

The Text of Targum Qoheleth

Deborah Anne Fisher

The Department of Hebrew and Jewish Studies

UCL

Thesis submitted for the degree of

Doctor of Philosophy

October 2022

I, Deborah Anne Fisher, confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

Signature: D. A. Fisher

Abstract

The aim of this thesis is to produce a lightly-corrected diplomatic edition of Targum Qoheleth (the Targum to Ecclesiastes), using MS Urbinati Ebr. 1, Biblioteca Apostolica Vaticana as the base text for the transcription, and incorporating readings from 52 other witnesses into the critical apparatus. The texts range in date from 1189 to the 17th century; both Western and Yemenite manuscripts have been used. The edition features physical descriptions of the textual witnesses; an explanation of the methodology used in constructing the apparatus, detailing which types of readings have been included or excluded in order to produce an apparatus which is of a manageable size rather than a “graveyard of errors”; a translation of the text; and stemmatological analysis. Criteria have been developed to establish which variant readings and shared errors allow the manuscripts to be grouped together into textual families. Only the consonantal text has been taken into consideration, as the pointing is of poor quality in many of the manuscripts; the presence or absence of *matres lectionis* may be simply a matter of scribal preference.

It is hoped that through the examination of the relationships between the different witnesses, some light may be shed on the nature of the Late Jewish Literary Aramaic dialect, and the extent to which there is a division between the Western and Yemenite recensions for Targum Qoheleth. This edition would also allow for a more detailed study of Targum Qoheleth and its textual history than currently afforded by existing editions.

Impact Statement

This study of Targum Qoheleth provides many variant readings found across a large number of textual witnesses, allowing for more detailed analysis of the textual transmission of Targum Qoheleth than hitherto possible, as well as further study of the characteristics of the Late Jewish Literary Aramaic dialect, and closer examination of the relationship between the Western and Yemenite recensions of the Targumim to the Megilloth. Additionally, the stemmatological analysis can be of use to scholars focusing on other Targum texts, as it is possible that the same familial relationships between witnesses exists for other Targumim. The manuscript descriptions within this work include a list of texts found in each witness, which is a valuable resource to scholars seeking to identify manuscripts relevant to their own work. Beyond the academic sphere, this study may be of benefit to members of the Jewish community who wish to familiarise themselves with the lesser-known Targumim to the Hagiographa, and the importance of the targum tradition beyond Targum Onqelos and Targum Jonathan. The exegesis within the text of Targum Qoheleth will be of interest to members of both Jewish and Christian communities who wish to broaden their understanding of a familiar Biblical text and approach it from a different perspective.

Acknowledgements

בְּסֵיעָתָא דְשְׂמִינָא

My most sincere thanks go to my supervisors, Willem Smelik and Lily Kahn, for their ongoing help, longstanding support, and constant reassurance. I am enormously grateful for the large amount of time and energy they have expended on advising me throughout this project; their guidance and expertise have been invaluable, and it has been a true privilege to learn from them.

I would like to extend my deepest gratitude to my long-time friend Jonathan Hoyland, who has devoted countless hours over the past few years not only to the task of developing a program specifically for me to produce a computerised stemma, but also to that of providing the framework (and continuous problem-solving) for the use of LaTeX for my critical apparatus. His patience and support throughout the course of my study has been so greatly appreciated.

Thanks are owed to the archivists and librarians at several libraries for providing me with digital scans, cataloguing information, and permission to access and photograph manuscripts which were unavailable online: *Emanuela Barboni* (Biblioteca Ambrosiana, Milan); Ildikó Beöthy and Miklós Janzsó (National Széchényi Library, Budapest); Fiona Berry (Fisher Library, University of Sydney); Anna Letizia Di Carlo and Raffaella Alterio (Biblioteca Angelica, Rome); Sharon S. Horowitz (Library of Congress); Eva-Maria Jansson (Kongelige Bibliotek, Copenhagen); Kristina Münchow (Staatsbibliothek zu Berlin); Zmira Reuveni (National Library of Israel); Sam Sales (Bodleian Library); Christine Sauer (Stadtbibliothek *Nürnberg*); *Kerstin Schellbach* (Sächsische Landesbibliothek, Dresden); *Ilana Tahan* (*British Library*); José Luis del Valle Merino (Royal Library of the Monastery of El Escorial). Many thanks as well to Eveline van Staalduine-Sulman for devising new sigla for several manuscripts in response to my queries.

A special mention of appreciation goes to Paul Moore, a former fellow research student throughout most of this long journey, who generously shared his research with me prior to its publication. Additionally, his questions on variant readings found in Targum Qoheleth brought a sense of purpose to my work and renewed my drive to finish this project.

Thanks to Terri and Gilbert for always making me smile whenever my mood was in need of a lift.

The completion of this work could not have been possible without the support and encouragement of my family and friends, for whom I am incredibly grateful. Throughout the years, the tolerance exhibited, and the care and advice given by my husband Nahum Gedalla has not been taken for granted; I thank him deeply for standing by me.

This project is dedicated to my parents, Janet and Andrew Fisher; in doing so, I hope to convey but a mere fraction of my gratitude for their constant and unwavering support, without which this study could not have been undertaken.

Lastly, I offer my profound thanks to the Almighty. To conclude with a phrase found in the colophon of several manuscripts: ברוך נותן ליעף כח.

Table of Contents

Manuscripts containing Targum Qoheleth and Sigla Used in this Edition12

Chapter 1: Introduction

1.1 General Introduction.....	14
1.2 The Manuscript Families: Western and Yemenite	16
1.3 The Dialect of Targum Qoheleth	19
1.4 The Date and Place of Targum Qoheleth	22
1.5 The Existing Editions.....	28

Chapter 2: Methodology

2.1 Overview	32
2.2 Selection of the Base Text	34
2.3 Corrections to the Base Text	37
2.4 The Layout of the Critical Apparatus	40
2.5 Exclusions from the Apparatus.....	45
2.5.1 Vocalisation.....	46
2.5.2 Orthographical and Phonological Variants	47
2.5.3 Morphological Variants.....	49
2.5.4 Dialectal Variants	49
2.5.5 Errors.....	50
2.5.5.1 Errors of Addition or Omission	52
2.5.5.2 Graphical Errors	53
2.5.5.3 Metathesis	54
2.5.5.4 Phonetic Errors.....	54
2.5.5.5 Errors of Word Division.....	55
2.5.5.6 Erroneous Changes in Word Order	55
2.5.5.7 Grammatical Errors	55
2.5.5.7.1 Gender Disagreement.....	56
2.5.5.7.2 Number Errors.....	58
2.5.5.7.3 Tense Errors	59
2.5.5.7.4 Verbal Stem Errors.....	59
2.5.5.7.5 Errors of Person	60
2.5.5.7.6 Noun State Disagreement	61
2.5.6 Other Classes of Excluded Readings.....	62
2.5.6.1 Hebraisms	62
2.5.6.2 Contractions.....	63

2.5.6.3 Abbreviations	63
2.5.6.4 Corrections and Alternative Targumim.....	64
2.5.6.5 Damaged Words	65
2.5.6.6 Other cases.....	65

Chapter 3: The Manuscripts

3.1 Introduction	67
3.2 General Observations.....	68
3.3 The Manuscripts Used in this Edition.....	69
3.3.1 Siglum 1.....	69
3.3.2 Siglum 2.....	70
3.3.3 Siglum 3.....	71
3.3.4 Siglum 4.....	72
3.3.5 Siglum 5.....	73
3.3.6 Siglum 6.....	73
3.3.7 Siglum 7.....	74
3.3.8 Siglum 21.....	75
3.3.9 Siglum 52.....	76
3.3.10 Siglum 72.....	77
3.3.11 Siglum 94.....	77
3.3.12 Siglum 114.....	78
3.3.13 Siglum 133.....	79
3.3.14 Siglum 138.....	80
3.3.15 Siglum 139.....	81
3.3.16 Siglum 142.....	82
3.3.17 Siglum 143.....	83
3.3.18 Siglum 155.....	84
3.3.19 Siglum 159.....	84
3.3.20 Siglum 163.....	85
3.3.21 Siglum 189.....	85
3.3.22 Siglum 241.....	86
3.3.23 Siglum 700.....	87
3.3.24 Siglum 701.....	88
3.3.25 Siglum 703.....	89
3.3.26 Siglum 800.....	90
3.3.27 Siglum 804.....	90
3.3.28 Siglum 816.....	91

3.3.29 Siglum 817	92
3.3.30 Siglum 820	94
3.3.31 Siglum 822	95
3.3.32 Siglum 842	96
3.3.33 Siglum 849	97
3.3.34 Siglum 858	97
3.3.35 Siglum 875	98
3.3.36 Siglum 878	98
3.3.37 Siglum 885	99
3.3.38 Siglum 886	99
3.3.39 Siglum 888	100
3.3.40 Siglum 902	100
3.3.41 Siglum 924	101
3.3.42 Siglum 939	102
3.3.43 Siglum 945	102
3.3.44 Siglum 2817.....	103
3.3.45 Siglum 2818.....	103
3.3.46 Siglum 2820.....	104
3.3.47 Siglum 2821.....	104
3.3.48 Siglum 2822.....	105
3.3.49 Siglum 2823.....	105
3.3.50 Siglum 2824.....	106
3.4 The Printed Editions Used in this Edition.....	106
3.4.1 The First Rabbinic Bible (siglum 10)	106
3.4.2 The Second Rabbinic Bible (siglum 11)	107
3.4.3 The Antwerp Polyglot (siglum 12).....	109
3.5 Witnesses Not Used in this Edition	110
3.5.1 MS Parm. 2000	110
3.5.2 MS T-S AS70.178	111
3.5.3 MS 198.....	111
3.5.4 MS 158/2.....	112
3.5.5 MS Heb. d. 13	112
3.5.6 Late Yemenite Manuscripts	112
3.5.7 Later Printed Editions.....	113
3.5.8 Damaged or Destroyed Manuscripts.....	114
3.5.9 Manuscripts Erroneously Stated to Contain Targum Qoheleth.....	114

Chapter 4: The Stemma

4.1 Initial Considerations.....	116
4.2 Key to the Stemma.....	121
4.3 The Yemenite Manuscripts.....	122
4.3.1 Sigla 804, 822, 924, 939, 2817	123
4.3.2 Sigla 858, 875, 2818	125
4.3.3 Sigla 2822, 2823, 2824	125
4.3.4 Sigla 885 and 886.....	126
4.3.5 Relationship with Western Manuscripts	128
4.4 The Solger and Sephardic Manuscripts	129
4.4.1 Sigla 842, 902, 2821	132
4.4.2 The Sephardic Manuscripts.....	138
4.4.3 The Antwerp Polyglot (Siglum 12)	142
4.4.4 Codex Solger and the Rabbinic Bibles (Sigla 1, 10, 11).....	144
4.5 The Ashkenazic Manuscripts	147
4.5.1 Siglum 2.....	147
4.5.2 Siglum 3.....	149
4.5.3 Siglum 4.....	150
4.5.4 Siglum 5.....	150
4.5.5 Siglum 6.....	152
4.5.6 Sigla 6 ^m , 800, 945	153
4.5.7 Sigla 7, 133, 143 (Chapters 1–5); 163 and 878.....	156
4.5.8 Sigla 21, 849.....	159
4.5.9 Sigla 52, 72, 114(=2820).....	160
4.5.10 Siglum 94	164
4.5.11 Sigla 138, 142, 159; 138 and 143 (Chapters 6–12).....	165
4.5.12 Siglum 139	169
4.5.13 Siglum 155	170
4.5.14 Siglum 888	170
4.6 Overview of the Stemma	172

Chapter 5: Text and Translation

5.1 Existing Translations	173
5.2 Notes on the Present Translation.....	174
5.3 Text and Translation of MS Urbinati Ebr. 1	176

Bibliography	243
---------------------------	------------

Appendix 1: Critical Apparatus	258
Appendix 2: Charts of Lacunae and Long Omissions	316
Appendix 3: Late Yemenite Manuscripts Not Used in the Current Edition	338
Appendix 4: Variant Reading Charts	341
Appendix 4.1 נשא, אנשא, אינשא	342
Appendix 4.2 ך- vs ן-	345
Appendix 4.3 Assimilation of ן and Resolution of Gemination by ן	350
Appendix 4.4 אוף vs אף	353
Appendix 4.5 /u/ Class Vowel in an Environment of Bilabial Consonants	355
Appendix 4.6 וי- vs והי-	357
Appendix 4.7 אין vs אם	360
Appendix 4.8 קדמ- vs קומ-	361
Appendix 4.9 על vs עילוי	362
Appendix 4.10 לבא vs לבבא	364
Appendix 4.11 חזי vs חמי	367
Appendix 4.12 סגיע- vs סגיא-	369

Manuscripts containing Targum Qoheleth and Sigla Used in this Edition

(*Yemenite manuscripts in italics*) Printed editions underlined

Siglum	Manuscript
1	Codex Solger 7.2°, Stadtbibliothek <i>Nürnberg</i> (Kennicott 198)
2	MS Urbinati Ebr. 1, Biblioteca Apostolica Vaticana (Kennicott 228)
3	MS Barberini Or. 164, Biblioteca Apostolica Vaticana (Kennicott 471)
4	MS Or. fol. 1211 (Erfurt 1, Band 2), Staatsbibliothek zu Berlin – Preussischer Kulturbesitz (Kennicott 160)
5	MS Or. fol. 4, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz (Kennicott 150)
6	MS Hébreu 17, Bibliothèque nationale de France, Paris
7	MS B. H. VII, Biblioteca Civica Berio, Genoa (De Rossi Ext. 23)
10	<u>The Rabbinic Bible, First Edition, Venice 1517</u>
11	<u>The Rabbinic Bible, Second Edition, Venice 1525</u>
12	<u>The Antwerp Polyglot, 1569-1572</u>
21	Cod. hebr. 4, Staats- und Universitätsbibliothek Hamburg (Kennicott 612)
52	MS B. 35 inf., Biblioteca Ambrosiana, Milan (Kennicott 185)
72	MS Parm. 3218, Biblioteca Palatina, Parma (De Rossi 7)
94	MS Hebr. 28, Österreichische Nationalbibliothek, Vienna (Kennicott 594)
114	MS Parm. 2867, Biblioteca Palatina, Parma (De Rossi 345)
133	MS 858 (Codex Valmadonna 1), Museum of the Bible, Washington D.C. (Formerly Sassoon 282)
138	MS Nicholson 33, Fisher Library, University of Sydney (Kennicott 586)
139	MS Cod. Heb. 11, Kongelige Bibliotek, Copenhagen (Kennicott 177)
142	MS Or. Qu. 1, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz (Kennicott 610)
143	Cod. Hebr. 4, National Széchényi Library, Budapest
155	MS M. 1106, Biblioteka Uniwersytecka, Wrocław (De Rossi Ext. 129)
159	MS Levy 19, Staats- und Universitätsbibliothek Hamburg (Kennicott 380)
163	MS Parm. 3077, Biblioteca Palatina, Parma (De Rossi 9)
189	MS Plut. III.1, Biblioteca Medicea Laurenziana, Florence (Kennicott 166)
241	MS Huntington 399, Bodleian Library, Oxford

700	MS Parm. 3189, Biblioteca Palatina, Parma (De Rossi 737)
701	MS Or. 72, Biblioteca Angelica, Rome (Kennicott 240)
703	MS M-2, Biblioteca de la Universidad de Salamanca
800	MS Parm. 3231, Biblioteca Palatina, Parma (De Rossi 31)
804	<i>MS Or. 2377, British Library, London</i>
816	BH MSS 5 (Villa-Amil 5; Complutense 116-Z-40), Biblioteca de la Universidad Complutense, Madrid
817	MS G-I-5, Royal Library of the Monastery of El Escorial, San Lorenzo del Escorial
820	MS Hébreu 110, Bibliothèque nationale de France, Paris
822	<i>MS Or. Qu. 958, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz</i>
842	MS Digby Or. 34, Bodleian Library, Oxford
849	MS Cod. Or. 55, Universitäts- und Landesbibliothek Darmstadt
858	<i>MS Or. 1302, British Library, London</i>
875	<i>MS Oppenheim Add. 4° 139, Bodleian Library, University of Oxford</i>
878	MS Parm. 3235, Biblioteca Palatina, Parma (De Rossi 42)
885	<i>MS Evr. II C 561, The National Library of Russia, St Petersburg</i>
886	<i>MS Evr. II C 249, The National Library of Russia, St Petersburg</i>
888	MS Levy 5, Staats- und Universitätsbibliothek Hamburg
902	MS Add. 436, Cambridge University Library
924	<i>MS Or. 2375, British Library, London</i>
939	<i>MS Lutzki 431, The Jewish Theological Seminary of America, New York</i>
945	LC Hebr. MS 158, The Library of Congress, Washington, D.C.
2817	<i>MS Lutzki 472b, The Jewish Theological Seminary of America, New York</i>
2818	<i>MS Lutzki 473, The Jewish Theological Seminary of America, New York</i>
2820	MS Parm. 2813, Biblioteca Palatina, Parma (De Rossi 14)
2821	MS Lutzki 610, Jewish Theological Seminary, New York
2822	<i>MS 4028/57, Bibliothèque Nationale et Universitaire, Strasbourg</i>
2823	<i>MS Heb. 24°1143, The National Library of Israel, Jerusalem, Israel</i>
2824	<i>MS Lutzki 456 (= MS 631 = MS EMC 29), The Jewish Theological Seminary of America, New York</i>

Chapter 1: Introduction

1.1 General Introduction

After the use of Hebrew as a vernacular fell into decline, Aramaic, the eastern *lingua franca* among Jews by the start of the Common Era, was used to interpret the Holy Scriptures into a literary, yet widely accessible, language. This Aramaic version is known as a targum, and would be read aloud in the synagogue in addition to the original Hebrew text, a practice which began during the latter half of the 2nd century CE.¹ A targum is a combined translation and interpretation; composed using various translational techniques, it incorporates both literal and interpretative renditions of the original.²

There are three distinct groups of targumim, each written in different time periods and in different dialects.³ Targum Onqelos to the Pentateuch and Targum Jonathan to the Prophets comprise the first group, having been written in the late 1st–early 2nd century CE in the Jewish Literary Aramaic dialect.⁴ The next time period, beginning in the late 2nd–early 3rd century CE, saw the composition of the Palestinian Targumim to the Pentateuch:⁵ Targum Neofiti, which is complete; the fragmentary manuscripts found in the Cairo Genizah; and the Fragment Targums, for which a limited number of manuscripts have been identified. These texts were written in the Jewish Palestinian Aramaic dialect. Lastly, the final group of Targumim to be written were those to individual books of the Hagiographa,⁶ and Targum Pseudo-Jonathan to the Pentateuch. Gustaf

¹ When the practice of reading targum in the synagogue emerged is debated; see Ze'ev Safrai, "The Origins of Reading the Aramaic Targum in Synagogue," *Immanuel* 24/25 (1990): 187–93; Willem F. Smelik, *The Targum of Judges* (Leiden: Brill, 1995), 637.

² For an outline as well as a thorough bibliography of the discussion surrounding the definition of a targum, see Andrew W. Litke, *Targum Song of Songs and Late Jewish Literary Aramaic: Language, Lexicon, Text, and Translation* (Leiden: Brill, 2019), 1–2, 1n1. See also Philip S. Alexander, "Targum, Targumim," in *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 6:320–31; Paul V. M. Flesher and Bruce Chilton, *The Targums: A Critical Introduction*, Studies in Aramaic Interpretation of Scripture 12 (Leiden: Brill, 2011) 19–37.

³ For an outline of these dialects of the Targumim and their place within the wider history of the Aramaic language, see Stephen A. Kaufman, "Aramaic," in *The Semitic Languages*, ed. Robert Hetzron (Abingdon: Routledge, 1997), 116–18.

⁴ The exact dates of Targum Onqelos and Targum Jonathan continue to be debated, but this time period commands a general consensus; see Alexander, "Targum, Targumim," 321; Smelik, *Targum of Judges*, 641–42.

⁵ Similarly, the date for these Targumim is also debated; the scholarly consensus is mentioned above. See Edward M. Cook, "Rewriting the Bible: The Text and Language of the Pseudo-Jonathan Targum" (PhD Diss., University of California, Los Angeles, 1986), 29; Flesher and Chilton, *The Targums*, 10.

⁶ There are no Targumim to the Books of Daniel and Ezra-Nehemiah.

Dalman proposes that within this category of targum, two subgroups can be formed: one group consisting of the Targumim to the Megilloth, and another group of Targum Pseudo-Jonathan and the Targumim to the remaining, “larger” Hagiographa.⁷ All of these Targumim are composed in the Late Jewish Literary Aramaic dialect (LJLA),⁸ a term devised by Stephen Kaufman;⁹ it is an artificial, literary language, mixing various forms from different dialectal traditions: Jewish Palestinian Aramaic, Jewish Babylonian Aramaic, Biblical Aramaic, Jewish Literary Aramaic, and Syriac. The emergence and usage of this dialect has been ascribed to a range of time periods, but is commonly associated with the 6th–10th centuries.¹⁰

It is the final category of targumim into which Targum Qoheleth falls. The Targumim to the Megilloth vary stylistically, the character of each being a mix of aggadic expansion and literal translation to different degrees; Leopold Zunz lists the Targumim in increasing order of aggadic content as Ruth, Lamentations, Qoheleth, Esther, and Canticles.¹¹ Philip Alexander also describes Targum Qoheleth as being “moderately paraphrastic”.¹²

There remains much work to be done regarding the LJLA dialect and text corpus. The date and location of the development of the dialect, as well as of the composition of the various Targumim themselves, have yet to be definitively established; although the discussions surrounding these issues will be outlined separately below,¹³ there is naturally much overlap among the arguments addressing both questions.

⁷ Gustaf Dalman, *Grammatik des jüdisch-palästinischen Aramäisch*, 2nd ed. (Leipzig: J. C. Hinrichs, 1905), 34–35.

⁸ Targum Proverbs has been translated from, or at least relies heavily on, the Syriac version of this Book found in the Peshitta and will not be considered in the discussion of the dialect to follow. See Stephen A. Kaufman, “Targum Pseudo-Jonathan and Late Jewish Literary Aramaic,” ed. Paul V. M. Flesher, trans. Seth Ward, Bernard Grossfeld and Paul V. M. Flesher, *Aramaic Studies* 11, no. 1 (2013): 1–26; John F. Healey, “Targum Proverbs and the Peshitta: Reflections on the Linguistic Environment,” in *Studies on the Text and Versions of the Hebrew Bible in Honour of Robert Gordon*, ed. Geoffrey Khan and Diana Lipton (Leiden: Brill, 2011), 327.

⁹ Kaufman, “Targum Pseudo-Jonathan,” 5.

¹⁰ This dialect and the question of its dating will be discussed further in section 1.3.

¹¹ Leopold Zunz, *Die gottesdienstlichen Vorträge der Juden, historisch entwickelt*, 2nd ed. (Frankfurt am Main: J. Kauffmann, 1892), 68–69 [translation by Willem F. Smelik, “Prologue to the Linguistic and Literary Background of the Zohar” (unpublished manuscript, December 21, 2018), PDF file, 6]. Future citations of this source are made based on this same translation.

¹² Alexander, “Targum, Targumim,” 328.

¹³ See sections 1.3 and 1.4.

1.2 The Manuscript Families: Western and Yemenite

The manuscripts of the Targumim to the Megilloth tend to be grouped into the Western family, written in Europe and North Africa, and the Yemenite family, all the manuscripts of which were written in Yemen.¹⁴ These groups of manuscripts represent two major textual traditions, and differ not only with regard to the style of script and vocalisation, but also orthography, syntax, morphology, and choice of vocabulary.

The degree of difference between the Yemenite and the Western manuscripts varies between each of the Targumim to the Megilloth.¹⁵ Raphael Hai Melamed has demonstrated a significant difference between the Western and Yemenite texts of Targum Canticles,¹⁶ and believes that a Western and a Yemenite recension exist as separate entities.¹⁷ However, Carlos Alonso Fontela and Alexander observe that truly recensional variant readings are few and far between, with most variants reflecting scribal interference during the process of transmission.¹⁸ Albert van der Heide has shown a similar “sharp division” between the Western and Yemenite manuscripts of Targum Lamentations, and has been able to establish a set of distinctive characteristics of the Yemenite recension.¹⁹ On the other hand, Ernest Clarke notes that in the case of Targum Qoheleth, the consonantal text is extremely similar across the two traditions, with only a few verses (2:20, 7:15, 11:10) displaying significant differences;²⁰ Alexander also mentions the

¹⁴ Ohad Abudraham, “The ‘Yemenite’ Recension in Western Manuscript,” *Aramaic Studies* 11, no. 2 (2013): 71. A more detailed discussion of the Yemenite tradition for the Targumim to the Megilloth can be found in Luis Díez Merino, “La tradición yemení del Targum de Hagiógrafos,” *Estudios Bíblicos* 42 (1984): 269–314.

¹⁵ The Targumim to Esther have not been included in this discussion, since the relationship between the recensions has not yet been sufficiently established, due to a lack of satisfactory critical editions. (Abudraham, “The ‘Yemenite’ Recension,” 72n4.)

¹⁶ Raphael Hai Melamed, *The Targum to Canticles According to Six Yemen MSS: Compared with the “Textus Receptus” as Contained in de Lagarde’s “Hagiographa Chaldaice”* (Philadelphia: Dropsie College, 1921). 15.

¹⁷ Melamed, *Targum to Canticles*, 15.

¹⁸ Carlos Alonso Fontela, “El Targum al Cantar de los Cantares (Edición Crítica)” (PhD Diss., Colección Tesis Doctorales, no. 92/87, Madrid: Editorial de la Universidad Complutense de Madrid, 1987) and Philip S. Alexander, *The Targum of Canticles: Translated, with a Critical Introduction, Apparatus, and Notes*, The Aramaic Bible 17A (Collegeville, MN: Liturgical Press, 2003), 6–7.

¹⁹ Albert van der Heide, *The Yemenite Tradition of the Targum of Lamentations* (Leiden: Brill, 1981), 1, 24, 27–28. For a further bibliography, see Abudraham, “The ‘Yemenite’ Recension,” 73n8, 74nn9–10.

²⁰ Ernest G. Clarke, “Reflections on the Preparation of a Critical Edition of the Targum of Koheleth,” *Textus* 16 (1991): 87, 93. Although Clarke lists 7:15 as featuring a specific Yemenite recension, in the present study this has only been observed in three manuscripts: 875 and 2818 share a similar variant, while 858 features something different. The other Yemenite witnesses contain a large omission due to haplography. In verse

smaller differences between the recensions in comparison with those found in Targum Lamentations.²¹ Furthermore, Van der Heide's list of principles typifying the Yemenite recension of Targum Lamentations does not apply to Targum Qoheleth. As for Targum Ruth, Derek Beattie and Ohad Abudraham suggest that there is no clear-cut difference between the Yemenite tradition and that of the Western manuscripts, inasmuch as an independent Yemenite recension is not easily distinguishable.²²

The relationship between the recensions becomes more complicated still, with the discovery that one Western manuscript in Florence²³ appears to have been the source for the Yemenite recension of Targum Lamentations and Targum Ruth, although not for Targum Canticles or Targum Qoheleth.²⁴

The question of the independence of the Yemenite recension is linked to the question of its provenance. For Targumim such as Onqelos and Jonathan to the Prophets, which may have originated in Babylonia and were definitely used there, the Yemenite manuscripts were based on the Babylonian exemplars and were better witnesses to the earlier version of the text in comparison with Western manuscripts; this is confirmed by Babylonian manuscripts of Targum Onqelos that are very close to the Yemenite tradition.²⁵ However,

2:4 another major variant is found in certain Western manuscripts only, and the alternative targumim to 5:8, 7:7, and 7:19 are not found in every manuscript.

²¹ Philip S. Alexander, "Profile Targum Qohelet," *Aramaic Studies* 9, no. 1 (2011): 101.

²² Derek R. G. Beattie, "The Yemenite Tradition of Targum Ruth," *Journal of Jewish Studies* 41, no. 1 (1990): 49–56; Ohad Abudraham, "The Yemenite Tradition of Targum of Ruth: Critical Edition and Studies in the Textual Transmission" (master's thesis, Ben-Gurion University of the Negev, 2012), 54 (in Hebrew). This is in contrast with Van der Heide in *The Yemenite Tradition* (19; 25n66), who suggests the possibility of an independent Yemenite recension of Targum Ruth, albeit a less obviously distinct one than for Targum Lamentations; Díez Merino agrees with this view. (Luis Díez Merino, "El Targum de Rut. Estado de la cuestión y traducción castellana," in *El Misterio de la Palabra*, ed. Vicente Collado and Eduardo Zurro (Madrid: Ediciones Cristiandad, 1983), 249.) However, Beattie ("The Yemenite Tradition," 50n6) notes that Van der Heide later became of the opinion that there is no distinguishable Yemenite tradition for Targum Ruth.

²³ MS Plut. III.1, Biblioteca Medicea Laurenziana, Florence. This manuscript is discussed in more detail in section 3.3.21.

²⁴ Abudraham, "The 'Yemenite' Recension," 86. He also notes that more research is required on the relationship between the Yemenite and Western families of Targum Qoheleth in order to reach more definitive conclusions; the critical editions in existence at the time of his writing did not allow for readings from the two families to be easily isolated. (See Abudraham, 86n37.)

²⁵ Van der Heide, *The Yemenite Tradition*, 2; Hector M. Patmore, *The Transmission of Targum Jonathan in the West: A Study of Italian and Ashkenazic Manuscripts of the Targum to Samuel*, *Journal of Semitic Studies Supplement* 35 (Oxford: Oxford University Press, 2015), 13.

the Targumim to the Hagiographa were not part of the Babylonian liturgical tradition;²⁶ whereas Babylonian manuscripts of Targum Onqelos and Targum Jonathan have been found, there are no such extant manuscripts of the Targumim to the Hagiographa,²⁷ and the Talmud states that there is no official Targum to the Hagiographa.²⁸ In Geonic times, Rav Hai Gaon mentions the existence in Babylonia of various Targumim to Esther; he indicates that these texts were not acknowledged as legitimate texts, which might explain the lack of Babylonian textual evidence of these Targumim.²⁹ Furthermore, Van der Heide points out that had the Targumim to the Megilloth undergone editing in Babylonia by scholars with a good knowledge of Aramaic, the Yemenite manuscripts of these texts would not be of such poor quality,³⁰ especially in comparison with the Yemenite traditions of Targum Onqelos and Targum Jonathan, which are noted for their grammatical consistency.

Therefore, the Yemenite tradition for the Targumim to the Megilloth would not have come from Babylonia, but rather appears to have originated elsewhere, such as in Yemen, the Levant, North Africa, or another location in the West.³¹ On the basis of the Florence manuscript, which provides evidence of the Yemenite tradition being known in the West, and the lack of a Babylonian tradition of these Targumim, Abudraham suggests that the text arrived in Yemen from the West.³² For the Targumim to the Megilloth, it is the Western recension which is considered a more reliable witness to the original text, rather

²⁶ Clarke, "Reflections," 82, citing Van der Heide, *The Yemenite Tradition*, 2, and Díez Merino, "La tradición yemení," 272–274.

²⁷ Van der Heide, *The Yemenite Tradition*, 2; Díez Merino, "La tradición yemení," 311; Abudraham, "The 'Yemenite' Recension," 88.

²⁸ b. Megillah 3a.

²⁹ Benyamin Menashe Levin, *Otzar haGaonim*, vol. 5, *Megillah* (Jerusalem: 1933), 5. See further Willem F. Smelik, *Rabbis, Language and Translation in Late Antiquity* (Cambridge: Cambridge University Press, 2013), 492; Abudraham, "The 'Yemenite' Recension," 88.

³⁰ Abudraham, "The 'Yemenite' Recension," 88, citing Van der Heide, *The Yemenite Tradition*, 4; he notes that the Yemenite tradition of the Megilloth contains many examples of morphological variants and inconsistent vocalisation. This finding leads him to challenge his previously stated generalisation that the Yemenite manuscripts of the Targumim "are vocalized according to a systematic and consistent tradition of the grammar of Aramaic that is absent from the Western text." (Van der Heide, 1.) Abudraham concludes likewise in his study on Targum Ruth; Dalman, too, notes that the vocalisation of Yemenite manuscripts of the Megilloth is "an unstable system which includes several features that might indicate a lack of knowledge of Aramaic." (Dalman, *Grammatik*, 80.)

³¹ For a dissenting opinion stating that Targum Lamentations was transmitted to Yemen from Babylonia, see Philip S. Alexander, *The Targum of Lamentations: Translated, with a Critical Introduction, Apparatus, and Notes*, The Aramaic Bible 17B (Collegeville, MN: Liturgical Press, 2007), 13–15.

³² Abudraham, "The 'Yemenite' Recension," 90.

than the Yemenite recension.³³ With respect to Targum Qoheleth, one aspect of the inferiority of the Yemenite manuscripts is the numerous occurrences of homoioteleuton, as highlighted by Clarke.³⁴

Further study of the relationship between the Western and Yemenite families of Targum Qoheleth is required to draw conclusions about the origin of the Yemenite tradition.³⁵ The present work aims to provide a reliable critical edition which allows readings to be easily grouped by manuscript family, which would then enable a comprehensive comparison of the two traditions.³⁶

1.3 The Dialect of Targum Qoheleth

As stated previously, Targum Qoheleth is written in the LJLA dialect. The mixed nature of the language of Targum Pseudo-Jonathan and the Targumim to the Hagiographa was noted by Dalman in his grammar.³⁷ Subsequently, the reason for this coexistence of lexical and morphological forms from different dialects has been subject to debate by scholars.³⁸

One view holds that these texts were originally written in Palestinian Aramaic, as indicated by the presence of particular Palestinian forms;³⁹ the mixture of forms is the result of scribal interference through the course of textual transmission, and not an original feature

³³ Flesher and Chilton, *The Targums*, 233; Abudraham, “The ‘Yemenite’ Recension,” 76. With specific reference to Targum Canticles, see Melamed, *Targum to Canticles*, 15; Alonso Fontela, “El Targum,” 134–51; Alexander, *Targum of Canticles*, 6–7; Litke, *Targum Song of Songs*, 6. Litke notes that “in spite of the textual superiority of the western recension as a whole, there are places where certain Yemenite manuscripts preserve a superior reading.”

³⁴ Clarke, “Reflections,” 93.

³⁵ Abudraham, “The ‘Yemenite’ Recension,” 86n37.

³⁶ See Abudraham 89n46; it is noted that the Yemenite manuscripts themselves can be divided into two groups: ancient manuscripts of the 14th–17th century, and later manuscripts, mainly 18th–19th century. These later manuscripts do not represent the Yemenite tradition, but rather have been influenced by the printed editions; see section 3.5.6.

³⁷ Dalman, *Grammatik*, 27–39.

³⁸ For a general discussion of the debate, see Litke, *Targum Song of Songs*, 6–14.

³⁹ Edward Yechezkel Kutscher (“The Language of the “Genesis Apocryphon”: A Preliminary Study,” *Scripta Hierosolymitana* 4 (1958): 10) set forth a principle with respect to Targum Onqelos, which explains Babylonian forms in the text as a possible result of textual transmission and scribal intervention, but attributes the presence of Western Aramaic features to a Western origin alone. Knobel applies this to Targum Qoheleth (Peter Stephan Knobel, “Targum Qoheleth: A Linguistic and Exegetical Inquiry” (PhD Diss., Yale University, 1976), 90).

of the composition.⁴⁰ Copyists with a poor knowledge of Palestinian Aramaic would tend towards emendation to Babylonian or Targum Onqelos forms, due to familiarity with the Babylonian Talmud and Targum Onqelos, which were held in high esteem.⁴¹ This theory is espoused by Peter Stephan Knobel and Luis Díez Merino with respect to Targum Qoheleth, Étan Levine with respect to Targum Ruth, and Alonso Fontela with respect to Targum Canticles, as well as Bernard Grossfeld in reference to the Targumim to all five Megilloth.⁴²

However, a study by Hsin-Chih Perng demonstrates that the reverse process also occurs, whereby scribes have introduced Palestinian forms into manuscripts.⁴³ The fact that linguistic editing has taken place in this direction, and not only tending towards “Babylonianisation”, supports the idea that Palestinian Aramaic was not entirely unfamiliar to medieval scribes outside of Palestine, and suggests that not every Palestinian feature in a given manuscript can be deemed to be original to the text.⁴⁴

In reference to the Targumim to the Hagiographa, Melamed states that the mixture was the work of the targumists, due to the use of a range of dialectically diverse sources contributing towards the composition.⁴⁵ Alexander agrees that the mixture of forms found in Targum Canticles was part of the original text, although he states that the targumist was using a literary dialect, intentionally incorporating forms from Palestinian,

⁴⁰ Smelik, “Zohar,” 6, 13.

⁴¹ Edward Yechezkel Kutscher, *Studies in Galilean Aramaic*, trans. Michael Sokoloff (Ramat-Gan: Bar-Ilan University, 1976), 2; Knobel, “Targum Qoheleth,” 89; Alonso Fontela, “El Targum,” 114; Kaufman, “Targum Pseudo-Jonathan,” 6; Litke, *Targum Song of Songs*, 6; Philip S. Alexander, “Jewish Aramaic Translations of Hebrew Scriptures,” in *The Literature of the Jewish People in the Period of the Second Temple and the Talmud*, Volume 1 Mikra, ed. Martin Jan Mulder (Leiden: Brill, 1988), 217; Alexander, “Targum, Targumim,” 321; M. Friedländer, “The Late Chief Rabbi, Dr. N. M. Adler ל”א,” *The Jewish Quarterly Review* 2, no. 4 (July 1890): 384; Abraham Tal, “The Role of Targum Onqelos in Literary Activity During the Middle Ages,” in *Aramaic in its Historical and Linguistic Setting*, ed. Holger Gzella and Margaretha L. Folmer (Wiesbaden: Harrassowitz, 2008), 163.

⁴² Knobel, “Targum Qoheleth,” 89–96; Luis Díez Merino, *Targum de Qohelet: Edición Príncipe del Ms. Villa-Amil n.º 5 de Alfonso de Zamora*, Bibliotheca Hispana Bíblica 13 (Madrid: Consejo Superior de Investigaciones Científicas, 1987), 189–90; Étan Levine, *The Aramaic Version of Ruth*, Analecta Biblica 58 (Rome: Biblical Institute Press, 1973), 13; Alonso Fontela, “El Targum,” 114–16; Bernard Grossfeld, *The Targum to the Five Megilloth* (New York: Hermon Press, 1973), vi. Further proponents of this theory are listed in Hsin-Chih Perng, “Preservation or Correction? On the Peculiarities of Ms Paris 110 and Current Trends in Targumic Studies,” *Aramaic Studies* 18, no. 2 (2020): 1n.

⁴³ Perng 200; 211.

⁴⁴ Perng, 19–20. The implications of this study for the present work will be discussed further in section 2.2.

⁴⁵ Melamed, *Targum to Canticles*, 5.

Babylonian, and Jewish Literary Aramaic.⁴⁶ However, he believes that while Targum Pseudo-Jonathan and the Targums to Chronicles, Psalms, and Job all have this same type of mixed language, these texts do not reflect a “unified dialect grounded in a vernacular”; instead, each targumist formed their own version of the literary dialect by drawing together various dialectal forms from their textual sources.⁴⁷ On the other hand, Zunz suggests that all the Targumim to the Megilloth may be the work of one author, which would point to a consistent, deliberately formed literary dialect.⁴⁸ Perng agrees that the mixed language was an intentional stylistic creation of the targumists, who “sought to diversify the language for literary or artistic purposes.”⁴⁹

Edward Cook, in his PhD dissertation focusing on Targum Pseudo-Jonathan, states that its mixed language is not a random assortment of different dialectal forms, but rather “a consistent mixture of elements from different dialects – in short, a kind of artificial dialect corresponding to no known naturally occurring form of the language.”⁵⁰ Furthermore, he concludes that the presence of elements from Jewish Literary Aramaic is integral to the dialect of Targum Pseudo-Jonathan, as opposed to occurring due to scribal intervention.⁵¹ Cook also makes the same observation as Dalman makes: that the language of Targum Pseudo-Jonathan is related to that of the Targumim to the Hagiographa.⁵² He created a linguistic profile of these texts in order to determine the nature of this mixed language, and to establish that the different dialectal forms were consistently employed.⁵³ A selection is made of thirty features which are characteristic of the language of Targum Pseudo-Jonathan; an examination of several of the Targumim to the Hagiographa, including Targum Qoheleth, reveals a high level of agreement with the Targum Pseudo-Jonathan profile. The same process is applied to texts written in other Aramaic dialects, including Targum Onqelos and the Palestinian Targumim among five others; a much lower rate of agreement is found with the Targum Pseudo-Jonathan profile. Therefore, it appears that Targum Pseudo-Jonathan and the Targumim to the

⁴⁶ Alexander, *Targum of Canticles*, 10. However, he states that this is not the case with Targum Lamentations, which he describes as originally being written in Palestinian Aramaic (see Alexander, *Targum of Lamentations*, 13–15).

⁴⁷ Alexander, *Targum of Canticles*, 10–11. The Targumim to the other Megilloth were not mentioned despite also showing a mixed language. See Litke, *Targum Song of Songs*, 12–13.

⁴⁸ Zunz, *Die gottesdienstlichen Vorträge*, 68–69 [translation by Smelik, “Zohar,” 6]; Smelik, “Zohar,” 6–7.

⁴⁹ Perng, “Preservation or Correction?,” 3.

⁵⁰ Cook, “Rewriting the Bible,” 36.

⁵¹ Cook, 211.

⁵² Cook, 266.

⁵³ Cook, 269.

Hagiographa are written in a variety of Aramaic which is different to both that of Targum Onqelos and that of the Palestinian Targumim; furthermore, Targum Pseudo-Jonathan and the Targumim to the Hagiographa have enough common ground between them to comprise their own separate linguistic entity.⁵⁴ Cook's analysis also corroborates the aforementioned statement made by Dalman, namely that the Targumim to the Megilloth can be placed together in one group, and that Targum Pseudo-Jonathan and the Targumim to Psalms, Proverbs, Job and Chronicles form a second group.⁵⁵

Kaufman also conducted research on the language of Targum Pseudo-Jonathan independently of Cook, and produced the same findings. His analysis shows that Targum Pseudo-Jonathan and the Targumim to the Hagiographa belong to the same corpus of texts, the language of which incorporates features from a variety of dialects in a consistent way, and they share a "unique, standard system" of Palestinian lexical and grammatical characteristics.⁵⁶ He goes on to say that the presence of these Palestinian features is itself one of several characteristics that typify the literary dialect – that is, LJLA – of these Targumim.⁵⁷ Like Dalman and Cook, Kaufman draws a division between the Targumim to the Megilloth, and Targum Pseudo-Jonathan and the other Targumim to the Hagiographa. He ascribes the different nature of the Targumim to the Megilloth to these texts undergoing "correction" by later scribes due to their liturgical use; this scribal intervention resulted in the inclusion of more forms from Targum Onqelos and the Babylonian Talmud.⁵⁸ In a later article, Kaufman categorises the LJLA texts according to their relationship with Syriac; on the basis of this analysis, he does not consider Targum Qoheleth to be part of the "core LJLA group" due to its fairly low number of correspondences with Syriac, thus aligning it with the Targumim to Canticles, Esther III, and Ruth.⁵⁹

1.4 The Date and Place of Targum Qoheleth

The earliest mention of Targum Qoheleth is found in the Arukh, the lexicon produced by Nathan ben Jehiel of Rome in 1101, thus providing a *terminus ante quem* for the

⁵⁴ Cook, 276–77.

⁵⁵ Dalman, *Grammatik*, 34–35. See Cook, "Rewriting the Bible," 269–280 for the linguistic profile and following analysis.

⁵⁶ Kaufman, "Targum Pseudo-Jonathan," 5.

⁵⁷ Kaufman, 5.

⁵⁸ Kaufman, 7.

⁵⁹ Stephen A. Kaufman, "The Dialectology of Late Jewish Literary Aramaic," *Aramaic Studies* 11, no. 2 (2013): 145–48.

composition of this Targum.⁶⁰ There is much scholarly debate over the possible range of dates, and no certain conclusion has been reached.⁶¹

There is strong evidence to suggest that Targum Qoheleth was written in the post-Talmudic era.⁶² Linguistically speaking, such a mixture of eastern and western elements as is found in the dialect of Targum Qoheleth would not have occurred during the Talmudic period.⁶³ In terms of textual content, Targum Qoheleth contains some strong parallels with the Babylonian Talmud, which implies that the targumist was familiar with this text.⁶⁴ It is proposed by Pinkhos Churgin that the Palestinian Talmud also influenced the author of Targum Qoheleth.⁶⁵

The Arab conquest of Palestine in the 7th century CE led to the replacement of Aramaic as the *lingua franca* by the Arabic language.⁶⁶ Saadia Gaon, in an early 10th century commentary, notes that he only knew about the use of an Aramaic vernacular from hearsay;⁶⁷ moreover, the fact that he created an Arabic translation of the Torah further demonstrates the adoption of Arabic as a Jewish vernacular.⁶⁸ Since one of the purposes of a targum was to be read in the synagogue for the benefit of the Aramaic-speaking congregants, it has been argued that it would have made little sense for an Aramaic translation of Qoheleth to have been written later than the end of the 7th century, beyond which Arabic was adopted as commonly spoken language.⁶⁹ Furthermore, the lack of Arabic vocabulary and linguistic forms, and lack of references to Islam in Targum Qoheleth, have contributed to the belief that the text must therefore have been completed

⁶⁰ Knobel, "Targum Qoheleth," 87. The mention in the Arukh is listed under the lemma קֹהֵלֶת, where Targum Qoheleth 1:12 is cited: Alexander Kohut, ed., *Aruch Completum* (Vienna: A. Fanto, 1890), 6:293a.

⁶¹ For other outlines of the debate, see also Knobel, "Targum Qoheleth," 81–89 and Díez Merino, *Targum de Qohelet*, 173–76.

⁶² As discussed in section 1.2, the Babylonian Talmud denies the existence of official Targumim to the Hagiographa; the Palestinian Talmud also does not mention these Targumim, as stated in Flesher and Chilton, *The Targums*, 11.

⁶³ Cook, "Rewriting the Bible," 277.

⁶⁴ Knobel, "Targum Qoheleth," 85; he gives two examples where a word for word correspondence is found between Targum Qoheleth and the Babylonian Talmud.

⁶⁵ Pinkhos Churgin, *Targum Ketuvim* (New York: Horeb, 1945), 167–84.

⁶⁶ Litke, *Targum Song of Songs*, 17, referencing Robert G. Hoyland, *In God's Path: The Arab Conquests and the Creation of an Islamic Empire* (New York: Oxford University Press, 2015), 4–6, 216–17; Smelik, "Zohar," 15.

⁶⁷ Smelik, "Zohar," 4, citing Dalman, *Grammatik*, 43.

⁶⁸ Smelik, "Zohar," 4.

⁶⁹ Knobel, "Targum Qoheleth," 88; Meyer Waxman, *A History of Jewish Literature* (New York: Yoseloff, 1960), 1:115; Díez Merino, *Targum de Qohelet*, 176.

prior to the 8th century.⁷⁰ Churgin opines that the Targum was written after the Babylonian Talmud and Palestinian Talmud were completed, but prior to the Arab conquest; this view is also held by Yehuda Komlosh, Grossfeld, and Levine, and would date the Targum to the 6th or 7th century CE.⁷¹ Additionally, Levine states that *Sheiltot* and the *Pesiqta Rabbati*, from the 8th and 9th centuries respectively, make use of Targum Qoheleth, which would thus have been completed before then.⁷²

However, the use of Aramaic was not obliterated completely by the spread of Arabic; in some communities Aramaic continued to be spoken, while in others “its domain appears to have been rapidly restricted to the private areas of the home, the synagogue (or church), and scholarship.”⁷³ Hebrew and Aramaic were still used for the composition of liturgical poetry until the 11th century,⁷⁴ and the Targumim were still read as part of the synagogue service as late as the time of R. Amram Gaon ben Sheshna, who died in 875 CE.⁷⁵ Furthermore, Arabic was not used by the Jews for everyday conversation until the eighth century.⁷⁶ Therefore, a date of composition for Targum Qoheleth within the Islamic period cannot be ruled out.

⁷⁰ Knobel, “Targum Qoheleth,” 88. He applies to Targum Qoheleth the argument made for Targum Ruth in Levine, *Aramaic Version of Ruth*, 13.

⁷² Churgin, *Targum Ketuvim*, 188; Yehuda Komlosh, “The Manner of Interpretation of Targum Qohelet,” [in Hebrew] *Sinai* 54 (1964): 169; Grossfeld, *Targum to the Five Megilloth*, v; Étan Levine, *The Aramaic Version of Qohelet* (New York: Sepher-Hermon Press 1978), 68; Knobel, “Targum Qoheleth,” 86–87.

Komlosh also proposes that the exegetic parallels found between Targum Qoheleth and St Jerome point to an early date for Targum Qoheleth; see Komlosh, “Targum Qohelet,” 169n3; Yehuda Komlosh, *The Bible in the Light of the Aramaic Translations* [in Hebrew] (Tel Aviv: Bar-Ilan University, Dvir Publishing House, 1973), 91; Knobel, “Targum Qoheleth,” 103n53.

⁷² Levine, *Qohelet*, 68.

⁷³ Cook, “Rewriting the Bible,” 278; Litke, *Targum Song of Songs*, 17; Smelik, “Zohar,” 4, 16. For the usage, and possible creation, of the Targum for academic study rather than for synagogue services, see Leeor Gottlieb, “Composition of Targums after the Decline of Aramaic as a Spoken Language,” *Aramaic Studies* 12 (2014): 1–8; Anthony D. York, “The Targum in the Synagogue and in the School,” *Journal for the Study of Judaism* 10, no. 1 (January 1979): 74–86.

⁷⁴ Ezra Fleischer and Abraham David, “Piyyut,” in *Encyclopaedia Judaica*, ed. Michael Berenbaum and Fred Skolnik, 2nd ed. (Detroit, MI: Macmillan Reference USA, 2007), 16: 193. All subsequent citations refer to this edition.

⁷⁵ Meir Havazelet, “Natronai bar Hilai,” in Berenbaum and Skolnik, *Encyclopaedia Judaica*, 15:33; Aryeh Leib Frumkin, ed., *Seder Tefila Keminhag Ashkenaz Im Seder Rav Amram Hashalem*, vol. 2 (Jerusalem: S. Tsukerman, 1912), 68.

⁷⁶ Abraham Solomon Halkin and Hava Lazarus-Yafeh, “Judeo-Arabic Literature,” in *Encyclopaedia Judaica*, 11:530. The entry as appears in the first edition mentions the date as the ninth century, which is thus also given by Knobel.

Indeed, Andrew Litke holds that the LJLA dialect came into existence after the Arab conquest, as a result of Aramaic being “limited to a literary or liturgical function” in certain communities where Arabic became the spoken language.⁷⁷ Cook ascribes the dialect of Targum Pseudo-Jonathan and the Targumim to the Hagiographa to the Gaonic period (8th–10th centuries CE), believing that “the authors did not know any living Aramaic literary tradition.”⁷⁸ Conversely, Kaufman states that LJLA was used for the composition of texts in an area in which Aramaic was still a spoken language, and in which “the tradition of Aramaic literary dialects was still alive and kicking.”⁷⁹ Zunz suggests that the Targumim to the Megilloth were written by an author who “most likely lived quite a long time after the Talmudic era”;⁸⁰ Samuel Luzzatto agrees with this, which would place the date of composition between the 7th and 10th centuries.⁸¹ George Barton proposes an even later date, stating that the “present form” of the Targumim to the Megilloth is not likely to have emerged earlier than the 10th century, although he acknowledges that these “may go back to oral interpretations which are much earlier.”⁸²

Among those who posit an earlier timeframe is Díez Merino, according to whom the first version of Targum Qoheleth can be ascribed to the 5th century, while the final redaction occurred in the first half of the 7th century.⁸³ Christian David Ginsburg dates Targum Qoheleth to the end of the 5th or beginning of the 6th century, on the basis of its “very inferior style” and “*some* of its legends and allusions”.⁸⁴ Similarly, other scholars also speculated about the date based on specific references within the text of Targum Qoheleth, albeit reaching different conclusions;⁸⁵ Jakob Reiss suggests the 11th century as the date of composition due to the mention of the angel Raziel in verse 10:20,⁸⁶ while Moses Ginsburger comments that the reference to Edom (which signifies Rome and, later,

⁷⁷ Litke, *Targum Song of Songs*, 17.

⁷⁸ Cook, “Rewriting the Bible,” 278, 281.

⁷⁹ Kaufman, “Targum Pseudo-Jonathan,” 5.

⁸⁰ Zunz, *Die gottesdienstlichen Vorträge*, 68–69.

⁸¹ Samuel David Luzzatto, “Nachträgliches über die Thargumim,” *Wissenschaftliche Zeitschrift für jüdische Theologie* 5 (1844): 131.

⁸² George Aaron Barton, *A Critical and Exegetical Commentary on the Book of Ecclesiastes*, International Critical Commentary (New York: Scribner, 1908), 16.

⁸³ Díez Merino, *Targum de Qohelet*, 175–76.

⁸⁴ Christian David Ginsburg, *Cohélet, Commonly Called The Book of Ecclesiastes* (London: Longman, Green, Longman, and Roberts, 1861), 36n1.

⁸⁵ For a more detailed discussion of possible links between passages in Targum Qoheleth and specific historical events, see Knobel, “Targum Qoheleth,” 81–84.

⁸⁶ Jakob Reiss, “Das Targum zu dem Buche Kohelet,” *Das Jüdische Literaturblatt* 18 (1889): 142.

Christianity⁸⁷) in 10:6 points to the period of the Crusades.⁸⁸ By contrast, Knobel suggests that the mention of Edom might indicate a date of composition pre-Arab conquest, as the Arabs would “most likely be mentioned” had the Targum been written subsequently.⁸⁹

The relative chronology of all of the Targumim to the Hagiographa, as well as the order in which the Targumim to the Megilloth were written, has not yet been determined. In contrast to Zunz’s suggestion of a single author for several of the Targumim to the Megilloth,⁹⁰ Kaufman notes that Targum Pseudo-Jonathan and each of the Targumim to the Hagiographa may well not have been written contemporaneously with each other, perhaps even belonging to different centuries.⁹¹ Paul Flesher also states that the Targumim to the Hagiographa were “composed individually”, as opposed to being considered a single entity like the Targumim to the Pentateuch or the Prophets.⁹² In terms of comparative dating, Dalman posits that the Targumim to the Megilloth may have been written before Targum Pseudo-Jonathan and the other Targumim to the Hagiographa, although still after Targum Onqelos and Targum Jonathan;⁹³ Cook agrees with this stance based on the analysis of his own linguistic profile of these texts.⁹⁴ Conversely, Theodore Kwasman believes that the Targumim to the Megilloth were written after Targum Pseudo-Jonathan and the other Targumim to the Hagiographa; he sees the language of the Targumim to the Megilloth as having a closer affinity to the language of the Zohar than does the language of the remaining Targumim.⁹⁵ However, much more research in this area is required in order to form a definitive timeline.⁹⁶

The place of origin of Targum Qoheleth, as well as that of the other Targumim to the Hagiographa, is also under debate. According to the principle established by Yechezkel Kutscher, the idea that Targum Qoheleth was originally written in Palestinian Aramaic

⁸⁷ Knobel, “Targum Qoheleth,” 82, citing Gerson D. Cohen, “Esau as Symbol in Early Medieval Thought,” in *Jewish Medieval and Renaissance Studies*, ed. Alexander Altmann (Cambridge, MA: Harvard University Press, 1967), 20–21, 28–29.

⁸⁸ Moses Ginsburger, “Das Targum zu Koheleth nach südarabischen Handschriften herausgegeben von Alfred Levy,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 59, no. 3 (1905): 717.

⁸⁹ Knobel, “Targum Qoheleth,” 82.

⁹⁰ Zunz, *Die gottesdienstlichen Vorträge*, 68.

⁹¹ Kaufman, “Targum Pseudo-Jonathan,” 5.

⁹² Flesher and Chilton, *The Targums*, 11.

⁹³ Dalman, *Grammatik*, 35.

⁹⁴ Cook, “Rewriting the Bible,” 276.

⁹⁵ Theodore Kwasman, “Der Zohar und seine Beziehung zu "Late Jewish Literary Aramaic",” *Frankfurter judaistische Beiträge* 34 (2007–2008): 146.

⁹⁶ See Smelik, “Zohar,” 16, 16n52; Smelik states that Dalman’s theory is unproven despite Cook’s data, as “much more detail is required”.

goes hand in hand with its composition in Palestine.⁹⁷ Knobel subscribes to this view, and provides a list of linguistic data which, in his view, supports the Palestinian origin of Targum Qoheleth.⁹⁸ Also suggestive of a Palestinian origin is the observation by Churgin and Komlosh that Targum Qoheleth shares many stylistic features with the Palestinian Targumim to the Pentateuch.⁹⁹ Díez Merino adds that the aggadic and halachic content of Targum Qoheleth is also of a Palestinian type.¹⁰⁰ Grossfeld states that the presence of Greek and Latin loan words and “Hebrew words in Aramaicized form” in the Targumim to the Megilloth lends support to the idea of Palestine as the place of composition for these texts.¹⁰¹

While Kaufman concurs with Kutscher that Babylonian features in a text do not necessarily mean that it was composed in the east, he does not agree with the reverse argument that western features must indicate a western origin.¹⁰² Indeed, the recent research by Perng confirms that it is not impossible for Palestinian forms to have been introduced into manuscripts through scribal interference.¹⁰³ Kaufman asserts that while Targum Pseudo-Jonathan and the Targumim to the Writings contain Palestinian characteristics which are original to the text and an integral part of the LJLA dialect itself, nevertheless “it is very likely these texts were not composed in the Land of Israel”.¹⁰⁴ He states that in an area ranging from “the Land of Israel to central Syria and even further east”, there was familiarity with the Palestinian Targumim, the influence of which may possibly explain the presence of Palestinian features in the LJLA dialect.¹⁰⁵ Cook also notes that based on the findings of his research, the Targumim to the Hagiographa and Targum Pseudo-Jonathan cannot be placed in the same linguistic category as the Palestinian

⁹⁷ See n.39.

⁹⁸ Knobel, “Targum Qoheleth,” 89–95.

⁹⁹ Churgin, *Targum Ketuvim*, 184; Komlosh, “Targum Qohelet,” 169; also stated by Díez Merino, *Targum de Qohelet*, 180.

¹⁰⁰ Díez Merino, *Targum de Qohelet*, 179–81. Furthermore, he argues that the similarity of Targum Qoheleth to the aggadic commentary Qoheleth Rabbah, which displays stylistic and linguistic traits associated with the Palestinian exegetical movement, would reflect a single place of origin for both texts, i.e. Palestine. Qoheleth Rabbah has also been mentioned in conjunction with assigning a date to Targum Qoheleth; an established date for the former would enable more precise dating of the latter. However, Knobel points out that the date of Qoheleth Rabbah is “no more certain than the date of the Targum”; see Knobel, “Targum Qoheleth,” 87–88 for discussion of this point.

¹⁰¹ Grossfeld, *Targum to the Five Megilloth*, vi.

¹⁰² Kaufman, “Targum Pseudo-Jonathan,” 6.

¹⁰³ See section 1.3.

¹⁰⁴ Kaufman, “Targum Pseudo-Jonathan,” 6.

¹⁰⁵ Kaufman, 6.

Targumim.¹⁰⁶ However, Kaufman does not provide an alternative suggestion for the place of composition; in fact, he mentions that the various Targumim to the Writings and Targum Pseudo-Jonathan may not have all been written in the same place.¹⁰⁷

Another view is presented by Alan Corré, who believes that Targum Qoheleth was written in Babylonia, based on its “apparent ignorance of the Palestinian Talmud and the frequent use of the Babylonian Talmud”.¹⁰⁸ This is in opposition to Churgin’s suggestion that the targumist did have knowledge of the Palestinian Talmud.¹⁰⁹ In any case, the influence of the Babylonian Talmud on Targum Qoheleth does not necessarily point to a Babylonian origin.¹¹⁰ Furthermore, as previously discussed, there is no evidence to suggest that the Targumim to the Hagiographa were known in Babylonia.¹¹¹

In summary, the issues of date and place of origin remain under discussion for the Targumim to the Hagiographa, and the Targumim to the Megilloth as a subsection of this group. A comprehensive profile of the dialect of Targum Qoheleth could be drawn up and compared with profiles of the other Targumim to the Megilloth, which could perhaps lead to the formation of a clearer idea of a timeline for the composition of these texts. A reliable textual basis for Targum Qoheleth is needed to further this investigation, and would also provide the basis for further grammatical studies of the LJLA dialect. It is the hope that the present study might function as a suitable critical edition for this purpose.

1.5 The Existing Editions

There are several non-critical editions of Targum Qoheleth in existence:

Paul de Lagarde, *Hagiographa Chaldaice* (Leipzig: Teubner, 1873)

De Lagarde published the Targumim to the Hagiographa, reprinting the consonantal text of the First Rabbinic Bible by Bomberg (1517), but incorporating 204 corrections to Targum Qoheleth.¹¹²

¹⁰⁶ Cook, “Rewriting the Bible,” 277.

¹⁰⁷ Kaufman, “Targum Pseudo-Jonathan,” 5.

¹⁰⁸ Alan D. Corré, “The Sources of Targum Koheleth” (master’s thesis, University of Manchester, 1953), 26.

¹⁰⁹ See section 1.4.

¹¹⁰ See n.39.

¹¹¹ See section 1.2.

¹¹² Díez Merino, *Targum de Qohelet*, 19–20.

Alexander Sperber, *The Bible in Aramaic*, IVa (Leiden: Brill, 1968)

Sperber reproduced the British Library Yemenite manuscript MS Or. 2375, the text of which has numerous omissions; the missing phrases have been inserted with readings from the Second Rabbinic Bible.

Étan Levine, *The Targum to the Five Megillot: Ruth, Ecclesiastes, Canticles, Lamentations, Esther. Codex Vatican Urbinati I* (Jerusalem: Makor, 1977)

Étan Levine, *The Aramaic Version of Qohelet* (New York: Sepher-Hermon Press, 1978)

The text presented in these two works is a photographic reproduction of MS Urb. Ebr. 1 for the Five Megilloth, and not a transcription.

Luis Díez Merino, *Targum de Qohélet, Edición Príncipe del Ms. Villa-Amil no.5 de Alfonso de Zamora* (Madrid: CSIC, 1987)

The *editio princeps* of BH MSS 5 (Villa-Amil 5; Complutense 116-Z-40), this is a transcription of the Aramaic and Latin texts of Targum Qoheleth. The edition also contains descriptions of 6 Western and 6 Yemenite manuscripts, as well as printed editions and publications of Targum Qoheleth; an examination of its ideological content; a discussion of the relationship between Targum Qoheleth and its context in the synagogue; sources and parallels to the text in rabbinic literature; a discussion of its possible place of origin and date of composition; and a description of the features of the language of Targum Qoheleth.

Madeleine Taradach and Joan Ferrer, *Un Targum de Qohéleth: Ms. M-2 de Salamanca: Editio Princeps: Texte araméen, traduction et commentaire critique* (Geneva: Labor et Fides, 1998)

The *editio princeps* of MS M-2 (Biblioteca de la Universidad de Salamanca), containing the transcription of the Aramaic text of Targum Qoheleth, a translation into French, and critical commentary. Taradach and Ferrer provide brief descriptions of 13 Western and 7 Yemenite manuscripts of Targum Qoheleth,¹¹³ a more detailed description of MS M-2, and a list of published editions and translations of Targum Qoheleth.

Luis Díez Merino, "Targum de Qohelet: Ms Urbinati 1, Roma, Biblioteca Vaticana," *Anuario de Filología* 20 (1997): 45–66.

The transcription of the Aramaic text of Targum Qoheleth found in MS Urbinati Ebr. 1, following an introduction and description of the manuscript.

¹¹³ However, two of the manuscripts mentioned – MS Parm. 3232 and MS Kaufmann A 13 (listed as "Parma 32" and "Budapest Kaufman 13" respectively) – do not, in fact, contain Targum Qoheleth. Clarke also erroneously lists these two manuscripts as textual witnesses to Targum Qoheleth ("Reflections," 85–86).

To date, two critical editions of Targum Qoheleth have been produced (excluding the present study):

Alfred Levy, *Das Targum zu Koheleth nach Südarabischen Handschriften* (Breslau: H. Fleischmann, 1905)

The first undertaking of a critical edition of Targum Qoheleth, which incorporated five manuscripts as well the First Rabbinic Bible and the Antwerp Polyglot;¹¹⁴ for the base text, Levy used a conflation of the Yemenite British Museum manuscripts MS Or. 2375 and MS Or. 1302, filling in the numerous gaps in the former with readings from the latter. In contrast to the title of the thesis, one of the manuscripts used in the edition (MS M. 1106) is not Yemenite, in addition to the printed editions which are part of the Western recension.

Peter Stephan Knobel, “Targum Qoheleth: A Linguistic and Exegetical Inquiry” (Unpublished PhD diss., Yale University, 1976)

This edition makes use of eleven manuscripts, from both the Western and Yemenite groups, as well as the First Rabbinic Bible.¹¹⁵ In addition to a critical edition and translation of Targum Qoheleth, it also provides an “analysis of the linguistic and exegetical materials” which may shed light on the date and place of origin of the text; a concordance and glossary, listing “all of the grammatical and lexical information” in the text; and a “brief grammatical sketch” highlighting the general characteristics of the language of Targum Qoheleth.¹¹⁶ Knobel presents an eclectic text of the Targum; the basic text was taken from the Yemenite manuscripts, with readings from the Western manuscripts and First Rabbinic Bible being used to provide corrections and fill in any omissions.¹¹⁷ This thesis was revised, with considerable modifications, for publication as part of *The Aramaic Bible* series; the Aramaic text of Targum Qoheleth is not included, although variant readings have been provided in an apparatus for the translation.¹¹⁸

¹¹⁴ MS Or. 2375, MS Or. 2377, MS Or. 1302, and MS Or. 9906 (formerly Codex Gaster 247) of the British Library, and MS M. 1106, Biblioteka Uniwersytecka, Wrocław.

¹¹⁵ MS Or. 2375 and MS Or. 1302, British Library; MS Oppenheim Add. 4° 139, Bodleian Library, University of Oxford; MS Lutzki 472b, MS Lutzki 431, MS Lutzki 473, The Jewish Theological Seminary of America, New York; MS Hébreu 110 and MS Hébreu 17, Bibliothèque nationale de France; MS 858 (Codex Valmadonna I – formerly MS 282 of the David Sassoon Collection), Museum of the Bible, Washington, D.C.; MS Urbinati Ebr. 1, Vatican Library (Biblioteca Apostolica Vaticana); MS Cod. Heb. 11, Kongelige Bibliotek, Copenhagen.

¹¹⁶ Knobel, “Targum Qoheleth,” i.

¹¹⁷ Knobel, 3.

¹¹⁸ Peter Stephan Knobel, *The Targum of Qoheleth: Translated, with a Critical Introduction, Apparatus, and Notes*, *The Aramaic Bible* 15 (Edinburgh: T. & T. Clark Ltd, 1991).

Clarke put forward the case for producing another critical edition of Targum Qoheleth.¹¹⁹ The reasons that the existing editions are unsuitable for shedding light on the textual history of Targum Qoheleth, as well as the methods used in the present work to create a satisfactory edition, will be discussed in section 2.1.

¹¹⁹ Clarke, "Reflections," 82.

Chapter 2: Methodology

2.1 Overview

Many considerations are required in the undertaking of a new critical edition, in order to provide a useful edition which improves upon the previous publications. The discussion below addresses the various problems facing the editor and the decisions which were consequently taken.

As mentioned above, in Levy's edition the base text is a conflation of two manuscripts which have thus been regarded as witnesses to the same text, which is not necessarily true. Furthermore, the thesis claims to be a study of Targum Qoheleth according to South Arabian manuscripts, but includes a Western manuscript and printed editions; of the Yemenite manuscripts used, MS Or. 2377 is missing many folios and only contains 10 complete verses of the Targum, while another, MS Or. 9906, is an 18th century Yemenite manuscript, many of which tend to be influenced by the printed editions.¹²⁰

The critical edition produced by Knobel is not suitable for providing information pertaining to the textual history of Targum Qoheleth; the eclectic text renders it impossible to ascertain from which manuscript each reading is taken, and therefore to deduce familial relationships between the witnesses or identify any specific characteristics of a particular manuscript or textual tradition.¹²¹ The title of the thesis indicates that it is a "linguistic and exegetical inquiry", hence the decision to produce an eclectic text of maximum length, a method which "provides the largest number of phenomena to be studied," to fulfil this purpose.¹²² The examples given by Knobel of a typical Yemenite feature or Palestinian characteristic often do not identify the manuscript sources, and no attempt has been made to produce a stemma.

The aim of the present study is to produce a satisfactory critical edition of Targum Qoheleth. The principal consideration to be addressed is which type of edition to present: a diplomatic edition, where the base text is a single manuscript transcribed without any emendations, or an eclectic edition, with a grammatically correct text created using what the editor deems to be the best readings across the selection of witnesses, or their own corrections if no existing readings are fitting. Since every manuscript or printed edition of Targum Qoheleth contains errors to some degree, a grammatically good text which might

¹²⁰ See section 3.5.6. MS Or. 9906 was personally examined with regard to verses 2:20 and 11:10; both reflect the Western reading instead of the significantly different variant found in the older Yemenite witnesses.

¹²¹ Clarke, "Reflections," 82.

¹²² Knobel, "Targum Qoheleth," 4.

reflect the original Targum could only be achieved by the eclectic method. However, the quality of the text is then reliant on the subjective judgment of the editor, and the extent of their knowledge of the Aramaic language and targumic translation techniques, when selecting readings and providing their own corrections.¹²³ In Targum Qoheleth, there are a number of cases where a particular Aramaic word is expressed by a synonymous term in certain witnesses; for example, 7:9 ישיצי “it will destroy”, is expressed as יהובד, also meaning “it will destroy”, in some of the manuscripts. Similarly, in 9:18, various terms for “weapons”, translated from the MT כלי קרב, are found across the witnesses: the majority have כלי זינא, several have מני קרבא, and various other texts have כלי קרבא, זיני קרבא, and זינא. Since all of these are plausible readings, the editor would have to decide which to place in the eclectic text, and which to confine to the apparatus. A reading found in the majority of witnesses or cognate with the term found in the MT does not necessarily reflect the original reading; indeed, as in the example in 7:9 above, the word “destroy” does not appear in the MT at all. David Stec, in his critical edition of Targum Job, points out that while readings for an eclectic text could be chosen on the basis of the manuscript families, either selecting the best readings from one particular group and placing all others in the apparatus, or otherwise producing separate eclectic texts based on each manuscript group side by side with their own apparatus, this is also not a suitable method to select readings.¹²⁴ As he argues for Targum Job, variants cannot always be categorised according to specific manuscript families, as manuscripts from a particular group sometimes contain readings only seen in other groups. The same applies to Targum Qoheleth; for example, for the reading לפכרא in 3:3, the variant לסתרא is found in the Yemenite manuscripts as well as one Western manuscript (siglum 72), three Sephardic manuscripts (703, 816, 817) and the printed Antwerp Polyglot.

Therefore, an eclectic text is not conducive to providing information about the textual history of Targum Qoheleth, and the alternative is to produce a diplomatic edition. Although a grammatically perfect witness does not exist, this does not preclude a manuscript from being used as a base text. Any glaring errors may be corrected by the editor while ensuring that emendations are clearly marked and the original transcription remains in the text; other peculiarities which appear to be errors may in fact have become acceptable and a common feature of the LJLA dialect. The apparatus allows the scholar using the edition to examine the variants for a grammatically poor word in the base text, and note any readings which may be preferable. This is not to say that all witnesses to the

¹²³ David M. Stec, *The Text of the Targum of Job: An Introduction and Critical Edition* (Leiden: Brill, 1994), 96.

¹²⁴ Stec, *Targum of Job*, 98.

Targum are of equal suitability for use as the base text; the criteria involved in the selection process for the base text are discussed in the following section.

The decision has been made to produce a lightly-corrected diplomatic edition of the consonantal text;¹²⁵ some obvious errors in the base text manuscript have been corrected by the editor on the basis of readings found in the other witnesses. The original errors remain visible, and any emendations are clearly indicated through the use of editorial symbols, which will be described later.¹²⁶ This allows for the text to be read and translated as clearly as possible on its own, without the need to consult the apparatus, while preserving the text as transmitted by the scribe.

The available manuscripts known to the editor to contain Targum Qoheleth were evaluated before it was decided which and how many should be included in the edition. Although not every witness has been included, a larger selection than those of previous editions has been used, consisting of 53 witnesses.¹²⁷ The collection of additional data than has been hitherto available will enable further investigation of the questions of morpho-syntax and scribal activity in Targum Qoheleth.

2.2 Selection of the Base Text

According to the recent scholarly consensus, the manuscript MS Hébreu 110/2 of the Bibliothèque nationale de France, Paris (henceforth referred to as “Paris 110”; siglum 820), is the optimal witness to the text of Targum Qoheleth and the other Targumim to the Hagiographa;¹²⁸ indeed, Clarke argues for its suitability as the base text for an edition of Targum Qoheleth,¹²⁹ and The Comprehensive Aramaic Lexicon Project provides a transcription of Paris 110 for its online text of this Targum.¹³⁰ This manuscript was favoured on the basis of its many Palestinian lexical and morphological features; these were believed to represent an older and therefore more original phase of the text,¹³¹ and

¹²⁵ The decision not to include vocalisation will be discussed later.

¹²⁶ The various editorial symbols used will be described in section 2.3.

¹²⁷ The witnesses used, and the decision to exclude others, will be described in more detail in Chapter 3.

¹²⁸ Alexander, “Profile Targum Qohelet,” 101. For a list of editions of Targumim to the Writings utilising this manuscript, see Perng, “Preservation or Correction?,” 199.

¹²⁹ Clarke, “Reflections,” 92–93.

¹³⁰ *Comprehensive Aramaic Lexicon (CAL)*, <http://cal1.cn.huc.edu>; online text of Targum Qoheleth last modified May 2019.

¹³¹ Perng, “Preservation or Correction?,” 198–99; in note 198n he cites various scholars who espouse this view, including Knobel, “Targum Qoheleth,” 89, Alonso Fontela, “El Targum,” 114–16, and Levine, *The Targum to the Five Megillot*, 14.

may have been removed by later scribes after their decline in usage, or due to influence from the Babylonian Talmud and Targum Onqelos.¹³² While this phenomenon of “Babylonianisation” has been acknowledged, the possibility of Palestinian forms being introduced through scribal interference was not thoroughly examined until the 2020 study by Perng.¹³³ He concludes that the text of Paris 110 reflects a “late tradition characterised by ‘Palestinianisation’ and linguistic editing”,¹³⁴ and therefore that any given Palestinian feature in a witness does not necessarily represent the original reading of the targum.¹³⁵ Consequently, Perng notes: “The present targum editions and grammatical studies based on Paris 110 should be used with caution, and other manuscripts should be consulted. Future editions and studies should be based on other manuscripts.”¹³⁶

In light of this recent development, it was necessary to choose a different base text for the present study. In determining the qualities of a suitable manuscript, Stec lays out seven criteria which were used in the selection of a base text for his edition of Targum Job;¹³⁷ in addition to these, he mentions other factors which should be considered, such as to which manuscript family the base text belongs, and the extent to which it is representative of that family as a whole. Stec uses MS Urbinati Ebr. 1 of the Biblioteca Apostolica Vaticana (siglum 2 in the present study) for his base text for Targum Job, as it best meets his criteria; the same applies to the text of Targum Qoheleth in this manuscript, as outlined below:

- (i) “*The base text should be good grammatically as far as possible.*” Sperber remarked on the poor quality of the grammar in the manuscripts containing the Targumim, and the absence of a grammatically flawless manuscript which would be suitable for use as a base text in a critical edition.¹³⁸ Indeed, Urb. Ebr. 1 contains a fair number of errors, but this can also be said for all of the available witnesses. There are also a few instances where long phrases have been omitted from Urb. Ebr. 1 through homoioteleuton, although this also occurs in many other manuscripts. Nevertheless, as discussed earlier, the existence of the apparatus eliminates the need for a perfect base text;¹³⁹

¹³² See n.41.

¹³³ See n.42.

¹³⁴ Perng, “Preservation or Correction?”, 200.

¹³⁵ Perng, 210–11.

¹³⁶ Perng, 211.

¹³⁷ Stec, *Targum of Job*, 100–101.

¹³⁸ Alexander Sperber, *The Bible in Aramaic*, vol. IVb, *The Targum and the Hebrew Bible* (Leiden: Brill, 1973), 29–34.

¹³⁹ See section 2.1.

furthermore, editorial corrections may be made in such a way as to preserve the transcription of the base text while explicitly indicating the emendation.

- (ii) “*The base text should be as complete as possible.*” The folios of Urb. Ebr. 1 containing Targum Qoheleth are undamaged, and no verses are missing from the text.
- (iii) “*The base text should be as comprehensive as possible with regard to multiple targumim.*” This criterion is less relevant to Targum Qoheleth than it is to Targum Job, for which multiple targumim are often found; there are only three entire verses in Targum Qoheleth for which alternative targumim exist. Two of these alternative targumim, for verses 5:8 and 7:19 are found in Urb. Ebr. 1; the alternative targum to 7:7 is only extant in Paris 110, and this can easily be included in the apparatus.
- (iv) “*The base text should be a good typical representative of the text group to which it belongs.*” Stec notes that the manuscript family comprising the largest number of witnesses has the advantage of being the most representative of the entire textual tradition;¹⁴⁰ since the Ashkenazic manuscripts comprise the largest family of witnesses for Targum Qoheleth, the base text should be from that group, meaning that more manuscripts will be in closer agreement with the base text. The computerised stemma for all extant texts of Targum Qoheleth shows Urb. Ebr. 1 to be the most central node, hence having a high frequency of agreement with the largest number of other witnesses; it is therefore a good typical representative of the Ashkenazic group as well as the whole textual tradition.
- (v) “*The base text should be clearly legible.*” The available digital photographs of Urb. Ebr. 1 are of very high quality;¹⁴¹ the images remain sharp even when digitally enlarged, allowing for the close examination of individual letters and editorial marks. Furthermore, the photographs include the edges of the pages, ensuring no marginalia are partially or entirely cut off. Concerning the manuscript itself, the Targum text is in large, carefully written characters, and the ink has not faded, therefore presenting no problems in terms of legibility.

¹⁴⁰ Stec, *Targum of Job*, 102.

¹⁴¹ The manuscript has been digitised and is available at “Manuscript – Urb.ebr.1,” Digital Vatican Library, accessed August 8, 2019, https://digi.vatlib.it/view/MSS_Urb.ebr.1.

- (vi) “*The base text should contain a minimum of correction.*” There is a small number of corrections found in the manuscript; the transcription of the base text for the present edition can include these corrections alongside the original forms, which are indicated as detailed in section 2.3. It is not always clear whether these corrections were made by the scribe himself, or a later hand; preserving the original forms allows scholars to obtain a fuller picture of the textual history of Urb. Ebr. 1.
- (vii) “*The base text should contain a minimum of abbreviation.*” Some words are abbreviated in the text of Targum Qoheleth in Urb. Ebr. 1; it is uncertain whether the abbreviation marks have been wholly or partially provided by the original copyist or a later hand. No attempt has been made by the editor to provide the completed forms. It can often be safely assumed what the final letters are likely to be; in cases of ambiguity, the apparatus may be consulted to ascertain whether there are witnesses with other plausible readings.

Another manuscript which could be considered suitable according to these criteria is MS M. 1106 in the Biblioteka Uniwersytecka, Wrocław. However, the decision was taken for Urb. Ebr. 1 to serve as the base text for the present edition, as there is precedent for the publication of its text of Targum Qoheleth and other Targumim to the Hagiographa, and its importance is thus well established. Transcriptions of Targum Qoheleth according to Urb. Ebr. 1 have been produced by Levine and Díez Merino;¹⁴² as well as being the base text for the edition of Targum Job by Stec, this manuscript has been used for transcriptions of Targum Chronicles and the other four Targumim to the Megilloth.¹⁴³

2.3 Corrections to the Base Text

As stated earlier, the present study is a lightly-corrected diplomatic edition of the consonantal text. Abbreviated forms in the base text remain abbreviated. Any corrections

¹⁴² Étan Levine, *The Targum to the Five Megillot: Ruth, Ecclesiastes, Canticles, Lamentations, Esther. Codex Vatican Urbinati I* (Jerusalem: Makor, 1977); Levine, *The Aramaic Version of Qohelet*; Luis Díez Merino, “Targum de Qohelet: Ms Urbinati 1, Roma, Biblioteca Vaticana,” *Anuario de Filología* 20 (1997): 45–66.

¹⁴³ Roger Le Déaut and J. Robert, *Targum des Chroniques*, I. *Introduction et Traduction*, II. *Texte et Glossaire*, *Analecta Biblica* 51 (Rome: Biblical Institute Press, 1971); Levine, *Aramaic Version of Ruth*; Étan Levine, *The Aramaic Version of Lamentations* (New York: Hermon Press, 1976); Luis Díez Merino, “Targum al Cantar de los Cantares: Texto arameo del Códice Urbinati 1 y su traducción,” *Anuario de Filología* 7 (1981): 237–84.

present in the base text have been indicated through the use of the following notation, which enables the original, uncorrected forms to still be distinguishable:

~~lemma~~ Text has been struck out

{lemma} Lemma has undergone change in the manuscript; this will usually be followed by the corrected form of the word in <<>>

<<lemma>> Corrected form of text as indicated by the manuscript

lemma^{lemma}lemma Interlinear or marginal text has been inserted

It can sometimes be difficult to ascertain whether a correction has been made by the scribe or a later hand; in order to avoid error, no distinction has been made in the notation to indicate the author of a correction. A scholar may examine the manuscript itself and form their own conclusions on this matter should they so wish.

Emendations which have been made by the editor are indicated thus:

{lemma} Text has been deleted by the editor

<lemma> Text has been inserted by the editor

Although trying to keep editorial emendations to a minimum, changes have been made in cases of obvious errors, or where the sense of the translation would be affected. Examples include the graphical confusion of the preposition כ- for ב- in 1:7 and of the letters ר and ד in 10:6, resulting in ארום instead of אדום; the phonetic error חוביה in 1:4 where the sense requires the construct חובי; the scribal error סהדרין in place of סנהדרין in 2:4; or the D-stem verb תניה in 8:3 where the G-stem תנוח is needed. Usually with errors of this type, the majority of witnesses support the emended reading. Occasionally, the majority reading shares a nonsensical error, but the base text is still emended so as to produce a sensible translation, as in 10:6, where the majority reading is יהבית and the base text reads יהיבת alongside several other manuscripts; this has been amended to יהב ית, which found in yet other manuscripts and produces the sense required by the verse. Another example is found in 3:19 <לית> מדעם בין תרויהון אילהן בית קבורתא where negation is required, although לית is not attested in the majority of witnesses. Similarly, long omissions due to parablepsis have been inserted by the editor, following a manuscript which does not have the omission; this is often required by the sense of the verse, although in any event is likely to be original to the text, even if found in a minority of manuscripts.

Other types of readings have not been emended. One example of this is Hebraisms which are found in the base text. As will be discussed in more detail below, there are some

grammatical inconsistencies in the base text which could be considered erroneous, such as gender discordance or noun state disagreement, which may also appear in the majority of witnesses; for example, as will be discussed later, 3:11 לא הוּת מתבני בית מקדשא where there is discordance between the feminine verb and the masculine noun and participle. Noun state disagreement is also commonly found as the majority reading, such as 4:13 מלכא סיב וטפש, where the noun is in the emphatic state but the adjectives are in the absolute state. Since the majority of witnesses support these readings, it is possible that the discordant forms were original to the text, and provides insight into the disregard for gender and noun state concordance in the LJLA dialect. An example of number disagreement is observed in 7:15 וחושבן עובדוהי בישיא נטירין ליה, where the singular participle נטיר would be expected to agree with the noun וחושבן; since all but one of the manuscripts attest the plural נטירין, the editor has let this reading stand in the base text. It seems likely that the plural נטירין was original to the text; it can be speculated that perhaps חושבן was considered a collective noun, which would take a plural verbal form.

Another peculiarity found in Targum Qoheleth is the usage of what looks to be a singular abstract noun in the construct state without a second member of the construct phrase. This is seen at 5:11 אין זעירות שנין דחיי או אין סגיאות; 10:17 ולא בחלשות וסיימת עינא; and 11:10 עולימות ויומי אוכמות שער, where the overwhelming majority of witnesses attest no second element following סגיאות, בחלשות, and עולימות. The majority attestation suggests that these forms are original to the text. They may simply be explained by grammatical attraction, since these forms are in close proximity to another construct noun. Another possible explanation is that these forms were intended to be in the absolute state; as will be discussed later, abstract nouns ending in -ותא tend to be treated as masculine in later dialects, and thus the absolute state of a masculine noun would be formed by the removal of the final א-, resulting in the ending -ות as per the examples above. Therefore, these cases will not be corrected in the base text when they are found in the majority of witnesses. The reverse situation, where the absolute state of an abstract noun is found instead of the expected construct state in all but one witness, occurs in 7:25 וסוכלתנו חולחלתא דמלכותא; only 820 has the form וסוכלתנות, while a small number of manuscripts have added ו conjunctive to form וחולחלתא, thereby eliminating the construct phrase, but providing a less than ideal translation. This example appears to be anomalous; however, it is also likely to be original to the text, backed by the weight of the majority reading, and remains uncorrected in the base text.

When the base text displays this type of discordance as per the majority reading, it has not been emended; any minority readings which do conform to the expected grammatical rules are nevertheless listed in the apparatus, such as in the aforementioned example of

gender disagreement from 3:11 where a number of witnesses do read **לא הוה מתבני בית** מקדשא, with the masculine verb in agreement with the noun and participle. However, the possibility must be acknowledged that the minority readings with concordant forms are in fact a product of scribal interference.

However, if the base text shares a discordant form with a minority of witnesses, an editorial emendation to the majority concordant form has been made. This is to maintain consistency with the exclusion from the apparatus of such variants when found as a minority reading in other witnesses (the rationale for which will be discussed later) and also highlights the possibility that this reading may not have been original to the Targum. For example, at 11:3 **זכות** the majority of manuscripts attest the form **זכו**, which would be more expected in this context; the base text has thus been emended to **זכונת** to agree with the majority reading. Another case is seen at 2:4 **חמרא** {א} **חדת ועתיק**, where the base text displays noun state disagreement alongside a minority of the witnesses. As mentioned above, the original reading of the base text remains visible after emendation; it can be assumed that there is usually a small number of other witnesses which share the reading of the base text. There is also a sufficient number of discordant forms which are supported by the majority of the witnesses, and have therefore not been emended, to convey the sense of frequency with which such discordance is found in the text of Targum Qoheleth.

2.4 The Layout of the Critical Apparatus

The lemmata taken from the base text are followed by a square bracket [. When the same word occurs more than once in a given verse, the lemma is followed by a small superscript number corresponding to the relevant incidence of the word.

A variant reading is written after the square bracket, and is followed by the sigla of the witnesses.

Different variants of the same lemma are separated by a dot •.

A single vertical line | is placed after the final variant of each lemma; where a double vertical line || is used instead, this signifies the end of the final apparatus entry for that verse.

An abbreviation in a textual witness is marked by an apostrophe '.

A scribal omission is indicated by <.

If an entire verse has been omitted from a particular manuscript due to scribal error,¹⁴⁴ the first reading in the apparatus for that verse will be < פסוק followed by the relevant siglum; if this has been rectified by inserting missing verse in the margin, < פסוק is followed by the siglum with the * symbol. An example can be found at 9:4, which is omitted by 2817:

פסוק] < 2817

A small superscript ^m to the right of a siglum indicates a correction in the manuscript, while an asterisk * to the right of a siglum indicates an original, uncorrected form. A small superscript ^{mc} to the right of the siglum is used to signify a correction, where the original form does not agree with the base text but has been excluded from the manuscript on the basis of the previously discussed criteria.

For example, part of the apparatus entry for 5:11 סגיאנות:

סגיאנות] + שנין 1, 10, 11, 12, 143*, 822, 902 • + שנין יחי ^m 143, ^{mc} 800

This shows that 143 originally had the plus שנין, but was corrected to include a second word to the plus, יחי. Manuscript 800 originally had the plus שנין יחיה, which is erroneous; it was corrected to שנין יחי, and is thus marked with ^{mc} to imply that the uncorrected reading was not a valid variant.

A reading is marked as being an alternative targum written in the margin by a small superscript ^a to the right of the siglum; the reading in the main text of this same manuscript, if different from that of the base text, is denoted by ^o to the right of the siglum.

When the apparatus entry for a lemma only features the corrected form ^m or the alternative targum ^a for a given witness, it is implied that the uncorrected form * or main text reading ^o of that witness agrees with the base text; the reverse also applies, so that the appearance of only the uncorrected form or main text reading ^o indicates that the corrected form or alternative targum follows the base text.

All editorial symbols printed in the base text to denote corrections are retained as part of the lemma in the apparatus; the corrected form of the lemma is considered the reading against which variants are found. Hence, the witnesses not listed in the apparatus entry are implied to agree with the corrected form of the base text; if the uncorrected form of

¹⁴⁴ As opposed to damage to the manuscript; in this case, the omission will be recorded in Appendix 2.

the base text is also a valid variant, this variant will be listed in the apparatus entry along with the witnesses which share it. An example can be found at 2:24:

ט"ורחיה [טרחותיה 72, 800 • טרחיה cett.]

The corrected form אורחיה is the lemma against which other readings are compared, hence the variant טרחיה, which agrees with the uncorrected form of the base text, is included in the apparatus entry. The corrected form אורחיה is not attested in any other witnesses.

A manuscript with a corruption of a plausible variant found in other texts is represented by its siglum with a superscript dagger † to the right, as in the example below from 6:12; it should be understood that the reading is erroneous, but represents the same textual tradition as the witnesses with the correct form:

כטולא [כטללא 1, 10, 11, 12, 189†, 241, 701, 703, 816, 817, 820, 842, 902, 2821]

The reading in 189 is בטללא, where there has been graphical confusion of כ and ב, producing an erroneous meaning; however, it is clear that 189 follows the tradition with the reading כטללא, and so has been listed among the other witnesses to that variant, albeit with the dagger to indicate the corrupted form of the reading.

A partially damaged word which looks likely to agree with a minority reading found in other manuscripts is listed with a superscript double dagger ‡ to the right of the relevant siglum. For 7:19 בזמנא there exists the variant reading ביומא in some manuscripts; in 700, the first part of this word is missing due to damage, but the letters ומא are clearly visible, along with part of a previous letter. The apparatus entry highlights the fact that there was damage to this word in 700, and although it is not guaranteed that the initial letters of its reading match up with the ביומא variant, it is highly likely. The apparatus would thus read:

בזמנא [ביומא 3, 6°, 7, 52, 94, 133, 163, 700‡, 878, 2820]

A question mark ? following a siglum indicates an uncertain reading, whether it be due to the poor quality of the manuscript images available to the editor, or lack of legibility of the handwriting itself. With such a large corpus of texts, it is not possible to mark every instance of a doubtful letter in the apparatus. However, if a word is partially damaged, but unlike the example above, the intact letters point to a variant unattested in other witnesses, it is included in the apparatus with the presumed missing letters between square brackets []. This is demonstrated at 12:13 ולאשתמעא where the partial word מודעא is found in 2818; although no other witnesses contain this reading, it is probable that the full reading would have been ולאשתמודעא, which would make sense in context, and it is therefore included as מודעא[ולאשת] in the apparatus. Similarly, at 9:2 תליא there is a marginal reading in 133

which has been partially cut off due to the manuscript scan, so that only ילתא is visible; although no other witnesses have such a reading, the editor has supplied the suggestion of תילתא, hence the apparatus reading [ת]ילתא.

The addition symbol + denotes a plus which follows the lemma. There are cases where it is clearer to include the addition as a variant reading for the following lemma instead, such as when the plus forms part of a set expression. An example of this can be found at 5:1, where the base text has מצלי קדם: the preposition מן has been added between these two words in 1, 10, and 11; rather than listing מן as a plus following מצלי, it is given under the lemma קדם, with the variant reading מן קדם.

Round brackets () are used to contain components of readings, the rest of which largely agree with, and share the essence of, the given variant, such that a separate entry in the apparatus is not necessary, but which have slight differences within the variant such as a plus following the reading, a ו conjunctive, or the omission of one word from a phrase. For example, at 4:17 לביש, where the variant ובין ביש is found in several manuscripts, the apparatus reads:

לביש] ובין ביש 12, 72, 241, 701, (בין 703), 816, 817

The brackets thus indicate that 703 contains the reading בין ביש, eliminating the need for a separate variant entry.

Similarly, at 7:2:

משתה חמרא] משתיא דחמרא 1, (+ דבבית אבילא 3), 10, 11

This is a clear way to show that 3 shares the reading of the other three witnesses, but also has a plus following דחמרא.

In the case of an omission of a word or phrase from a longer shared variant, the omitted unit is written in round brackets followed by the abbreviation *om.*¹⁴⁵ and the relevant siglum. The specification of the exact word or phrase concerned avoids the entire variant being repeated as a separate reading. An example can be found in this excerpt from an apparatus entry from 2:15:

שאול מלכא] שאול בר קיש מלכא 1[†], 5, 10, 11, 842, (מלכא 902 om.), 2821^{mc}

Manuscript 902 is thus shown to have the reading שאול בר קיש.

¹⁴⁵ Abbreviated form of *omittit* or *omisit*, “omits” or “omitted”.

In order to conserve space in the apparatus, a different treatment is afforded to lemmata for which the majority of the witnesses share a particular variant in disagreement with the base text. The sigla of any manuscripts whose reading agrees with the base text are listed first, directly after the square bracket following the lemma; this is then followed by any other minority variants. The majority reading is given last, followed by *cett.*¹⁴⁶ to encompass all other manuscripts with plausible readings, meaning those which are not erroneous and would therefore be excluded from the apparatus in any event. If all of the witnesses share the same variant against the base text, *omnes*¹⁴⁷ appears after the reading in place of the sigla. Round brackets may be used after *cett.* or *omnes* to include readings which largely agree with the majority, but with slight differences.

The sigla are presented according to their numerical value, in ascending order. The usual practice in the apparatus is for the variant found in the greatest number of witnesses to be given first, followed by other readings in descending order of frequency. If two variants appear in the same number of witnesses, the reading found in the manuscript corresponding to the lowest numerical value of siglum is given first. As already discussed, an exception to this rule is made when it is necessary to show agreement with the base text, in which case the sigla of the relevant manuscripts are listed before any other variants; another exception is when the majority reading is indicated by *cett.* and is placed last.

There are instances where the same word or phrase must be dealt with in the context of more than one reading, in a longer and a shorter form of lemma; when this arises, the longer unit of text is addressed first in the apparatus. When a unit of text is lengthy, an ellipsis may replace some or all of the words between the first and the last of that unit, in order to conserve space in the apparatus. This can be seen at 7:12:

מן בית ... דאתי] < 12, 703, 816, 817 | מן בית] מן 133, 189 • מגו 2821 | קבורתא [קבורתיה
902

Manuscripts 12, 703, 816 and 817 omit the words מן בית קבורתא לעלמא דאתי from the verse; the apparatus then moves on to the variants found for the words מן בית and קבורתא as separate units. It is therefore important, when examining the apparatus for the variants of a particular lemma, to check previous lemmata for its inclusion in a longer unit of text; as in the example above, looking at the apparatus entry for קבורתא in isolation may mislead the scholar to believe that 12, 703, 816 and 817 agree with the base text and attest this lemma. Similarly, in case a lemma within a long unit of text is missing from a witness due

¹⁴⁶ Abbreviated form of *ceteri*, implying “the rest [of the witnesses]”.

¹⁴⁷ This will never be found in an abbreviated form, to avoid confusion with *om.* (see n.145).

to omission or damage, the chart in Appendix 2 should be consulted alongside the apparatus to avoid this potential pitfall.

An exclamation mark ! following a reading indicates that it is faulty; it is included in the apparatus when it seems that the scribe intended a valid reading different from the base text but it cannot quite be deciphered, or when other valid readings for that lemma exist, hence there is ambiguity over which tradition the scribe likely tried to follow. For example, for 1:12 מלכותיה, the valid variant מלכותא is attested by several witnesses, but מלכות is found in 133; although the construct form is erroneous in this context, the reading is included in the apparatus so as to alert the scholar that 133 may have been following either the tradition of the base text, or that of the minority reading מלכותא.

2.5 Exclusions from the Apparatus

Due to the large number of manuscripts utilised by this edition, it would be easy for the apparatus to become an unwieldy “*Variantenfriedhof*”;¹⁴⁸ for the present study, the decision was made to make the critical apparatus somewhat more manageable. In order to achieve this, rigorous criteria must be applied to determine which readings would provide relevant information about the textual transmission of Targum Qoheleth and should be included in the apparatus, and which readings could be excluded, as they would simply take up space and add little value to the apparatus.¹⁴⁹

Certain shared readings which have been excluded may indicate evidence of familial relationships between the manuscripts, and shed light on the textual transmission of Targum Qoheleth; these have been taken into account for the stemmatological analysis, thus preserving the valuable information they may provide. The number of witnesses utilised in this edition, in conjunction with the length of the text of Targum Qoheleth, allows for the inclusion in the apparatus of a sufficient number of valid variants to afford an overall picture of the textual history.

¹⁴⁸ Hans Walter Gabler, "From Argument to Design: Editions in Books and Beyond the Book," in *Textual Scholarship and the Canon*, ed. Hans Walter Gabler, Peter Robinson, and Paulius V. Subačius (Leiden: Brill, 2008): 172.

¹⁴⁹ Some of the excluded data, such as dialectal variants, have been presented in charts in Appendix 4. Although it was not possible to do so given the scope of the present study, I hope to produce a revised version of the critical edition which can incorporate all readings, through a combination of multiple data charts and the apparatus.

2.5.1 Vocalisation

The text of Targum Qoheleth is pointed in 39 witnesses used in this edition, while 11 contain an unpointed Targum; additionally, another three are partially vocalised (manuscript 138 has a mostly unpointed Targum, apart from small sections which have been vocalised, and sporadic words have been vocalised in 885 and 886, which are otherwise unpointed).¹⁵⁰ Of the manuscripts which are (partly or fully) pointed, 31 have the sublinear Tiberian vocalisation system, and 10 have the supralinear Babylonian pointing; manuscript 822 contains various sections with differing types of pointing.¹⁵¹

The decision has been taken not to include vocalisation in this edition, following the practice of Stec in *The Text of the Targum of Job: An Introduction and Critical Edition*.¹⁵² Western manuscripts of Targum Qoheleth tend to have many inaccuracies in the pointing, which can vary greatly across the witnesses, largely as a consequence of scribal ignorance of Aramaic grammar in medieval Europe.¹⁵³ Litke mentions several shortcomings of the vocalisation of the Yemenite manuscripts;¹⁵⁴ moreover, adding both supralinear and sublinear vowels to the consonantal text would add complications to the comparison of the manuscript traditions, which, although not insurmountable, would not add sufficient information to warrant the additional effort. The task at hand is to study the development of the textual tradition of Targum Qoheleth, not that of its vocalisation. Furthermore, including the variants in pointing in the collation and investigation would greatly increase the size of the critical apparatus without providing much insight into the textual history of Targum Qoheleth.

On occasion, an alternative reading in the margin for a particular word will be consonantly identical to that in the main text, with the pointing being different; since vocalisation is not being taken into account for this edition, such alternative readings will not be included in the apparatus.

¹⁵⁰ As detailed in sections 3.3.14, 3.3.37, and 3.3.38.

¹⁵¹ As detailed in section 3.3.31.

¹⁵² Stec, *Targum of Job*, 108–11.

¹⁵³ Stec, 108; but see also Shai Heijmans, “About the ‘Unreliability’ of the Vocalization of Western Targum-Manuscripts,” *Aramaic Studies* 9, no. 2 (2011): 279–89.

¹⁵⁴ Litke, *Targum Song of Songs*, 26–29.

2.5.2 Orthographical and Phonological Variants

This edition utilises a large number of manuscripts, throughout which there is an abundance of variation in orthography, both across the witnesses and within each manuscript itself.

Proper nouns and loanwords are susceptible to being written with many and varied spellings. For example, 1:7 אוקינוס is largely found in other witnesses as אוקיאנוס, אוקיינוס, אוקינוס and אקינוס; 10:9 ורבשקה is spelt as ורב שקה, ורבשקיה or ורב שקי; 3:11 בביתאל can be found as two words, אל בית. These orthographical differences were already in existence before the time period of LJLA, and may simply be a matter of scribal preference; they have been excluded from the apparatus, since they provide no valuable information about the LJLA dialect.

In the same category fall other variants which have no bearing on the purpose of the apparatus, such as the ending -אי versus -יי as in זכאי and זכיי; double י for single י as in זכיי versus זכי; -יאן versus -יין as in מתמליין 11:3 versus מתמליאן; and -י versus -ה as in משתי versus משתה, and the imperfect, participles, and t-stem perfect of weak verbs such as יהא versus יהי and מתמלי versus מתמלא; inclusion or exclusion of quiescence of א in I-א verbs such as יאמר versus ימר; אינשא versus אנשא, as well as the phonological variant נשא with elision of א; the older spelling סגיא versus סגי, reflecting the elision of the final א which occurred in speech. Once again, scribal preference could play a big role in the choice of spelling; as mentioned above, 701 prefers מארי for מרי, and 3 has a tendency to use double י in words such as איין for אין, and עלי for עליי. The use of -ן versus -ם as the plural suffix ending has also been excluded from the apparatus, in examples such as יתהון versus יתהום.

In order to further conserve space in the apparatus, consonantal variants which amount to the inclusion or omission of *matres lectionis* have not been treated as separate readings in the apparatus. Many of these variants are of negligible importance, and may only represent a misunderstanding of the vocalisation of the text, as Stec points out,¹⁵⁵ or preferences for plene or defective spelling on the part of the scribe or vocaliser; for example, 701 shows a scribal preference for writing the word מרי as מארי, 12 shows a strong tendency to use defective spellings, and the vocaliser of 133 has erased many instances of י and ו and added pointing accordingly. A scribe may choose to include or omit a *mater lectionis* simply based on word spacing to ensure even lines of text within a column; or, without any specific reason, an individual copyist may vary in their inclusion or omission of vocalic ו and י, or use of different spellings, within any given manuscript.

¹⁵⁵ Stec, *Targum of Job*, 109.

A couple among many examples can be seen in 4:3 where manuscript 7 has the plene spelling שימשא, whereas a few verses later in 4:7 the defective spelling שמשא is employed instead, and the scribe Alfonso de Zamora using the spelling למיהוי in 7:8 but למהוי in 7:11 further down the same folio in 816. These variants become even more numerous when including cases where a later hand has erased the *matres lectionis*. Therefore, to include such readings in the apparatus would once again result in a much longer apparatus without adding much value. Although a defective spelling can resemble a different grammatical form, the context can be used to determine the correct form; for example, the masculine singular participle עביד can be written as עבד, matching the spelling for the 3rd masculine singular perfect, but if a participle is required for sense, then it can be assumed that this is indeed a participle, spelt defectively. However, if both the perfect tense and participle could function in the verse, then both readings, with and without the *mater lectionis*, are listed in the apparatus separately.

The letters ס and ש may be used interchangeably to represent the phoneme /s/ in LJLA,¹⁵⁶ resulting in orthographical variants which are not recorded separately in the apparatus; variants found across the witnesses with two different spellings will be combined in one reading. Examples are seen at 5:5 בשרך, which is attested as בסרך in a number of witnesses, and 5:9 יסבע for which the variant ישבע is found.

It is also common to observe forms both with and without assimilated ג, such as 3:6 למטר appearing as למנטר in several manuscripts; these phonological variants are found in use alongside each other in several Aramaic dialects,¹⁵⁷ including LJLA. Once again, there is no consistent usage of one form over the other among the witnesses or within any given witness; almost all the manuscripts which read למנטר in the example from 3:6 above later read ולמטר in 5:17.

The assimilation and non-assimilation of ת in Gt, Dt, and Ct-stems are not recorded as separate readings in the apparatus, as these forms coexist in many of the later Aramaic dialects.¹⁵⁸ If the sense of the verse requires a verb in a t-stem, it can be assumed that a form without ת is a case of assimilation; for example, for 11:3 משתלחא the minority reading משלחא is observed in 701 and the Yemenite manuscripts, which can be taken as an assimilated form agreeing with the base text in meaning, so it is not included in the apparatus.¹⁵⁹ Similarly, at 3:16 the base text reads דמשכח, which for sense is interpreted

¹⁵⁶ For the history of the phonological merge, see Litke, *Targum Song of Songs*, 21.

¹⁵⁷ Litke, 38.

¹⁵⁸ Litke, 36; Steven Ellis Fassberg, *A Grammar of the Palestinian Targum Fragments from the Cairo Genizah*, Harvard Semitic Studies 38 (Atlanta: Scholars Press, 1990), 68–69, para. 19c.

¹⁵⁹ See Fassberg, 69, para. 19d concerning the assimilation of /š/, and 98n63 concerning sibilants.

as the assimilated form of the majority reading דמשתכח; the non-assimilated form is treated as agreeing with the base text and does not feature as a variant in the apparatus.

2.5.3 Morphological Variants

Certain words are found to have two variant forms, one with a *mater lectionis* representing the long vowel /u/ and one with *qamatz* /כ/, such as חוכמתא and חכמתא, and טורחא and טרחא, as well as many other examples which are found throughout Targum Qoheleth. Even within a given manuscript, the use of both variants may be found, such as in 939 where the first occurrence of חכמתא in 12:9 appears as חוכמתא, while the second occurrence reads חכמתא; another example is seen at 9:10 וחכמתא and 9:13 חכמתא where 114 reads וחכמתא and חוכמת' respectively. These variant forms have been in existence long before the time of LJLA, and therefore their usage in this text does not provide any semantic or dialectal information; they have thus been excluded from the apparatus.

The 2nd masculine singular perfect ending can be written as תא- or ת-, with variation seen in the base text at 7:22 לטי הוית versus 10:4 נהיג דהויתא; this distinction has also been excluded from the apparatus as it, too, is a longstanding variation in spelling. The 1st common singular perfect suffix for III-weak verbs is found as both ת- and תי-, which are another pair of morphological variants which are regularly found interchangeably among the manuscripts, such as in the base text 3:10 חזיתי versus 3:16 חזית. Including the similar variation among the other witnesses in the apparatus would add little value to it.

2.5.4 Dialectal Variants

As discussed earlier, the nature of the LJLA dialect is that it comprises a mixture of eastern and western dialectal forms. The text of Targum Qoheleth contains many instances of words for which such a distinction in forms exists; therefore, in order to avoid an excessively lengthy critical apparatus, a decision had to be made regarding the isoglosses which should or should not be included. Dialectal differences which amount to the use of different lexemes, such as the Palestinian form חמי versus the Babylonian חזי, or Palestinian ארום versus Babylonian ארי, have been included in the apparatus, whereas different spellings or vocalisation of the same lexeme, such as Palestinian אוף versus Babylonian אף, have been excluded. Although such examples of the /u/ class vowel in an environment of bilabial consonants designate the form as Palestinian, the mixture of Palestinian and Babylonian forms is such a prevalent feature of LJLA that it is impossible to identify any one reading as reflecting an original form of the text; as demonstrated by

the charts in Appendix 4.4 and Appendix 4.5, there is no consistent usage of one form over another regarding the /u/ class vowel, either across the manuscripts or within a particular manuscript itself. For example, the form מוקדשא is found in manuscript 4 in 1:2, while in 2:4 מקדשא is attested. It suffices to say that this mixture of forms exists; adding these readings into the apparatus will not offer any new information about the dialect.

Similarly, other dialectal forms that seem to be used with inconsistent interchangeability include the 3rd masculine singular pronominal suffix on prepositions, where the Palestinian form וי- or the more literary form ויהי- may be used; אין versus the more literary אים; the Babylonian masculine plural emphatic ending י- versus the common form יא-; the resolution of gemination by ג,¹⁶⁰ such as אנתתא versus אתתא; the particle קדם with pronominal suffix, where the Palestinian form is קומ- as opposed to the more generic, literary קדמ-; the Palestinian 3rd masculine plural perfect ending ון- versus ו-, except in cases where it could plausibly be the imperfect tense; dialectally different inflections of infinitives such as למתבוע versus למתבוע, and derived stem infinitives such as the more literary לתקיימא versus the Palestinian form למתקיימא with preformative מ-;¹⁶¹ תרויהון versus תריהון;¹⁶² the form of the plural pronoun אינון or הינון.

Some of these cases have been included in charts in Appendix 4, so as to show the variation found across the texts and provide such dialectal information without cluttering the apparatus.

2.5.5 Errors

Obvious scribal errors – meaning those which cannot fit with the sense of the phrase in which they appear, and cannot be explained as being a feature of the LJLA dialect – whether found uniquely in one witness or shared, do not feature in the apparatus. Errors may arise for a variety of reasons, as will be discussed below; certain types of shared errors may provide important data for the construction of the stemma, and have therefore not been disregarded altogether in this study. However, these must be regarded with caution; it is entirely possible for some categories of error to have been made independently by various scribes, and therefore a shared error does not necessarily point to a familial relationship between manuscripts. Conversely, a lack of shared errors would also not rule

¹⁶⁰ Litke, *Targum Song of Songs*, 42–45.

¹⁶¹ Litke, 110.

¹⁶² The form תריהון is only found in 820, where it is the given form for all four occurrences of this word.

out a genealogical relationship; a later copyist might have been able to correct certain errors, either through his own knowledge of Aramaic, or by reconstructing the text through consultation of multiple witnesses or the MT.¹⁶³

This treatment has also been extended to readings which point to a manuscript being the intermediary between a particular ancestor and descendant. For example, for the base text reading *על דאית ליה* in 6:9, the majority reading is *על מא דאית ליה*, which has become corrupted to *על עלמא דאתי ליה* in Codex Solger (siglum 1) and the Rabbinic Bibles (sigla 10 and 11); in 902, the reading is *בעלמא דאתי ליה*, which indicates that the scribe tried to correct the error, although this reading is still faulty. However, 2821 reads *בעלמא הדין*, which is plausible in the context of the verse, albeit far removed from the meaning of the majority; it is thus possible that 2821 is a descendant of 902, and the scribe corrected the phrase to make proper sense. Although such information has been taken into account for the construction of the stemma, the nonsensical readings of Solger, the Rabbinic Bibles, and 902 are not included in the apparatus, whereas the reading of 2821, derived from these errors, is included.

However, a partial exception to the rule applies to an error which appears to be a corruption of a valid variant found in another witness, as opposed to the lemma from the base text; while the erroneous reading itself provides no important information, the apparatus notes its existence, as it demonstrates that the scribe was following a different textual tradition than that of Urb. Ebr. 1. Therefore, it suffices only to include the relevant siglum, with the dagger symbol † to its right, after the correct form of the variant. This is exemplified in the apparatus entry below for the lemma *וסגופא* in 2:1, for which the Yemenite manuscripts 822 and 939 have the variant *וסיגופין*, whereas 924 and 2817 have the faulty *וסיגונין*; however, there is no doubt that the scribe had meant to copy the valid form *וסיגופין*, but in doing so had made a graphical error.

[וסגופא] וסיגופין 822, 924†, 939, 2817†

This is to be understood as 924 and 2817 containing an erroneous reading which had nevertheless been intended to agree with the manuscripts containing *וסיגופין*. If there is ambiguity regarding which one of multiple possible variants the faulty reading might have been intended to share, the faulty reading itself is included in the apparatus followed by an exclamation mark (!) to indicate corruption.¹⁶⁴

¹⁶³ For discussion of the usage of multiple exemplars, see Chapter 4.

¹⁶⁴ This is discussed further in section 2.4.

Occasionally, as demonstrated above through the choice of editorial emendations made to the base text, grammatically discordant forms feature in the apparatus when they are found in the majority of the manuscripts. They must also not produce a nonsensical translation, as could be the case with a verb conjugated in a different person or tense; however, gender or noun state discordance between a noun and its modifiers, where there is no ambiguity as to which noun is being modified, do not tend to affect the semantic sense of the phrase. For example, for 7:5 גברא חכימא, the majority of witnesses read גבר חכימא; although this displays noun state discordance, this reading is included in the apparatus. As previously mentioned, if the base text itself contains a discordant majority reading, any minority variants which are “grammatically expected” are still included in the apparatus.

These types of grammatically inconsistent readings are discussed in more detail below; although their appearance in the text may be characteristic of the LJLA dialect, it would overburden the apparatus to include every instance found in every witness. While a majority attestation may be suggestive of the original wording of the Targum, it is possible that such a reading in just a few manuscripts may have been introduced through corruption. Nevertheless, there are plenty of occurrences of both discordance and concordance found in the majority of witnesses and therefore featured in the base text or the apparatus, hence the nature of the LJLA dialect is not obscured by the exclusion of such minority readings.

2.5.5.1 Errors of Addition or Omission

Dittography tends to occur as unique errors in individual manuscripts; a common form of dittography is when the last word on the *folium rectum*, when clearly not intended to serve as a catchword, is repeated as the first word on the *folium versum*. In some instances, either the scribe or the vocaliser has indicated that a repeated word or phrase should be deleted; at other times the error remained unnoticed or uncorrected. A marginal insertion of an omitted phrase may sometimes end with the word from which to continue reading back in the main text; this can be seen to be a catchword, as opposed to an unintentional repetition.

Other additions to the text have been included in the apparatus if they make sense in context of the verse. Regardless, a shared plus is often of value for the study of the stemma and textual tradition, as is discussed in section 4.1.

Omissions can be due to parablepsis (such as homoioteleuton and homoioarcton), or simply carelessness; they can range from individual words or phrases being missed out, to much longer sections of text. When a small omission does not affect the sense of the verse or phrase, such as the absence of **כל** or **ית**, it has been noted in the apparatus; in some cases, this could even be an intentional emendation by the scribe. Similarly, verses with large omissions may still be grammatically correct and semantically acceptable; indeed, the scribe of manuscript 138 makes a conscious decision to shorten certain verses, often editing the first word after an omission so that it makes sense grammatically or connects to the previous part of the verse. Such instances of omission will be included in the apparatus. It is also possible for verses with large omissions due to parablepsis to make sense; however, if eye-skip is the clear cause of the omission, the editor of this edition judges such cases to be erroneous as opposed to intentional, and does not place them in the apparatus. To ensure that the relevant manuscripts are not assumed to agree with the lemmata of the base text from the omitted section, the omissions are listed in Appendix 2; a scholar using the apparatus should refer to this chart so as to know which witnesses are excluded from a particular lemma.

2.5.5.2 Graphical errors

It is not uncommon for the copyist to confuse letters which are similar in appearance, particularly when copying from a manuscript whose scribal hand did not make clear distinctions between these letter forms. A copyist with a poor knowledge of Aramaic may not realise that this letter substitution would produce a nonsense word, or a word which does not fit the context, and must therefore be incorrect. Commonly confused letters include **ד/ר**, **ב/כ**, **ח/ה**, **ז/ז**, **ס/ם**, **ו/י**, and in some manuscripts **ה/ת**, **ג/נ**, **ע/ט**, and **ת/ף**, such as **זקף** in 800* and 945 instead of 12:11 **זקת**. Tight spacing between letters also gives rise to **מ/בי** (such as 10:8 **ביה** appearing as **מה** in 159), **ט/נו** and **ני/ט** confusion in some manuscripts (e.g. 7:5 **טבלא** has been corrupted to **נובלא** in 12, 703, 816, 817, and 10:2 **למקני** appears as **למיקט** in 822). While cases where **ו** and **י** have been interchanged may be erroneous, sometimes the result is nevertheless a valid variant. For example, the imperfect 3rd masculine plural form ending **-ון** can be confused with the masculine plural participle ending **-ין**, and it is possible for either verb form to fit the context of the verse; in the phrase **עד לא יכלין** in 12:3, some manuscripts have the form **יכלון**, which also makes grammatical sense. The confusion of **ו** and **י** may also give rise to errors of gender and verbal stem, as will be discussed later.

2.5.5.3 Metathesis

Metathesis can result in words which are nonsensical or inappropriate for the context, as seen in the case of errors of person, as discussed in section 2.5.5.7.5. While shared errors in this category can provide clues for the construction of the stemma and have been taken into consideration, it is also possible that different scribes made this error independently; along with any unique readings which cannot possibly make sense in the context of the verse, these have not been included in the apparatus. Any readings which are likely to have arisen due to metathesis but are nevertheless plausible, such as 7:2 לבית אבילא where 2818 has לבית אבליא, are listed in the apparatus; another example is at 3:3, where the base text has been corrected to agree with the majority reading לפכרא, but the original form לפרכא is also shared by several other witnesses and is a separate lexeme with an appropriate meaning for this context.

2.5.5.4 Phonetic Errors

Phonetically identical or similar letters may easily be substituted for each other, when the manuscript is being written by dictation or the copyist “hears” his own internal speech when reading the exemplar. Poor knowledge of Aramaic may result in the error going undetected and remaining uncorrected.

Errors are frequently seen confusing phonetically identical letter pairs such as ק/כ/ג, ט/ת, and ח/כ, as well as the phonetically similar letters ס/צ and פ/ב. Examples can be found at 9:8 דמתיל reads דמטיל in 94; in 3:3 לפקרא and לפגרא appear in various manuscripts as a variant for לפכרא; at 12:3 בחרכי where 94 has בכרכי; 10:14 צרוך reads סרוך in 142; and 7:4 סגוף reads סיגוב in 4. A letter substitution will sometimes produce a valid variant which can fit in context, and therefore will feature in the apparatus; examples include 5:5 כל מילך which makes sense alongside the majority reading קל מילך, and 3:3 לפגרא is a separate lexeme from לפכרא which also has an appropriate meaning.

The masculine singular pronominal suffix -יה and the masculine construct plural ending -י are homophonous, which can give rise to errors such as 5:11 למרי עלמא for למריה עלמא in 133 and 800*; this is a common occurrence amongst the witnesses.

The interchange of the phonetically identical letters ס and ש is not erroneous, but results in two valid orthographical variants, as discussed in section 2.5.2 above.

