



A *Genizah*: Fragment of Bavli Eruvin 54a And 63b-64b

Uma *Genizah*: fragmento de Bavli Eruvin 54A e 63B-64B

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Abstract: The present article is a study of the *Genizah* fragment containing parts of various *sugyot* from tractate Eruvin in the Babylonian Talmud. The principal focus is on the peculiarities of the Aramaic sections seen in contrast with the Hebrew parts of the text. The article introduces the ancient Aramaic wording in the fragment, emphasizing the consistent use of Aramaic, the elements of Aramaic grammar, the clarity of the usage and the precision of the linguistic specification. Proceeding along the same lines, the article also considers the relatively rare use of terminology in connection with the name of one of the Tannaim, as well as the use of Hebrew and a particular problem arising in connection with the fragment's content – an issue which also arises in other versions of the same text.

Keywords: *Genizah*. Talmud. Hebrew.

Resumo: O presente artigo é um estudo do fragmento de *Genizah* contendo partes de vários *sugyot* do tratado Eruvin no Talmude da Babilônia. O foco principal é as peculiaridades das seções aramaicas vistas em contraste com as partes hebraicas do texto. Este trabalho apresenta a antiga redação aramaica no fragmento, enfatizando o uso consistente dessa língua, os elementos da gramática, a clareza do uso e a precisão da especificação linguística. Procedendo nas mesmas linhas, o artigo também considera o uso relativamente raro da terminologia em conexão com o nome de um dos Tanaim, bem como o uso do hebraico e um problema particular que surge em conexão com o conteúdo do fragmento e em outras versões do mesmo texto.

Palavras-chave: *Genizah*. Talmude. Hebraico.

1 Description of the *Genizah* Fragment

The *Genizah* fragment's signature is "Cambridge U-L T-S F1(2) 114". FGP n. C93384. The fragment is described in the catalogue entry on the Friedberg site. It consists of a pair of paper sheets with a visible lacuna between them, which are damaged at the edges. Sheet measurements: 23.7 by 17.7 cm. Each sheet contains 20 lines and the writing style is Oriental Intermediate. The approximate date of the writing is in the

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11th century. The supposed place where the copy was prepared is the Land of Israel, Egypt, Babylon, or Syria. The fragment is written on paper; the color of the ink is faded black.

In terms of calligraphy, the writing is legible but not ornate. The scribe observed the left margin by crowding extra words. In passages quoted from the Bible, the scribe put the (*gershayyim*) cantillation mark above each word.

The fragment consists of two pages which do not form a sequence. The right-hand column is taken up by the text of the Babylonian Talmud, tractate Eruvin 54a, beginning with the words "רפאות תהי לשרך" until "סלה ועד אין לו הפסק".

The left-hand column has the text from Eruvin 63b, "אם אשתו נדה חבוא עליו ברכה" until "דעד האידינא מאן נטריה" and from 63a "אמר רב יהודה אמר שמואל שמה רביעית יין" until 64b "רב" "פפא אמר אפי' מצא מציאה" – non-consecutively, with gaps.

2 The Text of the Printed Version (bEruvin 54a)1

If he [a man] feels pains in his bowels, let him engage in the study of the Torah, since it is said, *It shall be a healing to thy navel*.¹ If he feels pain in his bones, let him engage in the study of the Torah, since it is said, *And marrow to thy bones*.² If he feels pain in all his body, let him engage in the study of the Torah, since it is said, *And healing to all his flesh*.³ R. Judah son of R. Hiyya remarked: Come and see how the dispensation [measure] of mortals is not like that of the Holy One, blessed be He. In the dispensation of mortals, when a man administers a drug to a fellow it may be beneficial to one limb but injurious to another, but with the Holy One, blessed be He, it is not so. He gave a Torah to Israel and it is a drug of life for all his body, as it is said, *And healing to all his flesh*.⁴

R. Ammi said: What is the exposition of the Scriptural text, *For it is pleasant thing if thou keep them within thee: let them be established altogether upon thy lips*?⁵ When are the words of the Torah "pleasant"? "When thou keepest them within thee". And when wilt thou keep them within thee? When they will "be established altogether upon thy lips". R.

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¹ Prv. 3:8.

² Prv. 3:8.

³ Prv. 4:22.

⁴ Prv. 4:22.

⁵ Prv. 22:18.



