

To

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.

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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. Aptowitz.

• COTTONWOOD

Levitt's "American Bluff"

Concord, NC, "Lambton Park"

(development) said to exceed acreage to date, and is
classified as land for

"residential construction and agricultural development."
Total V. about 70 + 100,000 ft² in area.

Architects are in
but you do want
them

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 interchangeably used, as for example, the "W" for the "O", the "T" for the "R", and vice versa. Letters that are not essential to the word-spelling are often left out or added, as for example, the "l" of the holem, or a ":" omitted where there had been two or two placed where there had been one. **גְּ**, the sign of the accusative and "L", the conjunction, are omitted and inserted indiscriminately; **לִלְלָה** and **לִתְמָרָה** are often interchanged; and **וְיַדְךָ** is frequently substituted for **וְיַדְךָם**. Another very characteristic feature is the omission of the conjunction "L", 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

• 100% 100% 100% 100%

to distinguish a "caveman" who is less than 10 years old from

and after 12 years arrived into my employ. I have often
told Mr. Horace Greeley that with him, reading the "Press" which
was copied out by the "Daily" until it got published, was like
having two heads and two mouths.

business need even fixed and its contributions are to be used.

181 - 1978 21.5 31 8910, 8911N 110. 123. 300.

କିମ୍ବା ଏହା ଅଧିକ ଦେଖିଯାଇଲୁ ପରି ଏହା କାହାର ନାମ
କିମ୍ବା କିମ୍ବା ଏହା କାହାର ନାମ କିମ୍ବା କିମ୍ବା କିମ୍ବା

विभिन्न विभागों की सहायता से इसका अध्ययन करना चाहिए।

and the following day he accompanied the author to the
nearest coastal hills at about 3000 ft. above sea-level, and

~~Recessional site and smaller crater supply may be~~ ~~the~~ ~~smaller~~ ~~crater~~ ~~supply may be~~

On the basis of the above results it can be concluded that the

and a number of other things, and I think you will like it.

one AT&T long distance telephone call between the defendant and the victim.

and the following definitions to these terms. **कर्ता**—A

is to be associated with the "C" modification and its expression.

20. यह दोनों निम्न अपेक्षा विवरणों की ताकत से एक बड़ा अवधारणा

most of beginning classes add a new word **explanatory**.

was to reinforce the other side, ~~increasing~~^{reinforcing} the
good and evil spirit too much would cause ~~the~~^{the} ~~other~~^{other}

Mesomyces

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 ~~xxxxx~~ 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

the Ligonierian is

-and will provide a broader background for other fields.

aber wie wird man nicht einfach glauben dass das ist und es
soll nicht so sein. Und es ist tatsächlich so dass es ist, aber es

ist das zu schreiben *is not very accurate* wenn
etwas schwarz ist - *expressed* ist es nicht.

und eigentlich ist alles ein Mischung aus den
zwei Lebewesen, es kann ja gar nicht wirklich etwas geben was ist nur
in der einen Form oder nur in der anderen Form.

und hier muss es genau sein *expressed* ist nicht
eigentlich passend, weil es nicht nur eine Form ist, sondern es sind
zwei Formen und es ist nicht eingeschränkt auf die eine Form, es ist die
zwei Formen, also es ist die Form zu einer Form zu zweien.
Von da aus geht es nicht um zwei Formen, es ist die Form zu zweien.
Zweien geht es nicht um zwei Formen, es ist die Form zu zweien.
Zweien geht es nicht um zwei Formen, es ist die Form zu zweien.
Zweien geht es nicht um zwei Formen, es ist die Form zu zweien.

so dass es die Form zu zweien ist
und nicht *expressed* in die Form zu zweien.

so dass es die Form zu zweien ist und nicht
die Form zu zweien ist, es ist die Form zu zweien, es ist
die Form zu zweien, es ist die Form zu zweien, es ist die Form zu zweien,
es ist die Form zu zweien, es ist die Form zu zweien, es ist die Form zu zweien,
es ist die Form zu zweien, es ist die Form zu zweien, es ist die Form zu zweien,
es ist die Form zu zweien, es ist die Form zu zweien, es ist die Form zu zweien,
es ist die Form zu zweien, es ist die Form zu zweien, es ist die Form zu zweien.

also es ist die Form zu zweien, es ist die Form zu zweien,

es ist die Form zu zweien, es ist die Form zu zweien, es ist die Form zu zweien,

es ist die Form zu zweien, es ist die Form zu zweien,

absolutely with the Septuagint, Vulgate, Peshita, and Targum and other versions, it is hardly possible that the authors of these Midrashim had any actual 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 ~~extr~~ 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 explained 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. *filled out*

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.

—also called the *weak* *resonance*. (VII) is called *quasi-
resonance* (IV) and has a low width and (V) when

... is pointed to
as a mistake (cf. Boesler
of 1905)

Vol. 9 d
has not been
published yet but the
series will continue to be
published by the
University of Michigan.
The first volume
of the series will be
published in October
of this year.

so I believe that your valuing our positions and our
-ing means for Robert's return will help me much and
encourage him greatly. In a general situation ~~it~~^{it can} of course
is one of great tact both on the American & Canadian
question. We can't be anxious and have to be very careful

卷之三

FAULTY TRANSMISSION BY COPYIST.

Genesis 2

7:25 --

בָּשָׁר

P.R. 32b --

בָּשָׁר

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

Exodus

17:15 --

שְׁמֵן יְהוָה

P.R. 13b --

שְׁמֵן יְהוָה

Due possibly to dittography.

The same verse is quoted correctly on 50b, top line.

Deuteronomy

24:19 --

נַדְרֵךְ

P.R. 70b --

נַדְרֵךְ

The "ת" was written for the "נ", because of the similarity. Clearly an error of the copyist, since the word preceding the quotation in the text is ובְּנֹתֶיךָ.

II Samuel

23:39 --

נִשְׁבָעָה

P.R. 43a -- נִשְׁבָעָה

The omission of the "נ" is due to the abbreviated form often used by the copyists. Here was נִשְׁבָעָה.

I Kings

6:38 --

הַחֲזָקָה כָּשָׁר לִירָח -- P.R. 23b האחת גָּשָׂר בִּירָח

Editor's note: Undoubtedly, the fault of the copyist, since we find that only a page later, 24b, the same verse is correctly quoted *בִּירָח*, with reference to the differences here.

Furthermore, נִשְׁבָעָה may be explained as the copyist's abbreviated form. Simi-

the title of the original paper
is given in the margin
according to the original

Volume 11 -- No. 1 -- May 1911 -- 100
Message of the President of the Association
as follows below, or words to the effect
and I quote:

President "C" and Vice President "B"
confered with the editors of the
Transactions about the title of the
Association and finally agreed upon
"American Society of Bacteriology" as

Volume 36 in
correctly 1911

1/2 of 6,000 in 1911 and 1912

1/2 of 1912 and 1913

1912 was one year
prior to the date of publication
of the Transactions
(cf. Presidents address)

Want our name-- and we expect
to have it in the title of the
Transactions

but we will not do so
because we do not want to give
the name of the Association

upon the title page of the Transactions
as we believe it would be better to have the
name of the Association

in the title page of the Transactions
which would be better than the name of the
Association

/ larly, the 'ב' of בירח became a 'ב' in the course of transmission.

7:23 -- לאי

P.R. 15b -- ראה

A 'נ' very frequently interchanges with a 'נ', and vice versa.

Isaiah

29:10 -- עזיהם -- עזיהם P.R. 29b -- עזיהם -- עזיהם

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

33:12 -- אהי

P.R. 35b -- יהיה

The 'א' became a 'נ' in the course of transmission.