2.5.5.5 Errors of Word Division

Some manuscripts have only small spaces between words, which can make it difficult to determine where the word division should be. Misinterpreting the word division may result in nonsense, such as 5:14 טבלא for the correct form לא טב and 8:8 חובית instead of ית חוב, both found in 700, as well as 3:11 כסי מנהון being misinterpreted as כסימנהון by several witnesses, which may have led to the further corruption בסימנהון as seen in the base text; there are also examples of single words being erroneously divided into two words, such as 8:2 דיפקדנד being found as דיפק דינד in several manuscripts. Such readings have been excluded from the apparatus, although when the placement of the word division provides a grammatically plausible variant, it is then included in the apparatus. This frequently happens in cases such as 4:4 די יקני in the base text (the relative pronoun with the 3rd masculine singular imperfect), where some manuscripts have די קני, and others דיקני; while די קני is clearly the relative particle with the G-stem participle, דיקני could be read as the relative pronoun with the imperfect, or with the G-stem participle, depending on vocalisation. Since, as discussed earlier in 2.5.1, the apparatus does not take vocalisation into account, דיקני remains ambiguous and must be included in the apparatus as a separate variant.

2.5.5.6 Erroneous Changes in Word Order

Most often, variation in sequence still results in a sensible meaning, and is recorded in the apparatus; for example, יאי ויקיר in 10:1 is attested as יקיר ויאא in the Sephardic witnesses, 902, and the Antwerp Polyglot, and 10:20 בכל יומא מכריז appears as בכל יומא מכריז in 7 and 72. Any valid variants for an individual lemma within the phrase have been included in the apparatus alongside the other witnesses, without reference to their different position. On occasion, a change in word order produces a faulty reading, which will be excluded from the apparatus accordingly; for example, for the majority 5:19 כמה מנהון עתידין למהוי כמה מנהון עתידין טבין למהוי, the reading in 924 and 939 is כמה מנהון עתידין טבין למהוי and in 701 is כמה עתידין מנהון למהוי טבין.

2.5.5.7 Grammatical Errors

Throughout the manuscripts there are many instances of gender and number errors, affecting verbs, nouns, pronouns, and adjectives. In some examples, the scribe has also changed the gender or number of any words in agreement to produce a grammatically correct phrase; however, it is often the case that a single word has been written with a

different gender or number to the constituents with which it agrees. In certain circumstances it is possible that this creates a sentence with a different structure and meaning, which is still grammatically correct; at other times, if there is no other word with which it might be in agreement, it is an obvious error, to be excluded from the apparatus.

2.5.5.7.1 Gender Disagreement

In the text of Targum Qoheleth, as found across all witnesses, gender discordance is widespread; this can be seen with nouns, pronouns, pronominal suffixes, adjectives, and verbs. This tendency is also noted by Paul Moore with respect to Targum Canticles,¹⁶⁵ and is mentioned in reference to other Targumim to the Hagiographa by Samuel Landauer;¹⁶⁶ this points to it being an original feature of the text, and not merely scribal corruption. Landauer notes that feminine nouns are often treated as masculine, and as such are given masculine endings and modified by masculine adjectives, as seen in 5:6 ומלין סגיאין.

Gender disagreement may arise through language contact, as Landauer demonstrates regarding feminine abstract nouns ending in -ותא which have masculine modifiers or predicates; he explains that this is due to influence from Arabic, in which abstract nouns are usually masculine.¹⁶⁷ Examples found in Targum Qoheleth include 1:4 פורענותא דאתי 1:4, and 10:1 גבר דטפשותיה זעיר וקליל; although for the first example, three Yemenite manuscripts read דאתיא, and for the latter, manuscripts 139 and 842 read זעירא וקלילא, these may be scribal emendations as opposed to the original readings.¹⁶⁸

There is frequent confusion of the masculine and feminine pronouns, היא and הוא. It is difficult to ascertain whether this is original to the text, a misunderstanding by the scribe, or merely a graphical error, given the similarity between the letters ו and י, as discussed above.

In some cases, a pronoun or pronominal suffix could be taken as referring to a different noun, thus providing an alternative but equally valid reading of the text, such as at 5:18 מתנא די אתיהיבא ליה במזלי ומן קדם יי היא; the feminine pronoun היא has the antecedent מתנא, but the majority reading has the masculine הוא, which could instead have the antecedent במזלי. Another example is found at 5:12 ולית ליה אסו, for which the variants ליה

¹⁶⁵ Paul R. Moore, *Studies in the Language of Targum Canticles* (Leiden: Brill, 2022), 71.

¹⁶⁶ Samuel Landauer, "Zum Targum Der Klagelieder," in *Orientalische Studien: Theodor Nöldeke zum siebzigsten Geburtstag*, vol. 1, ed. Carl Bezold (Gieszen: Alfred Töpelmann, 1906), 507.

¹⁶⁷ Landauer, 507.

¹⁶⁸ Moore, *Language of Targum Canticles*, 71.

and לה both exist; the masculine ליה could refer to the postcedent גבר, while the feminine לה would have the antecedent מרעיתא, with both interpretations being semantically acceptable. However, a pronoun of the incorrect gender which cannot possibly be construed as referring to another noun in the phrase would be omitted from the apparatus, such as variants for 11:3 עיטא ההיא which instead have ההוא.

Disregard for gender agreement is so prevalent across the witnesses that it may be original to the text, and may indicate a characteristic of the LJLA dialect. Nevertheless, listing every instance found in every witness would overburden the apparatus, so the decision has been taken to limit their inclusion to majority cases only. Where the base text displays gender disagreement as per the majority reading, any valid concordant forms will be featured in the apparatus; if the base text contains a grammatically correct minority reading, the majority reading will nevertheless feature in the apparatus even if it is gender discordant. An example of this is at 3:11 לא הות מתבני בית מקדשא, where the masculine verb הוה would be required grammatically, and the witnesses which do read הוה are listed in the apparatus. Any minority discordant readings are treated as errors to be excluded from the apparatus. Examples are found regarding pronominal suffixes, such as 7:26 where בלבבה must refer to the antecedent אתתא, but 189 reads בליבביה; adjectival agreement, such as 10:4 דיצרא דיצרא בישא being found as דיצרא בישתא in 52 and 114; and verbal forms, such as 10:1 שמא טבא דהוה where 142 has the feminine דהות.

There are many instances of the masculine absolute plural ending for participles being written as ך- instead of ך-י, such as 11:4 חרשין וקוסמין מתילן, which could simply be erroneous, or else a valid morphological variant described by Landauer.¹⁶⁹ The participles of weak verbs in the masculine absolute plural can end in either ך-י or ך-, and by analogy to the latter form, other verbs later displayed the same variation. Therefore, such cases are not necessarily gender errors, and variants with both ך-י and ך- endings can both be assumed to be masculine, and will not be listed against each other in the apparatus. In Targum Qoheleth, variation of the endings has been found even among the two components of a periphrastic verb, as in 12:2 וריסי עינד יהון זלגן which is attested by a number of witnesses; since the verb יהון is masculine, the ending ך- of the following participle could not reflect misinterpretation of the noun gender. Similarly, for 11:4 לענני שמיא דאזלין ולא תייבין, there are a few manuscripts in which the two predicates have different endings; in this case, there is a bigender noun, so both masculine and feminine agreement would be grammatically correct, although manuscripts where one participle ends in ך- and the other ך-י highlights the acceptability of this morphological variant in the

¹⁶⁹ Landauer, "Zum Targum Der Klagelieder," 507–8.

LJLA dialect. Although the η - ending for masculine absolute plural forms most often occurs in participles, occasionally it may be found in nouns, such as 2:23 כַּאֲבִיבָן; this form may have arisen by analogy to the morphological variant of the participle.

Some nouns have two genders, such as רִוּחָא; the use of both masculine and feminine forms to agree with these nouns would be correct, such as in 11:4 דְּלֵא מִתְּפִיס where the variant מִתְּפִיסָא in 902 is included in the apparatus. Furthermore, there are other nouns for which two separate traditions have formed over time, resulting in separate masculine and feminine forms; this is exemplified by תְּקֵלָה and תְּקֵלָא, appearing in 7:26 as the absolute plural form וְתֵקֵלָן in the majority of witnesses, whereas 6, 822, 924, 939, and 945 have the masculine absolute plural וְתֵקֵלִין. This demonstrates the two forms of the noun existing simultaneously, and is therefore not an error, but a plausible reading which belongs in the apparatus. (Alternatively, it is possible that וְתֵקֵלִין is simply the aforementioned morphological variant η - ending for masculine absolute plural forms.)

In the abstract sense, either the masculine or feminine form is acceptable, such as 7:24 לְמַדְעָא כֻּלָּא דְּהוּוּ מִן יוֹמֵי עֵלְמָא where four witnesses have the feminine דְּהוּוּ; this variant is also placed in the apparatus.

The masculine singular pronominal suffix η - may be spelt defectively as η -, which is consonantly identical to the feminine singular pronominal suffix; any variants of this type can be assumed to be a matter of orthography and not a gender error. Defective spelling appears frequently in 12, where the pointing confirms the masculine gender.

2.5.5.7.2 Number Errors

There are many instances of number disagreement across the manuscripts; this is found with verbs as well as nouns, pronouns and adjectives. A scribe with a poor knowledge of Aramaic may not detect and correct the erroneous word itself, or alternatively emend the constituents with which it agrees. Errors may also be introduced by the copyists themselves, as it could be easy to omit the ' from the emphatic plural ending אֵ- , thus rendering a noun singular. A glaring example of a number error can be found at 7:28 עֲדֵא צְדִיקָא אֲבֵרְהֵם where 701, 822, and 924 have the plural צְדִיקָא, an adjective which cannot serve any other function in the phrase than to modify אֲבֵרְהֵם.

2.5.5.7.3 Tense Errors

There are instances when a scribe has written a word in the imperfect tense when the context requires the perfect, and vice versa. An example can be found in 1:10, דהוּן לקדמנא, where 800 has דיהוּן לקדמנא, which is clearly a contradiction in terms. This tense error may in fact be a graphical error where ו and ן have been confused by the scribe of 800, who may not have had sufficient knowledge of Aramaic grammar to realise that this could not be possible. Another example is at 6:10, הא כבר אתקרי שמיה, where 816 and 817 have the imperfect יתקרי, which cannot make sense. This type of reading has been omitted from the apparatus; however, if a different tense could plausibly work in a phrase, even if the reading is unlikely, it has been included in the apparatus. This can be illustrated by the imperfect at 9:3, דיתעבד, where a number of manuscripts instead have the perfect tense reading דאיתעבד; in the context of דין מזל ביש בכל עלמא בכל דיתעבד תחות שמש', either tense can make sense. As discussed in section 2.5.5.5, word division can also contribute to confusion over tense, and produce readings which could fit the context with different tenses. In 11:5, די עבד בחכמתא ית כולא, for the perfect verb some manuscripts have the ambiguous דיעבד, and others have the imperfect tense דייעביד; while the disparate tenses may have arisen from the contracted form דיעבד, the phrase in question can fit the context with either the perfect or the imperfect.

2.5.5.7.4 Verbal Stem Errors

A variant reading of a verbal form with the same root but a different stem has been recorded in the apparatus if it still results in a meaningful phrase; for example, in 2:4 the C-stem אנציבית is found as the G-stem variant נציבית in several manuscripts, which is a plausible reading since the phrase still makes sense with the G-stem form. On the other hand, if a variant with a different stem has produced a nonsensical meaning in context, it has been excluded from the apparatus; this can be seen at 11:3, למתקיימא, for which instead of the Dt-stem, manuscript 3 has the D-stem form לקיימא, which cannot be used to convey the sense of the phrase. It is possible for verbal stem errors to occur due to graphical confusion of ו and י, such as 7:9 where the base text reads יניח, which the editor of the present work has emended to the majority ינוח, and 12:14 where the base text reads יעול, which has again been amended by the editor to יעיל.

2.5.5.7.5 Errors of Person

It is possible for a scribe to write both verbs and pronominal suffixes in the incorrect person; this can often arise due to metathesis, rather than a conscious decision to amend the word. The 1st common singular perfect ending ית- can result from metathesis, when the antepenultimate letter of a perfect verb is י; this can be seen in 10:2 דאתיהיבת, where 7 has דאתיהביה. Similarly, faulty word division could be the cause of such an error, as seen in the example of 10:6 where the majority reading יהביה does not make sense in context, but is rather a corruption of יהביה; the base text, among other witnesses, has the further corruption יהיבת, which has been amended by the editor of the present work. Although in other cases the majority reading would nevertheless be included in the apparatus even if its form was unexpected grammatically, for this specific example of יהביה, the error of person renders the phrase nonsensical; furthermore, the cause of this error can be easily explained, and it is thus improbable for the 1st person perfect form to have been original to the text. Therefore, this erroneous majority reading is not included in the apparatus.

Another cause for errors of person could be the accidental omission of an apostrophe when abbreviating words with the 3rd masculine singular pronominal suffix, such as at 2:12 ליה, where 822, 924, 939, 2817, and 2818 have the reading לי, with the 1st common singular pronominal suffix; a scribe may have omitted an apostrophe when copying this word into a manuscript, and in turn, later copyists using that text as an exemplar may have transcribed the error without correcting it. While in this previous example, לי does not make good sense in context and has therefore been omitted from the apparatus, it is occasionally possible for the phrase to work with a change of person; in 4:15 אחסנת'י, abbreviated in the base text for the majority reading אחסנתיה, is found in some witnesses as אחסנת'י. The sense of “his inheritance” or “my inheritance” both fit the verse; hence the minority reading is valid and included in the apparatus.

Other examples have been found where a change in person does not fit the context; for instance, the 3rd masculine plural להון in 1:11 has the 2nd masculine plural variant לבון in 138, 142, and 159. These readings have not been included in the apparatus, but shared errors which may be less likely to have arisen independently have been considered for the stemmatological analysis.

2.5.5.7.6 Noun State Disagreement

Landauer notes that in later dialects, the understanding of the distinction between determinate and indeterminate nouns has diminished, citing several examples of noun state disagreement across the Targumim to the Megilloth.¹⁷⁰

There are examples across the manuscripts of Targum Qoheleth of a noun and its modifier not agreeing in state, such as at 1:9 פתגם חדת, where פתגמא חדת is attested in 52, 114, 133, and 878, while 7 reads פתגם חדתא. While minority readings of this sort are not included in the apparatus, cases where the majority reading displays noun state discordance are featured in the apparatus; one such case is 4:13 מלכא סיב וטפש, for which only two manuscripts attest the emphatic form וטפשא. The idea that these forms were likely original to the text is validated by the weight of the majority readings; the minority reading would appear to be a scribal correction.

Instances of improperly formed construct phrases are also found, such as 5:11 דמיכת גברא where the reading in manuscript 5 has the emphatic state of the noun דמיכא; another occurrence can be seen in the base text itself, where the reading חופניא מיכלא in 4:6 has undergone editorial correction to חופני מיכלא in the present edition. Phonetic errors can contribute to confusion of the plural construct ending with the 3rd masculine singular pronominal suffix, such as 1:12 מלכותיה בורסי being found in several manuscripts as בורסיה מלכותיה.

An error in a genitive construction, namely a noun in the construct state followed by the relative particle, can arise, such as 7:2 גזירת מותא for which 142 has the error גזירת דמותא. However, the masculine plural construct form is identical to the short form of masculine plural nouns as used in eastern dialects, ending with י-;¹⁷¹ this latter form appears in Targum Qoheleth in 2:5 מזיקי וטלני. It is therefore plausible that a noun ending in י- followed by the relative particle is not an error of noun state, but this alternative form of the plural noun in a genitive construction.¹⁷² Therefore, readings such as מלי דמותא as found in 7:2 in the majority of witnesses, and the minority reading פתגמי דאורייתא in 10:9 where the base text has פתגמי אורייתא, can be considered valid variants which are included in the apparatus alongside construct phrases.

¹⁷⁰ Landauer, 506.

¹⁷¹ Litke, *Targum Song of Songs*, 80; Elitzur A. Bar-Asher Siegal, *Introduction to the Grammar of Jewish Babylonian Aramaic*, *Lehrbücher orientalischer Sprachen*, vol. 3, section 3 (Münster: Ugarit-Verlag, 2013), 52–53.

¹⁷² Litke, *Targum Song of Songs*, 82n190.

It is also possible to find instances of the absolute form following the relative particle in a genitive construction, where the emphatic form would be expected; an example is at 10:2 לבא דחכימא for which the variant ליבא דחכים is found in 800.

2.5.6 Other Classes of Excluded Readings

2.5.6.1 Hebraisms

In some instances, the scribe has lifted Hebrew words from the Masoretic Text, or through familiarity with Hebrew has used a Hebraism in place of the Aramaic equivalent. Just as Hebraisms in the base text are not reproduced in the apparatus, so Hebrew variants for Aramaic lexemes in the base text have not been included in the apparatus. An example of such an occurrence is found in 7:6, where בקל features in 142, 159, 701 and 945 as the Hebrew word בקול. Similarly, there are some words which have simply been influenced by Hebrew, such as in 1:8 אודנא where אונא is found in 3 and 700, as well as אונניה in 138; although the ך is a feature of the Hebrew word און, these readings have Aramaic word endings, which could reflect an influence of the MT on the scribe who then tried to make the word conform to the rules of Aramaic grammar. However, if such a reading also has another aspect which renders it a unique variant, such as a pronominal suffix which all other witnesses lack, then it is included in the apparatus, as in the previous example, אונניה.

Occasionally, scribal hypercorrection of ך to ד is observed; this could possibly be influenced by the scribe's knowledge of Hebrew, leading him to think that an Aramaic lexeme with ך is in fact a Hebraism. This is usually found as a minority reading, and in very few manuscripts:

Verse	Base text	Minority	Attested in
8:14	זכוותהון	דכוותהון	6*, 139, 142, 163, 878
8:14	זכו{ו}תא	דכוותא	139, 142
9:2	לזכאה	לדכאה	94, 139, 842
11:2	מלמזרע	מלמדרע	133

In the above examples, the hypercorrected forms have simply been treated as agreeing with the base text readings with ך, and have not been listed separately in the apparatus.

An occurrence of hypercorrection is also found in the base text, at 2:5 ודרעית; on this occasion, twenty other witnesses also have this form, although the majority read ורעית. Due to the large number of witnesses supporting each reading, the witnesses which attest

וּדְרַעִית and those which attest וּזְרַעִית have both been listed in the apparatus. Since וּדְרַעִית is attested in the minority, albeit only a slight minority, of manuscripts, it has been emended to וּזְרַעִית in the base text; the apparatus thus lists only the other witnesses which attest וּדְרַעִית, and all others can be taken as agreeing with the emended reading וּזְרַעִית.

2.5.6.2 Contractions

The apparatus does not account for the difference between uncontracted and contracted forms, the most common of which are the contraction of the relative particle **דִּי** or the preposition **מִן** into prefixes **-ד** and **-מ**, and the comparative conjunction **הִי כִּמָּא** into **הִיכִמָּא** or **הִיךְ מָא**. The variant **הִיךְ מָא** consistently occurs in 94 and is also occasionally found in other witnesses. The copyists of 858 and 875 have a tendency to write **כָּל קָבֵל** as **בְּלִקְבִּיל**, but there is an abundance of other evidence for the close relationship of these manuscripts to each other, and the use of contractions does not seem to be universally consistent among other manuscripts. The inclusion in the apparatus of this data, which may simply amount to scribal preferences, would add unnecessary bulk.

2.5.6.3 Abbreviations

Many manuscripts use abbreviated forms of words, indicated by an apostrophe; to record these as separate readings in the apparatus would greatly increase its length without providing any relevant variants, as it is usually clear which word has been abbreviated. Therefore, for the most part, abbreviations are handled the same way as the full word would be; either as agreeing with the base text, or merged with the same variant written out in full. When a shared variant is abbreviated by only some manuscripts, the reading in the apparatus gives the full form of the word as taken from a witness without the abbreviation; if a variant is found as an abbreviated word in all witnesses, then it is kept as an abbreviation in the apparatus, such as with **יִשְׂרָאֵל 2:4** for which the reading **יְרוּש'** is found in 858, 875, and 2818.

An abbreviated form is also found in the apparatus when plausible variants with different endings are found in other witnesses. It is therefore ambiguous as to which reading the abbreviated word represents; such ambiguity is demonstrated at **חִיִּבִּיא 9:3**, where the reading **חִיִּבִּינ** is found in 3, and **חִיִּבִּי** in 4; since it is ambiguous as to what the scribe intended the last letter of 4 to be, it could be in agreement with the reading of either the base text or 3. Another example is at **דַּחְזִית 10:5** which has been abbreviated in Solger as **דַּחְזִי**, with the full form appearing in the Rabbinic Bibles as **דַּחְזִיא**; since the feminine

variant **בישתא** precedes this lemma in all three witnesses, the feminine passive participle can make grammatical sense, and is included in the apparatus together with the abbreviation from Solger, even though the MT **ראיתי** suggests that the Aramaic **דחזית** would have likely been the original reading. Conversely, if an abbreviation has led to a secondary corruption, whereby a copyist has provided a faulty ending for an abbreviated word in his exemplar, neither the abbreviated form nor the erroneously completed form feature in the apparatus, as there would be no ambiguity as to the appropriate ending. For example, in 3:22 **בעובדוהי טביא** the abbreviation **טבי** is found in Solger, which has been rendered as **טבין** in the Rabbinic Bibles; however, the emphatic state is required grammatically, and since **טבין** is a faulty minority reading it has been excluded from the apparatus, thus also removing any ambiguity regarding the abbreviated form **טבי**.

In some cases, a second hand later completed an originally abbreviated word in a manuscript; this frequently happens in 800, for example. The original form is only noted in the apparatus when other texts have different endings for this word, due to the ambiguity explained above. The completed form is similarly ignored unless it results in a minority variant reading; if, in this case, the original, abbreviated form does not also qualify to be included in the apparatus, the completed form is written with a superscript ^{mc} to the right of the siglum.

2.5.6.4 Corrections and Alternative Targumim

Corrected forms and alternative targumim to individual words which are present in the manuscripts have been included in the apparatus if they are valid variant readings, and they do not fall into any of the aforementioned categories deemed to be excluded from the apparatus. For example, a common type of correction found in the manuscripts is the deletion of a vocalic **י** or **ו**, usually by a later hand; since, as previously discussed, this edition is not concerned with separating out these orthographical preferences, such corrections are excluded from the apparatus. On the other hand, if the original form is faulty whereas the correction or alternative targum has no error, then only the corrected form is found in the apparatus. These readings will be marked to indicate if they are an original form, a correction, or an alternative targum.¹⁷³

It has not been specified in this edition whether a particular correction has been made as an interlinear insertion, or written in the margin; rather, this is likely to reflect the preference of the corrector, with possible contributing factors being the length of the text

¹⁷³ The notation used is discussed in section 2.4.

to be inserted or the amount of space available. Similarly, there is a variety of methods which a corrector might employ to alter the text: rubbing out, crossing out, writing erasure marks above letters or words or leaving a word unpointed so as to indicate deletion; inserting a missing letter above or inside a word; changing one letter form into another or superimposing one letter over another; adding originally omitted text, a correct form of a word, or sometimes just the word ending in the margin; writing the letters א and ב above two words, or letters within a word, to switch the order. This also seems to be simply a matter of choice on the part of the corrector, and indicating the way in which each correction has been made would add little to this edition.

As mentioned briefly above, corrections can be made by the scribe, the vocaliser, or even another, later hand; the input of at least three hands can be seen in the text of Codex Solger. While in some cases it is possible to determine, by comparing the ink colour, thickness of pen strokes, or style of lettering, which corrections have been made by the original scribe as opposed to a later hand, there are instances where there is too much uncertainty to do so. For this reason, this edition does not make distinctions between corrections by different hands.

2.5.6.5 Damaged Words

Words which are completely illegible due to physical damage to the manuscript have not been noted in the apparatus, as they would add no information about the textual transmission. However, lacunae are recorded in Appendix 2, which should be consulted alongside the apparatus so as to inform the scholar that the lack of variant readings in the apparatus does not necessarily reflect agreement with the base text. Additionally, a manuscript with a partially legible word that appears to agree with a particular variant has been included in the apparatus, with a superscript double dagger (‡) after the siglum to denote the damage; an example of such a case can be found in section 2.4.

2.5.6.6 Other Cases

Although as discussed above, different lexemes which are dialectally distinct are included in the apparatus, it has been necessary in two cases to combine separate lexemes into one reading in the apparatus: עילוי versus על, and לבא versus לבבא. These lemmata appear so frequently throughout the text of Targum Qoheleth, with varied usage of the alternative lexemes in each instance, that including all the variants would overburden the apparatus.

Instead, these variants are tabulated in Appendix 4, so that a scholar wishing to see the distribution of the usage of these lexemes among the witnesses is able to do so.

Chapter 3: The Manuscripts

3.1 Introduction

The manuscripts used for the present edition have been collated from digital images. The majority of these were accessed via the websites of the individual holding libraries, or the website of “Ktiv”, an initiative by the National Library of Israel in partnership with the Friedberg Jewish Manuscript Society to enable access to digitised versions of Hebrew manuscripts.¹⁷⁴ In some cases, where the manuscripts were not available on “Ktiv”, scans were commissioned from the holding libraries. Images of the first edition of the Rabbinic Bible and the Antwerp Polyglot were taken in person at The British Library, with permission; the second edition of the Rabbinic Bible was accessed via the Internet Archive website.¹⁷⁵ Images of the fragments MS 4028/57, Strasbourg, and MS T-S AS70.178, Cambridge, were accessed from the Friedberg Jewish Manuscript Society website.¹⁷⁶

Many of the manuscripts containing Targum Qoheleth have been utilised and described by a number of other scholars in their work on other texts.¹⁷⁷ However, for the sake of brevity, it is only stated in the descriptions below where a particular manuscript has been used in a study of Targum Qoheleth, or else features in a catalogue. A number of manuscripts are also described on the Targum Institute website;¹⁷⁸ again for the sake of brevity, it is not stated in each description below which manuscripts are featured there.

The following studies of Targum Qoheleth make use of or contain descriptions of multiple textual witnesses,¹⁷⁹ with the page ranges indicated being those which feature manuscript descriptions: Levy, *Das Targum zu Koheleth*; Knobel, “Targum Qoheleth,” 5–12; Díez Merino, *Targum de Qohélet*, 17–19, 27–32; Clarke, “Reflections,” 84–87; Taradach and Ferrer, *Targum de Qohéleth*, 20–26. In this chapter, mentions of usage or description by these scholars, without further details, refer to these works.

¹⁷⁴ “Ktiv: The International Collection of Digitized Hebrew Manuscripts,” National Library of Israel, <https://web.nli.org.il/sites/nlis/en/manuscript>.

¹⁷⁵ “The Second Rabbinic Bible (Mikraot Gedolot) Volume IV,” Internet Archive, last modified October 13, 2011, https://archive.org/details/The_Second_Rabbinic_Bible_Vol_4/page/n299/mode/2up.

¹⁷⁶ “The Friedberg Genizah Project,” The Friedberg Jewish Manuscript Society, <https://fjms.genizah.org/>.

¹⁷⁷ Among them are: Smelik, *Targum of Judges*, 118–29; Ahuva Ho, *The Targum of Zephaniah: Manuscripts and Commentary* (Leiden: Brill, 2009), 35–168; Stec, *Targum of Job*, 5–16, 53–65; Luis Díez Merino, “Manuscritos del Targum de Job,” *Henoch* 4 (1982): 41–64.

¹⁷⁸ “Targum Manuscript Database,” Targum Institute, Protestant Theological University, Kampen, accessed February 18, 2019, <http://www.targum.nl/MSDB/searchMS.aspx>.

¹⁷⁹ The full titles of these works are given in section 1.5.

Several manuscripts feature in the large catalogues compiled by Kennicott and De Rossi. All references to “Kennicott” correspond to the relevant numerical entry in Benjamin Kennicott, *Dissertatio generalis in Vetus Testamentum Hebraicum: cum variis lectionibus, ex codicibus manuscriptis et impressis. Recudi curavit et notas adiecit Paulus Jacobus Bruns* (Brunswick: Orphanotrophei, 1783). Idan Dershowitz has also produced a list of manuscripts according to “Kennicott number”, including palaeographical information from the “Ktiv” website and catalogue numbers for other catalogues.¹⁸⁰

Catalogue references to “De Rossi” correspond to the appropriate number in Giovanni Bernardo De Rossi, *MSS. Codices Hebraici Bibliothecae I. B. De-Rossi accurate ab eodem descripti et illustrati*, vols. 1–2 (Parma, 1803). However, when the term “De Rossi Ext.” is used, this refers to manuscripts found in the list *MSS. Codices Exteri selectis in locis ab auctore collati* in the introduction to Giovanni Bernardo De Rossi, *Variae Lectiones Veteris Testamenti ex immensa MSS. editorumque codicum congerie haustae et ad Samar. textum, ad vetustiss. versiones, ad accuratiores sacrae criticae fontes ac leges examinatae*, vol. 1 (Parma, 1784), cxxvi–cxxxv.¹⁸¹

For this edition, the manuscripts have been assigned sigla based on those in the Standard List of Sigla for Targum Manuscripts, devised by Eveline van Staalduine-Sulman.¹⁸² Only the numerical values of the sigla have been used, without the accompanying letters, in order to conserve space in the critical apparatus; the full siglum as per the list is given in each description below.

3.2 General Observations

There are three verses in Targum Qoheleth for which an entire alternative targum verse is found; these are 5:8, 7:7, and 7:19. The only manuscript to feature the alternative targum to 7:7 is Paris 110 (MS Hébreu 110/2; siglum 820); regarding the other two verses, it is stated in each manuscript description whether or not the alternative targum is present.¹⁸³

¹⁸⁰ Idan Dershowitz, “Key according to “Kennicott number” with links to online catalog (and often digitized manuscripts),” December 2018, updated June 2020, <https://www.dershowitz.net/kennicott-key>.

¹⁸¹ This volume also lists and describes the manuscripts found in the Kennicott catalogue, lix–xcvi.

¹⁸² Eveline van Staalduine-Sulman, “Standard List of Sigla for Targum Manuscripts,” *Academia*, 2011, revised March 2014, February 2020, November 2020, August 2022, accessed August 29, 2022, https://www.academia.edu/39952560/Standard_List_of_Sigla_for_Targum_Manuscripts. Subsequent references to this list refer to this citation.

¹⁸³ Chart 1 in Appendix 2 clearly outlines which manuscripts omit each of the alternative targumim.

There is no Targum to Daniel or Ezra-Nehemiah; it is therefore implicit that any reference to the inclusion of the Targum in a manuscript would exclude these texts.

Where possible, I have personally checked the order of the texts within each manuscript. The order of the texts is only stated when it does not follow that which is found in modern published editions of the Tanakh.¹⁸⁴

The majority of the manuscripts are written on parchment; it is stated in the description of an individual manuscript if the medium is paper.

The familial relationships between manuscripts with particularly strong links to one another are mentioned in the descriptions below. These will be expounded upon in sections 4.3–4.5, where other manuscript relationships will also be discussed.

3.3 The Manuscripts Used in this Edition

3.3.1 Codex Solger 7.2^o, Stadtbibliothek *Nürnberg* = 1

Kennicott 198. Nos. 504–510 in Roth.¹⁸⁵ Siglum t1r in Van Staaldoune-Sulman. Described briefly by Clarke, as well as Taradach and Ferrer.¹⁸⁶ Contains the full Bible, in 7 volumes, Codex Solger 1–7.2^o; vol. 7 is made up 127 folios, containing Job 18:12–end (the previous chapters being found at the end of vol. 6), Qoheleth, Canticles, Lamentations, Proverbs, Daniel, Ezra-Nehemiah, and Chronicles, with Qoheleth on 18r–34r. Targum Onqelos to the Pentateuch, Jonathan to the Prophets, and the Targumim to the Hagiographa are included for every book except Proverbs and Chronicles, alternating with the Masoretic Text (MT) in verses; both Targumim are given for Esther. Written in 3 columns, of 33 lines each, with Masora Magna and Parva. Ashkenazic square script, with Tiberian pointing for MT and Targum, and accents for MT. Completed in AM 5051 (1291 CE), by Shabbetai the Scribe; at the end of Ezekiel, the vocaliser is named as Yosef ben

¹⁸⁴ Pentateuch; Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Twelve Prophets; Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Qoheleth (Ecclesiastes), Esther, Daniel, Ezra-Nehemiah, Chronicles.

¹⁸⁵ Ernst Roth, *Hebräische Handschriften*, vol. 2, Verzeichnis der orientalischen Handschriften in Deutschland VI, ed. Hans Striedl with the collaboration of Lothar Tetzner (Wiesbaden: Steiner, 1965), 317–19.

¹⁸⁶ Madeleine Taradach and Joan Ferrer, *Un Targum de Qohélet: Ms. M-2 de Salamanca: Editio Princeps: Texte araméen, traduction et commentaire critique*, Le Monde de la Bible 37 (Geneva: Labor et Fides, 1998), 20.

Gershom.¹⁸⁷ There are many instances of the abbreviation of words, found in the middle as well as at the end of lines. The text has an abundance of errors, with corrections in the main text as well as the margins, and *matres lectionis* have frequently been crossed out; this is often the work of a second hand, and in some places the input of a third hand can be identified. Alternative readings to individual words and phrases from the Targum are written in the margin, indicated by ס"א, an abbreviation of ספר אחר. The alternative targum to verse 5:8 is written in the bottom margin above the Masora Magna, by a later hand, introduced by the abbreviation ת"א for תרגום אחר; this formula also appears beside the main column, with an illustration of a hand pointing to the text below, albeit after 5:9 in the MT, as opposed to after 5:8 in the Targum. The manuscript does not contain the alternative targum to verse 7:19. It has been stated by several scholars, concerning several Targum texts, that Codex Solger was most probably the exemplar used by Felix Pratensis for the first edition of the Rabbinic Bible printed by Bomberg in 1517 (siglum 10);¹⁸⁸ the same conclusion has been reached by the present study, concerning the text of Targum Qoheleth.

3.3.2 MS Urbinati Ebr. 1, Biblioteca Apostolica Vaticana = 2

Kennicott 228. Codex I in Assemanus and Assemanus.¹⁸⁹ Catalogued by Richler.¹⁹⁰ Siglum t2i in Van Staalduine-Sulman. Transcribed by Díez Merino for his 1997 edition of Targum Qoheleth.¹⁹¹ Used by Levine for his translation of Targum Qoheleth, and by Frédéric

¹⁸⁷ "Targum Manuscript Database," accessed February 19, 2020, <http://www.targum.nl/MSDB/searchMS.a.spx>.

¹⁸⁸ Regarding the Targumim to the Writings, these studies are Derek R. G. Beattie, "The Textual Tradition of Targum Ruth," in *The Aramaic Bible: Targums in their Historical Context*, ed. Derek R. G. Beattie and Martin J. McNamara, Journal for the Study of the Old Testament Supplement Series 166 (Sheffield: JSOT Press, 1994), 342; Bernard Grossfeld, *The Two Targums of Esther*, The Aramaic Bible 18 (Edinburgh: T. & T. Clark Ltd, 1991), 6–7; David Shepherd, "Before Bomberg: The Case of The Targum of Job in the Rabbinic Bible and the Solger Codex (MS Nürnberg)," *Biblica* 79, no. 3 (1998): 375. For more studies focusing on other texts, see Shepherd, 361n3.

¹⁸⁹ Stephanus Evodius Assemanus and Joseph Simonius Assemanus, *Bibliothecae Apostolicae Vaticanae: Codicum Manuscriptorum Catalogus in tres partes distributes* (Rome, 1756), 1:409–11.

¹⁹⁰ Benjamin Richler, ed., *Hebrew Manuscripts in the Vatican Library: Catalogue: Compiled by the Staff of the Institute of the Microfilmed Hebrew Manuscripts, Jewish National and University Library, Jerusalem: Paleographical and Codicological Descriptions by Malachi Beit-Arié, in collaboration with Nurit Pasternak. Studi e Testi 438* (Vatican City: Biblioteca Apostolica Vaticana, 2008), 599.

¹⁹¹ Luis Díez Merino, "Targum de Qohelet: Ms Urbinati 1," 45–66.

Manns for his translation and commentary.¹⁹² Described by Díez Merino, and again more thoroughly in his 1997 edition;¹⁹³ also described by Clarke, and by Taradach and Ferrer. The entire Bible with Targum: Pentateuch with the commentary of Rashi; Former Prophets; Latter Prophets in the order Jeremiah, Ezekiel, Isaiah, the Twelve Prophets; Hagiographa in the order of Ruth, Psalms, Job, Proverbs, Qoheleth, Canticles, Lamentations, Esther followed by the Aramaic text of the Dream of Mordecai, Daniel, Ezra-Nehemiah, Chronicles.

Written in 3 columns, with Masora Magna and Parva, and Rashi to the Pentateuch in the outer margin; 979 folios, with Qoheleth on 802r–817r. The Targum verses alternate with MT verses. Ashkenazic square script, both Targum and MT are vocalised, with accents for MT. The colophon (979v) states that the masora of half of the manuscript was completed by Yitzhak ben Shimon haLevi on 15th Kislev 5055, corresponding to the end of 1294 CE. A few corrections are seen to have been made to the text of Targum Qoheleth. The alternative targum to 5:8 is introduced by the formula א"ת, while that to 7:19 is preceded by ל"א for לישנא אחרונה. The scribe shows a preference for defective spelling, such as with the lexemes עדנא, לבא, and שמשא, and the t-stem prefix -תא. This manuscript has been used as the base text for this edition.

3.3.3 MS Barberini Or. 164, Biblioteca Apostolica Vaticana = 3

Kennicott 471. Catalogued by Richler.¹⁹⁴ Siglum t3i in Van Staaldune-Sulman. The complete Bible with Targum (except for Chronicles), in 4 volumes, Or. 161–164; vol. 1 contains the Pentateuch, vol. 2 the Former Prophets, vol. 3 the Latter Prophets and Twelve Prophets, and vol. 4 the Hagiographa, in the order Ruth, Psalms, Canticles, Proverbs, Qoheleth, Lamentations, Job, Esther, Daniel, Ezra-Nehemiah, and Chronicles. Vol. 4 contains 164 folios, with Targum Qoheleth found on 73r–82v; written in 3 columns, in Ashkenazic square script, with Masora Magna and Parva. The Targum text alternates with the MT in verses; both have Tiberian pointing, and the MT also has accents. The colophon at the end of vol. 4 mentions that this manuscript was written by Yehiel the Scribe for Yaakov ben Yitzhak, having been started in Kislev 5056 and completed in Adar II 5057, corresponding to 1295–7 CE. The manuscript has a fair number of errors, with corrections made in the main text and margins. A peculiarity of the hand is an orthographical

¹⁹² Levine, *Aramaic Version of Qohelet*, Frédéric Manns, “Le Targum de Qohelet – Manuscrit Urbinati 1: Traduction et commentaire,” *Liber Annuus* 42 (1992): 145–98.

¹⁹³ Díez Merino, “Targum de Qohelet: Ms Urbinati 1,” 47–49.

¹⁹⁴ Richler, *Vatican Library*, 514–15.

preference for double ׀, such as א׀יין for א׀ין throughout Targum Qoheleth, and דא׀ית׀יהב׀ן for דא׀ית׀יהב׀ן in 10:9 as a particular example. Alternative targumim to 5:8 and 7:19 are introduced by ת׀א׀.

3.3.4 MS Or. fol. 1211 (Erfurt 1, Band 2), Staatsbibliothek zu Berlin – Preussischer Kulturbesitz = 4

Kennicott 160. Steinschneider no. 125.¹⁹⁵ Siglum t4a in Van Staaldoune-Sulman. This manuscript in 2 volumes (the first being MS Or. fol. 1210) contains the whole Bible, with Targum alternating with the Hebrew verse, and Masora Magna and Parva. In terms of physical dimensions, this is the largest known Hebrew codex in the world, with 1130 folios of dimensions 629mm by 470mm.¹⁹⁶ During World War II both volumes suffered damage from bombing while they were held in Berlin, with subsequent water damage rendering vol. 2 unusable; it was restored by a conservation project lasting from 2000 to 2007.¹⁹⁷ MS Or. Fol. 1211 contains Jeremiah, Ezekiel, the Twelve Prophets, and the Hagiographa in the order Ruth, Psalms, Job, Proverbs, Canticles, Qoheleth, Lamentations, Esther, Daniel, Ezra-Nehemiah, Chronicles. This volume consists of 546 folios, with Targum Qoheleth found on 371r–387r. Written in 3 columns, in Ashkenazic square script with Tiberian vocalisation for both MT and Targum, and accents for MT. The scribe's name, Barukh ben Zerah, features several times in the Masora; the colophon at the end of the Bible was written by the vocaliser Shimshon, who also wrote the Masora, with the date of completion given as 1343 CE. The manuscript was probably written in Erfurt or nearby, in the state of Thuringia, Germany; after the expulsion of the Jews in 1349, it was seized by the city and later acquired by the Protestant Ministry of Religion in Erfurt.¹⁹⁸ There is a large number of errors in the text, with corrections in the main text and the margin. Alternative targumim to 5:8 and 7:19 are introduced by תרגום אחר (abbreviated to 'תרגום אחר' for the former verse).

¹⁹⁵ Moritz Steinschneider, *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin*, vol. 2, bk. 2, *Verzeichniss der hebraeischen Handschriften* (Berlin: Königl. Akademie der Wissenschaften, 1897), 1.

¹⁹⁶ Oliver Hahn et al., "The Erfurt Hebrew Giant Bible and the experimental XRF analysis of ink and plummet composition," *Gazette du livre médiéval* 51 (Autumn 2007): 17.

¹⁹⁷ Hahn et al., 17.

¹⁹⁸ Hahn et al., 16–17.

3.3.5 MS Or. fol. 4, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz = 5

Kennicott 150. No. 1 in Steinschneider.¹⁹⁹ Siglum t5a in Van Staaldvine-Sulman. The complete Bible in 4 volumes, with Targum alternating with MT in verses, and Masora Magna and Parva: MS Or. fol. 1 containing the Pentateuch with Targum Onqelos; MS Or. fol. 2, the Latter Prophets and Twelve Prophets with Targum Jonathan; MS Or. fol. 3, the Former Prophets with Targum Jonathan; MS Or. fol. 4, the Hagiographa with Targum, in the order Ruth, Psalms, Job, Proverbs, Qoheleth, Canticles, Daniel, Esther followed by the Dream of Mordecai, Ezra-Nehemiah, Chronicles. Written in 3 columns, in Ashkenazic square script, with Tiberian pointing for MT and Targum, and accents for MT. Vol. 4 is made up of 294 folios, with Qoheleth on 136v–151r. The scribe is named as Barukh ben Avraham in a colophon at the end of Chronicles. The date of completion for the punctuation is given as 1455, although the manuscript itself is ascribed to the 14th century.²⁰⁰ Some words at the end of the line have been abbreviated. There are numerous errors to be found in the text, with corrections seen to have been made by a second hand, as well as some by the scribe himself. The alternative targum to 5:8 is introduced by the abbreviation 'עני' אה' (for ענינא אחרניא)²⁰¹ and to 7:19 by 'לי' אה' (for לישנא אחרניא).

3.3.6 MS Hébreu 17, Bibliothèque nationale de France, Paris = 6

No. 17 in Zotenberg.²⁰² De Rossi Ext. 1. Siglum t6a in Van Staaldvine-Sulman. Used by Knobel. Described by Díez Merino, Clarke, and Taradach and Ferrer.²⁰³ The first of 2 volumes, with MS Hébreu 18 being the second, comprising the entire Bible, with Targum Onqelos, Targum Jonathan, Targum to the Hagiographa (except Chronicles), and Masora Magna and Parva; vol. 1 contains the Pentateuch and the Hagiographa, in the order Job, Proverbs, Ruth, Canticles, Qoheleth, Lamentations, Esther followed by the Dream of Mordecai, Psalms, Daniel, Ezra-Nehemiah, Chronicles; vol. 2 contains the Prophets.

¹⁹⁹ Moritz Steinschneider, *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin*, vol. 2, bk. 1, *Verzeichniss der hebraeischen Handschriften* (Berlin: Königl. Akademie der Wissenschaften, 1878), 1.

²⁰⁰ Benjamin Kennicott, *Dissertatio generalis in Vetus Testamentum Hebraicum: cum variis lectionibus, ex codicibus manuscriptis et impressis. Recudi curavit et notas adiecit Paulus Iacobus Bruns* (Brunswick: Orphanotrophen, 1783), 396–97; Smelik, *Targum of Judges*, 122.

²⁰¹ This abbreviation could, in theory, stand for the Hebrew עניין אחר, but is more likely to be Aramaic given the context of its usage.

²⁰² Hermann Zotenberg, ed., *Catalogues des manuscrits hébreux et samaritains de la Bibliothèque Impériale* (Paris: Imprimerie Impériale, 1866), 2–3.

²⁰³ Stec, *Targum of Job*, 56; Díez Merino, *Targum de Qohelet*, 29; Taradach and Ferrer, *Targum de Qohélet*, 22.

Dated to the end of the 13th century, with northeastern France or the Swabia region of Germany proposed as the possible place of origin.²⁰⁴ Written in 3 columns, in Ashkenazic square script, with sublinear pointing for both MT and Targum, as well as accents for MT. Targum alternating with MT in verses. Page numbers are written at the top of each page, although there are several pagination errors throughout vol. 1;²⁰⁵ Qoheleth is found on pages 451–472 (originally incorrectly numbered), and there are 714 pages in total.²⁰⁶ Many corrections have been made, particularly inserting omitted words and crossing out *matres lectionis*, in the text and the margin; the colophon at the end of vol. 2 names the corrector and vocaliser as Menaḥem ben Peretz Trabot, who completed his work on 2nd Av 5272 (1512 CE) in Governolo, while the colophon in vol. 1 states an abbreviated form of his name, מט"י יפר"ח, the location Mantua, and the date 20th Av 5272.²⁰⁷ Alternative targumim to 5:8 and 7:19 are written by the vocaliser in the bottom margin, introduced by ל"א. There are also many instances of alternative targumim to individual words and phrases written in the margin, indicated by ס"א; sometimes it is only a single letter or word ending written in the margin, such as on p. 452 for the second occurrence of ונגדין in 1:7, where the margin simply reads ס"א ר, to imply ונגדין.

3.3.7 MS B. H. VII, Biblioteca Civica Berio, Genoa = 7

De Rossi Ext. 23. Catalogued by Gabrieli.²⁰⁸ Siglum t7i in Van Staaldouine-Sulman. The Pentateuch, Prophets, and Hagiographa, with Targum (except for Chronicles), Masora Magna and Parva, in 7 volumes MS B. H. I – VII. Total 799 folios, with pagination continuing from volume to volume; the Hagiographa are found in vol. 7, with Job preceding Proverbs, and the Dream of Mordecai following Esther. There appear to be many folios missing from this manuscript; Jeremiah and most of Ezekiel, which precede

²⁰⁴ Gabrielle Sed-Rajna, *Les manuscrits hébreux enluminés des bibliothèques de France. Notices codicologiques, relevé des inscriptions par Sonia Fellous* (Leuven: Peeters, 1994), 191.

²⁰⁵ In more recent times, the correct page numbers have been written on each page in pencil.

²⁰⁶ According to the “corrected” page number; the number on the final page was originally written as 704.

²⁰⁷ Ho, *Targum of Zephaniah*, 56–58.

²⁰⁸ Giuseppe Gabrieli, *Manoscritti e carte orientali nelle biblioteche e negli archivi d'Italia*, Biblioteca de Bibliografia Italiana 10 (Florence: Olschki, 1930), 21. For a detailed description, see also Valeria Antonioli Martelli and Luisa Mortara Ottolenghi, *Manoscritti biblici ebraici decorati: provenienti da biblioteche italiane pubbliche e private* (Milan: Adei-Wizo, 1966), 74–76, as well as Aldo Luzzatto, “La Bibbia ebraica della Biblioteca “Berio” di Genova,” *Miscellanea di Storia Ligure* 4 (1966): 39–65. I was unable to access this latter article.

Isaiah, are missing, as well as the end of Isaiah and the entirety of the Twelve Prophets. Qoheleth is found on 714r–726r.

Written in 3 columns in an Ashkenazic square hand, with Rashi in the outer margin, and Tiberian pointing for MT and Targum, with accents for MT as well. Rashi in the outer margin, except for the end of Job, Ezra-Nehemiah, and Chronicles, which instead have other commentaries.²⁰⁹ Targum verses alternating with MT. The date of completion for the Pentateuch is given as 1438 CE in a colophon at the end Deuteronomy, which also identifies the scribe as Meir.²¹⁰ The scribe shows a general preference for the Palestinian form of the adverb $\eta\aleph$ over $\eta\aleph$, and tends to use abbreviations, particularly at the end of the line. The use of plene versus defective spellings varies due to the available space at the end of a line. There are a few vocalised corrections in the text and the margin made by a later hand, which also frequently completes the abbreviated words at the line ending. Alternative targum to 5:8 is introduced by $\aleph\eta$, and the alternative targum to 7:19 is introduced by $\aleph\eta$.

3.3.8 Cod. hebr. 4, Staats- und Universitätsbibliothek Hamburg = 21

Kennicott 612. No. 4 in Steinschneider.²¹¹ Siglum t21 in Van Staaldune-Sulman. The first of 4 volumes making up the complete Bible, together with Cod. hebr. 5–7. Contains the Pentateuch with Targum Onqelos, and the Megilloth with Targum, in the order of Qoheleth, Ruth, Canticles, Lamentations, and Esther. This volume appears to be written later than the other volumes, and is dated at the end of the Pentateuch as AM 5131 (1371 CE); the name of the scribe for this volume is also given here as Yehuda. There are 519 pages total; Qoheleth is found on pages 389–415. Each verse of the MT is followed by the Targum verse. Written in 3 columns, in Ashkenazic square characters with sublinear vocalisation for both MT and Targum and accents for MT. Features both Masora Magna and Parva. Words at the end of a line are sometimes abbreviated. The text contains many errors; several corrections have been made to the text. The Targum verse 5:8 omits the final word, then follows on continuously into the alternative targum; a later hand has added a symbol to act as a separator between the two verses. After 7:19, there is simply the *sof pasuq* punctuation usually found at the end of a verse, immediately followed by

²⁰⁹ “Ktiv,” National Library of Israel record, https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts/itempage?vid=MANUSCRIPTS&docId=PNX_MANUSCRIPTS990001735310205171/.

²¹⁰ Antonioli Martelli and Mortara Ottolenghi, *Manoscritti biblici ebraici decorate*, 76.

²¹¹ Moritz Steinschneider, *Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg* (Hamburg: Otto Meissner, 1878), 2.

the alternative targum with no introductory formula. This manuscript is related to the fragment MS Cod. Or. 55 (siglum 849).

3.3.9 MS B. 35 inf., Biblioteca Ambrosiana, Milan = 52

Kennicott 185. No. 5 in Bernheimer.²¹² Siglum t52 in Van Staaldvine-Sulman. Contains the Pentateuch with Targum Onqelos, Masora Magna and Parva, and Rashi, as well as the Haphtaroth with Masora Parva and Rashi in the lower margins; the Megilloth, in the order Ruth, Canticles, Qoheleth, Lamentations, and Esther, followed by Job, all with Targum, Masora Parva, and Rashi.²¹³

De Rossi acknowledges that the date AM 4730 (970 CE), given at the end of Deuteronomy, cannot be correct;²¹⁴ Bernheimer agrees, and identifies three different hands contributing to the manuscript, with styles of scripts that span two centuries.²¹⁵ The MT and Targum of the Pentateuch, in alternating verses, are written by the first hand, Isaac, in Ashkenazic square script that appears to be from the 13th century. A second hand wrote the commentary of Rashi in the margin of the Pentateuch, in a German Rabbinic script of the 14th century. The Megilloth, Job, and the Haphtaroth were the work of the third hand Nethanael ben Levi Trabot, in 15th century large square Italian letters, as well as the Targum in a much smaller French Ashkenazic script, and Rashi to the Megilloth in rounder German Rabbinic characters in the margins.²¹⁶

The Targum alternates with MT in verses for all books except Esther and Job, where it is placed in the margin.²¹⁷ The manuscript is comprised of 304 folios, with Qoheleth on 277r–282v; both MT and Targum are vocalised, and accents are included for MT. Written in 3 columns for the most part, with Job (fols 293–304) and a few other folios in 2 columns, and yet some other folios with no column division at all. There are a number of corrections made to the text, in what looks to be the ink of the vocaliser. Alternative targumim to verses 5:8 and 7:19 are preceded by ל"א, and to individual words and phrases in the margin are indicated by א"ס or א"ג (for נוסח אחר).

²¹² Carlo Bernheimer, *Codices Hebraici Bybliothecae Ambrosianae* (Florence: Olschki 1933), 6–8.

²¹³ Bernheimer, 6–7.

²¹⁴ Giovanni Bernardo De Rossi, *Variae Lectiones Veteris Testamenti ex immensa MSS. editorumque codicum congerie haustae et ad Samar. textum, ad vetustiss. versiones, ad accuratiores sacrae criticae fontes ac leges examinatae*, vol. 1 (Parma, 1784), lxix.

²¹⁵ Bernheimer, *Codices Hebraici*, 7–8.

²¹⁶ Bernheimer, 8.

²¹⁷ Stec, *Targum of Job*, 61.

3.3.10 MS Parm. 3218, Biblioteca Palatina, Parma = 72

De Rossi 7. Catalogued as no. 47 by Giuliano Tamani,²¹⁸ and no. 148 in Richler's catalogue.²¹⁹ Siglum t72 in Van Staaldvine-Sulman. It contains the Pentateuch with Targum Onqelos and the commentaries of Rashi and Nahmanides, the Megilloth with Targum and Rashi, and the Haphtaroth, with Targum Jonathan for those of Passover and Shavuoth. Masora Magna and Parva are included. Written in Italy by Jacob Diena, the MT and Targum are written in an Ashkenazic square script,²²⁰ with Tiberian pointing for both and accents for MT provided by Nethanael ben Levi Trabot; the commentaries are written in the outer margins in a semi-cursive script, also by Trabot.

The Targum is found in the inner margin, and in the case of the Targum to the Megilloth, the first word of the MT, unvocalised, is given before each verse as a reference point. The manuscript comprises 1065 pages total; Qoheleth features on 842–865. The Targum to Esther is Targum Sheni, and the Dream of Mordecai immediately follows the Megillah. The colophon by Trabot on page 796 mentions the date of completion as 2nd Tevet 5236 (1475 CE). Alternative targumim to 5:8 and 7:19 are introduced by א"ל, and there are numerous alternative targumim provided for individual words and phrases, written in the margin and introduced by א"ד.

Sefer Patshegen, a commentary on Targum Onqelos, was copied by Trabot and originally formed part of this manuscript, but was removed, as noted by Berliner, and is now catalogued as MS 3509.²²¹

3.3.11 MS Hebr. 28, Österreichische Nationalbibliothek, Vienna = 94

Kennicott 594. No. 19 in Schwarz.²²² Siglum t94 in Van Staaldvine-Sulman. Pentateuch, Haphtaroth and Megilloth, with Masora Magna and Parva and the commentary of Rashi throughout, Targum Onqelos and the commentary of Aaron ben Joseph haKohen to the

²¹⁸ Giuliano Tamani, "Elenco dei manoscritti ebraici miniati e decorati della "Palatina" di Parma," *La Bibliofilia* 70, no. 1/2 (1968): 66–67.

²¹⁹ Benjamin Richler, ed., *Hebrew Manuscripts in the Biblioteca Palatina in Parma: Catalogue. Palaeographical and codicological descriptions by Malachi Beit-Arié* (Jerusalem: Jewish National and University Library, 2001), 35.

²²⁰ According to Richler, 35; however, the lettering looks similar to the Italian characters as seen in 52.

²²¹ Abraham Berliner, "Aus den Bibliotheken Italiens," *Magazin für jüdische Geschichte und Literatur*, no. 2 (1875): 16.

²²² Arthur Zacharias Schwarz, *Die hebraeischen Handschriften der Nationalbibliothek in Wien* (Vienna: Strache, 1925), 17–19.

Pentateuch, and Targum to the Megilloth with Rashi. The manuscript is dated to the 14th century, with a *terminus ante quem* of 1348 provided by an inscription written by the sole survivor of the massacre of the Jewish community of La Baume, Provence.²²³ It consists of 401 folios, with Qoheleth on 378v–389r. Written in French Ashkenazic script, the MT is pointed and has accents, while the Targum is unpointed, written in smaller lettering in the inner margin; the commentary of Rashi is in the outer margin. There are very few corrections made to the text of Targum Qoheleth. Alternative targumim to 5:8 and 7:19 are introduced by ם"ב.

3.3.12 MS Parm. 2867, Biblioteca Palatina, Parma = 114

De Rossi 345. No. 492 in Richler's catalogue.²²⁴ Siglum t114 in Van Staalduine-Sulman. The work of multiple hands can be seen in this manuscript. The manuscript has been dated to the 15th century, with its origin in Italy.²²⁵ It contains Targum Onqelos, the Haphtaroth according to the Ashkenazic rite including those for Festivals, and the Targumim to the Megilloth. Targum Onqelos is written in Ashkenazic square script with sublinear vocalisation; there are large sections missing from Genesis, Numbers, and the first chapter of Deuteronomy. The Haphtaroth have been written in the margins by a different hand, in a later square script with vocalisation and accents; Targum Jonathan has been added to the Haphtaroth for Passover and Shavuoth.

The manuscript consists of 189 folios total, with the Targumim to the Megilloth on 161r–188v (fol. 189 is blank); the folios from 168 onwards have been bound out of order. The Targumim to Lamentations and Qoheleth are incomplete; Targum Qoheleth is missing 1:1–7, 2:12–24, 3:18–4:12, mid-6:9–7:29. As a result, Targum Qoheleth begins on 185r, continuing in order until the end of 188v, then continues with Chapter 8 starting on 178r and following on through 179v, then skipping to 181r for Chapter 10, with the book ending on 181v. Folio 188 has a small amount of damage. There is no column division on 185r, but all other pages containing Targum Qoheleth have the text in 2 columns; the commentary of Rashi follows each verse for most of Targum Qoheleth, and the glosses from Kimḥi occasionally appear in the margin. The Targum is unpointed, and is written

²²³ See Joseph Shatzmiller, "Les Juifs de Provence pendant la peste noire," *Revue des Études Juives* 133, no. 3–4 (Jul–Dec 1974): 457–80, esp. 469–74.

²²⁴ Richler, *Biblioteca Palatina in Parma*, 89.

²²⁵ Richler, 89.

in Ashkenazic semi-cursive script. Alternative targum to 5:8 introduced by א"ת; as detailed above, 7:19 is missing from this manuscript.

In the course of the present study, it has been observed that the folios containing the missing verses of Targum Qoheleth are in fact bound in a separate codex, MS Parm. 2813, Biblioteca Palatina, Parma (siglum 2820);²²⁶ together, these two manuscripts contain the entire text of Targum Qoheleth, as detailed in the table below:

Verses	Found in
1:1–7	MS Parm. 2813 (= 2820)
1:8 – 2:11	MS Parm. 2867 (= 114)
2:12–24	2820
2:25 – 3:17	114
3:18 – 4:12	2820
4:13 – mid-6:9 ²²⁷ מאן	114
6:9 ²²⁸ די יזיל – 7:29	2820
8:1 – 12:14	114

3.3.13 MS 858 (Codex Valmadonna 1), Museum of the Bible, Washington D.C. = 133

Formerly Sassoon 282.²²⁹ No. 1 in Richler's catalogue.²³⁰ Siglum t133 in Van Staalduine-Sulman. Formerly belonging to the Valmadonna Trust Library in London, it is held by the Museum of the Bible, Washington, D.C., as of 2017.²³¹ Used by Knobel,²³² and described by Díez Merino, Clarke, and Taradach and Ferrer. This manuscript, completed on 15th Tammuz 4949 (2nd July 1189 CE according to the Julian calendar, 9th July 1189 CE according to the Gregorian calendar),²³³ is the only extant dated Hebrew text

²²⁶ This codex is also described separately in section 3.3.46.

²²⁷ The base text reads מן.

²²⁸ The base text reads די יזיל.

²²⁹ David Solomon Sassoon, *Ohel Dawid: Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library* (London: Oxford University Press, 1932), 1:16–18.

²³⁰ Benjamin Richler, ed., *The Hebrew Manuscripts in the Valmadonna Trust Library* (London: The Valmadonna Trust, 1998), 3–4.

²³¹ "Codex Valmadonna I," Collections, Museum of the Bible, accessed February 28, 2020, <https://collections.museumofthebible.org/artifacts/32220-codex-valmadonna-i?&tab=provenance#/>.

²³² This manuscript has been incorrectly labelled as "Ms 383 of the David Sassoon Collection" in the published edition of Knobel's work, in *The Aramaic Bible* series; see Knobel, *Targum of Qoheleth*, 16.

²³³ "Hebrew Bible: Pentateuch with Haftarot and the Five Scrolls, England: 15 Tammuz 4949=2 July 1189," Sotheby's, accessed February 28, 2020, <https://www.sothebys.com/en/auctions/ecatalogue/2015/valmadonna-trust-library-part-i-n09443/lot.7.html>; "Codex Valmadonna I," Collections, Museum of the Bible.

from medieval England;²³⁴ at the time of writing, it is the oldest manuscript known to contain Targum Qoheleth. Consisting of 241 folios, it contains the Pentateuch with Targum Onqelos and Masora Magna and Parva, the Haphtaroth, with only those for Passover and Shavuoth with Targum Jonathan, and the Megilloth with Targum, with the Dream of Mordecai following Esther. The colophon on 241v reveals that Job was originally included as well; the Pentateuch and Haphtaroth are also incomplete. Qoheleth is found on 190v–207r.

Written in 3 columns of 39 lines each, in Ashkenazic square script; a different hand was responsible for the Masora, Tiberian vocalisation for the MT and Targum, and accents for MT.²³⁵ The Targum alternates with the MT in verses for the Megilloth and the Pentateuch, with the exception of Exodus 15 which has the Targum written after the Song of the Sea.²³⁶ There are some corrections in the margin, although some of these have been cut off in the available scanned copy, as well as the frequent crossing out of *matres lectionis*, by the vocaliser's hand. The alternative targum to 5:8 is written by the scribe in the margin alongside the main text, introduced by what seems to be “תרגום אחר”, although most of this formula as well as the text of this verse has been cut off in the available scan. For 7:19, the column of text has been divided into two, headed by “שני תרגומין על זה הפסוק”, with the two targumim written alongside each other.

3.3.14 MS Nicholson 33, Fisher Library, University of Sydney = 138

Kennicott 586. Siglum t138 in Van Staaldoune-Sulman. Catalogued by Alan D. Crown.²³⁷ Contains the Pentateuch with Targum Onqelos, the Haphtaroth, for which those to the Festivals have Targum Jonathan, the Megilloth with Targum, and Job. Written in 3 columns, with the Targum in the innermost column and the commentary of Rashi in the outermost column. Masora Magna and Parva are supplied to the Pentateuch. 380 folios total, with Targum Qoheleth on 320r–330r. The manuscript has been assigned a probable provenance of Venice and dated by Crown to 1272 CE, with chronograms at the end of three books of the Pentateuch providing the date לב, i.e. AM 5032; a colophon after Job written by the vocaliser, Menahem ben Yitzhak, states that he finished his work on this

²³⁴ Malachi Beit-Arié, *The Only Dated Medieval Hebrew Manuscript Written in England (1189 CE)* (London: Valmadonna Trust Library, 1985), 14; “Codex Valmadonna I,” Collections, Museum of the Bible.

²³⁵ Richler, *Valmadonna Trust Library*, 3.

²³⁶ Díez Merino, *Targum de Qohelet*, 29.

²³⁷ Alan D. Crown, *Hebrew Manuscripts and Rare Printed Books Held in the Fisher Library of the University of Sydney*, 2nd ed. (Sydney: Wentworth Press, 1984), 1–2.

Megillah in AM 5234 (1474 CE), in Cremona, which may indicate that he pointed Job alone, with someone else having punctuated the rest of the text.²³⁸ The MT and Targum are written in an Ashkenazic script, with the Targum being written in smaller characters; the MT is pointed and has accents, while Targum Qoheleth only has pointing from 324r until partway down 325r, and again from 325v until partway down 326r, stopping mid-verse. Crown notes that part of Esther is also unvocalised.²³⁹

Some corrections have been made to the text, seemingly by the scribe himself. There are numerous errors in the text, as well as many large omissions as well as those of individual words. In some cases, this is probably due to simplification of the Targum verse in the manner of the Antwerp Polyglot (siglum 12). In other cases, it appears to be for the sake of preserving the alignment of the verses in the MT column with the Targum verses; this would indicate that the Targum was included for the sake of appearances, and not intended as a resource to be utilised. Accordingly, for 7:19, the verse begins as per usual, omits the rest of the verse and a large part of the alternative targum verse, and finishes with the end of the alternative targum, thus merging the two targumim into one. The alternative targum to 5:8 is not included in this manuscript in any form. Verses 7:2 and 7:18 have been erroneously omitted. This manuscript is the exemplar for Cod. Hebr. 4, National Széchényi Library (siglum 143) with respect to Chapters 6–12.

3.3.15 MS Cod. Heb. 11, Kongelige Bibliotek, Copenhagen = 139

Kennicott 177. No. XI in Catalogue Hafniensis.²⁴⁰ No. 28 in Allony and Kupfer.²⁴¹ Siglum t139 in Van Staaldvine-Sulman. Used by Knobel. Described by Clarke. Written by the scribe Moshe of Ebermannstadt, the date is given as AM 5050 (1290 CE) by a later hand, on folio 290v. Contains the Pentateuch with Targum Onqelos in alternating verses to the MT, with the Haphtaroth immediately following the relevant parashot; the Hebrew texts of the Megilloth in the order Canticles, Ruth, Lamentations, Qoheleth, and Esther; the Targum to the Megilloth in the order Ruth, Canticles, Qoheleth, Lamentations, Esther, with the first word of the Hebrew verse, unvocalised, preceding each Targum verse; and

²³⁸ Crown, 1; Kennicott, *Vetus Testamentum*, 513.

²³⁹ Crown, *Hebrew Manuscripts*, 1.

²⁴⁰ Matthias H. Hohlenberg, Justus Olshausen, and August Ferdinand Mehren, *Codices Hebraici et Arabici Bibliothecae Regiae Hafniensis jussu et auspiciis regis enumerati et descripti* (Copenhagen: Schultz, 1851), 13–14.

²⁴¹ Nehemya Allony and Ephraim F. Kupfer, *List of Photocopies in the Institute, Part 2: Hebrew Manuscripts in the Libraries of Belgium, Denmark, the Netherlands, Spain, and Switzerland* (Jerusalem: Ministry of Education and Culture, 1964), 19.

finally from 280r ff. the Haphtaroth for special Sabbaths and festivals. Masora Magna and Parva for the MT, except for 284r–290r which has only Masora Parva. The entire text is written in 3 columns of 35 lines, in an Ashkenazic square script, with accents for MT and Haphtaroth, and Tiberian pointing for all. 290 folios total, with Targum Qoheleth on 248r–257r.

There are corrections in both the main text and the margins; abbreviations are used, in the middle of lines as well as at the end; sometimes there is a vowel sign after the last letter of an abbreviated word, to indicate how the subsequent letters may have been vocalised. It often occurs that a word at the line end, having been mostly completed, stops at the edge of the column, with the remaining letter or letters written in the margin, after a small gap. The alternative targumim to 5:8 and 7:19 are written in the main text, with אחר תרגום אחר in small characters in the margin.

3.3.16 MS Or. Qu. 1, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz = 142

Kennicott 610. No. 35 in Steinschneider.²⁴² Siglum t142 in Van Staaldvine-Sulman. The Pentateuch with Targum Onqelos, with the relevant Haphtarah after each parashah; the special Haphtaroth, with Targum Jonathan to those for Passover and Shavuoth; the Megilloth with Targum, in the order of Esther (followed by the Dream of Mordecai), Canticles, Ruth, Lamentations, Qoheleth. Consists of 1110 folios, with Qoheleth on 1063v–1109r. Dated to the 14th–15th century, it is written in an Ashkenazic square script, with Tiberian pointing for both MT and Targum, and accents for MT; there is one column per page, with the commentary of Rashi in the margin, and both Masora Magna and Parva. The Targum alternates with the MT in verses, except for the Song of the Sea in Exodus 15 and the Song of Moses in Deuteronomy 32, where the Hebrew verses of the entire song are written consecutively, followed by consecutive verses of the Targum afterwards.

There are a fair number of corrections made in both the text and the margins, possibly by the vocaliser. Alternative targum to 5:8 introduced by אחר ויתרון, and to 7:19 by ל"א.

²⁴² Steinschneider, *Königlichen Bibliothek zu Berlin*, vol. 2, bk. 1, 15.

3.3.17 Cod. Hebr. 4, National Széchényi Library, Budapest = 143

No. 4 in Kohn.²⁴³ Siglum t143 in Van Staaldaine-Sulman. Contains the Pentateuch with Targum Onqelos, the Megilloth with Targum, and the Haphtaroth, as well as the commentary of Rashi for all the texts. 451 folios total, with Targum Qoheleth on 355v–370v. The MT is written in a central column in Ashkenazic square characters; the Targum is written in smaller Ashkenazic square characters in the inner margin, and Rashi in the outer margin in Ashkenazic semi-cursive script. The scribe is named as Berakhiah on fol. 30r.²⁴⁴ Kohn dates the manuscript to the 14th century, with the likely place of origin being Germany, based on the script, and the Rashi script in particular; he further narrows the location down to Frankfurt am Main, as the order of the Haphtaroth follows the custom of the community of this city.²⁴⁵ Kohn also notes that the manuscript was taken to Krakow at a later time, where a local scribe modified it to serve as a model exemplar for future copyists, by adding interlinear and marginal notes.²⁴⁶ Both MT and Targum are vocalised, with accents for the MT as well, both added by a second hand.

For Chapters 1–5, this manuscript aligns itself with 7 and 133; however, from verse 6:3 onwards, this manuscript is clearly a copy of 138. As such, it contains a fair amount of phonetic and graphical errors, and many corrections have been made by a second hand. As well as omissions of individual words and phrases, there are larger omissions in the text, some of which have been marked by a symbol in the margin, although the missing text has not been written in. As is the case in 138, verses 7:2 and 7:18 have been omitted; there is a mark in the main text at the end of the previous verse to indicate that an omission follows, leading to an abbreviation written in the margin by the second hand, although the missing text has not been inserted.²⁴⁷ The alternative targum to 5:8 does not feature in this manuscript. For 7:19, the version found in 138 has been copied here; the first part of the main targum and the end part of the alternative targum have been stitched together.

²⁴³ Samuel Kohn, *Die Hebräischen Handschriften des Ungarischen Nationalmuseums zu Budapest* (Berlin 1877; repr. from *Magazin für die Wissenschaft des Judenthums* IV (1876): 76–104), 79–82.

²⁴⁴ Kohn, *Die Hebräischen Handschriften*, 80.

²⁴⁵ Kohn, 80, 82.

²⁴⁶ Kohn, 80.

²⁴⁷ I was unable to decipher this abbreviation with any certainty; it could possibly be ק"ד, standing for דרד קצרה, which indicates a place where the Targum has abbreviated and omitted some text. I thank Sacha Stern for his help with this matter.

3.3.18 MS M. 1106, Biblioteka Uniwersytecka, Wrocław = 155

No. 1 in Brockelmann.²⁴⁸ De Rossi Ext. 129. Siglum t155 in Van Staaldune-Sulman. Used by Levy. Described by Clarke. Contains the Pentateuch with Targum Onqelos; the Haphtaroth (MT only); the Megilloth, with Targum, in the order of Ruth, Canticles, Qoheleth, Lamentations, and Esther with the Dream of Mordecai in the inner and outer margins near the end of the book; and the remaining Hagiographa with Targum (except for Chronicles), in the order of Psalms, Job, Proverbs, Daniel, Ezra-Nehemiah, and Chronicles.

The colophon on 456r states that the manuscript was written in Germany by R' Meshullam ben R' Yosef, with vocalisation, accents, and Masora added by R' Yosef bar Kalonymus; it was completed in AM 4998 (1238 CE). 456 folios, with Qoheleth on 259v–272v. Written in 3 columns of 35 lines each, in an Ashkenazic square script, with Targum alternating with MT in verses, and Tiberian pointing for both MT and Targum, as well as accents for MT. Contains Masora Magna and Parva.

Corrections have been made in the text and the margin, in what looks to be the ink of the vocaliser. At 7:10 the Targum verse is written before the MT; the vocaliser has added the letters ן and ם in the margin beside each respectively, to indicate order reversal. Alternative targum to 5:8 introduced by ם״ל written in the margin by the vocaliser, while for 7:19 the scribe himself had included the introductory formula 'לִישׁ' אה' in the text before the alternative targum.

3.3.19 MS Levy 19, Staats- und Universitätsbibliothek Hamburg = 159

Kennicott 380. No. 1 in Roth and Striedl.²⁴⁹ Siglum t159 in Van Staaldune-Sulman. The Pentateuch with Targum Onqelos; the Haphtaroth, with Targum Jonathan for those for Pesach and Shavuoth; the Megilloth with Targum, in the order of Ruth, Canticles, Qoheleth, Lamentations, Esther (followed by the Dream of Mordecai); and Job, without Targum. The commentary of Rashi is found in the outer margins. 627 folios, with Qoheleth on 509v–536v; written in 2 columns, in an Ashkenazic square script, with sublinear vocalisation for Targum and MT, and accents for MT. Targum alternating with

²⁴⁸ Carl Brockelmann, *Verzeichnis der arabischen, persischen, türkischen und hebräischen Handschriften der Stadtbibliothek zu Breslau* (Breslau: Marcus 1903), 45–46.

²⁴⁹ Ernst Roth and Hans Striedl, *Hebräische Handschriften*, vol. 3, *Die Handschriften der Sammlung H.B. Levy an der Staats- und Universitätsbibliothek Hamburg*, *Verzeichnis der Orientalischen Handschriften in Deutschland VI* (Wiesbaden: Steiner, 1984), 3–6.

MT verses. Masora Magna and Parva for the Pentateuch and Masora Magna for the Megilloth. The name of the scribe is given in the colophon as Yitzhak ben R' Eliyahu Hazzan of Ochsenfurt, who wrote the manuscript in Brussels, completing it on 17th Heshvan 5070 (October 1309 CE); the vocaliser and writer of the Masora is identified as Yehuda ben Avraham haKohen, whose name is highlighted in several places in the commentary of Rashi.²⁵⁰

Few corrections have been made to the text of Targum Qoheleth, although errors are not uncommon. Alternative targumim to 5:8 and 7:19 are introduced by פסוק אחר.

3.3.20 MS Parm. 3077, Biblioteca Palatina, Parma = 163

De Rossi 9. Siglum t163 in Van Staaldaine-Sulman. Catalogued as no. 46 by Tamani, and as no. 56 by Richler.²⁵¹ Contains the Pentateuch with Targum Onqelos, and the Megilloth with Targum, in the order of Ruth, Canticles, Qoheleth, Lamentations, Esther. 330 folios, with Targum Qoheleth found on 296r–306v (the MT of Qoheleth ends on 307r). Written in the late 13th century, in an Ashkenazic square script. The MT has sublinear vocalisation and accents; Targum Onqelos to the Pentateuch is vocalised, whereas the Targumim to the Megilloth are unvocalised. Targum Qoheleth is found in the upper, lower, and outer margins, with some pages also featuring the Targum in the narrow inner margin. Alternative targumim to 5:8 and 7:19 are introduced by תרגום אחר. Abbreviations are sometimes used, usually at the end of a line. Some corrections have been made to the Targum text, although there still remain many instances of phonetic errors and some faulty word division; the letters ב and כ are often indistinguishable from one another. A close relationship with MS Parm. 3235 (siglum 878) is indicated by many shared errors and readings, although 878 features corrections to some of these errors.

3.3.21 MS Plut. III.1, Biblioteca Medicea Laurenziana, Florence = 189

Kennicott 166. No. Pluteo III Codex I in Biscioni.²⁵² Siglum t189 in Van Staaldaine-Sulman. The Pentateuch, with Targum Onqelos until Numbers 12:14 and the commentary of Rashi until Numbers 13:23; the Megilloth with Targum, in the order Ruth,

²⁵⁰ "Codex Levy 19," Centre for the Study of Manuscript Cultures, University of Hamburg, accessed January 8, 2021, https://www.manuscript-cultures.uni-hamburg.de/MC/articles/mc6_1Codex_Levy_19.pdf.

²⁵¹ Tamani, "Elenco dei manoscritti ebraici," 66; Richler, *Biblioteca Palatina in Parma*, 14.

²⁵² Antonio Maria Biscioni, *Bibliothecae Ebraicae Graecae Florentinae sive Bibliothecae Mediceo-Laurentianae Catalogus* (Florence, 1757), 346–52.

Lamentations, Qoheleth, Canticles, and Esther, with the commentary of Rashi for the first four books, but the author of the commentary to Esther being uncertain according to Biscioni;²⁵³ the remaining books of the Hagiographa with Targum to Psalms, Proverbs and Job, the commentary of Rashi for all texts, and the commentary of R. Levi ben Gershon for Job and Daniel. The Pentateuch has the Targum in the margin, while the Targum for the Megilloth and Hagiographa are alternating with the MT in verses; the commentary of Rashi is in the margin for all books. Consists of 266 folios, with Qoheleth on 111v–120v. Masora Magna and Parva for Qoheleth, and both MT and Targum have sublinear vocalisation, and accents for MT. The pointing for the Pentateuch is incomplete. Written in 3 columns in a Sephardic square script, by the scribe Shlomo ben Ḥasdai. Dated AM 5174 (1414 CE). Few corrections have been made to Targum Qoheleth, possibly by a different hand, although there are many errors, particularly the confusion of similar-looking letters. Verses 5:12, 5:15, and 9:12 were originally omitted from the main text, and written in the margin in smaller letters. For 5:8, fol. 115r, the MT verse is not followed by the Targum; rather in the margin alongside it, in smaller, unvocalised letters, both targumim are written, headed by the note מצאתי ב תרגומי בזה הפסוק and with the alternative targumim introduced by ת"א. The alternative targum to 7:19 is not included in this manuscript.

This manuscript is of particular importance in the debate over the origin of the Yemenite recension for the Targumim to the Megilloth, according to Abudraham; although it is a Western manuscript, it has adopted the Yemenite recension for Targum Lamentations and Targum Ruth.²⁵⁴ In the course of the present study, only a minor link has been observed between this witness and the Yemenite texts; this will be discussed further in section 4.3.5.

3.3.22 MS Huntington 399, Bodleian Library, University of Oxford = 241

No. 174 in Neubauer.²⁵⁵ Siglum t241 in Van Staaldoune-Sulman. Contains Targum Onqelos from Gen. 1:13 – Lev. 1:5, Megillath Antiochus, the Targumim to the Megilloth in the order of Ruth, Canticles, Qoheleth, Lamentations, and Targum Rishon to Esther followed by the beginning of Targum Sheni to Esther. The final folio in this manuscript

²⁵³ Biscioni, 347.

²⁵⁴ See Abudraham, “The ‘Yemenite’ Recension,” 71–93.

²⁵⁵ Adolf D. Neubauer, *Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford* (Oxford: Clarendon Press, 1886), 1:col. 29; R. A. May, ed., *Catalogue of the Hebrew manuscripts in the Bodleian Library: Supplement of Addenda and Corrigenda to Vol. I (A. Neubauer's Catalogue): Compiled under the direction of Malachi Beit-Arié* (Oxford: Clarendon Press, 1994), col. 24.

is a fragment of a marriage contract from Jaca, Spain. Dated to the 14th century.²⁵⁶ Written in a Sephardic square script, in a single column of text, with vocalisation and accents only for folios 1r–149r, for Targum Onqelos and Megillath Antiochus; the Targumim to the Megilloth are unvocalised. 215 folios total; Targum Qoheleth is found on 171v–189v. Each Targum verse is preceded by Hebrew lemmata. Very occasionally, a word at the end of a line is abbreviated. Very few corrections have been made to the text of Targum Qoheleth, generally by the scribe himself; however, verse 2:17, originally omitted, has been provided by a later, less neat hand in the upper margin, possibly copied from the Rabbinic Bible, as it features an additional word found elsewhere only in Codex Solger 7.2^o and the Rabbinic Bibles. Unusually among the manuscripts consulted for the present work, the Tetragrammaton is used instead of an arrangement of two or three of the letter ך. The alternative targum to 5:8 is introduced by א"ח in the main text, followed by the Hebrew lemma for that verse, repeated; the alternative targum to 7:19 is similarly introduced, although תרגום אחר is written out in full.

3.3.23 MS Parm. 3189, Biblioteca Palatina, Parma = 700

De Rossi 737. Siglum t700i in Van Staaldoune-Sulman. No. 192 in Richler's catalogue.²⁵⁷ Contains the Megilloth followed by the remaining Hagiographa (although the folios containing the entirety of Psalms are missing), the third volume of a set together with MS Parm. 3187 (Former Prophets) and 3188 (Latter Prophets). Esther is followed by the Aramaic texts of the Dream of Mordecai and Prayers of Mordecai and Esther. Vol. 3 consists of 139 folios, with Qoheleth on 10v–15v; the text is incomplete, with 10:2–12:14 missing.²⁵⁸ Folios 13–15 are damaged, resulting in few lacunae in Chapter 5, and large lacunae from Chapter 7 onwards.²⁵⁹ Written in 2 columns, with the Targum in both the inner and outer margins on each page. Ashkenazic square script, with Tiberian pointing and accents for MT, Targum unpointed. Dated to the 14th century, with a likely provenance of France, since the vocaliser is named as Yosef Nakdan ben Yitzhak of Archiac, according to the colophon. The decoration of the name Nathan in MS 3817 probably indicates the name of the scribe. The copying of MS 3189 was divided between two scribes, with the principal scribe writing the Targum for the sections of MT copied

²⁵⁶ Neubauer, *Catalogue*, 1:col. 29.

²⁵⁷ Richler, *Biblioteca Palatina in Parma*, 45–46.

²⁵⁸ See Richler, 46 for details of the missing portions in the other texts in this manuscript.

²⁵⁹ These are listed in Appendix 2.

by the other (fols. 1–59 and 95–139); the colophon at the end of Job reveals the name of the second scribe, Moses.²⁶⁰

The ink of Targum Qoheleth is heavily faded on some pages, rendering it difficult to read. Although some corrections have been made to the text and in the margin, there are numerous errors, including many occurrences of faulty word division. Alternative targumim to 5:8 and 7:19 introduced by תרגום אחר.

3.3.24 MS Or. 72, Biblioteca Angelica, Rome = 701

Kennicott 240. No. 1 in di Capua.²⁶¹ Siglum t701i in Van Staalduine-Sulman. Contains the Former Prophets and Hagiographa, with Targum and several commentaries; the end of the manuscript, from 296v onwards, contains an assortment of Rabbinic texts and grammars. The Hagiographa are in the order of Psalms, Job, Proverbs, Ruth, Canticles, Qoheleth, Lamentations, Esther, Daniel Ezra-Nehemiah, Chronicles; Esther is accompanied by Targum Rishon, but Targum Sheni to Esther is included after Chronicles.²⁶² Daniel and Ezra-Nehemiah are accompanied by Hebrew translations of the Aramaic parts of the text. Written in one column, with Targum in the inner and upper margins, and commentaries in the outer and lower margins; there is no Masora. 346 folios total, with Qoheleth on 221v–226v; the commentaries for Qoheleth are those of Rashi, ibn Ezra, and Isaiah di Trani. MT in an Italian square script,²⁶³ pointed and with accents; Targum in a smaller, Italian semi-cursive script, unpointed, with each verse usually preceded by a Hebrew lemma. There are two colophons which provide different dates for the completion of sections of this manuscript; at the end of the grammar by Rabbi David Kimḥi the date is given as Marcheshvan 5084 (November 1323 CE), while at the end of Kings the completion of the commentary is dated as 14th Kislev 5087 (November 1326 CE), in Frascati, Italy, by Menaḥem Tzemaḥ ben Rabbi Avraham Yaakov. Hector Patmore notes that the information in the colophon is relevant only for the Targum and commentaries, and therefore the MT was written by a different hand.²⁶⁴ Some correction to the Targum text, which seems to be done by Menaḥem Tzemaḥ himself; there are many

²⁶⁰ Richler, *Biblioteca Palatina in Parma*, 46.

²⁶¹ Angelo di Capua, “Catalogo dei codici ebraici della Biblioteca Angelica,” in *Cataloghi dei codici orientali di alcune biblioteche d'Italia I*, ed. Gustavo Sacerdote (Florence: Le Monnier, 1878), 85–88.

²⁶² Di Capua, 87.

²⁶³ Carlo Bernheimer, *Paleografia ebraica* (Florence: Olschki, 1924), 386, cited in Patmore, *Transmission of Targum Jonathan*, 80.

²⁶⁴ Patmore, *Transmission of Targum Jonathan*, 80–81.

errors, with omissions, erroneous word division, and confusion of phonetically similar letters. The quality of the available microfilm copy is poor, sometimes affecting the legibility of the Targum. Alternative targumim to 5:8 and 7:19 have no introductory formula; the Hebrew lemmata for those verses are simply repeated.

3.3.25 MS M-2, Biblioteca de la Universidad de Salamanca = 703

No. M-2 (Est.-1-Cajón 1-Núm.-3) according to Llamas.²⁶⁵ Siglum t703s in Van Staaldouine-Sulman. Described briefly by Clarke, and in detail by Taradach and Ferrer, who published the *editio princeps* of this manuscript for Targum Qoheleth.²⁶⁶ Contains the Targumim to Esther, Job, Psalms, Proverbs, Qoheleth, and Canticles. Consists of 229 folios, with Targum Qoheleth on 184r–208r. Part of a set along with M-1, containing the Targum to the Former Prophets and Ruth, and M-3, containing the Targum to Ezekiel and the Twelve Prophets. No date is given in this manuscript, but extrapolating from the information found in M-3, it was written in Alcalá de Henares in 1532 CE by Alfonso de Zamora, having been commissioned by the University of Salamanca.²⁶⁷ Folios 208–229 of M-2 (the end of the manuscript; the last two verses of Targum Qoheleth, and the whole of Targum Canticles) look to be the work of a different hand, with different script for both the Aramaic and Latin texts, but Llamas and Alonso Fontela are of the opinion that Alfonso de Zamora was the scribe for this section as well.²⁶⁸

Written in 2 columns, with the Targum on the right, in a Sephardic square script, and a Latin translation on the left; the Targum has Tiberian pointing, added by Alfonso de Zamora himself.²⁶⁹ A Hebrew lemma precedes the Targum for only 11 verses in Targum Qoheleth. The chapter divisions do not follow those which are now accepted as the standard; 6:12 is marked to be 7:1, with each subsequent verse assigned the following number until 7:30, and 11:10 is marked to be 12:1, with subsequent verse numbers ascending until 12:15.²⁷⁰ Words are found to be hyphenated at the end of the line if there is insufficient space to complete them, or if only one or two letters remain to be added, they are written above the line so as to stay within the borders of the column. Some

²⁶⁵ José Llamas, “Los manuscritos hebreos de la Universidad de Salamanca,” *Sefarad* 10 (1950): 271–72.

²⁶⁶ Taradach and Ferrer, *Targum de Qohélet*, 24–27.

²⁶⁷ Taradach and Ferrer, 27.

²⁶⁸ Llamas, “Universidad de Salamanca,” 272; Alonso Fontela, “El Targum,” 59.

²⁶⁹ Taradach and Ferrer, *Targum de Qohélet*, 27.

²⁷⁰ Taradach and Ferrer, 26.

corrections have been made, seemingly by de Zamora himself, in both the text and the margin. Alternative targumim to 5:8 and 7:19 do not feature in this manuscript.

Although this manuscript shares many similarities with BH MSS 5 (= 816), the two are not identical; rather, both are likely apographs of the same exemplar, MS G-I-5, San Lorenzo del Escorial (= 817).²⁷¹

3.3.26 MS Parm. 3231, Biblioteca Palatina, Parma = 800

De Rossi 31. No. 292 in Richler's catalogue.²⁷² Siglum t800 in Van Staalduine-Sulman. Briefly described by Clarke, who lists it as Parma 31. The Hagiographa, in the order Ruth, Psalms, Job, Proverbs, Qoheleth, Canticles, Lamentations, Daniel, Esther, Ezra-Neḥemiah, Chronicles. Targum included, alternating in verses with MT, for all except Chronicles. The manuscript has been dated to the second half of the 13th century, and the scribe identified as Natan.²⁷³ 189 folios total, with Qoheleth on 100r–111r; Masora Magna and Parva are included. Written in an Ashkenazic square script, with accents for MT and pointing for both MT and Targum, in what looks to be a second hand; numerous corrections have been made in the text itself and the margin, often in the same ink as the punctuation. There are many errors, such as confusion of similar letters and faulty word division. Abbreviations are used, with those at the end of lines often being completed in the margin by a different hand. The alternative targum to 5:8 immediately follows on from the main targum verse, with no divide between the two; in the case of 7:19, there seems to have originally been a division between the main and alternative targum verses, but the second hand seems to have erased it. Above the first word of the alternative targum to 5:8 is a mark by the second hand, leading to the formula תרג' אחר in the margin.

3.3.27 MS Or. 2377, British Library, London = 804

Described by Margoliouth.²⁷⁴ Siglum t804 in Van Staalduine-Sulman. Used by Levy; described by Clarke and Taradach and Ferrer. Written on paper. Very poorly preserved, it contains Proverbs, Lamentations, Qoheleth, Daniel, the Aramaic text of Megillath

²⁷¹ See below for the description of 816; for further discussion of the relationship between 703 and 817, see section 4.4.2.

²⁷² Richler, *Biblioteca Palatina in Parma*, 62–63.

²⁷³ Richler, 63.

²⁷⁴ George Margoliouth, *Catalogue of the Hebrew and Samaritan Manuscripts in the British Museum*, vol. 1 (London, 1899), 109–10.

Antiochus, Esther, Ezra-Nehemiah, Chronicles; all texts except Ezra-Nehemiah and Chronicles have an Arabic translation written in Hebrew lettering, and Targum only to Lamentations, Qoheleth, and Esther. There are many and large lacunae due to damaged or missing folios.²⁷⁵ The translation of Proverbs is that of Sa'adiah Gaon; Margoliouth suggests that the other Arabic translations are also authored by him.²⁷⁶ 225 folios total, with Qoheleth on 52r–53v; the text is missing 1:1–2:5, 2:11–mid-11:10, and 12:6–14.²⁷⁷ Written in Yemenite square script of the 14th century, the MT has sublinear vocalisation and accents, while the Targum has simple supralinear pointing. For Qoheleth, each MT verse is followed first by the Targum, then the Arabic translation.

3.3.28 BH MSS 5 (Villa-Amil 5; Complutense 116-Z-40), Biblioteca de la Universidad Complutense, Madrid = 816

No. 5 in Villa-Amil y Castro.²⁷⁸ Siglum t816 in Van Staalduine-Sulman. Described in detail by Díez Merino, who published the *editio princeps* of this manuscript for Targum Qoheleth.²⁷⁹ It is also briefly described by Clarke. Contains the Targumim to Esther, Job, Psalms, Proverbs, Qoheleth, and Canticles; it is the second of 2 volumes, with the first, BH MSS 4,²⁸⁰ containing the Latter Prophets and Lamentations. This text was completed on 8th April 1517 CE by Alfonso de Zamora, who also provided the vocalisation,²⁸¹ in Alcalá de Henares, to be used in the Complutensian Polyglot of 1514–17,²⁸² although ultimately the only Targum included was that to the Pentateuch. It is clear that this manuscript was used by Arias Montano in the compilation of the Antwerp Polyglot.²⁸³ This manuscript, as well as its sibling MS M-2, Salamanca (= 703), with which it shares

²⁷⁵ For details, see Margoliouth, 110.

²⁷⁶ Margoliouth, 109.

²⁷⁷ These lacunae are detailed more precisely in Appendix 2.

²⁷⁸ José Villa-Amil y Castro, *Catálogo de los manuscritos existentes en la Biblioteca del Noviciado de la Universidad Central* (Madrid: Aribau, 1878), 1:3.

²⁷⁹ Díez Merino, *Targum de Qohelet*, 30–32.

²⁸⁰ Villa-Amil y Castro, *Catálogo*, 1:3.

²⁸¹ Taradach and Ferrer, *Targum de Qohélet*, 27.

²⁸² Theodor William Dunkelgrün, "The Multiplicity of Scripture: The Confluence of Textual Traditions in the Making of the Antwerp Polyglot Bible (1568–1573)" (PhD diss., University of Chicago, 2012), 390, <https://www.proquest.com/dissertations-theses/multiplicity-scripture-confluence-textual/docview/1040725740/se-2>.

²⁸³ Villa-Amil y Castro, *Catálogo*, 1:3n1; see section 3.4.3.

many similarities, was likely copied from the exemplar MS G-I-5, San Lorenzo del Escorial (= 817).²⁸⁴

Written in 2 columns, with the Targum in the outer column in Sephardic square script with Tiberian pointing, and a Latin translation in the inner column. Care has been taken to keep the column borders neat, with text reaching the end of each line while avoiding hyphenation of words; any remaining letters of a word are written above the line if there is insufficient space at the end, and final letters of words are extended or a graphical filler is used to fill any extraneous space at the end of the line. 193 folios, with Targum Qoheleth on 154v–175r. The chapter divisions for Chapters 6–7 and 11–12 are the same as in MS M-2, Salamanca.²⁸⁵

In a lighter ink in the margin, verbal roots are given to words which are marked in the text by a superscript Latin minuscule letter. While Hebrew lemmata are given for Targum Canticles, they are not present in Targum Qoheleth. Some corrections have been made in the text itself, or in the margin. Alternative targumim do not feature in this manuscript for Targum Qoheleth.

3.3.29 MS G-I-5, Royal Library of the Monastery of El Escorial, San Lorenzo del Escorial = 817

Catalogued by Llamas.²⁸⁶ No. 1091 in Allony and Kupfer.²⁸⁷ Siglum t817 in Van Staaldouine-Sulman. Contains Psalms, Ruth, Lamentations, Qoheleth, Esther, Daniel, and Ezra-Nehemiah, as well as Masoreth Seyag LaTorah by Meir ben Todros HaLevi Abulafia.²⁸⁸ The MT is written in two central columns, with the Targum in the inner and outer margins, and commentary in the upper and lower margins; for Qoheleth the commentary featured is that of R. Levi ben Gershon. 183 folios total, with Targum Qoheleth found on 96r–106r. The MT and Targum are written in a Sephardic square script, with accents for MT and vocalisation for MT and Targum in a different ink; the commentaries are written in a Sephardic semi-cursive script. There are copious notes

²⁸⁴ See below, section 3.3.29.

²⁸⁵ See section 3.3.25.

²⁸⁶ José Llamas, “Los manuscritos hebreos de la Real Biblioteca de El Escorial,” *Sefarad* 1, no. 1 (January 1941): 14–17. Llamas later adapted this publication for use in the library, in which he catalogues this manuscript as No. 4.

²⁸⁷ Allony and Kupfer, *List of Photocopies in the Institute, Part 2*, 90.

²⁸⁸ Llamas, “Real Biblioteca de El Escorial,” 15; Allony and Kupfer, *List of Photocopies in the Institute, Part 2*, 90.

made in the margins in what seems to be the vocaliser's ink, or in any case a different ink and hand than that of the scribe. On both sides of each folio, the name of the relevant Book is written in red ink, in the handwriting of Alfonso de Zamora; this same hand has also added chapter numbers in the margins.²⁸⁹ The colophon on 162r states that the copying of the commentary of R. Levi ben Gershon was completed on 29th Teveth 5226 (= 1466 CE).²⁹⁰ The colophon on 183r names the copyist of the commentary of Meir haLevi bar Todros as Baruch ben Abraham ibn Sahl, and gives the date of its completion as 3rd Tishri 5225 (= 1464 CE).²⁹¹ Sporadically, Hebrew lemmata precede the verses of Targum Qoheleth, although not for the vast majority of verses. The manuscript has suffered damage, although most of Targum Qoheleth remains legible, except for a section on 97v corresponding to 2:16–18. There is no alternative targum to 5:8; the alternative targum to 7:19 is introduced by **תרגום אחר**, and is written in the margin surrounding the main targum text, in smaller, unvocalised, Sephardic semi-cursive script. The vocaliser has added marks above individual words for which other manuscripts have an alternative reading; however, these marks do not seem to be expanded upon elsewhere on the page.

This manuscript is likely to have been the exemplar used by Alfonso de Zamora for the text of Targum Qoheleth in BH MSS 5, Madrid (= 816)²⁹² and also in MS M-2, Salamanca (= 703).²⁹³ As mentioned previously, the fact that de Zamora's writing has been identified in 817 proves that he had examined this text, validating the idea that he used it for this purpose.

²⁸⁹ Llamas, "Real Biblioteca de El Escorial," 14.

²⁹⁰ The chronogram found in the colophon, **שנת כ"י מ'צ"ו' תצא תורה**, has apparently been misread by both Allony and Llamas as **לימציון**, hence they date the manuscript to ten years later, as 1476. A date of 1466 makes more sense in view of the date in 1464 on which the commentary of Meir haLevi bar Todros was completed, but the relevant folio was unavailable for examination for the present purposes. However, a transcription of the colophon is found in the National Library of Israel record, https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts/itempage?docId=PNX_MANUSCRIPTS990001884340205171&vid=MANUSCRIPTS&scope=PNX_MANUSCRIPTS&SearchTxt=g-i-5.

²⁹¹ "Ktiv," National Library of Israel record, https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts/itempage?docId=PNX_MANUSCRIPTS990001884340205171&vid=MANUSCRIPTS&scope=PNX_MANUSCRIPTS&SearchTxt=g-i-5.

²⁹² Luis Díez Merino, "Fidelity and Editorial Work in the Complutensian Targum Tradition," in *Congress Volume Leuven 1989*, ed. J. A. Emerton, Supplements to Vetus Testamentum 43 (Leiden: Brill, 1991), 379.

²⁹³ See section 4.4.2 for elaboration on this point.

3.3.30 MS Hébreu 110/2, Bibliothèque nationale de France, Paris = 820

No.110 in Zotenberg.²⁹⁴ Siglum t820 in Van Staalduine-Sulman. Used by Knobel. Described in detail by Sirat and Beit-Arié, as well as Alonso Fontela.²⁹⁵ Targum only, with Hebrew lemmata. 140 folios total, with Targum Qoheleth on 97r–106r; the manuscript is made up of both parchment and paper folios. Written in a Sephardic semi-cursive script, with the titles of each book and the Hebrew lemmata preceding the Targum verses in a larger, Sephardic square script.²⁹⁶ The text is unpointed. There are few corrections made to the text of Targum Qoheleth, which look to be the work of the scribe himself; the deletion of a few words may have been done by a later hand.

The first 16 folios contain the Fragment Targum to the Pentateuch; from fol. 17ff, the manuscript contains the Targum to Ruth, Psalms, Job, Proverbs, Song of Songs, Qoheleth, Lamentations, and Targum Rishon to Esther, followed by Targum Sheni. The manuscript was written by Natan haKohen ben Sa'adiah haKohen Sholal, who completed it in Kislev 5217 (1456 CE), in Tlemcen, Algeria; at the end of each book (excluding Ruth) there is a colophon stating its date of completion, which for Targum Qoheleth was 19 Adar 5215 (1455 CE). The colophon after Targum Sheni to Esther lists all the Targumim to the Hagiographa in this work, making no mention of the Fragment Targum to the Pentateuch; therefore, it has been concluded that the first 16 folios were not originally part of this manuscript.²⁹⁷

This is the only extant copy of Targum Qoheleth known to contain the alternative targum to verse 7:7; the alternative targumim to 5:8 and 7:19 are also included, and all are introduced by the designation תרגום אחר. Alternative targumim to individual words and phrases are written in the margin, with the introductory formula ג'א, with the exception of one reading in 12:11 introduced by תרג' אחר.

The text of Targum Qoheleth as featured in this manuscript displays a large number of Palestinian lexical and morphological features; the significance of this is discussed in section 2.2.

²⁹⁴ Zotenberg, *Catalogues des manuscrits hébreux et samaritains*, 11–12.

²⁹⁵ Colette Sirat and Malachi Beit-Arié, *Manuscrits médiévaux en caractères hébraïques portant des indications de date jusqu'à 1540* (Paris: Centre National de la Recherche Scientifique; Jerusalem: Israel Academy of Sciences and Humanities, 1972), 1:108; Alonso Fontela, “El Targum,” 45–49.

²⁹⁶ Malachi Beit-Arié and Edna Engel, comps., *Specimens of Mediaeval Hebrew Scripts*, vol. 2, *Sefardic Script* (Jerusalem: Israel Academy of Sciences and Humanities, 2002), 49; 113.

²⁹⁷ Alonso Fontela, “El Targum,” 45; Stec, *Targum of Job*, 56.

3.3.31 MS Or. Qu. 958, Staatsbibliothek zu Berlin – Preussischer Kulturbesitz = 822

No. 255 in Allony and Loewinger.²⁹⁸ Siglum t822 in Van Staaldoune-Sulman. Contains Proverbs, Canticles, Qoheleth, Esther, Job, Daniel, Lamentations, and Megillath Antiochus. Targum to the Megilloth only;²⁹⁹ Arabic translation and commentary for all parts of the Hagiographa. Undated, but has been ascribed to the 14th–15th century by the National Library of Israel record;³⁰⁰ Alonso Fontela suggests it could be the 15th or 16th century.³⁰¹ Consists of 194 folios, with Targum Qoheleth on 58r–83r; the MT verse is followed by the Targum, then the Arabic translation in Hebrew characters. Written on paper in a Yemenite square hand, with supralinear pointing for MT and Targum; some pages are written in a different, possibly Oriental, square script, with some of these pages having Tiberian pointing. Alonso Fontela postulates that certain pages were damaged or lost, and replaced with newer ones with the different script; the text contained on most of these such pages seem to rely on a textual tradition for Targum Canticles which reflects that of a Rabbinic Bible.³⁰² The present study reveals this to be the case also for Targum Qoheleth. The changes of script and vocalisation system throughout the text of Targum Qoheleth, in terms of folio numbers as well as verse numbers, are outlined in the following table:

Folio	Verses	Script and Vocalisation
58r	1:1 – 1:2 למגלי	Oriental, supralinear pointing
58v–65r	1:2 אמר – 3:22 בעדן	Yemenite, supralinear pointing
65v–69v	3:22 סבתי – 6:2 עותריה	Oriental, sublinear pointing
70r–75v	6:2 עותריה (dittography) – 8:16	Yemenite, supralinear pointing
76r–77r	8:17 – 9:10 בכל (this final word on the page appears to be written in the Yemenite script exclusively)	Oriental, sublinear pointing
77v–83r	9:10 חילך – 12:14	Yemenite, supralinear pointing

²⁹⁸ Nehemya Allony and David Samuel Loewinger, *List of Photocopies in the Institute, Part 1: Hebrew Manuscripts in the Libraries of Austria and Germany* (Jerusalem: Ministry of Education and Culture, 1957), 24.

²⁹⁹ This is in contrast to Van der Heide, *The Yemenite Tradition*, 69, who does not mention the Targum for Qoheleth.

³⁰⁰ “Ktiv,” National Library of Israel record, https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts/itempage?vid=MANUSCRIPTS&docId=PNX_MANUSCRIPTS990000628650205171.

³⁰¹ Alonso Fontela, “El Targum,” 85.

³⁰² Alonso Fontela, 85.

Some corrections have been made to the text, both in the main text and the margin. The alternative targum to 7:19 follows on immediately from the main targum to this verse, with no verse division or introductory formula; verse 5:8 is lacking the alternative targum in this manuscript.

3.3.32 MS Digby Or. 34, Bodleian Library, University of Oxford = 842

Kennicott 50. No. 129 in Neubauer.³⁰³ Formerly MS Laud. 154. Siglum t842 in Van Staaldouine-Sulman. Contains the Megilloth with Targum in the order of Ruth, Canticles, Qoheleth, Lamentations, Esther, and the Haphtaroth. The colophon states that the scribe is Yaakov ben Natan from Evreux (France), and gives the date as Friday, Rosh Ḥodesh Adar I, AM 5087 (= 1327).³⁰⁴ The vocaliser is named as Yehoseph ben Shabbethai ben Solomon, in a later colophon. The manuscript was likely written in Italy.³⁰⁵ The MT is written in a central column in an Ashkenazic square script, with the Targum found in the inner margin in a smaller Ashkenazic square script, and the commentaries of Rashi and Ibn Ezra in the outer, upper and lower margins only for Ruth, Canticles, and most of Qoheleth,³⁰⁶ written in an Italian semi-cursive script, probably by a different hand.³⁰⁷ 233 folios total; Targum Qoheleth is found on 27r–52v. One folio has been misbound; fol. 37 should precede fol. 29. MT and Targum both have sublinear vocalisation, and the MT also has accents. Unvocalised Hebrew lemmata preceding each Targum verse. Words are abbreviated in the middle as well as at the end of lines. Several corrections have been made to the text, mostly by the vocaliser. Only the alternative targum is present for 5:8, and there is no alternative targum for 7:19. This manuscript is notable for containing many unique, dialectally diverse lexical variants, such as the reading אִיטִימוֹס for עֵתִיד in many,

³⁰³ Neubauer, *Catalogue*, 1:col. 20; May, *Addenda and Corrigenda*, cols. 15–16.

³⁰⁴ Kennicott and Neubauer misinterpret the year as AM 5117, due to the chronogram פז"ל which should be read as פ"ז לפרט (see Alexander Gordin, "How to Avoid Some Pitfalls While Interpreting Dates in Hebrew Manuscripts," *Revue des Études Juives* 178, no. 1–2 (January – June 2009): 162–63). Corrected in May, *Addenda and Corrigenda*, col. 15.

³⁰⁵ May, col. 15.

³⁰⁶ Neubauer, *Catalogue*, 1:col. 20 states it contains these commentaries for the beginning of Qoheleth; personal examination of the manuscript reveals they are included up until fol. 44r inclusive (middle of 8:3 of both MT and Targum).

³⁰⁷ May, *Addenda and Corrigenda*, col. 15; this is in contrast to Kennicott, who describes all text as being written in Spanish characters, and Neubauer, who states the commentaries were written in Spanish rabbinic characters.

but not all, instances of the word, **סימא** for 5:9 **בסר**, **דנקטין** for 4:17 **דאחידין** and **אולצנא** for 9:11 **כפנא**.

3.3.33 MS Cod. Or. 55, Universitäts- und Landesbibliothek Darmstadt = 849

No. 22 in Roth.³⁰⁸ Siglum t849 in Van Staaldvine-Sulman. Fragment of Qoheleth, with Targum, dated to the 13th–14th century; the page was used as an envelope for an Imperial Chamber Court execution mandate.³⁰⁹ Contains text from the middle of the alternative targum to 5:8 (beginning with the word **ארעא**) until the middle of 6:3 in the MT. Written in 3 columns, in Ashkenazic square script, with Tiberian pointing for MT and Targum, and accents for MT. Targum alternating with MT in verses. Contains Masora Magna and Parva. There are several corrections on this one page, which seem to have been made by the vocaliser; the errors are mostly confusion of similar letters, and one *mater lectionis* has been crossed out. Words at the end of the line are frequently abbreviated. There is a crease in the page which affects the legibility of a few words. This manuscript is related to Cod. Hebr. 4, Staats- und Universitätsbibliothek Hamburg (siglum 21).

3.3.34 MS Or. 1302, British Library, London = 858

No. 166 in Margoliouth.³¹⁰ Siglum t858 in Van Staaldvine-Sulman. Used by Levy to fill in the lacunae from his base text MS Or. 2375. Described by Díez Merino, Clarke, and Taradach and Ferrer. Also used by Knobel, and by Corré for his translation of Targum Qoheleth.³¹¹ Written on paper. Contains Ruth, Psalms, Proverbs, Songs of Songs, and Qoheleth, with Arabic translation and commentary in Hebrew characters, and Targum to the Megilloth. The Arabic commentary for Proverbs is not included; Margoliouth has identified the Arabic translation and commentary for Qoheleth as that which was ascribed by Jacobus Loevy to Isaac ben Judah ibn Ghiyyat.³¹²

Written in a Yemenite square script of the 14th–15th century, with simple supralinear pointing for MT and Targum. 275 folios, with Qoheleth on 186v–275v; folios 253, 274,

³⁰⁸ Roth, *Hebräische Handschriften*, 2:15.

³⁰⁹ “Cod-Or-55: Fragment,” Digital Collections, University and State Library Darmstadt, accessed February 28, 2020, <http://tudigit.ulb.tu-darmstadt.de/show/Cod-Or-55>.

³¹⁰ Margoliouth, *Catalogue*, 123–25.

³¹¹ Alan D. Corré, “The Sources of Targum Koheleth”.

³¹² Margoliouth, *Catalogue*, 123, citing Jacobus Loevy, *Libri Kohelet Versio Arabica quam composuit Ibn-Ghijath* (Leiden: Brill, 1884).

and 275 are badly damaged, with the last, containing verses 12:8–14, being too difficult to read.³¹³ MT verse followed by Targum, followed by Arabic translation and commentary. Some corrections to the manuscript. Alternative targumim to 5:8 and 7:19 follow on immediately from the main targum.

3.3.35 MS Oppenheim Add. 4° 139, Bodleian Library, University of Oxford = 875

No. 2333 in Neubauer.³¹⁴ Siglum t875 in Van Staaldvine-Sulman. Used by Knobel, and described by Díez Merino, Clarke, and Taradach and Ferrer. Written on paper. Contains Canticles, Qoheleth, and Lamentations, with Targum and an Arabic translation and commentary after each MT verse; followed by Esther and the Aramaic text of Megillath Antiochus with only an Arabic translation after each verse. Masora Parva to Lamentations and Esther in the margin, but not to Qoheleth. The manuscript is undated, but the corrigenda to the Neubauer catalogue ascribes it to circa 1400, from Yemen;³¹⁵ written in a Yemenite semi-square script, with simple supralinear pointing for MT and Targum, except for Esther which has Tiberian vocalisation. 193 folios (although two consecutive folios are numbered as 7), with Qoheleth 45v–148r beginning and ending with Arabic commentary; the first and last verses of the Targum text feature on 46r and 145r respectively. A few corrections have been made to Targum Qoheleth. Alternative targumim to 5:8 and 7:19 follow on immediately from the main targum. The consonantal text of Targum Qoheleth is extremely similar to that of MS Or. 1302 (= 858).

3.3.36 MS Parm. 3235, Biblioteca Palatina, Parma = 878

De Rossi 42. Siglum t878 in Van Staaldvine-Sulman. No. 327 in Richler's catalogue.³¹⁶ The Five Megilloth with Targum and Masora Magna and Parva, in the order Ruth, Lamentations, Canticles, Qoheleth, and Esther followed by the Dream of Mordecai. Targum alternating with MT in verses. 60 folios total, with Qoheleth on 22r–35r. Written in 2 columns, in an Ashkenazic square script, with accents for MT and sublinear pointing for both MT and Targum. Masora Magna and Parva included. The manuscript dates from

³¹³ The text of Ruth is also incomplete; for details, see Margoliouth, *Catalogue*, 123.

³¹⁴ Neubauer, *Catalogue*, 1:col. 812; May, *Addenda and Corrigenda*, cols. 453–54.

³¹⁵ May, *Addenda and Corrigenda*, col. 454. The Bodleian Library website gives the date range as 1425–76: “MS. Oppenheim Add. 4° 139,” Bodleian Library, Oxford, accessed July 11, 2022, <https://digital.bodleian.ox.ac.uk/objects/2f712037-d63f-445d-bcf9-0d0ea3c8e8b2/>.

³¹⁶ Richler, *Biblioteca Palatina in Parma*, 68.

the mid-14th century; the name Mattathiah is decorated on fol. 19v where it appears in Targum Canticles 6:9, possibly indicating the identity of the scribe.³¹⁷ There are numerous corrections made in the text and the margin, by both the scribe and the vocaliser; there are errors of metathesis, as well as confusion of similar letters which remain unamended. Many such errors, among other readings, are shared with MS Parm. 3077 (siglum 163). Alternative targum to 5:8 introduced by תרגום אחר, accompanied by a symbol, written in smaller letters in the margin, in line with the start of the verse; alternative targum to 7:19 is introduced by תרגום אחר written in smaller letters within the column of text.

3.3.37 MS Evr. II C 561, The National Library of Russia, St Petersburg = 885

No. 89 in Klein.³¹⁸ Siglum t885 in Van Staaldune-Sulman. Contains Canticles and Qoheleth, with Targum alternating with MT verses. 50 folios total, with Targum Qoheleth on 31v–50v; the text is incomplete due to missing folios, and only contains 1:1–2:7, 2:12–4:13 לטענותא (second occurrence of this word), 7:22–8:14 מתעבד. Written on paper, in a Yemenite semi-cursive script, with individual words occasionally vocalised with Tiberian pointing. Alternative targumim to individual words in the margin are introduced by ״ג. Verse 2:20 has been omitted, although there is blank space left between the MT verses 2:20 and 2:21. Graphical confusion of letters is occasionally seen. This manuscript is undated.

3.3.38 MS Evr. II C 249, The National Library of Russia, St Petersburg = 886

No. 90 in Klein.³¹⁹ Siglum t886 in Van Staaldune-Sulman. 7 folios total, made of paper, containing Canticles 2:1–5 on the first folio, and Qoheleth 10:3–12:4 on 2r–7v. Klein notes that one side of each folio is covered with preservative paste, rendering it hard to read. Targum alternating with MT verses. Written in a Yemenite semi-cursive script, with individual words occasionally vocalised with Tiberian pointing. Frequently, individual letters and words are written above the line by the scribe, having originally been omitted; graphical confusion of letters is also observed. This manuscript is undated. The ending of

³¹⁷ Richler, 68. De Rossi ascribes this manuscript to the 13th century; see Giovanni Bernardo De Rossi, *MSS. Codices Hebraici Bibliothecae I. B. De-Rossi accurate ab eodem descripti et illustrati*, vols. 1–2 (Parma, 1803), 18.

³¹⁸ Michael L. Klein, "Targum Manuscripts in Leningrad," *Studies in Bibliography and Booklore* 17 (1989): 13.

³¹⁹ Klein, 13.

verse 11:10 features a unique reading found in neither Western nor other Yemenite witnesses. It is possible that this witness and 885 could have originally been part of the same manuscript, as the hands look similar and they share the sporadic manner of vocalisation; however, there is insufficient evidence to draw any certain conclusions.

3.3.39 MS Levy 5, Staats- und Universitätsbibliothek Hamburg = 888

No. 6 in Roth and Striedl.³²⁰ Siglum t888 in Van Staaldvine-Sulman. Contains the Five Megilloth with Targum, in the order of Ruth, Canticles, Qoheleth, Lamentations, Esther; each MT verse is followed by the Targum verse. Dated to the 14th–15th century. The scribe has marked the name Ezra on 145v, implying that this is also his own name. Written in a single column of text, in Italian semi-cursive script. The MT has accents and sublinear vocalisation, whereas the Targum is unvocalised. 238 folios total, with Targum Qoheleth on 59r–111v. The text of Targum Qoheleth appears to be of poor quality, with many errors and omissions; there are only a few corrections, some in a different ink but others possibly by the first hand. There is no alternative targum to 5:8 or 7:19.

3.3.40 MS Add. 436, Cambridge University Library = 902

No. 29 in Schiller-Szinessy.³²¹ No. SCR 73 in Reif.³²² Siglum t902 in Van Staaldvine-Sulman. Contains the Megilloth with Targum, in the order of Ruth, Canticles, Qoheleth, Lamentations, and Esther. Written on paper. The MT verses alternate with the Targum verses. The first word of each MT verse is in large Ashkenazic square characters, while the rest of the verse is in slightly smaller Sephardic square characters; the Targum is all written in smaller Italian semi-cursive script of the 15th century.³²³ Reif dates this manuscript to 15th–16th century, and states that it is of Italian origin;³²⁴ as is discussed in section 4.4, it tends to agree with the pre-corrected text of Solger rather than the corrections which also feature in the Rabbinic Bibles, which may indicate a date of completion prior to 1517. The MT and Targum to Qoheleth are both unvocalised,

³²⁰ Roth and Striedl, *Hebräische Handschriften*, 3:10–11.

³²¹ Salomon Marcus Schiller-Szinessy, *Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge* (Cambridge, 1876), 1:42.

³²² Stefan C. Reif, *Hebrew Manuscripts at Cambridge University Library: A Description and Introduction*, University of Cambridge Oriental Publications 52 (Cambridge: Cambridge University Press, 1997), 74–75.

³²³ Schiller-Szinessy, *Catalogue*, 42.

³²⁴ Reif, *Hebrew Manuscripts*, 74.

although vocalisation and accents appear occasionally elsewhere in the manuscript.³²⁵ 118 folios total; Qoheleth and its Targum are found on 36v–70r. The Masora Parva can occasionally be found in the outer margins. No alternative targum to 5:8 or 7:19.

3.3.41 MS Or. 2375, British Library, London = 924

No. 147 in Margoliouth.³²⁶ Siglum t924 in Van Staalduine-Sulman. Used as the base text for Levy's critical edition of Targum Qoheleth, as well as in Sperber's publication of the Targum to the Megilloth (excluding Ruth).³²⁷ Also used by Knobel, and described by Díez Merino and Taradach and Ferrer. The Hagiographa appears in the order Ruth, Psalms, Job, Proverbs, Qoheleth, Canticles, Lamentations, Daniel, Esther, Ezra-Neḥemiah, Chronicles, with an Arabic translation for all except Ezra-Neḥemiah and Chronicles, and Targum to the Megilloth. Written on paper; 316 folios total, with Qoheleth on 145r–168v. Margoliouth identifies the scribe as Benayahu, who wrote this text in a Yemenite square script of the second half of the 15th century.³²⁸ Written in 2 columns, with Masora Magna and Parva. Tiberian vocalisation and accents for MT, while the Targum has simple supralinear pointing; the Arabic versions of the verses are written in Hebrew characters. For the Megilloth, the MT verse is followed by the Targum, then the Arabic translation. Sperber points out that the text contains many spelling errors, and the pointing is of poor quality;³²⁹ some corrections have been made in both the text itself and the margin by a later hand. Alternative targumim to 5:8 and 7:19 follow on immediately from the main targum.

³²⁵ Schiller-Szinessy, *Catalogue*, 42; Reif, *Hebrew Manuscripts*, 74.

³²⁶ Margoliouth, *Catalogue*, 111–12.

³²⁷ Sperber, *The Bible in Aramaic*, vol. IVa, *The Hagiographa* (Leiden: Brill, 1968).

³²⁸ Margoliouth, 111.

