

Translating the Hebrew Bible in Medieval Iberia

Oxford, Bodleian Library, MS Hunt. 268

By Esperanza Alfonso

with a Linguistic Study and Glossary
of the *Le'azim* by Javier del Barco



Translating the Hebrew Bible in Medieval Iberia

The Iberian Religious World

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Javier del Barco



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Signs and Abbreviations

1 Signs

*	unattested
+	addition
§	paragraph
]]	separates a portion of the main text from its variant form in the Biblical text to follow
[]	reconstruction (in the edited text); phonetic transcription
[...]	missing text
//	phonemic transcription
→	signals an entry (in the alphabetical glossary)
< >	grapheme
>	results in
<	from

2 General Abbreviations

act.	active (voice)
ad loc.	<i>ad locum</i> , at the place
adj.	adjective
adv.	adverb
And.	Andalusi
Arab.	Arabic
Ar.	Aramaic
Arag.	Aragonese
art.	article
Astur.	Asturian
ca.	<i>circa</i> , about
Cast.	Castilian
Cat.	Catalan
cat.	catalogue
cf.	<i>confer</i> , compare
chap./chaps.	chapter/chapters
cl.	classical
col.	column
cond.	conditional tense

conj.	conjunction
d.	died
ed.	edited/edition
esp.	especially
et al.	<i>et alii</i>
facs.	facsimile
fem.	feminine
fol./fols.	folio/folios
Fr.	French
Frank.	Frankish
fut.	future tense
Gal.	Galician
Ger.	Germanic
gerun.	gerund
Got.	Gothic
Gr.	Greek
H.	Hebrew
id.	<i>idem</i> , the same
i.e.	<i>id est</i> , that is
imp.	imperative
imperf.	imperfect tense
infin.	infinitive
interj.	interjection
interr.	interrogative
introd.	introduction
It.	Italian
K	<i>ketib</i>
L.	Latin
Leon.	Leonese
lit.	literally
masc.	masculine
Moz.	Mozarabic
MS/MSS	manuscript/manuscripts
MT	Masoretic Text
n.	note/noun (in the alphabetical glossary)
neut.	neuter (gender)
no./nos.	number/numbers
nom.	nominative
Occ.	Occitan
p.	page, person (of a verb; in the alphabetical glossary)

pass.	passive (voice)
plu.	plural
Port.	Portuguese
poss.	possessive
ppl.	participle
prep.	preposition
pres.	present tense
pres. ppl.	present participle
pret.	preterit tense
prob.	probably
pron.	pronoun
Q	<i>qere'</i>
R.	Rabbi
r.	recto
refl.	reflexive
rev.	revised
s.v.	<i>sub voce</i>
sing.	singular
subj.	subjunctive
Sp.	Spanish
trans.	translated
v.	verb
v.i.	<i>verbum intransitivum</i>
v.t.	<i>verbum transitivum</i>
vol./vols.	volume/volumes

Modern abbreviations for Classical Sources follow the *The SBL Handbook of Style*,¹ for English, and *Mikra'ot Gedolot 'Ha-Keter'* (hereinafter *MGH*),² for Hebrew.

3 Bibliographic Abbreviations

Encyclopaedias and Dictionnaires

<i>DCECH</i>	Corominas, <i>Diccionario crítico etimológico castellano e hispánico</i>
<i>DEAF</i>	Heidelberger Akademie der Wissenschaften, <i>Dictionnaire Étymologique de l'Ancien Français</i> (<i>DEAF</i> électronique)

1 Billie Jean Collins et al., *The SBL Handbook of Style for Biblical Studies and Related Disciplines*, 2nd ed. (Atlanta, GA: SBL Press, 2014).

2 Menachem Cohen, ed., *Mikra'ot Gedolot 'Ha-Keter': Revised and Augmented Scientific Edition of "Mikra'ot Gedolot" Based on the Aleppo Codex and Early Medieval Manuscripts* (Ramat Gan: Bar Ilan University Press, 1999–), <http://www.mgketer.org>.

<i>DESE</i>	Pharies, <i>Diccionario etimológico de los sufijos españoles y de otros elementos finales</i>
<i>DFDAA</i>	Corriente, Pereira, and Vicente, <i>Dictionnaire du faisceau dialectal arabe andalou</i>
<i>DHJE</i>	García Moreno, <i>Diccionario histórico del judeo-español</i>
<i>DJE</i>	Nehama, <i>Dictionnaire du judéo-espagnol</i>
<i>DMJAT</i>	Blau, <i>A Dictionary of Medieval Judaeo-Arabic Texts</i>
<i>DOM</i>	Bayerische Akademie der Wissenschaften, <i>Dictionnaire de l'occitan médiéval</i>
<i>TDME</i>	Kasten and Cody, <i>Tentative Dictionary of Medieval Spanish</i>

Journals

<i>AFA</i>	<i>Archivo de filología aragonesa</i>
<i>AJS Review</i>	<i>Association for Jewish Studies Review</i>
<i>BHSt</i>	<i>Bulletin of Hispanic Studies</i>
<i>BRAE</i>	<i>Boletín de la Real Academia Española</i>
<i>BRAH</i>	<i>Boletín de la Real Academia de la Historia</i>
<i>BSOAS</i>	<i>Bulletin of the School of Oriental and African Studies</i>
<i>ELiEs</i>	<i>Estudios de lingüística del español</i>
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>JSIJ</i>	<i>Jewish Studies: An Internet Journal</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JSQ</i>	<i>Jewish Studies Quarterly</i>
<i>KS</i>	<i>Kirjath Sepher</i>
<i>MEAH</i>	<i>Miscelánea de estudios árabes y hebraicos</i>
<i>NRFH</i>	<i>Nueva revista de filología hispánica</i>
<i>PAAJR</i>	<i>Proceedings of the American Academy for Jewish Research</i>
<i>PIASH</i>	<i>Proceedings of the Israel Academy of Sciences and Humanities</i>
<i>REJ</i>	<i>Revue des études juives</i>
<i>RFE</i>	<i>Revista de filología española</i>
<i>RFR</i>	<i>Revista de filología románica</i>
<i>RILI</i>	<i>Revista internacional de lingüística iberoamericana</i>
<i>RPh</i>	<i>Romance Philology</i>
<i>VT</i>	<i>Vetus Testamentum</i>

Primary Sources

Arragel	Madrid, Archivo Ducal de Alba, ms Biblia de Arragel o Biblia de Alba
Asá	<i>The Ladino Five Scrolls</i>
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i>

BNM	Madrid, Biblioteca Nacional de España, MS 10288
CORDE	Real Academia Española, Banco de datos (CORDE) [online], <i>Corpus diacrónico del español</i>
E3	San Lorenzo de El Escorial, Real Biblioteca, MS I.i.3
E4	San Lorenzo de El Escorial, Real Biblioteca, MS I.i.4
E5	San Lorenzo de El Escorial, Real Biblioteca, MS I.i.5
E6	San Lorenzo de El Escorial, Real Biblioteca, MS I.i.6
E7	San Lorenzo de El Escorial, Real Biblioteca, MS I.i.7
E8	San Lorenzo de El Escorial, Real Biblioteca, MS I.i.8
E19	San Lorenzo de El Escorial, Real Biblioteca, MS I.ii.19
EV	Évora, Biblioteca Pública, MS CXXIV/1–2
EV ²	Évora, Arquivo Distrital, Fundo Notarial, 836
Ferrara	Biblia de Ferrara
HS	<i>Hešeq šelomoh</i>
L	<i>Sefer 'yyob</i>
Lombroso	<i>Ḥamišah ḥumše torah</i> (Commentary included in)
MGH	<i>Mikra'ot Gedolot 'Ha-Keter'</i>
OSTA	Gago-Jover and Pueyo Mena, <i>OSTA: Corpus del Hispanic Seminary of Medieval Studies</i>
RAH	Madrid, Real Academia de la Historia, MS 87
Vulg.	Vulgate

Notes on Transliteration, Conventions, Translation, and Sources

1. The (simplified) transliteration system for Hebrew follows loosely the scientific conventions of the *Encyclopaedia Judaica*, 2nd ed.,¹ except for ignoring the distinction in the transliteration of א/א, א/א, and א/א, and representing the fricative פ with *f* instead of *p̄*, the final ה *mater lectionis* with *h*, and all vowels—including short, long, and murmured—with their Latin counterparts *a*, *e*, *i*, *o*, *u* with no further distinction.

2. The transliteration system for Arabic follows the conventions of *Encyclopaedia of Islam*, 3rd ed.²

3. The critical transcription of the Hebrew alphabet used to render the vernacular glosses, or *le'azim* (לעזים, sg. *la'az*) in the Latin alphabet is shown in the following table:

Grapheme	Phoneme	Critical transcription
⟨א⟩	Used as <i>mater lectionis</i> only	None
⟨ב⟩, ⟨בּ⟩	/b/	b
⟨בּ⟩, ⟨בֿ⟩	/v/ (or [v])	v
⟨ג⟩, ⟨גּ⟩, ⟨גֿ⟩	/g/	g ^{+a,o,u} /gu ^{+e,i}
⟨גּ⟩, ⟨גֿ⟩	/ʒ/ (or /dʒ/)	j/g ^{+e,i}
	/tʃ/	ch
⟨ד⟩, ⟨דּ⟩, ⟨דֿ⟩	/d/	d
⟨ה⟩	Used as <i>mater lectionis</i> only	None
⟨ו⟩	Used as <i>mater lectionis</i> only	None
⟨ז⟩	/dz/	z
⟨ח⟩	/ħ/ used in one <i>la'az</i> only, in a word borrowed from Arabic	ħ

1 Michael Berenbaum and Fred Skolnik, eds., *Encyclopaedia Judaica*, 2nd ed., 22 vols. (Detroit, MI: Macmillan, 2007), *Gale eBooks*, <https://go.gale.com/ps/start.do?p=GVRL&u=jcaa&authCount=1>.

2 Kate Fleet, Gudrun Krämer, John Nawas, and Everett Rowson, eds. *Encyclopaedia of Islam*, 3rd ed. (Leiden: Brill, 2007–).

(cont.)

Grapheme	Phoneme	Critical transcription
⟨ט⟩	/t/	t
⟨י⟩	/j/; also used as <i>mater lectionis</i>	y
⟨כ⟩	/k/	c ^{+a,o,u} /qu ^{+e,i}
⟨ל⟩	/l/	l
	/ʎ/	ll[ʎ]
⟨לְ⟩, ⟨לֵ⟩	/ʎ/	ll
⟨מ⟩, ⟨מֵ⟩	/m/	m
⟨נ⟩, ⟨נֵ⟩	/n/	n
⟨נֵי⟩	/ɲ/	ñ
⟨ס⟩	/ts/	ç ^{+a,o,u} /c ^{+e,i} /-ç
⟨ע⟩	Not used	None
⟨פ⟩, ⟨פֵ⟩	/p/	p
⟨פֵ⟩, ⟨פֶ⟩	/f/	f
⟨צ⟩	/ts/	ç ^{+a,o} /c ^{+e} /-ç
⟨ק⟩	/k/	c ^{+a,o,u} /qu ^{+e,i}
⟨ר⟩	/r/	-r-
	/r/	r-/r[r]-
⟨רֵ⟩	/r/	r-/r-
⟨שׁ⟩, ⟨שׂ⟩, ⟨ש׃⟩	/s/	s
	/z/	s
	/ʃ/	x
⟨ת⟩	/t/	t

Vowels are transcribed with their Latin counterparts, *a, e, i, o, u*; *šewa* (אָשׁוּא) is consistently used to represent the lack of a vowel and therefore is not transcribed. As in Hebrew, some letters are used as *matres lectionis*—י, ו, ה, א, and therefore when functioning as such (which is always except for י), only the vowel they indicate is transcribed. Hiatuses and diphthongs are transcribed according to the rules of standard Spanish.

Graphic conventions adopted in general for the rendering of the *le'azim* in the Latin alphabet follow the conventions for editing medieval Spanish texts as proposed by Sánchez-Prieto Borja, *Cómo editar los textos medievales: Criterios para su presentación gráfica*.³ Accordingly, in the critical transcription of the

3 Pedro Sánchez-Prieto Borja, *Cómo editar los textos medievales: Criterios para su presentación gráfica* (Madrid: Arco Libros, 1998).

le'azim as shown in the table above, the closest equivalents to standard Spanish orthography are adopted, including graphic accentuation, while respecting the phonological system of thirteenth-century Castilian.

Le'azim are given between quotation marks throughout the book, except when they appear within a quoted paragraph from the commentary. In the alphabetical glossary at the end of Part 1 of this book, they are given in bold characters. When a *la'az*, or part of it, is not vocalized, it is given in italics, as in, for example, “*esmovedura*” <אִישׁ מוֹבִידוּרָה> (Jb 16:5), and *mañana* <מָנִיאנָה> (Ps 57:9) in the alphabetical glossary. Where <ב> does not take *dageš* (דגש) or *rafe* (רפי), the following transcription method has been followed: if the word, or another word with the same root, appears elsewhere in the *le'azim* with a *dageš* or a *rafe*, the form without the diacritic is transcribed in the same way as the form with the diacritic;⁴ where there are several vocalized forms, some with *dageš* and others with *rafe*, the forms that have neither mark are transcribed according to whichever spelling has the larger number of instances;⁵ where there are no other attested forms, the form without the diacritic is transcribed according to the RAE's standard modern spelling or—for words that are either obsolete or not included in the RAE's dictionary—Corominas's *DCECH* or another specialized dictionary.⁶ For questionable cases of <פ> without *dageš* or *rafe*, the spelling of the corresponding term in Castilian has been followed in choosing between <p> and <f>. Cases where <ר> corresponds to the intervocalic /r/ have been transcribed as <r[r]>, whereas <rr> has been used exclusively for cases of <ר>, with *dageš*. Cases where <ל> corresponds to /l/ have been transcribed as <l[l]>, whereas <ll> has been reserved for either <ל>, with *dageš*, or for the digraph <לִּי>. The rare cases where <ג>, without a diacritic over the letter, represents /tʃ/ or /z/, are not indicated in any special way.

4 For example, since “baziadura” <בַּזְיָאדוּרָה> (Jb 37:10) is written with *dageš*, the forms “baziadu” <בַּזְיָאדוּ> (Ps 45:3), “bazies” <בַּזְיָיִשׁ> (Ps 141:8), and “baziavad” <בַּזְיָאבָד> (Jb 29:6) have been transcribed according to that form.

5 For example, “covdicia” <קוֹבְדִיָּסִיאָ> (Ps 39:12), “covdiciad” <קוֹבְדִיָּסִיאָד> (Ps 63:2), “covdicies” <קוֹבְדִיָּסִיָּשׁ> (Jb 36:20), and “covdiciant” <קוֹבְדִיָּסִיאָנָט> (Prv 1:19) are written with *rafe*, while “cobdiciad” <קוֹבְדִיָּסִיאָד> (Ps 84:3) and “cobdiciad” <קוֹבְדִיָּסִיָּד> (Jb 27:8) are written with *dageš*. Since there are more cases with *rafe* than with *dageš*, the two instances without either diacritic have been transcribed with <v>: “covdicia” <קוֹבְדִיָּסִיאָ> (Jb 20:20) and “covdicia” <קוֹבְדִיָּסִיאָ> (Prv 1:19).

6 For example, <בִּיִּרְבִּי> (Jb 24:20) is a hapax in the *le'azim* and has been transcribed as “vier-ven,” with <v> for the first <ב>, which is the spelling given in Joan Corominas, *Diccionario crítico etimológico castellano e hispánico*, 6 vols., con la colaboración de José A. Pascual, Biblioteca románica hispánica 7 (Madrid: Gredos, 1980–1991), CD-ROM, ad loc. (hereinafter *DCECH*).

4. Biblical translations follow *Tanakh: The Holy Scriptures; The New JPS Translation*,⁷ with changes as needed.

5. Unless otherwise indicated, quotations of commentaries by medieval Jewish exegetes follow the standard edition in *MGH*, when available.

6. Names of Jewish authors are kept as they appear in the *Encyclopaedia Judaica*, 2nd ed. Many medieval Jewish authors are known by acronymic cognomens, such as Rashi for Rabbi Solomon ben Isaac, or Radak for David Kimḥi. With the exception of Rashi, the authors' names or a part of these have generally been used, as fitting, and not their acronymic cognomens.

7. Unless otherwise indicated, lemmata are recorded as they appear in the manuscript, generally with no vocalization, and occasionally with partial or complete vocalization that may or may not match that of the Masoretic Text. When relevant, particularly in chapter 3, the Masoretic form has been added to that exhibited in the codex.

⁷ *Tanakh: The Holy Scriptures; The New JPS Translation According to the Traditional Hebrew Text* (Philadelphia: Jewish Publication Society, 1985).

Plates

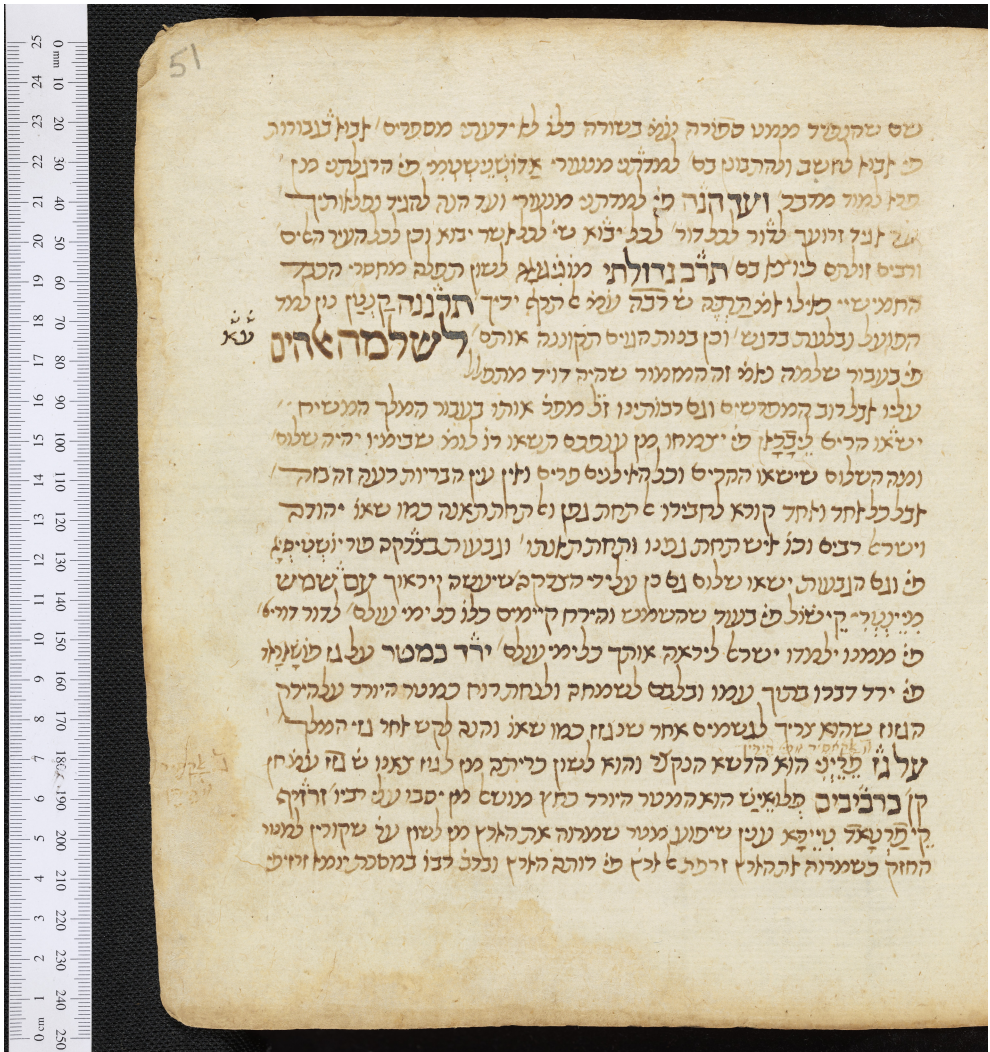


FIGURE 1 Oxford, Bodleian Library, Ms 268, fol. 51r
PHOTOGRAPH: WITH PERMISSION OF THE BODLEIAN LIBRARY



FIGURE 2 Oxford, Bodleian Library, MS 268, fol. 91v
 PHOTOGRAPH: WITH PERMISSION OF THE BODLEIAN LIBRARY



FIGURE 3 Oxford, Bodleian Library, Ms 268, fol. 95^r
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PART 1

Introduction



Introduction

This book provides a complete edition and a study of the text included in Oxford, Bodleian Library, MS Hunt. 268, a codex that was likely produced in the late thirteenth to early fourteenth century. MS Hunt. 268 consists of 177 folios and contains a glossary-commentary in Hebrew-Castilian on the books of Psalms, Job, Proverbs, Ruth, Song of Songs, and Ecclesiastes.¹ Codicological evidence, as well as cross-references to passages of the glossary-commentary on other biblical books which are not extant, reveal that the codex was originally part of a larger project, which glossed and commented on all or most of the Hebrew Bible. The most remarkable feature of this text, written in Hebrew, is the fact that it contains 2,018 glosses in Castilian (written in Hebrew script), which are consistently vocalized, in addition to 156 in Arabic (also in Hebrew script) and dozens of quotations in Aramaic, mostly from Targum Onqelos and Targum Jonathan to the Prophets. The large number of Romance glosses and the nature of the text place it in the same category as medieval glossaries organized according to the order of biblical lemmata. This is a genre with a well-known corpus of glosses in Old French that began to be studied at the end of the nineteenth century and with parallel corpora of differing size and format, in Greek, Arabic, and other languages, all of which are intended to help in learning and teaching the biblical text.



Those who have studied the glosses in vernacular languages inserted into Hebrew texts have shown the precious value of these glosses in three main areas: the linguistics and dialectology of the different languages in which they are written,² the history of the so called Judeo-languages, in which these glosses represent a textual corpus of their own,³ and the history of the translation of

1 On the notion of “glossary-commentary,” see § 2.5 below.

2 Shimeon Brisman, *A History and Guide to Judaic Dictionaries and Concordances*, Jewish Research Literature 3 (Hoboken, NJ: Ktav, 2000), chapter 3, provides a comprehensive bibliography of glosses and glossaries in the different European vernaculars; Cyril Aslanov, “Le déchiffrement des gloses judéo-romanes: Essai de retrospective,” *Helmantica: Revista de filología clásica y hebrea* 57–163 (2003): 9–42, maps the evolution of approaches and methodology in the study of glosses in Old French, and surveys past and current debates on the subject.

3 In what follows I use terms such as Judeo-Latin, Judeo-Romance, Judeo-Greek, Judeo-Spanish, etc., generally adopted in secondary literature to designate the spoken and/or writ-

the Hebrew Bible. In these areas two topics have traditionally been the matter of scholarly contention: first, the degree to which, if any, these religiolects—that is, the general language variety spoken and written by the Jewish populations—differed from their co-territorial non-Jewish varieties; and second, the specific status of the language used in the translation of the Bible and other religious texts (marked by archaic vocabulary and calque syntax that copies Hebrew syntax) compared to that of the religiolect. The first of these questions is somewhat irrelevant to the discussion that follows. The second, however, is quite pertinent, as the glosses examined here are of this variety, and I will have more to say about this later.

The study of glosses and glossaries in the various regions of the neo-Latin area owes much to a book published by Blondheim in 1925 under the title *Les parlers judéo-romans et la Vetus Latina*.⁴ In it, Blondheim addresses the origin of all the Judeo-Romance translations of the Hebrew Bible, the relationship between them, and their rapport with the *Vetus Latina*.⁵ Focusing on a corpus based mainly on translations of biblical texts, he finds agreement among the methods used in the different translations, points out common lexical elements of the *Vetus Latina* and the medieval Jewish translations, and remarks the presence of Grecisms in both. These shared features lead him to argue for the continuity of the Hellenistic Jewish tradition and to postulate the existence of an alleged translation of the Hebrew Bible into Judeo-Latin, at least in oral form, during the early centuries of the Christian era. This alleged Judeo-

ten variety employed by the Jewish population of a specific area. On the notion of “Judeo-language” among the pioneers of the field and their motivations in the use of the term, see Aslanov, “Le déchiffrement,” esp. 20–21, 26, and Kirsten A. Fudeman, *Vernacular Voices: Language and Identity in Medieval French Jewish Communities* (Philadelphia: University of Pennsylvania Press, 2010), 5, 28–33. I refer to these varieties as “religiolects,” as established by Benjamin H. Hary and Martin J. Wein (“Religiolinguistics: On Jewish-, Christian- and Muslim-Defined Languages,” *International Journal of the Sociology of Language* 220 [2013]: 88) and as applied to Judeo-Spanish by David M. Bunis (“Jewish and Arab Medieval Ibero-Romance: Toward a Comparative Study,” in *In the Iberia Peninsula and Beyond: A History of Jews and Muslims, 15th–17th Century*, ed. José Alberto R. Silva Tavim et al. [Cambridge: Cambridge Scholars, 2015], 2:64). On the problems of the determiner Jewish- or Judeo-, see Solomon Asher Birnbaum and Cyril Aslanov, “Jewish Languages,” in *Encyclopaedia Judaica*, 2nd ed., ed. Michael Berenbaum and Fred Skolnik, 11: 301–303, *Gale eBooks*, <https://link.gale.com/apps/doc/CX2587510140/GVRL?u=jcaa&sid=GVRL&xid=1b356af7>.

- 4 D.S. Blondheim, *Les parlers judéo-romans et la Vetus Latina: Étude sur les rapports entre les traductions bibliques en langue romane des juifs au Moyen Âge et les anciennes versions* (Paris: Édouard Champion, 1925).
- 5 The seeds of this study had appeared some years earlier. See D.S. Blondheim, “Contribution à la lexicographie française d’après des sources rabbiniques,” *Romania* 39 (1910): 129–183.

Latin translation, from which the different translations into vernaculars later derived, would have influenced, in his view, the Christian translations of the *Vetus Latina*.⁶

Scholars of the different neo-Latin traditions have engaged with various aspects of Blondheim's thesis. In medieval Northern France, Banitt, who masterfully edited two monumental glossaries, known as the Basel Glossary (1972) and the Leipzig Glossary (1995–2005),⁷ believes, like Blondheim, that the glosses in Old French⁸ produced between the eleventh and fourteenth centuries⁹ are vestiges of older translations of the Bible. However, unlike Blondheim, Banitt denies the existence of a shared tradition common to all the Judeo-Romance translations. In his opinion, each translation would have developed in its own geo-cultural area according to local traditions of study, so that similarities between them are mainly accidental, and are the outcome of exegesis rather than translation. In contrast to Romance scholars in the previous generation, who had focused exclusively on the glosses and ignored the texts in which they are conveyed, Banitt brings a clear awareness of the indivisible unit comprised of glosses and commentary and sees the Narbonne school of the eleventh and twelfth centuries, and the French school of glossators in general, as the center where the system of glossing, translating and interpreting the Hebrew Bible in the vernacular was developed, from which it would spread to all the Jewish centers in Europe.

6 The only Iberian testimony of this Judeo-Latin version that Blondheim mentions is Severus of Minorca's *Letter on the Conversion of the Jews*, which describes the conversion of Minorcan Jews to Christianity in 418. Two passages in this letter are relevant to that discussion. The first passage concerns the existence of books that were removed from the synagogue so that they would not suffer harm when this was under attack (Scott Bradbury, *Severus of Minorca: Letter on the Conversion of the Jews*, Oxford Early Christian Texts [Oxford: Clarendon, 1996], reprint, 2004, 95); Blondheim (*Les parlers judéo-romans*, xLi) assumes these books must have been in Latin, while Bradbury, who edited and studied the letter (p. 32), suggests they might have been in Greek. The second reports that members of both communities, Jewish and Christian, sang the same psalms at funerals (Bradbury, *Severus of Minorca*, 93, 128, n. 14).

7 Menahem Banitt, *Le Glossaire de Bâle*, Corpus glossariorum biblicorum Hebraico-Gallicorum Medii Aevi 1, 2 vols. (Jerusalem: Académie nationale des sciences et des lettres d'Israël, 1972); and *Le Glossaire de Leipzig*, Corpus glossariorum biblicorum Hebraico-Gallicorum Medii Aevi 2, 4 vols. (Jerusalem: Académie nationale des sciences et de lettres d'Israël, 1995–2005).

8 Marc Kiwitt and Stephen Dörr ("Judeo-French," in *Handbook of Jewish Languages*, ed. Lily Kahn and Aaron D. Rubin [Leiden: Brill, 2016], 138) describe Old French as "the set of Gallo-Romance varieties spoken in the territories located north of the Loire River as well as in Norman England and, as a vehicular language, in the Crusader States."

9 Isolated glosses are first found in the eleventh century. The extant glossaries were produced in the thirteenth and fourteenth centuries.

In Italy, where, unlike France, complete Jewish translations of the Bible are extant, Cassuto agreed with Blondheim about the existence, among the Jews of Italy, and especially of Rome in the early Christian period, of a Jewish translation of the Hebrew Bible into Latin, a translation that was probably never put down in writing and from which the Judeo-Italian tradition emerged. Both the Judeo-Latin and the later Judeo-Italian traditions were, according to Cassuto, popular versions. However, unlike Blondheim, Cassuto did not believe that there was any Jewish influence on the *Vetus Latina*, nor did he consider the Judeo-Latin and the later Judeo-Romance traditions to have had any contact with the *Vetus Latina*, or any dependency on it. The latter, in his opinion, originated from the Septuagint, whereas the Jewish translations came directly from the Hebrew source. Cassuto thus attributed the similarities in what he saw as two independently-developed traditions to common factors in both traditions, to coincidence, or to the fact that both traditions were translating into the same language.¹⁰ Several decades later, Sermoneta initially supported Cassuto's theses. In later publications, however, he disputed Cassuto's views on the oral and popular nature of the tradition of Jewish translation, holding that this tradition could not have been maintained orally and must necessarily have been in contact with a written tradition that existed among Christians. This stance led him to argue (against Banitt and Cassuto, and returning to Blondheim's initial thesis) for the existence of a general tradition of Bible translation, of which Jewish translation was a part and out of which the French and Italian traditions developed in tandem.¹¹ He shares with Banitt—and in this he differs from Cassuto—the idea of a written tradition.¹²

10 See Umberto Cassuto, "La *Vetus Latina* e le traduzioni giudaiche medioevali della Bibbia," *Studi e Materiali di Storia delle Religioni* 2 (1926): 145–162, where he reviews Blondheim's book; "Saggi delle antiche traduzioni giudeo-italiana della Bibbia," *Annuario di studi ebraici* 1 (1934): 101–135; and "La tradizione giudeo-italiana per la traduzione della Bibbia," in *Atti del I Congresso Nazionale delle Tradizioni Popolari. Firenze, Maggio 1929–VII* (Florence: Tipografia Classica, 1930), 1–7. Along the same lines, see Giuliana Fiorentino, "The General Problems of the Judeo-Romance in the Light of the Maqre Dardeque," *JQR* 42 (1951–1952): 57–77.

11 He maintains the former stance in *Un volgarizzamento giudeo-italiano del Cantico dei Cantici*, Quaderni degli Studi di Filologia Italiana 2 (Florence: G.C. Sansoni, 1974), and the latter in "La traduzione giudeo-italiana dei Salmi e i suoi rapporti con le antiche versioni latine," in *Scritti in memoria di Umberto Nahon: Saggi sull'ebraismo italiano*, ed. Robert Bonfil et al. (Jerusalem: Fondazione Sally Mayer, 1978), 196–239. On the evolution of this entire debate, see Dan Eliezer's detailed survey, in "Meḥqar targum ha-miqra' ha-'italqi ha-yehudi: Seqirah 'al pi 'abodotav šel yosef sermoneṭah," *Italia: Studi e ricerche sulla storia, la cultura e la letteratura degli ebrei d'Italia* 23 (2005): 81–100.

12 Sermoneta, "La traduzione giudeo-italiana dei Salmi," 206.

In summary, academic debates about medieval Jewish translations of the Bible into neo-Latin languages have revolved around the question of origins—the possible derivation of all of these from an earlier Judeo-Latin tradition—and the relation of dependence among translations made by both Jews and Christians.

This was how things stood when, beginning in the late 1990s, the publication of Genizah materials and other sources produced in Byzantium in the tenth century, and perhaps earlier, came to enrich the debate.¹³ In recently published studies, in particular *Japheth in the Tents of Shem: Greek Bible Translations in Byzantine Judaism*, Nicholas de Lange reconstructs the process of translating the Hebrew Bible in Byzantium, with the help of a wide spectrum of texts that include glossaries, commentaries, and biblical translations. While it has traditionally been believed that the Jews abandoned Greek translations one or two generations after the destruction of the Temple, De Lange claims that Greek-speaking Jews continued to use Greek translations long after the early Rabbinic and Patristic periods.¹⁴ On the basis of the new manuscript evidence, it is his claim that the process of translation started in the third century BCE in Ptolemaic Egypt and continued up to our times. The continuity of language, style, exegesis, and even wording in the translations, as well as the strong influence of ancient on medieval translations is thus very clear in De Lange's view. The translation tradition that his book reconstructs would have developed to a large extent in oral form, would very rarely have been put down in writing, and would have been connected to the study of the biblical text in Greek.¹⁵

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- 13 While Banitt had indicated that Solomon ben Isaac (Rashi; 1040–1105) was the starting point for a process of studying and interpreting the Bible from which the Old French glossaries of the thirteenth century were developed, Israel M. Ta-Shma (“Hebrew-Byzantine Bible Exegesis ca. 1000, from the Cairo Geniza,” *Tarbiz* 69, no. 2 [2000]: 247–256 [Hebrew]), suggests that it was tenth-century Byzantine exegesis that paved the way for Rashi and later French biblical exegetes of his school. Avraham Grossman (“Riššumam šel r. šemu’el ‘he-ḥasid’ ha-sefardi u-re’u’el ha-bizantī be-bet midrašo šel raši,” *Tarbiz* 82 [2004]: 458–467) stresses the importance that Sephardic sources had for Rashi, and, while not ruling out Ta-Shma’s thesis, he questions the significance of Byzantine sources for Rashi’s exegesis. Nicholas de Lange (*Japheth in the Tents of Shem: Greek Bible Translations in Byzantine Judaism* [Tübingen: Mohr Siebeck, 2015], 101) cites Ta-Shma’s conclusions and in turn suggests Rashi’s possible influence on the flourishing of exegetic literature in the eleventh century and his bearing on later authors (see p. 35).
- 14 De Lange, *Japheth in the Tents of Shem*. For a detailed account of previous literature on the topic, see especially chap. 1.
- 15 See De Lange, *Japheth in the Tents of Shem*, chap. 8. For a recent survey of this field, see Julia G. Krivoruchko, “Judeo-Greek,” in Kahn and Rubin, *Handbook*, 194–225.

Just as it was generally assumed that Greek translations were crucial for the development of the later Latin and neo-Latin tradition, the influence of Arabic on this tradition did not go unnoticed. In fact, Blondheim includes an appendix in *Les parlers judéo-romans et la Vetus Latina* where he addresses Arabic influences on the Judeo-Romance versions of the Bible.¹⁶ Here, Blondheim maintains that the Arabic translations of the Bible had considerable influence on the translations into European vernacular languages, although he believes that it is likely that this influence was not direct but rather was exerted through grammatical and lexicographical works. According to him, and not surprisingly, the writings of Saadiah ben Joseph Gaon (882–942) were particularly important for the Spanish versions.¹⁷ In the field of Judeo-Arabic, which has an oral tradition reaching back to at least the early Islamic period, much work has been done since the 1980s. Up to that time, it was generally assumed that Saadiah's translations of the Hebrew Bible into Judeo-Arabic were the oldest. However, studies done in recent decades have provided ample proof of the existence of pre-Saadian translations and other aids to biblical study, such as glossaries, dictionaries, and the like,¹⁸ that go back to the ninth century and perhaps earlier,¹⁹ as Blondheim had previously suspected. The method of these translations (and by extension the translations, whether oral or written, that continued to appear over time, and whose purpose was to be used in learning the text of the Bible)²⁰

16 Blondheim, *Les parlers judéo-romans*, 139–155.

17 Blondheim, *Les parlers judéo-romans*, LXXX, LXXXIX, CI, CXXXVI.

18 See Joshua Blau and Simon Hopkins, "Ancient Bible Translation to Judeo-Arabic," *Pe'amim* 83 (2000): 8–11 [Hebrew]; "The Beginnings of Judaeo-Arabic Bible Exegesis According to an Old Glossary to the Book of Psalms," in *A Word Fitly Spoken: Studies in Mediaeval Exegesis of the Hebrew Bible and the Qur'an Presented to Haggai Ben-Shammai*, ed. Meir M. Bar-Asher et al. (Jerusalem: Ben-Zvi Institute, 2007), 235–284; Sidney H. Griffith, *The Bible in Arabic: The Scriptures of the "People of the Book" in the Language of Islam*, Jews, Christians and Muslims from the Ancient to the Modern World (Princeton, NJ: Princeton University Press, 2013), 122–124, and 155–174. Saadiah translated a large part of the Bible and commented on various books. Those that have come down to us are: Isaiah, Job, Proverbs, Psalms, Lamentations, Esther, Daniel and the Pentateuch. The translation of Ecclesiastes transmitted under his name is actually the work of Ibn Ghayyat, and his authorship of the translation of Song of Songs is debatable. See Ronny Vollandt, *Arabic Versions of the Pentateuch: A Comparative Study of Jewish, Christian, and Muslim Sources*, *Biblia Arabica* 2 (Leiden: Brill, 2015), 81.

19 See Joshua Blau, "On a Fragment of the Oldest Judaeo-Arabic Bible Translation Extant," in *Genizah Research after Ninety Years: The Case of Judaeo-Arabic; Papers Read at the Third Congress of the Society of Judaeo-Arabic Studies*, ed. Joshua Blau and Stefan C. Reif (Cambridge: Cambridge University Press, 1992), 31–39; Blau and Hopkins, "The Beginnings."

20 Yosef Tobi ("On the Antiquity of the Judeo-Arabic Bible Translations and a New Piece of an Ancient Judeo-Arabic Translation to the Pentateuch," in *Ben 'Ever la-'Arav: Contacts*

clearly differs from that used by Saadia. Unlike his predecessors and contemporaries, Saadia developed a highly standardized method, and his translation gained widespread recognition.²¹ The influence of this multiple, parallel tradition on translations of the Hebrew Bible into European vernacular has yet to be studied.



In the Iberian geo-cultural zone, glosses and glossaries have received only tangential treatment within the field of Hebrew Bible translation into the various Ibero-Romance vernaculars. In spite of the fact that, during the early 1870s, Neubauer and Darmesteter called attention to the value of the Romance glosses included in MS Hunt. 268 for the study of Castilian Romance (and by implication also for the study of translation), Blondheim did not include them in the corpus of texts that he used to construct his comparative vocabulary in *Les parlers judéo-romans et la Vetus Latina*; they were likewise disregarded in the study of Hebrew Bible translations into Castilian, which arose at the end of that century.

In the following decades attention was given both to the language of translation and to the study of the codices produced prior to 1492 and the editions that would appear after that date. In the area of language, a debate arose which was in part terminological, over the status of the language used to translate the Bible and other religious texts, whose function is pedagogical and liturgical, vis-à-vis that of the religiolect.²² Authors such as Hassán and Sephiha partici-

between Arabic Literature and Jewish Literature in the Middle Ages and Modern Times, ed. Yosef Tobi and Yizhak Avishur [Tel Aviv: Afikim, 2001], 2:17–60) has emphasized the affinities between Sa'adianic translations and the later versions produced from the fourteenth century on, known as *šurūh* (sg. *šarh*).

21 See Vollandt, *Arabic Versions of the Pentateuch*, 75–80.

22 At the First Symposium of Sephardic Studies, it was agreed to use the term Ladino exclusively to designate translations of the Bible and other religious books, and the term *judeoespañol* (Judeo-Spanish) to designate the general spoken and written language, that is, the religiolect. For a survey of the historical use of the term, see Iacob M. Hassán, “¿Es el ladino judeoespañol calco? (cfr. DRAE),” *Quaderns de Filologia, Estudis Lingüístics* 9 (2004): 87–99. For Hassán the features that distinguish Ladino from Judeo-Spanish are indicative solely of a stylistic variety and do not make the former a different language from the latter. Haïm Vidal Sephiha, in turn, wrote extensively on the existence of two languages, distinct both synchronically and diachronically, but subject to mutual interferences—Ladino, a calque language, and Judeo-Spanish. See *Le Ladino, judéo-espagnol calque: Deutéronome, versions de Constantinople (1547) et de Ferrare (1553); Edition, étude linguistique et lexicque*, Thèses, Mémoires et Travaux (Paris: Éditions Hispaniques, Sorbonne, 1973), 45, 49, and

pated in this debate and addressed many of the topics dealt with in the second chapter of this book. I will not enter into this matter here, except to note that the register or language variety of the glosses offered in this book is that of the calque language or Ladino.

As for the study of the codices, the pioneering work of Samuel Berger in the 1890s put the focus on a group of Bibles that would from then on monopolize the attention of specialists interested in the traditions of Hebrew Bible translation into Castilian.²³ The dates of some of the codices that have transmitted the translations are still a matter of scholarly debate,²⁴ but it seems that all were produced in the fifteenth century,²⁵ although it is believed that the translations that they contain trace back to families that originated as early as the thirteenth century, and even before.

Throughout the twentieth century, several other scholars following in Berger's footsteps (among them Morreale, Hauptmann, Littlefield, and Llamas) devoted themselves to the study of Castilian codices and produced a remarkable body of scholarship that has itself become a field of study, where much of the effort has gone into producing editions and linguistic studies of these texts.

One of the questions that has long been asked about this corpus has to do with its intended readership. Scholars first classified the extant vernacular copies according to whether they were conceived for Christians, for Jews, or for both.²⁶ Although this approach has been retained to some extent for copies

numerous other works listed in the bibliography. He extended the notion to other calque languages of translation, such as Judeo-French calque, Judeo-Italian calque, etc. On the complex relationship between the two levels in the use of language, or between the two languages, see also Coloma Lleal, "El sefardí y la norma escrita," in *Actes del simposi internacional sobre cultura sefardita*, ed. Josep Ribera (Barcelona: Facultat de Filologia, 1993), 113.

23 Samuel Berger, "Les Bibles Castellanes," *Romania* 28 (1899): 360–408; 508–567.

24 The most recent and complete description of the codices is found in Avenoza, *Biblias castellanas medievales* (San Millán de la Cogolla: Cilengua, 2011). For further discussion, see below, chap. 6.

25 The fact that they were commissioned and owned by noble families was probably a decisive factor in their survival. In specific cases, additional reasons may have contributed as well. Thus, BNM, for example, which includes Jerome's prologues to most of the books, appears in sixteenth-century catalogues as "*St. Jerome on the Prophets*," a title which probably shielded it from the Inquisition's prohibitions. Likewise, the sixteenth-century Christian Hebraist Benito Arias Montano played a crucial role in the preservation of many of these manuscripts.

26 See, for instance, José Llamas, ed., *Biblia medieval romanceada judío-cristiana: Versión del Antiguo Testamento en el siglo XIV sobre los textos hebreo y latino*, edición y estudio introductorio (Madrid: Instituto Francisco Suárez-CSIC, 1950–1955), 1:LIV–LVI.

that became part of the corpus more recently,²⁷ this classification has been gradually abandoned.²⁸ Lazar and, later, Pueyo Mena and others have argued that had there been vernacular Bibles for Jewish use, they would have been in Hebrew characters.²⁹ In their view, and this is the most widely held opinion today, none of the extant copies had a liturgical use, and all were made for Christian patrons.

The extent of the Vulgate's influence on several of these translations continues to be debated. Some vernacular versions are considered to be more conservative, hence closer to the text of the Hebrew Bible, and for this reason filled with Ladinisms or calques from Hebrew; in some manuscripts, a passage, or even an entire book, is transcribed twice from different sources; in other translations, it is clear that the translation draws directly from the Vulgate.

Of course, the history of medieval biblical translation from Hebrew into Castilian is not limited to these few codices. One fascinating text, due to its early date of production, is *La Fazienda de Ultramar*, a work preserved in a unicum manuscript that belongs to the Biblioteca Universitaria de Salamanca and is typically dated to ca. 1220–1230.³⁰ This work combines a travelogue to the Holy Land, apparently written originally in Latin,³¹ with passages from a *romanceamiento* based on the Hebrew Bible, with some additions from the Vul-

27 Juan Carlos Conde, "A Neglected Old Spanish Biblical Translation: The 'Biblia de Alfonso Ximénez,'" in *Text, Manuscript, and Print in Medieval and Modern Iberia: Studies in Honour of David Hook*, ed. Barry Taylor et al. (Madison, WI: Hispanic Seminary of Medieval Studies, 2013), 89–115.

28 See Lorenzo Amigo, *El Pentateuco de Constantinopla y la Biblia Medieval Romanceada Judeoespañola: Criterios y fuentes de traducción*, Bibliotheca Salmanticensis, Dissertationes 4 (Salamanca: Universidad Pontificia, 1983), 236.

29 Moshe Lazar, *Biblia ladinada Escorial 1.J.3*, critical ed. with notes and commentaries, Spanish-Jewish Texts Series 6 (Madison, WI: Hispanic Seminary of Medieval Studies, 1995), 1:xi11; F. Javier Pueyo Mena, *Biblia Romanceada Biblioteca Nacional de Madrid Ms. 10.288*, estudio, ed. y notas, Spanish-Jewish Texts Series 6 (Madison, WI: Hispanic Seminary of Medieval Studies, 1996), xv; and "Biblias romanceadas y en ladino," in *Sefardíes: Literatura y lengua de una nación dispersa; xv Curso de Cultura Hispanojudia y Sefardí de la Universidad de Castilla-La Mancha*, ed. Iacob M. Hassán and Ricardo Izquierdo Benito, Humanidades 96 (Cuenca: Universidad de Castilla-La Mancha, 2008), 205–206.

30 The text, extant in Salamanca, Biblioteca Universitaria, MS 1997, was edited by Moshe Lazar (Almerich, Archdeacon of Antioch, *La Fazienda de Ultra Mar: Biblia Romanceada et Itinéraire Biblique en prose castillane du XIe siècle*, introd., éd., notes et glossaire Moshe Lazar, *Filosofía y Letras*, vol. 18, no. 2 [Salamanca: Universidad de Salamanca, 1965]); an electronic edition with introduction and notes by David Arbesú, is available at <http://www.lafaziendadeultramar.com>.

31 See details in Benjamin Z. Kedar, "Sobre la génesis de la Fazienda de Ultra Mar," *Anales de Historia Antigua y Medieval* 28 (1995): 131–136.

gate, which might trace back to a preexisting translation dating from the late twelfth or early thirteenth century. It is preceded by an epistolary exchange between “Remont, arçobispo de Toledo” and “Almerich, arçidiano de Antiochia,” about whose authenticity scholars are divided.³² In addition to this, we also have translations of fragments and individual books, some of which were discovered in recent times, and hundreds of biblical passages embedded in other works; similarly, biblical passages are also found in translations of Hebrew books, and are a central component in prayer books. Despite the fragmentary nature of some of these materials, they have proven of great interest, since they are witnesses to existing and even unknown translations and allow us to question prevailing assumptions.³³

Scholarly discussion of the medieval translation of the Hebrew Bible has always gone hand in hand with discussion of translations produced in the Sephardic Diaspora, from the sixteenth century onwards. These texts include Bibles and exegetical works with glosses, bilingual glossaries, and both total and partial translations of the Hebrew Bible. Scholars usually divide these texts into Western (published in Latin characters, in Ferrara and Amsterdam) and Eastern (in Hebrew characters, frequently along with the Hebrew text and often with Rashi’s commentary and Targum, published in Constantinople, Salonica, and other locations). They understand that the first group was addressed to a readership of New Christians who arrived in those cities in the sixteenth century; and the second group had a readership of Jews who had left the Peninsula by the end of the fifteenth century.

Scholars specializing in the versions that were produced in the Diaspora in the modern period have always wondered not only about the relationships among them but also whether there was a link between them and the known medieval translations. Some authors, as I will examine in detail in chapter 6, have observed affinities between these modern versions and the pre-1492 extant translations. However, beyond affinities with the medieval families represented by the extant codices, post-exile translations are generally thought to derive from either a written Ladino textual tradition which did not survive, and

32 Lazar identified the former as Raymond of Agen, archbishop of Toledo from 1126 to 1151, and Almerich as Aimery of Limoges, archdeacon of Antioch up to 1142. He therefore dated the work to between 1126 and 1141 (or 1142). Subsequent research has questioned these identifications. For a recent reappraisal, see Pedro Sánchez-Prieto Borja, “Fazienda de Ultramar,” in *Diccionario filológico de literatura medieval española: Textos y transmisión*, Nueva biblioteca de erudición y crítica 21, ed. Carlos Alvar and José Manuel Lucía Megías (Madrid: Castalia, 2002), 494–497.

33 See below, § 6.1.

which existed in parallel to the oral Ladino tradition,³⁴ or exclusively from the latter, which existed among Jews in the Peninsula since at least the thirteenth century.³⁵ The importance of the essentially oral nature of the Jewish medieval tradition of Bible translation (a tradition that is not represented, as has been noted, by the medieval codices produced for Christian patrons) and the connection between this oral tradition and the education of children has been pointed out with regard to Iberia by Gutwirth and others.³⁶

As for the existence of continuities in the Ladino tradition, in his numerous studies on this topic, and in accordance with Blondheim's thesis, Sephiha stresses the idea of continuity in the various traditions of calque translation.³⁷ In his works of the subject, Lazar also places the post-medieval versions produced in the Sephardic Diaspora within a continuous tradition of translating the Hebrew Bible. In the following passage he attributes the similarities between texts to fidelity to a tradition that includes the Targum Onqelos, Greek translations, the *Vetus Latina*, and the different translations into the neo-Latin languages:

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- 34 Haïm Vidal Sephiha, "El ladino verdadero o judeoespañol calco, lengua litúrgica," in *Actas de las Jornadas de Estudios Sefardíes, Cáceres, 24–26 marzo de 1980*, ed. Antonio Viudas Camarasa (Cáceres: Universidad de Extremadura, 1981), 25; Isaac Benabu, "On the Transmission of the Judeo-Spanish Translation of the Bible: The Eastern and Western Traditions Compared," in *Judeo-Romance Languages*, ed. Isaac Benabu and Joseph Sermoneta (Jerusalem: Misgav Yerushalayim and The Hebrew University, 1985), 1–26.
- 35 David M. Bunis, "Translating from the Head and from the Heart: The Essentially Oral Nature of the Ladino Bible-Translation Tradition," in *Hommage à Haïm Vidal Sephiha*, Sefardica 1, ed. Winfried Busse and Marie-Christine Varol-Bornes (Bern: Peter Lang, 1996), 337–357; Pueyo Mena, "Biblias romanceadas y en ladino," 237; and Hassán, "¿Es el ladino judeoespañol calco?"
- 36 Eleazar Gutwirth, "Religión, historia y las Biblias romanceadas," *Revista catalana de teologia* 13, no. 1 (1988): 115–133. See also David M. Bunis, "Tres formas de ladinar la Biblia en Italia en los siglos XVI–XVII," in *Introducción a la Biblia de Ferrara: Actas del Simposio Internacional; Sevilla, noviembre de 1991*, with the collaboration of Ángel Berenger Amador, Colección Encuentros, Serie Seminarios (Madrid: Sociedad Estatal Quinto Centenario, 1994), 315–345; "Ha-šorašim ha-'arabiyim-yehudiyim li-mesoret targum ha-miqra' be-ladino," *Language Studies / Meḥqarim ba-lašon* 17–18 (2017): 65–88; Ora (Rodrigue) Schwarzwald, "On the Jewish Nature of Medieval Spanish Biblical Translations: Linguistic Differences between Medieval and Post-Exilic Spanish Translations of the Bible," *Sefarad* 70, no. 1 (2010): 117–140; "The Relationship between Ladino Liturgical Texts and Spanish Bibles," in *The Hebrew Bible in Fifteenth-Century Spain: Exegesis, Literature, Philosophy and the Arts*, Études sur le judaïsme médiéval 54, ed. Jonathan Decter and Arturo Prats (Leiden: Brill, 2012), 223–243; and "Lexical Variations in Two Ladino Prayer Books for Women," in *Lexicología y lexicografía judeoespañolas*, Sefardica 5, ed. Winfried Busse and Michael Studemund-Halévy (Bern: Peter Lang, 2011), 81.
- 37 Sephiha, "El ladino verdadero" and *Le Ladino, judéo-espagnol calque*, 44.

Siguiendo las investigaciones de Blondheim, pensamos que no sería exagerado suponer [...] que las versiones de Onquelos y Aquila, así como la llamada *Vetus Latina* o *Itala*, pudieron haber sido el verdadero inicio de la futura tradición de todas las traducciones judeo-romances, transmitiendo las primeras a estas su sistema de traducción-interpretación del hebreo “palabra por palabra” y, combinándose con la última, un fondo lexicográfico común bien definido.³⁸

In a recent article, published in 2017, Bunis underlined the fact that this tradition of translation must necessarily have been heir to the Andalusí Judeo-Arabic tradition, as Blondheim had noted. Proof of this would be the important Arabic element in Jewish Ibero-Romance prior to the Expulsion. In addition to this tradition, other elements from the older Judeo-Hellenic tradition would also have been maintained, according to Bunis, among the Jews of Northern Spain.

The fact that, for years, all known translations were in Castilian and no other Iberian Romance languages, led to a search for an explanation. Later publications have provided ample proof of the existence of texts (biblical translations included) in other Iberian Romance languages.³⁹ To this should be added the evidence confirming, as Penny, Minervini, Quintana and others have shown, the survival of other varieties of Iberian Romance, such as Aragonese and Portuguese, among Iberian émigrés in the Ottoman Empire.⁴⁰

38 Moshe Lazar, “Ladinando la Biblia entre los sefardíes mediterráneos: Italia, Imperio otomano y Viena,” in Hassán, *Introducción a la Biblia de Ferrara*, 351.

39 With regard to calque languages, Sephiha argued that, together with the Judeo-Spanish calque, there existed a Judeo-Catalan calque. See Haïm Vidal Sephiha, “Existe-t-il un judéo-catalan? Oui!,” in *Cinq siècles de vie juive à Gérone: Actes du Colloque 20–21 novembre*, Thèses, Mémoires et Travaux (Paris: Éditions Hispaniques, Sorbonne, 1992), and *Neue Romania* 19 (1997): 233–241. Later studies have provided further evidence of its existence. For biblical translations in Catalan, see Pere Casanellas i Bassols, “Medieval Catalan Translations of the Bible,” in *Les veus del sagrat*, ed. Xavier Terrado and Flocel Sabaté, *Verum et pulchrum medium aevum* 8 (Lleida: Pagès, 2014), 15–34, which includes an updated survey of texts. In this work, aside from the references to texts belonging to prayer books, Casanellas mentions a Psalter translated from Hebrew (Paris, BNF, MS Esp. 244) and claims Hebrew influence in the so-called Fourteenth-Century Bible, which was translated from the Vulgate and is mostly extant in fifteenth-century codices (see also “La influència hebraica en la Bíblia del segle XIV,” in *Actes del 11 Congrés per a l’Estudi dels Jueus en els Territoris de Llengua Catalana: Barcelona, Cervera, del 25 al 27 d’octubre del 2004* [Barcelona: Institut Europeu de la Mediterrània, 2005], 365–374; and *Revista catalana de teologia* 31, no. 2 [2006]: 347–358). For prayer books, see chap. 6, n. 5.

40 Ralph J. Penny, “Dialect Contact and Social Networks in Judeo-Spanish,” *RPh* 46, no. 2 (1992): 125–140; Laura Minervini, “The Formation of the Judeo-Spanish Koiné: Dialect



The Castilian glosses included in the text edited and studied in this book provide precious new evidence regarding the history of Jewish Bible translation. The antiquity of the linguistic variety in which they are written places this text in the earliest stages of that tradition in Iberia, which makes it even more significant. As is common in bilingual glossaries, the glosses are vocalized, which eliminates the ambiguity inherent in most Iberian *aljamiado* texts—that is, texts written in a vernacular language using the Hebrew alphabet. The codex provides reliable evidence for the existence of complete bilingual glossaries in the Iberian Peninsula; such glossaries had been taken as a given on the basis of medieval fragments in Catalan and complete post-medieval glossaries that were believed to be the legacy of a medieval Iberian tradition. The glosses put Castile, a previously uncharted geographical area in this regard, on the map of European glosses, and allow us to revisit the main topics of discussion in the field of Hebrew Bible translation into the vernacular. This book approaches these topics from both a synchronic and a diachronic point of view. Synchronically, it studies them in dialogue with alleged near-contemporary texts of a similar nature from other geo-cultural areas, most specifically Northern France. It thus explores the similarities and differences with respect to known texts and formats that come from these neighboring areas. Diachronically, the book incorporates the evidence that these glosses provide into the spectrum of texts produced in Iberia during the medieval period and to those written in the Diaspora in modern times.

The book consists of two parts:

Part 1 provides a comprehensive study of MS Hunt. 268. It comprises six chapters by Esperanza Alfonso, which consider the material in the codex with-

Convergence in the Sixteenth Century,” in *Proceedings of the Tenth British Conference on Judeo-Spanish Studies*, 29 June–1 July 1997, ed. Annette Benaim (London: Department of Hispanic Studies Queen Mary and Westfield College, 1999), 41–54; Aldina Quintana, “La influencia del romance aragonés en el judeoespañol,” in *Estudios*, vol. 1 of *Aragón Sefarad* (Zaragoza: Diputación Provincial, 2004), 509–520; “Aportación lingüística de los romances aragonés y portugués a la *coine* judeoespañola,” in *Languages and Literatures of Sephardi and Oriental Jews: Proceedings of the Sixth International Congress for Research on the Sephardi and Oriental Jewish Heritage*, ed. David M. Bunis (Jerusalem: Bialik Institute / Misgav Yerushalayim, 2009), *221–*55; “Concomitancias lingüísticas entre el aragonés y el ladino (judeoespañol),” *Archivo de filología aragonesa* 57–58 (2001): 163–192; Coloma Lleal, *El judezmo: El dialecto sefardí y su historia* (Barcelona: Universitat de Barcelona, 1992), 11–15.

in the framework of the history of translation, and one chapter and an alphabetical glossary by Javier del Barco, which approach the vernacular glosses as a linguistic corpus.

The first six chapters deal with the glossary-commentary vis-à-vis the presumably contemporary French glossography tradition, and situate it within the context of both the contemporary and later Iberian translation tradition, without going into either the prehistory of that tradition or its Christian counterpart (except when pertinent for the discussion). Chapter 1 examines the codex from a codicological perspective. Chapter 2 places the text within a continuum of text formats that ranges from sporadic glosses on the biblical text to comprehensive translations of the Hebrew Bible into the vernacular. It argues that the text shares a number of features with biblical glossaries that follow the order of the biblical lemmata (such as the tripartite division lemma-vernacular gloss-commentary through most of the text) but differs from standard glossaries in various other regards, such as the ratio of correlation between lemma and *la'az* (אָז, plu. *le'azim*) and the abundance of grammatical and exegetical comments. Chapter 3 studies the grammatical comments in the text, paying particular attention to the grammatical meta-language employed. Chapter 4 explores and describes the exegetical method, which is best defined as literal-contextual. Chapter 5 examines the sources, focusing on the eleventh-century exegete Rashi and the thirteenth-century grammarian and biblical commentator David Kimḥi, discussing the importance of their reception against the educational and cultural background of medieval Castilian Jewish communities. Chapter 6 addresses the importance of this text as a forerunner in the history of translations of the Hebrew Bible into Castilian and considers the *le'azim* vis-à-vis translations produced before and after 1492.

Chapter 7 deals with the language in which the glosses are written. It describes in detail the linguistic form of the *le'azim* at different grammatical levels and compares them with thirteenth-century Castilian texts written in the Latin alphabet. It also addresses other issues specific to texts in *aljamía*, such as orthographical standardization, archaism versus innovation, and the interference of other languages—mostly Hebrew, but also Arabic and other Romance languages. The glossary at the end of Part 1 consists of a comprehensive alphabetical list of *le'azim*, which are provided in transliteration and translated into English.

Part 2 provides the critical edition of the text.

The Codex

Oxford, Bodleian Library, MS Hunt. 268 is one of the over 200 Hebrew manuscripts from the collection of the orientalist and manuscript collector Robert Huntington (1637–1701), who served as chaplain to the English Levant Company at Aleppo in the 1670s. The University of Oxford acquired it as part of Huntington's collection of Oriental manuscripts in 1693.

MS Hunt. 268 is a codex of 177 folios that contains a glossary-commentary on the following books of the Bible:¹ Psalms (beginning at 9:17), Job, Proverbs (which survives in a fragmentary form as the section running from 3:1 to 28:5 is missing), Ruth, Song of Songs, and Ecclesiastes (ending at 5:19). Codicological evidence and cross-references to non-extant books reveal that this was originally part of a larger project which glossed and commented on the entire Hebrew Bible, or most of it. The most remarkable feature of this text, written in Hebrew, is the fact that it contains 2,018 glosses in Castilian (in Hebrew script) which are consistently vocalized, in addition to 156 in Arabic (also in Hebrew script), plus dozens of quotations in Aramaic, mostly from Targum Onqelos and Targum Jonathan to the Prophets. The text, which is anonymous,² draws heavily from two main sources: the eleventh-century Northern French commentator Solomon ben Isaac (Rashi, 1040–1105) and the Provençal grammarian and exegete David Kimḥi (Radak, 1160?–1235?). Although the codex does not present any evidence for the date and place of its production, it was produced in Castile by all indications in the late thirteenth century or early decades of the fourteenth.

1 On the notion of a “glossary-commentary,” see § 2.5 below.

2 Given the nature of this text, it makes more sense to speak of a scribe than to speak of an author. Hereinafter I will refer to the agency of the scribe by designating as such the person who was the compiler, interpreter, author, redactor, copyst, and editor of the text, keeping in mind that there was more than one. Moreover, from the study that follows (see § 1.7.3 and § 1.13), it is clear that the text in this codex represents a copy of an earlier text, a copy made by one or more scribes. The context will easily allow us to infer whether reference is made to the former or the latter. On the concept of *poter* (פּוֹתֵר), see chap. 2, n. 31 below.

1.1 Binding, Foliation, and Condition

The codex has been rebound in brown leather that is somewhat worn,³ and has a gilt-tooled front, back and spine. The spine has raised hubs and six compartments. Gilt-stamped in the second compartment from the top is COMM. IN | PSALMOS | HEBR; in the sixth compartment: HUNT. | 268. It has been rebound with white end papers, two paper flyleaves at the beginning and two at the end, with no annotations. On the second of the flyleaves at the end, a folded folio has been pasted, with annotations about published notices of the manuscript.

Foliation in Roman numerals was added in pencil in the upper left part of recto folios after rebinding and does not take into account the missing folios. Between folios 165^r and 177^r there is a second penciled foliation, which is upside down in the lower part of recto folios. The numbering begins with 1 (on fol. 165), skips 7 and 8, and ends with 15 (fol. 177).

Folios 40 (lower right margin) and 124 (left margin) are sewn. Some folios show deterioration on their edges and have thus been restored with paper.⁴ Folios 63 and 147 are cut on their left edges, and folios 156, 163, and 175, on their lower edges, though the text on these folios is not affected.

The manuscript exhibits horizontal lines and vertical boundary lines by hard point demarcating the writing area. The ruling of the horizontal lines is guided by prickings in the outer and inner margins.⁵ The ink is brown and seems lighter on the parchment folios.

3 In this chapter reference is made generally to folios. The codex has been digitized by the Bodleian Library, and is available at: <https://digital.bodleian.ox.ac.uk/inquire/Discover/Search/?p=c+3,t+Hunt%20268,rsrcs+0,rsp+10,fa+,so+ox%3Asort%5Easc,scids+,pid+449f60db-ba82-432e-b9d8-a7328547f45d,vi+9f4b81a0-2515-4b3a-ac13-9be3ed58b43c>.

4 Paper is added on fols. 1, 2, 3, 4, 5, 6, 9, 13, 14, 18, 25, 29, 33, 38, 46, 52, 53, 73, 74, 101, 108, 109, 117, 120, 126, 127, 134, 148, 154, 165, 166, 167, 168, 169, 170, 171, 172, 174, 175, 176, 177.

5 According to Malachi Beit-Arié (*Hebrew Codicology: Historical and Comparative Typology of Hebrew Medieval Codices Based on the Documentation of the Extant Dated Manuscripts Using a Quantitative Approach*, preprint internet English version 0.2+ (November 2018), English version Ilana Goldberg, rev. of trans. and scientific ed. Nurit Pasternak, [http://web.nli.org.il/sites/NLI/English/collections/manuscripts/hebrewcodicology/Documents/HC%20ENGLISH%20ACCUMULATED%201-5%2019.7.17%20\(Autosaved\).pdf](http://web.nli.org.il/sites/NLI/English/collections/manuscripts/hebrewcodicology/Documents/HC%20ENGLISH%20ACCUMULATED%201-5%2019.7.17%20(Autosaved).pdf), 367–368), all Sephardic parchment manuscripts prior to 1270 show prickings in the outer and inner margins; from that point onward single-margin pricking was also introduced, although the older technique was maintained in a higher percentage of manuscripts.

1.2 Dimensions and Quires

In its present form the manuscript is a codex consisting of 177 folios and twelve quires of eight bifolia each (8 sheets [16 leaves] per quire), measuring 25.3 × 22 cm.⁶ It is made of a combination of parchment and paper, parchment for the outer and inner sheets of each quire (fols. 1, 8, 9, and 16), and pre-watermarked Occidental (European) paper for the other sheets.⁷ It is possible to distinguish the parchment's hair side from its flesh side: the hair side has grain patterns that are hardly visible, and the flesh side is glossy, which was typical in Sepharad.⁸ The paper is not glossy, but this could be due to deterioration. In the parchment bifolia the flesh side is always first.

As a result of rebinding, one sheet in the eighth quire is misplaced; additionally, numerous folia are missing, and the manuscript lacks at least six additional quires. The following table details the composition of the quires and the text contained in each.

Fols.	Contents	Quire ⁹	Fols.	Bifolia: fols. in quire [fols. missing]	Missing text		
1 ^r –94 ^v	Psalms 9:17–	1	15	[VIII]	[Pss 10:8–10:15]		
				VIII: 1; 3–16 [1]			
				VIII: 1–16			
				VIII: 1–16			
				VIII: 1–16			
94 ^v –153 ^v	Job	6	16	VIII: 1–16	[Jb 6:14–6:24; 8:13–9:31]		
				7		13	VIII: 1–6; ¹⁰ 8–9; 12–16 [3]

6 Measurements are taken from fol. 41^r. According to Beit-Arié (*Hebrew Codicology*, 301), this type of composition was common in paper or paper-parchment quires written in Sepharad, Italy, and Byzantium.

7 According to Beit-Arié (*Hebrew Codicology*, 263–264), the earliest Hebrew manuscript from Sepharad with mixed quires is from 1225, although in this manuscript only the external bifolia of its quires are of parchment. This technique became widespread in Sepharad during the fourteenth and fifteenth centuries, and was also used in Latin and Arabic manuscripts.

8 Beit-Arié, *Hebrew Codicology*, 236–237.

9 The numbering in this column refers to the extant quires.

10 Only the first part of bifolio 6 is extant, which was erroneously bound with the verso side forward.

(cont.)

Fols.	Contents	Quire	Fols.	Bifolia: fols. in quire [fols. missing]	Missing text
		8	16	VIII: 2–8; 1; 9–16 ¹¹	
		9	15	VIII: 1–14; 16 [1]	[Jb 34:26–35:10]
153 ^v –162 ^r	Proverbs	10	16	VIII: 1–16 [VIII] [VIII]	[Prv 3:1–28:5]
162 ^r –163 ^v	Ruth	11	16	VIII: 1–16	
163 ^v –169 ^v	Song of Songs				
169 ^v –177 ^v	Ecclesiastes –5:19	12	6	VIII: 6–11 [10] [One or more quires are missing]	[Eccl 3:2–3:6]

1.3 Catchwords and Numbering of Sections

The quire signatures are the following:

fols. 1 ^r –15 ^v	א = 1 ¹²
fols. 16 ^r –31 ^v	ב = 2
fols. 31 ^r –47 ^v	ג = 3
fols. 48 ^r –63 ^v	ד = 4
fols. 64 ^r –79 ^v	ה = 5
fols. 80 ^r –95 ^v	[ו] = 6
fols. 96 ^r –108 ^v	ז = 7
fols. 109 ^r –124 ^v	ח = 8
fols. 125 ^r –139 ^v	ט = 9
fols. 140 ^r –155 ^v	י = 10
fols. 156 ^r –171 ^v	[?] = 11
fols. 172 ^r –177 ^v	[?] = 12

The codex uses two different systems to order the quires. Firstly, signatures designated by Hebrew letters number the quires. Signatures appear in the right

¹¹ 2 folios in parchment + 6 in paper, instead of 1+6+1.

¹² Here I show how the original numbering of the quires (א, ב, etc.) corresponds to their current order (1, 2, etc.), which is taken from the preceding table.

corner of the upper margin of the first page of the quire and in the left corner of the lower margin of the last page of the same quire. Some are not visible, perhaps as a result of the original binding or re-binding of the codex.¹³

In addition, there are catchwords at the end of all quires except [ב] = 1.¹⁴ A combination of both systems seems to have been the usual practice in Sepharad.¹⁵

In three places (fols. 22^v/23^r, 43^v/44^r, 132^v/133^r), the last word on a verso folio is repeated at the beginning of the recto folio that follows, but given the scant number of occurrences and considering that there are many other cases in which a word is repeated at the end of a line or even within the same line, this repetition seems to be purely accidental.

The hand that did the Latin foliation in pencil is probably the same that added (also in pencil): N. 332 on the inside of the front cover; the number 268 in the left margin of folio 1^r; the numbering in Roman numerals in Job, Proverbs, and Ecclesiastes, and two catchwords on folios 154^v and 157^v.¹⁶

The Psalms are numbered with Hebrew letters in the outer margin (except in Pss 15,¹⁷ 16, 25–27, and 33, which are numbered in the inner margin). No numbering can be made out for Psalms 13 (fol. 3^r), 17 (fol. 5^r), 18 (fol. 6^v), 20 (fol. 9^r), 21 (fol. 9^v), 32 (fol. 14^r), and 85 (fol. 63^v), due to the manuscript's deterioration or to the numbering having been covered by the paper that was added during restoration. There are also multiple errors in the numbering. Thus, the number for Psalm 14 is omitted, which throws the numbering off between Psalms 15 (which is numbered as 14) and 37 (which is numbered as 36). However, Psalm 38 is numbered twice (as 37 and 38), which makes the numbering correct up to Psalm 42. The number for Psalm 43 is omitted, so that between Psalm 44 (numbered as 43) and 113 (numbered as 112), the numbering is again off by one. Numbering for Psalms 114–118 is omitted, so that beginning at 119 (numbered as 113) and up to 140 (numbered as 134), the numbering is behind by six. Due to another error, the manuscript goes from numbering Psalm 140 as 134 to assigning Psalm 141 the number 145. It ends the numbering at Psalm 150 (which it gives as 154).

13 Beit-Arié (*Hebrew Manuscripts*, 353) remarks that in Sepharad, the earliest localized and dated manuscript with signatures both at the head and end of the quire was written in Girona in 1184.

14 It is possible that these disappeared during binding and/or restoration and re-binding.

15 Beit-Arié, *Hebrew Manuscripts*, 347.

16 See below, at the end of this section.

17 Ps 15 is numbered as 17, and further along Ps 115 is numbered as 117 and Ps 116, as 117.

In Job there is a numbering, in Roman numerals and in pencil, which is not systematic. The following chapters are noted: 3, 4, 6, 8, 10, 11, 12, 15, 18, 19, 20, 22, 26, 27, 29, 32, 36 (as well as 36:20), 38, and 40. In Proverbs, chapters 2, 28, and 30 are numbered with Roman numerals in pencil. In Ruth and Song of Songs, there is no numbering in pencil. In Ecclesiastes, chapters 3 and 5 have penciled Roman numerals (and the latter was gone over with black pen).

1.4 Margins and Justification

The text is arranged in a block that measures 18.7×15.5 cm.¹⁸

There are two marginal annotations with explanations to the main text.¹⁹

- fol. 74^v, line 5. Probably the same hand that numbered the Psalms marked the place (following the lemma) where text was to be inserted in Ps 106:27 and added in the margin: זמן הפזור כמה יהיה.
- fol. 77^r, line 8, left margin. The word אמת (Ps 110:4) was marked down in the main text and ראשי תיבות אלף מאתיים תשעים was written in the left margin. Several folios contain biblical passages corresponding to the section under commentary in the main text, written in cursive script by different hands. These are:

- fols. 95^r–145^r: the upper, lower, and outer margins include the text of Job up to chapter 38.
- fols. 153^v–154^v: the outer margins include Prv 1:1–1:11.
- fols. 172^r–177^v: the outer margins include Eccl 3:9–6:1.²⁰

We also find two marginal annotations which contain the section of David Kimḥi's *Commentary on Psalms* which corresponds to the biblical section under commentary in the main text.

- fol. 6^v: the right margin includes David Kimḥi on Ps 17:4.
- fol. fol. 91^v: the right margin includes under David Kimḥi's name his commentary on Ps 141:4–5, with slight variations from the text of the standard edition.²¹

18 Measurements taken from the recto and verso of fol. 41.

19 For additional cases in which the scribe, a reviser, or a later hand indicates an error in the text and makes a correction in the margin, see §1.7.2.

20 Annotations on fols. 153^v–154^v are likely by a different hand than those on fols. 95^r–145^r and 172^r–177^v.

21 Although the two annotations seem to be written by the same hand, which is different from those mentioned for fols. 95^r–145^r, 153^v–154^v, and 172^r–177^v, this is difficult to ascertain given the state of deterioration of the outer margin of fol. 6^v. For a later Italian example of a glossary that incorporates an abridged version of David Kimḥi's com-

1.5 Script and Layout

Each folio contains 22 lines of writing, with an average of 11 to 13 words per line and with no differences observed between the different books or sections. The page is laid out as one text block.²²

There are three different letter sizes: “A,” used to mark the titles of books and the beginning of a psalm or a section;²³ “B,” used to mark the beginning of some Psalms and the lemmata;²⁴ and “C,” used for the rest of the text (occasionally, the beginning of some psalms and some lemmata are also written in this size).

The A- and B-size lettering is in square Sephardic script, while the lettering in the C size is a semicursive Sephardic script. Although the different kinds of lettering tend to have different functions, sometimes the choice to use one or the other is dictated by the space available on the line. The three are used exclusively for the text, while the marginal annotations (biblical passages and Kimḥi’s *Commentary on Psalms*) listed in § 1.4 are written in a cursive Sephardic script.

At first sight, it might appear that a single hand wrote the entire text from the first line to the last, due to the uniformity and regularity of the script. However, closer examination reveals the following:

- there is a clear difference in the use of abbreviations between the first ten quires and the last two. For instance, quires 1–10 systematically use a dominant abbreviation and some variant of the same abbreviation: (ש)רו' לומ',²⁵

mentary running alongside, see Max Berenblut (= Menahem Banitt), “A Comparative Study of Judaeo-Italian Translations of Isaiah” (PhD diss., Columbia University, 1949), 44–45.

22 While glossaries are most often laid out in columns, this is not always the case. Thus, Paris, BNF, MS Hébr. 301 alternates three columns with one text block, the alternation often being accompanied by a change of hand. See Marc Kiwitt, *Les gloses françaises du glossaire biblique B.N. hébr. 301: Édition critique partielle et étude linguistique* (Heidelberg: Universitätsverlag Winter, 2013), 43.

23 There are exceptions to this general rule, such as: כל זה אמר (Ps 45:17), where the scribe summarizes the contents of the previous verses, and יעודד (Ps 146:9), where this letter size is used to mark a lemma.

24 Very occasionally, words that are not lemmata are marked. Thus, the phrases פירוש (Ps 19:7–8), ועוד ד"א (Ps 46:9), עד הנה (Jb 28:11–12), וכן כנה (Prv 1:1), and מן משא (Prv 31:9) are written in size B lettering. Letter type B, in addition to its customary use to signal the lemmata, is also used to highlight the following terms in Proverbs: בער, סבל, כסיל, אויל, פתי, פתי, אויל, כסיל, סבל, בער, (Prv 1:1), although these terms might be thought of as extrabiblical lemmata. See § 2.2.6.

25 Hereinafter I use parentheses to indicate the proclitic particle that may precede a given term.

and very occasionally לו' (ש)רו' and לו'מר (ש)רו'.²⁶ In contrast, quires 11 and 12 do not use abbreviations, with the sole exception of שרוצ' לו'מר (Prv 31:2). The same happens with the phrase על משקל, which appears in quires 11 and 12, while its abbreviated form—ע"מ—appears in quires 1–10, with only one exception (Ps 58:3).²⁷ Likewise, in the first ten quires we find, with some exceptions, ש, and in the last two שורשו.

- the ratio of the divine names אלהים and אלים differs between quires. Although both forms appear throughout the manuscript, in the first ten quires the former appears with much greater frequency than the latter, while in the last two, the ratio is clearly inverted.
- pauses are not always indicated, but when they are, differences can be observed in the way they are written. Quires 1, 2, 3, 4, 9, 10, and 11 use a short vertical stroke to indicate these. Quires 5, 6, 7 and 8 use periods. Quire 12 uses two or three periods followed by a space.

The existence of more than one scribe working simultaneously on the text coincides with what Banitt suggested regarding the Basel (Bâle) Glossary.²⁸

The scribe used four strategies for justifying the left margins:

- filling out short lines by means of graphic fillers (either short vertical strokes or dots), as in fol. 15^v, line 21.
- anticipating the beginning of the first word in the following line, as in fol. 29^f, line 14.
- making use of expandable letters, as in fols. 119^v and 120^f.
- making the last word in the line continue into the margin and vertically alongside the text. This happens on fols. 2^f, 2^v, 5^v, 12^v, 28^f, 32^f, 34^v, 41^v, 58^f, 60^f, 66^f, 70^v, 71^f, 93^v, 103^f, 117^f, 136^f, and 173^f.

The last three strategies are used throughout, with no obvious differences between quires, books, or sections. The first is more consistent in quires 5, 6, 7, 8, and 12.

Two ways of writing the *alef* can be observed throughout (see for example fol. 28^f, line 10). According to Beit-Arié, beginning at the end of the thirteenth century, the Sephardic semicursive script developed an alternative form of the

26 A list of abbreviations and shortened words in Hebrew is provided at the beginning of Part 2.

27 In Eccl 5:10, the scribe makes an error and reads ויש מפרשין רבו לשון צווי, as ויש מפרשין רבו; it is possible that he was using a text with abbreviations and that he replaced them with complete forms as he copied.

28 Banitt, *Le Glossaire de Bâle*, Introduction, § 2.6. Hereinafter, all references are to the introductory volume; see also Kiwitt, *Les gloses françaises*, 42–43.

ʾalef (crossed, also known as K type), which thenceforth coexisted alongside the form existing up to that time.²⁹

The letters ל א are joined in all three of the letter sizes, although not systematically.

Banitt attributes the addition of vowels and diacritic signs in the Glossaries of Basel and Leipzig to a scribe other than the one who copied the consonantal text. However, in this case, as in the glossary included in Paris, Bibliothèque Nationale de France (BNF), MS Hébr. 301, which has been studied by Kiwitt, there is nothing to indicate that this was the case.

1.6 The Text, Sections, and Subdivisions

In the book of Psalms, the first words of the first and sometimes the second verse of a psalm, or later verses, tend to be marked, although it sometimes happens that the first word or words are omitted.³⁰

The three letter sizes are used (A, B, and C). Size A predominates and appears in combination with size B (only after Psalm 46 but not in all subsequent Psalms) and/or C (especially up to Psalm 45). The A size makes it necessary to leave a corresponding space in the line below blank,³¹ except in the case of the last line of the folio, where it extends beyond the text block.³² Psalms 117 and 118 are exceptions. No lemma of the former is commented upon, and the latter begins with a lemma from verse 5, highlighted in size B lettering. The beginning of Psalm 116 is not marked.

Thus, if we take as a random example the beginning of Ps 55:1–2, למנצח בנגינת, משכיל לדוד האזינה אלהים תפלתו (verse 1), that the next two remaining words of the verse are omit-

29 Malachi Beit-Arié, “Hebrew Script in Spain: Development, Offshoots and Vicissitudes,” in *Moreshet Sepharad: The Sephardic Legacy*, ed. Haim Beinart (Jerusalem: Magnes, 1992), 1:289.

30 This is the case, for example, in Ps 13, where the first word (למנצח) is omitted, and in Pss 21 and 41, in which verse 1 is omitted and verse 2 is cited to mark the beginning of the psalm.

31 Only in Pss 43, 62, 115, 116 and 118 is the beginning of the psalm not highlighted using letter type A, but rather with B (in the first three and last) or C without supralinear dots (in the fourth), and no blank space is left on the following line. This led to errors in the numbering of the psalms. Likewise, when a lemma is not at the beginning of a psalm and is written in letter type B, the space corresponding to the line below is left blank, as if the lemma were written in letter type A (Pss 60:10, 60:11, 114:2, 130:4, 137:8). Moreover, letter type A can be used in an uncanny way to highlight a section of text, as in 45:17, where the phrase כל אומר, which is not a lemma, is made to stand out.

32 See fols. 3^r, 9^v, 22^r, 33^v, 55^r, 64^v, 70^r, 70^v, 92^r, 93^v, 112^v, 139^r.

ted, and that letter size A is used for the segment **הַאֲזִינָה אֱלֹהִים**, and size C for **תַּפְּלִתִּי**, in verse 2.³³

In many of the Psalms, the first highlighted words that (with some exceptions) have a segment written in type A lettering function as a marker or title not followed by commentary (this happens in Psalms 11, 28, 79, 97, etc.), or followed by a comment on the meaning of the psalm as a whole (see, for example, Psalm 110). At other times they constitute a true lemma followed by commentary, as happens in Psalms 12, 37, etc. Abbreviations are also common in the titles of the Psalms.³⁴

In the book of Job, the beginning of most of the speeches by Job, his interlocutors, and God throughout the book are also highlighted: Jb 3:2, 4:1, 6:1–2, 8:1, 11:1, 12:1–2, 15:1, 16:1–2, 18:1, 19:1–2, 20:1–2, 21:1–2, 22:1, 23:1–2, 25:1, 26:1, 27:1, 29:1, 32:1, 34:1, 36:1–2, 38:1, 40:1, 40:3, 40:6, 42:1. Although the three letter sizes (A, B, and C) are used as in Psalms to indicate graphically the beginnings of these sections, letter type A is even more predominant and is also used for the title of the book and verse 1. Again, as in Psalms, a segment of text that is marked may be a title or the beginning of a section (Jb 4:1, 8:1, etc.), or it may constitute a lemma and as such be commented on (Jb 1:1, 3:2, 6:2, etc.).

In the case of Proverbs, letter type A marks the title of the book and the following verses: Prv 3:1, 30:1, 30:15, 31:10, all of which begin a section. Even though we only have fragments of this book, we can see that there is less systematicity in the use of the different letter types, a trend that is accentuated in the remaining books in the codex.

In Ruth, letter type A is used only in the title of the book; in Song of Songs, only for the title of the book and Sg 5:2, which is the beginning of a section (**אֲנִי יִשְׁנָה**); and in Ecclesiastes, for the title of the book and Eccl 3:9, which is also the beginning of a section (**מִה יִתְרוֹן הָעוֹשֶׂה**). This decline in systematicity coincides with the different nature of the commentary in these later books.

In many places, three dots in the form of an inverted *segol* (סגול) are written above the line. In the vast majority of these cases, the dots mark a lemma (in letter size A, B, and/or C). Exceptionally, they may mark the following: (1) the continuation of the biblical verse or verses to which the lemma belongs, which are paraphrased in the commentary, introduced by **וְהוּא שֵׁאוֹ**, **וְכֹן**, **כְּמוֹ שֵׁאוֹ**, or

33 Note that when reference is made to lemmata, and unless otherwise indicated, I record these lemmata as they appear in the manuscript, generally with no vocalization, and occasionally with partial or complete vocalization that may or may not match that of the Masoretic Text. When relevant, particularly in chap. 3, I add the masoretic form to that exhibited in the codex.

34 See, for example, Pss 59:1 and 65:1.

some other phrase;³⁵ (2) a word within the supporting verse adduced in the explanation of a lemma, which may or not be in turn commented upon;³⁶ (3) a previously discussed lemma that is taken up again further along;³⁷ (4) cases where it is necessary to go back to the meaning of an entire verse;³⁸ (5) exceptionally, an Arabic gloss,³⁹ (7) a rabbinic citation,⁴⁰ and (6) other terms that might be considered extra-biblical lemmata.⁴¹ There are also instances where they seem simply to be displaced, as they are written over the word that follows the lemma.⁴²

1.7 Errors and Later Interventions

There are abundant errors of various kinds in the codex. We can distinguish between cases in which it is clear that it was the scribe who noticed the error and emended it, those in which it was likely a reviser or a latter hand that made the emendation, and those in which the error went unnoticed and remains.⁴³

1.7.1 *First Type of Errors and Interventions*

These are those corrected by the scribe himself, who might:

- reshape the letters after realizing that he has written a word incorrectly. This kind of error may be the result of omitting a letter,⁴⁴ introducing an extra one,⁴⁵ correcting one for another,⁴⁶ or deleting an extra space.⁴⁷
- leave a word incomplete and start writing it over.⁴⁸

35 This is what happens in Pss 56:2–3, 65:2, 72:9–10, 73:20, 74:5–6, 81:15–16; Jb 3:20, 8:11, 12:17, 14:11–12, 16:12, 20:16, 30:24, 41:15–15 (2); Ru 1:9; Eccl 3:16–17.

36 This happens in Jb 6:6, 12:5, 72:9–10; Ru 1:8–9, etc.

37 In Pss 12:9, 56:2–3; Jb 4:20, 23:2, 37:10–11; Sg 2:7–8; Eccl 4:16.

38 Jb 5:7 and Prv 28:16.

39 Jb 30:4 and 30:24.

40 See Jb, introd. (נסה).

41 See § 2.2.6 below.

42 For example, the lemma הלמתיים תעשה פלא (Ps 88:11) is not marked with three dots, but the following word, which begins the commentary, is. A similar example appears in Ps 22:30, where words from the commentary are also marked probably by mistake.

43 All errors have been noted in the edition.

44 In Ps 35:15; Jb 22:16, 38:31; Sg 4:1; Eccl 5:8.

45 In Ps 17:9, 90:2.

46 In Pss 18:37, 51:21, 90:12, 94:19, 119:83, 120:5; Jb 7:19, 14:19, 21:15, 21:29–30, 21:33, 24:24, 27:17, 36:27–28, 37:21, 38:38, 40:19, 41:23; Eccl 2:9. In several of these examples, the scribe replaces a final *nun* with a final *mem*.

47 In Jb 20:11.

48 Thus, in Ps 114:1, the scribe starts to write the word שאיננה and, noticing that the title of

- cross out an incorrect word with a line and start over.⁴⁹
- cross out a segment of text with a stroke after realizing he has skipped a line, or committed a *sault du même au même*.⁵⁰

1.7.2 *Second Type of Errors and Interventions*

These are errors corrected or interventions made most likely by a reviser or by a later hand, although some could also have been made by the scribe himself. One of them might:

- delete a word or correct a mistake by means of cancellation dots over the line,⁵¹ or with a supralinear stroke.⁵²
- delete a word by means of cancellation dots inside the letters.⁵³
- mark an error in the text, and add a correction in the margin. The error is marked either by dots above the incorrect word,⁵⁴ a stroke through it,⁵⁵ or a sign indicating the omission of a word.⁵⁶
- delete the word with dots inside the letters and write the correct word above the line.⁵⁷
- insert a letter or word above the line after realizing there was an omission.⁵⁸
- write the correct word above the line without crossing out the incorrect one in the text.⁵⁹

These corrections seem to have been made by more than one hand, which suggests that there were different revisers and/or later readers.

the line above demands that a space be left in the line below, he interrupts the writing and starts over again after the prescribed space. In Sg 7:1, the interruption is due to an error introduced when starting to write a lemma and mistakenly repeating the previous lemma.

49 In Pss 45:3; 106:5.

50 In Pss 40:4, 78:31; Jb 16:16, 38:31, Prv 30:29–31; Ru 1:16–17.

51 In Pss 49:8–10 (intertextuality), 50:11 (substitution of one letter for another), 94:11; Jb 15:32.

52 In Eccl 3:6 (due to a skipped line).

53 In Ps 68:3–4 (anticipation error), Ps 68:19 (dittography), Ps 121:3 (substitution of a synonym); Jb 24:11 (skipped line); Eccl 4:4, 4:8–10.

54 Thus, in Ps 68:31–32, the mnemonic term גִּיכָּ"ק is marked, and the correct one (בּוּמָ"ר) is added in the margin. In Ps 58:9 there is a מ written in the margin intended to indicate that the word to which it refers, the last one on the line, next to the margin, should be read as מִים and not as בְּנִים, since it is written in such a way that could lead to confusion.

55 In Ps 142:1.

56 In Ps 87:4, 131:2–3, and perhaps in Sg 2:14, where the word מַעֲלָה carries a sign that might refer to the margin, which is cut off.

57 In Prv 30:15–16.

58 In Pss 52:3, 60:5, 65:9, 89:1, 118:22–23; Jb 15:24, 37:18, 41:23; Sg 6:11, 7:1.

59 Ps Jb 36:32.

1.7.3 *Uncorrected Errors*

These are due to dittography or addition,⁶⁰ omission or haplography,⁶¹ metathesis,⁶² substitution,⁶³ anticipation,⁶⁴ and other errors.⁶⁵

There are other places in which the text differs from the source; it is possible that in some of these cases (which have been pointed out in the notes to this edition when deemed relevant),⁶⁶ the discrepancy is due to a copying error and is not intentional.

The preceding list includes many cases that affect *le'azim*. To these we should add other involuntary errors that are exclusive to *le'azim*, such as: the use of both *dageš* and *rafe* with a single letter;⁶⁷ the vocalization of *waw* with both *šuruq* (שורק) and *holem* (חלם);⁶⁸ errors in vocalization that are sometimes due to omission, displacement of vowels or the lightness of the ink;⁶⁹ and, lastly, some other cases that cannot easily be explained.⁷⁰ The list includes only one case of an error in a biblical quotation (Ps 142:1), which is corrected in the margin. The relationship between lemmata / scriptural references and the Masoretic Text (hereinafter MT) will be addressed in § 2.2.3 and § 2.4.2.1.

From the cases of involuntary errors presented thus far it can be deduced that we are dealing with a copy.⁷¹ Moreover, anticipation errors and errors due to *sault du même au même* seem to indicate that the copy is being made from a manuscript with a similar page layout. These are all copying errors, and as far as I can tell, there are no discernible mistakes attributable to oral transmission.

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- 60 Pss 21:12, 38:4, 59:5, 60:9, 137:6, 144:13; Jb 1:4, 5:13, 10:8–11, 13:7–8; Eccl 3:18, 4:7–9, 5:10. In addition to these instances, there are three more (Pss 41:2, 64:2; Jb 30:17) in which the duplication happens at the end of the page, and so it may not necessarily be an error.
- 61 In Pss 40:3, 50:19, 56:8, 70:4, 75:9, 125:5, 139:3, 139:13; Jb 1:5, 8:4, 15:27, 24:22, 29:3, 38:40; Prv 1:12, 29:3; Sg 1:4.
- 62 In Ps 47:10, 64:5; Jb 42:11.
- 63 Pss 21:7, 35:16, 90:4, 90:12, 120:1, 121:3; Jb 7:21, 10:16, 11:10, 17:12–13, 22:2, 28:4, 30:24; Prv 1:20, 29:21, 31:6; Sg 2:13 (the scribe writes רוח instead of ריח, and perhaps realizing this, he or a later hand adds a *šere* [צרי] below the *reš*); Eccl 3:11, 3:18.
- 64 Ps 116:3; Sg 1:5; Eccl 4:7–9.
- 65 Ps 22:30; Jb 31:23; Prv 1:23, 30:29–31; Eccl 3:11.
- 66 Pss 36:13, 78:41, 106:20, 110:1, 132:1; Jb 16:8, 21:22, 23:2, 23:12, 24:8, 28:23, 28:24, 30:16, 36:4, 36:5–6, 36:32, 38:9; Prv 28:5; Sg 2:1, 3:6; Eccl 3:14, 3:21–22, 4:14.
- 67 In Jb 20:26, 30:17.
- 68 In Ps 40:6, 69:32, 120:6–7, 139:11–12; Jb 26:13.
- 69 In Pss 32:4, 33:5, 68:18, 69:3, 116:10, 139:20, 144:13; Jb 3:16, 5:7, 5:24, 17:7, 31:1, 36:33, 39:20; Eccl 4:7–9.
- 70 Ru 3:7.
- 71 The extant French and Italian glossaries are also copies. See Menahem Banitt, “Les poterim,” *REJ* 125 (1966): 22; Aaron D. Rubin, “Judeo-Italian,” in Kahn and Rubin, *Handbook*, 302–305.

In spite of the uniformity of the handwriting, the fact that corrections were made in various ways may indicate that there were more than one scribe for quires 1–10 as well. At this time, however, despite the fact that we commonly see the same way of correcting in folios that are near each other,⁷² it is difficult to reach any further conclusions based on the markings or to determine how many scribes and/or later correctors there might have been, especially since any given scribe could have used more than one system of correction.

1.7.4 *Additional Annotations*

In addition to the aforementioned marginal annotations (§1.4) and errors (§1.7.2), there are supralineal annotations that clarify or explain the text. These are the following:

- fol. 51^r: a later hand adds: או אֶלְקָאָסִיר או פִּי הַיָּרֵן above the line and on the left margin.
- fol. 164^v: supralineal annotation: הקו"ף רפה. Also added are the vowels and the *rafe* in the lemma בְּעֶקְבֵי (Sg 1:8).
- fol. 168^v, line 4: supralineal annotation: המ"ם בדגש, in reference to the lemma חמוקי (Sg 7:2); and line 5: supralineal annotation: האל"ף חטופה, in reference to the lemma יְדֵי אָמֶן in the same verse.
- fol. 177^v: there are tiny letters above some lemmata, the meaning of which is difficult to determine, particularly when the folio's external margin is damaged.

After the codex was restored, a certain hand seems to have been responsible of the following:

- fol. 1^r: annotations in Latin script in the upper left margin: [...]omment. 10 | [...]almos et in | em | ovi. | Hebr.; upper margin, central section: Urii Heb. | CII.; and in the right margin: Hunt. 268.
- fols. 1^r, 2^r, and 176^r: the numbering of Psalms 10 (fol. 1^r) and 11 (fol. 2^r) in Hebrew characters and Ecclesiastes 5, in Roman numerals (fol. 176^r).
- fols. 71^r, etc.: the overwriting of some words that were barely discernible in the text (the first words in the first two lines of folio 71^r), and the underlining of the following segments: ורבי שלמה ז"ל (fol. 26^r, line 11); הנק' בער' רומאנה (fol. 37^v, line 2); באגדת תלים (fol. 43^r, line 17); ורבינו סעדיה (fol. 156^v, line 11); וכן רבינו (fol. 95^r, lines 15–16); ענין רוב ההבלים שבספר קהלת | ושם נפרשם בעזרת הצור שלמה (fol. 160^r, lines 16–17); אמ' רבינו שלמה ז"ל (fols. 163^v, line 22; 164^r, line 1).
- fol. 177^v: the addition of: VI finis in the right margin.

⁷² On fols. 30^r (Ps 49:8–10) and 32^r (Ps 50:11), where dots are used above the word, or on fol. 46^r (Ps 68:3–4) and 47^v (Ps 68:19), where the word is deleted using dots inside the letters.

1.8 Punctuation

The most frequently used punctuation mark is a short vertical stroke, sometimes followed by a space. In some folios there is also a high period, sometimes followed by a space. Just as we saw with graphic fillers, the use of a period instead of this short vertical stroke is consistent in quires 5, 6, 7, 8, and 12. In the last of these, there are often two or even three periods instead of just one. While there is an overall coherence, the scribe does not indicate the pauses in a consistent way.

1.9 Vocalization, Accents, and Other Kinds of Marks

There is no ornamentation of any kind.

Shortened words are marked with a dot above the final letter (פּוֹי, וּאֵמִי, רוֹ לֹזֵם). The abbreviation used for etc. (וּכְוִי) is marked by an apostrophe.⁷³ In abbreviations, initials are marked with a dot above, for example: לֵעֹז, בְּקִבְהָ.⁷⁴ The Tetragrammaton is represented with three *yods* with the middle one written above the line,⁷⁵ and the two-letter form יְהִ with a dot over the *he*'. The words אֱלִים (for אֱלֹהִים) and תִּלִּים (for תְּהִלִּים) also have a supralinear dot.

Lemmata are generally indicated by three supralinear dots, in the form of an inverted *segol*, as explained in §1.6, and the root is indicated by a supralinear line over the three radical letters.

As is customary in glossaries, *le'azim* are vocalized.⁷⁶ As for the Hebrew text, the scribe vocalizes, marks diacritical signs such as *rafe* and *dageš*, or adds the *ʾatnah* (אֶתְנַח) sign to specific terms, either because he wishes to provide some grammatical or Masoretic observation about them,⁷⁷ or because that term is likely to be misunderstood.⁷⁸

73 In many places, the abbreviated word, marked with a dot above the last letter, is completed and the abbreviation mark is retained.

74 In the edition of the text, shortened words and other kinds of abbreviations are indicated by an apostrophe.

75 In the edition of the text, this conventional sign is represented by double *yod*.

76 On occasion we find *le'azim* which are totally or partially unvocalized. In transliteration, the lack of vocalization is marked with italics.

77 Among these observations we find, for example 'שמש' (יה, קה, י) 'שמו' וכן 'שיוצא מלפני השליט' (קה, י, יה) 'שמש' (Jb 29:6).

78 Thus, יָפָה (Jb 26:13), שְׁדָרְכוּ (Jb 24:11), שְׂאָת (Jb 34:17–18), etc.

1.10 The Books

The books of the Bible that are commented on appear in the following order: Psalms, Job, Proverbs, Ruth, Song of Songs, and Ecclesiastes. This sequence differs from the earliest record of the sequence of the biblical books in *b B. Bat.* 14b (also in Maimonides, *Hilkot Sefer Torah*, 7:15), according to which the order is: Torah, Prophets (Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Minor Prophets), and the Hagiographa (Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra-Nehemiah, and Chronicles). However, among the oldest surviving biblical manuscripts, the Cairo Codex of the Prophets (Cairo, Mussa Dar'i Karaite Synagogue, now missing), and National Library of Russia, EBP. I B 3, dated 916, which contains only the Latter Prophets, include a list of all the Prophets which deviates from the sequence in the Talmud. Likewise, Saint Petersburg, National Library of Russia, MS EBP. I B 19a, dated 1008, also differs in the order of the Latter Prophets (which is identical to that of MS EBP. I B 3) and the order of the Hagiographa, the latter being Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah. The author of the grammatical and Masoretic treatise entitled *Adat deborim* (Swarm of Bees, 1207)—Ginsburg recalls—describes this sequence of the Hagiographa as the correct one, following the Western or Palestinian practice, and the custom which places Chronicles or Esther at the end of this division as in the Eastern or Babylonian practice. As for the Five Scrolls, they may either follow the Pentateuch or be placed among the Hagiographa. Ginsburg, who collated various manuscripts in the British Museum and early printed Bibles, provided a table showing the order of the Hagiographa. From the seven possible orders that those manuscripts exhibited, and in addition to the already-mentioned MS EBP. I B 19a, two manuscripts match the order of books in MS Hunt. 268. These are: London, British Library, MS Harl. 5710 and 5711, a two-volume Bible from the last quarter of the thirteenth century, and MS Add. 15251, dated 1448 or 1498, both of Italian provenance, the latter in a Sephardic hand.⁷⁹

79 Christian D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (London: The Trinitarian Bible Society, 1897), reprinted with a prolegomenon by Harry M. Orlinsky (New York: Ktav, 1966), 1–7. See also Aron Dotan, “Masorah,” in *Encyclopaedia Judaica*, ed. Michael Berenbaum and Fred Skolnik, *Gale eBooks*, <https://link.gale.com/apps/doc/CX2587513385/GVRL?u=jcaa&sid=GVRL&xid=e6e86357>, § 1.2.1.1.

1.11 Internal and External Cross-References

The text in the codex includes abundant cross-references. These are introduced by formulas, the most frequent of which are: כּבר פּירשׁנוּהוּ, כּמו שׂאמרנוּ לַמַּעֲלָה, כּמו שׂאמרנוּ לַמַּעֲלָה, כּמו שׂכתבנוּ בַסֵּדֶר בְּרֵאשִׁית, (כּמו) שׂפירשׁנוּ שׂם, כּמו שׂכתבנוּ שׂם etc. The last three refer the reader to a specific passage within one of the following books (besides Psalms and Job): Genesis, Exodus, Deuteronomy, Joshua, Isaiah, Ezekiel, and Amos, which suggests that the work, most likely a three-volume set, originally included commentaries on the rest of the books of the Bible, or at least most of them.

In Ps 122:3 the scribe makes cross references to a verse from Ecclesiastes with the phrase “Search its meaning there” (וּשׂם תִּדְרוּשׁ פְּרוּשׁוֹ); similarly, in Jb 33:24 he cross-references a verse in Exodus saying: “There you will learn and understand” (שׂם תִּדְרוּשׁ וּתְבִין); and in Ps 116:3, he refers back to Ps 18:5 with the phrase: “There you will learn this” (וּשׂם תִּדְרֶשׁהוּ).

As for the approximate length of the alleged three-volume set, of which the present codex is a remnant, supposing that MS Hunt. 268 included a glossary-commentary to the same books as the Leipzig Glossary—that is, to the entire Hebrew Bible—and thus that the books of Psalms, Job, Ruth and Song of Songs total 131 pages out of 463, we can estimate that MS Hunt. 268 might have had around 1,058 pages, as illustrated in the following table.

Books ⁸⁰	Folios in the Leipzig Glossary ⁸¹	Pages in the Leipzig Glossary	Folios in MS Hunt. 268	Pages in MS Hunt. 268
Psalms	128 ^r –157 ^v	57	1 ^r –94 ^v	187 ½
Job	167 ^v –197 ^v	60 ½	94 ^v –153 ^v	118
Ruth	218 ^r –219 ^v	3	162 ^r –163 ^v	3 ½
Song of Songs	213 ^r –218 ^r	10 ½	163 ^v –169 ^v	12

80 This table only includes complete or quasi-complete books in MS Hunt. 268.

81 See Banitt, *Le Glossaire de Leipzig*, 13. Hereinafter, and unless otherwise indicated, all references are to the introductory volume.

1.12 Differences between the Books

Exegetically, there are significant differences between the books of Psalms, Job, Proverbs, and Song of Songs, on the one hand, and Ruth and Ecclesiastes on the other, which will be addressed in chapter 4. Other than this, the differences between the books are minor. To give only a few examples:

- the phrase 'זהו הנבון שהרי אומר' appears only in Job (3:5, 13:26, 15:28–29).
- explicit references to *tiqqune soferim* (תקוני סופרים, “scribes’ corrections”) are far more common in Job than in the rest of the books (7 references compared to one in Psalms and one in Proverbs).
- all occurrences of “Dóminu,” translating both אלהים and the Tegrammaton, and “Dóminu Dio,” translating אלהים appear in the book of Psalms, while occurrences of “el Dio,” translating אלה, and אלוה, are found in the book of Job.
- particular attention is paid to *pu'al* (פועל) stems in Psalms and to *hof'al* (הופעל) stems in Job.⁸²
- reference to transitive/intransitive verbs only occurs in Psalms and Job.

1.13 Dating

The manuscript has no colophons or indications of ownership. Both the use of a Sephardic script and the presence of signatures, which is a feature rarely attested in Ashkenaz, indicate that it originated in a Sephardic milieu.

The latest source mentioned in the codex is David Kimḥi (d. ca. 1235), who is cited explicitly only once.⁸³ Passages from MS Hunt. 268, on the other hand, are quoted *verbatim* in Joseph ben Joseph ibn Naḥmias's *Commentary on Proverbs*, and it is believed that this author lived in Toledo in the first half of the fourteenth century.⁸⁴

Given the characteristics of this genre, it can be assumed that the text of MS Hunt. 268 circulated in a number of copies. Because of what I noted in §1.7.3, the manuscript seems to be, like the Basel Glossary and the Leipzig Glossary, a copy. The skipped lines and anticipation errors indicate that, at least some-

82 The terms *pu'al* and *hof'al*, in general use today, do not occur in the text. See §3.4.4.2 (c.1.3 and c.2.3.2).

83 See below, §5.4. His name is not followed by the traditional formula used for the deceased (ל"ו), but this formula is often omitted in the text. See, for example, references to Saadiyah (Ps 48:9; Jb 2:3, etc.) and to Ibn Janāḥ (Ps 12:7, etc.).

84 See below, §5.7.

times, the copy is being made from a manuscript with a very similar page layout. All of this leads me to think that the date of the codex is from the late thirteenth century or the very beginning of the fourteenth.

1.14 Previous References to the Codex

1.14.1 Catalogues

Printed notices of this manuscript occur in:

- *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*, 6074 (328) = Quarto Catalogue XII (Hebr.), no. 332 (Comm. on Psalms).⁸⁵
- *Catalogue of the Hebrew Manuscripts in the Bodleian Library*. Hunt. 268 (Uri 102; cat. no. 332), where it appears in the section “Commentaries and Supercommentaries.”⁸⁶ Neubauer states that the commentary follows the *pešaṭ* (פֶּשָׁט)⁸⁷ and provides a very brief paleographic and codicological description that includes a list of the biblical books whose commentary is included and their corresponding incipits, the number of folios, type of script, material, and condition of the final folios.
- *Supplement of Addenda and Corrigenda to Vol. 1 (A. Neubauer’s Catalogue)*.⁸⁸ Beit-Arié adds that the manuscript “includes many Castilian Spanish glosses in Hebrew characters with vowel points” and dates the codex to mid-to-late thirteenth century Spain.
- *Catalogue of the Institute of Microfilmed Hebrew Manuscripts in Jerusalem* (IMHM, 1957–, F 17251). This does not, however, add any information beyond that included in the above catalogue entries.

1.14.2 Annotated Bibliographies

In his annotated bibliographies to medieval Jewish commentaries on the book of Ruth, Walfish includes MS Hunt. 268 under the rubric “Anonymous, Sephar-

85 Falconer Madan, H.H.E. Craster, and N. Denholm-Young, *Collections and Miscellaneous MSS. Acquired during the Second Half of the 17th Century*, vol. 2, part 2 of *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford* (Oxford: Clarendon, 1937), 1031.

86 A. Neubauer, *Catalogue of the Hebrew Manuscripts in the Bodleian Library* (London: Clarendon, 1886–1906), vol. 1, col. 67, no. 332.

87 See § 4.3.2 below.

88 Malachi Beit-Arié, *Catalogue of the Hebrew Manuscripts in the Bodleian Library: Supplement of Addenda and Corrigenda to Vol. 1 (A. Neubauer’s Catalogue)* (London: Clarendon, 1994), col. 50, no. 332.

dic [Commentaries]” and dates it back to the fourteenth century.⁸⁹ He lists it as well in his annotated bibliography on medieval Jewish commentaries on the Song of Songs, under the subcategory of *pešat*.⁹⁰

1.14.3 *Other Written Notices*

In a letter sent in 1871 to the *Jüdische Zeitschrift für Wissenschaft und Leben*, which was edited by Geiger, Neubauer mentioned MS Hunt. 268, describing it as an “anonymous commentary” and attributing it to an author with knowledge of Arabic living in Spain. He says that the author provides an explanation in Spanish of a word, and sometimes of an entire phrase, for each verse.⁹¹ Neubauer indicates that these commentaries might be useful for the study of Romance languages and mentions that the commentaries to Psalms and Proverbs include quotations from Saadiah Gaon, Rashi, Abraham ibn Ezra, and Jonah ibn Janāḥ. For the latter of these two books, he refers (basing the reference on an earlier article by Steinschneider)⁹² to Oxford, Bodleian Library, MSS Poc. 70 and Poc. 285, which include Proverbs with a translation by Saadiah Gaon, followed—in the first case—by Saadiah’s commentary. He cites a brief passage in MS Hunt. 268 corresponding to Prv 28:23, where Saadiah is quoted, and the parallel passage in the Judeo-Arabic of Saadiah’s commentary. He adds that in Ps 139:17 Solomon ibn Gabirol is quoted, that in Jb 31:11 the anonymous author refers to his *Commentary on Leviticus*, which means that he possibly also wrote a *Commentary on the Torah*, and that in Ps 116:6 the author says that he wrote a book on grammar. Finally, Neubauer points out that the author does not cite David Kimḥi, yet glosses from his dictionary appear in the margins.⁹³ As a sample, he includes passages corresponding to the book of Ruth and part of the introduction to the book of Job.⁹⁴

89 Barry Dov Walfish, “An Annotated Bibliography of Medieval Jewish Commentaries on the Book of Ruth in Print and in Manuscript,” in *The Frank Talmage Memorial Volume* (Haifa: Haifa University Press, 1993), 1:259.

90 Barry Dov Walfish, “An Annotated Bibliography of Medieval Jewish Commentaries on the Song of Songs,” in *The Bible in the Light of Its Interpreters: Sarah Kamin Memorial Volume*, ed. Sara Japhet (Jerusalem: Magnes, 1994), 556 [Hebrew].

91 A. Neubauer, “Aus Briefen,” *Jüdische Zeitschrift für Wissenschaft und Leben* (1871): 154–157.

92 Moritz Steinschneider, “Aus einem Schreiben Dr. M. Steinschneiders in Berlin an die Redaction,” *Serapeum: Zeitschrift für Bibliothekwissenschaft, Handschriftenkunde und ältere Literatur* 2 (1852): 24–29.

93 As explained in § 1.4, the passages quoted in the margins of fols. 6^v and 91^v belong in fact to his *Commentary on Psalms*.

94 Neubauer includes this manuscript in the list of works treated in his article “The Authorship and the Titles of the Psalms According to Early Jewish Authorities,” *Studia Biblica et Ecclesiastica* 2 (1890): 1–58, where he published various headings of the Psalms.

Although Neubauer attributes the text to a Spanish author, in a note he wonders whether, on the basis of the eight to ten glosses that appear in the extract he includes, the author might be French.⁹⁵

A year later, Darmesteter also included a mention of the codex in “Glosses et glossaires hébreux-français du Moyen-Age,” a pioneering article in which he mapped the phenomenon of glosses and glossaries in Old French and called attention to the incalculable value of transcriptions in foreign languages, specifically in Hebrew, as a documentary source for the study of Old French phonetics.⁹⁶ Darmesteter only mentions MS Hunt. 268 to respond to Neubauer’s question about possible French authorship, to which he replies in the negative, saying: “Il est impossible de voir du français dans des formes comme dedrego (derrière); tal atal (tel et tel); conseno (place publique où se réunit le conseil); de los ligagos (des javelles), etc.”⁹⁷ and concluding that in his opinion the glosses are in Spanish.

Also in the 1870s, Salfeld made reference, albeit perfunctorily, to MS Hunt. 268 in a survey of the Jewish exegetical tradition on Song of Songs. In an appendix, he included Sg 1:1 (fragment); 4:13–16; 5:1.⁹⁸ In a note, he reiterates that the codex is the work of a Spanish author, as Darmesteter had concluded, and he indicates that it is later than David Kimḥi, since it cites him explicitly.

These few references to the codex were not followed up by further research in the ensuing decades,⁹⁹ and its contents were not included in studies on Hebrew glossaries and commentaries. Despite the fact that both Neubauer and Darmesteter had alerted scholars to the value of its glosses for the study of Romance languages, MS Hunt. 268 was left out of the corpus of the vernacular Jewish texts that Blondheim collected in order to compare medieval Jewish

95 Neubauer, “Aus Briefen,” 154, n. 1.

96 Arsène Darmesteter, “Glosses et glossaires hébreux-français du Moyen-Age,” *Romania* 1 (1872): 146–176. Over time, scholars, starting with Banitt, have reaffirmed their assessment of this value. For a recent reexamination of this point, see Kiwitt, *Les glosses françaises*, 51.

97 Darmesteter, “Glosses et glossaires,” 161–162. Note that some of these readings are not accurate. See Glossary, s.v. ‘redrechu,’ ‘tal,’ ‘consejar,’ and ‘legaju,’ at the end of Part 1 in this book.

98 S. Salfeld, “Das Hohelied bei den jüdischen Erklärern des Mittelalters,” *Magazin für die Wissenschaft des Judenthums* (1878), 165–166.

99 Sara Japhet (“Rashi’s Commentary on the Song of Songs: The Revolution of the Peshat and Its Aftermath,” in *Mein Haus wird ein Bethaus für alle Völker genannt werden (Jes 56,7): Judentum seit der Zeit des Zweiten Tempels in Geschichte, Literatur und Kult; Festschrift für Thomas Willi zum 65.*, ed. J. Männchen and T. Reiprich [Neukirchen-Vluyn: Neukirchener, 2007], 217) briefly alludes to the introduction to the Song of Songs in MS Hunt. 268 and compares the attitude of the anonymous author to that of Isaiah di Trani in their respective exegetical approaches to the biblical book.

translation traditions to the *Vetus Latina*,¹⁰⁰ and perhaps even more importantly, it was not made part of the study of Castilian Romance spoken and/or written by Jews and in the field of Hebrew Bible translations.¹⁰¹

- 100 Blondheim, *Les parlers judéo-romans*. On the study of glosses and glossaries in the different European vernaculars, see below, § 2.1.
- 101 Between 2010 and 2013, I published three articles that represent a preliminary approach to the material in the codex as a whole: “Un comentario anónimo a Cantar de los Cantares del siglo XIII,” *MEAH*, Hebrew section 59 (2010): 33–59; “Glosas romances (*le’azim*) en dos comentarios medievales en hebreo de la península ibérica,” *RPh* 66 (2012): 1–55; “In Between Cultures: An Anonymous Commentary on the Book of Proverbs from 13th-Century Iberia,” *JJS* 64, no. 1 (2013): 119–156. The material I presented in these articles is included in this comprehensive study, where I provide a corrective to a number of the initial conjectures and hypothesis. The goal of the second article was to introduce the codex into the field of Castilian Romance studies, which is also the goal of the linguistic analysis of a sample of glosses presented by Javier del Barco in “Estudio lingüístico de glosas romances en un manuscrito exegético hebreo del s. XIII,” *RPh* 65 (2010): 173–198. Finally, I published “The Headings of the Psalms: A Case Study in Medieval Exegesis and Translation,” in *His Pen and Ink are a Powerful Mirror: Andalusí and Other Near Eastern Studies in Honor of Ross Brann on His 70th Birthday*, ed. Adam Bursi, S.J. Pearce, and Hamza M. Zafer (Leiden: Brill, 2020), 35–62, where I discussed the headings of the Psalms in this and other medieval texts.

The Text

Catalogues, annotated bibliographies, and other written notices mentioned in the above section include MS Hunt. 268 within the category “Commentaries” and not “Glossaries.” However, this text has characteristics of both, which should be assessed in detail. This is something that must be taken into account when reconstructing the text’s place within the framework of linguistic and exegetical literature, when determining what relevance it might have in the context of thirteenth- and fourteenth-century Jewish cultural history, and when identifying its function and readership. Without a doubt, the most remarkable aspect of the text is the massive presence of glosses, which calls for a preliminary discussion of the nature of glosses and their appearance in glossaries, commentaries, and other kinds of texts.

2.1 Glosses, Glossaries, and Commentaries: Preliminary Considerations

The term *la’az*—from the biblical *hapax*, “A people of strange speech” (מעם לעז, Ps 114:1)—was used by medieval Jewish communities to refer generally to any language other than Hebrew and, in particular, to a specific European vernacular language, as is the case in this text, where the term refers to Castilian.¹ This is explained by the scribe of MS Hunt. 268 in his commentary on this verse:

A people of strange speech. Estrañu. It means foreign and strange. Any language, with the exception of the holy tongue, is called *la’az*, as in “No more shall you see the barbarian folk (עם נועז)” (Isa 33:19), with permutation of *lamed* and *nun* as in לשכה (Ne 13:5)—נשכה (Ne 13:7).

1 See Sophie Kessler-Mesguich, “Tout ce qui n’est past langue sainte est appelé *la’az*,” in *Héritages de Rachi*, ed. René-Samuel Sirat, 2nd ed. (Paris: Éditions de l’éclat, 2008), 296; Cyril Aslanov, “Quelques remarques sur les gloses romanes du *Livre des Racines* de David Qimhi,” *Cahiers d’études romanes* (Toulouse) 8 (1996): 9. On the regional variety represented by the glosses, see below, §7.5.

Its plural form, *le'azim*, designates brief annotations in the vernacular language that translate and explain Hebrew words and phrases.² These are found in the margins, between the lines, or interspersed in the body of text, and they appear in a variety of genres. The glosses we are concerned with here translate and explain terms from the Bible. In actuality, glosses accompany the process of translating the Hebrew Bible into other languages, and whose written traces constitute a continuum of texts that include philological and exegetical scholia, glossaries, dictionaries, running commentaries, and either partial or complete running translations of Scripture. These various typologies and kinds of texts reflect an ancient tradition with a wide array of manifestations in different geographical/cultural areas.

Glosses and glossaries in the neo-Latin languages were the focus of the pioneering work of Darmesteter, who was the first to apply the methods of philology and linguistics to his research, and whose ideas were published in an article in *Romania* in 1872.³ His premature death prevented him from publishing the materials that he had been working on. Others would take up this task, especially Blondheim.⁴

Glosses embedded in biblical commentaries seem to have been a widespread phenomenon in all Romance languages. Within the *langue d'oïl* area, they appear in the commentaries of Menahem ben Ḥelbo, and Pseudo-Gershom, which date back to the eleventh century, gained momentum in the biblical and Talmudic commentaries of Rashi, which have received a great deal of of scholarly attention for decades, and feature prominently in the work of later authors from the Franco-German zone.⁵ Beyond the *langue*

2 Sometimes the term designates longer translations into the vernacular. See Kirsten A. Fudeman, "Glosses of Hebrew: Medieval French," in *Encyclopedia of Hebrew Language and Linguistics*, ed. Geoffrey Khan et al., http://dx.doi.org/10.1163/2212-4241_ehll_EHLL_COM_00000301, 65.

3 Darmesteter's views are summarized in his article "Glosses et glossaries."

4 For the work done by later scholars on these materials and the resulting publications, see Brisman, *A History and Guide*, 35–36, and Fudeman, *Vernacular Voices*, 7–8.

5 See Cyril Aslanov, "Le français de Rabbi Joseph Kara et de Rabbi Éliézer de Beaugency d'après leurs commentaries sur Ézéchiél," *REJ* 159, nos. 3–4 (2000): 425–446; Kirsten A. Fudeman, "The Linguistic Significance of the *Le'azim* in Joseph Kara's Job Commentary," *JQR* 93, nos. 3–4 (2003): 397–414; "The Old French Glosses in Joseph Kara's Isaiah Commentary," *REJ* 165, nos. 1–2 (2006): 147–177; Jordan S. Penkower, "The French and German Glosses (*Le'azim*) in the Pseudo-Rashi Commentary on Chronicles (12th-Century Narbonne): The Manuscripts and the Printed Editions," *JSQ* 16 (2009): 255–305; Sara Japhet and Barry Dov Walfish, *The Way of Lovers: The Oxford Anonymous Commentary on the Song of Songs (Bodleian Library, ms Opp.*

d'oïl area, they are also found in Provence,⁶ Italy,⁷ Catalonia,⁸ Castile, and Portugal.⁹

As for glossaries, more sustained scholarly attention has been given to those written in Old French. Six glossaries, all arranged according to the order of the lemmata, have come down to us in relatively complete form, and fragments of an additional dozen or so with the same characteristics and typology are scattered among a number of libraries.¹⁰ To these we might add alphabetical glossaries and other Bible study aids. While it seems that there were Hebrew-French glossaries as early as the middle of the eleventh century,¹¹ the earliest

625), ed. of the Hebrew text, with English trans. and introd., *Commentaria: Sacred Texts and their Commentaries; Jewish, Christian, Islamic 8* (Leiden: Brill, 2017), 110–117. For the thirteenth century, see V. Aptowitz, “Le Commentaire du Pentateuque attribué à R. Ascher ben Yehiel,” *REJ* 51 (1906): 59–86.

- 6 See Judith Kogel, “Provençal Exegesis and *Le’azim* in an Anonymus Commentary of the 13th Century on Joshua, Judges, Samuel and Kings,” *Materia giudaica: Rivista dell’Associazione italiana per lo studio del giudaismo* 13, nos. 1–2 (2008): 331–337. Provençal *le’azim* also appear in dictionaries of Hebrew roots. See Cyril Aslanov, *Le provençal des juifs et l’hébreu en Provence: Le dictionnaire Šaršot ha-Kesef de Joseph Caspi*, Collection de la Revue des Études Juives 21 (Paris: Peeters, 2001), for the *le’azim* included in Joseph Kaspi’s *Šaršerot ha-kesef* (Chains of Silver); Ángel Sáenz-Badillos, *Un diccionario hebreo de Provenza (siglo XIII): Edición del manuscrito Vaticano Ebr. 413* (Granada: Universidad de Granada / Universidad Pontificia de Salamanca, 1987), 42–50, on the *le’azim* included in Vatican City, Biblioteca Apostolica, MS Ebr. 413. On the complex manuscript tradition of the *le’azim* included in Kimḥi’s *Šorašim*, see Aslanov, “Quelques remarques”; Judith Kogel, “*Le’azim* in David Kimḥi’s *Sefer ha-shorashim*: Scribes and Printers through Space and Time,” in *The Late Medieval Hebrew Book in the Western Mediterranean: Hebrew Manuscripts and Incunabula in Context*, ed. Javier del Barco (Leiden: Brill, 2015), 182–200. The difficulty of making a distinction between Provençal and Catalan has been often noted, and there is scholarly debate on the language of some texts. Recently, Joan Ferrer (“Les glosses romàniques del manuscrit de la Biblioteca Vaticana Ebr. 413,” *Estudi general* 22 [2002]: 41–50) has contended, for example, that the glosses included in MS Vat. Ebr. 413 are not Provençal but Catalan.
- 7 See Umberto Cassuto, “Bibliografia delle traduzioni giudeo-italiane della Bibbia,” in *Festschrift Armand Kaminka zum siebzigsten Geburtstag* (Vienna, 1937), 129–141; Rubin, “Judeo-Italian,” 308–309.
- 8 See below, in this section.
- 9 While the existence of glosses in biblical commentaries in these domains is known, to my knowledge no in-depth study has been carried out on this topic.
- 10 One complete glossary was destroyed and another was damaged as a result of fire in the National University Library in Turin in 1904. For an up to date list of texts, see Fudeman, *Vernacular Voices*, 5–8; 155–157, Kiwitt, *Les gloses françaises*, 15–32; Kiwitt and Dörr, “Judeo-French,” 144.
- 11 Menaḥem Banitt, “Une vue d’ensemble sur les glossaires bibliques juifs de France au Moyen Age,” in *Rashi et la culture juive en France du Nord au moyen âge*, ed. Gilbert Dahan, Gérard Nahon, and Elie Nicolas, Collection de la Revue des Études Juives 16 (Paris: Peeters, 1997), 191–192.

extant glossary dates back to the first quarter of the thirteenth century, and the latest was produced about one hundred years later. These texts would receive increasing scholarly attention throughout the twentieth century.¹²

At the very beginning of that century, Lambert and Brandin published the glosses in Paris, BNF, MS Hébr. 302, produced in Lorraine or Bourgogne in 1240 and covering Genesis through Chronicles.¹³ A couple of decades later, Banitt published a monumental edition and comprehensive study of two glossaries: the one known as the Basel (Bâle) Glossary (Basel, Universitätsbibliothek, MS A III 39), produced in the first quarter of the thirteenth century in Southern Champagne, which has glosses for 1Samuel 3:12 through the end of Amos; and the Leipzig Glossary (Leipzig, Universitätsbibliothek, MS Vollers 1099), produced in late-thirteenth-century Rouen, which covered Genesis through 2Chronicles. Both works were instrumental for understanding both the function of glossaries in the study of the Bible and the logic of translation, and have benefitted later scholarship not only in the Northern French region but in other geo-cultural regions as well. In 2007 Maman edited and studied a Genizah fragment with glosses from Joshua 10:7 through Judges 9:24.¹⁴

More recently, Kiwitt published a partial edition of Paris, BNF, MS Hébr. 301, produced in the second half of the thirteenth century (with glosses for Joshua–Ezra), and included a linguistic study of the French glosses. The production of Judeo-French glossaries was discontinued around the beginning of the fourteenth century, due to the expulsion of the Jews from France, but the production of glossaries and related texts continued in other neo-Latin traditions for centuries.

Beyond the *langue d’oil* region, as was the case of glosses embedded in commentaries, glossaries arranged according to the biblical lemmata must also have been a widespread phenomenon in the European vernaculars, but the evidence for them is scant. We know of several Italian glossaries produced in the fifteenth and sixteenth centuries which belonged to a tradition that, like the French tradition, is assumed to have existed since the eleventh century.¹⁵ In his

12 Darmesteter, “Glosses et glossaries”; Mayer Lambert and Louis Brandin, *Glossaire Hébreu-Français du XIIIe siècle: Recueil de mots hébreux bibliques avec traduction française* (Paris: E. Leroux, 1905; reprint, Geneva: Slatkine Reprints, 1977).

13 Lambert and Brandin, *Glossaire hébreu-français*.

14 Aharon Maman, “A Hebrew-Old French Glossary to Joshua 10:7–Judges 9:24 According to Genizah Fragments T-S K7.3–5,” in *Sha’arei Lashon: Studies in Hebrew, Aramaic, and Jewish Languages Presented to Moshe Bar-Asher*, ed. Aharon Maman, Steven Fassberg, and Yohanan Breuer [Jerusalem: Bialik Institute, 2007], 1:220–272.

15 For Hebrew-Italian glossaries, see Cassuto, “Saggi,” 110; Berenblut (= Banitt), “A Comparative Study,” 11–21; Rubin, “Judeo-Italian,” 302–305.

study, Blondheim refers to a Genizah fragment that features one such bilingual glossary—Cambridge, University Library, Taylor-Schechter, K 24–25.¹⁶ According to him, the fragment, which consists of two leaves and covers Exodus 22:5–22:22 and 23:26–24:17, is in Catalan and dates back to the thirteenth century. Gutwirth, who further studied this fragment, pointed out its use within a school setting, and highlighted that the commentary drew from Rashi.¹⁷ To my best knowledge, no similar glossary, either complete or fragmentary, is known for medieval Castile.¹⁸ It has generally been thought that the *Hešeq šelomoh* (Solomon's Desire), printed by Gedaliah Cordovero in Venice in 1588, and other fragments of bilingual glossaries organized according to biblical lemmata from Genizah and produced in the sixteenth century, represent the final stage of an established medieval tradition.¹⁹

The continuum from glosses to the complete translation of biblical texts is very well documented in the Greek tradition. Glosses appear as scholia in biblical manuscripts or as interlinear or marginal notes in exegetical works, and are collected in glossaries, always with the purpose of aiding comprehension of the biblical text.²⁰ The oldest extant glossary is for Exodus, Isaiah, and Jeremiah and goes back to the first half of the tenth century.²¹ De Lange, who among others has studied this tradition in detail, has noted the similarities in the method used in this and other glossaries in Old French and wonders whether these

16 Blondheim, *Les parlars judéo-romans*, 6.

17 Gutwirth, "Religión, historia y las Biblias romanceadas," 128–130. See also Margherita Morreale, "Apuntes bibliográficos para la iniciación al estudio de las traducciones bíblicas medievales en catalán," *Analecta sacra tarraconensia* 31, no. 2 (1958): 279; José Ramón Magdalena Nom de Déu, "Judeorromances 'marginales' de Sefarad," *MEAH* 37–38, no. 2 (1988–1989): 46; and "Las otras judeolenguas de Sefarad antes de la Expulsión," in *Actes del Simposi internacional sobre cultura sefardita*, ed. Josep Ribera (Barcelona: Facultat de Filologia, Secció d'Hebreu i Arameu, 1993), 76.

18 Amigo, *El Pentateuco de Constantinopla*, 113; the Genizah fragment containing one such glossary, published by Aldina Quintana ("From the Master's Voice to the Disciple's Script: Genizah Fragments of a Bible Glossary in Ladino," *Hispania Judaica Bulletin* 6 [2008]: 187–236) dates back to the sixteenth century.

19 See Moshe Lazar, ed., *The Ladino Scriptures: Constantinople-Salonica (1540–1572)*, technical ed. F. Javier Pueyo Mena, The Sephardic Classical Library 14 (Lancaster, CA: Labyrinthos, 2000), ix; Amigo, *El Pentateuco de Constantinopla*, 113; Bunis, "Translating from the Head and from the Heart," 341–343 (Bern: Peter Lang, 1996); and "Tres formas de ladinar," 31; Quintana, "From the Master's Voice."

20 Among the Genizah fragments that De Lange analyzes, there are a few that pose the same difficulties with respect to typology and format that arise with MS Hunt. 268 and these will be addressed with more detail in § 2.5. For a recent survey see also Krivoruchko, "Judeo-Greek," 202–204.

21 De Lange, *Japheth in the Tents of Shem*, 87.

similarities might be due to the direct influence of the Greek tradition on the French tradition, as other scholars have suggested.²²

As for the Judeo-Arabic tradition, that there is a typological variety of documents has been clearly shown by Meira Polliack, who in an article published in 1998 studied about 1,300 Genizah fragments, featuring lexicographical works, glossaries, and translations from Hebrew into Arabic.²³ Within the material Polliack surveyed, and as far as glossaries are concerned, there are some that follow the order of the biblical text²⁴ and comment on almost all the words, some that select difficult words from a passage or book, some that select words from different sections of the Bible, and some that are essentially thematic lists.²⁵ Researchers have given special attention to the issue of origins, striving to identify the oldest texts²⁶ and debating the relationship between glossaries,

22 De Lange, *Japheth in the Tents of Shem*, 100. See above, Introduction.

23 See Meira Polliack, "Arabic Bible Translations in the Cairo Genizah Collections," in *Jewish Studies in a New Europe: Proceedings of the Fifth Congress of Jewish Studies in Copenhagen 1994*, ed. Ulf Haxen et al. (Copenhagen: C.A. Reitzel, Det Kongelige Bibliotek, 1998), 595–620; "Types of Arabic Bible Translation in the Cairo Geniza Based on the Catalogue of Ts Arabic," in "A Century of Geniza Research," ed. Mordechai A. Friedman, special issue, *Te'uda*, 15 (1999): 109–125; Meira Polliack and Sasson Somekh, "Two Hebrew-Arabic Biblical Glossaries from the Cairo Geniza," *Pe'amim* 83 (2000): 15–47 [Hebrew]; Ilan Eldar, "The Beginnings of Hebrew Lexicography in the Orient," *Languages Studies* 5–6 (1992): 355–382 [Hebrew].

24 Yosef Tobi ("The Phonetically Written *Tafsīr Alfāz* to Exodus and Other Passages of Popular Translations," *Ever and Arav* 1 [1998]: 53–74) published a fragment of a glossary arranged according to the order of the biblical text. José Martínez Delgado ("Fragmento de un glosario judeo-árabe del libro de Génesis," *Collectanea Christiana Orientalia* 4 [2007]: 55–71) published the fragment of a glossary from the Firkovitch collection (Firk. I 2310). Ronela Merdler ("Grammatical Commentaries on the Bible: The Genre and Its History," in *To Settle the Plain Meaning of the Verse: Studies in Biblical Exegesis*, ed. Sara Japhet and Eran Viezel [Jerusalem: Bialik Institute, 2011], 70–95 [Hebrew]) takes up the *Be'ur ha-millim ha-qašot* (*Tafsīr al-alfāz*), as an example of a "grammatical commentary," which in her view was a genre of its own. This genre would have been produced between the tenth and twelfth centuries, both in the Islamic world and in Ashkenaz, and would have consisted of contextual commentaries on difficult terms of an exclusively grammatical nature. Merdler links these commentaries to Solomon ibn Melekh's *Miḳlōl yofi* (Perfection of Beauty, Constantinople, 1549–1554), although the latter is a work of compilation (see below, chap. 5, n. 17).

25 Polliack and Somekh ("Two Hebrew-Arabic Biblical Glossaries") study two old glossaries from Genizah. On these glossaries, see also Blau and Hopkins, "The Beginnings," 236–237, n. 5.

26 A glossary arranged according to the order of the lemmata, which includes the section corresponding to the second part of the Psalms, and dates from the ninth century or earlier, is considered to be the oldest glossary in this tradition. For an edition and discussion of the text, see Blau and Hopkins, "The Beginnings."

lexicographical and linguistic works, on the one hand,²⁷ and glossaries and biblical translations, on the other.²⁸ With regard to methodology, as occurred in the Byzantine tradition, similarities have been pointed out between this tradition and that of Northern France.²⁹

Of great interest for the study of MS Hunt. 268 are Judeo-Arabic glossaries in particular and the translation of the Bible into Arabic in general, both Saadia's translation and above all the oral translations that must have existed alongside it in the Middle Ages. However, much remains to be done in this area, especially given the predilection that researchers have for earlier texts, and thus the Andalusí tradition remains generally uncharted.



Among the texts mentioned above, the six glossaries in Old French which have come down to us complete, and especially the Basel and Leipzig glossaries so thoroughly studied by Banitt, are most suitable for comparison, for various reasons: they have been studied in detail, they have significant similarities with the text that concerns us here, and they are close to it in time.³⁰ The Hebrew designation for such biblical glossaries intended for teaching was *Sifre pitronot* (ספרי פתרונות, "books of interpretations"), and those who composed them are called *poterim* (פותרים, "interpreters, teachers of Bible").³¹

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- 27 Ilan Eldar, "Biblical Glossography in the Realm of Spoken Arabic in the East," in *Dictionaries and Lexicography*, vol. 1, *Ha-ʿIbrit we-ʾahyoteha: Studies in Hebrew Language and its Contact with Semitic Languages and Jewish Languages*, ed. Y. Avishur (Haifa: University of Haifa, 2001), 23–37 [Hebrew]; and "The Beginnings" [Hebrew].
- 28 De Lange, *Japheth in the Tents of Shem*, 101; Polliack and Somekh, "Two Hebrew-Arabic Biblical Glossaries"; Blau, "The Beginnings."
- 29 Meira Polliack ("On the 'Literal Sense' in Medieval Jewish Exegesis and Daniel al-Qūmisi's Contribution to the Semantic Study of the Hebrew Bible," in *Zer rimonim: Mehqarim ba-miqra' u-be-faršanuto muqdašim le-prof. rimon kašer*, International Voices in Biblical Studies 5, ed. Michael Avioz et al. [Atlanta, GA: Society of Biblical Literature, 2013], 390–415 [Hebrew]) thus points out the similarity between the semantic-exegetical function of the glosses in Farsi that appear in the biblical commentaries of al-Qūmisi (d. 946) and those of Rashi and the exegetes of Northern France.
- 30 On the central features of this tradition, see Menahem Banitt, "L'étude des glossaries bibliques des Juifs de France au Moyen Âge: Méthode et application," *PIASH* 2 (1968): 188–210.
- 31 See Banitt, "Les poterim," 27. Maman ("A Hebrew-Old French Glossary," 1:226 [Hebrew]) points out that, paradoxically, while Banitt identifies the genre as *sifre pitronot*, he gives the title "Glossary" to his edition and study of two of these. Judith Olszowy-Schlanger ("Glossaires bibliques bilingues hébreu-langues vernaculaires au moyen âge (IXe–XIIIe siècle): La diversité des genres," in *Glossaires et lexiques médiévaux inédits: Bilan et perspectives*;

The following pages will make frequent reference to these glossaries. Like these six glossaries, the text of MS Hunt. 268 is arranged according to the order of the biblical lemmata, is comprehensive, and has a three-part structure, with the following:

- a lemma—that is, a word or a phrase from the Hebrew Bible that needs clarification of some sort, in an order that follows the Masoretic Text.
- the *la'az*, or vernacular translation/explanation of the biblical lemma. On occasion there can be a second, a third, or even a fourth alternative translation, introduced by formulas such as: אַ לְ (“another meaning”), and אַ” (“some say”).³²
- a commentary in Hebrew follows the vernacular gloss. This often consists of a short explanation introduced by לְשׁוֹן (“in the sense of”), and/or a biblical citation introduced by כְּמוֹ (“like”).³³

An example of this three-part structure is the explanation of the lemma אֵילֹוֹתִי (Ps 22:20): “My strength (אֵילֹוֹתִי). Mi aforçamientu. In the sense of force and strength, from ‘I am a helpless man’ (כְּגֹבֵר אֵין אֵיל) (Ps 88:5).”

In the subsections that follow, the three components that make up the glossary (lemma, *la'az*, and commentary) are presented in detail, with a comprehensive analysis of all related aspects and indications regarding exceptions, modifications, and peculiarities found in this text compared to known French glossaries. At the end of the section I will return to those glossaries and examine the similarities and differences between them and this text.

2.2 The Lemmata

2.2.1 Ordering of the Lemmata

The lemmata in MS Hunt. 268 are arranged according to the order of the biblical text, although frequently a lemma, or an entire verse (and its *la'az* and/or corresponding commentary), appears out of order. The displaced lemma or lemmata belong either to the same verse³⁴ or to those immediately preceding or follow-

Actes du Colloque de Paris (7 mai 2010), ed. Jacqueline Hamesse and José Meirinhos [Porto: FIDEM, 2011], 171) translates *sifre pitronot* as “exegetical glossaries.” On the use of the term “glossary” from the Latin *glossarium*, see Banitt, “L’ étude des glossaries bibliques,” 191. The Arabic correlate to designate glossaries of the Bible, the Mishnah, the Talmud and other texts, according to the order of the lemmata is *tafsir alfāz*.

32 For a list of Hebrew abbreviations in the manuscript, see Part 2, Abbreviations (2).

33 For Maman (“A Hebrew-Old French Glossary,” 226) it is precisely the addition of commentary that distinguishes a glossary from a *sefer pitronot*.

34 See examples in Pss 9:17, 17:14, 27:14, 41:8, 50:3, etc.; Jb 4:8, 10:3, etc.

ing or very close by,³⁵ except in a very few instances, where the displacement is greater, although never by more than ten verses.³⁶

Exceptionally, the order is more significantly altered, by the introduction of a second or even third or fourth explanation of a given lemma, or likely as a result of the imperfect incorporation of different sources.³⁷ Unlike the French glossaries, there are no cases of the unexpected appearance of a glossed lemma that belongs to another chapter or book of the Bible.

2.2.2 *Formal Aspects*

The lemmata are written in letter size B and/or C (normally with three supralinear dots in the form of an inverted *segol*), and it is not uncommon for a single lemma to combine both letter sizes. Lemmata marked in letter size A are the exception. Frequently, there are unmarked lemmata, sometimes preceded by a blank space in the line.³⁸ The reasons for leaving the lemma without any emphasis may have been many. In some cases, it is attributable to a lapse of the scribe, to the fact that he did not consider the terms to be lemmata, or to the way sources were incorporated into the final text.³⁹

The three supralinear dots in the form of an inverted *segol*⁴⁰ mark the lemma and can appear over one or more words or between them. The dots may refer to the lemma as a whole, and in this case they appear once⁴¹ or more than once⁴² above it. More frequently, however, they select the word or words in a lemma of which the *la'az* is a translation⁴³ or that are the specific subject of the commentary that follows.⁴⁴

35 Ps 16:10–11 appears in the middle of Ps 16:9; Ps 32:3, between Pss 32:6 and 32:7, etc.; Jb 4:21 is between Jb 4:19 and 4:20; Jb 6:28 appears after Jb 6:30, etc.

36 Ps 119:78 appears between Pss 119:69 and 119:70; Ps 132:12 appears between Pss 132:6 and 132:8; Jb 28:14 and a lemma from 28:22 appear in the middle of Jb 28:24; and Jb 33:28 appears between Jb 33:17 and 33:18.

37 This is what happens in Pss 46, 60, and 87. See § 5.5. below.

38 This happens with the lemma יְעוּדָד (Ps 146:9).

39 There are sections that have multiple unmarked lemmata, including: Pss 50, 93, 127; Jb 28, etc. See § 5.5. below.

40 On this feature, see also § 1.5 above.

41 Thus, in Ps 25:18, the lemma consists of six lexical units but is marked by only three points, placed between the second and the third units.

42 In Ps 59:5, the lemma בְּלִי עוֹן יְרוּצוֹן appears with supralinear dots above the last two terms.

43 An example of this is נְקֻטָּה נִפְשִׁי (Jb 10:1), where the three dots mark the word נְקֻטָּה, which is the one that is translated by the *la'az* “quexa-s”.

44 In the lemma צְרוּת לִבִּי הִרְחִיבוּ (Ps 25:17), the dots appear above the last term only. This marking does not refer to the *la'az*, which is a translation of the entire lemma; rather, it highlights the term on which the grammatical commentary focuses.

There is a tendency for lemmata followed by *la'az* to be marked in letter size B,⁴⁵ though they may also appear in letter size C, and even without any supralinear dots.⁴⁶

It is not infrequent for an entire lemma or one of the lexical units in it to be repeated in the same passage. Thus, to cite one example, in Ps 66:3, the lemma **לך יכחשו** appears three times: the first time followed by the *la'az* and commentary; the second time followed by the commentary; the third time, introduced by the formula **ד"א** and followed by the commentary.⁴⁷ In many places, these sequences are interrupted by a nearby lemma, which in turn may be followed by a gloss and a commentary. Thus, in Jb 20:20, the lemma **בחמודו** appears twice, the first time followed by a *la'az*, and the second, by a commentary on grammar. Between the two, there is another lemma with its corresponding *la'az* and commentary. To these cases, we must add a group of others in which a long lemma is followed by the repetition of the lexical unit or units in it that are being glossed and commented upon.⁴⁸ In this way, the repetition serves the same function as the supralinear dots that, in most cases, select one or more terms from the lemma.

Frequently, the scribe cites lemmata in abbreviated form using **וכו'**,⁴⁹ especially in cases where he does not comment on a specific word but on the entire verse. Moreover, he often cites the beginning and end of a verse,⁵⁰ or the beginning of two or more verses, abbreviating the first or both with **וכו'**, also in cases where the commentary does not refer to a specific word.⁵¹ Likewise, he abbreviates many terms in the early verses of the Psalms.⁵²

The number of lexical units per lemma fluctuates between one and five or more words. Thus, taking one passage at random, in Psalm 119, there are 32 lemmata with two units, 15 with one, 15 with three (counting the title as a lemma without commentary), and 6 with four. Among the long lemmata (marked as such by the scribe) are: Pss 22:4, and 25:18, where the entire verse constitutes a

45 Thus, for example, in Ps 63 all lemmata followed by a *la'az* are, at least partially, written in letter size B. In Ps 93:3, after a series of lemmata without *le'azim* in letter size C, the term **דכימ**, which is followed by a *la'az*, is marked with letter size B.

46 This happens in **לב ורחב לב** (Ps 101:5), **השמות כל עדתי** (Jb 16:7), **אבוא עד תכונתו** (Jb 23:3), **כמגדל השן** (Sg 7:5), etc.

47 On this feature, see § 2.3.2; and 5.5.

48 See Pss 14:6, 23:4, 46:2, 99:4; Jb 18:19, 33:26.

49 In Pss 14:2–3, 22:28, 27:13, etc.; Jb 5:18, 16:7, etc.; Prv 30:32, etc.

50 In Pss 27:14, 57:2, 61:8, 76:12, etc.

51 This is what happens, for example, in Pss 46:2–3, 78:1–2, 78:66–67, etc., where the first verse is followed by **וכו'**; and in Prv 30:22–23, where the two verses are followed by **וכו'**.

52 See, for example, Pss 40:1 (**מוז'**), 57:1 (**מכ'**), 59:1 (**לדי' מוז'**), etc.

lemma. There are also many long lemmata that are not marked by the scribe either with letter size or the three supralinear dots, such as Ps 22:30 (8 units).

Rarely, an entire biblical verse may constitute a single lemma, as happens in the above-mentioned cases of Pss 22:4 and 25:18.⁵³ More often, the verse is commented on as a whole, but is divided into two, three, or more lemmata.⁵⁴

2.2.3 Relationship between the Lemmata and the Masoretic Text

With respect to the relationship between the lemmata and the Masoretic Text of the *Biblia Hebraica Stuttgartensia*, the following phenomena can be observed:⁵⁵

2.2.3.1 Plene versus Defective Spellings

There is a greater number of *plene* than there is of defective spellings. Despite this tendency, a retention of defective spellings can also be observed,⁵⁶ and even the inverse phenomenon—that is, the appearance of defective spellings in cases where in the Masoretic Text these are *plene*.⁵⁷

2.2.3.2 Qere' versus Ketib

There are more *qere'* than *ketib* spellings, with several exceptions.⁵⁸

2.2.3.3 Vowels and Other Masoretic Signs

The number of completely or partially vocalized lemmata is 32 (11 in Psalms, 13 in Job, 3 in Proverbs, 2 in Ruth, and 3 in Song of Songs). Most of the time, the vocalization coincides with the Masoretic Text.⁵⁹ The scribe adds vowel signs and diacritic marks where there is a possibility of error in the reading, or to

53 This also happens in Pss 45:7, 68:15, 84:13; Jb 14:4, 15:26, 21:2, 38:23. It is also common in Ecclesiastes.

54 Divided verses in Jb 18:7, 18:15, etc. Verses divided into three or more lemmata: Jb 22:2, 30:4, etc.

55 On divergences from the Masoretic Text in Byzantine glossaries, see De Lange, *Japheth in the Tents of Shem*, 88–89. De Lange attributes these divergences “to a formative stage in the Masoretic process.”

56 See, for example, קרסלי (Ps 18:37); ויהמם (Ps 18:15); משד (Ps 12:6), etc.

57 חגו, MT: יְחֹגּוּ (Ps 107:27); זתים, MT: זֵיתִים (Pss 128:3); כחשכה, MT: כַּחֲשִׁיכָה (Ps 139:12); הבט, MT: הִבֵּיט (Ps 142:5); במלאות, MT: בְּמִלְאוֹת (Jb 20:22); ומדברך, MT: וּמְדַבְּרֶיךָ (Sg 4:3).

58 ישימות, Q: יְשִׁי | מְנוֹת (Ps 55:16); שביתנו, Q: שְׁבוּתֵנו (Ps 126:4); ולא, Q: וְלוֹ (Ps 139:16); מנהסערה, Q: מְנַסְעָרָה | מֶן (Jb 38:1); מנסערה, Q: מְנַסְעָרָה | מֶן (Jb 40:6); לא, Q: לֹ (Jb 41:4), etc.

59 All instances of discrepancy with the Masoretic Text are noted in the edition, except when they are due to *rafe* and *maqef*. On the use of *rafe*, see § 3.3.9; on *maqef*, see § 2.2.3.9 and § 3.3.10.

emphasize a grammatical observation.⁶⁰ Thus, he marks the *pataḥ* in הֶרַחֵק in MT: הֶרַחֵק (Jb 13:21), as next he remarks that this is a pausal form.

There are five cases of a discrepancy with the Masoretic Text. The first two cases in the list provided below represent an ancient pronunciation of the *šewa*'.

- שְׁמַעָה, MT: שְׁמַעָה (Ps 39:13). The scribe vocalizes the medial radical with (in his designation) *qameṣ ḥatef*, instead of the Masoretic *šewa*', and explains that the *qameṣ ḥatef* is euphonic (לְתַפְאֵרֶת הַקְּרִיאָה) on the analogy with: וְאֶלְקָטָה; MT: וְאֶלְקָטָה (Ru 2:2) and וְאֶשְׁקָלָה; MT: וְאֶשְׁקָלָה (Jer 32:9), two Masoretic forms in which a *ḥatef* sign takes the place of the expected *šewa*' under the medial radical. Before a guttural consonant the vocalic *šewa*' is assimilated to the vowel following the guttural.
- וַיִּבְשׂוּ, MT: וַיִּבְשׂוּ (Jb 12:15). The scribe notes that this form (in which the initial *yod* of the verbal form quiesces and coalesces with the *hireq* of the proclitic particle) should be וַיִּבְשׂוּ, according to the norm, when the latter is identical to the Masoretic Text. Moreover, he refers to a similar case in Jb 29:21 (וַיַּחֲלוּ,⁶¹ MT: וַיַּחֲלוּ). In his *Sefer ha-šorašim* (Book of Roots, hereinafter *Šorašim*) and *Sefer Miklōl* (Book of Completeness, hereinafter *Miklōl*), David Kimḥi points out that this is the interpretation given of Jb 12:15 by Ibn Janāḥ, but that he has not found anything similar in the books of the grammarians. In both books, however, he interprets Jb 29:21 as it is interpreted here.⁶²
- אֶזְנֵי, MT: אֶזְנֵי (Ps 102:3). The scribe notes that, according to the rule that governs the *ʾatnaḥ* and *sof pasuq*, the form should be אֶזְנֵי, which in fact is identical to the Masoretic Text.
- צְאֵנָה, MT: צְאֵנָה (Sg 3:11). The scribe indicates that the standard form is צְאֵנָה and that it appears thus due to attraction to the Masoretic form וַיִּצְאֵנָה that follows.

60 This is also the rationale behind the partial vocalization of given words in scriptural quotations and more generally in the commentary.

61 Although this form it is not vocalized, the context makes it clear that it is understood as וַיַּחֲלוּ.

62 The vocalization of the *šewa*' under *yod* was one of the main debates between Ben-Asher and Ben Naftali schools regarding the vocalization systems. See William Chomsky, *David Kimḥi's Hebrew Grammar (Mikhlol) Systematically Presented and Critically Annotated* (New York: Bloch, 1952), 38, n. 28. We also find this phenomenon in medieval, mainly Italian and Ashkenazi, manuscripts that deviate from the standard Tiberian tradition in their use of vowel signs and the *šewah* sign, and in the extended use of the *dageš* and *rafe* signs. See Shelomo Morag, "The Vocalization of Codex Reuchlinianus: Is the 'Pre-Masoretic' Bible Pre-Masoretic?" *Journal of Semitic Studies* 4 (1959): 216–237.

- ויכווננו, MT: ויכוֹנְנוּ (Jb 31:15). The scribe provides the underlying form ויכווננו, and explains that one *nun* and the *he'* have been assimilated by the two *dages* sings. In his *Šorašim* David Kimḥi also has ויכוֹנְנוּ.⁶³

2.2.3.4 Consonantal Text

In many cases the discrepancy is merely a matter of orthography, as happens with ודיין for MT: וְדִין (Ps 68:6)⁶⁴ and בהוותו for MT: בְּהוֹתוֹ (Ps 52:9).

More significant are the following cases: יסערנו for MT: יִשְׁעֲרְנוּ (Ps 58:10);⁶⁵ מלין for MT: מְלִים (Jb 6:26); רמונים for MT: רְמֹנִי (Sg 8:2); שמים for MT: הַשָּׁמַיִם (Pss 57:6, 97:6); צלמון for MT: בְּצִלְמוֹן (Ps 68:15);⁶⁶ כצפור for MT: צְפוֹר (Ps 111:1);⁶⁷ לדור for MT: בְּדוֹר (Ps 102:25);⁶⁸ ולתבותו for MT: לְתִבְוֹתוֹ (Ps 147:5);⁶⁹ ולהפיל for MT: וּלְהַפִּיל (Ps 106:27); למאס for MT: לְמַס (Jb 6:14);⁷⁰ שמעה for MT: שְׁמַע (Ps 81:9);⁷¹ הסכנתה for MT: הַסְּכַנְתָּהּ (Ps 139:3);⁷² לבי for MT: לִבִּי (Ps 73:13);⁷³ מפלשי for MT: מִפְּרִשֵׁי (Jb 36:29); שנה for MT: שָׁנָא (Ps 127:2);⁷⁴ בשדה for MT: בְּשׂוּדֵי (Ps 132:6, Ru 1:1); נפלאתי for MT: נִפְלְאֹתַי (Ps 139:14); עינו for MT: עֵינָיו (Eccl 4:8).⁷⁵

63 In addition to these forms, see קרחו, MT: קָרַחוּ (Ps 147:17), in §3.3.4.1.

64 Similar cases are: תחינו for MT: תְּחִינּוּ (Ps 85:7); שייראו for MT: שִׁיִּירְאוּ (Eccl 3:14).

65 Similar cases are: סרעפי for MT: שָׂרְעָפִי (Ps 94:19); כעס for MT: כָּעַשׂ (Jb 5:2); כעסי for MT: מִכְעָסִי (Jb 6:2); לצעקתי for MT: לְצַעֲקָתִי (Jb 16:18); וסהדי for MT: וְשֹׁהְדֵי (Jb 16:19); מכעס for MT: מִכְעָס (Jb 17:7). The interchange of sibilants, which the above discrepancies with the Masoretic Text illustrate (some of which at least are documented in biblical manuscripts), might stem from pronunciation habits. Thus, Amos Dodi (*Studies in the Linguistic Tradition of Spanish Jews before the Expulsion* [Beer-Sheva: Ben-Gurion University of the Negev Press, 2002], 14, n. 37 [Hebrew]) has recorded cases of Hebrew words in Sephardic thirteenth- to fifteenth-century *siddurim* and *mahzorim* where ס and צ are interchanged, as מסה for מצה, סדרה for צדרה, etc., meaning that both ס and צ were pronounced equally (or almost equally) in Hebrew by Sephardic Jews. See also Irene Garbell, “The Pronunciation of Hebrew in Medieval Spain,” in *Homenaje a Millás-Vallicrosa* (Barcelona: CSIC, 1954), 1:670–671, and further discussion below, §7.1.3.1.

66 There is one similar case: האל for MT: הַאֱלֹהִים (Jb 22:2).

67 There is one similar case: לעת for MT: לַעֲת (Ps 102:14).

68 Similar examples are: במעון for MT: בְּמַעוֹן (Ps 68:6); בתהמות for MT: בְּתֵהֱמוֹת (Ps 78:15); בעיר for MT: בְּעִיר (Ps 122:3); בבלי for MT: בְּבִלְי (Jb 36:12).

69 Similar examples are: ושרי for MT: וּשְׂרֵי (Ps 68:28); ומחץ for MT: מִמְחֵץ (Ps 91:5); והכפירים for MT: וְהַכַּפִּירִים (Ps 104:21); ואחיה for MT: וְאַחִיָּהּ (Ps 119:17), etc.

70 Similar examples are: אפוא for MT: אֲפֹ (Jb 17:15); משאתו for MT: מִשְׁתּוֹ (Jb 41:17).

71 Similar examples are: שכחנו for MT: שָׁכַחְנוּ (Ps 44:21); עצמותיו for MT: עֲצָמָיו (Jb 33:19).

72 There is one similar example: ואהי for MT: וְאַהִיָּהּ (Jb 7:20).

73 Similar examples are: לב for MT: לִבִּב (Ps 101:5); ימרוך for MT: יִמְרֹךְ (Ps 139:20); תתה for MT: תִּתֶּהּ (Ps 18:41).

74 Similar examples are: למטרה for MT: לְמִטְרָהּ (Jb 16:12); בחמא for MT: בְּחָמָהּ (Jb 29:6).

75 Similar examples are: נפשו for MT: נִפְשִׁי (Ps 24:4); רואם for MT: רֹאֵה (Ps 64:9); לבו for MT:

Some of these variants reflect spellings attested in biblical manuscripts.⁷⁶ Other variants are due to the influence of the *la'az* and the commentary that follows; for example, גודי הרכם צפור, MT: גודו הרְכֶם צָפוֹר (Ps 110:1), which is translated as: “esmovti de bostru mont cum boladidia.” Just after this, the last word is repeated, made now into its own lemma, this time as כצפור, having incorporated the preposition “cum” of the vernacular gloss. Conversely, a word with affixes sometimes appears subsequently without the affixes. Thus, in Ps 55:3, which has the lemma אריד בשיחי, and then שיחי; Ps 68:15, which has בצלמון, and then צלמון; and Ps 131:2, which has דוממתי, and then דוממתי.

The overall comparison between the lemmata in MS Hunt. 268 and the Masoretic Text also reveals a certain degree of inconsistency in the citing of the biblical text. This is seen, for example, in the fact that the term דוד/דויד is given in both *plene* and defective forms in Psalms. Some examples of this inconsistency can also be found in Jb 29:6, which has בחמא, and then בחמה for MT: בַּחֲמָה; Jb 37:20, which has יבלע, and then יבולע for MT: יִבְלַע; and Sg 8:2, which has מעסיס רמוניס, and then רמוני for MT: מַעְסִיס רִמְנִי. Finally, there are discrepancies with the Masoretic Text that might merely be the result of an anticipation error, as is the case in Jb 1:4, which has the lemma בבית for MT: בַּיִת, and suggests a rectified form which is also בבית.

2.2.3.5 Omission of Terms

It often happens that secondary terms that are irrelevant for the interpretation of the lemma are omitted.⁷⁷ In the books of Psalms and Job, very frequently words that belong to verses 1 and 2 (and sometimes later verses) are included as part of the same initial lemma.⁷⁸ Likewise, the lemma may gather together terms with a common feature from the same verse or nearby verses, subjecting them to a single commentary. To cite just one example, in Ps 97:4–8 ([MT:

לָבָם (Ps 81:13); נעורי for MT: נְעוּרֵיכִי (Ps 103:5); בנותיו for MT: בְּנוֹתַיִנוּ (Ps 144:12); חבליהן for MT: חֲבָלֵיהֶם (Jb 39:3); יחקרהו for MT: יִחַקְרְנוּ (Prv 28:11).

76 Of the discrepancies cited in this section, this is what happens, for example, with: נפשו for MT: נַפְשִׁי (Ps 24:4); ושׂרי for MT: שְׁרָרִי (Ps 68:28); סרעפי for MT: שְׂרָעַפַי (Ps 94:19); ומחן for MT: מַחֲנֶיךָ (Ps 91:5); ואחיה for MT: אָחִיָּה (Ps 119:17); כעס for MT: כָּנַעַשׂ (Jb 5:2); משאתו for MT: מַשְׁתּוֹ (Jb 41:17); בבלי for MT: כְּבָלִי (Jb 36:12), etc. The comment on the lemma נמוטו (Ps 17:5) alludes to manuscripts in which the term is vocalized with *dageš*. The source of the passage is Kimḥi, *Šorašim*, s.v. *mtt*.

77 For example, על המלכים נועדו for MT: כִּי הִנֵּה הַמְּלָכִים נוֹעְדוּ (Ps 48:5); עלי מלך for MT: עַל יָמַי (Ps 61:7).

78 See Pss 13, 17, 28, 36, etc.; Jb 8, 12, 16, etc. In the edition, a gap between words is indicated by a period.

הַשָּׁמַיִם] הגידו שמים. נמסו. האירו ברקיו. one lemma picks up three different verb forms with a common feature: all are past-tense verb forms with a future meaning.⁷⁹

2.2.3.6 Addition of Terms

In Ps 80:18 תהי נא ידך (Ps 80:18) the particle נא is added; in Ps 94:14 כי לא יטש יי את אמו (Ps 94:14) the accusative marker את is added; and in Jb 27:10 יקרא אל אלה בכל עת (Jb 27:10), the preposition אל is added.

2.2.3.7 Substitution of Terms

In Ps 41:3 אִיֶּבֶי appears for MT: צָרִי.

2.2.3.8 Transposition of Terms

In Ps 56:1 מִזְמֹר שִׁיר מִזְמוֹר appears for MT: לְדָוִד מִכְתָּם; in Ps 87:1 שִׁיר מִזְמוֹר appears for MT: מִזְמֹר שִׁיר.

2.2.3.9 Maqqef

The scribe does not graphically represent the *maqqef* (מקף) sign of the Masoretic Text. Instead, there is generally a separation between the terms united by the *maqqef*, although there are instances in which the space is omitted.⁸⁰

There are cases in which a lemma appears to have been confused or exchanged with another verse. This happens in the following places:

Verse number	Prooftext	MT
Ps 18:51	מגדול ישועות	Ps 18:51: מגדל, Q: מגדיל. 2 Sm 22:51: מגדול.
Ps 80:18	תהי נא ידך על איש ימינד	Ps 80:18: תהי ידך על איש ימינד. 2 Sm 24:17, etc. תהי נא ידך.
Ps 94:14	כי לא יטש יי את עמו	Ps 94:14: כי לא יטש יי עמו. 1 Sm 12:22: כי לא יטש יי את עמו.



79 This also happens in Pss 36:8–9, 109:13–14; Jb 3:17–19, 5:19, 40:18; Sg 2:9.

80 All of this is addressed in the notes to the edition.

Lastly, it should be noted that the commentary that follows the lemma sometimes includes the continuation of the biblical verse,⁸¹ and that this text presents occasional differences with the Masoretic Text, just as happens with the lemmata. This is the case with: פתאים for MT: פְּתָיִם (Prv 1:21), תוסף for MT: תוֹסֵף (Prv 30:5–6), and אמרה for MT: אָמְרוּ (Prv 30:15–16). In Jb 20:5, the word עולם is added to the text; in Jb 6:30, the rest of the verse is cited as היש מלה בלשוני, combining two textual segments: הַיֵּשׁ בְּלִשׁוֹנִי עוֹלָה (Jb 6:30) and כִּי אִין מְלָה בְּלִשׁוֹנִי (Ps 139:4).

In the preceding paragraphs, it has been sometimes noted that certain differences with respect to the Masoretic Text are also found in David Kimḥi. Likewise, it is common to find in this author close attention to the different spellings in the manuscripts, the opinion that both the *qere*' and the *ketib* are equally valid, and the mixing of two different verses—all phenomena that have been discussed in this section. It is known that Kimḥi consulted different manuscripts, sometimes indicated their provenance, paid close attention to textual variants, and took great care when establishing the text.⁸² As we will see below, Kimḥi is one of the two main sources of MS Hunt. 268, and many of the Masoretic remarks that are addressed here come from his work.

2.2.4 *The Selection of the Lemmata*

Lemmata are selected using the same criteria as in the French glossaries—namely, if they have orthographic, semantic, morphological, syntactic, or exegetic features that call for commentary, the lemma's didactic potential, and not its degree of difficulty, being that which matters most.⁸³

81 Indicated by single quotes in the edition.

82 See David Kimḥi, *The Commentary of David Kimhi on Isaiah*, ed., with his unpublished allegorical Commentary on Genesis, on the basis of manuscripts and early editions Louis Finkelstein, Part 1, Chapters 1–39 [New York: Columbia University Press, 1926], xxv–xxx; Frank Ephraim Talmage, *David Kimhi: The Man and the Commentaries* (Cambridge, MA: Harvard University Press, 1975), 86–95; Ma'aravi Perez, "Il metodo esegetico di rabbi David Qimḥi," in *La lettura ebraica delle scritture*, ed. Sergio J. Sierra, 2nd ed. (Bologna: Edizioni Dehoniane, 1996), 177; Naomi Grunhaus, *The Challenge of Received Tradition: Dilemmas of Interpretation in Radak's Biblical Commentaries* (Oxford: Oxford University Press, 2013), 169, n. 44; Uriel Simon "Ibn Ezra and Kimhi: Two Approaches to the Masoretic Text," *Bar-Ilan: Annual of Bar-Ilan University; Studies in Judaica and the Humanities* 6 (1968): 195–196, 218 [Hebrew].

83 Banitt, *Le Glossaire de Bâle*, § 3.12, and *Le Glossaire de Leipzig*, § 3.1.1.

2.2.5 *The Number of Lemmata and Their Distribution per Book*

It is difficult to provide the exact number of lemmata in each book, particularly since it is sometimes not clear whether one or more words constitute a lemma when they have not been marked as such.⁸⁴ The lemmata are very often connected with the biblical text that precedes them,⁸⁵ that follows them, and with the prooftexts cited by the scribe in the course of interpreting them, to a greater extent than that observed in the published French glossaries. Let us take, for example, Ps 49:8–10:

No one (אחד לא) can redeem a man. Nengunu. It means: none (אחד) of them can redeem another man with those riches, nor [can he] give to God the price of his redemption, as in: “Who does any (אח) of these things” (Ez 18:10; Lv 4:2). Or, in the literal sense, [it means that] a brother cannot redeem his brother from death, not even by giving all his riches as the price of ransom, as [the text] says: “He will not regard any ransom” (Prv 6:35). [*He*] cannot redeem a man as *the price of life is too high. Is too high (ויקר)*. Engravia.s. In the sense of “She is more precious than rubies” (Prv 3:15). It should say: *we-yiqar* (ויקר), on the analogy of *yira*’ (ירא), and *yiqas* (ייקץ), as in “Please have regard (תיקר) for my life” (2 Kgs 1:13).

One might argue that the segment in italics is a continuation of the explanation preceding it, or that it constitutes a lemma of its own, some of whose terms will be repeated further along with their corresponding glosses and commentaries.

As happens with other glossaries, the distribution of lemmata within each book is uneven. In Psalms, for example, there are chapters in which almost every verse is commented on⁸⁶ and others that have hardly any commentary at all.⁸⁷ As for the relationship between the different books, in his study of the glossary included in MS Paris, BNF, Hébr. 301, Kiwitt observed a clear preference for certain books of the Bible and for the sections that are part of the liturgy: Psalms, *Haftarot* (הפטרות), and *Megillot* (מגילות). The only exception, according to Kiwitt, is Job. In MS Hunt. 268, it is clear that Psalms, Song of Songs, and Job are the ones that received detailed, verse-by-verse treatment, compared to Ruth and Ecclesiastes, but Proverbs seems also to have received similar attention. However, the fragmentary nature of Proverbs and Ecclesiastes and the very dif-

84 See § 2.2.2 and § 5.6.

85 Some lemmata are connected to the preceding text by וכן (Pss 145:6, etc.; Jb 10:8, 16:12, etc.); כי (Ps 11:4); וגם (Ps 145:21); על כן (Ps 141); ועל כן (Eccl 4:7–8).

86 Pss 42, 45, 64, 110, 120, etc.

87 Pss 25 (5 out of 22); 86 (only 1 out of 17); 79 (only 3 out of 13); 136 (only 2 out of 26), etc.

ferent lengths of the remaining books make it difficult to compare them to each other and to known glossaries.

2.2.6 *Extrabiblical Lemmata*

There are no extrabiblical lemmata with the possible exception of several terms in Ps 39:5 (נְשִׁיָּה, תְּבֵל, חֶלֶד, נְשִׁיָּה), Prv 1:1 (מִהוֹלֵל, הַמְשׁוּגָע, בָּעַר, סָכַל, כְּסִיל, אוֹיֵל, פָּתִי), and Eccl 1:2 (הַבְּאִי, שׁוֹא, כּוֹב, שָׁקַר, רָעָה, כַּעַס) which are semantically related to the lemma, and which the scribe marks with three supralinear dots and comments on them. In contrast, the occurrence of extrabiblical lemmata in French glossaries is well attested.⁸⁸ There are no terms from the commentary that are in turn made into lemmata.

2.2.7 *Repetition of Lemmata and/or Cross-References*

Frequently, if a given lemma reappears in a later passage of the same book or those that follow, it is glossed and commented on again, sometimes in an identical and thus repetitive fashion, and other times through variants that address the specific sense of the lemma in each context. This happens, for instance, with the lemma הַנְּצוֹ הַרְמוֹנִים, which is commented on in Sg 6:11 and 7:13.

If the pomegranates were in bloom (הַנְּצוֹ). Si floreciron. In the sense of “flower,” as in: “For the almond tree may blossom (וַיִּנְאֵץ)” (Eccl 12:5), from *nwš*, on the analogy of: “The House of Israel [and the House of Judah] have broken my covenant (הַפְּרִי)” (Jer 11:10). This is an interrogative clause, as if it said “Have they flowered?” (הַהַנְּצוֹ).⁸⁹

Instead of repeating a given sequence—lemma, *laʿaz*, and commentary—, as occurs in the previous example, it also happens that the scribe cross-references an earlier passage where that lemma was already commented on, as can be seen in the following examples:

Enveloped me (כִּי אֶפְפוּ עָלַי). This means they surrounded me, from “Ropes [of death] encompassed me (אֶפְפוּנִי)” (Ps 18:5 etc.), as it has already been explained in Psalm 18 (Ps 40:13).

88 Banitt, *Le glossaire de Bâle*, § 3.13.

89 Similarly, the explanations that the scribe provides for the word שְׁלוֹם in Ps 120:6–7, Jb 5:24, and Jb 21:9 are nearly identical. For an explanation of the same lemma with variants that take the context into consideration, see the treatment of תּוֹשִׁיָּה in § 2.3.4.

Encompassed me (אִפְפוּנִי). This is like “Encircled me (סִבְבוּנִי)” (Ps 18:6, etc.), and we already explained, in the lemma אִפְפוּנִי (vs. 5), in Psalm 18, that the word is derived from אָפַף, and there you will study it (Ps 116:3).

2.3 *Le'azim*

The ratio of correlation between lemmata and *le'azim* differs from that attested in the French glossaries. With occasional exceptions, French biblical glossaries exhibit an overall correspondence between a lemma and one or more vernacular glosses. In the codex under analysis here, this is not always the case. The commentary on Ruth 1, for example, which has comments on 12 verses, often with more than one lemma per verse (a total of 20 lemmata) and representing over one third of the commentary on that biblical book, features only two *le'azim*, and one of these does not follow the lemma. Eighteen short Psalms do not include *le'azim*.⁹⁰ Chapters 1 and 2 of Ecclesiastes only include one *le'az*, and in all the remaining chapters of this book the presence of glosses is more sporadic than in all the other books in the codex.⁹¹

2.3.1 *The Number of Le'azim*

The manuscript has 2,018 *le'azim*, distributed among the books in the following way: Psalms: 967; Job: 798; Proverbs: 108; Ruth: 13; Song of Songs: 108; Ecclesiastes: 24.

The fragmentary nature of Proverbs and Ecclesiastes and the very different lengths of the remaining books make it difficult to compare them to each other and to known glossaries. The most useful book for establishing a comparison of the number of glosses per book in this manuscript with the corresponding number in extant glossaries is Job, which appears in several of these glossaries. From Banitt's comparison, we know that the number of *le'azim* in the book of Job in French glossaries ranges from about 1,020 to about 1,820. Thus, the number of *le'azim* included in the book of Job in this manuscript (798) is significantly lower.⁹²

90 These are as follows: Pss 13, 24, 28, 67, 82, 86, 98, 100, 103, 121, 124, 127, 128, 133, 134, 136, 145, and 148.

91 I will return to this issue in § 2.5.

92 See Banitt, *Le Glossaire de Bâle*, § 3.12.

2.3.2 Simple *Le'azim*, “Doublets,” and “Triplets”

In addition to unique renderings of the lemma, or simple *le'azim*, one also finds, as is customary in glossaries, supplementary alternative renderings—“doublets” and even “triplets.”⁹³

With regard to simple *le'azim*, and as was the case with French glossaries, these are usually single lexical units or constructions with two units. However, we also find longer constructions, from three to eleven units, with more frequency than in the French glossaries. There are *le'azim* with seven units in Ps 104:3 and Jb 37:20; with eight units in Pss 89:48 and 139:14; Jb 13:9, 27:3, 33:12, 34:26, 37:23, etc.; and eleven units in Jb 17:5. In this last case, the *la'az* is actually a translation of the entire verse. Job is clearly the book that contains the largest number of *le'azim*, with constructions of seven or more units.

In addition to simple *le'azim* (regardless of the number of units they include), there are many instances of “doublets” and rare cases (only three) of “triplets.” Below is a detailed list of all occurrences, along with their corresponding lemmata. The following categories stand out:

a) The two alternate renderings convey a single interpretation of the biblical lemma. In this category, the scribe might have deemed the second gloss to add a specific semantic nuance to that conveyed by the first, to be more suitable to the context, or (though being semantically different) to contribute a single explanation of the lemma.

Ps 12:2 (כי פסו אמונים). “Ca-s afinaron o ca-s tajaron.”

Ps 17:7 (הפלה חסדיך). “Espart o amostra.”

Ps 18:8 (ותגעש ותרעש). “Esmovís o tempestá-s.”

Ps 18:33 (ויתן תמים דרכי). “Sana o plana.”

Ps 18:43 (אריקם). “Aflaquéçculos o emagréçculos.”

Ps 21:7 (כי תשיתהו ברכות). “Alabamientos o lodas.”

Ps 33:18 (הנה עין יי). “Guarda o ayuda.”

Ps 35:15 (ולא דמו). “Non quedaron o non callaron.”

Ps 37:31 (לא תמעד אשוריו). “Non res fuyen o desullegan.”

Ps 38:3 (כי חציך). “Tos plagas o tos feridas.”

Ps 38:13 (דברו הוות). “Malicias o torturas.”

Ps 39:14 (השע ממני). “Afluexa o amueja.”

Ps 41:2 (אל דל). “Al flacu o al enfermu.”

93 In the section corresponding to the Pentateuch in the Leipzig Glossary there are up to seven alternative renderings of a given lemma. See Banitt, *Le Glossaire de Leipzig*, § 8.2.

- Ps 41:8 (יתלחשו). "Chuslean/chuxlean o s'aporidan."
- Ps 45:2 (רחש לבי). "Asacad o anascad."
- Ps 49:6 (עון עקבי). "Pechu o entrega de mies postresmas."
- Ps 49:19 (כי נפשו בחיוו יברך). "Aboníguad o enbíciad."
- Ps 55:20 (ויענם). "Enflaquéçcadlos o quebrántelos."
- Ps 56:7 (ישמורו). "Guardan o catan."
- Ps 61:3 (בעטוף). "En embolbersi o apremirsi."
- Ps 69:3 (ושבלת שטפתני). "Ravdón o benaju."
- Ps 69:28 (תנה עון על עונם). "Pechu o gualardón."
- Ps 70:4 (על עקב בשתם). "A preciu o a gualardón."
- Ps 73:4 (ובריא אולם). "Sana lur fortaleza o lur força."
- Ps 80:19 (ולא נסוג). "No-s redrad o no-s mudad."
- Ps 83:9 (היו זרוע). "Ayuda o força."
- Ps 83:11 (היו דמן). "Cum basura o estiercu."
- Ps 84:11 (הסתופף). "Adimrariarmi o avrigarmi."
- Ps 88:16 (נשאתי אימך אפונה). "Dubdu o temu."
- Ps 91:4 (יסך לך). "Encobrirad o anpararad."
- Ps 92:11 (בלותי). "Só untadu o só tiemu."
- Ps 106:15 (רזון). "Enfermedad o magreç."
- Ps 111:2 (דרושים). "Prestos o esplanados."
- Ps 119:33 (ואצרנה עקב). "Por preciu o gualardón."
- Ps 119:70 (טפש). "Engrosá-s o entorpecí-s."
- Ps 119:117 (ואשעה בחקיד). "Cataré o trastol[1]erm'é."
- Ps 119:131 (ואשאפה). "Recogí o enbeze-m."
- Ps 139:20 (אשר ימרוך למזמה). "Que yuran en ti por malfesría o que-s conomran."
- Jb 7:2 (ישאף צל). "Que enbéved o que esperad."
- Jb 7:4 (ומדד ערב). "Tiende-s la nuech o aluenga-s."
- Jb 8:12 (עודנו באבו). "En so temperu o en so sazón."
- Jb 12:2 (תמות חכמה). "Si piérded o aflaca-s."
- Jb 12:3 (לא נופל). "Decaídu o minguadu."
- Jb 13:21 (כפך מעלי). "To premiu o to plaga."
- Jb 14:7 (ויונקתו). "Y so rama o radiz."
- Jb 14:22 (אך בשרו עליו יכאב). "Si dáñad o si desfázed."
- Jb 15:12 (מה יקחד לבך). "Qué ti enbézad o qué-t'alíñad."
- Jb 15:24 (תתקפהו). "Préndedlu o acércadlu."
- Jb 15:31 (אל יאמן בשו). "En lu equal o en lu derechu."
- Jb 15:35 (וילד און). "Favlar o fazer."
- Jb 16:13 (יפלח). "Tájad o cárpel."
- Jb 17:13 (אם אקוה). "Ni-s esperu o deseú."

- Jb 17:16 (בדי שאול). “Benas o miemros.”
 Jb 19:13 (אך זרו ממני). “Si estrañaron o si’spartiron.”
 Jb 19:17 (וחנותי לבני בטני). “Ruego o apiadu-m.”
 Jb 20:25 (וברק ממרורתו). “Cochilla o amarellor.”
 Jb 21:32 (ועל גדיש ישקוד). “Cogolmu o montón.”
 Jb 22:8 (ואיש זרוע). “De força o de parentescu.”
 Jb 24:6 (וכרם רשע ילקשו). “Asuruendan o detardan.”
 Jb 24:24 (רמו מעט). “Alçad o esperad.”
 Jb 28:11 (מבכי נהרות). “De manar o de cor[r]er.”
 Jb 28:12 (חבש). “Bedad o istreñid.”
 Jb 29:3 (בהלו נרו). “En so alumrar o en so esclarecer.”
 Jb 32:22 (כמעט ישאני). “M’ar[r]ancarad o mi prenderad.”
 Jb 33:27 (ולא שוה לי). “Non valid a mí o non s’aprodad.”
 Jb 34:19 (שוע). “Largueru o ricu.”
 Jb 36:24 (אשר שוררו אנשים). “Que otearon o que vidron.”
 Jb 38:8 (ויסך בדלתים ים). “Anparad o encobrid.”
 Jb 38:31 (התקשר מעדנות כימה). “Si endure-s o cuaja-s.”
 Jb 39:1 (תשמור). “Bedes o catas.”
 Jb 39:20 (נחרו). “So reninchu o so renflu.”
 Jb 39:23 (וכידון). “Dardu o açcona.”
 Jb 39:25 (יריח). “Siénted o biéntad.”
 Jb 40:17 (יחפץ). “Méxed o muéved.”
 Jb 41:15 (מפלי בשרו). “Pulpas o miemros.”
 Jb 41:16 (לבו יצוק כמו אבן). “Forti o reziu.”
 Prv 2:7 (יצפון לישרים תושיה). “Afirmadura o algu.”
 Prv 28:16 (נגיד). “Rey o podestad.”
 Prv 29:11 (כל רוחו יוציא כסיל). “So beluntad o so saña.”
 Prv 30:17 (ליקהת אם). “A mandamientu o obedecamientu.”
 Prv 31:23 (גודע בשערים). “Yed mayorgadu o conecidu.”
 Sg 4:12 (גל נעול). “Arroyu o fon[t ...].”
 Sg 5:13 (בערוגת הבשם). “Cum era o orden.”
 Sg 5:13 ([חיים] מרק). “Ermollos o naxienças.”

In most of the “doublets” in this list the two *le’azim* are synonyms or quasi-synonyms. This is the case with “alabamientos o lodas” (Ps 21:7), “non quedaron o non callaron,” (Ps 35:15), “tos plagas o tos feridas” (Ps 38:3), “cum basura o estiercu” (Ps 83:11), etc. In many cases, the pair of *le’azim* is followed by a corresponding pair of Hebrew glosses in the commentary. Thus, we find “malicias or torturas,” explained as ענינים רעים ושקר (Ps 38:13), “guardan o catan,” explained as יביטו וישמרו (Ps 56:7), “ayuda o força,” explained as עזר וחוזק (Ps 83:9), “benas

o miemros,” explained as בדי איברים (Jb 17:16), “si endure-s o *cuaja-s*,” explained as התקשר או תקפיא (Jb 38:31), etc. It also happens that two semantically different lexical units are made to put forth a single explanation of the lemma. This is the case with “espart o amostra” (Ps 17:7), “en embolversi o apremirsi” (Ps 61:3), “que enbéved o que esperad” (Jb 7:2), “cochilla o amarellor” (Jb 20:25), etc. At times, as happens with “recogí o enbeze-m” (Ps 119:131), for example, the second *la’az* seems to introduce a lexical unit more fitting to the context.⁹⁴

b) The terms reflect two different interpretations of the biblical lemma.

- Ps 12:6 (יפיח לו). “Favlarad o alazarad.”
 Ps 22:16 (יבש כחרש כחי). “Mi ternura o mi saliva.”
 Ps 40:6 (נפלאותיך ומחשבותיך). “Tos mayorganças o tos pensamientos.”
 Jb 3:3 (הרה גבר). “Por cocintadu o nadu.”
 Jb 3:5 (כמרירי יום). “Cum amargos o camiaduras.”
 Jb 13:26 (כי תכתוב עלי מרורות). “Amarguras o reviellos.”
 Jb 13:27 (וחשב בסד רגלי). “En cal o en cepu.”
 Jb 17:16 (אם יחד על עפר נחת). “Posança o dexender.”
 Jb 30:12 (ויסלו עלי). “Acalçadan o espinan.”
 Jb 31:35 (הן תוי). “Mi señal o mi deseú.”
 Jb 36:32 (ויצו עליה במפגיע). “En encuentru o por ruegu.”
 Jb 38:38 (ורגבים). “Guijas o céçpedes.”
 Prv 29:21 (יהיה מנון). “Serad cumu fiju o cum señor.”
 Sg 1:17 (רהיטנו). “Nostros pilares o canales.”

c) The two alternate renderings reflect variations in morphology or syntax.

- Ps 19:14 (אז איתם). “M’aplenismarí o seré plenismu.”
 Ps 99:4 (משפט אהב). “Que yodiziu ámed o cuand yodiziu ámad.”
 Ps 101:3 (עשה סטים). “Atorcimientos o fazer fecha de atorcedores.”
 Ps 118:10 (כי אמילם). “Ca los tajaré o los taju.”

94 See Menahem Banitt, “Le renouvellement lexical de la *Version Vulgate* des Juifs de France au Moyen Age dans le *Glossaire de Leipzig*,” *Romania* 102 (1981): 433–455, where he explores the motivation of synonym or quasi-synonym “doublets” in the Leipzig Glossary, and Meira Polliack, “Alternate Renderings and Additions in Yeshu’ah ben Yehudah’s Arabic Translation of the Pentateuch,” *JQR* 84, nos. 2–3 (1993/94): 212, where she examines different degrees of semantic relationships between sets of alternatives.

- Jb 3:16 (לא אהיה). “Biyel fus o non serié.”
 Jb 27:8 (כי ישל אלוה נפשו). “Cuand tuélléd o cuand ad atol[1]er.”
 Jb 39:16 (ללא לה). “Cum que non ad ella o cum que non fusen suyos.”

d) Transposition of terms.

- Ps 46:1 (למנצח לבני קרח על עלמות שיר). “Celamientos de cancu o cancu de celamientos.”

From the above lists, note that in Pss 49:6, 73:4 and Prv 29:21, the “doublet” only affects one of the lexical units in the lemma. Also interesting to note is the homophony that we sometimes find between one of the units in the “doublet” and the Hebrew lemma. Thus, ויין חמר (Ps 75:9) is translated as “binu que-s enturbiad o que-s envermejecid”; זרוע (Ps 83:9) as “ayuda o força”; רזון (Ps 106:15) as “enfermedad o magreç”; טפש (Ps 119:70) as “engrosá-s o entorpecí-s”; ישאף (Jb 7:1–2) as “que enbéved o que esperad”; כי תכתוב עלי מרורות (Jb 13:26) as “amarguras o reviellos”; בהלו נרו (Jb 29:3) as “en so alumrar o en so esclarecer”; מפלי בשרו (Jb 41:15) as “pulpas o miemros”; נודע (Prv 31:23) as “yed mayorgadu o conecidu”; and כערוגת הבשם (Sg 5:13) as “cum era o orden.” As for כמרירי יום (Jb 3:5), the two alternate renderings (“cum amargos o camiaduras”) are homophonous with the lemma.

The “triplets” that appear are the following:

- Ps 60:3 (אנפת תשובב לנו). “Afolgantarás o afolgantest o quebrantest.”
 Ps 102:8 (הערער). “El solu o el escubierto o el espierto.”
 Sg 4:1 (שגלשו). “Que-s adiguaron o que-s asentaron o s’aposaron.”

The first and third of the above triplets are really “doublets” that convey different interpretations of the lemma, one of which is, in turn, is a synonym “doublet” (in Ps 60:3 the difference between the two units of this secondary “doublet” is morphological [“afolgantarás”/“afolgantest”]; in Sg 4:1, the two units [que-s asentaron o s’aposaron] are synonyms).

To this short list we must add the “triplet” that results from the addition of a supralinear and marginal note. As explained when addressing such annotations (see §1.7.4), in Ps 72:6, a later hand added above the line and repeated in the margin two supra-glosses for the *laʿaz* “fereini/fer[r]reini” mentioned in that verse: “o alcacer o herrén.” The first of these, an Arabism, is in effect a lexical updating, while the second, with the substitution of the initial Latin F– by h–, an orthographic and phonetic revision proper to the reader of the fourteenth century or later. The *dageš* with which the *reš* in “herrén” <הִרְיִן> is

marked shows that the use of the *dageš* to represent ⟨rr⟩ is not a quirk of the copyist, but rather is inherent to the vocalized aljamiado graphic system.⁹⁵

The *le'azim* that have been presented up to now (simple, “doublets,” and “triplets”) directly follow the lemma, but *le'azim* can also be embedded in the commentary. In several places the *la'az* does not directly follow the lemma but is separated from it by a brief explanation in Hebrew, or by an introductory formula such as פ. This happens in Pss 43:2 (“mio aforçamientu”), 44:19 (“no·s tornad”), 48:14 (“a so fosadu”), 50:15 (“cuand mi onoriguares”), 55:8 (“esmovimientu”), 57:9 (“espertarm'é a la mañana”), 91:9 (“cuandu tú”), Jb 17:10 (“si todos vos tornásedes y binésedes agora”), 21:5 (“y callad”), 30:24 (“ni·s en to roína”), 37:5 (“que non sabemos”), 38:30 (“préndensi”), 42:14 (“tórtol”); Prv 30:3 (“nin saber”), 30:27 (“azeant”); and Sg 5:13 (“cum rosas”). In one case (Ps 49:4 [“pensamientu”]) the vernacular gloss, which is separated from the lemma as in the previous cases, is followed by the term בלעז. In six other places (Pss 104:15 [“por esclarecer”]; Jb 4:10 [“si desacolmiellan”], 30:7 [“cardu”]; Prv 30:28 [“araña”]; Sg 7:6 [“cármez”]; Eccl 4:17 [“por adobar el mal”]) it is also separated from the lemma, and introduced by: ובלעז.

In addition to “doublets” whose two alternate renderings convey different meanings, there is a group of cases in which a first explanation of the lemma is given, either followed or not by *la'az* and commentary (Hebrew gloss, scriptural quotation, or grammatical observations) and then a second interpretation is provided, accompanied by its corresponding *la'az*. The second interpretation is introduced with the formulas:

- א ד (directly following the formula: Pss 18:36, 46:4, 90:8, 146:4; Jb 38:37 [2]; following the formula + the repetition of the lemma: Jb 23:2; separated from the formula by a commentary and introduced by ובלעז: Pss 11:6, 37:35, 39:12, 58:2; separated from the formula by a comment and introduced by יהיה בלעז לזיה הפרוש Ps 12:9 [“cum gusanu de glotoniciu”]).
- א ד כמשמעו (separated from the formula by a comment and introduced by ובלעז: Ps 77:18).
- א ד כתרנומו (separated from the formula by a comment and introduced by ובלעז: Ps 12:9 [“sanguisuela”]).
- א (שהוא) (separated from the formula by a comment and introduced by בלעז/הנקרא/הנקרא בלעז: Jb 6:4, Prv 30:31).

95 The lexicon of Biblical translations was subject to constant renewal and updating, which is also a reason for the addition of alternate renderings. On this process in the later Sephardic tradition, see Amigo, *El Pentateuco de Constantinopla*, 46; Bunis, “Translating from the Head and from the Heart,” 341.

- או פי' (following the formula: Ps 53:4; Jb 39:24; separated from the formula by a comment and introduced by ובלעז: Ps 73:21).
- או כמשמעו (separated from the formula by a comment and introduced by ויהיה בלעז: Jb 10:22).
- ויש אומי' (following the formula: Prv 1:32; separated from the formula by a comment and introduced by ובלעז: Ps 12:5; separated from the formula by a comment and introduced by ה'נק' בלעז: Ps 129:7).
- ולזה (separated from the formula by a comment and introduced by ויש מפר' ובלעז: Ps 80:16 ["conpostura"]; formula + lemma: Jb 10:8).
- ואם כן יהיה פי' (following the formula + the repetition of the lemma: Jb 26:13).
- ורבו' פירשוהו (separated from the formula by a comment and introduced by ויהיה בלעז: Ps 109:22).
- ור' יונה כתב (separated from the formula by a comment and introduced by ובלעז: Prv 30:28).
- וזה הלשון נוהג בלעז באמור (Jb 23:9).
- lastly, there are a series of cases in which the *la'az* is only indirectly related to the lemma, and adduced in the course of the explanation or explanations that are provided. This happens in Pss 12:7, 17:8, 18:3, 50:20, 63:2; Jb 7:6, 15:24, 20:24, 38:37 ("*safir*"); Prv 30:15; Ru 1:13, 3:11; and Sg 4:1.

It should also be pointed out that in several of the cases cited in this section (Pss 39:12, 50:20, 73:21, 77:18; Jb 6:4, 7:6, 10:8, 15:24, 20:24, 42:14; Prv 30:15, 30:28; Sg 4:1), the vernacular gloss is accompanied by an Arabic gloss, introduced by the formula הנקראת בערבית בער' / הנק' בער' / בער' (1).⁹⁶

2.3.3 Correlation between Lemmata and Le'azim

Most frequently, as was noted in § 2.1, the *la'az* follows a lemma, which is generally written in letter size B. On rare occasions, the lemma can be followed only by a *la'az* with no ensuing commentary. The following should also be noted:

There is no absolute equivalency between the lemma and the *la'az*, so that sometimes the lemma is longer than the *la'az* (which is only a partial translation of it), or conversely, the *la'az* translates a longer segment than what is represented in the lemma. An example of the first case is Ps 10:5, where the lemma is יחילו דרכיו and the *la'az* is "esperan," which translates only the first unit in the construction.⁹⁷ An example of the second case is Jb 17:5, where the lemma is לחלק יגיד רעים, and the *la'az*, which translates the entire verse, is "qui

96 See § 2.4.3 below.

97 See also בשלג בצלמון בה תשלג מלכים בפרש שדי מלכים (Ps 68:15), rendered as "enblanquecers'ad en lugal de negrura," which only translates the last two lexical units in the construction, etc.

por afalagu renúciad a gasajanes ojos de sos hijos ciegan.”⁹⁸ On rare occasions, it happens that the *la’az* does not translate the lemma that it follows, but rather the biblical segment after that lemma. Thus, in Ps 38:6 the lemma is הַבְּאִישׁוֹ, and the *la’az* is “afedecíronsi,” which corresponds to the term that follows the lemma in the biblical text (גַּמְקוֹ).

In constructions which the scribe understands to be elliptical, it can also happen that the *la’az* corresponds to the elided element, as in Ps 65:6, where the lemma is וַיִּם רְחוּקִים, and the *la’az* is “islas,” in keeping with the interpretation that follows: אֵיִם רְחוּקִים שְׁבִים. Similarly, in Ps 81:7 the lemma is הַסִּירוֹתַי מִסַּבֵּל is translated as “de lazeriu,” in keeping with the ensuing Hebrew explanation: מִיַּגִּיעַת הַסַּבֵּל. In Prv 31:30, the lemma is שֶׁקֶר הַחֵן is translated as “mujer de gracia,” also in accordance with the Hebrew explanation that follows: אִשְׁתֵּי חֵן.

There are times when, in the course of the commentary on a lemma, reference is made to the continuation of the verse or to a later verse which are introduced by the formulas הוּא שְׂאוֹ, כִּמוֹ שְׂאוֹ, and, less frequently, וְכֵן, and this quotation is in turn followed by its corresponding *la’az* (Pss 65:2, 73:20; Jb 41:15–16, etc.).

Finally, in Jb 39:25, perhaps due to a scribal error, the lemma יִרְיַח, which the *la’az* “síented o biéntad” translates, is missing.

2.3.4 On the Logic of Translation

Specialists in the French glossaries and others have called attention to a number of strategies that contribute to the literalness of the translation of the lemma into the vernacular, but have also observed that the relationship between the lemma and the *la’az* is complex and cannot be reduced to an exclusive principle. In his study of the Basel and Leipzig Glossaries, Banitt argued that the *le’azim* are not translations of isolated terms but rather remains of a continuous translation of the biblical text,⁹⁹ whose existence is indicated by

98 Similarly אֵלִם צַדִּיק (Ps 58:2) is translated as “ya compañía, yusticia favlades”; יִ יִסְפוֹר (Ps 87:6) is translated as “escrivad en carta de puevlos”; עֲגַמָּה (Jb 30:25) is translated as “y atristá-s mi alma por el meçquinu”; יִבְלַעַע (Jb 37:20) is translated as “o si dized omni cuand yed encubiertu,” etc.

99 Aslanov (*Le provençal des juifs*) makes the same case for Provençal when discussing the *le’azim* included in the Joseph Kaspî’s *Šaršerot ha-keseḥ*; Judith Kogel (“Les usages savants de la langue quotidienne: Pratique des grammairiens et exégètes juifs provençaux,” in *L’occitan une langue du travail et de la vie quotidienne du XI^e au XXI^e siècle: Les traductions et les termes techniques en langue d’oc; Actes du colloque organisé à Limoges les 23 et 24 mai 2008*, ed. Jean-Loup Lemaître and Françoise Viellard [Ussel: Musée du Pays d’Ussel-Centre Trobar; Paris: Diffusion de Boccard, 2009], 3–16), similarly considers the *le’azim* in Joseph ha-Seniri’s works to be vestiges of this alleged translation.

many of the features present in the glossaries. He further presented the translations as part of a long tradition that goes back to Greek versions and reveals the system of teaching that was then in use. Teachers, he observed, incorporated into the interpretation of the biblical text a number of components that appear in Rashi's exegesis.

With regard to the Sephardic tradition, the work of Sephiha shows that, in spite of their consistency in applying the method of calque translation, translators were at times resistant to that calque method (a phenomenon that he refers to as "hispanophony"), and that despite their conservative character, translations experienced a slow evolution over time.¹⁰⁰ More recently, and following in Sephiha's footsteps, Bunis has also analyzed the study techniques and the logic of translation in renderings of the Hebrew Bible into Ladino.¹⁰¹ The following analysis takes these studies into consideration, along with the differences in the logic of translation that exist between the glossaries (glossary-commentaries in this case) and sixteenth-century translations, which are marked by a strong literality.¹⁰²

Most of the phenomena that the above authors mention for the French and the Ladino traditions respectively are attested in MS Hunt. 268. Following is a list of the most relevant, with examples of each:

a) Inclusion of prepositions, conjunctions, etc. that do not exist in the Hebrew text. Thus, אחר מהרו (Ps 16:4), whose gloss is "que a otu afestingan," צרות לבבי הרחיבו (Ps 25:17), whose gloss is "angustias de mi coraçón," אשכבה לזהטים (Ps 57:5), whose *la'az* is "cum entre soflamantes," רפדוני (Sg 2:5), whose *la'az* is "espandeo denant mí," etc.

b) Translation of a Hebrew word by two or more words, such as משרים (Sg 1:4), translated by a noun modified by a prepositional phrase, "omnes de [de]rechedades," or vice versa, such as לעפר האילים (Sg 2:9), rendered as "corçu."

c) The inexistence of an indefinite article in Hebrew is translated by its absence in Spanish. There do appear, however, various inflected forms of "ser," a verb

100 Haïm Vidal Sephiha, *Le Ladino, judéo-espagnol calque*, and "Le Ladino (judéo-espagnol calque): Structure et évolution d'une langue liturgique," 2 vols. (PhD diss., Université de la Sorbonne Nouvelle [Paris 111], 1979).

101 Bunis, "Translating from the Head and from the Heart."

102 Banitt, "Les poterim," points out this contrast between the French glossaries and the Italian translations of the sixteenth century.

which is often omitted in Ladino translations. Thus, we find אהיה (Jb 12:4), translated as “só,” לא אהיה (Jb 3:16), translated as “biyel fus o non serié,” etc.

d) Subjunctive. Although this verbal mode does not exist in Hebrew, it is common to find subjunctive forms in the translation: for example, כי מימיני (Ps 16:8), translated as “cuand fúred de mie diestra,” מאשר ישמח (Eccl 3:22), translated as “de que-s págued,” etc.

e) Gender and number agreement. Gender is not automatically translated. Thus, the lemma שבט (Ps 125:3) is masculine, and the *la'az* “podestadía” is feminine, in keeping with the Hebrew explanation in the interpretation that follows: ממשלה. The same happens with number. In Ps 38:20, the *plurale tantum* חיים is translated as “bida,” and לגרגרותיך (Prv 1:9) is translated as “to garganta,” also in keeping with the number of the Hebrew explanation in the commentary: הוא הגרון.¹⁰³ Adjectives and passive participles are made to agree with the noun that they qualify. Thus, דבר מר (Ps 64:4) is translated as “cosa alta,” in the feminine, with agreement between the vernacular noun and the adjective. Simultaneously, we also find abundant cases of calque translation in gender and number. Thus, the Hebrew feminine noun צפור (Ps 110) is translated as “boladidia,” while the *plurale tantum* פניו (Ps 17:13) is rendered as “sos sañas.”

In those passages in which a rectified form is proposed, the gloss agrees with this in gender and number. Thus, the scribe suggests that ונחתה (Ps 18:35) should be ונחתו, and translates accordingly: “frañen.” When commenting on אחזו שער (Jb 18:20), he suggests the rectified form אחזום, and translates “priselos.”

f) Negation. Compared to the treatment of the adverb of negation לא in the glossaries studied by Banitt—where it is avoided and, if it occurs, is not translated—in Ms Hunt. 268 it appears frequently in lemmata, and is translated as “non”/“no” + enclitic pronoun.¹⁰⁴ The negative adverb אל is translated in a similar vein.¹⁰⁵ The negative adverb אין is translated as “sin,” and as

103 See also § 7.2 below.

104 As “non” in Pss 55:24, 78:30, 78:63, 81:6, 89:23, 91:10, 101:5, 115:7; Jb 5:24, 6:10, 7:19, 8:12, 10:7, 11:10, 12:24, 13:2, 14:12, 15:3, 15:28, 15:29, 15:32, 17:4, 18:5, 20:20, 20:21, 20:26, 21:10, 21:25, 21:29, 23:11, 25:5, 28:7, 28:8, 28:16, 30:17, 30:27, 32:21, 33:27, 34:9, 34:19, 34:20, 37:4, 37:5, 37:23, 39:16, 40:23; Sg 6:12; Eccl 5:9. As “no” + enclitic apocopated pronoun in Pss 44:19, 55:12, 80:19; Jb 23:17, 27:6, 42:2; Eccl 4:16.

105 As “non” in Pss 9:20, 36:12, 37:1, 66:7, 69:16, 119:49, 140:9, 141:4, 141:5, 141:8; Jb 3:4, 3:6, 5:17, 36:20; Prv 1:10; Sg 1:6; Eccl 5:1. As “no” + enclitic apocopated pronoun in Pss 49:17, 102:25.

“non”;¹⁰⁶ the negative **א** and the negative **בל** as “non”;¹⁰⁷ and the negative **באפס** as “sin.”¹⁰⁸

The negative **בלי** is translated as “sin,”¹⁰⁹ and “non”/“no” + enclitic pronoun.¹¹⁰ **בלי מה** is translated as “nada” in Jb 26:7. The pronoun **כל** in negative phrases (such as in Ps 49:18 [הכל]) is also translated as “nada.” In conjunctive negative clauses, **-ו** is translated as “nin”, and “ni”¹¹¹ and **אם** as “ni-s.”¹¹²

Negative particles may have a non-negative value in Hebrew and be translated accordingly in the vernacular.