Zera said, [this may be derived] from the following: *A man hath joy in the answer of his mouth; and a word in due season, how good is it!*⁶ When “hath a man joy”? When he has an “answer in his mouth”. Another version: “When hath a man joy in the answer of his mouth”? When the “word is in due season; O, how good is this”! R. Isaac said, This may be derived from the following: *But the word is very high unto thee, in thy mouth, and in thy heart, that thou mayest do it;*⁷ When “is it very high unto thee”? When it is “in thy mouth and in thy heart to do it”. Raba said, It may be derived from the following: *Thou hast given him his heart’s desire, and the utterance of his lips Thou hast not withholden. Selah?* When “hast Thou given him his heart’s desire”? At the time when “Thou hast not withholden the utterance of his lips. Selah.”

Raba pointed out an incongruity: It is written, *Thou hast given him his heart’s desire*, and it is also written, *And the utterance of his lips Thou hast not withholden. Selah?* If he is worthy, “Thou hast given him his heart’s desire,” but if he is unworthy, “The utterance of his lips Thou hast not withholden. Selah”.

It was taught at the school of R. Eliezer B. Jacob: Wherever [in Scripture] the expression of *nezah*, *selah* or *waed* occurs the process to which it refers never ceases.

3 Eruvin 63b- 64b

Raba said: If one’s wife is a menstruant may be blessing come upon him.⁸ This [Raba’s view], however, is not very logical, for who watched him [The husband] until that time?

[64a] Rab Judah stated in the name of Samuel: He who has drunk a quarter of a *log* of wine must not give a legal decision. “This ruling” observed R. Nahman, “is not a very fine one, because in my own case, before I drink a quarter of a *log* of wine my mind is not clear”.

Said Raba to him: Why did the Master speak in such a manner? Did not R. Aha b. Hanina in fact state, “What is the exposition of the Scriptural text, *But he that keepeth company with harlots loses his substance?*”⁹ Whosoever says, “This ruling is a fine one” or “That ruling is not a fine one loses the substance of the Torah”? – “I withdraw”, the other replied.

Rabbah son of R. Huna ruled: One who is under the influence of drink must not pray, but if he did pray his prayer is regarded as a proper one. An intoxicated man must not pray, and if he did pray his prayer is an abomination. How are we to understand the expression of “One who is under the influence of drink” and how

⁶ Prv. 15:23.

⁷ Dt. 30:14.

⁸ The man who by his presence provides a moral safeguard.

⁹ Prv. 29:3.



that of “man intoxicated man”? – As follows. When R. Abba b. Shumani and R. Menashya b. Jeremiah of Difti were taking leave from each other at the ford of the river Yopati they suggested, “Let each one of us say something that the other has never heard before, for Mari son of R. Huna laid down: The best form of taking leave of a friend is to tell him a point of the *halachah*, because he would remember him for it”. “What is to be understood”, one of them began, by “one who is under the influence of drink” and what by “an intoxicated man”? The former is one who is able to speak in the presence of a king, the latter is one who is unable to speak in the presence of a king. “What”, the other began, “should he who took possession of the property of a proselyte¹⁰ do that he shall be worthy of retaining it? Let him purchase with it a scroll of the Law”. R. Shesheth said: Even [64b] a husband [should act in a similar manner] with his wife’s estate. Raba said: Even a man who engaged in trade and made a large profit should act in a similar manner. R. Papa said: Even he who has found something [should act in the same manner]. [Epstein Ed.]

4 The Text of the Genizah Fragment

4.1 The First Page¹¹

[] רה¹² שנ [] אות¹³ תהי לשרי¹⁴ חש בעצ[]¹⁵

[...] שנ ושיקוי¹⁶ לעצמותיך¹⁷ חש בכל¹⁸ גופו¹⁹ יעס[]²⁰

[...] בשר[]²¹ מרפא²² אמ' רב²³ יהודה בריה²⁴ דר' היא²⁵

[...]ה²⁷ של[]²⁸ כמידת²⁹ הקבה מידת³⁰ בשר ודם מידת³¹ בשר²⁶

¹⁰ Who died without any Jewish issue and thus had no legal heirs.

¹¹ Eruvin 54a.

¹² MS Munich 95, Vatican 109, Oxford 366 and the printed version: "בתורה".

¹³ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "רפאות".

¹⁴ Prov. 3:8. MS Munich 95, Vatican 109, Oxford 366 and the printed version: "לשרך".