³²⁹ Sperber, *The Hagiographa*, VIII.

3.3.42 MS Lutzki 431 (= MS 612 = MS EMC 34),³³⁰ The Jewish Theological Seminary of America, New York = 939

Catalogued by Alexander Marx.³³¹ Siglum t939 in Van Staalduine-Sulman. Used by Knobel, and described by Díez Merino, Clarke, and Taradach and Ferrer. Written on paper. Contains Ruth, Psalms, Job, Proverbs, Qoheleth and Canticles, with Masora Magna and Parva, Arabic translation, and additionally Targum only to the Megilloth. Dated 17th Ellul Sel. 1937 (i.e. the Seleucid era dating system), corresponding to 1621 CE. Consists of 269 folios, with Qoheleth on 201v–232r; written in a Yemenite square script, with supralinear pointing for the Targum and Tiberian vocalisation and accents for MT. For the Megilloth, each MT verse is followed by the Targum, then the Arabic translation, written in Hebrew characters. Few corrections are found to the text of Targum Qoheleth. Alternative targumim to 5:8 and 7:19 follow on immediately from the main targum, without any introductory formula; alternative targumim to individual words are found in the margin at 9:12, and twice in 12:2, indicated by ם"י.

3.3.43 LC Hebr. MS 158, The Library of Congress, Washington, D.C. = 945

Catalogued, with codicological information, by the Library of Congress.³³² Siglum t945 in Van Staalduine-Sulman. Contains the Targumim to the Megilloth and Job, in the order Qoheleth, Lamentations, Ruth, Esther (Targum Sheni, followed by the Aramaic text of the Prayer of Mordecai and Esther), and Job. Written in Governolo, Italy, by the scribe Menaḥem ben Peretz Trabot, who completed his work on 10 Tammuz, AM 5272 (1512 CE). Written on paper; 41 folios total, with Targum Qoheleth on 6r–11r. Written in an Italian semi-cursive script, unpointed. Each Targum verse is preceded by the first two words of the MT verse; the first of the two Hebrew words is written in larger, square characters. One folio out of those containing Targum Qoheleth is missing, and therefore the manuscript lacks verses mid-4:4–mid-5:19. Some corrections have been made to the text, seemingly by the scribe himself. Alternative targum to 7:19 is written in the margin in a smaller script, introduced by ם"י; as mentioned earlier, the page containing 5:8 is

³³⁰ For the shelfmark designation conventions of The Jewish Theological Seminary, see Benjamin Richler, *Guide to Hebrew Manuscript Collections* (Jerusalem: Israel Academy of Sciences and Humanities, 1994), 134.

³³¹ Alexander Marx described the Lutzki manuscripts held in The Jewish Theological Seminary in a handwritten list, mentioned by Clarke, "Reflections," 87n36. I was unable to access this list.

³³² "Aramaic Targum of the Five Scrolls and the Book of Job," Catalog, The Library of Congress, accessed January 12, 2021, <https://lccn.loc.gov/2018757776>.

missing. Alternative targumim to individual words or phrases are written in the margin, introduced by ׀ׁׂ׃.

3.3.44 MS Lutzki 472b (= MS 781 = Acc. 1423), The Jewish Theological Seminary of America, New York = 2817

Catalogued by Marx.³³³ Siglum t2817 in Van Staaldaine-Sulman. Used by Knobel, and described by Díez Merino, Clarke,³³⁴ and Taradach and Ferrer. Contains Qoheleth, Lamentations, and Canticles, with each MT verse followed by the Targum and an Arabic translation written in Hebrew characters. 22 folios, with Qoheleth on 1r–15v. Written in 2 columns, in a Yemenite square script of around the 15th century, with simple supralinear pointing for both MT and Targum. Some folios of this manuscript have been lost, with the result that Targum Qoheleth is missing verses starting from the middle of the alternative targum to 5:8, through to 5:19, also missing 7:1–26, 9:4, and mid-11:8–12:14; several of the surviving folios are badly damaged, with lacunae in Chapters 8 and 9.³³⁵ Alternative targum to 5:8 follows on immediately from the main targum; as mentioned above, 7:19 is missing due to damage.

3.3.45 MS Lutzki 473 (= MS 648 = MS EMC 8), The Jewish Theological Seminary of America, New York = 2818

Catalogued by Marx.³³⁶ Siglum t2818 in Van Staaldaine-Sulman. Used by Knobel, and described by Díez Merino, Clarke, and Taradach and Ferrer. Written on paper. Contains Qoheleth and Canticles, with each MT verse followed by the Targum and an Arabic translation in Hebrew characters. 45 folios total, with Qoheleth on 1r–30r. Written in a Yemenite square script, of around 1500; MT has Tiberian vocalisation and accents, Targum has supralinear pointing. Some corrections have been made to the text of Targum Qoheleth. The manuscript is very damaged; Targum Qoheleth is missing verses 1:1–mid-16, mid-2:5–10, 2:17–mid-24, mid-11:10–mid-12:11.³³⁷ Alternative targum to 5:8 and

³³³ See n.331 above.

³³⁴ Clarke, “Reflections,” 87, erroneously lists this manuscript as 427b.

³³⁵ See Appendix 2 for more detail. Contrary to Knobel, Díez Merino, and Taradach and Ferrer, Chapter 1 is intact, and other verses cited as missing (8:1–4, 8:7–8, 9:9) have lacunae as opposed to being obliterated entirely.

³³⁶ See n.331 above.

³³⁷ See Appendix 2 for precise details.

7:19 follow on immediately from the main targum, with no introductory formula or separation.

3.3.46 MS Parm. 2813, Biblioteca Palatina, Parma = 2820

De Rossi 14. Siglum t2820 in Van Staaldouine-Sulman. No. 109 in Richler's catalogue.³³⁸ Contains the Pentateuch and the Five Megilloth, in the order of Esther, Canticles, Ruth, Qoheleth, Lamentations, with the commentary of Rashi, as well as excerpts from the Targumim to Qoheleth and Lamentations.³³⁹ Masora Magna and Parva for the Pentateuch, but Masora Parva only for the Megilloth. Ascribed to the latter half of the 14th century,³⁴⁰ with the colophon at the conclusion of the Pentateuch mentioning the copyist's name, Mattathiah. The MT is written in an Ashkenazic square script with sublinear vocalisation and accents, while the commentary of Rashi and the Targum are unvocalised and written by a different hand, in a semi-cursive Ashkenazic script. 186 folios total, with Qoheleth found on 175v–182v. Targum Qoheleth is included for verses 1:1–7, 2:12–24, 3:18–4:12, and mid-6:9–7:29; each verse is preceded by a Hebrew lemma, and is usually alternating with Rashi's commentary, although sometimes several Targum verses are found consecutively, followed by the Rashi. The alternative targum to 7:19 is introduced by תרגו' אה.

As mentioned above, the folios containing Targum Qoheleth in this manuscript and MS Parm. 2867 (siglum 114) are noted to have originally been part of the same manuscript; the verses of Targum Qoheleth missing from 2820 are found in 114.³⁴¹

3.3.47 MS Lutzki 610 (= MS 726), The Jewish Theological Seminary of America, New York = 2821

Siglum t2821 in Van Staaldouine-Sulman. Contains Targum Ruth (faulty; beginning mid-3:13), Targum Canticles, and Targum Qoheleth (faulty; ends with ותקפו mid-10:8). 100 total folios; Targum Qoheleth is found on 50v–100v. The folio which should have followed fol. 63 is missing, resulting in a lacuna from mid-3:2–mid-3:6.³⁴² The final page

³³⁸ Richler, *Biblioteca Palatina in Parma*, 26.

³³⁹ In contrast to Richler, who does not mention Targum Qoheleth; furthermore, he includes Targum Canticles his description, but this text is not found in this manuscript.

³⁴⁰ Richler, *Biblioteca Palatina in Parma*, 26.

³⁴¹ See section 3.3.12.

³⁴² For further details see Appendix 2.

of the digital scan has poor legibility, possibly due to physical damage; only a few words can be easily read beyond לַי in 10:7. The Targum is written in Italian semi-cursive script, with sublinear vocalisation; each verse is preceded by unvocalised Hebrew lemmata in larger Sephardic square characters. Dated to the 15th century.³⁴³ Some corrections have been made to the text, some by the scribe but others in square characters by a different hand, usually found in the margin. There is a tendency for the prepositional prefix on its own to be written at the end of a line, with the rest of the word on the following line; the hand of the corrector sometimes, but not always, adds the prefix in the margin before the start of the line so that it is attached to the word itself. There are several instances where an Aramaic word in Targum Qoheleth has been replaced by an equivalent word in Hebrew. There is no alternative targum to 5:8 or 7:19.

3.3.48 MS 4028/57, Bibliothèque Nationale et Universitaire, Strasbourg = 2822

No. 4028 in Catalogue Général des Manuscrits des Bibliothèques Publiques de France;³⁴⁴ this is a collection of various fragments of different texts all bound together. Siglum t2822 in Van Staaldvine-Sulman. Written on paper. The date is given as 13th–14th century by the National Library of Israel database, whereas the Catalogue général suggests the 16th century, albeit uncertainly.³⁴⁵ Fol. 57 is a fragment of a single page, containing Qoheleth 6:2–3, with Targum and an Arabic translation in Hebrew characters following each MT verse. Written in a Yemenite square script, with supralinear vocalisation.

3.3.49 MS Heb. 24°1143, The National Library of Israel, Jerusalem, Israel = 2823

Siglum t2823y in Van Staaldvine-Sulman. This appears to be “Jerusalem National and University Library Heb 4 1143, 3” as referenced by Clarke.³⁴⁶ A collection of isolated fragments of various texts, of unknown dates; folio 30 contains Qoheleth with each MT verse followed first by the Targum, then the Arabic translation. The fragment contains the complete verses 5:15–18 of the Targum, written in Yemenite square script with supralinear pointing. The top of the folio is damaged, such that the first line of text has

³⁴³ According to the slides at the beginning of the microfilm copy.

³⁴⁴ Ernest Wickersheimer, *Catalogue Général des Manuscrits des Bibliothèques Publiques de France*, vol. 47, *Strasbourg* (Paris: Plon-Nourrit, 1923), 47:702–3.

³⁴⁵ “Ktiv,” National Library of Israel record, https://www.nli.org.il/en/discover/manuscripts/hebrew-manuscripts/itempage?docId=PNX_MANUSCRIPTS990001923150205171&vid=MANUSCRIPTS&scope=PNX_MANUSCRIPTS&SearchTxt=4028%20strasbourg; Wickersheimer, *Catalogue Général*, 703.

³⁴⁶ Clarke, “Reflections,” 87.

missing and partially damaged words; it has also been bound back to front, such that the folium versum should be read before the folium rectum. No information has been found as to whether this folio is paper or parchment.

3.3.50 MS Lutzki 456 (= MS 631 = MS EMC 29), The Jewish Theological Seminary of America, New York = 2824

Siglum t2824 in Van Staaldvine-Sulman. Consisting of 133 folios, this manuscript contains the incomplete text of Psalms, as well as Qoheleth 8:1–10 on 132r–133v. It would appear that this manuscript is comprised of what was originally two separate texts, considering the overlap of Psalms verses as well as the two distinct scripts and inclusion of Arabic verses by only one hand. The first 8 folios are written in a Yemenite semi-cursive hand, containing the unvocalised MT text only, ending with the first word of verse 20:6; folios 9–27 are written in a different hand, in a Yemenite square script with supralinear pointing for the MT, with each verse followed by the Arabic translation. Folio 9r begins with 22:18, folio 9v ends with 22:32, with 10r beginning with 24:9, and 27v ends with the complete verse of 40:1. Folios 28–29 are written by the same hand as 1r–8v, beginning with 40:1 on 28r and ending on 29v halfway down the page in the middle of 42:8;³⁴⁷ a line is drawn underneath the text, with a catchword below the line. Folios 30–133 resume the second, Yemenite square hand and style previously described; folios 30 and 31 have been bound out of order, so that 31r–31v should be read before 30r, beginning mid-40:13 on 31r and ending mid-139:16 on 131v. There is damage to folios 132–133, and thus there are several missing or partially missing words in the text of Targum Qoheleth; the first legible word of the Targum is 8:1 כנבייא (for the base text reading כנביא). Folios 1–8 and 28–29 are dated to the 19th century according to the National Library of Israel record, while the rest of the manuscript is ascribed to the 16th century.

3.4 The Printed Editions Used in this Edition

3.4.1 The Rabbinic Bible, First Edition, Venice 1517 = 10

Printed in 4 volumes.³⁴⁸ Siglum t10r in Van Staaldvine-Sulman. This was the first publication of Targum Qoheleth, prepared by Felix Pratensis and printed by Daniel

³⁴⁷ This has been ascertained by examination of the manuscript, in contrast to the National Library of Israel record which states 44:8.

³⁴⁸ For a detailed description of the First Rabbinic Bible, see Christian David Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (London: Trinitarian Bible Society, 1897), 925–48.

Bomberg in Venice in 1517; it was also the first printed edition of the whole Bible which featured the Targum and a commentary for every book (except Chronicles, which lacked the Targum).³⁴⁹ De Lagarde reprinted the consonantal text of the First Rabbinic Bible for his publication of the Targum to the Hagiographa.³⁵⁰ Also used by Levy and Knobel.

Qoheleth is found in Volume 4; there is no pagination. The page is divided horizontally, with the lower section containing the commentary of Rashi. In the upper section, the MT features in a column in the inner margin, with the Targum in smaller print in the outer margin, extending beneath the MT as well. Both MT and Targum are pointed, and the MT also has accents. Words are sometimes abbreviated. No alternative targumim are provided to verses 5:8 and 7:19, or to individual words or phrases.

As stated above, it has been established that Codex Solger (= 1) was most probably the exemplar used for the First Rabbinic Bible.³⁵¹

3.4.2 The Rabbinic Bible, Second Edition, Venice 1525 = 11

Printed in 4 volumes.³⁵² Siglum t11r in Van Staaldoune-Sulman. Used by Sperber to supplement the gaps in MS Or. 2375 (siglum 924) for his transcription of the Targum to Megilloth (excluding Ruth, the text of which is taken entirely from the Second Rabbinic Bible as reprinted by de Lagarde).³⁵³ The First Rabbinic Bible drew criticism from Jews; Felix Pratensis was a Jew who had converted to Christianity, he had dedicated the work to the Pope, and he had not properly prepared the text according to the Masoretic rules.³⁵⁴ Therefore, Bomberg published a second edition of the Rabbinic Bible, with the text edited by Jacob ben Hayyim ben Isaac ibn Adonijah, who had an in-depth knowledge of the

³⁴⁹ David Stern, "The Rabbinic Bible in Its Sixteenth-Century Context," in *The Hebrew Book in Early Modern Italy*, ed. Joseph R. Hacker and Adam Shear (Philadelphia: University of Pennsylvania Press, 2011), 81. Details are provided as to which commentaries are included for each book.

³⁵⁰ See section 1.5.

³⁵¹ See section 3.3.1.

³⁵² For a detailed description of the Second Rabbinic Bible, see Ginsburg, *Massoretico-Critical Edition*, 956–74.

³⁵³ Sperber, *The Hagiographa*, VII.

³⁵⁴ Alonso Fontela, "El Targum," 72; *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, ed. John McClintock and James Strong (New York: Harper & Brothers, 1880), s.v. "Rabbinic Bibles," last accessed September 28, 2022, <https://www.biblicalcyclopedia.com/R/rabbinic-bibles.html>. Elias Levita is mentioned as warning readers against the use of the First Rabbinic Bible. See also Stern, "The Rabbinic Bible," 86–87.

Masora.³⁵⁵ This text prepared by Jacob ben Hayyim was used as the standard Masoretic Text for over four hundred years.³⁵⁶

The second edition, as well as featuring the Masora Magna and Parva, includes some additional commentaries to the first;³⁵⁷ in the margins, the commentary of ibn Ezra is found in addition to Rashi for Qoheleth. The MT and Targum are found in the middle of the page, with the same layout as in the first edition; as before, the MT and Targum are vocalised, with accents for MT, and some words are abbreviated. Similarly, no alternative targumim are provided to verses 5:8 and 7:19, or to individual words or phrases.

The consonantal text of Targum Qoheleth remains largely the same as that of the First Rabbinic Bible, although ben Hayyim did provide a few corrections, as well as making some errors of his own which did not exist in the first edition. These can be seen at:

Verse	First Rabbinic Bible (RB1)	Second Rabbinic Bible (RB2)	Notes
1:3	דימות	די מות	This may either be faulty word division, or simply irregular spacing in the print of RB2
2:8	עבדי	עבדית	Faulty reading of RB1 is corrected in RB2
2:25	הוא	הוא הוא	Dittography in RB2
4:12	לטעותא לטעותא	לטעותא	Dittography in RB1, corrected in RB2
7:17	ויתקצרון	וית קצרון	Faulty word division and pointing in RB2
7:27	וחדא	חדא	Faulty reading in RB1 is corrected in RB2
8:3	יעדיד	יעביד	Typographical error in RB1 is corrected in RB2
8:6	חובת	הובת	Typographical error in RB2
9:7	אתרעי'	אתרעית	Abbreviation in RB1 has been incorrectly completed in RB2

³⁵⁵ Ginsburg, *Massoretico-Critical Edition*, 956.

³⁵⁶ Díez Merino, *Targum de Qohelet*, 18; Stec, *Targum of Job*, 6.

³⁵⁷ The details of which commentaries are included for which books can be found in Stern, "The Rabbinic Bible," 83.

10:8	כחיווא	כחיויא	Faulty reading in RB1 is corrected in RB2
11:9	בביש כביש	בביש	Faulty reading in RB1 is corrected in RB2
12:12	בסרא	בשרא	The spelling in RB1 has been amended to an orthographical variant in RB2

3.4.3 The Antwerp Polyglot, 1569–1572 = 12

Also referred to as *Biblia Regia*. Siglum t12sc in Van Staaldvine-Sulman. Printed in 8 volumes: The Old Testament and New Testament, as well as grammatical and other linguistic information comprising the last 3 volumes.³⁵⁸ Qoheleth is found in vol. 3, pages 622–656. Used by Levy. The Antwerp Polyglot was published by Christopher Plantin, with the Targum text being prepared by Benito Arias Montano from manuscripts written by Alfonso de Zamora for the Complutensian Polyglot;³⁵⁹ in the case of Targum Qoheleth, this is BH MSS 5 (= 816),³⁶⁰ as well another manuscript written by de Zamora, now lost, which was given to Arias Montano by Andreas Masius.³⁶¹ The use of this lost manuscript is confirmed by Franciscus Raphelengius, who referenced the various textual sources utilised in the composition of the Antwerp Polyglot; he mentions the manuscript as being a source for Targum Qoheleth.³⁶² In addition to working from 816 and Masius' manuscript, Arias Montano occasionally referred to the Rabbinic Bibles by Bomberg in order to emend the Targum text;³⁶³ they are among the sources enumerated by Raphelengius.³⁶⁴ According to Theodor Dunkelgrün, there were copies of all three editions

³⁵⁸ “Philology: The Antwerp polyglot, 1568–73,” Cabinet, Oxford Internet Institute, University of Oxford, accessed February 10, 2020, <https://www.cabinet.ox.ac.uk/philology-antwerp-polyglot-1568-73>.

³⁵⁹ Eveline van Staaldvine-Sulman, *Justifying Christian Aramaism* (Leiden: Brill, 2018), 110; Dunkelgrün, “Multiplicity of Scripture,” 398.

³⁶⁰ Luis Díez Merino, “Complutensian Targum Tradition,” 379.

³⁶¹ Dunkelgrün, “Multiplicity of Scripture,” 382–86; 398–400.

³⁶² Dunkelgrün 399–400; Franciscus Raphelengius, preface to *Variae Lectiones et annotatiunculae, quibus Thargum, id est, Chaldaica paraphrasis infinitis in locis illustratur et emendatur*, in *Biblia Sacra*, ed. Benito Arias Montano, vol. 8. (Antwerp: Plantin, 1569–72), 2.

³⁶³ Raphelengius, preface to *Variae Lectiones*, 1–2; Alonso Fontela, “El Targum,” 73–74; Stec, *Targum of Job*, 11; Van Staaldvine-Sulman, *Justifying Christian Aramaism*, 110–11; 118.

³⁶⁴ Raphelengius, preface to *Variae Lectiones*, 2.

of the Rabbinic Bible at hand.³⁶⁵ For Targum Qoheleth, the text of the Antwerp Polyglot usually takes readings from the Spanish manuscripts, but 48 instances have been observed where the readings of the Rabbinic Bibles are favoured instead.

For the Old Testament, each page features 2 columns: on the left-hand page, the MT is found in the left column, with the Latin translation in the right, and the Targum in smaller print in the section underneath; on the right-hand page, the Septuagint occupies the right column, with its Latin translation on the left, and the Latin translation of the Targum below, again in smaller print. The MT and Targum are pointed, and the MT has accents. The alternative targum to 5:8 is not included in this edition, but for 7:19 the only targum printed is the alternative targum. The chapter divisions follow those found in BH MSS 5 (816) and MS M-2 (703).³⁶⁶

The text of Targum Qoheleth has many omissions, with some verses significantly shortened and adapted by Arias Montano so as to be a literal translation of the MT verse into Aramaic, as opposed to the Targum text. This can be seen in the following examples: verse 1:4 in the Antwerp Polyglot begins *דרא אזל ודרא אתי*, a direct translation of the MT *דור הלך ודור בא*, and omits the other words in the Targum verse which do not directly correspond to the words in the MT. Verse 1:12 is printed as *אנא קהלת הויתי מלכא על ישראל*, a word for word translation of the MT verse, in place of the Targum, which includes lengthy aggadic expansions.

Another notable feature of this witness is the preference for defective spellings in the Targum text.

3.5 Witnesses Not Used in this Edition

3.5.1 MS Parm. 2000, Biblioteca Palatina, Parma

De Rossi 942. Kennicott 419. Siglum t2964 in Van Staaldvine-Sulman. Catalogued as no. 6 by Tamani, and no. 18 in Richler's catalogue.³⁶⁷ The third manuscript in a set, together with MS Parm. 1998 and MS Parm. 1999, making up the entire Bible. MS Parm. 2000 contains Ezekiel, the Twelve Prophets, and the Hagiographa, in the order of Ruth, Psalms, Proverbs, Job, Qoheleth, Canticles, Lamentations, Daniel, Esther, Ezra-Nehemiah, Chronicles. The text has vocalisation, accents, and Masora Parva. 297 folios, with

³⁶⁵ Dunkelgrün, "Multiplicity of Scripture," 409. The third edition of the Rabbinic Bible has not been used in the present study.

³⁶⁶ See sections 3.3.25 and 3.3.28.

³⁶⁷ Tamani, "Elenco dei manoscritti ebraici," 49–50; Richler, *Biblioteca Palatina in Parma*, 7.

Qoheleth on 168v–175v. 14th century, written in a Sephardic semi-cursive script. In the upper and lower margins, where the Masora Magna would usually be found, there are exegetical notes taken from the Talmud or Midrash, or excerpts from the Targum.³⁶⁸ These notes are written by a different hand, in a smaller script which is very unclear. Due to the Targum only appearing for certain individual verses throughout the manuscript, and its poor legibility, MS Parm. 2000 has not been used for this edition.

3.5.2 MS T-S AS70.178, Taylor-Schechter Collection, Cambridge University Library

Catalogued as no. 1311 by Klein.³⁶⁹ Siglum t3076f in Van Staaldoune-Sulman. This is a fragment of the lower section of a single folio, belonging to the Taylor-Schechter Cairo Genizah Collection. It contains Targum Qoheleth 1:12–15 (recto) and 2:1–6 up to דמיא (verso), written in an unpointed, Yemenite semi-cursive script, with Hebrew lemmata before each verse. 16 lines recto, and 17 lines on verso. Undated. The fragment has a number of holes in the paper, and the ink is faded in parts; as a result, it is very difficult to read, with not many words which are completely legible. The fragment was examined, and among the text which could be discerned there were no variants which stood out as being significant; general agreement with the other Yemenite witnesses was observed, but a more specific relationship within the Yemenite group could not be established. The decision has been taken not to include this fragment in the edition, due to its poor legibility and lack of valuable readings.

3.5.3 MS 198, Żydowski Instytut Historyczny, Warsaw

According to the National Library of Israel record, this collection of fragments contains verse 10:12 of Targum Qoheleth on 62v–63r. Dated to the 16th century, written in Italian script, with 78 folios total. The colophon reveals a more precise date of 3rd Sivan 5288 (= 1528 CE), as well as the place name Empoli. It was not possible to access this manuscript for use in the current study; it is hoped that in any future revisions of this work, this witness can be incorporated.

³⁶⁸ Richler, *Biblioteca Palatina in Parma*, 7.

³⁶⁹ Michael L. Klein, *Targumic Manuscripts in the Cambridge Genizah Collections*, Cambridge University Library Genizah Series 8 (Cambridge: Cambridge University Press, 1992), 101.

3.5.4 MS 158/2, Manfred and Anne Lehmann Foundation, New York

Siglum t846 in Van Staaldvine-Sulman; the catalogue number is given both there and by the “Ktiv” website as 158/2, although the Ohel Hayim catalogue of the Manfred and Anne Lehmann Foundation manuscripts tends to provide different shelf marks.³⁷⁰ However, this manuscript was not to be found in volume 2 of the catalogue, which lists the biblical manuscripts; it is possible that it is a printed text, which would be catalogued in volume 3, which I was unable to access. The National Library of Israel record dates this text as 16th century, and describes it as being of 62 pages and containing Canticles, Ruth, and Qoheleth, with Targum and the commentary of Rashi. It was not possible to access this manuscript for use in the current study; it is hoped that in any future revisions of this work, this witness can be incorporated.

3.5.5 MS Heb. d. 13, Bodleian Library, University of Oxford

No. 2625 in Neubauer.³⁷¹ Siglum t890 in Van Staaldvine-Sulman. A collection of fragments, containing verses 4:3–8:14 of Canticles with Targum and Arabic commentary on folios 1–16, and verses 1:10–3:1 of Qoheleth with Targum and Arabic translation on folios 17–21. Written in Yemenite square script; both MT and Targum are vocalised with supralinear pointing. Undated; written on paper, with 21 folios total. It was not possible to access this manuscript for use in the current study, although Neubauer notes that for Qoheleth the text, Targum and Arabic translation are identical with that found in MS Oppenheim Add. 4^o 139 (siglum 875), without the commentary.

3.5.6 Late Yemenite Manuscripts

Although there exist many Yemenite manuscripts, it is beyond the scope of this project to incorporate all of these witnesses. The decision was made to exclude Yemenite manuscripts dating from mid-17th century onwards, as they show a tendency to be influenced by the printed editions and thus do not best reflect the Yemenite tradition.³⁷² A sample of these late Yemenite manuscripts were examined with respect to verses 2:20

³⁷⁰ Israel Yeivin, *Ohel Hayim: A Catalogue of Hebrew Manuscripts of the Manfred and Anne Lehmann Family*, vol. 2, *Biblical Manuscripts* (New York: Manfred and Anne Lehmann Foundation, 1990).

³⁷¹ Neubauer, *Catalogue*, 2:col. 21.

³⁷² Beattie, “The Yemenite Tradition,” 52–53; Abudraham, “The ‘Yemenite’ Recension,” 89n46; Moore, *Language of Targum Canticles*, 11; Van der Heide, *The Yemenite Tradition*, 9.

and 11:10, in which the Yemenite recension differs significantly from the Western text; some contain the Western reading for both verses, others contain the Yemenite reading for one verse only, while still others have a conflation of the Western and Yemenite readings for 11:10. Moreover, it was also observed among some of the sample manuscripts that in 7:15, the majority reading of the G-stem passive participle נטיר is replaced by מנטרא, the D-stem passive participle, which is otherwise only found in Codex Solger (and two of its stemmatological descendants) and the Rabbinic Bibles. This can be taken as evidence of the influence of the printed editions on these later Yemenite witnesses. It is nevertheless worth noting in general that younger manuscripts could in fact be apographs of much older exemplars, and may provide valuable recensional readings;³⁷³ however, within the framework of the current project, the thorough examination of every Yemenite text was not possible, so the manuscript selection was limited to the older Yemenite witnesses which have not adopted Western readings.

A non-exhaustive list of these late Yemenite manuscripts has been compiled and included in Appendix 3.

3.5.7 Later Printed Editions

There are several later printed editions which have not been included in this study, as the Targum text within is simply a reprint or revision of that found in previous printed editions; therefore, their readings would add little value to the apparatus and the textual history of Targum Qoheleth. *Biblia Rabbinica*, edited by Johannes Buxtorf, was published in Basel, 1618–19; this was a revised and censored version of the Rabbinic Bible.³⁷⁴ The Paris Polyglot Bible, published 1629–45, contains text reprinted from the Antwerp Polyglot,³⁷⁵ while the Targum text found in the London Polyglot Bible, which was completed in 1657, is based on that of Buxtorf's Bible.³⁷⁶ As mentioned earlier,³⁷⁷ *Hagiographa Chaldaice* by de Lagarde is a reproduction of the First Rabbinic Bible with corrections, although it is not stated which sources were used for these emendations.

³⁷³ Van der Heide, 9.

³⁷⁴ Stephen G. Burnett, "The Strange Career of the *Biblia Rabbinica* among Christian Hebraists, 1517–1620," in *Shaping the Bible in the Reformation: Books, Scholars and Their Readers in the Sixteenth Century*, ed. Bruce Gordon and Matthew McLean (Leiden: Brill, 2012), 70.

³⁷⁵ Díez Merino, *Targum de Qohelet*, 19; Van Staaldouine-Sulman, *Justifying Christian Aramaism*, 191.

³⁷⁶ Van Staaldouine-Sulman, 214–15.

³⁷⁷ See section 1.5.

3.5.8 Damaged or Destroyed Manuscripts

3.5.8.1 MS A 46, Sächsische Landesbibliothek, Dresden

Kennicott 598. No. 442 in Fleischer.³⁷⁸ Siglum t8 in Van Staaldune-Sulman. Contained the Bible with Targum: Pentateuch, Former Prophets, Jeremiah, Ezekiel, Isaiah, the Twelve Prophets, Ruth, Canticles, Qoheleth, Lamentations, Esther, Psalms, Job, Proverbs, Daniekl, Ezra-Nehemiah, Chronicles. Written in 3 columns, in a semi-cursive script, with vocalisation; Targum alternating with MT in verses. Masora Magna and Parva included. 645 folios total. Undated, but ascribed to the 13th or 14th century.³⁷⁹ The scribe was named as Eliezer bar Shmuel HaLevi. The manuscript was heavily damaged by water during World War II, with the parchment, ink, and colours having been ruined by mould, thus rendering it unusable.³⁸⁰

3.5.8.2 MS A.II.8, Biblioteca Nazionale Universitaria, Turin

Codex XXVIII in Peyron.³⁸¹ Siglum t126 in Van Staaldune-Sulman. Contained the Pentateuch; Megilloth in the order of Esther, Canticles, Ruth, Lamentations, and Qoheleth; Job; and the Haphtaroth, with Targum, Masora Magna and Parva, and rabbinic commentaries. Written in the 14th century, in a square script with vocalisation. 479 folios total, with Qoheleth on 349–361. Stec remarks that this manuscript suffered heavy fire damage in 1904, with only fragments surviving.³⁸²

3.5.9 Manuscripts Erroneously Stated to Contain Targum Qoheleth

Although Clarke lists MS Kaufmann A 13, held by the Library of the Hungarian Academy of Sciences, Budapest, among those containing Targum Qoheleth,³⁸³ the text is not to be

³⁷⁸ H. O. Fleischer, *Catalogus codicum manuscriptorum orientalium Bibliothecae Regiae Dresdensis* (Leipzig, 1831), 74.

³⁷⁹ The dating of 13th century is provided by the online record “Biblia sacra Ebraeo-Chaldaica,” Manuscripta Mediaevalia, accessed January 13, 2021, <http://www.manuscripta-mediaevalia.de/dokumente/html/obj40170080>; the early 14th century is suggested by Kennicott, *Vetus Testamentum*, 518.

³⁸⁰ This information was received via private communication with Kerstin Schellbach, Department of Manuscripts, Rare Books and Regional Studies, Sächsische Landesbibliothek – Staats- und Universitätsbibliothek Dresden, dated February 5, 2020.

³⁸¹ Bernardinus Peyron, *Codices Hebraici manu exarati Regiae Bibliothecae quae in Taurinensi Athenaeo asservatur* (Turin: Fratres Bocca, 1880), 32–34.

³⁸² Stec, *Targum of Job*, 64–65.

³⁸³ Clarke, “Reflections,” 86.

found in this manuscript.³⁸⁴ MS Parm. 3232 (Biblioteca Palatina, Parma) is said by Clarke and Taradach to contain Targum Qoheleth,³⁸⁵ but personal examination of the manuscript has shown this not to be the case; Targum is only found for Psalms, Proverbs, and Job.³⁸⁶ MS Cod. Heb. 10 (Kongelige Bibliotek, Copenhagen) is incorrectly described by Allony and Kupfer as containing Targum Qoheleth;³⁸⁷ in actuality, it does not contain this text.³⁸⁸

³⁸⁴ Max Weisz, *Katalog der hebräischen Handschriften und Bücher in der Bibliothek des Professors Dr. David Kaufmann S.A.* (Frankfurt am Main: Kaufmann, 1906), no. 13; this has also been confirmed by personal examination of the manuscript online.

³⁸⁵ Referred to as “Parma 32” in both sources: Clarke, “Reflections,” 85; Taradach and Ferrer, *Targum de Qohélet*, 21.

³⁸⁶ No. 32 in De Rossi, *Variae Lectiones*, 15.

³⁸⁷ No. 27 in Allony and Kupfer, *List of Photocopies in the Institute, Part 2*, 19.

³⁸⁸ Hohlenberg, Olshausen, and Mehren. *Codices Hebraici et Arabici*, 13; also confirmed by personal examination of the manuscript by Eva-Maria Jansson, Research Librarian, in correspondence dated March 28, 2019.

Chapter 4: The Stemma

4.1 Initial Considerations

The construction of a stemma and task of tracing the textual history of a manuscript family presents many challenges, such as the use of multiple exemplars, the possibility of lost intermediary manuscripts, the discrepancies between manuscript age and the closeness of its text to the archetype, and the complexity of evaluating genealogical relevance of variant readings.

Michael Weitzman describes the problems involved in constructing a textual history, arising due to the tendency of scribes to consult multiple exemplars.³⁸⁹ This scribal practice has indeed been observed during the course of the present study, with the influence of one witness being exerted on another within the same manuscript family as well as across different traditions. Therefore, it is unfeasible to create a linear representation of the relationships between manuscripts. However, the stemma produced in this work serves as a rough guide to outline the basic relationships between the witnesses and the broader family groupings; this is nevertheless useful for providing a general picture of the textual history, and as a starting point for potential future stemmatological studies of Targum Qoheleth. A more detailed analysis of the links between various witnesses and possible sources of influence is given below, although such links are not always included in the stemma for the sake of clarity.

Another difficulty in establishing a chain of transmission is that there were likely intermediaries which are now lost; since these may have accounted for certain changes to the text, it is impossible to directly link one surviving witness to another, except in very few cases where editorial errors in an exemplar can be seen to have been copied into an apograph. Therefore, any single solid line in the stemma does not necessarily imply a parent-child relationship, but rather a more general ancestor-descendant connection, with any number of potentially lost intermediaries of a similar text type in between. A double solid line does indicate that a direct parent-child relationship can be assumed.

The dating of any given manuscript does not necessarily establish its position in the stemma, since the text of a relatively young manuscript may represent an older tradition; therefore, two witnesses which share many similarities cannot be assumed to be ancestor and descendant based on age alone. Consequently, manuscripts showing strong familial links, but without any evidence of direct transmission, have been represented by sibling

³⁸⁹ Michael P. Weitzman, *The Syriac Version of the Old Testament: An Introduction*, University of Cambridge Oriental Publications 56 (Cambridge: Cambridge University Press, 1999), 269.

relationships, with several witnesses being the descendants, with varying degrees of separation, of the same lost manuscript.

In cases such as these, it has been necessary to posit specific lost witnesses in order to provide possible missing links between manuscripts for which a direct relationship cannot be established on the basis of the extant evidence. Included in this category are the archetypes of each tradition, as well as the archetype of Targum Qoheleth as a whole. These are represented in the stemma by an alphabetic symbol.

Relationships between manuscripts can be established on the basis of shared variant readings; however, not all shared readings carry equal weight in determining a relationship.³⁹⁰ Many errors are of the type which could have easily been made by several scribes independently; for example, graphical and phonetic errors, metathesis, or omissions of single words or larger phrases due to haplography, as discussed in section 2.5.5. Furthermore, it would be easy for the scribe to insert or omit the letter ך from the plural noun ending ם׀- accidentally, thus changing the number of the noun from singular to plural or *vice versa*. Such readings cannot be relied upon to examine relationships among witnesses.

Furthermore, the tendency for scribes to correct errors from their exemplars must also be considered; this would be dependent on the scribe's own knowledge of Aramaic language and grammar, or of the Hebrew text.³⁹¹ The MT sometimes features alongside the Targum on a manuscript folio; such proximity may have also resulted in the Hebrew text influencing that of the Targum.³⁹² It is also possible for a scribe to have consulted a second witness, and incorporated corrections from that text.³⁹³ Therefore, many readings are fallible as indicators of relationships and are not useful in tracing the pattern of transmission.

Individual scribes also had varying orthographical preferences, such as favouring plene or defective spelling, and therefore may have changed the spelling from that found in their exemplars; thus, for a given lemma, differing spelling between manuscripts does not

³⁹⁰ See Willem F. Smelik, "Trouble in the Trees! Variant Selection and Tree Construction Illustrated by the Texts of Targum Judges," *Aramaic Studies* 1, no. 2 (2003): 254–68; Eveline van Staaldoune-Sulman, "An Electronic Edition of Targum Samuel," Targum Institute, Protestant Theological University, Kampen, 2009, accessed February 24, 2020, 15–16, <http://www.targum.nl/pdf/An%20Electronic%20Edition%20of%20Targum%20Samuel.pdf>.

³⁹¹ Smelik, "Trouble in the Trees!" 255; Van Staaldoune-Sulman, "An Electronic Edition of Targum Samuel," 15.

³⁹² Patmore, *Transmission of Targum Jonathan*, 355.

³⁹³ Patmore, 359.

necessarily indicate a lack of relationship, and conversely, the sharing of identical spellings is not sufficient proof of a connection.³⁹⁴ Similarly, it was not uncommon for a scribe to change a noun from the emphatic to the absolute state, or *vice versa*.³⁹⁵ The separation or contraction of prepositional or relational prefixes, such as -נ or -ד versus מן or די, is a matter of scribal convention which may even be applied inconsistently for the sake of typographical neatness;³⁹⁶ such readings are of little value for the construction of a stemma. Abbreviations are also often a matter of scribal convention or a typographical necessity; however, if a scribe has erroneously completed an abbreviated word from his exemplar, this could reveal some genealogical information.³⁹⁷

Pluses tend to carry more weight in determining a relationship between witnesses, as it is less likely for multiple scribes to introduce a lemma absent from their exemplars independently of each other; however, pluses must be examined on a case-by-case basis, since such insertions could indeed occur independently if there is influence from the Hebrew text. Another consideration is the accidental introduction of well-known formulas; for example, the word ישראל is often found in combination with בית or בני, so a scribe may automatically copy down such a phrase from his mind.³⁹⁸ This type of reading should not be taken into account for the initial construction of the stemma, although in the context of a high level of agreement between manuscripts, as well as other significant shared readings, such pluses could nevertheless indicate a relationship.

As mentioned in section 2.5.4, variation in dialectal forms is seen between manuscripts and even within a single manuscript; this variation is intrinsic to the LJLA dialect. Moreover, due to the influence of and familiarity with the Babylonian Talmud and Targum Onqelos, there was a tendency among medieval Jewish scribes to incorporate such forms into literary compositions and copies;³⁹⁹ therefore, it was possible for multiple scribes to have independently “Babylonianised” readings. Similarly, as mentioned in section 2.2, the

³⁹⁴ See Willem F. Smelik, “How to Grow a Tree: Computerised Stemmatics and Variant Selection in Targum Studies,” in *Bible and Computer: the Stellenbosch AIBI-6 Conference: Proceedings of the Association Internationale Bible et Informatique “From Alpha to Byte”: University of Stellenbosch, 17–21 July, 2000*, ed. Johann Cook (Leiden: Brill, 2002) 503–5. This is also seen in manuscripts written in other languages, as acknowledged by Peter Robinson, “Computer-Assisted Stemmatics Analysis and ‘Best-Text’ Historical Editing,” in Van Reenen and Van Mulken, *Studies in Stemmatics*, 75.

³⁹⁵ Smelik, “Trouble in the Trees!” 256n34.

³⁹⁶ Smelik, 256.

³⁹⁷ Smelik, 256.

³⁹⁸ Hector M. Patmore, “The Transmission of Targum Jonathan in the West: Initial Results from the Mixed Western Textual Group,” *Aramaic Studies* 10, no. 1 (2012): 30–36.

³⁹⁹ Tal, “Role of Targum Onqelos,” 162–63.

phenomenon of “Palestinianisation” also existed and occurred in certain manuscripts. Consequently, the sharing of a dialectal variant across two manuscripts is not sufficient proof of a genealogical relationship.⁴⁰⁰

Therefore, the readings considered to be “significant” are of the type which are less likely to occur independently, such as lexical differences (unless these could have been influenced by the Hebrew text), changes in word order (again, unless it reflects that of the MT), and conflated readings combining multiple variants from different textual traditions.

Certain scribal errors can form a class of useful readings for the construction of the stemma; for example, an intercolumnar marginal reading in the exemplar which has been inserted into the apograph in the wrong place, due to misinterpretation by the scribe. Such erroneous positioning found in more than one manuscript may indicate a shared exemplar, or that the error has in turn been transcribed into a later manuscript; the nature of the relationship between such texts could then perhaps be determined by the examination of other shared readings.

The field of textual criticism has seen recent developments in the use of technology to build stemmata.⁴⁰¹ This is particularly useful for cases where there is a large number of manuscript witnesses being used, such as the 53 in this study of Targum Qoheleth, rendering the construction of a stemma by hand an impractical and difficult task. There have been computerised stemmata produced for other Targum texts, such as those by Willem Smelik for Targum Judges and Van Staaldoune-Sulman for Targum Samuel;⁴⁰² this was done in cooperation with the mathematician Evert Wattel, whose method, based on the three-level method originally developed by Dees,⁴⁰³ incorporated the ability to assign

⁴⁰⁰ However, an exception is noted with manuscripts 139 and 842; they share too great a number of specific lexical variants for this to have been the independent work of both scribes.

⁴⁰¹ See, among others, Evert Wattel and Margot van Mulken, “Shock Waves in Text Traditions,” in *Studies in Stemmatology*, ed. Pieter Van Reenen and Margot van Mulken (Amsterdam: John Benjamins, 1996), 105–21; Evert Wattel, “Clustering Stemmatalogical Trees,” in Van Reenen and Van Mulken, *Studies in Stemmatology*, 123–34; Evert Wattel and Margot van Mulken, “Weighted Formal Support of a Pedigree,” in Van Reenen and Van Mulken, *Studies in Stemmatology*, 135–67; Robinson, “Computer-Assisted Stemmatic Analysis,” 71–103; Joris van Zundert, ed., “Chapter 5: Computational methods and tools,” in *Handbook of Stemmatology: History, Methodology, Digital Approaches*, ed. Philipp Roelli (Berlin/Boston: De Gruyter, 2020), 292–356.

⁴⁰² Smelik, “How to Grow a Tree”; Smelik, “Trouble in the Trees!”; Van Staaldoune-Sulman, “An Electronic Edition of Targum Samuel.”

⁴⁰³ Anthonij Dees, “Sur une constellation de quatre manuscrits,” in *Mélanges de linguistique et de littérature offerts à Lein Geschiere par ses amis, collègues et élèves*, ed. Anthonij Dees et al. (Amsterdam: Rodopi, 1975), 1–9; Anthonij Dees, “Considérations théoriques sur la tradition manuscrite du lai de l’Ombre,”

different weights to each variant reading. However, Evert Wattel was unavailable for assistance with the present study, and therefore a new method had to be developed.

A computerised stemma was produced using a program created for this study by computer scientist Jonathan Hoyland;⁴⁰⁴ this program analyses the frequency of agreements between witnesses. The program largely produced the results expected from the observations made throughout the process of manually collating the data and constructing the critical apparatus; the various manuscript traditions were clustered together, and some clear subgroups were formed within these traditions.

However, manual consultation of the data was also necessary; for example, the program is not able to indicate direction of transmission. Furthermore, the program required a substantial amount of data in order to yield accurate results; therefore, the selection of variants needed to include a large number of readings of minor significance, which may have affected the output and produced false connections, as the program was unable to account for readings of different weights. Individual variants were then examined in order to determine the nature of the relationships. The computerised stemma was able to assist with this task by providing a wider framework for shared significant variants; as a starting point, manuscripts which were a single node apart were examined more carefully, and specific readings could be ascribed higher degrees of significance in the context of a high level of agreement generally.

Several indicative stemmata are presented in this chapter: one large, overview of the stemma containing all the manuscripts and linking them together, and separate stemmata focusing on each family tradition. Certain manuscripts belonging to one tradition occasionally display influence on or contamination by those of another tradition; these will be indicated by the use of dashed lines within the stemmata for individual traditions only, to avoid creating confusion in the overview of the stemma, where these somewhat-related manuscripts may be placed far apart from each other. If the direction of influence can be assumed, the dashed line ends in an arrow head.

Neophilologus 60 (1976): 481–504; Anthonij Dees, “Over stambomen en handschriften,” *Forum der Letteren* 18 (1977): 63–78.

⁴⁰⁴ I am deeply grateful for the inordinate amount of time and hard work which Jonathan has spent in developing this software, which can be found at <https://github.com/jhoyla/verse-analyser>.

4.2 Key to the Stemma

○ An oval indicates the archetype for a family tradition.

○ Lost manuscripts proposed in this study are indicated by an alphabetic letter within a circle.

□ The extant witnesses used in the present edition are represented by their sigla within a rectangle with a solid outline.

⊠ When an extant witness belonging to a different family tradition is a source of influence, its siglum is contained within a rectangle with a dash-dot outline.

⊠ Similarly, a lost manuscript proposed as belonging to different family tradition is represented by the relevant alphabetic letter within a circle with a dash-dot outline.

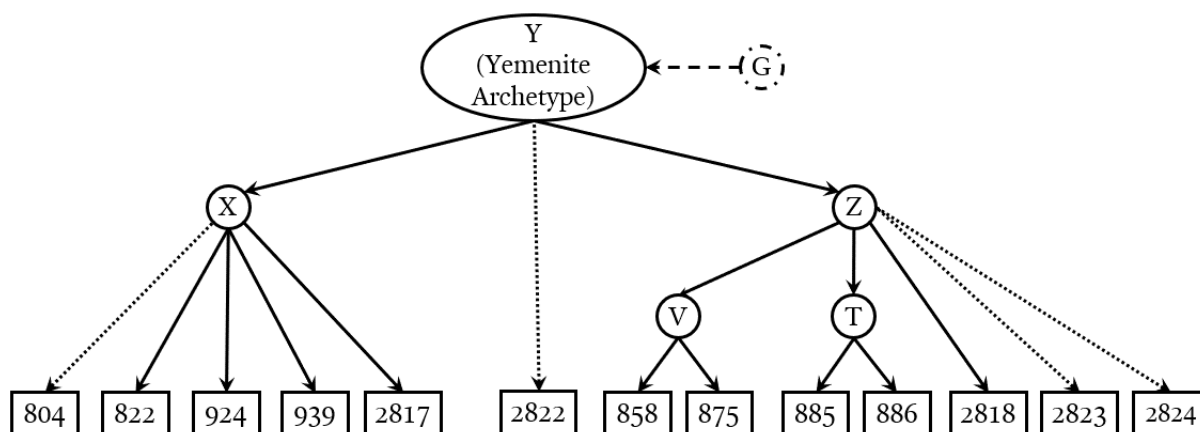
→ A single solid line denotes an ancestral relationship, with the arrow indicating direction; there may be any number of lost intermediaries between ancestor and descendant.

⇒ Double solid lines indicate a direct parent-child relationship, with the arrow indicating direction.

- - - - A dashed line indicates noticeable influence of one witness on another. An arrow head is included if the likely direction can be determined.

..... A dotted line indicates a tentative position in the stemma, due to lack of sufficient data to provide more detailed evidence of intrafamilial relationships.

4.3 The Yemenite Manuscripts



On the whole, there is a lot of internal coherence among the Yemenite manuscripts. However, it is possible for the Yemenite manuscripts used in this edition to be divided into two main branches: one consisting of 804, 822, 924, 939, and 2817, and the other containing 858, 875, and 2818.⁴⁰⁵ A few examples of the differences between the branches can be seen below:

Verse	822, 924, 939, 2817 ⁴⁰⁶	858, 875, 2818
2:4	ישראל	ירוש'
4:16	קדמיהון	קדמיהון רחבעם
5:5	אבירא	אכזראה
5:8	משתעבד למעבד פלח	משתעבד לעבד פלח
7:17	לאיתחייבא	לא תהי חייבא
9:7	ולחשיכא	וחשיכא

Nevertheless, there are some, although relatively few, instances of cross-agreement, when a witness from one branch agrees with the reading of the other branch; for example, 2:26 ותבירות is the lemma in 858 and 875, but it appears as ולתבירות in 2818 as well as 822, 924, 939, 2817.

⁴⁰⁵ As can be seen in the stemma diagram, some other witnesses have also been included in this branch; due to their more fragmentary nature, as well as uncertainty over their text type, they are less representative of this branch, and have not been included when discussing the comparison of the branches. The decisions behind the placement of these witnesses on this branch of the stemma will be discussed later.

⁴⁰⁶ These examples are all taken from verses which are missing from 804.

4.3.1 Sigla 804, 822, 924, 939, 2817

Within its branch, 924 appears to be a central text; concerning significant variants, it has the highest frequency of agreement with each of the other manuscripts in the group, and shares various readings with one given witness to the exclusion of others. A few examples can be seen below:

Verse	Majority	Yemenite	924	Shared by
7:15	חזית	חזית (חזית in 939)	חזי	822
7:17	אנת	אנתא	אנחנא	822
10:8	גודא	גירא (858, 875, 886?, 2818) גזירתא (939, 2817)	גזירא	822
5:11	היכמה (occurs twice)	הי כמא	די כמא (both occurrences)	939
5:18	ולמבדח	ולמבדח	ולמחדי	939
5:19	למהוי טבין	למהוי טבין	טבין למהוי	939
12:11	נביא	נביא	נביא דיי	939
2:14	ארעון	ארעון	ארעכון	2817
2:15	כארעון	דארעון	דארעכון	2817
3:3	לאסאה	לאסאה	לאסגאה	2817
10:12	כד אתי	כד אתי	כדתאי	2817

The above variants are unlikely to have arisen independently. This is applicable even to the seemingly weaker instances among these readings: in the example from 5:11, it is unlikely that both 924 and 939 would have made such a graphical error for both occurrences of היכמה; in 5:19, the word order למהוי טבין is less natural than the majority למהוי טבין, and probably would not have been produced by two scribes independently; 10:12 כד אתי is an error of both metathesis and faulty word division for כדתאי, thus it seems to be more than coincidence that it features in two manuscripts.

It must be noted that for a selection of verses, 2817 is missing text due to extensive damage, and for the readings found in Chapter 5, the Yemenite text of 822 is missing and has been filled in with text which largely follows the Rabbinic Bible. It is therefore possible that 822 and 2817 may have originally shared some or all of these readings.

The variants which 924 shares with either 822 or 939 alone may have also featured in 2817, but many of these readings occur in verses which 2817 is now missing due to damage. It is also possible that variants were altered or corrected by the scribe of 2817 during the

course of transcription. Although 2817 shares significant variants with 924 which may point to a direct relationship, it is very difficult to establish the direction of textual transmission. Similarly, due to lacunae in 2817, the possibility exists that many of the significant readings among the other manuscripts were also shared by 2817; as a result, the nature of the relationships between 2817 and other manuscripts cannot be established. The decision has therefore been taken to portray both 924 and 2817 alongside each other in the stemma, as descendants of a common ancestor, the lost manuscript X. This would also account for readings which are unique to 939 and 2817, such as 8:1 וּחְצוּיָי instead of the majority וּחְצוּיָי; the reading in 822 and 924 is וּחְצוּן, which may be a corruption of וּחְצוּיָי. The reading וּחְצוּיָי may have appeared in X and been copied into 939 and 2817, while the scribes of 822 and 924 erroneously amended the lemma to וּחְצוּן.

It seems probable that 822 is a descendant rather than an ancestor of another manuscript in this subgroup. In 7:4, the word שְׂטִיאָן has been copied into 924 and 939 as שְׂנוֹאִין; this is a graphical error whereby the letter ט has been misread as נו. The reading found in 822 is שְׂנוֹאִין; it does not appear that the scribe of 822 made this error independently since the ו is omitted, but rather that he used an exemplar containing שְׂנוֹאִין, which he then decided to spell defectively. However, it is difficult to determine the exact relationship between 822 and the other witnesses; since the original text of 822 is missing the verses containing many of the shared readings between 924 and 939, the extent of the differences between 822 and the other two manuscripts cannot be determined. However, some differences can be confirmed; this may be due to scribal error or intervention, or the consultation of multiple sources. The same applies for the readings shared between 822 and 924, but excluding 939; the scribe of 939 may have made emendations or corrections, or taken occasional readings from another witness. An example of scribal intervention is found in 10:8, where the Western manuscripts read גּוּדָא; in 822 and 924 the reading is גּוּזִירָא, a corruption which likely appeared in X, which the scribes of 939 and 2817 may have independently changed to גּוּזִירָתָא. Similarly, a significant plus at 2:10 מְלָבִי + דְלָבִי is shared only by 822 and 939; this may have existed in X, with the scribes of 924 and 2817 amending the text. Since the picture is not clear enough to further divide this branch of the stemma into subgroups, all of these witnesses have been placed alongside each other as descendants of X.

Although most of the text of Targum Qoheleth in 804 is missing due to damage, from the limited amount of available data there is sufficient evidence to group 804 with 822, 924, 939, and 2817. A higher number of significant readings are shared by 804 and this branch of the family than with the branch containing 858, 875, and 2818; some examples of such variants are in the following table:

Verse	804, 822, 924, 939, 2817	858, 875, 2818
2:6	ליה	לי
2:8	ומוזנון	ומיזנון (lacuna in 2818)
11:10	הדין כוליה (lacuna in 2817)	הדין
12:5	שמשא (lacuna in 2817)	אינשא

The lack of data from 804 renders it impossible to establish if the text has a particularly close connection with any other witness in its subgroup. Therefore, it is simply positioned in the stemma as a descendant of the lost manuscript X, with a dotted line to indicate the lack of data for a more precise placement.

4.3.2 Sigla 858, 875, 2818

The consonantal text of 858 and 875 is almost identical. It seems that they are both copies of a lost exemplar, instead of one being the apograph of the other, since they each contain different sets of variants or omissions; for example, 2:24 עלוהי has been omitted in 858 but not in 875, and 5:8 פולחנות is found in 875 whereas 858 attests פורענות. It is not clear which manuscript is older, due to the uncertain dating of both texts. Therefore, they appear in the stemma as “siblings” descended from a lost exemplar V.

2818 shares more significant readings with 858 and 875 than it does with 822, 924, 939, and 2817; the familial relationship is made clear by examples such as 4:16 קדמיהון, where the plus רחבעם features in 858, 875, and 2818. However, it also contains a number of unique readings. It is likely that 2818 was copied from an exemplar belonging to the same familial branch as 858 and 875; the lost exemplar Z has been posited as the ancestor for the witnesses placed on this branch.

4.3.3 Sigla 2822, 2823, 2824

The fragment 2822 only contains two verses of Targum Qoheleth, 6:2–3. In cases where all other Yemenite manuscripts share a reading, so does 2822; however, where there is disagreement between the manuscripts, 2822 is seen to agree with varying combinations of manuscripts. The amount of data available is insufficient to determine the extent of its relationship with the other manuscripts. Therefore, it has been depicted in the stemma on its own branch, simply as a descendant of the Yemenite archetype, with a dotted line to denote the lack of certainty of this placement.

Similarly, the fragment 2823 contains four verses of Targum Qoheleth, 5:15–18, which does not provide enough data to establish the extent of its relationships with the other Yemenite witnesses. Agreement is observed with the Yemenite witnesses on the whole, but one reading which may be of note is 5:15 ומה, where 2823 shares the reading חמס with 2818; this corruption is unlikely to have been made independently in both texts. In the same verse, the reading הוה is found in 2823 and 2818 as הוה, in contrast to the other Yemenite manuscripts; while this is a less significant reading, in light of the previous example it may point to a closer relationship with 2818. Nevertheless, 5:17 טרחותהו' has the variant טורחיהו in 2818, while in 2823, although the folio is damaged, the first part of the word [...]טורחיות clearly indicates disagreement with 2818. The erroneous reading ולמבטח in 2818 for 5:18 ולמבדח is not found in 2823, although there is possible erasure underneath the superimposed ד; it could be that the scribe of 2823 originally wrote ולמבטח but then corrected himself.

The same applies to 2824, which contains ten verses, 8:1–10; in addition to general agreement with the Yemenite manuscripts, a few readings are shared with 2818 uniquely within that group: the omission of צלי in 8:3; the variant עבדתא for 8:4 עבדת; the plural חכימא instead of the majority singular in 8:5; 8:9 דהוה is found as דהוה in both witnesses. To reflect the limited evidence available, the decision has been taken to place 2823 and 2824 on the stemma as descendants of the same ancestor Z as 2818, with a dotted line to indicate the tentative nature of this representation.

4.3.4 Sigla 885 and 886

The manuscripts 885 and 886 are undated; they are not entirely representative of the Yemenite tradition, and if they are relatively young, they may have been influenced by the printed editions or other Western texts. Although these texts often do share Yemenite readings, there are also many instances where they do not show the Yemenite variant for particular words, examples of which are given below. The verses 2:20 and 11:10, for which there exists a distinct Yemenite recension, cannot be used to determine the extent of any Western influence upon the text; in 885, verse 2:20 has been omitted, and in 886, the ending of 11:10 is completely different to both the Western and Yemenite readings:

ורמי קנאתא ותחרות דלא ישיבון? ת[...] ירע ארום כל דעבדת ברביונד? ובעילמותך [...]

Due to the poor quality of the manuscript itself and the available digital images, some words are uncertain while others are completely illegible; there is space in the manuscript for one final word to the verse.

There are several other unique readings found in 886, for example 10:20 חכימא, where 886 reads חכימא דהו עתיר באוריתא; the variant עתירא is found in the Sephardic witnesses, so the reading in 886 may reflect influence from a Sephardic text type. In 10:5, the majority reading דחזית בעלמא תחות שמשא ומהנוקא has been replaced in 886 with תחות שמשא בעלמא דחזית אנא ברוח נבואתא דמתגזרא; while דמתגזרא may have been an extensive corruption of ומהנוקא, no other witnesses contain any words from אנא ברוח נבואתא in this verse. Agreement between 886 and the majority Western reading, in opposition to the Yemenite reading, is also found, such as 11:3 למנפל where all other Yemenite witnesses attest למטל; other examples may constitute the scribe of 886 correcting a faulty Yemenite reading, such as 10:10 לא צלי דרא ורהוא where the Yemenite texts have דלא, and 11:3 מערן where the Yemenite texts have the singular מערע.

Where 886 does share a Yemenite reading, this reading often features across all of the Yemenite witnesses; it is difficult to narrow this agreement down to a single branch of the Yemenite family, due to the small data sample size of 886 in conjunction with its agreement with the majority Western reading.

The same general situation is also observed in 885, in that it often agrees with the Yemenite variants, although occasionally it is the only Yemenite witness to follow the majority Western reading; for example, 3:8 לרחומי where the other Yemenite texts read לרחמא; 3:22 ארום where the others read ארי; at 7:27 דאשכחית דאשכחית where the other Yemenite manuscripts omit the initial three words and simply read אשכחית, 885 does not have the omission but it nevertheless shares אשכחית without the relative particle; and 8:9 כולא (first occurrence) where the others read כולא.

Given the similar characteristics of 885 and 886, they have been placed on the stemma as descendants of a shared lost ancestor, T; since 885, on the whole, more often agrees with the branch containing 858, 875, and 2818, this lost witness has been placed on that branch of the stemmatic diagram. It is possible that there was influence from a Western text upon T, which may explain the Western readings found in 885 and 886. As mentioned above, it is difficult to establish where these texts fit within the framework of the Yemenite group; the stemma produced here is merely a rough guide based on the available data.

4.3.5 Relationship with Western Manuscripts

In section 1.2, Abudraham's suggestion that the Yemenite recension of the Targumim to the Megilloth originated in the West was discussed; this is supported by the reflection of the Yemenite recension of Targum Lamentations and Targum Ruth in the Florence

manuscript (189). This manuscript does not share many Yemenite readings with respect to Targum Qoheleth; although there are a few variants shared uniquely (or almost uniquely) between 189 and the Yemenite witnesses, they are largely confined to the first ten verses of the Targum:

Verse	Majority	Minority	Found in	Shared by
1:2	אנא	< (858*)	189, 822, 858*, 875, 885, 924, 939, 2817	138
1:5	ועאיל	ועליל	189, 822, 858, 875, 885, 924, 939, 2817	
1:6	לרוח עיבר	לדנח לעיבר	189, 822, 858, 875, 885, 924, 939, 2817	
1:6	ותמוז	<	189, 822, 858, 875*, 885, 924, 939, 2817	
1:8	ליה	<	189, 822, 858, 875, 885, 902, 924, 939, 2817, 2821	155, 701
1:9	בעלמא הדין	<	189, 822, 858, 875, 885, 924, 939, 2817	
1:10	ביומי דריא	ביומא קדמאי / ביומיא קדמאי	189, 822, 924 / 858, 875, 939, 2817	
1:10	לקדמנא	מן קדמת דנא	189, 822, 875, 885, 924, 939, 2817	

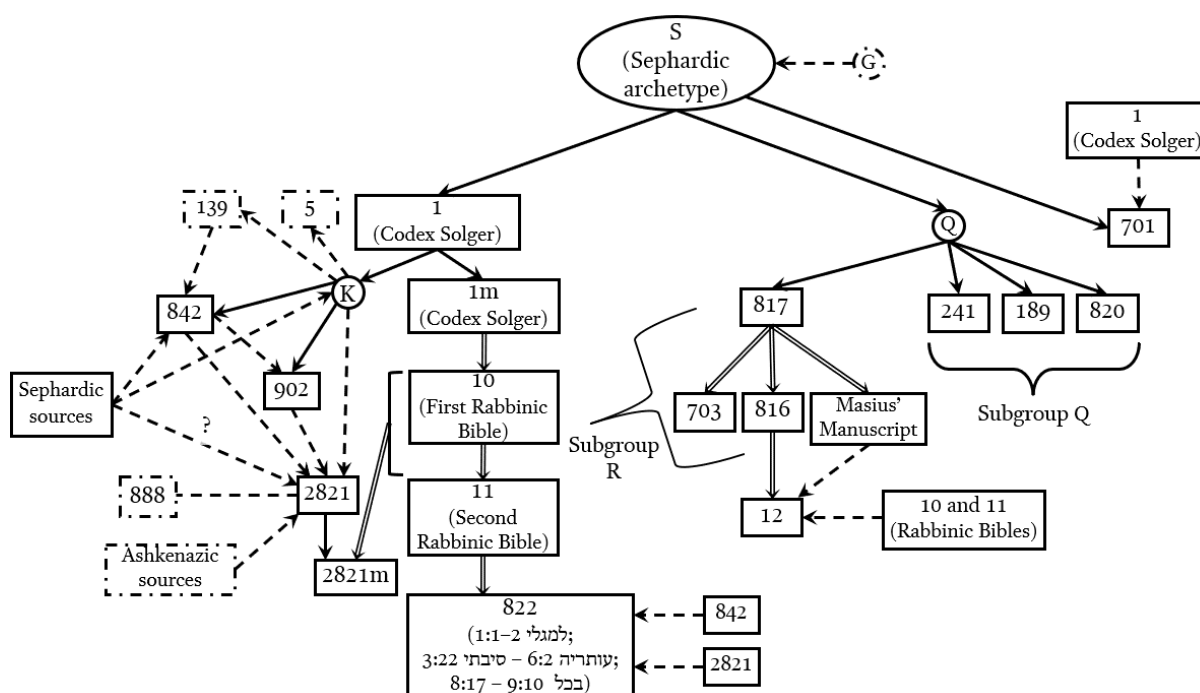
The evidence from this witness alone is not strong enough to support Abudraham's theory; however, a more significant connection has been seen between another Western manuscript (72) and the Yemenite group. As will be discussed in section 4.5.9, a lost Western manuscript G which influenced the Yemenite tradition has been proposed, in order to explain the occasional overlap of significant readings found in both the Yemenite family and a selection of Western manuscripts; this includes the Sephardic witnesses, with examples of shared readings below:

Verse	Majority	Yemenite and Sephardic
3:11	למהוי	למיתי
5:9	די רחים (both instances)	די ירחם (both instances)
5:11	בלב שלם	<
7:1	דשכיב	די ישכוב
7:12	צדקתא מניה	מיניה צדקתא
8:6	מן קדם	קדם
10:1	בבוסמנין	בבושמין

Yet another Western manuscript, 701, stands out as sharing readings with the Yemenite group, with the most significant being 12:13 הליך + בצנעא, found uniquely in 701 and the Yemenite witnesses. This connection may be explained by the possibility of either the same or an additional lost Western manuscript, containing a similar text type to that found in 701, also contributing to the creation of the Yemenite recension.

4.4 The Solger and Sephardic Manuscripts

Due to the intertwined nature of the Solger and Sephardic groups, the familial connections of both groups will be discussed in this section, although separate stemmata have been constructed.



In his research on Targum Job, Stec speculates that his designated “Group 3” manuscripts, consisting of the First Rabbinic Bible and Chapters 1–13 of MS H. 116, London School of Jewish Studies (which does not contain Targum Qoheleth), may represent a Sephardic tradition.⁴⁰⁷ Stec acknowledges that for Group 3, there is “no palaeographical evidence to link it with the Sephardi tradition.”⁴⁰⁸ His edition does not include Codex Solger, and its use as the exemplar for Targum Job in the Rabbinic Bible was unknown at the time of its publication;⁴⁰⁹ David Shepherd later examines the relationship between Codex Solger and the Rabbinic Bible (RB) with respect to Targum Job, and concludes that the manuscript

⁴⁰⁷ Stec, *Targum of Job*, 78.

⁴⁰⁸ Stec, 78.

⁴⁰⁹ Stec, 78: “It is unknown what manuscript or manuscripts lie behind ךׁ”.

provides no further evidence to support or refute Stec's suggestion.⁴¹⁰ Furthermore, since Solger is written in an Ashkenazic script, there are still no palaeographical witnesses connecting Solger and the Rabbinic Bibles with the Sephardic group.⁴¹¹ However, both Stec and Shepherd acknowledge that there are more factors involved than just palaeography when attempting to determine a manuscript tradition.⁴¹²

There are a number of significant readings which characterise the Sephardic tradition; these tend to be found in the Sephardic manuscripts 189, 241, 703, 816, 817, 820, and also to varying degrees of frequency in 701, 842, 902, and 2821. These readings can be divided into two subgroups: those which are shared with Codex Solger, and those which are not. Some examples are seen below:

Verse	Majority	Sephardic	Shared by Solger?
1:14	בעלמא הדין תחות שמשא	תחות שמשא בעלמא הדין	Yes
2:4	וביתא דשין דפיל לבי דינא ואדרון פסיל לבי מדרשא דרבנן	וביתא דשין דפיל לבי דינא ואדרון פסיל לבי מדרשא דרבנן ⁴¹³	Yes
2:5	בהון (1°)	תמן	Yes
2:5	מזיקי וטלני	טלני ומזיקי	Yes
2:7	וחד	ואיסטרטיג חדא	No
2:8	מיני	זיני	Yes
2:13	נהור יממא	נהור יומא	No
2:18	בר נבט	עבדיה	Yes
3:8	חייבא	לגבר חייבא	Yes
4:8	כען	<	No
5:3	תעכב	תאחר	No
5:3	ולא משלמין	ואנת ית דתינדר אשלם/שלם ⁴¹⁴	Yes
5:7	ולמהוהון	ולמהוי	No
6:4	ובחשוד	ובהבלו	No
6:12	כטולא	כטללא	Yes
7:1	דאתליד	דאיתברי	No

⁴¹⁰ Shepherd, "Before Bomberg," 366.

⁴¹¹ Shepherd, 366.

⁴¹² Shepherd, 366n24.

⁴¹³ For the slight variation found among the Sephardic witnesses for this reading, see the critical apparatus in Appendix 1.

⁴¹⁴ For the distribution of the variants שלם and אשלם, see the critical apparatus in Appendix 1.

7:9	לך חובד	לך	Yes
7:14	דאתי	ההוא	Yes
7:17	ויתקצרון	ויתקטעון	No
7:18	טבא	טיבו	No
7:20	אבל	ברס	No
7:21	אף	ברס	No
8:17	למתבע	למתבעיה	No
9:12	בחכא	בסריגתא	No
9:12	בתקלא	בקולא	Yes (1*)
9:18	מן כלי זינא	מן מני קרבא	Yes
10:16	די ישלוט	דימלוך	Yes
10:18	פקודיא	תפקידתא	Yes
10:20	חכימא	עתירא	No
11:8	גבר	שכיבא	Yes

As shown above, a large number of readings exist which are shared between Codex Solger and the Sephardic group; in cases where words have been corrected in Solger, it is the reading pre-correction which is in agreement with the Sephardic family. There is a high degree of agreement found with 842, 902, and 2821 in these cases, with a few other manuscripts sometimes also featuring these variants. Many of these readings are not found in 701, particularly from Chapter 7 onwards. Occasionally, there are instances where Solger and the Rabbinic Bibles conflate the Sephardic reading and the majority Ashkenazic reading, as seen below:

Verse	Ashkenazic	Sephardic	Solger and RB
7:29	פירא	אילנא	פירא/פיריא אילנא
10:9	מלכא	נבייא	מלכא נביא
10:19	דאתי	ההוא	ההוא דאתי

There is a smaller, yet still notable, selection of significant readings found among the Sephardic manuscripts but not in Solger, a few of which are also found in a small number of other manuscripts. Of these readings, almost half are not featured in 701. Some such Sephardic readings are shared by varying combinations of 842, 902, and 2821, although the majority are not. From verse 10:9 onwards, there is more frequent agreement with 842 and 902 (there is a lacuna in 2821).

Concerning the readings which Solger shares with non-Sephardic manuscripts, once again 842, 902, and 2821 are often found in agreement with Solger, and specifically the pre-corrected lemmata. There are only a handful of significant variants which cannot be easily explained as arising independently due to corruption or scribal interference; these may also be shared among various Ashkenazic and sometimes Yemenite manuscripts. It is difficult to establish any obvious pattern between Solger and these manuscripts, although it is noticeable that 5, 72, and 800 are among those which most frequently share such readings with Solger. Codex Solger also features many innovations, both in terms of valid variants and errors, which for the most part do not feature in any other manuscripts.⁴¹⁵

The fact that so many of the significant shared readings found in Solger are those which it has in common with the Sephardic group lends credence to the suggestion made by Stec. It is possible that both the Sephardic and Solger family traditions emerged from a common source, with the Solger family branching off and evolving separately from the main Sephardic line.

4.4.1 Sigla 842, 902, 2821

It is clear that 842, 902, and 2821 are generally more closely aligned with the pre-corrected text of Codex Solger than with the Sephardic group; however, on occasion, they follow the Sephardic reading rather than that of Solger. Although there are certainly connections among 842, 902, and 2821 themselves, the nature of these relationships is difficult to establish; it appears that the scribe for each of these manuscripts consulted multiple witnesses, which complicates the process of determining the direction of textual transmission.

As mentioned previously, many readings shared by Solger and the Sephardic manuscripts are also found in 842, 902, and 2821; this is especially the case with 902, which features almost every such reading, and less so with 2821, which contains these readings less often and only where 842 or 902 also agree. The same can be said for the significant variants found in both Codex Solger and other, non-Sephardic manuscripts. On occasion, 902 is seen to correct, or attempt to correct, errors found in Solger, such as 7:1 ממשח רבותא which is found in Solger as ממשחא רבותא, but corrected in 902 to ממשחא דרבותא. Although 2821 shares readings with Solger fewer times, and almost always alongside 842 or 902, a notable exception is in verse 4:4:

⁴¹⁵ Apart from the Rabbinic Bibles and those which take readings from them, i.e. occasionally 822 and 2821^m.

Majority	לטבא למעבד כטיבותיה
Sephardic (189, 241, 703, 816, 817)	לטבא למעבד כטבתיה
Solger and Rabbinic Bible (and 822)	למעבד טבא כותיה
2821	למעבד טבא כותיה
902 (also in 5, 155*)	לטבא למעבד כותיה
842	לטבא למעבד דכמיה

The only manuscript to agree with the Solger reading here is 2821; it seems fairly unlikely that such a reading would occur independently within 2821, and there is thus no reason to exclude the possibility of 2821 consulting Solger or a closely related descendant of Solger directly in multiple cases.

Concerning the Sephardic readings which are absent from Solger, 842 tends to agree more frequently than 902, and 2821 again agrees less often than the other two manuscripts.

There are some shared readings unique among 842, 902, and 2821, such as:

Verse	Majority	842, 902, 2821
3:21	הסלקא	אפשר סלקא
7:11	טב וביש	בין טב לביש
7:15	בחובהי	בחיי

A possible explanation for this is that 842, the oldest of the three manuscripts, either innovated these readings or copied them from a lost exemplar, and they were thus transmitted to 902 and 2821 via 842; but it is also possible that all three scribes copied from this same lost exemplar. As a result of these manuscripts reflecting so many other witnesses, constructing any meaningful stemma for them is extremely difficult; a stemma can only be used as a rough guide which depicts general relationships between the texts.

Additionally, 902 and 2821 can each be seen to agree with 842 separately at times; the shared readings in the following two tables are unlikely to have arisen independently:

Verse	Majority	842 and 2821
5:14	ממע	מכריסא
6:6	הוּ יומי חייהי דגברא	חיי גבר

Verse	Majority	842 and 902
10:7	שלמה	מלכא שלמה
11:3	למתקיימא	למקימין
11:4	ודמסתכל	ומאן דמסתכל
12:8	מלכא דישר'	מלכא דירושלם
12:14	מן	מן כל

For 10:7 שלמה, the Sephardic reading is שלמה נבייא, while Solger has מלכא שלמה. To explain the reading of 842 and 902, two possibilities are presented, the first being that 842 reversed the word order from Solger, and 902 then followed 842 in this case, despite often following the Solger reading; the second option is that both 842 and 902 copied this reading from a lost intermediary manuscript. Similarly, in 2:4 the Sephardic reading is ואולמא דבית ואידרון, while Solger has וואדרון ואולם ובית דינא; however, 842, 902, and 2821 (as well as 5) read וואולם בית דינא ואדרון. This is unlikely to have occurred independently in all of these manuscripts, and once again points to influence from 842, or the consultation by all these manuscripts of another, lost exemplar.

The fact that 5 shares this reading from 2:4, among other variants from the Sephardic and Solger groups,⁴¹⁶ strengthens the case for the postulation of a lost manuscript, labelled K in the stemma, containing a text type extremely similar to Solger but also containing some Sephardic readings. The explanation for the reading וואולם בית דינא ואדרון being found in 5 is unlikely to be that the scribe of 842 innovated this word order, and the scribe of 5 then copied it from 842; this is because at 2:15 כדין, the Sephardic variant כוותיה is attested by 5, 902, and 2821, but not 842, and therefore 5 must have obtained this reading, and likely its other Solger and Sephardic readings, from another source. Hence it seems logical to suggest that manuscript K contained these readings, and was used as a source by 5, 842, 902, and 2821. The disagreement of 842 in 2:15 can be put down to 842 consulting another source in this instance. Similarly, cases where only one or two out of 842, 902, or 2821 share a reading with Solger or the Sephardic group may be attributed to scribal emendation, possibly but not necessarily based on another manuscript source. For example, at 3:2 למילד בנין the plus ובנין is found in Solger (and the Rabbinic Bibles), 5, and 842 only; it can be assumed that the scribe of 902 corrected this reading and omitted the plus, and that the scribe of 2821 either made the same decision or copied from 902 (the possibility of which will be discussed later).

⁴¹⁶ This will be discussed in more detail in section 4.5.4.

It thus seems plausible that the readings which 842, 902, and 2821 share with Solger come from K rather than directly from Solger itself. Similarly, the Sephardic readings in these same manuscripts may have come from K, and 902 may have thus copied them from K rather than from 842. However, 842 shares a larger number of readings with the Sephardic group than 902, particularly those which are not also shared with Solger; either the scribe of 842 consulted a Sephardic witness in addition to K, or these readings were present in K but the scribe of 902 chose not to incorporate them and instead consulted another witness, such as Solger itself. The first possibility seems more probable, considering the fact that Solger originally lacked the alternative targum to 5:8, which is also missing from 902 and 2821, but is present in 842; if this verse had been included in K, it would be very unlikely for the scribe of 902 to have opted to omit it. While it remains possible that 902 and 2821 may have relied on 842 for some of the readings they share with the Sephardic group, there are instances where 902 and 2821 feature Sephardic readings which are not present in 842, and can be explained as being taken from the lost manuscript K. One notable example is from 2:15 as mentioned above; in this scenario, 902 would have had to consult a Sephardic manuscript in addition to 842, in order to have received the variant בוותיה. It seems to be a neater solution to suggest that 902 took Sephardic readings as well as Solger readings from K, rather than consulting a minimum of three separate exemplars. This would also be the case with 5, which sometimes agrees with readings found in Solger and the Sephardic group which do not overlap with each other; almost always, these readings in 5 are also found in 902.

The existence of K is further supported by the fact that another Ashkenazic manuscript, 139, also occasionally shares the Solger and Sephardic readings as found in 902; once again, considering this overlap, it would make sense for these readings to have been taken from a single manuscript instead of both Solger and a separate Sephardic witness.

Nevertheless, there is also evidence that 842 did influence 902, based on the relationship between 842 and 139. It is clear that 842 consulted 139; they share a number of unique significant readings, including vocabulary which has been substituted for the semantically similar lexemes. A few such examples are:

Verse	Majority	139 and 842
4:13	מן לקדמין	מן אוולא
7:13	דיביל	די כהל
9:4	די יתחבר	דמתאדק
9:14	לאדלקותיה	למזייה

9:14	על	מטול
10:6	בריא במזליה	במזליה בריא

It is unlikely that these readings were taken from K, due to the general lack of agreement with 902; while it is possible for 902 to have consulted another source where such readings were found in K, there are too many cases of such agreements solely between 139 and 842 for 902 to have coincidentally sought an alternative variant for every occurrence.

Furthermore, there are no cases where 139 and 902 agree to the exclusion of all other manuscripts, which suggests that these readings were not present in K; therefore, the few times 902 does share a reading found otherwise only in 139 and 842, as in the following examples, it points to 842 being the source of these variants in 902.

Verse	Majority	139, 842, 902
8:6	אתגזר	אתדן ואתגזר
10:4	אתרך	אתרא דילך
10:5	שולטן	שליטא
11:2	אפלי	אפלי נצחן

Since 842 has been shown to be a source used by 902, it is plausible that various other shared readings among 842, 902, and 2821, including some Sephardic variants, may have been copied from 842 rather than K.

However, as mentioned earlier, there are instances where 902 and 2821 feature Sephardic readings which are not present in 842; these can be inferred to be copied from the lost manuscript K. There is one case where only 902 shares the Sephardic reading, in 10:1 where the variant *יא ויקיר ויא* appears instead of the majority reading *יא ויקיר*. Although this is simply a matter of word order, it is nevertheless a significant reading, as it is found consistently across Sephardic manuscripts alone; its presence in 902 is therefore suggestive of transmission from K. There is no strong evidence to confirm whether 2821 consulted a Sephardic manuscript directly; it may have received these Sephardic readings via 902, but the possibility of the scribe examining a Sephardic text or K, alongside other witnesses, and deciding which specific readings to follow cannot be ruled out. Similarly, 2821 may have copied its shared readings with Solger variously via 902, 842, K, or even directly from Solger itself. While there does seem to be a link between 902 and 2821, it is generally difficult to determine a direction of influence between them; nevertheless, there exists one data point which may suggest that 2821 took readings from 902 or an ancestor of 902. The base text reading in 6:9 *על דאית ליה* appears in the majority of witnesses as

על מא דאית ליה, which has been corrupted to על עלמא דאתי ליה in Solger and the Rabbinic Bibles; 902 alone reads בעלמא דאתי ליה, which appears to be an attempt at correction albeit still not making proper sense in context. However, 2821 reads בעלמא הדין, another unique reading which is likely to have been a correction based on that of 902, considering the use of the preposition ב- instead of על; although it is far removed from the original sense of the verse, the variant in 2821 does make sense in context.

Since the exact dates for 902 and 2821 are unknown, and so many different exemplars are involved, a clear picture cannot be established. However, the fact that 2821 occasionally incorporates Hebrew words into the Targum text, instead of the equivalent Aramaic terms, would make it an unlikely candidate for use as an exemplar; examples of this can be found at 1:8 where 2821 reads לאיש instead of לגבר, at 1:13 צבי דיתן לי instead of צבי מניה, and 7:21 תתן replacing תמסור.

There is also a relationship between 2821 and 888, with many shared readings between them:

Verse	Majority Reading	888 and 2821
4:3	דאתעביד	דאיתעבידו
7:22	דלית	דליתוהי
7:23	אחכום	<
8:7	ליה	עלוהי
8:8	ביום מותא	<
8:14	אגרהון	להון אגר
9:1	ולמבלש	למיבלש
9:6	ולית להון	לית
9:7	לחמך דאתותב לך	< (2821*)
9:11	ידעי	לידעי
9:15	ית (2°)	ית כל
9:18	רבתא	<
10:6	באצלחותא	<

Although, when taken individually, some of these variants may not seem significant, when considered in the context of how often such sharing occurs, it seems unlikely that this is a result of independent scribal interference. Consequently, although 2821 took some readings from 842 as discussed above, it is possible that the Sephardic readings shared

only by 842 and 2821 may have in fact entered the text of 2821 via 888; furthermore, 2821 is also seen to agree with 888 against the Sephardic group and 842:

Verse	Majority	Sephardic and 842	888	2821
7:26	מריר	מרירות	<	<
8:7	חכים	חכים דידיע	חכים למידע	חכים למידע
9:6	להון עוד	להון	להון	להון

The alternative targum to 5:8 is also omitted by both 888 and 2821, although not by 842, Solger, or the Sephardic manuscripts except 703 and 816. Nevertheless, it is difficult to establish the direction of the relationship between 888 and 2821, although the aforementioned argument relating to the presence of Hebrew in the Targum text of 2821 is applicable in this case as well. There are instances where 2821 agrees with various other manuscripts from those already mentioned; it seems that there were other witnesses influencing 2821, or the variant occurred in 2821 independently, but it is too difficult to detect strong relationships with any other specific manuscripts.

There are corrections made to 2821 by a second hand, which are based on the text of Solger and the Rabbinic Bibles; it is likely that the readings were taken from one of the printed editions, which were widely accessible. In 5:3, the reading in 2821 originally agreed with that of the Sephardic group and the original, uncorrected text of Solger, namely דמעכבין נדרהון ולא משלמין ואנת ית דתינדר אשלם; 2821^m reads דמעכבין נדרהון ואנת ית דתינדר אשלם, in agreement with the corrected text of Solger and the Rabbinic Bibles. Another strong connection between 2821^m and 1, 10, 11 is found in 2:15; the majority reading שאול בר קיש אנא מלכא appears in 1, 10, and 11 as שאול בר קיש אנא מלכא, with the word אנא being nonsensical, since it is Solomon rather than Saul who is speaking. 2821 originally agrees with 842, which likely copied and corrected the reading from Solger as שאול בר קיש מלכא, but 2821^m adopts the erroneous reading found in 1, 10, and 11.

4.4.2 The Sephardic Manuscripts

There is strong internal coherence among the Sephardic manuscripts; it is difficult to establish the precise nature of the familial relationships in every case.

Manuscripts 703, 816, and 817 are almost identical, and form their own subgroup R, as labelled in the stemma. It has been established that 817 was the likely exemplar used by

Alfonso de Zamora for 816, as mentioned earlier.⁴¹⁷ Transcribed errors in Targum Qoheleth can be seen which indicate that 817 was the basis for this Targum text found in 816, such as 2:6 אפילו which has been abbreviated to אפי' at the end of a line in 817; it seems that in 816, the word mid-line was originally copied as אפי, and the final two letters of אפילו were squeezed in after the following word had already been written.

Taradach and Ferrer propose that the text of Targum Qoheleth in 703 was copied from the same exemplar used for 816, as opposed to being copied from 816 itself.⁴¹⁸ The present findings support this idea; there are some readings where 703 agrees with 817 to the exclusion of 816, which can be explained by the use of 817 as the exemplar. In 10:8, the reading דנכיל features in 703 and 817, while this has been corrected in 816 to the majority variant דנכיית; the reading in 703 could not have arisen had de Zamora been using 816 as the exemplar, but rather when copying from 817 he had forgotten that he had previously corrected this error in his earlier manuscript. Similarly, in 6:7 the word הוא (where the base text instead reads הוה) has been omitted in 816, but is found in 703; therefore, its presence must be explained by the use of a different source, namely 817.

Most of the differences found between 703, 816 and 817 are minor, such as dialectal or orthographical variants; some are corrections to 817 which are either shared by both 703 and 816, or only found in one manuscript. These three manuscripts also share many unique readings, a large number of which are scribal errors of minor significance in 817 which have not been corrected by de Zamora in 703 or 816.

There is a high level of agreement between 189, 241, and 820 in particular; they share unique errors which, in the context of the verse, are unlikely to have been made by several scribes independently.

Verse	Majority	189, 241, 820
4:17	דיי	די
7:2	לנחמותיה	לתנחמותיה
8:12	שנין	<

Many of their other significant readings are also shared with subgroup R, and with 701 to a slightly lesser extent. Subgroup R shares the highest number of readings with 241 compared with the other Sephardic manuscripts; however, there are also some significant shared readings between R and 189, as well as R and 701, which are not found in 241:

⁴¹⁷ Díez Merino, "Complutensian Targum Tradition," 379; see also sections 3.3.25 and 3.3.28–29.

⁴¹⁸ Taradach and Ferrer, *Targum de Qohélet*, 25, 27.

Verse	Majority	703, 816, 817	Shared by
1:10	לקדמנא	קדמנא	241, 902
2:4	דבית (within the long Sephardic variant; not found in majority of witnesses)	<	241
3:22	לברי בתראי	לברי	189, 820
5:9	למקני כספא	למכנש ממון	142, 701
6:10	ולית	ולית ליה	189, 701
7:29	דיירי ארע'	דיירי עלמא	189, 820
8:16	דאתעביד	דיתעביד	241
10:3	ועבד	דעביד	241
10:7	ורכבין	<	241
11:7	דעתיד	לדעתיד	241
11:9	בביש	בבישא	241
12:10	מימר	מימרא דייי ובמימר	701

This distribution of readings implies that it is unlikely for the scribe of 817, which is the ancestor of subgroup R but younger than 189, 241, 701 and 820, to have been using any single one of these Sephardic manuscripts as an exemplar. There are also many readings unique to subgroup R; it could be the case that 817 innovated some readings, or copied them from another lost exemplar.

Similarly, it is difficult to determine any direction of the relationships between 189, 241, and 820; although it is known that 241 is the oldest, followed by 189 and then 820, it is impossible to prove whether 189 acted as an intermediary, or whether 241 was the immediate ancestor of either 189 or 820. As seen above, there are instances where 189 and 820 agree against 241; however, there are also cases where 241 and 820 share readings absent from 189, as in the examples below:

Verse	Majority	Sephardic	189
1:2	ברוח קודשא	ברוח נבואה	ברוח קדשא
1:5	תמן	מתמן	תמן
1:8	קדמאי	קדמייתא / קדמיאתא	קדמי
1:8	למהוי (2°)	למיתי	למהוי
1:9	מן בתר	בתר	מן בתר
1:9	כל (2°)	כלום	כל
2:22	טרחותיה	טורחיה	טרחותיה

Since these only tend to occur in the first two chapters of Targum Qoheleth, it could be the case that 189 consulted another manuscript alongside a Sephardic witness for these chapters.

All of 189, 241, and 820 contain the alternative targum to 5:8, as does 701; however, the alternative targum to 7:19 is not found in 189. The only known manuscript to contain the alternative targum to 7:7 is 820. It could therefore be the case that the archetypal Sephardic manuscript S and the lost exemplar Q contained two, if not all three, alternative targum verses, and each scribe chose whether or not to include them on an individual basis. Indeed, this was the case with 703 and 816, where de Zamora took the decision not to include the alternative targum to 7:19, despite the exemplar 817 containing this verse. This would explain this significant difference between otherwise very closely related manuscripts.

Similarly, in 10:8 the reading דחפיר כומצא, instead of the phrase כרי שוחא, is found in 189, 703, 816, 817, and 820. The reading דכרי שוחא is also featured in 820, where it is written in the margin and labelled as an alternative targum; 241 has erroneously combined both readings into the main text, as דחפיר דכרי שומה כומצא. The presence of both readings in 820 and the confused state in 241 suggests that manuscript Q contained both readings, probably with דחפיר כומצא in the main text and דכרי שוחא as a marginal reading, and its descendants chose whether or not to include the alternative targum. This lends further support to the theory that 189, 241, 817, and 820 are each descended from Q, as opposed to any acting as intermediaries between Q and another witness.

Due to the varying choices of readings in what are, for the most part, very closely related manuscripts, it is difficult to ascertain whether any of these manuscripts are direct descendants of the other, having occasionally consulted and chosen readings from other manuscripts, or if they are all descendants of the same unknown exemplar. The decision was therefore taken to represent 189, 241, 817 and 820 all as descendants of the same unknown exemplar Q, with each individual manuscript occasionally featuring its own innovations, or else contaminations and corrections from other exemplars, differing from the majority of the Sephardic manuscripts.

701 is hard to classify; it shares some of the characteristically Sephardic variants, but many times follows the majority Ashkenazic reading, with increasing frequency from the end of Chapter 6 onwards. It seems likely that this manuscript is descended from the Sephardic archetype, but the scribe also consulted other witnesses and branched away from the core Sephardic manuscripts. The digital copy accessed was at times difficult to read due to its poor quality, yet it appears that the text of 701 often contains errors; those of greater

significance tend to be shared with the Sephardic group, but those shared with a variety of other manuscripts could be explained as graphical or otherwise independent errors.

There are readings shared between Solger, where it disagrees with the Sephardic group, and 701, which could indicate dependence of the latter upon the former:

Verse	Majority	Solger and 701	Shared by
2:22	אית	אית ליה	
3:12	ידעית ברוח נבואה	ברוח נבואה ידעית	
3:14	ובין ביש	לביש	138
4:15	נביא	מלכא	3, 700, 822
6:5	אוחרן	דאתי (1 ^o)	7

However, the frequency and significance of these shared readings with Solger seems to diminish gradually after Chapter 7; another witness may have been favoured from this point onwards. It is too difficult to pinpoint any other specific manuscripts which may have influenced 701. Due to its “half-Sephardic” nature, 701 has been placed on the stemma as a descendant of the Sephardic archetype, although not as a descendant of exemplar Q; this explains the readings it does share with the other Sephardic manuscripts, as well as representing the distance also found between them.

4.4.3 The Antwerp Polyglot (Siglum 12)

As mentioned in section 3.4.3, Arias Montano prepared the text of the Antwerp Polyglot from manuscripts written by Alfonso de Zamora for the Complutensian Polyglot, which is 816 in the case of Qoheleth and its Targum; although the Targum text for the Writings did not feature in the Complutensian edition, it was included in the Antwerp Polyglot. Stec suggests that Arias Montano also had access to 703, and occasionally took readings from this manuscript instead of 816 for Targum Job.⁴¹⁹ Concerning Targum Qoheleth, for the most part, readings from 816 are favoured, such as in 4:12, the reading כל קבליה instead of 703 לקיבליה, and 5:14 בדין, while 703 reads כן; however, in 10:8 the reading of the Antwerp Polyglot is דנכל, as per 703 דנכיל, in contrast to דנכית in 816. This word appears in de Zamora’s exemplar 817 as דנכיל, which he corrected to דנכית in 816 but not in 703. However, it is possible that this reading in the Antwerp Polyglot in fact came from a different witness altogether, now lost; Dunkelgrün notes that another Complutensian

⁴¹⁹ Stec, *Targum of Job*, 10; Alonso Fontela, “El Targum,” 74.

manuscript, written by de Zamora, was given to Arias Montano by Andreas Masius.⁴²⁰ It stands to reason that when producing this work, which de Zamora wrote at around the same time and as part of the same commission as 816,⁴²¹ he would have used the same exemplar for Targum Qoheleth as he did for 816, namely 817. Since 817 was also used as the exemplar for Targum Qoheleth in 703, it would follow that 703 and Masius' manuscript shared many readings. Therefore, it is conceivable that the variant דנבל in the Antwerp Polyglot may have actually been taken from Masius' manuscript, which was documented as being present in Antwerp, and not 703.⁴²² The use of Masius' manuscript may also explain the presence in the Antwerp Polyglot of the alternative targum to 7:19, which is in fact the only version of the verse to be featured; the alternative targum is not included in 703, 816, or the Rabbinic Bibles, which, as mentioned earlier,⁴²³ were also used by Arias Montano to supply readings. However, 817 does contain the alternative targum; it thus seems likely that this verse was copied into Masius' manuscript, and it was through the consultation of this latter manuscript that the verse entered the text of the Antwerp Polyglot.

It is difficult to ascertain which edition of the Rabbinic Bible was used with respect to Targum Qoheleth; for most cases where the Antwerp Polyglot text follows the Rabbinic Bible reading against 816, the readings of the First and Second Rabbinic Bibles are identical. The exception is in 7:27 where the Antwerp text has בסופהון in agreement with the First Rabbinic Bible, while the Second Rabbinic Bible reads בסופיהון; however, this is not strong evidence, as this error could easily have been introduced by Arias Montano. Indeed, such an occurrence can be seen in 10:19, where Antwerp reads פורקניהון while 10, 11, and 816 all have פורקניהון. Therefore, the reading in 7:27 is not sufficient proof to confirm that the First Rabbinic Bible was the edition used by Arias Montano for Targum Qoheleth.

There are also cases where the Antwerp Polyglot does not follow the Aramaic text of any witness, but rather Arias Montano has produced a shortened verse which omits some or

⁴²⁰ See section 3.4.3.

⁴²¹ Van Staalduine-Sulman, *Justifying Christian Aramaism*, 132: "The manuscript was apparently made in 1517", which is the same year as the completion of 816.

⁴²² Since Raphelengius notes that Masius' manuscript was also a source for Targum Job, the same may be true with respect to the readings from 703 identified by Stec in the Antwerp Polyglot text, if it can be ascertained that the text in 703 was copied from the same exemplar used for 816, and thus for Masius' manuscript. Furthermore, Alonso Fontela deems it unlikely for 703 to have been utilised in the creation of the Antwerp Polyglot: Alonso Fontela, "Examen del Tratamiento Dado al Targum del Cantar de los Cantares en la Biblia Poliglota de Amberes," *Sefarad* 46 (1986): 54.

⁴²³ See section 3.4.3.

all targumic expansion, or is simply a literal translation of the Hebrew text. For example, 1:12 in the Antwerp Polyglot Targum text simply reads אָנא קהלת הויתי מלכא על ישראל בירושלם, which is a word for word rendition of the MT verse. In 816, de Zamora has marked some expansions as *additio*, beside the column of the Latin translation of the Targum; however, there are also words and phrases missing from the Antwerp text which have not been marked in 816. It is possible that there were many more such indications against the Targum text in Masius' manuscript, or that Arias Montano consulted the Masoretic Text and decided which words or phrases could be omitted.

4.4.4 Codex Solger and the Rabbinic Bibles (Sigla 1, 10, 11)

As discussed in section 3.3.1, it has been proven that Codex Solger was the exemplar used for the First Rabbinic Bible for several texts. This appears to be the case for Targum Qoheleth as well, as observed through the examination of editorial errors in Codex Solger. The text of Codex Solger has been corrected by a second hand which appears to be that of the vocaliser, with further input by what seems to be a later, third hand; the First Rabbinic Bible incorporates corrections from the second hand, but omits those of the third hand. The transmission of such corrections can indicate direct dependence. For example, in 7:29, Solger originally reads פִּירִי, but was corrected to פִּירָא; this was done by keeping the final י intact, and simply adding the diagonal stroke and foot of the א in the space underneath, in a small size. As a result, Felix Pratensis interpreted the corrected word as including the י, and erroneously printed it as פִּירִיא in the First Rabbinic Bible. The nature of this error supports the possibility that Codex Solger was the exemplar used by Pratensis, and not the manuscript against which Solger was corrected. Similarly, the word תִּמְן near the end of 11:3 is omitted from the main text of Solger, but has been inserted in the margin by the second hand; however, there is no marking in the main text to indicate where the marginal word should belong. The corrector has written תִּמְן in the intercolumnar margin to the right of the verse 11:3, although its placement looks closer to the left-hand column, containing the verse 11:1; it could seem that תִּמְן actually was intended to be read at the end of the line of the left-hand column, after the word סְגִיאִין in 11:1. Indeed, this is where it features in the Rabbinic Bible; the reading in 11:1 is סְגִיאִין תִּמְן, while תִּמְן is omitted from 11:3. Such a misunderstanding by Pratensis is unlikely to have been made on the basis of a manuscript other than Solger itself.

The consonantal text of Codex Solger and the First Rabbinic Bible is almost identical, and most changes are a matter of defective versus plene spelling, or other minor orthographical variants. Occasionally the editor corrects errors found in Solger, such as 6:3 וְלִית רְשׁוֹ גְבְרָא

being changed to 'ולית רשו לגבר' in the First Rabbinic Bible, and 8:13 'לעלמי דאתי' being amended to the singular 'לעלמי דאתי'. At other times, errors from Solger are preserved in the text of the First Rabbinic Bible; for example, in 1:8 the graphical error ביה instead of מה is found in Solger and both Rabbinic Bibles, and in 7:11 both the masculine and feminine forms of the adjective are included in Solger, as טבא טבתא, which also features in the Rabbinic Bibles, instead of the correct form טבתא. There are even cases where errors have been introduced by the First Rabbinic Bible, such as 2:8 דשדין being printed by Pratensis as דשרין, and 6:6 חייביא rendered as the singular חייבא in the Rabbinic Bibles. Words have also been erroneously printed as if they are abbreviated forms by the First Rabbinic Bible, such as 1:12 שמי which appears as שמי; the Second Rabbinic Bible thus expands it to שמיא, which is nonsensical as the context requires the 1st person possessive.

The text of Targum Qoheleth in the Second Rabbinic Bible edited by Jacob ben Hayyim is, in turn, almost identical to that of the First Rabbinic Bible. The differences which exist are mostly a matter of defective or plene spellings, occasionally being influenced by the vocalisation of the First Rabbinic Bible itself. For example, in 4:8 עותריה (for base text עותרא) and 5:13 עותרא, the First Rabbinic Bible has a *qamatz* beneath the ע, and does not vocalise the ו as a *shuruq* or otherwise; the Second Rabbinic Bible thus spells these words as עתריה and עתרא respectively. Typographical errors such as the dittography in 4:13 לטעותא לטעותא, and the misspelling יעביד for 8:3 יעביד (base text יעבד), are corrected by ben Hayyim; however, such errors are also introduced, as seen in 8:6 חובת where חובת is printed in the Second Rabbinic Bible, and faulty word division וית קצרון instead of 7:17 ויתקצרון. Errors also arise in the Second Rabbinic Bible due to the incorrect expansion of abbreviations; in 9:7, where Solger has אתרעין, the First Rabbinic Bible reads אתרעי, which has then been interpreted as אתרעית by ben Hayyim. On the other hand, some, but not all, erroneously abbreviated words introduced by the First Rabbinic Bible have been corrected in the second edition. In 9:11, כורסי in Solger appears in the First Rabbinic Bible as כורסי, implying a nonsensical 3rd person possessive suffix; the Second Rabbinic Bible restores the reading to כורסי. Other instances of the First Rabbinic Bible incorrectly deviating from Solger are sometimes corrected, like 2:8 עבדי and 7:27 וחדא which have been restored by ben Hayyim to עבדיה and חדא respectively. There are also cases where an error in Solger has been incorporated into the First Rabbinic Bible, and remains uncorrected by the Second Rabbinic Bible, as discussed above.

The text from the missing folios in the Yemenite manuscript 822 have been replaced by text from the Second Rabbinic Bible, written in a different, possibly Oriental, square hand

with Tiberian vocalisation.⁴²⁴ The use of the second edition by ben Hayyim can be ascertained by the presence in 822 of the erroneous reading **אתרעית** in 9:7, which, as discussed above, is found only in the Second Rabbinic Bible. There are many readings which are unique to Codex Solger, the Rabbinic Bibles, and 822; a few examples are the omission of **ואדחיקו** in 4:1, the reading **מסכנין** instead of **מסכינא** in 5:7, and in 5:14 the variant **כסו** in place of majority **זכותא** or the Sephardic reading **זכו**.

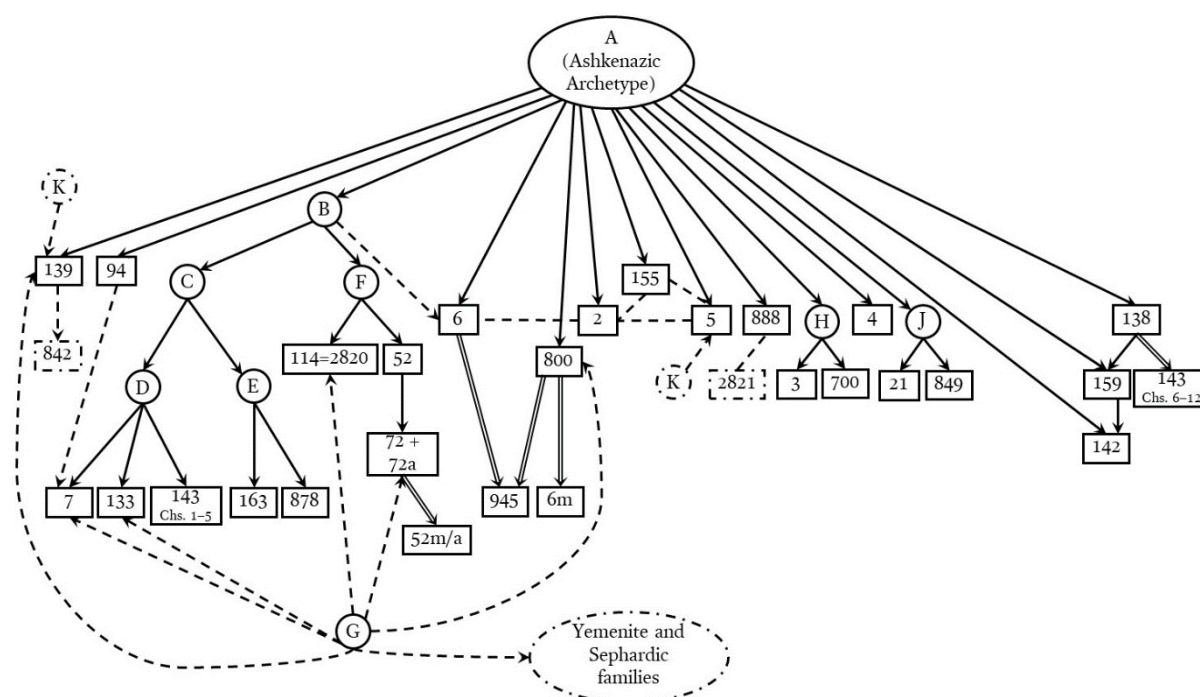
However, there are occasional readings in these sections of 822 which do not reflect those found in the Rabbinic Bible; such as:

Verse	822	RB	822 Reading Shared by
1:2	דעתידין	דאינון עתידין	2821
4:12	מיתנתק	איתנתק	5, 94, 139, 2821
4:15	בטפשותהון	בטפשיהון	842, 902, 2821
5:1	פתגמי	מילי	842
5:3	תאחר	תעכב	189, 241, 701, 703, 816, 817, 820
5:3	לא	לית	6, 189, 241, 701, 703, 816, 817, 820, 858, 875
5:9	בגין	בדיל	842
5:12	יעבד	עבד	12, 189, 241, 701, 703, 816, 817, 820
9:6	להון	להון עוד	12, 138, 142, 143, 159, 189, 241, 703, 816, 817, 820, 842, 888, 2821

It would thus appear that the scribe possibly consulted 842 and 2821 in addition to the Second Rabbinic Bible in the course of his work; it seems that a Sephardic manuscript may also have been used as an additional source, based on the examples from 5:3 and 5:12. The stemma therefore illustrates a direct relationship between the Second Rabbinic Bible and these specific sections of 822, as well as some influence from 842 and 2821.

⁴²⁴ For the relevant folio numbers, see section 3.3.31.

4.5 The Ashkenazic Manuscripts



It is more difficult to construct a meaningful stemma for the remaining manuscripts; the Ashkenazic group comprises the bulk of the manuscripts examined, and, as seen with the previous manuscript families, there is a lot of cross-contamination due to consultation of multiple sources.

However, a few distinct subgroups are visible, as well as strong links between pairs of manuscripts. Nevertheless, it is not possible to fully determine how these groups relate to each other and other manuscripts within the larger corpus. Therefore, the decision has been taken to depict all of these witnesses along a single branch of the stemma, including lost exemplars from which subgroups are descended.

The manuscripts are discussed according to the numerical order of the sigla; where strong grouping occurs, those manuscripts are discussed together.

4.5.1 Siglum 2

As discussed in section 2.2, manuscript 2 was chosen as the base text partly due to its high level of agreement with the largest number of manuscripts, compared with the other witnesses. Many of the readings found in 2 are shared with many other manuscripts; it is difficult to observe any strong pattern or relationship with other witnesses. Furthermore, many of the variants in 2 are of the type which could easily occur independently in other manuscripts, such as graphical errors, orthographical variants, omission of individual

words, the insertion or omission of ם in noun suffixes such as ם-יהון vs ם-הון and ם- vs ם-יא, or the omission or addition of ן conjunctive.

Manuscript 3 can be seen to share many variants with 2, although the extent of this relationship is difficult to determine; the writing of 3 began soon after the completion of 2, so it is possible that the scribe of 3 consulted 2, or its exemplar, during the process. Most of the shared readings are either of minor significance, or shared with a large number of other manuscripts; two exceptions of greater significance are found where only a few other witnesses in addition to 2 and 3 feature the reading, the first being 2:18 םוּחְצוֹן (ויחצון in 3) as an error for םוּחְסִין, and the second being 10:9 םל לוחי instead of the majority בלוחי.

There appears to be some connection between 2 and 6, with which 2 shares the majority of its readings, including some which are otherwise found only in 6 or relatively few other manuscripts:

Verse	Majority	2 and 6	Shared by
5:1	ממלל	מלול	
5:4	די תנדר	די תנדרת (6°)	
6:9	רבא	רבא ליום (6*)	
7:3	מחייד	חייד (2*)	
7:7	די איתיהיבת	דמתיהיבת	3, 139, 700
8:16	ליה	להו	
8:16	חזי	חאזי ⁴²⁵ (6*)	701
10:6	באצלחותא	בצלוחא (6°)	21
10:12	ובגין	ובגין דידיה	
11:7	לאנהרא	לנהורא (6°)	

The same situation can be seen regarding manuscript 5, which contains readings which indicate some sort of relationship with 2:

Verse	Majority	2 and 5	Shared by
5:16	בגין	בגין כן	
9:1	דצדיקיא	דיכל צדיקיא	
9:4	אית	ארום	155
10:9	בלוחי	םל לוחי	3, 72, 902

⁴²⁵ Although this is simply an orthographical variant, in this instance it is considered significant, since these manuscripts do not usually use this spelling for this lemma elsewhere.

10:12	ושיפוטוי	ושפוטא	
12:11	מתילין	דמתילין	

Another manuscript found to be in frequent agreement with 2 is 155; as will be discussed later in section 4.5.13, this is another text which, like 2, shares many readings with a large number of other Ashkenazic manuscripts.

4.5.2 Siglum 3

As discussed in the previous section, 3 has a connection with 2. Additionally, a relationship can be seen between 3 and 700, as demonstrated by the following selection of readings:

Verse	Majority	3 and 700	Shared by
2:10	לדכאה ולסאבא לזכאה ולחייבא	לזכאה ולחייבא לדכאה ולסאבא	
2:21	ובצדקו	ובצידקתא	701
4:15	לאיתהיבא	למיהב	
5:15	מרעיתא	מרעין	
7:7	דאיתהיבת	דמתיהיבת	2, 6, 139
9:5	אורחיהון	אורחתהון	858, 875, 924, 939, 2817
9:11	מן מותא בקרבא	בקרבא מן מותא	

These stand alongside other, less significant shared readings which, when considered as a whole, point to dependency between these manuscripts; although 3 is older, the direction is difficult to establish, as there are no obvious editorial errors to suggest that 3 was the exemplar for 700, as opposed to an even older witness which may have served as the exemplar for both 3 and 700. However, not every significant reading in 3 is found in 700, and vice versa, which suggests that multiple sources may have contributed to these texts.

On the whole, 3 is a fairly typical Ashkenazic manuscript which shares many other readings with a large selection of manuscripts, such as 155; it is difficult to pick out any other close relationships with individual witnesses.

4.5.3 Siglum 4

It is difficult to place 4 within a specific subgroup; it tends to share many readings with a wide variety of other Ashkenazic manuscripts, with no particular consistency. Appearing most frequently among these other manuscripts are 21 and 155, with numerous readings also shared with 2, 3, and 5, although on occasion, significant readings are also found elsewhere, such as in the following examples:

Verse	Majority	4	Shared by
4:8	עם (2°)	עבד	21, 138, 142*, 159, 888
7:29	למשבח	למיחשב	3, 21, 94, 700, 800

It is also difficult to ascertain a source for the corrections made to 4 by a later hand; agreements with the extant manuscripts are varied. For the majority reading עיסקא in 7:8 (where the base text reads <מדעם מן> {מן מדעם}), originally omitted by 4, the corrected reading 4^m is פיתגמא which may have been based on פתגם in 5; in 11:5 the majority reading במעיינא in 4 has been changed to 4^m במעהא, which is elsewhere only found in 5. However, there are also changes which do not reflect the reading of 5, such as 8:12 ליה, with ליה found in 5, being amended to לי in 4^m.

4.5.4 Siglum 5

For the most part, 5 is a fairly standard Ashkenazic manuscript, in agreement with a variety of other witnesses from this tradition; however, it is remarkable for the instances where its reading agrees with that of the Solger stemmatic branch, including where Solger and the Sephardic variants overlap, to the exclusion of Ashkenazic family witnesses. For example, the major variant found in 2:4 in place of וביתא דשין דפיל לבי דינא ואדרון פסיל לבי מדרשא דרבנן, which is otherwise only found in the Solger and Sephardic families, features in 5. Some other examples of these cases are as follows:

Verse	Majority	5	Shared by
1:2	דישראל	דירושלם	1*, 902
1:2	ברוח קודשא	ברוח נבואה	1, 10, 11, 94, 241, 701, 703, 816, 817, 820, 822, 842, 902, 2821
1:9	כל (2°)	כלום	1, 10, 11, 12, 241, 701, 703, 816, 817, 820, 842, 902, 2821

2:4	ואולמא דבית ואידרון (not in majority of witnesses; in long Sephardic variant only)	ואולם בית דינא ואדרון	842, 902, 2821 (ואדרון ואולם ובית דינא in 1, 10, 11)
2:4	כרמין (1°)	<	1, 10, 11, 842, 902, 2821
2:15	שאול מלכא	שאול בר קיש אנא מלכא	1, 10, 11, 2821 ^m (שאול בר קיש מלכא in 842, 2821*; שאול בר קיש אנא in 902)
2:15	כדין	כוותיה	189, 241, 701, 703, 816, 817, 820, 902, 2821
2:15	ומלילית	ומלילית אנא	1, 5, 10, 11, 842, 902
3:2	למילד בנין	למילד בנין ובנין	1, 10, 11, 842
3:6	למשדי	לטלקא	1°, 842, 902, 2821
3:8	חייבא	לגבר חייבא	1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902 (לגברא in 701)
3:17	מתעתד	מתעבד	1, 10, 11, 822, 902, 2821
4:2	קיימין	קיימין בעלמא הדין	1, 10, 11, 822, 842, 902, 2821
9:11	משמיעין	מסתייעין	1, 6 ^m , 10, 11, 12, 94, 163, 189, 241, 703, 800, 816, 817, 820, 842, 888, 902, 945, 2821

While most of the variants in the above examples are found in Solger, the readings in 2:4 וואולם בית דינא ואדרון and 2:15 כוותיה are not; nor are they likely to have occurred in 5 independently. It would thus appear that the scribe of 5 consulted another manuscript; the reading for 2:15 כוותיה could not have been taken from 842, and 902 and 2821 are both ascribed to a later century than 5. Therefore, it is possible that the scribe of 5 consulted a now-lost manuscript, K, which served as an intermediary text, accounting for some of the Sephardic readings also found in 902 and 2821 where they diverge from Solger.

There are also a few readings shared between 5 and the Sephardic group only, and none of the Solger family:

Verse	Majority	5	Shared by
2:4	חדת	<	189, 241, 701, 703, 816, 817, 820
5:13	די קנא ליה	די קנא	189, 241, 701, 703, 816, 817, 820
7:14	כל קביל	לקבל	12, 241, 701, 703, 816, 817

These readings may have arisen independently in 5; the evidence is too weak to suggest that one of the extant Sephardic sources was consulted by the scribe of 5.

As discussed in section 4.5.1, there is also a link between 5 and 2. The scribe of 5 must have consulted multiple sources in order to have included such a variety of readings; for this reason, it is difficult to establish a clear picture of the history of its textual transmission. Another such source may have been 155, with which it shares some unique variants:

Verse	Majority	5, 155
4:16	עמא (2°)	<
5:17	טבתא	טבאתא
7:2	מותא	מיתא
10:12	קדם יי	<
10:18	גבר	<

Although most of these variants could have occurred independently, the frequency with which a reading is unique to only 5 and 155 is suggestive of a link.

4.5.5 Siglum 6

As mentioned in section 4.5.1, there is a relationship between 6 and 2. There is also a fair amount of overlap between 6 and the 52, 72, 114(=2820) and 7, 133, 143, 163, 878 groups; this suggests that 6 was influenced by the lost witness B, which was the ancestor of these other manuscripts. A few examples of significant shared readings are:

Verse	Majority	6	Shared by
5:8	אין לית ליה	לא לית להון (6°)	1 ^a , 2, 3, 4, 7, 52, 114, 133, 155, 163, 700, 878
5:18	בטורחיה	בחולקיה (6°)	2, 3, 7, 52°, 72 ^a , 94, 114, 133, 139, 143, 163, 878
7:8	עיסקא	מדעם (6°)	2, 52 ^m , 72°, 139
7:19	בזמנא	ביומא (6°)	3, 7, 52, 94, 133, 163, 700, 878, 2820
10:1	בעלמא	לעלמא	2, 3, 7, 52, 72, 94, 114, 133, 139, 163, 700, 878

4.5.6 Sigla 6^m, 800, 945

Menaḥem ben Peretz Trabot was the scribe of 945, and the vocaliser and corrector for 6; his work on both manuscripts was completed in 1512 CE. It appears that he consulted 800, the text of which formed the basis of the corrections to 6 (6^m) as well as many readings found in 945. Some examples of such variants shared uniquely among these three witnesses can be seen below:

Verse	Majority	6 ^m , 800, 945
3:11	ביומי שבע	ביומיה דשבע
6:5	אחרן	דאתי אחרן
6:8	עלויהון	עלויהון בעלמא הדין
7:29	מחתא	מיתותא
9:2	אורחתיה	אורחתיה ולדלא מתקן (in 800 אורחיה)
9:12	בחכא	בסריגתא בחכא (error for Sephardic reading בסריגתא)
11:6	ותוליד	ותוליד לך
12:11	פתגמי חכימין	פתגמי חכימין תקנין פתגמיהון ומהמנין (פתגמיהון for פתגמין in 800*)

The example from 12:11 strongly suggests that 800 was used by Trabot, due to the placement of the phrase within the text, and the correction made to 800 resulting in the word פתגמיהון. The phrase פתגמין ומהמנין is found in a minority of the extant manuscripts, where it actually features in 12:10; its placement in 800 is likely due to the scribe misinterpreting the correct position of a marginal reading in the exemplar. This editorial error was copied into 6^m and 945, supporting the use of 800 as an exemplar by Trabot. This is further confirmed by the fact that the original 800* reading פתגמין was amended to פתגמיהון by the vocaliser; in the other manuscripts containing the phrase, this word does not appear with the possessive suffix. Since פתגמיהון was copied into 6^m and 945, it strengthens the idea that 800 was consulted by Trabot in the course of his work.

Moreover, there is a tendency for the main text of 800 to contain variants from two traditions alongside each other, which were then included in 6^m and 945, as illustrated below:

Verse	Majority	Minority	800 (and 6 ^m , 945)
5:3	ולא משלמין	ואנת ית די תגדר אשלם/שלם	ולא משלמין ואנת ית דתיגדר אשלם

			(not found in 945)
6:5	אותרן	דאתי	דאתי אותרן
7:20	כל יומי חייהי ולא יחוב קדם י	קדם יי כל יומי חייהי ולא יחוב	קדם יי כל יומי חייהי ולא יחוב קדם יי
9:12	בחכא	בסריגתא	בסריגרתא בחכא
12:10	רבהון דישראל	רבהון דישראל תקנין פתגמין (in 12:10) ומהמנין	פתגמי חכימין תקנין פתגמיהון ומהמנין (in 800*) פתגמיהון
12:11	פתגמי חכימין	--	(in 12:11)

There are several possible explanations for this conflation of readings: the error may have already existed in an exemplar used for 800; the scribe of 800 misunderstood an alternative reading in the margin of the exemplar and assumed it belonged alongside the main reading; or the scribe of 800 consulted multiple manuscripts with differing readings and chose to include both. In each case above, 701 features the minority reading, which is usually a Sephardic family variant except for 6:5 דאתי, which is only found in Solger and 7 in addition to 701.⁴²⁶ Since 701 is a younger manuscript than 800, it is possible that the scribe of 800 consulted a text similar to 701, as well another source which contained the majority reading. However, in the example from 5:3, the conflated reading is also found in the corrected text of Solger (1^m), the Rabbinic Bibles, and 2821^m; it could therefore be the case that this proposed source used by the scribe of 800 itself contained the conflated reading.