- The Hebrew negative **אם לא**, and also **אם**, are translated as “ni-s de ciertu,” and “ni-s” respectively,¹¹³ with the meaning of “certainly.” The scribe describes two of the four occurrences (Jb 1:11 and 17:13) as oath clauses (לשון שבועה).
- **לא תשמור** (Jb 14:16) is understood as **הלא תשמור**, and translated as “de ciertu guardas,” that is, as an asseverative clause.
- **לא אהיה** (Jb 3:16) is translated as “biyel fus o non serié” (an oath clause); **בלא יומו** (Jb 15:32) is given a temporal meaning and translated as “antes de so día”; and **עם לא עז** (Prv 30:25) is translated as “tragón.”

g) Grammar and style corrections, such as translating the Hebrew verb not in the tense in which it appears in Hebrew but in that which is most suitable to the context; translating the modifying noun in a construct chain as an adjective, etc. Thus, in Ps 22:30, the past tense **אכלו** is translated as “comrán,” in the future tense; in Ps 39:3, the noun **דומיה** is translated as “callandu,” as a gerund; in Ps 119:120, the past tense **סמר** is translated as the future “espeluzrá-s.” In Ps 78:25, the modifying noun **אבירים** in the lemma **לחם אבירים** is translated as “preciadu”; in Ps 36:7 the construct chain **אל כהררי אל** (lit. “like mountains of God”) is translated as “cum montes fortes.” A conjunction of two nouns is also sometimes translated as noun + adjective. Thus, in Ps 51:21, the lemma **עולה וכליל** is translated as “alçasión quemada.”

106 As “sin” in Ps 88:5, and as “non” in Pss 38:4, 40:6, 69:3; Jb 20:21.

107 Prv 31:4 (**אי**) and Pss 17:5, 32:9 (**בל**).

108 Jb 7:6.

109 Jb 18:15, 36:12.

110 Jb 41:18, 41:25.

111 Jb 41:4 (2), Prv 30:3, Eccl 4:1 (“nin”); Jb 31:27 (“ni”).

112 Jb 30:24.

113 Jb 1:11, 17:2 (**אם לא**), Jb 17:13 (**אם**), Jb 21:6, 34:16 (**ואם**).

h) The translation of a single Hebrew lexeme by variations that are appropriate to the context; this is a practice that, according to Banitt, has its origins in Rashi's exegesis.¹¹⁴

The last two features—grammar and style correction and fitting the lemma to the context—are particularly evident in the treatment of the lexeme ד, which appears in the following verses.

1. Ps 17:14 (ממתים ידד). “De barones de to ayuda.”
2. Ps 39:11 (מתגרת ידד). “De mexedura de to plaga.”
3. Ps 68:32 (ידין). “Sos conpañas.”
4. Ps 141:6 (בידי סלע). “Por lugares de peña.”
5. Jb 6:9 (יתר ידו). “Soltásed to plaga.”
6. Jb 10:8 (ידיך עצבוני). “Tos plagas mi doloriaron.”
7. Jb 20:22 (כל יד). “Tod devdu.”
8. Jb 34:20 (לא ביד). “Non por manu.”
9. Eccl 4:1 (ומיד). “Nin de manu.”¹¹⁵

In many of the examples above, the scribe tries to avoid anthropomorphism in the translation.

Similarly the lexeme תושיה, is translated as “*sabiença*” (Jb 5:12), “*conseju*” (Jb 6:13), and “*afirmadura o algu*” (Prv 2:7), always in a way fitting to the context. The connotations of “authentic wisdom” and “correct counsel” are complementary and as such appear together in the explanation of the word in Jb 30:22, which is not followed by a *la'az*. However, in Prv 2:7, where the word תושיה is glossed, it is understood to mean “existence and permanence in the world to come.”

The translations of ראש also illustrate the extended meanings of the lexeme in a way that always relates to the context. The word is glossed in the following verses.

1. Ps 110:6 (מחץ ראש על ארץ רבה). “Matad cabeçón sobr tierra granda.”
2. Ps 119:160 (ראש דברך). “Primerea.”
3. Ps 139:17 (מה עצמו ראשיהם). “Lur comta.”
4. Ps 140:10 (ראש מסבי). “Conpañã.”
5. Ps 141:5 (שמן ראש). “Ollu de olura.”
6. Jb 22:12 (וראה ראש כוכבים). “Comta.”
7. Jb 29:25 (ואשב ראש). “Sedié en cabu.”
8. Sg 4:14 (כל ראשי בשמים). “Mejorías.”
9. Sg 7:6 (ראשך עליך). “To cabellu.”

¹¹⁴ Banitt, *Le glossaire de Leipzig*, § 8.4.

¹¹⁵ Bunis (“Translating from the Head and from the Heart,” 347) mentions the treatment of the lexeme ד in Yiṣḥaq b. Yeuda Didia Aba's *Sefer yabi' mi-piryō* (Izmir, 1878), 96a, where it is assigned fourteen *le'azim*, corresponding to the numerical value of the word.

i) In contrast to the above extension of meaning, there are many cases of meaning reduction. Thus, the word “ramu” renders three different Hebrew lexemes: סבך (Ps 74:5); בן (Ps 80:16); and קציר (Jb 14:9, 29:19). In the Hebrew explanation that follows, all of these are understood to mean “branch.” The feminine singular “rama” translates both the Hebrew term יונקת (Jb 14:7, 15:30), which is likewise feminine, and the masculine קציר (Jb 18:16). The masculine plural “ramos” translates עֲפָאִים (Ps 104:12), which is explained as “the branches of the tree with their leaves” while the feminine plural “ramas” translates both קצירים and יונקות (Ps 80:12).

The word “solu” translates the Hebrew terms בודד (Ps 102:8), ערער (Ps 102:18), and גלמוד (Jb 3:7). Likewise, *le’azim* such as “torturas,” “gualardón,” “compaña,” and many others translate more than one Hebrew lexeme.

j) Homophony. Some clear cases of homophony—that is, of phonetic resemblance between lemma and *la’az*—are: שפרה (Ps 16:6), “s’aformosigvad”; יקרן (Ps 18:3), “cornejal”; צופים (Ps 19:11), “foçones”; שואה (Ps 35:8), “suenu”; צלח (Ps 45:5), “sal”; מקרין (Ps 69:32), “cornudu”; ותסיתי בו (Jb 2:3), “e metis[t]mi”; שעה (Jb 14:6), “afluxa”; יזורה (Jb 18:15), “yed esparzidu”; ישורגו (Jb 40:17), “s’aberdugan”; and the translation of the particle כי, when it is a causal conjunction, as “ca” (Pss 47:10, 56:2, etc).

In addition to occurrences of homophony between *la’az* and lemma, like those above, there are cases of homophony with the Hebrew gloss. Thus, ושהרו (Ps 78:34) is translated as “buscavan,” and explained in Hebrew as ובקשו, and לא עז (Prv 30:25) is translated as “tragón” and explained in Hebrew as גרגרן.

It should be noted that the choice of a vernacular lexeme to render the Hebrew lemma based on the criterion of homophony exists side by side in the translation process with other choices. Thus, in Sg 1:12, the *la’az* for the lemma ינרדי is “mi rosa”—in other words, a contextual interpretation following Ibn Janāḥ and which David Kimḥi also adopts, prevails—whereas other medieval translations have the homophonous “nardin” (E4 and BNM) or “nardy” (Arragel). In Ps 51:9, MS Hunt. 268, E3, E5, and EV, translate אֲזוֹב as “orégano” while E4, BNM, and Arragel choose the homophonous “ysopo”.¹¹⁶ In Sg 2:14, MS Hunt. 268 translates המדרגה as “la sierra” when other medieval translations (E3, etc.) render it as “el grado.”

116 On the translation of this word as “orégano,” see Blondheim, *Les parlers judéo-romans*, 85, no. 102.

k) Homoplasia, defined by Banitt as the attempt to find agreement between the semantic nuances of a Hebrew root and those of a vernacular word, with a tendency toward homonymy with other Hebrew roots. Some of the cases he presents in his study also appear in MS Hunt. 268. This is true of the root *bl'*, which is never translated in its primary sense of swallow, gulp down, but rather with the sense of undo, dissolve, destroy (Pss 35:25, 55:10 and Jb 2:3), and the sense of cover up, conceal (Ps 52:6 and 107:27).

l) Proper names. Only three proper names, פלשת (Ps 60:10), ציון (Ps 87:5), and אִיִּתְיָאֵל (Prv 30:1), are maintained in Hebrew.

m) Repetition of *le'azim*. This is the case with not only “rama/ramu/ramos/ramas,” “torturas,” “gualardón,” and “compañía” but also “cerneja,” “pilares,” “sazón,” “malicias,” etc. A single word in Romance can appear up to 29 times, as is the case of “tajar” (including all its derivative forms).¹¹⁷

Stressing the complex relationship between lemma and *la'az*, Kiwitt, in his study of MS BNF, Hébr. 301, proposes a typology of relationships whose objective is to determine their underlying principles. It is clear that most of these principles also govern the relationship between lemma and gloss in MS Hunt. 268. Below are examples corresponding to each of the categories proposed by Kiwitt, a list that is intended to be complementary to the examples above.¹¹⁸

Kiwitt establishes simple and complex equivalences between one term and another that operate on the level of the signified and the signifier in both cases.

In the category of direct or simple equivalence on the level of the signified, he distinguishes between the following:

a) The gloss clarifies the sense of a difficult Hebrew word and the meaning of the lemma and the gloss is identical or very close. This would be the case in Jb 16:11, where יִרְטִי is translated as “m'encóbad,” or in Sg 1:10, where בַּחֲרוּזִים is translated as “sartas” (each of these lemmata appears only once in the text of the Bible).

Customarily, in MS Hunt. 268 inflected or determinate lemmata are translated using marked vernacular forms, but there are exceptions to this rule. Pleonastic personal suffixes, for instance, are left untranslated. Thus, לִסּוֹסְתִי (Sg 1:9) is translated as “a yegua.” Other examples in which inflection is not

117 See Pss 12:2, 31:23, 37:2; 58:8, 71:6, 73:4, 73:27, 80:16–17, 90:6, 90:10, 91:6, 102:25, 104:29, 118:10; Jb 4:7, 5:26, 8:12–13, 14:2, 14:5, 15:28, 15:32, 16:8, 19:26, 22:16, 23:17, 24:24, 33:6, 35:10, 36:20.

118 Kiwitt, *Les glosses françaises*, 146–147.

translated are: במותי (Ps 18:34) translated as “alturas”; and ומיודעי (Ps 55:14), translated as “cormanu,” etc.

b) The gloss is determined by the context. This happens in Ps 37:14 (פתחו) lit. “they opened,” translated as “desvainaron”) and in Sg 1:6 (אל תראוני) lit. “do not look at me,” translated as “non mi despreciades”). It is also possible to include in this category Jb 1:21, where the phrase אשוב שמה lit. “I will return there,” is translated as “a la fosa,” taking the context into account and following Targum.

c) The semantic lexical nucleus is considered but not the context. This may be the case in בריר חלמות (Jb 6:6), translated as “en bava de uevu,” with “bava” instead of “clara.”¹¹⁹

d) Reproduction of the grammatical form of a lemma that is not a difficult term, slightly modifying the meaning of the lemma. This is the case in Ps 31:7, where השמרים is translated as “los esperantes.” In the commentary, following Rashi, a clarification is provided: “those who trust in and await salvation from pagan deities.”

e) Encyclopedic information. Instead of providing a translation, a short explanation is given in Hebrew or the vernacular. There are no examples of short explanations in vernacular in MS Hunt. 268, but there are in Hebrew. Thus, in Ps 72:6: “Rain (כרביבים). Plueyas. It is the rain that falls and is compared to an arrow.”

In the category of simple equivalence on the level of the signifier, Kiwitt distinguishes between the following:

a) Lexical morphology of the lemma. Here, morphological calques that imitate Hebrew words or constructions, as in the cognate accusatives כל בוצע בוצע (Prv 1:19), rendered as “tod covdiciant covdicia,”¹²⁰ and לא שקול ישקל (Jb 6:2) as “si pesar fúsed pesadu.” Intensive (*pi'el*), and factitive or causative (*hif'il*) verb forms are translated by parasynthetic forms that convey the aspectual connotation of the Hebrew. Hence, the *pi'el* form הנסה (Jb 4:2), translated as “si espromentad”; and the *hif'il* forms יחיל (Ps 29:8), translated as “amiédrad,” and ואלביגה (Ps

119 See chap. 6, n. 53. In 1Sm 21:14, E3 and E4 translate this term as “su baua,” according to context, as does Arragel, who translates “la su saliva & bauas,” in keeping with the Hebrew ריר, and the Latin cognate *salivae eius* in the Vulgate.

120 The translation of the Hebrew active participle by the apocopated present participle is very common in Ladino. See Sephiha, *Le Ladino, judéo-espanol calque*, 51.

39:14), translated as “aforçarm'é”; תיטיב (Ps 49:19), translated as “aboniguares”; משיביה (Ps 65:8), translated as “aquedant”; and *po'el* forms, such as יעודד (Ps 146:9), translated as “asúfred”, etc.¹²¹

b) Syntactical form of the lemma. There seem to be larger number of glosses in this category here than in the glossaries. Thus, there are abundant cases in which the purpose of the Castilian gloss is to put emphasis on syntax. This happens with זה סיני (Ps 68:9), whose gloss is “cuant más”; כי אתה יי מחסי (Ps 91:9), whose gloss is “cuandu tú”; מאויבי תחכמני (Ps 119:98), whose gloss is “más,” etc.

c) Hebrew idioms and figures of speech. There are numerous cases in which the scribe is sensitive to biblical metaphor, such as אכל לחמי (Ps 41:10), lit. “he eats my bread,” translated as “mesturantmi”; בעפעפי שחר (Jb 3:9), lit. “on the eyelids of the dawn,” translated as “en claridades”; תלן עיני (Jb 17:2), lit. “my eye did not abide,” translated as “tiengu mientes,” etc.

d) Translation of the lemma by a homophonic root in the vernacular—which, according to Kiwitt, is relatively rare in Paris, BNF, MS Hébr. 301—appears frequently here.¹²²

As for complex equivalence, this also happens on the level of both the signified and the signifier:

a) On the level of the signified. A gloss established for one lemma may also serve as an equivalent for another, synonymous lemma. Thus, for example, תמנו חפש מחופש (Ps 64:7), whose *la'az* is “ateman escuadruñamientu escuadruñadu,” the word “ateman,” a Ladino lexical creation—that is, one which is documented only in translations of the Bible and texts written in a Jewish context—is homophonous with the lemma. However, the verb *atemar* is also used to translate the Hebrew root *gmr*, in כי גמר חסיד (Ps 12:2), translated as “ca-s atemad,” which Sephiha describes as a “false homonym.”¹²³ Similarly, the lexical creation “ercin,” which translates the lexeme חמה in למו (Ps 58:5) and in אשר חמתם

121 *Pi'el* and *hif'il* forms are also translated by means of an analytical form with “fazer,” for example יגירוהו (MT: יגִירוֹהוּ) (Ps 63:11), translated as “fazen lu cor[r]er,” and תרנין (Ps 65:9), translated as “fazes cantar,” etc. We also find pleonastic forms, doubly marked, such as “fazen atorcer,” which translates יטו (Jb 24:4). See § 7.2 below, and also Haïm Vidal Sephiha, “Créations lexicales en ladino, judéo-espagnol calque,” in *Estudios ofrecidos a Emilio Alarcos Llorach con motivo de sus xxv años de docencia en la Universidad de Oviedo* (Oviedo: Universidad de Oviedo, 1977), 241–255; and *Le Ladino, judéo-espagnol calque*, 78.

122 See the examples provided above, in this section.

123 See Sephiha, *Le Ladino, judéo-espagnol calque*, 70.

(Jb 6:4), by homophony with the Hebrew אַרְס in the commentary, is also used to translate the lexeme ראש פתנים in ראש (Jb 20:16).

b) On the level of the signifier. If there is a relationship of homophony between two lemmata, the gloss established for the first may also serve for the second. This might be the case with משוט בארץ (Jb 1:7), translated as “de espandermi,” and שוטח לגוים (Jb 12:23), translated as “espondient.” Similarly, רפדתי (Jb 17:13) is translated as “espanqués” and מרבדים (Prv 31:22) as “espandeuras.”

2.4 The Commentary

2.4.1 Introduction

It is known that glossaries devoted to one book or group of books of the Bible, compiled by *poterim*, circulated before Rashi's time in Northern France, because he cites them, as well as the fact that they were not necessarily limited to two columns, one for the lemma and the other for the *la'az*.¹²⁴ In later glossaries, which commented on the entire Bible, the Rashi material is considered to be *Glossa ordinaria* and becomes dominant, and interpretations by other exegetes are added to it.¹²⁵ The text included in MS Hunt. 268 is in line with the general structure and the underlying logic of glossaries or *sifre pitronot*. However, MS Hunt. 268 differs from standard glossaries in the richness of its commentary, which incorporates both Rashi and other authors, especially David Kimḥi, at length, and is remarkable for the great number of grammatical observations, which for the most part come from Kimḥi.

By “commentary” we understand a linear explanation that follows the lemma or *la'az* and consists, in its most basic form, of Hebrew glosses, which may be single lexical units or constructions with two or more units, and can appear in the form of “doublets,” “triplets,” etc., with one or more prooftexts or scriptural citations, and explanations or paraphrases following the pattern of the French glossaries.¹²⁶ These may follow the lemma with no connector or be introduced by a connector or technical formula.

124 Whether these texts included a large amount of vernacular glosses or only some *le'azim* is unknown, in Judith Kogel's view (“Grammarians: Medieval France,” in *Encyclopedia of Hebrew Language and Linguistics*, ed. Geoffrey Khan, http://dx.doi.org/10.1163/2212-4241_ehll_EHLL_COM_00000467).

125 Banitt, *Le Glossaire de Leipzig*, § 5.3.1.

126 On commentary in glossaries, see Banitt, *Le Glossaire de Bâle*, § 5.1–5.2, and *Le Glossaire de*

a) With no connector

The commentary is juxtaposed to the lemma or to the *la'az*, as in Ps 71:7, where *כמופת* is explained as *בסימן*, that is, by means of a synonym, and in Ps 71:8, where *לדור* is explained as *לכול דור*, i.e., presuming the existence of an elided element.

b) *Inyan* and *lašon*

Among the connectors, the term *'inyan* (ענין) and, to a lesser degree, *lašon* (לשון; construct: *lešon*), which are equivalent to “with the meaning of,” “in the sense of,” generally introduce a Hebrew gloss, i.e., one, two, or more words that explain the meaning of the lemma. Very frequently they appear in pairs, and even a third or fourth unit can be added to the pair, as a way of reinforcing the meaning.¹²⁷ They are usually nouns, either from the same root group as the lemma or from a different one, and are eventually followed by grammatical explanations and exegetical additions. Thus, in Ps 63:2:

Yearned for you (כמה לך). Covdiad. In the sense of (ענין) desire, according to the context, and this is a phrase that denotes (לשון) weakness and fatigue as a result of desire.

c) *Kemo*

One of the most common connectors is *kemo* (כמו, “like”).¹²⁸ It introduces a lexical unit that clarifies a lemma whose meaning or form is in need of explanation. Thus, the scribe explains *יחווה* (Ps 19:3) by means of the more common *גיד*, and *פנימו* (Ps 11:7) by means of *פניו*. In both cases, it would have the sense of “in other words.”

The scribe also uses *kemo* to explain and clarify the morphological pattern of a given word by providing the underlying form, as in Jb 32:11, where he explains the lemma *אזין* as *אזין*. It has the sense of: “as if it were written.”

Similarly, *kemo* also introduces a rectified form. Thus, in Jb 31:18, after explaining the term *כאב* in the lemma as a preposition + noun (that is, *כְּאָב*, “as a

Leipzig, § chap. 5. In his study of the Basel and Leipzig Glossaries, Banitt deals first with biblical prooftexts, and then with the commentary separately. In MS Hunt. 268 the biblical prooftext commonly follows the Hebrew gloss. Here I consider the prooftext to be a part of the commentary and not a separate component.

127 On the different kinds of pairings, see Banitt, *Le Glossaire de Leipzig*, § 5.1.3.

128 See Banitt, *Le Glossaire de Leipzig*, § 5.3.7.4.

father”), the scribe suggests that it is to be understood as the noun כָּאֵב (“pain”), and so he remarks: כִּמוֹ כָּאֵב.

Very frequently *kemo* introduces a homonym. In Jb 14:20 תתקפרו is explained as תתקחהו; in Ps 144:7 פצני is explained as פדני; and in Jb 6:5 הינהק is explained as הינאק.¹²⁹

d) Personal pronoun, introducing a definition

The lemma or the *la’az* may be followed by a definition in Hebrew, introduced by a personal pronoun. Thus, for example, Jb 13:28: “Eaten by moths. Carcoma. It is (הוא) the worm that devours clothing.”

e) Demonstrative pronoun introducing an explanation

This occurs in Ps 23:5: “You spread a table for me. This (זה) is in reference to the kingdom”; and in Ps 40:4: “He put a new song into my mouth. This (זו) is the song that they sang in the sea,” etc.

f) *Peruš*

Another, equally common connector is פִּי, an abbreviation for *peruš* (פִּירוּשׁ, “interpretation”). It introduces a synonym, as in Ps 71:17, where the term למדתני in the lemma is explained with the addition of פִּי הרגלתני; and in Jb 36:2, where the lemma וְאֶחָד is explained with the addition of פִּי אֶגִּידךָ.

It may also introduce paraphrastic explanations, which differ from the Hebrew gloss only in the number of words, as in Ps 10:3: “For the wicked boasts about the lust of his soul. This means (פִּי): For the wicked praises and boasts about that for which his soul lusts, whether this is good or bad.”

g) *Ke-lomar*

Ke-lomar (כְּלוֹמֵר) introduces the clarification of a previous synonym or explanation. It is equivalent to “that is to say.” For example, the comment on the verse just quoted continues: “That is to say (כְּלוֹ), he praises the resolution of his [soul].”

Both the French glossaries and this text reveal a close affinity between the *la’az* and the Hebrew explanation that follows. Thus, in Jb 14:21, the lemma is יִכְבְּדוּ בְּנֵי, the Hebrew explanation is אִם יִרְבוּ, with a clearly conditional meaning, and the *la’az* “si-s mochiguan,” with an identical conditional meaning.

¹²⁹ See § 3.3.12 below.

More rare are the cases in which a lemma is followed by the *la'az* but not a commentary (sometimes the commentary is taken up later on, or further along the general meaning of the verse is given).¹³⁰

2.4.2 *Scriptural and Other Citations*

2.4.2.1 Scriptural Citations

The underlying logic behind the incorporation of scriptural citations in the French glossaries was studied and described by Banitt and there are no noteworthy differences here.¹³¹

Citations can be for reference—that is, they may refer to another biblical passage in which the antecedent appears or where the lemma under analysis has already been explained.¹³² However, for the most part, their purpose is to function as lexical prooftexts—that is, they are intended to support a given interpretation by means of analogy.¹³³ Thus, the scribe explains the term יבוֹס (Ps 60:14) as “He will trample” by citing “Our foes have trampled (בוֹסוּ)” (Is 63:18); he explains that the infinitive שִׁית (Jb 22:24) appears in place of תְּשִׁית, i.e., that stands for the future, and he cites Est 2:3 and Neh 9:8, where there are also infinitives that stand for forms in the future. Moreover, scriptural citations may introduce exegetical argumentation, as in Ps 17:2, where the scribe states:

May your eyes behold what is right. That is, may you judge me according to my good actions and not according to my transgressions, as it says: “He requited the cleanness of my hands” (2 Sm 22:21).

Concerning preferences, the selection of citations follows the logic described by Banitt. The principles governing the selection and incorporation of citations into the text are the following:

130 This happens when commenting on the following lemmata: עֲבִיו עֲבָרוּ (Ps 18:13), לְקוֹל, לֹא שָׁקוֹל, נִשְׁמָטוּ (Ps 141:6), אִישׁ וְאִישׁ יוֹלֵד בָּהּ, וְלִצְיוֹן יֹאמֶר, צְנוּרִיד (Ps 42:8), יִשְׁקַל (Jb 6:2), יִרְוֶן אֱלֹיוּ בְּצוּאָר בְּעֵבִי גְבִי מִגְּנִיו, אִם יֵשׁ טַעַם, פְּעָסִי (Jb 6:2), הִרְהָרָה עֲמַל (Jb 15:35), וַיּוֹכַח לְגַבְרָה (Jb 16:21), and פְּגִיחָה (Sg 2:13).

131 Banitt, *Le Glossaire de Bâle*, chap. 4, and *Le Glossaire de Leipzig*, chap. 4.

132 See, for example, Ps 80:1 (where Pss 80:4, 80:8 and 80:20 are referenced); Ps 90:1 (where Ps 101:1 is referenced); Ps 108:8 (where Ps 62:2 is referenced); Jb 21:16–18 (where Jb 21:7 is referenced); Jb 36:29 (where Jb 36:26 is referenced); Prv 2:20 (where Prv 2:12 is referenced), etc.

133 See further along in this section, regarding the different use of connectors.

a) The books from which the scribe selects the largest number of citations are, in decreasing order: Psalms, Job, Isaiah, Genesis, and Exodus. The last two belong to the Pentateuch, the first part of the Bible, which is foundational to all of Scripture and the best known to scholars of the text. Psalms, meanwhile, is a book central to the liturgy, and (followed by Job), is the book that receives lengthier treatment in Ms Hunt. 268. Obadiah and Haggai, with three and one quotations respectively, are the books least cited. Considering its length, the book of Chronicles is also among the least cited.

b) The scribe shows preference for citations that come from the same book he is commenting on. In the commentary on Psalms, for instance, the number of biblical prooftexts that come from Psalms itself is twice that of prooftexts from Isaiah, which comes second in number of citations. The only exception to this rule is Song of Songs, which has a larger number of citations from Genesis and Isaiah than from itself.

c) Often, the scribe adduces contiguous or nearby verses from the same section to which the lemma belongs.¹³⁴

d) The scribe has a preference for quotations that contain proper nouns, as a mnemonic device for remembering the citation.¹³⁵

e) There is a tendency to add a second and even a third or fourth reference, which can either be juxtaposed without a connector or be connected to the first through *we-ken* (וְכֵן). This is the case, for example, of Ps 17:14: “יָדְךָ (lit. ‘your hand’). It means: your help, as in ‘I will help you (lit. ‘my hand will be with you’)’ (2Sm 3:12), [and] ‘I will teach you with God’s help (lit. ‘hand’)’ (Jb 27:11, etc.).”

f) The scribe often adduces two prooftexts from the same verse or from contiguous or nearby verses. Thus, in Ps 74:22, to illustrate the use of מְנִי for מֶן, he quotes two parallel constructions in Jgs 5:14.¹³⁶ It should be kept in mind that,

134 Thus, in the commentary on Ps 69:22–24, there are five citations from 2 Samuel; in Jb 39:23, there are three citations from 1 Samuel; in Jb 33:24, there are three citations from Leviticus, etc.

135 In Ps 22:30 (2Sm 16:4); in Ps 55:22 (Mi 5:5); in Ps 60:2 (Nm 26:9); etc.; in Jb 1:14 (2Sm 14:30); in Jb 1:15 (2Sm 8:2), etc.

136 Similar examples in Ps 11:3, 45:7–8, 109:28; Jb 15:28–29, etc.

in the process of writing, an additional citation from a different passage may be inserted between two nearby verses.¹³⁷

g) He frequently cites a verse and then adduces it again in a nearby passage further along. Thus, he cites Nm 11:20 in Pss 106:15 and 107:18 and then never again in the remaining commentary. Similarly, Ex 28:17 is only adduced in Sg 5:12 and 5:14.

h) The scribe tends to use the same biblical verses recurrently in order to illustrate a grammatical phenomenon, or to point out the meanings of a polysemic root. Thus, in Pss 16:5, 19:11, 29:1, 48:13, 94:4, 118:11, 121:4; Jb 16:19, 18:8, 21:23, 31:24, 34:25, 38:23, 40:16; and Sg 2:7–8, the scribe adduces **משפטי ודיני** [כי עשית] (Ps 9:5) in order to illustrate the principle of “repetition of the idea in different words” (ענין אחד בכפל דבר or ענין אחד בכפל מאמר).

i) The scribe adduces groups of two or more citations in more than one passage, and often in passages that are near to each other. For example, in Pss 45:3 and 48:15, he adduces Jer 46:20 and Is 61:1; in Ps 94:20 and Ps 109:3, he adduces Prv 25:17 and Prv 25:16; in Jb 15:35 and Jb 23:3, he adduces 1Sm 23:22 and 1Sm 23:23; in Jb 22:11 and 18:12, he adduces Zep 1:15 and Jl 2:2, etc.

j) When commenting on disemic or polysemic roots, the scribe provides two scriptural citations. Thus, in Jb 20:5:

The joy of the wicked (כי רינת רשעים) has been brief. Duelu. It means mourning, from “Arise, cry (רני) out in the night” (Lam 2:19) (...). It can also be explained, contextually, as joy, from “Joyous shouts (קול רנה) of deliverance” (Ps 118:15).

k) Some verses, especially those in which some kind of grammatical commentary is made, have a very large number of citations, compared to others, where the opposite is the case.¹³⁸

¹³⁷ Thus, in Ps 129:7, Is 49:22 and 40:11 are quoted, and after these quotations, Neh 5:13 has been added; in Ps 135:14, Nm 8:7 and 8:21 are quoted, and between them Ez 5:13 has been added; in Jb 37:9, Jb 38:22 and 38:32 are quoted, and between them Ps 14:3 has been added.

¹³⁸ Examples of the former are Ps 123:4 (10 prooftexts) and Ps 139:3 (8 prooftexts); examples of the latter are Ps 44:24–27 and Ps 82 (here six verses have commentary but prooftexts are cited in only one of them).

l) In the vast majority of cases, citations are adduced to resolve an exegetical difficulty posed by the lemma, but can also be adduced in relation to the continuation of the biblical verse and not the lemma proper,¹³⁹ or to another scriptural citation,¹⁴⁰ the Targum,¹⁴¹ or the commentary.¹⁴²

m) Rarely do we find that a different lemma, with its corresponding commentary, appears between a proof-text and the lemma to which it refers;¹⁴³ there are also cases in which a citation is repeated, probably due to an error in integrating different annotations into the text,¹⁴⁴ as well as cases in which the citation does not correspond to the lemma, due probably to a line having been skipped in error.¹⁴⁵ Lastly, it sometimes occurs that the text is quoted in abbreviated form, omitting the term that is relevant for the explanation of the lemma. This happens in Ps 42:2 when citing Jer 14:5.

n) Just as happens with the lemmata, citations can be adduced in abbreviated form using וְכִי, and they follow the same patterns as we saw with the former.¹⁴⁶ There are also places in which the quotation is not followed by וְכִי, but it is

139 In Ps 10:4 (when Ex 21:11 is quoted), Ps 14:2–3 (when Ex 2:12 is quoted), Ps 17:7 (when Ps 80:18 is quoted), etc., cases in which the remainder of the verse is incorporated into the commentary on the lemma, or in Ps 76:6, where the term from the lemma that prompted the commentary is omitted. The latter case, and others like it that might be the result of involuntary omission, are indicated in the edition.

140 In Ps 16:1 (Ez 23:40 is quoted in relation to the citation that precedes it); in Ps 34:6 (when Gn 4:5 is quoted); in Jb 33:24 (when Lv 14:41 and 14:43 are quoted); in Jb 35:10 (when Dt 24:21 is quoted), etc.

141 In Ps 44:14 (when 2 Chr 36:16 is quoted); in Ps 76:13 (when Ez 17:22 and Dt 23:26 are quoted), etc.

142 In Ps 18:46 (when Ps 42:2 is quoted); in Jb 34:17–18 (when Jgs 18:7 and 1 Sm 9:17 are quoted), etc.

143 This happens in Ps 21:12 (Hos 6:9 is quoted) and Prv 28:22 (Eccl 7:9 is quoted). In this case, two lemmata with their respective interpretations are copied from Rashi's commentary, *ad loc.*, and then a biblical proof-text is provided for the first lemma.

144 This happens in Pss 14:2–3, where the proof-text (Ez 24:6) and part of the grammatical explanation appear twice. Other possible examples of redundancy in the citation of proof-texts are: Ps 141:4 (Prv 23:6), Ps 16:2 (Ps 103:1 and 146:1), Jb 4:10–11 (Ps 58:7), where the biblical proof-texts indicated here in parentheses are cited twice.

145 This happens in Jb 16:15, where the two proof-texts adduced (Lam 2:10 and Neh 8:6) do not relate to the lemma but rather to the words following the lemma in the biblical verse. In Ps 79:11 (Nm 4:13) the proof-text seems to refer to an earlier lemma.

146 See § 2.2.2 above.

obvious that it alludes to an entire biblical passage. This is what happens in Prv 30:22–23 (when citing Jer 2:12).

o) Only in rare instances does the scribe identify the book or passage from which he cites a given verse: וכן בדב' הימים (Ps 89:1), וכן בעזרא (Ps 89:45), בנבואת, וכן בשנתר, באסתר (Jb 10:8–11), יחזקאל שאמ' בתחלה (Sg 1:2), etc.

p) Sometimes, the scribe does not adduce a proof-text to explain the lemma but rather to explain a scriptural citation. This happens in Ps 11:2, where Dt 27:24 is quoted:

To shoot from hiding (בְּמוֹ אֶפֶל; lit. “in the dark”) [at the blameless man]. Por asaetar. In the sense of shooting arrows, as in “To shoot from hiding (בְּמַסְתֵּרִים)” (Ps 64:5), that is, in secret, such that one is not seen, and is guarded and safe. It is the slanderer who is hidden, in the sense of: “Cursed be he who strikes down his fellow countryman in secret (בְּסֵתֵר)” (Dt 27:24).

The most frequent markers for introducing a scriptural citation are the following:

a) *Min* (מִן). Introduces a scriptural citation that usually contains a word with the same root as the lemma, though generally with a different morphological pattern. Thus, Sg 5:1 reads: “I have plucked my myrrh (אֲרִיתִי מוֹרִי) [...] From (מִן) “So that every passerby plucks (וְאִרְוֶה) its fruit” (Ps 80:13).”¹⁴⁷

b) *Al mišqal* (עַל מִשְׁקַל / על משקל, “on the pattern of”). Introduces a scriptural citation that contains a word with the same morphological pattern as the lemma, though generally with a different root. Thus, Jb 5:20 reads: “In famine, He will redeem you (פִּדְךָ). On the pattern of: ‘He surprised you (קִרְדָּךְ) on the march’ (Dt 25:18).”

c) *Kemo* (כְּמוֹ). This marker has already been addressed, since it also introduces an explanation of the lemma.¹⁴⁸ We find it used to introduce the following:

147 The formula also introduces scriptural citations featuring a homonym. Thus, when interpreting the word וְאֲרִשְׁתָּ (Ps 21:3), from *rš*, the scribe adduces רְשִׁיּוֹן (Ezr 1:2), from *ršh*, and when commenting on רָגַל (Ps 15:3), from *rgl*, he adduces רְכִיל (Lv 19:16), from *rkl*.

148 See § 2.4.1.

c.1. Same root and same meaning, but different morphological pattern. Thus, when commenting on the root *q/ls* in the lemma לעג וקלס (Ps 44:14), in the sense of “praise,” the scribe adduces לקלס אתגן (Ez 16:31), where the root has the same meaning. For this usage, it is equivalent to *min*.

c.2. Same morphological pattern or grammatical category. Thus, when explaining the lemma באישון (Ps 17:8) as a diminutive, the scribe adduces האמינון (2 Sm 13:20).

c.3. Same syntactic function. When explaining the use of the particle אם (Ps 44:21) as introducing an oath clause, the scribe cites Jb 31:29, where אם has the same function.

d) *Lašon* (לשון) in one of the following formulas: וכן לשון, וכן ללשון, and וכן כלשון, introduces a lexeme with a meaning different from its primary meaning, making it the usual marker for introducing a figurative use of language.

- The scribe explains the term תלין (Ps 25:13), whose first meaning is “to sleep overnight”/“to lodge,” in the sense of “to die,” and cites אתי תלין משוגתי (Jb 19:4), a verse which contains the same verb form with an identical meaning. Similarly, he explains the word כתרוני (Ps 22:13), whose first meaning is “they crowned,” as meaning “they surrounded,” and cites as a proof-text עוטרם אל דויד (1 Sm 23:26), as the root *ʿr* also has both meanings.
- The scribe explains the prefixed particle ל- (Ps 27:8–9) in the sense of בעבור, citing an identical case in Jb 13:8. Likewise, he interprets בן (Ps 48:6–7) in the sense of אז, and adduces Hos 11:2, where בן has the same value.

e) *Inyan* (ענין) in one of the following formulas: וכן ענין, כדרך ענין, and (ו) בענין הזה, כדרך ענין, וכן ענין. The scribe explains the lemma by means of a verse with a similar meaning, as in Ps 47:2: “All people, clap your hands. This means: sing and make known by raising your voice the salvation of God, as in (בענין): ‘Sing aloud in praise’ (Jer 31:6).”

f) *Inyan* (ענין) in מענין. The scribe explains the lemma by means of a scriptural citation that contains a word with the same root and meaning as the lemma. It is common to find this marker introducing the second meaning of a given lemma. Thus, the scribe provides two interpretations of אלה (Ps 56:1) and adduces מי ישום אלה (Ex 4:11), introduced by מענין, to support the second interpretation.

g) *We-ken* (וכן). This marker introduces a parallel either with the lemma or with the last citation adduced, in the sense of “and also.” It can be a semantic, grammatical, or other type of parallel.

g.1. An example of a parallel with the lemma appears in Ps 29:1. When commenting on *כבוד ועוז*, after a quotation in reference to the word *עוז*, the scribe explains the conjunction of two nouns by citing *כי עשית משפטי ודיני* (Ps 9:5), which exhibits a similar construction.

g.2. An example of a parallel with the last citation adduced is Ps 99:8, where it says: “You were a forgiving God for them. Por ellos. It means: a forgiving God you were for Israel, for them, as it says: ‘I pardon, as you have asked’ (Nm 14:20), and also (וכן) ‘Samuel prayed [to the Lord]’ (1Sm 8:6).”

In combination with *kemo*, *we-ken* introduces a parallel with two terms, i.e., X is to Y just as X_1 is to Y_1 . This is the case in Ps 22:22: “And from the horns of the wild oxen (רמים). It is as [if it said]: ראמים. And this happens with *שלתך* (1Sm 1:17) with respect to *שאלתך* (Est 5:6, etc.).”

h) *Ke-derek* (בדרך). Polyvalent marker that may introduce:

h.1. A term with the same root and the same meaning as the lemma, when this meaning is different from the primary one. Frequently, this is a figurative use of language. Thus, for example, when commenting on the lemma *משד עניים* (Ps 12:5–6), the scribe notes that the word *שד* (lit. “squeeze”) has here the specific sense of “deprive,” and quotes Is 9:16, where the term *שד* is also used in a metaphorical sense. In this regard, it is equivalent to *lašon* in *בלשון, בדרך לשון*.

h.2. A semantic parallel. Thus, the phrase “encircle me” (*יקיפו עלי*) in Ps 17:9 is explained by reference to a semantic parallel with “On every side the wicked roam” (*סביב רשעים יתהלכו*) in Ps 12:9. It is equivalent to *inyan* in *בענין, וכן ענין*.

h.3. An identical grammatical phenomenon. Thus, when addressing the verb *תסיע* (Ps 80:9), the scribe cites *אז ישיר משה* (Ex 15:1), because in both verses there is a verb in the future tense with a past-tense meaning.

i) *Hefek* (הפק) in בהפק זה, והפק זה. This introduces a phenomenon inverse to the one that the lemma represents, or a meaning contrary to that of the lemma. Thus, in Ps 35:19:

Those who are wrongfully my enemies (איבי שקר). [שקר] stands for חנם, as in “It was all for nothing (לשקר) that I protected” (1Sm 25:21), which means “in vain have I protected” [...] and the opposite of this appears in “Don’t be a good witness against your fellow without good cause (עד חנם)” (Prv 24:28), where עד חנם stands for עד שקר.

j) *Kemo še-’omer / kemo še-ne’emar / hu’ še-’omer* (כמו שאו’, כמו שני’, [ו]הוא שאו’). This is used in two different ways:

j.1. The scribe introduces a quotation from the same verse, or from the one following, in order to support his explanation of the lemma. This happens in Ps 84:10:

Oh God, behold our shield (*maginnenu*). [*Maginnenu*] means our king, as in “For the guardians of the earth (*maginne eres*) belong to God” (Ps 47:10), and the kings are called shields because they protect the people. This means: he who watches over David’s devout [people], who is our king, and that is why it says afterward: “Look upon the face of Your anointed.”

j.2. The scribe provides a prooftext for a different passage, frequently from the same chapter or the same book, that supports his interpretation of the lemma on the semantic level, or that provides the context for understanding the lemma. An example is Ps 18:37: “You have made wide my steps. He who makes wide his steps does not easily fall, as it says: ‘My feet have not slipped’ (2Sm 22:37), etc.”

Although quotations are usually introduced by one of the above markers, there are infrequent cases in which there is no marker.¹⁴⁹

As for discrepancies between the scriptural citations and the Masoretic Text, the tendencies are those already observed regarding the lemmata (see § 2.2.3):

149 This happens in Ps 27:14 (when quoting Hb 2:3); Ps 34:11 (when quoting Jer 4:7); in Ps 37:12 (when quoting Prv 2:11); in Ps 49:6 (when quoting Jo 8:13); in Ps 49:15 (when quoting Hb 3:11); in Ps 67:2 (when quoting Est 8:16); in Ps 68:6 (when quoting Lam 5:3); in Ps 68:32 (when quoting Gn 32:17); in Ps 73:8–9 (when quoting Ex 5:2); Jb 6:6 (when quoting Ez 13:11); Jb 11:17 (when quoting Est 8:16), etc.

a greater number of *plene* spellings and a greater number of *qere'* forms, with exceptions in both cases. I refrain from providing a full list of discrepancies here, and list only those that deserve special attention, as all occurrences are duly annotated in the edition. Just as we saw with the lemmata, some of the discrepancies with the Masoretic Text are attested in Bible manuscripts.¹⁵⁰

Regarding vowels and Masoretic signs, as was the case with the lemmata, often (more than 20 places in the Psalms, for example) a word is vocalized either partially or completely. Most of the time, this vocalization coincides with the Masoretic Text. Setting aside cases where there is a discrepancy in the use of the *rafe* and the *maqef*, the interchange of *pataḥ/qameṣ*, *segol/šere*, and discrepancies that are the result of an obvious error (all of which are annotated in the edition), we can note the following:

- ואשקלה; MT: ואשקלה (Jer 32:9, quoted in Ru 2:2, and Ps 39:13).¹⁵¹
- ויבשו; MT: ויבשו (Jb 12:15, quoted in Ps 45:10); ויחלו; MT: ויחלו (Jb 29:21, quoted in Ps 45:10). In Prv 30:17, when interpreting the word ליקרות, the scribe says that the *yod* quiesces against the norm, as happens in ויחלו (Jb 29:21) and in ביקרותיך; MT: ביקרותיך (Ps 45:10). David Kimḥi coincides in his *Miklol* with the explanation of all these terms, except ויבשו; MT: ויבשו (Jb 12:15).¹⁵²
- לקחה; MT: לקחה (Gn 2:23, quoted in Prv 28:22).

Regarding the consonantal text, the discrepancies are similar to those observed in the lemmata, as illustrated in the table below. Cases that are merely a matter of orthography (double *yod* versus *yod* with *dages*) are not included, nor are the absence and the addition of copulative *waw*.

Verse number	Prooftext	MT
Ps 12:9	אפץ (Is 16:4)	אפס
Ps 58:10–11	ויסערהו (Jb 27:21)	וישערהו
Ps 68:31–32	מרפס (Ez 34:19)	ומרפש
Ps 78:9	וצפוני (Dt 33:19)	ושפוני
Ps 80:14	כריסו (Jer 51:34)	כרשו
Ps 89:1	ישור (1 Chr 15:22)	יסר
Jb 6:3	סבין (Prv 23:2)	שבין
Jb 12:17	יסכל (Is 44:25)	ישכל

¹⁵⁰ In Ps 16:3, 1 Chr 17:8 is quoted (the term גדול is only found in some manuscripts); in Ps 88:1, Is 27:2 is quoted (חמר for MT: חמד); in Prv 31:7, 2 Kgs 6:23 is quoted (בגבול for MT: בארץ).

¹⁵¹ See above, § 2.2.3.3.

¹⁵² See above, § 2.2.3.3.

(cont.)

Verse number	Prooftext	MT
Jb 13:27	בסיד (Dt 27:4)	בְּשִׁיד
Jb 18:8, 31:24, 40:18	וסהדי (Jb 16:19)	וְשִׁהֲדִי
Jb 22:2	יספוק (Jb 27:23)	יִשְׁפֹּק
Jb 40:31	סליל (Jgs 7:13)	צָלוּל. ק' צליל
Pss 50:19, 58:1–2	במליץ (Jb 16:4)	בְּמַלְיִם
Ps 74:13	התניץ (Ez 29:3)	הַתְּנִיץ
Jb 24:22, Prv 31:3	ושעורין (Ez 4:9)	וְשִׁעֲרִים
Jb 40:18	אפיקי (Jb 12:21)	אֲפִיקִים
Ps 101:5	והשפל (Is 57:15, etc.)	וְשִׁפַּל
Jb 37:22	זהב (Zec 4:12)	הַזָּהָב
Jb 39:6	והשמים (Is 51:6)	כִּי־שָׁמַיִם
Ps 11:1	שדה מואב (Gn 36:35)	בְּשָׂדֵה מוֹאָב
Ps 22:8	ראשו (Jer 18:16)	בְּרֹאשׁוֹ
Ps 35:8	שאון (Am 2:2)	בְּשִׂאוֹן
Ps 35:16	פיהם (Jb 16:10)	בְּפִיהֶם
Ps 45:7–8	לעולם (2 Sm 7:16)	עַד־עוֹלָם
Ps 48:8	ברוח (Jer 18:17)	כְּרוּחַ
Ps 50:4	באדמה (Is 24:21)	הָאֲדָמָה
Ps 105:18	כי נגעה (Jer 4:10)	וַיִּגְעָה
Ps 115:7	אל (Jgs 16:26)	אֵת
Ps 119:128	בבני (Nm 8:16)	מִבְּנֵי
Ps 137:7	על צואר (Hb 3:13)	עַד־צַוְאָר
Jb 4:18	מכסת (Ex 12:4)	בְּמַכְסֵת
Jb 7:5	כמים (Ps 58:8)	כְּמוֹ־מַיִם
Jb 15:32	באף (Sg 1:16)	אָף
Jb 18:9	תנות (Mal 1:3)	לְתַנּוֹת
Jb 21:34	למשחית (Prv 18:9)	לְבַעַל מִשְׁחִית
Jb 36:13–14	בבני (Dt 23:18)	מִבְּנֵי
Jb 36:16	מעליו (2 Chr 18:31)	מִמְּוֹנוֹ
Prv 31:3	בדרך (Gn 19:31)	כְּדֶרֶךְ
Sg 8:6	הררי (Ps 36:7)	כְּהַרְרֵי
Eccl 1:2–3	שמגיע (Eccl 8:14)	אֲשֶׁר מֵגִיעַ
Ps 10:7	ראש (Prv 29:13)	רֵשׁ
Ps 55:16	יניא (Ps 141:5)	יִנֵּי
Ps 60:5	והשקית (Jer 25:15)	וְהִשְׁקִיתָהּ

(cont.)

Verse number	Prooftext	MT
Ps 88:19	ובחפנחס (Ez 30:18)	וּבְחַפְנָחַס
Jb 40:16	שררד (Ez 16:4)	שֶׁרֶד
Eccl 3:16–17	בסאסה (Is 27:8)	בְּסִאסָּאָה
Ps 64:6	עלא (Dn 6:5)	עֲלָה
Ps 71:17	פרא (Jer 2:24)	פָּרָה
Ps 69:22	ברה (2 Sm 12:17)	בְּרָא
Ps 81:4	הכסה (Prv 7:20)	הִכְסָּה
Jb 5:21; Jb 11:20	ונחבא (Jer 49:10)	וְנַחְבָּא
Jb 33:26	ימלא (Jb 8:21)	יִמְלָה
Ps 146:8	יתמחי (Ezr 6:11)	יִתְמַחַא
Jb 18:20	לקשי (Jb 30:25)	לְקִשָּׁה
Ps 10:3	ובקרבו (Ps 62:5)	וּבְקִרְבָּם
Ps 18:46	ממסגרותיהם (2 Sm 22:46)	מִמְסַגְרוֹתָם
Ps 34:6	מבטם (Zec 9:5)	מִבְטָה
Ps 41:9	בו (Ps 101:3)	בִּי
Ps 71:23	אותם (Ez 32:16)	אוֹתָהּ
Ps 76:6	ידו (Lv 12:8)	יָדָהּ
Ps 119:43	אביכן (Gn 31:9)	אֲבִיכֶם
Ps 120:6–7	נפשי (Ps 123:4)	נַפְשִׁנוּ
Ps 137:8	גמלתיך (1 Sm 24:17)	גִּמְלַתִּנִּי
Ps 139:15	בתוליהן (Ez 23:8)	בְּתוֹלִיָּהּ
Job intro (2)	עליו (2 Chr 18:18)	עַל
Jb 30:24	להם (Ex 1:18)	לָהֶן
Jb 31:34	אליהם (1 Sm 14:9)	אֲלֵיכֶם
Jb 33:7	פיה (Prv 16:26)	פִּיהוּ
Jb 37:12	ימינו (Hb 2:16)	יְמֵינוּ יְהוֹה
Jb 38:36	משכיות (Nm 33:52)	מְשַׁכִּיֹּתָם

The above are all phenomena that have a correlate in discrepancies found in the lemmata. To these cases we should add the use of -מ instead of מן; changes to the verb forms; and transposition of consonants (with no correlate in the lemmata) as illustrated in the following table:

Verse number	Prooftext	MT
P _s 11:1	מקנה (Prv 27:8)	מִן־קֶנֶה
P _s 46:7 and P _s 93:3–4	משמים (2 Sm 22:14)	מִן־שָׁמַיִם
P _s 18:45	באנו (Jo 9:9)	בָּאוּ עִבְדֵי־יְיָ
P _s 35:11	יוקח (Prv 17:23)	יִקַּח
P _s 45:7–8	וימשחו (1 Sm 16:13)	וַיִּמְשְׁחוּ אֹתוֹ
P _s 63:12	תשבוע (Dt 6:13, etc.)	תִּשְׁבַּעַ
P _s 78:9	ויהרגום (1 Chr 7:21)	וַיְהַרְגוּם
P _s 110:6	היה (Jon 3:3)	הִיְתָה
Jb 38:32	ויבוא (Ex 35:22)	וַיָּבֹאוּ
Prv 30:18	אמרה (Prv 30:15)	אָמְרוּ
Prv 31:4	ויעט (Ps 109:29)	וַיַּעֲטוּ
Eccl 2:9, etc.	ושתה (Is 22:13)	וַיִּשְׁתּוּ
Eccl 4:12	ואוכל (Jer 20:7)	וַיִּתְּכַל
Jb 38:8	הכפרת (Ex 40:3)	הִפְרַתָּה

Just as in the case of the lemmata, there are many instances where words are omitted,¹⁵³ added,¹⁵⁴ substituted,¹⁵⁵ and transposed¹⁵⁶ in scriptural citations.

153 Pss 11:6 (Ez 27:35), 17:3 (2 Sm 11:2), 18:3 (2 Sm 5:7), 20:4 (Lv 6:8, 9:24), 24:4 (Jer 51:14), 40:6 (Jer 29:11), 40:7 (Ex 15:26; Jer 7:22–23), 40:18 (Jer 29:11), 41:2 (2 Sm 13:4), 44:20 (Jer 8:17), 45:3 (1 Sm 16:18), 53:6 (Ex 11:6), 60:5 (Jer 25:15), 72:3 (Ez 36:8), 75:2 (Dt 4:7), 75:9 (Jer 25:15), 77:11 (Is 51:9), 90:5–7 (Ps 90:10), 92:16 (Dt 32:4), 105:24 (2 Chr 21:11), 105:37 (Zec 12:8), 116:7–8 (2 Sm 7:1), 120:5 (Sg 1:5), 139:24 (Jo 23:14), 143:3 (1 Kgs 9:11), 144:7 (Ps 124:4); 149:9 (Ez 25:14); Jb 3:3 (2 Kgs 21:13), 5:27 (Is 28:29), 14:7 (Is 53:2), 14:18 (Gn 25:18), 15:21 (Lv 26:36), 15:30 (Mal 3:19), 16:4–6 (Ps 69:4), 16:9 (Gn 4:22), 17:11 (Ps 48:5), 21:34 (Prv 18:9), 23:12 (Jb 14:12), 28:14 (Jb 12:7–8), 30:2 (Jb 4:1–2), 34:6 (2 Sm 12:15), 34:9 (Ps 50:18), 38:33 (Prv 6:7); Ru 1:22 (Ru 1:8); Sg 4:13 (Neh 3:15), 7:14 (Gn 30:14); Eccl 3:1–2 (Eccl 8:11), 3:7 (Lv 10:8–9), 3:16–17 (1 Kgs 21:19). To these instances we should add those in which the quoted verse is abbreviated using **וְכִי**, and then the quotation continues. This happens in Pss 10:15 (Jb 7:21), 45:5 (2 Sm 5:24), 46:3 (Is 49:15), etc.

154 Pss 16:3 (1 Chr 17:8), 17:7 (Ps 80:8), 40:7 (Ps 51:18–19), 45:13 (1 Kgs 9:11), 48:11 (Ps 98:9), 59:17 (Ex 29:36), 76:11 (Is 19:19), 94:20 (Jer 18:2, etc.), 143:3 (1 Kgs 9:11); Jb 14:18 (Jgs 7:12); Eccl 3:18 (Nm 23:7).

155 Pss 16:1 (Prv 22:20), 17:8 (Zec 2:12), 22:8 (Jer 18:16), 22:31 (Nm 28:24), 37:5 (Jgs 17:8), 37:24 (2 Kgs 4:32), 45:4 (Gn 24:9), 47:4 (2 Chr 22:10), 49:20 (Ez 32:28), 56:1 (Prv 22:20), 68:31–32 (1 Kgs 10:27), 69:10 (Ps 73:26), 69:21 (Ps 109:29), 76:13 (Dt 24:21), 88:1 (Is 27:2), 90:12 (Prv 15:28), 101:6–8 (Prv 29:12), 102:9 (Is 65:15), 102:15 (Ps 18:2), 105:18 (Jer 4:10), 109:13–14 (Am 9:1), 110:7 (2 Kgs 19:24, etc.), 115:7 (Jgs 16:26), 133:2 (Ps 133:3), 139:3 (1 Sm 23:23), 141:5 (Is 29:17); Jb 8:7 (Is

This does not appear to be due to error or inattentiveness on the part of the scribe, since often the same discrepancy occurs when a verse is quoted more than once. Thus, for example, Jer 29:11 is abbreviated in the same way in Ps 40:6 and 40:18; and the Masoretic וְשִׁבְתֶּם (1Sm 23:23) is replaced by וּבֵאתֶם when the verse is quoted in both Jb 15:35 and 23:3.

In some other cases cited in this section (Jo 9:9, Dt 6:13, 1Kgs 21:19, etc.), it is clear that variation with respect to the Masoretic Text is the result of adaptation to the context. At times (Ps 68:31), it is due to adaptation to the lemma.¹⁵⁷ Lastly, as also happened in one case with a lemma (see Prv 30:3), the discrepancy may be the result of interference from a different verse. Thus, for example, in Ps 18:19, the scribe quotes וְיִזְמַר צִרָה וְיִצְוֶקָה (Zep 1:15), with possible interference from צִרָה וְיִצְוֶקָה (Is 30:6, etc).

This interference, which is recorded in the footnotes to the edition as additions or substitutions of a term, is particularly clear in the following cases, in which two different verses seem to be blended:

**Referenced Proof-text
verse**

Ps 68:18	והנה רכב אש וסוסי אש סביבות סביבות אלישע	2Kgs 2:11	והנה רכב־אש וסוסי־אש ויִפְרְדוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶוּ בַסַּעֲרָה הַשָּׁמַיִם
		2Kgs 6:17	והִנֵּה הָהָר מְלֵא סוּסִים וְרִכְבֵּי אֲשׁ סָבִיבֹת אֱלִישֵׁעַ
Ps 101:6–8	מושל מקשיב על שפת שקר כל משרתיו	Prv 29:12	מִשְׁלַל מִקְשִׁיב עַל־דַּבְר־שֶׁקֶר כָּל־מְשֻׁרְתָיו
		Prv 17:4	מִרְעַע מִקְשִׁיב עַל־שִׁפְת־אָוֶן שֶׁקֶר
Jb 6:29	היש בלשוני	Jb 6:30	הִיש־בְּלִשׁוֹנֵי עוֹלָה
		Ps 139:4	כִּי אֵין מְלָה בְּלִשׁוֹנֵי

63:18), 14:20 (Gn 5:22, etc.), 15:11 (Jer 49:10), 15:35 (1Sm 23:23), 17:6 (Jer 19:12), 22:16 (Jb 16:8), 22:24 (1Kgs 10:27), 23:3 (1Sm 23:23), 36:13–14 (Hos 7:14), 40:10 (2Chr 17:6); Prv 31:3 (Ez 25:6); Prv 31:7 (2Kgs 6:23); Ru 2:9 (Jb 10:15); Sg 4:13 (Gn 24:53); Eccl 3:1–2 (Ps 50:21), 3:8 (Hos 9:5), 3:16–17 (1Kgs 21:19).

156 Pss 21:7 (1Sm 11:15), 22:2 (Prv 15:29), 34:1 (1Sm 21:14), 68:14 (Prv 3:14–15); Jb 5:5 (Jo 23:13), 8:8 (1Sm 23:22), 15:24 (Jo 6:11), 15:34 (Is 49:21), 21:19–20 (2Chr 16:9); Prv 30:4 (Ex 15:8).

157 In Ps 68:31, Ez 34:19 is quoted (מרפס for מַרְפֵּשׁ), where one sibilant is substituted for another. For permutation of sibilants, see n. 65 above.

(cont.)

Referenced Proof-text

verse

Jb 27:10	הורוני ואנכי אדבר	Jb 6:24	הֲרוּנִי וְאֲנִי אֲחֲרִישׁ
		Jb 21:3	שְׂאוּנִי וְאֲנֹכִי אֲדַבֵּר
Jb 32:9	ורבי המלך בבל	Jer 39:13	וְכָל רַבֵּי מַלְךְ-בָּבֶל
		Jer 41:1	וְרַבֵּי הַמֶּלֶךְ
Jb 36:2	ולתורתו ייחלון	Is 42:4	וּלְתוֹרָתוֹ אֵימִים יִיחִילוּ
		Is 51:5	וְאַל-זְרָעֵי יִיחִלּוּ
Eccl 4:14	אני לקחתיך מן הנוה מאחרי הצאן	2Sm 7:8	אֲנִי לְקַחְתִּיךָ מִזֶּה-הַנְּהוּהָ מֵאַחֲרֵי הַצֹּאן
		1Chr 17:7	אֲנִי לְקַחְתִּיךָ מִזֶּה-הַנְּהוּהָ מִן-אַחֲרֵי הַצֹּאן

This is a known phenomenon in the writings of David Kimḥi, as Finkelstein explains in his edition of Kimḥi's *Commentary on Isaiah*.¹⁵⁸

It remains to be pointed out that the citation adduced in Ps 38:12 (ואתה תעמד) (מנגד) does not coincide with any Bible passage, the closest verse being ואתה תימצא מנגד (2 Sm 18:13).

2.4.2.2 Prayer and Poetry Quotations

On occasion, the scribe may adduce quotations from prayers, as occurs in the following verses: 'השיאנו יי' (Ps 44:14),¹⁵⁹ וכמו שאומ' בקדיש 'יתעלה ויתקלס' (Ps 68:20), את ברכת מועדיך לחיים' כמו שאומרין 'בימי מתתיה בן יוחנן כהן חשמונאי ובניו', (Ps 68:31–32) של וידוי, (Ps 73:12) וכן לשון 'קשינו עורף' של וידוי, (Jb 5:11) אמרו בוידוי 'קשינו ערף', (Ps 73:12) וכן לשון 'קשינו עורף' של וידוי, (Jb 38:36) כמו שאנו זוכרין בכל יום 'הנותן לשכוי בינה'.

In addition to this, we also find reference to a liturgical poem by Solomon ibn Gabirol: 'שלמה ה' גיבירול' ולהנה פארות כסנסי תמרים' (Ps 139:17), and more generally to liturgical poets: 'כמהים' ואמרו (Ps 63:2).

2.4.2.3 Rabbinic Quotations

Although the scribe prefers biblical Hebrew for comparison and analogy, he also adduces passages in rabbinic Hebrew, either for purposes of analogy, i.e.,

158 Kimḥi, *The Commentary of David Kimhi on Isaiah*, xxix–xxx.

159 On ויתקלס, see David de Sola Pool, *The Kaddish: Inaugural-Dissertation zur Erlangung der Doktorwürde ... Universität Heidelberg* (Leipzig: W. Drugulin, 1909), 59–60.

as a repository of lexical attestations, in which case the quotations are introduced by: 'וכן דבריו רבו, וכן בדב' רבו, מדב' רבו, בלשון רבו, כלשון רבו, כדרך לשון רבו'; or in support of a given interpretation, in which case they are typically introduced by: 'ואמרו חכמי, כמו שאמ' חכמים, ורבו פיר', דרשו רבו, ובמשנה, etc. Occasionally, the source is explicitly indicated. Thus, the scribe remarks: 'וכן פירשו רבו בבראשית רבה, (Ps 72:6) ובדב' רבו במסכת יומא, (Ps 37:35) בהלכות שחיטה (Jb 24:21), etc. As with scriptural citations, in exceptional cases (Ps 42:2) rabbinic quotations may be incorporated without an introductory formula. The quotations are largely drawn from intermediary medieval sources. Loose citations from Talmud and rabbinic sources are common, as in other medieval works. These might be the result of inaccuracy on the part of the scribe, of using a text different from the one we have today, or relying on an intermediate medieval source which included those discrepancies with regard to standard editions.¹⁶⁰

2.4.2.4 Aramaic Quotations

There are also quotations in Aramaic that are introduced as lexical prooftexts, mostly because they include cognates with the lemma. There are 24 quotations of the Aramaic sections in Daniel (13 in Psalms, 10 in Job, and 1 in Song of Songs), and 194 quotations from the Targumim, all of which are identified in the footnotes of the edition (88 in Psalms, 76 in Job, 18 in Proverbs, 3 in Ruth, 8 in Song of Songs, and 1 in Ecclesiastes). The latter are always introduced by the formula *targum/targumo* ([תרג' גומ]/[תרג' גומ]), and integrated into the text as follows: 'ותר', 'מן תר', 'שתר', 'כי תר', 'וכן תר'. Most of the quotations are from Targum Onqelos, and to a much lesser degree Targum Jonathan to the Prophets. In only one case (Ps 18:37) is the source identified.¹⁶¹

As was the case with scriptural citations, targumic quotations may appear more than once. Thus, the phrase ארי יתכסי occurs five times (Pss 119:18, 131:1; Jb 42:3; Prv 30:18; and Ru 4:1).

As with the *le'azim*, the segment of biblical text translated by the targumic quotation can actually be lengthier than the quotation. Thus, the phrase just quoted, ארי יתכסי, translates three textual segments: כי יפלא (Pss 119:18), כי יפלא ממך (Ps 131:1; Jb 42:3) and כי יפלא ממך דבר (Prv 30:18; Ru 4:1). There are some cases in which the quotation from the Targum seems to correspond to a different scriptural quotation than the one it is associated with, as in Ps 12:5–6.

160 See Kimḥi, *The Commentary of David Kimhi on Isaiah*, xxx–xxxI.

161 On Aramaic quotations in the French glossaries, see Banitt, *Le Glossaire de Bâle*, § 4.24 and *Le Glossaire de Leipzig*, § 4.2.4.2. On the relationship between the translation represented by *le'azim* and that in the Targum, see § 6.2.

As has been noted regarding the rabbinic quotations, the Targum quotations contain variants with respect to the standard version. In many cases, these are purely a matter of graphic variation, but at times they may also reflect manuscript variants. Thus, the quotation גלוש (Lv 13:41, quoted in Sg 4:1) is a manuscript variant for גליש.¹⁶²

2.4.3 *Arabic Glosses*

In addition to the 2,018 glosses in Castilian vernacular, there is also a corpus of 156 Arabic glosses that, unlike most of the former, do not follow the lemma but are rather embedded in the commentary.¹⁶³ These glosses are systematically introduced by *‘arabi/be-‘arabi* in one of the following formulas: ובער, הנקרא, מלשון ער, בער, בלשון ערבי, מלשון ער. They are evenly distributed throughout all the books, and are, with some exceptions (Jb 16:15, etc.), single words or short phrases which, as in the case of the Romance glosses, may appear more than once.¹⁶⁴

The Arabic glosses serve many different purposes. First, many of these are cognates of the lemma, and so are used to support its interpretation. This is the case in Pss 62:4, 68:30, 68:31, 68:35, 72:10, etc. Reference is also made to Arabic (whether the term is a cognate or not) in order to provide an exact translation of the word or phrase that constitutes the lemma, as in Pss 32:9, 38:11, 39:10; 53:1; or to translate the Hebrew explanation that follows the lemma, as in Pss 45:1, 45:9, 48:3; Prv 11; etc. Thirdly, the Arabic gloss may be adduced as part of the explanation. This is the case in Pss 10:3, 39:3, 58:3, etc.

While Arabic glosses do not appear in the French glossaries, they frequently do in lexicographical works written in the Iberian Peninsula and Provence, and in fact some of the glosses found in MS Hunt. 268 are also found in these works. Often, especially when it is just a single word, the Arabic gloss is part of the explanation provided by David Kimḥi in the *Šorašim*, an explanation that the scribe copied there. It is often the case that Kimḥi in turn copies from Ibn Janāḥ's *Kitāb al-‘uṣūl* (Book of Roots) (see Ps 45:9), or from his father Joseph

162 David Kimḥi took great care when establishing the text of the Targum and claimed to have used many different manuscripts. See Finkelstein (Kimḥi, *The Commentary of David Kimḥi on Isaiah*, xxix), and Simon “Ibn Ezra and Kimhi,” 194–195 [Hebrew].

163 For the use of Arabic in the Hispanic kingdoms, see Yom Tov Assis, “On the Language and Script of the Jews of Spain as an Expression of their Religious and Cultural Identity,” *Pe‘amim* 132 (2010): 115–157.

164 עז (Pss 29:1, 30:8, 68:35, 96:6, 105:4); גַּתְמָאנָה (Ps 39:12; Jb 20:20); כּוּשִׁיר (Ps 68:7; Prv 31:19); אֱלֹתוּא (Pss 74:14, 104:26); לָגוֹ (Ps 78:2; Prv 1:6); אַחְמֵר (Ps 75:9; Jb 16:16); שִׁי (Pss 68:30, 76:12); יִמִּין (Pss 77:11, 144:8); לֹוא (Prv 1:9; Sg 4:4); הַנֵּד (Jb 20:24, 37:18); רֵתֵם (Ps 120:4; Jb 30:4); דּוֹר (Jb 15:24, 41:12); רֵדָא (Prv 31:24; Sg 5:7).

Kimḥi, which he acknowledges on occasion (Ps 48:3).¹⁶⁵ As far as I have been able to tell, sporadic correspondences between the Arabic glosses in MS Hunt. 268 and in Ibn Janāḥ's *Kitāb al-ʿuṣūl* that are not found in Kimḥi might be purely accidental, and do not necessarily reflect a direct drawing from this work. As for cases in which the Arabic gloss translates the lemma, it sometimes happens that this translation coincides with Saadiah's.¹⁶⁶ In many cases, however, the Arabic gloss does not appear in the works cited or does not coincide with the one that is provided there.

As regards the variety of language that they represent, the Arabic glosses exhibit certain features that are characteristic of Middle Arabic and, in some cases, contain words or exhibit features that are specifically Andalusī. There are, likewise, some instances of Arabic interference in the Romance, such as the use of the particle *yā* as a vocative in cases such as Sg 7:1, where the lemma *השולמיה* is rendered in Romance as “ya complida.” What follows is a list of all Arabic glosses, with their translations into English, and with references to matches with Kimḥi's *Šorašim* and Saadiah's translations.

1. Ps 10:3. עקלה מן קטעה אל מר אכתיאר אר. A part of man's intelligence is his ability to make choices.¹⁶⁷
2. Ps 17:8. אנסאן אל עין. Pupil.
3. Ps 18:2. אסתרחמד / אסתשפעד. I beg your mediation.
4. Ps 29:1. עז. Honor, glory.
Saadiah ad loc. ואלעז.
5. Ps 30:8. עז. See above, Ps 29:1.
Cl. Arab.: عَزَّ; Saadiah ad loc. עז.¹⁶⁸
6. Ps 32:6. אל ניה. Intention, resolution, aim.
Saadiah ad loc. גייה.
7. Ps 32:9. רסאן. Halter.
Cl. Arab.: رَسَن; Saadiah ad loc. ואלרסן.

165 Aslanov (“Quelques remarques,” 13) reminds us that all of Kimḥi's glosses in the *Šorašim* are drawn from other sources.

166 On this phenomenon, see § 5.2 below.

167 Included in: Abū Iṣḥāq Ibrāhīm ibn ʿAlī al-Ḥuṣrī (d. 413/1022), *Zahr al-ʿūdāb*. This anthology of poetry and prose written by a man of letters born in Qayrawān seems to have been very popular in al-Andalus. Ibn Khayr al-Ishbili (1108–1179) listed it in the standard curriculum. See L.A. Giffen, “Al-Ḥuṣrī, Abū Iṣḥāq Ibrāhīm ibn ʿAlī,” in *Encyclopedia of Arabic Literature*, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998): 1:298.

168 Saadiah ben Joseph, *Tehillim ʿim targum u-feruṣ ha-gaʿon rabbenu saʿadiah ben yosef fayyumi*, trans. into Hebrew, explained and ed. Yosef Qāfīḥ (Jerusalem: American Academy for Jewish Research, 1966).

8. Ps 35:16. מעגנון פאל הזו. Kneaded in scorn.
Cl. Arab.: معاجين في الهزوء. Confusion with: مهجون. Scorn/contempt. Saadiah ad loc. בגנפאק והזו הם מעגנון.
9. Ps 38:4. אנסאניה. Humanity.
10. Ps 38:11. אל חיראן. Bewildered.
11. Ps 39:3. עכאר. Sediment, dregs.
Cl. Arab.: عكر.¹⁶⁹
12. Ps 39:10. תאלמת. I suffered, I endured.
13. Ps 39:12. חל עזאימה. Dissolution of his designs.
Cl. Arab.: حل عزائمه.
14. Ps 39:12. גתמאנה. Corpulence.¹⁷⁰
15. Ps 45:1. לקב ללאחאן. Term that designates the melody.
16. Ps 45:2. מאהר. Skill, clever.
Saadiah ad loc. מאהר.
17. Ps 45:9. צנדל. Sandalwood.
18. Ps 45:9. ענבר. Amber.
Saadiah ad loc. וענבר; Kimḥi, *Šorašim*, s.v. qṣ'.¹⁷¹
19. Ps 45:9. קסט. Costus.
Kimḥi, *Šorašim*, s.v. 'hl.¹⁷²
20. Ps 46:1. צות כפי. Soft voice.
Saadiah ad loc. בלחן כפי.
21. Ps 48:3. אקאליים. Climates.
Kimḥi, *Šorašim*, s.v. nwf.
22. Ps 50:20. דרג. A double basket.
23. Ps 53:1. טנבור. Drum.¹⁷³

169 See Joshua Blau, *A Dictionary of Medieval Judaeo-Arabic Texts* (Jerusalem: Academy of the Hebrew Language / Israel Academy of Sciences and Humanities, 2006), s.v. עכר/عكر; عكار/עכאר (hereinafter *DMJAT*).

170 See Federico Corriente, Christophe Pereira, and Ángeles Vicente, *Dictionnaire du faisceau dialectal arabe andalou: Perspectives phraséologiques et étymologiques*, vol. 2 of *Encyclopédie linguistique d'Al-Andalus* (Berlin: De Gruyter, 2017), s.v. *{ḡSM} (جسم), ḡsāmāh (hereinafter *DFDAA*).

171 See Blondheim, *Les parlers judéo-romans*, 151–152.

172 See Blondheim, *Les parlers judéo-romans*, 151–152.

173 While *ṭunbūr* is in origin a string instrument, the semantic change from string to percussion instrument is already documented in Andalusi Arabic. See Federico Corriente, Christophe Pereira, and Ángeles Vicente, *Dictionnaire des emprunts ibéro-romans: Emprunts à l'arabe et aux langues du Monde Islamique*, vol. 3 of *Encyclopédie linguistique d'Al-Andalus* (Berlin: De Gruyter, 2019), s.v. 'tambor.'

24. Ps 58:3. קִלְסָטוֹן. Scales.
And. Arab.¹⁷⁴
25. Ps 58:3. רֹמָאנָה. Steelyard.
And. Arab.¹⁷⁵
26. Ps 59:13. אֵל צְלָה. Submission.
Cl. Arab.: الذَّلَّةُ.¹⁷⁶
27. Ps 60:4. אֵל פִּצָּם. Crack.
Cl. Arab.: الفصم.
28. Ps 60:10. טַסֵּס. Basin of tinned copper, or of brass or silver.
Cl. Arab.: طست.
29. Ps 62:4. אֵל הִתְהַתְּהָה. Gossiping, slander.
30. Ps 66:12. אֵל רִיָּא. Lit. fragrance.
31. Ps 68:7. כּוּשִׁיר. Whorl of a spindle.
And. Arab.¹⁷⁷
32. Ps 68:17. אֵל רִצַּד אֲשֶׁת־רִצַּד. Surveillance by a spy.
33. Ps 68:30. שִׁי. Reality; tribute; existence.
34. Ps 68:31–32. אֵל קִנָּא. Spear.
Cl. Arab.: القنّاة plu. قنى.
35. Ps 68:35. עֹז. See above, Ps 29:1.
Saadiah, ad loc. ועֹזָה.
36. Ps 69:4. בָּאֵחַ חִלְקִי. My throat burns.
37. Ps 69:10. אֲמַרְצָנִי. It consumed me.
38. Ps 69:22. פֶּטְרָה. Breakfast or lunch.
39. Ps 69:32. דּוּ קִרְוֹן וְדוּ טְלָף. Horned and hoofed [animals].
40. Ps 72:6. זֶרְפַּת אֵל אֶרֶץ. Torrential rain that floods the land.
Cl. Arab.: ذرّفة.
41. Ps 72:10. אֵל שֹׁכֵר. Praise.
42. Ps 73:21. יִתְכַלֵּל קִלְבִּי. Mi heart becomes bitter.
43. Ps 73:24. תִּנְצֹרֵנִי. You help me.
Cl. Arab.: تنصرني.
44. Ps 74:14. אֵל תּוּא. Wrapping, cover.
45. Ps 75:9. אֲחָמֵר. Red.
Kimḥi, *Sorašim*, s.v. *ḥmr*.

174 See Corriente, Pereira, and Vicente, *DFDAA*, s.v. *{QLSTN} (قلسطون) *qalasṭūn*.

175 See Federico Corriente, *A Dictionary of Andalusī Arabic*, Handbook of Oriental Studies (Leiden: Brill, 1997), s.v. *{RMN} (رمن) III, *rmānh*; cf. with Cast. *romana* (hereinafter *DAA*).

176 Federico Corriente, *A Grammatical Sketch of the Spanish Arabic Dialect Bundle* (Madrid: Instituto Hispano-Árabe de Cultura, 1977), 46.

177 See Corriente, *DAA*, s.v. *{QŠR} (قشر) II, *qušī/īr* (from L., *cursōrius*).

46. Ps 76:12. שי. See above, Ps 68:30.
47. Ps 76:13. אל קטאף. Grape harvest.
48. Ps 77:4. גאשייה אל קלב. Lit. the heart's veil; grief.
49. Ps 77:11. ימין. Oath.
Kimḥi, *Šorašim*, s.v. *ymn*.
50. Ps 77:18. צואעק. Thunderclaps.
Saadiah, ad loc. אלסואהק.
51. Ps 78:2. לגו. Enigma.
52. Ps 83:11. דמן. Garbage, rubbish.
53. Ps 91:4. דרקה. Round shield.
Saadiah, ad loc. ואלדרקה; Kimḥi, *Šorašim*, s.v. *drq*.
54. Ps 93:5. ישכל לה אל קודס. Sanctity suits you.
Saadiah, ad loc. וביתך וטן אלקדס.¹⁷⁸
55. Ps 96:6. עו. See above, Ps 29:1.
Saadiah, ad loc. אלעו.
56. Ps 104:26. אל תוא. See above, Ps 74:14.
Saadiah, ad loc. ואלמלתוי.
57. Ps 105:4. עו. See above, Ps 29:1.
Saadiah, ad loc. יעזכב.
58. Ps 107:30. חוז. Term, slum.
Kimḥi, *Šorašim*, s.v. *ḥwz*.
59. Ps 110:3. מולד סעיד. Good star, luck.
60. Ps 119:5. יא עלי. God willing.
And. Arab. Cf. Sp.: *Ojalá*.¹⁷⁹
61. Ps 119:103. אמלס. Soft.
62. Ps 120:4. רתם. Broom.
Saadiah, ad loc. אלרתם.
63. Ps 132:6. וער. Sheer, steep.
64. Ps 137:2. צפצאף. Willow tree.
65. Ps 138:7. עלי אנף אעדאיי. Faced with the anger of my enemies.
Saadiah, ad loc. עלי רגם אנף אעדאי.
66. Ps 141:3. שילה אל שפתין. The lips' burden.
Saadiah, ad loc. אשאלה שפתיי.
67. Ps 144:8. ימין. See above, Ps 77:11.
Saadiah, ad loc. וימינהם.

¹⁷⁸ See Corriente, *DAA*, s.v. *{šKL} (شکل), *yaškulak*.

¹⁷⁹ See Corriente, *A Grammatical Sketch*, 146.

68. Ps 150:5. **מסאפֿיקאָח**. Castanets.¹⁸⁰
69. Jb 1:22. **לֹם יַנְסַב לֵה גֹר**. He did not ascribe to him any flaw.
70. Jb 2:3. **וַאֲסַתְּאֲדַנְתִּי**. You have asked me for permission.
Saadiah, ad loc. **וַאֲסַתְּאֲדַנְתִּי**.¹⁸¹
71. Jb 5:21. **סוֹט**. Whip.
Cl. Arab.: **سوط**.
72. Jb 5:26. **אֵל הָרַם**. Decrepitude, senility.
Saadiah, ad loc. **בֵּהֶרַם**.
73. Jb 5:26. **אַבְלַחְתִּי**. You made me age.¹⁸²
74. Jb 6:4. **בַּקְלָה**. Chicory.
75. Jb 6:12. **טְכִיר**. Steel.
And. Arab.¹⁸³
76. Jb 7:6. **אֵל נֶסֶק**. Shuttle.
And. Arab.¹⁸⁴
77. Jb 8:11. **מַרְג**. Field, meadow.
78. Jb 10:3. **סַאֲמַחַת**. You have looked favorably.
Cl. Arab.: **سمحت**.
79. Jb 10:8. **עֶצֶב**. Nerve.
80. Jb 15:24. **כּוּרָה**. Circle.
81. Jb 15:24. **דּוּר**. Ball.
82. Jb 16:11. **כְּלֵאֲנִי פֶּאֵל וְרִטָּה**. He abandoned me in my difficulties.
83. Jb 16:15. **[גְּלֹד]**. Skin.
84. Jb 16:15. **עֵאֲלִית רֵאֲסִי בְּאֵל תְּרַאֲב**. I covered my head with dust.
Cl. Arab.: **عليت**.
85. Jb 16:16. **אַחַמֵּר**. See above, Ps 75:9.
86. Jb 17:6. **מִצְרֵבָה וְגַה**. Beaten face.
87. Jb 17:11. **אַנְתְּקַצַּת עוֹזַיִמִי**. My plans were uprooted.¹⁸⁵
88. Jb 18:8. **שִׁבְכָה**. Net, mesh.
Saadiah, ad loc. **שִׁבְכָה**.
89. Jb 19:3. **אַלֵּה כֹר**. Awe, fascination.
Kimḥi, *Šorašim*, s.v. *hkr*.

180 See Corriente, Pereira, and Vicente, *DFDAA, musāfiqāt*, s.v. *{SFQ} (صنقى); Blau, *DMJAT*, s.v. **مسنفقا/مسنفقا**.

181 Saadiah ben Joseph, *Yob 'im targum u-feruš ha-ga'on rabbenu sa'adiah ben yosef fayyumi*, trans. into Hebrew, explained and ed. Yosef Qāfih (Jerusalem: American Academy for Jewish Research, 1973).

182 See Blau, *DMJAT*, s.v. **כלח/כלח**, **כלחח נפסה**, "his soul pined, languished."

183 See Corriente, Pereira, and Vicente, *DFDAA*, s.v. *{DKR} (ذكر).

184 See Corriente, Pereira, and Vicente, *DFDAA*, s.v. *{NZQ} (نزق), *nezq*.

185 See Corriente, *DAA*, s.v. *{ZM}, *azimah*, plu. *'azā'im*, "resolution, determination."

90. Jb 19:12. סהלוא עליי. They come openly against me.
91. Jb 20:20. גַּתְמָאנָה. See above, Ps 39:12.
92. Jb 20:24. הַנֵּד. Steel.¹⁸⁶
93. Jb 21:25. לֹם יִנִּיל. He did not get.
94. Jb 21:33. גִּנְאָדִיל. Pebbles.
Cl. Arab.: جنادل.
95. Jb 27:6. אַנְחָרָאף לֹם יִנְחָרף. It did not move from its place.
96. Jb 28:16. אֵל בְּלוֹר. Crystal glass.
Saadiah, ad loc. בַּאֲלֵבְלוֹר.
97. Jb 29:24. הוֹבָה וְגָהִי. The awe-inspiring appearance of the face.¹⁸⁷
98. Jb 30:4. רָחֵם. See above, Ps 120:4.
Saadiah, ad loc. אֲלֵרְתֵם.
99. Jb 30:17. עֵרוֹק. Veins.
Saadiah, ad loc. וְעֵרוֹק; Kimḥi, *Šorašim*, s.v. *ʿrq*.
100. Jb 30:24. אַגְאֲתָה. Salvation.
Kimḥi, *Šorašim*, s.v. *šwʿ*: אֵל גְּאֲתָה.
101. Jb 31:12. לִלְאֲבָד. Forever.
102. Jb 33:18. סְלֵאֵחַ. Weapon.
103. Jb 34:19. מְגִיֵּת. Helper, deliverer from distress.
Kimḥi, *Šorašim*, s.v. *šwʿ*: אֵל גְּאֲתָה.
104. Jb 36:2. אַתְדוֹר שִׁי. Wait a bit.¹⁸⁸
105. Jb 37:18. מֵרָא. Mirror.
106. Jb 37:18. אֵל הַנֵּד. See above, Jb 24:24.
107. Jb 38:38. עֵנַד אֲנַצְבָּאֵב אֵל תְּרָאֵב אֵלֵי מֵרְכֹז. When the earth was cast into the center.
Saadiah, ad loc. וְאֵין כְּנַת אֵד אֲנַצְבֵּ אֲלֵתְרָאֵב אֵלֵי אֲלֵמֵרְכֹז.
108. Jb 38:38. אֵל מֵרְכֹז. Center.
109. Jb 39:1. וְעֹל. He-goat.
Saadiah, ad loc. וְעוֹל.
110. Jb 39:13. טוֹס. Turkey.
Cl. Arab.: طاووس / طاووس.
111. Jb 39:20. אֵל נִצָּר. Snort.
Cl. Arab.: النخر.
112. Jb 39:24. יִקָּאֵבֵל אֵל אֲרִיץ. He faces the ground; he prostrates himself.

186 See Corriente, Pereira, and Vicente, *DFDAA*, s.v. *{HND} (هند).

187 See Corriente, Pereira, and Vicente, *DFDAA*, s.v. *{HYB} (هيب), *hawbatun*; Blau, *DMJAT*, s.v. هوبة/هوبت.

188 See Corriente, Pereira, and Vicente, *DFDAA*, s.v. *{DWR} (دور), *lā tatdawwar* “do not take long.”

113. Jb 40:17. אפכאדה. His thighs.
See Saadiah, ad loc.: אפכאדא.¹⁸⁹
114. Jb 40:25. מלתוי. Snake.
Saadiah ad loc. אלמלתוי.¹⁹⁰
115. Jb 40:30. ולימה. Banquet, feast.
116. Jb 41:12. מן נכארה. From his nostrils.
Cl. Arab.: نُخْرَةٌ plu. نُخْر.
117. Jb 41:12. דור. Wheel.
118. Jb 41:16. מְצַמַּת צְלִיב. Solid, firm.
119. Jb 41:17. ירתשוו אל נאס. The people are splashed.
120. Jb 41:24. יתביין. It becomes clearly distinguished.
121. Jb 41:25. מתלה. Similar to him, pair.
122. Jb 42:14. ימאם. Dove.
123. Jb 42:14. גוהר. Pearl.
124. Jb 42:14. הלאל. Moon.
125. Jb 42:14. ענבר. See above, Ps 45:9
126. Jb 42:14. יאקותה. Hyacinth.
127. Prv 1:1. מתקדם ומתאול ללאמור. He speaks hastily and overtakes himself.
128. Prv 1:6. לגז. Enigma.
129. Prv 1:9. לוא. Wrapping, cover.
Saadiah, ad loc. לוא.¹⁹¹
130. Prv 1:9. ענק. Neck.
131. Prv 30:15. עלקה. Leech.
132. Prv 30:15. אל תעליק. Hanging, suspending.
133. Prv 30:28. כטאף. Swallow.
Kimḥi, *Šorašim*, s.v. *smm*.
134. Prv 31:1. נקל. Translation.
135. Prv 31:17. תשמרת. She rolls up her sleeve.
136. Prv 31:19. כושיר. See above, Ps 68:7.
137. Prv 31:24. רדא. Cloak, robe, gown.
138. Ru 2:14. אל צבט. Gathering.
Kimḥi, *Šorašim*, s.v. *šbt*.
139. Sg 1:7. כאל מאילה. Like one who lies down.
140. Sg 1:10. אקראט. Earrings.

189 See Corriente, Pereira, and Vicente, *DFDAA*, s.v. *{FHD} (نُخْرٌ), *faḥd, aḥḥād*.

190 See Blau, *DMJAT*, s.v. אלמלתוי/الملتوي, designation of leviathan.

191 See Saadiah ben Joseph, *Mišle 'im targum u-feruṣ ha-ga'on rabbenu sa'adia ben yosef fayyumi*, trans. into Hebrew, explained and ed. Yosef Qāfiḥ (Jerusalem: Ha-wa'ad le-ḥoṣa'at sifre Rasag, 1975/76).

141. Sg 1:14. חנה. Henna.
Kimḥi, *Šorašim*, s.v. *kfr*.
142. Sg 2:1. נרדס. Nard.
143. Sg 2:1. סוסאן. Lily.
144. Sg 2:11. שתוה. Winter.
145. Sg 2:12. תגריד. Singing.
146. Sg 3:6. עטאר. Perfumer.
147. Sg 4:1. גאליס. What alights.
Cl. Arab.: جالس. Kimḥi, *Šorašim*, s.v. *gls*: “Rabbi Jonah [ibn Janāh] interpreted [the term שגלשו] in the sense of waking up early, as in Arabic גלוש refers to the dawn.”
148. Sg 4:4. לוא. *lūwā*. See above, Prv 1:9.
149. Sg 4:13. מנייה. Orchard.
150. Sg 5:7. רדא. Garment, cloak, gown. See above Prv 31:24.
Kimḥi, *Šorašim*, s.v. *rd*.
151. Sg 7:3. טרה. Navel.
152. Sg 7:14. יברוח. Mandrake.
And. Arab.¹⁹²
153. Sg 8:5. שיידא. Lady.
Cl. Arab.: سيدة.
154. Sg 8:5. רפקה. Companion.
Cl. Arab.: رفيقة.
155. Eccl 5:5. קול. Discourse, words.
156. Eccl 5:9. גלה. Produce, crops.
157. Eccl 5:12. גאזלה. Falls on, alights on.

2.5 Glossary-Commentary

From the discussion in previous sections it is clear that the similarities between MS Hunt. 268 and the French glossaries which have been studied—best exemplified by those of Basel and Leipzig—are remarkable: both are similarly comprehensive, are arranged according to the order of the lemmata, exhibit a three-fold division—lemma + vernacular gloss + commentary—and share a common logic of translation.

Granted, the French glossaries are not all identical—each one exhibits specificities of its own—and they are not absolutely systematic in their three-fold

¹⁹² See Corriente, *DAA*, s.v. *{BRḤ}, *yabrūḥ*.

structure, since at times either the French gloss or the explanation following it is omitted.¹⁹³ These specificities acknowledged, the text in MS Hunt. 268 departs in the following ways from the texts of the glossaries, considered as a genre:

a) At times, the nature of both lemmata and *le'azim* differs. Most typically, both the glossaries from Northern France and MS Hunt. 268 exhibit one- to two-word lemmata and their corresponding one- to two-word *le'azim*, as well as “doublets” and even “triplets.” However, it often happens that the latter includes lemmata which are significantly longer. Moreover, there are passages where it is difficult to determine what constitutes a lemma, as lemmata are connected with the previous text, or the biblical text that follows. Something similar occurs with regard to *le'azim*, as one often finds *le'azim* which are longer than those typically featured in the glossaries.

b) The ratio of correlation between *lemmata* and *le'azim* is also different. With occasional exceptions, all the French biblical glossaries exhibit an overall correspondence between lemma and one or more vernacular glosses. In the codex under analysis here, this is not always the case. The commentary on Ruth 1, for example, which includes comments on 12 verses, often with more than one lemma per verse (a total of 20 lemmata), and representing over one third of the commentary on this biblical book, only features two *le'azim*, and one of these does not follow the lemma. At least 17 short psalms do not include *le'azim*. Chapters 1 and 2 in Ecclesiastes only include one *la'az*, and in all the remaining chapters of that book the presence of glosses is erratic when compared to all of the other books in the codex.

c) Unlike the French glossaries, there are no lemmata either from other chapters or other books. Similarly, the extra-biblical lemmata common in glossaries are rarely found in this text. In contrast to that, there are dozens of cross-references to earlier or later passages in the text where the explanation of a given lemma has been or will be provided, as in the glossaries, which reveals a consciousness of the text as a whole on the part of the scribe.

d) The specific weight of the grammatical and exegetical material is also strikingly different. While the French glossaries include biblical proofs, Hebrew glosses, and grammatical comments, these are on the whole shorter.

193 On divergences regarding the threefold structure, see Kiwitt, *Les glosses françaises*, 122–123.

e) The process of copying and assembling the book seems to have been different. Banitt remarks that frequent alterations in the order of the lemmata indicate that the scribes did not copy from booklets with scholia. Such alterations are copy errors that seem to be the result of oral transmission.¹⁹⁴ These features are not found in this text.

f) None of the French glossaries that were examined includes introductions or first verses that are exegetical in nature, whereas the opposite is the norm in this codex. Similarly, MS Hunt. 268 often includes final comments on the overall meaning of the verse and occasionally on the meaning of a section, particularly in Psalms. The introductions as well as the extent and systematicity of all grammatical and exegetical comments turn the glossary into a commentary.¹⁹⁵

These are all references which relate to the format of the text. There are additional differences between the Northern French glossaries and this text in terms of the order of the biblical books, the presence of Arabic glosses, and the sources used, but these are all attributed to distinct geo-cultural areas.



Traces of the evolution from glossary to commentary are already present in the French tradition itself, where one may find, for example, the insertion of a complete running commentary on Job in the Leipzig Glossary,¹⁹⁶ at first in the upper and lower margins, then fully incorporated into the text.¹⁹⁷ The continuity in text format from glossary to commentary is well reflected in the Byzantine material from the Cairo Genizah studied by De Lange, which features philological and exegetical scholia, glossaries, and running commentaries. De Lange thus categorizes a single parchment bifolio with glosses on 1 Kings, written as

194 Banitt, *Le Glossarie de Leipzig*, § 2.1.4.

195 If for Maman ("A Hebrew-Old French Glossary," 226) the addition of commentary to the structure lemma + *la'az* turned a glossary into a *sefer pitronot*, such as those of Basel and Leipzig, I understand that the features noted turn a *sefer pitronot* (the direct product of a school setting) into a glossary-commentary, or a proto-commentary (the product of the scribe's table).

196 This happens with Psalms and Proverbs in Parma, Biblioteca Palatina, MS 2942 (Banitt, "L'étude des glossaires bibliques," 199).

197 In other manuscripts, we witness the transition from glossary to full translation. This is the case of a late sixteenth-century glossary in Italian studied by Berenblut (= Banitt) (*A Comparative Study*, 11), and other scholars, where one Hebrew word serves as a starting point for a whole sentence.

a continuous text and including Greek glosses, and at times two alternative glosses, as “a discursive glossary rather than a commentary,” noting that “from the more developed form of glossary [...] it is but a short step to the simplest and most rudimentary form of commentary.”¹⁹⁸ On this continuum that runs from glossary to commentary, MS Hunt. 268 is nearest to a fully developed running commentary, abundant in grammatical and exegetical materials. It is likely that the text grew from a preexisting glossary that was later fleshed out with additions from at least two additional commentaries. It does not seem to be the direct product of teachers in a school setting, as is the case of at least some known glossaries; rather, it is the product of the scribe’s writing table.

Insofar as it is a commentary, MS Hunt. 268 has marked affinities with grammatical commentaries that follow the order of the biblical lemmata and were produced between the tenth and twelfth centuries in the East, in al-Andalus, and even in Ashkenaz. It shares these commentaries’ didactic function, although they (like some later glossaries as well) focus exclusively on difficult, exceptional, or rare words, which is not the case here.¹⁹⁹ Like MS Hunt. 268, there are commentaries that seem to have originally emerged from a classroom setting.²⁰⁰

The overall method corresponds to Talmage’s description of Joseph Kimḥi’s school: paraphrasis, the use of Targum, *le’azim*, Arabic etymologies, comparison with Rabbinic Hebrew, interpretation according to the context, and a prominent use of Rashi’s commentary.²⁰¹

198 De Lange, *Japheth in the Tents of Shem*, 101.

199 See Merdler, “Grammatical Commentaries” [Hebrew].

200 This is what Herbert Bassler and Barry Dov Walfish (Moses Kimḥi, *Commentary on the Book of Job*, ed. with introd. and notes, South Florida Studies in the History of Judaism [Atlanta, GA: Scholars, 1992], xiv) suggest with regard to Moses Kimḥi’s *Commentary on Job*.

201 See Talmage, *David Kimhi*, 61–66, and Mordechai Z. Cohen, “The Qimḥi Family,” in *The Middle Ages*, vol. 1, 2 of *Hebrew Bible / Old Testament: The History of Its Interpretation*, ed. Magne Saebø, (Göttingen: Vandenhoeck & Ruprecht, 2000), 61–63. With regard to David Kimḥi’s method, see Perez, “Il metodo.”

Grammar

Grammatical comments are abundant in the various biblical books included in the codex, although their distribution is uneven. Some passages (such as Psalms 118 and 123) have many detailed observations of a grammatical nature, while others (such as Psalms 110–113 and 127) have almost none. The purpose of this chapter is to offer a clear survey of the grammatical phenomena that the scribe addresses in his commentary to the lemmata, using the grammatical metalanguage as a point of departure and main focus.¹ The survey concludes that, while the grammatical analysis included therein is based on principles well established in grammatical literature from the days of Ḥayyūj, most of the grammatical comments are drawn from David Kimḥi's writings, and in particular from his *Šorašim*. Although Kimḥi was heir to a widespread grammatical tradition that originated in al-Andalus, in the notes to this chapter, with some exceptions, I refer only to his own works, as the evidence indicates that they are the direct source of the grammatical content in MS Hunt. 268.²

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- 1 Except on a few occasions, I do not note the differences that exist between the grammatical analysis provided in the text and the opinions of modern grammarians.
 - 2 For the study of grammatical terminology, the glossary included by Lebrecht in his edition of the *Šorašim* has been particularly useful (David Kimḥi, *Rabbi Davidis Kimchi Radicum Liber sive Hebraerum Bibliorum Lexicon cum Aninadversionibus Eliae Levitae*, ed. Johann Heinrich Raphael Biesenthal and Fürchtegott Lebrecht [Berlin: G. Bethge, 1847], reprint, Jerusalem, 1967, Latin section, [28–31], (hereinafter *Šorašim*), as well as that appended by Talmage to *The Commentaries on Proverbs of the Kimhi Family*, ed. Frank Ephraim Talmage [Jerusalem: Magnes, 1990], 440–448 [Hebrew]), and Judith Kogel's study of grammatical terminology in *Joseph Seniri: Commentary on the Former Prophets; A Critical Edition of the Hebrew Text with Introductory Essays on Grammatical Exegesis in 13th-Century France* (Leiden: Brill, 2014), chap. 4. Also useful for comparison with earlier authors are Téné's glossary in Jonah Ibn Janāh, *Sefer ha-riqmah le-R. Yonah ibn Janāh be-targumo ha-'iḇrit šel R. Yehudah ibn Tibbon*, ed. Michael Wilensky (Jerusalem: Ha-'aqademyah la-lašon ha-'iḇrit, 1929–1931), 2nd rev. ed. David Téné and Zev Ben-Hayyim (Jerusalem: Ha-'aqademyah la-lašon ha-'iḇrit, 1964), 2710–729; and Carlos del Valle Rodríguez, *La obra gramatical de Abraham ibn Ezra*, Serie universitaria 14 (Madrid: Fundación Juan March, [1977]), 27–39.

3.1 Norm and Explanation of Anomalous or Unusual Grammatical Forms

The term *mišpaṭ* (משפט, lit. “rule, law”) means “morphological norm.” It can be invoked in a general sense and appear in the absolute state, as in Ps 118:18, where the scribe says the *dageš* in יִסְרְפֵי, MT: יִסְרְפֵי is against the norm (שלא כמשפט); it can also appear in the construct state in reference to a specific grammatical category, as in Ps 34:11, where reference is made to “the norm for verbs with a weak second radical” (כמשפט נחוי העייזן). Finally, it may be followed by a suffixed pronoun in reference to the explicated term in the lemma and introducing a rectified form in keeping with the norm, as in Ps 69:21, where the scribe suggests that ולמנחמים, MT: וְלִמְנַחֲמִים should be (משפטו) ולמנחמים. Following Kimḥi and his predecessors, the principle of norm versus exception is abundantly evident throughout the text, as exceptional forms in lemmata are regularly analyzed in relation to the norm.³

The term *minhag* (מנהג, lit. “custom”) means “usual usage.” It often appears in the negative and is used both in the absolute, as in Ps 85:8 (שלא כמנהג), and in the construct with a grammatical category, as in Ps 35:19 (שלא כמנהג בעלי האתנח) (וסוף פסוק).

Its use overlaps with that of *mišpaṭ*, and they often appear associated. Thus, when commenting on בקצפך, MT: בְּקֶצֶףְךָ (Ps 38:2), the scribe notes that the vowel under the *qof* is a *segol* instead of the expected *hireq* of the segolate nouns (הקו"ף בסגול שלא כמנהג, ומש' בחרק). Similarly, he remarks that יאתיו (Ps 68:32)—with a *yod* visible on the surface form, against the usual usage of ל"ה roots—should be יאתו (ומש' על פי המנהג) יאתו.

We often find references to “norm against usage” (כמשפט שלא כמנהג). Thus, the scribe argues that the retention of the third weak radical in the surface pattern of ישתיון (Ps 78:44) reflects the norm [of the verb] against the general usage [of the ל"ה verbs], in which the third radical is dropped entirely in the imperfect.⁴ He also uses the formula in reference to יהושיע (Ps 116:6), a פ"י verb which retains the *he'* of the *hif'il* in the imperfect, according to the norm in the rest of the conjugation (שכן משפט שאר הבנין).

3 See Aharon Maman, “Morphology in the Medieval Rabbanite Grammatical Tradition,” in *Encyclopedia of Hebrew Language and Linguistics*, ed. Geoffrey Khan et al., http://dx.doi.org/10.1163/2212-4241_ehll_EHLL_COM_00000518.

4 See also Pss 73:2, 83:3; Jb 12:6, 30:14. The scribe notes the presence of the distinct *yod* that stands for the third radical *he'* in ל"ה forms in Pss 39:7, 78:44, 83:3; Jb 3:25, 12:6 (בהראות למ"ד); Ps 68:32 (הפועל); Ps 68:32 (נראית היו"ד) and Ps 36:8–9 (בתשלום אותיות שרשם). These formulas are occasionally used to explain the presence of another distinct third radical on the surface form against the norm (Pss 30:8, 98:8; Jb 33:24).

In addition to *mišpaṭ* and *minhag*, we find the term *šī'ur* (שיעור, lit. “norm, hypothesis, meaning”), which is typically followed by a pronominal suffix in reference to the explicated term (שיעורו, שיעורים). It is mainly used to introduce the following:

- the elided item in structures understood as elliptical. Thus, when commenting on the lemma כל עצמותי אספר (Ps 22:18), the scribe restores the elided term: שׁי כּאב עצמותי.⁵
- rectified verbal forms, with suggestions for change in either tense, person, or number, such as נמוטו for ימוטו (Ps 17:5); הסעת for תסייע (Ps 80:9); ישיגוהו for תשיגוהו (Jb 27:20); יחפרו for יחפור (Jb 39:21). Very often, he explains the pronoun suffixed to a form of the verb by means of a prepositional phrase. Thus, he suggests understanding תבואני (Ps 37:12) as תבוא לי; and יסערנו, MT: יִשְׁעֲרֵנו (58:10) as יסער ממנו.
- syntactic transpositions. Thus, the scribe explains בירקרק חרוץ (Ps 68:14) as ידעת עז כי תולד (Jb 38:21) as ידעת כי אז תולד; חרוץ ירקרק.
- substitution of one preposition for another. Thus, the scribe suggests understanding על (Ps 68:30) as עד; ברעות (Ps 88:4) as מרעות.
- substitution of one pronominal suffix for another. Thus, the scribe suggests understanding למו (Pss 28:8, 80:7) as לנו; במכמוריו, MT: בְּמִכְמָרָיו (Ps 141:10) as במכמוריהם.
- rectified forms after lemmata that are against the norm, such as נחלתי for נחלת, MT: נְחָלַת (Ps 16:6), to avoid the anomalous *qameṣ* in a closed syllable. In this regard, the term *šī'ur* overlaps or is closely related to *ke-mišpaṭ*. Thus, when explaining the lemma נחלתך ונלאה (Ps 68:10), the scribe says that according to the norm it should be (שי וּמִשִׁי) אם נלאה.

The formula appears once in the negative (שלא כשיעור) to indicate that the *hif'il* form השיבות (Ps 85:4) is intransitive instead of transitive as expected.⁶ It may also occur in reference to a hemistich or verse, and not to a given lemma. Thus, in Prv 30:14 the scribe offers a rectified verse (שיעור הפסוק), adding the segments in boldface to the Masoretic Text: דור אשר בחרבות שניו וכמאכלות מתלעותיו.⁷ Similarly, he notes the difficulty of explaining (שיעור פירושו) the elliptical language of Jb 36:33.

In all of the examples provided, the scribe does not suggest correcting the Masoretic Text but proposes a rectified lemma or verse that resolves the gram-

5 See also Pss 17:14, 22:2, 23:5, 23:6, 59:11, etc.

6 On ellipsis, see § 4.3.1.2. g).

7 See also Pss 17:7, 45:6, 141:10. Only once (Ps 87:4) does the phrase *lefi ha-šī'ur* (לפי השיעור) appear, where it has a different meaning than that noted here for the term *šī'ur*. On this usage, see § 4.3.2.

matical difficulty posed, always in keeping with the context. There are times when he provides a double explanation of the lemma, both as written (כמשמעו) and also assuming the need for correction.⁸

The term *ra'uy* (ראוי) is used in the sense of “it should be,” and in most cases the scribe suggests a rectified form, either according to the norm or according to usage. It is often followed by בו/בם/בהם in reference to the explicated term or terms.

The phrase *ke-'ilu 'amar* (כאילו אמר, “as if to say”) refers to grammatical forms and phrases which are thought to need clarification. It introduces the following:

- the underlying form, a hypothetical construct derived from verbs with a weak or geminate root,⁹ such as ינחתו, which has the surface form יחתו, MT: יַחַתּוּ (Jb 21:13).
- a rectified form. Thus, the scribe explains that some interpret התעיבו, MT: וְהִתְעִיבו (Ps 53:2) as an intransitive verb, in which case it is as if it said נתעבו—that is, as if it were an intransitive *nif'al* form.¹⁰
- a homonym, such as עזבתנו to explain זנחתנו (Ps 60:3).¹¹
- the elided item in structures understood to be elliptical, such as הרהנצו, which explains the lemma הנצו (Sg 6:1).¹² In this regard, *ke-'ilu 'amar* overlaps with the term *š'ur*, as explained above.
- the *ketib*. For example, the scribe explains the lemma נודי (*qere'*, Ps 11:1) as if to say נודו (*ketib*).

The term *'iqqar* (עיקר), which always appears with a pronominal suffix in the formulas שעיקרו, עקרו, עיקרו(ו), עקרו(ו), designates the underlying form that restores the invisible consonants. With one exception,¹³ it occurs with verb forms in reference to the restoration of the following:

8 See, for example, Ps 55:22; Jb 18:2.

9 See Nasir Basal, “Root: Medieval Rabbanite Notions,” in *Encyclopedia of Hebrew Language and Linguistics*, ed. Geoffrey Khan et al., http://dx.doi.org/10.1163/2212-4241_ehll_EHLL_SIM_000536.

10 There are several other examples in which this formula introduces a term or a phrase that rectifies the lemma and serves to resolve the exegetical difficulty that the lemma poses. This happens, for example, in Pss 49:15, 65:10, 66:17, 78:64, 109:24, 110:4; Jb 11:2, 14:20, 40:13.

11 Similar examples appear in Pss 104:30; Jb 32:6.

12 Other examples can be found in Pss 10:1, 52:3, 69:4; Jb 37:8; Ru 3:15.

13 Jb 18:2, where the scribe explains קנצי (which modern grammarians relate to a root *qns*) as קצצי or קצצים, with the *nun* standing for one of the two identical letters of a geminated root.

- the assimilated *taw* in *hitpa'el* forms (Pss 18:26, 42:5, 59:5; Jb 34:25).
- the syncopated *he'* in the infinitive *hif'il* of a strong verb (Ps 26:7); in the apocopated imperative *pi'el* of ה"ל verbs (Ps 61:8); in either jussive or inverted future apocopated forms of ה"ל verbs (Pss 72:8, 105:24, 109:13–14; Jb 31:27, 33:21).
- the assimilated *nun* in *nif'al* forms of פ"ן roots (Pss 38:3, 77:3, 78:21; Jb 4:21, 17:11, 20:28, 30:8, 34:19).
- the geminated consonant that has been assimilated in ע"ע verbs (Pss 19:14, 69:4; Jb 29:3).
- the apocopated *'alef* in א"ל verbs (Ps 141:5).

As is evident, there is a great deal of overlap with other terms. Thus, for example, *'iqqaro* and *š'uro* are used interchangeably in Ps 73:20, as are *'iqqaro* and *miš[pato]* in Ps 141:5.

3.2 Terms with Multiple Uses

3.2.1 *Lašon*

The term *lašon* (לשון), which appears with extraordinary frequency, designates almost all language phenomena and has a variety of meanings. It occurs in the following situations:

- as an equivalent of “organ,” both in the literal and figurative senses, and as part of idiomatic expressions, such as לשונות של מתכת (Ps 11:6), lit. “tongues of metal,” understood metaphorically as “rays.”¹⁴
- as an equivalent of “language,” that is, a synonym of *safah* (שפה). It refers to any language (Pss 12:5, 18:10, 41:10, etc.), or specifically to Hebrew (לשון הקדש) in Pss 48:3 and 114:1), Rabbinic Hebrew (לשון רבו/רבותינו) in Pss 24:5, 41:2, etc.), Aramaic (לשון ארם) in Ps 76:6 and Jb 13:27; לשון ארמית in Ps 116:12–13), and Arabic (לשון ער/ערבי) in Pss 68:17, 72:6, etc.).
- as an equivalent of “word,” “phrase,” and “lemma,” with different nuances. In this meaning, it sometimes overlaps with the term *millah*.¹⁵ It often appears as part of the following formulas:
 - “This is what the word or phrase really means” ([הזהו] הלשון אמנת), in Pss 44:14, 90:2; Jb 14:20.
 - “This is a well-known word or phrase” (זוהו הלשון ידוע), in Pss 12:2, 18:3, 35:16, etc.

14 On the phrase *kabed 'al ha-lašon* (כבד על הלשון, “heavy on the tongue”) used in a grammatical sense, see § 3.3.13.

15 Pss 68:32, 73:7; Jb 24:9, 27:7, etc. See § 3.2.2 below.

- “This is a common word or phrase” (זוה הלשון נוהג) in Pss 49:17, 73:21, 119:130, etc.
- “This word or phrase applies to ...” (זוה הלשון נופל) in Ps 90:6; Jb 2:11, 29:20, etc.
- as an equivalent of “sense” or “meaning.” In this case the term usually follows the lemma or the *laʿaz* and introduces a Hebrew gloss, as explained in § 2.1.
- as part of the formulas מן לשון / מלשון (הזה), וכן לשון, וכן בלשון (הזה), מלשון / מן לשון הלשון, it introduces a scriptural citation, as explained in § 2.4.2.1.
- introducing the following: (1) conjugations: *hitpaʿel* ([ב]לשון התפעל); (2) active and passive participles: *poʿel* (לשון פועל), *mafʿil* (לשון מפעיל), and *paʿul* (לשון פֿעול); (3) tenses: past (בלשון עבר) and future (לשון עתיד); (4) modes: imperative (לשון צווי); and (5) aspects: iterative ([ב]לשון הווה) and iterative or continued action (לשון התמדה).
- introducing the following figures of speech and rhetorical devices: elegance in the use of language (לשון צחות / לשון צחות), rhetorical use of language (לשון תפארת), anthropomorphism and anthropopathism (לשון עובר), hyperbole (לשון גזום), insult ([ב]לשון גנאי), euphemism (בלשון נקייה), and *lingua honoris* (דרך לשון כבוד/ללשון כבוד).
- introducing the following grammatical categories: (1) gender: masculine ([ב]לשון זכר) and feminine (לשון נקבה / נקבות); (2) number: singular (לשון יחיד), and plural (לשון רבים / לשון קיבוץ); (3) determination (לשון ידיעה); (4) vocative (לשון קריאה); (5) attraction (בשיתוף לשון); (6) verbal mood (לשון פיוס ותחנה, לשון פיוס ותפלה, לשון תפלה, לשון בקשה ותפלה); (7) conditional clause (לשון תנאי); (8) asseverative clause (לשון קיום וודאי); (9) interrogative clause (לשון התבונן); (10) interrogative clause and statement of surprise (לשון תמיהה/תמה); (11) oath clause (לשון שבועה).

3.2.2 *Millah and Kinnuy*

The term *millah* (מלה) occurs in both the absolute and construct states.¹⁶ It means either “word,” including “lemma,”¹⁷ or specifically “particle” (§ 3.4.7). As was true with *lašon* and *ʿinyan*, it also appears to indicate “the real meaning of the word” (ובירור אמתת המלה), as in Pss 18:5 and 89:8.

The term *kinnuy* (כנוי/כינוי) has two different meanings:

- “word,” “idiomatic expression,” “attribute,” “epithet,” “in allusion to,” or “in reference to.” When commenting on לא אכנה (Jb 32:21), the scribe describes the

16 Construct state in Pss 18:5 (2), 20:9 (2), 37:20, etc.; absolute state in Pss 17:8, 20:9 (2), 22:30, 23:6, etc.

17 Pss 51:7, 64:7, etc.

term as follows: “*Ha-kinnuy* (הכנוי) is an adjective, as if to say: wise, evil, faithful, thief, etc.” Similarly, he explains that the terms מרום (Ps 56:3) and כל (Ps 119:128) designate God. In the sense of nickname, as opposed to proper name, the term appears in Ps 68:32, where the scribe notes that השמונאי is the nickname and “Mattityah” the proper name. In the sense of idiomatic expression or metaphorical expression, it appears in Ps 18:5, where the scribe interprets חבלי מות (“the cords of death”) as a set phrase that means “dread.”

- pronominal suffix (see § 3.4.3).

3.2.3 *Inyan*

The term *inyan* (ענין) is used with the following meanings:

- as a synonym of “matter,” “event,” or “occupation.”¹⁸
- with the metalinguistic meaning of “sense,” “meaning,” or “connotation,” as explained in § 2.4.1 and with the following specific uses:
 - “the real meaning is” (ובירור אמתת הענין), in Jb 40:17.
 - in reference to two different roots with the same meaning (ענין אחד ושני שרשים, etc.), in Pss 9:17, 17:5, 17:11, 18:35, etc.
 - in reference to a meaning expressed in two different ways, as in Pss 11:6, 17:15, 31:4, 68:14 (ענין אחד בכפל דבר, ענין אחד בכפל מאמר),¹⁹ and in Pss 40:3, 42:8, 132:3 (שני שמות בענין אחד).
 - “it has one meaning or another depending on the context” (כל ענין לפי מקומו), in Pss 31:14, 37:12, 45:16, etc.; Jb 2:11, 24:12, 24:15, etc.
- in the same sense indicated in the previous category and followed by a noun phrase, as in ענין פאר וחמדה ותכשיט יופי (Ps 60:1), or ענין הסעה ממקום למקום (Ps 45:16). The noun usually has a different root than that of the lemma, although there are frequent exceptions.²⁰ As with *lašon*, the term *inyan* used as part of a formula to indicate that the meaning of a given lemma is well known (ענין [...] ידוע) occurs in Pss 15:3, 119:51; Jb 16:8, 22:16, etc.
- in the same sense as above to introduce a Bible verse, as explained in § 2.4.2.1.
- in reference to a verb form that has the meaning of a different verb form: פו' שעבר בענין לשון צווי in Ps 68:31; והוא מקור בענין פעול in Ps 73:10; or with a specific modal or stylistic nuance: פעלים בענין צווי דרך תפלה in Ps 77:2; פעלים עוברים בענין עתידים על דרך השיר in Ps 85:3; פעלים עוברים בענין תפלה in Pss 97:4–8, 98:3.

18 Pss 35:3, 38:13, 46:2 (3), etc.; Jb 1:7, 2:11, 4:12, etc.

19 See below, § 4.3.1.2 f).

20 Pss 10:5, 11:2, 11:6, 102:4; Jb 4:18, etc.

- introducing a grammatical category: (1) gender: masculine and feminine (לענין זכר ונקבה) in Eccl 4:11; (2) number: singular (בענין יחיד) in Ps 149:2 and plural (לענין קיבוץ) in Ps 65:10; (3) construct state (ענין סמך) in Jb 24:5.

3.2.4 *Ta'am*

The term *ta'am* (טעם) denotes the following:²¹

- “taste,” “flavor” (טעם, טעמו) in Ps 14:4 (2); Jb 6:6 (2), etc. The conjugated root *t'm* (טעם/יטעם) appears with this meaning in Jb 21:33 and 34:3.
- “reason,” “judgment,” “argument” (טעם, טעמו) in Ps 34:1 (2); Jb 12:20, 28:1. The conjugated root *t'm* (טעמה, טעמו) appears in this sense in Ps 34:9 (2) and Prv 31:18 (2).
- oxytonic stress or *millera'*, paroxytonic stress or *mille'el* (מלעיל ... הטעם/מלרע), and accent (see § 3.3.11).
- exegetical meaning or interpretation, as in Pss 9:21, 57:9, 60:1, 99:7, 108:3, etc. (טעם/מזה/לזה הטעם); in Jb 6:7 (שאינ טעם); and in Jb introd., Eccl 5:11 (וה טעמים).

3.3 Orthography and Phonology

3.3.1 *Systematicity*

A number of differences with respect to the Masoretic Text were identified in § 2.2.3 and § 2.4.2.1, and it was noted that some of these resulted from arbitrariness. Phenomena discussed in these sections and noted in the critical apparatus of the edition include the graphical duplication of the *waw* and *yod*, the use of defective and *plene* spellings, interchange of *qames/patah* and *segol/šere* in vocalization, and confusion between sibilants. Systematicity in the orthography and phonology of *le'azim* will be discussed in § 7.1.

3.3.2 *Writing of the Divine Names*

Both the Tetragrammaton and the word אדני (“my Lord”) are written systematically with three *yods*, the middle one written above the line.²² The words אל and אלוה are maintained as such. The word אלהים is written both with and with-

²¹ Some of the following occurrences are part of a *lemma*.

²² In Ps 93:3 the superimposed *yod* appears below the two lower ones in order to avoid being confused with the three supralinear dots. Regarding שדי, beginning at Jb 6:4 (fol. 100v) we frequently find the term marked with a dot above the *dalet*, which has a shorter vertical stroke.

out the *he*?; in the case of the latter, the omission is marked with a point above the word or with an apostrophe.²³

With respect to the vernacular translation of the divine names, in Psalms “por Dóminu” appears three times—once as a translation of the Tetragrammaton (Pss 91:2) and once as a translation of אלהים (Ps 47:10). In one place (Ps 68:21) we find “por Dóminu Dio”²⁴ as a translation of וְלֵיהוָה אֱלֹהֵינוּ, MT: וְלֵיהוָה אֱלֹהֵינוּ.²⁵

In Job the word אלוה is translated as “el Dio” (33:12 and 37:22), as is the name אל (13:7–8, 33:6). The first known occurrence of the term “Dio” is in a poem dated to the end of the thirteenth century, “El Dio alto que los çielos sostiene,” published by Pescador Hoyos in 1960.²⁶ The first two witnesses in the *Corpus diacrónico del español* (hereinafter *CORDE*) appear in the *fuero* of Briviesca, dated 1313, and the *fuero* of Navarre, dated 1300–1330.²⁷

“Dóminu” (which only occurs in Psalms) and “Dio” (which only occurs in Job) are translations, therefore, of different Hebrew words. The translation practice here differs from that of *Biblias romanceadas* and Ladino Bibles. In the former, the Tetragrammaton is usually translated as “Dios” or “Sennor” (with few exceptions) and the word אלהים as “Dios.” Ladino Bibles translate the Tetragrammaton as YY or A and the name אלהים as “Dio.”²⁸

3.3.3 The Consonants

The classification of the consonants according to their point of articulation appears for the first time in the *Sefer yesirah* (Book of Creation), and during the Middle Ages many grammarians would adopt this system.²⁹ In his *Miklol*, David Kimḥi establishes five groups of consonants according to the “speech organs”: gutturals (אחה״ע), palatals (גיב״ק), dentals (זסשר״ץ), lingual-dentals (דטלג״ת),

23 There are three exceptions: (1) in the general explication of Ps 46, between verses 4 and 10 we find אלים instead of MT: יְהוָה (Ps 46:9); (2) in Ps 78:31 we find יי for MT: אֱלֹהִים; (3) in Ps 68:21 we see וּלְאֱלִים for MT: וְלֵיהוָה. In the edition the two cases are marked as variants of the Masoretic Text.

24 On the accentuation of “Dio” see below, chap. 7, n. 56.

25 Note that “de domino Dios” appears in the *fuero* of Navarre. See Real Academia Española, Banco de datos *CORDE*, *Corpus diacrónico del español*, <http://www.rae.es> (hereinafter *CORDE*).

26 María del Carmen Pescador Hoyos, “Tres nuevos poemas medievales,” *NRFH* 14 (1960): 242–250.

27 See *CORDE*.

28 See Schwarzwald, “On the Jewish Nature,” 123. On later changes in Ladino Bibles, see Haim Vidal Sephiha, “Christianisms’ in Judeo-Spanish (Calque and Vernacular),” in *Readings in the Sociology of Jewish Languages*, ed. Joshua A. Fishman (Leiden: Brill, 1985), 183–184.

29 Kogel, *Joseph Seniri*, 84 and n. 109.

and labials (בומ"ף).³⁰ All of these groups, cited using their mnemonic terms, are mentioned in MS Hunt. 268, particularly in cases of consonant permutation (see below §3.3.12). The scribe explicitly describes the following pairs of roots as having the same point of articulation (ממוצא אחד): *sgr/skr* (Ps 63:12), *tmn/tmn* (Ps 64:7), *hms/hms* (Ps 71:4), and *qb/'kb* (Ps 89:52).

The scribe refers to two additional series of consonants in the following instances:

- the אית"ן letters; that is, the prefixed conjugation. Thus, when commenting on יצוק (Ps 41:9), he remarks that the initial *yod* is a preformative and not a radical letter.³¹
- the eight occurrences of consonantal *waw* (בד"ה מנפצ"ר) in the word עדותיך (Ps 119:14).³²

3.3.4 Vowel Signs

The word *tenu'ah* (תנועה, "vowel") appears twice (Ps 45:10; Prv 30:17), and both passages are drawn from David Kimḥi's *Šorašim*.³³ The term *naqud/nequdah* (נקוד; fem. נקודה, "vocalized") is mentioned to highlight the presence of a vowel in Ps 119:130 and Eccl 3:21.³⁴

Of the ten vowels established beginning with Joseph Kimḥi (*qameš*, *šere*, *hireq*, *holem*, *šuruq*, *pataḥ*, *segol*, *qameš ḥatef*, *hireq* without *yod*, and *qibbuš*), the scribe refers explicitly to *qameš* (in one case to point out that it is a *qameš raḥab* and not *qameš ḥatef*), *šere*, *hireq*, *šuruq*, *pataḥ*, *segol*, and *qameš ḥatef*. Specific vowels are mentioned in order to point out an anomaly or to make a grammatical observation. Occurrences are as described below:

3.3.4.1 Qameš

The scribe refers to *qameš* or notes that a consonant is vocalized with a *qameš* (קמוץ, קמוץ, בקמץ) to explain the following:

- the use of *qameš* in a closed syllable in נחלת, MT: נְחֻלֶת (Ps 16:6); עזרת, MT: עֲזַרְתָּ (Ps 60:13); and וזמרת, MT: וְזַמְרַתְּ (Ps 118:14) is against the norm.

30 See David Kimḥi, *Sefer Mikḥol*, ed. Isaac Rittenberg (Lyck, 1862; reprint, Jerusalem, 1966), 70a (hereinafter *Mikḥol*), and Chomsky, *Hebrew Grammar*, § 1.

31 Kogel (*Joseph Seniri*, 84) indicates that it is found frequently in the work of David and Joseph Kimḥi.

32 See also § 3.3.15.

33 Kimḥi, *Šorašim*, s.v. *yqr* and *yqh*.

34 The term *nequdah* (נקודה) is also used in reference to the diacritics used in Judeo-Arabic script (Jb 16:15 and Ru 2:14).

- the *qameṣ* in the pausal form מחלת, MT: מַחֲלֵת (Ps 53:1) has a euphonic value.
- the *qameṣ* under the first *he'* in העולה, MT: הֶעֱלָה (Eccl 3:21) is used to discriminate between the article and the interrogative particle, as in the latter case the vowel should be *pataḥ*.
- the *qameṣ* under the second radical in נמאס, MT: נִמְאָס (Ps 15:4) proves it to be an adjective and not a perfect *nif'al*, in which case it would be vocalized with *pataḥ*.
- the form גז, MT: גָּז (Ps 90:10) may be explained on the analogy of בז, MT: בָּז (Zec 4:10), although the former is vocalized with *qameṣ* and the latter with *pataḥ*.
- the word בדם, MT: בְּדָם (Ps 68:24) is vocalized with a broad *qameṣ* (בקמץ רחב) since it occurs in the absolute and not in the construct state, where the vowel would be *pataḥ*. The vowel under the *qof* in קרחו, MT: קָרְחוּ (Ps 147:17) is a broad *qameṣ* instead of the expected *pataḥ*.³⁵
- the verbal forms שמרני, MT: שָׁמְרָנִי (Ps 16:1) and מירדי, K: מִיֹּרְדִי (Ps 30:4) are vocalized with a broad *qameṣ* instead of the expected shortened *qameṣ*.³⁶

3.3.4.2 Šere

The scribe construes the form פתח, MT: פָּתַח (Ps 119:30) as an infinitive with the same pattern as a noun, not to be confused with the noun פִּתְחָה (Ex 29:4). He also comments that the verbal form רודם, MT: רִדָּם (Ps 68:28) should have *qameṣ* under the *dalet*, taking the *šere* (צרי) as the product of an underlying form רודה במ.³⁷

3.3.4.3 Šuruq

The scribe remarks that the *šuruq* (שרק) is in the position of the expected *holem* in תעבורי, MT: תַּעְבּוּרִי (Ru 2:8) and in that of the expected shortened *qameṣ* in גדלו, MT: גִּדְלוּ (Ps 150:2). He further comments that, in spite of the *šuruq*, the form מתוגה, MT: מִתּוּגָה (Ps 119:28) is to be explained on the analogy of תורה and תודה, and he notes that the form זו, MT: זֹ (Ps 132:12) is feminine, while the form זז is masculine.

35 Note that, in spite of the lack of vowels in the text, it is clear that the scribe understands קרחו, and so does Kimḥi (*Šorašim*, s.v. *qrḥ*).

36 Chomsky (*Hebrew Grammar*, 35, n. 22) remarks that every *qameṣ* accompanied by a *meteg* or accent or followed by a sounded guttural is considered by the Spanish Hebrew grammarians as long, while this is seen by modern grammarians as erroneous.

37 We never find the term *qameṣ qatan* (קמץ קטן), which does appear in David Kimḥi's writings.

3.3.4.4 Pataḥ

The scribe discusses *pataḥ* (פתח) in the following situations:

- the terms ולמנחמים, MT: וְלִמְנַחֲמִים (Ps 69:21) and למלכים, MT: לְמַלְכִּים (Prv 31:4), in which the prefixed preposition ל- is vocalized with *pataḥ* and the consonant that follows is not doubled, can be either determinate or indeterminate. In the latter case, the form would be anomalous, as the expected vowel is a *hireq*.
- the *pataḥ* under the second radical in אל תוסף, MT: אֵל-תוֹסֵף (Jb 40:32) is due to the pause.
- the preformative of the imperfect in יהתך, MT: יִהְתֶּךָ (Ps 52:7) has *pataḥ* instead of *hireq* under the influence of the guttural (והפתחות מפני החי"ת).
- the forms חמר, MT: חָמַר (Ps 75:9) and חלל, MT: חָלַל (Ps 109:22) are perfects on account of the *pataḥ* under the second radical. If they were nouns, the vowel under the second radical would be a *qameṣ*.
- the *pataḥ* under the prefixed *he'* in האל, MT: הָאֵל (Jb 8:3) marks the interrogative -ה.
- the stem vowel in the verbal form ותחש, MT: וְתַחֵשׁ (Jb 31:5) is *pataḥ*, as expected in the imperfect of an initial-guttural verb of a ל"ה root.³⁸
- the lexeme פש in בפש, MT: בִּפְשׁ (Jb 35:15) is a noun of an ע"ו root vocalized with a *pataḥ*.
- the relative particle -ש may be vocalized with a *segol* or with a *pataḥ*, as in שלמה, MT: שְׁלֹמֹה (Sg 1:7).
- on the form גו (Ps 90:10), see above § 3.3.4.1.

3.3.4.5 Hıreq

The scribe makes four remarks with respect to *hireq* (חרק):

- according to normal usage, the vowel under the first radical in וישעך, MT: וְיִשְׁעֶךָ (Ps 85:8) should be a *hireq* and not a *segol*.
- the form כהמס, MT: כִּהֲמָס (Ps 68:3) is explained by analogy to החל, MT: הִחֵל (Ez 20:9), with a *hireq* instead of the compensatory *sere*.
- the form ערכה, MT: עֲרַכָּה (Jb 33:5), an imperative with a paragogic *he'*, and *segol* under the first radical, is explained by analogy to שְׁלַחָה (Gn 43:8, etc.) and שכבה, MT: שִׁכְבָּה (Gn 39:7, etc.), which both have a *hireq* under the first radical.
- on למחות (Prv 31:3), see § 3.4.4.2 a) and § 3.4.4.2, c.2.3.1.

38 See Chomsky, *Hebrew Grammar*, § 37g, and 191, n. 246.

3.3.4.6 Segol

The vowel under the first radical of the segolate forms with pronominal suffix בקצנך, MT: בַּקְצַפְּךָ (Ps 38:2) and אַשְׁתַּךְ, MT: אֲשַׁתְּךָ (Ps 128:3) is a *segol* (סגול) instead of the normative *hireq*.³⁹

3.3.4.7 Qameṣ Ḥatef

The scribe notes the following with respect to the *qameṣ ḥatef* (קמץ חטף):

- the form לברם, MT: לְבָרָם (Eccl 3:18) is an infinite with a suffix. It should be לְבָרָם, but since the *reš* cannot be geminated, the preceding *qameṣ ḥatef* lengthens to a *qameṣ* (נמשך הקמץ).
- the form מַעֲמֵד (Ps 69:3) can be taken as a noun with a euphonic *qameṣ ḥatef* (והקמץ חטף בו [...] לתפארת הקריאה) under the preformative *mem* or as a passive participle of the *hof'al*.
- the *qameṣ ḥatef* in שְׁמֵעָה, MT: שְׁמַעָה (Ps 39:13); נבהל, MT: נְבַהֵל (Prv 28:22); and ואלקטה, MT: וְאַלְקֶטָה (Ru 2:2) is euphonic.
- on the form מירדי, K: מִיּוֹרְדִי (Ps 30:4), see above § 3.3.4.1.

3.3.4.8 Šewa' Pataḥ and Šewa' Segol

The term *šewa'* (*šeba'* [שבא] in this manuscript)⁴⁰ never appears in isolation. *Šewa' pataḥ* (שבא פתח) appears twice, and *šewa' segol* (שבא סגול) once, in the following cases:⁴¹

- the first guttural radical in תהלך, MT: תְּהַלֵּךְ (Ps 73:9) takes a *šewa' pataḥ* (when a *šewa'* is the norm in non-guttural verbs).
- the preformative *he'* in הִסִּיתֶךָ (Jb 36:6) is vocalized with a *šewa' pataḥ* instead of the expected *šewa' segol*.

3.3.5 Quiescence

The scribe frequently refers to quiescence in the following situations:

- one of the אהו"י radical letters becomes silent but remains in the spelling:
 - the *yod* is quiescent (הונחה [בו] הי"ד [...] והוטלה תנועתה ב-/אל) and its vowel is retracted in ביקרוּתֶיךָ, MT: בִּיקְרוּתֶיךָ (Ps 45:10) and ליקהת, MT: לִיקְהֶת (Prv 30:17).⁴²
 - the *'alef* is quiescent (והאל"ף [בו] נחה) and its vowel is retracted in קוראים, MT: מִשְׁתוּ (Jb 41:17). The *'alef* is quiescent

39 We do never find the term *pataḥ qaṭan* (פתח קטן), which does appear in David Kimḥi.

40 Note that, while I transcribe *šewa'* for coherence with the more common spelling of the word (שוא) used throughout, the spelling in the manuscript is *šeba'* (שבא).

41 We do not find these two designations in Kimḥi's writings.

42 See § 2.4.2.1, § 3.3.7, and § 3.4.8.

and its vowel is shifted to the following letter (והאל"ף [בו] נחה) in עֲפָאִים, MT: עֲפָאִים (Ps 104:12).⁴³

- one of the אהו"י radical letters becomes silent and drops in the spelling:
 - the first radical drops out without compensation (ואל"ף פ"א הפועל נעלמת) in תבא (Prv 1:10), from 'bh; and (וואל"ף נחה נעדרת מן המכתב) in הסורים (Eccl 4:14), from 'sr.
 - the second radical drops out without compensation (ועי"ן הפועל נחה) in עולות, MT: עולֹת (Ps 58:3), from 'wl.
- a quiescent (lit. "resting") *šewa'* on a consonant (הקו"ף נחה), as in לקרב, MT: לְקַרֵּב (Ps 144:1) highlights the non-marking of gemination after the article. Frequently, the terms *temurat* (תמורת) and *mubla'a(t)/nibla'a(t)* ([נבלע]ת/[מובלע]ת) are used to refer to compensation and assimilation. Thus, the scribe explains אוזין (Jb 32:11) from either *zyn* or *zn*; in the latter case, the preformative would be hidden and the radical *alef* visible on the surface form (והנח תמורת) והאל"ף פ"א הפועל, with an underlying form אאזין.⁴⁴

3.3.6 *The Matres Lectionis*

There are very few references to *matres lectionis* and *plene*/defective spellings of biblical lemmata. In Eccl 3:11 the scribe explains the lemma העולם, MT: הָעֵלָם as follows: "[The terms] העולם, לעולם, עולם are written in the defective form, without a *waw*, in some passages, that is, with the sense of hiding, an expression that indicates concealment to men, because if a man knew that he was close to dying he would not build a house or plant a vineyard."⁴⁵

The scribe makes reference to *plene* spellings in three places, all of which allude to a paragogic *he'*: בתוב מלא, when commenting on ולכה (Ps 80:3); והה"א, when commenting on לחלכה (Ps 10:8); and במלא לחוזק דבר, when commenting on בכה (Ps 141:8). In the third case, a semantic value is clearly given to the paragogic *he'* since the scribe adds that every omission of a letter also implies an omission of meaning (כל חסרון אותיות ענין חסרון בענין), a remark which is at odds with his overall grammatical approach.

43 The scribe adds that the *yod* is *na'ah* (נעה). The explicit opposition between the terms *naḥah* (נחה) and *na'ah* (נעה) appears only in this verse. When commenting on ריעכם (Jb 6:27), he indicates the presence of the second radical in an ע"ו/ע"י stem (ד' נכתב בו הנח יו"ד) (עי"ן הפועל).

44 All other cases of compensation and assimilation will be addressed in § 3.3.7.

45 See Rashi ad loc.

3.3.7 *Dageš*

The *dageš* sign denotes the doubling of a consonant (*dageš forte*) or the plosive pronunciation of the *begad kefat* letters (*dageš lene*).

In several places the scribe simply notes that a given term is doubled (דגוש) (Ps 17:5), or that a letter is or should be doubled (דגושה) (Pss 69:4, 118:18; Jb 21:5; Eccl 3:18).

He refers to the loss of a consonant and the resulting compensation with the phrases מובלע(ת)/נבלע(ת) בדגש and והדגש בו תמורת. Thus, he remarks that the *dageš* compensates for the assimilation of the following:

- the first radical *nun* (גו"ן השרש נבלעת בדגש) in נסע, MT: נִסַּע (Jb 4:21), a *nif'al* perfect of *ns*⁴⁶; and in השה, MT: הִשָּׂה (Jb 39:17), a *hif'il* perfect of *ns'h*. Similarly, when commenting on ישל, MT: יִשַּׁל (Jb 27:8), from *ns'l*, the scribe suggests this should be יִשַּׁל—that is, with a compensatory *dageš*.⁴⁶
- the first radical (והלמ"ד נבלעת בדגש) in נתעו, MT: נִתְּעוּ (Jb 4:10), from *lt*⁴⁷, with an underlying form גלתעו.⁴⁷
- the second radical of an ע"ו/ע"י form. The scribe remarks that the *dageš* is in place of the quiescent (הדגש בו תמורת הנח) in שתו, MT: שִׁתּוּ (Ps 49:15), from *šwt*; נצתו, MT: נִצְּתוּ (Jb 15:33), from *nyš*; בשכות, MT: בִּשְׁכּוֹת (Jb 40:31), from *swk*; הנצנים, MT: הַנִּצְּנִים (Sg 2:12), from *nwš*.
- the third radical (גו"ן למ"ד הפועל נבלעת בדגש) in an ע"ע verb in תרננה, MT: וּשְׁנֵי נוּנֵי הַשֶּׁרֶשׁ (Ps 71:23), from *rnn*; the second and third radical letters (ושני נונ"י השרש) in an ע"ע verb, as in תרנה, MT: תִּרְנָה (Prv 1:20), from *rnn*.
- the third radical in a ל"א (הדגש תמורת האל"ף) in בחבי, MT: בַּחֲבִי (Jb 31:33), from either *hbb* or *hb*⁴⁸.
- the third radical and the *he'* of the suffixed pronoun (והנו"ן השלישית והה"א) in ויכונונו, MT: וַיִּכְוְנוּ (Jb 31:15), with an underlying form ויכונונה.⁴⁸
- the *taw* of the *hitpa'el* (הת"ו מובלעת/נבלעת בדגש) in ויכונונו, MT: וַיִּכְוְנוּ (Ps 59:5) and in וידכאו, MT: וַיִּדְכְּאוּ (Jb 5:4).
- the affirmative *taw* [ות"ו] in שתי, MT: שִׁתִּי (Ps 73:28), from *šwt*; and שתני, MT: שִׁתְּנִי (Ps 88:7), from *šwt*.

The scribe frequently mentions the impossibility of doubling a guttural consonant or *reš* by referring either generically to the guttural consonants with the phrase נדגש לא, ⁴⁹ or specifically to a given guttural with

46 For ישל, MT: יִשַּׁל (Jb 27:8), see also § 3.4.4.2, c.2.3.1.

47 As in Kimḥi, *Šorašim*, s.v. *lt*⁴⁷. Modern grammarians refer it to the root *nt*⁴⁷.

48 The scribe explains that the third *nun*, which is also assimilated, is pleonastic, as in יסובבנהו, MT: יִסְבְּבֵהוּ (Dt 32:10).

49 Pss 38:3, 107:39; Jb 14:12.

the phrases ומפני הרי"ש/הר"ש לא⁵¹, ומפני החי"ת לא נדגש⁵⁰, ומפני האל"ף לא נדגש⁵² and ובעבור שלא תדגש הרי"ש⁵².

In addition to noting when the *dagesh* constitutes a phonological compensation, the scribe also notes the euphonic and/or pausal *dagesh* ([...] ב-הדגש) in (לתפארת הקריאה) תהתלו (Jb 13:9); יחתו, MT: יחתו (Jb 21:3); and יחלו, MT: יחלו (Jb 29:21). Although the notion existed in previous authors, it was David Kimḥi who introduced this specific designation. Thus, while introducing the *pa'el* forms in his *Miklol*, he comments on the form חָדְלוּ (Jgs 5:7) and explains that the *dagesh* on the *lamed* embellishes the word, as "it is the custom of the Hebrews to emphasize the reading of [certain] letters with a *dagesh* so as to embellish the reading [when the word is] in pause."⁵³ Kimḥi adds that it is also common "to emphasize the recitation of [certain] letters with a *dagesh* even if they are not in pause." In this second situation, the consonant on which the *dagesh* falls takes a *šewa*'. This is illustrated in the following cases: עֲצָבוֹתָם (Ps 16:4); וקשתותם, MT: וְקִשְׁתוֹתָם (Ps 37:15); ביקרותיך, MT: בִּיקְרוֹתֶיךָ (Ps 45:10); מטהרו, MT: מְטַהְרֵוּ (Ps 89:45); עקבות, MT: עֲקֻבוֹת (Ps 89:52); נצרה, MT: נִצְרָה (Ps 141:3); יחד, MT: יַחַדְךָ (Jb 3:6); ובהמרותם, MT: וּבְהִמְרוֹתָם (Jb 17:2); ויפת, MT: וַיִּפְתְּ (Jb 31:27); ליקחת, MT: לִיקְחֶת (Prv 30:17). The scribe also considers the *dagesh* in the second *nun* of השאננים, MT: הַשְּׂאֲנִינִים (Ps 123:4) and in the *mem* of במנעמיהם, MT: בְּמִנְעֻמֵיהֶם (Ps 141:4) to be euphonic.⁵⁴

3.3.8 *Mappiq*

Explicit reference to the *mappiq* sign, used to distinguish a consonantal *he'* from a *he'* used as a *mater lectionis*, occurs in cases where an expected *mappiq* does not appear (ומש' ומשפטה במפיק): לחילה, MT: לְחִילָה (Ps 48:14); משכמה, MT: מְשַׁכְמָה (Jb 31:22); and מקנה, MT: מְקִנָּה (Jb 31:22). It also occurs when a *mappiq* appears against the norm (במפיק שלא כמשפט), as in ותעלמה, MT: וְתַעְלְמָה (Jb 28:11).

50 Ps 109:10.

51 Pss 35:14, 36:13, 68:3, 130:7; Jb 29:21, 38:40.

52 Pss 10:3, 29:1, 37:35, 58:10, 116:3, 137:7; Jb 3:3, 18:15, 24:7, 30:30, 36:27–28; Prv 1:17, 28:25; Eccl 3:18. For לברם, MT: לְבָרָם (Eccl 3:18) see above, § 3.3.4.7.

53 Kimḥi, *Miklol*, § 2b. See also Chomsky, *Hebrew Grammar*, 75, n. 84.

54 See Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, Subsidia Biblica 14 (Roma: Editrice Pontificio Istituto Biblico, 1991), § 18 k.

3.3.9 *Rafe*

The term *rafe* (רפה/רפי; plu. רפיין) is used in reference to the following:⁵⁵

- the absence of *dageš forte* in ומפלטִי, MT: וּמְפֹלְטִי (Ps 18:3); ולמנחמים, MT: וְלִמְנַחֲמִים (Ps 69:21); לָמָּה, MT: לָמָּה (Jb 7:20); אחוד, MT: אַחֻוּךְ (Jb 15:17); and ויחקו, MT: וַיַּחֲקוּ (Jb 19:23).⁵⁶ Similarly, the *mem* in ולמנחמים, MT: וְלִמְנַחֲמִים (Ps 69:21) is said to be *rafe* (רפיין המ"ם).
- the absence of *mappiq* in לָהּ, MT: לֶּהּ (Ru 2:14) and in other cases listed in § 3.3.8.

The *rafe* is marked graphically in some of the abovementioned cases. In other places where there is no explicit reference to the term רפה/רפי, the graphic sign is used to indicate the following:

- the absence of *dageš lene*, i.e., the fricative pronunciation of the *begad kefat* letters
 - in lemmata—אֲזַנְךָ, MT: אֲזִנְךָ (Ps 102:3); עֲדוּתֵיךָ, MT: עֲדוּתֵיךָ (Ps 119:14).
 - in scriptural quotations—עֲשֵׂתָהּ, MT: עֲשֵׂתָהּ (Est 2:1 [quoted in Ps 57:2]); עֲדוּתֵיךָ, MT: עֲדוּתֵיךָ (Ps 119:138 [quoted in Ps 119:14]); וַיַּעֲרֹכָהּ, MT: וַיַּעֲרֹכָהּ (Is 44:7 [quoted in Ps 149:5]); חֲדָלוּ, MT: חֲדָלוּ (Jgs 5:7 [quoted in Jb 13:9 and 29:21]); בּוֹדֵאִים, MT: בּוֹדֵאִים (Neh 6:8 [quoted in Jb 29:6]); הִחֲדִלְתִּי, MT: הִחֲדִלְתִּי (Jgs 9:9 [quoted in Prv 28:22]).
 - in commentary—יִפְיֹתֶי (Ps 45:3); תִּילֹן (Ps 56:8); סִפְרָה (Ps 56:9); עֲרָבִים (Ps 68:5); קִדְמוֹ (Ps 68:26); תִּבְזֶה (Ps 73:20); דְּכִי (Ps 93:3); אֲזַנְךָ (Ps 102:3); מִדֹּ (Ps 109:18); הִפְצִיחָם (Ps 111:2); נִדָּח (Ps 147:2); עֲצָבָהּ (Ps 147:3); וַיַּעֲרֹכָהּ—יַחֲרִדוּ (Ps 149:5); יִיָּשֵׁי (Jb 3:17); תִּבְעֵתֶנִּי (Jb 7:14); לְמַעַדִּי (Jb 12:5); יַחֲצִבוּן (Jb 24:24); שֶׁאוֹנָהּ (Jb 29:13); שְׂדֵי (Jb 29:19); וְכָאֵב (Jb 31:18); מַעֲבִדֵיהֶם (Jb 34:25); עֲמָדִי—הִבּוֹ (Ru 3:15).
- the absence of *dageš forte*
 - in lemmata—לְקָרֵב, MT: לְקָרֵב (Ps 144:1);⁵⁷ וְהִשְׁמוּ, MT: וְהִשְׁמוּ (Jb 21:5).
 - in scriptural quotations—כַּמְעִיל, MT: כַּמְעִיל (Ps 109:29 [quoted in Ps 144:1]).
- quiescence
 - in lemmata—קוֹרְאִים, MT: קוֹרְאִים (Ps 99:6); עֲפָאִים, MT: עֲפָאִים (Ps 104:12); בְּעֵקְבֵי, MT: בְּעֵקְבֵי (Sg 1:8).

55 On the use of *rafe* in biblical manuscripts, see Israel Yeivin, *Introduction to the Tiberian Masorah*, Masoretic Studies 5, trans. and ed. E.J. Revell (Missoula, MT: Scholars, 1980), § 397. See also Dotan, “Masorah,” § 5.1.2.3.

56 In some of these cases, the absence of *dageš forte* is explained as a result of the need to “lighten” (להקל) the word. See below, § 3.3.13.

57 In לקרב, as well as in כמעיל (below), the *rafe* sign also marks quiescence.

- in scriptural quotations—חוטאים, MT: חטאים (1Sm 14:33 [quoted in Ps 99:6]); נְשִׂאָה, MT: נְשִׂאת (2Sm 19:43 [quoted in Sg 5:12]).⁵⁸

3.3.10 *Maqqef*

There are no explicit references to the *maqqef* sign (מקף) or its use. When commenting on the lemma על מות, MT: על-מות (Ps 48:15), which appears in the text without a *maqqef*, the scribe observes that these are two words in writing and one in meaning (שתי מלות במכתב ואחת בענין).

The two words that the *maqqef* joins usually appear with a space between them in the manuscript, with some exceptions, such as בלימה, MT: בְּלִי־מָה (Ps 104:6 [quoting Jb 26:6]). In this and similar occurrences, which have been duly noted in the edition, the two words separated by the *maqqef* are rendered as a single word.⁵⁹

3.3.11 *Accents and Stress*

Except for one exception, in Jb 30:21, all mentions of the accents occur in the book of Psalms. These two books, along with Proverbs, constitute the אמ"ת books and have a different system of accents in the Tiberian Masorah from the other twenty-one books of the Bible.

The accent referred to most frequently is the *'atnah* (אתנח), particularly when it has an effect on vocalization (Pss 18:10, 48:5, 68:14, 69:24 [2], 70:6 [2], 135:14 [2],⁶⁰ 137:7). In four places (Pss 35:19, 69:5, 102:3; Prv 30:21) the *'atnah* is mentioned along with the *sof pasuq* (סוף פסוק/פסו'), also in reference to the vocalization of pausal forms. Additionally, when commenting on קרחו, MT: קָרְחוֹ (Ps 147:17), the scribe notes the two accents (בשני טעמים), commenting on the *ha-dehi* accent (בטעם הדחי) under the radical *qof*.⁶¹ Finally, he derives the verbal form ירטני, MT: יִרְטְנִי (Jb 16:11) from either *yrṭ* (in which case, he says, the *yod* should be marked with a *ga'ya'* [געיא'])⁶² or from *rṭh*.

58 For a far more extended use of the *rafe* sign in medieval, mainly Italian and Ashkenazi manuscripts, see Morag, "The Vocalization of Codex Reuchlinianus."

59 Similar occurrences appear in the lemmata in Pss 102:4, 102:19, 146:1, and in the biblical prooftexts in Pss 17:15 (quoting Ps 115:17), 80:19 (quoting Ps 115:17), 86:2 (quoting Ps 115:17), 104:6 (quoting Jb 26:7); Jb 18:5 (quoting Dn 7:9), 20:7 (quoting Ps 102:14); Prv 30:15–16 (quoting Jb 26:7).

60 The scribe notes that the vocalization of יתנחם, MT: יִתְנַחֵם (Ps 135:14) is due to the *'atnah* [and *sof pasuq*] on the analogy of וְהִטְהָרוּ, MT: וְהִטְהָרוּ (Nm 8:7) and וְהִנְחַמְתִּי (Ez 5:13), the former having a *sof pasuq* and the latter an *'atnah*.

61 Note the discrepancy with the Masoretic Text.

62 Later known as *meteg*.

Several passages also include discussions on oxytonic stress or *millera*^c (מלרע)⁶³ and paroxytonic stress or *mille*^cel (מלעיל ... הטעם)⁶⁴.

3.3.12 *Changes in the Consonants: Permutation and Metathesis*

Permutation, or the substitution of one consonant for another, is referred to by the phrase *be-hilluf 'otiyot* (בחלוף אותיות). As mentioned in the discussion of the consonant groups, the scribe recognizes permutation within each of the five groups: gutturals (Ps 18:46; Jb 6:5), palatals (Pss 15:3, 68:28, 80:16, 102:10;⁶⁵ Jb 40:12; Sg 5:13), dentals (Pss 78:50, 119:103; Jb 36:29, 40:17, 40:31), lingual-dentals (Ru 2:14, 2:16), and labials (Pss 68:31, 68:32; Jb 24:24; Prv 31:22). He also recognizes the permutation of both palatals and dentals in the same word (Ps 75:9).

In some of the above examples, explicit reference is made to the specific letters that are permuted. The scribe thus points out the switch of *gimel* and *kaf* in Sg 5:13 (והגימל בו במקום כ"ף) and the switch of *mem* and *bet* in Ps 68:32 (שהמ"ם ב[...]. במקום ב"ת). Elsewhere, the substitution of one consonant for another is referred to by simply identifying the consonant itself without specifying the particular groups.⁶⁶

Permutation can also involve consonants belonging to different groups according to their point of articulation, as in Jb 40:17 (בחלוף ח"ת בכ"ף); Jb 32:6 (בחלוף ר"ש בלמ"ד); Ps 119:103 (הלמ"ד במקום ר"ש); Jb 37:9 (הת"ו בו במקום ש"ן); and Jb 29:7 (הת"ו בו תמורת ה"א הנקבות).⁶⁷

In addition to these examples, several occurrences of consonantal permutation underlie the scribe's explanation. For example, in Jb 41:22 the lemma *ירפד* is explained by adducing Prv 7:16 (מרבדים רבדתי ערשי), which is a case of consonant permutation within the *בומ"ף* group.⁶⁸

63 Pss 34:11 (2), 36:13, 37:20, 40:3; Jb 15:32; Ru 3:15.

64 Ps 137:7; Jb 24:1; Ru 1:22.

65 The scribe's suggestion—understanding the lemma *מסרתתי* as *מוזגתי* also entails a permutation of sibilants, which he does not explicitly say.

66 See Pss 74:6, 89:52, 114:1.

67 This is a frequent phenomenon in glossaries. All of the possibilities listed here, as well as many others, are also recorded in the Leipzig Glossary, for example. Banitt (*Le Glossaire de Leipzig*, § 5.3.5.2) points out that consonant permutation, fostered by continuous comparison with Aramaic, becomes extremely important in Rashi's commentary. For Rashi, the presence of the same two consonants in a given form, regardless of their order or root, is enough to assign them the same meaning. In contrast to Rashi, Abraham ibn Ezra formally opposed all arbitrariness in the application of the method of permutation and did not allow it except in the case of the *אהו"י* group.

68 Additional examples are *סט"ם* (Ps 101:3), explained by analogy to *כזב* וּשְׁטִי כִזְבִּי (Ps 40:5); and *בסד* (Jb 13:27), explained by analogy to *בס"ד*, MT: *בְּשִׁיד* (Dt 27:4).

The scribe also makes reference to metathesis, the transposition of consonants, using *hefek* (הפך) and *hafuk* (הפוך) in one of the following formulas: בהפך (Ps 65:12),⁶⁹ בהפך האותיות (Pss 14:3 [2], 53:4); and הפוך מ-/מן (Pss 10:7, 18:46, 22:16, 31:23, 37:20, 39:5, 49:2, 49:12, 58:7, 68:24, 68:30, 72:16, 73:19, 76:12, 139:15, 140:4; Jb 15:16, 18:14, 22:16, 24:16; Prv 1:1; Ru 3:8; Sg 4:4). Metathesis is the underlying principle of the scribe's explanation in many other instances, such as ובני רשף (Jb 5:7), which he explains by comparison to שרפים (Is 6:2).

The three examples of metathesis most frequently cited are כָּשַׁב and כָּבַשׁ, שְׁמֵלָה and שְׁלֵמָה, and מְלִחָעוֹת and מְלִחָעוֹת,⁷⁰ which may or may not follow one of the formulas listed above.⁷¹

Both permutation and metathesis are manifestations of the general phenomenon of homophony which is central to the rationale of glossaries.

3.3.13 *On the Difficulty of Pronunciation and the Need to Lighten It*

The phrase *kabed 'al ha-lašon/ha-mibṭa'* (כבד על הלשון/המבטא) "heavy on the tongue, difficult to pronounce") is used in cases where changes in the underlying form are attributed to the difficulty of pronouncing a given phonic sequence. These include the following situations:

- substitution of one of the identical radicals in an ע"ע root, as in קנצי (Jb 18:2), from *qšš*.⁷²
- anticipation of the third radical in an ע"ע verb, given the difficulty of pronouncing two adjacent 'ayins, as in יעלעו (Jb 39:30), from *lw*.⁷³
- substitution of the third radical *he'* after 'ayin in a ל"ה root, as in פדעהו (Jb 33:24), from an underlying פדההו.

Similarly, some features are regarded as the result of a need to facilitate or lighten pronunciation (להקל). These include the following:

- absence of *dageš forte* in the *piel* stem, as in ומפלטי, MT: וּמְפִלְטִי (Ps 18:3); וינקשו, MT: וַיִּנְקְשׁוּ (Ps 38:13); אחוד, MT: אַחֲוֶה (Jb 15:17).
- absence of *dageš forte* in an ע"ע form,⁷⁴ such as והמכו, MT: וְהִמְכוּ (Jb 24:24), from *mkk*, and מחלת, MT: מְחִלַּת (Ps 53:1), from *hll*.

69 Not to be confused with the use of the term in the sense of "opposite meaning" in Pss 82:5 (2), 106:25; Jb 21:33.

70 These three appear in David Kimḥi's *Miklol*. See Kimḥi, *Miklol*, 89a; Chomsky, *Hebrew Grammar*, § 2 and 31, n. 10.

71 This is the case in Jb 4:10, 15:12, and Prv 30:14.

72 See also Kimḥi, *Šorašim*, s.v. *qšš*.

73 See § 3.4.4.2, c.2.2.1.

74 Cf. Chomsky, *Hebrew Grammar*, 198, n. 273.

- the vocalization of construct plural forms in nouns of the *pa'el* formation, such as דשני, MT: דְּשָׁנִי (Ps 22:30), for דְּשָׁנִי;⁷⁵ and יראת, MT: יְרֵאת (Prv 31:30), for יְרֵאת.⁷⁶

3.3.14 *The Pause*

There are times when the scribe simply notes that the vocalization of a given form is due to the pause (מפני ההפסק).⁷⁷ Additionally, he comments on pausal forms which are vocalized against the norm, such as שְׁקָר, MT: שֶׁקָר (Ps 69:5) and נתקו, MT: נִתְקוּ (Jb 17:11), as well as on unmarked or contextual forms which are vocalized as if they were pausal, such as יאתיו, MT: יֵאָתִיו (Ps 68:32); חסיה, MT: חֲסִיָּה (Ps 57:2); גטוי, K: גָּטוּי (Ps 73:2); תלן, MT: תִּלָּן (Jb 17:2); and תעזב, MT: תִּעָזֵב (Jb 18:4).⁷⁸

3.3.15 *Masorah*

Differences with respect to the Masoretic Text are discussed in § 2.2.3 and § 2.4.2.1. In this section I list those passages which include explicit reference to the following Masoretic phenomena:

- *qere'-ketib*. Throughout the text, the scribe tends to write the lemma according to the *qere'* (קרי) form and then build his commentary on that form.⁷⁹ On occasion, he also notes the *ketib* (כתיב/כתי/כת): הרב, K: הִרְבָּה (Ps 51:4); יחובר, K: יִבְחָר (Eccl 9:4, quoted in Ps 122:3); יכשילו, K: יִכְשֹׁלוּ (Prv 4:16; quoted in Ps 62:4); גטעה, K: גָּטָע (Prv 31:6). In the first of these cases, the scribe explains that the term הרב is a *hif'il* imperative of a ל"ה stem according to the *qere'*, and a noun according to the *ketib* (הִרְבָּה). In two additional cases, the scribe remarks on both the *qere'* and the *ketib* forms (... וקורין ... כת): גודי, K: גָּדוּי (Ps 11:1) and שדון, K: שִׁדְיִן (Jb 19:29). Finally, when commenting on חסדי, K: חֲסִדָּו (Ps 59:11), he provides two interpretations and favors the one based on the *ketib* (או פ"י כמו שהוא כתוב חסדו [...]).⁸⁰

75 Similarly, שמחי, MT: שִׁמְחֵי (Is 24:7); זקני, MT: זִקְנֵי (Gn 50:7), quoted as prooftexts. The scribe indicates that the vocalization intends to “lighten and hasten” the word (להקל ולהרעין המלה). Similarly, following David Kimḥi (*Miklol*, 94b), he argues that the pointing in MT: תוסף (Prv 30:6) is to “hasten” the word (להרעין המלה).

76 Also יראי, MT: יְרֵאִי (Mal 3:16, etc.).

77 See above, § 3.3.7 for Jb 21:13 and § 3.3.4.4 for Jb 40:32.

78 On pausal forms, see also § 3.3.11.

79 On differences with regard to the Masoretic Text, see § 2.2.3 (for lemmata) and § 2.4.2.1 (for scriptural citations).

80 See Simon, “Ibn Ezra and Kimhi,” 200.

- “two words in the writing and one in the reading.” The scribe remarks that מלה אחת (Ps 41:9) is “one word in the writing and two in the reading” (בנכתב ושתיים בקריאה).⁸¹
- *tiqqune soferim* (תיקון/תקון סופרים; plu. תקוני סופרים, “scribal emendations”). The scribe notes scribal emendation in the following cases: כבוד for כדוד (Ps 106:20); וברכו (Jb 1:5); יברכך (Jb 1:11); עלי for עליך (Jb 7:20); אם בניך for אם אתה (Jb 8:4); בידם for ביד הקב״ה (Jb 21:16); אויבי, MT: אֹיְבֵי for יי (Jb 27:7); אויב for פלו (Jb 32:3). Of these, only three (Ps 106:20, Jb 7:20, and 32:3) are included in the traditional masoretic lists of scribal emendations, that is, passages in the text that are traditionally considered to have been emended for theological reasons. The remaining occurrences represent euphemisms and other oblique or substitute expressions.⁸²
- specific forms that occur only once in the Masoretic Text: מהרו (Ps 16:4), where the scribe remarks: ולא בא כן כמוהו; ולמה (Jb 7:20), where he says: ואין המקרא בכל המורה; and בכלח (Jb 5:26), where he says: בכל המלה לזו המלה בכל המקרא.⁸³
- one of the following Masoretic observations: (1) the *waw* in עֲדֹוֹתֶיךָ, MT: עֲדֹוֹתֶיךָ (Ps 119:14), occurs eight times as a consonant in this psalm (verses 14, 31, 36,

81 See also § 3.3.10.

82 Strictly speaking, the term *tiqqune soferim* refers to a list of eighteen passages in the Masoretic Text which have undergone emendation. The earliest lists are those included in the *Sifre on Numbers* and the *Mekilta de-Rabbi Ismael*. For a critical evaluation of this tradition, its origins, and development, see Carmel McCarthy, *The Tiqqune Sopherim and Other Theological Corrections in the Masoretic Text of the Old Testament* (Freiburg: Universitätsverlag; Göttingen: Vandenhoeck und Ruprecht, 1981). McCarthy argues that “it is not surprising to find other traces of this phenomenon outside of the official lists” (p. 197). In chapters 5 and 6, he further considers the broader area of euphemism and substitute/oblique references to which the *tiqqune soferim* belong or relate. The remaining six verses in our list are instances of such a usage, and they are all instances of what McCarthy describes as “original euphemism,” that is, substitute expressions which formed part of the original text, versus “secondary euphemism,” that is, instances that resulted from a later intervention. Within the category of “original euphemism,” Jb 1:5 and 1:11 use the expression “to bless” instead of “to curse,” Jb 8:4 avoids direct reference to the person addressed, Jb 27:7 refers to the enemies and not to God as a euphemistic device, Jb 21:16–17 protects God’s transcendence, and Prv 30:20 uses a euphemism for an expression with sexual connotations. Only in the latter verse is the term “euphemism” (לשון נקייה) used.

83 In “The Meaning of *’Ein lo Domeh* and Similar Phrases in Medieval Hebrew Exegesis,” *AJS Review* 4 (1979): 61, Frederick E. Greenspahn associates the formula *’en lo dimyon* (אין לו דמיון) with Menaḥem ben Saruq and with Rashi, and the formula *’en kamohu* (אין כמוהו) with Abraham ibn Ezra. None of these authors was the direct source for any of the three passages. The formula *’en lo haber* (אין לו חבר), common in Abraham ibn Ezra and David Kimḥi, is not attested in this manuscript. Only once do we find *ke-mišpat haberaw* (כמשפט חבריו) (Ps 150:2).

99, 111, 129, 144, 157), and once as a vowel (Ps 119:138);⁸⁴ (2) the עמי stands for the expected עמים in Ps 144:2 and two other verses; (3) the *he'* in the term לָהֶּ, MT: לָהֶּ (Ru 2:14) occurs three times as *rafe*—that is, with no *mappiq*—in the Masoretic Text; (4) the word הבִּי, MT הָבִי (Ru 3:15) can be explained as an imperative *qal* of *yhb* (that is, an aphaeretic form of a פ"י root, in which case the *he'* should be vocalized with *ḥatef pataḥ*) or, alternatively and according to the Masorah, as an infinitive *hif'il* of *bw'* and so without vocalic change (that is, as an apocopated form of a ע"ו root).

3.4 Morphosyntax

3.4.1 The Root

3.4.1.1 The Root: Strong versus Weak Roots

When commenting on the verbal form יכרסמנה (Ps 80:14), the scribe, clearly following David Kimḥi, notes that a word cannot have fewer or more than three radicals, unless it is a [proper] noun (שם) or a particle, as he has already mentioned in the section on grammar.⁸⁵ The presence of a fourth consonant is systematically considered to be an addition. Reference to the radical (שרשית) or the non-radical character of a given consonant in words that are prone to misunderstanding or are susceptible to more than one interpretation occurs occasionally in the commentary on Job.⁸⁶

We do not find any term designating the categories of “strong” and “weak” or “defective” roots. Instead, the scribe identifies verbs and nouns by their פעל stem⁸⁷ and points out one of the אהו"ו letters or the geminated radical letter in the stem.⁸⁸

He designates weak and geminated roots as follows:

84 The mnemonic that David Kimḥi uses to refer to these eight occurrences of the word is בד"ה מנפצ"ר, each letter representing the initial letter of the verse in which it appears in alphabetical order.

85 On similar references to the section on grammar, see § 5.5.

86 See Jb 15:24, 28:11–12, 30:4.

87 On the inclusion or exclusion of geminated forms in the category of “weak” roots among medieval authors, see Chomsky, *Hebrew Grammar*, 177, n. 187.

88 Note that the terms שלם and חסר/נוסף are not equivalent to “strong” versus “weak” verb. As explained in § 3.4.4.2, c.2.1, the term שלם appears three times (Ps 80:14; Jb 26:13, 39:13) in conjunction with הכבד הרביעי to designate a trilateral verb that takes a final consonant or *he'* and that functions as a quadrilateral. The term נוסף appears in conjunction with this same label to denote forms of the *po'el* type. The term חסר appears in conjunction with הכבד החמישי to denote the loss of one of the letters of a verb's ground form (but not necessarily a radical).

- בעלי האל"ף roots as פ"א.⁸⁹
- בעלי היו"ד פ"א הפועל פ"י roots as י"י.⁹⁰
- נחתי העי"ו roots, that is, those with a quiescent medial radical, as ע"י/ע"ו.⁹¹
- בע"ע roots, that is, geminated roots, as בעלי הכפל,⁹² and verbs in this category as פעלי הכפל.⁹³
- בעלי הה"א למ"ד הפועל⁹⁴ and בעלי הה"א ל"ה.⁹⁵

a) Consonant added

The term *nosaf* (נוסף/נוסף; fem. נוספת; fem. plu. נוספות) refers to letters that are not part of the root. This includes the following:

- prosthetic *alef* in באזרח (Ps 37:35), בארמנותיה (Ps 48:4), ואחותי (Jb 13:17), and אנלי (Jb 38:28).
- pleonastic *waw* in חיתו (Ps 50:10), חיתו (Ps 104:11),⁹⁶ למעינו (Ps 114:8), ואם יתקפו (Eccl 4:12),⁹⁷ וחליו (Eccl 5:16).⁹⁸
- pleonastic *yod* in חפצי (Ps 16:3); ותשוקקה MT: (Ps 65:10);⁹⁹ דברתי (Ps 110:4);¹⁰⁰ המגביה (Ps 113:5);¹⁰¹ ההופכי MT: (Ps 114:8);¹⁰² בתוכי (Ps 116:19);¹⁰³ לסוסתי MT: (Sg 1:9).¹⁰⁴
- energetic or epenthetic *nun* in יכבדני (Ps 50:23), יברכנהו (Ps 72:15), and ויכוננו MT: (Jb 31:15).¹⁰⁵
- pleonastic *taw* in צמתותוני MT: (Ps 88:17) and תבואתך (Jb 22:21); servile *taw* in תושיה (Prv 2:7).

89 Ps 143:3.

90 Ps 66:11.

91 Pss 34:11, 36:13, 41:9, 49:15, 60:6; Jb 19:23, 32:11, 35:15.

92 Ps 60:6.

93 Ps 18:15.

94 Ps 119:101, 119:117.

95 Jb 32:18.

96 Also מדו (Lv 6:3) and מדו (2 Kgs 20:8), both quoted as prooftexts in Ps 109:18.

97 The scribe favors an interpretation in which there is ellipsis (אם יתקפו התקיף או האנס), where התקיף or האנס is the elided element, and the direct object is the suffixed *waw* in יתקפו.

98 This opinion, which the scribe does not favor, is held by Ibn Janāh. The passage draws from Kimḥi, *Šorašim*, s.v. *hlh*.

99 The scribe points out that the *yod* could be that of the construct plural.

100 Also רבתי (Lam 1:11) and שרתי (Lam 1:11), and חפצי (2 Kgs 21:11), quoted as prooftexts.

101 Also המשפילי (Ps 113:6), להושיבי (Ps 113:8), and מושיבי (Ps 113:9), quoted as prooftexts.

102 Also המשפילי (Ps 113:6), quoted as a prooftext.

103 Also עליכי and למנוחיכי (Ps 116:7), quoted as prooftexts.

104 Also חלוני (Jer 22:14) and ידי (Ez 13:18), quoted as prooftexts.

105 Also יסובבנהו MT: (Dt 32:10) and יצרנהו (Dt 32:10), quoted as prooftexts.

- consonant added to a trilateral root—*zayin* added to the root in פרשו (Jb 26:9); *lamed* in זלעפות (Ps 11:6), זלעפה (Ps 119:53), and שלאנו (Jb 21:23); *mem* in יכרסמנה (Ps 80:14); *nun* in רענו (Pss 37:35, 52:10), השאננים (Ps 123:4), שאננו (Jb 3:18), שאנו (Jb 12:5), ואיתנים, MT: וְאִתְּנִים (Jb 12:19; from *yt*), לנאמנים (Jb 12:20; from *n'm*), רעננה (Jb 15:32; Sg 1:6), נבכי (Jb 38:16),¹⁰⁶ כנענים (Jb 40:30), שבענה (Jb 42:13), ושאונו (Prv 1:33), הנצנים (Sg 2:12; from *nwš*);¹⁰⁷ *reš* in חרצבות (Ps 73:4) and סרעפי, MT: שרעפי (Pss 94:19, 139:23); *šin* in שלהבת (Jb 15:30) and שלהבת יה, MT: שְׁלֵה־בְּתֵיהָ (Sg 8:6).
- prefixed preposition in כ- in כמרירי (Jb 3:5) and כדוי (Jb 6:7). The scribe indicates that the *kaf* is not part of the root (הכ"ף בּוּב- [...] נוספת).
- pleonastic prepositions and conjunctions.
 - pleonastic ב- in ביהם (Jb 16:10), ברשת (Jb 18:8), בגאון (Jb 38:10).
 - pleonastic ו- in ורכב וסוס (Ps 76:7), ולא (Jb 25:5).
 - pleonastic ל- in לאולתי (Ps 69:6); למעניתם, K: לְמַעֲנֹתָם (Ps 129:3); לגבר (Jb 3:23).

The derivational suffix *-on* in Ps 17:8 (see § 3.4.5.4) and the pronominal suffix in עושני, MT: עֲשֹׁנִי (Jb 31:15) are also described as an “addition” (בתוספת אותיות). Similarly, the term “added” (נוסף) describes the addition of a superfluous or redundant word in Ps 41:8 (מלת ל"י נוספת).

b) Consonant dropped

The consonants that can be dropped are the אהו"י letters, the נ, and rarely the ל. Cases of this phenomenon that appear in this text are indicated with a perfect or infinitive of the root *nfl* (for example, בנפול פ"א הפועל, or with the formula *haser/haseret* ([חסר/חסרת]), for example, חס' אל"ף פ"א הפועל. The occurrences are as follows:

- dropping of the initial radical in פ"ן verbs, as in צרתני (Ps 139:5),¹⁰⁸ from *nšr*; תתה, MT: נִתְּתָה (Ps 18:41),¹⁰⁹ from *ntn*.
- dropping of the initial radical in פ"א verbs, as in ימרוך, MT: יִאֲמָרְךָ (Ps 139:20).¹¹⁰
- dropping of the initial radical in פ"י verbs, as in תוכל (Jb 42:2).
- apocope in א"ל root, as in ישימות, K: יִשְׁיֹמֹת (Ps 55:16); יני (Ps 141:5).¹¹¹

106 Also quoted as a proof-text in Jb 28:11–12, with the explanation שרשית

107 Also quoted as a proof-text in Sg 4:13, ומגדנות, MT: וּמְגִדְנֹת (Gn 24:53), quoted as proof-text in Sg 4:13.

108 It could also be a verb with a quiescent medial radical.

109 The scribe also quotes רד (Jgs 19:11) and קח (Ez 17:5), two forms with aphaeresis of the initial radical.

110 Also תמרו (2Sm 19:14), root *mr*, quoted as a proof-text.

111 One of the two possible explanations of הבי (Ru 3:15)—that is, as an imperative *qal* of *yhb*—also entails aphaeresis of the initial *yod*. See § 3.4.4.4.

- apocope in a ל"ה root, as in ישעשעו (Ps 94:19), from ש'ח; הערער (Ps 102:18), from ח'.

The scribe also indicates dropped preformatives, as in ושבח (Eccl 4:2), about which he notes: ונפלה ממנו המ"ם הראויה לו.¹¹³ He also notes the syncopated *he'* of the *hif'il* in לחטיא (Eccl 5:5), where he points out: בחסרון ה"א ההפעיל; and in יהושיע (Ps 116:6), where he says, בלא חסרון ה"א הפעיל.

c) One consonant standing for another

Besides designating categories of weak and geminated stems, the scribe frequently makes reference to cases in which one of the אהו"י letters, *nun*, or *taw* appear in place of another letter. Occurrences are as follows:

- regarding the *alef*, the scribe notes cases in which it replaces the following:
 - the third radical in a ל"ה stem ([למ"ד הפועל] ה"א במקום/תמורת ה"א [בו] במקום/תמורת ה"א). Thus, the scribe says that the *alef* in שגיאות (Ps 19:13), ימחאו (Ps 98:8), נכאו (Jb 30:8), בצבאות (Sg 2:7), and תבא (Prv 1:10) stands for a third radical *he'*.¹¹⁴
 - the *he'* of the *hitpo'el* (הפעיל) in אשתוללו (Ps 76:6).
 - a *yod* (האל"ף) in שגאן (Ps 68:18).
 - one of the geminated consonants in a ע"ע stem (האל"ף/בו/בם במקום/תמורת) (אות] הכפל). This occurs in ימאסו (Ps 58:8; Jb 15:32), from *mss*; תמלא (Jb 15:32), from *mll*; and צאלים (Jb 40:21), from *šll*.¹¹⁵
- regarding the *waw*, the scribe notes that it stands for the following:
 - the first radical in a פ"י stem (הו"י הראשונה במקום [יוד] פ"ה הפועל), as in תוגיון (Jb 19:2) and תושיה (Prv 2:7).
 - the third radical in a ל"ה stem ([למ"ד הפועל] ה"א במקום [בו] הו"י). This occurs in בשלוי (Ps 30:7), אחו (Jb 8:11), לשכוי (Jb 38:36), and בחגוי (Sg 2:14).
- regarding the *yod*, it may replace the following:
 - the third radical in a ל"ה stem (הו"י [בו/בם] במקום/תמורת ה"א למ"ד הפועל): כליותי (Ps 16:7); יריוון and יחסיון (Ps 36:8–9); דוי (Ps 39:7); ישתיון (Ps 41:4); חסיה (Ps 57:2);¹¹⁶ יאתיו (Ps 68:32);¹¹⁷ גטיו (Ps 73:2);¹¹⁸ תושיה (Jb 5:12); יהמיון (Ps 83:3); לגאיונים (Ps 123:4); ויאתיני (Jb 3:25); יתיו (Jb 12:6); תוגיון (Jb 19:2); יאתיו (Jb 30:14); המי'ות (Prv 1:21); ורעיון (Eccl 4:16). In addition to these

112 On these two forms, see § 3.4.4.2, c.2.1.

113 Also in לוּצְצִים, MT: לְצָצִים (Hos 7:5) and מֵאָן (Ex 10:4), quoted as prooftexts.

114 Similarly, the forms included in various prooftexts in Jb 33:24.

115 Also in בּוּזָאוֹ (Is 18:2, etc.), from *bzz*, quoted as prooftext in Ps 58:8.

116 The form is in pause and according to usage should be חֲסִתָּהּ.

117 The form is in pause and according to usage should be יֵאָתֵי.

118 The form is in pause and according to usage should be גִּטֵּי.

cases, the scribe notes that the third radical is *yod* (היו"ד בו למ"ד הפועל) in תושיה K: תְּשִׁיָּה (Jb 30:22).

- the dropped *he'* of the *hif'il* (ההיו"ד השנית בו במקום ה"א הפעיל). This is the case with יידע (Ps 138:6),¹¹⁹ in which the second *yod* is said to be in place of the *he'*.
- regarding the *nun*, it may replace the following:
 - one of the geminated consonants in an ע"ע stem (והנו"ן בו במקום צד"י/מ"ם) (הכפל). This is the case with קנצי (Jb 18:2), from *qss*,¹²⁰ and תמנו (Ps 64:7), from *tmm*.¹²¹
 - the *mem* of the plural ending (הנו"ן בכולם במקום מ"ם) מלכין (Prv 31:3)
- regarding the *taw*, the scribe says it replaces the following:
 - the third radical in a ל"ה stem (הת"ו בו במקום ה"א) תהותתו (Ps 62:4),¹²² from *hwh*, and קרת (Jb 29:7), whose *taw* the scribe considers to stand for a third radical *he'*.
 - the *he'* of the feminine ending (הת"ו בו במקום ה"א הנקבות), in the scribe's second explanation of the lemma just quoted, קרת.

d) Doubling of two radical letters

Reference is also made to the following:

- the doubling of the first and second letters of the root and the loss of the third radical (כפול הפ"א והע"י—ונכפלה בו היו"ד והפ"א) (see § 3.4.4.2, c.2.1).
- the doubling of the first and third radicals of the root and loss of the second radical (כפול/בכפל הפ"א והלמ"ד). This is the scribe's remark for בעפעפי (Jb 3:9) and עפעפי (Jb 16:16), from *wf* (see § 3.4.4.2, c.2.1).
- the doubling of the second and third letters of the root and the loss of the first radical (בהכפל הע"י והלמ"ד). This occurs in וצאצאיך (Jb 5:25), from *ys'*.

3.4.1.2 Root Groups

The term *nigzar* (נגזר; fem. נגזרת) followed by the preposition מן/-מן indicates a relationship between the explicated term to which it refers and another word with which it is believed to be linked. The explicated term may do one of the following:¹²³

- belong to the family of a second term with which it is linked: נגזר מן/-מן in Pss 12:6, 18:48, 47:4, 72:17 (quoting Gn 16:2), 95:6, 139:3, 146:9; Jb 30:22, 34:19;

119 Modern grammarians construe this form as a *qal* imperfect.

120 Also מעזינה (Is 23:11) and העזינה (Lv 11:13), quoted as prooftexts.

121 Also תמנו (Lam 3:22), quoted as a prooftext. Alternatively, from *tmm*.

122 Alternatively, a geminated verb.

123 On *gizrah* (גזרה), see below, § 3.4.4.1.

- נגזרת מן in Pss 116:3, 146:9; Jb 5:12, 12:12, 24:9, 29:8; Prv 2:7; מלת מן נגזר in Pss 18:5, 20:9; Prv 1:1; מלת מן נגזרת in Pss 20:9, 88:16; נגזר מענין in Pss 109:8, 141:3; Jb 14:18; Prv 1:1.
- belong to the family of a word within a Bible verse: מן נגזר in Jb 7:1, 13:4, 18:5, 20:20, 26:13, 27:8, 32:6; Prv 1:9; Sg 2:13; Ru 2:14, 4:1; מן נגזרת in Ps 81:4.
 - belong to the family of a word in the Targum: מן נגזר מן תר' in Prv 1:1; נגזרת מן תרגום in Sg 1:17.

3.4.2 The Article

The scribe refers to determination with the phrase *yedi'ah* (ידיעה) or *lešon yedi'ah* (לשון ידיעה), to the definite article with *he' ha-yedi'ah* (ה'ה ידיעה), and to determinate words with *ba'ale ha-yedi'ah* (בעלי הידיעה).

He notes the determination of למוצק, MT: למוצק (Jb 38:38), the lack of gemination of the following consonant in למלכים, MT: למלכים (Prv 31:4), and לקרב, MT: לקרב (Ps 144:1), and the syncopation of the article in ולמנחמים, MT: ולמנחמים (Ps 69:21).

We also find three additional remarks concerning determination: (1) העושו, MT: העושו (Jb 40:19) exhibits double determination—the article and the suffixed personal pronoun (נכנסה ה'ה ידיעה על הכנוי); (2) the article in השבה (Ru 1:22) stands for אשר; and (3) the two adjacent words הלעג השאננים (Ps 123:4) are determinate (ועוד שנכנסה ידיעה על ידיעה), which means they are not in the construct state on account of an elided מ- between them.¹²⁴

3.4.3 The Pronoun

Reference is made to the pronominal suffix (כנוי)¹²⁵ to indicate that an infinitive takes a suffixed personal pronoun (מקור בכנוי) in כבסני (Ps 51:4) and חלותי (Ps 77:11), and to explain that the final *he'* is not a suffixed pronoun but rather the word's ending (ואינה לכנוי) in ותעלומה, MT: ותעלומה (Jb 28:11), marked with a euphonic *mappiq*.¹²⁶

3.4.4 The Verb

3.4.4.1 The Terms Binyan and Gizrah

The majority of grammatical observations in the text relate to the morphology of the verb.

The term *binyan* (בנין, lit. “building” or “conjugation”) is preceded by מ-, ב-, מנזרת, and in turn introduces the following categories:

¹²⁴ For העולה, MT: העולה (Eccl 3:21), see § 3.3.4 above.

¹²⁵ For other meanings of the term כנוי see § 3.2.2.

¹²⁶ For העושו, MT: העושו (Jb 40:19), see § 3.4.2 above.

- conjugations: *qal* (Pss 21:12, 85:2 [2], 126:4; Jb 32:17), *pi'el* (Jb 13:9), *ha-rebī'iyi* (Ps 20:9), *ha-rebī'iyi ha-nosaf* (Jb 16:15), *ha-kabed ha-rebī'iyi ha-nosaf* (Jb 20:26), *hif'il* (Ps 68:3), *ha-kabed* (Pss 85:4, 90:9), *ha-kabed ha-ḥamišiyi* (Ps 25:17), *hitpa'el* (Ps 135:14; Jb 13:27), and *hitpa'el me-ha-kabed ha-rebī'iyi* (Ps 37:7).¹²⁷
- *pa'el* and *pa'ol* formations:¹²⁸ *pa'el* in *qal* (Pss 34:18, 137:3;¹²⁹ Jb 1:9, 31:18, 36:17), *pa'ol* in *qal* (Pss 21:6, 44:19, 58:4, 80:19), *pa'el* in *nif'al* (Ps 22:15), and *pa'ol* in *nif'al* (Ps 17:5).

In addition to these occurrences of *pa'el* and *pa'ol* verbs, the term בנין in Jb 3:17 introduces an adjective of the *pa'el* formation.¹³⁰

The term *gizrah* (גזרה), which always occurs in the construct state and preceded by -ג, is also used with the double meaning of “conjugation” and “kind of formation.” It is sometimes used interchangeably with the term בנין, or even precedes it. It occurs as follows:

- conjugations: *ha-kabed ha-rebī'iyi ha-šalem* (Jb 26:13), *ha-nif'al* (Jb 38:16).
- stems: it occurs when commenting on תהלך, MT: תְּהַלֵּךְ (Ps 73:9), a formation with an initial guttural (מהקל מגזרת פִּעֵל); גמוטו, MT: גְּמוּטוֹ (Ps 17:4), where it is used in conjunction with בנין in reference to a *pa'ol* formation (הוא נפעל והוא נפעול מגזרת בנין פִּעֵל [...]).

3.4.4.2 Verb Conjugations

There are significant differences between the modern and medieval metalanguage used to describe conjugations of the Hebrew verb. In view of these differences, the following section begins with a summary outline of the designations used for conjugations in MS Hunt. 268.

The conjugations include the following:

- a) *qal*
- b) *nif'al*
- c) heavy (*kabed*) forms
 - c.1. *ha-kabed ha-daguš*—verbs with *dageš* in the medial radical
 - c.1.1. *ha-kabed ha-daguš*—equivalent to *pi'el*, only once designated as such

¹²⁷ On conjugations, see below, § 3.4.4.2.

¹²⁸ *Pa'al*, *pa'el*, and *pa'ol* are three verb formations found in *qal* and geminated verbs in *nif'al*. See below, § 3.4.4.7.

¹²⁹ Although the reading is not clear in the manuscript, in Pss 34:18 and 137:3 the vowel under the initial *pe'* seems to be *pataḥ* and not *qameš*.

¹³⁰ See § 3.4.5.2 on the two-fold nature of adjectives (nominal and verbal).

c.1.2. (*hitpa'el me-*)*ha-kabed ha-daguš* / *hitpa'el (me-ha-kabed ha-daguš)*—equivalent to *hitpa'el*

c.1.3. *po'al še lo' nizkar po'alo me-ha-kabed ha-daguš*—equivalent to *pu'al*

* The label *me-ḥasere ha-kabed ha-daguš* indicates that one of the consonants in the verb's ground or primary form is dropped.

c.2. *ha-kabed ha-rebi'iyi*—verbs whose ground form has four consonant letters.

c.2.1. *ha-kabed ha-rebi'iyi (ha-šalem)*

c.2.1.1. a trilateral root + a fourth consonant

c.2.1.2. a trilateral root + *he'*

c.2.2. (*ha-kabed*) *ha-rebi'iyi ha-nosaf* / *ha-rebi'iyi*

c.2.2.1. with no modifier—equivalent to *po'el*

c.2.2.2. *hitpa'el (me-ha-kabed ha-rebi'iyi)*—equivalent to *hitpo'el*

c.2.2.3. *po'al še lo' nizkar po'alo me-ha-kabed ha-rebi'iyi*—equivalent to *po'el* and *hitpol'el* and passive in meaning

c.3. *ha-kabed ha-ḥamišiyi*—verbs whose ground form has five consonant letters

c.3.1. *ha-kabed ha-ḥamišiyi*—equivalent to *hif'il*, although only occasionally designated as such

c.3.2. *po'al še lo' nizkar po'alo (me-ha-kabed ha-ḥamišiyi)*—equivalent to *hof'al*

* The label *me-ḥasere ha-kabed ha-ḥamišiyi* indicates that one of the five letters of a verb's ground form is dropped.

a) Qal

The first way in which the verb is inflected is called *qal* (קל, lit. “light”), as it does not have any formative additions. The scribe typically chooses to comment on guttural and weak verbs, focusing on two features.

First, he explains the influence of a guttural radical on the vowels in the following forms: *תתח*, MT: *תתח* (Ps 52:7), with *pataḥ* under the preformative in the imperfect of an initial-guttural verb; *תתלה*, MT: *תתלה* (Ps 73:9), with *šewa' pataḥ* under the initial guttural; *תענה*, MT: *תענה* (Jb 32:17),¹³¹ with *pataḥ* instead of the

¹³¹ With an underlying form *תענה* (not vocalized in the text); similarly, *תעלה*, MT: *תעלה* (Jer 46:8), quoted as proof-text.

expected *segol* under the preformative in this unabridged form of an initial-guttural verb.

Secondly, he highlights the transitive/intransitive action of the following *qal* forms: מהרו, MT: מְהָרוּ (Ps 16:4); ויט, MT: וַיֵּט (Ps 40:2); יבוס, MT: יִבּוֹס (Ps 60:14); שבת, MT: שָׁבַת (Ps 85:2); שובה, MT: שׁוּבָה (Ps 126:4); יטה, MT: יִטֶּה (Jb 15:29); שב, MT: שָׁב (Jb 42:10).¹³² In three additional cases the scribe points out transitive *qal* forms and suggests a rectified *hif'il* form: ויט, MT: וַיֵּט (Ps 18:10); גטו, MT: גָּטוּ (Ps 21:12); and תזורה, MT: תִּזְוֶרֶה (Jb 39:15), which he says should be ויט, הטו, and תזירה, respectively.

Besides these occurrences, the scribe refers to two other forms as being of the *qal* conjugation: אהבו, MT: אָהָבוּ (Ps 31:24) and למחות, MT: לְמַחֹת (Prv 31:3). He takes the latter to be a *qal* infinitive with *pataḥ* instead of *hireq* under the preformative *lamed*.¹³³

The derived conjugations—that is, those with expanded forms with respect to *qal*—are detailed in what follows.

b) Nif'al

In the *nif'al* (נפעל) stem, the scribe typically chooses to comment on ע"ו/ע"י, ע"ע, and פ"ן roots.

Occurrences in the first group of verbs (ע"ו/ע"י), without further explanation, are the following: יסוגו, MT: יִסְגּוּ (Pss 35:4; 70:3); נפוגותי, MT: נִפְּגוּתַי (Ps 38:9); נאור, MT: נֶאֱוָר (Ps 76:5); תכון, MT: תִּכְּוֶן (Ps 89:22); ימוטו, K: יִמִּיטוּ (Ps 140:11);¹³⁴ תכון, MT: תִּכְּוֶן (Ps 141:2); ונלוזין, MT: וְנִלְוִיזִים (Prv 2:15). Moreover, the scribe points out the lack of gemination in the initial guttural in יעורו, MT: יִעֲרוּ (Jb 14:12) and notes the syncopated *he'* in the infinitive לאור, MT: לְאֹר (Jb 33:30). He considers the forms נסוג, MT: נִסְּוּ (Ps 44:19) and נסוג, MT: נִסְּוּ (Ps 80:19) to be perfect *nif'al* forms of *swg*, that is, of an ע"ו root.¹³⁵ Finally, he remarks on the denominative character of the *nif'al* ינון, K: יִנֶּן (Ps 72:17).¹³⁶

In the second group (ע"ע), we find the following occurrences: נמקו, MT: נִמְּקוּ (Ps 38:6); נמסו, MT: נִמְּסוּ (Ps 97:5); נחרו, MT: נִחְרוּ (Ps 102:4); נקטה, MT: נִקְּטָה (Jb 10:1); נשמו, MT: נִשְׁמָו (Jb 18:20); נחרו, MT: נִחְרוּ (Sg 1:6). The scribe refers explicitly

132 On transitive and intransitive verbs, see § 3.4.4.8.

133 Alternatively, as infinitive *kabed* (= *hif'il*) with syncopated *he'*, that is, with an underlying form להמחות.

134 Note that the commentary is about the *qere'* form.

135 Alternatively, as *qal* forms in a *pa'ol* formation of *nsq*.

136 See § 3.4.5.5 below.

to the *pa'ol* (נְמוּטוּ, MT: נְמוּטוּ [Ps 17:5])¹³⁷ and *pa'el* (נָמַס, MT: נָמַס [Ps 22:15]) formations. Moreover, he suggests the rectified form הַמַּס for בְּהַמַּס, MT: בְּהַמַּס (Ps 68:3),¹³⁸ notes that the underlying form of יִמְאָסוּ, MT: יִמְאָסוּ (Ps 58:8) is יִמְסוּ, with an *ʾalef* introduced to compensate for the missing radical, and observes that the underlying form of נָחַר, MT: נָחַר (Ps 69:4) is נַחַרְר, with the missing geminated radical restored.

In פ"ו verbs, the only occurrence given without further explanation is יִמְלוּ, MT: יִמְלוּ (Ps 37:2). In this group the scribe consistently provides the underlying form with restoration of the invisible consonants. Thus, he points out נַחַתוּ, MT: נַחַתוּ, underlying form נַחַתוּ (Ps 38:3),¹³⁹ נַגְרָה, MT: נַגְרָה, underlying form נַגְרָה (Ps 77:3); נַשְׁקָה, MT: נַשְׁקָה, underlying form נַשְׁקָה (Ps 78:21); נַסַּע, MT: נַסַּע, underlying form נַסַּע, with the radical *nun* assimilated to the *dagesš* (Jb 4:21); נַתְקוּ, MT: נַתְקוּ, underlying form נַתְקוּ (Jb 17:11),¹⁴⁰ נַגְרוּת, MT: נַגְרוּת, underlying form נַגְרוּת (Jb 20:28); נַבְאוּ, MT: נַבְאוּ, underlying form נַבְאוּ, with *ʾalef* in place of the third radical (Jb 30:8); and נַבְרָה, MT: נַבְרָה, underlying form נַבְרָה (Jb 34:19).¹⁴¹ Additionally, the scribe takes נַדְחִי, MT: נַדְחִי (Ps 147:2) to be a *nif'al* (participle), in which case it should have a *dagesš*, as in נַדְחִי, MT: נַדְחִי (Jer 49:36),¹⁴² and he understands בְּהַנְדוּף, MT: בְּהַנְדוּף (Ps 68:3) as infinitive *nif'al*.¹⁴³

Besides addressing forms belonging to one of the above groups, the scribe pays sporadic attention to פ"ו forms, such as בְּהוֹסְדִים, MT: בְּהוֹסְדִים (Ps 31:14)¹⁴⁴ and גּוֹרְאוֹת, MT: גּוֹרְאוֹת (Ps 45:5), which he explains as a *nif'al* noun. As for ל"ה roots, he comments on נַקְלָה, MT: נַקְלָה (Ps 38:8), noting that some read a *nif'al* noun; יִמַח, MT: יִמַח; and תַּמַּח, MT: תַּמַּח (Ps 109:13–14), with underlying forms

137 The scribe says it should be יִמוּטוּ and indicates that the roots *mṯṯ* and *mwt* have the same meaning.

138 *Pataḥ* and *qameš* are often interchanged in this manuscript. The form is interpreted here as a *nif'al* infinitive.

139 The scribe takes this form to be either a verb in *nif'al* or *ha-kabed ha-daguš* (= *pi'el*), which, under the influence of the medial guttural, does not take *dagesš*.

140 The scribe points out that, in pause, the vowel under the *taw* should be *qameš*.

141 Alternatively, as *ha-kabed ha-daguš* (= *pi'el*).

142 Alternatively, as an adjective, the singular being נַדְחִי.

143 Alternatively, as (infinitive) *hif'il*. The scribe considers this explanation to be more fitting. Jonah ibn Janāḥ (*Sepher Haschoraschim*, trans. Judah ibn Tibbon, ed. Wilhem Bacher [Berlin: H. Itzkowski, 1896; reprint, Amsterdam: Philo Press, 1969], s.v. *ndf* [hereinafter *Šorašim*]), supports the first explanation, and Joseph Kimḥi (*Sefer ha-zikkaron*, ed. Wilhem Bacher [Berlin, 1888], 35), the second. See Chomsky, *Hebrew Grammar*, § 25j a.

144 The roots *ysd* and *swd* are said to have the same meaning.

יִמְחָה and תִּמְחָה,¹⁴⁵ וּטְמִינוּ MT: (Jb 18:3); נוֹכַח MT: (Jb 23:7); נִבְכִי MT: (Jb 38:16), derived from *nif'al*;¹⁴⁶ תִּעֲנֶנָּה MT: (Ru 1:13), from *gh*.¹⁴⁷

c) The heavy forms

The designation *ha-kabed* (הַכְבֵּד, lit. “heavy form”) is usually accompanied by a series of modifiers that indicate various conjugations, but it appears without any descriptors in five places (Pss 85:4, 90:9, describing the form יִאֲרִיכוּן, MT: יִאֲרִכּוּן in the prooftext [Ex 20:12]; Jb 22:3, 37:17; Prv 31:3). In these places it is equivalent to a *ha-kabed ha-ḥamišiyi* conjugation (= *hif'il*).¹⁴⁸ The subcategories are detailed below.

c.1. Ha-kabed ha-daguš

The characteristic feature in *ha-kabed ha-daguš* (הַכְבֵּד הַדְגוּשׁ) is the *dageš* in the second radical. The label includes three categories: (1) *ha-kabed ha-daguš* (= *pi'el*, only once designated as such); (2) *po'al še lo' nizkar po'alo me-ha-kabed ha-daguš* (= *pu'al*); and (3) *hitpa'el (me-ha-kabed ha-daguš)*.

The scribe primarily chooses ל"ה verbs and forms whose second radical is a guttural or *reš* and therefore does not take *dageš*.

c.1.1. Ha-kabed ha-daguš / pi'el

In ל"ה verbs, all occurrences appear with no additional comment. These are as follows: תַּחֲדֹהוּ MT: (Ps 21:7); דְּלִיתַנִּי MT: (Ps 30:2); זָרִיתָנוּ MT: (Ps 44:12).

The scribe notes forms with medial guttural or *reš*, such as וּשְׂאֲלוּ MT: (Ps 109:10) and יַחֲלֹתַנִּי MT: (Ps 119:49), without adding further comment. Sometimes, he highlights the fact that the medial guttural does not take *dageš*, as is the case with יַחֲלֵ MT: (Ps 130:7); וַיַּחֲלוּ MT: (Jb 29:21);¹⁴⁹ יִגְרַע MT: (Jb 36:27); מְזוֹרָה MT: (Prv 1:17); and יִגְרָה MT: (Prv 28:25). He takes עָרוּ MT: (Ps 137:7) to be (imperative) *ha-kabed ha-daguš* (that is, *pi'el*), in which case it should be עָרוּ,¹⁵⁰ and considers מִיַּחֲלֵ MT: (Ps 69:4) to be מִן

145 Note that only the vocalization is indicated and not the *dageš*.

146 Alternatively, a noun with the *nun* added, on the analogy of נֹסֶכָה.

147 Chomsky, *Hebrew Grammar*, § 40r, and 208, n. 315, explains that Menaḥem ben Saruq relates this form to *ḡ*, Ḥayyūj and Ibn Janāḥ to *gh*. In his *Šorašim*, Kimḥi discusses this form under *gh*, but notes that in his view the form derives from *gn*.

148 See § c.2.3 below.

149 The scribe further notes that the *dageš* in the *lamed* is euphonic. See above, § 3.3.7.

150 Alternatively, as (imperative) *qal*, in which case—the scribe notes—it should be עָרוּ.

+ infinitive *me-ha-kabed ha-daguš* (= *pi'el*), in which case the *yod* should take *dageš* (to compensate for the assimilated *nun* of the prefixed preposition).¹⁵¹

The forms נָחַתוּ, MT: נַחְתוּ (Ps 38:3) and נָכַר, MT: נִכַּר (Jb 34:19), mentioned in (b) above as *nif'al* are also taken as *ha-kabed ha-daguš* (= *pi'el*).

Besides the forms listed, there are two additional occurrences of *ha-kabed ha-daguš* (= *pi'el*): וּמָדַד, MT: וּמָדָד (Jb 7:4), which the scribe says is intransitive in meaning, and יָדַעְתָּהּ, MT: יָדַעְתָּהּ (Jb 38:12), which he likely notes to avoid confusion with the more common *qal* form of *yd'*.

The scribe only uses the label *pi'el* (פִּיעֵל) once. This occurs when commenting on תַּהֲתִלוּ [...] כִּהֲתִל, MT: תַּהֲתִלוּ [...] כִּהֲתִל (Jb 13:9), which he says should be תַּהֲתִלוּ [...] כִּהֲתִל, according to the normative *pi'el* form.¹⁵²

c.1.2. Hitpa'el

The scribe selects mostly, though not exclusively, those verb forms in which the *taw* of the *hitpa'el* (הִתְפַּעֵל) has been assimilated (see below, Pss 18:26, 42:5; Jb 5:4, 34:25). He uses three labels, or three variations of the same label:

- *ha-kabed ha-daguš*, when commenting on two apocopated forms: תַּתְּחַר, MT: תַּתְּחָר (Ps 37:1), from *hrh*,¹⁵³ and וִיתָאָו, MT: וִיתָאָו (Ps 45:12), (from *wh*).
- *hitpa'el me-ha-kabed ha-daguš*, which describes וּמִתְעַרָּה, MT: וּמִתְעַרָּה (Ps 37:35), a form whose medial consonant—the scribe says—does not take *dageš*.
- *hitpa'el*. Occurrences with no further indication are לִהְתַּהַלֵּל, MT: לִהְתַּהַלֵּל (Ps 106:5) and תַּתְּחַקֶּה, MT: תַּתְּחַקֶּה (Jb 13:27). Occurrences with indication of the underlying form are תַּתְּמַם, MT: תַּתְּמָם, underlying form תַּתְּמַם (Ps 18:26); אֲדַדֵּם, MT: אֲדַדֵּם, underlying form אֲתַדְדֵּם (Ps 42:5); and וִידְכָאוּ, MT: וִידְכָאוּ, underlying form וִיתַדְכָּאוּ (Jb 34:25). The scribe further remarks that יִתְנַחֵם, MT: יִתְנַחֵם (Ps 135:14), underlying form יִתְנַחֵם, denotes continued action, and that the *taw* of the *hitpa'el* in וִידְכָאוּ, MT: וִידְכָּאוּ (Jb 5:4) is assimilated to the *dageš*.

c.1.3. Po'al še lo' nizkar po'alo me ha-kabed ha-daguš (= pu'al) forms

Both occurrences of these forms (פּוֹעֵל שְׁלֹא נֹכַר פּוֹעֵלוֹ מֵהַכְּבֹד הַדְּגוּשׁ) are from ל"ה roots: כָּסוּ, MT: כָּסִו (Ps 80:11) and יָזַרָהּ, MT: יָזַרָהּ (Jb 18:15). In the latter, the scribe notes that the medial radical does not take *dageš* and that the underlying form is יָזַרָהּ.

151 Alternatively, as active participle of the same conjugation.

152 The scribe further notes that the *dageš* in the *lamed* is euphonic.

153 Alternatively, as *qal* of *thr*. Kimḥi (*Šorašim*, s.v. *hrh*) mentions both options and suggests that it could also be from the quadriliteral root *thrh*.

