Text

A COMPARISON OF THE ~~SCRIPTURAL~~ QUOTATIONS IN THE PESIKTA RABATI WITH THE MASSORETIC TEXT.

Submitted as thesis requisite to graduation

at the Hebrew Union College.

March , 1923.

Louis Binstock.

Mic. 5/78

Please note:
Handwritten notes in pencil appear on some facing pages of this thesis hardcopy. In this digital copy, the pages containing notes each immediately precedes the page it refers to. The use of pencil combined with the age of the thesis makes some of these notes difficult to decipher. Every effort was made to create the clearest possible scan.

TO

MY MOTHER.

TABLE OF CONTENTS.

Title page -- p.1.

Dedication -- p. 2.

Table of contents -------------------------------- p. 3.

Bibliography ------------------------------------- p. 4.

Introduction ------------------------------------- p. 5.

Faulty Transmission by copyist ------------------- pp. 9.

Variant manuscript versions ---------------------- p. 13.

Contamination of verses -------------------------- p. 19.

Slips of memory ---------------------------------- p. 25.

(1) Omission of a letter ------------------- p. 25.

(11) Omission of a word -------------------- p. 25.

(111) Words and letters used interchangably --- pp. 28.

(1V) Miscellaneous cases of being misled ----- p. 30.

(V) Insertion of a letter ------------------ p. 33.

(V1) Insertion of a word -------------------- p. 35.

(V11) Pure memory slips --------------------- p. 36.

Misled by D'rush itself.-------------------------- p. 37.

Words purposely omitted by author; not needed

for Dŏrush. ------------------------------------ p. 38.

BIBLIOGRAPHY.

1 --- "Biblia Hebraica" , by Kittel.

2 ---- "Biblia Hebraica" , by D. Ginsburg.

3 --- Edition of various books of Bible (incomplete).
by S. Baer & Delitzsch.

4 ---"Das Schriftwort in der Rabbinischen Literatur."
Prolegomena, 11 Heft, 111 & 1V Heft, V Heft.
by Dr. V. Aptowitzer.

but you do best
Hirsa

INTRODUCTION.

The subject of this thesis is: " A Comparison of the Scriptural Quotations in the Pesikta Rabati with the Massoretic Text". The edition used for this research is that of M. Friedmann, published in Vienna, 1880. For the purposes of investigation, fifteen chapters, comprising about one-half of the entire composition of the book, have been examined. Out of 1045 scriptural verses quoted in this area, 180 significant and important variant readings were found.

Of course, in addition, there were discovered many slight and minor variations in the spelling of words, omission or insertion of conjunctions and particles, etc., which are not noted in this thesis. We find letters interchangably used, as for example, the "ש" for the "ס", the "ה" for the "א", and vice versa. Letters that are not essential to the word-spelling are often left out or added, as for example, the "ו" of the holem, or a "י" omitted where there had been two or two placed where there had been one. את, the sign of the accusative and "ו", the conjunction, are omitted and inserted indiscriminately; יהוה and אדני are often interchanged; and אלקים is frequently substituted for אלהים. Another very characteristic feature is the omission of the conjunction "ו", at the beginning of a quotation. None of these differences, however, has ever been considered as a serious impingement upon the sanctity of the written word in the Torah. The rabbis indulged in them consistently and constantly, and were not conscious of any violation of the binding injunction set forth in the Book

INTRODUCTION.

The subject of this thesis is; " A Comparison of the Scriptural Quotations in the Jerusalem Talmud with the Masoretic Text". The edition used for this research is that of [illegible], published in Vienna, [illegible]. For the purposes of investigation, fifteen chapters, comprising about one-half of the entire composition of the book, have been examined. Of the [illegible] scriptural verses quoted in this area, 180 [illegible] variant readings were found.

Of course, in addition, there were discovered [illegible] slight and minor variations in the spelling of words, [illegible] insertion of conjunctions and particles, etc., which were not noted in this thesis. We find letters interchangeably used, as for example, the ו for the ׳, the [illegible] for the [illegible], and vice versa. Letters that are not essential to the word-sound are often left out or added, as for example, the ׳ of the Hiphil, or a ׳ omitted where there had been two or two placed where there had been one. את, the sign of the accusative and ו, the conjunction, are omitted and inserted indiscriminately; [illegible] and [illegible] are often interchanged; and [illegible] is frequently substituted for [illegible]. Another very characteristic feature is the omission of the conjunction "ו", at the beginning of a quotation. None of these differences, however, has ever been considered as a serious infringement upon the sanctity of the written word of the Torah. The variants indicated in these [illegible] explanatory [illegible] unintentionally, and were not [illegible] of any [illegible] information set forth in the Book Meaning?

of Deuteronomy 13:1.

After careful investigation and study, the results obtained naturally divide themselves into six main divisions, with seven subdivisions under one of them. One principal group, consisting of 15 variants or about 8.5% of the whole, may be ascribed to the fault of the copyists in the transmission of the Pesikta Rabati(P.R.) text. Here, the authors of the Midrashim may be completely absolved from responsibility. As for the other five, we find one, comprising 34 instances or about 19% of the whole, wherein the authors evidently had different manuscript readings; 38 cases or about 21% of the whole, wherein the the verses of the Massoretic text have been contaminated; 73 instances or about 40% of the whole, wherein the authors' memories failed them; in 2 cases, they were misled by their own D'rushim; and in 18 instances, they consciously omitted words not essential to the development of their D'rushim.

The divisions are as follows:-

FAULTY TRANSMISSION BY COPYIST. These are in most instances clear cases of mistakes at the hands of copyists. The words and letters as found in the quotations in the P.R. text do not make any sense or at least, they are not in consonance with the meaning of the verse. These errors may all be explained as due to defective vision, haste, poor handwriting, etc.