It is worth noting that not every reading from 800 features as a correction in 6; there are instances where Trabot has copied a unique reading from 800 into 945, without amending the same lemma in 6, such as those below:

Verse	6	800 and 945
1:13	יתי מאן	יתימא
6:9	טב על	טב על כל
10:2	ביד ימינא	מיד ימינא
10:6	ובמכיכותא	ובמכיכותהון
10:11	ולנוקא	ולהנוקא

⁴²⁶ The reading is also found in the Rabbinic Bibles; however, since they were printed after 1512 CE, Trabot could not have used them during his work on 945. Throughout the remainder of this study, where the Rabbinic Bibles are similarly irrelevant to the discussion, reference will only be made to Solger and other manuscripts sharing the reading.

10:11	עסקין	לעסקא
12:3	בחרכי	רבי
12:5	תהא דחיל למדכר	תהא דכיר למדחל

There are also cases where 945 shares a reading with 6, but not 800 or any other manuscripts, such as:

Verse	Majority	6 and 945
1:16	חכמתא (1°)	חוכמתא ומנדעא
2:24	באינשא	לאינשא
7:21	יומיא די תשמע	יומיא עד די תשמע
7:22	דאף	דאף את
7:23	אף	אף אנא
7:25	ולמתבע	ולמתבע אולפן
10:20	תלוט	תלוט חכימא

Therefore, it can be seen that both 6 and 800 served as exemplars for 945. However, there are cases where Trabot has produced his own unique reading, or a reading from a now-lost manuscript, which he includes in 945 and also incorporates as a correction to 6. A selection of such readings is listed in the following table:

Verse	6*	6 ^m and 945
2:24	הוא	היא
7:7	אניסא	אנסא
9:14	לאדלקותיה	לאלקותיה
10:19	יסהד עילויהון זכותא	יסהיד זכותא עליהון

There also exist instances where 945 differs from both 6 and 800, instead sharing readings with other manuscripts; however, it is difficult to establish which specific other witness or witnesses may have been consulted by Trabot. Furthermore, most of these readings are of such a nature that they may have arisen in 945 independently.

It is possible that Trabot added some corrections into 800 as he consulted it; for example, in 3:11 the phrase בכרי ... ואתעכבת has been omitted from the main text due to haplography, but has been written in the margin in an unvocalised, semi-cursive script resembling that of Trabot, as seen in manuscript 945. This hand is distinct from that of the vocaliser of 800, who had also added some vocalised corrections to the text. Although

it is not certain if it was Trabot who contributed marginal readings to 800, considering this as a possibility may provide evidence that he had access to one or several other manuscripts, which may have influenced those readings in 945 which differ from 6 and 800. An example can be found in 3:11 ושוֹיֹנוֹן, where the original text of 800 simply has וְשׁוֹי at the end of a line; the word has been completed in the unvocalised, semi-cursive script, followed by the additional word חָד. This plus was not taken from 6, but it can be found in Solger and 902; however, there is no strong evidence that either of these manuscripts were consulted when writing 945, as there is no consistent agreement with 945 regarding those readings absent from 6 or 800. As suggested above, it is possible that Trabot had another manuscript before him, which is currently unknown; this witness may therefore have featured the plus חָד, and may have been consulted sporadically to correct 6 and 800, and provide readings for 945.

As mentioned in previous sections, 800 seems to have links, albeit not strong ones, with 5; it may have also relied on Solger for certain readings.

4.5.7 Sigla 7, 133, 143 (Chapters 1–5); 163 and 878

There is a clear relationship between the subgroup 7, 133, and 143; however, from Chapter 6 onwards, 143 seems to be a direct copy of 138. These three manuscripts share several significant readings, which are sometimes also found in other witnesses; there is a considerable amount of overlap with the subgroup 163 and 878, pointing to a familial relationship. Other manuscripts occasionally share these readings as well, most notably the group comprising 52, 72, and 114 (=2820) albeit to a lesser extent.

It does not appear to be the case that 133, the oldest manuscript, was the sole exemplar for either 7 or Chapters 1–5 of 143; there are instances where only 7 and 133 share a unique reading, or only 133 and 143 are in agreement. To further complicate the matter, there are also cases where 7 and 143 agree to the exclusion of 133. A selection of significant shared readings can be seen below:

Verse	Majority	Minority	Shared by
1:12	לְחַדָּא	לְחַדָּת	7, 133
2:3	בְּעֵלְמָא הַדִּין	בְּעֵלְמָא	7, 133, 143
2:23	כָּאִיבָן	דָּאִיבָן	7, 143
2:26	וּלְמַצְבֵּר	וּמַצְבֵּר	133, 143
3:15	וּלְיוֹם	וּבְיוֹם	7, 133, 143

3:19	תרזיהון (1°)	<	7, 133
4:4	למעבד כטיבותיה	למעבד טיבותיה	7, 143
4:10	ואילו	אי לא	133, 143
4:11	בסתוא	בסיתוותא	7*, 133, 143
5:17	טבתא	טיבותא	7, 133

As can be observed from the examples above, there is no consistent pattern of agreement between these three manuscripts; although scribal interference may be responsible for some differences among these witnesses, the scribes of 7 and 143 must have consulted multiple sources in addition to 133, or a lost intermediary similar to 133.⁴²⁷ It is also possible that 143 was one of the witnesses used by the scribe of 7, the youngest manuscript of the three. There are a number of readings, including some reasonably significant ones, shared between 7 and 94 to the exclusion of 133 and 143, such as 7:29 פירא appearing as פירי אילנא in 1*, 7, 94 and 9:11 מלכותי followed by the plus אנא in 7 and 94. The frequency of the less significant shared readings also suggest some sort of connection between the two witnesses, hence the text of 94 may have been a possible source used during the writing of 7.

There are also significant readings which can be found in either one or both of 163 and 878, in addition to some or all of 7, 133, and 143:

Verse	Majority	Minority	Found in	Shared by
1:6	ועאיל	ועאיל ליה	7, 133, 143, 163	52, 72, 2820
2:16	כבר	גברא	7, 163, 878	52, 72, 2820
2:21	אית	הוא	133, 143, 163, 878	
2:23	בליליא לא דמך	לא דמך בליליא	7, 133, 143, 163, 878	52, 72, 2820
2:26	יהב	יהא	133, 143, 163, 878	885
3:11	ומפרש	מפרש	7, 133, 143, 163, 878	
3:11	שפיר בעדניה	בעדניה שפיר	7, 133, 143, 163, 878	52*, 114
3:18	עליהון	<	7, 133, 878	
4:7	למהוי	<	7, 133, 143, 163, 878	888
4:16	ניר	<	7, 143, 878	
5:8	שבח	משבח	7, 133, 143, 163, 878	114
5:8	מתעבד	מתעבד עם	7, 878	

⁴²⁷ The scribe of 143 certainly had 138 to hand, as will be discussed in section 4.5.11.

5:18	במזליה	במתנה	7, 133, 143*, 163, 878	
7:10	טבא	<	7, 133, 878	
8:16	למדע	<	7, 878	
9:9	טבין	<	7, 133*, 163*	
9:10	די מספקא	די מספקא לך	7, 133, 163, 878	52, 72, 114
9:16	טבא	דטב	7, 133, 163, 878	
10:5	דחזית	דחזית בישא/ביש	7, 133 בישא ביש 163, 878	
10:5	בעלמא תחות שמשא	<	7, 133, 878	
11:9	עלך	לך	7, 878	
12:6	מרירתך	מרירתא	7, 163, 878	

A close relationship can be observed between 163 and 878; there are many significant readings unique to only these two manuscripts:

Verse	Majority	163, 878
1:14	שמשא	שממא
1:15	ליה	להו
2:8	ובי בנאוון	ובי באטון
2:13	נהור יממא	נהורא
2:18	דייתי	דאייתי
2:25	ומן	וכן
4:8	ולית (1°)	ולא
6:6	ודינא וצדקתא	ובדינא ובצדקתא
8:5	וקשוט	וקושטא
8:11	מתעבד	למיתעבד
9:8	למשח רבותא	למשה רבנתא
9:12	ולמיתי	ולמיהני
11:5	עד ... היכדין	<
11:10	עולימות	עולימוך
12:14	ועתיד	לעתיד

Although 163 is the older manuscript, it cannot be established whether it was the exemplar for 878; the direction of transmission is difficult to ascertain, and it is possible that both

manuscripts descend from a lost exemplar. Nevertheless, it is clear that even if 163 was utilised by the scribe of 878, he also consulted other witnesses. There are significant readings in each of 163 and 878 which are not shared by the other, such as 7:8 where for the majority reading עִסְקָא, 163 has לִילִיא, 878* omits the lemma, but 878^m reads פִּתְגָם.

The possibility of multiple sources being used inconsistently by all the scribes highlights the difficulty of depicting this family branch by linear means; however, for the purposes of the stemma in the present study, the decision has been made to represent 7, 133, and 143 as one subgroup descended from the lost witness D, and 163 and 878 as another subgroup descended from E, both descended from a common ancestor C. This reflects the fact that all of these manuscripts are connected, possibly with lost intermediaries to explain the missing links, with closer relationships indicated by the subgrouping. Since it cannot be confirmed if any of these texts were direct exemplars for others, they are represented alongside each other within the subgroups.

The lost common ancestor B in the stemma serves to explain the overlap with 52, 72, and 114(=2820), as expanded upon in section 4.5.9, as well as the connection with 6, as mentioned in section 4.5.5.

4.5.8 Sigla 21, 849

It is clear that 21 has a strong affinity with the fragment 849, despite the small amount of text contained in the fragment. There are a number of significant shared variants, some of which are unique; a few are listed below:

Verse	Majority	21, 849
5:12	די יכנוש	די יכניש
5:15	דיטרח לקבלת	שרה לקיבליה
5:16	בגין	בכין
5:16	לחמוהי	לקמוהי
5:17	וחטוף	ולחטוף

In every instance where 849 differs from the majority reading, it is in agreement with 21; however, this is not the case vice versa. It is possible that the scribe of 21 used 849 as an exemplar; the few instances where 21 differs from 849 could be ascribed to scribal error, such as omissions of words or minor orthographical differences. Nevertheless, since the date of 849 is uncertain and it only contains a few verses, there not enough data to draw a conclusion regarding the nature of its relationship to 21. Due to this uncertainty, they

are represented alongside each other in the stemma, and not as an ancestor and descendant.

On the whole, 21 agrees with a wide variety of other Ashkenazic manuscripts, with no strong patterns emerging. However, there is very frequent agreement with 4, as mentioned in the discussion of that manuscript above. Nevertheless, the connection is not so clear as to place these two manuscripts into a subgroup.

There are also some significant readings shared by 21 and only a few other witnesses, such as:

Verse	Majority	21	Shared by
7:29	למשבח	למיחשב	3, 4, 94, 700, 800
8:12	דיהא	דיהב	142, 878
10:6	באצלחותא	בצלותא	2, 6 ^o

The widespread agreement indicates that the text of 21 was based on that of several witnesses; this may have been transmitted entirely via 849, or the scribe of 21 may have consulted other sources alongside 849.

4.5.9 Sigla 52, 72, 114(=2820)

There is a strong connection between 52 and 72. They share many readings, some of which are unique, and each often has variants from the other incorporated as marginal alternative readings or, as seen particularly in 52, corrections to the main text. This is demonstrated by the following examples:

Verse	Majority	52 and 72
1:6	לסטור	כל סטר
5:9	למצבור	מלמצבור
8:14	להון	מנהון
9:2	ולדליתוהי מקרב (most witnesses, including base text, omit this due to haplography)	ולדלא מקרב
10:1	יא ויקיר	יא ויתיר
12:14	לפרסמא	לאתפרסמא

Verse	Majority	52*	52 ^m , 72	52 ^o , 72 ^a	52 ^a , 72 ^o
3:11	די יתבני	די יתבני	דאיתבני	--	--
4:15	אחסנתיה	אחסנתיה	אחסנתי	--	--
8:8	ית	--	--	מן	ית
8:13	כטללא	--	--	כטללא	כטולא
9:1	יסנינון	<	יסנינון	--	--
9:3	כדין חייביא	--	--	כדין חייבא	בדיל חוביה

There is clearly a reciprocal relationship between 52 and 72; the lack of a precise date for 52 and the consonantal text of 72 makes the exact nature of the connection difficult to establish with any certainty. The scribe of 52 (Nethanael ben Levi Trabot) vocalised and added commentary to 72, written by Diena; marginal readings in 52 are written in a different ink, although most are in a less careful script which still resembles that of Trabot, while those in 72 are in Diena's hand and look to have been written at the same time as the main text. Therefore, one possibility is that Diena used 52 as one of his sources for the writing of 72; where 72 disagrees with 52, another witness was consulted. Nevertheless, the marginal readings in Diena's hand often reflect those found in 52, indicating that Diena still checked 52 even if he did not include its reading in the main text. Trabot, either during or after his vocalisation work on 72, may have then added some readings from 72 as corrections and marginal readings into 52, which would account for the different ink and less tidy hand than is found in the main text. In cases such as 10:8 where the reading *גודא בעלמא* is found in 52^o and 72^o, and *ותברו נירא דעלמא* appears in both 52^a and 72^a, Diena must have chosen to incorporate the reading from 52^o into the main text 72^o, while putting the variant from another witness in the margin; Trabot then copied the alternative reading of 72^a into 52^a.

It is difficult to determine which or how many other sources Diena consulted. It is also possible that the scribe himself introduced variants of his own creation into the text of 72; in the previous example from 10:8, the variant *ותברו* appears in no other extant manuscripts. There are also some readings shared by 72 and the Yemenite manuscripts, sometimes uniquely, such as:

Verse	Majority	72	Yemenite Agreement	Shared by
3:2	לאטלותהון	לקטלותהון	822, 858, 875, 885, 924, 939, 2817, 2818	1, 5, 6, 10, 11, 143, 800
3:3	לפכרא	לסתרא (72 ^o)	822, 858, 875, 885, 924, 939, 2817, 2818	12, 703, 816, 817

5:1	ישלוט	שליט	858, 875	1, 6 ^a , 10, 11, 12, 94, 133, 189, 241, 701, 703, 816, 817, 820, 822, 842, 902
5:8	פולחנות ארעא	פורענות ארעא (72 ^a)	858, 924, 939, 2817, 2818	
5:8	מתעבד עבד משתעבד	משתעבד לעבד פּלח (72 ^a)	858, 875, 2818 (in משתעבד למעבד פּלח) 924, 939, 2817)	
6:2	אשלטיה	ישלטיניה	858, 875, 924, 939, 2817, 2818, 2822	
7:21	לך	יתך	822, 858, 875, 924, 939, 2818	133
7:22	ידיע בלבבך	ידע לבך	822, 858, 875, 885, 924, 939, 2818	1, 10, 11
7:26	כפיתן	כפיפת (72 ^o)	822, 885, 924, 2818 (in כפיתת 858, 875)	in 701 כפיתת
8:3	בגין דלא	בגין דרא דלא (72 ^a)	822, 875, 885, 924, 939, 2817, 2818, 2824	
8:13	כטללא	כטולא (72 ^o)	858, 875	52 ^a , 94, 133, 842
9:11	מלכא	מלכא דישראל	822, 858, 875, 924, 939, 2817, 2818	
9:14	לאדלקותיה	לאתקלותיה (72 ^o)	822, 858, 875, 924, 939, 2817, 2818	
9:17	ולית מקבל	ולא מתקבל (72 ^a)	822, 858, 875, 924, 939, 2817, 2818	52 ^a , 72 ^a , 94
10:9	דאטיל	דאקל (72 ^o)	822, 858, 875, 886, 924, 939, 2817, 2818	
10:10	כרזליהון	פרזיליהון (72 ^o)	822, 886, 924, 939, 2817	
10:11	תליתאי	ביש (72 ^a)	822, 858, 875, 886, 924, 939, 2817, (בישא 2818)	+ ביש in 12, 703, 816, 817

10:17	דימלך	דישלט	822, 858, 875, 886, 924, 939, 2817, 2818	
12:2	יקר אפך	יקרא דאפך	804, 822, 858, 875, 924, 939	1, 10, 11, 52
12:4	ויתרפסון	ויתרפפון (72°)	804, 822, 858, 875, 886, 924, 939	701†

It is possible that Diena also used a lost manuscript, labelled in the stemma as G, the text of which influenced the Yemenite tradition; this would explain the agreement between 72 and 804, the latter of which is likely the older manuscript, as well as the occasional agreements between the Yemenite group and various other Western manuscripts, including the Sephardic family.

There is a large number of readings found among 52, 72, and 114 or 2820 (as mentioned in section 3.3.12, 114 and 2820 comprise two parts of the same text of Targum Qoheleth), again with some unique variants, indicating a close relationship:

Verse	Majority	52, 72, 114 (=2820)
1:1	מלכא	מלכא דישראל
1:4	חוביהון דבני	חובי בני
2:12	מלכא	מימרא דמלכא
6:6	נפשיה	נפשא דידיה
9:15	יימר	חשיב
9:18	מן כלי זינא	מן כל כלי זינא
12:10	בכן	בגין כן

Many variants are shared by 52 and 114 (=2820) to the exclusion of 72; a few examples of significant readings are listed below:

Verse	Majority	52 and 114 (= 2820)	Shared by
1:2	ברוח קודשא	<	133, 143, 163, 878
3:5	בשבעת	בשבעתא	163, 878, 945
3:11	שפיר בעדניה	שפיר בעדניה (52*)	7, 133, 143, 163, 878
5:18	בטורחיה	בחולקיה (52°)	2, 3, 6°, 7, 72 ^a , 94, 133, 139, 143, 163, 878
7:19	בזמנא	ביומא	3, 6°, 7, 94, 133, 163, 700, 878
7:28	אדם עד	<	7, 133, 878

8:4	מתעבדא	מתעביד	
8:14	ברוח קודשא	ברוחא דקודשא	
10:6	באצלחותא	באצלוותא (52°)	3, 4, 94, 142, 155, 159, 878
10:15	לקרתא	בקרתא	7, 133, 163, 878
10:17	תמידא	תדירא	133, 163, 878
10:20	עלמא	ארעא	

Despite the strong connection between 52 and 114, there is no evidence such as editorial errors to ascertain whether the latter was used as a source for the former; it is plausible that 52 copied from the lost witness F alongside 114, which would explain readings such as 5:9 וּמֵאֵן being present in 52 but omitted by 114(=2820). There are not many significant readings shared by 72 and 114(=2820) to the exclusion of 52; it is therefore likely that the readings shared by all three manuscripts were transmitted via 52 to 72. The readings unique to 52 and 72, examples of which were given earlier, are often errors or variants which could easily have been made by Trabot as he was writing 52, and were then copied into 72 by Diena.

There is a noticeable amount of overlap between 52, 72, and 114(=2820) and the 7, 133, 143 and 163, 878 grouping, as mentioned earlier and reiterated by the above table; it seems plausible that they represent two separate branches both stemming from the lost witness B, hence the frequent, but not consistent, shared readings. The link with 6, mentioned in section 4.5.5, is also explained by influence from B. The text type in G may have served as a source for both 133 and 114(=2820), hence the many similarities between these two witnesses; this would also account for some readings which are found among Yemenite manuscripts and only one of 133 or 114(=2820).

4.5.10 Siglum 94

As mentioned in section 4.5.7, there is evidence to suggest a possible relationship between 94 and 7. Finding connections between 94 and other specific manuscripts is difficult, due to the large number of shared readings with a wide variety of witnesses; it is not possible to discern a strong pattern. Although 7 contains readings found in 94 but absent from 133, nevertheless there is also a high level of agreement between 94 and 133. However, these readings tend to be shared among various other manuscripts, so it is uncertain whether there is a particularly strong connection with 133, or if multiple sources were

consulted and the frequency of agreement with 133 is partially due to overlap with other manuscripts.

There are some readings found in 94 and only a few other manuscripts which may of be significance:

Verse	Majority	94	Shared by
2:17	רוחא	ליבא (94*)	6 ^o , 2821
4:17	ותהא מקרב	ותקריב	2821
5:7	נטיר	נטיר על	902
6:10	עם	קדם	842
7:19	בזמנא	ביומא	3, 6 ^o , 7, 52, 133, 163, 700, 878, 2820
7:29	אילנא	פירי אילנא	1*, 7
7:29	למשכח	למיחשב	3, 4, 21, 700, 800
8:15	ואונסא	ובאונסא	888, 2821
9:17	ולית מקבל	ולא מתקבל	52 ^a , 72 ^a , 822, 858, 875, 924, 939, 2817, 2818

4.5.11 Sigla 138, 142, 159; 138 and 143 (Chapters 6–12)

There is a close relationship between 138, 142, and 159, with many unique readings, which are often errors, being shared. However, 138 also tends to feature innovated readings not shared by any other witness, except for 143 in Chapters 6–12, which mostly uses 138 as an exemplar; this will be discussed later.

As mentioned in section 3.3.14, manuscript 138 contains numerous errors; some of these errors have been transmitted to one or both of 142 and 159, such as those in the sample below:

Verse	Majority	138	Shared by
1:11	להון	לכון	142, 159
1:13	ומסרית	ומסריב	159
2:4	ועתיק	דעתיק	142, 159
2:8	ליואי	לגואי	159
2:15	חכימית	חכימתא	159
3:6	בימא	נימא	159
3:19	אתדן	איתון	159

4:6	בהנאת	בהמית	159
4:8	ברא	בלא	142, 159
5:16	לחמוהי	חלמוהי	159
9:4	די יתחבר	די יתחברו	142, 159 (and 143)

There is a considerable number of readings throughout the text shared between 138 and 159, but not 142; this suggests that the scribe of 142 sometimes corrected the erroneous text from which he copied, either by consulting another source or employing his own grammatical knowledge. There is reason to deduce that the scribe of 142 used 159 as an exemplar, but not necessarily 138; only a few instances occur where 138 and 142 agree to the exclusion of 159, though these variants could have plausibly arisen independently, while there are multiple cases where 142 and 159 share a significant unique reading, as seen in the table below:

Verse	Majority	142, 159
1:15	בעלמא הדין	בעלמא הדין תחות שמשא
2:5	דשלוח	לשילוח
4:13	מן לקדמין	מן לקדמיה
5:19	אנשא (2°)	ישר' (159), ישראל (142*)
7:14	חזי	הוא
9:15	זכאה	זכאה שחסר מכאן
10:14	דעתיד	דעתיד שטיא
10:17	חזקיה	חזקיה מלך יהודה
10:20	רויאל מלאכא	מלאך רויאל מלאכא
10:20	הי כנשרא	כי נישרא

Therefore, it is probable that 159 took readings directly from 138, while the readings from 138 entered 142 via the use of 159 as a source, with the scribe of 142 occasionally correcting any errors. The scribe of 159 himself attempted to correct some readings found in 138; these amendments were transmitted to 142, which further supports the idea of 159 as a source for 142. Some examples can be seen below:

Verse	Majority	138	142 and 159
2:3	אלילית	אמרית	אזלית (142*; corrected by a later hand)
4:6	גזילא	גלילת	גזילת

4:12	בדרא	כוליה	כולא
7:14	אנשי עלמא	אינשא	בני אינשא

The scribe of 159 must have consulted at least one other textual witness in addition to 138, since 159 does not feature all of the large omissions found in 138. Similarly, 142 contains variants which are not found in 159; another source must have been used as additional exemplar.

It is difficult to discern any specific extant manuscript which the scribe of 159 may have utilised; the readings found in 159, but not in 138, are shared by numerous other witnesses, with no specific patterns discernible. Among those with which 159 most frequently agrees are 21, 94 and 155.

The same uncertainty applies to other sources used by the scribe of 142; where 142 does not agree with 159, the manuscripts which most commonly share readings of some significance are 7 and 94, while 155 shares a large number of less significant readings.

Occasionally, significant readings in 142 are shared with other manuscripts, although there does not seem to be a strong pattern of agreement between them and 142 in general; two examples of these are as follows:

Verse	Majority	142	Shared by
1:8	יכילא	יכילנא	6, 142, 701, 945
8:12	דיהא	דיהב	21, 878

It is difficult to trace a possible ancestor for the text of 138, as its many innovations and errors would not be shared by any earlier manuscript; moreover, the variants which are shared by multiple other witnesses are mostly of the type which could have arisen independently. However, there are still some significant variants which may indicate a relationship with other manuscripts, although there is a lack of sufficiently consistent or strong enough evidence to draw certain conclusions or form subgroups:

Verse	Majority	138	Shared by
3:7	מצותא	אוריתא	888
4:8	עם	עבד	4, 21, 138, 142*, 159, 888
12:2	ובבי עינד	וגבי עינד	2, 4, 6, 21, 52, 72, 114, 138, 143, 159, 800, 945

There are also various less significant readings in 138 which are shared by 888, although some of these are found in a number of other manuscripts as well; however, considering this in light of the above examples, it is possible that there is a link between these two texts.

There is an abundance of evidence to show that for Chapters 6–12, 143 used 138 as its exemplar; most of the unique readings and errors in 138, particularly omissions of individual words or phrases, are also found in 143, for which see a small selection of examples below:

Verse	Majority	138, 143
6:3	על דחס על עותריה	<
7:10	יתיר מן אליין	<
7:16	דקיימין בדרך ולא תאלף אורחיהון	<
7:25	שטיא	רשיעא
7:26	דהיא עבדא	דעבדא
8:5	פקודיא	פתגמא
8:10	ובקושטא	ובכן
8:11	אנשא	אנשא למהוי
9:6	לעלמא דאתי	<
9:11	משמיעין	משמשין
9:14	לות גופא	בגויה
9:15	מכיד ... קרתא	<
9:16	ליתיהון	לית חיוביא
10:13	מימר פומיה	מילוי
12:5	דמסחרין בשוקא	<
12:10	אתכתב	איתמר

As previously mentioned, many omissions in 138 were due to purposeful scribal intervention to ensure the column of Targum text was aligned with the MT column; these exact set of changes due to the specific layout of 138 would not have been made independently in another manuscript.

On occasion, variants in 143 taken from 138 have been changed by a later hand; there may be a link between 143^m and 7, as observed through the variant for 10:6 ובמכיכותא, where the error ובמסיכותא in 138 and 143* has been amended to ובמסכנות in 143^m, which is also

found in 7. However, there is an insufficient amount of evidence to be able to determine the extent of this possible relationship.

4.5.12 Siglum 139

Apart from the relationship between 139 and 842 as discussed in section 4.4.1, it is difficult to see strong links between 139 and any specific other extant witnesses. There are several readings which may point to the previously mentioned lost manuscripts, K and G, being among the sources for 139:

Verse	Majority	139	Shared by
1:5	דהוא דנח	דהוא נח	1, 10, 11, 701, 817*
4:8	מנהון	מיניה	1, 10, 11, 189, 241, 816, 817, 820, 822, 842, 902, 2821
5:8	בחקלא	בארעא	133, 820, 822
5:18	בטורחיה	בחולקיה	2, 3, 6°, 7, 52°, 72 ^a , 94, 114, 133, 143, 163, 878
6:9	ולמעבד	למעבד	2, 52, 72, 114, 822, 858, 875, 924, 939, 2817, 2818, 2821
6:12	באפוהי	בסופוי	12, 189, 241, 703, 816, 817, 820, 822, 842, 858, 875, 902, 924, 939, 2817 (in 52 ^a , 72, 701, 2818, 2821)
7:8	עיסקא	מדעם	6°, 52 ^m , 72°
9:1	יסניגון	<	2, 6*, 7, 52*, 94, 114, 133, 878
9:16	צדיקא	צדיקא זכותיה	1, 10, 11, 189, 241, 703, 800, 816, 817, 820, 842, 902, 2821 ^m
10:18	פקודיא	תפקידתא	1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902
10:20	חכימא	עתירא	12, 189, 241, 703, 816, 817, 820, 842, 902
11:1	לעניי	לעניין	189, 241, 703, 816, 817, 820, 822, 842, 858, 875, 886, 902, 924, 939, 2817, 2818
11:2	בכסליו	במרחשון	2, 703, 816, 817, 822, 842, 902, 924, 939, 2817, 2818
11:5	במעיינא	במעיא	858, 875, 924, 939, 2817

While some of the variants shared with the Sephardic group may be explained by consultation of K, as discussed in section 4.4.1, the occasional overlap with the Yemenite tradition, the 7, 133, 143, 163, 878 and the 52, 72, 114(=2820) groups could be explained by a link with the lost exemplar G, which may have been consulted inconsistently by 139 and a variety of other manuscripts, including 6, as previously discussed.

4.5.13 Siglum 155

As observed from the mention of 155 in the discussion of previous manuscripts, numerous readings tend to be shared between 155 and a large number of other Ashkenazic witnesses; this is similar to the situation of manuscript 2, with which 155 shares many variants. Other manuscripts showing high levels of agreement with 155 are 3, 4, 5, and to some extent, 159.⁴²⁸

Since 155 is one of the oldest extant manuscripts currently known, the history of its own textual transmission cannot be established.

While many readings found in common with 155 and other manuscripts are either shared among a large number of manuscripts, or are of the type which could occur independently, there are a few more significant readings which could indicate related text types:

Verse	Majority	155	Shared by
5:17	טבתא	טבאתא	5
9:4	אית	ארום	2, 5
12:5	ותציץ	ותפיץ	1 ^a , 10, 11

The connection between 5 and 155 has been discussed earlier; it is not a strong enough basis on which to place these manuscripts into a subgroup together. It is likely that the scribe of 5 consulted 155 in addition to other sources.

It is also difficult to identify an extant witness from which the vocaliser of 155 made corrections; no pattern of agreement can be established among 155^m and specific other manuscripts.

4.5.14 Siglum 888

As discussed in section 4.4.1, there is a relationship between 888 and 2821, although the direction of the influence cannot be established. It is difficult to find strong connections between 888 and other manuscripts, as its readings are inconsistently shared by a variety of witnesses; the data is suggestive of multiple sources being used by the scribe.

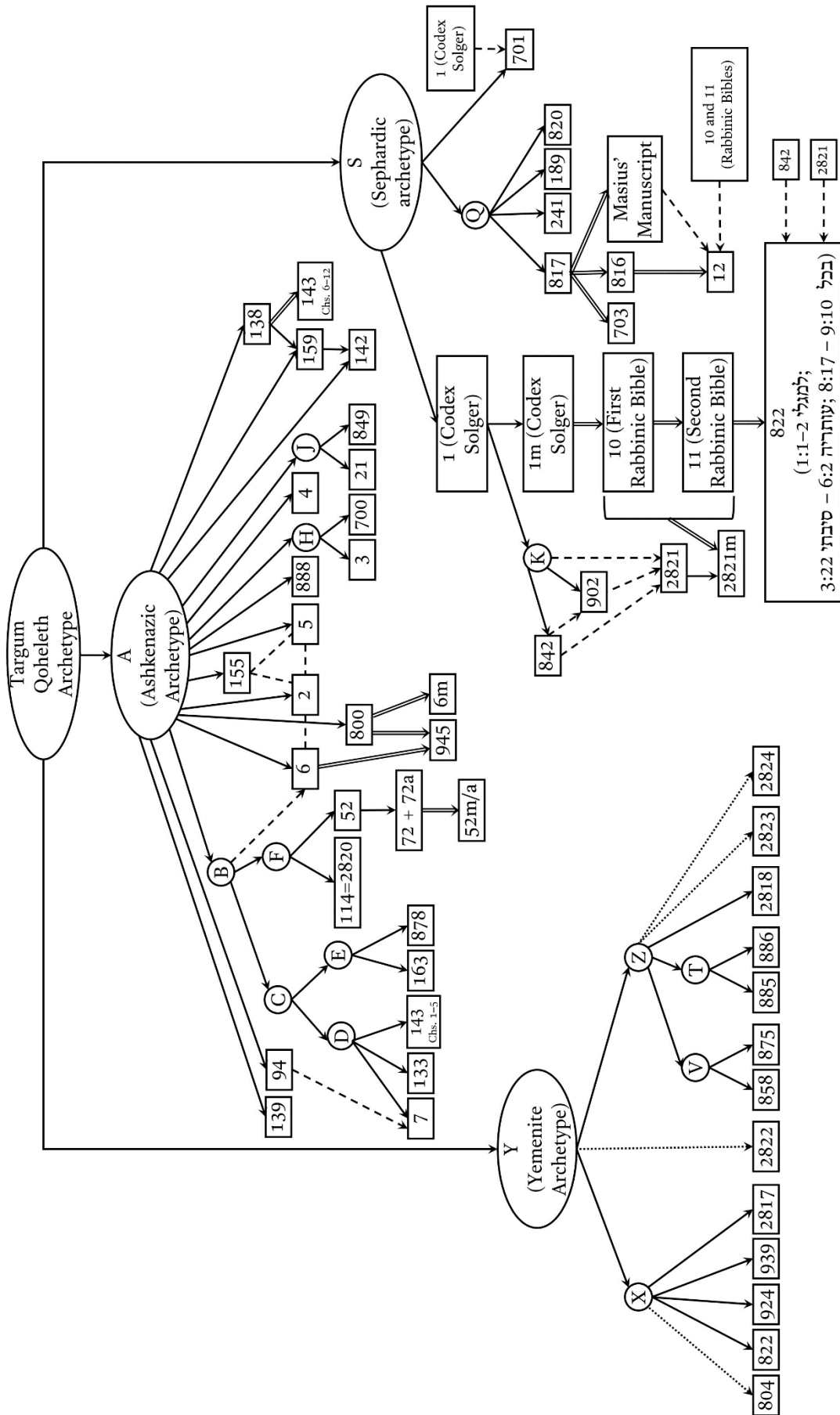
Readings are most frequently shared with 155. There are however a few particularly notable shared readings with other manuscripts which are unlikely to have occurred independently, and thus may indicate some sort of relationship:

⁴²⁸ See sections 4.5.1–4 and 4.5.11.

Verse	Majority	888	Shared by
3:7	מצותא	אוריתא	138
4:8	יימר	יתיר	1 ^a , 3, 4, 6*, 21, 138, 139, 142, 159, 700
4:8	עם	עבד	4, 21, 138, 142*, 159
8:15	ואונסא	ובאונסא	94, 2821

Although there are other variants shared by 888 and the manuscripts in the above table, most are of minor significance, or also found in numerous other sources.

4.6 Overview of the Stemma



Chapter 5: Text and Translation

5.1 Existing Translations

Various translations of Targum Qoheleth into modern languages have been produced to date.⁴²⁹ The following list of English translations has been compiled from those described by Díez Merino, and Taradach and Ferrer:⁴³⁰

Christian David Ginsburg, *Cohleth* (London: Longman, Green, Longman, and Roberts, 1861)

A translation of Targum Qoheleth, from the text of the Bomberg Rabbinic Bible, can be found in an appendix to this commentary of the MT of Qoheleth. This translation was reproduced in Bernard Grossfeld, *The Targums of the Five Megilloth* (New York: Hermon Press, 1973).

Alan D. Corré, “The Sources of Targum Qohelet” (Unpublished Master’s Diss., University of Manchester, 1953)

The British Library manuscript MS Or. 1302 was used as the basis for this translation.

Étan Levine, *The Targum to the Five Megillot: Ruth, Ecclesiastes, Canticles, Lamentations, Esther. Codex Vatican Urbinati I* (Jerusalem: Makor, 1977)

Étan Levine, *The Aramaic Version of Qohelet* (New York: Hermon Press, 1978)

A translation of the Targum from the manuscript MS Urbinati Ebr. 1, which has been reprinted in the 1978 publication with variant readings provided without reference to their respective manuscripts.

Peter Stephan Knobel, “Targum Qoheleth: A Linguistic and Exegetical Inquiry” (Unpublished PhD diss., Yale University, 1976)

As described in section 1.5; the translation is based on the eclectic text produced for the critical edition. The translation was later published in Peter Stephan Knobel, *The Targum of Qohelet: Translated, with a Critical Introduction, Apparatus, and Notes*, The Aramaic Bible 15 (Edinburgh: T. & T. Clark Ltd, 1991), where variant readings found in the manuscripts are provided along with their sigla. Throughout the translation, Knobel has indicated which words have been translated literally from the MT.

⁴²⁹ Details of Latin translations are also found in Díez Merino, *Targum de Qohelet*, 33–34.

⁴³⁰ Díez Merino, 34–35; Taradach and Ferrer, *Targum de Qohélet*, 29–30.

In addition to these, several French translations have been produced:

Charles Mopsik, *L'Ecclésiaste et son double araméen – Qohélet et son Targoum* (Les Dix Paroles; Rieux-en-Val: Verdier, 1990)

Frédéric Manns, “Le Targum de Qohélet– Manuscrit Urbinati 1. Traduction et commentaire,” *Liber Annuus* 42 (1992): 145–98.

Madeleine Taradach and Joan Ferrer, *Un Targum de Qohéleth* (Geneva: Labor et Fides, 1998)

As described in section 1.5; the *editio princeps* of MS M-2 of Salamanca, with brief descriptions of other manuscripts and published editions, and the Aramaic text with a French translation and critical commentary.

Several translations into Yiddish and another into Hungarian also exist, and are listed by Díez Merino.⁴³¹

5.2 Notes on the Present Translation

The present study aims to provide a translation of Targum Qoheleth according to MS Urbinati Ebr. 1. Scribal and editorial emendations have been translated (or, in the case of a deletion, not translated) following the emended version of the word in question. Due to the large number of witnesses used by the present study, it was not feasible to include translations of the numerous variant readings found in other texts; the critical apparatus may be consulted to check for variant readings.

Certain words and phrases have been translated idiomatically, or left untranslated:

- | | |
|-------|---|
| ליבא | Usually translated as “heart” or “mind”; it has been translated as the reflexive pronoun in the context of speech, for example: 2:15 וואמרית אגא בלבבי is rendered as “I said to myself.” |
| נפשא | Similarly, when context demands, this has been translated, when found with pronominal suffixes, as the reflexive pronoun, for example: 4:8 ומחסר ית נפשי מטיבותא, “and deprive myself of goodness”. |
| מימרא | The literal translation of this word is “utterance”, “speech”, “word”, or “command”. When used with a pronominal suffix in the appropriate context, it has been translated as the reflexive pronoun, such as 9:16 וואמרית |

⁴³¹ Díez Merino, *Targum de Qohelet*, 35–36.

אָנאָ בַּמִּמְרֵי, "I said to myself". The term מִמְרָא is also used in targumim to represent a theological concept of God; there has been much scholarly debate over the exact connotations conveyed by this term.⁴³² Therefore, when מִמְרָא appears in Targum Qoheleth in a context relating to God, it has been left untranslated as "Memra".

שְׁכִינָה

This represents the concept of God's manifestation, and has also been left untranslated as "Shekinah".⁴³³

⁴³² For an overview of this discussion, see Smelik, *Targum of Judges*, 107–9.

⁴³³ The connotations of this term are also debated; again, see Smelik, 107–9.

5.3 Text and Translation of MS Urbinati Ebr. 1

Chapter 1

1:1

פתגמי נבוא' דאתנבי קהלת הוא שלמה בר דוד מלכא דהוה בירושלם:

The words of prophecy which Qoheleth prophesied, that is Solomon son of David, the king, who was in Jerusalem.

1:2

כד חזא שלמה מלכא דישראל ברוח קודשא ית מלכות רחבעם בריה דעתיד לאתפלגא עם ירבעם בר נבט וית ירושלם ובית מוקדשא דאנון עתידין למחרב וית עמא דבית ישראל דאנון עתידין למגלי אמר במימריה הבל הבלים עלמא הדין הבל הבלים כל מה דטרחית אנא ודוד אבא כולא הבלו:

When Solomon, king of Israel, saw, with the spirit of holiness, that the kingdom of Rehoboam his son was bound to be divided with Jeroboam son of Nebat, and that Jerusalem and the Temple would become ruins, and that the people of the House of Israel would go into exile, he said in his speech, "Vanity of vanities is this world! Vanity of vanities, everything at which I, and my father David, toiled – all is vanity."

1:3

מה מיתר אית לאנש בתר דימות מן כל טורחיה דהוא טרח תחות שמשא בעלמא הדין אילהן למעסק באורייתא ולקבלא אגר שלים לעלמא דאתי קדם מרי עלמא:

What advantage does a man have, after he dies, from all his toils at which he laboured under the sun in this world, unless he commits himself to Torah study and so receives a complete reward in the World to Come before the Master of the World?

1:4

אמר שלמה מלכא ברוח נבואה דרא טבא דצדיקיא אזיל מן עלמא בגין {חוביה} <חובי> דרא בישא דרשיעיא דעתידין למיתי בתריהון וארעא לעלמי עלמין קיימא לסוברא פורענותא דאתי על עלמא בגין חוביהון דבני אנשא:

King Solomon said, with the spirit of prophecy, "The good generation of the righteous leaves the world because of the sins of the evil generation of the wicked, who will come

after them. But the Earth endures forevermore to bear the punishment which will come upon the world because of the sins of mankind.

1:5

וידנח שמשא ביממא מן סטר מדינחא ועאיל שמשא לסטר מערבא בליליא ולארתיה שאיף ואזיל אורח תהומא ודנח למחר מן אתר דהוא דנח תמן מאתמלא:

And the sun rises in the daytime from the east side, and the sun sets on the west side at night; and it creeps⁴³⁴ towards its place and goes along the path of the abyss. And on the next day it rises from the place where it rose yesterday.

1:6

אזיל כל סטר דרומא ביממא ומחזר לסטר צפונא בליליא אורח תהומא מחזר מחזר ואזיל לרוח עיבר דרומא בתקופת ניסן ותמוז ועל סחרנוהי תאיב לרוח עיבר צפונא בתקופת תשרי וטבת נפיק מחרכי מדינחא בצפרא ועאיל לחרכי מערבא ברמשא:

It goes along the whole south side in the day, and returns to the north side at night, by the path of the abyss. Again and again, it returns and goes to the wind of the south side at the vernal equinox and summer solstice,⁴³⁵ and on its revolutions it returns to the wind of the north side at the autumnal equinox and winter solstice.⁴³⁶ It goes forth from the windows of the east in the morning, and it enters through the windows of the west in the evening.

1:7

כל נחליא ומבועי מיא אזלין ונגדין תמן למי אוקינוס דמסחר לעלמא {בגושפנקא} <כגושפנקא> ואוקינוס לית הוא מתמלא ולא אתר דנחליא אזלין ונגדין תמן אנון תייבין למיזל מצנורי תהומא:

All the rivers and springs of water continue to flow there, into the waters of the ocean, which surrounds the world like a ring; but the ocean is never full, and where the rivers continue to flow, there they come back round, from the ducts of the abyss.

⁴³⁴ This translation is on the basis of the root שפפ; a minority of manuscripts instead contain the root שחפ.

⁴³⁵ Literally: "the period of Nisan and Tammuz".

⁴³⁶ Literally: "the period of Tishri and Tebet".

1:8

כל פתגמיא דעתידין למהוי בעלמא אשתלהיין בהון נביאיא קדמאי ולא יכילו למשכח סופיהו' ברם הכי לית ליה רשו לגבר למללא מה דעתיד למהוי בתרוהי ולא יכילא עינא למחזי כל מה דעתיד למהוי בעלמא ולא יכילא אודנא לאתמלאה מלמשמע פתגמי כל דיירי ארעא:

The prophets of old grew weary with everything that will occur in the world, but they were not able to find out their ends. Just so, man has no right to say what will happen after him, and the eye cannot see everything that will come to be in the world, and the ear cannot be filled up from hearing the words of all the inhabitants of the Earth.

1:9

מה דהות מן קדמת דנא הוא דעתיד למהוי מן בתר כן ומה דאתעבד מן קדמת דנא הוא דעתיד {לאתעדא} <לאתעבדא> עד סוף כל דרי עלמא ולית כל פתגם חדת בעלמא הדין תחות שמשא:

What was previously, thus will be afterwards; and what happened previously will happen until the end of all the generations of the world. And there is not any new thing in this world, under the sun.

1:10

אית פתגם די יאמר אנש חזי דין חדת הוא הא כבר הוה לעלמיא ביומי דריא דהוה לקדמנא:

There is a thing about which man will say, "See, this is new!" But it already has existed for ages, in the days of the generations which were before us.

1:11

לית דוכרנא לדריא קדמאין ואוף לבתראין דעתידין למהוי לא יהא להון דוכרנא עם דריא דיהון ביומי מלכא משיחא:

There is no record for the previous generations; and also for the later ones, who will come to be – there will be no record for them among the generations who will exist in the days of the King Messiah.

1:12

כד הוה שלמה מלכ' יתיב על כורסי מלכותיה אתגס לביה לחדא על עותריה ועבר על גזירת מימרא דיי וכנש סוסוון ורתיכין ופרשין סגיאין וצבר כספא ודהבא לחדא ואתחתן בעממין נוכראין מן יד תקף רוגזא דיי עלוהי ושדר לותיה אשמדי מלכא דשידי וטרד יתיה מן כורסי מלכותיה ונטל גושפנקיה מן ידיה בגין דיהך מטלטל וגלי בעלמא לאוכחותיה והוה מחזר בכל פלכי וכרכי ארעא דישראל בכא ופגן וכן אמר אנא קהלת דהוה מתקרי שמי שלמה מן קדמת דנא הויתי מלכא על ישראל בירושלם:

When King Solomon was seated on the throne of his kingdom, his heart became very arrogant concerning his wealth, and he transgressed the decree of the Memra of the Lord: he gathered many horses, chariots, and horsemen, he collected much silver and gold, and he became joined with many foreign nations through marriage. At once, the anger of the Lord became strong against him, and He sent him Ashmedai, king of the demons, who ejected him from his kingdom's throne and removed his signet ring from his hand, so that he would go wandering about while he was in exile in the world, to admonish him. And he went around and around, among all the districts and walled cities of the land of Israel, weeping and crying out, and saying the following: "I am Qoheleth; my name was previously called Solomon; I was king over Israel, in Jerusalem."

1:13

ומסרית ית לבבי למתבע אולפן מן קדם יי בזמן דאתגלי לי בגבעון לאללותי ולמשאל יתי מה אנא צבי מניה ואנא לא תבעית מניה אילהן חכמתא למנדע בין טב לביש וסוכלתנו על כל מה דאתעביד תחות שמשא בעלמא הדין וחזית דכל עובדי בני נשא חייביא גוון ביש דיהב יי לבני נשא לאסתגפא ביה:

And I entrusted my mind with seeking instruction from before the Lord, at the time when He revealed Himself to me in Gibeon, to scrutinise me and ask me what I desired from Him; but I did not ask for anything from Him except the wisdom to distinguish between good and evil, and understanding about everything which happens under the sun in this world. And I saw that all the deeds of wicked humankind were a kind of evil, which the Lord conferred on men for them to be afflicted by it.

1:14

חזיתי ית כל עובדי בני אנשא די אתעבידו בעלמא הדין תחות שמשא והא כלה הבלו ותבירות רוחא:

I have seen all the deeds of men which were done under the sun, in this world – and look, it is all vanity and dispiritedness!

1:15

גבר דסריבן אורחתיה בעלמא הדין ומית בהון ולא הדר בתיובתא לית ליה רשו לאתקנא בתר מותיה וגבר חסיר מן אוריתא ומן פקודיא בחיוהי בתר מותיה לית ליה רשו לאתמנאה עם צדיקיא בגנתא דעדן:

A man whose ways are rebellious in this world, and who dies [still set] in them, not having repented, does not have the right to correct himself after his death. And a man who is lacking in Torah and the commandments during his lifetime will not have the right to be counted among the righteous in the Garden of Eden after his death.

1:16

מלילית אנא בהרהורי לבבי למימר אנא הוא אסגיתי ואוסיפית חכמתא על כל חכימי' דהוון קדמי בירושלם ולבבי חזא סגיעות חכמתא ומנדעא:

I spoke, in the thoughts of my mind, saying: "I am the one who has multiplied and increased wisdom beyond all the wise men who were before me in Jerusalem, and my mind has seen an abundance of wisdom and knowledge."

1:17

ויהבית ית לבי למנדע⁴³⁷ חכמתא {והולהולתא} <וחולהולתא> דמלכותא ומנדעא וסוכלתנו בחנית למדע ואף⁴³⁷ דין הוא תבירות רוחא לגבר דמשתדל למשכח יתהון:

And I set my mind to knowing wisdom, and the intrigues of the realm; and I have examined knowledge and intelligence, in order to know that this, too, is dispiritedness for a man who endeavours to find them.

1:18

ארום גבר דמסגי חכמתא כד יחוב ולא יתוב בתיובתא מסגי רגוז קדם ייי ודמוסיף מנדעא וימות בטליותא מוסיף כאב לבא לקריבוהי:

For when a man who multiplies wisdom commits a sin and does not repent, he multiplies anger before the Lord; and someone who increases knowledge, and dies in his youth, increases grief in the heart of his relatives.

⁴³⁷ The majority reading is דאף, which produces better translational sense and parallels the MT.

Chapter 2

2:1

אמרית אנא בלבבי איזל כען הכא ואבחון בחדוה ואחזי בטוב עלמא הדין וכדו מטת עלי צערא וסגופא
אמרית במימרי האף דין הוא הבלו:

I said to myself, "I will now go here and examine joy, and look at the goodness of this world." But when trouble and affliction befell me, I said to myself, "This, too, is vanity."

2:2

לחוכא אמרית בעדן צערי ליצנותא הוא ולחדוה מה הנאה אית לגבר די יעבדנה:

As for laughter, I said: "At the time of my trouble, it is mockery." And as for joy, what benefit is there for a man who brings it about?

2:3

אלילית בלבבי לנגדא בבית משתה חמרא ית בסרי ולבבי דבר בחכמתא ולאחדא בשטות עולימא עד די
בחינית וחזית אי דין מנהון טב לבני אנשא די יעבדון עד די אנון קיימין בעלמא הדין תחות שמשא מניין יומי
חייהון:

In my mind, I sought to draw my flesh into a wine tavern, but my heart was acting in wisdom and taking hold of youthful foolishness, until I examined and saw which of them was good for men to do while they exist in this world, under the sun, during the number of days of their lives.

2:4

אסגיתי עובדין טבין בירושל' בניתי לי בתין בית מקדשא לכפרא על ישראל וביתא דשין דפיל לבי דינא
ואדרון פסיל לבי מדרשא דרבנן אנציבית לי כרמין ביבנה כל קביל כרמין דענב למשתי מנהון חמרא אנא
ורבני {סהדרין} <סנהדרין> ואף לנסכא מנהון חמר{א} חדת ועתיק על מדבחא:

I multiplied good acts in Jerusalem; I built for myself houses, the Temple to atone for Israel, and an ivory courthouse, and a hewn [stone] inner chamber as the study hall for the scholars. I planted vineyards for myself in Yavneh, opposite the grape vineyards, in order for me and the heads of the Sanhedrin to drink wine from them, and also to pour out libations of new and old wine on the altar.

2:5

עבדית לי גנת שקיין ופרדיסין ודרעית בהון כל מיני עשבין מנהון לצרוך מיכלא ומנהון לצרוך משתיא ומנהון לצרוך אסותא וכל מיני עשבי בוסמנין נציבית בהון אילני סרק וכל אילני בוסמני' דאייתיו לותי מזיקי וטלני מן הינדקא וכל אילן עביד פירין ותחומיה מן שור קרתא דירושלם עד כיף מיא דשלוח:

I made for myself a garden of pools and parks, and in them I sowed all types of plants, to use some of them for food, some of them for drink, and some of them for healing, and all types of aromatic herbs. I planted non-fruiting trees in them, and all the aromatic trees which the demons and shades brought to me from India, and every fruit-bearing tree. Its border is from the wall of the city of Jerusalem until the shore of the waters of Shiloah.

2:6

בחנית בית משתיא דמיא אידין חזי לאשקאה אילניא ואידין חזי לאשקאה עשבין עבדית לי פרקטנין דמיא לאשקאה {עשבין} מנהון אפילו חורשא די מרבי קיסין לאסקא:

I examined an irrigation house which was suitable to water the trees, and which was suitable to water the plants; I made for myself fountains of water from which to irrigate even a forest which produces much firewood.

2:7

קניתי עבדין ואמהן מן בניהון דחם ושאר עממין נוכראין וגזברין די ממנין על מזונא דביתי הוה לי לפרנסא יתי וית אנשי ביתי תרי עשר בתרי עשר ירחי שתא וחד לפרנסותי בירחא דעבורא אף קניין תורין ועאן הוה לי יתיר <מן> כל דריא דהוון קדמי בירושלם:

I acquired servants and maidservants from the descendants of Ham and other foreign peoples, and treasurers who were appointed over the sustenance of my household; I had twelve men to administer food to me and the members of my household for the twelve months of the year, and one to administer food to me in a leap month. I also had property of oxen and sheep – more than all the generations who were before me in Jerusalem had possessed.

2:8

כנשית אף אוצרין דכסף ודהב ואפילו מתקלין ומאדנוון דקשוט עבדית מן דהב טב וטיסברי מלכין ופלכין אתיהיבו לי לכרגא עבדית בבית מקדש' מיני זמר לזמרא בהון ליואי על קורבניא וקתרוסין ואבובין לזמרא בהון זמריא זמרייתא בבית משתה חמרא ותפנוקי בני אינשא ודי מסיא ובי בנאוון ומרזבין דשדיין מיא פשרי ומרזבין דשדיין מיא חמימי:

I also gathered treasuries of silver and gold, and I even made weights and true scales from fine gold; and treasures of kings and districts were given to me as tribute. In the Temple, I made types of musical instruments, for the musician Levites to play over the sacrifices, and lutes and flutes for the male and female singers to make music with in the wine tavern, and the pleasures of mankind; and public baths and bathhouses, and spouts which pour out tepid water and spouts which pour out hot water.

2:9

ואסגיתי טובא ואוסיפית עותרא מן כל דריא דהוון קדמי בירושלם ברם חכמתי קמת לי והיא סייעת יתי:

And I multiplied goodness, and I increased riches more than all the generations that were before me in Jerusalem; just so, my wisdom stayed with me, and it aided me.

2:10

וכל מה דבעו מני רבני סנהדרין לדכאה ולסאבא לזכאה ולחייבא לא כליתי מנהון פשר מליא ולא מנעית ית לבבי מן כל חדות אוריתא ארום הות לי פנאי די לבבי בדח בחכמתא דאתיהיבת לי מן קדם ייי מכל בני אנשא וחדית בה יתיר מן כל טרחותי ודין הוא חולקי טב דאזדמן לי לקבלא עלוהי אגר שלים לעלמא דאתי מכל טרחותי:

And all that the heads of the Sanhedrin sought from me – to purify or to declare impure, to judge innocent or guilty – I did not withhold explanations of matters from them, and I did not hold my heart back from all the joy of the Torah. For I was at leisure, since my heart was cheerful in the wisdom which was given to me from before the Lord, more than all men have; and I rejoiced in it, more than in all my toil. So this is my good lot, which was designated for me to receive on this basis a full reward in the World to Come, greater than all my toil.

2:11

ואסתכלית אנא בכל עובדא די עבדו ידיי ובטורחא דטרחית למעבד והא כולא הבלו ותבירות רוחא ולית מותר בהון תחות שמשא בעלמא הדין אילהן אית לי אגר שלים על עובדי {טבא} <טביא> לעלמא דאתי:

And I looked at every deed which my hands have done, and at the toil which I laboured to do – and it was all vanity and dispiritedness. And there is no advantage to them under the sun, in this world, except that I have a full reward for my good deeds in the World to Come.

2:12

ואסתכלית אנא למחזי חכמתא וסוכלתנו ארום מה הנאה אית לגבר לצלאה בתר גזירת מלכא ובתר דהא כבר אתגזרת עלוהי ואתעבידת ליה:

And I looked to see wisdom and intelligence – for what benefit is there for man to pray after the decree of the king, and after that which has already been decreed against him and carried out?

2:13

וחזית אנא ברוח קודשא דאית מותר לחכמתא יתיר מן שטיותא כמותר נהור {ד}יממא מן חשוך ליליא:

And I saw, with the spirit of holiness, that there is an advantage to wisdom over foolishness, like the advantage of the light of day over the darkness of night.

2:14

חכימא מסתכל ברישא מה דעתיד למהוי בסופא ומצלי ומבטל גזירתא בישתא מן עלמא ושטיא בחשוכא אזיל וידעית אף אנא דאי לא מצלי חכימא ומבטל גזירתא בישתא מן עלמא כד ייתי פורענותא בעלמא ארעון חד יאורע ית כולהון:

A wise man, at the beginning, looks at what will happen at the end, and he prays and annuls the evil decree from the world; but the fool goes in darkness. And I also know that if the wise man does not pray and annul the evil decree from the world, then when retribution arrives in the world, one fate will meet all of them.

2:15

ואמרית אנא בלבבי כארעון שאול מלכא דסטא בשטיותיה ולא נטר תפקידתא דאתפקד על עמלק
ואתנטילת מניה מלכותא אף כדין יערענני ולמה חכימית אף אנא בכך יתיר מניה ומלילית בלבי דאף דין
הבלו ולית אילהן גזירת מימרא דיי:

And I said to myself, "Like the fate of King Saul, who, in his foolishness, rejected and did not keep the commandment which was ordered concerning Amalek, so the kingship was removed from him – so the same will befall me too. And so why am I wiser than he was?"
And I said to myself that also this is vanity, and there is nothing but the decree of the Memra of the Lord.

2:16

ארום לית דוכרנא לחכימא עם שטיא לעלמא דאתי ובתר מיתת גברא מה דהוה ביומוהי כד ייתון יומי
דעתידין למהוי כולא אשתכח והיכדין יימרון בני אינשא דיהא סופא דצדיקא כסופא דחייבא:

For there is no record for the wise man along with the fool, in the World to Come; and after a man's death, what happened in his days is all forgotten when the days of the future arrive. And how can mankind say that the end of the righteous man will be like the end of the sinner?

2:17

וסניתי אנא ית חיין בישין ארום ביש עלי עובדא בישא דאתעבד על בני אנשא תחות שמשא בעלמא הדין
ארום כולא הבלו ותבירות רוחא:

And I hated the evil life, for it is an evil against me, the evil deed which was done against mankind under the sun, in this world – for all is vanity and dispiritedness.

2:18

וסניתי אנא ית כל טרחותי דטרחית תחות שמשא בעלמא הדין בגין דאשבקניה לרחבעם ברי דייתי בתריי
וייתי ירבעם בר נבט ויסב מן ידוהי עשרתי שבטיא {ויחצון} <ויחסיין> פלגות מלכותא:

And I hated all my toil, at which I have laboured under the sun, in this world, since I will bequeath it to my son Rehoboam, who will come after me, but Jeroboam son of Nevat will come and remove ten tribes from his hand, and possess a portion of the kingdom.

2:19

ומן ידע החכים יהא או טפש מלכא דעתיד למהוי בתריי וישלוט בכל טרחותי דטרחית וכל מה דאתקינית בחכמתי תחות שמשא בעלמ' הדין ותהית בלבבי ותבית למימר אף דין הבלו:

And who knows whether the future king, who will come after me, will be wise or foolish? He will rule over all my toil, at which I have laboured, and everything that I established with my wisdom under the sun, in this world. And I was regretful in my heart, and I said again, "Also this is vanity!"

2:20

וחזרית אנא ליאשא ית לבבי על כל טורחא דטרחית למקני ודחכימית לתקנא תחות שמשא בעלמ' הדין:

And again I despaired in my heart of all the toil at which I had laboured to acquire, and which I had been wise to put in order under the sun, in this world.

2:21

ארום אית גבר דטרחותיה בחכמתא ובסוכלתנו ובצדקו וימות בלא ולד ולגבר דלא טרח ביה יתנניה למהוי חולקיה אף דין הבלו ובישתא רבתא:

For there is a man whose toil is with wisdom, intelligence, and righteousness, but he will die without offspring; and he will give it to a man who did not labour at it, to be his portion – also this is vanity, and a great evil.

2:22

ארום מה הנאה אית לגבר בכל טרחותיה ובתבירות לבביה דהוא טרח תחות שמשא בעלמא הדין:

For what benefit is there for a man in all his toil, and in his dispiritedness, at which he labours under the sun, in this world?

2:23

ארום כל יומוהי כאיבן ותקוף רגז גווניה אף בליליא לא דמך מן הרהורי לבביה אף דין הבלו הוא:

For all his days are pain, and the strength of his anger is his manner. Even at night, he does not sleep due to the fantasies of his mind; also this is vanity.

2:24

לית דשפיר באינשא אילהן דייכול וישתי ויחזי ית נפשיה טב קדם בני אנשא למעבד פקודיא דיי ולמהך באורחן דתקנן קדמוהי בגין דייטב ליה מן ט^אורחיה אף דין חזית אנא דגבר דמצלח בעלמא הדין מן ידא דיי הוא דאתגזר למהוי עלוהי:

There is nothing proper for a man, except that he should eat and drink and show himself to be good before mankind by doing the commandments of the Lord and walking on paths which are upright before Him, so that He will do good to him, for his path.⁴³⁸ I saw also this: that a man who is successful in this world, it is from the hand of the Lord that it is decreed upon him to be so.

2:25

ארום מן הוא דיעסוק בפתגמי אוריתא ומן הוא גבר דאית ליה חששא מן יום דינא רבא דעתיד למיתי בר מני:

For who studies the words of the Torah, and who is that man who fears the Day of Great Judgment which will take place, aside from me?

2:26

ארום לאנש דתקנן עובדוהי קדם יי יהב חכמתא ומנדעא בעלמא הדין וחדוה עם צדיקיא לעלמא דאתי ולגברא חייבא יהב גוון ביש למכנש ממון ולמצבר קנין סגי למהוי מתנסיב מניה ולמהוי מתיהב לגבר דשפיר קדם יי אף דין הבלו הוא לחייביא ותבירות רוחא:

For to a man whose deeds are upright before the Lord, He gives wisdom and knowledge in this world, and joy with the righteous in the World to Come. But to a guilty man, He gives a kind of evil, to gather money and heap up many possessions, to be taken away from him and given to a man who is proper before the Lord. This, too, is vanity for the guilty, and dispiritedness.

⁴³⁸ The υ has been crossed out, and the letter α is written above it. The majority reading is טורחיה.

Chapter 3

3:1

לכל גבר ייתי זמן ועדנא לכל עסקא תחות שמיא:

For every man will come a season, and a time for every matter under the heavens.

3:2

עדן בחיר למילד בנין ועדן בחיר לקטלא בנין מסרבין ומרגזין לאטלותהון באבנין על מימר דייניא עדן בחיר
למנצב אילן ועדן בחיר לשרשא אילן נציב:

A chosen time to bear sons, and a chosen time to kill rebellious and blasphemous sons – to stone them according to the judges' command; a chosen time to plant a tree, and a chosen time to uproot a planted tree.

3:3

עדן בחיר לקטלא בקרבא ועדן בחיר לאסאה שכיב מרע עדן בחיר {{לפרכא}} <<לפכרא>>⁴³⁹ בניינא ועדן
בחיר {למבנוי} <למבני> חורבא:

A chosen time to kill in battle, and a chosen time to heal the gravely ill; a chosen time to demolish a building, and a chosen time to rebuild a ruin.

3:4

עדן בחיר למבכי על שכיבא ועדן בחיר למחדי בחוכא {ועדן} <עדן> בחיר למספד על קטילא ועדן בחיר
לטפזא בהלולא:

A chosen time to weep over the dead, and a chosen time to rejoice with laughter; a chosen time to lament over the slain, and a chosen time to dance at a wedding feast.

⁴³⁹ This correction to the manuscript was made in what appears to be the vocaliser's hand, by writing the letter ב above the ך, and א above the כ, so as to indicate that the כ should come first, and the ר second.

3:5

עדן בחיר לפקחא דגור אבנין ועדן בחיר למצבור אבנין לבנינא עדן בחיר לגפפא אתתא ועדן בחיר לרחקא
{אתתא} מלגפפא בשבעתי יומי אבלא:

A chosen time to dismantle a heap of stones, and a chosen time to heap up stones for a building; a chosen time to embrace a wife, and a chosen time to keep from embracing, in the seven days of mourning.

3:6

עדן בחיר למתבע נכסיא ועדן בחיר למיבד ממונא עדן בחיר למטר עסקא ועדן בחיר למשדי עסקא בימא
בעדן נחשולא רבא:

A chosen time to seek out property, and a chosen time to lose money; a chosen time to keep merchandise, and a chosen time to cast merchandise into the sea, during a great tempest.

3:7

עדן בחיר למבזע לבושא על שכיבא ועדן בחיר לאחאה בזיעא עדן בחיר למשתק מלנצאה ועדן בחיר למללא
פתגמי מצותא:

A chosen time to tear one's clothing over the dead, and a chosen time to sew up a tear; a chosen time to refrain from quarrelling,⁴⁴⁰ and a chosen time to speak words of contention.

3:8

עדן בחיר לרחומי חד לחבריה ועדן בחיר למסני חייבא עדן בחיר לאגחא קרבא ועדן בחיר למעבד שלמא:

A chosen time to love one another, and a chosen time to hate a wicked man; a chosen time to wage war, and a chosen time to make peace.

⁴⁴⁰ Lit. "be silent from quarrelling".

3:9

מה מותר אית לגבר פלח דהוא טרח למעבד אוצרין ולמכנש ממון אלולי מסתייע במזלא דלעילא:

What advantage is there for a working man, who toils to make treasures and gather money, if he is not being helped by fortune from above?

3:10

חזיתי ית גוון אסורין דיהב יי לבני נשא דאנון רשיעין לסגפותהון ביה:

I have seen the kind of reprimands which the Lord gave to people who are wicked, to afflict them with it.

3:11

אמר שלמה מלכא ברוח נבואה ית כולא עבד יי שפיר בעדניה דחזיא הות מצותא דהות ביומי ירבעם בר נבט למהוי ביומי שבע בר בכרי ואתעכבת והות ביומי ירבעם דאלו הות ביומי שבע בר בכרי לא הות מתבני בית מקדשא על עיסק עגלין דדהב דעבד ירבעם חייבא ושויאונן בביתאל ובדן ומני פר{ר}זדאון על שבילא ופסקו עיילי רגלין ובגין כן אתעכבת עד זמן די אתבני בית מקדשא בדיל דלא יתעכבון בני ישראל למבני יתיה אף ית שמא רבא דהוה כתיב ומפרש על אבן שתייה {בסימנהון} <כסי מנהון> דאשתמודע קדמוהי יצרא בישא דבלבהון דאלו הוה מסיר ביד אנש הוה משמש ביה ומשכח בגויה מה דעתיד למהוי בסוף יומיא עד עלמי עלמין ואוף יום מותא {בסימנהון} <כסי מנהון> בגין דלא יהודע לגבר מן רישא מה דעתיד למהוי בסוף:

King Solomon said, with the spirit of prophecy: "The Lord has made everything proper to its time; it was fitting for the strife which happened in the days of Jeroboam, son of Nebat, to happen in the days of Sheba, son of Bichri, but it was delayed and happened in the days of Jeroboam. For if it had happened in the days of Sheba, son of Bichri, the Temple would not have been built, because of the golden calves which wicked Jeroboam made and installed in Beth-El and Dan; and he appointed sentries over the route, and they stopped the pilgrims. Because of this, it was delayed until the Temple was built, so that the Children of Israel would not be kept from building it. He also hid from them the Great Name which was written and specified on the foundation stone, as the evil inclination which was in their hearts was made known to Him; for if it was handed over to man, he would use it and discover through it what would happen at the end of days, for eternity. And He also hid the day of death from them, so that it would not be made known to man at the beginning, what would come at the end."

3:12

אמר שלמה מלכא ידעית ברוח נבואה ארום לית <טב> בהון בבני אנשא ארום אילהן למחדי בחדות אוריתא ולמעבד טב ביומי חייה:

King Solomon said, "I know with the spirit of prophecy that there is no good in them – in mankind – except for rejoicing in the joy of the Torah, and doing good in the days of his life."

3:13

ואף כל אנש דיאכול וישתה ויחזה טב ביומוהי ויחסין לבנוהי בעדן מותיה כל טרחותיה מתנה דאתיהבת ליה מן קדם יי היא:

Also, every man who eats and drinks and sees good in his days, and leaves all his toil as an inheritance to his sons, at the time of his death: it is a gift which was given to him from the Lord.

3:14

ידעית ברוח נבואה ארום כל די יעביד יי בעלמא בין טב ובין ביש {{מי דאתגזר}} <<מה דאתגזר>>⁴⁴¹ מפומיה הוא יהא לעלם עלוהי לית רשו לגבר לאוספא ומניה לית רשו לגבר לבצרא ובעדן דייתי פורענותא בעלמא יי הוא דעבד בגין די ידחלון בני אנשא מן קדמוהי:

I know, with the spirit of prophecy, that everything which the Lord will do in the world, whether good or bad – whatever was decreed from His mouth – it will last forever; man has no authority to add to it, and man has no authority to take away from it. And when retribution arrives in the world, it will be the Lord who has done it, so that mankind might fear Him.

3:15

מה דהות מן קדמת דנא כבר הוא דאתי ומה דעתיד למהוי בסוף יומיא הא כבר הוה וליום דינא רבא עתיד יי למתבע חשוכא ומסכינא מן ידוהי דרשיעא די רדיף ליה:

That which happened beforehand, has already been coming, and that which will happen at the End of Days has already happened. And on the Day of Great Judgment, the Lord

⁴⁴¹ This correction was made in the vocaliser's hand; the ם appears to have been changed into ה.

will claim the needy and the poor man from the hands of the wicked man who pursues him.

3:16

ועוד חזית תחות שמש' בעלמא הדין אתר בית דינא דדייני שקר' תמן יחייבון לזכאי למפק חייבא בדיןיניה
ואתר דמשכח⁴⁴² תמן גבר זכאי תמן משתכח גברא חייבא למשלט ביה בגין חובי דרא בישא:

Furthermore, I saw a place under the sun, in this world – a court where false judges⁴⁴³ condemn the innocent to come out guilty in his judgment. And in a place where an innocent man is found, a guilty man is found there to rule over him, because of the sins of the evil generation.

3:17

אמרית אנא בלבבי ית זכאה וית חייבא ידין יי ביום דינא רבא ארום עדן מתעתד לכל עסקא {ועם} <ועל>
כל עובדא דעבדו בעלמ' הדין אתדונון תמן:

I said to myself, “The Lord will judge the innocent and the guilty on the Day of Great Judgment; for a time is designated for every matter, and they will have been judged there on the basis of every deed that they did in this world.”

3:18

אמרית אנא בלבבי על עיסק בני אנשא ייתי עליהו' מכתשין ומרעין בישין בגין לנסואיהון ובגין למבחנןי{הון
עבד יי למחזי אם תייבין בתיובתא ישתביק להון ויתסון ורשיעיא דאנון כבעירא לא תייבין בגין כן אנון
מתווכחין בהון לאבאשא להון:

I said to myself, concerning the matter of people, “Plagues and evil sicknesses come upon them, so as to test and try them: the Lord did it to see – if they return in repentance, they will be forgiven and healed. But the wicked, who are like beasts, do not repent; because of this, they are punished with them, to harm them.”

⁴⁴² This form is assumed to be a Gt-stem with assimilation of ת; see section 2.5.2.

⁴⁴³ Lit. “judges of falsehood”.

3:19

ארום ארעון אנשא חייבא וארעון בעירא מסאבא {ארעא} <ארעון> חד לכולהון והיכמה דתימות בעירא מסאבא כן ימות דין דלא תב בתיובתא קדם מותיה ונשמת רוח תרויהון כחדא אתדן לכל גוון ושארות גברא חייבא מן בעירא מסאבא <לית>⁴⁴⁴ מדעם בין תרויהון אילהן בית קבורתא ארום כולא הבלו:

As for the fate of a guilty person and the fate of an unclean beast – they all have one and the same fate; just as an unclean beast dies, so dies someone who has not returned in repentance before his death, and the life spirit of them both will be judged the same in every aspect. And as for the superiority of the guilty man over the unclean beast: there is nothing different between the two of them except the grave, for all is vanity.

3:20

כולא אזלין לאתר חד כל דיירי עלמא אתבריאון מן עפרא וכד ימותון כולהון עתידין למתוב לעפרא:

All go to the same place; all the generations of the world were created from dust, and when they die, they will all return to the dust.

3:21

מן הוא חכימא דידיע אין רוח נשמתא דבני אנשא הסלקא היא לעילא לרקיעא ורוח נשמתא דבעירא הנחתא היא לרע לארעא:

Who is so wise as to know whether men's life spirit goes up to the sky above, and a beast's life spirit goes down below to the earth?

3:22

וחזית ארום לית טב בעלמא הדין מן דיחדי אנש בעובדוהי טביא וייכול וישתה וייטב לביה ארום הוא חולקיה טב בעלמא הדין למקני ביה עלמא דאתי די לא יימר אניש בלבביה למה דין אנא מבזבו ממוני למעבד צדקתא טב לי דאשבקניה לברי בתראי או אתזון מניה בעדן סבתי ארום מן הוא דיעלניה למחזי מה דעתידי למהוי בתרוהי:

I saw that there is no better thing in this world than that a man rejoices in his good deeds, and eats and drinks and is pleased; for it is his good lot in this world, by which⁴⁴⁵ to

⁴⁴⁴ While the phrase appears to necessitate a negation, the majority of witnesses do not attest לית.

⁴⁴⁵ Lit. "to acquire through it".

acquire the World to Come, lest someone say to himself, “Why, then, should I waste my money by giving charity? It is better for me to leave it to my son after me, or to sustain myself from it during my old age.” For who is the one who will show him⁴⁴⁶ what will happen after him?

Chapter 4

4:1

ותבית אנא וחזית ית כל אניסין דאתעבידו לצדיקיא ואדחיקו בעלמא הדין תחות שמשא מן יד דוחקיהון
ולית די ימליל להון תנחומין ולית למפרקהון מן ידא דאונסיהון בתקוף ידא ובחילא ולית די ינחם להון:

Again I saw⁴⁴⁷ all the abuse which was done to the righteous, and that they were oppressed in this world, under the sun, by the hand of their oppressors; and there is no one who might speak words of consolation to them, and there is no one to redeem them from the hand of their oppressors with a strong hand and power, and there is no one who might comfort them.

4:2

ושבחית אנא ית שכיביא דהא כבר מיתו ולא חזו פורענות' דאתת בעלמא בתר מותיהון יותר מן חייא דהנון
קיימין בעקא עד כען:

And I praised the dead, who had already died and not seen the retribution which arrived in the world after their deaths, more than the living, who are enduring in misfortune up until now.

4:3

ושפיר מן תרויהון ית דעד כען לא הוה ולא אתברי בעלמא די לא חזי ית עובדא בישא דאתעביד בעלמא
תחות שמשא:

And better than both of them is the one who, up until now, has not existed, and was not created in the world, who has not seen the evil-doing which is done in the world, under the sun.

⁴⁴⁶ Lit. “who will bring him to see”.

⁴⁴⁷ Lit. “and I returned and I saw”.

4:4

וחזית אנא ית כל טורחא וית כל אוטבות עובדא די עבדין בני אנשא ארום היא קנאתא די יקני גבר על
חבריה למעבד כותיה די מקני ליה לטבא למעבד כטיבותיה מימרא דשמיא יוטב ליה ודי מקני ליה לביש
למעבד כבישתיה מימרא דשמיא יבאיש ליה דאף דין הבלו לחייבא ותבירות רוחא:

I saw all the toil and every good deed which men have done; for it is a man's jealousy of his fellow which drives him to act the same as him. As for the man whose jealousy of another causes him to do good, in accordance with his goodness: the Memra of Heaven will do good for him. But as for the man whose jealousy of another causes him to do evil, in accordance with his wickedness: the Memra of Heaven will do evil to him. Also this is vanity for the guilty, and dispiritedness.

4:5

שטיא אזיל ומגפף ידוהי בקייטא ולא צבי למטרח ובסתווא ייכול ית כל מן דאית ליה ואפילו כסו דעל משך
בסריה:

The fool goes and folds his hands in the summer, and does not want to toil; and in the winter he eats all that he has, even the garment which is on the skin of his flesh.

4:6

טב לגבר מלא חופניא {א} מיכלא בהנאת נפש ובלא גזילא וחטופין מתרין חופנין מליין מיכלא בגזילא
ובחטופין ועתיד לשלמא בדינא בטורחא ובתבירות רוחא:

It is better for a man to have a handful of food with a clear conscience⁴⁴⁸, [gained] without theft and robbery, than two handfuls of food [gained] by theft and robbery, and having to make future restitution on the [Day of] Judgment with toil and dispiritedness.

4:7

ותבית אנא וחזית הבלו דאתגזר למהוי בעלמא הדין תחות שמשא:

Again I saw the vanity which has been decreed to exist in this world, under the sun.

⁴⁴⁸ Lit. "pleasure of soul".

4:8

אית גבר יחידא ולית תניין בר מניה אף ברא אף אחא לית ליה למירת ית נכסוהי ולית סוף לכל טורחיה אף עיניה לא תכול למסבע עותרא ולא {יתיב} <יימר> בלבביה למה דין אנא <טרח> ומחסר ית נפשי מטיבותא אקום כען ואעביד מנהון צדקתא ואחדי בעלמ' הדין עם בני אנשא ולעלמא דאתי עם צדיקיא אף דין הבלו וגוון ביש הוא:

There is a lone man, and there is no other⁴⁴⁹ man aside from him; he has neither a son nor a brother to inherit his possessions, but there is no end to all his toil. Even his eye cannot be satisfied with wealth, yet he does not say to himself, "Why, then, do I toil, and deprive myself of goodness? I will now rise and do charity with it, and I will rejoice in this world with men, and in the World to Come with the righteous." This, too, is vanity, and a sort of evil.

4:9

טבין תרין צדיקיא בדרא יתיר מן חדא ואנון דבריין במזלא ומשתמעין מליהון די אית להון אגר טב לעלמא דאתי בטורחיהון די טרחו לסוברא ית דריהון:

Two righteous men in a generation are better than one; they are established in good fortune, and their words are heeded; they have a good reward in the World to Come for their labours, at which they toiled to support their generation.

4:10

ארום אילהן אין יפול חד מנהון על ערסא וישכוב מרע חדא יקיים ית חבריה בצלותיה ואילו חד דהוא זכאי בלחודוהי בדריה בעדן דיפול על ערסיה וישכוב מרע לית ליה בדריה תניין לצלאה עלוהי אילהן בזכותיה יקום ממרעיה:

For if one of them falls on the bed and lies ill, the other will raise his companion with his prayer; but if there is one alone who is innocent in his generation, when he falls on his bed and lies ill, he does not have another man in his generation to pray for him, but rather he will recover from his sickness through his own merit.

⁴⁴⁹ Lit. "second".

4:11

ואוף אין דמכן תרין גבר ואתתיה ושחין להון בסתוא ולחד איכדין ישחן:

Also, if two people – a man and his wife – lie together, they will be warm in the winter; but as for a single person, how will he become warm?

4:12

ואין יקום גברא רשיעא ותקיפא בדרא ועובדוהי מקלקלין {ומסתפקין} <ומסתקפין> לאיתאה פורענותא בעלמא קיימין תרין צדיקיא לקבליה ומבטלין פורענותא בזכותהון וכמה {{יאווין}} <<יאיינ>>⁴⁵⁰ תלתא צדיקיא דהנון בדרא ושלם ביניהון כתכא דמגדלא תלת תלת דלא בבהילו אתנתק:

If a wicked and strong man arises in a generation, and his deeds are corrupt and are the cause of retribution coming to the world, two righteous men will arise against him and undo the punishment in their merit. And how beautiful are three righteous men who are in [the same] generation, with peace between them; like a three-ply braided chain, which is not quickly severed.

4:13

טב הוא אברהם דהוא רבי מסכן והות ביה רוח נבואה מן קדם ייי ואשתמודע ליה מריה במהוי בר תלת שנין ולא צבא למפלח לטעות' יתיר מן נמרוד רשיעא דהוה מלכא סיב וטפש ומן בגלל דלא צבא אברהם למפלח לטעותא רמהי לגו אתון נורא יקידתא ואתרחיש ליה ניסא מן רבוני עלמא ושיזביה מתמן ואפילו מן בתר הכי לא הוה מנדעא בנמרוד לאזדהרא עוד בגין דלא למפלח לטעות' דהוה פלח מן לקדמין:

Abraham, who was a poor young man, but had in him the spirit of prophecy from the Lord, and his Master was made known to him when he was three years old and he did not want to worship idols, was better than the wicked Nimrod, who was an old and foolish king. And because Abraham did not want to worship idols, he threw him into a furnace of flaming fire; but the Master of the World performed a miracle for him,⁴⁵¹ and He saved him from there. But even after that, Nimrod still did not have the intelligence to take care not to worship the idols which he had worshipped beforehand.

⁴⁵⁰ The text originally appears to have read יאוון, but the bottom parts of the stems of the ןו have been rubbed out, thus transforming these letters into ן.

⁴⁵¹ Lit. "a miracle occurred for him from the Master of the World".

4:14

ארום מן גניסת פלחי טעותא נפק אברהם ומלך על כל ארעא דכנענאי ארום ביומי מלכותיה דאברהם
אתעבד נמרוד מסכינא בעלמא:

For Abraham came from a family of idol worshippers, and he ruled over the whole land of Canaan; for in the days of Abraham's reign, Nimrod became poor in the world.

4:15

אמר שלמה נביא ברוח נבואה מן קדם יי חזית ית כל חייא דאזלין בטפשהון לסרבא על רחבעם ברי תחות
שמשא ומפלגין ליה ית מלכותא לאתיהיבא לירבעם ברם שבטא דבנימן ויהודה הוה לבהון שלים עם רביא
הוא רחבעם ברי דהוה תניין למלכותי די יקום וימלוך בתר אחסנתל' בירושלם:

Solomon the prophet said with the spirit of prophecy from the Lord, "I have seen all the living who behave foolishly as to rebel against my son Rehoboam, under the sun, and divide his kingdom, to be given to Jeroboam. But the tribe of Benjamin and of Judah were whole-heartedly⁴⁵² with the young man – that is, my son Rehoboam – who was second to my throne,⁴⁵³ who will arise and rule in the place⁴⁵⁴ of his inheritance, in Jerusalem.

4:16

לית סוף לכל עמא בית ישראל לכל צדיקיא די הוה מדבר קדמיהון ברם הנון יעטוהי בחכמתא למיקל נירא
מעלויהו' ובטפשיה אזל ואתייעט עם עולימיא והנון יעטוהי בטפשות{י}א ליקרא ניר מלכותא על עמא בית
ישראל ושבק מלכת סביא ואזל במלכת בתראי ברם אנון בתראי תאהו בתר כן דלא חדו ביה והנון גרמו
עלוהי לאסתקפא למהוי מתפלגין מניה עשרתי שבטיא ומלך עלויהון ירבעם חייבא אמרית אף דין הבלו
לרחבע' ברי ותבירות רוחא לדילי:

There is no end for all the people of the House of Israel, for all the righteous before whom he was leader; truly, they advised him in wisdom that the yoke should be light upon them, but in his foolishness, he went and took advice from the young, and they advised him foolishly to make the yoke of the kingdom heavy on the people of the House of Israel. And he ignored the advice of the elders, and went with the advice of the latter group; but these latter men regretted it afterwards, and they were not pleased with him. And they brought

⁴⁵² Lit. "their heart was whole".

⁴⁵³ Lit. "reign".

⁴⁵⁴ This translation regards בתר as morphological variant of באתר, hence "in the place of".

upon him the separation of the ten tribes from him, and the reign of the wicked Jeroboam over them.⁴⁵⁵ I said, “This, too, is vanity for Rehoboam my son, and dispiritedness for me.”

4:17

אנת בר נש טור רגלך בעדן דתיזיל לבית מקדשא דיי לצלאה די לא תהך תמן מלא חובין קדם עד לא תתוב ותהא מקרב אודנג לקבלא אולפן אוריתא מן כהניא וחכימיא ולא תהא כטפשיא דמקרבין קורבנא על חוביהון ולא תייבין מן עובדין בישין דאחידין בידיהון וליתוהי מתקבל ברעוא ארום ליתיהון ידעין למעבד בהון בין טב לביש:

You, son of man, guard your foot when you go to the Temple of the Lord to pray, so that you do not go there full of sins before you repent. And offer your ear to receive Torah teaching from the priests and sages; and do not be like fools, who bring a sacrifice for their sins but do not repent for the evil deeds which are held in their hands, so it is not received positively. For they do not know whether to do good or evil with them.

Chapter 5

5:1

לא תבהל על מימרך לשבשא ית מלי פומך ולבך לא יוחי לאפקא מלול בעדן דאת מצלי קדם יי ארום יי ישלוט על כל עלמא ויתיב על כורסי(ה) יקרא בשמי מרומא ואנת יתיב על ארעא בגין כן יהון מלי פומך קלילין:

Do not be hasty with your speech so as to distort the words of your mouth, and let your heart not hurry to produce speech when you are praying before the Lord; for the Lord rules over the whole world, and sits on the throne of majesty in the highest Heaven, whereas you sit on the earth. Therefore, let the words of your mouth be few.

⁴⁵⁵ Lit. “and they caused it to happen to him, that the ten tribes would be separated from him, and the wicked Jeroboam would rule over them.”

5:2

ארום היכמה דייתי חלמא על הרהורי לבא בסגיאות גוונין אף כדין קל שטיא בסגיאות פתגמין בטילין:

For just as a dream comes through the thoughts of the mind, in many ways, so too comes the voice of the fool, with many useless words.

5:3

בעדן דתדר נדרא קדם יי לא תעכב לשלמותיה ארום בגין כן לית רעוא דיי בטפשיא מן בגלל די מעכבין נדריהון ולא משלמין:

When you make a vow before the Lord, do not delay in fulfilling it, for the Lord takes no pleasure in fools for this reason, because they delay their vows and do not fulfil them.

5:4

טב לך די לא תנדר מן די ⁴⁵⁶נדרת{{ת}} ולא תשלם:

It is better for you not to vow, than for you to have vowed and not fulfil it.

5:5

לא תנבל ית מימר פומך למגרם דין גיהנם עלוי בשרך וביום דינא רבא לא תכול למימר קדם מלאכא אכזרא דרדי בך ארום שלותא היא למה דין יתקוף רוגזא דיי על כל מילך דאתאמר בגנותא ויחבל ית עובדי ידך:

Do not make the speech of your mouth foul, so as to bring about the judgment of Gehenna upon your flesh; and on the Day of Great Judgment, you will not be able to say, before the cruel angel who rules over you, that it is a mistake. Why, then, should the Lord's anger blaze against your every word which was said in disgrace, and destroy the works of your hand?

⁴⁵⁶ It appears that the vocaliser has erased the pointing from the initial ת, serving as to erase the letter itself.

5:6

ארום בסגיאות חילמין דנביאי שקר' והבלין דבעלי חרשין ומלין סגיאין דרשיעיא לא תהימן ארום ית חכימיא צדיקיא תהא משמש ומנהון תתבע אולפנא ומן קדם יי הוי דחיל:

For do not believe in the many dreams of false prophets, and the vanities of sorcerers, and the many words of the wicked; rather, serve the righteous wise and seek instruction from them, and fear the Lord.

5:7

אין אניסות מסכינא וגזילתא ודין <ו> צדקתא תחמי בקרתא לא תתמה בלבבך איכדין רעותא דיי על כל אליין ארום אל אדיר על שמי מרומא נטיר עובדי בני אנשא בין טב לביש ומן קדמוי משתלחין גוברין גיותנין ותקיפין למרדי ברשיעיא ולמהויהון מתמנין רבנין עלויהון:

If you see in the city both oppression of the poor and theft, as well as justice and charity, do not be astonished in your heart at how it is the Lord's will regarding all these things. For God, mighty over the highest heaven, watches over the deeds of men, whether good or evil, and it is from Him that haughty and powerful men are sent to rule over the wicked, and to be appointed masters over them.

5:8

ומותר שבח פולחנות ארע' על כולא הוא די בעדן דימרדין בני מלכותא ומלכא מתייב בפזיחין מן קדמיהון {לא} <אין> לית להון עיבורא למיכל ההוא מלכא לגבר פלח בחקלא מתעבד עבד משתעבד:

The advantage of the profit from working the land is above everything, for when the subjects of a kingdom rebel, the king is placed in open lands because of them; if he does not have grain to eat, that very king becomes a labourer subservient to a man who works the field.

5:8 ת"א

ומותר משבח פולחנות ארעא על כולא הוא ואפילו {מלאכא} <מלכא> חמי ליה למהוי לפולחנות חקליה עבד ומשעבד:

The advantage of the profit from working the land is above everything, and even for a king it is proper to be a slave and labourer to work his field.

5:9

גבר תגר די רחים למקני כספא ומרי פרגמטיא לא יסבע למצבור כסף ומן די רחים למכנש ממון יתיר ולית ליה שבח לעלמא אין לא יעביד מניה <צדקתא> בדיל דלית ליה אגר עלל למיכל אף דין הבלו:

A merchant who loves acquiring silver, and businessmen, will not be satisfied with collecting silver, and someone who loves gathering excessive money will not make a profit in the world⁴⁵⁷ if he does not do charity with it, because he does not have the reward of produce to eat; also this is vanity.

5:10

כד סגיא טיבותא בעלמא סגיאין אף בני נשא דיכלונה ומה הנאה אית למרהא די יצברנה אין לא עביד מנה טיבותא בגין דיחמי לעלמא דאתי יהבית אגרהא בעינוי:

When favours are abundant in the world, also abundant are the people who use them up; and what benefit is there for their owner who collects them, if he does not do kindness with those goods, so that he may see the granting of their reward in the World to Come with his own eyes?

5:11

בסימא דמיכת גברא די פלח למרי עלמא בלב שלם ואית ליה נייחא על בית קבורתיה אין זעירות שנין דחיי או אין סגיאות בתר די פלח למרי עלמא בעלמא הדין לעלמא דאתי אגר עובדי ידוי יחסין וחכמת אוריתא דיי לגבר עתיר בחכמתא היכמה דמעסק בעלמא הדין ואשתדל באולפנא כדין תנוח עלוהי על בית קבורתיה ולא תשבקניה בלחודוהי היכמה דלא שבקת אנתתא לגברא בלחודוהי לדמכא:

Sweet is the sleep of a man who serves the Master of the World wholeheartedly; and he has rest in his grave whether he lives a few or many years. After he has served the Master of the World in this world, he will inherit the reward for the works of his hands in the World to Come. And the wisdom of the Lord's Torah belongs to a man rich in wisdom; just as he occupied himself and endeavoured in its learning in this world, so it will rest with him in his grave and not abandon him on his own, just as a wife does not leave her husband to sleep alone.

⁴⁵⁷ The majority reading is לעלמא דאתי, "in the World to Come".

5:12

אית בישתא מרעיתא חמית בעלמא הדין תחות שמשא ולית ליה אסו גבר די יכנוש עותרא ולא עבד מניה מדעם טב לסוף יומיא {ההיא} <ההוא> עותרא נטיר ליה לאבאשא ליה לעלמא דאתי:

There is an evil sickness which I have seen in this world, under the sun, and there is no cure for him, a man who collects wealth but does not do any good with it; at the End of Days that wealth is kept for him, to be to his detriment⁴⁵⁸ in the World to Come.

5:13

וההוא עותר' דשבק לבריה בתר מותיה יהובד על די קנא ליה בגוון ביש ולא יתקיים ביד בריה די יוליד ולא ישתאר ליה בידיה מדעם:

And that wealth which he has left to his son after his death will be destroyed, because he acquired it by evil means; and it will not last in the hand of his son whom he has fathered, and nothing will be left for him in his hand.

5:14

היכמה דנפק ממעי אמיה ערטיל בלא זכותא ובלא מדעם טב היכדין יתוב למיזל לבית קבורתיה חסיר מן זכותא היכמה די אתא בעלמא הדין ומדעם אגר טב לא יקבל בטורחיה לסוברא עמיה לעלמא דהוא אזיל למהוי לזכו בידיה:

Just as he came out of his mother's womb naked, with no merit and without anything good, so again he will go to his grave, lacking merit, just as he came into this world; and he will not receive any good reward for his toil, to carry with him to the world where he is going, to be a merit in his hand.

⁴⁵⁸ Lit. "to harm him".

5:15

ואף דא בישתא מרעיתא ולית ליה אסו דכל קבל דאתא לעלמא הדין חסיר מן זכוותא היכדין אזיל לעלמא
ההוא ומה מותר הוה ליה דיטרח לקבלת רוחא:

This is also an evil sickness, and there is no cure for him: as he came into this world lacking merit, so he goes to the World to Come. And what was the advantage to him, that he toiled for an empty payment?⁴⁵⁹

5:16

אף כל יומי בחשוכא שרא בגין {בן} די לחמוהי בלחודוהי טעים וּבַבְּנֵס סגיא תאי ובמרעין ורגיז הוּו חיוהי:
Also, all his days he dwells in darkness, so that he eats his bread on his own, and he lives with much grief, and he lives in illness and vexation.

5:17

די חמית אנא דטב הוא לבני אנשא ודשפיר להון למעבד בעלמא הדין די יכלון וישתון מן טרחותהון בדיל
דלא לאושטא ידא באניסא וחטוף ולמטר פתגמי אורית' ולמיהן עניי נכסא מן בגלל די יחמון ט{י}בתא בכל
טרחותהו' די טרחו בעלמא הדין תחות שמשא מניין יומי חיוהי דגבר דיהב ליה יי במזליה ארום הוא חולקיה
ולית חורן בר מניה:

That which I have seen that is good for people, and fitting for them to do in this world: that they should eat and drink from their toils, so that they do not extend their hand in oppression and violence, and that they should keep the words of the Torah and show mercy to the poor, so that they see good in all their toil at which they labour in this world, under the sun, the number of days of a man's life which the Lord gave him by fortune; for it is his portion, and there is no other one aside from it.

⁴⁵⁹ Lit. "a payment of wind".

5:18

אוף כל אנש די יהב ליה ייי עותר ונכסין והשלטיה ייי למיכול מניה בעלמא הדין ולמעבד מניה צדקתא ולקבלא ית אגר חולקיה שלים לעלמ' דאתי ולמבדח בחולקיה עם צדיקיא הא דא מתנא די אתיהיבא ליה במזלי' ומן קדם ייי היא:

Also every man to whom the Lord has given wealth and property, and the Lord has empowered him to eat from it in this world, and to do charity with it, and to receive the complete reward of his portion in the World to Come, and to be cheerful in his portion with the righteous: see, this is a gift which has been given to him by fortune, and it is from the Lord.

5:19

ארום לא יומין סגיאין חיי אנשא די ידכר ית יומי חייהו כמה מנהון עתידין למהוי טבין וכמה מנהון עתידין למהוי בישין מטול דלא אתמסרו לבני אנשא ארום מן קדם ייי אתגזר עלוהי כמה יומין יסתגף וכמה יומין ייחי בחדות לבא:

For man does not live for many days, as to keep in mind the days of his life – how many of them will be good, and how many will be bad, since they are not communicated to men; for it was decreed about him from the Lord, how many days he will be afflicted, and how many days he will live with a glad heart.

Chapter 6

6:1

אית בישתא דחזית בעלמ' הדין תחות שמשא ורבתא היא על בני אנשא:

There is an evil which I have seen under the sun, in this world, and it is a great one for men.

6:2

גבר דיהב ליה ייי במזלא עותר ויקר נכסין וליתוהי מחסר לנפשיה מכל דאתרעי ולא אשלטיה ייי על חובתיה למטעם מניה אילהן ימות בלא ולד ולא חס קריביה לאחסנותיה ליה ארום אנתתיה תהא מתנסבא לגבר חלונאי ויחסנניה ויאבלניה כל דין גרמו ליה חובהי דלא עבד מניה מדעם טב ואתהפיך עותריה למהוי ליה להבלו ולמרעא בישא:

A man to whom, through fortune, the Lord has given wealth, honour, and property, and there is nothing lacking for him out of everything that he desires – but the Lord does not empower him to enjoy it because of his sin, but rather he will die without offspring, and his relative will not care to inherit it for himself, so his wife will be married to a stranger, who will then inherit and consume it. His sins caused all this to happen to him, because he did not do anything good with it, and his wealth was changed into vanity and an evil sickness for him.

6:3

אין יוליד גבר מאה בנין ושנין סגיאין ייחי ובשולטנותא ורבנותא הוא די יהוון יומי חיזיה ונפשיה לא סבעת מן טי}בתא דהות ליה על דחס על עותריה לא קנא מניה שמא טבא ואף בית קבורתא לא הות מהימנא ליה אמרית במימרי דטב מניה שלילא דלא חזא עלמא הדין:

If a man fathers one hundred children and lives for many years, and holds power and authority during the days of his life, but his soul was not satisfied from the goodness which he had because he cared about his wealth, and he did not acquire a good name from it, and a burial place was not even certain for him - I said to myself that a stillborn which has not seen this world is better than him.

6:4

ארום בהבלו אתא לעלמא הדין ובחשוך יזיל לעלמא ההוא ובחשוך שמיה יהא מתחפא מן בגלל דלית ליה זכותא לשום טב לא קנא למהוי מדכר:

For in vanity he came into this world, and in darkness he will go to the World to Come; and his name will be covered with darkness because he has no merit, he did not acquire a good name to be remembered.

6:5

אוף נהור אוריתא לא חמא ולא ידע בין טב לביש למבחן בין עלמא הדין ובין עלמא אוחרן:

He also did not see the light of the Torah, and he did not know the difference between good and evil, to differentiate between this world and the Other World.

6:6

ואלולי הוּ יומי חייהי דגברא תרין אלפין שנין ובאוריתא לא עסיק ודינא וצדקתא לא עבד בשבועת מימרא דיי ביום מותיה נפשיה נחתא לגיהנם לאתר חד דכל חייביא אזלין תמן:

Even if the days of a man's life were two thousand years, but he was not occupying himself with Torah, and he did not do justice and charity, then by the oath of the Memra of the Lord, on the day of his death his soul goes down to Gehenna, to the same place where all the guilty go.

6:7

כל טורחא דגברא בדיל מזון פומיה הוה טרח ועל מימר פומיה מתזן ואוף נפשא דאנשא לא תסבע מיכלא ומשתיא:

As for all a man's toil: he toils for the food of his mouth, and by the Memra of His mouth he is nourished; and man's soul is also not sated by food and drink.

6:8

ארום מה מותר אית לגבר חכימא בעלמא הדין יתיר מן שטיא בגין דרא בישא דלא מתקבל עלויהון ומן אית ליה להווא עניא למעבד אילהן למעסק באולפן אוריתא דיי בגין די ינדע היכדין עתיד למהך כל קבל צדיקי' בגנתא דעדן:

For what advantage is there in this world for the wise man over the fool, because of the evil generation by which he is not accepted? And what is there for that poor man to do, except to be occupied with the study of the Lord's Torah, so that he will know how to walk in the presence of the righteous in the Garden of Eden in the future?

6:9

טב ליה לגברא למחדי על דאית ליה למעבד צדקתא ולמחמי אגר טב על עובדוי ליום דינא רבא {ליום} מן די זיל לעלמא ההוא בסגוף נפש ברם דין לגברא חייבא הבלו ותבירות רוחא:

It is better for a man to rejoice over what he has, to do charity and see a good reward for his deeds on the Day of Great Judgment, than for him to go to the World to Come with an afflicted soul; but this is vanity and dispiritedness for a guilty man.

6:10

מה דהוה בעלמא הא כבר אתקרי שמיה ואשתמודע לבני אנשא מן יומא דהוה אדם קדמאה וכולא גזירת מימרא דיי היא ולית רשו לגבר למקם בדינא עם מרי עלמא דתקיף מניה:

Whatever has existed in the world, see, it was already assigned its name and has been made known to mankind from the day that Adam⁴⁶⁰ came into being; and everything is the decree of the Lord's Memra, and man does not have the power to stand in judgment with the Master of the World, Who is stronger than him.

6:11

ארום אית פתגמין סגיאיין דמסגין הבלו בעלמא מה מותר אית לגבר די התעסק בהון:

For there are many things which increase vanity in the world; what advantage is there for a man who occupies himself with them?

6:12

ארום מאן הוא דידע מה יוטיב לאנשא בעלמא הדין אילהן למעסק באוריתא דאנון חיי עלמא וכל מניין יומי חיי הבלוה דייחי בעדן מותיה אנון חשיבין בעינוי כטולא דמן הוא די יחוי לאנשא מה דעתיד למהוי באפוהי בעלמ' הדין תחות שמשא:

For who is he, who knows what will be good for man in this world, except being occupied with Torah, which is the life of the world; and the entire number of days of his life of vanity which he will live, will be thought of in his eyes as a shadow at the time of his death. Since who is he, who could tell a man what lies ahead of him, in this world, under the sun?

⁴⁶⁰ Lit. "the First Man".

Chapter 7

7:1

טב שמא טבא די יקנון צדיקיא בעלמא הדין יתיר ממשח רבותא דהוה מתרבי על ריש מלכיא וכהניא ויומא דשכיב גבר ומפטר לבית קבורתא בשום טב ובזכוותא מן יומא דאתיליד רשיעא בעלמא:

The good name which the righteous acquire in this world is better than the anointing oil which was poured over the heads of kings and priests; and the day that a man lies down to die and departs for the grave with a good name and merits is better than the day that a wicked man was born into the world.

7:2

טב למיזל גבר לבית אבילא לנחמותיה מלמיזל לבית משתה חמרא דמתלעבין דבבית אבילא תמן הוא סוף כל בני אנשא למיזל דעל כולהון אתגזירת גזירת מותא ומן בגלל די יהך לבית אבילא גברא צדיקא יתיב ויתן ללביה מלי⁴⁶¹ דמותא ואין אית בידיה מדעם ביש ישבקניה ויתוב בתתובתא קדם מרי עלמא:

It is better for a man to go to the house of a mourner, to comfort him, than to go to a banquet house⁴⁶² of scoffers. For it is the end of all people to go into the house of mourning, for the decree of death is made against them all; and because a righteous man goes to the house of mourning, he will sit⁴⁶³ and take the affairs of death to heart, and if he has anything evil in his hand, he will abandon it and repent before the Master of the World.

7:3

טב רגז די רגוז מרי עלמא על צדיקיא בעלמא הדין מן חוכא דהוא חייך מחייך עם רשיעיא ארום באבאשות אפי שכינתא אתי בצורתא ופורענותא בעלמא בגין לאוטבא לב צדיקיא ויצלון קדם מרי עלמא והוא מרחם עלויהון:

The anger which the Master of the World unleashes against the righteous in this world, is better than the laughing stock which He makes out of the wicked. For with the displeasure of the Shekinah's countenance, drought and punishment come into the world,

⁴⁶¹ This is taken as the short form of masculine plural nouns; see section 2.5.5.7.6.

⁴⁶² Lit. "wine banquet house".

⁴⁶³ Some manuscripts attest "יתוב", "repent".

so as to improve the heart of the righteous; and they will pray before the Master of the World, that He might have mercy upon them.

7:4

לבא דחכימא אנין על חורבן בית מקדשא ועציב על גלוות עמא בית ישר' ולב שטיאן בחדוות בית ליצנותהון
ואכלין ושתן ומתפנקין ולא {יתיבין} <יתיבון> על לבהון סגוף אחיהון:

The heart of the wise mourns over the destruction of the Temple, and is saddened by the exile of the people of Israel; but the heart of fools is in the joy of the house of their derision, and they eat and drink and indulge themselves, and they do not call to mind the affliction of their brothers.

7:5

טב למתב במדרש בית אולפנא למשמע נזוף גברא חכימא באוריתא מגבר דאזל למשמוע קל טבלא דשטיין:

It is better to sit in a house of learning, to hear the reprimand of the man wise in Torah, than to be a man who goes to hear the music of fools.⁴⁶⁴

7:6

ארום כקל קבלת כובין דמתוקדן תחות דודא הכדין קל חוכא דשטיא אף דין הבלו:

For like the sound of the crackling of thorns which are burning beneath the pot, just so is the sound of a fool's laughter; this, too, is vanity.

7:7

ארום אניסא יהתל בחכימא בגין דלא אזיל באורחתיה ומהובד במלוי בישיא ית חכמת לב חכימא
דמתיהיבת⁴⁶⁵ ליה מן שמיא:

For the violent man makes fun of the wise man, because he does not follow his path, and with his evil words he destroys the wisdom of the wise man's heart, which is given to him from Heaven.

⁴⁶⁴ Lit. "the sound of the musical instrument of fools".

⁴⁶⁵ The participle in this form occurs in Babylonian Aramaic; the majority reading is the perfect דאיתיהיבת.

7:8

טב סוף {מן מדעם} <מדעם מן> שירווייה {{דבשורוייה}} <<דבשירווייה>>⁴⁶⁶ לא אשתמודע <לגבר מא דעתיד למיהוי בסופיה אילהין סוף מילתא טבא אשתמודע> לגבר' דטב הוא וטב קדם יי גבר דשליט ברוחיה ומכבש ית יצריה מגבר דאזיל בגסות רוחא:

The end of something is better than its beginning, for at its beginning it is not known to a man what will happen at its end, but at the end of a good thing it is known to a man that it was good. And a man who rules over his spirit and conquers his inclination is better before the Lord than a man who goes about with a haughty spirit.

7:9

ובעדן די תיתי עלך אוכחותא מן שמיא לא תבהל בנפשך למרתח ולמימר פתגמי סרבנותא כלפי שמיא ארום אין אנת סביל ושתיק ישתבק לך חובך ואין אנת מסרב ומרתח דע ארום ריתחא בעטיף שטיין {יניח} <ינוח> עד די ישיצי יתהון:

And when admonishment comes upon you from Heaven, do not rush to anger and utter words of rebelliousness towards Heaven; for if you endure and keep silent, your sin will be forgiven for you, but if you rebel and are angry, know that anger will rest in the bosom of fools, until it destroys them.

7:10

ובעדן עקתך לא תימר מה הוה מן קדמת דנא טב בעלמא דיומין קדמאין הוה טבין ואנשי דרא ההוא הוה שפירי עובדא יתיר מן אליין בגין כן טבא הוה מטי להון ואנת לא על חכמתא שאלתא על דנא:

At the time of your misfortune, do not say, "That which happened previously in the world was good"; for the days of old were good, and the men of that generation were more proper in their action than these men – because of this, good came upon them; but as for you, it was not through wisdom that you asked about this.

⁴⁶⁶ This correction was made by the 1 being changed into 7.

7:11

טבתא חכמת אוריתא עם אחסנת ממונא ויתיר למהוי גבר מדבר בענוותנותא עם גברין דיירי ארעא דחזו
טב וביש תחות שמשא בעלמא הדין:

The wisdom of the Torah is good together with the inheritance of money; and more so is it better to be a man behaving with humility with the men who inhabit the earth, who see good and evil under the sun, in this world.

7:12

ארום היכמה דמסתתר גברא בטלל חכמתא הכדין מסתתר בטלל כספא בעדן די יעבד צדקתא מניה ומותר
מנדע חכמת אוריתא תיחי ית מרהא מן בית קבורתא לעלמא דאתי:

For just as a man finds shelter in the shade of wisdom, so does he find shelter in the shade of money when he does charity with it; but the advantage of the knowledge of the Torah's wisdom is that it saves its owner from the grave for the World to Come.

7:13

הוי מסתכל ית עובדא דיי וגבורתיה דעבד ית סמיא וית גבינא וית חגירא למהויהון פריסן בעלמא ארום מן
הוא חכימא דיכיל לתקנא ית חד מנהון אילהן מרי{ה} עלמא דעיותיה:

Observe the work of the Lord and His might, Who made the blind, the hunch-backed, and the lame to be distinct in the world; for who is so wise as to be able to remedy any one of them except the Master of the World, Who made him imperfect?

7:14

ביומא דיוטיב לך יי תהא אף אנת בטיבותא ותיטיב לכל עלמא בגין דלא תייתי עלך יום בישא חזא ואסתכל
דאף ית דין כל קביל דין עבד יי בגין לאוכחא אנשי עלמא מן בגלל דלא ישכח אנש בתרוהי מדעם ביש
לעלמא דאתי:

On the day that the Lord does good for you, you should also be good and do good for the whole world, so that you do not bring upon yourself the day of evil. See and look carefully, that the Lord also made this opposite that, in order to admonish the people of the world, so that man will not find anything evil after him, in the World to Come.

7:15

ית כולא חזית ביומי הבלותי דמן קדם יי מתגזרין טב וביש למהוי בעלמא על עיסק מזליא דאתבריאו בהון בני אנשא דאית גבר זכאי אבד בצדקותיה בעלמא הדין וזכותיה נטיר לעלמא דאית ואית גבר חייב די מאריך יומין בחובוהי וחושבן עובדוהי בישיא נטירין ליה לעלמא דאית לאתפרעא מניה ליום דינא רבא:

I have seen all this in the days of my vanity, that from the Lord good and evil are decreed to happen in the world, because of the constellations under which men were created. For there is an innocent man perishing in his righteousness in this world, but his merit is kept for the World to Come; and there is a guilty man who prolongs his days in his sins, but the reckoning of his evil deeds is kept for him for the World to Come, to be inflicted on him as punishment on the Day of Great Judgment.

7:16

לא תהא זכאי יתיר בעדן דאתחייב חייבא קטול בבית דינך בגין {לחייבא} <לחייסא> עלוהי דלא למקטליה ולא תתחכם בכך יתיר כחכמת רשיעיא דקיימין בדרך ולא תאלף אורחיהון למה דין תצדי ית אורחתך:

Do not be too righteous when a guilty man is sentenced to death in your courthouse, so as to show him mercy and not execute him. And do not then become overly familiar with the mindset of the wicked⁴⁶⁷ who exist in your generation, and do not learn their ways – for why should you confound your ways?

7:17

לא תהך בתר הרהורי לבבך לאתחייבא סגיא ולא תרחק אורחך מבית אולפן אוריתא דיי למהוי שטיא למה דין אנת גרים מותא לנפשך ויתקצרון שני חיידך לממת עד דלא ימטי זמנדך לממת:

Do not go after the delusions of your mind, so as to become very sinful, and do not distance your way from the study house of the Lord's Torah, so as to be a fool; for why should you bring death upon yourself, and the years of your life be cut short, so as to die before your time to die comes?

⁴⁶⁷ Lit. "do not then become too wise according to the wisdom of the wicked".

7:18

טב דיתאחד בעסקי עלמא הדין למגמל טבא לנפשך כאורח תגריא ואף מדין ספר אוריתא לא תשבק חולקך ארום גבר דחיל מן קדם יי נפיק ית ידי חובת כולהון:

It is good for you to hold fast to the affairs of this world, to treat yourself well like the way of the merchants; but also, do not abandon your portion of this book of Torah, for a man who fears the Lord fulfils the obligation of them all.

7:19

וחכמת יוסף בר יעקב אסתיעא עלוהי לחכמותיה כל קבל עישרתי אחוהי צדיקיא דשלטין בדחלתא דיי ולא שלט בהון יצרא בישא בעדן דהון יהיבין בקרתא דמצר' ולא קטלו ית יוסף אחוהון דהון מצער להון בזמנא ההוא בקל מלוהי:

The wisdom of Joseph, son of Jacob, helped him to behave wisely⁴⁶⁸ as opposed to his ten righteous brothers who ruled in fear of the Lord; and the evil inclination did not prevail over them when they were placed in the city of Egypt, and they did not kill their brother Joseph, who bothered them at that time with the sound of his words.

ל"א 7:19

וחכמתא מסתייע לחכימא די יכבש ית יצריה מטול דלא למחטי יתיר מן גבורת עישרתי בני יעקב דהון בשכס קרתא רבתא וקטלו כל דכורא לפתגם דחרב ובתר כדון לא כבשו ית יצריהון אילהן זבנו ית אחוהון בעשרים כסף:

Wisdom helps the sage to conquer his inclination, so that he does not sin more than the might of the ten sons of Jacob, who were in the great city Shekhem and killed every male by the edge of the sword; and afterwards they did not conquer their inclinations, but rather they sold their brother for twenty pieces of silver.

⁴⁶⁸ Lit. "helped him to make himself wise".

7:20

ארום לית גבר זכאי בארעא די יעבד טב כל יומי חייוהי ולא יחוב קדם ייי אבל גברא די יחוב קדם ייי חמי ליה למהדר בתתובתא עד דלא ימות:

For there is no innocent man in the land who does good all the days of his life, and does not sin before the Lord; but as for a man who sins before the Lord, it is proper for him to return in repentance before he dies.

7:21

אף לכל מליא די ימללון רשיעיא לא תמסור לבך לקבלותהו' דלא ייתון יומיא די תשמע ית עבדך די ילוט לך ולית לך חילא לאשתזבא מן ידוהי:

But as for all the words which the wicked speak, do not take it to heart to accept them, so that the days do not come when you hear your servant curse you, and you do not have the strength to escape from his hand.

7:22

ארום חמי לך למצדק ית דינא בזמן די ילוט לך גבר דלית דכוותך דאף זמנין סגיאיין ידיע בלבבך דאף אנת הוית לטי גוברין אוחרנין:

For it is proper for you to be just in judgment, when a man who is not on your level curses you, since also many times it is known in your heart that you, too, have cursed other men.

7:23

כל דא דאמרית בחנית בחכמתא אמרית במימרי אחכים אף כל חכמתא אוריתא והיא רחיקת מני:

All this which I have said, I have tested with wisdom. I said to myself, "I will also be wise in all the wisdom of the Torah" – but it is far removed from me.

7:24

הא כבר אתרחק מבני נשא למדע כל מה דהוה מן יומי עלמא ורז יומא דמותא ורז יומא דייתי מלכא משיחא
מן הוא די שבחניה בחכמתיה:

Now, it is already far removed from men to know all that has happened since the days of the past, and the secret of the day of death, and the secret of the day when the King Messiah will come – who is the one who will find it out with his wisdom?

7:25

חזרית אנא לחשבא בלבבי ולמדע ולא ללא ולמתבע חכמתא וחשבן אגר עובדי צדיקיא ולמדע פורענות
חובת שטיא וסוכלתנו⁴⁶⁹ חולחלתא דמלכותא:

I returned to calculating in my mind, and to knowing, examining, and seeking wisdom and the reckoning of the reward for the deeds of the righteous; and to knowing the punishment of the fool's sin, and the understanding of the intrigues of the realm.

7:26

ואשכחית אנא פתגם דמריר על אנש יתיר מן מריר יום מותא ית אתתא דהיא עבדא עקין סגיאין לבעלה
ומצדתן ותקלן אית בלבבה כפיתן ידהא בגין דלא למפלא בהון תקין קדם יי גבר די יפטור יתה בגט פטורין
משתזיב מנה וחייבא קדם יי גבר די יסבנה ויתלכד בזנותהא:

I found something which is more bitter to man than the bitter day of death: the woman who makes many troubles for her husband. There are nets and stumbling-blocks in her heart; her hands are bound so that she cannot work with them. Proper before the Lord is a man who divorces her with a writ of divorce, saving himself from her; but guilty before the Lord is a man who marries her and becomes caught in her prostitution.

⁴⁶⁹ A construct state is expected in this position; the usage of the absolute seems anomalous.

7:27

חזה דין עובדא דאשכחית אמרא קהלת דמתקרי שלמה מלכא דישר' כוונית מזליא חדא עם חברתא
למשכח חושבן בני אנשא ומה יהא בסופיהון:

“See, this is the case which I found,” said Qoheleth, who is called Solomon, king of Israel.
“I compared the constellations, each one with the other, to find the reckoning of mankind,
and what will happen at their end.”

7:28

ואית פתגם אוחרן דעוד תבעת נפשי ולא אשכחית גבר שלים וזכאי בלא חבולא מן יומי אדם עד דאתיליד
אברהם צדיקא ואשתכח מהימן וזכאי ביני אלף מלכין דאתכנשו למעבד מגדלא <ב>בבל ואתתא בכל אליין
נשיהון דמלכיא כשרה לא אשכחית:

There is another thing which my soul still sought, but I have not found: a perfect and
innocent man without a flaw, from the days of Adam until Abraham the righteous was
born, having been found faithful and worthy among the thousand kings who gathered
themselves to make the Tower of Babel; and I have not found a woman like Sarah, amongst
all those kings' wives.

7:29

לחוד חזה דין דאשכחית דעבד יי ית אדם קדמאה תקין קדמוהי וזכאי וחיו <י>א וחווה אנון אטעיאו למיכל
מן פירא דאכלין פירוהי חכימין למדע בין טב לביש וגרמו לאסתקפא עלוהי יומא דמותא ולכל דרי עלמא
ואנון תבעו למשכח חושבנין סגיאין בגין לאיתא <ה>מחתא על דיירי ארע':

Only see this, that I have found that the Lord made Adam straight and innocent before
Him, but the snake and Eve enticed him to eat from the fruit tree, those who eat the fruit
of which acquire the wisdom to differentiate between good and evil; and they caused the
day of death to be instituted upon him and all the generations of the world, and they
sought to find many reckonings in order to bring a plague upon the inhabitants of the
land.

Chapter 8

8:1

מן הוא חכימא די יכיל למקם כל קביל חכמתא דיי וּלמדוע פשר מליא כנביאיא חכמתא דגבר חכים תנהר זיו אנפוהי ביני צדיקיא וחציף אפיז מתחלפין אורחתיה מטב לביש:

Who is the wise man who can stand opposite the wisdom of the Lord and know the interpretation of the words like the prophets? The wisdom of the wise man makes the splendour of his face shine among the righteous, but the ways of the bold-faced are changed from good to evil.

8:2

הוי זהיר ית פומך על גזירת מלכא למנטר מה דיפקדנך ועל עיסק מומתא דיי אודהר דלא תומי בשום מימריה על מגן:

Take caution with your mouth, concerning the decree of the king, to keep what he commands you; and concerning the issue of the oath of the Lord, take care that you do not take the name of His Memra in vain.

8:3

ובעזן רוגזא דיי לא {תניח} <תנוח> בדיל דלא לצלאה קדמוהי אתבהיל מן קדמוהי איזיל צלי ותבעי רחמין מניה בגין דלא תקום בפתגם ביש ארום רבון כל עלמא יי כל דצבי יעבד:

When the Lord is angry,⁴⁷⁰ do not stop praying before Him; hurry before Him, go, pray and seek mercy from Him, so that you will not be in an evil situation. For the Lord is the Master of the whole world; everything that He wishes, He will do.

⁴⁷⁰ Lit. "and at the time of the Lord's anger".