* The scribe occasionally indicates that the verb form is *me-ḥasere ha-kabed ha-daguš* (מחסרי הכבד הדגוש) when a consonant in the underlying form has dropped out. This occurs with two apocopated imperatives of ל"ה roots in the *pi'el*: מן, MT: מן, underlying form מנה (Ps 61:8) and גל, MT: גל (Ps 119:18).

c.2. Ha-kabed ha-reḇi'iyi

This label (הכבד הרביעי) designates verbs with four letters in their underlying form.¹⁵⁴ There are two subcategories: *ha-kabed ha-reḇi'iyi ha-šalem* (הכבד הרביעי השלם) and *ha-kabed ha-reḇi'iyi ha-nosaf* (הכבד הרביעי הנוסף). The label *ha-kabed ha-reḇi'iyi* without further specification always corresponds to the second group.

c.2.1. Ha-kabed ha-reḇi'iyi ha-šalem

This subcategory includes the following types of verbs:

- verbs with a stem of four distinct consonantal letters, formed by analogy with *pi'el*. There is only one occurrence: יכרסמנה, MT: יכרסמנה (Ps 80:14).¹⁵⁵ The scribe compares this form to יכלכל, MT: יכלכל (Zec 11:16), also by analogy with *pi'el*, and to מכרבל, MT: מכרבל (1 Chr 15:27), by analogy with *pu'al*. He points out that the root is *krs m*—or, more accurately, *krs* with an added *mem*,¹⁵⁶ since biblical roots can only have three consonants except in the case of [proper] names and particles (see § 3.4.1).
- quadrilateral verbs whose fourth radical is a quiescent *he'* formed by analogy with *pi'el*. There are two occurrences: שפרה, MT: שפרה (Jb 26:13), which the scribe compares to כלכל, MT: כלכל (2 Sm 19:33), that is, a quadrilateral verb in which the first and last radicals are doubled, also by analogy with *pi'el*,¹⁵⁷ and אברה, MT: אברה (Jb 39:13).

While not described explicitly as *ha-kabed ha-reḇi'iyi ha-šalem*, two other groups may be added.

- ל"ה verbs in which the initial and the medial radicals are doubled and the third radical drops. These may be on analogy with the following:

¹⁵⁴ Kimḥi, *Miklol*, 134a; Chomsky, *Hebrew Grammar*, § 42.

¹⁵⁵ Thus in Kimḥi, *Miklol*, 134a.

¹⁵⁶ Kimḥi (*Šorašim*, s.v. *krs m*) considers the root to be quadrilateral. Chomsky, *Hebrew Grammar*, 215, n. 346, remarks that, according to Ibn Janāḥ, the fourth consonant duplicates one of the radicals, generally the third. Here the scribe takes the fourth consonant as an addition to the trilateral root.

¹⁵⁷ Kimḥi (*Miklol*, 134a; *Šorašim*, s.v. *špr*) interprets it as (1) *pi'el* of this root or (2) a quadrilateral verb.

- the *pi'el* (כפול הפ"א והעי"ן בנפול ה"א למ"ד הפועל), as ישעשעו, MT: יִשְׁעֲשְׁעוּ (Ps 94:19), from *š'h*; הערער, MT: הֶעֱרָעַר (Ps 102:18),¹⁵⁸ from *rh*.
- the *pu'al* (א"ה הפ"א), as ונכפלה בו הי"ד והפ"א, MT: יִפְיִיִּתְּ (Ps 45:3), from *yfh*.¹⁵⁹
- כפול/בכפל ע"ו and ע"י verbs in which the initial and final radicals are doubled (הפ"א והלמ"ד), as ויפרפרני, MT: וַיִּפְרָפְרֵנִי (Jb 16:12), from *pwr*.¹⁶⁰

c.2.2. Ha-kabed ha-rebi'iyi ha-nosaf

The label *ha-kabed ha-rebi'iyi ha-nosaf* (הכבד הרביעי הנוסף), or simply *ha-kabed ha-rebi'iyi* (הכבד הרביעי), includes three groups of verbs.

c.2.2.1. With no modifier, forms equivalent to *po'el*

This category includes the following:¹⁶¹

- ע"ו verbs, which we find (1) in the perfect, such as ודוממתי, MT: וְדוּמְמַתִּי (Ps 131:2); חוללה, MT: חָלְלָה (Jb 26:13); and חולל, MT: חָלַל (Jb 39:1); (2) in the imperfect, such as יחולל, MT: יַחְוֹלֵל (Ps 29:9); ותשוקקיה,¹⁶² MT: וְתִשְׁקֹקֶהָ (Ps 65:10); ותחולל, MT: וְתַחְוֹלֵל (Ps 90:2); ימולל, MT: יִמְוֹלֵל (Ps 90:6); יעודד, MT: יַעֲוֹדֵד (Ps 146:9); ותחולל, MT: וְתַחְוֹלֵל (Jb 35:14); ותעוררו, MT: וְתַעֲוִרְוּ (Sg 2:7, 8:4); and (3) in the infinitive, such as למותת, MT: לְמוֹתֵת (Ps 109:16) and עורר, MT: עָרַר (Jb 3:8). This group includes the form יעלעו, MT: יַעֲלְעוּ (Jb 39:30), from *lw'*, in which the third radical precedes the first, with an underlying form ילועעו.¹⁶³
- ע"ע verbs, which we find in the perfect, such as [ועללתי], MT: וְעַלְלָתִי (Jb 16:15) and in the imperfect, such as יחוננו, MT: יַחְוֲנֵנוּ (Ps 102:15).¹⁶⁴ Both the second and the third radical letters are visible in these verbs.

158 Alternatively, the scribe takes the form to be either from *wr* or *rh* (in which case, there would be also a doubling of the initial and the medial radical letters); the scribe connects this form with כמתעתע (Gn 27:12), a verb with the initial and the medial radicals doubled on the analogy of the *hitpa'el*.

159 Alternatively, as a compound word. See § 3.4.6.

160 This doubling of the first and third radicals also occurs with noun patterns, such as בעפעפי (Jb 3:9) and עפעפי (Jb 16:16), from *wf*.

161 Chomsky (*Hebrew Grammar*, p. 105, n. 159) points out that Ḥayyūj, Ibn Janāḥ, Ibn Parḥon, and David Kimḥi considered *po'el* to be a distinct conjugation, while Abraham ibn Ezra was inconsistent. Other medieval authors rejected entirely the *po'el* conjugation in the strong verbs.

162 The scribe explains the *yod* as having been added against the norm or as introduced into the word as a plural marking.

163 Kimḥi, *Miklol*, 108b; Šorašim, s.v. *lw'*; see also Chomsky, *Hebrew Grammar*, § 37v and 196, n. 262. Modern grammarians take it as a *pi'el* imperfect of *l'*.

164 From *hnn*, formed by analogy with a *po'el* form (בא על משקל הכבד הרביעי).

- other verbs with a sound trilateral root, such as זורמו, MT: זָרְמוּ (Ps 77:18)¹⁶⁵ and תאכלהו, MT: תֹּאכְלֵהוּ (Jb 20:26).

There are two additional forms that the scribe takes as either from an ע"ו root or from an ע"ע root. These are תשובב, MT: תִּשְׁוּבֵב (Ps 60:3) and תהותתו, MT: תִּהְוֹתְתוּ (Ps 62:4).

c.2.2.2. Forms equivalent to hitpo'el

The *hitpo'el* stems are all ע"ו/ע"י and ע"ע verbs, since, the scribe explains at Ps 60:6, there is no difference between these two groups of verbs (נחי הע"ו and בעלי הכפל) in this conjugation. We find *hitpo'el* stems under three labels or variations of the same label.

- *hitpa'el* (התפעל). Three occurrences include no additional explanation: תשתוחח, MT: תִּשְׁתַּחֲוֶי (Ps 42:6); הסתופף, MT: הִסְתַּוּפַּף (Ps 84:11); and הרתעוררתי, MT: הִרְתַּעֲרַרְתִּי (Jb 31:29). In Ps 59:5, the scribe explains that the *taw* in ויכונונו, MT: וַיִּכְוֹנוּ is assimilated to the *dagesh* (הת"ו מובלעת בדגש), the underlying form being יתכונונו. When commenting on אתרועע, MT: אֶתְרֹעָע (Ps 108:10), he adds that it indicates continued action.
- *me-binyan ha-rebi'iyi* (מבנין הרביעי). There is only one occurrence: ונתעודד, MT: וַנְתַּעֲוֹדֵד (Ps 20:9).
- *hitpa'el me-ha-kabed ha-rebi'iyi* (התפעל מהכבד הרביעי). Four occurrences include no additional explanation: ממתקוממים, MT: מִמְתַּקֻּמָּמִים (Ps 17:7); והתחולל, MT: וַהֲתַחֲוֹלֵל (Ps 37:7); מתחולל, MT: מִתַּחֲוֹלֵל (Jb 15:20); and ותמוגני, MT: וַתִּמְוַגְנִי (Jb 30:22). When commenting on להתנוסס, MT: לְהִתְנוֹסֵס (Ps 60:6), the scribe explains that there is no difference between the *hitpa'el* of נחי הע"ו and בעלי הכפל verbs. Finally, he notes that יתרועעו, MT: יִתְרֹעָעוּ (Ps 65:14) indicates continuous action.

c.2.2.3. Po'al še lo' nizkar po'alo forms

The label *po'al še lo' nizkar po'alo me-ha-kabed ha-rebi'iyi* (פועל שלא נזכר פועלו) (מהכבד הרביעי) corresponds to *po'el* and *hitpo'el* forms which are passive in meaning. Occurrences are as follows: כונונו, MT: כֻּוְנוּ (Ps 37:23); חוללתי, MT: חוּלְלַתִּי (Ps 51:7); and רומם, MT: רֹוּמָם (Ps 66:17), which the scribe takes as (*po'el*) of *rwm* and passive in meaning.¹⁶⁶

165 Chomsky (*Hebrew Grammar*, 105, n. 159) points out that in Ibn Janāh's view, this form belongs to the *po'el* conjugation. Kimḥi (*Šorašim*, s.v. *zrm*) considers it a *po'al še lo' nizkar po'alo* (that is, a *pu'al*) form.

166 Alternatively, as (1) an adjective of a *mefo'al* stem (as if it said מרומם) (of *rmm*), and (2) a perfect of *rmm*.

c.2.3. Ha-kabed ha-ḥamišiyi

The label *ha-kabed ha-ḥamišiyi* (הכבד החמישיי) describes verbs that have five letters in their ground form, which includes: (1) *hif'il* (only occasionally designated as such and alternatively designated as *ha-kabed*)¹⁶⁷ and (2) *po'al še lo' nizkar po'alo* (= *hof'al*).

c.2.3.1. Ha-kabed ha-ḥamišiyi / hif'il

The scribe only chooses five strong verbs to comment on: משכיל, MT: מְשַׁכֵּל (Ps 32:1), which he takes as an active participle;¹⁶⁸ ואבליגה, MT: וְאַבְלִיגָה (Ps 39:14) and יזקין, MT: יִזְקִין (Jb 14:8), two forms which he says are intransitive; תמתיק, MT: תִּמְתִּיק (Jb 20:12), a form he suggests is jussive, so the vowel should be shortened; and בהשקט, MT: בְּהִשְׁקֵט (Jb 37:17), a form he says may be both transitive and intransitive.

As for gutturals verbs, the scribe makes reference to the following:

- three initial-guttural verbs: ויאמן, MT: וַיֵּאֱמֵן (Pss 27:14 and 31:25), which the scribe suggests is not *hif'il* but *qal*, and accordingly should be וַיֵּאֱמֵן¹⁶⁹ and תעשרנה, MT: תַּעֲשֶׂרְנָה (Ps 65:10), which he suggests should be תַּעֲשִׂירְנָה.¹⁷⁰
- two medial-guttural verbs: הרחיבו, MT: הִרְחִיבוּ (Ps 25:17), where the discussion is whether the form expresses transitive or intransitive action; הרחק, MT: הִרְחַק (Jb 13:21), an imperative pausal form, with *pataḥ* instead of *šere* under the second radical,¹⁷¹ with an underlying form: הרחק.
- two final-guttural verbs: הקשיח, MT: הִקְשִׁיחַ (Jb 39:16), where the discussion is whether the form expresses transitive or intransitive action, and לחטיא, MT: לַחֲטִיא (Eccl 5:5), an infinitive *hif'il* form with a syncopated *he'*.

Most of the verbs that the scribe chooses to comment on are forms with defective or weak roots. In many of them, he notes that the form expresses intransitive action.¹⁷² Occurrences are as follows:

- פ"י verbs: הוחלתי, MT: הוֹחַלְתִּי (Ps 38:16); הותר, MT: הוֹתָר (Ps 79:11); הופיע, MT: הוֹפִיעַ (Ps 94:1); יהושיע, MT: יְהוֹשִׁיעַ (Ps 116:6), with the exceptional presence of the *he'* of the *hif'il* in the surface pattern of the imperfect; יידע, MT: יִידַע (Ps

167 The term *hif'il* appears in Pss 68:3, 116:6, 138:6, and Eccl 5:5. The term *ha-kabed* is found in Ps 85:4; Jb 22:3, 37:17; Prv 31:3. In Ps 90:9 the scribe also designates the form יִאֲרָכֶז in the prooftext (Ex 20:12) as *ha-kabed*.

168 Alternatively, as a noun.

169 The form is only vocalized in Ps 27:14.

170 In the imperfect, the vowel under the second radical letter is generally *hireq*. In this and other instances, the second radical letter takes *šewa'*. See Chomsky, *Hebrew Grammar*, § 25k.

171 See Chomsky, *Hebrew Grammar*, § 25jb.

172 See § 3.4.4.8 below.

- 138:6), with the second *yod* standing for the *he'* of the *hif'il*,¹⁷³ ואציעה MT: וְאַצִּיעָה (Ps 139:8); and תופע MT: תּוֹפֵעַ (Jb 3:4).
- פ"ן verbs: יביעון MT: יִבְיִעוּן (Ps 59:8); יניעון, K: יְנוּעוּן (Ps 59:16); בהצותו MT: בְּהִצּוֹתוֹ (Ps 60:2); יגרוהו MT: יִגְרֶהוּ (Ps 63:11); ויגר MT: וַיִּגַּר (Ps 75:9); תתיכני MT: תִּתְיַכְנֵנִי (Jb 10:10); השה MT: הִשָּׂה (Jb 39:17), with the radical *nun* assimilated by the *dagesš*.
 - ע"י/ע"ו verbs: השיבות MT: הִשִּׁיבוֹתָ (Ps 85:4); השע MT: הִשָּׁעַ (Ps 39:14); תרע MT: תִּרְעַ (Ps 44:3), which the scribe suggests should be perfect (הרעות) instead of imperfect; הקיצה MT: הִקְצִיחָהּ (Ps 44:24); בהמיר MT: בְּהִמְרִיר (Ps 46:3); יחיל MT: יִחִיל (Ps 55:5); ימיש MT: יִמְיֵשׁ (Ps 55:12); יבינו MT: יִבְיִנוּ (Ps 58:10); הקיצה MT: הִקְצִיחָהּ (Ps 59:6); תניף MT: תִּנְפִיף (Ps 68:10); מהקיץ MT: מִהִקְצִיץ (Ps 73:20); אמילם MT: אִמְלֵם (Ps 118:10), which the scribe says should be אִמְלִים; הליצני MT: הִלְיִצְנִי (Ps 119:51); ותפיצם MT: וּתְפִיִצֵם (Ps 144:6); הבינו MT: הִבְיִנוּ (Jb 6:24); אמיש MT: אִמְיֵשׁ (Jb 23:12), which may be either transitive or intransitive; ילינו MT: יִלְיִנוּ (Jb 24:7); תבינם MT: תִּבְיַנְם (Jb 32:8); ריבות MT: רִיבוֹתָ (Jb 33:13), aphaeretic *hif'il* form with the characteristic *he'* of the *hif'il* elided and an underlying form הריבות;¹⁷⁴ תעירו MT: תִּעְיִרוּ (Sg 2:7, 8:4).
 - ע"ע verbs: תתם MT: תִּתֵּם (Jb 22:3); והרנינו MT: וְהִרְנִינוּ (Ps 32:11); הרנינו MT: הִרְנִינוּ (Ps 81:2); מסבי MT: מִסְבֵּי (Ps 140:10); ינדהו MT: יִנְדְּהוּ (Jb 18:18); הרך MT: הִרְךָ (Jb 23:16); המר MT: הִמְרָהּ (Jb 27:2); יחתני MT: יִחַתְנֵנִי (Jb 31:34).
 - ל"ה verbs: ימשני MT: יִמְשְׁנֵנִי (Ps 18:17); השגו MT: הִשְׁגוּ (Ps 73:12); הלאני MT: הִלְאֵנִי (Jb 16:7); ובהמרותם MT: וּבְהִמְרוֹתָם (Jb 17:2), with euphonic *dagesš*; ישל MT: יִשָּׁל (Jb 27:8), which the scribe takes as (an apocopated) *hif'il* form, from *šlh*.¹⁷⁵
 - ל"ה and פ"י verbs: ותורך MT: וְתוֹרֵךְ (Ps 45:5); יזרוהו MT: יִזְרֶהוּ (Ps 64:5); גינם MT: גִּינָם (Ps 74:8), which the scribe takes as *ha-kabed ha-ḥamišiyi* (= *hif'il*) and so should be גִּוְנָם;¹⁷⁶ תוגיין MT: תּוּגִיִן (Jb 19:2), where the *yod* stands for the final radical *he'* and the first *waw* stands for the first radical *yod*; ויחר MT: וַיַּחַר (Jb 19:11); יענני MT: יִעַנְנֵנִי (Jb 20:3); הורני MT: הִרְנֵנִי (Jb 30:19).
 - ל"ה and פ"ן verbs: בהצותו MT: בְּהִצּוֹתוֹ (Ps 60:2); השה MT: הִשָּׂה (Jb 39:17), with the radical *nun* assimilated by the *dagesš*.

Although the above list includes several forms with suffixes, the scribe discusses vowel changes resulting from the addition of suffixes in only two of them (Pss 74:8, 118:10).

173 Modern grammarians take it as *qal* of *yd'*.

174 See Chomsky, *Hebrew Grammar*, § 371, and 192, n. 251.

175 Alternatively, (*qal*) of *nšl*, in which case it should be יִשָּׁל with the *dagesš* compensating for the rejected *nun*.

176 Alternatively, as (*qal*), in which case it should be גִּוְנָם. See Chomsky, *Hebrew Grammar*, § 40g; and 211, n. 328.

In addition to these *hif'il* forms, כהגדוף, MT: כְּהַגְדֹּף (Ps 68:3) was discussed in § 3.4.4.2 b);¹⁷⁷ and למחות, MT: לְמַחֹת (Prv 31:3) in § 3.3.4.5 and § 3.4.4.2. a).

c.2.3.2. Po'al še lo' nizkar po'alo me-ha-kabed ha-ḥamišiyi (= hof'al).

There are three occurrences of this label (פועל שלא נזכר פועלו מהכבד החמישיי): פועל שלא נזכר פועלו מהכבד החמישיי (פועל שלא נזכר פועלו מהכבד החמישיי): זוטל, MT: יוֹטֵל (Ps 37:24); הוצק, MT: הוֹצֵק (Ps 45:3); and תובלנה, MT: תוֹבְלֵנָה (Ps 45:16).

* This scribe labels *hif'il* verbs where one of the five letters of their ground form is dropped as *me-ḥasere ha-kabed ha-ḥamišiyi* (מחסרי הכבד החמישיי). These include the following situations:

- an infinitive with a syncopated *he'* in the strong verb: לשמע, MT: לְשָׁמַע (Ps 26:7), underlying form להשמיע; למרות, MT: לְמַרְוֹת (Ps 78:17), underlying form להמרות.
- an inverted future with an apocopated form in a ל"ה verb: ותמס, MT: וַתִּמָּס (Ps 39:12); ויפר, MT: וַיִּפֹּר (Ps 105:24), underlying form ויפרה.
- a jussive with an apocopated form in a ל"ה verb: תרב, MT: תִּרְבֵּ (Ps 71:21), underlying form תרבה.
- an imperative with an apocopated form in a ל"ה verb: הרב, K: הִרְבֵּ (Ps 51:4).¹⁷⁸
- a jussive, imperative, or imperfect standing for a perfect form in a פ"ן and ל"ה verb with two of the three root consonants missing: תט, MT: תֵּט (Ps 141:4), which the scribe notes should be תִּטָּה; הט, MT: הֵט (Ps 144:5); טא, MT: טָא (Jb 23:11), which he says should be נטיהי.

3.4.4.3 Passive Forms

In § 3.4.4.2 (c.1.3; c.2.2.3; c.2.3.2), the phrase *po'al še lo' nizkar po'alo* appeared with three additions: (a) *me-ha-kabed ha-daguš* (= *pu'al*), (b) *me-ha-kabed ha-rebi'tiyi* (= *po'el* and *hitpo'el*), and (c) *me-ha-kabed ha-ḥamišiyi* (= *hof'al*).

All of these cases involve forms that are passive in meaning. Along with these, we also find the phrase *po'al še lo' nizkar po'alo*, without further addition, designating forms that belong to one of the three categories mentioned above:

¹⁷⁷ See also § 3.4.4.4 below.

¹⁷⁸ Note that the commentary is on the *qere'* form. Alternatively, it is also taken as a noun, an interpretation based on the *ketib*.

- *pu'al*—דחו, MT: דָּחוּ (Ps 36:13), from *dhh*;¹⁷⁹ זרו, MT: זָרוּ (Ps 58:4), from *zwr*;¹⁸⁰ תרצחו, MT: תִּרְצְחוּ (Ps 62:4); בלו, MT: בָּלוּ (Ps 72:20); תאונה, MT: תִּאֲנָה (Ps 91:10); עשיתי, MT: עָשִׂיתִי (Ps 139:15); הרה, MT: הִרָה (Jb 3:3), (from *hrh*);¹⁸¹ גופח, MT: גִּפַּח (Jb 20:26); ושפו, K: וְשָׁפִי (Jb 33:21); יחופש, MT: יִחַפֵּשׂ (Prv 28:12).
- *hitpo'el*—השתוללו, MT: אָשְׁתּוּלְלוּ (Ps 76:6), underlying form השתוללו.¹⁸²
- *hof'al*—יתנו, MT: יָתְנוּ (Jb 4:20); הנחלתי, MT: הִנְחַלְתִּי (Jb 7:3); ויוכח, MT: וַיּוֹכַח (Jb 16:21);¹⁸³ ויחקו, MT: וַיַּחֲקוּ (Jb 19:23);¹⁸⁴ וידד, MT: וַיִּדַּד (Jb 20:8); והמכו, MT: וַהֲמִכּוּ (Jb 24:24), from *mkk*;¹⁸⁵ והוכח, MT: וַהֲוֹכַח (Jb 33:19). It is noteworthy that *pu'al* forms are mainly commented on in Psalms, while *hof'al* forms are mainly commented on in Job.¹⁸⁶

Moreover, two other forms are also described as *po'al še lo' nizkar po'alo*: בלותי, MT: בָּלוֹתִי (Ps 92:11) and דלותי, MT: דָּלוֹתִי (Ps 116:6), geminated verbs that are passive in meaning.

On the passive participle, see below § 3.4.4.6.

3.4.4.4 Infinitive

The term *maqor* (מקור) designates both the infinitive absolute and the construct. The scribe uses it to indicate the following:

- the verb form is an infinitive. The scribe usually mentions the root and occasionally adds commentary about vocalization: מירדי, K: מִיִּרְדִי (Ps 30:4); בחלותם, MT: בַּחֲלוֹתָם (Ps 35:13); כבסני, MT: כִּבְסָנִי (Ps 51:4);¹⁸⁷ פלט, MT: פָּלַט (Ps 56:8); חננת, MT: חֲנִנּוֹת (Ps 77:10); חליתי, MT: חֲלוֹתִי (Ps 77:11); בשוא, MT: בְּשׂוֹא (Ps 89:10); צור, MT: צֹר (Ps 89:44); ענותו, MT: עֲנוּתּוֹ (Ps 132:1); זמרה, MT: זִמְרָה (Ps 147:1); בשוט, MT: בְּשׂוֹט (Jb 5:21); בלעי, MT: בִּלְעִי (Jb 7:19); שבע, MT: שָׂבַע, and ראה, MT: וּרְאָה (Jb 10:15); שים, MT: שִׁים (Jb 20:4); בבור, MT: בְּבֹר (Jb 22:30);

179 The scribe indicates that the form does not take *dageš* because of the *het*. He further notes, following Kimḥi, that the stress is on the ultima, that is, *millera'*, and that in Ḥayyūj's view, it is מנחי העי"ן. See Kimḥi, *Šorašim*, s.v. *dhh*.

180 The scribe takes it as a passive form (פועל שלא נזכר פועלו) from *zwr* or as a past form of a *pa'ol* formation. Kimḥi (*Šorašim*, s.v. *zwr*) attributes the first etymology to Ḥayyūj and favors the second etymology. Chomsky (*Hebrew Grammar*, § 371, and 195, n. 259), remarks that the first etymology is actually Ibn Janāḥ's, who in fact criticized Ḥayyūj for having omitted this example.

181 The scribe notes that the *reš* is not doubled.

182 See Kimḥi, *Šorašim*, s.v. *šll*.

183 The scribe indicates that this should be ויוכח.

184 The scribe indicates that this is from *hqq* and that the *qof* should be doubled. Others interpret it as being from an ע"ו root.

185 The scribe points out that it is written thus to "lighten" the form. It should be והומכו.

186 For passive participles, see § 3.4.4.6 below.

187 Alternatively, imperative.

המשל, MT: הַמְשֵׁל (Jb 25:2); בהלוי, MT: בְּהִלּוֹ (Jb 29:3); צדקד, MT: צִדְקָדָךְ (Jb 33:32); ברצותו, MT: בְּרָצוֹתָו (Jb 34:9); בצקת, MT: בְּצַקְתָּ (Jb 38:38); הרוב, MT: הָרֹב (Jb 40:2);¹⁸⁸ זכור, MT: זָכַר (Jb 40:32); כל, MT: כָּל (Jb 42:2); אלקום, MT: אֱלֹקוּם (Prv 30:31);¹⁸⁹ לברם, MT: לְבָרָם (Eccl 3:18). In three of the cases listed (Pss 51:4, 77:11, and Eccl 3:18), the scribe marks the construction as an infinitive + pronominal suffix.

- the verb form is the infinitive of a given conjugation, as explained in § 3.4.4.2 *passim*. *Nif'al*: בהוּסַדִּים, MT: בְּהוּסְדִים (Ps 31:14); *nif'al* or *hif'il*: כִּהְנַדּוּף, MT: כִּהְנַדְּפִי (Ps 68:3); *ha-kabed ha-daguš* (= *pi'el*): מִיחַל, MT: מִיַּחֵל (Ps 69:4), although the *yod* should be doubled;¹⁹⁰ *ha-kabed ha-rebi'iyi* (= *po'el*): עוֹרֵר, MT: עָרַר (Jb 3:8); *me-ḥasere ha-kabed ha-rebi'iyi ha-nosaf* (= *po'el*): חוֹלֵל, MT: חָלַל (Jb 39:1); *me-ha-kabed ha-ḥamišiyi* (= *hif'il*): בַּחצוֹתוֹ, MT: בְּהַצֹּתוֹ (Ps 60:2); ובהמרותם, MT: וּבְהִמְרוֹתָם (Jb 17:2); *me-ḥasere ha-kabed ha-ḥamišiyi* (= *hif'il*): לְשִׁמְיעַ, MT: לְשִׁמְעַ (Ps 26:7).

The fact that the infinitive substitutes for participles and finite verbs is explicitly acknowledged in Ps 35:16, Jb 22:24, and Ru 3:15 with the phrase המקור כולל the *pe'elim* רבים and in Pss 73:10 and 142:5 with the phrase המקור עולה לפעלים רבים.¹⁹¹ Moreover, we find explicit indication that it stands for (במקום) the following:

- an active participle, as in זכר, MT: זָכַר (Ps 89:48), or with the meaning of a passive participle, as in הלום, MT: הִלָּם (Ps 73:10).
- a perfect, as in חרוק, MT: חָרַק (Ps 35:16); והאזין, MT: וְהִאָּזִין (Ps 77:2).¹⁹²
- an imperfect, as in ושית, MT: וְשִׁית (Jb 22:24); שים, MT: שִׁים (Jb 40:32).¹⁹³
- an imperative, as in תמוך, MT: תִּמְצָךְ (Ps 17:5); שים, MT: שִׁים (Jb 40:32);¹⁹⁴ הבי, MT: הִבֵּי (Ru 3:15). It may also appear with the meaning of an imperative (בענין) צווי, as in והאזין, MT: וְהִאָּזִין (Ps 77:2).¹⁹⁵

In addition to its verbal uses, the infinitive also has nominal uses and occasionally interchanges with the noun.¹⁹⁶ Thus, the scribe takes the following forms as either infinitives or nouns (מקור או שם): תוד, MT: תָּדָ (Ps 55:12); גודי, MT: נָדִי (Ps 56:9); and למשול, MT: לְמַשֵּׁל (Jb 17:6). He also understands פתח, MT: פָּתַח (Ps

188 Alternatively, an adjective.

189 The scribe takes this form as a compound word: קום + אל (infinite). See § 3.4.6 below.

190 Alternatively, active participle. See below, § 3.4.4.6.

191 See Chomsky, *Hebrew Grammar*, § 78a, and 363, n. 633.

192 Alternatively, as an infinitive with the meaning of an imperative.

193 Alternatively, as an imperative. See below, § 3.4.4.5.

194 Alternatively, as an imperfect. See below, § 3.4.4.10.

195 Alternatively, a past tense. See below, § 3.4.4.10.

196 See Chomsky, *Hebrew Grammar*, § 78b, c, d.

119:30) and שדון, K: שְׁדִין (Jb 19:29), as nouns constructed on the pattern of an infinitive (שם ע"מ המקור).¹⁹⁷

3.4.4.5 Imperative

The term *šiwuwuy* (צווי, lit. "command") is used to indicate the following:

- the verb form is an imperative: יראו, MT: יִרְאוּ (Ps 34:10); בינה, MT: בִּינֵה (Jb 34:16); דין, MT: דִּין (Jb 35:14); ודין, MT: וְדִין (Prv 31:9); רבו, MT: רְבוּ (Eccl 5:10), (from *rbh*).¹⁹⁸ Moreover, the scribe remarks that the imperfect תשובו, MT: לִשׁוּן צווי (Prv 1:23) has the meaning of command and supplication (ופיוס).
- the verb form is the imperative of a specific conjugation: *qal* אהבו, MT: אֲהַבּוּ (Ps 31:24); *ha-kabed ha-daguš* (= *pi'el*) יחל, MT: יַחַל (Ps 130:7); *hasere ha-kabed ha-daguš* (= *pi'el*) מן, MT: מִן (Ps 61:8); *ha-kabed ha-ḥamišiyi* (= *hif'il*) הרחק, MT: הִרְחַק (Jb 13:21); *hasere ha-kabed ha-ḥamišiyi* (= *hif'il*) הרב, K: הִרְבֵּה (Ps 51:4)¹⁹⁹ and הט, MT: הֵט (Ps 144:5).

3.4.4.6 Active and Passive Participles

There are three occurrences of an active participle (פועל): נוקש, MT: נֹקֵשׁ (Ps 9:17), root *nqš*;²⁰⁰ תומיד, MT: תֹּמִיד (Ps 16:5), which the scribe notes is vocalized with *hireq* instead of *šere*; and מיחל, MT: מִיַּחַל (Ps 69:4).²⁰¹ Additionally, reference is made to a *maf'il* stem (לשון מפעיל) in Pss 32:1 and 42:1.²⁰²

With respect to passive participles (פָּעוּל), there are five occurrences: יצוק, MT: יִצְוֹק (Ps 41:9), passive participle (*qal*) of *yqš*;²⁰³ מזורה, MT: מְזוֹרָה (Prv 1:17), passive participle of *ha-kabed ha-daguš* (= *pi'el*) conjugation, in which the *res* is not geminated; מוזר, MT: מְזוֹר (Ps 69:9); מוצק, MT: מְצָק (Jb 11:15); and מְעַמֵּד, MT: מְעַמֵּד (Ps 69:3),²⁰⁴ passive participles of *ha-kabed ha-ḥamišiyi* (= *hof'al*).

3.4.4.7 The Pa'el and Pa'ol Forms

The *qal* and *nif'al* stems of an ע"ע root appear in three forms: *pa'al* (see § 3.4.4.2. a] and b]), *pa'el* and *pa'ol*.

- *pa'el*

197 See the cases listed in § 3.4.5.1.

198 Alternatively, a past tense (of *rbh*). See also Kimḥi, *Šorašim*, s.v. *rbh*. For verbs in the past used instead of/with the meaning of an imperative, see § 3.4.4.10; for infinitives used instead of/with the meaning of an imperative, see § 3.4.4.4.

199 Alternatively, a noun. See § 3.4.5.1.

200 Alternatively, as a (perfect) form of *yqš*, in which case it should be נוקש.

201 Alternatively, as an infinitive. See § 3.4.4.4.

202 Alternatively, the form משכיל can be also taken as a noun.

203 Alternatively, future of *šwq*. See § 3.4.4.10.

204 Alternatively, as a noun. See § 3.4.5.1.

- *qal*—שָׁמַע, MT: שָׁמַע (Ps 34:18); שָׁאֲלוּנוּ, MT: שָׁאֲלוּנוּ (Ps 137:3); יָרָא, MT: יָרָא (Jb 1:9); [גִּדְלָנִי], MT: גִּדְלָנִי (Jb 31:8); מָלְאָתָּ, MT: מָלְאָתָּ (Jb 36:17).
- *nif'al* of an ע"ע root—נָמַס, MT: נָמַס (Ps 22:15).
- *pa'ol*
 - *qal*—גָּדוּל, MT: גָּדוּל (Ps 21:6), perfect (*qal*) of a *pa'ol* formation;²⁰⁵ נָסוּג, MT: נָסוּג (Pss 44:19); נָסוּג, MT: נָסוּג (Ps 80:19), (perfect *qal* of a) *pa'ol* formation of *nsg*;²⁰⁶ זָרָו, MT: זָרָו (Ps 58:4), which the scribe takes as a perfect (*qal*) of the *pa'ol* formation.²⁰⁷
 - *nif'al* of an ע"ע root—נָמֹטוּ, MT: נָמֹטוּ (Ps 17:5), which the scribe takes as *nif'al* of *mṭṭ* (after David Kimḥi), based on a manuscript in which the ט was doubled,²⁰⁸ and remarks that it should be יִמֹטוּ.

3.4.4.8 Transitive and Intransitive Verbs

The scribe refers frequently to the transitive or intransitive character of a verb form with the phrases: *po'al yoše'* (פּוֹעֵל יּוֹצֵא, “transitive verb”),²⁰⁹ and *po'al 'omed* (פּוֹעֵל עוֹמֵד, “intransitive verb”).²¹⁰ In several places he proposes the two-fold interpretation of a given verb form, as being both transitive and intransitive. In some cases (marked in the footnote with an asterisk) the scribe first analyzes the verb as an intransitive and later notes the possibility that it is transitive כּמִשְׁמַעוּ, i.e., without assuming a rectified form.²¹¹

3.4.4.9 Remarks on Verbal Mood

The phrase *lešon tefillah* (לְשׁוֹן תְּפִלָּה, lit. “by way of prayer”) is a modal expression of volition that usually describes a jussive, but it can also describe verbal forms standing for it. It occurs in Pss 16:4, 21:9, 49:16, 57:1, 58:1, 59:15, 63:3, 68:31, 71:21, 85:5, 109:28. Similarly, we find the following formulas: תִּאֲבָה וּתְפִלָּה (Ps 60:11) and לְשׁוֹן בְּקִשָּׁה וּתְפִלָּה (עַל) (Pss 48:9, 62:4, 74:5, 77:2, 80:3, 122:3); and לְשׁוֹן בְּקִשָּׁה וּתְפִלָּה (Ps 68:2), denoting volition and request.

205 Alternatively, as an adjective. See § 3.4.5.2.

206 Alternatively, as *nif'al* of *swg*. See § 3.4.4.2 b).

207 Alternatively, as *pu'al* of *zwr*. See above § 3.4.4.3.

208 Kimḥi, *Šorašim*, s.v. *mṭṭ*.

209 Pss 14:6, 16:4, 18:10, 21:2, 29:9, 31:25, 32:8, 33:17, 39:2, 44:3, 60:14, 85:2, 105:24, 106:5, 108:10, 119:49, 126:4, 135:14, 141:4; Jb 5:4, 6:24, 13:27, 19:11, 20:3, 24:7, 25:2, 31:18, 32:8, 39:15, 41:2, 42:10.

210 Pss 9:20, 23:1, 27:14, 33:5, 35:14, 35:23, 38:16, 39:14, 40:2, 44:24, 45:3, 52:9, 55:5, 55:12, 56:7, 58:4, 58:10, 59:6, 59:16, 66:7, 68:26, 73:12, 75:9, 75:11, 81:2, 83:15, 85:4, 89:14, 90:9 (2), 129:6, 142:8; Jb 11:6, 5:3, 5:7, 5:11, 7:4, 14:2, 14:8, 14:20, 15:29, 20:12, 20:20, 20:22, 20:26, 21:7, 23:7, 23:12 (2), 24:16, 32:18, 33:12, 33:13, 36:17.

211 Pss 10:1, *14:1, 18:30, *25:17, *32:11, *46:3, *53:2, *57:7, *57:9, 90:6, *108:3, 119:69; Jb 20:25, 31:18, *37:17, 38:11, 39:3, *39:16.

The term *piyyus* (פיוס) (Ps 53:7), which we find in the formulas על דרך פיוס (Prv 1:23), לשון פיוס ותחנה (Ps 45:13), and לשון פיוס ותפלה (Ps 68:29), also has the connotation of persuasion and desire.

3.4.4.10 Remarks on Verbal Aspect and Tense

The phrase *be-lašon howeh* (בלשון הווה)—always written *plene*—occurs four times and denotes iteration and continuity. Thus, when commenting on והיה, MT: וְהָיָה (Jb 1:1), the scribe remarks that it should be ויהי and attributes the use of והיה, *be-lašon howeh*, to the fact that Job who was constant in his perfection, righteousness, and fear of God.

The remaining three occurrences explained as *lašon howeh* are: אהיה, MT: אֶהְיֶה (Jb 12:4); יהי, MT: יְהִי (Jb 20:23); and אשמע, MT: אֶשְׁמָע (Jb 33:8), translated into the vernacular as “só,” “yed,” and “oçcu,” respectively—that is, in the present tense.

In the aspectual sense of iteration and continuous action, the following phrases are also used: *inyan hatmadah* (ענין התמדה), in reference to אפפוני (Ps 18:5); אתרועע (Ps 108:10); יתנחם (Ps 135:14); and *leşon hatmadah* (לשון התמדה), in reference to יתרועעו (Ps 65:14).

The past or future tense of a verb form is referred to on several occasions, particularly when the form can be interpreted in two different ways or when it presents an anomaly with respect to the norm.

References to the past tense are as follows:

- past tense (פן שעבר) — ברך, MT: בָּרַךְ (Ps 10:3);²¹² רב, MT: רָב (Ps 18:15); גדול, MT: גָּדוֹל (Ps 21:6);²¹³ שתו, MT: שָׁתוּ (Ps 49:5);²¹⁴ זרו, MT: זָרוּ (Ps 58:4);²¹⁵ ורומם, MT: וְרֹמַם (Ps 66:17), from *rmm*;²¹⁶ חמר, MT: חָמַר (Ps 75:9); זורמו, MT: זָרְמוּ (Ps 77:18); חלל, MT: חָלַל (Ps 109:22); ירא, MT: יָרָא (Jb 1:9); רעננה, MT: רַעֲנָנָה (Jb 15:32); בו, MT: בָּא (Zec 4:10, quoted in Jb 35:15); השבה, MT: הִשְׁבָּה (Ru 1:22).²¹⁷
- past tense used in place of future—with a modal nuance (פעלים עוברים במקום) in עתידים לשון תפילה קמו ויבושו, MT: קָמוּ | וַיִּבְשׂוּ (Ps 109:28); with the sense of a future tense (פעלים עוברים בענין/בענין עתידים), which the scribe takes as a poetic usage, in הגידו—נמסו—האירו, MT: הִגִּידוּ | נִמְסוּ—הֵאִירוּ (Ps 97:4–8) and הודיע—זכר, MT: הוֹדִיעַ—זָכַר (Ps 98:2–3).

212 Alternatively, a noun. See below, § 3.4.5.1.

213 Alternatively, an adjective. See below, § 3.4.5.2.

214 Alternatively, as standing for a passive form.

215 Alternatively, (*pu'ál*) of *zwr*. See above, § 3.4.4.2, c.1.3.

216 Alternatively, (*po'él*) of *rwm* or adjective. See above, § 3.4.4.2, c.2.2.3, and below, § 3.4.5.2.

217 Alternatively, an adjective. See below, § 3.4.5.2.

- past tense used in place of an imperative (פּוֹ שֶׁעָבַר בַּמְקוֹם צוּי) — צוּיָת, MT: צוּיָת (Ps 71:3); נִשְׁאָתָּ, MT: נִשְׁאָתָּ (Ps 85:3), and various other forms in the Psalm, as explained in this latter verse; past tense with the sense of an imperative (וְהוּא פּוֹ שֶׁעָבַר בַּעֲנִין לְשׁוֹן צוּי) in בּוֹר, MT: בּוֹר (Ps 68:31).

Reference is made to the future tense (פּוֹעֵל עֵתִיד) in the following situations:

- future tense — יִצּוֹק, MT: יִצּוֹק (Ps 41:9), from *ṣwq*.²¹⁸
- future tense used instead of past tense (פּוֹעֵל עֵתִיד בַּמְקוֹם פּוֹעֵל שֶׁעָבַר / פּוֹעֵל) — תִּסְיֶעַ, MT: תִּסְיֶעַ (Ps 80:9), where the scribe notes this is a poetic usage, and יַעֲשׂוּ, MT: יַעֲשׂוּ (Ps 106:9).
- future tense used with a modal nuance (לְשׁוֹן עֵתִיד דְּרֶךְ תְּפִילָה) — רִאִינוּ, MT: רִאִינוּ (Ps 48:9).

3.4.5 Nouns and Adjectives

Nominal derivation patterns are all referred to by a *p'l* stem. Thus, the scribe describes וְרוֹמָם (Ps 66:17), for example, as תֹּאֵר מְפֹעֵל, as if it said וְרוֹמָם, MT: יְגִיעִי (Jb 3:17), as תּוֹאֵר מְבִנֵּן פְּעֵל, which should be יְגִיעִי; and מְנוּד (Ps 44:15) as a noun of an ע״ו/ע״ו root (שֵׁם מְנַחֵי הַעִ״ו).

We find references to שֵׁם, תֹּאֵר, and שֵׁם הַתֹּאֵר.

3.4.5.1 Šem

In most cases, a given term is classified as *šem* (שֵׁם) without any further remark.²²⁰ In several other places the word *šem* appears in the construct state, followed by a modifying noun, so as to provide a definition of the lemma: שֵׁם דָּג (Ps 74:14), שֵׁם הַמְּקוֹם שְׂרוּעֵינּוּ בּוֹ הַבְּהֵמוֹת, שֵׁם כְּלִי (Ps 150:4), שֵׁם יְקִידַת הָאֵשׁ (Ps 102:4), שֵׁם הַמְּדָה, שֵׁם אִישׁ (Ru 3:13), שֵׁם מְקוֹם (Sg 8:11), and שֵׁם מְקוֹם (Ru 3:15), and שֵׁם מְקוֹם (Sg 8:11).

The scribe further remarks that the lemma בְּנֵי שַׁחַץ (Jb 28:8) may refer specifically to “wolf” or collectively to beasts (שֵׁם כּוֹלֵל לְכָל מִינֵי הַחַיּוֹת הַמְּדַבְּרִיּוֹת). In Jb 41:26 he interprets this lemma in the collective sense.

In previous sections, reference has been made to cases in which the scribe associates a noun with one of the conjugations. This is the case with נִקְלָה (Ps

218 Alternatively, passive participle (פּוֹעֵל) of *yšq*. See § 3.4.4.6 above.

219 Alternatively, as (*po'el*) or *rwm* (see above, § 3.4.4.2, c.2.2.3) or as perfect of *rmm* (see § 3.4.4.10).

220 Pss 10:7, 12:5, 18:21, 19:14, 22:3, 27:12, 29:1, 35:16 (2), 35:17, 39:3, 39:11, 39:12, 41:4, 43:2, 45:15, 46:9, 49:4, 55:8, 55:22 (2), 55:23, 63:2 (2), 66:11, 71:15, 72:14, 78:49, 79:11, 80:14, 84:7, 89:8, 89:10 (quoting Jb 20:6), 90:3, 109:24, 116:3, 116:7, 118:5, 119:28, 141:3 (2), 141:4; Jb 6:26, 7:4, 10:22, 15:24, 17:2, 17:11, 20:6, 20:18, 20:20, 23:2, 28:11, 33:21, 35:15 (with a remark on the derivation pattern), 36:16 (2), 36:19, 36:31, 36:33, 37:10, 38:16, 38:38, 39:8, 41:25; Prv 1:3, 1:22, 30:17; Sg 1:12, 5:12; Eccl 4:15.

38:8) and נוראות (Ps 45:5), which are both considered to be *nif'al*, and משכיל (Pss 32:1, 42:1), which is considered to be *ha-kabed ha-ḥamišiyi* (= *hif'il*). Similarly, reference has been made to nouns by way of the following categories: (1) the infinitive, either because the noun follows the pattern of the infinitive or vice versa, or because it is taken as an infinitive or a noun (§ 3.4.4.4); (2) the passive participle (§ 3.4.4.6); and (3) the past tense (§ 3.4.4.10).

Nouns are also discussed with respect to the adjective. The scribe may indicate that the form is an adjective that follows the derivation pattern of a substantive (והוא תאר ע"מ השם), such as מגדול (K: מְגִדִילִי (Ps 18:51) or vice versa (שם בטמון, 90:3; דכא, Ps 84:12; בתמים, Ps 19:14; מזדים (ע"מ התאר/התואר (Jb 40:13; פתי, Prv 1:22; ריקים, Prv 28:19). He classifies the following as either adjective or substantive: נכבדות (Ps 87:3), דומה (Ps 94:17), כדוי (Jb 6:7), בוז (Jb 12:5), שלום (Jb 21:9),²²¹ נכונה (Jb 42:7).

3.4.5.2 To'ar and šem ha-to'ar

The term *to'ar* (תואר), which appears in both *plene* and defective spelling, does not correspond to the grammatical category of adjective as understood by modern grammarians and linguists. The term includes the modern categories of both the adjective and the participle, which are considered both verbal and nominal formations,²²² a duality which the vernacular translation makes explicit. Thus, גל (Ps 22:9) is translated as “tornantsi,” that is, as an active participle, while דשני (Ps 22:30) is translated as “deliciosos,” that is, as an adjective.

The category of *to'ar* also includes nouns that indicate a characteristic, not a substance.²²³ For example, the term סטים (Ps 101:3), classified as an adjective, is translated into Romance as “atorcimientos,” or “atorcedores.”²²⁴

The occurrences of the term *to'ar* are numerous.²²⁵ The scribe makes the following observations in reference to an adjective stem: דשני, MT: דְּשָׁנִי (Ps 22:30)

221 The duality is understood, though it is not explicitly indicated.

222 Chomsky, *Hebrew Grammar*, 195, n. 258a.

223 On this two-fold meaning, see Kogel, *Joseph Seniri*, 166, and D.J. Kamhi, “The Term Tō'ar in Hebrew and its Status as a Grammatical Category,” *BSOAS* 34, no. 2 (1971): 256–272, quoted by Kogel.

224 Alternatively, the scribe considers there to be an elided term, that is, he interprets סטים as מעשה סטים and translates accordingly as “fazer fecha de atorcedores.”

225 גל (Ps 22:9); גוחי, MT: גָּחִי (Ps 22:10); יריבי (Ps 35:1); ושטי (Ps 40:5); נשמה (Ps 69:26); מקרין (Ps 101:3); מפריס, MT: מִפְרִיס (Ps 69:32); נושקי רומי (Ps 78:9); בשורי (Ps 92:12); סטים (Ps 101:3); ורחב (Ps 101:5); רוממה (Ps 118:6), from either *rwm* or *mmm*; רמיה (Ps 120:2); שלום (Ps 120:7); לגאיונים (Ps 123:4), which is also taken as a compound word; קשבות, MT: קִשְׁבוֹת (Ps 130:2); ותוללינו (Ps 137:3), where some take the *taw* to be in place of a *šin*; שלום (Jb 5:24); עויל (Jb 16:11); בטוחות, MT: בְּטוּחוֹת (Jb 38:36); הומיות, MT: הַמְיּוֹת (Prv 1:21), with *yod* instead of a third radical *he'*; מנון (Prv 29:21), from either *nyn* or *mnh*; הטוב (Sg 7:10).

and רגעי, MT: רְגַעִי (Ps 35:20) should be רְגַעִי and רְגַעִי, respectively; similarly, יגעי, MT: יִגְעִי (Jb 3:17) should be יִגְעִי, since it is of the *pa'el* formation; ושבח (Eccl 4:2) should be ומשבח. The form גמאס, MT: גְּמָאֵס (Ps 15:4) is an adjective (and not a *nif'al* form), and as such is vocalized with *qames*, while נדחי (Ps 147:2) and ונלאה (Ps 68:10) are taken as either *to'ar* or *nif'al*, and נוכח (Jb 23:7) is understood as a תואר נפעל.

Moreover, as was the case with the category of *šem*, reference to *to'ar* is made with respect to the following grammatical categories: the perfect tense, inasmuch as there are forms that are taken to be either a *to'ar* or a past tense verb;²²⁶ an infinitive;²²⁷ a *pa'ul* form,²²⁸ and a particle.²²⁹

When commenting on נכבדות (Ps 87:3)²³⁰ and עקלקלותם (Ps 125:5),²³¹ the scribe mentions that the modified noun is missing (חסר המתואר).

The term *šem ha-to'ar* (שם התואר) appears only once and in reference to יסור (Jb 40:2), a form that is taken to be either a noun, in the sense of מוסר, or an adjective, on the analogy of גבור and שכור.

Besides these cases, there are several others with that refer to the modified noun (תאר/תואר ל-).²³² To these we might add Ps 91:3; Jb 7:6 and 13:28 (... שם ל- [והוא] תאר ל-), in which the term תאר is followed by the preposition ל- meaning “applies to / designates.” Thus, for example, when explaining the root *pth* (lit. “open”) in פתח דבריך (Ps 119:130) in the sense of “start to talk,” the scribe says that the term applies primarily to the opening of the mouth (והוא תאר לפתיחת) (הפה תחלה).

Lastly, in connection with the term *to'ar*, the scribe highlights the visible or distinct *yod* as third radical of an adjectival pattern (היוד [בן] ליחס) in דומיה (Ps 62:2), (from *dmh*), which he compares to צופיה and פוריה, and translates as “callant.”²³³

226 See above, § 3.4.4.10.

227 See above, § 3.4.4.4.

228 See above § 3.4.4.6.

229 The scribe takes אחרי (Prv 28:23) as a *to'ar*, and mentions that Sa'adiah takes it as a particle. See § 3.4.7 below.

230 Alternatively, as a noun.

231 From *ql*, with medial and final radicals doubled.

232 Pss 39:5, 45:1, 49:2, 63:2, 109:13, 120:3, 132:3, 139:9, 139:15, 142:4, 144:13; Jb 5:25, 7:6, 26:13, 29:13, 31:9.

233 He makes a similar remark on דומיה, MT: דֹּמִיָּה (Ps 65:2), which he translates as “pertenéced,” and לשכוי (Jb 38:36). He considers the *waw* of the latter to be in place of the third radical *he'* and equates its *yod* to the *yod* in אדומי יהודי, עברי, taking it as a *yod* of attribution.

3.4.5.3 Absolute and Construct States

The construct state is indicated by several formulas: (1) *בסמך*;²³⁴ (2) by reference to the feminine noun ending marking the construct state, *הַתְּיָ בּוּ לְסִמֵּךְ* / *הַסִּמֵּךְ תְּיָ*;²³⁵ (3) by describing a given term as *סְמוּכָה/סְמוּךְ*;²³⁶ (4) by means of a conjugated *nif'al* form of *smk*;²³⁷ (5) with the phrase *עַל סִמֵּךְ* to indicate two consecutive constructs,²³⁸ (6) with the phrase *עַל דֶּרֶךְ הַסִּמֵּךְ* to indicate “in analogy to the construct state.”²³⁹

In these cases, sometimes the scribe simply observes that a given term is in the construct state: *מִנַּת* (Ps 11:6), *יִפֶּה* (Ps 48:3), *כְּדוּי* (Jb 6:7). Elsewhere, he stresses that the form is absolute even though it is morphologically marked as the construct state: *מַחֲלַת* (Ps 53:1), *חִמַּת* (Ps 58:5), *וַיִּבְשַׁת* (Ps 95:5), *שָׁנַת* (Ps 132:4), *קִנְיָ* (Jb 18:2)—or vice versa, as in *וַעֲנוּהָ* (Ps 45:5). Sometimes he highlights that the form is not in the construct state on account of its vocalization, as in *יִרְךָ*, MT: *יִרְךָ* (Ps 45:4) and *בָּדָם*, MT: *בָּדָם* (Ps 68:24), or he points to a “lighter” vocalization resulting from the construct state, such as *הַבָּל*, MT: *הַבָּל* (Eccl 1:2). Finally, he suggests that *בֵּינָן הַטּוֹב*, MT: *בֵּינָן הַטּוֹב* (Sg 7:10) should be *בֵּינָן הַטּוֹב*.²⁴⁰

In only one case (Ps 68:24) does the scribe explain that the term is in the absolute (*לְפִי שֶׁהִיא מוֹכֵרֶתָּ*) and not the construct state.

3.4.5.4 Diminutive and Superlative

The scribe indicates that the diminutive *כְּאִישׁוֹן* (Ps 17:8) is formed by derivation, that is, by adding a derivational suffix to a base element (*לְהַקְטִין בְּתוֹסַפֶּת*), and cites two other examples of diminutives: *דָּגוֹן* (1Sm 5:3, etc.) and *נַחֲשֵׁתָן* (2Kgs 18:4).

He also points out occurrences of superlatives expressed by the addition of the theophoric element *אֵל* or *יָהּ* (*שֶׁכֵּל הַרוּצָה לְהַגְדִּיל סוּמֵךְ הַשֵּׁם*), as in *כְּהַרְרֵי אֵל* (Ps 36:7), *אֵרְזֵי אֵל* (Ps 80:11), and *שְׁלֵהֲבַת יָהּ*, MT: *שְׁלֵהֲבַתִּיהָ* (Sg 8:6).

3.4.5.5 Deverbal and Denominative Forms

In several passages besides those discussed in § 3.4.5.1 and § 3.4.5.2, the scribe notes that a noun derives from a verb and vice versa. Thus, he explains *וַנַּחְעוּדָד* (Ps 20:9) as derived from *עוּד* and provides additional examples of verb forms

234 Ps 48:3; Eccl 1:2.

235 Pss 11:6, 53:1, 58:5.

236 Pss 45:4, 45:5, 68:24; Jb 6:7.

237 Sg 7:10.

238 These are *נֹשְׁקֵי רוּמֵי* (Ps 78:9); *נְהַרֵי נַחֲלֵי* (Jb 20:17).

239 Pss 95:5, 132:4; Jb 18:2.

240 As in other cases, the scribe focuses on the vowel that interests him and is careless about noting other vowels and diacritic signs. It should be: *בֵּינָן*.

derived from **אף** and **פן**, adding that denominative derivation is a common morphological process in most of the Bible (כמו שנגזר הפועל מן השם ברוב המקרא). Likewise, when commenting on **בברותי** (Ps 69:22) and several other forms in the supporting verses provided, he mentions that the noun **הברייה** (2Sm 13:7) derives from it (והשם ממנו). In Ps 72:17, he indicates that the verb **ינין**, K: **ינין** derives from a noun (הפועל יוצא מהשם) and notes that **אבנה** (Gn 16:2) derives from the substantive **בנים**.

3.4.6 Compound Words

The scribe describes the following forms as compound words (מורכב(ת) מן) **מורכב(ת) מן** (Ps 45:3),²⁴¹ **חרצבות** (Ps 73:4),²⁴² **בחנמל** (Ps 78:47), **אלקום** (Jb 33:25), **רטפש** (Jb 30:12), **פרחח** (Jb 21:23),²⁴³ **שלאנן** (Ps 123:4), **לגאיונים** (Prv 30:31), **לתלפיות** (Sg 4:4),²⁴⁴ and **עדנה** (Eccl 4:2).

3.4.7 Particles

The word *millah* (מלה), used in the sense of particle occurs in Pss 18:5, 20:9, 80:14, and 116:3. The scribe describes the prefixed preposition **ב-** as a servile *bet* (ב"ית השרות) when commenting on **ביקרוחיד** (Ps 45:10) and **בחנמל** (Ps 78:47), and notes the servile character of the *lamed* (הלמ"ד בו משרתת) in **לאמים** (Ps 44:3) so as to avoid its confusion with a radical letter. He further notes that the **כ"ף** - **כ** in **לכידור** (Jb 15:24) has a comparative value, that the prefixed preposition **ל-** in **לעשתות** (Jb 12:5) has the meaning of **במקום**, and that the **ל-** in **לשחקים** (Jb 37:18) stands for the accusative marker **את**. Lastly, he notes that **לרובב**, MT: **לרִבֵּב** (Ps 68:5) is combined (קשור) with the preposition **ב-** instead of **על**, as expected according to language usage, and that **יחבולו**, MT: **יִחְבְּלוּ** (Jb 24:9) is not combined with **על**, contrary to language usage.

In Sg 1:7, the scribe remarks that the relative particle **-ש** stands for **אשר** in **שלמה**.

241 Alternatively, as *ha-kabed ha-reḥi'iyi ha-šalem*. See § 3.4.4.2, c.2.1.

242 Alternatively, as a single word, from *ḥṣb*, with an added *reš*.

243 Alternatively, as a single word, from *šn*, with an added *lamed*.

244 Alternatively, the scribe derives the form from **וילפת** (Jgs 16:29), with metathesis. The term *murkebet* (מורכבת) is also used in reference to words which are said to combine the meanings of two homonymous roots (... המלה מורכבת מן ענין ... המלה מורכבת מן ענינים—המלה מורכבת מן ענין), such as **ושבתי** (Ps 23:6), with the meaning of both *šwb* and *šṣb*; **ותרץ** (Ps 50:18), with the meaning of both *ršh* and *rws*; **תמנו** (Ps 64:7), with the meaning of both *ṭmn* and *tmm*; and the meanings of a polysemic root, such as **זן** (Ps 144:13), from *zwn*, with the meaning of both food and species.

3.4.8 Gender

The two most common forms for referring to the feminine are *lašon neqebah* in בלשון נקבה²⁴⁵ and בלשון נקבה.²⁴⁶ Reference is also made to the feminine with *ha-neqebut* in הנקבות,²⁴⁷ בנקבות,²⁴⁸ and בלשון נקבות.²⁴⁹

The reasons for specifying the gender of a given lemma include the following:

- lack of agreement (Pss 11:4, 22:16, 42:2, 57:7, 77:8; Jb 39:13; Prv 2:18) and apparent lack of agreement (Ps 68:32; Jb 1:15, 15:32).
- contrast between feminine and masculine forms (Pss 102:4, 116:7–8; Jb 15:27, 37:9; Sg 2:7–8).
- existence of nouns with both masculine and feminine forms, such as שנים-שנות (Ps 77:11) עבים-עבות (Ps 77:8), and כן-כנה (Ps 80:16).
- attention to feminine forms with a suffixed personal pronoun and reference to their absolute singular, such as בגדותיך, MT: בְּגִדְתִּיךָ (Ps 45:9), בְּגִדָּה, יסודתו (Ps 87:1), יְסֻדָּה.
- explanation of the logic behind the choice of the feminine form in המבשרות (Ps 68:12).
- explanation of the feminine noun of an ע"י root, such as מועקה (Ps 66:11), on the analogy of masculine nouns of a פ"י root, such as מוסד and מוסר.
- explanation of the (feminine singular demonstrative pronoun) זאת (Jb 5:27), according to usage.

In addition to the above cases, the scribe explains that the *taw* in קרת (Jb 29:7) replaces the feminine ending *he*,²⁵⁰ and he notes that the *taw* in ליקהת (Prv 30:17) is that of the feminine ending.

Lastly, the phrase *we-nikpal bo ha-neqebut* (ונכפל בו הנקבות) is used to refer to forms that are doubly marked as feminine: עזרתה (Ps 44:27) and בצרתה (Ps 120:1).²⁵¹

The masculine gender is introduced with the phrases *zakar* (זכר), *(bi-)lešon zakar* ([ב]לשון זכר),²⁵² and *ha-zakrut* (הזכרות).²⁵³

245 Pss 57:7, 57:9, 77:8, 77:18.

246 Pss 11:4, 42:2, 45:9, 68:12, 68:32, 77:11, 80:16, 87:1, 102:4, 116:7–8; Jb 5:27, 15:27, 37:9; Sg 2:7–8.

247 Jb 1:15, 15:32; Prv 2:18.

248 Pss 22:16, 66:11.

249 Jb 39:13.

250 See § 3.4.1.1 c) above.

251 Also ישועתה (Ps 3:3, etc.), quoted as prooftext in this verse, and בעולתה (Ps 125:3).

252 Pss 27:5, 68:32, 80:16, 102:4, 116:15, 120:3, 132:12; Jb 5:13, 11:8–9, 20:26, 21:19–20, 37:9, 40:15; Prv 2:18; Sg 2:7–8.

253 Ru 1:22.

The reasons for specifying that a form is masculine are similar to those that were mentioned regarding the feminine. They include the following:

- lack of agreement (Jb 20:26, 21:19–20; Ru 1:22) and apparent lack of agreement (Pss 68:32, 120:3; Jb 40:15; Prv 2:18).
- contrast between the masculine and feminine forms (Pss 102:4, 132:12; Jb 37:9; Sg 2:7–8).
- existence of nouns with both masculine and feminine forms, such as כן-כנה (Ps 80:16).
- attention to masculine forms with a suffixed personal pronoun and reference to their absolute singular, such as בסכה (Ps 27:5), בערמם; סודך (Jb 5:13),²⁵⁴ עַרְם; מדה (Jb 11:8–9), מד.²⁵⁵
- explanation of המותה (Ps 116:15) as a masculine noun in spite of the final *he*.²⁵⁶

Besides the cases mentioned above, the scribe comments on לכם (Ru 1:9) that the masculine (suffixed personal pronoun) is in place of the feminine (הזכרות). Conversely, he argues that the feminine (suffixed personal pronoun) in הלהן (Ru 1:13) is in place of the masculine (נקבות במקום זכרות).

3.4.9 Number

The scribe remarks that the suffixed personal pronoun in תבואהו (Ps 35:8) and the verbal form יעטוף, MT: יַעֲטֹף (Ps 73:6) are singular (בלשון יחיד) when, according to the context, they actually convey plurality.

Similarly, he notes that the suffixed personal pronoun in בעושיו, MT: בְּעֹשָׁיו (Ps 149:2) is plural while the meaning is singular (לשון רבים בענין יחד), and comments that Sg 1:4 begins in singular and continues in plural (התחיל בלשון יחיד) (וסיים בלשון רבים).

Reference is made to the absolute singular with the phrase *ha-nifrad mimmenu* (הנפרד ממנו) when a form is one of the following:

- pronominally suffixed (Pss 27:5, 35:17, 45:9 [2], 56:9, 87:1, 93:3, 109:18, 116:7, 140:10, 144:13, 147:3 [2]; Jb 5:13, 11:9, 19:6, 22:20, 32:6, 33:16–17).
- feminine singular construct (Sg 7:1).
- masculine plural absolute (Jb 18:9, 37:9, 37:16) and masculine plural construct (Pss 116:3, 147:2; Jb 3:17).
- feminine plural absolute (Pss 11:3, 46:9, 71:5; Jb 12:5 [quoting Lam 4:10], 19:6, 37:9) and feminine plural construct (Ps 89:52).

²⁵⁴ Also אכלם (Ps 78:30, etc.), in the prooftext.

²⁵⁵ Alternatively, it is taken as a feminine, for מדתה.

²⁵⁶ Also השפלה (Ez 21:31), in the prooftext.

In addition to signifying the shift from singular to plural in Sg 1:4 (see above), the term *rabbim* (רבים) appears in Ps 48:4 with a plural meaning in a description of בארמנותיה, a feminine plural form with a suffix. It also appears in Ps 149:2, when addressing the rhetorical use of the plural in ישמח ישראל בעושיו and in Jb 42:10, when specifying that the *yod* of (the construct plural with suffixed personal pronoun) רעהו is omitted.

The term *qibbuṣ* (הקבוץ ממנו, קיבוץ/קבוץ) refers to the absolute plural. It appears as such in Pss 32:7 (with respect to a construct plural form), Pss 68:31–32, 109:8 (in contrast to *nifrad*), 118:5; and Jb 15:27, 18:9 (קיבוצו). When commenting on מהביריד, MT: מַחְבֵּרִיד (Ps 45:8), the scribe notes the *yod* of the plural (יוד הקיבוץ); when addressing ותשוקקיה, MT: וְתִשְׁקֹקֶה (Ps 65:10), he argues that the *yod* is a plural marker (היוד נכנסה במלה לענין קיבוץ).

The phrase *kolel le-kol* (כלל לכל) refers to the collective. Thus, for example, the scribe explains that the term לחם (Ps 104:14) includes all kinds of food (כלל לכל מאכל). Similar cases appear in Ps 49:3 and Jb 28:5.

The phrase *kol eḥad we-eḥad* (כל/וכל לכל אחד ואחד מהם) refers to singular forms that should be plural, whether these are words with suffixes (Pss 12:8, 22:30, 35:8, 41:9, 141:10; Jb 20:23, 21:2, 38:32), verbs (Pss 49:13, 57:7, 73:6; Jb 5:5, 12:17, 39:21), or nouns (Jb 1:4, 29:10).

3.4.10 Other Remarks on Morphology and Syntax

3.4.10.1 Attraction

In a few places, reference is made to the influence of an adjacent word (ובא כן) (מפני הזוג). In Ps 55:10, the scribe explains that the medial radical of the verbal form פלג, MT: פִּלַּג, takes *pataḥ* instead of *šere* due to the influence of the preceding בִּלַּע, whose vocalization is due to the final guttural radical. In Jb 42:10, he remarks that the word שבות, K: שְׁבִית, may be either from a ל"ה or from an ע"ו root—in the latter case, as a result of attraction to the verb of the same root that precedes it. In Sg 3:11, the anomalous vocalization of the form צִאֲיָה, MT: צִאֲיָה, is explained as the result of attraction to the following word—וראינה, MT: וְרֵאֲיָהּ. Similarly, in Ps 78:64, the lack of number agreement in the phrase ואלמנותיו לא תבכינה is explained as a consequence of attraction to a preceding verbal form in the plural (ואמ' לא תבכינה בשיתוף לשון).²⁵⁷

²⁵⁷ The expression *ha-lašon be-šittuf* (הלשון בשיתוף) is also used to explain that the *hif'il* of *ryq*, with the meaning of “unsheathe,” usually followed by the term חרב (“sword”), may be also construed with חנית (“lance”), as in והרק חנית (Ps 35:3).

3.4.10.2 Vocative

The prefixed *he'* of the article in המלך (Ps 20:10), הגבור (Ps 52:3), and היושבת (Sg 8:13) is said to denote a vocative, that is, the person or the thing that is addressed (לשון קריאה). The terms גבור (Ps 45:4), מרום (Ps 56:3), יי (Pss 93:3, 93:5), and לשון רמיה (Ps 120:3) are also understood as vocatives.

3.4.10.3 Conditional versus Asseverative Clauses

The scribe explains that the particle אם in זכרתִּיךְ אם (Ps 63:7) does not have a conditional value (בלשון תנאי), but rather introduces an asseverative clause (לשון קיום וודאי).

3.4.10.4 Oath Clauses

We find reference to oath clauses (לשון שבועה) to describe negative intentions with אם (Pss 44:21; Jb, 6:28, 17:12–13, 27:4) and positive intentions with אם לא (Ps 131:2; Jb 1:11, 30:25, 31:35–36). The scribe also describes the lemmata ימין עליון (Ps 77:11) and ימין שקר (Ps 144:8) as oath formulas (לשון שבועה).

3.4.10.5 Interrogative Sentences and Statements of Surprise

The scribe asserts that the particle *he'* in העולה, מT: הַעֲלָה (Eccl 3:21–22), is not an interrogative, but rather the definite article (אין הה"א בו להתבונן כי אם לידיעה), and as such is vocalized with *qameṣ*. In three places (Jb 40:25; Sg 6:11, 7:13), he refers to an interrogative expression (לשון התבונן) in which the interrogative particle -ה is omitted.

The scribe uses בלא תמיהה / בתמיהה (Pss 49:19 [2], 56:8, 59:5; Jb 2:9, 2:10, 3:16, 4:12, 11:2, 14:16, 16:21, 22:11, 27:10–11), לשון תמה (Pss 58:2; Jb 8:3), and לשון תמיהה (Jb 26:4) to refer to interrogative sentences that are also statements of surprise—that is, exclamatory—in which the interrogative particle -ה is also omitted. In Jb 27:10–11, he uses על תמיהה על תמיהה in reference to אם in a disjunctive direct question with -ה in the first clause and אם in the second. In Jb 6:13, he explains that the -ה in the lemma אין עזרתי האם is not interrogative but rather asseverative (לשון קיום).

3.4.10.6 Concluding Remarks

In light of the foregoing survey, it is clear that the grammatical comments included as part of the commentary in MS Hunt. 268, derive overwhelmingly from David Kimḥi's work, and in particular from his *Šorašim*, passages of which are copied here verbatim, to the extent that the grammar presented therein represents an abridgment of Kimḥi's system.²⁵⁸ This is not to say that the scribe or

²⁵⁸ On this matter, see chap. 5, n. 63.

scribes responsible for this work did not have any agency throughout. Their agency is manifest in the terminology used, the selection of comments, the preference for a given explanation at the expense of others, and the addition of supplementary observations.

The grammatical terminology used is consistent throughout and only exhibits minor differences with regard to that of Kimḥi. Thus, for example, the designations *ha-kabed ha-rebi'iyi* and *ha-kabed ha-ḥamišiyi* for verbs with four and five letters in their ground forms respectively, do not appear in the *Šorašim*, and do not have a correlate with the eight *binyanim* (בנינים) or *ṭurim* (טורים) in the *Miklol*.²⁵⁹ Similarly, and unlike Kimḥi, who uses the designations מרובע, הופעל המרובע, המרובעים, etc., in the *Šorašim* and the *Miklol*, the scribe never describes a word as מרובע (“quadriliteral”), and insists on the trilateral character of all Hebrew words. In MS Hunt. 268, the scribe always refers to לשון ערבי, while Kimḥi alternates this designation with לשון ישמעאל in both the *Šorašim* and the *Miklol*, and with לשון קדר in the *Šorašim*. The scribe uses the designation צרי, and קמץ, while Kimḥi alternates these designations with קמץ קטן and קמץ רחב respectively. The scribe refers to the group זשסר”ץ, while Kimḥi refers to זשסר”ץ, etc.

There are also discrepancies in the analysis of specific lemmata. Thus, the scribe explains תעגינה, MT: תַּעְגִּינָה (Ru 1:13) as a *nif'al* from *gh*, while Kimḥi discusses the form under *gh* but takes it to be from *gn*. The scribe explains זורמו, MT: זָרְמוּ (Ps 77:18) as a past form from *ha-kabed ha-rebi'iyi* (= *po'el*), and Kimḥi as a *po'al še lo' nizkar po'alo* (= *pu'al*).

The scribe favors or retains interpretations that Kimḥi rejects. Thus, he notes that the form ויבשו, MT: וַיִּבְשׂוּ (Jb 12:15) should be ויבשו, while Kimḥi points out that this is Ibn Janāh's interpretation, but he has not found anything similar in the books of the grammarians.²⁶⁰ The scribe gives two possible roots—*hqq* and *hwq*—for ויחקו (Jb 19:23), while for Kimḥi the root is *hqq*. The scribe understands לאט (Jb 15:11) from *l't*, while Kimḥi, who acknowledges this is Judah Ḥayyūj's interpretation, concludes that the root is *t*.

The scribe is also selective in drawing from Kimḥi's writings. Thus, he derives the term זרזיק (Ps 72:6) from *zrf*, while Kimḥi also suggests an alternative root *zrzf*.²⁶¹

259 *Ha-ṭur ha-rebi'i* is equivalent to the *po'al še lo' nizkar po'alo* (= *pu'al*), and *ha-ṭur ha-ḥamiši* is equivalent to the *hif'il*.

260 For similar examples in which the scribe, against Kimḥi, favors Ibn Janāh, see below § 5.5.

261 Similarly, the scribe derives the terms תתחר (Ps 37:1), שנאן (Ps 68:18), יכרסמנה (Ps 80:14), שפרה (Jb 26:13), etc. from trilateral roots, while Kimḥi takes them as either trilateral or quadrilateral.

All of these examples point to an interaction with Kimḥi's work and its adaption to the glossary-commentary, rather than the use of additional sources. As far as I have been able to tell, despite the fact that Rashi is one of the two main sources of MS Hunt. 268, appeals to his commentaries for grammatical content are only exceptional. One of these exceptions is the noted observation made on *בכה* (Ps 141:8), where the scribe, following Rashi, assigns a semantic value to the paragogic *he'*, adding that the presence of a letter indicates an addition of meaning, while its absence implies an omission of meaning (see § 3.3.6).

Exegesis

4.1 Interpreting the Lemma versus Interpreting the Verse, Passage, or Book

The basic components of the commentary in MS Hunt. 268, as has been explained in § 2.4, are: Hebrew glosses, scriptural citations and explications, and paraphrasing of the text. The scribe usually comments lemma by lemma independently, as happens, for example in Ps 95:

95:1. **Come, let us sing.**

95:4. **And the peaks (ותועפות) of the mountains [are His].** Alçamientos. In the sense of height and strength, as in: “Is for them like the horns (ותועפות) of the wild ox” (Nm 23:22, etc.). The root is *yʿf*, on the analogy of תולדות.

95:5. **And the land (ויבשה).** [It is written] as if in the construct state. It should say: ויבשה. This also happens with: “Will turn to blood on the dry ground (ביבשת)” (Ex 4:9) and “Thus, on the day of the battle (ביום מלחמת)” (1Sm 13:22).

95:6. **Let us kneel (נברכה).** Onojemos. From “He made the camels kneel down (ויברך)” (Gn 24:11). It is derived from ברכים, in the same way that ויכרע (2 Kgs 1:13, etc.) is derived from כרעים, and יקד (Is 10:16) from קדקד.

95:7. **If you would but heed His charge this day.** In this world.

95:10. **I quarreled (אקוט) with a generation.** Barajé. In the sense of an argument, as in: “I hate (אתקוטט) your adversaries” (Ps 139:21). The root is *qwt*.

Although this is customary, it is also true that the scribe frequently goes beyond commenting on each separate lemmata and deals with connections between them or with the meaning of two or more verses, of a particular passage, or even of an entire book. Some specific ways in which the scribe goes beyond addressing a single verse are the following:

He recalls the lemma's connection with its antecedent. To do this he often uses the conjugated roots *šwb* and *hʒr*, in one of the following formulas: שב אל/ל (Pss 22:9, 48:2, 49:11, 73:13, 130:6–7; Jb 6:7, 14:20, 15:32, 36:27); אל הענין שב אל (Pss 10:3, 34:18, 45:7, 48:3, 102:24, 144:12; Jb 31:18 [2]; Prv 2:20); אל ופי הפסו שב אל (Jb 36:29); והוא חוזר (Ps 91:9); חוזר לענין (Jb 41:5–6); אל הענין חוזר אל (Ps 11:7); וזהו כענין (Ps 32:8).

He stresses the relationship between two contiguous verses, pointing out that the second is a continuation of the one preceding or is linked to that verse. This happens in Ps 17:4 (ל- סמוך ל-), Jb 3:23 (ל- סמוך ל-), Ps 17:14 (ופי הפסוק סמוך ענינו), Ps 119:126 (למה שלפניו), and Ps 119:126 (מוסב על המקרא שלפניו).¹

He gives the general meaning of a verse. Thus, in Ps 74:3, after commenting on several lemmata, the scribe adds: “The meaning of the verse is (ופי הפסו): inflict blows, lashes, and suffering on your enemies until they are completely destroyed for every evil deed performed by the enemy in the sanctuary.” And in Ps 141:5, he adds: “The meaning of the verse is (ופי הפסו): It is better that a true and righteous prophet, whose blows are kindness to me, reprove me and chastise me, than the wicked anoint my head with perfumed oil.”² In these two cases the explanation of the verse as an exegetical unity is based on Rashi.

The scribe also offers the overall meaning of two or more verses.³ Thus, for example, at the end of Ps 58:9, he says, in reference to this verse and the previous two:

The meaning of these verses (Ps 58:7–9) is: prayer against the wicked who come to do harm using force, so that they ebb like a torrent of water⁴ that erupts forcefully and then is interrupted, and ebbs and leaves softly, so that this might happen to them when they come to do evil, that God might send his arrows against them and they might scatter and be subdued and weakened like the torrential waters that finally ebb away, and that they might be weak like the miscarriage of a woman that never saw the light of day.

1 The phrase מוסב על המקרא שלפניו (Ps 119:126) is drawn from Rashi ad loc.

2 See also Pss 16:4, 22:9, 49:13, etc.; Jb 4:11, 5:7, 6:26–27, etc., Prv 28:16, etc.

3 In oral instruction, they would constitute a didactic unit. See also Pss 68:5–68:12–13, and various other examples in Jb 6.

4 The term שבלול (“snail”) is interpreted here as שבולת (“torrent of water”). Rashi gives both meanings in his commentary. Kimḥi interprets it in the first manner, both in the *Šorašim* and in his commentary, ad loc., and Ibn Ezra, ad loc., in the second.

Contrary to the previous examples, this overall interpretation of 58:7–9 is not taken from Rashi.

It can also happen that the scribe includes an introduction to a psalm, or makes exegetical comments on the first verse. Thus, in Ps 38:1:

A Psalm of David. To make remembrance (להזכיר). This means: to make remembrance (להזכיר) of the tribulations of Israel, as it says: “I pour out my complaint before Him” (Ps 142:3), as this is the meaning of the psalm as a whole, which is about trials and misfortunes.

In these introductions and first verses, the scribe discusses the psalm as a whole, addresses its authorship, and considers to whom it refers, as in Psalm 110, whose first verse runs as follows:

Of David. A Psalm. The Lord said to my lord. The subject of this psalm is mysterious and profound, the biblical text is confusing, and the opinions of the exegetes about it have multiplied. Our rabbis have explained it as an allusion to Abraham, since it says: “[The Lord has sworn and will not relent, ‘You are a priest forever] because of the speech of Melchizedek,’” etc. (Ps 110:4), which alludes to (דוגמה ל-): “And King Melchizedek of Salem [brought out bread and wine; he was a priest of God Most High. He blessed him saying: ‘Blessed be Abram’]” (Gn 14:18–19). And Rabbenu Shelomo explained it as an allusion to David, and this is fitting, because there is no indication anywhere in this psalm that it is about Abraham other than this, and that is why David begins his poem saying: “The Lord said to my lord.”⁵

The scribe indicates that this is a psalm about which there are different opinions. He points out that the rabbis (*b. Ned.* 32b) explained it as an allusion to Abraham, since verse 4 alludes to the speech by Melchizedek, who, according to Gn 14:18–19, had blessed Abraham. He adds that, according to Rashi, the psalm refers to David. Actually, Rashi gives two explanations in his commentary. In his first interpretation of the entire psalm, he asserts that, “Our rabbis (*Midr. Ps.* 110:1) interpreted *’adoni* as a reference to Abraham, our father, and I shall interpret it in accordance with their words: The word of the Lord to Abraham, whom the world called ‘my master,’ as it is written: ‘Hearken to us, my master’

5 See also Pss 22:1, 42:6, 45:17, 46:4, 72:20, 73:1, and 108:8 (where it says that the rest of the psalm has already been explained elsewhere, a phrase taken from Kimḥi).

(Gn 23:6).” To this first interpretation Rashi adds a second, according to which the psalm is an allusion to David in his flight from Saul. In his commentary on this psalm, Kimḥi alludes to the rabbinic interpretation that connected it to Abraham but adds that, even so, the correct interpretation according to the *pešaṭ* is to explain it as a reference to David and to conclude that the words of the psalm would have been said by a poet in reference to him. On this last point—that is, the question of authorship—Kimḥi follows Abraham ibn Ezra, whom he explicitly cites further on.⁶

Elsewhere, the scribe alludes to questions of a structural nature, beyond the psalm as a unit. Thus, in Ps 72:20, and in reference to the end of Book 2 of the Psalms, he notes, quoting Kimḥi’s *Šorašim* verbatim:

And the exegetes have had different opinions about its meaning, and it seems that this psalm is the end of his [David’s] prayers, although he did not write it at the end [of the Psalms]. He possibly wishes to end the book with the *ma’alot* (מעלות) and the *hillulim* (הלילים), since the events [to which the Psalms refer] are not arranged in order. Do you not see that after Psalm 3 (“A Psalm of David when he fled from his son Absalom”) come psalms that took place before the incident with Absalom? Thus, in this psalm [Psalm 72] he prayed for the establishment of Solomon’s reign, something that occurred when [David] was an old man, at which time Solomon was established as king, and afterward nothing happened that [David] speaks about, and therefore here end his supplications and prayers.

In Ps 42:7, the scribe indicates that the first two sections of the psalm make reference to the past and to the present, and that the third section is a plea that refers to the world to come. In Jb 28:11–12, he summarizes the content of the preceding verses. At the end of Prv 31:9, he summarizes the alternative interpretation of the passage, according to Rashi, whom he quotes explicitly, and whose explanation was based on the *Pešita*. In Prv 31:31, he shows that the passage referring to the “woman of valor” may be interpreted according to the *mašal* (משל), taking this observation from Rashi, but without entering into a verse-by-verse explanation of the passage according to the *mašal*, as Rashi did.

⁶ There are many other examples of introductions or first verses in the Psalms that have an exegetical intent: Pss 22, 60, 64, 73, 76, etc.

There are also introductions to books, or first verses, that have an exegetical intent. This is the case in Job, Proverbs, and Song of Songs. Presumably, this was also the case with Psalms, although this book is incomplete and starts at 9:17. The introductions or first verses of the other three books mentioned above show a preference for literal-contextual meaning as opposed to a midrashic interpretation, and I will return to them in § 4.3.2. The introduction to Song of Songs also states that the observations made there were already mentioned at the beginning of the work (חבור), which suggests that there might have been a general introduction to the entire work.

As for the books of Ruth and Ecclesiastes, the amount of exegetical material is much greater than in the other books. In both books, the number of *le'azim* is very small. In Ruth 1, there are only two *le'azim*, both of which appear in 1:13, and in Ruth 4, there is only one *la'az*, which appears in 4:1. The treatment of Ecclesiastes is atypical compared to the other books. Moreover, there happen to be 10 folios missing from this book, between 171^v and 172^r. In contrast to the rest of the books, in the section of the text preceding the missing part of Ecclesiastes, the lemmata are not commented upon one by one, and it is difficult to see where the commentary on one lemma ends and another begins. The verses at times appear grouped together in clusters, and the commentary is continuous over a series of verses (in Eccl 2:4–9, 3:1–2). In this section there is also only one *la'az* (Eccl 1:2). After the missing folios, the commentary reverts to proceeding lemma by lemma and follows Rashi for the most part, with occasional interpolations.⁷

4.2 The Context

If there is a constant throughout the commentary—several instances of which have been provided over the last few pages—it is the importance given to the context as an exegetical principle. Thus, it is common for the scribe to explain a lemma by quoting what is said further along in the biblical text, introducing the textual segment with the formula *hu' se-'o[mer]* (הוא שאר, “as it says”). This is the case, for example, in Ps 37:37, where he interprets the lemma שמר (lit. “save, guard”) in the sense of “look, behold,” in keeping with the contiguous text in the verse: וראה ישר (“behold the upright”).

The scribe also appeals to the context directly, in order to justify an interpretation or to designate it as preferable to others, by using the formula *lefi*

⁷ On this topic, see § 5.6 below.

meqomo (לפי מקומו, “according to the context”).⁸ For example, he explains the lemma במהמורות (Ps 140:11), which has the generic sense of “into pits,” in the specific sense of “into a grave,” as fits the context.

In Sg 1:12 and 5:13 the scribe refers to the context with the phrase *ʿen maqom* (אין מקום, “it is not fitting”). In the second of these cases, he explains that the word שושנים in the lemma שפתותיו שושנים, necessarily refers to a rose and not a lily, since in this context (that is, when alluding to lips) the lily, for its color, does not make sense.

Moreover, the scribe notes that the different meanings of a polysemic term are always to be understood in relation to the context. This is indicated with the phrase *kol ʿinyan lefi meqomo* (כל ענין לפי מקומו).⁹ Hence, he understands that the lemma ומזמה (Prv 1:4) “means ‘wisdom’ in the sense of reflection, reflection referring to science and the bad reflection on an act and just plain reflection,” and indicates that “each sense is according to the context.”

Finally, in Pss 80:18 and 99:4, he uses the phrase *derek ha-ʿolam* (דרך העולם, “the way of the world”), and interprets the lemma by turning to a commonly accepted practice.¹⁰ Thus, in the first of these two verses, he says:

[**May your hand be**] upon the man of Your right hand. De to amiçtad. The man of your friendship, that is to say, he who is your friend, which is how [the text] designates the beloved son, as the right hand is more beloved to a man than the left [...], as one is accustomed to placing that which is important and appreciated on the right of the king, or the favored disciple on the right of the master.

4.3 Literal or Surface Meaning as Opposed to Figurative Meaning

Closely linked to alternate interpretations on the one hand, and to contextual meaning on the other, is the question of literal versus figurative meaning, with both concepts understood in broad terms. Here we should bear in mind that medieval concepts and designations do not always coincide with modern linguistic and literary terminology, nor do they distinguish between the linguistic/literary level and the exegetical level. Given these considerations, and the

8 Pss 50:11, 50:20, 58:10–11, 63:2, 68:31–32, 78:47, 99:1, 104:15, 119:103, 140:11; Jb 3:7, 4:12, 5:5, 15:34, 22:30, 30:3, 33:25; 36:2, 36:29, 40:18, 41:1, 41:21; Prv 30:15–16; Sg 1:12; 2:14.

9 Pss 31:14, 37:12, 45:16, 78:65, 90:7, 107:30, 137:8; Jb 2:11, 24:12, 24:15, 29:20, 31:11–12, 33:26, 42:2, 42:11; Prv 1:4, 1:5, 31:12; Sg 4:13, 7:14; Eccl 1:2 (2).

10 The expression appears sporadically in Kimhī’s *Šorašim*, with an identical sense.

consequent overlapping of categories that they sometimes entail, I will proceed in the following pages to address first the linguistic and literary dimension—that is, biblical stylistics—and then return to exegetical method.

4.3.1 *Biblical Stylistics*

4.3.1.1 Figurative Language: Metaphor, Simile, and Allegory or Parable

In modern literary terminology, metaphor and related devices (simile and parable/allegory) are important figures of speech.¹¹ The medieval categories to which these notions correspond are different from modern categories and are used differently depending on the author.¹² Explanations of those that appear in this text are given below:

a) *Mašal*

The term *mašal* (משל) appears in the following passages: משל (Jb 15:33; Prv 1:1); -ל משל ל (Ps 129:3; Jb 4:8, 18:11, 26:13; Prv 28:11, 29:21); משל על (Ps 22:1, 32:9; Prv 30:22–23); כדי שיהיה משל (Jb, introd.); -ל להיות למשל ל (Jb 17:6). It most frequently appears in the formula: (על) דרך (ה) משל.¹³

The term *mašal* as used in the Bible applies to a wide range of utterances and has a variety of meanings. Likewise, medieval exegetes assign it a more or less broad meaning. In his detailed study of the term *mašal*, Mordechai Cohen points out the sense given to it by Saadiah, Abraham ibn Ezra, Maimonides, and David Kimḥi. Saadiah uses three terms: *isti'āra* (metaphor), *tašbīh* (simile), and *maṭal* (allegory/symbolism); Abraham ibn Ezra uses the Hebrew term *mašal* to refer to all three categories; Maimonides refers to *isti'āra* and *maṭal*, the latter encompassing simile and symbolism; David Kimḥi speaks of *mašal*, along

11 While classical rhetoricians spoke of metaphor and related devices as figures of speech, since the 1930s a new philosophy of rhetoric has developed that calls for an understanding of metaphor not as a matter of speech but as a matter of thought—that is, as the interaction of two thoughts, the tenor and the vehicle, and the linking of the context of the latter to the former. Since the focus here is on the medieval categories, no reference will be made to this development.

12 This section is greatly indebted to Mordechai Z. Cohen's *Three Approaches to Biblical Metaphor: From Abraham ibn Ezra and Maimonides to David Kimḥi*, *Études sur le Judaïsme Médiéval* 26 (Leiden: Brill, 2003) and cites it frequently. Cohen surveys the treatment of metaphor and related devices in the works of Abraham ibn Ezra, Maimonides, and David Kimḥi.

13 See Pss 16:5, 18:9, 18:30, 29:5, 31:10, 39:3, 42:5, 46:3, 69:4, 72:16 (2), 75:4, 75:9 (2), 80:16–17, 81:17, 82:5, 96:12, 98:8 (2), 102:4, 114:4, 118:22–23, 141:6–7, 144:12; Jb introd., 1:7, 9:31, 12:8, 15:22, 15:32, 18:15, 20:17, 20:23, 21:34, 27:21, 29:6 (2), 29:19, 30:4 (2), 30:12, 30:22, 39:24 (2), 40:27; Prv 31:31.

with the complementary notions of *melīṣah* (מליצה) and *haš'alah* (השאלה).¹⁴ Following Abraham ibn Ezra, Kimḥi uses the term *mašal* to label most cases of metaphor, simile, and parable or allegory. In the *Šorašim* he describes *mašal* as comparing one thing to another and containing hidden matters (דמות דבר אל). Cohen argues that in the course of his commentaries he dropped the second aspect and distinguished between *mašal* (a type of comparison) and *ḥidah* (חידה) (something hidden). As Kimḥi came to use the term, a *mašal* expresses something that is not conveyed in a literal statement, and in this regard it adds meaning.

Like Kimḥi (and Ibn Ezra before him), the scribe of Ms Hunt. 268 uses the term *mašal* generically, without subdivisions, so that it corresponds to more than one category in modern linguistic and literary terminology.¹⁵

In most instances, it refers to a metaphor, such as in Ps 18:9, where the scribe interprets the lemma עלה עשן (lit. “The smoke rose [to his nose]”) in the sense of “he became angry,” and he thus explains עשן (lit. “smoke”) as “ire and rage,” pointing out that, “since ire and rage inflame, [the psalmist] called them fire and smoke, metaphorically (על דרך המשל), and as smoke comes from a fire, a sigh comes from the nose when one feels angry.”

The term *mašal* is also used to refer to a simile—that is, to an explicit comparison. Thus, in Ps 102:4, the scribe says: “For my days have vanished like smoke. This means: in the fever of infirmity, because of much suffering, that is, he burns because of the great fever he has, as if he were in a great fire that sends up smoke, in the manner of *mašal*.”

The term is also used in a hyperbolic sense. Thus, the scribe interprets the lemma יהי פסת בר (lit. “handful of grain”) (Ps 72:16) in the following way:

At that time the land will be [so] blessed that, even if one plants a handful of grains (that is, only a few) on the mountain peaks where it is always difficult for them to germinate, and where seeds do not grow like they do in the valleys, from this little seed will sprout wheat as fat as the fruit of the tree, metaphorically speaking (דרך משל).

14 Cohen (*Three Approaches*, 137), indicates that he takes the notion of *melīṣah* from Rashi, and *haš'alah* from Ibn Janāḥ and Maimonides.

15 Leaving aside the occurrence found in the introduction to Job (where the term has the meaning of “example to follow”) and the one in Jb 17:6, which is provided as an explanation of the infinitive למשול in the lemma, the word *mašal* is most often used as a linguistic or literary category. The term is used in its exegetical sense in Ps 22:1; Prv 28:11, 29:21, 30:22–23, and 31:31. For this use, see § 4.3.2.

Elsewhere, the term is equivalent to anthropomorphism and anthropopathism, as in Ps 96:12, regarding the lemma “Then shall all the trees of the forest shout for joy,” or in Ps 98:8, regarding the lemma “[Let the rivers] clap their hands,” whose meaning, the scribe notes, is metaphorical.

There are several cases in which the term *mašal*—in the sense of metaphorical, figurative language—appears in conjunction with a second category. In Prv 1:1, it is with the term *dimyon* (דמיון), in a description of the book in terms of its literary form (*mešalim we-dimyonim*).¹⁶ While it might seem like *mašal* and *dimyon* should refer to two different figures of speech—that is, metaphor and simile—the fact is that in most cases, as we have seen, the term *mašal* includes both metaphor and simile, and in the only two instances in which the term *dimyon* also appears in the text, it is clearly to be understood as a synonym of *mašal*, as David Kimḥi also understood it. In Jb 13:12, the scribe interprets the word משלי in the lemma [זכרניכם] משלי אפר (“[Your memorials] are compared to ashes”) as דמיוני, whose *la‘az* is “semejanças,” while in Jb 41:5–6, relying on Kimḥi (*Šorašim*, s.v. *rsn*), he explains:

The folds of his jowls. *En dovli de so cabestru.* By way of comparison (על דרך דמיון), that is, he whose mouth is covered as by a muzzle; thus, who could come close to him? And therefore it says [further along]: “Who can pry open the doors of his face?”

In Sg 1:1, the scribe associates *mašal* with *hidah* (חידה, “enigma”), using both to describe the contents and style of that book (על דרך חידה ומשל).¹⁷ In Ps 68:14, in commenting upon the phrase “There are wings of a dove sheathed in silver, its pinions in fine gold,” he associates the terms *mašal* and *šir* (שיר, “poetry”), inasmuch as this expression is a way for the poet to describe the community of Israel figuratively and poetically (על דרך השיר והמשל). In Prv 30:28, he associates *mašal* and *‘azharah* (אזהרה, “exhortation”), asserting that the previous passage (Prv 30:24–28), in which the biblical text refers to four small but clever creatures, is written “in a figurative way [as] an exhortation (משל ואזהרה ל-) to those who put forth effort in reading the Torah and fulfilling the commandments in this world so that they might be worthy of life in the world to come.”

16 We should add two other cases (Jb 4:10–11, 19:12 [כנוי ומשל]) in conjunction with *kinnyu* (“expression”) and one (Ps 133:1 [משל ורמז ל-]) in conjunction with *remez* (“allusion”). Neither term adds new meaning.

17 Cf. Rashi ad loc.: דוגמאות ומשלים. Kimḥi, ad loc., employs an inflected form of the root *mšl*.

Lastly, in Ps 103:15, the scribe uses *dugma'* (דוגמא) as an equivalent of *mašal*. Thus, in explaining the lemma “Man, his days are like those of grass,” he remarks: “Grass is a metaphor (דוגמא) for man, and all his goodness is as a flower of the field.”¹⁸

b) *Muš'al* and *haš'alah*

The terms *muš'al* (מושאל) and *haš'alah* (השאלה) appear in the following formulas: -מ/מ'ן/מ/ת) מושאל¹⁹ and על דרך (ה)השאלה²⁰.

The term *muš'al* is extremely common in both Kimḥi's *Šorašim* and his Bible commentaries.²¹ Although it is true that many of the occurrences in MS Hunt. 268 are not taken from Kimḥi, the way in which the concept is understood—as usually referring to an individual metaphoric term—is by and large the same in both. Thus, for example, in Ps 88:16 it says:

From my youth I have been close to death (וגוע). Flacu. It means weak, metaphorically, from (מושאל מן): “Breathing his last (ויגוע), he was gathered to his people” (Gn 49:32), that is, that I am [as] weak and tired as he who is going to die.

c) *Melišah*

To return to Cohen's study, as regards David Kimḥi's concept of *mašal*, Cohen points out that Kimḥi supplements Ibn Ezra's notion of *mašal* with *melišah* (מליצה), which he borrows from Rashi.

18 The term *dugma'* appears in two other places, and in both it is used to link the lemma that is being explained to an earlier verse in whose light it should be interpreted. Thus, in Ps 68:15, the scribe states that the lemma “You will become white in the place of darkness” should be understood as a reference to Israel, which is described as “A dove sheathed in silence” in the previous verse. Likewise, in Ps 110:1, he indicates that the lemma “The Lord has sworn and will not relent: ‘You are a priest forever’ (Ps 110:4)” should be understood in connection to the words of Melchizedek in Gn 14:18: “Blessed be Abram of God Most High.” This explains why the rabbis understood that the psalm referred to Abraham. The term *dugma'* does not occur in either Rashi or in Kimḥi ad loc. For a similar usage of *dugma'*, see Maurizio Mottolese, *Analogy in Midrash and Kabbalah: Interpretive Projections of the Sanctuary and Ritual*, Sources and studies in the literature of Jewish mysticism 21 (Los Angeles: Cherub Press, 2007), 288.

19 See Pss 11:6, 34:11, 35:15, 37:16, 39:7, 55:22, 56:1, 63:2, 68:16, 69:16, 72:6, 78:50, 88:16, 94:19, 107:30, 109:120, 139:8, 139:15, 141:3; Jb 3:5, 4:12–13, 6:3, 6:6, 16:9, 16:16, 18:12, 31:34, 36:2, 38:28.

20 See Pss 11:6, 12:5, 18:19, 20:4, 31:21, 35:12, 35:16, 58:1–2 (2), 58:10, 62:11, 63:11, 68:28–29 (2), 74:11, 88:11, 141:3, 142:4; Jb 9:31, 14:19, 14:22, 19:4, 21:16–18, 21:33, 24:9, 24:11, 24:13, 24:24, 27:8, 30:2, 30:4, 35:10, 37:1, 38:8, 39:18, 39:20 (2), 39:28, 40:23, 40:31, 41:24; Sg 1:4, 4:2.

21 See Cohen, *Three Approaches*, 160.

The term occurs in Prv 1:6, where it receives the following commentary:

U-meliṣah (ומליצה). Razón. Word, statement, and interpretation of words, from the Targum[’s translation of] “There was an interpreter (מליץ) between them” (Gn 42:23) as ארי מתורגמן.²²

The source of the two Hebrew synonyms that follow the *la’az* is David Kimḥi’s *Šorašim*, where the word is explained as: “the content / plain meaning of a word or a statement” (תוכן הדבר והטענה), and to them is added here the sense of “interpretation.”²³

The term appears in two other places in the commentary:

- In Ps 17:8, the scribe comments on the lemma עין כאישון בת עין as follows: “*Cum* nenita. [...] It means that in [the eye] can be seen the form of a small woman, which in *la’az* is called *nenita*, derived from the [vernacular] word for ‘boy’ (מליצת ילד), which is *niñu*.”
- In Prv 31:31, the scribe refers to *meliṣat ha-pešať* (מליצת הפשת)²⁴ as distinguished from *dereḵ ha-mašal* (דרך המשל). Thus, in reference to the preceding passage in the biblical text, concerning a capable wife (Prv 31:10–31), and after explaining that passage verse by verse, the scribe says: “this is the narrative (מליצה) according to the literal meaning (פשט). According to the *mašal*, the passage refers to the Torah and to those who learn it.” Here the scribe quotes almost verbatim from Rashi, who contrasts *meliṣah* to *mašal*.²⁵

In the first of these two cases, the term *meliṣah* is used to signal the literal meaning of the Hebrew word ילד (Eng.: “little boy”; *la’az*: “*niñu*”), as opposed to the figurative meaning of the idiom עין כאישון בת עין (Eng.: “the apple of my eye”; *la’az*: “*nenita*”). In the second case, the phrase *meliṣat ha-pešať* refers to the literal meaning of the allegory—that is, of a passage with a *mašal*—as opposed to *dereḵ ha-mašal*, which is the deeper, allegorical meaning. The commentary is taken almost verbatim from Rashi ad loc. (זו מליצה שפירשת, אבל לפי המשל על) (התורה ולומדיה), who interprets the text about the capable woman, first literally and then allegorically, following the Midrash on Proverbs. Since the *Commentary on Proverbs* that some authors attribute to David Kimḥi is truncated, ending abruptly at Prv 21:14, there is no way of knowing how he interpreted Prv 31.

22 This is also the connotation of the word *meliṣah* in Prv 1:21–22, where it says: “Scoffers (ולצים). Those who employ slander, libel, and bad words (מליצה רעה).”

23 Kimḥi ad loc. defines the term, in Cohen’s translation (*Three Approaches*, 147), as “the story told by the words as written” (סיפור הדברים ככתבם).

24 On *pešať*, see below § 4.1.

25 Rashi ad loc.

In any case, the meaning that Kimḥi gives for *meliṣah* when addressing the root *lws* in the *Šorašim*—which, as I have mentioned, is copied here in the definition of the term in Prv 1:6—is for him secondary in that it appears in his writings only rarely. He more frequently understands the term *meliṣah* either as the literal meaning of a passage with a *mašal* (as occurs here in Prv 31:31)—and in this he is indebted to Rashi—or in the sense of rhetoric and literary elegance in any type of language.²⁶

d) *Ke-mašma'o* and *ki-fešuto*.

The formula *ke-mašma'o* (כמשמעו) appears very frequently in Ms Hunt. 268.²⁷ It has the sense of “the expected, apparent, most obvious meaning” on both the grammatical and exegetical levels.

In explaining the lemma גרול כבודו (Ps 21:6), for example, the scribe understands גרול to be either the past tense of a *pa'ol* formation or—according to the most obvious meaning (כמשמעו)—an adjective.

In this same grammatical sense, in a large number of cases the formula *ke-mašma'o* signals verb forms in *hif'il* that are used intransitively. This happens, for example, in Ps 14:1, where we find the verb form התעירו explained as the intransitive, past tense of a *hif'il* form, meaning implicitly that it performs the function of a *nif'al*, while at the same time the scribe suggests that the verb can be understood *ke-mašma'o*—according to its expected meaning, that is, in a transitive sense.

The formula is also frequently used in cases where the scribe proposes interpreting the lemma as it is, without presupposing any correction or rectification. Thus, in Ps 31:12, the context demands either that the particle מן be understood in the sense of ל- or that the text be understood just as it is—that is, without introducing any corrections—in which case it would be an elliptical verse:

26 On David Kimḥi's understanding of the term *meliṣah*, see Cohen, *Three Approaches*, 157, n. 73.

27 See Pss 11:7, 12:5–6, 14:1, 18:35, 21:6, 25:17, 28:8, 31:12, 32:1, 32:11, 37:16, 39:7, 40:18, 44:11, 45:5, 46:2–3, 49:8–10, 49:19, 53:2, 57:7, 57:9, 59:17, 62:4, 69:21, 69:23, 77:18, 78:49, 81:5, 108:3, 110:1, 116:15, 138:7; Jb introd., 3:3, 3:23, 7:5, 10:22, 15:24, 15:32, 18:2, 20:5, 20:23, 27:23, 37:8, 37:9, 37:17, 39:16–17, 41:17; Prv 29:4; Sg 8:2; Eccl 4:10, 4:11, 5:5, 5:10, 5:11. The term also occurs in the phrases כמשמעו ואין צריך (Ps 55:22) and ממשמעו/ממשמעם להציאו/להוציאם (Ps 132:12; Jb 19:15; Eccl 4:12, 4:17, 5:16). Apart from the occurrence found in the introduction to Job (which is in reference to a Talmudic *dictum*), כמשמעו is mostly used as a grammatical category. The term occurs in its exegetical sense in Eccl 4:10, 4:11, 5:5, 5:10, and 5:11. For this use, see § 4.3.2.

For all (מכל) my foes I became the butt. It should say: לכל, since it goes on to say: “and for my neighbors (ולשכני).” Or it can be interpreted as it is (כמשמעו), as an elliptical verse: For all the evil that my foes committed against me, I became the butt for all the men of the world.

Lastly, *ke-mašma’o* denotes literal apparent meaning (that is, the first meaning of the word) as opposed to derived or secondary meaning. This is the case in Ps 10:1, where the word שב, in the lemma שב לימיני, is interpreted as “stay and wait,” as in “After you had remained (*wa-tašebu*) in Kadesh” (Dt 1:46), and alternatively as “sitting,” according to the first or primary meaning of the root (כמשמעו). Similarly, the scribe explains the term המון (lit. “host”) in the lemma מהמון רשעים metaphorically, in the sense of “ganadu,” the accumulation of property; alternatively he explains the construction according to its most obvious, apparent meaning (*ke-mašma’o*), as elliptical: המון [מנכסי] רשעים (“[the property] of a host of the wicked”), נכסי being the elided element.

What has been said up to this point about the term *ke-mašma’o* applies as well to the term *ki-fešuto* (כפשוטו), which occurs eight times in the commentary.²⁸

We should note that, apart from the exceptions that will be addressed below, neither of these two formulas comes from Rashi’s ad loc. commentary, even in those cases where the formula introduces an explanation taken from Rashi.²⁹ Some occurrences of *ke-mašma’o* are taken from Kimḥi’s *Šorašim*, and all of these correspond to the use of the formula by Kimḥi.³⁰

The terms *nigleh* (נגלה) and *nistar* (נסתר) are not used in this text, and only rarely in Kimḥi’s writings, to allude to the two levels of the *mašal*—the surface meaning and the deeper meaning. Nor does the scribe use the term *nimšal* (נמשל) to refer to the deeper meaning, although at times he does allude to the category with an inflected form from *mšl*.³¹

4.3.1.2 Other Categories in Biblical Stylistics

Beyond metaphor and related figures of speech, to which I will return below when I address exegetical style, the text makes reference to several other cate-

28 See Pss 16:3, 19:5, 68:5, 106:5, 139:11–12; Jb 6:7, 12:13, 21:34.

29 On the use of the phrases משמעו של מקרא versus פשוטו של מקרא in Rashi, see E.M. Lipschütz, *Rabbi Šelomoh Yišḥaqi (Raši)* (Warsaw: Tušiyah, 1912), 165.

30 See, for example, the occurrences in Jb 3:3, 10:22, 15:24.

31 See נמשלים (Prv 1:1) and נמשלו (Ps 60:1 and Jb 5:22), and נמשל (Jb 13:12).

gories related to biblical stylistics, which are listed below. The first three categories are generic; the rest describe a specific figure of speech.

a) Elegance in the use of language

This is indicated with the word *ṣahut* (צחות) in one of the following formulas: לשון צחות (Ps 42:5); דרך צחות לשון (על) (Pss 44:18, 68:28, 78:55, 81:3, 87:3, 94:20, 109:3; Jb 21:7, 22:21); and על דרך לשון צחות (Ps 58:10). In most cases, elegance in language is associated with the use of verbs with enclitic pronouns in place of verb + prepositional phrase. For example, in one of the cases cited above, the scribe explains אדדם (Ps 42:5) as אדדה בהם, and says that this is “for reasons of elegance of style.” In three of the cited cases (Pss 81:3, 87:3, and Jb 21:7), however, “elegance of style” is used to refer to ellipsis. In the last of these, for example, the scribe says: “And grow wealth (חיל). For reasons of elegance of style. It should say ‘in wealth’ (בחיל).”

b) Rhetorical Use of Language

The formula *lešon tiferet* (לשון תפארת) appears only once (Sg 1:4), in reference to the rhetorical use of the royal pronoun.

c) Poetic eloquence

This is indicated with the phrase *‘al derek ha-šir* (על דרך השיר), in Pss 45:9, 48:15, 65:13, 65:14, 80:9, 97:4–8, 106:19; Jb 3:3, 15:7, 33:8, and once with *‘al derek ha-šir we-ha-mašal* (על דרך השיר והמשל), in Ps 68:14, as has been explained in § 4.3.1.1, a). This phrase alludes to a particular use of language that the scribe considers poetic and that includes metaphorical expressions (Ps 45:9, etc.), the use of one verb tense for another (Pss 80:9, 97:4–8, 106:19, and Jb 3:3, 33:8), etc.

d) Enigma

The term *ḥidah* (חידה) is described in Ps 49:5, and its plural (חידות) in Ps 78:2 and Prv 1:6. At the latter verse, the scribe says: “*We-ḥidotam* (והידותם). Renúceos. In the sense of that which is hidden, about whose interior [only] the clever understand something more.³² In Arabic it is called *lugz*.” The term also appears in the formula על דרך חידה (Ps 120:5), in reference to the hidden meaning of the terms משך and קדר in that verse.³³

32 Kimḥi, *Šorašim*, s.v. *ḥwd*.

33 See also § 4.3.1.1. a).

e) Anthropomorphism and anthropopathism

Although the term *mašal* is sometimes used to designate anthropomorphism or anthropopathism, there are twenty places in which the phrase *lašon* ‘*ober*’ (לשון עובר) is used to refer specifically to these two figures of speech.³⁴ On only one occasion (Ps 18:10) does the scribe refer to anthropomorphism using the maxim of divine accommodation, “The Torah speaks in the language of man” (דברה תורה כלשון בני אדם).

In addition to explicit references, the following *le’azim* also reflect the tendency to avoid anthropomorphism and anthropopathism:³⁵ פניו, “sos sañas” (Ps 17:13); ידך, “to ayuda” (Ps 17:14); חציך, “tos plagas o tos feridas” (translated as “saetas” in *romanceamientos*) (Ps 38:3); ידך, “to plaga” (Ps 39:11); זרוע, “ayuda o força” (translated as “braço” in E3 and BNM) (Ps 83:9);³⁶ יתר ידו, “soltásed so plaga” (Jb 6:9); יגיע כפיך, “criatura de to basallía” (Jb 10:3); ידך עצבוני, “tos plagas mi doloriaron” (Jb 10:8); כפך, “to premiu o to plaga” (translated as “palma” in E3 and BNM) (Jb 13:21); חצי, “mi plaga” (Jb 34:6); עינו, “so ayuda” (Jb 36:7); אל, מנשמת אל, “de bientu” (translated as “del esprito de Dios” in E3) (Jb 37:10), etc.

To these cases we should add those where anthropomorphism or anthropopathism is avoided although this is not reflected in a gloss. Thus, in Jb 1:11, the term ידך (lit. “your hand”) in the lemma is interpreted as מכתך (“your blow”) or נגעך (“your wound”).

f) Pleonasm; repetitions and parallel formulations

Synonymous repetitions or parallel expressions—that is, the repetition of the idea in different words—are frequently mentioned by the scribe, who uses the root *kfl* in one of the following formulas:

1. כפל. Ps 137:7; Jb 38:27.
2. וכפל הדבר. Jb 21:23.
3. בכפל דבר. Pss 35:16, 57:9; Jb 3:20, 32:6, 34:25, 40:31, 41:8–9.
4. בכפל מאמר. Ps 94:4; Jb 24:24, 40:16; Eccl 1:2.
5. בכפל דבר (...). ענין אחד (ב). Pss 11:6, 16:5, 68:14; Jb 15:24, 40:18; Sg 2:9, 8:4.
6. ענין אחד בכפל מאמר. Pss 17:15, 35:23, 48:13, 118:11, 121:4; Jb 16:19, 18:8, 31:24, 38:23, 40:22; Sg 4:12.
7. ענין ... אחד הוא ושרש אחד בכפל מאמר. Sg 2:7–8.

34 Pss 17:14, 17:15, 18:10, 44:24, 56:9, 59:9, 65:13, 68:34, 78:36, 78:65, 118:19, 132:9, 135:7; Jb 2:3, 10:3, 12:2, 14:14–15, 38:22; Prv 1:26; Ru 2:12.

35 Medieval translations do not always opt to avoid anthropomorphism and anthropopathism. In the list that follows, some examples are provided parenthetically.

36 In this case, the term does not refer to God, but rather to Assyria.

At times, he also makes the function of the repetition explicit. Thus, he explains its purpose is to clarify or emphasize in Ps 68:15 (כל כפל בענינים לחזוק) (ולביאור הוא) and in Jb 40:18 (וכל כפל לביאור). In only two places—9 and 10 below—does he say that the purpose is to indicate a repeated action. The function of repetition is made explicit in:

1. והכפל/בכפל לביאור. Pss 37:20, 41:8, 57:8.
2. והכפל לחזוק. Ps 94:23.
3. והכפל לביאור ולחזוק / הכפל לחזוק ולביאור (דבר). Pss 29:1, 47:7, 56:11, 115:1.
4. כפל דבר לביאור ולחזוק. Ps 29:5.
5. ענין אחד בכפל מאמר לחזוק. Ps 31:4.
6. בכפל/וכפל (ה)דבר לביאור ולחזוק. Pss 19:11, 68:15.
7. וכפל/בכפל מאמר לחזוק ולביאור. Ps 90:17.
8. ענין ... בכפל מאמר לחזוק ולביאור. Ps 84:3.
9. הכפל לחזוק ולהתמדה. Ps 116:18.
10. וכפל הדבר ... לפי שהוא דבר תמידי. Ps 130:6–7.

The repetition might be of two nouns, as in Ps 17:15 (תמונתך—פניך); two verb forms, as in Ps 31:4 (תנחני ותנהלני); two particles, as in Ps 41:8 (לי—עלי); or two phrases, as in Pss 56:5 and 56:11 (באלים אהלל דבר), and in Ps 68:15 (תשלג בצלמוֹן—כפני יונה נהפך בכסף).

The following two phrases also convey repetition:

1. שתי מלות בענין אחת. Ps 123:4.
2. שני שמות בענין אחד. Pss 40:3, 42:8, 132:3.

The notion that the Bible uses parallel expressions and repetitions as a means of emphasis was developed by David Kimḥi, and the text of the commentary in *Ms Hunt*. 268 follows his practice. On this matter, he diverged from his father, Joseph Kimḥi, for whom almost all repetitions were to be interpreted as having a significance beyond mere emphasis.³⁷

g) Ellipsis

Ellipsis is referred to with the phrase *miqra' ḥaser* (מק' חס' / מקרא חסר),³⁸ or with the inflected root *ḥsr*.³⁹ Only once (Jb 36:33) is the phrase *miqra' qaṣar*

37 See Kimḥi, *The Commentary of David Kimhi on Isaiah*, xxiv–xxv; Mordechai Z. Cohen, “Words of Eloquence: Rhetoric and Poetics in Jewish Bible Exegesis in its Muslim and Christian Contexts,” in *Scriptures in Judaism, Christianity and Islam: Overlapping Inquiries*, ed. Mordechai Z. Cohen and Adele Berlin (Cambridge: Cambridge University Press, 2016), 274; “The Qimḥi Family,” 402; Talmage, *David Kimhi*, 102, 104; Perez, “Il metodo,” 181.

38 See Pss 27:13, 31:12, 56:10, 59:11, 69:4, 69:23, 70:2, 81:3, 101:3, 120:3, 139:16, 139:20; Jb 3:3, 4:2, 4:20, 6:7, 6:27, 17:15–16, 20:23; Sg 3:3; Eccl 4:12.

39 This happens, for example, in Ru 3:15 (וימד שש שעורים), where it is made clear that the name of the measure is missing (חסר שם המדה).

(מקרא קצר) used.⁴⁰ Ellipsis is not always explicitly pointed out, but there are many cases in which it may be inferred from the commentary. Thus, the scribe explains ראשו (Jb 1:20) as שׁי שער ראשו, that is, by restoring the elided element, and אהלי לוקחי (Jb 15:34) as אהלי לוקחי שוחד,⁴¹ אהלי לוקחי being the elided element.

h) Hyperbole

This is indicated with the word *gizzum* (גיזום) in the phrases לשון גיזום (Ps 60:10) and דרך גיזום (Jb 40:32). The term *haflagah* (הפלגה, “amplification”), which can have the connotation of hyperbole, is also used in Jb 24:1–2.⁴²

i) Admonition

This is indicated with the word *ʾazharah* (אזהרה) in the phrases אזהרה ל- (Pss 37:1, 127:2, 131:2–3), דרך אזהרה (Ps 45:11), דרך משל ואזהרה (Prv 30:28), and דרך אזהרה [...] נדיבון (Eccl 5:10).

j) Insult/scorn

This is indicated with the word *genaʿy* (גנאי) in the phrases לשון גנאי (ב) (Ps 135:15; Jb 13:4; Ru 1:9, 1:13), and על דרך גנאי (Jb 30:24). The first two examples refer to idolatry; the last three to the use of a feminine in place of a masculine.

k) Euphemism

This is indicated with the phrase *lašon neqiyyah* (לשון נקייה) in Prv 30:20 (2).

l) Lingua honoris

Closely connected to the previous category is the use of the word *kabod* (כבוד) in the following phrases: דרך כבוד (Ps 116:11; Jb 8:4, 10:16, 21:16–18, 27:7 [2], 32:21–22; Ru 1:9, 1:22) and ללשון כבוד / דרך לשון כבוד (Jb 30:24; Ru 1:9).

m) Imprecation

This is indicated with the phrase *derek qelalah* (דרך קללה) in Jb 21:16.

40 See Maʿaravi Perez, “One Exegetical Method in Rabbi David Kimhi’s Biblical Commentary: Ellipsis,” *Iyyune miqra’ u-faršanut* 4 (1997): 149–188 [Hebrew]. In this article, Perez studies the terminology of ellipsis, establishes a typology of its use in the work of Kimhi, and examines the similarities and differences between him and his predecessors in their use of ellipsis. In Perez’s opinion, ellipsis for Kimhi is an exegetical issue and not connected with textual criticism. The use of ellipsis in this text is very similar to Kimhi’s.

41 For other examples, see Ps 40:6; Jb 32:7, etc.

42 Although the phrase *lašon habaʿy* (לשון הבאי) can take the meaning of hyperbole, neither of the two occurrences of the phrase (Eccl 1:2–3) has a metalinguistic use.

n) Antithesis

In § 2.4.2.1 reference was made to *be-hefek* (בהפקד) and *we-hefek zeh* (והפקד זה) as formulas for introducing a Bible verse or part of a verse whose meaning is antithetical to that of the lemma or the verse being commented upon.⁴³

In addition, to introduce an antonym, we find הפך (Pss 58:10–11, 116:3, 118:5; Jb 18:7), הפך (ו)הוא הפך (Ps 39:14; Jb 24:8, 36:16), and והפקד זה (Jb 17:6).

o) *Hysteron proteron* or inverted word order

This principle, which is a rabbinic formulation, is indicated with the phrases המאוחר מוקדם בו מאוחר (Jb 12:18), המוקדם מאוחר (Jb 14:10), and המאוחר מוקדם (Ru 4:4).

p) Contradiction

Only once (Eccl 1:2) is reference made to an apparent contradiction in the biblical text, with the phrase *miqra' makhiš* (מקרא מכחיש).

4.3.2 *The Exegetical Dimension: Literal-Contextual versus Other Types of Interpretation*

In the first section of this chapter I addressed the apparent or literal meaning as opposed to the figurative meaning, and the two different dimensions where this opposition might be expressed: (1) the linguistic and literary dimension; and (2) the exegetical dimension, noting that medieval authors did not make a distinction between the two.⁴⁴

Looked at from a modern perspective, with an eye to methodology, the glossary-commentary shows a clear preference for the literal meaning of the text, in that it provides a text-based interpretation based on philological and linguistic criteria, as well as on the context—that is, on the text that precedes or follows it, and sometimes the entire psalm, chapter, or even the book to which the passage belongs.⁴⁵ The scribe resorts to comparison, mostly with biblical

43 See, for בהפקד: Pss 65:12, 82:5 (2); for והפקד זה: Pss 13:4, 17:11–12, 20:4, 22:2 22:8, 23:6, 35:19, 35:20, 37:35, 37:37–38, 38:14–15, 38:20, 39:2, 39:12, 40:13, 42:6–7, 45:9, 60:5, 70:4, 73:25, 88:19, 101:5 (2), 101:7, 104:35, 119:86, 121:4, 122:3, 132:9, 137:6, 144:14; Jb 5:18, 5:21, 5:26, 15:11, 22:26, 30:24, 34:25, 36:16; Ru 1:9; Eccl 5:11, 5:16, 5:17.

44 In his discussion of allegory, Cohen (*Three Approaches to Biblical Metaphor*, 27, n. 89) notes: “One can distinguish between allegorical composition and allegorical interpretation (of a composition written without allegory in mind) [...] The medieval authors did not make this distinction because they applied allegorical interpretation only where they believed it reflected the intent of Scripture, in other words, an allegorical composition.”

45 The literature on this topic is vast. For a survey of the most relevant scholarship and the current state of the field, see Mordechai Z. Cohen, “Reflections of the Conception of

Hebrew, but also with rabbinic Hebrew, Aramaic, and Arabic, and pays particular attention to the use of figurative language in scripture.

Explicit references to exegetical method are scant. Prominent among them are those that appear in the introductions (or first verses) in Job, Proverbs, and Song of Songs, where we see that a single exegetical approach serves as a guiding principle in all three books. The introduction to Job says:

Our sages said: Job never was and never existed but was simply a parable (אלא למשל היה) (*b. B. Bat.* 15a).⁴⁶ This *dictum* should not be understood at face value (במשמעו), but rather in the sense that Job was created solely so that there would be a *mašal* in the world for men not to doubt [divine] justice and to believe that God is just in all his ways and merciful in all his actions.

In this passage, the scribe refers to the rabbinic opinion that Job never was and never existed but was only a *mašal*, and subscribes to the tradition of interpreting this opinion to the effect that Job only lived to serve as an example. Joseph and Moses Kimḥi had called attention to this *dictum* in the prologues to their respective commentaries on Job, and both had defended Job's historicity.⁴⁷ In this case, the scribe joins those who interpret the figure of Job in a literal-historical sense, although he does not enter into debate, and advises: "Whether Job was created or not, go forth and see the words as pearls and the righteous meanings and the clear arguments that are written [in the book]."

Further along in the introduction to Job, the scribe cites Jb 1:6–7, and stresses the fact that both בני האלהים ("the divine beings") and השטן (Satan) consti-

Peshuto Shel Miqra at the Beginning of the Twenty-First Century," in Japhet and Viezel, "To Settle the Plain Meaning of the Verse," 5–58 [Hebrew]. In "Emergence of the Rule of *Peshat* in Medieval Jewish Bible Exegesis," in Cohen and Berlin, *Interpreting Scriptures*, 204–223, Cohen revisits the emergence of the hermeneutic concept of literal interpretation in medieval Europe, the internal development of the different schools, as well as the incorporation of hermeneutic views from the Arabic and Latin traditions into that concept.

46 *b. B. Bat.* 15a reads: אלא משל היה. The explanation given here (אלא למשל היה) belongs to a tradition that is associated with the name of Hai Gaon (ninth century). On this *dictum*, see Joanna Weinberg, "Job versus Abraham: The Quest for the Perfect God-Fearer in Rabbinic Tradition," in *The Book of Job*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 114, ed. W.A.M. Beuken [Leuven: Leuven University Press, 1994], 282.

47 For Joseph Kimḥi, the reference is to his longer *Commentary on the Book of Job*, fragments of which are extant and were published by Simon Eppenstein, "Un fragment du commentaire de Joseph Kimhi sur Job," *REJ* 37 (1898): 88. For Moses Kimḥi, see his *Commentary on the Book of Job*, 1.

tute a *mašal*, that is, reads them figuratively.⁴⁸ He identifies the former with “Job’s contemporaries, who were envious of him” and with “great men of the world,” and the latter with “the complaint that these hurled against Job,” which serves to transmit a specific idea: God tests Job as he did Abraham in order to demonstrate that it makes no sense to question divine justice, a topic that—he remarks—is also addressed in Ecclesiastes.⁴⁹

In summary, the scribe defends the literal/historical meaning of the text of Job, and builds the allegory on that level. Throughout the commentary, he advocates a literal/contextual approach to the text, based on philological criteria and permeated with rabbinic views.⁵⁰

The scribe returns to the contrast between literal and figurative meaning in Prv 1:1, where he writes:

All the words [of Solomon in this book] are metaphors and similes (משלים ודמיונים). He compared the Torah with a woman [of worth] and idolatry with an adulteress.⁵¹ Thus, most of his words [are used in the manner of] *mašal*, so that he called him who fears [God] “sage” (חכם) and “intelligent” (משכיל) because by virtue of his wisdom and intelligence he recognizes truth, and the wicked he called “foolish” (איל), since on account of his foolishness he does not understand or recognize truth.

In the above paragraph, the scribe calls attention to the style of the book and the figurative language that it uses, citing Rashi on Prv 1:1, as David Kimḥi also does in the introduction to his *Commentary on Proverbs*.⁵² To this observation the scribe adds a discussion of the seven terms used to refer to the wicked in the book of Proverbs.⁵³

48 Joseph and Moses Kimḥi also mention this verse in their introductions. The interpretation of בני האלהים as “great men of the world” agrees with Kimḥi’s interpretation: האצילים והנגידים (*Šorašim*, s.v. *’lh*).

49 On the connection between Job and Abraham, see Weinberg, “Job versus Abraham.”

50 Thus, to give one example, in Jb 1:6, the scribe interprets the construction בני האלהים as “great men of the world,” repeating what he had said in the introduction, and he adds that others interpret it to mean: “the heavenly angels,” the traditional interpretation subscribed to by Rashi.

51 Cf. Rashi ad loc.

52 In his introduction, Kimḥi also mentions those who compare the “woman of worth” with form and the adulteress with matter. This philosophical allegory does not appear in this or any other passage of MS Hunt. 268. In this manuscript, as is fitting for a text intended for learning the basics of the Hebrew Bible, the meaning of the allegory corresponds to the midrashic level. See § 5.4 below.

53 This grouping is featured in Abraham b. Isaac Bedersi’s dictionary of synonyms, *Sefer*

He returns to the figurative use of language in the brief programmatic introduction that heads the *Commentary on Song of Songs*, where he points out:

All the poetry that there is in the Bible [is written] in a mysterious and profound language, in the form of enigma and *mašal*, which only the prophet understands, as we have said at the beginning of this work.⁵⁴ How much more so then, here, since it says “Song of Songs,” and it is as if it said “The most hidden of hidden things” and “The greatest of secrets.” Our rabbis have said many *derašot* and *haggadot* about this book, as have the rest of the exegetes, each according to his understanding. That is why it did not seem necessary for me to speak [here] of these *derašot* and *haggadot*, but rather only to establish the meaning of the biblical text and [explain] the grammar rules (ישוב המקרא ומשפט הדקדוק), as far as my knowledge allows. And let him who fancies the *deraš* and the *haggadah* go and look for the *deraš* in the books of *derašot* and *haggadot*; I will not seek that which is too difficult for me (cf. *b. Hag* 13a) until justice come and teach us (cf. Hos 10:12).

Just as in the introduction to Proverbs—which called attention to the book’s figurative language—and in the introduction to Job—which suggested that, although the story about Job was historical, it needed to be interpreted allegorically—here attention is also given to the figurative language of the book. In this case, the scribe clearly presents the dilemma posed by two distinct exegetical and methodological approaches, one literal and the other midrashic, and opts for the former. The scribe thus positions himself in opposition to the many *derašot* and *haggadot* on the book and aims to establish the meaning of scripture by attending solely to grammar.

A comparison of the above passage with Rashi’s introduction to his *Commentary on Song of Songs* is instructive. The latter reads:

One thing God has spoken; two things have I heard (Ps 62:12). One verse can have a number of meanings (*b. Sanh.* 34a), yet [...] a biblical verse does not leave the realm of its *pešaṭ* [...] Even though the prophets utter their words in allegory (דוגמא), one must fit (lit. found) the allegorical meaning (דוגמא) on [the basis of] its foundation and sequence, according to the sequence of the verses. Now I have seen many aggadic midrashim on this

hotam toknit, ed. Samuel David Luzzatto (Amsterdam: Yisra’el Levisson, 1865), Gate 23, p. 49 of the ed., and in later works.

54 The beginning of the work is not extant.

book ... that do not fit (lit. are not founded upon) the language of scripture and the sequence of the verses. I therefore have decided to establish the literal sense (משמטע) of scripture ... and the rabbinic midrashim I shall set, one by one, each in its proper place.

In this passage, Rashi juxtaposes the *pešaṭ* with the midrashic readings. The former is to be based, in Rashi's opinion, upon setting the latter in order, that is, in their proper places. The literal meaning, as Japhet points out, is thus made to serve the preconceived allegorical meaning.⁵⁵ In contrast, in MS Hunt. 268 the scribe advocates a literal reading and calls for ignoring the midrashic interpretations. The text is reminiscent of Kimḥi's approach, not only in the latter's definition of *pešaṭ* on the basis of grammar (ישוב המקרא ומשפט הדקדוק) but also in his reference to "lovers of *deraš*," an expression Kimḥi uses in the introduction to his *Commentary on the Former Prophets*, where he observes that he will include some *derašot* for the lovers of *deraš*.⁵⁶

After his methodological statement, which in theory contradicts Rashi's exegetical intent, the scribe adds a summary of Rashi's commentary to the book, as it relates to historical allegory. Besides this summary of Rashi, in the introduction to Song of Songs, the scribe invokes historical allegory in his verse-by-verse commentary in only two other verses (1:4 and 1:5). In 1:4, he interprets מישרים to mean "upright men," indicating that this term refers to Israel, which is called Yešurun, that is, "upright lineage." Next, in 1:5, the scribe says that the lover in the Song of Songs is "blackened, as a result of the darkness of exile." Except for these two observations, the scribe remains true to his initial intention of adhering to an explanation of the grammar and establishing the meaning of the text according to its context.⁵⁷ In this book, therefore, the scribe does

55 Japhet, "The Lovers' Way," 183–184; on the scholarly discussion of Rashi's understanding of *pešaṭ* and *deraš*, see Cohen, "Reflections," [Hebrew], and the literature quoted therein.

56 Among the reasons Kimḥi mentions as having contributed to his decision to write a commentary on Chronicles, as he states in the introduction to his commentary, was the need for non-midrashic interpretations of this book. In the introduction to his *Commentary on the Former Prophets*, in contrast, he announces that he will include some *derašot* for "lovers of *deraš*." This difference between Kimḥi's commentaries on the two books has been interpreted as indicative of the evolution of his exegesis, which developed in the direction of a more comprehensive method incorporating homiletic materials. On these two methodological statements, see Talmage, *David Kimḥi*, 125–126; Grunhaus, *The Challenge*, 31–34; Perez, "Il metodo"; Cohen, "Words of Eloquence," 274. On the notions of *pešaṭ* and *deraš* in Kimḥi, see Talmage, *David Kimḥi*, 72; Grunhaus, *The Challenge*, 4, 31; Perez, "Il metodo," 193.

57 On *pešaṭ* commentaries of Song of Songs, see Walfish, "An Annotated Bibliography of Medieval Jewish Commentaries on the Song of Songs," 571 [Hebrew]. Two of these com-

not reject an allegorical interpretation (indeed, he provides this interpretation by following Rashi's explanation of historical allegory), but he focuses his explanation of the lemmata on questions of lexicography and grammar, taking the homiletic interpretation as a given.

References to literal as opposed to non-literal interpretation appear not only in the introductions but also within the different books. As has already been pointed out in the discussion of the notion of *melīṣah*, the term *pešaṭ* appears only once (Prv 31:31), as part of the formula זהו מליצת הפשט, in contrast to *'al derek ha-mašal* (על דרך המשל), a passage that draws from Rashi ad loc.⁵⁸ To this case we can add four others (Ps 22:1; Prv 28:11, 29:21, 30:22–23) in which the allegorical interpretation given for a lemma or a passage is understood as *mašal*, in the exegetical sense of the term. In these four cases, the scribe draws from Rashi, whose interpretations he characterizes as *mašal*.

In addition to this sole occurrence of the literal meaning of the text (as opposed to the midrashic or homiletic one) being described as *melīṣat ha-pešaṭ*, the scribe describes this exegetical level—the literal one—using the formula *ke-mašma'o*, in opposition to *deraš*, in five other passages (Eccl 4:10, 4:11, 5:5, 5:10, 5:11). In the first and third of these passages, he contrasts the formula to *'al derek ha-deraš*, and in the final one, to *daršu bo* (דרשו בו) (Eccl 5:11). Thus, in his commentary on Eccl 4:10, he says:

For should they fall, one (*ha-ēhad*) can raise the other. Literally, *should one of the two fall, the other would lift him up, as in* “[If a man marries a woman and her mother, it is depravity;] both he and they shall be put to the fire” (Lv 20:14), which means: one (*'ahat*) of them. And according to the *deraš*, as it relates to studies, if they are too difficult for him, his fellow will strengthen him in them, or if he stumbles and is imprecise in what he has heard from his teacher, his fellow will set him on the way to truth.

This passage is taken from Rashi's ad loc. commentary, except for the segment in italics, which incorporates and makes the literal interpretation of the text explicit. The other three passages are also in dialogue with Rashi's commentary:

mentaries, both anonymous and written in Northern France in the second half of the twelfth century, have been the subject of recent studies, such as Japhet, “The Anonymous Commentary on the Song of Songs in Ms. Prague,” and Japhet and Walfish, *The Way of Lovers*.

58 In fact, Rashi does not mention the term *pešaṭ*, but says (on 31:10): ובא זו המליצה שפירשתי; אבל לפי המשל על התורה ולומדיה. As for Kimḥi, he never uses *pešaṭ* in reference to the literal sense of a *mašal*. See Cohen, *Three Approaches*, 149.

they either cite Rashi or incorporate some awareness of different exegetical levels (that is, the literal as opposed to midrashic or homiletic) into an interpretation drawn from Rashi.⁵⁹

Notwithstanding these isolated, exceptional instances in which the literal interpretation is referred to as *melišat ha-pešaṭ* and *ke-mašma'o*, the commentary generally makes explicit reference only to the midrashic or homiletic interpretation. In these cases, following the first, philological-contextual interpretation of the lemma, there is another *'al derek ha-deraš*—that is, according to the midrashic method (Pss 22:1, 58:1–2, 68:6, 127:5, 135:14). Ps 68:6 reads:

Father of orphans and judge of widows. As the Torah says: “He who executes justice for the orphan and the widow” (Dt 10:18). Another interpretation, according to the *deraš*: [God] is father of Israel, who is called orphan in: “We are orphans, without father” (Lam 5:3). **And judge of widows.** Who judges Jerusalem, which is called widow in: “You are like a widow” (Lam 1:1).

The first interpretation explains the text on the basis of Dt 10:18. The second invokes the *deraš*. As in the previous case, this second explanation (and the supporting verse adduced) are taken from Rashi's ad loc. commentary.

Additional formulas to introduce rabbinic interpretations are: דרשו רבו, ורבו; דרשו (Pss 49:13, 64:2, 68:19, 90:1, 119:126; Eccl 4:13); ודרש ר' תנחומא (Ps 111:6); פירשו; ועוד דרשו (Ps 102:15); ומדרש נכון הוא (Eccl 4:12); ולא יתכן זה הדרש (Ps 68:19); and בדרש (Prv 31:9); and כך נדרש בפסיקתא (Prv 30:4).⁶⁰ In one case (Ps 87:7), a midrashic explanation is introduced with the phrase לפי השיעור.⁶¹

59 This unusual understanding of *ke-mašma'o*, in opposition to midrashic interpretation, reflects an awareness of the opposition between both exegetical levels—literal and midrashic—when incorporating Rashi's commentary. Of the five passages from Ecclesiastes that were mentioned (Eccl 4:10, 4:11, 5:5, 5:10, and 5:11), only in the first two does Rashi use—at least in the standard printed edition—the formula *ke-mašma'o*. In the first and the fifth, he refers to the midrash with a different formula than that used by the scribe of MS Hunt. 268. In summary, in these passages the scribe does not restrict himself to copying Rashi's text. On the concepts of *ke-mašma'o* and *pešaṭ* in Rashi, see Lipschütz, *Rabbi Šelomoh Yišḥaḳi (Raši)*, 165; Sarah Kamin, *Rashi's Exegetical Categorization in Respect to the Distinction between Peshat and Derash* (Jerusalem: Magnes, 1986), 136–139 [Hebrew].

60 There are a large number of cases in which homiletic material is incorporated without being explicitly indicated by any formula or otherwise. See, for instance, Pss 119:152, 119:160; Prv 31:9, etc.

61 The commentary to this psalm is interesting from a structural point of view, as sources seem to have been imperfectly incorporated. See § 5, on sources.

The *deraš* is brought up rarely, and generally as a complementary or alternative explanation. Thus, the *deraš* is evoked in order to add an interpretation that makes reference to collectivity. This is the case in Ps 22:1, where the scribe mentions that the psalm can be understood according to the *deraš* as a *mašal* for the community of Israel in exile. Although he concludes that this collective interpretation is more fitting, in the commentary to the Psalm 22 attention is given primarily to questions of grammar, and the historical allegory is referred to only in exceptional circumstances (Ps 22:22), something that also occurs in the introduction to the Song of Songs, where the scribe summarizes the book's allegorical interpretation and then goes on to focus on linguistic questions in the commentary, alluding only exceptionally to the allegory.⁶² The *deraš* also provides the context for a given lemma or adds supplementary information of a literary or historical nature, as in Ps 90:1, which runs as follows: "And our sages have explained (דרשו) that there are 11 psalms from here up to Psalm 101 and that all of them were spoken by Moses and that, corresponding to them, he pronounced eleven blessings for eleven tribes in order, in 'And this is the blessing' (Dt 33)," a passage taken from Rashi, who in turn relies on *Midr. Ps* 90:3.

Although in Ps 22:1 the scribe says that the midrashic interpretation is more fitting, in Ps 68:19 he rejects a certain rabbinic interpretation, instead invoking the context, making it clear that the incorporation of homiletic material is subject to its suitability to this context.

You ascended on high, etc. This refers to David. It means: you rose to a high and important station and you took captives in the wars you waged against enemies. **You took gifts from men.** This is the donation made by Israel's leading figures for building the temple as is explained in the book of Chronicles. **Even from the rebellious.** Even from the rebellious you took, as it says: "[King David dedicated these to the Lord], along with the other silver and gold that he dedicated [taken] from all the nations that he had conquered" (2Sm 8:11) [...] And our sages explained (דרשו) that this refers to Moses, who went up to the heights and brought down the Torah and later collected gifts from Israel to make the temple, but this *deraš* is not fitting, because it says "and even from the rebellious [you took gifts]," and Moses did not collect from the rebellious but only from Israel.

62 See also Ps 133:1, where a rabbinic passage that appears in Rashi is also quoted, in abbreviated form, Prv 32:9, where Rashi's commentary is given in abbreviated form, based in turn on *Midr. Ps.* 32:2, etc.

The general tendency is to incorporate the *deraš* in an abbreviated form. At Prv 31:9, for example, this tendency is explicitly acknowledged in what appears to be an editorial comment. Here, after quoting a passage from Rashi which in turn quotes the midrash, the scribe concludes by saying: “and the midrash elaborates on this point, but I have abbreviated it” (ועוד האריך בדרש זה הענין וקצרתיו).

This tendency to cite the midrash in abbreviated form is accompanied by a second tendency toward neutralizing its polemical content. We see this in many psalms, such as Psalm 69, that are traditionally identified with Israel in exile, from whose commentary the scribe eliminates all controversial or national content and focuses solely on clarifying the lemmata. In Proverbs 30—also known as the book of Agur—the scribe follows Rashi in the first part of the chapter, but omits or ignores Rashi’s lengthy explanation of the subsequent passage (Prv 30:16–30) as an allegory for the four kingdoms that have oppressed Israel historically—the grave (Babylon); the barren womb (Media); the earth (Greece); and fire (Edom)—with the very clear link it draws between the fourth kingdom and contemporary Christendom.

In my discussion of how rabbinic Hebrew is appealed to as a point of comparison for lemmata, I indicated that the source was almost always Kimḥi’s *Šorašim*. However, it is clear that the source of the majority of the rabbinic teachings that are mentioned, including their introductory formulas, is Rashi, as I will explain in more detail in the next chapter.

Sources

The scribe of MS Hunt. 268 makes several explicit references to his sources. He mentions Judah ibn Bal'am (1 ×),¹ Solomon ibn Gabirol (1 ×),² David Kimḥi (1 ×),³ Abraham ibn Ezra (2 ×),⁴ Judah Ḥayyūj (3 ×),⁵ Jonah ibn Janāḥ (4 ×),⁶ Rashi (12 ×),⁷ and Saadiah Gaon (13 ×).⁸

This enumeration, however, gives a highly inaccurate account of the sources, since (as is common in medieval authors and particularly in this genre) the scribe makes generous use of sources that he does not identify, while explicitly referencing others to which he probably did not have direct access. Here it is more than clear that the twelve quotations from Rashi and the single quotation from David Kimḥi do not do justice to the repeated, consistent, and systematic use that is made of both authors throughout the books.

5.1 Judah Ḥayyūj, Jonah ibn Janāḥ, Judah ibn Bal'am, Solomon ibn Gabirol, and Abraham ibn Ezra

Of the group of authors mentioned above, it turns out that all of the explicit references to Ḥayyūj and Ibn Janāḥ come from David Kimḥi's *Šorašim*. These authors were already quoted in the French glossaries; in his study of the Leipzig Glossary, Banitt notes that it includes direct quotations from Ḥayyūj and mentions Ibn Janāḥ explicitly in one place.⁹ The scribe of MS Hunt. 268 does not seem to quote directly and independently from any work by either of these authors anywhere in the manuscript, although it is true that he sometimes

1 See Sg 2:7–8.

2 See Ps 139:17.

4 See Ps 130:4; Jb 37:22.

5 See Ps 36:13; Jb 6:7, 19:3.

6 See Ps 12:7; Jb 31:18; Prv 30:28; Eccl 5:16.

7 See Pss 45:7–8, 90:4, 110:1 (in this case Rashi provides two interpretations, and this text takes up the second interpretation), 130:6–7; Jb 37:7, 38:25, 39:24; Prv 30:15, 31:1, 31:8, 31:9; Sg 11.

8 The scribe makes explicit reference to him four times in Psalms (48:9, 52:9, 116:10–11, 150:4), seven times in Job (2:3, 4:21, 6:7, 16:6, 16:8, 38:14, 38:38), and twice in Proverbs (28:23, 30:15).

9 Banitt, *Le Glossaire de Leipzig*, § 9.7, 9.9.

shows a preference for an interpretation by Ibn Janāḥ transmitted by David Kimḥi over other possible interpretations (see § 5.5).

The quotations from Judah ibn Bal'am and Solomon ibn Gabirol¹⁰ are not found in the print edition of the *Šorašim* or the biblical commentaries of David Kimḥi, but this does not mean that the scribe had direct access to the works of these two authors, since the references may well have come from another, unidentified intermediary source.

As for Ibn Ezra, who would have arrived in Rouen in the middle of the twelfth century,¹¹ the French glossaries include numerous quotations from him, some of which are attributed to him by name and others are anonymous. Moreover, he was one of the authors that most influenced David Kimḥi, who is the principal source in the text that concerns us here. However, while it is true that Ibn Ezra's interpretations and opinions appear continually throughout the text, most of these are taken from the work of Kimḥi. Thus, there is a considerable difference between the way that the scribe uses Rashi and David Kimḥi as principal sources and his secondary use of Ibn Ezra's interpretations. Even in those verses where the interpretation given in MS Hunt. 268 coincides with that of Ibn Ezra (which does not appear in Rashi or David Kimḥi), there is no clear evidence that it was copied directly and independently from Ibn Ezra.¹²

5.2 Saadiah Gaon

As for Saadiah Gaon, it has been demonstrated that the most extensively studied glossaries, Leipzig and Basel, do not refer directly to him.¹³

10 Abraham ibn Ezra and David Kimḥi quote some of his interpretations, mostly allegorical ones, but it is not known whether Ibn Gabirol wrote a commentary of his own to the book of Psalms.

11 Banitt (*Le Glossaire de Leipzig*, § 9.17) notes that the quotations that appear in the Leipzig Glossary almost never correspond to the printed commentary, from which he deduces that the references to Ibn Ezra must come from his oral teachings in Rouen.

12 Some examples of these similarities are: the interpretation of the term *בהצותו* (Ps 60:2) in the sense of "making barren," the interpretation of *אולם* (Ps 73:4) in the sense of "however," the interpretation of *וכלפות* (Ps 74:6) in the specific sense of "escorteçaderas," the similar treatment of the elided element in *אל תתן לחית* (Ps 74:19), the sense of the word *חמר* (Ps 75:9), the association of the term *מגננו* (Ps 84:10) with "our king," etc. None of these passages constitutes clear proof of a direct dependence on Ibn Ezra's commentary.

13 Banitt (*Le Glossaire de Bâle*, § 9.3) considers the Saadiah mentioned in the Basel Glossary to be either the son-in-law of R. Meir of Rothenbourg or the father-in-law of Isaac Stein. He also concludes (*Le glossaire de Leipzig*, § 9.4) that two of the five explicit references to Saadiah in the Leipzig Glossary do not refer to the Gaon and that another three references

However, Saadiah is the authority with the largest number of explicit quotations (thirteen, compared to Rashi's twelve) in MS Hunt. 268. Blondheim, who pointed out similarities between Saadiah's translation and the ancient Greek translations, considered Saadiah to have been an important author in the Sephardic tradition of learning the Bible.¹⁴ Recently, Bunis has again stressed the importance that Saadiah had for the Ladino tradition.¹⁵ In effect, despite the gaps in our knowledge about the dissemination of Saadiah's manuscripts in the Iberian Peninsula, it is well known that grammarians, starting with Adoniah and Menaḥem ben Saruq, quoted him, that Ibn Janāḥ frequently referred to his *Tafsīr* in his *Kitāb al-ʿuṣūl* (Book of Roots), and that Judah ibn Bal'am often mentioned him in his *Kitāb al-tarjīḥ* (Book of Decision), a commentary on the Pentateuch, to cite only a few examples of his influence.¹⁶

Of the thirteen quotations explicitly attributed to Saadiah in MS Hunt. 268, four are from Psalms, two from Proverbs, and seven from Job. Two of the four quotations from Psalms (Pss 52:9 and 150:4) are found both in the *Šorašim* and in David Kimḥi's commentary and, as with the rest of the authors previously mentioned, seem to have been copied from the *Šorašim*.¹⁷ The other two quotations attributed to Saadiah in Psalms (Pss 48:9 and 116:10–11) do not appear in either of Kimḥi's works, and in fact the former does not seem to match Saadiah's text. The two quotations from Proverbs (28:23 and 30:15) also come from the *Šorašim*. The largest number of quotations (seven) is found in Job and none of these was copied from the *Šorašim*.

The Saadiah quotes in the book of Job, all of which reflect Saadiah's text closely, cannot have been taken either from Abraham ibn Ezra¹⁸ or Ibn

to Saadiah in Job are the opinions of Abraham ibn Ezra, who does not cite Saadiah in those passages.

14 See Blondheim, *Les parlers judéo-romans*, LXXX.

15 Bunis, "Ha-šorašim ha-ʿarabiyyim," 74–75.

16 See Vollandt, *Arabic Versions*, 80–83.

17 Saadiah Gaon's work was transmitted mainly by David Kimḥi. Eliezer Schlossberg ("Peruše raḅ sa'adyah ga'on 'al ha-torah be-sefer 'miḳlol yofi' le-r. šelomoh ben meleḳ," *Šema'atin* 93–94 [1987/88]: 18–23) has shown, for example, that many of the explicit references to Saadiah in Solomon ibn Melekh's *Miḳlol yofi* (Constantinople, 1549–1554) are actually taken from David Kimḥi's commentaries and especially his *Šorašim* (and to a lesser extent from Abraham ibn Ezra and Joseph Kimḥi).

18 Ibn Ezra explicitly quotes Saadiah more than two hundred times in his commentary, a number that is surpassed only by his references to Ibn Chiquitilla. In his *Commentary on Job*, he refers directly to Saadiah six times (Jb 1:6, 3:23, 8:14, 19:3, 37:1–3, 38:24), and none of these instances matches up with the passages that specifically mention him in this text. Furthermore, there are a number of cases in which Ibn Ezra's opinion is similar to Saadiah's. Of these, only two correspond to explicit mentions of Saadiah in MS Hunt. 268 (Jb

Janāh,¹⁹ because their works, as we have seen, do not seem to have been accessed directly and independently by the scribe of MS Hunt. 268. In Jb 38:38, in fact, the scribe explicitly cites Saadiah's translation: "And R. Saadiah said: ענד אנצבאב אל תראב אלי מרכז (lit. "when the earth was cast into the center") which means: when the dust melted and gathered together near the pillars of the earth, which are the columns upon which the globe turns, and which in Arabic is called אל מרכז."²⁰ Something similar occurs in Jb 2:3, where the scribe attributes the interpretation of the lemma וּתְסִיתָנִי בּוֹ in the sense of "you have solicited Me" to Saadiah, and provides the Arabic translation—*ואסתאדרנתני*.

Apart from these explicit references, there are various passages in the book of Job where the explanation of the lemma echoes Saadiah as well. The following five cases demonstrate this affinity. In Jb 3:9, when explaining the noun phrase *בוכבי נשפו*, the scribe remarks that there are two "twilights," one at sunset and another at sunrise. This is mentioned by Saadiah and is repeated by Ibn Janāh, Ibn Ezra, and David Kimḥi (*Šorašim*), although they do not explicitly attribute the remark to him. However, the scribe identifies the phrase directly with the second "twilight," that is, sunrise, also noting that this is the hour when the stars shine the brightest. Saadiah specifically connects the expression to the "second twilight." As in other instances, here the scribe opts for the explanation that best responds to the contextual meaning, as the verse continues: "may it hope for light and have none."²¹ In Jb 4:19, the scribe takes the word *עש* in the lemma *עש לפני עש* to stand, by synecdoche, for all the stars; in this he follows Saadiah and understands the phrase to mean, "while the stars shine," that is, before day begins. In Jb 8:4, also following Saadiah, he understands the lemma *אם בניך לו* not in reference to Job's offspring, as it might seem, but rather to mean "you have sinned against Him," as if the biblical text shifted the charge to his children. The supporting verse provided is 1Sm 21:5 in both texts. In Jb 29:19, the

4:21 and 6:7), and they do not match, which further confirms that the scribe did not have direct access to Ibn Ezra's commentaries.

- 19 None of the ten explicit references to Saadiah in Ibn Janāh's *Šorašim* matches up with this text.
- 20 Goodman (Saadiah ben Joseph, *The Book of Theodicy: Translation and Commentary of the Book of Job by Saadiah Ben Joseph Al-Fayyūmī*, trans. L.E. Goodman, Yale Judaica Series 25 [New Haven, CT: Yale University Press, 1988], 391, n. 26) remarks that modern commentators take this hemistich as a reference to the forming of clods of earth when it rains, in light of the verse's second hemistich: "and its clods stick together." Unlike them, Saadiah seems to interpret the first half of the verse, as Goodman notes, as a reference to metal casting and takes it to be a cosmogonical reference, in keeping with the context of verse 4.
- 21 Goodman, *The Book of Theodicy*, 181. This and all subsequent translations from Saadiah's *Commentary on Job* are Goodman's.

scribe, after Saadiah, takes the term קציר to mean “seed” and not “branch.” In Jb 19:22, he gives the word אל in the lemma למה תרדפוני כמו אל a two-fold meaning: in reference to God, which is in fact the interpretation of most of the exegetes; and as standing for אלה (“these”), which is Saadiah’s interpretation. Lastly, in Jb 31:18, the scribe gives the term כאב in the lemma כי מנעורי [גדלני] כאב two possible meanings: “as a father,” understanding that the initial כ- is a prefixed preposition, as most authors interpret; or “pains,” from a root *kʿb*, which is how Saadiah understands it.²²

In this regard, it is interesting to note how some of Saadiah’s interpretations, which here are given preference, or are at least considered valid alternatives for explaining the text, lived on in the late medieval Romance translations of the Hebrew Bible. In this last case, to give just one example, E4 and BNM translate: “Ca de mi moçedat engrandesçio comigo el dolor;” whereas E3 (and with a slightly different wording E5 and EV) translate: “Desde mj mocedad me crio mj padre,” thereby maintaining a double and sometimes multiple exegetical tradition which the various translations draw upon at will.²³

All of this seems to indicate that the scribe was either directly quoting from Saadiah, or else the quotations from Job come from an intermediate source that has yet to be identified.

As for the way in which the quotations explicitly attributed to Saadiah are incorporated into the text, his opinion is adduced as an alternate explanation to one or more interpretations that have already been cited, except in three cases (Ps 116:11, Jb 38:38, and Prv 28:23), where the scribe gives a single explanation of the lemma and attributes it to him. When the scribe provides more than one explanation, his attitude toward Saadiah’s opinions is never critical, which is perfectly in keeping with the character of a text that seeks to reconcile and integrate different opinions.²⁴ Moreover, it happens that the scribe shows his preference for him in the fact that Saadiah’s interpretation is the one that corresponds most to the literal and contextual meaning of the lemma.²⁵ In this

22 Other echoes of Saadiah’s *Commentary on Job* are the first interpretation of הנסה דבר אלִיך (Jb 4:2), the interpretation of תלאה (Jb 15:2), the interpretation of קדים to mean false or destructive wind (Jb 15:4), the second interpretation of ותגרע שיחה (Jb 15:7), the interpretation of הראשון אדם תולד (Jb 20:25), the second interpretation of ברק to mean yellow (Jb 27:7), etc.

23 On the connection between the Jewish exegetical tradition and translations of the Hebrew Bible into Castilian, see below, § 6.2.

24 On criticism of Saadiah among Andalusī authors, see Richard C. Steiner, *A Biblical Translation in the Making: The Evolution and Impact of Saadia Gaon’s Tafsīr* (Cambridge, MA: Harvard University Press, 2010), chap. 12; Vollandt, *Arabic Versions of the Pentateuch*, 5.

25 See Ps 48:9; Jb 6:7; Prv 30:15.

way, the treatment of Saadia in MS Hunt. 268 is more like Ibn Ezra's treatment of him in his lexicographical works, whereas in his exegetical works, Ibn Ezra displays a different attitude toward Saadia, and often disagrees with him.²⁶

Despite the demonstrated continuity of Saadia in the tradition of biblical exegesis and translation in the Peninsula, which seems a logical continuation of the Andalusí tradition, and which distinguishes the text that concerns us here from its counterparts in France and Italy, we must take into account the existence of an oral tradition in Arabic, the so-called *šarḥ*, parallel to that represented by Saadia and in fact predating him. Later Sephardic sources concur on the difficulty that Saadia's text posed for Arabic speakers, even when they were teachers, and this appraisal might be true for earlier periods as well.²⁷

5.3 Rashi

Although in MS Hunt. 268 there are only twelve explicit mentions of Rashi, the scribe draws extensively from his commentaries throughout. Similarly, although Rashi's presence in French glossaries from the thirteenth and fourteenth centuries is a well-established fact, his name appears rarely. This happens in the Leipzig Glossary,²⁸ in Paris, BNF, MS Hébr. 301,²⁹ and in the alphabetical biblical dictionary included in Paris, BNF, MS Hébr. 1243, all works that draw heavily from Rashi but only cite him occasionally.

Rashi's reception outside of his own geo-cultural area has recently been the subject of much interest among scholars. In 1990, Eleazar Gutwirth identified the medieval *fortuna* of Rashi's writings as "one of the important [prospective] fields of Rashi studies."³⁰ Subsequent years have borne out that prediction, with

26 Yizhak Avishur ("The Attitude of R. Avraham ibn Ezra to the Translation and Commentary of R. Saadia Gaon," in *Abraham ibn Ezra y su tiempo: Actas del Simposio Internacional; Madrid, Tudela, Toledo, 1-8 febrero 1989*, ed. Fernando Díaz Esteban [Madrid: Asociación española de orientistas, 1990], 17-24) notes that in his commentaries Abraham ibn Ezra maintains a range of attitudes toward Saadia, which include a number of critical comments. This attitude contrasts with that of Ibn Ezra in his *Sefat Yeter* (The Book of Defense on Rabbi Saadia Gaon), which he dedicates to the defense of Saadia against Adoniah.

27 See Julia G. Krivoruchko, "The Constantinople Pentateuch within the Context of Septuagint Studies," in *XIII Congress of the International Organization for Septuagint and Cognate Studies: Ljubljana, 2007*, ed. Melvin K.H. Peters (Atlanta, GA: Society of Biblical Literature, 2008), 272.

28 Banitt, *Le Glossaire de Leipzig*, § 9.13.

29 Kiwitt, *Les gloses françaises*, 127-128.

30 Eleazar Gutwirth, "Arrage on Ruth: Rashi in Fifteenth-Century Castilian?," in *Rashi 1040-1990: Hommage à Ephraïm E. Urbach; Congrès européen des Études Juives*, ed. Gabrielle Sed-

the publication of works specifically devoted to this line of enquiry by Avraham Grossman,³¹ Abraham Gross,³² Jordan S. Penkower,³³ and most notably Eric Lawee.³⁴ These scholars and others pursuing this line of research have made a major effort to map the reception of Rashi's *Commentary on the Torah* among authors from Provence, Sepharad, Italy, and beyond, from the late twelfth to at least the eighteenth century. They have paid special attention to his impact as both talmudic and biblical commentator,³⁵ to how the reception of his work varied from one region to another and among different social and cultural groups within Jewish communities, as well as to the reception of his biblical commentaries among Christian authors. Many if not all of these works include the observations that I make below, and here I will only make selective reference to them.

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- Rajna (Paris: Les Éditions du Cerf, 1993), 657. Along the same lines, see also his "Cruzando sacras fronteras: Sobre el manuscrito de Rashi," *Goya: revista de arte* 322 (2008): 72.
- 31 As part of his "Relations between Spanish and Ashkenazi Jewry in the Middle Ages," in Beinart, *Moreshet Sepharad*, 1:227–229, Grossman briefly summarizes the evidence for the arrival of Rashi's works in Iberia.
- 32 In "Spanish Jewry and Rashi's Commentary on the Pentateuch," in *Rashi Studies*, ed. Zvi Arie Steinfeld (Ramat Gan: Bar Ilan University Press, 1993), 27–55 [Hebrew], Abraham Gross surveys the reception of Rashi in Iberia from the middle of the twelfth century up to 1492, and in "Pulmus 'al šītat 'ha-šemirah': le-toledot limmud peruš raši 'al ha-torah bedor geruš sefarad," *AJS Review* 18, no. 1 (1993): 1–19 [Hebrew section], he focuses on two late medieval supercommentaries on Rashi.
- 33 Jordan S. Penkower's "The Canonization of Rashi's Commentary on the Pentateuch," in *Study and Knowledge in Jewish Thought*, ed. Howard Kreisel (Beer Sheva: Ben Gurion University Press, 2006), 123–146 [Hebrew] represents a more detailed account of the reception of Rashi's works in the different liturgical, halakhic, educational, and scholarly spheres of Franco-German, Provençal, Spanish, and Italian Jewry.
- 34 Eric Lawee has devoted several studies to the reception of Rashi's works. In "The Reception of Rashi's *Commentary on the Torah* in Spain: The Case of Adam's Mating with the Animals," *JQR* 97, no. 1 (2007): 33–66 and "Words Unfitly Spoken: Late Medieval Criticism of the Role of Midrash in Rashi's Commentary on the Torah," in *Between Rashi and Maimonides: Themes in Medieval Jewish Thought, Literature and Exegesis*, ed. Ephraim Kanarfogel and Moshe Sokolow (New York: The Michael Scharf Publication Trust of the Yeshiva University Press, 2010), 401–430, he also surveys Rashi's presence in Iberia. His recent *Rashi's Commentary on the Torah: Canonization and Resistance in the Reception of a Jewish Classic* (New York: Oxford University Press, 2019), <https://doi.org/10.1093/oso/9780190937836.001.0001>, surpasses all previous attempts to trace Rashi's reception in Franco-German, Provençal, Spanish, Eastern Mediterranean, and Byzantine lands in medieval and later times.
- 35 While some scholars stress only Rashi's talmudic impact on Spain, Lawee ("The Reception," 39) makes the case that his influence was not restricted to his role as a Talmud commentator.

Beyond Northern France, where their impact was direct and immediate, Rashi's Bible commentaries seem to have circulated widely in Provence in the generation before David Kimḥi,³⁶ whose work in turn was greatly influenced by them. While it has generally been assumed that the latter drew on Rashi for his *pešaṭ* interpretations, recent studies have tried to show that the impact was more far-reaching and that Kimḥi used Rashi's commentaries as a repository of midrashic materials. Thus, Grunhaus has argued that David Kimḥi takes Rashi as an authoritative source of midrashic material and formulations and has stressed how he learned from Rashi the exegetical and pedagogical value of quoting rabbinic materials.³⁷ According to Grunhaus, there are many cases where Kimḥi cites the same aggadic interpretations as Rashi, interpretations that are not found in any of the extant aggadic sources. It is thus very possible that in these cases Kimḥi is following Rashi, although it could also be that both are citing a common source that no longer exists.³⁸

As for the Hispanic authors, the first to make reference to Rashi is Abraham ibn Ezra, who refers explicitly to him at the beginning of *Safah berurah* (Pure Speech), where he criticizes Rashi's idea of *pešaṭ*. In this passage he notes that Rashi "explained the Torah, Prophets, and Writings by way of *deraš*, although he thought it was *pešaṭ* when in his books there is less than one in a thousand,"³⁹

36 Naomi Grunhaus ("The Dependence of Rabbi David Kimḥi [Radak] on Rashi in his Quotation of Midrashic Traditions," *JQR* 93, nos. 3–4 [2003], 425) indicates that Zerahiah ha-Levi of Lunel refers to Rashi's comments without quoting them in full. Ephraim Kanarfogel ("Between Ashkenaz and Sepharad: Tosafist Teachings in the Talmudic Commentaries of Ritva," in Kanarfogel and Sokolow, *Between Rashi and Maimonides*, 237–273) states that the twelfth-century scholar Abraham b. David of Posquières (Rabad) and his contemporary Zerahiah ha-Levi (Razah) were aware of at least some of the work of Rashi's grandson Jacob Tam.

37 Grunhaus ("The Dependence," 417) remarks that Kimḥi sometimes feels obligated to cite midrashim included by Rashi, since his readers were familiar with them, even though he considered them to be "remote." Additional reference to Rashi appears in an early addition to Abraham ibn Daud's *Sefer ha-Qabbalah* (1160–1161), written by a scholar of Narbonne, which dates from 1200 at the latest and is extant in a manuscript from the late fifteenth century (Bernard Septimus, "Piety and Power in Thirteenth-Century Catalonia," in *Studies in Medieval Jewish History and Literature*, ed. Isadore Twersky [Cambridge, MA: Harvard University Press, 1979], 1:222, n. 18; Penkower, "The Canonization," 124 [Hebrew]).

38 As Grunhaus ("The Dependence," 428) emphasizes, Kimḥi does not depend entirely on Rashi for aggadic material and frequently quotes directly from the rabbinic sources. On Kimḥi's attitude towards rabbinic sources, see also Yizhak Berger, "*Peshat* and the Authority of *Ḥazal* in the Commentary of Radak," *AJS Review* 31, no. 1 (2007): 41–59.

39 Abraham ibn Ezra, *Śafah bērurah / La lengua escogida*, Autores Hebreos de Al-Andalus 5, ed. crítica, introd., traduc. y notas Enrique Ruiz González; rev. Ángel Sáenz-Badillos (Cór-

only to conclude that he is not interested in arguing with him.⁴⁰ As for Maimonides's familiarity with Rashi's work, there are several different opinions on the matter, but this is in any case somewhat irrelevant to the present discussion.⁴¹

Among the earliest pieces of evidence for the arrival of Rashi's work in Iberia is a *šir hesped* (שיר הספד, "eulogy") for him written in Sephardic script and transmitted in two manuscripts containing Rashi's *Commentary on the Torah*, dated 1284 and 1305, respectively. It is Penkower's claim that the eulogy comes from an earlier source presumably written in a period closer to Rashi's death.⁴²

Likewise, a reference made by Makhir ben Sheshet, who was a *nasi'* and a member of a prominent family in Barcelona, in a letter sent to the community of Lunel points to a sudden evidence of Rashi's status as a towering figure in Spain. The letter is part of an epistolary exchange dated 1206–1213 that took place during the revolt in Barcelona against the local aristocrats or *nes'im* (נשיאים). In it, Ben Sheshet accuses one Samuel b. Benvenist (a member of the anti-aristocratic camp) of, among other things, speaking blasphemously of Rashi, without specifying what this blasphemy was.⁴³

Further and more substantial evidence for the reception of Rashi in the early thirteenth century comes from Castile, where Meir Halevi Abulafia (1170?–1244), a renowned scholar, *nasi'*, and member of one of the most respected families in Toledo, introduced Rashi's talmudic commentaries into Spanish rabbinic literature.⁴⁴ Although he does not mention being familiar with the *Commentary on the Torah*, it makes sense to assume that he was, as Lawee

doba: El Almendro, 2004), 4*; quoted by Lawee, "Words Unfitly Spoken," 407, and *Rashi's Commentary on the Torah*, 45.

40 Gross, "Spanish Jewry," 28 [Hebrew].

41 We know that the author of an ethical will attributed to Maimonides recommends Abraham ibn Ezra's *Commentary on the Torah*. However, this pseudepigraph does not prove Maimonides' awareness of Ibn Ezra. Some scholars have remarked that Joseph ha-Levi ibn Migash, who was the teacher of Maimonides's father, turned to the scholars of Provence at some time during the early twelfth century, seeking a copy of Rashi's commentary on *Zehavim*. See Kanarfogel, "Between Ashkenaz and Sepharad," 238. More recently, Shamma Friedman ("Maimonides' Use of Rashi's Commentaries: A Reevaluation," in *Rashi: The Man and His Work*, ed. Avraham Grossman and Sarah Japhet [Jerusalem: Merkaz Zalman Shazar, 2009], 403–468 [Hebrew]) has found evidence for Maimonides' familiarity with Rashi's commentaries on the Talmud in a revised version of the former's *Mishneh Torah*.

42 Penkower, "The Canonization," 123 [Hebrew].

43 Septimus, "Piety and Power," esp. 198. Lawee, "The Reception," 36.

44 Bernard Septimus, *Hispano-Jewish Culture in Transition: The Career and Controversies of Ramah* (Cambridge, MA: Harvard University Press, 1982), 25.

argues.⁴⁵ Bernard Septimus, who wrote a highly influential book about Abulafia, has shown that in spite of his admiration for Rashi, Abulafia sometimes dissented from Rashi's commentaries, especially when they relied on a literal understanding of the *aggadah*;⁴⁶ from that time on, it has been argued, Rashi's treatment of the *aggadah* became a crucible among his followers in Sepharad, inheritors of the rationalist Andalusí tradition.⁴⁷

Moving ahead a generation, into the mid- and late thirteenth century, the reception of Rashi in Iberia comes to be associated with two of the most prominent scholarly figures of the time—Jonah Gerondi (ca. 1200–1263) and Moses Nahmanides (1194–1270), who built many of their studies on the teachings of Rashi and the tosafists—twelfth- and thirteenth-century French and German scholars who continued the work of Rashi in expounding the Talmud. Gerondi studied at Evreux, where the curriculum was based on Rashi, the tosafists, and the *Ḥaside 'Aškenaz*. Two of Nahmanides's main teachers were Provençal talmudists who had significant contact with Northern French tosafists, especially the French tosafist Isaac b. Abraham (Rizba) of Dampierre. In his introduction to his *Commentary on the Torah*, Nahmanides announces that he will enter into a dialogue with Rashi as well as with Abraham ibn Ezra. Septimus, and various scholars after him, have studied Nahmanides's engagement with his two predecessors and have similarly concluded that—in spite of the veneration that Nahmanides expresses for Rashi, and his open rebuke of Ibn Ezra—he offers a sustained critique of Rashi's more midrashic interpretations of Scripture, that his understanding of *pešať* is actually indebted to Ibn Ezra, and that his criticism of this author is less substantial than his initial words suggest.⁴⁸

45 Lawee, *Rashi's Commentary on the Torah*, 42.

46 Septimus, *Hispano-Jewish Culture*, 78.

47 The idea that *aggadah* could be problematic goes back to the geonim, such as Hai Gaon, and was inherited by Andalusí Jewish authors (Bernard Septimus, “Open Rebuke and Concealed Love: Nahmanides and the Andalusian Tradition,” in *Rabbi Moses Nahmanides [Ramban]: Explorations in His Religious and Literary Virtuosity*, ed. Isadore Twersky [Cambridge, MA: Harvard University Press, 1983], 15). The potential danger of *aggadah* was a concern for Meir Halevi Abulafia (Septimus, *Hispano-Jewish Culture*, 76–79). For a detailed assessment of this matter, see Lawee, *Rashi's Commentary on the Torah*, 43–44.

48 Septimus, “Open Rebuke and Concealed Love,” esp. 16–18. In “Anonymous Quotations from Ibn Ezra in Nahmanides' Commentary on the Pentateuch,” *Shnaton: An Annual for Biblical and Ancient Near Eastern Studies* 24 (2016): 285–302 [Hebrew], Miriam Sklarz undertakes a systematic comparative study of Nahmanides' and Ibn Ezra's commentaries on Genesis, along with samples of commentaries by both to other books. In it she shows that Nahmanides opposes Ibn Ezra when he cites him by name, and adopts his interpretations when he does not, while he often cites Rashi and always with caution, a difference attributed to the distinction in status with which each was received.

Nahmanides's concealed criticism of Rashi would hence have revolved around the latter's understanding of grammar and of *deraš*, as seems also to have been the case with Abraham ibn Ezra.

The work of late-thirteenth-century authors such as Bahya ben Asher, Nahmanides's student, who praised Rashi's commentary as an exemplification of the contextual method, and the author of the *Zohar*, who it has been proven was familiar with him, similarly display a sustained interest in Rashi's writings.⁴⁹ However, scholarly consensus has it that the real turning point in Rashi's reception in Iberia was the arrival in Toledo of the Ashkenazi scholar Asher ben Jehiel, who in 1305, after a long trip via Northern Italy and Provence, took a position as rabbi in that city.⁵⁰

What has been said up to this point refers to the reception of Rashi's work among prominent members of the elite and to the reactions—acceptance, distrust, objection—that he elicited from them. Beyond these narrow circles, as Gross points out, Rashi's work promptly infiltrated broad segments of the population, when it was adopted for the teaching of the biblical text at the elementary level.⁵¹ It was there that, in Lawee's words, his *Commentary on the Torah* achieved a "foundational status," as it "shaped the education of every generation of Jews since its first appearance," a process that we find references to in Iberia beginning in the fourteenth century.⁵² It is precisely in this context, in the adoption of Rashi for the teaching of the Bible, that our text needs to be situated and understood, and with it the Hebrew-vernacular glossaries in the different Romance geo-cultural areas, whose purpose was essentially pedagogical.⁵³

All of the biblical books that are glossed and commented on in MS Hunt. 268 include Rashi's commentary. In trying to make a comparison between the

49 Lawee, "The Reception," 37.

50 On Rashi's presence in Jewish libraries in Southern Europe during the Late Middle Ages, see Danièle Iancu-Agou, "L'importance des écrits de Rachi dans les bibliothèques juives médiévales de l'Europe du Sud," in Sirat, *Héritages de Rachi*, 151–165. On his reception in the Eastern Mediterranean and Byzantine lands, see Eric Lawee, "Maimonides in the Eastern Mediterranean: The Case of Rashi's Resisting Readers," in *Maimonides after 800 Years: Essays on Maimonides and His Influence*, ed. Jay M. Harris, (Cambridge, MA: Harvard University Press, 2007), 183–206; and "Words Unfitly Spoken"; De Lange, *Japheth in the Tents of Shem*, 32, 35, 120, 157. For his reception in Italy, see Berenblut (= Banitt), *A Comparative Study*, 41–45; Luisa (Ferretti) Cuomo, "Rashi in Italy: Echoes of Jewish Exegesis in the Translations of Song of Songs into Italian and Judeo-Italian during the Renaissance," *Pe'amim* 83 (2000): 132–146 [Hebrew].

51 Gross, "Spanish Jewry," 31–33, 37, 39, 40, 45 [Hebrew].

52 Lawee, *Rashi's Commentary on the Torah*, 4, 54–55.

53 For a more detailed discussion, see § 5.7 below.

two works, we are faced with the difficulties surrounding the textual reconstruction of Rashi's works, which Lawee summarizes when addressing his *Commentary on the Torah*.⁵⁴ Among these difficulties are: the fact that the earliest manuscripts date from at least a century after the author's death; the very large number of witnesses; a complex textual tradition with additions and interpolations, the result of continual interventions, both intentional and unintentional, by scholars and later scribes; the existence of alternative versions produced during the author's lifetime; and the absence of versions authorized by him. These difficulties can be extended, at least in part, to the rest of Rashi's commentaries as well.

Even despite these challenges, it is abundantly clear that the scribe draws extensively and repeatedly from Rashi and that he copies verbatim from his commentaries to the different books in the codex, without exception. He draws on Rashi's work either as the sole source of interpretation of the text or as one among several possible sources, taking his interpretations of a single lemma or a sequence of lemmata of greater or lesser length.

The scribe explains and completes Rashi's commentary when he considers it to be amenable to explanation. This happens in Ps 59:7, with the addition to Rashi in brackets:

They come each evening growling like dogs. This means: They are not satisfied by what they did during the day, [that they spoke badly of me to Shaul,] and they return at night to do evil, [watching the house, and surrounding it] so that I cannot flee.

Likewise, in Jb 8:8 the scribe adds the explanation given in brackets:

Ask the generation past. Por arnaciú. This means: about the generation past, as in "You have but to inquire about bygone ages" (Dt 4:32). **Study what their fathers have searched out.** Acierta. It means make yourself ready and make haste to understand what your forefathers examined [that is, to understand what they truly examined and held, as in "Prepare further, look around and learn" (1Sm 23:22)].

Quotations from Rashi are not always verbatim, and in their adaptation or paraphrase we can sometimes discern what might be the result of an inaccurate reading of the source. Some examples of this are: שרצץ (Jb 5:5) for

54 See Lawee, *Rashi's Commentary on the Torah*, 15–19.

שְׂקִיץ in Rashi; שָׁקַר (Jb 5:6) for שָׁבַר in Rashi; קְצוּצִים (Jb 10:17) for קְצוּבִים in Rashi; וִיקָהִיל כָּל פְּמִלִּיאוֹת שְׁלוֹ (Jb 11:10) for וִיקָהִיל בְּמִלְיָא שְׁלוֹ נִכְחַ עַל מַה שֶּׁהַסְּגִיר in Rashi; לְוֹכַח עַל שֶׁהַסְּגִיר in Rashi; בָּד (Jb 13:26) for פִּיךָ in Rashi, etc.⁵⁵ In all of these verses, and other similar ones, we should keep in mind, on the one hand, that our comparison is based on the text of Rashi published in the *Miqra'ot gedolot* and not on the manuscript witnesses; and on the other, that the change may have been intentional. Thus, the change to מְלָכֵי כְנָעַן (Ps 29:5) for מְלָכֵי הָאוֹמוֹת in Rashi—that is, to “the Kings of Canaan” from “the kings of the Gentiles” in Rashi—may have been fortuitous, but it might also have been due to a desire to eliminate all potentially polemical references to the Gentiles. In other passages, there are changes that are clearly intentional and that were made for this very purpose. This happens in Ps 140:10, where גְּדוּדֵי אוֹיְבֵי appears, instead of Rashi’s גְּדוּדֵי עֵשָׂו, that is, where the scribe replaces “the troops of Esau,” an eponym for Christians, with the generic “the troops of my enemy”; and in Ps 45:13, where he eliminates the allusion to Esau that appears in Rashi.

The tendency toward abbreviation and summary can be seen especially in passages in which Rashi appeals to the midrash. Most of the midrashic or homiletic interpretations that were noted in the previous chapter come from Rashi’s commentary.⁵⁶ The same is true of many other passages that incorporate a rabbinic source, via Rashi, without an explicit indication that it is a *derash*.⁵⁷

The direct use of Rashi is especially evident in cases in which his commentary does not coincide with any extant rabbinic source. This is the case in Ps 40:10, where it says: “I proclaimed [Your] righteousness in a great congregation. This is the song by the sea, the song by the well, and the song of Deborah,” a passage that is taken word for word from Rashi. It is also the case in Ps 112:4, where it says: “A light shines for the upright in the darkness. [This means] that in the darkness of affliction there is salvation, and the light is God who looks after those who follow his commandments and helps them, as He is gracious, compassionate, and beneficent.” The identification of light with God comes from Rashi, through an unidentified midrashic source. In contrast to Rashi, David

55 When the comparison to Rashi is relevant, I have added a note in the edition.

56 See the comments introduced by וּפִירְשׁוּ רַבּוֹ, וּרְבִי פִיר', אִמְרוּ חֲכָמִים, etc., in Pss 17:3, 24:7, 57:9, 64:2, 89:1, 99:4, 119:126, 119:130, 133:1; Jb 24:21, 28:13, 31:1, 36:32; Prv 30:10, etc. Abbreviated midrashic passages or eliminated passages appear in: Ps 32:9; Jb 1:6, 4:12–13; Prv 30:16–31, etc.

57 See, for example, in Pss 29:4, 32:9, 42:6, 60:1, 61:7, 72:6, 73:8–9, 78:47, 89:16, 90:1, 92:1, 106:27, 116:16, 119:152; 119:160, 120:1.

Kimḥi and Abraham ibn Ezra interpret the darkness as representing difficulties, and the light as the release from these difficulties.⁵⁸

The foregoing does not mean that all the rabbinic references are taken from Rashi's commentary. In Pss 11:1–2, 45:7–8; Jb 36:24; Prv 1:25, etc., there are in fact rabbinic quotations that are not taken from Rashi's ad loc. commentaries.

5.4 David Kimḥi

David Kimḥi is, in addition to Rashi, the other main source for MS Hunt. 268. The French glossaries also draw on David Kimḥi, though to a lesser extent than Rashi. Some of these glossaries such as the Basel Glossary, which dates from the first quarter of the thirteenth century, in fact predate Kimḥi. In his edition of the Leipzig Glossary, Banitt lists three references to Kimḥi by name and twenty-three anonymous interpretations that may be attributed to him.⁵⁹

Kimḥi's prestige and the regard for him as a grammarian quickly spread to the Iberian Peninsula. During his lifetime, Kimḥi maintained close ties with rabbis in Catalonia,⁶⁰ and in a well-known episode in 1233, he left Narbonne for Toledo, where he hoped to meet with Judah ibn Alfakhar to win the latter's support for Maimonides.⁶¹ Both his grammatical and his exegetical works soon began to circulate widely, proof of which is the number of Sephardic manuscript witnesses that have come down to us. His *Sefer ha-šorašim*, or *Heleq ha-diḡduq*—a grammatical and lexicographical treatise organized alphabetically by Hebrew roots, completed in Narbonne in about 1210—and *Heleq ha-inyan*, a grammar of biblical Hebrew, make up his *Sefer miḡlol*, which became a classic work for the study of the Hebrew language.⁶²

Although some say that he produced commentaries on the whole of the Hebrew Bible,⁶³ the only ones that are extant are his commentaries on Chron-

58 On the tendency to abbreviate midrash and to neutralize its polemical content, see above § 4.3.2.

59 Banitt, *Le Glossaire de Leipzig*, § 9.26.

60 Septimus, "Piety and Power," 211.

61 Yizhak Baer, *A History of the Jews in Christian Spain*, trans. from the Hebrew Louis Schoffman, 2nd ed. (Philadelphia: Jewish Publication Society, 1992), 2:117; Septimus, *Hispano-Jewish Culture*, 65–66, 68–69, 93.

62 According to Kogel ("*Le'azim*") the oldest dated manuscript is from 1286 (Padua, Biblioteca del Seminario Vescovile, MS Ebraico 210).

63 Samuel ben Isaac Algazi, *Toledot 'adam*, ed. A. Habermann (Jerusalem: Bamberger and Wahrman, 1943/44), 19 (quoted by Talmage, *David Kimhi*, 59); *The Longer Commentary of R. David Kimḥi on the First Book of Psalms: 1–x, xv–xvii, xix, xxii, xxiv*, trans. from the

icles, Psalms, the Former Prophets, the Latter Prophets, and Genesis (written in that order), and the only one of these that can be used for comparative purposes with the text in MS Hunt. 268 is Psalms.⁶⁴ Although commentaries to Job⁶⁵ and Ruth⁶⁶ have been attributed to him, these now appear not to be his, and some controversy still exists with regard to the *Commentary on Proverbs* which is attributed to him.⁶⁷ In any event, only chapters 1–2 of Proverbs are

Hebrew R.G. Finch, with an introd. G.H. Box (London: Society for Promoting Christian Knowledge; New York: Macmillan, 1919), xix. Talmage suggests that these commentaries may have been excerpts from the *Miklol* and the *Šorašim*. Evidence of these extracts might be the *Maqre' dardeqe* (see below in this chapter, n. 132), the lexicon included in the margins of the Farhi Bible, Former Sassoon Collection, MS 368, with *le'azim* in Catalan (Blondheim, *Les parlers judéo-romans*, 6–7; Morreale, “Apuntes bibliográficos,” 279; Magdalena Nom de Déu, “Judeorromances ‘marginales’,” 46), and the text, also included in the margins of a manuscript transmitting Nathan ben Jehiel’s *ʾArūk*. The first two have not been studied in depth. Luisa (Ferretti) Cuomo (“Compendio-Glossario giudeo-italiano del Séfer ha-šorašim,” in *Lexicología e Metalexigrafía*, vol. 2 of *Actas do XIX Congreso Internacional de Lingüística e Filología Románicas*, Universidade de Santiago de Compostela, 1989, ed. Ramón Lorenzo [A Coruña: Fundación “Pedro Barrié de la Maza, Conde de Fenosa,” 1992], 47–67) describes the latter as a list of lemmata organized according to their underlying lexemes, followed by glosses in Hebrew, based on Kimḥi’s *Šorašim*, and glosses in Italian. For Seth Jerchow (“From *Maqre Dardeqe* to *Sefer ʾArbaʿah ve-ʿEšrim*: The Tradizione della Traduzione and Directions for Research,” in *Il mio cuore è a Oriente: Studi di linguistica storica, filologie e cultura ebraica dedicati a Maria Luisa Mayer Modena*, ed. Francesco Aspesi et al., Quaderni di Acme 101 [Milan: Cisalpino, 2008], 493–510), the *Maqre dardeqe* is “essentially an abridgement [of] Kimḥi’s *Sefer ha-shorashim* [...] with glosses [in] Judeo-Italian and Judeo-Arabic.”

- 64 Talmage, *David Kimhi*, 58–60. He also wrote commentaries on the Hexaemeron and on Ezekiel’s vision of the chariot.
- 65 Paris, BNF, MS Hébr. 207, has been attributed to him, although in all likelihood it is not his. Israel Schwartz (*Tiqwat ʾenos* [Berlin, 1868]; reprint, Jerusalem, 1968/69, 127–145), compiled an anthology of his comments on Job from his other writings.
- 66 A commentary on Ruth attributed to Kimḥi was published in 1563 in conjunction with an edition of the Hebrew text of Ruth by Jean Mercier. D.R.G. Beattie published this commentary in *Jewish Exegesis of the Book of Ruth*, Journal for the Study of the Old Testament Supplement Series 2 (Sheffield: University of Sheffield Press, 1977), 149–152. Other scholars, however (see Kimḥi, *The Commentary of David Kimhi on Isaiah*, xx; *The Commentary of Rabbi David Kimḥi on Psalms CXX–CL*, ed. and trans. Joshua Baker, and Ernest W. Nicholson [Cambridge: Cambridge University Press, 1973], xi, n. 4), believe that this commentary bears no traces of Kimḥi’s style and is therefore not his. The commentary on Ruth attributed to Kimḥi differs from the one included in MS Hunt. 268, as the two do not select the same verses or lemmata for commentary, nor are there exclusive correspondences between them. Moreover, the *leʿazim* that appear in the former are not included in MS Hunt. 268.
- 67 Several medieval authors attribute to David Kimḥi a commentary on Proverbs. There was no evidence for such a work until Cassuto identified Vatican City, Biblioteca Apostolica,

suitable for comparison with MS Hunt. 268, since the commentary that some attribute to David Kimḥi ends abruptly at Prv 21:14.

The writings of his father, Joseph Kimḥi, were known in the Iberian Peninsula, where they were well received. Proof of this can be found in a poem by Meshullam de Piera, a poet active in Girona in the first half of the thirteenth century, in which, paradoxically, he scorns the preoccupations of the grammarians.⁶⁸

In 1263, Ibn Falaquera refers favorably to David Kimḥi in his *Sefer ha-meḇaq-qeš* (Book of the Seeker).⁶⁹ When the book's young protagonist, in search of happiness, goes to see a grammarian to ask "which books written by grammarians and language scholars are correct and reliable,"⁷⁰ the latter responds, saying:

The first Spanish Jew to begin the study of grammar and verb conjugations was R. Judah Ḥayyūj, and after him, R. Jonah "the winged one" (Ibn Janāḥ) continued this study and composed the book of *Riqmah* and the book of *Šorašim*. Raḇ Saadiah, of blessed memory, commented on the Torah and the prophetic books in Arabic. The sage R. Abraham ben Ezra also commented upon the Torah and the prophetic books, and his statements, on the whole, are excellent. Many of his views are based on truly scientific opinions. However, some of his views are those of earlier students of grammar, which have been refuted by more recent scholars.

MS Ebr. 89, as being this supposedly lost commentary. The work itself attributes its authorship to his father Joseph, but the text differs from that of the known commentary by the latter. Talmage argued for David Kimḥi's authorship and included it in *The Commentaries on Proverbs of the Kimhi Family*, 328–427 [Hebrew]; Naomi Grunhaus ("The Commentary of Rabbi David Kimhi on Proverbs: A Case of Mistaken Attribution," *JJS* 54, no. 2 [2003]: 311–327) rejects this attribution based on stylistic and source criteria. Yizhak Berger ("The Commentary on Proverbs in MS Vatican Ebr. 89 and the Early Exegesis of Radak," *JSIJ* 7 [2008]: 205–252) agrees with Cassuto and considers it to be earlier than the *Commentary on Chronicles*.

68 On this poem, *Be-ʾoznayyittenu qol*, see Haim Brody, "Šire Mešullam bar Šelomoh de Piera," *Studies of the Research Institute for Hebrew Poetry in Jerusalem* 4 (1938), 41–42, quoted by Ram Ben-Shalom, "Translatio Andalusiae: Constructing Local Jewish Identity in Southern France," *Revue de l'histoire des religions* 2 (2017): 295, <http://rhr.revues.org/8739>.

69 We do not know for certain where Ibn Falaquera lived. On this subject, see Raphael Jospe, *Torah and Sophia: The Life and Thought of Shem Tov Ibn Falaquera*, Monographs of the Hebrew Union College 11 (Cincinnati: Hebrew Union College Press, 1988), 4.

70 Carlos del Valle Rodríguez, "Nova et vetera in Grammaticae Hebraicae Historia (IV): La gramática en el *Sefer ha-Mēbaqqēš* de Shem Tob Ibn Falaquera," *Helmantica: Revista de filología clásica y hebrea* 166 (2004): 83–95.

Other scholars have composed excellent books on this subject, for example, R. David Kimḥi and others.⁷¹

After receiving this reply, the young man, Ibn Falaquera says, “studied with the grammarian various books dealing with language and grammar and the *pešaṭ* of biblical verses” for an entire year.

Also in the second half of the thirteenth century, we clearly see Kimḥi’s influence on Naḥmanides. Although the latter quotes from the *Šorašim* only once in his *Commentary on the Torah*, written in his later years, he uses Kimḥi’s work on many occasions.⁷² It has been shown that many opinions that he imprecisely attributes to בעלי הדקדוק, המדקדקים, יש אומרים, מפרשים, רודפי הפשט, בעלי הלשון, or that he introduces anonymously without these formulas, are actually quotations from the *Šorašim*.⁷³

As was true in the case of Rashi, Kimḥi’s work had an enormous impact on the teaching of Hebrew and the biblical text, beyond its reception among the members of the scholarly elite. This is demonstrated by an episode connected with Meshullam ben Hanan ben Nathan, Ezobi, a brother of the poets Joseph and Eleazar, from Carpentras in the south of France, whom Del Valle credits with the introduction of Kimḥi’s grammatical system into the Iberian Peninsula.⁷⁴ We know that Meshullam emigrated to Segovia in 1279, less than fifty years after Kimḥi’s death, and that there he was an associate of the local prominent figure R. Isaac ha-Qaṭan bar R. Samuel. One of the latter’s sons, Daniel, who was then not thirteen years old and was apparently being tutored by Meshullam in the Hebrew language, asked Meshullam to compose for him

71 M. Herschel Levine, “A Translation and Edition of Falaquera’s *Sefer Ha-Mebaqqesh*” (PhD diss., Columbia University, 1954), 226 (for the Hebrew text); as translated in Shem Tov ibn Falaquera, *The Book of the Seeker (Sefer Ha-Mebaqqesh)*, *Studies in Judaica* 7, trans. and ed. M. Herschel Levine (New York: Yeshiva University Press, 1976), 78–79, with minor alterations.

72 Septimus (“Open Rebuke and Concealed Love,” 17–18, n. 27) is of the opinion that, after Abraham ibn Ezra, it was mainly through David Kimḥi that Naḥmanides had access to Andalusí philology.

73 See H. Novetsky, “The Influences of Rabbi Joseph Bekhor Shor and Radak on Ramban’s Commentary on the Torah,” M.A. Thesis (Yeshiva University, 1992), 34–39 (as quoted in Shalem Yahalom, “Concealed Sources in Naḥmanides’ Commentary on the Torah,” *Shnaton: An Annual for Biblical and Ancient Near Eastern Studies* 15 [2005]: 291, n. 117 [Hebrew]; see also the bibliography provided therein).

74 See Carlos del Valle Rodríguez, “Nova et vetera in Grammaticae Hebraicae Historia (111): La gramática hebrea de Segovia, Aguddat ha-Ezob (‘El manojo de hisopo’) de Meshullam Ha-Ezobí,” *Helmantica: Revista de filología clásica y hebrea* 163 (2003): 198.

a treatise on Hebrew grammar.⁷⁵ The treatise, titled *ʿAguddat ha-ʿezob* (Handful of Hyssop), is found in Paris, BNF, MS Hébr. 992, fol. 57^v–75^v. It is described by Del Valle as a brief opusculum that in theory proposes to describe, in order, the paradigms and uses of the eight verb conjugations, but goes on to address issues related to the morphology of nouns and particles, as well as including some observations on syntax.⁷⁶ This treatise is based mainly on Ibn Janāḥ, who is quoted twice (fols. 59^r and 62^r) and described as “the wise grammarian” (החכם המדקדק), and on the work of Kimḥi, who is quoted only once (fol. 59^r).

The *Šorašim* would become, together with the writings of Rashi and Abraham ibn Ezra, one of the foundations for the study of the Bible in the following centuries.⁷⁷

As has been pointed out regarding Rashi, in the absence of a critical edition of the *Šorašim*, for which we have some 80 manuscripts and more than 150 fragments, we should note the limitations of making a comparison of Kimḥi’s work with the text of MS Hunt. 268 on the basis of the standard edition, especially as regards the *leʿazim* included in this work.⁷⁸

Given these limitations, the first question to ask, regarding Psalms and the first two chapters of Proverbs, which are the only books that can be compared, is whether the quotations come from the *Šorašim* or from Kimḥi’s commentaries.

In both books, it is clear that the scribe of MS Hunt. 268 draws heavily and systematically from the *Šorašim*. An example that shows that he is following the *Šorašim* and not the *Commentary on Psalms* is Ps 42:2:

75 According to [Eliakim] Carmoli (*Biographie des Israélites de France* [Frankfurt am Main: Hess, 1868], 87), Meshullam is referred to in a manuscript that belonged to him as the author of liturgical poetry, together with his father and brothers, although there are no extant poems by him. See also Henri Gross, *Gallia Judaica: Dictionnaire géographique de la France d’après les sources rabbiniques* (Paris: Léopold Cerf, 1897), 104, 606.

76 See Del Valle, “Nova et vetera ... III.”

77 Iancu-Agou (“L’importance des écrits de Rachi,” 161) points out that, after Rashi and Maimonides, David Kimḥi is the author most represented in the medieval Jewish libraries of Southern Europe. On his reception in Byzantium, see De Lange, *Japheth in the Tents of Shem*, 15, 113, 157; on his reception in Italy, see Cuomo, “Compendio-Glossario,” and Berenblut (= Banitt), *A Comparative Study*, 41–45.

78 On this subject, see Aslanov, “Le déchiffrement,” and Kogel “*Leʿazim*.” The standard edition, by Biesenthal and Lebrecht, is based on the 1490 Naples edition and three manuscripts of the work, one Sephardic and the other two German. Regarding the *leʿazim*, which the scribes of the different manuscripts adapted to their own vernacular languages, the edition includes the possible equivalents of the Occitan word in several Romance languages.

MS Hunt. 268

Šorašim

Commentary on Psalms

כאיל תערוג. קי מואִילִיִּד. פי תזעק ותהמה, לשון עריגה לאיל כמו געייה לשור, ולשון שאגה ונהימה ונעירה לאריה, ולשון נעירה מיוחדת לחמור 'חמור נוער' (בבלי ברכות ג ע"א), ואמ' תערוג' בלשון נקבה, ר' לומ' כאילת, פי אפשר שהאילת היא עורגת יותר לצמא מהזכר מפני בניה, כמו שאו' כי גם אילת בשדה (ילדה) 'יר' יד,ה), או שאמ' על הנקבה כדרך שאמ' על הנקבות 'גמלים מיניקות' (בר' לב,טז), וכן 'שתים דבים' (מ"ב ב,כד), או שרו' לומ' כנפש איל. על אפיקי מים. מקום שהמים נגרים בו בחוזק, מן 'עצמיו אפיקי נחושה' (איוב מ,ח), ענין חוזק, ש' אפ"ק.

ער"ג. [...] תזעק ותהמה. ולשון עריגה לאיל כמו לשון געיה לשור, ולשון שאגה ונהימה ונעירה לאריה. ובדברי רבותינו ז"ל לשון נעירה לחמור כמו שאמרו (בבלי ברכות ג ע"א) משמרה ראשונה חמור נוער. ואמר תערוג לשון נקבה כי אפשר כי הנקבה [היא] עורגת יותר לצמא מהזכר [...] או יהיה פירוש כאיל כנפש איל.

אפ"ק. [...] המים הנגרים בחוזק [...].

כאיל. האִילִים הם במדבר, במקום שאין מים מצויים, ויתאוו למים; ועוד, כי יאכלו הנחשים ויתחממו, ויבקשו המים להתקרר; וזהו טעם אפיקי מים—שהם המקומות שנגרים שם המים בכח. גם אומרים, כי האִילִים, כשרודפים אחריהם הכלבים הצדים, ילכו מפניהם עד מקום שימצאו נחלי מים עמוקים, הולכים ועורגים, ויבאו בתוך המים עיפם וינצלו מהם. ובדרש (ש"ט כב, יד): האילת הזאת, בשעה שהיא עיפה, חופרת גומא ומכנסת קרניה בתוכה וגועה, והתהום מעלה מים, שנאמר: כאיל תערג על אפיקי מים. ואמר איל, ואמר תערג—לשון נקבה? איל הוא לשון כלל, כולל זכרים ונקבות; כמו 'ויהי לי שור וחמור' (בר' לב,ו); ואמר לשון נקבה, רוצה לומר: עדת האילים; כמו 'ותהי ישראל' (שמ"ב כד,ט). כי האילים ילכו הרבה ביחד, עדרים עדרים. או אמר תערג, כי אפשר כי הנקבה עורגת יותר מהזכר. תערג—תהמה ותזעק מרב תאוה. ולשון 'עריגה' נופל על האיל, כמו לשון 'געיה' בשור. על אפיקי מים—כמו 'אל'; וכמוהו רבים.

In this as in countless other examples, the text of MS Hunt. 268 reflects the *Šorašim* and not the *Commentary on Psalms*.⁷⁹ Even in cases where the differ-

79 In the *Šorašim*, Kimḥi explains the term דמינו (Ps 48:10) in two ways: in the sense of "thinking" and in the sense of "hoping." Whereas in the commentary he includes only the former, MS Hunt. 268 copies the latter word for word. In Ps 80:1, the sense of the noun phrase עדות לאסף coincides with the one Kimḥi gives to it in the *Šorašim* but differs from the one that he gives it in the commentary. In Ps 130:4, the first opinion, attributed to Joseph

ence between Kimḥi's two works is minimal, the text of this codex seems closer to the former.

There are, however, cases that may indicate that the scribe of MS Hunt. 268 was familiar with and used the *Commentary*. For example, the scribe gives three possible explanations of the word כחי in the lemma יבש כחרש כחי (Ps 22:16). First, he explains it as “the moisture in nature that anchors everything, that sustains the body, in other words, that is the body's strength.” Second, he refers to the interpretation given to it by the rabbis—that is, the sense of saliva. And thirdly, he says that it is the result of consonant permutation and has the meaning of חכי (“palate”). The first of these explanations is a verbatim copy of the interpretation that Kimḥi gives in the *Šorašim*, attributing it to Abraham ibn Ezra, and that he also gives in his commentary, ad loc. The second and third interpretations do not appear in the *Šorašim*, but do in the commentary. Kimḥi attributes the second to his father, Joseph Kimḥi, who cites the rabbis and introduces the third with the formula “Others interpret.”⁸⁰

While in the passage above, as elsewhere, the scribe of MS Hunt. 268 reproduces all of David Kimḥi's interpretations of a given lemma, it is also often the case that he chooses between several possibilities. Thus, in the *Šorašim*, he points out that the verb יגאלהו (Jb 3:5) has the sense of impurity and dirt, and so the lemma [וצלמות] חשך יגאלהו should be understood as “may darkness and shadows blacken it,” adding that others connect it with מגאלנו (Ru 2:20) and understand the phrase as: “let its kinsmen be [that is, let it be accompanied by] darkness and shadows.” Of these two interpretations, MS Hunt. 268 includes only the first.

As was also noted with respect to Rashi, the material taken from Kimḥi is sometimes abbreviated and sometimes paraphrased and explained. While Rashi was the main source for homiletic passages coming from classical rabbinic works, Kimḥi is the main source for rabbinic lexical attestations and rabbinic *dicta*, introduced by formulas such as וּבְדַבְּ רַבּוֹ, וּבְלִשׁוֹן רַבּוֹ, מְדַבְּרֵי רַבּוֹ, etc.,⁸¹ although this does not mean that Kimḥi is not also drawn from occasionally as a source of homiletic passages.⁸²

Kimḥi, appears both in the *Šorašim* and in the commentary; while the second, attributed to Ibn Ezra, appears only in the *Šorašim*. There are numerous other examples as well.

80 In this case, it could be that the second and third interpretations of the lemma came from another source and not Kimḥi's commentary, but the cumulative evidence from other passages (Pss 48:14, 68:3, 68:18, 72:20, 76:11, 77:11–12, etc.), as well as the introductions to some Psalms (91, 110, etc.), indicate that, in fact, the *Commentary on Psalms* was used.

81 See Pss 22:16, 38:6, 41:2, 42:2, 42:5; Jb 30:12, 30:25, 32:21–22, 34:24; Prv 1:25, etc.

82 See the midrashic commentary on בְּמַהֲמֹרֹת (Ps 140:11) and וְתַפְתַּ לְפָנַי (Jb 17:6).

To summarize, Rashi's commentaries to the different biblical books and David Kimḥi's *Šorašim* were two constant companions for the scribe as he wrote. He might have used them to build upon a hypothetical preexisting glossary.

5.5 Single Interpretations versus Alternate Interpretations, Selecting versus Synthesizing

As was shown in the section above, lemmata with single interpretations exist side by side with lemmata for which alternate interpretations are provided, that is, with cases in which a first interpretation of the lemma is followed by a second and even a third or fourth.⁸³

This principle of alternate interpretations has already been pointed out with respect to *le'azim* (either as a subcategory of "doublets," or in cases of *le'azim* that follow an alternate explanation of the lemma or are incorporated into the commentary that follows). The formulas mentioned in that discussion on the introduction of alternate explanations were: *ד"א, או, או שהוא, או פי, ויש אומ', ויש* and *מפר', ואם כן יהיה פי, ורבוי פירשוהו, ורבי יונה כתב*, etc.

In the following example (Ps 17:14), there are two interpretations of the same lemma, with no mention of *le'azim*. The alternate interpretation is introduced by the formula *derek aheret* (דרך אחרת, "another interpretation"):

[Their sons ... will] have something to leave over for their young. This means: their property, which they will leave to them when they die. Another interpretation (דרך אחרת) of "will have something to leave over" is that they will leave their merit to their sons, that is, that their sons will live with their merit, as it says: "Showing kindness to the thousandth generation" (Ex 20:6).