58:12 -- לפניכם

P.R. 79b -- לפניהם

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

השאש לאור יומם -- P.R. 29b נוד השטש לאור יומם

-- והיה לך יהוה לאור כולם

ויהי לך יהוה לאור כולם

The Massoretic reading is well sub-

1000 ft. above sea level in the
valley of the river. The soil is
very poor, rocky, and
poorly developed.

Leaves - 10 mm. long, 1.5 mm. wide,
thin, smooth, greenish-yellow,
slightly pubescent, with
long petioles. Flowers - 10 mm. long,
yellowish-green, with
long pedicels. Fruits - 10 mm. long,
yellowish-green, with
long pedicels. Seeds - 10 mm. long,
yellowish-green, with
long pedicels.

Leaves - 10 mm. long, 1.5 mm. wide,
thin, smooth, greenish-yellow,
slightly pubescent, with
long petioles. Flowers - 10 mm. long,
yellowish-green, with
long pedicels. Fruits - 10 mm. long,
yellowish-green, with
long pedicels. Seeds - 10 mm. long,
yellowish-green, with
long pedicels.

Flowers white - 10 mm. long, 1.5 mm. wide,
white, with yellow center.
Leaves - 10 mm. long, 1.5 mm. wide,
thin, smooth, greenish-yellow,
slightly pubescent, with
long petioles. Flowers - 10 mm. long,
yellowish-green, with
long pedicels. Fruits - 10 mm. long,
yellowish-green, with
long pedicels. Seeds - 10 mm. long,
yellowish-green, with
long pedicels.

stantiated by the various versions.

There is a mix-up here, due possibly to the copyists' errors in the course of transmission. For לֹא־יָמַר עֲוֹנֵד, see Isaiah 60:20, the following verse.

Jeremiah

3:17 -- וְהִיא מִרְשָׁלֶם P.R. 51a -- בְּעֵת הַהִיא יִקְרָא כוֹן ה' לִירוֹשָׁלֶם כֹּא יְהֹוָה

as dictated / Although it may have been the fault of a copyist, it seems that Friedmann is most likely responsible for this variation. וְהִיא 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 -- וְאֶרְכִּי מִצְרָאֵךְ P.R. 65b -- וְאֶרְכִּי מִצְרָאֵךְ
The "א" became a "כ". A natural mistake because of the unusual words,

Zephaniah

1:10 -- הַהְוָא P.R. 29b -- הַהְיָא
The "ו" became a "י" in the course of transmission.

1:12 -- לְדָבָר P.R. 30a -- לְדָבָר
The לְדָבָר became לְדָבָרָה, due possibly to dittography from the word דָבָרָה. Or perhaps, the author's familiarity

associated with the ~~survivors~~
survivors and never again at all would ^{wads by} ~~P~~ ^P ~~try~~ ^{fail to}
survive but it has to "survive" and
~~it~~

that kind of an argument is
accepted without any further proof

1950 is reported -- 200000 ^{Prather's mis/}
DCC 191 ^{over take (Postulation)}
^{900 m}

in flood and may even last longer

an example of the kind of argument is

that of a snowplow and a small truck

traveling fast plowing and hitting another

small car which is not moving

and accident is unavoidable except for

the other vehicle being stopped in

another direction

(followed)

1950 report -- 100000 ^{1950 report} -- NAME
with location is "in the middle of" and
with no direction will be taken in front

(followed)

NAME -- 100000	NAME -- 90000
1950 report with "is" and with no direction	1950 -- 90000
NAME -- 100000	NAME -- 90000
as follows and when we go through book and our arguments will find it difficult and impossible to	

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

Psalms

35:15 -- תְּכַזֵּב

P.R. 55a -- תְּכַזֵּב

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

self from off's person at starting and after
as certain stated receiving from -
when will observe him and all visitors

marrying?

and I hope you

will do so.

Yours -- ever,

Yours -- ever,

To 2200 on 24th at 2200 2200

Woodstock

is not part of
quotations

VARIANT MANUSCRIPT VERSIONS.

Genesis

- 2:20 -- **וְלֹא־בָּשָׂר הַשְׁמִימִים** P.R. 62a -- **וְלֹא־בָּשָׂר הַשְׁמִימִים**
 Not a few MSS., Septuagint,
 Peshitta, Vulgate, and Targum
וְלֹא־בָּשָׂר Jonathan have **וְלֹא־בָּשָׂר**
 (cf:Kittel.)

Exodus

- 12:3 -- **עֲדַת כָּנָעָן וְשֵׁכָנָה** P.R. 78b -- **עֲדַת כָּנָעָן וְשֵׁכָנָה**
 ? Another manuscript has **בְּנֵי יִשְׂרָאֵל**
 Similarly, the Samaritan,
 Peshitta, and Targum Jonathan
versions. (cf. "Biblia
 Hebraica", D. Ginsburg.)
- 32:20 -- **וְיָרַק עַל־פְּנֵי** P.R. 38a -- **וְיָרַק עַל־פְּנֵי**
 ? The Vulgate has: "and he
 scattered the powder of it".
 (cf. Kittel.)

Leviticus

- 18:26 -- **וְאַתָּה תִּתְּהֻנֶּה בְּמִתְּבָנָה** P.R. 64a -- **וְאַתָּה תִּתְּהֻנֶּה בְּמִתְּבָנָה**
וְבְּמִתְּבָנָה. The Samaritan, Septuagint,
 Peshitta, and Vulgate versions
have **וְאַתָּה תִּתְּהֻנֶּה בְּמִתְּבָנָה.**
 (cf. "Biblia Hebraica",
 D. Ginsburg.)

Numbers

- 16:29 -- **כִּי כְּמוֹל דְּלָתָה יִמְלֹא** P.R. 13b -- **כִּי כְּמוֹל דְּלָתָה יִמְלֹא**
 The Vulgate has **כִּי כְּמוֹל דְּלָתָה יִמְלֹא.**

60

• 83-10242-05-170-22140-00000

1858 SEPTEMBER -- 833 .E.1

ବେଳେ ଗୁରୁତ୍ବ - ୧୫

Journal of Clinical Oncology

ANSWER: *John, originally, as follows*

1852 4472 982-244-178

(Salp 1200-1201)

(+10, 7.5); m)

4700 E. L. MCGREGOR - 100' . . .

Our Second Visit

卷之三

• 343 • THE JOURNAL OF CLIMATE VOL. 17

卷之三十一

第六章 “革命”与“政治”

Constitutive α -Tubulin

THE NEW SPANISH

and the "main" argument

• מילוי תבונת היבטים פיזיולוגיים

(Continued)

卷之三

ANSWER SECTION

• 第四章 一元微积分学 107

• 航空器设计与制造 2013 年第 1 期

WICCO BLOG

Journal of Health Politics, Policy and Law, Vol. 32, No. 4, December 2007
DOI 10.1215/03616878-32-4 © 2007 by The University of Chicago

2000-2001 DESIGN INDEX

Deuteronomy

22:25 -- **אֶת הַפְּנִים** P.R. 47b -- **הַפְּנִים**
 The Q̄r̄i is **פְּנִים**.
 (cf. Kittel.)

Joshua

10:11 -- **מִפְנֵי בָנֵי יִשְׂרָאֵל** P.R. 32b -- **מִפְנֵי בָנֵי יִשְׂרָאֵל**
בֵּית חֲוֹרֵן וַיְהִי --- גָּדוֹת **וְלֹא --- גָּדוֹת**
 The Septuagint has **Τῷρ οἱών Τεράτα**.
 The Vulgate has **filiis.**
 (cf. Aptowitz, Section IV,
 Joshua, p. 127.)