¹⁵ Vatican 109, Oxford 366 and the printed version: "בעצמותיו". MS Munich 95 misses the word.

¹⁶ Prv.3:8: "ושיקוי". Also, Vatican 109, Oxford 366 and the printed version.

¹⁷ MS Munich 95 misses the words: "שנ ושיקוי לעצמותיך".

¹⁸ Vatican 109 misses the word: "בכל".

¹⁹ Vatican 109: "בגופו".

²⁰ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "יעסוק".

²¹ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "בשרו".

²² Prov. 4:22.

²³ MS Munich 95 misses the word: "רב". Oxford 366: "ר'".

²⁴ The printed version misses the word: "בריה".

²⁵ MS Munich 95, Vatican 109 and the printed version: "היא". Oxford 366: "ירמיה".



5 [...] סם³² לחבירו³³ יפה לזה³⁴ וקשה לזה³⁵ אבל הקבה
[...] לישר³⁶ [...] חיים לכל גופן³⁸ שנ' ולכל³⁹
[...] אמ' ר' אמי מאי דכ' ל' נעים ל' תשמרם
[...] יחדיו⁴⁰ על שפתיך⁴¹ אימתי דברי תורה נעימים
[...] מרם⁴² בבטניך⁴³ ואימתי⁴⁴ תשמרם בבטניך⁴⁵ בשעה⁴⁶
10 [...] יחדיו⁴⁷ על שפתיך ר' זירא אמ' מהכא⁴⁸ שמחה לאיש
[...] פיו ודבר בעתו מה טוב⁴⁹ אימתי שמחה לאיש
[...] [נה⁵⁰ פיו⁵¹ בזמן⁵² שדבר⁵³ בעתו מה טוב⁵⁴ ר' יצחק אמ' מהכא

²⁶ Oxford 366 misses the words: "מידת בשר".

²⁷ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "וראה".

²⁸ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "שלא".

²⁹ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "כמדת".

³⁰ MS Munich 95, Vatican 109 and the printed version: "מדת".

³¹ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "מדת".

³² MS Munich 95: "רפואה".

³³ Vatican 109, Oxford 366: "לחברו". MS Munich 95 added: "רפואה".

³⁴ The printed version: "לזה יפה".

³⁵ The printed version: "ולזה קשה".

³⁶ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "לישראל".

³⁷ MS Munich 95: "והם", Vatican 109: "והיא להם סם", Oxford 366: "שהיא סם". The printed version: "סם".

³⁸ Vatican 109, Oxford 366: "גופם". The printed version has: "גופו". MS Munich 95 added: "גופו של אדם".

³⁹ Prov. 4:22: "ולכל בשרו מרפא". Vatican 109 added: "כי חיים הם למוצאייהם".

⁴⁰ Vatican 109: "יחדיו".

⁴¹ Prov. 22:18. MS Munich 95, Oxford 366 miss the words: "יחדיו על שפתיך". Vatican 109 added: "הכי אמ' קרא".

⁴² MS Munich 95, Vatican 109, Oxford 366 and the printed version: "שתשמרם".

⁴³ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "בבטניך".

⁴⁴ Vatican 109, Oxford 366: "אימתי".

⁴⁵ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "בבטניך".

⁴⁶ The printed version: "בזמן".

⁴⁷ MS Munich 95: "יחד", Vatican 109: "יחדיו".

⁴⁸ MS Munich 95 misses the word: "מהכא".

⁴⁹ Prov. 15:23. Oxford 366 misses the words: "ודבר בעתו מה טוב".

⁵⁰ MS Munich 95: "במענה". Vatican 109, Oxford 366 and the printed version: "שמענה".



[...]] וב⁵⁵ אליך הדבר מאד בפֿיך ובלבבך לעשותו⁵⁶ אימתי⁵⁷
[...]] ב⁵⁸ אליך הדבר מאד⁵⁹ בשעה⁶⁰ שבפֿיך ובלבבך לעשותו⁶¹
15 [...]] אמ' מהכא תאזות⁶² לבו נתתה לז'⁶³ וארשת שפתיו בל
מנע'ת] לה⁶⁴ אימתי תאות לבו נתתה⁶⁵ לו בזמן שארשת
שפתיו בל מנעת סלה⁶⁶ רבא רמי⁶⁷ כת' תאות לבו נתתה⁶⁸
לו : וכת' וארשת⁶⁹ שפתיו בל מנע'ת סלה⁷⁰ . זכה תאות לבו
נתתה⁷¹ לו . לא [...]] וארשת⁷³ שפתיו בל מנע'ת סלה. תנא⁷⁴ ר'
20] זר⁷⁵ בן יע']⁷⁶ [] מ⁷⁷ כל מקום שני⁷⁸ נצה סלה ועד אין לו הפסק

⁵¹ MS Munich 95, Oxford 366 and the printed version: "בפיו". The printed version added: "ל"א אימתי שמחה לאיש במענה פיו".