VARIANT MANUSCRIPT VERSIONS. Though these readings in the Pesikta Rabati text tally

is not very accurately expressed

?

wrong term

absolutely with the Septuagint, Vulgate, Peshita, and Targum and other versions, it is hardly possible that the authors of these Midrashim had any xactual knowledge of them. They, no doubt, had access to the manuscripts which were used as bases for these various versions. Thus, we may conclude that during Talmudic times there were extant numbers of manuscripts differing from the one or ones used as the basis of the Massoretic text.

CONTAMINATION OF VERSES. Because of the similarity of construction or of words, we find par parts of one verse substituted for and mixed with another, or the verse itself within its own structure disarranged. In some cases, where the mistake is attributed to a contamination, it may, it must be admitted, just as easily be expdained as a slip of the memory with regard to that particular verse itself.

SLIPS OF MEMORY. This group has been divided arbitrarily, for the want of a better classification, into seven subdivisions. Some of the cases are explicable and some not; a few easily to be understood, the majority not. In most instances, we must confess our conclusions to be pure guesses, based upon a knowledge of the style and characteristics of rabbinic writings in general. The subdivisions are:- (1) Omission of a letter. (11) Omission of a word. (111) Words and letters used inter-

changably. (IV) Miscellaneous cases of being misled. (V) Insertion of a letter. (VI) Insertion of a word. (VII) Pure memory slips.

MISLED BY D'RUSH ITSELF. This does not mean that the author was guilty of a deliberate perversion of the Scriptural verse. The entire process was evidently a subconscious one. In his eagerness to carry out the point of his D'rush, the author was subconsciously led into believing that the verse actually fitted his needs and he unwittingly changed it. The 2 cases cited here seem to be very clear instances, while some others, though not so explained, might be classed similarly.

WORDS PURPOSELY OMITTED BY AUTHOR. NOT NEEDED FOR D'RUSH. This is a common characteristic, i.e., the practice of quoting only that portion of the verse or just the words needed for their purposes of sermonic development. Hence, the omissions are not surprising, for we find that they do not in any way affect the meaning or the effectiveness of the D'rush.

?

is printer's mistake (cf. Breslau [illegible] ed [illegible])

[illegible] ed. [illegible] has not [illegible]

printer's mistake (cf. [illegible] Breslau ed.)

[illegible] cf. [illegible] & [illegible] ed.

FAULTY TRANSMISSION BY COPYIST.

Genesis

7:23 -- כל P.R. 32b -- בל

The "כ" became a "ב" in course of transmission.

Exodus

17:15 -- שמו יהוה P.R. 13b -- שמו שם ה'

Due possibly to dittography. The same verse is quoted correctly on 50b, top line.

Deuteronomy

24:19 -- עמר P.R. 70b -- עומד

The "ד" was written for the "ר", because of the similarity. Clearly an error of the copyist, since the word preceding the quotation in the text is ובעומרין.

II Samuel

23:39 -- ושבעה P.R. 43a -- ושבע

The omission of the "ה" is due to the abbreviated form often used by the copyists. Here was ושבע'.

I Kings

6:38 -- האחת עשרה בירח P.R. 23b -- האחד עשר לירח

Undoubtedly, the fault of the copyist, since we find that only a page later, 24b, the same verse is correctly quoted with reference to the differences here. Furthermore, עשר may be explained as the copyist's abbreviated form. Simi-

all wrong

Brad. ed: 03 — in both words

note 36a correctly [illegible]

printer's or editor's mistake (cf. Brad. ed.)

B & Bro. ed. differ from

larly, the "ב" of בירח became a "ל"
in the course of transmission.

7:23 -- ראי P.R. 15b -- ראה

A "ה" very frequently interchanges
with a "י", and vice versa.

Isaiah

29:10 -- עליכם---עיניכם P.R. 29b -- עליהם---עיניהם

The "כ" in the course of transmission
became a "ה". The copyist was misled
probably by the word עיניהם in the
same line of the text, preceding the
quotation. The Septuagint happens to
have עיניהם instead of עיניכם,
This, however, does not necessarily
warrant the belief that the author
had a different manuscript reading.

33:12 -- והיו P.R. 35b -- והיה

The "ו" became a "ה" in the course of
transmission.

52:12 -- לפניכם P.R. 79b -- לפניהם

The "כ" became a "ה". It is clearly a
mistake of the copyist, since the
P.R. quotation of the word מאספיכם
agrees with the Massoretic, and also
in the rest of the D'rush, the author
uses the 2nd person plural.

60:19 -- עוד השמש לאור יומם P.R. 29b -- השמש לאור יום
-- והיה לך יהוה לאור עולם -- והיה ה' לך לאור יומם

The Massoretic reading is well sub-

Knot of Fr.

clearly printing mistakes

all wrong, you failed to note [סו' ה] (סע' ב)

Special = superfluous + pass of cases of ... writing

Friedlander

stantiated by the various versions.
THere is a mix-up here, due possibly to the copyists' errors in the course of transmission. For לאור עולם ,
see Isaiah 60:20, the following verse.

point !

Jeremiah

3:17 -- בעת ההיא יקראו לירושלם כסא יהוה P.R. 51a -- והיתה ירושלים כסא ה'

italicized

Although it may have been the fault of a copyist, it seems that Friedmann is most likely responsible for this variation. והיתה was probably not meant as part of the quotation, and should not have been placed in italics. The quotation then tallies with the Massoretic reading.

Ezekiel

27:27 -- וערבי מערבך P/R. 65b -- וערכי מערכך

The "ב" became a "כ". A natural mistake because of the unusual words,

Zephaniah

1:10 -- ההוא P.R. 29b -- ההיא

The "ו" became a "י" in the course of transmission.

