TEXTUAL NOTES

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I

In place of the MT reading of Is. 38: 12, one finds in 1QIIs* מָסָרִית בֵּאוֹרֵי היִי. The word מָסָרִית presents a problem. It may be considered a *hap. leg.*, unless one assumes the same root to underly מָסָרִית (Ez. 7: 25), which can be explained only contextually. Modern commentators retain מָסָרִית in Is. 38: 12 and associate it with parallel Semitic roots (cp. dictionaries). The Targumim also reflect the verb used in MT. Also the 1QIIs* reading, מָסָרִית, seems strange. My aim is to explain how the writer of 1QIIs* came to use it. Kutscher, confronted with the difficulty of this reading, remarked: “הִמֵּר seems to be a term used in wearing. Since the term was not clear to the writer (of the scroll) he substituted for it a word of close graphic resemblance, מָסָרִית, which, at the same time, was semantically similar (cp. מָסָרִים), although its suitability is rather dubious. The verb מָסָר, both in Mishnaic Hebrew and in Aramaic, is connected with מָסָרִית, hair-cut”.1

De Boer2 took מָסָר as a *pî‘el* form derived from מָסָר—מָסָר ("to cut, to shear") and pointed it מָסָר. In his view, the writer of 1QIIs* used this reading in order to clarify the *hap. leg.* of the MT. Driver has accepted this interpretation,3 and he prefers the 1QIIs* reading over that of the MT.

It seems to me that a different solution must be found for מָסָר of 1QIIs*. It is well known that the scribe of 1QIIs* habitually substituted common words for unique or rare ones,4 in the manner of later and popular texts. As already stated, the term מָסָר probably is a *hap. leg.* in Biblical Hebrew. I assume

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1 E. Y. Kutscher, *הלשון והפרקט שלושם של מונחים שלשמה שלושמה מונח הלשון קשה (Jerusalem 1959) 203.
3 G. R. Driver, *The Judaean Scrolls, The Problem and a Solution* (Oxford 1965) 444. Driver offers this reading of 1QIIs* as a demonstration of the scribe's employment of later words, known only from Mishnaic Hebrew. In an earlier paper (JThS N.S. 11 [1951] 27) he had supposed that the scribe had read מָסָר ("I counted").
that this reading was before the scribe of 1QIs⁵, but he took it to have resulted from a metathesis⁶ of סֶפֶר from םֶפֶר, a common, well-known root (found in Is. sixteen times, with varied meanings), for which he substituted its synonym, סֶפֶר, which was more commonly used in later Hebrew (cp. below). It appears that the copyist was especially influenced by סֶפֶר יָד שָמַיִם in 38:10: סֶפֶר יָד שָמַיִם (1QIs⁶: סֶפֶר יָד שָמַיִם).

The same interchange of the synonymous roots סֶפֶר—םֶפֶר may be found in parallel passages of the MT:

2 Sam. 24:2: סֶפֶר... וְסֶפֶר אָד הָעָם
1 Chron. 21:2: לְכֶלֶת סֶפֶר אָד הָעָם.

It seems that we can observe a different distribution of the verbs סֶפֶר and םֶפֶר in the books of the Bible. In the sense of counting, enumerating, סֶפֶר is prevalent in the early books, such as the Pentateuch (scores of times in Num.; nine times in Ex.) and the Former Prophets (Sam.—eight times; Ki.—six times), whereas it is rarely used in the later books (Neh.—twice; Chron.—four times). Although םֶפֶר does appear in the early books (Gen.—five times; Ki.—twice) it is more frequent in the later ones (Ez.; Ezra; Job—three times; Chron.—six times). In Mishnaic Hebrew only סֶפֶר—never םֶפֶר—is used in the sense of “to count”.⁷ It is no wonder then, that the writer of 1QIs⁸ substituted for סֶפֶר its later synonym םֶפֶר, as the author of Chron. was wont to do.⁸

As concerns סֶפֶר of 1QIs⁵, it seems that no special meaning is to be sought in this reading. Its employment merely reflects the atomistic approach of the scribe, who substituted it for the MT סֶפֶר without paying attention to the context. But were one to seek a specific meaning here, I should suggest the

5 Cp. 9:18 1QIs⁵: סֶפֶר MT:תֵסֶפֶר
13:19 1QIs⁵: סֶפֶר MT:תֵסֶפֶר
14:31 1QIs⁵: סֶפֶר MT:תֵסֶפֶר
32:19 1QIs⁵: סֶפֶר MT:תֵסֶפֶר
40:20 1QIs⁵: סֶפֶר (corrected from יַסְדַב) MT:תֵסֶפֶר
1QIs⁵: סֶפֶר ML:תֵסֶפֶר

6 Beside סֶפֶר (vv. 2, 4) also םֶפֶר is employed in 2 Sam. 24 (v. 10). And סֶפֶר appears in 1 Chron. 21 in v. 6 which is missing in Sam. In addition to these two verbs, in both texts סֶפֶר is used twice (2 Sam. 24:1; 1 Chron. 21:1, 17; also 27:24).