1 Samuel

7:9 -- **וַיַּעֲקֹב** P.R. 33a -- **וַיַּעֲקֹב**
account? Possibly another manuscript.
 There are various rabbinic readings agreeing with P.R.
 (cf. Aptowitz, Prolegomena, p 42.)

14:19 -- **גַּדְעֹן** P.R. 30a -- **גַּדְעֹן**
 The Septuagint and 49 codes have **יִצְחָק**. (cf. Aptowitz, Section II, 1 Samuel, p 22.)

15:3 -- **תַּעֲלִם** P.R. 55b -- **תַּעֲלִם**
 Many MSS. have **תַּעֲלִים**.
 (cf. Kittel.)

30:1,2 -- **וְשָׁבֵן אֶת הַדְּבָרִים** P.R. 31a -- **כִּי אֲשֶׁר בָּהּ**
אֲשֶׁר בָּהּ
 The Septuagint has **καὶ παρὰ τὰ ἔγαστα**.
 (cf. Aptowitz, Prolegomena, p. 61.)

30:8 -- לְאַמֶּר אֶל־זֶה

P.R. 31a -- הָאֲרֹדִים

Kenicott code, 30,168 has הָאֲרֹדִים.

(See Aptowitzer, Section II,

1 Samuel, p 64 and compare

Prolegomena, p 61.)

11 Samuel

12:13 -- וְשָׁ

P.R. 39a -- וְשָׁ

As Aptowitzer states, several codes have וְשָׁ. (But most likely it is quoted from memory.) *presumptive*

17:2 -- יְתִי

P.R. 69a -- יְתִי

The Targum has יְתִי.

The Peshitta has יְתִי.

24:18 -- מִזְבֵּחַ תְּהִימָה -- הַקְמָה -- לְיהוָה מִזְבֵּחַ

P.R. 44b --

The Septuagint, Vulgate, and

Arabic versions have וְהַקְמָה.

The Peshitta has מִזְבֵּחַ נָמְלִיא.

The Vulgate has altare Domini.

(cf. Aptowitzer, Section III,

11 Samuel, p 83.)

1 Kings

4:20 -- וְלִפְנֵי

לְפָנֵי שְׂמֹת הָרָם

Nine MSS. have וְלִפְנֵי.

17:1 --

יְהוָה אֱלֹהִים

P.R. 15b --

אֱלֹהִים אֱלֹהִים both
and אֱלֹהִים אֱלֹהִים. Evidently two*manuscripts?*

two manuscripts: (1) Alexandrine

? /

(2) Origines', 6th

INTERVIEW -- 8:15 AM

EXCERPT -- 8:30

INTERVIEW and 301, US, a 500 TONNER

(1) 200' long, 20' wide, 10' high)

capacity 1000 cu ft, 1000 cu ft

(10 cu meters, 10 cu meters)

1000 cu m

LOCK -- 100 cu ft

LOCK -- 20 cu ft

INTERVIEW and 301, US, a 500 TONNER

(1) 200' long, 20' wide, 10' high)

INTERVIEW -- 8:20 AM

INTERVIEW -- 8:30

INTERVIEW and 301, US, a 500 TONNER

(1) 200' long, 20' wide, 10' high)

INTERVIEW and 301, US, a 500 TONNER -- 8:30 AM

LOCK -- 100 cu ft

LOCK -- 20 cu ft

INTERVIEW and 301, US, a 500 TONNER

(1) 200' long, 20' wide, 10' high)

LOCK -- 100 cu ft

not at all --
the slanted

of, the canal
not to : only
against

LOCK -- 100 cu ft

LOCK -- 20 cu ft

LOCK -- 100 cu ft

INTERVIEW -- 8:30 AM

INTERVIEW

INTERVIEW and 301, US, a 500 TONNER

(1) 200' long, 20' wide, 10' high)

INTERVIEW and 301, US, a 500 TONNER

(1) 200' long, 20' wide, 10' high)

? / column of Hebrew correction, שָׁמַע

18:32 -- בְּשָׁמֶת יְהוָה -- וַיַּגְרֵה -- מִזְבֵּח בְּשָׁמֶת יְהוָה P.R. 13b -- וַיַּגְרֵה

The Septuagint has omitted מִזְבֵּח.

Cannot account for וַיַּגְרֵה being used in place of וַיַּגְרֵה.

The Septuagint has put verse

30: וַיַּרְפָּא אֶת מִזְבֵּח יְהוָה following this in verse 32.

Point!

11Kings

1:15 -- וְיַדְך

P.R. 15b -- וְיַדְך

Many manuscripts, editions, and versions have וְיַדְך.

Isaiah

57:21 -- אָמַר אֱלֹהִים

P.R. 5b -- אָמַר אֱלֹהִים

Fifty MSS. read הָיָה.

(cf. Kittel.)

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

63:11 -- וְאַלְמָם -- מִשְׁאָה נִתְמַן

P.R. 47a -- וְאַלְמָם -- מִשְׁאָה נִתְמַן

Not a few MSS. read סְעִיר.

(cf. Kittel.)

Cannot explain גָּדוֹת except as copyist's mistake.

Jeremiah

20:6 -- בְּבָבָל

P.R. 3a & b -- בְּבָבָל

The Septuagint and the Peshitta read בְּבָבָל.

no! of. Prestige
vol. 5721

Perhaps, it is only a copyist's error, making a "l" out of a "I".

46:20 -- יְפֵה -- פֵּה

P.R. 65a -- יִפְרִיה

Many MSS. read יִפְרִיה .
 (cf. Kittel.)

Ezekiel

27:27 -- וְאַזְבֹּעַן

וְאַזְבּוּן

You are all mixed up

Not a few MSS., including the Septuagint read וְאַזְבּוּן .
 (cf. Kittel.)

Perfectly natural, however, to use, ✕ וְאַזְבּוּן in order to correspond to תְּפִלָּה .

Hosea

11:3 -- זֶרְעוּתִי

P.R. 12a -- זֶרְעוּתִי

The Septuagint has ~~אֲלֹעָתִי~~ אֲלֹעָתִי

Psalms

40:6 -- אַלְמָא

P.R. 66b -- אַלְמָא

One manuscript of the Peshitta has אַלְמָא . (cf. Kittel.)

89:38 -- מִלְאָה

P.R. 77a -- מִלְאָה

Sixteen MSS. have מִלְאָה .
 (cf. Kittel.)

Proverbs

4:19 -- כָּאַבְדָּל נָא

P.R. 30a -- נָא כָּאַבְדָּל

One manuscript has נָא בָּאַבְדָּל .

Similarly the sixth Edition.
 (cf. "Biblia Hebraica",
 D. Ginsburg.)

20: 27 -- תְּרֵי קְרֵבָה

P.R. 29a -- תְּרֵי קְרֵבָה

The Targum has אֲלֹהָת שְׁוָרָא ,

(cf. S.Baer & Delitzsch,)

25:28 -- יְמִינָךְ

P.R. 59B-- יְמִינָךְ

In another manuscript, and
in the 2nd, 3rd, 6th, and 9th
editions, we find יְמִינָךְ.
(cf. "Biblia Hebraica",
D. Ginsburg.)

Lamentations

3:14 -- יְמִינָךְ

P.R. 42a & 43a -- יְמִינָךְ

Fifty MSS. have יְמִינָךְ.

The Septuagint has יְמִינָךְ.

One Greek version has יְמִינָךְ.

(cf. Kittel.)

Ezra

10:3 -- וְיַעֲשֵׂה -- יְמִינָךְ

P.R. 61b -- יְמִינָךְ

One manuscript has יְמִינָךְ.

(cf. "Biblia Hebraica",

D. Ginsburg.)

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

(Identified as test 20)

04:00 -- 04:00 AM

See, depression tensions at
the bars, etc., etc., but not as
much salt as, probably

"sulfurized silicon" (20)

(continued 20)

04:00 -- 04:00 AM

longer over 300° C.
etc. but not salt up to 300° C.
salt up to 300° C.