1:12 -- על P.R. 30a -- עליה

The על became עליה, due possibly to dittography from the word האנשים.
Or perhaps, the author's familiarity

reads by
Pg [illegible] by (due to [illegible])

printer's mis-
take (Pg [illegible])
[illegible]
O.K.

with the phrase in Hosea 2:15 and the preceding word ירושלים being linked together in his mind, caused the misquotation.

Psalms

35:15 -- נכים P.R. 55a -- נבים

The "כ" became a "ב" in the course of transmission.

inaccuracy?

is not part of quotation

VARIANT MANUSCRIPT VERSIONS.

Genesis

2:20 -- ולעוף השמים   P.R. 62a -- ולכל עוף השמים

Not a few MSS., Setuagint, Peshita, Vulgate, and Targum Jonathan ~~have~~ ולכל עוף (cf:Kittel.)

Exodus

12:3 -- עדת ישראל   P.R. 78b -- עדת בני ישראל

Another manuscript has בני ישראל Similarly, the Samaritan, Peshita, and Targum Jonathan ~~versions~~. (cf. "Biblia Hebraica", D. Ginsburg.)

32:20 -- ויזר על פני   P.R. 38a -- וזרה אותו על

The Vulgate ~~has~~:" and he scattered the powder of it". (cf. Kittel.)

Leviticus

18:26 -- ושמרתם אתם את   P.R. 64a -- ושמרתם את

93 MSS. The Samaritan, Septuagint, Peshita, and Vulgate ~~versions~~ ~~have~~ ושמרתם את. (cf. "Biblia Hebraica", D. Ginsburg.)

Numbers

16:29 -- כל האדם ימתון   P.R. 13b -- אם כמות אדם ימותון

The Vulgate has כמות־אדם.

VARIANT MANUSCRIPT READINGS.

Genesis

1:14 -- [illegible]

I.R. 628 -- [illegible]

Not a few MSS., Septuagint, Peshitta, Vulgate, and Targum Jonathan have [illegible] (literal.)

Exodus

15:5 -- [illegible]

[illegible] not expl'd

I.R. 76b -- [illegible]

Another manuscript has [illegible]. Similarly, the Samaritan, Peshitta, and Targum Jonathan versions. (cf. "Biblia Hebraica", D. Ginsburg.)

32:20 -- [illegible]

I.R. [illegible] -- [illegible]

The Vulgate has: "and he scattered the powder of it". (cf. Kittel.)

Leviticus

26:36 -- [illegible]

R.R. 648 -- [illegible]

The Samaritan, Septuagint, Peshitta, and Vulgate versions have [illegible]. (cf. "Biblia Hebraica", D. Ginsburg.)

Numbers

15:39 -- [illegible]

I.R. [illegible] -- [illegible]

The Vulgate and [illegible].

Deuteronomy

22:25 -- את הנער — P.R. 47b -- הנערה

The Qeri is הַנַּעֲרָה .

(cf. Kittel.)

Joshua

10:11 -- מפני ישראל הם במורד בית חורן ויהוה---גדלות — P.R. 32b -- מפני בני ישראל וה'---גדולים

The Septuagint has τῶν υἱῶν Ἰσραήλ.

The Vulgate has *filios*.

(cf. Aptowitzer, Section lV, Joshua. p 127.)

1Samuel

7:9 -- ויזעק — P.R. 33a -- ויצעק

[illegible] ?

Possibly another manuscript.

There are various rabbinic readings agreeing with P.R. (cf. Aptowitzer, Prolegomena, p 42.)

14:19 -- אסף ידך — P.R. 30a -- אסוף את ידיך

The Septuagint and 49 codes have ידיך . (cf. Aptowitzer, Section 11, 1Samuel, p 22.)

15:3 -- עד — P.R. 55b -- ועד

Many MSS. have וְעַד .

(cf. Kittel.)

30:1,2-- וישבו את הנשים אשר בה — P.R. 31a -- וישבו כל אשר בה

The Septuagint has καὶ πάντα τὰ ἐν αὐτῇ.

(cf. Aptowitzer, Prolegomena, p. 61.

30:8 -- לאמר ארדף   P.R. 31a -- הארדוף

Kenicott code,30,168 has הארדוף.
(See Aptowitzer, Section 11,
1Samuel, p 64 and compare
Prolegomena, p 61.)

11Samuel

12:13 -- לא   P.R. 39a -- ולא

As Aptowitzer states, several
codes have ולא. (But most like-
ly it is quoted from memory.) irrelevant

17:2 -- ידים   P.R. 69a -- ידין

The Targum has וידוהי מרשלן.
The Peshita has אידוהי.

24:18 -- הקם-- ליהוה מזבח   P.R.44b -- והקם-- מזבח לה'

The Septuagint, Vulgate, and
Arabic versions have והקם.
The Peshita has מדבח למריא.
The Vulgate has altare Domino.
(cf. Aptowitzer,Section 111,
11Samuel, p 83.)

1Kings

4:20 -- על הים   P.R. 40b & 41B -- על שפת הים

Nine MSS. have שפת.

17:1-- יהוה אלהי ישראל   P.R. 15b -- ה' צבאות

The Septuagint reads both אלהי ישראל
and אלהי צבאות. Evidently ~~in~~
two manuscripts: (1) Alexandrine memory?
צבאות (2) Origines',6th ?

not at all —
Breslaud = אחר

cf. Breslau
Bd 5: 859

?/ column of Hebrew correction, ישראל

18:32 -- ויבנה--מזבח בשם יהוה -- P.R. 13b -- ויתן--בשם יהוה

The Septuagint ~~has omitted~~ מזבח.

Cannot account for ויתן being used in place of ויבנה.

The Septuagint ~~has put~~ verse 30: וירפא את מזבח יהוה following this in verse 32.

Good!

