33	מְנַהוֹן	מְנַהֵן	~3	
2:33	וּמְנַהוֹן	וּמְנַהֵן	~3	
2:37	אַנְתָּה	אַנְתְּ	\$8	
2:38	דְּאֲרִין	דְּרִין	\$3	
2:38	אַנְתָּה	אַנְתְּ	\$8	
2:39	אַרְעָא	אַרְע	#0	
2:39	תְּלִיתִיא	תְּלִיתָא	\$1	
2:40	רְבִיעִיָּה	רְבִיעָא	\$1	
2:41	מְנַהוֹן	מְנַהֵן	~3	
2:41	וּמְנַהוֹן	וּמְנַהֵן	~3	
2:42	מְנַהוֹן	מְנַהֵן	~3	
2:42	וּמְנַהוֹן	וּמְנַהֵן	~3	
2:43	דִּי	וְדִי	#0	
3:3	וְקַאמִין	וְקִמִין	\$3	
3:5	קִיתָרְס	קְתָרְס	\$7	
3:7	קִיתָרְס	קְתָרְס	\$7	
3:10	אַנְתָּה	אַנְתְּ	\$8	
3:10	קִיתָרְס	קְתָרְס	\$7	
3:10	וּסִיפְנִיָּה	וּסוּפְנִיָּה	%	
3:12	עֲלִיךָ	עֲלְךָ	@1 +2	
3:12	לְאֵלְהִיךָ	לְאֵלְהֵךָ	@1 +2	
3:15	קִיתָרְס	קְתָרְס	\$7	

Daniel		ARAMAIC		דניאל (ארמית)
Ch:Vs	KETIV	KERI	Probable reason	
3:18	לֵאלֹהִי	לֵאלֹהִי	@1 +2	
3:18	אִתִּינָא	אִתְנָא	@1 +1	
3:19	אשתנו	אֶשְׁתְּנִי	%	
3:21	פְּטִישִׁהוֹן	פְּטִישִׁהוֹן	\$9 or #x	
3:25	רְבִיעָא	רְבִיעָא	\$1	
3:26	עֲלִיא	עֲלָא	\$1	
3:28	גְּשְׁמִיהוֹן	גְּשְׁמָהוֹן	&2	
3:29	שלה	שְׁלו	?	
3:31	דָּאֲרִין	דִּרִין	\$3	
3:32	עֲלִיא	עֲלָא	\$1	
4:4	עֲלִין	עֲלִין	\$4	
4:4	כְּשֻׁדָּיא	כְּשֻׁדָּאי	\$1	
4:9	יְדֻרוֹן	יְדֻרוֹן	~3 (NOT #7)	
4:13	אנושא	אֲנֻשָּׂא	\$6	
4:14	עֲלִיא	עֲלָא	\$1	
4:14	אנושא	אֲנֻשָּׂא	\$6	
4:14	עֲלִיה	עֲלֵה	@1 +3	
4:15	וְאֲנִתָּה	וְאֲנִתָּה	\$8	
4:15	וְאֲנִתָּה	וְאֲנִתָּה	\$8	
4:16	לְשֻׁנְאִי	לְשֻׁנְאִי	@1 +2	
4:16	לְעֲרִי	לְעֲרִי	@1 +2	
4:19	אֲנִתָּה	אֲנִתָּה	\$8	
4:19	רְבִית	רְבִת	\$9	
4:21	עֲלִיא	עֲלָא	\$1	
4:22	עֲלִי	עֲלִי	@1 +2	
4:22	עֲלִיא	עֲלָא	\$1	
4:24	עֲלִי	עֲלִי	@1 +2	
4:24	וְחֻטָּי	וְחֻטָּי	\$9	
4:29	עֲלִי	עֲלִי	@1 +2	
4:29	עֲלִיא	עֲלָא	\$1	