⁵² MS Munich 95: "בשעה". Vatican 109 misses the word: "בזמן".

⁵³ Vatican 109: "ודבר".

⁵⁴ MS Munich 95, Oxford 366 miss the words: "שדבר בעתו מה טוב".

⁵⁵ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "קרוב".

⁵⁶ Dt. 30:14. Vatican 109, Oxford 366 miss the words: "בפֿיך ובלבבך לעשותו".

⁵⁷ MS Munich 95 misses the word: "אימתי".

⁵⁸ Vatican 109, Oxford 366 and the printed version: "קרוב".

⁵⁹ Vatican 109 and the printed version miss the words: "הדבר מאד". Oxford 366 misses the word: "מאד".

⁶⁰ Vatican 109, Oxford 366 and the printed version: "בזמן".

⁶¹ MS Munich 95 misses the words: "קרוב אליך הדבר מאד בשעה שבפֿיך ובלבבך לעשותו". Oxford 366: "שבפֿיך וב ובלבבך". The letter "וב" are to complete the end of the line.

⁶² Vatican 109 and the printed version: "תאות".

⁶³ MS Munich 95 misses the words: "תאות לבו נתתה לז'".

⁶⁴ Ps. 21:3. MS Munich 95, Vatican 109 and the printed version: "סלה".

⁶⁵ MS Munich 95, Vatican 109: "נתת".

⁶⁶ Oxford 366 misses the words: "[17] ... מנעת סלה [15] "תאות לבו [15] apparently by homeoteleuton from "[17] רבא רמי [15] ... רבא רמי [17]".

⁶⁷ Oxford 366 misses the word: "רמי".

⁶⁸ MS Munich 95, Vatican 109: "נתת".

⁶⁹ MS Munich 95, Vatican 109: "ארשת".

⁷⁰ Oxford 366 changes the order of the sentences by mistake: "ארשת שפתיו בל מנעת סלה" (n. 56). "וכת' תאות לבו נתת לו".

⁷¹ MS Munich 95, Vatican 109: "נתת".

⁷² MS Munich 95, Vatican 109, Oxford 366 and the printed version: "זכה".

⁷³ MS Munich 95, Vatican 109: "ארשת".

⁷⁴ MS Munich 95 misses the word: "תנא" and has: "ואמר ר'"] "וא"ר". Oxford 366: "תנא דבי". The printed version added: "דבי".



5 The Second Page⁷⁹

[...] תבוא⁸⁰ עליו ברכה ולא היא [] ד⁸¹ האידנא מאן

[] ה⁸² אמ⁸³ רב יהודה אמ' שמואל [...] רביעית יי

אל יורה⁸⁵ אמ' רב נחמן לא⁸⁶ מעליא⁸⁷ הא שמ⁸⁸ []

כמה דלא⁸⁹ שתינא רביעתא⁹⁰ דחמרא לא צילא⁹¹

25 אמ' ליה רבא⁹² מאי טע⁹³ []

מאי דכת' רועה⁹⁴ זונות יאבד⁹⁵

ושמועה⁹⁶ זו אינה נאה מאבד⁹⁷ []

⁷⁵ MS Munich 95, Vatican 109, Oxford 366: "אליעזר". The printed version has: "ר"א".

⁷⁶ Vatican 109, Oxford 366 and the printed version: "יעקב". MS Munich 95 misses the words: "בן יעקב".

⁷⁷ The word is truncated. Vatican 109: "אומ".

⁷⁸ MS Munich 95: "דכתי".

⁷⁹ Eruvin 63b.

⁸⁰ MS Munich 95 and the printed version: "תבא".

⁸¹ MS Munich 95, Vatican 109, Oxford 366: "עד". The printed version: "דעד".