11Kings

1:15 -- אותו P.R. 15b -- אתו

Many manuscripts, editions, and versions have אִתּוֹ.

Isaiah

57:21 -- אמר אלהי P.R. 5b -- אומר ה'

Fifty MSS. read יהוה.

(cf. Kittel.)

As for אומר, it must be a copyist's mistake.

63:11 -- עולם---משה עמו P.R. 47a --עלמים---משה עבדו

Not a few MSS. read ס' עַבְדוֹ.

(cf. Kittel.)

Cannot explain עלמים except as copyist's mistake.

Jeremiah

20:6 -- ובבל P.R. 3a & b -- בבבל

The Septuagint and the Peshita read ובבבל.

Perhaps, it is only a copyist's error, making a "ב" out of a "ו".

no! cf. Breslau ed.= ובבל

46:20 -- יפה — פיה

P.R. 65a -- יפיפיה

Many MSS. read יְפֵיפִיָּה .

(cf. Kittel.)

Ezekiel

27:27 -- ועזבוניך

P.R. 79b -- ועזבונך

You are all mixed up

Not a few MSS., including the Septuagint read עִזְבוֹנֵךְ .

(cf. Kittel.)

Perfectly natural, however, to use, ~~x~~ עזבונך in order to correspond to הונך .

Hosea

11:3 -- זרועתיו

P.R. 12a -- זרועותי

The Septuagint has ~~has~~ ואקחם על זרועותי .

Psalms

40:6 -- אלהי

P.R. 66b -- אלהינו

?

One manuscript of the Peshita has אלהינו .(cf. Kittel.)

89:38 -- עולם

P.R.77a -- לעולם

Sixteen MSS. have לְעֹ' .

(cf. Kittel.)

Proverbs

4:19 -- כאפלה לא

P.R. 30a -- באפילה ולא

One manuscript has באפלה.

?

Similarly the sixth Edition.

(cf. "Biblia Hebraica", D. Ginsburg.)

20: 27 -- נר יהוה

P.R. 29a -- נר אלקים

The Targum has שרגא דאלהא,

(cf. S.Baer & Delitzsch,)

25:28 -- מְעֻצָּר P.R. 59B-- מעצור

In another manuscript, and in the 2nd, 3rd, 6th, and 9th editions, we find מעציר.

(cf. "Biblia Hebraica", D. Ginsburg.)

Lamentations

3:14 -- עמי P.R. 42a & 43a -- העמים

Fifty MSS. have עמים.

The Septuagint has לכל עמי.

One Greek version has לכל עם.

(cf. Kittel.)

Ezra

10:3 -- בַּעֲצַת--אדני P.R.61b -- בעצות--ה'

One manuscript has יהוה.

(cf. "Biblia Hebraica", D. Ginsburg.)

בעצות is due most likely to the fault of a copyist.

Quotes not complete enough.

Not a case of contam=

Not cases of contam=

Text — CONTAMINATION ~~OF VERSES.~~

Genesis

13:10 -- ככר P.R. 10a -- הככר

See Genesis 19:25 - ואת כל הככר

46:27 -- לבית יעקב הבאה P.R. 36b -- הבאים מצרימה

far-fetched See Exodus 1:1 - הבאים מצרימה את יעקב — וביתו

See also Exodus 1:5 - ויהי כל נפש -- יעקב שבעים

50:21 -- אנכי אכלכל אתכם -- P.R. 49b -- וינחם אותם וידבר על לבם
וינחם אותם וידבר על לבם | לבם אנכי אכלכם אתכם

The contamination is within the verse itself. 21b is placed before 21a. The difference in אכלכם is due, no doubt, to the fault of a copyist.

[illegible]

Exodus

3:2 -- וירא מלאך יהוה אליו P.R. 13b -- וירא אליו מלאך יהוה

See Judges 6:12 - וירא אליו מלאך יהוה

3:10 -- לכה P.R. 13a -- לך

See Exodus 4:12; 32:34 - ועתה לך

15:24 -- וילנו העם על משה P.R. 20b -- וילונו העם על משה ועל אהרן

See Numbers 14:2 - וילנו העם על משה ועל אהרן

24:5 -- ויעלו עלות ויזבחו זבחים שלמים P.R. 17a -- ויזבחו שלמים ויעלו עלות

Contamination is within verse, itself. For further contamination, see the parallel passage, 1Chronicles 29:21.

Meaning?

29:45 -- בני P.R. 27b -- עמי

See Ezekiel 39:7 - בתוך עמי ישראל

does not explain it

cannot explain it

quotation not complete enough

cf. Friedmann's note whose explan. is more accurate

not a case of contamin.

None of these examples can be referred to (cf. Kahle's Breslau ed. on 1st Pass. pass.)

40:34 -- את אהל מועד P.R. 18b -- את האהל

See Exodus 33:7 - את האהל

Leviticus

20:26 -- והייתם לי --- P.R. 69b -- והייתם---ה׳--- מקדישכם ואבדיל יהוה ואבדל.

For מקדישכם, see Leviticus 21:8 - אני יהוה מקדשכם

The word לי is not absolutely needed here, and possibly omitted through a slip of the memory.