In addition to the alternate interpretation of a lemma (whether semantic, grammatical, or exegetical), an alternate interpretation can also be given for one or more verses. This happens in Ps 118:22–23:

The stone that the builders rejected [has become the chief cornerstone]. Metaphorical expression. It refers to Israel, which was scorned and despised in exile, and was destined to lead, to govern and to reign.

83 There are sections with mostly single interpretations (see, for example, Pss 110:1–117:5), as well as sections in which alternate interpretations follow one after the other.

The chief cornerstone. A great and dominant leader, as in “All the leaders (פְּנוּת) of the people presented themselves” (Jgs 20:2), which means: princes and nobles of all the people. Another interpretation: David, who was small, was rejected and despised by his brothers, and so they did not take him with them when they went to Samuel so that he might anoint the one among them that would be chosen by God to be their leader, and he was anointed before his brothers because this choice belonged to God, and this was marvelous in their eyes.⁸⁴

In his interpretation of Psalm 118, Kimḥi explains in detail that there is a controversy among the rabbis; some say that it is about David, while others contend that it was said about the exiles in the Messianic era, understanding the singular expressions used in the psalm to represent the entire people collectively. Kimḥi holds that the latter is correct, but summarizes both interpretations of the entire Psalm. For his part, Rashi interprets Psalm 118 in reference to Israel, but in verse 28 he indicates that it is also possible to interpret the entire end of this Psalm, from verse 17 on, in reference to David. In MS Hunt. 268, this two-fold interpretation is mentioned only in connection to verses 22–23. The rest of the lemmata have commentaries concerning grammar, with some additions from Rashi.⁸⁵

From the point of view of the text’s structure, it may happen that an interpretation becomes separated from its lemma,⁸⁶ or that the second interpretation of a lemma is displaced and separated from the first by one or more other lemmata (with their accompanying *le’azim* and commentaries), which can lead to confusion. This happens in Pss 60:6 and 80:16–17, for example. The first of these passages (Ps 60:6) runs as follows:

[You have done to those who fear you] elevated place for rising up (נִסְּ לְהִתְנוֹסֵס). Alçamiento por enalçar. It means: high place to rise up upon, in the same way that a banner in war is uplifted for the combatants. The root is *nss*, in the same way that the root of נָח is *hnn*, and the root of קָן is *qnn*. It is a *hitpa’el*, as there is no difference between the *hitpa’el* of verbs with weak medial radical and that of the geminated verbs, [which can

84 See also Pss 82 (at the end of the psalm, an alternate interpretation is given), 84:3–4, 84:10, etc.

85 See Pss 118:15, 118:19, 118:27.

86 In Ps 21:13, the biblical proof-text (Hos 6:9) is separated from its lemma by a second lemma accompanied by its corresponding *la’az*.

only be distinguished from each other] if the root is known, as we have written in the part on grammar.

Because of your justice (מפני קשט סלה). [קשט] means justice (צדק), since the Aramaic translation of צדק (Dt 1:16 etc.) is קושטא, that is, because your justice is always with us. It means: after having given us this punishment, you gave us a high rock for us to stand upon because your justice is with us. Some say that גס להתנוסס has the sense of trial (נסיון), although [נסיון] it is not of that root, that is, you gave to those who fear you many trials and tribulations to prove that they remain steadfast in their fear of You.

Two interpretations are given here of the lemma גס להתנוסס, separated by an interpretation relating to a second lemma (מפני קשט). The first of these interpretations appears in Kimḥi's *Šorašim* and the second coincides with Rashi ad loc.

At least some of the cases in which a verse is displaced could be due to the incorporation of a block of lemmata from a single source. This happens with Ps 105:12, which is followed by a block of verses taken from Rashi (Ps 105:8–17); with Prv 30:12, which is preceded by verses 10 and 13, both taken from Rashi; and with Jb 28:14. The commentary on this last verse is displaced by ten verses and is inserted in the commentary on Jb 28:24. In the latter verse, the scribe copies from Rashi, who in turn refers to verse 14 but does not quote it.

The structure of Psalms 46, 60, and 87 is particularly interesting. In all three the alternate interpretations given for at least several verses disrupt the lemma-by-lemma structure that is generally followed.

In some of the previous examples, we see that the two alternate explanations of the same lemma or verse are taken from the works of Rashi and of David Kimḥi, respectively. These double interpretations taken from both authors are very numerous.⁸⁷ It should be kept in mind, however, that two or more interpretations of the same lemma might come from a single source. This is the case in Ps 22:16, a verse that was mentioned in the section above (§ 5.4). Here, the three possible interpretations of the term בוהי all appear in Kimḥi's *Commentary on Psalms*, ad loc.⁸⁸

87 See Pss 40:9, 40:16, 60:10, 77:11, 79:1, 140:4, etc.

88 Likewise, the two interpretations of ארוץ גדוד (Ps 18:30), the three interpretations of תהותתו (Ps 62:4), the two interpretations of נמלצו (Ps 119:103), the two interpretations of תאבל (Jb 14:22), the two interpretations of וחצנו (Ps 129:7), the two interpretations of אונו (Jb 20:10), etc. appear in the *Šorašim*.

Regarding alternate interpretations of the same lemma (whether grammatical or semantic), or verse, or passage, it sometimes happens that two or more are considered equally valid. An example is Prv 30:28, where the scribe justifies the two-fold interpretation of the noun שַׁמְמִית in the following terms:

You can catch the spider/the swallow (שַׁמְמִית) in your hand. They have interpreted this as “spider,”⁸⁹ which in the vernacular is “araña.” And Rabbi Jonah wrote that it is the bird that is called *kuṭṭāf* in Arabic and “glondrinu” in *laʿaz*.⁹⁰ And neither of the two [explanations] is better than the other (ואין הכרע לאחד משני הפירושים), since both [the spider and the swallow] are found in the king’s palace.

Rashi notes the first interpretation, which Kimḥi adopts, together with Ibn Janāḥ’s interpretation, in the *Šorašim*. For the scribe of MS Hunt. 268, both are plausible from the context, since he acknowledges that it is possible to find both spiders and swallows in palaces, and the verse goes on to say, “yet it is found in royal palaces.” Thus, he does not take either side.

It can also happen that one of the two options is considered preferable. This solution is indicated with the word *naḥon* (נָכוֹן, “correct, fitting”) in one of the following formulas: והנכון להיות -ש-, והנכון ש- (Ps 10:8, 37:7, 102:15; Jb 6:7, 42:2); (ו)נכון; והוא הנכון (Pss 22:1, 64:2, 81:4, 110:1, 137:3; Jb 6:7, 34:24, 39:16–17; Eccl 4:12); וזהו הנכון (Pss 25:17, 31:24, 39:12, 40:6, 45:7–8 (2), 48:15, 49:11–12, 49:21, 56:8, 59:11, 62:4, 63:2, 68:3–4, 73:4, 73:24, 74:5–6, 77:2, 93:5, 109:8, 116:15, 139:11–12, 144:12; Jb 3:5, 6:7, 8:7, 10:8–10, 11:12–15, 13:26, 15:28–29, 20:5, 21:23, 27:7, 28:17, 31:33; Eccl 4:17); וזהו הנכון בעיני; ונכון פירש (Pss 102:17–18); ונכון פירש (Pss 48:9, 130:4; Jb 38:38; Prv 31:8);

89 This is how it is interpreted by Rashi, who even includes the *laʿaz*.

90 Ibn Janāḥ, *Šorašim*, s.v. *šmm*. This second meaning is taken from Kimḥi, *Šorašim*, s.v. *šmm* (although the *laʿaz* in the standard edition is “orondola”). To this meaning, which is copied here word for word, Kimḥi adds two more: the animal that in *laʿaz* they call *bogía* (“simian”), an animal with a human form that picks things up with its hands and that can be found in royal palaces for the entertainment of their inhabitants; the insect called *araña* in *laʿaz*, which also makes its home in palaces. Kimḥi next cites a passage from *b. Šabb.* 86b, which describes five instances of fear cast by the weak over the strong: “the lion’s fear of the *mafǧiʿa* (מַפְגִּיעַ); the elephant’s fear of the mosquito; the scorpion’s fear of the spider (שַׁמְמִית); the eagle’s fear of the swallow (סַנּוּנִית); and the Leviathan’s fear of the *kilbit* (כַּלְבִּית).” To this he adds that R. Hai explained the word סַנּוּנִית in Arabic as *kuṭṭāf*, in which case שַׁמְמִית cannot be *kuṭṭāf*, as Ibn Janāḥ had interpreted it. The scribe of MS Hunt. 268 does not copy the entire discussion in the *Šorašim* and mentions only two of the three interpretations that Kimḥi gives, concluding that both are plausible given the context.

- והטעם הנכון ש- (Ps 137:8); ואינו נכון (Ps 84:7; Jb 22:25, 26:13, 30:4, 32:12, 36:13–14, 40:15; Sg 2:9, 7:6.); ואינו נכון בעיני (Pss 35:1, 129:7).

In Ps 73:4, to quote only one example from those mentioned, the scribe says:

For there are no cuts (הרעבות) [to their death]. Tajaduras. In the sense of cut and break [...], and the *reš* is added [...]. And it is also possible that the word is a compound of חרץ and חצב, which have the sense of cutting, and this is more fitting.⁹¹

Likewise, in one place (Ps 68:6) the phrase והוא פי' רחוק is used to indicate that an interpretation is “remote,” that is, far-fetched.

Jagged mountain (הר גבנונים). Mont de oteros. This means a high mountain, in a metaphorical way, from “Or who is a humpback or a dwarf” (Lv 21:20), since the hump is high [...]. Some say that it comes from “You congealed me like cheese (וכגבינה) (Jb 10:10), that is, [in reference to] the mountain where there are livestock and cattle that give milk and cheese, but that is remote.⁹²

Opting for one of the two alternate interpretations, at the expense of the other, might be considered a kind of editorial commentary on the part of one or more hypothetical editors who were trying to combine the different sources. This is not the only evidence for this hypothesis. The observations in first person singular and first person plural point in the same direction. Thus, in Ps 78:47, it says: “Fig trees (ושקמותם). Cabrafigos. According to the context, it is a kind of fig tree. In my opinion (ולפי דעתי) it derives from “And a tender of sycamore figs (שקמים) (Am 7:14), as we have explained there (שפירשנו שם).” Likewise, in Prv 31:9, after a passage from Rashi that he said he had taken from *Pešita*,⁹³ it is acknowledged that the passage was abbreviated, because it was too long (ועוד וקצרתי). Uses of the first person plural can also be found in Ps 17:4–5 (לפי שמצאנוהו דגוש) and Jb 35:15 (ומצאנו כמוהו מנחי העי'ן), based on similar formulations in Kimḥi's *Šorašim*.

91 Kimḥi (*Šorašim*, s.v. *ḥrṣb*) considers it a quadrilateral root.

92 The expression “remote” appears in David Kimḥi, though he does not use it in reference to this lemma in the *Šorašim* or in the commentary, ad loc. See Grunhaus, “The Dependence,” 417.

93 The scribe copies the explicit identification of the rabbinic source that appears in Rashi. See *Midr. Ps.* and *Num. Rab.* 10:8.

On six occasions (Pss 18:3, 38:13, 60:6, 80:14, 116:6, 138:6), the scribe refers the reader to what is said or written in “the section on grammar” (כמו שאמרנו/ שכתבנו בחלק הדקדוק). This phrase is found in Kimḥi’s *Šorašim* in reference to the section on grammar in his *Miklol*. The phrases here do not appear, however, in any of the corresponding entries in the *Šorašim* (s.v. *plṭ*, *nqš*, *nss*, *krsm*, *yšc* and *yd*’).

In Ps 10:8, the scribe takes Rashi’s side against David Kimḥi and other authors, preferring to interpret the lemma לחלכה in the sense of “army,” from *hyl*, as Rashi does. In contrast to this reading, Targum, Menaḥem ben Saruq, Jonah ibn Janāḥ, Abraham ibn Ezra, and David Kimḥi all consider לחלכה to be from *hlk* and interpret it in the sense of “poor.” This and other similar cases in which two interpretations are given and the scribe chooses Rashi’s can be added to many others in which only one interpretation is offered, taken from Rashi and clearly different from Kimḥi’s.⁹⁴

In Jb 32:12, the scribe interprets the term ועדיכם in the sense of the particle עך with enclitic pronoun, and equivalent to אל, and notes that some understand it in the sense of “words,” which he considers incorrect. In the *Šorašim* (s.v. *ḏ*), Kimḥi gives this second interpretation and mentions the first, which he attributes to Ibn Janāḥ, without showing any preference for one or the other. In Jb 22:30, the scribe interprets אי נקי as איש נקי; in the *Šorašim* (s.v. *i*), Kimḥi attributes this interpretation to Ibn Janāḥ but he favors interpreting the term in the sense of “island, region,” as in “The dwellers of this coastland (האי הזה)” (Is 20:6). In these and other cases, the scribe opts for an interpretation that Kimḥi attributes to Ibn Janāḥ and does not himself favor.

It should be kept in mind that in all of the examples cited, the observation (whether this is the expression of a preference for a particular interpretation or the use of a form in first person singular or plural) might not be an editorial comment but rather the result of copying a source in which that observation was made. This is the case in Ps 68:3 (בהגדוף), where preference is given to *hif’il*, as Kimḥi also does in the *Šorašim* (s.v. *ndf*). It could also be the case in Jb 15:24 (ואני אומ’ כי). In Ps 129:7 (והצנו), however, Kimḥi does not state a preference for either interpretation.

94 See, for example, the interpretation of the term ומחץ (Ps 91:5), מדבר (Ps 91:6), the identification of Etan with Abraham in Ps 89:1, the historical interpretation of Ps 40:4–12, etc.

5.6 The Integration of Sources

As we set out to examine the way in which the glossary-commentary incorporates material and combines the two main sources, it is worthwhile to revisit what I said in § 1.5 regarding the different letter sizes used in the text and the marks employed by the scribe to indicate a biblical lemma.⁹⁵ If we look together at both the letter size and the incorporation of sources, particularly Rashi, we do not see any consistent, systematic correspondence, but we do find interesting tendencies. Let us take as examples the two passages that follow—Psalm 104 and Jb 36.

In Psalm 104, we can observe the following:

- The scribe highlights segments in verses 1 and 2 using letter size A + C.
- Next, he highlights nine lemmata using size B or B + C; of these nine, he also marks seven with three dots above the line. Of these seven, five (i.e., the majority) are followed by a *la'az*.
- He notes the fifteen remaining lemmata that appear in the passage in size C, and he marks nine of them with three dots above the line. None of these fifteen lemmata are followed by a *la'az*.

The distribution of the different letter sizes is similar in Jb 36:

- The scribe opens the chapter with segments from verses 1 and 2 in letter size A + C.
- Next, he highlights twenty-six lemmata in size B or B + C, and marks all of them with three dots above the line. Of these, seventeen are followed by *le'azim*.
- Lastly, he writes the remaining thirty-two lemmata in letter size C, marking twenty-six of them with three points above the line. Of these twenty-six, only five are followed by *le'azim*.

The tendency is for the scribe to reserve letter size B to introduce a typical glossary entry, in which the lemma is generally followed by a *la'az*, and this is in turn followed by a commentary in Hebrew. He uses size C to introduce supplementary exegetical material, without *le'azim*.⁹⁶

95 Banitt ("L'étude des glossaires," 198) points out that the scribe of the Leipzig Glossary is careful to distinguish between the original text of the glossary that he is copying and his added *scholia* by writing the latter in a smaller-size script.

96 Since this is merely a tendency, there are exceptions. Thus, in Ps 104, four lemmata written in size B with three dots above the line (v. 11, second lemma; v. 15, second lemma; v. 30 and v. 35) are not followed by *le'azim*. Likewise, in Jb 36, a lemma written in size C with three dots above the line (v. 21) is followed by a *la'az*.

The relevant point here is that the commentaries introduced in size C (with or without supralinear dots) and without *le'azim* tend to coincide with passages taken from Rashi's commentary, ad loc. The scribe introduces them without a connector, or with the formulas פִּי הַפְּסוּקִים or פִּי הַפְּסוּקִים and, with few exceptions, he tends to omit the *le'azim* included in Rashi's own commentary.⁹⁷ Thus, in Psalm 104, twelve of the fifteen lemmata in size C, compared to three of the nine lemmata in size B or B + C, are followed by Rashi's commentary. In Jb 36, save one exception (v. 15), all passages from Rashi follow lemmata written in size C, whether or not they are marked with dots above the line.

The tendency observed in the foregoing examples is repeated in the rest of the biblical books, with distinctive features in some of them. It has already been mentioned that in Sg 1:1 the scribe briefly summarizes Rashi's commentary to the book, and he occasionally returns to Rashi's commentary according to the *pešat* as he comments on the subsequent chapters. For Ecclesiastes, the scribe starts his commentary on the book without following the order of the verses, without commenting lemma by lemma, and, with some exceptions, without including *le'azim*. Rather, he offers an overall explanation in which the division between chapters is not clear. Following a lacuna of ten folios, the commentary goes back to the lemma-by-lemma structure; there is also a larger number of *le'azim*, and the material taken from Rashi is greater than in the rest of the books. The lacuna prevents us from seeing the details of how the first section transitions into the second.

5.7 Cultural Background

In his studies of the glossaries from Northern France, Banitt argued convincingly that the *le'azim* are not translations of isolated terms but vestiges of a continuous tradition of translating the biblical text into the vernacular. Indeed, the extant French glossaries transmit a tradition of oral instruction in the vernacular that predates Rashi and from which he draws.⁹⁸

This phenomenon, as Banitt himself suggested and as subsequent studies on glosses and glossaries in other geo-cultural areas have demonstrated, extends beyond the borders of France. Thus, if the *le'azim* included in the French glossaries are remnants of an alleged biblical translation into Old French, those that appear in this codex reveal a preexisting continuous translation into Castilian.

97 Again, there are many exceptions. Thus, for example, in Ps 104:14 there is a lemma in size C with three dots above the line followed by a passage taken from Kimḥi's *Šorašim*.

98 Kiwitt (*Les gloses françaises*, 138) shares this view.

The first references to the existence of this vernacular version of the Hebrew Bible come from the sphere of halakah, since they appear in disputes surrounding local decisions to keep or abolish the *meturgeman*, the figure who translated the weekly *parašah* (פרשה, “pericope”) into Aramaic in the synagogue,⁹⁹ and the talmudic rule known as “twice scripture and once Targum” (שנים מקרא ואחד תרגום), which recommended reading the weekly *parašah* twice in Hebrew and once in its Aramaic translation.¹⁰⁰ Since Aramaic had fallen into disuse in the Jewish communities of the Diaspora, its serviceability for learning the biblical text began to be questioned as far back as *geonic* times. We know that some communities abandoned or wished to abandon the practice and that others substituted the reading in Aramaic with a reading in the local language (*laʿaz*).

Several sources give an account of this process. The *Risālah* (Epistle) of Ibn Quraysh (North Africa, first half of the tenth century), considered to be the first systematic comparative Semitic dictionary, provides indirect evidence for this, since one of its objectives was to persuade the people of Fez to continue with the recitation of the Targum. A century later, Natronai bar Hilai (gaon of Sura, eleventh century) allows in one of his *responsa* for a person other than the *meturgeman* to add to the weekly *parašah* reading in the synagogue, a third reading or an explanation in the local language (Arabic) after the Hebrew and Aramaic.¹⁰¹ In another *responsum*, which is much more interesting for our purposes, Hai Gaon (1038) opposes those who had abolished the figure of the *meturgeman* in al-Andalus.¹⁰² Both *responsa* appear in the *Sefer ha-ʿittim* (Book of Times), a work dealing with Sabbaths and festivals, by Judah b. Bar-

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- 99 On this time-honored figure, see *m. Meg.* 4:4, 6, 10; *b. Meg.* 18b, 23b, 24a, 25b, 32a; *t. Meg.* 3:20. On the standardization of this practice in late antiquity, see Lawrence H. Schiffman, “The Early History of Public Reading of the Torah,” *In Jews, Christians, and Polytheists in the Ancient Synagogue: Cultural Interaction during the Greco-Roman Period*, ed. Steven Fine (London: Routledge, 1999), 44–56; and Willem Smelik, “Code-Switching: The Public Reading of the Bible in Hebrew, Aramaic and Greek,” in *Was ist ein Text?: Alttestamentliche, ägyptologische und altorientalistische Perspektiven*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 362, ed. Ludwig Morenz et al. (Berlin: De Gruyter, 2007), 123–147.
- 100 *b. Ber.* 8a–b. On this practice, see Yosi Peretz, “Šenayim miqraʾ we-ʿeḥad targum,” *Ṭalele ʾorot* 14 (2008): 53–61; and Hayim Talbi, “Le-ḥištālšelutah šel qeriʾat šenayim miqraʾ we-ʿeḥad targum,” *Kenishta: Meḥqarim ʾal bet ha-keneset we-ʾolamo* 4 (2010): 155–190.
- 101 Natronai bar Hilai, *Tešubot*, ed. Robert [Yerḥemiʾel] Brody (Jerusalem: Maḵon Ofeq, 1994), 1152–154, no. 45. On rabbinic views toward prayer in the vernacular, see Hiram Peri, “Prayer in the Vernacular during the Middle Ages,” *Tarbiz* 24 (1955): 428–429 [Hebrew].
- 102 Benjamin Manasseh Lewin, ed., *Otzar ha-Geonim: Thesaurus of the Gaonic Responsa and Commentaries Following the Order of the Talmudic Tractates* (Jerusalem: Hebrew University Press Association, 1928–1943), vol. 2, § 107, 30–31.

zillai (eleventh–twelfth century).¹⁰³ In this work, Ben Barzillai also echoes the response of Samuel ha-Nagid (d. 1055) to Hai Gaon, in which Ha-Nagid notes that, even though the figure of the *meturgeman* had been abolished, the practice of twice scripture and once Targum continued to be followed each Sabbath. Thus, it appears that there were communities in late-eleventh-century to early-twelfth-century al-Andalus where the *meturgeman* had disappeared.¹⁰⁴

This same controversy would also arise in other regions of the neo-Latin world, and beyond.¹⁰⁵ In the twelfth and thirteenth centuries, there is evidence showing support among the tosafists and other French and Central European rabbis for replacing Aramaic with the local language, and it seems that, despite opposition, the new practice did indeed catch on in the Jewish communities.

Among the evidence cited by Penkower in his study of the practice of twice scripture and once Targum, the work that is of the most interest to us here is the thirteenth-century treatise on ethics *Ḥayye 'olam* (The Life of the Age).¹⁰⁶

103 Judah ben Barzillai, *Sefer ha-ittim: kolel pisqe ha-šas we-halaḳot gam ḥiddušim u-tešubot me-ha-ge'onim qadmonim*, ed. Jacob Schor (Berlin: Meqīše nirdamim, 1902/03), 267.

104 Penkower, “The Canonization,” [Hebrew], and Alberdina Houtman, “The Role of the Targum in Jewish Education in Medieval Europe,” in *A Jewish Targum in a Christian World*, ed. Alberdina Houtman, Eveline van Staaldune-Sulman, and Hans-Martin Kirm (Leiden: Brill, 2014), 81–98, provide an overview of the issue of keeping or abolishing the *meturgeman*. On the Judeo-Arabic world, see also Vollandt, *Arabic Versions of the Pentateuch*, 37; Steiner, *A Biblical Translation*, 141; Griffith, *The Bible in Arabic*, 157.

105 For France, see also Banitt, “Les poterim,” 26; for Italy, see also Cassuto, “La tradizione giudeo-italiana,” 6, and Eliezer, “Meḥqar targum ha-miqra’.” On the practice of reading the weekly *parašah* in Greek in the synagogues of Greek-speaking Jews, see De Lange, *Japheth in the Tents of Shem*, chap. 4.

106 See Penkower, “The Canonization,” 138–139 [Hebrew]. A. Löwenthal (“Sefer Ḥayye ‘Olam,” in *Festschrift zum achtzigsten Geburtstag ... des Herrn Rabbiners Dr. Wolf Feilchenfeld*, ed. Koningsberger and Silberberg [Pleschen-Schrimm, 1907], 66–76, quoted in A.T. Shrock, *Rabbi Jonah ben Abraham of Gerona: His Life and Ethical Works* [London: Edward Goldston, 1948], 92) was the first to discover that the *Ḥayye 'olam* was the same work as *Sefer ha-yir'ah* (Book of the Fear of God). There is some disagreement about the authorship of this work (*Sefer ha-yir'ah* / *Ḥayye 'olam*): while some scholars consider it to be by Jonah Gerondi, others reject this attribution. On the manuscript copies of this work, see Shrock, *Rabbi Jonah*, 88–92. On the title of the work and the debate about its authorship, see pp. 92–95; Benjamin Richler, “Al kitbe ha-yad šel sefer ha-yir'ah ha-meyuḥas le-rabbenu yonah gerondi,” *Ale Sefer* 8 (1980): 51–59, and the literature mentioned in notes 1 and 2; Ephraim Kanarfogel, “Peering through the Lattices”: *Mystical, Magical, and Pietistic Dimensions in the Tosafist Period* (Detroit, MI: Wayne State University Press, 2000), 62–67, with further discussion and literature in notes 84 and 85. Gross, “Spanish Jewry,” 39 [Hebrew], thinks that this replacement of the Targum by *peruš* took place first in France and that the change in Sepharad (prompted perhaps by Moses of Coucy, who would settle there) is

This work recommends the practice (with different formulas in the extant manuscripts), adding that, if a community does not have a Targum, the scripture should be read three times, or twice with a *la'az*.¹⁰⁷ In the context of this controversy, in which the rabbinic elite opposed the local practice of using *la'az* in principle, although they sometimes acquiesced, R. Moses of Coucy (a French tosafist who came to Sepharad in 1236) proposed in *Sefer mišwot gadol* (Large Book of Commandments)—probably in response to this difference of opinion—reading scripture twice and a *peruš*. Penkower and other scholars suggest that he likely understood *peruš* as Rashi's *Commentary on the Torah*.¹⁰⁸ This proposal was not unanimously accepted, as we see in the reactions in defense of the older custom. However, it would gain momentum in the early fourteenth century, when Asher ben Jehiel (d. ca. 1327), who had come to Iberia from Ashkenaz in 1303, expressed support, in his *Ḥiddušim le-maseket berakot* 1, 8, for the idea that those who refuse to substitute Targum with *la'az* may indeed replace it with Rashi's commentary.¹⁰⁹ During the years when Ben Jehiel was writing, Rashi's *Commentary on the Torah* must have become firmly established in elementary education. Decades earlier, and in a context different from that of Targum discussion, Judah ben Samuel ibn Abbas (thirteenth century), the author of *Ya'ir Nativ* (Enlightener of the Path), recommended that Jewish children study the Torah from the age of thirteen, alternating Rashi and Abraham ibn Ezra, from Sabbath to Sabbath.¹¹⁰ Ibn Abbas, who probably lived in Sepharad, made his support for Rashi explicit in other passages of his *Ya'ir Nativ* as well.

We should note that, even though the Targum had been replaced by Castilian in the weekly *parašah* reading at the synagogue, and probably in the private reading of twice scripture and once Targum as well, at least in some communities, it continued to be a central feature of Bible learning,¹¹¹ and a crucial step

later. He interprets as proof of this the fact that the *Sefer ha-yir'ah* does not mention *peruš* but rather *la'az*.

- 107 On *Sefer ha-yir'ah*'s extant manuscripts and editions, see Penkower, "The Canonization," 138, n. 37, and 139, n. 72 [Hebrew].
- 108 Moses of Coucy, *Sefer mišwot gadol*, Positive Commandments 19 (Venice, 1547, fol. 103:3). See Penkower, "The Canonization," 140–141 [Hebrew]; Yom Tov Assis, "The Judeo-Arabic Tradition in Christian Spain," in *The Jews of Medieval Islam: Community, Society and Identity*, ed. Daniel Frank (Leiden: Brill, 1995), 118; "On the Language and Script," 57–58; Grossman, "Relations," 1:230, etc.
- 109 His sons, Jacob and Judah, followed suit, the former in his legal code, the latter in his ethical will. See Penkower, "The Canonization," 143–144 [Hebrew]; Lawee, "The Reception," 38; Ephraim Kanarfogel, *Jewish Education and Society in the High Middle Ages* (Detroit, MI: Wayne State University Press, 1992), 182, n. 112.
- 110 See Gutwirth, "Religión, historia y las Biblias romanceadas," 127.
- 111 See Lazar, "Ladinando la Biblia," 350.

in preparation for later studies of the Talmud.¹¹² The biblical text was learned in Romance, but in Iberia both the Targum and grammar were included in the curriculum for young learners, and proof of this can be found in a widely cited chapter in *Ya'ir Nativ* (which I quote in an abridged form, and in Alberdina Houtman's translation):

When the boy is about four and a half he will start to learn the accents and then the *parashot* of Torah. He will read the pericope accurately with its punctuation and its accents ... Then he will start to learn the vernacular meaning of the words so that he will understand what he studies. This will take a[nother] whole year. Next he will translate the Torah in Aramaic so that it will be a leg for the language of the Talmud. Then he will start to read the Former Prophets ... each verse in Hebrew and in his vernacular. And he will start to learn writing, ... and he will study the Later Prophets in the same way and after that the Writings. This will take about seven and a half years, and then the youngster will be 13 years old [...] and will start to learn from the grammar books, that is the study of linguistics, the books of the learned R. Jonah ibn Janāḥ and R. David Qimḥi, and R. Judah Hayyuj, and R. Ibn Ezra.¹¹³

The layout of biblical manuscripts reflects whether the Targum was retained or replaced by Rashi's commentary,¹¹⁴ and the text transmitted in MS Hunt. 268 is a privileged witness to these processes. The *le'azim* included in it, which were

112 See Houtman, "The Role of the Targum."

113 Simcha Assaf, *Mekorot le-toldhot ha-Hinukh be-Yisrael: A Source-Book for the History of Jewish Education from the Beginning of the Middle Ages to the Period of the Haskalah*, ed. and annotated Shmuel Glick (New York: Jewish Theological Seminary of America, 2001) [Hebrew], 2:65; trans. in Houtman, "The Role of Targum," 92–93. On the private and communal settings and structures within which elementary teaching developed in the Hispanic kingdoms, see Yom Tov Assis, "Ḥinnukh yalde yisra'el bi-sefarad ha-nošrit bi-me'ot ha-13–14: Ben ha-qehilah la-ḥaburah," in *Education and History*, ed. Rivka Feldhay and I. Etkes (Jerusalem: Merkaz Zalman Shazar le-toledot Yisra'el, 1999), 147–155. On the curriculum in Sephardic Jewish communities, see Bunis, "Translating from the Head and from the Heart," 344–345.

114 Houtman ("The Role of Targum," 93–96) addresses this topic and cites as an example London, British Library, MS Add. 26879, where the biblical text appears alongside Targum Jonathan and Rashi. Similarly, the *Pentateuco de Constantinopla*, printed by Soncino in 1547, includes: Hebrew text flanked by Neo-Greek and Castilian, with Targum Onqelos in the upper margin and Rashi in the lower margin. Peretz ("Shenayim miqra' we-ehad targum") reaches similar conclusions for thirteenth- to fifteenth-century Ashkenaz based on the study of 218 biblical manuscripts. See also Lawee, *Rashi's Commentary on the Torah*, 37.

perhaps part of a preexisting glossary, are clear vestiges of a continuous tradition of the biblical text in Castilian Romance (replacing the reading of the biblical text in Aramaic and in the vernacular Arabic), in at least some Jewish communities in Castile. Due to the absence of texts and the fundamentally oral nature of the tradition, many unknowns remain, such as how long Arabic translations were maintained by Andalusí Jews who migrated to the Christian kingdoms,¹¹⁵ whether translation into Arabic and into Iberian neo-Latin Romance languages coexisted in Castile (the former being used in some communities and the latter in others) and how the former eventually transitioned to the neo-Latin vernacular.

The sources, as well as the linguistic variety that the *le'azim* represent, which will be discussed in chapter 7, lead us to imagine that this was a community with a significant Provençal component. Close commercial, cultural, educational and halakhic ties united Le Midi, Provence, Languedoc, and Catalonia into a single geo-cultural unit.¹¹⁶ We know that large contingents of Franks, mainly from Languedoc and Catalonia, arrived in Aragon, Navarre, and Castile beginning in the late eleventh century. From that period to the early to mid-thirteenth century, they settled separately in cities and towns and were given a distinct legal status. Traditionally associated with the Way of Saint James, they seem to have constituted a broader and more complex phenomenon. Thus, they are not only found in cities like Estella, Nájera, Burgos, Sahagún and León, along the pilgrimage route, but also further south, in Talavera, Toledo and

115 In his study of the persistence of the Andalusí tradition over time, Bunis ("Ha-šorašim ha-'arabiyim," 70) mentions the ethical will that Judah ibn Tibbon (1120–1190), an emigré from Granada, wrote for his son Samuel (ca. 1165–1232), who was born in Lunel, in which he gave him the following advice: "Read every week the Pentateuchal section in Arabic. This will improve thine Arabic vocabulary, and will be of advantage in translating, if thou shouldst feel inclined to translate." The Hebrew text and English translation are included in Israel Abrahams, ed., *Hebrew Ethical Wills*, expanded facs. ed. with foreword Judah Goldin, and a new introd. Lawrence Fine (Philadelphia: Jewish Publication Society, 2006), 66. On the relationship between the translation of the biblical text and of other kinds of works from Arabic and Hebrew into Romance, see Gutwirth, "Religión, historia y las Biblias romanceadas," 123–127.

116 Septimus ("Open Rebuke and Concealed Love," 33) makes reference to Jewish sources from the eleventh–twelfth centuries that describe Provence and Catalonia as a geographical unit. For contacts between Sepharad and Provence from the tenth to the twelfth centuries, see also Yom Tov Assis, "Juifs de France réfugiés en Aragon: XI^{ème}–XIV^{ème} siècles," *REJ* 142 (1983): 286; Binyamin Ze'ev Benedikt, *Merkaz ha-torah be-probens: 'Asufat ma'amarim* (Jerusalem: Mossad Harav Kook, 1985), 17–26; Avraham Grossman, *The Early Sages of France: Their Lives, Leadership and Works* (Jerusalem: Magnes, 2001), 539–586 [Hebrew], and "Relations," 1:220–224.

Illescas. Jewish groups, such as the one established in Aguilar de Campoo, seem to have had the same provenance.¹¹⁷

As far as language is concerned, Occitan was one of the linguistic varieties current in the East of the Peninsula, and was associated with Frankish settlements.¹¹⁸ In Navarre, it was one of the two Romance varieties, along with the local Navarrese Romance, that were spoken and written for centuries, as we find *scripta* in Occitan from c. 1076 to 1380.¹¹⁹ Beyond its long-standing presence in Navarre, the influence of Occitan on Castilian has been generally assumed, with differences of opinion regarding its real impact. While some argue that the Occitan elements in Castilian are nothing more than isolated features,¹²⁰ others assign it a more substantial role. Among the latter is Francisco J. Hernández, who considers that the influence of Occitan was so profound that it precipitated the emergence of Castilian as a written code, distinct from Latin, in Castile sometime between the years 1180 and 1220. In Hernández's view, the practice of writing in the vernacular was imported from Languedoc—where late Latin had transitioned to Romance as a written code four or five decades earlier—by monks of the new religious orders (Cistercians, Premonstratensians, Templars, and Hospitallers) who remained in contact with their motherhouses and with the written culture they had been educated in there.¹²¹ More relevant for our present purposes, Hernández suggests that groups of profes-

117 Martínez Sopena, "Las migraciones de francos en la España de los siglos XI y XII," in *Los fueros de Avilés y su época*, ed. Juan Ignacio Ruiz de la Peña, M. Josefa Sanz Fuentes, and Miguel Calleja (Oviedo: Real Instituto de Estudios Asturianos, 2012), 269–270. On the settlement of Jews from Provence in Navarre, see Juan Carrasco, *Sinagoga y mercado: Estudios y textos sobre los judíos del Reino de Navarra* (Pamplona: Gobierno de Navarra, 1992), 59–60.

118 On the semantic evolution of the term "franco," see Alexandre Giunta, *Les Francos dans la vallée de l'Èbre*, Études médiévales ibériques 15 (Toulouse: Presses universitaires du Midi, 2017), 430.

119 The separation of the Franks from other groups in their settlement, as well as their co-existence with monolingual local populations that spoke Euskera account for the exceptional longevity of Occitan in Navarre. See Ricardo Cierbide Martinena, "Lenguas románicas en Navarra y Aragón en la Edad Media," *Alazet: Revista de Filología* 17 (2005): 34–37; "Occitano languedociano y gascón en la Navarra medieval, País Vasco norte y Guipúzcoa," in *Pririnioetako hizkuntzad: oraina eta lehena*, Iker 16, ed. A. Sargana et al. (Bilbao: Euskaltzaindia, 2011), 765.

120 Emiliana Ramos Remedios, "La huella de catalanes y occitanos en el castellano norteño medieval, ss. XI al XIII," *Estudis Romànics* 41 (2019): 41–66.

121 Francisco J. Hernández, "Huellas de Occitania en la invención del español escrito: Siete imágenes probatorias," in *Los modelos anglo-normandos en la cultura letrada en Castilla (siglos XII–XIV)*, Études médiévales ibériques 16, ed. Amaia Arizaleta and Francisco Bautista (Toulouse: Presses universitaires du Midi Méridiennes, 2018), 67–101.

sional Jewish scribes from Castile were among the earliest to have adopted the new practice and contributed to its success.¹²² This can be seen, for example, in three Jewish documents (dated 1187, 1219, and 1220) from the Premonstratensian monastery of Santa María de Aguilar de Campoo, in the Burgos diocese, which were written in a variety of Castilian Romance with Provençal features.¹²³ Occitan traits, understandably more prominent in eastern Castile, which had a more significant presence of Franks, and in the vicinity of Navarre, where Occitan was both spoken and written for centuries, were not necessarily limited to a specific geographical area but might well have traveled with groups and communities from Languedoc and neighboring areas that were elsewhere in Castile. Thus, to give only one example, Hernández associates the Gallicisms from Gascony that appear in the *Auto de los Reyes Magos* with Toledo's Frankish clergy.¹²⁴

It is also clear, as has been shown in this chapter, that the hypothetical preexisting glossary was nourished by at least two written sources—Rashi's biblical commentaries (and through them the rabbinic tradition); and David Kimḥi's lexicographical, grammatical, and exegetical work (and through it the Andalusí tradition). This synthesis had already occurred in Provence—it was the distinguishing feature of Kimḥi's style and school—and it likewise occurred in Castile. MS Hunt. 268 shows no significant influence from the authors of Northern France other than Rashi, and neither, it seems, does Kimḥi, who scarcely mentions them.¹²⁵

The distinctive features of the Kimḥi school were literal exegesis, the centrality of grammar, and the importance of Aramaic and Arabic for purposes of comparison—all of which are present in MS Hunt. 268. It is possible, as can be deduced from the quotations that appear in the glossary-commentary to Job, that Saadiah's *Tafsīr* continued to be used, at least in the study of certain books of the Bible (in the case of Job, due perhaps to the great difficulty of the text). In any case, his interpretations found their way into school teaching through David Kimḥi, who for the most part copied them from Ibn Ezra, generally without naming him explicitly.

122 Francisco J. Hernández, "The Jews and the Origins of Romance Script in Castile: A New Paradigm," *Medieval Encounters* 15 (2009): 259–306.

123 Hernández ("The Jews and the Origins of Romance Script") notes that the first known royal command issued by Fernando III exclusively in Romance (1223) was in regard to the settlement of Jewish families in the town of Villadiago, near Burgos.

124 Francisco J. Hernández, "Los mozárabes del siglo XII en la ciudad y en la iglesia de Toledo," *Toletum* 16 (1985): 57–124.

125 Grunhaus, "The Challenge," 6 and 158, n. 14.

Evidence for the circulation of the text included in the codex can be found in the passages quoted by Joseph ben Joseph ibn Naḥmias (Toledo, first half of the fourteenth century) in his *Commentary on Proverbs*.¹²⁶ Here, we need to go back to our discussion of the passage about the woman of valor in § 4.1. In his commentary, Rashi interpreted the passage verse by verse, according to its literal meaning, and at the end pointed out: “This is the *meliṣah* that I have explained, but according to the *mašal* [the passage] is about the Torah and those who study it.” Rashi goes on to explain the twenty-two verses again, one by one, according to the *mašal*. Both the scribe of MS Hunt. 268 and Ibn Naḥmias copy and transmit this observation by Rashi. The former specifies that it is the *meliṣat ha-pešaṭ* but does not go into a verse-by-verse explanation of the passage according to the *mašal*. The latter says that it is the explicit literal meaning (המליצה המפורשת) and goes on to comment on the passage, supposedly according to the *mašal*. In this section taken from Rashi, he inserts passages from MS Hunt. 268, cited verbatim. In more than one place, Bamberger, the editor of Ibn Naḥmias’s text, points out that there are inexplicable repetitions. These are due to the fact that the passages inserted from MS Hunt. 268 draw in turn from Rashi. Of the *le’azim* that appear in the passage, only two appear in Ibn Naḥmias: אררימאנגאר for “arrimángad” <אַרְיִמְנָגָאד> and אבדיריאת for “alvedriád” <אַלְבֵּדְרִיאָד> (Prv 31:17). This corruption might be the result of the archaic morphology of the two verbs, which the scribe—who according to the colophon would have finished the copy in 1567—does not understand. To this passage about the woman of valor a second can be added, Prv 1:9, in which Ibn Naḥmias reproduces, with few deviations, the text of MS Hunt. 268, including the vernacular gloss. This second quotation, in addition to the coinciding interpretations of the lemmata, as well as the equivalencies between the prooftexts and the Targum quotations in the chapters that are available for comparison, are evidence that the glossary-commentary circulated among the Toledo associates of Ibn Naḥmias, who was a disciple of Asher ben Jehiel at a time that, as I have already noted, was a turning point in Rashi’s reception in the Iberian Peninsula. The vernacular translation that the glosses represent and transmit is, however, much older.

The text of MS Hunt. 268 thus constitutes an early piece of evidence for the tradition of learning the biblical text in Castilian Romance, a tradition that

126 Joseph ibn Naḥmias, *Peruś ‘al sefer mišle le-rabbi yosef ben rabbi yosef ibn naḥmī‘as*, yoše le-‘or ba-pa’am ha-rišonah ‘al pi ketav yad yehidi be-‘Oqsford ‘im he’arot we-tiqqunim be-siyu’a Šemu’el Abraham Poznansqi, ‘al yede Mošeh Aryeh Bamberger (Berlin: Meqiše nirdamim, 1911; reprint, Jerusalem, 1999).

persisted over time without any significant change.¹²⁷ The continuity of this tradition can be seen in the similarities with other, much later texts, such as the fragments published by Aldina Quintana of a Hebrew-Ladino biblical dictionary with entries organized according to the order of the lemmata. This dictionary was produced, says Quintana, in the Ottoman Empire during the sixteenth century. It was another text intended for basic instruction in scripture that likewise used the Targum, Rashi, and David Kimḥi.¹²⁸ There are also notable similarities with *Hešeq šelomoh* (Venice, 1588 and 1617), a Hebrew-Ladino glossary published by Gedaliah Cordovero and also arranged according to the order of the biblical text. In his introduction, Cordovero advises us that it is a glossary of difficult forms. Although some modern scholars have confirmed this assertion, observing in addition that words are not repeated when they appear again,¹²⁹ Pueyo Mena points out that it needs to be qualified.¹³⁰ The fact that the glossary sometimes translates multi-word strings, and even an entire verse (albeit rarely), that the translator repeats the translation of a lemma when required by the context, and that—despite what Cordovero says—not only difficult forms are translated, indicates that this glossary has much in common with MS Hunt. 268.

Another work that carries on the shared tradition of teaching the biblical text in the vernacular is the Hebrew glossary of biblical roots *Maqre dardeqe* (Instructor of Children, *b. Ta'an.* 21a, etc.), the first such glossary to be printed.¹³¹ There are several versions, without glosses or with glosses in French,

127 Bunis, “Translating from the Head and from the Heart.” On the persistence of this tradition in Italy, see Jerchow, “From *Maqre Dardeqe* to *Sefer 'Arba'ah ve-’Ešrim*”; on the tradition in North Africa, see Moshe Bar-Asher, “La place de Rachi dans l’enseignement traditionnel marocain,” in Sirat, *Héritages de Rachi*, 241–250.

128 Quintana, “From the Master’s Voice.”

129 Moshe Lazar, “Apéndice: Ladinamientos aljamiados de la Biblia,” in Hassán, *Introducción a la Biblia de Ferrara*, 432; Pueyo Mena, “Biblias romanceadas y en ladino,” 220.

130 F. Javier Pueyo Mena, “Séfer Ḥéšeq Šelomó: Edición de Génesis/Berešit (cps. 1–10),” in *Estudios sefardíes dedicados a la memoria de Iacob M. Hassán (z”l)*, Publicaciones de Estudios Sefardíes 13, ed. Elena Romero (Madrid: CSIC, 2011), 436–437.

131 *Editio princeps* and earliest dated exemplar of the text, Naples, 1488. For details on the different versions and manuscripts and the relationship between the various manuscripts and the printed edition, see Jerchow, “From *Maqre Dardeqe* to *Sefer 'Arba'ah ve-’Ešrim*,” and the bibliography quoted therein. Jerchow argues that the Judeo-Arabic glosses in the Italian version were in all likelihood addressed to Italian Jews and the Arabophone Jews in Sicily. For Benjamin H. Hary and M. Ángeles Gallego (“Lexicography and Dialectology in Spanish *Maqre Dardeqe*,” in *Esoteric and Exoteric Aspects in Judeo-Arabic Culture*, ed. Benjamin H. Hary and Haggai Ben-Shammai, Études sur le judaïsme médiéval 33 [Leiden: Brill, 2005], 227–256; and “La versión española de *Maqre Dardeqe*,” in *Biblical, Rabbinical, and Medieval Studies*, vol. 1, *Jewish Studies at the Turn of the 20th Century*, ed. Ángel

Italian/Judeo-Arabic, Spanish/Judeo-Arabic, and Yiddish. Its value lies in the possibility of analyzing the different semantic components of the lexeme according to the lemma. In the Spanish/Judeo-Arabic version of this work, dated 1634 and which remains in manuscript to this day, the Hebrew root is followed by a Castilian gloss and a Judeo-Arabic gloss, accompanied by quotations from the Bible and short explanations in Hebrew, which are drawn from Rashi, Targum, and most significantly David Kimḥi.¹³²

Apart from glossaries and dictionaries, *le'azim* also continued to appear profusely in biblical commentaries such as *Miḳlōl yofi*, by Solomon ibn Melekh (d. 1530), a work published in Constantinople in quires between 1549 and 1554.¹³³ The author of this commentary, who takes a philological approach, compiles the work of earlier grammarians and exegetes, many of whom he had access to indirectly, as Schlossberg shows, through the work of David Kimḥi, whose opinion he tends to defer to more than any other author. The purpose of this work, as Ibn Melekh reveals in the prologue, is to help the reader of the biblical text understand “the plain meaning of the text, as dictated by grammar” (פשט הכתוב על דרך הדקדוק). A few decades later, in 1639, Jacob Lombroso's *Melo' kaf nahat* (A Handful of Gratification, Eccl 4:6) would appear, a commentary published in the form of footnotes to accompany a complete edition of the Hebrew Bible, and which includes a large number of *le'azim* and shares in the spirit of interpreting the text literally.

Sáenz-Badillos and Judit Targarona [Leiden: Brill, 1999], 57–64), the glosses in the Spanish version came from the translation of the Hebrew Bible into Castilian that was used by North African Jews. Note that the manuscript transmitting the Spanish/Judeo-Arabic tradition (Oxford, Bodleian Library, MS Hunt. 218), dating from 1634, also belongs to the Huntington collection.

132 Hary and Gallego (“Lexicography and Dialectology” and “La versión española”) argue that the author was familiar with Saadiah's Bible translation.

133 Eliezer Schlossberg, “‘Miḳlōl yofi’ le-r. šelomoh ben meleḳ: Me’assef le-faršanut ha-miqra’ ha-filologit bi-me ha-benayim,” *Megadim: Biṭṭa’on le-‘inyene miqra’* 5 (1987/88): 45–57.

MS Hunt. 268 and Vernacular Translations of the Hebrew Bible

As has been explained in the previous chapter, there were both defenders and detractors within the Jewish communities of the practice of translating the biblical text into the vernacular, and there is evidence of legal stances both in favor and against this practice. In addition to the different opinions regarding the reading of the weekly *parašah* in the vernacular in the synagogue and the substitution of Aramaic by *la'az* in the fulfillment of the Rabbinic ruling of twice scripture and once Targum, there were voices that spoke out against the reading of biblical texts in the vernacular on holidays for the benefit of women, children, and anyone who was ignorant of Hebrew. The strong stance taken by Isaac bar Sheshet Perfet (Ribash, 1326–1408), for example, against the reading of the Scroll of Esther during the celebration of Purim is well known. Shortly after settling in the city of Zaragoza, Bar Sheshet wrote a letter to Nissim of Gerona arguing against this practice, which, according to him, had been common in that city and elsewhere for thirty years. He based his opinion on three precedents—Naḥmanides (d. c. 1270), Solomon ibn Adret (d. 1310), and Vidal Yom Tov of Tolosa (fourteenth century)—which shows that the practice had existed for at least a century.¹ Similar reactions, both for and against, occurred in other geo-cultural areas as well.²

We know that there were also those who supported translations into *la'az*.³ Although rare, there are witnesses to their existence. Bar Sheshet himself, in his letter to Nissim of Gerona, makes reference to a written translation of Esther, but the only extant text with these features is the stand-alone translation of

1 Naḥmanides (*Hidduše ha-Ramban, Megillah*, 17a), remarks that there were places in Iberia where the reading of the *megillah* in the vernacular was accepted; Isaac bar Sheshet, *Responsa*, # 388, 390 (Nissim Gerondi's response); 391 (on the same topic, a letter written in Tudela, by Ḥasdai Solomon). See Benabu, "On the Transmission," 4–5; Gutwirth, "Religión, historia y las Biblias romanceadas," 120; "Fragmentos de siddurim españoles en la Guenizá," *Sefarad* 40, no. 3 (1980): 389–401 (for echoes of similar prohibitions in latter periods); Magdalena Nom de Déu, "Judeorromances," 49; Pueyo Mena, "Biblias romanceadas y en ladino," 232; David M. Bunis, "Distinctive Characteristics of Jewish Ibero-Romance, circa 1492," *Hispania Judaica Bulletin* 4 (2004): 126–130, etc.

2 For Italy, see Eliezer, "Meḥqar targum ha-miqra'," 83–84.

3 Penkower, "The Canonization," 140 [Hebrew].

the book of Esther that appears with five other works in Salamanca, Biblioteca Universitaria, MS 2105 (fols. 43^v–51^r). Lazar considers this translation separately from the rest of the extant medieval *romanceamientos*, while Sainz de la Maza argues that it arose from a *converso* context.⁴ To this we can add a series of fragments from prayer books, whose history is inextricably tied to that of biblical translations.⁵

6.1 *Romanceamientos and Ladinamientos*

The translation of the Bible into vernacular languages also had defenders and detractors among Christians in the Iberian Peninsula, where the practice was subject to prohibition and Bibles in vernacular were the target of destruction campaigns.⁶ This history of prohibition and destruction, first in Aragon and then in Castile, is well known. In 1233, at the Council of Tarragona, James I of Aragon—reiterating a prohibition imposed by the Council of Toulouse (1229) as part of its campaign against the Albigensians—requested that all Bibles in the vernacular be handed over to the authorities. It was feared that read-

4 The text has been edited in Moshe Lazar, *Sēfer tešūbāh, Book of Repentance: A Ladino Compendium of Jewish Law and Ethics*, technical ed. Robert Dilligan (Culver City, CA: Labyrinthos, 1993), and Carlos N. Sainz de la Maza, “Una versión judeo-española del libro de Esther,” *Ilustración de Ciencias de las Religiones* 4 (1999): 225–256. This translation has not been taken into account in the comprehensive analyses undertaken by Pueyo Mena and other authors.

5 For medieval Castilian prayer books, see Peri, “Prayer in the Vernacular” [Hebrew] (which, though in need of updating, provides a useful general survey of the topic); Fidel Fita, “La Inquisición en Guadalupe,” *BRAH* 23, no. 4 (1893): 323–326; “Fragmentos de un ritual hispano-hebreo del siglo xv,” *BRAH* 36, no. 1 (1900): 85–89; Margherita Morreale, “Libros de oración y traducciones bíblicas de los judíos españoles,” *Boletín de la Real Academia de Buenas Letras de Barcelona* 29 (1961–1962): 239–250; and Gutwirth, “Fragmentos de *siddurim*.” In addition, ritual instructions such as those found in a thirteenth-century *maḥzor*, which have been edited and studied by I.S. Révah and Colette Sirat (“Un *maḥzor* espagnol du XIII^e siècle avec des prescriptions rituelles en castillan: Paris, Bibliothèque nationale, ms. hébreu 591,” *REJ* 119 [1961]: 353–359), are also of great interest for the study of the so-called Judeo-languages. For prayer books in Catalan, see P. Studer, “Notice sur un manuscrit catalan du xve siècle (Bodley Oriental 9),” *Romania* 47 (1921): 98–104; Jaume Riera i Sans, “Oracions en català dels conversos jueus: Notes bibliogràfiques i textos,” *Anuario de Filología* 1 (1975): 345–367, “Un recull d’oracions en català dels conversos jueus (segle xv),” *Estudis Romànics* 16 (1971–1975): 49–97; *El Siddur en Català dels Conversos Jueus (S. xv) conservat a la Reial Acadèmia* (Barcelona: Reial Acadèmia Catalana de Belles Arts de Sant Jordi, 1993).

6 The scholarly literature on this topic is vast. For a comprehensive recent reassessment with extensive bibliography, see Sergio Fernández López, *Lectura y prohibición de la Biblia en lengua vulgar: Defensores y detractores* (León: Universidad de León, 2003), 89–150 (on the prohibition and destruction of Bibles), 153–265 (on the polemic regarding translations).

ers would draw misleading conclusions from these translations, and that these conclusions would lead them into heresy. Due to a lack of documentation, we cannot know whether these provisions were actually implemented, but they were certainly not forgotten, since we find echoes of the prohibition at later councils in Aragon, such as the *Concilio Tarraconense*, held in 1317.

The policy was very different in Castile, where there were no prohibitions until the 1490s. Then, at an unknown date (but probably in April–May 1492, according to Fernández López), the newly created Inquisition issued a decree that prohibited vernacular Bibles. The reason for declaring such a prohibition was the alleged use that Jews were making of these Bibles to persuade converts to Christianity to revert to their former religion.⁷ A few years later, in 1497, the General Inquisitors sent a letter from Ávila to Valencia urging their counterparts in that city to request the handing over to the authorities of different kinds of books, among them vernacular translations of the Bible. The edict faced opposition in Valencia, where it was apparently not implemented; but it seems to have been rigorously enforced in Catalonia. Similar regulations were reenacted throughout the sixteenth century.

The result of these prohibitions was utter destruction. To mention only a couple of episodes, in 1490 an unknown number of so-called “false Bibles” were burned in Toledo, along with other books deemed to be heretical, and in 1492 twenty Bibles suspected of having been translated from Hebrew were also burned in public in Salamanca.⁸

In light of these campaigns, the survival of some fourteen Bible manuscripts, most of them currently held in Spanish libraries, is all the more amazing.

Among them, those that were translated (either partially or in their entirety) from the Hebrew Bible, are:⁹

7 At first, the vernacular Psalter and liturgical gospels and epistles escaped the prohibition.

8 See Fernández López, *Lectura y prohibición*, 142–143.

9 It would be of little use to present a detailed history of the scholarship on each one of these codices here. For a relatively recent bibliographical survey, see Gemma Avenzoa and Andrés Enrique-Arias, “Bibliografía sobre las biblias romanceadas castellanas medievales,” *Boletín bibliográfico de la Asociación Hispánica de Literatura Medieval* 19 (2005): 411–454, and for more-recent updates see Andrés Enrique-Arias and F. Javier Pueyo Mena, eds., *Biblia Medieval* database, <http://www.bibliamedieval.es>, which includes a searchable corpus of all medieval translations of the Bible into Castilian and detailed information on each of the codices and fragments included therein. For a complete codicological description of the codices, see Gemma Avenzoa, *Biblias castellanas medievales* (San Millán de la Cogolla: Cilen-gua, 2011). Filiations of the different translations appeared (in chronological order) in Lazar, “Ladinando la Biblia,” 355; Moshe Lazar, F. Javier Pueyo Mena, and Andrés Enrique-Arias, *Biblia romanceada Real Academia de la Historia, Ms. 87, 15th Century*, ed., introd. and notes,

- San Lorenzo de El Escorial, Real Monasterio, MS I.i.3 (E₃): E₃₁.¹⁰ Jewish canon; E₃₂: 1–2 Maccabees.¹¹
- San Lorenzo de El Escorial, Real Monasterio, MS I.ii.19 (E₁₉): E₁₉₁: Pentateuch;¹² E₁₉₂: Joshua, Judges; E₁₉₃: 1–2 Samuel, 1–2 Kings; E₁₉₄: Writings.¹³
- San Lorenzo de El Escorial, Real Monasterio, MS I.i.4 (E₄): E₄₁ (Pentateuch, Joshua, Judges); E₄₂ (1–2 Samuel, 1–2 Kings);¹⁴ E₄₃ (Later Prophets); E₄₄ (Writings).¹⁵
- San Lorenzo de El Escorial, Real Monasterio, MS I.i.7 (E₇): Pentateuch, Former Prophets.¹⁶
- San Lorenzo de El Escorial, Real Monasterio, MS I.i.5 (E₅): Later Prophets, Writings.
- Madrid, Real Academia de la Historia, MS 87 (RAH): RAH₁ (Isaiah, Jeremiah, Ezekiel 1–14); RAH₂ (Ezekiel 14–48, Twelve Prophets, Daniel).¹⁷

Spanish-Jewish Texts Series 5 (Madison, WI: Hispanic Seminary of Medieval Studies, 1994), xx; Lazar, *Biblia ladinada*, xviii; Pueyo Mena, *Biblia Romanceada*, lviii; Lazar, *The Ladino Scriptures*, xiii. In this chapter, I follow the updated filiations proposed by Pueyo Mena, “Biblias Romanceadas y en ladino,” 261, and F. Javier Pueyo Mena and Andrés Enrique-Arias, “Los romanceamientos castellanos de la Biblia hebrea compuestos en la Edad Media: Manuscritos y traducciones,” *Sefarad* 73, no. 1 (2013): 167.

- 10 The subscripts indicate textual units.
- 11 Edited in Lazar, *Biblia ladinada*. E₃ has traditionally been dated to the late fourteenth or early fifteenth century. Avenzoa (*Biblias castellanas*, 131), dates it to ca. 1425–1450; more recently, Rosa Rodríguez-Porto (“Forgotten Witnesses: The Illustrations of Ms. Escorial, I.i.3 and the Dispute over the Biblias Romanceadas,” *Medieval Encounters* 24, nos. 1–3 [2018]: 116–159) pushes the date back to the last quarter of the fifteenth century.
- 12 Pueyo Mena and Enrique-Arias, “Los Romanceamientos,” believe that Joshua is part of E₁₉₂ and not E₁₉₁, which differs from earlier filiation theories.
- 13 Edited by Mark G. Littlefield in *Escorial Bible I.ii.19*, ed., study and notes, Spanish Series 66 (Madison, WI: Hispanic Seminary of Medieval Studies, 1992).
- 14 Pueyo Mena, “Biblias romanceadas y en ladino,” divides the contents of this codex into four parts, in contrast to earlier filiations, which divide it into three: E₄₁: Pentateuch and Former Prophets; E₄₂: 1–2 Samuel, 1–2 Kings; and E₄₃: Writings.
- 15 Edited in Llamas, *Biblia medieval romanceada judío-cristiana*; Oliver H. Hauptmann, ed., *Pentateuch*, vol. 1 of *Escorial Bible I.J.4* (Philadelphia: University of Pennsylvania Press for Grinnel College Press, 1953); and Oliver H. Hauptmann and Mark G. Littlefield, eds., [*Joshua–2 Maccabees*], vol. 2 of *Escorial Bible I.J.4*, Spanish Series 34 (Madison, WI: Hispanic Seminary of Medieval Studies, 1987). With the exception of Amigo (*El Pentateuco de Constantinopla*, 239–240) most scholars consider that the book of Psalms was translated from Latin.
- 16 Edited by Mark G. Littlefield in *Escorial Bible I.i.7*, ed., study, notes and glossary, Spanish series 111 (Madison, WI: Hispanic Seminary of Medieval Studies, 1996).
- 17 Edited in Lazar, Pueyo Mena, and Enrique-Arias, *Biblia romanceada Real Academia de la Historia, Ms. 87, 15th Century*.

Madrid, Biblioteca Nacional de España, MS 10288 (BNM): Later Prophets, Writings.¹⁸

Lisbon, Biblioteca da Ajuda, MS 52-XIII-1: Pentateuch, Joshua, Judges.

Évora, Biblioteca Pública, MS CXXIV/1–2 (EV): Psalms–2 Chronicles

Madrid, Palacio Ducal de Liria, Biblia de Alba or Biblia de Arragel (Arragel).¹⁹

Oxford, Bodleian Library, MS Canon. Ital. 177: Joshua, Judges, Ruth 1–2 Samuel and 1–2 Kings (ends in 2 Kgs 23:3).²⁰

Évora, Arquivo Distrital, Fundo Notarial, 836 (EV₂).²¹

To these we may add the fragments in Córdoba, Archivo de la Catedral, MS 167, which include Pss 65:6–68:35, 106:37–109:12,²² and the bifolia of a *romanceamiento* from the Santa María de la Sisle monastery that were used as material to reinforce the binding of documents held today in the Archivo Histórico Nacional. The latter include: Ez 16:25–18:30²³ and Ps 32:2–36:7 and 78:25–81:2.²⁴

I have omitted from this list San Lorenzo de El Escorial, Real Monasterio, MS I.i.6, and MS I.i.8, two codices thought to have been translated from the Vulgate which together constitute a complete Bible,²⁵ as they do not serve my present purposes in this chapter. They are, however, of great value for the study of this manuscript, in two regards: (1) they represent the only medieval transla-

18 Edited in Pueyo Mena, *Biblia Romanceada Biblioteca Nacional de Madrid Ms. 10.288*.

19 Edited by A. Paz y Meliá and J. Paz, *Biblia (Antiguo Testamento) traducida del hebreo al castellano por Rabi Mose Arragel de Guadalfajara (1422–1433?) y publicada por el Duque de Berwick y de Alba*, 2 vols. (Madrid: Imprenta Artística, 1920–1922). Luis Girón-Negrón, Andrés Enrique-Arias, and F. Javier Pueyo Mena, along with a team of scholars, are currently preparing a multi-volume annotated critical edition of Arragel's Bible.

20 On this codex, see Conde, "A Neglected Old Spanish Biblical Translation." The filiation of the codex is discussed in Pueyo Mena and Enrique-Arias, "Los Romanceamientos."

21 EV₂ was first included in the filiation tree in Pueyo Mena, "Biblias Romanceadas."

22 Pueyo Mena, "Biblias Romanceadas," includes this fragment for the first time in the filiation tree. It coincides with E₃₁.

23 Gemma Avenzoa, "Fragmento de biblia romanceada reutilizada como cubierta de un legajo procedente del Monasterio de Santa María de La Sisle," *Sefarad* 77, no. 2 (2017): 289–313.

24 Gemma Avenzoa, "Salmos 32:2–36:7 y 78:25–81:2: Nuevos fragmentos de la Biblia castellana romanceada del Monasterio de Santa María de la Sisle," *Magnificat: Cultura i literatura medievals* 5 (2018): 115–151. Avenzoa believes them to be part of a manuscript that was at the Santa María de la Sisle monastery in about 1487 and that descends, directly or indirectly, from the same antigraph as E₃₁.

25 MS I.i.6 contains: Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, Ecclesiasticus, Later Prophets, 1–2 Maccabees, New Testament, and MS I.i.8: Leviticus, Numbers, Deuteronomy, Joshua, 1–2 Kings, 1–2 Chronicles, the prayer of Manasseh, 1–2 Ezra, Nehemiah, Tobit, Judith, Esther, Job, Psalms.

tion of the Hebrew Bible that dates back to the early thirteenth-century, and as such they will be of great use for comparison in the linguistic analysis that will be carried out in chapter 7; and (2) the book of Psalms, which is incomplete—it includes only the first seventy psalms—is traditionally attributed to Hermanus Allemanus, who allegedly translated the book from Hebrew, a matter on which there is no scholarly consensus and which deserves separate attention.

Several generations of scholars have studied the connections among medieval Bibles (generally known as *romanceamientos*), and between them and Bibles produced after 1492 in the Sephardic Diaspora (*ladinamientos*).²⁶ An early approach, which focused on the intended readership, has been followed by a more nuanced one, which makes two crucial observations regarding the extant codices:²⁷

1. Some are composite volumes, made up of two or more families of translations, meaning that the codex does not represent a translation made by a single translator from beginning to end; rather, it combines distinct versions that can be traced back to different sources.²⁸ Very briefly, Pueyo Mena establishes the following families, based on extant testimonies:

26 The terms *romanceamientos* and *ladinamientos* conventionally designate the translations of the Hebrew Bible into Castilian produced before and after 1492, respectively. Note that, in his edition of E3, a medieval translation, Lazar designates the text of this codex as “Biblia ladinada,” precisely because he wishes to stress the connection that it has, in his opinion, with the translation method common in Diaspora Bibles. In “‘Ladinismes’ dans la *Fazienda de Ultra Mar*, une ‘Biblia Medieval Romanceada’ du XI^e siècle,” in *Actes du deuxième congrès international d’étude des cultures de la Méditerranée occidentale*, ed. Micheline Galley (Algiers: Société Nationale d’édition et de diffusion, 1978), 2:220–226, and other works, Haïm Vidal Sephiha spoke of “Ladinismos,” that is, calques from Hebrew in the pre-1492 translations. Amigo (*El Pentateuco de Constantinopla*, 46) avoids drawing conclusions about the “thorny issue” of deciding whether medieval versions of the Hebrew Bible are Ladino documents. See also Bunis’s appraisal in “Distinctive Characteristics.”

27 What follows is intended to orient the reader within the current state of research and not to offer a historiographical survey of currently held views.

28 This was pointed out by Margherita Morreale in “El código de los ‘Profetas’ en latín y castellano que se conserva en la biblioteca de la Real Academia de la Historia (87),” *BRAH* 150, no. 2 (1962): 138. In “Biblias romanceadas y en ladino,” 206–208 and 261, Pueyo Mena presents a lineage diagram that has been updated from earlier versions in Lazar, “Ladinando la Biblia,” 355; Lazar, Pueyo Mena, and Enrique-Arias, *Biblia romanceada Real Academia de la Historia, Ms. 87*, XI; Lazar, *Biblia ladinada*, xviii; and Pueyo Mena, *Biblia romanceada Real Academia de la Historia, Ms. 87*, lvi–lvii. The diagrams in Lazar (“Ladinando la Biblia,” 355, and *Biblia ladinada*, xviii) are more comprehensive in that they incorporate the Septuagint and other Greek versions, Latin versions, the medieval exegetical tradition, Targum, etc. into the family tree.

- α oral or written translations into Latin, or Romance, dated to the twelfth century, none of which are extant and all of which are prior to *La fazienda de ultramar*, which presents a tradition that is different from that of the rest of the families.
- β oral Hispano-Jewish tradition, dated to the end of the thirteenth century,²⁹ from which are derived the *[E3₁]³⁰ and *[RAH] families.³¹
- γ the original translation (or possibly the first written version of an oral translation) on which the *[E19₁] family is based, dated to the end of the thirteenth century or beginning of the fourteenth.³²
- δ the original translation (or possibly the first written version of an oral translation), on which the *[E7/E5] family is based, dated to the end of the thirteenth century or beginning of the fourteenth.³³
- ε the earliest translation (or possibly the first written version of an oral translation), dated to the early fourteenth century, on which E4₁ and EV₂ are based.³⁴
- ζ the earliest translation (or possibly the first written version of an oral translation), dated to the early fourteenth century, on which the *[BNM] family is based.³⁵

This lineage has been generally adopted in the field.³⁶ In a work published in 2013, Pueyo Mena and Enrique-Arias analyzed the lexical coher-

29 Following the interpretation of Lazar, *Biblia ladinada*, xx.

30 This family would be made up of: E3₁, Aj, E19₃ and Córdoba, Archivo de la Catedral, MS 167.

31 Family made up of RAH₁ and Arragel.

32 Family made up of E19₁. Pueyo Mena, “Los romanceamientos,” modifies earlier filiations, making E19₁ an independent family that traces directly back to α.

33 The family is made up of *[E5]: E5, EV, E4₃, and according to Pueyo Mena and Enrique-Arias (“Los Romanceamientos”) MS Canon Ital. 177 (for Ruth); and *[E7]: E7, E4₂, E19₂, and according to Pueyo Mena and Enrique-Arias (“Los Romanceamientos”) MS Canon Ital. 177 (for Judges).

34 Pueyo Mena, “Los romanceamientos,” modifies earlier filiations, making E4₁ (and EV₂) into an independent family that traces directly back to α.

35 Family made up of BNM, RAH₂, and E4₄.

36 See other recent surveys in Gemma Avenoza, “Las traducciones de la Biblia en castellano en la Edad Media y sus comentarios,” in *La Edad Media*, 1/2, *El texto: Fuente y autoridad*, ed. María Isabel Toro Pascua, vol. 1 of *La Biblia en la literatura española*, ed. Gregorio del Olmo Lete (Madrid: Trotta / Fundación San Millán de la Cogolla, 2008), 13–75; and “The Bible in Spanish and Catalan,” in *From 600 to 1450*, vol. 2 of *The New Cambridge History of the Bible*, ed. Richard Marsden and E. Ann Matter, (Cambridge: Cambridge University Press, 2012), 2:288–306; Pedro Sánchez-Prieto Borja, “Biblias romanceadas,” in Alvar and Lucía Megías, *Diccionario filológico*, 212–223. The Biblia Medieval database, <http://www.bibliamedieval.es>, includes up-to-date information about the entire group of medieval

ence in the translation of twenty-eight Hebrew lemmata in the eleven medieval codices containing vernacular renderings of the Hebrew Bible into Castilian, to determine how many translations this textual corpus contains. Based on this analysis, they have established six distinct translation projects: E₃ (complete Bible), E₁₉ (Pentateuch), E₇/E₅ (complete Bible), the Marqués de Santillana Bible (E₄ for Pentateuch, Former Prophets and Writings, and BNM for Later Prophets and Writings),³⁷ the Arragel Bibles (Arragel and RAH, the latter for Later Prophets), and the Former Prophets contained in MS Canon Ital. 177.³⁸

2. In spite of the fact that these Bibles were translated from Hebrew, they were influenced by the Vulgate to differing degrees. Some translations (such as E₃ and E₅) are considered to be more conservative, hence closer to the text of the Hebrew Bible. In some manuscripts a passage, or even a book (such as *Lamentations* in BNM), is transcribed twice from different sources. In E₄, the Psalms (in addition to other books not included in the canon of the Hebrew Bible) were translated from Latin. In the so-called Arragel Bible, Moses Arragel, the translator, often drew directly from the Vulgate. The book of Psalms, and to a lesser extent Job and Proverbs, are said to be either translated from the Vulgate or the result of a thorough revision based on the Vulgate.³⁹ In fact, the three books constitute a compact group of quires that might have gone through a different revision process than the remaining books, as suggested by Avenzoa.⁴⁰

Regarding the post-1492 translations, or *ladinamientos*, scholars recognize both an Eastern tradition (printed in Hebrew script in Constantinople, Salonica, Vienna, Venice, Livorno⁴¹ and other cities of the Oriental Diaspora that had

biblical translations; it has been indispensable as a reference for the comparison undertaken here.

- 37 The Marqués de Santillana Bible comprised three volumes: 1) a non-extant first volume which would contain the same text that has reached us in E₄; 2) BNM, and 3) a third volume for the New Testament in a translation by Martín de Lucena.
- 38 Pueyo Mena and Enrique-Arias, "Los romanceamientos castellanos." In their analysis, Pueyo Mena and Enrique Arias leave out the *Fazienda de Ultramar*, the book of Esther included in Salamanca, Biblioteca Universitaria, MS 2015, and small fragments from the fifteenth century.
- 39 Pueyo Mena and Enrique-Arias, "Los romanceamientos castellanos," 171, n. 6. The authors exclude Arragel's translation of Psalms from their analysis on account of this fact.
- 40 Avenzoa (*Biblias castellanas*, 228) points out codicological features that might indicate a different revision process for these three books: quires 99^o–105^o (Psalms) and 110^o–112^o (end of Job and Proverbs), rubricated by a final capital R.
- 41 On the specificity of the editions from Venice and Livorno, see Bunis, "Tres formas de

welcomed the first generation of exiles from the Hispanic kingdoms at the end of the fifteenth century) and a Western tradition (printed in Latin script in Ferrara and Amsterdam, places that received New Christians starting in the sixteenth century).⁴² The works used in the comparison in this chapter are the following:

Hešeq šelomoh (Solomon's Desire, 1 Kg 9:1, 19, HS), printed by Gedaliah Cordovero in Venice on the press of Giovanni di Gara in 1588, and reprinted in 1617 on that of Pietro and Lorenzo Bragadin.⁴³

Melo' kaf naḥat (A Handful of Gratification, Eccl 4:6, Lombroso), a commentary in Hebrew that Jacob Lombroso adds as footnotes to an edition of the Hebrew text of the Bible. This commentary contains many terms in Ladino, written in Hebrew characters. It was published in Venice by Giovanni Martinelli for Giovanni Vendramin in 1638/39.⁴⁴

An edition of Job in Ladino (S), in Hebrew characters, which appeared in Salonica in 1570.⁴⁵

An edition of the Hebrew text and translation into Ladino of Job (L), in Latin characters, published by Giovanni Vincenzo Falorni in Livorno in 1778.

ladinar"; Pueyo Mena, "Biblias romanceadas y en ladino," 210–211; Isaiah Sonne, "Jacob Lombroso and the Book Heshek Shlomo," *KS* 11, no. 3 (1934/35): 501–502 [Hebrew].

42 For detailed surveys of the post-1492 translation traditions, see Lazar, "Ladinando la Biblia," 362–440; Pueyo Mena, "Biblias romanceadas y en ladino," 211–235; Dov Cohen, "Novedades bibliográficas en el estudio de las ediciones de biblias sefardíes (siglo XVI)," *Sefarad* 79, no. 1 (2019): 199–224. The last of these titles contains new information about editions that were unknown until now and important corrections to the dating of the earliest known editions.

43 References here are to the 1617 edition. See Lazar, "Apéndice," 431–433, and § 2.1 and § 5.7 above.

44 *Ḥamišah ḥumše torah, u-neḥi'im rišonim we-ḥaronim u-ḳetubim, 'im peruše ha-millot 'al pi ha-diḡduq u-feruš 'ofen qer'at ta'ame 'emet u-ḳelalehem* (Venice: Giovanni Martinelli for Giovanni Vendramin, 1638/39). In "Jacob Lombroso" [Hebrew], Sonne proves not only that Lombroso is not the author of HS, as previous authors have held, but that he wrote his glosses with the aim of polemicizing their content.

45 Lazar produced an edition of this translation, together with that of other books of the Bible, which appeared in Salonica and Constantinople between 1540 and 1572 (*The Ladino Scriptures*).

Biblia de Ferrara (F), the first complete edition of the Bible in Ladino, published by Yom Tov Atías and Abraham Usque in Ferrara in 1553.

As for the relationship between the two traditions, Eastern and Western, it has been pointed out that both derive from the same medieval tradition. Lazar and later scholars have noted particular affinities between a text from the *[E₃₁] family and the Constantinople Pentateuch and Ferrara, the latter having also been influenced by glossaries and rabbinic exegesis.⁴⁶ Moreover, Lazar highlighted the importance of the oral tradition (from which the *[E₃₁] family would have ultimately derived) in the process of development and transmission of the post-medieval tradition.

However, besides affinities with the medieval families represented by the extant codices, post-exile translations are generally thought to derive from either a written Ladino textual tradition which did not survive, and which existed in parallel to the oral Ladino tradition,⁴⁷ or exclusively from the latter, which existed among Jews in the Peninsula since at least the thirteenth century.⁴⁸ With a clear emphasis on orality, Bunis believes that the biblical glossary *Hešeq šelomoh* is the text that most directly reflects the popular tradition of translating the Bible in the Jewish communities of the Iberian Peninsula, and he underscores the eminently oral nature of this tradition, as does Schwarzwald.⁴⁹ Pueyo Mena, who also recognizes clear affinities between the *ladinamientos* and the *[E₃₁] family, emphasizes oral transmission as well.⁵⁰

46 Lazar, "Ladinando la Biblia," 358–359. Note that Lazar includes Arragel and sections of E₁₉ in the E₃ family (*[E₃₁] in Pueyo Mena's terms) whereas Pueyo Mena considers these to be part of a different family (*[RAH]).

47 Sefhiha, "El ladino verdadero," 25; "Ladinismes"; Benabu, "On the Transmission."

48 Hassán, "¿Es el ladino judeoespañol calco?"; Bunis, "Translating from the Head and from the Heart"; and Pueyo Mena, "Biblias romanceadas y en ladino," 237.

49 Bunis, "Translating from the Head and from the Heart" and "Tres formas de ladinar." In the latter work, Bunis argues that, in addition to the model of translation represented by HS, there were two others in the sixteenth and seventeenth centuries: one represented by Lombroso (mid-way between the medieval Jewish oral tradition and the standard literary Spanish of the time), and the other by Ferrara (mid-way between the old-fashioned system of translation, the literalism practiced by the Sephardic Jews of Italy and the Ottoman Empire, and the refined literary Spanish of contemporary Christian authors). Schwarzwald ("On the Jewish Nature," "The Relationship," and "Lexical Variations") also underscores the oral nature of the tradition, and denies any link between medieval codices and the translations of the Diaspora.

50 Pueyo Mena ("Biblias romanceadas y en ladino," 212) finds no systematic evidence for textual links between Ferrara and any of the medieval *romanceamientos* that have come down to us. Nor, in his opinion, is the translation technique the same.

Over these translations, which are well known and have been widely studied, the glosses in MS Hunt. 268 have two advantages. On the one hand, the codex in which they appear (which as I have discussed, copies a previous text) was in all likelihood produced in the late thirteenth century, and the tradition they transmit is close in time to the period in which the earliest families of translations originated. On the other, these glosses turn out to be very close to the Jewish tradition of producing Bibles in Ladino, as was the common practice in schools, and they provide the earliest evidence of those medieval glossaries whose existence has been taken for granted by authors such as Lazar, Gutwirth, Bunis, Pueyo Mena, and others. It is therefore interesting to compare them to the extant written translations and to include them in the academic debate surrounding both the written and the oral traditions of Bible translation.

6.2 Jb 1–10 in MS Hunt. 268 and the Medieval and Post-medieval Traditions

To this end, what I propose here is a comparison of the glosses of Jb 1–10 with the corresponding terms in all extant medieval codices and in a selection of glossaries and translations from after 1492.⁵¹ This comparison is based on, and limited to, lexicographical variants.⁵² It does not take into account graphical or phonetic-phonological variants, variants of verb or nominal inflections, or derivative variants. Although these are of great interest, they are beyond the scope of the present study.

One thing to note before proceeding is that Arragel was translating both from the Hebrew text and from the Vulgate. His translation has been included in the study because, when he translated from the Hebrew, there are inter-

51 The *romanceamientos* that are relevant for comparing are: E3, E5 (represented by the E5 and EV codices), the Marqués de Santillana Bible (represented by the E4 and BNM codices), and Arragel (represented by the Arragel Bible). Here I follow the edition included in the Biblia Medieval database, but unlike the Biblia Medieval, I do not indicate in italics the completion of the abbreviations. The *ladinamientos* that I have consulted are those that have already been mentioned (HS, Lombroso, S, L, and Ferrara).

52 For the purposes of the comparison, note the following: 1) each of the terms of a “doublet” (nos. 18–19, 22–23, 28–29, 99–100, 121–122, 133–134), or a syntactic unit, such as “centellas de fuego,” made up in this case of a noun and a noun complement (nos. 1–2, 42–43, 52–53, 61–62, 74–75, 77–78, 80–81, 84–85, 126–127, 140–141), or of a combination of the two preceding categories (nos. 102–103–104 and 129–130–131) is computed independently; 2) I have eliminated the *le’azim* “bedegamri” (Jb 6:4), “alançadera” (Jb 7:6), and “asómad” (Jb 10:22), which are not translations of the lemma but rather appear embedded the commentary. The total number of entries is thus 144.

esting matches with MS Hunt. 268, some of which are unique among the *romanceamientos*, and some others among both *romanceamientos* and *ladinamientos*.

Conclusions to this comparison will be presented at the end of this list.

- 1–2. Jb 1:5. כי הקיפו. *cuand si com[p]liron*.
 E3: quando; E5: E asy commo; EV: E asy commo; E4: E common; BNM: E como; Arragel: & asy commo.
 HS: קומו; Lombroso: –; S: קומו; L: quando; F: quando.
- E3: se acabaua; E5: se açercauan; EV: se açercauan; E4: açercauan; BNM: çercauan; Arragel: si cunplian.
 HS: שי ארודיארון; Lombroso: –; S: שי ארודיארון; L: arodearon; F: se arrodeauan.
3. Jb 1:5. אולי חטאו. *quiçá*.
 E3: qujça; E5: quiça; EV: quiça; E4: quiça; BNM: qujça; Arragel: quiçab.
 HS: –; Lombroso: –; S: קיסה; L: quiças; F: quiça.
4. Jb 1:7. משוט בארץ. *de espandermi*.
 E3: de estenderme; E5: de conquistar; EV: de conquistar; E4: de trascurrir; BNM: de trascurrir; Arragel: de çircundar.
 HS: די אישפאנדירמי או אטורשיר; Lombroso: די אישפאנדירמי; S: די אישפאנדירמי; L: de Espanderme; F: de arrodear por.
5. Jb 1:9. ירא איוב. *temed*.
 E3: teme; E5: teme; EV: teme; E4: teme; BNM: teme; Arragel: teme.
 HS: –; Lombroso: –; S: טימי; L: teme; F: teme.
6. Jb 1:10. שכח בעדו. *encobrist*.
 E3: manparaste; E5: anparaste; EV: anparaste; E4: abrigaste; BNM: abrigaste; Arragel: defiendes.
 HS: מאנפאראשטי; Lombroso: –; S: מאנפאראשטי; L: amparastes; F: manparaste.
7. Jb 1:10. פרץ בארץ. *mochiguad*.
 E3: cresçio; E5: multiplico; EV: multiplico; E4: multiplico; BNM: multiplico; Arragel: multiplicaron.
 HS: פרוגיגו; Lombroso: –; S: פרוגיגו; L: fruchiguò; F: fruchiguo.

8. Jb 1:11. **אם לא על פניך יברכך**. ni:s de ciertu.
E3: çierto; E5: que [por la tu uĵda]; EV: que [por la tu vida]; E4: ca çiertamente; BNM: ca çiertamente; Arragel: & veras commo.
HS: –; Lombroso: –; S: שי נו; L: sino; F: si no.
9. Jb 1:16. **ותבער בצאן**. acendí·s.
E3: –; E5: & ençendio; EV: & ençendio; E4: & ençendiose; BNM: & ençendiose; Arragel: ardio.
HS: –; Lombroso: שי ארדיי; S: אסינדיושי; L: ardio; F: ençendio.
10. Jb 1:21. **אשוב שמה**. a la fosa.
E3: ala huesa; E5: ala fuesa; EV: ala fuesa; E4: ala fuessa; BNM: alla; Arragel: alla.
HS: –; Lombroso: –; S: אאי; L: alli; F: alli.
11. Jb 1:22. **ולא נתן תפלה**. mingua.
E3: ofensa; E5: menoscabo; EV: menoscabo; E4: jnjustiçia; BNM: jnjustiçia; Arragel: cosa fea.
HS: מינגואה; Lombroso: מינגואה; S: מינגואה; L: mengua; F: mengua.
12. Jb 2:3. **ותסיתי בו**. e metis[t]mi.
E3: & engannasteme; E5: & sonbrysteme; EV: & sonbrysteme; E4: & sonbayste; BNM: E sobaysteme; Arragel: & tu enduzesme.
HS: אי שונבאישיטימי; Lombroso: –; S: אי שונבאישיטימי; L: y sonbaisteme; F: ynçitasteme.
13. Jb 2:3. **לבלעו**. por desferlu.
E3: por lo desfazer; E5: el alo desfazer; EV: el alo desfazer; E4: para lo estragar; BNM: para lo estragar; Arragel: que lo afligua.
HS: פור דישפאזרלו; Lombroso: –; S: פארה דאניארלו; L: para dañarlo; F: para desfazerlo.
14. Jb 2:8. **להתגרד**. por rascarsi.
E3: para se rrascar; E5: con que se estregaua; EV: conque se estregaua; E4: para se rraer; BNM: para se Raer; Arragel: para se rascar.
HS: פור ראשקארשי; Lombroso: פארה ראשקארשי; S: פארה ראשקארשי; L: para rascarse; F: para se rascar.

15. Jb 2:11. ויועדו. ו.2:11. apañáronsi.
E3: ayuntaronse; E5: conçertaronse; EV: conçertaronse; E4: aplazaronse; BNM: aplazaronse; Arragel: amonestaronse.
HS: –; Lombroso: –; S: אי אפלזרונשי; L: fueron aplasados; F: y aplazaronse.
16. Jb 2:11. לבוא לנוד לו. 2:11. por trastol[1]er.
E3: a conortallo; E5: a conortarlo; EV: a conortar lo; E4: alo conortar; BNM: alo conortar; Arragel: alo conortar.
HS: פאר קונשולאר; Lombroso: פארה קונדולירשי די איל ולועזים פארה; S: קומפלאניר פרה; L: para condolese (sic) de el; F: a condolerse del.
17. Jb 3:3. הלילה אמר. 3:3. que díxed.
E3: en que fue dicho; E5: que se dixo; EV: que se dixo; E4: que dixo; BNM: que dixo; Arragel: que dixeron.
HS: –; Lombroso: –; S: קי דישו; L: que dijo; F: que dixo.
- 18–19. Jb 3:3. הרה גבר. 3:3. por cocintadu o nadu.
E3: engendrose; E5: conçebido; EV: conçebido es; E4: conçebido; BNM: conçebid; Arragel: conçebida es.
HS: פואי אינטינטאדה די ורון; Lombroso: פואי אינטינטאדה די ורון; S: פואי אינטינטאדה די ורון; L: fue encintada; F: conçebido.
20. Jb 3:4. ואל תופע. 3:4. non esclaréçcad.
E3: nin esclarésçiera; E5: njn esclarésçiera; EV: njn esclarésçiera; E4: nin resplandesca; BNM: njn Resplandesca; Arragel: nin ouiera del recordaçion.
HS: אישקלארישיירה; Lombroso: –; S: נון אקלארארה; L: non esclarésçiera; F: no resplandeciera.
21. Jb 3:5. יגאלהו חשך. 3:5. enfosquéxenlu.
E3: enconaronlo; E5: fuera afiçonado & rredemjdo; EV: E fuera Redemjdo; E4: Aconpañele; BNM: aconpañele; Arragel: obscureççer lo deuieran.
HS: אינקונארן לו; Lombroso: אינשושייארנלו; S: אינקונארן לו; L: Ensuziaralo; F: ensuziaralo.

- 22–23. Jb 3:5. כמרירי יום. *cum amargos o camiaduras*.
 E3: como los que son amargos; E5: como los amargos; EV: como los amargos; E4: como las amarguras; BNM: como las amarguras; Arragel: amargos.
 HS: קומו אמארגאנטיש; Lombroso: קומו אמארגוש; S: אישקליינטאדוראש; L: como amargos; F: como callentura.
24. Jb 3:6. אל יחד. *non s'adúngued*.
 E3: non fue *vno*; E5: non conujnjera; EV: non conujnjera; E4: non se *vnjfique*; BNM: non se *vnjfique*; Arragel: non entrara en copia.
 HS: שי אאונארה; Lombroso: שי אאונארה; S: נון שי אאונרה; L: no se aunara; F: no se ayuntara.
25. Jb 3:7. גלמוד. *solu*.
 E3: sola; E5: *sennera*; EV: *sennera*; E4: *solitaria*; BNM: *solitaria*; Arragel: *solitaria*.
 HS: שולו; Lombroso: –; S: שולו; L: soledad; F: sola.
26. Jb 3:9. כוכבי נשפו. *so mañana*.
 E3: de esa noche; E5: del su *rresplandor*; EV: del su *Resplandor*; E4: de su noche; BNM: de su noche; Arragel: *dela su noche*.
 HS: די שו ניבי; Lombroso: שו נוגי; S: די שו נוגי; L: de su noche; F: de su noche.
27. Jb 3:9. בעפעפי שחר. *en claridades*.
 E3: la claridad *dela mannana*; E5: el *asomada del alma*; EV: el *asomada del alma*; E4: Con sus *sobreçejas el alua*; BNM: con sus *sobreçejas el alua*; Arragel: *en los rayos claros que se leuantan por la mañana*.
 HS: אין אלבוראדאש די מאנייאנה; Lombroso: אלווראדאש; S: אין אלוורדש; L: en alboradas de mañana; F: en alboradas de mañana.
- 28–29. Job. 3:16. לא אהיה. *biyel fus o non serié*.
 E3: fuera; E5: que non fue; EV: que non fue; E4: por que non fue; BNM: por que non fue; Arragel: non *fuy*.
 HS: –; Lombroso: –; S: קי נון פואירה; L: ojalà fuera; F: no fuera.
30. Jb 3:17. גיעי כח. *lazrosos*.
 E3: los *trabajados [de fuerça]*; E5: los *trabajos [de fuerça]*; EV: los *trabajos [de fuerça]*; E4: los *cansados [de fuerça]*; BNM: los *cansados [de fuerça]*; Arragel: *afanosos [de fuerça]*.
 HS: לאזראדוש; Lombroso: –; S: לאזראדוש; L: *lazrados*; F: *lazrados*.

31. Jb 3:18. שאננו. s'aquedan.
E3: sosiegan; E5: duermen; EV: duermen; E4: rreposan; BNM: Reposan; Arragel: ya quedan.
HS: פּוֹאִירוֹן אַקִּידאָדוּשׁ; Lombroso: שיאַקִּידאַרֹון; S: פּוֹאִירוֹן אַקִּידאָדוּשׁ; L: son aquedados; F: fueron aquedados.
32. Jb 3:24. לחמי. mi comer.
E3: mj comer; E5: mj comer; EV: mj comer; E4: mi vianda; BNM: mj vianda; Arragel: mi pan.
HS: דִּי מִי קוּמִיר; Lombroso: –; S: דִּי מִי פּאַן; L: de mi comida; F: mi comida.
33. Jb 3:24. ויתכו כמים. cor[r]en.
E3: corren; E5: corren; EV: corren; E4: derritense; BNM: derriten se; Arragel: corren.
HS: אִי קוּרִין; Lombroso: אִי ואַסִּיאַנְסִי; S: אִי קוּרִין; L: y coren; F: corren.
34. Jb 4:2. הנסה דבר אליך תלאה. si esproméntad.
E3: si prouaron; E5: Syte prouar; EV: Sy te prouar; E4: sy por ser tentado; BNM: si por ser tentado; Arragel: sy alçasemos o propusismos.
HS: סִי פּוֹר פּרִיבָּאַר; Lombroso: שִׁי פּוֹרְקִי פּרוּוּ; S: שִׁי פּוֹרְקִי פּרִיוּ (sic); L: Si por que provò; F: si tentamos.
35. Jb 4:4. כושל יקימון מליך. devli.
E3: al cansado; E5: El de caydo; EV: al decaydo; E4: Al tropeçante; BNM: al tropeçante; Arragel: alos flacos.
HS: אַה אִיל פֿלאַקוּ; Lombroso: –; S: אַה פֿלאַקוּ; L: A el flaco; F: flaco.
36. Jb 4:6. הלא יראתך כסלתך. to torpedad.
E3: tu locura; E5: –; EV: –; E4: tu fiuzia; BNM: tu fiuza; Arragel: la tu fortaleza.
HS: טו פֿיאַוּזִיאַ; Lombroso: טו פֿיאַוּסִיאַ; S: טו פֿיאַוּזִיאַ; L: tu fiuzia; F: tu fiuzia.
37. Jb 4:7. ובחדו. si tajaron.
E3: que se tajaron; E5: que fueron tajados; EV: que fueron tajados; E4: se cortaron; BNM: se cortaron; Arragel: que son tajados.
HS: פּוֹאִירוֹן טאַגֿאַדוּשׁ; Lombroso: פּוֹאִירוֹן טאַגֿאַדוּשׁ; S: שׁוֹן טאַגֿאַדוּשׁ; L: son taxados; F: fueron tajados.

38. Jb 4:10. ושני כפירים נתעו. si desacolmiellan.
 E3: se arrancan; E5: son arrancados; EV: son arraygados; E4: se arrancaron; BNM: se aRancaron; Arragel: son arrancados.
 HS: שון אראנקאדוש או פֿואירון אקולמיליאדוש; Lombroso: שון אראנקאדוש או שון אראנקאדוש [דישקולמיליאדו]; S: שון אראנקאדוש; L: son arrancados; F: son arrancados.
39. Jb 4:12. וואלי דבר יגנב. yed encubiertu.
 E3: es guardada; E5: es furto; EV: es furtada; E4: es dicho uerbo escondido; BNM: es dicho verbo escondido; Arragel: en palabra abscondida.
 HS: –; Lombroso: איש אינקובֿיירטה; S: איש אינקובֿיירטה; L: es encubierta; F: fue encubierta.
40. Jb 4:18. ישים תהלה. locura.
 E3: tacha; E5: tacha; EV: tacha; E4: mengua; BNM: mengua; Arragel: maldat.
 HS: אג'אקי; Lombroso: קלארידאד; S: קלארידאד; L: achaque; F: claridad.
41. Jb 4:19. ידכאום. májanlos.
 E3: son majados; E5: que se gasta; EV: que se gastan; E4: son desmenuzados; BNM: son desmenuzados; Arragel: taian los.
 HS: –; Lombroso: מאג'אנלוש; S: מג'נלוש; L: majanlos; F: majanlos.
- 42–43. Jb 4:19. לפני עש. mientri que estrellas.
 E3: ante; E5: ante; EV: ante; E4: commo; BNM: como; Arragel: commo.
 HS: –; Lombroso: אין וידאש; S: אנטיש די; L: antes de; F: antes que.
 E3: las planetas; E5: la polilla; EV: la polilla; E4: polilla; BNM: polilla; Arragel: de pillilla.
 HS: פוליליא; Lombroso: די אישטרילייאש; S: פוליליא; L: polilla; F: polilla.
44. Jb 4:21. הלא נסע. si muéved.
 E3: de çierto mueuense; E5: mas non se mueue; EV: mas non se mueue; E4: Çierta mente se mueue; BNM: çierta mente se mueue; Arragel: por cierto se mueue.
 HS: איש מובֿידה; Lombroso: –; S: איש מובֿידה; L: De cierto es movido; F: es mouida.

45. Jb 4:21. יתרם. lur mejoría.
E3: su demasia; E5: la su rremanjente; EV: la su Remanjente; E4: su demasia; BNM: su demasia; Arragel: las sus reliquias.
HS: שו ואנטאגה; Lombroso: –; S: שו ואנטאגה; L: su ventaja; F: su ventaja.
46. Jb 4:20. יכתו. son majados.
E3: son cortados; E5: son quebrantados; EV: son quebrantados; E4: son esmenuzados; BNM: son esmenuzados; Arragel: son tajados.
HS: שון מאג'אדוש; Lombroso: שון מאג'אדוש; S: שון מג'אדוש; L: son majados; F: son majados.
47. Jb 5:2. ופוחה. torpi.
E3: torpe; E5: nesçio; EV: nesçio; E4: torpe; BNM: torpe; Arragel: torpe.
HS: טורפי; Lombroso: –; S: טורפי; L: torpe; F: torpe.
48. Jb 5:3. משריש. ar[r]adigadu.
E3: desarraygado; E5: enrraygado; EV: enRaygado; E4: arraygado; BNM: a Raygado; Arragel: con firmes rayzes.
HS: אראיגאן; Lombroso: –; S: אראיגאן; L: araiğàn; F: arraygan.
49. Jb 5:5. ואל מצנים יקחהו. a de espinas.
E3: con armados; E5: los rrobadores; EV: los Robadores; E4: con arma; BNM: con arma; Arragel: elos golhines [armado].
HS: די אישפינוש; Lombroso: אישפינוש; S: אה די אישפינוש; L: adè espinos; F: y de espinos.
50. Jb 5:5. ושאף צמים. bevrán.
E3: beuen; E5: deseán; EV: deseán; E4: asorueranlos; BNM: asorueran; Arragel: beueran.
HS: אי אינבי'בי קאוירוש שו אויר; Lombroso: איאינבי'ורה; S: אי אינבי'בי; L: y embeve; F: y beuera.
51. Jb 5:7. בי אדם לעמל יולד. pora lazeriu.
E3: para el trabajo; E5: para el trabajo; EV: para el trabajo; E4: al trabajo; BNM: al trabajo; Arragel: para afan.
HS: פֿאלשיאה; Lombroso: –; S: פארה לזיריא; L: para lazeria; F: para laz-erio.

- 52–53. Jb 5:7. ובני רשף. centellas de fuegu.
 E3: los hijos; E5: los hijos; EV: los hijos; E4: las çentellas; BNM: las çentellas; Arragel: elas aues.
 HS: אי שינטלייאש / או פֿיג'וש; Lombroso: שינטלייאש; S: אי היג'וש; L: sentellas; F: çentellas.
- E3: de las aguilas; E5: delas aues; EV: delas aues; E4: delas brasas; BNM: delas brasas; Arragel: –.
 HS: די בראזה / די אגילה; Lombroso: –; S: די אגילה; L: de brasa; F: de brasa.
54. Jb 5:7. יגביהו עוף. enaltéxensi.
 E3: enaltesçen; E5: suben; EV: suben; E4: enalteçense; BNM: en alteçense; Arragel: para.
 HS: אינאלטישין; Lombroso: –; S: אינ לטיסין (sic); L: enalteçen; F: se enalteçen.
55. Jb 5:11. וקדרים. meçquinos.
 E3: denegridos; E5: omjldes; EV: humjldes; E4: lobregos; BNM: lobregos; Arragel: pobres.
 HS: אי דיניגרידוש; Lombroso: –; S: דיניגרידוש; L: denegridos; F: denegridos.
56. Jb 5:12. ולא תעשינה ידיהם תושיה. *sabiença*.
 E3: sotileza; E5: sapiença; EV: sapiença; E4: sotileza; BNM: sotileza; Arragel: los que començaron.
 HS: –; Lombroso: או שוטיליסה; אישינסייה; S: סוטיליזה; L: sutileza; F: sotileza.
57. Jb 5:13. גפתלים. argudos.
 E3: torpes; E5: simples; EV: simples; E4: torçidos; BNM: torçidos; Arragel: tortiçieros.
 HS: די טורטבניוש; Lombroso: טואירטוש; S: די טורטבניוש; L: de tuertos; F: peruersos.
58. Jb 5:13. גמהרה. si entorpecid.
 E3: atropeçe; E5: aperçibe; EV: aperçibe; E4: se entorpeçe; BNM: –; Arragel: desata.
 HS: איש אינטורפיסידה; Lombroso: איש אפרישוראדה; S: איש אפרישוראדה; L: es entorpeçido; F: es entorpecido.

59. Jb 5:14. וּבַלֵּילָהּ. y cum en la nuech.
E3: commo de noche; E5: & commo de noche; EV: & commo de noche; E4: de noche; BNM: de noche; Arragel: commo sy noche fueise.
HS: –; Lombroso: –; S: אִי קוֹמוּ לָהּ נוֹגֵי; L: y como la noche; F: y como noche.
60. Jb 5:17. וּמוֹסֵר שְׂדֵי אֶל תְּמָאָס. non abor[r]escas.
E3: non aborrezcas; E5: non aburre; EV: non aburre; E4: non menospresçies; BNM: non menospresçies; Arragel: non aborescas.
HS: –; Lombroso: גּוֹן אוֹיָאֵשׁ; S: גּוֹן אַבְּוֹרִישְׁקָאֵשׁ; L: no aborrescas; F: no aborresças.
- 61–62. Jb 5:21. בְּשׁוֹט לְשׁוֹן. en espander yent.
E3: del açote; E5: con uerdugo; EV: conel uerdugo; E4: del açote; BNM: del açote; Arragel: de açote.
HS: אִין אִישְׁפֶּאנְדִּירְשִׁי; Lombroso: אִין אֶסוֹטִי; S: אִין אֶשׁוֹטִי; L: en açote; F: en açote.

E3: dela lengua; E5: dela lengua; EV: dela lengua; E4: dela lengua; BNM: dela lengua; Arragel: de lengua.
HS: –; Lombroso: –; S: דִּי לִיגּוּאָה; L: de lengua; F: de lengua.
63. Jb 5:24. וַיִּדְעַת כִּי שְׁלוֹם אֵהְלֵךְ. pazigu.
E3: paz; E5: paz; EV: paz; E4: paz; BNM: paz; Arragel: pax.
HS: –; Lombroso: –; S: פֶּאֵז; L: paz; F: paz.
64. Jb 5:24. וְלֹא תַחְטָא. non ti minguaried.
E3: non pecaras; E5: non pecaras; EV: non pecaras; E4: non pecaras; BNM: non pecaras; Arragel: non pecaras.
HS: –; Lombroso: –; S: גּוֹן פִּיקָאֶרְאֵשׁ; L: no pecaràs; F: y no pecaras.
65. Jb 5:26. תְּבוּא בְּכֹלָהּ. en sazón.
E3: con sazón; E5: con sazón; EV: con sazón; E4: con sazón; BNM: con sazón; Arragel: con habundancia.
HS: קוֹן שֶׁאֲזוֹן; Lombroso: קוֹנְסֶאסוֹן; S: קוֹן שֶׁאֲזוֹן; L: con goso; F: con sazón.

66. Jb 5:26. בעלות גדיש. cum tajar.
 E3: commo cuando se siega; E5: commo ... que se coje; EV: commo ... que se coge; E4: commo cortar; BNM: como cortar; Arragel: commo quando taian.
 HS: קומו טאג'אר; Lombroso: קומוטאגאר; S: commo tajar; L: como tajar; F: como tajar.
67. Jb 6:2. לו שקול ישקל. si pesar fúsed pesadu.
 E3: si pesar fuese pesada; E5: Ya se pesase en peso; EV: Ia se pesase en peso; E4: ya fuese pesada; BNM: ya fuesse passada; Arragel: sy pesada fuese.
 HS: –; Lombroso: –; S: שי פיזאר פֿואישי פיזדה; L: oxalà pesar fuesse pesada; F: oxala pessando fuesse pesada.
68. Jb 6:2. בְּעָסִי. mio despechu.
 E3: mj sanna; E5: la mj injuria; EV: la mj ynjurja; E4: la mi yra; BNM: la mj yra; Arragel: la mi yra & saña.
 HS: –; Lombroso: –; S: מי שאניא; L: mi saña; F: mi saña.
69. Jb 6:2. והוותי. mi contenta.
 E3: mj tortura; E5: el mj agraujo; EV: el mj agraujo; E4: mi quebranto; BNM: mj quebranto; Arragel: el mi quebranto.
 HS: אי מי קיבראנטו; Lombroso: –; S: אי מי קיברנטו; L: mi quebranto; F: mi quebranto.
70. Jb 6:3. דברי לעו. si desfizron.
 E3: se desfazen; E5: son aborridas; EV: son aborridas; E4: se variaron; BNM: se variaron; Arragel: de dolor son llenas.
 HS: שי די שפֿיזירון; Lombroso: שון דיס פיגוש; S: שי די שפֿאזין; L: son desechas; F: son fesfechas.
71. Jb 6:4. כי חצי שדי. plagas.
 E3: saetas; E5: saetas; EV: saetas; E4: saetas; BNM: saetas; Arragel: saetas.
 HS: –; Lombroso: פּואירטיש; S: שאיטאש פּואירטיש; L: saetas fuertes; F: saetas fuertes.
72. Jb 6:4. אשר חמתם. que lur ercin.
 E3: que su ponçonna; E5: que la su ponçonna; EV: que la su ponçonna; E4: la saña; BNM: la saña; Arragel: la su poçona.

HS: שו פישווייא; Lombroso: פוסוניה; S: שו פיסווייא; L: su ponzoña; F: su ponçoña.

73. Jb 6:5. על בלילו. so civu.
E3: su çeuo; E5: su çeuo; EV: su çeuo; E4: su çeuo; BNM: su çeuo;
Arragel: el çebo que tiene en su pesebre.
HS: שו פיזיברי; Lombroso: סו סיוו; S: שו סיבו; L: su sibo; F: su pesebre.

- 74–75. Jb 6:6. היאכל תפל. si yed de comer conduchu.
E3: si es de comer; E5: sy se come; EV: sy se come; E4: sy se come;
BNM: si se come; Arragel: sy es de comer.
HS: –; Lombroso: –; S: שי שי קומי; L: si es de comer; F: si se come.

E3: cozina; E5: cozydo; EV: cozynado; E4: lo insoso; BNM: lo insoso;
Arragel: manjar.
HS: קונדווגו; Lombroso: מינגואדו או אינשאבידו; S: שיבדו (sic); L: desa-
brido; F: enxabido.

76. Jb 6:6. אמ יש טעם. sabor.
E3: sabor; E5: sabor; EV: sabor; E4: sabor; BNM: sabor; Arragel:
sabor.
HS: שאבור; Lombroso: –; S: שאבור; L: sabor; F: sabor.

- 77–78. Jb 6:6. בריר חלמות. en bava de uevu.
E3: enla clara; E5: en la clara; EV: en la clara; E4: enla clara; BNM: enla
clara; Arragel: en clara.
HS: אין קלארה; Lombroso: אין קלארה;⁵³ S: אין קלרה; L: en Clara [ó
Yema]; F: en clara.

E3: del hueuo; E5: del hueuo; EV: del hueuo; E4: del hueuo; BNM: del
hueuo; Arragel: de hueuo.
HS: –; Lombroso: –; S: די גואיבו; L: –; F: de hueuo.

53 In his commentary, Lombroso distinguishes between the two meanings of the root זרע—
baba (en Lv 15:4 y 1Sm 21:14) and clara (en Jb 6:6), and remarks as follows: בריר. הלובן של
ביצה נקרא בן, מלשון רר בשרו, וכן ויורד רירו 'שו באבה', ולובן ביצה דומה לו שהוא נקשר ואינו
'יורד כמים', 'אין קלארה'.

79. Jb 6:7. מאנה לנגוע נפשי. por tañer.
 E3: tanner; E5: es llegada; EV: es llegada; E4: tocar; BNM: tocar; Arragel: tañer.
 HS: –; Lombroso: טוקאר; S: פרה טוקאר; L: para tocar; F: o por tocar.
- 80–81. Jb 6:7. המה כדוי לחמי. ellos dolores de mi comer.
 E3: commo dolores; E5: commo dolor; EV: commo dolor; E4: commo manteles; BNM: commo manteles; Arragel: dolor.
 HS: איליש קומו מאנטיליש; Lombroso: קומו מאנטיליש; S: קומו מאנטיליש; L: como manteles; F: ellos como dolores.
 E3: amj comer; E5: dela mj carne; EV: de la mj carne; E4: de mi pan; BNM: de mj pan; Arragel: de mi manjar.
 HS: די מי מזה; Lombroso: דימי משה; S: די מי מזה; L: de mi mesa; F: de mi carne.
82. Jb 6:9. ויאל אלוה. enbeluntásed.
 E3: qujsiese; E5: Quisiese; EV: quisiese; E4: quisiese; BNM: qujsiese; Arragel: ya quisiese.
 HS: אי אינוילונטאשי; Lombroso: –; S: אי אינוילונטשי; L: y involuntara; F: y enuoluntasse.
83. Jb 6:9. וידכאני. y mi matásed.
 E3: majasame; E5: me firiese; EV: me firiese; E4: majaseme; BNM: majaseme; Arragel: que me acabase de matar.
 HS: –; Lombroso: –; S: אי מאגאשימי; L: y me majara; F: y majaseme.
- 84–85. Jb 6:9. יתר ידו. soltásed so plaga.
 E3: soltase; E5: soltase; EV: soltase; E4: soltase; BNM: soltasse; Arragel: soltase.
 HS: שולטאשי; Lombroso: שולטאשי; S: שולטאשי; L: soltara; F: soltasse.
 E3: su mano; E5: la su mano; EV: la su mano; E4: su mano; BNM: su mano; Arragel: la su mano.
 HS: –; Lombroso: –; S: שו פירידה; L: su mano; F: su mano.
86. Jb 6:9. ויבצעני. y mi afinásed.
 E3: partiese me; E5: & me tajase; EV: & me tajase; E4: & firieseme; BNM: & firiese me; Arragel: & tajaseme.

- HS: פארטיישימי; Lombroso: אי מי די שפידאסאסי; S: אי פארטיישימי; L: y me despedaçara; F: y despedaçasseme.
87. Jb 6:10. ואסלדה. *ásasmi*.
E3: asome; E5: me aso; EV: me asso; E4: me assase; BNM: me asase; Arragel: me affliguo.
HS: אי אשומי; Lombroso: אימי אסי; S: אי אשומי; L: y asomè; F: y assume.
88. Jb 6:10. בחילה. *con dolor*.
E3: con el dolor; E5: con dolor; EV: con dolor; E4: con dolor; BNM: con dolor; Arragel: con dolor.
HS: קון דולור; Lombroso: –; S: קון דולור; L: con dolor; F: con dolor.
89. Jb 6:10. כי לא כחדתי. *ca non negarié*.
E3: que non negue; E5: ca nuncadesnegue; EV: ca nunca desnegue; E4: can non denegue; BNM: Ca non denegue; Arragel: que non contradixe.
HS: ניגי; Lombroso: גון אינקוברי; S: קי גון ניגי; L: que no neguè; F: por que no neguee.
90. Jb 6:10. כי אאריך נפשי. *mi beluntad*.
E3: mj anjma; E5: la mj alma; EV: la mj alma; E4: mi paçiència; BNM: mi pasçiència; Arragel: la mi anima.
HS: –; Lombroso: –; S: מי אלמה; L: mi alma; F: mi alma.
91. Jb 6:12. אם בשרי נחוש. *azereñu*.
E3: azerada; E5: de azero; EV: de azero; E4: de azero; BNM: de azero; Arragel: de azero.
HS: אזיראדה; Lombroso: אצירו; S: אזיראדה; L: azerada; F: azerada.
92. Jb 6:13. ותושיה נדחה ממני. *conseju*.
E3: la fortaleza; E5: la nobleza; EV: la nobleza; E4: la sabiduria; BNM: la sabiduria; Arragel: sabiduria.
HS: –; Lombroso: שוטליסה; S: שוטליזה; L: sutileza; F: sciencia.
93. Jb 6:24. הבינו לי. *fazed entender*.
E3: fazedmelo entender; E5: dat melo aentender; EV: dat melo aentender; E4: fazedmelo entender; BNM: fazed me lo entender; Arragel: entender melo fazed.

- HS: –; Lombroso: פאסיד אינטידיר S: האזיד אינטידיר; L: azed entender; F: fazed entender.
94. Jb 6:26. ולרוח. o por saber.
E3: & tenedes en nada; E5: & por uiento; EV: & por viento; E4: & en viento; BNM: & en viento; Arragel: & por viento.
HS: –; Lombroso: פור ויינטו; S: פור ויינטו; L: y à viento; F: y por viento.
95. Jb 6:26. אמרי נואש. desenfduçamientu.
E3: del despedido; E5: de rreptado; EV: de Reptado; E4: del desesperado; BNM: del desesperado; Arragel: lançades.
HS: די דישפֿיאזוייאדו; Lombroso: די שפֿיאזוסאדו; S: די דישפֿיאזוייאדו; L: de diffiuçiado; F: de aborrescido.
96. Job. 6:27. ותכרו. yantades.
E3: de conbidades; E5: & conbidades; EV: & conbidades; E4: & vos estrañades; BNM: & vos estrañades; Arragel: & yantades.
HS: אי יאנטאדיש; Lombroso: קומידיש; S: אי יאנטדיש; L: comeis; F: y tajaredes.
97. Jb 6:30. הוות. torturas.
E3: maldad; E5: trayçion; EV: trayçion; E4: cautelas; BNM: cautelas; Arragel: razones.
HS: טורטוראש; Lombroso: –; S: טורטורה; L: quebranto; F: quebrantos.
98. Jb 7:1. הלא צבא. plazu.
E3: çierto tienpo; E5: atamjento; EV: atermjno; E4: plazo; BNM: plazo; Arragel: tienpo batalla señalado.
HS: טיימפו; Lombroso: טיימפו; S: טיימפו; L: tienpo; F: tienpo.
- 99–100. Jb 7:2. ישאף על. que enbéved o que espérad.
E3: cobdiçia; E5: descubre; EV: descubre; E4: atrahe; BNM: atrae; Arragel: cobdiçia.
HS: קי דישיאה; Lombroso: דישיאה; S: קי אינביֿי; L: que dessea; F: dessea.
101. Jb 7:3. בן הנחלתי. fu fechu eredar.
E3: fize heredar; E5: fueron amj heredados; EV: fueron amj heredados; E4: herede yo; BNM: herede yo; Arragel: yo herede.

HS: –; Lombroso: פואי פיגו אירידאר; S: פואי היגו אירידאר; L: fue echo heredar; F: me fize heredar.

102–104. Jb 7:4. ומדד ערב. tiende-s la nuech o aluenga-s.

E3: & mediere; E5: esperaria; EV: esperaua; E4: mjdiedo; BNM: mjdiedo; Arragel: & mido.

HS: אי מידרהדי או אי מידירי; Lombroso: אי מידידה; S: אי מידידה; L: medida; F: mide [mi coraçon].

E3: la tarde; E5: la noche; EV: la noche; E4: la noche; BNM: la tarde; Arragel: la noche.

HS: –; Lombroso: –; S: טארדי; L: tarde; F: tarde.

105. Jb 7:4. ושבעתי נדודים. esmoveduras.

E3: de moujmjento; E5: de suenno; EV: de suenno; E4: de moujmientos; BNM: de moujmentos; Arragel: de dolores.

HS: אישמובימינטוש; Lombroso: מובימינטוש; S: אישמובימינטוש; L: esmovimientos; F: esmouimientos.

106. Jb 7:5. וגוש עפר. ter[ɾ]ón.

E3: terron; E5: polilla; EV: polilla; E4: vermes; BNM: vermes; Arragel: terron.

HS: טירון; Lombroso: טירון; S: טורון; L: torron; F: terron.

107. Jb 7:5. עורי רגע. s'aflád.

E3: se fendio; E5: es encogido; EV: es encogido; E4: se arrugo; BNM: se aRugo; Arragel: es ya arrugado.

HS: שי פארטייו; Lombroso: פארטייו; S: שי פינדיו; L: se partio; F: se despedaço.

108. Jb 7:5. וימאס. delide-s.

E3: se desfizo; E5: aburrido; EV: aburrido; E4: se rregalesçio; BNM: Regalesçio; Arragel: desfecho.

HS: –; Lombroso: אי פואי דיшлиאידו; S: אי דיшлиאוישי; L: fue desleido; F: y fue aborrescido.

109. Jb 7:6. מני ארג. más de texer.

E3: mas que lançadera; E5: mas que la lançadera; EV: mas que la lançadera; E4: mas que la lançadera; BNM: mas que la lançadera; Arragel: que la lançadera.

HS: מאש קי לאנשאדירה די טישידור; Lombroso: לאנסאדירה די טיגידור; S: מאש קי לנסדירה; L: mas que lançadera de texedor; F: mas que lançadera de texedor.

110. Jb 7:6. באפס תקוה. *sin esperança*.
E3: sjn esperança; E5: sjn esperança; EV: syn esperança; E4: commo se acaba la madexa; BNM: commo se acaba la madexa; Arragel: syn esperança.
HS: אין נון מאדישה; Lombroso: מאדישה; S: נון אישפיראנסה; L: sin esperança; F: sin esperança.
111. Jb 7:13. ישא בשיחי. *sofrirad*.
E3: alçó; E5: çesare; EV: çesare; E4: rreleuare; BNM: Releuare; Arragel: reseuaria mis palabras.
HS: שופורטארה; Lombroso: ארדישי; S: אלשאשי; L: ardesè; F: ardera.
112. Jb 7:19. לא תשעה. *non afloxas*.
E3: non te afloxas; E5: non te dexas de mj; EV: non te dexas de mj; E4: non çessarás de mi; BNM: non çesarás de mj; Arragel: non me dexas.
HS: גון טי אפלושאש; Lombroso: –; S: גון אפלושאש; L: no aflojaràs; F: no afloxaras.
113. Jb 7:19. רקי. *mi saliva*.
E3: mj saliuua; E5: la salua; EV: la mj salyua; E4: mi saliuua; BNM: mj saliuua; Arragel: la mi saliuua.
HS: –; Lombroso: –; S: מי שאליבה; L: mi saliva; F: mi saliuua.
114. Jb 7:21. ושהרתני. *buscarm'ién*.
E3: rrequerir me yas; E5: desde madrugares; EV: des que madrugares; E4: sy madrugares a me buscar; BNM: si madrugares a me buscar; Arragel: quando madrugare me quisieres.
HS: –; Lombroso: אי אמאניאנארמיאש; S: אמאניאנארמיאש; L: mañanaarmeas; F: amanearmeas.
115. Jb 8:4. וישלחם ביד פשעם. *soltó a [e]llos*.
E3: enbiolos; E5: los mato; EV: los mato; E4: enbio les; BNM: enbio les; Arragel: enbiolos.
HS: אי אקוגיליולוש; Lombroso: אי אקוגיליולוש; S: אי אינבילוש; L: acochillolos; F: y embiolo.

116. Jb 8:7. **והיה ראשיתך מצער**. pocu.
E3: poco; E5: poco; EV: poco; E4: poco; BNM: poco; Arragel: pequeña.
HS: פוקה; Lombroso: –; S: פוקה; L: poco; F: poco.
117. Jb 8:8. **כי שאל נא לדור ראשון**. por arnaciú.
E3: ala generaçon; E5: ala generaçon; EV: a la generaçon; E4: ala generaçon; BNM: ala generaçon; Arragel: por las primeras generaçon.
HS: –; Lombroso: –; S: אראנאסיו; L: ajeneranço; F: al generanço.
118. Jb 8:8. **וכונן לחקר אבותם**. acierta.
E3: adereçaste; E5: aparejate; EV: aparejate; E4: aderesça; BNM: aderesça; Arragel: puñar.
HS: –; Lombroso: קונפורנטה; S: קונפוני; L: componien; F: aparejate.
119. Jb 8:11. **בלא בצה**. cienu.
E3: ermollesçer; E5: el çieno; EV: el çieno; E4: çieno; BNM: çieno; Arragel: barro.
HS: שיינו; Lombroso: –; S: סיינו; L: çieno; F: çieno.
120. Jb 8:11. **אחו**. pradu.
E3: prado; E5: prado; EV: prado; E4: prado; BNM: prado; Arragel: prado.
HS: פראדו; Lombroso: פראדו; S: פראדו; L: prado; F: prado.
- 121–122. Jb 8:12. **עודנו באבו**. en so temperu o en so sazón.
E3: en su flor; E5: en su fuerça; EV: en su fuerça; E4: ensu yerua; BNM: en su yerua; Arragel: en flor.
HS: אין שו פרישקור; Lombroso: שו פרישקור; S: אין שו פרישקור; L: en su frescor; F: en su frescor.
123. Jb 8:12. **לא יקטף**. non yed de tajar.
E3: non es cortado; E5: non piensa ser tajado; EV: non piensa ser tajado; E4: non se corta; BNM: non se Corta; Arragel: non se corta.
HS: איש טאג'אדו; Lombroso: איש טאג'אדו; S: שי נון איש טאג'אדו; L: es tajado; F: no es tajado.
124. Jb 10:1. **נקטה נפשי**. quexa-s.
E3: quexasse; E5: estajada; EV: estajada; E4: Cortose; BNM: Cortose; Arragel: Tajada [enojada].
HS: טאג'ושי; Lombroso: טאג'אדה; S: טאג'ושי; L: tajose; F: es tajada.

125. Jb 10:3. הופעת. asomest.
 E3: esclareçes; E5: alunbres; EV: alunbres; E4: rresplandesçiste;
 BNM: Resplandeçiste; Arragel: lo acates.
 HS: אשומאשטי; Lombroso: אישקלארישקאש; S: אשומשטי; L: asomes; F: resplandesciste.
- 126–127. Jb 10:3. יגיע כפיך. criatura de to basallía.
 E3: trabajo; E5: lo que trabajaste; EV: lo que trabajaste; E4: el trabajo;
 BNM: el trabajo; Arragel: la obra.
 HS: –; Lombroso: –; S: לאזיריו; L: lazeria; F: trabajo.
- E3: de tus manos; E5: por tus manos; EV: por tus manos; E4: de tus
 palmas; BNM: de tus palmas; Arragel: de las tus manos.
 HS: –; Lombroso: –; S: די טוש פאלמש; L: de tus palamas (sic); F: de tu
 palma.
128. Jb 10:7. בי לא ארשע. ca non bençré.
 E3: que yo non fue malo; E5: non deujias ser malo; EV: non deujias
 ser malo; E4: non so jnjqquo; BNM: non soy jnjqquo; Arragel: non so
 malo.
 HS: –; Lombroso: מי קונדינו; S: קי נון מי קונדינארי; L: que no condeno; F:
 que no soy malo.
- 129–131. Jb 10:8. ידיך עצבוני. tos plagas mi doloriaron / m'anerviaron.
 E3: tus manos; E5: Las tus manos; EV: las tus manos; E4: Tus manos;
 BNM: tus manos; Arragel: las tus manos.
 HS: –; Lombroso: –; S: טוש מאנוש; L: tus manos; F: tus manos.
- E3: trabajaron por mi; E5: me fraguaron; EV: me fraguaron; E4: me
 trabajar; BNM: me trabajaron; Arragel: & me pusieron neruios.
 HS: מי אפיגוראראן; Lombroso: –; S: מי אפיגוראראן; L: me figuraron; F:
 me figuraron.
132. Jb 10:8. ויעשוני. y m'esprimeron.
 E3: me fezieron; E5: me fizieron; EV: me fizieron; E4: me fizieron;
 BNM: me fizieron; Arragel: me fizieron.
 HS: –; Lombroso: –; S: מי היזירון; L: me hizieron; F: me fizieron.

- 133–134. Jb 10:8. ותבלעני y desfezistmi / y cobristmi.
E3: desfazes me; E5: me qujeres desfazer; EV: me qujeres desfazer;
E4: estragasteme; BNM: estragasteme; Arragel: desfazesme.
HS: –; Lombroso: מי קוברישטי; S: מי דאנייאשמי; L: y me dañas; F: des-
fazermeas.
135. Jb 10:10. תחכיני mi fezist cor[r]er.
E3: me desfazes; E5: me maduras; EV: me maziras; E4: me derretiste;
BNM: me derretiste; Arragel: me feziste correr.
HS: מי פֿאזיש קוריר; Lombroso: מי ואסייאשטי; S: מי הזיש קוריר; L: mi
ysiste vaziar; F: me vaziaсте.
136. Jb 10:10. תקפיאני mi cuajest.
E3: me quajas; E5: me cuajas; EV: me quajas; E4: me quajaste; BNM:
me cuajaste; Arragel: me congelaste.
HS: מי פֿאזיש קואגאר; Lombroso: מי פיזישטי קואגאר; S: מי קואגאש; L: me
hizistes quajar; F: me quajaste.
137. Jb 10:15. שבע קלון fartar.
E3: so farto; E5: farta; EV: farto; E4: fartate; BNM: fartate; Arragel: farto
so.
HS: –; Lombroso: פארטו; S: הרטו; L: harto; F: harto.
138. Jb 10:15. וראה עניי y veder.
E3: & veo; E5: & ueo; EV: & veo; E4: & vee; BNM: & vee; Arragel: –.
HS: –; Lombroso: –; S: מי ויא; L: y vè; F: y de veer.
139. Jb 10:16. תתפלא בי yúdgasti.
E3: fazes mjlagos en mj; E5: judgas amj; EV: judgas amj; E4: ama-
raujllar de mj; BNM: amaraujllar de mj; Arragel: fazer marauillas en
mi.
HS: מאראביליאשטי; Lombroso: מי מאראביליאש; S: מי מאראביליאשטי אין;
L: te maravillas; F: fazes maravilla.
- 140–141. Jb 10:17. חליפות וצבא mudas y plazu.
E3: demudas; E5: tienpo; EV: tienpo; E4: trasmudables; BNM: tras-
mudables; Arragel: llagas muchas.
HS: או טאג'אדוראש מודאש; Lombroso: טיימפו; S: מודאש; L: mudas; F:
mudanças.

- E3: tiempo; E5: & plazo; EV: & plazo; E4: sazones; BNM: sazones; Arragel: –.
 HS: אי טיימפּו; Lombroso: –; S: אי טיימפּו; L: y tiempo; F: y exercito.
142. Jb 10:17. תּחַדּוּשׁ עֲדִיךְ. *tos plagas*.
 E3: tus llagas; E5: las tus llagas; EV: las tus llagas; E4: tus sazones; BNM: tus sazones; Arragel: tus testigos.
 HS: טוּשׁ לַיִּאגּאשׁ; Lombroso: טוּשׁ לַיִּאגּאשׁ; S: טוּשׁ לַיִּאגּאשׁ; L: tus llagas; F: tus llagas.
143. Jb 10:20. וּשִׁית מַמְנִי. *amueja*.
 E3: ponme; E5: afloxa; EV: afloxa; E4: afloxa; BNM: afloxa; Arragel: afliexa.
 HS: אַפְלוּשׁה; Lombroso: אַפְלוּשׁה; S: אַפְלוּשׁה; L: afloja; F: afloxa.
144. Jb 10:22. אַרְץ עִפְתָּה. *de tiniebra*.
 E3: oscura; E5: sequerosa; EV: sequerosa; E4: escuresçida; BNM: escuresçida; Arragel: tenebrosa.
 HS: קִי שׁוּ קְלֹאֲרִידָאָת; Lombroso: דִּי אִישׁקוֹרְדָּאָד; S: קוּמוּ טִינִיבֵלָה; L: escura; F: de oscuridad.



In previous chapters (§ 2.4.2.4 and § 5.7), I have noted the frequent reference to the Targumim (especially Targum Onqelos) when commenting on the lemmata, and the importance that the study of the Targumim continued to have during the Middle Ages in learning the biblical text. The influence of the Targum of Job in the translation of specific lemmata into Romance in the above sample is also clear. This happens, for example, in Jb 1:21, where the word שם (lit. “there”) is translated as “a la *fosa*,” in accordance with the Targum (לְבֵית אַ קְבוּרָתָא), as it is also understood by authors such as Abraham ibn Ezra or Moses Kimḥi, and in Jb 10:16, where the phrase תתפלא בי is translated as “yúdgasti,” following Rashi, who in turn follows the Targum (תִּדְוֹן בִּי). At times, the affinity with the Targum is reflected in the choice of the Romance term, as has been pointed out regarding Jb 5:11 (“meçquinos”; Targum: מְסָכִינוּתָא) and Jb 6:4 (“que lur ercin”; Targum: אַרְסָהוֹן). However, there are a large number of other cases in which the *la’az* represents an exegetical tradition separate from the Targum. Some examples of these discrepancies are: תפלה (Jb 1:22), translated as “mingua,” versus the Targum’s מְלִי מְחָטִי (“rebellious words”); יגיעי (3:17), translated as “larzosos,” versus the Targum’s תְּלַמִּידָאָ (“disciples”); כּוּשָׁל (4:4), translated

as “devli,” versus the Targum’s דְּתַקַּל בְּחֹבָבָא (“who stumbled in sin”); מְשׁוּט לִשׁוֹן (5:21), translated as “espander yent,” versus the Targum’s בְּנִיזְקָא דְּלִישׁוֹן (“the injury of the tongue”); כַּעֲלוֹת (5:26), translated as “cum tajar,” versus the Targum’s הִיךְ מִסָּק (“comes up”); etc. Several of the discrepancies are cases in which the *la’az* represents a metaphorical translation compared to the literal one in the Targum. Thus, חָצִי (Jb 6:4) is translated as “plagas,” while the Targum maintains גִּירֵי (“arrows”); יָדוֹ (6:9) is translated as “so plaga,” while the Targum maintains יְדֵיהֶּ (“his hand”); etc.

Regarding the comparison that has been presented here, it should be kept in mind that Latin influenced the extant Romance translations to a greater or lesser degree. As I have mentioned, this is conspicuous in the translation undertaken by Arragel, who translated from both the Hebrew Bible and the Vulgate.⁵⁴ Some examples of translations from the Vulgate—many of which also display a preference for the Castilian word that coincides with its corresponding Latin cognate⁵⁵ in Arragel—are: nos. 4 (“de çircundar”; Vulg., “ait circuivi”), 13 (“que lo afliguiua”; Vulg., “adfligerem”), 21 (“obscuresçer lo deuieran”; Vulg., “obscurent eum”), 25 (“solitaria”; Vulg., “solitaria”), 36 (“la tu fortaleza”; Vulg., “fortitudo tua”), 45 (“las sus reliquias”; Vulg., “autem reliqui”), 48 (“con firmes rayzes”; Vulg., “firma radice”), etc. There are also cases in which Arragel combines or maintains two readings, such as in nos. 73 (“el çebo que tiene en su pesebre”; Vulg., “cum ante praesepe plenum”) and 124 (“tajada [enojada]”; Vulg. “taedet”). In spite of this, Arragel translates from the Hebrew Bible. His translation of Job 1–10 presents two exclusive matches with MS Hunt. 268—no. 2 (“si com[p]liron”) and no. 83 (“y mi matásed”)—and three others that are unique in coinciding with MS Hunt. 268 and with one or more *ladinamientos*: nos. 31 (“s’aquedan”), 66 (“cum tajar”), and 135 (“mi fezist cor[r]er”).

In quantitative terms, of the 144 cases on which the comparison is based, 49 do not match with either MS Hunt. 268 or any of the other versions.

The highest number of matches occurs between the glosses and one of the post-1492 translations. Considering the fact that neither HS or Lombroso translates all of the terms, and calculating the percentage compared to the rest of the translations, these have the two highest match rates: 50 matches in HS (which

54 On Arragel’s dependence on the Vulgate, see for example Andrés Enrique-Arias, “Texto subyacente hebreo e influencia latinizante en la traducción de la Biblia de Alba de Moisés Arragel,” in *Traducción y estandarización: La incidencia de la traducción en la historia de los lenguajes especializados* (Frankfurt am Main: Vervuert; Madrid: Iberoamericana, 2004), 99–111.

55 See Pueyo Mena and Enrique-Arias, “Los romanceamientos castellanos de la Biblia hebrea,” 217.

only translates 100 of the 144 cases) and 35 in Lombroso (which translates 89 of the 144 cases).⁵⁶ These two are followed by S (65 matches), L (64 matches), and F (62 matches). It is highly significant that in 18 cases MS Hunt. 268 matches one or more of the post-1492 versions but none of the medieval versions,⁵⁷ especially if we keep in mind that in 6 of these 18 occurrences, MS Hunt. 268 matches all of the post-1492 versions, without exception.⁵⁸ The highest number of matches occurs with the Eastern tradition, particularly with the glossaries. This can be seen in the fact that out of the 13 cases in which there is a discrepancy between HS and F, MS Hunt. 268 coincides with HS ten times and with F only three times. Likewise, there are 2 exclusive matches with HS but none with F.

By comparison, the number of matches in the medieval tradition is lower, though it is far from insignificant. The greatest number (58) occurs with E3. The number of matches with the rest of the versions is significantly lower: 45 with E5 and EV, 43 with E4, 40 with BNM, and, despite the influence of the Vulgate, 43 with Arragel. In 14 cases, the match occurs only with pre-1492 translations.⁵⁹

A series of observations can be made about the findings presented above. Firstly, with respect to the large number of cases in which there is no match between the *le'azim* in MS Hunt. 268 and the later translations, there are several factors at work, factors that also influence the rate of concurrences with the different versions. In some cases, the absence of a match may be a simple matter of lexical choice, with the *la'az* representing an option different from those attested in the translations, as in nos. 6 (“encobrist”), 7 (“mochiguad”), 68 (“mio despechu”), 86 (“y mi afinásed”), etc. In other instances, the *la'az* is a word specific to the thirteenth century and is not documented in later sources. This would be the case of nos. 42 (“mientri”), 57 (“argudos”)—which also appears in thirteenth-century sources such as *Picatrix* and *Libro de Alexandre*, among others—and 102–103 (“aluenga-s”).⁶⁰ Some *le'azim* are Navarro-Aragonese, Provençal or Catalan words, such as the possessive in nos. 45 and

56 In only ten out of the sixty-three cases where both HS and Lombroso gloss the Hebrew lemma is there a discrepancy between the two. HS coincides with MS Hunt. 268 eight times (nos. 33, 61–62, 75, 89, 96, 125, 135 and 140), and Lombroso twice (nos. 42–43 and 73). This percentage corresponds with what was observed by Bunis (“Tres formas de ladinar,” 319) regarding the differences between the two translations.

57 Nos. 4, 11, 18, 30, 38, 39, 43, 46, 49, 51, 61, 75, 82, 95, 97, 99, 108, and 125. In addition, there are three matches between all the post-1492 versions and E3, two matches between all the post-1492 versions and Arragel, and one match between all of them and E4/BNM.

58 Nos. 11, 30, 39, 46, 49, and 82.

59 Nos. 2, 8, 10, 27, 56, 79, 81, 83, 98, 104, 114, 124, 139, and 141.

60 See below, § 7.4.

72 (“lur”), which were not incorporated into Castilian.⁶¹ Some other *le’azim* represent a metaphorical translation of the Hebrew lemma versus the literal translation in the other versions, such as nos. 71 (“plagas”), 85 (“so plaga”), 94 (“o por saber”), etc. In some other instances, the *la’az* does indeed represent a different exegetical tradition from that documented in later translations.

This last aspect, the bearing of medieval Jewish exegesis on translations of the Hebrew Bible into Romance, is a matter of great interest that to date has not been explored with the depth and care it deserves. Scholars have suggested that Jewish exegesis possibly influenced even the earliest translations of the Hebrew Bible into Castilian Romance in the thirteenth century. One such translation is the *Fazienda de Ultramar*, a work that combines a travelogue to the Holy Land, apparently written originally in Latin, and a *romanceamiento* based on the Hebrew Bible and the Vulgate.⁶² In his introduction to the edition, Lazar stressed the possible influence of Jewish exegesis on this *romanceamiento*, pointing specifically to Rashi, although he mentions only one case and admits that there may have been a different source.⁶³ The translation of the Hebrew term טובו (Hos 3:5), lit. “his good,” as “casa” in the *Fazienda* has also been attributed to Rashi’s influence, since he interprets the term in reference to the Temple (זה בית המקדש). A critical edition of this work is currently being prepared by David Arbesú, and it will possibly provide more evidence to confirm these initial impressions.

A similar suggestion has been made regarding the text known as the Psalter of Hermannus Alemanus, the translation of Psalms in E8, a text dated to the middle of the thirteenth century and about which much has been written. Llamas was the first to notice possible rabbinic influences in the glosses in the Psalter.⁶⁴ Subsequently, Morreale called attention to readings in the Psalter than could not be explained by reference to any of the Latin versions or the Masoretic Text. She suggested that the version could have been produced by working directly from the Hebrew text and argued that it shows unmistakable signs of the influence of Jewish exegesis. Fantechi has recently gone back to the latter subject.⁶⁵ In contrast to those who suggested that the glosses accompa-

61 See below, § 7.4.

62 See above, Introd. and § 6.1.

63 Almerich, *La Fazienda de Ultra Mar*, 20–27.

64 José Llamas, “La versión bíblica castellana más antigua, primera sobre el texto original: Estudio y publicación de fragmentos inéditos de la misma,” *La Ciudad de Dios* 159 (1947): 558.

65 Giancarlo Fantechi, “La Biblia Escorial 1.1.8 (s. XIII) en la política de integración de los conversos (1): Las glosas rabínicas del Salterio; Libro primero (Salmos 1–40),” *Estudios bíblicos* 73, no. 2 (2015): 241–283; “La Biblia Escorial 1.1.8 (s. XIII) en la política de integra-

nying the Psalter in E8 derive from the *Glossa Ordinaria*, Fantechi links them to several medieval Jewish exegetes, among them Rashi. Links between the glosses and the biblical text in E8 and Jewish medieval exegesis is an interesting hypothesis needing more proof than what has been provided up to now.

Far more evidence exists regarding the influence that Jewish exegesis had on later translations, and yet the systematic study of the exegetical sources of translations such as the Arragel Bible is still in its initial stages. The importance of exegesis has also been pointed out with respect to the *ladinamientos*. To mention one case in point, in his study of the Constantinople Pentateuch, Amigo looked at the traces left by Rashi, Abraham ibn Ezra, and Nahmanides on the medieval versions. He concluded by noting that the number of matches with Rashi, while smaller than the number of matches with the Targum, is highly significant. In his opinion, the translators of the Constantinople Pentateuch, E7, and E19 had Rashi close at hand, whereas the influence of Abraham ibn Ezra and, above all, Nahmanides was much more limited. Amigo believes that their commentaries were probably known by the translators but that, since they were literal exegetes, it is very difficult to find tangible signs of their influence, as there are no divergent translations. As a finale to these conclusions, he adds that there are other cases—and he provides a list of them (pp. 198–199)—in which the source may have been David Kimḥi.⁶⁶

Returning to our manuscript, the influence of a particular exegetical tradition is a key factor in explaining the matches between MS Hunt. 268 and the other versions. To give a few examples, in nos. 52–53 the *la'az* (“centellas de fuego”), which translates the lemma ובני רשף, coincides, from an exegetical standpoint, with E4, BNM (“las çentellas delas brasas”), Lombroso (שינטיליאש), L (“sentellas de brasa”), and F (“çentellas de brasa”), and differs from E3 (“los hijos de las aguilas”) and E5, EV (“los hijos delas aues”). HS gives both translations (אי שינטיליאש די בראזה או פֿיגזש די אגילה), while Arragel translates it as “elas aues,” from the Vulgate (“et avis”). The interpretation of the lemma in the sense of “sparks of fire” already appears in the Targum (גַּזְיִן דְּנִתְרִין מִן גּוּמְרִיא, “sparks that leap from burning coals”) and is seconded by Abraham ibn Ezra and David Kimḥi (*Šorašim*, s.v. *ršf*); its interpretation in the sense of birds appears in Ibn Janāḥ (*Šorašim*, s.v. *ršf*) and is cited by Abraham ibn Ezra.

ción de los conversos (11): Las glosas rabínicas del Salterio; Libro segundo (Salmos 41–71),” *Estudios bíblicos* 73, no. 3 (2015): 431–460; and “Lengua y religión en la Castilla del siglo XIII: La Biblia E6/E8 y sus glosas” (PhD diss., Université de Montréal, 2016), 208–246.

66 On the limited nature of these findings, see Eleazar Gutwirth, “Amigo Espada’s La Biblia Romanceada,” *JQR* 75, no. 1 (1984): 92–93. On the influence of exegesis on post-medieval translations see also Sephiha, *Le Ladino, judéo-espagnol calque*, 92–95.

In no. 110, the *la'az* “sin esperanza,” which translates the lemma באפס תקוה, coincides with E₃, E₅, EV, Arragel, S, L and F. By contrast, E₄, BNM, HS and Lombroso translate it as “madexa.”⁶⁷ Rashi and David Kimḥi (*Šorašim*, s.v. *qwh*) interpret it in the first sense, as had the Targum and Saadiah Gaon. Kimḥi, however, notes that the term can be understood in the second sense, as in Joshua 2:21. Abraham ibn Ezra also points out both possibilities.

It is not surprising that the largest number of matches occurs between the *le'azim* in MS Hunt. 268 and the Eastern versions from the sixteenth century and thereafter, if we consider what Amigo, among others, noted when he described the Constantinople Pentateuch as “a continuous glossary of the text of the Bible” whose purpose, like the purpose of the glossaries, is pedagogical and liturgical. In the absence of a Castilian model to compare to the text, Amigo resorts to a comparison with the French glossaries.⁶⁸ The conclusion he comes to on the basis of a comparison with Paris, BNF, MS Hébr. 302 is that the Constantinople Pentateuch “presents an exegesis and a vocabulary that are almost more conservative” than the medieval versions, except for E₁₉.⁶⁹

With regard to the close connection between MS Hunt. 268 and the Eastern versions, it is noteworthy (and this is a subject requiring more attention than I can give it here) that the former scarcely uses Arabisms that are not documented in Spanish, while HS, for example, does. Some examples of HS resorting to Arabisms where MS Hunt. 268 does not are the following: מוצק, translated as “fondidu” in MS Hunt. 268 and “די איל הינדי” in HS (Jb 37:18); בתורים, translated as “cercillos” in MS Hunt. 268 and “אלקורדיש” in HS (Sg 1:10); נגיד, translated as “rey o podestad” in MS Hunt. 268 (Prv 28:16) and “שיאריפי” in HS (1Sm 9:16); ומליצה, translated as “razón” (Prv 1:6) in MS Hunt. 268 and “טראגומאניא” in HS, etc.⁷⁰ What can be gleaned from these examples, and from the analysis of the Castil-

67 Lombroso gives both interpretations, but only provides a *la'az* for the first.

68 Amigo, *El Pentateuco de Constantinopla*, 235. For similar discussions on the placement of the Greek column in the Constantinople Pentateuch in the long chain of Jewish biblical translations into Greek, and the relationship between the oral and written dimensions in the tradition of Bible translation into Greek, see Krivoruchko, “The Constantinople Pentateuch.”

69 Amigo, *El Pentateuco de Constantinopla*, 238.

70 Also related to the Aramaic מתורגמן, as explained in Prv 1:6. In his commentary, Lombroso in fact considers it to be an Aramaic loan-word with a Romance derivation, and updates the word to “interpretación” <אינאירפריטאטיין>. Lombroso’s commentary contains many other examples of such updating. This is the case of חידותם, in this same verse, translated as “renuços” in Hunt. 268 and its variant “denuços” in HS, which he updates to “enigma” <איניגמה>, indicating the following: הוא דבר שתום שהמשכיל יבין מתוך החידה דבר: <איניגמה>, שתום שתחיה ולועזים דינוס יאו ובלשון קאשטיליא איניגמה.

ian glosses in chapter 7, is that they do not exhibit a degree of linguistic arabization distinct from the non-Jewish co-territorial variety.⁷¹

The remarkably high number of matches between the glosses included in the codex and the Sephardic versions confirms the hypothesis that post-1492 translations were close to an oral tradition within the Jewish communities that differed from that of the *romanceamientos* (pre-1492 translations). Furthermore, quantitative analysis based on lexical choice suggests a strong affinity between the glosses, the post-1492 versions, and a specific medieval family (represented by E3). This family is said to trace back to a thirteenth-century original that would have been contemporary with this codex, and to be particularly close to the translation method used by the medieval communities for learning and teaching the Bible, as Lazar, Bunis, Hassan, and Pueyo Mena have suggested.

⁷¹ This coincides with Minervini's conclusion ("El componente léxico árabe en la lengua de los judíos hispánicos," in Busse and Studemund-Halévy, *Lexicología y lexicografía judeoespañolas*, 47) regarding the sociolect, as she maintains that Jews absorbed lexical elements of Arabic origin in a manner similar to that of their Christian neighbors.

Linguistic Study of *Le'azim*

7.1 Orthography and Phonology

7.1.1 Syllabic Division and Word Division

It is well known that the Hebrew alphabet is a system of graphic representation in which only the consonants are written, although over time some of these consonants, ך, ן, ה, ך, ך, the so-called *matres lectionis*, came to be used to indicate vowels.¹ Because of this, Hebrew writing can only represent open or closed syllables beginning with a consonant or a group of consonants,² so in its adaptation to the Romance phonological system, where syllables consisting of a vowel or beginning with a vowel also exist, a silent consonant, the *'alef*, had to be used to support the initial vowel of syllable. Thus, the *le'azim* that are dealt with here,³ like texts in Hebrew *aljamía* in general,⁴ use *'alef* for all words beginning in a vowel, such as “azereñu” <אָזֶרֶנוּ> (Jb 20:24), as well as in almost all hiatuses, where the second vowel constitutes a syllable by itself, as in “aloadores” <אֶלֹאֲדוֹרֵיִשׁ> (Ps 137:3), or the beginning of a syllable, as in “coxquean” <קוֹשְׁקִיאָן> (Ps 18:46). In the same way, *'alef* is used at the beginning of the syllable after a closed syllable to indicate that a phonic sequence C[onsonant]V[owel]CV should be divided: CVC-V and not: CV-CV, as in the case of words with the prefix *des-*, such as “desonor” <דֵּישׁאֲוֹנֹר> (Pss 12:9, 38:8, 44:14), “desecha” <דֵּישׁאֲיָגָה> (Ps 56:8), and “desacolmiellan” <דֵּישׁאֲקוֹלְמֵיִלְיאָן> (Jb 4:10), in contrast to words that begin with the phonic sequence /des/, which is not the prefix *des-*, such as “desuelves” <דֵּישׁוֹאֲלֵיִשׁ> (Jb 38:31) and “deseosa” <דֵּישׁיִאֲוֹשָׁה> (Ps 107:9). This reflects a linguistic awareness about the phonic unit and the meaning of the prefix *des-*, which is thus reflected in the spelling of the *la'az*.

Multi-word strings, which often appear in the *le'azim*, also permit us to make some observations about word separation, which in general is very similar

1 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 7.

2 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 27.

3 I remind the reader that an alphabetical glossary of all *le'azim* that appear in MS Hunt. 268 is included at the end of Part 1 of this book. The glossary contains the English translation of all terms as well as morphological, lexicographical and etymological notes.

4 See Laura Minervini, *Testi giudeospagnoli medievali: Castiglia e Aragona*, 2 vols, Romanica napoletana 27 (Naples: Liguori, 1992), § 1.1.3; Bunis, “Jewish and Arab,” 80.

to that of modern Spanish, although with some distinctive features, as noted below:

- mesoclititic and enclitic pronouns are connected to the verb form, which results in a single word, as in “enblanquecers’ad” <אַינְבְּלַנְקִיסִירְשָׁאד> (Ps 68:15), “esmovti” <אַיְשְׁמוּבְּטִי> (Ps 11:1), and “(él) quebranta-m” <קִיבְּרַנְטָאם> (Jb 16:12).⁵
- proclitic pronouns that end in a vowel are dealt with in several ways. When the verb form that they precede begins with a vowel, they are sometimes attached to it, forming a single word, with crasis,⁶ as in “s’apañaron” <שָׁאפְּנִיָּאָרוֹן> (Ps 48:5). However, if pronouns are preceded by a conjunction or an adverb ending in a vowel, they are connected to that conjunction or adverb and are apocopated, whether the following verb form begins with a vowel or a consonant, as in “ca-s atuérced” <קַשׁ אַטוּאִירְסִיד> (Ps 73:21), “ca-s mayórgad” <קַאשׁ מַיֹרְגָד> (Jb 33:12), “no-s biédad” <נוֹשׁ בִּיִּדְאָד> (Jb 42:2), and “que-s envermejecid” <קִישׁ אִינְבִּירְמִינְסִיד> (Ps 75:9).⁷ The same thing happens with the conditional conjunction *si*, which becomes an enclitic of the negative adverb *ni*, with apocope: “ni-s esperu” <נִישׁ אִישְׁפִירוֹ> (Jb 17:13), “ni-s ti miemru” <נִישׁ טִי מִיִּמְרוֹ> (Ps 63:7).
- the preposition *a* is always connected to the following word,⁸ as in “a mentira” <אַמִּינְטִירָה> (Ps 40:5), “a mí” <אַמִּי> (Ps 40:18), “a los malos” <אַלוֹשׁ מְאָלוֹשׁ> (Jb 34:26).
- the preposition *pora* is always written as two words, *por* and *a*, with the *a* connected to the following word, as in “pora so amiçtad” <פּוֹר אָשׁוּ אַמִּיֶסְטָאָד> (Ps 135:4), and “pora yúdezes” <פּוֹר אִינְדִּיזִישׁ> (Jb 31:28).
- the preposition *de* is always written as a stand-alone word, <דִּי>, except in a few places. In these cases, it is sometimes connected to the following word, with crasis if that word begins with a vowel, as in “d’apresentar”

5 The use of the apostrophe (') and the middle point (·), as well as other orthographic conventions adopted here for the graphic presentation of *le'azim* in general, follows the conventions for editing medieval Spanish texts as proposed by Sánchez-Prieto Borja, *Cómo editar los textos medievales*. See also “Notes on Transliteration, Conventions, Translation and Sources” at the beginning of this book for the system of critical transcription used here to render the *le'azim* into the Latin alphabet.

6 If there is no crasis, which can happen even if the verb form begins with a vowel, the proclitic pronouns are written separately. See below, § 7.2.4.

7 The joining of a pronoun to the previous word ending in a vowel and the resulting apocope is one of the spelling features of what Lapesa calls “español arcaico” (archaic Spanish). See Rafael Lapesa, *Historia de la lengua española*, 9th ed., Biblioteca románica hispánica III, Manuales 45 (Madrid: Gredos, 1985), 209.

8 The only exception is when *ad* is written because it precedes a word beginning in a vowel, as long as this word is not the pronoun *él* or *ella*. Thus, “ad altezas” <אַד אֶלְטִיזָאשׁ> (Sg 4:4), but “ad él” <אַדִּיל> (Jb 20:22, 24:6, 35:14) and “ad ella” <אַדִּילִיאַ> (Jb 39:16).

- ⟨דאפרישינאָראַר⟩ (Ps 32:6) or “antes d'él” ⟨אַנטיש דאל⟩ (Jb 21:33), or without crasis if it begins with a consonant, as in “de sos infanças” ⟨דשוש אינפנאָשאַש⟩ (Jb 20:11) or “de que-s págued” ⟨דיקיש פאָגיד⟩ (Eccl 3:22). In one case, “fi·d omni” ⟨פֿיד אָמני⟩ (Jb 16:21), it is connected to the previous word, which ends in a vowel, and is apocoped, as are proclitic pronouns in the same context.
- on rare occasions, an entire phrase is written as a single word. This happens in “ca·m alcest” ⟨קאמאַלעסטישט⟩ (Ps 30:2), “a cada quien” ⟨אקאדקיין⟩ (Ps 62:13), “no·m tajes” ⟨נומטאָגיש⟩ (Ps 102:25), “a la mañana” ⟨אלמנאָנה⟩ (Pss 108:3, 130:6), “soltó a [e]llos” ⟨שולטוֹאלישׁוֹשׁ⟩ (Jb 8:4), “a las piedras” ⟨אלשפּייִראַשׁ⟩ (Jb 14:19), “si·s mochiguan” ⟨שישמױגיאָנאָן⟩ (Jb 14:21), and “si·l alcánçad” ⟨שילאַלכאַנְסאַד⟩ (Jb 41:18).

7.1.2 Vowels

Most extant Ibero-Romance texts using *aljamía* in the Hebrew alphabet from the eleventh to the fourteenth centuries are consonantal texts without vowel notation, although they do sometimes use *matres lectionis* to indicate vowels, as was already the case in biblical Hebrew. However, from the earliest witnesses, in the *karajāt* of the *muwaššahāt* of the Hebrew series, there are few examples of vocalized texts. Prominent among these are two *siddurim*, one in Castilian, from the thirteenth century, and the other in Aragonese, from the fourteenth.⁹ Here, the ritual prescriptions were written in *aljamiado* Romance with vowel points, perhaps because the text in which these prescriptions were inserted was also vocalized.¹⁰ It is because of the scarcity of vocalized witnesses that are known from this time that the linguistic analysis of biblical *le'azim* like those dealt with here is so important. Most of the more than 2,000 *le'azim* in this manuscript are completely vocalized, with few exceptions,¹¹ allowing us to undertake a detailed study of the spelling and phonology of these vowels as well as a complete analysis of the morphosyntax.

9 See Révah and Sirat, “Un mahzor espagnol”; Aldina Quintana and I.S. Révah, “A Sephardic Siddur with Ritual Instructions in Aragonese Romance Ms. Oxford, Bodleian Library 133 (Opp. Add. 8° 18),” *Hispania Judaica Bulletin* 4 (2004): 138–151; Minervini, *Testi giudeospagnoli medievali*, nos. 1–6.

10 See Minervini, *Testi giudeospagnoli medievali*, § 1.1.1; Laura Minervini, “The Development of a Norm in the Aljamiado Graphic System in Medieval Spain,” in *From Iberia to Diaspora: Studies in Sephardic History and Culture*, ed. Yedida K. Stillman and Norman A. Stillman, Brill's Series in Jewish Studies 19 (Leiden: Brill, 1999), 419.

11 I remind the reader that when a *la'az*, or a part of it, is not vocalized, it is given in italics, as in, for example, “*que non* puevlan” ⟨קִי נון פּוּאַיִבְלָן⟩ (Jb 15:28). See “Notes on Transliterations, Conventions, Translations and Sources” at the beginning of this book.

The vowel signs and diacritics used in this manuscript are part of the Masoretic notation system that was used for copying manuscripts of the Hebrew Bible beginning with the first Masoretic codices from Palestine.¹² The system was thus conceived to represent the vowels of biblical Hebrew, as well as other distinctive features of Hebrew pronunciation. The use of this system for representing a different linguistic system, such as thirteenth-century Castilian, was necessarily accompanied by an adaptation and partial reassignment of the phonological value of the signs,¹³ as also happened when the Hebrew alphabet was used in other languages.

7.1.2.1 Full Vowels

The phonological system of vowels in Old Castilian included five full vowels, the same ones as in modern Spanish: /a/, /e/, /i/, /o/, /u/, without distinction as to vowel length.¹⁴ For /o/ and /u/ the only Masoretic vowel signs that have been retained in the *leʿazim* are those that are supported by *matres lectionis*, that is, <י> for /o/ and <ו> for /u/. For /i/, the only sign that already existed, *ḥireq*, is used and always followed by a *mater lectionis*, the letter *yod*: <יֿ>. As for representing the vowels /a/ and /e/, there is more variety, since there are two different Masoretic signs for each of them,¹⁵ not to mention the fact that it is obligatory to indicate them by a *mater lectionis* at the end of a word, and this is even possible, though not obligatory, at the beginning or in the middle of a word.

For the vowel /e/, two Masoretic signs, *šere* <שׁ> and *segol* <סֶ>, are used. *Ḥatef segol* <סֶּ>, a Masoretic sign representing [ě],¹⁶ is never used in these *leʿazim*.

12 In the oldest extant masoretic Bible codices, the system of vowel notation and Tiberian Masoretic accents is already fully developed. These codices are: the Prophets codex from the Karaite Synagogue Mussa Darʿi in Cairo, now missing, which has a colophon that mentions a date corresponding to 894/95 CE, though some date it a century later, that is, the end of the tenth century or beginning of the eleventh; the Aleppo Codex (Jerusalem, Makhon Ben Tzvi, MS 1), dated ca. 930 CE; and the Leningrad Codex (Saint Petersburg, National Library of Russia, MS EBP. 1 B 19a), dated to 1008.

13 See Bunis, "Jewish and Arab," 78–84.

14 Some scholars argue that the vowel system included seven vowels, the five mentioned here plus two open vowels, /ε/ and /ɔ/; see Javier Rodríguez Molina, "A Closer Look at the Poema de Mio Cid's Language," in *A Companion to the "Poema de Mio Cid,"* ed. Irene Zaderenko and Alberto Montaner (Leiden: Brill, 2018), 138, who cites Francisco Marcos Marín, *Cantar de mio Cid*, Clásicos de Biblioteca Nueva 2 (Madrid: Biblioteca Nueva, 1997). See also below, § 7.1.2.4.

15 As full vowels; other signs exist in Hebrew to represent short or very short /ă/ and /ĕ/, the *ḥatefim*, which are not used in the *leʿazim*. On the *šewa*, see below.

16 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 9.

šere is the sign generally used, while *segol* is used only 16 times in the entire manuscript. Of these 16 occurrences, 9 are for rendering the article *el*,¹⁷ and 2 for the pronoun *ellos*,¹⁸ that is, for the sequence *ʾalef* + *lamed* <אָל>.¹⁹ This means that the habit in biblical Hebrew of vocalizing the preposition לָ with *segol*, which appears frequently in the Bible, seems to affect how the Romance with the same spelling—the article *el* (as well as that part of the pronoun *ellos*)—is rendered. This does not mean that this article and this pronoun are always written with *segol*: although there are 9 places where *segol* is used with *el* and 2 with *ellos*, there are 12 places where *šere* is used with the article²⁰ and 3 where it is used with the pronoun.²¹ However, the fact that these 11 cases where *segol* is used with the article or the pronoun constitute two thirds of the instances of *segol* is very significant.²²

The *šewa'*, a Masoretic sign that indicates the absence of a vowel in Biblical Hebrew,²³ and is sometimes pronounced [ě], is used here for the absence of a vowel—that is, at the end of a closed syllable in the middle of a word, or on the first consonant of a consonant cluster.²⁴ In very few cases there might be a doubt as to whether it represents /e/, as in “glondrinu” or “guelondrinu” <גְּלוֹנְדְּרִינוּ> (Prv 30:28),²⁵ “bevdura” or “bevedura” <בֵּיבְדוּרָה> (Prv 31:4), and “provdesmu” or “provedesmu” <פְּרוּבְדֵּי שְׂמוֹ> (Prv 30:1). However, in these few cases, where etymological /e/ would stand in pretonic position, I think that *šewa'* might have been pronounced [ě] or might even represent the absence of a vowel. The fact that Latin pretonic /e/ often disappeared in Medieval-Castilian

17 Pss 102:18 (3), 104:3; Jb 33:12; Prv 29:23, 30:1; Sg 2:11; Eccl 5:5.

18 Ps 42:5; Jb 6:7.

19 In the rest of the cases with a *segol*, this sign is always written with an *ʾalef* to represent the vowel /e/ at the beginning of a word: “esperan” (Ps 10:5); “escar[r]ant” (Jb 15:31); “escondichu” (Jb 31:33); “espera” (Jb 36:2); “emplist” (Jb 36:17). Note that for the article *el* and the pronoun *ellos*, it is also written with an *ʾalef* to represent the vowel /e/ at the beginning of a word.

20 Pss 81:4, 89:48, 144:2; Jb 13:7, 30:25, 33:6, 33:12 (2), 37:22, 40:19; Prv 30:18; Eccl 4:17.

21 Pss 56:8, 68:22, 99:8.

22 In spite of this, it should be noted that when the pronoun *él* is written <אָל>, it is always vocalized with a *šere*. On how this and other pronouns are rendered in Hebrew script, see below, § 7.2.4.

23 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 8.

24 As in Hebrew, the end of a closed syllable at the end of a word is not indicated in the *le'azim*. The only exceptions are some cases in which the word ends in a consonant cluster, as for example “guardant” <גִּוָּרְדָּנְטְ> (Eccl 5:7), “cuand” <קוּאָנְדְ> (Pss 16:8, 75:3; Jb 37:20), and “berd” <בֵּירְדְ> (Ps 58:10).

25 On this word, see below, § 7.1.2.4, when dealing with atonic vowels.

popular words (see below, §7.1.2.4), and that, in the vast majority of cases in these *le'azim*, *šewa'* stands without a doubt for absence of vowel, supports the idea that *šewa'* is not used here to represent a full pronounced /e/ in any case, and therefore the transcription “glondrinu,” “bevdura,” and “provdесmu” has been preferred.

As for the use of *matres lectionis* to indicate the vowel /e/, the general tendency is to use *yod* following a vocalized consonant: ⟨יֵ⟩, and in very specific cases to use *alef*: ⟨אֵ⟩. There are 10 cases of *alef* as the *mater lectionis* for *šere*, and these are exclusively to represent the diphthongs [ʼje] and [ʼeɪ] at the end of a word (as in “mie” ⟨מֵיֵ⟩ [Pss 16:8, 60:10] or “rey” ⟨רֵיֵ⟩ [Ps 110:4; Prv 28:16]),²⁶ or to represent in a single word the sequence preposition *de* + article *el* or pronoun *él*, ⟨לֵאֵ⟩,²⁷ although here it might be a case of the tendency to write the article or the pronoun using the sequence ⟨לֵאֵ⟩. There are, besides, numerous cases in the middle of a word where the vowel /e/ is not accompanied by any *mater lectionis*. We might imagine that, as in Hebrew, this phenomenon is related to the representation of closed syllables; however, in the analyzed cases there are a proportionally equal number of occurrences both of open syllables and closed syllables, and so there does not seem to be a specific reason for the absence of a *mater lectionis*. I am of the opinion, in this case, that the rendering of /e/ without a *mater lectionis* should be attributed simply to graphic variation, which is also quite common in other aspects of how Romance is rendered in Hebrew *aljamía*.

Graphic variation with no specific cause is also typical in the use of the two Masoretic signs to represent the vowel /a/, *qameš* ⟨ֶ⟩ and *pataḥ* ⟨ִ⟩.²⁸ These two signs are used indiscriminately in any position, whether the syllable is open or closed, except at the end of the word. In that position, force of habit dictates the use of *qameš*, followed by *he'* or *alef* as the *mater lectionis* (with very few exceptions),²⁹ since in both Hebrew and Aramaic words end-

26 The cases where [ʼje] is rendered as *alef* at the end of a word are: “mie” (Pss 16:8, 60:10); “mayorgarié” (Jb 31:37), “dolorié” (Jb 31:39). Moreover, “fiel” ⟨לֵיֵאֵ⟩ (Jb 20:25) and “callé” ⟨לֵיֵאֵלֵיֵ⟩ (Jb 30:20) can be added to these cases: in Jb 20:25, along with the representation of the diphthong [ʼje], the fact that the last syllable is *-el*, ⟨לֵאֵ⟩, also seems to play a role; in Jb 30:20, what seems to matter is the representation of the palatal /ʃ/, which is generally rendered as a *lamed* with a *šewa'* followed by a rising diphthong written with two *yods* + a vowel, which in this case is the diphthong [ʼje] at the end of the word. The cases of the diphthong [ʼeɪ] are “rey” (Ps 110:4; Prv 28:16) and “ley” (Prv 31:5).

27 In “d'él” (Ps 58:10) and “del” (Ps 84:7).

28 As was the case with *hatef segol*, *hatef pataḥ* ⟨ִֿ⟩, a Masoretic sign used to represent [ä], is never used in these *le'azim*.

29 /a/ at the end of a word is rendered as a *pataḥ* followed by a *he'* in “fueya” (Ps 31:18),

ing in /a/ take *qameṣ*. The *mater lectionis* indicating /a/ at the end of a word is always, as in Hebrew and Aramaic, a *he'* or *ʾalef*, although there are more cases of the former (262) than the latter (101).³⁰ Sometimes the choice of one over the other appears to be due to mere graphic variation, but there does seem to be a pattern, particularly in the use of *ʾalef*. Thus, of the 101 cases where the *mater lectionis* for an /a/ at the end of a word is *ʾalef*, 53 appear in the group <אָ>,³¹ to represent the sounds of the diphthong [ja] and the hiatus [ʾia] <אָי>,³² and syllables with the palatals [ja] <אָי> and [ʾa] <אָי>.³³ In another 15 cases, the use of *alef* is related to the rendering of the article *la* or the feminine pronoun *la*,³⁴ while in 8 cases it is used to represent the conjunction *ca*.³⁵ Nonetheless, even when there is a pattern of use like the ones mentioned above, there can still be graphic variation between *he'* and *ʾalef*. Thus, “nomradía” is written with a final *ʾalef* in Ps 49:12, and with a final *he'* in Jb 29:4; and while “gracia” is written with a final *ʾalef* in two places (Jb 41:4; Prv 31:30), the verb “engracia” (Ps 119:29) is written with a final *he'*. Elsewhere, the spelling is consistent, as in the case of “compaña,” which appears 16 different times, always written <אָקוּפּאַנָא>,³⁶ or the cases mentioned above of the article/pronoun *la* and the conjunction *ca*, which are always written with *ʾalef*.

In other positions, the *le'azim* might use *ʾalef* as the *mater lectionis*, or not use any at all. The use of *ʾalef* as the *mater lectionis* for /a/ in any position is one of the characteristics of Hebrew *aljamía* that is directly related to writing norms in Arabic and, in particular, in Arabic *aljamía*, where *ʾalif* is often used in the same way. The use of *ʾalef* as the *mater lectionis* is also reinforced by its abundant use in Aramaic, a language that most Jewish scribes were familiar

“rueda” (Jb 15:24), and “ayuda” (Jb 36:7); and as a *pataḥ* followed by an *ʾalef* in “la” (Ps 65:10), “asienta” (Ps 65:11), “quiçá” (Jb 1:5), and “ca” (Jb 11:6, 31:34).

30 The cases of *pataḥ* at the end of a word mentioned in the previous note are also included here.

31 Pss 11:1, 27:12, 39:12, 41:9, 42:5, 45:5, 49:12, 49:15, 53:3, 55:15, 56:1, 58:2 (2), 64:3, 68:11, 68:28, 72:3, 74:19, 75:3, 84:8 (2), 90:12, 101:3, 110:4, 111:1, 119:122, 140:10, 141:3, 141:6, 144:10; Jb 15:13, 15:24, 15:32, 15:34, 16:7, 20:20, 20:25, 22:30, 23:9, 30:24, 31:11, 38:33, 39:13, 39:16, 41:4, 41:12; Prv 1:19, 1:32, 29:11, 30:28, 31:25, 31:30; Eccl 5:8.

32 This is not the only spelling for these sounds; see below, § 7.1.2.2.

33 For example, in “gracia” (Jb 41:4; Prv 31:30); “nomradía” (Ps 49:12); “saña” (Jb 15:13; Prv 29:11); “cochilla” (Jb 20:25). These cases might also reflect the tendency to avoid the group <אָ> at the end of a word, as it resembles the spelling of the divine name.

34 Pss 65:10 (3), 65:11, 118:5; Jb 5:14, 7:4, 24:7, 39:15, 39:17; Prv 29:11; Ru 2:7; Sg 2:14, 7:3; Eccl 4:15.

35 Pss 47:10, 118:10; Jb 6:10, 10:7, 11:6, 31:34, 39:17, 42:2.

36 Pss 42:5, 55:15, 56:1, 58:2, 64:3, 68:11, 68:28, 68:31 (“compaña”), 74:19, 75:3, 84:8 (2), 111:1, 140:10; Jb 15:34, 16:7.

with (see above, § 5.7). On the other hand, the representation of /a/ by using only a *pataḥ* or *qames*, without a *mater lectionis*, is very frequent in the writing of biblical Hebrew, where *ʾalef* is rarely used as the *mater lectionis* in the middle of a word. In the *leʾazim* we can detect no norm or method for distinguishing between one use or the other, with or without *ʾalef* as *mater lectionis*, since both uses were customary in the different writing traditions that Jewish scribes were familiar with. In fact, there are cases in which the same word is written in one place with an *ʾalef* and in another without it. For example, we have “ramu” rendered as both <רָמוּ> (Ps 74:5) and <רָאמוּ> (Ps 80:16); “beluntad” as <בִּילֹנְטָאֵד>/<בִּילֹנְטָאֵד> (Pss 17:9, 27:12, 105:22; Jb 6:11; Prv 29:10) and <בִּילֹנְטָד> (Jb 19:17); and “majadura” as <מַגְדֹּרָא> (Ps 90:2) and <מַגְדֹּרָה> (Ps 93:3). Therefore, I attribute this writing variation to the scribe’s preference. This does not mean, however, that we do not sometimes observe tendencies toward standardization, which can perhaps be attributed to the fact that all the *leʾazim* were written by the same scribe. For example, all the forms of the verb “favlar” and of the noun “favla” are always written without *ʾalef* in the /fa/ syllable;³⁷ the word “saña” and its derivatives are always written without *ʾalef* in the /sa/ syllable;³⁸ and, the three times that the word “sazón” appears, it is also always written without *ʾalef*.³⁹ We should also mention the use of *ʾalef* as the *mater lectionis* in the forms of some verbs, where certain tendencies are observable even within the variation. In the paradigms and derivatives of the verbs *tajar*, *catar*, and *majar*⁴⁰ we observed a pattern related to the tonic syllable: *ʾalef* is used in the second syllable in almost all forms, such as in “tajar” <תָּאֵר> (Jb 5:26, 8:12, 15:32, 36:20) or “majados” <מַגְדֹּרָאֵשׁ> (Jb 4:20, 34:25), except in those in which the stress falls on the first syllable. In these cases, *ʾalef* is used in that syllable:⁴¹ “taju” <תָּאֵשׁ> (Ps 118:10); “tajas” and “taja-s” <תָּאֵשׁ> (Ps 90:6, 104:29; Jb 14:2), “tajan” <תָּאֵשׁ> (Ps 58:8; Jb 24:24), “no-m tajes” <תָּאֵשׁ מְנוֹמַתַּיִם> (Ps 102:25), “majan” <מַגְדֹּרָאֵשׁ> (Ps 74:6), “maja” <מַגְדֹּרָה> (Jb 40:12), “catu” <קָאֵטוּ> (Ps 142:5), “cati” <קָאֵטוּ> (Jb 31:1), “cata” <קָאֵטוּה> (Ps 37:37), and “catan” <קָאֵטוּן> (Ps 56:7).⁴²

37 Pss 12:6, 27:12, 58:2, 90:9, 94:4, 119:171, 141:3; Jb 12:20, 15:35; Prv 1:23; Sg 4:3, 7:10.

38 Pss 17:3, 139:23; Jb 12:6, 15:13; Prv 29:11.

39 Jb 5:26 (“sazón”), 8:12, 30:2.

40 There are total of 47 occurrences of these three verbs and the forms derived from their roots: Pss 12:2, 31:23, 37:2, 37:10, 37:37, 56:7, 58:8, 71:6, 73:4, 73:10, 73:27, 74:6, 80:17, 90:2, 90:3, 90:6, 91:6, 102:25, 104:29, 109:16, 119:117, 118:10 (2), 142:5; Jb 4:7, 4:20, 5:26, 8:12, 14:2, 14:5, 15:28, 15:32, 16:8, 19:26, 20:9, 22:16, 23:17, 24:24, 31:1, 32:12, 33:6, 34:25, 35:10, 36:20, 39:1, 40:12; Sg 8:14.

41 There is only one case in which the first syllable is tonic and nonetheless does not have an *ʾalef*: “catas” <קָאֵטוּקָ> (Jb 39:1).

42 In three cases, the first syllable has an *ʾalef* but is not tonic: “taje-m” <תָּאֵשׁ מְ> (Ps 31:23),

7.1.2.2 Hiatuses and Diphthongs

Simple hiatuses, formed by two open or strong vowels, are represented graphically as full vowels, as was explained in the previous section, and constitute different syllables, as in “maestru” <מַאֲשֵׁטְרוֹ> (Sg 7:2), “mañear” <מַנְיָאֵן> (Ps 27:4), “aloadores” <אַלְאֹדוֹרִישׁ> (Ps 137:3), and “deseosa” <דֵּישׁאוֹשָׁה> (Ps 107:9). The word ending *-eu* can also perhaps be considered a hiatus, since the ending *-u* of all words that in modern Spanish are written with *-o* might be a graphic convention of the *le'azim* rather than a reflection of pronunciation (see below, § 7.1.2.3). There are four cases that fall into this category: “beu” <בֵּיאֹו> (Ps 142:5), “renuceu” <רֵנוּסִיאֹו> (Jb 13:17), and “deseu” <דֵּישׁאוֹו> (Jb 17:13, 31:35), which are all written with full vowels, as if they were simple hiatuses.

The graphic representation of accented hiatuses, which are made up of an open vowel and a closed, accented vowel, is more variable and depends to a large extent on the position of the hiatus and the spelling norms of written Hebrew. The hiatus [‘ia], which is the most common, having 21 occurrences, appears in word-final position in 15 places. A variety of spelling solutions are used, but these can be classified into two groups: (1) just like a simple hiatus, it is written with two full vowels, as in “día” <דֵּיאוֹהָ> (Jb 17:12);⁴³ (2) a solution is adopted that includes a *hireq* followed by the group <אוֹיְ>, <יאֵי>, or <יהֵי>, as in “malfesría” <מַלְפֵּשִׁרֵּיאוֹיְ> (Ps 27:12), “mejoría” <מֵיגוֹרֵּיאוֹיְ> (Jb 4:21), and “nomradía” <נוֹמְרָאוֹדֵּיאוֹיְ> (Jb 29:4), resulting in a phonic sequence, [‘ijə], that is very common in Arabic.⁴⁴ In positions other than absolute final position, the hiatus [‘ia] is represented with full vowels.⁴⁵ The rest of the accented hiatuses are more rare, and there are basically two solutions adopted by the scribe: (1) spellings with two full vowels in “celantíos” <סֵילְנֵטִיאוֹשׁ> (Ps 26:4) and “albedríu” <אַלְבֵּדֵּרִיאוֹו>

“no-m tajé” <נוֹמְטַאגֵּי> (Jb 23:17), “caté” <קָטַי> (Jb 32:12). The use of the *ʾalef* in these preterit forms can perhaps be explained by how short the written form of the first-person singular would be without *ʾalef*. Moreover, in the following cases, *ʾalef* is not used in either syllable: “tajant” (Ps 71:6), “majadura” (Ps 90:2), “tajest” (Ps 73:27), “tajestmi” (Jb 16:8), and “tajaciones” (Jb 35:10). In “tajest” (Ps 73:27) and “tajestmi” (Jb 16:8), this can be explained by the fact that the first syllable, which is the only one with an /a/, is not the stressed syllable, and both forms are long enough not to need to use the *ʾalef*, unlike what seems to be the case in Ps 31:23; Jb 23:17, 32:12.

43 Other cases are: Ps 139:20; Jb 10:3, 12:24.

44 Other cases ending in <אוֹיְ>: Ps 49:12; Jb 15:32, 38:33; Prv 31:25; ending in <אוֹיְ>: Jb 31:11; ending in <יהֵי>: Ps 125:3; Jb 22:29, 33:17.

45 Pss 73:28, 87:4; Jb 39:3; Prv 31:18; Sg 4:14. The only exception is “rufian” <רֹוּפִיאוֹו> (Jb 41:17), where the spelling might indicate that the stress falls on the first syllable. However, the analogy between “rufian” and *rocían* and their etymological connection lead us to suggest that the accent falls on the hiatus.

(Jb 12:20);⁴⁶ or (2) the spelling with *šewa*' to close the previous syllable and <י> for the hiatus [ie] in "bazies" <בַּזִּיֶּשׁ> (Ps 141:8).⁴⁷

Like hiatuses, diphthongs may also be written with full vowels. This happens always in diphthongs without the semi-consonant [j] (or the semivowel [i])—that is, in [wa], [we], and [eʊ],⁴⁸ the last of which is found only at the end of a word. Diphthongs that contain the semi-consonant [j] (or the semivowel [i]) are sporadically represented with full vowels, almost always in the following situations: (1) when the diphthong is in the first syllable of the word, such as in the only two occurrences of the diphthong [ja] in this position, "piadar" <פִּיאַדָּר> (Ps 77:10) and "piáded" <פִּיאַדֵּד> (Jb 33:24), and occasionally in the diphthong [je], in "cienu" <סִיאַנּוּ> (Ps 69:3), "vienen" <בִּיאִינּוּן> (Jb 30:4), "criest" <קָרִיאִשְׁט> (Ps 90:2), and "tried" <טְרִיאֵד> (Prv 30:20), the last two cases coinciding with another condition that favors the use of full vowels, which is the diphthong's syllable beginning with a consonant cluster; (2) when the diphthong comes after a closed syllable and its syllable begins with a consonant, as in "ansia" <אַנְשִׂאָה> (Eccl 5:16), "entiendu" <אַיְנְטִיאַיְנְדוּ> (Ps 81:6), "escorpión" <אַשִׁשְׁקוֹרְפִּיאַוֹן> (Ps 140:4), and "governiu" <גֹּוֹבִירְנִיאַוּ> (Pss 78:25, 144:13 [2]; Jb 38:41);⁴⁹ (3) when the syllable in which the diphthong appears begins with a consonant cluster in which the second consonant is trilled, as in "albedriadvos" <אַלְבִּדְרִיאַדְבֹּשׁ> (Ps 34:9), "bidriu" <בִּדְרִיאַוּ> (Jb 28:17), or "afreición" <אַפֶּרִיאַיְסִיוֹן> (Jb 36:15, 36:21).⁵⁰ As we have seen in "criest" and "tried," this can

46 In "celantíos," the first syllable of the hiatus begins with a consonant and comes after a closed syllable; in "albedrú," the first syllable of the hiatus begins with a consonant cluster. As we will see, under these circumstances diphthongs are almost always rendered with full vowels as well.

47 The spelling with *šewa*' closing the first syllable could be the result of an analogy with other instances of derivatives of *vaziar/baziar* with a diphthong in place of a hiatus: "baziadu" <בַּזִּיאַדוּ> (Ps 45:3), "baziávad" <בַּזִּיאַבֵּד> (Jb 29:6), "baziadura" <בַּזִּיאַדוּרָה> (Jb 37:10).

48 Other diphthongs without the semi-consonant [j] or the semi-vowel [i] do not appear in the *le'azim*.

49 Other cases with the diphthong [ja] represented with full vowels in a syllable beginning with a consonant and after a closed syllable: Pss 19:14, 25:17, 46:4, 75:9, 119:28; Jb 10:8, 19:2, 37:21. There is one exception, "s'alimpian" <שְׁלִימְפִּיאַוֹן> (Jb 25:5), in which the diphthong is rendered by the combination of *šewa*' followed by the syllable /ja/ <יא>, which is the most frequent spelling in cases where the diphthong is located in the middle or at the end of the word after an open syllable. Other cases of the diphthong [je]: Pss 102:18, 141:6; Jb 7:21, 11:17. Other cases of the diphthong [ju] or [iʊ]: Ps 123:4. In this case as well there is an exception, "limpiu" <לִּימְפִּיאַוּ> (Jb 33:8), which, as in the case of "s'alimpian," is rendered by the most-frequent spelling for representing this diphthong, which is *šewa*' followed by the syllable /ju/ <יו>.

50 Both occurrences of "afreición" may be following the example of the infinitive "afreir"

also happen at the beginning of a word.⁵¹ Full vowels may also be used to represent these diphthongs even if the conditions mentioned above are not met, as in “preciadu” <פְּרִיטִיאָדוּ> (Ps 12:7) or in “encubiertu” <אֵינְקוּבִיאִירְטוּ> (Ps 139:14), although this is rare,⁵² except in the case of the diphthong [je] in absolute word final position, the 8 cases of which are rendered either with full vowels or other spelling solutions.⁵³

However, diphthongs with the semi-consonant [j] or the semivowel [i̯] most frequently use a spelling sequence that does not represent full vowels. In the case of the diphthongs [ja], [jo], and [ju], the most common sequence by far is the combination of a *šewa'* to close the previous syllable, followed by [ja] <אָי>/<יאָ>,⁵⁴ [jo] <יֹ>, or [ju] <יֹו>, respectively. Some examples are “baziadu” <בָּזִיאָדוּ> (Ps 45:3), “covdicia” <קוֹבִדִּיאָ> (Ps 39:12), “deliciosos” <דֵּילִיסִיוֹשׁוֹ> (Ps 22:30), and “cativeriu” <קִטִּיבִּירִיוֹ> (Ps 85:2; Jb 42:10).⁵⁵ The fact that this solution involves making the previous syllable closed means that it can only be used in the middle or at the end of a word—except in the case of the diphthong [jo]⁵⁶—and it must follow a syllable that is open, so that it can be closed with the consonant which supports the diphthong phonetically. If these conditions are not present, the diphthong is generally represented with full vowels. There

<אֵפְּרִיאִיר> (Ps 132:1), which should be considered an accented hiatus. There are no other cases of the diphthong [ei] written with full vowels.

- 51 Other cases beginning with a consonant cluster, in which the second consonant is trilled, are (all of them containing the diphthong [ja]): Ps 104:24; Jb 10:3, 15:7, 26:5, 31:15, 31:18; Prv 30:25.
- 52 There are only two more cases of the diphthong [ja] represented with full vowels under these circumstances: Ps 109:22; Jb 19:17; and nine others of the diphthong [je]: Pss 81:6, 91:12, 102:18, 139:14; Jb 11:1, 3:16, 6:10, 7:21, 29:25.
- 53 The four cases with full vowels are: “sabié” <שָׁבִיאָ> (Ps 81:6), “serié” <שִׁירִיאָ> (Jb 3:16), “negarié” <נִגְרִיאָ> (Jb 6:10), and “sedié” <שִׁדִּיאָ> (Jb 29:25).
- 54 All cases of the diphthong [ja] in absolute final position, with the exception of “engracia” <אֵינְגְרִאָסִיָּהּ> (Ps 119:29), are written with an *alef*: Pss 11:1, 41:9, 45:5, 58:2 (2), 72:3, 90:12, 101:3, 110:4, 119:122, 144:10; Jb 20:20, 22:30, 41:4; Prv 1:19, 1:32, 31:30.
- 55 All cases of the diphthong [ju] are in absolute final position, except in “yudgamiento” <דֵּיִדְגָמֵינְטוּ> (Ps 80:7), where the spelling <דֵּי> is rendering the fricative phoneme /j/ or an affricate pronunciation of the phoneme close to [dʒ]; see below, § 7.1.3.4.
- 56 Of the 40 occurrences of the diphthong [jo] with this spelling, 20 are the atonic possessive “mio”/“mios” <מִיֹּו>/<מִיֹּוֹשׁ>, which are forms with the diphthong at the beginning of the word, and five are cases of the word “Dio” <דִּיֹּו> (pronounced [ˈdjo]), where the diphthong is also at the beginning of the word. According to Corominas, *DCECH*, s.v. ‘Dios,’ the original pronunciation of *Dio* < L. accusative *dēu(m)* was [ˈdio], but by the thirteenth century the stress had already moved to the strongest vowel. See also Louis Combet, “Lexicographie judéo-espagnole: Dío ou Dió; Judío ou Judió,” *Bulletin Hispanique* 68, nos. 3–4 (1966): 323–337.

are 7 cases that are exceptions to this rule, and of these 5 come after a closed syllable and are written with a *hireq* in place of the *šewa*, followed by ⟨א׳⟩, ⟨ו׳⟩, ⟨י׳⟩: “alimpiamientu” ⟨אַלִּימְפִּיאַמִּינְטוּ׃⟩ (Prv 28:17), “ganancia” ⟨גַּנְנִסְיָא׃⟩ (Eccl 5:8),⁵⁷ “escarnios” ⟨אַיִשְׁקֶרְנִיּוֹשׁ׃⟩ (Ps 35:16), and “governiu” ⟨גֹּבֵרְנִיּוּ׃⟩ (Ps 111:5, Ps 132:15).⁵⁸

In the case of the diphthong [je], the solution that is generally adopted consists of using *hireq* followed by two *yods* vocalized with a single *šere* ⟨י׳⟩, as in “piénsad” ⟨פִּינְשָׁד׃⟩ (Prv 31:16), and “fazienda” ⟨פִּזְיִנְדָּה׃⟩ (Ps 37:5). In only four places does the spelling solution for [je] use *šewa* instead of *hireq*, as happens with other rising diphthongs: “sálie” ⟨שְׁלִיִּד׃⟩ (Jb 37:1), “naxienças” ⟨נַשְׁיִינְסָאשׁ׃⟩ (Sg 5:13), “dolorié” ⟨דֹּלוֹרִיִּא׃⟩ (Jb 31:39), and “mayorgarié” ⟨מִיּוֹרְגָרִיִּיא׃⟩ (Jb 31:37).⁵⁹ In absolute word final position, as we can see in these last two examples, the spelling adopted adds an *alef* as the *mater lectionis*, and this also includes cases of the possessive “mie” ⟨מִיִּא׃⟩ (Ps 16:8, 60:10), where only one *yod* is written. In “mayorgarié” ⟨מִיּוֹרְגָרִיִּיא׃⟩ (Jb 31:37), the last *yod* should be understood as a scribal error.

As in the case of the diphthong [je], two *yods* are also used in a few cases of the diphthong [ja]: (1) three places in which they are written using a combination of *hireq* + two *yods* vocalized with a single *qameš* or *patah*, in “duriança” ⟨דוּרִיִּינְסָה׃⟩ (Ps 60:5), “nodicias” ⟨נוֹדִיסִיִּישׁ׃⟩ (Ps 71:15), and “cobdíciad” ⟨קוֹבְדִיסִיִּיִּד׃⟩ (Jb 27:8); (2) three cases like the previous ones but with *šewa* instead of *hireq*, in “malicias” ⟨מְלִיסִיִּישׁ׃⟩ (Ps 38:13), “engravia-s” ⟨אַיִנְגְרִיבִּישׁ׃⟩ (Ps 49:9), and “pinturias” ⟨פִּינְטוּרִיִּישׁ׃⟩ (Sg 1:11); as well as a case that is very similar to these but which is written with a single *yod*, “enbíciad” ⟨אַיִנְבִּיסִיִּיִּד׃⟩ (Ps 49:19).

Falling diphthongs appear much less often. In addition to the cases of [eʊ] that have been addressed above, there are only six cases of [aɪ], five cases of [eɪ],⁶⁰ one case of [oi], and four cases of [wi] or [uɪ]. Among the cases of [aɪ], four render the diphthong with full vowels,⁶¹ while the other two use different strategies: in “esvaina” ⟨אַיִשְׁבֵּינָה׃⟩ (Ps 35:3), following *qameš* two *yods* vocalized with a *hireq* are used, and in “decairán” ⟨דֵּיִקֵּאִרְאָן׃⟩ (Ps 37:2), an *alef* is written as the *mater lectionis* for the *patah*, followed by a *yod* vocalized with a *šewa*. This spelling, *yod* vocalized with a *šewa*, is the same used to represent the

57 In Eccl 4:9 ⟨גַּנְנִסְיָא׃⟩, there is a clear scribal error: the *hireq* was forgotten and the *samek* was vocalized with a *patah* that should have been put under the *yod*.

58 In Pss 78:25, 144:13 (2); Jb 38:41, “governiu” is written with full vowels: ⟨גֹּבֵרְנִיּוּ׃⟩.

59 However, with *hireq* in “naxiença” ⟨נַשְׁיִינְסָה׃⟩ (Eccl 4:15).

60 Not included here are the two cases of “afreición” rendered by full vowels and dealt with above in connection to “afreir.”

61 Pss 18:5, 37:14, 129:6; Jb 31:3.

semi-vowel [i̯] of the diphthongs [oi̯], [ui̯], and [ei̯] when not in absolute final position: “fereini” or “fer[r]eini” <פֶּרֵינִי> (Ps 72:6), “aféita-t” <אֶפֶיטֶט> (Jb 40:10), “coita” <קוֹיטָה> (Ps 35:15), “cuidados” <קוֹיִדָּדוֹשׁ> (Jb 17:11), “cuita” <קוֹיטָה> (Jb 30:13), and “fruitos” <פֶּרֵיטוֹשׁ> (Sg 10:11). In “resfuid” <רֵישׁפֹּוּיִד׳> (Ps 94:18), the *hireq* probably indicates the tonic vowel, [‘wi]. Finally, there are three cases of the diphthong [ei̯] in absolute final position, which have been examined above in the discussion of the vowel /e/ rendered by *’alef* as the *mater lectio-nis*. In effect, in all three places the spelling solution is a *šere* followed by an *’alef* (marked with a *šewa*’ in two of them), and a final *yod* to represent the semivowel [i̯]: “rey” <רֵאִי> (Ps 110), <רֵאִי> (Prv 28:16), and “ley” <לֵאִי> (Prv 31:5).

7.1.2.3 Word Endings –u and –i; Extreme Apocope

One of the most prominent features of vocalization, as it is represented graphically in the *le’azim*, is the systematic use of the word ending –u in most cases where we have –o in modern Spanish: in masculine singular nouns, adjectives, and past participles, as well as the first-person singular of the present tense: for example, “pedaçu” <פֶּיִדָּסוּ> (Sg 4:3), “uecu” <אֶוֶקוּ> (Jb 11:12), “sospechadu” <שׁוֹשְׁפִינָדוּ> (Prv 28:17), “m’aquexu” <מֶאֶקֶישׁוּ> (Ps 139:21). In addition, there is the third-person singular masculine object pronoun and the neuter article, which both take the form “lu” <לוּ>. The word ending –o is only found in the possessives “mio,” “to,” and “so,”⁶² which occur often; in the first-person singular subject pronoun “yo” <יּוּ> (Pss 89:48, 146:2), in the noun “Dio” (see above, § 7.1.2.2), and in the only third-person singular preterit –o form “soltó a [e]llos” <שׁוֹלְטוֹ אֶלְלוֹשׁ> (Jb 8:4; see below, § 7.2.6.3). The plural of the masculine singular forms ending in –u invariably ends in –os: for example, singular “cancu” <קָאֶנְקוּ> (Ps 46:1) becomes plural “cancos” <קָנְקוֹשׁ> (Ps 32:7), in the same way that the first-person plural of all verb tenses also ends in –os: for example, “enpuxaremos” <אֶיִנְפּוֹשְׁאֶרִימוֹשׁ> (Ps 44:6). The word ending –u is also found in the vocalized Hebrew *aljamía* in thirteenth- and fourteenth-century *siddurim*,⁶³ and its widespread use in the *le’azim* might mean that it is a special spelling feature rather than an indication of a real phonic difference, although we cannot rule out the possibility that the –u word-final pronunciation had become standard in the variety of Castilian Romance used by Jews. Outside this community, primitive Romance alternated between word endings in –o and in –u up to the thirteenth century, although –o was used more frequently than –u in writing.⁶⁴

62 In contrast with the possessive “bostru”; see below, § 7.2.2.

63 See Révah and Sirat, “Un maḥzor espagnol,” 358; Quintana and Révah, “A Sephardic Siddur,” 145.

64 See Ramón Menéndez Pidal, *Orígenes del español*, 3rd ed., Obras completas de Ramón

A parallel phenomenon to the ending *-u* is the ending *-i* in words that in modern Spanish have *-e*, with the exception of the preposition *de* and the pronoun/conjunction *que* (interrogative *qué*). Littlefield is of the opinion that this is a unique feature of medieval Riojan dialect, which is also found in the language of Berceo.⁶⁵ According to Fradejas Rueda, the raising of final *-e* to *-i* may have been an intermediate step leading to the extreme apocope of the atonic final *-e*.⁶⁶ In the *le'azim*, this *-i* ending is found in some singular nouns and adjectives that have not become apocopated, as well as in proclitic object and reflexive/reciprocal pronouns,⁶⁷ and enclitics following a consonant, which cannot be elided. To these cases should be added the conjunction “mientri” <מִיַּנְטְרִי> (Pss 72:5, 146:2; Jb 4:19, 27:3; Sg 1:12 [“mientri”]), and “tanamientri” (Prv 31:7), where apocope does not occur, and the first-person singular forms of the present subjunctive, in which *-e* shifts to *-i*: of the three forms that appear, in two we can see the raising of final *-e* to *-i*, “(yo) cati” <קָטִי> (Jb 31:1; infin. *catar*), “(yo) esbivli” <אִשְׁבִּיבִלִי> (Prv 30:9; infin. *esbivlar*), and in the other the final syllable is not vocalized, <אִפְלִי> (Ps 75:3), but must surely have been read “(yo) aplegui” (infin. *aplegar*). The only cases of singular nouns and adjectives that have not undergone extreme apocope are some in which the last vowel is preceded by a consonant cluster, such as “forti” <פֹּרְטִי> (Ps 89:8; Jb 22:25, 34:20, 41:16; Sg 8:6), “dovli” <דֹּוֹבִלִי> (Jb 41:5), “eramri” <אֵרַמְרִי> (Jb 28:2), and “omni” <אֹמְנִי> (in several places). The plural of these forms always ends in *-es*: for example, “omnes” <אֹמְנִיִּם> (Pss 17:14, 18:5 [“omnes”]; Sg 1:4). There are also cases of nouns in both forms, one ending in *-i* and the other elided:

Menéndez Pidal 8 (Madrid: Espasa-Calpe, 1950), § 352-3, in which he nonetheless states that “todavía en el s. XIII la Castilla del Norte, región arcaizante, al Norte de Burgos, conserva casos abundantes [of final *-u*] en el sustantivo singular ... También encontramos casos de *-u* final en Campóo ... El fenómeno continúa por la Montaña, donde hoy subsiste, lo mismo que en Asturias y otras regiones leonesas.” Lapesa, *Historia de la lengua española*, 187, also mentions words ending in *-u* from Cantabria and Northern Castile, considering them archaisms. On words ending in *-u* in Leonese, see Alonso Zamora Vicente, *Dialectología española*, 2nd ed., Biblioteca románica hispánica III, Manuales 8 (Madrid: Gredos, 1967), 111-116. Likewise, Menéndez Pidal, *Orígenes*, § 914, points out that among “mozárabes distinguidos de Toledo” there is an abundant use of spellings ending in *-u*.

- 65 Mark G. Littlefield, ed., *Biblia romanceada 1.i.8: The 13th-Century Spanish Bible Contained in Escorial Ms. 1.i.8*, Dialect Series 4 (Madison: Hispanic Seminary of Medieval Studies, 1983), VII. Lapesa (*Historia de la lengua española*, 188) also highlights: “La /i/ final por /e/ era muy corriente [in La Rioja] (estí, essí, lí, pudí, fizí, salvestí).”
- 66 José Manuel Fradejas Rueda, *Fonología histórica del español*, 2nd ed., Biblioteca filológica hispana 31 (Madrid: Visor, 2000), § 3.72.
- 67 Except those that follow an adverb or conjunction ending in a vowel, in which case they attach to these with apocope, see above, § 7.1.1.

“parti” <פֶּאָרְטִי> (Ps 16:5), in contrast with “part” <פֶּאָרְט> (Ps 55:10; Jb 17:6), and “morti” <מוֹרְטִי> (Pss 79:11, 102:21), in contrast with “mort” <מוֹרְט> (Prv 31:8).⁶⁸ This alternation between apocopic forms and *-i* endings may corroborate the thesis that apocope occurred only after the final *-e* was raised to final *-i*. Lastly, the object and reflexive/reciprocal pronouns with the closed ending *-i* are “mi,” “ti,” “li,” “si,” as, for example, in “non mi despriciedes” <נוֹן מִי דֵישְׁפְּרִיסִי יֵדִישׁ> (Sg 1:6), “mi espavreci” <מִי אֵישְׁפַּבְּרִיסִי> (Jb 32:6), “ti vea” <טִי בֵיאָה> (Ps 63:3), “ti yudgas” <טִי יוֹדֵגֵשׁ> (Ps 18:27), “afica-sli” <אֶפִיקְשָׁלִי> (Jb 24:20), and “afedecíronsi” <אֶפִידִיסִירוֹנְשִׁי> (Ps 38:6).⁶⁹

As has just been noted, these *le'azim* reflect the pervasiveness, during the twelfth and thirteenth centuries, of the phenomenon known as extreme apocope of atonic final *-e*, one of the linguistic developments generally attributed to the arrival of Franks—different human groups from France, Provence, and Catalonia—in Castile, León, Navarre, and Aragon starting in the late eleventh century.⁷⁰ The phenomenon of apocope can be seen in the *le'azim* in some nouns that in modern Spanish end in *-e*, such as “part” <פֶּאָרְטִי> (Ps 55:10), “tor” <טוֹר> (Sg 7:5), “mont” <מוֹנְטִי> (Pss 11:1, 30:8, 68:16), the adverb “estonç” <אֵישְׁטוֹנְךְ> (Ps 48:6) < Vulgar L. **extūnce*, and prepositions like “sobr” <שוֹבֵר> (Ps 139:14; Jb 26:7), “denant” <דֵינֵנְטִי> (Pss 45:13, 119:58 [*“denant”*]; Jb 30:11; Sg 2:5), and even “escuantr” <אֵישְׁקוֹאֲנְטֵרִי> (Prv 30:31),⁷² but especially in the following contexts: (1) verb forms with enclitic pronouns, such as “apremi-m” <אֶפְרִימִים> (Ps 38:7) for **apremimi*, “aféita-t” <אֶפִיטֵיטִי> (Jb 40:10) for **aféitati*, and “aforta-s” <אֶפֹרְטֵשׁ> (Ps 52:9) for **afórtasi*, except the cases where the pronoun is attached to a form ending in a consonant, such as “lavarmi” <לָבַרְמִי> (Ps 51:4) and “desacoraçnestmi” <דֵישְׁאָקוֹרְסֵנִישְׁטְמִי> (Sg 4:9); (2) verb forms with a final atonic *-e*,⁷³ except those in first-person singular of the present subjunctive mentioned above, in which *-e* is raised to *-i*.

68 In addition, in Sg 4:12, we should read “fon[ti]” or “fon[t]”; a defect on the corresponding folio makes it impossible to know what the word ending is.

69 On the placement and spelling of pronouns, see below, § 7.2.4.

70 See Lapesa, *Historia de la lengua española*, 169; more recently, some authors have questioned whether apocope should be attributed to the arrival of Gallo-Romance peoples. See Ramos Remedios, “La huella,” 58, n. 77. See also above, § 5.7.

71 However, “sobre” <שוֹבֵרִי>, with the ending *-e*, is found in two places: Ps 32:8 and Eccl 5:5.

72 This instance of apocope can perhaps be explained by analogy with forms such as the Old French *contre/cuntre/countre*, since the Castilian forms of the preposition are *exquantra* and *escuantra* < L. *ex cōntra*.

73 Not included here are the forms in third-person singular that in modern Spanish take an atonic final *-e*, such as the present subjunctive (*él*) *ame*, the future subjunctive (*él*) *amare*,

Examples of elided forms include:

- first-person singular of the imperfect subjunctive, as in “denegás” <דְּנִינָט> (Jb 31:28) and “prendés” <פְּרִינִדִּישׁ> (Ps 139:9).
- second-person singular of the preterit, as in “afolgantest” <אִפּוֹלְגַנְטִישׁ> (Ps 60:3) and “emplant” <אִמְפְּלִישׁ> (Jb 36:17); in “aformosigüéstiti” <אִפּוֹרְמוֹשִׁיגְוִסְטִישׁ> (Ps 45:3) the vowel in the verb ending is maintained for ease of pronunciation when the reflexive pronoun is appended (**aformosigüestti*).
- second-person singular of the imperative in the second and third conjugations, as in “recuej” <רִיקוּאֵי> (Jb 22:22) and “espart” <אִשְׁפָּרַט> (Ps 17:7).
- singular present participle, as in “endreqant” <אִנְדְּרִיקְנָט> (Ps 50:23) and “enemigant” <אִינִימִיגְנָט> (Jb 20:27).

7.1.2.4 Diphthongization of the Latin Tonic Vowels /ō/ and /ě/; Atonic Vowels

The diphthongization of the Latin tonic vowels /ō/ and /ě/, which is practically a pan-Romance phenomenon, results in the Castilian diphthongs [‘we]⁷⁴ < /ɔ/ and [‘je]⁷⁵ < /ɛ/, in both open and closed syllables, except in some cases where the palatal glide (yod) has a metaphonic effect on the vowel.⁷⁶ The *le‘azim* are spelled in a way that reflects widespread diphthongization in the case of /ě/, and variability in the case of /ō/, which may be due either to mere graphic inconsistency or true phonic variation.