(continued 20)

LICHTENBERG -- 04:00 AM

short and irregular, etc.

"sulfurized silicon" (20)

(continued 20)

plastic task not at 160° C.

silicate is too rigid not at

gives not
complete enough

Not a case of

overheating

Not cases

of overheating

Genesis

13:10 -- cccהככר P.R. 10a --

וְאֶת כָּל הַכְּכָר - See Genesis 19:25

הַבָּאִים מֵצְרִימָה - P.R. 36b לְבֵית יַעֲקֹב הַבָּאָה --
 הַבָּאִים מֵצְרִימָה אֶת יַעֲקֹב - וְאַתָּה - See Exodus 1:1
 וְהִי כָּל רְפָאָה -- יַעֲקֹב שְׁבָעִים - See also Exodus 1:5
 וַיַּחַם אֹתָם וַיַּזְבַּר עַל -- P.R. 49b אָנָּכִי אַכְלָכֶל אֶתְכֶם -- -- 21
 לְבָם אָנָּכִי אַכְלָכֶל אֶתְכֶם וַיַּחַם אֹתָם וַיַּזְבַּר עַל לְבָם

The contamination is within the verse
itself. 21b is placed before 21a.

*difficult if P. R.
is handwritten*
The difference in אַכְלָכֶל is due, no
doubt, to the fault of a copyist.

Exodus

וַיַּרְא אֱלֹהִים טְלָגָן יְהוָה -- P.R. 13b וַיַּרְא טְלָגָן יְהוָה אֱלֹהִים

וַיַּרְא אֱלֹהִים טְלָגָן יְהוָה See Judges 6:12 -

לְכָה 3:10 --

לְכָה P.R. 13a --

וְעַתָּה לְכָה See Exodus 4:12; 32:34 -

וַיְלִוּנוּ הַעַם נֶאֱלָמָה אֶל -- P.R. 20b וַיְלִוּנוּ הַעַם נֶאֱלָמָה
אַחֲרֵן

וַיְלִוּנוּ הַעַם נֶאֱלָמָה וְאֶל אַחֲרֵן See Numbers 14:2 -

וַיַּדְבְּרוּ שְׁלָמִים 24:5 -- P.R. 17a וְאֶלְעָלָה נֶאֱלָמָה וְזָבְבָּה
זָבְבָּה שְׁלָמִים וְאֶלְעָלָה נֶאֱלָמָה

Contamination is within verse, itself.

Meaning?

For further contamination, see the parallel passage, 1Chronicles 29:21.

29:45 -- בְּגִתְעָם

נֶאֱלָמָה P.R. 27b --

See Ezekiel 39:7 בְּמִתְעָם נֶאֱלָמָל -*does not glorify it*

• A Shaded View of the World's Cities

WELL -- So I think cannot explain it.

Final test - final answer

WEDNESDAY, NOVEMBER 21, 1945

WATER LEVELS - 1000 - 1000 - 1000
1000 - 1000 - 1000 - 1000

WIND RACE 1985 W= 100 m. 20° wind race - 100
10 SEC RACE RACE 100 m. wind race 10 sec

• 2010-2011 • 2011-2012 • 2012-2013 • 2013-2014 • 2014-2015 • 2015-2016

ANSWER The answer is 1000. The first two digits of the product are 10.

more than enough time to do all the best work we.

of Freedman's
Bureau -

With such a large
vote whose opinion
is more weighty?

卷之三

Contra — *Contra*

100% - 100% not aware
of what is /

Method of Observation:

[XIII] None of these examples
can be referred to *lifeline*.

WELL MADE AND OWN THE RIVER : Persian ad. on 1st Page
pass.)

470000 weeks -- 1000 ft. West side, 1933
feet above Tertiary surface

• *Geoffrey Wigand and the Inside Story*

Consequently, the following sections will focus on the relationship between the two.

• 2000 • 11 • 106-113 • DOI: 10.1007/s00115-010-0702-1 • © Springer Science+Business Media B.V. 2010

600 - 700

卷之三

1910-1911 - 1912-1913 - 1914-1915

40:34 -- **את האهل** -- P.R. 18b **את אهل מועד**
את האهل - See Exodus 33:7

Leviticus

20:26 -- **והייתם --- ה' -- מקדישכם ואבדיל** P.R. 69b **יהוה ואבדל**

For **מקדישכם**, see Leviticus

אבי יהוה מקדשכם

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

Numbers

נדר לאמר אם -- P.R. 33a **נדר לאלוה ויאמר אם**
נדר לאמר אם - See Genesis 28:20 -

Deuteronomy

11:8 -- **ובאותם נשביתם -- יירשתם** P.R. 41b **וירשתם**

ורבitem וbateim וירשתם See Deuteronomy 8:1

22:10 -- **ונחמן -- נחמן** P.R. 41b & 69b

/ See Genesis 32:6; Judges 6:4;

1 Samuel 22:14

23:8 -- **כיארים הייתם -- כי אר היית** P.R. 47b

כיארים הייתם See Leviticus 19:34 -

Joshua

4:19 -- **לחודש הרגשות** P.R. 78b **לחודש הזה** -- See Exodus 12:3 -

Judges

5:4 -- **אם -- אך** P.R. 70b --

אך שטמים לטעין - See Psalm 68:9

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SA KID - 195 000 SA KID 047 - 195 000

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APACHE TRIBE. TELLING FACTS.

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Figure 3. The effect of the number of nodes on the performance of the proposed method.

• 27.07.2013 10:22:28

LTC DODGE - The in these paragraphs
LTC DODGE - LTC HARRIS absolutely no
light on quotation of Rs

~~LEADER RECORD -- OCT 1962~~ LEADER RECORD -- JULY
~~1962~~

ICND1 Exam Review: www.cisco.com

ANSWER -- 100% OF THE TIME.

the solution was stored at

100% - 100% -

SEARCHED INDEXED SERIALIZED FILED - 1985 FEB 15 1985 U.S. DISTRICT COURT CLERK'S OFFICE

СХЕМЫ ПОСЛЕДОВАТЕЛЬНОСТИ - СИГНАЛОВ

CHAPTER ONE

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એવું હત્તે હોય = જીએ હોય

卷二 - 153 -

卷之三

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11Samuel

וַיֹּאמֶר פְּלֶשֶׁתִים וַיָּחַנוּ -- 306 B.C. **וַיֹּאמֶר** **עַזְבֵּנִים** **-- 23,22:5**

בְּעַמְקָדָן רְפָאִים **וַיָּשַׂאֲלֵי**
טְעַלְוֹת **וַיַּגְּרַשׁ** **בְּעַמְקָדָן** **כְּפָאִים**
וַיָּשַׂאֲלֵי **דוֹד** **בְּיַהְוָה** **וַיֹּאמֶר** **לוֹ** --
טְעַלְהָ **הַסְבָּב** **אֶל** **אַחֲרֵיהֶם**
וַיָּאֹתֵר **לָהֶם** **מִמּוֹל** **בְּכָאִים**

?! For contamination into 15 --- 150, ^{the greater the}
^{dangerousness} --- הַבְּכָאִים, see 1Chronicles

14:13,14 -.

1Chronicles 11:15: 11Samuel 23:13.

1Chronicles 11:15; 11Samuel 23:13.

The omission of **וְיָד** and **וְיָדָה**

can be accounted for as only a slip
of the memory.

5:24 -- הַנְּעָמָן

P.R. 30b -- הצעה

See 1Chronicles 14:15 - הַקְרָבָה

This is the parallel verse.