Numbers

21:2,3 -- נדר ליהוה ויאמר אם P.R. 33a -- נדר לאמר אם

See Genesis 28:20 - נדר לאמר אם

Deuteronomy

11:8 -- ובאתם וירשתם P.R. 41b -- ובאתם ורביתם וירשתם

See Deuteronomy 8:1 ורביתם ובאתם וירשתם

22:10 -- ובחמר P.R. 41b & 69b -- וחמר

See Genesis 32:6; Judges 6:4; 1Samuel 22:19 - וחמור

23:8 -- כי גר היית P.R. 47b -- כי גרים הייתם

See Leviticus 19:34 - כי גרים הייתם

Joshua

4:19 -- לחדש הראשון P.R. 78b -- לחודש הזה

See Exodus 12:3 - בעשר לחדש הזה

Judges

5:4 -- גם P.R. 70b -- אף

See Psalm 68:9 - אף שמים נטפו

These three passages throw absolutely no light on quotation of Ps

llSamuel

5:22,23 -- ויספו עוד פלשתים P.R. 30b-- ויסיפו פלשתים ויחנו
לעלות וינטשו בעמק רפאים בעמק רפאים וישאל
וישאל דוד ביהוה ויאמר לא דוד בה' ויאמר לו--
תעלה הסב אל אחריהם מטול הבכאים
ובאת להם ממול בכאים

?! For contamination into ויספו---לו
---הבכאים, see lChronicles
14:13,14 -.

For ויחנו בעמק, see lSamuel 17:2;
lChronicles 11:15; llSamuel 23:13.

The omission of עוד and לעלות
can be accounted for except as only a slip
of the memory.

5:24 -- צעדה P.R. 30b -- הצעדה

See lChronicles 14:15 - הצעדה
This is the parallel verse.

5:25 -- כן כאשר צוה אלהים P.R. 30b כאשר צוה אלהים

See lChronicles 14:16- כאשר צוהו האלהים
This is the parallel verse.

7:2 -- המלך-- הנביא-- P.R. 23b -- ויאמר דוד--
ראה נא אנכי הנה אנכי

See parallel verse lChronicles
17:1 - ויאמר דויד אל נתן הנביא הנה אנכי יושב
The two verses have been mixed. !

7:5 -- בית P.R. 6b -- הבית

See parallel verse lChronicles
17:4 הבית. The verse in Chronicles
is found quoted in the text right

but how ab.t the main difficulty?

after this 11 Samuel verse, and thus helped cause the contamination.

7:5 -- לי-- בית P.R. 23b -- הבית

See 1Kings 8:19 - אתה לא תבנה הבית

See also 1Chronicles 17:4.

24:1,2 -- ויסת את דוד בהם לאמר לך מנה את ישראל ואת יהודה ויאמר המלך אל יואב שר החיל אשר אתו P.R. 43b -- ויסת את דוד למנות ויאמר דוד אל יואב שר החיל לך מנה את ישראל מדן ועד באר שבע

See parallel verse 1Chronicles

21:1 - ויסת את דויד למנות את ישראל ויאמר דויד אל יואב

The two verses became mixed.

24:12 -- אנכי P.R. 44a -- אני

See parallel verse 1Chronicles

21:10 - אני (ת"ל

24:14 -- נפלה P.R. 44b -- אפלה

See parallel verse 1Chronicles

21:14.- אפלה (ת.)

1 Kings

8:63 -- ויחנכו את בית יהוה P.R. 23a -- ויחנכו את הבית

?! See for possible contamination

Psalm 30:1 - חנכת הבית

18:30 -- גשו אלי ויגשו P.R. 13b -- גשו נא אלי

See Genesis 45:4 - גשו נא אלי ויגשו

11 Kings

25:9 -- כל בית גדול P.R. 65b - את הבית הגדול

See Jeremiah 52:13 - כל בית הגדול (ת)

This is merely possible. Perhaps, it is due to a mental confusion.

meaning ?

Isaiah

48:8 -- גם לא שמעת גם לא ידעת -- P.R. 51b -- הלא ידעת אם לא שמעת

See Isaiah 40:28. הלא ידעת אם לא שמעת

Ezekiel

37:13 -- וידעתם כי אני יהוה בפתחי את קברותיכם ובהעלותי אתכם מקברותיכם עמי P.R. 3b -- וידעתם כי אני ה' בפתחי את קברותיכם והבאתי אתכם אל אדמת ישראל

The 2nd half of the verse as quoted in the Pesikta text is part of verse 12 preceding and has been mixed up with verse 13.

Micah

7:18 -- מי אֵל -- נֹשֵׂא עון P.R. 4a -- מי כמוך נשוי עון

For possible contamination, see Isaiah 33:24 - נְשֻׂא עון

Explains nothing

With regard to the omission of אל, this is possibly due to its non-appearance in Isaiah 33:24, wherein the contamination occurred or it is due to a mere slip of the memory.

?!

Habakkuk

1:13 -- מראות רע P.R. 66a -- מראות ברע

See Isaiah 33:15 - |עינו| מראות ברע

Psalms

18:3 -- בו --- מגני P.R. 31a -- וישעי מגני

not in the heart

For possible contamination, see Psalm 27:1 - וישעי

18:30 -- כי בך ארץ P.R. 31a -- ממי אירא כי בך ארוץ

not a case of contam.

cf. Fried-mann's note which shows that it is not a case of [illegible] =

See Psalm 27:1 - ממי אירא

Proverbs

30:4 -- בשמלק P.R. 15a -- כשלמה

!! See Psalm 104:2 - כשלמה

Or perhaps, it is a copyist's error.

Job

26:8 -- בעבין P.R. 15a -- צורר מים בחפנין

See Proverbs 30:4 -- בחפנין מי צרר מים

?!!

Nehemiah

9:18 -- העלך ממצרים P.R. 41a -- העלוך מארץ מצרים

See Exodus 32:4 - העלוך מארץ מצרים

only in one,
but without $\sqrt{N}$

you are all wrong

Bresl. sd: '71

does not
belong here
at all being
a case of [illegible] [illegible]

SLIPS OF MEMORY.

~~Genesis~~

1

Omission of a letter.

Genesis

42:18 -- האלהים P.R. 53a -- אלהים

יראֿ in some other passages in the Bible appears with אלהים (as it always does before אדני) without the article. The "ה" wouldn't be expected here. *omit*

11Samuel

24:8 -- ועשרים P.R. 43b -- עשרים

meaning ? Numbers are at times written without the conjunctive particle. Possibly, it is the fault of the copyist.