8:4

באתר דאית גזירת מימרא דמלכא דשליט על עלמא מתעבדא בבהילו ומן הוא גבר' די ימחי בידיה ויימר ליה מה עבדת:

In the place in which is the decree of the Memra of the King Who rules over the world, it is done quickly. And who is the man who would protest and say to Him, "What have You done?"

8:5

דנטר פקודיא דיי לא ינדע מדעם ביש לעלמא דאתי ועדן צלותא ודין וקשוט אשתמודע בלב חכימא:

Whoever keeps the Lord's commandments will not know anything bad in the World to Come, and the time of prayer, and judgment, and truth is made known in the wise man's heart.

8:6

ארום לכל עסקא אית עדן טב וביש ועל דין קשוט אתדן כל עלמא דכד אתגזר מן קדם יי למהוי פורענותא בעלמא על חובת אנשין עבדי בישא דסגיאא עלוהי:

Because for every matter, there is a good and bad time, and the whole world is judged by a true judgment; when it is decreed by the Lord that there be punishment in the world, it is because of the sin of evil-doers, which is great against Him.

8:7

ארום ליתוהי חכים מה דעתיד למהוי בסיפיה עלוהי ארום בעדן די יהא רעוה מן קדם יי לאבאשא ליה מן הוא די יחוי ליה:

For there is no one who knows what will happen to him at his end; for when it is the Lord's will to harm him, who is the one who will inform him?

8:8

לית אנש די ישליט ברוח נשמתא לממנע מן נשמתא דחיי בגין דלא יפוק מן גופא דאנשא ולית שולטנא ביום מותא לשיזבא גבר לחבריה ולית כלי זיינא מסייען בקרבא ולא ישיזיב חוב ית מרוהי ביום דינא רבא:

There is no man who rules over the life spirit, to detain the breath of life so that it will not leave man's body. And there is no power on the day of death for a man to save his friend, and there are no weapons to help in war, and sin will not save its master on the Day of Great Judgment.

8:9

ית כל דין חמית דהוה בעלמא ויהבית ית לבבי למדוע ית כל עובדא דאתעבד בעלמא תחות שמשא בעדן די ישלוט אנש באנש לאבאשא ליה:

I have seen all this which has happened in the world, and I dedicated my mind to knowing every deed which has been done in the world, under the sun, when a man has the power over a fellow man to treat him badly.

8:10

ובקושטא חמית חייביא דאתקברו ואשתציאו מן עלמא מאתר קדיש דצדיקיא שריין תמן ואזלו לאתוקדא בגיהנם ואתנשיאו מבין יתבי קרתא והיכמה דעבדו אתעבד להון אף דין הבלו:

Certainly, I have seen the sinners who were buried and eliminated from the world, from the holy place where the righteous dwell; and they went off to be burned in Gehenna, and were forgotten amongst the inhabitants of the city. Just as they had done, so it was done to them; also this is vanity.

8:11

ומן בגלל דלא מתעבד פתגם פורענות רשיעיא בפריע על עובדיהון בישיא בגין כן אתמלי לבא דבני אנשא בהון למעבד ביש בעלמא הדין:

But because the business of the punishment of the wicked is not carried out quickly for their evil deeds, man's heart is therefore filled with them, doing evil in this world.

8:12

ובזמן דחייבא יעבד ביש מאה שנין ומן קדם <י״י> אתיהיבת ליה ארכא בגין די יתוב ארום אתגלי ליה} ברוח קודשא וידעית אנא דיהא טב לעלמא דאתי לדחליא דיי דדחלין מן קדמוהי ועבדין רעותיה:

When a sinner does evil for one hundred years, then he is given an extended lifetime from the Lord so that he may repent; for it was revealed to me by the spirit of holiness, and I know that it will be good in the World to Come for those who fear the Lord, who are fearful before Him and carry out His will.

8:13

וטב לא יהא לרשיעא ולא יהא ליה ארכא לעלמא דאתי ובעלמ' הדין אתקטעון יומי חיזיה ויערקון ויחלפון כטללא בגין דליתוהי דחיל מן קדם י״י:

But it will not be good for the wicked, and he will not have an extended time in the World to Come; and in this world, the days of his life are cut short, and they will flee and pass by like a shadow, because he does not fear the Lord.

8:14

אית הבלו דאתגזר למהוי מתעבד על אפי ארעא דאית צדיקיא דמטי להון ביש כאנון עבדין כעובדין חייביא ואית חייבין דמטי להון טב כאלו אנון עבדין כעובדי צדיקיא וחמית ברוח קודשא דבישא דמטי לצדיקיא בעלמא הדין לא על חוביהון אילהן למגבי מנהון חובא קלילא למהוי אגרהון שלים לעלמא דאתי וטב דמטי לחייביא בעלמ' הדין לא על זכוותהון אילהן למפרע להון אגרא על זכון}תא קלילא דעבדו למהויהו' אכלין אגריהון בעלמא הדין ולהובדיהון חולקהון לעלמא דאתי אמרית במימרי דאף דין הבלו:

There is a vanity which was decreed to take place upon the earth: there are righteous people upon whom evil falls, like on those who act as sinners, and there are sinners upon whom good falls, as if they had acted like the righteous do. But I saw with the spirit of holiness that the evil which befalls the righteous in this world is not on account of their sins, but rather to collect the debt for a slight sin from them, so that their reward is complete in the World to Come. And the good which comes upon sinners in this world is not on account of their merits, but to pay them the reward for the small merit which they have done, so that they may enjoy their reward in this world, but destroy their portion in the World to Come. I said to myself that also this is vanity.

8:15

ושבחת אנא ית חדות אוריתא ארום לית טב לאנש בעלמא הדין תחות שמשא ארום אילהן למיכול ולמשתי ולמחדי בטורחיה ובחולקיה דאתיהיב ליה מן שמיא ולא יושיט ידיה בחטופיי ואונסא והוא ילויניה לעלמא ההוא ויקביל אגר שלים על טורחיה דטרח בשלימותא כל יומי חייה די יהב ליה יי בעלמא הדין תחות שמשא:

I praised the joy of the Torah, for there is nothing good for man in this world, under the sun, except to eat and drink, and to rejoice in his labour and his portion which was given to him from heaven. He should not stretch out his hand in violent robbery and extortion; that [fact] will accompany him to the World to Come, and he will receive a complete reward for his toil, at which he laboured with integrity all the days of his life which the Lord gave him in this world, under the sun.

8:16

כמה די יהבית ית לבבי למדע חכמת אוריתא ולמחזי ית גוון דאתעביד על ארעא ארום אף דחכימיא די יצבו למעסק באוריתא ולאשכחא חכמתא טורחא הוה להו ארום אף ביממא לא ינוח ובליליא שנתא בעינהי לא חאזי:

Just as I dedicated my mind to knowing the wisdom of the Torah, and seeing the sort of thing that is done on the earth, so also the wise men who wish to occupy themselves with the Torah and find wisdom, it is toil for them,⁴⁷¹ since one does not rest in the daytime, and at night his eyes see no sleep.⁴⁷²

8:17

וחזית אנא ית כל עובד גבורתא דיי > ארום דחילא הוה ולית רשו לאינש לאשכחא ית עובד גבורתא דיי < דאתעבד בעלמא הדין תחות שמשא כד יטרח אנש למתבע מה דעתיד למהוי ולא ישכח ואף אם יימר גבר חכים במימריה למנדע מה דעתיד למהוי בסוף יומיא ולית ליה רשו למשכח:

I have seen every mighty act of the Lord, for it is awe-inspiring, and man is not allowed to discover the Lord's mighty deed which is done in this world, under the sun; when man toils to search for what will happen, he does not find it, and even if a wise man says to himself that he will know what will happen, but he will not find it; and even if a wise man

⁴⁷¹ The majority of witnesses attest singular forms throughout the phrase: "...the wise man who wishes to occupy himself with the Torah and find wisdom, it is toil for him".

⁴⁷² Lit. "he does not see sleep with his eyes".

says to himself that he will know what will happen at the end of days, he is not allowed to find it.

Chapter 9

9:1

ארום ית כל דין יהבית על לבבי ולמבליש ית כל דין די כל צדיקיא וחכימא ותלמידיהון דמשתעבדין להון על עיסק אולפן אוריתא מסירין בידא דיי ומניה אתגזר על כל עלמא מה די יהא ביומיהון אף רחימתא די ירחמנון גבר אף סינאתא די <יסנינון> גבר לית נביא בעלמא די ינדע מה די יהוי באנשא כולא במזלא אתגזר למהוי קדמיהון:

For I took all this upon myself, to examine all of this: that all the righteous, and the sages and their students who serve them concerning the learning of Torah, are entrusted to the hand of the Lord, and it is decreed from Him upon the whole world, what will happen in their days. As for both the love which a man feels for them, and the hatred which a man has for them, there is no prophet in the world who knows what may be inside a man; everything has been decreed to occur by fortune beforehand.

9:2

כולא במזלא תליא ומן שמיא אתגזר מה דעתיד למהוי לכולא ארעון חד לזכאה ולחייבא לדתקין אורחתיה ולמדכי נפשיה ולמסאב נפשיה ולמקרב נכסת קודשין <ולדליתוהי מקרב נכסת קודשין> כטבא כחייב' כגברא דיומי לשקר' כגבר דמומתא דחיל:

Everything hangs on fortune, and what will happen to everyone has been decreed from heaven: the same fate for the innocent and the guilty, the one whose way is proper, the one who purifies himself, the one who defiles himself, the one who offers a consecrated sacrifice and the one who does not offer a consecrated sacrifice.⁴⁷³ The good man and the guilty man are alike; a man who swears falsely and a man who fears an oath are alike.

⁴⁷³ Lit. "the one who offers a sacrifice of consecrated things and the one who does not offer a sacrifice of consecrated things".

9:3

דין מזל ביש בכל עלמא בכל דיתעבד תחות שמש' ארום ארעון חד לכולא לכל דיירי ארעא ואף לבא דבני אנשא אתמלי ביש על דא וחולחולתא בלבהון כל יומי חייהון ובתר סופוהי דאנש' נטיר ליה לאתווכחא עם מיתיא כדין חיביא:

This is bad fortune in the whole world, in all that is being done under the sun: that there is one destiny for everyone, for all the inhabitants of the earth. Moreover, the heart of men is filled with evil due to this, and intrigue is in their heart all the days of their lives; and after a man's end, it is kept for him to be admonished with the dead, according to the judgment of the guilty.

9:4

ארום מן גבר די יתחבר לכל פתגמי אוריתא ולמקני חיי עלמא דאתי {ארום} <אית> ליה סבר ארום כלבא חייא הוא טב מן אריא דהוא מית:

For who is the man who adheres to all the words of the Torah, and hopes⁴⁷⁴ to acquire the life of the World to Come? For a living dog is better than a dead lion.

9:5

ארום צדיקיא ידעין דאם יחובון עתידין למהויהון חשיבין כמיתיא לעלמא דאתי בגין כן נטריין אורחיהון ולא חייבין ואם יחובון תייבין בתויבתא וח' בייא ליתיהון ידעין מדעם טב על דלא אוטיבו עובדיהון בחייהון וליתיהון ידעין מדעם טב לעלמא דאתי ולית להון אגר טב בתר מותיהון ארום אתנשי דוכרנהון מביני צדיקיא:

For the righteous know that if they sin, they will be considered like the dead in the World to Come. Therefore, they guard their ways and do not sin; and if they do sin, they return in repentance. But sinners do not know anything good, because they have not done good deeds⁴⁷⁵ in their lifetime, and they do not know anything good in the World to Come, and they do not have a good reward after their deaths, because their memory is forgotten among the righteous.

⁴⁷⁴ Lit. "has hope".

⁴⁷⁵ Lit. "make their deeds good".

9:6

בתר מותיהון דרשיעי' לית בהון צרוך אף רחימתהון אף שנאתהון אף קנאתהון הא כבר הובדאן מן עלמא וחזלק טב לית להון עוד עם צדיקיא לעלמא דאתי ולית להון הננייה מן כל מה דאתעבד בעלמא הדין תחות שמשא:

After the deaths of the wicked, there is no need of them; their love, their hatred, and also their jealousy have already been eliminated from the world, and they no longer have a good portion with the righteous in the World to Come, or any benefit from all that has been done in this world, under the sun.

9:7

אמר שלמה ברוח נבואה מן קדם יי עתיד מרי עלמא למימר לכל צדיקא וצדיקא באנפי נפשי' איזל טעום בחדוה לחמך דאתותב לך על לחמא דיהבתא לעניא וחשוכא דהוה כפין ושתה בלב טב חמרא דאצטנע לך בגן עדן חלף חמרך דמוגתא לעניא וחשוכא דהוה צחי ארום הא כבר אתרעיין קדם יי עובדך טביא:

Solomon said with the spirit of prophecy from the Lord, "The Master of the World is going to say to each righteous person separately, "Go, joyously eat your bread which was given to you in return for the bread which you gave to the poor and needy who were hungry, and with a glad heart, drink the wine which is set aside for you in the Garden of Eden, in exchange for your wine which you mixed for the poor and needy who were thirsty." For your good deeds are already accepted favourably by the Lord."

9:8

בכל עדן יהוון כסותך חוורין מן כל סואבות חובתא ושמא טבא דמתיל למשח רבותא קנה בגין די ימטון ברכן על רישך וטיבותך לא יחסר:

May your clothing always be white, free from all the uncleanness of sin; and acquire a good name, which is like anointing oil, so that blessings will come upon your head, and your goodness will not be lacking.

9:9

חזה חייך טבין עם אתתא די רחימתא כל יומי חיי הבלותך די יהב יי לך במזלך ארום היא חולקך בחייך
ובטרחותך דאנת טרח בעלמא תחות שמשא:

You should see a good life with a wife whom you love, all the days of your life of vanity,
which the Lord has given to you through your fortune; for it is your portion in your life
and your toil, at which you toil in the world, under the sun.

9:10

כל די מספקא ידך למעבד צדקתא עם מסכינא בכל חילך עביד ארום בטר מותא לית ליה לגבר עובדא
וחושבנא ומנדעא וחכמתא בבית קבורתא דאת אזיל תמן ולא יסייעון לך אילהן עובדין טבין וצדקתא
בלחודיהון:

All which your hand supplies in doing charity for the poor, do it with all your strength;
for after death, man has no deed, reckoning, knowledge, or wisdom in the grave where
you are going, and nothing will aid you except good deeds and charity alone.

9:11

אמר שלמה מלכא כד הוייתי יתיב על כורסי מלכותי אסתכלית וחזית בעלמ' הדין תחות שמשא ארום לא
גוברין קלילין {מסיית'עין} <מסתייעין> למרהט לאשתיוזבא מן מותא בקרבא ולא גבריא מסתייעין
באגחותהון קרבא בגבורתהון ואף לא חכימין מסתייעין בחכמתהון למסבוע לחמא בעדן כפנא ואף לא
סוכלתנין מסתייעין בסוכלתנותהו' למכנש עותרא ואף לא ידעי בינה משמיעין במנדעהון למשכח רחמין
בעיני מלכא ארום עדן וערעיתא במזליהון יערע ית כולהון:

King Solomon said, "When I was sitting on the throne of my kingdom, I observed and
saw in this world, under the sun, that swift men are not assisted [by their speed] when
running to save themselves from death in battle, and heroes are not aided by their strength
when they wage war, and moreover, wise men are not helped by their wisdom to be sated
with bread at the time of famine, and moreover, intelligent men are not aided by their
intelligence to gather wealth, and also those who are knowledgeable are not taught⁴⁷⁶ by
their knowledge how to find mercy in the eyes of a king. For time and chance according
to their destinies will befall them all.

⁴⁷⁶ This translation is on the basis of the assimilation of the ת in the Ct-stem. Some witnesses have מסתייעין
here again, which seems like the stronger reading.

9:12

ארום אף לא אשתמודע לגבר ית זמניה בין טב לביש ממה דעתיד למהוי בעלמא ולמיתוי עלוהי כנוני ימא דמתאחדין בחכא וכצפרי שמיא דמתאחדין בתקלא כותהון מתקלין בני אנשא לזמן בישתא דאתעתדת למהוי נפלא עלויהון רגעא חדא מן שמיא:

For his time is likewise not made known to man: whether what will happen in the world and come upon him will be good or evil. Like fish of the sea which are caught by a hook, and birds of the sky which are caught in a snare, so are men caught in an evil time which was set up to come about, which falls upon them in a moment from Heaven.

9:13

אף דין חזיתי דהיא חכמתא בעלמא הדין תחות שמשא ורבתא היא לותי:

I have also seen this: there is wisdom in this world under the sun, and it is of great significance to me.

9:14

גוף בר אנש דמתיל לקרתא זעירתא וגוברין גברי חילא בגוה זעיר היכמה דקלילין זכוותא בגו לבא דאנשא ויעול לות גופא יצרא בישא דמתיל למלך רב ותקיף לאתכנעא ואסחר ית לבא למטעי יתיה ובנא עלוהי אתר למתב על די יצבי לאסטיותי' מן אורחן דתקנן קד' ייי לאחדא יתיה במצדתין רברבין דגיהנם לאדלקותיה שבע זמנין על חובוהי:

A man's body is like a small city, within which are few warrior men; just so, there are few merits in the heart of man, and the evil inclination, which is comparable to a great and powerful king, enters the body in order to subdue it,⁴⁷⁷ and it surrounds the heart to make it stray, and builds upon it a place to dwell, because it wishes to make him stray from the paths which are proper before the Lord, to capture him in the great nets of Gehenna, to burn him seven times for his sins.

⁴⁷⁷ Lit. "for it to be humbled".

9:15

והשתכח בגו גופא יצרא טבא מכיך וחכים ואתגבר עלוהי וכבש יתיה בחכמתיה ושיזיב ית גופא מן דינא דגיהנם בתוקפיה ובחכמתיה היכמה דגברא עביד קרבא ומשיזיב ית יתבי קרתא בחכמת לביה ואנש לא דכר בתר כן ליצרא טבא דשיזביה אילהן <יימר> בלבביה זכאה אנא היכמה דיתבי קרתא לא דכירו ית עניא ההוא די שיזיב יתהון:

And the good inclination was found in the body, humble and wise, and it prevailed over [the evil inclination] and conquered it with its wisdom, and it saved the body from the judgment of Gehenna with its strength and wisdom, just as a man makes war and saves the inhabitants of the city with the wisdom of his heart. But man did not remember afterwards the good inclination which had saved him, rather he might have said to himself, "I am righteous," just as the inhabitants of the city do not remember that poor man who saved them.

9:16

ואמרית אנא במימרי דטבא חכמת צדיקא מכח גבורת חייבא דחכמת צדיקא משיזבא ליה ולאנשי דריה ותקוף רשיעי{י} א דקאים בתקוף לביה בדיל דלא למהדר בתיובא מחבלא ליה בלחודוהי וחכמת צדיקא עניא מזדלזלא בעיני רשיעיא ובעדן די יוכח יתהון על עובדיהון בישיא פתגמי אוכחותא ליתיהון מתקבלין:

And I said to myself that the wisdom of the righteous man is better than the mighty power of the sinner,⁴⁷⁸ since the wisdom of the righteous man saves him and the men of his generation, but the power of the wicked man, which rises in the sternness of his heart, because he does not return in repentance, damages him alone. And the wisdom of the righteous pauper is contemptible in the eyes of the wicked men, and when he admonishes them for their evil deeds, the words of rebuke are not accepted.

9:17

מלי צלותא דחכימיא בחשאי מתקבלין קדם מרי עלמא יתיר מקבלת קל גברא רשיעא דהוא שליט על שטיין דפֿגין ולית מקבל:

Words of prayer uttered quietly by the wise are accepted by the Master of the World, more than the vocal complaints of the wicked man who rules over fools, who cries out in petition, but He does not accept it.

⁴⁷⁸ Lit. "the strength of the might of the sinner".

9:18

טבא חכמת חכימא בעדן עקתא יתיר מן כלי זינא בעדן אגחות קרבא וגברא חייב חד דאית בדרא גרים להובדא טבתא רבתא מן עלמא:

The wisdom of the wise man in a time of trouble is better than weapons in wartime;⁴⁷⁹ and a single guilty man who exists in a generation causes great good to be eradicated from the world.

Chapter 10

10:1

ויצרא בישא דשכין על תרעי לבא כד״בבא היכדיננא וגרים מותא לעלמא על דמסרי חכימא בעדן דחטי ומחבל שמא טבא דהוה דמי מן קדמת דנא למשח רבותא דמבסס בבוסמנין וכמה יאי ויקיר יתיר מן חכמת חכימין ועותר {עותרין} <עתירין> גבר דטפשותיה זעיר וקליל:

And the evil inclination, which dwells at the gates of the heart, is like a fly and brings about death into the world, because it befouls the wise man when he sins, and damages the good name which previously was like anointing oil, perfumed with spices. And how much more beautiful and precious than the wisdom of the wise and the wealth of the rich is a man whose foolishness is small and slight.

10:2

לבא דחכימא למקני אוריתא דאתיהיבת ביד ימינא דיי ולבא שטיא למקני נכסין דכסף וזהב:

The heart of the wise man aims to acquire the Torah which was given by the right hand of the Lord, but a foolish heart aims to acquire wealth of silver and gold.

10:3

ואף באורחא סריכא בעדן דשטיא אזיל לביה חסיר מן חכמתא ועבד מלין דלא תקנין לאתעבדא וכולא אמרין דשטיא הוא:

And moreover, when the fool goes on a twisted path, his heart is lacking wisdom, and he does things which are not proper to be done, and all say that he is a fool.

⁴⁷⁹ Lit. "at the time of waging war".

10:4

אם רוחא דיצרא בישא מתל בך ומתגבר למסק עלך אתרך טב דהויתא נהיג {למקרביה} <למיקם ביה> לא תשובוק ארום פתגמי אורייתא אתבריאז אסו בעלמא למשבק ולמנשי מן קדם יי חוביהון רברבין:

If the spirit of the evil inclination rules⁴⁸⁰ over you, and prevails to rise above you, do not leave your good place in which you were accustomed to standing, for the words of the Torah were created as a remedy in the world, in order that their great sins may be forgiven and forgotten before the Lord.

10:5

אית בישא דחזית בעלמא תחות שמשא ומהנזקא בעלמא כפתגמא דשלותא דנפקא מהחצפא על גברא מן קדם שולטן:

There is an evil which I have seen in the world, under the sun, and it is a blight in the world, like an erroneous word which a ruler hastily casts against a man.⁴⁸¹

10:6

{יהיבת ארום} <יהב ית אדום> רשיעא ושטיא למהוי בריא במזליה ומשמש {בצלוחתא} <באצלוחתא> מן שמי מרומא וחילוותיה גיותנין וסגיאין ועמא בית ישראל משתעבדין תחותוהי בגלותא ומן סגיאות חוביהון עתירי נכסין מתמסכנין ובמכיכותא יתבין ביני עממיא:

He granted the wicked and foolish Edom to be strong in his fortune, and provided him with prosperity from the highest heavens, and his armies are proud and numerous, and the people of Israel are enslaved under him in exile. Because of the multitude of their sins, those who are rich in property have become impoverished, and they dwell in humility among the nations.

⁴⁸⁰ Knobel, "Targum Qoheleth," 316n1 comments that "The Hebrew word המושל "the ruler" is translated by the word מתיל. Nowhere in Aramaic is this word found with this meaning."

⁴⁸¹ Lit. "erroneous word which comes out in urgency against a man from a ruler".

10:7

אמר שלמה ברוח נבואה חזית עממיא דהן משתעבדין לעמא בית ישראל מתגברין ורכבין על סוסיא {בארכונין} <בארכונין> ועמא בית ישראל ורברבניהון אזלין היך עבדין על ארעא:

Solomon said with the spirit of prophecy, "I have seen nations who were enslaved to the people of Israel growing strong and riding on their horses like rulers, while the people of Israel and their nobles are going about on the ground like slaves."

10:8

ענת מדת דינא וכן אמרת אנון גרמו להון כל דא היכמה די גבר כרי שוחה בפרשות אורחא ביה אתחייב למפל ואומא דעברת על גזירת מימרא דיי ותקיפו גודא בעלמא נפלו ביד מלכא רשיעא דנכית להון כחויא:

The Attribute of Justice answered, and said: "They brought all of this upon themselves: just as a man who digs a pit at the crossroads will inevitably fall into it, so a nation which has transgressed the decree of the Lord's Memra, and has prevailed against the world's fence, has fallen into the hand of a wicked king who has bitten them like a snake."

10:9

אמר שלמה מלכא גלי קדמי דמנשה בר חזקיהו עתיד למיחב ולמסגוד לצלמיא דאבנין בגין כן יתמסר ביד מלכא דאתור ויכפתניה בשירין בוסמץ על דאטיל פתגמי אוריתא דכתיבין על לוחי אבניא מן עיקריהון בגין כן יצטער בהון ורבשקה אחוהי עתיד למסגוד לצלמיא דקיסין ולמשבוק פתגמי אוריתא דאתיהיבן בארונא דקיסי שיטה בגין כן עתיד לאתוקדא בנורא על יד מלאכא דיי:

King Solomon said, "It was revealed to me that Manasseh the son of Hezekiah will sin and worship stone images; because of this, he will be handed over to the king of Assyria who will bind him with chains, because he considered worthless the words of the Torah, which were written on tablets of stone at their outset. Therefore, he will suffer because of them. And his brother Rabshakeh will worship wooden images, and abandon the words of the Torah, which were placed in the Ark of acacia wood; therefore, he will be burned with fire by the angel of the Lord.

10:10

וכד יחובון עמא בית ישראל ויתעבדון שמיא תקיפין כברזל' מלאחתא מטרא וההוא דרא לא עלי קדם יי בגין כן אתקלקל כל עלמא בכפנא וכד תייבין ומתכנשין אוכלוסין ומתגברין על יצריהון וממנן כרזליהון למבעי רחמין מן אלה{א} שמי' אית בהון רעוא על מותר אכשרות חכמתהון:

And when the people of Israel sin, the heavens become strong like iron, preventing rainfall, and that generation does not pray before the Lord; therefore, the whole world is ruined with famine. But when they repent and gather together as a people and prevail against their inclination, and appoint their prayer leaders to ask for mercy from the God of Heaven, then there is pleasure in them because they have put their wisdom to such proper use.⁴⁸²

10:11

כד מתגרן חיוון קלן לטרקא ולנזקא בעלמא על חוביהון דבית ישראל דלא עסקין בפתגמי אורייתא בחשיי ואף לית מותר לגבר אכיל קורצין דמשתעי לישן תליתאי ארום באשת' דגיהנם עתיד לאתוקדא:

When fiery snakes are incited to bite and cause damage in the world, it is because of the House of Israel's sins, because they do not occupy themselves with the words of the Torah quietly. And moreover, there is no advantage for a slanderer who talks with a third tongue, because he will be burned in the fire of Gehenna.

10:12

מלי פום גבר חכים די השתכח בדרא כד אתי פורענותא בעלמא מצלי ומעדי ית פורענותא ומשכח רחמין קדם יי ושפותא דגברא שטיא מליין נזיפותא ובגין דידיה כן כל עלמא מתגמרין:

As for the words of the mouth of a wise man within a generation: when retribution comes upon the world, he prays and removes the punishment, and he finds mercy before the Lord. But the lips of a foolish man are full of nastiness, and because of him, everyone is destroyed.

⁴⁸² Lit. "because of the surplus of the correctness of their wisdom".

10:13

שירוי מלי פומיה שטותא וסוף מימר פומיה חלחולתא ובישתא:

The beginning of his mouth's words is foolishness, and the end of his mouth's speech is trickery and evil.

10:14

ושטיא מסגי פתגמין סריקין דלית בהון צרוך עד די לא ינדע איניש מה דעתיד למהוי ביומוהי ומה דעתיד למהוי בסופיה מן יחוי ליה:

And a fool produces numerous empty words for which there is no need, such that someone does not know what will happen in his days, and what will happen at his end – who will show him?

10:15

טרחות שטיא די טרח בשטותא איהוא משלהי ליה על דלא אליף למיזל לקרתא דחכימא שרי בגוה למתבע מניה אולפנא:

As for the toil of a fool, which he does in folly: it weakens him so that he does not learn to go to the city in which the wise man dwells, to seek instruction from him.

10:16

ווי לך ארעא דישראל בעדן די ישלוט עלך ירבעם חייבא ויבטל מנך תקרובתא דצפרא ורבניך עד לא יקרבו תמידא דצפרא יכלון לחמא:

Woe to you, land of Israel, at the time when wicked Jeroboam rules over you, and abolishes your morning sacrifice, and your nobles eat bread before they bring the daily morning offering.

10:17

טב לך ארעא דישראל בעדן דימלך עלך חזקיה בר אחז דהוא מן יחוס בית דוד מלכא דישראל דהוא גבר תקיף באוריתא ונפיק ידי חובת פקודיא ורברבניך בתר דמקרבין תמידא אכלין לחמא בזמן ארבע שעין מן עמל ידיהון בגבורת אורית' ולא בחלשות וסיימת עינא:

It is good for you, land of Israel, at the time when Hezekiah son of Ahaz rules over you, he who is from the lineage of the House of David, king of Israel, for he is a man strong in Torah and he fulfils the obligation of the commandments; and your nobles eat bread at the time of the fourth hour, after bringing the daily burnt offering, from the toil of their hands, with the might of the Torah, and not with weakness or blindness of the eye.

10:18

בחלשות עיסק אוריתא ופקודיא מתמסכן גבר מבנין ובמכיכות פקודיא דאתפקדת אתתא למנטר מן ריחוק סואבות דמא ולא נטרא מתעבדא דוותא בגו ביתא:

Through weakness regarding the Torah and commandments, a man is made impoverished of children; and through laxness of the commandments which woman is commanded – to observe the ritual separation of the uncleanness of menstruation – by not keeping it, she will constantly be in a state of menstruation in her house.

10:19

לחוכא עבדין צדיקיא לחם לפרנסא עניין כפנין וחמרא דמזגין לדצחיין יהא להון לחדוא לעלמא דאתי וכסף פורקנא יסהיד עליהון זכותא לעלמ' דאתי באנפי כולא:

In laughter, the righteous make bread to support the hungry poor, and the wine which they mix for the thirsty shall be a joy for them in the World to Come. And the money of redemption will bear witness as a merit for them in the World to Come, in front of everyone.

10:20

אף במנדעך בחביוני לבך מלכא לא תלוט ובאדרון בית משכבך לא תלוט חכימא ארום רזיאל מלאכא מכריז בכל יומא מן שמיא על טורא דחורב ומהלך קליה בכל עלמא ואליהו כהנא אזל פרח באויר שמיא הי כנשרא מרי גפין ומחוי מלין דמתעבדין בטמירותא לכל דיירי ארעא:

Even in your mind, in the secret places of your heart, do not curse the king; and in your bedchamber, do not curse the wise man. For the angel Raziel proclaims every day from heaven on Mount Horeb, and his voice travels across the whole world, and Elijah the priest⁴⁸³ goes, flying in the air of heaven like an eagle with wings, and reveals things which were done secretly to all the inhabitants of the earth.

Chapter 11

11:1

אושיט לחם פרנסותך לעניי דאזלין בספינן על אנפי מיא ארום בתר עדן יומין סגיאין תשכח אגריה לעלמ' דאתי:

Extend the bread of your sustenance to the poor, who go in ships on the water's surface, because after a period of many days, you will find its reward in the World to Come.

11:2

הב חולק טב מן זרעך לחקלא בתשרי ולא תמנע מלמזרע אף במרחשון ארום לא תנדע מה יהא בישא עלוי ארעא אי חרפי נצחן אי אפלי:

Give a good portion of your seed to the field in Tishri, and do not cease to sow even in Marheshvan,⁴⁸⁴ for you do not know what evil will come upon the soil, whether the early crops will flourish, or the late crops.

⁴⁸³ The majority reading is רבא כהנא רבא, "High Priest".

⁴⁸⁴ The majority of manuscripts attest "Kislev".

11:3

אם מתמליין ענניא מטרא עלוי ארעא מערן ית מיהון בגין זכותא דצדיקא ואין לית זכונת} בדרא ההוא בימא ובמדברא נחתן די לא יתהנון מנהון בני אנשא ואי אתגזר מן שמיא למנפל מלכא ויעטוהי מן סררותהון מן קד' מימרא דשמיא הוי ואי סובעא וכפנא בדרומא או בצפונא אתר דאתגזר למתקיימא ההיא עיטא תמן משתלחא למהוי:

If the clouds are filled with rain, they pour out their water over the ground, because of the merit of the righteous; but if there is no merit in that generation, they descend on the sea and the desert, so that men will not benefit from them. And if it is decreed from heaven that the king and his advisors are to fall due to their rebelliousness, it comes from the Memra of Heaven. And regardless of whether there is plenty or famine in the south or the north: the place where that advice is decreed to be fulfilled, that is where it is sent.⁴⁸⁵

11:4

גבר דנטיר חרשין וקוסמין לא יעבד טב לעלם ודמסתכל במזליא לא מגבי אגר ארום חרשין וקוסמין מתילן לרוחא דלא מתפיס בידוי דבר אנש ומזליא מתילן לענני שמיא דאזלין ולא תייבין:

A man who performs sorcery and magic will never do good, and one who watches the constellations does not collect a reward, because sorcery and magic are like the wind, which cannot be caught in people's hands, and the constellations are like the clouds of heaven, which go but do not return.

11:5

היכמה דליתך ידע איכדין יהלך רוח נשמתא דחיי בגוף עולימא שלילא דשרי במעינא דאמיה מעברא והיכמה דלא תנדע אין דכר אין נוקבא עד זמן דאתיליד היכדין ליתך ידע ית עובדא דיי די עבד בחכמתא ית כולא:

Just as you do not know how the spirit of your life force comes into the body of an embryo⁴⁸⁶ which dwells in the womb of its pregnant mother, and just as you do not know whether it is male or female until the time that it is born, so you do not know the work of the Lord, Who does everything in wisdom.

⁴⁸⁵ Lit. "sent to be".

⁴⁸⁶ Lit. "the embryo of a young child".

11:6

ביומי עולימותך תסב אנתתא ותוליד בנין ולעדן סיבותך לא תשבוק אתת חולקך מלמילד בנין ארום לא אשתמודע לך אידין מנהון אתבחר למהוי טב הדין או דין ואם תרויהון טבין כחדא:

In the days of your youth, marry a wife and produce children, and at the time of your old age, do not abandon the wife of your portion so as to avoid having [more] children; for it is not known to you which of them has been chosen to be good, this group or that group,⁴⁸⁷ or if both of them will be equally good.

11:7

ובסים נהור אוריתא וטב {לנהורא} <לאנהרא> עינין חשיכין למחמי איקר אפי שכינתא דעתיד לאנהרא אפי צדיקי' מן זיו שכנתיה ולמהוי שופריהון כשמשא:

And the light of the Torah is sweet and good for illuminating darkened eyes to see the glory of the Shekhinah's face, which will illuminate the faces of the righteous by the splendour of His Shekhinah, and their beauty will be like the sun.

11:8

ארום אם יומין סגיאין חאיי אנשא בכולהון חמי ליה למחדי ולמעסק באוריתא דיי וידכר ית יומי חשוכא דמותא ולא יחוב ארום סגיאין אנון יומיא די ישכוב גבר בבית קבורתא וחמי ליה לקבלא דינא מן שמיא בחיוהי בירחים כל זמן דייתי עלוהי פורענותא על הבלא דעבד:

For if a man's life has many days, it is proper for him to rejoice in all of them, and to be occupied with the Torah of the Lord. And he should remember the days of death's darkness, and so not sin. For these days that a man lies in the tomb are many, and it is fitting for him to receive judgment from heaven for his life which he loved, all the time that punishment comes upon him for the vanity which he has done.

⁴⁸⁷ Lit. "this one or that one".

11:9

חדי עולימא ביומי עולימותך ויהא לבך טב עלך ביומי רביותך ואיזיל בענותנותא עם אורחי לבך ותהי זהיר בחיזו עינד דלא תסתכל בביש ואשתמודע לך ארום על כל אלין עתיד יי לאעלותך בדינא:

Rejoice, young one, in the days of your youth, and let your heart be happy in the days of your childhood, and walk with humility in the ways of your heart, and be cautious with the sight of your eyes, so that you do not look at evil; and let it be known to you that the Lord will bring you to account for all of these things.

11:10

ותעדי רגוז מלבך דלא תגרום בישא על בשרך ארום עולימות ויומי אוכמות שער הבלו:

And remove anger from your heart, so that you do not bring about evil upon your flesh, for youth and the days of black hair are vanity.

Chapter 12

12:1

ותהי דכיר ית ברייך ליקרותיה ביומי {רביתך} <רביותך> עד דלא ייתון לותך יומי בישותא וימטון עלך שנין דתימר לית לי בהון רעוא:

And remember your Creator, so as to honour Him in the days of your youth, before the days of wickedness come to you, and years befall you when you will say, "I have no pleasure in them."

12:2

עד דלא אשתני זיו יקר אפך דמתיל לשמשא ונהורא דעינד עד דלא יסתמון והדר ליסתך עד דלא יתקדרון {וגב׳י} <ובבי> עינד דמתילין לכוכביא עד לא יתעממון וריסי עינד יהון זלגן דמעין כעננין בתר מטרא:

Before the glorious splendour of your face, which can be likened to the sun, changes, and before your eyes⁴⁸⁸ become blind, and before the glory of your cheeks darkens, and before the pupils of your eyes, which can be likened to the stars, grow dim and your eyelids weep tears profusely, like clouds after rain.

⁴⁸⁸ Lit. "the light of your eyes".

12:3

ביומא דיזועון ארכובתך ויתנקשון אדרעך ויתבטלון ככי פומך עד לא יכלין {למלעי} <למלעס> מיכלא ויתעממון עינד דמסתכלין בחרכי רישך:

On the day that your knees tremble, and your arms quiver, and the teeth of your mouth become ineffectual so that they are unable to chew food, and your eyes, which look through the opening of your head, grow dim.

12:4

ויהון רגלך כבילן מלמפק בשוקא ויעדי מגך רעות מיכלא ותהי מתער משנתך על עיסק קל עופא כאלו על גנביא דאזלין בליליא ויתרפטון שפוותך מלמימר שירתא:

And your feet will be fettered, preventing you from going out in the marketplace, and the desire for food will leave you, and you will be awoken from your sleep by the sound of the birds, as if by thieves who go about in the night, and your lips will tremble,⁴⁸⁹ preventing you from singing.⁴⁹⁰

12:5

אף מן עובדין דהוו מן קדמת דנא תהא דחיל למדכר יתהון וגבשושיתא קלילא מתילא באנפי נפשך לטור רם בעדן מהלכך באורחא ותציץ ריש שיזרתך מן כחשותא כשגדא ויתנפחון אסתוורי רגלך {ותתמנעון} <ותתמנע> מן {משכנא} <משכבא> ארום אתפני אנשא למיהך לבית קבורתא ויסחרון מלאכיא תבעי דינד כספדיא דמסחרין בשוקא למכתב דין חושבנך:

Moreover, you will be afraid to remember things which happened previously, and in your mind a small mound will be like a high mountain when you're walking on the way; the top of your spine will stick out like an almond tree from emaciation; your ankles will be swollen; and you will be prevented from bed – because while man turns towards the grave, the angels, who seek justice, go about like mourners who go about in the marketplace, to write the judgment of your account.

⁴⁸⁹ The translation “tremble” is based on the majority reading ויתרפטון.

⁴⁹⁰ Lit. “from uttering songs”.

12:6

עד די לא יתאלם לישנך מלמלא ותהי רעיעא מוקרא דרישך ותתבר מרירתך על כבדך וירהט גופך בגו קברך:

Before your tongue becomes mute, unable to speak, and your skull is crushed, and your gall bladder is ruptured on your liver, and your body runs into your grave.

12:7

ויתוב בשרך דאתברי מן עפרא עלוי ארע' היכמה דהוה מן לקדמין ורוח נשמתך תתוב למקם בדינא קדם יי דיהבה לך:

And your flesh, which was created from dust, will return to the earth, just as it was previously; and the spirit of your life force will return to stand in judgment before the Lord, Who gave it to you.

12:8

כד אסתכל שלמה מלכא דישר' בהבלי⁴⁹¹ דעלמא הדין ובהבלין דעבדין בני אנשא אמר קהלת במימריה כולא הבלו:

When Solomon, king of Israel, considered the vanities of this world, and the vanities which men do, Qoheleth said to himself, "All is vanity."

12:9

ויתיר מן כל בני אנשא הוה שלמה דמתקרי קהלת חכים ותוב הוה מאלף מנדעא ית עמא בית ישראל ואצית לקל חכימא ובלש בספרי חכמתא וברוח נבואה מן קדם יי תקין ספרי חכמתא ומתלין דסוכלתנו סגיאיין לחדא:

And Solomon, who was called Qoheleth, was wiser than all men, and he would also teach knowledge to the people of the House of Israel, and he listened to the voice of the wise, and examined the books of wisdom; and with the spirit of prophecy from the Lord, he composed books of wisdom and very many proverbs of intelligence.

⁴⁹¹ This form has been interpreted as the short form of the masculine plural ending (see section 2.5.5.7.6); other manuscripts instead attest בהבלו, so alternatively בהבלי may be an error due to graphical confusion of ו and י.

12:10

בעא שלמה מלכא דמתקרי קהלת בחכמתיה למדן דיני על הרהורי לבא דאנשא ובלא סהדין בכן אתאמר ליה ברוח נבואה מן קדם יי הא כבר אתכתב בספר אוריתא על ידוהי דמשה רבהון דישראל על מימר סהדיא יקום פתגם:

King Solomon, who was called Qoheleth, sought in his wisdom to make judgments concerning the thoughts of man's heart, without witnesses; therefore, it was said to him through the spirit of prophecy from the Lord, "Behold, it was already written in the Torah by the hand of Moses, teacher of Israel: 'By the word of the witnesses, the matter shall stand.'"

12:11

פתגמי חכימין {ד}מתילין לזקתין ולקלשונין דאנצין לאלפא חכמתא לסריקי ומנדעא היכמה דמאלף זקת לתורתא ורבני סנהדרין מרי הלכתין ומדרשין דאתיהיבו על ידו דמשה נבייא דרעא בלחודוהי ית עמא בית ישראל במדברא במנא וברגוגין:

The words of the wise can be likened to goads and pointed prods which are fastened in order to teach wisdom and knowledge to those lacking, just as the goad teaches the cow; and the rabbis of the Sanhedrin are the masters of the laws and textual interpretations which were given through Moses the prophet, who fed the people of the House of Israel by himself in the desert, with manna and delicacies.

12:12

ויתיר מנהון ברי אזדהר למעבד ספרי חכמתא סגי עד דלית סוף ולמעסק בפתגמי אוריתא סגי ולאסתכלא בליאות בשרא:

And more than these, my son, take care to make many books of wisdom, without end, and to be occupied with many words of Torah, and to consider the weariness of the flesh.

12:13

סוף פתגם דאתעבד בעלמא בצנעא כולא עתיד לאתפרסמא ולאשתמעא לכל בני אנשא בגין כן ית מימרא דייי הוי דחיל וית פקודוהי הוי נטיר די לא למיחב בסתרא ואם תיחוב הוי זהיר למתוב ארום כדנן חמי למהוי אורח כל אנש:

In the end, a thing which is done in the world in private will be wholly exposed and heard by all of mankind; because of this, fear the Memra of the Lord and keep His commandments, so that you do not sin in secret. But if you do sin, take care to repent, because it is proper for the way of every man to be thus.

12:14

ארום ית כל עובדא דייי {יעול} <יעיל> ליום דינא רבא ועתיד לפרסמא <<על כל>> דאתכסי מן בני אנשא אם טב אם ביש:

For the Lord will bring every deed to the Day of Great Judgment, and He will expose everything which was hidden from men, whether good or evil.

Bibliography

- Abudraham, Ohad. "The Yemenite Tradition of Targum of Ruth: Critical Edition and Studies in the Textual Transmission." [In Hebrew.] Master's thesis, Ben-Gurion University of the Negev, 2012.
- Abudraham, Ohad. "The 'Yemenite' Recension in Western Manuscript." *Aramaic Studies* 11, no. 2 (2013): 71–93.
- Alexander, Philip S. "Jewish Aramaic Translations of Hebrew Scriptures." In *Mikra*, edited by Martin Jan Mulder, 217–54. Vol. 1 of *The Literature of the Jewish People in the Period of the Second Temple and the Talmud*. Leiden: Brill, 1988.
- Alexander, Philip S. "Targum, Targumim." In *The Anchor Bible Dictionary*, edited by David Noel Freedman, 320–31. Vol. 6. New York: Doubleday, 1992.
- Alexander, Philip S. *The Targum of Canticles: Translated, with a Critical Introduction, Apparatus, and Notes*. The Aramaic Bible 17A. Collegeville, MN: Liturgical Press, 2003.
- Alexander, Philip S. *The Targum of Lamentations: Translated, with a Critical Introduction, Apparatus, and Notes*. The Aramaic Bible 17B. Collegeville, MN: Liturgical Press, 2007.
- Alexander, Philip S. "Profile Targum Qohelet." *Aramaic Studies* 9, no. 1 (2011): 101–13.
- Allony, Nehemya, and Ephraim F. Kupfer. *List of Photocopies in the Institute, Part 2: Hebrew Manuscripts in the Libraries of Belgium, Denmark, the Netherlands, Spain, and Switzerland*. Jerusalem: Ministry of Education and Culture, 1964.
- Allony, Nehemya, and David Samuel Loewinger. *List of Photocopies in the Institute, Part 1: Hebrew Manuscripts in the Libraries of Austria and Germany*. Jerusalem: Ministry of Education and Culture, 1957.
- Alonso Fontela, Carlos. "Examen del Tratamiento Dado al Targum del Cantar de los Cantares en la Biblia Políglota de Amberes." *Sefarad* 46 (1986): 49–55.
- Alonso Fontela, Carlos. "El Targum al Cantar de los Cantares (Edición Crítica)." PhD Diss., Colección Tesis Doctorales, no. 92/87; Madrid: Editorial de la Universidad Complutense de Madrid, 1987.

- Antonioli Martelli, Valeria, and Luisa Mortara Ottolenghi. *Manoscritti biblici ebraici decorati: provenienti da biblioteche italiane pubbliche e private*. Milan: Adei-Wizo, 1966.
- Assemanus, Stephanus Evodius, and Joseph Simonius Assemanus. *Bibliothecae Apostolicae Vaticanae: Codicum Manuscriptorum Catalogus in tres partes distributus*. Vol. I. Rome, 1756–1759.
- Bar-Asher Siegal, Elitzur A. *Introduction to the Grammar of Jewish Babylonian Aramaic*. Lehrbücher orientalischer Sprachen, vol. 3, section 3. Münster: Ugarit-Verlag, 2013.
- Barton, George Aaron. *A Critical and Exegetical Commentary on the Book of Ecclesiastes*. International Critical Commentary. New York: Scribner, 1908.
- Beattie, Derek R. G. “The Yemenite Tradition of Targum Ruth.” *Journal of Jewish Studies* 41, no. 1 (1990): 49–56.
- Beattie, Derek R. G. “The Textual Tradition of Targum Ruth.” In *The Aramaic Bible: Targums in their Historical Context*, edited by Derek R. G. Beattie and Martin J. McNamara, 341–47. Journal for the Study of the Old Testament Supplement Series 166. Sheffield: JSOT Press, 1994.
- Beit-Arié, Malachi. *The Only Dated Medieval Hebrew Manuscript Written in England (1189 CE)*. London: Valmadonna Trust Library, 1985.
- Beit-Arié, Malachi, and Edna Engel, comps. *Specimens of Mediaeval Hebrew Scripts*. Vol. 2, *Sefardic Script*. Jerusalem: Israel Academy of Sciences and Humanities, 2002.
- Berliner, Abraham. “Aus den Bibliotheken Italiens.” *Magazin für jüdische Geschichte und Literatur*, no. 2 (1875): 16.
- Bernheimer, Carlo. *Paleografia ebraica*. Florence: Olschki, 1924.
- Bernheimer, Carlo. *Codices Hebraici Bybliothecae Ambrosianae*. Florence: Olschki, 1933.
- Biscioni, Antonio Maria. *Bibliothecae Ebraicae Graecae Florentinae sive Bibliothecae Mediceo-Laurentianae Catalogus*. Vol. 2. Florence, 1757.
- Bodleian Library, Oxford. “MS. Oppenheim Add. 4° 139.” Accessed July 11, 2022. <https://digital.bodleian.ox.ac.uk/objects/2f712037-d63f-445d-bcf9-0d0ea3c8e8b2/>.
- Brockelmann, Carl. *Verzeichnis der arabischen, persischen, türkischen und hebräischen Handschriften der Stadtbibliothek zu Breslau*. Breslau: Marcus, 1903.

Burnett, Stephen G. "The Strange Career of the *Biblia Rabbinica* among Christian Hebraists, 1517–1620." In *Shaping the Bible in the Reformation: Books, Scholars and Their Readers in the Sixteenth Century*, edited by Bruce Gordon and Matthew McLean, 63–84. Leiden: Brill, 2012.

Churgin, Pinkhos. *Targum Ketuvim*. New York: Horeb, 1945.

Clarke, Ernest G. "Reflections on the Preparation of a Critical Edition of the Targum of Koheleth." *Textus* 16 (1991): 79–94.

Cohen, Gerson D. "Esau as Symbol in Early Medieval Thought." In *Jewish Medieval and Renaissance Studies*, edited by Alexander Altmann, 19–48. Cambridge, MA: Harvard University Press, 1967.

Comprehensive Aramaic Lexicon (CAL). <http://cal1.cn.huc.edu>.

Cook, Edward M. "Rewriting the Bible: The Text and Language of the Pseudo-Jonathan Targum." PhD Diss., University of California, Los Angeles, 1986.

Corré, Alan D. "The Sources of Targum Koheleth." Master's thesis, University of Manchester, 1953.

Crown, Alan D. *Hebrew Manuscripts and Rare Printed Books Held in the Fisher Library of the University of Sydney*. 2nd ed. Sydney: Wentworth Press, 1984.

Dalman, Gustaf. *Grammatik des jüdisch-palästinischen Aramäisch*. 2nd ed. Leipzig: J. C. Hinrichs, 1905.

Dees, Anthonij. "Sur une constellation de quatre manuscrits." In *Mélanges de linguistique et de littérature offerts à Lein Geschiere par ses amis, collègues et élèves*, edited by Anthonij Dees et al., 1–9. Amsterdam: Rodopi, 1975.

Dees, Anthonij. "Considérations théoriques sur la tradition manuscrite du lai de l'Ombre." *Neophilologus* 60 (1976): 481–504.

Dees, Anthonij. "Over stambomen en handschriften." *Forum der Letteren* 18 (1977): 63–78.

de Lagarde, Paul. *Hagiographa Chaldaice*. Leipzig: Teubner, 1873.

De Rossi, Giovanni Bernardo. *Variae Lectiones Veteris Testamenti ex immensa MSS. editorumque codicum congerie haustae et ad Samar. textum, ad vetustiss. versiones, ad accuratiores sacrae criticae fontes ac leges examinatae*. Vol. 1. Parma, 1784–88.

De Rossi, Giovanni Bernardo. *MSS. Codices Hebraici Bibliothecae I. B. De-Rossi accurate ab eodem descripti et illustrati*. 3 Vols. Parma, 1803.

Dershowitz, Idan. “Key according to “Kennicott number” with links to online catalog (and often digitized manuscripts).” December 2018, updated June 2020. <https://www.dershowitz.net/kennicott-key>.

di Capua, Angelo. “Catalogo dei codici ebraici della Biblioteca Angelica.” In *Cataloghi dei codici orientali di alcune biblioteche d'Italia I*, edited by Gustavo Sacerdote, 85–103. Florence: Le Monnier, 1878.

Díez Merino, Luis. “Targum al Cantar de los Cantares: Texto arameo del Códice Urbinati 1 y su traducción.” *Anuario de Filología* 7 (1981): 237–84.

Díez Merino, Luis. “Manuscritos del Targum de Job.” *Henoch* 4 (1982): 41–64.

Díez Merino, Luis. “El Targum de Rut. Estado de la cuestión y traducción castellana.” In *El Misterio de la Palabra*, edited by Vicente Collado and Eduardo Zurro, 245–256. Madrid: Ediciones Cristiandad, 1983.

Díez Merino, Luis. “La tradición yemení del Targum de Hagiógrafos.” *Estudios Bíblicos* 42 (1984): 269–314.

Díez Merino, Luis. *Targum de Qohelet: Edición Príncipe del Ms. Villa-Amil n.º 5 de Alfonso de Zamora*. Bibliotheca Hispana Bíblica 13. Madrid: Consejo Superior de Investigaciones Científicas, 1987.

Díez Merino, Luis. “Fidelity and Editorial Work in the Complutensian Targum Tradition.” In *Congress Volume Leuven 1989*, edited by J. A. Emerton, 360–82. Supplements to Vetus Testamentum 43. Leiden: Brill, 1991.

Díez Merino, Luis. “Targum de Qohelet: Ms Urbinati 1, Roma, Biblioteca Vaticana.” *Anuario de Filología* 20 (1997): 45–66.

Digital Vatican Library. “Manuscript – Urb.ebr.1.” Accessed August 8, 2019. https://digi.vatlib.it/view/MSS_Urb.ebr.1.

Dunkelgrün, Theodor William. "The Multiplicity of Scripture: The Confluence of Textual Traditions in the Making of the Antwerp Polyglot Bible (1568–1573)." PhD diss., University of Chicago, 2012. <https://www.proquest.com/dissertations-theses/multiplicity-scripture-confluence-textual/docview/1040725740/se-2>.

Fassberg, Steven Ellis. *A Grammar of the Palestinian Targum Fragments from the Cairo Genizah*. Harvard Semitic Studies 38. Atlanta: Scholars Press, 1990.

Fleischer, Ezra, and Abraham David. "Piyyut." In *Encyclopaedia Judaica*, 2nd ed., edited by Michael Berenbaum and Fred Skolnik, 192–209. Vol. 16. Detroit, MI: Macmillan Reference USA, 2007.

Fleischer, H. O. *Catalogus codicum manuscriptorum orientalium Bibliothecae Regiae Dresdensis*. Leipzig, 1831.

Flesher, Paul V. M., and Bruce Chilton. *The Targums: A Critical Introduction*. Studies in Aramaic Interpretation of Scripture 12. Leiden: Brill, 2011.

Friedberg Jewish Manuscript Society, The. "The Friedberg Genizah Project." <https://fjms.genizah.org/>.

Friedländer, M. "The Late Chief Rabbi, Dr. N. M. Adler זצ"ל" *The Jewish Quarterly Review* 2, no. 4 (July 1890): 369–85.

Frumkin, Aryeh Leib, ed. *Siddur Tefillah ke-Minhag Ashkenaz im Seder Rav Amram ha-Shalem*. Vol. 2. Jerusalem: S. Tsukerman, 1912.

Gabler, Hans Walter. "From Argument to Design: Editions in Books and Beyond the Book." In *Textual Scholarship and the Canon*, edited by Hans Walter Gabler, Peter Robinson, and Paulius V. Subačius, 159–77. Leiden: Brill, 2008.

Gabrieli, Giuseppe. *Manoscritti e carte orientali nelle biblioteche e negli archivi d'Italia*. Biblioteca de Bibliografia Italiana 10. Florence: Olschki, 1930.

Ginsburg, Christian David. *Cohemoth, Commonly Called The Book of Ecclesiastes*. London: Longman, Green, Longman, and Roberts, 1861.

Ginsburg, Christian David. *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*. London: Trinitarian Bible Society, 1897.

- Ginsburger, Moses. "Das Targum zu Koheleth nach südarabischen Handschriften herausgegeben von Alfred Levy." *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 59, no. 3 (1905): 715–17.
- Gordin, Alexander. "How to Avoid Some Pitfalls While Interpreting Dates in Hebrew Manuscripts." *Revue des Études Juives* 178, no. 1–2 (January – June 2009): 159–184.
- Gottlieb, Leeor. "Composition of Targums after the Decline of Aramaic as a Spoken Language." *Aramaic Studies* 12 (2014): 1–8.
- Grossfeld, Bernard. *The Targum to the Five Megilloth*. New York: Hermon Press, 1973.
- Grossfeld, Bernard. *The Two Targums of Esther*. The Aramaic Bible 18. Edinburgh: T. & T. Clark Ltd, 1991.
- Hahn, Oliver, Timo Wolff, H.-O. Feistel, Ira Rabin, and Malachi Beit-Arié. "The Erfurt Hebrew Giant Bible and the experimental XRF analysis of ink and plummet composition." *Gazette du livre médiéval* 51 (Autumn 2007): 16–29.
- Halkin, Abraham Solomon, and Hava Lazarus-Yafeh. "Judeo-Arabic Literature." In *Encyclopaedia Judaica*, 2nd ed., edited by Michael Berenbaum and Fred Skolnik, 530–545. Vol. 11. Detroit, MI: Macmillan Reference USA, 2007.
- Havazelet, Meir. "Natronai bar Hilai." In *Encyclopaedia Judaica*, 2nd ed., edited by Michael Berenbaum and Fred Skolnik, 32–33. Vol. 15. Detroit, MI: Macmillan Reference USA, 2007.
- Healey, John F. "Targum Proverbs and the Peshitta: Reflections on the Linguistic Environment." In *Studies on the Text and Versions of the Hebrew Bible in Honour of Robert Gordon*, edited by Geoffrey Khan and Diana Lipton, 325–35. Leiden: Brill, 2011.
- Heijmans, Shai. "About the 'Unreliability' of the Vocalization of Western Targum-Manuscripts." *Aramaic Studies* 9, no. 2 (2011): 279–89.
- Ho, Ahuva. *The Targum of Zephaniah: Manuscripts and Commentary*. Leiden: Brill, 2009.
- Hohlenberg, Matthias H., Justus Olshausen, and August Ferdinand Mehren. *Codices Hebraici et Arabici Bibliothecae Regiae Hafniensis jussu et auspiciis regis enumerati et descripti*. Copenhagen: Schultz, 1851.

Hoyland, Jonathan. "Verse Analyser." Github Repository. 2022. <https://github.com/jhoyland/verse-analyser>.

Hoyland, Robert G. *In God's Path: The Arab Conquests and the Creation of an Islamic Empire*. New York: Oxford University Press, 2015.

Internet Archive. "The Second Rabbinic Bible (Mikraot Gedolot) Volume IV." Last modified October 13, 2011. https://archive.org/details/The_Second_Rabbinic_Bible_Vol_4/page/n299/mode/2up.

Kaufman, Stephen A. "Aramaic." In *The Semitic Languages*, edited by Robert Hetzron, 114–30. Abingdon: Routledge, 1997.

Kaufman, Stephen A. "Targum Pseudo-Jonathan and Late Jewish Literary Aramaic." Edited by Paul V. M. Flesher. Translated by Seth Ward, Bernard Grossfeld and Paul V. M. Flesher. *Aramaic Studies* 11, no. 1 (2013): 1–26.

Kaufman, Stephen A. "The Dialectology of Late Jewish Literary Aramaic." *Aramaic Studies* 11, no. 2 (2013): 145–48.

Kennicott, Benjamin. *Dissertatio generalis in Vetus Testamentum Hebraicum: cum variis lectionibus, ex codicibus manuscriptis et impressis. Recudi curavit et notas adiecit Paulus Iacobus Bruns*. Brunswick: Orphanotrophei, 1783.

Klein, Michael L. "Targum Manuscripts in Leningrad." *Studies in Bibliography and Booklore* 17 (1989): 1–18.

Klein, Michael L. *Targumic Manuscripts in the Cambridge Genizah Collections*. Cambridge University Library Genizah Series 8. Cambridge: Cambridge University Press, 1992.

Knobel, Peter Stephan. "Targum Qoheleth: A Linguistic and Exegetical Inquiry." PhD diss., Yale University, 1976.

Knobel, Peter Stephan. *The Targum of Qohelet: Translated, with a Critical Introduction, Apparatus, and Notes*. The Aramaic Bible 15. Edinburgh: T. & T. Clark Ltd, 1991.

Kohn, Samuel. *Die Hebräischen Handschriften des Ungarischen Nationalmuseums zu Budapest*. Berlin: 1877. Reprinted from *Magazin für die Wissenschaft des Judenthums* IV (1876): 76–104.

- Kohut, Alexander, ed. *Aruch Completum*. Vol. 6. Vienna: A. Fanto, 1890.
- Komlosh, Yehuda. "The Manner of Interpretation of Targum Qohelet." *Sinai* 54 (1964): 169–79.
- Komlosh, Yehuda. *The Bible in the Light of the Aramaic Translations*. [In Hebrew.] Tel Aviv: Bar-Ilan University, Dvir Publishing House, 1973.
- Kutscher, Edward Yechezkel. "The Language of the "Genesis Apocryphon": A Preliminary Study." *Scripta Hierosolymitana* 4 (1958): 1–35.
- Kutscher, Edward Yechezkel. *Studies in Galilean Aramaic*. Translated and edited by Michael Sokoloff. Ramat-Gan: Bar-Ilan University, 1976.
- Kwasman, Theodore. "Der Zohar und seine Beziehung zu "Late Jewish Literary Aramaic"." *Frankfurter judaistische Beiträge* 34 (2007–2008): 133–47.
- Landauer, Samuel. "Zum Targum Der Klagelieder." In *Orientalische Studien: Theodor Nöldeke zum siebzigsten Geburtstag*, vol. 1, edited by Carl Bezold, 505–12. Gieszen: Alfred Töpelmann, 1906.
- Le Déaut, Roger, and J. Robert, *Targum des Chroniques, I. Introduction et Traduction, II. Texte et Glossaire*. Analecta Biblica 51. Rome: Biblical Institute Press, 1971.
- Levin, Benyamin Menashe. *Otzar haGaonim*. Vol. 5, *Megillah*. Jerusalem: 1933.
- Levine, Étan. *The Aramaic Version of Ruth*. Analecta Biblica 58. Rome: Biblical Institute Press, 1973.
- Levine, Étan. *The Aramaic Version of Lamentations*. New York: Hermon Press, 1976.
- Levine, Étan. *The Targum to the Five Megillot: Ruth, Ecclesiastes, Canticles, Lamentations, Esther. Codex Vatican Urbinati I*. Jerusalem: Makor, 1977.
- Levine, Étan. *The Aramaic Version of Qohelet*. New York: Sepher-Hermon Press, 1978.
- Levy, Alfred. *Das Targum zu Koheleth nach südarabischen Handschriften*. Breslau: H. Fleischmann, 1905.
- Library of Congress, The. "Aramaic Targum of the Five Scrolls and the Book of Job." Catalog. Accessed January 12, 2021. <https://lccn.loc.gov/2018757776>.

- Litke, Andrew W. *Targum Song of Songs and Late Jewish Literary Aramaic: Language, Lexicon, Text, and Translation*. Leiden: Brill, 2019.
- Llamas, José. “Los manuscritos hebreos de la Real Biblioteca de El Escorial.” *Sefarad* 1, no. 1 (January 1941): 7–43.
- Llamas, José. “Los manuscritos hebreos de la Universidad de Salamanca.” *Sefarad* 10 (1950): 263–79.
- Loevy, Jacobus. *Libri Kohelet Versio Arabica quam composuit Ibn-Ghijath*. Leiden: Brill, 1884.
- Luzzatto, Aldo. “La Bibbia ebraica della Biblioteca "Berio" di Genova.” *Miscellanea di Storia Ligure* 4 (1966): 39–65.
- Luzzatto, Samuel David. “Nachträgliches über die Thargumim.” *Wissenschaftliche Zeitschrift für jüdische Theologie* 5 (1844): 124–37.
- Manns, Frédéric. “Le Targum de Qohelet – Manuscrit Urbinati 1: Traduction et commentaire.” *Liber Annuus* 42 (1992): 145–98.
- Manuscripta Mediaevalia. “Biblia sacra Ebraeo-Chaldaica.” Accessed January 13, 2021, <http://www.manuscripta-mediaevalia.de/dokumente/html/obj40170080>.
- Margoliouth, George. *Catalogue of the Hebrew and Samaritan Manuscripts in the British Museum*. Vol. 1. London, 1899.
- May, R. A., ed. *Catalogue of the Hebrew manuscripts in the Bodleian Library: Supplement of Addenda and Corrigenda to Vol. I (A. Neubauer's Catalogue): Compiled under the direction of Malachi Beit-Arié*. Oxford: Clarendon Press, 1994.
- McClintock, John, and James Strong, eds. *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*. New York: Harper & Brothers, 1880. Last accessed September 28, 2020. <https://www.biblicalcyclopedia.com/>.
- Melamed, Raphael Hai. *The Targum to Canticles According to Six Yemen MSS: Compared with the "Textus Receptus" as Contained in de Lagarde's "Hagiographa Chaldaica"*. Philadelphia: Dropsie College, 1921.
- Moore, Paul R. *Studies in the Language of Targum Canticles*. Leiden: Brill, 2022.

Mopsik, Charles. *L'Ecclésiaste et son Double Araméen*. Les Dix Paroles. Rieux-en-Val: Verdier, 1990.

Museum of the Bible. "Codex Valmadonna I." Collections. Accessed February 4, 2020. <https://museumofthebible.org/collections/artifacts/32220-codex-valmadonna-i?&tab=description>.

National Library of Israel. "Ktiv: The International Collection of Digitized Hebrew Manuscripts." <https://web.nli.org.il/sites/nlis/en/manuscript>.

Neubauer, Adolf D. *Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford*. 3 vols. Oxford: Clarendon Press, 1886.

Patmore, Hector M. "The Transmission of Targum Jonathan in the West: Initial Results from the Mixed Western Textual Group." *Aramaic Studies* 10, no. 1 (2012): 23–52.

Patmore, Hector M. *The Transmission of Targum Jonathan in the West: A Study of Italian and Ashkenazi Manuscripts of the Targum to Samuel*. Journal of Semitic Studies Supplement 35. Oxford: Oxford University Press, 2015.

Perng, Hsin-Chih. "Preservation or Correction? On the Peculiarities of Ms Paris 110 and Current Trends in Targumic Studies." *Aramaic Studies* 18, no. 2 (2020): 198–212.

Peyron, Bernardinus. *Codices Hebraici manu exarati Regiae Bibliothecae quae in Taurinensi Athenaeo asservatur*. Turin: Fratres Bocca, 1880.

Raphelengius, Franciscus. Preface to *Variae Lectiones et annotatiunculae, quibus Thargum, id est, Chaldaica paraphrasis infinitis in locis illustratur et emendatur*. In *Biblia Sacra*, edited by Benito Arias Montano. Vol. 8. Antwerp: Plantin, 1569–72.

Reif, Stefan C. *Hebrew Manuscripts at Cambridge University Library: A Description and Introduction*. University of Cambridge Oriental Publications 52. Cambridge: Cambridge University Press, 1997.

Reiss, Jakob. "Das Targum zu dem Buche Kohelet." *Das Jüdische Literaturblatt* 18 (1889): 142–43, 146, 150–51.

Richler, Benjamin. *Guide to Hebrew Manuscript Collections*. Jerusalem: Israel Academy of Sciences and Humanities, 1994.

- Richler, Benjamin, ed. *Hebrew manuscripts in the Valmadonna Trust Library*. London: The Valmadonna Trust, 1998.
- Richler, Benjamin, ed. *Hebrew Manuscripts in the Biblioteca Palatina in Parma: Catalogue. Palaeographical and codicological descriptions by Malachi Beit-Arié*. Jerusalem: Jewish National and University Library, 2001.
- Richler, Benjamin, ed. *Hebrew Manuscripts in the Vatican Library: Catalogue: Compiled by the Staff of the Institute of the Microfilmed Hebrew Manuscripts, Jewish National and University Library, Jerusalem: Paleographical and Codicological Descriptions by Malachi Beit-Arié, in collaboration with Nurit Pasternak*. Studi e Testi 438. Vatican City: Biblioteca Apostolica Vaticana, 2008.
- Robinson, Peter. "Computer-Assisted Stemmatic Analysis and 'Best-Text' Historical Editing." In Van Reenen and Van Mulken, *Studies in Stemmatology*, 71–103.
- Roth, Ernst. *Hebräische Handschriften*. Vol. 2, Verzeichnis der orientalischen Handschriften in Deutschland VI, edited by Hans Striedl with the collaboration of Lothar Tetzner. Wiesbaden: Steiner, 1965.
- Roth, Ernst, and Hans Striedl. *Hebräische Handschriften*. Vol. 3, *Die Handschriften der Sammlung H.B. Levy an der Staats- und Universitätsbibliothek Hamburg*. Verzeichnis der Orientalischen Handschriften in Deutschland VI. Wiesbaden: Steiner, 1984.
- Safrai, Ze'ev. "The Origins of Reading the Aramaic Targum in Synagogue." *Immanuel* 24/25 (1990): 187–93.
- Sassoon, David Solomon. *Ohel Dawid: Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library*. Vol. 1. London: Oxford University Press, 1932.
- Schiller-Szinessy, Salomon Marcus. *Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge*. Vol. 1. Cambridge, 1876.
- Schwarz, Arthur Zacharias. *Die hebräischen Handschriften der Nationalbibliothek in Wien*. Vienna: Strache, 1925.
- Sed-Rajna, Gabrielle. *Les manuscrits hébreux enluminés des bibliothèques de France. Notices codicologiques, relevé des inscriptions par Sonia Fellous*. Leuven: Peeters, 1994.

Shatzmiller, Joseph. "Les Juifs de Provence pendant la peste noire." *Revue des Études Juives* 133, no. 3–4 (Jul–Dec 1974): 457–80.

Shepherd, David. "Before Bomberg: The Case of The Targum of Job in the Rabbinic Bible and the Solger Codex (MS Nürnberg)." *Biblica* 79, no. 3 (1998): 360–80.

Sirat, Colette, and Malachi Beit-Arié. *Manuscrits médiévaux en caractères hébraïques, portant des indications de date jusqu'à 1540*. Vol. 1. Paris: Centre National de la Recherche Scientifique; Jerusalem: Israel Academy of Sciences and Humanities, 1972.

Smelik, Willem F. *The Targum of Judges*. Leiden: Brill, 1995.

Smelik, Willem F. "How to Grow a Tree: Computerised Stemmataology and Variant Selection in Targum Studies." In *Bible and Computer: the Stellenbosch AIBI-6 Conference: Proceedings of the Association Internationale Bible et Informatique "From Alpha to Byte": University of Stellenbosch, 17–21 July, 2000*, edited by Johann Cook, 495–518. Leiden: Brill, 2002.

Smelik, Willem F. "Trouble in the Trees! Variant Selection and Tree Construction Illustrated by the Texts of Targum Judges." *Aramaic Studies* 1, no. 2 (2003): 247–87.

Smelik, Willem F. *Rabbis, Language and Translation in Late Antiquity*. Cambridge: Cambridge University Press, 2013.

Smelik, Willem F. "Prologue to the Linguistic and Literary Background of the Zohar." Unpublished manuscript, last modified December 21, 2018. PDF file.

Sotheby's. "Hebrew Bible: Pentateuch with Haftarot and the Five Scrolls, England: 15 Tammuz 4949=2 July 1189." Accessed February 28, 2020. <https://www.sothebys.com/en/auctions/ecatalogue/2015/valmadonna-trust-library-part-i-n09443/lot.7.html>.

Sperber, Alexander. *The Bible in Aramaic*. Vol. IVa: *The Hagiographa*. Leiden: Brill, 1968.

Sperber, Alexander. *The Bible in Aramaic*. Vol. IVb: *The Targum and the Hebrew Bible*. Leiden: Brill, 1973.

Stec, David M. *The Text of the Targum of Job: An Introduction and Critical Edition*. Leiden: Brill, 1994.

Steinschneider, Moritz. *Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg*. Hamburg: Otto Meissner, 1878.

Steinschneider, Moritz. *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin*. Vol. 2, 2 books, *Verzeichniss der hebraeischen Handschriften*. Berlin: Königl. Akademie der Wissenschaften, 1878–97.

Stern, David. "The Rabbinic Bible in Its Sixteenth-Century Context." In *The Hebrew Book in Early Modern Italy*, edited by Joseph R. Hacker and Adam Shear, 76–108. Philadelphia: University of Pennsylvania Press, 2011.

Tal, Abraham. "The Role of Targum Onqelos in Literary Activity During the Middle Ages." In *Aramaic in its Historical and Linguistic Setting*, edited by Holger Gzella and Margaretha L. Folmer, 159–71. Wiesbaden: Harrassowitz, 2008.

Tamani, Giuliano. "Elenco dei manoscritti ebraici miniati e decorati della "Palatina" di Parma." *La Bibliofilia* 70, no. 1/2 (1968): 39–136.

Taradach, Madeleine, and Joan Ferrer. *Un Targum de Qohélet: Ms. M-2 de Salamanca: Editio Princeps: Texte araméen, traduction et commentaire critique*. Le Monde de la Bible 37. Geneva: Labor et Fides, 1998.

Targum Institute. "Targum Manuscript Database." Protestant Theological University, Kampen. Accessed February 18, 2019. <http://www.targum.nl/MSDB/searchMS.aspx>.

University and State Library Darmstadt; Digital Collections. "Cod-Or-55: Fragment." Uploaded August 18, 2018. <http://tudigit.ulb.tu-darmstadt.de/show/Cod-Or-55>.

University of Hamburg. "Codex Levy 19." Centre for the Study of Manuscript Cultures. Accessed January 8, 2021. https://www.manuscript-cultures.uni-hamburg.de/MC/articles/mc6_1Codex_Levy_19.pdf.

University of Oxford. "Philology: The Antwerp polyglot, 1568–73." Cabinet. Oxford Internet Institute. Accessed February 10, 2020 and February 7, 2021. <https://www.cabinet.ox.ac.uk/philology-antwerp-polyglot-1568-73>.

Van der Heide, Albert. *The Yemenite Tradition of the Targum of Lamentations*. Leiden: Brill, 1981.

Van Reenen, Pieter, and Margot van Mulken, ed. *Studies in Stemmatology*. Amsterdam: John Benjamins, 1996.

Van Staaldune-Sulman, Eveline. “An Electronic Edition of Targum Samuel.” Targum Institute, Protestant Theological University, Kampen. 2009. Accessed February 24, 2020. <http://www.targum.nl/pdf/An%20Electronic%20Edition%20of%20Targum%20Samuel.pdf>.

Van Staaldune-Sulman, Eveline. “Standard List of Sigla for Targum Manuscripts.” Academia. 2011, revised March 2014, February 2020, November 2020, August 2022. Accessed August 29, 2022. https://www.academia.edu/39952560/Standard_List_of_Sigla_for_Targum_Manuscripts.

Van Staaldune-Sulman, Eveline. *Justifying Christian Aramaism*. Leiden: Brill, 2018.

Van Zundert, Joris, ed. “Chapter 5: Computational methods and tools.” In *Handbook of Stemmatology: History, Methodology, Digital Approaches*, edited by Philipp Roelli, 292–356. Berlin/Boston: De Gruyter, 2020.

Villa-Amil y Castro, José. *Catálogo de los manuscritos existentes en la Biblioteca del Noviciado de la Universidad Central*. Vol. I. Madrid: Aribau, 1878.

Wattel, Evert. “Clustering Stemmatalogical Trees.” In Van Reenen and Van Mulken, *Studies in Stemmatalogy*, 123–34.

Wattel, Evert, and Margot van Mulken. “Shock Waves in Text Traditions.” In Van Reenen and Van Mulken, *Studies in Stemmatalogy*, 105–21.

Wattel, Evert, and Margot van Mulken. “Weighted Formal Support of a Pedigree.” In Van Reenen and Van Mulken, *Studies in Stemmatalogy*, 135–67.

Waxman, Meyer. *A History of Jewish Literature*. 6 vols. New York: Yoseloff, 1960.

Weisz, Max. *Katalog der hebräischen Handschriften und Bücher in der Bibliothek des Professors Dr. David Kaufmann S.A.* Frankfurt am Main: Kaufmann, 1906.

Weitzman, Michael P. *The Syriac Version of the Old Testament: An Introduction*. University of Cambridge Oriental Publications 56. Cambridge: Cambridge University Press, 1999.

Wickersheimer, Ernest. *Catalogue Général des Manuscrits des Bibliothèques Publiques de France*. Vol. 47, *Strasbourg*. Paris: Plon-Nourrit, 1923.

Yeivin, Israel. *Ohel Hayim: A Catalogue of Hebrew Manuscripts of the Manfred and Anne Lehmann Family*. Vol. 2, *Biblical Manuscripts*. New York: Manfred and Anne Lehmann Foundation, 1990.

York, Anthony D. "The Targum in the Synagogue and in the School." *Journal for the Study of Judaism* 10, no. 1 (January 1979): 74–86.

Zotenberg, Hermann, ed. *Catalogues des manuscrits hébreux et samaritains de la Bibliothèque Impériale*. Paris: Imprimerie Impériale, 1866.

Leopold Zunz, *Die gottesdienstlichen Vorträge der Juden, historisch entwickelt*, 2nd ed. (Frankfurt am Main: J. Kauffmann, 1892), 68–69 [translation by Willem Smelik, "Prologue to the Linguistic and Literary Background of the Zohar."].

Appendix 1: Critical Apparatus

1

1 פתגמי נבוא' דאתנבי קהלת הוא שלמה בר דוד מלכא דהוה בירושלם: **2** כד חזא שלמה מלכא דישראל ברוח קודשא ית מלכות רחבעם בריה דעתיד לאתפלגא עם ירבעם בר נבט וית ירושלם ובית מוקדשא דאנון עתידין למחרב וית עמא דבית ישראל דאנון עתידין למגלי אמר במימריה הבל הבלים עלמא הדין הבל הבלים כל מה דטרחית אנא ודוד אבא כולא הבלו: **3** מה מיתר אית לאנש בתר דימות מן כל טורחיה דהוא טרח תחות שמשא בעלמא הדין אילהן למעסק באוריתא ולקבלא אגר שלים לעלמא דאתי קדם מרי עלמא: **4** אמר שלמה מלכא ברוח נבואה דרא טבא דצדיקיא אזיל מן עלמא בגין {חוביה} <חובי> דרא בישא דרשיעיא דעתידין למיתי בתריהון וארעא לעלמי עלמין קיימא לסוברא פורענותא דאתי על עלמא בגין חוביהון דבני אנשא: **5** וידנח שמשא ביממא מן סטר מדינחא ועאיל שמשא לסטר מערבא בליליא ולארתיה שאיף ואזיל אורח תהומא ודנח למחר מן אתר דהוא דנח תמן מאתמלא: **6** אזיל כל סטר

1 נבוא' [נבואתא 3, 842 • < 12 | דאתנבי | < 12 | בר] בן 139, 163, 822, 878 | מלכא] + דישראל 52, 72, 2820 | דהוה] דהוא 924 || **2** כד ... למגלי | < 12 | חזא] חמא 7, 138 | שלמה] + בר דוד 163, 2821 | מלכא דישראל] < 138 | דישראל ... נבואה] < 7 | דישראל] דירושלם * 1, 5, 902 • < 2821 | ברוח קודשא] ברוח נבואה 1, 5, 10, 11, 241, 701, 703, 816, 817, 820, 822, 842, 902, 2821 • < 52, 133 | 143, 163, 878, 2820 • ברוח נבואה מן קד' קודשא בריך הוא 94 | ית] < 138 | בריה] + ברוח קודשא 52 | דעתיד] דהיא עתידיא 822 | בר נבט] בן נבט 142, 159, 163, 701, 800, 822, 885, 945, 2821 • < 138 | וית ירושלם] וירושלם 3 | דאנון עתידין¹] דעתידין 822, 2821 | למחרב] למגלי ולמחרב 703, 816, 817 | וית² ... למגלי] < 703, 816, 817 | וית²] וית² וישר' 138 | עמא] עמיה 241 | דבית ישראל] 5 • בני ישראל 1, 10, 11 • < 7, 133, 143 • בית ישראל cett. | דאנון עתידין²] דעתידין 138, 142, 159, 189, 2821 | הבלים¹] הבליא 1, 10, 11 • הבל' 139 | הבלים²] הבליא 10, 11 • הבל' 1 • הבל' 4 | אנא ... אבא] < 12 | אנא] < 138, 189, 822, 858, 875, 885, 924, 939, 2817 | אבא] < 701 | כולא] כוליה 10, 11, 858, 875 • כולה 52, 139 • כולהא 700 | הבלו] הבל 138, 159 • הבלא 163 || **3** מיתר] 3, 21, 94, 138, 159, 700, 888 • מותר cett. | אית] < 6, 138 | לאנש] לאנשא 72, 945 | דהוא טרח] < 822, 858, 875, 924, 939, 2817 | דהוא] דהוה 21, 163, 878 • דאיהו 945 | טרח] + מן 138 | שמשא] כל שמש' 94, 2820 • שמיא 138, 163 | אילהין ... עלמא] < 12 | ולקבלא] 3, 4, 5, 6, 7^{mc}, 21, 52, 94, 133, 138, 139, 142, 155, 159, 163, 700, 878, 945 • לקבלא cett. | לעלמא] בעלמא 189 || **4** אמר ... בתריהון] דרא אזל ודרא אתי 12 | אמר ... נבואה] < 2821 | מלכא] < 133, 138, 163, 701, 858, 875 | נבואה] קודשא 7 | טבא] < 7, 945 | דצדיקיא] < 189 | אזיל] דאזיל 1, 10, 11 | {חוביה} <חובי>] פורענות 4 | דרשיעיא דעתידין] דעתיד 2821 | למיתי] למיהוי 2820 | בתריהון] < 4 | וארעא ... אנשא] < 138 | לסוברא ... אנשא] < 12 | פורענותא] פורענותהון 703, 816, 817 | דאתי על עלמא] דאתיא על עלמא 858, 875, 939 • דאתי לעלמא * 133, 2821 • < 3 | חוביהון דבני] חובי בני 52, 72, 2820 || **5** וידנח] ודנח 5, 155, 2821 | ביממא] < 5 | ועאיל] ועליל 189, 822, 858, 875, 885, 924, 939, 2817 • ועאל 3, 700, 703, 816, 817 | בליליא] ברמשא 2821 | שאיף] שחיף 1, 4, 5, 6^m, 10, 11, 142, 155, 159, 241, 800, 820, 842, 875, 888, 902, 945^a, 2821 | אורח] לאורח 155 | ודנח] וידנח 189 • + תמן 2820 | מן אתר] מן אתרא 842 | דהוא דנח] דדנח 2821 | תמן] מתמן 1, 10, 11, 12, 155, 241, 701, 703, 816, 817, 820, 902, 2821

דרומא ביממא ומחזור לסטר צפונא בליליא אורח תהומא מחזור מחזור ואזיל לרוח עיבר דרומא בתקופת ניסן ותמוז ועל סחרנוהי תאיב לרוח עיבר צפונא בתקופת תשרי וטבת נפיק מחרכי מדינחא בצפרא ועאיל לחרכי מערבא ברמשא: 7 כל נחליא ומבועי מיא אזלין ונגדין תמן למי אוקינוס דמסחר לעלמא {בגושפנקא} <בגושפנקא> ואוקינוס לית הוא מתמלא ולא אתר דנחליא אזלין ונגדין תמן אנון תייבין למיזל מצנורי תהומא: 8 כל פתגמיא דעתידין למהוי בעלמא אשתלהיין בהון נביאיא קדמאי ולא יכולו למשכח סופיהו' ברם הכי לית ליה רשו לגבר למלא מה דעתידי למהוי בתרוהי ולא יכולא עינא למחזי כל מה דעתידי למהוי בעלמא ולא יכולא אודנא לאתמלאה מלמשמע פתגמי כל דיירי ארעא: 9 מה דהות מן קדמת דנא הוא דעתידי למהוי מן בתר כן ומה דאתעבד מן קדמת דנא הוא דעתידי {לאתעתדא} <לאתעבדא> עד סוף כל דרי עלמא ולית

6 ביממא [888, 133, 12 < בליליא | 842, 163*², 12 | מחזור²] ומחזור 822, 858, 875, 885, 924, 939, 2817, 2820 • < 888 | לרוח¹ | רוחא 12 | עיבר ... ותמוז [12 | ותמוז] < 885, 875*², 858, 924, 939, 2817 • תקופת תמוז 5 | ועל [על 701, 703, 816, 817 • ולוות 3 | סחרנוהי [חזרנוי 842 | לרוח עיבר²] לדנח לעיבר 189, 822, 858, 875, 885, 924, 939, 2817 | לרוח [רוחא 12 | עיבר² ... ברמשא] < 12 | בתקופת² [בתקופא 924 | תשרי וטבת] תשרי ותקופת טבת 5 • טבת 189 | נפיק [נפיק 5, 189 | מחרכי ... ועאיל] < 139 | מחרכי [מחרכי 189 • מחרכא 2821 | ועאיל [ועליל 822, 858, 875, 885, 924, 939, 2817 • ועאיל 1, (+ ליה 7), 10, 11, 902 • + לה 52, 72, 133, 143, 163, 2820 • ועאל 4 | ברמשא [בליליא 945 || 7 נחליא [נחלי 94 | ומבועי מיא [דמבועי דמיא 3 | אזלין¹] + לימא 163 | ונגדין¹] < 2821 | תמן¹] < omnes | דמסחר ... ואוקינוס] < 842 | {בגושפנקא} <בגושפנקא>] < 12, 155* • כגושפנא 138, 159 | לית הוא [3, 5, 6, 21[†], 52, 133, 139, 143, (הא 163), 700[†], 878, 945, 2820 • לית חזי 189 • ליתוהי cett. | מתמלא [מלא 189 | ולא אתר [ולא אתרא 12, 94, 241, 701, 703, 800, 816, 817, 820 | דנחליא [דנחלין 7, 52, 133, 143, 163[†], 701, 800, 878[†], 945, 2820[†] • דנחלי 94 • דנחלי¹ 155 | ונגדין²] ונגדין 6[†] • ואף נגדין 72 | מצנורי [• בצינורי 138, 142, 159 • מצינור 878 | תהומא [תהומין 945 || 8 פתגמיא דעתידין] פיתגמין דאיטימוסין 842 | בעלמא¹] על עלמא 189 • < 888 | אשתלהיין [3, 6, 7, (אישתלהון 21), 52, 72, 94, 114[†], 133, 138, 142, 143, 159, 163, 700, 800, 878, 945 • אשתלהי 139 • אישתלהי cett. | בהון] + כל 7 | נביאיא קדמאי [נביאין קדמאין 138 | למשכח [למסבע 7 • + ית 139 • לאשכחא 155 | סופיהו' [סופהון 1, 139, 822, 924, 939, 2817 | הכי] < 1*[†], 902, 2821 | ליה] < 189, 701, 822, 858, 875, 885, 902, 924, 939, 2817, 2821 | לגבר [לגברא 842 | מה¹] כל מה 842 | דעתידי¹] דאיטימוס 842 | למהוי²] למיתי 1, 10, 11, 12, 241, 701, 703, 816, 817, 820, 842, 902 | בתרוהי [בעלמא 5 | ולא יכולא¹] ואוף לא כהלא 842 | למחזי [למיחמי 138, 142, 159 | דעתידי²] דאיטימוס 842 | למהוי³] למיתי 12, 703, 816, 817 • + מן בתר כן 189 | בעלמא²] + בתרוהי 159 • + אילהין בנבואה דחזי על מימר קודשא 2821 | יכולא²] כהלא 842 | אודנא [אוזניה 138 | לאתמלאה מלמשמע [למשמע ואיתמלאה 189 | לאתמלאה] + היא 7 | מלמשמע] + כל 1, 10, 11 || 9 מה [מן 842 | דהות [דהוה 12, 72, 114, 138, 139, 189, 241, 703, 816, 817, 820, 842, 858, 875, 885, 888, 924, 939, 2817 • דהוה 822 | דעתידי¹] דאיטימוס 842 | מן בתר [בתר 1, 10, 11, 12, 241, 701, 703, 816, 817, 820, 842, 902, 2821 | ומה [ומן 5 | דאתעבד [דאיטעבד 138, 800* | מן קדמת דנא²] מן קדמת 703, 816, 817 • מלקדמין 2821 | דעתידי²] דאיטימוס 842 | {לאתעתדא} <לאתעבדא>] [3, 5, 6^m, 7, 21, 94, 114, 139, 143, 189, 701, 800, 822, 858, 875, 885, 924, 939, 2817 • לאיתעובדא cett. | כל¹] < 701 | דרי [דיירי 7, 820, 924, 939 • יומי 2821 | עלמא [ארעא 7

כל פתגם חדת בעלמא הדין תחות שמשא: **10** אית פתגם די יאמר אנש חזי דין חדת הוא הא כבר הוה לעלמא ביומי דריא דהוה לקדמנא: **11** לית דוכרנא לדריא קדמאין ואוף לבתראין דעתידין למהוי לא יהא להון דוכרנא עם דריא דיהון ביומי מלכא משיחא: **12** כד הוה שלמה מלכ' יתיב על כורסי מלכותיה אתגס לביה לחדא על עותריה ועבר על גזירת מימרא דיי ונכש סוסון ורתיכין ופרשין סגיאין וצבר כספא ודהבא לחדא ואתחתן בעממין נוכראין מן יד תקף רוגזא דיי עלוהי ושדר לותיה אשמדי מלכא דשידי וטרד יתיה מן כורסי מלכותיה ונטל גושפנקיה מן ידיה בגין דיהך מטלטל וגלי בעלמא לאוכחותיה והוה מחזר בכל

[כל²] כלום 1, 5, 10, 11, 12, 241, 701, 816, 817, 820, 842, 902, 2821 | [פתגם] פתגמא 52, 114, 133, 143^{mc}, 163, 189, 878 | [חדת] חדתא 7 | [בעלמא הדין] < 189, 822, 858, 875, 885, 924, 939, 2817 | [תחות] + כל^{1*}, 5, 241, 701, 703, 816, 817, 820, 842, 820, 817, 816, 703, 701, 241, 189, 12, 11, 10, 5, 1 | [דין] + פתגם 1, 5, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 888, 924, 939, 2817, | [הא] < 3, 7, 94, 142, 189, 820, 822, 858, 875, 885, 902, 924, 939, 945, 2817 | [כבר] וכבר 822, 858, 875, 885, 924, 939, 2817 | [הוה] הוה 138, 142, 241, 888 • < 822, 924, 2817 | [לותיה] לותיה 21, 114, 114 • + היא 7 • הו' 163 | [לעלמא] לעלמא 21, 816, 703, 817, 842, 858, 875 • לעלמין 1, 7, 10, 11, 12, 2821 • לעלמי 3 • לעלמי 94 | [ביומי דריא] ביומיא קדמאי 858, 875, 885, 939, 2817 • ביומא קדמאי 189, 241, 822, 924 • (ביומא^{139*}) | [לקדמנא] מן קדמת דנא 189, 822, 875, 885, 924, 939, 2817 • קדמנא 12, 241, 703, 816, 817, 902, 858 • קדמאי 816 | [דוכרנא] דוכרן 5, 902 | [לדריא קדמאין] לקדמאי 816 | [לדריא] לדריא 3, 114, 878, 888* • לדריהון 3 | [קדמאין] קדמיא^{189†}, 241, 701, 820 • קדמאי 5, 703 • < 12, 817 • קדמאה! 133, 902 • קדמיהון 3 | [לבתראין] לבתריא 12, 189^m, 241, 701, 703, 816, 817, 820 • לבתראי 5, 52, 72, 189*, 2821* • לבתריהון 138, 159 | [דעתידין] דאיטימוסין 842 | [לא יהא] לית 842 | [לא] ולא 189, 701, 820, 2817 | [להון] לון 703, 816, 817 • כלום 701 | [עם ... משיחא] < 159 | [עם דריא דיהון] דעתידין למהוי 133 | [דריא דיהון] דרא דיהי 858 | [דריא] < 7, 21, 114, 143, 878 | [דיהון] דהון 138 | [מלכא] < 822, 858, 875, 885, 924, 939, 2817 • דמלכא 945 • || **12** כד ... בירושלם] אנא קהלת הויתיה מלכא על ישראל בירושלם 12 | [מלכ'] 1, 3, 10, 11, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • + דישראל בירושלם 822, 924, 939, 2817 • < 138 • + דישראל cett. | [יתיב] < 6*, 7, 52, 94, 114, 133, 139, 163, 700, 701, 878 | [כורסי מלכותיה¹] כורסא דמלכות' 94 | [כורסי¹] כרסיה 6*, 21, 114, 133, 143, 163, 700, 701, 878, 902 | [מלכותיה¹] מלכותא 7, 94, 189, 241, 701, 703, 816, 817, 820, 842 • מלכות! 133 | [אתגס לביה] אתגבה לביה 4^m, 10, 11, 2821^m • איתגו לביה 822, 924 • אתגדל ביה 939, 2817 • אתגסה ליביה 1^{mc} • איתגס ליה 6° | [לחדא על עותריה] על עותריה לחדא 138, 159 | [גזירת] < 1, 10, 11 | [מימרא] + אלהיה 822^m | [וכנש] וכנש 5, 138 | [סוסון] סופין 939, 2817 • סוסתון 138 • סוסין 822 • סופין 924 | [ודהבא] + סגי 52, 72, 114, 858, 875 • + לסגי 924^m, 939, 2817 • + עד 842 | [לחדא²] < 138, 800, 2821 | [בעממין] + סגיאין 52, 72, 114, 133, 817, 816, 703 • בעמין 138 | [יד תקף] יד תקוף 5, 6°, 114, 139, 142, 822, 875, 885, 924, 2817 | [עלוהי] < 822, 924, 939, 2817, 94, 21, 11, 10, 3, 1 | [כורסי²] כורסיה 1, 3, 10, 11, 21, 94, 114, 138, 143, 159, 163, 701, 878, 888, 2821 | [מלכותיה²] דמלכותיה 138 • מלכותא 842 | [גושפנקיה] גושפנקא 52, 72, 114, 888 • גידפנקיה 822, 924, 939, 2817 • גושפנקאה 94 | [מן ידיה] מיניה 138, 159 | [בגין] בדיל 52, 72, 114, 133* • בכן 885 | [דיהך] דיהי 858, 875 • < 800 | [מטלטל וגלי בעלמא] בעלמא 138 | [מטלטל] מטלטל 800 | [בעלמא] בעממא 703, 816, 817 • בארעא 902 | [לאוכחותיה] לאורחותיה 241, 703, 816, 817 • לאוכחותיה 822, 878, 924 • לאיתוכחא 2821 | [והוה] והוא 138 | [בכל] על כרכי 1, 10, 11

פלכי וכרכי ארעא דישראל בכא ופגן וכן אמר אנא קהלת דהוה מתקרי שמי שלמה מן קדמת דנא הויתי מלכא על ישראל בירושלם: **13** ומסרית ית לבבי למתבע אולפן מן קדם יי בזמן דאתגלי לי בגבעון לאללותי ולמשאל יתי מה אנא צבי מניה ואנא לא תבעית מניה אילהן חכמתא למנדע בין טב לביש וסוכלתנו על כל מה דאתעביד תחות שמשא בעלמא הדין וחזית דכל עובדי בני נשא חייביא גוון ביש דיהב יי לבני נשא לאסתגפא ביה: **14** חזית ית כל עובדי בני אנשא די אתעבידו בעלמא הדין תחות שמשא והא כולה הבלו ותבירות רוחא: **15** גבר דסריבן אורחתיא בעלמא הדין ומית בהון ולא הדר בתיובתא לית ליה רשו לאתקנא בתר מותיה וגבר חסיר מן אוריתא ומן פקודיא בחיוהי בתר מותיה לית ליה רשו לאתמנא עם צדיקיא בגנתא דעדן: **16** מלילית אנא בהרהורי לבבי למימר אנא הוא אסגית ואוסיפית חכמתא על כל חכימי דהוון קדמי בירושלם ולבבי חזא סגיעות חכמתא ומנדעא: **17** ויהבית ית לבי למנדע^ע חכמתא

| פלכי + עממיא 133 | וכרכי | ובכרכי 143 • ולרמי? 822 • וכרמי 924 | ארעא דישראל | ימא 703, 816, 817 • ארעא ישר' 94 | וכן אמר | ואמר 1, 10, 11 | דהוה מתקרי שמי שלמה | דהוה מתקרי שמי שלמה 189, 241, 701, 816, 817, 820, 822, 842, 858, 875, 885, 888, 902, 924, 939, 2817 • דהוה מתקרי שמה שלמה 6, 138, 139[†], 142[†], 945 • דהוי שמה שלמה מתקרי (שמי 1), 10, 11 • דהוית מתקרי שלמה 3 • דהוה מתקרי שלמה שמי 5 • דמתקרי שמי שלמי 94 | על ישראל | דישראל 888 || **13** ומסרית | ויהבית 7, 2821 | למתבע | + ית 902 | מן קדם ... חכמתא | < 138 | בזמן ... וסוכלתנו | לאללא חכמתא 12 | דאיתגלי לי | דאיתגלית לי 94 • דאיתגלית לי 3 | לי | < 139, 701 • יי 142, 159 • + יי 7 | לאללותי | לאללותי 163, 822, 821, 139, 2821 • ולמשאל | ומישאל 7 | מה¹ | מאן 189, 241, 701, 703, 816, 817, 820 | אנא | דאנא 142, 159, 902, 2821 | צבי | + בעלמא הדין 7 | מניה¹ | < 703, 816, 817, 820 | מניה | < 189 | ואנא לא | ולא 2821 | מניה² | < 800, 822, 924, 939, 2817 | למנדע | < 703, 816, 817 | וסוכלתנו | < 703, 816, 817 | כל | < 6*, 701, 822, 858, 875, 885, 924, 939, 2817 | דאתעביד | דמתעביד 114 | שמשא | שמיא 21, 858, 875, 878 • שממא! 163 | הדין | < 4, 138 | וחזית וחמית 842 | דכל | כל 1, 3, 6*, 10, 11, 52, 72, 114, 138, 2821 • דעל 94 • לכל 189 | חייביא ... נשא < 822, 858, 875, 924, 939, 2817 | גוון ... ביה | < 138 | גוון | 6^a • גוין 6° | לאסתקפא 52, 72 || **14** חזית | חמית 701, 820, 842 | בני אנשא | < 94, 858, 875 | בעלמא הדין תחות שמשא | תחות שמשא בעלמא הדין 1, 10, 11, 12, 189, 241, 701, 816, 817, 820, 842, 902, 2821 | הבלו | הבלא 10, 11, 902 • הבל 138 || **15** גבר | גברא 94, 139 | אורחתיא | אורחתיא 842 | בעלמא הדין | + תחות שמשא 142, 159 | בתויבתא | לתויבתא 822, 858, 924, 2817 • בתויבתא 21 • בתויבתא 94 • בתויבתא 142 | ליה¹ | להו 163, 878 | בתר¹ | מן בתר 842 | מותיה¹ | מותא 139 | וגבר ... מותיה | < 163, 700 | וגבר חסיר | ודחסר 138 • וגבר דחסיר 822 | מן אוריתא ומן פקודיא | מן פקודיא 2821 | מן אוריתא | באוריתא 12, 703, 816, 817 | ומן פקודיא | 3, 4, 5, 6, 21, 52, 72, 94, 114, 133, 139, 142, 143, 155, 159, 800^{mc}, 878, 945 • ומן תפקדתא 7^{mc} • < 138 • ופיקודיא cett. | בחיוהי | בחייה 138 • < 800 | בתר² ... רשו | < 138 | בתר מותיה² | לאחר מותיה 703, 816, 817 • < 94 • ובתר מותיה 885 | ליה² | להו 163, 878 | לאתמנא | לאיתמני 6, 945 • לאתמניא 800 || **16** בהרהורי | בהרהור 1, 10, 11, 12, 189, 241, 701, 816, 817, 820, 842, 902, 2821 • עם הרהורי 3 | למימר | < 189, 241, 701, 817*, 820 | אנא הוא | הא אנא 143, 822, 858, 875, 885, 924, 939, 2817 • הוה אנא 163, 878 | הוא | < 4, 6*, 94, 114, 133, 142, 155*, 159, 700, 701 • < 12, 703, 800, 816, 817 • הא cett. | אסגית | + חכמת' 139 | ואוסיפית חכמתא | ואוספתי חכמה 822, 924, 939, 2817 • + ומנדעא 6, 945 | על | עם 138, 142, 159 | כל | < 7*, 822, 858, 875, 885, 902, 924, 939, 2817 | דהוון | דהון 800 | קדמי | < 822, 858, 875, 924, 939, 2817 • קדמאי 142, 159, 817 • כולם 94 | חזא | + הוא 2818 • הוא 2821 | סגיעות | < 858, 875 • בסגיאות 21 || **17** ית | < 1, 10, 11, 12, 189, 241, 701, 816, 817, 820, 842, 902, 2821 | חכמתא | < 945

{והולהולתא} <וחולחולתא> דמלכותא דמלכותא ומנדעא וסוכלתנו בחנית למדע ואף דין הוא תבירות רוחא לגבר דמשתדל למשכח יתהון: **18** ארום גבר דמסגי חכמתא כד יחוב ולא יתוב בתויבתא מסגי רגוז קדם יי ודמוסיף מנדעא וימות בטליותא מוסיף כאב לבא לקריבוהי:

2

1 אמרית אנא בלבבי איזל כען הכא ואבחון בחדוה ואחזי בטוב עלמא הדין וכדו מטת עלי צערא וסגופא אמרית במימרי האף דין הוא הבלו: **2** לחוכא אמרית בעדן צערי ליצנותא הוא ולחדוה מה הנאה אית לגבר די יעבדנה: **3** אלילית בלבבי לנגדא בבית משתה חמרא ית בסרי ולבבי דבר בחכמתא ולאחדא בשטות עולימא עד די בחינית וחזית אי דין מנהון טב לבני אנשא די יעבדון עד די אנון קיימין בעלמא הדין תחות שמשא מניין יומי חייהון: **4** אסגיתי עובדין טבין בירושלי בניתי לי בתין בית מקדשא לכפרא על

| {והולהולתא} <וחולחולתא> דמלכותא [875, 858 < | וסוכלתנו [2818, 2817, 939, 924, 822, 4, < | בחנית למדע [ידעית 875, 858 | בחנית [ובחנית 2818, 2817, 939, 924, 885, 822, 817, 7, 6, 3, 7, 52, 72, 114, 133, 139, 143, 163, 700, 800, 878, 945 • אף 94 • דאף cett. | רוחא [רוח 817, 816, 703, 701 | דמשתדל [למשתדל 138 || **18** גבר [גוברא 875, 858 | חכמתא [חוכמא 2817, 939, 924, 822, 817, 703, 701 | יתוב [יתיב 10, 11, 241 | בתויבתא [בתיבותא 142 | רגוז [רגוז 3, 4, 7, 21, 94, 114, 138, 139, 143, 159, 163, 700, 842, 878* • רגיז 1, 10, 11, 142 • רגו cett. | קדם [מן קדם 12, 52, 72, 114, 701, 703, 816, 817 | ודמוסיף [ומוסיף 4, 822, 858, 875, 885, 924, 939, 2817, 2818 • המוסיף 139 | מנדעא [מנדע 52, 72, 114, 143 | וימות [ומית 189 | בטליותא [138 • בטליותיה cett. | כאב ליבא [כיבא בליבא 842 | לבא [לב 3, 6, 52, 72, 94, 114, 133, 139, 163, 878, 945 • ליביה 888 | לקריבוהי [לקירבוי 1, 10, 11 • לקריביה 94 || **2** **1** הכא [< 6^m, 800, 945 | ואבחון [ואבחין 1, 10, 11 • ואחוזן 94 | ואחזי [ואחמי 7, 701, 820, 842 • ואיחדי 143 • ואחזה 902 | בטוב [בטב 7, 133, 822, 842, 885, 924, 939, 2817, 2818, 2821 | עלמא [בעלמא 94, 114, 878 | הדין [< 822, 858, 875, 924, 939, 2818, 2817 | וכדו [וכד 822, 817, 2818 | מטת [מטא 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 888, 902, 2817, 2818 | וסגופא [וסיגופין 822, 924[†], 939, 2817[†] | במימרי הוא אופ [במימרהא לא 701 | האף [אף 6^m, 7, 800, 875, 945 • דאף 94, 139, 143 • והא אף 133 | הוא [< 52, 72, 114, 133, 138, 139, 701, 800, 2818 | הבלו [הבל 138, 822, 924, 939, 2817, 2818 || **2** צערי [צערא 1, 10, 11, 902, 2821 | הוא [היא 52, 72, 114, 822, 842, 858, 875, 885, 902, 924, 939, 2817, 2818 | הנאה [הניה 52, 72, 94, 114 | אית [+ ליה 138 • + לי 189 • לי 701 | לגבר [לגברא 800 || **3** אלילית [אולית* 142, 159 • + אנא 7 | בבית [לבית 6^o, 21, 945 • בית 138, 701 | משתה חמרא [משתיא דחמרא 1, 10, 11, 94, 842, 885[†], 902, 924, 2821 • משתי דחמרא 7, 52, 72, 114 • חמרא 12, 703, 816, 817 | בסרי [בשרא 139 | בחכמתא [בחכמה 822, 924, 939, 2817 | ולאחדא [ולאחזא 3, 114, 138 | בשטות [בטעות 2818 | עולימא [עולימא 7, 133* (עלימא 133^m), 142*, 143, 159, 163, 800^{mc} • עולימו 875, 858 • עולימתא 138 | וחזית [וחמית 7[†], 701, 820, 842 | מנהון טב [טב מנהון 133 • מיניהון טב 142 | אנשא [+ עד 3 | די יעבדון [די עבדין 143 | בעלמא הדין [בעלמא 7, 133, 143 • < 114 | שמשא [שמיא 1, 6^{mc}, 10, 11, 114, 133, 189, 241, 701, 800, 820, 842, 902, 2821 || **4** אסגיתי [אוספית 138 • + לי 2818 | בתין [< 138, 800^m | בית מקדשא ... מלכותא [< 12

ישראל וביתא וביתא דשין דפיל לבי דינא ואדרון פסיל לבי מדרשא דרבנן אנציבית לי כרמין ביבנה כל קביל כרמין דענב למשתי מנהון חמרא אנא ורבני {סהדרין} <סנהדרין> ואף לנסכא מנהון חמר{א} חדת ועתיק על מדבחא: 5 עבדית לי גנת שקיין ופרדסין {ודרעית} <זורעית> בהון כל מיני עשבין מנהון לצרוך מיכלא ומנהון לצרוך משתיא ומנהון לצרוך אסותא וכל מיני עשבי בוסמנין נציבית בהון אילני סרק וכל אילני בוסמני דאייתו לותי מזיקי וטלני מן הינדקא וכל אילן עביד פירין ותחומיה מן שור קרתא דירושלם עד כיה מיא דשלוח: 6 בחנית בית משתיא דמיא אידין חזי לאשקאה אילניא ואידין חזי לאשקאה עשבין עבדית לי

| ישראל [ירוש' 2818, 875, 858 • בני ישראל 888, 155 • בית ישראל 842 | וביתא ... {סהדרין} <סנהדרין>] < 138 | וביתא ... דרבנן] ובית מקירת מלכיא ואולמא דבית ואידרון אבנין פסילן דתמן יתבין חכימא ודיינין ית דינא עבדית כורסיא דשין דפיל למוחב מלכותא 1, 5, 10, 11, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 (מלכא 1, 10, 11 • ואדרון ואולם ובית דינא 1, 10, 11 • ואולם בית דינא ואדרון 5, 842, 902, (בית דין *2821) • ואידרון ואולם בית דין ואידרון^m 2821 • דבית 817, 816, 703, 241 om. • דבית 701 • ית דינא 902 om.) • דפילא 1, 10, 11 • למיתב 11, 189, 241, 703, 816, 817 • (למתב 5) | לבי דינא [לבית 2817, 939, 924, 822 • < 114 | לבי² [לבית 822 | דרבנן [לרבנן 143 | אנציבית [נציבית 7, 703, 858, 875 • ונציבית 159, 142 | לי² < 7 | ביבנה ... מדבחא [< 12 | כל קביל [< 2821 | דענב [דענבין 241, 701, 703, 816, 817, 822, 902, 2821 • דעינבא 1, 10, 11, 189, 842, 820, 143, 800 | מנהון¹ [< 10, 11 | חמרא [חמרין 822, 939 • < 2817, 924 • חמר 842 | ואף [+ כרמיא 138 | מנהון² [3^{mc}, 4, 5, 6, 7, 21, 52, 72, 94, 114, 133, 138, 139, 142, 143, 155, 159, 163, 700, 700, 878, 945 • < cett. | חדת ועתיק [< 5 • עתיק 701 | מדבחא [מזבחא 700 || 5 פסוק < 163 | לי [< 155 | גנת [גנות 133^{mc} • < 241 | {ודרעית} <זורעית> [ודרעית 1, 4, 5, 6, 10, 11, 12, 138, 142, 143, 155, 189, 241, 800, 842, 878, 888, 902[†], 945 | בהון¹ [תמן 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 | כל [< 138 | מנהון ... הינדקא [< 12 | לצרוך¹ [לצרוך 12, 189, 159, 241, 701, 703, 816, 817, 820, 822, 842, 875, 878, 885, 902, 924, 939, 2817, 2818 • < 138 • לצרד 241 | מיכלא [מיכליא 5^{mc} • למיכלא 138 | ומנהון¹ [מנהון 155 | לצרוך² [לצרוך 12, 189, 159, 241, 701, 703, 816, 817, 820, 822, 842, 875, 878, 885, 902, 924, 939, 2817, 2818 • לצרד 241 | לצרוך³ [לצרוך 21, 189, 159, 241, 701, 820, 822, 842, 875, 885, 902, 924, 939, 2817, 2818 • < 138, 816, 817 | אסותא [לאסותא 138, 816, 817 | וכל¹ ... דשלוח [< 138 | וכל¹ [כל 1, 10, 11, 822, 858, 875, 885, 902, 143, 142, 139, 133, 114, 94, 72, 52, 21, 6, 5, 3, 842 | בוסמנין [3, 5, 6, 7, 21, 52, 72, 94, 114, 133, 139, 142, 159, 700, 159, 878, 888, 945, 2821 • בוסמין cett. | נציבית [נציבית 94, 858, 875, 2821^m | וכל² [< 945 | אילני² [מיני 159, 142 • מיני אילני 7 | בוסמני¹ [3, 5, 6, 7, 21, 52, 72, 94, 114, 133, 139, 142, 159, 700, 878, 888, 945 • בוסמין cett. | דאייתו [דאייתו 1^m, 3, 139^{mc}, 878 • דאייתו 94 | לותי [לי 2821 | מזיקי וטלני [טלני ומזיקי 1, 10, 11, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • שדין ומזיקי ומטלני 7 • מזוקן וטלני 139 | אילן עביד [אילני 12, 816, 817 • אילני עבדי 189, 241, 701, 820 • אילן דעביד 1, 10, 11 | ותחומיה ... דשלוח [< 12 | ותחומיה [ותחומין 189 | כיה [סוף 888 | מיא [ימא 6^o, 7, 52, 72, 114, 159, 189, 701, 816, 817, 822, 858, 875, 885, 902, 924, 939, 945, 2817 || 6 בחנית ... עיסבין [< 12 | בחנית [• + לי 138, 816, 817, 878, 2821 • עבדית (ועבדית 142) לי גנת שקיין (< 138) ופרדסין וזורעית בהון כל מיני עשבין בחנית 138[†], 142[†], 159[†] • עבדית לי ובחנית 3 | בית ... פרק{נט}<טנ>ין דמיא [< 138 | משתיא [שקיא 52^a, 72^o | לאשקאה¹ [+ ית 114, 189, 701, 703, 816, 817, 820, 842, 875, 888 • לאשקיא ית 114 • + מנהון 2821 | אילניא [אילנא 6^{mc}, 143, 800, 945 | עבדית [ועבדית 1, 10, 11, 189, 701, 703, 816, 817, 820, 842, 902 | לי < 139, 842

פרקטנין דמיא לאשקאה³ {עשבין} מנהון אפילו חורשא די מרבי קיסין לאסקא: **7** קניתי עבדין ואמהן מן בניהון דחם ושאר עממין נוכראין וגזברין די ממנין על מזונא דביתי הוה לי לפרנסא יתי וית אנשי ביתי תרי עשר בתרי עשר ירחי שתא וחד לפרנסותי בירחא דעבורא אף קניין תורין ועאן הוה לי יתיר <מן> כל דריא דהוון קדמי בירושלם: **8** כנשית אף אוצרין דכסף ודהב ואפילו מתקלין ומאדנוון דקשוט עבדית מן דהב טב וטיסברי מלכין ופלכין אתיהיבו לי לכרגא עבדית בבית מקדש' מיני זמר לזמרא בהון ליואי על קורבניא וקתרוסין ואבובין לזמרא בהון זמריא וזמרייתא בבית משתה חמרא ותפנוקי בני אינשא ודי מסיא ובי בנאוון ומרזבין דשדיין מיא פשרי ומרזבין דשדיין מיא חמימי: **9** ואסגיתי טובא ואוסיפית עותרא מן כל דריא דהוון קדמי בירושלם ברם חכמתי קמת לי והיא סייעת יתי: **10** וכל מה דבעו מני רבני

[פרקטנין | פרקטונין 5, 52, 72, 114, 902 • פרקטון 6^a, 800 • פרקטון 143, 163 • פרקטנא 945 | דמיא² | דמיין 5, 842 | לאשקאה³ | לאשקיא 138 | מנהון | < 94, 138 • + דמיא אידין חזי לאשקאה מנהון 163 | אפילו | ואפלו 52, 72, 94, 114 • אפי *816, 945 • < 3 | די מרבי | דמרבא 804, 822, 885, 924, 939, 2817 | לאסקא | לאשקאה 1, 10, 11, 804, 822, 858, 875, 885, 924, 939, 2817 || **7** קניתי | + לי 3, 700, 842 | מן בניהון ... נוכראין | < 12 | מן בניהון | מן בנוהי 139 | ושאר | ומן שאר 139 | עממין | עממא 858, 822, 804, 875, 885, 888, 924, 939, 2817 • עמין 138, 701, 820 | נוכראין | ונוכראין 804, 822, 858, 875, 885, 924, 939, 2817 | וגזברין די ממנין | וגזברין דממנן 1, (וגזברין 4^{mc}), 6st, 10, 11, 12, 155, 189, 241, 902, 2821 • וגזברין דיממנן 701, 703, 816, 817 • וגזברין דימנין 6^a, 800, (דממנן 945) • וגזברין מהמנין 842 | על מזונא | למזונא 3 | דביתי ... אינשי | < 138 | דביתי | < 7 | הוה¹ | הו 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 888, 902, 924, 939, 2817, 2821 • הוי 804, 885 • דהוה 94 | לי¹ | < 3 | וית | ואוף 7 | אנשי | אנש 12, 703, 816, 817, 822, 858, 875, 924, 939, 2817 | תרי עשר ... דעבורא | < 12 | תרי עשר | תריסר 52, 72, 114, 138, 142, 159, 2821 • תרין עשר 3 | בתרי עשר | < 1, 5, 10, 11, 94, 902, 2821 • בתריסר 52, 72, 114, 138, 142, 159 | וחד | ואיסטרטיג חדא 189[†], 241, 701[†], 703[†], 816[†], 817[†], 820 | לפרנסותי | לפרנסא יתי 7^{mc} • < 138, 2821 | בירחא | לירחא 138, (לירח 2821) | אף | ואף 94 | תורין | תורי עקר 138 • דתורין 2821 | ועאן | < 858 • + סגי 2821 | דהוון | דהוון 114 | קדמי | קדמאי 138, 142, 159 || **8** כנשית 4, 6^{*}, 21, 52^{*}, 94, 114, 133, 138, 139, 142, 143, 155, 159, 163, 700, 878 • + לי cett. | אף | < 701, 800 | ודהב | אף דדהב 142, 159[†] | ואפילו ... טב | < 12 | ואפילו | דאפילו 1, 5, 10, 11, 189, 241, 700, 701, 703, 816, 817, 820, 842, 902 | מתקלין | מתקלון 1, 5, 189, 241, 820, 842, 902 • מתקלן 52, 72 • ומאדנוון | ומאדנוון 3, 4, 7, 21, 94, 139, 143, 159, 700, 701, 804, 822, 858, 875, 924, 939, 2817 | עבדית¹ | + לי 701 | טב | < 138, 800, 878 • + בבית מקדשא 703, 816, 817 | וטיסברי | וטיסברי 7, 7, 139^{mc}, 820, 842 | עבדית² | ועבדית 138 • + לי 2821 | בבית מקדש' | < 138 | מיני | זיני 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • מאני 52, 72 | זמר | זמרא 1, 7, 10, 11, 12, 133, 143, 163, 189, 241, 701, 703, 816, 817, 820, 842, 878, 902, 2821 | לזמרא בהון¹ | + זמריא 703, 816, 817 • < 138 • דמזמריין בהון 701 • + זמריא וזמרייתא 2821 | על | + כל 7 | לזמרא² ... חמרא | < 138 | זמריא | זמרא 142, 159, 800 | וזמרייתא | וזמרתא 7, 804, 858, 875, 939 • וזמרתא 822, 924, 2817 | בבית משתה חמרא | < 12 | משתה | משתא 1, 10, 11 | חמרא | דחמרא 1, 10, 11 | ודי מסיא ובי בנאוון | < 12 | ודי מסיא | ודימסין 6^a, 800, 945 • ודומסיא 703, 816, 817 • ודי מוסייא 72, 902 | ומרזבין¹ | מרזבין 1, 10, 11, 189, 241, 701^{mc}, 820, 842, 902, 2821 | דשדיין¹ | דשדייא בהון 3 | פשרי | פשוירי 7, 10, 11, 21, 52, 72, 138, 142, 143, 159, 875, 858, 2821 • פשרין 163 | דשדיין² | דשדיא 143 | מיא חמימי | מיין חמימין 842 || **9** קדמי | < 804 | חכמתי | חכמתא 139 | קמת לי והיא | < 2821 | קמת | קיימת 703, 816, 817 | לי | < 139, 878 | והיא | והיא 138 | סייעת | 5, 7, 12, 94, 133, 138, 163, 703, 800, 804, 816, 817, 842, 2821 • סייעתא 143, 878 • סיע' 139 • מסייעא 701 • סייעא cett. || **10** מה | מאן 138, 142, 159 • < 12, 800 | מני | מינאי 3, 6, 7, 52, 72, 94, 139, 163, 700, 878, 945 • < 800, 133