Daniel		ARAMAIC		דניאל (ארמית)
Ch:Vs	KETIV	KERI	Probable reason	
4:31	וּלְעֻלְיָא	וּלְעֻלְאָה	\$1	
4:32	דְּאֲרִי	דְּיִרִי	\$3	
4:32	וּדְאֲרִי	וּדְיִרִי	\$3	
5:5	נְפִקוּ	נְפִקָה	~3	
5:7	כְּשֻׁדְיָא	כְּשֻׁדְאִי	\$2	
5:7	והמנוכה	וְהַמְנִיכָה	%	
5:8	עֻלְיִן	עֻלִין	\$4	
5:8	וּפְשָׂרָא	וּפְשָׂרָה	#8	
5:10	עללת	עֻלְת	\$4	
5:10	וְזִינְיָד	וְזִינְד	@1 +2	
5:13	אַנְתָּה	אַנְתְּ	\$8	
5:14	עֻלְיָד	עֻלְד	@1 +2	
5:16	עֻלְיָד	עֻלְד	@1 +2	
5:16	תוכל	תְּכּוּל	\$9	
5:16	תוכל	תְּכּוּל	\$9	
5:16	והמונכה	וְהַמְנִיכָה	#7 and %	
5:18	אַנְתָּה	אַנְתְּ	\$8	
5:18	עֻלְיָא	עֻלְאָה	\$1	
5:19	זְאֵעִין	זְיֵעִין	\$3	
5:21	שְׁוִי	שְׁוִיו	?	
5:21	עֻלְיָא	עֻלְאָה	\$1	
5:21	עֻלְיָה	עֻלְהָ	@1 +3	
5:22	וְאַנְתָּה	וְאַנְתְּ	\$8	
5:23	קְדָמְיָד	קְדָמְד	@1 +2	
5:23	וְאַנְתָּה	וְאַנְתְּ	\$8	
5:23	וְרַבְרַבְנִיָּד	וְרַבְרַבְנְד	@1 +2	
5:29	והמנוכה	וְהַמְנִיכָה	%	
5:30	כְּשֻׁדְיָא	כְּשֻׁדְאָה	\$1	
6:1	מְדִיָּא	מְדִאָה	\$1	
6:14	עֻלְיָד	עֻלְד	@1 +2	

Daniel		ARAMAIC		דניאל (ארמית)
Ch:Vs	KETIV	KERI	Probable reason	
6:17	אַנְתָּה	אַנְתָּ	\$8	
6:21	אַנְתָּה	אַנְתָּ	\$8	
6:23	קְדָמִיָּךְ	קְדָמְךָ	@1 +2	
6:26	דָּאֲרִין	דִּירִין	\$3	
6:27	זְאֵעִין	זִיעִין	\$3	
6:29	פְּרִסְיָא	פְּרִסְאָה	\$1	
7:4	גַּפִּיהַ	גַּפֵּהַ	@1 +3	
7:5	שְׁנִיהַ	שְׁנֵהַ	@1 +3	
7:6	גַּבִּיהַ	גַּבֵּהַ	@1 +3	
7:7	רְבִיעֵיהַ	רְבִיעֵאָהַ	\$1	
7:7	בְּרַגְלֵיהַ	בְּרַגְלָהַ	@1 +2	
7:7	קְדָמִיהַ	קְדָמָהַ	@1 +2	
7:8	בִּינִיהוֹן	בִּינֵהוֹן	~3	
7:8	אַתְעַקְרוּ	אַתְעַקְרָהַ	~3	
7:8	קְדָמִיהַ	קְדָמָהַ	@1 +2	
7:10	אַלְפִים	אַלְפִין	\$9 or #8	
7:10	רְבֹן	רְבָן	\$9	
7:19	כְּלֵהוֹן	כְּלֵהוֹן	~3	
7:19	שְׁנִיהַ	שְׁנֵהַ	@1 +3	
7:19	וּטְפְרִיהַ	וּטְפְרָהַ	@1 +3	
7:19	בְּרַגְלֵיהַ	בְּרַגְלָהַ	@1 +2	
7:20	וּנְפְלוּ	וּנְפְלָהַ	~3	
7:20	קְדָמִיהַ	קְדָמָהַ	@1 +2	
7:23	רְבִיעֵיהַ	רְבִיעֵאָהַ	\$1	
7:25	עַלְיָא	עַלְאָהַ	\$1	

Ezra		ARAMAIC		עזרא (ארמית)
Ch:Vs	KETIV	KERI	Probable reason	
NOTE	→	→	In Ezra, \$2 not applied.	
4:9	ארכוי	אַרְכָּוִיָא	#0	
4:9	דהוא	דְהִיא	%	
4:11	עבְדִיָךְ	עבְדְךָ	@1 +2	
4:12	ושורי אשכללו	וְשׁוּרְיָא שְכָלְלוּ	#3	
5:12	כסדיא	כְסַדְאָה	\$1	
5:15	אָלה	אַל	\$9	
6:17	לחטיא	לְחַטְאָה	\$1	
7:18	עֲלִיָךְ	עֲלְךָ	@1 +2	
7:18	אַחִיָךְ	אַחְךָ	@1 +2	
7:25	דאנין	דְיַנִּין	\$3	
7:26	לְשֵׁרְשׁוּ	לְשֵׁרְשֵׁי	%	