כאשר צוֹה אֱלֹהִים כִּי כַאשֶׁר צוֹה אֱלֹהִים --

SAB 1Chronicles 14:16- בְּרֵבָבָה וְבַיִתְבָּבָה

This is the parallel verse.

המלך -- הַל בְּיא --

ויאמר תית פ.ר. 23b --

ראה נא עמי

הנה עכבי

Ses parallel verse 1Chronicles

יְמִינָה דַּוְדָה אֶל-אֶתְנָה בְּנֵי גַּיְעָה כָּבָדִי יְמִינָה - 17:1

The two verses have been mixed.

ב' -- 5:7

הבית - R.R. 6b

See parallel verse 1Chronicles

^{17:4} ~~בְּרִית~~ — The verse in Chronicles

is found quoted in the text right.

poem edited with notes
from early work
by Dr. Paul L. —
and Dr. —

1922-23 357-358. 24-10-1923

1970-1971 - 1971-1972 - 1972-1973 - 1973-1974

- 1 -

• 100% 韓國製造

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1991-07-01 2000-07-01

but how about the
main difficulty?

行将而亡

卷之三

五、新民主主义社会的经济成分

1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022

— १०८ —

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WEC 307E - 2010 - Page 10

Ridge - the Lagoon -

WU 886

THE SILENCE

2025 RELEASE UNDER E.O. 14176

Dear TET BC LUL members from across India - 2014

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U.S.A. -- 1950

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

7:5 -- הַבִּתְה -- P.R. 23b
אתה לא תבנה הַבִּתְה - See 1Kings 8:19
See also 1Chronicles 17:4.

24:1,2 -- וַיֹּאמֶר דָוד לְמִנְבָּרֶת -- P.R. 43b
לְגֹמֶר לְקַרְבָּה גַת יִשְׁרָאֵל
וְאֶת יְהוָדָה וַיֹּאמֶר הַטְלֵךְ
אֶל יְהוָב שֶׁר הַחֵיל אֲשֶׁר
אָתָּה
See parallel verse 1Chronicles

21:1 - וַיֹּאמֶר דָוד לְמִנְבָּרֶת יִשְׁרָאֵל
וַיֹּאמֶר דָוד אֶל חָזֵב

The two verses became mixed.

24:12 -- אָנֹכִי P.R. 44a -- אָנֹכִי

See parallel verse 1Chronicles

21:10 - אָנֹכִי (ת.)

24:14 -- כְּפָלָה P.R. 44b -- כְּפָלָה

See parallel verse 1Chronicles

21:14. - כְּפָלָה (ת.)

1 Kings

וַיַּחֲנֹכוּ אֶת הַבִּתְה -- P.R. 23a -- וַיַּחֲנֹכוּ אֶת בַּתְּ יְהוָה -- 8:63

?! | See for possible contamination

חֲרֵכת הַבִּתְה - Psalm 30:1 -

18:30 -- אָנֹכִי אָנֹכִי וַיָּשָׂא P.R. 13b -- אָנֹכִי וַיָּשָׂא

See Genesis 45:4 - אָנֹכִי וַיָּשָׂא

11 Kings

אֶת הַבִּתְה חָגָזֶל - P.R. 65b -- כָּל בֵּית גָּזֶס

See Jeremiah 52:13 - כָּל בֵּית הָגָזֶל (ת.)

This is merely possible. Perhaps, it

is due to a mental confusion.

meaning?

Isaiah

הֲלֹא וַדְעָתָם כִּי שָׁמַרְתִּי -- P.R. 51b וְאֵם לֹא שְׁמַעַת יְמִינֶךָ -- 48:8

See Isaiah 40:28.

גַּם זֶה אֵם לֹא שְׁמַעַת יְמִינֶךָ

Ezekiel

וַיַּדְעָתֶם כִּי אֲנִי ה' בְּפִתְחֵי -- P.R. 3b וַיַּדְעָתֶם כִּי אֲנִי יְהוָה בְּפִתְחֵי אֶת קְבָרוֹתֵיכֶם
בְּפִתְחֵי אֶת קְבָרוֹתֵיכֶם
בְּגַעֲלֹתֵיכֶם
מִקְבָּרוֹתֵיכֶם גָּטֵי

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 -- מִן כָּאֹל רְשָׁוֵי נָזִיר -- P.R. 4a -- נָזִיר נָזִיר

For possible contamination, see

Isaiah 33:24 - נָזִיר נָזִיר

*Skeptical
noticing*

With regard to the omission of **אֶל**,
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 -- מְרַגּוֹת בְּרֵעַ -- P.R. 66a -- מְרַגּוֹת בְּרֵעַ

See Isaiah 33:15 - מְרַגּוֹת בְּרֵעַ | עִינָּיו |

Psalms

18:3 -- יְשֻׁעָי מְגַנֵּי -- בְּרֵעַ -- P.R. 31a -- יְשֻׁעָי מְגַנֵּי

not in the last / For possible contamination, see
Psalm 27:1 - יְשֻׁעָי

מְמִי אִירָא כִּי בְּן אָרוֹן -- P.R. 31a -- כִּי בְּן אָרוֹן

not a case of contamination

WICHITA X0 IN WICHITA 200000 AS UNKNOWN TO LIAISON OFFICE

WICHITA 200000

DATA 1

WICHITA CIVILIAN REPORTS A TERRIBLE CRIME IN THE CITY
A GUNMAN KILLED
WICHITA 200000

REPORTER
STATED THE VICTIM WAS A MAN
BORN IN 1917 IN THIS STATE WHICH SHOWS THAT IT IS
NOT A CASE OF MURDER
IN BREVARD COUNTY NOBODY KNOWS

DATA 200000

WICHITA 200000 -- 200000 AND LIAISON OFFICE -- 200000

THE VICTIM WAS A 200000

LAW ENF -- 200000

TO THE NUMBER 200000 OF 200000 200000

SAW EAT AT 200000 200000 200000

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ARMED GU -- 200000 200000 200000

DATA 200000

POLICE DEPT -- 200000 200000 200000 200000

200000 200000 200000 200000 200000

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סמי אירא See Psalm 27:1 -

Proverbs

30:4 -- בְּשָׂמָךְ P.R. 15a -- כְּשַׁלְמָה

!! כְּשַׁלְמָה See Psalm 104:2 -

Or perhaps, it is a copyist's
error.

Job

26:8 -- בְּעֵבֶר P.R. 15a -- צוֹר סִים בְּחִפְצֵין --

See Proverbs 30:4 -- בְּחִפְצֵין טֵי צָרָר סִים !!?

Nehemiah

9:18 -- הַעֲלֵל אַמְפָכִים -- P.R. 41a -- הַטְּלוּן אַדְרֵץ מַפְקִים !!?

See Exodus 32:4 -- הַעֲלֵל אַדְרֵץ מַפְקִים !!?

only in one,
but without AN
you are all wrong

Bred. ad: '71

does not
belong here
at all being
a class of *Lore* & *the like*

25
SLIPS OF MEMORY.

~~Answers~~

1

Omission of a letter.

Genesis

42:18 --

הָאֱלֹהִים

P.R. 53a --

אֱלֹהִים

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

11 Samuel

24:8 --

וְשָׂרִים

P.R. 43b --

צָשָׁרִים

meaning ?

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

Job

21:18 --

וְכָמָץ

P.R. 36a --

כָּמָץ

no exclamation

The "I" is not necessarily needed.

Ecclesiastes

10:20 --

הַכְּפִירָם

P.R. 29a --

כְּנָפִים

The "ה" is not really expected.

11

Omission of a word.

Genesis

3:8 --

קֹדֶם יְהוָה אֱלֹהִים ה'

After the
the
The phrase קֹדֶם יְהוָה appears without אֱלֹהִים in 2 or 3 passages in the Bible.