Job

21:18 -- וכמץ P.R. 36a -- כמוץ

no explan. The "ו" is not necessarily needed. !

Ecclesiastes

10:20 -- הכנפים P.R. 29a -- כנפים

The "ה" is not really expected. !

11

Omission of a word.

Genesis

3:8-- קול יהוה אלהים -- P.R. 68b -- ה'

The phrase קול יהוה appears without אלהים in 2 or 3 passages in the Bible. *oftener than this*

44:18 -- עבדך דבר באזני   P.R. 27b -- עבדך באזני

דבר happens to be a needless repetition of the thought in ידבר. Hence, it was quite natural to omit it.

hardly!

Exxdus

21:26 -- או את עין   P.R. 29b -- או עין

who says so?

The את is really not needed. It was omitted probably because the author had already used one את before the previous עין in the same verse.

33:17 -- הדבר הזה   P.R. 37a -- הדבר

wrong!

הזה is not essential to the thought of the verse and was quite naturally forgotten.

Numbersx

1:2 -- ראש כל עדת בני ישראל   P.R. 36b -- ראש בני ישראל

כל עדת is not essential to the thought of the verse and was quite naturally forgotten.

1Samuel

26:10 -- כי אם יהוה   P.R. 44a -- כי ה'

The author did not probably understand the use of אם here and forgot it.

11Kings

2:1 -- בהעלות יהוה את   P.R. 13a -- בהעלות

This quotation in the P.R.

[illegible] -- [illegible] -- P.R. [illegible] -- [illegible]

[illegible] appears to be a needless repetition of the thought in [illegible]. Hence, it was quite natural to omit it.

Exodus

[illegible] -- [illegible] -- P.R. [illegible] -- [illegible]

The [illegible] is really not needed. It was omitted probably because the author had already used one [illegible] before the previous [illegible] in the same verse.

[illegible] -- [illegible] -- P.R. [illegible] -- [illegible]

[illegible] is not essential to the thought of the verse and was quite naturally forgotten. cf. Fried. ed. — which has [illegible] all three times

Numbers

2:1 -- [illegible] -- P.R. [illegible] -- [illegible]

[illegible] is not essential to the thought of the verse and was quite naturally forgotten.

I Samuel

[illegible] -- [illegible] -- P.R. [illegible] -- [illegible]

The author did not properly understand the use of [illegible] here and forgot it.

Kings

2:1 -- [illegible] -- P.R. 136 -- [illegible]

This quotation in the M.S.

text is preceded by the words משה עלה למעלה ואליהו עלה and consequently the author may not have been conscious of the hiphil construction of בהעלות This may help to account for his forgetting את יהוה.

far fetched

Isaiah

41:13 -- כי אני יהוה P.R. 45b -- כי ה׳

אני is apparently not essential to the thought and כי יהוה appears often.

?! doesn't explain it

Hosea

2:1 -- מספר בני ישראל P.R. 45a -- מספר ישראל

An unaccountable slip of the memory or it possibly is the error of a copyist. For in the 6th line of the same page of the P.R. text, we find the phrase מספר בני ישראל.

Joel

4:13 -- מאל כי בשל P.R. 36b -- מאל בשל

The כי is not essential to the thought.

?

Ezra

1:2 -- לי יהוה אלהי P.R. 74b -- לי אלהי

A natural omission in a long quotation. It is not essential to the thought.

text is preceded by the words
and consequently the author
may not have been conscious of
the hiphil construction of
This may help to account for
his forgetting .

Isaiah

41:13 -- P.R. 45a --

is apparently not essen-
tial to the thought and
appears often.

Hosea

2:1 -- P.R. 46a --

An unaccountable slip of the
memory or it possibly is the
error of a copyist. For in the
6th line of the same page of
the P.R. text, we find the
phrase

wrong lesson

Joel

4:13 -- P.R. 26b --

The is not essential to the
thought.

Ezra

1:2 -- P.R. 74b --

A natural omission in a long
quotation. It is not essential
to the thought.

1Chronicles

21:3 -- יבקש זאת אדני למה -- P.R. 43b -- יבקש אדוני ולמה

The omission of זאת is hardly accountable, for it appears essential to the thought. The "ו" added to למה is not needed, but might most naturally have crept in, as a result of quoting from memory.

29:11-- הגדולה והגבורה -- P.R. 32b -- הגבורה

הגדולה was naturally omitted, because it is in a series of synonymous words.

111

Words and letters used interchangably.

Genesis

27:41 -- את יעקב -- P.R. 54a -- ליעקב

After verb וישטם, the preposition "ל" would be expected rather than particle את.

all wrong!

Exodus

19:20 -- אל הר ראש -- P.R. 71b -- על הר ראש

Probably misled by the use of על a little farther in the same quotation. ?

32:7 -- וידבר -- P.R. 15b -- ויאמר

Both mean the same.

Leviticus

4:23 -- אלין | P.R. 18a -- עלין

Deuteronomy

2:25 -- היום | P.R. 13b -- ביום

Both "ה" and "ב" would be similarly translated here.

23:20 -- לא | P.R. 63a -- אל

1Samuel

15:33 -- כן | P.R. 52b -- כך

The כך being Talmudic may have naturally taken the place of כן in the author's or the copyist's mind, since they both mean the same thing. Or perhaps the "ן" became a "ך" in the course of transmission, for ~~kk~~ we find the same verse correctly quoted on 56a.

11Samuel

24:3 -- אל | P.R. 43b -- על

Compare parallel passage, 1Chronicles 21:3 - על עמו.

1Kings

18:30 -- במספר | P.R. 13a -- למספר

The preposition "ל" is more natural here than "ב".