⁸² MS Munich 95 and the printed version: "נטריה".

⁸³ Eruvin 64a. Oxford 366: "ואמר".

⁸⁴ MS Munich 95 and the printed version: "שתה". Vatican 109, Oxford 366: "השותה".

⁸⁵ Oxford 366 added: "ואל יתפלל".

⁸⁶ HANANEL, R. Eruv., 64a and MS Munich 95: "לאו".

⁸⁷ MS Munich 95 added: "היא".

⁸⁸ Oxford 366 and the printed version: "שמעתא". MS Munich 95 misses the words: "הא שמעתא". Vatican 109 has: "הא שמ שמעתא". The letters: "שמ" are to complete the end of line.

⁸⁹ HANANEL, R. Eruv, 64a and Oxford 366: "לא".

⁹⁰ MS Munich 95: "רביעיתא".

⁹¹ Oxford 366: "צאילנא".

⁹² HANANEL, R. Eruv, 64a: "רבה". MS Munich 95 misses the word: "רבא".

⁹³ MS Munich 95 and the printed version: "טעמא". Vatican 109: "טעמ". Oxford 366: "מ"ט" [מאי טעמא].

⁹⁴ Vatican 109 and the printed version: "ורועה". Oxford 366: "רעה".

⁹⁵ Prv. 29:3.

⁹⁶ MS Munich 95, Oxford 366: "שמועה". The printed version misses the word: "ושמועה".



בי. אמ' רבה בר⁹⁸ רב הונא שתוי⁹⁹ אל יתפל¹⁰⁰]
תפילתו¹⁰¹ תפילה¹⁰² שכור¹⁰³ אל יתפלל וא¹⁰⁴] התפ¹⁰⁵
30 היכי דאמי¹⁰⁶ שתוי והיכי דאמי¹⁰⁷ שיכור¹⁰⁸ כי הא¹⁰⁹
ורב מנשיא בר ירמיה מזופתא¹¹⁰ הוה¹¹¹ קא¹¹² מיפטר¹¹³
אמברא¹¹⁴ דנהר זופתי¹¹⁵ אמרי¹¹⁶ כל חד וחד¹¹⁷ מינן¹¹⁸ לימא מיל¹¹⁹]
דלא שמיעא¹²⁰ ליה¹²¹ לחבריה¹²² . דתני¹²³ מרי¹²⁴ בריה¹²⁵ דרב¹²⁶ הונא

⁹⁷ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "הונא".

⁹⁸ HANANEL, R. Eruv, 64a misses the words: "רבה בר".

⁹⁹ MS Munich 95 added: "יין".

¹⁰⁰ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "יתפלל".

¹⁰¹ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "תפלתו". R. HANANEL, R. Eruv, 64a: "(תועבה)".

¹⁰² MS Munich 95, Vatican 109, Oxford 366 and the printed version: "תפלה".

¹⁰³ Vatican 109 and the printed version: "שיכור".

¹⁰⁴ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "ואם".

¹⁰⁵ MS Munich 95, Vatican 109 and the printed version: "התפלל".

¹⁰⁶ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "דמי".

¹⁰⁷ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "דמי".

¹⁰⁸ MS Munich 95, Oxford 366: "שכור".

¹⁰⁹ MS Munich 95 misses the words: "כי הא".

¹¹⁰ MS Munich 95 misses the word: "מזופתא". Dik dukei Sofrum, Eruv. 64a, p. 130, n. 300 indicates other variants. Vatican 109: "דהרזיפתי". Oxford 366: "מזיפתא". The printed version has: "מדיפתי". Massoret HaShas, Eruvin 64a: "מדיפתי".

¹¹¹ MS Munich 95: "כי הו". The printed version: "הו".

¹¹² MS Munich 95 misses the word: "קא".

¹¹³ MS Munich 95, Vatican 109: "מיפטרי". The printed version has: "מפטרי".

¹¹⁴ The printed version has: "אמעברא".

¹¹⁵ MS Munich 95: "זוטר". ESHEL, B. Z. *Jewish Settlements in Babylonia During Talmudic Times, Talmudic Onomasticon*, Jerusalem 1979, p. 171. The printed version has: "זופטי". Oxford 366 misses the words: "הוה קא מיפטר אמברא דנהר זופטי" by mistake (homeoteleuton) of the words "מזופתא" (31) – "זופתי" (32).