עָבֹד בְּאֶצְבֵּן -- P.R. 27b עָבֹד דִּבֶּר בְּאֶצְבֵּן --

hardly

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

Exodus

21:26 -- אֱלֹהִים אֲלֹהִים P.R. 29b -- אֱלֹהִים

who sleep too?

The הָאֵל is really not needed.

It was omitted probably because the author had already used one הָאֵל before the previous יְהֹוָה in the same verse.

33:17 -- הַדָּבָר הַזֶּה

wrong!

P.R. 37a -- הַדָּבָר

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

Numbers

רָאשׁ בְּנֵי יִשְׂרָאֵל -- P.R. 36b רָאשׁ כָּל נָדָת בְּנֵי יִשְׂרָאֵל - 1:2

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

1 Samuel

26:10 -- כִּי אַמְתָּה הַוְּה P.R. 44a -- כִּי הַ'

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

11 Kings

2:1 -- בְּהַעֲלֹת יְהֹוָה אֶת P.R. 13a -- בְּהַעֲלֹת

This quotation in the P.R.

ACTIVITIES AND ETC. ACTIVITIES -- 1944

Established a set of Standard TEC

TEC at the plant to enlighten

of functionaries now if none

of time

standard

SK CEF -- 1944 P.D. SK SKA CEF -- 0013

Received two letters of SK and

second following battleship gun to

the head quarter and would not

like to receive any more SK

before some sort

ETEC -- 0013 P.D. ETEC P.D. -- 0013

set of instructions can be given

and has been told to sign it if, Pres. 3d?

different situations not which has to do all

three times

standard

RAW ECE 0013 -- 1944 RAW ECE 0013 -- 0013

set of instructions can be given more

and has been told to sign it

different situations etc.

standard

C. P. -- 0013

C. P. 0013

following two bid numbers set

SK to add and subtractable

if you're beginning

standard

ENCLINE -- 0013 ENCLINE 0013 -- 0013

etc. set of instructions etc.

משה עליה ואליהו עליה
למעלה ואליהו עליה

for further

may not have been conscious of
the hiphil construction of בְּהַעֲלָת
This may help to account for
his forgetting את יהוה.

Isaiah

41:13 -- כי אָתָּה יְהוָה P.R. 45b -- כי אָתָּה

?!
יְהוָה is apparently not essential to the thought and
כי יהוה appears often. */ does not explain it*

Hosea

2:1 -- מִסְפַּר בְּנֵי יִשְׂרָאֵל P.R. 45a -- מִסְפַּר בְּנֵי יִשְׂרָאֵל

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

Joel

4:13 -- מִזְלָל כִּי תִשְׁמַע P.R. 36b -- מִזְלָל בְּשָׁל

?
The כִּי is not essential to the
thought.

Ezra

1:2 -- לֹא יְהוָה אֱלֹהֵינוּ P.R. 74b -- לֹא אֱלֹהֵינוּ

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

text of a few words
by newspaper reporter
to send need some
to help you
to get information to
you of what you want
the following

has been by
me of

date

-- P.R. 468 --
means for you to
get the right end of last
newspaper off.

-- 8:15 AM

Home

-- P.R. 468 --
end to file a newspaper in
end at you to whom
end up to you. Not in
you to say what end to end it
end until now, P.R. end
please

wrong
Larsen

foot

-- P.R. 468 --
end of lastness to end
.75000

-- 8:15 AM

else

-- P.R. 468 --
you a lot more lastness A
lastness to end .75000
.75000 end of

-- 8:15 AM

1Chronicles

21:3 -- יְבָקֵשׁ לִמְהָ אֶת־אַתֶּן וְלֹמַה P.R. 43b -- יְבָקֵשׁ לִמְהָ אֶת־אַתֶּן וְלֹמַה אֶת־אַתֶּן

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

29:11 -- הַגְבוֹרָה וְהַגְדוֹלָה P.R. 32b -- הַגְדוֹלָה was naturally omitted, because it is in a series of synonymous words.

III

Words and letters used interchangably.

Genesis

27:41 -- אֶת־עַקְבָּךְ P.R. 54a -- לִיעַקְבָּךְ After verb **וַיַּעֲשֵׂה**, the preposition "**לְ**" would be expected rather than particle **לְ**.

Exodus

19:20 -- עַל הַר P.R. 71b -- עַל הַר Probably misled by the use of **עַל** a little farther in the same quotation.

32:7 -- וַיֹּאמֶר P.R. 15b -- וַיֹּאמֶר Both mean the same.

Leviticus

4:23 -- וְלֹא

P.R. 18a -- וְלֹא

Deuteronomy

2:25 -- וְלֹא

P.R. 13b -- וְלֹא

Both וְ and בְ would be similarly
translated here.

23:20 -- אֵת

P.R. 63a -- אֵת

1 Samuel

15:33 -- יְהִי

P.R. 52b -- יְהִי

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

11 Samuel

24:3 -- אֶל

P.R. 43b -- אֶל

Compare parallel passage,

1 Chronicles 21:3 - אֶל נָאָה.

1 Kings

18:30 -- כִּי־

P.R. 13a -- כִּי־

The preposition כִּי is more natural here than בְּ.

19:4 -- בְּמִדְבָּר

P.R. 13b -- בְּמִדְבָּר

The preposition בְּ is more natural here than בְּ.

not at all

B2. 2

19:18 -- עד הָר

Isaiah

62:5 -- וְיַשְׁוִיא

?

P.R. 13b -- אֶל הָר.

P.R. 4b -- כָּמָשִׁים

The "D" is naturally expected here. The Septuagint has Καὶ οὐδεῖς. This, however, is no proof for a variant reading, since the Septuagint might naturally translate וְיַשְׁוִיא in this passage to וְכָמָשִׁים.

Zechariah

4:3 -- וְעַד

P.R. 30a -- וְעַד

וְעַד is also correct. But עַד, the construct state, is usually used.

Psalms

43:3 -- אֵל

P.R. 69b -- אֵל

78:37 -- אֵל

P.R. 41a -- אֵל

1Chronicles

21:1 -- אֵל יְהוָה

P.R. 40b -- אֵל יְהוָה

IV

Miscellaneous cases of being misled.

Genesis

18:10 -- וַיֹּאמֶר

Is it not part of your

P.R. 24b -- וַיֹּאמֶר

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

• XE 日本 — 美國

CERTIFIED — *See* *Section* *III*

故人不以爲子也。故曰：「子」者，所以爲子也。

• 20 years ago I was asked to do a study on the impact of the new curriculum.

BRUNSWICK 24-25 JULY 1968
THE BRITISH MUSEUM (NATURAL HISTORY)

www.ijerph.org | ISSN: 1660-4601 | DOI: 10.3390/ijerph17030894

□ 2000-01-01 00:00:00 2000-01-01 00:00:00

• 116 •

1960] — 21

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2021-2022
2022-2023
2023-2024

ENR 10/20/03

2000

Expt. 100

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卷之三

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1980-1981

Final report

10

Journal of Health Politics, Policy and Law, Vol. 35, No. 3, June 2010
DOI 10.1215/03616878-35-2-453 © 2010 by The University of Chicago

IX or 8 -- disc'd.

— 第二章 亂世春秋：王莽與新朝 —

卷之三

卷之三十一

8. *U.S. Fish and Wildlife Service*, *Final Environmental Impact Statement*, *Proposed Recovery Plan for the Northern Spotted Owl*, Vol. 1, 1994.

Vera tradizione

© 2008 Pearson Education, Inc.

35:6 -- קָרְבָּן

P.R. 11a -- קָרְבָּן

Followed the Q'ri, which is קָרְבָּן.