As for [‘je] < /ɛ/ < /ě/, there are numerous examples; to cite only a few: “miembros” < L. *mēmbro* (Ps 2:18; Jb 17:7, 17:16, 41:15), “parientes” < L. *parēntes* (Ps 45:17), “sieglu” < L. *sæculu* (Prv 30:15), “yed” < L. *ěst* (in multiple places), “sied” < L. *sědē* (Jb 37:6; imperative of *ser*), all nouns ending in *-mentu* < L. *-mēntu*, such as “mandamientu” (Pss 21:3, 73:9; Prv 30:17), “alçamientu” (Pss 12:9, 60:6;

and the imperfect subjunctive (*él*) *amase*, since in the *le‘azim* third-person singular forms always have an inflection with a final *-d* and thus cannot be elided. See below, § 7.2.6.

74 Which alternates with [‘wa], [‘wo] in most Iberian Romance languages up to the thirteenth century, although the prevailing diphthong in Castilian by the tenth century is [‘we]. See Menéndez Pidal, *Orígenes*, § 23–24. The diphthong [‘wo] in Castilian is extremely rare, and the only instance of [‘wa] is in *exquantra* and *escuantra* < L. *ex cōntra*.

75 With some inconsistency in [‘ja], especially in Leonese, but also in Navarro-Aragonese and Mozarabic, though not in Castilian. See Menéndez Pidal, *Orígenes*, § 26.

76 The palatal glide (yod) has the following effect: in the case of /ō/, the vowel is raised to /o/ in all cases except those involving the glide yod in the following groups: [tj], [kj], [nj] and [jn] < /gn/, whereas in the case of /ě/, the vowel is raised to /e/ in all cases except those involving the glide yod in the liquid consonant clusters [lj] and [jl] < /kl/, /gl/, /tl/. See Fradejas Rueda, *Fonología histórica*, § 3.24–3.38 and § 3.45–3.46.

Jb 20:6), “enboçamientu” (Ps 39:2), etc. Some atonic syllables also diphthongize, such as “yeguales” < L. *æquale* (Sg 4:2)⁷⁷ and “tiendist” (Ps 80:12; infinitive *tender*), although the latter case can be explained by analogy with the forms in the paradigm that diphthongize in the tonic syllable. Likewise, “espieju” < L. *spēcūlu* (Jb 37:18) forms a diphthong, which is similar to what happens with the same word in Old Aragonese, *spiello*, Occitan, *espielh/espil*, and Catalan, *espill*, in contrast to the Castilian *espejo*, which some say derives from **spicūlu* or **spēcūlu*.⁷⁸ “Siegan” (Jb 31:8) < L. *sēdeant* and “siégad” (Jb 27:7) < L. *sēdeat*, both with epenthetic /g/,⁷⁹ also diphthongize.⁸⁰ On the other hand, an atypical case of diphthongization is “plieves” (Ps 44:3) < L. *plēbes*, a translation of H. ׀׀׀׀, “peoples, crowds”. Not only is this noun not attested in Romance texts from before the fifteenth century; here the diphthongization might suggest the existence of the vulgar form **plēbes*, from which the form given in the *la'az* was derived. Another atypical diphthongization is “yedru” (Ps 84:3; Jb 36:33) < L. *itēru*, with the meaning of “again, a second time, repeated,” in which the initial /i/ might have opened into /ε/ due to the influence of the post-tonic /ě/ or might have equalized with it before the /ě/ was dropped. In any case, it should be compared to the terms *yedra*, “the second digging of vineyards,” and *edrar*, “to dig vineyards a second time,” recorded by Corominas as dialectical variants in La Rioja.⁸¹

Several examples of the ending *-iellu* < L. *-ĕllu* and its derivatives, which have not yet undergone monophthongization to /i/,⁸² can be found in the *le'azim*, such as “amariellu” (Ps 68:14), “cucliellu” (Ps 102:7), “desacolmiellan” (Jb 4:10), “reviellos” (Jb 13:26), “cuchiellos” (Prv 30:14), “cuchiel[l]a” (Jb 39:23), and “colmiellos” (Prv 30:14), compared to a single case of monophthongization, “cochilla” (Jb 20:25). This predominance of *-iello* alongside the occasional case

77 But “egual” in Jb 15:31.

78 See Corominas, *DCECH*, s.v. ‘espejo’; Fradejas Rueda, *Fonología histórica*, § 3.45. Menéndez Pidal, *Orígenes*, § 28, also thinks that there was a switch from *-ĕcūlu* to *-icūlu*, which he says explains the form *spillu* in the Glosas Emilianenses, although the form **espiellu* would square better with Navarro-Aragonese phonetics.

79 In both places, the *gimel* in the *la'az* is written with a *rafe* and not a point: <׀׀׀׀׀׀> (Jb 31:8) and <׀׀׀׀׀׀> (Jb 27:7), and thus represents the sound [g]. On these forms, see below, § 7.2.6.1.

80 In the *siega* form in the Glosas Silenses, the <g> is not epenthetic, since it represents /ʒ/. This form is considered to belong more properly to Navarro-Aragonese or La Rioja Romance; see Menéndez Pidal, *Orígenes*, § 28.

81 Corominas, *DCECH*, s.v. ‘reiterar’.

82 On the possible causes of this monophthongization, see Fradejas Rueda, *Fonología histórica*, § 3.33–3.34.

of monophthongization coincides with what Menéndez Pidal found in Castilian notarial documents.⁸³ He identified cases of monophthongization beginning in the tenth century, the majority of which came from Northern Castile and Burgos up to the twelfth century, and especially Burgos in the thirteenth, whereas Northern Castile favored a return to the archaic form *-iello* during that century. Hence, Menéndez Pidal concluded that the switch from *-iello* to *-illo* was “una evolución multiseccular que comienza en el período prehistórico del castellano, y gana terreno llevando vida latente durante muchas centurias, antes de invadir francamente la lengua literaria del s. XIV.”⁸⁴

In the case of [‘we] < /ɔ/ < /ō/, representation of the diphthong alternates with some spellings as < i > / o/. Whether this alternation should be understood as inconsistency in the spelling of the diphthong or does truly reflect a phonic variation is difficult to say. In general, it has been argued that the preservation of the spelling < o > in Romance texts in the Latin alphabet is due to the influence of Latin etymological spelling,⁸⁵ which would make sense here only if the Jewish scribe knew Latin and its spelling system—that is, if he had been trained to be a scribe of notarial documents in Latin and Romance, a possibility that we should not rule out.⁸⁶ However, some scholars who subscribe to the theory that there was a system of seven vowels in Romance at the beginning of the thirteenth century, including the open vowels /ε/ and /ɔ/ in addition to Castilian’s other five, have suggested that the variations in how the diphthongs [‘je] and [‘we] were represented graphically is due to the different pronunciation of the same phoneme. In other words, the phoneme /ɔ/, in this case, was pronounced in different ways, including [ɔ] but also [‘we] and, at times, [‘wa] and [‘wo].⁸⁷ Thus, the variation between [ɔ] and [‘we] would not only be a graphic variation but would also correspond to a different pronunciation that did not entail a phonological distinction, and thus the two pronunciations would have been interchangeable to a certain extent.⁸⁸ Hence, Lleal construes the graphic

83 Menéndez Pidal, *Orígenes*, § 272.

84 Menéndez Pidal, *Orígenes*, § 275.

85 This does not mean that the diphthong was not pronounced. See Pedro Sánchez-Prieto Borja, “El romance en los documentos de la catedral de Toledo (1171–1252): La escritura,” *RFE* 87 (2007): 143.

86 Other features of the *le’azim* point in this direction. For a similar opinion on the scribes of Hebrew *aljania* in general, see Bunis, “Jewish and Arab,” 82–83.

87 Rodríguez Molina, “A Closer Look,” 138.

88 Graphic variation even affected the case of “cum,” which appears in many places, and “com” (Jb 40:31) < L. *quōmōdo*. Behind these spellings is the pronunciation of the diphthong [‘we].

alternation in Navarrese-Hebrew documents from the fourteenth century as a corroboration of phonic inconsistency.⁸⁹

On the other hand, it is also possible to understand the spelling ⟨i⟩ as representing the diphthong [ʷe] in the context of the writing habits of Toledo Mozarabs, who, according to Menéndez Pidal, “repugnaban el diptongo ue,”⁹⁰ meaning that they avoided representing this diphthong graphically. This supposed repugnance may have been related to the solution adopted in Andalusí Southern Romance, which was inconsistent regarding diphthongization, especially in the former Bætica, as is reflected in eleventh- and twelfth-century Andalusí texts in Arabic *aljamía*.⁹¹ If so, it would have been a written feature of Hebrew *aljamía* that originated in the development of Arabic and Hebrew *aljamía* in al-Andalus and later spread to Christian Spain.

Diphthongization is reflected in numerous cases, such as “suenu” < L. *sõnu* (in multiple places), “cuerda” < L. *chõrda* (Ps 11:2), “fueru” < L. *fõru* (Ps 85:14; Jb 23:12), and “tuel” (Ps 119:22; imperative of *toller*) < L. *tõlle*. It is also customary before the palatal glide yod, as in “cuégenla” (Ps 80:13) < L. *cõlligent*, “fueya” (Ps 31:18) < L. *fõvëa* and its derivatives “fueyu” (Jb 30:24) and “fueyos” (Pss 79:1, 140:11), “fuejas” (Jb 30:4) < L. *fõlía*, “plueyas” (Pss 65:11, 72:6; Jb 36:27) < L. *plõ(v)ía*,⁹² “nuech” (Jb 5:14, 7:4) and its variant “noech” (Jb 17:12) < L. *nõcte*, “cuexos” (Ps 35:15) < probably L. *cõxu*,⁹³ “duechu” (Ps 45:2) < L. *dõctu*,⁹⁴ and “recuej” (Jb 22:22; imperative of *recoger*) < L. *recõllige*.⁹⁵ However, the following do not diphthongize: “postos” (Ps 49:15), “doños” (Prv 31:5), “enbolven” (Ps 73:6), “enbolta” (Sg 5:14), “morti” (Pss 79:11, 102:21) and its variant “mort” (Prv 31:8),

89 Yom Tov Assis, José Ramón Magdalena Nom de Déu, and Coloma Lleal, *Aljamía romance en los documentos hebraiconavarros: Siglo XIV*, Judeolenguas marginales en Sefarad antes de 1492 (Barcelona: Universidad de Barcelona, 1992), § 1.1.2.1.

90 Menéndez Pidal, *Orígenes*, § 914.

91 See Federico Corriente, *Romanía arábica: Tres cuestiones básicas; Arabismos, “mozárabes” y “jarchas,”* Al-Andalus Textos y estudios (Madrid: Trotta, 2008), 107–109.

92 In contrast with the distinctly Castilian solution *lluvia* < L. *plivvia*.

93 Corominas, *DCECH*, s.v. ‘cojo’ has doubts about the /õ/ in L. *coxu* because of the absence of diphthongization in Leonese and Aragonese, despite the fact that everything suggests that it comes from L. *cõxa*, “hip.” Thus, they suggest a possible form with /õ/, *cõxu*, although he is doubtful about this. Here, the *la’áz* “cuexos” requires a form with /õ/.

94 It is probably unrelated to L. *dũctu* > Sp. *ducho*, since the meaning of the *la’áz* is “experienced, skilled, expert,” whereas *ducho* in the Middle Ages had the sense of “used to, accustomed.” See Corominas, *DCECH*, s.v. ‘ducho’.

95 Diphthongization in this form coincides with *cuejan* in Hebrew-Navarrese documents. See Assis et al., *Aljamía romance*, § 1.2.4, and *cuejan* in a 1244 document from Northern Castile, near La Rioja. See Menéndez Pidal, *Orígenes*, § 254.

“forti” and the plural “fortes” (many occurrences),⁹⁶ and “fon[t]” or “fon[ti]” (Sg 4:12). The same is true of “cigoña” (Jb 39:13) < L. *cicōnīa*, where we should assume that there is no yod metathesis, and therefore the resulting /ō/ > /o/ is to be expected. Finally, there are clear cases of spelling inconsistency in the tonic syllable of verb forms of the same root, for example, in “aflojas” (Jb 7:19) compared to “afluexa” (Ps 39:14; Jb 14:6; imperative of *afloxar*), and in “esmovti” (Ps 11:1; imperative of **esmoversi*) compared to “esmuévensi” (Ps 64:9). These cases could be interpreted as proof of phonic variation and not mere graphic alternation.

As for atonic vowels, these sometimes show the uncertainty and wavering one would expect at a time when phonetic inconsistency in this position was common.⁹⁷ On the one hand, we have solutions that are not the ones that later won out in modern Spanish, such as “beluntad” (multiple occurrences), as well as its derivative “enbeluntad” (Ps 22:9; infinitive **enbeluntar*), which were frequent forms in the thirteenth century, with a non-etymological /e/ in the syllable /be/, probably taken from the Latin *velle*, which disappeared during the transition from Latin to Romance; “desconecedes” (Jb 21:29); “desconexedes” (Jb 19:3); “conecidu” (Prv 31:23) < L. *cognōscēre*, with a change in the ending to *-escere*, due to its greater frequency, which has been preserved in the Judeo-Spanish *conecer/coneser*;⁹⁸ “(él) esproméntad” (Jb 4:2) < L. *experimēntu*, “he experiences, he tests,” where the /o/ might be the influence of *probar*; and the forms “escuadruñan” (Ps 64:7), “escuadruñamientu” (Ps 64:7), “escuadruñad” (Ps 77:7), and “escuadruñadu” (Ps 64:7; Prv 28:12), from the Latin **scrūtiniare*, which evoke *escudruñar* in *La Gran Conquista de Ultramar*, *escodruñar* in Old Galician, and *esquadrinhar* in Portuguese. These examples suggest that perhaps the diphthong [wa], despite being in an atonic syllable, might be the result of a form in Vulgar Latin with /ɔ/ in the second syllable,⁹⁹ a swapping that would have happened as a result of overcorrection, as Corominas suggests to explain the /o/ forms in *escodrinar*, *escodriñar*, *ascodriñar*.¹⁰⁰ On the other hand, the *le’azim* show variation in the atonic vowel in cases such as “espremir”

96 In only one place do we see the diphthongized form “fuertes” (Jb 41:4).

97 See Minervini, *Testi giudeospagnoli medievali*, § 2.1.7.

98 See Joseph Nehama, *Dictionnaire du judéo-espagnol* (Madrid: Instituto Benito Arias Montano-CSIC, 1977), s.v. ‘konesér’ (hereinafter *DJE*); Aitor García Moreno, dir., *Diccionario histórico del judeo-español*, 2008–, <http://recursos.esefardic.es/crews/crews.php>, s.v. ‘conecer’ (hereinafter *DHJE*). On the variation between /ts/ and /ʃ/ seen in the *le’azim* in verb forms ending in *-escere*, see below, § 7.2.6.

99 In this case, the resulting [wa] is analogous to the *exquantra/escuantra* < L. *ex cōntra* that was mentioned above, also following the consonant cluster /sk/.

100 Corominas, *DCECH*, s.v. ‘escudriñar.’

(Prv 30:14) compared to “m’esprimeron” (Jb 10:8) and “esprimrad” (Jb 39:15); “cochilla” (Jb 20:25) compared to “cuchiel[l]a” (Jb 39:23) and “cuchiello” (Prv 30:14); “ascondichu” (Jb 40:13) compared to “escondichu” (Jb 31:33); “desollega” < שׁוֹלְלָגָה > (Ps 69:24), “he slips up, he trips over,” compared to “desullegan” (Ps 37:31), both formed from the Latin *sōlĕa*. It is possible for the variation in the atonic vowel in the infinitive of a verb to be transferred to conjugated forms when the syllable in question becomes tonic, as happens in *cobrir/cubrir*, which has the same variation in “cóbred” (Jb 38:34) and “cúbrenlu” (Jb 40:22).

Syncope of pre- and post-tonic vowels is also subject to variation. This gives rise in the *le'azim* to forms that are different from those that eventually won out in Castilian. This happens in “umledad” (Pss 18:36, 45:5) < L. *hūmilitate*, where syncope occurs in the vowel before the pre-tonic syllable instead of the pre-tonic vowel, which actually survived for quite some time, as we can see in the use of *humilidat* in Berceo.¹⁰¹ Other examples are “glondrinu” (Prv 30:28) < **guelondrinu* / **golondrinu* < **elondre* < L. *hīrūndīne*, where syncope occurs again in the vowel before the pre-tonic syllable;¹⁰² “cancu” (Ps 46:1) < L. *cantīcu* and “cancos” (Ps 32:7), where we see the elimination of the post-tonic vowel, compared to the learned *cántico*; and “bivra” (Ps 91:13) < L. *vīpĕra* and “bivras” (Jb 20:16), which have the expected syncope of the post-tonic vowel, compared to the semi-learned *bívora* used in medieval Castilian literature, with /o/ due to the influence of *vivo*.¹⁰³

7.1.3 Consonants

The consonantal writing system used in these *le'azim* is, in general terms, the same used in other *aljamía* texts from the Late Middle Ages produced in the Iberian Peninsula and that has been described both in its phonetic features and from a historical perspective by Minervini and Bunis.¹⁰⁴ This writing system is closely related to the Arabic alphabet and its use in *aljamía* texts,¹⁰⁵ which can

101 See Corominas, *DCECH*, s.v. ‘humilde.’

102 In this case, there might be a solution without resorting to the explanation of vowel assimilation in the first syllable, with later syncope, **guelondrinu* > *glondrinu*, although syncope is also possible from **golondrinu*. On the assimilation of /o/, see Corominas, *DCECH*, s.v. ‘golondrina.’

103 See Corominas, *DCECH*, s.v. ‘vívora.’

104 Minervini, *Testi giudeospagnoli medievali*, § 1.1–1.2; “The Development of a Norm”; Bunis, “Jewish and Arab.”

105 According to Bunis (“Jewish and Arab,” 79) “The Jewish Ibero-Romance orthography of Christian Spain incorporated various graphemic innovations which had arisen among the Jews of Muslim Spain in their accommodation of the Hebrew Alphabet to the sound system of Arabic.”

be seen particularly in the choice of the letters to represent Old Castilian sibilants. Thus, its origin goes back to the first attempts to reproduce the Southern Romance of al-Andalus by Andalusí writers and poets, Jews among them, both in Arabic *aljamía* and Hebrew *aljamía*. However, some of the features of the spellings used in these *le'azim* require additional commentary.

7.1.3.1 The Sibilants /s/, /z/, /ts/, /dz/, /tʃ/, /ʃ/ and /ʒ/

The seven sibilant phonemes of Old Castilian are represented in the *le'azim* by four Hebrew letters. Two of these, ⟨ס⟩ and ⟨ז⟩, each represent one phoneme, whereas the other two, ⟨ש⟩ and ⟨שׁ⟩ (the latter with a diacritic), are polyvalent. The letter ⟨שׁ⟩, with or without a diacritic,¹⁰⁶ represents both the apico-alveolar (retroflex) phonemes /s/, which is unvoiced, and /z/, its voiced counterpart; it also represents the unvoiced pre-palatal fricative /ʃ/. Some examples are “sodes” ⟨שׁוֹדֵי־שׁ⟩ (Ps 62:4) for /s/, “rosa” ⟨רוֹשָׁא⟩ (Sg 1:12) and “rosas” ⟨רוֹשָׁאִים⟩ (Sg 5:13) for /z/, and “enpuxan” ⟨אַיִנְפּוּשָׁאן⟩ (Jb 30:12) for /ʃ/. In one case, we find a *dageš* on the letter ⟨שׁ⟩ in what appears to be an attempt to represent the spelling ⟨ss⟩ in the Latin alphabet for intervocalic /s/, “essu” ⟨אַשׁוּׁ׃⟩ (Jb 22:21) < L. *ipsu*. Although it is only occasionally used this way, the *dageš* can also be found on ⟨ל׃⟩ and on ⟨ר׃⟩ (see below, § 7.1.3.4), which seems to confirm a certain tendency to use this diacritic—whose purpose is to indicate the doubling of a consonant—to represent phonemes that in the Latin alphabet are represented by double letters, such as ⟨ll⟩ for /ʎ/, ⟨rr⟩ for /r/, and, here, ⟨ss⟩ for intervocalic /s/.¹⁰⁷ This would make it almost certain that the scribe was familiar with the Latin alphabet and its spelling norms.

The letter ⟨ס⟩ represents the unvoiced dental affricate /ts/, as in “loçanía” ⟨לוֹסָאָנְיָה׃⟩ (Jb 22:29), “atorcimientu” ⟨אַטְסוֹרְסִימִינְטוֹ׃⟩ (Ps 55:24), and “magreç” ⟨מַגְרִיç׃⟩ (Pss 59:13, 106:15; Jb 16:8 [*“magreç”*]), while its voiced counterpart /dz/ is

106 The diacritic for distinguishing the Hebrew letters *šín* ⟨שׁ⟩ and *šin* ⟨שׂ⟩ is used in the *le'azim* arbitrarily to represent any of the three Romance phonemes that this letter represents. It might or might not be written, and if it is, it might be on the right (more frequently) or on the left (in fewer cases), and on numerous occasions in the middle of the letter. From this we can deduce that the way it is written is due only to an awareness that the diacritic should go with these letters if the text is vocalized, even though it has no function in representing the Romance phonemes.

107 The use of *dageš* in these cases is a way of indicating the doubling of the consonant according to the norms of written Hebrew, and at the same time following the graphic model of the Latin alphabet, without having to write the consonant two times, ⟨ששׁ⟩, ⟨לל׃⟩, ⟨רר׃⟩, which contradicts the norms of Hebrew spelling and is thus avoided. On the avoidance of the use of double letters to represent a phoneme, see Bunis, “Jewish and Arab,” 80. Minervini (“The Development of a Norm,” 426–427) identifies some examples of the use of ⟨לל׃⟩.

written with the letter <ז>, as in, for example “zebros” <זִיבְרוֹשׁ> (Jb 24:5), “reziu” <רִיזִיּוֹ> (Jb 41:16 [2]), and “nariz” <נָאֲרִיז׃> (Jb 40:24). The use of these two letters reflects a clear phonological distinction between the two phonemes, and they are differentiated regardless of position, although in the medial position /dz/ is only used intervocally or in contact with a nasal or liquid consonant, as in “yazer” <יָזֵר׃> (Ps 139:3), “amzuelu” <אֲמֻזְאוּלוֹ> (Jb 40:25), “salzes” <שָׁאֲלִישׁ> (Ps 137:2), and “arzila” <אַרְזִילָא׃> (Ps 12:7).¹⁰⁸ The fact that the letters <ס> and <ז>, which represent fricative sibilant sounds in Hebrew, are used for two affricate phonemes in Romance, has been explained convincingly as a tradition inherited from Andalusī Arabic *aljamía*,¹⁰⁹ and therefore the use of these letters in Hebrew *aljamía* is not sufficient proof for any alleged early fricativization in Castilian of the phonemes /ts/ and /dz/.¹¹⁰

Furthermore, for the phoneme /ts/, there are a few cases in the *le'azim* of the spelling <צ>, which in Sephardic Hebrew represented an emphatic dento-alveolar fricative, like <ص> in Arabic.¹¹¹ Aside from its use in a Hebrew proper name, <צִיּוֹן> (Ps 87:5), there are only five occurrences: “foçones” <פֹּזְצוֹנִישׁ> (Ps 19:11), “estonç” <אַיִשׁ טוֹנֶץ> (Ps 48:6), “cegaron” <צִינְגָאָרוֹן> (Ps 69:4), “magreç” <מַגְרֵץ> (Ps 106:15), and “çaraça” <צָרָא צָהָר> (Jb 38:29). Over the course of the thirteenth and fourteenth centuries, the use of <צ> in Hebrew *aljamía* increased considerably, particularly in Navarrese-Hebrew documents, a phenomenon that is perhaps related to the initial stages of the voiced affricate /dz/ becoming unvoiced.¹¹² This phonological change would have caused <ז> to fall into disuse and the graphical opposition between <ס> and <ז> to become destabilized, thus reinforcing the representation of the unvoiced affricate by another letter, <צ>, that was already being used sporadically to represent that sound. Moreover, the interchange of <ס> and <צ> in Hebrew texts from the Iberian Peninsula was

108 In “afazti” <אַפְאֲזִי׃> (Jb 23:9), /dz/ is preserved probably because of the influence of the *fazer* paradigm, and from thinking of the pronoun as a morpheme added to the verb form.

109 See Minervini, *Testi giudeospagnoli medievali*, § 1.2.5.

110 According to Lapesa (*Historia de la lengua española*, 373) “el alojamiento de las africadas /š/ [ʃts/] y /ž/ [ʒdz/] en fricativas, atestiguado en la Andalucía occidental desde principios del s. xv, se produjo también en el Norte y meseta septentrional con independencia respecto al fenómeno andaluz y probablemente con posterioridad a él.”

111 The phoneme /ts/, usually represented in Romance by <ç>, was the closest Romance phoneme (dento-alveolar sibilant) to the Sephardic pronunciation of Hebrew for <צ>, even if /ts/ is affricate and the Sephardic pronunciation of <צ> in Hebrew words was fricative. This may have caused not only the use of <צ> in Hebrew *aljamía* for the representation of /ts/, but also the use of <ç> transcribing <צ> in Hebrew words written in the Latin alphabet. On the latter, see Dodi, *Studies*, 14 [Hebrew], where he gives some examples, such as *çedaquá* for צדקה and *beçím* for בִּצִים.

112 See Assis et al., *Aljamía romance*, § 1.1.2.2.

not uncommon,¹¹³ meaning that both were pronounced in a very similar way by Sephardic Jews.¹¹⁴ This too might have reinforced the idea that both letters were interchangeable in Hebrew *aljamía* as well, thus favoring the progressive substitution of ⟨ס⟩ with ⟨צ⟩.

Lastly, the letter ⟨י⟩, with a diacritic, had previously been used in Hebrew *aljamía* of Arabic to represent the voiced affricate pre-palatal phoneme /dʒ/, written with the letter ⟨ج⟩ in Arabic, and was also used in Hebrew *aljamía* for writing Romance. Here, it represents the correlate fricative phoneme /ʒ/,¹¹⁵ which emerged when the /ʎ/ coming from the Latin group [lj] (for example, in L. *filii*) changed its point of articulation to /ʒ/ in order to differentiate itself from the resulting /ʎ/ in the Latin geminate consonant ⟨ll⟩.¹¹⁶ Some examples are: “onojos” ⟨אונױגױס⟩ (Ps 18:37), “guijas” ⟨גױגױס⟩ (Jb 21:33), “cuégenla” ⟨קױגױגױלױה⟩ (Ps 80:13), and “prejura” ⟨פױגױגױרױה⟩ (Jb 18:12).¹¹⁷ In addition, the same sign is used to represent the unvoiced palatal affricate /tʃ/, which derives from the Latin phonic sequences /kt/ and /ũlt/,¹¹⁸ and which does not exist in Arabic or Hebrew or Aramaic. Thus, we find “muchu” ⟨מױגױ⟩ (Ps 65:10; Jb 31:25; Prv 28:20) and its variant “mochu” ⟨מױגױױ⟩ (Ps 120:6), “muchas” ⟨מױגױסױס⟩ (Pss 73:10, 79:12, 80:6;

113 See Dodi, *Studies*, 14, n. 37 [Hebrew]; for interchange of sibilants in the text of this glossary-commentary, see above, § 2.2.3.4.

114 According to Garbell (“The Pronunciation of Hebrew,” 670–671) various fourteenth-century Jewish authors made statements asserting that Jews in Christian Spain made no distinction between ⟨צ⟩ and ⟨ס⟩ in their pronunciation of Hebrew, implying that both were dento-alveolar fricatives. See also Amos Dodi, “Transcriptions of Hebrew Proper Nouns in a Fifteenth-Century Spanish Bible (ms. Escorial 1j.3),” *BHSt* 81 (2004): 437.

115 This phoneme probably had a combinatory variant, the affricate allophone [dʒ], which would have been produced in absolute initial position or following a closed syllable.

116 Fradejas Rueda, *Fonología histórica*, § 4.29.

117 The last case reflects alternation or confusion of the apico-alveolar /s/ for the palatal /ʒ/. Compare with “presura” ⟨פױרױשױרױה⟩ (Prv 29:25), “presuras” ⟨פױרױשױרױסױס⟩ (Ps 107:20), Sp. *presura*/*pressura* < L. *pressūra*. See Kasten and Cody, *TDMS*, s.v. ‘presura’. Alternation or confusion between intervocalic /s/ and /ʒ/ is known in Old Castilian (*sanguijuela* for *sanguisuela*, *quijo* for *quiso*, *tigera* for *tisera*; see Corominas, *DCECH*, s.v. ‘sangre’; Fradejas Rueda, *Fonología histórica*, § 4.108), but the phenomenon was more common in the fifteenth and sixteenth centuries (see Amado Alonso, “Trueques de sibilantes en antiguo español,” *NRFH* 1 [1947]: 7–8). Álvaro Galmés de Fuentes (*Dialectología mozárabe*, Biblioteca románica hispánica 111, Manuales 58 [Madrid: Gredos, 1983], 238–239) explains the numerous cases of intervocalic /s/ rendered as ⟨ج⟩ (correlate of ⟨י⟩) in the Mozarabic witnesses cited by Pedro de Alcalá in 1505 as part of an *aljamía* system in which ⟨ش⟩ was used for /s/ except in an intervocalic position, where instead the voiced correlate, ⟨ح⟩, was used. This is not the case, however, in the *le’azim*, and hence it seems more plausible that we are dealing here with a sporadic alternation or confusion, along the same lines as the cases cited by Corominas, Fradejas Rueda, and Alonso.

118 See Fradejas Rueda, *Fonología histórica*, § 4.48 and § 4.54.

Jb 19:3), “mochigua” <מוֹחִיגוּא> (Ps 51:4) and many forms of the verb *mochiguar*, “fechu” <פִּיֵּחַ> (Jb 7:3), etc.

The adoption of <ʕ> also to render the phoneme /tʃ/, which does not exist in Arabic or Hebrew, can be explained by phonetics and by the writing tradition. Although /ʒ/ and /tʃ/ share only their point of articulation (both are palatals), <ʕ> was used in Hebrew *aljamía* of Arabic to represent the affricate phoneme /dʒ/; and /dʒ/ and /tʃ/ coincide also in their manner of articulation (affricate), differing only in sonority (/tʃ/ is unvoiced, /dʒ/ is voiced). Furthermore, Arabic *aljamía* also used the correlate of <ʕ>, the letter <ج> (which in Arabic represents the phoneme /dʒ/) for the Romance phoneme /tʃ/.¹¹⁹ What we have here, then, is another feature whose origins can be traced back to the Andalusí *aljamía* tradition, in both Arabic and Hebrew script.¹²⁰ Moreover, this choice may have been reinforced by the Romance writing tradition in the Latin alphabet. As a matter of fact, up to the second half of the thirteenth century, Romance texts in the Latin alphabet represent both /ʒ/ (and its allophone [dʒ]) and /tʃ/ with a variety of graphemes, among them <i>, <j>, <g>, and <gg>.¹²¹ In other words, in Romance as well, before the second half of the thirteenth century the way that /ʒ/ was rendered graphically coincided with the way /tʃ/ was rendered, as happens in Hebrew *aljamía*, and one of the signs that was used was the letter <g>, whose Hebrew correlate is <ʕ>. Thus, it is possible that this spelling convention, which originated in al-Andalus, was reinforced by Romance spelling conventions in the Latin alphabet, which the Jewish scribes might have been familiar with.

7.1.3.2 The Bilabials /b/, /β/ and /p/; the Labiodental /f/

Medieval Spanish had two voiced bilabial phonemes, one occlusive /b/, and the other fricative /β/. The latter, which did not exist in Latin, was the result of consonantization of the Latin semi-consonant /w/ in syllable initial position, from

119 For example, in <فَاحٍ> /fatʃe/, “face.” See Samuel M. Stern, *Les chansons mozarabes: Les vers finaux (kharjas) en espagnol dans les muwashshahs arabes et hébreux* (Oxford: Bruno Cassirer, 1964), 30–31; Corriente, *Romania arabica*, 247–248.

120 Hebrew *aljamía* in the Iberian Peninsula used graphic options to represent sibilants that were very different from those used in other traditions. In Joseph Kara’s glosses, for example, /ts/ is rendered with <צ>, as that was the pronunciation of this letter in Ashkenazi Hebrew; /tʃ/ with <פ̄> or <פ̄׃>; /ʃ/ with <פ̄׃>; /s/ with <שׁ> or <שׂ>; and /ʒ/ with <ז׃>. See Fudeman, “The Old French Glosses,” 155.

121 The French spelling <ch> to represent /tʃ/ began to be introduced in the Iberian Peninsula at the end of the eleventh century, but it is not until the middle of the thirteenth that this spelling won out over the others that had been used previously. See Lapesa, *Historia de la lengua española*, 169–170.

the fricativization of intervocalic Latin /b/, and from the voicing of intervocalic Latin /f/. Both phonemes, /b/ and /β/, were distinguished from each other in initial position but converged in intervocalic position.¹²² The *le'azim* represent both phonemes with the letter <ב> and, in contrast to other *aljamía* texts, the letter <ו> is never used to represent /β/.¹²³ This is unlike what happens in later texts in Hebrew *aljamía*, where graphic alternation is the norm, although in some cases this is paradoxically without any apparent phonematic distinction.¹²⁴ Following Hebrew writing conventions, *dageš* is used to represent an occlusive articulation [b], which in Hebrew is obligatory at the beginning of a word or after a closed syllable, and *rafe*, the Masoretic sign to indicate lenition, is used to represent a fricative articulation [β].¹²⁵ That said, in these *le'azim* there are numerous cases in which <ב> does not have either diacritic, and when it does, there is an alternation between the following of Hebrew spelling norms and representing the corresponding phoneme. Thus, for example, <ב> appears at the beginning of words to represent /β/, as in “válido” <בֵּלִיד> (Jb 33:27), “varones” <בְּרוֹנִישׁ> (Jb 24:12), “veder” <בְּיָדִיר>/<בֵּיָדִיר> (Jb 10:15, 33:21), and “vía” <בֵּיָאָה> (Jb 12:24). In other cases, the spelling of the *le'azim* follows the tendency in Hebrew to write <ב> at the beginning of the word, despite the fact that the corresponding Romance phoneme is /β/, as happens in “bostru” <בוֹשְׁטְרוֹ> (Ps 11:1), in “bided” <בֵּיָדִיר> (Jb 28:7), in “bedes” <בֵּיָדִישׁ> (Jb 39:1)—a spelling that contrasts with that of the infinitive “veder,” mentioned above and written with <ב>—, and in “barones” <בְּרוֹנִישׁ> (Ps 17:14), which alternates with the spelling “varones,” also mentioned above. Thus, the use of <ב> and <ב> in these *le'azim* does not consistently follow either the phonological representation of the Romance phonemes /b/ and /β/ or Hebrew spelling norms. However, it does not seem that this lack of consistency reflects a lack of phonological distinction between the two bilabial phonemes; rather, I think that it suggests

122 See Fradejas Rueda, *Fonología histórica*, § 4.61–4.62 and § 4.85–4.88.

123 On the use of <ו> for /β/, see Bunis, “Jewish and Arab,” 80–81; Minervini, “The Development of a Norm,” 425.

124 According to Leal (Assis et al., *Aljamía romance*, § 1.1.2.2): “es constante la alternancia gráfica entre bet y waw para representar la labial sonora, sin distinción aparente entre una articulación interrumpida y otra continua ... Parece, pues, que a mediados del s. XIV se había producido ya en Navarra la indistinción fonológica en este ámbito de las labiales.” An observation made by Minervini might also apply to the *le'azim*: namely, that (Aragonese) Jewish scribes generally preferred to use <ב> for /b/ and /β/ instead of <ו> because “la letra *vav* estaba ya empleada para las vocales *u* y *o*, y no se quería incrementar más su carga funcional”; see Laura Minervini, “La documentación judeo-aragonesa medieval: Nuevas publicaciones y nuevas interpretaciones,” *eHumanista* 20 (2012): 207.

125 We find once <ב>, with *rafe* and *dageš*: “quebrantador” <קִיבְּרָנְטָדוֹר> (Ps 37:35). This is most probably the scribe's mistake.

a wavering between respecting Hebrew spelling norms and representing the phoneme correctly, when these two goals are at odds with each other.

The same graphic variation can be observed in closed syllables ending with <ב>, in words that contain the cluster /βd/. In this group of words, we find variation, for example, in “covdicia” <קוֹבְדִיִּסְיָא> (Ps 39:12), “covdiciad” <קוֹבְדִיִּסְיָאֵת> (Ps 63:2), “covdicies” <קוֹבְדִיִּסְיָאֵשׁ> (Jb 36:20), and “covdiciant” <קוֹבְדִיִּסְיָאֵנְט> (Prv 1:19), which all have a *rafe*, compared to “cobdiciad” <קוֹבְדִיִּסְיָאֵת> (Ps 84:3) and “cobdiciad” <קוֹבְדִיִּסְיָאֵת> (Jb 27:8), which have a *dagesš*. In two cases (Jb 20:20; Prv 1:19), “covdicia” has neither a *dagesš* nor a *rafe*. As for the rest of the words in this group, there are no further cases where <ב> is used, while <בּ> is used in 9 places, and <ב> without a diacritic is used in 3. Some examples with *rafe* are “devdu” <דְּוִיבְדוּ> (Jb 20:22), “civdad” <סִיבְדָּאד> (Ps 72:16), and “providesmu” <פְּרוֹוִבְדִיִּשְׁמוּ> (Prv 30:1); the cases without a diacritic are “ravdón” <רַבְדוֹן> (Pss 58:9, 69:3) and “dubdu” <דוּבְדוּ> (Ps 88:16).

The unvoiced bilabial /p/ is always rendered with the letter <פ>. That said, in Hebrew this letter represents a phoneme with two allophones, the occlusive [p] and the fricative [f], so that in Hebrew *aljamía*, <פ> is used for the two Romance correlates, /p/ and /f/, which are phonologically distinct. In this case as well, the *le'azim* sometimes use, just as in Hebrew, the diacritics *dagesš* and *rafe* to indicate /p/ and /f/, respectively, although in many cases neither is used. Thus, for example, we find <פ>, with *dagesš*, used always to represent /p/, in “apremidos” <אַפְרִימִדוֹשׁ> (Ps 146:8), “parir” <פְּאַרִיר> (Ps 29:9), and “espera” <אַיִשְׁפִּירָה> (Ps 130:7); <פ>, without a diacritic, used for both phonemes, /p/ and /f/, in “parir” <פְּאַרִיר> (Jb 39:1, 39:3), “asofridos” <אַשׁוֹפְרִידוֹשׁ> (Ps 20:9), and “furon” <פּוּרוֹן> (Jb 22:16); and <פּ>, always to represent /f/, as in “funden” <פּוּנְדִין> (Jb 28:1), “s'afllacaron” <שׁפְּלָאֲקָרוֹן> (Jb 30:8), “desfechura” <דִּישְׁפִּיגוּרָה> (Jb 39:6), and “porfidia” <פּוּרְפִיָּא> (Prv 1:32).¹²⁶ Lastly, we should point out that in these *le'azim* the spelling <פ>/<פּ> is used without exception for Latin initial /f/, which is true in general of *aljamía* texts practically up to the fifteenth century, regardless of pronunciation, both in Castile and in Aragon and Navarre.¹²⁷

There are numerous examples in the *le'azim* that reflect the preservation of the word initial cluster /pl/, which is different from how these words ended up in modern Spanish. These include: “plana” (Ps 18:33); “plaga,” “plagas” (in numerous places), also abundant in Old Spanish, as well as the derivative “pla-

126 There are two cases in which <פ> has both a *dagesš* and a *rafe*: “fud” <פּוּד> (Jb 20:26) and “fuelgan” <פּוּאֵלְגָן> (Jb 30:17). In both cases, it makes sense to suspect an error on the part of the scribe, who wrote a *dagesš* on initial <פ>, following Hebrew spelling norms, but, upon realizing that the sound was [f] and not [p], added the *rafe* to indicate this.

127 See Minervini, *Testi giudeospagnoli medievali*, § 2.2.3; Assis et al., *Aljamía romance*, § 1.1.2.2.

garad” (Ps 68:22); “plueyas” (Pss 65:11, 72:6; Jb 36:27); and “plover” (Jb 36:27), which is also attested with initial <pl> both in the infinitive and in different conjugated forms in *La Fazienda de Ultramar*, in *La Gran Crónica de España*, in the Aragonese author Juan Fernández de Heredia, in E8, and in a few other documents from the fourteenth century.¹²⁸ The forms “aplegui” (Ps 75:3) and “aplegad” (Sg 2:5; infinitive *aplegar*) should be considered a derivation of the Classical Latin *applicare* and as such would not be subject to the initial /pl/ > /ʎ/ change. The *le’azim* also present other cases of the cluster /pl/ in middle position, where the resulting Castilian phoneme is /tʃ/, as in the forms of the verb *emplir* < L. *implēre*, Sp. *henchir*: “emplid” (Ps 33:5) and “emplist” (Jb 36:17); and the adjective “amplu” (Ps 101:5) < L. *amplu*, Sp. *ancho*, and its derivative “amplura” (Jb 36:16), Sp. *anchura*. These forms with /pl/ in the middle of a word are analogous to others documented in Aragonese, such as *emplir* or *impler*.¹²⁹ As for the word initial cluster /fl/, the only case in the *le’azim* that is subject to palatalization is “flama” (Sg 8:6), which is also documented in Berceo and in *Alexandre*.¹³⁰ There are no instances in the *le’azim* of words beginning with /ʎ/ that come from Latin etyma with initial *pl-* or *fl-*.

7.1.3.3 The Dentals /d/ and /t/; the Velars /g/ and /k/

In medieval Spanish, the voiced dental stop /d/ and the voiced velar stop /g/ had combinatory variants, the fricative allophones [ð] and [ɣ], respectively, which were pronounced mostly in intervocalic position or in closing a syllable. Hebrew *aljamía* uses their correlates: <ד> for the dental; and <ג> for the velar stop. According to Hebrew spelling norms, these letters can take a *dageš* for an occlusive pronunciation or a *rafe* for a fricative, and thus the *le’azim* use these marks to indicate the occlusive or fricative pronunciation of the phoneme. However, they do so inconsistently; in many places neither mark is used, or the ones that are used are not what we would expect. In the case of <ד>, *rafe* <ד̄> is often used, and reflects the pronunciation [ð], as for example in “adigüé” <אָדִיגְיֶאָדִי> (Ps 131:2), “encúbredla” <עִנְקֻבְרִידְלָהּ> (Jb 20:12), and, at the end of the word, in “s’atiénded” <שְׁאַטְיִנְדִידֵד> (Jb 15:29).¹³¹ However, the spelling varies in words that appear in several places or words with the same root: for example, “beluntad” is written with *rafe* <בֵּילֻנְטָאָדֵד> (Pss 17:9, 27:12; Jb 6:11, 19:17 [בֵּילֻנְטָאָדֵד]); Prv 29:11 [בֵּילֻנְטָאָדֵד] and without *rafe* <בֵּילֻנְטָאָדֵד> (Ps

128 See *CORDE*.

129 See Corominas, *DCECH*, s.v. ‘henchir.’

130 See Corominas, *DCECH*, s.v. ‘llama I.’

131 Bunis (“Jewish and Arab,” 82) suggests that in word final position the allophone might have been pronounced [θ].

105:22; Prv 29:10). But most striking is that we find “beluntades” <בֵּילֹנְטָאִישׁ> (Ps 139:17) with *dageš*, when the allophone should be [ð] because of its intervocalic position. Likewise, we find <ד>, when we would expect <ד̄>, for example in “preciadu” <פְּרִיטִיטִיפּוּדָא> (Ps 12:7), “umledad” <דְּאִמְלִיטִיטִיפּוּדָא> (Pss 18:36, 45:5), or “demúdad” <דְּמִדָּדָא> (Jb 30:18). In contrast, there are no instances in which <ד̄> is used in word initial position or following a closed syllable, so that when the position would lead us to expect the occlusive allophone [d], this is always represented by <ד> or by <ד̄>.

As for the [ð] from intervocalic Latin /d/, it is worth pointing out that the *le'azim* generally reflect the preservation of this sound,¹³² whereas in Old Castilian it alternated between preservation and elimination. Thus, for example, we have “radiz” (Jb 14:7),¹³³ “ar[r]adigadu” (Jb 5:3), “der[r]adgados” (Jb 31:8; here with the elimination of the pretonic vowel); “lodas” (Ps 21:7) and “conlodar” (Ps 147:1) < L. *cum laudare*; “desfeduce·m” (Ps 39:3) and “desenfduçamientu” (Jb 6:26), from the Latin *fidūcia*, in contrast with Old Spanish *fuza* and *feúza*, with instances of *feduza*/*feduça* in Berceo;¹³⁴ “sonbadién” (Ps 78:36; imperfect of *sonbadir* < L. *subvadēre*), in contrast to the Judeo-Spanish *sombair*, although one instance of *sombadyr* is documented in the Castilian *cancionero* in Paris, BnF, MS Esp. 216;¹³⁵ “mi predaron” (Ps 119:61) and “predados” (Jb 12:17), from an infinitive, *predar* < L. *præda*, as in Old Aragonese, in contrast with the more common form from Old Spanish, *prear*; and “veder” (Jb 10:15, Jb 33:21), which unlike the previous examples is customary in Old Castilian and almost the only form used in Berceo.¹³⁶ The case of words with the verb ending *-des* < L. *-tis*, is different; in this inflection the [ð] is the result of the voicing of intervocalic Latin /t/, and its disappearance in Spanish did not begin until the fourteenth century.¹³⁷ The *le'azim* also consistently preserve this *-des* ending.

In the case of <ג>, as with <ד>, the use of *dageš* and *rafè* seems in general—though not consistently—to correspond to the representation of occlusive [g] and fricative [ɣ], respectively, although there are many cases in which neither diacritic is used. However, unlike <ד̄>, <ג̄> appears not only in intervocalic position, as in “plaga” <פְּלָגָא> or “plagas” <פְּלָגָאִישׁ> (in several places), but also fol-

132 Lapesa (*Historia de la lengua española*, 263, n. 38bis) cites the preservation of Latin intervocalic [ð] < /d/ as one of the characteristics of the Moriscos' *aljama* literature in the sixteenth century, which would have originated from this same characteristic in the primitive dialect of Aragonese.

133 The form *radiz* is also found in Berceo. See Corominas, *DCECH*, s.v. 'raíz.'

134 In *Loores de Nuestra Señora*. See Corominas, *DCECH*, s.v. 'hucia.'

135 See *CORDE*.

136 See Corominas, *DCECH*, s.v. 'ver.'

137 See Lapesa, *Historia de la lengua española*, § 67.3.

lowing a closed syllable, as in “argudos” <אַרְגֻדוֹשׁ> (Jb 5:13) or in “engraviaron” <אֵינְרָבִיארֹן> (Ps 139:17), although all of these cases follow a vibrant or a nasal consonant,¹³⁸ and even at the beginning of a word, as in “glondrinu” <גְּלוֹנְדְּרִינֹו> (Prv 30:28), “gánad” <גָּאֲנַדְּ> (Prv 1:5), or “guijas” <גַּיְיָשׁ> (Ps 21:33, Ps 38:38). Compare this, for example, to “galgu” <גַּלְגֻוּ> (Prv 30:31), or compare the same word in the same context, “so guisa” <שׁוּ גַיְיָשָׁה> (Jb 21:31), to <שׁוּ גַיְיָשָׁה> (Jb 14:20). In addition, there are more than a few cases of <גְּ> in intervocalic position, for example, “maguer” <מָאֲגִירְ> (Ps 41:5) or “tragones” <טְרָאֲגוֹנִישׁ> (Ps 44:20). Therefore, since both <גְּ> and <גַּ> appear in all positions, and <גְּ> without a diacritic appears in many places as well, it cannot be concluded that any of them are used in these *leʿazim* to represent [g] or [ɣ] consistently in a way that corresponds to the pronunciation of these sounds according to their position in Old Castilian. Instead, they perhaps represent the *perception* of the sound, which in any case had no phonological value and might thus not coincide with actual phonic realization.

Turning now to unvoiced /t/ and /k/, Bunis has argued compellingly that the rendering of the unvoiced dental stop /t/ changed from <ת> in Andalusī Hebrew *aljamía* to <ט> in Hebrew *aljamía* in the Iberian Christian kingdoms, and the representation of the unvoiced velar stop /k/ underwent an analogous change, from <כ> to <ק>, in a process that was governed by two factors.¹³⁹ One was the loss of the emphatic pronunciation of <ק> and <ט>, which equalized them with <כ> and <ת>, respectively. This happened in a context—the Christian kingdoms—in which Arabic was no longer the common language for daily communication, and thus the phonic model of their emphatic correlates in Arabic, <ق> and <ط>, was lost. The second factor was that both <כ> and <ת> were polyvalent in Hebrew pronunciation. The grapheme <כ> could represent two different sounds, [k] for <כ> and [x] for <כ>; while the grapheme <ת> could represent both [t] (when written with *dageš*, according to the Hebrew pronunciation) and [θ], particularly in syllable final position. These two factors would have led to the choice of <ק> and <ט>, which are monovalent signs, as the graphemes corresponding to /k/ and /t/, respectively, for any position in the phonic chain, keeping in mind that in Old Castilian there were no significant allophones for either of these.

138 Some other cases are Pss 50:20, 105:25, 119:70; Jb 3:5, 13:26, 23:2, 27:2, 31:29, 34:19. However, there are even more cases of <גְּ> in the same context, such as “atorgan” <אַטֹרְגֻן> (Ps 49:14, 62:5) and “tingas” <טִינְגָשׁ> (Ps 68:24).

139 See Bunis, “Jewish and Arab,” 81; see also Minervini, “The Development of a Norm,” 422–423.

The *le'azim* thus present a situation in which ⟨ק⟩ represents /k/ and ⟨ט⟩ indicates /t/ in the vast majority of cases. In a few exceptions, ⟨ב⟩ represents /k/ and ⟨ת⟩ represents /t/. We find ⟨ב⟩ for /k/ in 9 cases, 6 of which are the word “meçquinu” and its derivatives: “meçquinu” ⟨מֵיִסְכִּינֻוּ⟩ (Ps 105:37; Jb 30:25, 31:19), “meçquinos” ⟨מֵיִסְכִּינֹשׁ⟩ (Ps 74:20), “emeçquinexen” ⟨אֵמֵיִסְכִּינֵישִׁין⟩ (Ps 34:11), and “emeçquenexíronsi” ⟨אֵימֵיִסְכִּינֵישִׁירוֹנְשִׁי⟩ (Ps 106:43).¹⁴⁰ In these cases it is highly probable that the spelling was maintained with ⟨ב⟩ in the entire lexical family to which “meçquinu” belongs due to the spelling of the Hebrew and the Aramaic מסכין, which is written with the same letter, ⟨ב⟩, even though the Romance etymon is itself a loan word derived from the Arabic مسكين.¹⁴¹ The other three cases spelled with ⟨ב⟩ are: “escapar” ⟨אֵישְׁפָּאָר⟩ (Ps 32:7), “cumplid” ⟨כּוּמְפִלִיד⟩ (Ps 77:9), and “con” ⟨כּוֹן⟩ (Ps 78:9), in contrast with the many cases of “con” in these *le'azim* written with ⟨ק⟩, and the different forms of the verb *complir/cumplir* which are also written with ⟨ק⟩. Concerning the use of ⟨ת⟩ for /t/, there are in total 7 cases, excluding two in which ⟨ת⟩ is used in Hebrew proper names inserted into the *le'azim* (Ps 60:10; Prv 30:1) and one case of an Arabism, “hatte” ⟨חַתִּי⟩ (Jb 14:6) < Arab. حتى.¹⁴² The seven cases are: “cotmejant” ⟨קוֹתְמֵינְטָא⟩ (Ps 44:17), “asienta” ⟨אֵשְׁיֵינְתָא⟩ (Ps 65:11), “suelta” ⟨שׁוֹאֵלְתָא⟩ (Ps 79:11), “quebrantant” ⟨קֵיבְרֵנְטָנְתָא⟩ (Jb 18:4),¹⁴³ “intr” ⟨אֵינְתָרְ⟩ (Jb 24:11), “entreméçcad” ⟨אֵינְתְרִימֵיִסְקָדְ⟩ (Jb 41:2), and “negrastina” ⟨נֵיגְרֵשְׁתִּינָה⟩ (Sg 1:6).

In the *le'azim* there are no cases of words beginning with the cluster /kl/, with the exception of “claru” (Sg 5:10) and its lexical family: “claridad” (Pss 89:45, 146:4), “claridades” (Jb 3:9, 49:22), in addition to several forms of the derived verb “esclarecer”;¹⁴⁴ in any case, the form “claru” and its derivatives remain without change in modern Spanish as well.¹⁴⁵

140 The forms “emeçquinexen” and “emeçquenexíronsi” derive from the parasynthetic verb *emeçquinexer (o *emeçquenexer). On the Latin ending *-escere* in inchoative verbs and its Romance results *-ecer* and *-exer*, see below, § 7.2.6.

141 See Corominas, *DCECH*, s.v. ‘mezquino.’ In any case, the Arabic مسكين is also written with ⟨כ⟩, the correlate of the Hebrew letter ⟨ב⟩.

142 The same form as in the *la'az*, written ⟨חַטִּי⟩ appears in a fourteenth-century Aragonese *siddur*. See Quintana and Révah, “A Sephardic Siddur,” 148. In this late form, the use of ⟨ט⟩ seems to be due only to the spelling that was already established in Hebrew *alfamía* in Christian Spain, where ⟨ט⟩ was always written for /t/, while the *la'az* in Jb 14:6 still uses the spelling from Andalusí Hebrew *alfamía*, with ⟨ת⟩, the Hebrew correlate of Arabic حَتَّى *hattâ*.

143 The same form appears two other times, written with final ⟨ט⟩ in both places, in Ps 144:2 and Prv 28:15.

144 Ps 104:15; Jb 3:4, 18:5, 29:3.

145 Corominas (*DCECH*, s.v. ‘claro’) claims: “[claro] pertenece al segundo estrato de palabras

7.1.3.4 The Liquids /l/, /ʎ/, /r/, /r/; the Nasals /m/, /n/, /ɲ/; the Palatal /j/

The liquid phonemes in medieval Spanish, /l/ and /r/, and the nasals /m/ and /n/ do not present any special problems. They are written in *aljamía* with their Hebrew counterparts, <ל>, <ר>, ¹⁴⁶<מ>/<ם>, <נ>/<ן>, respectively, and correspond to the identical phonemes that already existed in Latin. We should note the fact that, in the graphic representation of the group /mr/ < L. /m'n/, /m'r/, there are no cases of epenthesis of <ב> in writing, though this is the norm in Castilian with the writing of the correlate , for example in *alambre* < late L. *ceramene*,¹⁴⁷ and so the way that this group is spelled in the *le'azim* is always <מר>, as in “eramri” <אֵרַמְרִי> (Jb 28:2) < L. *eramene*, “memrar” <מִמְרָר> (Jb 40:32) < L. *mēmōrare*, and “nomradía” <נוֹמְרָדִיָּא> (Ps 49:12; Jb 29:4 [נוֹמְרָדִיָּה]). Not only that, but this spelling is also extended to cases in which there is etymological /b/, as in “solomra” <שׁוֹלוֹמְרָה> (Ps 80:11) and the plural “solomras” <שׁוֹלוֹמְרָשׁ> (Jb 40:21) < prob. L. *sōl* + *ūmbra*, and in “miemros” <מִימְרוֹשׁ> (Ps 22:18; Jb 17:7, 17:16, 41:15) < L. *mēmbru*.

When a nasal phoneme closing a syllable is followed by bilabial /p/, /b/, or /β/, the spelling of the *le'azim* varies between <מ> and <נ> before the bilabial /p/, whereas before /b/ or /β/ the spelling is always <נ>. The preservation of a spelling with <נ> in the latter case may be due to the fact that in all cases the nasal is part of the prefix *en-* < L. *ŭn-* or *son-* < L. *sŭb-*, as for example in “enblanquecers'ad” <אֵינְבַלְנְקִיסִירְשָׁאד> (Ps 68:15), “enbejéxed” <אֵינְבִיגִישִׁיד> (Jb 14:8), and “sonbadid” <שׁוֹנְבָדִיד> (Jb 31:27) < L. *subvadere*. As for the variation <מ>/<נ> before /p/, there are 51 occurrences of the cluster <נפ> in the *le'azim*, compared to 27 of <מפ>. None of these 27 is the result of derivation in Romance through a suffix like those mentioned above. They are therefore cases in which the /m/ is etymological, as in “lampu” <לָמְפוּ> (Jb 28:26, 37:3, 38:25) < late L. **lampu*, “tempestad” <טִימְפִישְׁטָאד> (Jb 26:12), and “amplura” <אֲמַפְלוֹרָה> (Jb 36:16) < L. *amplu*. Of the 51 occurrences of the cluster <נפ>, a few come from words originally with the Latin cluster /mp/, such as “canpu” <קַאנְפוּ> (Prv 31:16), plu. “canpos” <קַנְפוֹשׁ> (Ps 96:12), < L. *campu*, and “tienpu” <טִינְפוּ> (Sg 2:12) < L. *tēmpu*, but the majority are cases in which the word begins with the

castellanas, con tratamiento retrasado y conservador del grupo inicial CL-.” Compare with Sp. *llave* < L. *clave*.

146 We find once <ר>, with *rafe*: “feredad” <פִּירֵדָאד> (Ps 50:20), unequivocally indicating the sound /r/, given that <ר> is used for both /r/ and /r/.

147 Minervini (“La documentación,” 205) attributes the writing of (or <ב>) in *aljamía* documents in this position due to the Castilianization of Judeo-Aragonese documentation in the fifteenth century. In fourteenth-century Navarrese-Hebrew documents, there is alternation between the spelling with <ב> and without it. See Assis et al., *Aljamía romance*, §1.1.2.2.

prefix *en-*, or *con-*, as for example in “enpreñad” <אֵינְפְּרִינִיד> (Jb 21:10; Sg 8:5), “s’enpenólad” <שֵׁינְפִּינֹלָאד> (Jb 39:26), “compaña” <קֹנְפָּנְיָא> (in multiple places), “compañeros” <קֹנְפָּנִירוּשׁ> (Jb 42:10, 40:30), and forms of the verb *acompañar* (in several places). Thus, the spelling seems to reflect a linguistic awareness of a distinction between cases that are considered to include prefixes, including those represented with the spellings <נפ> and <נב>, compared to those in which an etymological spelling is preserved, where the spelling <מפ> is used, with a few exceptions.

The Latin geminate interior consonants <ll>, <rr>, and <nn> were not simplified like the rest of the geminate consonants. Rather, their pronunciation was reinforced, giving rise to new phonemes: the palatals /ʎ/ and /ɲ/ and the multiple vibrant (trilled) /r/.¹⁴⁸ In Old Castilian spelling, these phonemes were generally represented through double letters, just as they were written in Latin, except when they were abbreviated graphically by a tilde over the letter, as in the case of <ñ> for /ɲ/. As Bunis points out, medieval Hebrew *aljamía* tends to reject the use of double letters that do not follow the rules of Hebrew spelling,¹⁴⁹ although in the fifteenth century there are some cases of the use of double letters, due clearly to the influence of Romance spelling norms in the Latin alphabet.¹⁵⁰ Thus, since neither the palatal phonemes /ʎ/ and /ɲ/ nor the trilled /r/ existed in Hebrew, the medieval tradition of Hebrew *aljamía* generally adopted spelling solutions made up of <לי> for /ʎ/, <ני> for /ɲ/, and <ר>, with nothing added, for /r/. In other words, it added the grapheme <י>, which represents the mediopalatal phoneme /j/ both in Hebrew and in Romance *aljamía*, only to consonants that palatalize.¹⁵¹ The *le'azim* offer numerous examples where a *šewa*' is written under a *lamed* or a *nun*: with <לי>, “estellu” <אֵשְׁטִילִיו> (Ps 19:11), “acallantest” <אֶקְלִינִיטֵיטֵט> (Jb 16:7), and “semella” <שֵׁימִילִיָּא> (Ps 49:15);¹⁵² with <ני>, “señal” <שֵׁינִיָּאל> (Ps 19:5; Jb 31:35), and “niños” <נִינִיּוֹשׁ> (Jb 19:18, 21:11); and with <ר>, “cor[r]en” <קֹרִיִן> (Jb 3:24) and “sar[r]ancaron” <שָׂאֲרִנְקָאֲרוֹן> (Jb 17:11).

148 See Fradejas Rueda, *Fonología histórica*, § 4.80, § 4.104–4.105.

149 Bunis, “Jewish and Arab,” 80.

150 See Minervini, “The Development of a Norm,” 427.

151 Minervini (“The Development of a Norm,” 426) thinks that the use of <י> in these cases is probably due to the influence of the Romance spelling system in the Latin alphabet, pointing out that similar spellings were used for these phonemes in Mozarab *aljamía*. Compare with the use of <ny> for /ɲ/ in Catalan.

152 This case is an example of [ɲ] < /ʎ/ as in Leonese and Aragonese, in contrast to the Castilian /ʒ/. See above, § 7.1.3.1. Compare “semella” < L. *similia* with “semejança” <שֵׁימִינְסָה> (Jb 41:25) or “semejanças” <שֵׁימִינְאֲנִסָּשׁ> (Jb 13:12), the last two of which have a spelling that represents /ʒ/.

However, the *le'azim* also use another spelling for /k/ and /r/, which consists of a *dageš* in ⟨לְ⟩ and ⟨רְ⟩, respectively, to represent their doubling in written form. In other words, the Hebrew spelling norm is used for doubling the consonants ⟨לְ⟩ and ⟨רְ⟩¹⁵³ to represent the Romance phonemes /k/ and /r/, in this way also following the graphic model of Romance in the Latin alphabet, which uses ⟨ll⟩ and ⟨rr⟩. This method, which has not been attested in Hebrew *aljamía* elsewhere,¹⁵⁴ is seldom used,¹⁵⁵ the majority spelling being the one described in the previous paragraph. This might indicate that there was an attempt to introduce the *dageš* spelling, particularly in vocalized texts, as an alternative to the majority spelling, but that it did not take root because it was not appropriate in unvocalized texts. In the *le'azim*, there are eight cases of ⟨לְ⟩ for /k/: “desollegan” ⟨דֵּי־שׁוֹלֵיגָן⟩ (Ps 37:31), “desollega” ⟨דֵּי־שׁוֹלֵיגָה⟩ (Ps 69:24), “tolliron” ⟨טוֹלִירוֹן⟩ (Ps 81:7), “trastollen” ⟨טְרַשְׁטוֹלֵין⟩ (Ps 94:19), “centella” ⟨סִינְטִילָה⟩ (Jb 18:5), “amarellor” ⟨אֶמְרִילוֹר⟩ (Jb 20:25), “trastolliron” ⟨טְרַשְׁטוֹלִירוֹן⟩ (Jb 42:11), and “cercillos” ⟨סִרְסִילוֹשׁ⟩ (Sg 11:10).¹⁵⁶ The instances of ⟨רְ⟩ for /r/ are more numerous (30), and among them are: “encierra” ⟨אֵינְסִיִּירָה⟩ (Ps 35:3), “córred” ⟨קוֹרִידֹר⟩ (Ps 77:3), “recuej” ⟨רֵיקוּאֵיגָ⟩ (Jb 22:22), and “ferrupeas” ⟨פִּירוּפִּיאֵשׁ⟩ (Ps 68:7; Jb 36:8).¹⁵⁷

153 In Tiberian Biblical Hebrew, ⟨לְ⟩ represents the geminate phoneme /l:/, while ⟨רְ⟩, like gutturals, cannot take a *dageš*, because doubling of the phoneme /r/ does not exist. See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 20. However, the use of *dageš* on ⟨רְ⟩ in Hebrew *aljamía* does not pose any problems, since it is only one grapheme for representing the Romance phoneme /r/, which is understood as a doubling (or multiplication) of the phoneme /r/.

154 This was confirmed by Minervini, “The Development of a Norm,” 426. Since she did not find any cases of this, probably because of the scarcity of documents in vocalized Hebrew *aljamía*, she states: “The Spanish *aljamiado* system never uses this graphic device [*dageš*] because /r/, the only Spanish consonant subject to doubling, is transcribed with the letter *rēš*, which in Hebrew may not carry *dageš* *hazaq*. Nor is the spelling ⟨rr⟩ used in *aljamía*, so that /r/ is always represented as simple.” Minervini believes that the use of *dageš* in Romance *aljamía* might have been to represent *geminate phonemes*, and she therefore restricts this possibility to /r/, whereas in the *le'azim* in this manuscript the *dageš* is used to represent *doubled graphemes*, such as ⟨ll⟩ and ⟨rr⟩ in Romance. However, there are no cases in the *le'azim* of ⟨גְ⟩ that are analogous to the use of the Latin spelling ⟨nn⟩ for /n/.

155 I already reported some cases of the use of this spelling method in the *le'azim* of Proverbs and Song of Songs in Ms Hunt. 268 in Del Barco, “Estudio lingüístico.”

156 There are four cases in which the phoneme /k/ is represented with ⟨לְ⟩ without *dageš*: “trastol[1]erm'é” ⟨טְרַשְׁטוֹלִירְמִי'é⟩ (Ps 117:19); “trastol[1]er” ⟨טְרַשְׁטוֹלִירְ⟩ (Jb 2:11); “ad atol[1]er” ⟨אֶד אַטוֹלִירְ⟩ (Jb 27:8); and “cuchiel[1]a” ⟨קוּחִיֵּלְא⟩ (Jb 39:23). In the first three, the *yod* is the *mater lectionis* of the vowel /e/, and therefore these cannot be considered instances of the spelling ⟨לְיְ⟩.

157 The other cases are: Pss 38:11, 69:16, 72:6, 77:10, 80:19, 90:5, 110:1, 110:6, 119:131, 119:176, 125:5, 139:15; Jb 12:16, 18:3, 27:33, 30:24, 33:16, 37:6, 37:7; Prv 1:3, 31:17; Sg 2:14, 4:12 (2), 4:13.

In medieval Spanish, the palatal /ʎ/ had a lateral point of articulation, in contrast to the phoneme /j/, which was mediopalatal. The latter phoneme existed as a semi-consonant in Latin, and it also emerged in Romance as a result of the Latin initial groups /ge/ and /gi/ in tonic syllables, as well as the phonic sequences [gj] and [dj], unless preceded by a palatal vowel or a consonant, and [bj] in some places.¹⁵⁸ The distinction between /j/ mediopalatal and lateral /ʎ/ is reflected systematically in the spelling of the *le'azim*. In every case /j/ is represented with the grapheme ⟨י⟩, which is also used in Hebrew for the same phoneme. Some examples are: “fueya” ⟨פּוּאָיָה⟩ (Ps 31:18) < L. *fōvēa*; “arroyu” ⟨אַרְרוּיָו⟩ (Jb 38:25 [“arroyu”]; Sg 4:12), and “arroyos” ⟨אַרְרוּיָוִשׁ⟩ (Sg 4:13) < L. *arrūgū*; “yent” ⟨יֵינְטְ⟩ (Jb 5:21) < L. *gēnte*; “mayorgarié” ⟨מַיֹרְגָרִיִּיאֵי⟩ (Jb 31:37) and other forms of the verb *mayorgar* < Vulgar L. **majoricare*; “yustiguarsi” ⟨יִשְׁטִיגִיגִי אֶרְשִׁי⟩ (Jb 33:32) < L. *justi(fi)care*; and “ayuda” ⟨אַיִדָּהְהָ⟩ (Pss 17:14, 29:9, 33:18, 83:9; Jb 36:7) < L. *adjūtare*.¹⁵⁹ In contrast, as we saw before, the lateral /ʎ/ is always rendered with ⟨יָ⟩, with ⟨יַ⟩, or, in very few places, with ⟨יֶ⟩.

7.2 Morphology

7.2.1 The Article

The forms of the definite article used in the *le'azim* are the same as in modern Spanish, except in the case of the neuter article “lu.” The masculine singular article is “el,” the plural, “los,” while for the feminine we have singular “la” and plural “las.” The neuter article “lu” (Jb 15:21 [2]) has the same *-u* ending that we find systematically in all cases where modern Spanish has *-o* (see above, § 7.1.2.3). The singular articles do not elide the vowel before a consonant, even the feminine: “la angostura” ⟨לָא אַנגֹּשְׁטוּרָהְהָ⟩ (Ps 118:5).

The masculine singular article is contracted with the preposition *a* in six places to form “al” ⟨אַלְהָ⟩,¹⁶⁰ and in four places with *de*, to form “del” ⟨דֵּלְהָ/דֵּלְהָלְהָ⟩,¹⁶¹ both contractions are written as a single word.¹⁶² These same prepositions are also used before other forms of the article. The preposition *a* is used in the sequences “a la” ⟨אַלְהָלְהָ⟩ (Pss 57:9 [“a la”, ⟨אַלְהָלְהָ⟩], 108:3, 130:6; Jb 1:21), “a

158 See Fradejas Rueda, *Fonología histórica*, § 4:31–4.33, § 4.35, § 4.69.

159 On only one occasion, at the beginning of a word, is the phoneme represented by adding ⟨דְּ⟩ before ⟨י⟩, in “yudgamientu” ⟨יִדְּגַמִּיִּנטוּ⟩ (Ps 80:7), in what represents the fricative phoneme /j/ or an affricate pronunciation of the phoneme close to [dʒ].

160 Pss 41:2 (2) 76:12 (*al*); Jb 15:24, 38:25; Prv 30:15.

161 Pss 17:14, 40:3, 84:7 (⟨דֵּלְהָלְהָ⟩); Sg 2:12.

162 The preposition *a* is never written as a stand-alone word and is always attached to the following word. See § 7.1.1.

los” <אֶלֹּשׁ> (Ps 78:48), “a las” (Jb 14:19), while the preposition and article are attached to the noun that they accompany in the following cases: “a la mañana” <אֶל־מָנִיָּאֲנָה> (Pss 108:3, 130:6)¹⁶³ and “a las piedras” <אֶל־שֵׁפֵי־דִרְאֵשׁ> (Jb 14:19). The preposition *de* appears in the sequences “de la” (Ps 118:5; Sg 7:3), “de los” (Ps 123:4 [2]; Ru 2:16; Sg 7:1), “de las” (Ps 77:18), but unlike with the preposition *a*, in this case both preposition and article are written as separate words.

As in modern Spanish, the use of other prepositions before the article does not result in contracted forms.¹⁶⁴ The prepositions *con*, *desde*, *en*, and *por* are used before the article in the following sequences: “con las” (Ps 104:3), “desde la” (Ru 2:7), “en el” (Pss 81:4, 89:48), “en la” (Jb 5:14, 24:7), “en lu” (Jb 15:31 [2]), “en la[s]” (Sg 7:12), and “por el” (Jb 13:7, 30:25, 33:6, 37:22). In all cases, preposition and article are written as separate words.

7.2.2 *The Possessive*

Possessives always appear before the noun, except in one instance. The description below, therefore, refers to forms that come before the noun. The *la’azim* offer only one case of a possessive pronoun coming after a noun (as in *esta casa es mía*), “suyos” <שׁוּיֹשׁ> (Jb 39:16). The virtual absence of forms in which the possessive comes after the noun is likely due to the fact that in biblical Hebrew the most common way to indicate possession is through the pronominal suffix attached to the noun or the nominalized adjective,¹⁶⁵ always without an article, as for example in פִּיהוּ (Ps 10:7); and when this happens, the *la’az* always translates it using a calque, which is the phrase possessive + noun or nominalized adjective, in Ps 10:7, “so boca.”¹⁶⁶ For the same reason, there are no attested uses

163 There is a third instance (Ps 57:9) where the same sequence appears with the noun “mañana,” but here the preposition-article group is written separately from the noun and without vocalization: <אֶל־אֶמְנָאֲנָה>.

164 By contracted forms I mean forms with the article and the preposition fused together, like the cases documented in some texts from the first half of the thirteenth century: *enno* (en el), *emma* (en la), *conno* (con el), *polas* (por las), etc., which are generally dialectal forms. See Lapesa, *Historia de la lengua española*, 188.

165 The pronominal forms can also be suffixed to prepositions and verb forms; in the latter case the purpose of the pronominal suffix is not to indicate possession but rather the object of the verb. See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 39 B and § 61.

166 In biblical Hebrew, possession can also be indicated through the use of prepositions, particularly ל־ (“to, for”) (see Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 133 d), but when cases like this occur, the *la’az* does not use a possessive but rather translates the preposition literally with the tonic personal pronoun in oblique case. Thus, for example, in Jb 12:13 לְוֵ עֲצָה (“the advice is his”), the *la’az* translates לֵו as “por él.” Jb 39:16 mentioned above is an exception since it is a “doublet” in which, in addition to the calque translation, a translation for the possessive is given that is in line with Castilian syntax.

of the possessive with an article, as in *la mi casa*,¹⁶⁷ which was very common in Old Castilian but is totally absent from the *le'azim*.

The system of possessives used in the *le'azim* is characterized by a distinction between forms indicating a single possessor and forms indicating several possessors for all persons. Whether the object possessed is singular or plural is also marked, whereas only in the first-person and second-person plural, and partially in the first-person singular, is the gender of the possessed object marked.

In the first person, the form for a single possessor that is generally used with a singular possessed object, whether masculine or feminine, is “mi,” although there are cases in which the gender of the possessed object is indicated: “mio” ⟨מִי⟩ for the masculine in eight places,¹⁶⁸ and “mie” ⟨מִיָּה⟩ for the feminine in two places (Pss 16:8, 60:10). Twice, the preposition *a* comes before the possessive, and both are written as a single word, “a mi” ⟨מִיָּה אֲנִי⟩ (Ps 30:8) and ⟨מִיָּה אֲנִי⟩ (Jb 30:13). With plural possessed objects, we find the forms “mios” ⟨שׁוֹמְרֵי מִיָּה⟩/⟨שׁוֹמְרֵי מִיָּה⟩ for the masculine,¹⁶⁹ and “mis” ⟨מִיָּה שׁוֹמְרֵי מִיָּה⟩/⟨מִיָּה שׁוֹמְרֵי מִיָּה⟩ (Ps 87:7; Jb 30:17) or “mies” ⟨שׁוֹמְרֵי מִיָּה שׁוֹמְרֵי מִיָּה⟩ (Ps 49:6 [2]) for the feminine. In one instance (Ps 31:12) we have the sequence preposition *a* + the possessive *mios*, written, as is customary with this preposition, as a single word, “a mios” ⟨שׁוֹמְרֵי מִיָּה אֲנִי⟩. The first-person possessive for several possessors only appears in its plural form, “nostros” for the masculine, in five places,¹⁷⁰ and “nostras” for the feminine, in only one place (Ps 90:8), and in both genders without diphthongization of the tonic /ō/ from L. *nōstros/nōstras*. By analogy with the second-person possessive for several possessors, “bostru” (see below), and with the gender markings consistently used in these *le'azim*, we can confidently derive the singular forms, which would have been **nostru* and **nostra*.

In the second person, the possessive indicating a single possessor of a singular object is without exception “to” ⟨יְטוֹ⟩ (appearing in many places), whether the gender of the object is masculine or feminine. To indicate a plural object,

167 Andrés Enrique-Arias (“Apuntes para una caracterización de la morfosintaxis de los textos bíblicos medievales en castellano,” in *Sintaxis histórica del español y cambio lingüístico: Nuevas perspectivas desde las tradiciones discursivas*, ed. Johannes Kabatek [Frankfurt am Main: Vervuert; Madrid: Iberoamericana, 2008], 119) also suggests that the variation between the possessive with an article and without it in biblical *romanceamientos* and, particularly, the virtual absence of the possessive with an article in E₃ may indeed be due to the calque translation in which the structure of the possessive in Hebrew is rendered.

168 Pss 23:1 (⟨יְטוֹ⟩), 43:2, 77:11, 110:1 (⟨מִיָּה⟩), 116:11; Jb 6:2, 20:2, 13:17 (⟨מִיָּה⟩).

169 Pss 22:18, 31:12, 35:1, 73:21, 88:9, 92:12, 102:9, 102:10, 140:10 (“*mios*”); Jb 16:16, 17:7, 19:14 (“*mios*”).

170 Pss 90:8, 137:3, 144:13, 144:14; Sg 1:17.

whether masculine or feminine, “tos” <טוש>/<טוש> is used.¹⁷¹ In the singular, there is no opposition between a masculine *to* and a feminine *tu* < *tu(e)* < L. *tūa*, as is customary in the twelfth and thirteenth centuries;¹⁷² the two have been made the same, at least in their graphic representation. In two places we find the sequence preposition *a* + second-person possessive, once in the singular, “a to” <אָטו> (Eccl 5:5), and once in the plural, “a tos” <אָטש> (Ps 116:7). The second-person form for several possessors appears only once in the masculine singular, “bostru” <בוֹשְטְרוֹ> (Ps 11:1) < Vulgar L. *vōstru*, and, like the forms of the first-person plural, it is also not diphthongized. By analogy with these forms and the gender markings in these *le’azim* we can derive both the feminine and the plural forms, which would be **bostra*, **bostros*, and **bostras*.

In the third person, the possessive indicating a single possessor is always “so” <שו>/<שו>, which occurs in many places, whether the gender of the object is masculine or feminine, while the plural form, also for both genders, is “sos” <שוש>/<שוש>/<שוש>. As in the case of “to,” there is no opposition in the singular between a masculine *so* and a feminine *su* < *sue* < L. *sūa*,¹⁷³ at least in the graphic rendering given in the *le’azim*, and both have become “so.” As in other cases, when the preposition *a* comes before the possessive, both are written as a single word: “a so” <אָשו>/<אָשו> (Pss 34:1, 48:14, 135:4; Jb 16:21)¹⁷⁴ and “a sos” <אָשוש>/<אָשוש>/<אשוש> (Ps 135:14 [“a sos”]; Jb 20:26, 41:4; Ru 3:7). The preposition *de* is generally written as a stand-alone word: of the five times that it appears in the sequence “de sos” (Jb 15:26, 17:5, 20:11, 40:17, 41:12 [“de sos”]), only in Jb 20:11 is it attached to the possessive, <דְּשֹׁש>.

The *le’azim* always distinguish the third-person possessive indicating a single possessor from that indicating several possessors. The latter is “lur” <לור> to indicate a singular possessed object, and “lures” <לוריש>/<לוריש> to indicate a plural possessed object. These forms, which come from the Latin **illūrum* (analogical form of *illūius*; compare to the Classical Latin *illōrum*), are not typical of Castilian, and in the Middle Ages were used mostly in Navarro-Aragonese¹⁷⁵

171 Pss 38:3 (2), 40:6 (2), 42:8, 45:8, 45:17, 73:28, 74:3, 74:4, 77:20, 104:24, 116:7, 139:14, 139:17; Jb 10:8, 10:17, 11:3; Sg 1:2, 1:4, 4:13.

172 Corominas, *DCECH*, s.v. ‘tú.’

173 Corominas, *DCECH*, s.v. ‘sí.’

174 In Ps 135:4 and Jb 20:26 (“a sos”), the preposition that precedes the possessive is “pora,” but the *la’az*, both here and in other cases with this preposition, renders the two elements separately, as “por” and “a,” the latter of which is attached to the next word like in any other case of the preposition *a*. See above, § 7.1.1.

175 I use the generic term *Navarro-Aragonese* to refer to the Romance dialects spoken in Navarre and Aragon in the thirteenth century, without entering the debate over how they overlapped with or diverged from each other. See Mark G. Littlefield, “The Riojan Prove-

(*lur, lures*), Catalan (*llur, llurs*), and Occitan (*lur, lor, lhor*). For reasons of proximity, the forms *lur, lures* in the La Rioja dialect (where they appear up to the middle of the twelfth century¹⁷⁶) have tended to be explained as Aragonese dialecticisms, and the same explanation has been given for the forms appearing sporadically in Castilian documents.¹⁷⁷ The use of these forms, in documents from 1219 and 1220 connected to Jews from Aguilar de Campoo in northwestern Castile, was referred to by Menéndez Pidal as “dialecticism”; he wondered whether this may have been due to the existence of a community of Navarro-Aragonese Jews or to an archaism arising from Navarrese influence in Castile at the time of Sancho the Great (Sancho III Garcés of Pamplona).¹⁷⁸ Indeed, it has been confirmed that these forms appear frequently in fourteenth- and fifteenth-century *aljamía* texts in the Hebrew alphabet that come from Navarre and Aragon,¹⁷⁹ as well as in non-*aljamía* Castilian texts, among them not only the documents from Aguilar de Campoo but also the *fueros* of Avilés, Sepúlveda,¹⁸⁰ Alcalá, and Uclés.¹⁸¹ The fact that this usage extended over such a wide geographical area has led Torrens to suggest that *lur, lures* is an archaism completely unconnected to Aragonese influence that was gradually lost in the Iberian Peninsula, from west to east, leaving behind some witnesses in Castilian documents up to the thirteenth century and being maintained in Aragonese and Catalan.¹⁸² However, the abundant use of *lur, lures* in Hebrew *aljamía* documents such as those mentioned above, in addition to their appearance in non-*aljamía* documents connected to Jews, and their constant, systematic presence

nience of Escorial Biblical Manuscript 1.j.8,” *RPh* 31, no. 2 (1977): 231–234, for a preliminary outline of the differences between the two dialects. On Navarre Romance, see also F. González Ollé, “El romance Navarro,” *RFE* 53, no. 1 (1970): 45–93.

176 They are more numerous in the Rioja Alta, which borders Navarre. See Manuel Alvar López and Pilar García Mouton, “El monasterio de San Millán y el romance riojano medieval,” in *Historia de La Rioja*, ed. Justiniano García Prado (Logroño: Centro de Publicaciones, Caja de Ahorros, 1983), 2: 189.

177 See Menéndez Pidal, *Orígenes*, § 674; Zamora Vicente, *Dialectología*, 254.

178 See Menéndez Pidal, *Orígenes*, § 674. More recently, Hernández, “The Jews and the Origin of Romance Script,” 285, to explain the Catalanisms and Provençalisms in the Aguilar documents, suggested that the Jews involved in producing them may have originally come from Southern France (Languedoc).

179 See Minervini, *Testi giudeospagnoli medievali*, § 3.2.2; Assis et al., *Aljamía romance*, § 1.2.2; José Ramón Magdalena Nom de Déu and Coloma Lleal, *Aljamías hebraicoaragonesas (siglos XIV–XV)*, Judeolenguas marginales en Sefarad antes de 1492 (Barcelona: Universitat de Barcelona, 1995), § 2.3.

180 See Menéndez Pidal, *Orígenes*, § 674 and n. 1.

181 See María Jesús Torrens Álvarez, *Edición y estudio del Fuero de Alcalá (Fuero Viejo)* (Alcalá de Henares: Fundación Colegio del Rey, 2002), 232.

182 Torrens Álvarez, *Edición y estudio del Fuero de Alcalá*, 232.

in these *le'azim* all suggest that, rather than an archaism, this usage might be related to the linguistic habits of the peoples who arrived from Southern France and Catalonia as part of the great migration that helped to repopulate Navarre, Aragon, and the Castilian plateau beginning in the late eleventh century.¹⁸³ In this way, most repopulated cities in Navarre and Castile, including Estella, Pamplona, Tudela, Burgos, Soria, and Toledo, had a residential quarter of Franks, immigrants from Southern France and Catalonia, as well as *aljamas* revitalized by the arrival of numerous Provençal and Catalan Jews, as has been discussed in previous chapters.¹⁸⁴

The system of possessives in the *le'azim* is summarized in the following table (in this and the following tables, forms not documented in the *le'azim* are preceded by an asterisk):

Person	Singular		Plural	
	Masc.	Fem.	Masc.	Fem.
1p sing.	mi, mio	mi, mie	mios	mis, mies
2p sing.	to		tos	
3p sing.	so		sos	
3p sing. after noun			suyos	
1p plu.	*nostru	*nostra	nostros	nostras
2p plu.	bostru	*bostra	*bostros	*bostras
3p plu.	lur		lures	

183 See above, § 5-7; Manuel Alvar, *Estudios sobre el dialecto aragonés*, 2 vols. (Zaragoza: Institución Fernando el Católico, 1973), vol. 1, § 85–106, vol. 2, § 5, § 14; Hernández, “The Jews and the Origin of Romance Script”; Derek W. Lomax, “Catalans in the Leonese empire,” *BHSt* 59 (1982): 191–197; Martínez Sopena, “Las migraciones de francos”; Pascual Martínez Sopena, “Los *francos* en la España de los siglos XII y XIII: El testimonio de las listas de vecinos,” in *Anthroponymie et migrations dans la Chrétienté médiévale*, Collection de la Casa de Velázquez 116, ed. Monique Bourin and Pascual Martínez Sopena (Madrid: Casa de Velázquez, 2010), 177–194.

184 Particularly in § 5-7.

7.2.3 *The Noun*

It has been mentioned above that one of the most striking features of the nouns in the *le'azim* is the systematic *-u* ending of the singular form of masculine nouns ending in a vowel, as well as the *-i* ending of some nouns that have not undergone extreme apocope of the final, unaccented *-e* (see above, § 7.1.2.3). Aside from this, the noun endings are the same as in modern Spanish: *-os* for the plural of masculine nouns that in the *le'azim* end in *-u*; *-a* for the singular of feminine nouns that do not end in atonic *-i* < *-e* or a consonant; *-as* for the plural of feminine nouns ending in *-a*; and *-es* for the plural of nouns ending in atonic *-i* < *-e* or a consonant.

Moreover, the *le'azim* offer numerous examples of nouns derived from verbs,¹⁸⁵ as a result of the process of calque translation, which tends to use the same parts of speech in the translation as are used in the original (rendering nouns as nouns, verbs as verbs, etc.). Thus, Hebrew verbs and nouns with the same lexical base also tend to be rendered by Castilian verbs and nouns that have the same lexical base.¹⁸⁶ For example, in Ps 35:15, the verb *וּלְאָ דָמּוּ* with the root *dmm* is translated by the doublet “non quedaron o non callaron,” and thus two words with the same or similar roots—*דּוּמִיָּה* (Ps 22:3), root *dwm*, and *לְדַמְמָה* (Ps 107:29), root *dmm*—are translated, respectively, as “calladura” and “quedadura,” nouns derived from the synonymous verbs *callar* and *quedar*.

The two deverbal suffixes that are most frequently used in the *le'azim* are *-mientu* < L. *-mēntu* and *-dura* < L. *-tūra*.¹⁸⁷ The suffix *-mientu* (*-miento* in places other than these *le'azim*) is, according to Dworkin, “the most produc-

185 F. Javier Pueyo Mena and Andrés Enrique-Arias (“Innovación y tradición en el léxico de las traducciones bíblicas castellanas medievales: El uso de cultismos y voces patrimoniales en las versiones del siglo xv,” *Anuario de estudios medievales* 45 [2015]: 374) mention the creation of deverbal nouns as one of the strategies often used by Jewish translators of medieval *romanceamientos*.

186 See above, § 2.3.4. This phenomenon is similar to what happened centuries later in the teaching of the Bible in Judeo-Spanish among Sephardic communities, as Bunis notes in “Tres formas de ladinar,” 322: “a los alumnos se les enseñaba un sistema de equivalencias entre los paradigmas nominal, verbal y otros paradigmas gramaticales del hebreo y del ladino, y se les proveía de un vocabulario de *le'azim/ladinos* o ‘glosas ladinas’ transmitido oralmente, mediante el cual los textos de la fuente hebrea serían vertidos en lengua vernácula.”

187 Pueyo Mena and Enrique-Arias, “Innovación y tradición,” 362, consider both to be “soluciones vernáculas tradicionales” in medieval *romanceamientos*. Andrés Enrique-Arias (“La traducción del código Escorial 1.1.6 en el contexto de los *romanceamientos* bíblicos medievales,” in *La Biblia Escorial 1.1.6: Transcripción y estudios*, ed. Andrés Enrique-Arias [San Millán de la Cogolla: Cilengua, 2010], 82) also considers the suffix *-miento* to be characteristic of medieval *romanceamientos*.

tive morpheme employed in the medieval language in the creation of deverbally abstract nouns.¹⁸⁸ And in fact, the purpose of this suffix is to derive deverbative nouns most of which designate actions or the result of an action, and which are therefore mostly abstract nouns.¹⁸⁹ In the *le'azim* this is the most frequently used suffix: there are 64 instances of nouns with this suffix, 49 of which are singular and 15 of which, with the ending *-mientos*, are plural. Some of these are repeated or are found in both the singular and the plural. The complete list, organized alphabetically, follows:¹⁹⁰ “adelñamientu” (Ps 81:13); “afechamientu” (Ps 73:6); “aforçamientu” (Pss 22:20, 43:2), plu. “aforçamientos” (Jb 36:19); “aformamientu” (Ps 139:16); “afoyamientos” (Jb 30:6); “alabamientos” (Ps 21:7); “alçamientu” (Pss 12:9, 60:6; Jb 20:6), plu. “alçamientos” (Ps 95:4; Jb 22:25); “alimpiamientu” (Prv 28:17); “alongamientu” (Jb 28:18); “aluziamientu” (Jb 12:5); “apañamientu” (Ps 55:16); “apreciamientu” (Ps 40:6); “aquedamientu” (Jb 21:13); “atorcimientu” (Ps 55:24), plu. “atorcimientos” (Ps 101:3); “ayuntamientu” (Ps 58:2); “celamientu” (Ps 48:15), plu. “celamientos” (Pss 46:1 [2], 90:8); “complimientu” (Ps 50:2; Jb 15:29; Sg 5:12); “delidimientu” (Ps 58:9); “demudamientu/dimudamientu” (Pss 68:18, 77:11; Jb 23:2); “desenfiduçamientu” (Jb 6:26); “doloriamientu” (Ps 77:11); “enboçamientu” (Ps 39:2); “encanpamientu” (Ps 69:23); “encelamientu” (Ps 88:19); “encerramientu” (Ps 139:15); “encubrimientu” (Ps 52:6); “enpuxamientos” (Ps 140:12); “entendimientu/entindimientu” (Pss 32:1, 42:1, 111:10); “escuadruñamientu” (Ps 64:7); “esculcamientu” (Jb 39:8); “esmovimientu” (Pss 55:8, 56:9); “esolegamientos” (Jb 12:5); “gradecimientos” (Prv 28:20); “mandamientu” (Pss 21:3, 73:9; Prv 30:17); “obedecimientu” (Prv 30:17); “onoriguamientos” (Ps 87:3); “ordenamientu” (Jb 41:4); “pensamientu” (Pss 49:4, 64:7), plu. “pensamientos” (Pss 40:6, 73:7); “sentimien-

188 Steven N. Dworkin, “Suffixal Rivalries in Medieval Spanish: Preliminary Observations on the Fate of Old Spanish Deverbally Abstract Nouns in *-miento*,” *ELiEs* 39 (2018): 207. Dworkin also mentions that D.G. Pattison (*Early Spanish Suffixes: A Functional Study of the Principal Nominal Suffixes of Spanish up to 1300*, Publications of the Philological Society 27 [Oxford: Basil Blackwell, 1975]) lists 251 deverbally nouns ending in *-miento* from thirteenth-century Hispano-Romance documents, while Ralph J. Penny (“Derivation of Abstracts in Alfonsine Spanish,” *RPh* 41 [1987]: 1–23) identifies 544 in the literature of Alfonso X. See also Gloria Clavería Nadal, “Los caracteres de la lengua en el s. XIII: El léxico,” in *Historia de la lengua española*, Ariel Lingüística, ed. Rafael Cano Aguilar (Barcelona: Ariel, 2004), 485.

189 See David A. Pharies, *Diccionario etimológico de los sufijos españoles y de otros elementos finales*, Biblioteca románica hispánica V, Diccionarios 25 (Madrid: Gredos, 2002), s.v. ‘-miento, -mento, -menta’ (hereinafter *DESE*).

190 I refer the reader to the alphabetical glossary at the end of Part 1 of this book for the meanings, morphological analyses, and etymological notes of these and the following nouns in this section and for the *le'azim* in general.

tu" (Jb 36:12); "sonsañamientu" (Ps 139:23); "traimientu" (Jb 31:3); "yudgamiento" (Ps 80:7).

As for the suffix *-dura*,¹⁹¹ in Romance it also serves to create action nouns and, especially, nouns resulting from action, from verb bases.¹⁹² The fact that this meaning overlaps with that of deverbal nouns with the suffix *-mientu* results in verb bases that have derivatives with both suffixes, such as "esmovedura" (Ps 44:15; Jb 16:5), plu. "esmoveduras" (Jb 7:4), and "esmovimientu" (Pss 55:8, 56:9). The former are translations of מְנוּד (Ps 44:15), וְנוּד (Jb 16:5), and נְוֹדוּדִים, מַט נְוֹדִים (Jb 7:4), three words that all have similar roots (*nwd* or *ndd*), while the latter is a translation of נְוֹדוּד, מַט נְוֹד (Ps 55:8) and נְוֹדִי, מַט נְוִי (Ps 56:9), words with the same roots as above. Thus, the use of a Romance term with one suffix rather than the other may be due more to stylistic variation than to any real difference in meaning. In the *le'azim*, we have 34 instances of words with the suffix *-dura*, 19 in the singular and 15 in the plural. Here also, some are repeated or are found both in singular and in plural. The alphabetical list of these follows: "acendedura" (Ps 102:4); "afcadura" (Jb 38:38); "afirmadura" (Prv 2:7); "alçaduras" (Sg 3:6);¹⁹³ "baziadura" (Jb 37:10); "benadura" (Ps 66:11; Jb 19:6); "bevadura" (Prv 31:4); "calladura" (Ps 22:3); "camiaduras" (Jb 3:5); "carpeduras" (Ps 65:11); "cor[r]eduras" (Jb 20:28); "desoladuras" (Ps 74:3); "encastelladura" (Jb 39:28); "escolfeduras" (Ps 74:6); "esmovedura" (Ps 44:15; Jb 16:5 [*esmovedura*]), plu. "esmoveduras" (Jb 7:4); "espaneduras" (Jb 36:29; Prv 31:22); "lavadura" (Ps 60:10); "listaduras" (Ps 45:15); "majadura" (Pss 90:2, 93:3), plu. "majaduras" (Ps 74:3); "mexadura" (Ps 39:11); "pariadura" (Ps 91:8); "pimentadura" (Jb 41:23); "podredura" (Jb 13:28); "quedadura" (Ps 107:129); "retornaeduras" (Jb 37:12); "sontraeduras" (Jb 38:31); "tajadura" (Ps 91:6), plu. "tajaduras" (Ps 73:4). To these we should add "criatura" (Jb 10:3; Prv 30:25), plu. "criaturas" (Ps 104:24), a learned word which, thus, preserves the Latin intervocalic /t/,¹⁹⁴ and "folgura" (Prv 1:32), derived from *folgar*, in contrast to the hypothetical **folgadura*.

As for other suffixes used to derive nouns, we will pause to consider *-ción*, as well as *-ança* and *-iença*, which form deverbative nouns, and *-ura*, which is used with an adjective base. The suffix *-ción* < L. *-tiōne* is considered a learned

191 Not to be confused with the suffix *-ura*, which, despite having the same origin, is applied to adjective bases. See below in this section.

192 See Pharies, *DESE*, s.v. '-dura.'

193 Used in the sense of "column-like object or formation, vertical row," in contrast to the more generic "alçamientu."

194 See Corominas, *DCECH*, s.v. 'criar.'

suffix,¹⁹⁵ and as such its use increased notably in the fifteenth century compared to earlier centuries, when it was used in moderation.¹⁹⁶ In the *le'azim*, there are only four cases of deverbative nouns with *-ción*: “alçasión” (Ps 51:21), with dissimilation of sibilants¹⁹⁷ and used to mean “offering, oblation, holocaust,”¹⁹⁸ compared to the more generic term “alçamientu,” which expresses the action and effect of “alçar” in general; “maldición” (Ps 59:13); “perdición” (Ps 88:12); and “afreición” (Jb 36:15, 36:21), formed from “afreír” (Ps 132:1), a semi-popular variant of the learned *afligir* < L. *affligere*.¹⁹⁹

The suffix *-ança* < L. *antia* flourished during the Middle Ages and is used in deverbative nouns in 18 places in the *le'azim*. In 4 of these instances we have 2 words derived from nouns that were already deverbatives in Latin and that came into Romance as nouns: these are “ifanças”/“infanças” < L. *infantia* (Ps 90:8; Jb 20:11, 33:25) and “coslanças” < L. *consolantia* (Jb 15:11). In all other cases, there is a Romance verb base from which the noun has been derived. These cases are: “adenantança” (Ps 137:8), plu. “adenantanças” (Ps 116:12); “atornança” (Ps 116:1); “duriança” (Ps 60:5); “esperança” (Jb 7:6); “folganças” (Ps 116:7); “mayorganças” (Ps 40:6); “morança” (Ps 49:20), plu. “moranças” (Jb 18:19); “olvidança” (Ps 88:13); “posança” (Jb 17:16); “semejança” (Jb 41:25); plu. “semejanças” (Jb 13:12); “tardanças” (Ps 89:52).

As for the suffix *-iença*,²⁰⁰ it is the popular counterpart to the learned *-encia*, and both are derived from the L. *-entia*. Its purpose is to create nouns that express a usually prolonged state resulting from the action of a verb.²⁰¹ It is less productive than *-ança*, and Pharies notes, citing Malkiel, that “desaparece cast. *-(i)ença* ya a mediados del siglo XIII cuando derivados como *añadença*, *creença* y *pestilença* ceden ante sus equivalentes cultos en *-encia*.”²⁰² According to Min-

195 See Pharies, *DESE*, s.v. ‘-ción.’

196 According to Pueyo Mena and Enrique-Arias, “Innovación y tradición,” 374, n. 25, “-ción aumenta considerablemente su uso en el s. xv (se multiplica por 1,7 respecto al s. xiv y por 3,6 respecto al XIII).”

197 Compare with *alsaçion* in E3 and Evora, where dissimilation also occurs.

198 See George E. Sachs, “Fragmento de un estudio sobre la ‘Biblia medieval romanceada,’” *RPh* 2 (1948): 223.

199 The learned form that corresponds to the popular “afreición,” *aflicción*, which is documented as far back as Berceo, is taken from the Latin *afflictione* and is not a Romance derivative of the verb *afligir*; see Corominas, *DCECH*, s.v. ‘afligir.’

200 According to Pharies, *DESE*, s.v. ‘-encia,’ the non-diphthongized form *-ença* is more common than the diphthongized form, and he cites only two cases from the list in Pattison, *Early Spanish Suffixes*, *teniença* and *semiença*, the latter of which is also present in the *le'azim*, in Jb 39:12. All cases are diphthongized in the *le'azim*.

201 See Pharies, *DESE*, s.v. ‘-encia.’

202 Pharies, *DESE*, s.v. ‘-encia.’

ervini, nouns ending in *-iença* appear up to the middle of the thirteenth century, especially in the eastern part of Castile, which borders Aragon.²⁰³ In the *le'azim*, there are seven occurrences of nouns ending in *-iença*, corresponding to five nouns, three of which appear in the singular, one in the plural, and the fifth in singular and plural: “*asufriença*” (Ps 110:2); “*naxiença*” (Eccl 4:15), plu. “*naxienças*” (Sg 5:13); “*querienças*” (Sg 1:2, 1:4); “*sabiença*” (Jb 5:12); “*semiença*” (Jb 39:12).

The suffix *-ura* is applied to adjective bases to create nouns denoting a quality or a thing that possesses the quality named by the base. This suffix developed in medieval Spanish from nouns like *derechura* and *estrechura*, which were associated secondarily with the adjectives *derecho* and *estrecho*, under the assumption that a suffix *-ura* had been added to them, whereas both nouns actually derived from the Latin forms *dīrectūra* and *strīctūra*.²⁰⁴ In the *le'azim* there are 37 occurrences of nouns derived from adjectives or participles with the suffix *-ura*: “*altura*” (Ps 10:4), plu. “*alturas*” (Ps 18:34); “*amargura*” (Jb 23:2), plu. “*amarguras*” (Jb 13:26); “*amplura*” (Jb 36:16); “*angostura*” (Ps 118:5; Jb 36:16), plu. “*angosturas*” (Ps 116:3); “*blancura*” (Jb 41:24); “*conpostura*” (Ps 80:16); “*desfechura*” (Pss 35:12, 107:34; Jb 39:6); “*enboltura*” (Jb 38:9; Prv 1:9); “*encoberturas*” (Ps 119:18; Jb 42:3); “*fartura*” (Jb 37:11); “*fermosura*” (Pss 39:12 [*fermosura*], 50:2, 60:1, 80:1), plu. “*fermosuras*” (Ps 141:4); “*foscura*” (Ps 18:12); “*fredura*” (Jb 24:7); “*gordura*” (Ps 94:4; Jb 15:26); “*grosura*” (Pss 55:22, 63:6, 109:24; Jb 15:27, 21:24); “*locura*” (Jb 4:18); “*longuras*” (Jb 38:5); “*negrura*” (Ps 68:15); “*ternura*” (Pss 22:16, 32:4).

Lastly, there is a feature identified in medieval *romanceamientos*, which is the treatment of Hebrew *pluralia tantum*—for example, פנים (“face”), חיים (“life”), מים (“water”)—, which are sometimes translated as plural, thus creating a calque based on these nouns’ grammatical number in Hebrew.²⁰⁵ In the *le'azim*, however, gender and number are not automatically translated (see above, § 2.3.4). Thus, חיים in Ps 38:20 is translated as “*bida*,” in the singular, whereas in Ps 55:16 it is translated as “*sanos*,” because it is considered a plural adjective of חי (“alive, healthy”). As for פנים, we find it in two places translated as a noun²⁰⁶ (Jb 14:20, 21:31), in both of which it has a third-person singular pronominal suffix, פניו; it is translated as “*so guisa*,” in the singular, a noun whose

203 Minervini, *Testi giudeospagnoli medievali*, § 3.4.2.

204 See Pharies, *DESE*, s.v. ‘-ura.’

205 See Enrique-Arias, “Apuntes,” 117.

206 In most cases it is used as a part of the prepositional phrase לפני (“in front of”) or לפנים (“to [both] sides”).

meaning is “aspect, face, gesture.” In contrast to these cases, where the number of the translated noun is not made to coincide with the Hebrew noun, there are four cases in which מים is translated as the plural “aguas”: Pss 73:10, 77:18, 104:3, and Jb 14:19. There are no cases in which it is translated as singular. However, the extensive use of the plural form in medieval Castilian literature may indicate that its use in the *le’azim* is not due to a direct transposition of the number of the Hebrew noun מים, but rather to the widespread use of the plural *aguas* in Romance.

7.2.4 The Pronoun

Above we looked at some distinctive features of personal pronouns (see above, § 7.1.1 and § 7.1.2.3), in particular the phenomena of apocope and crasis in object and reflexive/reciprocal pronouns when they attach to a word, as well as the shift of vowels in the object pronouns *mi*, *ti*, *si*, *lu*, and *li*. Thus, apocope always occurs when the pronoun is enclitic and the preceding word ends in a vowel, as in “máje-m” (Ps 41:5) or in “no-m tajes” (Ps 102:25). Crasis also always occurs when the pronoun is mesoclitic and is followed by a vowel, as in “amostrar’ad” (Ps 45:5) or “adosnarm’ás” (Sg 8:2). However, crasis is only optional, and occurs in a minority of cases, when the pronoun is proclitic, so that we find not only “s’apañan” (Ps 18:45) and “m’anerviaron” (Jb 10:8) but also “mi acálçad” (Ps 139:10) and “mi afinásed” (Jb 6:9).

Only four subject pronouns can be found in the *le’azim*: “yo” ⟨י׳⟩ (Pss 146:2, 89:48); “tú” ⟨ט׳⟩ (Ps 91:9; Jb 33:6);²⁰⁷ “lu” ⟨ל׳⟩ (neuter) (Ps 17:3; Jb 24:6), and “ellos” ⟨אֵלֵי־וְשׁ׃⟩ (Jb 6:7). Object and reflexive/reciprocal pronouns are very common, and thus all forms are present in the *le’azim*. We should call attention in particular to the *-i* and *-u* endings of forms that in modern Spanish end in *-e* and *-o*. Their free-standing forms are: “mi” ⟨מ׳י׃⟩; “ti” ⟨ט׳י׃⟩; “lu” ⟨ל׳ו׃⟩, for masculine and neuter; “la” ⟨ל׳א׃⟩;²⁰⁸ the third-person reflexive/reciprocal “si” ⟨שׁי׃⟩/⟨שׁי׃⟩, for both singular and plural;²⁰⁹ “nos” ⟨נוֹשׁ׃⟩/⟨נוֹשׁ׃⟩; “vos”/“bos” ⟨בוֹשׁ׃⟩/⟨בוֹשׁ׃⟩; “los” ⟨לוֹשׁ׃⟩/⟨לוֹשׁ׃⟩; and “las” ⟨ל׳שׁ׃⟩.²¹⁰ To these we need to add the third-person indirect object pronouns “li” and “les,” which can be found in “afica-sli” (Jb 24:20), “adenántadli” (Prv 1:12), and “echales” (third-person singu-

207 In Jb 33:6 there is a vocalization error, with the *la’az* being vocalized ⟨יט׃⟩. However, the error is probably due to the fact that the possessive form “to” ⟨יט׃⟩ is much more frequent.

208 When “la” is an enclitic pronoun, the form ⟨ל׳ה׃⟩ may appear, as in “encúbredla” ⟨אֵינְקוּבְרִיָּהָ׃⟩ (Jb 20:12).

209 Compare “si malvad” (Ps 53:4) and “si malvaron” (Ps 14:1).

210 There is only one case of “las” (Ps 89:10); all the others appear many times.

lar preterit; Ps 78:55).²¹¹ We also find in the *le'azim* tonic forms of all pronouns following prepositions, except for the reflexive form *sí*: “*mí*,”²¹² which appears following the prepositions “*a*,” “*por*,” “*de*,” “*en*,” “*denant*,” and “*con*” in the form “*conmigu*”; “*ti*,”²¹³ which we find with the prepositions “*a*,” “*por*,” “*sobre*,” “*de*,” “*en*,” “*denant*,” and “*con*” in the form “*contigu*”; “*él*,”²¹⁴ following the prepositions “*ad*,” “*de*,” “*en*,” “*por*,” “*porad*,” and “*sin*”;²¹⁵ “*ella*,” after “*ad*” (only once, Jb 39:16); “*nos*,” following the preposition “*a*” (Ps 68:20); “*vos*,” also after “*a*” (Jb 32:12); “*ellos*,”²¹⁶ which appears with the prepositions “*a*,” “*en*,” and “*con*”; and “*ellas*,” with one case following “*a*” (Ps 58:8). Despite the fact that they begin with a vowel, the pronouns “*ellos*” and “*ellas*” are preceded by the preposition “*a*,” not “*ad*” as with the pronouns “*él*” and “*ella*,” so that we find “*a ellos*” <אֲאַלְיוֹשׁ> (Ps 56:8), “*a [e]llos*” in the cluster “*soltó a [e]llos*” <שׁוֹלְטָאִוֹטְלוֹשׁ> (Jb 8:4), and “*a ellas*” <אֲאַלְיִישׁ> (Ps 58:8). The pronouns following prepositions help us, moreover, to complete the paradigm of the subject pronouns, with the forms *él*, *ella*, *nos*, *vos/bos*, and *ellas*.

In general, subject pronouns and pronouns following prepositions are written in their free-standing forms, but in a few exceptional cases they are attached to the word before or after. This occurs in some cases of pronouns following a preposition, where they are attached to the preposition to form a single word; thus, in addition to the cases where the preposition is “*a*,” which is always attached to the following word,²¹⁷ we find: “*porad él*” <פּוֹר אֶדְאֵל> (Jb 40:20), a spelling that can be likened to “*ad él*”; “*d’él*” <דְאֵל> (Ps 58:10; Jb 21:33), which can be likened to cases of the preposition “*de*” + article “*el*” (see above, § 7.2.1); “*por mí*” <פּוֹר מִי> (Ps 18:45); “*de mí*” <דִי מִי> (Jb 30:22); and “*denant mí*” <דִי נִנְטְמִי> (Sg 2:5), with the “*de*” from the preposition “*denant*” separated from the rest, which reflects its composite formation *de* + *enante* < L. *inante*. In a similar way, in “*conmigu*” <קוֹן מִיגו> (Jb 31:18) and “*contigu*” <קוֹן טִיגו> (Ps 94:20), the preposition “*con*” is written separately from the lexemes “*migu*” and “*tigu*,” which are derived from the Latin pronouns used with the postpositive preposition *cum*, *mēcu(m)*, *tēcu(m)*. Furthermore, in two places we have subject pronouns attached to the pronoun or conjunction that follows: “*yo qué*” <יֹקִי> (Ps 89:48);

211 There are no cases of the merger L. *illi* + *illu* > *gelo* (**gelu*). See Lapesa, *Historia de la lengua española*, 121.

212 The cases are: Pss 18:45, 22:8, 25:2, 40:18, 56:3, 60:10, 138:8, 139:14, 142:5; Jb 16:8, 20:2, 27:3, 29:11, 30:22, 31:18, 33:27; Sg 2:5 (2).

213 The cases are: Pss 27:8, 32:8, 40:6, 45:13, 49:19, 87:7, 94:20, 119:58, 139:20; Jb 11:6, 38:34; Sg 8:5.

214 The cases are: Pss 22:9, 58:10; Jb 12:13, 13:7, 13:9, 18:15, 20:22, 21:33, 24:6, 35:14, 40:20; Prv 3:10.

215 In “*de sin él*” (Jb 18:15), a translation of the Hebrew מַבְלִי לוֹ.

216 The cases are: Pss 42:5, 56:8, 68:28, 99:8; Jb 8:4.

217 Including the cases of “*ad él*” and “*ad ella*.” See above, § 7.1.1.

“*lu que*” < לִּיקְוִי > (Jb 24:6). I think this is due to two factors: (1) the fact that enclitic pronouns in all cases and proclitic pronouns only if there is crasis are generally attached to the word they precede or follow; (2) the fact that some free-standing pronouns are such short words.

The system of personal pronouns described above is summarized in the following table (where they occur, forms with crasis are indicated in parentheses):

Person	Subject			Object			With preposition	
	Masc.	Fem.	Neut.	Direct		Indirect	Masc.	Fem.
				Masc. & Neut.	Fem.			
1p sing.	yo			mi (m')			mí, conmigo	
2p sing.	tú			ti (t')			ti, contigo	
3p sing.	*él	*ella	lu	lu (l')	la (l')	li (l')	él	ella
3p refl.				si (s')				
1p plu.	*nos			nos			nos	
2p plu.	*vos/*bos			vos/bos			vos/*bos	
3p plu.	ellos	*ellas		los	las	les	ellos	ellas

The interrogative pronouns found in the *le'azim* are “*qué*” < קִי > < L. *quǐ(d)*, in nine places,²¹⁸ to translate the Hebrew מַה, and “*quién*” < קִיִּין > < L. *quēm*, six times,²¹⁹ to translate the Hebrew מִי. Among the relative pronouns, the most common is “*que*” < קִי > < L. *quě(m)* (atonic), which appears in many places,²²⁰ while “*qui*” < קִי > < L. *quī*, the personal relative pronoun that was commonly used

218 Pss 39:5, 42:6, 89:48, 116:12, 119:103, 139:17; Jb 15:12 (2), 16:3.

219 Jb 14:4, 38:25, 38:37 (3), 39:5.

220 Both the relative pronoun and the completive conjunction *que* are used frequently. The alphabetical glossary, s.v. ‘que,’ can be consulted for the instances of each.

up to the thirteenth century, has two occurrences (Jb 17:5, 40:19). Demonstrative pronouns are virtually non-existent in the *le'azim*, with the exception of “essu” <אֵשׁוּ> (Jb 22:21), which has been dealt with in §7.1.3.1, because of its exceptional spelling with <ש>. We do find some indefinite pronouns: “algu” <אֵלְגוּ> (Jb 13:13, 31:7; Prv 2:7) < L. *aliquo(d)*; “nengunu” <נִינְגוּנִי> (Ps 49:8) < L. *nec ūnu*; “otru” <אֹטְרוּ> (Ps 16:4) < L. *altĕru*; and “fulán” <פּוֹלָאן> (Ru 4:1) < Arab. فُلَان, to translate the Hebrew cognate פּלוֹנִי, מַתְּלֵנִי. We also find in the same *la'az* that has “fulán” the pronoun phrase “tal atal” <טָאֵל אַטָּאֵל> (“so-an-so”), a translation of the Hebrew אֵלְמוֹנִי, מַתְּלֵמִנִי, where the second element, “atal,” is a pronoun.²²¹ Other documented pronoun phrases are: “cada quien,” written as one word, <קָדָאֵךְ קִיָּן>, in Ps 62:13, and as two words, <קָדָאֵךְ דֵּה קִיָּן>, in Jb 37:7; in addition to “cad'unu” <אֹנִי דֵּה קָדָאֵךְ> (Ps 87:5) < Vulgar L. *cata unu(m)*, a form that usually undergoes crasis in medieval literature.

7.2.5 The Adjective

As in nouns, what characterizes adjectival endings is the systematic use of *-u* in the masculine singular of adjectives that end in a vowel, as well as the ending *-i* in the singular of adjectives of both genders that have not undergone extreme apocope of atonic final *-e*. The ending of the feminine singular, other than in adjectives of common gender that end in *-i* or a consonant, is *-a*. In the plural, the endings are the same as in modern Spanish: *-os* for the masculine plural of adjectives that in the *le'azim* have a singular form ending in *-u*, *-as* for the plural of adjectives ending in *-a*, and *-es* for the plural of adjectives ending in atonic *-i* < *-e* or a consonant. In the *le'azim*, most singular masculine adjectives end in *-u*, including past participles functioning as adjectives, such as, for example, “quexosu” (Prv 28:20); “reverdidu” (Pss 37:35, 52:10; Sg 1:16); and “meçquinu” (Ps 105:37; Jb 30:25, 31:19; Prv 31:6). However, there are some adjectives of common gender that end in *-i*: “forti” (Ps 89:8; Jb 22:25, 34:20, 41:16; Sg 8:6); “torpi” (Ps 92:7; Jb 5:2; Prv 30:2); “devli” (Jb 4:4); and “espechivli” (Jb 12:5). Among masculine adjectives ending in a consonant, we have: “egual” (Jb 15:31) and “tragón” (Prv 30:25),²²² in addition to “berd” (Ps 58:10) and “grand” (Jb 26:13),²²³

221 The form *atal* is common in medieval Castilian literature. See Lloyd A. Kasten and Florian J. Cody, *Tentative Dictionary of Medieval Spanish*, 2nd ed. (New York: Hispanic Seminary of Medieval Studies, 2001), s.v. ‘atal’ (hereinafter *TDMS*). Compare the Gascon *atal/atau* and the Catalan *aital*. See Corominas, *DCECH*, s.v. ‘tal.’

222 In Ps 44:20, “tragones” is a variant of *dragones*, meaning “devourer monster or reptile.” See alphabetical glossary, s.v. ‘tragón.’

223 *Grant* (in which, following apocope, the last consonant has become unvoiced) is the common form of the adjective in thirteenth-century literature. See Corominas, *DCECH*, s.v. ‘grande.’

in which the clustering of consonants in final position has not prevented the apocope of the *-i*. In the feminine, what is most striking is the creation of an analogical feminine form, “granda” (Ps 110:6), which is a feature of Aragonese or Navarro-Aragonese²²⁴ and is also documented in the literature of Alfonso X, in the Castilian translation of the fifteenth-century *Kuzari*, in the work of the Aragonese writer Juan Fernández de Heredia, and in the Aragonese version of the *Libro de las maravillas del mundo*.²²⁵ Another feminine form that we find is the adjective “yusana” (Jb 41:16), a cognate of the Catalan *jusà* or *jussà* and the Occitan *jusan*, all derived from the adverb *yuso* < L. *dēōrsu* (“downwards”), which was used mostly between the tenth and thirteenth centuries.²²⁶

The masculine plural forms do not have any distinctive features that need to be pointed out, and their endings are the ones mentioned above, *-os* for the plural of adjectives ending in *-u* and *-es* for the plural of adjectives of common gender ending in *-i* < *-e* or in a consonant, such as “meçquinos” (Ps 74:20; Jb 5:11) and “torpes” (Ps 94:8; Prv 1:4). As for the feminine plural, ending in *-as*, or in *-es* for adjectives of common gender, there are only two occurrences in the *le’azim*: “yeguales” (Sg 4:2)²²⁷ and the indefinite “muchas,” which functions as an adjective modifying the nouns “bezes” (Ps 79:12; Jb 19:3), “aguas” (Ps 73:10), and “lágrimas” (Ps 80:6). This is not the only indefinite adjective in the *le’azim*. Also appearing are: several instances of “tod,” in the masculine with apocope of final *-u*,²²⁸ functioning as an adjective,²²⁹ as in “tod esplegu” (Ps 119:96), “tod devdu” (Jb 20:22), and “tod covdiciant” (Prv 1:19), and in the feminine, as “toda gravedad” (Jb 28:10), “todas mis mejorías” (Ps 87:7), and “todas sos adenantanças” (Ps 116:12); and “cada,” in “cad mañana” (Ps 101:8), an apocopated form that alternates with a non-apocopated form, as in “cada part” (Jb 17:6).²³⁰

We also find the following numbers: the cardinal “dos,” in “dos guisas” (Prv 30:15);²³¹ the ordinal “el quartu” (Prv 30:18); and the nominalized number

224 See Assis et al., *Aljamía romance*, § 1.2.3.

225 See *CORDE*.

226 See Corominas, *DCECH*, s.v. ‘yuso.’

227 On the diphthongization of this form, see above, § 7.1.2.4.

228 Also in E6 and in the literature of Alfonso X. See Morreale, “Arcaísmos y aragonesismos,” 14.

229 Compare “todu” (Ps 119:128) functioning as an indefinite pronoun.

230 The use of the apocopated form in “cad mañana” might be explained by its atonic use before a noun, which would cause the vowel before the pretonic to be lost. This is a phenomenon that we see with relative frequency in the *le’azim*; compare with cases like “umledad” and “glondrinu”; see above, § 7.1.2.4.

231 The fact that “dos” is used with a feminine noun seems to indicate that this was the only form of this number, used for both genders in the *le’azim*, and thus we can reject the possibility of a feminine *dúas* or *dúes*. See Corominas, *DCECH*, s.v. ‘dos.’

“milles” (Pss 68:18; 144:13), the plural of **mill* < L. *mille*, which is the customary form in the Middle Ages; and “millarias” (Pss 68:18, 144:13), the plural of *millaria*, used in the literature of Alfonso X (*General Estoria, Primera Crónica General*) and in E3.²³² Lastly, the comparative of *bueno* (“bonu” [Ps 110:3] in the *le'azim*) is used, in “lures mejores” (Ps 78:31), while “mayor”, the comparative of *grande* (“grand” [Jb 26:13] in the *le'azim*), is used in Jb 15:10 to translate a comparative expression in Hebrew, כביר מאביר (“older than your fathers”), and as a nominalized adjective in “mi mayor” (Ps 55:14) and “mayores” (Pss 40:5, 138:1; Jb 11:19, 32:9), in the sense of “important or high-ranking person.”

7.2.6 *The Verb*

Of the 2,018 *le'azim* that appear in the manuscript, more than 1,000 have some form of a verb. This gives some idea of how large the sample set of verb forms is, making it possible to form a fairly complete picture of verb morphology in the *le'azim*. One general characteristic that can be noted is the complete absence of compound forms, which may be explained by the kind of calque translation that is dominant in the *le'azim*: since the verb system in biblical Hebrew only possesses simple forms,²³³ the translation into Romance only uses simple forms. As a result, forms of the verb *haber* (*aver*) are absent. This was one of the verbs that was used in medieval Spanish as an auxiliary in compound forms and was gradually replaced by *tener* to express different nuances of possession.²³⁴ In contrast, passive forms with the verb *ser*, which was gradually eliminated as an auxiliary in compound forms,²³⁵ are frequent, since they are the only way in

232 See Kasten and Cody, *TDMS*, s.v. ‘millaria’; see also *CORDE*.

233 Biblical Hebrew possesses two tenses or sets of simple finite forms: (1) perfect, also called past, perfective, or *qatal*; in the *le'azim* this tense is referred to as פִּרְ שַׁעֲבַר. (2) imperfect, also called present/future, imperfective, or *yiqtol*, in the *le'azim* פּוֹעֵל עֵתִיד. Within the latter, there are lengthened forms (cohortative) and apocopated forms (jussive). In addition, both perfect and imperfect can be preceded by what is called the consecutive *waw*, inverted *waw*, or *waw ha-hippuq* (וַיְהִי הַהִפּוּק), which requires a particular vocalization of the word. Biblical Hebrew also possesses an imperative and, as non-finite forms, an active and a passive participle, the infinitive absolute, and the infinitive construct. See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 40; on the consecutive *waw*, inverted *waw*, or *waw ha-hippuq*, see Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 44 and § 47; see above, § 3.4.4 on the metalanguage used in ms Hunt. 268 to refer to the verb forms and conjugations, and particularly § 3.4.4.10 for verbal aspect and tense.

234 See José María García Martín, *La formación de los tiempos compuestos del verbo en español medieval y clásico: Aspectos fonológicos, morfológicos y sintácticos* (Valencia: Universitat de València, 2001), 157–158. In the *le'azim*, we find the expression “tiengu mientes” (Jb 17:2), also used in *El Cid* and in Berceo; see Corominas, *DCECH*, s.v. ‘mente.’

235 See García Martín, *La formación de los tiempos compuestos*, 158.

Romance to translate passive forms of the Hebrew verb, which morphologically are simple forms without an auxiliary.²³⁶

As in nouns, one of the most striking features of the verb forms in the *le'azim* is the abundance of words that are the result of processes of derivation through the use of prefixes and suffixes.²³⁷ To form verbs, the prefixes that we find most often or are most characteristic in the *le'azim* are *a-*, *des-*, *en-*, and *es-*. As for suffixes, we will look at verbs ending in *-ecer/-exer* and *-iguar*, due to their importance in the *le'azim*.

The prefix *a-* < L. *ad-* is very productive in the derivation of verbs in the *le'azim* and functions to form parasyntetic verbs with a noun or adjective base, such as “aconpañant” (Prv 28:7, 29:3; Sg 8:5), “alazan” (Prv 29:8), “s'alimpian” (Jb 25:5), or “aflaquécculos” (Ps 18:43). These verbs sometimes tend to function in a way equivalent to intensive or factitive/causative verbs in Hebrew (see above, § 2.3.4). Some noun bases are taken from the present participle of a pre-existing verb, and the verb ending *-ar* is added to them. The resulting forms tend to have a causative sense, as in “acallanté” (Ps 131:2), “acallantest” (Jb 16:7), from **acallantar*, causative of *callar*; “afirbiéntad” (Jb 41:23), “furon afirbentados” (Jb 30:27), from **afirbentar*, causative of *fervir*; and “afolgantant” (Ps 19:8), “afolgan- tarás o afolgantest” (Ps 60:3), from **afolgantar*, causative of *folgar*.²³⁸

The prefix *des-* < L. *dīs-* is often used to express the sense of “contrary to the action evoked,”²³⁹ for example in “descenizarad” (Ps 20:4), “despriciedes” (Sg 1:6), and “desfezist” (Ps 89:40; Jb 10:8 [“desfezistmi”]). Sometimes this prefix is added to another parasyntetic verb with the prefix *a-* or *en-*, as we find in “desacolmiellan” (Jb 4:10), “desacoraçnestmi” (Sg 4:9), or “desenfortécéd” (Jb 33:19).

There are also numerous cases in which the prefix *en-* < L. *in* is used to form parasyntetic verbs from noun or adjective bases, among them “enbeluntad” (Ps 22:9) and “enbeluntásed” (Jb 6:9), “enbíciad” (Ps 49:19), and “ensuziaré” (Sg 5:3). This is the most common but not the only prefix used to form verbs originally ending in L. *-escēre*, such as, for example, “enbedreecer” (Ps 49:15), “enbejéxed” (Jb 14:8), or “encardenécéd” (Jb 38:37). The way the prefix is writ-

236 Biblical Hebrew has conjugations in passive voice, with simple forms, that correspond to each of the conjugations in the active voice: *nif'al* is the passive/reflexive conjugation of *qal*, *pu'al* is the passive conjugation of *pi'el*, and *hof'al* of the causative conjugation *hif'il*. See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 40; see above, § 3.4.4 on the metalanguage used in ms Hunt. 268 to refer to the verb forms and conjugations.

237 See Clavería Nadal, “Los caracteres de la lengua en el s. XIII,” 483.

238 These forms are rare in medieval Castilian literature; see below, § 7.4.

239 See Manuel Alvar and Bernard Pottier, *Morfología histórica del español*, Biblioteca románica hispánica III, Manuales 57 (Madrid: Gredos, 1983), § 244.

ten is not changed before /p/, as we can see in “enpuxaremos” <אַינפּוּאַרְיִמוּשׁ> (Ps 44:6), “enpreñad” <אַינפּרֵינִיד׃> (Jb 21:10), or “s'enpenólad” <שֵׁינְפִינוּלָאָד׃> (Jb 31:26), but when it is in contact with /m/, the group <נמ> becomes <מ>, as in “emagrecid” <אַימַגְרֵסִיד׃> (Ps 109:24), “emalexist” <אַימֶלִישִׁשׁ׃> (Ps 44:3), or “emeçquenexíronsi” <אַימִסְכִּינְשִׁירוּנְשִׁ׃> (Ps 106:43).

The prefix *es-* < L. *ex-* is also used to derive verbs ending in *-escēre*, as we can see in “esclarécéd” (Jb 18:5) or in “espavrecí” (Jb 32:6), although to a lesser extent than *en-*, and it appears in parasynthetic verbs with a noun or adjective base, as we can observe in the two previous examples. In the *le'azim* this prefix is also found in forms that already existed in Latin, such as “espartar” (Ps 73:20) < Vulgar L. *expertu* (“awake”), or “espremir” (Prv 30:33) < L. *exprimere*, some of which still have the meaning of “away from,” belonging to the preposition *ex*; for example, in “esmovrás” (Jb 39:20) and other forms of the same verb, < L. *exmovere*; or in “s'espartiron” (Ps 78:30) < L. *expartiri*. In some cases, forms with the prefix *es-* take preference over those with *des-*, as is the case with “escúbred” (Ps 29:9; Jb 15:33) and other forms of the same verb, “esprecian” (Ps 22:18) and its derivatives, or “estiér[r]aslu” (Jb 14:20).²⁴⁰

Originally inchoative verbs ending in *-ecer/-exer* < L. *-escēre* are very frequent in the *le'azim*. The Latin cluster /sk/ was preserved in the first-person singular of the present indicative and in the forms of the present subjunctive, but soon the /s/ in *creasco* became /ts/ because the rest of the forms in the Castilian paradigm had /ts/: *creces, crece*, etc.²⁴¹ Thus, in the *le'azim* we have “afluéçculos o emagréçculos” (Ps 18:43) in first-person singular, as well as the form “oçcu” (Jb 33:8; “I hear”), whose morphology recalls how inchoatives are formed, and which is related to *ozcas, ozcades* in *Alexandre* or the same first-person singular *ozco* in Leonese.²⁴² However, we also find “abor[r]escas” (Jb 5:17) and “crescan” (Ps 58:10) in the present subjunctive, forms that preserve the etymological /s/. We also find forms from the rest of the paradigm in which the spelling <ס> is a rendering of /ts/: among others, the infinitive “enbedrecer” <אַינבֵּדְרֵסִיר׃> (Ps 49:15), the present-tense forms “reverdécéd” <רֵיבֵּרְדֵּסִיד׃> (Jb 15:32) and “conécéd” <קוֹנֵסִיד׃> (Jb 34:19), the preterits “podrecid” <פּוֹדְרֵסִיד׃> (Ps 31:10), “enflaqueci-m” <אַינפֶּלְקֵיסִים׃> (Ps 69:21), “envermejecid” <אַינבֵּרְמֵיִסִיד׃> (Ps 75:9), etc. However, these forms alternate with others spelled with <שׁ>

240 Many of the forms with *es-* in place of *des-* reappear in *romanceamientos*, in other texts by Jewish authors, and in Sephardic literature; for example, the forms *espreçiar* and *espreçiado* appear in Shem Tov de Carrión's *Proverbios morales*, and *espartir* is commonly used in Judeo-Spanish; see Nehama, *DJE*, s.v. ‘espartír.’

241 See Alvar and Pottier, *Morfología histórica*, § 129.2.

242 See Alvar and Pottier, *Morfología histórica*, § 129.1.1 and 185, n. 123.

instead of ⟨ס⟩. Since ⟨פ⟩ represents /s/, /z/, or /ʃ/ (see above, §7.1.3.1), the most convincing explanation is that, in these cases of verbs ending in *-escēre* spelled with ⟨פ⟩, what is being represented are forms with /ʃ/, in other words, verbs ending in *-exer* and not *-ecer*. Both suffixes, *-ecer* and *-exer*, are the result of the evolution of Latin *-escēre* in different Romance languages,²⁴³ and both phonemes, /ts/ and /ʃ/, represented in the *le'azim* with ⟨ס⟩ and ⟨פ⟩ respectively, result in these type of verbs from the group /sk/ + palatal vowel in Latin.²⁴⁴ Therefore, we should interpret ⟨אַינְבְּגִישִׁידְּ⟩, for example, as “enbejéxed” (Jb 14:8), ⟨אַינְבְּוֹשְׁקִישִׁינְלוֹ⟩ as “enfosquéxenlu” (Jb 3:5), ⟨אַינְרוֹקִישִׁישׁ⟩ as “enroquexí-s” (Ps 69:4), ⟨אַפִּדִּישִׁידוֹ⟩ as “afedexidu” (Jb 15:16), ⟨שִׁי דִּינְיָגְרִישִׁידְּ⟩ as “si denegrexid” (Jb 30:30) and ⟨אַמְאֵלִישִׁישֵׁטְּ⟩ as “emalexist” (Ps 44:3).

There is widespread alternation in such verbs between forms with ⟨ס⟩ and forms with ⟨פ⟩, to the point that the same verb forms sometimes use one and sometimes the other, as we can see in “mécéd” ⟨מִיסִידְּ⟩ (Prv 28:25) and “médexed” ⟨מִישִׁידְּ⟩ (Jb 40:17), “desconecedes” ⟨דִּישְׁקוֹנִיסִידִּישׁ⟩ (Jb 21:29) and “desconexedes” ⟨דִּישְׁקוֹנִישִׁידִּישׁ⟩ (Jb 19:3), or “decender” ⟨דִּיסִינְדִּירְּ⟩ (Jb 38:37) and “dexender” ⟨דִּישִׁינְדִּירְּ⟩ (Jb 17:16). This variation has also been identified in E8 and has been described there as a characteristic “associated with Eastern Spanish dialects.”²⁴⁵ In E8 we have examples of both /ts/ and /ʃ/ resulting from /sk/ + palatal vowel in Latin: the singular *faz* < L. *fasce*, representing /ts/, and the plural *faxes*, representing /ʃ/; or *rucio*, /ts/, compared to the variant *ruxio*, /ʃ/. The result /ʃ/ from the group /sk/ + palatal vowel is typical in Catalan, and is also documented in Navarrese and Aragonese.²⁴⁶ In Aragonese, this result alternates with new verb suffixes to indicate the inchoative mode, such as *-ir*, as reflected in the forms *posedir*, *posediredes*, *possidatz*, *possidexet*, *possedexe*.²⁴⁷ The *le'azim* present vestiges of these inchoative *-ir* formations, in “endure-s” (Jb 38:31), in some participles, such as “reverdidu” (Pss 37:35, 52:10; Sg 1:16) and “denegridu” (Ps 43:2; Jb 30:28) (see below, §7.2.6.5). All of this might suggest

243 Verbs in *-ecer/-eçer* (with /ts/) are typical in Old Castilian, while *-exer* (with /ʃ/) is the result of these type of verbs in Catalan. Compare also with the result in Italian, *-escere* (with /ʃ/).

244 Thus, the alternation of ⟨ס⟩ and ⟨פ⟩ is found in the *le'azim* only in verbs ending in *-escēre* and some other cases which also derive from words originally with the group /sk/ + palatal vowel in Latin.

245 Littlefield, *Biblia romanceada* 1.1.8, vi.

246 Menéndez Pidal, *Orígenes*, §735: “Estas formas [con /ʃ/] ... son propias del navarroaragones.”

247 Littlefield, “The Riojan Provenience,” 234, citing cases taken from Gunnar Tilander (ed.), *Los fueros de Aragón: Según el manuscrito 458 de la Biblioteca Nacional de Madrid*, Acta Reg. Societatis Humaniorum Litterarum Lundensis 25 (Lund: Gleerup, 1937).

that we should seek the origin of this use of alternating forms in inchoative verbs in an area of the Castilian domain that was in contact with or transitioning to Navarro-Aragonese.²⁴⁸

Another group of verbs to note are those derived from noun or adjective bases with the suffix *-iguar* < L. *-ificāre*, which was very productive in the Middle Ages. We find several forms in the literature of Alfonso X and in medieval *romanceamientos*,²⁴⁹ and this ending continued to be used both in Sephardic translations of the Bible and in Judeo-Spanish (see below, § 7.4). The *le'azim* include 15 forms of verbs ending in *-iguar*, corresponding to 7 different verbs.²⁵⁰ Among these, 3 are parasynthetic verbs with an adjective or nominal base with the prefix *a-* < L. *ad-*: “aformosiguar” (Ps 16:6; Jb 26:3), “aformosigüestiti” (Ps 45:3); “aboniguare” (Ps 49:19); and “apaziguarsi” (Jb 34:9). The most used verb in this group is *mochiguar*, which, in its different forms and spelling variants (*muchiguar*, *amuchiguar*, *amulchiguar*, *enmochiguar*, etc.) was widely used in the literature of Alfonso X and up to the fifteenth century.²⁵¹ In the *le'azim* we have “mochiguad” (Ps 18:15; Jb 1:10), “mochigua” (Pss 51:4, 71:21), “mochiguan” (Jb 11:2), and “mochiguan” (Jb 14:21). The other verbs are: “frochiguarad” (Ps 72:17), “frochiguad” (Ps 105:24) < L. *fructificāre*; “onoriguare” (Ps 50:15);²⁵² “yustiguarsi” (Jb 33:32); and “ledeguava” (Jb 29:13) < L. *laetificare*.

Regarding verb endings, we should note some features that appear in all or part of the paradigm:²⁵³

- the ending with <ʔ> /d/ < L. *-t* is preserved in third-person singular forms in all verb tenses, with only two exceptions: two forms of the preterit, “esparzī” (Ps 68:31), and “soltó” (Jb 8:4). Thus, we find forms like “seméjad” (Ps 49:13), “duéled” (Ps 55:5), “encúbred” (Ps 107:27; Jb 20:12) in the present indicative; “enciérrred” (Ps 69:16), “esclaréçcad” (Jb 3:4), “síentad” (Ps 35:8; infinitive *sentir*) in the present subjunctive; “baziávad” (Jb 29:6), “plazied” (Jb 29:22) in the imperfect indicative; “matásed” (Jb 6:9) in the imperfect subjunc-

248 Littlefield (*Biblia romanceada 1.1.8*, vi; “The Riojan Provenience,” 229) suggests that the text copied in E8 originated in La Rioja, since during the thirteenth century this was a linguistically transitional area, with features of both Castilian and Navarrese Romance.

249 See Lapesa, *Historia de la lengua española*, 525; Enrique-Arias, “La traducción del código Escorial 1.1.6,” 82.

250 Here I do not include the verb *adiguar* or its forms “adiguaron” (Sg 4:1) and “adiguantes” (Sg 4:2), since they are not derived from a form with the suffix *-ificāre* but rather is a popular derivative of the Latin *adaequare*.

251 See Corominas, *DCECH*, s.v. ‘mucho.’

252 The noun “onoriguamientos” (Ps 87:3) is derived from this verb.

253 Other features of verb endings that are specific to a particular verb tense are dealt with in the sections that cover each of the verb tenses.

- tive; “redrad” (Ps 53:4), “valid” (Jb 33:27), “cumplid” (Ps 79:7) in the preterit; “favlarad” (Ps 12:6), “ermol[*l*]eçrad” (Ps 72:16), “sofrirad” (Jb 7:13) in the future indicative; “forçáred” (Eccl 4:12) in the future subjunctive; and “adevdaried” (Jb 11:6) in the conditional. The occasional preservation of this ending in Romance texts up to the first quarter of the thirteenth century has been pointed out by several authors, particularly its persistence in Riojan, High-Aragonese, and Navarrese documents.²⁵⁴ However, it is much more consistently preserved in *aljámia* texts until well into the fourteenth century or later.²⁵⁵ Thus, the *le’azim* reflect the systematic preservation of the ending <ⲓ> /d/, at least as a graphic indicator of the third-person singular, avoiding any possible confusion with the first-person singular, for example, in the imperfect indicative: “quebrantava” (Jb 31:34) and “sedié” (Jb 29:25), both first-person singular forms, versus “renovávad” (Jb 29:20) and “plazied” (Jb 29:22), both third-person singular; or in the conditional: “dolorié” (Jb 31:39), first-person singular, versus “adevdaried” (Jb 11:6), third-person singular. However, when the verb form has the enclitic pronoun “mi,” “ti,” or “si,” it loses the final *-d* and the suffix undergoes apocope of its vowel, for example in the preterit form (*él*) “quebranta·m” (Jb 16:12) or in the present form (*él*) “aforta·s” (Ps 52:9). With the pronouns “lu” and “li,” however, the form preserves the ending *-d* and the pronouns are not apocopated: for example, in (*él*) “préndedlu” (Jb 15:24) and (*él*) “adenántadli” (Prv 31:12), both present-tense forms. In contrast, with the pronoun “les,” the verb loses the final *-d*: “echales” (preterit, Ps 78:55).
- the verb ending *-des/-tes* < L. *-tis* in the second-person plural is preserved in the entire paradigm, as is true in general for the thirteenth century. Thus, we find “desconecedes” (Jb 21:29) in the present indicative, “despriciedes” (Sg 1:6) in the present subjunctive, “binésedes” (Jb 17:10) in the imperfect subjunctive, “trastornestes” (Prv 1:25) in the preterit, and “demetredes” (Ru 2:16), with syncope of the pretonic vowel, in the future indicative.

254 See Minervini, *Testi giudeospagnoli medievali*, § 3.3.1; Laura Minervini, “Tracce della desinenza di 3^a pers. sing. in testi aljamiadi giudeospagnoli (con particolare riferimento al giudeonavarro),” in *Actes du xxè Congrès International de Linguistique et Philologie Romanes*, ed. Gerold Hilty (Tübingen: Francke Verlag, 1983), 492–493; Lapesa, *Historia de la lengua española*, 208–209; Menéndez Pidal, *Orígenes*, § 70; Alvar López and García Mouton, “El monasterio de San Millán,” 186.

255 Besides the cases identified by Minervini in Castile and Aragon, and by Quintana and Révah, “A Sefhardic Siddur,” 147, the phenomenon seems to persist in the fourteenth century mostly in Navarre. See Minervini, *Testi giudeospagnoli medievali*, § 3.3.1, and “Tracce della desinenza di 3^a pers. sing.,” 493; Assis et al., *Aljamía romance*, § 1.2.4.

- apocope of atonic final *-e* (or of atonic final *-i < -e*)²⁵⁶ occurs in verb endings in the following forms: in the first-person singular of the imperfect subjunctive, for example, “denegás” (Jb 31:28), “espanqués” (Jb 17:13); in the second-person singular of the preterit, for example, “quebrantest” (Ps 60:3), “emplant” (Jb 36:17); in the singular imperative of *-er* and *-ir* verbs, for example, “recuej” (Jb 22:22), “espart” (Ps 17:7); and in the singular present participle, for example, “callant” (Ps 62:2), “firbient” (Jb 41:12). Atonic final *-e* shifts to *-i*, rather than being apocopated, in the first-person singular of the present subjunctive, due to the fact that the vowel is the marker in the verb ending that identifies the form’s tense, as we see in “esbivli” (Prv 30:9), “cati” (Jb 31:1) and “aplegui” (Ps 75:3). In contrast, the preservation of the final *-d* in the verb ending in third-person singular forms prevents apocope or vowel shift from *-e* to *-i*, since /e/ stays in middle position in the following tenses: in the present indicative of *-er* and *-ir* verbs, for example, “duéled” (Ps 55:5), “encúbred” (Ps 107:27); in the present subjunctive of *-ar* verbs, for example, “ámed” (Ps 99:4); in the imperfect subjunctive, for example, “matásed” (Jb 6:9); and in the future subjunctive, as in “forçáred” (Eccl 4:12).
- we find verb endings with *-u* in cases where in modern Spanish we have *-o* (see above, § 7.1.2.3). This happens in the first-person singular of the present indicative, for example, “esperu o deseu” (Jb 17:13), “sufriu” (Ps 101:5); in the singular masculine past participle, as in “preciadu” (Pss 12:7, 16:1, 78:25), “encubiertu” (Pss 139:6, 139:14; Jb 4:12, 37:20); and in the gerund, as we see in “callandu” (Ps 39:3) and “esperandu” (Ps 69:4).

7.2.6.1 Present Tense

Present indicative forms of regular verbs do not present any notable variations from the forms in modern Spanish, except for the ones mentioned in § 7.2.6 with regard to the verb endings. Thus, the paradigm for the present indicative can be summarized as follows:

²⁵⁶ For an overview of the phenomenon of apocope in the *le'azim* and the shift from *-e* to *-i*, see above, § 7.1.2.3.

Present indicative	Sing.			Plu.		
	<i>-ar</i>	<i>-er</i>	<i>-ir</i>	<i>-ar</i>	<i>-er</i>	<i>-ir</i>
1p	amu	temu	sufriu	esperamos	sabemos	
2p	tajas	bedes	delides	yantades	atorcedes	mentides
3p	quebrántad	pertenéced	encúbred	esperan	corren	deliden

As for the present subjunctive, what is most noteworthy is the shift of *-e* to *-i* in the ending of the first-person singular form of *-ar* verbs:

Present subj.	Sing.			Plu.		
	<i>-ar</i>	<i>-er</i>	<i>-ir</i>	<i>-ar</i>	<i>-er</i>	<i>-ir</i>
1p	esbivli	vea		roguemos		
2p	mires	atiendas		despriedes		
3p	ámed	esclaréccad	siéntad	queden		pidan

We find forms with epenthetic /g/, as in “tiengu” (Jb 17:2) < L. *tenĕo*, “tuelgas” (Ps 119:43) < L. *tōllas*, and “pongu” (Ps 73:28) < L. *pōno*, and in forms of the verb “afestingar” (Jb 20:2) < L. *festinare*, such as “afestingan” (Ps 16:4), “afestingad” (Jb 40:23), and “afestingues” (Eccl 5:1). In the last case, the epenthetic /g/ may have developed through analogy with the forms *tengo*, *pongo*, giving rise to **afestingo* as the first-person singular form of the verb *afestinar*, and then extending the group /ng/ to the rest of the forms in the paradigm, as we find them in the *le’azim*.

In the present tense of the verb *ser*, we have the forms “só” (Ps 92:11 [2]; Jb 12:4, 17:6), “yed” (in many places), “somos” (Ps 20:9; Jb 18:3), “sodes” (Ps 62:4), and “son” (in several places), which means that only the second-person singular is missing. These are the common forms in Old Castilian, except for the diphthongized “yed” < L. *ĕst*, which has traditionally been considered a dialecticism and which has been preserved in Leonese and Aragonese as *ye*.²⁵⁷ Menéndez Pidal

²⁵⁷ See Zamora Vicente, *Dialectología*, 190, 264.

identified this form as coming from Old Riojan when he found it, in its different graphical variants (*jet, get, je*), in the Glosas Emilianenses and Glosas Silenses, along with the form derived for the second-person singular, *jes* < L. *ēs*, and as a common feature of Leonese and Old Navarro-Aragonese.²⁵⁸ In the present subjunctive the *le'azim* offer the forms “siegan” < L. *sēdeant* (Jb 31:8) and “siégad” < L. *sēdeat* (Jb 27:7),²⁵⁹ with epenthetic /g/.²⁶⁰ These forms are also considered as belonging more to Navarro-Aragonese or Riojan than to central Castilian.²⁶¹

Lastly, we will mention the form “tingas” < 𐤒𐤓𐤁𐤕𐤔𐤃𐤁𐤀 (Ps 68:24; “may you dye”), from the present subjunctive of *teñir* < L. *tīngĕre*, where we observe the preservation of the cluster /ng/, as must have happened, in this verb tense and in the first-person singular of the present indicative, in numerous verbs with this cluster,²⁶² despite the fact that in general the paradigm of this class of verbs gave /ɲ/, as in *taño, tañas, taña*, etc. from *tañer* < L. *tangĕre*.²⁶³

7.2.6.2 Imperfect Tense

In the imperfect indicative, *-ar* verbs take the endings *-ava, -avad, -avan*, in first-person and third-person singular and third-person plural, respectively, which are the only persons that appear in the *le'azim*. It should be pointed out that the spelling used for these forms, <𐤁>, with *rafe*, seems to indicate that these endings were pronounced with [β], according to the usual spelling in medieval Castilian literature, where <v> or <u> is used. Of the ten verb forms of this kind present in the *le'azim*, nine are spelled with <𐤁>,²⁶⁴ while <𐤂> without *rafe* is used once, in “estavan” <𐤀𐤕𐤁𐤕𐤓𐤕𐤔𐤃𐤁𐤀 (Jb 15:28). What is most noteworthy about *-er* and *-ir* verbs is the use of the endings *-ié, -ied, -ién* in the first-person and third-person singular and the third-person plural, respectively. It was customary to use these verb endings in the third-person singular and plural

258 See Menéndez Pidal, *Orígenes*, § 733, § 971. The second-person singular *yes* < L. *ēs* and the third person *ye/yed* < L. *ēst* are also attested in *Alexandre*, the *karajāt* of the *muwaššahāt* (Corriente, *Romania arabica*, 210), and the Leonese and Aragonese dialects, where *yes—ye(d)* for second and third persons are distinguished from *eres* (< L. *ēris*)—*es*, the most common forms in Old Castilian.

259 On the spelling and diphthongization of these forms in the *le'azim*, see above, § 7.1.2.4.

260 In the Glosas Silenses we find *siega* < L. *sēdeat*, but the <g> in this form is not epenthetic and instead probably represents /dʒ/ or /ʒ/.

261 See Menéndez Pidal, *Orígenes*, § 28.

262 See Alvar and Pottier, *Morfología histórica*, § 130.2, and 189, n. 133, in which they cite Correas regarding forms such as *tango, tangas, tanga*, used in the rustic speech of his day in place of *taño, tañas, taña*.

263 In the *le'azim* we have the infinitive “tañer” <𐤕𐤁𐤕𐤓𐤕𐤔𐤃𐤁𐤀 (Jb 6:7) but not the present subjunctive forms or the first-person singular of the present indicative.

264 Pss 42:5, 78:34, 107:30; Jb 29:6, 29:9, 29:11, 29:13, 29:20, 31:34.

in the thirteenth century, but not in the first-person singular, where *-ía* was the most common ending, as is attested in the Castilian literature of the time.²⁶⁵ In the *le'azim* the first-person singular is distinguished from the third-person singular by the ending *-d*, which is typical of this form in all tenses. The following table shows the paradigm for this tense:

Imperfect indicative	Sing.		Plu.	
	<i>-ar</i>	<i>-er/-ir</i>	<i>-ar</i>	<i>-er/-ir</i>
1p	ledeguava	sabié		
2p				
3p	renovávad	plazied	quedavan	sonbadién

In the imperfect subjunctive, the first-person singular undergoes apocope of atonic final *-e* (or of final *-i* < atonic final *-e*), while the rest of the forms that occur in the *le'azim* can be seen in the following table:

Imperfect subjunctive	Sing.		Plu.	
	<i>-ar</i>	<i>-er/-ir</i>	<i>-ar</i>	<i>-er/-ir</i>
1p	denegás	prendés		
2p	matases		tornásedes	binésedes
3p	soltásed			odisen

The form “odisen” (Ps 141:6) < L. *audi(vi)ssent*, is etymological, unlike the present form “oçcu” (Jb 33:8), whose morphology is related to that of inchoative verbs (see above, § 7.2.6).

Three imperfect subjunctive forms of the verb *ser* appear in the *le'azim*, and none in indicative. They are the first-person singular “fus” (Jb 3:16), the third-

²⁶⁵ However, Littlefield, “The Riojan Provenience,” 228, mentions that E8 shows free variation in the imperfect and the conditional, apparently affecting all persons in the paradigm, between the endings *-ie* and *-ia*, the former being more common (*tenie, sabia|sabié, podries, podriemos*, etc.).

person singular “fúsed” (Jb 6:2, 16:4), and the third-person plural “fusen” (Jb 19:23, 39:16). These forms will be commented on below (§ 7.2.6.3), together with the preterit forms of the verb *ser*.

7.2.6.3 Preterit Tense

The preterit is one of the tenses that appears most frequently in the *le'azim*, having more than 200 occurrences. In the second-person singular, it takes the ending *-est* (in *-ar* verbs) or *-ist* (in *-er* and *-ir* verbs); in other words, it undergoes apocope,²⁶⁶ and in *-ar* verbs the accented vowel is raised,²⁶⁷ as, for example, in “echest” (Ps 89:45), not **echast*, “cuajest” (Jb 10:10), not **cuajast*, or “alcest” (Ps 30:2), not **alçast*.²⁶⁸ Through analogy with the singular, the ending for the second-person plural of *-ar* verbs is *-estes*, instead of *-astes*.²⁶⁹ The ending in the third-person singular is one of the most striking features of verb morphology in the *le'azim*. In one place, the verb ending is *-o* < L. *-au(i)t*, as was standard in Castilian, in “soltó” (Jb 8:4), but in all other cases, the verb ending is *-ad* < L. *-a(vi)t* in *-ar* verbs and *-id* < L. *-i(vi)t* in *-er* and *-ir* verbs, except, as expected, in strong preterits. Some examples are “atamad” (Ps 12:2), “mesturad” (Ps 15:3), “mochiguad” (Ps 18:15; Jb 1:10), “emplid” (Ps 33:5), “podrecid” (Ps 31:20), and “cumplid” (Ps 77:9). These forms, which are typical in French, Occitan, and Catalan, are unknown in the other languages and dialects of the Iberian Peninsula, although some appear in Navarrese Hebrew *aljamía* texts, alternating with forms ending in *-o*.²⁷⁰ As seems to be the case in these texts, the use of this ending here could be related to the linguistic habits of populations that

266 The only form without apocope is “aformosigüestiti” (Ps 45:3), where the *-i* < *-e* in the verb form has been preserved as a euphonic vowel in order to avoid two consecutive /t/ sounds—which would be impossible to pronounce—when the enclitic pronoun is added (**aformosigüestti*).

267 According to Menéndez Pidal, *Orígenes*, § 751, the raising of the tonic vowel in these kinds of forms may be due either to the verb ending *-i* (before being apocopated) or to analogy with the verb ending *-e* in the first-person singular (*yo canté*).

268 These forms with the tonic vowel raised in the preterit, which also appear in E8, are described as typical of thirteenth-century Castilian by Littlefield, *Biblia romanceada* 1.1.8, IV–V, and “The Riojan Provenience,” 227–228.

269 In E6, like in E8, we also find the ending *-est* for the second-person singular of *-ar* verbs, but not the analogical ending *-estes* for the plural, which in E6 is *-astes* (*echastes*, *visitastes*). See Cristina Matute and Enrique Pato, “Morfológia y sintaxis en el códice Escorial 1.1.6,” in Enrique-Arias, *La Biblia Escorial* 1.1.6, 55.

270 According to Lleal (Assis et al., *Aljamía romance*, § 1.2.4): “En el perfecto se dan algunas alternancias en las desinencias tónicas de tercera persona de los verbos de la primera conjugación (paga—pago), aunque las desinencias en {ó} son mayoritarias.”

were originally speakers of languages such as French, Gascon, Provençal, or Catalan, who came from France or Catalonia (see above, § 7.2.2).

The ending for third-person plural for *-ar* verbs is always *-aron*: for example, “traspasaron” (Ps 18:13), “posaron” (Ps 38:3), “otearon” (Jb 42:11), and “celaron” (Prv 30:18). In the *leʿazim* there are no cases of the analogical verb ending *-oron*, which had long been typical in Leonese and especially Aragonese.²⁷¹ In *-er* and *-ir* verbs, the ending is *-iron* < late L. *-irunt*, which was typical in Old Leonese and Old Riojan and is also the base of the equivalent forms in Portuguese (*partiram*) and Catalan (*partiren*), compared to the modern equivalent in Spanish, *partieron*.²⁷² Thus, the paradigm for the preterit is as follows:

Preterit	Sing.		Plu.	
	<i>-ar</i>	<i>-er/-ir</i>	<i>-ar</i>	<i>-er/-ir</i>
1p	caté	sentí	esperamos (?) ²⁷³	
2p	quebrantest	emplist	trastornestes	
3p	atemad	podrecid	traspasaron	atendiron

As for strong preterits, the ending of the third-person singular does not behave through analogy with *-o* forms as in standard Spanish, and thus we find *-ed* < L. *-īt*. Some examples are “dixed” (Jb 3:3) < L. *dīxīt*; “ixed” (Jb 40:23) < L. *exī(v)īt*; “bined” (Ps 44:18) < L. *vēnīt*; “estided” (Jb 16:8) < L. *stētīt*, a form that is parallel to *estido* (standard Sp. *estuvo*), found in *El Cid*, in Berceo, and in other thirteenth-century works; “priselos” (Jb 18:20) < Vulgar L. *prēsīt*, parallel to the form *priso/preso*, which is very common in thirteenth-century literature (*Alexandre*, Berceo, etc.);²⁷⁴ and “bided” (Jb 28:7) < L. *vīdit*, parallel to the form *vide*, which in the Middle Ages alternated with the analogical form *vido*.

271 See Zamora Vicente, *Dialectología*, 268–270; Minervini, *Testi giudeospagnoli medievali*, § 3.3.6.

272 See Minervini, *Testi giudeospagnoli medievali*, § 3.3.6; Lleal (Assis et al., *Aljamía romance*, § 1.2.4) mentions the alternation between forms with *-iron* and *-ieron* (*quisieron—quisiron, perdieron—perdiron*) in Navarrese *aljamía* texts from the fourteenth century.

273 It is not clear if “esperamos” (Ps 48:10) is preterit; even though it translates a Hebrew perfect, it might be present tense, whose first-person plural is identical to that of the preterit.

274 See Corominas, *DCECH*, s.v. ‘prender.’

For the verb *fazer*, the *le'azim* have all the forms of the preterit paradigm except the second-person plural. Thus, we have “fiz” (Jb 31:16) < L. *fēcī*, for the first-person singular, with apocope; “fezist” (Ps 119:49; Jb 10:10), in addition to “fezistlos” (Ps 90:5), “desfezist” (Ps 89:40), and “desfezistmi” (Ps 10:8), for the second-person singular, also with apocope; “fized” (Jb 39:17, 40:19) < L. *fēcīt*, the etymological form of the third-person singular (analogical *fizo*, as used in medieval Sp.); *fizimos*, in the form “desfizimoslu” (Ps 35:25), for the first-person plural; and “fizron” (Ps 68:73) < L. *fēcērunt*, in addition to “desfizron” (Jb 6:3, 17:1), for the third-person plural. This last form cannot be the equivalent of the Aragonese *fizon*, which is formed analogically from the third-person singular *fizo* by adding an *-n* to mark the third-person plural, since the third-person singular preterit forms that we have seen in the *le'azim* do not end in *-o*, but rather in *-ad* or *-id*, and strong preterit forms have endings which are etymological and not analogical, including “fized,” from *fazer*. Hence, even though the Old Castilian forms *fizieron*, *fezeron*, and *fezieron* lead us to suppose that the Latin *fēcērunt* was paroxytone in the proto-Romance period,²⁷⁵ the form “fizron” can only be explained as having proparoxytonic accentuation, which would result in the syncope of the post-tonic vowel.

As for the preterit of the verb *ser*, we have all the singular forms: “fu” (Pss 51:7 [“*fu*”], 139:15 [2]; Jb 7:3, 33:6), “fust” (Jb 15:7), with apocope, “fud” (Pss 45:3, 122:3; Jb 20:26), as well as the third-person plural, “furon” (Pss 76:6, 80:11; Jb 22:16, 30:27). Medieval Spanish had different forms for the preterit of *ser*, derived from Classical Latin forms of the perfect of *esse* (like *fūstī*/*fūstī*) and also from an abbreviated conjugation without /i/ in the verb stem (like **fūstī*/**fūstī*), conjugations that differed in all persons except for the first-person singular (*fūi*/*fūi*). In addition, each conjugation had different forms with either long /ū/ or short /ǔ/ in the verb stem. Classical Latin forms with long /ū/ or short /ǔ/ generally converged in forms that survived in present-day Spanish (*fui*, *fuiste*, *fue*, etc.), while the abbreviated conjugation produced forms with either /o/ < /ǔ/ or /u/ < /ū/ in medieval Spanish; therefore, we have for second-person singular *foste*/*fuste*, for third-person singular *fo*/*fu*, etc., forms that did not survive in modern Spanish.²⁷⁶ The preterit forms of *ser* that we find in the *le'azim* derive, thus, from the Latin abbreviated conjugation for the perfect of *esse* with long /ū/. Furthermore, forms using the same perfect stem of *esse*, such as imperfect subjunctive and future subjunctive, also present forms with /u/ in the *le'azim*,

275 See Alvar and Pottier, *Morfología histórica*, §166.4 and 259, n. 48.

276 On this process, see Rafael Lapesa, *Estudios de morfosintaxis histórica del español*, Biblioteca románica hispánica 11, Estudios y ensayos 418 (Madrid: Gredos, 2000), 773–774.

such as the first-person singular of the imperfect subjunctive “fus” (Jb 3:16), the third-person singular “fúsed” (Jb 6:2, 16:4), and the third-person plural “fusen” (Jb 19:23, 39:16), as well as the third-person singular of the future subjunctive, “fúred” (Ps 16:8). All these forms can be seen in the following table:

Ser	Sing.			Plu.	
	Pret.	Imperf. subj.	Fut. subj.	Pret.	Imperf. subj.
1p	fu	fus		*fumos	*fúsemos
2p	fust	*fuses		*fustes	*fúsedes
3p	fud	fúsed	fúred	furon	fusen

7.2.6.4 Future Tense

The future tense stands out above all due to the syncopated, contracted, or metathetical forms of some verbs, as well as the use of the mesoclitic pronoun between the infinitive and the verb ending,²⁷⁷ which is derived from the contracted forms of the grammaticalized present of *haber/aver*. The syncopated forms occur in *-er* and *-ir* verbs, where the thematic vowel undergoes syncope because it is in pretonic position, as for example in “comrán” (Ps 22:30),²⁷⁸ “agradeçrán” (Ps 22:30), “bevrán” (Jb 5:5), “escrivrad” (Ps 87:6), or “esprimrad” (Jb 39:15). However, syncope does not occur when the pretonic vowel is in a syllable that begins with a consonant cluster, as in “encobrirad” (Pss 91:4, 139:11), “cobrirán” (Ps 65:14), and “sofrirad” (Jb 7:13). Nor does syncope occur in forms of *-ar* verbs, such as “descenizarad” (Ps 20:4), “posarad” (Pss 72:6, 91:7) or “anpararad” (Ps 91:4). Thus, the conjugation of the future indicative is as follows:

²⁷⁷ Both features are typical of thirteenth-century Castilian; see Littlefield, “The Riojan Provenience,” 228; Morreale, “Arcaísmos y aragonesismos,” 19; Matute and Pato, “Morfología y sintaxis,” 55.

²⁷⁸ The forming of the cluster /mr/ following syncope of a vowel does not result in the epenthesis of an anaptyctic consonant /b/ anywhere in the *le'azim*. See above, § 7.1.3.4.

Future indicative	Sing.		Plu.	
	-ar	-er/-ir	-ar	-er/-ir
1p	favlaré	bençré/*sofriré	enpuxaremos	ascondremos/*cobriremos
2p	catarás	esmovrás/*sofrirás	*amaredes	demetredes/*cobriredes
3p	posarad	conponrad/sofrirad	rogarán	bevrán/cobrirán

Syncope of the pretonic vowel produces the contracted form “ferrad” (Jb 27:23; infinitive *ferir*),²⁷⁹ whereas we have metathesis in “bernad” (Jb 22:21), which is the customary form in Old Castilian.²⁸⁰ For the future of *fazer*, the *le'azim* include two abbreviated forms of the infinitive, *far* and *fer* (see below, § 7.2.6.6), both of which appear in the first-person singular: “faré” (Ps 68:23) without pronoun, and “fert'é” (Ps 32:8), with a mesoclitic object pronoun.²⁸¹

As for forms with object and reflexive/reciprocal pronouns, future tense forms can take proclitic pronouns, like the rest of the tenses, or mesoclitic pronouns. There are cases with mesoclitic pronouns in all the singular forms and in third-person plural. Some examples are: “aforçarm'é” (Ps 39:14) and “esper-tarm'é” (Ps 108:3) in the first-person singular; “consumarlosás” (Ps 144:6) and “adosnarm'ás” (Sg 8:2) in the second-person singular; “traert'ad” (Ps 52:7) and “desradgart'ad” (Ps 52:7) in the third-person singular; and “esmovers'án” (Ps 68:13) in the third-person plural. One case that deserves special mention is “ar[r]ancaral'án” <אַרְרַנְקָאֵרְלֵאָן> (Prv 30:17). The division of the word into syllables, according to how it is vocalized, is a-r[r]an-ca-ral-an, which is somewhat strange, since we would expect a-r[r]an-ca-ra-lan.²⁸² For this reason, I think that there might be a vocalization error, which is why we have an epenthetic

279 This form is also attested in Old Aragonese and in the Riojan dialect; see Alvar and Pottier, *Morfología histórica*, § 162.2 and 251, n. 24.

280 On future forms with metathesis, see Jesús Moreno Bernal, “La morfología de los futuros románicos. Las formas con metátesis,” *RFR* 21 (2004): 121–169.

281 This variation is also documented in E6. See Matute and Pato, “Morfología y sintaxis,” 55: “En el contexto de futuro, *fer t'á* alterna con *fazerles edes* cuando aparece el pronombre mesoclitico; si no, la forma más común presenta la raíz *far-*: *faré* ... o en el condicional *farías*.” On variation in the infinitive, see below, § 7.2.6.6.

282 We would expect the last two syllables to be CV-CVC, as in “consumarlosás” <קוֹנְשִׁמְאֵרְלֵאָשׁ> (Ps 144:6) and “emeçquinexen” <אַמִּיִסְכִּינִישִׁין> (Ps 34:11), and not CVC-VC, as in the case of “ar[r]ancaral'án.”

/a/ between the infinitive and the pronoun, and why the form should probably be read *ar[r]ancarl'án. However, I have opted to leave the form as it is vocalized, assuming that this form has the epenthetic vowel /a/ before the mesoclitic pronoun.

In the future subjunctive, we have: in the second-person singular, “pensares” (Prv 30:32), “aboniguares” (Ps 49:19), and “*onoriguares*” (Ps 50:15); in the third-person singular, “forçáred” (Eccl 4:12) and, from the verb *ser*, “fúred” (Ps 16:8);²⁸³ and in the second-person plural, “espertardes” (Sg 2:7), with syncope of the post-tonic vowel in the verb ending *-edes* < *-des*.

7.2.6.5 Other Tenses: The Conditional, the Imperative

The conditional is a distinctly Romance verb tense that is formed, like the future, from the infinitive plus grammaticalized forms of the verb *haber/aver*, in this case, the contracted forms of the imperfect. For this very reason, just like the future, conditional forms are able to incorporate mesoclitic pronouns between the infinitive and the verb ending. As in imperfect forms of *-er* and *-ir* verbs (see above, § 7.2.6.2), the nine cases of conditional forms in the *le'azim* have the verb ending *-ié* for first-person singular, *-iés* for second-person singular, *-ied* for third-person singular, and *-ién* for third-person plural, as we can see in the following table:

Conditional	Sing.		Plu.
	No pron.	With pron.	With pron.
1p	negarié mayorgarié serié		
2p	porniés	alumrart'iés	
3p	adevdaried minguaried		buscarm'ién ar[r]emeters'ién

In “porniés” (Jb 22:24), as in the future form “bernad” (Jb 22:21), metathesis of the cluster /nr/ occurs after the syncope of the thematic vowel, while there is

²⁸³ On the paradigms of the verb *ser* in tenses derived from the perfect stem of Latin *esse*, see above, § 7.2.6.3.

nothing special to note about the only conditional form of the verb *ser*, “*serié*” (Jb 3:16).

As for the imperative, the singular forms undergo—as would be expected—apocope of the atonic final *-e* in *-er* and *-ir* verbs, as we see in “*recuej*” (Jb 22:22) and “*tuel*” (Ps 119:22), the latter with diphthongization of the Latin tonic /*ō*/, in addition to “*sal*” (Ps 45:5) and “*conponti*” (Jb 22:21), forms that never recovered the final *-e*. Apocope also occurs following consonant clusters, as we observe in “*espart*” (Ps 17:7), “*prend*” (Ps 35:2) and “*entiend*” (Jb 34:16), although the atonic final *-e* shifted to *-i* is preserved after the cluster /*br*/ in “*encubri*” (Jb 40:13). The *-ar* verbs present the same endings as in modern Spanish: for example, “*cata*” (Ps 37:37) and “*amostra*” (Ps 17:7). The plural forms are also the same as in modern Spanish, preserving the final *-d* < L. *-te*, as, for example, in “*cantad*” (Ps 32:11), “*albedriadvos*” (Ps 34:9), “*espanded*” (Sg 2:5), and “*escobrid*” (Ps 137:7).

We have one case of an imperative of a verb ending in *-ecer*/*-exer*: “*aparexti*” (Ps 94:1). The imperative “*beilla*” (Ps 141:3) derives from L. *vīgīla*, with dissimilation of /*ee*/ < /*īi*/ following the loss of the intervocalic voiced consonant.²⁸⁴ The imperative of *ser* appears in the singular form, “*sied*” (Jb 37:6) < L. *sēde*, which preserves the etymological /*d*/ from *sēdere*. As for the verb *fazer*, we have imperative forms in the singular, “*desfaz*” (Ps 55:10) and “*afazti*” (Jb 23:9), and also in the plural, “*fazed*” (Jb 6:24), in both cases with forms that correlate to those of modern Spanish.

Object and reflexive/reciprocal pronouns with the imperative can be proclitic, as in “*ti quebranta*” (Ps 60:10), or enclitic, as in “*esmovti*” (Ps 11:1); in the latter case, the pronoun “*ti*” is apocopated when it accompanies a singular form ending in a vowel, as in “*yúdgat*” (Jb 35:14) and “*ordéna-t*” (Jb 33:5); by contrast, the pronoun “*lu*” does not apocope: “*quebrántalu*” (Ps 17:13).

7.2.6.6 Non-finite Forms: The Participle, the Infinitive, the Gerund

The present participle is a learned form derived from Latin that appears seldom in medieval literature, and would be revived with little long-term impact in fifteenth-century Castilian.²⁸⁵ In the *le'azim*, in accordance with the principle of calque translation (see above, § 2.3.4, and § 7.2.3), the present participle is made to correspond to the active participle in Hebrew, which also happens

284 In the *le'azim* we also have the present subjunctive “*bellen*” (Ps 61:8), from the same verb. In Old Castilian, forms of this verb took both <1> and <ll>; see Kasten and Cody, *TDMs*, s.v. ‘velar!’

285 See Pueyo Mena and Enrique-Arias, “Innovación y tradición,” 377.

in the Ferrara Bible,²⁸⁶ as well as in Sephardic *ladinamientos* from after the expulsion.²⁸⁷ This results in its very abundant use, at times in a somewhat forced translation, since the Hebrew active participle has several syntactical functions,²⁸⁸ for some of which Romance tends to use subordinate clauses or other verb forms. The Ferrara Bible and the later Sephardic *ladinamientos* use an apocopated form without the final *-t*, *-án* for *-ar* verbs (*cantán*) and *-ién* for *-er* and *-ir* verbs (*temién*, *partién*).²⁸⁹ In the *le'azim*, we find, in the singular, the apocopated form ending in *-ant* for *-ar* verbs and *-ient* for *-er* and *-ir* verbs, which are the usual endings in the thirteenth century, as we see, for example, in “afolgantant” (Ps 19:8), “fendient” (Ps 141:7) and “cumpliant” (Ps 57:3); in the plural, *-es* is simply added, as in any noun or adjective ending in a consonant, for example “asonsañantes” (Jb 12:6) and “prendientes” (Sg 3:8).

In “acompañá[n]t” <אָקױפּײַטװײַט> (Prv 29:3), which translates the Hebrew active participle רועה, מַרְעֵה, I assume that the scribe made a mistake in not writing a *nun* because he confused the left vertical stroke of the *alef* with that letter.²⁹⁰ Lastly, the present participle of the verb *fazer* is given in two forms, one that is diphthongized, “fazient” (Jb 12:16; Sg 7:10), and another that is not, “fazent” (Ps 68:7).

The past participle is used in the *le'azim* both as an adjective and in the passive diathesis with the auxiliary *ser*. The endings for gender and number of the regular past participle are the same as in adjectives ending in *-u* in the masculine singular. Thus, we find *-adu/-idu* for the masculine singular, *-ada/-ida* for the feminine singular, *-ados/-idos* for the masculine plural, and *-adas/-idas* for the feminine plural. Some examples are “renovadu” (Ps 102:19), “esparzidu”

286 See Morreale, “La Biblia de Ferrara y los romanceamientos medievales: 2SM 22 y PS 18,” in Hassán, *Introducción a la Biblia de Ferrara*, 93; Javier del Barco, “Las formas verbales en las biblias de Alba y Ferrara: ¿Fidelidad al texto hebreo?,” *Sefarad* 64, no. 2 (2004): 261.

287 See Pueyo Mena and Enrique-Arias, “Innovación y tradición,” 378, who note that in *romanceamientos*, however, the use of the present participle is infrequent.

288 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 121.

289 Forms without final *-t* in the Ferrara Bible have led some who find it difficult to believe that apocopated forms were used in the sixteenth century to suppose that these forms might be taken from the nominative singular (*sapiens* > *sabién*) and not the accusative (*sapiente[m]*). See Manuel Ariza, Manuel Álvarez, and Josefa Mendoza, “La lengua castellana de la Biblia de Ferrara,” in Hassán, *Introducción a la Biblia de Ferrara*, 512. However, these *le'azim*, as well as Ferrara and the tradition of Sephardic *ladinamientos*, indicate that the use of the present participle must be understood as a constant in the Jewish tradition of calque translation and not as a form adopted synchronically by the translators of Ferrara. See Morreale, “La Biblia de Ferrara,” 93.

290 In the manuscript, the left vertical stroke of the *alef* is curved on the ends and looks very similar to the letter *nun*.

(Jb 18:15), “acostada” (Ps 62:4), “espancida” (Prv 1:17), “matados” (Ps 62:4; Jb 27:15), “traídos” (Pss 79:11, 102:21), “lavadas” (Sg 5:12), and “paridas” (Ps 78:71). There are no cases in the *le'azim* of participles ending in *-udu* < L. *-ūtu*, which were abundant in the medieval literature for *-er* < L. *-ēre* verbs with the Latin perfect *-ui*, such as *tener*, *tenudo*.²⁹¹

The forms “reverdidu” (Pss 37:35, 52:10; Sg 1:16) and “denegridu” (Ps 43:2; Jb 30:28) are from the infinitives **reverdir* and **denegrir*, respectively, of inchoative *-ir* formations, although the rest of the conjugation of these inchoative verbs as they are used in the *le'azim* is derived from forms ending in *-ecer* and *-exer* that vary freely (see above, §7.2.6), as we can see, for example, in “reverdéced” (Jb 15:32), derived from the infinitive **reverdecer*, and “denegrexid” (Jb 30:30), from **denegrexer*. As for strong participles, we find forms such as “cubiertu” (Ps 68:14) and “encubiertu” (Pss 139:6, 139:14; Jb 4:12, 37:20) < L. *coopĕrtu*, “nadu” (Jb 3:3) < L. *natu*, “aduchas” (Ps 45:16) < L. *addūctas*, “postos” (Ps 49:15) < L. *pōsitos*, and “fechu” (Pss 69:3, 139:15; Jb 7:3) < L. *factu*.

There is nothing noteworthy in the morphology of the infinitive, since its endings coincide with those of modern Spanish. However, it is worth mentioning that the *le'azim* use, in addition to “fazer” (Ps 101:3; Jb 15:35), the abbreviated form “fer” (Ps 89:3)—also found in “desferlu” (Jb 2:3) and “afersi” (Jb 23:9)—which is moreover the infinitive used to form the future with mesoclitic pronouns: “fert'é” (Ps 32:8). The infinitive *far* itself is not found in the *le'azim*, but is used, as in modern Spanish, as the base for future forms without a pronoun: “faré” (Ps 68:23) (see above, §7.2.6.4).²⁹²

As for the gerund, it adapted easily from Latin to Spanish, and in the *le'azim* its only peculiarity is that it ends in *-u*, which is the typical ending here for words ending in *-o* in modern Spanish (see above, §7.1.2.3). However, this form is practically non-existent in the *le'azim*, since it does not have a direct cognate in Hebrew. It appears in only two places: “esperandu” (Ps 69:4) and “callandu” (Ps 39:3). In the first, it is a translation of the Hebrew active participle מִיַּחַל, where we would instead expect a present participle. This might reflect the fact that in the spoken language, as also happened in Vulgar Latin, the present participle functioning as an adverb had been replaced by the gerund;²⁹³ thus, within the system of calque translation in which the active participle in Hebrew is rendered by a present participle in Romance, this case would be an excep-

291 See Matute and Pato, “Morfología y sintaxis,” 56.

292 Both abbreviated forms were used in the Middle Ages; *far* comes from the Late Latin **fāre* and follows the model of *dāre* and *stāre*, and *fer* probably comes from **fagĕre*, which is analogical to *legĕre*, *frigĕre*, etc. See Corominas, *DCECH*, s.v. ‘hacer’.

293 See Alvar and Pottier, *Morfología histórica*, §163.1.

tion that seems to have arisen from spoken usage. In “callandu,” the gerund is a translation of the Hebrew דוּמִיָּה.²⁹⁴ This word can be analyzed as a noun,²⁹⁵ or as an adverb, and it is the latter that should be understood in the *la’az*, since it modifies a verb: (*enmudecí*) “callandu.”

7.2.7 *Relational Elements and Other Particles*

In this section, which follows the structure given by Alvar and Pottier,²⁹⁶ we take a look at relational elements including prepositions, adverbs that became prepositions or that have been considered as belonging to both categories, and prepositional phrases. We will also look at other particles, among them conjunctions and adverbs that can be classified as coordinating, deictic, asseverative, or those that establish other logical relationships.

The preposition “a” < L. *ad*, which appears many times, takes the form “ad” only before a vowel.²⁹⁷ This usage has been thought a feature of Aragonese texts from the twelfth through the seventeenth centuries, although it is also documented in the Middle Ages in neighboring regions such as Navarre and La Rioja.²⁹⁸ In the *le’azim*, the preposition *a* is always attached to the following word (see above, § 7.1.1, § 7.2.1, § 7.2.2), due perhaps to the rules of Hebrew writing, which do not allow single-letter words. In order to be written by itself, the preposition would need to use a *mater lectionis*, *הא or *אא, following the model used for “y” < י, but these possible spellings have been rejected, probably because they were unnecessary or for reasons of linguistic economy, since the vowel /a/ does not necessarily need a *mater lectionis*. In one *la’az* we have the preposition “hätte” < חַתִּי (Jb 14:6) < Arab. حتى,²⁹⁹ which was adopted in Spanish as the form *hasta*.³⁰⁰ The preposition “entre” (Ps 57:5) < L. *inter* also appears as the apocopated form “intr” (Jb 24:11), which reflects the alternation between the distinctly Castilian form and the apocopated form with a raised vowel. We also have “de intru” (Jb 20:25, 30:5) < L. *de ĩntro*³⁰¹ used as an adverb and written in both places with the preposition “de” separate and with the

294 However, in Ps 62:2, דוּמִיָּה is translated by the present participle “callant.”

295 It appears as a noun in Ps 22:3, where it is translated as “calladura,” and is equivalent to the noun דַּמְמָה (Ps 107:29), which is translated as “quedadura.”

296 See Alvar and Pottier, *Morfología histórica*, chap. XIII, “Los elementos de relación,” and chap. XIV, “Las partículas.”

297 Jb 20:20, 24:6, 27:8, 35:14, 39:16, 40:20; Sg 4:4.

298 See Alvar and Pottier, *Morfología histórica*, § 181.2; Minervini, *Testi giudeospagnoli medievali*, s.v. ‘a, ad, al.’

299 Corriente, *DFDAA*, s.v. *{HTT} (حتت).

300 See Corominas, *DCECH*, s.v. ‘hasta’; compare Port. *até*.

301 The form *deintro* is also documented in the *fuero* of Avilés; see *CORDE*.

le'azim's usual shift to final *-u*. Also written with the preposition “de” separate is “desde,” in two places, $\langle \text{דִּישׁ דֵּי} \rangle$ (Ps 76:8; Jb 20:4) < L. *de ex de*, while it is written once as one word, $\langle \text{דִּישׁ־דֵּי} \rangle$ (Ru 2:7).

The preposition “por” (which appears many times) < Vulgar L. *por*, a modification of the Classical Latin *pro*,³⁰² alternates with the complex “pora” (Ps 135:4; Jb 5:7, 20:26, 31:28) < L. *pro ad*, which preserves the final consonant when it occurs before a vowel, “porad” (Jb 40:20). In the *le'azim*, “pora” is used in only a few places, possibly because of the influence of the calque translation method, which uses “por” as the preferred translation for the Hebrew preposition בְּ , while reserving “pora” for cases that diverge from the calque translation method and reflect a usage that is closer to the spoken language. This preposition is written in the *le'azim* with the element “por” separate from the element “a,” which is attached to the following word and thus behaves, graphically, like the preposition “a.”³⁰³

The preposition “sobre” (Ps 32:8; Eccl 5:5) < L. *sūper* also appears in apocopated form, “sobr” (Ps 110:6; Jb 21:31, 36:33), and with a raised vowel, “subr” (Pss 45:4, 139:14; Jb 26:7). As for “sun” (Jb 40:21) < L. *sūb*, it has an /u/ that perhaps should be explained as the influence of “cum,” which appears very frequently in the *le'azim*.³⁰⁴ The adverb “antes” < L. *ante*, to which has been added the so-called adverbial *-s*,³⁰⁵ is found in the *le'azim* with two uses: followed by a noun phrase in the complex preposition “antes de” (Jb 15:32, 21:33), and by a verb in the complex adverb “antes que” (Ps 129:6; Sg 2:17). As a complex form of the Latin *ante*, we have the preposition “denant” (Pss 45:13, 119:58 [“denant”]; Jb 30:11; Sg 2:5), made up of *de* and *enante* < L. *in ante*, and its variant “delant” (Ps 139:5), with apocope of atonic final *-e*, as is usual in the *le'azim*. We also find one occurrence of the adverb “despós” (Ps 73:24) < L. *de pōst*, whose non-diphthongized vowel /o/ should be compared to similar forms in the *fuero* of Uclés (twelfth century) and in Castilian notarial documents from the thirteenth century,³⁰⁶ as well as to the forms *empós* and *após*, which are found in thirteenth- and fourteenth-century literature.³⁰⁷ In Berceo we have the prepo-

302 See Corominas, *DCECH*, s.v. ‘por.’

303 In “porad él” (Jb 40:20) $\langle \text{פּוֹר אֲדִי־אֵל} \rangle$ the element *ad* is attached to the pronoun. See above, §7.1.1 and §7.2.4.

304 This preposition appears only once as a stand-alone element, but it also appears in the *le'azim* in the form *son-* as a prefix: “sonbadién” (Ps 78:36), “sonbadid” (Jb 31:27) < L. *sūbvadēre*; “sonsañantes” (Jb 12:6) < L. **sūbsaniare*; and “sontraeduras” (Jb 38:31) < L. *sūbstrahēre*.

305 See Corominas, *DCECH*, s.v. ‘ante 11.’

306 See *CORDE*.

307 See *CORDE*.

been considered a Latinized spelling in which the semi-consonant /w/ would not have been pronounced.³¹²

The modal asseverative particles that are used in the *le'azim* are the conditional conjunction “si” < L. *sī* and the conjunction “que,” whose morphology derives from the Vulgar Latin *quī(d)*, which inherited the functions of the Classical Latin *quōd*.³¹³ Both appear many times. The abundance of cases of “si” is due to the fact that it is used to translate not only the Hebrew conditional particle **אם** but also the Hebrew interrogative particle **-ה** (see below, § 7.3).³¹⁴ The negative asseverative particles are “non,” as in Latin (with many occurrences), and “ni” (Jb 31:27) < L. **nī(c)*, which appears with relative frequency together with the enclitic and apocopated conditional conjunction “ni-s” (Ps 63:7; Jb 1:11, 17:2, 17:13, 21:6 [“ni-s”], 30:24, 34:16);³¹⁵ we also find the form “nin” (Jb 41:4 [2]; Prv 30:3; Eccl 4:1), which probably has a final *-n* in imitation of “non.” Another adverb that is used is “quičá” (Ps 139:10, Jb 1:5); which has been explained as a reduction of *quičab/quičabe*, probably an alteration of the ethical dative construction *qui se sabe > qui-s sab*, where /s:/ > /ts/.³¹⁶

Lastly, the particles that function in other logical relationships are: the adversative conjunction “maguer” (Ps 41:5) in the construction “maguer que,” which is very frequent up to the fourteenth century; “mientri” < L. *dŭm ĩntĕrim*, a cognate of the form *mientras*, very common in the thirteenth century,³¹⁷ with the shift from atonic final *-e* to *-i*, which appears as the conjunction “*mientri*” (Sg 1:12),³¹⁸ in the complex conjunction “*mientri que*” (Pss 72:5, 146:2; Jb 4:19, 27:3), and in the compound adverb “*tanamientri*” (Prv 31:6),³¹⁹ and, lastly, the causal

312 See Corominas, *DCECH*, s.v. ‘no,’ where he expresses doubt that the semi-consonant was actually pronounced in Romance. However, the spelling <גוֹיָקוּיָהָר> in the *le'azim* may indicate that /w/ was pronounced, or, if it was not, this spelling indicates that the scribe was familiar with the Latinized spelling in texts in the Latin alphabet.

313 See Corominas, *DCECH*, s.v. ‘que.’

314 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 161 and § 167.

315 See above, § 2.3.4. Latin had the conjunction *nīsī*, and “ni-s” seems to be its cognate in the *le'azim*, even though there are no descendants of *nīsī* in Romance. See Ralph J. Penny, *A History of the Spanish Language*, 2nd ed. (Cambridge: Cambridge University Press, 2002), 246.

316 See Corominas, *DCECH*, s.v. ‘quičá.’

317 *CORDE* cites 3,017 occurrences of the form *mientras* in the thirteenth century alone, of a total of 3,517. Corominas, *DCECH*, s.v. ‘mientras,’ states: “*mientras* es la forma más común en el período arcaico.”

318 In this case, “*mientri*” whose lemma is **עַד שֶׁהַמַּלְךְ מְלִיךְ**, translates only the particle **עַד**; the complete translation of the lemma would be “*mientri* [que el rey],” so this would also be a case of the use of the complex conjunction “*mientri* [que].”

319 *CORDE* identifies five occurrences of the adverb *tanamientras*, all from the thirteenth cen-

conjunction “ca” < prob. L. *quia*, which always translates the Hebrew particle כִּי when functioning as a causal.³²⁰

7.3 Syntax

Although some of the *le'azim* are as many as ten words long and constitute whole sentences—as for example, “qui por afalagu renúciad a gasajanes ojos de sos fijos ciegan” (Jb 17:5)—the literalness of the translation in the *le'azim* with respect to Hebrew makes it impossible to undertake a study of their syntax as if they were an original literary text in Castilian without any underlying structures based on another language.³²¹ A prime example is the syntax of the possessive, where the calque translation seems to avoid possessives with articles, due to the structure for expressing possession in Hebrew, a language that rejects the use of the article in such cases (see above, §7.2.2). One of the few *le'azim* in which, after the calque translation, an alternate translation is provided whose syntax is distinctively Romance is in Jb 39:6, “cum que non ad ella o cum que non fusen suyos.” The first part of the *le'az*, “cum que non ad ella,” provides the calque translation of the Hebrew לֵאלֹהִים לֵה, while in the second part we find clarification in an expression that is more in line with Castilian syntax, “cum que non fusen suyos,” which is why this is the only time in the *le'azim* that a postpositive possessive pronoun is used.

On the other hand, the fact that the *le'azim* are part of the *romanceamiento* tradition of the medieval Bible in the Iberian Peninsula makes it possible to compare some of their syntactical features to those that have been attributed to medieval biblical texts in Castilian. Enrique-Arias pointed out certain morphosyntactic features in Bibles translated into Castilian during the Middle Ages,³²² which can be summarized in the following way, with specific examples drawn from the *le'azim*:

- the use of inner object structures, with a repetitive effect, as a result of the etymological relationships between the components. In the *le'azim* we find these kinds of structures in “ateman escuadruñamientu escuadruñado” (Ps 64:7), “yer[r]ant y fazient yerrar” (Jb 12:16), “non lu acalcemos cum forteza

ture. It belongs to a group of adverbs that resulted from the modification of *entremiente* and the influence of *entanto*; see Corominas, *DCECH*, s.v. ‘mientras.’

320 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, §170d. The cases are: Pss 47:10, 56:2, 118:10; Jb 6:10, 10:7, 11:6, 23:14 (“ca”), 27:3 (“ca”), 31:34, 39:17, 42:2.

321 See above, §2.3.4.

322 Enrique-Arias, “Apuntes.”

- de so força" (Jb 37:23), "tod covdiciant covdicia" (Prv 1:19), and "banidad de banidades" (Eccl 1:12).
- one specific repetition structure is calqued on the use in Hebrew of the infinitive absolute as a noun with an inner object that is a conjugated form of the same root,³²³ as happens in "ca poder podedes" (Jb 42:2), "demeter demetredes" (Ru 2:16), and "si cum mentir por omni mentides por él" (Jb 13:9).
 - the use of prepositional phrases that could be replaced by adjectives, as in "complimentu de fermosura" (Ps 50:2) in place of *complimentu fermosu*,³²⁴ imitating the use in biblical Hebrew of the construct state, with chains consisting of two nouns where the second modifies the first.³²⁵ Other examples are "cum gusanu de glotoniciu" (Ps 12:9), "de omnes del mundu" (Ps 17:14), "favla de malfesría" (Ps 27:12), "escarnios de espreciu" (Ps 35:16), "cosa de malicia" (Ps 41:9), "rey de yosticia" (Ps 110:4), and "mujer de gracia" (Prv 31:30).
 - the use of *si* to introduce direct yes/no questions, whether real or rhetorical. In Hebrew, these sentences are normally introduced by the particle -ה (called interrogative *he'*), by הלא in negative clauses, or, less frequently, by אם.³²⁶ This last particle, which is generally used as a conditional conjunction, also introduces the second part of a direct yes/no question if it is disjunctive (... אם ... [לא]ה "Is it [not] ... or ...?"), as well as most indirect yes/no questions,³²⁷ which in Spanish are also introduced by *si* (*Pregúntale si va a venir*, "ask him if he's going to come"). The use of אם in interrogative clauses might be the reason for the use of *si* in *romanceamientos*, and in these *le'azim*, to introduce any kind of yes/no question, whether direct or indirect. In the *le'azim* we find, for example, "si esproméntad" (Jb 4:2), "si yed de comer conduchu" (Jb 6:6), "si preciad to larguedad" (Jb 36:19), and "si yed renunciadu" (Jb 37:20), which translate interrogatives introduced by -ה, but we also find *si*, in the disjunctive interrogative sense of "or," in "si adíguad" (Jb 39:10), a translation of the Hebrew ישודך אם, a clause that is the second part of a disjunctive direct yes/no question whose first part is introduced by -ה.
 - unlike what happens in medieval *romanceamientos*,³²⁸ in the *le'azim* the Hebrew active participle is translated almost without exception by the

323 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 123d.

324 The adjective "fermosu" is used in another *la'az*, where the Hebrew uses the corresponding Hebrew adjective: יפה נוף, "fermosu de términu" (Ps 48:3). Here also, the Romance translates the Hebrew structure as a construct state.

325 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 141a.

326 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 161b–d.

327 See Joüon and Muraoka, *A Grammar of Biblical Hebrew*, § 161e–f.

328 See Enrique-Arias, "Apuntes," 115.

Castilian present participle,³²⁹ which connects them to the same tendency in the Ferrara Bible and Sephardic *ladinamientos*. This is thus a feature of the tradition of calque translation of the Hebrew Bible into Romance that is not necessarily related to the revival of the learned form of the present participle typical of fifteenth-century Castilian literature (see above, § 7.2.6.6).

All of these features are a result of the method of calque translation, since they have their origins in the syntactical structures of biblical Hebrew. We cannot speak, therefore, except in very specific cases, of syntactical features in the *le'azim* that correspond to those found in original Castilian Romance texts, nor can we compare the two. Moreover, the fact that a large part of the *le'azim* are only one or two words long prevents us from carrying out an analysis of the syntax extensive enough to be able to draw conclusions that go beyond the observation that word order is highly influenced by the Hebrew text that it translates.

7.4 Lexical Remarks

Throughout the previous sections of this chapter I have referred numerous times to the kind of lexicon used in the *le'azim*, particularly to the derivation of nouns and verbs through prefixes and suffixes in § 7.2.3 and § 7.2.6.³³⁰ I have also referred throughout the chapter to etymological issues that seemed amenable to summarization, and I referred the reader to the alphabetical glossary for further details on this topic. In this section I would like only to outline the kind of lexicon used in the *le'azim* with respect to: (1) common popular words in the thirteenth century; (2) a popular lexicon that is undocumented or almost so outside the *le'azim*; (3) loanwords and dialecticisms; (4) lexical items that survive in Judeo-Spanish.³³¹

There is a large lexicon of common popular words in the thirteenth century. There are forms that still survive today in modern Spanish (“árvol” [Jb 30:4], “miedu” [Ps 62:5; Jb 31:23, 41:17], “arroyu” [Sg 4:12; Jb 38:25 (“ar[r]oyu”)],

329 Only twice is the active participle translated as a gerund; see above, § 7.2.6.6.

330 According to Clavería Nadal, “Los caracteres de la lengua en el s. XIII,” 483: “Uno de los aspectos más interesantes y catacterísticos del siglo XIII es la generación de nuevos elementos léxicos mediante las reglas de formación de palabras, un recurso que muestra notable riqueza en los textos de esta época y que puede llegar a constituir una característica claramente identificativa de ellos.”

331 Some of the terms that I deal with in the following may belong to more than one of the mentioned categories; I refer the reader also to the alphabetical glossary at the end of Part 1 of this book for further details about each of them.

"garganta" [Prv 1:9], "mujer" [Prv 31:30], etc.), along with medieval forms that fell into disuse beginning in the fifteenth century (some of which were preserved in Judeo-Spanish) or whose meaning changed after the thirteenth.³³² Among this group we find "ixed" (Jb 40:23; infin. *exir*, "to go out, to get out"); "uvia," with the sense of "help, aid, salvation," derived from *uviar*, "to face, to help, to succor"; forms of *catar*, "to observe, to pay attention, to examine"; "sal" (Ps 45:5) and "salid" (Ps 78:50), from *salir*, "to jump" in Old Castilian; "tolliron" (Ps 81:7), "tollidos" (Prv 2:15), "tuéllid," and "ad atol[l]er" (Jb 27:8), forms of *toller*, "to take away, to remove"; different forms of *majar*, "to hit, to grind, to pound"; "açtor" (Jb 39:13), "goshawk"; "testemuñavad" (Jb 29:11; infinitive **testemuñar*), "to attest, to declare"; "legameñu" (Jb 12:18, 33:16), "ligature, tie"; "mientri" (Pss 72:5, 146:2; Jb 4:19, 27:3; Sg 1:12 [*mientri*]), "while, as long as"; "maguer" (Ps 41:5), "although, even if"; "denant" (Pss 45:13, 119:58 [*denant*]); Jb 30:11; Sg 2:5), "before, in front of"; "argudos" (Jb 4:7), "cunning, sly, wily"; "postresmas" (Jb 49:6 [2]), "ending, final"; "aluenga-s" (Jb 7:4) and "aluengan" (Jb 18:18; infinitive *alongar*), "to lengthen, to extend," in addition to "alongamientu" (Jb 28:18), "length, extension"; "peguju" (Jb 36:33), in the sense of "cattle, group of beasts," which is very close to the much more frequent *pegujar*; "podestadía" (Ps 125:3; Jb 38:33) "power, rule"; and "abondu" (Jb 20:22), "enough supply, abundance."

Some of the popular forms found in the *le'azim* are uses not found in medieval literature or that appear only very rarely and which, although they are not originally dialecticisms, may have survived with some very specialized meaning in some Castilian dialectal variant. One of these forms is "çaraça" (Jb 38:29), with the sense of "hail, frost," which is doubtless related to dialectal forms collected by Corominas,³³³ such as *zaracear*, "to condense, as water vapor, from the atmosphere and to fall in the form of crystallized ice needles," which is common in Valladolid; *zaraza*, "hail, frost," and *ceraciar*, "to rain large hailstones," both forms identified in the Asturian dialect in Alto Aller; and *zaracear*, "to snow with dry snow," used in Guadalajara. However, because of their semantic dissimilarities, Corominas questions whether these forms (and hence also "çaraça") were related to the Spanish *zarazas*, "kind of ointment or poisonous paste used to kill animals," perhaps derived from *cera* "wax," which survives in Judeo-Spanish. He also assumes that the forms with the meaning "hail, frost" and other, similar ones are variants of forms like *sarracear* in *Alexandre*, "to hail," and should be compared to the Portuguese *saraiva*, "hoarfrost." A similar case is "yedru" (Ps 84:3; Jb 36:33), "again, a second time, repeated" < L. *itëru*,

332 See Clavería Nadal, "Los caracteres de la lengua en el s. XIII," 474-475.

333 Corominas, *DCECH*, s.v. 'zarazas.'

which I have not seen attested in medieval literature but which is doubtless related to the Riojan dialecticisms derived from *iterar* that Corominas identified,³³⁴ such as *edrar*, “to dig vineyards a second time,” and *yedra*, “the second digging of vineyards,” both included in the *Diccionario de Autoridades*.

The form “*reguillad*” (Jb 16:9), from the verb **reguillar* or *reguilar*, “to glare, to stare with a fiercely or angrily piercing look,” is related to the word *reguilado* in *Alexandre* and the *reguilados* used by Don Juan Manuel,³³⁵ and to *reguilar*, *reguilar*, and *arreguilar*, mentioned by Corominas as forms used in Santander and Tierra de Campos, although their etymology is unclear.³³⁶ The adjective “*lonincos*” (Ps 56:1), the plural of **lonincu*, “far, distant,” < L. *longinquu*, has only one cognate in Iberian Romance before the fifteenth century, *lonnincos*,³³⁷ which appears in documents from Aguilar de Campoo connected with Jews.³³⁸ The term had earlier caught the attention of Menéndez Pidal, who described it as a “curious” vestige of the semi-learned words in the “archaic language” of Aguilar de Campoo Jews that were derived from archaic Vulgar Latin.³³⁹ However, as Varvaro points out, the term was also used in medieval Low Occitan in the form *longinc*,³⁴⁰ which could mean that it was a loanword rather than a distinctly Castilian form that fell into disuse.

Also very uncommon is the form “*ferrupeas*” (Ps 68:7; Jb 36), “fetter,” < L. **ferrupĕdia*, whose variants *ferropeado* and *ferropeas* (*erropeado* and *erropeas*, without initial *f*— in some manuscripts) were identified by Menéndez Pidal in Berceo’s *Vida de Santo Domingo de Silos*.³⁴¹ This term also appears once in the *fuero* of Zorita de los Canes (first half of the thirteenth century), once again in a biblical *romanceamiento* discovered in a Castilian book of sermons from the fifteenth century, four more times in the Ferrara Bible, and once in the sixteenth-century *Siddur tefillot* published by Moshe Lazar.³⁴² An interesting

334 Corominas, *DCECH*, s.v. ‘reiterar.’

335 *Libro de la caza*; see *CORDE*.

336 Corominas, *DCECH*, s.v. ‘rehilar,’ ‘guercho,’ and ‘regalar II.’

337 The form *longincuo*/*longinquo* is revived in the fifteenth century as a learned word; see *CORDE*; Corominas, *DCECH*, s.v. ‘luengo.’

338 See above, § 5.7.

339 See Menéndez Pidal, *Orígenes*, § 953.

340 See Alberto Varvaro, “Il giudeo-spagnolo prima dell’espulsione del 1492,” *Medioevo Romano* 12, no. 1 (1987): 165; see also Bayerische Akademie der Wissenschaften, Dictionnaire de l’occitan medieval, <http://www.dom-en-ligne.de>, s.v. ‘longinc’ and ‘longinquitat’ (hereinafter *DOM*).

341 Menéndez Pidal, *Orígenes*, § 418c.

342 In the Ferrara Bible, the term is spelled “*farropeas*”; in Moshe Lazar, *Siddur tefillot: A Woman’s Ladino Prayer Book*; *Paris B.N.*, *Esp.* 668, 15th c., The Sephardic Classical Library 10

case is the different forms of the verb *trastoller* that appear up to five times in the *le'azim*, with the sense, to judge from the context, of “to rejoice, to delight” and “to comfort, to give solace”;³⁴³ Kasten and Cody identified the form in the *Libro de los buenos proverbios* and the *General Estoria* (Bibliotheca Vaticana, MS Urb. Lat. 539), but as to its meaning they provide only a question mark.³⁴⁴ Other cases appear in thirteenth-century texts such as *Poridat de poridades*, the *Libro de los buenos proverbios que dijeron los filósofos y sabios antiguos*, and *Bocados de oro*, in addition to a text by the Aragonese writer Juan Fernández de Heredia from the fourteenth century.³⁴⁵

Also atypical in medieval Castilian literature are forms such as “afirbiéntad” (Jb 41:23), “furon afirbentados” (Jb 30:27), from **afirbentar*, “to make something boil,” a causative form of *fervir*; “afolgantant” (Ps 19:8), “afolgantarás o afolgantest” (Ps 60:3), from *afolgantar*, “to cause someone to rest or rejoice,” causative of *folgar*, which I have not found in medieval texts but which does appear in the Constantinople Pentateuch, the Ferrara Bible and the *Libro de oracyones* published in Ferrara;³⁴⁶ and “acallanté” (Ps 131:2), “acallantest” (Jb 16:7), from *acallantar*, “to silence, to mitigate, to appease,” causative form of *callar*, which is a bit more frequent than the previous words, appearing sporadically in the literature of Alfonso X and later texts.

In the case of “avdaglu” (Ps 49:15), “dwelling, residence,” < L. *habitacūlu*, we have an apparent semi-learned word in which the unvoiced intervocalic consonants have become voiced and the pre- and post-tonic vowels have disappeared, resulting in a strange cluster, /gl/, in the last syllable in place of /ʒ/, the usual result of the Latin cluster /kʎ/.³⁴⁷ I have found no similar forms in the dictionaries and textual repositories available to me. I have also not found any Romance popular forms that are similar to “cotmejant” (Ps 44:17), from the verb **cotmejar*, “to vilify, to insult, to revile,” < L. *contūmēliare*, since the forms *contumelia* and *contumelioso*, which appear in the *Siete partidas*, in works by Juan Fernández de Heredia, and in fifteenth-century texts (Alfonso de Palencia, Alfonso de la Torre’s *Visión deleytable*, Juan de Mena’s *Homero romanizado*),³⁴⁸

(Culver City, CA: Labyrinthos, 1995) it is written <פֶּאֶרְוֵפִיאַשׁ> in the source, which can be read “farropeas” or “farrupeas.”

343 The cases are: “trastollen” (Ps 94:19), “trastol[l]ermi’é” (Ps 119:117), “trastol[l]er” (Jb 2:11), “trastolliron” (Jb 42:11), and “mi trastuelgu” (Ps 119:16).