7 Excepting the standard phrase סֶפֶר בְּמַעֲרָת (Mishna Yoma 7:1; and elsewhere), and those passages which discuss Biblical verses which include the word סֶפֶר. Cp. M. Jastrow, A Dictionary of the Targumim, etc. (New York 1950) s.v. סֶפֶר (p. 1169) and (p. 1207).

8 Other such substitutions in Chron. are: 2 Sam. 24:12, 17—סֶפֶר; 1 Chron. 21:10, 17—סֶפֶר. This change also occurs in two other places in Chron.; 1 Ki. 5:22—סֶפֶר; 2 Chron. 2:15—סֶפֶר; etc.
word be taken as a qal form of כהן — “to count”, referring to the counting of the days of one’s life, and connoting sorrow.9

II

One finds scribal errors involving a verb root (as with קָפָדַת – ‘פָדְתָה’ or by a synonym9a or by a more common word (as with פָדַת – ‘פָדָה’) in parallel passages within the MT. Note, e.g.:

2 Sam. 6: 13: ויהי בְּעָדָה נַעֲמָה אֵין בְּעִיר בְּעָדָה וְזָרָה 10
1 Chron. 15: 26: ויהי בְּעָדָה נַעֲמָה אֵין בְּעִיר בְּעִיר וְזָרָה

It is surprising that in this case, commentators did not discuss at all the relationship between ובוּר (not translated by G) and בּוּר, as if they assumed these variants to be two independent original readings. Again, it seems that the author of Chron. actually had before him the Sam. reading, possibly with one small difference: וחיה כַּעַר (interchange of כ – מ,11
But the author of Chron. most likely read or heard כַּעַר instead of כַּעַר – “to aid”. He then substituted for this verb, uncommon in the Bible,13 its synonym כֵּר, which is employed in Chron. usually with God as its subject,14 even when the parallel version in the Former Prophets does not employ it. Compare:

9 My colleague, M. Bar-Asher, informs me that in colloquial Moroccan Arabic (southeast dialect) two connotations are implied by the simile “fhal ’li Ka yhsb hyd’ ‘Imansz” (literally: like counting the threads of the loom): (a) The job to be done is as hard as counting the threads on a loom; (b) used only among the weavers: looking forward to the completion of the weaving. Mr. Bar-Asher’s informants are Aziza La’asri (a weaver) and Sara Ben-Aroosh.

9a I.L. Seeligmann, (Tarbiz 25 [1996] 138–189) has cited several examples of this phenomenon.

10 We shall not discuss the addition of נַעֲמָה in the Chron. account.

11 Cp. Num. 21: 1: כַּעַר וְעָדָה שָׁנָה בָּאָבָא שַׁאֲלָה
ib. 33: 40: כַּעַר וְעָדָה שָׁנָה בָּאָבָא שַׁאֲלָה בָּאָבָא שַׁאֲלָה.


13 In the sense of “to aid” it appears only in Ps., once in Is., and once in Prov. – never in Chron.

14 Cp. e.g., S. R. Driver, An Introduction to the Literature of the Old Testament (New
2 Ki. 16: 7: שחל אתי מלכיך או תחל ספר מלך אשת לאמר... שחל ותרשמני
2 Chron. 28: 16: שחל המלך או על מלך אשת ילוד ול...ין
1 Ki. 22: 32: וصدق כללباح ידוע ותרשממי
2 Chron. 18: 31: ידוע כללباح ידוע ותרשממי
לימים

The interchange of these two words also serves to explain the following variant:

1 Ki. 10: 12: יושב המלך או עיני הלlopedia ותת ה; '""לبيد ה מלך""
2 Chron. 9: 11: יושב המלך או עיני הלппד ותת ה; '""לبيد ה מלך"

The interchange of these two words in 1 Ki. 10: 12 is a *hap. leg.*, and its exact meaning cannot be ascertained. G translates it as ὑποστηρίγματα a word which is also used in translating הפיקום of 1 Ki. 7: 24 (= 7: 11 in G). The traditional commentators differ in their interpretations of this word. Rashi *ad. loc.* explained it to mean "floor" (יסדה); Kimhi *ad. loc.* interpreted it as שופרות הל البلد וקורות — "pillars to support the beams", and in his *מסכת טברא*, s.v. *תקורא* — "ceiling"; R. Levi ben Gershon (Rafiel) called it *מסגד* — "banister". In any case, it is clear that all these interpretations are derived either from the context or from the parallel version in Chron. As L. Koehler remarks, the precise meaning is unknown.