סנהדרין לדכאה ולסאבא לזכאה ולחייבא לא כליתי מנהון פשר מליא ולא מנעית ית לבבי מן כל תדות אוריתא ארום הות לי פנאי די לבבי בדח בחכמתא דאתיהבת לי מן קדם יי מכל בני אנשא וחדית בה יתיר מן כל טרחותי ודין הוא חולקי טב דאזדמן לי לקבלא עלוהי אגר שלים לעלמא דאתי מכל טרחותי: **11** ואסתכלית אנא בכל עובדא די עבדו ידיי ובטורחא דטרחית למעבד והא כולא הבלו ותבירות רוחא ולית מותר בהון תחות שמשא בעלמא הדין אילהן אית לי אגר שלים על עובדי {טבא} <טביא> לעלמא דאתי: **12** ואסתכלית אנא למחזי חכמתא וסוכלתנו ארום מה הנאה אית לגבר לצלאה בתר גזירת מלכא ובתר דהא כבר אתגזרת עלוהי ואתעבידת ליה: **13** וחזית אנא ברוח קודשא דאית מותר לחכמתא יתיר מן שטיותא כמותר נהור {ד}יממא מן חשוך ליליא: **14** חכימא מסתכל ברישא מה דעתיד למהוי בסופא ומצלי ומבטל גזירתא בישתא מן עלמא ושטיא בחשוכא אזיל וידעית אף אנא דאי לא מצלי חכימא ומבטל

| לדכאה ולסאבא לזכאה ולחייבא [לזכאה ולחייבא 700 • לזכאה או לחייבא 159, 138 • • < 12 | לדכאה [לזכאה 142 | ולסאבא [מסאבה 163 | לזכאה ולחייבא [לחייבא ולזכאה 7 | לזכאה [לדכאה • 114, 163 | ולחייבא [ולמיחב 189, 241, 703, 816, 817, 820, 902, 2821 | מליא [מלולא 822, 924, 939, 2817 • מלולא 804, 858, 875 • מילין 842 | ולא [לא 21, 804, 822, 858, 875, 924, 939, 2817 | ית [< 138 | אוריתא [+ חדא 5 | די לבבי [+ מלכי 939, 822 | דאתיהבת ... יתיר [< 138 | יי מכל [יי ומן כל 12, 189, 241, 701, 703, 816, 817, 820 • כל 820, 804, 822, 924, 939, 902 • יי כל 1 • • < 2817 | בני [< 1, 10, 11, 2821 | טרחותי¹ [טרחתי 21, 822, 924, 939, 2817 | הוא [הוה 1, 3, 6, 7, 10, 11, 21, 52, 72, 114, 133, 138, 139, 142, 143, 155, 159, 800, 842, 878, 888, 902, 2821 | טב ... דאתי [< 138 | טב [< 875, 858 | דאזדמן [די איזדמן 701, 703, 816, 817 | טרחותי² [טרחתי 7 • טרחתי 21 || **11** אנא + למחזי חכמת 6* • + למיחמי 7 | עובדא [5 • + ידי 163 • עובד 902 • עובדי cett. | די עבדו [דיעבדון (+ תחות 133), 902, 2821 • די עבדין 7, 143 • • < 142 | ובטורחא [ובטורחתי 1, 10, 11 • ובטורח 94 • ובטרחות 133 | דטרחית [דטרחו 138, 142, 159 | והא [והוה 822, 924, 939 | הבלו [הבל 138 • הבלא 139 | רוחא [ליבא 7, 820* | מותר בהון [בהון מותר 52, 72, 114 • מותר 94 | שמשא [שמיא 138 | בעלמא ... דאתי [< 94 | אילהן ... דאתי [< 12 | אית לי [< 139 | עובדי [עאן ברייא 822, 924, 939* 2817 • עובדא 21 • עאן עובדייא ברייא 939^m | {טבא} <טביא> [21 • טבין 7 || **12** אנא [< 1, 10, 11 | למחזי [למיחמי 5, 7, 138, 142, 159, 701, 820 | חכמתא [+ וחולחולתא דמלכותא 1, 5[†], 10, 11, 12, 189, 241, (וחולחולתא 701), 703, 816, 817, 842, 902, 2821 • + וחולחולתא 155^m | וסוכלתנו [וסוכלתנותא (+ ושטותא 7), 800, 2818 | הנאה [הניהה 7, 52, 72 | אית [+ ליה 52, 72, 800 • היא 816 | מלכא [מימרא דמלכא 52, 72, 2820 | ובתר [1^a, 3, 4, 6*, 7, 21, 52, 94, 133, 138, 139, 142, 155, 159, 163, 700, 788, 2820 • + פורענותא cett. | דהא כבר [< 2820 | כבר [< 7, 21, 133, 878 | ואתעבידת [והא איתעבידת 7 || **13** וחזית וחמית 701, 820 | קודשא [נבואה 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 | לחכמתא [לחכמה 902 | יתיר מן שטותא [מן שטותא יתיר 1, 10, 11 | יתיר [< 7 | שטיותא [שטותא 6*, 12, 143, 189, 241, 701, 703, 816, 817, 820, 822, 842, 885, 888, 902, 924, 939, 2817, 2821 | נהור {ד}יממא [נהור יומא 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • נהורא 163, 878 • נהור 4 | חשוך ליליא [חשוכא דליליא 138 || **14** ברישא [בריש 3, 701 • • < 7 • ברישיה 800 | מה [מן 4 | בסופא [בסוף 1, 10, 11, 842, 902 • בסיפא 7 | ומצלי ... עלמא [< 12 | בישתא¹ [בישא 133, 138, 143, 189, 241, 701, 703, 816, 817, 820, 2821 | מן¹ ... אזיל [< 138 | עלמא¹ [עלם 842, 902 | בחשוכא ... מן עלמא [לא מסתכל 858, 875 | אף [< 52, 72, 138, 143 | דאי לא ... בעלמא [< 12

גזירתא בישתא מן עלמא כד ייתי פורענותא בעלמא ארעון חד יאורע ית כולהון: **15** ואמרית אנא בלבבי כארעון שאול מלכא דסטא בשטיותיה ולא נטר תפקידתא דאתפקד על עמלק ואתנטילת מניה מלכותא אף כדון יערענני ולמה חכימית אף אנא בכך יתיר מניה ומלילית בלבי דאף דין הבלו ולית אילהן גזירת מימרא דיי: **16** ארום לית דוכרנא לחכימא עם שטיא לעלמא דאתי ובתר מיתת גברא מה דהוה ביומוהי כד ייתון יומי דעתידין למהוי כולא אשתכח והיכדין יימרון בני אינשא דיהא סופא דצדיקא כסופא דחייבא: **17** וסניתי אנא ית חייך בישין ארום ביש עלי עובדא בישא דאתעבד על בני אנשא תחות שמשא בעלמא הדין ארום כולא הבלו ותבירות רוחא: **18** וסניתי אנא ית כל טרחותי דטרחית תחות שמשא בעלמא

| גזירתא² [גזירא 800 | בישתא מן עלמא²] < 138 | בישתא² [בישא 143, 189, 241, 703, 800, 816, 817, 820 | מן עלמא²] < 155 • מן עלם 902 | ייתי [תיתי 858, 875 | בעלמא ארעון] וידעית אוף אנא שערעון 7 | בעלמא [+ לחוד 858, 875 • + ורשיעיא אזיל בחשוכא להוד 2818 | ארעון [דארעון 12 • דארע^{mc} 155 • ארע 159 | יאורע] יארע 5, 7, 12, 21, 138, 142, 155, 159, 703, 816, 817, 858, 875, 945, 2821* • אורע 3[†], 701 || **15** ואמרית [אמרית 189 | אנא¹] < 142 | כארעון [דארעון 241, 703, 816, 817, 822, 858, 875, 885, 924[†], 939, 2817, 2818 • כאורעא 139 | שאול מלכא [מלכא שאול 138[†], 142[†], 159, 822, 858, 875, 885, 924, 939, 2817, 2818 • שאול בר קיש מלכא 1[†], 5, 10, 11, 842, (מלכא om. 902), 2821^{mc} • < 12 | דסטא [דסט 1, 5, 10, 11, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • דשטא 52, 72, 133^m, 139, 800, 945 • דשטיא 12 • < 2820 | בשטיותיה ... עמלק] < 138 | בשטיותיה ... מלכותא [< 12 | בשטיותיה [בשטותיה 1, 4, 5, 10, 11, 21, 142, 155, 159, 189, 241, 800, 822, 875, 885, 888, 902, 924, 939, 2818, 2821 • בשטותא 7, 842 | תפקידתא [תפקדא 703, 816, 817 • ית תפקידתא 902 | דאתפקד על עמלק] עלוי דעמלק 7 | מניה מלכותא [מיניה מלכותיה 138, 902 • מלכותא מיניה 945 | אף¹] 3, 4, 6, 7, 21, 52, 94, 133, 138, 139, 142, 143, 155, 159, 163, 700, 800, 878, 945, 2820 • + אנא לא יהי 822, 924, 939, 2817 • ואף אנא 885 • + אנא cett. | כדון [כוותיה (+ כדון 5), 189, 241, 701, 703, 816, 817, 820, 902, 2821 • < 1, 7, 10, 11, 12, 143 • • כדון 3*, 133, 700, 878, 2820 • היכדין 858, 875, 885, 888, 2818 • הא כדון 72 • כאן 163 • דיכמיה 842 | ולמה [3, 4, 6, 7, 21, 94, 133, 138, 139, 142, 143, 155, 159, 163, 700, 800, 878, 945, 2820 • + דין cett. | חכימית [חכימתא 138, 159 • אתחכימית 3 • < 2820 | אף²] < 1, 10, 11, 12, 72, 189, 241, 701, 703, 816, 817, 820, 842, 902, 945^m? | אנא² [+ רבא 163 | בכך] ברם 842 • < 945 • ומלילית [+ אנא 1, 5, 10, 11, 842, 902 | בלבי] < 138 | ולית ... דיי [< 12 | ולית] + כל דין 902, 2821 • + דין 139 || **16** ארום [ארי 858, 875 | לית] + ליה 5 | עם [מן 822, 885, 924, 2818 | ובתר] ואף בתר 6^a, 800, 945 | מיתת [דמיתת 1, 10, 11, 155, 2821^m | גברא] גבר 138 | דהוה [138 • + כבר cett. | ביומוהי] + עביד גבר ביומוהי 800 | יומי [יומין 2821 | דעתידין] דאיטימוסין 842 | למהוי [+ בתרוהי 1, 5, 10, 11, 12, 189, 701, 703, 816, 820, 842, 2821 • למיתי בתרוהי 902 | אשתכח] אתנשי 6^a, 800, 945 • ישתכח 842, 902 • משתכח 139 | והיכדין [איכדין 4 | דיהא] דיהי 7, 163[†], 189, 241, 701, 703, 820, 842, 902, 2821 • די יהא 822, 858, 875, 924, 939, 2817, 2818^{mc} • דהיא 1, 10, 11 • דהא 6^a, 800 | דצדיקא [דצדיקא 139, 902, 2818, 2821^m • לצדיקא 858, 875 • דחכימא 888 | דחייבא] דרשיעא 7, (דרשיעיא 902) • דחייבא 139, 2818 • דשטיא 155 || **17** פסוק < 241* | וסניתי [ושאיני 703, 816 | אנא] < 6^m, 139, 155, 2821 | ית] + כל 1, 10, 11, 241 | דאתעבד] < 12 | תחות שמשא] < 12 | הדין [< 94 | הבלו] הבל 701, 820 • הבלא 902 | רוחא [ליבא 6^o, 94*, 2821 || **18** וסניתי [ושאיני 703, 816 • וסנאתי 3, 189 | טרחותי] טרחני 703, 816, 817 • ליאותי 842 | דטרחית] דלאית 842 | בעלמא הדין] < 138

הדין בגין דאשבקניה לרחבעם ברי דייתי בתריי וייתי ירבעם בר נבט ויסב מן ידוהי עשרתי שבטיא {ויחצון} <ויחסיין> פלגות מלכותא: **19** ומן ידע החכים יהא או טפש מלכא דעתיד למהוי בתריי וישלוט בכל טרחותי דטרחית וכל מה דאתקינית בחכמתי תחות שמשא בעלמ' הדין ותהית בלבבי ותבית למימר אף דין הבלו: **20** וחזרית אנא ליאשא ית לבבי על כל טורחא דטרחית למקני ודחכימית לתקנא תחות שמשא בעלמ' הדין: **21** ארום אית גבר דטרחותיה בחכמתא ובסוכלתנו ובצדקו וימות בלא ולד ולגבר דלא טרח ביה יתנניה למהוי חולקיה אף דין הבלו ובישתא רבתא: **22** ארום מה הנאה אית לגבר בכל טרחותיה ובתבירות לבביה דהוא טרח תחות שמשא בעלמא הדין: **23** ארום כל יומוהי כאיבן ותקוף רגז גוניה אף בליליא לא דמדך מן הרהורי לבביה אף דין הבלו הוא: **24** לית דשפיר באינשא אילהן דיכול וישתי

| בגין [בדיל 12, 701, 703, 816, 817 • < 138, 142, 159, 842 | דאשבקניה [דאשבוק יתיה 7 • דאנא אשבקניה
 | 94 | דייתי בתריי [< 138 | דייתי [דאתי 1, 10, 11 • דאייתי 163, 878 • דיהי 2821 | וייתי ... מלכותא [<
 | 12 | בר נבט [עבדיה 1, 10, 11, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • בן נבט 4, (+ חייבא 94),
 | 133, 138, 142, 159, (+ עבדיה *800), 885 • + עבדיה 5[†], 800^m | ויסב [ויטול 7 | מן ידוהי [מידיה 2821 |
 | שבטיא [שיבטין 7, 842, 2821 | {ויחצון} <ויחסיין> [+ מיניה 2821 | מלכותא [שיבטיא 189, 241, 700, 701, 703,
 | 816, 817, 820, 816 || **19** החכים [הא חכים 822, 875, 885, 924, 939, 2817 | יהא [< 133, 878 • הוא
 | 189 | או [אין 189, 241, 701, 820, 842, 902, 2821 | טפש [+ יהא 133 • טיפשא 2821 | מלכא [< 138
 | דעתיד [דאיטימוס 842 | למהוי [למייתי 842 | טרחותי [טרחות ידי 139 • טורחני 701 • ליאותי 842 |
 | דטרחית [+ בעלמא הדין 1, 10, 11 • דלאית 842 | וכל ... הבלו [למקני ודחכימית לתקנא תחות שמשא בעלמא הדין
 | 822, 858, 875, 885 (שמיא 885) 924, 939, 2817 | וכל מה דאתקינית [ודאתקינית 7 | וכל [ובכל 1, 10, 11, 12,
 | 94, 139, 189, 241, 701, 703, 816, 817, 820, 842, 888 • בכל 2821, 902, 2821 | בחכמתי [< 138 • בחכמתא 800
 | | בעלמ' הדין [< 701 | ותבית למימר [ותבית ואמריית 7 • ואמריית 138 | אף [+ ית 1, 10, 11 ||
 | **20** אנא [< 3, 4*, 6*, 21, 133, 139, 143, 155, 163, 189, 241, 700, 701, 820, 878 | ית [< 800 |
 | על ... הדין [ארום הוא לב חכים וסכלתן מכל לבהון דבני אנשא ובדיל דאתיהיב לי מן קדם יי ליב חכים חזרית יתיה על כל טרחותי
 | דטרחית תחות שמשא 822, 858, 875, 924, 939, 2817 | על [ית 143, 163, 878 | כל [< 5*, 6* | טורחא
 | דטרחית למקני [טרחאי 138 • ליאותא די לאית למקני 842 | למקני ... לתקנא [< 3 | ודחכימית [ודחכימית 142
 | לתקנא [< 138 | שמשא [שמיא 1, 10, 11 | בעלמ' הדין [< 138 || **21** אית [הוא 133, 143,
163, 878	דטרחותיה [די טורחיה 1, 10, 11 • דליאותיה 842	בחכמתא [בחכמה 822, 924, 939, 2817	
ובצדקו [ובצדקא 94, 703, 816, 817 • ובצידקתא 3, 700, 701	ביה [< 945	חולקיה [חולקא 94, 701	
ובישתא רבתא [ובישא רבא 2821		**22** הנאה [הנייה 7, 52, 72, 94	אית [+ ליה 1, 10, 11, 701
טרחותיה [טורחיה 1, 10, 11, 12, 241, 703, 816, 817, 820, 842, 902, 2821 • טרחוהי 822, 924, 939, 2817 •			
טרחתיה 4, 5, 163 • טרחו 138	לבביה [לבא 94	טרח [+ בעלמא 3	שמשא [שמיא 138, 885
הדין [דאתי 7^m		**23** ותקוף [ותקוף 1, 7, 10, 11, 7, 822, 885, 924, 939 • ותקף 12, 241, 703, 816,	
817 • תקוף 800	רגז גוניה [רניגותיה 189 • רגז גוניה 800	רגז [רגז 1, 10, 11 • רגז 7	גוניה [
עניניה 7, 924, 939, 2817 • עיליה 822^m	אף¹ [ואף 155	בליליא לא דמדך [לא דמדך (+ הוא 7) בליליא 7,	
52, 72, 133, 143, 163, 878, 2820	מן הרהורי [בהירהורי 138, 142, 159	לבביה [ליבא 875, 858	
הבלו [הבלא 875, 858	הוא [< 4		**24** לית [ליכא 842
באינשא [בבני אנשא 7, 822[†], 858, 875, 885[†], 924[†], 939, 2817[†] • לאינשא 6, 945			

ויחזי ית נפשיה טב קדם בני אנשא למעבד פקודיא דיי ולמהך באורחן דתקנן קדמוהי בגין דייטב ליה מן
 פ"ורחיה אף דין חזית אנא דגבר דמצלח בעלמא הדין מן ידא דיי הוא דאתגזר למהוי עלוהי: **25** ארום
 מן הוא דיעסוק בפתגמי אוריתא ומן הוא גבר דאית ליה חששא מן יום דינא רבא דעתיד למיתי בר מני:
26 ארום לאנש דתקנן עובדוהי קדם יי יהב חכמתא ומנדעא בעלמא הדין וחדוה עם צדיקיא לעלמא
 דאתי ולגברא חייבא יהב גוון ביש למכנש ממון ולמצבר קנין סגי למהוי מתנסיב מניה ולמהוי מתיהב לגבר
 דשפיר קדם יי אף דין הבלו הוא לחייביא ותבירות רוחא:

3

1 לכל גבר ייתי זמן ועדנא לכל עסקא תחות שמיא: **2** עדן בחיר למילד בנין ועדן בחיר לקטלא בנין
 מסרבין ומרגזין לאטלותהון באבנין על מימר דייניא עדן בחיר למנצב אילן ועדן בחיר לשרשא אילן נציב:

| ויחזי [ויחזי 3, 94, 142, 700 • ויחמי 701, 820, 842 | למעבד] + ית 1, 10, 11, 12, 189, 241, 701, 703,
 816, 817, 820, 822, 858, 875, 885, 902, 924, 939, 2817, 2818, 2821 | פקודיא [פיקודא 138 | דיי¹]
 < 1, 10, 11 | ולמהך [למהך 1, 10, 11, 822, 858, 875, 885, 888, 902, 924, 939, 2817, 2818, 2821 |
 באורחן [באורחא 21, 822, 924 • באורח 138, 241 | קדמוהי [קד' יי 7 • < 138 | דייטב [דיוטב 1, 10,
 11, 12, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 885, 888, 902, 924, 939, 2817, 2821 • דייטב
 2818 • + יי 888 | פ"ורחיה [טרחותיה 72, 800 • טרחה cett. | חזית [חמית 701, 820 | אנא ... הוא
 < 138 | דגבר [דגבר 5 • דגברא 139 | דמצלח [מצלח 1, 10, 11 | הוא [הוא 6^m, 945 • < 902 |
 דאתגור ... עלוהי [< 12 | דאתגור [איתגור 878, 902 | למהוי [< 138 | עלוהי [< 822, 858, 924, 939,
 2817 • + הוא 138 || **25** ארום [ארי 858, 875 | הוא¹] < 138, 155, 822, 924, 939, 2817 • +
 גבר 52, 72 | דיעסוק [די עסוק 1, 10, 11 • די יעסוק 7, 189, 888 • יעסק 701 • די יעסק 820 • דיעסק 2821 |
 בפתגמי אוריתא [באוריתא 138 | הוא גבר [< 138 | הוא²] הוא 12, 189, 888 • 816, 817, 703, 241, 189, 12, 189, 241, 703,
 816, 842 | גבר [גברא 1, 10, 11, 12, 888 • < 241 | מן יום דינא רבא [יומא רבא דדינא 875, 858 |
 מן יום [מיומא 133 | דינא [דינא 133^m | רבא [< 7 | דעתיד למיתי [< 138 | דעתיד [דאיטימוס 842 |
 למיתי [למהוי *1, 5, 842, 888, 902, 2821 || **26** קדם יי¹ [קדמוהי 138 | חכמתא [חכמא 902 |
 ומנדעא [וסוכלתנו 72° | בעלמא הדין [< 138 | עם צדיקיא [לצדיקיא 822, 858, 875, 885, 924, 939, 2817,
 2818 | לעלמא דאתי [< 138 • בעלמא דאתי 888 | ולגברא חייבא [ולחייבא 138 | יהב²] יהא 133, 143,
 163, 878, 885 | ביש [בישא 94, 189, 241, 701, 820 • בישן 703, 816, 817 | למכנש [לכנוס 138 |
 ולמצבר ... למהוי [< 138 | ולמצבר [למיצבר 163, 878 | סגי [< 7, 133, 143 | מתנסיב מניה ולמהוי
 < 5 • למנסב מיניה 138 • מתנסיב מיניה למהוי 945 | מתיהב [ולמיהב 138 | דשפיר [+ מיניה 6^{mc}, 12,
 189, 241, 701, 703, 800, 816, 817, 820, 945 • שפיר 21 | הוא לחייביא [< 12, 163, 703, 816, 817 |
 הוא [1, 2, 4, 5, 10, 11, 21, 138, 142, 155, 159, 189, 241, 701, 842, 888, 902, 2821 • < cett. | לחייביא
 4, 5, 72, 94, 114, 155, 842 • לחייבא cett. || **3** **1** זמן [זמנא 1, 10, 11, 12, 94^t |
 ועדנא [ועידן 52, 114, 138, 842 • ועת 945 | תחות [+ כל 52, 72, 114, 2821 | שמיא [שמשא 139 |
 || **2** בנין¹ [+ ובנן 1, 5, 10, 11, 842 | מסרבין [סרבנין 3 | ומרגזין [+ על מימר דייניא 842 |
 לאטלותהון ... דייניא [< 12, 138 | לאטלותהון [לקטלותהון 1, 5, 6, 10, 11, 72, 143, 800, 822, 858, 875, 885,
 924, 939, 2817, 2818 • לאטלא ייתהון 3^{mc} • לרגמותהון 94 • למירגמיהון 888 • למקטל יתהון 945 | באבנין
 באבניא 21, 189, 241, 701, 703, 816, 817, 820, 822 | על מימר דייניא [< 842 • על מימרא דייניא 902 |
 דייניא [דינא *1, 5, 21, 52, 72, 114, 143, 163, 800, 878 • + עידן בחיר למנכל 875, 858 | אילן¹ [< 138 |
 נציב [< 7 • דנציב 143

3 עֵדֶן בַּחִיר לַקְטָלָא בַּקְרָבָא וְעֵדֶן בַּחִיר לְאַסָּאָה שְׂכִיב מֵרַע עֵדֶן בַּחִיר {{לִפְרָכָא}} «לִפְכְּרָא» בְּנִינָא וְעֵדֶן בַּחִיר {לְמַבְנוּי} <לְמַבְנֵי> חוֹרְבָא: 4 עֵדֶן בַּחִיר לְמַבְכֵי עַל שְׂכִיבָא וְעֵדֶן בַּחִיר לְמַחְדֵי בַּחוּכָא {וְעֵדֶן} <עֵדֶן> בַּחִיר לְמַסְפַּד עַל קְטִילָא וְעֵדֶן בַּחִיר לְטַפּוּזָא בְּהַלּוּלָא: 5 עֵדֶן בַּחִיר לְפַקְחָא דְגוּר אַבְנִין וְעֵדֶן בַּחִיר לְמַצְבוּר אַבְנִין לְבְּנִינָא עֵדֶן בַּחִיר לְגַפְפָּא אַתְתָּא וְעֵדֶן בַּחִיר לְרַחְקָא {אַתְתָּא} מְלַגְפָּא בְּשַׁבְעֵתֵי יוֹמֵי אַבְלָא: 6 עֵדֶן בַּחִיר לְמַתְבַּע נַכְסִיָּא וְעֵדֶן בַּחִיר לְמִיבַד מְמוּנָא עֵדֶן בַּחִיר לְמֵטֵר עַסְקָא וְעֵדֶן בַּחִיר לְמַשְׁדֵי עַסְקָא בִּימָא בְּעֵדֶן נַחְשׁוּלָא רַבָּא: 7 עֵדֶן בַּחִיר לְמַבּוּזַע לְבוּשָׁא עַל שְׂכִיבָא וְעֵדֶן בַּחִיר לְאַחָאָה בּוֹיַעָא עֵדֶן בַּחִיר לְמַשְׁתַּק מְלַנְצָאָה וְעֵדֶן בַּחִיר לְמַלְלָא פְּתַגְמֵי מְצוּתָא: 8 עֵדֶן בַּחִיר לְרַחוּמֵי חַד לְחַבְרִיָּה וְעֵדֶן בַּחִיר לְמַסְנֵי חֵיבָא עֵדֶן בַּחִיר לְאַגְחָא קְרַבָּא וְעֵדֶן בַּחִיר לְמַעְבַּד שְׁלָמָא: 9 מָא מוֹתֵר אֵית לְגַבְר פְּלַח דְהוּא טְרַח לְמַעְבַּד אוּצְרִין וְלַמְכַנְשׁ מְמוֹן אֱלוּלֵי מַסְתִּיעַ בְּמַזְלָא דְלַעִילָא: 10 חֲזִיתִי יַת גּוּזִין אֲסוּרִין דִּיהֵב יֵי לְבִנֵי נְשָׂא דְאַנּוֹן רְשִׁיעִין לְסַגְפוּתְהוֹן בֵּיה: 11 אִמֵּר שְׁלָמָה מְלַכָּא בְּרוּחַ נְבוּאָה יַת כּוּלָּא עַבַּד יֵי שְׁפִיר בְּעַדְנִיָּה דְחֲזִיָּא הוּת

3 [בקרבא | 1, 4, 5, 6°, 10, 11, 21, 155, 822, 842, 858, 875, 885, 902, 924, 939, 2817, 2818 < 138 • בחרבא cett. | שכיב מרע] < 138 | {{לִפְרָכָא}} «לִפְכְּרָא» | לִסְתְרָא 12, 72°, 816, 817, 822, 858, 875, 885, 924, 939, 2817, 2818 • לִפְרָכָא 1^a, 10, 11, 138, 142*, 159, 878^m, 888 • לִפְגָּרָא 7, 94 | בְּנִינָא בְּנִינִיתָא 817, 816, 703 < 3 | חוֹרְבָא | 4, 5, 6*, 7, 21, 52, 72, 114, 133, 138, 139, 143, 159, 163, 700, 878, 888, 902 • בְּנִינָא 94, 842 • חוֹרְבֵי 155 • חוֹרְבָנָא cett. || 4 [עַל שְׂכִיבָא] < 94, 878 | בַּחוּכָא | בַּחִיכָא 3 • בְּהַלּוּלָא 94 | קְטִילָא | קְטִילִיא 143 | לְטַפּוּזָא | לְטַפְחָא 12, 21, 703, 816, 817 | בְּהַלּוּלָא | בַּחֲנִי' 94 || 5 [לְבְּנִינָא] < 94, 138, 878 | אַתְתָּא 1^a | אַתְתָּא 3 | מְלַגְפָּא | מְגַפְפָּא omnes | בְּשַׁבְעֵתֵי ... אַבְלָא] < 12 | בְּשַׁבְעֵתֵי] 3, 4, 6, 21, 94, 155, 800, 842 • בְּשַׁבְעֵתָא 52, 114, 163, 878, 945 • בְּשַׁבְעָא 7, 133, 138, 143 • בְּשַׁבְעָאֵי 142, 159 • בְּשַׁבְעַת cett. | אַבְלָא | אַבְלִוּתָא 114 || 6 [בַּחִירָא] + הוּא 7 | נַכְסִיָּא [מְמוּנָא 5, 12, 241, 703, 816, 817, 820, 842, 902 | מְמוּנָא [נַכְסִיָּא 1, 5, 10, 11, 119, 189, 241, 701, 703, 816, 817, 820, 822, 842, 902, 924, 939, 2817 | עַסְקָא 1^a] נַכְסִיָּא 72^a, 822, 858, 875, 885, 924, 939, 2817, 2818 | לְמַשְׁדֵי [לְטַלְקָא 1^o, 5, 2821, 902, 842, 875, 816, 703, 241, 12, 189, 241, 701, 703, 816, 817, 820, 822, 842, 902, 924, 939, 2817, 2818 | נַחְשׁוּלָא רַבָּא] נַחְשׁוּל רַב 7 || 7 [לְמַבּוּזַע לְבוּשָׁא עַל שְׂכִיבָא] לְמַבּוּזַע יַת לְבוּשָׁא 12, 703, 816, 817 | לְמַבּוּזַע [לְבוּזַעָא 842 | שְׂכִיבָא] שְׂכִיבֵי 3 • שְׂכִיבִיא 700 • מִיתְנָא 878^m | לְאַחָאָה [לְאַחְדָּא 1*, 12, 703, 816 | לְמַשְׁתַּק מְלַנְצָאָה] לְמַשְׁבַּק מְלַצְלָאָה 72^a • לְשַׁתְקָא מְלַנְצָאָה 139 | מְלַנְצָאָה [מְלַצְלָאָה 1^m, 10, 11 < 12 | מְצוּתָא] אֲוִרִיתָא 138, 888 || 8 [לְרַחוּמֵי] לְרַחְמָא 822, 858, 875, 924, 939, 2817, 2818 | חַד] גַּבְר 2821 | לְחַבְרִיָּה] יַת חַבְרִיָּה 7 • חַבְרִיָּה 2821 | לְמַסְנֵי [לְאַסְנָאָה 21 | חֵיבָא] לְגַבְר חֵיבָא 1, 5, 10, 11, 12, 189, 241, 703, 816, 817, 842, 902 • לְחַבְרִיָּה 21 • לְגַבְרָא חֵיבָא 701 • גַּבְר חֵיבָא 2821 || 9 [אֵית] + לִיָּה 138 | דְהוּא טְרַח] דְטְרַח 52, 72, 114 • דְהוּא שְׂרָא 138, 159 | לְמַעְבַּד [לְמַצְבַּר 701 | וְלַמְכַנְשׁ] וְלַמְכַנְס 138, 159 • וְלַכְנוּפִי 842 | מְמוֹן [מְמוּנָא 94 | אֱלוּלֵי] אֱלוּלִפָּן 842 | מַסְתִּיעַ [מַסְתִּיעַ] וְלַמְכַנְשׁ לִיָּה 52, 72, 114 • + הוּא 7 • דְמַסְיַע 2821 | בְּמַזְלָא [בְּמִילָא 902 • בְּמִילִיָּה 2821 | דְלַעִילָא] 1^m, 3, 5, 6, 7, 10, 11, 21[†], 52, 114, 133, 138, 139, 143, 155, 163, 878, 945 • דְעִילָא 142, 159 • דֵּי לַעִילָא ? 700 • מְלַעִילָא cett. || 10 [חֲזִיתִי] חֲמִית 842, 820 • חֲזִי 139 | אֲסוּרִין] + וּפּוֹרְעֵנוּתָא 1, 6^m, 10, 11, 12, 189, 241, 701, 800, 816, 817, 902, 945 • יִסּוּרִין 7, 72°, 139^m, 924, 939, 2817 • יִסּוּרִין וּפּוֹרְעֵנוּתָא 5[†], 842, 2821 • < 94 | דְאַיְנוֹן רְשִׁיעִין] < 945 | רְשִׁיעִין] + בְּגִין 2821 | בֵּיה] בְּהוֹן 842 || 11 [אִמֵּר ... נְבוּאָה] < 12 | 2821 | מְלַכָּא] + דִּישְׂרָאֵל 52^m, 72, 822, 858, 875, 885, 924, 939, 2817, 2818 • < 138, 703, 816, 817 | בְּרוּחַ נְבוּאָה] בְּנְבוּאָה 7 • + מִן קִדְמֵי יֵי 701 | עַבַּד] יְהֵב 114 | שְׁפִיר בְּעַדְנִיָּה [שְׁפִיר בְּעַדְנִיָּה] בְּעַדְנִיָּה שְׁפִיר 7, 52*, 114, 133, 143, 163, 878 • שְׁפִיר בְּעִידְנָא 902 | דְחֲזִיָּא ... {בְּסִימְנָהוֹן} <כְּסִי מְנַהוֹן>] אִף יַת אַנְשֵׁי עֲלָמָא הֵדֵן מְסַר בְּלִבְהוֹן 12 | הוּת 1[†]] דְהוּת 1, 10, 11, 138[†], 2821^m • < 94, 902, 2821*

מצותא דהות ביומי ירבעם בר נבט למהוי ביומי שבע בר בכרי ואתעכבת והות ביומי ירבעם דאלו הות ביומי שבע בר בכרי לא הות מתבני בית מקדשא על עיסק עגלין דדהב דעבד ירבעם חייבא ושויאונן בביתאל ובדן ומני פר[ר]זדאון על שבילא ופסקו עיילי רגלין ובגין כן אתעכבת עד זמן די אתבני בית מקדשא בדיל דלא יתעכבון בני ישראל למבני יתיה אף ית שמא רבא דהוה כתיב ומפרש על אבן שתייה {בסימנהון} <כסי מנהון> דאשתמודע קדמוהי יצרא בישא דבלבהון דאלו הוה מסיר ביד אנש הוה משמש ביה ומשכח בגויה מה דעתיד למהוי בסוף יומיא עד עלמי עלמין ואוף יום מותא {בסימנהון} <כסי מנהון> בגין דלא יהודע לגבר מן רישא מה דעתיד למהוי בסוף: **12** אמר שלמה מלכא ידעית ברוח נבואה ארום לית <טב> בהון בבני אנשא ארום אילהן למחדי בחדות אוריתא ולמעבד טב ביומי חיוהי: **13** ואף כל אנש דיאכול וישתה ויחזה טב ביומוהי ויחסין לבנוהי בעדן מותיה כל טרחותיה מתנה דאתיהיבת ליה מן קדם יי היא: **14** ידעית

| דהות < 6*, 138 • דהוויא 94 | ביומי ירבעם¹ [ביומי דירבעם^m, 6, (ביומי! 138), 800, (ביומי! 945) | בר¹ | בן 114, 138, 142, 159, 163, 701, 878, 885 | ביומי שבע¹ [ביומיה דשבע^m, 800, 945[†] | בר² | בן 114, 138, 142, 159, 163, 701, 878 | והות < 7, 133, 143, 163, 241, 703, 816, 817, 820 | ירבעם² + בר נבט 1, 3, 10, 11, 902, 800^m | בר בכרי² < 7, 138 | בר³ | בן 114, 133, 142, 159, 163, 189 | הות³ | הוה 4, 7, 94, 138, 143, 241, 701?, 703*, 816, 817, 842, 858, 875, 885, 888, 2817, 2818, 2821 | בית¹ < 94, 138, 142, 159 | עגלין [עגלא 138 | דדהב < 138 | ירבעם³ + בר נבט 3 | ושויאונן ... עלמי עלמין < 138 | ושויאונן [ושוינן 7, 822, 858, 875, 885, 924, 939, 2817, 2818, 2821 • < 139 | בביתאל [חד בבית אל 1, 10, 11, 800^{mc}, 902 | ובדן [וחד בדן 1, 10, 11, 902, 2821 | ומני פר[ר]זדאון [ומני פרזדאן^a 72* • ושוי פרזדון 72* | פר[ר]זדאון [פרוקדון דעבד 875, 858 | שבילא [1, 3, 4, 5, 6*, 7, 10, 11, 21, 52, 72, 114, 133, 143, 155, 163, 878, 888, 945, 2818 • שבילין 142, 159 • שביליא • cett. | ובגין [בגין 2821, 939 | עד זמן [למהוי בתר 2821 | זמן < 1, 10, 11, 189, 241, 703, 816, 817, 820, 842, 902 | די אתבני [7, 21, 52^m, 72, 94, 133, 142, 143, 163, 2821 • די יתבני • cett. | בית² < 3, 700 | בדיל [3, 4, 6, 7, 52, 72, 94, 114, 133, 139, 142, 143, 155, 159, 163, 700, 800, 878, 945 • < 21, 2821 • בגין • cett. | יתעכבון [יעכבון 1, 10, 11, 2821 | בני ישראל < 822, 858, 875, 885, 924, 939, 2817, 2818 | למבני יתיה [למבנייה 7 • למיבני ית מקדשא 21 • למיבני יתהון 2821 | רבא < 1, 10, 11 | דהוה [דהוא 94, 822, 858, 875, 924, 939, 2818 | ומפרש [ומפרש 7, 133, 143, 163, 878 • + ציר 72 | דאשתמודע [דיגלי 2821 | בישא + הדין 822, 924, 939, 2817 | דבלבהון [דבלביהון 52, 72, 114, 817, 816, 858, 875 • די ליבבהון 1*, 5*, 701, 902, 2821 • בליבהון 822, 924, 939, 2817 • דעמהון 133 | הוה¹ | הוה 822, 924, 939, 2817 • < 133 | אנש [אנש 159, 2821 | בגויה [בגויה 1, 3, 10, 11 • < 888, 945 | מה דעתיד¹ [מה דהוה עתיד 3 • מה דאיטימוס 842 | למהוי² [למיתי 842 | עלמין [עלמין 10, 11, 703, 816, 817, 822[†], 858[†], 875[†], 885[†], 924[†], 939[†], 2817, 2818 • עלמי 1 | יום מותא [יומא דמותא 703, 816, 817 | ית יום מותא 72 | בגין [בדיל 1, 10, 11, 822, 858, 875, 885, 924, 939, 2817, 2818 • + בדיל! 241 • < 155 | מן רישא < 138 | מה² [מן 885 | דעתיד² [דאיטימוס 842 | למהוי³ [למיתי 1, 10, 11, 189, 241, 822, 820, 842, 878, 885, 924, 939, 2817, 2818 | בסוף² [3, 5, 6*, 7, 21, 52, 72, 94, 114, 133, 138, 139, 142, 155, 159, 700, 878 • + יומיא עד עלמי עלמין 4^{mc} • + יומיא 902 • בסופא • cett. || **12** פסוק < 189* | אמר ... מלכא < 7, 12 | ידעית ברוח נבואה [ברוח נבואה ידעית 1, 10, 11, 701 | ברוח נבואה < 12 | ארום¹ [ארי 5, 94, 138, 159, 163 | בהון...אנשא < 138 | בהון < 155 | ארום² < 139, 858, 875, 885, 902, 924, 939, 2817, 2818, 2821 | טב² [טבוון 2821 | ביומי חיוהי [בחיוהי 902, 2821 || **13** פסוק < 189* | ויחזה [ויחמי 701, 820, 842 | ביומוהי [בחיוהי 138 | בעדן מותיה < 138 | טרחותיה [טורחתיה 822, 924, 939, 2817 | ליה < 7, 133, 143 | היא < 133, 939

ברוח נבואה ארום כל די יעביד ייי בעלמא בין טב ובין ביש {{מי דאתגור}} «מה דאתגור» מפומיה הוא יהא לעלם עלוהי לית רשו לגבר לאוספא ומניה לית רשו לגבר לבצרא ובעדן דייתי פורענותא בעלמא ייי הוא דעבד בגין די ידחלון בני אנשא מן קדמוהי: **15** מה דהות מן קדמת דנא כבר הוא דאתי ומה דעתיד למהוי בסוף יומיא הא כבר הוה וליום דינא רבא עתיד ייי למתבע חשוכא ומסכינא מן ידוהי דרשיעא די רדיף ליה: **16** ועוד חזית תחות שמש' בעלמא הדין אתר בית דינא דדייני שקר' תמן יחיבונו לזכאי למפק חייבא בדי'ניה ואתר דמשכח תמן גבר זכאי תמן משתכח גברא חייבא למשלט ביה בגין חובי דרא בישא: **17** אמרית אנא בלבבי ית זכאה וית חייבא ידין ייי ביום דינא רבא ארום עדן מתעתד לכל עסקא {ועם} <ועל> כל עובדא דעבדו בעלמ' הדין אתדונון תמן: **18** אמרית אנא בלבבי על עיסק בני אנשא ייתי עליהו' מכתשין ומרעין בישין בגין לנסואיהון ובגין למבחנ'יהון עבד ייי למחזי אם תייבין בתיובתא ישתביק

14 ברוח נבואה [בנבואה 3 • 878 | ארום] + ית 94 | כל] + מה 7 • 189 < | ובין ביש] לביש 1, 10, 11, 138, 701, (ובין לביש 2821) • וביש 12, 163, 703, 816, 817, 878 • בין ביש 5, 7, 52, 72 | {{מי דאתגור}} «מה דאתגור» מפמיה] < 12 | {{מי דאתגור}} «מה דאתגור» • 888, 155, 94 | מה דאיתמר 138, 142, 159 • מדאיתמר 189 • מדאתגור cett. | הוא¹] < 4, 701 | לעלם] לעלמא 822, 924, 939, 2817 • לעלי 139 | לית¹] + ליה 21, 114, 138 | לגבר¹] לגברא 7 | לגבר²] לגברא 114, 902 | בעלמא²] < 138 | ייי²] < 822, 858, 875, 878, 885, 924, 939, 2817, 2818 • דיי 701, 703, 816, 817 | הוא דעבד] < 701 | בגין] בדיל 703 | די ידחלון] דין ידחלון 875, 858 || **15** מה] מן 842 | דהות] דהוה 3, 12, 21, 138, 189, 241, 700, 703, 800, 816, 817, 820, 822, 842, 858, 875, 885, 888, 939, 2817, 2818 • דהוה 924 | מן קדמת] קדמא 138 | דנא ... דאתי] דנא הוא כבר הוה 72° • דנא כבר הוא דאתי 72^a | דנא] + הוא 12, 21, 21, 142*, 159, 189, 241, 701, 703, 816, 817, 822, 858, 875, 885, 924, 939, 2817, 2818 • הא 1, 5, 10, 11, 142^m, 155, 800, 820, 842, 888, 902 | הוא] < 21, 2817 • + יהא לעלם 163 | דאתי] ולאתי 139 | ומה] מה 1, 10, 11, 701 | דעתיד] דהוה עתיד 143 • דאיטימוס 842 | בסוף יומיא הא] < 2821 | יומיא יומין 52, 114 • יומי 138 | הא] הוא 3, 7, 12, 72, 114, 138, 142[†], 189, 241, 701, 703, 816, 817, 822, 858, 875, 924, 939, 2817 • הוה 902 | הוה] הוא 21, 902, 924, 939 | וליום] וביום 7, 133, 143 | רבא] < 138 | עתיד] דעתיד 1, 10, 11, 163, 878 • איטימוס 842 | חשוכא] חשיכא 7, 842, 858, 875, 885, 939, 2817, 2818 | ומסכינא] < 7 | ידוהי] ידיה 701 | דרשיעא] < 138 | די רדיף ליה] דרדפיה 2821 | די רדיף] די רדף 3, 4, 7, 12, 21, 52, 72, 94, 114, 133, 138, 139, 142, 143, 155, 159, 163, 241, 700, 701, 800, 820, 842, 878, 888, 902, 945 || **16** ועוד] ותו 842 | חזית] תמית 701, 820, 842 | שמש'] שמיא 842 | דינא] דין 52, 72, 114 | דדייני] ודייני 21, 155 | לזכאי] לזכאה 1, 10, 11, 52, 72, 114, 800, 2821 • זכאי 163, 822, 858, 875, 885, 2818 • זכאה 939 | בדי'ניה] בדינא 5*, 114, 138, 701, 842 • בדינה 5^m • בדיניהון 2821 | דמשכח] דהשתכח 1*, 189, 241, 701, 820, 842 • דאשתכח 52, 72, 816, 817, 875, 902 | תמן²] < 72 | תמן³] < 52, 114, 133 | גברא חייבא] גבר חייב 94 | בגין] בדיל 875, 858, 875, 858, 822, 858, 875, 885, 924, 939, 2817, 2818 || **17** זכאה] זכאי 800 | ביום דינא] ביומא דדינא 822, 858, 875, 885, 924, 939, 2817, 2818 | עדן] דינא 703, 816, 817 • < 133, 2821* | מתעתד] מתעבד 1, 5, 10, 11, 822, 902, 2821 • דאיתעתד 133 | לכל] בכל 875, 858 | עובדא] עובדין 3 | דעבדו] < 133, 822 | הדין] < 155, 888 | אתדונון] איתדונון 1*, 5, 7, 12, 139, 189, 701, 703, 816, 817, 820, 822, 842, 858, 875, 885, 902, 924, 939, 2817, 2818 • יתדונון 94, 800, 2821 || **18** ייתי] ייתי 3, 4, 5, 6, 21, 94, 138, 142, 155, 159, 700, 800, 945 • די ייתי ייי 139 • דייתי cett. | בישין] < 241, 701, 2821 | בגין¹] בדיל 139, 155, 822, 858, 875, 885, 924, 939, 2817, 2818 | לנסואיהון] ... ויתסון] < 138 | ובגין] < 94, 2821 • ובדיל 875, 858 | למבחנ'יהון] ולמבחנהון 94, 2821 | למחזי] למחמי 820, 842 • + ליה 701 | תייבין¹] יתובון 94 | בתיובתא] בתתובתא 94 • בתתובא 842 • בתיובתא 2818 | ישתביק] וישתבק 21, 52, 72, 2820

להון ויתסון ורשיעיא דאנון כבעירא לא תייבין בגין כן אנון מתווכחין בהון לאבאשא להון: **19** ארום ארעון אנשא חייבא וארעון בעירא מסאבא {ארעא} <ארעון> חד לכולהון והיכמה דתימות בעירא מסאבא כן ימות דין דלא תב בתיובתא קדם מותיה ונשמת רוח תרויהון כחדא אתדן לכל גוון ושארות גברא חייבא מן בעירא מסאבא <לית> מדעם בין תרויהון אילהן בית קבורתא ארום כולא הבלו: **20** כולא אזלין לאתר חד כל דיירי עלמא אתבריא מן עפרא וכד ימותון כולהון עתידין למתוב לעפרא: **21** מן הוא חכימא דידע אין רוח נשמתא דבני אנשא הסלקא היא לעילא לרקיעא ורוח נשמתא דבעירא הנחתא היא לרע לארעא: **22** וחזית ארום לית טב בעלמא הדין מן דיחדי אנש בעובדוהי טביא ויכול וישתה וייטב לביה ארום הוא חולקיה טב בעלמא הדין למקני ביה עלמא דאתי די לא יימר אנש בלבביה למה דין אנא מבזבז ממוני למעבד צדקתא טב לי דאשבקניה לברי בתראי או אתזון מניה בעדן סבתי ארום מן הוא דיעלניה למחזי מה דעתיד למהוי בתרוהי:

4

1 ותבית אנא וחזית ית כל אניסין דאתעבידו לצדיקיא ואדחיקו בעלמא הדין תחות שמשא מן יד דוחקיהון

|| לא [דלא 6^m, 800, 945 • ולא 94, 142^m, 2820 | בהון] < 12, 703, 816, 817 • בדיל 858 • להון 878 ||
19 ארעון¹ [אורעות 842 | אנשא] בני אינשא 7, 139, 842 • < 888 | חייבא¹] חייבא 7, 139^m, 842 •
 < 12 | וארעון] ואורעות 842 | מסאבא¹] < 12 • מסאבתא 842 | {ארעא} <ארעון>] אורעות 842 |
 והיכמה] וכמה 138 | מסאבא²] < 12 • מסאבתא 842 | כן] כד 2818 | דין] < 163, 878 | תב]
 תאיב 1, 10, 11, 12, 52, 72, 143[†], 189, 241, 703, 816, 817, 820, 842, 902, 2820, 2821 | בתיובתא] < 138 •
 בתיובתא 142 • בתיובתיה 820 | מותיה] מותא 139 | רוח] < 5, 2821 | אתדן] יתדן 703, 155 |
 גברא] < 138 | חייבא²] < 12 | מסאבא³] < 12, 822, 858, 875, 885, 924, 939, 2817, 2818 • מסאבתא
 842 | בית] < 3, 700 | ארום²] ארי 139 || **20** אזלין] אזיל 94, 138 | עלמא] ארעא
 1, 4, 6^a, 10, 11, 52, 72, 94, 138, 142, 701, 800, 822, 842, 858, 875, 885, 888, 902, 924, 939, 945, 2817,
 2818, 2820 | כולהון עתידין] עתידין אנון 139 | למתוב לעפרא] למתב לארעא * 822, 858, 875, 885[†], 902*
 2818, 2821 • למהוי עפרא 138, 142, 159 || **21** מן] ומאן 7, 12, 155, 701, 816, 817 |
 הוא] יהי 7 • < 701 | נשמתא דבני] < 822, 858, 875, 885, 924, 939, 2817, 2818 | הסלקא] אפשר
 סלקא (דסלקא 842), 902, 2821 | היא¹] < 155 | לרקיעא] < 138, 139, 822* | ורוח] ואם 6° |
 הנחתא היא] דהיא נחתא 842 | לרע] < 138, 159, 701 || **22** וחזית] וחמית 701, 820, 842 |
 ארום¹] ארי 822, 858, 875, 924, 939, 2817, 2818 | הדין¹] < 822, 858, 875, 924, 939, 2817, 2818 |
 מן דיחדי] אלהין דיחדי 858, 875 | אנש] אנשא 822, 858, 875, 885, 902, 924, 939, 2817, 2818 |
 וייטב] וייטב 1, 10, 11, 189, 701, 820, 842, 885, 902, 2821 | ארום²] ארי 163, 2821 | טב²] < 703
 | די לא ... סיבתי] < 12, 138 | די לא יימר] דלמא 822[†], 858, 875, 885, 924[†], 939[†], 2817[†], 2818 |
 אניש] 143, 700 • < 142, 159 • גבר 842 • אינש cett. | למה] למן 822, 885, 924, 939, 2817, 2818 |
 מבזבז] + ית 142 | ממוני] ממונא 1, 10, 11, 902 | דאשבקניה] למשבקניה 703, 816, 817 | לברי בתראי]
 לבתרי לברי 142 | לברי] לבני 875, 888 • + דייתי 163 | בתראי] < 189, 703, 816, 817, 820, 939 |
 בעדן] לעידן 3 | סבתי] סיבותי 94, 800 | ארום³] ארי 2818 | הוא²] < 924, 939, 2817 | למחזי]
 למחמי 7, 94, 820, 842 | דעתיד למהוי] דאיטימוס למיתי 842 | בתרוהי] מבתרוהי 94 || **4**
1 וחזית] וחמית 701, 820, (+ אנא 842) | אניסין] אונסין 241, 858, 875, 924, 2817, 2818 • אנסין 939 |
 ואדחיקו] ודאדחיקו 12, 189, 241, 701, 703, 816, 817, 820, 842, 858, 875, 885, 888, 902, 924, 939, 2817, 2818 •
 < 1, 10, 11, 822 • דאדחיקו 6^m, 800, 945 • ומא דאדחיקו 94 | שמשא] שמיא 1, 5, 10, 11, 800^{mc} |
 יד דוחקיהון] דוחקיהון 52, 72, 2820 • ידא דדוחקיהון 3

ולית די ימליל להון תנחומין ולית למפרקהון מן ידא דאונסיהון בתקוף ידא ובחילא ולית די ינחם להון:
2 ושבחית אנא ית שכיביא דהא כבר מיתו ולא חזו פורענות דאתת בעלמא בטר מותיהון יותר מן חייא
דהנון קיימין בעקא עד כען: **3** ושפיר מן תרויהון ית דעד כען לא הוה ולא אתברי בעלמא די לא חזי
ית עובדא בישא דאתעביד בעלמא תחות שמשא: **4** וחזית אנא ית כל טורחא וית כל אוטבות עובדא
די עבדין בני אנשא ארום היא קנאתא די יקני גבר על חבריה למעבד כותיה די מקני ליה לטבא למעבד
כטיבותיה מימרא דשמיא יוטב ליה ודי מקני ליה לביש למעבד כבישתיה מימרא דשמיא יבאיש ליה דאף
דין הבלו לחייבא ותבירות רוחא: **5** שטיא אזיל ומגפף ידוהי בקייטא ולא צבי למטרח ובסתווא ייכול ית

| ולית¹ [וליכא 842 | די ימליל] דימליל 1, 7, 21, 701, 800, 822, 858, 875, 888, 939, 2818 • ממלל 138, 142,
159 • די מליל 10, 11 | ולית² [וליכא 842 | למפרקהון] דמפרקהון 875, 858 • דפריק להון 94 • מן דיפרקהון
138 | ידא דאונסיהון [יד אונסיהון 822, 842, 2821 • ידא דאונסיהון 7 | ובחילא] < 142 | ולית³ [וליכא 842
| די ינחם להון] לנחמותהון 842 | די ינחם [די ינחם] דינחם 822, 885, 902, 2820, 2821 • די מנחם 3, 858, 875 •
דירחים 924, 939, 2817 • מנחם 138, 159 • די נחם 142, 888 • דיחוסם 2818 || **2** ושבחית [ושבח
701 • וקלטית 842 | דהא [דאינון 94 | ולא] דלא 703, 816, 817 | חזו] + אנון 7 • חמון 820 |
דאתת [דאתיא 1[†], 10[†], 11[†], 12[†], 189[†], 241[†], 701[†], 703[†], 800^m, 816[†], 817[†], 820, 822, 842[†], 902[†], 2821[†] |
בעלמא] לעלמא 52, 72, 139, 858, 875, 885, 924, 939, 2817, 2818, 2820 | מותיהון [מותהון 5, 12, 94, 139,
858, 875, 885, 902, 939 • מיתתהון 888 | יותר] 4, 5, 6, 7, 21, 52, 72°, 133, 138, 139, 142, 143, 155,
159, 163, 878, 945, 2820 • יתיר cett. | דהנון [דהא אינון 6, 163[†], 878[†], 945 | קיימין] + בעלמא הדין
1, 5, 10, 11, 822, (הדין om. 842), 902, 2821 | בעקא [בעלמא 858, 875, 885, 924, 939, 2817, 2818 |
כען [כדון 842 || **3** דעד [דעוד 10, 11 | כען [כדון 842 | ולא] דלא 133 • < 138 |
בעלמא¹] + הדין 163, 858, 875, 885, 924, 939, 2817, 2818 • < 1, 10, 11, 822 | חזי] 3, 4, 5, 6, 7, 52, 72,
138, 142, 143, 155*, 159, 163, 700, 800, 858, 878, 888, 945, 2820 • חמא 701, 820 • חזיא! 21 • חזא cett. |
ית²] + כל 12, 703, 816, 817 | בעלמא² [בעלמא² 155, 189, 820 • < 241 • + הדין cett. | שמשא [שמיא 842 ||
4 וחזית [וחמית 842, 820, 701 | טורחא [טרחותא 138 | כל²] < 21, 163 | די עבדין ... יוטב ליה] <
138 | די עבדין [דיעבדון 7, 94, 133, 142, 143, 858, 875, 885, 902, 924, 939, 2817, 2818, 2821 • די עבדו 12,
189, 241, 701, 703, 816, 817, 820 | היא [הידי די 701 | די יקני [דיקני 21, 52, 142, 163, 817, 842, 858, 875,
885, 888, 924, 939, 2817, 2818, 2821 • דקני 1, 7, 10, 11, 12, 72, 701, 703, 800, 816, 822, 902 • די קנא 159 |
גבר [גברא 12, 189, 241, 703, 816, 817, 820 | על חבריה] 3, 4, 5, 6, 7, 21, 94, 133, 139, 142, 143, 155, 159,
163, 700, 800, 878 • ית חבריה^m 2821 • לחבריה cett. | כותיה [דכמיה 842 | דמקנא ... יבאיש ליה] < 12 |
ליה¹ [ביה 822 | לטבא למעבד כטיבותיה [למעבד טבא כותיה 1, 10, 11, 822, (טב 2821) | למעבד כטיבותיה [
למעבד כטבתיה 189[†], 241, 701, 703, 816, 817 • למעבד כותיה^{mc} 5, 155*, 902 • למעבד דכמיה 842 | מימרא¹]
+ דיי 6*, 7, 133, 143, 163*, 878 • מימריה 5, 2820 • מימר 842 | דשמיא¹ [שמיא יהי בסעדיה 842 • < 878 |
יוטב] יהא מוטיב 858, 875, 885, 2818 • מוטיב 924, 939, 2817 • ויוטב 842 | ליה²] < 924, 939, 2817 |
וודי מקני [דמקני 7, 21 | לביש [לבישא 858, 875, 885, 924, 939, 2817, 2818 | כבישתיה [כבישותיה 52,
72, 94, 139, 142, 155^{mc}, 159, 800, 2820 • כבישתא 138 • כבישותא 885 • כוותיה 2821 | מימרא דשמיא²]
מימר שמיא 842 | דשמיא² [דיי 138 | יבאיש] יהא מבאיש 858, 875, 885, 924, 939, 2817, 2818 |
דאף [ואף 1, 6, 7, 10, 11, 12, 21, 159, 800, 822 | דין [כדון 701, 820 | הבלו לחייבא [לחייבא הבלא^{mc} 878 |
לחייבא] < 12, 822* • לחייבא 5 | רוחא [לבא 3* || **5** אזיל] < 7 | ומגפף] 4, 5,
6, 21, 52*, 94, 133, 138, 139, 142, 143, 155, 159, 163, 700, 878, 885, 888, 2818, 2820 • מגפף ית^m • + ית
cett. | ולא [דלא 52, 72, 133, 143, 163, 878 • לא 800 | ובסתווא [ובסיתווא 3, 5 • בסתווא 133 |
ייכול [אכיל 7, 133, 143, 2821 • ייכל 12, 21 • ייכיל 2818 | ית כל] < 858, 875, 885, 924, 939, 2817, 2818 |
ית] < 7, 52, 72, 94, 133, 138, 143, 159, 163, 701, 822, 842, 878, 2820, 2821

כל מן דאית ליה ואפילו כסו דעל משך בסריה: **6** טב לגבר מלא חופני{א} מיכלא בהנאת נפש ובלא גזילא וחטופין מתרין חופנין מליין מיכלא בגזילא ובחטופין ועתיד לשלמא בדינא בטורחא ובתבירות רוחא: **7** ותבית אנא וחזית הבלו דאתגור למהוי בעלמא הדין תחות שמשא: **8** אית גבר יחידא ולית תניין בר מניה אף ברא אף אחא לית ליה למירת ית נכסוהי ולית סוף לכל טורחיה אף עיניה לא תכול למסבע עותרא ולא {יתיב} >יימר< בלבביה למה דין אנא >טרח< ומחסר ית נפשי מטיבותא אקום כען ואעביד מנהון צדקתא ואחדי בעלמי הדין עם בני אנשא ולעלמא דאתי עם צדיקיא אף דין הבלו וגוון ביש הוא: **9** טבין תרין צדיקיא בדרא יתיר מן חדא ואנון דברייך במזלא ומשתמעין מליהון די אית להון אגר טב לעלמא דאתי בטורחיהון די טרחו לסוברא ית דריהון: **10** ארום אילהן אין יפול חד מנהון על ערסא וישכוב מרע חדא יקיים ית חבריה בצלותיה ואילו חד דהוא זכאי בלחודוהי בדריה בעדן דיפול על ערסיה וישכוב מרע לית ליה

| מן [מה 1,10,11,12,94,822,885,2821 • < 800,817* | כסו [כסות! 138,142,159,888 • כסוי 701 | דעל [מעל 1,10,11,822 || **6** פסוק < 189* | לגבר [< 189,241,701,703,800,816,817,820 | חופני{א} [+ דגבר 703,816,817 • ידא! 7 • חופניה דבר נש 2821 | מיכלא¹ [מיכליה 7,138[†] | בהנאת [בהניות 12,189,241,703,816,817,820,858,875,924,939,2817,2818 | נפש [נפשיה 2821 | ובלא [בלא 939 | גזילא [גזילתא 842 • גזולא 875 | וחטופין [וחטופא 800^{mc} | מליין [< 2818 | בגזילא [בגזילת 138,142,159,858,875 • בגזולא 842 | ובחטופין [ובחטופין 5,6,21,142,155,159,189,241,700,701,800,885,902* • וחטופין cett. | ועתיד ... רוחא [< 12 | ועתיד לשלמא [דעתיד למשלם 3 • דעתיד לשלמא 2821 | בדינא [< 822 | בטורחא [ובטרחא 6,138,139[†] • ובטריחות 142,159 • בטורח 241,701[†] • בטירחא 800 | רוחא [לבא 3,138,875 || **7** אנא [< 3,5 | וחזית [וחמית 701,820,816,817,820 | שמשא [שמיא 3 || **8** פסוק < 189* | יחידא [יחידאי 3,5,6^m,52,701,703,700,241,189,139,94,72,2820,2818,842,820,817,816,800,703,701,700,241,189,139,94,72,2817,939 • יחיד' 142 | ולית¹ [+ ליה 858,875,885,924,939,2817,2818 • ולא 163,878 • לית 800 | אף אחא [ואף אחא 1,10,11,12,821^m • ואחא 143,822,888 | נכסוהי [נכסיה 822 | טורחיה [טרחוהי 3,4,5,7,21,52,72,94,133,139,142,143,159,2820,878,700,138 • טרחוני! 138 • טרחו 163 • טרחותיה 701 | אף¹ [ואף 1,10,11,12,821^m | עותרא [עותריה 1,6,10,11,842,902 (מן עותריה 2821) | בלבביה [לליבביה למימר 94 • לביה 138 | למה [למן 939,2817 | דין¹ [דין 1,10,11,133,139,842,858,875,902,2821 | ית² [אנא 3 | אקום ... צדיקיא [< 12 | אקום [ואיקום 163 • אנא 2821 | כען [< 241,701,703,816,817 | מנהון [מיניה 1,10,11,139,189,241,816,817,820,842,902,2821 • עמהון 701 • ביה 703 | ואחדי ... נשא [< 138 || **9** צדיקיא [צדיקין 52,72,138,924,939,2817 | בדרא [< 241 | חדא [חד 2,52,72,800,816,817,2820,2821 | ואינון ... מליהון [< 12 | ואנון [< 858,875,885,924,939,2817,2818 • דאינון 3,800 • אינון 142 | דברייך [די דברין 10,11 • דברין 1^a • אתברייך! 3 • דמדברין 822 • דשרין 2818 | במזלא [+ חדא 3 | ומשתמעין [ומשתמען 4,5,21,52,72,133,138,142,143,155,159,700,878 • דמשתמען 139 • דמשתמעין 800 | די אית [ואית 858,875,885,924,939,2817,2818 | אגר טב [אגרא טבא 3 • אגר שלים 21 • אתר טב 2820 | לעלמא דאתי [לעלמא 241,703,816,817,820 • בעלמא דאתי 138,163* • 189 • בטורחיהון [בטורחיהון 1,10,11,12,94,2821 • בטרח' 138,701[†] || **10** ארום [< 822,858,875,924,939,2817,2818 | אילהן¹ [< 6^m,800^{mc},2821 | אין [< 21,94,138 | ערסא [ערס' 4,138,700 • ערסיה 822 | חדא [חד 800,822,2821* | בצלותיה [< 858,875,885,924,939,2817,2818 • בצלותא 138 | ואילו [ואי לא 133,143 | דהוא [דהוא 4,21[†],142,159,2818 • < 133,143,163,878,2820 • ההוא 858,875 | בלחודוהי [בלחודיה 3,700 | בדריה¹ [בדרא 143 • < 163 | בעדן [< 1,10,11,822 | ערסיה [ערסא 842 | לית [ולית 701 | ליה [< 7,2821^{mc}

בדריה תניין לצלאה עלוהי אילהן בזכותיה יקום ממרעה: **11** ואוף אין דמכן תרין גבר ואתתיה ושחין להון בסתוא ולחד איכדין ישחין: **12** ואין יקום גברא רשיעא ותקיפא בדרא ועובדוהי מקלקלין {ומסתפקין} <ומסתפקין> לאיתאה פורענותא בעלמא קיימין תרין צדיקיא לקבליה ומבטלין פורענותא בזכותהון וכמה {{יאווין}} «יאין» תלתא צדיקיא דהנון בדרא ושלם ביניהון כתכא דמגדלא תלת דלא בבהילו אתנתק: **13** טב הוא אברהם דהוא רבי מסכן והות ביה רוח נבואה מן קדם ייי ואשתמודע ליה מריה במהוי בר תלת שנין ולא צבא למפלח לטעות' יתיר מן נמרוד רשיעא דהוה מלכא סיב וטפש ומן בגלל דלא צבא אברהם למפלח לטעותא רמהי לגו אתון נורא יקידתא ואתרחיש ליה ניסא מן רבוני עלמא ושיזביה מתמן

| בדריה² + חבר 1, 5, 6^m, 10, 11, 12, 189, 241, 701, 703, 800, 816, 817, 820, 822, 902, 2821 < 4 • בדרא
 חביר 842 | אילהן² אי לא 2821 || **11** ואוף [ואוף 1, 7, 10, 11, 94, 800, 820, 822 | אין] אי
 138, 94 | תרין [תרי 7, 143 • < 2820 | ואתתיה [ואתתא 7, 12 • ואתתיה 94 | ושחין [ושחין 94, 139,
 700 | בסתוא [בסיותותא 7, 133, 143 • בסיותווא 3 | ישחין [ישחון 52, 72, 800, 858, 875, 924, 939, 2817,
 2820, 2818 || **12** ואין [ואי 94 • אין 800 | ותקיפא [תקיפא 800 | בדרא¹] כולא 142, 159 •
 כוליה 138 | ועובדוהי [ועובדוהי 142, 159 • דעובדוהי 21 • בעובדין! 138 | מקלקלין [מתקלקלין 12, 703, 816,
 817 | {ומסתפקין} <ומסתפקין> ... בעלמא [< 138 | תרין [תרי *52, 138, 888 | צדיקיא¹] צדיקין 2821 |
 לקבליה [כל קבליה *1, 12, 189, 241, 816, 817, 820, 902, 2821* | ומבטלין [בזכותהון [< 138 | ומבטלין [
 וכליא 2821 | בזכותהון [בזכותהון 3, 139, 241, 701, 820, 842, 885 • בצלותהון 822 | {{יאווין}} «יאין» [7,
 143, 822, 858, 875, 878, 885, 924, 939, 2817, 2818 • יאוון cett. | תלתא [תלת *7, 94, 143, 842, 2821 |
 צדיקיא² צדיקין 2821 | דהנון בדרא [דברא 2821 | דהנון [138, 842 | ושלם [ושלמא 816 |
 דמגדלא [גדילא 94, 842 | תלת¹ [תלתא 701 | תלת² [3, 4, 7, *52, 94, 133, 138, 139, 142, 155, 159,
 700, 878, 2820 • < 5, 6*, 21, 155, 902 • נימין 858, 875, 885, 2821* • פיסאן 163 • + נימין cett. |
 דלא [ולא 21, 163, 2820 | אתנתק [מיתנתק 5, 94, 139, 822, 2821 • תיתנתק 6, 800 • יתפסק 842 ||
13 הוא [הוה 189, 842, 885, 888, 2821 | אברהם¹ [< 12 | דהוא [דהוה 72, 189, 842 | רבי [< *1,
 12, 703, 816, 817 | מסכן [ומסכין 3, 5, 902 | והות [והוה 12, 159, 241, 701, 703, 816, 817, 2821 • דהות
 94 • < 138 • דהוי 800 | ביה [וביה 138 | רוח נבואה [1, 3, 6°, 7, 10, 11, 52, 72, 94, 114, 133, 139,
 143, 163, 700, 822, 878 • חוכמתא 820 • + וחכמתא 902 • רוח חכמתא cett. | מן קדם ... בר [< 138 |
 ואישתמודע ... לטעותא [< 12 | במהוי [3, 21, 114, 142, 155, 159, 163, *800, 888, 2821 • הוה 701 •
 במיהויה cett. | ולא צבא ... יתיר [< 138 | לטעות¹ [לטעותא 4, 7, 52, 72, 133, 139, 143, 159, 163, 189,
 241, 700, 701, 822, 858, 875, 878, 902, 2821 • טעותא 703, 816, 817, 885 • טעותא 924, 939, 2817, 2818 |
 נמרוד רשיעא דהוה [< 12 | רשיעא [< 5 | דהוה¹ [דהוה 6, 138, 885 | מלכא [155, 241, 701, 902 |
 וטפש [טיפש 1, 10, 11, 822 • וטפשא 138, 842 | ומן בגלל ... בתר הכי [< 138 | ומן בגלל ... מתמן [< 12 |
 לטעותא [1, 4, 10, 11, 21, 142, 143, 800, 888, 924, 939, 2817, 2818, 2821 • לטע' 139 • לטעותא cett. |
 ניסא [ניסא 878 | מן רבוני ... ושיזביה [ושיזביה רבון כל עלמא 94 | מן [+ קדם 842 | רבוני עלמא [רבון
 עלמא 139, 703, 816, 817, 822, 858, 875, 885, 924, 939, 2817, 2818 • ריבוניה דעלמא 6^m, 800^{mc}, 888 • רבון כל
 עלמא 3 | ושיזביה [+ ברחמין 858, 875 • ואישתזיב 2821

ואפילו מן בתר הכי לא הוה מנדעא בנמרוד לאזדהרא עוד בגין דלא למפלח לטעות' דהוה פלח מן לקדמין:
14 ארום מן גניסת פלחי טעותא נפק אברהם ומלך על כל ארעא דכנענאי ארום ביומי מלכותיה דאברהם
 אתעבד נמרוד מסכינא בעלמא: **15** אמר שלמה נביא ברוח נבואה מן קדם ייי חזית ית כל חייא דאזלין
 בטפשהון לסרבא על רחבעם ברי תחות שמשא ומפלגין ליה ית מלכותא לאתיהיבא לירבעם ברם שבטא
 דבנימין ויהודה הוה לבהון שלים עם רביא הוא רחבעם ברי דהוה תניין למלכותי די יקום וימלוך בתר אחסנת'
 בירושלם: **16** לית סוף לכל עמא בית ישראל לכל צדיקיא די הוה מדבר קדמיהון ברם הנון יעטוהי
 בחכמתא למיקל נירא מעלויהו' ובטפשיה אזל ואתיעט עם עולימיא והנון יעטוהי בטפשות[י]א ליקרא ניר

| ואפילו מן בתר [ואפילו בתר *1, 189, 241, 701, 800, 820, 842, 902, 2821 • ובתר 12, 703, 816, 817 |
 הכי [כן 2821 | הוה] + ביה 2821 | מנדעא [סועדא 858, 875, 924, 939, 2817, 2818 • מינדע 3 |
 בנמרוד [< 12 • ביה 138 • ביה בנמרוד 902 | לאזדהרא עוד בדיל [< 858, 875, 885, 924, 939, 2817, 2818 |
 לאזדהרא [לאזדהר 138 | עוד] < 4, *2821 • טוב 842 | בגין ... לקדמין [< 12 | בגין [בדיל 1, 10, 11, 189,
 241, 701, 703, 716, 817, 820, 820, 822, 858, 875, 885 | לטעות² [לטעותא 3, 4, 5, 72, 94, 133, 155,
 159, 163, 700, 701, 703, 800, 816, 817, 820, 822, 858, 875, 885 | דהוה² ... לקדמין [עוד 2821 |
 דהוה פלח [דהוה פלח 1, 10, 11, 21, 2818, 822, 701, 2818 • דפלח 842, 138 • + להון 94 | מן לקדמין [מן אוולא 139,
 842 • לקדמיה! 138 || **14** ארום¹ [ארי 888 | מן [מבית 133, 842 | גניסת פלחי טעותא [
 בית אסירי 12 | טעותא [1, 4, 7, 10, 11, 138, 143, 241, 817, 842, 888, 924, 939, 2817, 2818 • טעון 2821 •
 טעותא cett. | אברהם [< 12 | כל [< 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 822, 2821 |
 דכנענאי [< 12 • דכנענא 163 • דכנען 2821 | ארום ביומי [וביומי 138 | ארום² [+ אף 1, 10, 11, 12, 822,
 842, 888, 902, 2821 | ביומי מלכותיה [במלכותיה 2821 | ביומי [ביום 7 | מלכותיה [מלכותא 241 |
 דאברהם [< 12, 138 | נמרוד [< 12 • + מלכ' 138 | מסכינא [מסכן 2821, 701 | בעלמא [בארעא 52, 72,
 114, *133, 858, 875, 924, 939, 2817, 2818 • < 138 || **15** אמר ... ייי [< 12 | נביא [מלכא 1, 3,
 10, 11, 700, 701, 822 • < 133 | ברוח ... ייי [< 138 | נבואה [קודשא 7, 858, 875 • < 701 | מן ... חזית [
 < 2821 | מן קדם ייי [דיי *189 | מן קדם [קדם 800 | חזית [חזית 701, 820, 842 | ית¹ [< 114 |
 בטפשהון ... ברי [< 12 | בטפשהון [5, *6, 21, 241, 700, 701, 822, 842, 902, 2821 • < 138 •
 בטפשיהון cett. | ברי¹ [< 3 | תחות שמשא [תחות שמיא 1, 10, 11, 21, 924, 939, 2817, 2818 • < 138 |
 ומפלגין ... שלים [< 12 | ליה [להון 3, 700 • מיניה 94 • עליה 822 | ית² [< 21, *133, 138, 189, 241, 701,
 703, 816, 817, 820, 878, 2817 | מלכותא [מלכותיה 138, 924, 939 | לאתיהיבא לירבעם [עם ירבעם 2821 |
 לאתיהיבא [למיהב 3, 700 • דאתיהיב 138 | לירבעם [+ בר נבט 1, 6, 10, 11, 800, 822 • + חייבא 94 |
 ברם ... ברי [< 138 | שבטא דבנימין ויהודה [שבטיא דבנימין ויהודה 94 • שבטא דיהודה ובנימין 114 • שבט בנימין
 ויהודה 2821 | הוה לבהון [ליבהון הוה 189, *241, 701, 703, 703, *816, *817, 820, 842 • הוה 4 | רביא הוה [< 3 |
 | הוה ... דהוה [< 12 | דהוה [דהוה 7, 52, 72, 114, 133, 143, 163, 822, 858, 875, 878, 2818, 2821 |
 תניין [תנינא 12, 139 | למלכותי [למלכותיה 7, 21, (+ הוה *133), 143, 878 • < 12 • במלכא *800 |
 בתר אחסנת' [בתריי באחסנתיה 94 • באחסנתיה 2821 | בירושלם [< 12 || **16** בית ... צדיקיא [
 < 12 | לכל צדיקיא [לצדיקיא 138 • לצדיקא 800 | מדבר [< 12 | קדמיהון [+ רחבעם 858, 875, 2818 |
 ברם¹ ... אמרית [אף לבתראי לא יחדון בה ארי 12 | הנון [דאינהון 138 • צדיקיא 2821 | יעטוהי¹ ... בתראי ברם
 | אנן [< 138 | למיקל [לאקלא 800 | נירא [בנירא 241, 703, 816, 817 | אזל ואתיעט [איתעטו! 2821 |
 ואתיעט ... יעטוהי [< 817, 816, 703, 817 | ואתיעט [מתיעט *800 | בטפשות[י]א [בטפשותיה *4, *6, 133, 155 |
 ליקרא [ליקר 858, 875, 924, *939, *2817, 2818 | ניר מלכותא [ניר דמלכותא 6 | ניר [< 7, 143, 878

מלכותא על עמא בית ישראל ושבק מלכת סביא ואזל במלכת בתראי ברס אנון בתראי תאהו בתר כן דלא
 חדו ביה והנון גרמו עלוהי לאסתקפא למהוי מתפלגין מניה עשרתי שבטיא ומלך עלויהון ירבעם חייבא אמרית
 אף דין הבלו לרחבע' ברי ותבירות רוחא לדילי: 17 אנת בר נש טור רגלך בעדן דתיזיל לבית מקדשא
 דיי לצלאה די לא תהך תמן מלא חובין קדם עד לא תתוב ותהא מקרב אודנך לקבלא אולפן אוריתא מן
 כהניא וחכימיא ולא תהא כטפשיא דמקרבין קורבנא על חוביהון ולא תייבין מן עובדין בישין דאחידין בידיהון
 וליתוהי מתקבל ברעוא ארום ליתיהון ידעין למעבד בהון בין טב לביש:

5

1 לא תבהל על מימרך לשבשא ית מלי פומך ולבך לא יוחי לאפקא מלול בעדן דאת מצלי קדם יי ארום יי
 ישלוט על כל עלמא ויתב על כורסי(ה) יקרא בשמי מרומא ואנת יתיב על ארעא בגין כן יהון מלי פומך קלילין:

| מלכותא [מלכותיה 21, 800^{mc} | עמא² < 155, 5 | ושבק ... אמרית] < 142 | מלכת [מללת 133 |
 | במלכת] < 5 • בתר מילכת 72 • במללת 133^{mc} | בתרא¹ [בתר עולימיא 5 • טפשיא 94 • בתרא 2818 |
 תאהו [תוהו 1^a, 7, 10, 11, 52, 72, 138, 822 | בתר [מן בתר 842 | דלא [3, 4, 6, 7*, 52, 72, 114, 133,
 143, 163, 700, 878 • ולא cett. | מתפלגין [מפלגין 94 | עשרתי [עסר 858, 875, 924, 939, 2817, 2818 |
 שבטיא [שיבטין 3, 7, 2818 • שבטי² 52 | עלויהון ירבעם חייבא [ירבעם חייבא עלויהון (חייבא om. 7), 114, 133,
 143, 163, 878 | ירבעם [+ בר נבט 3 | אמרית [+ אנא 52, 72 | הבלו [+ הוא! 701 | לרחבע' ברי [לרחבעם
 189, 138 • < 12 | רוחא [רוח 1, 10, 11, 138, 189, 820, 902 | לדילי [לדיליה 1, 10, 11, 72^a • לדידי 3, 138,
 902 • < 12, 822 • דילי 6 • לי 2818 || 17 אנת [אנתא 858, 875 • אנש 142 | נש [נשא 1,
 5, 10, 11, 155, 2821^m | טור [+ ית 7 | דיי [< 12, 703, 816, 817 • די 189, 241 | לצלאה די [< 138 |
 לצלאה [+ בגין 72 | די לא תהך [מלאפקך 142 | תמן [לתמן 888, 939, 2817 • + ולא תמלל תמן 3 • < 822 |
 מלא חובין קדם [< 888 | חובין [חוכא 114 | קדם ... תתוב [< 138, 142 | קדם [+ יי 12, 52^m, 72, 241,
 701, 703, 816, 817, 822, 858, 875, 2821 | לא² [דלא 5, 52^m, 72, 133, 159, 858, 875, 924, 939, 2817, 2818 |
 ותהא מקרב [ותקריב 94, 2821 | מקרב [+ ית 12, 21[†], 189, 241, 701, 703, 816, 817, 820 • מתקרב 701 |
 אודנך [אוזנך 142, 155 • אוזנא 138 | לקבלא [לקבל 94 | אולפן [< 858, 875, 924, 939, 2817, 2818 •
 פתגמי 142 | אוריתא ... וחכימיא [< 138 | אוריתא [מן אוריתא 114 | כהניא [כהניא 858, 875, 2818 |
 וחכימיא [ומן חכימיא 72 • וחכימא* 155, 2818 | תהא [תיהוי 7 | קורבנא [קורבניא 52, 72 • < 138 • קורבני
 159 | ולא תייבין ... בידיהון [< 138 | עובדין [עובדיהון 1, 4, 7, 10, 11, 72, 114, 159, 822, 842 • חוביהון 858,
 875 • עובדי 163 | בישין [בישיא 1, 4[†], 7, 10, 11, 72, 114, 159, 822, 842 | דאחידין בידיהון [< 2821 |
 דאחידין [דאחידו 7, 72 • דנקטין 842 | בידיהון [בידיהון 94, 143, 902, 924, 939, 2817 | וליתוהי [וליתיהון
 858, 875, 924, 939, 2817 • ולא 2821 | מתקבל [מתקבלין 858, 875, 924, 939, 2817, 2818 • מקבל 1, 10, 11,
 703 | למעבד בהון [< 701 | בהון [< 133*, 822, 2821 | לביש [ובין ביש 12, 72, 241, 701, (בין 703),
 816, 817 || 5 1 לא¹ [אל 4, 138, 142, 159, 842*, 902 | לשבשא ... פומך¹ [< 878 |
 לשבשא [ולשבשא 189, 241, 701, 703, 816, 817, 820 | מלי פומך¹ [מימרי פמך 6, 701, 842 • מילוי דפומך 7 |
 לא² [אל 842 | לאפקא [לשבשא 842 | מלול [6 • פתגמא 7 • ממלל ביש 2821 • ממלל cett. |
 קדם [מן קדם 1, 10, 11, 902 | ארום [ארי 858, 875 | יי² [< 3, 700 | ישלוט [שליט 1, 6^a, 10, 11,
 12, 72, 94, 133, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 902 | ויתב ... מרומא [< 138 |
 יקרא [יקריה 1, 5, 10, 11, 94, 114, 822 • < 21 • מלכותיה 72^a | בשמי מרומא [במרומא 800 | ואנת [
 ואנתא 858, 875, 924, 939, 2817, 2818 | מלי² [מימרי 133[†], 701 • פתגמי 842, 822, 842 | קלילין [קלילין 1, 10,
 11, 163, 820, 902

2 ארום היכמה דייתי חלמא על הרהורי לבא בסגיאות גוונין אף כדן קל שטיא בסגיאות פתגמין בטילין:
 3 בעדן דתדר נדרא קדם יי לא תעכב לשלמותיה ארום בגין כן לית רעוא דיי בטפשיא מן בגלל די מעכבין
 נדרהון ולא משלמין: 4 טב לך די לא תנדר מן די תנדרת ולא תשלם: 5 לא תנבל ית מימר פומך
 למגרם דין גיהנם עלוי בשרך וביום דינא רבא לא תכול למימר קדם מלאכא אכזרא דרדי בכך ארום שלותא
 היא למה דין יתקוף רוגזא דיי על כל מילך דאתאמר בגנותא ויחבל ית עובדי ידך: 6 ארום בסגיאות
 חילמין דנביאי שקר' והבלין דבעלי חרשין ומלין סגיאין דרשיעיא לא תהימן ארום ית חכימיא צדיקיא תהא
 משמש ומנהון תתבע אולפנא ומן קדם יי הוי דחיל: 7 אין אניסות מסכינא וגזילתא ודין <ו>צדקתא
 תחמי בקרתא לא תתמה בלבבך איכדין רעותא דיי על כל אליין ארום אל אדיר על שמי מרומא נטיר עובדי

2 דייתי [דאתי 1, 10, 11, 138, 139, 142, 159, 822, 842, 902, 2821 < 701 | הרהורי] הרהור 875, 858, 924,
 939, 2817, 2818 | לבא [לבי 701 | בסגיאות¹] וסגיאות קל שטיא 10, 11, 800^{mc}, 822 | בסגיאות [בסוגעי
 842 | כדן] < 4 • כן 94 | בסגיאות² [בסוגעי 842 | בטילין [קלילין ובטילין 7 || 3 בעדן]
 בזמן 842 | דתדר [דתידור 72, 94, 2821 | נדרא [נדר 7 • < 142 | קדם יי] < 138 | קדם [מן קדם
 142 | לא] לית 822 | תעכב [תאחר 189, 241, 701, 703, 816, 817, 820, 822 | ארום [ארי 139 |
 לית] לא 6, 189, 241, 701, 703, 816, 817, 820, 822, 875, 858, 842 • ליכא 842 | דיי] מן קדם יי 12, 703, 816, 817 •
 קדם יי 858, 875, 2821 • < 241 • ביי 888 | בטפשיא [בטיפשין 5 • בטיפשיהון 142 • בטיפשידא 700? |
 מן בגלל ... משלמין [דלא משלמין נדרהון 138 | מן בגלל] < 142 | די מעכבין] + ית 72, 701 • ומעכבין
 142 • דמתעכבין 701 | נדרהון [נדרהון 94, 143 • < 133 • נדרא 701 | ולא משלמין] ואנת ית די תנדר
 שלם * 1, 12, 701, 703, 816, 817, 2821* • + ואנת ית די תנדר שלם * 1, 6, 800, 10, 11, 2821^m • ואנת
 ית דתנדר אשלם 189, 241, 820, (ואנת מן 842), 902 || 4 לך [< 133, 701 | די תנדרת] 6° •
 די תנדר cett. || 5 לא¹ [אל 21, 114 | תנבל ית מימר] תוכל 858, 875, 924^m, 2818[†] |
 מימר פמך [מימרא דפומך 1, 10, 11, 822, 2821^m | מימר] < 133, 138, 842, 888 | דין גיהנם עלוי בשרך] עלוי
 בשרך דינא דגהינם 138 | עלוי בשרך] לבשרך 842 | עלוי] על 142, 822 | וביום [וגרום דביום 888 |
 אכזרא [אבירא 924, 939, 2817 | דין] < 139, 701, 800, 822 • דגן 5, 858, 875 | רוגזא [רגו 133 |
 כל] 3, 4, 5^m, 12, 21, 155* • 700, 701, 703, 800*, 816, 817, 2818 • < 5*, 138, 142, 159 • קל cett.
 | מילך [מימרך 1, 10, 11, 822, 888 | דאתאמר] דאת אמר 6^{mc}, 52^m, 72, 94, 189, 701, 800^m, 924, 939,
 2818 • < 138 | בגנותא [דגנותא 138 | עובדי ידך] עובדוי דידך 800^m (ידך * 800) || 6 ארום¹ |
 ארי 858, 875, 924, 939, 2817, 2818 | בסגיאות [בסגיא 94 | חילמין [חילמיא 3, 138 • חילמא 5 |
 דנביאי] די נבוי 701 • דנביאות 902 • דגברי 2821 | והבלין [והבלו 94, 701 | חרשין [חרשא 94 |
 דרשיעיא] דרשיעא 138, 143, 701 • דרשיעין 139, 842, 2821 • דרשיעין 4, 7 | תהימן [תקימון 924, 939, 2817,
 2818 • מתקיימן 875, 858 | ית] < 1, 10, 11, 189, 800, 822 | חכימיא צדיקיא [צדיקיא חכימיא * 52,
 (וחכימיא 52^m), 800 • חכימא צדיקא * 7, 842 | צדיקיא] < 12, 114, 189, 241, 703, 816, 817, 820 • וית
 צדיקייא 701, 924, 939, 2817 • וצדיקיא 72, 858, 875, 2818 | תהא [תהוי 858, 875, 924, 939, 2817, 2818 |
 ומנהון [מנהון * 1, 139, 2821 • + צדיקיא 3 | אולפנא [אולפן 1, 3, 10, 11, 139, 700, 822, 902, 924, 939, 2817, 2818 | הוי דחיל] < 114 |
 הוי] תהי 1, 10, 11, 12, 52, 72, 703, 816, 817, 822 || 7 אין [אי 138 | מסכינא [מסכנין 1^{mc},
 10, 11, 822 • מסכן 138 | וגזילתא [וגזילא 12, 52, 72, 114, 189, 241, 701, 703, 800, 816, 817, 820 |
 ודין צדקתא] < 138, 142, 159 | ודין] < 1°, 10, 11, 241 | <ו>צדקתא [וצדקא 800, 924, 939, 2817 |
 תחמי] תחזי 878 | בקרתא [בחדתא 3 | בלבבך] + למימר 1, 10, 11, 822, 902, 2821 | איכדין [ארי
 138 | על כל] על 114 • < 138 • בכל 902 | ארום אלהא] < 138 | אל אדיר] < 1, 10, 11, 822 |
 אל] אלהא 7, 12, 72, 189[†], 241, 701, 703, 800, 816, 817, 820, 842[†], 902[†], 924, 939, 2817, 2818, 2821^{mc} • < 52 |
 94, 139, 159 • יי 3, 700 | אדיר [תקיפא 72 • אדירא 138 | על שמי] בשמי 701 | על] + כולא 138 |
 שמי ... גיוותנן] < 138 | מרומא [שמיא 72 | נטיר] + על 94, 902

בני אנושא בין טב לביש ומן קדמוי משתלחין גוברין גינתנין ותקיפין למרדי ברשיעיא ולמהויהון מתמנין רבנין עלויהון: **8** ומותר שבח פולחנות ארע' על כולא הוא די בעדן דימרדין בני מלכותא ומלכא מתיהיב בפצחין מן קדמיהון {לא} <אין> לית להון עיבורא למיכל ההוא מלכא לגבר פלח בחקלא מתעבד עבד משתעבד: **8 ת"א** ומותר משבח פולחנות ארעא על כולא הוא ואפילו {מלאכא} <מלכא> חמי ליה למהוי לפולחנות חקליה עבד ומשעבד: **9** גבר תגר די רחים למקני כספא ומרי פרגמטיא לא יסבע למצבור כסף ומן די רחים למכנש ממון יתיר ולית ליה שבח לעלמא אין לא יעביד מניה <צדקתא> בדיל דלית ליה אגר עלל למיכל אף דין הבלו: **10** כד סגיא טיבותא בעלמא סגיאין אף בני נשא דיכלונה ומה הנאה אית למרהא

| אנשא [142^m שתא | ומן [מן 3, 4 | גוברין [52, 114 | למרדי [+ בהון 1*, 902, 2821 |
 | ברשיעיא [2817, 939, 924 < ברשיעין 2821 | ולמהויהון [ולמהוי 241, 189, 701, 703, 816, 817, 820 |
 | מתמנין [114 < || **8** פסוק < 842 | שבח [משבח 7, 114, 133, 143, 163, 878 | פולחנות
 | ארע' [פולחנותא דארעא 2821, 902 | פולחנות [פולחן 800^m (פולח' 800*) | הוא [< 822, 858, 875, 924,
 | 2818, 2817, 939 | די בעדן ... מלכא [< 138 | ומלכא [מלכא 820, 133* | מתייב [+ להון 2821 |
 | בפצחין [בפצחיהון 1^o, 10, 11, 822, 2821^m | {לא} <אין> [אי 5 | להון [1^a, 3, 4, 6^o, 7, 21, 52, 72^a, 94,
 | 114, 133, 142, 155, 159, 163, 700, 878 • ליה cett. | עיבורא [3, 4, 5, 6, 7, 21, 52, 72, 114, 133, 142, 143,
 | 155, 159, 163, 700, 800, 878 • עיבור cett. | ההוא [וההוא 94 • איהוא 139 | מלכא [גברא 114 • דמי
 | 133^m + | לגבר פלח [לגוברא דפלח 139 | בחקלא [בארעא 133, 139, 820, 822 | מתעבד עבד משתעבד
 | משתעבד לעבד (למעבד 924, 939, 2817) פלח 72^a, 858, 875, 924, 939, 2817 | מתעבד [+ עם 7, 878 •
חקלא 4^m +	עבד משתעבד [< 138, 143	עבד [עביד 701 • < 878	משתעבד [ומשתעבד 6	
		8 ת"א	פסוק < 1*, 10, 11, 12, 138, 143, 163, 703, 816, 817, 822, 888, 902, 2821	משבח
3, 4, 5, 7, 21, 52, 72, 94, 114, 139, 142, 155, 159, 163, 700, 878 • < 842 • שבח cett.	הוא [< 842			
חזי [חזי 241, 189, 701, 842	ליה למהוי [למהוי ליה 7, 52, 72, 114, 163, 878	ליה [< 875, 858, 924,		
2818, 939	למהוי [+ ליה 142	לפולחנות [לפולחנא 1 • לפולחן 94	חקליה [חקלא 7, 21 • ארעא	
חקליה 114 • חקליא 139 • ארעא 842 • חקל' 849	ומשעבד [1, 3, 4, 5, 6[†], 7, 21, 52, 72^o, 114, 139, 142,			
155, 159, 163, 241, 700, 701, 800[†], 842, 849, 878 • ומשעבד 4, 7, 21, 241, 701, 849 • משתעבד cett.				
9 גבר [< 155	די רחים¹ [די רחים 12, 189, 241, 701, 703, 816, 817, 820, 858, 875, 924, 939, 2818 •			
דירחים 3, 133, 163, 842, 888 • דמרחם 902 • + הוא 7	למקני כספא [למכנש ממון 12, (+ למקני כספא 142), 701,			
703, 816, 817	כספא [כספא 1, 10, 11, 822, 2821 • < 858, 875, 924, 939, 2818	ומרי פרגמטיא [< 12		
פרגמטיא [פרגמטיא 94, 143, 701, 703, 816, 817, 822, 2818, 2821	למצבור [מלמצבור 52, 72	כסף [סימא		
842 • כספא 902	ומן [< 7, 114, 133, 143, 878 • ומן בגלל 5	די רחים² [די רחים 12, 189, 241, 701, 703,		
816, 817, 820, 858, 875, 924, 939, 2818 • דירחים 10, 11, 52, 142, 842, 888, 902	למכנש [לכנופי 842			
ולית [3, 4, 5, 6, 7, 21, 52, 114, 133, 139, 142, 143, 155, 159, 163, 700, 800, 849, 878, 888 • לית cett.				
ליה¹ [< 138	שבח [שבחא 94, 820 • < 888	לעלמא [3, 4*, 5, 6*, 7, 21, 52*, 94, 114, 133, 139,		
142, 143, 155, 159, 163, 700, 849, 878* • בעלמא דאתי 1, 10, 11, 822 • בעלמא 138, 139 • + דאתי cett.				
אין ... למיכל [< 138	אין [אי 114	בדיל [בגין 822, 842	אגר [< 133	עלל [עללתא 21 •
< 701	אף [ואף 114		**10** כד סגיא [כד סגיא 142	טיבותא¹ [טבתא 133, 842, 2821 • טבא 822
סגיא 875, 924, 939, 2818	אף [< 21, 114, 842, 2821	דיכלונה [די אכלונה 94 • דיכלונה 822		
אית [+ להו! 138 • + ליה 139				

די יצברנה אין לא עביד מנה טיבותא בגין דיחמי לעלמא דאתי יהבית אגרהא בעינוי: **11** בסימא דמיכת גברא די פלח למרי עלמא בלב שלם ואית ליה נייחא על בית קבורתיה אין זעירות שנין דחיי או אין סגיאות בתר די פלח למרי עלמא בעלמא הדין לעלמא דאתי אגר עובדי ידוי יחסין וחכמת אורייתא דיי לגבר עתיר בחכמתא היכמה דמעסק בעלמא הדין ואשתדל באולפנא כדין תנוח עלוהי על בית קבורתיה ולא תשבקניה בלחודוהי היכמה דלא שבקת אנתתא לגברא בלחודוהי לדמכא: **12** אית בישתא מרעיתא חמית בעלמא הדין תחות שמשא ולית ליה אסו גבר די יכנוש עותרא ולא עבד מניה מדעם טב לסוף יומיא {ההיא} <ההוא> עותרא נטיר ליה לאבאשא ליה לעלמא דאתי: **13** והוא עותר דשבק לבריה בתר מותיה יהובד על

| די יצברנה [דיעבדנה 138, 139, 142, 159 | אין] אי 133 | עביד [138, 142, 159, 700 • עבד 3, 4, 5, 6, 7, 21, 52, 72°, 94, 114, 139, 133, 143, 155, 163, 849, 878, 888 • יעביד cett. | טיבותא²] צדקתא | 138, 142, 159, 858, 875, 924, 939, 2818 • טיבו 2821 | בגין [בדיל 858, 875, 924, 939, 2818 • < 3 | דיחמי [די יחי 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 822, 902, 2821 | לעלמא [בעלמא 1, 10, 11, 822 • עלמא 142, 858, 875, 902 | אגרהא [אגרא (+ לעלמא 72), 133, 902, 2821 • אגריה^a 6, 800 || **11** בסימא [בסימת 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 888 | דמיכת [דמוכת 94, 701 | גברא [גבר 800, 842, 2821 | די פלח¹ ... קבורתיה¹] דאית ליה נייחא בבוך קבורתיה מן דפלח למרוהי בלב שלים 842 • דאית ליה נייחא על בית קבורתא מאן דיפלח למריה בלב שלים 902 | בלב שלם [< 12, 189, 241, 701, 703, 816, 817, 820, 858, 875, 924, 939, 2818 | ואית [ואין אית 703 | קבורתיה¹] קבורתא 138, 142, 159, 700 • קבורת' 21 | אין¹ [אי 842 | זעירות [זעירן 139 | שנין [שנייא 94 • יומין 902 | דחיי [דחי 21, 139, 849 • < 143, 800, 842 • ייחי cett. | או [< 1, 7, 10, 11, 12, 822, 842 | סגיאות [+ שנין 1, 10, 11, 12, 143*, 822, 902 • + שנין יחי^m 800, 143^m • סגיאין 139 • סוגעי שנין 842 | בתר [דבתר^m 6, 800 | למרי עלמא²] + בלב שלים 94 • למרוהי 842 | בעלמא² ... קבורתיה²] < 138 | לעלמא [ובעלמ' 94 • ולעלמא 822 | אנר [+ שלים 878 | עובדי ידוי [עובדוי 842 | וחכמת אורייתא [וחכמתא דאורייתא 902 | לגבר עתיר בחכמתא [לתעתיד בה 2821 | לגבר [בגבר 800 • + דהוא 822 | עתיר [דעתיר 1, 10, 11 | בחכמתא [בחכמא 800 | דמעסק [+ בה 1, 10, 11, 12, 189, 241, 701, 703, 800, 816, 817, 820, 822, 842[†] • דאתעסק בה 822 • דיעסק 2821 | בעלמא הדין²] < 2821 | ואשתדל [וישתדל 21, 849 • ומשתדל 114 • + בה 2821 | באולפנא [בחויה 2821 | כדין [הכדין 6^m, 800 | תנוח [תניח 924, 939 | עלוהי [< 94 | על בית²] בבית 12, 701, 703, 816, 817 • ועל בבית 7 | קבורתיה²] קבורתא 52, 842, 878 | תשבקניה [תשבקון יתיה 7 • תשבקיה 842 • תשבקוניה 924 | היכמה²] כמא 241, 701, 2821 | שבקת [שבקא 800 | אנתתא [אינתתיה 842, 902 | לגברא [לגברה 1, 6^m, 10, 11, 12, 822, 902 • לגברהא 241, 703, 816, 817 • לגברתא 701 • + בעלה 94 | בלחודוהי לדמכא [לדמכא בלחודוהי 703, 816, 817, 822 | לדמכא [< 939 || **12** פסוק < 189* | אית [איש 138 | בישתא ... יכנוש [< 875, 924, 939 | בישתא [בישותא 1, 10, 11, 189, 820, 902 • בישא 858 | מרעיתא [מערעא 858 • מרעותא 2818 | חמית [חזית 858 | בעלמא הדין [< 858, 2818 • מן עלמא הדין 6 | ולית ... יכנוש [< 858 • ביד גוברא 2818 | ליה¹] לה 4, 5, 21, 94, 133^m, 142, 155, 159, 800, 822, 849, 902, 2821 • בה 12, 189, 241, 701, 703, 816, 817, 820 | גבר [גברא 138, 159 • לגבר 5 | די יכנוש [דיכנוש 12, 842 • די יכנוש 21, 849 • די יכנוס* 52, 72 | עותרא¹ [עותרתא¹ 10, 11, 10, 11 • עותריה 6 | ולא [ולית 138, 142, 159 | עבד [יעבד 12, 189, 241, 701, 703, 816, 817, 820, 822 | מדעם [< 1, 10, 11, 822 | טב [< 878 | {ההיא} <ההוא> [{ההיא} <ההוא> | הדין 3 • איהוא 842 | ליה²] < 4, 7, 94, 858, 875 | ליה³] < 21, 138 || **13** והוא [הוא 800 • ואיהוא 842 | דשבק [די ישבק 1, 10, 11, 12, 189, 241, 701, 816, 817, 820, 842, 902 • דישבק 4, 5, 163, 703 • דשביק 800 | בתר [מן בתר 842 | יהובד [הוא יהובד 7 | על [< 924, 939

די קנא ליה בגוון ביש ולא יתקיים ביד בריה די יוליד ולא ישתאר ליה בידיה מדעם: **14** היכמה דנפק ממעי אמיה ערטיל בלא זכותא ובלא מדעם טב היכדין יתוב למיזל לבית קבורתיה חסיר מן זכותא היכמה די אתא בעלמא הדין ומדעם אגר טב לא יקבל בטורחיה לסוברא עמיה לעלמא דהוא אזיל למהוי לזכו בידיה: **15** ואף דא בישתא מרעיתא ולית ליה אסו דכל קבל דאתא לעלמא הדין חסיר מן זכותא היכדין אזיל לעלמא ההוא ומה מותר הוה ליה דיטרך לקבלת רוחא: **16** אוף כל יומי בחשוכא שרא בגין {כן}

| די קנא [דיקניה *1, 72, 858[†], 875[†], 924, 939, 2818 | ליה¹] < 5, 189, 241, 701, 703, 816, 817, 820 |
 | ביש ... יוליד] < 138 | יתקיים] + בתרוי 12, 703, 816, 817 • תקיים 94 | ביד בריה] בידא דבריה 842 |
 | ביד] ביה 3^{mc} | די יוליד] דאוליד 3, 94 | ולא² ... בידיה] < 842 | ישתאר] 4, 5, 822 • אישאר 133,
 163, 878 • אישתאר cett. | בידיה] בידוי 1, 10, 11, 12, 822, 2821 || **14** ממעי אמיה] ממעי
 דאמיה 3, 820 • מכריסא דאמיה 842, 2821 | ערטיל] ערטלי 1, 5, 10, 11, 72, 142, 701, 703, 816, 817, 822,
 858, 875, 902[†], 924, 939, 2818 | זכותא¹] זכו 12, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • כסו
 1, 10, 11, 822 | ובלא מדעם] ומדעם 842 | ובלא] ולא 138, 142, 159 | טב¹] < 241, 701, 902 |
 היכדין] כדין 1, 10, 11, 12, 189, 241, 816, 817, 820, 822, 842, 902, 2821 • כן 703 | לבית קבורתיה] לבית
 קבורתא 7, 94, 858, 875, 902, 2821 • לקבורתיה 800 | חסיר ... הדין] < 138 | מן] מכל 7 | זכותא¹]
 1, 5, 6, 10, 11, 12, 21, 142, 143, 701, 800, 822, 849, 858, 875, 888, 939, 2818, 2821 • זכותא cett. |
 די אתא] דאתי 902 | בעלמא] לעלמא 12, 822, 2821 | ומדעם] מדעם 701 | בטורחיה] בטורחניה 858,
 875, 924, 939 • בטורחניה 2818 | לעלמא ... אזיל] < 701 | לעלמא] בעלמא 822 | דהוא] דהוה 163,
 878 • דאיהו 842 • דהוי 888 | למהוי ... בידיה] < 12 | לזכו] בזכו 875, 858 • לווט 3 • + ביה 5 • ליה זכו
 902 || **15** פסוק < 189* | דא] דין *52, 114, 155, 189, 241, 701, 703, 816, 817, 820, 888 •
 הא 924, 939, 2818, 2823 • היא 875, 858 • + לית 138 | בישתא] בישותא 189, 241, 700, 820, 842, 888,
 902, 924, 939, 2818, 2823^m | מרעיתא] מרעותא? 800, 858, 875, 939, 2818 • + חמית בעלמא הדין 5 |
 ולית] דלית 4, 6, 842 • ולא 133, 143 | ליה¹] לה 1, 4, 7, 10, 11, 12, 21, 72, 94[†], 138, 139, 142, 155, 159, 241,
 701, 703, 800, 816, 817, 820, 822, 849, 858, 875, 2818, 2821, 2823 | אסו] רשו 3 • אסותא 7 • אסא 701 |
 דכל ... ההוא] < 138 | דכל] כל *133, 142, 159 | דאתא] אתא 1, 10, 11 | הדין] < 858 | חסיר מן
 זכותא] < 12, 703, 816, 817 | זכותא] זכותא 1, 3, 5, 10, 11, 21, 143, 189, 701, 800, 822, 849, 875, 2818,
 2821 | היכדין] כדין 1, 10, 11, 12, 139, 701, 703, 816, 817, 820, 822, 842, 902, 2821 • והכדין 3 • < 189 •
 חסרין 888 | אזיל] ייזיל 1, 10, 11, 12, 94, 139, 189, 241, 701, 703, 816, 817, 820, 822, 842, 902, 2821 |
 ההוא] דאתי 12, 701, 703, 816, 817, 875, 924, 939, 2818, 2823 | ומה] דמה 138 | הוה] הוי 12, 703,
 816, 817 • הוא 2818, 2823 | דיטרך] 4, 6^m, 133, 159, 800, 816, 817, 924, 939, 2818, 2823 • שרה 21,
 849 • די יטרך 875, 858 • די טרך cett. | לקבלת] לקביל 52, 72, 114, 875, 858 • לקיבליה 21, 849 |
 רוחא] רוחיה 1, 10, 11, 822 || **16** יומי] + הוא 7 | שרא] שרי 12, 189, 241, 701, 703, 800,
 816, 817, 820, 822, 842, 902, 2821 • בכין 21, 849

די לחמוהי בלחודוהי טעם ופבנס סגיא חאי ובמרעין ורגיז הוו חיוהי: **17** די חמית אנא דטב הוא לבני אנשא ודשפיר להון למעבד בעלמא הדין די יכלון וישתון מן טרחותהון בדיל דלא לאושטא ידא באניסא וחטוף ולמטר פתגמי אורית' ולמיחון עניי נכסא מן בגלל די יחמון ט{י}בתא בכל טרחותהו' די טרחו בעלמא הדין תחות שמשא מניין יומי חיוהי דגבר דיהב ליה יי במזליה ארום הוא חולקיה ולית חורן בר מניה: **18** אוף כל אנש די יהב ליה יי עותר ונכסין והשלטיה יי למיכול מניה בעלמא הדין ולמעבד מניה צדקתא ולקבלא ית אגר חולקיה שלים לעלמ' דאתי ולמבדח בחולקיה עם צדיקיא הא דא מתנא די אתיהיבא ליה במזלי' ומן

| די [דין 2823, 2818, 939, 924, 875, 858, 842 | לחמוהי [לחמיה 94, 155^{mc}, 822, 2821 | טעם [יטעם 3 | ופבנס סגיא חאי [ופבנסין סגו עסקיה 72^a | ופבנס [ופבנס cett. | סגיא חאי < 800, 6^a | חאי [עסקיה 2823, 2818, 939, 924, 875, 858, 842 | חזי 1, 10, 11, 2821 • חמי 701, 703, 816, 817 • < 12 | ובמרעין [+ סגיאין 842 | ורגיז [ורגוז 4, 5, 7, 138, 143, 159, 189, 820, 888, 902 • ורגוז 858[†], 875[†], 924[†], 939, 2818[†], 2823[†] • וברגוז 6^a, 94, 155, 800, 842 • < 21, 701, 2821 • וברגיז 52, 72, 114 • ורגו 849^m | הוו חיוהי [הוא חאי 842 | הוו [הווה 701, 241, 138, 888, 2818 || **17** די חמית [והא די חזית 1, 10, 11, 12, 189, 703, 816, 817, 820, 822, 902, 2821 • הא די חמית 6^m, 7, 52^m, 72, 94, 133, 800 • ודי חמית 858, 875, 924, 939, 2818, 2823 • והא די חמית 701, 842 • והא חזית 241 • חמית 114 | דטב [טבא 1, 10, 11, 12, 822, 902, 2821 • טב 701, 703, 816, 817, 858 | הוא¹ [< 94, 155, 842, 858, 875, 924, 939, 2818, 2823 | ודשפיר ... הדין [< 138 | ודשפיר [דשפיר 700, 842, 2821 • ושפיר 800^{mc} | למעבד [+ להון 142 | בעלמא¹ [לעלמא 189 | די יכלון [למיכל 138 • דיוכלון 189 | וישתון [ומישתי 138 | מן¹ [מכל 7 | טרחותהון [טרחתהון 6^{mc}, 114, 133^m, 139, 143, 703, 816, 817 • טרחותיהון 10, 11, 21, 902 • טורחיהון 822 | לאושטא [יושטון 2821 | ידא [< 875, 858 • ידיהו' 94 | באניסא [באנוסא 858, 875, 924, 2818 • באנסא 2823 | וחטוף [וחטופא 875, 858 • ולחטוף 21, 849 • ובחטוף 800 | ולמטר [ולמימר 924, 939, 2818, 2823 • + ית 7 | ולמיחון [ולמיתן 924, 939 | נכסא [ואכסניא 12, 241, 701, 703, 816, 817 • נכסי 858, 875, 924, 939, 2818, 2823 • מנכסיהון 94 • נכסיא 800 • מן נכסי' 849 | די יחמון [דיחוזן 1, 7, 10, 11, 12, 189, 241, 703, 816, 817, 822, 902, 2821 • די יחסין 133 | ט{י}בתא [טיבותא 7, 133 • טבא 701, 822 | טרחותהו' [טרחתהון 4, 5, 21, 143, 155, 189, 241, 701, 703, 816, 817 • טרחיהון 52, 72, 822, 2818 • טרחותיהון 6^{*}, 924, 902 • טרחות' 3, 800^{*} • טרחתהון 114 • טרחתא 800^m | די טרחו [דיטרחון 858, 875, 924, 939, 2818, 2823 • די טרחון 139 | דיהב [דיהי 875, 858 | יי [< 138, 163, 858, 875, 878, 924, 939, 2818, 2823 • אלהא 12 | במזליה [< 12 | ולית ... מיניה [< 12, 114, 2821 | חורן [חורן 1^m, 3[†], 4^{mc}, 5, 6[†], 7[†], 6^a, 52 | 133[†], 143[†], 155, 700[†], 800, 878[†], 888 • טיבותיה 701 • אוחרן cett. || **18** אוף [ואף 94 | אנש [בר אנש 138, 142, 159, 842 • אנשא 12 | יי¹ [< 114, 138, 159, 878 | עותר [עותרא 7, 72, 701, 2818 • מן עותר 878 | ונכסין [ונכסיא 858, 875, 924, 939, 2818, 2823 • ונכסוי 114 | והשלטיה [ואשלטיה 1, 3^m, 6^{mc}, 10, 11, 12, 133^m, 189, 241, 701, 703, 800, 816, 817, 820, 822, 842, 902, 2821 | יי² [< 21, 72, 155, 822, 849, 858, 875, 924, 939, 2818, 2823 | ולמעבד ... שלים [< 138 | ולמעבד מיניה צדקתא [< 842 | מיניה² [< 878 • ביה 2821 | ולקבלא [לקבלא 163, 800 | ית [< 1, 7, 10, 11, 822, 2821 | חולקיה [< 1, 10, 11, 822 | לעלמ' [ובעלמ' 138 | ולמבדח ... מתנא [< 700 | ולמבדח [ולמחדי 7, 924, 939 | בחולקיה [3, 6^o, 7, 52^o, 72^a, 94, 114, 133, 139, 143, 163, 878 • בטורחתיא 701 • בטורחיה cett. | דא [< 114 | מתנא [מתנתא 842, 858, 875, 2821 • מתנהרי 878 | די אתיהיבא 1, 4, 5, 6, 10, 11, 21, 138, 139, 142, 155, 159, 849, 902 • היבא 700 • דיהב 842 • איתייהבית 878 • דאתיהיב cett. | במזלי' [במתנה 7, 133, 878 • במזלא 52, 114 • < 12 • במתנה במזליה 143 • + במתנה 163 | ומן [מן 1, 10, 11, 12, 21, 52^{*}, 114, 189, 822, 849, 902

קדם יי היא: 19 ארום לא יומין סגיאין חיי אנשא די ידכר ית יומי חייהי כמה מנהון עתידין למהוי טבין וכמה מנהון עתידין למהוי בישין מטול דלא אתמסרו לבני אנשא ארום מן קדם יי אתגזר עלוהי כמה יומין יסתגף וכמה יומין ייחי בחדות לבא:

6

1 אית בישתא דחזית בעלמ' הדין תחות שמשא ורבתא היא על בני אנשא: 2 גבר דיהב ליה יי במזלא עותר ויקר נכסין וליתוהי מחסר לנפשיה מכל דאתרעי ולא אשלטיה יי על חובתיה למטעם מניה אילהן ימות בלא ולד ולא חס קריביה לאחסנותיה ליה ארום אנתתיה תהא מתנסבא לגבר חלונאי ויחסנניה ויאכלניה כל דין גרמו ליה חובוהי דלא עבד מניה מדעם טב ואתהפיך עותריה למהוי ליה להבלו ולמרעא בישא: 3 אין יוליד גבר מאה בנין ושנין סגיאין ייחי ובשולטנותא ורבנותא הוא די יהוון יומי חייהי ונפשיה לא סבעת מן

| היא [3, 4, 5, 72, 94, 138, 139, 142, 143, 155, 159, 241, 700, 800, 842, 858, 875, 888, 939 • < 52*, 114 • הוא cett. || 19 ארום¹ [ארי 875, 858, 822 | לא [לית 159, 142, 138 | אנשא¹] אנש | 1, 10, 11, 12, 52, 72, 114, 155, 189, 241, 703, 816, 817, 822, 2821 • די אנשא 159, 142, 138 • בר נש 842 | ידכר [אידכר 800 | ית [כל 701, 241 | מנהון¹ ... כמה²] < 138 | מנהון עתידין למהוי¹] < 4, 945 | עתידין¹] + אנון 7 | עתידין למהוי²] < 5, 142, 159 | עתידין²] די עתידין 7 | בישין [בישא 139 | אתמסרו [איתמסר 12, 21, 703, 816, 817, 849 • איתמסרן 142 | אנשא²] ישראל² * 159, 142 • + דידיבר 2818 | יומין¹] יומוהי 138 | יסתגף [איסתגף 1, 3, 7*, 10, 11, 133, 143, 163, 189, 701, 816, 858, 875, 878, 902, 924, 939, 2817, 2818 • אסגף 114 • יתוסף^{mc} 800 | יומין²] מנהון 2821 | ייחי [יהא 143 • יחדי 822 | לבא [138, 701 • לביה cett. || 6 1 בישתא [בישא 701, 800, 902, 924, 939, 2817, 2821 | דחזית [דחמית 701, 820, 842 | בעלמ' הדין תחות שמשא [תחות שמשא בעלמא הדין 7, 189, 241, 701, 703, 816, 817, 820 • בעלמא תחות שמשא 875, 858 • בעלמא הדין תחות שמיא * 6 • בעלמא הדין 822 | על [+ כל 2818 || 2 במזלא [במזליה 1, 3, 10, 11, 21, 72, 133, 143, 849, 822, 2821 • < 12, 143 | עותר [עותרא 6^m, 701, 800, 945 | ויקר נכסין [ונכסין ויקר 6^m, 155, 800, 822 | נכסין [ונכסין 1, 3, 7, 10, 11, 12, 52, 72, 114, 133, 163, 701, 858, 875, 878, 924, 939, 945, 2817, 2818, 2822 | מחסר [חסיר 94, 114 | דאתרעי [21, 52, 114, 189, 701, 849 • די יצבי 842 • דיתרעי cett. | אשלטיה [ישלטיניה 72, 858, 875, 924, 939, 2817, 2818, 2822 | יי²] < 52*, 114, 133, 878 | חובתיה [חוביה 800 | חס [קס 52^a, 72, 114 | קריביה [על קריביה 6^m, 7, 12, 94, 139, 143, 189, 241, 701, 703, 800, 816, 817, 820, 822, 842, 888, 902, 945, 2821 | ליה²] < 875 | ויחסנניה ויאכלניה [ויחסנניה 138 • ויובלניה 924 | כל דין [כלהון 2818 | דין [דא 94 | ליה³] < 875, 858, 924, 939, 945, 2817, 2818, 2822 | מניה²] < 21, 94, 858, 875, 924, 939, 2817, 2818, 2822 | טב [טבא 701 • + מיניה 94 | עותריה למהוי ליה [ליה עותריה למהוי 12, 189, 241, 701, 703, 816, 817, 820 | ולמרעא בישא [+ הוא^m 4 • ולמרע 842 || 3 ובשולטנותא ... יומי] < 701 | ובשולטנותא ורבנותא [ובשולטנותא וברבנותא 94, 133, 142, 189, 800, 902* 2818 • ובשולטנו ורבנותא 842 • וברבנות 2821 | הוא [< 5, 155, 945, 2821 | די] < 924, 2817, 2818, 2821 | יומי חייו [חייהי 133 • יומי 241 | חייהי [שנוהי 1, 10, 11, 842, 902, 2821 | ונפשיה לא סבעת [ולא סבעת נפשיה 94 | סבעת [שבעא 138, 143,

159

ט{י}בתא דהות ליה על דחס על עותריה לא קנא מניה שמא טבא ואף בית קבורתא לא הות מהימנא ליה אמרית במימרי דטב מניה שלילא דלא חזא עלמא הדין: 4 ארום בהבלו אתא לעלמא הדין ובחשוך יזיל לעלמא ההוא ובחשוך שמיה יהא מתחפא מן בגלל דלית ליה זכותא לשום טב לא קנא למהוי מדכר: 5 אוף נהור אוריתא לא חמא ולא ידע בין טב לביש למבחן בין עלמא הדין ובין עלמא אוחרן: 6 ואלולי הוו יומי חייה דגברא תרין אלפין שנין ובאוריתא לא עסיק ודינא וצדקתא לא עבד בשבועת מימרא דיי ביום מותיה נפשיה נחתא לגיהנם לאתר חד דכל חייביא אזלין תמן: 7 כל טורחא דגברא בדיל מזון פומיה הוה טרח ועל מימר פומיה מתזן ואוף נפשא דאנשא לא תסבע מיכלא ומשתיא: 8 ארום מה מותר אית