344 See Kasten and Cody, *TDMs*, s.v. ‘trastoller.’

345 A total of 11 cases are identified in *CORDE*.

346 See Sephiha, *Le Ladino: Judéo-espagnol calque*, 248.

347 This is what happens, for example, in *artejo* < L. *artīcūlu*.

348 See *CORDE*; on *Visión deleytable*, see Luis M. Girón-Negrón, *Alfonso de la Torre’s Visión*

are learned words, as probably are *contumelia* and *contumeliar* in medieval Occitan.³⁴⁹

Among the loanwords in the *le'azim*, there are some Gallicisms, Occitanisms, Catalanisms,³⁵⁰ and words from Arabic; in addition, there are some Navarro-Aragonese and Riojan dialecticisms. For Gallicisms we have, among others, “dardu” (Jb 39:23, 41:21), “dart”; “enbézad” (Jb 15:20), “enbeze-m” (Ps 119:131), and “enbezantnos” (Jb 35:11), from the verb **enbezar*, “to teach, to instruct,” derived from the French *avis* and *aviser*, and which also appears in *Alexandre* and the *Coplas de Yosef*;³⁵¹ “engluten” (Jb 39:30), from *englutir*, “to swallow,” from French *engloutir*; and “jagonças” (Jb 41:22), “variety of precious stone, including hyacinth and zircon,” from French *jagonce*.

Some Gallicisms may have come into Castilian via Occitan or Catalan, which makes it difficult at times to know which language is the ultimate source of a loanword. There is the added difficulty that, during the Middle Ages, Occitan and Catalan were part of a single dialectal continuum and shared much of their vocabulary. One example of this is “anca” (Ps 45:4), “hip, haunch,” from the Frankish **hanka*, which probably came into Castilian through Occitan or Catalan *anca*. The word “bivras” (Jb 20:16), “viper,” might be a Catalanism or Occitanism, whose form, derived from Latin *vīpĕra* with loss of the post-tonic vowel, coincides with Old Occitan and Old Catalan but differs from the Castilian form *bívora/víborra*. The *la'az* “tiempla” (Sg 4:3), “temple, the flattened region on either side of the forehead,” < L. *tĕmpōra*, might be compared to Catalan and Occitan *templa*, since it is a very rare form in Castilian that is only attested in one manuscript of Berceo’s *Milagros de Nuestra Señora*, which also opens up the possibility that it is a Riojan or Aragonese dialecticism, a variant of *tiempla*.³⁵² As for “mi engrameé” (Jb 31:29), from *engramear*, “to shake, to wiggle,” which appears infrequently in Old Castilian (there are cases only in *El Cid*, *General Estoria*, *romanceamientos*, and a few other texts), Corominas compares it to the Portuguese *íngreme* and suggests that in both Portuguese and Castilian

Deleytable: *Philosophical Rationalism and the Religious Imagination in Fifteenth-Century Spain* (Leiden: Brill, 2000).

349 See *DOM*, ad loc.

350 As in thirteenth-century Castilian in general, where, according to Clavería Nadal (“Los caracteres de la lengua en el s. XIII,” 481) Romance loanwords are “casi exclusivamente galicismos, occitanismos y catalanismos.”

351 See Corominas, *DCECH*, s.v. ‘avisar’, and *CORDE*; on *Coplas de Yosef*, see Luis M. Girón-Negrón and Laura Minervini, *Las coplas de Yosef: Entre la Biblia y el Midrash en la poesía judeoespañola* (Madrid: Gredos, 2006).

352 See Corominas, *DCECH*, s.v. ‘temporal.’

it may have been taken from French *engremi*, “angry, annoyed,” or Old Occitan *engramir*, “to get angry or irritated.”³⁵³

Some possible Catalan dialecticisms could also be Aragonese. We saw in § 7.2.6 that it is typical in the *le'azim* for verbs ending in *-escēre* that were originally inchoative to use one paradigm for verbs ending in *-ecer* and another for verbs ending in *-exer*, the latter coinciding with Aragonese and Catalan. We also saw that the *le'azim*, like Aragonese and Catalan, include some forms of *-ir* inchoative verbs. Likewise, we should compare the forms “exemplaron” (Ps 25:17), from the verb *exemplar*, “to increase, to extend,” < Vulgar L. *exemplare*, and “emplist” (Jb 36:17), “emplid” (Ps 33:5), from *emplir*, “to fill in,” < L. *implere*, to cognates in Aragonese or Catalan, rather than to the Castilian forms *ensanchar* and *enchir*, respectively, which appeared earlier in Berceo. Meanwhile, “forteza” (Ps 18:16; Jb 12:21, 21:23, 26:12, 37:23, 41:7, 40:18 [fortezas]), which is also attested in *La Fazienda de Ultramar* and in the *fueros* of Aragon,³⁵⁴ should be compared to the Catalan *fortesa* or to its cognate in Aragonese, and “törtol” (Jb 42:14), “turtledove,” without the paragogic *-a* that it took in Castilian and other Romance languages, is comparable to the Old Occitan *tortor*;³⁵⁵ “törtol” (or “tortol”) appears in a text by the Aragonese writer Juan Fernández de Heredia and is preserved in other sixteenth-century Jewish texts such as the Ferrara Bible and the *Libro de las oracyones* published in Ferrara.³⁵⁶

The *le'azim* also include some loanwords from Arabic that came into all dialects of Castilian, such as “aldeas” (Sg 7:12), “village, hamlet,” < Arab. الضيعة, “meçquinu,” “poor, miserable,” < Arab. مسكين and its derivatives,³⁵⁷ and “hatte” (Jb 14:6), “until,” < Arab. حتى, which was discussed in § 7.2.7.

Lastly, it is worth mentioning the lexicon that has parallels only in other Jewish texts, whether these be other biblical *romanceamientos* or other Romance translations of religious Jewish texts, particularly the lexicon that has been preserved in *ladinamientos* and in Judeo-Spanish. Some verbs ending in *-iguar*, which were addressed in § 7.2.6, belong to this group, such as *aformosiguar*, *frochiguar*, and *yustiguarsi*.³⁵⁸ Other examples include: “afreición” (Jb 36:15, 36:21), “affliction, distress, misery,” and conjugated forms of the verb “afreír,” “to distress, to afflict,” < L. *affligēre*, which we find in Judeo-Spanish as *afreír*

353 See Corominas, *DCECH*, s.v. ‘ingrimo.’

354 See *CORDE*.

355 See Corominas, *DCECH*, s.v. ‘törtola.’

356 See *CORDE*.

357 They are the following: “meçquinu” (Ps 105:37; Jb 30:25, 31:19), “meçquinos” (Ps 74:20), “emeçquinenen” (Ps 34:11), and “emeçquenexíronsi” (Ps 106:43).

358 Blondheim, *Les parlars judéo-romans*, 66, identifies the form *justiguar* as coming from “Provence-Catalogne”.

or *afriúr*, in addition to the noun *afreisión*;³⁵⁹ “arnaciu” (Jb 8:8), “generation,” < L. *generatio* (nom.), which is found in Judeo-Spanish as *generancio*, *gerenancio*, *arnancio*, and *arnásyo*;³⁶⁰ “bar[r]agán” (Pss 45:4, 52:3), “brave or courageous man,” which is common in Judeo-Spanish; “castigueriu” (Jb 37:13, 40:2), “penalty, admonition, amendment,” which is found as *castiguerio* in E3 and in Jewish texts in Romance, such as Pedro de Toledo’s translation of Maimonides’s *Guide of the perplexed*, the Ferrara Bible, the sixteenth-century *Siddur tefillot* published by Moshe Lazar, the *Libro de oracyones* published in Ferrara, and other Judeo-Spanish texts;³⁶¹ different forms of the verb *doloriar*,³⁶² “to afflict, to distress,” which we also find in E3 and the Ferrara Bible;³⁶³ “ermollu” (Jb 36:33, 40:20), “bud, sprout,” plural “ermollos” (Sg 5:13), as well as the form “ermol[l]eçrad” (Ps 72:16); “espavrecí” (Jb 32:6), from the verb **espavrecer*, which in Judeo-Spanish is *espavorescer* or *espavoreser*;³⁶⁴ “tortaveñu” (Jb 16:11), “evil, wicked”; and “folor” (Ps 76:8), “anger, wrath,” < L. *furor*.³⁶⁵

7.5 Conclusions

In this chapter I have analyzed the linguistic features of the more than 2,000 *le’azim* in MS Hunt. 268 from the point of view of spelling and phonology, morphology, syntax, and the lexicon. Some of these features are the following:

- preservation of the diphthong /je/ in most words ending in *-iellu*, as we can see in “amariellu” (Ps 68:14), “cuchiellu” (Ps 102:7), “desacolmiellan” (Jb 4:10), “reviellos” (Jb 13:26), “cuchiellos” (Prv 30:14), “cuchiel[l]a” (Jb 39:23), and “colmiellos” (Prv 30:14), compared to a single case of monophthongization, “cochilla” (Jb 20:25).
- apocope of atonic final *-e* (or atonic final *-i* < *-e*) in nouns and adjectives like “part” (Ps 55:10), “tor” (Sg 7:5), “mont” (Pss 11:1, 30:8, 68:16), “berd” (Ps

359 See García Moreno, *DHJE*, s.v. ‘afriúr.’

360 See García Moreno, *DHJE*, s.v. ‘arnancio’; Nehama, *DJE*, s.v. ‘arnásyo’; Blondheim, *Les parlers judéo-romans*, 49.

361 See *CORDE*; this and other words mentioned here also appear in a recently discovered version of *Pirqe Abot* from the sixteenth century, see Ora (Rodrigue) Schwarzwald and Dov Cohen, “El descubrimiento de la primera edición impresa en ladino de Pirqué Abot,” *Sefarad* 80, no. 1 (2020): 117–136.

362 They are: “doloriarion” (Jb 10:8), “doloriantsi” (Jb 15:20), “doloriad” (Jb 26:13), “dolorié” (Jb 31:39), in addition to the noun “doloriamientu” (Ps 77:11).

363 See García Moreno, *DHJE*, s.v. ‘adoloriar.’

364 See García Moreno, *DHJE*, and Nehama, *DJE*, ad loc.

365 See García Moreno, *DHJE*, ad loc.

- 58:10), “grand” (Jb 26:13); in enclitic pronouns preceded by a word ending in a vowel, such as “apremi-m” (Ps 38:7), “aféita-t” (Jb 40:10), “aforta-s” (Ps 52:9), “ca-s mayórgad” (Jb 33:12), “no-s biédad” (Jb 42:2), “que-s envermeje-cid” (Ps 75:9); in verb forms, such as “prendés” (Ps 139:9), “afolgantest” (Ps 60:3), “emplist” (Jb 36:17), “recuej” (Jb 22:22), “espart” (Ps 17:7), “endreçant” (Ps 50:23); in particles, such as “estonç” (Ps 48:6), “sobr” (Pss 45:4, 110:6, 139:14 [“subr”]); Jb 21:31, 26:7 [“subr”], 36:33, “denant” (Pss 45:13, 119:58 [“denant”]); Jb 30:11; Sg 2:5), and even “escuantr” (Prv 30:31) and “cad” (Ps 101:8).
- variation between the vowels /o/ and /u/, as in “desollega” (Ps 69:24) versus “desullegan” (Ps 37:31), even when they are tonic vowels, as occurs in “cóbred” (Jb 38:34) and “cúbrenlu” (Jb 40:22).
 - second-person singular preterit forms ending in *-est* (in *-ar* verbs), such as “echest” (Ps 89:45), “cuajest” (Jb 10:10), “alcest” (Ps 30:2), or in *-ist* (in *-er* and *-ir* verbs), such as “deledist” (Ps 39:12), “tiendist” (Ps 80:12), “encobrist” (Ps 140:8; Jb 1:10).
 - syncopated future forms in *-er* and *-ir* verbs, as for example in “comrán” (Ps 22:30), “agradeçrán” (Ps 22:30), “bevrán” (Jb 5:5), “escrivrad” (Ps 87:6), “esprimrad” (Jb 39:15), except when the pretonic vowel is in a syllable that begins with a consonant cluster, such as in “encobrirad” (Pss 91:4, 139:11), “cobrirán” (Ps 65:14), “sofirad”; metathesis in some verbs whose root ends in a nasal, as in “bernad” (Jb 22:21).
 - in the verb *ser*, first-person singular. “só” (Ps 92:11 [2]; Jb 12:4, 17:6).
 - preservation of the verb ending *-des/-tes* (following a consonant) < L. *-tis* in the second-person plural, as in “desconecedes” (Jb 21:29) “despriciedes” (Sg 1:6) “binésedes” (Jb 17:10) “demetredes” (Ru 2:16), “trastornestes” (Prv 1:25).
 - the imperfect of *-er* and *-ir* verbs ending in *-ie*, such as “sabié” (Ps 81:6), “plazied” (Jb 29:22), “sonbadién” (Ps 78:36), and the conditional forms of all verbs, as in “negarié” (Jb 6:10), “porniés” (Jb 22:24), “adevdaried” (Jb 11:6).
 - the use of the mesoclitic pronoun in future forms, such as “aforçarm'é” (Ps 39:14), “consumarlosás” (Ps 144:6), “traert'ad” (Ps 52:7), “esmovers'án,” and in conditional forms, such as “alumrart'iés” (Jb 11:17), “ar[r]emeters'ién” (Ps 141:6).
 - thirteenth-century lexicon: “ixed” (Jb 40:23); “uvia” (Ps 144:10; Jb 30:24); *catar*, meaning “to observe, to pay attention, to examine”; *salir*, meaning “to jump”; *toller*, meaning “to take away, to remove”; “açtor” (Jb 39:13); “testemu-ñávad” (Jb 29:11); “legameñu” (Jb 12:18, 33:16); “mientri” (Pss 72:5, 146:2; Jb 4:19, 27:3; Sg 1:12 [“mientri”]); “maguer” (Ps 41:5); “argudos” (Jb 4:7); “postresmas” (Jb 49:6 [2]); “alongamientu” (Jb 28:18); “peguju” (Jb 36:33); “podestadía” (Ps 125:3; Jb 38:33); “abondu” (Jb 20:22).

Littlefield observed linguistic features very similar to these in E8, which led him confidently to characterize the language in that manuscript as “clearly, 13th-c. Spanish.”³⁶⁶ For this reason, I can say without a doubt that the language in the *le’azim*, in its general linguistic features, is thirteenth-century Castilian. As for the spelling system that is used, it derives from Andalusí Hebrew *aljamía* and presents some distinctive features. For one, it reflects the gradual loss of <כ> for /k/ and <ת> for /t/, which suggests that the manuscript was copied in a region where Arabic was no longer the common language for daily communication—in other words, the Christian kingdoms. This explains, moreover, the fact that no Arabisms have been identified that were not already incorporated into the common language, such as “aldeas” (Sg 7:12), “meçquínu” and its derivatives, and “ḥatte” (Jb 14:6).

Littlefield also observed in E8 another set of features that seemed to be divided into two groups, each of which adhered to norms that were mutually contradictory.³⁶⁷ For example, /tʃ/ from the Latin groups /kt/ and /ʎlt/, and /ʒ/ < /ʎ/ from the group with the palatal glide [lj] (for example in L. *filū*) are features that in the thirteenth-century are distinctly Castilian, and they contrast with how these sounds developed in other nearby dialects such as Leonese or Navarro-Aragonese. However, the preservation of the initial groups /pl/, /kl/, and /fl/, and of the group /mpl/ mid-word (*amplura*), are considered more typical of Navarro-Aragonese, compared to Castilian’s more customary /ʎ/ in initial groups and /ntʃ/ < /mpl/ [*anchura*] mid-word.

In an attempt to explain the appearance of allegedly contradictory features in one and the same text, E8, some authors have proposed that the manuscript was a copy of a thirteenth-century Castilian original made by a late-fourteenth- or early-fifteenth-century Aragonese scribe who introduced features of his mother tongue into the text.³⁶⁸ Littlefield, however, rejected this theory, arguing that it would be incomprehensible, in a copy as faithful to the original as possible so as to preserve the basic features of thirteenth-century Castilian, for the scribe to have incorporated features of his Aragonese mother tongue. Instead, he suggested that the consistent use of this set of contradictory features could be explained only by the fact that the language in E8 belonged to an

366 Littlefield, “The Riojan Provenience,” 228, and *Biblia romanceada* 1.1.8, v.

367 Littlefield, “The Riojan Provenience,” 229, and *Biblia romanceada* 1.1.8, vi.

368 Among others, Samuel Berger, Américo Castro, Antonio G. Solalinde, and Margherita Morreale. See Littlefield, “The Riojan Provenience,” 225–226; Morreale, “Arcaísmos y aragonesismos,” 7. More recently, María Wenceslada de Diego Lobejón (*El Salterio de Hermann el Alemán* [*Ms. Escorialense 1-j-8*] [Valladolid: Universidad de Valladolid, 1993], 161–163) has argued that the manuscript was copied in Aragon or by an Aragonese scribe.

intermediate geographical area between the domains of Castilian and Navarro-Aragonese, specifically, La Rioja, whose dialect was relatively stable and served as a bridge between Castilian and Navarro-Aragonese.³⁶⁹

The *le'azim* in MS Hunt. 268 present the same set of apparently contradictory features as E8: /tʃ/ from the Latin groups /kt/ and /ʎlt/, as in “muchu” (Pss 65:10, 120:6 [“mochu”]; Jb 31:25; Prv 28:20), “mochigua” (Ps 51:4), “fechu” (Jb 7:3); /ʒ/ < /ʎ/ from the group with the palatal glide [lj], as in “onijos” (Ps 18:37), “guijas” (Jb 21:33), “cuégenla” (Ps 80:13), with the exception of “semella” (Ps 49:15) < L. *similia*; preservation of the group /pl/ at the beginning of a word, for example in “plana” (Ps 18:33), “plaga” and “plagas” (in many places), “plueyas” (Pss 65:11; 72:6; Jb 36:27), “plover” (Jb 36:27), of the group /fl/ in initial position, as in “flama” (Sg 8:6), and the group /mpl/ in “emplid” (Ps 33:5), “emplist” (Jb 36:17), “amplu” (Ps 101:5), “amplura” (Jb 36:16).

The *le'azim* systematically present other features that are generally associated with Aragonese,³⁷⁰ such as: the use of diphthongized forms in the verb *ser* (“yed” in many places, “siégad” [Jb 27:7]); variation between forms ending in *-ecer* and *-exer* in originally inchoative verbs (“desconecedes” [Jb 21:29] and “desconexedes” [Jb 19:3]); the diphthongs /we/, /je/ before a palatal (“plueyas” [Pss 65:11, 72:8; Jb 36:27 (*plueyas*)] < L. *plō(v)ia*, “fueya” [Ps 31:18] < L. *fōvĕa*, “fuejas” [Jb 30:4] < L. *fōlia*); apocope following consonant clusters (“denant” [Pss 45:13, 119:58 (*denant*)]; Jb 30:11; Sg 2:5), “mont” [Pss 11:1, 30:8, 68:16], “estonç” [Ps 48:6]); the forms “lur,” “lures” for the third-person plural possessive.

However, the *le'azim* also lack certain linguistic features that are, according to Littlefield and Minervini, typical of Aragonese.³⁷¹ Examples include: the use of the diphthongs /wa/ < Latin tonic /ō/ and /ja/ < Latin tonic /ĕ/; the ending *-oron* in the third-person plural of the preterit of *-ar* verbs (*entronon*); the verb ending /ts/ (<tz>) in the second-person plural (*podretz*); plurals with syncope of the vowel (*fiadors*); preservation of intervocalic unvoiced consonants (*secundo*); the use of words such as *après*, *fins a*, *encara*, *groc*, *judge*, etc.; and, above all, /it/ from the Latin groups /kt/ and /ʎlt/ (*noite*, *muito*), and /ʎ/ from the group with the palatal glide [lj] (*fillo*, *muller*), save one exception. All of this leads us to the conclusion that, like E8, the *le'azim* present linguistic features that can only be explained as originating in an intermediate region between the domain of Castilian, which is the language of the *le'azim*, and the domain of Navarro-Aragonese, which might have included Southern Navarre, La Rioja, and Eastern Castile (Soria).

369 Littlefield, “The Riojan Provenience,” 229, and *Biblia romanceada 1.1.8*, vi.

370 Littlefield, “The Riojan Provenience,” 234; Minervini, “La documentación,” 205.

371 Littlefield, “The Riojan Provenience,” 234; Minervini, “La documentación,” 205.

Three of the most defining morphological features of the *le'azim* are: (1) the consistent use of the verb ending $-ad < L. -a(vi)t$ in $-ar$ verbs and $-id < L. -i(vi)t$ in $-er$ and $-ir$ verbs for the third-person singular of the preterit, as in “atemad” (Ps 12:2), “mesturad” (Ps 15:3), “mochiguad” (Ps 18:15; Jb 1:10), “emplid” (Ps 33:5), “podrecid” (Ps 31:20), and “cumplid” (Ps 77:9), with $-o < L. -au(i)t$ in only “soltó” (Jb 8:4); (2) the graphic preservation of the verb ending $\langle \tau \rangle / d / < L. -t$ in third-person singular forms of all verb tenses, as in “seméjad” (Ps 49:13), “duéled” (Ps 55:5), “enciérrred” (Ps 69:16), “esclaréçcad” (Jb 3:4), “baziávad” (Jb 29:6), “plazied” (Jb 29:22) “redrad” (Ps 53:4), “valid” (Jb 33:27), “favlarad” (Ps 12:6), “forçáred” (Eccl 4:12), with only two exceptions, “esparzi” (Ps 68:31) and “soltó” (Jb 8:4); (3) the systematic use of $-u$ as the ending for most words that in modern Castilian have $-o$ (except for the possessives “mio,” “to,” “so,” the pronoun “yo,” the verb form “soltó,” and the noun “Dio”), for example, “pedaçu” (Sg 4:3), “uecu” (Jb 11:12), “sospechadu” (Prv 28:17), “m'aquexu” (Ps 139:21).

The first of these features is unknown in Castilian Romance and is only found in some Navarrese texts in Hebrew *aljamía*; it is, however, the typical ending in Catalan, Occitan, and French. This suggests the possibility that the language in the *le'azim* reflects either Castilian Romance in a transitional area near Navarrese Romance or that the Jewish community among which the *le'azim* were produced had a large Catalan or Occitan component, or perhaps both possibilities at the same time. In any case, our conclusions about the linguistic features of the *le'azim* suggest only a coincidence with Castilian texts generally attributed to the area of La Rioja, Southern Navarre, and Eastern Castile, and not that the Jewish group that produced them necessarily lived in that area or that the manuscript of which MS Hunt. 268 is a copy³⁷² was necessarily produced there.

The other two morphological features are found in archaic Romance texts in the Latin alphabet but coincide, to a greater extent, with Romance texts in Hebrew *aljamía*, not only from the thirteenth century but from later as well. Other features coincide with texts produced by Jews in the Iberian Peninsula, whether these be notarial documents or literary texts, especially biblical translations. As for translations of the Bible, the *le'azim* present an early use of a specialized lexicon that will sometimes reappear in other medieval *romanceamientos* and in later Jewish translations of the Bible, such as the Ferrara Bible and Sephardic *ladinamientos*.³⁷³ Some examples of this specialized lexicon are: verbs ending in $-iguar$ (*aformosiguar*, *frochiguar*, *boniguar*),

372 See above, chap. 1, n. 2, § 1.7.3, and § 1.13.

373 On this point, see chap. 6 and, particularly, § 6.2.

“afreición” (Jb 36:15, 36:21), “arnaciu” (Jb 8:8), “bar[r]agán” (Pss 45:4, 52:3), “castigueriu” (Jb 37:13, 40:2), *doloriar*, “ermollu” (Jb 36:33, 40:20), “espavrecí” (Jb 32:6), “tortaveñu” (Jb 16:11), “folor” (Ps 76:8), “lampu” (Jb 28:26, 37:3, 38:25), “renflu” (Jb 39:20, 41:13), “pinturias” (Sg 1:11).

In light of the preceding, I believe that the *le'azim* are part of a process that Minervini defined as the creation of a “different linguistic ideal,” separate from what came out of Christian cultural centers. As she put it:

The Jewish minority participated only marginally in the process of linguistic centralization and standardization promoted by the courts, chanceries, bureaucratic centers, and monasteries, and it thus preserved a greater degree of freedom and spontaneity with respect to the different codes, styles, and levels of expression that intersected in the written and spoken language. As a consequence, the varieties of the language used by this minority turned out to be, after centuries of development, not a compact koiné dialect or a monument to the archaic form of the language but a fragmentary and multifarious entity that was receptive to the popular form of the language without being hermetically closed off from its learned varieties, and that was open to provincialisms and to influences from outside without losing sight of the general trend toward Castilianization of the various forms of regional speech.³⁷⁴

374 Translated from Minervini, *Testi giudeospagnoli medievali*, § 6.1.2.

Glossary

This glossary contains all *le'azim* attested in the text of MS Hunt. 268, in their critical transcription, according to the table and explanations shown at the beginning of this book in “Notes on transliteration, conventions, translation, and sources.” *Le'azim* are given in this glossary in bold characters, so that they are easily discernible. When a *la'az*, or a part of it, is not vocalized, it is given in italics, as in, for example, *mañana* (〈מניאנה〉) in Ps 57:9.

The glossary follows alphabetical order for ground forms, meaning that: nouns and pronouns are listed in their singular forms; adjectives in their singular, masculine form; and verbs in the infinitive. If a ground form (for example, an infinitive) is not attested in the text, it is preceded by an asterisk (*). Each entry is introduced by the ground form, and followed by its grammatical categorization, its English translation (in quotation marks), and sometimes by lexicographical and/or etymological notes; attested forms (if different from the ground form) and the biblical verse to which each *la'az* refers to are then given. Cross-references to other terms in the glossary are indicated with an arrow (→). For abbreviations, see “Signs and abbreviations” at the beginning of this book.

- a** prep. “to,” Pss 16:4, 22:18, 30:8, 31:12, 32:9, 34:1, 38:18, 40:5, 40:6 (meaning “like, as”), 40:18, 44:3, 48:14, 49:19, 56:8, 58:8, 62:13, 66:12, 68:20, 70:4 (2), 78:48, 79:11, 84:8, 85:9, 85:14, 90:12, 102:21, 108:3, 116:7, 119:96, 130:6, 140:3, 142:5, 144:13 (3), 147:3; Jb 1:21, 5:5, 8:4, 11:6, 12:6, 14:19, 16:11, 16:21, 17:5, 17:6, 23:8, 30:13, 31:11, 32:12, 33:27, 34:26, 41:4; Prv 30:17, 31:6; Ru 3:7; Sg 1:9, 2:5, 2:13; Eccl 5:5; *a*, Pss 57:9, 135:14; before vowel **ad**, Jb 20:22, 24:6, 27:8, 35:14, 39:16; Sg 4:4; with art. sing. masc. **al**, Ps 41:2 (2); Jb 15:24, 38:25; Prv 30:15; **al**, Ps 76:12; **a banidad**, →**banidad**; **a derechas**, →**derechu**; **a mesura**, →**mesura**; **a muel**, →**muel**; **a partes**, →**part**; **cuant a más**, →**cuant**.
- *abenecer** v.t., “to spoil, to damage, to roil,” from Sp. *veneno*, “drug, poi-
son”; pret. 3p sing. refl. **s'abenecid**, Ps 39:3.
- *abentar** v.t., “to winnow, to disperse, to shake off,” from →**bientu**, →***bentar**; pres. subj. 3p sing. refl. **s'abiénted**, Ps 58:10.
- *aberdugar** refl. v., “to grow sprouts or branches from a plant or tree,” from →**berduga**; pres. 3p plu. refl. **s'aberdugan**, Jb 40:17.
- abondu** n. masc., “enough supply, abundance,” from Sp. *abondar*, “to supply, to provide, to be abundant,” cf. *abondo* in Ferrara Bible and the Constantinople Pentateuch (see Sephiha, *Le Ladino: Judéo-espagnol calque*, 243), Jb 20:22.
- *aboniguar** v.t., “to do well, to treat well, to indulge,” from L. **bonificare*, used in Judeo-Sp. (see García Moreno,

- DHJE*, ad loc., and Blondheim, *Les parlers judéo-romans*, s.v. ‘*bonificare’); fut. subj. 2p sing. **aboniguares**, Ps 49:19; pres. 3p sing. **aboniguad**, Ps 49:19.
- ***aborrecer** also ***avorrecer**. v.t., “to abhor, to hate”; pres. 3p plu. refl. **abor[r]écensi**, Ps 53:2; pres. 3p plu. with pron. 1p sing. **m’abor[r]ecen**, Ps 109:4; pres. subj. 2p sing. **abor[r]escas**, Jb 5:17; pret. 2p sing. **abor[r]ecist**, Ps 80:5; pret. 3p sing. with pron. 1p sing. **avor[r]eci·m**, Jb 16:9; pret. 3p plu. **abor[r]eciron**, Prv 1:30.
- ***acallantar** v.t., “to silence, to mitigate, to appease,” causative of →***callar**, cf. Old Sp. *callantar* (Berceo), Astur. *acallentar*, and Port. *acalantar*/*acallentar*; pret. 1p sing. **acallanté**, Ps 131:2; pret. 2p sing. **acallantest**, Jb 16:7.
- ***acalçadar** v.t., “to tread (a path), to walk or drive (on a path),” from Sp. *calzada*, “road, path, trail,” cf. Judeo-Sp. *acalzadear*, explained as a contamination of Judeo-Sp. *acalcear* < L. *calce*, “heel,” with *calzada* (Corominas, *DCECH*, s.v. ‘coz’), but the *la’az* allows to reformulate *acalzadear* as a contamination of ***acalçadar** with the ending of *acalcear*; pres. 3p plu. **acalçadan**, Jb 19:12, 30:12.
- ***acalçar** also ***alcançar**. v.t., “to reach, to meet,” from Vulgar L. **incalciare*, “to pursue closely”; pres. 3p sing. **acálçad**, Ps 139:10; also **alcánçad**, Jb 41:18; pres. subj. 1p plu. **acalcemos**, Jb 37:23.
- açcona** n. fem., “dart, short spear,” uncertain origin, prob. Basque (for discussion, see Corominas, *DCECH*, ad loc.), Jb 39:23.
- acendedura** n. fem., “fire, burning,” from →***acender**, Ps 102:4.
- ***acender** v.t., “to fire, to ignite, to set a fire,” from L. *accendere*; pret. 3p sing. refl. **s’acendid**, Ps 78:21; also **acendí·s**, Jb 1:16.
- acercadera** n. fem., “fence, enclosing device,” from →***acercar**, Ps 91:4.
- ***acercar** also ***cercar**. v.t., “to come close to, to enclose, to besiege, to encircle,” from →**cercu**; pres. 3p sing. with pron. 3p sing. masc. **acércadlu**, Jb 15:24; pres. 3p plu. **acercan**, Ps 17:9; pret. 2p sing. **acercquest**, Ps 139:3; also **cerquest**, Ps 139:5; pret. 3p sing. **acercad**, Jb 26:10; Sg 5:6.
- acertaderu** n. masc., “bull’s-eye, target, mark,” from →***acertar**, Jb 16:12.
- ***acertar** v.t., “to hit, to carry out, to find”; imp. 2p sing. **acierta**, Jb 8:8; pres. 2p sing. **aciertas**, Ps 21:13; pres. 3p sing. **aciértad**, Jb 15:35, 39:24; pret. 2p sing. **acertes[t]**, Ps 139:3.
- ***achaqui** n. masc., “accusation, false accusation,” prob. from And. Arab. forms of the root شكو meaning “to denounce, to accuse” (see Corriente, *DFDAA*, s.v. *{šKW} (شكو), Cl. Arab. شكى, “to complain”); plu. **achagues**, Jb 33:10.
- ***acomediari** v.i., “to split in half, to complete one half,” used in the thirteenth century in astrological works (*Tratado del cuadrante “sennero”* by Rabbi Zag, *Libro de la açafeha* by Maestro Bernaldo, and *Cánones de Albateni*, by Alfonso X; see *CORDE*), from Sp. *comedio*, “centre, middle, interim”; pres. 3p plu. **acomedian**, Ps 55:24.

- ***aconpañar** v.t., “to accompany, to be with, to go along with,” from →**conpañā**; pres. 3p plu. refl. **aconpañānsi**, Ps 94:21; pres. ppl. sing. **aconpañant**, Prv 28:7; **aconpañā[n]t**, Prv 29:3; refl. **aconpañantsi**, Sg 8:5.
- ***aconsejar** also ***consejar**. v.t., “to give advice, to counsel”; refl. v. **aconsejarsi**, “to decide, to counsel,” Ps 31:14; fut. 1p sing. **aconsejaré**, Ps 32:8; pret. 3p plu. **consejaron**, Ps 119:51.
- ***acoraçnar** v.t., “to become sane, to acquire wisdom,” from →**coraçón**, cf. Old Sp. *encoraznar*, meaning “to encourage, to animate” (see Kasten and Cody, *TDME*, s.v., ‘encoraznado’); pres. 3p sing. refl. **s’acoráčnad**, Jb 11:12.
- ***acostadu** adj., “inclined, overthrown, on the floor”; fem. **acostada**, Ps 62:4.
- açtor** n. masc. “goshawk,” from Vulgar L. *acceptōre*, an old variant of *açor/azor*, cf. Cat. *astor*, Jb 39:13.
- ad** →**a**.
- adelñamientu** n. masc., “arrangement, direction,” from Old Sp. *adelñar* < L. **addelinēare*, cf. →***aliñar**, Ps 81:13.
- adenantaça** n. fem., “benefit, avail, advantage, favor,” from →***adenantar**, Ps 137:8; plu. **adenantaças**, Ps 116:12.
- ***adenantar** refl. v., “to go ahead, to precede,” from →**denant**; pres. 3p sing. with pron. 3p sing. **adenántadli**, Prv 31:12; pret. 3p plu. refl. **adenantáronsi**, Ps 68:25.
- adesiju** n. masc., “deposit, depository,” a variant of Old Sp. *condesijo*, from *condesar*, “to keep, to put something in custody,” < L. *densare*, “to tighten, to pile,” cf. Cat. *desar*, “to keep, to store,” Ps 17:14; plu. **adesijos**, Jb 20:26.
- ***adevdar** v.t., “to debit,” from Sp. *deuda*, “debt,” →**devdu**; cond. 3p sing. **adevdaried**, Jb 11:6; fut. 3p sing. **adevdarad**, Ps 89:23; pres. subj. 3p sing. **adévded**, Ps 55:16.
- ***adevlecer** v.t., “to weaken, to soften,” from →**devli**, →***endevelecer**; pret. 3p sing. refl. **adevlecí-s**, Ps 63:2.
- ***adexar** v.t., “to put aside, to set out of sight,” a variant of Sp. *dexar/dejar* used in the medieval literature (see *CORDE*); past ppl. sing. masc. **adexadu**, Ps 97:11; pret. 1p sing. **adexé**, Jb 38:23.
- ***adiguar** v.t., “to equate, to even, to smooth, to match,” from L. *adæquare*, cf. Sp. *adecuar*, “to adapt, to equate”; pres. 3p sing. **adíguad**, Jb 39:10; pres. ppl. plu. **adiguantes**, Sg 4:2; pret. 1p sing. **adigüé**, Pss 119:30, 131:2; pret. 3p plu. refl. **que-s adiguaron**, Sg 4:1.
- adimrariar** refl. v., “to take refuge under a threshold,” from Old Sp. *limbrar*, “threshold” < L. *liminare*, with refl. pron. 1p sing. **adimrariarmi**, Ps 84:11.
- adobar** v.t., “to arrange, to embellish, to mend, to fix,” from Fr. *adober*, “to prepare, to knight,” Eccl 4:17.
- ***adolcar** v.t., “to sweeten,” prob. from L. *dulcor*, “sweetness”; pres. 1p plu. **adolcamos**, Ps 55:15; pret. 3p plu. refl. **si adolcaron**, Ps 119:103.
- ***adosnar** v.t., “to teach, to instruct,” unknown etymology, perhaps related to L. *docēre* (?); fut. 2p sing. with pron. 1p sing. **adosnarm’ás**, Sg 8:2; pret. 2p

- sing. with pron. 1p sing. **adosnestmi**, Ps 71:17.
- ***adungar** v.t., “to join, to put together, to unite,” either from Late L. *adūnare* with epenthetic /g/ (cf. Old Sp. *aungar/ungar*), or from L. *(ad)unicare* (see discussion in Corominas, *DCECH*, s.v. ‘uno’); refl. v., “to come together, to be assembled”; pres. subj. 3p sing. refl. **s’adúngued**, Jb 3:6.
- ***adur** v.t., “to take (something somewhere), to bring,” from Cat. *dur*, with the same meaning < L. *addūcere* stressed in the antepenultimate syllable, cf. in contrast Old Sp. *aduzir* from L. *addūcere* stressed in the penultimate; fut. 1p plu. **aduremos**, Ps 90:12; fut. 3p plu. pass. **serán aduchas**, Ps 45:16.
- ***afaçar** v.t. and v.i., “to face, to argue,” from Sp. *faz*, “face,” also used in *La Fazienda de Ultramar* (see *CORDE*), cf. Old Sp. *profazar/porfazar* and *posfaçar*, “to insult, to revile” (see Corominas, *DCECH*, s.v. ‘haz III’); pres. 3p sing. **afāçad**, Jb 16:21; pres. ppl. sing. refl. **afaçantsi**, Jb 23:7.
- afalagu** n. masc., “flattery,” cf. Judeo-Sp. *afalago*, from Old Sp. *afalagar/falagar*, “to flatter, to treat kindly,” modern Sp. *halagar*, prob. from Arab. خلق, “to smooth, to flatten,” and خالق, “to treat kindly” (see discussion in Corominas, *DCECH*, s.v. ‘halagar’), Jb 17:5; plu. **afalagos**, Ps 55:22.
- afechamientu** n. masc., “ornament,” from Old Sp. *afechar*, “to ornament” < Vulgar L. **affactare*, cf. Old Sp. *afey-*
tamiento, “ornament,” from →**afeitar*, Jb 73:6.
- ***afedecer** also ***afedexer**. v.t. and v.i., “to stink, to nauseate, to cause (someone) to stink / be nauseated,” from Old Sp. *feder*, “to stink” < L. *foetere*, cf. Judeo-Sp. *afedecer/afedescer/afedeser/fedescer*, and *afedesido* (see García Moreno, *DHJE*, and Nehama, *DJE*, ad loc.); past ppl. sing. masc. **afedexidu**, Jb 15:16; pres. 3p sing. with pron. 3p sing. masc. **afedécedlu**, Jb 33:20; pret. 3p plu. refl. **afedecironsi**, Ps 38:6.
- ***afeitar** v.t., “to embellish, to garnish, to adorn,” from L. *affectare*, “to dedicate (oneself) into something,” with the meaning of the past ppl. *affectatu*, “affected, elaborated, embellished”; imp. 2p sing. refl. **aféita-t**, Jb 40:10.
- ***afér** v.t., “to do, to make,” from Sp. *a fer*, “[things] to do,” also →**fazer**; refl. v. **afersi**, “to move away, to stand aside,” Jb 23:9; imp. 2p sing. refl. **afazti**, Jb 23:9.
- afestingar** v.i., “to hurry,” a variant of Old Sp. *afestinar*, cf. Old Occ. *festinar*, and related to Old Sp. *festino*, “quickly, rapidly,” from L. *festinare*, Jb 20:2; pres. 3p sing. **afestingad**, Jb 40:23; pres. 3p plu. **afestingan**, Ps 16:4; pres. subj. 2p sing. **afestingues**, Eccl 5:1; pret. 3p sing. **afestingad**, Jb 31:5.
- aficadura** n. fem., “action or result of establishing or affixing something firmly,” from →**aficar**, Jb 38:38.
- aficar** v.t., “to establish, to settle down, to stick,” a variant of Sp. *finicar* (on their differences in use, see

- Corominas, *DCECH*, s.v. 'hincar'), from Vulgar L. **figicare* or **ficcare*, "to fasten, to nail," Jb 38:38; past ppl. sing. masc. **aficadu**, Ps 41:9; Jb 11:15, 41:15; plu. masc. **aficados**, Ps 111:8; pres. 3p sing. refl. with pron. 3p sing. **afica-sli**, Jb 24:20; pres. 3p sing. refl. **s'afícad**, Ps 41:9; pres. 3p plu. refl. **aficansi**, Jb 21:33, also **s'afican**, Ps 85:11; Jb 41:8, 41:15.
- ***afinar** v.t., "to finish, to end"; imperf. subj. 3p sing. **afinásed**, Jb 6:9; pret. 3p sing. with pron. 1p sing. **m'afinad**, Ps 69:10; pret. 3p plu. refl. **s'afinaron**, Ps 12:2.
- ***afirbentar** v.t., "to make something boil," a variant of Old Sp. *aferventar/aherventar*, from →***ferbir**; pres. 3p sing. **afirbiéntad**, Jb 41:23; pret. 3p plu. pass. **furon afirbentados**, Jb 30:27.
- afirmadura** n. fem., "permanence, firmness," from →***afirmar**, Prv 2:7.
- ***afirmar** v.t., "to root, to confirm"; refl. v. "to stand firm"; pres. 3p sing. pass. **yed afirmadu**, Ps 89:3; pres. 3p sing. refl. **no-s afirmad**, Jb 41:18.
- ***afiacar** v.t., "to thin, to weaken," from →**flacu**, →***aflaquecer**, →***enflaquecer**; pres. 3p sing. refl. **s'afíacad**, Jb 7:5, also **aflaca-s**, Jb 12:2; pres. 3p plu. pass. **son afiacados**, Jb 24:24; pret. 3p plu. refl. **s'afiacaron**, Ps 109:24; Jb 30:8.
- ***aflaquecer** v.t., "to thin, to weaken," from →**flacu**, →***afiacar**, →***enflaquecer**; pres. 1p sing. with pron. 3p plu. masc. **aflaquéçculos**, Ps 18:43.
- ***afloxar** v.t., "to loosen, to soften, to weaken"; imp. 2p sing. **afluxa**, Ps 39:14; Jb 14:6; pres. 2p sing. **afloxas**, Jb 7:19; pret. 1p sing. refl. **afloxe-m**, Ps 38:9.
- ***afolgantiar** v.i., "to cause someone to rest or rejoice," from →***folgar**, it also appears in the Constantinople Pentateuch (see Sephiha, *Le Ladino: Judéo-espagnol calque*, 248); fut. 2p sing. **afolgantarás**, Ps 60:3; pres. 3p sing. **afolgántad**, Ps 23:3; pres. ppl. sing. **afolgantant**, Ps 19:8; pret. 2p sing. **afolgantest**, Ps 60:3.
- ***aformosiguar** v.t., "to embellish, to beautify," from L. *formōsu*, "beautiful"; pret. 2p sing. refl. **aformosigüestiti**, Ps 45:3; pret. 3p sing. **aformosiguad**, Jb 26:13; refl. **s'aformosiguad**, Ps 16:6.
- aforçamientu** n. masc., "action or result of strengthening," from →**força**, Ps 22:20, 43:2; plu. **aforçamientos**, Jb 36:19.
- ***aforçar** v.t., "to give strength," from →**força**; refl. v. "to become strong"; cf. →***forçar**, with a different meaning; fut. 1p sing. refl. **aforçarm'é**, Ps 39:14; pres. 2p sing. with pron. 1p sing. **afórçasmi**, Ps 138:3; pres. 3p plu. refl. **afórçansi**, Jb 39:4.
- aformamientu** n. masc., "form, shape," a variant of Old Sp. *formamiento*, from Sp. *forma*, Ps 139:16.
- ***afortar** v.i., "to strengthen," from →**forti**, →***enfortecer**; pres. 3p sing. refl. **aforta-s**, Ps 52:9.
- ***afoyamientu** n. masc., "hole, hollow, pit," from →**fueya**; plu. **afoyamientos**, Jb 30:6.
- afreición** n. fem., "affliction, distress, misery," from →**afreír**, cf. Judeo-Sp.

- afreisión* (see Corominas, *DCECH*, s.v. 'afligir'), Jb 36:15, 36:21.
- afreír** v.t., "to distress, to afflict," semi-popular word derived from L. *affligere*, "to hit, to cast down," cf. Judeo-Sp. *afreír/afriúr* (see García Moreno, *DHJE*, ad loc.), Ps 132:1; pret. 1p sing. *afreí*, Ps 69:11.
- agora** adv., "now," Jb 17:10.
- *agradar** v.t., "to please," from Sp. *grado*, "will, pleasure" < L. *gratu*, "gratitude"; pres. 3p sing. refl. *s'agradad*, Jb 41:14.
- *agradecer** v.t., "to thank," same origin as →***agradar**; fut. 3p plu. *agradeçrán*, Ps 22:30.
- *agua** n. fem., "water"; plu. *aguas*, Pss 73:10, 77:18, 104:3.
- agudeç** n. fem., "sharpness, sharp part or edge," from Sp. *agudo*, "acute, sharp," Ps 89:44.
- *aguzar** v.t., "to sharpen," from Vulgar L. **acutiare*; pres. 1p sing. refl. *m'aguzu*, Ps 73:21.
- *airar** refl. v., "to get angry, irritated," from Sp. *ira*, "anger, wrath," →***erecer**; pres. subj. 2p sing. refl. *t'aires*, Ps 37:1.
- ajenu** adj., "alien, not belonging to one," from L. *alienus*, Jb 20:18.
- ala** n. fem., "wing," Ps 55:7; plu. *alas*, Pss 68:14, 139:9.
- *alabamientu** n. masc., "praise," from →***alabar**; plu. *alabamientos*, Ps 21:7.
- *alabar** v.t., "to praise"; pres. 3p plu. *alaban*, Ps 62:5; pres. ppl. sing. *alabant*, Eccl 4:2.
- alançadera** n. fem., "shuttle of a loom," cf. Sp. *lanzadera*, from Sp. *lança/lanza*, "spear," Jb 7:6.
- *alazar** v.t., "to noose, to trap," from Sp. *lazo*, "tie, noose"; fut. 3p sing. *alazarad*, Ps 12:6; pres. 3p plu. *alazan*, Prv 29:8.
- *albedriar** →***alvedriar**.
- *alçadura** n. fem., "column-like object or formation, vertical row," from →**alçar**; plu. *alçaduras*, Sg 3:6.
- alçamientu** n. masc., "height, elevation, hill, fortress," from →**alçar**, Pss 12:9, 60:6; Jb 20:6; plu. *alçamientos*, Ps 95:4; Jb 22:25.
- *alcançar** →***acalçar**.
- alçar** v.t., "to lift up," from Vulgar L. **altiare*, →**enalçar**, and →**esalçar**; refl. v. *alçarsi*, Ps 89:10; imp. 2p plu. *alçad*, Jb 24:24; pres. 3p sing. refl. *s'álçad*, Jb 39:18; pres. ppl. sing. *alçant*, Ps 146:8; pres. subj. 3p plu. refl. *si alcen*, Ps 66:7; pret. 2p sing. *alcest*, Ps 30:2.
- alçasión** n. fem., "offering, holocaust," from →**alçar** (see Sachs, "Fragmento de un estudio," 223), Ps 51:21.
- *aldea** n. fem., "village, hamlet," from Arab. *الضبيعة*; plu. *aldeas*, Sg 7:12.
- alegrar** v.t., "to gladden, to cheer up, to rejoice," with pron. 1p plu. *alegrarnos*, Ps 106:5.
- algu** pron., "something," Jb 13:13, 31:7; Prv 2:7.
- alimpiamientu** n. masc., "the act of cleaning or purifying," from →***alimpiar**, Prv 28:17.
- *alimpiar** v.t., "to clean, to purify," from →**limpiu**; pres. 3p plu. refl. *s'alimpian*, Jb 25:5; pret. 3p sing. with pron. 3p plu. masc. *alimpiadlos*, Jb 37:21.
- *aliñar** v.t., "to indicate, to suggest, to prepare" from Old Sp. *liña*, "line" < L.

- līnēa*; fut. 3p sing. pass. **serad aliñadu**, Ps 91:10; pres. 3p sing. **aliñad**, Jb 15:12.
- allá** adv., “there, over there,” Jb 23:9.
- alma** n. fem., “soul,” Jb 27:3, 30:25.
- ***aloador** n. masc., “one who praises,” from Old Sp. *loar/lodar/laudar*, cf. Sp. *loador* in fourteenth-century literature (see *CORDE*), →***loda**; plu. **aloadores**, Ps 137:3.
- alongamientu** n. masc., “length, extension,” from →***alongar**, Jb 28:18.
- ***alongar** v.t., “to lengthen, to extend, to move away”; pres. 3p sing. refl., **aluenga-s**, Jb 7:4; pres. 3p plu. **aluen-gan**, Jb 18:18.
- ***aloquecer** v.t., “to drive mad or crazy,” from →***locu**, a variant of Sp. *enloquecer*; pres. ppl. plu. **aloquecientes**, Ps 102:9.
- aloya** n. fem., “howl, bellow, wailing,” related to H. לָלַל, “howl, wailing” cf. *aloimiento* in the Constantinople Pentateuch (see Sephiha, *Le Ladino: Judéo-espagnol calque*, 259), Jb 13:4 (here used ironically as “fake, untrue yelling or wailing,” translating H. לָלַל, understood as related to H. לָלַל.)
- ***alteza** n. fem., “elevation, sublimity, precious thing,” from →***altu**; plu. **altezas**, used in the expression **ad altezas**, a variant of Old Sp. *a abtezas / a altezas*, “excellence, perfection, precious thing,” Sg 4:4.
- ***altu** adj., “high, tall, elevated”; fem. **alta**, Pss 64:4, 118:16.
- altura** n. fem., “height,” Ps 104:4; plu. **alturas**, Ps 18:34.
- alumrar** v.t., “to light, to illuminate,” from Sp. *lumbre*, “light, fire,” Jb 29:3; refl. v. **alumrarsi**, “to shine,” Jb 33:30; cond. 2p sing. refl. **alumrart’iés**, Jb 11:17; pres. 3p sing. **alúmrad**, Jb 25:5, 41:10; pres. 3p plu. refl. **alómransi**, Ps 34:6; pret. 3p sing. refl. **s’alumrad**, Jb 31:26.
- aluziamientu** n. masc., “brightness, lucidity,” from Sp. *aluciar*, “to brighten, to shed light upon,” derived from Sp. *lucio*, “bright, lucid” < L. *lūcidu*, Jb 12:5.
- ***alvedriar** also ***albedriar**. refl. v., “to think over, to reflect,” from →**alvedriú**; imp. 2p plu. refl. **albedriadvos**, Ps 34:9; pres. 3p sing. **alvedriád**, Prv 31:18.
- alvedriú** n. masc., “will, intention,” from L. *arbitrū*, Jb 12:20.
- ***amañar** v.t., “to prepare, to provide,” from Sp. *maña* < Vulgar L. **manña*, “manual skill”; pret. 3p sing. **amañad**, Ru 2:14.
- ***amar** v.t., “to love”; pres. 1p sing. with pron. 2p sing. **ámuti**, Ps 18:2; pres. 3p sing. **ámad**, Ps 99:4; pres. 3p plu. **aman**, Ps 102:15; pres. subj. 3p sing. **ámed**, Ps 99:4.
- amarellor** n. fem., “yellowish color,” from →**amariellu**, Jb 20:25.
- amariellu** adj., “yellow,” from late Iberian L. *amarëllu*, “yellowish, pale,” Ps 68:14.
- ***amargu** adj., “bitter”; plu. **amargos**, Jb 3:5.
- ***amargar** v.t., “to embitter,” from Vulgar L. *amaricare*; pret. 3p sing. **amargad**, Jb 27:2.
- amargura** n. fem., “bitterness,” Jb 23:2; plu. **amarguras**, Jb 13:26.
- ***amatar** v.t., “to kill, to extinguish,” from →***matar**; refl. v., “to burn out”;

- past ppl. plu. masc. **amatados**, Prv 2:18; pres. 3p sing. refl. **s'amátad**, Jb 18:6; pres. ppl. plu. **amatantes**, Jb 33:22.
- ***amedrar** v.t., "to cause someone to fear, to frighten," from Sp. *medroso*, "fearful" < Iberian L. **metorōsu*, cf. Old Sp. *desmedrir* (Berceo) or *esmedrir*, "to frighten," →***amedreecer**; pres. 3p sing. **amiédrad**, Ps 29:8.
- ***amedreecer** v.t., "to frighten, to intimidate," related to Old Sp. *esmedreecer* and *enmedreecer* (the latter in Pedro de Toledo's translation of Maimonides's *Guide of the Perplexed*, see *CORDE*), →***amedrar**; pres. 3p sing. with pron. 1p sing. **m'amedréced**, Jb 31:34.
- ***amenazar** v.t., "to threaten"; pres. 3p plu. **amenazan**, Ps 55:4.
- amiçtad** n. fem., "friendship," from Vulgar L. **amīcitate*, Pss 80:18, 135:4.
- ***amojar** or ***amujar** v.t., "to loose, to loosen, to weaken," from Vulgar L. **ammolliare*, "to soften," cf. Sp. *amolladas*, "loosened" (*Cid*), →***mujar**; imp. 2p sing. **amueja**, Ps 39:14; Jb 10:20; pres. subj. 3p sing. refl. **s'amújed**, Jb 38:11.
- ***amontonar** v.t., "to heap, to pile, to stack," from →*montón*; pres. 3p plu. refl. **amontónansi**, Ps 46:4.
- ***amostrar** v.t., "to show"; fut. 1p sing. **amostraré**, Jb 27:11; fut. 3p sing. with pron. 2p sing. **amostrart'ad**, Ps 45:5; imp. 2p sing. **amostra**, Ps 17:7; pres. ppl. sing. **amostrant**, Jb 36:22.
- amplu** adj., "wide," common in Arag. (*Vidal Mayor* and Juan Fernández de Heredia), also in documents from Navarre, and in *La Fazienda de Ultramar* (see *CORDE*), Ps 101:5.
- amplura** n. fem., "width," from →**amplu**, Jb 36:16.
- anzuelu** n. masc., "fishhook," from a pre-romance form **hamiciolu*, Jb 40:25.
- ***anascar** v.t., "to think, to consider, to plot, to resolve," uncertain origin, either from Arab. نُشِقْ, "to be trapped in a net or snare," or from a Celtic root through L. **ad-nascare* or similar, cf. modern Leon. *anascar* (Bierzo), "to disgust, to repel" (for discussion see Corominas, *DCECH*, ad loc.); pret. 3p sing. **anascad**, Ps 45:2.
- anca** n. fem., "hip, haunch," from Old Frank. **hanka*, prob. through Occ. or Cat. *anca*, Ps 45:4.
- ***áncora** n. fem., "anchor," learned word used in parallel with the popular *ancla*, from L. *ancōra*; plu. **áncoras**, Ru 1:13.
- andamiu** n. masc., "place to walk, path" (for the different meanings of this word in the medieval literature, see Corominas, *DCECH*, ad loc.), Ps 85:14.
- andar** v.i., "to walk," prob. from L. *ambulare* (see discussion in Corominas, *DCECH*, ad loc.), Ps 139:3.
- ***anerviar** v.i., "to fill with nerves," from Sp. *nervio*, "nerve, sinew," cf. Sp. *nerviar*, "to tie with nerves" or "to whip" (see discussion in Corominas, *DCECH*, s.v. 'nervio'); pret. 3p plu. with pron. 1p sing. **m'anerviaron**, Jb 10:8.
- angostu** adj., "narrow," Jb 41:7.
- angostura** n. fem., "narrowness, difficulty, affliction," from →**angostu**,

- Ps 118:5; Jb 36:16; plu. **angosturas**, Ps 116:3.
- ***angustia** n. fem., “affliction, distress, anxiety”; plu. **angustias**, Ps 25:17.
- ***anparar** v.t., “to protect, to defend,” from Vulgar L. **anteperare*, “to prepare a protection in front of something”; fut. 3p sing. **anpararad**, Ps 91:4; pret. 3p sing. **anparad**, Jb 38:8.
- ansia** or **anxia** n. fem., “anguish, distress, sorrow,” Ps 119:28; Eccl 5:16.
- ***ansiar** or ***anxiar** v.t., “to disturb, to trouble, to distress,” prob. from Late L. *anxiāre*, rarely used in thirteenth-century literature (it appears in *La Fazienda de Ultramar*), cf. *ansiar* in the sixteenth-century *Siddur tefillot* (see *CORDE*); pres. 3p plu. **ansiades**, or **anxiades**, Jb 19:2.
- antes** adv., “before”; **antes de**, “before,” Jb 15:32, 21:33; **antes que**, “before,” Pss 58:10 ([*antes*] elided), 129:6; Sg 2:17.
- ***aocar** v.t., “to hollow, to hollow out,” from L. *ōccare*, “to rake the land so that it becomes soft and hollow” (see discussion in Corominas, *DCECH*, s.v. ‘hueco’); pret. 3p sing. refl. **s’aocad**, Ps 109:22.
- ***aollar** v.i., “to produce oil,” from →**ollu**; pres. 3p plu. **auellan**, Jb 24:11.
- ***apalpar** v.t., “to touch, to palpate,” used in the medieval literature (including *Sendebār* and *General Estoria*), in Biblical translations (E3, E4, E6, E8), and in translations from Hebrew works (*Kuzari*, Pedro de Toledo’s *Guía de Perplejos*; see *CORDE*), cf. Judeo-Sp. *apalpar* (see García Moreno, *DHJE*, ad loc.); pres. 3p plu. **apalpan**, Ps 115:7.
- apañamiento** n. masc., “gathering,” from →***apañar**, Ps 55:16.
- ***apañar** refl. v., “to arrange, to gather”; pret. 3p plu. refl. **s’apañaron**, Ps 48:5; also **apañáronsi**, Jb 2:11; pres. 3p plu. refl. **s’apañan**, Ps 18:45; Jb 16:10; also **apáñansi**, Ps 140:3; **apáñansi**, Ps 56:7.
- ***aparexer** v.i., “to appear, to show up, to emerge,” from Late L. *apparēscēre*; fut. 3p sing. refl. **s’aparexrad**, Ps 132:18; imp. 2p sing. refl. **aparexti**, Ps 94:1.
- apart** adv., “separately, aside,” Ps 21:13.
- ***apasear** v.i., “to walk, to take a walk,” from Sp. *paso*, “step,” a variant of Sp. *pasear*, a verb attested in the Middle Ages at least in E3, E4, and in *Sumas de la historia troyana de Leomarte* (Madrid, Biblioteca Nacional de España, MS 9256, fourteenth century; see *CORDE*); imperf. 3p sing. **apaseava**, Ps 42:5.
- ***apaziguar** v.t., “to appease,” from L. *pacīficare*; refl. v. **apaziguarsi**, “to calm down, to behave peacefully,” Jb 34:9; imp. 2p sing. refl. **apazigua-t**, Jb 22:21.
- ***apiadar** →**piadar**.
- ***aplegar** v.t., “to bring closer,” from L. *applicare*; imp. 2p plu. **aplegad**, Sg 2:5; pres. 3p sing. refl. with pron. 3p sing. **apléga-sli**, Prv 29:23; pres. subj. 1p sing. **aplegui**, Ps 75:3.
- ***aplenismar** v.t., “to fill,” from →**plenismu**; refl. v., “to be full, to be perfect”; fut. 1p sing. refl., **m’aplenismarí**, Ps 19:14; pres. 2p sing. refl. **t’aplenismas**, Ps 18:26; pres. subj. 2p sing. **aplenismes**, Jb 22:3.

- ***apocar** v.t., “to diminish, to make small,” from →**pocu**; pret. 3p plu. refl. **apocáronsi**, Jb 28:4.
- apodestar** also ***podestar**. v.i., “to empower, to give power,” from L. *potestate*, “power, control, authority,” cf. Judeo-Sp. *podestar*, “to dominate, to subject,” Jb 25:2; pres. ppl. sing. **podestant**, Ps 68:28.
- ***aporidar** v.t., “to keep secret,” from Old Sp. *poridad*, “secret”; pres. 3p plu. **aporidan**, Ps 83:4; refl. **s’aporidan**, Ps 41:8.
- ***aposar** v.t., “to settle down, to lay down, to rest,” →***posar**; past ppl. sing. masc. **aposadu**, Sg 4:1; pret. 3p plu. refl. **s’aposaron**, Sg 4:1.
- ***apreecer** v.i., “to show oneself, to manifest,” from L. *apparecere*; pret. 3p sing. refl. **aprecí-s**, Ps 18:10.
- apreciamientu** n. masc., “appreciation, esteem,” from →***apreciar**, Ps 40:6.
- ***apreciar** v.t., “to appreciate, to value, to esteem,” from →**preciu**; pres. 3p sing. pass. **yed apreciada**, Jb 28:16.
- apremir** v.t., “to oppress, to humiliate,” from L. *opprimere*, used in Old Sp., Ferrara Bible and Judeo-Sp. (see García Moreno, *DHJE*, ad loc.); refl. v. **apremirsi**, “to be oppressed, to bow down, to be humiliated,” Ps 61:3; past ppl. sing. fem. **apremida**, Sg 1:7; plu. masc. **apremidos**, Ps 146:8; pres. 3p sing. **aprimed**, Ps 42:6; refl. **s’aprimed**, Ps 102:1; also **ca-s aprimed**, Ps 44:26; Prv 2:18; pres. 3p plu. refl. **s’aprimen**, Jb 38:40; pret. 1p sing. refl. **m’apremí**, Ps 35:14; also **apremi-m**, Ps 38:7; pret. 3p sing. refl. **apremí-s**, Ps 57:7.
- apresentar** v.t., “to present, to offer,” Pss 32:6, 68:23; fut. 1p sing. **apresentaré**, Ps 116:12; fut. 3p plu. **apresentarán**, Ps 72:10; Jb 20:10; pres. subj. 2p sing. **apresentes**, Ps 140:9.
- apresurar** v.t., “to hurry, to speed,” from →**presura**, meaning “hurry, rush,” in addition to “affliction, trouble,” Ps 116:11.
- ***apriscu** n. masc., “pen, sheepfold,” from Sp. *apriscar*, “to gather beasts, cattle or sheep in a pen or fold” < Vulgar L. **appressicare*, “to tight, to narrow”; plu. **apriscos**, Ps 78:70.
- ***aprodar** v.t. and v.i., “to improve, to utilize, to be useful,” from L. *prōde*, “avail, advantage,” cf. Sp. *pro*; refl. v., “to take advantage”; pres. 3p sing. refl. **s’aprodad**, Jb 34:9; pres. 3p plu. refl. **s’aprodan**, Jb 30:13; pret. 3p sing. refl. **s’aprodad**, Jb 33:27.
- aquedamientu** n. masc., “silence, quietness, calmness,” from →***aquedar**, Jb 21:13.
- ***aquedar** v.t., “to calm, to silence,” from →***quedu**; refl. v., “to be motionless, to be quiet”; past ppl. sing. masc. **aquedadu**, Jb 12:5; pres. 2p sing. **aquedas**, Ps 89:10; pres. 3p sing. **aquedad**, Prv 29:11; pres. 3p plu. refl. **s’aquedan**, Jb 3:18; pres. ppl. sing. **aquedant**, Ps 65:8.
- aquend** adv., “(from there) to this side,” an agglutination of *aquén* < Vulgar L. **eccum hinc + de*, Ps 75:9.
- ***aquexar** v.t., “to hit, to strike violently, to break,” from Vulgar L. *quassiare*, with the same meaning, cf. a different meaning in →***quexar**; pres. 1p sing. refl. **m’aquexu**, Ps 139:21.

- araña** n. fem., “spider,” Prv 30:28.
- arcu** n. masc., “archer’s bow,” Ps 78:9; Jb 41:20.
- argadar** v.t., “to trick, to mislead, to plot,” from →***argadu**, Ps 105:25.
- ***argadu** n. masc., “trick, deceit, plot,” prob. from a crossing of Vulgar L. *ergatellu*, “winch” (> Sp. *argadillo*, “winder”), and Vulgar L. **arganu*, “a kind of hoist”; the use of Sp. *argado* in *Don Quijote* may thus no longer be explained as a regressive derivative of *argadillo* (see Corominas, *DCECH*, ad loc.); plu. **argados**, Prv 1:5.
- ***argana** or ***árgana** n. fem., “wicker or reed basket,” prob. from L. *angaria*, “provision for personal transport”; plu. **arganas** or **árganas**, “a double basket, saddlebags,” cf. Cat. *arguenells*, with the same meaning (see Corominas, *DCECH*, s.v. ‘angarillas,’ ‘argania,’ and ‘árgano’), Ps 50:20.
- ***argudu** adj., “cunning, sly, wily,” from L. *argūtu*, “expressive, witty,” used in *Alexandre* and the literature of Alfonso X; plu. **argudos**, Jb 5:13.
- arma** n. fem., “weapon,” Jb 33:18, 36:12; plu. **armas**, Ps 140:8; Jb 39:21, 41:21.
- ***armadu** adj., “armed”; plu. **armados**, Ps 78:9.
- arnaciu** n. masc., “generation,” from L. *generatio* (nom.), cf. Judeo-Sp. *generancio/gerenancio*, *arnancio* (see García Moreno, *DHJE*, s.v. ‘arnancio’), and *arnásyo* (see Nehama, *DJE*, ad loc.), Jb 8:8.
- ***arradigar** v.i., “to settle, to establish oneself,” a variant of Old Sp. *arraygar*, from **arradicare* < L. *radicari*, →***derradgar**; past ppl. sing. masc. **ar[r]adigadu**, Jb 5:3.
- ***arrancar** also ***arrincar** v.t., “to tear, to break down,” uncertain origin, related to Cat. and Occ. *arrençar* (see Corominas, *DCECH*, ad loc.); fut. 3p sing. with pron. 1p sing. **m’ar[r]ancarad**, Jb 32:22; with pron. 2p sing. **ar[r]incart’ad**, Ps 52:7; fut. 3p plu. with pron. 3p sing. **ar[r]ancaral’án** (see § 7.2.6.4 for discussion), Prv 30:17; fut. 3p plu. refl. **s’ar[r]ancarán**, Prv 2:22; pret. 3p sing. **ar[r]ancad**, Jb 30:17; pret. 3p plu. refl. **s’ar[r]ancaron**, Jb 17:11.
- ***arremangar** v.t., “to roll up the sleeve or another part of a garment,” from Sp. *manga*, “sleeve”; pres. 3p sing. **arremángad**, Prv 31:17.
- ***arremeter** v.i., “to lunge, to plunge, to thrust,” from →***meter**; cond. 3p plu. refl. **ar[r]emeters’ién**, Ps 141:6.
- ***arresistar** v.i., “to reject, to oppose, to discard,” a variant of Sp. *resistir* (see *resistar* in *CORDE*); pres. ind. 2p plu. **ar[r]esistades**, Ps 14:6.
- ***arrincar** →***arrancar**.
- ar[r]incón** n. masc., “corner, nook,” from And. Arab. *rucán/arcán*, “corner” (see Corriente, *DFDAA*, s.v. *{RKN} (ركن), Cl. Arab. ركن), Ps 18:3; plu. **ar[r]incones**, 144:12; also **rincones**, Ps 144:13.
- arroyu** n. masc., “stream,” Sg 4:12; **ar[r]oyu**, Jb 38:25; plu. **arroyos**, Sg 4:13.
- art** n. masc. or fem., “trick, deceit,” Ps 72:14; **ar[t] o ar[ti]**, Ps 83:4; also **arti**, Jb 15:35.

- ***arteru** adj., “deceptive, betrayer,” from →**art**; sing. fem. **artera**, Ps 120:2.
- árvol** n. masc., “tree,” Jb 30:4.
- arzila** n. fem., “clay,” Ps 12:7.
- ***asaborcar** v.t., “to savor, to delight,” a variant of Old Sp. *saborgar*, from L. *saporicare*; pres. 1p plu. refl. **asaborcámosnos**, Sg 1:4.
- ***asacar** v.t., “to take out, to bring out,” a variant of Sp. *sacar*; pres. ppl. plu. **asacantes**, Ps 144:13; pret. 3p sing. **asacad**, Ps 45:2.
- asaetar** v.t., “to shoot, to throw arrows,” Ps 11:2; pres. 3p sing. with pron. 3p plu. masc. **asaétalos**, Ps 64:8; pret. 3p plu. **asaetaron**, Ps 64:5.
- ***asar** v.t., “to cook, to roast”; pres. 2p sing. with pron. 1p sing. **ásasmi**, Jb 6:10.
- ***asconder** v.t., “to hide, to conceal,” from L. *abscondere*; fut. 1p plu. **ascondremos**, Prv 1:11; pres. 3p plu. refl. **ascóndensi**, Ps 56:7.
- ascondichu** n. masc., “concealment, place of concealment,” from →***asconder**, with ending *-ichu* prob. from Old Occ. *escondich|escondig|escondit*, “excuse, denial” < L. *excondictu* (see *DOM*, ad loc., and Corominas, *DCECH*, s.v. ‘esconder’), Jb 40:13; also **escondichu**, Jb 31:33.
- ***asechar** v.t., “to lay an ambush, to stalk,” from L. *assectari*, “to follow constantly, to stalk,” later confused with its variant *acechar*, “to watch, to spy” (for further details on both verbs see Corominas, *DCECH*, ad loc.); pres. 2p plu. **asechades**, Ps 68:17.
- ***asentar** v.t., “to settle, to lay down, to place”; past ppl. sing. masc. **asentadu**, Sg 4:1; pres. 3p sing. **asienta**, Ps 65:11; pret. 3p plu. refl. **que-s asentaron**, Sg 4:1.
- ***aseñar** v.t., “to signal, to mark as a signal or flag,” a variant of Old Sp. *señar*, from L. *signare*, →*seña*, →*señal*; fut. 1p plu. **aseñaremos**, Ps 20:6.
- ***asetar** v.t., “to fence, to encircle,” from Sp. *seto*, “fence, barrier, wall” < L. *sæptu*; past ppl. sing. fem. **asetada**, Sg 7:3.
- así** adv., “thus, this way,” Pss 65:10, 90:12.
- ***asir** v.t., “to seize, to catch,” from Sp. *asa*, “handle”; pres. 3p sing. **ásed**, Jb 18:9.
- ***asmar** v.t., “to estimate, to consider, to evaluate,” from Vulgar L. *adæstīmare*; pres. 3p sing. **ásmad**, Ps 112:5.
- ***asofrir** also ***asufrir** v.t., “to put, to hold, to straighten,” from L. *sufferre*, “to put, to hold” (see Sachs, “Fragmento de un estudio,” 223), cf. Judeo-Sp. *asofrir* (see García Moreno, *DHJE*, ad loc.); past ppt. plu. masc. **asofridos**, Ps 20:9; pres. 3p sing. **asúfred**, Ps 146:9.
- ***asomar** v.i., “to appear, to show oneself”; pres. 3p sing. **asómad**, Jb 10:22; pres. ppl. sing. **asomant**, Sg 2:9; pret. 2p sing. **asomest**, Jb 10:3.
- ***asoplar** v.i., “to blow, to puff”; pres. 3p sing. **asóplad**, Ps 10:5; pres. subj. 3p sing. **asópled**, Sg 2:17; pret. 3p sing. pass. **fud asopladu**, Jb 20:26.
- asufrienza** n. fem., “support, backing,” from →***asofrir**, Ps 110:2.
- ***asufrir** →***asofrir**.

- ***asuruendar** v.t., “to delay,” from →**asuruenu**; pres. 3p plu. **asuruendan**, Jb 24:6.
- asuruenu** adj., “late,” a variant of Sp. *seruendo* and *serondo*, from L. *serōtīnu*, Jb 29:23.
- atal** →**tal**.
- ***atemar** v.t., “to end, to finish,” from Arab. **ف**, “to end, to finish,” and related to H. **א**, “end”; pres. 3p plu. **ateman**, Ps 64:7; pret. 3p sing. refl. **s’atemad**, Ps 12:2.
- ***atender** v.t., “to extend, to expand, to incline,” either from Sp. *tender*, or from L. *attendere*, “to expand (the attention)”; pres. 3p sing. refl. **s’atiénded**, Jb 15:29; pres. 3p plu. **atienden**, Ps 55:4; pres. subj. 2p sing. **atiendas**, Ps 141:1; pres. subj. 3p plu. **atiendan**, Ps 140:11; pret. 3p plu. **atendiron**, Ps 21:12.
- atol[l]er** →***toller**.
- ***atorcar** refl. v., “to fall, to trip over,” prob. related to Sp. (Burgos) *entorcarse*, “to have one’s beasts fall into a pit or abyss, to get a carriage stuck in a hole,” from Sp. (Burgos, Santander, Álava) *torca*, “hole, abyss” (see Corominas, *DCECH*, s.v. ‘torca’), cf. *atuercan* in Alba Bible; pres. 3p plu. refl. **s’atuercan**, Ps 17:5.
- ***atorcedor** n. masc., “one who bends or twists something,” from →**atorcer**; plu. **atorcedores**, Ps 101:3.
- atorcer** v.t., “to bend, to twist,” from Vulgar L. **torcere*, Jb 24:4; pres. 3p sing. refl. **ca·s atuérced**, Ps 73:21; pres. 2p plu. **atorcedes**, Ps 62:4; Jb 21:27; pres. ppl. plu. **atorcientes**, Ps 40:5; pret. 1p sing. **atorcí**, Jb 23:11; refl. **atorci·m**, Ps 38:7; pret. 3p plu. **atorcion**, Ps 119:69.
- atorcimientu** n. masc., “bend, turn, inclination,” from →**atorcer**, Ps 55:23; plu. **atorcimientos**, Ps 101:3.
- ***atorgar** v.t., “to accord, to accept, to agree,” from Vulgar L. **auctoricare*, used in Old Sp. and Judeo-Sp. (see Nehama, *DJE*, and García Moreno, *DHJE*, ad loc.); pres. 3p plu. **atorgan**, Pss 49:14, 62:5.
- atornança** n. fem., “return,” from →***tornar**, Ps 126:1.
- ***atristar** v.t., “to sadden”; pres. 3p plu. **atristan**, Ps 56:6; pret. 3p sing. refl. **atristá·s**, Jb 30:25.
- avdaglu** n. masc., “dwelling, residence,” semi-learned result of L. *habitaçĭlu*, “dwelling,” Ps 49:15.
- aver** n. masc., “belongings, goods, property,” Eccl 5:9.
- ***avorrecer** →***aborrecer**.
- avrigar** refl. v., “to be sheltered, to be protected,” with refl. pron. 1p sing. **avrigarmi**, Ps 84:11.
- ***ayapa** n. fem., “derision,” unknown etymology; plu. **ayapas**, Jb 17:2.
- ayuda** n. fem. “help,” Ps 17:14, 32:8, 33:18, 83:9; Jb 36:7.
- ayuntamientu** n. masc., “grouping, set,” from →***ayuntar**, Ps 58:2.
- ***ayuntar** v.t., “to put together, to join”; pres. 2p sing. **ayuntas**, Jb 14:17; pres. 3p sing. **ayúntad**, Ps 50:19; pass. **yed ayuntadu**, Ps 94:20; pres. ppl. plu. **ayuntantes**, Jb 13:4; pret. 3p sing. pass. **fud ayuntada**, Ps 122:3; pret. 3p plu. refl. **ayuntáronsi**, Ps 119:69.

- ***az** n. fem., “row (of people or things aligned),” from L. *acīe*, “edge, cutting edge, battle line”; plu. **azes**, Jb 24:11.
- ***azear** v.t., “to align or to order in rows,” from →***az**, this verb does not seem to be found anywhere else; pres. ppl. sing. **azeant**, Prv 30:27.
- ***azedexer** v.t., “to sour, to embitter,” cf. Old Sp. *azedo* and *azedoso*, “sour, acid,” from L. *acetu*, “vinegar”; pret. 3p sing. refl. **azedexí-s**, Ps 73:21.
- azereñu** adj., “of steel, similar to steel,” from →**azeru**, Jb 6:12, 20:24.
- azeru** n. masc., “steel,” Jb 20:24, 40:18.

Note that many words starting with ⟨v⟩ in Modern Spanish orthography might have been transcribed with ⟨b⟩, according to the table and explanations given in “Notes on transliteration, conventions, translation, and sources” at the beginning of this book concerning the transcription of ⟨ḅ⟩ with *dageš*, ⟨ṽ⟩ with *rafe*, and ⟨ḇ⟩ with neither of these.

- bafu** n. masc., “steam, vapor, mist,” cf. *bafo* in Old Sp. and *bafo/bafu* in Judeo-Sp. (see Corominas, *DCECH*, s.v. ‘vaho’), Ps 119:83.
- bal** n. masc. or fem., “valley,” apocopated form of Sp. *valle*, used in Berceo, *Alexandre*, and other thirteenth-century texts, Ps 84:7.
- baldi** in the compound adv. *en baldi*, “in vain, for nothing,” from Arab. باطل, “vain, useless,” Ps 119:86.
- banidad** n. fem., “vanity,” Eccl 1:2; in the compound adv. **a banidad**, “in vain,” Ps 139:20; plu. **banidades**, Prv 28:19; Eccl 1:2.
- barajar** v.i., “to quarrel, to fight,” uncertain origin, Jb 40:2; pres. ppl. plu. **barjantes**, Ps 35:1; pret. 1p sing. **barajé**, Ps 95:10.
- ***barón** →***varón**.
- bar[r]agán** n. masc., “brave or courageous man,” uncertain origin, common in Judeo-Sp., Pss 45:4, 52:3.
- basallía** n. fem., “generosity, magnanimity,” *vasallia* also used in Juan Fernández de Heredia’s *Libro de actoridades* (see *CORDE*), cf. meaning of Occ. *vasalatge*, “qualités qui caractérisent un chevalier, conduite chevaleresque, bravoure” (see *DOM*, ad loc.), Jb 10:3.
- basura** n. fem., “garbage,” from Vulgar L. **versūra*, “act of sweeping,” Ps 83:11.
- bava** n. fem., “slobber”; in the expression **bava de uevu**, “egg white,” Jb 6:6.
- baziadura** n. fem., “the act of emptying, evacuation,” from →***baziar**, Jb 37:10.
- ***baziar** v.t., “to empty, to pour,” from Old Sp. *vazío*, “empty” < Vulgar L. *vacīvu*; imperf. 3p sing. **baziávad**, Jb 29:6; pres. subj. 2p sing. **bazies**, Ps 141:8; pret. 3p sing. pass. **fud baziadu**, Ps 45:3.
- ***bedar** v.t., “to ban, to forbid,” from L. *vētare*; imperf. 3p plu. refl. **si bedavan**, Jb 29:9; pres. 2p sing. **biedas**, Jb 15:4; pres. 3p sing. refl. **bieda-s**, Ps 49:9; also **no-s biédad**, Jb 42:2; pret. 3p sing. **bedad**, Jb 28:11.
- bedegamri** n. masc., “hellebore (a plant), poisonous substance made

- from hellebore, poison," from L. *medicāmine*, "drug, remedy," Jb 6:4.
- ***beder** →**veder**.
- beilla** n. fem., "vigil," from L. *vīgilia*, cf. Sp. *vela*, Ps 141:3.
- ***bellar** v.t., "to look out, to watch over," from L. *vīgilare*; pres. subj. 3p plu. **bellen**, Ps 61:8.
- beluntad** n. fem., "will," from L. *voluntate*, Pss 17:9, 27:12, 105:22; Jb 6:11, 19:17; Prv 29:10, 29:11; plu. **beluntades**, Ps 139:17.
- ***bena** n. fem., "vein"; plu. **benas**, Jb 17:16, 30:17.
- benadura** n. fem., "instrument used to hunt, trap, snare," from →***benar**, Ps 66:11; Jb 19:6.
- benaju** n. masc., "torrent, swift river or stream," from →***bena**, cf. Sp. *venajo* (*fuero* of Úbeda, thirteenth century; see *CORDE*), Ps 69:3.
- ***benar** v.t., "to hunt," used up until the thirteenth century, from which Old Sp. *venador*, "hunter"; pres. subj. 3p sing. with pron. 3p sing. masc. **bénedlu**, Ps 140:12.
- ***bencer** v.t., "to beat, to overcome"; fut. 1p sing. **bençré**, Jb 10:7; past ppl. sing. masc. **bencidu**, Ps 109:7.
- ***benir** v.i., "to come, to arrive, to happen"; fut. 3p sing. **bernad**, Jb 22:21; imperf. subj. 2p plu. **binésedes**, Jb 17:10; pres. 3p plu. **bienen**, Jb 30:14; pret. 3p sing. **bined**, Ps 44:18.
- ***bentar** v.t., "to smell, to blow (the wind)," from →**bientu**, →***abentar**; pres. 3p sing. **biéntad**, Jb 39:25.
- berd** adj., "green, tender (a plant)," Ps 58:10.
- berduga** n. fem., "grass, verdure," prob. from L. **virguta* < *virgulta*, plu. of *virgultu*, "(green) sprout," cf. Sp. *verdugo*, "green small branch or stick" (see Corominas, *DCECH*, ad loc.), Jb 39:8.
- ***berija** n. fem., "the inferior part of the abdomen close to the sex organs, pubis," from L. *vīrīlia*, "male sex organs"; plu. **berijas**, Jb 40:16.
- bevdura** n. fem., "drink," Prv 31:4.
- ***bever** 1. v.t. and v.i., "to drink"; fut. 3p plu. **bevrán**, Jb 5:5; pres. 3p sing. **béved**, Jb 39:24. 2. n. masc., "drink"; plu. **beveres**, Ps 102:10.
- ***bez** n. fem., "time, occasion"; plu. **bezés**, Ps 79:12; Jb 19:3.
- bida** n. fem., "life, lifetime," Pss 38:20, 89:48.
- bidriu** n. masc., "glass," Jb 28:17.
- bien** adv., "well, right," Ps 89:3.
- bientu** n. masc., "wind," Jb 37:10, 37:22.
- bierven** →**vierven**.
- ***biervu** n. masc., "word, speech"; plu. **biervos**, Ps 58:2; Jb 11:2, 41:4; also **bierva**, "speech," from L. plu. *vērba*, "words," Jb 11:4.
- binu** n. masc., "wine," Ps 75:9.
- bivra** n. fem., "viper," from L. *vīpēra*, cf. Old Occ. and Cat. *vibra/vipra/vipera*, Sp. *víbora/bívora*, Ps 91:13; plu. **bivras**, Jb 20:16.
- biyel** interj., "hopefully, I wish," expresses a great desire for something to happen or to have happened, prob. from H. בִּי אֱלֹהִים, "I beg you God, I supplicate," Ps 119:5; Jb 3:16.
- ***blancu** adj., "white, bright, shiny," from Old Ger. *blank*, "bright, shiny"; fem. **blanca**, Sg 7:5.

- blancura** n. fem., “whiteness,” from →***blancu**, Jb 41:24.
- boca** n. fem., “mouth,” Ps 10:7.
- boda** n. fem., “wedding,” from L. *vōta* (neut. plu.), “vows,” Ps 78:63.
- boladidia** n. fem., “bird,” cf. Old Sp. *uolatilia*, from L. *volatilia* (neut. plu.), “birds,” Ps 11:1.
- bonu** adj. “good, right,” Ps 110:3.
- bos** →**vos**.
- bostru** poss. adj. 2p plu. for sing. masc. object, “your,” Ps 11:1.
- ***brasa** n. fem., “ember, hot coal,” uncertain origin; plu. **brasas**, Sg 8:6.
- ***buey** n. masc., “ox,” from L. *bōve*; plu. **bueyes**, Ps 144:14.
- ***buscar** v.t., “to search, to look for,” uncertain origin; cond. 3p plu. with pron. 1p sing. **buscarm’ién**, Jb 7:21; imperf. 3p plu. **buscavan**, Ps 78:34.
- ***bux** n. masc., “box shrub or tree, boxwood,” a variant of Old Sp. *box*; plu. **buxes**, Sg 1:17.
- ca** conj., “because, since,” Pss 12:2 (3), 47:10, 56:2, 118:10; Jb 6:10, 10:7, 11:6, 39:17, 42:2; **ca**, Jb 23:14, 27:3, 31:34; with pron. 1p sing. **ca-m**, Ps 30:2; with refl. pron. **ca-s**, Pss 44:26, 73:21, 90:10; Jb 33:12; Prv 2:18.
- ***cabaña** n. fem., “hut”; plu. **cabañas**, Ps 65:13.
- cabeçón** n. masc., “head, chief, leader,” (see Kasten and Cody, *TDMS*, ad loc.), from Sp. *cabeça/cabeza*, “head,” Ps 110:6.
- cabellu** n. masc., “hair, hair on the head,” from L. *capillu*, Sg 7:6.
- cabestru** n. masc., “halter,” Jb 30:12, 41:5; **cabestru**, Ps 32:9.
- ***cabrafigu** n. masc., “the fruit of the wild fig tree,” from L. *caprīficu*; plu. **cabrafigos**, Ps 78:47.
- ***cabrievalu** n. masc. “goat, billy goat,” prob. from L. *capreōlu*, “fawn,” with /ō/ > /’wa/ (Arag.?) ; plu. **cabrievalos**, Jb 39:1.
- cabu** n. masc., “extremity, termination, end,” from L. *caput*, “head,” Jb 29:25; plu. **cabos**, Jb 18:2.
- cada** adj., “each, every,” Jb 17:6; also **cad**, Ps 101:8; **cad’unu**, “each one, everyone,” Ps 87:5; **cada quien**, “each one, everyone,” Ps 62:13; Jb 37:7.
- ***cadena** n. fem., “chain”; plu. **cadenas**, “chains, shackles, fetters,” Ps 149:8.
- cal** n. fem., “lime,” Jb 13:27.
- ***calcañar** n. masc., “heel”; plu. **calcañares**, Ps 56:7.
- calladura** n. fem., “action or result of being quiet,” from →***callar**, Ps 22:3.
- ***callar** v.i., “to shut up, to keep quiet,” from Vulgar L. **callare*, “to go down, to lower the voice”; gerun. **callandu**, Ps 39:3; imp. 2p plu. **callad**, Jb 21:5; pres. ppl. **callant**, Ps 62:2; pret. 1p sing. **callé**, Jb 30:20; pret. 3p plu. **callaron**, Ps 35:15.
- ***camiadura** n. fem., “change, shift,” a variant of Old Sp. *camiamiento*, from →**camiar**; plu. **camiaduras**, Jb 3:5.
- camiar** v.t., “to change, to shift,” from L. *cambiare*, the form *camiar* predominates until the beginning of the fourteenth century (cf. Corominas, *DCECH*, ad loc.), cf. Occ. *camjar*, Ps 46:2; fut. 3p sing. refl. **no-s camiarad**, Jb 27:6.
- camrón** n. masc., “thorny shrub or

- tree," from L. *cabrōne*, "bumblebee," Ps 58:10.
- ***canal** n. masc., "canal, gutter"; plu. **canales**, Ps 42:8; Sg 1:17.
- cancu** n. masc., "canticle," from L. *cantīcu*, with elimination of the post-tonic vowel > **cantcu* > *cancu*, Ps 46:1 (2); plu. **cancos**, Ps 32:7.
- canpu** n. masc., "field, countryside, land," Prv 31:16; plu. **canpos**, Pss 50:11, 96:12.
- ***cansar** v.t., "to tire someone"; refl. v. "to be tired"; pres. 3p sing. refl. **si cánsad**, Ps 68:10.
- cantavlena** n. fem., "musical instrument," also prob. "dancing circle" or "dance with a choir," from →**cantar**, also used in E5, E19 and Evora, prob. related to Old Sp. (Berceo) *cantilena*, "song" < L. *cantīlēna*, Sg 7:1.
- cantar** 1. v.t., "to sing, to play a musical instrument," Ps 65:9; imp. 2p plu. **cantad**, Ps 32:11; pres. 3p plu. **cantan**, Ps 71:23. 2. n. masc., "song, poem," Ps 88:1; Sg 2:12.
- çaraça** n. fem., "hail, frost," cf. Astur. (Alto Aller) *zaraza*, not to be confused with Sp. *zarazas* and Judeo-Sp. *zarazas/sarasas*, "poisonous paste used to kill animals" (see García Moreno, *DHJE*, and Corominas, *DCECH*, ad loc.), Jb 38:29.
- carcoma** n. fem., "woodworm," Jb 13:28.
- cardu** n. masc., "thistle," Jb 30:7.
- ***cargar** v.t., "to load, to carry," from Vulgar L. *carricare*; past ppl. plu. masc. **cargados**, Ps 144:14; pres. 2p sing. **cargas**, Jb 39:11.
- cármez** n. masc., "red, vermilion," from Arab. *قمرز*, cf. Old Leon. (tenth century) *qármez*, (see Corominas, *DCECH*, s.v. 'carmín'), Sg 7:6.
- carneru** n. masc., "ram," Ps 118:16; plu. **carneros**, Ps 50:13.
- ***carpedura** n. fem., "scratch, slit," from →***carpir**; plu. **carpeduras**, Ps 65:11.
- ***carpir** v.t., "to scratch, to split"; pres. 3p sing. **cárpēd**, Jb 16:13; pret. 2p sing. with pron. 3p sing. fem. **carpistla**, Ps 60:4.
- ***carrera** n. fem., "road, path, way," from Sp. *carro*; plu. **carreras**, Ps 125:5.
- carta** n. fem., "written document," Ps 87:6.
- casa** n. fem., "house, home," Ps 68:7.
- ***castigar** v.t., "to admonish, to punish"; imp. 2p sing. **castiga**, Ps 90:12; pres. 3p sing. **castígad**, Ps 138:6; pass. **yed castigadu**, Jb 33:19.
- castigueriu** n. masc., "penalty, admonition, amendment," cf. Judeo-Sp. *castiguerio*, and fifteenth-century translations of Hebrew works into Sp. (see *CORDE*), Jb 37:13, 40:2.
- ***catar** v.t., "to observe, to pay attention, to examine," from L. *captare*, "to try to seize"; imp. 2p sing. **cata**, Ps 37:37; fut. 1p sing. **cataré**, Ps 119:117; fut. 2p sing. **catarás**, Ps 37:10; pres. 1p sing. **catu**, Ps 142:5; pres. 2p sing. **catas**, Jb 39:1; pres. 3p plu. **catan**, Ps 56:7; pres. subj. 1p sing. **cati**, Jb 31:1; pret. 1p sing. **caté**, Jb 32:12; pret. 3p sing. **catad**, Jb 20:9.
- ***cativar** v.t., "to captivate, to imprison"; pres. 3p sing. **catívad**, Jb 20:28.
- cativeriu** n. masc., "captivity," Ps 85:2; Jb 42:10.

- ***cegar** v.t., “to blind,” from L. *caecare*;
pres. 3p plu. **ciegan**, Jb 17:5; pret. 3p
plu. **cegaron**, Ps 69:4.
- celada** n. fem., “ambush,” from
→***celar**, Jb 37:8.
- celamientu** n. masc. “concealment,
secret,” from →***celar**, cf. →**ence-**
lamientu, Ps 48:15; plu. **celamientos**,
Pss 46:1 (2), 90:8.
- ***celantiu** n. masc., “concealer,” from
→***celar**; plu. **celantios**, Ps 26:4.
- ***celar** v.t., “to hide, to conceal”; pret.
3p plu. refl. **si celaron**, Prv 30:18.
- centella** n. fem., “spark,” Jb 18:5; plu.
centellas, Jb 5:7, 41:11.
- cepu** n. masc., “clamp,” Jb 13:27.
- ***cercillu** n. masc., “earring, tendril,”
from L. *circellu*, “circle, ring”; plu.
cercillos, Sg 1:10.
- ***cercar** →***acercar**.
- cercu** n. masc., “circle, orbit, contour,”
Ps 19:7; Jb 15:24, 22:14; Sg 7:3; plu. **cer-**
cos, Sg 7:2.
- cerneja** n. fem., “lock of hair, bangs,”
from Vulgar L. **cerničula*, Sg 4:1, 7:6;
plu. **cernejas**, Sg 5:2.
- cerner** v.i., “to release pollen (the
plants and flowers),” used in a **cerner**,
“budding, in early stages of develop-
ment (the fruits),” cf. Sp. *en cierne(s)*,
Sg 2:13.
- ***cerrar** v.t., “to close, to lock, to seal,”
from L. *serare*; past ppl. sing. masc.
cerradu, Sg 4:12; pres. 3p sing. **ciérrad**,
Jb 33:16; pret. 3p sing. **cerrad**, Ps 77:10.
- ***céçped** or ***céçpedi** n. masc., “clod,
glebe, piece of soil,” from L. *caespīte*,
Sp. *céspede* (old) or *césped*; plu. **céç-**
pedes, Jb 38:38.
- ***chuslear** or ***chuxlear** v.t., “to whis-
per,” prob. related to Old Sp. *chuchear*,
and *chucheador* (see Corominas,
DCECH, s.v. ‘cuchichear’); pres. 3p plu.
chuslean or **chuxlean**, Ps 41:8.
- cienu** n. masc., “silt, mud,” Pss 40:3,
69:3; Jb 8:10.
- ciertu** adj., “certain, true,” Jb 23:3; **de**
ciertu, “certainly,” Jb 1:11, 14:16, 17:2.
- cigoña** n. fem., “stork,” from L. *cicōnia*,
cf. Sp. *cigüeña*, Jb 39:13.
- cintu** adj., “narrow, tight,” from L.
cinctu, past ppl. of *cīngĕre*, “to gird, to
belt, to encircle,” Sp. *ceñir*, Prv 30:31.
- civdad** n. fem., “town, city,” Ps 72:16.
- civera** n. fem., “grain,” from L. *cībaria*,
“food, victuals,” Ps 72:16.
- civu** n. masc., “food, fodder,” a variant
of Old Sp. *cevo/cebo*, and related to
Sp. *cevada/cebada*, “fodder (Old Sp.),
barley,” from L. *cību*, “food, nourish-
ment,” Jb 6:5.
- claridad** n. fem., “clarity, brightness,
resplendence,” Pss 89:45, 166:4; plu.
claridades, Jb 3:9, 41:22.
- claru** adj., “clear, bright, radiant,” Sg
5:10.
- ***cobdiciar** also ***covdiciar** v.t., “to
covet,” from →**covdicia**; pres. 3p sing.
cobdíciad, Jb 27:8; pres. subj. 2p sing.
covdicies, Jb 36:20; pres. ppl. sing.
covdiciant, Prv 1:19; pret. 3p sing.
cobdiciad, Ps 84:3; also **covdiciad**, Ps
63:3.
- ***cobrir** also ***cubrir** v.t., “to cover, to
coat”; fut. 3p plu. refl. **si cobrirán**,
Ps 65:14; past ppl. **cubierto**, Ps 68:14;
pres. 3p sing. **cóbred**, Jb 38:34; refl.
cubre-s; pres. 3p plu. with pron. 3p
sing. masc., **cúbrenlu**, Jb 40:22; pret.
2p sing. with pron. 1p sing. **cobristmi**,

- Jb 10:8; also **cubris**[t]mi, Ps 139:13; pret. 3p plu. pass. **furon cobiertos**, Ps 80:11.
- cochilla** n. fem., “the blade of any cold steel,” from →***cuchiellu**, Jb 20:2; also **cuchiel**[l]a, Jb 39:23.
- ***cocintar** also ***concintar**. v.t., “to conceive,” prob. a crossing from Sp. *encinta*, “pregnant,” < L. *incincta* (on the origin and meaning of this word, see Corominas, *DCECH*, ad loc.), and Sp. *concebir*, “to conceive”; past ppl. sing. masc. **cocintadu**, “conceived,” Jb 3:3; pret. 3p sing. refl. **si concintad**, Ps 51:7.
- ***coger** v.t., “to take, to seize, to harvest,” from L. *colligĕre*; pres. 3p plu. with pron. 3p sing. fem. **cuĕgenla**, Ps 80:13; pret. 1p sing. **cogĭ**, Sg 5:1.
- cogolmu** n. masc., “heap, height,” from L. *cŭmŭlu* > Sp. *colmo*, crossed with *cogollo*, “top of the pine, head,” Jb 21:32.
- coita** n. fem. “worry, affliction, distress, pain,” from Old Sp. *coitar/cuitar*, →***cuchar**, Ps 35:15; also **cuita**, Jb 30:13.
- ***colar** v.t., “to strain, to pass a liquid through a strainer”; pres. 3p plu. refl. **cólansi**, Jb 36:27.
- ***colmiellu** n. masc., “tooth, incisor, tusk,” from Vulgar L. *collŭmĕllu*; plu. **colmiellos**, Prv 30:14.
- ***color** n. masc., “color”; plu. **colores**, Prv 31:21.
- coluvru** →**culuvru**.
- com** →**cum**.
- comedir** v.t., “to think, to consider, to conceive,” Jb 15:35; pret. 1p sing. **comedĭ**, Ps 66:8.
- comer** 1. v.t., “to eat,” Jb 6:6, 24:9; fut. 3p plu. **comrán**, Ps 22:30. 2. n. masc., “food, meal,” Ps 69:22; Jb 3:24, 6:7, 28:5.
- ***complidu** adj., “perfect, excellent, complete,” from →**complir**; fem. **complida**, Sg 7:1.
- complimentu** n. masc., “compliance, fulfilment, satisfaction,” from →**complir**, Ps 50:2; Jb 15:29; also **cumplimentu**, Sg 5:12.
- complir** v.t. and v.i., “to fulfill, to accomplish, to achieve, to be enough, to be completed,” Jb 20:22, 20:23; also ***cumplir**; pres. 3p sing. **cúmpled**, Jb 23:14; pres. ppl. sing. **cumpliant**, Ps 57:3; pres. subj. 3p sing. **cúmplad**, Ps 138:8; pret. 3p sing. **cumplid**, Ps 77:9; pret. 3p plu. refl. **si com**[p]liron, Jb 1:5.
- comta** n. fem., “sum, calculation, amount,” cf. Old Occ. *comtar*, “to count, to calculate” and *comte*, “sum, calculation” (see *DOM*, ad loc.), Ps 139:17; Jb 22:12.
- con** prep., “with,” Pss 31:10, 32:8, 33:3, 42:5, 45:15; 51:7; 51:9, 63:6, 68:7, 68:31, 73:12, 74:5, 89:3, 104:3, 119:83, 149:8; Jb 6:10, 15:27, 20:20, 21:13, 40:31; Prv 30:32, 31:19; Eccl 5:16; **con**, Pss 68:14, 78:9; Jb 15:26; followed by pron. 1p sing. **conmigu**, →**mi** 2; followed by pron. 2p sing. **contigu**, →**ti** 1.
- ***concintar** →***cocintar**.
- conduchu** n. masc., “victuals, supply of food,” from L. *conductu*, Jb 6:6.
- ***conecer** v.t., “to know, to recognize,” from Vulgar L. *conōscĕre*, with contamination from verbs ending in *-ecer*, cf. Judeo-Sp. *conecer/coneser*,

- Cat. *conèixer*, Port. *conhecer*; pres. 3p sing. **conéced**, Jb 34:19; pass. **yed** [...] **conecidu**, Prv 31:23.
- conlodar** v.t., “to praise,” a variant of Old Sp. *conloar*, from Old Sp. *loar/lodar/laudar*, *conloar* also used in RAH and in the sixteenth-century *Siddur tefillot* (see *CORDE*), Ps 147:1.
- conmigu** → **mi 2**.
- ***conomrar** v.t., “to give a name, to name with, to nickname,” cf. Old Sp. *connombrar* or *conombrar*; fut. 1p sing. **conomraré**, Jb 32:21; pres. 3p plu. **conomran**, Ps 139:20.
- compaña** n. fem., “company, group of people,” Pss 42:5, 55:15, 56:1, 58:2, 64:3, 68:11, 68:28, 74:19, 75:3, 84:8 (2), 111:1, 140:10; Jb 15:34, 16:7; **compaña**, Ps 68:31; plu. **compañas**, Pss 68:22, 119:61.
- ***compañeru** n. masc., “one of the members of the company or group of people, companion,” from →**compaña**; plu. **compañeros**, Ps 45:8; Jb 40:30, 42:10.
- conponer** v.t., “to compose, to shape, to form”; refl. v., “to get prepared, to get ready, to spruce up”; fut. 3p sing. refl. **si conponrad**, Ps 89:22; imp. 2p sing. refl. **conponti**, Jb 22:21; pres. 2p sing. **conpones**, Ps 65:10; pres. 3p sing. refl. **si conpóned**, Jb 22:2; pres. subj. 3p sing. refl. **conponga-s**, Ps 141:2; pret. 3p sing. with pron. 3p sing. masc. **conpúsedlu**, Jb 31:15.
- conpostura** n. fem., “composition, foundation,” from →**conponer**, Ps 80:16.
- ***consejar** → ***aconsejar**.
- conseju** n. masc., “council, assembly,” Rut 3:11; **conseju**, “piece of advice, opinion,” Jb 6:13.
- ***consumar** v.t., “to dissolve, to get rid of”; fut. 2p sing. with pron. 3p plu. masc. **consumarlosás**, Ps 144:6; pret. 3p sing. with pron. 3p plu. masc. **consumadlos**, Ps 18:15.
- contenta** n. fem., “trouble, difficulty, plight,” a variant of Sp. *contienda/contienda*, “contest, dispute, trouble, difficulty,” with non-etymological /t/ in the last syllable (prob. either hypercorrection or contamination of L. *contentione*), Jb 6:2.
- contigu** → **ti 1**.
- ***contorcer** refl. v., “to turn around, to twist, to wriggle,” from Sp. *torcer*, →**atorcer**; pret. 3p sing. refl. **contorcís**, Ru 3:8.
- coraçón** n. masc., “heart,” Ps 25:17.
- corçu** n. masc., “roe deer, roebuck,” Sg 2:9.
- cormanu** n. masc., “cousin, close relative,” Ps 55:14; plu. **cormanos**, Ps 31:12, 88:9; **cormanos**, Jb 19:14.
- cornejal** n. masc., “corner, angle,” from L. *cornicūlum*, “horn,” Ps 18:3 (paronomasia with H. קַרְקַר).
- cornudu** adj., “with horns, horned,” from L. *cornūtu*, Ps 69:32.
- ***corredura** n. fem., “an overflowing liquid, a falling down liquid,” from →**correr**; plu. **cor[r]eduras**, Jb 20:28.
- correr** v.i., “to run, to flow (a liquid), to pour,” Ps 90:5; also **cor[r]er**, Ps 63:11, Jb 10:10, 28:4, 28:11; pres. 3p sing. pass. **yed cor[r]idu**, Jb 28:2; pres. 3p sing. **cór[r]ed**, Ps 73:9; also **córrred**, Ps 77:3; pres. 3p plu. **cor[r]en**, Jb 3:24; pret. 3p plu. **cor[r]iron**, Ps 77:18.

- cosa** n. fem., “thing, matter,” Pss 41:9, 64:4, 101:3; **por cosa**, “due to, because of,” Pss 45:5, 110:4; Eccl 3:18.
- ***coslança** n. fem., “consolation, comfort,” either from →***coslar** or from L. *consolantia*; plu. **coslanças**, Jb 15:11.
- ***coslar** v.t., “to comfort, to console,” a variant of Sp. *consolar*, from L. *consolari*; fut. 3p sing. **coslarad**, Ps 135:14.
- ***cospigar** v.t., “to tread or step heavily, to trample,” prob. from onomatopoeia *kosk-*, “the sound of a heavy blow or hit” (cf. Sp. *coscorrón*, “a hit on the head,” *cuesco*, “blow or hit,” and Old Navarro-Arag. *koska*, “bump”; see Corominas, *DCECH*, s.v. ‘coscorrón’ and ‘cuesco’), plus Sp. *pisar* < Vulgar L. *pīnsare*; pret. 2p sing. **cospigest**, Ps 119:118.
- ***cotmejar** v.t., “to vilify, to insult, to revile,” from L. *contūmēliare*; pres. ppl. sing. **cotmejant**, Ps 44:17.
- covdicia** n. fem., “greed,” from Late L. *cūpīditia*, Ps 39:12; Jb 20:20; Prv 1:19.
- ***covdiciar** →***cobdiciar**.
- ***coxquear** v.i., “to limp, to hobble,” prob. a crossing of Old Sp. *coxear* < L. *coxigare* and Sp. *renquear* (see discussion in Corominas, *DCECH*, s.v. ‘cojo’), →***cuexu**; pres. 3p plu. **coxquean**, Ps 18:46.
- ***crecer** v.i., “to grow”; pres. 3p sing. **créced**, Jb 14:9; pres. 3p plu. **crecen**, Jb 39:4; pres. subj. 3p plu. **crescan**, Ps 58:10.
- criador** n. masc., “creator, maker,” from →***criar**, Jb 31:15.
- ***criar** v.t., “to create, to raise, to educate”; pres. 3p plu. pass. **son criados**, Jb 26:5; pret. 2p sing. **criest**, Ps 90:2; pass. **fust criadu**, Jb 15:7; pret. 3p sing. refl. **si criad**, Jb 31:18.
- criatura** n. fem., “creation, creature,” from →***criar**, Jb 10:3; Prv 30:25; plu. **criaturas**, Ps 104:24.
- ***cuajar** v.t., “to curdle, to clot,” from L. *coagulare*; pres. 3p sing. refl. **cuaja-s**, Jb 38:31; pret. 2p sing. **cuajest**, Jb 10:10.
- cuand** conj., “when,” Pss 10:4, 12:9, 16:8, 22:9, 49:19, 65:10, 75:3, 99:4, 102:1, 107:30; Jb 20:7, 27:8 (2), 31:25, 31:26, 37:20, 38:40, 39:24, 40:23; also **cuandu**, Ps 91:9; **cuand**, Jb 1:5; **cuand**, Ps 50:15.
- cuant** adv., used in **cuant más**, “the more, all the more,” Ps 68:9; **cuant a más**, Jb 28:17.
- cuartu** adj., “fourth,” Prv 30:18.
- ***cubrir** →***cobrir**.
- ***cuchar** v.i., “to put someone in trouble, to afflict, to mortify,” a variant of Old Sp. *coitar/cuitar*, from Old Occ. *coitar/cochar* (see Corominas, *DCECH*, s.v. ‘cuita’), →**coita**, the form ***cuchar** either is the direct result from Vulgar L. **cōctare*, or has been borrowed from Old Occ. *cochar*; pres. ppl. sing. **cuchant**, Ps 37:12.
- cuchiel**[1]a →**cochilla**.
- ***cuchiellu** n. masc., “knife,” from L. *cūltĕllu*; plu. **cuchiellos**, Prv 30:14.
- cuchiellu** n. masc., “cuckoo,” diminutive of Sp. *cuco*, Ps 102:7.
- cuencu** n. masc., “bowl, basin,” attested in the thirteenth century in Alfonso X’s *General Estoria* and in *La Fazienda de Ultramar*, Ps 60:10.
- cuerta** n. fem., “rope, string,” Ps 11:2; Jb 30:11; plu. **cuertas**, Jb 18:9.
- cuernu** n. masc., “horn,” Jb 39:25.

- ***cuerpu** n. masc., “body, corpse”; plu. **cuerpos**, Ps 110:6 (meaning “corpses”).
- cueru** n. masc., “leather, skin,” from L. *cōrū*, Jb 41:5.
- cuesta** n. fem., “back, flank,” Jb 15:26.
- ***cuexu** adj., “lame,” from Vulgar L. *coxu*, →***coxquear**; plu. **cuexos**, Ps 35:15.
- ***cuidadu** n. masc., “thought, reflection, concern,” from L. *cōgītatu*, →***cuidar**; plu. **cuidados**, Jb 17:11.
- ***cuidar** v.t., “to think over, to meditate”; pret. 1p sing. **cuidé**, Ps 17:3.
- cuíta** →**coita**.
- cujadu** n. masc., “bowels,” a variant of Sp. *cuajado*, related to Sp. *cuajo*, “curd, clot,” and also “bowels” < L. *coagūlu* (see Kasten and Cody, *TDMS*, ad loc.), →***cuajar**, Jb 15:35.
- culuvru** n. masc., “snake,” a variant of Old Sp. *culuebro/culebro/colobro*, from Vulgar L. **colōbra*, cf. Judeo-Sp. *culevro*, Jb 26:13 (or **culovru**), 40:25; also **coluvru**, Ps 104:26.
- cum** conj., “like, as,” from Vulgar L. *quomo*, with apocope of final *-o*, cf. Cat. *com*, Pss 11:1, 12:9, 31:18, 37:20, 51:7, 51:9, 55:14, 57:5, 58:8, 58:10 (2), 63:6, 68:3 (2); 73:6, 78:36, 83:11, 83:14, 90:9, 102:4, 110:1, 126:4; Jb 3:5, 5:14, 5:26, 13:9, 14:11, 16:21, 20:18, 33:6, 37:18, 37:23, 37:35, 39:16 (2), 41:7, 41:16; Prv 1:27, 29:21; Sg 1:7, 3:6, 4:3, 5:12, 5:13, 6:10, 7:1, 7:3; **cum** Pss 17:8, 36:7; Jb 15:24, 24:5, 29:23, 40:18; Prv 1:27; Sg 5:13, 5:14, 7:5; **cumu**, Prv 29:21; **com**, Jb 40:31.
- cumplimentu** →**complimentu**.
- ***cumplir** →**complir**.
- çumu** n. masc., “juice,” Ps 12:6.
- ***dañar** v.t., “to harm, to damage”; pres. 3p sing. refl. **si dañad**, Jb 14:22.
- ***dar** v.t., “to give, to declare, to acknowledge”; pres. 3p sing. **dad**, Jb 14:4; pres. ppl. sing. **dant**, Ps 37:21.
- dardu** n. masc., “dart,” from Fr. *dard*, Jb 39:23, 41:21.
- de** prep., “of, from,” Pss 10:7, 11:1, 12:9, 16:8, 17:9, 17:14 (2), 17:14, 25:17, 27:12, 31:21, 32:1, 32:7, 35:16, 37:20, 39:11 (2), 40:3 (2), 41:9, 42:1, 45:5, 46:1 (2), 48:3, 49:6, 49:15, 50:2, 52:6, 55:19, 56:1, 58:2 (2), 59:13 (2), 60:1, 60:10, 62:5, 64:3, 68:15, 68:18, 68:31, 72:16 (2), 74:15, 77:18, 78:70, 80:11, 80:18, 81:7 (2), 84:8, 85:14, 87:6, 88:12, 88:13, 94:20, 101:3 (2), 104:24, 107:20, 109:24, 110:3, 110:4 (2), 110:6, 118:5, 119:128, 123:4 (3), 139:9, 139:14, 139:24, 141:5, 141:6, 144:13; Jb 1:7, 5:5, 5:7, 6:6, 6:7, 10:3, 10:22, 15:26, 17:5, 18:15, 20:11 (2), 20:16, 20:25 (2), 21:23, 22:8 (2), 24:9, 24:12, 28:2, 28:4, 28:11 (2), 29:4, 30:4, 30:5, 30:11, 30:14, 30:22, 31:23, 33:21, 37:10, 37:23, 38:8, 40:18, 41:4, 41:5 (2), 41:7, 41:16, 41:17 (2), 41:20, 41:22; Prv 1:21, 30:31, 31:16, 31:21 (2), 31:30; Ru 2:3, 2:16; Sg 1:4, 2:17, 7:1, 7:2, 7:3, 8:2, 8:5; Eccl 1:2, 3:22, 4:1; **de** Pss 18:5 (2), 72:14; Jb 40:17, 41:12; Sg 1:17; apocopated **d'**, Pss 32:6, 58:10, 75:9; Jb 13:4; with art. sing. masc. **del**, Pss 17:14, 40:3, 84:7; Sg 2:12; **de ciertu**, →**ciertu**; **antes de**, →**antes**; **más de**, →**más**; **yed de**, →**ser**; **muchu de**, →**muchu**
- 1.
- ***decaer** vi., “to decay, to decline”; fut. 3p plu. **decairán**, Ps 37:2; past ppl. sing. masc. **decaído**, Jb 12:3 (“discouraged, downhearted”).

- decender** v.i., “to descend, to go down,” Jb 38:37; also **dexender**, Jb 17:16.
- defesa** n. fem., “grassland with trees and pastures, generally bounded by a fence or wall,” from L. *defensa*, Sg 4:13.
- delant** →**denant**.
- deledir** v.t., “to delete, to erase,” from L. *deletu*, “erased,” Ps 68:3; refl. v., “to disappear, to melt”; pres. 2p sing. **delides**, Ps 65:11; pres. 3p sing. refl. **delide-s**, Jb 7:5, 30:22; pres. 3p plu. **deliden**, Ps 73:8; refl. **delídensi**, Ps 58:8; pres. ppl. sing. refl. **delidientsi**, Ps 22:15; pret. 2p sing. **deledist**, Ps 39:12; pret. 3p plu. refl. **si delediron**, Ps 97:5.
- ***deliciosu** adj., “delicious”; plu. **deliciosos**, Ps 22:30.
- delichu** n. masc., “fault, guilt, crime,” a variant of Sp. *delicto/delito*, from L. *delictu*, Ps 51:7; Jb 31:28; **delichu**, Jb 31:11.
- delidimentu** n. masc., “erasure, disappearance,” from →**deledir**, Ps 58:9.
- demeter** v.t., “to emit, to release, to deliver,” from L. *demittere*, Ru 2:16; fut. 2p plu. **demetredes**, Ru 2:16.
- demudamientu** n. masc., “change, shift,” from →***demudar**, →***muda**, Ps 68:18; Jb 23:2; also **dimudamientu**, Ps 77:11.
- ***demudar** v.t., “to change,” from L. *demutare* (see Blondheim, *Les parlers judéo-romans*, s.v. ‘demutare’), →***mudar**; pres. 3p sing. refl. **demuda-s**, Jb 14:20; also **si demúdad**, Jb 30:18; pres. 3p plu. **demudan**, Jb 24:2.
- denant** prep., “before, in front of,” from L. *de inante*, cf. Old Sp. *denante*, and Old Cat. *denant*, Ps 45:13; Jb 30:11; Sg 2:5; **denant**, Ps 119:58; also **delant**, Ps 139:5.
- ***denegar** v.t., “to deny”; imperf. subj. 1p sing. **denegás**, Jb 31:28; pres. 3p plu. **deniegan**, Ps 18:45.
- ***denegrexer** v.t., “to darken, to become black”; pret. 3p sing. refl. **si denegrexid**, Jb 30:30.
- denegridu** adj., “dark, blackish,” Ps 43:2; Jb 30:28.
- derechu** adj., “direct, straight, righteous,” Jb 15:31; plu. fem. **derechas**, used in a **derechas**, “correctly, rightly, properly,” Sg 7:10.
- derechedad** n. masc., “righteousness,” from →**derechu**, cf. Old Sp. *derechuría*, “righteousness,” Jb 42:7; plu. **derechedades**, Sg 1:4.
- ***derradgar** also ***desradgar** v.t., “to uproot,” a variant of Old Sp. *derreygar*, from L. **derradicare* < L. *radicari*, “to settle, to establish oneself,” →***arradigar**; fut. 3p sing. with pron. 2p sing. **desradgart’ad**, Ps 52:7; pres. subj. 3p sing. **der[r]ádgued**, Jb 31:12; pres. subj. 3p plu. pass. **siegan der[r]adgados**, Jb 31:8.
- ***derronper** v.t., “to break, to destroy,” not used after the thirteenth century (see Corominas, *DCECH*, s.v. ‘romper’); pret. 3p plu. **der[r]onpiron**, Ps 35:15.
- ***desacolmiellar** v.i., “to make a tooth,” from →***colmiellu**; pres. 3p plu. refl. **si desacolmiellan**, Jb 4:10.
- ***desacoraçnar** v.t., “to steal someone’s heart, to make someone fall

- in love,” from →**coraçón**, cf. Old Sp. *descoraznar*, meaning differently “to disappoint, to break someone’s heart”; pret. 2p sing. with pron. 1p sing. **desacoraçnestmi**, Sg 4:9.
- ***desaforçar** v.t., “to take the strength from someone, to weaken,” from →***aforçar**, →***desenfortecer**; pret. 3p plu. **desaforçar[on]**, Sg 6:5.
- ***desbisar** v.t., “to brighten, to clarify,” prob. from Occ. *devizar*, “to determine, to detail, to explain, to clarify,” cf. meaning in Sp. *devisar/divisar*, “to distinguish, to signal, to separate,” →**devisadu**; pres. 3p sing. refl. **si desbísad**, Jb 41:24.
- ***descenizar** v.i., “to turn into ashes,” from Sp. *ceniza*, “ash”; fut. 3p sing. **descenizarad**, Ps 20:4.
- ***desconecer** also ***desconexer** v.t., “to ignore, to disown,” →***conecer**; pres. 2p plu. **desconexedes**, Jb 19:3; also **desconecedes**, Jb 21:29.
- desde** prep., “from, since,” Jb 20:4; Ru 2:7; **desde que**, Ps 76:8.
- desear** v.t., “to wish, to desire,” from →**deseu**, Jb 31:16; pres. 1p sing. **deseu**, Jb 17:13; pret. 3p sing. **desead**, Ps 84:3; pret. 3p plu. **desean**, Ps 119:82.
- ***desechar** v.t., “to discard, to throw away, to cast away,” from →***echar**; pres. 3p sing. **desecha**, Ps 56:8.
- desenfiduçamientu** n. masc., “despair, distrust,” →***desfeduçar**, Jb 6:26.
- ***desenfortecer** v.t., “to take the strength from someone, to weaken,” from →***enfortecer**, →***desaforçar**; pres. 3p sing. **desenfortéced**, Jb 33:19.
- ***deseosu** adj., “someone who wishes, desires or longs for something,” from →**deseu**; sing. fem. **deseosa**, Ps 107:9.
- deseu** n. masc., “wish, desire,” from L. *desidū*, “erotic desire,” Jb 31:35.
- ***desfazer** v.t., “to undo, to break up, to smash, to extinguish”; also with pron. 3p sing. masc. **desferlu**, Jb 2:3; imp. 2p sing. **desfaz**, Ps 55:10; pres. 3p sing. **desfázed**, Jb 21:10; pres. 3p sing. refl. **si desfázed**, Jb 14:22 (2); pret. 2p sing. **desfezist**, Ps 89:40; with pron. 1p sing. **desfezistmi**, Jb 10:8; pret. 1p plu. with pron. 3p sing. masc. **desfizímoslu**, Ps 35:25; pret. 3p plu. refl. **si desfizron**, Jb 6:3, 17:1.
- desfechura** n. fem., “weak, smashed or destroyed thing,” from →***desfazer**, Pss 35:12, 107:34; Jb 39:6.
- ***desfeduçar** refl. v., “to despair,” from Old Sp. *fiuza* and related variants, “hope, trust, confidence” (see Kas-ten and Cody, *TDMS*, ad loc.), < L. *fidūcia*, “trust, confidence,” cf. Sp. *hucia*, and Judeo-Sp. *feúzya*, “faith, confidence,” *enfeuciar*, “to cause someone to have hope,” and *desfiguciar* (on the latter, see Mariano Gaspar Remiro, “Vocablos y frases del judeo-español [segunda serie],” *BRAE* 3–5 [1916–1918]: 67–74, 186–196, 498–509, 107–121, 327–335, 459–468, 631–642, 350–364, ad loc.), →**desenfiduçamientu**; pret. 1p sing. refl. **desfeduce-m**, Ps 39:3.
- desfer** →***desfazer**.
- ***desmentir** or ***desmentrir** v.t., “to deny”; pres. 1p sing. **desmientru**, Jb 34:6, with epenthetic /r/ prob. for contamination of →**mientri**.

- ***desoladura** n. fem., “desolation, devastation,” from →***desolar**; plu. **desoladuras**, Ps 74:3.
- ***desolar** v.t., “to devastate”; refl. v., “to be devastated”; past ppl. sing. masc. **desoladu**, Ps 69:26; pres. 3p plu. refl. **si desuelan**, Ps 34:23.
- ***desollegar** →***desullegar**.
- ***desolver** v.t., “to dissolve, to undo, to untie (a rope), to solve, to resolve,” either from L. *dissolvere*, or from L. *solvere*, “to untie, to release”; pres. 2p sing. **desuelves**, Jb 38:31; pret. 3p sing. **desolvid**, Jb 30:11.
- desonor** n. masc., “dishonor, shame,” Pss 12:9, 38:8, 44:14.
- despechu** n. masc., “contempt, spite, rage,” from L. *despectu*, Ps 31:10; Jb 6:2.
- despós** adv., “afterwards,” Ps 73:24.
- despreciu** →**espreciu**.
- ***despreciar** →***espreciar**.
- ***desradgar** →***derradgar**.
- ***desullegar** also ***desollegar**. v.i., “to trip, to trip up, to slip over,” from L. *sōlĕa*, (on the alternance of /l/ and /ʎ/ in words derived from L. *sōlĕa*, see Corominas, *DCECH*, s.v. ‘suelo’), →***ensolegar**; imp. 2p sing. **desollega**, Ps 69:24; pres. 3p plu. **desullegan**, Ps 37:31.
- ***desvainar** also ***esvainar**. v.t., “to unsheathe”; imp. 2p sing. **esvaina**, Ps 35:3; pres. subj. 3p sing. **desváined**, Ps 129:6; pret. 3p plu. **desvainaron**, Ps 37:14.
- ***detardar** v.t., “to delay, to retard,” used in *Cid*, and Berceo; pres. 3p sing. **detárdad**, Jb 37:4; pres. 3p plu. **detardan**, Jb 24:6.
- ***deterner** v.t., “to stop, to pause,” from L. *detĭnere*, the form with epenthetic /t/ is common in thirteenth- and fourteenth-century texts, including E3, RAH, and the literature of Alfonso X (see *CORDE*); pres. 2p plu. refl. **bos deternedes**, Ru 1:13.
- devdu** n. masc., “debt, obligation,” from L. *debitu*, “debt,” Jb 20:22.
- devisadu** adj., “clear, bright,” cf. Sp. *devisado*, (*Libro del Caballero Zifar*), →***desbisar**, Jb 37:21.
- devli** adj., “weak,” from L. *dĕbile*, cf. Occ. *deble*, Jb 4:4.
- dexender** →**decender**.
- dezir** 1. v.t., “to talk, to speak”; pres. 3p sing. **dízed**, Jb 37:20; pres. subj. 1p sing. **diga**, Jb 33:6; pret. 3p sing. **dixed**, Jb 3:3. 2. n. masc., “speech, declaration,” Eccl 5:5.
- día** n. masc., “day,” Jb 15:32, 17:12; Prv 31:25.
- diestra** n. fem., “right hand, right side,” Ps 16:8.
- diestru** adj., “right (side),” Ps 142:5.
- Dio** n. masc., “God,” from L. accusative *dĕu(m)*, as opposed to *Dios* < L. (nom.) *dĕus* (see discussion in Corominas, *DCECH*, ad loc.), Ps 68:21; Jb 13:7, 33:6, 33:12, 37:22.
- disantu** n. masc., “holiday,” from L. *die sanctu*, cf. *disanto* in *Alexandre* and *Libro de los fueros de Castiella* (thirteenth century), Ps 81:4.
- ***doler** v.i., “to ache, to pain”; refl. v., “to complain, to grieve”; pres. 3p sing. refl. **si duéled**, Ps 55:5.
- dolor** n. masc., “pain, affliction, distress,” Ps 41:4; Jb 6:10, 11:20, 31:18, 41:14; plu. **dolores**, Pss 16:4, 147:3; Jb 6:7.
- doloriamientu** n. masc., “pain, afflic-

- tion, distress," from →***doloriar**, Ps 77:11.
- ***doloriar** v.i., "to afflict, to distress," from →**dolor**, also used in E3, cf. Judeo-Sp. *adoloriar/adoloryár*; pres. ppl. sing. refl. **doloriantsi**, Jb 15:20; pret. 1p sing. **dolorié**, Jb 31:39; pret. 3p sing. **doloriad**, Jb 26:13; refl. **si doloriad**, Ps 109:22; pret. 3p plu. **doloriaron**, Jb 10:8.
- Dóminu** n. masc., 'the Lord', Latinism (learned word) from L. *dōmīnu* (instead of Vulgar L. *dōmnu*, cf. →**dueñu**), Pss 47:10, 68:21, 91:2.
- dos** adj., "two," Prv 30:15.
- dovli** n. masc., "double, fold," Jb 41:5.
- ***dubdar** v.t., "to doubt," from L. *dūbitare*; pres. 1p sing. **dubdu**, Ps 88:16.
- duechu** adj., "experienced, skilled, expert," from L. *dōctu*, "learned, wise," Ps 45:2.
- duelu** n. masc., "mourning, grief," Jb 20:5.
- dueñu** n. masc., "master, lord, owner," from Vulgar L. *dōm(ī)nu*, cf. →**Dóminu**, Ps 110:1; plu. **doños**, used with a pronominal value, "those with, those characterized by," translating H. 𐤁𐤍, with the same value, Prv 31:5.
- duriança** n. fem., "difficulty, trouble, hardness," from →***endur-gar**/***endurir**, not attested in the medieval literature, not to be confused with Old Sp. (thirteenth century) *durança*, "length, term," Ps 60:5.
- durujón** n. masc., "budding fruit," from Sp. *duro*, "hard," conveying the idea of a hard, budding fruit not yet mature, cf. Sp. *durullón*, "(hard) lump, bump, callosity," Jb 15:33; plu. **durujones** (meaning "budding figs"), Sg 2:13.
- e** →**y**.
- ***echar** v.t., "to throw, to throw out"; fut. 3p sing. pass. **serad echadu**, Jb 41:1; pres. 3p sing. pass. **yed echadu** (meaning "to lie down"), Ps 37:24; pres. ppl. plu. **echantes**, Ps 78:9; pret. 2p sing. **echest**, Ps 89:45; pret. 3p sing. with pron. 3p plu. **echales**, Ps 78:55.
- ecientu** n. masc., "beginning, start," from Old Sp. *encetar/encentar* < L. *īncēptare*, "to begin, to start," cf. Leon., Port., and Cat. *encetar*, and Sp. *decentar* (see discussion in Corominas, *DCECH*, s.v. 'decentar'), Ps 119:130.
- egual** adj., "same, equal," from L. *æquale*, Jb 15:31; plu. **yeguales** (from the form ***yegual**), prob. dialecticism (Arag.?) with diphthongization of the pretonic syllable, Sg 4:2.
- el** 1. art. sing. masc., "the," Pss 81:4, 89:48, 102:18 (3), 104:3, 144:2; Jb 13:7, 30:25, 33:6, 33:12 (2), 37:22, 40:18; Prv 29:23, 30:1, 30:18; Sg 2:11; Eccl 4:17, 5:5; contracted in **al** →**a**; contracted in **del** →**de**; plu. **los**, Pss 31:7, 78:48, 123:4 (2); Jb 34:26; Ru 2:16; Sg 7:1. 2. pron. 3p sing. masc. **él**, "he"; after prep. "him," Ps 22:9, 58:10; Jb 12:13, 13:7, 13:9, 18:15, 20:22, 21:33, 24:6, 35:14, 40:20; Eccl 3:10; plu. **ellos**, "they" Jb 6:7; after prep. "them," Pss 42:5, 56:8, 68:28, 99:8; [**e**]llos, Jb 8:4.
- ella** pron. 3p sing. fem., "she"; after prep. "her," Jb 39:16; plu. **ellas**, "they"; after prep. "them," Ps 58:8.

- ***emagrecer** v.t., “to thin,” cf. Sp. *enmagrecer/enmagrescer*; pres. 1p sing. with pron. 3p plu. masc. **emagréc-culos**, Ps 18:43; pret. 3p sing. refl. **si emagrecid**, Ps 109:24.
- ***emalexer** v.t., “to damage, to harm, to spoil,” cf. Sp. *enmalecer*, from Sp. *malo*, “bad”; pres. 3p sing. refl. **emalexe-s**, Jb 20:26; pret. 2p sing. **emalexist**, Ps 44:3.
- ***emeçquinexer** also ***emeçquenexer**. v.t. and refl. v. “to impoverish, to become poor,” from →**meçquinu**; pres. 3p plu. **emeçquinexen**, Ps 34:11; pret. 3p plu. refl. **emeçquenexíronsi**, Ps 106:43.
- ***emplir** v.t., “to fill in,” from L. *implere*, common in Arag. (Juan Fernández de Heredia), also in *La Fazienda de Ultramar*; pret. 2p sing. refl. **ti emplist**, Jb 36:17; pret. 3p sing. refl., **si emplid**, Ps 33:5.
- en** prep., “in,” Pss 22:9, 27:12, 31:18, 35:15, 35:16, 39:7, 42:5, 46:2, 48:15, 49:12, 52:9, 55:15, 55:16, 55:21, 60:2, 61:3, 66:11, 68:7 (2), 68:15, 68:28, 69:3, 69:22, 73:20, 73:21, 78:31, 81:4, 81:13, 87:6, 89:10, 89:48, 92:12, 105:41, 116:11, 126:4, 131:1, 139:20, 140:11, 142:4; Jb 3:9, 5:14, 5:21, 6:6, 8:12 (2), 13:27 (2), 15:31 (2), 17:2, 20:2, 20:17, 20:22, 20:23, 23:9, 24:7, 27:3, 29:3 (2), 29:11, 29:19, 29:25, 30:6, 30:14, 30:24 (2), 31:33, 33:25, 34:9, 34:26, 36:14, 36:18, 36:32, 37:6, 37:8, 37:11, 37:17, 38:38, 40:13, 40:16; Sg 1:8, 1:12, 6:11, 7:9, 7:12; Eccl 3:10, 5:9; **en**, Pss 31:14, 35:13, 84:12, 141:4; Jb 5:26, 16:8, 18:19, 21:23, 35:16, 41:5; **en baldi**, →**baldi**.
- enalçar** v.t., “to lift up, to rise, to exalt,”

from Vulgar L. **inaltiare*, →**ałçar**, →**esalçar**, most medieval cases are found in Biblical translations (E3, E6, E8 and others) as well as in Berceo, *La Fazienda de Ultramar*, and Juan Fernández de Heredia (see *CORDE*), Ps 60:6.

enaltexer** v.t., “to exalt,” from →altu**, all medieval cases of *enaltecer* are found in Biblical translations or translations of Hebrew texts into Sp. (see *CORDE*); refl. v., “to fly upward, to go high,” pres. 3p plu. refl. **enalté-xensi**, Jb 5:7.

***enartar** v.t., “to cheat, to deceive,” from →**art**; pres. subj. 1p plu. with pron. 3p plu. masc. **enartémoslos**, Ps 74:8.

enbedrecer v.t., “to grow old,” from L. **vetescere* < L. *větěre*, “old,” following the pattern of →***enbejexer**, cf. Old Sp. *viedro*, “old,” and Old Arag. *betereiscitu* (*Glosas Silenses*; see Corominas, *DCECH*, s.v. ‘viejo’), Ps 49:15.

***enbejexer** v.t., “to grow old,” from Sp. *viejo*, “old” < L. *větělu*; pres. 3p sing. **enbejéxed**, Jb 14:8.

***enbeluntar** v.i., “to be willing,” from →**beluntad**, following the pattern of Old Sp. *envergoñar*, *envergonçar*, “to cause someone to be ashamed” as v.t., but also “to be ashamed, to be afraid” as v.i.; imperf. subj. 3p sing. **enbeluntásed**, Jb 6:9; pret. 3p sing. **enbeluntad**, Ps 22:9.

***enbever** v.t., “to imbibe, to contain one thing in another”; pres. 3p sing. **enbéved**, Jb 7:2; pret. 3p sing. with pron. 1p sing. **m'enbevid**, Ps 56:2.

- ***enbezar** v.t., “to teach, to instruct”; refl. v. “to learn”; a variant of Old Sp. *envisar*, from Fr. *aviser*, “to instruct, to advise, to warn,” derived from Fr. *avis*, “opinion, judgement”; pres. 3p sing. **enbézad**, Jb 15:12; pres. ppl. sing. with pron. 1p plu. **enbezan̄nos**, Jb 35:11; pret. 1p sing. refl. **enbeze·m**, Ps 119:131.
- ***enbiar** v.t., “to send, to extend,” from Late L. *inviare*, “to make the way”; pres. 3p plu. **enbían**, Jb 39:3.
- ***enbiciar** v.t., “to indulge, to give pleasure,” from Sp. *vicio*, “pleasure, delight”; pres. 3p sing. **enbíciad**, Ps 49:19; pres. ppl. sing. **enbiciant**, Prv 29:21.
- ***enblanquecer** v.t., “to whiten,” from →***blancu**; fut. 3p sing. refl. **enblanquecers’ad**, Ps 68:15.
- enboçamientu** n. masc. “muzzle, or any device used to cover the mouth of a person or animal,” from →**enboçar**, Ps 39:2.
- enboçar** v.t., “to cover the face or the mouth,” from Sp. *bozo*, “outer part of the mouth, part of the face around the mouth,” Ps 32:9.
- enbolber** →**enbolver**.
- enboltura** n. fem., “cover,” Jb 38:9; Prv 1:9.
- enbolver** v.t. “to wrap, to cover,” from L. *involvere*; refl. v. **enbolversi**, Ps 142:4; also **enbolbersi**, Ps 61:3; past ppl. sing. fem. **enbolta**, Sg 5:14; pres. 3p sing. refl. **si enbólbiéd**, Ps 107:5; pres. 3p plu. **enbolven**, Ps 73:6.
- encampamientu** n. masc., “snare, trap,” from →**encanpar**, cf. RAH (fifteenth century) *encampamjento*, also used in the Constantinople Pentateuch (see Blondheim, *Les parlers judéo-romans*, s.v. ‘in- ?,’ and Gaspar Remiro, “Vocablos,” ad loc.), and Judeo-Sp. *encampamiento*, Ps 69:23.
- encanpar** v.i., “to fall into a trap or snare,” prob. related to It. *incappare*, “to fall into danger,” used in the Constantinople Pentateuch (see Blondheim, *Les parlers judéo-romans*, s.v. ‘in- ?,’ and Gaspar Remiro, “Vocablos,” ad loc.), cf. Judeo-Sp. *encampar/encanpar/encapar/incapar* (see García Moreno, *DHJE*, ad loc.), Ps 109:11.
- ***encardenecer** v.t., “to turn blue,” from Sp. *cárdeno*, “blueish” < Late L. *cardīnu*; pres. 3p sing. **encardenécéd**, Jb 38:37.
- ***encargar** v.t., “to load, to carry,” from →***cargar**; pres. 3p sing. **encárgad**, Ps 68:20; Jb 37:11; pres. ppl. sing. **encargant**, Ps 104:3.
- encastelladura** n. fem., “fortification in a high place, such as a watchtower or citadel,” from Sp. *castiello/castillo*, “castle, fortification,” Jb 39:28.
- encelamientu** n. masc., “hidden and dark place,” from →***celar**, cf. →**celamientu**, Ps 88:19.
- encerramientu** n. masc., “enclosure,” from →***encerrar**, Ps 139:15.
- ***encerrar** v.t., “to enclose, to confine, to lock up,” from →***cerrar**; imp. 2p sing. **encierra**, Ps 35:3; pres. 1p plu. pass. **somos encerrados**, Jb 18:3; pres. 3p sing. **enciérrad**, Jb 37:7; pres. 3p plu. refl. **s’encier[r]an**, Jb 24:16; pres. subj. 3p sing. **enciérréd**, Ps 69:16.
- ***encobar** v.t., “to hide, to enclose,” from L. *cōva*, “cave”; pres. 3p sing.

- with pron. 1p sing. **m'encóbad**, Jb 16:11.
- *encobertura** n. fem., “secret, hidden or mysterious thing, miracle,” from →***encobrir**; plu. **encoberturas**, Ps 119:18; **encoberturas**, Jb 42:3.
- *encobrir** also ***encubrir** v.t., “to hide, to conceal”; imp. 2p sing. **encubri**, Jb 40:13; fut. 3p sing. **encobrirad**, Pss 91:4, 139:11; past ppl. sing. masc. **encubierto**, Ps 139:6; plu. fem. **encubiertas**, Ps 131:1; pres. 3p sing. refl. **si encúbred**, Ps 107:27; pres. 3p sing. with pron. 3p sing. fem. **encúbredla**, Jb 20:12; pres. 3p sing. pass. **yed encubierto**, Ps 139:14; Jb 4:12, 37:20; pret. 2p sing. **encobrist**, Ps 140:8; Jb 1:10; pret. 3p sing. **encobrid**, Jb 15:11, 38:8.
- *encoronar** v.t., “to crown, to coronate,” from Sp. *corona*; pres. 3p plu. refl. **si encoronan**, Ps 142:8.
- encubrimientu** n. masc., “concealment,” from →***encobrir**, Ps 52:6.
- encuentru** n. masc., “meeting, collision,” from Sp. *encontrar*, “to come across someone,” Jb 36:32.
- encunta** n. fem., “concealment,” prob. a crossing of L. *condita*, past ppl. sing. fem. of *condere*, “to hide” (see →***asconder**), and →***encobrir**, cf. *encunta* in a sixteenth-century *Siddur tefillot* (see *CORDE*), Jb 30:14.
- *endevlecer** v.t., “to weaken, to soften,” from →**devli**, →***adevlecer**; pret. 1p sing. refl. **endevleci-m**, Ps 116:6.
- *endreçar** v.t., “to straighten, to fix, to lead, to rule,” from Vulgar L. **(in)directiare*; fut. 3p sing. **endreçarad**, Ps 37:5; pres. ppl. sing. **endreçant**, Ps 50:23.
- *endurgar** also ***endurir** v.t., “to toughen, to harden,” a variant of Sp. *endurar*, cf. Cat. and Occ. *endurir*, and past ppl. *endurido*, used in Old Sp. (see Kasten and Cody, *TDMs*, ad loc.); pres. 3p sing. refl. **endure-s**, Jb 38:31; pret. 3p sing. refl. **endurgá-s**, Jb 39:16.
- *enemigar** v.t., “to abhor, to hate, to become an enemy of someone,” from Sp. *enemigo*, “enemy”; pres. ppl. sing. **enemigant**, Jb 20:27.
- enfermar** v.i., “to suffer, to fall ill,” from →**enfermu**, Ps 35:13.
- enfermedad** n. fem., “illness, sickness,” from →**enfermu**, Ps 106:15.
- enfermu** adj., “ill, sick,” Ps 41:2.
- *enflaquecer** v.t., “to weaken,” from →**flacu**, →***aflacar**, →***aflaquecer**; pres. subj. 3p sing. with pron. 3p plu. masc. **enflaqueçcadlos**, Ps 55:20; pret. 1p sing. refl. **enflaqueci-m**, Ps 69:21.
- *enfortecer** v.t., “to strengthen, to fortify,” from →**forti**, →***afortar**; pres. 3p sing. refl. **enfortece-s**, Ps 89:14; pres. 3p sing. with pron. 2p sing. **t'enfortécéd**, Jb 16:3; pres. 3p plu. refl. **enfortécensi**, Ps 73:12; pres. subj. 2p sing. **enforteçcas**, Jb 36:24; pret. 3p plu. **enforteciron**, Ps 38:20.
- *enfosquexer** v.t., “to darken, to shade,” from Sp. *fosco*, “dark”; pres. 3p plu. with pron. 3p sing. masc. **enfosquéxenu**, Jb 3:5; pret. 3p sing. refl. **enfosquexís**, Jb 17:7.
- engañu** n. masc., “deceit, scam, fraud,” Ps 55:12.
- *englutir** v.t., “to swallow,” from Fr. *engloutir*; pres. 3p plu. **engluten**, Jb 39:30.
- *engraciar** v.t., “to give advantage,

- grace or favor," from →**gracia**; imp. 2p sing. **engracia**, Ps 119:29.
- ***engramear** v.t., "to shake, to wiggle," prob. related to Port. *íngreme*, "steep," < prob. Old Fr. *engremi*, "angry, annoyed," cf. Old Occ. *engramir*, "to get angry or irritated" (for a discussion on the relationship of these meanings, see Corominas, *DCECH*, s.v. 'íngremo'); pret. 1p sing. refl. **mi engrameé**, Jb 31:29.
- ***engraviar** refl. v., "to be important, appreciated, of value," from Vulgar L. *(*in*)*graviare*; pres. 3p sing. refl. **engravia-s**, Ps 49:9; pret. 3p plu. refl. **qué-s engraviaron**, Ps 139:17.
- ***engrosar** v.t., "to get or grow fat," from Sp. *grueso*, "thick" < L. *grössu*; pret. 3p sing. refl. **engrosá-s**, Ps 119:70.
- ***enodiu** n. masc., "fawn," prob. from L. *annōtīnu*, "one-year animal"; plu. **enodios**, Sg 2:7.
- ***enpenolar** v.t., "to feather," a variant of Sp. *empendolar*, from L. *pīnnūla*, "small feather"; pres. 3p sing. refl. **s'enpenólad**, Jb 39:26; pret. 3p sing. refl. **si-s enpenolad**, Jb 39:13.
- ***enpreñar** v.t., "to impregnate," from L. *impregnare*; refl. v., "to get pregnant, to be pregnant"; pret. 3p sing. **enpreñad**, Jb 21:10; pret. 3p sing. refl. **s'enpreñad**, Sg 8:5.
- ***enpuxamientu** n. masc., "push, shove," from →**enpuxar**; plu. **enpuxamientos**, Ps 140:12.
- enpuxar** v.t., "to push, to shove, to knock the door," prob. from L. *impūlsare*, "to push," Ps 68:3; fut. 3p sing. **enpuxarad**, Jb 32:13; fut. 1p plu. **enpuxaremos**, Ps 44:6; pres. 3p plu.
- enpuxan**, Jb 30:12; pres. ppl. sing. **enpuxant**, Sg 5:2.
- enrequecer** v.t., "to enrich," Ps 65:10.
- ***enroquexer** refl. v., "to get hoarse," from Old Sp. **roco* < L. *raucu*, "hoarse," cf. Occ. *rauc*, Gal. and Port. *rouco*, later crossed with Sp. *roncar* in *ronco* (see Corominas, *DCECH*, s.v. 'roncar'); pret. 3p sing. refl. **enroquexí-s**, Ps 69:4.
- ***enroxiar** v.t. and refl. v., "to redden, to burn," from Old Sp. *roxo*, "reddish"; pret. 3p sing. refl. **si enroxiad**, Jb 30:30; pret. 3p plu. refl. **s'enroxiaron**, Ps 102:4; Jb 16:16.
- ***ensolegar** v.t., "to fall on the ground, to slip up," from L. *sōlēa*, "floor, ground," →***desullegar**; pret. 3p plu. refl. **s'ensolegaron**, Ps 18:37.
- ***ensuziar** v.t., "to dirty, to soil," from Sp. *suzio*/*sucio* < L. *sūcīdus*, "humid, juicy"; fut. 1p sing. **ensuziaré**, Sg 5:3.
- entender** v.t., "to understand, to comprehend," Jb 6:24, 32:8; imp. 2p sing. **entiend**, Jb 34:16; imperf. subj. 2p plu. **entendésedes**, Jb 18:2; pres. 1p sing. **entiendu**, Ps 81:6; pres. 3p sing. pass. **yed entendidu**, Jb 11:11.
- entendimientu** n. masc., "understanding, comprehension, judgement," from → **entender**, Ps 111:10; used in **salmu de entendimientu**, translating H. מְשִׁכִּיל, Ps 42:1; also **entindimientu**, Ps 32:1.
- ***enternecer** v.t., "to make something tender, to soften," from →**tiernu**; pres. 3p sing. pass. **yed enternecida**, Jb 33:25; pret. 3p sing. **enternecid**, Jb 23:16.
- entindimientu** →**entendimientu**.

- entir** v.i., “to fight, to battle,” or “to approach, to get closer,” perhaps derived from Arag. *enta* “to, towards,” from L. *inde ad* (?), Ps 32:9.
- ***entorpecer** v.t., “to hinder,” from →**torpi**; refl. v., “to become clumsy or blundering”; pret. 3p sing. refl. **si entorpecid**, Jb 5:13; also **entorpecí-s**, Ps 119:70.
- ***entraña** n. fem., usually used in plu., **entrañas**, “entrails, bowels,” from L. *interanĕa*, Jb 21:24.
- entre** prep. “between, among,” from L. *inter*, Ps 57:5; also **intr**, Jb 24:11.
- entrega** n. fem., “delivery, installment, contribution,” Ps 49:6.
- ***entregar** v.t., “to reinstate, to return, to deliver,” from L. *integrare*, “to repair, to redo”; pres. subj. 3p sing. refl. **que-s entrégued**, Jb 14:6.
- ***entremecer** v.t., “to tremble, to shake,” a variant of Sp. *estremecer*, from L. *trēmĕre*, “to tremble”; pres. subj. 3p sing. **entremęcad**, Jb 41:2.
- ***entripeçar** v.i., “to trip, to stumble,” from Vulgar L. **interpediare*, cf. Old Sp. *entrepeçar*, found in Berceo and *Alexandre*; pres. subj. 3p sing. **entripiéced**, Ps 91:12.
- ***enturbiar** v.t., “to muddy, to blur,” from Sp. *turbio*, “agitated, confused, muddy, dark”; pres. 3p plu. refl. **entúrbiansi**, Ps 46:4; pret. 3p sing. refl. **que-s enturbiad**, Ps 75:9.
- ***envermejecer** v.t., “to redden,” from Old Sp. *vermejo*, “reddish” < L. *vermicĭlu*, “worm, wood louse”; pret. 3p sing. refl. **que-s envermejeced**, Ps 75:9.
- ***enxugar** v.t., “to dry, to wipe,” from Late L. *exsĭcare*; pres. 3p sing. refl. **s’enxúgad**, Jb 14:11.
- era** n. fem., “cultivated land, land where the harvest is threshed,” from L. *arĕa*, “delimitated area of land, cultivated land,” Sg 5:13.
- eramri** n. masc., “copper,” a variant of Old Sp. *aramne/arambre*, from Late L. *ĕeramene*, “bronze,” Jb 28:2.
- ercin** n. masc. “poison,” from H. and Ar. ארס, plu. ארסין, “poison,” Ps 58:5; Jb 6:4, 20:16.
- ***erecer** refl. v., “to get angry, irritated,” from L. *irascĭ*, following the pattern of Old Sp. *erzer*, “to rise,” and verbs ending in *-ecer*, →***airar**; pret. 3p plu. **si erciron**, Sg 1:6.
- eredar** v.t., “to inherit,” Jb 7:3.
- ***ermollecer** v.i., “to sprout,” from →**ermollu**, cf. Judeo-Cat. *ermollir*, Sp. (Santander) *ermollar* and *armuellar*, “to germinate,” and Judeo-Sp. *hermollecer* (see discussion in Corominas, *DCECH*, s.v. ‘armuelle,’ and Blondheim, *Les parlers judéo-romans*, s.v. ‘germinare’); fut. 3p sing. **ermol[1]eçrad**, Ps 72:16.
- ermollu** n. masc., “bud, sprout,” uncertain origin, cf. Judeo-Cat. *ermoll/armoll*, Sp. (Santander) *armollo/armuello*, “bud, sprout,” and Judeo-Sp. *hermollo*, →***ermollecer**, Jb 36:33, 40:20; plu. **ermollos**, Sg 5:13.
- esalçar** v.t., “to exalt, to praise,” from Vulgar L. **exaltiare*, →**ałçar**, →**enalçar**, with pron. 2p sing. **esalçarti**, Prv 30:32; past ppl. plu. fem. **esalçadas**, Ps 144:12; pres. 2p sing. **esalças**, Jb 17:4;

- pres. 3p sing. pass. **yed esalçadu**, Ps 66:17; pres. 3p plu. refl. **esálçansi**, Ps 94:4
- *esangostar** v.t., “to narrow,” from Vulgar L. **exangustare* < *angŭstu*, “narrow,” cf. Old Sp. *ensangostar*; pres. 3p sing. refl. **esangosta’s**, Jb 20:22; pres. 3p plu. refl. **esangóstansi**, Jb 18:7.
- *esavorrar** v.t., “to erase, to disappear,” prob. from L. *borra*, “a kind of wool (used to erase the board),” cf. Cat. *esborrar*; past ppl. sing. masc. **esavorradu**, Ps 119:176.
- *esbivlar** v.t., “to profane, to pollute, to violate,” from L. *viölare* (see Blondheim, *Les parlers judéo-romans*, s.v. ‘violare’), used in the Constantinople Pentateuch (see Gaspar Remiro, “Vocablos,” ad loc.), and in Pedro de Toledo’s translation of Maimonides’s *Guide of the Perplexed* (see *CORDE*), later also used in Judeo-Sp. (see Nehama, *DJE*, ad loc.); pres. subj. 1p sing. **esbivli**, Prv 30:9.
- escama** n. fem., “scale,” Jb 40:31.
- escapar** v.i., “to escape, to get away, to flee,” from L. **excappare*, “to get rid of a nuisance, or a danger” < L. *cappa*, “cloak,” Ps 32:7; pres. 3p sing. **escápad**, Jb 20:20.
- *escarnir** v.t., “to mock,” prob. from Got. **skaúrnan*; pret. 3p plu. **escarniron**, Ps 119:51.
- escarniu** n. masc., “derision, mockery,” from **escarnir*, Ps 123:4; plu. **escarnios**, Ps 35:16.
- *escarrar** v.i., “to err, to be in error,” a variant of Old Sp. *escarrerar*, “to divert from the right path,” with haplology *-rrerar* > *-rrar*, from **carrera* (see Corominas, *DCECH*, s.v. ‘descarrar,’ and Gaspar Remiro, “Vocablos,” s.v. ‘escarrar’); pres. ppl. sing. **escar[r]ant**, Jb 15:31.
- esclarecer** v.i., “to shine, to glow,” from **claru*, Ps 104:15; Jb 29:3; pres. 3p sing. **esclaréced**, Jb 18:5; pres. subj. 3p sing. **esclaréçcad**, Jb 3:4.
- *escobrir** also ***escubrir** v.t., “to discover, to reveal”; imp. 2p plu. **escobrid**, Ps 137:7; past ppl. sing. masc. **escubierto**, Ps 102:18; pres. 3p sing. **escúbred**, Ps 29:9; Jb 15:33; pres. ppl. sing. refl. **escobriensi** or **escubriensi**, Ps 37:35.
- escoger** v.t., “to choose, to select,” from **coger*, with pron. 3p plu. masc. **escogerlos**, Eccl 3:18.
- *escolfedura** n. fem., “engraved or carved ornament,” from **escolfir*; plu. **escolfeduras**, Ps 74:6.
- *escolfir** v.t., “to engrave, to carve,” prob. from **colfe*, a variant of Sp. *colpe/golpe*, “blow, hit, hack” < Vulgar L. **colŭpu*, “a blow with the fist,” cf. L. *colaphus*, which might have facilitated the “doublet” **colŭpu*/**colŭphu*, cf. *escolfir*, “to engrave,” and *escolfimento*, “engraving,” in BNM, fol. 107^v (see Enrique-Arias and Pueyo Mena, *Biblia medieval*, and Francisco Gago-Jover and F. Javier Pueyo Mena, eds., *OSTA: Corpus del Hispanic Seminary of Medieval Studies*, 2018–, <http://www.corpuscodea.es/corpus/consultas.php> [hereinafter *OSTA*]); imperf. subj. 3p plu. pass. **fusen escolfidos**, Jb 19:23.
- *escomrar** v.t., “to clear, to remove

- obstacles, impediments, or the like,” from Vulgar L. *excomborare*; pret. 3p plu. refl. *s’escomraron*, Ps 90:9.
- escondichu** → **ascondichu**.
- escorpión** n. masc., “scorpion,” from L. *scorpione*, Ps 140:4.
- ***escorteçadera** n. fem., “instrument to remove the bark of trees or plants,” from Sp. *corteza*, “bark” (in Old Sp. usually with voiced /dz/, see Corominas, *DCECH*, ad loc.), cf. Sp. *descortezar* and *descortezador*; plu. *escorteçaderas*, Ps 74:6.
- escriciu** n. masc., “fissure, slit, rift,” from Sp. **escriciar*, “to crack” < L. **excrēp(i)tiare*, cf. Old Sp. *rescrieço*, *rescricio*, from **rescrieçar*, **rescriciar* < L. **re-excrēp(i)tiare*, Jb 39:28; plu. *escricios*, Sg 2:14.
- ***escribir** v.t., “to write”; fut. 3p sing. *escrivad*, Ps 87:6; pret. 3p sing. with pron. 3p. sing. fem. *escrividla*, Jb 28:27.
- escuadruñamientu** n. masc., “inquiry, quest,” from →**escuadruñar*, Ps 64:7.
- ***escuadruñar** v.t., “to inquire, to seek,” from Latin **scrūtiniare*, cf. Old Sp. *escudruñar* (*La Gran Conquista de Ultramar*), Old Gal. *escodruñar*, Port. *esquadrinhar*, and Judeo-Sp. *escuadruñar*; past ppl. sing. masc. *escuadruñado*, Ps 64:7; pres. 3p sing. *escuadrúñad*, Ps 77:7; pass. yed *escuadruñado*, Prv 28:12; pres. 3p plu. *escuadruñan*, Ps 64:7.
- escuantr** prep., “in front of, against,” from L. *ex cōtra*, cf. Old Sp. *exquantra*/*escuantra*/*escontra* (see Corominas, *DCECH*, s.v. ‘contra’), and Old Fr. *contre*/*cuntre*/*countre* (see Heidelberg Akademie der Wissenschaften, *Dictionnaire Étymologique de l’Ancien Français* [*DEAF* électronique], 2010–, <https://deaf-server.adw.uni-heidelberg.de>, ad loc. [hereinafter *DEAF*]), Prv 30:31.
- ***escubrir** → ***escobrir**.
- ***escudu** n. masc., “shield”; plu. *escudos*, Jb 15:26, 41:7.
- esculcamientu** n. masc., “action of spying, watching, or exploring,” from →**esculcar*, Jb 39:8.
- ***esculcar** v.t., “to seek, to enquire, to scrutinize,” from Sp. *esculca*, “spy, watcher, explorer” < Late L. *sculca*, apparently the verb is not used in the literature until the fifteenth century, and appears in Biblical translations (see Corominas, *DCECH*, s.v. ‘esculca’; García Moreno, *DHJE*, ad loc.; Gaspar Remiro, “Vocablos y frases del judeo-español,” ad loc.); pres. 3p sing. *escúlcad*, Jb 39:29.
- ***esmenuçar** v.t., “to crumble,” from Old Sp. *menuza*, “division, small part” < L. *mīnūtīa*, “particle”; pres. 3p plu. *esmenuçan*, Jb 14:19; pret. 3p sing. with pron. 1p sing. *esmenuça-m*, Jb 16:12.
- esmovedura** n. fem., “movement, agitation, concern,” from →**esmover*, Ps 44:15; Jb 16:4; plu. *esmoveduras*, Jb 7:4.
- ***esmover** v.t., “to move, to walk away,” from L. *ex movere* (see Blondheim, *Les parlers judéo-romans*, s.v. ‘exmovere’), →**mover*; fut. 2p sing. *esmovrás*, Jb 39:20; fut. 3p plu. refl. *esmovers’án*, Ps 68:13; imp. 2p sing. refl. *esmovti*, Ps 11:1; pres. 3p plu. refl.

- esmuévensi**, Ps 64:9; also **si'smueven**, Jb 26:11; pret. 3p sing. refl. **esmoví-s**, Ps 18:8.
- esmovimientu** n. masc., "movement, motion," from →***esmo**ver, Ps 56:9; **esmovimientu**, Ps 55:8.
- esolegamiento** n. masc., "glide or slip on the ground," from →***ensolegar**, Jb 12:5.
- espaciu** n. masc., "space, room, gap," Ps 66:12.
- ***espanedura** n. fem., "expansion, growth," from →**espan**der; plu. **espaneduras**, Jb 36:29; also "bed cover, blanket," Prv 31:22.
- espander** v.t., "to extend, to lay, to unfold," a variant of Old Sp. *expandir*, from L. *expandĕre*, Jb 5:21; with pron. 1p sing. **espandermi**, Jb 1:7; imp. 2p plu. **espanded**, Sg 2:5; imperf. subj. 1p sing. **espandés**, Jb 17:13; past ppl. sing. masc. **espandidu**, Sg 3:10; sing. fem. **espandida**, Prv 1:17; pres. 3p sing. **espanded**, Jb 41:22; pres. ppl. sing. **espandient**, Jb 12:23.
- ***espartir** v.t., "to separate, to divide," from L. *ex partiri*, and related to Old Sp. *despartir*, "to separate, to divide," also "to reveal, to explain, to speak," cf. Judeo-Sp. *espartir*, "to separate, to divide, to distribute," and *espartirse*, "to part, to separate" (see García Moreno, *DHJE*, and Nehama, *DJE*, ad loc.); imp. 2p sing. **espart**, Ps 17:7; past ppl. sing. fem. **espartida**, Sg 4:2; pret. 3p plu. refl. **s'espartiron**, Ps 78:30; also **si'spartiron**, Jb 19:13.
- ***esparzir** v.t., "to spread, to scatter," from L. *spargĕre*; pres. 3p sing. pass. **yed esparzidu**, Jb 18:15; pret. 3p sing. **esparzí**, Ps 68:31.
- ***espavrecer** v.t., "to frighten, to terrify," from Sp. *pavor*, "fear, dread," cf. Judeo-Sp. *espavorescer* (see García Moreno, *DHJE*, and Nehama, *DJE*, ad loc.); pret. 1p sing. refl. **mi espavrecí**, Jb 32:6.
- ***espechar** v.t., "to displease, to dissatisfy, to outrage," from →**despechu**; pres. 3p sing. pass. **yed espechadu**, Prv 29:18.
- espechivli** adj., "despicable, negligible," from →**despechu**, Jb 12:5.
- ***espeluzrar** v.t., "to bristle (the hair), to tremble, to fear," from Sp. *pelo*, "hair"; pret. 3p sing. refl. **espeluzrá-s**, Ps 119:120.
- esperança** n. fem., "hope, prospect," from →**esperar**, Jb 7:6.
- esperar** v.t., "to wait, to expect," Ps 119:49; fut. 2p sing. **esperarás**, Jb 35:14; gerun. **esperandu**, Ps 69:4; imp. 2p sing. **espera**, Pss 37:7, 130:7; Jb 36:2; imp. 2p plu. **esperad**, Jb 24:24; pres. 1p sing. **esperu**, Jb 17:13; pres. 3p sing. **esperad**, Jb 7:2, 20:21, 24:15; pres. 1p plu. **esperamos**, Ps 48:10; pres. 3p plu. **esperan**, Ps 10:5; pres. ppl. plu. **esperantes**, Pss 31:7, 71:10, 130:6.
- espartar** v.i., "to wake up, to cease to sleep," from Iberian L. **expertare*, Ps 73:20; fut. 1p sing. refl. **espartarm'é**, Pss 57:9, 108:3; fut. subj. 2p plu. **espartardes** (as against indicative *espartaredes*, stressed in the penultimate syllable), Sg 2:7; imp. 2p sing. **espierta**, Ps 57:9; past ppl. sing. masc. **espiertu**, Ps 102:18; pres. 3p plu. **espiertan**, Jb 14:12; pres. ppl. sing. **espartant**, Ps 78:65.
- espieju** n. masc., "mirror," from L.

- spěčůlu*, cf. Old Arag. *spiello*, Occ. *espielh/espil*, Cat. *espil*, as against Sp. *espejo*, prob. from Vulgar L. **spīcūlu* (see discussion in Corominas, *DCECH*, ad loc.) or **spěčūlu* (see Fradejas Rueda, *Fonología histórica*, § 3.45), Jb 37:18.
- ***espina** n. fem., “thorn, spine”; plu. **espinas**, Jb 5:5, 40:31.
- ***espinar** v.t., “to prick, to sting, to fill with thorns,” from →***espina**; pres. 3p plu. **espinan**, Jb 30:12.
- ***esplanar** v.t., “to explain,” cf. Old Fr. *esplaner*, and Old Cat. *esplanar*; past ppl. plu. masc. **esplanados**, Ps 111:2.
- esplegu** n. masc., “outcome, conclusion, ending,” from L. *explicare*, “to resolve, to untangle, to explain,” Ps 119:96.
- esporta** n. fem., “basket,” from L. *spōrta*, cf. Sp. *espuerta*, Ps 81:7.
- ***espreciar** also ***despreciar**. v.t., “to despise, to disdain,” a variant of Sp. *despreciar*, cf. Old Fr. *pricier/prisier* (see *DEAF*, ad loc.), also cf. *espreçiar* and *espreçiado* in Shem Tov de Carrión’s *Proverbios morales*; pres. 3p plu. **esprecian**, Ps 22:18.; pres. subj. 2p plu. **despreciedades**, Sg 1:6.
- espreciu** n. masc., “contempt, disdain,” Ps 35:16; Jb 40:4; also **despreciu**, Ps 123:4.
- espremir** v.t., “to squeeze, to crush,” either from L. *expřēmēre* or *exprīmēre* (see Corominas, *DCECH*, ad loc.), Prv 30:33; fut. 3p sing. **esprimrad**, Jb 39:15; pres. 3p plu. refl. **s’esprimen**, Ps 73:10; pret. 3p plu. with pron. 1p sing. **m’esprimeron**, Jb 10:8.
- ***espromentar** v.t., “to experiment, to test,” with /o/ instead of /i/ prob. taken from Sp. *probar*, “to try, to test,” cf. Old Sp. *experimento/esperimento*, “experiment, test”; pres. 3p sing. **esproméntad**, Jb 4:2.
- esquilmu** n. masc., “produce, food production, harvest,” used in the literature of Alfonso X (see Kasten and Cody, *TDMS*, ad loc.), from Old Sp. *esquilmar/esquimar*, “to harvest in excess, to exhaust the land, to leave a tree without branches,” (see Corominas, *DCECH*, ad loc.), Eccl 5:9.
- essu** pron. neut., “that,” Jb 22:21.
- estadu** n. masc., “condition,” Jb 22:20.
- ***estajar** v.t., “to divide, to delimit, to depart,” from →**tajar**; imp. 2p sing. **estaja** (meaning “to depart”), Sg 8:14; past ppl. sing. masc. **estajados** (meaning “delimited, determined”), Jb 14:5.
- estar** v.i., “to be, to stay, to remain, to stand,” Ps 69:3 (meaning “to stand”); imperf. 3p plu. **estavan**, Jb 15:28; pret. 3p sing. **estided**, Jb 16:8.
- ***estellar** v.t., “to drip, to distill,” prob. from Vulgar L. **istillare*, instead of L. *destillare* > Sp. *destellar*, cf. Judeo-Sp. *estellar/estillar*; pres. 2p sing. **estellas**, Ps 68:10; pres. 3p plu. **estellan**, Ps 65:12.
- estellu** n. masc., “drop,” from →***estellar**, cf. Old Sp. *destello*, “drop,” from *destellar*, Ps 19:11; Sg 4:11.
- ***esterrar** v.t., “to expel, to banish,” either from →**tierra**, or from L. **ex tēr-rare*; pres. 2p sing. with pron. 3p sing. masc., **estier[r]aslu**, Jb 14:20.
- estiercu** n. masc., “manure, dung,” from L. *stěr-cu* (neut.), cf. Old Sp.

- estierco*, Ps 83:11.
- estonç** adv., “then,” from Vulgar L.
 **extũnce*, cf. Old Sp. *estonç/estonz*, used mainly in the thirteenth century (Berceo, *Alexandre, La Fazienda de Ultramar*, etc.; see *CORDE*), Ps 48:6.
- ***estornudu** n. masc., “sneeze”; plu. **estornudos**, Jb 41:10.
- ***estrañar** v.t. and refl. v., “to avert, to alienate,” from →**estrañu**; past ppl. **estrañado**, Ps 69:9; pres. 3p plu. pass. **son estrañados**, Ps 58:4; pret. 3p sing. refl. **si estrañad**, Jb 19:17; pret. 3p plu. refl. **si estrañaron**, Jb 19:13.
- estrañu** adj., “foreign, extraneous, alien,” Ps 114:1.
- ***estrella** n. fem., “star”; plu. **estrellas**, Jb 4:19.
- ***esvainar** →***desvainar**.
- ***exemplar** v.i. “to increase, to extend,” cf. Arag. and Cat. *exemplar/exemplar*; pret. 3p plu. refl. **si exemplaron**, Ps 25:17.
- ***exir** v.i., “to go out, to get out, to leave,” from L. *ēxīre*, common in Old Sp.; pres. 3p sing. **ixed**, Jb 40:23.
- façfieri** n. masc., “reprehension, insult,” also *fazfiero/fazferyo* (Enrique-Arias et al., *Biblia medieval*), cf. Old Gal. *fazfeiro*, Old Sp. *çaherio*, related to Old Sp. *fazerir*, “to reprehend, to reproach, to insult,” Jb 17:6.
- falda** n. fem., “skirt, the part of a garment that extends downward from the waist,” Ps 129:7.
- ***fallir** v.t. and v.i., “to lack, to fool, to deceive, to be fooled or deceived”; pres. 3p sing. **falled**, Jb 41:1; pres. ppl. **fallent**, Ps 116:11.
- ***falsar** v.t., “to distort, to falsify, to lie,” from →***falsu**; pret. 3p sing. **falsad**, Ps 106:38.
- falsedad** n. fem., “falseness, treachery,” Ps 94:20; plu. **falsedades**, Ps 35:16.
- ***falsu** n. masc., “false or treacherous person, traitor, liar”; plu. **falsos**, Jb 36:13.
- fama** n. fem., “rumor, opinion,” Ps 31:14 (with a negative meaning, “criticizing rumor or bad opinion about someone”).
- fartar** v.t., “to sate, to glut, to satiate,” Jb 10:15; pres. 3p sing. **fártad**, Ps 72:6.
- fartura** n. fem., “satiety,” Jb 37:11.
- favla** n. fem., “action of speaking, speech,” from L. *fabŭla*, Pss 27:12, 90:9, 141:3; Sg 4:3.
- ***favlador** n. masc., “speaker, talker,” from →**favlar**; plu. **favladores**, Jb 12:20.
- favlar** v.i., “to speak,” Jb 15:35; Sg 7:10; fut. 1p sing. **favlaré**, Prv 1:23; fut. 3p sing. **favlarad**, Ps 12:6; pres. 2p plu. **favlades**, Ps 58:2; pres. 3p plu. **favlan**, Pss 94:4, 119:171.
- fazer** v.t., “to do, to make, to perform, to cause,” Ps 101:3; Jb 15:35, also **fer**, Ps 89:3, and →***afér**; fut. 1p sing. **faré**, Ps 68:23; with pron. 2p sing. **fert’é**, Ps 32:8; imp. 2p plu. **fazed**, Jb 6:24; past ppl. sing. masc. **fechu**, Ps 69:3; pres. 2p sing. **fazes**, Ps 65:9; with pron. 3p sing. fem. **fázesla**, Ps 65:10 (2); pres. 3p sing. **fázed**, Ps 29:9; Jb 20:3, 32:8, 36:27, 38:37; pres. 3p plu. **fazen**, Jb 24:4, 24:7; **fazen**, Ps 63:11; pres. ppl. sing. **fazient**, Jb 12:16; also **fazent**, Ps 68:7; Sg 7:10; pres. subj. 3p sing. **fágad**, Ps 109:11; pret. 1p sing. **fiz**, Jb 31:16; pret. 1p sing. pass. **fu fechu**, Ps 139:15;

- Jb 7:3; pret. 2p sing. **fezist**, Ps 119:49; Jb 10:10; with pron. 3p plu. masc. **fezist-los**, Ps 90:5; pret. 3p sing. **fized**, Jb 39:17, 40:18; pret. 3p plu. **fizron**, Ps 78:63.
- fazienda** n. fem., “affairs, matters,” from L. plu. *faciēnda*, “things to do,” Ps 37:5.
- fecha** n. fem., “action, fact,” from the past ppl. sing. fem. of →**fazer**, Ps 101:3.
- ***fender** v.t., “to cleave, to slit”; pres. 3p plu. refl. **féndensi**, Jb 39:3; pres. ppl. sing. **fendient**, Ps 141:7.
- fer** →**fazer**.
- ***ferbir** v.t. and v.i., “to boil”; pres. ppl. sing. **firbient**, Jb 41:12.
- feredad** n. fem., “awfulness, ugliness,” from Sp. *fiero*, “wild, ugly,” Ps 50:20.
- fercini** or **fer[r]cini** n. fem., “forage, fodder,” from Vulgar L. *ferragine*, most commonly *ferrein*/*ferreine* in thirteenth-century documents (see *CORDE*, and Menéndez Pidal, *Orígenes*, §141), Ps 72:6.
- ***ferida** n. fem. “hit, coup, wound”; plu. **feridas**, Ps 38:3.
- ferir** v.t., “to hurt,” when related to the palms (of the hands), “to clap,” Prv 31:3; fut. 3p sing. **ferrad**, Jb 27:23; pres. 3p sing. **fiéred**, Ps 91:6.
- fermosu** adj., “beautiful, pretty,” Ps 48:3.
- fermosura** n. fem., “beauty,” Pss 50:2, 60:1, 80:1; **fermosura**, Ps 39:12; plu. **fermosuras**, Ps 141:4.
- fer[r]cini** →**fercini**.
- ***ferrupea** n. fem., “fetter,” a variant of Sp. *ferropea*/*(h)erropea*, from Vulgar L. **ferropěděa*; plu. **ferrupeas**, Ps 68:7; Jb 36:8.
- fi** →**fiju**.
- ***fidar** or ***fidiar** v.t., “to trust, to have confidence, to give something with confidence,” from Vulgar L. **fidare* or **fidiare* (the latter prob. from the perfect stem), cf. Old Sp. *fidia-dor*, *fidia-dura* (see Kasten and Cody, *TDMS*, ad loc.); imp. 2p sing. **fidia**, Ps 119:122.
- fiel** n. fem., “bile, gall,” Jb 20:25.
- fiju** n. masc., “son,” Prv 29:21; apocopated form (followed by the prep. →**de**) **fi-d**, Jb 16:21; plu. **fijos**, Jb 17:5.
- fisnosu** adj., “hasty, quick, hurried,” apocopated result of Old Sp. *festinoso* (used in *La Fazienda de Ultramar*, Abraham de Toledo’s *Moamín, Libro de los animales que cazan*, and the literature of Alfonso X; see *CORDE*), from L. *festīnu*, “quick,” →**afestingar**, Prv 28:22.
- flacu** adj., “thin, weak,” Pss 41:2, 88:16; plu. **flacos**, Ps 9:21.
- flama** n. fem., “flame,” Sg 8:6.
- flaquedad** n. fem., “weakness,” from →**flacu**, Ps 38:18.
- flor** n. fem., “flower,” Jb 15:33; plu. **flor-es**, Sg 2:12.
- ***florecer** v.i., “to blossom, to bloom”; fut. 3p plu. **florecrán**, Ps 72:16; pret. 3p plu. refl. **si floreciron**, Sg 7:13; **si floreciron**, Sg 6:11.
- ***foçón** n. masc., “(honey) cake or bun,” perhaps related to Occ. *fogasol*, “cookie, cake,” or an augmentative derived from L. *focaciū*, “bun cooked under the ashes,” plu. *focacia*, cf. Occ. *fogassa*, Fr. *fouace*, Sp. *hogaza* (see Corominas, *DCECH*, s.v. ‘fuego’); plu. **foçones**, Ps 19:11 (here prob. parono-

- masia with H. צופים).
- *folgança** n. fem., “rest, pause,” from →***folgar**; plu. **folganças**, Ps 116:7.
- *folgar** v.i., “to rest, to idle, to rejoice,” from L. *fōllicare*, “to pant, to wheeze”; fut. 3p sing. **folgarad**, Pss 22:27, 69:33; pres. 3p plu. **fuelgan**, Jb 30:17.
- folgura** n. fem., “rest, laxity, tranquility, relief,” from →***folgar**, Prv 1:32.
- folor** n. masc., “anger, wrath, rage,” explained in Judeo-Sp. as a crossing of *furor* and *kólora* (see Max L. Wagner, “Espiguelo judeoespañol,” *RFE* 34 [1950]: 9–106, ad loc.), its appearance here suggests that it might rather be a popular result of L. *fūrōre*, related to L. *fūrīa*, with dissimilation of /r/, that only lasted in Judeo-Sp., Ps 76:8.
- *follar** v.t., “to tread, to trample”; fut. 3p sing. **follarad**, Ps 60:14; fut. 1p plu. **follaremos**, Ps 44:6; pres. ppl. sing. refl. **folllantsi**, Ps 68:31; pres. subj. 3p sing. **fólled**, Ps 36:12.
- *fondir** also ***fundir**. v.t., “to melt down”; past ppl. **fondidu**, Jb 37:18; pres. 3p plu. **funden**, Jb 28:1.
- fondraja** n. fem., “wine lees,” from →***fondir**, meaning “to spoil, to destroy,” and particularly “to sink,” as in Sp. *hundir* (on the semantic evolution of related forms derived from L. *fūndēre*, see Corominas, *DCECH*, ad loc.), cf. Judeo-Sp. (Morocco) *fondrajas*, and *fondages* in Ferrara Bible (see García Moreno, *DHJE*, ad loc.), Ps 60:5.
- fon[t]** or **fon[ti]**. n. fem., “spring, fountain,” Sg 4:12.
- *foradar** v.t., “to pierce, to prick, to make a hole,” from Old Sp. *forado*, “hole”; pres. 3p sing. **forádad**, Jb 40:24.
- força** n. fem., “strength,” from Late L. *fōrtīa*, Pss 73:4, 73:12, 83:9, 88:5; Jb 22:8, 37:23, 40:9.
- *forçar** v.t., “to force, to coerce, to subjugate,” from →**força**, cf. →***aforçar**, with a different meaning; fut. subj. 3p sing. **forçáred**, Eccl 4:12.
- fortaleza** n. fem., “strength,” from Old Occ. *fortalessa*, Pss 73:4, 74:15.
- forteza** n. fem., “strength,” from →**forti**, cf. Cat. *fortesa*, Jb 12:21, 21:23, 26:12, 37:23, 41:7; plu. **fortezas**, Ps 18:16; Jb 40:18.
- forti** adj., “strong, powerful, vigorous, intense, vivid,” from L. *fōrte*, Ps 89:8; Jb 22:25, 34:20, 41:16; Sg 8:6; [f|or]ti, Jb 34:6; plu. **fortes**, Pss 34:11, 36:7, 88:11, Jb 12:21, 41:17; also **fuertes**, Jb 41:4
- fosa** n. fem., “pit, grave,” Jb 1:21.
- fosador** n. masc., “besieger,” from →**fosadu**, Ps 53:6.
- fosadu** n. masc., “military camp, army,” Old Sp. also *fonsado*, from L. *fōssatu*, “moat,” Ps 48:14; plu. **fosados**, Sg 7:1.
- foscuro** n. fem., “darkness,” from Sp. *fosco*, “dark,” Ps 18:12.
- fostigueriu** n. masc., “scourge, whip, punishment,” from Old Sp. *fostigar* < L. *fūstigare*, “to whip with a stick or cane,” following the pattern of →**castigueriu**, Ps 73:14.
- *frañer** v.t., “to break, to tear”; pres. 3p plu. **frañen**, Ps 18:35.
- fredura** n. fem., “coldness,” a variant of Old Sp. *fridura* | *friúra*, Jb 24:7.
- frenu** n. masc. “bit of the bridle,” Ps 32:9.
- fridu** n. masc., “cold,” from Vulgar L.

- frīgdu* or *frīdu*, Prv 31:21.
- ***frochiguar** v.i., “to fructify, to multiply,” from L. *fructificare*, cf. Judeo-Sp. *frochiguar*/*fruchiguar* (see Blondheim, *Les parlers judéo-romans*, s.v. ‘fructificare,’ and García Moreno, *DHJE*, ad loc.); fut. 3p sing. **frochiguarad**, Ps 72:17; pret. 3p sing. **frochiguad**, Ps 105:24.
- ***fruitu** n. masc., “fruit, product of a tree or plant”; plu. **frutos**, Sg 6:11.
- ***fruta** n. fem., “eatable piece of fruit, fruit (collective)”; plu. **frutas**, Sg 4:13.
- fuegu** n. masc., “fire,” Jb 5:7.
- ***fueja** n. fem., “leaf,” a variant of Old Sp. *foja*, cf. Arag. and Astur. *fuella*, from L. *folia* (plu.) < *foliū*; plu. **fuejas**, Jb 30:4.
- fueru** n. masc. “law, [body of] laws,” from L. *fōru*, “public space, public and judicial life, court of justice,” Jb 23:12; **fueru**, Ps 85:14.
- fueya** n. fem., “hole, pit, moat, grave,” prob. from L. *fōvēa*, “hole,” Ps 31:18.
- fueyu** n. masc. “small hole, pit, moat, grave,” diminutive of →**fueya**, Jb 30:24; plu. **fueyos**, Pss 79:1, 140:11.
- fulán** pron., “so-and-so,” from Arab. فُلان, Ru 4:1.
- ***fundir** →***fondir**.
- fusu** n. masc., “spindle,” from L. *fūsu*, Prv 31:19.
- galgu** n. masc., “greyhound,” from L. (*cane*) *gallīcu*, Prv 30:31.
- ganadu** n. masc., “goods, possessions, livestock,” Pss 37:16, 68:31; Jb 20:18, 20:28.
- ganancia** n. fem., “gain, profit,” Eccl 4:9, 5:8.
- ***ganar** v.t., “to obtain, to acquire,” prob. from Got. **ganan*, “to covet”; pres. 3p sing. **gánad**, Prv 1:5.
- garganta** n. fem., “throat, neck,” Prv 1:9.
- gasaján** n. masc., “mate, companion, fellow,” from L. *gasaliane* < Ger. *gasaljan*, cf. Occ. *gasalhà*/*gasalhan*, and *gasalianes* in ninth-century Iberian documents (see Corominas, *DCECH*, s.v. ‘agasajar’), Jb 16:21; plu. **gasajanes**, Jb 17:5.
- glondrinu** n. masc., “swallow,” from L. *hřrūdīne*, as a masc. n. also in E3, RAH, and *La Fazienda de Ultramar* (see *CORDE*), Prv 30:28.
- glotoniciu** n. masc., “gluttony,” a variant from Old Sp. *glotonia*, Ps 12:9.
- ***gordu** adj., “thick, fat”; fem. **gorda**, Ps 75:6.
- gordura** n. fem., “thickness, fatness, rude or gross thing,” from →***gordu**, Ps 94:4; Jb 15:26.
- ***gota** n. fem., “drop”; plu. **gotas**, Jb 38:28.
- governador** n. masc., “one who rules, governor,” from →***governar**, Ps 23:1.
- ***governar** v.t., “to rule, to maintain, to feed, to sustain”; imp. 2p sing. with pron. 1p sing. **govierna-m**, Prv 30:8; pres. ppl. sing. **governant**, Jb 24:21.
- governiu** n. masc., “food, nourishment,” from Late L. *guberniu*, Pss 78:25, 111:5, 132:15, 144:13 (2); Jb 38:41.
- gracia** n. fem., “grace, charm, favor,” Jb 41:4; Prv 31:30.
- gradavisu** n. masc.?, “joy, enjoyment,” prob. compound from L. *gratu*, “pleasant, enjoyable,” and *visu*, “sight,

- aspect," Jb 39:25.
- ***gradecimientu** n. masc., "gratefulness, praise," from →***agradecer**; plu. **gradecimientos**, Prv 28:20.
- grand** adj., "big, great," Jb 26:13; fem. **granda**, Ps 110:6.
- grandeça** n. fem., "greatness, power, strength," from →**grand**, Ps 18:51.
- gravedad** n. fem., "enormity, heaviness, difficulty, magnificence, importance," from Sp. *grave*, "serious, difficult, heavy, important," Jb 28:10, translating H. קָרֵן, "precious thing," a word related to the adj. קָרֵן, "precious, magnificent, important," and also meaning "difficult, heavy."
- grosura** n. fem., "fat," from Sp. *grueso*, "thick" < L. *grössu*, Pss 55:22, 63:6, 109:24; Jb 15:27, 21:24.
- gualardón** n. masc., "award, reward," from a form **gwelardaun* < Got. **withralaun*, "reward," Pss 58:12, 69:28, 70:4, 119:33.
- guarda** n. fem., "action of keeping or observing," Ps 33:18.
- ***guardar** v.t., "to keep, to save, to hold, to observe"; pres. 2p sing. **guardas**, Jb 14:16; pres. 3p plu. **guardan**, Ps 56:7; pres. ppl. sing. **guardant**, Eccl 5:7.
- ***guija** n. fem., "pebble, small stone," a variant of Sp. *aguja*; plu. **guijas**, Jb 21:33, 38:38.
- guisa** n. fem., "aspect, face, gesture," from Old Ger. **wīsa*, "way, manner, wise," Jb 14:20, 21:31; plu. **guisas**, Prv 30:15.
- gusanu** n. masc., "worm," Ps 12:9.
- ħatte** prep., "until," a loan from Arab. حتى, cf. the same form in a fourteenth-century Sephardic *siddur* in Arag. (see Quintana and Révah, "A Sephardic Siddur," 141, 148), Jb 14:6.
- ***idlu** n. masc., "idol," a variant of Sp. *ídolo* (Berceo) with elimination of the postonic vowel, from Gr. εἰδωλον; plu. **idlos**, Ps 135:15.
- ***infañça** n. fem., "childhood, infancy," from L. *infantia*; plu. **infañças**, Jb 20:11, 33:25; also **ifañças**, Ps 90:8.
- intr** →**entre**.
- intru** adv., "inside," a variant of Old Sp. *entro*, from L. *intrō*, used preceded by →**de**, Jb 20:25, 30:5.
- ***ir** v.i., "to go"; pres. 3p sing. **bad**, Ps 58:9; pres. 3p plu. refl. **si van**, Jb 14:11; also **que-s van**, Ps 58:8.
- ***isla** n. fem., "island"; plu. **islas**, Ps 65:6.
- ***istreñir** v.t., "to suppress, to repress," from L. *stringere*, "to tighten, to narrow"; pret. 3p sing. **istreñid**, Jb 28:11.
- iviernu** n. masc., "winter," Sg 2:9.
- ***jagonça** n. fem., "variety of precious stone, including hyacinth and zircon," from Fr. *jagonce*; plu. **jagonças**, Jb 41:22.
- la** 1. art. sing. fem., "the," Pss 108:3, 118:5, 130:6; Jb 1:21, 5:14, 7:4, 24:7; Ru 2:7; Sg 2:14, 7:3; Eccl 4:15; **la**, Ps 57:9; plu. **las**, Pss 77:18, 104:3; Jb 14:19; Sg 2:5, 2:12, 4:2; **la[s]**, Sg 7:12. 2. pron. 3p sing. fem., "her" (object), Ps 65:10, 65:11; Jb 39:15, 39:17; Prv 29:11; plu. **las**, Ps 89:10.
- lagosta** n. fem., "locust, grasshopper," prob. from Late L. *lacūsta*, form com-

- monly used in Biblical translations (E3, RAH), in the Sp. translation of other Hebrew works, such as *Guía de perplejos*, in the Aragonese author Juan Fernández de Heredia, and in the literature of Alfonso X (see *CORDE*), Ps 78:47.
- *lágrima** n. fem., “teardrop”; plu. **lágrimas**, Ps 80:6.
- lampu** n. masc., “lightning, shining,” prob. from Late L. **lampu* < Late L. *lampare*, “to shine,” cf. Cat. *llamp*, Occ. *lamp*, Judeo-Sp. (Morocco) *lampo*, Old Port. *lampo*, Old Sp. usually *relámpago/relámpago*, rarely *relampo* (see discussion in Corominas, *DCECH*, s.v. ‘relámpago’), Jb 28:26, 37:3, 38:25.
- lamrusca** n. fem., “wild vine,” from L. (*vitis*) *labrusca*, Sp. *labrusca* or *lambrusca*, cf. Moz. *labrušk*, and Cat. *llambrusca*, (see Corominas, *DCECH*, s.v. ‘labrusca’), Jb 31:40.
- lança** n. fem., “spear,” Jb 41:18.
- larguedad** n. fem., “generosity, largesse,” a variant of Sp. *largueza*, Jb 36:19.
- largueru** adj., “prodigal,” Jb 34:19.
- lavadura** n. fem., “act and result of washing,” from → **lavar**, Ps 60:10.
- lavaju** n. masc., “natural pool of rainwater that lasts from one storm to another,” prob. a variant of Sp. *navajo*, from Sp. *nava*, “a plain surrounded by hills, where rainwater usually collects” (see Corominas, *DCECH*, ad loc., and s.v. ‘nava’), Jb 38:25.
- lavar** v.t., “to wash, to bath, to clean with water or another liquid,” with pron. 1p sing. **lavarmi**, Ps 51:4; past ppl. plu. fem. **lavadas**, Sg 5:12.
- lavradu** n. masc., “cultivated or tilled land,” Eccl 5:8.
- lazeriu** n. masc., “suffering, toil,” prob. from L. *lacerare*, “to tear,” related to Old Sp. *lazzrar*, “to suffer, to endure,” and → ***lazrosu**, Ps 81:7; Jb 5:7, 20:18.
- *lazrosu** adj., “miserable, troubled, one who suffers deeply”; plu. **lazrosos**, Jb 3:17.
- *lazu** n. masc., “loop, noose”; plu. **lazos**, Ps 11:6.
- *ledeguar** v.t., “to gladden, to rejoice,” prob. from L. *laetificāre*, and related to Old Sp. *ledo*, “cheerful, happy” < L. *laetu*; imperf. 1p sing. **ledeguava**, Jb 29:13.
- *legaju** n. masc., “bundle, sheaf (of cereal plants),” from → ***legar**; plu. **legajos**, Ru 2:16.
- legameñu** n. masc., “ligature, tie,” from ***legar**, Jb 12:18, 33:16.
- *legar** v.t., “to tie, to bind,” from L. *ligare*, a variant of Sp. *ligar*; pres. ppl. sing. **legant**, Jb 26:8.
- lenguaju** n. masc., “speech, language,” cf. Sp. *lenguaje*, from Old Occ. *lengatge* or Cat. *llenguatge*, Ps 81:6; plu. **lenguajos**, Ps 63:6.
- *levantar** v.t., “to rise, to revolt, to rebel”; pres. 3p sing. **levántad**, Prv 30:31.
- *levar** also ***livar** v.t., “to lift up, to raise,” from L. *lĕvare*, “to relieve, to lift up”; fut. 3p plu. **levarán**, Ps 72:3; pres. 3p plu. **livan**, Jb 40:20.
- ley** n. fem., “law,” Prv 31:5.
- *lid** n. masc., “fight, battle, dispute”; plu. **lides**, Ps 140:3.

- lidiar** v.i., “to fight, to battle, to litigate,” from L. *litigare*, “to dispute, to argue,” Pss 55:19, 60:2; Jb 20:23.
- limpiedad** n. fem., “purity, cleanliness,” from →**limpiu**; Ps 18:21.
- limpiu** adj., “clean, pure,” Jb 33:8.
- ***listadura** n. fem., “strip (in fabrics),” from Sp. *lista*; plu. **listaduras**, “strips (of different colors or types of fabrics) sewn in a dress or similar garment,” Ps 45:15.
- ***livar** →***levar**.
- loçanía** n. fem., “pride, loftiness, arrogance,” from →***loçanu**, Jb 22:29, 33:17.
- ***loçanu** adj., “arrogant, proud,” prob. from Sp. *loza*, “fine ceramics, luxurious objects,” of uncertain origin (for further discussion see Corominas, *DCECH*, ad loc.); plu. masc. **loçanos**, Ps 123:4.
- ***locu** adj., “mad, unwise, wicked,” from a form **laucu*, prob. of Arabic origin (see Corominas, *DCECH*, ad loc.); plu. **locos**, Ps 75:5.
- locura** n. fem., “madness, insanity,” from →***locu**, Jb 4:18.
- ***loda** n. fem., “praise,” a variant of Sp. *loa*, from L. *laudare*, “to praise”; plu. **lodas**, Ps 21:7.
- ***lograr** v.t., “to achieve, to reach,” from Sp. *logro*, “achievement” < L. *lūcru*, “benefit, profit”; pret. 3p sing. **lograd**, Jb 21:25.
- ***lomu** n. masc., “back, loin,” from L. *lūmbu*; plu. **lomos**, Prv 30:31.
- ***longura** n. fem., “length, height”; plu. **longuras**, “measurements,” Jb 38:5.
- ***lonincu** adj., “far, distant,” from L. *longinquu* < L. *lōngu*, “long, far,” cf. Old Sp. *longincu*/*longinco* (see Corominas, *DCECH*, s.v. “luengo”); plu. **lonincos**, Ps 56:1.
- los** 1. art. plu. masc. →el 1. 2. pron. 3p plu. masc. →**lu** 2.
- lu** 1. art. sing. neut., “the,” Jb 15:31 (2). 2. pron. 3p sing. masc., “him” (object), Pss 22:31, 61:8, 78:36, 144:3; Jb 18:18, 20:9, 28:7, 31:37, 32:13, 33:24, 37:23, 39:20, 40:18, 41:2; Eccl 4:12; **lu**, Pss 63:11, 64:5; after conditional conj. **si**·l, →**si** 1; plu. **los**, “them,” Pss 49:15, 73:6, 118:10 (2); Jb 32:8, 34:26, 37:4; Sg 5:3; 3. pron. 3p sing. neut., “it, one,” Jb 24:6; **lu**, Ps 17:3.
- ludu** n. masc., “mud,” from L. *lūtu*, Ps 40:3.
- lugar** n. masc., “place, setting,” Ps 68:15; Jb 30:14, 34:26; plu. **lugares**, Ps 141:6.
- lugar** n. masc., “glare, glint,” prob. from L. **lucor*, cf. Occ. *lugor*, Ps 19:5; Sg 5:14.
- lumrosu** adj., “bright, luminous,” cf. Old Sp. *lumbroso*, from *lumbre*, “light, fire,” Ps 76:5.
- luna** n. fem., “moon,” Jb 42:14; Sg 7:3.
- lur** poss. adj. 3p plu. for sing. object, “their,” Pss 11:6, 12:9, 19:5, 35:13, 49:12, 49:15, 55:16, 68:28, 73:4 (2), 73:9, 93:3, 139:17; Jb 4:21, 6:4, 17:2, 22:20, 33:16, 34:26; **lur**, Pss 31:14, 69:26, 94:23, 129:3; Jb 15:29, 15:35; for plu. object **lures**, Pss 16:4, 78:31, 107:20, 125:5, 141:4, 147:3; Jb 21:11, 24:11; **lures**, Ps 35:17.
- luz** n. fem., “light,” Jb 41:11.
- madri** n. fem., “mother, womb,” Jb 38:8.
- ***madurgar** v.i., “to get up early,” from Vulgar L. *matūricare*, also found in Berceo; pret. 1p sing. **madurgué**, Ps

- 119:147.
- maestru** n. masc., “master fit to teach, expert,” from L. *magīstru*, Sg 7:2.
- magreç** n. fem., “thinness, frailty, weakness,” from Sp. *magro*, “thin,” Pss 59:13, 106:15; Jb 16:8.
- maguer** conj., used in **maguer que**, “although, even if,” from Gr. *μακάριε*, “happy,” Ps 41:5.
- mal** n. masc., “evil,” Eccl 4:17.
- maldición** n. fem., “damnation, curse,” Ps 59:13.
- malfesría** n. fem., “iniquity, evil,” prob. a variant of Old Sp. *malfetría*, Pss 27:12, 139:20; Jb 31:11.
- malicia** n. fem., “malice, wickedness,” from L. *malītia*, Pss 41:9, 101:3; plu. **malicias**, Pss 38:13, 57:2, 91:3.
- ***malu** adj., “bad, evil”; plu. **malos**, Jb 34:26.
- ***malvar** v.i., “to deceive, to corrupt”; pret. 3p sing. refl. **si malvad**, Ps 53:4; pret. 3p plu. refl. **si malvaron**, Ps 14:1.
- majadura** n. fem., “hit, coup, blow,” from →***majar**, Pss 90:2, 93:3; plu. **majaduras**, Ps 74:3.
- ***majar** v.t., “to hit, to grind, to pound,” from Old Sp. *majo*, “iron mallet”; imp. 2p sing. **maja**, Jb 40:12; past ppl. sing. masc. **majadu**, Pss 73:10, 109:16; pres. 3p plu. **majan**, Ps 74:6; with pron. 3p plu. **májanlos**, Jb 4:19; pres. 3p plu. pass. **son majados**, Jb 4:20, 34:25; pres. subj. 3p sing. with pron. 1p sing. **máje-m**, Ps 141:5.
- ***manaderu** n. masc., “spring, fountain,” from →**manar**; plu. **manaderos**, Jb 38:16.
- manar** v.t., “to spring (a liquid), to well out,” Ps 84:7; Jb 28:11.
- mandaderu** n. masc., “messenger,” from →***mandar**, frequent in thirteenth-century literature (see *CORDE*), Eccl 5:5.
- mandamientu** n. masc., “command, order,” from →***mandar**, Pss 21:3, 73:9; Prv 30:17.
- ***mandar** v.t., “to commission, to mandate, to command, to order, to arrange”; imp. 2p sing. **manda**, Ps 61:8.
- maner** v.i., “to stay, to remain,” from L. *manēre*, Jb 24:7.
- ***mansu** adj., “tame, meek”; plu. **mansos**, Ps 35:20.
- manu** n. fem., “hand,” Jb 34:20; Eccl 4:1.
- mañana** n. fem., “morning,” Pss 101:8, 108:3, 130:6, 139:9; Jb 3:9; Ru 2:7; **mañana**, Ps 57:9.
- mañanear** v.i., “to get up early in the morning,” from → **mañana**, Ps 27:4.
- marídu** n. masc., “husband,” Prv 2:17.
- más** adv., “more,” Ps 119:98; **más de**, “more than,” Pss 37:16 (“better than”), 45:8, 55:22, 84:11, 130:6; Jb 7:6, 11:17, 23:12, 36:21; **más que**, “more than,” Ps 72:16; Jb 33:12, 33:25; **cuant más**, and **cuant a más**, →**cuant**.
- ***matar** v.t., “to kill,” →***amatar**, →**rematar**; fut. 3p sing. **matarad**, Ps 47:4; imperf. subj. 2p sing. **matases**, Ps 139:19; imperf. subj. 3p sing. **matásed**; past ppl. plu. masc. **matados**, Jb 27:15, 39:30; pres. 3p sing. **mátad**, Ps 18:48; pres. 2p plu. pass. **sodes matados**, Ps 62:4; pret. 3p sing. **matad**, Ps 110:6; Prv 1:19.
- mayor** 1. adj., “older, bigger,” Jb 15:10. 2. n. masc., “important person, or with a high rank,” **mayor**, Ps 55:14; plu.

- mayores**, Pss 40:5, 138:1; Jb 11:19, 32:9.
- ***mayorgança** n. fem., “importance, prevalence, dominance,” from →***mayorgar**; plu. **mayorganças**, Ps 40:6.
- ***mayorgar** v.t. and v.i., “to become strong, to prevail, to dominate, to make (someone) strong,” from Vulgar L. **majoricare*, used only in Judeo-Sp.; cond. 1p sing. **mayorgarié**, Jb 31:37; pres. 3p sing. refl. ca-s **mayórgad**, Jb 33:12; pres. 3p sing. pass. **yed mayorgadu**, Prv 31:23; pres. subj. 2p sing. **mayorgues**, Ps 144:3.
- ***mecer** also ***mexer** v.t., “to shake, to wiggle, to beat”; pres. 3p sing. **méxed**, Jb 40:17; also **méced**, Prv 28:25.
- meçquinu** adj., “poor, miserable,” from Arab. مسكين, Ps 105:37; Jb 30:25, 31:19; Prv 31:6; plu. **meçquinos**, Ps 74:20; Jb 5:11.
- ***mejor** n. masc., “the best, the strongest person”; plu. **mejores**, Ps 78:31.
- mejoría** n. fem., “advantage, superiority,” Jb 4:21, →***mijorar**; plu. **mejorías**, Ps 87:7; Sg 4:14.
- memrar** v.t., “to remember,” a variant of Sp. *membrar*, from L. *mēmōrare*, “to mention, to refer, to remember,” Jb 40:32; pres. 1p sing. **miemru**, Ps 63:7; Jb 21:6; pres. ppl. sing. **memrant**, Ps 89:48.
- menador** n. masc., “shepherd,” from →**menar**, Ps 80:2.
- menar** v.t., “to lead, to move, to shepherd, to shake, to behave towards, to take care of,” from Cat. and Occ. *menar*, with only dialectal forms in Old Sp. (Berceo; see Corominas, *DCECH*, s.v. ‘menear’); refl. v. **menarsi**, Eccl 3:10.
- ***menester** n. masc., “occupation, job, business,” from L. *ministrēru*; plu. **menesteres**, Prv 31:27.
- mentir** v.i., “to lie,” Jb 13:9; pres. 2p plu. **mentides**, Jb 13:9.
- mentira** n. masc., “lie, falsehood,” Ps 40:5; plu. **mentiras**, Jb 11:3, 41:4.
- ***merecer** v.t., “to deserve”; pres. ppl. plu. **merecientes**, Prv 31:8.
- ***mesajería** n. fem., “message,” a variant of Sp. *mensajería*, cf. Old Sp. *mesajería*/*mesagería*/*messengería* in thirteenth- and fourteenth-century literature (Alfonso X’s *Judizios de las estrellas* and *General Estoria*, E6, Juan Fernández de Heredia, Don Juan Manuel’s *Libro de las armas*, and other documents; see *CORDE*); plu. **mesajerías**, Ps 73:28.
- ***mesturar** v.t., “to denounce, to gossip, to slander,” from Old Sp. *mestura*, “gossip”; pres. ppl. sing. with pron. 1p sing. **mesturantmi**, Ps 41:10; pret. 3p sing. **mesturad**, Ps 15:3.
- mesura** n. fem., “measure,” from L. *mensūra*, in the expression *a mesura*, “moderately, right on,” Ps 112:5.
- ***meter** v.t., “to put, to place”; pret. 2p sing. with pron. 1p sing. **metis[t]mi**, Jb 2:3.
- mexedura** n. fem., “agitation, convulsion, onrush,” from →***mecer**/***mexer**, Ps 39:11.
- ***mexer** →***mecer**.
- mi** 1. poss. adj. 1p sing. masc. and fem., “my,” Pss 16:5, 22:16 (2), 22:20, 25:17, 30:8, 32:4, 32:8, 35:15, 55:3, 55:14,

- 56:9, 69:22, 71:6, 73:14, 89:48, 139:3 (2), 139:15, 139:16; Jb 3:24, 6:2, 6:7, 6:11, 7:19, 11:4, 19:17, 23:12, 27:3, 29:4, 29:19, 30:11, 30:13, 30:25, 31:15, 31:33, 31:35 (2), 33:7, 34:6; Sg 1:12; *mí* Pss 18:19, 55:14; Jb 16:7, 16:8, 40:4; sing. masc. also *mio*, Pss 23:1, 43:2, 77:11, 116:11; Jb 6:2, 20:2; *mio*, Jb 13:17; *mío*, Ps 110:1; sing. fem. also *mie*, Pss 16:8, 60:10; plu. masc. *mios*, Pss 22:18, 31:12, 35:1, 73:21, 88:9, 92:12, 102:9, 102:10; Jb 16:16, 17:7; *mios*, Ps 140:10; Jb 19:14; plu. fem. *mis*, Ps 87:7; Jb 30:17; plu. fem. also *mies*, Ps 49:6 (2). 2. pron. 1p sing. masc. and fem., oblique case, “me,” atonic (as object), Pss 22:16, 23:1, 36:12, 55:4, 119:49, 119:51 (2), 119:61, 119:69, 139:5, 139:10, 139:11; Jb 6:9 (2), 10:8, 10:10, 20:3, 32:22; Sg 1:6, 6:5; *mi*, Ps 50:15; Jb 10:10; *no-m*, →*non*; tonic (after prep.) *mí*, Pss 18:45, 22:18, 25:2, 40:18, 56:3, 60:10, 138:8, 139:14, 142:8; Jb 20:2, 27:3, 29:11, 30:22, 33:27; Sg 2:5 (2); *mí*, Jb 16:8, 30:11; in the compound form *conmigu*, Jb 31:18. 3. refl. pron. in refl. or reciprocal verbs, considered a part of the verbal form.
- miedu** n. masc., “fear,” Ps 62:5; Jb 31:23, 41:17.
- ***miemru** n. masc., “limb,” from L. *membru*; plu. *miemros*, Ps 22:18; Jb 17:7, 17:16, 41:15.
- ***mienti** n. fem., “mind, thought”; plu. *mientes*, used in the expression *tiengu mientes*, →**tener*.
- mientri** conj., “while, as long as,” a variant of Old Sp. *mientra/mientre*, from L. *dūm int̄rim*, “while, meanwhile,” used in *mientri que*, Pss 72:5, 146:2; Jb 4:19, 27:3; *tod mientri*, Jb 27:3; *mientri*, Sg 1:12.
- ***mijorar** v.t., “to grow, to increase,” cf. same meaning in Old Cat. *millorar* (see Corominas, *DCECH*, s.v. ‘mejor’), →*mejoría*; pres. ppl. sing. *mijorant*, Ps 37:18.
- ***mill** n. masc., “a thousand,” from L. *mille*; plu. *milles*, Pss 68:18, 144:13.
- ***millaria** n. fem., “a thousand, a lot”; plu. *millarias*, “lots of,” Pss 68:18, 144:13.
- mingua** n. fem., “lack, shortage,” a variant of Sp. *mengua*, Jb 1:22, 24:12; plu. *minguas*, Prv 28:27.
- ***minguar** v.i., “to diminish, to decrease, to lack”; cond. 3p sing. *minguaried*, Jb 5:24; fut. 3p sing. *minguarad*, Ps 23:1; past ppl. sing. masc. *minguadu*, Jb 12:3, 13:2.
- ***mirar** v.t., “to look, to consider”; refl. v., “to wonder, to seek another’s opinion”; pres. 3p plu. refl. *miransi*, Jb 17:8; pres. subj. 2p sing. refl. *no-t mires*, Ps 49:17; pret. 3p plu. refl., *si miraron*, Ps 48:6.
- mochedumri** n. fem., “multiplicity, abundance,” from →*muchu*, Ps 80:14; Jb 38:34; also *mochedumre*, Ps 110:6; *mochedumri*, Jb 35:16.
- ***mochiguar** v.t., “to multiply, to increase,” from →*muchu*; imp. 2p sing. *mochigua*, Pss 51:4, 71:21; pres. 3p plu. refl. *si-s mochiguan*, Jb 14:21; pres. ppl. sing. masc. *mochiguant*, Jb 11:2; pres. subj. 3p plu. refl. *mochigüensi*, Ps 16:4; pret. 3p sing. *mochiguad*, Ps 18:15; Jb 1:10.
- mochu** →*muchu* 2.
- modorru** adj., “weak, dizzy, disturbed (as symptoms of a disease),” uncertain origin, cf. Arag. *modorra*, “a

- disease of the sheep that makes it spin around convulsively and fall down" (cf. Corominas, *DCECH*, ad loc.), Ps 38:11.
- mondicia** n. fem., "cleaning, cleanliness," a variant of Sp. *mundicia*, from *mondo*, "clean, pure" < L. *mündu*, "clean, elegant," Jb 22:30.
- mont** n. masc., "mount," Pss 11:1, 30:8, 68:16; plu. **montes**, Pss 36:7, 80:11.
- montón** n. masc., "heap, things piled together with no apparent order," from →**mont**, Jb 21:31; plu. **montones**, Jb 15:28; Sg 5:11.
- morança** n. fem., "dwelling," from →**morar**, Ps 49:20; plu. **moranças**, Jb 18:19.
- morar** vi., "to dwell," Ps 84:11.
- morti** n. fem., "death," Pss 79:11, 102:21; also **mort**, Prv 31:8.
- ***mostrar** vt., "to show, to let something be seen"; pret. 3p sing. **mostrad**, Sg 2:13.
- mostu** n. masc., "must, unfermented juice," Sg 8:2.
- ***movediçu** adj., "moving, shifting," from →***mover**; fem. **movediça**, Jb 41:18.
- ***mover** vt., "to move," →***esmover**; pres. 3p sing. **muéved**, Jb 40:17; refl. **si muéved**, Jb 4:21; pres. 3p plu. pass. **son movidos**, Jb 34:20; pres. ppl. refl. **movientsi**, Ps 55:9.
- muchu** 1. adj., "several, a lot of" **muchu de**, Prv 28:20; plu. fem. **muchas**, Ps 73:10, 79:12, 80:6; Jb 19:3.
2. adv., "much, a lot," Ps 65:10; Jb 31:25; also **mochu**, Ps 120:6.
- ***muda** n. fem., "change, shift," →**demudamientu**; plu. **mudas**, Ps 55:20; Jb 10:17.
- ***mudar** vt., "to change," from L. *mūtare*, →***demudar**; pret. 3p sing. refl. **no-s mudad**, Ps 80:19.
- muel** adj., "soft, mild," from L. *mölle*, used in a **muel**, "gently, softly," Ru 3:7.
- muela** n. fem., "millstone," from L. *möla*, Jb 41:16.
- ***muellar** vi., "to roar (an animal)," cf. *muylla*, "he roars" in Alba Bible, *moillar/moyllar* in Judeo-Sp., "to roar" (Ferrara Bible; see García Moreno, *DHJE*, ad loc.), related to Sp. *maullar* "to meow (the cat)," Cat. *miolar*, Fr. *miauler*; pres. 3p sing. **muéllad**, Ps 42:2.
- ***muertu** adj., "dead"; plu. **muertos**, Jb 26:5.
- ***mujar** vt., "to wet, to moisten," a variant of Sp. *mojar*, from Vulgar L. *molliare*, "to soften" < L. *mölle*, "flexible, soft," →***amojar**; pres. 3p sing. with pron. 3p. sing. masc. **mújadlu**, Jb 37:3; pres. 3p plu. refl. **si mujan**, Jb 24:8.
- mujer** n. fem., "woman," Prv 31:30.
- muladar** n. masc., "midden, dunghill," a common variant of Sp. *muradal*, from Sp. *muro*, "wall"; plu. **muladares**, Ps 113:7.
- ***mundear** vi., "to be in the world, to be alive," from →**mundu**; pres. ppl. sing. **mundeant**, Ps 39:5.
- mundu** n. masc., "world," Pss 17:14, 89:48.
- ***nacer** →***naxer**.
- nada** adv., "nothing," from L. (*res*) *nata* (*non*), "no born thing" (past ppl. sing. fem. of L. *nascere*), Ps 49:18; Jb 26:7.