¹¹⁶ The printed version has: "אמרו".

¹¹⁷ The printed version misses the word: "וחד".

¹¹⁸ MS Munich 95: "מנאן".

¹¹⁹ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "מילתא".

¹²⁰ The printed version has: "שמיע".

¹²¹ The printed version misses the word: "ליה".

¹²² MS Munich 95, Oxford 366 miss the words: "דלא שמיעא ליה לחבריה".



בר¹²⁷ ירמיה בר אבא לעולם¹²⁸ אל¹²⁹ יפטר אדם מחברו¹³⁰ א¹³¹]
35 מתוך¹³² דבר¹³³ הלכה¹³⁴ שמתוך כך זוכרו פתח חד מיניה¹³⁵] ואמ¹³⁶
דמי שתוי והיכי¹³⁷ דמי שכור¹³⁸ שתוי כל שיכול לדבר ב¹³⁹]
המלך שכור¹⁴⁰ כל שאינו יכול לדבר בפני¹⁴¹ המלך
אידך¹⁴² ואמ' המחזיק בנכסי הגר כאיזה צד¹⁴³ יעשה ויתק¹⁴⁴]
בידו יקח מהן¹⁴⁵ ספר תורה . רב¹⁴⁶ ששת אמ¹⁴⁷ אפילו ב¹⁴⁸] בנכסי אשתו

¹²³ Oxford 366: "דתאני". The printed version has: "דאמר". Ber, 31a: "וכן תנא".

¹²⁴ MS Munich 95: "מר". Oxford 366: "מארי". BERACH, "בר בריה". Massoret HaShas, Eruvin 64a: "בר בריה".

¹²⁵ The printed version has: "בר".

¹²⁶ The printed version has: "רב".

¹²⁷ MS Munich 95, Oxford 366: "בריה דרב". Vatican 109: "בריה ד". Oxford 366: "בריה". BERACH, "בריה דר". Massoret HaShas, Eruvin 64a: "דר".

¹²⁸ The printed version misses the words: "בר ירמיה בר אבא לעולם". Oxford 366 misses the word: "לעולם".

¹²⁹ MS Munich 95 and the printed version: "לא".

¹³⁰ Vatican 109, Oxford 366: "מחברו".

¹³¹ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "אלא".

¹³² Oxford 366 misses the word: "מתוך".

¹³³ MS Munich 95: "דברי". Oxford 366: "בדבר".

¹³⁴ Oxford 366 added: "ושמחה".

¹³⁵ MS Munich 95: "מיניהו". Vatican 109, Oxford 366: "מיניהו". The printed version misses: "מיניה".

¹³⁶ MS Munich 95 misses the word: "ואמ".

¹³⁷ Oxford 366: "היכי".

¹³⁸ The printed version has: "שיכור".

¹³⁹ MS Munich 95, Oxford 366 and the printed version: "לפני". Vatican 109: "בפני".

¹⁴⁰ Vatican 109 and the printed version: "שיכור".

¹⁴¹ MS Munich 95, Oxford 366 and the printed version: "לפני".

¹⁴² MS Munich 95 added: "מיניהו".

¹⁴³ MS Munich 95, Oxford 366: "כיצד". Hananel, R. Eruv, 64a and the printed version: "מה". Vatican 109: "כאי זה צד".

¹⁴⁴ MS Munich 95: "ויקיימם". Vatican 109, Oxford 366: "ויקיימנו". HANANEL, R. Eruv., 64a and the printed version: "ויתקיימו".

¹⁴⁵ MS Munich 95: "בהם". Oxford 366 and the printed version: "בהן".

¹⁴⁶ Vatican 109: "ורב".

¹⁴⁷ Oxford 366 and the printed version: "אמר רב ששת".

¹⁴⁸ Eruvin 64b. MS Munich 95, Vatican 109, Oxford 366 and the printed version: "בעל".



6 The Content of the Fragment

No special problems are to be detected in the fragment in forming a clear understanding of the content, except for one instance (common to all the versions). This is the question: who said "דתני מרי בריה דרב הונא" etc. (33) (or: "דאמר מרי בר רב הונא" in the printed version), whether one (or both) of the Sages previously mentioned are meant – R. Abba ben Shumani and R. Menashya ben Jeremiah of Difty – or whether this is an addition made by the compilers of the *sugya*, inserted here in connection with the dialogue unfolding between the two.