ט{י}בתא [1, 10, 11, 138, 143, 700, 800, 820, 842, 2821 • טובתא 902, 888 • טיבותא cett. | על¹ | < 701, 822, 902, 924, 2821 | דחס [דרחים 1, 10, 11 | לא² 3, 4, 6^o, 7, 21[†], 52, 72, 94, 114, 133, 139, 142, 143, 155, 159, 163, 700, 800[†], 878, 945[†] • דלא 5 • ולא cett. | קנא [עבד 875, 858 | ואף [אף 1, 10, 11, 842 • וית 878 | בית קבורתא [בית קבורתיה 21 • בקבורתא 800* • קבורתא 800^m | הות מזדמנא [איזדמנא 842 | מהימנא [מזדמנא 1^{omc}, 6^m, 10, 11, 12, 52, 72, 189, 241, 701, 703, 800, 816, 817, 820, 822, 858, 875, 902, 924, 939, 945, 2817, 2818, 2821, 2822 | אמרית [+ אנא 1, 10, 11, 842, 902 | במימרי [< 12, 138, 143, 703, 816, 817, 858, 875 | דטב [טב 3, 21 | חזא [חזי 21[†], 139 • חמא 820 | עלמא [בעלמא 21, 138, 143, 800, 902, 2821 | הדין [< 822, 858, 875, 924, 939, 2817, 2818, 2822 || 4 בהבלו [בהבלא 21, 875 • בהבלי 143 | לעלמא¹ [5, 7, 12, 703, 816, 817 • בעלמא cett. | ובחשוך¹ | ובהבלו 12, 189, 241, 701, 703, 816, 817, 820, 842 • ובחשוכא 7, 139, 2821 | יזיל [יחד 7 • אזיל 139 | לעלמא² [בעלמא 701 | ההוא [דאתי 7, 12, 703, 816, 817, 822, 842, 902, 924, 939, 2817, 2818 | ובחשוך² | ובחשוכא 1, 10, 11, 139, 143, 2821 • + יהי 822, 924, 939, 2817[†], 2818 • + יהא 875, 858 | שמיה יהא • 4, 5, 6^m, 21, 138, 142, 143, 155, 159, 800, 888, 902, 945 • יהא שמיה 822, 858, 875, 924, 939, 2817[†], 2818 • שמיה cett. | מתחפא [יתחפי 2821, 842 • יתכסיה ומתחפא 3 | מן בגלל [מן בגין 21 • בגין 842 • < 2821 | זכותא [זכו 842 | לשום [3, 4, 5, 6^o, 7, 21, 94, 114, 133, 139, 142, 143^m, 155, 159, 163, 700, 878 • ושום cett. | קנא [קני 12, 189, 241, 701, 800, 820 | מדכר [דכיר 822, 858, 875, 924, 939, 2817, 2818 || 5 אוף [3, 5, 7, 94, 142, 159, 703, 816, 817, 820, 817, 858, 878 • ארי 143 • ואף cett. | בין טב לביש [< 138, 143 | לביש [ובין ביש 822, 924, 939, 2817 | למבחן [ולמבחן 12, 189, 241, 701, 703, 816, 817, 820, 842, 858, 875, 902, 2818, 2821 • ולא בחן 2817, 939, 2817 • ולבחון! 924 | ובין עלמא [4, 5, 7, 142, 155, 159 • ובין עלם 3, 6, 12, 139, 163, 700, 703, 816, 817, 878 • לעלם 52, 72, 820, 842, 888, 902, 2818, 2821 • ובין 21 • לעלמא cett. | אוחרן [דאתי 1^o, 7, 10, 11, 701 • אחרנא 822, 924, 939, 2817 • !דאתי אחרן 6^m, 800, 945 || 6 ואלולי [ואילו 800, 858 • ואילולא 700 | הוו יומי חייו דגברא [חיי גבר 2821, 842 | הוו [הוו 822, 902, 924, 939 | דגברא [דגברא 7 | אלפין [אלפי 138 | עסיק [ליעסוק 142, 159[†] | ודינא וצדקתא [ודין וצדקתא 138, 143^{mc} • ובדינא ובצדקתא 163, 878 | מימרא [מימריה 52, 114, 133* | ביום [5, 2818 • וביום 4^m, 800 • דביום cett. | נפשיה נחיתא [נחתא נפשיה 1, 10, 11 | נפשיה [נפשיה 822, 924, 939, 2817, 2818 • נפשא דידיה 52, 72, 114 | נחתא [נחית 800 | לגיהנם [בגיהנם 800 | חד [< 701, 2821 | חייביא [חייבין 5 | תמן [לתמן 800, 822, 858, 875, 924, 939, 2817, 2818 • + כחדא 2821 || 7 טורחא [טורח! 1, 10, 11 • טורחיה 138, 143, 159 • טרחותא 820 | דגברא [דגבר 700 | הוה ... מיתזן [< 822, 858, 875, 924, 939, 2817, 2818 | הוה [< 842, 139, 875, 858, 902, 2821 | פומיה² [פומא דיי 1, 10, 11, 12, 241, 703, 800, 816, 817 • פומא 4, 138, 143, 155*, 159, 888 • פומיה דיי 6^m, 189, 701, 820, 945 • פומה 142, 155^m | מתזן [הוה מיתזן 3 | נפשא [נפשיה 6, 21, 94, 945 | דאנשא [דאנש 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 822, 902, 924, 939, 2817, 2818 • דגוברא 842 | מיכלא [למיכלא 5 || 8 מותר [יותר 12, 703, 816, 817 • מותרא 1, 10, 11 | אית¹ [< 12, 703, 816, 817 • + ליה 163

לגבר חכימא בעלמא הדין יתיר מן שטיא בגין דרא בישא דלא מתקבל עלויהון ומן אית ליה להווא עניא למעבד אילהן למעסק באולפן אוריתא דיי בגין די ינדע היכדין עתיד למהך כל קבל צדיקי' בגנתא דעדן: 9 טב ליה לגברא למחדי על דאית ליה למעבד צדקתא ולמחמי אגר טב על עובדוי ליום דינא רבא {ליום} מן די יזיל לעלמא ההוא בסגוף נפש ברם דין לגברא חייבא הבלו ותבירות רוחא: 10 מה דהוה בעלמא הא כבר אתקרי שמיה ואשתמודע לבני אנשא מן יומא דהוה אדם קדמא וכולא גזירת מימרא דיי היא ולית רשו לגבר למקם בדינא עם מרי עלמא דתקיף מניה: 11 ארום אית פתגמין סגיאין דמסגין הבלו בעלמא מה מותר אית לגבר די התעסק בהון: 12 ארום מאן הוא דיידע מה יוטיב לאנשא בעלמא הדין אילהן למעסק באוריתא דאנון חיי עלמא וכל מניין יומי חיי הבלוה דיחיי בעדן מותיה אנון חשיבין בעינוי כטולא דמן הוא די יחוי לאנשא מה דעתיד למהוי באפוהי בעלמ' הדין תחות שמשא:

| לגבר חכימא [לגברא חכימא 7, 52, 72, 114, 133, 163, 822, 858, 875, 878, 924, 939, 2817, 2818 • לחכימא 1^m, 10, 11, 189, 241, 701, 842, 888 • לחכימא 12, 703, 816, 817 • לחכימא עם שטיא 1*, 902, 2821 • לגבר חכים 21 | הדין ... דיי [138, 143 | יתיר מן שטיא [2821 < | בגין¹ ... עלויהון [12 < | עלויהון + בעלמא הדין 6^m, 800, 945 | ומן [ומה 1, 10, 11, 12, 52, 72, 2821 | ליה [1, 6, 10, 11, 72, 133, 800, 822, 842, 902, 924, 939, 945, 2817, 2821 • cett. < | להווא [ההוא גברא 1, 10, 11 • לאיהוא גוברא 842 • + גברא 902 • לגברא ההוא 2821 | עניא + חכימא 7 | למעבד [820, 817, 816, 800, 703, 241, 189, 12 < | באולפן אוריתא [באוריתא 1, 10, 11, 822, 858, 875, 924, 939, 2817, 2818 | בגין² בדיל 822, 858, 875, 924, 939, 2817, 2818 | עתיד [הוא 7 • + 800 || 9 ליה¹ < [1, 10, 11, 12, 817* | לגברא¹ לגבר 5 • + חד 7 | למחדי [למהדר 21 | על דאית ליה [בעלמא הדין 2821 | על¹ [3, 6*, 7, 52, 94, 114, 133, 139, 163, 700 • + כל מא 6^m, 72, 800, 945 • + מן 842 • + מא cett. | למעבד [52, 72, 114, 139, 822, 858, 875, 924, 939, 2817, 2818, 2821 • ולמעבד cett. | ולמחמי [ולמיקני 21 • ולקבלא 94 • ולמחזי 2817 | טב על [1*, 12, 189, 241, 703, 816, 817, 820^{mc}, 902, 2821 • + כל 800, 945 • טב מן 842 | עובדוי [עובדיה 701, 822, 858, 875, 924, 939, 2817, 2818 | רבא [3, 143^{mc} | מן די יזיל [מדייתי 21 | לעלמא [בעלמא 133, 143^{mc} | ברם [אף 701 | לגברא חייבא הבלו [הבלו לגברא חייבא 12, 189, 241, 701, 820, 817, 816, 703 || 10 מה [מן 842 | בעלמא [+ הדין 52, 72 | הא [155 < 701, 888, 2818, 2821 • הוא 163 | כבר [+ הוא 7 | יומא דהוה [יומי 842 | וכולא ... היא [12, 138, 143 | דיי [133 < | ולית [+ ליה 189, 701, 703, 816, 817 • לית 1*, 52*, 2820 | לגבר [לגברא 1^t, 10, 11, 12, 800, 902, 945, 2821 | עם [קדם 94, 842 • מן 875, 858 | מרי עלמא [מריה דעלמא 142, 163 | דתקיף מיניה [155 < | דתקיף [דהווא תקיף 888 • דיתקף 2818 || 11 אית² < [817, 816, 703 • + ליה 72 | לגבר [לגברא 133, 800^m | די התעסק [די מתעסק 1, 10, 11, 12, 820 • דאתעסק 703, 800^m, 945, 2821 • דיתעסק 7, 2820 || 12 הוא¹ < [5, 155, 822, 924, 939, 2817 | מה¹ [מן 21, 133, 138, 143, 842 | יוטיב [ייטב 4, 72, 2818 • מוטב 888 | לאנשא¹ [לאנש 822, 858, 875, 888, 924, 939, 2817, 2818 | דאנון [דהיא 72, 2821^t | הבלוה [הבליה 5, 21, 72, 94, 133, 822, 842, 858, 875, 888, 924, 939, 2817, 2818, 2821 • הבלוי 6, 7, 139, 800, 878, 945 • הבלוי 142! | בעינוי כטולא [כטולא בעינוהי 94 | בעינוי [12 < 189, 241, 703, 816, 817, 820, 822, 858, 875, 924, 939, 2817, 2818^{mc} • בעיני! 822, 858, 875, 924, 939, 2817, 2818^{mc} | כטולא [כטולא 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902, 2821 • בטילא 822^t, 924, 939, 2817 | הוא² < [7, 21, 133, 163, 878 | די יחוי [די חוי 1, 10, 11, 800 • דיחוי 12, 945, 2820, 2821 • יחוי 7, 133, 163 • דיחמי 21 • דיחוי 139 • יחוי! 878 | לאנשא² [לאנש 822, 924, 939, 2817, 2818 | מה² [מאן 842 | דעתיד למהוי [133* יהוי • דאיטימוס למהוי 842 | באפוהי [בסופוי 12, 139, 189, 241, 703, 816, 817, 820, 842, 858, 875, 902, 924, 939, 2817 • בסופיה^a 52, 72, 701, 2818, 2821 • בסופיהו! 1* • בתרוהי 133 || שמשא [שמיא 701 ||

1 טב שמא טבא די יקנון צדיקא בעלמא הדין יתיר ממשח רבותא דהוה מתרבי על ריש מלכיא וכהניא ויומא דשכיב גבר ומפטר לבית קבורתא בשום טב ובזכוותא מן יומא דאתיליד רשיעא בעלמא: **2** טב למיזל גבר לבית אבילא לנחמותיה מלמיזל לבית משתה חמרא דמתלעבין דבבית אבילא תמן הוא סוף כל בני אנשא למיזל דעל כולהון אתגזירת גזירת מותא ומן בגלל די יהך לבית אבילא גברא צדיקא יתיב ויתן ללביה מלי דמותא ואין אית בידיה מדעם ביש ישבקניה ויתוב בתתובתא קדם מרי עלמא: **3** טב רגיז די רגוז מרי עלמא על צדיקא בעלמא הדין מן חוכא דהוא חייד מחייד עם רשיעיא ארום באבאשות אפי שכינתא אתי בצורתא ופורענותא בעלמא בגין לאוטבא לב צדיקא ויצלון קדם מרי עלמא והוא מרחם עלויהון: **4** לבא דחכימא אנין על חורבן בית מקדשא ועציב על גלוות עמא בית ישראל ולב שטיאן בחדוות בית ליצנותהון

7 **1** ממשח [+ טבא 3 • ממשחא 902 | רבותא [דרבותא 902 • + טב! 2821 | דהוה [דהוה 3, 2818 • דהוי 155 | מתרבי [< 7 | ריש [ריש 4, 5, 12, 21, 52, 72, 138[†], 142, 143, 155, 159, 189, 241, 701, 703, 800, 816, 817, 820, 842, 945 • < 94 | מלכיא [מלכא 94, 138, 143, 822, 924, 939, 2818 • מלכין 2821 | וכהניא [וכהנא 143, 138 • וכהנין 2821 | דשכיב [די ישכוב 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 902, 924, 939, 2818 | גבר [גברא 5, 800, 945, 2821 • + חד 7 | ומפטר [ויפטר 12, 703, 816, 817 | קבורתא [קבורת' 6, 133^{mc}, 155 • קבורתיה 72, 800, 945 • קבורתה! 3 | ובזכוותא [3, 4, 5, 6, 52, 72, 133, 155, 163, 700, 878, 888 • וכות' 139 • < 2821 • ובזכותא cett. | דאתיליד [דאיתברי 12, 189, 241, 701, 703, 816, 817, 820 | בעלמא² [< 7 || **2** פסוק < 138, 143 | למיזל גברא [לגבר למיזל 875, 858, 945 | גבר [גבר 1, 10, 11, 94 • < 2821, 2820, 701, 820 | אבילא¹ [אבילא[†] 2818, 875 | לנחמותיה [לנחמיה^{mc} 800 • לנחמותא 842 | משתה חמרא [משתא דחמרא 1, 3, 10, 11, 21 • משקיא דחמרא 7 • משתא 2821 | דמתלעבין [+ תמן 21 • + מטול 163 | דבבית [דבית 12, 189, 241, 701, 703, 816, 817, 820, 888, 2821 | סוף [+ לב 12 | בני אנשא [6 • אינש 72 • בר נש 842 • אנשא cett. | למיזל² ... מותא [< 858 | אתגזירת [איתגזירא 902 | מותא [מותא 1, 10, 11 | לבית³ [בבית 52, 2820 | גברא [< 139 | יתיב [יתוב 5, 72, 822, 858, 875, 888, 924, 939, 2818 | ללביה [בלביה 875, 858, 902 | דמותא [מותא 12, 142, 189, 241, 703, 816, 817, 820 | בידיה [ביה 12, 159, 703, 816, 817 | ישבקניה [וישבקניה 159 | בתתובתא [21[†], 94, 139, 163, 241[†]? • 700, 820, 878, 888 • בתתובא 3, 4, 6^a, 142, 155, 159, 800, 902, 945, 2821 • בתבותא 5 • בתיבתא! 6° • בתיובא 842 • < 2818 • בתיובתא cett. | קדם מרי עלמא [< 12 | קדם [מן קדם 701, 703, 816, 817, 842, 800, 945 || **3** די רגוז [דרגוז 5, 6, (דירוגוז⁴), 94?, 142, 155, 163, 189, 241, 703, 800, 816, 817, 820, 878, 888, 945 • דירגוז^m 4^m, 21, 72, 159, 701, 875, 2818 • ירגוז 822, 858, 924, 939 • דירגוז 1, 842, 902 • ירגוז 3 • דרגוז cett. (+ קדם 2820) | מרי עלמא¹ [מריה דעלמ' 842 | צדיקא¹ [צדיקין 3 | דהוא מחייד [דמחייד 133, 138, 143 | דהוא [דאיהווא 189, 241, 701, 820, 842 • דהוה 5 | ארום ... עלויהון [< 138, 143 | שכינתא [שכינתיה 5 | אתי [אתיא 800, 858^m, 945 | בעלמא² [+ הדין 3, 701, 945* • לעלמא 72 | בגין [< 155 | לב [לבא 3, 700, 902 | צדיקא² [צדיקא 3, 700, 902 • לצדיקיא 189 | קדם [מן קדם 6, (+ יי 72) | והוא [ואיהו 1*, 12, 189[†], 241[†], 703, 816, 817, 820, 842, 902 • דהוא^m 3, 6, 10, 11, 21, 94, 139, 700 • דאי הוא 701 || **4** לבא דחכימא [לב חכימא 12, 189, 241, 703, 816, 817, 820 • ליבהון דחכימא^{mc} 1, 10, 11, 842, 902 • לבא דחכימא 133, 163, 800, 945 | אנין ... מקדשא [< 12 | אנין [אביל 7 | חורבן [< 822, 858, 875, 924, 939, 2818 • חורבא! 703, 816, 817 • חורבת 842 • חרבנא 902 | בית¹ [דבית 902 | ועציב ... ישראל [< 822, 858, 875, 924, 939, 2818 | ועציב [עזב 12 | על גלוות ... ישראל [< 12 | עמא [< 10, 11, 138, 143* | ולב שטיין [וליבא דשטיין 159, 800, 945 | שטיאן [שטיא 1, 10, 11, 138, 143, 902 | בחדוות [בחדווא 138, 143 | בית³ ... ושתן [< 138, 143 | ליצנותהון [ליצנותא 7, 94, 2820

ואכלין ושתן ומתפנקין ולא {יתיבין} <יתיבון> על לבהון סגוף אחיהון: 5 טב למתב במדרש בית אולפנא למשמע נזוף גברא חכימא באוריתא מגבר דאזל למשמוע קל טבלא דשטיין: 6 ארום כקל קבלת כובין דמתוקדן תחות דודא הכדין קל חוכא דשטיא אף דין הבלו: 7 ארום אניסא יהתל בחכימא בגין דלא אזיל באורחתיה ומהובד במלוי בישיא ית חכמת לב חכימא דמתיהיבת ליה מן שמיא: 8 טב סוף {מן מדעם} <מדעם מן> שירויה {{דבשורוייה}} «דבשורוייה» לא אשתמודע <לגבר מא דעתיד למיהוי בסופיה אילהין סוף מילתא טבא אישתמודע> לגבר' דטב הוא וטב קדם יי גבר דשליט ברוחיה ומכבש ית יצריה מגבר דאזיל בגסות רוחא: 9 ובעדן די תיתי עלך אוכחותא מן שמיא לא תבהל בנפשך למרתח ולמימר פתגמי

| ואכלין] אכלין 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902 | {יתיבין} <יתיבון>] יהבין^m, 5, 888 • מחיבין 94 | על לבהון] על לביהון 703, 816, 817 • בלבהון 2820 | אחיהון] אחוהון 5, 52, 72, 94, 139, 155, 189, 820, 888, 902, 2820 || 5 למיתב ... אולפנא] < 12 | למתב] למיזל 159 | במדרש בית] בבית מדרש[†] 1, 189, 241, 701, 703, 816, 817, 820, 902 • במדרש 5, 138, 143* • למדרש בית 3, 6 • בבית 7, 133* • בבית מדרשא 842, (+ בי 945) | אולפנא] דאולפנא 842 | נזוף] נזיף 7, 52, 72, 133, 159, 163, 878, 2820 • טב 822, 924, 939, 2818 • קל 858, 875 | גברא] 5, 94, 155, 701 • גבר cett. | חכימא] חכים 52, 72, 2820 | טבלא] < 133 | דשטיין] דשטיא 1*, 21, 138, 143, 902 • שטיין 7, 133 || 6 ארום] ארי 2820 | קבלת] קובלת 878 | תחות] תותי 139, 842 | הכדין] כדין 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902 • וכדין 163 | חוכא] חיקא 703, 816, 817 • תודא? 701 | דשטיא] דשטיי 875, 858, 2818[†] • דשטיין 878 | אף] ואף 822, 858, 875, 924, 902, 2818 || 7 פסוק] תרגום אחר: ארום טלומא תולעבא היא בחכימא ומהובד סוכלתנות ליבא דעסיק באוריתא דאיתיהיבת ליה במתנתא 820 | אניסא] אונסא 800, 858, 875 • אנסא^m 6, 945 | יהתל] יתלעב 1*, 241^a, 820, 842, 902, 2821 • יהולל 888 | בחכימא] לב חכימא 6^a, 800, 945 | בגין ... באורחתיה] < 12 | בגין] < 138, 143* • בדיל 703 | באורחתיה] באורחיה 138, 143* | ומהובד] ומהובדי 703, 816, 817 • ומוביד 842 | במילוי בישיא ית] < 138, 143 | במילי] במילי 159, 2818 | ית חכמת] < 5 | ית] < 822, 858, 875, 924, 939, 2818 | חכמת] חוכמתיה 138, 143 • לב ... שמיא] < 138, 143 | לב] < 902, 2821 • לבא^{mc} | חכימא] < 3, 12, 703, 816, 817 | דמתיהיבת] 3, 6, 139, 700 • דאיתיהיבת cett. | ליה] + למתנה 12, 189, 241, 701, 703, 816, 817, 820, 2821 • + במתנא 1, 10, 11, 842 • + למתנה לעלמין^m 6, 800, 945 • 822 < • מתנא 902 || 8 מדעם] 6^o, 52^m, 72^o, 139 • פיתגמא 3, 4^m, 21, 94, 133^m, 138, 142, 155^m, 159[†] • < 4*, 7, 52*, 133*, 155*, 2820, 878* • פתגם 5, 6^a, 143, 800, 878^m, 945 • ליליא 163 • עיסקא cett. | שירויה] שירויה 7, 52, 94, 138, 143, 2820 • שירויה^m 155 | {{דבשורוייה}} «דבשורוייה»] דבשורויא^m 6, 7, 52, 94, 139, 800, 945, 2820 • דבשורויי 5 • דבשורוי 138 • כבשורוייה 241 • בבשורוייה 701 | <לגבר>] לגברא[†] 6, 842 | <דעתיד למיהוי>] דיהי 945 | <בסופיה>] בסופיה 241, 800, 842 | <אילהין ... דטב הוא>] < 12 | לגבר'] לגבר 1, 3, 10, 11, 72, 902, 2821 • < 138, 143* | קדם] מן קדם 1, 5, 10, 11, 800, 902, 945, 2821 | גבר] < 138, 143, 822, 858, 875, 924, 939, 2818 | ברוחיה] ברוחא 822, 924 | ומכבש ית יצריה] < 138, 143 | ית] < 1, 5*, 10, 11, 2818 • על 2821 | מגבר] מגברא 12, 703, 816, 817 | רוחא] רוחיה 1, 10, 11, 939 || 9 די תיתי] דאייתיתי 3 • די יתיתי 5 • דייתי 94 | עלך] לך 133 | אוכחותא] מן שמיא] מן שמיא אוכחותא 800, 945 | אוכחותא] אוכחתא 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 2821 • אבחנתא? 7 • אורחתא 701 | תבהל] תבהילך 3 | בנפשך] נפשך 1*, 3, 902, 2821 • ברוחך 133 | ולמימר פתגמי סרבנותא] < 138, 143 | ולמימר] למימר 142, 822^{mc}, 858, 875, 924, 939, 2818 • למיסר 159 | פתגמי] < 5, 2820

סרבנותא כלפי שמיא ארום אין אנת סביל ושתיק ישתבק לך חובך ואין אנת מסרב דע ארום ריתחא בעטיף שטיין {יניח} <ינוח> עד די ישיצי יתהון: **10** ובעדן עקתך לא תימר מהומרתח הוה מן קדמת דנא טב בעלמא דיומין קדמאין הוה טבין ואנשי דרא ההוא הוה שפירי עובדא יתיר מן אליין בגין כן טבא הוה מטי להון ואנת לא על חכמתא שאלתא על דנא: **11** טבתא חכמתא אוריתא עם אחסנת ממונא ויתיר למהוי גבר מדבר בענוותנותא עם גברין דיירי ארעא דחזו טב וביש תחות שמשא בעלמא הדין: **12** ארום היכמה דמסתתר גברא בטלל חכמתא הכדין מסתתר בטלל כספא בעדן די יעבד צדקתא מניה ומותר מנדע חכמתא אוריתא תיחי ית מרהא מן בית קבורתא לעלמא דאתי: **13** הוי מסתכל ית עובדא דיי וגבורתיה דעבד

| ארום¹ ... ואין אנת [143, 138 < | אנת¹ | אנתא 2818, 939, 924, 875, 858, 822 | ושתיק] < 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902, 2821 • ושביק 875 | ישתבק לך חובך [חובך ישתבק לך | ישתבק] וישבק 6° • ישביק 159 • ישבוק 2818 | חובך] < 1, 10, 11, 12, 133, 189, 241, 701, 703, 816, 817, 820 • על חובך 52, 72, 2820 | אנת² | אנתא 2818, 939, 924, 875, 858, 822 | מסרב] למסרב 138, 143[†] • מסרהב ומרעם 3 | ומרתח ... שטיין] < 143, 138 | שטיין] שטיא 3, 7, 2821, 902, 2818 • שטאין 2818 | {יניח} <ינוח> | ונוח 143, 138 | עד] + כדון 1, 10, 11, (כדין 902) || **10** די ישיצי] דישיצי^{1a}, 21, 72, 138, 139, 143, 822, 858, 875, 888, 924, 939, 945, 2820, 2818 • די יהובד 189, 241, 701, 816, 817, 820, 842, 902 • דיהובד 1°, 12, 703 • די הובד 10, 11 • כדי יהובד 2821 | עקתך [עקתא 21, 94, 138, 142, 143, 159 | מה הוה] < 2818, 939, 924, 875, 858, 822 | ומרתח] מן 94, 133, 163, 842, 878, 2820 | הוה¹] הוה 4, 7, 800, 888, 902, 2821 • דהות 1, 10, 11 • דהוה 133 | מן¹ ... בעלמא] < 12 | קדמת דנא [קדמנא 143, 138 | קדמאין] < 143, 138 | הווי¹] < 2818, 939, 924, 875, 858, 822 • הוי 2818 | ההוא] < 2821, 888, 701, 143, 138 | הווי²] < 2818, 94 | שפירי עובדא [שפירין בעובדא 2821, 902, 2821 | עובדא [עובדי 21, 139 • עובדין 2818, 72 • עובדיהון 143, 138 • עובד' 4 • עובד' 133 | יתיר מן אליין] < 143, 138 | טבא] טב 94 | הוה²] הוה 3, 143, 138, 143, 822, 858, 875, 924, 939, 2818 • הוי 5, 133^m | מטי להון] להון 701 | ואנת לא] ולא 2821 | ואנת] ואנתא 2818, 939, 924, 875, 858, 822 | על חכמתא] מן חכמתא 94, 155^{mc}, 842, 858, 875 • בחכמתא 163 • על לב חוכמתא 701 | דנא] דנן 858, 875 • דא 2820 || **11** פסוק < 189* | חכמתא אוריתא [חוכמתא דאוריתא 1, 3, 10, 11, 800^m, 858, 902, 945 • חכמתא אוריתא! 7, 800* • חוכמתא 94, 2821 | אחסנת ממונא [אחסנתא 12 | למהוי גבר] לגבר למהוי 1, 10, 11 | מדבר] < 817, 816, 703, 12 | בענוותנותא [בענוותנותא 817, 816, 703, 817 | גברין] גבריא 822^{mc}, 924, 939 • < 2821 | ארעא [עלמא 842 | דחזו] 3, 4, 5, 7, 21, 52, 94, 133, 139, 142, 155, 159, 163, 700, 878, 888, 2820 • דהווי 6 • דחמן 820 • דחון cett. | טב וביש] בין טב לביש 842, 902, 2821 | שמשא [שמיא 163 | הדין] < 143, 138 || **12** היכמה] + חכמה 701 | דמסתתר] דמסתמר 12, 703, 816, 817 • דמיטטש 842 | גברא] גבר 138, 142, 143, 159, 2821 • < 701 | חכמתא [חוכמתיה 2818 | הכדין] כן 2821 | מסתתר] מסתמר 12, 703, 816, 817 • מיטטש 842 | כספא סימא 842 | בעדן] כד 2821 | די יעבד [דייעביד 7, 12, 21, 52, 72, 139, 163, 701, 703, 800, 816, 822, 842, 858, 875, 888, 902, 924, 939, 945, 2820 • די עביד 1, 5, 10, 11 • יעביד 2821 | צדקתא מניה [מיניה צדקתא 1, 10, 11, 12, 21, 189, 241, 701, 703, 816, 817, 820, 822[†], 842, 858[†], 875[†], 902, 924[†], 939[†], 2818[†], 2821 | ומותר] + מניה 7, 2820 • וטב 817^{mc} | מנדע] מנדעת 12, 703, 816, 817 • מנדעא 1, 10, 11 • < 701 | חכמתא אוריתא [חכמתא 12, 163, 703, 816, 817 • חוכמתא דאוריתא 1, 10, 11, 902 | תיחי] תקיים 816, 703 • יקים 12 • דיקיים 817 | ית] < 94, 816^{mc}? | מרהא [מריה 817 | מן בית ... דאתי] < 817, 816, 703, 12 | מן בית] מן 133, 189 • מגו 2821 | קבורתא [קבורתיה 902 || **13** הוי] הוה 822, 924, 939, (+) גוברא 2818) • חמי 820 | מסתכל] מודיק וסבי 842 | ית עובדא דיי] ית עובדי יי 94 | ית עובדא] ית עובדיא 800^m, 858, 875, 945 • בעובדא 822, 924, 939 • ית עובד' 133, 800* | וגבורתיה] וית גבורתיה 7 • וגבורתא 138, 143* • 858^m • < 2821

ית סמיא וית גבינא וית חגירא למהויהון פריסן בעלמא ארום מן הוא חכימא דיכיל לתקנא ית חד מנהון אילהן מרינה} עלמא דעיותיה: **14** ביומא דיוטיב לך יי תהא אף אנת בטיבותא ותיטיב לכל עלמא בגין דלא תייתי עלך יום בישא חזא ואסתכל דאף ית דין כל קביל דין עבד יי בגין לאוכחא אנשי עלמא מן בגלל דלא ישכח אנש בתרוהי מדעם ביש לעלמא דאתי: **15** ית כולא חזית ביומי הבלותי דמן קדם יי מתגורין טב וביש למהוי בעלמא על עיסק מזליא דאתבריאוו בהון בני אנשא דאית גבר זכאי אבד בצדקותיה בעלמא הדין וזכותיה נטיר לעלמא דאתי ואית גבר חייב די מאריך יומין בחובוהי וחושבן עובדוהי בישאי נטירין ליה לעלמא

[סמיא | סממיא 7 • סמיניא 133 | וית גבינא < 143, 138, 12 | וית¹ | 11, 10, 5, 1 | גבינא וחגירא | חגירא וית גבינא 902, 159, 142 | גבינא | גבינא 7, 1* • גווינא 133 • גבינ' 139 • גובניא 701 • וגבינא 842 | וית חגירא | וחגירא 1, 10, 11, 12, 138, 143, 189, 241, 701, 703, 817, 820, 842, 2821 • וית חגירא 7 | למהויהון ... ארום | < 143, 138 | למהויהון | למהויהון 7 • למהויהון 800 • למהויהון 945 | פריסן | פרישן 1, 10, 11, 12, 139, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 902, 924, 939, 2818 | הוא | < 143, 138, 2821 | חכימא | < 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902, 2821 | דיכיל | די יכול 3, 52, 72, 94, 138, 142, 143, 159, 163, 701, 858, 875, 878, 924, 939, 2818 • די כהל 139, 842 | לתקנא | לתקנא 6, 52, 72, 163, 700, 878, 2820 • לתקן 7 • לתקנותא 133 • להתקוני 842 | ית³ | < 52, 138, 143, 2820 | אילהין מרי עלמא דעיוותיה | דמרי עלמא עוותיה 822, 858, 875, 924, 939, 2818 | דעיותיה | דשנייה 842 || **14** ביומא | ביום 1, 10, 11 • וביומא 142 | לך יי | לך יי | 143, 138 | אף אנת | אף אנתא 822, 858, 875, 924, 939, 2818 • < 138, 143, 800, 945 | בטיבותא | בטבתא 2821, 842, 821 • בטוב' 3 • בטיבות' 4 • בטיבותיה 94 • בטיבותה! 159 | ותיטיב | ותוטיב 1, 189, 241, 820, 842, 902, 2821 • + אף אנתא 822, 858, 875, 924, 939 • והוטיב 12, 703, 816, 817 • < 817 • 945, 800, 701 • דתוטב 5 • + אף אנת 72 • + לך 142 | לכל | לעניי 2821 | תייתי | ייתי 1, 6^a, 10, 11, 12, 189, 241, 701, 703, 800^m, 816, 817, 820, 842, 902, 945, 2821 | עלך | לך 143, 138 | יום | יומא 1, 7, 10, 11, 12, 21, 142, 163, 878, 902, 2821 | חזא | < 4, 6^o, 7, 133*, 155, 163, 878, 888 • חד 6^a, 800, 945 • הוא 142, 159 • < 143, 138 • ותחמי 842, 139, 842 • חדי 3 • חמי 820 • חזי • cett. | ואסתכל | דאיסתכל 7 • ותסתכל 842 | דאף | דאף 1, 10, 11, 12, 189, 241, 820, 817, 816, 703, 701, 241, 817, 816, 817 • בגין² | בדיל 7, 52, 72, 133, 163, 816, 878, 2820 • בדין | לאוכחא | לאוגחא 701, 241, 701 | אנשי עלמא מן בגלל | אנשא 143, 138 • בני אינשא מן בגלל 159, 142, 159 | אנשי | אינש 10, 11, 12, 94, 163, 878 • • בני אינשי 3 • < 4 • דיירי 2821 | מן בגלל | בגין 2821 | ישכח אנש | יהשכח גוברא 842 | ביש | בישא 189 | לעלמא | לעלמא 94 • בעלמא 703 | דאתי | ההוא 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 902, 2821 || **15** חזית | חמית 7, 139, 701, 820, 842 | מזליא | דמתגורין | דמתגורין 155 | למהוי בעלמא | למעבד לעלמא 143, 138 | על עיסק ... נשא | < 12 | מזליא דאתבריאוו | מיליא דאתנביאו^{mc} 822, 924, 939 | בני אנשא | אינשי 138, 143^t | דאית | אית 133, 138, 143 | גבר¹ | < 189, 241, 703, 816, 817, 820 | אבד | < 143, 138 • מאבד^m 133 | בצדקותיה | בצידקתיה 4, 5, 6, 142, 155, 189, 241, 703, 816, 817, 902 • בזכותיה 842, 2821 • בצדקיה 159 | בעלמא² ... דאתי | < 3, 143, 138 | וזכותיה | וזכותיה 875, 858 | נטיר | נטיר + ליה 1, 10, 11, 12, 52^m, 72, 189, 241, 703, 816, 817, 858, 875, 888, 902, 2821, 2818 • מנטרא 1, 10, 11, 842, 902 • נטירן 875, 858 • נטירא 2821, 2818 | ואית גבר ... לעלמא דאתי | ואית רשיעא מוריד בטיבותיה בעלמא הדין ומשלים ליה אגר זכוותיה בגין 858 • ואית רשיעא מוטיב ליה בעלמא הדין וחובתיה נטירן ליה 875 • ואף רשיעא מתוטב ליה בעלמא הדין וחובוהי נטירן עלוהי לעלמא דאתי 2818 | די מאריך | מאריך 6^o, 12, 143, 138, 241, 701, 703, 816, 817 • דמוריד 6^a, 7, 800, 945 • דנגיד 842 • די יאריך 902 | יומין | < 878 | בחובוהי | בחוביה 6^{mc}, 139, 800, 945 • בחייו 842, 902, 2821 • בחובו' 143, 138 • בחובותיה 878 | וחושבן עובדו בישאי | וחובוהי 822, 924, 939 | בישאי | בישין 701 | נטירן | נטירן 2821 | ליה | < 52, 72, 2820 • עלוהי 822, 924, 939 | לעלמא דאתי² | < 2821

דאתי לאתפרעא מניה ליום דינא רבא: **16** לא תהא זכאי יתיר בעדן דאתחייב חייבא קטול בבית דינך בגין {לחייבא} <לחייסא> עלוהי דלא למקטליה ולא תתחכם בכך יתיר כחכמת רשיעיא דקיימין בדרך ולא תאלף אורחיהון למה דין תצדי ית אורחתך: **17** לא תהך בתר הרהורי לבבך לאתחייבא סגיא ולא תרחק אורחך מבית אולפן אוריתא דיי למהוי שטיא למה דין אנת גרים מותא לנפשך ויתקצרון שני חיידך לממת עד דלא ימטי זמןך לממת: **18** טב דיתאחד בעסקי עלמא הדין למגמל טבא לנפשך כאורח תגריא ואף מדין ספר אוריתא לא תשבק חולקך ארום גבר דחיל מן קדם יי נפיק ית ידי חובת כולהון: **19** וחכמת יוסף בר יעקב אסתייעא עלוהי לחכמותיה כל קבל עישרתי אחוהי צדיקיא דשלטין בדחלתא דיי ולא שלט בהון

|| מניה < 12, 189, 241, 701, 703, 816, 817, 820, 2820 • מנהון 2821 | ליום [ביום 1, 10, 11 ||
16 תהא [תהוי 875, 858 | זכאי [זכאה 888 | יתיר¹ < 4, 6* | בעדן דאתחייב [כד איתחייב 2821 |
דאתחייב [דיתחייב 139 • < 800^m • ד' 800* • דתחייב! 842 | חייבא [< 822, 924, 939, 2818 • חייב
7, 842 • גבר 875, 858 • גבר חייבא 72 | בבית דינך [בבית דינא 6, 94, 138, *143, 878, 945, 2818 • <
12, 189, 241, 703, 816, 817, 820 | בגין [בדיל 1, 10, 11, 902 • < 888, 2820 | {לחייבא} <לחייסא> [<
לחוסא 822, 858, 875, 924, 939, 2818 • דחייסא 1, 10, 11 • לזכאה 888 | עלוהי [עליה 52, 72, 2820 •
עלויה 2821 | דלא [בדיל דלא 2818 | למקטליה [מקטליה 1 | בכך < *52, 94, 2820 | יתיר
כחכמת [< 3 | יתיר² < 4 | כחכמת [כחכמת 2, 4, 5, 21, 52, 72, 139, 142, 143, 159, 163, 189,
800^m, 822, 858, 875, 878, 888, 924, 939, 2818, 2820 • חוכמת 1, 10, 11 | רשיעיא [רשיעא 138, 143 |
דקיימין ... אורחיהון [< 138, 143 | דקיימין < 12, 2821 | בדרך [בתרך 822, 858, 875, 924, 939 • <
12, 189, 820, 2821 • בחיין 6^a, 800^m | ולא תאלף [דלא למילף 2821 | תאלף [תוליף 822, 858, 875,
924, 2818 • + ית 52, 72, 888, 2820 • תילף 6^m, 800, 945 • + עלוהי 142 • תיליף 939 | אורחיהון [<
אורחתהון 1, 5^m, 10, 11, 12, 822, 842, 924, 939, 2821 • אורחהון 6^m, 800, 945, 2818 • אורחיהון 3 |
תצדי [תצלי 703, 816, 817 | ית אורחתך [אורחתך 139, 703, 816, 817, 878^m • ית אורחתך 3 • מן אורחתך
7 • ית אורחך 888 || **17** הרהורי [הירהור 1, 10, 11, 902, 2818, 2821 | לבבך [+ מטול 7 |
לאתחייבא [להתחייבא 52, 72, (+ חייב 2820) • לא תהי חייבא 875, 858, 2818 • לאבאשא 945° | סגיא [< 822,
924, 939 | ולא [לא 822, 858, 875, 924, 939, 2818 | תרחק [+ ית 701, 822, 858, 875, 924, 939, 2818 |
אורחך [ארחתך 7, 12, 52, 72, 133, 163[†], 701[†], 703, 816, 817, 822, 858, 875, 878, 924, 939, 2818, 2820 |
מבית אולפן [מן אולפן 1, 10, 11 • מאולפנ' 143, 138 • מבית אולפנא 2821 | אוריתא [< *133, 138, 143, 2821 |
דיין [< 12, 701, 2821 • דא 703, 816, 817 | למהוי שטיא [< 143, 138 | דין [< 1, 10, 11, 94, 902, 2821 |
אנת [אנתא 822[†], 858, 875, 924[†], 939, 2818 | מותא [מותך 143 | לנפשך ... לממת¹ [< 138, 143 |
לנפשך [לנפשא 4, *163 • לגרמך 842 | ויתקצרון ... לממת¹ [< 12 | ויתקצרון [ויתקצרון 189, 241, 701, 703,
816, 817, 820, 842 • ואיתקצרון 163, 878 • ויהון קצרין 7 • ויקצרון 155 | שני חיידך [יומי חיידך 7 • יומידך 842 |
דלא [לא 7, 21, 94, 155, 842, 2821 | ימטי [מטא 1, 10, 11 | לממת² [< 842 || **18** פסוק
< 143, 138 | דיתאחד [דאתאחד 822, 858, 875, 924, 939, 2818 • דאתאחד 133, 701, 888 • דיתאחד
7, 703 • דיתאחד 21 • דתאחזי 800^m • דתנקוש 842 | למגמל [לגמול 10, 11 • לגמל 1 • ותיגמל 842 |
טבא [טיבו 12, 189, 241, 701, 703, 816, 817, 820, 842, 902 • טובא 1, 10, 11 • טב 2821 | לנפשך [< 189 |
כאורח [4, 6, 21?, 139, 155, 241, 700, 888, 2821 • באורח cett. | תגריא [תגריין 2820 | ואף [אף 4 |
ספר אוריתא [ספרא דאורייתא 3 | גבר [< 241, 703, 816, 817 | דחיל [דדחיל 842 | מן [< 3 | ית
מן 12, 703, 816, 817^m • < 842, 902, 945, 2821 || **19** פסוק < 12 | וחכמת יוסף [חכמת יוסף
7 • וחכמתא דיוסף 800 | בר [בן 2820 | אסתייעא [אסתיעת 3, 159, 800 • דישתעא 21 • סיעת 2821 |
עלוהי [ליה 143, 138, 241, 701, 703, 816, 817, 2821 • עליה 52, 72, 2820 | לחכמותיה [לחוכמתיה 3, 7, 133,
142, 241, 701, 703, 816, 817, 822, 924, 939, 2818 • < 138, 143, 2821 • לחכימותיה 10, 11 • לחוכמתא 21 |
עישרתי [עשר 138, 143, 2821 • עישרתיה 3, 163 | צדיקיא ... מלוהי [< 138, 143 | דשלטין [דהוון שלטין
842 | בדחלתא [בדחלתיה 142, 159, *163

יצרא בישא בעדן דהווי יהיבין בקרתא דמצר' ולא קטלו ית יוסף אחוהון דהווי מצער להון בזמנא ההוא בקל מלוה: **19 ל"א** וחכמתא מסתייע לחכימא די יכבש ית יצריה מטול דלא למחטי יתיר מן גבורת עישרתי בני יעקב דהווי בשכס קרתא רבתא וקטלו כל דכורא לפתגם דחרב ובתר כדון לא כבשו ית יצריהון אילהן זבנו ית אחוהון בעשרים כסף: **20** ארום לית גבר זכאי בארעא די יעבד טב כל יומי חייהי ולא יחוב קדם יי אבל גברא די יחוב קדם יי חמי ליה למהדר בתתובתא עד דלא ימות: **21** אף לכל מליא די ימללון רשיעיא לא תמסור לבך לקבלותהו' דלא ייתון יומיא די תשמע ית עבדך די ילוט לך ולית לך חילא לאשתזבא

| בעדן דהווי | כד הווי 2821 | דהווי ... יוסף | < 189 | דהווי יהיבין | דהליכו 888 | דהווי | דהינן 701 |
 | יהיבין | יתיבין ^m 6, 7, 52, 72, 163, 241, 701, 703, 800, 816, 817^{mc}, 820*, 822, 858, 875, 878^m, 924, 939, 945,
 | 2818, 2820 • < 2821 | בקרתא | בארעא 52 | דמצר' | במצרים 7, 163, 878 | ולא² | דלא 3 |
 | קטלו | קטלוי 701 | אחוהון | < 241, 701, 703, 816, 817, 820 | דהווי | דהווי 822, 924 | להון | יתהון
 | 142, 159 | בזמנא ההוא | < 159 | בזמנא | ביומא 3, 6^o, 7, 52, 94, 133, 163, 700^z, 878, 2820 | ההוא |
 | < 800*, 822, 858, 875, 924, 939, 2818 • + בישא 800 | בקל מילוי | במלוהי 2821 | בקל | בכל 7 •
 | לקל 701 | || **19 ל"א** | פסוק < 1, 10, 11, 189, 703, 816, 842, 888, 902, 2821 |
 | וחכמתא ... כדון | < 138, 143 | וחכמתא | חכמתא 6, 7, 945 | מסתייע | מסתייעא 3, 6, 7, 52, 72, 94, 133^m,
 | (מסתיי 800*) | 800^m, 945, 2820 • תסייע 12, 241, 701, 817, 822, 858, 875, 924, 939, 2818 • תסתייע 820 |
 | די יכבש | די יכבוש 3, 163, 241, 701, 820, 822, 858, 875, 878, 924, 939, 2818 • די יכביש 4, 94, 133, 139,
 | 155 • דיכבש 12, 21, 817 • דיכביש 6 • די כבש 7 • די כביש 800 • דכבוש 945 | יצריה | + בישא 7[†], 94,
 | 822, 858, 875, 924, 939, 2818 • יצרא 5, 155 • יצרא בישא cett. | גבורת | < 12, 945 • גיבורי 21 |
 | עישרתי | עישרה 3 • < 878 | בני יעקב | בנוי דיעקב 241, 817, 820 • שליטין 12 | בשכס קרתא | בקרתא
12	רבתא ... כסף	< 12	וקטלו כל דכורא	וכל דכורא קטלו 7	דחרב	דחרבא 159	כדון
כדון 5, 52, 72, 155, 822, 858, 875, 924, 939, 2818 • כן 6, 142, 159, 800, 945	כבשו	שלטו 94					
ית יצריהון	ית יצרהון 6, 7, 52, 72, 139, 701, 800, 878, 945, 2818, 2820 • יצריהון 138, 143 • ביצרהון 94						
אילהן זבנו	זובינו 7, 945	ית³	ית 3, 4, 5, 7, 21, 52*, 133, 138, 139, 142, 143, 155, 159, 163, 878, 2820 •				
< 94 • + יוסף cett.	בעשרים כסף	< 138, 143 • בעשרין סלעין דכסף 817	בעשרים	< 6, 800, 945			
		20	גבר	אינש 2821	זכאי	< 2820	די יעבד
816, 817, 822, 842, 858, 875, 888, 924, 939, 2818 • די עבד 138, 2820	טב	טבא 163	כל יומי				
... קדם יי	כל יומי חייו ולא יחוב 12, 189, 241, 701, 703, 816, 817, 820, (+ קדם יי ^m 6, 800, 945)						
יומי חייהי	יומוהי 1, 10, 11 • יומוי דחייהי 3	אבל ... ימות	< 12, 138, 143	אבל	ברם 189, 241, 701,		
703, 816, 817, 820 • ארום 2821	גברא	גבר 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 888,					
924, 939, 2818	חמי	יחמי 701 • חזי 2821	למהדר	דתתוב 133	בתתובתא	1, 3, 6, 52, 94, 133,	
139, 163, 189, 241, 878, 888, 945 • בתתובא 4, 5, 142, 155, 159, 800, 902 • בתיובא 842 • בתיובתא cett.							
דלא	1, 6, 10, 11, 701, 822, 858, 875, 924, 939, 2818 • לא cett.		**21**	אף	ברם 12, 189,		
241, 701, 703, 816, 817, 820	לכל	כל 1, 10, 11, 701, 800*	מליא	פיתגמיא 12, 703, 816, 817			
די ימללון	3, 6*, 94, 133, 139, 2820, 878 • + אנון 7 • + לך cett.	רשיעיא	לארשעא 7, 133, 2820, 878[†]				
תמסור	תשויו 94	לקבלותהו'	לקבלותהון 142, 2820 • לקבלתהון 6 • לקובליהון 842	ייתון	+ עלך 888		
יומיא	יומין 1, 10, 11, 12 • יומי! 94	די תשמע	עד די תשמע 6, 945	די ילוט לך	דמלטטך 701		
די ילוט	דמלטט 12, 189, 241, 703, 816, 817, 820, 842 • ילוט 822, 858, 875, 924, 939, 2818	לך¹	יתך 72,				
133, 822, 858, 875, 924, 939, 2818	ולית ... ידוהי	< 12	ולית	ולא יהי 842	חילא	רשו 133	

מן ידוהי: **22** ארום חמי לך למצדק ית דינא בזמן די ילוט לך גבר דלית דכוותך דאף זמנין סגיאין ידיע בלבבך דאף אנת הוית לטי גוברין אוחרנין: **23** כל דא דאמרית בחנית בחכמתא אמרית במימרי אחכים אף כל חכמת אוריתא והיא רחיקת מני: **24** הא כבר אתרחק מבני נשא למדע כל מה דהוה מן יומי עלמא ורו יומא דמותא ורו יומא דייתי מלכא משיחא מן הוא דישכחניה בחכמתיה: **25** חזרית אנא לחשבא בלבבי ולמדע ולא ללא ולמתבע חכמתא וחשבן אגר עובדי צדיקיא ולמדע פורענות חובת שטיא וסוכלתנו חוללתא דמלכותא: **26** ואשכחית אנא פתגם דמריר על אנש יתיר מן מריר יום מותא ית אתתא דהיא

| ידוהי [ידיה 133, 703, 816, 817 || **22** ארום [ארי 875, 858 | חמי [חזי 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 842, 902 | דלית דכוותך [זכותך 924, 939, 2818 • < 875, 858 | דלית [+ הוא 12, 701, 703, 816, 817, 820, 842, 902 • דליתוהי 888, 2821 • דלא 800 • < 822 | דכוותך [כוותך 7, 822* • דיכמך 139, 842 • דכמתך 820 | דאף¹ [+ את 6, 945 • < 143, 138 • ואף 159, 142 | זמנין [זמנין 138, 143 | סגיאין [< 189, 241, 703, 816, 817, 820 | ידיע בלבבך [ידע לבך 1, 10, 11, 72, 822, 875, 858, 885, 924, 939, 2818 | דאוף אנת [דאנת 3 | אנת [אנתא 822, 858, 875, 924, 939, 2818 | הוית [הוית 6*, 138, 142, 143, 159, 2820 | לטי [לטי 3, 5, 72, 822, 924, 939 • לטט 842 | גוברין [לגוברין 155 | אוחרנין [נוכראין 888 || **23** דא דאמרית [דאמרית^m 3, 6*, 10, 11, 94, 139, 142, 189, 241, 700, 820, 822, 858, 875, 885, 924, 939, 2818 • דא אמרית* 1, 12 | במימרי [• 163 • + בחכמתי 924 • בחכמתי 939 | אחכים [6, 7, 10, 11, 138, 142, 143, 159, 800 • אחכס 3, 12, 139, 189, 241, 701, 703, 816, 817, 820, 842, 945 • < 888, 2821 • אחכום cett. | אף ... אוריתא [< 800 | אף [אף 12, 189, 241, 701, 703, 816, 817, 820, 842, 945 • + אנא 6, 945 | חכמת אוריתא [חכמתא דאורייתא 5 | והיא רחיקת [ואיהי איתרחקא 1*, 189, 241, 701, 703, 817, 820, 902 • ואיהי מתרחקא 139, 816, (ואי היא 842) • והיא רחקה 138, 143, 159 • והיא אתרחקת 12 • והיא רחיקא 21 • והיא ארחקת 700 || **24** אתרחק [אתרחקא 139 • אתרחקת 945 | כל [< 138, 143, 189 | מה [מן 842 | דהוה [דהות 52, 163, 878, 2820 | יומי [יומי* 139 • יומ' 143 | עלמא [עלמיא 155, 701? • עלמ' 94 • בעלמ' 143 | ורז¹ ... יומא² [עד יומא דמותא ורו יומא דמותא 138, 143 | ורז¹ [ורז^a 6, 163, 800, 878 • ורז⁴* 2818 • רז 139 • דין 142* | יומא דמותא [יום מותא 1, 10, 11, 12, 139, 189, 241, 703, 816, 817, 820, 842, 902 | ורו יומא² [ודיומא 822, 924, 939 | יומא² [יום 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902 | דייתי [דאתיא^{mc} 133 | מלכא [< 142, 159, 945 | הוא דישכחניה [ישכחניה 138, 143* | בחכמתיה [בחוכמתא 10, 11, 189 • בחוכמת' 1 • < 133 • בחכמא 842 || **25** חזרית [חשבית 142 | בלבבי ולמדע ולא ללא [< 3 | בלבבי [< 888, 2821 | ולמדע¹ [למידע 138, 143, 701 • < 5 | ולמתבע [+ אולפן 6, 945 • < 143, 138 • ולמיתר 875, 858 | חכמתא ... ולמדע [< 875, 858 | וחשבן [וחשבון 138, 142, 143, 159, 163[†], 700, 878 | צדיקיא [צדקתא 94 | חובת [חובא 1, 10, 11, 241, 842, 902 • חובי 6, 138, 143, 800^m • < 21, 875, 858 • יחוב* 800 | שטיא [דשטיא 1, 10, 11, 902 • רשיעא 138, 143 | וסוכלתנו [< 143, 138 • וסוכלתנות 820 | חוללתא [וחוללתא 52[†], 72[†], 816, 2820 || **26** ואשכחית [והשכחית 842 | פתגם [פתגמא 701, 902 | דמריר [דמריר 3, 5*, 138, 143, 700, 800, 820, 878 • במריר 822, 924 | אנש [בני נשא 842 | מריר [מרירות 12, 94, 189, 241, 701, 703, 816, 817, 820, 842, 875, 858 • < 888, 2821 | יום מותא [יום מותא 94, 902 | אתתא [איתתיה 701 | דהיא עבדא [דעבדא 143, 138

עבדא עקין סגיאין לבעלה ומצדתן ותקלן אית בלבבה כפיתן ידהא בגין דלא למפלח בהון תקין קדם יי גבר די יפטור יתה בגט פטורין משתיזיב מנה וחייבא קדם יי גבר די יסבנה ויתלכד בזנותהא: **27** חזה דין עובדא דאשכחית אמרא קהלת דמתקרי שלמה מלכא דישר' כוונת מזליא חדא עם חברתא למשכח חושבן בני אנשא ומה ומה בסופיהון: **28** ואית פתגם אוחרן דעוד תבעת נפשי ולא אשכחית גבר שלים זוכאי בלא חבולא מן יומי אדם עד דאתיליד אברהם צדיקא ואשתכח מהימן זוכאי ביני אלף מלכין דאתכנשו למעבד מגדלא <ב>בבל ואתתא בכל אליין נשיהון דמלכיא כשרה לא אשכחית: **29** לחוד חזה דין דאשכחית

| עבדא [עבדת 1, 10, 11, 189, 241, 820, 888, 2821 • + עובדין 822, 858, 875, 924, 939, 2818 • עבד' 4, 133 | לבעלה [לבעלא 143, 700 | ומצדתן [ומצדתא 3, 701, 842, 902, 2818 • ומצדתין 6, 945 | ותקלן [ותקלין 6^{mc}, 822, 924, 939, 945 • ותקלא 2818 • ותקלתן 2820 | אית [אית 1, 10, 11 • + לה 7, 142 | בלבבה [בלבא 10, 11, 94 • בלב' 1 • בלבבהא 2820 | כפיתן [כפיפת 72°, 822, 885, 924, 2818 • כפיתת 701, 858, 875 • אתכפיפת 939 | בגין [בדיל 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902, 2821 • < 700 | למפלח [למעבד 12, (+ למפלח 189), 241*, 701, 703, 816, 817 | בהון [עבידתא 12, 241, 701, 703, 816, 817 • + עבידתא 189, (עובידתא 820) | תקין קדם יי גבר [גבר תקין קדם! 701 | די יפטור [דיפטור 52, 72, 2820 • די יפטיר 10, 11 | פטורין [+ כבר 21 | משתיזיב מנה [משתיזיב 143, 138 < | קדם ... גבר 2²] 143, 138 < | גבר 2²] גוברא 842 • < 924 | ויתלכד [ויתלכיד 1, 10, 11, 189, 241*, 701, 820, 842, 902 • והוא יתלכד 7 • < 133 • יתלכד 800 | בזנותהא [בזנותה 7, 12, 888 • בה 822^{mc}, 924, 939 • בזנותא 139, 842 • בזנות' 143 || **27** חזה ... דאשכחית [אשכחית 822, 858, 875, 924, 939, 2818 | חזה [חמי 701, 820, 842, 842, 820, 701 | דין [143, 138 < | עובדא [+ דיי 6^{mc}, 800, 945 • < 94, 7 | דאשכחית [אשכחית 885, 94 • דהשכחית 842 | אמרא [1, 6, 10, 11, 12, 21, 945 • אמרת 2821, 888 • אמ' 4 • אמר cett. | דמתקרי ... דישראל [< 12 | דמתקרי [דאתקרי 2821, 888 | שלמה [+ נבייא 701, 822, 858, 875, 885, 924, 939, 2817, 2818 | מלכא דישר' [< 143, 138 | מזליא [מזלא 138, 142^{mc}, 143*, 159 • במזליא 703 | חדא [+ חד 1, 10, 11 • וחדא 10 | חברתא [1, 3, 6, 10, 11, 94, 133, 138, 700, 842, 888, 902, 2821 • חדא 6° • חברתה cett. | חושבן [חשבון 1, 3, 6, 10, 11, 12, 133, 138, 842, 939, 945, 2817 • חשבון 1, 10, 11, 11, 842*, 902 | בני [< 701, 822, 858, 875, 885, 924, 939, 2817, 2818 | ומה [6, 945 • מה cett. | בסופיהון [בסופהון 1, 7, 10, 12, 52, 72, 133, 139, 142, 159, 163, 822, 858, 875, 924, 939, 2817, 2818 || **28** ואית [אית 1, 10, 11, 902 | דעוד [דתוב 842 | תבעת נפשי [תבעית 133 • תבעית לנפשי? 701 | נפשי [נפ' 138 • נפשא 143 | זוכאי 21, 2820 • < 902 | חבולא [חבילה 924, 939, 2817, 2820 • חיבוליא 875, 858 | עד ... <ב>בבל [< 12 | דאתיליד [< 143, 138 | צדיקא [< 143, 138 | ואשתכח [3[†], 6, 7, 52, 94, 133, 139, 700, 703, 800, 816, 817, 878[†], 945, 2817, 2818, 2820 • דאשתכח 1^{mc}, 10, 11 • והשתכח cett. | ביני [בין 1, 10, 11 • בגו 6^a, 800^m, 945 | מלכין [מלכיא 139 • + וגוברין 842 | <ב>בבל [דבבל 3, 4^{mc}, 5, 21, 52, 94, 138, 139, 143, 700, 888, 902, 2820, 2821 | בכל [דבכל 1, 10, 11 | נשיהון דמלכיא [< 12, 138, 143, 875 | נשיהון [נשיהון 163, 878 • נשיא 842 | דמלכיא [< 94, 822, 858, 878, 885, 924, 939, 2817, 2818 | כשרה [כשירה 52°, 72^a, 888, 2820 • כשרא 800* • 842 • כשירא 2821 | אשכחית 2² [השכחית 842 || **29** חזה דין [חמי דין 7, 139, 701, 820, 842 • חזיתי 2821, 924, 939, 2817 • חזי דא 21 • חדא 163 • חזי דין 2820 | דאשכחית [אשכחית 1, 10, 11, 12, 189, 241, 701, 703, 816, 817, 820, 858, 875, 885, 888, 902, 924, 939, 2817, 2818, 2821 • השכחית 139, 842 • + אנא 800 • ואשכחית 822

דעבד ייי ית אדם קדמאה תקין קדמוהי זוכאי וחיו>א ותוה אנון אטעיאו למיכל מן פירא דאכלין פירוהי חכימין למדע בין טב לביש וגרמו לאסתקפא עלוהי יומא דמותא ולכל דרי עלמא ואנון תבעו למשכח חושבנין סגיאן בגין לאיתא>ה< מחתא על דיירי ארע':

8

1 מן הוא חכימא די יכיל למקם כל קביל חכמתא דיי ו למדוע פשר מליא כנביאיא חכמתא דגבר חכים תנהר זיו אנפוהי ביני צדיקיא וחציף אפיין מתחלפין אורחתיה מטב לביש: **2** הוי זהיר ית פומך על גזירת מלכא למנטר מה דיפקדנך ועל עיסק מומתא דיי אודהר דלא תומי בשום מימריה על מגן: **3** ובעדן רוגזא דיי לא {תנית} <תנוח> בדיל דלא לצלאה קדמוהי אתבהיל מן קדמוהי איזיל צלי ותבעי רחמין מניה

| ית < 1, 10, 11, 138, 143 | קדמוהי זוכאי | זוכאי קדמוהי (קדמהי 94), 858, 875 | וחיו>א ... עלמא < 12 |
 | אנון < 7, 52°, 133, 163, 858, 875, 878, 885, 888, 924, 939, 2817, 2818, 2820, 2821 • אינהו 1, 10, 11 |
 אטעיאו | אטעיוהי 3[†], 6^{at}, 52^{at}, 72[†], 700[†], 820, 822[†], 885[†], 2818[†] • אטעיו ליה 7, 133 • אטעיו יתיה 155^m,
 878^m | פירא < 3, 4, 5, 6, 21, 52, 133, 138, 139, 142, 143, 155, 159, 163, 700, 800, 878, 885, 888, 902,
 945, 2820 • פיריא (+ אילנא! 10, 11), 822, 858, 875, 924, 939, 2817, 2818, 2821 • פירי אילנא 1* (פירא!
 1^m), 7, 94 • תינתא 842 • אילנא cett. | דאכלין ... ולכל דרי עלמא < 138, 143 | דאכלין ... לביש |
 < 139, 842 | דאכלין | דאכלי 4, 5, 6, 72, 155, 703, 816, 817, 945, 2818 | חכימין | וחכמין 701 |
 למדע < 3, 6, 7, 21, 52, 72, 94, 133*, 700, 800, 816, 822, 858, 875, 885, 924, 939, 945, 2817, 2818, 2820 •
 למדוע 4, 155, 159, 241 | וגרמו ... ולכל דרי עלמא < 2817, 939, 924 | וגרמו | וגרמין 142, 159 |
 יומא דמותא | יום מותא 1, 10, 11, 189, 241, 701[†], 703[†], 816[†], 817[†], 820, 902 | ולכל | על 701 | דרי |
 דיירי 1, 7, 10, 11, 52, 72, 94, 822, 858, 875, 885, 2820, 2818, 2821 | עלמא | ארעא 1, 7^{mc}, 10, 11, 52, 72, 94,
 (+ לעלמא 800), 822, 2820 | ואנון | דאנון 3 | תבעו | תבעין 142, 159 • תבע' 138 | למשכח | למיחשב
 3, 4, 21, 94, 700, 800 | חושבנין | חשבנין 1, 12, 133, 138^{mc}, 822^{mc}, 885, 924, 939, 2817 • חשבונין 10, 11 |
 בגין ... ארע' < 12 | בגין < 822^{mc}, 858, 875, 885, 924, 939, 2817, 2818 | מחתא | מיתותא 6^m, 800^{mc},
 945 • מחתא 138, 143 • מחאה 7 • מותנא 94 | על | + כל 94, 133 • לכל 878 | דיירי | דרי 138,
 143, 842 | ארע' | וגרמו לאסתקפא עלוהי יומא דמותא ולכל דרי ארעא 924, 939, 2817 • עלמא 189, 703, 816,
 817, 820, 842 || **8** **1** הוא | אית 12, 189, 241, 701, 703, 816, 817, 820, 821, 822, 858, 875, 878, 924, 939, 2817, 2818 • די כהל 842 | כל < 1,
 10, 11, 12 | חכמתא¹ | חכמא 800, 822, 885, 924, 939, 2817 • חכימות! 945 | דיי < 7, 133, 163, 878 |
 פשר | פשרי 12, 241, 701, 703, 816, 817 | כנביאיא | כנביאיא 1^{mc}, 3, 4, 5^{mc}, 7, 10, 11, 72, 133^{mc}, 142, 159[†],
 163, 189, 241[†], 700, 800, 820, 842, 878, 902, 924, 945 • בנבואה 12, 701[†], 703, 816, 817 | חכמתא דגבר |
 חכמת גברא 7 | חכמתא² | סומכא! 822, 924, 939, 2817 • דחכמתא 701, 703, 816, 817 | חכים < 945 |
 תנהר | תזהר 858, 875 • + ית 5 | זיו | זיו < 133, 138, 142, 143, 159 | אפיין | אפיא 7 | מתחלפין | מתחלפין
 5, 6^m, 12, 21, 52, 72, 114, 155, 189, 241, 701, 703, 800, 816, 817, 820 • כל 1, 10, 11, 842, 902 | אורחתיה |
 אורחתא 878 || **2** הוי זהיר | הו זהירין 138, 143 | ית פומך | ית מילי פומך 94 • בפמך 842 |
 למנטר | + ית 133 | מה < 133*, 163, 878 • מאן 139 | מומתא | מימרא 5 | דיי < 138, 143* |
 אודהר | ואידדהר! 138, (ואודהר! 143*) | דלא | ולא 1, 6, 10, 11, 12, 114, 133, 142, 143, 159, 241,
 701, 816, 817, 945 | מימריה | מימרא דיי 12, 703, 816, 817 || **3** בדיל דלא < 1, 7, 10,
 11, 800 | לצלאה | מלצלאה 800 | איתבהל ... בגין < 138, 143 | מן < 1*, 10, 11, 139, 842 |
 צלי | וצלי 1*, 10, 11, 12, 2821^m • < 2824, 2818

בגין דלא תקום בפתגם ביש ארום רבון כל עלמא יי כל דצבי יעבד: 4 באתר דאית גזירת מימרא דמלכא דשליט על עלמא מתעבדא בבהילו ומן הוא גבר' די ימחי בידיה ויימר ליה מה עבדת: 5 דנטר פקודיא דיי לא ינדע מדעם ביש לעלמא דאתי ועדן צלותא ודין וקשוט אשתמודע בלב חכימא: 6 ארום לכל עסקא אית עדן טב וביש ועל דין קשוט אתדן כל עלמא דכד אתגזר מן קדם יי למהוי פורענותא בעלמא על חובת אנשין עבדי בישא דסגיאא עלוהי: 7 ארום ליתוהי חכים מה דעתיד למהוי בסיפיה עלוהי ארום בעדן די יהא רעוה מן קדם יי לאבאשא ליה מן הוא די יחוי ליה: 8 לית אנש די ישליט ברוח נשמתא

| בגין [בדיל 12, 139, 703, 816, 2821 | בפתגם ביש] בפתגם בישא 12, 701, 703, 816, 817 • בפתגם דביש 133, 820* | כל¹ [< 3 | עלמא] עלמא 1, 10, 11, 189, 241, 820, 822, 842, 858, 875, 885, 902, 924, 939, 2817, 2818, 2824 | יי [< 12, 189, 241, 703, 816, 817, 820, 842, 902 • דיי 1, 10, 11 | כל² [< 12, 21, 189, 241, 703, 816, 817, 820 | דצבי] דיצבי 3, 5, 21, 114, 133, 139, 142, 159, 701, 800, 822, 858, 875, 885, 902, 924, 939, 2818, 2821, 2824 • יצבי 6, 700 • די יצבי cett. || 4 באתר] באתרא 822, 858, 875, 885, 924, 939, 2818, 2824 • בתר 7, 12, 155, 703, 816, 817 | דאית גזירת] דאית גזירת 5, 7, 12, 52, 138, 155, 163, 189, 241, 701, 703, 816, 817, 820, 822, 858, 875, 885, 888, 902, 924, 929, 2818, 2821, 2824 • אית גזירת מלכא 1, 10, 11 | מימרא] + דיי 21, 138, 142, 143, 159, 800 • < 888, 2821 • דיי מימרא 945 | דמלכא] דיי 6^a, 7 • < 701 • מלכא 888, 2821 | על] + כל 1, 10, 11 | עלמא] ארעא 7 | מתעבדא] היא מתעבדא 7 | ומן] מן 875, 858 | די ימחי] דימחי 3, 7, 12, 21, 114, 133, 138, 142, 143, 701, 800, 842, 945 • • דמחי 1, 10, 11 | ויימר] לימר 2818 | מה] מאי 820 • מן 842 | עבדת] תעביד 142, 143, 159 • תעשה 138 || 5 דנטר] גבר די נטיר 1, 10, 11, 12, 189, 241, 701, 703, 800, 816, 817, 820, 842, 902 • לבי דנטר! 822, 924, 939, 2817 • דינטור 142, 159 | פקודיא] פתגמא 138, 143 | דיי] < 139 | וקשוט] קשוט 1*, 21, 138, 142, 143, 159, 189, 241, 701, 820, 842, 858, 875, 885, 888, 902, 2818, 2821, 2824 • דקשוט 6^m, 12, 703, 800, 816, 817, 822, 924, 939, 945, 2817 • וקושטא 163, 878 | אשתמודע] ישתמודע 5 | בלב חכימא] בליבא דחכימא 12, 703, 816, 817, 842, (דחכימא 902) • בלב חכימא 1, 10, 11, 2824, 2818 || 6 עסקא] עידן 189, 241, 800, 820 • עת 1^a, 4, 5, 21, 52^o, 94, 114, 133*, 138, 142, 143, 155, 159, 163, 878 • רעותא 7, 133^{m†} | עדן] < 7 | קשוט] קשוט 7, 21, 114, 138, 142, 143, 159, 2817 • דקשוט 945 | כל] < 7 | עלמא] עמא 133 | דכד] 3, 4[†], 5, 6, 7, 21, 52, 72, 94, 114, 133, 142, 155, 159, 163, 700, 800, 878, 888, 945, 2821 • וכד cett. | אתגזר] אתדן ואתגזר 139, 842, 902[†] | מן קדם] קדם 12, 189, 241, 703, 800, 816, 817, 820, 822, 858, 875, 885, 924, 939, 2817, 2818 | חובת אנשין עבדי בישא] עובדין אינשין בישין! 142, 159 • עובדי בישין 138, 143[†] • חובי בני אינשא עבדי בישא 945 | אנשין עבדי] אינש עביד 94 | עבדי] עבדין 822, 858, 875, 924, 939, 2817, 2818, 2824[†] | בישא] ביש 7 | דסגיאא עלוהי] ארום איתנשיאו דוכרנהון מביני צדיקייא 701 | דסגיאא] דאתגזר! 138, 143 | עלוהי] עלוהון 1, 10, 11, 139, 703, 842, 902 || 7 פסוק < 701 | ליתוהי] לית 842 | חכים] + למידע 7, 52^m, 72, 133, 822, 858, 875, 885, 888, 924, 939, 2817, 2818, 2821, 2824 • + דידע 12, 94, 163[†], 189, 241, 703, 816, 817, 820, 842 | מה] מן 842 | דעתיד] עתיד 822, 858, 875, 885, 924, 939, 2817, 2818, 2824 | בסיפיה עלוהי] 1, 3, 4, 5, 6*, 21, 94, 133, 155, 163, 189, 241, 700, 842, 878, 902 • עלוהי בסיפיה 138, 142, 143, 159, 2818 • בסופיה עלוהי cett. | בעדן] < 822, 858, 875, 2818, 2824 | מן] < 94, 133, 142, 143, 159, 2818, 2824 • די יחוי] די יחוי 1, 3, 7, 12, 139, 241[†], 800^m, 822, 842, 858, 875, 888, 902, 924, 939, 2817, 2818, 2821, 2824 • די חוי 10, 11, 114, 142, 189, 703, 800*, 816, 817 | ליה²] עלוהי 888, 2821 || 8 אנש] אינשא 842 | די ישליט] די שלט 3, 5, 12, 133, 138, 139, 143, 700, 703, 816, 817, 902 • די שלוט 1, 7, 10, 11, 94, 155, 800, 842, 888, 2821 • דשליט 114, 701, 822, 858, 875, 885, 924, 939, 2817, 2818, 2824 • שליט 6, 945

לממנע מן נשמתא דחיי בגין דלא יפוק מן גופא דאנשא ולית שולטנא ביום מותא לשיזבא גבר לחבריה ולית כלי זיינא מסייען בקרבא ולא ישיזיב חוב ית מרוהי ביום דינא רבא: **9** ית כל דין חמית דהוה בעלמא ויהיבית ית לבבי למדוע ית כל עובדא דאתעבד בעלמא תחות שמשא בעדן די ישלוט אנש באנש לאבאשא ליה: **10** ובקושטא חמית חייביא דאתקברו ואשתציאו מן עלמא מאתר קדיש דצדיקיא שריין תמן ואזלו לאתוקדא בגיהנם ואתנשיאו מבין יתבי קרתא והיכמה דעבדו אתעבד להון אף דין הבלו: **11** ומן בגלל דלא מתעבד פתגם פורענות רשיעיא בפריע על עובדיהון בישיא בגין כן אתמלי לבא דבני אנשא בהון למעבד ביש בעלמא הדין: **12** ובזמן דחייבא יעבד ביש מאה שנין ומן קדם <י> אתיהיבת ליה ארכא בגין די יתוב ארום אתגלי לינה} ברוח קודשא וידעית אנא דיהא טב לעלמא דאתי לדחליא דיי דדחלין מן קדמוהי ועבדין רעותיה: **13** וטב לא יהא לרשיעא ולא יהא ליה ארכא לעלמא דאתי ובעלמ' הדין אתקטעון יומי

| מן¹ [7, 6, 3, 52^o, 72^a, 94, 114, 133, 139, 163, 700, 945 • < 2821, 888 • ית cett. | בגין [בדיל 703 | יפוק [יפסוק 1, 10, 11 | דאנשא [< 138, 143* | ולית¹ [ולא 139 | שולטנא [שלטן 945 | ביום מותא [ביומא דמותא 52, 72, 114, 822, 858, 875, 885, 924, 939, 2817, 2818, 2824 • < 2821, 888 | גבר [גוברא 842 | לחבריה [חבריה 7 | ולית כלי זיינא מסייען [וכלי זיינא לא מסייעא! 143, 138 | ולית² [ליה + 72^m | כלי [מני 1, 6^a, 10, 11, 12, 800, 842, 902, 945 | מסייען [לסייעא 72^o | חוב ית [חוביה 94 | חוב [חובא 12, 703, 816, 817 | ית [< 6^{mc}, 114, 800, 945 | ביום דינא [ביומא דינא! 6, 885 • ביומא דדינא 72 • ליום דינא | 94 || **9** כולא [822, 858, 875, 924, 939, 2817, 2818, 2824 | דין [< 138, 143, 241, 820 | חמית [חזית 1, 10, 11, 12, 133, 189, 241, 703, 816, 817, 902 | דהוה [דהות 3, 52, 72, 114, 133, 138, 143, 822, 924, 939, 2817 • דהוא 2824, 2818, 2824 • דהו' 139 | בעלמא¹ [+ הדין 1, 10, 11, 12, 139, 189, 703, 816^{mc}, 820, 817, 842 | בעלמא² [+ הדין 1, 7, 10, 11, 12, 139, 189, 241, 703, 816^{mc}, 820, 817, 842 • < 133, 163, 816*, 878 | די ישלוט [דשליט 842 | אנש באנש [אינשא באנשא 3, 6, 139, 700 || **10** ובקושטא [ובכן 143, 138 | חמית [חזית 1, 10, 11, 12, 189, 241, 703, 816, 817, 902 | חייביא [חייבין 5 • חייבא 143 | דאתקברו [דאתקבר 143 | ואשתציאו [ואישיצ' 138 • ואישיצ' 143 | מן עלמא [מן ארעא 822, 858, 875, 924, 939, 2817, 2818, 2824 | מאתר [ומאתר 7, 822, 858, 875, 885, 902, 924, 939, 2817, 2818, 2824 | מבין [מן 241, 817*, 822, 858, 875, 885, 924, 939, 2817, 2818, 2824 • מביני 94 • בין 142 | אתעבד [יתעבד 189, 241, 816, 817, 820, 842 || **11** פסוק < 94 | ומן [מן 822, 858, 875, 885, 924, 939, 2817, 2818 • דמן 878 | דלא [דלית 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902 | מתעבד [עבד 5 • יתעבד 7 | פתגם [+ ביש 1, 10, 11 • < 842 | פורענות רשיעיא בפריע [פורענותא בשמיא 72^a | בפריע [< 138, 143 | עובדיהון בישיא [עובדי רשיע' בישא 163 | בגין כן [בגין מן 822, 858, 875, 885, 924, 939, 2817, 2818 • בכן 12, 703, 816, 817 | אתמלי [יתמלי 817, 816, 817 | לבא [לבהון 842 | בהון [< 114 | ביש [בישא 133 • בישיא 878 || **12** מאה [מאת 3, 5* | שנין [< 189, 241, 820 | ומן [מן 7, 52*, 114, 133, 163, 878 | אתיהיבת [איתיהב 3 • ואתיהיבת 7 • מתייהב 94 | ליה [< 155 | ארום [ארי 21 | לינה} [< 2821, 888 | ברוח קודשא [ברוחא דקדשא 902 | אנא [< 1*, 842, 902 | דיהא [דיהב 21, 142, 878 • דחזי 189 | מן [< 21, 138, 143, 822, 858, 875, 924, 939, 2817, 2818 | ועבדין [ועבדי 12, 703, 816, 817 || **13** יהא¹ [+ ליה 7, 21, 133 | לרשיעא [לרשיעיא 2818, 939 | ליה [< 2818, 163 • להון 939 | לעלמא דאתי ובעלמ' הדין [בעלמ' הדין ובעלמא דאתי 138, 143, 142[†], 159, 822, 924, 939, 2817, 2818 • יתקטעון 12, 72, 703, 816, 817, 842, 2821, 902

חיוהי ויערקון ויחלפון כטללא בגין דליתוהי דחיל מן קדם ייי: **14** אית הבלו דאתגזר למהוי מתעבד על אפי ארעא דאית צדיקיא דמטי להון ביש כאנון עבדין כעובדין חייביא ואית חייבין דמטי להון טב כאלו אנון עבדין כעובדי צדיקיא וחמית ברוח קודשא דבישא דמטי לצדיקיא בעלמא הדין לא על חוביהון אילהן למגבי מנהון חובא קלילא למהוי אגרהון שלים לעלמא דאתי וטב דמטי לחייביא בעלמ' הדין לא על זכוותהון אילהן למפרע להון אגרא על זכו(ו)תא קלילא דעבדו למהויהו' אכלין אגריהון בעלמא הדין ולהובדיהון חולקהון לעלמא דאתי אמרית במימרי דאף דין הבלו: **15** ושבחית אנא ית חדות אוריתא ארום לית טב לאנש בעלמא הדין תחות שמשא ארום אילהן למיכול ולמשתי ולמחדי בטורחיה ובחולקיה דאתיהיב ליה מן שמיא ולא יושיט ידיה בחטופיי ואונסא והוא ילויניה לעלמא ההוא ויקביל אגר שלים על טורחיה דטרח בשלימותא כל יומי חיוהי די יהב ליה ייי בעלמא הדין תחות שמשא: **16** כמא די יהבית ית לבבי למדע חכמת אוריתא ולמחזי ית גוון דאתעביד על ארעא ארום אף דחכימיא די יצבו למעסק באוריתא ולאשכחא חכמתא

[ויערקון | יערקון 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902 | ויחלפון | 138, 143 | כטללא | כטלל 1, 5, 7, 10, 11, 189[†], 241[†], 820, 902 • כטולא ^a52, 72^o, 94, 133, (כטול 842), 858, 875 • כטוללא! 701 | בגין | 875, 858 | דחיל | מדחל 878 | מן | 138, 143 || **14** הבלו¹ | הבל 94 | דאתגזר | די מתגזר 822, 858, 875, 924, 939, 2817, 2818 | למהוי מתעבד | למהוי עביד 94 • לאתעובדא בעלמ' 842 | ביש | בישא 3, 700, 858, 875 | כאנון | 3, 4, 5, 6^o, 21, 114, 133, 138, 139^m, 142, 143, 155*, 159, 163, 700, 878 • כאילו 7, 945 • כאילו אינון cett. | חייביא | רשיעיא 139, 858, 875 • חייביא 143, 700, 888 | ואית חייבין | וחיביא 138, 143 | חייבין | רשיעיא 822, 858, 875, 924^{mc}, 939, 2817, 2818 • חייביא 3, 52, 72, 94, 114, 133, 142, 902 | אנון | 5, 7 | וחמית | וחזית 1, 10, 11, 12, 189, 241, 703, 816, 817, 858, 875 | ברוח קודשא | ברוחא דקודשא 52, 114 | דמטי³ | + להון 133 | בעלמא הדין¹ | 888, 2821 | אילהן¹ | אלא 7, 2818 | למגבי | למיגבא 703, 816, 817 | חובא קלילא | על חובא קלילא 842 | קלילא¹ | + דבעדן 800 | אגרהון | להון אגר 888, 2821 | לחייביא | לרשיעיא 7 | בעלמ' הדין | 12, 138, 143, 189, 241[†], 703, 800[†], 816, 817, 820 | על³ | 12, 703, 816, 817, 817 | זכוותהון | 3, 4, 5, 6^m, 7, 52, 94, 133, 155, 159, 858, 875, 945 • דכוותהון 6*, 139, 142, 163, 878 • זכותהון cett. | אילהן² | אלא 1, 10, 11 | להון³ | מנהון 52, 72 | אגרא | אגר 842 | למהויהון ... הדין | 138, 143 | אגריהון | אגרהון 6^m, 12, 72, 114, 189, 241, 701, 820, 842, 858, 924, 939, 945, 2817, 2818 • אגרא 1, 10, 11 | בעלמא² | לעלמא 142, 143, 159, 842, 858, 875, 924, 939, 2817, 2818 • אגריהון | חולקהון | חולקהון 3, 878 • 2818 | לעלמא² | בעלמ' 138, 143 • מן עלמא 94 | במימרי | 138, 143 | דאף | אף 3, 52, 72, 114, 138, 139, 143, 822, 858, 875, 924, 939, 2817 || **15** ארום¹ | 138, 143 • ארי 2818 | טב | טבא 12, 703, 816, 817 | לאנש | לאנשא 21 | בעלמא הדין¹ | 138, 143 | תחות שמשא ארום | 7 | ארום² | 138, 143 | ולמחדי | למחדי 5, 189, 241, 703, 816, 817, 820 | בטורחיה | בטורחיה ובחולקיה | בחולקיה ובטורחיה 94 | בטורחיה | מן טורחיה 12, 189, 241, 703, 816, 817, 820 | ליה¹ | 2817, 939, 924, 822 | מן שמיא ... בשלימותא | 138, 143 | ידיה | ידוהי 7 | בחטופיי | בחטופא 6^m, 94, 800, 945 • בחטוף 7 | ואונסא | ואניסא 1, 7, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902, 858, 875 • ובאונסין 163 | ילויניה | + לשלם 1, 6^m, 10, 11, 12, 189, 241, 703, 800, 816, 817, 820, 842, 902, 945 | לעלמא | בעלמא 800 | ההוא | דאתי 12, 72, 703, 816, 817, 822, 858, 875, 924, 939, 2817 • דאתי ההוא 7*, 142 | אגר | אגריה 142, 159 | דטרח | + הוא 7 | בשלימותא | בשלימותיה 3, 241, 842 || **16** ית¹ | על 139 | למדע | + ית 3, 52, 72, 114, 800 | חכמת אוריתא | חכמתא 138, 143 | ולמחזי | ולמחמי 3, 820, 842 • ולמחוי 138, 143[†] | דאתעביד | דיתעביד 241, 703, 816, 817 | אף¹ | הא 12, 703, 816, 817 • אית 138, 142, 143, 159 | דחכימיא די יצבו | דחכימא די יצבי 4[†], 5 • חכימא די יצבי cett. | ולאשכחא חוכמתא | 138, 143 | ולאשכחא | 842 | חכמתא | 2817, 939, 924, 822

טורחא הוה להו ארום אף ביממא לא ינוח ובליליא שנתא בעינוהי לא חאזי: 17 וחזית אנא ית כל עובד גבורתא דיי >ארום דחילא הוה ולית רשו לאינש לאשכחא ית עובד גבורתא דיי< דאתעבד בעלמא הדין תחות שמשא כד יטרח אנש למתבע מה דעתיד למהוי ולא ישכח ואף אם יימר גבר חכים במימריה למנדע מה דעתיד למהוי בסוף יומיא ולית ליה רשו למשכח:

9

1 ארום ית כל דין יהבית על לבבי ולמבליש ית כל דין די כל צדיקיא וחכימיא ותלמידיהון דמשתעבדין להון על עיסקא אולפן אוריתא מסירין בידא דיי ומניה אתגזר על כל עלמא מה די יהא ביומיהון אף רחימתא די ירחמנון גבר אף סינאתא די <יסינון> גבר לית נביא בעלמא די ינדע מה די יהוי באנשא כולא במזלא אתגזר למהוי קדמיהון: 2 כולא במזלא תליא ומן שמיא אתגזר מה דעתיד למהוי לכולא ארעון חד לזכאה

| הוה [הוא *1, 12, 52, 72, 138, 143, 189[†], 241, 701, 703, 816, 817, 822, 858, 875, 888, 902, 924, 939, 2817, 2818, 2821, 5, 6, 820 • איהו [ליה cett. | ארום [2 < 143, 138 | אף [2 < 939 | ביממא [ביומא 143, 138 | חאזי [חמי 842, 820 || 17 וחזית [וחמית 842, 820, 139 | ית [1 < 5 | כל [< 822 | עובד גבורתא¹ | עובדא דגבורתא 822 | ארום [ארי 163 | >הוה< [4, 21, 143, 138, 155* • הוא cett. | ולית<¹ [+ ליה 1, 10, 11, 163^m, 822 • דלית 6^m, 163, 800, 945 • והא לית 902 | >רשו<¹ [< 822 | >לאשכחא< [להשכחא^m 842, 139 | ית כל עובד 12, 138, 142, 143, 159, 189, 241, 703, 816, 817, 821, 800, 6^m < [< 2^m | >גבורתא< [אוריתא 2817, 939, 924 | ארום [ארי 241, 189, 139, 72^m, 1, *1, 842, 820, 241, 189, 902 • כד טרח *52, 800 • כד יתבע 143, 138 | אנש [< 3 | למתבע [למתבעיה 189, 241, 703, 816, 817, 820 • < 143, 138 | למהוי¹ [+ בסוף יומיא 6, 945 | ישכח [שכח 241 | גבר חכים [גברא חכימא 7 | יומיא [< 133 | ולית² [לית 6^m, 12, 52^m, 72, 94, 189, 241, 701, 703, 800, 816, 817, 820, 842, 875, 888, 924, 939, 2817, 2818, 2821 | רשו² [< 820, 817, 816, 703, 241, 189, 12 || 9 1 דין [אלן 875, 858 | יהבית ... דין [< 875, 858 | על לבבי [ית לבביה 800 | ולמבליש [4, 6, 7, 21, 52, 72, *133, 163^m, 878, 945 • ולמבלוש 1^{mc}, 10, 11, 155, 189, 241, 820, 842[†], 902 • למיבלש 888, 2821 • ולמבלש cett. | ית [2 < 114 | דין [2 דא 94 | כל³ [5 • cett. | דמשתעבדין [דמשתעבדין 94, 924, 939, 2817 • דמשתבעין 7, 133 • משתעבדין 142 | להון [בהון 72, 52 • < 133 | על¹ ... אוריתא [< 12 | עיסק [עיסקי 6 | אולפן [< 875, 858, 924, 939, 2817, 2818 • פיתגם 5 | ומניה ... ביומיהון [< 143, 138 | עלמא [< 12, 189, 241, 703, 816, 817, 820, 842, 822, 11, 10, 1, • + כל 1, 10, 11, 842, 822, 139 • ארעא 139 • + על כל 902 | מה¹ [< 875, 858, 703, 189, 875, 858 | די יהא [יהא 875, 858, 924, 939, 2817, (אם יהא 2818) • דהוי 94, 800 • יהי 163, 878 • דיהוי 842 | ביומיהון [ביומיהון 875, 858 • בסופיהון 155 | אף¹ [ואף 800 | די ירחמנון [די רחמין 7 • די ירחם 133 | גבר¹ [< 1, 10, 11, 138, 143, 822, 902 • גברא 133 | אף [ואף 800 | סינאתא [סנאיתנון 143, 138 • סנאותא 159 | די >יסינון< ... ינדע [< 143, 138 | די >יסינון< [די יסיני 163 | נביא בעלמא [< 12 | נביא [נביאה 817, 816, 703, 817 • גברא 189 | בעלמא [דיי 189, 241, 703, 816, 817, 820 • + והדין 163 | מה² [מן 842 | די יהוי [דיהוי 52, 72, 139 • יהוי 5, 800, 820 • דהוי 94 | באנשא [< 143, 138 | כולא ... קומיהון [< 133 | כולא [כולא 163 | במזלא אתגזר [+ מא דעתיד 114 || 2 במזלא [במזלייא 1, 10, 11 | תליא [[ת]ילתא 133^m | ומן שמיא אתגזר [אתגזר מן שמיא 822 | ומן [מן 1, 10, 11 • דמן 5 | אתגזר [איתמר 189 | מה [< 842, 800, 139 • מן *6, 700 | למהוי [< 7, 133, 878 | לזכאה [לזכאה 94, 139, 842

ולחייבא לדתקין אורחתיא ולמדכי נפשיה ולמסאב נפשיה ולמקרב נכסת קודשין >ולדליתוהי מקרב נכסת קודשין< כטבא כחייב' כגברא דיומי לשקר' כגבר דמומתא דחיל': 3 דין מזל ביש בכל עלמא בכל דיתעבד תחות שמש' ארום ארעון חד לכולא לכל דיירי ארעא ואף לבא דבני אנשא אתמלי ביש על דא וחולחולתא בלבהון כל יומי חייהון ובתר סופוהי דאנש' נטיר ליה לאתווכחא עם מיתיא כדין חייביא: 4 ארום מן גבר די יתחבר לכל פתגמי אוריתא ולמקני חיי עלמא דאתי {ארום} <אית> ליה סבר ארום כלבא חייא הוא טב מן אריא דהוא מית: 5 ארום צדיקיא ידעין דאם יחובון עתידין למהויהון חשיבין כמיתיא לעלמא דאתי בגין כן נטרין אורחיהון ולא חייבין ואם יחובון תייבין בתיובתא וח'בייא ליתיהון ידעין מדעם טב על

| לדתקין [4, 5, 7, 21, 52, 94, 114, 133, 139, 142, 155, 159, 163, 700, 800, 822, 878, 945 • ולתקן 138, 143 •
 • לידתקן 3 • לתקין 6 • לתקן 902 • לדתקן cett. | אורחתיא [+ ולדלא מתקן^m 6, 800, 945 • < 138, 143 •
 איסרטיה 842 | ולמדכי [ולדכי 5, 155 • ולמזכי 133 • למדכי 800 | נפשיה¹ [נפש 133, 138 • נפשא 143
 | ולמסאב נפשיה [< 4 | ולמסאב [ולדי מסאב 800, 842 • + ית 7 | נפשיה² [< 703, 816, 817 |
 ולמקרב [ולדמקרב 800 | קודשין¹ [קודש' 1, 6, 94 • קודשיא 10, 11, 822 • קודש' 138 • קודשא 143 |
 ולדליתוהי ... קודשין [אנון^a 1 | >ולדליתוהי מקרב [ולדלא מקרב^{mc} 52, 72 • ודליתוהי מקרב 701, 875 • ולדליתוהי
 מקרבין 2818 | <נכסת קודשין²> [< 52, 72 • נכסת קדשיא 822 | כחייב' [כגבר חייבא 52, 72 | כגברא
 דיומי לשקר' [דלא דחיל מומתא 12, 703, 816, 817 | כגברא [כגבר 1, 10, 11, 822, 842, 902 | דיומי
 דאומי 3, 159 • דיומא 2818 | כגבר [כגברא 7, 52, 72, 94, 142, 800^m || 3 מזל [< 12 |
 בכל¹ [לכל 163 | בכל² [< 3, 10, 11, 822 | דיתעבד [דיתעבד 5, 7, 52, 72, 114, 133, 163, 700, 858, 875,
 878, 2818 • דאיתגור 12, 703, 816, 817 • דמתעבד 139, 842 | שמש' [שמיא 858, 875, 924, 939, 2817 |
 ארום [< 800, 858, 875, 924, 939, 2817, 2818 | ארעון [מודע 21 | חד [< 820, 817, 816, 703, 241, 189,
 לכולא [< 143, 842, 875, 2818* | ואף [דאוף 7 | דבני אנשא [דאנשא 7 | על דא [< 800, 858, 875
 על חד 2818 | וחולחולתא [חולחולתא 7 | בלבהון [בלביהון 816, 817, 902 | יומי חייהון [יומיא דחייהון 139,
 842 | סופוהי [יומוהי 12, 703, 816, 817 • סופיהון 94, 138, 143 • סופיה 133, 139, 842 • סופא 822 |
 דאנש' [דאונסא 858, 875, 924, 939, 2817, 2818 • < 138, 143 • דגבר 139, 842 | ליה [< 875, 858, 924,
 939, 2817, 2818 | לאתווכחא [לאתאכחא^a 6 • לאיתוכא 138 • לאיתוובא 159 | כדין חייביא [כדין חייבא
 72^a, 52^o • בדיל חוביה^a 52^a, 72^o | כדין [כדין 1, 10, 11, 163, 822, 842? | חייביא [חייבא 7, 12, 94,
 114, 133, 163, 700, 701, 703, 816, 817, 878, 902 • חייבין 3 • חייב' 4 || 4 ארום [< 4 |
 גבר [< 139, 842 • גברא cett. | די יתחבר [די יתחבר^{mc} 1, 7, 10, 11, 12, 52, 72, 114, 133[†], 142[†], 163,
 822, 878, 902, 945 • דמתאדק 139, 842 | פתגמי [פתגם 3 | ולמקני [ולדקני 139, 842 | עלמא
 בעלמא 858, 875, 2818 • דעלמא 924, 939 | הוא [< 888, 2821 • איהוא 139 | אריא [אריוא 3 • אוריאי
 139 • אריותא 138, 143 • אריתא 159 | דהוא מית [דמית 138, 143 • דאיהוא מית 139 • הוא דמית 142 ||
 5 ארום צדיקיא [ארום במהוי צדיקיא חיי 842 | דאם [דאם 138, 139, 143 • דאי 822 | עתידין למהויהון
 חשיבין [יתחשבון 139, 842 | עתידין [ועתידין 800 | למהויהון [למהוי^a 52, 114, 945 | חשיבין [< 114,
 133, 945 | כמיתיא [כמיתין 139, 842 • כמיתא 5 • במיתייא 189 • למיתיא 2818 | בגין ... בתיובתא [<
 138, 143 | כן נטרין [דנטרו 12, 703, 816, 817 | כן [די 241, 820 • < 21 • דין 189 • דנא^{mc} 842 |
 אורחיהון [אורחתיא 3, 700, 858, 875, 924, 939, 2817 • ארחהון 12, 842, 945, 2818 | ולא [דלא 800 |
 חייבין [יחובון 842 | יחובון² [חייבין^a 1, 189, 241, 816, 817, 820, 875, 902 | תייבין [יתובון 114 |
 בתיובתא [בתתובתא 94, 945 • בתתובא 5 • בתיובתא^{mc} 800 | וח'בייא [וחייבין 3, 6, 52, 72, 94, 114, 139, 700,
 822, 875 • וחייב' 143 | ליתיהון [ליתיהון 52, 72, 114, 800, 902 • ליתנן 822 | טב¹ [+ לעלמא 875, 858 |
 על [עד 7, 800

דלא אוטיבו עובדיהון בחייהון וליתיהון ידעין מדעם טב לעלמא דאתי ולית להון אגר טב בתר מותיהון ארום אתנשי דוכרנהון מביני צדיקיא צדיקיא: **6** בתר מותיהון דרשיעי לית בהון צרוך אף רחימתהון אף שנאתהון אף קנאתהון הא כבר הובדאן מן עלמא וח{{ו}}לק טב לית להון עוד עם צדיקיא לעלמא דאתי ולית להון הנייה מן כל מה דאתעבד בעלמא הדין תחות שמשא: **7** אמר שלמה ברוח נבואה מן קדם יי עתיד מרי עלמא למימר לכל צדיקא וצדיקא באנפי נפשי איזל טעום בחדוה לחמך דאתותב לך על לחמא דיהבתא לעניא וחשוכא דהוה כפין ושתה בלב טב חמרא דאצטנע לך בגן עדן חלף חמרך דמוגתא לעניא וחשוכא דהוה צחי ארום הא כבר אתרעיין קדם יי עובדך טביא: **8** בכל עדן יהוון כסותך חוורין מן

| אוטיבו] + ית 842 • אוטיבו 2818 | עובדיהון] עיבדתהון 842 | וליתיהון] וליתיהון^m 6, 52, 72, 114, 139, 800, 842, 945 • ולית 12, 189, 241, 703, 816, 817, 820 | מדעם טב²] בין טב לביש^a 72 • טב 163 | לעלמא²] בעלמא 139 | ולית] ולית³] < 800 | מותיהון] מותיהון^m 1, 5, 12, 138, 159, 822, 945, 2818 | אתנשי] אתנשיאו 703, 816, 817 | דוכרנהון] חוכמתהון 875, 924, 939, 2817, 2818 • דוכרנהון 703, 816, 817 | מביני צדיקיא] מבני אנשא^{*} 133, 138, 143^{*} • מבינת צדיקיא 139, 842 || **6** בתר ... צרוך] < 12 | בתר] אף בתר 72, 94, 114, 163 | מותיהון] מותיהון 1, 5, 7, 72, 138, 163, 800, 858, 945 • דמותהון 159 • דמותיהון 878 • חוכמתהון 2818 | רחימתהון] רחימותהון^m 6, 12, 241, 701, 703, 800, 816, 817, 820, 842, 945 • רחימתיהון^{6*} 878 | שנאתהון] שניאותהון 12, 701, 703, 816, 817 • סנותהון 939 | הא] < 138, 143 • הוא 163, 878 • האית 842 | הובדאן] הובדא 3, 12, 72, 703, 816, 817, 822, 875, 924, 939, 945, 2817, 2818 • הובדון^{mc} 1, 10, 11, 155, 700 • הובדהון 114 • הובד 138, 143 • אכדן 842 | עלמא] ארעא 902 | טב] < 163, 858, 875, 924, 939, 2817, 2818 | להון¹] בהום 902 | עוד] < 12, 138, 142, 143, 159, 189, 241, 703, 816, 817, 820, 842, 888, 2821 • תוב 3 | עם צדיקיא] < 842 | עם] מן 138 | לעלמא דאתי] < 138, 143 | ולית להון] לית 888, 2821 | מן כל] עם כל 875 | מה] < 7, 159, 800, 858, 875, 924, 939, 2818 | דאתעבד] דמתעביד 12, 703, 816, 817, 858, 875, 924, 939, 2818 | הדין] דאתי 114, 842 | שמשא] שמיא^{*} 163, 924 || **7** שלמה] + מלכ' דישר' 7 • + מלכא 94 | ברוח נבואה] בנבואה 138, 143, 924, 939, 2817 | למימר] למללא 842 | לכל צדיקא] לצדיקא 241 | צדיקא וצדיקא] צדיקא וצדיקא (וצדיקא 21, 2821^{*}), 155, 163, (+ כל חד וחד 822), 878, 924? • צדיקיא 1, 7, 10, 11, 842 • צדיקיא ולצדיקיא 138, 143^{*}, 159 • צדיקא ולצדיקא^m 142, (צדיקיא^{*} 142), 143^m | באנפי נפשיה] < 842 | טעום] טעים 3, 94, 139, 143^m, 163[†], 858, 875, 878, 888, 2818 • וטעום 6, 945 • טעם 7 | לחמך דאתותב לך] < 888, 2821* | לחמך] מיכלך 822 | דאתותב לך] < 822, 842 | דאתותב] דאתיהיב 7, 21[†], 858, 875, 924, 939, 2817, 2818 • דאיתעסב 3 | על] בגין 94 | לחמא] 6, 94, 800, 816, 858, 875, 945 • לחמך cett. | דיהבתא] די יהבתיה 163, 878 | לעניא¹] לעניין 94 | וחשוכא¹] וחשיכא 6, 7, 94, 701, 842, 858, 875, 902, 939, 2817, 2818 • ולחשוכא 1, 10, 11, 12, 703, 816, 817 • ולחשיכא 822, 945 • וחשיכ' 94 • וחשיכיא 924 | דהוה כפין] דכפין 138, 143 • דהוה כפינין 94 | דהוה¹] דהוה 902, 924, 2817 • דהוי 12 | בלב ... צחי] < 143 | בלב טב] בלבא טבא 139, 842 | טב ... צחי] < 138 | חמרא] חמרך 6, 12, 21, 189, 241, 800, 816, 817, 820, 858, 875, 924, 939, 945, 2817, 2818 • חמר 7 | דאצטנע ... עדן] < 12 | דאצטנע] דאיתצנע 3, 94, 700[†] | חמר בגן עדן] בגנתא דעדן 7, 902 | חמרך] חמרא (+ די לך 3), 52, 72, 114, 142, 163, 820, 858, 875, 878 • חמר 700 | דמוגתא] דמוגתיה 163, 878 | לעניא²] לעניי 3 | וחשוכא²] וחשיכא 7, 94, 701, 842, 858, 875, 2818 • ולחשיכא 822, 924, 939, 2817 • ולחשוכא 816 | דהוה²] דהוה 12, 703, 816, 817 • + הוא 2818 | צחי] צהי 858, 875, 888, 924, 939, 2817, 2818, 2821 • צחיין 12, 703, 816, 817 | ארום] < 2818 | הא] < 138, 143 • הוא 878 | אתרעיין] אתרעית 11, 822 • אתרעי' 10 | עובדך] בעובדך 822 | טביא] טבא 1, 10, 11 • טבן 822 || **8** חוורין] חוורין 12, 133^m, 139, 939, 2817

כל סואבות חובתא ושמא טבא דמתיל למשח רבותא קנה בגין די ימטון ברכן על רישך וטיבותך לא יחסר: **9** חזה חיינ טבין עם אתתא די רחמתא כל יומי חיי הבלותך די יהב יי לך במזלך ארום היא חולקך בחייד ובטרחותך דאנת טרח בעלמא תחות שמשא: **10** כל די מספקא ידך למעבד צדקתא עם מסכינא בכל חילך עביד ארום בתר מותא לית ליה לגבר עובדא וחושבנא ומנדעא וחכמתא בבית קבורתא דאת אזיל תמן ולא יסייעון לך אילהן עובדין טבין וצדקתא בלחודיהון: **11** אמר שלמה מלכא כד הויתי יתיב על כורסי מלכותי אסתכלית וחזית בעלמ' הדין תחות שמשא ארום לא גוברין קלילין {מסיית'עין} <מסיית'עין> למרהט לאשתזבא מן מותא בקרבא ולא גבריא מסתייעין באגחותהון קרבא בגבורתהון ואף לא חכימין מסתייעין

| כל < 138, 143, 703 | סואבות | סואבת 5, 138, 142, 143, 159, 163, 858, 875, 924, 939, 2817, 2818 |
 חובתא | חובתך 138, 143 • חובא 822 | ושמא טבא דמתיל | ושמן טב דמשיל 924, 939, 2817 • ושום טב דמתיל
 842 | למשח רבותא | למשה רבנתא 163, 878 • רבותא 155 • למשח 701 | בגין | בכון 138, 143 • בדיל 189
 | די ימטון ... רישך | דלא למיחות מעיל רישך בירכן 842 | די | דין 163, 858 | וטיבותך | וטבתך 842 |
 לא | אל 1, 10, 11, 94, 902 || **9** חזה | חמי 7, 820, 842 | טבין | < 7, 133*, 163* | אתתא
 די רחמתא | איתת רחמתך 842 | חיי | < 5, 133 | הבלותך | הבלך 142, 163, 800 | די יהב יי | די מן
 קדם יי אתיהבת 842 | יי לך | לך יי 3, 7, 21, 52, 72, 114, 241, 700, 816, 817 • יי 138, 142, 143 |
 במזלך | 822, 858, 875, 924, 939 • < 12 • במזלא cett. (+ בעלמא הדין תחות שמשא 1, 10, 11, 822 • + תחות
 שמשא כל יומי הבלותך 72, 842 • + כל יומי הבלותך^m 4 • + בעלמא הדין תחות שמשא כל יומי הבלותך 902) | היא |
 הוא 7, 21, 72, 94, 114, 133*, 139, 143, 189, 703, 816, 817, 822, 842*, 858, 875, 924, 939 | חולקך | + תחות
 שמשא כל יומי חיי הבלותך ארום היא חולקך 3 | בחייד | בחיין 1, 10, 11, 822 • < 842 | ובטרחותך דאנת טרח |
 < 822 | ובטרחותך | ובטרחך 7, 133, 143^m • ובטרחך 138, 143* • ובטרחך 241, 878 • בטרחותך 842 |
 דאנת | דאנתא 858, 875, 924, 939, 2818 | טרח | טרחת 1, 10, 11 | בעלמא | + הדין 1, 7, 10, 11, 12, 155^m,
 189, 241, 703, 800, 816, 817, 820, 842, 902 || **10** כל | + מן 842 | די מספקא | + לך 7, 52,
 72, 114, 133, 163, 878 | צדקתא | טיבו וצדקתא 1, 10, 11, 822, 902 • צידקא 3 • טיבות צדקתא 842 |
 עם מסכינא | למסכינא 138, 143 | מסכינא | מסכינא 3, 5^m, 94, 133, 142, 155, 159, 163, 800, 842, 858, 878,
 888, 902, 2821 | בכל חילך | בחילך 7 • < 12 • ככל חילך 820 | מותא | מותיא 138, 159 • מותיה 143 |
 ליה | < omnes | לגבר | לגברא 902 | וחושבנא | וחשבונא 902, 2818 • חושבנא 139 | ומנדעא | ומנדע
 114 | וחכמתא | < 138, 143 | בבית קבורתא | ובבית קבורתא 94 • בקבורתא 842 | תמן | לתמן 3, 12,
 52, 72, 94, 133, 700, 800, 816, 817, 822, 858, 875, 924, 939, 2817, 2818 | ולא | דלא 5, 888, 2821 •
 לא 21, 94 | יסייעון | יסייעין 21, 189 | לך | < 138, 143* | אילהן | אלא הן 5, 6*, 142, 159, 701, 888,
 2821 • + ית 7 • אלאהן 155 | בלחודיהון | בלחודיהון 842 || **11** אמר ... מלכותי | < 12 |
 מלכא¹ | + דישראל 72, 822, 858, 875, 924, 939, 2817, 2818 • < 7 | יתיב | < 2817, 939, 924, 822
 כורסי | כורסיא 842 | מלכותי | + הוה 1, 10, 11 • דמלכותי (+ אנ' 94), 842 • + אנא 7 | וחזית | וחמית 94,
 820, 822, 842, 924, 939 • < 945 | ארום¹ | ארי 703 | לא¹ | מן 138, 142*, 143, 159 • + מן 142^m |
 גוברין | + דאינון 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 902 • גיברין? 700, 924, 939 • גבראין 142 |
 קלילין | 3, 4, 5, 6°, 7, 21, 52°, 94, 114, 133, 139, 142, 155, 163, 700, 842, 878, 945 • + כנישרין 1, 10, 11, 12 •
 < 138, 142*, 143, 159 • + כנשרא cett. | {מסיית'עין} <מסתייעין> | + באגחותהון קרבא 3 | מן מותא בקרבא |
 בקרבא מן מותא 3, 700 • מן קרבא 139 | בקרבא | בקרבא 822, 924, 939 • דקרבא 842 | ולא | לא 159 |
 גבריא | 4, 7, 52°, 163, 878, 902, 945, 2817 • גיברין 12, 138, 159, 703, 816, 817 • גובריא 6, 114, 133 • גוברין
 139, 52^a, 72 • גבריא 143 • גיבריא cett. | באגחותהון | באגחותיהון 6*, 822, 924 • באגחותהון 3, 114 • < 842
 | קרבא בגבורתהון | < 878 | קרבא | בקרבא 842 | בגבורתהון | בגיבורתהון 875, 858 • בגבורתהון 2817 |
 ואף לא¹ | ולא 842 | חכימין ... סוכלתנין | < 822, 858, 875, 924, 939, 2817, 2818 | חכימין | חכימא 1, 10,
 842, 11

בחכמתהון למסבוע לחמא בעדן כפנא ואף לא סוכלתנין מסתייעין בסוכלתנותהו' למכנש עותרא ואף לא ידעי בינה משמיעין במנדעהון למשכח רחמין בעיני מלכא ארום עדן וערעיתא במזליהון יערע ית כולהון: **12** ארום אף לא אשתמודע לגבר ית זמניה בין טב לביש ממה דעתיד למהוי בעלמא ולמיתו עלוהי כנוני ימא דמתאחדין בחכא וכצפרי שמיא דמתאחדין בתקלא כותהון מתקלין בני אנשא לזמן בישתא דאתעתדת למהוי נפלא עלויהון רגעא חדא מן שמיא: **13** אף דין חזיתי דהיא חכמתא בעלמא הדין תחות שמשא ורבתא היא לות: **14** גוף בר אנש דמתיל לקרתא זעירתא וגוברין גברי חילא בגוה זעיר היכמה דקלילין זכוותא

| בחכמתהון [בלחמיהון 143, 138 • בחכמתא 842, 139 | למסבוע ... כפנא < 163 | למסבוע] לסבוע | 143, 138 | לחמא < 5, 143, 138 | כפנא [אולצנא 842 | ואף² ... עותרא < 143, 138, 888 | ואף לא²] ולא 842 | סוכלתנין [סוכלתנותהון 159 • סוכלתניא 842 | מסתייעין³] + אנון 7 • מסתייעין^מ 822 | בסוכלתנותהו' [בסוכלתהון 142 • בסוכלתנא 842 | ואף³ ... במנדעהון < 822, 858, 875, 924, 939, 2817, 2818 | ואף לא³] ולא 842 | ידעי [לידעי 888, 2821 • ידעין 878 | בינה [ביננאי^א 6, 800 • ביננא 842 | משמיעין [מסתייעין 1, 5, 6^מ, 10, 11, 12, 94, 163, 189, 241, 703, 800, 816, 817, 820, 842, 888, 902, 945, 2821 • משתמעין 52, 72, 114, 155^מ • משמשין 143, 138 | במנדעהון [במנדעיהון 6, 138, 142, 159, 703, 816, 817 • במנדעותהון 1, 10, 11, 12, (במנדעותהון 902) • במנדעא 7, 842 • בנינתהון 94 • במדעהון 2821 | למשכח [לאשכחא 94, 858, 875 • להשכחא 842 | מלכא²] מלכין 142 | וערעיתא [וערעותא 72, 701, 822, 924, 939, 2817 • ואורעותהון 2818 | במזליהון < 10, 11, 21, 703, 816, 817, 875 • < 5, 12, 155 • במזלתהון 241 • במזלא 842 • במזלהון cett. | יערע ית [יערעא אף 114 • יערעיה 142 | ית כולהון [לכולהון 842 || **12** פסוק < 189* | אף < 12, 52*, 94, 133, 163, 189, 703, 800, 816, 817 | אשתמודע [ישתמודע 3 | לגבר [לגברא 842 | ית < 5, 7, 155, 842 | ממה [מא 94, 822, 858, 875, 924, 939, 2817, 2818 • מיניה 138, 143, 159 | למהוי בעלמא < 842 • למהוי 875 | ולמיתו [למיתו 139, 701? • 842 • ולמהוי 7, 133 • ולמיהני 878 | דמתאחדין¹] דמתחשרין 822, 924[†], 939^{mc}, 2817[†] | בחכא [בסריגתא 12, 189, 241, 701, 703, 816, 817, 820 • בסריגרתא בחכא 6^מ, 800, 945 • בישתא 142, 159, 902 • < 139 | וכצפרי שמיא [וכצפרא דשמיא 138, 142*, 143, 159 | בתקלא [בקולא 1*, 12, 189, 241, 703, 816, 817, 820, 842 • בתקולא 1^מ, 10, 11 | כותהון [כדתהון 138, 143* | בני אנשא [גובריא 139, 842 | לזמן [בזמן 800 | דאתעתדת ... שמיא [כד תפול עליהון בתקוף 822, 924, 939, 2817 • וכד תיפול עליהון בתכוף 858, 875, 2818 | דאתעתדת [דאיתעתד 6, 945 • דמתעתדא 139, 842 • דאית עתיד 114 | נפלא [נפלת 5*, 52, 72, 94, 114 • < 888 | עלויהון [עלוהי 3, 94, 138, 143 | רגעא [ריגעון 139 || **13** פסוק < 2821 | אף [אמר שלמה מלכא דישראל אף 822, 858, 875, 924, 939, 2817, 2818 • ואף 133 | דין [דא 800 | חזיתי חמיתו 7, 820, 842 | דהיא < 701, 822, 858, 875, 924, 939, 2817, 2818 • ה' 4 • דהא 21, 138, 143 | חכמתא [חוכמא דאתעבדת למהוי 822, 924, 939, 2817 • + דאתעתדת למהוי 858, 875, 2818 | תחות שמשא < 7 | ורבתא [ורבותא 2818 | היא < 822, 858, 875, 924, 939, 2817, 2818 || **14** בר אנש [בר נשא 1, 10, 11, 94 | זעירתא [קלילתא 842 | וגוברין ... היכמה < 139, 842 | וגוברין [וגוברין 1, 6, 159, 189, 241, 703, 800, 816, 817, 820, 902, 2818 • וגוברין 7, 10, 11, 12, 114, 701? • 2817, 945, 939 | גברי [גברי 5^מ, 72, 114, 703, 816, 822, 858, 875, 924, 939, 2821 | חילא [חיל 138, 143 | בגוה זעיר [זעיר בגוה 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 902 • זעיר 5 | היכמה [היא כמא 114, 143, 822 • < 800 | דקלילין ... דאנשא [זכוון קלילין בלביה דבר נש 139, (זכוות! 842) | דקלילין [דקלילין 1, 10, 11, 12, 138, 142, 159, 701, 703, 800, 817, 820, 888, 2821 | זכוותא [זכוותהא 72[†], 822, 858, 875, 924, 939[†], 2817[†], 2818[†] • זכותיה! 1, 10, 11 • זכוותה 52

בגו לבא דאנשא ויעול לות גופא יצרא בישא דמתיל למלך רב ותקיף לאתכנעא ואסחר ית לבא למטעי יתיה ובנא עלוהי אתר למתב על די יצבי לאסטיותי מן אורחון דתקנן קד' יי לאחדא יתיה במצדתין רברבין דגיהנם לאדלקותיה שבע זמנין על חוהוי: 15 והשתכח בגו גופא יצרא טבא מכיך וחכים ואתגבר עלוהי וכבש יתיה בחכמתיה ושיזיב ית גופא מן דינא דגיהנם בתוקפיה ובחכמתיה היכמה דגברא עביד קרבא ומשיזיב ית יתבי קרתא בחכמת לביה ואנש לא דכר בתר כן ליצרא טבא דשיזיבא אילהן <יימר> בלבביה זכאה אנא היכמה דיתבי קרתא לא דכירו ית עניא ההוא די שיזיב יתהון: 16 ואמרית אנא במימרי דטבא חכמת צדיקא מכח גבורת חייבא דחכמת צדיקא משיזיבא ליה ולאנשי דריה ותקוף רשיע{י}א דקאים בתקוף לביה

| בגו [בגוה *6, 52*, 138, 142, 143, 155, 159, 701, 888, 2821 • בגוא *4, 133*, 878 • בגווי *52, 114? |
דאנשא [דאיניש 52, 72, 878	ויעול [ויעול 822	לות גופא [בגויה 138, 143 • לגו גופא 139, 842
רב [< 842	ותקיף [תקיף 1, 10, 11, 842 • ושליט 800	לאתכנעא ... ובנא [< 822, 924, 939, 2817
לאתכנעא [לאיכנעא 133, 858, 875 • < 842	ואסחר ית לבא [ואסחר יתיה ליבא 3 • ואחזר ללבביה 842	
למטעי יתיה [לאטעיותיה 72 • לאטעאה יתיה 94 • למטעייה 842	אתר [אתרא *800^{mc}	למתב [< 2818
על די [עלה ודי 822, 924, 939, 2817	די יצבי [דיצבי 52, 114, 142, 842, 858, 875, 888, 2821 •	
דצבי 72, 800 • די יצבא הוא 7	לאסטיותי [למחזר יתיה 842 • לאטעיותיה 2818	אורחון דתקנן קדם יי [יי
אורח תקנא 842	דתקנן [< 163, 878	לאחדא יתיה [לאחדיה 139 • למחדיה 842
94	במצדתין [במצדתן 52, 72, 822[†], 858, 875, 924[†], 939, 2817, 2818 • במצדתא 94 • במצודין 1, 10,	
11, 902, 2821^m • בקולין 139, 842	רברבין [רברבנין 72, 822, 858, 875, 924, 939, 2817, 2818 • רברבן	
52 • רברבא 94 • דרכין 114	דגיהנם [בגהנם *133^{mc}	לאדלקותיה [לאתקלותיה °72, 822, 858, 875,
924, 939, 2817, 2818 • + ביה 114 • למזייה 139, 842	שבע זמנין [< 12	על² [מטול 139, 842
חוהוי [חוהייה 163, 701, 822, 858, 875, 924, 939, 2817, 2818 • + נשמתייה 114		15 והשתכח
ואשתכח 94, 133, 138, 143, 858, 875	בגו גופא [בגופא 878	בגו [בגו 138, 143 • בגוה 858, 875
גופא¹ [גוף 10, 11 • עניא 138, 143 • < 875, 858	מכיך ... קרתא² [< 138, 143	מכיך [דמכיך 114
בחכמתיה [בחוכמתא 139, 924, 2817 • בחוכמא 939, 822 • < 842	ושיזיב ית גופא [ושיזיב יתיה 12, 703, 816,	
817 • וית גופא שזיב 7	ושיזיב [ובשיזיב 878	מן דינא דגיהנם [< 842
היכמה¹ ... לביה [< 139, 842	דגברא [דגברא *1, 2, 10, 11, 12, 21, 52, 72, 114, 133, 945, 2817 • דגברין	
163	קרבא [לקרבא 1, 10, 11 • קרבין 163	ומשיזיב [משיזיב 1, 10, 11, 12, 189, 241, 703, 816,
817, 820, 888, 902, 2821 • די משיזיב 7	ית² [+ כל 888, 2821	קרתא¹ [קרתיה 189, 820
וגבר 842	דשיזיב [< 5 • דשיזיב יתיה *822^m	<יימר> [חשיב 52, 72, 114 • אמר 3, 94 • לימר *4^m
זכאה [+ שחסר מכאן 142, 159 • זכאי 842	אנא [< 7, 21, 133	היכמה² ... יתהון [< 139, 842
דיתבי ... דכירו [דלא דכירו יתבי קרתא 52, 72	דיתבי [יתבי 114	קרתא² [+ ההיא 1, 10, 11, 12, 189, 241,
703, 816, 817, 820, 902	לא דכירו... יתהון [ולא דכיר לגברא דשיזיב יתיה 138, 143	לא² [דלא 114, 700?
דכירו [דכירין 822, 858, 875, 924, 939, 2817, 2818	ההוא [< 822, 858, 875, 924, 939, 2817, 2818	
16 ואמרית [אמרית 138, 143	דטבא [3, 5, 6*, 21, 52, 72, 94, 155 • דטבתא *6^{mc}, 800, 945 • דטב 7,	
133, 163^{mc}, 878 • דטבי 114 • טבא cett.	צדיקא¹ [צדיקא 1, 6*, 10, 11, 21, 52, 72, 142, 143, 159, 163,	
878[†], 888, 902, 924, 945, 2817, 2818, 2821 • צדיקין 822	מכח גבורת [מגבורת 138, 139, 143, 842	
מכח [מכל *800 (מכ *800)	גבורת [גבורתא 858, 875, 2818 • גבורת 939, 2817	חייבא [רשיעא
12, 139, 189, 241, 703, 816, 817, 820, 842 • רשיעא *1^{mc†}, 10, 11, 902 • חייבא 138, 142, 159, 2817 •		
דחייבא 858, 875, 2818	דחכמת ... בלחודוהי [< 12, 138, 143	דחכמת [בחכמת 189 • חכמת 2818
צדיקא² [+ וחכותיה 1, 10, 11, 139, 189, 241, 703, 800, 816, 817, 820, 842, 902, 2821^m	דריה [דרהא 2818	
ותקוף [ותקיף 21, 2818	דקאים בתקוף לביה [דבתוקפא קאי (קאי 139om), 842	דקאים [דקאי 3, 7, 700?
בתקוף לביה [בתוקפא דליבביה 189, 241, 703, 816, 817, 820, 902 • בתוקפיה דלביה 1, 10, 11 • ליביה 701		