- nadu** →**naxer*/**nacer*.
- nariz** n. fem., “nose,” Jb 40:24; Prv 30:33; plu. *narizes*, Jb 41:12.
- ***naxer** or ***nacer** v.i., “to be born”; past ppl. sing. masc. **nadu**, “born,” from L. *natu*, Jb 3:3.
- naxiença** n. fem., “birth, bulge, protuberance,” cf. Sp. *nascencia*/*nacencia*, Arag. *naxença*, Cat. *naixença*, from L. *nascentia*, Eccl 4:15 (meaning “child”); plu. **naxienças**, Sg 5:13 (used as a synonym of →*ermollu*).
- ***negar** v.t., “to deny”; cond. 1p sing. **negarié**, Jb 6:10.
- ***negrastinu** adj. “dark, brown, almost black,” a variant of Old Sp. *negrestino*; fem. **negrastina**, Sg 1:6.
- negrura** n. fem., “darkness, blackness,” Ps 68:15.
- nengunu** pron., “nobody,” from L. *nec ūnu*, “not one,” Ps 49:8.
- nenita** n. fem., “(eye) pupil,” derived from Sp. *nenita*, “little girl,” following a diminutive pattern as in L. *pupilla* (Sp. *pupila*), “(eye) pupil,” from L. *pupa*, “little girl, doll,” Ps 17:8.
- ni** negative conj. “neither, nor,” Jb 31:27; also **nin**, Jb 41:4 (2); Prv 30:3; Eccl 4:1; with conditional conj. **ni-s**, Jb 30:24; with conditional conj. **ni-s**, (sometimes followed by *de* →*ciertu*), meaning “certainly,” and translating H. [𐤍𐤁] 𐤍[1] as used in curse and oath clauses, and in asseverative clauses, Ps 63:7; Jb 1:11, 17:2, 17:13, 21:6, 34:16.
- nin** →**ni**.
- niñeç** n. fem., “childhood,” from →**niñu**, Jb 36:14.
- niñu** n. masc., “little boy, child,” Ps 17:8; plu. **niños**, Jb 19:18, 21:11.
- nodicia** n. fem., “calculation,” from L. *notitia*, cf. same meaning in Berceo, *Vida de San Millán de la Cogolla* (see CORDE, and Kasten and Cody, *TDMS*, s.v. ‘noticia’), Ps 90:12; plu. **nodicias**, Ps 71:15.
- noech** →**nuoch**.
- nomradía** n. fem., “fame, renown,” from Sp. *nombre*, “name, fame,” Ps 49:12; Jb 29:4.
- non** adv., “no, not,” Pss 9:20, 15:3, 15:5, 17:5, 18:37, 23:1, 32:9, 34:23, 35:15 (2), 36:12, 37:1, 37:8, 37:24, 38:4, 40:6, 55:24, 66:7, 69:3, 69:16, 78:30, 78:63, 81:6, 89:23, 91:10, 115:7, 119:43, 141:4, 141:5, 141:8; Jb 3:4, 3:16, 5:17, 5:24, 6:10, 8:12, 10:8, 11:11, 12:24, 13:2, 14:12, 15:3, 15:29, 15:32, 17:4, 20:20, 20:21 (2), 20:26, 21:25, 21:29, 23:11, 24:6, 25:5 (2), 28:7, 28:16, 30:17, 30:27, 31:1, 32:21, 33:27 (2), 34:9, 34:20, 37:4, 37:5, 37:23, 39:16 (2), 40:23; Prv 1:10, 30:31, 31:4; Sg 1:6, 6:12; Eccl 5:1, 5:9; **non**, Pss 101:5, 140:9; Jb 3:6, 7:19, 15:28, 18:5, 21:10, 34:19, 36:20, 41:25; with pron. 1p sing. **no-m**, Ps 102:25; Jb 23:17; with pron. 2p sing. **no-t**, Ps 49:17; with refl. pron. **no-s**, Pss 44:19, 80:19; Jb 27:6, 41:18, 42:2; Eccl 4:16; **no-s**, Pss 55:12, 80:19.
- nos** 1. pron. 1p plu. masc. and fem., “we”; oblique case, “us,” atonic (as object), Ps 44:18; tonic (after prep.), Ps 68:20. 2. refl. pron. in refl. or reciprocal verbs, considered a part of the verbal form.
- ***nostru** poss. adj. 1p plu. for sing. masc. object, “our”; for plu. masc. object, **nostros**, Pss 90:8, 137:3, 144:13, 144:14; Sg 1:17; for plu. fem. object,

- nostras**, Ps 90:8.
- nub** n. fem., “cloud,” Jb 36:27; plu. **nubes**, Pss 77:18, 104:3.
- nuech** n. fem., “night,” Jb 5:14, 7:4; also **noech**, Jb 17:12.
- nuncua** adv., “never,” from L. *numquam* (on the pronunciation of Old Sp. *nunqua* and this *la'az*, see § 7.2.7), Ps 62:3.
- o** conj., “or,” Pss 18:33, 21:7, 22:16, 33:18, 35:15, 37:31, 38:3, 38:13, 40:6, 41:2, 41:8, 45:2, 46:1, 49:6, 49:19, 55:20, 60:3 (2), 61:3, 69:28, 70:4, 73:4, 80:19, 83:9, 83:11, 84:11, 88:16, 91:4, 92:11, 99:4, 101:3, 102:18 (2), 106:15, 118:10, 119:33, 119:70, 119:117, 139:20; Jb 3:3, 3:16, 6:26, 7:2, 7:4, 8:12, 12:3, 13:7, 13:21, 13:26, 13:27, 14:7, 15:12, 15:24, 15:31, 15:35, 16:13, 17:13, 17:16 (2), 19:13, 20:25, 22:8, 24:6, 24:24, 27:8, 28:11 (2), 29:3, 30:12, 31:27, 31:35, 32:22, 33:27, 34:19, 36:24, 36:32, 37:20, 38:31, 39:1, 39:16, 39:20, 39:23, 39:25, 40:17, 41:15, 41:16; Prv 2:7, 28:16, 29:11, 29:21, 30:17, 31:23; Sg 4:1 (2), 5:13; **o**, Pss 18:43, 56:7, 69:3, 111:2; Jb 3:5, 21:32, 31:5, 40:32; Sg 1:17.
- ob** rel. pron., “where,” from L. *ubi*, use in **ob que**, “where,” Jb 39:30.
- obedecimientu** n. masc., “obedience, compliance,” from Sp. *obedecer*, Prv 30:17.
- ***odir** v.t., “to hear”; imperf. subj. 3p plu. **odisen**, Ps 141:6; pres. 1p sing. **oçcu**, cf. Sp. *ozca* (*Fuero Juzgo*), *ozcas* and *ozcades* (Alexandre) (see Alvar and Pottier, *Morfología histórica*, § 129.1.1 and n. 123), Jb 33:8.
- ogavli** adj., “outstanding, remarkable, notable,” unknown etymology, Sg 5:10.
- ***oju** n. masc., “eye,” from L. *ocūlu*; plu. **ojos**, Jb 17:5.
- olla** n. fem., “cooking pot, cauldron,” Jb 41:12.
- ollu** n. masc., “oil,” a variant of Old Sp. *olio* (thirteenth and fourteenth centuries) < L. *oleu*, Ps 141:5.
- olura** n. fem., “pleasant and aromatic smell, most commonly from aromatic oil or incense,” from Sp. *olor*, Ps 141:5.
- olvidança** n. fem., “oblivion,” from →**olvidar**, Ps 88:13.
- olvidar** v.t., “to forget,” from Vulgar L. **oblītare*, Jb 39:17; pres. 3p sing. with pron. 3p sing. masc. **olvidadlu**, Jb 24:20.
- omligu** n. masc., “navel,” from L. *ūmbilicu*, Sg 7:3.
- omni** n. masc., “human being, man,” Ps 32:9; Jb 13:9, 16:21, 33:12, 33:23, 37:20; plu. **omnes**, Ps 17:14; Sg 1:4; **omnes**, Ps 18:5.
- ***onda** n. fem., “wave”; plu. **ondas**, Ps 42:8; Jb 41:17.
- ***onojar** v.i., “to kneel,” from →***onoju**; pres. 3p plu. **onojan**, Jb 39:3; pres. subj. 1p plu. **onojemos**, Ps 95:6.
- ***onoju** n. masc., “knee,” a variant of Sp. *hinojo*, from L. *genucūlum* (for pretonic /e/ > /o/ cf. Cat. *fonoll*, “fennel,” from Late L. *fenūcūlu*); plu. **onojos**, Ps 18:37.
- onor** n. masc., “honor,” Prv 29:23.
- ***onoriguamientu** n. masc., “honour, praise,” from →***onoriguar**; plu. **onoriguamientos**, Ps 87:3.
- ***onoriguar** v.t., “to honour, to treat with honour,” prob. from L. **honori-ficare*; fut. subj. 2p sing. **onoriguares**,

- Ps 50:15.
- oñosu** adj., “with claws or hoofs,” a variant of Sp. *uñoso*, from *uña*, < L. *ūngūla*, meaning “claw, hoof” (see Kasten and Cody, *TDMS*, s.v. ‘uña’), Ps 69:32.
- ora** n. fem., “hour, appropriate time or moment to do something,” Ps 32:6.
- orden** n. masc., “order, line, sequence, succession,” Sg 5:13.
- ordenamientu** n. masc., “arrangement, ordering,” from →***ordenar**, Jb 41:4.
- ***ordenar** v.t., “to arrange, to prepare, to sort, to command”; imp. 2p sing. refl. **ordéna-t**, Jb 33:5.
- oréganu** n. masc., “oregano,” Ps 51:9.
- orta** n. fem., “orchard,” Ps 80:16.
- ortiga** n. fem., “nettle,” from L. *ūrtīca*, Jb 30:4.
- oru** n. masc., “gold,” Ps 68:14; **oru**, Jb 42:14.
- ***oteador** n. masc., “one who observes, examines, or looks over,” from →***otear**; plu. **oteadores**, Ps 92:12.
- ***otear** v.t., “to observe, to examine, to look over,” from Old Sp. *oto*, “high (place)” < L. *altu*, →***oteru**; imp. 2p plu. **otead**, Ps 48:14; past ppl. sing. masc. **oteadu**, Jb 15:22; pres. 3p sing. **otéad**, Jb 33:27; pres. ppl. sing. **oteant**, Sg 2:9; pret. 3p plu. **otearon**, Jb 36:24.
- ***oteru** n. masc., “high place,” from L. *altariu*; plu. **otros**, Ps 68:16.
- otru** pron., “someone else, another one,” Ps 16:4.
- ***pagar** v.t., “to please, to satisfy”; refl. v., **pagarsi**, Eccl 3:12; pres. 3p plu. refl. **no-s pagan**, Eccl 4:16; pres. subj. 3p sing. refl. **que-s págued**, Eccl 3:22.
- ***pagón** n. masc., “peacock,” form common in Arag. and Cat., and also found in Berceo (*Milagros de Nuestra Señora*; see Corominas, *DCECH*, s.v. ‘pavo’); plu. **pagones**, Jb 39:13.
- palaciu** n. masc., “palace, fortress, temple,” Ps 69:26; Sg 3:9; plu. **palacios**, Pss 74:4, 74:8.
- ***paladar** n. masc., “palate”; plu. **paladares**, “palate and gums,” Ps 22:16.
- palavrear** v.i., “to palaver, to parley,” from Sp. *palabra*, “word,” Jb 17:6.
- paloma** n. fem., “dove,” from Vulgar L. *palūmba*, “ringdove,” Jb 42:14.
- ***parar** v.t., “to prepare, to arrange”; pres. 2p sing. **paras**, Ps 22:16.
- parentescu** n. masc., “kinship, family relationship,” from →**parient**, Ps 110:3; Jb 22:8.
- pariadura** n. fem., “pay, retribution,” from Old Sp. **pariar* < Late L. *pariare*, “to even (two things), to pay, to pay a debt,” cf. Old Sp. *paria*, “tax, tribute,” Cat. and Occ. *pariatge* (see Corominas, *DCECH*, s.v. ‘par’), Ps 91:8.
- parient** n. masc., “parent, relative, sibling,” from →**parir**, Ru 2:1; plu. **parientes**, Ps 45:17; also **parentes**, Jb 24:20.
- parir** v.t., “to give birth,” Ps 29:9; Jb 39:1, 39:3; past ppl. plu. fem. **paridas**, Ps 78:71 (meaning “lactating sheep”); pres. 3p sing. **páred**, Jb 21:10; pret. 1p sing. pass. **fu paridu**, Ps 51:7.
- ***párpadu** n. masc., “eyelid,” from Vulgar L. **palpētru*; plu. **párpados**, Ps 77:5; Jb 16:16.
- part** n. fem., “part, portion,” Jb 17:6;

- also **parti**, Ps 16:5; plu. **partes**, Sg 7:5 (used in a **partes** [de], meaning “next to, beside”).
- ***partición** n. fem., “partition,” from →**part**; plu. **particiones**, Jb 20:17.
- ***partir** v.t., “to split, to break,” for the meaning “to depart,” →***estajar**; imp. 2p sing. **part**, Ps 55:10; pres. 3p plu. pass. **son partidos**, Jb 21:21; pret. 3p sing. **partid**, Jb 38:25.
- ***pasar** v.t., “to go through, to cross,” →***traspasar**; pres. 3p sing. with pron. 3p. sing. masc. **pásadlu**, Jb 20:24.
- ***paseu** n. masc., “step, footprint,” from Sp. *pasear*, →***apasear**; plu. **paseos**, Ps 77:20.
- pavor** n. masc., “fear, dread,” Jb 41:25.
- paz** n. fem., “peace,” Prv 1:32; plu. **pazes**, Ps 69:23.
- pazigu** adj., “peaceful, pacific,” from L. *pacificu*, Ps 120:7; Jb 5:24, 20:20.
- ***pecadu** n. masc., “sin”; plu. **pecados**, Jb 20:11.
- ***pecar** v.i., “to sin”; pret. 1p sing. **pequé**, Ps 41:8.
- pechar** v.t., “to pay a debt or a tax,” from Vulgar L. **pactare*, “to pay a tax,” Ps 65:2.
- pechu** n. masc., “contribution, tax,” from L. *pactu*, Ps 49:6; **pechu**, Ps 69:28.
- pedaçu** n. masc., “part, portion,” from Vulgar L. *pītacciu*, “portion of leather, piece of fabric added to a garment,” Sg 4:3.
- ***pedir** v.t., “to ask for, to request, to demand,” from L. *pětēre*; pres. subj. 3p plu. **pidan**, Ps 109:10 (2).
- peguju** n. masc., “cattle, group of beasts,” from L. *pecūliu*, “savings, small personal fortune,” cf. Sp. *pegujal/pegujar*, “small portion of land or cattle” < L. *pecūliare*, “relative to the personal fortune,” Jb 36:33.
- pella** n. fem., “ball, sphere,” from L. *pīlūla*, Jb 15:24.
- pensamientu** n. masc., “thought, thinking,” Pss 49:4, 64:7; plu. **pensamientos**, Pss 40:6, 73:7.
- ***pensar** v.t., “to think, to think over,” semi-learned duplicate of →**pesar** 1; fut. subj. 2p sing. **pensares**, Prv 30:32; pres. 3p sing. **piénsad**, Prv 31:16.
- peña** n. fem., “rock, rocky hill or mountain,” from L. *pīnna*, “merlon (in a battlement),” Ps 141:6.
- ***percollar** v.t., “to put or to hold something around the neck,” from Sp. *cuello*, “neck”; pres. 3p sing. **percuéllad**, Ps 73:6.
- ***perder** “to lose, to miss”; refl. v. “to fade away, to extinguish”; pres. 3p sing. refl. **si piérded**, Jb 12:2.
- perdición** n. fem., “loss, extinction,” from →***perder**, Ps 88:12.
- ***pertenecer** v.i., “to belong, to be appropriate”; pres. 3p sing. **pertenéced**, Ps 65:2.
- pesar** 1. v.t., “to weigh,” Jb 6:2; imperf. subj. 3p sing. pass. **fúsed pesadu**, Jb 6:2. 2. n. masc., “pain, regret, sorrow,” Ps 116:15.
- piadar** v.t., “to have mercy, to be merciful, to treat with mercy,” from Old Sp. *piadat/piadad*, “piety, mercy,” Ps 77:10; also ***apiadar**, cf. Judeo-Sp. *piadar* and *apiadar*; pres. 1p sing. refl. **apiadu-m**, Jb 19:17; pres. subj. 3p sing. **piáded**, Jb 33:24.
- ***pie** n. masc., “foot”; plu. **piedes**, Ru

- 3:7.
- ***pieça** n. fem., “piece, block”; plu. **pieças**, Ps 68:31.
- pedra** n. fem., “stone, rock,” Jb 28:2; plu. **pedras**, Jb 14:19.
- piélagu** n. masc., “deep lake,” Jb 41:12; plu. **piélagos**, Ps 126:4.
- ***pilar** n. masc., “pool, trough, receptacle to hold water”; plu. **pilares**, Sg 1:17, 7:6.
- pimentadura** n. fem., from Sp. *pimienta*, “pepper” < L. *pīgmēnta*, plu. of *pigmentu*, “dye, colorant, seasoning, spice,” Jb 41:23 (meaning “the aspect and color of a boiling pot cooked with spices”).
- ***pinturia** n. fem., “painting,” a variant of Sp. *pintura*, cf. Judeo-Sp. *pinturia/pinturía* (see García Moreno, *DHJE*, ad loc.); plu. **pinturias**, Sg 1:11.
- ***planu** adj., “flat, smooth”; fem. **plana**, Ps 18:33.
- plaga** n. fem., “hit, wound, injury,” Ps 39:11; Jb 6:9, 13:21, 34:6; plu. **plagas**, Ps 38:3; Jb 6:4, 10:8, 10:17.
- ***plagar** v.t., “to hit, to wound,” from L. *plagare*; fut. 3p sing. **plagarad**, Ps 68:22; pres. 1p sing. with pron. 3p plu. masc. **plágulos**, Ps 18:39; pret. 3p plu. with pron. 1p sing. **plagáronmi**, Sg 5:7.
- ***plazer** v.t., “to like, to please”; imperf. 3p sing. **plazied**, Jb 29:22.
- plazu** n. masc., “term, time limit,” from L. *placitu*, “(term) approved,” Jb 7:1, 10:17.
- plenismu** adj., “full, entire, perfect,” cf. Judeo-Sp. *plenismo*, *prenismo*, and *prenizmo* (see García Moreno, *DHJE*, s.v. ‘plenismo’, and Gaspar Remiro, “Vocablos,” s.v. ‘prenismo’), Ps 19:14.
- ***plenu** adj., “full, filled”; sing. fem. **plena**, Ps 10:7.
- ***pliev** or ***plievi** n. fem., “people,” from L. *plēbe*; plu. **plieves**, Ps 44:3.
- plover** v.i., “to rain,” common in Arag. and in *La Fazienda de Ultramar*, Jb 36:27.
- ***plueya** n. fem., “rain,” from Vulgar L. *plō(v)ia*, cf. Occ. *plueia/ploja/pluja*, and Cat. *pluja*, as against Old Sp. *pluvia*, standard Sp. *lluvia*, from L. *plūvīa* (see discussion in Corominas, *DCECH*, s.v. ‘lover’); plu. **plueyas**, Ps 72:6; **plueyas**, Ps 65:11; **plueyas**, Jb 36:27.
- pocu** 1. adj., “bit, few,” Ps 72:16. 2. adv., “small,” usual meaning in oriental Old Sp., including Berceo, and related to Cat. *poc*, and Occ. *pauc* (see Corominas, *DCECH*, ad loc.), Jb 8:7.
- poder** v.t., “can, to be able to,” Jb 42:2; pres. 2p plu. **podedes**, Jb 42:2.
- podestad** n. fem., “power, ruler,” common in Old Sp., Prv 28:16.
- podestadía** n. fem., “power, rule,” common in Old Sp. until the fourteenth century (Berceo, *La Fazienda de Ultramar*, *Alexandre*) and later in Judeo-Sp. *podestadía/podestanía* (see Corominas, *DCECH*, s.v. ‘poder’, and García Moreno, *DHJE*, s.v. ‘podestanía’), Ps 125:3; Jb 38:33.
- ***podestar** → **apodestar**.
- ***podrecer** v.i., “to rot,” from Vulgar L. *putrescere*; pret. 3p sing. **podre.cid**, Ps 31:10.
- podredura** n. fem., “rot,” Jb 13:28.
- ***pollu** n. masc., “boy, youngster”; plu. **pollos**, Jb 30:12.
- poner** v.t., “to put, to place,” Jb 20:4,

- 40:32; cond. 2p sing. **porniés**, Jb 22:24; pres. 1p sing. **pongu**, Ps 73:28; pres. 3p plu. pass. **son postos**, Ps 49:15.
- por** prep., “to, for, in order to, through,” Pss 11:2, 16:3, 18:45, 25:2, 27:4, 27:8, 32:4, 32:6, 32:9, 45:17, 47:10, 49:15, 56:3, 60:6, 60:10, 63:10, 68:21, 69:23, 74:3, 87:5, 87:7, 88:1, 91:2, 99:8, 102:21, 104:15, 105:22, 105:25, 106:5, 109:16, 110:1, 119:33, 139:20, 140:12, 141:6, 142:8; Jb 2:3, 2:8, 2:11, 3:3, 6:7, 6:26, 8:8, 12:5, 12:13, 13:7 (2), 13:9 (2), 15:28, 16:12, 17:5, 17:6, 17:12, 20:2, 20:23, 22:21, 22:30, 30:25, 33:6, 33:18, 33:23, 33:30, 34:20, 36:12, 36:15, 36:20, 36:27, 36:32, 37:13, 37:22, 38:34, 38:38, 39:3, 39:25, 41:24; Prv 1:3, 30:1, 31:3, 31:25; Eccl 3:12, 3:18 (2), 4:17; **por**, Pss 32:9, 72:3, 79:1, 107:29, 119:105, 138:8; Jb 41:25; **por cosa**, →*cosa*.
- pora** prep., “to, for,” Ps 135:4; Jb 5:7, 20:26, 31:28; before vowel **porad**, Jb 40:20.
- porfidia** n. fem., “obstinacy, defiance, rebellion,” semi-learned result of L. *perfidia*, “perfidy,” Prv 1:32.
- posança** n. fem., “placement, the act of placing or being placed,” from →***posar**, Jb 17:16.
- ***posar** v.t., “to place”; v.i., “to fall down, to rest,” from L. *pausare*, “to stop, to cease to do something,” →***aposar**; fut. 3p sing. **posarad**, Pss 72:6, 91:7; pres. ppl. sing. **posant**, Eccl 5:12; pret. 3p plu. **posaron**, Ps 38:3.
- ***postresma** n. fem., “end,” from Sp. *postremo*, “last, final”; plu. **postresmas**, “ending, final part, final period,” cf. Old Sp. (*Alexandre*, Berceo) (*a*) *postremas*, “in the end, finally” (see Corominas, *DCECH*, s.v. ‘postrimero’), Ps 49:6 (2).
- postremeru** adj., “last, final,” from Sp. *postremo*; Prv 31:25.
- postura** n. fem., prob. “disposition, provision,” from which the meaning in Old Sp. “arrangement, agreement, covenant” (see Kasten and Cody, *TDMS*, ad loc.), from →**poner**, Jb 36:16.
- povisa** n. fem., “dust, ashes, cinders,” from Vulgar L. **pūlvīsia*, Sg 3:6.
- ***povlar** v.t., “to populate, to inhabit”; pres. 3p plu. **puevlan**, Jb 15:28.
- pradu** n. masc., “meadow, prairie,” Jb 8:10; plu. **prados**, Pss 37:20, 65:14.
- ***preciar** v.t., “to value, to esteem, to deem important”; fut. 3p sing. **preciarad**, Ps 40:18; past ppl. sing. masc. **preciadu**, Pss 12:7, 16:1, 78:25; pres. 3p sing. **preciad**, Jb 36:19.
- preciu** n. masc., “value, reward, advantage,” Pss 19:11, 55:14, 70:4, 119:33, 119:105; Prv 31:10.
- ***predar** v.t., “to steal, to sack,” cf. Old Arag. *predar*, and Old Sp. *prear*, from *prea*, “prey” < L. *praeda*; past ppl. plu. masc. **predados**, Jb 12:17; pres. 3p plu. with pron. 3p sing. masc. **prédanlu**, Ps 89:42; pret. 3p plu. **predaron**, Ps 119:61; pass. **furon predados**, Ps 76:6.
- ***pregonar** v.t., “to herald, to announce, to proclaim,” from Sp. *pregón*, “proclamation” < L. *praecone*, “herald”; pres. 3p plu. **pregonan**, Prv 1:20.
- prejura** →**presura**.
- premiu** n. masc., “tightness, opresion,” from Old Sp. *premer/premir*, “to press, to tight” < L. *prēmēre*, →**apremir**, Ps 139:5; Jb 13:21, 33:7, 40:32.
- ***prender** v.t., “to take, to seize, to hold”; imp. 2p sing. **prend**, Ps 35:2; fut.

- 3p sing. **prenderad**, Jb 32:22; imperf. subj. 1p sing. **prendés**, Ps 139:9; pres. 1p sing. **prendu**, Jb 13:14; pres. 2p sing. with pron. 3p sing. masc. **préndeslu**, Jb 14:20; pres. 3p sing. with pron. 3p sing. masc. **préndedlu**, Jb 15:24; pres. 3p plu. refl. **préndensi**, Jb 38:30; pres. ppl. plu. **prendientes**, Sg 3:8; pret. 3p sing. with pron. 3p plu. masc. **prise-los**, Jb 18:20.
- present** n. masc., “present, gift,” Ps 68:30.
- prestu** adj., “ready, prepared,” Ps 38:18; Jb 12:5; **prestos**, Ps 111:2.
- presura** n. fem., “affliction, trouble,” from L. *pressūra*, “(act of) tightening or pressing, affliction, trouble,” Prv 29:25; also **prejura**, Jb 18:12; plu. **presuras**, Ps 107:20.
- primerea** n. fem., “beginning, start,” from Sp. *primero* < L. *prīmariu*, cf. Old Sp. *primería* (Berceo), Ps 119:160.
- provdesmu** n. masc., “prophecy,” a popular variant of Old Sp. *prophetamiento*, and *prophetia* (see Kasten and Cody, *TDMS*, ad loc.), from L. *prophēta*, and *prophetiā*, Prv 30:1.
- ***puevlu** n. masc., “people,” from L. *pōpŭlu*; plu. **puevlos**, Ps 87:6.
- ***pulpa** n. fem., “pulp, flesh”; plu. **pulpas**, Jb 41:15.
- ***puñu** n. masc., “fist”; plu. **puños**, Ps 39:6.
- que** 1. relative pron., “who, which,” Pss 16:4, 22:31, 42:2, 72:6, 81:6, 91:6, 112:5, 119:49, 122:3, 139:15, 139:20; Jb 3:3, 6:4, 7:2 (2), 11:11, 15:3, 15:11, 15:28, 20:26, 22:16, 24:6, 27:8, 36:24 (2), 37:5, 38:23, 39:16 (2), 41:2; Prv 30:31; also **quí**, from L. *quī*, Jb 17:5, 40:18; **que**, or **quí**, Pss 17:3, 58:9; Jb 15:28, 20:9; with refl. pron. **que-s**, Pss 58:8, 75:9 (2), 139:20; Sg 4:1 (2); **ob que**, →**ob. 2. conj.**, “that, so that,” Pss 61:8, 68:24, 78:36, 99:4, 129:6, 141:6, 144:3; Jb 12:24, 14:6, 19:29, 22:3, 31:1, 31:28, 37:4, 39:12; **que**, Jb 21:15; followed by pres. subj. as an order or suggestion, “let, may,” Pss 17:5, 37:8; Jb 27:7, 33:24, 36:24; Sg 4:1 (2); with refl. pron. **que-s**, Jb 14:6; Eccl 3:22; **antes que**, →**antes**; **desde que**, →**desde**; **más que**, →**más**; **maguer que**, →**maguer**; **mientri que**, →**mientri**; **subr que**, →**sobr. 3. interr. pron. qué**, “what, which,” Pss 39:5, 89:48, 116:12, 119:103 (“how [sweet]”); Jb 15:12, 16:3; with pron. 2p sing. **qué-t**, Ps 42:6; Jb 15:12; with refl. pron. **qué-s** (“how much”), Ps 139:17.
- quebrantador** n. masc. “offender, lawbreaker,” from →***quebrantar**, Ps 37:35; plu. **quebrantadores**, Ps 54:5.
- ***quebrantar** also ***quevrantar**. v.t., “to break, to undermine”; imp. 2p sing. refl. **ti quebranta**, Ps 60:10; imp. 2p sing. with pron. 3p sing. masc. **quebrántalu**, Ps 17:13; imperf. 1p sing. **quebrantava**, Jb 31:34; pres. 3p sing. **quebrántad**, Ps 49:15; Jb 34:24; pres. 3p plu. **quebrantan**, Jb 20:10; refl. **si quebrantan**, Ps 66:3; pres. 3p plu. pass. **son quebrantados**, Jb 33:21; pres. ppl. sing. **quebrantant**, Ps 144:2; Jb 18:4; Prv 28:15; pres. subj. 3p sing. **quevránted**, Ps 141:5; with pron. 3p plu. masc. **quebrántelos**, Ps 55:20; pret. 1p sing. refl. **quebrante-m**, Ps 77:5; pret. 2p sing. **quebrantest**, Ps 60:3; **quebrantest**, Ps 74:13; pret. 3p

- sing. **quebrantad**, Ps 33:10; refl. **quebrantá-s**, Ps 119:20; pret. 3p sing. with pron. 1p sing. **quebranta-m**, Jb 16:12.
- quedadura** n. fem., “silence, quietness,” from →**quedar**, Ps 107:29.
- quedar** v.t. and v.i., “to calm down, to silence, to be quiet,” from Late L. *quietare*, Jb 37:17; fut. 3p sing. **quedarad**, Prv 1:33; imperf. 3p plu. **quedavan**, Ps 107:30; pres. 1p sing. **quedu**, Jb 31:34; pres. subj. 3p plu. **queden**, Ps 31:8; pret. 3p plu. **quedaron**, Ps 35:15; Jb 30:27.
- *quedu** adj., “quiet, silent,” from L. *quiētū*; sing. fem. **queda**, Ps 94:17; plu. masc. **quedos**, Ps 123:4.
- *quemar** v.t., “to burn”; past ppl. sing. fem. **quemada**, Ps 51:21.
- querella** n. fem., “complaint, grievance,” Ps 55:3.
- *querellar** refl. v., “to complain,” from →**querella**; pret. 3p plu. refl. **querellá-ronsi**, Ps 106:25.
- *querer** v.t., “to want, to wish, to like, to love”; pres. subj. 2p sing. **quieras**, Prv 1:10.
- *queriença** n. fem., “love, dear,” a variant of Old Sp. *querencia/querençia*; plu. **querienças**, Sg 1:2, 1:4.
- *quevrantar** →***quebrantar**.
- *quexar** v.t., “to afflict, to suffer”; refl. v., “to complain,” cf. a different meaning in →***aquexar**; pres. 3p sing. refl., **quexa-s**, Jb 10:1.
- quexosu** adj., “longing, anxious,” from →***quexar**, Prv 28:20.
- qui** →**que** 1.
- quiçá** adv., “perhaps, maybe,” Ps 139:10; Jb 1:5.
- quien** 1. relative pron., “who,” from L. tonic accusative *quēm*, “whom,” used in **cada quien**, →**cada**. 2. interr. pron. **quién**, Jb 14:4, 38:25, 38:37 (3), 39:5.
- ración** n. fem., “portion,” Ps 11:6; plu. **raciones**, Jb 21:17.
- radgal** n. masc., “native,” from L. *radicale*, “relative to the root,” →***derradgar**, →***arradigar**, Ps 37:35.
- radiz** n. fem., “root,” Jb 14:7.
- rama** n. fem., “branch,” from L. *ramu*, following the pattern of →***fueja** < L. *folia* (plu.), from L. *foliu*, →**ramu**, Jb 14:7, 15:30, 18:16; plu. **ramas**, Ps 80:12; Sg 7:9; **ramas**, Ps 80:12.
- ramu** n. masc., “branch,” from L. *ramu*, Pss 74:5, 80:16; Jb 14:9, 29:19; plu. **ramos**, 104:12.
- rascar** v.t. “to scratch, to scrape”; refl. v. **rascarsi**, Jb 2:8.
- raudón** n. masc., “torrent, swift river or stream,” from Sp. *raudo*, “quick, fast,” < L. *rapidu*, “quick, fast,” merged with **rapitu*, “abducted,” cf. *rabdón* (Ferra-ra Bible) and Judeo-Sp. *raudón* (see Nehama, *DJE*, ad loc.), Pss 58:9, 69:3.
- *rayu** n. masc., “thunderbolt, ray”; plu. **rayos**, Pss 11:6, 78:48; **rayos**, Ps 77:18.
- razón** n. fem., “reason, sense, explanation, judgement,” Ps 34:1; Prv 1:6.
- rebolver** v.t., “to turn, to turn around,” Jb 20:7.
- recoger** v.t., “to take, to collect,” from →***coger**, Prv 1:3; imp. 2p sing. **recuej**, Jb 22:22; pret. 1p sing. **recogí**, Ps 119:131.
- *redoma** n. fem., “bottle for wine,” from And. Arab. **ratúma*, “bottle (with a narrow neck),” see Corriente, *DFDAA*, s.v. **{RṬM}* (رطم); plu. **redo-**

- mas**, Sg 2:5.
- ***redrar** v.i. and refl. v., “to go back, to withdraw,” from L. **retrare* < *rĕtro*, “back, behind”; pret. 3p sing. refl. **si redrad**, Ps 53:4; also **no-s redrad**, Ps 80:19; pret. 3p plu. refl. **redráronsi**, Ps 78:57.
- redrechu** adj., “straight, upright,” from Old Sp. *drecho*, a dialectal form mostly used in Aragon, La Rioja and Eastern Castile, from Vulgar L. **directu* (see Corominas, *DCECH*, s.v. ‘derecho’), Prv 28:23.
- ***reguillar** v.t., “to glare, to stare with a fiercely or angrily piercing look,” cf. Sp. *reguilar*, with the same meaning in Santander (altos valles), and meaning “to stare with a piercing look” in Tierra de Campos (see proposed etymology and discussion in Corominas, *DCECH*, s.v. ‘rehilar’, ‘guercho’ and ‘regalar II’); pres. 3p sing. **reguillad**, Jb 16:9.
- rematar** v.t., “to finish off, to continue stabbing after the first stab,” from →***matar**, Ps 109:16.
- reninchu** n. masc., “whinny, neigh,” from Old Sp. *reninchar*, “to whinny, to neigh,” Jb 39:19, 39:20.
- renflu** n. masc., “puff, pant,” from L. *reflāre*, “to blow, to puff,” cf. Sp. *ronflar*, “to puff, to pant,” prob. a loan from Fr. *ronfler*, “to snore, to pant,” cf. also Judeo-Sp. *riflo/rinflo/reflo*, “breath” (see García Moreno, *DHJE*, s.v. ‘reflo’, Gaspar Remiro, “Vocablos,” s.v. ‘riflo’, and Bunis, “Tres formas de ladinar,” 329), Jb 39:20, 41:13.
- ***renovar** v.t., “to renew, to germinate (a plant)”; imperf. 3p sing. refl. **si renovávad**, 29:20; past ppl. sing. masc. **renovadu**, Ps 102:19; pres. 3p sing. refl. **renueva-s**, Ps 90:6; also **si renuévad**, Jb 14:7.
- renuceu** (not **denuceu*) n. masc., “hidden message, riddle,” from →***renuciar**, Jb 13:17; plu. **renúceos**, Ps 78:2; Prv 1:6.
- ***renuciar** (not **denuciar*) v.t., “to announce, to reveal,” from L. *renuntiare*, “to announce, to reveal,” (see Corominas, *DCECH*, ad loc.), with this meaning soon replaced by Sp. *denunciar*, “to narrate, to refer, to proclaim,” (see Kasten and Cody, *TDMS*, ad loc.), cf. Judeo-Sp. *denunciar*, “to reveal, to denounce”; pres. 3p sing. **renúciad**, Jb 17:5; pres. 3p sing. pass. **yed renuciadu**, Jb 37:20.
- rescovdu** n. masc., “tricladium,” prob. from L. *re ex cubitu*, “half reclined,” the position adopted in Antiquity for sitting around a table, Sg 1:12.
- ***resfuir** v.i., “to slide, to slip,” usually used with →***pie**, only used in Jewish literature, cf. a sixteenth-century *Siddur tefillot*, (see *CORDE*), also Alba Bible and Judeo-Sp. *resfuir/resfuyir* (see García Moreno, *DHJE*, and Gaspar Remiro, “Vocablos,” ad loc.); pres. 3p plu. **resfuyen**, Ps 37:31; pret. 3p sing. **resfuid**, Ps 94:18.
- ***resonar** v.t., “to hit, to slap,” from →***sonar**, prob. referring to the sound made when slapping or hitting with the hands; pret. 3p sing. **resonad**, Jb 34:26.
- responder** v.t. and v.i., “to answer, to

- reply," Jb 20:3.
- respusa** n. fem., "answer, reply," derived from the old pret. *respuso*, from →**responder**, Ps 18:36.
- ***retiñedera** n. fem., used in plu. **retiñederas**, "cymbals (musical instrument)," also used in E3, from Sp. *reteñir/retiñir*, "to jingle, to resound," Ps 150:5.
- retornaedura** n. fem., "return, round," prob. related to Old Sp. *torneadura* (Berceo), from Sp. *retornar*, "to return," Jb 37:12.
- revellar** v.t. and refl. v., "to rebel, to revolt," Jb 17:2; pres. ppl. plu. **revellantes**, Jb 24:13.
- ***reverdecer** also ***reverdir** v.i. and refl. v., "to green (a plant or herb)," from →***berd**, cf. Cat. and Occ. *reverdir*, "to green"; past ppl. sing. masc. **reverdidu**, Pss 37:35, 52:10; Sg 1:16; pres. 3p sing. **reverdecéd**, Jb 15:32; pres. ppl. sing. refl. **reverdientsi**, Ps 37:35.
- reverter** v.t., "to pour a liquid," also used in *Alexandre* (see *CORDE*), cf. Sp. *verter*, Ps 65:10; pres. 3p sing. **reviérted**, Ps 75:9.
- ***reviellu** n. masc., "rebellion, defiance," either from Old Sp. *rebelle/rebelde*, "rebel" < L. *rebēllis*, or from L. nominative *rebellio*, "rebellion," derived from L. *bellu*, "war," →**revellar**; plu. **reviellos**, Jb 13:26.
- rey** n. masc., "king," Ps 110:4; Prv 28:16.
- reziu** adj., "strong, robust, hard," uncertain origin, prob. related to L. *rīgīdu*, (for discussion see Corominas, *DCECH*, ad loc.), Jb 41:16 (2).
- ricu** adj., "rich," from Got. *reiks*, "powerful," Jb 34:19.
- ***rieça** n. fem., "havoc, ruinous damage; barley stubble," a variant of Sp. *riza*, < L. *recidīva*, "renascent"; plu. **rieças**, Jb 14:19 (conveying the idea of dust particles coming from both the destruction of stones and a barley field after being harvested).
- ***rincón** →**ar[r]incón**.
- ***riñón** n. masc., "kidney"; plu. **riñones**, Ps 73:21.
- roder** v.t., "to gnaw," Ps 35:16.
- ***rogar** v.t., "to beg, to supplicate"; fut. 3p plu. **rogarán**, Ps 45:13; pres. 1p sing. **ruegu**, Jb 19:17; pres. subj. 1p plu. **roguemos**, Jb 21:15; pres. ppl. sing. **rogant**, Ps 37:21 (meaning "begging for grace or mercy"); pret. 1p sing. **rogué**, Ps 119:58.
- roídu** n. masc., "loud noise, roar," from L. *rūgītu*, "roar," →***ruir**, Jb 37:2.
- roína** n. fem., "doom, damnation," Ps 18:19; Jb 30:24.
- romasa** n. fem., "rest, remainder," from L. *remānsa*, cf. Old Sp. *remasaja/romasaja* (see Kasten and Cody, *TDMS*, s.v. 'remasaia', and Corominas, *DCECH*, s.v. 'manido'), from L. *remanere*, "to remain," with /o/ in the first syllable as in Occ. and Cat. *romandre*, and Arag. *romaso*, "(he) remained," Jb 20:21.
- rosa** n. fem., "rose," Sg 1:12; plu. **rosas**, Sg 5:13.
- rosca** n. fem., "folded belly (caused by excessive fatness)," Jb 15:27.
- rueda** n. masc., "wheel, rolling object," Ps 83:14; Jb 15:24.
- ruegu** n. masc., "request, petition," Jb

- 36:32.
- ***rufiar** v.t., “to spray, to sprinkle,” a variant of Old Sp. *ruciar*, from L. **roscidare*, cf. Judeo-Sp. *arrufyár/arrufiar* (see García Moreno, *DHJE*, and Nehama, *DJE*, ad loc.; for a discussion on the change /ts/ > /f/ see Wagner, “Espiguelo judeoespañol,” s.v. ‘aũfjar’); pres. 3p plu. refl. **si rufian**, Jb 41:17.
- ***ruir** v.i., “to whisper, to mutter, to make noise,” from L. *rugire*, “to roar,” cf. Judeo-Sp. *ruir*, “to whisper,” →**roïdu**; pres. 3p sing. **ruyed**, Jb 39:23.
- saber** v.t., “to know, to acquire knowledge,” Jb 6:26; Prv 30:3; imperf. 1p sing. **sabié**, Ps 81:6; pres. 1p plu. **sabemos**, Jb 37:5.
- sabiença** n. fem., “knowledge, science,” from L. *sapientia*, a variant of Old Sp. *sabiencia/sabencia*, Jb 5:12.
- sabor** n. masc., “taste, flavor,” Jb 6:6.
- saeta** n. fem., “arrow,” from L. *sagitta*, Jb 39:23, 41:20; plu. **saetas**, Ps 76:4.
- ***saeteru** n. masc., “archer, bowman,” from L. *sagittāriū*; plu. **saeteros**, Jb 16:13.
- safir** n. masc., “sapphire,” from Arab. صفيير, Jb 38:37.
- ***salir** v.i., “to jump,” the usual meaning in thirteenth-century Sp.; imp. 2p sing. **sal**, Ps 45:5; pres. 3p sing. **sálied**, Jb 37:1; pret. 3p sing. **salid**, Ps 78:50.
- saliva** n. fem., “saliva,” Ps 22:16; Jb 7:19.
- salmu** n. masc., “psalm,” Pss 16:1, 32:1, 42:1, 56:1.
- ***salz** or ***salzi** n. masc., “willow,” cf. Old Sp. *salze* (common in thirteenth-century literature), from L. *salice*; plu. **salzes**, Ps 137:2.
- sanguisuela** n. fem., “leech,” from Vulgar L. **sanguisūguiöla*, Ps 12:9; Prv 30:15.
- ***saniçu** adj., “fool, foolish,” related to Sp. *sandez*, “stupidity,” derived from Old Sp. *sandío* < prob. L. *sancte deus* (for discussion on *sandío*, see Corominas, *DCECH*, ad loc.); plu. **saniços**, Ps 116:6.
- sanidad** n. fem., “(good) health, perfection,” Pss 38:4, 84:12; Jb 21:23.
- ***sanu** adj., “good, unharmed, healed, healthy, complete”; sing. fem. **sana**, Ps 18:33, 73:4; plu. masc. **sanos**, Ps 55:16; Prv 1:12.
- ***santu** n. and adj. masc., “saint”; plu. **santos**, Ps 16:3.
- saña** n. fem., “fury, cruelty, hatred,” Jb 15:13; Prv 29:11; plu. **sañas**, Ps 17:13.
- ***sarta** n. fem., “necklace bead, string, wreath, garland,” from Vulgar L. *sarta* < L. *serta*, cf. Moz. *šerta* (even if written with <ش>), pronounced /s/ and not /ʃ/, according to Corriente, *Romania Arabica*, s.v. ‘šertín’); plu. **sartas**, Prv 1:9; Sg 1:12.
- sávana** n. fem., “bed sheet, nightgown,” from L. *sabana* (plu.), Prv 31:24.
- sazón** n. fem., “season, proper condition, maturity,” from L. *satione*, “act of sowing, the sowing season,” →**temperu**, Jb 8:12, 30:2; **sazón**, Jb 5:26.
- secañu** n. masc., “dry and arid land,” from →**secu**, Pss 68:7, 126:4; plu. **secaños**, Ps 105:41.
- ***secar** v.t., “to dry”; refl. v., “to become dry, to die (a plant)”; pres. 3p sing. refl. **seca-s**, Ps 90:6.

- secu** adj., “dry, dead (a plant),” Ps 58:10.
- segur** n. fem., “ax,” from L. *secūre*, Ps 74:6; plu. **segures**, Ps 74:5.
- semejança** n. fem., “resemblance, similarity,” from →***semejar**, Jb 41:25; plu. **semejanças**, Jb 13:12.
- ***semejar** v.i., “to resemble, to look like,” from Vulgar L. **similiare*; pres. 3p sing. **seméjad**, Ps 49:13.
- semella** n. fem., “(similar) form or figure” prob. also “drawing or painting of an animated figure or form,” from L. *similia*, plu. of *simile*, “resemblance, similarity,” related to →***semejar** and Leon. *semeyar*, Ps 49:15.
- sentimientu** n. masc., “capacity of noticing or being aware,” from →***sentir**, Jb 36:12.
- ***sentir** v.t., “to sense, to perceive, to hear, to smell, to notice”; pres. 3p sing. **siénted**, Jb 39:25; pres. subj. 3p sing. **siéntad**, Ps 35:8; pret. 1p sing. **sentí**, Sg 6:12.
- ***seña** n. fem., “flag, banner,” from L. *signa*, plu. of *signum*, “sign, mark”; plu. **seña[s]**, Sg 6:10.
- señal** n. fem., “signal, indication, mark,” Ps 19:5; Jb 31:35.
- ***señalar** v.t., “to signal, to mark, to write, to draw,” from →**señal**; fut. 1p plu. **señalaremos**, Sg 8:9; pres. 2p sing. **señalas**, Jb 13:27; pres. 3p sing. **señalad**, Jb 38:37; pres. ppl. sing. **señalant**, Ps 94:20; pret. 1p sing. pass. **fu señaladu**, Ps 139:15; pret. 3p plu. **señalaron**, Ps 78:41.
- señor** n. masc., “lord, owner,” Prv 29:21.
- sed** n. fem., “thirstiness,” Ps 63:2.
- seder** v.i., “to sit, to stay,” Ps 68:7; fut. 1p sing. **sedré**, Ps 23:6; imperf. 1p sing. **sedié**, Jb 29:25; pres. ppl. sing. **sedient**, Sg 8:13.
- ***sediondu** adj., “thirsty,” cf. *sediondo* in Berceo with the same meaning (see *CORDE*); sing. fem. **sedionda**, Ps 143:6.
- sequedad** n. fem., “drought, dry place,” Ps 63:2; plu. **sequedades**, Ps 32:4.
- ***ser** v.i., “to be,” also used as auxiliary verb in pass. forms; cond. 1p sing. **serié**, Jb 3:16; fut. 1p sing. **seré**, Ps 19:14; fut. 3p sing. **serad**, Ps 91:10; Jb 41:1; Prv 29:21; fut. subj. 3p sing. **fúred**, Ps 16:8; imp. 2p sing. **sied**, Jb 37:6; imperf. subj. 1p sing. **fus**, Jb 3:16; imperf. subj. 3p sing. **fúsed**, Jb 6:2, 16:4; imperf. subj. 3p plu. **fusen**, Jb 19:23, 39:16; pres. 1p sing. **só**, Ps 92:11 (2); Jb 12:4, 17:6; pres. 3p sing. **yed**, Pss 37:24, 66:17, 89:3, 94:20, 139:14; Jb 4:12, 11:11, 18:15, 20:23, 28:2, 28:16, 33:19, 33:25, 37:20 (2); Prv 28:12, 29:18, 31:23; pres. 1p plu. **somos**, Ps 20:9; Jb 18:3; pres. 2p plu. **sodes**, Ps 62:4; pres. 3p plu. **son**, Jb 4:20, 21:21, 24:24, 26:5, 33:21, 34:20, 34:25; **son**, Pss 49:15, 58:4; pres. subj. 3p sing. **siégad**, Jb 27:7; pres. subj. 3p plu. **siegan**, Jb 31:8; pret. 1p sing. **fu**, Ps 139:15 (2), Jb 7:3, 33:6; **fu**, Ps 51:7; pret. 2p sing. **fust**, Jb 15:7; pret. 3p sing. **fud**, Pss 45:3, 122:3; Jb 20:26; pret. 3p plu. **furon**, Pss 76:6, 80:11; Jb 22:16, 30:27; ***ser de** + infin., “to have to, to get to,” **yed de**, Ps 65:2; Jb 6:6, 8:12, 15:32.
- ***servir** v.t., “to serve”; pres. 3p sing. **sírvéd**, Ps 22:31.
- si** 1. conditional conj., “if,” Pss 77:10, 139:9, 139:19; Jb 6:2, 14:21, 16:4, 17:10,

- 23:8; Eccl 4:12; *si*, Ps 66:18; Jb 14:8; with enclitic pron. 3p sing. masc. *si-l*, Jb 41:18. 2. conj. translating H. $\square\aleph$ in the disjunctive expression $\square\aleph(1)$... ($\square\aleph$) or in the disjunctive interrogative (η) $\square\aleph(1)$... and meaning “either ... or,” Jb 37:13, 39:10; Prv 30:32; with enclitic refl. pron. *si-s*, Jb 39:13; negative *ni-s*, meaning “neither ... nor,” → *ni*. 3. conj. translating H. $\square\aleph$ as used in curse and oath clauses, and in asseverative clauses, and meaning “certainly not,” Sg 2:7; preceded by negative conj. *ni-s* (sometimes followed by *de* → *ciertu*), → *ni*. 4. conj. translating H. interr. particle η , as question mark in yes/no questions, Ps 94:20; Jb 4:2, 6:6, 11:2, 13:7, 13:9, 22:13, 26:5, 36:19, 37:18, 37:20 (2), 38:31, 39:20, 40:30; *si*, Jb 40:2; with enclitic refl. pron. *si-s*, Jb 16:21. 5. conj. translating H. η , as used in asseverative clauses, and meaning “indeed,” Ps 51:7. 6. refl. pron. in refl. or reciprocal verbs, considered a part of the verbal form.
- siegļu** n. masc., “world,” semi-learned result of L. *sæcŭlu*, the form *sieglo* meaning “world” is very frequent in the twelfth and thirteenth centuries (Berceo, *Alexandre*; see Corominas, *DCECH*, ad loc.), Prv 30:15.
- sierra** n. fem., “saw, mountain chain,” Sg 2:14 (prob. a double metaphor meaning “mountain” as well as “steep hillside,” as its H. parallel מדרגה is explained as “a hillside terraced in the form of stairs.”)
- ***siervu** n. masc., “serf, slave”; plu. *siervos*, Ps 135:14.
- siesta** n. fem., “noon, hour when the sun is at its highest point,” from L. (*hora*) *sēxta*, “the sixth hour (noon),” Jb 11:17.
- semiença** n. fem., “seed,” from Vulgar L. **semēntiā*, cf. Cat. *semença*, Jb 39:12.
- sin** prep., “without,” Ps 88:5; Jb 7:6, 18:15, 36:12.
- so** poss. adj. 3p sing. masc. and fem., Pss 10:7, 19:7, 34:1, 39:12, 48:14, 52:9, 60:2, 62:5, 80:11, 85:14, 89:45, 105:22, 132:1, 132:15, 146:4; Jb 3:9, 6:5, 6:9, 8:12 (2), 14:7, 14:20, 15:27, 15:30, 15:32, 15:33 (2), 16:21, 18:16, 19:6, 20:6, 20:20, 20:22, 20:23, 20:25, 21:19, 21:23, 21:31, 23:3, 23:9, 29:3 (2), 31:23, 34:9, 36:7, 36:15, 36:27, 36:33, 37:3, 37:23, 38:9, 38:33, 39:20 (2), 41:4, 41:5 (2), 41:13, 41:17, 41:25; Prv 29:10, 29:11 (2), 31:10; **so**, Ps 135:4; Jb 38:41; Sg 1:12; plu. **sos**, Pss 17:13, 55:21, 65:11 (2), 68:14, 68:32, 80:12, 104:3, 116:12; Jb 14:19, 15:26, 16:13, 17:5, 18:19, 20:11, 20:22, 20:26, 21:24, 31:38, 38:5, 40:17, 41:4, 41:12, 42:10; Prv 30:14; Ru 3:7; Sg 2:13, 7:9, 8:6; **sos**, Pss 74:6, 80:12, 135:14; Jb 41:10.
- ***sobervia** n. fem., “arrogance, pride”; plu. **sobervias**, Ps 19:14.
- sobr** prep., “on, upon, on top of,” Pss 45:4, 110:6; Jb 21:31, 36:33; **sobre**, Ps 32:8; Eccl 5:5; **subr**, Jb 26:7; **subr que**, “for, because,” Ps 139:14.
- ***soflamar** refl. v., “to burn,” prob. from Cat. *soflamar*, “to scorch, to burn slightly on the outside”; pres. ppl. plu. **soflamantes**, Ps 57:5.
- ***sofrir** also ***sufrir**. v.t., “to suffer, to endure, to bear”; fut. 3p sing. **sofrirad**, Jb 7:13; imp. 2p plu. with pron. 1p sing. **sofridmi**, Jb 21:5; pres. 1p sing. **sufriu**,

- Ps 101:5.
- sol** n. masc., “sun,” Ps 72:5; *sol*, Jb 42:14.
- solomra** n. fem., “shadow,” common in Old Sp. and in Judeo-Sp., prob. from the combination of →**sol**, and *ombra* < L. *ūmbra*, “shadow” (see discussion in Corominas, *DCECH*, s.v. ‘sombra’), Ps 80:11; plu. **solomras**, Jb 40:21.
- soltar** v.t., “to let go, to free, to release, to utter,” from →**suelto**, Ps 102:21; imp. 2p sing. **suelta**, Ps 79:11; imperf. subj. 3p sing. **soltásed**, Jb 6:9; pres. 3p plu. **sueltan**, Ps 22:8; pres. ppl. sing. **soltant**, Ps 146:7; pret. 3p sing. **soltó**, Jb 8:4; also **soltad**, Jb 39:5; pret. 3p plu. **soltaron**, Jb 30:11.
- solu** adj., “alone, lonely,” Ps 102:8, 102:18; Jb 3:7; sing. fem. **solá**, Jb 15:34; plu. masc. **solos**, Ps 68:7.
- ***sonar** v.t., “to sound”; pres. subj. 3p sing. **suéned**, Jb 37:4.
- ***sonbadir** v.t., “to seduce, to deceive, to fool,” from L. *subvadēre*, derived from L. *vadēre*, “to go,” cf. Judeo-Sp. *sombair/sombaer*; imperf. 3p plu. **sonbadién**, Ps 78:36; pret. 3p sing. refl. **si sonbadid**, Jb 31:27.
- ***sonpesar** v.t., “to weigh with scales, to scale,” from →**pesar**, cf. Sp. *sope-sar*, “to lift something to estimate its weight, to ponder, to balance”; pres. 2p plu. **sonpesades**, Ps 58:3.
- sonsañamientu** n. masc., “anger,” from →***sonsañar**, Ps 139:24.
- ***sonsañar** v.t., “to provoke wrath or rage,” from L. **subsaniare*, a variant of Vulgar L. *insaniare*, “to enrage” < L. *insania*, “anger, wrath,” cf. Old Sp. *sosañar*, “to mock someone” (see Kas-ten and Cody, *TDMS*, ad loc.); pres. ppl. plu. **sonsañantes**, Jb 12:6; pret. 3p plu. with pron. 3p sing. masc. **sonsa-ñáronlu**, Ps 78:40.
- ***sontraedura** n. fem., “action of pulling, dragging, or drawing some-thing,” from Old Sp. *sotraer/sontraer*, “to pull towards oneself, to drag, to remove” < L. *sūbstrahēre*, cf. the forms *sontrahed* and *sontrayentes* in E3, and Judeo-Sp. *sontraer*, “to pull towards oneself, to drag, to be the cause, to generate” (see García Moreno, *DHJE*, and Nehama, *DJE*, ad loc.); plu. **son-traeduras**, Jb 38:31.
- sospechadu** adj., “suspected,” from Sp. *sospechar*, Prv 28:17.
- subr** →**sobr**.
- suelto** adj., “loose, free, separate,” old past ppl. from Old Sp. *solver*, Prv 29:15.
- suenu** n. masc., “sound, noise,” Ps 33:3, 35:8, 40:3, 63:10; Jb 36:18, 39:20; Prv 1:27; plu. **suenos**, Ps 35:17; Prv 1:21.
- ***sufrir** →***sofrir**.
- sulcu** n. masc., “furrow,” Ps 129:3; plu. **sulcos**, Ps 65:11; Jb 31:38.
- sun** prep., “under,” a variant of Sp. *so*, from L. *sūb*, with paragogic /n/ prob. taken from other prep. such as →**con**, or →**en** (see Alvar and Pottier, *Mor-fología histórica*, § 250), also used in other medieval texts written in Hebrew characters (see Minervini, *Testi giudeospagnoli medievali*, “Glossario,” s.v. ‘so’), and for prefixation, in the *le’azim*, with the form *son-*, as in →***sonbadir**, →***sonpesar**, and →***sonsañar**, Jb 40:21.
- ***suyu** poss. pron. 3p sing. for sing. masc. object, “his, hers”; for plu. masc.

- object *suyos*, Jb 39:16.
- ***tajación** n. fem., “cut, incision, split,” from →*tajar*; plu. *tajaciones*, Jb 35:10.
- tajadura** n. fem., “cut, incision, split,” from →*tajar*, Ps 91:6; plu. *tajaduras*, Ps 73:4.
- tajar** v.t., “to cut, to split, to divide,” from Vulgar L. *taleare*, “to cut, to split,” Jb 5:26, 8:12, 15:32, 36:20; fut. 1p sing. *tajaré*, Ps 118:10; fut. 3p plu. refl. *si tajarán*, Ps 37:2; past ppl. sing. fem. *tajada*, Ps 80:17; past ppl. plu. fem. *tajadas*, Jb 15:28 (meaning “destroyed”); pres. 1p sing. *taju*, Ps 118:10; pres. 2p sing. *tajas*, Ps 104:29; pres. 3p sing. *tájad*, Jb 16:13; pres. 3p sing. refl. *taja-s*, Ps 90:6; Jb 14:2; also *si tájad*, Ps 90:5; also *ca-s tájad*, Ps 90:10; Jb 18:16; pres. 3p plu. refl. *si tajan*, Ps 58:8; Jb 24:24; pres. ppl. sing. *tajant*, Ps 71:6; pres. subj. 2p sing. *tajes*, Ps 102:25; pret. 1p sing. refl. *taje-m*, Ps 31:23; also *no-m tájé*, Jb 23:17; pret. 2p sing. *tajest*, Ps 73:27; with pron. 1p sing. *tajestmi*, Jb 16:8; pret. 3p plu. *tajaron*, Jb 19:26; refl. *si tajaron*, Ps 12:2; Jb 4:7; pret. 1p sing. pass. *fu tajadu*, Jb 33:6; pret. 3p plu. pass. *furon tajados*, Jb 22:16.
- tal** adj. and pron., “such, a certain, so,” also *atal* (Old Sp.), cf. Occ. *atal/atau*, and Cat. *aital*, used together in *tal atal*, “so-and-so,” Ru 4:1.
- tanamientri** adv., “meanwhile, in the meantime, in that time,” a crossing of Sp. *entanto*, “while,” and →*mientri*, Prv 31:7.
- tañer** v.t., “to touch,” from L. *tangere*, Jb 6:7.
- ***tardança** n. fem., “delay,” from Sp. *tardar*; plu. *tardanças*, Ps 89:52.
- ***tavanguear** v.i., “to trip on, to slide off,” unknown etymology; fut. 3p sing., *tavanguearad*, Ps 15:5.
- ***temer** v.t. and v.i., “to fear, to be afraid”; imp. 2p plu. *temed*, Ps 96:9; pres. 1p sing. *temu*, Ps 88:16; pres. 3p plu. *temen*, Jb 41:17; pret. 3p sing. *temed*, Jb 1:9.
- temor** n. masc., “fear,” Ps 76:12.
- ***temorivli** adj., “fearful and terrible,” a crossing of Sp. *temeroso* and *terrible*, cf. *temorrible* in E4, E5, and *temorribilidadat*, plu. *temorribilidades*, in Alba Bible; plu. *temor[r]ivles*, Ps 139:14.
- temperu** n. masc., “proper condition (generally referring to land or fruits),” from Vulgar L. **tempëriu*, “temperature, bad weather,” →*sazón*, Jb 8:12.
- ***tempestar** v.i., “to shake, to agitate”; pret. 3p sing. *tempestad*, Jb 26:12; refl. *tempestá-s*, Ps 18:8.
- ***tender** v.t., “to lengthen, to extend”; pres. 2p sing. *tiendes*, Jb 37:18; pres. 3p sing. refl., *tiende-s*, Jb 7:4; pret. 2p sing. *tiendist*, Ps 80:12.
- ***tener** v.t., “to hold, to maintain, to possess, to have”; used in the expression ***tener mientes**, “to pay attention to, to think about, to have an idea”; pres. 1p sing. *tiengu mientes*, Jb 17:2.
- ***teñir** v.t., “to dye, to stain,” from L. *tīngere*; pres. subj. 2p sing. *tingas*, Ps 68:24.
- términu** n. masc., “extension, area, limit,” Ps 48:3.
- ternura** n. fem., “the tenderest and freshest part,” Pss 22:16 (meaning

- “tongue”), 32:4.
- ter[r]ón** n. masc., “clod, lump,” Jb 7:5.
- *testemuñar** v.t., “to attest, to declare,” from Old Sp. *testemuño/testimoño*, “testimony, attestation”; imperf. 3p sing. *testemuñavad*, Jb 29:11.
- texer** v.t., “to weave, to knit,” Jb 7:6.
- tí** 1. pron. 2p sing. masc. and fem., oblique case, “you,” atonic (as object), Pss 63:3, 63:7; Jb 5:24, 15:12, 22:21; tonic (after prep.), Pss 27:8, 32:8, 40:6, 45:13, 49:19, 87:7, 119:58, 139:20; Jb 11:6, 38:34; Sg 8:5; in the compound form **con-tigu**, Ps 94:20. 2. refl. pron. in refl. or reciprocal verbs, considered a part of the verbal form.
- tiçón** n. masc., “smut,” Jb 12:5.
- tiempla** n. fem., “temple, the flattened region on either side of the forehead,” a variant of Old Sp. *tienlla/templá*, the latter rare and prob. related to Cat. and Occ. *templa*, and Old Fr. *temple*, from L. *tēmpōra*, “temples,” Sg 4:3.
- tiempu** n. masc., “time, moment, season,” Sg 2:12.
- tiernu** adj., “tender, soft,” Ps 92:11.
- tierra** n. fem., “land, place,” Pss 72:6, 110:1, 110:6; Jb 37:6.
- tiniebra** n. fem., “darkness,” Ps 39:7; Jb 10:22.
- to** poss. adj. 2p sing. masc. and fem., Pss 17:14 (2), 18:36 (2), 37:5, 39:11, 53:6, 68:11, 76:8, 80:18, 137:8, 139:5; Jb 4:6, 10:3, 13:21 (2), 15:13, 36:19, 39:12; Prv 1:9; Sg 4:1, 4:3 (2), 7:3, 7:6; Eccl 5:5 (2); **to**, Jb 30:24, 40:32; plu. **tos**, Pss 38:3 (2), 40:6 (2), 42:8, 45:8, 45:17, 73:28, 74:3, 74:4, 77:20, 104:24, 116:7, 139:14, 139:17; Jb 10:8, 10:17, 11:3; Sg 1:2, 1:4, 4:13.
- tod** adj., “each, every,” Ps 119:96; Jb 20:22; Prv 1:19; **tod mientri**, → **mientri**; sing. fem. **toda**, Jb 28:10; plu. fem. **todas**, Pss 87:7, 116:12.
- todu** pron., “all, everything,” Ps 119:128; plu. **todos**, “everybody,” Jb 17:10.
- *toller** v.t., “to take away, to remove, to rise, to get up, to lift,” from L. *tōllēre* (on the different meanings, see Corominas, *DCECH*, s.v. ‘tullido’); also **atol[]er**, from L. *attollēre*; fut. 3p sing. **ad atol[]er**, Jb 27:8; imp. 2p sing. **tuel**, Ps 119:22; past ppl. plu. masc. **tollidos**, Prv 2:15 (“astray”); pres. 3p sing. **tuélled**, Jb 27:8; refl. **no-s tuélled**, Ps 55:12; pres. subj. 2p sing. **tuelgas**, Ps 119:43; pret. 3p plu. refl. **si tolliron**, Ps 81:7.
- tor** n. fem., “tower, fortress,” Sg 7:5.
- torbellinu** n. masc., “whirlwind,” from Old Sp. *torvelino/torbenino* < L. *tūr-bīne* (see Corominas, *DCECH*, s.v. ‘turbar’), Prv 1:27.
- *tornar** v.t., “to come back, to return”; refl. v., “to return, to turn around, to address”; imp. 2p sing. **torna**, Ps 37:5; imperf. subj. 2p plu. refl. **vos tornásedes**, Jb 17:10; also **tornásedesvos**, Prv 1:23; pres. subj. 3p sing. **tórned**, Jb 39:12; pres. subj. 3p plu. refl. **tór-nensi**, Pss 35:4, 70:2; pres. ppl. sing. refl. **tornantsi**, Ps 22:9; pres. ppl. plu. **tornantes**, Ps 140:10; pret. 3p sing. refl. **no-s tornad**, Ps 44:19.
- torpedad** n. fem., “clumsiness, inability,” Pss 49:14, 85:9; Jb 4:6; Prv 1:22.
- torpi** adj., “clumsy, blundering,” Ps 92:7; Jb 5:2; Prv 30:2; plu. **torpes**, Ps 94:8; Prv 1:4.
- tortaveñu** adj., “evil, wicked,” cf. Judeo-

- Sp. *tortaveño* (see García Moreno, *DHJE*, ad loc.), Jb 16:11.
- torteru** n. masc., “spindle whorl,” from L. *tortu*, “bent, twisted,” Sp. *tortero/tortera*, Prv 31:19.
- tórtol** n. fem., “turtle dove,” cf. Old Occ. *tortor*, as against Sp. *tórtora/tórtola*, Jb 42:14.
- tortura** n. fem., “torture, pain,” Pss 52:9, 94:23; Jb 21:19; *tortura*, Ps 18:5; plu. *torturas*, Pss 31:21, 38:13, 52:4, 55:12, 58:3; Jb 6:30.
- *traer** v.t., “to bring, to draw, to pull”; fut. 3p sing. with pron. 2p sing. *traert’ad*, Ps 52:7; past ppl. plu. masc. *traídos*, Pss 79:11, 102:21.
- *tragar** v.t., “to swallow, to devour,” cf. Cat. *dragar*, both prob. from L. nom. *draco/traco* (see discussion in Corominas, *DCECH*, s.v. ‘tragar’ and ‘dragón’); pres. 3p sing. with pron. 3p sing. fem. *trágadla*, Ps 80:14.
- tragón** n. masc., “glutton, devourer,” from L. *tracone*, a variant of L. *dracone* > Sp. *dragón*, Prv 30:25; plu. *tragones*, Ps 44:20 (“devourer monster or reptile”).
- traición** n. masc., “betrayal,” Ps 18:5.
- traimientu** n. masc., “the act of being brought in, drawn, or pulled,” Jb 31:3.
- tras** prep., “after, behind,” Ps 139:5; Jb 22:13.
- *traseru** n. masc., “rear, backside”; plu. *traseros*, Sg 1:8.
- trasladu** n. masc., “message, communication, written copy, translation,” from L. *translātu*, Prv 31:1.
- *traspasar** v.t., “to go through, to cross,” → ***pasar**; pret. 3p sing. *traspasad*, Jb 20:25; pret. 3p plu. *traspasaron*, Ps 18:13.
- trastol[ll]er** v.t., “to comfort, to give solace, to cheer up, to rejoice,” from → ***toller**, Jb 2:11; fut. 1p sing. refl. *trastol[ll]erm’é*, Ps 119:117; pres. 1p sing. refl., *mi trastuelgu*, Ps 119:16; pres. 3p plu. *trastollen*, Ps 94:19; pret. 3p plu. *trastolliron*, Jb 42:11.
- *trastornar** v.t., “to change, to alter, to disturb, to bring down,” from → ***tornar**; pret. 2p plu. *trastornestes*, Prv 1:25.
- *tregua** n. fem., “truce, peace,” from Got. *triggwa*, “treaty, alliance”; plu. *treguas*, Ps 55:21.
- *tremblar** v.i., “to tremble, to shake, to shiver,” from L. *tremūlare*; according to Corominas, *DCECH*, s.v. ‘temblar,’ the form *tremblar* (as against Sp. *tembrar/temblar*) is only used in Old Arag. (*Liber Regum*); pres. 3p plu. *triemlan*, Ps 107:27.
- trevdes** n. masc., “trivet,” from L. *trīpēdes*, Ps 68:14.
- *triar** v.t., “to choose, to separate, to clean,” from Cat. *triar* < Vulgar L. **triare*, or **destriare*, the meaning “to clean” is found in some dialectal uses of *triar/estriar* (see Corominas, *DCECH*, ad loc.); pres. subj. 3p sing. *tríed*, or pret. 3p sing. *tríed*, from a verb ***trier**, prob. either a variant of ***triar** (cf. Fr. *trier*), or related to L. *terēre*, “to rub, to grind, to polish,” Prv 30:20.
- triemla** n. fem., “tremble, shiver,” from L. *tremūla*, “trembling,” Pss 55:6, 119:53; *triemla*, Jb 21:6; plu. *triemlas*, Ps 11:6.
- *trier** → ***triar**.

***trocir** v.t. and v.i., “to pass, to cross,” uncertain origin (for discussion, see Corominas, *DCECH*, ad loc.); pret. 3p sing. **trocid**, Jb 28:8.

truenu n. masc., “thunder,” Jb 36:33.

tú pron. 2p. sing., “you” (as subject), Ps 91:9; **tú**, Jb 33:6.

uecu adj., “empty, void,” from Old Sp. *ocar*, “to dig, to hollow, to empty” < L. *ōccare*, “to rake the land,” Jb 11:12.

uevu n. masc., “egg,” Jb 6:6; plu. **uevos**, Jb 40:17.

***untar** v.t., “to spread, to anoint”; pres. 1p sing. pass. **só untadu**, Ps 92:11.

unu pron. “one, self,” used in **cad’unu**, →**cada**.

uvia n. fem., “help, aid, salvation,” from Old Sp. *uviar*, “to face, to help, to succor,” from L. *obviare*, “to face, to meet”; Ps 144:10; Jb 30:24.

umledad n. fem., “humility, modesty,” a variant of Sp. *humildad*, from L. *humilitate*, “low height, humility, modesty, low condition”; Pss 18:36, 45:5.

urient n. masc., “Orient, East,” Jb 23:8.

Note that many words starting with ⟨v⟩ in Modern Spanish orthography might have been transcribed with ⟨b⟩, according to the table and explanations given in “Notes on transliteration, conventions, translation, and sources” at the beginning of this book concerning the transcription of ⟨ḡ⟩ with *dageš*, ⟨ḡ⟩ with *rafe*, and ⟨ḡ⟩ with neither of these.

***valer** v.t., “to be useful, to benefit”; pret. 3p sing. **valid**, Jb 33:27.

***varón** also ***barón**. n. masc., “man,

male”; plu. **barones**, Ps 17:14; **varones**, Jb 24:12.

veder v.t., “to see, to watch, to notice,” Jb 10:15, 33:21; also ***beder**; pres. 1p sing. **beu**, Ps 142:5; pres. 2p sing.

bedes, Jb 39:1; pres. subj. 1p sing. **vea**, Ps 63:3; pret. 3p sing. **bided**, Jb 28:7; pret. 3p plu. **vidron**, Jb 36:24.

vía n. fem., “way, track, path,” Jb 12:24.

vierven or **bierven**. n. masc., “worm,” from Vulgar L. *věrmīne*, Jb 24:20.

vos also **bos**. 1. pron. 2p plu. masc. and fem., “you”; oblique case, tonic (after prep.), written with ⟨ḡ⟩ with no diacritic, Jb 32:12. 2. refl. pron. in refl. or reciprocal verbs, considered a part of the verbal form; written with ⟨ḡ⟩ → ***tornar**; written with ⟨ḡ⟩ → ***deterner**.

y conj., “and,” Pss 17:14, 22:30, 37:21, 59:13, 63:2, 69:23, 73:24, 90:6, 109:10 (2), 139:5, 142:5, 144:13; Jb 5:14, 6:9 (2), 10:8 (3), 10:15, 10:17, 12:16, 14:2, 14:7, 15:3, 16:9, 17:10, 21:5, 24:24, 30:4, 30:25, 31:34, 39:3, 39:11; Prv 30:9; e, Ps 20:9; Jb 2:3.

ya interj., “oh, behold,” from Arab. *ya*, Pss 52:3, 58:2; Sg 7:1, 8:13.

***yantar** v.t., “to eat”; pres. 2p plu. **yantades**, Jb 6:27; pres. 3p plu. **yantan**, Jb 40:30.

yazer v.i., “to lie down,” Ps 139:3.

yedru adv., “again, a second time, repeated,” from L. *it̄eru*, related to L. *it̄erare*, “to repeat,” cf. Sp. *edrar*, “to dig vineyards a second time,” and Old Sp. (La Rioja) *yedra*, “the second digging of vineyards,” Ps 84:3; Jb 36:33.

yegua n. fem., “female horse, mare,” Sg

- 1:9.
***yegual** →**egual**.
yent n. fem., “military troop,” Jb 5:21.
yermu n. masc., “wilderness,” Jb 24:5,
 38:27; Sg 2:17.
yerrar v.i., “to make a mistake, to err,”
 Jb 12:16; pres. ppl. sing. **yer[r]ant**, Jb
 12:16.
yerva n. fem., “grass, herb,” Ps 37:20.
yo pron. 1p. sing., “I” (as subject), Pss
 89:48, 146:2.
yodiziu n. masc., “judgement,”
 →**yudgamentu**, Ps 99:4 (2); Jb 19:29.
yosticia n. fem., “justice, righteous-
 ness” Pss 45:5, 110:4; also **yusticia**, Pss
 58:2 (2), 72:3.
***yúdez** n. masc., “judge,” from L. *iūdice*
 (on the paroxytone accentuation,
 see Corominas, *DCECH*, ad loc.); plu.
yúdezes, Jb 31:11, 31:28.
yudgamentu n. masc., “act of judg-
 ing, judgement,” from →***yudgar**,
 →**yodiziu**, Ps 80:7.
***yudgar** v.t., “to judge”; imp. 2p sing.
 refl. **yúdgat**, Jb 35:14; pres. 2p sing.
 refl. **ti yudgas**, Ps 18:27; also **yúdgasti**,
 Jb 10:16.
yuncu n. masc., “reed,” Jb 40:26.
yura n. fem., “oath,” Ps 10:7.
***yurar** v.t., “to swear”; pres. 3p plu.
yuran, Ps 139:20 (2).
***yusanu** adj., “downwards, below, infe-
 rior,” from Vulgar L. *iūsu* < L. *deorsu*,
 “downwards,” cf. Cat. *jusà*/*jussà*, and
 Occ. *jusani*; fem. **yusana**, Jb 41:16.
yusticia →**yosticia**.
yustiguar v.t., “to justify,” from L.
justificare, cf. Sp. *justificar*; refl. v.,
yustiguarsi, Jb 33:32.
***zebru** n. masc., “wild donkey, onager,”
 prob. from Vulgar L. **ecifēru*, “wild
 horse”; plu. **zebros**, Jb 24:5.

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PART 2

Edition



The Present Edition

This is a diplomatic edition which aims to represent the text as close as possible to the way it appears in the manuscript.

The script of the text in the manuscript exhibits three different sizes. The present edition does not discriminate between them, and uses one size throughout, yet the use of all three sizes is explained in §1.5. Titles of books, the lemmata commented upon, and occasional extra-biblical words treated as lemmata in the manuscript, are presented in bold.¹

All biblical citations (including cross references and anticipation of the biblical text in the same verse, or in the following verses), as well as quotations from classical literature, which are all mine, are marked by quotation marks, and references to them are given in parentheses. Reference to targumic quotations is included in the footnotes. Reference to Rashi and David Kimḥi's works is only provided in verses where there has been a mistake in copying or where the source may clarify the passage.

As additional aids to the reader I have inserted: the names of books (when needed), the numbers of psalms, chapters,² and verses, the first two elements in square brackets. For easy reference, I have also inserted the manuscript folios into the text in square brackets. When consonants are spelled out they are indicated as: ל"מ, א"ל, etc., according to standard modern use. Modern punctuation marks (loosely based on those included in the manuscript) have also been added.

Both lemmata and biblical citations appear as written in the manuscript. All variations with regard to the Masoretic Text (*BHS*) are listed in the footnotes, with the exception of: יי and אלים,³ abbreviations, and the omission of words in the biblical text indicated with וכו' in the manuscript. Differences in the use of *rafe* are not pointed out in the edition, yet they are addressed in §3.3.9.

Abbreviations and shortened words are never completed, and are written as they appear in the manuscript. Abbreviations bear codicological relevance; completing shortened words would entail making decisions as to *plene/defec-*

1 Note that some of the lemmata in bold in the edition are not identified as such in the manuscript, neither by a larger letter size nor by the use of three supralinear dots.

2 A later hand numbered the Psalms on the margins. A different hand numbered the extant chapters in Proverbs. On inconsistencies and mistakes in the sequence see §1.6.

3 The letter *yod* repeated twice and a superimposed *yod* represent the Tetragrammaton in the manuscript. I have used the letter *yod* repeated in the edition. When the Tetragrammaton is understood to be part of a lacuna I also reconstitute it by means of the letter *yod* repeated.

tive spelling, masculine plural endings in either *mem* or *nun sofit*, etc., with no textual basis. A list of all abbreviations is provided below.⁴

Detailed reference to the marginal notes is made in §1.4, §1.7.2, and §1.7.4. The edition only corrects the text in those cases in which the scribe noted his mistake and corrected it. In all other cases, mistakes are not corrected in the text but are pointed out in the footnotes. Words written twice by mistake are written only once, and the repetition is indicated in the footnotes.

Words vocalized in the edition are also vocalized in the manuscript. No additional vowel has been added, even when the vocalization is incomplete.

Reconstructions of text missing through deterioration of the manuscript are provided in square brackets. Unintentional omissions, or additions in lemmata and biblical quotations that are necessary for the correct comprehension of a passage have on occasion been added in parentheses, and this is noted in the footnotes.

No indication is made in the edition of the use of letters susceptible to being expanded, or words written vertically in the margin for not fitting the block of text. Both aspects are treated in §1.5.

Missing words written over the line, or in the margins by the scribe or by a later hand are incorporated into the body of text, and their occurrence is pointed out in the footnotes.

⁴ See Abbreviations (2) below.

Abbreviations

1 Abbreviations, Acronyms, and Signs Used in the Edition

Addition	+
נוסח המסורה	נה"מ
עמוד	ע'
עמוד אל"ף	ע"א
עמוד בי"ת	ע"ב
פסוק	פסו'
רבי אברהם אבן עזרא	ראב"ע
רבי דוד קמחי	רד"ק
רבי יוסף קמחי	ריק"ם
ר' שלמה יצחקי	רש"י
שורש	ש'

2 Abbreviations and Shortened Words in the Manuscript

The following list includes all abbreviations and shortened words in the manuscript (note that they are often preceded by relative pronouns, conjunctions, prepositions, etc.). This list does not include letters used with a numeric value.

אומר, אומרים	או', אומ', אומר'
איש	א"י
אמר, אמרו	אמ'
אפילו	אפי'
במצרים	במצ'
בערבית	בער', בערב'
דרך, דויד, דברי	ד'
דברי [הימים, רבותינו]	דב', דבר'
המעלות	המ', המע'
וגומר	וג'
וכולי	וכו', וכו"ל
חכמינו	חכ', חכמי'
חסר	חס'
כלומר	כלו', כלומ'
כתוב	כתו'
כתיב	כת', כתי'

לשון, לדוד	ל'
לומר	לומ'
לשון	לשו'
מן	מ'
מזמור	מז'
מכתם	מכ'
מפרשים	מפר', מפרשי'
מקרא	מק'
משפטו, משפטים	מש', משפ'
נאמר	נ', נא', נאמ'
בן, אבן	ן'
נוסף, נוספת, נוספים	נוס'
נקרא, נקראת	נק', נקר'
ערבית	ער'
פועל	פו'
פועל עומד	פו' עומ'
פועל שלא נזכר פועלו	פו'/פוע' שלא נז'/נזכ'/נזכר פו'/פועלו
פירוש, פירשו	פי', פיר', פירו'
פלוני	פלו'
פסוק	פסו'
רבי, רבינו	ר', רבי'
רבותינו	רבו', רבותי'
רוצה לומר	רו' לו', רו' לומ', רוצ' לומ'
שורשו, שורשם	ש'
שיעורו, שיעורם	שי', שיעו'
תרגום, תרגומו	תר'

3 Sigla in the Manuscript

אלף מאתים תשעים	אמ"ת
ברוך הוא	ב"ה
דרך אחרת	ד"א
הקדוש ברוך הוא	הקב"ה
ואף על פי	ואעפ"י
זכרונם לברכה	ז"ל
מדברי רבותנו זכרונם לברכה	מז"ל
מזמור לדוד	מז"ל, מ"ל
מזמור לדוד שיר	מז"ש
מזמור לדוד שיר	מל"ש

מזמור שיר	מ"ש
עבודה זרה	ע"ז
על משקל	ע"מ

Translating the Hebrew Bible in Medieval Iberia

The Iberian Religious World

Edited by

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Translating the Hebrew Bible in Medieval Iberia

Oxford, Bodleian Library, MS Hunt. 268

By

Esperanza Alfonso

with a Linguistic Study and Glossary of the Le'azim by

Javier del Barco



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[תהלים]

[ט]

- 17 [...] נודע יי. נודע לבריות ונגלה כי הוא שליט [...] לעשות משפט עב[דו, כ]מו שאומ' 'הודיע יי ישועתו' וכו' (להלן צח,ב). **נוקש רשע** [...] ש' יק"ש, והראוי בו נוקש, ע"מ 'נולד',¹ או יהיה פועל ושרשו נק"ש, ענין אח[ד] ושני שר[ש]ים, כמו 'פן תנקש אחריהם' (דב' יב,ל), פ"י שהקב"ה [מאבד] הרשע. **בפועל**² כפיו. שפועל כפיו הוא המוקש לו, כדרך 'ויפול'³ בשחת יפעל' (לעיל ז,טז). **הגיון סלה**. פ"י נהגה זאת סלה.
- 19 **תקות עניים**.⁴ ר' לומ' ולא תקות עניים, וכן 'ותהלתי לפסילים' (יש' מב,ח), וזולתם.
- 20 **אל יעז אנוש**. נוץ ש[...]. יד. פו' עומ', ש' עז"ז, וכן 'יעז בהותו' (להלן נב,ט), ע"מ 'לא יצר את אפרים' (יש' יא,ג).
- 21 **שיתה יי מורה להם**. [...] וענינו כמו באל"ף, וכן 'נסה עלינו' (לעיל ד,ז), 'אל נשא ידיך'⁵ שם י,יב), 'הפלא יי' (דב' כח,ט), 'והפלה יי' (שמ' ט,ד), שענינם אחד הוא. פ"י [ג]לה גבורתך בעולם, ואז ייראו ממך, וידעו כי 'אנוש המה סלה', כלומ' כי חלשים הם שאין להם כח. **אנוש המה**. פלאקוש. ענין חלישה ועיפות, מן 'זיאנש' (ש"ב יב,טו), ומזה הטעם נק' האדם אנוש.

[י]

- 1 **למה יי תעמד ברחוק תעלים**. פו' עומ', או יהיה פו' יוצא, כאילו אמ' תעלים אזנך, וכיוצא בזה. פ"י שאתה נעלם ומסתיר כבוד שכינתך מישראל, ועל כן הרשעים מדמין שאין שם דורש, ועושים חפצם ואינם יראים, כמו שאו' 'על מה נאץ רשע אלים אמר בלבו לא תדרוש'⁶ (להלן פסו' יג), וכן ענין כל המזמור.
- 3 **כי הלל רשע על תאות נפשו**. פ"י הוא משבח ומהלל מה שתאוה נפשו בין טוב ובין רע, כלומ' משבח עצתו, ובער' אכתיאר אל מר קטעה מן עקלה, פ"י בוחר האדם כפי דעתו. **ובוצע**⁷ ברך. פ"י מנחה, מן 'הנה לכם ברכה משלל איבי יי' (ש"א ל,כו), 'קח נא ברכה מאת עבדך' (מ"ב ה,טו), וגם הוא ענין שוחד כי השחד על דרך מנחה ניתן. פירו' שבוצע לקחת מנחה ושוחד מן העניים שאותו הדבר נאץ יי, ויהיה 'ברך' שם, ע"מ 'הלוא את הקטור' (יר' מד,כא), ומפני הרי"ש לא נדגש. ויש מפר' 'ובוצע ברך' ובוצע אשר ברך, פו' שעבר, כלו' ובוצע מה ששיבח והלל על תאות נפשו ואותו הדבר נאץ יי, ויהיה פ"י | 'ברך' ענין שבת,

¹ כל המילים שמופיעות מנוקדות, מנוקדות גם בכתב היד. ² נוסח המסורה (להלן נה"מ): 'בפעל'. ³ נה"מ: 'ויפל'. ⁴ ז' גרסת הקרי. הכתיב: 'עניים'. ⁵ נה"מ: 'יך'. ⁶ נה"מ: 'תדרש'. ⁷ נה"מ: 'ובצע'.

מענין 'בפיו יברכו ובקרבוי יקללוי' (להלן סב,ה), [וכן] 'איש אמונות רב ברכות' (מש' כח,כ), שפי' רב שבחים [מש]בחין אותו הבריות על שהוא איש אמונות, ויהיה 'ברך' ע"מ 'וברך ולא אשיבנה' (במ' כג,כ), שהוא פו' שעבר. ועוד פי' 'ובוצע'² ברך' מענין 'והתברך בלבבו לאמר שלום יהיה לי' (דב' כט,יח), כלו' שמתברך ומדמה בלבבו שיהיה לו שלום, וכן ענין כל המזמור שב אל ראש המזמור, כי מפני שמעלים הקב"ה כבודו ואינו נראה לאומות העולם לפרע מהם על כל מה שעושין לישראל הם מדמין שאין שם דורש ולא שופט, וכן שאר רשעי הע[ולם] במעשיהם, כמו שנ' 'על מה נאץ רשע אלים אמר בלבבו לא תדרוש'³ (להלן פסו' יג).

4 **כגב[ח] אפו.** קואַנד אַלטוֹרָה. פי' בעת גובה אפו, כלשוֹן 'כבוא אברם מצרימה' (בר' יב,יד), 'ויהי כשמעך' (דה"א יד,טו). **בל ידרוש.**⁴ אינו דורש את אלים, ואין אלים בכל מזמותיו, וכן 'ויצאה חנם אין כסף' (שמ' כא,יא), 'ישוד צהרים' (להלן צא,ו), וזולתם.

5 **יחילו דרכיו.**⁵ אַיִשְׁפִּיֶן. ענין תוחלת, מן 'על כן לא יחיל טובו' (איוב כ,כא). פי' מיחלים דרכי הרשע לעשות רשע, כלו' שהם יראים ממנו. **מרום משפטיך מנגדו.** פי' שמשפטיך מסולקין מנגדו, כמו שאמרנו למעלה. **יפיח בהם.** אַשׁוּפְלֵד. לשון נפיחה בפה על דרך זלזול, כלומר שאינו מחשב אותם כלום. ד"א מענין פת, כלומר 'יפיח בהם' יסבב להם שילכדו בפת, ש' פו"ח.

6 **לדור ודור⁶ אשר לא ברע.** פי' מדמה שלא תבוא עליו רעה.

7 **אלה פיהו.** דִּי יוֹרָה שׁוּ בּוּקָה פְּלִינָה. פי' משבועת שקר פיהו מלא, והשבועה נק' אלה לפי שהיא על ידי אלה. **ומרמות ותוך.**⁷ פי' מרמה ומחשבה רעה בתוכו, כדרך 'ראש'⁸ ואיש תככים' (מש' כט,יג), שפי' איש שתוכו מלא מרמה ומחשבה רעה, ש' תכ"ך, והוא שם, ע"מ 'קור וחוּם'⁹ (בר' ח,כב). **עמל.** ענין עול, והוא הפוך מן 'מעל'. **ואון.** ענין שקר.

8 **לחלכה יצפנו.**¹⁰ פירשו בו עני שנקרא חלך, והה"א נוס' על השרש, כה"א 'השפלה הגבה' (יח' כא,לא), והנכון שפירושו ענין חיל וצבא, כלומר לעדתך, כדרך 'יצאו כל צבאות יי' (שמ' יב,מא), והה"א למלוי כה"א 'על ידכה' (שמ' יג,טז), וזולתו, ואעפ"י שאינו כתי' ביו"ד הרי כמוהו בלא יו"ד 'וגלות'¹¹ החל הזה' (עו' א,כ), וכן 'אל חיק בניהם' (יר' לב,יח).¹²

15 [...] וכן 'ומה לא תשא פשעי וכו' ושחרתני ואינני' (איוב ז,כא), שפי' שאם לא תשא פשעי ותעביר את עוני ותשלם לי עתה לעפר אשכב ואבוקש, ולא אֶמְצָא בעולם, רוי' לומ' עד שידרשוהו ולא ימצא.

¹נה"מ: 'ובקרבם'. ²נה"מ: 'ובצע'. ³נה"מ: 'תדרש'. ⁴נה"מ: 'ידרש'. ⁵זו גרסת הקרי. הכתיב: 'דרכו'. ⁶נה"מ: 'לדר ודר'. ⁷נה"מ: 'ותך'. ⁸נה"מ: 'ךש'. ⁹נה"מ: 'וקר וחם'. ¹⁰נה"מ: 'יצפנו'. ¹¹נה"מ: 'וגלת'. ¹²בקונטרס חסר דף.

18 **לִטְפוֹטִי יתום ודך וכו'.** פִּי כִשְׁתַּשְׁפוֹט יתום ודך לא יוֹסִיף עוֹד הַרְשַׁע לַעֲרוֹץ אֶת הַאֲנוּשִׁים מִן הָאָרֶץ.

[יא]

1 **לִמְנַעַח לְדוֹדִי**² בִּי חֲסִיתִי. **נודי**³ **הֶרְכַּם צִפּוֹר.** אֵיִשׁ מוֹבְטֵי דֵי בּוֹשְׁטָרוֹ מוֹנֵט קוּם בּוֹלְדֵי יָא. פִּי אֵיךְ תְּדַאֲיִגוּ נַפְשִׁי שְׁתֹּאמְרוּ לֵה נוֹדֵי הֶרְכַּם צִפּוֹר, שְׁרוּ לֹמֵ' נוֹד מֵהֶרֶךְ כִּצְפוֹר לֵהֵר הָאוֹיֵב, כְּלוֹ' מֵאֲרַצְךָ לְאֲרֶץ הָאוֹיֵב, כְּדֶרֶךְ לִשׁוֹן 'וַיִּבְרַח יַעֲקֹב שְׂדֵה אֲרָם' (הו' יב, ג), 'שְׂדֵה אָדוֹם' (בר' לב, ד), 'שְׂדֵה מוֹאֵב' (שם לו, לה ועוד), כְּדֶרֶךְ 'כִּצְפוֹר נִוֹדְדַת מִקְנֵה'⁵ וְכו' (מש' כז, ח), שְׂכֵלִם עֲנִין אֲרֶץ. וְאִמֵּי 'נודי' בְּלִשׁוֹן נִקְבָּה נִכַח הַנֶּפֶשׁ, וְאַחַר כֵּךְ אִמֵּי 'הֶרְכַּם' נִכַח כֹּל הַסִּיעֵה, כְּלוֹ' דוֹיֵד וַיִּסְעֵתוּ, וְכֵאלֹלוּ אִמֵּי נִוֹדוּ מֵהֶרְכַּם כִּצְפוֹר, וְכֵן הוּא כֵת' נִוֹדוּ וְקוֹרִין נִוֹדֵי. **כִּצְפוֹר**⁶ פִּי נִוֹדוּ בְּמַהֲרָה כִּצְפוֹר לֵהמֶלֶט, וְזוֹ הַנִּידָה רִמּוֹ לְבְרִיחַת דוֹיֵד, וְנִוֹדוּ מִפְּנֵי שְׂאוֹל לָגַת, וְגַם מִפְּנֵי אֲבִשְׁלוֹם.

2 **עַל יֵתֵר.** קוֹאֲרָךְ דָּא. מִן 'מִיתְרִיהֶם' (שִׁמ' לֵה, יח ועוד). פִּי עַל יֵתֵר הַקֶּשֶׁת. **לִירוֹת בְּמוֹ אִפְּל.** פּוֹר אֶשְׂאֲיִטָּאֵר. עֲנִין יֵרוֹת בַּחֲצִים, כְּעֲנִין 'לִירוֹת בְּמִסְתָּרִים' (לֵהלן סד, ה), כְּלוֹ' בְּסִתֵּר כְּדִי שְׂלֵא יֵרָאֵה וַיִּשְׁמֵר וַיִּמְלֹט. הוּא הַמְּלִשִׁין בְּסִתֵּר, כְּעֲנִין 'אֲרוֹר מִכָּה רַעְהוּ בְּסִתֵּר' (דב' כז, כד), הוּא רִמּוֹ לְמִלְשִׁינֵי דוֹיֵד לְשְׂאוֹל.

3 **כִּי הִשְׁתַּתּוּ יִהְיֶהֱסוּן.** פִּי יִסּוּדוֹת, מִן 'וְהוּוּ שְׁתוֹתִיָּה מְדוּכָאִים'⁷ (יש' יט, י), ש' שוֹת, הַנִּפְרַד מִמֶּנּוּ שְׁתֵּה, ע"מ 'קִמָּה' (שו' טו, ה ועוד), 'בְּקִמּוֹת פְּלִשְׁתִּים' (שם). **צִדִּיק מַה פִּעַל.** פִּי אֵל תִּשְׁאֵל עַל הַצִּדִּיק מַה פִּעַל.

4 **כִּי יִי בְּהִיבֵל קִדְשׁוֹ וְכו'.** וְגַם יִי צִדִּיק יִבְחֵן יִנְסֵה אוֹתוֹ. **עֲנִינֵי יַחֲזוּ.** מִש' תַּחֲזִינָה, כְּמוֹ 'ע' [ינך] תַּחֲזִינָה מִיִּשְׁרָיִם' (לֵהלן ז, ב), כִּי הָעֵין בְּלִשׁוֹן נִקְבָּה נִזְכַּרְתָּ.

6 **פְּחִים.** לְזוֹשׁ. עַל דֶּרֶךְ הַהִשְׁאֲלָה, כְּלוֹמֵ' יִבִּיא עֲלֵיהֶם דְּבָרִים שִׁיכְשְׁלוּ בֵהֶם כְּמוֹ שִׁיכְשַׁל הַנִּלְכַד בַּפַּח. ד"א אֲבִנֵי אֲלַגְבִּישׁ, וּבִלְעֵז רְאִיִּשׁ. מוֹשָׁאֵל מִן 'וַיִּרְקַעוּ אֶת פְּחֵי הַזֹּהֵב' (שִׁמ' לט, ג), שֵׁהֶם לְשׁוֹנוֹת שֶׁל מִתְכַת, שֶׁהֵן דּוֹמוֹת לְאֲבִנֵי אֲלַגְבִּישׁ, כְּמוֹ שְׂאוֹמ' 'וְגַשְׁם שׁוֹטֵף וְאֲבִנֵי אֲלַגְבִּישׁ אֵשׁ וְגַפְרִית אֲמִטִּיר עֲלֵיו' (יח' לח, כב), וְכֵאֵן אוֹ 'פְּחִים אֵשׁ וְגַפְרִית'. וְרוּחַ זֹלַעְפּוֹת. טְרִיִּמְלֵשׁ. עֲנִין רַעְדָּה וְבַעֲתָה, וְאוֹלֵי שֶׁהוּא עֲנִין זַעֲף, וְהַלְמ"ד נוֹס' כְּמוֹ | רִי"ש 'שְׂרִבִּיט', וְכִיּוֹצֵא בּוֹ. וְעֲנִין הַזַּעֲף קָרוֹב לְעֲנִין הַרַעְדָּה, כִּי הַרַעְדָּה אוֹ הַנְּבַעֲתָה פְּנִיּוֹ זֹעֲפִין, כְּלוֹ' אֵשׁ וְגַפְרִית וְרוּחַ זֹלַעְפּוֹת שִׁירַעְדוּ וַיִּבַעְתוּ וַיִּזַּעְפוּ, כְּדֶרֶךְ 'שִׁמְמוֹ עֲלִיד'⁸ רַעְמוֹ פְּנִים' (יח' כז, לה), אוֹ פִּי זַעֲף הַקְּבִי"ה עֲלֵיהֶם. **מִנַּת כּוֹסֵם.** לֹדֵר רְסִיזֵן. פִּי חֲלָקִם, וְשֵׁתֵי הַמְּלוֹת עֲנִין אֶחָד בְּכֹפֵל דְּבַר, עֲנִין מְנִין, כִּי הַחֲלָק עַל פִּי מְנִין הוּא נַחֲלָק. **מִנַּת.** מִן 'לְמַשָּׁה הִיָּה לְמִנָּה' (ו"י ח, כט), וְהַת"ו בּוֹ לְסִמְךָ. **כּוֹסֵם.** מִן 'תְּכַסּוֹ עַל

¹ נה"מ: 'לשפט'. ² נה"מ: 'לדוד'. ³ זו גרסת הקרי. הכתיב: 'נודו'. ⁴ נה"מ: 'בשדה'. ⁵ נה"מ: 'מן קנה'. ⁶ נה"מ: 'צפור'. ⁷ נה"מ: 'שתתיה מדכאים'. ⁸ נה"מ: '+ וזמלכיהם שערו שער'.

השה' (שמ' יב,ד), שהוא ענין מנין, ש' כס"ס, ע"מ 'מרמות ותוד' (לעיל יז), שש' תכ"ך, וכן 'יי מנת חלקי וכוסי' (להלן טז,ה).

7 **יחזו פנימו.** כמו פניו, וכן 'שפוק עלימו כפימו' (איוב כז,כג), שהוא כמו כפיו, שהרי אומ' בסוף אותו הפסוק 'וישרוק עליו ממקומו'² (שם), פי' כי צדיק יי ואוהב צדקות ואל הישר הוא מביט, כלו' עושה הישר והצדקות, ויתכן להיות כמשמעו להיות הענין חוזר אל הצדקים, כלו' שמביטים פניהם אל היושר והצדק, כלו' כי צדיק ואוהב הצדיקים שמביטים היושר והצדק, כמו שאו' 'יי אוהב'³ צדיקים' (להלן קמו,ח).

[יב]

1 **למנצח על השמינית.** פי' כלי זמר בן ח' נימין, כמו שאמרנו.

2 **כי גמר חסיד.** קש אָטִיקָאָד. ענין כליון, מן 'גמר אומר'⁴ (שם עז,ט), וזה הלשון ידוע בדב' רבו' נגמרה מסכת פלו'. **כי פסו אמונים.** קש אָפִינָאָרֶן אוֹ קֶשֶׁטָנָאָרֶן. ענין כליון גם כן, מ' 'כי אפס כסף' (בר' מז,טו), ש' פס"ס, ע"מ 'רבו' (ש"א כה, ויעוד), 'חתו' (מ"ב יט, כו ויעוד), ומזה 'אפסי ארץ' (דב' לג,ז ויעוד), שרו' לומ' סוף הארץ.

3 **בלב ולב ידברו.** אחד בפה ואחד בלב.

5-6 **ללשונו.**⁵ כמו בלשונו, פי' נגביר שפתינו משד עניים, כלו' שכל אותה הגאווה והגובה משוד עניים ומאנקת אביונים שעשקום וגזלו מה שלהם. **משד עניים.** כמשמעו, ענין בזה ושלל, ש' שד"ד, והוא שם, ע"ם 'וקור וחום'⁶ (בר' ח,כב), ויש אומ' ענין מציצה, מן 'משד תנחומיה'⁷ (יש' סו,יא), שנגזר מן 'שדים', כלו' מְיָנֶקֶת עניים ואביונים ומציצת מה שלהם, על דרך ההשאלה, כדרך 'וינקת חלב גוים ושוד'⁸ מלכים תינקי' (שם ס,טז), ובלעז סומו. **עתה אקום יאמר יי.** תפלה היא, כלו' יהי רצון מלפני השמים שיאמר עתה אקום על הרשעים שגזולין שוד העניים, ויפרע מהם, ויכניעם, ויאמר 'אשית | בישע יפיח לו'. **יפיח לו.** פִּלְאָרָאָד אוֹ אֶלְאָרָאָד. ענין דבור, מן 'יפח תמס' (להלן כז,יב), 'יפיח כזבים' (מש' ו,יט). ד"א 'אשית בישע יפיח לו' מענין פח ולכד, פי' שיאמר הקב"ה מי שהרשע יפיח לו ויסבב ללכדו לאותו העני אני אצילהו מידו ואשיתנו בישע, וכן 'אנשי לצון יפחו קריה' (מש' כט,ח). ד"א לשון דאבה, מן 'ונפש בעליה הפחתי' (איוב לא,לט), שפי' הדאבתי, ותר' 'ודאבון נפש' (דב' כח,סה) ומפחן נפש.⁹

¹נה"מ: 'מרמות ותד'. ²נה"מ: 'וישרק ... ממקומו'. ³נה"מ: 'אהב'. ⁴נה"מ: 'אמר'. ⁵נה"מ: 'ללשונו'. ⁶נה"מ: 'וקור וחום'. ⁷נה"מ: 'תנחומיה'. ⁸נה"מ: 'ישד'. ⁹תרגום אונקלוס ל'ודאבון נפש' (דב' כח,סה) הוא 'ומפחת נפש'; תרגום אונקלוס ל'ומדיבת נפש' (וי' כז,טז) הוא 'ומפחן נפש'.

7 **אמרות יי אמרות טהורות**¹ פי' ברורות וקיימות, שיש בידו יכולת לקיימן ומקיים כל שמבטיח. **כסף צרוף**. ככסף צרוף. **בעליל לארץ**. פְּרִיסִיָּאָדוּ. פי' אדון, כלו' שהוא מעולה וחשוב לאנשי הארץ אותו הכסף הצרוף והמזוקק שבעתים, ש' בע"ל, ע"מ 'סגריד' מן סג"ר. ור' יונה פירש ככסף הצרוף במשובח ובמעולה שבעפר כי כור המצרף עושין מן העפר המשובח הנק' בלעז אַרְזִילָא, ולזה הפירוש יהיה ש' עליה, כמו 'הגית' מן הג"ה. **שבעתים**. פי' פעמים רבות, מן לשון 'כי שבע יפול צדיק וקם' (שמ' כד, טז), וזולתו.

8 **אתה יי תשמרם**. לאותם העניים והאביונים הנרדפין הנאנקים. **תצרנו**. פי' תצור כל אחד מהם. **מן הדור זו לעולם**. פי' מדור כזה.

9 **סביב רשעים יתהלכון**. לטמון מוקשים להכשיל, כדרך 'כי רשע מכתיר את הצדיק' (תב' א, ד). **כרום**² זלות. קואַנְד לור אַלְסְמִיִּנטוּ דִּישְׂאֹנֹור. פי' ברום הרשעים והנשאם זלות הוא לבני אדם. ופי' 'זלות' קלון ובזיון, ש' זל"ל, מן 'כי הייתי זוללה' (איכה א, יא). ד"א שהרשעים ישימו הקלון לבני אדם חלף הכבוד. ד"א כתרנומו, פי' כי הרשעים מתהלכין סביב לרמות ולעשוק ולגזול ולינק שוד העניים, כלו' ממונם, כדרך התולעת הנקראת עלוקה שמוצצת דם האדם, ובלעז שְׁנִגְיִשׁוּאֵלָה, כמו שאומ' 'משד ע[ני]ים' (לעיל פסו' ו), שהוא ענין מציצה, כלשון 'כי אפץ³ המץ כלה שד' (יש' טז, ד), ויהיה פי' 'כרום'⁴ מן 'וירם תולעים' (שמ' טז, ב), ופי' 'זלות' מן 'זולל וסובא'⁵ (דב' כא, ב), כלו' שאותה התולעת מרבה במציצת הדם כמו שמ[רבה] הזולל בשתיית היין, ויהיה בלעז לזה הפירוש קום גֶּוֹשָׁאנוּ דִּי גְלוֹטוֹנִסְיוּ.

[יג]

1 **מזן מור** [לדויד]⁶

2 **עד אנה יי תשכחני נעה**

3 **עד אנה אשית עצות בנפשי** | מן הרשעים ומיד האויבים. 33

4 **האירה עיניי**. פי' חייני, והפך זה 'וחשכו הרואות'⁷ (קה' יב, ג). **פן אישן המות**. פי' עד מות, כלו' פן יהרגוני ואישן שנת עולם.

5 **פן יאמר איבי יכלתינו**. פי' יכולתי לו, או יכולתי יותר ממנו, כדרך לשון 'ולא חזקו' (דה"ב כח, ב), שפי' ולא חזק ממנו, וכן 'חזקתני ותוכל' (יר' כז, ב), שפי' חזקת יותר ממני, וכן זולתם כיוצא בזה.

¹נה"מ: 'טהרות'. ²נה"מ: 'כרם'. ³נה"מ: 'אפס'. ⁴נה"מ: 'כרם'. ⁵נה"מ: 'וסבא'. ⁶נה"מ: 'לדוד'. ⁷נה"מ: 'הראות'.

[יד]

- 1 **למנצח לדוד אמר נבל בלבו אין אלים.** ועל כן השחיתו התעיבו עלילה. ענין מעשה הרע, מן ג'ם אני אבחר בתעלוליהם¹ (יש' סו,ד), שפי' במעשיהם הרעים, וכן 'זיתעללו בה כל הלילה' (שו' יט,כה), ו'התעיבו' פו' עומ', ע"מ 'השגו חיל' (להלן עג,יב), כלו' נתעבו לעשות מעשה רע, וכן 'זיתעב' (מ"א כא,כו) לעשות, או כמשמעו פו' יוצא, כלו' התעיבו עצמם לפני הקב"ה שעשו מעשה הרע.
- 3-2 **יי משמים השקיף על בני אדם וכו'.** וראה כי 'הכל סר יחדיו נאלחו', כדרך 'וירא כי אין איש' (שמ' ב,יב). **הכל סר.** מדרך הטובה, ויתכן להיות סר ענין סרחון, מ' 'סר סבאם' (הו' ד,יח), ומן תר' 'ותבאש הארץ' (שמ' ח,י) וסריאת ארעא,² כמו שאו' תכף יחדו נאלחו, שהוא ענין סרחון וטינוף, מן 'סיר אשר חלאתה בה' (יח' כד,ו) בהפך האותיות, כמו 'כשב' ו'כבש', הוא שאומר יחדיו נאלחו. **שי מלְבָארוֹן.** מן 'סיר אשר חלאתה בה' (שם), שפי' ביאוש וסרחון בהפך האותיות, כמו 'כשב' ו'כבש' וזולתו, וכן אף כי נתעב ונאלח' (איוב טו,טז). פי' קלקלו במעשיהם, ומעשה הרעה נק' סרחון, ותר' 'אשר נואלנו ואשר חטאנו' (במ' יב,יא) דאיטפשנא ודי סרחנא,³ וכן 'זרשע יבאיש ויחפיר' (מש' יג,ה), וכן במקום אחר 'כלו סג' (להלן נג,ד), שהוא לשון זיוף. **אין עשה טוב.** אין אחד מהם שממחה ביד חבירו שלא יעשה רע.
- 4 **אכלי עמי אכלו לחם.** פי' כאילו אכלו לחם, כלו' שטעמו טעם מאכל טוב וערב, כדרך 'והכהנים ירדו על ידיהם' (יר' ה,לא), שפי' היה להם קבלת השוחד כאוכל דבש, וגם שאין להם עון בכך כאוכל לחם. **יי לא קראו.** אפי' שעה אחת, כדרך 'ולא'⁴ שמו אלים לנגדם סלה' (להלן נד,ה).
- 5 **שם פחדו פחד.** פי' עתידים לפחוד מהקב"ה כשיביא עליהם הפורענות.
- 7-6 **ענת עני תבישו.** [תב] ישו. אַרְיִישִׁשְׁטְאָדִישׁ. פו' יוצא, פי' תשימו עצתם של עניים שהם ישראל לבושה, | כלו' לעצה רעה על שבוטחים ביי, שהוא מחסהו ושהוא עתיד ליתן מציון א4 ישועת ישראל וכו', ואז יגל יעקב וישמח ישראל. **מי יתן מציון ישועת ישראל.** פי' מי יתן וישרה הקב"ה שכנתו בציון שזה יהיה תשועה לישראל ועזרם וכבודם, וכן 'ישלח עזרך מקדש מציון'⁵ יסעדך' (להלן כג,ג).

¹נה"מ: 'בתעלוליהם'. ²תרגום אונקלוס ל'ותבאש הארץ' הוא 'סריאו על ארעא'. ³תרגום אונקלוס ל'אשר נואלנו ואשר חטאנו' הוא 'דאטפשנא ודסרחנא'; תרגום פסבדו-יונתן לתורה ל'אשר נואלנו ואשר חטאנו' הוא 'דאיטפשנא ודי סרחנא'. ⁴נה"מ: 'לא'. ⁵נה"מ: 'ומציון'.

[טו]

2-1 **מזמור לדוד¹ יי מי יגור באהלך**. כמו ששואל ודורש, ואומ' 'מי יגור באהלך' וכו', רוצ' לומר' מי ראוי שיזכה לחיי העולם הבא, כי העולם הבא נק' אהל, נק' הר יי, נק' בית יי, נק' חצרות יי, וכן כשאלה הזאת וכענין הזה 'מי יעלה בהר יי' וכו' (שם כד, ג), וכן 'מי יגור לנו אש אוכלה' (יש' לג, יד). התשובה 'הולך תמים ופועל² צדק' וכו' עד סוף המזמור, כלו' העושה מדות אלו ודובר אמת בלבבו שתוכו כברו.

3 **לא רגל**. נון מִישְׁטוֹרֵד. ענין רכילות ידוע, מ' וירגל בעבדך' (ש"ב יט, כח), ומן 'לא תלך רכיל' (וי' יט, טז), בחלוף אותיות גיכ"ק. **וחרפה לא נשא על קרובו**.³ זה לשון הרע.

4 **נבזה**. שפל רוח שאינו מתגאה. **נמאס**. שי' ונמאס, כלו' שהוא נמאס בעיניו, והוא תאר, ועל כן הוא קמוץ, וכן 'שמש ירח' (חב' ג, יא). **נשבע להרע ולא ימיר**.⁴ כגון שנשבע לענות נפשו בצום ולא המיר.

5 **לא ימוט לעולם**. נון טַבְּנִיָּאֲרָד. ענין הטייה והעמדה, מן 'לעת תמוט רגלם' (דב' לב, לה).

[טז]

1 **מכתם לדוד**. שְׁלֹמוֹ פְּרִי־סִיאָדוּ. פי' שמזמור זה יקר וחשוב ככתם, שהוא הזהב, כלו' שבו דברים נעימים ונכונים וחשובים ויקרים כזהב, וכן כלשון הזה 'שמעו כי נגידים אדבר' (מש' ח, ו), 'הנה⁵ כתבתי לך שלישים'⁶ (שם כב, ב), שרו' לומר' דברים יקרים וחשובים כנגידים ושלישים, שהם חשובים ויקרים, וכדרך שקורין לדברים החשובים והנכונים מרגליות, וכן לשון 'עדות לאסף' (להלן פ, א), שפי' פאר וחמדה הוא לאסף, או שהם דברי פאר וחמדה, מן 'ועדית עדי' (יח' כג, מ), שהוא ענין תכשיט. **שמרני אל**. השייך בקמץ רחב שלא כמנהג והמשפט.

2 **אמרת ליי יי אתה**. כאילו דויד מדבר נכח נפשו, ואומ' לה 'אמרת ליי', וכן 'ברכי נפשי' (להלן קג, א ועוד), וכן 'הללי נפשי' (שם קמו, א), רו' לומר' אמרתי ליי יי אתה בכל לבבי ובכל נפשי, וכן 'ברכי נפשי' (להלן קג, א ועוד), 'הללי נפשי' (שם קמו, א). **טובתי כל עליך**. פי' הטובות | 34 שאתה עושה עמי לא עליך הם לגמלני כי לא בצדקתי אתה מיטיבני.

3 **לקדושים**. פֹּזֵר שְׁנֵטוּשׁ. פי' לא בצדקתי אתה מיטיבני אבל בעבור אותם הקדושים הקבורים בארץ שהתהלכו לפניך באמת שהם אברהם ויצחק ויעקב. **ואדירי כל חפצי בם**. כמו כל חפץ בהם, והיו"ד נוספת, כמו 'ושם אמו חפצי בה' (מ"ב כא, א), שרו' לומר' חפץ בה, כלומר' שהכל חפצים בה מפני יפיה, כן רו' לומר' ואדירים שחפץ הקב"ה וגם חפץ כל אנשי העולם

¹נה"מ: 'לדוד'. ²נה"מ: 'זפעל'. ³נה"מ: 'קרבו'. ⁴נה"מ: 'ימר'. ⁵נה"מ: 'הנה' [הלא'. ⁶זו גרסת הקרי. הכתיב: 'שלושם'.

בה שהכל מורים עליהם שהם אדירי הארץ וגדוליה, כמו שגא' לודיד 'ועשיתי לך שם גדול' כשם הגדולים אשר בארץ' (דה"א ז,ח). ד"א כפשוטו, שכל חפצי וצרכי נעשים בעבורם.

4 **ירבו עיבותם.** מוֹיְגוּאִינְשֵׁי לוֹרִישׁ דּוֹלוֹרִישׁ. ענין כאב, מן בעצב תלדי בנים' (בר' ג,טז), 'עצבונך והרונך'² (שם), והדגש בו לתפארת הקריאה, וכן 'עצבונך והרונך'³ (שם), 'עשבות הרים' (מש' כז,כה). אחר מהרו. קי אַאוֹטְרוֹ אַפִּישְׁטִינְגֶן. פי' לאל אחר מהרו לעבוד. מהרו. פו' יוצא, מהקל, ולא בא בן כמוהו, ויש מפר' 'מהרו' מענין 'מוהר'⁴ ומתן' (בר' לד,יב), 'כמוהר הבתולות'⁵ (שמ' כב,טז), שהם ענין מתנה, כלומ' שנתנו מוהר ומתנות לע"ז. ופי' הפסו' לשון תפלה שחזר דודי והתפלל על הכופרים בקב"ה שהם ממהרים וחרדים לעבודת אל אחר שיהי רצון שירבו עיבותם, כלו' צרותם וצוקותם שיעצבו בהם. **בל אסיך נסכיהם מדם.** פי' אני לא אהיה כמותם לזרוק דם לע"ז, ולא אשא את שמות ע"ז על שפתי.

5 **יי מנת חלקי וכוסי.** מי פֶּאָרְטִי. שלש מלות בענין אחד, והן ענין חלק בכפל דבר. **מנת.** ענין מנין, מן 'למשה היה למנה' (וי' ח,כט). **וכוסי.** מן 'תכוסו'⁶ על השה' (שמ' יב,ד), שהוא ענין מנין גם כן לפי שהחלק על ידי מנין נחלק, ש' כס"ס, וכן 'כי עשית משפטי ודיני' (לעיל ט,ה), 'סבו ציון והקיפוח' (להלן מת,יג), וזולתם. **אתה תומיך.** לשון פועל, כמו תומך, וכן 'הנני יוסיף'⁷ על 'ימך' (יש' לח,ה). פי' תמכת בידי בגורל והשלכת אותה על החלק הטוב, דרך משל, כלומ' שמת בלבי לדבוק בך להיותך חלקי, כדרך 'אשר חלק יי אלהיך אותם'⁸ לכל העמים' (דב' ד,יט), וכן 'ויהתמוך יד אביו להסיר אותה'⁹ מעל ראש אפרים' (בר' מח,ז).

6 **חבלים נפלו לי בנעימים.**¹⁰ | פי' חבל נעים נפל לי בך שאתה חלקי. **אף נחלת.** ש' נחלתי, ועל כן הוא קמוץ, וכן 'עזי זומרת יה' (להלן קיח,יד ועוד), שש' זומרת, וכן תר' תוקפי ותושבחת. **טפרה.**¹¹ שְׁפֹרְמוֹשִׁיגּוּאָד. ענין יופי ועריבה, מן 'הנותן'¹² אמרי שפר' (בר' מט,כא).

7 **אברך את יי אשר יעניני.** לבחור בחלק כזה שאמר 'ובחרת בחיים' (דב' ל,יט). **יסרוני כליותי.** לאהבתו, ואמ' 'כליותי' לפי שמהם המחשבה והחכמה והעצה כמו בלב, שנ' 'מי שת בטוחות'¹³ חכמה' (איוב לח,לו), 'הן אמת חפצת בטוחות'¹⁴ (להלן נא,ח), וכן 'צרפה'¹⁵ כליותי ולבי' (להלן כו,ב), 'וכליותי אשתונן' (להלן עג,כא), ללמד שההרגש בכליות כמו בלב, ואמרו חכמי מאי טוחות? 'אלו הכליות' (בבלי ר"ה כו ע"א), ונק' כן לפי שהן כלואות ונחבאות בתוך החלב, ש' כל"ה, והיו"ד במקום ה"א למ"ד הפועל.

8 **שויתי יי לנגדי תמיד.** פי' שמתי מוראו לנגדי תמיד. **כי מימיני.** קוּאָנְדֶּ פֶּוֹרִיֶדֶי דִּי מִיָּא דִּישְׁטֶרְא. פי' כשהיה לימיני סועד לא אמוט.

¹נה"מ: ללא גדול. ²נה"מ: 'והרנך'. ³נה"מ: 'והרנך'. ⁴נה"מ: 'מהר'. ⁵נה"מ: 'כמהר הבתולות'. ⁶נה"מ: 'תכסו'. ⁷נה"מ: 'יוסף'. ⁸נה"מ: 'אתם'. ⁹נה"מ: 'ויתמך ... אתה'. ¹⁰נה"מ: 'בנעמים'. ¹¹תרגום תהלים לעזי זומרת יה' הוא 'תוקפי ותושבחת'. ¹²נה"מ: 'הנתן'. ¹³נה"מ: 'בטוחות'. ¹⁴נה"מ: 'בטוחות'. ¹⁵זו גרסת הקרי. הכתיב: 'צורפה'.

11-9 **ויגל כבודי**. פי' נפשי, נק' כן לפי שהנפש העליונה כבוד הגוף, מן 'עורה כבודי' (להלן נו, ט), 'עד מה כבודי' (לעיל ד, ג). פי' לכן שמח לבי ויגל כבודי לפי שאני בטוח. **כי לא תעזוב! נפשי לשאול** וכו', ועוד תודיעני אורח² חיים וכו'. תזהירני לבחור באורח החיים, ואז יהיה לי שובע שמחות לפניך ונעימות בימינך נצח, שאתה תהיה סועד יד ימיני. **אף בשירי**. פי' גופי.

[יז]

תפלה לדויד³

1

2 **מלפניך משפטי יצא**. פי' עבירות שבידי שאני ראוי להשפט עליהם ביסורין יצאו מלפניך. **ועיניך תחזינה מישרים**. כלו' שתדינני לפי הזכויות ולא כפי העבירות, כמו שאומ' 'כבר ידי ישיב לי' (ש"ב כב, כא ועוד).

3

3 **בחנת לבי פקדת לילה**. פי' בלילה שאדם מחשב מחשבותיו ומהרהר. **צרפתי**. ולא מצאת בי חפצך, ויש אומ' ש'לילה' זה רמז הוא למה שאמ' 'זיהי לעת הערב⁴ ויתהלך על גג בית המלך' וכו' (ש"ב יא, ב). **זמותי**⁵. לו קי קויד. ענין מחשבה, ש' זמ"ם, ע"מ 'וסבותי' (קה' ב, כ). **בל יעבר פי**. אם תעלה מחשבתי להבחן לפניך בל יעבר פי לומ' 'בחנני יי ונסני' (להלן כו, ב), כאשר אמרתי כבר, ופירשו רבו' שאמ' דויד לפניך⁶ הקב"ה: | מפני מה אומ' 'אלהי אברהם', ואין אומ' 'אלהי דויד'? אמ' לו: מפני שבחנתי בעשר נסיונות ונמצא שלם. אמ' לפני 'בחנני יי ונסני' (ראה בבלי סנה' קז ע"א).

5-4

4-5 **לפעולות⁷ אדם בדבר שפתיך**. סמוך לזמותי⁸ בל יעבר פי' (לעיל פסו' ג). פי' לפי מה שצריך אדם להזהר ולהשמר בפעולותיו לפי גזרת דבר שפתיך שהזהרת על המצוות לעשות כך וכך, ושלא לעשות כך וכך. **אני שמרתי ארחות פרייך**. כלו' השגחתי באורחותיו שלא אעשה כמוהו, ואעפ"י שעשיתי שלא כראוי בחסדך תמוך אשורי במעגלותיך שלא ימוטו פעמי. **תמוך אטורי**⁹. מקור במקום צווי, ש' תמוך, וכן 'שמור את חדש האביב' (דב' טז, א), וזולתם רבים שהם מקור במקום צווי. **בל נמוטו**. קי נון שאטואיך קן. ש' בל ימוטו, והוא נפעל, ש' מט"ט, מגזרת בנין פעול, ע"מ 'ונגולו¹⁰ כספר השמים' (יש' לד, ד), לפי שמצאנוהו דגוש, והוא ענין הטייה והעמדה, מן 'לעת תמוט רגלם' (דב' לב, לה), שש' מו"ט, ענין אחד ושני שרשים. **פעמי**. פי' רגלי, והוא לשון דריסה וכיתות והלימה, שנק' כן הרגלים לפי שהן דורסות והולמות בארץ כמו שהקורנס הולם ומכתת, מן 'את הולם פעם' (יש' מא, ז), 'נפעמתי ולא אדבר' (להלן עז, ה).

1נה"מ: 'תעזב'. 2נה"מ: 'ארח'. 3נה"מ: 'לדוד'. 4נה"מ: + 'ויקם דוד מעל משכבו'. 5נה"מ: 'זמתי'. 6הכ"ף הסופית דהוייה מאוד. נראה שזהו שיבוש ויש לגרוס 'לפני'. 7נה"מ: 'לפעולות'. 8נה"מ: 'זמתי'. 9נה"מ: 'תמך אשרי'. 10נה"מ: 'ונגלו'.

6 **כי תענני**. פי' שתענני, וכן 'ביום צרתי אקראך כי תענני' (להלן פו, ז), שתענני. ד"א בטוח אני כי תענני.

7 **הפלה חסדיך**. אִישְׁפָּרְט או אֲמוֹשְׁפָּרְטָה. פי' ענין הפרשה, מן 'והפלה יי' (שמ' ט, ד), שת' ויפריש¹. פי' הפלה והראה חסדיך ונפלאותיך, ושי' הפסו' הפלה חסדיך אתה המושיע החוסים בך והושיעם מהמתקוממים בימינך, כלומר המתקוממים על ישראל הנקראים ימינך, כמו שאו' תהי נא² ידך על איש ימינך' (להלן פ, ח), או פי' 'בימינך' כמו נגדך, כדרך 'על יי ועל משיחו' (לעיל ב, ב), כי המתקומם על העבד כאילו מתקומם על רבו, וכענין 'לא עלינו תלונותיכם³ כי על יי' (שמ' טז, ח), וכן 'יפוצו אויביך'⁴ (במ' י, לה), ללמד ששונא ישראל שונא הקב"ה. **ממתקוממים**. התפעל מהכבד הרביעי, ש' קו"ם.

8 **כאישיך בת עין**. קום יְנִיטָה. הוא שחרות העין, נקרא כן לפי שנראית בו צורת איש, והוא גדולת העין, ובער' אנסאן אל עין. ואמ' 'אישיך' להקטין בתוספת אותיות, כמו | 'האמינוך' (ש"ב יג, כ), 'דגון' (ש"א ה, ג, ו, ע, ד), 'נחשתך' (מ"ב יח, ד) שמוסיפין בס אותיות להקטין, כלו' שנראית בו צורת אי[שה] קטנה, כמו שנק' בלעז יְנִיטָה, מן מליצת ילד בלעז יְנִי. **בת עין**. מלה לכנוי, כמו 'בן קשת' (איוב מא, כ), 'בן⁵ גרני' (יש' כא, י), וכן 'בבבת נפשו'⁶ (זכ' ב, יב), כמו 'כר נרחב' (יש' ל, כג), ו'ככר הירדן' (בר' יג, ו, ע, ד).

9 **זו שדוני**⁷ כמו שדדוני, ש' שד"ד, ע"מ 'סבוני כדבורים' (להלן קיח, יב). **איבי בנפש**. דִּי בִּילוֹנְטָאד. כלומר ששונאים אותי בכל לבם, ובכל נפשם, בכל כוונתם, וכן 'אל תתנני בנפש צרי' (שם כז, יב). **יקיפו עלי**. אָסִירְקָן. פי' יסבבו, מן 'סבו ציון והקיפוה' (שם מח, יג), ותר' 'ונסב את הר שעיר' (דב' ב, א) ואקיפנא⁸, ש' יק"ף. **יקיפו עלי**. ליטול את נפשי, כדרך 'סביב רשעים יתהלכון' (לעיל יב, ט), 'כי רשע מכתיר את הצדיק' (חב' א, ד).

10 **חלבמו סגרו**. פי' חלבם סגר לבם, כלו' שָׁמַנְם סגר לבם ועיניהם מלהביט ומלהשגיח אל פעליך ליראה אותך, ומפני שמנם ובריאותם פִּימו דברו בגאות, דברי גאווה.

11-12 **אשורנו עתה סבבנו**⁹. פי' אויבינו, ש' אש"ר, מן 'בשורי בקמים עלי' (להלן צב, יב), שש' שו"ר, ענין אחד ושני שרשים, והוא ענין הבטה ועיון רע, כי האויב מביט באויבו ומעינו בעיון רע, כדרך 'יהי שאול עוין'¹¹ את דוד'¹² (ש"א יח, ט). **לנטות בארץ**. פי' לנטות למה שבארץ לצורך הנאת גופם והתענדנם בלבד ולא ישיתו עיניהם לנטות כנגד השמים לצורך נפשם אלא שגזולין וטורפין וממיתין כמו חיות רעות, כמו שאומ' 'דמיונו'¹³ כאריה' וכו', וכן 'אדם'¹⁴ ביקר ולא יבין נמשל כבהמות' (להלן מט, כא), והפך זה 'מי לי בשמים ועמד לא חפצתי בארץ' (שם עג, כה).

¹ תרגום אונקלוס ל'והפלה' הוא 'ויפריש'. ² נה"מ: ללא 'נא'. ³ נה"מ: 'תלנתיכם'. ⁴ נה"מ: 'ויפוצו איביך'. ⁵ נה"מ: 'ובן'. ⁶ נה"מ: 'עיני'. ⁷ לאחר מילה זאת הסופר כתב 'ש' בטעות. ⁸ תרגום אונקלוס ל'ונסב' הוא 'ואקיפנא'. ⁹ נה"מ: 'אשרינו'. ¹⁰ זו גרסת הקרי. הכתיב: 'סבבנו'. ¹¹ זו גרסת הקרי. הכתיב: 'עוין'. ¹² נה"מ: 'דוד'. ¹³ נה"מ: 'דמיונו'. ¹⁴ נה"מ: 'אדם'.

- 13 **קדמה פניו. שוש שְׁנִיִּישׁ.** פִּי חרונו וחמתו, מ' פני יי בעושי¹ רע' (שם לד, ז), כלו' שיחרה אפו עלי התקדם והכריעהו, כדרך 'הנשא בעברות צוררי' (לעיל ז, ז), וכן 'על אף איבי תשלח ידיך'² (להלן קלח, ז), או פִּי התקדם לפניו והכריעהו, כלשון 'ולא יראו פני ריקם' (שמ' כג, טו ועוד) שפִּי לפני. **הכריעהו.** קִיבְרַנְטָאֵלוּ. לשון הכנעה, כלו' הכניעהו עד שיכרע ויפול. **מרטע חרבך.** פִּי מהרשע שהוא חרבך שאתה משליטו להפרע מן המחוייבים לך, כמו שאו' מרשעים יצא רשע' (ש"א כד, יג), וכן 'והאלים אנה לידו' (שמ' כא, יג).
- 14 **ממתים ירך.** | דִּי בְרוֹנִישׁ דִּי טו אַיּוּדָה. שִׁי ממתני ירך, וכן 'סיגים'³ כסף' (יח' כב, יח), וזולתו, והוא ענין אנשים, מן 'מתי מספר' (בר' לד, ו ועוד), 'כל עיר מתים'⁴ (דב' ב, לד ועוד). **ירך.** פִּי עזרתך, מן 'הנה ידי עמך' (ש"ב ג, יב), 'אורה אתכם ביד אל'⁵ (איוב כז, יא), וזולתם. **ממתים מחלד.** דִּי אוֹמְנִישׁ דִּיל מוֹנְדוּ. פִּי מאנשי העולם הצדיקים. **וצפונך.**⁵ אִי דִּי טו אַדִּישִׁיגוּ. שִׁי ומצפונך תמלא בטנם. ופִּי הפסו' סמוך ענינו למה שלפניו, שאמ' 'פלטת נפשי מרשע חרבך', כלו' ותשימני ממתים ירך מאנשי עזרתך הנעזרים בך מאנשי הזמן הצדיקים שחלקם בחיים ומצפונך מהטוב שצפנת להם תמלא בטנם, כמו שאומ' 'מה רב טובך אשר צפנת ליראיך'⁶ (להלן לא, כ). **ישבעו בנים.** אותם הצדיקים שאמרת להם 'בנים אתם ליי אלהיכם' (על פי דב' יד, א), מאותו הטוב שצפנת להם. **והניחו יתרם לעול ליהם.** פִּי נכסיהם שישאירו במותם. ד"א 'והניחו יתרם' ישאירו זכותם לבניהם, כלו' שיחיו בניהם בזכותם, כמו שנא' 'ועשה חסד לאלפים' (שמ' כו, ו ועוד). **תמלא בטנם.** לשון עובר, כלשון 'שובע' שמחות את פניך' (לעיל טז, יא), וכיוצא בזה הלשון.

- 15 **אני בעדק אחזה פניך.** פִּי בעבור הצדקות שעשיתי ושעשה אזכה לחזות פניך, כלו' כבוד שכינתך, כלשון 'אם אין פניך הולכים'⁸ (להלן לג, טו) וזולתו, רו' לומ' אחיה ואראה כבודך, כדרך 'לא המתים יהללוה'⁹ (שם קטו, ז). **אשבעה בהקיץ.** פִּי מראות תמונתך בעודני מקיץ, כלו' בעודני חי, כלו' בארץ ישראל כי חוצה לארץ היה כשדבר זאת. **תמונתך.** לשון עובר, והוא כמו 'פניך' שלפניך, ענין אחד בכלל מאמר.

[יח']

- 1 **למנצח לעבד יי לדויד.**¹⁰ **ביום הציל יי.** פִּי בזמן, וכן כל ביום ההוא שבמקרא כיוצא בזה שרו' לומ' באותו הזמן, כי זה המזמור אמ' כשהזקין, כשכבר עברו עליו כל הצרות, וכאילו אמ' בזמן שכבר עברו עליו כל הצרות והצילו יי מכלם. **מכף כל איביו ומיד שאול.** ששקול כנגד כולם, וכן 'תשעה עשר איש ועשה אל' (ש"ב ב, ב).
- 2 **ארחמך יי. אָמוּטִי.** פִּירוּשׁ אאהבך, מן תר' 'ויאהב' (בר' כה, כח ועוד) ורחים,¹¹ או פִּירוּשׁ אבקש רחמים ממך, ובער' אסתרחמך | אסתשפעך.

¹נה"מ: 'בעשׂי'. ²נה"מ: 'ירך'. ³נה"מ: 'סיגים'. ⁴נה"מ: 'מתים'. ⁵זו גרסת הקרי. הכתיב: 'וצפונך'. ⁶נה"מ: 'ליראיך'. ⁷נה"מ: 'שבע'. ⁸נה"מ: 'הלכים'. ⁹נה"מ: 'יהללוהו'. ¹⁰נה"מ: 'לדוד'. ¹¹תרגום אונקלוס ל'ויאהב' הוא 'ורחים'.

3

סלעי ומצודתי. כמו מבצרי, כי כן כנו המבצרים הגבוהים סלע לפי שרובם נבנין על הסלעים, כמו שאו' ותפש את הסלע' (מ"ב יד, ז), וכן 'ושים בסלע קנד' (במ' כד, כא), שת'ר' ושו בכרך תקיף.¹ ומצודתי. לשון מבצר גם כן, מן 'ודויד² אז במצודה' (ש"ב כג, יד), וכן 'וילכד³ את מצודת⁴ ציון' (ש"ב ה, ז). ומפלט⁵. רפי הלמ"ד, ומש' להדגש, וכן 'כי מאספיו יאכלוהו'⁵ (יש' סב, ט), וזולתם רבים שבאו כן להקל, כמו שאמרנו בחלק הדקדוק, אבל 'מפלט⁵ מאיב' (להלן פסו' מט) בא כמשפטו. וקרן ישעי. אריןקון. פי' מקום זזית לתוקף להמלט ולהשתגב בו מן האויב, מן 'קרנות המזבח' (וי' ח, טו ועוד), וזה הלשון ידוע בדב' רבו' 'קן זזית' (בבלי ב"מ מ ע"א ועוד), ועוד שכן קורין לו בלעז קורנינאל.

5

אפפוני. כמו סבבוני, ובירור אמתת המלה הוא נגזר מן מלת 'אף', שהוא בענין גם, כגון 'אף את בריתי אברהם' (וי' כו, מב), וזולתו, שהוא בענין גם, ותר' 'גם' (בר' לב, כ ועוד) אף,⁶ והוא ענין התמדה, שר' לומ' סבבוני פעם אף פעם, פעם גם פעמים, כלו' פעמים רבות, כגון 'סבבוני גם סבבוני' (להלן קיח, יא), וכדרך 'שבר על שבר נקרא' (יר' ד, כ), וכן ענין 'כי אפפו עלי רעות' (להלן מ, יג), וכן לשון 'נשאתי אימיד⁷ אפונה' (שם פח, טז), שנגזר מן מלת 'פן', שנפרש במקומו. ויש אומ' 'אפפוני' כדרך 'כי באו מים עד נפש' (שם סט, ב), כלומ' הגיעו הצרות עד האף. **חבלי מות.** כנוי לאימה, כמו שאו' 'ואימות מות נפלו עלי' (שם נה, ה). ונחלי בליעל. טר'אייסין די אומניש די טורטורה. פי' בגד אנשי בליעל. דמו הבגד לנחל לפי שהבוגד תבוא רעתו פתאום שלא לדעת הנבגד כמו שהנחל שוטף ומשחית כל מה שסביבו כל מה ששישיג ברבות המים בו, וכן 'אחי בגדו כמו נחל' (איוב ו, טו), ועוד כי צרת המים גדולה מכל הצרות כמו שנפרש לעתיד לבוא (ראה להלן מב, ח; סט, ב ועוד).

8

ותגעש ותרעש. אַשְׁמוּבֵיִשׁ או טִימְפִישְׁטֵשׁ. ענין תנודה ותנועה ורעדה ורעש.

9

עלה עשן. פי' חמה וחרון, ולפי שהאף והחרון הוא חמימות כנוהו באש, כנוהו עשן, על דרך המשל, וכמו שהעשן ממדורת האש כך הנפח יוצא מהאף בעת החרון.

10

ויט שמים. פו' יוצא מהקל, מש' ויט, וכן כל 'ויט משה את ידו' (שמ' י, כב ועוד), 'ויט אהרן' (שם ח, ב ועוד), וזולתם שכיוצא בזה, מש' ויט. וירד. | אַפְרִיסישׁ. פי' נראה בכבודו, והוא לשון עובר מכלל הדברים שדברה תורה כלשון בני אדם, ובא כן מפני האתנה, ע"מ 'וילך' (בר' כה, לד ועוד), וכן 'וירד יי בענן' (שמ' לד, ה) תר' ואתגלי,⁸ וכן כל כיוצא בזה.

11

וידיא. כמו ויעף, מן 'כאשר ידאה הנשר' (דב' כח, מט), ש' דא"ה, ע"מ 'וירא' (ש"א כד, טז ועוד).

12

חשכת מים. פֹּשְׁקוֹרָה. לפי שהעבים מחשיכין.

¹תרגום אונקלוס ל'ושים בסלע קנד' הוא 'ושו בכרך תקיף'. ²נה"מ: 'וודד'. ³נה"מ: '+ דוד'. ⁴נה"מ: 'מצדת'. ⁵נה"מ: 'יאכלהו'. ⁶תרגום אונקלוס ל'גם' הוא 'אף'. ⁷נה"מ: 'אמיד'. ⁸תרגום אונקלוס ל'וירד' הוא 'ואתגלי'.

- 13 **עביו עברו**. טַרְשָׁפְשָׁאוֹן.
- 15 **וברקים רב**. מוֹגִיגוֹאֶד. פו' שעבר, מן פעלי הכפל, ש' רב"ב, ע"מ 'כי אם תם הכסף' (בר' מז, יח). **ויהמם**. קוֹנְשׁוּמְדָלוֹשׁ. ענין שאון ניצוח במלחמה, מן 'ויהם יי את סיסרא' (שו' ד, טו), וזולתו. ש' המ"ם, ע"מ 'תסכני בבטן אמי' (להלן קלט, ג).
- 16 **ויראו אפיקי**. פֹּרְטִינָשׁ. פי' מקום חוזק המים, מ' 'ויתאפק' (בר' מג, לא), שתר' ואיתחסן¹. ר' לומ' ויראו תחתית אפיקי מים, זו קריעת ים סוף, שנגזרו המים לכאן ולכאן ונראה קרקעית הים.
- 17 **ימשני**. לשון משיכה, מן 'כי מן המים משיתהו'² (שמ' ב, ז), והוא מהכבד החמישי, ש' משה, ע"מ 'יראני בשוררי' (להלן נט, יא).
- 18 **מאויבי³ עז**. שהוא עז.
- 19 **ביום אירי**. מי רואינה. ענין צער וצרה ומקרה רע, מן 'ואד יעלה מן הארץ' (בר' ב, ו), שהוא ענן על דרך השאלה, לפי שהצער והצרה נק' חשך, נק' ענן, נק' אפלה, כדרך לשון 'יום צרה וצוקה'⁴ (צפ' א, טו), 'יום חשך ואפלה, יום ענן וערפל' (שם ועוד), וכיוצא בזה הלשון, כמו שנק' הטובה והישועה אורה ל'יהודים היתה אורה ושמחה' (אס' ח, טז), ועוד כי בעת הצרה והצער נופח אדם בפיו ואותו ההבל דומה לאיד הענן, כלשון 'מפח נפש' (איוב יא, כ), 'תתיפח תפרש כפיה' (יר' ד, לא).
- 21 **כבר ידי**. לימְפִיִּדָאד. והוא שם, ש' בר"ר, ע"מ 'בתם לבבי' (בר' כ, ה ועוד).
- 26 **תתמם**. טַאפְלִינִישְׁמֵשׁ. והוא התפעל, עקרו תתמם.
- 27 **תתפתל**. טִי יוֹדְגָשׁ. ענין היפוך והתפתל בדין, מ' 'נפתולי אלים נפתלתי' (שם ל, ח), פי' אתה נשפט ומתהפך עמו בדין מדה במדה.
- 30 **ארוי⁵ גרוד**. שיעורו ארוץ לגדוד, ש' רו"ץ, והוא פו' עומ', ויש מבעלי הדקדוק ששמוהו מענין רצון, מן 'ותרץ את גלגלתו' (שו' ט, נג), ויהיה אז פו' יוצא, ע"מ 'לא אכזר כי יעורנו' (איוב מא, ב). **אדלג טור**. פי' חומה, על דרך משל, כלו' שהוא קל ברגליו לדלג כעוף מקום גבוה.
- 31 **אמרת יי צרופה**. פי' ברורה שמבטיח ועושה, וכן ענין 'אמרות יי אמרות טהורות'⁶ (לעיל יב, ז).

¹תרגום אונקלוס ל'ויתאפק' הוא 'ואתחסן'. ²נה"מ: 'משיתהו'. ³נה"מ: 'מאיבי'. ⁴נה"מ: 'ומצוקה'. ⁵נה"מ: 'ארץ'. ⁶נה"מ: 'טהרות'.

- 33 **ויתן תמים דרכי. שְׁאֵנָה | אוּ פְּלֵאנָה.** פִּי הַסִּיר מִדְּרָכֵי כָל תִּקְלָה וּמִכְשׁוֹל עַד שֶׁנַּעֲשֶׂה שֶׁלֶם וּכְבוֹשׁ וַיִּשָׂר.
- 34 **וְעַל בְּמוֹתַי.**¹ אֶלְטוֹרֶשׁ. מִקּוֹם גְּבוּהָ לְהִשְׁתַּגֵּב בּוֹ מִן הָאוֹיֵב, וְכֵן תֵּרֵךְ וְעַל בֵּית תּוֹקֵפִי,² שׁ' בּוֹ"ם, ע"מ 'בְּקִמּוֹת פְּלִשְׁתִּים' (שׁו' טו,ה).
- 35 **וּנְחַתְתָּ.** פְּרָאֲנִין. מִשׁ' וּנְחַתְתָּ, וְכֵן 'חַתַּתְתָּ קִשְׁתוֹתֶם' (יֵר' נא,נו), שִׁמְשׁ' חַתַּתְתָּ, עֵינֵי שִׁבְרָה, שׁ' נַח"ת, מ' 'חַתַּתְתָּ קִשְׁתוֹתֶם' (שֶׁם), שִׁשׁ' חַת"ת, עֵינֵי אֶחָד וּשְׁנֵי שְׂרָשִׁים, אוּ כַּמְשַׁמְעוּ וּנְחַתְתָּ, כְּלוֹ שְׁזֹרְעוּ הָאֲחַת נַחְתָּה קִשֶׁת נַחוּשָׁה מְרֻב כּוֹחוֹ שֶׁנִּתְּן לּוֹ הַקֶּב"ה, כִּמוֹ שֶׁאֵמַר 'וּבְאֱלֹהֵי אֲדֹלָג שׁוֹר' (לְעִיל פֶּסוּ ל'), מְרֻב קְלוֹתוֹ לְרוּץ.
- 36 **וְעֵנּוֹתְךָ.** טוֹ אֹמְלִידָאָד. פִּי הָרַבִּית מִדַּת עֲנוּתְךָ לְהִתְנַהֵג בָּהּ עִמִּי. ד"א טוֹ רִישׁוֹפְנוּשָׁה. פִּי הַשְּׁגַחְתְּךָ, כְּלוֹמַר שֶׁאַתָּה עוֹנָה אוֹתִי וּמִשְׁגִּיחַ אֵלַי בְּרֻב הַשְּׁעוֹת וְאַתָּה עוֹזְרֵנִי.
- 37 **תִּרְחִיב צַעֲדִי.** הַמִּרְחִיב צַעֲדֵי אֵינּוּ נוֹחַ לִיפּוֹל, כִּמוֹ שֶׁאֵמַר 'וְלֹא מִעַדוֹ קִרְסוֹלִי'³ (ש"ב כב,לז וְעוֹד), וְכֵן 'בְּלִכְתְּךָ לֹא יִצַּר צַעֲדְךָ' (מִשׁ' ד,יב). **וְלֹא מִעַדוֹ.** נוֹן שִׁינְשׁוֹלֵיגָאָרוֹן. עֵינֵי הַשְּׁמֵטָה, מִן 'לֹא תִמְעַד אֲשׁוּרִיו'⁴ (לְהֵלֵךְ לֹז, לֹא וְעוֹד), וְכֵן הַתֵּר' וְלֹא אִיזְדַּעְזְעוּ רֻכּוּבֵי.⁵ **קִרְסוֹלִי.** אֹנְגוֹגוֹשׁ. הֵם הָאֲרֻכּוּבוֹת שֶׁל מַעֲלָה בְּסוּף הִירֶךְ וְשֶׁל מַטָּה שֶׁעַל הָרֶגֶל מִקּוֹם הַפְּרָקִים. פִּי לֹא נִשְׁמַטוּ פְּרָקֵי אֲרֻכּוּבוֹתַי בְּהִלּוּכֵי בְּמִרוּצָה, וְהָאֲרֻכּוּבָה הִיִּתִּירָה מֵאֲחֹר לְרִגְלֵי הָעוֹף נִק' 'כְּרַעִים' (וַי' יֵא,כא), וְתֵר' קִרְסוֹלִין,⁶ וְכֵן תֵּר' יוֹנָתָן 'בְּהוֹנּוֹת'⁷ יִדְיָהֵם וּרְגִלֵיהֶם⁸ (שׁו' א,ז) קִרְסוֹלִין.⁹
- 39 **אֲמַחֲצֵם.** פְּלֵאגוֹלוֹשׁ. עֵינֵי דְקִירָה שֶׁמוֹצִיאָה דָם, מִן 'וּמַחֲץ מִכְתוֹ יִרְפָּא' (יֵשׁ ל,כו), 'וּמַחֲצָה וּחִלְפָה' (שׁו' ה,כו).
- 41 **תַּתְּהָ לִּי.**¹⁰ כִּמוֹ נָתַתְּ לִּי, וּנְפִלָה מִמֶּנּוּ נוֹ"ן פ"ה הַפּוֹעֵל, כִּמוֹ שֶׁנִּפְלָה מִן 'וְהַיּוֹם רַד מֵאֵד' (שֶׁם יט,יא), וּמִן 'קַח עַל מֵים רַבִּים' (יח' יז,ה).
- 42 **יִשְׁעוּ.** לַע"ז, וְאֵינּוּ מוֹשִׁיעַ שְׁאֵינּוּ בָּהּ יִכּוֹלֵת, חוֹזְרִים וְקוֹרְאִים אֵלַי וְלֹא עֲנִים.
- 43 **אֲרִיקָם.** אֶפְלֶקְסִקוֹלוֹשׁ אוּ אֵימְגִרִיקוֹלוֹשׁ. פִּי מִשְׁחִיק עֲצֻמוֹתֶם וְאֵיבִירֵיהֶם עַד שֶׁנַּעֲשׂוּ דְקִים שְׁאֵינִים עֲבִים, כְּלוֹמַר כְּחוֹשִׁים וְדְקִים כְּטִיט חוֹצוֹת, כִּמוֹ שֶׁהוּא בְּמִקּוֹם אַחַר 'אֲדִיקָם'¹¹ (ש"ב כב,מג).
- 44 **מִרְיֵב עַם.** שֶׁלֹּא אֶעֱנֶשׁ בְּדִינֵי יִשְׂרָאֵל לְהַטּוֹת מִשְׁפָּט.

¹ נה"מ: 'במתי'. ² תרגום תהלים ל'ועל במתי' הוא 'ועל בית תוקפי'. ³ נה"מ: 'קִרְסוֹלִי'. ⁴ נה"מ: 'אֲשִׁרִיו'. ⁵ תרגום תהלים ל'ולא מעדו קרסלי' הוא 'ולא איזדעזעא רכובתי'. ⁶ תרגום אונקלוס ל'כרעים' הוא 'קִרְסוֹלִין'. ⁷ נה"מ: 'בהנות'. ⁸ הסופר התחיל לכתוב נו"ן סופית ואחר כך חזר בו ותיקן למ"ם סופית. ⁹ תרגום יונתן לנביאים ל'בהנות' הוא 'קִרְסוֹלִי'. ¹⁰ נה"מ: 'נתתה'. ¹¹ נה"מ: 'אֲדִיקָם'.

- 45 **לִשְׁמַע אֶזְנוֹ יִשְׁמְעוּ לִי**. אפילו שלא בפני אלא למשמע שליחותי. **יִשְׁמְעוּ לִי**. שִׁאֲפָנִין פּוֹרְמִי. פי' יתקבצו במאמרי לעשות מצותי, מ' וישמע שאול' (ש"א טו, ד ועוד), והוא לשון קיבוץ על ידי הכרזה. **יִכַחְשׁוּ לִי**. דיניגן. פי' יכחשו הדברים מפחדי, כמו | שעשו הגבעונים, שאמ' 88 'מארץ רחוקה מאד באנו'¹ (על פי יהו' ט, ט), כדי שלא ימיתום.
- 46 **וַיִּחַרְגֵנוּ**. קוֹשְׁקִיאָן. פי' יפסחו, והוא הפוך מן 'ויחגרו ממסגרותיהם'² (ש"ב כב, מו), ובדברי רבו' קורין לפסח 'חיגר', כלו' נעשו פסחים מכובד הכבל, או פי' יפחדו מ' תר' ומחדרים אימה' (דב' לב, כה) ומטוויניא חרגת מותא,³ וכן תר' ויזועון מבירניתהון,⁴ ויש מפר' עוד כמו ויערגו, בחלוף אותיות אחה"ע, כלומר ויזעקו מכובד כבליהם, מ' כאיל תערוג'⁵ (להלן מב, ב), שהוא ענין זעקה והמיה.
- 48 **וַיִּדְבַר עַמִּים**. מְטָאד. ענין המתה, מן 'ותקם ותדבר את כל זרע המלוכה'⁶ (דה"ב כב, י), והוא נגזר מן 'דְּבָר', שהוא ענין מיתה.
- 51 **מַגְדוֹל⁷ יִשׁוּעוֹת**. יִרְנְדִיסָה. והוא תאר ע"מ השם, וכן 'וכל מושב בית ציבא' (ש"ב ט, טב), שרו' לומ' יושבי בית ציבא, כמו שאו' במקום אחר 'מגדיל'⁸ (שם כב, נא).

[יט]

- 1 **לְמַנְעַח מוֹז' לְדוּוִיד**.⁹
- 2 **הַשָּׁמַיִם מִסַּפְרִים כְּבוֹד וכו'.** פי' כשרואין בני אדם השמים והשמש והירח ושאר מעשי ידיו מכירין ומודים שיש להם בורא, ואעפ"י שאין להם פה, ולא אומר ולא דברים ולא נשמע קולם בהראותם הם מספרים כבוד אל, כענין 'שאו מרום עיניכם וראו מי ברא אלה' (יש' מ, כו).
- 3 **יוֹם לַיּוֹם יִבִיעַ אוֹמֵר**.¹⁰ וכן כשרואין האור נהפך לחשך והחשך נהפך לאור מבינים ומכירין שיש לכך בורא. **יִבִיעַ אוֹמֵר**.¹¹ ענין דיבור, מ' 'תבענה שפתי תהלה' (להלן קיט, קעא), ש' נב"ע, ע"מ 'גיע' (יש' ח, ח ועוד), נק' כן הדיבור לפי שהוא יוצא מהפה כמים מהמקור. יהוה דעת. כמו יגיד, מ' 'אחווה דעי' (איוב לבי, ועוד), ותר' 'ויגד' (בר' ט, כב ועוד) וחוי.¹² מחוין דעת לבני אדם להגיד כשרו ואמתתו של הקב"ה.

¹נה"מ: 'באו'. ²נה"מ: 'ממסגרותם'. ³תרגום אונקלוס ל'ומחדרים אימה' הוא 'זמתוניא חרגת מותא'. ⁴תרגום יונתן לנביאים ל'יחגרו ממסגרותם' (ש"ב כב, מו) הוא 'ויזועון מבירניתהון'. ⁵נה"מ: 'תערג'. ⁶נה"מ: 'הממלכה'. ⁷הכתיב הוא: 'מגדל': הקרי הוא: 'מגדיל'. ⁸הקרי הוא: 'מגדול'. ⁹נה"מ: 'לדוד'. ¹⁰נה"מ: 'אמר'. ¹¹נה"מ: 'אמר'. ¹²תרגום אונקלוס ל'ויגד' הוא 'וחוי'.

- 5 **יֵצֵא קוֹם**. לֹרֶן שִׁינְיָאֵל. מ' קו המדה' (יר' לא, לח), כלו' בכל הארץ הם נראים ובקצה תבל מליהם. מליהם. כמו דבריהם, כענין 'השמים מספרים כבוד אל' (לעיל פסו' ב), כלו' כאילו ממללים בהראותם בכל הארץ. שם אהל. לוגזר. מ' הן עד ירח ולא יאהיל' (איוב כה, ה), או פי' כפשוטו, מן 'וימתחם כאהל' (יש' מ, כב).
- 8-7 **ותקופתו**. שו' סִיָּקוּ. מן 'תקופת השנה' (שמ' לד, כב), ש' קו"ף, ע"מ 'תרועה', הוא סיבוב השמש. **על קצותם**. שי' עד, וכן 'על המעברות' (יהו' ב, ז), ששי' עד. פירוש כמו שהשמש והירח והכוכבים מאירין לכל העולם מכח הקב"ה ומספרים כבודו ומחזין דעת לבני אדם, כך 'תורת יי תמימה משיבת נפש' וכו'. **משיבת נפש**. | אֶפְּוֹלְגִיטְנֵט. פי' מניחה הנפש, מ' 'בשובה ונחת' (יש' ל, טו), 'נפשי ישוב' (להלן כג, ג). ד"א משיבה מדר[כי] מיתה לדרכי חיים כשקורא בה ומסתכל ועושה מה שכתוב בה.
- 11 **ומפז רב**. פי[רוש] זהב, נק' כן לפי שבא מאופז וגם מאופיר, והוא הזהב החשוב והמובחר, וכפל הדבר לחזוק ולביאור, כמו 'משפטי ודיני' (לעיל ט, ה) וזולתם. **ונפת צופים**. אִישְׁטִילְיוֹ. ענין הזלה והטפה וזלוף הבשמים והדברים המתוקים, מ' 'גשם נדבות תניף אלים' (להלן סח, י), ש' נו"ף, ע"מ 'בשת', מ' בו"ש. **צופים**. פֹּצוּנְיֵשׁ. פי' חלות דבש, מ' 'צוף דבש' (מש' טז, כד), ש' צו"ף, מן 'אשר הציף את מי ים סוף' (דב' יא, ד), כלו' שצף הדבש והדבר המתוק על הפה.
- 12 **בשמרם עק[ב]** רב. פְּרִיסְיוֹ. פי' שכר רב, מן 'עקב ענוה' (מש' כב, ד), 'עקב אשר שמע אברהם' (בר' כו, ה), וזולתם.
- 13 **שגיאות**. ענין שגגה, ש' שג"ה, והאל"ף בו במקום ה"א למ"ד הפועל. **מנסתרות נקני**. מהדברים הנסתרים והנעלמים ממני מדעתי בחטאי בשגגה.
- 14 **גם מזדים**. שוֹפִירְבֵּיאֵשׁ. שם ע"מ התואר, וכאילו אמ' מזדונים, וכן 'אם באמת ובתמים' (שו' ט, טז), שהוא שם, ו'תמים תהיה עם יי אלהיך' (דב' יח, ג) תאר, והם החטאים הנעשין בזדון, מאחר שבקש על השגיאות בקש על הזדונות שלא ימשלו בו, כלו' שלא ימשלו בו עונשם, כענין 'וישלחם ביד פשעם' (איוב ח, ד). **אז איתם**. מֵאֶפְּלִינְיֵשְׁמְרִי אוּ שִׁירֵי פְּלִינְיֵשְׁמוֹ. ענין תמימות, ש' תמ"ם, ע"מ 'ואקל בעיניה' (בר' טז, ה), ואעפ"י שהוא ביו"ד, וכן 'ושוד' בהמות יחיתו' (חב' ב, ז), שמש' יחיתו, וכן 'כהתימד² שודד' (יש' לג, א), עקרו אתמם, או שרו' לומ' אהי תם, ופי' אמ' אם לא תחשוב לי השגיאות ותחשוך אותי מהזדונות, אז אהיה תם.

¹נה"מ: 'ושד'. ²נה"מ: 'כהתמד'.

[כ]

- 1 **למניצח מז"ל.**
- 2 **יענך יי ביום צרה ישגבך.** פי' ימלטך, ענין חוזק ותוקף, כלו' ישימך חזק ותקיף להמלט, מ' 'וישגב יי' (שם ט,י), 'כי נשגב שמו' (שם יב,ד ועוד).
- 3 **ישלח עזרך מקדש מצינון¹ יסעדך.** רו' לומ' שישכן כבוד שכינתו בבית המקדש בירושלם בציון, ומשם ישלח עזרם ומסעדם לישראל, כי זה כבודם ועזרם ועוזם ומסעדם של ישראל בעוד ששכינתו בציון, כמו שאו' 'וראו כל עמי הארץ כי שם יי נקרא עליך ויראו ממך' (דב' כח,י).
- 4 **יזכר כל מנחותיך.² | פי' יקבל ברצון מנחותיך,** כענין 'ריח ניחוח³ ליי' (וי' ו,ח), שתר' לאתקבלא ברעוא,⁴ והפך זה 'להבאישני ביושב⁵ הארץ' (בר' לד,ל), כמו שפירשנו שם. וכנה ההרחה באזכרה לפי שהריח כאילו מזכיר הדבר ומכריז עליו, כדרך 'ושמן ימינו יקרא' (מש' כז,טז), וכן לשון 'מזכיר לבונה'⁶ (יש' סו,ג), 'שמת זכרוןך' (שם נז,ח), 'זכרו כיין לבנון' (הו' יד,ח). פי' יקבל מנחותיך ברצון כשמקטירין. **ידשנה סלה.** דִּישְׁסִינְאָרְאָדָּ. פי' ישימה דשן, שהוא האפר, כלומ' יוריד אש מן השמים לאכלה ולקבלה ברצון עד שישימה אפר, כדרך 'ותצא אש מלפני יי ותאכל⁷ את העולה'⁸ (וי' ט,כד), ונקרא האפר דשן על דרך השאלה, מן 'והיה דשן ושמן' (יש' ל,כג) שהוא לשון עונג, כלו' שמתאכלת העולה על האש עד שנעשית אפר, כמו שמתאכל המאכל במעים בנחת והתענג. **ידשנה.** כמו ידשן, והה"א בו כה"א 'מהר יחישה' (יש' ה,יט), שמש' יִדְשְׁנָה, וכן 'ואקראָה לך' (ש"א כח,טו), שמש' ואקראָה, או תהיה כה"א 'ואיך תתחרה' (יר' יב,ה).
- 6 **נדגל.** אִישְׁנִיָּאֲרִימוּשׁ. מן 'דגל מחנה' (במ' ב,ג ועוד), 'איש על דגלו' (שם ב,ב), שהוא הנס שמרמין ראשי החיילים, כלו' נִאָסֶף וְנִעְשָׂה חיילים וצבא ונרים דגל על איבינו.
- 8 **אלה ברכב ואלה בסוסים.** פי' יש מן האומות שבוטחין ברכב ברזל, ויש שבוטחין בסוסים, אבל אנחנו בשם יי אלהינו נזכיר.
- 9 **המה כרעו ונפלו.** פי' ובבטחונם זה כרעו ונפלו במלחמה, כלו' ננצחו ונהרגו ונפלו לארץ ואנחנו קמנו. **ונתעודד.** אִי שוּמוּשׁ אֶשׁוּפְרִידוּשׁ. ענין סמך וקיום והשארה והתמדה בעולם, מן 'מעודד עניים יי' (להלן קמו,ו), 'יתום ואלמנה יעודד' (שם קמו,ט), ש' עוֹד, והוא מבנין הרביעי, כלו' סמכנו הקב"ה והשאיִרנו והתמידנו וקיימנו חיים בעולם, והמלה נגזרת מן מלת 'עוד', כלו' ישאיִרנו עוד בעולם, וכן 'לעולם ועד' (מי' ד,ה), שפי' התמדת העולם, וכן

¹נה"מ: 'מציון'. ²נה"מ: 'מנחתך'. ³נה"מ: '+ אזכרתה'. ⁴תרגום אונקלוס ל'ריח [ניחוח] אשא' הוא לאתקבלא ברעוא. ⁵נה"מ: 'בישב'. ⁶נה"מ: 'לבנה'. ⁷נה"מ: '+ כל המזבח'. ⁸נה"מ: 'העלה'.

כלשון הזה 'נשאתי אימִיד¹ אפונה' (להלן פח, טז), שנגזר מן מלת 'פן', שנפרש במקומו, וכן 'אפפוני' (זנה ב, ו ועוד) מן 'אף', כמו שפירשנו למעלה, ששלשת ענינים אלו נגזרים מן המלה כמו שנגזר הפועל מן השם ברוב המקרא.

10 **יִי הוֹשִׁיעָה הַמֶּלֶךְ**. לשון קריאה, כמו 'הקהל חקה אחת לכם' (במ' טו, טו), 'הצבי ישראל' (ש"ב א, יט), וזולתם.

[כא]

2 **יִי בַעֲזָךְ יִשְׁמַח מֶלֶךְ** וכו'. זה חזקיהו.

3 **וַאֲרִשְׁתָּ שַׁפְתָּיו**. מְנַדְמִיִּנְטוּ. פי' | מבטא שפתיו ומאמרו, מן 'כרשיון כרש מלך פרס' (עז' א, ב), ובדברי רבו 'רשות', שהוא ענין מאמר וצווי, ש' אר"ש, וש' 'רשיון' רש"ה, ענין אחד ושני שרשים.

4 **עֲטַרְתָּ פִּי**. זהב, כלומר עטרת זהב חשוב מאופז, וכן 'זהב מופז' (מ"א י, יח), זהב חשוב ומובחר.

6 **גָּדוֹל כְּבוֹדוֹ**. פו' שעבר מבנין פֶּעוֹל, ע"מ 'ולא יכול² יוסף' (בר' מה, א), או יהיה תאר כמשמעו.

7 **כִּי תִשִּׁיחֶהוּ בְּרִכּוֹת**. אֶלְבָּאֲמִיִּנְטוּשׁ או לוֹדֶשׁ. פי' שמת אותו לתהלה ולשם טוב בעולם שמספרין לדורות שעשית לו פליאה כזאת, וכן כלשון הזה 'ולתת עליכם היום ברכה' (שמ' לב, בט), 'איש אמונות רב ברכות' (מש' כח, ב), שפי' שמשבחין אותו הכל. תהדהו. פי' השמחה³, מן 'עוז⁴ וחדוה' (דה"א טז, כז), ותר' 'שמחה' (מ"א א, מ), חדוה, ⁵ ש' חד"ה, מהכבד הדגוש. **את פניך**. כמו לפניך, כלו' שתשמחה בהיותו קרוב לפניך, כדרך 'ישמח שם שאול לפני יי' (ש"א יא, טו).⁶

12 **כִּי נִטּוּ עֵלְיֶךָ רַעִיָה**. אֶטְיִנְדִירוֹן. והוא פו' יוצא, מבנין הקל, מש' כי הטו, פי' הטו עליך רעתם.

9 **תִּמְצָא יָדְךָ לְכָל אֵיבֶיךָ** וכו'. לשון תפלה.

¹נה"מ: 'אמִיד'. ²נה"מ: 'יכל'. ³נראה שזהו שיבוש ויש לגרוס 'תשמחהו'. כך בפירוש רש"י.
⁴נה"מ: 'עז'. ⁵תרגום יונתן לנביאים לשמחה' הוא 'חדוא'. ⁶נה"מ: 'לפני יי' וישמח שם שאול.
⁷מלה זאת כתובה פעמיים, בסוף השורה ובתחילת השורה הבאה.

13 **כי תשיתמו שכם. אֶפְרָט. פי' לצד אחד ולפאה אחת, לירות בם בחצים אל נכון, כמו שאו' 'במיתריד'. תכונן על פניהם. אֶסְיִרְטֶשׁ. וכן דרך 'רצחו שכמה' (הו' וט), שפי' על דרך אחד וצד אחד.**

14 **רומה יי בעזך. פי' הראה רוממותך וגדולתך, ואז נשירה ונזמרה גבורתך.**

[כב]

1 **למנעח על אילת השחר. פי' כח עלות, מן 'אילותי' לעזרתי חושה' (להלן פסו' כ), פירו' מזמור שמנגין בו בעלות השחר, ועל דרך הדרש משל על כנסת ישראל שהיא אילת אהבים הנשקפה כמו שחר, ונכון הוא שכל ענין המזמור על כנסת ישראל בהיותם בגלות.**

2 **דברי שאגתי. שי' ומדברי שאגתי. פי' רחוק אתה מישועתי ומדברי שאגתי, כלו' מלהושיעני ומלשמוע דברי שאגתי, או שי' רחוקה ישועתי מדברי שאגתי, כלו' אשאג ואינד מושיע, כדרך 'רחוק מרשעים יי'² (מש' טו, בט), והפך זה 'אשר לו אלים קרובים³ אליו' (דב' ד, ז).**

3 **ולא דומיה. קְלִיאָדוּרָה. שם, ש' דו"ם.**

6-4 **ואתה קדוש יושב תהלות ישראל. פי' שהיית מימי קדם יושב לשמוע תהלות ישראל ותפלותם אליך. ד"א | שהיה מקום שכינתך מאז בבית המקדש שהוא תהלות ישראל, כמו שאומ' 'בית קדשנו ותפארתנו אשר הללוד אבותינו'⁴ (יש' סד, י), וכן 'יתום אתה היית עוזר' (לעיל יד), וכן או' 'בך בטחו אבותינו'⁵ וכו', 'אליך זעקו ונמלטו' וכו', כלומר בכך היית מוחזק בימים קדמונים ועתה.**

7 **ואנכי תולעת ולא איש. בזוי כתולעת, ואין לי כבוד כמו איש.**

8 **וכל רואי ילעיגו⁶ לי יפטירו בשפח. שוּאֶלְטֶן. לשון פתיחה והתרה ופיטור, מן 'כל פטר רחם' (שמ' יג, ו עוד). פי' יפתחו שפתם ויתירו דבריהם לדבר לי דברי לעג ובזיון וחרפה, ולא יחשכו פיהם, כדרך ענין 'ורסן מפני שלחו' (איוב ל, יא) שנפרש במקומו, והפך זה 'אשמרה לפי מחסום' (להלן ט, ב). יניעו ראש. כל הבוזה דבר מניע בראשו ובידו עליו, כדרך 'ישום ויניע ראשו'⁷ (יר' יח, טז), 'ינופף ידו' (יש' י, לב).**

9 **גל אל יי. טוֹרֵנְנָטְשִׁי. תאר, ש' גל"ל, ע"מ 'מעוז לתם' (מש' י, בט), 'לחם חום'⁹ (ש"א כא, ז) וזולתו. פי' שהמתגלגל דבריו על הקב"ה אז יפלטהו, כענין 'השלך על יי יהבך' (להלן נה, כג).**

¹נה"מ: 'אילותי'. ²נה"מ: 'רחוק יי מרשעים'. ³נה"מ: 'קרבים'. ⁴נה"מ: 'אבותינו'. ⁵נה"מ: 'אבותינו'. ⁶נה"מ: 'כל ראי ילעגו'. ⁷נה"מ: 'ישום ויניד בראשו'. ⁸נה"מ: 'ינפף'. ⁹נה"מ: 'חום'.

כי חפץ בו. קוואַנד אַינבײלונגטײַד אַין אַל. שב אל האדם, כלומ' כשחפץ האדם בקב"ה יצילהו, ופי' הפסו' מי שמגלגל דבריו אל יי' וחפץ בו יפלטוה ויצילהו.

10 **כי אתה גוהי**.¹ פי' מוציא, לשון יציאה בהמשך, מן 'כי יגח ירדן אל' (איוב מ, כג), 'מגיה ממקומו'² (שו' כ, לג) כי אתה מושכי ומפליטי מבטן, והוא תאר, ע"מ 'אתה גוהי' (להלן עא, ו). **מבטיחי על שדי אמי**. פי' זמנת לאדם שדים להשען עליהם למחיה.

13 **פריים רבים**. פי' גדולים, פי' מלכות חזקים, ודמה אותם לפריים חזקים, וכן 'אבירי בשן', כלו' שמנים כאבירי הצאן. **כתרוני**. פי' סבבוני, מן 'כי רשע מכתיר את הצדיק' (חב' א, ד), כלו' סבבוני ככתר המקיף את הראש, וכן לשון 'עוטרים אל דויד'³ (ש"א כג, כו).

15-14 **אריה טורף**.⁴ כאריה, עד שגשפכתי כמים. **נמס בתוך**. דילידייִנקְטְשִׁי. נפעל מבנין פֿעַל. ש' מס"ס.

16 **יבש כחרש כחי**. מי טִירְנֹנְרָה אוּ מי שְׁלִיכָה. היא לחת התולדת הקושרת את הכל המעמדת את הגוף, כלו' שהיא כח הגוף, ובדברי רבו' עד שיסיר טרחו 'כיחו וניעו' (בבלי ב"ק ג ע"ב), פי' עד שיתנענע ויסיר הלחה מגרונו ומפיו כדי שיצחצח קולו לתפלה, ויש או' הפוך מן 'חכי'. **ולשוני מודבק**.⁵ מש' מודבקות, כי לשון בנקבות נזכר, וכן 'מן הלשון הפונה⁶ נגבה' (יהו' טו, ב), 'ולשון זהב אחד' (שם ז, כא). | **מלקוחי**. פֿלְדְאָרְיִש. והוא מה שעל הלשון ומתחתיו נקרא מלקוחים שהם נקבצים ולוקחים המאכל בעת לעיטתו ועוד מה שסביבות השנים שהם כמלקוחים. **תשפתני**. מי פֿאַרְשֵׁ. לשון עריכה, מן 'שפות'⁷ הסיר' (מ"ב ד, לח ועוד), כלו' תערכני לדכאות המות.

17 **כארי ידי ורגלי**. כאילו ידי ורגלי מדוכאות בפי האריה, כדרך 'שויתי עד בקר כארי כן ישבר כל עצמותיו' (יש' לח, ג).

18 **אספר כל עצמותי**. מִיִּזְשׁ מִיִּמְרוֹשׁ. שי' כאב עצמותי. פי' אם אספר כאב עצמותי ואיבירי המה יביטו יראו בי. ד"א 'אספר' ענין מנין, כלו' אמנה כל עצמותי שמרוב כחשותם הם נראים, והם מביטים ולועגים לי. **יראו בי**. אֶשְׁפְּרִיסְיָאן אָמִי. פי' מסתכלין בי בבזוי וקלון, מן 'לראוה בד' (יח' כח, ז), שפי' ראייה, בענין בזוי וקלון.

20 **אילותי**. מי אַפְּוֹרְסְמִיִּנטוּ. ענין חוזק ותוקף, מן 'כגבר אין איל' (להלן פח, ה).

21 **יחידתי**. פי' נפשי.

¹נה"מ: 'גחי'. ²נה"מ: 'ממקומו'. ³נה"מ: 'עטרים ... דויד'. ⁴נה"מ: 'טרף'. ⁵נה"מ: 'מדבק'. ⁶נה"מ: 'הפנה'. ⁷נה"מ: 'שפת'.

- 22 **ומקרני רמים.** כמו ראמים, וכן 'שלתך' (ש"א א, יז) ו'שאלתך' (אס' ה, ו ועוד), 'שרית ישראל' (דה"א יב, לט), ו'שארית' (בר' מה, ז ועוד), 'משאתו יעצו להדיח' (להלן סב, ה), 'משתו יגורו אלים' (איוב מא, יז). פי' כאשר מקרני ראמים עניתני מאז, כלו' מאומה גבוהה כקרני ראם, והוא האמורי שנאמ' עליו 'אשר כגובה¹ ארזים גבהו' (על פי עמ' ב, ט).
- 25 **ולא שקץ.** פי' ולא מאס, מענין 'שקץ תשקצנו' (דב' ז, כו), שהוא לשון תיעוב ומיאוס. **ענות עני.** פי' הכנעת עני, מ' לענות² מפני' (שמ' י, ג).
- 27 **יחי לבבכם.** פֹּלְגָאֲדַ. פי' ינוח, מן 'עד חיותם' (יהו' ה, ח), כלו' ינוח לבבכם לעת הגאולה.
- 28 **יזכרו וישבו³ אל יי וכו'.** פי' אז יזכרו הגוים כל הרעה שמצאתנו ובראותם הטובה ישובו אל יי.
- 29 **כי ליי המלוכה.** פי' כי אז יראה הקב"ה מלכותו וימשול בגוים בפרסום.
- 30 **אכלו וישתחוו.** קֹמְרָאן אִי אַגְרִיִּסְרָאן. פי' ישבחו, כלשון 'ויאמר ציבא השתחוייתי' (ש"ב טז, ד). **כל דשני ארץ.** דִּילִיסְיוֹשׁוּשׁ. תאר, מִשׁ דְּשִׁנֵי ארץ, כמו 'שְׂכַחֵי אֱלִים' (לעיל ט, יח), 'שְׂמַחֵי רַעִית' (להלן לה, כו), וכן 'כל שמחי לב' (יש' כד, ז), 'זְקִנֵי' (בר' נז, ו ועוד), וזולתם, שמש' שְׂמַחֵי, זְקִנֵי, שְׂבֹאוֹ⁴ כן כדי להקל ולהריץ המלה. **לפני יכרעו כל יורדי עפר ונפשו לא חיה.** פי' כל הראויים והחייבים למות ונפשם לא יחיה. **ונפשו לא חיה.** פי' נפש כל אחד ואחד מהם. ד"א לפניו יכרעו האומות, ואעפ"י שידועין כי לא יחיה אותם, כלו' כי לא יזכו לחיי העולם הבא.
- 31 **זרע יעבדנו.** קִי לֹו שִׁרְבֵיִד. פי' ישראל שעובדין אותו. **יסופר⁵ ליי | לדור.** פי' לכל דור, וכן לשון 'ככה⁶ תעשו ליום' (במ' כח, כד), (לכל יום), ⁷ 'לבקר' (להלן כז, ו ועוד), לכל בקר, וכן כל כיוצא בזה פירוש יסופר לשם יי וישבחו את אשר עשה לזרע הדור הוא.
- 32 **יבואו⁸ ויגידו צדקתו.** פי' יבואו הראשונים ויגידו צדקתו לעם הנולד כי עשה להם צדקה.

[כג]

- 1 **מזמור לדוד יי רועי⁹.** מִיֹּז גֹּבֵרְנָאֲדֹר. פי' מכלכלי, מן 'משם רועה¹⁰ אבן ישראל' (בר' מט, כד). **לא אחסר.** נוֹן מִי מִיְנֹגְוָרְדַ. פו' עומ', פי' בטוח אני שלא אחסר כלום.
- 2 **בנאות דשא.** הם נאות הרועים לפי שהתחיל לדמות המזונות למרעה, אמ' 'בנאות דשא'.

¹נה"מ: 'כגבה'. ²נה"מ: 'לענת'. ³נה"מ: 'וישבו'. ⁴הסופר כתב שווא תחת השי"ן בטעות. ⁵נה"מ: 'יספר'. ⁶נה"מ: 'כאלה'. ⁷השמטה. ⁸נה"מ: 'יבאו'. ⁹נה"מ: 'רעי'. ¹⁰נה"מ: 'רעה'.

- 3 **נפשי ישובב**. אַפּוֹלְגֵנְטָד. פִּי יִנַּח, מִן 'בְּשׁוּבָה וְנַחַת' (יש' ל, טו).
- 4 **גם כי אלך בגיא צלמות**. פִּי מִקּוּם הַמַּדְבָּר וְהַגִּיאִיוֹת שֶׁהִיָּה הוֹלֵךְ שָׁם דּוֹיֵד בְּבִרְחוֹ מִפְּנֵי שְׂאוֹל שֶׁהָיוּ מִקּוֹמוֹת הַחֹשֶׁךְ, אֹף בְּצָרָה גְדוֹלָה, כִּי הִצְרָה נִקְרָאת חֹשֶׁךְ, כְּמוֹ שֶׁנֶּקֶד הַטּוֹבָה אֹרֵה. **שִׁבְטְךָ וּמִשְׁעֲנַתְךָ**. **שִׁבְטְךָ**. יִסּוּרִיךָ מִצַּד זֶה, וּמִצַּד זֶה מִשְׁעֲנַתְךָ. **הַמָּה יִנְחֲמוּנִי**¹. הַיִּסּוּרִין יִהְיוּ לִי לְסִלִּיחָה בְּזֹאת אֶתְנַחֵם.
- 5 **תַּעֲרֹךְ² לִפְנֵי שַׁלְחֹן**. זֶה הַמַּלְכוּת. **דִּשְׁנַת בְּשִׁמּוֹן רֵאשִׁי**. שִׁכְבֵר נִמְשַׁחְתִּי בְּשִׁמּוֹן הַמִּשְׁחָה עַל פִּיךָ. **כּוֹסֵי רוּיָה**. שִׁי וְכוֹסֵי רוּיָה, לְשׁוֹן שׁוֹבַע וְסִיפּוֹק.
- 6 **וּשְׁבַתִּי בְּבֵית יי**. שִׁיְדָרְיִ. לְשׁוֹן יְשִׁיבָה, בְּעֵנִין יְשִׁיבָה, שִׁי וְיִשְׁבַּתִּי, וְכֵן 'אִם שׁוֹב תִּשְׁבּוּן'³ בְּאַרְץ הַזֹּאת' (יר' מבי), שִׁשִּׁי אִם יִשׁוֹב תִּשְׁבּוּן, וְהַפֶּךְ זֶה 'אִם יִשׁוֹב'⁴ יִשְׁבִּנִי יי' (ש"ב טו, ח), שִׁשִּׁי אִם שׁוֹב, וְעוֹד כִּי הַמְּלָה מוֹרַכְבַּת מִן שְׁנֵי עֵנִינִים, מִן יְשִׁיבָה וּמִן יְשִׁיבָה, שְׂרוֹ לֹ' אֲשׁוֹב לְאַרְץ יִשְׂרָאֵל, וְאֲשַׁב בְּבֵית יי, כִּי בְהִיּוֹתוֹ בַּמַּדְבָּר בְּבִרְחוֹ מִפְּנֵי שְׂאוֹל עֲשֵׂה מְזִמּוֹר זֶה, כְּמוֹ שְׂאוֹ' גַּם כִּי אֵלֶךְ בְּגִיא צִלְמוֹת' (לְעִיל פֶּסֶק ד').
- [כד]
- 1 **לְדוֹיֵד⁵ מְזִמּוֹר לִי אֲרִץ**.
- 3 **מִי יַעֲלֶה בְּהַר יי**. פִּי מִי אֲשֶׁר זֹכֵה לְחַיֵּי הָעוֹלָם הַבֵּא, שֶׁנֶּקֶד הַר יי, וְנֶקֶד בֵּית יי, חִצְרוֹת יי? הַתְּשׁוּבָה:
- 4 **נְקִי כַפִּים**. נְקִי כַפִּים מִעֲבִירוֹת. **וְבַר לִבְבִּי**. כְּעֵנִין 'וְדוֹבֵר'⁶ אִמַּת בְּלִבְבוֹ' (לְעִיל טו, ב), שְׂאִין בְּלִבּוֹ מִרְמָה וּמִחֻשְׁבָּה רַעָה. **לֹא נִשְׂא לְשׁוֹא נִפְשׁוֹ**⁷. פִּי שְׂמוֹ, כְּלִשׁוֹן 'נִשְׁבַּע יי'⁸ בְּנִפְשׁוֹ' (יר' נא, יד) שִׁפִּי בְּשִׁמּוֹ.
- 5 **יִשָּׂא בְּרַכָּה**. יִקְבֵּל אֹף יִקַּח, מִן 'קַח נָא בְּרַכָּה' (מ"ב ה, טו), וּבְלִשׁוֹן רַבּוֹ 'נוֹשֵׂא וְנוֹתֵן' (מִשְׁנָה פָּאָה ח, ט וְעוֹד).
- 6 **זֶה דוֹר דּוֹרְשִׁיו**⁹. פִּי מִי שֶׁכַּךְ מַעֲשִׂיו הוּא דוֹר דּוֹרְשִׁיו.
- 7 **שְׂאוֹ שְׁעָרִים רֵאשִׁיכֶם**. כְּעֵנִין | 'הִנֵּה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלָלוּךְ' (מ"א ח, כז), וְרַבּוֹ' אֲיִתְּךָ' (לְדוֹד). ⁶ נַה"מ: 'וְדוֹבֵר'. ⁷ נַה"מ: 'נִפְשִׁי'. ⁸ נַה"מ: '+ צְבֹאוֹת'. ⁹ הַקְּרִי הוּא: 'דְּרָשִׁיו'. הַכְּתִיב הוּא: 'דְּרָשׁוּ'.

¹ נַה"מ: 'יִנְחֲמוּנִי'. ² נַה"מ: 'תַּעֲרֹךְ'. ³ נַה"מ: 'תִּשְׁבּוּ'. ⁴ זוֹ גֵרְסַת הַקְּרִי הַכְּתִיב: 'יְשִׁיב'. ⁵ נַה"מ: 'לְדוֹד'. ⁶ נַה"מ: 'וְדוֹבֵר'. ⁷ נַה"מ: 'נִפְשִׁי'. ⁸ נַה"מ: '+ צְבֹאוֹת'. ⁹ הַקְּרִי הוּא: 'דְּרָשִׁיו'. הַכְּתִיב הוּא: 'דְּרָשׁוּ'.

זה בזה, ואמ' כד' רננות, ולא נענה עד שאמ' יי אלהים: 'אל תשב פני משיחך' (דה"ב ו, מב ועוד; ראה שו"ט כד, י). פתחי עולם. שקדושתן עולמית.

[כה]

- 1 לדויד¹ אליך יי נפטי אטא.
- 2 אל יעלצנו אויבי² לי. פור מי. כלשון 'אמרי לי אחי הוא' (בר' כ, יג).
- 13 נפשו בטוב תלין. פי' כשימות תנוח נפשו, וכן לשון 'אתי תלין משוגתי' (איוב יט, ד), 'תלין עיני' (שם יז, ב).
- 17 צרות לבבי הרחיבו. אַנְגוֹשְׁטִיאָשׁ דִּי מִי קוֹרְסוֹן שִׁי אִישְׁמֶפְלָאָרוֹן. פו' עומ', בבנין הכבד החמישיי, וכן 'אם יזקין בארץ שרשו' (שם יד, ח), 'כאשר הקריב' (בר' יב, יא), כלו' נרחבו צרות לבבי, כלו' רבו, או פו' יוצא כמשמעו, כלו' הצרות הרחיבו מקומם בלבבי, וזהו הנכון.
- 18 ראה עניי ועמלי ושא לכל חטאתי.³ פי' בשכר עניי ועמלי שא לכל חטאתי.

[כו]

- 1 לדוד שפטיני יי.
- 4 ועם נעלמים. סִילְנָטִיאֹשׁ. פי' אנשים שחוטאים בסתר ונעלמים מבני אדם ומראין שהם צדיקים, ויש מפר' לשון בחרות, מן 'ישוב לימי עלומיו' (איוב לג, כה), כלו' עם אנשים שמעשיהם מעשי נערים.
- 7 לטמיע⁴ בקול תודה. מקור, מחסרי הכבד החמישיי, עקרו להשמיע, ע"מ 'לשמיד⁵ מעזניה' (יש' כג, יא), ששי' להשמיד.

¹נה"מ: 'לדוד'. ²נה"מ: 'אויבי'. ³נה"מ: 'חטאותי'. ⁴נה"מ: 'לשמע'. ⁵נה"מ: 'לשמד'.

[כז]

- 1 **לְדוֹדִי יִי אֹרֵי וִישְׁעֵי.**
- 3 **בִּזְאת אֲנִי בֹטָח.** בְּמָה שֶׁקֵּדֵם לֹמַ' יִי אֹרֵי וִישְׁעֵי מִמִּי אִירָא' (לְעִיל פֶּסוּ א').
- 4 **וּלְבָקֵר בַּהֲיִבְלָו.** פֹּר מִן־אֲנִי־אָר. פִּי לְהִשְׁכִּים בְּבָקֵר, בְּכָל בָּקֵר, וִישׁ מִפֶּר' עֵינִן בִּיקוֹר, מִן לֹא יִבְקֵר הַכֹּהֵן' (וִי יִגְלוּ), 'כְּבִקְרַת רֹעֵה'² עֲדָרו' (יח' לִד, יב), כְּלו' לְבָקֵר וּלְדָרוּשׁ מָה שֶׁעוֹשִׂין הַכֹּהֲנִים וְהַלּוּיִם, אִו כִּיּוּצָא בִּזָּה.
- 5 **כִּי יִצְפְּנֵנִי בַסֶּכֶה.** בַּלְשׁוֹן זָכַר, הַנִּפְרָד מִמֶּנּוּ סוּךְ, עִ"מ 'עוֹז', ש' סכ"ך.
- 6 **זְבָחֵי תְרוּעָה.** זְבָחֵי הַמוֹעֲדִים, שֶׁהֵם בַּתְרוּעַת הַחֲצוּצוֹת, כְּמוֹ שֶׁאִו' וְבִיּוֹם שֶׁמַּחֲתֵכֶם וּבְמוֹעֲדֵיכֶם' וְכו' (בְּמ' י') וְתִקְעֵתֶם בַּחֲצוּצוֹת'³ (שֶׁם).
- 8-9 **לֵךְ אֲמַר לְבִי.** פֹּר טִי. פִּי בַעֲבוּר שְׁלִיחוֹתְךָ אֹמֵר לִי לְבִי יִשְׂרָאֵל בִּקְשׁוּ פִנִּי, כְּמוֹ שֶׁאִו' הַקֶּב"ה לְיִשְׂרָאֵל אֵל יְדֵי הַנְּבִיאִים 'שׁוּבוּ אֵלַי' (עַל פִּי זכ' א, ג, וְעוֹד), וְבִקְשׁוּ פִנִּי' (לְעִיל כֹּז, ח), וְאֲנִי כֵן עֲשִׂיתִי אֶת פִּנְיֶךָ יִי אֲבָקֶשׁ, וְכֵן כְּלִשׁוֹן הַזֶּה 'אִם לֹאֵל תְּרִיבוֹן' (אִיּוֹב יג, ח), שֶׁפִּי בַעֲבוּר הָאֵל תְּרִיבוֹן, וְזוֹלָתֶם. | **אֶת פִּנְיֶךָ יִי אֲבָקֶשׁ.** וְעַל כֵּן 'אֵל תִּסְתֵּר פִּנְיֶךָ מִמֶּנִּי', שֶׁאֲנִי מִבְּקֶשׁ פִּנְיֶךָ. **עֲזַרְתִּי** ^{ב12} **הֵייתָ.** פִּי תִמִּיד הֵייתָ בַעֲזַרְתִּי, וּמִיִּכְאֵן וְאֵילֶךְ 'אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי'.
- 10 **כִּי אֲבִי וְאֲמִי עֲזֹבוּנִי.** מֵאֲחֵר שֶׁרְבוּנִי וְהִינִיקוּנִי עַד שֶׁנִּגְמַלְתִּי, עֲזֹבוּנִי וְשֵׁב כָּל אֶחָד לְהִנָּאֵת עֲצָמוֹ, כְּדָרְךְ אֲנִשִּׁי הָעוֹלָם, וִיִּי אִסְפְּנִי.
- 12 **אֵל תַּחֲנֵנִי בִנְפֶשׁ צָרִי.** אֵינִן בִּילוּנְטָאָד. פִּי בְרִצּוֹן צָרִי, כְּלוֹמַ' אֵל תִּמְסַרְנִי בִידֶם לְעִשׂוֹת בִּי רִצּוֹנִם לְכֹלֹתֵנִי, וְכֵן לְשׁוֹן 'אִם יֵשׁ אֶת נִפְשְׁכֶם' (בְּר' כג, ח), שֶׁפִּי אִם הוּא רִצּוֹנְכֶם. **וַיַּפֵּחַ חֲמוֹס.** פְּבֻלָּה דִּי מְלִפְיִשְׁרָאֵל. וְהוּא שֶׁם, ש' פו"ח, עַל דֶּרֶךְ 'יָקוּם' (בְּר' כז, מג, וְעוֹד), 'יָבוּל' (שׁו' ו, ד, וְעוֹד), 'יְתוֹר הָרִים' (אִיּוֹב לט, ח), שֶׁשׁ קו"ם, בו"ל, תו"ר.
- 13 **לֹלֵא הָאֲמֵנֵתִי וְכו'.** מִקְרָא חֶסֶד, שִׁיעוּרוֹ לְהוֹסִיף בְּסוּף הַפְּסוּק, אִז אֲבַדְתִּי אִו כְּלִיתִי, וְכִיּוּצָא בִּזָּה, כְּלוֹמַ' אִז אֲבַדְתִּי וְכְלִיתִי בְּקוּם עָלַי עַדִּי שֶׁקֵּר וַיַּפֵּחַ חֲמוֹס.
- 14 **קוּחַ אֵל יִי וְכו'.** וְקוּחַ אֵל יִי. פִּי וְאִם אֵינְךָ מִקוּחַ קוּחַ חֲזֵק וַיִּאֲמָן לְבָךְ, אֵל יִרְפָּה לְבַבְךָ מִלְּקוּוֹת, 'אִם יִתְמַהֲמַה חֲכָה לֹ' (חֲב' ב, ג), וְכֵן 'וְחִכִּיתִי לִיִּי הַמִּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב וְקוּיְתִי לֹ' (יֵשׁ ח, ז). **וַיִּאֲמָן לְבָךְ.** פו" עוֹמ' מֵהַכְּבֵד הַחֲמִישִׁי, מִשׁ' וַיִּאֲמָן.

¹נה"מ: 'לדוד'. ²נה"מ: 'רעה'. ³נה"מ: 'בחצצרת'.

[כה]

- 1 **לְדוֹד אֱלִיךָ יִי אֲקַרָא.**
- 8 **יִי עֲזוּז! לְמוֹ. שִׁי לְנוּ, וּכֵן הָיְהָה זְרוּעַם² (יִשׁ' לְגַב), שְׁשִׁי הָיְהָה זְרוּעֵנוּ, או כַּמְשַׁמְעוּ, יִי עֲזוּ לְמוֹ, לְאוֹתָן הַדְּבָקִין בּוֹ וְהַנְשַׁעֲנִין עֲלָיו.**
- 9 **וְרַעַם. פִּי וְנִהְגַם, כְּמוֹ שֶׁהָרוּעָה נוֹהֵג צֶאֱנָו.**

[כט]

- 1 **מִזְמוֹר לַיִי. ³הַבּוֹ לַיִי. וְחִבְרִיּוֹ שֶׁלֹּא כַּמְשַׁפֵּט לְרִצּוֹן הַסּוֹפְרִים, מִשׁ' הָבוּ, שִׁי יְהִ"ב, וּכֵן 'עָרוּ עָרוּ' (לַהֲלֵךְ קְלוֹז), שְׁמִשׁ' עָרוּ עָרוּ, שְׁמִפְנֵי הַרִ"שׁ לֹא נִדְגַשׁ. **בְּנֵי אֱלִים.** פִּי שְׂרִים וְגִדּוּלִים. **כְּבוֹד וְעִזּוֹ.**⁴ לְשׁוֹן תּוֹקֶף, בַּעֲנִין כְּבוֹד, וּבַעֲר' קוֹרִין לְכְבוֹד עֲזוֹ, וּכֵן 'עֲזוּז⁵ וְתַפְאָרַת בַּמִּקְדָּשׁוֹ' (שֵׁם צַוּו), וְהַכְּפֹל לְבִיאוֹר וְלַחֲזוֹק, וּכֵן 'כִּי עֲשִׂיתָ מִשְׁפָּטִי וְדִינִי' (לְעִיל ט, ה) זּוֹלַתְם, וְהוּא שֵׁם, שִׁי עֲזוּז, ע"מ 'וְקוֹר'⁶ (בַּר' ת, כב) 'וְחוּס'⁷ (שֵׁם). פִּי רֵאוּי לְכֵם לְתַת כְּבוֹד לַיִי שְׁעוּשָׁה הַגְּדוּלוֹת וְהַנְּפִלְאוֹת הָאֲמוֹרוֹת בַּמִּזְמוֹר זֶה.**
- 3 **קוֹל יִי עַל הַמַּיִם. זֶה קְרִיעַת יָם סוֹף שֶׁשְׁמָהּ לְחֶרְבָּה בְּרוּחוֹ הַקָּשָׁה בְּרוּחַ קִדִּים.**
- 4 **קוֹל יִי בַכַּח. זֶה מַעֲמַד הַר סִינַי, כְּמוֹ שֶׁאֵין 'וְהָאֱלִים יַעֲנֵנוּ בְּקוֹל' (שִׁמ' יט, ט), 'וְכֹל הָעַם רוֹאִים אֶת הַקּוֹלוֹת'⁸ (שֵׁם כ, ח), וְעוֹד אִמ' חֲכָמִים בַּכַּח צִמְצַם הַקּוֹל כְּפִי כּוֹחַן שֶׁל יִשְׂרָאֵל (רֵאָה בַבְּלִי בְּרִכּוֹת מֵה ע"א וְעוֹד).**
- 5 **קוֹל יִי שׁוֹבֵר⁹ אַרְזִים וְכוּ. רִמּוֹ לְכַבִּישֵׁת מַלְכֵי | כְּנַעַן הַחֲזוֹקִים וְהַגְּבוּהִים כְּאַרְזִים, דֶּרֶךְ מִשְׁל, כְּמוֹ שֶׁאֵין 'אֲשֶׁר כְּגִבּוֹה¹⁰ אַרְזִים גְּבוּהוֹ' וְכוּ' (עַמ' ב, ט). **וַיִּשְׁבֵּר יִי אֶת אַרְזֵי הַלְּבָנוֹן.** כְּפֹל דְּבַר לְבִיאוֹר וְלַחֲזוֹק, כְּדֶרֶךְ 'וּמַעֲשָׂה יְדִינוֹ כּוֹנֵנָה עֲלֵינוּ וּמַעֲשָׂה יְדִינוֹ כּוֹנֵנָהוּ' (לַהֲלֵךְ צ, ז).**
- 6 **וַיִּרְקִידֵם כְּמוֹ עֵגֶל. הַחֲרִידִים וְהָרַעֲיִדִים בְּקוֹל רַעַם עַד שֶׁרְקָדוּ כְּמוֹ עֵגֶל, כְּדֶרֶךְ לְשׁוֹן 'הַהֲרִים תִּרְקָדוּ כְּאַלִּים¹¹ גְּבֻעוֹת כְּבִנֵי צֶאֱן' (שֵׁם קִיד, ו), וְכֶדֶרֶךְ שֶׁאֵין 'וַיִּרְעַם יִי בְּקוֹל גְּדוֹל בְּיוֹם הַהוּא עַל פְּלִשְׁתִּים' (ש"א ז, ז), וּכֵן 'כִּי מִקּוֹל יִי יַחַת אֲשׁוֹר' (יִשׁ' ל, לֵא). **לְבָנּוֹן וְשִׁרְיֹן.**¹² שְׁמוֹת הָרִים, הַר הַלְּבָנוֹן וְהַר שִׁרְיֹן, דְּמָה אוֹתָם גַּם כֵּן לְהָרִים גְּבוּהִים כְּהַר הַלְּבָנוֹן וְהַר שִׁרְיֹן, כְּדֶרֶךְ 'שְׁמַעוּ הָרִים אֶת רִיב יִי' (מִי' ו, ב), שִׁפִּי מַלְכִים וְשִׁלְטוֹנִין וְגִדּוּלִים.**

¹ נה"מ: 'עז'. ² נה"מ: 'זרעם'. ³ נראה שזהו שיבוש. נה"מ: 'לדוד'. ⁴ נה"מ: 'ועז'. ⁵ נה"מ: 'עז'.
⁶ נה"מ: 'וקר'. ⁷ נה"מ: 'וחם'. ⁸ נה"מ: 'ראים ... הקולות'. ⁹ נה"מ: 'שבר'. ¹⁰ נה"מ: 'נגבה'.
¹¹ נה"מ: 'כאלים'. ¹² נה"מ: 'ושרין'.

