

TEXTUAL NOTES

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I

In place of the MT reading of Is. 38 : 12: קִפְדָּתִי כְאֹרֵג חַיִּי one finds in 1QIs^a סִפְרָתִי כְאֹרֵג חַיִּי.

The word קִפְדָּתִי presents a problem. It may be considered a *hap. leg.*, unless one assumes the same root to underly קִפְדָּה (Ez. 7: 25), which can be explained only contextually. Modern commentators retain קִפְדָּתִי in Is. 38: 12 and associate it with parallel Semitic roots (cp. dictionaries). The Targumim also reflect the verb used in MT. Also the 1QIs^a reading, סִפְרָתִי, seems strange. My aim is to explain how the writer of 1QIs^a came to use it. Kutscher, confronted with the difficulty of this reading, remarked: “קִפְדָּה 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, סִפְרָה, which, at the same time, was semantically similar (cp. מִסְפָּרִיִּים), although its suitability is rather dubious. The verb סִפַּר, both in Mishnaic Hebrew and in Aramaic, is connected with תְּסַפֵּרָת, hair-cut”.¹

De Boer² took סִפְרָתִי as a *pi'el* form derived from סִפַּר—חָתַר (“to cut, to shear”) and pointed it סִפְרָתִי. In his view, the writer of 1QIs^a used this reading in order to clarify the *hap. leg.* of the MT. Driver has accepted this interpretation,³ and he prefers the 1QIs^a reading over that of the MT.

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

- 1 E. Y. Kutscher, הלשון והרקע הלשוני של מגילת ישעיהו השלמה ממגילות ים המלח (Jerusalem 1959) 203.
- 2 P. A. H. de Boer, “Notes on the Text and Meaning of Isaiah XXXVIII, 9–20”, *Oudtestamentische Studiën* 9 (1951) 172.
- 3 G. R. Driver, *The Judaean Scrolls, The Problem and a Solution* (Oxford 1965) 444. Driver offers this reading of 1QIs^a 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 סִפְרָתִי (“I counted”).
- 4 Cp. e.g., J. T. Milik, *Biblica* 31 (1950) 216; I. L. Seeligmann, *Tarbiz* 25 (1956) 129–131; Kutscher, *op. cit.*, 238 (and elsewhere).

that this reading was before the scribe of 1QIs^a, but he took it to have resulted from a metathesis⁵ of פקדתי from פקד, a common, well-known root (found in Is. sixteen times, with varied meanings), for which he substituted its synonym, ספר, which was more commonly used in later Hebrew (cp. below). It appears that the copyist was especially influenced by פקדתי in 38: 10: פקדתי יתר שנותי (1QIs^a: פקודתי ומר שנותי).

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

2 Sam. 24: 2: שוט... ופקדו את העם

1 Chron. 21: 2: לכו ספרו את ישראל

It seems that we can observe a different distribution of the verbs פקד and ספר in the books of the Bible. In the sense of counting, enumerating, פקד 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 ספר 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 ספר — and never פקד — is used in the sense of “to count”.⁷ It is no wonder then, that the writer of 1QIs^a substituted for פקד its later synonym ספר, as the author of Chron. was wont to do.⁸

As concerns ספרתי of 1QIs^a, 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 קפדתי without paying attention to the context. But were one to seek a specific meaning here, I should suggest the

5	Cp. 9: 18	1QIs ^a :	נתעם	MT:	נתעם
	13: 19	1QIs ^a :	תפראת	MT:	תפארת
	14: 31	1QIs ^a :	במודעיו	MT:	במודעיו
	32: 19	1QIs ^a :	ובשפלה תשפל (!) היער	MT:	היער
	40: 20	1QIs ^a :	ירבק (corrected from ירבק)	MT:	ירקב
		1QIs ^a :	ובשקלו	MT:	יבקש לו

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

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

8 Other such substitutions in Chron. are: 2 Sam. 24: 12, 17 — אנכי; 1 Chron. 21: 10, 17 — אני. This change also occurs in two other places in Chron.; 1 Ki. 5: 22 — הפץ; 2 Chron. 2: 15 — צרך; etc.

word be taken as a *qal* form of ספר — “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 **פקדתי** – **קפדתי**) and its resulting conscious substitution by a synonym^{9a} or by a more common word (as with **ספר** – **פקד**) in parallel passages within the MT. Note, e.g.:

2 Sam. 6: 13: **ויהי כי צעדו נשאי ארון ה'... ויזבח**

1 Chron. 15: 26: **ויהי בעזר האלהים את הלויים נשאי ארון ברית ה' ויזבחו**¹⁰

It is surprising that in this case, commentators did not discuss at all the relationship between **כי צעדו** (not translated by G) and **בעזר**, 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: **ויהי בצעד**, instead of **ויהי כי צעדו** (interchange of **כ** – **ב**).¹¹ But the author of Chron. most likely read or heard **בְּסֵעַד**¹² from **סעד** – “to aid”. He then substituted for this verb, uncommon in the Bible,¹³ its synonym **עזר** (cp. Ps. 20: 3: **ישלח עזרך מקדש ומציון יסעדך**), 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 “fḥāl 'lī Ka yḥsb ḥyōṭ 'lmānsz” (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 **הלויים** in the Chron. account.