בדיל דלא למהדר בתיובא מתבלא ליה בלחודוהי וחכמת צדיקא עניא מזדלזלא בעיני רשיעא ובעדן די יוכח יתהון על עובדיהון בישיא פתגמי אוכחותא ליתיהון מתקבלין: **17** מלי צלותא דחכימיא בחשאי מתקבלין קדם מרי עלמא יתיר מקבלת קל גברא רשיעא דהוא שליט על שטיין דספגין ולית מקבל: **18** טבא חכמת חכימא בעדן עקתא יתיר מן כלי זינא בעדן אגחות קרבא וגברא חייב חד דאית בדרא גרים להובדא טבתא רבתא מן עלמא:

10

1 ויצרא בישיא דשכין על תרעי לבא כדיבבא היכדיננא וגרים מותא לעלמא על דמסרי חכימא בעדן דחטי

| בדיל דלא למהדר [מלמהדר 842,139 | למהדר [למהוי 163 | בתיובא [2818 • בתתובא 4, 5, 21, 142, 155, 159[†], 163, 701, 800 • בתתובתא 6, 52, 94, 133, 878, 888, 945 • cett. | בלחודוהי [לבלחודוי 842 | וחכמת צדיקא [וחכמתיה אם 143,138 | וחכמת [חכמת 701 | עניא [ועניא 1, 10, 11 • + היא 7 | מזדלזלא [מזדלזלא 1, 3, 7, 10, 11, 94, 133, 142^{mc}, 878 • מזדלזא 822, 924, 2818 • מתזלזא 138, 143 • מזלזא 159 | בעיני ... פתגמי [< 143,138 | בעיני [קומי 842,139 • באפי 945 | רשיעא [רשיעי דרוי 1, 10, 11, 189, 241, 820, 902 • רשיעי דריה 12, 139, 703, 816, 817, 842 | ובעדן [ובזמן 139 | די יוכח [דאוכח 94 • דמוכח 945 | עובדיהון [חוביהון 842 | פתגמי [ופתגמי 1^{mc}, 10, 11 | אוכחותא [אוכחותיה 6^m, 94, 139, 142, 155, 159, 189, 701, 800, 820, 842, 888, 945, 2821 • אוכחתיה 1, 5[†], 10, 11, 12, 241, 703[†], 816[†], 817[†], 902 • אוכחות' 114, 133 • ובתוכחתיה 143, 138 • אוכחתא 3 • אוכחתניה 21 | ליתיהון [לותהון לא 822, 858, 875, 924, 939, 2817, 2818 • ליתהון 3, 52, 94, 842, 945 • לית חיוביא 138, 143 | מתקבלין [מקבלין 1, 10, 11, 902 || **17** מלי [ומילי 189 | דחכימיא [דחכימא 5, 7, 800, 945 • דחכימ' 94, 143 • < 878 | מתקבלין [מתקבלן 155, 945, 2818 | מרי עלמא [מריהון 842, 902[†] • רבון עלמא 21 | יתיר [מן יתיר 800, 945 | קל [< 1^{*}, 3, 10, 11, 133^{*}, 800^{*} | גברא [< 1, 10, 11, 12, 114, 189, 241, 703, 816, 817, 820 | רשיעא [סטיא 94 | דהוא שליט [דשליט 143, 138 | שטיין [שטיא 5 • סטיין דכוותיה 94 | דספגין [דפגין 1^a, 21, 72^a, 114, 155, 701, 703, 820 • דפגן 52, 72^o, 878 • דסגין 3, 6^o | ולית מקבל [ולא מתקבל 52^a, 72^a, 94, 822, 858, 875, 924, 939, 2817, 2818 • ולית מתקבל 888, 2821 || **18** טבא [טבת 21, 138, 143, 159, 701 • טבתא 6^m, 72, 800^{mc}, 945 | חכימא [חכימא 12, 72, 139, 703, 816, 817 • חכימין 3, 21 | יתיר [< 12, 703, 816, 817 | מן כלי זינא [מן כלי זינא 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 902 • מן כל כלי זינא 52, 72, 114 • מן כלי זינא 143, 138, 945 • מן כלי זינא 159 | בעדן² ... וגברא [< 143, 138 | אגחות [אגחא 7 • < 842 | וגברא [וגבר 139, 822, 842, 924, 939 | חייב [חייבא 1, 6^m, 7, 10, 11, 12, 21, 52, 72, 114, 133, 800, 822, 858, 875, 902, 924, 939, 945 • וחייבא 138, 143 • דחייבא 2818 | חד [< 52, 72, 138, 143, 163, 822, 858, 875, 878, 924, 939, 2818 • חדא 7, 703, 816, 817 | דאית [דאיתיה 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842 • אית 138, 143 | טבתא רבתא [טבתא 888, 2821 • טבא רבא 945 | מן עלמא [בעלמא 842 || **10** **1** ויצרא [יצרא 159, 875, 858, 924, 939, 2817, 2818 | דשכין [דשרי 12, 703, 816, 817 • דשכיב 138, 143, 159 | תרעי [גלי 139, 842 | כדיבבא היכדיבבא [היכדיבבא 6^a, 52, 72, 800^{mc}, 945 • היך דבביא 139, 842, 888[†] • הובדיכון 4^{mc} • הי כדינא רבא 163 • הי כדובא 2818 • הי כדיבבא cett. | גורים [דגרים 12, 703, 816, 817 | מותא [מותנא 133 | לעלמא [3, 6, 7, 52, 72, 94, 114, 133, 139, 163, 700, 878 • בעלמא cett. | בעדן דחטי [במחטייה 842

ומחבל שמא טבא דהוה דמי מן קדמת דנא למשח רבותא דמבסס בבוסמנין וכמה יאי ויקיר יתיר מן חכמת
 חכימין ועותר {עותרין} <עתיירין> גבר דטפשותיה ועיר וקליל: **2** לבא דחכימא למקני אורייתא דאיתהיבת
 ביד ימינא דיי ולבא שטיא למקני נכסין דכסף וזהב: **3** ואף באורחא סריכא בעדן דשטיא אזיל לביה
 חסיר מן חכמתא ועבד מלין דלא תקנין לאתעבדא וכולא אמרין דשטיא הוא: **4** אם רוחא דיצרא בישא
 מתל בד ומתגבר למסק עלך אתרדך טב דהויתא נהיג {למקרביה} <למיקם ביה> לא תשבוק ארום פתגמי
 אורייתא אתבריאו אסו בעלמא למשבק ולמנשי מן קדם יי חוביהון רברבין: **5** אית בישא דחזית בעלמא

| שמא [שמיא ⁶mc, 72, 800, 945 • שמן! 138, 143 | דהוה דמי מן קדמת דנא [דמקדמת דנא דדמי 842 |
 | דהוה [דהוה 12, 703, 816, 817, 822, 858, 875, 924, 939, 2817, 2818 | למשח רבותא [למישחא דרבותא 842 |
 | בבוסמנין [בבוסמין 7, 12, 189, 241, 703, 816, 817, 820, 822, 858, 875, 924, 939, 2817, 2818 | יאי ויקיר
 | יקיר ויאה 12, 189, 241[†], 703, 816, 817, 820, 902 | יתיר [< 875, 858 | חכמת חכימין [חוכמתא דחכימי 3,
 (דחכימין 842) | ועותר {עותרין} <עתיירין> [ועותרין ⁶mc, 945 • ומן עותרא דעתירין 842 | ועותר [ומן עותר
 | *1, 12, 189, 241, 703, 816, 817, 820, 902 | זעיר וקליל [זעירא וקלילא 139, 842 || **2** דחכימא
 | חכימא 3, *6, 114, 133, 142, 159, 163, 189, 241, 701, 820, 878, 888, 2821 • דחכימא 1, 10, 11, 94 • חכימי!
 | 4 | אורייתא [אורייתיה 189, 820 | דאיתהיבת [דאיתהיבת *1, 142 | ביד ימינא [מימינא 822, 858, 875,
 | 2818, 2817, 939, 924 • מיד ימינא 800, 945 | דיי [< 139, 842 | ולבא שטיא [4, *6, 21, *52, 114, 133,
 | 138, 142, 143, 159, 163, 822, 878, 888, 2818, 2821 • ולב שטיא 3, 155, 875, 858 • ולבא דשטיא cett. |
 | למקני² [למקנא 800 | נכסין [נכסא 878 | דכסף [כסף 1, 3, 10, 11, 139 • מכסף 7 • דכספא 94 |
 | וזהב [ודהב' 94 || **3** ואף [ואף 7 | באורחא סריכא [באורחחא סריבן! [†]822, 858, 875, 924, 939,
 | 2818, 2817 • באורחן חשיכאן 886 | בעדן [בזמן 139, 842 • < 5 | דשטיא¹ [דסטי 800, 945 • שטיא 1 |
 | ועבד [דעביד 12, 241, 703, 816, 817 • במעבדיה 842 | מלין [עובדין 886 | דלא [לא 138, 143 | תקנין
 | כשרין 12, 138, 142, 143, 159, 189, 241, 703, 816, 817, 820 | לאתעבדא [לאיתעובדא 1, 10, 11, 21, 52, 133,
 | 142, 155, 159, 163, 189, 241, 701, 820, 842, 878, 888, 902 • < 138, 143 | וכולא אמרין [ואמרין כולא 114 •
 | דכולא אמרין 886 | דשטיא הוא [דאיהוה שטיא 842 | דשטיא² [שטיא 7, 52, 72, 114, 138, 142, 143, 159 |
 | הוא [< 163, 878 || **4** רוחא דיצרא [רוח יצרא 902 | מתל בד [< 139, 842 • מתל עלך 94 |
 | ומתגבר [מתגבר 139 • יתגבר 842 | עלך [< 5, 155 • בד 94 | אתרדך [אתרא 94, (+ דילך 139, 842, 902)
 | | טב [דטב 139, 842 • דהוה טב 902 • טבא 886 | דהויתא [די הויתון 138, 143 • מדהויתא 878 |
 | נהיג [לנהיג 138, 143 | תשבוק [תשבק 1, 10, 11, 12, 138, 139, 142, 143, 159, 842, 2821 • תשבוק 163, 878,
 | 888 • תשבקיניה 886 | ארום [ארי 138, 143 | פתגמי [< 139, 842 • פתגמיא 114 | אורייתא [< 3, *4,
 | 21, *52, 94, 114, 133*, 142, *143, *155, *159, *163, 878* | אתבריאו [אתבריאת 139 • דאתבריאת 842 |
 | אסו [לאסו 139, 842 | למשבק [< 4 | מן [< 21, 138, 143 | יי [+ ית 5 | חוביהון [3, 4, 5,
 | *6, 21, 52, 72, 114, 133*, 138, 142, 143, 155, 159, 163, 878 • !חובין ^m133 • חוביא 842 • חובין cett. |
 | רברבין [רברבנין 12, 703, 816, 817, 822, 858, 875, 924, 939, 2818 • רברביא 842 || **5** בישא [
 | 3, 4, 5, 6, 7, 21, 52, 72, 94, 114, 133, 155, 159, 163, 800, 875, 858, 878, 886, 945, 2818 • ביש 138, 143, 822,
 | 924, 939, 2817 • בישתא cett. | דחזית ... ומהנוקא [תחות שמשא בעלמא דחזית אנא ברוח נבואתא דמתגורא
 | 886 | דחזית [דחמית 139, 820, 842 • דחזיא 10, 11 • + ביש 163, 878 • + בישא 7, 133 • דחזי 1 |
 | בעלמא¹ ... ומהנוקא [ומהנוקא בעלמ' הדין תחות שמשא 114 | בעלמא תחות שמשא [< 7, 133, 878 | בעלמא¹
 | + הדין 1, *6^m, 10, 11, 12, 114, 139, 189, 241, 703, 800, 816, 817, 820, 842, 888, 902, 945, 2818, 2821

תחות שמשא ומהנוקא בעלמא כפתגמא דשלותא דנפקא מהחצפא על גברא מן קדם שולטן: 6 {יהיבת ארום} <יהב ית אדום> רשיעא ושטיא למהוי בריא במזליה ומשמש {בצלותא} <באצלחותא> מן שמי מרומא וחילוותיה גיותנין וסגיאין ועמא בית ישראל משתעבדין תחותיה בגלותא ומן סגיאיות חוביהון עתירי נכסין מתמסכנין ובמכיכותא יתבין ביני עממיא: 7 אמר שלמה ברוח נבואה חזית עממיא דהן משתעבדין לעמא בית ישראל מתגברין ורכבין על סוסיא {בארכונין} <כארכונין> ועמא בית ישראל ורברבניהון אזלין היך עבדין על ארעא: 8 ענת מדת דינא וכן אמרת אנון גרמו להון כל דא היכמה די גבר כרי שוחה בפרשות אורחא

| תחות שמשא < 888 | ומהנוקא בעלמא < 12, 888 | ומהנוקא | ומה ניזקא 1, *5, 10, 11, 858, 875, 2818 • ומחוקא 822, 924, 939, 2817 • מהנוקא 139, 842, 902 • ומהזיקא 703, 816^{mc} • ומתנוקא 241 | בעלמא² < 52, 114 • + הדין 7, 902 | כפתגמא | כפתגמי 703, 816, 817 | דשלותא | שלותא 703 | דנפקא | דנפק 139, 842 • דנפקת 878 | מן | ומן 1, 10, 11 | קדם | + יי 2817 | שולטן | שולטון 3, 138, 142, 143, 159, 888, 2821 • שליטא 139, 842, 902 || 6 {יהיבת} <יהב ית> | יהב יי ית 1, 10, 11, 139, 701[†], 842, 902 • איתיהב 7, 72[†] • + ללבבי 5 | {ארום} <אדום> < 7, 12 | רשיעא | רשיעא 817, 816, 703 • שטיא 2818, 2817, 939, 924, 886, 875, 858, 822 < | ושטיא < 878, 163^m | 5, 842 | בריא במזליה | במזליה בריא 139, 842 | בריא < 12, 189, 241, 703, 816, 817 • בריה 5 | במזליה | במזלא 3, 12, 94, 189, 241, 816, 817, 820 • < 703 | ומשמש ... חוביהון < 138, 143 | ומשמש | דמשמש 3 | {בצלותא} <באצלחותא> | באצלחותיה 5, 822, 924, 939, 2817 • באצלחתא^a 6^a, 163, 800, 945 < | 2821, 888 | וחילוותיה | וחילוותיו 1, 10, 11, 12, 189, 701, 820 • וחילוותהון 94 | גיותנין | רבנין 842 | וסגיאין | סגיאין 6 • < 842 | ועמא < 189 • ועמיה 842 | בית ישראל < 12 | תחותיה | תחותהא 94 • תותוי 139 • תחותיה 822 • תותיה 842 | בגלותא | ובגלותא 800, 945 • < 12 | ומן | דמן 21 | עתירי נכסין | ועתיר נכסין 138, 143[†] • עתיריא דבהון 139, 842 | נכסין | + די בהון *1, 6^m, 139, 189, 241, 800, 820, 842, 902, 945 • + די בידיהון 12, 703, 816, 817 • + אנון 7 | מתמסכנין | ומתמסכנין 822, 924, 939 | ובמכיכותא | ובמסכנות 7, 143^m • ובמכיכותהון 800, 945 • ובמובתא 878 | יתבין | אותבין 94 | ביני עממיא | ביניהום 139, 842 • < 12 | ביני | בין 800, 945 | עממיא | עמיא 820 || 7 אמר ... נבואה < 12 | שלמה | + נבייא 189, 241, 703, 816, 817, 820 • + מלכא 1, 10, 11 • מלכא שלמ' 842, 902 | נבואה | נבואתא 2818 | חזית | חמית 820, 822, 842, 924, 939, 2817 • חזית 72 | עממיא | עבדיא 12 • עמיא 820 | דהן | 3, 4, 7, 52, 72, 94, 114, 133, 163, 878 • דהוו cett. | משתעבדין ... ישראל | משתעבדין לעמא בית ישראל מן קדמת דנא 6^m, 800, 945 • < 12 | משתעבדין | + מן קדמת דנא 1, 10, 11, 139, 189, 241, 703, 816, 817, 820, 842, 902 | לעמא | לעמיה 5 • בעמא 72 | ורכבין < 12, 241, 703, 816, 817 • ורכבין 1, 10, 11, 701 • ואזלין 133 | סוסיא | 3, 4, 5, 6, 21, 52, 94, 114, 133, 138, 142, 143, 155, 159, 163, 800, 878, 945 • סוסותהון 72, 2818 • סוסין 7 • סוס' 139 • סוסיהון 886 • סוסון cett. | {בארכונין} <כארכונין> ... ישראל < 12, 138, 143 | ועמא | דעמא 800, 945 • לעמא 822, 924 | ורברבניהון | ורברבניא 842 | 822^{mc}, 924, 939, 2817, 2818 • ורברבנין 3, 143 • רברבניהון 7 • ורברבין 12 • ורברבני 138 • רורבניא 842 | אזלין < 875, 858 | היך עבדין | היו עבדין 133 || 8 ענת ... היכמה < 12 | מדת | מידן 159 | וכן אמרת אנון | ואמ' אינון 138, 143 • < 3 | גרמון | גרמין 138, 142, 143, 159 | דא הי | האדי 858, 875 | היכמה | כמה 138, 143 • היך 842 | די גבר | גבר 12, 842 | כרי שוחה | דכרי שוחא 1, 6^m, 10, 11, 94, 800, 820^a (שוחתא 902), 945[†] • דחפיר כומצא 12, 189, 703, 816, 817, 820^o • דחפיר דכרי שומה כומצא 241 • דמשווח שוחא 842 | בפרשות < 3^{mc}, 6^{*}, 7, 52, 72, 94, 114, 133, 139, 163, 878, 2818 • בפרשת cett.

ביה אתחייב למפל ואומא דעברת על גזירת מימרא דיי ותקיפו גודא בעלמא נפלו ביד מלכא רשיעא דנכית להון כחיוויא: 9 אמר שלמה מלכא גלי קדמי דמנשה בר חזקיהו עתיד למיחב ולמסגוד לצלמיא דאבנין בגין כן יתמסר ביד מלכא דאתור ויכפתניה בשיריז בוספמן על דאטיל פתגמי אוריתא דכתיבין על לוחי אבניא מן עיקריהון בגין כן יצטער בהון ורבשקה אחוהי עתיד למסגוד לצלמיא דקיסין ולמשבוק פתגמי אוריתא דאתיהיבן בארונא דקיסי שיטה בגין כן עתיד לאתוקדא בנורא על יד מלאכא דיי: 10 וכד יחובון עמא בית ישראל ויתעבדון שמיא תקיפין כברזלי מלאחתא מטרא וההוא דרא לא צלי קדם יי בגין כן אתקלקל

| ביה < 143, 138 • דביה 94 • וביה 842 | אתחייב [יתחייב 703, 816, 817 • ואיתחייב 143, 138 | ואומא ... ותקיפו] < 143, 138 | ואומא ... דיי] < 12 | ואומא [ואומא 703, 816, 817 • דאומא 3 • ואמתא 72 • ואומי 94 | דעברת ... בעלמא] די תקפו גודא דעלמ' ועברו על גזירת מימרא דיי 842 | דעברת [דעברו 139 | גזירת] < 3, 133 | דיי] < 159, 142 | ותקיפו גודא בעלמא [ותברו גירא דעלמא 52^a, 72^a | ותקיפו] + עליהון 886 | גודא [גירא 139, 703, 816, 817 • גירא 875, 886?, 2818 • גדרא 7, 12, 155 • וגודא 143[†], 138 • גירא 924, 822, 939, 2817 • גזירתא 142 | בעלמא] * 1, 3, 6, 7, 94, 114, 133, 139, 163, 878 • < 12, 875, 858 • דעלמא cett. | נפלו ... רשיעא] < 143, 138, 878 | ביד [די עביד 875, 858 | מלכא] < 12 | דנכית [דנכיל 12, 703, 817 • נכית 143, 138 | להון²] בהון 842 | כחיוויא [כחיוויא 4, 10, 155, 189[†], 241, 703, 816, 817, 888, 902 || 9 אמר ... למיחב] < 12 | אמר שלמה מלכא [< 143, 138 | מלכא¹] < 155, 701, 822, 858, 875, 886, 888, 924, 939, 2817, 2818 • נבייא 189, 241, 703, 816, 817, 820, 842, 902 • מלכא נביא 1, 10, 11 | בר חזקיהו] < 143, 138 | בר [בר 4, 133, 163, 945* | עתיד¹] דעתיד 3 | ולמסגוד ... כן] < 143, 138 | ולמסגוד [ולמסגד 1, 10, 11, 703, 800^m, 816, 822, 858, 875, 924, 939, 945, 2817, 2818 • ולמסגיד 21, 800* 817 • + הוא 7 • דיסגד 12 | לצלמיא¹] לצילמא 1, 6*, 10, 11, 94, 858, 875 • בעלמייא 3 • לצלמנייא 189 | דאבנין [דאבנא 94 | בגין¹] < 12 | בגין [ובגין 858 • מטול 842 | כן¹] + הוא 7 | יתמסר [יצטער ויתמסר 7 • דיתמסר 945 | ויכפתניה [ויכפתיה 842 | בשיריז בוספמן] בתיכין 7 • < 114 • ברסג' 139 • בזממין cett. | דאטיל [דאקל 72^o, 822, 858, 875, 886, 924, 939, 2817, 2818 • דאבטל 1, 5, 6^m, 10, 11, 163, 800^m, 945 • דבטל 94, 703, 816, 817, 842, 902 | פתגמי אוריתא¹] פתגמא דאוריתא 822, 924, 939 • פתגמי דאוריתא 2817, 902 | על לוחי] 3, 5, 72, 902 • בלוחי cett. | אבניא [אבנין 1, 5, 10, 11, 94, 189, 241, 703, 816, 817, 820, 842 | עיקריהון [עיקרהון 94, 2818, 842 | בגין²] ובגין 94 | כן²] + חזקיהו 888 | יצטער [ולמצטע' 143, 138 • איסתער 800 • יתבנס 842 | בהון] < 143, 138 | ורבשקה אחוי עתיד] < 12 | ורבשקה [רב שקה 3, 21 | אחוהי ... בגין כן עתיד] < 143, 138 | למסגוד [ודיסגד 12 | לצלמיא²] לצלמא 94, 822, 858, 875, 924, 939, 2817, 2818 • לקסמייא 945 | דקיסין [דקירסין 114, 163, 878 • די קסמין 7 • דקרבין 159 | ולמשבוק ... עתיד] < 12 | דאתיהיבן] דאיתיהיבו 52^{mc}, 72, 94, 142, 155, 159, 703, 800, 945 • דאיתיהיבא 114 • דאיתיהיבת 189[†] • דיצניעין 842 | שיטה [שיטין 3, 6^m, 72, 142, 159, 800, 945 • שיטיא 189, 241, 703, 816, 817, 820, 902 • שיטי 1, 10, 11 | לאתוקדא [אתוקד בהון 12 • לאתיקודא 114 • לאתיקוד' 142 | בנורא ... דיי] < 12 | על יד] על ידי 139, 822, 858, 875, 924, 939, 2817, 2818 || 10 וכד¹] כד 6^m, 12, 800, 945 | בית ישראל [דישר' 143, 138 • 12 | ויתעבדון [וישתעבדון 142, 138, 143, 159 • יתעבדון 12, 842 | תקיפין [תקיפא 143, 138, 822, 858, 875, 924, 939, 2817, 2818 • תקיפא 159 • < 842 | כברזלי'] 1, 4, 5, 10, 11, 133, 155, 163, 241, 858, 875, 878 • היך פרולא 842 • כפרולא cett. | וההוא ... בכפנא] < 143, 138 | וההוא [והוא 7, 133 | לא] דלא 7, 822, 858, 875, 924, 939, 2817, 2818 | צלי [צלו 1, 10, 11 • קמו בצלותא

כל עלמא בכפנא וכד תייבין ומתכנשין אוכלוסין אוכלוסין ומתגברין על יצריהון וממנן כרזליהון למבעי רחמין מן אלה {א} שמי' אית בהון רעוא על מותר אכשרות חכמתהון: **11** כד מתגרן חיוון קלן לטרקא ולנזקא בעלמא על חוביהון דבית ישראל דלא עסקין בפתגמי אוריתא בחשיי ואף לית מותר לגבר אכיל קורצין דמשתעי לישן תליתאי ארום באשת' דגיהנם עתיד לאתוקדא: **12** מלי פום גבר חכים די השתכח בדרא כד אתי פורענותא בעלמא מצלי ומעדי ית פורענותא ומשכח רחמין קדם יי ושפותא דגברא שטיא מליין נזיפותא ובגין דידיה כן כל עלמא מתגמרין: **13** שירוי מלי פומיה שטותא וסוף מימר פומיה חלחולתא ובישתא: **14** ושטיא מסגי פתגמין סריקין דלית בהון צרוך עד די לא ינדע איניש מה דעתיד למהוי

עלמא [עמא 7, 21, 94, 142, 163, 241, 800, 822, 888, 902, 924, 939, 945, 2817 | וכד²] וכדו 1, 4, 10, 11, 12, 189, 241, 703, 800*, 816, 817, 820, 842, 902 | תייבין] + בתיובא 842 • + בתיובא 902 | ומתכנשין] מתכנשין 822, 858, 875, 924, 939, 2817, 2818 | אוכלוסין¹] אוכלוסיהון 159 | אוכלוסין²] < 1, 3, 4, 5, 6^m, 7, 10, 11, 138, 142, 143, 159, 189, 241, 800, 842, 902, 945 | ומתגברין ... כרזליהון] < 138, 143 | ומתגברין] < 7 | יצריהון] יצרהון 1, 7, 139, 2818, 902, 701 | וממנן כרזליהון] < 12 | וממנן] + על 142 • למנא 842 | כרזליהון] כרזליהון 3, 4, 5[†], 6^m, 10, 11, 21, 72^{o†}, 133, 159, 189, 701, 703, 800, 816, 817, 822[†], 842, 878, 886[†], 924[†], 939[†], 2817[†] • כרזליהון 1^{mc}, 7 • כרזליהון 94 | מן] קדם 1, 10, 11 • מן קדם 3 | אלה {א} שמי'] אלהא דשמיא 142, 159, 888, 902 • אלהא דשמיא 3 | אלה {א}] אלהי 1, 10[†], 11[†] | בהון] < 12, 817, 816, 703, 817 • להון 94 | אכשרות] אכשרית 6*, 114, 133, 138, 143, 159, 163[†], 878[†] • אכשריות 2818 || **11** כד] וכד 94 | חיוון] חיוון 875, 858 • חיוויא 842 | קלן] דקלן 842 | לטרקא] למטרקא 800, 945 • למטרוק 842 | ולנוקא] ולהנוקא 800, 945 • לנוקא 12 • ולנוקא 72 • ולמנוקא 842 | בעלמא] < 138, 143* | על ... אוריתא] < 12 | חוביהון] חוביה 143 | דבית ישראל] דישר 133, 138, 143 | דלא ... בחשאי] < 138, 143 | דלא] דלית 886 | עסקין] 3, 4, 5, 6, 21, 52, 72, 94, 114, 133, 139, 142, 155, 159, 701, 878, 902 • עסיקי 7, 163, 241, 703, 816, 817 • לעסקא 800^{mc}, 945 • עסיקן 842, 888 • עסיקו cett. | בפתגמי אוריתא] באוריתא 800, 822, 858, 875, 886, 924, 939, 945, 2817, 2818 | בחשיי] בוחשי 2818, 2817, 2818 | לית] לא 842 | מותר] מיתר 886 | לגבר] בגבר 21*, 822, 858, 875, 886, 924, 939, 2817, 2818 | אכיל] אכול 4^m, 138, 143, 159 | קורצין] קורציה 143, 138 | דמשתעי ... תליתאי] < 138, 143 | דמשתעי] ומשתעי 72 • למשתעי 94 • דמשעי 2818 | תליתאי] ביש 72^a, 822, 858, 875, 886, 924, 939, 2817, 2818[†] • + ביש 12, 703, 816, 817 | באשת' דגיהנם] בגיהנם 138, 143 | באשת' באישא 52, 114 | לאתוקדא] למתוקדא 138, 143 || **12** גבר] < 133, 139, 842 | חכים] חכימא 842 | די השתכח] דאשתכח 1, 10, 11, 12, 703, 816, 817 • דהשתא 138, 143* • די משתכח 842 | כד אתי ... מתגמרין] מליין בגין כל עלמא מתגברין 138, 143 | כד אתי ... פורענותא] < 12 | בעלמא] + הוא 7 | מצלי ומעדי] מעדי 842 | ית פורענותא] יתה 886 | ית] < 133, 703, 858, 875 | ומשכח] די משכח 7 • משכח 12 | קדם יי] מן קדם יי 7, 52, 72, 114, 142, 163, 701, 878 • < 5, 155 | ושפותא] 5 • וספוותי! 1, 4, 6^{omc}, 7, 133, 155, 163, 878 • וספותיה 10, 11, 12, 94, 142, 159 • ושיפוותי cett. | מליין] מליא 163, 878 | דידיה] 6 • < cett. | כן] < 4, 6, 138, 143 | כל] כולי 1, 10, 11, 12, 189, 241, 703, 800, 816, 817, 820, 842, 902, 945 • < 21 | עלמא] עמא 7, 52^a, 72, 94, 133 || **13** שירוי] שירוויא 163, 878 • שירות 875, 858 • שירות 902 | מלי] מימר 72 | שטותא] שטיותא 5*, 858, 875, 924, 939, 2817 • חולחולתא 12, 703^o, 816, 817 • הולחולתא 703^a | מימר פומיה] מימר 3, 4, 5, 142, 155*, 163, 701, 878, 888, 924 • מימריה 52, 72, 94, 114, 159 • מימר פומי 189 | חלחולתא] שטותא 12, 703, 816, 817 | ובישתא] 3, 4, 5, 6, 7, 21, 52, 72, 94, 114, 138, 142, 143, 155, 159, 163, 800, 945 • בישתא 133, 139, 842, 878 • בישא! 1, 10, 11 • ובישא cett. || **14** ושטיא] וסטיא 94 | מסגי] + הוא 7 | דלית] ולית 133 | עד] < 155 | איניש] 5, 142, 163 • < 800, 945 • איניש 6 • אנש cett. | דעתיד¹] עתיד 138, 143

ביומוהי ומה דעתיד למהוי בסופיה מן יחוי ליה: **15** טרחות שטיא די טרח בשטותא איהוא משלהי ליה על דלא אליף למיזל לקרתא דחכימא שרי בגוה למתבע מניה אולפנא: **16** ווי לך ארעא דישראל בעדן די ישלוט עלך ירבעם חייבא ויבטל מנך תקרובתא דצפרא ורבניך עד לא יקרבו תמידא דצפרא יכלון לחמא: **17** טב לך ארעא דישראל בעדן דימלך עלך חזקיה בר אחז דהוא מן יחוס בית דוד מלכא דישראל דהוא גבר תקיף באוריתא ונפיק ידי חובת פקודיא ורבבניך בטר דמקרבין תמידא אכלין לחמא בזמן ארבע שיעין מן עמל ידיהון בגבורת אורית' ולא בחלשות וסיימת עינא: **18** בחלשות עיסק אוריתא ופקודיא מתמסכן גבר מבנין ובמכיכות פקודיא דאתפקדת אתתא למנטר מן ריחוק סואבות דמא ולא נטרא מתעבדא דוותא

[ביומוהי [ביזמיה 902, 842 | ומה ... ליה [2817, 939, 924, 822 | ומה [ומן 139 | בסופיה [מן סיפיה 1, 10, 11, 189, 241, 842, 902 • מן סופיה 12, 139, 703, 816, 817, 820 • בסופא 52, 94, 114 | יחוי [דחוי 21 • יחוי 114 • הו! דחוי 886[†] || **15** טרחות [טורחנות! 886 | די טרח [די יטרח 822, 858, 875, 924, 939, 2817 • דיטרח 52, 114, 142, 163, 886, 888 • דהוא טרח 72 | בשטותא [בשטיותא 858, 875, 924, 939, 2817 | איהוא ... למיזל [875, 858 | איהוא [איהוי 822, 924, 939, 2817 • הוא 94, 842 • די 72 • איחזא 878 | על [עד 3, 7, 133, 138, 142, 143, 159, 163, 703, 800, 816, 817, 822, 878, 886, 924, 939, 2817 | דלא [לא 138, 142, 143, 159 | אליף [אילף 138, 822, 886, 924, 939, 2817 | לקרתא [בקרתא 7, 52, 114, 133, 163, 878 | מניה [886, 139 || **16** לך [עלך 52, 72, 163, 878 | דישראל [ישראל 138, 143 • < 12 | בעדן [בזמן 1, 10, 11, 189, 820, 842, 902 • < 5 | די ישלוט [דימלך 1, 10, 11, 12, 189, 241, 817, 816, 820, 842, 820, 817, 816, 703, 701, 241, 189, 12, 11, 10, 6^m, 1, 7, 1, 10, 11, 12, 114, 822, 842, 858, 875, 888, 924, 939, 2817 | רבניך [ורבבניך 1, 138, 143 | מינך [מינך 12, 189, 241, 817, 816, 820, 842, 820, 817, 816, 800, 703, 701, 241, 189, 12, 11, 10, 6^m, 1, 7, 1, 10, 11, 12, 114, 822, 842, 858, 875, 888, 924, 939, 2817 | יכלון ... יכלון [לא 886 • ורבנין 94 • < 945, 902 | יקרבו [ית 7 | תמידא דצפרא [תמידא [תדירא 12, 816, 703, 817 • תמידין 133 | יכלון לחמא [לחמא יכלון 6^m, 12, 189, 241, 817, 816, 800, 703, 820, 945 • ויכלון לחמא 822, 924, 939, 2817 • יכלון ית לחמך 7 • ייכלון לחמך 133 || **17** טב [טב 138, 142, 143^{*}, 159 | דישראל¹ [< 12 • ישראל 143 | בעדן [בעוד 822, 924, 939 • בזמן 94 | דימלך [די ישלוט 72, 822, 858, 875, 886, 924, 939, 2817 | חזקיה ... דהוא² [< 12 | חזקיה [חזקיה + מלך יהודה 142, 159 | דהוא מן דמן 139 | דהוא¹ [< 138, 143 | יחוס [< 7 • לחוס 878 | בית דוד [דוד 133, 159, 800 • דוד 138, 143 | דישראל² ... תקיף [דתקיף 138, 143 | גבר [גבר 1, 3^{*}, 5, 6^{*}, 10, 11, 21, 94, 133, 139, 142, 155, 189, 241, 820, 842, 878, 886, 888, 902 • < 159 | ונפיק ... פקודיא [< 12, 138, 143 | ורבבנין 138, 142, 143, 143, 159, 888 • ורבבני 133 | תמידא [תדירא 52, 114, 133, 163, 878 • תמידין 5^{*}, 138, 143 | לחמא [לחמין 189 | בזמן ... ידיהון [< 138, 143 | בזמן ... שיעין [< 12 | ארבע [ארבעה 114 | עמל [עמלי 12, 703, 816, 817 | ידיהון [ידהון 1 | אורית' [+ ופקודיא 12, 703, 816, 817 | בחלשות וסיימת עינא [בסימות עינא ובחלשות 138, 143 | בחלשות [בחלשותא 842, 2818 | וסיימת עינא [< 842 | וסיימת [5, 6 • וסימות 52^a, 72^o, 822, 858, 875, 886, 924, 939, 2817 • ובסימות 1, 10, 11, 12 • ובסיימות 94, 703, 816, 817 • וסיימות cett. || **18** פסוק < 189* | עיסק [עיסקי 163 | ופקודיא [< 138, 143 | גבר [< 5, 155 • גברא 886 | מבנין [< 888 | ובמכיכות [ובנמכות 7 | פקודיא [תפקידתא 1, 10, 11, 12, 139, 189, 241, 817, 816, 820, 842, 902 | אתתא [לאתתא 138, 143 | למנטר מן ריחוק [לרחקא 138, 143 | למנטר [< 2818 | מן [< 52, 114 | סואבות [סואבת 5, 94, 114, 139, 142, 159, 189, 241, 800, 822, 858, 875, 924, 939, 2817, 2818 • מסואבה 138, 143 • סאובת! 902 • דמא ולא נטרא [< 138, 143 | דמא [דמהא 6^m, 72, 94, 139, 800, 822, 858, 875, 924, 939, 945, 2817, 2818 • דמה 52, 886 | נטרא [נטרת 800 | מתעבדא [מתעבדת 241, 701, 820 • מתעבד' 6 | דוותא [רמתא 94

בגו ביתא: 19 לחוכא עבדין צדיקיא לחם לפרנסא עניין כפנין וחמרא דמזגין לדצחיין יהא להון לתדוא לעלמא דאתי וכסף פורקנא יסהיד עליהון זכותא לעלמ' דאתי באנפי כולא: 20 אף במנדעד בחביוני לבך מלאכ לא תלוט ובאדרון בית משכבך לא תלוט חכימא ארום רזיאל מלאכא מכריז בכל יומא מן שמיא על טורא דחורב ומהלך קליה בכל עלמא ואליהו כהנא אזל פרח באויר שמיא הי כנשרא מרי גפין ומחוי מלין דמתעבדין בטמירותא לכל דיירי ארעא:

11

1 אושיט לחם פרנסותך לעניי דאזלין בספינן על אנפי מיא ארום בתר עדן יומין סגיאין תשכח אגריה לעלמ' דאתי: 2 הב חולק טב מן זרעד לחקלא בתשרי ולא תמנע מלמזרע אף במרחשון ארום לא תנדע מה

| ביתא [ביתה 1, 10, 11 || 19 צדיקיא [צדיקין 3, 842 | לחם [לחמא 12, 94, 703, 816, 817 | דמזגין לדצחיין [< 138, 143 | דמזגין + אנון 7 | לדצחיין [לדצחיין 820, 822, 858, 875, 886, 924, 939, 2817, 2818 • לצחיין * 52, 72, 114, 701, 703, 816, 817 • לדצחיאי 3 • לדצחונן 800 | להון [לכוון 139, 142, 189, 241, 820, 878 | לחדוא [חדוי 138, 143 | פורקנא [פורקנהון 1, 12, 139, 189, 701, 820, 822[†], 842, 858, 875, 888, 902, 924, 939, 2817, 2818 • פורקניהון 10, 11, 142[†], 159[†], 241, 703, 816, 817, 886 • פורקן 21 | יסהיד עליהון זכותא [יסהיד עליהון 6^m, 945 • יסהיד עליהון * 6 | עליהון [להון 875, 858 | זכותא ... דאתי [< 138, 143 | זכותא [< 3, 7, 52, 72, 94, 114, 133, 163, 878 | לעלמ' [בעלמא 189, 139, 189 | דאתי² [ההוא 12, 139, 189, 241, 703, 816, 817, 820, 842, 902 • ההוא דאתי 1, 10, 11 • < 6, 945 || 20 במנדעד [במנדע^m 800 | בחביוני [בחביוני 5 • < 800 | תלוט¹ [+ חכימא 6, 945 | חכימא [עתירא 12, 139, 189, 241, 703, 816, 817, 820, 842, 902 • חכימין 3 • את חכימא 7 • + דהו עתיר באוריתא 886 | ארום [< 7, 133, 800 | רזיאל מלאכא [מלאכא רזיאל 817, 816, 703, 241, 189, 139, 12, 886 • מלאכא רזיא מלאכא 114, 163 • מלאכא רזיא 138, 143 • מלאך רזיאל מלאכא 142, 159 • מלאכא רזיאל מלאכא! 189 | מכריז ... רבא [< 12 | מכריז בכל יומא [בכל יומא 52 < | מכריז [< * 52, 114, 133, 163 | בכל יומא [< 52 | בכל¹ [כל 800^{mc} | מן שמיא [< 3, 6, 7, * 52, 94, 114, 133, 163, 189, 241, 703, 816, 817, 820, 878, 945 • + שמיא 138? • + די שמיא 143 | טורא דחורב [טור חורב 7 | קליה [1, 3, 5, 6^{mc}, 7, 10, 11, 21, 52, 72, 94, 114, 133, 142, 143, 155, 159, 800, 878, 945 • קלא cett. | עלמא [ארעא 52, 114 | כהנא [3, 4, 5, 6, 21, * 52, 94, 114, 133, 142, 143, 155, 159, 163, 701, 888, 945 • + רבא cett. | אזל [< 875 | פרח [פרח 1, 3^m, 10, 11, 72, 94, 133, 878 | באויר ... גפין [< 138, 143 | הי כנשרא [כנשרא 1, 10, 11, 142[†], 159[†] | ומחוי [מחוי 7 | מלין [7, 133, 138, * 143, 163, 800^{mc} • מיליא 842 | דמתעבדין [מתעבדין 142^{mc} | בטמירותא לכל דיירי ארעא [לכל דיירי ארעא בטמירותא 7 | בטמירותא [בטמירותא 1, 10, 11, 142 • בטמירותא 163 || 11 1 לחם [< 12, 139, 189, 241, 703, 816, 817, 820, 842, 902 | פרנסותך [פרנסתך 3^{mc}, 7[†], 139, 142, 822, 924, 939, 2817 • < 138, 143 | לעניי ... בספינן [< 3 | לעניי [לעניין 139, 189, 241, 703, 816, 817, 820, 822, 842, 858, 875, 886, 902, 924, 939, 2817 | דאזלין בספינן [דמטלטלין לפרנסותא בדוגיתא 139 | בספינן על אפי מיא [על אפי מיא בספינן 7 | בספינן [בסיגופא 875, 858 | על אנפי מיא [< 138, 143 • באנפי מיא 139 | בתר עידן [לעדן 139 | עדן [< 138, 142, 143, 159 | סגיאין [+ תמן 1^m, 10, 11 | תשכח [+ ית * 822, 858, 875, 886, 939, 2818 | אגריה [אגריד 7, 94, 142, 159 • אגר 138, 143 • אגרא 139 | לעלמ' דאתי [בעלמא הדין ובעלמא דאתי 12, 139, 189, 241, 703, 816, 817, 820, 902 • בעלמא הדין ולעלמא דאתי 6^m, 842, 945 • בעלמא הדין לעלמא דאתי 800 || 2 חולק [חולקך 886 | זרעד [5, 138, 143, 800 • זרע 133^m • זרעא cett. | לחקלא [5, 7, 21, 138, 142, 143^{mc}, 2818 • לחקלך cett. | תמנע [3, 4, 5, 6, 7, 21, 94, 133, 138, 139, 142, 143, 155, 159, 163, 878, 945 • תתמנע cett. | אף [< * 133, 886, 2818 | במרחשון [139, 703, 816, 817, 822, 842, 902, 924, 939, 2817, 2818 • בכסליו cett.

יהא בישא עלוי ארעא אי חרפי נצחן אי אפלי: 3 אם מתמליין ענניא מטרא עלוי ארעא מערן ית מיהון בגין זכותא דצדיקא ואין לית זכו(ת) בדרא ההוא בימא ובמדברא נחתן די לא יתהנון מנהון בני אנשא ואי אתגזר מן שמיא למנפל מלכא ויעטוהי מן סררותהון מן קד' מימרא דשמיא הוי ואי סובעא וכפנא בדרומא או בצפונא אתר דאתגזר למתקיימא ההיא עיטא תמן משתלחא למהוי: 4 גבר דנטיר חרשין וקוסמין לא יעבד טב לעלם ודמסתכל במזליא לא מגבי אגר ארום חרשין וקוסמין מתילן לרוחא דלא מתפיס בידוי דבר אנש ומזליא מתילן לענני שמיא דאזלין ולא תייבין: 5 היכמה דליתך ידע איכדין יהלך רוח נשמתא דחיי בגוף עולימא שלילא דשרי במעיינא דאמיה מעברא והיכמה דלא תנדע אין דכר אין נוקבא עד זמן דאתיליד היכדין ליתך ידע ית עובדא דיי די עבד בחכמתא ית כולא: 6 ביומי עולימותך תסב אנתתא ותוליד בנין ולעדן סיבותך לא תשבוק אתת חולקך מלמילד בנין ארום לא אשתמודע לך אידין מנהון אתבחר

[בישא | בשתא 72, 822, 858, 875, 886, 924, 939, 2817, 2818 | עלוי | על^{mc} 143, 842 | אי¹ ... אפלי | < 12, 822, 858, 875, 886, 924, 939, 2817, 2818 | אין 94, 701 | אפלי | + נצחון 139, 842, 902 | || 3 אם | אי 945 | מתמליין | יתמליין 72, 189, 241, 703, 816[†], 817[†], 820 • אתמלין 12, 163 | ענניא | ענני 52, 163 | עלוי ארעא | על ארעא 52, 842 • < 878 | ית מיהון | < 138, 143^{*}, 159 | ית | < 7 | בגין ... אנשא | < 12 | בגין | בדיל 858 | זכותא | זכותא 189, 820, 858, 875 | דצדיקא | 4, 6, 52^{*}, 114, 142, 155, 159, 163, 800, 878, 945 • דצדיקא cett | ואין | ואי 139 | זכו(ת) | זכות' 3, 21[†], 159[†], 701[†] | בדרא ההוא | באיהוא דרא 139 | בימא ובמדברא | במדברא ובימא 94 | בימא | בימא 72, 139 | ובמדברא | או במדברא 945 | נחתן | + בגין 52^m, 72 • + אתר 3 | די לא ... אנשא | דלית הנאה מנהון לבני אינשא 94 | מנהון | בהון 5 | ואי¹ | ואין 12, 72, 189, 241, 703, 816, 817, 820, 822, 842, 858, 875, 888, 902, 924, 939, 2817, 2818 • אין 133 | אתגזר | אתגזרת 822, 858, 875, 924, 939, 2817, 2818 • יתגזר 21, 701, 842 | למנפל | למטל 822, 858, 875, 924, 939, 2817, 2818 | ויעטוהי | וית יעטוהי 7 | סררותהון | שררותהון 12, 703, 816, 817, 842, 886, 939, 945 • סרבנותהון 875, 858 | קד' | < 2818 | דשמיא | דיי 12, 142, 159, 189, 241, 701, 816, 817, 820, 875, 902 • ואין 72, 52, 114 | וואי² | וואף 12, 189, 241, 703, 816, 817, 820, 902 • ואין 72, 142, 159, 701 • < 1^m, 10, 11 • וואף אין מתגזרן 139, 842 • אף 1^{*} | דאתגזר | דמתגזר 7, 138, 142, 143, 159, 822[†], 858, 875, 886, 888, 939, 945, 2818 • דיתגזר 816, 817 | עיטא | עיטתא 139 || 4 דנטיר | נטיר 7 | לעלם | לעלמא 7 | ודמסתכל | ומסתכל 7, 886 • ומאן דמסתכל 842, 902 | וקוסמין² | < 1, 10, 11 | מתילן¹ | + אנון 7 | דלא מתפיס | דלא מתפסא 902 | בידוי | בידה 138, 143 • בידא 878 | דאזלין | דאזלן 1, 3, 4, 5, 10[†], 11[†], 21, 94, 133, 139, 155, 159, 163, 189, 241, 800, 820, 842, 888, 902 | תייבין | תייבין 3, 4, 5, 21, 94, 133, 155, 163, 842, 878, 888, 902 • + לא מגבי אגרא 139 || 5 היכמה | והי כמא 12, 703, 816, 817, 886 | דליתך | דלית^m 822 | יהלך | יזיל 3, 94, 878 • יהא 143 • יהך 886 | רוח נשמתא דחיי | רוח חיי 138, 143 • נשמתא דחיי 94 | שלילא דשרי | שלילא 842, 902 | במעיינא | במעיא 139, 858, 875, 924, 939, 2817 • במעהא^m 4, 5 | מעברא | כד מעברא 139 | והי כמא ... איתיליד | < 138, 143 | והיכמה | היכמה^m 155 | אין¹ | או 1, 10, 11, 159 • אי 52, 72, 139 | אין² | או 1, 3, 4, 10, 11, 822, 858, 875, 924, 939, 2817 • אי 52, 72, 139 • ואין 842, 902, 945 | עד ... היכדין | < 163, 878 | דאתיליד | דיתיליד 5, 822[†], 858[†], 875[†], 924[†], 939[†], 2817, 2818 | ית¹ | < 822, 858, 875, 902, 924, 2817, 2818 | די עבד | די יעביד 4, 21, 139, 142[†], 155, 189, 241, 800, 822, 858, 875, 902 • דיעבד 7, 12, 133, 143^m, 163, 701, 842, 888, 2818 • דיעביד 703, 816, 817, 924, 939, 945, 2817, 2818[‡] • די עביד 6 • דיתעביד 886 | בחכמתא | בחכמה 7 • בחוכמתיה 94 | ית² | < 94, 138, 143 || 6 ותוליד | + לך^m 6, 800, 945 | ולעדן | ולענן 822, 924, 939, 2817 • ובעידן 5 | תשבוק | + ית 72, 822, 858, 875, 886, 924, 939, 2817 | אתת חולקך | איתתך 875 | אשתמודע לך | תנדע 139 | לך | < 72, 138, 143 | אתבחר למהוי | < 139 | אתבחר | יתבחר 72 • לא אבחר 138

למהוי טב הדין או דין ואם תרויהון טבין כחדא: 7 ובסיס נהור אוריתא וטב {לנהורא} <לאנהרא> עיינין חשיכין למחמי איקר אפי שכינתא דעתיד לאנהרא אפי צדיקי' מן זיו שכנתיה ולמהוי שופריהון כשמשא: 8 ארום אם יומין סגיאין חאיי אנשא בכולהון חמי ליה למחדי ולמעסק באוריתא דיי וידכר ית יומי חשוכא דמותא ולא יחוב ארום סגיאין אנון יומיא די ישכוב גבר בבית קבורתא וחמי ליה לקבלא דינא מן שמיא בחיוהי בירחים כל זמן דיייתי עלוהי פורענותא על הבלא דעבד: 9 חדי עולימא ביומי עולימותך ויהא לבך טב עלך ביומי רביותך ואיזיל בענותנותא עם אורחי לבך ותהי זהיר בחיזו עינד דלא תסתכל בביש ואשתמודע לך ארום על כל אלין עתיד יי לאעלותך בדינא: 10 ותעדי רגוז מלבך דלא תגרום בישא על בשרך ארום עולימות ויומי אוכמות שער הבלו:

| טב [טבא 701 | הדין] דין 3, 822, 858, 924, 939, 2817, 2818 • אי דין 52, 114, 138, 139, 143 |
 | או דין] אי דין 138, 139, 143[†] | ואי 1[†], 10[†], 11[†] | טבין כחדא [טבין כחדא] כחדא טבין 1, 7, 10, 11,
 | 12, 72, 822, 858, 875, 886, 924, 939, 2818 || 7 פסוק < 822, 858, 875, 924* | 2818
 | נהור] זהור 886 | אוריתא] < 12, 94 • פתגמי אוריתא 4 | וטב] < 155 | חשיכין] חשוכין 133, 820, 888
 | למחמי] למחזי 1, 10, 11, 12, 189, 241, 703, 816, 817, 842, 902 • ולמחמי 886 | איקר] 3, 4, 5, 6, 7, 21, 52,
 | 114, 142*, 155, 159, 163, 800, 878, 888 • יקר cett. | אפי'] + זיו 72, 924, 939, 2817 • זיו 886 |
 | שכינתא] + דיי 12, 703, 816, 817 | דעתיד] לדעתיד 12, 241, 703, 816, 817 • + הוא 7 | שכנתיה]
 | שכינתא 10, 11 • שכינת' 1 | שופריהון] שופריה! באוריתא 886 || 8 חאיי] יחי 3, 2818 |
 | אנשא] גבר 139 | בכולהון] < 4 | חמי] חזאי 1, 10, 11, 12, 189, 241, 703, 816, 817, 820, 842, 902 |
 | למחדי ולמעסק] למיהדר ולמעבד 21 • למחדי ולמעסק 886 | דיי] < 138, 139, 143 | וידכר] ויהי דכיר
 | 12, 139, 189, 241, 703, 816, 817, 820, 842, 902 • יהא דכיר 1, 10, 11 | יומי חשוכא] יומא חשוכא 142,
 | 143 • יומ' חשוכא 138 • חשוכא 703 • יומיא חשוכיא 886 | יומיא] יומין 52, 114, 163, 878 • יומי 4 |
 | גבר] שכיבא 1, 10, 11, 12, 139, 189, 241, 703, 816, 817, 820, 842, 902 • < 3 | קבורתא] קבורתיה 842, 902
 | וחמי ליה] וחזי ליה 12, 155, 189, 241, 703, 816, 817, 820, 842, 902 • < 1, 10, 11 | מן שמיא] דשמיא 72, 822,
 | 858, 875, 886, 924, 939, 2818 • דמן שמיא 800 | בחיוהי] < 12, 155, 189, 241, 703, 816, 817, 820, 842,
 | 902 | בירחים] וירחים 72^a, 133, 822, 858, 875, 886, 924, 939, 2818 • < 12, 139, 189, 241, 703, 816, 817
 | דייתי] דתיתי 822, 858, 875, 886, 924, 939, 2818 | הבלא] הבלותא 1, 10, 11, 12, 139, 189, 241, 703, 816,
817, 820, 842, 902 • הבלי 21 • הבלו 72		9 עולימא ביומי עולימותך] טליא בטליותך 139	
עולימותך] + ויהא לבך טב לך (עלך 6*) ביומי עולימותך 6*, 52*, 114, 878	ויהי ... ואיזיל] < 138, 143, 159		
לבך'] לבא 800	עלך] לך 7, 878 • < 3	רביותך] עולימותך 3, 7, 21	ואיזיל] ותיזיל 133
עם אורחי] באורחי 5 • עם אורח 886	בחיזו] בחיזוני 1, 10, 11	דלא] ולא 1, 7, 10, 11, 842, 902	
תסתכל] תחזי 139	בביש] בבישא 12, 241, 703, 816, 817	ואשתמודע] וישתמודע 72, 822, 858, 875,	
886, 924, 939, 2818	ארום על] דעל 12, 189, 241, 703, 816, 817, 820, 842, 902	יי לאעלותך] לאעלותך	
יי 7^m		10 ותעדי] ואעדי 94, 800, 822, 858, 875, 924, 939, 2818	רגוז] רוגזא 822, 858,
875, 924, 939, 2818	דלא ... הבלו] ארום רוגזא מקטיל לבני אנשא ולא עוד ארום הוא מחית לגהנם רבתא ואתחזי		
(ואת חזי 875 • ואת חמי 822, 924, 939) לך דתשייב נפשך מדינה דגהנם ותנדע ארום עלמא הדין (+ כוליה 804, 822,			
924, 939) מתחשיב הבלו ולא ישתיר לבר נש (אנש 804) מכל עובדוהי (עובדיה 822, 924, 939) מידעם אלהין עובדין טבין			
דאינון מגינין עלוהי ואף מהנין ליה בעלמא דאתי 804, 822, 858, 875, 924, 939, 2818[‡]	דלא] ולא 1, 10, 11		
בישא] ביש 1, 7, 10, 11, 138, 143 • בישתא 142	על בישרך] < 138, 143	ארום] ארי 142, 800	
עולימות] עולימותא 701, 842, 902	שער] + כולא 94		

1 ותהי דכיר ית ברייך ליקרותיה ביומי {רביתך} <רביותך> עד דלא ייתון לותך יומי בישותא וימטון עלך שני דתימר לית לי בהון רעוא: 2 עד דלא אשתני זיו יקר אפך דמתיל לשמשא ונהורא דעינד עד דלא יסתמון והדר ליסתך עד דלא יתקדרון {וגב'י} <ובבי> עינד דמתילין לכוכביא עד לא יתעממון וריסי עינד יהון זלגן דמעין כעננין בתר מטרא: 3 ביומא דיוזעון ארכובתך ויתנקשון אדרעך ויתבטלון ככי פומך עד לא יכלין {למלעי} <למלעס> מיכלא ויתעממון עינד דמסתכלין בחרכי רישך: 4 ויהון רגלך כבילן מלמפק בשוקא ויעדי מנד רעות מיכלא ותהי מתער משנתך על עיסק קל עופא כאלו על גנביא דאזלין בליליא ויתרפטון שפוותך מלמימר שירתא: 5 אף מן עובדין דהוון מן קדמת דנא תהא דחיל למדכר יתהון וגבשושיתא קלילא מתילא באנפי נפשך לטור רם בעדן מהלכך באורחא ותציץ ריש שיזרתך מן כחשותא כשגדא ויתנפחון אסתוורי רגלך {ותתמנעון} <ותתמנע> מן {משכנא} <משכבא> ארום אתפני אנשא למיהך לבית קבורתא

12 1 ותהי < 878,163 | דכיר | ודכיר 878 | ית < 7,4 | דלא | לא 875,858,114,72,52,3 | יומי בישותא | יומין בישין 886 | בישותא | בישתא 7,12,159,703,804,816,817,822,858,875,924,939 | וימטון עלך | דמטון לך 7 | שנין | יומין 875,858,822,804,939,924 | לי < 52,114,133,902 | || 2 דלא¹ | לא 114,52 | אשתני[†] 3[†],7[†],21,133,142,155,163,189,241,701,800, | ונהורא דעינד | ונהורא עינד 114,52 | ונהורא | ונהורא 94 | דלא² | לא 5,6,21,94,139,142,155,159,189,241,800,820,902,945 | יסתמון | יסתמון 878,924,939,924,875,858,822,804,72,52,11,10,1 | יקרא דאפך 1,10,11,52,72,804,822,858,875,924,939 | ונהורא דעינד | ונהורא עינד 114,52 | ונהורא | ונהורא 155,139,94,21,6,3,לא³ | לא 139,902,878,820,800,701,241,189,163,159,155,139,94,21,6,3,לא³ | יתקדרון | יתקדרון 139 | {וגב'י} <ובבי> עינד | ועינד 7 • זיו עינד 888 | דמתילין לכוכבייא | די ככבייא 139 | דמתילין | דמתילין 1,10,11,52,72,114,138,143,241,804,820,858,875 | לכוכבייא | בירחא 804 | לא | דלא 7,72,133,142,804,842,858,875,886,888,924,939 | וריסי[†] | על 133 | עינד² | + עד דלא 52,72,114 || 3 ביומא | ביום 139 | דיוזעון | דיוזעון 875,858,875 • דיוזעון 7 • דיוזעון 888 | ויתנקשון אדרעך | ויתנקשון | ויתנקשון 21 | אדרעך | דרעך 875,858 | ויתבטלון | ויתבטלון 7 | לא | דלא 5,7,142,189,241,701^m,703,804,816,817,820,842,858,875,886,888,902,924,939 | יכלין | יכלין^m 6,12,133,703,800*,816,817,945 • כהלין 139 | מיכלא | מיכלך 858 | ויתעממון עינד | ויתעממון עינד 7 | דמסתכלין | דמסתכלן 12,189,241,701,703,804,816,817,820,842,858,875,886,888,902,924,939 | פסוק < 189* | מיכלא | מיכל' 133 • מיכלך 189 | ותהי מתער משנתך | ותנער שינתך 143,138 | כאילו ... בליליא | < 12 | על² | + קל^m,6^m,72,52^m,189,241,701,703,800,816,817,820,842,858,875,886,888,902,924,939 | ויתרפטון | ויתרפטון 886 < • 842 | ויתרפטון | ויתרפטון 52,6^a,72^a,94[†],114,800,888,945 • ויתרפטון 72^o,701[†],804,822,858,875,886,888,924,939,945,858,875,886,924,939 • ויתרפטון! 7 • ויתרפטון cett. | מלמימר | מלמזמר 6^a,800,945 || 5 אף | ואוף 12,816,817 | עובדין | + בישין 94 | דהוון מן קדמת דנא | קדומין 143,138 | תהא דחיל | תדחל 139 | דחיל | דכיר 800,945 | למדכר יתהון | למדכריון 143,138 • למדכרום 139 | למדכר | למדחל 800,945 | וגבשושיתא | וגלשושיתא 12,189,241,703,816,817,842,878,902 • וגרשישיתא! 21 | מתילא ... רם | < 143,138 | באנפי נפשך | באנפך 888 | לטור רם | לטור רב 3 | מהלכך | מהלך 1,10,11,163 • מהלכא 143,138 • מיזלך 94 | באורחא | באורחך 858 | שיזרתך | שידרתך 3,7,52,72,94[†],114,138,143 | מן כחשותא | < 143,138 | כחשותא | כחישתא 800,945 | מן {משכנא} <משכבא> | מן משכבך 6^a,143,800,945 • מן שכבא 1^o • משכב' 138 | קבורתא | קבורא 5 • קבורת' 139 • קבורתיה cett.

ויסחרון מלאכיא תבעי דינך כספדיא דמסחרין בשוקא למכתב דין חושבנך: **6** עד די לא יתאלם לישנך מלמללא ותהי רעיעא מוקרא דרישך ותתבר מרירתך על כבדך וירהט גופך בגו קברך: **7** ויתוב בשרך דאתברי מן עפרא עלוי ארע' היכמה דהוה מן לקדמין ורוח נשמתך תתוב למקם בדינא קדם יי דיהבה לך: **8** כד אסתכל שלמה מלכא דישר' בהבלי דעלמא הדין ובהבלין דעבדין בני אנשא אמר קהלת במימריה כולא הבלו: **9** ויתיר מן כל בני אנשא הוה שלמה דמתקרי קהלת חכים ותוב הוה מאלף מנדעא ית עמא בית ישראל ואצית לקל חכימא ובלש בספרי חכמתא וברוח נבואה מן קדם יי תקין ספרי חכמתא ומתלין דסוכלתנו סגיאין לחדא: **10** בעא שלמה מלכא דמתקרי קהלת בחכמתיה למדן דיני על הרהורי לבא דאנשא ובלא סהדין בכך אתאמר ליה ברוח נבואה מן קדם יי הא כבר אתכתב בספר אוריתא על ידוהי דמשה רבהון דישראל על מימר סהדיא יקום פתגם: **11** פתגמי חכימין {ד}מתלין לזקתין ולקלשונין

| ויסחרון | ויחזרון 139 | תבעי דינך | < 143, 138 | תבעי | דתבעין 3 | דינך | דינא 902, 842 | כספדיא | כספריא 3[†], 4[†], 5[†], 21[†], 94, 114, 138[†], 139, 142[†], 143[†], 155, 241, 701[†], 800^m, 804, 822, 842, 858, 875, 888[†], 902, 924, 939, 945 • כספדנא! 163 | דמסחרין בשוקא | < 143, 138 | למכתב | + ית 12, 138, 139, 143, 163, 189, 241, 701, 703, 816, 817, 820, 842, 878, 888, 902 | דין חושבנך | דין חשבנא 21, 133 • דינא 143, 138 || **6** די | < 159, 142, 139* | יתאלם לישנך | יתאלם פומך ולישנא 143, 138 • יתאלם פומך ולישנך 159, 142 | מוקרא דרישך | מוקדך! ברישך 12, 703, 816, 817 | מרירתך | מרירתא 7, 163, 878 | בגו | לגו 12, 155, 703, 816, 817, 842, 924, 939 | קברך | בית קברך 7 • קברא 888 || **7** מן עפרא בעפר' 143 | עלוי | על 945 | ארע' | דארעא 822, 858, 875^m, 924, 939 | דהוה | דהוה 822, 924, 939 | נשמתך | נשמתא 143, 241 | בדינא | < 139, 21^m | יי | + אלהא 163 | דיהבה | דיהביה *142, 159 || **8** שלמה מלכא דישראל בהבלין < | < 143, 138 | מלכא דישר' | מלכא דירושלם 842, 902 • < 7 | בהבלי בהבלו 1, 10, 11, 12, 94, 133, 189, 241, 701, 703, 816, 817, 820, 822, 842, 858, 875, 888, 902, 924, 939 | דעלמא | בעלמא 138, 143, 822, 875, 924, 939 | ובהבלין | ובהבלין 139 | דעבדין בני אנשא | דעבדין בני אינשא למיזל^a 72 | במימריה | < 143, 138 | כולא | כולי^{mc} 163, 878 || **9** ויתיר | ויתיר 1, 10, 11 | דמתקרי קהלת מלכא | < 143, 138 | קהלת | + מלכא 12, 189, 241, 703, 800, 816, 817, 820, 842, 902, 945 | ותוב הוה מאלף | ומאלף 138, 143 | ותוב | והוא 12, 703, 816, 817 | הוה² | הוא 7, 133 | ית עמא בית | לעמא 138, 143 | עמא בית | < 7, 12, 703, 816, 817 • בית 241 | לקל חכימא | < 143, 138 | לקל | לכל 133, 822, 924, 939 | חכימא | חכימא 159, 189 • מיליא חכימא 21 • סביא 133 | בספרי | + אוריית' 94, 945* • בספר 138 • בספ' 143 | חכמתא¹ | חכימותא 21 • וחוכמתא 94 | נבואה | נבואתא 822, 875, 924, 939 | חכמתא² | < 143, 138 • חכמתיה 800, 945 | ומתלין | מתלין^m 1, 138, 143 | דסוכלתנו | וסוכלתנו 138 • וסוכלתנותא 143 | סגיאין | < 888 || **10** מלכא | < 7, 12, 138, 143, 189, 241, 701, 703, 816, 817, 820, 842, 902 | דמתקרי קהלת | < 143, 138 | בחכמתיה | בחוכמתא 3, 7 | דיני | דינא 5, 52, 94, 114, 138, 143 • דינין 10, 11, 12, 72 • דינא 4, 800, 945 | הרהורי ליביה 701 • הרהורא דלבא 902 | דאנשא | < 143, 138 | בכך | בגין כן 52, 72, 114 • ובכך 139 | ליה | < 189, 241, 703, 816, 817, 820 | ברוח נבואה | ברוחא 114 | מן ... הא | < 143, 138 | הא כבר | < 800, 945 • כבר 5 | בספר אוריתא | < 143, 138 • בסיפרא דאוריתא 701 | על² ... דישראל | < 12 | ידוהי | ידיה 3 • ידי 52 | רבהון דישראל | + תקנין פתגמין ומהימנין 1, 10, 11, 12, (פתגמין מהימנין ותקנין 139), 189, 241, 701, 703, 816, 817, 820, 842, 902 • רבנא 138, 143 • נבייא דרעא בלחודוהי ית עמא בית ישראל במדברא במנא 21 | על³ | דעל 139, 189, 241, 701, 820, 842, 902 | מימר | מימרא דיי ובמימר 12, 701, 703, 816, 817 • + תרין 133, 945 • + פומיה 163 | סהדיא | סהדין 7 • סהדי 133 • סהדין או תלת סהדין 945 | פתגם | פתגמא 7, 12, 72, 142, 143^{mc}, 159, 701, 703, 816, 817, 875 • דינא 139 || **11** פתגמי חכימין | פתגמין דחכימין 1, 10, 11 • + תקנין פתגמיהון ומהימנין^m 6, 800^{mc}, 945 • מילי חכימין 7 | לזקתין | ולהציב הדרבן מתרגמין ולאנצא זקת^a 189

דאנצין לאלפא חכמתא לסריקי ומנדעא היכמה דמאלף זקת לתורתא ורבני סנהדרין מרי הלכתין ומדרשין דאתיהבו על ידוי דמשה נבייא דרעא בלחודוהי ית עמא בית ישראל במדברא במנא וברגוגין: **12** ויתיר מנהון ברי אודהר למעבד ספרי חכמתא סגי עד דלית סוף ולמעסק בפתגמי אוריתא סגי ולאסתכלא בליאות בשרא: **13** סוף פתגם דאתעבד בעלמא בצנעא כולא עתיד לאתפרסמא ולאשתמעא לכל בני אנשא בגין כן ית מימרא דייי הוי דחיל וית פקודוהי הוי נטיר די לא למיחב בסתרא ואם תיחוב הוי זהיר למתוב ארום כדנן חמי למהוי אורח כל אנש: **14** ארום ית כל עובדא דייי {יעול} <יעיל> ליום דינא רבא ועתיד לפרסמא <על כל> דאתכסי מן בני אנשא אם טב אם ביש:

| דאנצין [דשינן 142 • ולהציב הדרבן ולאנצא זקת ^a820 | חכמתא [מנדעא 820,817,816,703,241,189,12 | ומנדעא [מנדעא 1,10,11,12,94,139,189,241,703,800,816,817,820,842,902,945 | זקת [זקתא 52,72,94,114,878 | לתורתא [לתורא 72 | סנהדרין [<12 | הלכתין [הילכתא 94,142,159,163 | ומדרשין [ומדרשא 7,159 • <12,133 | דאתיהבו [אתיהבו 138,143 | ידוי דמשה [ידוי דמשה 7,138[†],143 • ידא דמשה 888 | נבייא [+ דייי 924,939 • <7 | בלחודוי ... בית [<21 | בית [דבני 94 • <138,143 | במדברא [<114,138,143,888,902,945* | במנא וברגוגין [<12,902 | וברגוגין [וברגוגא 94 || **12** ברי [בני 1,10,11,12,52*,114,703,816,817 | אודהר [אודרו 822,924,939 | דלית [דלא 138,142,159,163*,822^{mc},924,939 • לית 1,4,10,11 | סגי² [<1,10,11 || **13** פתגם [פתגמא 21,52,72,114,888 | דאתעבד [<2818,822,875,924,939,2818 • דיתעבד 21[†],701 | בצנעא [+ הליך 701,822,875,924,939,2818 | עתיד [+ הוא 7 | לאתפרסמא [<138,143 • דאיתפרסמא 142 | ולאשתמעא [לאשתמעא 138,143 • [ולאשת]מודעא 2818 | בגין כן [+ יתאמר 701 • + יימרון 2818 | פקודוהי [פיקודייא דייי 189,241,703,816,817,820,842,902 | כדנן [כדן 822,875,924,939,2818 • כדון! 94 | חמי [חזי 1,10,11,12,703,816,817 | אנש [אינש 6 • בני נשא 7 || **14** עובדא [עובדיא 52,72,701 | דייי [דייי 7,10,11,945,703 | {יעול} <יעיל> [עתיד דיעיל 2818 | ליום דינא [לדינא 142 | ועתיד [דעתיד 21,163[†],822,878[†],924,939 | לפרסמא [לאתפרסמא 52,72 | <על כל> [<5 • על כל פתגם 3,6^m,12,139,142,189,241,701,800,816,817,842,924,939,2818 • על פתגם cett. (פתגמא 878) | מן [+ כל 842,902 | טב [טבא 114 | אם² [ואין 1,3,5,6^m,10,11,12,21,52,72,142^m,155^m,800,703,816,817,822,875,888,924,939,945 | ביש [בישא 114 ||

Appendix 2: Charts of Lacunae and Long Omissions

The data in the charts below indicate where portions of texts are missing or damaged. Manuscripts with single verses omitted for reasons other than manuscript damage are indicated in the apparatus as < פסוק >. Chart 1 contains an overview of the missing verses within chapters; Chart 2 provides details about the omissions within verses. It has not been possible to include all the instances of single words which have been omitted through scribal error; cases due to manuscript damage have been included.

Chart 1

Chapter	Verse	Manuscripts	Additional Notes
1	Entire chapter	804, 849, 886, 2822, 2823, 2824	
	1 – mid-16	2818	Resumes at 1:16 ולבבי (has reading לבי)
	1 – 7	114	
	8 – 18	2820	
2	Entire chapter	849, 886, 2822, 2823, 2824	
	1 – 11, 25 – 26	2820	
	1 – 5, 11 – 26	804	
	5	163	
	Mid-5 – 10, 17 – mid-24	2818	See note ⁴⁹²
	8 – 11, 20	885	See note ⁴⁹³
	12 – 24	114	
3	Entire chapter	804, 849, 886, 2822, 2823, 2824	
	1 – 17	2820	

⁴⁹² Missing from 2:5 לוחי until start of 2:11; missing from start of 2:17, resumes at 2:24 אונשא.

⁴⁹³ Folios containing 2:8–11 missing. 2:20 omitted; a gap has been left between MT verses 220 and 2:21.

	Mid-2 – mid-6	2821	Folio missing. Missing from 3:2 למילד; resumes with 3:6 לטלקא (variant for למשדי)
	18 – 22	114	
4	Entire chapter	804, 849, 886, 2822, 2823, 2824	
	1 – 12	114	
	Mid-4 – 17	945	From 4:4 בני אנשא
	13 – 17	885	
	13 – 17	2820	
5	Entire chapter	804, 885, 886, 2820, 2822, 2824	
	1 – mid-19	945	Resumes at 5:19 אנשא (1°) (has variant אינשא for this lemma)
	1 – 15, 19	2823	
	1 – mid-5:8 alternative targum	849	Fragment; starts at 5:8 alternative targum ארעא
	Alternative targum to 5:8	1*, 10, 11, 12, 138, 143, 703, 816, 817, 822, 888, 902, 2821	1 has the alternative targum in lower margin, by a later hand
	Mid-5:8 alternative targum – mid-19	2817	Missing from 5:8 alternative targum חמי, resumes at 5:19 דלא
	8	842	Only has alternative targum to this verse
6	Entire chapter	804, 885, 886, 2823, 2824	
	1 – mid-9	2820	See note ⁴⁹⁴

⁴⁹⁴ Resumes at די זייל (for which the reading is דיזייל), although preceding word מאן is likely on the page but illegible due to damage.

	1, 4 – 12	2822	Fragment, only featuring 6:2–3
	3 – 12	849	
	Mid-9 – 12	114	Missing folio; text missing from 6:9 מן
7	Entire chapter	114, 804, 849, 886, 2822, 2823, 2824	
	1 – mid-27	2817	Resumes mid-7:27 with אמר
	1 – mid-22	885	Resumes mid-22 with ליבך (variant for בלבבך)
	2	138, 143	Verse omitted
	Mid-2 – mid-7	2821	See note ⁴⁹⁵
	Alternative targum to 7:7	All except 820	
	18	138, 143	Verse omitted
	19	12	Only has alternative targum to this verse
	Alternative targum to 7:19	1, 10, 11, 189, 703, 816, 842, 888, 902, 2821	
8	Entire chapter	804, 849, 886, 2820, 2822, 2823	
	1 – mid-1; 11 – 17	2824	Fragment; begins at 1:1 מליא, which only has the final א visible
	Mid-4 – 17	885	Folios missing; the last lemma included is the catchword, מתעבד
	7	701	Verse omitted
	11	94	Verse omitted
	17	700	MS damaged

⁴⁹⁵ Missing from 7:2 correction of word בתתובתא (last word on page but crossed out), resumes at 7:7 אויסא.

9	Entire chapter	804, 849, 885, 886, 2820, 2822, 2823, 2824	
	4	2817	MS torn
	13	2821	Verse omitted
10	Entire chapter	804, 849, 885, 2820, 2822, 2823, 2824	
	1 – 2	886	
	2 – 20	700	
	Mid-7 – 20	2821	See note ⁴⁹⁶
11	Entire chapter	700, 849, 885, 2820, 2821, 2822, 2823, 2824	
	1 – mid-10	804	See note ⁴⁹⁷
	7	822, 858, 875, 924*, 2818	875 notes the lack of targum for this verse in Arabic in margin
	Mid-8 – 10	2817	Missing from 11:8 ארום (2°)
12	Entire chapter	700, 849, 885, 2817, 2820, 2821, 2822, 2823, 2824	
	1 – mid-11	2818	Resumes at penultimate word of 12:11 [ב]מנא – MS damaged
	5 – 14	886	
	6 – 14	804	
	8 – 14	858	MS damaged

⁴⁹⁶ From mid-7, the scanned copy becomes blurred and very difficult to read, with only sporadic words being legible. The last legible word on the page is 10:8 ותקיפו, after which the pages containing the remaining verses of the text are missing.

⁴⁹⁷ The verse resumes in the middle of the Yemenite variant ending to this verse, at עוד ארום הוא מחית.

Chart 2

Verse	Lemma	Manuscripts	Reading	Additional Notes
1:2	הבל הבלים עלמא הדין	189*, 822, 858, 875, 885, 924, 939, 2817	<	Due to haplography
1:3	ולקבלא	822	קבלא[.]	Likely to be לקבלא
1:4	דעתידין	822	דע[.]ידין	
1:8	למהוי בתרוהי ולא יכילא עינא למחזי כל מה דעתיד	924, 2817, 2821	<	Due to haplography
1:9	למהוי ... הוא דעתיד	3, 155*, 822, 888, 924, 939, 2817	<	Due to haplography
	מן בטר ... הוא דעתיד	885	<	Due to haplography
1:10	די יאמר	822	דיי[.]	
	חדת	701	ח[.]ת	
	לעלמיא	701	לעל[...]	
1:12	וכן	701	[...]?	No variants for this word, unlikely to be a significant variant
1:13	למנדע	822	למ[.]דע	Could be נ but likely י, as other Yemenite MSS have י
2:4	בניתי ... ישראל	822, 924, 939, 2817	<	
	וביתא ... {סהדרין} <סנהדרין>	138	<	
2:5	מיכלא ומנהון לצרוך	4, 701	<	Due to haplography
	משתיא ומנהון לצרוך	7, 139, 703, 816, 817	<	Due to haplography
	נציבית ... בוסמני'	701, 822, 939, 2817, 2818*	<	Due to haplography
	אילני סרק וכל	6*, 700	<	Due to haplography

2:6	דמיא ... ואידין חזי לאשקאה	163	<	Partially inserted later in verse, following מנהון
	אילניא ... דמיא לאשקאה	7, 133, 142, 241, 878	<	Due to haplography
	אילניא ואידין חזי לאשקאה	6*, 21, 139, 159, 804	<	Due to haplography
2:8 – 2:11	Entire verses	885	[...]	Folios missing
2:8	ליואי ... לזמרא בהון	12, 163, 804, 822, 858, 875, 924, 939, 2817	<	Due to haplography
	מיא ... דשדיין	822, 888, 924, 939, 2817	<	Due to haplography
2:10	בחכמתא ... מכל	858, 875	<	
2:14	ושטיא ... מן עלמא	7, 133, 701, 822, 878, 885, 924, 939, 2817, 2818, 2820	<	Due to haplography
2:16	מא דהוה	133	<	
	דעתידין ... דחייבא	817	[...]	Water damage
2:17	וסניתי ... דאתעבד	817	עביד[.....]	Water damage
	תחות שמשא	817	א[.....]	Water damage
	ארום כולא ... רוחא	817	[...] הבלו [...] ותבירות	Water damage
2:18	וסניתי	817	[...]	Water damage
	דטרחית תחות	817	חות[.....]	Water damage
	הדין בגין	817	[.] דיל	Water damage
2:20	Entire verse	885	<	A gap has been left between MT verses 2:20 and 2:21
3:2	עדן בחיר למנצב ... אילן נציב	822*, 924, 2817	<	

3:5	ועדן בחיר למצבור אבנין לבנינא	885	<	
3:6	ועדן בחיר למיבד... עסקא	155	<	
	בחיר למטר עסקא ועדן	4	<	
	ועדן בחיר למשדי עסקא	7	<	Due to haplography
3:7	עדן בחיר למבוע... לאחאה	822, 924*	<	Due to haplography
	למשחק מלנצאה ועדן בחיר	822, 924*	<	Due to haplography
3:10	אסורין	822	[.].סורין	May be יסורין or אסורין
3:11	בר נבט ... ביומי ירבעם	94	<	Due to haplography
	למהוי ביומי שבע בר בכרי ואתעכבת והות ביומי ירבעם	3	<	See note ⁴⁹⁸
	שבע בר בכרי ואתעכבת והות ביומי	189	<	Due to haplography
	ואתעכבת... בכרי	701, 703*, 800*, 822, 858, 875, 878, 885, 924, 939, 2817, 2818	<	Due to haplography
	ופסקו	822	קו[...]	
3:14	לאוספא ... לגבר	3, 142, 858, 875, 2821	<	Due to haplography
3:15	הוא דאתי ... הא כבר	885, 2818	<	Due to haplography
3:16	תמן גבר ... משתכח	700	<	Due to haplography
	גבר ... משתכח	94	<	Due to haplography
3:21	הוא	822	[ה]וא	Unlikely to be anything else

⁴⁹⁸ Likely due to haplography, as some MSS have the plus בר נבט after the second occurrence of ירבעם. The haplography was partly corrected by the insertion of the phrase בר נבט ירבעם ביומי ווהוה ואתעכבת into the main text of this MS, but in the wrong place (following בית מקדשא). Thus, the plus ווהוה has been included in the apparatus under the lemma ואתעכבת as if it appears in its correct place. Similarly, the plus בר נבט has been included in the apparatus under the lemma ירבעם.

	נשמתא	822	[נ]שמתא	As above
3:22	לית	822	[לי]ת	As above
	מן דיחדי ... בעלמא הדין	888	<	Due to haplography
	בעובדוהי	822	ב[עו]בדוהי	Unlikely to be anything else
	וייטב	822	[ויו?] ^{טב}	Could be וייטב or וייטב
	דאתי	822	[ד]אתי	Unlikely to be anything else
	צדקתא	822	[צ]דקתא	Unlikely to be anything else
4:1	ולית ... תנחומין	902, 2821	<	Due to haplography
	ולית די ינחם להון	7	ולית דימליל להון תנחומין	Dittography; this reading is found earlier in verse
4:4	יוטב ... דשמיא	3, 155*	<	Due to haplography
4:5	ידוהי	822	[.]ידו	Appears to be space for י only
	כסו	822	[.]כס	Appears to be space for ו only
4:10	חדא יקיים ... מרע	7	<	Due to haplography
	בעדן ... בדריה	138, 159, 2821*	<	Due to haplography
4:12	בעלמא ... פורענוחא	21, 842	<	Due to haplography
4:13– 7:22	לטעות' ... ידיע	885	[...]	Folios missing
4:13	למפלח ... דלא צבא	94	<	Due to haplography
4:14	טעותא	10	ט[....]א	See note ⁴⁹⁹
	בעלמא	133m	[בע]למא	In margin at edge of page; cut off by scan
4:16	בית	878	[ב]ית	Page creased; could not possibly be any other letter

⁴⁹⁹ Page in the edition used had damage to this word. Likely to be טעותא as per 1 and 11.

	קדמיהון	878	ק[.מיהון	Page creased; likely ד
	למיקל ... בטפשות{י}א	822	<	
	למיקל	878	למ[יק]ל	Page creased
	אזל	878	אז[ל]	
	והנון	878	והינ[ון]	
	ושבק	878	וש[בק]	
	בתראי	878	בתר[א]י	
	ברם אנון בתראי	4, 6*, 21	<	Due to haplography
	דלא	878	דל[א]	
4:17	ולא תהא כטפשיא ... חוביהון	142	<	Due to haplography
5:2	גוונין ... בסגיאות	800	<	Due to haplography
5:5	לא ... למגרם	924*, 939, 2817	<	
	תנבל ית	701	ת[...יית	
5:7	כל אליין... אדיר על	858, 875	<	Due to haplography
5:8	Entire verse	842	<	Only has alternative targum to this verse
5:8 ת"א	ומותר משבח פולחנות	133	[.....]	In margin at edge of page, cut off by scan
	כולא הוא ואפילו	133	[.....]	As above
	תמי ליה למהוי לפולחנות	133	[.....]	As above
	עבד ומשעבד	133	ע[...]	As above
5:9	לעלמא	114	לעל[.]	
5:10	סגיאה	114	סגי[.ה	Page torn/creased, misaligned
	סגיאה	878	סג[.אה	Page creased
	סגיאין	878	[.גיאין	
	הנאה	878	ה[.ה	
	לא	878	[.ל]	
	דיחמי לעלמא	878	דיי יחמ[.] עלמא[.]	

	בעינוי	878	בעי[...]	163 has this ending, so 878 probably has same, but could be - והי
5:11	למרי	878	ל[.]רי	
	ואית ליה ... למרי עלמא	241, 858, 875, 924, 939, 2818, 2821	<	Due to haplography
	נייחא	878	נ[.]חא	
	שנין	878	[.]נין	
	למרי (2°)	878	[.]מרי	
	וחכמת ... דמעסק	3	<	
	תנוח	849	[תנוח]	Page creased badly; can see the tops of these letters
	קבורתיה (2°)	849	[קבורתי]	See note ⁵⁰⁰
	היכמה ... בלחודוהי	5, 21, 849, 888	<	Due to haplography
5:12	אית בישתא מרעיתא	700	[...]	MS damaged
	יכנוש ... מניה	700	[.....יניה]	MS damaged
5:13	מותיה יהובד על די	700	[מות ..]	
5:15	הדין חסיר ... אזיל לעלמא	924, 939	<	Due to haplography
	מן זכוותא ... ההוא ומה	858	<	
5:17	די יכלון	2823	[...]	
	טרחותהון	2823	[טורחוו]	
	לאושטא ידא	2823	לא[.]דא	
5:18	בחולקיה	849	[...]בט	See note ⁵⁰¹
5:19	טבין וכמה מנהון עתידין למהוי	6*, 114, 163, 700, 878	<	Due to haplography

⁵⁰⁰ Can see bottoms of letters, but not final ה; vocalised with *tsere* so perhaps abbreviated.

⁵⁰¹ MS very creased, can see ב and ט. Probably has ו-ר- as word started to be written on previous line as בטור'. Can see *tsere*, and top of ה at the end.

6:3	אין	114	א[...]	MS torn and misaligned, right side continues one line down on left. There is also a hole in the folio.
	סגיאין	114	[ס]...ין	
	ורבנותא הוא	114	ורב[.....].וא	
	סבעת	114	[.....]	
	על דחס על עותריה	138, 143	<	Possibly due to homoioteleuton of ליה previous word
	על דחס	114	[.....]	
	טבא	114	[.....]	
	מהימנא ליה	114	מז[.....]ה	
	שלילא דלא	114	ש[.....]לא	
6:4	ובחשוך זייל לעלמא ההוא	1, 10, 11, 138, 142, 143, 155, 159, 858, 875	<	Due to haplography
	ובחשוך זייל	924	וב[.....]ל	Damage
	למהוי	114	למיהו[.]	
6:6	דגברא	114	דג[...]	MS torn
	עסיק	114	[.....]	
	מימרא	114	מימרי[.]	Looks like there is ׳; unsure if another letter afterwards
	דיי ... נפשיה	138, 143*	<	
	לגיהנם	114	לגי[...]	
6:7	הוה ... פומיה	878	<	Due to haplography
6:9	עובדוי ... נפש	138, 143*	<	
6:11	פתגמין	2820	פתגמי[.]	Faded; unsure if another letter follows ׳

7:3	ארום באבאשות ... מרחם עלויהון	138, 143	<	
7:5	דאזל ... דשטיין	700	[.....]	Lacuna
7:6	דמתוקדן ... חוכא	700	[.....]	
7:7	ארום ... בגין	700	[.....]	
	באורחתיה ... חכימא	700	[.....]	
7:8	טב ... שירויה	700	[.....]	
	אשתמודע <לגבר מא> גבר ...	700	איש[.....]	See note ⁵⁰²
	<לגבר ... אישתמודע>	3, 4, 5, 6*, 7, 21, 52, 72, 94, 133, 138, 139, 142, 143, 155, 159, 163, 822, 858, 875, 878, 888, 924, 939, 2818, 2820	<	Due to haplography
	ומכבש ... רוחא	700	ומ[.....]	
7:9	עלך אוכחותא ... בנפשך	700	על[.....]	
	פתגמי ... ארום אין אנת	700	[.....]	
	ישתבק ... דע ארום	700	[.....]	
	שטיין ... יתהון	700	[.....]	
7:10	ובעדן	700	[...]	
	מה הוה ... קדמאין	700	[.....]	
	ואנשי ... יתיר מן אליין	700	ואינ[.....]	
7:11	ויתיר ... טב	138, 143	<	
	מדבר ... שמשא	800, 945	<	
7:12	בטלל ... בטלל	189	<	Due to haplography
	בטלל ... מסתתר	138, 143, 159	<	Due to haplography
	הכדין ... יעבד	2818	<	
	תיחי ית מרהא	800, 945	<	

⁵⁰² Probably had omission due to haplography, agreeing with majority of MSS, as the lacuna is not large enough for the entire phrase.

7:14	בתרוהי	138	[בת]רוהי	MS damaged
7:15	בעלמא הדין וזכותיה נטיר לעלמא דאתי	3, 138, 143	<	Likely due to haplography
	וזכותיה ... בחובהי	822, 924, 939	<	Due to haplography
	וחושבן ... רבא	138, 143	<	
7:17	עד דלא ... לממת	163	<	Due to haplography
7:19	עלוהי ... קבל	700	ל[....]	
	צדיקיא ... מלוהי	138, 143	<	See note ⁵⁰³
	דיי ולא שלט ... בעדן	700	ידן[....]	
	ית יוסף ... בזמנא	700	[....]י?ומא	
7:19 ל"א	וחכמתא ... כדון	138, 143	<	See note 593
	מסתייע ... יצריה	700	[...]	
	בני יעקב ... רבתא	700	[....]ר?בתא	
	לא כבשו ... אחוהון	700	[....]?חוהון	Letter before ן is partially visible, but does not look like א
7:20	זכאי ... כל יומי	700	[...]	
	אבל ... קדם יי	902	<	Due to haplography
	קדם ... בתתובתא	700	א[...]	
7:21	די ימללו ... לבך	700	ך[...]	
	ית עבדך	700	ך[...]	
7:22	לך למצדק	700	צדק[....]	
	ידיע	700	[...]	
7:24	יומא דמותא ורו	2818	<	Due to haplography
7:25	ולאללא ... ולמדע	139	<	Due to haplography
7:26	כפיתן	133	כ[פי]תן	Ink blotch; looks like there could be י
	למפלח בהון	94	<	
7:28	למעבד	10	בד[...]	Damage to the page
	בלא חבולא ... מהימן וזכאי	885	<	Due to haplography

⁵⁰³ First part of main targum verse is combined with second part of the alternative targum verse.

	ואשתכח	163	שכתח[...]	Faded
	<ב>בבל ואתתא בכל	4	בכל *4 -- דבכל 4 ^m	See note ⁵⁰⁴
7:29	אדם	924	[...]	See note ⁵⁰⁵
	תקין קדמוהי וזכאי	138, 143	<	
	דאכלין ... ולכל דרי עלמא	138, 143	<	
8:1	דיי ולמדוע ... חכמתא	858, 875	<	Due to haplography
	מליא	2824	א[....]	
	דגבר ... ביני	842	<	
	תנהר זיו	2824	[...]	
	אורחתיה	2824	אורח[...]	
8:3	{תניח} <תנוח> בדיל דלא	2817	[...]	MS torn
	אתבהיל מן קדמוהי	5, 155, 822, 858, 875, 885, 924, 939, 2817, 2818, 2824	<	Due to haplography
	איזיל ... רחמין	2817	איזיל[...]	MS torn
	תקום בפתגם ביש	2817	[...]	MS torn
	יין כל דצבי יעבד	2817	[...]	
8:4	באתר ... מימרא	2817	בא[.....]	
	מימרא דמלכא	2824	[.....]מלכא	
	דשליט ... מתעבדא	2817	דשליט[.....]	
	ומן ... בידיה	2817	[...]	
	ליה מאי עבדת	2817	ל[...]	
8:6	עסקא אית עדן	700	על ותעיד'	
	דכד ... בעלמא	138, 143	<	
	עבדי	2824	ין[.....]	Likely עבדין as per the other Yemenite witnesses

⁵⁰⁴ Could be due to haplography; could be a variant דבבל for בבבל or variant דבכל for בכל.

⁵⁰⁵ MS damaged, but can see bottoms of letters; looks like אדם would be correct.

	מן קדם	2824	[...]	See note ⁵⁰⁶
8:7	Entire verse	701	<	
	ארום ליתוהי חכים	2817	[...]	MS torn
	בסיפיה ... בעדן	2817	[...]	MS torn
	לאבאשא ... הוא	2817	א[.....]	MS torn
8:8	ברוח ... דחיי בגין	2817	יז[...]	See note ⁵⁰⁷
	לממנע מן נשמתא	142, 822, 878, 924, 939	<	Due to haplography
	גופא ... שולטנא	2817	[...]	
	ביום מותא ... ולית	2817	ביומא [....]. לית	
	זיינא ... חוב	2817	ב[....]	
	ישיזיב	2824	ישיזי[..]	
8:9	ויהבית ... בעלמא	3	<	Due to haplography (בעלמא is later in verse)
8:10	ואתנשיאו ... והיכמה	700	ואיתנש[.....]	MS damaged
	הבלו	700	ה[...]	
8:11	Entire verse	94	<	
	ומן בגלל דלא מתעבד	700	תעבד[.....]	
	בפריע ... בישיא	700	[...]	
	אנשא ... בעלמא	700	אינ[.....]מא	
8:12	דחייבא ... שנין ומן	700	דח[.....]מן	
	ארכא ... אתגלי	700	ארכ[...]	
	אנא ... דאתי	700	י[.....]	
	מן קדמוהי ועבדין רעותיה	700	מ[.....]	
8:14	צדיקיא דמטי ... חייביא ואית	822, 924, 939, 2817, 2818	<	Due to haplography
	חייביא ואית ... עבדין כעובדי	189*, 701, 800	<	Due to haplography

⁵⁰⁶ Size of lacuna indicates reading is likely just קדם as per the other Yemenite witnesses.

⁵⁰⁷ Tops of last 2 letters are visible. Possibly words were originally omitted as per some other Yemenite witnesses, considering the size of lacuna.

	טב כאלו אנון ... לעלמא דאתי	138, 143	כעובדי צדיקיא וחמית ברוח קודשא דבישא דמטי לצדיקיא על חוביהון למיגבי מנהון למהוי אגריהון שלים	Phrases omitted from text, seemingly deliberately, but making no sense
	לא על זכוותהון	138, 143	<	
	זכותהון ... אגרא על	700	<	Due to haplography
8:15	טורחיה	700	טורחי[ה]	Faded
	בשלימותא	700	בשלימ[...]	Faded
	בעלמא	700	בעל[...]	MS damaged
	שמשא	700	ש[...]	
8:16	כמה ... לבבי	700	[...]	
	חכמת ... דאתעביד על	700	[...]	
	ארום אף ... לא ינוח	700	[...]	
	ובליליא ... חאזי	700	ובלי[.....]	
8:17	Entire verse	700	[.....]	
	ארום ... גבורתא דיי	2, 3, 6*, 7, 52, 72, 94, 114, 133, 139*, 878, 888, 2821	<	Due to haplography
	ארום ... לאשכחא ית	701	<	Due to haplography
	ולא ישכח ... דעתיד למהוי	138, 142, 143, 159, 800, 820, 858, 875, 924, 939, 2817, 2818	<	Due to haplography
9:2	ומן שמיא ... <נכסת> (2 ^o)	2817	[...]	
	נפשיה ... <קודשין> (2 ^o)	858	דשין[.....]	See note ⁵⁰⁸

⁵⁰⁸ MS torn. Probably also omission due to haplography in the text as the gap is not large enough for all the text.

	כגברא דיומי ... דחיל	858	כגבורא] ד[חיל	
	כגברא דיומי לשקר'	142, 189, 241, 820	<	Due to haplography
	כגברא דיומי לשקר'	2817	[....] דיומי לשקרא	
9:3	דין מזל	858	[..... מ]זל	
	לכולא לכל דיירי	858	[..... ד] יירי	See note ⁵⁰⁹
	אתמלי	858	אתמ[..]	
	בלבהון	858	[בלבה]ון	
	עם מיתיא	858	[מ...]יתיא	
9:4	Entire verse	2817	[...]	MS torn
	גבר	858	[..]רא	
	דאתי {ארום} <אית>	858	דאת[...]	
9:5	ארום צדיקיא	858	ארו[ם צד]יקיא	
	כמיתיא לעלמא	858	כמ[יתיא לע]למא	
	ואם יחובון תייבין	858	וא[.....]ין	
	טב על ... עובדיהון	858	טב לע[.....]יהון	Only top of γ visible
	על דלא ... מדעם טב	138, 142, 143, 888, 902, 2821	<	Due to haplography
	מדעם טב ... מותיהון	858	מי[.....]תיהון	
	בחייהון	700	[בחייהו]ן	MS damaged
	טב (2°)	700	[ט]ב	
	ארום ... צדיקיא	858	[...]	
	דוכרנהון	700	[...]וכרנ	
	מביני	700	[מב]יני	
9:6	בתר	700	[.]תר	
	מותיהון ... צרוך	858	מותה[.....]	

⁵⁰⁹ לכולא was probably omitted from this MS, as there is not sufficient space for it, and 875, with which this MS closely aligns, has omitted לכולא.

	לית	700	ל[...]	
	צרוך	700	צר[...]	
	רחימתהון	700	[...]	
	צדיקיא ... שמשא	2817	[...]	MS torn
	הא ... עלמא	858	[....]	
	דאתי ולית להון	858	דאת[י ולית לה]ון	
	הנייה מן	858	ה[...]	
9:7	אמר	2817		MS torn; bottoms of letters visible
	קדם ייי עתיד	924	ק[.....]תיד	MS damaged
	צדיקא וצדיקא	924	צ[.....]יקיא	
	טעום	924	[...]	
	חמרא ... חלף	21, 703	<	Due to haplography
	דאצטנע ... חמרך	159	<	Due to haplography
9:9	טבין ... שמשא	2817	[...]	MS torn
	די יהב ... חולקך	888	<	
9:11	וחזית ... {מסיית'עין} <מסתיעין>	2817	[.....מס]ת[.עין]	Bottoms of letters are visible
	למרהט ... גבריא מסתיעין	21	<	Due to haplography
	למרהט לאשתזיבא	2817	בא[.....]	MS torn
	ולא	2817	א[ול]	
	באגחותהון ... חכימין מסתיעין	138, 143	<	Due to haplography
9:12	בחכא ... דמתאחדין	842	<	Due to haplography
9:13	Entire verse	2821	<	
	דהיא חכמתא	133m	[..]יי חכמתא	See note ⁵¹⁰
9:15	ית גופא ... ומשיזיב	878	<	Due to haplography
	דשיזביה	2817	דש[יזביה]	MS torn
9:16	אנא	700	א[...]	MS faded and damaged

⁵¹⁰ Omitted from main text; written in margin, first word cut off by scan.

	דחכמת	700	חכמ[.]	
	ולאנשי	700	ולאי[...]	
	בתקוף לביה	2818	בתק[.....]	MS torn
	בתיובא	700	בתי[...]	
	מזדלזלא	700	מזדל[...]	Split over two lines
	צדיקא (3°)	2818	צדיק[א]	MS torn, but looks like it is צדיקא
9:17	מלי ... מתקבלין	822, 924*	<	See note ⁵¹¹
	בחשאי	700	בח[שי]	
9:18	טבא חכמת חכימא	700	מא[...]	MS damaged
	עקתא ... וגברא	700	[...]	
	בעדן אגחות ... רבתא	2817	[...]	MS torn
	דאית בדרא ... מן עלמא	700	דאי[.....]	See note ⁵¹²
10:1	ויצרא	822	[.]צרא	MS creased; likely יצרא as per other Yemenite MSS
	בישא ... וגרים מותא	700	[...]	MSS damaged
	על דמסרי ... טבא דהוה	700	הוה[...]	
	דהוה ... דטפשותיה	138, 143	<	
	מן קדמת ... וכמה	700	[...]	
	יאי ויקיר	700	אי[...]	
	יאי ויקיר יתיר	2818	[.....]תיר	MS torn
	יתיר ... זעיר	700	[...]עיר	
	זעיר	2818	[ז]עיר	Stem of ז visible
	וקליל	700	[...]	
10:2	לבא ... דאתיהיבת ... וזהב	700	[...]יבת[.....]	
10:5	מהחצפא על גברא	886	[...]מה	See note ⁵¹³

⁵¹¹ Due to haplography, as מתקבלין is at end of previous verse. 939 originally shared this error, but was corrected.

⁵¹² דאי at end of line; MS damaged so unsure if rewritten on following line.

⁵¹³ It is noted by Klein, "Targum Manuscripts in Leningrad," 13, that "1 side of each leaf is covered over with preservative paste and difficult to read".

10:7	סוסיא ... ארעא	2821	[...]	See note ⁵¹⁴
	ישראל ורברבניהון	2818	י[שר'ו]רברבניהון	
10:8	ענת ... ותקיפו	2821	[.....] ותקיפו	See note 514
10:10	יצריהון	886	[...]הון	See note 513
	מן אלה{א} ... מותר	138, 143	<	
10:11	מתגרן	2818	מתגר[.].	MS torn, but <i>qamatz</i> above ר
	ישראל	2818	ישר[.].	
10:12	בעלמא ... פורענותא	3, 21, 142, 159, 163, 800, 888, 945	<	Due to haplography
	עלמא	2818	עלמי[.].	<i>Hiriq</i> above מ so final letter is likely ן
10:13	חלחולתא	2818	הולהולת[.].	
10:14	ביומוהי ... למהוי	3, 138, 143, 888	<	Due to haplography
10:16	ורבניך ... דצפרא	3, 142, 159	<	Due to haplography
	תמידא	701	א[....]	Very faded
10:17	תמידא	886	ת[...].א	See note 513
	שעין	886	[...]	See note 513
10:19	וכסף ... דאתי	4	<	Due to haplography
10:20	מן שמיא	701	[מן] שמיא	Faded
11:3	ואין לית ... בדרומא	138, 143	<	
11:4	לא יעבד ... ארום חרשין וקוסמין	21, 138, 139, 142, 159	<	See note ⁵¹⁵
11:5	היכמה דליתך	886	והי כמ[.....]ך	
	די עבד	2818	דיעב[יד]	MS torn, but <i>tsere</i> over ב
11:6	או דין	143	<	See note ⁵¹⁶

⁵¹⁴ Mostly not legible; words at end of line are legible but are not included in apparatus. Bad scan/MS damaged; next pages missing, MS ends.

⁵¹⁵ Due to haplography. 139 adds in the omitted text at a later point, replacing ומזליא מתילן with: לא יעביד. טב לעלם ודמסתכל במזליא דמתילן.

⁵¹⁶ Due to haplography, since the reading here is very likely to be אין דין following this MS's exemplar, 138 (i.e. אין דין אין דין).

11:7	Entire verse	822, 858, 875, 924*, 2818	<	See note ⁵¹⁷
	{לנהורא} <לאנהרא> עיינין ... לאנהרא אפי	138, 143	לעינהא	Neither לעינהא nor the omission make sense in context
11:8	ארום סגיאין ... שמיא	138, 143	<	
11:10	דלא תגרום ... הבלו	886	ורמי קנאתא ותחרות דלא ישיבון ת[...] ירע ארום כל דעבדת ברביונד ובעילמותך [...]	This MS has a unique variant for this verse
	דלא תגרום ... הבלו	2818	ארום רוגזא מקטיל לבני אנשא ולא [.....]	This is the start of variant ending in Yemenite MSS
12:4	ויתרפטון	1a	וית[...]	Probably ויתרפטון as found in 10 and 11
12:9	וברוח נבואה ... ספרי חכמתא	3, 12, 94, 701, 703, 816, 817	<	Due to haplography
	וברוח נבואה מן קדם ייי	138, 143	<	
12:11	פתגמי ... במנא	2818	מנא[ב.....]	Only final two words of verse are preserved
	לזקתין ... לאלפא חכמתא	875	<	
	לאלפא ... ומדרשין	138, 143	<	
	וברגוגין	2818	ובר[.גגין]	MS torn
12:12	ספרי	2818	[ספרי]	MS torn
	עד דלית ... אוריתא סגי	143	<	Due to haplography
	ולאסתכלא	2818	[ול]אסתכלא	MS torn
12:13	ולאשתמעא	2818	[.....]מודעא	
	דחיל ... פקודוהי הוי	703m	<	See note ⁵¹⁸

⁵¹⁷ 875 notes the lack of targum for this verse in Arabic in the margin.

⁵¹⁸ Unclear from the digital copy if this was purposely erased or if ink is smudged. If erasure, this is due to haplography.

	דחיל וית	2818	ת[.....]	
	די לא למיחב בסתרא	703m	<	See note 518
	זהיר	2818	[...]	
12:14	ליום דינא	2818	[...]	
	אנשא אם	2818	[...]	
	אם טב אם ביש	133	<	

Appendix 3: Late Yemenite Manuscripts Not Used in the Current Edition

When a collection only contains a single relevant manuscript, the shelfmark is listed before the name of the holding library; if there are multiple relevant manuscripts in the same collection, the name of the holding library precedes the list of shelfmarks. Some manuscripts have no shelfmark or other cataloguing data, in which case the microfilm number from the Institute of Microfilmed Hebrew Manuscripts (beginning with F) is given.

Alei Teiman, Israel: MS 3; MS 16

F 74365, Asudri, Yosi, Jerusalem

Bar-Ilan University Library, Ramat-Gan: MS 42; MS 43; MS 44; MS 45; MS 46; MS 47; MS 48; MS 49; MS 55; MS 79 (Qoheleth MT verses 1:1–3; Targum verses 1:1 and first three words of 1:2); MS 687; MS 843

Cod. Hebr. 477, Bavarian State Library, Munich

Benayahu, Meir, Jerusalem: MS T 50; MS T 78; MS T 207; MS T 208; MS T 210; MS T 262

The Ben Zvi Institute, Jerusalem: MS 1120; MS 1125; MS 1129; MS 1135; MS 1172; MS 1188; MS 1241; MS 3101; MS 3210; MS 3351; MS 3352

British Library, London: MS Or. 1476; MS Or. 9906 (formerly Codex Gaster 247); MS Or. 9907 (formerly Codex Gaster 517)

Columbia University Library, New York: MS X 893 M 684

Elberg, Yehuda, Montréal: MS 189; MS 191

MS 65, Feldman, Menachem, Jerusalem

MS 8, Gimani, Aharon, Bnei Brak

Gross, William L., Tel Aviv: MS 39; MS 113; MS 223; MS 332; MS 366

MS Acc, 66, Hebrew Union College Library, Cincinnati

Hekhal Shlomo, Jerusalem: MS Qu. 41; MS Qu. 65; MS Oct. 43

MS 4, Hubara, Tzipora, Jerusalem

The Institute of Microfilmed Hebrew Manuscripts: F 40201; F 40203; F 40214; F 40222; F 40223; F 40224

Iraqi HaCohen, Yosef, Bnei Brak: MS 214; MS 217; MS 218; MS 230; MS 279

The Jewish Theological Seminary of America, New York: MS 645; MS 646; MS 647; MS 649; MS 650; MS 659; Ms 660; MS 781; MS 3293 (only an excerpt from Chapter 1 of Qoheleth); MS 5011

Krupp, Michael, Jerusalem: MS 8; MS 67; MS 373; MS 442; MS 908; MS 1051; MS 1307; MS 1689; MS 2233; MS 2333.21 (Qoheleth verses 1:3–2:2 only); MS 2541; MS 3222; MS 3557; Ms 4141; MS 4331; MS 4242

MS 505, Leeds University Library

Manfred and Anne Lehmann Foundation, New York: MS 56; MS 129; MS B 154/1 (56); MS 188

MS 7, Mazia, Aharon Meir, Jerusalem

Library of Mossad ha-Rav Kook, Jerusalem: MS 394; MS 676

MS 53a, Nahum, Yehuda, Holon, Israel

The National Library of Israel, Jerusalem: MS Heb. 4°67; MS Heb. 8°172; MS Heb. 8°1066; MS Heb. 8°2413; MS Heb. 8°2636; MS Heb. 8°4025; MS Heb. 8°5215; MS Heb. 8°5661; MS Heb. 8°6621; MS Heb. 8°7973 (verses 1:1-6, and 1:14-2:1 only); MS Heb. 28°2400 (only verses 1:1–2:7, the rest is missing due to damage); MS Heb. 28°7891 (only verses 2:16–3:2); MS Heb. 38°4536; MS Heb. 38°5215; MS Heb. 38°6965; MS Heb. 38°8039; MS Heb. 38°8227; MS Heb. 38°8910; MS Heb. 38°8919; MS Heb. 48°5344; MS Yah. Heb. 98; MS Yah. Heb. 110

MS 11, Rae and Joseph Gann Library at Hebrew College, Newton Centre, Massachusetts
Sassoon Library, London: MS 81, MS 830

MS 733, Schocken Institute, The Schocken Institute for Jewish Research, Jerusalem

MS 10, Shtarkshall, Roni, Jerusalem

F 74361, Siano, Rafi, Haifa

Spertus Institute for Jewish Learning and Leadership, Chicago: MS A 4, MS A 7, MS A 16, MS A 17, MS A 18, MS A 19, MS A 27, MS A 28, MS A 29, MS D 6, MS D 7

MS 187, Tobi, Joseph Yuval, Jerusalem

MS HA 48, The University of Haifa Library (end of Qoheleth only)

Gaster Hebrew MS Add. 1, The University of Manchester Library

MS 731, Yeshiva University Library, New York

MS 4, Zalach, Shimon, Bnei Brak

Appendix 4: Variant Reading Charts

The following charts show the distribution of the usage of some of the orthographical and phonological, morphological, and dialectal forms discussed in sections 2.5.2–2.5.4 which have been excluded from the apparatus. As mentioned in section 2.5.6.6, the dialectally distinct lexemes עילוי versus על and לבא versus לבבא have also been removed from the apparatus, with their usage recorded in charts. Although the different lexemes חזי versus חמי do feature in the apparatus, a chart of these readings has nevertheless been provided here, so as to convey at a glance the variation of their usage, found both across multiple witnesses and within individual witnesses. Also included in a chart is the distribution of -סגיא versus -סגיע, with either א or ע being used to separate contiguous vowels.⁵¹⁹

A reading which is missing due to a lacuna or omission of an entire verse is represented by --.

A reading which has simply been omitted in a witness is indicated by <.

A reading which provides no relevant information, such as a different lexeme or morphological feature to that being tabulated, is replaced by N/A.

⁵¹⁹ See Litke, *Targum Song of Songs*, 52, 216.

12:10	12:5	12:1	11:8	11:7	11:6	11:3	11:3	10:19	10:19
רבותן	יתרון	בהון	בבליהון	שפתייהון	מנתון	סדרותיהון	מיתון	עליתון	ליתון
ת	ת	ת	ת	ת	ת	ת	ת	ת	1
ת	ת	ת	ת	ת	ת	ת	ת	ת	2
ת	ת	ת	ת	ת	ת	ת	ת	ת	3
ת	ת	ת	ת	ת	ת	ת	ת	ת	4
ת	ת	ת	ת	ת	ת	ת	ת	ת	5
ת	ת	ת	ת	ת	ת	ת	ת	ת	6
ת	ת	ת	ת	ת	ת	ת	ת	ת	7
ת	ת	ת	ת	ת	ת	ת	ת	ת	10
ת	ת	ת	ת	ת	ת	ת	ת	ת	11
ת	ת	ת	ת	ת	ת	ת	ת	ת	12
ת	ת	ת	ת	ת	ת	ת	ת	ת	21
N/A	ת	ת	ת	ת	ת	ת	ת	ת	52
ת	ת	ת	ת	ת	ת	ת	ת	ת	72
ת	ת	ת	ת	ת	ת	ת	ת	ת	94
ת	ת	ת	ת	ת	ת	ת	ת	ת	114
ת	ת	ת	ת	ת	ת	ת	ת	ת	133
רבתא	ת	ת	ת	שפתי	ת	ת	ת	ת	138
ת	ת	ת	ת	ת	ת	ת	ת	ת	139
ת	ת	ת	ת	ת	ת	ת	ת	ת	142
ת	ת	ת	ת	שפתי	ת	ת	ת	ת	143
ת	ת	ת	ת	ת	ת	ת	ת	ת	155
ת	ת	ת	ת	ת	ת	ת	ת	ת	159
ת	ת	ת	ת	ת	ת	ת	ת	ת	163
ת	ת	ת	ת	ת	ת	ת	ת	ת	189
ת	ת	ת	ת	ת	ת	ת	ת	ת	241
ת	ת	ת	ת	ת	ת	ת	ת	ת	700
ת	ת	ת	ת	ת	ת	ת	ת	ת	701
ת	ת	ת	ת	ת	ת	ת	ת	ת	703
ת	ת	ת	ת	ת	ת	ת	ת	ת	800
ת	ת	ת	ת	ת	ת	ת	ת	ת	804
ת	ת	ת	ת	ת	ת	ת	ת	ת	816
ת	ת	ת	ת	ת	ת	שפתייהון	ת	ת	817
ת	ת	ת	ת	ת	ת	ת	ת	ת	820
ת	ת	ת	ת	ת	ת	ת	ת	ת	822
ת	ת	ת	ת	ת	ת	ת	ת	ת	842
ת	ת	ת	ת	ת	ת	ת	ת	ת	849
ת	ת	ת	ת	ת	ת	ת	ת	ת	858
ת	ת	ת	ת	ת	ת	ת	ת	ת	875
ת	ת	ת	ת	ת	ת	ת	ת	ת	878
ת	ת	ת	ת	ת	ת	ת	ת	ת	885
ת	ת	ת	ת	שפתייהון	ת	ת	ת	ת	886
ת	ת	ת	ת	ת	ת	ת	ת	ת	888
ת	ת	ת	ת	ת	ת	ת	ת	ת	902
ת	ת	ת	ת	ת	ת	ת	ת	ת	904
ת	ת	ת	ת	ת	ת	ת	ת	ת	939
ת	ת	ת	ת	ת	ת	ת	ת	ת	945
ת	ת	ת	ת	ת	ת	ת	ת	ת	2817
ת	ת	ת	ת	ת	ת	ת	ת	ת	2818
ת	ת	ת	ת	ת	ת	ת	ת	ת	2820
ת	ת	ת	ת	ת	ת	ת	ת	ת	2821
ת	ת	ת	ת	ת	ת	ת	ת	ת	2823
ת	ת	ת	ת	ת	ת	ת	ת	ת	2824

12:13	12:11	12:11	12:10	11:8	11:4	11:3	10:14	10:9	10:6	
פקודות	במחוזות	ידי	ידי	במחוזות	במחוזות	רעפוטות	במחוזות	אחרות	תחנות	
י	י	י	י	י	י	י	י	י	י	1
י	י	י	י	י	י	י	י	י	י	2
י	י	י	י	י	י	י	י	י	י	3
י	י	י	י	י	י	י	י	י	י	4
י	י	י	י	י	י	י	י	י	י	5
י	י	י	י	י	י	י	י	י	י	6
י	י	י	י	י	י	י	י	י	י	7
י	י	י	י	י	י	י	י	י	י	10
י	י	י	י	י	י	י	י	י	י	11
י	י	י	י	י	י	י	י	י	י	12
י	י	י	י	י	י	י	י	י	י	21
י	י	י	י	י	י	י	י	י	י	52
י	י	י	י	י	י	י	י	י	י	72
י	י	י	י	י	י	י	י	י	י	94
י	י	י	י	י	י	י	י	י	י	114
י	י	י	י	י	י	י	י	י	י	133
י	י	י	י	י	י	י	י	י	י	138
י	י	י	י	י	י	י	י	י	י	139
י	י	י	י	י	י	י	י	י	י	142
י	י	י	י	י	י	י	י	י	י	143
י	י	י	י	י	י	י	י	י	י	149
י	י	י	י	י	י	י	י	י	י	155
י	י	י	י	י	י	י	י	י	י	159
י	י	י	י	י	י	י	י	י	י	163
N/A	י	י	י	י	י	י	י	י	י	189
N/A	י	י	י	י	י	י	י	י	י	241
י	י	י	י	י	י	י	י	י	י	700
י	י	י	י	י	י	י	י	י	י	701
N/A	י	י	י	י	י	י	י	י	י	703
י	י	י	י	י	י	י	י	י	י	800
י	י	י	י	י	י	י	י	י	י	804
N/A	י	י	י	י	י	י	י	י	י	816
N/A	י	י	י	י	י	י	י	י	י	817
N/A	י	י	י	י	י	י	י	י	י	820
י	י	י	י	י	י	י	י	י	י	822
N/A	י	י	י	י	י	י	י	י	י	842
י	י	י	י	י	י	י	י	י	י	849
י	י	י	י	י	י	י	י	י	י	858
י	י	י	י	י	י	י	י	י	י	875
י	י	י	י	י	י	י	י	י	י	878
י	י	י	י	י	י	י	י	י	י	885
י	י	י	י	י	י	י	י	י	י	886
י	י	י	י	י	י	י	י	י	י	888
N/A	י	י	י	י	י	י	י	י	י	902
י	י	י	י	י	י	י	י	י	י	924
י	י	י	י	י	י	י	י	י	י	939
י	י	י	י	י	י	י	י	י	י	945
י	י	י	י	י	י	י	י	י	י	2817
י	י	י	י	י	י	י	י	י	י	2818
י	י	י	י	י	י	י	י	י	י	2820
י	י	י	י	י	י	י	י	י	י	2821
י	י	י	י	י	י	י	י	י	י	2822
י	י	י	י	י	י	י	י	י	י	2824