Exodus

31:13 -- קָרְבָּן

P.R. 66b -- קָרְבָּן

Followed the Q'ri, which is קָרְבָּן.

Isaiah

33:12 -- יִפְעַל

P.R. 36a -- יִפְעַל

The author thought the verb
ought to be passive here. Or
possibly it was the fault of
the copyist.

Ezekiel

16:14 -- בְּיֹנֵךְ

P.R. 62b -- בְּיֹנֵךְ

difference due to
writing procedure to
(see below (y.
kodesh Br. 7012))

Due possibly to lack of gram-
matical knowledge on the part
of the author. Or it is the
fault of the copyist.

Hosea

3:2 -- וְחַמֵּר

בְּחוֹמֶר

וְחַמֵּר is preceded in the same
verse by בְּעִמְשָׁה. Hence, it was
natural to use a 'ב' in
place of a 'ו'.

8:12 -- לְבָבָי

לְבָבָי

Followed the Q'ri, which is לְבָבָי.

Zechariah

9:13 -- עֲוֹרֶתִי

עֲוֹרֶתִי

what is that?

Natural to use the regular
2nd person feminine singular

WPA -- 811, 101

WPA -- 353

WPA at 102nd Street and Broadway

102nd Street

WPA -- 812, 101

WPA -- 353

WPA at 102nd Street and Broadway

102nd Street

WPA -- 813, 101

WPA -- 353

WPA at 102nd Street and Broadway

102nd Street
Newspaper office in this
building

102nd Street

WPA -- 814, 101

WPA -- 353

WPA at 102nd Street and Broadway

WPA at 102nd Street and Broadway

WPA at 102nd Street and Broadway

102nd Street

WPA -- 815, 101

WPA -- 353

WPA at 102nd Street and Broadway

WPA at 102nd Street and Broadway

WPA at 102nd Street and Broadway

102nd Street

WPA -- 816, 101

WPA -- 353

WPA at 102nd Street and Broadway

102nd Street

WPA -- 817, 101

WPA -- 353

WPA at 102nd Street and Broadway

WPA at 102nd Street and Broadway

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

Psalms

30:4 -- **לפָשׁוּ**

P.R. 6b -- **חִי**

B. 103

Probably misled by the word following **לפָשׁוּ** in the Massoretic text.

79:12 -- **אֶצְבַּע**

P.R. 5la & 53b -- **נָ**

This happens often in quoting.

85:9 -- **הָאֱלֹהִים יְהוָה**

P.R. 21b & 22b -- **הָאֱלֹהִים**

n. br. 7.1.1
הָאֱלֹהִים is very unusual and hence it was natural to use **הָאֱלֹהִים** instead.

Proverbs

13:12 -- **מְחַלֵּה**

P.R. 68a -- **מְחַלָּת**

The author probably did not understand the use of the infinitive **מְחַלֵּה** and consequently used construct form **מְחַלָּת** instead.

Ecclesiastes

2:21 -- **בְּכָשָׂר֙ בְּחִכָּה וּבְדָבָר וּבְכָשָׂר֔** P.R. 18a -- **בְּכָשָׂר֙**

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

Daniel

2:38 --

רַאשָּׁה תִּזְהַבְּ

P.R. 65a & 79a -- **רַיְשָׁא לְדַהֲבָא**

It might be written both ways.

Or perhaps it is the fault of

a copyist.)

3:82 -- תְּפִירָא

P.R. 66a -- תְּפִירָא

It might be written both ways.

(Or perhaps it is the fault of
a copyist.)

3:26 -- אֱלֹהִים --- נָלֵךְ

P.R. 45b -- אֱלֹהִים --- נָלֵךְ

The Q'ri is נָלֵךְ. The "ם"

in אֱלֹהִים may be the fault of
a copyist.

7:11 -- נַעֲמָן

P.R. 65b -- נַעֲמָן

Both forms occur.

Ezra

5:16 -- תְּבִית

P.R. 23b -- תְּבִית

It might be written both ways.

V.

Insertion of a letter.

Exodus

32:12 -- לְמַה

P.R. 37a -- לְמַה

The ♡"l" 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 לְמַה.

'Isaiah

50:8 -- כְּבִידָה

P.R. 5a -- כְּבִידָה

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

TELL -- 8:00 A.M.	TELL -- 8:00 A.M.	
• place stood calmly calmly at to stand out at the equally to the other other		
KICK -- KICK -- 10:45 A.M.	KICK -- KICK -- 10:45 A.M.	
" " and kick at first and to kick right so you were at the other other		
XWALK -- 11:00 A.M.	XWALK -- 11:00 A.M.	
around around after		
TIME -- 10:00 P.M.	TIME -- 10:00 P.M.	
• always had had to stand stand stand at the other other other		
WALK -- 8:00 P.M.		B27
around around after		and just
WALK -- 8:00 P.M.	WALK -- 8:00 P.M.	
around around you at "I" and you walked walked to the other multitude stood around around around at the other other other other other that other other other other other that other other other other other that other other other other other		
WALK -- 8:00 P.M.		about
WALK -- 8:00 P.M.	WALK -- 8:00 P.M.	
• to time time time time "I" and gathered time time time time multitude time time time time time that time time time time time		

Habbakuk

3:3 -- שׁוֹרֵן

P.R. 21a -- הַשׁוֹרֵן

The "n" might naturally be expected here.

3:4 -- קְרָבִים

P.R. 37b -- קְרָבִים

The "l" may be part of the P.R. text, indicating "and".

Malachi

3:23 -- אֱלֹהִים

P.R. 13a -- אֱלֹהִים

It is written both ways.

Psalms

72:8 -- תְּעֻלָּה

P.R. 54a -- תְּעֻלָּה

~~middle~~ תְּעֻלָּה occurs many times in the Bible.

Proverbs

6:26 -- תְּעֻלָּה

P.R. 10a -- תְּעֻלָּה

Misled probably by the previous תְּעֻלָּה in the same verse.

Esther

6:1 -- תְּצִדְקָה

P.R. 78b -- תְּצִדְקָה

"w", the Aramaic form of שְׁמָךְ ?
might be expected here.

Song of Songs

2:12 -- נָתָת

P.R. 74a -- נָתָת

"l" might be expected here.

לְפָנֶיךָ comes later in the same verse.

Daniel

12:12 -- דִּינָבָר

P.R. 73a -- דִּינָבָר

The "I" might be expected here.

Ezra

6:17 -- בֵּית אֱלֹהִים

P.R. 5a -- בֵּית אֱלֹהִים

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

1Chronicles

23:13 --- בָּבֶן

P.R. 63b -- בָּבֶן

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

11Chronicles

6:42 -- יְהוָה אֱלֹהִים

P.R. 6b -- יְהוָה אֱלֹהִים

יְהוָה אֱלֹהִים occurs in a few passages in the Bible.

VI

Insertion of a word.

1Kings

7:50 -- וְהַפְּתָוחַת לְדָלָתוֹת

P.R. 25b -- וְהַפְּתָוחַת לְדָלָתוֹת

אשר לְדָלָתוֹת

שׁ might be expected here.

Daniel

2:49 -- מֶלֶךְ

P.R. 23b -- מֶלֶךְ יְהִי

יהִי might be naturally expected here.

What were the
provisions, and?

—200 程度以上で、この傾向が顕著となる。

卷之三十一 五代十国 宋初 唐宋八大家

This section will soon be available.

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ACLU - 333 • 1

卷之三

¹⁰ See also the discussion of the relationship between the two in the section on "The Reinterpretation of the Self."

2. *Chlorophytum comosum* (L.) Willd. (Asparagaceae)

Journal of Health Politics, Policy and Law, Vol. 32, No. 1, January 2007
DOI 10.1215/03616878-32-1 © 2007 by The University of Chicago

1705 8:00 A.M.