According to commentators' opinion, the words "דתני מרי בריה דרב הונא" are part of the dialogue between the two Sages – R. Abba ben Shumani and R. Menashya ben Jeremiah of Difty – where both rely on this passage in suggesting that they part ways in light of a Torah interpretation or a *Halakhic* point which they had not each heard from his fellow.¹⁵⁴ But scholars are of the opinion that this pronouncement made by Mari son of R. Huna was inserted by the compilers of the *sugya*¹⁵⁵ as a way of expressing agreement or support for the suggestion of the Sages mentioned above to part ways due to a *Halakhic* point. This is buttressed by noting that in tractate *Berakhot*,¹⁵⁶ the same words have been inserted along with the term: וכן תנא,¹⁵⁷ as a way of expressing agreement with the *Baraita* preceding them. Grounding for the view that these words form an insertion made by later compilers consists in the fact that the two Sages, R. Abba ben Shumani and R. Menashya ben Jeremiah of Difty, could not have cited anything said by Mari son of R. Huna, considering that they lived before his time. That is, the words of Mari son of R. Huna were added by

¹⁴⁹ HANANEL, R. Eruv, 64a musses the words: "רב פפא". Oxford 366 misses the word: "פפא".

¹⁵⁰ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "אמר".

¹⁵¹ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "אפילו".

¹⁵² MS Munich 95, Vatican 109, Oxford 366 and the printed version: "מצא".

¹⁵³ MS Munich 95, Vatican 109, Oxford 366 and the printed version: "מציאה".

¹⁵⁴ Hidushei Ha`Meiri, Eruv. p. 116, S.Z. Broida Ed.

¹⁵⁵ ALBECK, Ch. *Introduction to the Talmud, Bavli and Yerushalmi*, Tel-Aviv 1969. p. 203-204 n. 114 [Hebrew].

¹⁵⁶ Ber. 31a.

¹⁵⁷ ALBECK, 1969, p. 369.



someone else who was unaware of the difference between these two early Amoraim and Mari son of R. Huna who lived later than they did.¹⁵⁸

The term *וּכְן תְּנָא* in tractate Berakhot lends support to the wording in the fragment: דתני (33) (so, too, the version in MS Oxford 366) as opposed to what the printed version has: אמרי.

7 The Hebrew Language of the Fragment

In terms of language, the fragment makes relatively abundant use of *matres lectionis*, primarily in Biblical verses, differently from the way the same passages appear in the Bible. The use of the letter י as a *mater lectionis* is relatively abundant, for instance: (10) לשריך (1), ושיקוי (2), כמידת (4), מידת (2*) (4), יחדיו (8), בבטניך (2*) (9), יחדיו (10) by contrast with the Biblical verses, in which this י does not appear.

Use of the *mater lectionis* ו: (15) תאוות by contrast with the verse as it appears in the text of the Bible, with no ו. Deviation from the language of the verse: רועה (16), by contrast with the form in the Biblical verse: ורועה.

The *mater lectionis* י is also appear in the Hebrew (and later in the Aramaic) words: שִׁכּוּר (30), but not consistently throughout: שִׁכּוּר (29, 36).

The word: צד (38) כאיזה (or כיצד, having gone through a process of assimilation in MS Munich 95 and MS Oxford 366, and based on them, as well) in light of the ancient form of the writing, lends support to the possibility that this word (and perhaps the fragment in its entirety) is closer to the primary source of the version of the text, rather than the word מה, which is what we have in the printed version.

The fragment contains inconsistent use of the words: בשעה (9, 14) / בזמן (12, 16), and similarly the variant wording: יפה לזה וקשה לזה, as opposed to the printed version: יפה ולזה קשה.

The fragment also contains letter order reversal: אל (34) as opposed to other versions: לא. It is precise in its use of the following words, by contrast with the various other versions.

The word: בפני (37), which appears in the fragment here, is made more precise in the context of speaking before the king because its meaning is: in the presence of the king, albeit the word: לפני is not an error insofar as its meaning is: facing or opposite the king, and this is what appears in the printed version, MS Munich 95 and MS Oxford 366. It is also the more common in Talmudic *sugyot*.¹⁵⁹

¹⁵⁸ HALIVNI, D. *Sources and Traditions*, Tractate Erubin, Jerusalem 1982. p. 170. [Hebrew].