11 Cp. Num. 21: 1: **ישמע הכנעני מלך ערד ישב הנגב כי בא ישראל**

ib. 33: 40: **ישמע הכנעני מלך ערד והוא ישב בנגב בארץ כנען בבא בני ישראל**

12 I do not know any other interchange of **כ** – **ב** in the Bible. (But cp. J. Barth, *Etymologische Studien* [Berlin 1893] 54 and J. L. Palache, *Semantic Notes on the Hebrew Lexicon* [Leiden 1959] 63. Some of the examples adduced by Palache are rather doubtful.) Such instances, however, are in evidence in Mishnaic Hebrew. See, e.g., S. Lieberman, *תוספת ראשונים* (Jerusalem 1935) part 1, 94; *id.*, *תוספת ראשונים* (Jerusalem 1937) I, 104; *ibid.*, (1939) IV, 109; H. Yalon, *קונטרסים לעניני הלשון העברית*, vol. 2 (Jerusalem 1931) 36; Y. Brand, *Sinai* 18 (1946) 35, note 11. I am indebted to H. Yalon for pertinent information on this issue.

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

וישלה אחו מלאכים אל תגלת פלסר מלך אשור לאמר... עלה והושעני 2 Ki. 16: 7

...שלח המלך אחו על מלכי אשור לעזר לו 2 Chron. 28: 16

ויסרו עליו להלחם ויזעק יהושפט 1 Ki. 22: 32

ויסבו עליו להלחם ויזעק יהושפט וה' עזרו 2 Chron. 18: 31

The interchange of **צעד** – **סעד** also serves to explain the following variant:

ויעש המלך את עצי האלמוגים מסעד לבית ה' ולבית המלך 1 Ki. 10: 12

ויעש המלך את עצי האלמוגים מסלות לבית ה' ולבית המלך 2 Chron. 9: 11

מסעד in 1 Ki. 10: 12 is a *hap. leg.*, and its exact meaning cannot be ascertained.

G translates it as $\sigma\upsilon\tau\omicron\sigma\tau\eta\sigma\iota\gamma\mu\alpha\tau\alpha$ a word which is also used in translating **פקעים** of 1 Ki. 7: 24 (= 7: 11 in G).¹⁵ The traditional commentators differ in their interpretations of this word. Rashi *ad. loc.* explained it to mean “floor” (רצפה); Kimḥi *ad. loc.* interpreted it as **עמודים לסמיכת הקורות** – “pillars to support the beams”, and in his **ספר השרשים**, s.v. **סל**, as **תקרה** – “ceiling”; R. Levi ben Gershon (Ralbag) called it **מעקה** – “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.¹⁶

It appears that the author of Chron. read in his text or understood the word to be **מַצְעָד** (from **צעד** = **דרך**) – “step or path”, and substituted for it a noun derived from **סלל** – **מסלות** (cp. 1 Chron. 26: 16, 18), as in **מסלול ודרך** (Is. 35: 8). It is interesting to note that the possibility of a **צ** – **ס** interchange in the Ki. reading was already suggested by W. Mayer in the **פאור** series edited by M. Landau. He states: “It may be that the (original) **צ** was replaced here by a **ס**, and that the word initially had been **מצעד**, i.e. a place where people could walk. Thus it equals **מסלה** (path), from **סלל**”.¹⁷

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 **ה'** – **אלהים**), there are to be found striking textual differences, some of which may be considered to have arisen from graphic or aural errors (such as **סר** – **סג** or **מחסהו** – **מאסם**).

York 1956) 536. The textual error and the insertion of **הלוים** (see note 10) are responsible for the addition: ... **ריהי בעזר** **האלהים**.

15 Theod. twice used this term in his translation of the word **אגף** (Ez. 12: 14; 38: 6).

16 L. Koehler–W. Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden 1953) 51.

17 **ספר מלכים עם פירשי' ותרגום אשכנזי ובאור** (Vilna 1848) 153.

Ps. 14: 5–6: שם פחדו פחד כי אלהים בדור צדיק עצת עני תבישו כי ה' מחסהו

Ps. 53: 6: שם פחדו פחד לא היה פחד כי אלהים פור עצמות הנך הבישתה כי אלהים
מאסם

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 עצת עני in Ps. 14: 6 one finds in 53: 6 עצמות הנך by itself¹⁹ as well as the phrase as a whole — are completely meaningless. צדיק of Ps. 14 has no parallel in Ps. 53, which moreover reads פור instead of Ps. 14 — בדור.²⁰ This later variant may easily be explained by the fact that בדור 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 בדר (Dan. 4: 11)²¹ and substituted for this root the parallel Hebrew פור, which is common in Ps. (cp. *e.g.* 89: 11; 112: 9; 141: 7; 147: 16). Consequently the word צדיק was left without meaning, and the psalmist simply omitted it. It further is possible that the phrase נפורו עצמינו לפי שאול in Ps. 141: 7 caused the copyist of Ps. 53: 6 to write פור עצמות הנך.

18 Cp. I. L. Seeligmann, "Indications of Editorial Alteration and Adaptation in the Massoretic Text and the Septuagint", VT 11 (1961) 203–204.

19 G translate ἀνθρωποφάσκαλον clearly deriving הנך from הן! Cp. also K. Budde, JBL 47 (1928) 170–171. This strange word most likely resulted from a ה-ע interchange. (Cp. *e.g.*, I. L. Seeligmann, *op. cit.*, 202, note 1).

20 The combination דור צדיק is a *hap. leg.*; but it is similar to דור ישרים in Ps. 112: 2.

21 בדר usually translates Hebrew פור, except in Jer. 3: 13 and Prov. 11: 24. Cp. also בדר (Ps. 68: 31).