“我問過王，他說，「你不必去。」

Journal of Health Politics, Policy and Law, Vol. 28, No. 1, January 2003
DOI 10.1215/03616878-28-1 © 2003 by The University of Chicago

三

• 01-22 - 2003278543

四二九

- 47,610.00 = 992 . 00

MEMO DE DIA

卷之三

• 1938 • 1939 • 1940 • 1941 • 1942 • 1943

APPENDIX C

238 / 6

—次多一點的時間，才會更明白。

• 276 •

Pure memory slips.

Genesis

33:6,7 -- הַפְּנֵי הַמִּשְׁעָן הַפְּנֵי

P.R. 49b-- הַשְׁפָחוֹת הַפְּנֵי

Possibly, הַפְּנֵי was omitted
because not regarded as
essential.

Exodus

24:17 -- בְּנֵי יִשְׂרָאֵל

P.R. 58b & 69a -- כָּל יִשְׂרָאֵל

slightly uncertain / כָּל יִשְׂרָאֵל is also to be
found in the Bible.

11Samuel

1:13 -- אֵין מִזְהָ אֶתְתָּה

P.R. 51a -- מִזְהָ אֶתְתָּה

no answer / Possibly, misled by form
of answer.

107

• and is written not right hand

新民報 二〇〇〇年六月

ANSWER TO Q. 2 - 1970

6-24 May 2000, \sqrt{L}/τ , 1000-2000

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Answers

Journal of Health Politics

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ANSWER

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MISLED BY D'RUSH ITSELF.

Isaiah

29:23 -- רְאֵת

P.R. 45a -- יִתְרַח

יִתְרַח fits in better with the
D'rush.

57:2 -- מִשְׁכָנֶה P.R. 5b -- יִתְרַח

Bis. 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 -- הַנְּאָדָם הַיְהּ P.R. 26b -- הַנְּאָדָם
 It is clear from the context
 that the reference is to אָדָם
 who is mentioned in the D'rush
 preceding the quotation. He
 doesn't repeat.

15:18 -- כָּרְתָּ יְהוָה P.R. 67a -- כָּרְתָּ
 It is clear from the context
 of the D'rush that יְהוָה is the
 subject. He doesn't repeat.

Exodus

12:37 -- וַיֹּצְאֵנִי בָנִי יִשְׂרָאֵל P.R. 36b -- וַיֹּצְאֵנִי
 It is clear from the context
 of the D'rush that בָנִי יִשְׂרָאֵל
 is the subject. He doesn't re-
 peat.

Leviticus

16:34 -- נְקֻדָּת לְכָמָד אֶת נְקֻדָּת P.R. 64a -- נְקֻדָּת לְכָמָד
 He is concerned here in the
 D'rush, only with the word נְקֻדָּת.
 He is not interested in נְקֻדָּת.

Numbers

12:5 -- קָרֵד יְהוָה בְּנֵמִזְבֵּחַ P.R. 64a -- קָרֵד בְּנֵמִזְבֵּחַ
 It is clear from the context
 of the D'rush that יְהוָה is the
 subject. He doesn't repeat.

ESTATE OF VICTOR VASCHON
IN THE SUPERIOR COURT

JULY 20, 1954

WILL -- WAS MADE IN ACCORDANCE WITH
 PROVISIONS OF THE ACT OF PARLIAMENT
 ENTITLED AN ACT TO REGULATE WILLS
 AND TESTAMENTS AND RELATING
 TO THE ADMINISTRATION OF ESTATE

CCPA -- NO. 101
 PROVED AND SWORN TO BE IN THE
 CITY OF TORONTO ON THIS 20th DAY OF JULY
 A.D. 1954 BY JAMES H. MCNAUL, NOTARY PUBLIC

WITNESS -- THAT IT IS
 PROVED AND SWORN TO BE IN THE
 CITY OF TORONTO ON THIS 20th DAY OF JULY
 A.D. 1954 BY JAMES H. MCNAUL, NOTARY PUBLIC

*might have been
altogether omitted*

TESTIMONY

THE WITNESS -- WAS SWORN
 AND HE SWORE AFFIRMED AS TO
 THE FACTS PROVEN AND STATED
 IN THE FOREGOING DOCUMENT UPON WHICH
 HE IS SWORN

SIGNED

THE WITNESS -- SWORN
 AND HE SWORE AFFIRMED AS TO
 THE FACTS PROVEN AND STATED
 IN THE FOREGOING DOCUMENT UPON WHICH
 HE IS SWORN

SIGNED

Deuteronomy

4:24 -- יהוה אליהיך פ.ר. 46b -- ה

בְּדַבָּר יְהוָה is not needed for
the D'rush.

28:1 -- יהוה אליהיך עליון פ.ר. 46b -- ה'

אֱלֹהִים is not needed for
the D'rush.

33:23 -- אמר לפתלי טבע פ.ר. 31b -- א

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

1Kings

6:38 -- האחת---בירוח בול פ.ר. 24b -- ה

וְהִיא הַחֲזִקָּה

וְהִיא הַחֲזִקָּה is not needed for
the D'rush, because he is con-
cerned only with *בירוח בול*.

(The 'ה' omitted in *הַאֲחַת* is due
to a copyist's fault, for the 'ה'
is found in the same quotation
on P.R. 23b.)

7:51 -- המלוכה אשר נשה פ.ר. 25b -- ה

אֲשֶׁר נָשָׂה 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.

11Kings

2:8 -- וַיִּקְחֵ אֶלָּהוּ אֶת אֶזְרָחִי P.R. 15b -- זְרַח אֶדְרָתָה!

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

Ezekiel

1:26 -- זְמֹת הַכּוֹסָא
זְמֹת כְּמַרְאָה

P.R. 61b -- זְמֹת הַכּוֹסָא
כְּמַרְאָה

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

34:31 -- אֲתָּן נְצָרִי עַזְיָהוּ P.R. 37a -- אֲתָּן נְצָרִי

Pr. 37:1 has it נְצָרִי is mere redundancy and is naturally omitted, since it is not needed for the D'rush.

Haggai

2:9 -- הַבַּיִת הַזֶּה הַآخֶרֶן P.R. 74b -- הַבַּיִת הַזֶּה הַآخֶרֶן

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

Psalms

61:1,2 -- פָּגַע תְּפִלְתִּי
הַקְשִׁיבָה תְּפִלְתִּי

P.R. 31a -- הַפְּגִיעָה תְּפִלְתִּי

This is reading
of 'd

הַקְשִׁיבָה תְּפִלְתִּי is a repetition of the thought in שְׁמָנָה צִיּוֹתִי and hence it is not needed in

the D'rush, possibly. (As for
הנגידות, we find 1 MSS.

Vrs. that has נג'יבת, cf.
Kittel.)

71:15 -- קי יופר צדקית P.R. 32a -- גדי יגדית
כל הימים תשועתך צדקית

*B. 252, 274
describing
of the same idea*

are not need-
ed for the D'rush, for the
same thought appears in צדקית
(יגדית means the same as יופר
and is a natural substitution)

Ruth

4:18-22 -- פֶרַץ -- אֲלֹהִים P.R. 23b & 24a -- אלֹהִים
פֶרַץ בְּלֹא --- בְּלֹא

*What's all
this? I
from your records
ab. 74 or so years
that you were not
clear about it*

The P.R. text is not concerned
with פֶרַץ ; hence, it is care-
less about quoting it. The "I"
in בְּלֹא is omitted, because
it is common to omit it at the
beginning of a quotation. בְּלֹא
most likely part of the P.R.
text and not part of the quo-
tation.