¹⁵⁹ SUKK, 38b.



Even the word: (39) מהן, which appears in the fragment here, is more precise since its meaning is: some part (of the proselyte's possessions) by contrast with the printed version, MS Munich 95, and MS Oxford 366: בהם or בהן, which has the meaning of: all (i.e., in all the possessions of the proselyte). This last version did not prevent commentators from interpreting this word along the same lines as the wording in the fragment: some part and not all (the possessions of the proselyte).¹⁶⁰

Additions which make no difference in understanding the fragment and are not significant for the fragment overall: (34) להעולם, (14) הדבר מאד.

8 The Aramaic Language in the Fragment

The text written in Aramaic in the fragment makes use of א' as a *mater lectionis* in the word: (30) (2*) דאמי, which is the ancient written form in Aramaic; however, later in the fragment, the word appears without the *mater lectionis*: (36) (2*) דמי.

The fragment makes use of the Aramaic plural suffix (6) גופן for the Hebrew word גופם. And is more consistent from the point of view of the Aramaic: (33) דתני, (32) אמרי, as opposed to the printed version: דאמר, אמרו.

It is precise with regard to grammatical usage in Aramaic: (31) קא to emphasize the second person as opposed to the absence of this word in a different version of the text. In terms of language, the fragment is imprecise in the word (31) הוה as compared to other versions: הוו or כי הוו.

Similarly, the fragment is clear in terms of language in its use of the third-person pronoun: (33) ליה, as compared to the absence of this word in the printed version. More precise linguistic itemization is to be found in the fragment – (32) וחד, (33) בריה – in comparison with the absence of these words in the printed version.

The fragment contains this term: (20) [ר' אליעזר בן יעקב] תנא (19). This is rare in connection with the Tanna's name, ר' אליעזר בן יעקב.¹⁶¹ More common in the Babylonian Talmud is the expression: תנא דבי ר' אליעזר בן יעקב תנא: or: דבי ר' אליעזר בן יעקב תנא.¹⁶² בן יעקב.¹⁶³

9 Summary

The *Genizah* fragment makes abundant use of various *matres lectionis*. The fragment is consistent in the way it makes use of Aramaic, as well as consistently grammatical in its Aramaic usage. In terms of language, it is more specific and is therefore clearer than the printed version. There are a few cases of imprecise usage. The fragment

¹⁶⁰ RASHI. *Eruvin* 64a, s.v. Yikach.

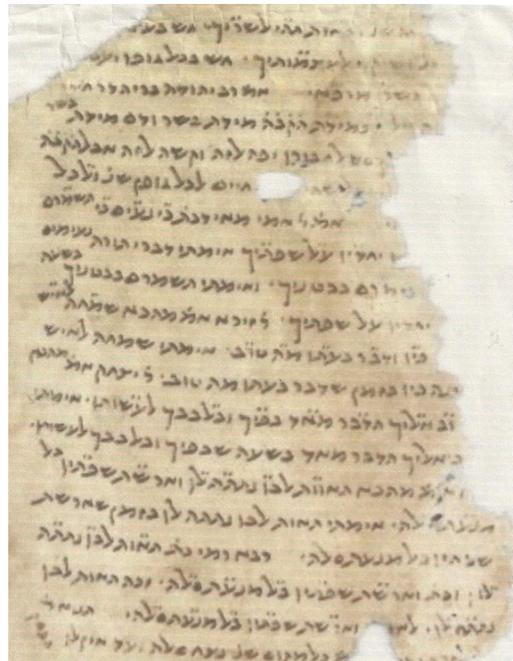
¹⁶¹ YEV, 37b.

¹⁶² San. 90b; Hul. 132b; Hag. 17b.

¹⁶³ Pes. 35a; Mena. 70b.



preserves a version of the text which is closer to the primary one by using the term: (33) דתני. It is also the only version in which the word תנא (19) appears in a statement made in the name of ר' אליעזר בן יעקב. There are no phrases in the fragment which can affect the way the text should be understood by contrast with other versions. The fragment raises the question which is common to all other versions, as well, in connection with attributing the statement made by Mari son of R. Huna: should this be associated with Amoraim mentioned earlier in the fragment or with later compilers of the *sugya*? Traditional commentators attribute this statement to the Amoraim mentioned earlier, while more modern researchers for various reasons associate it with the *sugya's* later compilers.



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