19:4 -- במדבר | P.R. 13b -- למדבר

The preposition "ל" is more natural here than "ב".

not at all

how about
[illegible]

19:18 -- עד הר — P.R. 13b -- אל הר.

Isaiah

62:5 -- ומשוש — P.R. 4b -- כמשוש

The "כ" is naturally expected here. The Septuagint has καὶ ὡς. This, however, is no proof for a variant reading, since the Septuagint might naturally translate ומשוש in this passage to וכמשוש.

Zechariah

4:3 -- ושני — P.R. 30a -- ושנים

שנים is also correct. But שני, the construct state, is usually used.

Psalms

43:3 -- אל — P.R. 69b -- על

78:37 -- לא — P.R. 41a -- בל

1Chronicles

21:1 -- על ישראל — P.R. 40b -- לישראל

IV

Miscellaneous cases of being misled.

Genesis

18:10 -- ויאמר — P.R. 24b -- ואמרו

Would expect plural here be- cause in v. 9 preceding, all angels speak and it uses the plural. It may, however, be a copyist's error.

Note heading!

Note heading!

35:6 -- הוא	P.R. 11a -- היא Followed the Q'ri, which is הִוא.
Exodus	
31:13 -- הוא	P.R. 66b -- היא Followed the Q'ri, which is הִוא.
Isaiah	
33:12 -- יִצַּתוּ ?	P.R. 36a -- יוצתו The author thought the verb ought to be passive here. Or possibly it was the fault of the copyist.
Ezekiel	
16:14 -- בְּיָפְיֵךְ *difference due to [illegible] pronunciation to [illegible] (cf. [illegible] יפיך)*	P.R. 62b -- ביופייך Due possibly to lack of grammatical knowledge on the part of the author. Or it is the fault of the copyist.
Hosea	
3:2 -- וחמר	P.R. 76a -- בחומר וחמר is preceded in the same verse by בחמשה. Hence, it ~~was~~ was natural to use a "ב" in place of a "ו".
8:12 -- רבו	P.R. 14b -- רובי Followed the Q'ri, which is רֻבֵּי.
Zechariah	
9:13 -- ועוררתי *What is the at ?*	P.R. 5a -- ועוררת Natural to use the regular 2nd person feminine singular

has no place in this / div

form instead of the archaic form used in the Massoretic text.

Psalms

30:4 -- נפשי — P.R. 6b -- חיי

Bi. נפשי

Probably misled by the word חייתני following נפשי in the Massoretic text.

79:12 -- אדני — P.R. 51a &53b -- ה'

This happens often in quoting.

85:9 -- האל יהוה — P.R. 21b & 22a -- האלהים

Bi. " " both times

האל יהוה is very unusual and hence it was natural to use האלהים instead.

Proverbs

13:12 -- מחלה — P.R. 68a -- מחלת

The author probably did not understand the use of the infinitive מחלה and consequently used construct form מחלת instead.

Ecclesiastes

2:21 -- בחכמה ובדעת ובכשרון — P.R. 18a -- בכשרון

In quoting a series of ב"s, one is likely to omit one.

Daniel

2:38 -- ראשה די דהבא — P.R. 65a & 79a -- רישא דדהבא

It might be written both ways.

Or perhaps it is the fault of

a copyist.)

3:22 -- די בורא | P.R. 66a -- דבורא

It might be written both ways. (Or perhaps it is the fault of a copyist.)

3:26 -- אלהא--- עליא | P.R. 45b -- אלהי--- עילאה

The Q'ri is עִלָּאָה. The "י" in אלהי may be the fault of a copyist.

7:11 -- אשא | P.R. 65b -- אשתא

Both forms occur.

Ezra

5:16 -- די בית | P.R. 23b -- דבית

It might be written both ways.

V.

Insertion of a letter.

Exodus

32:12 -- למה | P.R. 37a -- ולמה

The "ו" is not really meant as part of the quotation but merely connects this quotation with quotation preceding it in the same line of the P.R. text and also containing the word למה.

Isaiah

58:8 -- כבוד | P.R. 5a -- וכבוד

The "ו" may not be part of the quotation but merely indicating "and" this quotation also.

a copyist.

38:8 -- T'LIFK   P.S. 83b -- TLIFK

It might be written both ways.
Or perhaps it is the fault of
a copyist.

38:26 -- [illegible]   P.S. 48b -- [illegible]

The first is [illegible]. The "r"
in [illegible] may be the fault of
a copyist.

7:11 -- XUK   P.S. 41b -- XUNK

Both forms occur.

[illegible]ers

11:1 -- T'[illegible]   P.S. 83b -- T[illegible]

It might be written both ways.

C.

Insertions of a letter.

Exodus

21:12 -- [illegible]   P.S. 7b -- [illegible]

The "1" is not really meant
as part of the quotation but
merely connects this quotation
with quotation preceding it in
the same line of the P.S. text
and also containing the word [illegible].

'Tesiah

8:38 -- [illegible]   P.S. 8b -- [illegible]

The "1" may not be part of [illegible]
quotation but merely indicating
"AND" this quotation also.

Habbakuk

3:3 -- שמים	P.R. 21a -- השמים The "ה" might naturally be expected here.
3:4 -- קרנים	P.R. 37b -- וקרנים The "ו" may be part of the P.R. text, indicating "and".

Malachi

3:23 -- אליה	P.R. 13a -- אליהו It is written both ways.

Psalms

72:8 -- עד *unclear*	P.R. 54a -- ועד ועד occurs many times in the Bible.

Proverbs

6:26 -- עד	P.R. 10a -- בעד Misled probably by the previous בעד in the same verse.

Esther

6:1 -- נדדה	P.R. 78b -- שנדדה "ש", the Aramaic form of אשר ?! might be expected here. ?