It appears that the author of Chron. read in his text or understood the word to be יִמְשָׂא (from *דרד* = דֶּרֶד — "step or path", and substituted for it a noun derived from מָסַלְלָה מָסָלָה (cp. 1 Chron. 26: 16, 18), as in מָסַלְלָה מָסָלָה (Is. 35: 8). It is interesting to note that the possibility of a כְּכַה interchange in the Ki. reading was already suggested by W. Mayer in the *Biblische Zeitschrift* series edited by M. Landau. He states: "It may be that the (original) כְּכַה was replaced here by a כ, and that the word initially had been מָסַלְלָה, *i.e.* a place where people could walk. Thus it equals מָסַלְלָה (path), from מָסָלָה*.

III

Ps. 14 and 53 are two versions of the same psalm. Aside from variants which may be explained as having a definite purpose (such as *אלֵהִים — אָלֵהֵים*, there are to be found striking textual differences, some of which may be considered to have arisen from graphic or aural errors (such as *(Cardinal* or *הָנָּה*). York 1956) 536. The textual error and the insertion of *לִפְלֵים* (see note 10) are responsible for the addition: ...דַּיְיוּר תַּנְתֵּה* (Ez. 12: 14; 38: 6).

15 Theod. twice used this term in his translation of the word אָנָּה (Ez. 12: 14; 38: 6).
17 סָפָר מַלְכִּים עַם (Vilna 1848) 153.
Ps. 14: 5–6: שׁ ה פ חֵדֹר נַשׁ ה ה קַלָּאוּם בָּדְרוֹר צַדְּקֵה יִצְוָה עַל חֵוֶת כֹּל ה מַחְשֶׁחָה
Ps. 53: 6: שׁ ה פ חֵדֹר נַשׁ ה ה קַלָּאוּם בָּדְרוֹר צַדְּקֵה יִצְוָה עַל חֵוֶת כֹּל ה מַחְשֶׁחָה

It is not our aim here to determine which of the two texts offers the better reading. But due to the graphic similarity, it is highly probable that these variants do not represent two different original readings, but rather derive from one source. However, all attempts to reconstruct the common source remained without success.¹⁸

In place of נַשׁ ה in Ps. 14: 6 one finds in 53: 6 נַשׁ ה צַדְּקֵה; נַשׁ ה by itself¹⁹ as well as the phrase as a whole — are completely meaningless. בָּדְרוֹר of Ps. 14 has no parallel in Ps. 53, which moreover reads מַחְשֶׁחָה instead of Ps. 14 — בָּדְרוֹר. This later variant may easily be explained by the fact that מַחְשֶׁחָה was written defectively — as most often in the Bible (cp. Ps. 90: 1; 10: 6; 61: 7 etc.). The copyist of Ps. 53 apparently understood it to be derived from Aramaic בָּדְרוֹר, מַחְשֶׁחָה, which is common in Ps. (cp. e.g. 89: 11; 112: 9; 141: 7; 147: 16). Consequently the word מַחְשֶׁחָה was left without meaning, and the psalmist simply omitted it. It further is possible that the phrase מַחְשֶׁחָה in Ps. 141: 7 caused the copyist of Ps. 53: 6 to write בָּדְרוֹר צַדְּקֵה.

¹⁹ G translates αὐθεντικὸν clearly deriving ἀναθεματίζειν from ἀναθεματίζω! Cp. also K. Budde, JBL 47 (1928) 170–171. This strange word most likely resulted from a ν—א interchange. (Cp. e.g., I. L. Seeligmann, op. cit., 202, note 1).
²⁰ The combination חֵוֶת is a hap. leg.; but it is similar to חֵוֶת בָּדְרוֹר in Ps. 112: 2.
²¹ קָרִיף בָּדְרוֹר usually translates Hebrew מַחְשֶׁחָה, except in Jer. 3: 13 and Prov. 11: 24. Cp. also קָרִיף בָּדְרוֹר (Ps. 68: 31).