Song of Songs

2:12 -- עת *g. Bad.*	P.R. 74a -- ועת "ו" might be expected here. וקול comes later in the same verse.

Daniel

12:12 -- שלשים	P.R. 73a -- ושלשים

[illegible]

The "ו" might be expected here.

Ezra

6:17 -- בית אלהא P.R. 5a -- בית אלהינו

בית אלהינו was a common expression used by the Rabbis during Talmudic times, and naturally substituted in quoting.

1Chronicles

23:13--- בני P.R. 63b -- ובני

The "ו" at the beginning might really be part of the P.R. text.

11Chronicles

6:42 -- יהוה אלהים P.R. 6b -- יהוה האלהים

יהוה האלהים occurs in a few passages in the Bible.

VI

Insertion of a word.

1Kings

7:50 -- והפתות לדלתות P.R. 25b -- והפותות אשר לדלתות

אשר might be expected here.

Daniel

2:49 -- מלכא P.R. 23b -- מלכא יתיב

יתיב might be naturally expected here.

What were the previous ones?

V11

Pure memory slips.

Genesis

33:6,7 -- השפחות הנה -- P.R. 49b-- השפחות

Possibly, הנה was omitted because not regarded as essential.

E xodus

24:17 -- בני ישראל P.R. 58b & 69a -- כל ישראל

absolutely unnecessary / כל ישראל is also to be found in the BIble.

11Samuel

1:13 -- אי מזה אתה -- P.R. 51a -- מי אתה

no explan.? / Possibly, misled by form of answer.

not right word

MISLED BY D'RUSH ITSELF.

Isaiah

29:23 -- ידי   P.R. 45a -- ידין

ידין fits in better with the D'rush.

57:2 -- ינוחו-משכבותם   P.R. 5b -- ינוח- משכבו

The singular fits in with the D'rush and also with the rest of the Biblical verse.

WORDS PURPOSELY OMITTED BY AUTHOR:

NOT NEEDED FOR D'RUSH.

Genesis

3:22 -- הן האדם הי'ה   P.R. 26b -- הן הי'ה

It is clear from the context that the reference is to האדם who is mentioned in the D'rush preceding the quotation. He doesn't repeat.

15:18 -- כרת יהוה   P.R. 67a -- כרת

It is clear from the context of the D'rush that יהוה is the subject. He doesn't repeat.

Exodus

12:37 -- ויסעו בני ישראל   P.R. 36b -- ויסעו

It is clear from the context of the D'rush that בני ישראל is the subject. He doesn't repeat.

Leviticus

16:34 -- זאת לכם לחקת   P.R. 64a -- זאת לחוקת

He is concerned here in the D'rush, only with the word לחקת He is not interested in לכם.

Numbers

12:5 -- וירד יהוה בעמוד   P.R. 64a -- וירד בעמוד

It is clear from the context of the D'rush that יהוה is the subject. He doesn't repeat.

might have been altogether om'd

Deuteronomy

4:24 -- יהוה אלהיך   P.R. 46b -- ה'

אלהיך is not needed for the D'rush.

28:1 -- יהוה אלהיך עליון   P.R. 46b -- ה'-עליון

אלהיך is not needed for the D'rush.

33:23 -- אמר נפתלי שבע   P.R. 31b -- אמר שבע

He is not concerned with latter part of this verse for the D'rush. He is not interested in the word נפתלי.

1Kings

6:38 -- האחת---בירח בול הוא החודש   P.R. 24b -- אחת---בירח בול

הוא החדש is not needed for the D'rush, because he is concerned only with בירח בול. (The "ה" omitted inהאחת is due to a copyist's fault, for the "ה" is found in the same quotation on P.R. 23b.)

7:51 -- המלאכה אשר עשה   P.R. 25b -- המלאכה

אשר עשה are not needed for his D'rush. He comments upon the 1st and 2nd parts of the verse separately, not being interested in the words omitted.

IIKings

2:8 -- ויקח אליהו את אדרתו -- P.R. 15b -- ויקח אדרתו

It is very clear from the context of the D'rush that אליהו is the subject. Hence he does not repeat. (את is very often omitted.)

Ezekiel

1:26 -- דמות הכסא דמות כמראה -- P.R. 61b -- דמות הכסא כמראה

The second דמות is mere redundancy and he naturally omits it, since it is not necessary for the D'rush.

34:31 -- ואתן צאני צאן -- P.R. 37a -- ואתן צאן

Br. Expl. here צאני is mere redundancy and is naturally omitted, since it is not needed for the D'rush.

Haggai

2:9 -- הבית הזה האחרון -- P.R. 74b -- הבית האחרון

הזה is really not essential to the thought and is naturally omitted.

Psalms

61:1,2 -- נְגִינַת---- הקשיבה תפלתי -- P.R. 31a -- הנגינות

This is missing / פ׳ ?

הקשיבה תפלתי is a repetition of the thought in שמעה רינתי and hence it is not needed in

the D'rush, possibly. (As for הגיגות, we find 1 MSS. Vrs. that has נגינת, cf. Kittel.)

71:15 -- כי יספר צדקתך כל היום תשועתך P.R. 32a -- כי יגיד צדקתך

כל היום תשועתך are not needed for the D'rush, for the same thought appears in צדקתך (יגיד means the same as יספר and is a natural substitution)

Be: פי יספר צדקתך [illegible] duplicating of the same idea

Ruth

4:18-22 -- ואלה --- פרץ P.R. 23b & 24a -- אלה --- פרץ --- עד פרץ

The P.R. text is not concerned with פרץ ; hence, it is careless about quoting it. The "ו" in ואלה is omitted, because it is common to omit it at the beginning of a quotation. עד is most likely part of the P.R. text and not part of the quotation.

What's new [illegible]?

from your standpoint [illegible] that you were not clear about it