- 7 **קול יי חוצב! להבות אש.** זה מעמד הר סיני גם כן, כמו שאו' וכל העם רואים את הקולות ואת הלפידים² (שמ' כ,יח), ואומ' 'ודבריו שמעת מתוך האש' (דב' ד,לו).
- 8 **קול יי יחיל מדבר.** אַמְיִדְרָד. ענין יראה ואימה, מן 'אם מפני לא תחילו' (יר' ה,כב), והוא מדבר סיני שחלו ורעדו וחרדו מפניו, כמו שאו' 'ויחרד כל העם אשר במחנה' (שמ' יט,טז).
- 9 **קול יי יחולל אילות.** פֶּאִיזֵד פֶּאִרִיר. מספר גדולת השם וכוחו גם כן שמחולל אילות, שפי' שמכוח קולו הם ממהרות לילד, והוא פו' יוצא מהכבד הרביעי, ש' חו"ל, וכן 'חולל אילות תשמור'³ (איוב לט,א). ויחשוף⁴ יערות. אִישְׁקוּפְרִיד. פי' מכת קול רוחו יחשפו היערים ויפלו עזיהם, כלשון 'חשוף⁵ חשפה והשליך' (יואל א,ז). ובהיכלו כלו אומרי⁶ כבוד. רו' לומ' כלם, וכן 'הגוי כלו' (מל' ג,ה). כבוד. ואותם האנשים שבהיכלו כלם אומרים כבוד, כלו' מהללים ומכבדים לשמו שעושה אלו הנפלאות כי השבת והתהלה הוא הכבוד, כדרך 'תנו ליי אלהיכם כבוד' (יר' יג,טז), ואומרין בשבחן:
- 10-11 **יי למבול ישב.** פי' ישב יחידי בגדולתו, וגם עתה. וישב יי מלך לעולם. וכאשר עמד במאמרו ובריתו שלא להביא מבול עוד לעולם, כן 'יי עוז⁷ לעמו יתן, ולא יביא עוד עליהם פורענות מימות המשיח ואילך, כמו שהבטיחם על ידי הנביאים.

[ל]

- 1 **מזמור שיר הנכתב הבית לדוד.**
- 2 **כי דליתני.** קאמאִלְטִישְׁט. פירוש רוממתני, מן 'דליו שוקים'⁸ מפסח' (מש' כו,ז), והוא מהכבד הדגוש. |
- 3 **ותרפאני.** פי' סלחת לי, כלשון 'ארפא משובתם' (הו' יד,ה), 'ושב ורפא לו' (יש' ו,י), כי הסליחה לחוטא כרפואה לחולה שלא ימות.
- 4 **מיירדי⁹ בור.** היו"ד בקמץ רחב, ומש' בקמץ חטף, וכן 'שְׁמַרְנֵי אֵל' (לעיל טז,א), והוא מקור.
- 7 **ואני אמרתי בשלוי.** פי' בשלומי, ש' של"ה, והו"ו בו במקום ה"א למ"ד הפועל.
- 8 **העמדת להררי עוז.**¹⁰ אָמִי מוֹנֵט. פי' להרי, להר שלי, ש' הר"ר, וכן 'בהררם שעיר' (בר' יד,ו) שבא כמוהו בתשלום אותיות שרשו, שרו' לומ' בהר שלהם, וזה ההר שזכר הוא הר ציון, הר בית יי. פי' בזמן שהיה רצונך בנו העמדת לאותו ההר שלי עוז, כלו' כבוד שכינתך, שהיה

¹נה"מ: 'חצב'. ²נה"מ: 'ראים ... הקולות ... הלפידים'. ³נה"מ: 'חלל ... תשמר'. ⁴נה"מ: 'ויחשוף'.
⁵נה"מ: 'חשוף'. ⁶נה"מ: 'אמר'. ⁷נה"מ: 'עז'. ⁸נה"מ: 'שוקים'. ⁹זוגרסת הקרי. הכתיב: 'מיורדי'.
¹⁰נה"מ: 'העמדתה ... עז'.

בו כבוד גדול לישראל, וכשהסתרת פניך הייתי נבהל, ופי' 'עוז' כבוד, כמו 'עוז' ותפארת במקדשו' (להלן צו,ו), ובער' קורין לכבוד היתר עזו.

13 **למען יזמרך כבוד.** פי' נפש, מן 'וכבודי לעפר ישכן סלה' (לעיל ז,ו), 'עורה כבודי' (להלן נז,ט), ונקראת הנשמה העליונה כבוד לפי שהיא כבוד הגוף, ופי' 'מה בצע בדמי' וכו' (לעיל פסו' י), 'למען יזמרך כבוד' וכו', כדרך 'לא המתים יהללו יה' (להלן קטו,ז).

[לא]

1 **למנצח מ"ל.**

2 **בך יי חסיתי.**

4 **תנחני ותנהלני.** ענין אחד בכפל מאמר לחזוק, והוא ענין הנהגה והולכה.

7 **השמרים הבלי שוא.** לוש אישפירנטיש. פי' המצפים והמחכים לתשועת ע"ז, מן לשון 'ואביו שמר את הדבר' (בר' לז,יא).

10 **עששה.** פוֹרְרִיסִיד. ענין רקבון, מן 'כבגד אכלו עש' (איוב יג,כח), על דרך משל. **בכעס עיני.** קון דיִשְׁפִיגו. מן 'כי אתה עמל וכעס תביט' (לעיל י,יד). **נפשי ובטני.** ר' לומ' נפשי וגופי. פי' מכעס שענין רואה גופי חולה.

12 **מכל צורריי**² **הייתי חרפה.** ש' לכל צוררי שהרי אומ' 'ולשכני', או כמשמעו מקרא חס', מכל הרעה שעשו לי צוררי הייתי חרפה לאנשי העולם. **ולשכני מאד.** פי' ולשכני יותר ויותר מפני שהם קרובים, או שהם חרפתי תמיד. **ופחד למיודעי.**³ שהם מתפחדים על צרותי. **למיודעי.**⁴ אִמְיוֹש קוֹרְמָאנוֹש. הם הקרובים אנשי המשפחה שיודעים ומכירים אנשי משפחתם ויודעי סודם, וכן 'ולנעמי מודע'⁵ 'לאישה' (רות ב,א). **נדדו ממני.** פי' רחקו מפני מיאוס נגעי ואינם באים לנחמני, וכן 'כל רואיך'⁶ ידוד ממך' (נח' ג,ז), וכן 'אוהבי רעי מנגד נגעי | יעמדו'⁷ וכו' (להלן לח,יב).

14 **דבת רבים.** פֶּאֶמָה. ענין דבור רע והגדת דבר מגונה, בין שהוא אמת שמגיד לפי תמו, בין שמוציא דבת שקר מאיבה, או מדרך לשון הרע, כל ענין לפי מקומו, ותר' 'איבה' (במ' לה,כב) דבבו,⁸ ש' דב"ב, ע"מ 'סבה', 'חתה'. **בהוסדם יחד עלי.** אין לור אִקוֹנְשִׁינְאֶרְשִׁי. פי' בהועצם, והוא מקור נפעל, ש' יס"ד, והוא לשון יסוד, בענין סוד ועצה, כי העצה והסוד למעשה הדברים כיסוד לבנין.

¹נה"מ: 'עז'. ²נה"מ: 'צריי'. ³נה"מ: 'למדיעי'. ⁴נה"מ: 'למדיעי'. ⁵זו גרסת הקרי. הכתיב: 'מידע'. ⁶נה"מ: 'ראיך'. ⁷נה"מ: 'אהבי ... יעמדו'. ⁸תרגום אונקלוס ל'איבה' הוא 'דבבו'.

- 16 **בידך עתותי**¹ העתים העוברים עלי על פיד ובגזירתך הם כלם.
- 18 **אל אבושה כי קראתיך**. מאחר שקראתיך אין ראוי שאבוש. **ידמו לשאול**. קידין קום אין פואיה. פי' ידמו, כאילו הם יורדים לשאול, או פירו' ימותו וידמו לשאול, כלשון 'כי נדמה כל עם כנען' (צפ' א, יא).
- 21 **מרכסי איש**. די טז'טורש. ענין עיקוש דברים ודברי עותק בגאווה וגובה לב, מן 'והרכסים לבקעה' (יש' מ, ד), על דרך השאלה, שהם ההרים והגבעות שהדרך בהם בעיקוש ובגובה, וכן 'וירכסו את החשן' (שמ' כח, כח ועוד), שפי' שמחברין החשן אל האפוד מטבעות אל טבעות בפתיל תכלת בעיקוש, כלומ' שהפתיל אוחו לכאן ולכאן בעיקוש.
- 23 **ואני אמרתי בחפזי**. פי' כשהיה דויד נחפו ללכת מפני שאול חשבתי שאהיה נגזר מפניך. **נגזרתי**. טאגים. ענין כריתה, והוא הפוך מן 'נגזרתי', כמו 'כבש' ו'כשב', 'שלמה' ו'שמלה', וזולתו, ומזה נק' הקרדום גרזן, שכורתין בו.
- 24 **אהבו את יי**. לשון צווי מהקל. **אמונים נוצר**² יי. האמונים בישועתו ונסמכין עליו. **ומשלם על יתר**. פי' מדה במדה מכוונת כחץ על יתר הקשת. ד"א שממהר לשלם לעושה גאווה ביתרון מכל שאר העונות, כמו שנ' 'תועבת יי כל גבה לב' (מש' טז, ה), וזהו הנכון.
- 25 **ויאמץ לבבכם**. פו' יוצא, מהכבד החמישי, מש' ויאמץ, וכן 'חזק ויאמץ לבך' (לעיל כז, ד).

[לב]

- 1 **לדוד משכיל**. שְלָמוּ דִי אִינְטִינְדִימִינְטוּ. פירו' מזמור שְכָל להשכיל, כמו 'לדויד³ להזכיר' (להלן לח, א), והוא שם מהכבד החמישי, ע"מ 'יתן אכל למכביר' (איוב לו, לא), כלו' שמשכילין ממנו ענינים נכונים, או כמו כמשמעו לשון מפעיל, כלו' שמזמור זה משכיל ומבין ומזהיר לעם, וכן 'מכתם לדויד⁴ ללמד' (להלן ס, א), | שמלמד ענינו לעם. **נשוי פשיע**. ש' נש"ה, כמו 'כסוי' מן כס"ה.
- 2 **ואין ברוחו רמיה**. פי' מפני שאין ברוחו רמיה, או פי' שאין ברוחו רמיה לשוב למעשה הרעה מאחר שחזר בתשובה.
- 4 **נהפך לשדי**. מי טי'רנורה. ענין לחות, מן 'לשד השמן' (במ' יא, ח), ש' לש"ד. **בחרבני⁵ קיץ**. פור שיקי'אדיש⁶. ענין יובש, מן 'כחורב⁷ בציון' (יש' כה, ה).

¹נה"מ: 'עתתי'. ²נה"מ: 'נצר'. ³נה"מ: 'לדוד'. ⁴נה"מ: 'לדוד'. ⁵נה"מ: 'בחרבני'. ⁶נראה שזהו שיבוש ויש לגרוס 'שיקי'אדיש'. ⁷נה"מ: 'כחורב'.

5 **הטאתי אודיעך וכו' . ואתה נשאת עון הטאתי סלה.** פי' כשאמר דויד לנתן חטאתי, שהתודה על פשעו, השיבו נתן: 'גם יי העביר חטאתך' (ש"ב יב,ג).

6 **לעת מצוא.¹ פור אורה דאפרישינטאר.** פי' כדי להמצאך לקבל התפלה, כלו' לעת רצון. ד"א לעת מצוא לכו נכון, כענין 'על כן מצא עבדך את לכו להתפלל אליך' (שם ז,כז), ובער' אל ניה. רק לשטף מים רבים אליו לא יגיעו. שי' רק שלא יגיעו אליו שטף מים רבים. פי' שמתפלל שלא יפול ביד האומות שהם כמים שוטפים שלא יגיעו אליו. זהו שאמ' 'נפלה נא ביד יי כי רבים רחמיו² וביד אדם אל אפולה³ (שם כד,יד).

3 **כי החרשתי בלו עצמי.** פי' כאשר החרשתי מלהתודות פשעי לפניך בלו עצמי מרוב שאגות אנחותי כל היום שאני דואג מהפורעות.

7 **אתה סתר לי.** להסתר בצלך מפני פחד האויב. **רני פלט.** קנקוש די אישכפאר. פי' רננים על הצלה, כלו' שתצילני ארנן ואודה לך, והקבוץ מן 'רני' רנים, ע"מ 'חקים'.

8 **אשכילך.** פירטי אינטינדיר. פו' יוצא, וזהו כענין ראש המזמור, שאמ' 'לדויד⁴ משכיל' (לעיל פסו א). **איעצה עליך עיני.** אקונשינארי שוברי טי קון מי איודה. פי' אשים אשגחתי ועיני עליך ואיעצך מה טוב לך, כלומ' ארמוז לך בעיני מה תעשה, ושי' איעצה עליך בעיני, וכן 'נפשי אויתיד' (יש' כו,ט), ששי' בנפשי.

9 **אל תהיו כסוס כפרד.** פי' אל תהיו כסוס או כפרד שאין מבין בין עושה לו טוב לעושה לו רעה, ושצריך לבלום פיו במתג ורסן שלא יקרב להזיק, ואפי' למיפה אותו ונותן לפניו מזונות הוא מזיק אם לא יבלום פיו במתג ורסן, וכן 'ואדם⁵ ביקר ולא יבין נמשל כבהמות נדמו' (להלן מט,כא), משל על בני אדם שנתן הקב"ה תחת רגליו כל מה שתחת השמים ואינו מבין ולא שם על לבו כל זה. **במתג.** פרינו. הוא הברזל שמשוימין בפי הבהמה להנהיגהו, וכן 'ומתגי | בשפתיד' (מ"ב יט,כח ועוד). **ורסן.** קבישטרו. וכן בער' רסאן. ואולי שמתג ורסן בכאן דבר אחד הוא, שהמתג הוא הברזל שבתוך פיו והרסן הרצועות שאחוזות באותו הברזל שמנהיגין בו הסוס או הפרד שהן כרסן, אבל 'ומתג⁶ לחמור' (מש' כו,ג) הוא הדרבן התחוב בקצה העץ לטעון בו החמור, או שאר בהמות בעלי מרדעת. **עדין לבלום.** פי' פיו, מן 'המשיבע בטוב עדין' (להלן קג,ה), שפי' פיד, נק' כן הפה לפי שהוא עדי פרצוף האדם. **לבלום.** פור אינבוסאר. לשון סתימה, מדברי רבו' 'בלום פיד' (לק"ט בראשית הקדמה), שפי' סתום, כלו' שתוק. **בל קרוב⁷ אליך.** פור נון אינטיר אאומני. ענין מלחמה והזיק, כדרך 'ותקרב המלחמה' (מ"א כ,כט), ותר' 'מלחמה' (בר' יד,ב ועוד) קרבא⁸, וכן 'המלמד ידי לקרב' (להלן קמד,א), ונק' המלחמה קרבה לפי שקרבה זה אל זה להכות ולהזיק, וכן לשון 'הנוגע⁹ באיש הזה' (בר' כו,יא), שתר' דינזיק¹⁰ וכן 'כאשר לא נגענוד' (שם כו,כט), 'כי

¹נה"מ: 'מצא'. ²זו גרסת הקרי. הכתיב: 'רחמו'. ³נה"מ: 'אפלה'. ⁴נה"מ: 'לדוד'. ⁵נה"מ: 'אדם'. ⁶נה"מ: 'מתג'. ⁷נה"מ: 'קרב'. ⁸תרגום אונקלוס ל'מלחמה' הוא 'קרבא'. ⁹נה"מ: 'הנגע'. ¹⁰תרגום אונקלוס להנגע' הוא 'דינזיק'.

הנוגע¹ בכס' (זכ' ב,יב), ושאומ' בל קרוב² אליך' רו' לומ' אל האדם, וכן בערךך נפשות³ (וי' כז,ב), 'ונמלט בבור⁴ כפיך' (איוב כב,ל), שרו' לומ' בערך, בבור כפס, בבור כפי האדם.

11 והרנינו. קִנְטָאד. פו' עומ' מהכבד החמישי, וכן 'הרנינו גוים עמו' (דב' לב,מג), ויתכן להיות פו' יוצא כמשמעו, כלו' כשיראו אנשי העולם תגמול הצדיקים יאמינו וירננו וישבחו לקב"ה.

[לג]

- 1 **רננו צדיקים.**
- 2 **בנבל עשור.** כלי ניגון בעשר נימות.
- 3 **היטיבו נגן בתרועה.** קוץ שואינו. פי' בהשמעת קול, כדרך 'השמיעו הללו' (יר' לא,ז), וכן 'משמיעים להרים בקול' (דה"א טו,טז) וזולתם.
- 5 **מלאה הארץ.** שי אימפליד⁵. פו' עומ', פי' מחסד יי מלאה הארץ.
- 7 **נותן באוצרות⁶ תהומות.** פי' תחת הארץ.
- 10 **הניא מחשבות.** קִיבְרִנְטָאד. ענין שבר הדברים וביטול מחשבות, מן 'ואם הניא אביה' (במ' ל,ו).
- 14 **השגיח.** פי' הביט ידוע, וכן 'רואיך⁷ אליך ישגיחו' (יש' יד,טז).
- 15 **היועיר⁸ יחד לבם וכו'.** פי' כמו שיצר יחד לבם, כן מבין אל כל מעשיהם.
- 17 **לא ימלט.** פו' יוצא. פי' לא ימלט רוכבו.
- 18 **הנה עין יי.** גוארְדָה או אִוְדָה. פי' השגחתו ועיונו לטובה, וכן 'עיני יי אל צדיקים' (להלן לד,טז).
- 19 **לחציל ממות נפשם.** קודם זמנם במקום סכנה או ממיתה משונה, וכן 'וצדקה תציל ממות' (מש' יב,ב), שאין אדם ניצל ממות.

¹נה"מ: 'הנגע'. ²נה"מ: 'קרב'. ³נה"מ: 'נפשת'. ⁴נה"מ: 'בבר'. ⁵נראה שזהו שיבוש ויש לגרוס 'אימפליד'. ⁶נה"מ: 'נתן באצרות'. ⁷נה"מ: 'ראיך'. ⁸נה"מ: 'היצר'.

[לד]

- 1 **לְדוֹדִי¹ בְּשִׁנְתוֹ אֶת טַעְמוֹ. אֶשׂוּ רְאֹזוֹן. פִּי בַהֲרֹאוֹתָיו שְׁנוֹי דַּעַת, וְטַעַם כְּמוֹ שֶׁאֵין | וְיִוֹרֵד רִירוֹ**
 על זקנו (וישנו את טעמו בעיניהם)² ויתהולל בידים ויתו³ על דלתות השער⁴ (ש"א כא, יד),
 הוא שכתב זה המזמור ברירו.
- 5 **וּמִכָּל מַגְוֵרוֹתַי. עֵינַי פָּחַד, מִן וְיִגַּר מוֹאֵב (בַּמ' בַּב, ג), ש' גוֹר.**
- 6 **הִבִּיטוּ אֵלָיו וְנַהֲרוּ. אֶלְזַמְּרָנְשִׁי. פִּי כָל אוֹתָם שֶׁהִבִּיטוּ אֵלָיו הָאִירוּ פְּנֵיהֶם, וְתִר' אֹר' (בַּר'
 א, ג, ועוד) נהורא,⁵ כלו' שמחו, כלשון 'ליהודים היתה אורה' (אס' ח, טז), כלומ' כל אותם
 שבוטחים בו האירו פניהם, ונקרא הבטחון הבטה לפי שהבוטח מביט אל הנבטח, וכן לשון
 'כי הוביש מבטם'⁶ (זכ' ט, ה), שפי' בטחונם, וכן לשון 'ישעה האדם על עושהו'⁷ (יש' יז, ז),
 שהוא לשון הבטה, מ' ואל קין ואל מנחתו לא שעה' (בר' ד, ה), שרו' לומ' יבטח האדם על
 עושהו.**
- 9 **טַעְמוֹ וְרֹאוֹ. אֶלְבִּי־רִיאֵבְדֹּשׁ. פִּי הִבִּינוּ וְרֹאוּ בְעֵינַי הַלֵּב, וְכֵן 'טַעְמָה כִּי טוֹב סַחְרָה' (מִשׁ'
 לא, יח).**
- 10 **יִרְאוּ אֶת יי. לְשׁוֹן יִרְאָה, צוּוּי, מִשׁ יִרְאוּ, כְּמוֹ וְיִצְקוּ עַל הָעוֹלָה⁸ (מ"א יח, לד), וְבֵא כֵן לְהַבְדִּיל
 בֵּינוּ וּבֵין לְשׁוֹן רִאִיָּה.**
- 11 **כַּפִּירִים רִשׁוּ. פֶּלֶן רִטִּישׁ. פִּי חֻזְקִים וְגִדּוּלִים וְשָׂרִים, מוֹשָׁאֵל מִן 'כַּפִּיר וְתַנִּין' (לְהֵלֶן צֹא, יג). דְּמָה
 הַחֻזְקִין וְהַתְּקִיפִים שֶׁאֵינִים יִשְׂרָאֵל לְכַפִּירִים וְלֹאֲרִיּוֹת, כְּדָרֶךְ 'שְׂרִיָּה בַקְרֵבָה אֲרִיּוֹת שׁוֹאֲגִים'⁹
 (צפ' ג, ג), וכן נק' המלכים אריות 'עלה אריה מסבכו' (יר' ד, ז), וכן 'כפיר גוים נדמית' (יח'
 לב, ב), וכן 'סוחרו תרשיש וכל כפיריה'¹⁰ (שם לח, ג) שפי' חזקיה ותקיפיה וגדוליה, וכן
 כיוצא באלו הכנויים, ויש מפרשים כופרים, כלו' כופרים בתורה, כמו שאו' ודורשי¹¹ יי לא
 יחסרו כל טוב, וכן בפסו' של פניו 'יראו את יי קדושו' וכו' (לעיל פסו' י). **כַּפִּירִים רִשׁוּ.**
**אֶמִּיסְכִּינִישִׁין. עֵינַי מִסְכִּינּוֹת וְרִישׁ, מִן 'עֵינֵי וְרִישׁ' (לְהֵלֶן פַּב, ג), ש' רו"ש, וְהַטַּעַם בּוֹ מִלְרַע,
 וּמִשֶּׁפ' מִלְעִיל כְּמִשֶּׁפֶט נַחֵי הָעֵינַי, וְכֵן 'נְמוֹ רוֹעִיד'¹² (נח' ג, יח), 'אֲשֶׁר זָדוּ עֲלֵיהֶם' (שִׁמ'
 יח, יא), שֶׁהַטַּעַם בִּם מִלְרַע וּמִשׁ מִלְעִיל, וְזוֹלָתָם.****
- 18 **צַעֲקוּ וַיִּי שְׁמִיעַ. הַצְדִּיקִים, כִּי הָעֵינַי שָׁב אֶל 'עֵינֵי יי אֶל צְדִיקִים' (לְעִיל פֶּסוּ טז), וְכֵן וְאֶפֶן
 לְאַמְתֵךְ תַּעֲשֶׂה כֵן (דב' טו, יז) שְׁמִיעַ. מִבְּנִין פֶּעֶל.**
- 23 **וְלֹא יֵאֲשְׁמוּ. נוֹן שִׁי דִישׁוֹאֵלָן. עֵינַי שְׁמָמָה, ש' אֲשִׁים, מִן 'תֹּאשֶׁם שְׁמֵרוֹן' (הו' יד, א).**

¹נה"מ: לדוד. ²השמטה בהתאם לפירוש. ³הקרי הוא: ויתו. ⁴נה"מ בשינוי הסדר, כך: וישנו את טעמו בעיניהם ויתהלל בידים ויתו על דלתות השער ויורד רירו על זקנו. ⁵תרגום אונקלוס ל'אור' הוא 'נהורא'. ⁶נה"מ: 'הביש מבטה'. ⁷נה"מ: 'עשהו'. ⁸נה"מ: 'העלה'. ⁹נה"מ: 'שאגים'. ¹⁰נה"מ: 'סוחרו ... כפיריה'. ¹¹נה"מ: 'דורשי'. ¹²נה"מ: 'רעיד'.

[לה]

- 1 **לְדוֹד רִיבָה יִי אֵת יְרִיבֵי.** מְיוֹשׁ בְּרַגְנָטִישׁ. וְהוּא תָאֵר, שׁ רִי"ב, וְהוּי"ד בּו כִּיז"ד 'יְקוּם', 'יְבוּל', וִישׁ מִן הַמְדַקְדָּקִים שֶׁשְּׁמוֹם שְׂרָשִׁים בְּפָנֵי עֲצָמָם, יר"ב, יק"ם, יב"ל, ואִינוּ נֶכּוֹן בְּעֵינֵי.
- 2 **הַחֲזוֹק מִגֵּן וַעֲנָה.** פְּרִינָד. לְשׁוֹן אַחִיזָה, מ' 'וִיחֲזִיקוּ! הָאֲנָשִׁים' (בר' יט, טז), וְזוֹלָתָם.
- 3 **וְהִרְק חֲנִית.** | אִישׁ־בְּיָנָה. עֲנִין שְׁלִיפָה וְהוּצָאָה, וְרַץ הַלְשׁוֹן בְּשִׁיתוּף בַּחֲנִית בְּשִׁלְפָה כְּמוֹ בַּחֲרַב כִּי הַחֲנִית אֵין לֶה נָדוּ, וְכֵן לְשׁוֹן 'וִירְק אֵת חֲנִיכִיו' (שם יד, יד) שֶׁפִּי הוּצִיאָם וּזְרוּם לְהִרְיֵק חֲרַב וְכִלֵּי זֵין לְהִלָּחֵם, וְרַץ הַלְשׁוֹן בְּשֶׁאֵר כִּלֵּי זֵין אַחַר שְׁלִיפַת הַחֲרַב, לְפִי שֶׁהַחֲרַב נֹזְכֶרֶת תְּמִיד בְּרֵאשׁוֹנָה בְּכָל עֲנִין מִלְחָמָה. וְסִגּוּר לְקִרְאָת רֹדְפֵי.² אִינְסִינְרָה. פִּי הִגֵּן בִּינֵי וּבִינֵיהֶם בְּמַחֲצָה, וְסִגּוּר לָהֶם הַדְרָךְ שֶׁלֹּא יַעֲבְרוּ וִירְדְּפוּ אַחֲרַי, כְּדֶרֶךְ 'וִיסְגֵר יִי בַעֲדוֹ' (שם ז, ט).
- 4 **יְסוּגוּ³ אַחֲזֹר.** טוֹרְנִינְשִׁי. עֲנִין הַתְּאַחֲרוּת, מִן 'לֹא נִסּוּג אַחֲזֹר' (לְהִלֵּן מִד, יט), וְהוּא נִפְעֵל, ש' סו"ג, ע"מ 'יְכוֹנוּ'⁴ (שם קיט, ה וְעוֹד).
- 6 **חֶשֶׁךְ וְחִלְקִלְקוֹת.** שְׁתֵּי רַעוּת בִּיחָד כְּדִי שִׁיחֲלִיקוּ רִגְלֵיהֶם בְּחִלְקִלְקוֹת, וְהַחֶשֶׁךְ אִינוּ מִנִּיחָן לְהַשְׁמֵר מִן הַחִלְקִלְקוֹת, ש' חל"ק, וְהוּא כְּפּוֹל הַעִי"ן וְהַלְמ"ד.
- 7 **שַׁחַת רִשְׁתָּם.** פִּי גּוֹמָא וְחַפּוּרָה, ש' שו"ח, ע"מ 'אֲשֶׁר זוֹרָה⁵ בְּרַחַת' (יש' ל, כד), 'טוֹב מִלֹּא כֶּף נַחַת' (קה' ד, ו), וְאִפְשֵׁר שֶׁש' יִש"ח, ע"מ 'דַּעַת', מִן יד"ע. **חֲפְרוּ לְנַפְשִׁי.** אוֹתָהּ הַחֲפִירָה.
- 8 **תְּבוֹאָהּוּ שׂוֹאָה.** בְּלִשׁוֹן יַחִיד, כְּלוֹ' לְכָל אֶחָד וְאֶחָד מֵהֶם. **שׂוֹאָה.** שׂוֹאִינוּ. פִּי שְׁמִיעַת קוֹל, כְּלוֹמ' שִׁירִיעוּ עַל הַנִּלְכָד בַּעַת נִפְלוּ, כִּי כֵן דֶּרֶךְ הַנִּלְחָמִים לְהִרְיעַ וְלְהַשְׁמִיעַ קוֹל בְּנִצְחָם בְּמִלְחָמָה, וְכֵן 'זִמְתָּ שְׁאוֹן מוֹאֵב בְּתִרְעוּעָה וּבְקוֹל⁶ שׁוֹפָר' (עמ' ב, ב). **לֹא יִדְעֵי.** קִי נֹן שִׁינְטָאָד. פִּי שְׁאִינוּ מְרַגֵּשׁ עַד שִׁיפּוֹל, מ' הַמַּעֲתִיק הָרִים וְלֹא יִדְעוּ' (איוב ט, ה).
- 9 **וְנַפְשִׁי תִּגְיַל בְּיִי.** בְּרֵאוֹתַי מִפְּלָתָם.
- 10 **כָּל עֵצְמוֹתַי.** פִּי כָּל אִיבְרֵי יִקְלָסוּךְ עַל זֶה.
- 11 **יְקוּמוּן עַדֵי חַמְסֵי וְכו'.** מִכְּלָל שֶׁהַמְבַקֵּשׁ לְהַעֲיִד לוֹ עֵדוֹת שֶׁקֵּר נִקְרָא עַד חַמְסֵי, כְּעִנִּין 'שַׁחַד מַחֲסִיק רִשְׁעֵי יוֹקָח'⁷ (מש' יז, כג), שֶׁהַגּוֹתֵן שׁוֹחַד נִק' רִשְׁעֵי לְפִי שְׁנוֹתָנוּ לְעוֹת הַדִּין, אוֹ לְעִשׂוֹת דָּבָר רִשְׁעֵי.

¹ נה"מ: 'וִיחֲזִיקוּ'. ² נה"מ: 'וְסִגְר ... רֹדְפֵי'. ³ נה"מ: 'יְסוּגוּ'. ⁴ נה"מ: 'יְכוֹנוּ'. ⁵ נה"מ: 'זָרָה'. ⁶ נה"מ: 'בְּשֶׁאֵן ... בְּקוֹל'. ⁷ נה"מ: 'יִקְח'.

- 12 **שכול לנפשי**. דִּישְׁפִּיגְוָהָ. מן 'משכלה ועקרה' (שמ' כג, כו), על דרך ההשאלה, רו' לומ' חלי וכעס שנפשי קרובה למות, וכן 'ולא תשכל לכם הגפן' (מל' ג, יא), שפי' לא תכחש מלתת פרי.
- 13 **ואני בחלותם**. אין לור אִינְפִירְמָר. מקור, ש' חל"ה. ותפלתי על חיקי תשוב. פי' יאמרו שלא עניתי נפשי אלא לרעתם, לפי שיכבד עליהם החולי, ותפלתי שהתפללתי עליהם תשוב לי לטוב לעצמים. |
- 14 **כרע כאח לי התהלכתי**. פי' כאילו היה רעי ואחי התהלכתי מצר על צרתם. **כאבל אם**. פי' כמתאבל על אמו לפי שרוב בני אדם מתאבלין ונאנחין ביותר על מות האם יותר משעל האב לפי שהאם מענגת ומפנקת את הבן יותר מן האב, ומסירה מפיה ונותנת לתוך פיו, והוא מצוי תמיד אצלה. **קודרי שחתי**. מִפְרִימִי. ענין השפלה והכנעה, מן 'והלכו אליך שחוח' (יש' ס, יד), ש' שח"ח, ע"מ 'וסבות' (קה' ב, ב), ומפני החי"ת לא נדגש, והוא פו' עומ'.
- 15 **ובצלעי**. אִין מִי קוֹיטָה. פי' בעת קלקלתי, והוא מושאל, מן 'והוא צולע² על ירכו' (בר' לב, לב), שהוא ענין פסחות, וכן 'כי אני לצלע נכון' (להלן לח, יח). **נאספו עלי נכים**. קוֹאִישוּשׁ. פי' פסחים, מ' 'נכה רגלים' (ש"ב ד, ד ועוד). פי' שהם חלשים כפסחים, כלו' אפי' החלשים שבהם נאספים להרגני בחשבם כי יוכלו לי, כדרך 'על ימין פרחח יקומו' (איוב לב, ב), שפירוש שאפי' הנערים יקומו עלי להלחם בי, וכן ענין 'נשים באות מאירות אותה' (יש' כז, יא), שרו' לומ' אפי' החלשים כנשים באים ושורפין אותה ויכולין על זה. **קרעו ולא דמו**. דִּירוֹנְפִירוֹן. פי' הרסו וסתרו, כלו' הרגו, כדרך לשון 'והמזבח נקרע' (מ"א ג, ה), שפי' נהרס ונסתר, מ' 'וקרע לו חלוני' (יר' כב, יד), שפי' פתח חלונים והפחיתם מהבנין. ד"א קרעו בשרי מכעס מרוב התמדתם³ לדבר עלי והלחמם בי. **ולא דמו**. נוֹן קִדְאָרוֹן אוֹ נוֹן קְלִיָּאָרוֹן. לשון עמידה והפסק מהדברים, או שתיקה מלדבר, ש' דמ"ם, ע"מ 'חתו ולא⁴ ענו עוד' (איוב לב, טו).
- 16 **בחנפי**. אִין פִּלְשִׁיָּדָדִישׁ. ענין רשע ומשוא פנים, והוא שם, מן 'לעשות חונף⁵ (יש' לב, ו). **לעגי מעוג**. אִישְׁקֶרְנִישׁ דִּי אִישְׁפְּרִיסִיו. לשון לעג ידוע. **מעוג**. לשון בזיון וקלון גם כן בכפל דבר, מן 'תעוגינה⁶ לעיניהם' (יח' ד, יב), על דרך השאלה. פי' לועגים ועוגגים לשונם בין שניהם, כדרך שעורכין העיסה לעשות עוגה, כדרך 'פערו עלי פיהם'⁷ (איוב טז, י), 'פטירו בשפה' (לעיל כב, ח), ובער' מעגנון פאל הזו, והוא שם, ש' עו"ג, ע"מ 'מלוך', 'מקום'. **חרוק⁸ עלי שנימו**. רוֹדִיד. ⁹ מקור במקום פועל שעבר, שרו' לומ' חרקו, וכן 'ונתון תמרוקיהן' (אס' ב, ג), במקום ונתנו, וכן זולתם, כי המקור כולל פעלים רבים.
- 17 **יי כמה תראה**. פי' כמה תראה צרתי ותעלים | או תחריש, וכיוצא בזה, כדרך 'כי אתה עמל וכעס תביט' (לעיל י, יד). **משואיהם**.¹⁰ לוריש שוֹאִינוּשׁ. ענין המיה, מן 'שאון קמיד' (להלן

¹נה"מ: 'קדר'. ²נה"מ: 'צלע'. ³הסופר כתב 'התמדם' בטעות ותיקן ל'התמדתם'. ⁴נה"מ: 'לא'. ⁵נה"מ: 'חנף'. ⁶נה"מ: 'תעגנה'. ⁷נה"מ: 'בפיהם'. ⁸נה"מ: 'חרק'. ⁹נראה שזהו שיבוש ויש לגרוס 'רוֹדִיד'. ¹⁰נה"מ: 'משואיהם'.

עד, כג), ש' שו"א, או שא"ה, והוא שם, הנפרד ממנו שוֹאָה, ע"מ 'שגו ברואה'¹ (יש' כח, ז), 'עשינו חוזה'² (שם פסו' טו). פ' השיבה נפשי משאונם והמיתם עלי, כמו שאו' 'מכפירים יחידתי', כלו' ששואגים עלי ככפירים. יחידתי. פ' נפשי, נק' כן לפי שנגזרת מן היחיד בעולמו ב"ה.

19 **איבי שקר**. במקום חנם, וכן 'אך לשקר שמרתי' (ש"א כה, כא), שרו' לומ' לחנם שמרתי, וכן 'ורבו שונאי'³ שקר' (להלן לח, ב), והפך זה 'אל תהי עד חנם ברעד' (מש' כד, כח), במקום עד שקר, ובא שלא כמנהג בעלי האתנח וסוף פסוק שהראוי בו שֶקֶר, וכן 'כנפי יונה נחפה בַפֶּסֶף' (להלן סח, יד), שהראוי בו בַפֶּסֶף, וכן זולתם.

20 **ועל רגעי ארץ**. מֵאֲנָשׁוֹשׁ. פ' השפלים והרפים, כלו' הענוים היושבים בשקט ושלוה בארץ, מן 'ומצאו מרגוע' (יר' וטז), והפך זה 'והרשעים כים נגרש כי השקט לא יוכל' (יש' נז, ב), והוא תאר מש' רַגְעֵי, וכן 'כל שִׁמְחֵי לֵב' (שם כד, ז), שמש' שְׂמִיחֵי, וזולתם.

21 **אמרו האח האח**. לשון שמחה בנקמה, ויש מהן ענין צער ואבל.

23 **העירה והקיעה**. ענין אחד בכפל מאמר, ותר' 'וייקץ' (בר' מא, ד ועוד) ואיתער,⁴ והם פְעִלִים עומדים.

25 **בלענוהו**. דִּישְׁפִּיזְמוֹשְׁלוֹ. לשון כליון והשתתה, מן 'בלע יי' (להלן נה, י ועוד).

[לו']

1 **למנצח לעבד יי**

2-3 **נאם פטע לרשע וכו'**. פ' אומר הפטע לרשע, שהוא יצר הרע שלא יהא פחד אלים לנגד עיניו. **בקרב לבי**. כאדם האומר כמדומה לי כך וכך. פ' החליק הפטע של רשע חלקות בעיניו כדי שימצא הקב"ה את עונו וישנאהו.

4 **חדל להשכיל להיטיב**. ש' מלהשכיל ומלהיטיב.

6 **אמונתך עד שחקים**. ועד בכלל.

7 **כהררי אל**. קום מוֹנֵטִיש פֹּרְטִיש. פ' ההרים גדולים וגבוהים וחזקים, וכן 'ארזי אל' (שם פ, יא), 'שלהבת יה'⁵ (שה"ש ח, ו), וזולתם, שכל שרוצה להגדיל סומך אל השם. **תהום רבה**. כתהום רבה.

¹נה"מ: 'בראה'. ²נה"מ: 'חזה'. ³נה"מ: 'שנאי'. ⁴תרגום אונקלוס לוייקץ' הוא 'ואתער'. ⁵נה"מ: 'שלהבתי'.

- 9-8 **יחסיון. יריוון.**¹ בתשלום אותיות שרשם ובהראות למ"ד הפועל, והיו"ד בס במקום ה"א למ"ד הפועל שלא כמנהג, וכן זולתם. | **מדשן ביתך ונחל עדיניך תשקם.** כדרך 'נהרי נחלי דבש וחמאה' (איוב כ"ז).
- 10 **כי עמך מקור חיים.** פ"י ממך מכתך חיי כל בעל נשמה, כדרך 'ואתה מחיה את כלם' (נחמ' ט,ו), וכן 'באורך נראה אור' פ"י ממך מאור העינים, כמו שאו' 'אם יוצר² עין' (להלן צד,ט).
- 12 **אל תבואני רגל גאזה.** נון מי פולִייד. פ"י אל תרמסני, מן 'ויבא סגנים כמו חומר'³ (יש' מא,כה), ש"י אל תבוא לי, וכן 'בהם תבואתך טובה' (איוב כב,כא), שש"י תבוא לך, וכן ש"י 'ויבא סגנים' (יש' מא,כה) ויבוא על סגנים.
- 13 **דחו. פו' שלא נו' פועלו, ש' דח"ה,** לפי שהטעם בו מלרע, ע"מ 'ושפו⁴ עצמותיו' (איוב לג,כא), ומפני החי"ת לא נדגש, ור' יהודה חיוג כתבו בנחי העי"ן, ואולי שמצאהו בספר שקרא מלעיל.⁵

[ל"ז]

- 1 **לדויד⁶ אל תתחר במרעים.** נון טאִיריש. פ"י אל יחרה אפך, כלו' אל תכעס, והוא ענין כעס וחמימות, שכן דרך הכועס להתחמם, וכן המשתדל לעשות דבר הוא מתחמם גם כן, כדרך 'אחריו חרה החזיק' (נחמ' ג,כ), שפ"י נתן כוונתו וחמם נפשו להתחזק במלאכה, ובדב' רבו' על נוח הדעת 'נתקררה דעתו', (בבלי חגיגה יד ע"א), ש' חר"ה, מהכבד הדגוש, ע"מ 'ואל תתאו⁷ למטעמותיו'⁸ (מש' כג,ו), ויש אומ' שש' תח"ר, ע"מ 'תפעל' (איוב יא, ח ועוד), מענין 'ואיך תתחרה את הסוסים' (יר' יב,ה), ופ"י הפסוק אזהרה לישראל שלא יתחרו ולא יכעסו בהצלחת הרשעים ולא יקנאו בעושי עולה לעשות כמעשיהם.
- 2 **כי כחציר מהרה ימלו.** ש"י טַאִראן. ענין כריתה וכליון, והוא נפעל, ש' נמ"ל, ע"מ 'יגשו' (שמ' כד,ב), מן 'וממעל ימל קצירו' (איוב יח,טז). **יבלון.**⁹ דִּיקאִראן. מן 'זעלהו לא יבול' (לעיל א,ג), ש' נב"ל, ע"מ 'פולון'.
- 3-4 **בטח ביי ועשה טוב וכו'.** ש"י בטח ביי, ורעה אמונה, ושכון ארץ. פ"י בטח ביי ועשה טוב והתנהג באמונה בכל מעשיך ואז תזכה לשכון בארץ, כלו' תחיה ותתקיים בארץ, ואם תעשה כך, והתענג על יי ויתן לך משאלות לבך, כלו' שאל ממנו כל רצונך ויתן לך משאלות לבך, כדרך 'הרחב פיך ואמלאהו' (להלן פא,יא).

¹נה"מ: 'ריוון'. ²נה"מ: 'יצר'. ³נה"מ: 'חמר'. ⁴זו גרסת הקרי. הכתיב: 'ושפי'. ⁵השווה רד"ק, שרשים, ש' דח"ה: 'כן מצאנוהו בספרים מדויקים מלרע. ורבי יהודה כתבו מנחי העי"ן'. ⁶נה"מ: 'לדוד'. ⁷זו גרסת הקרי. הכתיב: 'תתאיו'. ⁸נה"מ: 'למטעמותיו'. ⁹נה"מ: 'יבולון'.

- 5 **גל¹ על יי. טוֹרְנָה. פִּי גִלְגַּל וְהִשְׁב. דְּרִכְךָ. טוֹ פְּזִיזִינָה.** פִּי חֲפָצִיד וְצִרְכִּיד, מִן לְשׁוֹן אֵל² בֵּית מִיכָה לַעֲשׂוֹת דְּרָכוֹ (שׁוֹ יז,ח), שְׁפִי לַעֲשׂוֹת חֲפָצִיו וְצִרְכִּיו, כְּלוֹ גִלְגַּל וְסַבֵּב עַל יי חֲפָצִיד | וְצִרְכִּיד, כְּדֶרֶךְ גַּל אֵל יי יִפְלֹטָהוּ (לַעִיל כב,ט). **וְהוּא יַעֲשֶׂה. אֵינְדְרִיסָאֲרָד.** פִּי וְהוּא יִתְקַן הַכֵּל, מִן יוֹמֵהָר לַעֲשׂוֹת אוֹתוֹ³ (בֵּר יז,ז), וְכֵן לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת (דִּבְ ה,טו).
- 6 **וְהוֹצִיא כְּאוֹר צִדְקָךְ. כְּדֶרֶךְ מְשַׁפְּטוֹ יִתֵּן לְאוֹר (צַפ' ג,ה).**
- 7 **וְהִתְחַוְּלַל לֹו. אֵישׁ־פִּירָה.** עֲנִין תּוֹחֶלֶת, מִן מָה אוֹחִיל לִי עוֹד (מ"ב ו,לג), וְכֵן טוֹב וִיחִיל וְדוֹמֵם לַתְּשׁוּעַת יי (אֵיכָה ג,כו), שׁ חו"ל, פִּי בְּרֵאוֹתְךָ הַצְּלַחַת הַרְשָׁעִים דּוֹם וְהִמְתַּן וְקוּה לַתְּשׁוּעַת יי, כְּמוֹ שְׁאוֹ קוּה אֵל יי וְשִׁמּוֹר⁴ דְּרָכוֹ (לַהֲלֹן פִּסּוֹ לֵד), וְיֵשׁ מִפְּר' עֲנִין יִרְאֶה וּפְחָד, מִן אִם מִפְּנֵי לֹא תַחֲלִילוֹ (יֵר ה,כב), וְהִנְכוֹן לִהְיוֹתוֹ מִעֲנִין חִיל כִּיּוֹלָדָה (שִׁם ו,כד וְעוֹד), כְּלוֹ בְּרֵאוֹתְךָ הַצְּלַחַת הַרְשָׁעִים דּוֹם וְהִתְחַוְּלַל בְּכַעֲסְךָ עַל הַרְשָׁעִים וְהַכְנַע לִפְנֵי בּוֹרֵאֲךָ בַּתּוֹךְ לְבָךְ וְאֵל יֵצֵא מִפִּיד דְּבַר כִּי אִם לְהַצְדִּיק דִּין בּוֹרֵאֲךָ וְהֵאֱמִין בּוֹ וְקוּה יִשׁוּעַתוֹ וְתִגְמּוּלוֹ, כִּי מְרוֹב הַכַּעַס יִתְחַוְּלַל וְיִכָּאֵב הָאָדָם וְיִזְדַּעְעוּ אֵיבְרִיו, וְהוּא מִבְּנִין הַתְּפַעַל, מִהַכְּבֵד הַרְבִּיעִי, שׁ חו"ל אוֹ חִי"ל. **עֲשֶׂה מְזֻמוֹת. פִּי מַחֲשָׁבוֹת, כְּלוֹ שְׁנַעֲשִׂים לֹו מַחֲשָׁבוֹתָיו.**
- 8 **אֵל תִּתְחַר אֲךָ לְהִרְעֵ. מַכְּלָל לֹא אֶתָּה שׁוֹמֵעַ הֵן, פִּי יֵשׁ לְךָ לְהִתְחַרְרוֹת וְלִכְעוֹס עַל הַרְשָׁעִים אֲבָל אֵל תִּתְחַר לְהִרְעֵ מַעֲשִׂיד.**
- 10 **וְהִתְבוֹנְנַת עַל מְקוֹמוֹ. קָטָאֲרָשׁ. עֲנִין הַבְּטָה, מִן זֹאתְבוֹנוֹן אֵלָיו (מ"א ג,כא), וְעֲנִין בֵּינָה עֲנִין הַבְּטָה בִּלְב.**
- 12 **זִמָּם רִשְׁעֵי לְצִדִּיק. קוֹנָאֲנֵט.** עֲנִין מַחֲשָׁבָה רַעָה, כְּלוֹ חוֹשֵׁב עֲלָיו מַחֲשָׁבוֹת רַעוֹת, מִן כִּי זִמָּה עֲשׂוֹ (הוֹ ו,ט), וְיֵשׁ זִמָּה הַלְשׁוֹן מַחֲשָׁבָה חֲכָמָה מְזֻמָּה תְּשִׁמּוֹר⁵ עֲלֶיךָ (מִשׁ ב,יא), כֵּל עֲנִין לְפִי מְקוֹמוֹ.
- 14 **חֲרַב פְּתָחוֹ. דִּישְׁבָּאֲיִנְרוֹן.** עֲנִין שְׁלִיפָה, מִן חֲרַב פְּתוּחָה (יח' כא,לג), שְׁפִי שְׁלוּפָה, וְנִקְרָאת הַשְּׁלִיפָה פְּתִיחָה, כְּמוֹ שְׁנִקְרָאת יֵצִיאַת הָאֲסוּר מִבֵּית הָאֲסוּרִים פְּתִיחָה גַם כֵּן, וְלֹאֲסוּרִים פִּקַּח קוֹח' (יֵשׁ סא,א), שֶׁהוּא לְשׁוֹן פְּתִיחָה. **לְטַבּוּחַ.** כְּמוֹ לְהִרוּג, מִן יִרְדּוֹ לְטַבַּח' (יֵר מו,טו וְעוֹד), וּמִמֶּנּוּ שֶׁר הַטַּבָּחִים (בֵּר לז,לו) שֶׁתֵּר רַב קְטוּלִיא⁶.
- 15 **וְקִשְׁתוֹתָם. הַדְּגַשׁ בּוֹ לְתַפְאֶרֶת הַקְּרִיאָה, וְכֵן עֲשָׁבוֹת הַרִים (מִשׁ כז,כה), יִרְבוּ עֲצָבוֹתָם (לַעִיל טז,ד), חוֹלָתָם.**
- 16 **מִדְּהוֹן רִשְׁעִים. מָאֵשׁ דֵּי גֵּנָאֲדוֹ.** פִּי מִנְכַּסֵּי רִשְׁעִים רַבִּים, מִלְשׁוֹן אֲךָ הַבֵּל יִהְיִימוֹן (לַהֲלֹן לט,ז), שְׁפִי יִקְבְּצוּ, וְהוּא מוֹשָׁאֵל מִן הַמּוֹן, שֶׁהוּא קְבוּץ אֲנָשִׁים, אוֹ כְּמִשְׁמַעוֹ מִנְכַּסֵּי הַמּוֹן רִשְׁעִים.

¹נה"מ: גול'. ²נה"מ: עד'. ³נה"מ: אתו'. ⁴נה"מ: ושמר'. ⁵נה"מ: תשמר'. ⁶תרגום אונקלוס לשר הטבחים' הוא רב קטוליא'.

- 18 **יודע יי ימי תמימים**¹ מִיִּזְרְנוֹט. מלשון 'יודע חוסי' ב' (נח' א, ז), 'כי יודע יי דרך | צדיקים' ב18 (לעיל א, ו).
- 20 **כיקר כרים**. קום יִרְבָּא דִּי פְרָאדוּש. פי' כעשב הכרים, ונק' כן העשב לפי שהוא יקר הכרים ופִּיָּם, ויש אומ' הפוך מ'ירק', וענין אחד הוא כי הירק הוא העשב, וענין זה כדרך 'בפרוח'³ רשעים כמו עשב' (להלן צב, ח), כי העשב בעודנו לח הוא יפה, וכשייבש אוחזת בו האש במהרה, והוא כלה בעשן שלא ישאר אפילו אפר מפני קלותו ורקותו, הוא שאו' 'כלו בעשן כלו'. כן הרשעים בעודם בעשרם הם נכבדים וכשתבוא עליהם הרעה כלים הם וזרעם והולך יקרה כיקר כרים, ומלת 'פלו' בכפל לביאור, כמו 'סבוני גם סבבוני' (שם קיח, יא) וזולתם, ושניהם הטעם בס מלרע, וטועים בשני שקורין אותו מלעיל ברוב המקומות.
- 21 **חונן ונותן**. רוֹגֵנְטְ אִי דְנָטְ. שניהם ענין מתנה, מן 'אשר חנן אלים את עבדך' (בר' לג, ה), אבל יש ביניהם הפרש שחונן לשון מתנה בחן ובתחנה, כלומר 'שהרשע לזה ואינו משלם והצדיק נותן בדברי תחנונים ובפיוס, וכן ענין 'אשר חנן אלים' (שם) ענין מתנה שמצא חן בעיניו, וכן ענין 'חנם' מתנה מפני מציאת חן.
- 23 **מצעדי גבר**. הכובש את יצרו, כמו שאמ' חכמ' 'איזה הוא גבור? הכובש את יצרו' (משנה אבות ד, א), ועל כן 'ודרכו יחפץ' פי' אם יהיה גבור לכבוש את יצרו דרכו יחפץ הקב"ה, או פי' 'מצעדי גבר כוננו' מפני שחפץ הגבר בדרכו של הקב"ה. **כוננו**. פי' שלא נזכר פי', מהכבד הרביעי, 'ש' כו"ן.
- 24 **כי יפול**⁴. פי' כשיטה ליפול לא שיפול מלא קומתו, הוא שאו' 'לא יוטל'. **לא יוטל**. נון ייִדִּי אִינְאָדוּ. לשון השלכה, מן 'ויטילוהו'⁵ אל הים' (יונה א, טו), וכן בדב' רבו' 'חולה ומוטל במטה' (בבלי ב"ב קמו ע"ב ועוד), וכן לשון 'מושלך'⁶ על מטתו' (מ"ב ד, לב), והוא פי' שלא נז' פו', מהכבד החמישי, ע"מ 'הושב כספי' (בר' מב, כח), ש' טי"ל. **כי יי סומך ידו**. קודם שיפול.
- 25-26 **צדיק נעזב**. מהקב"ה. וזרעו **מבקש לחם**. ולא זרעו מבקש לחם, אבל כל היום חונן ומלוה. **חונן**. לשון מתנה כמו שאמרנו למעלה, ואמ' בלשון חן לפי שנותן בחן ולב טוב, כמו שאומ' 'ולא ירע לבבך בתתך לו' (דב' טו, ז).
- 28 **ולא יעזוב⁷ את חסידיו**. אבל לעולם נשמרו. **לעולם**. לאלף | דור וזרע רשעים נכרת. א19
- 31 **לא תמעד אשוריו**⁸. נון רִישׁוֹלִיָּין אוֹ דִישׁוֹלִיָּין. ענין השמטה, ותר' 'ולא מעדו קרסלי' (לעיל יח, לז ועוד) ולא איזדעו רכובי,⁹ ושי' לא ימעדו או לא תמעדו, וכן 'ונחתה קשת נחושה' (שם פסו' לה). ר' לומ' לא תמעד אפי' אחת מאשוריו.

¹נה"מ: 'תמימים'. ²נה"מ: 'יודע חסי'. ³נה"מ: 'בפרח'. ⁴נה"מ: 'יפל'. ⁵נה"מ: 'ויטלוהו'. ⁶נה"מ: 'משכב'. ⁷נה"מ: 'יעזב'. ⁸נה"מ: 'אשריו'. ⁹תרגום תהלים ל'ולא מעדו קרסלי' הוא 'ולא אודעזעא רכובתי'.

35 ערייז. קִיבְרִינְטֹדֹר. מן 'אל תערץ ואל תחת' (יהו' א, ט). ומתערה. רִיבְיִרְדִינְטֹשִׁי. פירו' מתלחח, מן 'ערות על יאור' (יש' יט, ז), כלו' משריש, ובדב' רבו' אילן שנפשח ומעורה במקצת' (משנה עוקצין ג, ח; בבלי חולין כז ע"ב), וכן בהלכות שחיטה 'ומעורה בטרפש' (שם עו ע"א), שרו' לומ' דבוק בעיקרו. ד"א מתגלה ונראה, מן לשון 'את מקורה' הערה' (וי' כ, יח), 'פתהן יערה' (יש' ג, יז), ובלעז אישקובריינטשי, וענין אחד הוא כי הפרח כשיוצא מתגלה ונראה, והפך זה 'כי אפילות² הנה' (שמ' ט, לב), כלו' שאינו נראה, והוא לשון התפעל, מהכבד הדגוש, ומפני הרי"ש לא נדגש. באזרח רענו. קום רִדְגָל. כלו' כאחד מן האזרחים, והאזרח הוא האדם הידוע והנגלה וידוע לכל בעמו ובמשפחתו כמו שהשמש נראה ונגלה לכל, וכן לשון 'הצרעת זרחה במצחו' (דה"ב כו, יט), שפי' נגלתה ונראתה, ש' זר"ח, והאל"ף נוס' כאל"ף 'אזרוע'. רענו. רִיבְיִרְדִינְטֹדֹר. ענין לחות, מן 'וכפתו לא רעננה' (לעיל טו, לב), ש' רע"ן, והנו"ן השנית בו כנו"ן 'רחמניות' (איכה ד, י), או כלמ"ד 'ונפלל חלל' (יח' כח, כג).

37-38 **שמר תם.** קאטה. פי' הסתכל בדברי התמימים והישרים ולמוד לעשות כמעשיהם, הוא שאו' 'וראה ישר', מלשון 'מי חכם וישמור³ אלה' (להלן קז, מג). כי אחרית לאיש שלום. פי' אחרית טובה, וכן 'לתת לכם אחרית ותקוה' (יר' כט, יא), שרו' לומ' אחרית טובה, כלו' אחרית טובה יש לאיש שלום, והפך זה 'אחרית רשעים נכרתה'. ד"א כי אחרית לאיש שלום זרע ובנים, כלשון 'ואחריתם בחרב אהרוג'⁴ (עמ' ט, א), 'ואחריהם בפיהם ירצו סלה' (להלן מט, יד), הוא שאו' בראש הפסו' ופושעים נשמדו יחדיו,⁵ וכן בפסו' של פניו 'ולא יעזוב⁶ את חסידיו לעולם נשמרו זרע רשעים נכרת' (לעיל פסו' כח).

[לח]

1 **מזמור לדוד להזכיר.** פי' להזכיר צרותם של ישראל, כדרך 'צרת' [י] לפניו אגיד' (להלן קמב, ג), כי כן ענין כל | המזמור ענין צרות ומאורעות קשות.

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2 **יי אל בקעפך.** הקו"ף בסגול שלא כמנהג, ומש' בחרק, וכן 'ממני פריך נמצא' (הו' יד, ט), 'ושבה שביד' (שו' היב), שמש' פריך שביד, וכן זולתם עוד שיזכרו במקומם. ובחמתך. רו' לומ' ואל בחמתך, וכן רבים כיוצא בזה.

3 **כי חציר.** טוֹש פְּלֹאֲגָשׁ או טוֹש פִּיִּרְיָדֶשׁ. פי' נגעיד או מכותיד, כלשון 'אנוש חצי בלי פשע' (איוב לד, ו), אמ' בזה הלשון, כלומ' מכה הבאה בפתאום כחץ שמכה בפתאום, כדרך 'חץ פתאום היו מכותם' (להלן סד, ח). נחתו בי. פוֹשְׁאוֹרוֹן. פי' ירדו וחלו בי, מן תר' 'וירד' (בר' יב, ויעוד) ונחת,⁷ כדרך 'כי ירד רע מאת יי' (מי"א, יב), והוא נפעל, ש' נחת, ועקרו נחתו, או יהיה מהכבד הדגוש ומפני הגרוניות לא נדגש.

¹נה"מ: 'מקרה'. ²נה"מ: 'אפילת'. ³נה"מ: 'וישמר'. ⁴נה"מ: 'אהרג'. ⁵נה"מ: 'ופשעים ... יחדיו'. ⁶נה"מ: 'יעזב'. ⁷תרגום אונקלוס ל'וירד' הוא 'ונחת'.

- 4 **אין מתם בבשרי**. נוֹן שְׁנִידָאד. פירו' אין שלימות, כל' אין בי אבר שלם, ש' תמ"ם, ומש' מתום או מתום, ע"מ 'מעוז', שאם משפט להדגש העי"ן יהיה משפט¹ מתום, ואם אין משפטה להדגש יהיה מש' מתום. ויש מפר' מענין 'כל עיר מתים'² (דב' ב, לד ועוד), שפי' אנשים או בני אדם, כל' אין בי אנושִׁיה, אין בי כח אדם, ולא נשאר בי צורת אנוש, ובער' אנסאניה. ולזה הפי' יהיה ש' מת"ה, והמ"ם כמ"ם 'ריקם', 'חנם'.
- 5 **עברו ראשי**. פי' מרובם עלה קיבוצם על ראשי, וכן ענין 'כי עונותינו³ רבו למעלה ראש ואשמתנו גדלה עד לשמים' (עז' טו).
- 6 **הבאישו (נמקו)**.⁴ אֶפְיִדְסִירוֹנְשִׁי. פי' נרקבו, מן 'ולשונו תמק בפיהם' (זכ' יד, יב), ובדב' רבו מקק של סופרים (ראה משנה שבת טו, ועוד), שפי' מה שנרקב מהם ונפסל, והוא נפעל, ש' מק"ק, ע"מ 'נסבו על הבית' (בר' יט, ד), ושי' נמקו והבאישו, וכן 'וירם תולעים ויבאש' (שמ' טז, ב), ששי' ויבאש וירם תולעים.
- 7 **נעויתי**. אֶטְוֹרְסִים. מן 'עוה אשימנה' (יח' כא, לב). שחזתי.⁵ אֶפְרִימִים. מן 'והלכו אליך שחוח' (יש' ס, יד), ש' שח"ח, ע"מ 'וסבותי אני' (קה' ב, ב).
- 8 **כי כסלי מלאו נקלה**. דִּישְׁאוֹנֹר. שם מהנפעל, כמו 'נחרצה' (דנ' יא, לו), 'נבכי ים' (איוב לח, טז), וזולתם, ויש אומ' שאינם נפעלים.
- 9 **נפונותי**. אֶפְלוֹזִישִׁים. ענין רפיון וחלישה, מן 'על כן תפוג תורה' (חב' א, ד), ובדב' רבו 'שמא יפיג טעמו', והוא נפעל, ש' פו"ג, ע"מ 'נבונותי'⁶ (יש' יג), 'נסוגותי'⁷ (שם נ, ה).
- 10 **יי נגדך כל תאותי**. פי' גלוי וידוע לפניך מה שאני מתאוה, כל' מה | שאני צריך, וכן 'ואנחתי ממך לא נסתרה', שרו' לומ' יודע אתה על מה אני נאנת.
- 11 **לבי סחררה**. מודורו. הוא חלי הנק' בולמוס, שמרגיש כאילו ראשו הולך לו סביב סביב, ותר' 'סביב' (שמ' לז, ב ועוד) סחור סחור.⁸ ש' סח"ר, ע"מ 'אדמדם' (וי' יג, מב ועוד), וכן ענין 'סחור אל ארץ' (יר' יד, יח), ובער' אל חיראן.
- 12 **מנגד נגעי יעמודו**.⁹ פי' רחוק ממני לנגדי ולעמתי, ואינם קרבים אלי לבקרני. וקרובי מרחוק¹⁰ עמדו. כל שכן יותר ויותר רחוקים ממני, וכן 'ואתה תעמד¹¹ מנגד' (ש"ב יח, ג), שפי' לא תטעון בעדי אצל המלך להצילני, כמו שאמ' חכמי' נראין כאוהבים בשעת הנאתן ואין עומדין לו לאדם בשעת דחקו' (משנה אבות ב, ג ועוד).

¹ מלה זאת כתובה פעמיים. ² נה"מ: 'מתם'. ³ נה"מ: 'עונותינו'. ⁴ השמטה בהתאם להמשך.
⁵ נה"מ: 'שחת'. ⁶ נה"מ: 'נבונות'. ⁷ נה"מ: 'נסוגות'. ⁸ תרגום אונקלוס ל'סביב' הוא 'סחור סחור'. ⁹ נה"מ: 'יעמדו'. ¹⁰ נה"מ: 'מרחק'. ¹¹ נה"מ: 'תתיצב'.

13 **וינקטו**. ענין מוקש, ש' נק"ש, פי' שמו מוקש, וכן 'ינקש נושה לכל אשר לו' (להלן קט, יא), שפי' ישם מוקש ויקח כל אשר לו, והוא מהכבד הגדוש, ע"מ 'ויבקשו' (יהו' ב, כב ועוד), 'וימלאו' (בר' מב, כה ועוד), 'ויקנאו' (שם כו, יד ועוד), שכלם ראויים להדגש ובאו כן להקל, כמו שכתבנו בחלק הדקדוק. **דבריו הוות**. מְלִיִּישׁ אוּ טוֹרְטוֹרְשׁ. פי' ענינים רעים ושקר, וכן 'עד יעבר הוות' (להלן נז, ב).

15-14 **ואני כחרש לא אשמע** וכו'. הם ישראל ששומעים חרפתם מן האומות ואינם משיבין, וכן 'ואהי כאיש אשר לא שומע',¹ והפך זה לטובה 'אז ידלג כאיל פסח ותרוק?² לשון אלם' (יש' לה, ו), וכיוצא בזה.

16 **כי לך יי הוחלתי**. שתגאלני מהם ותושיעני, והוא פו' עומ', ש' יח"ל, מהכבד החמישי.

17 **כי אמרתי פן ישמחו לי**. פי' לכך אנו שותקים כי אומרים אנו שאם נשיבם עזות יוסיפו להכאיבנו ולהכביד עלינו וישמחו לנו, כל' לרעתנו, ויגדילו עלינו בדבריהם ואמרו האת.

18 **כי אני לצלע**. אֶפְלָקִידָאד. פי' לחלשות ולמכות ונגעים כפסח שאינו יכול להלך מפני פסחותו, וכן 'ובצלעי שמחו ונאספו' (לעיל לה, טו). **נכון**. פְּרִישָׁטו. פי' מזומן לבא עלי יסורין, הוא שאומ' 'ומכאובי נגדי תמיד'.

19 **כי עוני אגיד** וכו'. פי' אני מגיד עוני מפני שאני דואג מחטאתי שלא תגרום צלע ומכאוב.

20 **ואיבי חיים עצמו**. בִּידָא אֵינְפוֹרְטִיסִירוֹן. פי' עצמו חייהם, כל' רבו ימיהם בשלום וטובה, והוא ענין חוזק ורבו, מן 'ויעצימהו'³ מצריו' (להלן קה, כד), 'וירבו ויעצמו' (שמ' א, ז). **ורבו שונאי**⁴ שקר. במקום חנם, וכן 'אך לשקר | שמרתי' (ש"א כה, כא), ששי' חנם, והפך זה 'אל תהי עד חנם ברעד' (מש' כד, כח), ששי' שקר.

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23 **חושה לעזרתי יי תשועתי**. שי' חושה יי לעזרתי ותשועתי, כל' מהר להושיעני ולעזרני, וש' 'תשועתי' שו"ע, וש' 'ישועה' יש"ע, ענין אחד ושני שרשים.

[לט]

1 **למנצח לידותון**.⁵

2 **אשמרה דרכי**. פי' אשמור דרכי על כל הצרות הבאות עלי מלהרהר ולדבר קשה אחר מדת הדין בעוד שרשע לנגדי, כל' ואעפ"י שהרשעים לנגדי והמצירין לי ונאלמתי דומיה. **מחסום**.

¹נה"מ: 'שמע'. ²נה"מ: 'זתון'. ³נה"מ: 'ויעצמהו'. ⁴נה"מ: 'שנאי'. ⁵ז גרסת הקרי. הכתיב: 'לידיתון'.

אִינְבוֹסְמִינָטוּ. עֲנִין סִגְרָה עַל הַפֶּה, מִן 'לֹא תַחֲסוּם¹ שׁוֹר' (דב' כה, ד), כִּדְרֹךְ יְדֵי שְׂמִתִּי לְמוֹ פִי' (איוב מ, ד), וְהַפֶּךְ זֶה 'וְרָסֵן מִפְּנֵי שְׁלַחוֹ' (שם ל, יא), וְכֵן 'יִפְטִירוּ בַשְּׂפָה' (לעיל כב, ח).

4-3 **נֹאֲלַמְתִּי דוֹמִיָּה**. קְלִיָּאֲנָדוּ. וְהוּא שֵׁם, ע"מ 'תוֹשִׁיָּה' (מש' ב, ז ועוד), ש' דו"ם. פִּי נֹאֲלַמְתִּי בַהֲשַׁתֶּתְקָ. **הַחֲשִׁיתִי מְטוֹב**. דִּישְׁפִּידוֹסִים. פִּי נֹאֲשַׁתִּי, כְּלוֹ נֹאֲשַׁתִּי מֵרֵאוֹת טוֹב, וְכֵן 'נִשְׁתִּי טוֹבָה' (איכה ג, ז). **וְכֹאֲבֵי נַעֲבֵר**. שְׂאִינְיָנִיסִיד. עֲנִין עֵיכוֹר בְּלִיחָה סְרוּחָה, מִדְּב' רַבּוֹ 'מִים עֲכוּרִים' (ראה בבלי ברכות כה ע"ב), וְבִעֵר קוֹרִין לְשִׁמְרִים עֲכָאָר. פִּי גָדֵל כֹּאֲבִי, וּמִפְּנֵי זֶה 'חֵם לְבִי' וְכו'. **בַּהֲגִיגִי תַבְעֵר אֵשׁ**. דֶּרֶךְ מִשְׁל, וְעַל כֵּן דִּבְרַתִּי בְּלִשׁוֹנִי, וְאִמְרַתִּי הוֹדִיעֵנִי יִי קְצִי וְכו', כְּלוֹ עַד מִתִּי אֵהִיָּה בְּצֵרָה זֹו, וּמִתִּי אֲצֵא מִמְּנָה, וְכִמָּה יִמִּי חִיִּי בְּעוֹלָם? כְּעִנְיָן 'לְמִנּוֹת יִמִּינוּ כֵּן הוֹדֵעַ' (להלן צ, יב), שִׁפִּי לְפִי מִנִּין יִמִּינוּ שֶׁהֵם מַעֲטִים, כֵּן יִסְרְנוּ, שִׁנְפַּרְשׁ שֵׁם עוֹד.

5 **מִה חֲדַל**. קִי מוֹנְדִיאֲנָט. פִּי מִה זִמְנֵי בַחֲדַל, כְּלוֹ בְּעוֹלָם, וְכֵן 'זִכֵּר אֲנִי מִה חֲלַד' (להלן פט, מח), שִׁפִּי מִה זִמְנֵי גַם כֵּן, וְחֲדַל הַפּוֹךְ מִן 'חֲלַד', כְּמוֹ 'כִּבְשׁ וְכִשְׁב', 'שְׂמֵלָה וְשְׂלֵמָה', וְהוּא כְּנוֹי לְעוֹלָם כְּמוֹ שְׂכוּנָהוּ תַבַּל, נְשִׁיָּה, וְזֶהוּ פִי אֲמַתָּת לְשׁוֹנָם. **חֲדַל**. שִׁנְחַדֵּל מִלְּחִיּוֹת לְעוֹלָם. **חֲלַד**. שִׁנְחַלֵּד וְנִסְתַּר מִן הָעוֹלָם בְּקִבְרָה. **תַּבַּל**. שִׁנְבַּל מִן הָעוֹלָם. נְשִׁיָּה. שִׁינְשָׁה אַחֵר שִׁימּוֹת, וְאֵלּוּ הַכְּנִיּוּיִם לְעוֹלָם תֹּאֲרָ לְיוֹשְׁבֵימָּה, כְּמוֹ 'הָעִיר הַיּוֹצֵאת² אֵלָי' (עמ' ה, ג), שִׁפִּי הַיּוֹצֵאִים מִמְּנָה, וְזוֹלָתָם.

6 **הִנֵּה טַפְחוֹת**. פּוֹנְיוֹשׁ. מִן 'טַפַּח', כְּלוֹ זִמְנֵי מוֹעֵט, כִּי הִטַּפַּח הִיא הַמַּדָּה הַקְּטָנָה שֶׁבַמְדוּת. **אֵךְ כָּל הַבַּל כָּל אָדָם**. נוֹסֵף, וְבֹא כֵן לְבִיאֹר. **נַעֲבֵר סִלָּה**. פִּי הַבַּל | חִיִּי הָאָדָם וּמַצְבּוֹ וּמַעֲמָדוֹ בְּעוֹלָם, וְכֵן 'וְהִדְפַתִּיךְ מִמַּצְבְּךָ וּמִמַּעֲמָדְךָ' (יש' כב, יט), שִׁפִּירוֹ אֵהֲדַפֵּךְ מִמַּצְבְּךָ וּמִמַּעֲמָדְךָ בְּעוֹלָם.

7 **אֵךְ בַּעֲלָם**. אֵין טִינְיִינְיָרָה. מִן 'צִלְמוֹת', כְּעִנְיָן 'כִּי הַבַּל בָּא וּבַחֲשָׁד יֵלֵךְ' (קה' ו, ד), וְכֵן 'בַּחֲשָׁכָה יִתְהַלְכוּ' (להלן פב, ה). **אֵךְ הַבַּל יִהְיִינִי**. פִּי יִקְבְּצוּן, מוֹשָׁאֵל מִן 'הַמוֹן', שֶׁהוּא קִיבּוּץ אֲנָשִׁים, הוּא שֹׂאֵר 'יַעֲבֹר וְלֹא יֵדַע מִי אוֹסֵפִים'³, ש' הַמ"ה, בַּהֲרָאוֹת לַמ"ד הַפּוֹעֵל שֶׁהוּי"ד בַּמְקוֹם ה"א לַמ"ד הַפּוֹעֵל. **יַעֲבֵר**. עֲנִין קִיבּוּץ, מִן 'יַעֲבֵר יוֹסֵף' (בר' מא, מט), 'יַעֲבֵרוּ אוֹתָם'⁴ (שם' ח, י). **מִי אוֹסֵפִים**.⁵ שִׁי לְמִי אוֹסֵפִים, אוֹ כִּמְשַׁמְעוּ מִי אוֹסֵפִים לְעַצְמוֹ אַחֵר שִׁימּוֹת.

10 **נֹאֲלַמְתִּי לֹא אֶפְתָּח**. פִּי מְכוּבֵד הָאֲנַחָה שֶׁלֹּא אוֹכֵל לִפְתּוֹחַ פִּי, כְּלוֹ נְחִלִּיתִי, וְבִעֵר תֹּאֲלַמְתִּי.

11 **מִתְגַּרֵּת יָדֶי**. דִּי מִיִּשְׁדוּרָה דִּי טוֹ פְּלֹאֲגָה. עֲנִין הַתְּעַרְב, כְּלוֹ שִׁנְתְּעַרְב לִי מִכְתָּךְ, ש' גר"ה, וְהוּא שֵׁם, ע"מ 'לְכָל תִּכְלָה' (להלן קיט, צו), מִן 'אֵל⁶ תִּגְרַם בְּס' (דב' ב, ט).

12 **וּתְמַסּוּ**. דִּילִידִישְׁט. עֲנִין מַסַּס וּמִיחּוּי, ש' מַס"ה, מִעֲנִין הָרִים כְּדוֹנָג נַמְסוֹ' (להלן צז, ה), 'מַאֲסוֹ כְּמוֹ מִים' (שם נח, ח), וְהוּא פּוֹ יּוֹצֵא, מַחֲסְרֵי הַכְּבֵד הַחֲמִישִׁי, ע"מ 'וִירַב בְּבֵת יְהוּדָה' (איכה ב, ה), 'וַיִּפֶן זֶנֶב אֶל זֶנֶב' (שׁו' טו, ד). **חַמוּדוֹ**. שׁוֹ קוֹבְדִיִּסְיָא. מִן 'לֹא תַחֲמוּד'⁷ (שם' כ, יד ועוד), וְהוּא שֵׁם, וְכֵן 'בַּחֲמוּדוֹ לֹא יִמְלֹט' (איוב כ, כ). פִּי הַפְּרַת מַחֲשֻׁבוֹתָיו, כְּלוֹ מִה שַׁחֲמוּד, כִּדְרֹךְ

¹ נה"מ: 'תחסום'. ² נה"מ: 'היצאת'. ³ נה"מ: 'יעבר ... אספם'. ⁴ נה"מ: 'אתם'. ⁵ נה"מ: 'אספם'.
⁶ נה"מ: 'זאל'. ⁷ נה"מ: 'תחמוד'.

'זמות¹ נתקו' (שם יז, יא), ובער' חל עזאימה, והפך זה 'ויתן לך משאלות² לבד' (לעיל לז, ד). ד"א 'חמודו' חמדת בשרו וגופו, כלו' יפי בשרו וזהרו, כענין 'וחללו יפעתד' (יח' כח, ז), וזהו הנכון, כמו שאו' 'תמס כעש', ובלעז פירמושורה, ובער' גתמאנה

13 **שְׁמֵעָה³ תַּפְלְתִּי**. הקמץ חטף בו לתפארת הקריאה לא למשפט הדקדוק, וכן 'ואשקלה לו' (יר' לב, ט), 'ואלקטה בשבליים' (רות ב, ב) וזולתם.

14 **השע ממוני**. אַפְלוּאִישָׁה או אַמוּאִיגָה. ענין הרפות מההשגחה, מענין 'שעה מעליו' (איוב יד, ו), 'ש' שו"ע, וש' שְׁעָה' שע"ה, ענין אחד ושני שרשים, כלו' אל תשגיח כל כך לחטאתי ואבליגה, וכן לשון 'שעו מני' (יש' כב, ד), סוף דבר הוא הפך ההבטה, הפך 'ואל קין ואל מנחתו לא שעה' (בר' ד, ה), שפי' לא השגיח ולא הביט, כלו' הרפה מלהשגיח כל כך, והוא מהכבד החמישי, ע"מ 'השב אל תערה' (יח' כא, לה). **אַפְוֶרְסָמִי**. פ"י אתחזק, מן 'המבליג שוד⁴ על עז' (עמ' ה, ט), והוא פו' עומד מהכבד החמישי, וכן 'אם יזקין בארץ | שרשו' (איוב יד, ח).

[מי]

1 **למנעח לדוד⁵ מז'.**

2 **קוה קויתי יי ויט אלי**. פו' עומד מהקל.

3 **מבור שאון**. דִּי שוּאָנוּ. פ"י מבור עמוק, ש' שא"ה, ע"מ 'קלון' (יש' כב, יח ועוד), וכנה הבור העמוק בשאון לפי כשמשליכין לתוך הבור העמוק שום דבר משמיע קול בהשליכה, וכן ענין 'צללו כעופרת' (שמ' טו, י), שפירשנו שם. **מטיט חיון**. דִּי לודוֹ דִּיל סִינּוּ. שני שמות בענין אחד ענין טיט, וכן 'אדמת עפר' (דנ' יב, ב), 'ומטר גשם' (זכ' יא, א), אבל יש ביניהם הפרש כי חיון הוא טיט לח במקום עומק, כמו שאו' 'ויעלני מבור שאון', וכן 'טבעתי ביון מצולה' (להלן סט, ג), שרו' לומ' טיט לח מאד, ומלת 'חיון' הטעם בה מלרע, וכן 'ביון מצולה' (שם), וטועין בהם (שקורין אותם מלעיל).⁶ כל ענין זה המזמור מדבר על יציאת מצרים, כמו שאו' 'ויעלני מבור שאון' זה עבודת מצרים.

4 **ויתן בפי טיר חדש**. זו השירה ששרו על הים וכו' עד 'אתה יי לא תכלא רחמיד ממני' (שם פסו' יב), בזה⁷ רו' לומ' כשם שעשית כל זה לישראל כך לא תכלא רחמיד ממני בזה הגלות, שאומ' תכף 'כי אפפו עלי רעות' וכו' (שם פסו' יג), ואו' 'רצה יי להצילני' (שם פסו' יד), כלו' כאשר הצלת את ישראל משעבוד מצרים כן רצה להצילני, ואז 'יבושו⁸ ויחפרו' (שם פסו' טו), עד סוף המזמור.

¹נה"מ: 'זמתי'. ²נה"מ: 'משאלת'. ³נה"מ: 'שמעה'. ⁴נה"מ: 'שד'. ⁵נה"מ: 'לדוד'.
⁶השמטה על פי לעיל, תה' לז, ב. ⁷הסופר כתב 'הגלות שאו' בטעות ומחק באמצעות קו. ⁸נה"מ: 'יבושו'.

- 5 **אשרי הגבר**. הגבור ביצרו, וכן כל כיוצא בזה. **אל רהבים**. מְיוֹרֵשׁ. פי' מושלים וחזקים, מן 'ירהבו הנער בזקן' (יש' ג,ה). **ושטי כזב**. אֶטְוֹרְסִינְטִישׁ אֲמִינְטִיָּה. פי' שטים אל כזב, כלו' שנוטים מדרך היושר אל דברי כזב, ותר' ויט' (בר' לח,א ועוד) וסטא,¹ וכן 'כי תשטה אשתו' (במ' ה,יב), ש' שו"ט, והוא תאר, ע"מ 'ולשבי פשע' (יש' נט,כ).
- 6 **רבות עשית**. פי' טובות רבות עשית עמנו. **נפלאותיך ומחשבותיך**.² טוֹשׁ מְיוֹרְגְנִשׁ או טוֹשׁ פִּינְשָׁאמִינְטִישׁ.³ פי' ענין רוממות וחשיבות, מן 'ולחושבי' שמו' (מל' ג,טז), ובדב' רבו' אדם חשוב' (בבלי ע"ז כח ע"א ועוד), 'דבר חשוב' (שם ברכות נ ע"ב ועוד), כלומ' שאתה מרומם אותנו ומחשב אותנו בגדולה. ד"א שאתה חושב עלינו מחשבות טובות למרחוק, כענין 'כי אנכי ידעתי את המחשבות אשר אנכי חושב'⁵ עליכם⁶ מחשבות שלום' וכו' (יר' כט,יא), וזהו הנכון. **אין ערוך**⁷ **אליך**. נוֹן אֶפְרִיִסְיָאמִינְטִישׁוֹ אָטִי. מן 'העריך הכהן' (וי' כז,יב). פי' | אין לדמות ולערוך אליך כל מלך מושיע. **אגידה ואדברה**. ש"א אם אגידה. פי' אם אבוא להגיד ולדבר כל הטובות שגמלתנו עצמו מספר.
- 7 **זבח ומנחה לא חפצת** אבל **אזנים ברית לי** לשמוע, כלו' גלית את אזני לשמוע בקולך לעשות מצותיך, הוא שאומ' בתורה 'ויאמר אם שמוע תשמע לקול יי אלהיך וכו' והאזנת למצותי' (שמ' טו,כו), וכן אמ' ירמיהו 'כי לא דברתי את אבותיכם ולא צויתים⁸ על דברי עולה וזבח כי אם את הדבר הזה צויתי אותם לאמר שמעו בקולי' (יר' ז,כב-בג), וכן 'כי לא תחפוק⁹ זבח ואתנה עולה לא תרצה אבל¹⁰ זבחי אלים רוח נשברה' (להלן נא,יח-ט).
- 8 **אז אמרתי הנה באתי**. פי' אז במתן תורה אמרתי הנה באתי במסורת בריתך (על פי יח' כ,לז), 'נעשה ונשמע' (שמ' כד,ז). **במגלת ספר כתוב עלי**. פי' ודבר זה כבוב במגלת ספר תורת משה, כמו שאומ': ויכתב משה את דברי ספר הברית.
- 9 **ותורתך בתוך מעי**. בתוך לבי. ד"א אך מאכלי על פי תורתך, שאמרת לי לא תאכל כל בהמה טמאה וטבלים.
- 10 **בשרתי צדק בקהל רב**. זו שירת הים, ושירת הבאר, ושירת דבורה.¹¹
- 13 **כי אפפו עלי**. פי' סבבו, מן 'אפפוני חבל' (לעיל יח,ה ועוד), ופירושו במזמור 'למנצח לעבד יי' (שם פסו' א). **ולבי עזבני**. פי' לא עלה על לבי דברי נחמה וחוזק, והפך זה 'ויתחזק דויד ביי אלהיו' (ש"א לו,ו).
- 15 **יסוגו אחור**.¹² פי' ישובו אחור.

¹ תרגום אונקלוס ל'ויט' הוא 'וסטא'. ² נה"מ: 'נפלאותיך ומחשבותיך'. ³ כך בכתב היד. צריך היה להיות 'פִּינְשָׁאמִינְטִישׁ'. ⁴ נה"מ: 'ולחשבי'. ⁵ נה"מ: 'המחשבת ... חשב'. ⁶ נה"מ: '+ נאם יי'. ⁷ נה"מ: 'ערך'. ⁸ נה"מ: '+ ביום הוציא אותם מארץ מצרים'. ⁹ נה"מ: 'תחפץ'. ¹⁰ נה"מ: ללא 'אבל'. ¹¹ שמ' טו,א-ב; במ' כא,יז-כ; שו' ה. ¹² נה"מ: 'יסגו'.

16 **ישמו על עקב בשתם.** פי' יתמהו על אחרית בשתם, כלו' יבושו אחר כך או על בשתם אחר כך שלא נעשה חפצם, כלשון 'צאי לך בעקבי הצאן' (שה"ש א, ח). ד"א 'על עקב בשתם' על שכר בשתם, כלו' שיבושו על השכר שנתן להם הקב"ה על מעשיהם, כלשון 'עקב אשר שמע אברהם' (בר' כו, ה), 'והיה עקב תשמעון' (דב' ז, יב), שפי' שכר. **האח האח.** ענין שמחה בנקמה.

18 **יי יחשב לי.** פְּרִיִסְיָאֲרָאֵד אָמִי. לשון חשיבות ורוממות, מן 'ולחושבילי שמו' (מל' ג, טז), ובדב' רבו' 'אדם חשוב' (בבלי ע"ז כה ע"ב ועוד), 'דבר חשוב' (שם ברכות נ ע"ב ועוד). ד"א כמשמעו, יחשוב ויתקן לי מה שאני צריך, כדרך 'כי אנכי ידעתי את המחשבות אשר אנכי חושב² עליכם³ מחשבות שלום' (יר' כט, יא), כדרך 'השלך על יי יהבך' (להלן נה, כג).

[מא]

2 **אשרי משכיל אל דל.** פי' אשרי המשגיח אל הדל | ואל⁴ החולה לבקרו, כלשון רבו' 'הסתכל בשלשה דברים' (משנה אבות ג, א). **אל דל.** אל פְּלָאקוּ אוּ אַל אִינְיָרְמוּ. ענין חולי ועיפה, מן 'מדוע⁵ ככה דל בן המלך' (ש"ב יג, ד).

3 **בנפש צריו.**⁶ פי' בחפץ צריו, כלו' שיעשו בו כרצונם, וכן 'איבי בנפש יקיפו עלי' (לעיל ז, ט).

4 **על ערש דוי.** דולור. פי' כאב, מן 'ולבי דוי' (איכה א, כב), והוא שם, ע"מ 'נאחו בסבך' (בר' כב, יג), ש' דו"ה, והיו"ד תמורת ה"א למ"ד הפועל. פי' ישלם לו מדה במדה, כלו' זה המשכיל אל החולה או אל היעף לבקרו להיטיב לו יסעדנו יי על ערש דוי כשיחלה הוא. **כל משכבו הפכת בחליו.** פי' יהפך חליו לרפואה, כדרך 'הפכת מספדי למחול לי' (לעיל ל, יב), 'והפכתי אבלם לששון' (יר' לא, יג).

5 **אני אמרתי יי חנני.** פי' חנני אתה כי אין מבקר ורופא כמוך.

6 **אויבי יאמר רע לי.** במקום שיבקרוני.

5 **כי חטאתי לך.** מְאִיר קִי פִיקִי. פי' ואעפ"י שחטאתי לך, כלשון 'כי רכב ברזל לו' (יהו' ז, יח).

7 **ואם בא לראות.** פי' ואם בא אויבי לבקרני שוא ידבר לפני, כלו' ידבר ויִרְאֶה לפני דברים נכוחים ולבו יקבץ און לו, וכשיצא לחוץ ידבר מה שקבץ לבו מדברי און.

¹נה"מ: 'ולחשבי'. ²נה"מ: 'המחשבת ... חשב'. ³נה"מ: '+ נאם יי'. ⁴מלה זאת כתובה פעמיים, בסוף הדרך הקודם ובתחילת הדרך הזה. ⁵נה"מ: '+ אתה'. ⁶נה"מ: 'איביו'.

8 **יחשבו רעה לי**. מלת 'לי' נוספת כי יספיק לומר עלי יחשבו רעה, והכפל לביאור. **יתלחשו**. גוֹשְׁלֵי־אֶזַן או שְׂאפוֹרֵי־דָן. פי' מדברים בסוד בלחש להרע לי, וזה הלשון ידוע. ומה הם מתלחשים?

9 **דבר בליעל יצוק בו**. יצוק בכל אחד ואחד מהם שמתפללים בעדי, ואומרין 'ואשר שכב לא יוסיף לקום'. **דבר בליעל**. קוֹשֶׁה דֵי מְלִי־סָא. פי' דבר רשע, מלה אחת במכתב ושתיים בקריאה, כלו' בלי יעל בלי הועיל, וכן 'אנשים בני בליעל' (דב' יג, יד ועוד). **יצוק בו**. אֶפְיָקָאדו. פי' דבוק חזק קשור, כלו' קבוע בו, כלשון 'לבו יצוק כמו אבן' (איוב מא, טז), שפי' חזק וקבוע, והוא פֶּעוּל, ש' יצ"ק, או יהיה פו' עתיד מנחי העי"ן, שש' צו"ק, והיו"ד בו יו"ד אית"ן, כלו' 'ידבק בו'¹ (להלן קא, ג) ויהיה בלעז שפיקד.

10-11 **אכל² לחמי**. מִישְׁטוֹרְנָטְמִי. פי' הולך רכיל בלשון הרע, כלשון 'ואכלו קרציהון' (דנ' ג, ח), ותר' 'לא תלך רכיל' (וי' יט, טז) לא תיכול קורצין,³ וכן בלשונות אחרים על המדבר לשון הרע על חבריו אוכל חתיכות. **הגדיל עלי עקב**. פי' שמהלך כנגדי בגאווה בגסות | הרוח א23 עקב אצל גודל, כדרך שמהלכין גסי הרוח. ד"א כאילו אני תחת רגליו שמפולני ושם עלי עקבו, כמו שאו' 'אתה יי חנני והקימני'.

12 **כי לא יריע אויבי עלי**. פי' לא ישמח ויריס קולו עלי.

13 **ואני בתמי תמכת בי**. פי' ואז אראה כי בתמי תמכת בי ותציבני לפניך ואז כשאקום אברכך, ואומר ברוך יי אלהי ישראל.

[מב]

1 **למנצח משכיל לבני קרח**. שְׁלֹמוֹ דֵי אִינְטִינְדִימִינְטוֹ. פי' מזמור להבנה, כלו' שיבין ממנו הקורא דברים נכוחים, והוא שם, ע"מ 'יתן אכל למכביר' (איוב לו, לא), או שיהיה מפעיל, כלו' שמלמד ומשכיל לעם דברים נכוחים.

2 **כאיל תעריג**.⁵ קי מואילייד. פי' תזעק ותהמה, לשון עריגה לאיל כמו געייה לשור, ולשון שאגה ונהימה ונעירה לאריה, ולשון נעירה מיוחדת לחמור 'חמור נוער' (בבלי ברכות ג ע"א), ואמ' 'תערוג' בלשון נקבה, רו' לומר 'כאילת, פי' אפשר שהאילת היא עורגת יותר לצמא מהזכר מפני בניה, כמו שאו' 'כי גם אילת בשדה (ילדה)⁶ (יר' יד, ה), או שאמ' על הנקבה כדרך שאמ' על הנקבות 'גמלים מיניקות' (בר' לב, טז), וכן 'שתיים דביס' (מ"ב ב, כד), או שרו' לומר 'כנפש איל. **על אפיקי מים**. מקום שהמים נגרים בו בחוזק, מן 'עצמיו אפיקי נחושה' (איוב מ, ח), ענין חוזק, ש' אפ"ק.

¹נה"מ: ב'. ²נה"מ: 'אוכל'. ³תרגום אונקלוס ללא תלך רכיל' הוא 'לא תיכול קרצין'. ⁴נה"מ: 'אויב'. ⁵נה"מ: 'תערג'. ⁶השטמה בהתאם לפירוש.

3 **ואראה פני אלים.** בעלות לרגל, כמו שאו' 'ש'לש פעמים בשנה יראה כל זכורך' (ש'מ' כג, יז ועוד).

4 **היתה לי דמעתי לחם.** מכאן שהצרה משבעת את האדם ואינו מבקש לאכול, כמו שאמר בחנה 'ותבכה ולא תאכל' (ש"א א, ז).

5 **ואטפכה עלי נפשי.** כדרך 'בהשתפך נפשם אל חיק אמותם'¹ (איכה ב, יב). **כי אעבור² בסך.** אין קונפּיניא. פ' במנין הקהל ובכללם וקיבוצם, מדברי רבו' 'סך הכל' (בבלי ע"ז יא ע"ב), ש' סכ"ך, ע"מ 'בצר' (לעיל ד, ב). **אדרם.** אַפְּשִׁיאָבָה קוֹן אֶלְיוּשׁ. ענין הילוך בנחת, מדב' רבו' 'האשה מדדה את בנה' (משנה שבת יח, ב ועוד), והוא לשון התפעל, עקרו אתדדס, רו' לומ' אדדה עמהם, לשון צחות, וכן 'ישושום³ מדבר' (יש' לה, א), 'דברו לשלום'⁴ (בר' לז, ד), שש' ישושו בס, דבר עמו, וכן זולתם, ש' דד"ה. פ' הייתי מהלך עם קבוץ אנשים ברגלים בשמחה בנחת בדרך בתענוג, כדרך הקטן המתדדה דרך משל. |

ב23

7-6 **מה תשתוחחי.** קִיטְאֶפְרִימִישׁ. ענין הכנעה ושפלות, והוא לשון התפעל, ש' שח"ח. **הוחילי לאלהים.** פ' המתני וצפי לגאולה. **כי עוד אודנו.** כשיגאל את ישראל ויושיעם. **ישועות פניו.** פ' בישועת פניו וכבודו, כלו' כשיראה כבוד שכינתם בישראל, כלשון 'אם אין פניך הולכים'⁵ (ש'מ' לג, טו), שפ' אם אין כבודך ממש, וכן לשון 'ופניך הולכים'⁶ בקרב' (ש"ב יז, יא), שפ' ואתה בעצמך הולך במלחמה, והשני והשלישי 'ישועות פניו אלהי', ש' ישועות פני אלהי, או שרו' לומ' על הישועות שעושה בעבורי אלהי, או שעושה לפני אלהי, או שנושא פני, כענין 'וישא יי את פני איוב' (איוב מב, ט), כי הקב"ה נושא פני יריאיו ומושיעם, והפך זה 'שאת פני רשע לא טוב' (מש' יח, ה). שתי מחלקות המזמור ענינם על מה שעבר ועל ההווה והמחלוקת השלישית תפלה על לעתיד לבוא. **אזכרך מארץ ירדן וחרמונים.** פ' מאשר עשית לנו מעשה נפלאה בירדן והרי חרמון אחרי כל הכעסים שהכעסונך בשטים הובשת לנו את הירדן. **מהר מצער.** וגם מהר מצער, והוא הר סיני, שהוא צעיר משאר ההרים, שהכעסונך בו במעשה העגל, סלחת לנו והלכת עמנו, כל זה אני זוכר בגלותי, ואני מובטח בחסדך שכמו שסלחת אז כך תסלח עתה ותגאלני.

8 **תהום אל תהום קורא.** פ' צרה קוראה לחברתה, כלו' שבאה עלי צרה אחר צרה, כדרך 'שבר על שבר נקרא' (יר' ד, כ), 'הוה על הוה תבוא' (יח' ז, כו). **לקול צנוריד.** טוש קנאליש. **כל משבריד וגליך.** אונדש. שני שמות בענין אחד. הגלים נקראין משברים לפי שעולין, והן משתברין אחר כך, וכן 'למורג חרוץ חדש' (יש' מא, טו), כי המורג נק' חרוץ לפי שכורת וחרוץ התבואה, נקרא על שם מלאכתו, וכן זולתם. פ' הפורענות הבא עלי כמים המקלחין מהצנורות עד כי כל משבריד וגליך עלי עברו, והצנורות הן הם הגלים. דמה הצרה הגדולה לטביעה ושיקוע במים, כדרך 'כי באו מים עד נפש' (להלן סט, ב), וכן 'ונחלי בליעל יבעתוני' (לעיל יח, ה), 'אל תשטפני שבלת מים ואל תבלעני מצולה' (להלן סט, טז), וכיוצא בזה, לפי

¹נה"מ: 'אמתם'. ²נה"מ: 'אעבר'. ³נה"מ: 'יששום'. ⁴נה"מ: 'לשלם'. ⁵נה"מ: 'הלכים'. ⁶נה"מ: 'הלכים'.

24א שאין בעולם צרה גדולה | מצרת המים, כי צרת המים אין אדם יכול להמלט ולברוח ממנה, כמו שבורח מדליקת אש, או שמכבהו, או כמו שבורח מן המלחמה להמלט, או משאר הסכנות, ועל כן דמה הגלות למים לפי שאין יכולין להמלט ממנו, ואמ' תהום כלו' צרה גדולה כמימי תהום, כמו שדמה גם כן הבוגד לנחל, שאו' אחי בגוד כמו נחל' (איוב ו, טו), לפי שבאה רעת הבוגד פתאום כנחל שוטף וממית פתאום ואין אדם יכול להמלט.

10-9 **יומם יעזה יי חסדו.** הוא יום הגאולה שהוא כאור היום שיצוה אז חסדו לישראל, כענין 'וכאור בקר יורח שמש' (ש"ב כג, ד), 'ליהודים היתה אורה ושמחה' (אס' ח, טז), וכיוצא בזה. הטובה והשמחה והישועה נקראת אורה, והצרה והגלות נק' חשך, נק' לילה, כמו שאומ' 'ובלילה שירה! עמי'. **ובלילה שירה² עמי.** פי' ואעפ"י שאני בצרה בחשך הגלות יהיה שירה עמי, שיר תפלה, כמו שאומ' 'תפלה לאל חיי', ומה היא התפלה? **אומרה לאל סלעי למה שכחתני.** כלו' זכרני ופקדני וגאלני.

12-11 **ברצח בעצמותי.** פי' כי רצח הוא בעצמותי, מה שמחרפין אותי ואומרים לי כל היום: איה אלהיך?, כלו' כאילו הורגים אותי, ואעפ"י כן אני מתנחם בנשפי, וכאילו אומ' לה 'מה תשתוחחי' וכו'. **הוחילי לאלים.** כלו' המתיני כי עוד אודנו כשיגאל את ישראל כמו שהבטיחם.

[מג]

2 **מועזי.**³ שם. מ'ו אפ'רסמ'ינטו. ש' עז'ו. **למה זנחתני.** ענין עזיבת הדבר והתרחק ממנו, כלו' למה עזבתני ורחקת ממני, וכן 'אל תזנח לנצח' (להלן מד, כד), שפי' אל תרחק. **למה קודר⁴.** ד'ינ'ר'י'ו. ענין חשכה, ומה נקרא לכלי שמבשלין בו קדירה, לפי שהיא שחורה מהתמדת האש תחתיה.

3 **שלח אורך.** פי' גאולתך וישועתך, שהיא אור כמו שאמרנו למעלה. **ואמתך.** בריתך האמתית.

[מיד]

1 **למנצח לבני קרח משכיל.**

3 **אתה ירך גוים הורשת.** ש' גוים הורשה, או בידך גוים הורשת, וכן 'נפשי אויתיד' (יש' כו, ט), שש' בנפשי. **ותטעם.** כלו' קבעתם, כלשון 'נטעתם גם שורשו'⁵ (יר' יב, ב). **תרע לאמיים.** | **אימאלישישט.** פו' יוצא מהכבד החמישי, ש' רו"ע, ע"מ 'ותסר צעיפה' (בר' לח, יט), ש' הרעות. **לאמיים.** אפ'לייב'יש. והלמ"ד בו משרתת, ש' אמ"ם, כמו 'שבחוהו כל האומים'⁶

¹ הקרי הוא: 'שירו'. ² הקרי הוא: 'שירו'. ³ נה"מ: 'מעוזי'. ⁴ נה"מ: 'קדר'. ⁵ נה"מ: 'שרשו'. ⁶ נה"מ: 'האמים'.

- (להלן קיז,א), אבל ש' ושני לאמים' (בר' כה,כג) לא"ם. **ותשלחם**. כמו ותגרשם, כלשון 'וישלחם מעל יצחק בנו' (שם כה,ו), כלו' גרשם מפני ישראל.
- 6 **בך ערינו ננגח**. אִינְפוּשָׁאֲרִימוּשׁ. ענין הדיפה ודחיפה, מ' 'מנגח ימה וצפונה' (דנ' ת,ד). **נבוס קמינו**. פֹּלְאֲרִימוּשׁ. מן 'בוססו מקדשך' (יש' סג,יח).
- 9 **באלים הללנו כל היום**. התעסקנו והתמדנו בהלולו.
- 10 **אף זנחת**. פי' רחקת, מן 'אל תזנח לנצח' (להלן פסו' כד).
- 11 **שסו למנו**. שיי' לנו, וכן 'היה זרועם'¹ (יש' לג,ב), ששי' זרוענו, או כמשמעו שדבר הנביא על שאינו מצוי, כדרך 'גרי ביתי ואמהותי'² וכו' נכרי הייתי בעיניהם' (איוב יט,טו).
- 12 **זריתנו**. מהכבד הדגוש.
- 14 **לעג וקלס**. דִּישָׁאוֹנֹר. לשון הלעג והבוז, מן 'תקלסו בך' (יח' כב,ה), ובירור אמתת הלשון הזה ענין רוממות הוא, כמו 'לקלס אתנן' (שם טז,לא), וכמו שאומ' בקדיש 'תעלה ויתקלס' (סדר רב עמרם גאון [הרפנס] קריאת שמע וברכותיה), שהוא לשון רוממות בלי ספק, וכן תר' 'וכובע נחשת' (ש"א יז,ה) וקולסא דנחשא,³ כי כשלועג אדם על אחר ומבזהו הרי הוא מתרומם ומתגדל עליו בגאות, וכן ענין 'הוא במלכים יתקלס' (חב' א,י), שתר' והוא במלכין יתלעב,⁴ שפי' יבזה וילעג, מן 'ויהיו מלעיבים'⁵ במלאכי האלים' (דה"ב לו,טז), כלו' שמתקלס ומתגדל ומתרומם עליהם ולועג בם ומבזה אותם, וכן ענין 'ומדוע תתנשא על קהל יי' (במ' טז,ג), כי המתנשא על אחר מפני שמבזהו.
- 15 **מנוד ראש**. אִישְׁמוֹיִדוֹרָה. מן לשון 'ישום'⁶ ויניד בראשו' (יר' יח,טז), והוא שם מנחי בעי"ן, ש' נו"ד, ע"מ 'מלון', 'מקום'.
- 17 **מקול מחרף**. פי' מגלה החרפה. **ומגדף**. קוֹתְמִינְט. פי' גלוי המום.
- 19 **לא נסוג**. ממך. נוש טוֹרְנָאד. פי' לא סר ולא חזר מאחריך, מן 'יסוגו' אחור' (לעיל לה,ד ועוד), והוא נפעל, ש' סו"ג, ע"מ 'ולבם לא נכוין' (להלן עח,לז), או יהיה מבנין פֶּעוּל, וש' נס"ג, מן 'לא תסיג גבול רעד' (דב' יט,יד), ע"מ 'ולא יכול'⁸ יוסף' (בר' מה,א).
- 18 **כל זאת באתנו**. נוש בִּינִיָּה. דרך צחות לשון, שיי' באה לנו, וכן 'תבואתך טובה' (איוב כב,כא).

¹נה"מ: 'זרעם'. ²נה"מ: 'ואמהתי'. ³תרגום יונתן לנביאים ל'וכובע נחשת' הוא 'וקולס דנחש'.

⁴תרגום יונתן לנביאים ל'הוא במלכים יתקלס' הוא 'הוא על מלכיא מתלעב'. ⁵נה"מ: 'מלעבים'.

⁶נה"מ: 'ישם'. ⁷נה"מ: 'יסגו'. ⁸נה"מ: 'יכל'.

- 19 **ותט אשורנו**¹ שׁי ולא נטתה, וכן 'ובחמתך תיסרני' (לעיל לח,ב), וזולתם.
- 20 **במקום תנים**. טְרָאגוֹנִישׁ. מין ממיני נחשים גדולים שביבשה, והנזכר | מהם במים הם דגים גדולים כמין נחשים. פׁי השפלתנו והכנעתנו במקום נחשים שנושכין אותנו. דמה האויבים לנחשים, כדרך 'כי הנני משלח בכם נחשים צפעונים² ונשכו אתכם' (יר' ח,יז). **ותכס עלינו בעלמות**. פׁי בחשך הגלות.
- 21 **אם שכחתנו**³ שם אלהינו. לשון שבועה, כמו 'אם אשמח בפיד משנאי' (איוב לא,כט), וזולתם רבים, כלו' ובכל זאת לא שכחנו שם אלהינו. **ונפרש כפינו**. שׁי ולא פרשנו, וכן 'ותט אשורנו'⁴ (לעיל פסו' יט).
- 24 **עורה למה תישן יי**. לשון עובר, רו' לומ' למה תתרשל בנו שאינך משגיח לצרותינו כישן שאינו משגיח ומרגיש לשום דבר בעודנו ישן? **הקיעה**. פו' עומד מהכבד החמישי. **אל תזנת**. פׁי אל תרחק.
- 26 **כי שחה לעפר**. קִשְׁאֶפְרִימִיד. שׁי שו"ח. **דבקה לארץ בטננו**. פׁי הפילונו ואבינו והטילונו לארץ עד שדבקה לארץ בטננו.
- 27 **קומה עזרתה לנו**. שׁי קומה ועזרנו, או היה עזרתה לנו, וכיוצא בזה, ונכפל בו הנקבות.

[מה]

- 1 **למנצח על שושנים**⁵ פׁי שיר נחמד כשושנים, או שהוא תאר וכנוי לקול השיר, ובער' לקב ללא לחאן. **משכיל**. שמשכילים מענינו דברים נכוחים ונכונים כמו שאמרנו. **שיר ידידות**⁶. פׁי שיר אהבים, כלו' דברים נאהבים, וכל ענין המזמור סיפור שבחו של דויד וכבודו והדרתו, ומה שמסר הקב"ה בידו אויביו ובנות מלכים יקרות ונכבדות.
- 2 **רחש לבי**. אֶשְׁקָאד או אֶנְשְׁקָאד. פׁי הוציא והניע דבר טוב, מדב' רבו' בתנועת השפתים 'מרחשן שפותיה' (בבלי סנה' צ ע"ב ועוד), כמו שאו' 'עד שיוציא בשפתיו' (ירוש' תרומות ג,ד [מב,ב]), כלו' מוציאות השפתים מה שהלב מוליד ומבין, ותר' 'ישרצו המים' (בר' א,כ) ירחשון מיא,⁷ שפׁי יולידו. **אומר**⁸ **אני מעשי למלך**. אמ' המשורר שמעשה זה ראוי למלך, והוא דויד. **לשוני עט סופר מהיר**. פׁי ולשוני בו כעט סופר בקי. **מהיר**. דוֹאִיגו. פׁי אומן בקי במלאכתו, וכן 'איש מהיר במלאכתו' (מש' כב,כט), ובער' קורין לבקי מאהר.

¹נה"מ: 'אשרינו'. ²נה"מ: 'צפענים' + 'אשר אין להם לחש'. ³נה"מ: 'שכחנו'. ⁴נה"מ: 'אשרינו'.
⁵נה"מ: 'ששנים'. ⁶נה"מ: 'ידידות'. ⁷תרגום אונקלוס ל'ישרצו המים' הוא 'ירחשון מיא'. ⁸נה"מ: 'אמר'.

3 **יפיפית**. אַפֹּרְמוֹשִׁיגְוֹאִישְׁטִיטִי. פו' עומ', ש' יפ"ה, ונכפלה בו | היו"ד והפ"א, וכן יפה 225
 פיה' (יר' מו,כ), 'פקח קוח' (יש' סא,א), ואולי שהמלה מורכבת מן 'פ'ה', 'פִּיִּית'. הוֹעֵק חן
 בַּסְּפִתוֹתֶיךָ. פֹּד בְּזָאֲדוֹ. פו' שלא נזכ' פו' מהכבד החמישי, ש' יצ"ק, פירוש שהיה דויד
 מנגן ומשורר דברי חן ונעימה שנושא חן בעיני כל רואיו, כמו שאו' 'ראיתי בן לִישִׁי² יודע³
 נגן' וכו' (ש"א טז,יח).

4 חגור חרבך על ירך גבור. שוֹבֵר אֲנָקָה בְּרָגָאן. לשון קריאה, כי אין ירך סמוך לגבור, שאם
 היה סמוך היה אומ' יִרְךָ, כמו 'על⁴ ירך אברהם' (בר' כד,ט), 'כף ירך יעקב' (שם לב,כו),
 וכאילו אמ' חגור חרבך על ירך אתה הגבור, וכן 'טלטלה גבר' (יש' כב,ז).

5 והדרך. ש' ובהדרך, או כמשמעו שתצלח ותרכב, כלו' ראוי הוא לך. צלח. שאל. ענין קפיצה,
 מן 'צלחה עליך' (ש"א יו). על דבר אמת. פֹּר קוֹשָׁה. פי' בעבור, כמו 'על דבר אשר לא
 קדמו אתכם' (דב' כג,ה) וכיוצא בו, כלו' שאתה זוכה לצלוח ולרכוב ולנצח אויבך בעבור
 ענותנות האמת והצדק שבך, כמו שאמ' 'ויהי דויד עושה⁵ משפט וצדקה לכל עמו' (ש"ב
 ח,טו), ואותה הצדקה בעונה ושפלות רוח, כענין 'עני ורוכב⁶ על חמור' (זכ' ט,ט) שפי'
 עניו ושפל רוח. וענוה צדק. אומלִידָאד דִּי יוֹשְׁטִיִּסְיָא. מש' וענות צדק כי הוא סמוך, וכן
 'ואספו אספה אסיר' (יש' כד,כב) וזולתו, או ש' וענוה וצדק. ותורך. אַמוֹשְׁטָרְאִיִּטְאָד.
 ענין הוראה, מהכבד החמישי, ש' יר"ה, ע"מ 'אודך יי' (ש"ב כב,ג ועוד). נוראות. שם
 מהנפעל, כמו 'את הגדולות ואת הנוראות'⁷ (דב' יכ,א). פי' כשתלחם באויבך תורך ימינך
 נפלאות ונוראות שיעשה לך הקב"ה, כלו' תסבב לך ימינך שתראה נוראות מכח הקב"ה
 שהוא עוזרך, כמו שאו' 'ויהי בשמעך⁸ את קול צעדה וכו', כי אז יצא יי לפניך' (ש"ב
 ה,כד).

6 חציך שנונים וכו'. ש' הפסו' חציך שנונים בלב אויבי המלך ועמים תחתיך יפלו. פי' שהיה
 דבר דויד בלב שאול כחצים, כדרך 'מפיץ וחרב וחרן שנון איש עונה'⁹ (מש' כה,יח), וכן
 'ברצח בעצמות' (לעיל מב,יא), שפי' רצח הוא בעצמותי מה שחרפוני צוררי.

7-8 **כסאך אלים עולם ועד שבט מישור**¹⁰ שבט מלכותך. פי' מוסר, מן 'ופקדתי בשבט פשעם'
 (להלן פט,לג), 'והכה ארץ בשבט פי' (יש' יא,ד) וזולתו, וזה השבט הוא קריעת מלכות
 שאול, כענין | 'על הר ציון ששמש' וכו' (איכה ה,יח), 'אתה יי לעולם תשב כסאך לדור ודור'¹¹
 א26 (שם פסו' יט), כלו' הפלת כסא שאול וכסאך אלהים עולם ועד, וקריעת מלכות שאול וכסאו
 על שלא קיים מאמריך. אהבת צדק. הענין שב אל דויד, פי' ואתה בעבור שאהבת צדק
 ותשנא רשע על כן משחך אלים אלהיך שמן ששון מחביריך. שמן ששון. שמן שהוא לך
 לששון, והוא שמן המשחה שמושחין בו המלכים. מחביריך.¹² מאש דִּי טוֹשׁ קוֹפְנִיִּירוֹשׁ.
 פי' יותר מחביריך, והוא רמו לשאול, כמו שאמ' 'ונתנה לרעך הטוב ממך' (ש"א טו,כח),

¹הסופר התחיל לכתוב 'לש', חוזר בו ותיקן ל'לישי'. ²נה"מ: + 'בית הלחמי'. ³נה"מ: 'ידעי'.
⁴נה"מ: 'תחת'. ⁵נה"מ: 'דוד עשה'. ⁶נה"מ: 'ורכב'. ⁷נה"מ: 'הגדלת ... הנוראות'. ⁸הקרי
 הוא: 'בשמעך'. ⁹נה"מ: 'ענה'. ¹⁰נה"מ: 'מישר'. ¹¹נה"מ: 'לדר ודר'. ¹²נה"מ: 'מתביריך'.

ואעפ"י שהוא כתוב ביו"ד הקיבוץ כדרך 'כי כוכבי השמים וכסיליהם' (יש' ג, י), שאין שם כי אם כסיל אחד, וכן 'להיות פקידים'¹ (יר' כט, כו), או שרו' לומ' יותר מן שאלו ומן יהונתן שהיה זוכה במלכות אביו אחריו. ד"א 'מתביריך'² מאחיך הגדולים ממך, שאמר בכלם 'לא בחר יי באלה' (ש"א טז, י), ובו אמ' 'קום משחחו' (שם פסו' יב), 'וימשחהו'³ בקרב אחיו' (שם פסו' ג), וזהו הנכון. ורבי שלמה ז"ל פירש 'כסאך אלים עולם ועד' כנגד דויד שאמ' 'כסאך יהיה נכון לעולם'⁴ (ש"ב ז, טז). **אלהים**. כענין 'אלהים לא תקלל' (שמ' כב, כז), וכן 'ראה נתתיך אלהים' (שם ז, א), כלו' כסא שר ושופט לעולם, וכל זה בעבור ששבט מישור שבט מלכותך וראוי אתה למלוך, כמו שאמ' למעלה 'אהבת צדק' וכו', 'על כן משחך אלים אלהיך' וכו' וזהו הנכון.

9 **מר ואהלות קציעות כל בגדותיך**⁵ על דרך השיר לשון חיבה, כדרך 'זירח את ריח בגדיו ויברכהו' (בר' כז, כז), כלו' רצוי ומקובל וחביב אתה אצל הקב"ה וערב כהרחת הבשמים החשובים, ותר' 'ריח נוח' (שמ' כט, יח) לאתקבלא ברעוא,⁶ והפך זה 'אשר הבאשתם את ריחנו' (שם ה, כא), שפי' אשר המאסתם אותנו שהאדם מתרחק משונאו כמו שמתרחק מהדבר הנבאש. **מר ואהלות קציעות**. מיני בשמים חשובים. המור ידוע. **אהלות**⁷ הוא הנק' בער' צנדל. **קציעות**. בער' ענבר, או שהוא הקושט הנק' בער' קסט, מן תר' 'וקדה' (שם ל, כד) וקציעיתא,⁸ והקדה הוא הקשט, כמו שאו' בפיטוס הקטורת קשט שנים עשר. **כל בגדותיך**⁹ בלשון נקבה, הנפרד ממנו בגדה, וכן 'אמריך', 'אמרותיך', שהנפרד מ'אמריך' | אַמְרָה, ומן 'אמרותיך' אמרה. **מן היכלי שן**. פי' היכלים חשובים שיש בהם צפויים ומשכיות בעצם הפיל, כלו' בתים חשובים, כמו שאו' 'ואבדו בתי השן' (עמ' ג, טו), שרו' לומ' בתים חשובים. **מני שמוחך**. מאשר שמחוך, וכן 'מן יקומון' (דב' לג, יא), שרו' לומר מאשר יקומון, כלו' לשמחך בהם.

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10 **בנות מלכים ביקרותיך**. פי' בנשים הנכבדות שלך יהיו בהן בנוח מלכים, כדרך 'והיו מלכים אומניך ושרותיהם מיניקותיך'¹⁰ (יש' מט, כג), ומש' בְּיָקוּרְתֶיךָ, והונחה בו היו"ד והוטלה תנועתה בבי"ת השרות, וכן 'הן יעצור במים ויבשו'¹¹ (איוב יב, טו), 'לי שמעו ויחלו'¹² (שם כט, כא), שהראוי בהם ויבשו, ויחלו, והגדש בו כדגש 'מקדש' (שמ' טו, יז), 'עשבות הרים' (מש' כז, כה), לתפארת הקריאה. **נעבה סגל**. פי' מלכה נכבדת, מן 'והשגל יושבת אצלו' (נחמ' ב, ו), ונק' כן על שם המשגל שהיא לקוחה לכך. **בכתם אופיר**. בזהב אופיר, כמו 'ולכתם אמרתי מבטח' (איוב לא, כד), כלו' בבגדי זהב לתפארת.

12-11 **שמעני בת וראי**. עזהרה כנגד ישראל, כלשון 'בת עמי' (יש' כב, ד ועוד), 'בת בבל' (שם מז, א ועוד), וזולתם. שמעני בת וראי הדרך הטוב והטי אונך לתורה. **ושכחי עמך**. האומות שגדלת בתוכם. **ובית אביך**. ע"ז שעבדו אבותינו בעבר הנהר, כמו שאמר להם יהושע סמוך לפטירתו דרך אזהרה 'בעבר הנהר ישבו אבותיכם מעולם' (יהו' כד, ב), כלו' לא תעשו

¹נה"מ: 'פקידים'. ²נה"מ: 'מתביריך'. ³נה"מ: 'וימשח אתו'. ⁴נה"מ: 'עד עולם'. ⁵נה"מ: 'בגדתיך'. ⁶תרגום אונקלוס ל'ריח [ניחוח] אשא' הוא 'לאתקבלא ברעוא'. ⁷נה"מ: 'ואהלות'. ⁸תרגום יונתן לנביאים ל'וקדה' הוא 'קציעיתא'; תרגום פסדוריונותן לתורה ל'וקדה' הוא 'קציעיתא'. ⁹נה"מ: 'בגדתיך'. ¹⁰נה"מ: 'אמניך ... מיניקותיך'. ¹¹נה"מ: 'יעצור ... ויבשו'. ¹²נה"מ: 'ויחלו'.

כמעשיהם. ויתאו המלך יפוך. אם תעשי כך, כלו' ייטב בעיני הקב"ה נוי מעשיך. ויתאו. מהכבד הדגוש, ע"מ 'ותכל להשקותו'¹ (בר' כד, יט) וזולתו.

13 **ובת צור² במנחה פניך יחלו.** דִּינְנֵט טִי רוֹגְאָרְאן. פִּי וּבשכר זאת, ובת צור יביאו לך אשכרים ודורון ומנחה, ואותה המנחה יביאנה לפניך בפיוס ותחנונים כעבד לרבו, וכן כל לשון חלוי פנים שבמקרא לשון פיוס ותחנה הוא, כדרך 'ויחל משה' (שמ' לב, יא), 'חלו נא פני אל' (מל' א, ט), ואין חלוי בלא פנים, כמו שאו' 'חירם מלך צור'³ נשא את המלך⁴ שלמה וכו' (מ"א ט, יא), ועוד שאמ' לו 'ועתה החטים והשעורים והישמן והיין אשר אמר אדוני'⁵ (דה"ב ב, ד). עשירי עב. ואעפ"י שהם עשירים ונכבדים כמו שמפורש ביחזקאל.

14 **כל כבודה בת מלך פנימה.** בפנים בחדרי ביתך.

15 **לרקמות.** קוץ לִישְׁטְדוֹרֶשׁ. והוא שם, ש"י ברקמות, כלו' בבגדי | רקמה, בגדים חשובים מרוקמים. בתולות אחריה רעותיה. לכבדה ולשמשה כדרך אנשי המלכות. מובאות לך. לכבודך.

16 **תובלנה.** שִׁירָאן אֲדוֹנָאשׁ. מן 'ובילו שי' (להלן עו, יב), והוא פו' שלא נז' פועלו מהכבד החמישי, ש' יב"ל, והוא ענין הסעה ממקום למקום, בין להולכה בין להבאה, כל ענין לפי מקומו. **תבואינה.**⁶ מש' תבואנה, כמו 'ותבאנה אל רעואל' (שמ' ב, יח), וכן 'קראו'⁷ למקוננות ותבואינה' (יר' ט, טז), שמש' ותבואנה, כמו שאו' אחריו 'ואל החכמות שלחו ותבואנה' (שם), להורות עליו שכן משפטו.

17 **תחת אבותיך⁸ יהיו בניך.** פֹּר טוֹשׁ פְּרִינְטִישׁ. פִּי בעבור זכות אבותיך, שהם אברהם יצחק ויעקב, יהיו בניך שרים בכל הארץ. תשייתמו לשרים בכל הארץ. מלך אחר מלך. תשייתמו. תמליכם אתה כמו שהמליך דויד את שלמה בנו בימיו. כל זה אמר עד כאן מה שהיה לדויד מכבוד ותפארת מלכות, כלו' שכן עתיד הקב"ה לעשות לישראל לימות המלך המשיח שיביאו האומות בנות מלכים יקרות מנחה למלכי ישראל, ושאר הטובה שהבטיח להם, כמו שאמ' 'והיו מלכים אומניך'⁹ וכו' (יש' מט, כג), ושאר כל הנחמות המפורשות בדברי הנביאים.

18 **אזכירה שמך בכל דור ודור¹⁰.** פִּי ועל כל זה אומ' כלפי הקב"ה אזכירה שמך על כל מה שעשית בכל דור ודור, ואתה עתיד גם כן לעשות, ועל כן עמים יהודוך, שאר האומות יכירו האמת ויודוך לעולם ועד כמו שמודים על משה.

¹נה"מ: 'להשקותו'. ²נה"מ: 'צר'. ³נה"מ: 'צר'. ⁴נה"מ: ללא 'המלך'. ⁵נה"מ: 'והשערים השמן ... אדני'. ⁶נה"מ: 'תבואינה'. ⁷נה"מ: 'וקראו'. ⁸נה"מ: 'אבותיך'. ⁹נה"מ: 'אמניך'. ¹⁰נה"מ: 'דר ודר'.

[מז]

1 **למניצח לבני קרח על עלמות שיר.** סִילָאֲמִיִּנְטוּשׁ דִּי קֶאֱנָקוּ אִוּ קֶנְקוּ דִּי סִילָאֲמִיִּנְטוּשׁ. שיר בכלי ניגון שקולו ערב ונמוך ונעלם שאינו נשמע למרחוק, ובער' צות כפי. ד"א שיר שענינו נעלמים ונסתרים, כי ענין המזמור הזה מדבר על ענין זמן הגאולה שזמנה נסתר ונעלם ממנו.

3-2 **אלהים לנו מחסה ועוז! וכו', ועל כן לא נירא בהמיר ארץ. בהמיר ארץ. אין קמ'אר. פי' בהמיר ובהתחלף עניני הארץ, כדרך 'וכל הארץ באו מצרימה' (בר' מא,ג). בהמיר. פו' עומד, כמו שאו' 'ובמוט הרים', או | יהיה פו' יוצא כמשמעו, כלומ' בהמיר הקב"ה עניני הארץ ואז ימוטו הרים בלב ימים, והוא מהכבד החמישי, ש' מ"ר.**

4 **יחמרו מימינו. אָמוֹנְטוּנְנְשִׁי. מ' 'חמר מים רבים' (תב' ג,טו). ד"א אִיִּנְטוּרְבִיאָנְשִׁי. פי' יעכרו ויעשו כעין חמר, מן 'ויין חמר' (להלן עה,ט), כי כן דרך הנחלים והנהרות להעכר ברבות המים בהם שמתעכרין במה שסביבותם מטיט ועפר, והוא רמז לצרות המלכים ונצוחם במלחמה, כמו שאמרנו, שדמו הצרה הגדולה למים הרבים ולנחלים שוטפים שאין אדם יכול להמלט כמו שבורח ונמלט מהאש ומהמלחמה ושאר הסכנות, וכן כנו המלכים בהרים לפי תקפם וגבהם, כמו שנא' 'שמעו הרים את ריב יי' וכו' (מ' ו,ב).**

ופי' המזמור 'אלהים לנו מחסה ועוז'² וכו' (לעיל פסו' ב) מאחר שאלהים לנו מחסה ועוז, והוא נמצא לעזרנו בעת צרותינו, 'לא נירא בהמיר ארץ' וכו' (שם פסו' ג), כלומ' לזמן הגאולה, כשימירו ויתחלפו עניני הארץ, ויתבלבלו הצרות וינצחו המלכים, לא נירא כי אלים לנו מחסה ועוז ועזרה באותן הצרות, כמו שאו' 'ועת צרה היא ליעקב וממנה יושע' (יר' לז,ז), וכן אומ' לאחרי' המו גוים מטו ממלכות' וכו' (להלן פסו' ז), 'יי צבאות עמנו' וכו' (שם פסו' ח), כלו' כשיהמו גוים בצרות וימוטו הממלכות שינצחו במלחמה, אז יי צבאות עמנו, ואז 'נהר פלגיו ישמחו עיר אלים'³ (שם פסו' ה), שפי' שאותן הצרות והמלחמות יגרמו ויסבבו שמתוכן ישמחו אנשי עיר אלים, שהיא ירושלם וארץ כנען, ואז יאמרו כל אנשי העולם 'לכו חזו מפעלות אלים אשר שם שמות בארץ והשבית'⁴ מלחמות עד קצה הארץ' וכו' (שם פסו' ט-י), ועתה הקב"ה אומ' 'הרפו ודעו כי אנכי אלים' (שם פסו' יא), כלומ' המתינו ודעו כי אנכי אלים נאמן בבריתי, ואז לזמן גאולתכם 'ארום בגוים ארום בארץ' (שם), אראה רוממותי לעיני הגוים, מה שהעלמתי עד אותו זמן, כמו שאו' 'לעיני הגוים גלה צדקתו' (להלן צח,ב), וכיוצא בזה.

10 **קשת ישבר וקציץ חנית וכו'. כענין 'קשת וחרב ומלחמה אשבור מן הארץ' (הו' ב,כ), ובסוף המזמור 'יי צבאות עמנו' וכו', כענין שתחלתו 'אלים לנו מחסה ועוז'⁵ (לעיל פסו' ב).**

¹נה"מ: 'ועז'. ²נה"מ: 'ועז'. ³נה"מ: 'יי'. ⁴נה"מ: 'משבית'. ⁵נה"מ: 'ועז'.

ד"א.

5 **נהר פלגיו**. לזמן הישועה יהיה לישראל שמחה ועונג | כעונג גן עדן שיוצא ממנו הנהר שנפרד ממנו ארבעה ראשים שאין עונג בכל העולם כעונג המטייל בגנות שעל שפת הנחלים והנהרות, כדרך 'כי מרחמם ינהגם ועל מבועי מים ינהלם' (יש' מט, י). **קדושי משכני עליין**. שי' קדש, וכן 'בגדול² זרועד' (שמ' טו, טז), 'ואל גבוה³ קומתו' (ש"א טז, ז), ששי' בגודל, גובה.

6 **יעזרה אלים לפנות בקר**. לעת בקר הגאולה כשיכלה חשך הלילה חשך הגלות, וכן 'וכאור בקר ירח שמש' (ש"ב כג, ד).

7 **נתן בקולו תמוג ארץ**. כדרך 'זירעם יי בקול גדול ביום ההוא על פלשתים' (ש"א ז, י), וכן 'ירעם משמים⁴ יי' (ש"ב כב, יד).

9 **אשר שם שמות בארץ**. פי' שממות בגוים ובארצם, והוא שם הנפרד ממנו שמה.

ועוד ד"א.

3 **על כן לא נירא בהמיר ארץ ובמוט הרים בלב ימים**. פי' על דרך משל, שאפי' ימיר הארץ וימוטו ההרים שאין טבע העולם בכך, לא נירא כי אלים לנו מחסה ועוז, כדרך 'כי ההרים ימושו והגבעות תמוטינה⁵ וחסדי מאתך לא ימוש' (יש' נד, י), שפי' שאפי' ימושו ההרים וימוטו הגבעות שאין מנהג העולם וטבעו בכך, וחסדי מאתך לא ימוש וכו', וכן 'התשכח אשה עולה וכו' גם אלה תשכחנה' (שם מט, טו), שפי' שאפי' אלה תשכחנה שאין מנהג העולם בכך אלא שמרחמת האם על בנה, ואנכי לא אשכחך.

[מז]

1 **למנצח לבני קרח מזמור**.

2 **כל העמים תקעו כף**. פי' שירו והשמיעו בקול רם ישועתו של הקב"ה, כענין 'השמיעו הללו' (יר' לא, ז), וכיוצא בענין זה.

4 **ידבר עמים**. מְטָרָאֵד. ענין מיתה, מן 'ותקם ותדבר את כל זרע המלוכה'⁶ (דה"ב כב, י), והוא נגזר מן 'דְּבַר'. תחתנו⁷. שנרמסם, הוא שאו' ולאומים⁸ תחת רגלינו'.

¹נה"מ: 'קדש'. ²נה"מ: 'בגדל'. ³נה"מ: 'גבה'. ⁴נה"מ: 'מן שמים'. ⁵נה"מ: 'תמוטנה'. ⁶נה"מ: 'הממלכה'. ⁷נה"מ: 'תחתינו'. ⁸נה"מ: 'ולאומים'.

- 5 **את גאון יעקב.** היא ירושלם שבה בית המקדש, שהוא גאון ישראל ועזם, כמו שאומ' את גאון עזכם' (וי' כו, יט). **אשר אהב סלה.** כמו שאומ' 'אוהב' יי שערי ציון' (להלן פז, ב).
- 6 **עלה אלים בתרועה וכו'.** פי' כי אז יגלה לכל העמים ויפרסם ישועתו לישראל, כדרך 'והשמיע יי את הוד קולו' (יש' ל, ל), וכן 'תקע בשופר גדול' (שם כז, ג), וכיוצא בזה.
- 7 **זמרו אלים זמרו.** הכפל לחזוק ולביאור, שי' זמרו לאלים, כמו שאו' 'זמרו | למלכנו'. 228
- 8 **זמרו משכיל.** פי' זמרו כדי להשכיל ולהבין נפלאות הקב"ה, כלו' זמרו מזמור שמשכיל לעם.
- 9 **ישב על כסא קדשו.** פי' החזיר שכינתו לישראל שנקראת כסא יי.
- 10 **נדיבי עמים נאספו.** שיאספו בירושלם בבית המקדש ברגלים, ונק' נדיבים על שם אברהם שהיה ראש כל הנדיבים. **כי לאלים מגני ארץ.** קא פזר דומינו. **מגני ארץ.** פי' מלכי ארץ, נק' כן המלכים לפי שהם מגינים על העם כמגן לנלחם, מן 'אהבו הבו קלון מגניה' (הו' ד, יח). **ופי' 'כי לאלים' אז יודע לכל אנשי העולם כי הכח והגבורה והמלכים ביד הקב"ה. מאד נעלה.** ואז יתעלה.

[מח]

- 1 **שיר מזמור לבני קרח.**
- 2 **גדול יי ומהולל² מאד.** שב אל ענין המזמור של פניו. פי' כי אז יתגדל ויתהלל מאד בכל הגוים ובעיר אלהינו הר קדשו גם כן.
- 3 **יפה נוף.** פִּירְמוֹשׁוֹ דֵי טִירְמִינוּ. פי' יפה מחוז, מן 'שלשת הנפת' (יהו' יז, יא), 'ובנפת³ דור' (שם יא, ב), 'בן אבינדב כל נפת דור'⁴ (מ"א ד, יא), שפירושם מחוזות. אמרו כי הקב"ה חלק עולמו לשבעה חלקים לשבע מחוזות, והם נקראים בער' אקאלים, ובלשון הקדש נפות, וכן נוף ונוף מהם אוריו משתנה זה מזה, ומי שיצא מנוף תולדתו ויכנס בנוף אחר יחלה על הרוב להשתנות האויר ממזג תולדתו, אבל ירושלם היא יפת הנפת, וכל מי שיבא אליה משאר הנפות הוא בריא ושלם, הוא שאו' 'משוש כל הארץ', ואמ' 'יפה' בסמך, כמו 'יפה⁵ קומה' (יח' לא, ג), 'יפה ענף' (שם), כלו' יפה מחוז, שהענין שב אל הר ציון, כמו שאו' 'הר ציון ירכתי צפון', שי' נוף, ע"מ 'בקמות פלשתים' (שו' טו, ה). ד"א 'משוש כל הארץ' שהוא משוש לכל ישראל הנקבצים שם במועדים מכל מקומותיהם ושמחים שם, ועוד מי שהוא עצב על עבירות שבידו מביא שם קרבנו ומתכפר, ויוצא משם שש ושמת, כי על ידי הקרבנות טובה ושמחה באה לעולם, ועוד שהיא משוש לכל הרואה אותה משאר כל אנשי העולם לפי

¹נה"מ: 'אהב'. ²נה"מ: 'ומהלל'. ³נה"מ: 'ובנפות'. ⁴נה"מ: 'דאר'. ⁵נה"מ: 'וגבה'.

- א29 שהדבר הנעים והנאה והנחמד משוש לרואה אותו, ואעפ"י שאינו שלו, כמו שאו' הזאת העיר שיאמרו | כלילת יופי משוש לכל הארץ' (איכה ב,טו). **ירכתי צפון**. שהיא במזרח כנגד פאת הצפון, וכן לשון 'מנגב צפון' (יח' כא,ט). ד"א שבו המזבח שהוא בצפון, כמו שאו' על ירך המזבח צפונה' (מ"ב טז,יד), ששם שוחטין זבחי השלמים שהם זבחי שמחה.
- 4 **אלהים בארמנותיה**. בית המקדש שהוא בנוי במקום רם וגבוה, ומזה נקראו בתי המלכים ארמון לפי שהוא בנוי גבוה ורם, והאל"ף בו כאל"ף 'אקדח', 'אזרוע'. ואמ' 'ארמנותיה' בלשון רבים כנוי ללשכות שסביבותיו, או שהוא כדרך 'כי כוכבי השמים וכסיליהם' (יש' יג,י), שאין שם כי אם כסיל אחד, ואמ' 'כסיליהם' על הכוכבים הגדולים שסביבותיו. **נודע למשגב**. לישראל ולתפארת להם.
- 5 **כי² המלכים נועדו**. שְׁאִפְנִיָאֲרוֹן. פי' נועדו להתקבץ שם, מן 'הנועדים על יי' (במ' כז,ג), שפי' המתקבצים כי כל קיבוץ על ידי ועד נעשה, ומש' נועדו לפי שהוא באתנח, וכן 'זמות'³ נתקו' (איוב יז,יא), וזולתו שמש' נְתָקוּ. **עברו יחדו**. למלחמה במלחמות גוג ומגוג.
- 7-6 **המה ראו כן תמהו**. אִישׁוֹטוֹנָן שי מִיָּאֲרוֹן. פי' אז תמהו, וכן לשון 'קראו להם כן הלכו מפניהם' (הו' יא,ב), וכן 'באבל וכן התמו' (ש"ב כ,יח), שפי' אז הלכו, ואז התמו. **נחפזו**. פי' נחפזו לברוח, מן 'אל תיראו ואל תחפזו' (דב' כג,ג), וכן 'ויהי דויד⁴ נחפזו ללכת' (ש"א כג,כו), ופירו' כשילחם בס הקב"ה אז יראו ויתמהו ויבהלו ויחפזו לברוח ולא יוכלו להמלט, ותאחזם שם רעדה וחיל כיולדה.
- 8 **ברוח קדים תשבר אניות תרשיש**. פי' האניות הבאים בהם אנשי המלחמות להלחם עם ישראל שבאים למבוא ים תרשיש לצאת לים יפו שהם בארץ כנען, ישברם הקב"ה ברוח קדים. ועוד שרוח קדים שבט פורענות הוא ביד הקב"ה, כמו שאו' 'ברוח⁵ קדים אפיצם לפני אויב' (יר' יח,יז), וכן 'רוח הקדים הוביש פריה' (יח' יט,יב), וכן 'ויולך יי את הים ברוח קדים' (שמ' יד,כא).
- 9 **כאשר שמענו כן ראינו**. פי' נאמר אז כאשר שמענו מפי הנביאים בנחמות כן ראינו. ורבי' סעדיה פירש כן ראינו לשון עתיד, דרך תפלה, כן נראה, כלו' יהי רצון מלפניך שכאשר מפי הנביאים וכאשר שמענו שהיתה ירושלם בכבודה הראשון כן נראה עוד, ונכון פירש שהרי או' בסוף | הפסוק 'אלהים יכוננה עד עולם סלה'.
- 10 **דמינו אלהים חסדך**. אִישׁוֹפְיָאֲמוֹשׁ. לשון שבר ותוחלת, כלו' שברנו אלים חסדך שתשרה שכינתך בקרב היכלך, ואמ' בזה הלשון על התוחלת לפי שהמשבר והמיחל דבר שמתאוה לו הוא מחשב בו ומדמה אותו בעין הלב וכאילו הוא נגד עיניו.

¹נה"מ: 'יפי'. ²נה"מ: '+ הנה'. ³נה"מ: 'זמתי'. ⁴נה"מ: 'דויד'. ⁵נה"מ: 'כרוח'.

11 **כַּטְמֵךְ אֱלִים** וכו'. כאשר שמך גדול כן תהלתך על קצוי ארץ, כלומר לך נאה להלל, כדרך 'לך דומיה¹ תהלה' וכו' (להלן סה,ב), שפי' לך ראוי להלל ולך ראוי לשלם נדר למען משפטך שתעשה דין באומות, כמו שני' 'לפני יי כי בא לשפוט² את כל³ הארץ' (שם צח,ט), ואו' 'כי ידין יי עמו' (דב' לב,ו ועוד).

13 **סְבוּ צִיּוֹן וְהִקִּיפוּהָ**. ענין אחד בכפל מאמר, וכן 'כי עשית משפטי ודיני' (לעיל ט,ה), וזולתם, אמ' המשורר כנגד אומות העולם, ציון שהיתה חרבה, בלא מגדלים, ובלא חיל וחומה ובתים וארמנות, עתה סבו והקיפוה וספרו מגדליה, כלו' שיש לה מגדלים הרבה שאינם נספרים במהרה מפני רובם.

14 **פִּסְגוּ אַרְמְנוֹתֶיהָ**. אוֹטִיאֵד. לשון צפייה והשקפה, מן 'עלה ראש הפסגה' (דב' ג,ז), שהפסגה מקום גבוה שמשקיפין ממנו. **לְחִילָהּ**. הה"א רפי, ומש' במפיק. אֶשׁוּ פֹּשְׁאָדוּ. פי' שיש בה חיל גדול אחר שהיתה מבלי אחד מישראל. ד"א 'לחילה' מן 'חיל⁴ וחומה' (איכה ב,ח), שהיא החומה החיצונה שעושין סביב לפנימית. **לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן**. לדור שאחריכם כאדם המנהיג את בנו הקטן.

15 **כִּי זֶה אֱלִים אֱלֹהֵינוּ עוֹלָם וְעַד**. זה אלהינו, שהייתם אומרים: איה אלהיך? איה אלהיהם? זה ראוי לעבדו שהוא נאמן בבריתו ובהבטחתו שהבטיחנו. **הוּא יִנְהַגְנוּ עַל מוֹת**. אֵין סִילְאִמִּינִטוּ. פי' נעלמים ונסתרים בצל כנפיו, כדרך 'כי יצפני בסכה' (לעיל כז,ה), 'יסתרני⁵ בסתר אהלו' (שם). ד"א הוא ינהגנו כבימי עלומים שהוציאנו ממצרים ונהגנו עד שקבענו בארץ כנען, כדרך 'וכימך דבאך' (דב' לג,כה), שתר' וכיומי עולימותך תוקפך,⁶ שפי' תהיה חזק בימי הזקנה כבימי הנעורים, וזהו הנכון, ומלת 'עלמות'⁷ שתי מלות במכתב ואחת בענין, וכן 'עגלה יפה פיה' (יר' מו,ב), 'פקח קוח' (יש' סא,א), וזולתם כיוצא בזה.

ד"א 'סבו ציון והקיפוה' וכו' (לעיל פסו' יג), שאמר המשורר כנגד הבונים: סבו ציון, והיקיפוה, וראו, וספרו כמה מגדלים ראויים לבנות בה, ו'שיתו לבכם לחילה' לעשות לה |
30 חיל וחומה על דרך השיר. 'פסגו ארמנותיה' (שם פסו' יד). הגביהו ארמנותיה, מן 'פסגה' גם כן.

¹נה"מ: 'דמיה'. ²נה"מ: 'לשפט'. ³נה"מ: 'ללא את כל'. ⁴נה"מ: 'חל'. ⁵נה"מ: 'יסתרני'.
⁶תרגום אונקלוס ל'וכימך דבאך' הוא 'וכיומי עולימותך תקפך'. ⁷נה"מ: 'עלמות'.

[מט]

- 1 **למניצח לבני קרח מזמור.**
- 2 **שמעו זאת כל העמים. כל ישבי חלד. הפוך מן 'חדל', והוא תאר לעולם כמו שפירשנו למעלה.**
- 3 **גם בני אדם גם בני איש. כלל לכל אנשי העולם, הדייטים וגדולים וחשובים, כנגד עשיר ואביון.**
- 4 **והגות לבי. לשון מחשבה. פִּינְשָׁאמִיִּנְטוּ בלעז, כלשון 'והגיון לבי' (לעיל יט, טו), שהוא לשון צפצוף וגמגום והשמעת קצת קול, כמו שאמרנו, והוא שם, ע"מ 'חזות קשה' (יש' כא, ב).**
- 5 **אטה למשל אזני. ואעפ"י שהוא האומר, כל' הטו אזנכם. למשל. לתורה שנקראת 'משל הקדמוני' (על פי ש"א כד, יד), כל' לדברים נכוחים הבאים על ידי משל, כמו שאומ' 'להבין משל ומליצה' (מש' א, ו). חידתי. הוא דבר סתום שיבינו המבינים דבר אחר מתוך אותו דבר, ומה היא החידה?**
- 6 **למה אירא בימי רע. פי' בימי העונש והפורענות. עון עקבי. פִּיגו או אִינְטְרִינְיָה דִי מִיִּיש פּוֹשְׁטְרִשְׁמִש. פי' שכר עון, מן 'כי לא שלם עון האמורי'¹ (בר' טו, טז), שפי' כי לא שלם עונש האמורי. פי' השכר הרע שהיה לי לקבל באחריתי יסבני עתה, אם כן למה אירא בימי רע כי עתה אני מקבל שכר מעשי? עקבי. מִיִּיש פּוֹשְׁטְרִיִּשְׁמִש. פי' אחריתי, 'ואת עקבו מים לעיר' (יהו' ח, יג), שפי' סופו, וכן 'והוא יגוד'² עקב' (בר' מט, יט). יסבני.³ כמו 'סובבני'⁴ (יונה ב, ד ועוד), ע"מ 'תסכני בבטן אמי' (להלן קלט, יג), שש' סב"ב, סכ"ד.**
- 7 **הבוטחים⁵ על חילם. אותם האנשים שבוטחים על חילם.**
- 8-10 **אח לא פדה יפדה איש. נִינְגוּנו. פי' אחד מהם לא יפדה איש באותו העושר, ולא יתן לאלהים כפרו, וכן לשון 'ועשה אח מאחת'⁶ מהנה'⁷ (יח' יח, ו; ו' ד, ב), או כמשמעו, שאפי' אחיו של אדם לא יוכל לפדותו מן המות, ואפי' יתן כל עשרו בכפר, כמו שאו' 'לא ישא פני כל כפר' (מש' ו, לה). לא פדה יפדה איש אבל ויקר פדיון נפשם. ויקר. אִינְגְרִיִּיש. מענין 'יקרה היא מפנימים'⁸ (שם ג, טו), ומש' ויקר, ע"מ 'יירא', 'ייקץ', כמו 'תיקר נא נפשי' (מ"ב א, יג ועוד). וחדל. בִּינְדִש. פי' וחדל מלפדותו כדי שיחי עוד לנצח ולא יראה השחת.**

¹נה"מ: 'האמרי'. ²נה"מ: 'יגד'. ³נה"מ: 'סובני'. ⁴נה"מ: 'סבבני'. ⁵נה"מ: 'הבטחים'.
⁶לאחר מילה זאת הסופר כתב 'מאלה' בטעות ותיקן באמצעות נקודה על המילה. ⁷נה"מ: 'ועשה אח מאחד מאלה' (יח' יח, ו); 'ועשה מאחת מהנה' (וי' ד, ב). ⁸הקרי הוא: 'מפנימים'. הכתיב הוא: 'מפנימים'. ⁹מילה זאת דהוייה מאוד וניקודה אינו ברור.

12-11 **כי יראה חכמים ימותו וכו'.** שב אל | 'הבוטחים¹ על חילם' (לעיל פסו' ז), שאינם שמים על לב אבל בוטחים על חילם, ואעפ"י שהם רואים שחכמים ימותו וכו', אבל **קרנם בתימו לעולם.** פ"י בקרבם ובמחשבתם הם חושבים שיהיו שוכנים בבתיהם לעולם, כלשון 'וקרב איש ולב עמוק'² (להלן סד, ז), שפ"י מחשבת איש. ויש מפר' 'קרבם' הפוך מן 'קברם', כמו 'כשב' ו'כבש', כלו' שהם יושבים בבתיהם כקבורים לאכול ולשתות ולהתעסק במעדנים ונפרשין מכל טרחי העולם, ואינם יוצאים, וזהו הנכון. **קראו בשמותם.** אין לזר נזמראד"א. פ"י שהם בונים בתים חשובים ויבירניות גבוהות להיות להם לשם בכל הארצות, כדרך 'ויקרא שם העיר כשם בנו חנוך' (בר' ד, יז), וזולתם.

13 **ואדם ביקר בל ילין.** פ"י כפ"י האחרון 'ולא יבין' (להלן פסו' כא), כלשון 'ובהמרותם תלן עיני' (איוב יז, ב), שפ"י תשמור ותביט ותסתכל, ופ"י הפסו' שהקב"ה נתן כל יקר העולם וכבודו וטובו ברשות בני אדם לעבדו וליהנות ממנו, כמו שאו' 'תמשילהו במעשי ידיך' וכו' (לעיל ח, ז), ואינו שם על לב להבין ולהשגיח על כך, לעבוד את בוראו וליראה ממנו, ולשבחו ולהללו. **נמשל כבהמות.** שימיגד. פ"י נמשל ונדמה כבהמות, כבהמה שאוכלת ואינה מבינה, שי' נמשלו, כלו' נמשל כל אחד ואחד מהם, ורבו' דרשו 'נדמו' מן 'נדמה נדמה מלך ישראל' (הו' יטו), שפ"י נכרת, כלו' שנדמה ונכרת גופם ורוחם יחד כמו הבהמה, כמו שאו' 'רוח הבהמה היורדת'³ היא למטה' (קה' ג, כא), כלו' שעושים מעשה בהמה, והם מתים ונפשם ורוחם יורדת למטה כמוה, והאדם המבין רוחו עולה למעלה, למקום שנגזר ממנו.

14 **זה דרכם כסל למו.** טוֹרְפִיָּאָד. פ"י כסל ושטות הוא להם מה שעושין. **ואחריהם.** פ"י בניהם, וכן 'ואחריהם בחרב אהרוג'⁴ (עמ' ט, א), וזולתו שפ"י בניהם. **בפיהם ירצו סלה.** אַטוֹרְגָאָן. פירוש בפיהם יודו על מעשי אבותם, כלו' שעושין כמותם ורוצין במעשיהם ומודים להם על כך. ד"א 'בפיהם ירצו' על פיהם עושין כמותם, כלו' שמצוים אותם על מעשה הרעה והעשק והגזל ובניהם רוצים בכך לעשות כפי מה שיצווים. |

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15 **לשאול שתנו.** שון פוֹשְׁטוֹשׁ. פו' שעבר מנחי העי"ן במקום פו' שלא נז' פועלו, כאילו אמ' יושתו, ש' שו"ת, והדגש בו תמורת הנח. פ"י כצאן המתאסף לדיר יושתו ויאספו לשאול. **מות ירעם.** לזש קיִבְרִנְטָאָד. ענין שבר, מן 'רעוד קדקד' (יר' ב, טז). **וירדו בם ישירים.** פ"י ימשלו וישלטו בהם הישרים. **לבקר.** למחר, כלו' ישלטו בממונם, כענין 'יבין וצדיק ילבש' (איוב כז, יז). **ויעורם.**⁵ לזר שימיִלְיָא. שי' הראוי בו וצורתם, וכן 'מסכה מכספם כתבונם' (הו' יג, ב), שהראוי בו כתבונתם. **לבלות.** פֹּזֵר אֵינְבִיִּרְיָסִיר. מן 'בלה בשרי ועורי' (איכה ג, ד). **מוזבול.**⁶ לו. דִּי אַבְדָּגְלוֹ. ענין דירה נאה וחשובה, מן 'זבולני אישי' (בר' ל, ב), שפ"י ידור עמי בכבוד, וכן 'בנה בניתי בית זבול'⁷ לך' (מ"א ח, יג), כלו' בית חשוב ונכבד, ומזה נק' השמים זבול 'שמש ירח עמד זבולה'⁸ (חב' ג, יא), כמו שנק' ערבות לפי שהם ערבים, ופ"י זה יהיה לו במקום זבול שהיה שוכן בו. ד"א זה נגזר עליו מן השמים הנקראים זבול.

¹נה"מ: 'הבטחים'. ²נה"מ: 'עמק'. ³נה"מ: 'הירדת'. ⁴נה"מ: 'אהרג'. ⁵זו גרסת הקרי. הכתיב: 'צירים'. ⁶נה"מ: 'מוזבול'. ⁷נה"מ: 'זבול'. ⁸נה"מ: 'זבלה'.

- 16 **אך אלהים יפדה נפשי מיד שאול.** לשון תפלה, כל' שיפדה נפשו מלירד אל שאול כמותם, גופי ונשמתי ביחד, אבל יקחני סלה. **כי יקחני.** פי' שיקבלני ברצון, כלשון 'קח נא את ברכתי' (בר' לג, יא), וזולתם.
- 17 **אל תירא כי יעשירי.**¹ נוט מ'יריש. פי' אל תתמה ואל תשים על לב, וזה הלשון נוהג בכל הלשונות.
- 18 **כי לא במוותו יקח הכל.** נאָדה. פי' אפי' אחד מהכל לא יקח.
- 19 **כי נפשו בחייו**² **יברך.** אַבּוֹנִיגּוֹאֵד אוֹ אִינְבִיִסִיד. פי' מיטיב לנפשו במאכלים טובים ומענגה, ואינו מענה אותה בצום נגד הקב"ה, אבל אומ' לה שלום עליך נפשי לא יאונה לך שום רעה, כענין 'והתברך בלבבו לאמר שלום יהיה לי' (דב' כט, יח), וכן 'נפש ברכה תדושן'³ (מש' יא, כה), אבל אחרים אין אומרין לו כך. **ויודוך**⁴ **כי תיטיב לך.** קוואַנד אַבּוֹנִיגּוֹאֵרִיש אַטִי. פירו' כאילו המשורר והטענה מדברים נגדו שאומרין לו לא יודוך על שאתה מיטיב לגופך במאכלים טובים אבל יודוך אם תיטיב לנפשך ולרוחך לנשמתך לישר דרכיך במעשים טובים, וכאילו אמ' בתמיהה ויודוך כי תיטיב לך? כל' היודוך? | ד"א כמשמעו בלא תמיהה,⁵ כל' ויודוך כשתיטיב מעשיך.
- 20 **תבוא עד דור אבותיו.** מוֹרְנָסָה. ענין דירה, מן 'מדור באהלי רשע' (להלן פד, יא). פי' תבוא אותה הנפש המעונגת והמבורכת עד מקום דירת אבותיו הרשעים בגיהנם אשר עד נצח לא יראו אור. **לא יראו אור.** פני הקב"ה, אלא שיורידם לשאול תחתית, כדרך 'ואתה בתוך ערלים תשבר ותשכב את חללי בור'⁵ (יח' לב, כח).
- 21 **ואדם ביקר ולא יבין.** כבר פירשנוהו למעלה, בפסו' 'ואדם ביקר בל ילין' (לעיל פסו' יג), ויתכן להיות פי' 'בל ילין' לא תנוח נפשו כשימות, כענין 'נפשו בטוב תלין' (שם כה, יג), כל' לא תנוח נפשו כשימות אבל נמשל כבהמות שנדמו מן העולם ויורדת רוחם למטה, וזהו הנכון.

[ג]

- 1 **מזמור לאסף אל אלהים יי.** אלהי האלהים, או פירוש חזק ותקיף, מן 'ואין לאל ידך' (דב' כח, לב), וזולתם. **דבר ויקרא ארץ ממזרח שמש ועד מבואו.**⁶ בדבר אחד ברא הכל, כענין 'קורא'⁷ אני אליהם יעמדו יחדיו'⁸ (יש' מח, יג).

¹נה"מ: 'יעשר'. ²נה"מ: 'בחייו'. ³נה"מ: 'תדשן'. ⁴נה"מ: 'ויודך'. ⁵נה"מ: 'חרב'. ⁶נה"מ: 'עד מבואו'. ⁷נה"מ: 'קרא'. ⁸נה"מ: 'יחדו'.

- 2 **מציון מכלל יופי**.¹ קומפלימינטו דִּי פִּירְמוֹשׁוֹרָה. פִּי מציון שהיא מכלל יופי, יפי כל הארצות, כמו 'צבי היא לכל הארצות' (יח' כ, ו ועוד), משם הופיע הקב"ה להשרות שכינתך בישראל, כדרך 'שלח עזרך מקדש מציון'² יסעדך' (לעיל כ, ג), שפירשנו שם.
- 3 **יבוא³ אלהינו ואל יחרש**. לנקום דם עבדיו. **ואל יחרש**. כמו שהחריש עד כאן, כמו שאומ' 'תחשה ותעננו' (יש' סד, יא), 'תחריש בבלע רשע' (חב' א, יג). **וסביביו נשערה מאד**. סביבות האש. **אש לפניו תאכל**. אש חמתו בגוים.
- 4 **יקרא אל השמים מעל וכו'**. פִּי לפקוד על שרי צבאות האומות שבמרום. **ואל הארץ**. לפקוד על מלכי הארץ. **לדין עמו**. כמו שאו' 'פקוד' יי על צבא המרום במרום ועל מלכי האדמה באדמה⁵ (יש' כד, כא).
- 5 **אספו לי חסידי**. פִּי ישראל הנפזרים אספום לי מכל הארצות, ארצות גלותם, לירושלם, שהם זרע חסידים שכרתו בריתי עלי זבח, כמו שאומר 'הנה דם הברית אשר כרת יי' (שמ' כד, ח), וזהו שאמ' 'זכרתי לך חסד נעוריד' (יר' ב, ב).
- 8 **לא על זבחיך אוכיחך וכו'**. ושאר הענין כענין 'הנה שמוע⁶ מזבח טוב' (ש"א טו, כב).
- 10 **כל חיתו יער**. הו"ו | נוס' כו"ו 'וחיתו ארץ' (בר' א, כד), וזולתו, שמש' כלם חית יער, א32 חית ארץ. **בהררי אלף**. שי' באלף הרים, או פִּי בהררים שמהלכין שם האלפים שהם הבקר.
- 11 **וזיז⁷ שדי**. פִּי שיפוע ורוב לפי מקומו, וכן 'והתענגתם מזיז כבודה' (יש' סו, יא). **שדי**. קִנְפוֹשׁ. והוא כמו שְׂדִים, כלו' הרים, וכן 'ושרי ביששכר' (שו' ה, טו), 'וקרע לו חלוני' (יר' כב, יד), וזולתם.
- 13 **בשר אבירים**. קִנְיָרוֹשׁ. הם האילים החזקים, נק' כן לפי תקפם וחזקם, כמו שנקרא המן 'לחם אבירים' (להלן עח, כה). שפִּי לחם חשוב ונכבד, וכן 'בספל אדירים' (שו' ה, כה) כלי אדיר.
- 15 **אחלעך ותכבדני**. פִּי כאשר תכבדני. קואנד מי אונוריגואריש.
- 16 **מה לך לספר חקי**. כדרך 'לא המדרש הוא העיקר אלא המעשה' (משנה אבות א, יז).

¹נה"מ: 'ופי'. ²נה"מ: 'ומציון'. ³נה"מ: 'יבא'. ⁴נה"מ: 'יפקד'. ⁵נה"מ: 'על האדמה'. ⁶נה"מ: 'שמע'. ⁷הסופר כתב 'וגיז' בטעות, ותיקן את המילה באמצעות שתי נקודות מעליה.

18 **וּתְרַץ עִמּוֹ**. כמו וּתְרַצָּה, ע"מ 'וּתְבֹז לֹו בְלִבָּה' (ש"ב ו, טז ועוד), 'וּתְבֹן צוֹר'¹ (זכ' ט, ג). פ"י רציית במעשיו להתחבר עמו, ועוד שהמלה מורכבת משני ענינים, ענין רצון וענין מרצה, כלו' וּתְרַץ עִמּוֹ, וּתְרַצָּה לְרוּץ עִמּוֹ, לעשות כמוהו, לעשוק ולגזול ולגנוב, וכן ענין 'והחיות רצוא ושוב' (יח' א, יד), שפירשנו שם.

19 **פִּיךְ שִׁלַּחַת בְּרַעְיָהּ**. זה לשון הרע או עדות שקר. **תַּעֲמִיד**. אִינְטָאָד. פ"י תחבר לדבר דברי לבעל פעור, כלשון 'אחבירה עליכם במליון'² (איוב טז, ד). פ"י תחבר לדבר דברי מרמה.

20 **תַּתֵּן דַּפִּי**. פִּי־יִדְאָד. פ"י גנות לפי מקומו, כלו' תדבר בכן אמך דברי גנות וחרפה, ויש מפר' בשני פיות, אחת לפניו ואחת לאחריו, כדרך שקורין רבו' לשק שיש לו שני חיקים 'דוּשְׁקִי'³; שרו' לומ' שני שקים, הנק' בער' דרג, ובלעז אַרְגָּנֶשׁ, כלו' שמדבר בשני פיות, כמו שאמרנו למעלה, כדרך 'לב לב ולב ידברו' (לעיל יב, ג).

23 **זוֹבַחַת תּוֹדָה**. פ"י זבח של תשובה שמתודה ושב מחטאיו. **יַכְבְּדֵנִי**. הנו"ן האחת נוס' כנו"ן 'יסובבנהו'⁵ (דב' לב, ז), 'יצרנהו' (שם), וכת"ו 'צמתותוני'⁶ (להלן פח, יז). **וּשְׁם דֶרֶךְ**. אִינְדְּרִיסָט. פ"י מתקן, כלו' ששם על לבו לתקן דרכו ומעשיו, וכן לשון 'וישימו וישכילו' (יש' מא, ב), שרו' לומ' וישמו לב להשכיל, או ש"י ושם דרך טוב, וכן עוד 'ותשם בפוך עיניה' (מ"ב ט, טל). שפ"י | ותתקן. **בִּישַׁע אֱלֹהִים**. פ"י בישע רב, כלשון 'לחרדת אלהים' (ש"א יד, טו),³² 'היתה עיר גדולה לאלים' (יונה ג, ג), או שרו' לומ' אראנו בישעי שאני אלים נאמן לשלם שכר המתקן דרכו ומעשיו.

[נא]

1 **לְמַנְעַח מִזְמוֹר לְדוֹד**.

2 **בְּבֹא אֵלָיו נָתַן הַנְּבִיא**.

4 **הֶרְבֵּה⁷ כִּבְסָנִי** מוֹגִיגָאָה. לשון צווי מחסרי הכבד החמישי, ע"מ 'הרף ממני' (דב' ט, יד), שש' רב"ה, רפ"ה. **כִּבְסָנִי**. לְבָרְמִי. מקור בכנוי, ע"מ 'אמר לבהלני' (דה"ב לה, כא), או יהיה 'הרב' שם, כאילו אמ' הרבה, וכן הוא כת"י, ו'כבסני' לשון צווי, כמו שאומר 'ומחטאתי טהרני'.

7 **הֵן בְּעוֹן⁸ חוֹלְלָתִי**. קום שי קון דִּילְיָגוּ. פ"י כבעון. **חוֹלְלָתִי**. פו פְּרִידוּ. פ"י נולדתי, מן 'חולל'⁹ אילות תשמור¹⁰ (איוב לט, א), והוא פו' שלא נו' פו' מהכבד הרביעי, ש' חו"ל, ע"מ 'ביום הבראך כוננו' (יח' כת, יג). **יַחֲמֹתֵנִי אֲמִי**. שִׁי קוֹנְסִינְטָאָד. ענין הריון, מן 'בכל יחם הצאן' (בר' ל, מא), והוא לשון חמום לפי שההריון בא על ידי חמום בשעת המשגל, והראוי במלת

¹נה"מ: 'צר'. ²נה"מ: 'במלים'. ³ראה רש"י עד בבלי פסחים יג ע"א. ⁴נה"מ: 'זבת'. ⁵נה"מ: 'יסבבנהו'. ⁶נה"מ: 'צמתותני'. ⁷זו גרסת הקרי. הכתיב: 'הרבה'. ⁸נה"מ: 'בעוון'. ⁹נה"מ: 'חולל'. ¹⁰נה"מ: 'תשמר'.

'יחמתני אמי' יוחמה ממני או יחמה, ש' יח"ם, כל' הרתה ממני אמי, ופי' הפסו' הן בעוין חוללתי וכו' הן כבעוין חוללתי, ובחטא הרתה ממני אמי, כאילו נגזר עלי בעת ההריון לעשות עון זה, כל' אני תמה ממני איך עשיתי עון זה, עון כזה, ואנה היתה דעתי.

8 **בטוחות**² פי' בכליות, נקראו כן לפי שהן מכוסות בחלב, כלשון 'וטח את הבית' (וי' יד, מב), שהוא לשון כסוי והשוויית סדקי הקיר, וכן בדב' רבו' טח פיהן בבצק' (תוס' שבת [ליברמן] ג, בג), והוא תאר, ע"מ 'סוגה בשושנים' (שה"ש ז, ג), ש' טו"ח. **ובסתום**³ הוא הלב שהוא סתום בחלב בכיס. פי' אתה חפץ ורוצה להיות אמת בלבו של אדם, כמו שאומ' 'ודובר' אמת בלבבו' (לעיל טו, ב), כל' שיהיה תוכו כברו, ואמ' 'בטוחות' שהן הכליות לפי שמהן החכמה והעצה, כמו שאו' 'אברך את יי אשר יעצני אף לילות יסרוני כליותי' (שם טז, ז).

9 **חטאני באזוב**. קום קוץ אוֹרִיָאֲנוּ. פי' כאילו באזוב שמחטאין בו הנרפא מן הצרעת, כן חטאני וטהרני מחטאתי.

12 **לב טהור ברא לי**. פי' חדש, מן 'ואם בריאה יברא יי' (במ' טז, ל), 'כי ברא יי חדשה' (יר' לא, כב), כמו שאומ' 'חדש בקרבי', וכן | ענין רוב זה הלשון.

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16-17 **הצילני מדמים**. מעון דמים, והוא רמז לדם אוריה החתי, כל' שלא יגזור עליו מיתה, הוא שאו' 'יי שפתי תפתח', כל' שתקיימני ותחייני כדי שאוכל לפתוח שפתי שיגיד פי תהלתך, כדרך 'לא המתים יהללו יה' (להלן קטו, ז).

19 **זבחי אלים רוח נשברה**. פי' אתה אמרת: 'ואת דכא ושפל רוח' (יש' נו, טו), 'וחרד על דברי' (שם סו, ב), הנה לבי נשבר ונדכה, אלים לא תבזני.

20 **היטיבה ברצונך את ציון**. מאחר שהתפלל על עצמו חזר והתפלל על ישראל שהם בגלות.

21 **עולה וכליל**. אֶלְטָשׁוֹן⁵ קִימְאָדָה. פי' עולה שכולה נשרפת שהיא מקובלת ברצון, כמו שאומ' 'ועולתך ידשנה סלה' (לעיל כד), שפי' ישימה כלה דשן, וכן 'כליל תקטר' (וי' ו, טו), שפי' כלה תקטר.

¹נה"מ: 'בעוון'. ²נה"מ: 'בטוחות'. ³נה"מ: 'ובסתום'. ⁴נה"מ: 'ודבר'. ⁵הסופר כתב שי"ן והחליף לסמ"ך.

[גב]

- 1 **למנצח משכיל לדוד.**
- 2 **בבוא דואג האדומי.¹**
- 3 **מה תהחלל² ברעה הגבור. יא בְּרָגָאן. לשון קריאה, כאילו אמ' אתה הגבור, וכן 'הצבי ישראל' (ש"ב א, יט), וזולתם. חסד אל כל היום. פי³ חסדו תמיד נמצא בכל עת להציל את אוהביו.**
- 4 **הוות תחשוב⁴ לשונך. טוֹרְטוֹרְש. פי' שקר וענינים רעים, וכן 'הוות בקרבה' (להלן נה, יב). תחשוב⁵ לשונך. פי' תחשוב בלבך ותוציא בלשונך.**
- 6 **אהבת כל דברי בלע. די אינקוברימיינטו. פי' דברי סתר והעלם, כלו' דברי מרמה ומחשבה שנסתרת מבני אדם, כלשון 'פי רשעים יבלע און' (מש' יט, כח), שפי' יכסה ויעלים.**
- 7 **יחתך ויסחך. טְאִיִּרְטֵאד. פי' ינידך ויטלטלך, מן 'היחתה איש' (שם ו, כז), והוא פו' קל, והפתחות מפני החי"ת. ויסחך. אַרְיִנְקֵרְטֵאד. ענין הרס ונתיצה, מן 'בית גאים יסח יי' (שם טו, כה), ש' נס"ח. ושרשך. דִּישְרֵרְדֵּגֵאִרְטֵאד. פי' יעקור שרשך, כדרך 'ודשנו את המזבח' (במ' ד, ג), 'ועצמותיהם⁶ יגרם' (שם כד, ח), וזולתם.**
- 8-9 **ועליו ישחקו. ומהו השחוק? שאו' 'הנה הגבר לא ישים אלים מעוזו' וכו'. יעיוז.⁷ אַפֹּרְטֵש. והוא פו' עומ', פי' מתחזק ומתאמץ ברעתו שעושה לאחרים. בהוותו.⁸ אין שו טוֹרְטוֹרְה. ענין שקר ומעשה הרע וענינים רעים, מן 'הוות תחשוב⁹ לשונך' (לעיל פסו' ד), כלו' ברעתו ובענינו | הרע שעושה לאחרים. ורבי' סעדיה פירש 'בהוותו'¹⁰ ובממונו, כלו' בממון ההווה לו.**
- 10 **ואני כזית רענן. רִיבִיִּרְדִידו. פי' לח, מן 'וכפתו לא רעננה' (איוב טו, לב), ש' רע"ן, והנר"ן האחרונה כנר"ן 'רחמניות' (איכה ד, י), כמו בלשון רבו' 'רחמן', 'בישן', 'גולן'.**

¹נה"מ: 'האדמי'. ²נה"מ: 'תהחלל'. ³מלה זאת כתובה מעל השורה. ⁴נה"מ: 'תחשב'.
⁵נה"מ: 'תחשב'. ⁶נה"מ: 'ועצמתיהם'. ⁷נה"מ: 'יעז'. ⁸נה"מ: 'בהותו'. ⁹נה"מ: 'תחשב'.
¹⁰נה"מ: 'והותו'.

[נג]

- 1 **לִמְנַצַּח עַל מַחְלֹת**. מִן בַּתִּפְּסִים וּבַמַּחְלֹת (שׁוֹ יֵא, לֵד), וּבַעֲרֵ טַנְבוּר, וְהוּא כַּמִּין תֵּף, וְעַל כֵּן הוּא נֹזְכֵר תַּמִּיד עִם הַתּוֹף, וּבֵא בַת־וֹ הַסַּמֶּךְ שֶׁלֹּא כַּמִּשְׁפֵּט, שִׁי עַל מַחְלַת שִׁיר, וּכְיוֹצֵא בֹהַ, וְהַקִּמֵץ בּוּ מִפְּנֵי הַהִפְסֵק לַתִּפְּאָרַת, וְכֵן 'לִמְנַצַּח עַל נְגִינַת' (לַהֲלֵן סֵא, א) זֹוּלַתּוּ, שִׁשִּׁי עַל נְגִינַת נָבֵל, וּכְיוֹצֵא בּוּ, וּמִשְׁפָּטוּ בְּלֹא ת־וֹ הַסַּמֶּךְ מְחָלָה, ע־מ 'מְגַלָּה', מְסַבָּה, לִפִּי שֶׁשֶּׁרְשׁוּ חֲלִיל, וְהוֹקֵל כֵּךְ כַּדִּי לַהֲבַדִּיל בֵּינוּ וּבֵין 'בַּמַּחְלֹת! עִפֵּר' (יֵשׁ בִּי, ט), וְכֵן 'בַּמְכַסֵּת נַפְשׁוֹת'² (שֶׁמ' יב, ד), שֶׁמֶשׁ מְכַסֵּת.
- 2 **הַשְּׁחִיתוּ**. מַעֲשִׂיהֶם. **הַתְּעִיבוּ**³. אַבְוִרִיסִינְשִׁי. אִמְרוּ כִי הוּא פֹו עוֹמֵד, ע־מ 'הַשְּׁגוּ חִיל' (לַהֲלֵן עֵגִיב), כִּאִילוֹ אִמ' נִתְעַבּוּ בַּמַּעֲשֵׂה הַרְעָה לִפְנֵי הַכֹּל, אוֹ כַּמִּשְׁמַעוּ פֹו יוֹצֵא שֶׁהַתְּעִיבוּ בַּמַּעֲשִׂיהֶם לִפְנֵי הַקִּבֵּה וּבַעֲיֵנֵי הַכֹּל.
- 4 **כְּלוּ סֵג**. שִׁי רִיֶּדְרָאֵד. עֲנִין הַתִּאֲחָרוֹת וְהַתְּנַכְרוֹת מִדְּרַךְ הַטּוֹב, מִן 'יִסְגוּ' אַחֲרוֹר' (לַעִיל לַה, ד, וְעוֹד), שׁ' סוֹ'ג, אוֹ פִי שִׁי מְלֶבֶּאֵד, מִן 'הִיו לִי בֵית יִשְׂרָאֵל לְסִיג'⁵ (יח' כב, ח), שִׁפִּי זִיוֶף, כְּלוֹ נִזְדִּיפוּ וְנִתְעַבּוּ, כַּמוֹ שְׂאוֹמ' 'יַחֲדִיו'⁶ נֵאלַחוּ, שֶׁהוּא לְשׁוֹן טִינוּף זֹוּהַמָּא, מִן 'סִיר אֲשֶׁר חֲלָאֲתָה בָה' (שֶׁם כד, ו), בַּהֲפֵךְ הָאוֹתוֹת.
- 5 **אֲכָלִי עֵמִי אֲכָלוּ לַחֵם**. פִּי כִאִילוֹ אֲכָלוּ לַחֵם, כְּלוֹמ' שְׂאִין לַהֶם עוֹן בַּכֵּךְ, וְשְׂאִין דּוֹרֵשׁ לַהֶם.
- 6 **שֶׁם פָּחַדוּ פָּחַד**. בַּשַּׁעַת הַפּוֹרְעָנוֹת יִפְחַדוּ. **לֹא הִיָּה פָּחַד**. פִּי לֹא הִיָּה פָּחַד כַּמוֹהוּ, כְּדִרְךְ 'וְהִיָּתָה צַעֲקָה גְדוֹלָה בַּמַּצ' אֲשֶׁר כַּמוֹהוּ⁷ לֹא נִהִיָּתָה' (שֶׁמ' יא, ו), מִפְּנֵי שְׂאִלִים פּוֹר עַצְמוֹתֵיהֶם. **עֵצְמוֹת חוֹנֵךְ**⁸. טוּ פּוֹשְׂאֵדוֹר. הַמִּשׁוֹרֵר אוֹמ' כַּנֶּגֶד יִשְׂרָאֵל, פּוֹר עַצְמוֹת הַחוֹנָה עֲלֶיךְ, וְאִמ' לַהֶם, לְיִשְׂרָאֵל, עוֹד הַבִּישׁוֹתָה אֵת אוֹיְבֶיךְ כִּי אֵלִים מֵאִסֶּם.
- 7 **מִי יִתֵּן מִצִּיּוֹן יִשׁוּעָתָה**⁹ יִשְׂרָאֵל. כֵּךְ זֶה יַעֲשֶׂה הַקִּבֵּה שֶׁעֲתִיד לִיתֵן מִצִּיּוֹן יִשׁוּעוֹת יִשְׂרָאֵל, אוֹ שֶׁהוּא פִּיּוֹס, כְּלוֹ וְלוֹאֵי שִׁיתֵן מִצִּיּוֹן.

¹ נה"מ: 'ובמחלות'. ² נה"מ: 'נפשתי'. ³ נה"מ: 'והתעייבו'. ⁴ נה"מ: 'יסגו'. ⁵ זו גרסת הקרי. הכתיב: 'לסוג'. ⁶ נה"מ: 'יחדיו'. ⁷ נה"מ: 'גדולה בכל ארץ מצרים כמהו'. ⁸ נה"מ: 'חנך'. ⁹ נה"מ: 'ישועות'.

[נד]

- 1 **לְמַנְעַח בְּנִגִּינֹת.**¹
- 2 **בְּבֹא הַזִּיפִים.**
- 3 **אֱלִים | בְּשִׁמְךָ.** פִּי בַעֲבוּר כְּבוֹד שִׁמְךָ, כְּדָרְךָ 'עַל דְּבַר כְּבוֹד שִׁמְךָ' (לְהִלֵּךְ עִט, ט). א34
- 5 **וְעִרְיָצִים קִיָּבְרָטְאָדוֹרִישׁ.** עִנִּין שֶׁבֶר וַחֲתַת, מִן 'אֵל תַּעְרוּקִי² וְאֵל תַּחַת' (יְהוָה א, ט).

[נה]

- 1 **לְמַנְעַח בְּנִגִּינֹת.**³
- 2 **הָאֲזִינָה אֱלֹהִים תִּפְלְתִי.**
- 3 **אֲרִיד בְּשִׁיחִי.** פִּי אֲזַעֵק, מִן 'כֹּאשֶׁר תִּרְיֵד' (בֵּר' כִּז, מ). **שִׁיחִי.**⁴ מִי קָרִי לְיָא. עִנִּין דְּבוּר הַצְּרוּת וּסְיֹפּוֹר הַתְּלָאוֹת, מִן 'אֲשַׁפּוֹדֶה⁵ לִפְנֵי שִׁיחִי' (לְהִלֵּךְ קִמְב, ג), 'כִּי מְרֹבֶה שִׁיחִי' (שׁ"א ט, טז).
- 4 **מִפְּנֵי עֵקֶת.** תֵּר' 'צִרָה' (שׁ"א כו, כד וְעוֹד) עֵקָא,⁷ וְכֵן 'כֹּאשֶׁר תַּעִיק הָעֵגְלָה' (עִמ' ב, יג). **כִּי יִמְיִטוּ. אֲטִינְדִין.** פִּי יִטּוּ עָלַי. **יִשְׁטַמוּנִי.** מִי אֲמִינְאָן. עִנִּין אִיבָה וְגִיזוּם.
- 5 **לְבֵי יַחִיל.** שִׁי דּוֹאֲלִיָּה. פּוֹ עוֹמֵד מִהַכְּבֵד הַחֲמִישִׁי, ש' חו"ל, ע"מ 'לֹא יִמֵּשׁ מִתּוֹךְ הָאֵהָל' (שִׁמ' ל, יא).
- 6 **פְּלִצוֹת.** טְרִינְמָלָה. עִנִּין רַעְדָה, מִן 'וְעַמּוּדִיהָ יִתְפַּלְצוֹן' (אִיּוֹב ט, ו).
- 7-9 **מִי יִתֵּן לִי אֲבֵר.** אֱלֹהִים. פִּי כִנְף, מִן 'יִשְׂאֵהוּ עַל אֲבֵרְתוֹ' (דְּב' לְב, יא). **אֵנוּפָה וְאִשְׁכּוּנָה.**⁸ אֲמַרוּנִי אֵין בְּכָל הָעוֹפּוֹת עוֹף שֶׁמֶרְחִיק מִגְּבוּלוֹ לְעוֹף כִּמּוֹ הַיּוֹנָה, וְהִיא מְעוֹפֶפֶת וְשׁוֹקֶטֶת מֵעַט לְנוֹחַ וְחוֹזֶרֶת וּמְעוֹפֶפֶת, וְעוֹד אוֹ כִּי הִיא מְעוֹפֶפֶת פֶּעַם בְּכַנְף הָאֶחָד פֶּעַם בְּשֵׁנֵי כְּדֵי שְׁלֹא תִּלְאָה, וּלְפִיכֵךְ אִמ' הִנֵּה אֲרַחֵק נְדוּד'.⁹ נְדוּד.¹⁰ שֵׁם. אֲשֶׁמּוּבִימִינִטּוּ. ע"מ 'חִבּוּל¹¹ יִשִּׁיב' (יח' ל, טו). פִּי 'אֲרַחֵק נְדוּד'¹² וְ'אֲחִישָׁה מִפְּלֵט לִי' וְכו' כְּדֵי לְהַנְצִל מֵהֶם שֶׁהֵם בָּאִים לְהַזִּיק כִּרּוּחַ סוּעָה מִסַּעֵר. מִרוּחַ סוּעָה.¹³ מִזְּבִינְטִשִׁי. עִנִּין נִסְיָעָה, ש' סַעָה. פִּי שִׁמְתַּעוֹרֶרֶת מִן הַסַּעֵר.

¹ נה"מ: 'בְּנִגִּינֹת'. ² נה"מ: 'תַּעֲרִיק'. ³ נה"מ: 'בְּנִגִּינֹת'. ⁴ נה"מ: 'בְּשִׁיחִי'. ⁵ נה"מ: 'אֲשַׁפּוֹדֶה'.
⁶ נה"מ: 'מְרֹבֶה'. ⁷ תַּרְגוּם יוֹנָתָן לְנְבִיאִים לְצִרָה: הוּא 'עֵקָא'. ⁸ נה"מ: 'וְאִשְׁכּוּנָה'. ⁹ נה"מ: 'נְדוּד'.
¹⁰ נה"מ: 'נְדוּד'. ¹¹ נה"מ: 'חִבּוּל'. ¹² נה"מ: 'נְדוּד'. ¹³ נה"מ: 'סַעָה'.

- 10 **בלע יי** דישפאז. ענין כליון והסתר מפני כלותו, מן 'בלע יי' (איכה ב,ב). **פלג לשונם**. פֶּאֶרְט. פי חלה לשונם שלא יבינם אדם ולא ישמעו להם, מן 'כי בימינו נפלגה הארץ' (בר' י, כה, ועוד), ותר' 'יוחלק' (יהו' יח, ועוד) ופליג,¹ ומש' פֶּלַג, ובא כן מפני הזוג, כמו 'את מוצאך ואת מובאך'² (ש"ב ג,כה), וזולתם, וכן 'וקרב אותם³ אחד אל אחד' (יח' לז, יז), שמש' וְקָרַב, וכן 'כתר לי זעיר' (איוב לו, ב), שמש' פֶּתַר. **כי ראיתי חמס וריב בעיר**. על ידם.
- 11 **יסובבוה**.⁴ פי יסובבו העיר לעשות און ועמל.
- 12 **הוות**. טוֹרְטוֹרְשׁ. ענין שקר וענינים רעים. **ולא ימיש מרחובה**.⁵ נוש טואיליד. פו' עומ' מהכבד החמישיי. **תוך**⁶ **ומרמה**. אנגאניו. ענין מחשבת מרמה בלב נסתרת בתוך הבטן, ש' תכ"ך, והוא מקור או שם, | וכן לשון 'רש ואיש תככים' (מש' כט, יג), שפי' שתוכו מלא מרמה ומחשבת און ועמל.
- 14 **כערכי**. קום מי פְּרִיָסִיו. מן 'ערוך⁷ אליך' (לעיל מ,ו). **אלופי**. מי מיור. ענין מרות וחשיבות וגדולה, מן 'אלוף נעורי'⁸ אתה' (יר' ג, ד), 'אלוף קרח' (בר' לו, טז), אלוף פלוי, שפי' שרים וגדולים, וממנו 'צלע האלף' (יהו' יח, כח), שפירשנו שם. **ומיודעי**.⁹ קוֹרְמָאֲנוּ. הוא הקרוב, או הרע שקרוב ודבק אל האדם, שיודע סודו ומצפוניו.
- 15 **אשר יחדין**¹⁰ **נמתיק סוד**. אֲדוֹלְקָמוֹשׁ. פי שהיו מדברים בסוד דברים שימתקו לכל אחד ואחד. **נהלך ברגשי**. אֵין קוֹנְפְּנִיאַ. פי בחברה, מן 'מרגשת פועלי'¹¹ און' (להלן סד, ג), 'למה רגשו גוים' (לעיל ב, א). פי ועל כן אני נושא חרפתך שלא אשא מאחרים, וענין ג' פסוקים אלו: 'כי לא אויב יחרפני וכו' ואתה אנוש כערכי' (לעיל פסו' יג-יד), 'אשר יחדין'¹² נמתיק סוד', אינו יודע על מי מדבר, ואמרו כי על אחיתפל.
- 16 **ישימות**.¹³ אֲדִיבִידִיד. פי יהיה להם המות כנושה, והם יפרעו רוחם בבוא הנושה, בין שיבוא בזקנה בין בבחורות, ומלת 'ישי' חסר אל"ף, וכן אל 'יניא'¹⁴ ראשי' (להלן קמא, ה), שהראוי בשניהם ישיא, 'יניא'. **ירדו שאול חיים**. שְׁאֲנוֹשׁ. פי בריאים בבחרותם קודם זמנם, מן 'עד חיותם' (יהו' ה, ח). פי שיבוא להם המות פתאום במגפה כנושה הבא להפרע מחובו לזמן הגיע זמן שטרו, וחובל בלא תמלה. **כי רעות במגורם**. אֵין לֹר אֶפְנִיָאֲמִיָּנְטוּ. פי בקיבוצם, בעת התקבצם, מן 'יגורו יצפוניו'¹⁵ (להלן נו, ז), 'יגורו עלי עזים' (שם נט, ד), ש' גו"ר, או פי' שמקבצין בתוך לבם מחשבות רעות, כדרך 'לבו יקבץ און לו' (לעיל מא, ז), ויש אומר בדירתם במקום מדורם, מן 'אשר גר שם אברהם' (בר' לה, כז).
- 18 **וישמע קולי**. עד אשר ישמע קולי.

¹תרגום יונתן לנביאים ל'יוחלק' הוא 'ופליג'. ²זו גרסת הקרי. הכתיב: 'מבואך'. ³נה"מ: 'אתם'. ⁴נה"מ: 'יסובבה'. ⁵נה"מ: 'מרחבה'. ⁶נה"מ: 'תך'. ⁷נה"מ: 'ערך'. ⁸נה"מ: 'נערי'. ⁹נה"מ: 'ומידעי'. ¹⁰נה"מ: 'יחדו'. ¹¹נה"מ: 'פעלי'. ¹²נה"מ: 'יחדו'. ¹³הקרי הוא: 'ישימות'. ¹⁴נה"מ: 'יני'. ¹⁵זו גרסת הקרי. הכתיב: 'יצפינו'.

- 19 **מקרב לי**. דִּי לִידְיָאֵר. פִּי מֵהֶלֶחַם בִּי, מִן תֵּר' מִלְחָמָה' (שם יד, ב, ועוד) קִרְבָּא,¹ וְכֵן 'בֵּל קִרְוֹב² אֵלֶיךָ' (לעיל לב, ט). נִקְרָאת כֵּן הַמִּלְחָמָה לְפִי שְׁקִרְבַּ אֵל שְׁכַנְגְדוּ לְהַכּוֹתוֹ, וְכֵן עֵינִין 'לְכֹה נִתְרָאָה פְּנִים' (דה"ב כה, ז), בְּרֵאוֹתוֹ אוֹתוֹ שְׁקִרְבַּ אֵלֶיּוֹ, לְרֵאוֹתוֹ כְּדִי לְהַכּוֹת. **כִּי בְּרַבִּים** הָיוּ עִמָּדִי. לְהֶלֶחַם בִּי.
- 20 **ויענם**. אֵינְפִלְקִי־סְקָדְלוֹשׁ אוֹ קִיבְרָנְטִילוֹשׁ. פִּי וִיכְנִיעֵם, מִן 'זְמִיר עֲרִיצִים | יַעֲנָה' (יש' כה, ה), וִישׁ אוֹמֵר עֵינִין עֵדוֹת, מִן 'לֹא תַעֲנֶה בִרְעֵךְ' (שם' כ, טז), כְּלוֹמֵר יַעֲיֵד בִּם, יַעֲנֶה בִּם, כְּלוֹמֵר יַעֲיֵד בִּם, וּפְרַע מֵהֶם, וְיֵהָא עַד וְדִיִּין וְשׁוֹטֵר. **אֲשֶׁר אֵין חֲלִיפּוֹת לְמוֹ**. מוֹדֵשׁ. פִּי אֵינִם מִתְחַלְפִּים מַעֲנִינִם הֲרַע, הוּא שְׁאוֹ 'וְלֹא יֵרָאוּ אֵלִים'.
- 21 **שלח ידיי בשלומי**.³ אֵין שׁוֹשׁ שְׁרִיגְוָאֵשׁ. פִּי שִׁלַּח הַקֶּבֶ"ה יָדָיו בִּישְׂרָאֵל שְׁהָיו עִמּוֹ בְשָׁלוֹם. וְחֲלַל בְּרִיתוֹ. מִפְּנֵי שֶׁלֹּא עִמְדוּ הֵם בּו. ד"א אִמְרוּ כִּי עַל אַחִיתַּפֵּל הוּא אוֹמֵר שְׁהִיָּה בְשָׁלוֹם עִם דּוֹיֵד, וְחֲלַל בְּרִיתוֹ, וְהִלְךְ עִם אֲבִשָׁלוֹם.
- 22 **חלקו מחמאות**.⁴ פִּיּוֹ. אֶפְלָאֲגוֹשׁ. אִמְרוּ כִּי שִׁי' מִחֲמָאוֹת, וְאֵין צְרִיךְ רַק כְּמִשְׁמַעוֹ, כְּלוֹמֵר שְׁהֵם דְּבִרְיוֹ חֲלָקִים כְּחִמָּאָה, וְהוּא שֵׁם, ע"מ 'מַעֲרֻכּוֹת' (וי' כד, ו). **רְכוּ דְבִרְיוֹ מִשְׁמָן**. קָאֵשׁ דִּי גְרוֹשׁוֹרָה. עֵינִין שׁוֹמֵן, וְהוּא שֵׁם כְּמוֹ 'אוֹהֲבֵי' יִין וְשִׁמֵן' (מש' כא, ז), 'בְּקִרְבֵּן בֶּן שִׁמֵן' (יש' ה, א). וְהִמָּה פְתִיחוֹת.⁶ פִּי חֲרָבוֹת, מִן 'וְאֵת אֶרֶץ נִמְרֹד'⁷ בְּפִתְחֶיהָ' (מי' ה, ה), וְהוּא מוֹשָׁאֵל מִן לִשׁוֹן 'חֲרַב פִּתְחוֹ רַשְׁעִים' (לעיל לז, יד), שְׁהוּא עֵינִין שְׁלִיפַת הַחֲרַב.
- 23 **יהבך**. פִּי מִתְנַתֵּךְ, וְהוּא שֵׁם, ע"מ 'נֹאחַז בְּסִבְךָ' (בר' כב, יג). פִּי מִתְנַתֵּךְ הִרְאוּהִי לְךָ מַה שְׁאַתָּה צְרִיךְ, כְּלוֹמֵר שִׁים עֲלֵיו בְּטַחֲוֹנְךָ וְהוּא יִכְלַלְךָ, וְכֵן 'וּבִטַח עֲלָיו וְהוּא יַעֲשֶׂה' (לעיל לז, ה), וְרַבּוֹ פִּירְשׁוּהוּ לִשׁוֹן מִשָּׂא וְטַעֲנִינָה, כְּאִילוֹ אִמֵּי מִשָּׂאֵךְ, בְּאִמְרָם 'לֹא הוּוּ יַדְעֵי רַבְנֵן מֵאֵי הַשִּׁלְךְ עַל יֵי יְהִבְךָ עַד דְּשִׁמְעוּהוּ לְהִהוּא גְבֵרָא דְקָאֵמֵר: שְׁקוּל יְהִיבִיד וְשָׂדֵי אֲגַמְלָא' (בבלי מגילה יח ע"א), פִּי טוֹל מִשָּׂאֵךְ וּפְתַח הַגְּמָלִים. **מוֹטֵ לְצִדִּיק**. אֶטְוֹרְסִימִיִּינְטוֹ. עֵינִין הַטִּיָּה, כְּלוֹמֵר לֹא יִטָּה מַה טוֹבָה אֵל הֲרַעָה, וְכֵן לִשׁוֹן 'כִּי יִמִּטּוֹ עֲלֵי אוֹן' (שם פסו' ד).
- 24 **לא יחצו ימיהם**. גִּוֹן אֶקוֹמִידְיָאֵן. פִּי לֹא יַגִּיעוּ עַד חֲצֵי יַמֵּיהֶם, כְּלוֹמֵר לֹא יִשְׁלִימוּ יַמֵּיהֶם.

[גו]

- 1 **למנעח על יונת אלם רחוקים**.⁸ קוֹנְפִינְיָא דִּי לוֹנִינְקוֹשׁ. פִּי חֲבֵרַת רַחוּקִים, מוֹשָׁאֵל מִן 'וְהִנֵּה אֲנַחְנוּ מֵאַלְמַיִם אֲלוֹמִים'⁹ (בר' לז, ז), שְׁהוּא עֵינִין אֲגִידָה, כְּמוֹ שְׁהוּשָׁאֵל גַּם כֵּן וְהַחֲבֵרָה וְהַקְּבוּץ מִלִּשׁוֹן אֲגִידָה 'וְהָיוּ לְאֲגוּדָה'¹⁰ אַחַת' (ש"ב ב, כה). אִמֵּי דּוֹיֵד זֶה הַמְזֻמּוֹר בְּהִיוֹתוֹ בְּגַת עַל | תֵּאוֹתוֹ וְחִשְׁקוֹ לְאַרְצוֹ וְלִמְשַׁפְּחָתוֹ, וְדַמָּה עֲצֻמוֹ וְסִיעָהּ לְיוֹנָה הַמְרַחֶקֶת נְדוּד, כְּמוֹ שְׁאוֹמֵר

¹תרגום יונתן לנביאים למלחמה' הוא 'קרבא'. ²נה"מ: 'קרב'. ³נה"מ: 'בשלמיו'. ⁴נה"מ: 'מחמאת'. ⁵נה"מ: 'אהב'. ⁶נה"מ: 'פתחות'. ⁷נה"מ: 'נמרד'. ⁸נה"מ: 'רחקים'. ⁹נה"מ: 'אלמים'. ¹⁰נה"מ: 'לאגדה'.

'מי יתן לי אבר כיונה' (לעיל נה, ז), 'הנה ארחיק נדוד'¹ (שם פסו' ח), כלומר' שהיו רחוקים מארץ ישראל. ד"א 'ונת אלם' מענין 'מי ישום אלם' (שמ' ד, יא), כלומר' שהיו נודדים מארצם כיונה המרחקת נדוד, ויושבין שם כאלמים שלא היו יכולין לדבר מפחד, וזהו הנכון. **מכתם לדוד**.² שלמו. פי' מזמור שדבריו נכונים ונכוחים וחשובים ככתם שהוא הזהב, מן 'כתם'³ אופיר' (איוב כח, טז ועוד), 'ולכתם אמרתי מבטחי' (שם לא, כד), וכן 'שמעו כי נגידים אדבר' (מש' ח, ט), 'הנה'⁴ כתבתי לך שלישים'⁵ (שם כב, כ), שפי' דברים חשובים ויקרים כנגידים ושלישים, שפי' שרים חשובים, וכן קורין לדברים החשובים מרגליות.

כי טאפני אנוש. קאמינְיבֵיִד. ענין השבת האויר אל האף שמביט אל שונאו בשנאה ומשיב האויר אל פיהו אל כאלו מצפה לבלעו, כענין 'פערו עלי בפיהם' (איוב טז, י), וכן 'שאפו שוררי כל היום'. פי' מביטים אלי בשנאה לבלעני מפני שרואים כי רבים לוחמים לי מרום. **לוחמים**⁶ לי. פור מי. פי' בעבורי, וכן 'אמרי לי אחי הוא' (בר' כג, ו), וזולתם. **מרום**. שי' ממרום, כלו' מפני שרואין כי רבים לוחמים בעבורי בעדי מן השמים, ואינם יכולים להשיגי ולבלעני, או יהיה 'מרום' כנוי לקב"ה, לשון קריאה, כמו 'חגור חרבך על ירך גבור' (לעיל מה, ד), כלו' חנני אלים כי שאפני אנוש וכו', שאפו שוררי כל היום, כי רבים לוחמים לי. אתה יי, שאתה מרום, ראה או הצילני, וכיוצא בזה.

באלים אהלל דברו. אף בשעה שהוא בא עמי במדת הדין. 3-2 5

כל היום דברי יעצבו. אֶטְרִישְׁטן. פי' יסבבו עלי שאהיה עצב על כל דברי שאינם באים כרצוני, כענין 'ועשית מרעה לבלתי עצבי' (דה"א ד, י), שפי' לבלתי הביא עלי דברי עצב. ד"א מן 'בעצב תלדי בנים' (בר' ג, טז). פי' יעצבו נפשם דברי, כלו' שדברי טורח עליהם, והם נעצבים בהם, והם להם לעצב. 6

יגורו יעפנו.⁷ אפנינשי. ענין קיבוץ ואסיפה, מן 'יגורו עלי עזים' (להלן נט, ד). **יעפנו**.⁸ אֶשְׁקוּנְדִינְשִׁי. מן 'יעפנו לנפשותם'⁹ (מש' א, יח), והוא | פו' עומד, וכן 'יגורו'. פי' יקבצו וְיִצְפְּנוּ במקום המארב כדי שלא יראו עד שילכדוני, כדרך 'ידכה'¹⁰ ישוח'¹¹ (לעיל יז, י), שפירשנו שם. **המה עקבי**. קְלַקְנִיאֲרִישׁ. מן 'ואתה תשופנו עקב' (בר' ג, טו). **ישמורו**.¹² גוֹאֲרְדָאן או קאטן. פי' יביטו וישמרו מקום שרגלי שם להוליד שם את רודפי לתפשני, כמו שאמ' שאול לזיפים 'וראו את מקומו אשר תהיה רגלי' (ש"א כג, כב), מן לשון 'בשמור יואב' (ש"ב יא, טז). **כאטר קוו נפשי**. שי' כאשר קוו נפשי להאבידה, וכיוצא בזה. 7

על און פלט למו. דִּישְׂאֲיָה אַאֲלִיזִשׁ. פי' השליכם והרחיקם על דבר האון והפשע שעושין, מן דברי רבו' 'נדה שפלטה שכבת זרע' (משנה ברכות ג, ו), כדרך 'ותקיא'¹³ הארץ' (וי' יח, כה). ד"א 'על און פלט למו' בתמיהה, כלו' העל דבר און והפשע שעושין אתה מפלטם 8

¹נה"מ: 'נדד'. ²נה"מ: 'לדוד מכתם'. ³נה"מ: 'בכתם'. ⁴נה"מ: 'הלא'. ⁵זו גרסת הקרי. הכתיב: 'שלישום'. ⁶נה"מ: 'לחמים'. ⁷זו גרסת הקרי. הכתיב: 'יעפנו'. ⁸זו גרסת הקרי. הכתיב: 'יעפנו'. ⁹נה"מ: 'לנפשותם'. ¹⁰זו גרסת הקרי. הכתיב: 'ודכה'. ¹¹נה"מ: 'ישח'. ¹²נה"מ: 'ישמרו'. ¹³נה"מ: 'ותקיא'.

ומצילים? הזה ראוי להם אלא שתורידם באף לגיהנם? כדרך 'יוחן' רשע כל למד צדק' (יש' כו,י), וזהו הנכון, ויהיה 'פלט' מקור. ד"א 'הורד אלים'² ענין כיבוש והפלה, מן 'עד רדת חומותיך'³ (דב' כח,גב), והוא קרוב לענין ירידה, כלו' הורידם והפילם ממעלתם לבאר שחת, וכן ענין 'עד רדת חומותיך'⁴ (שם) שירדו ממצבן ותילין לארץ.

9 נודי.⁵ מי אישמובימיניטו. ענין גידה, מ' נדדו הלכו' (יר' ט,ט), והוא מקור או שם, וכן 'וישב בארץ נוד' (בר' ד,טז). פי' המקומות שנדתי שם לברוח ספורים וידועים הם אצלך. שימה דמעתי בנאדך. לשון עובר, כלו' עמד לפניך, כדרך 'הבאת אל אוצרות'⁶ שלג' (איוב לח,כב), 'מבטן מי יצא הקרח' (שם פסו' כט), וכיוצא בם, ואמ' 'בנאדך', כלו' שדמעתו רבה שימלא ממנה נאד, וכן 'הורידי כנחל דמעא' (איכה ב,יח), שרו' לומ' בכי מאד. הלוא'⁷ בספרתך. פי' בכתיבתך או במנינך, מן 'וללמדס ספר' (דנ' א,ד), ומן 'מספר', כלו' יהיה ענין ותלאתי זכור לפניך, והנפרד ממנו ספָרה, כמו אמרה מן 'אמרתך' (דב' לג,ט ועוד).

10 זה ידעתי. במקום עתה, או שהוא מקרא חס' ששי' בזה ידעתי.

11 באלים אהלל דבר. אף על מדת הדין, כמו שאמרנו למעלה (לעיל פסו' ה), והכפל לחזוק ולביאור, או שרו' לומ' על מדת הדין ועל מדת רחמים, וכשאשוב לארץ ישראל | אהלל גם כן.

[גו]

1 למנעח אל תשחת לדויד⁸ מכ' בברחו מפני שאול. לשון תפלה מפני פחד שאול שהיה קרוב למות, ואמ' 'אל תשחת' כלו' אל תשחיתני, כדרך שאמ' דויד לאבישי 'אל תשחיתוהו כי מי שלח ידו' וכו' (ש"א כו,ט).

2 חנני אלים חנני וכו'. עד יעבור⁹ הוות. מְלִיִּסְיָאֵשׁ. פי' שלא אהרג עד עבור הרעה. חסיה נפשי. היו"ד בו במקום ה"א למ"ד הפועל, וכאילו אמ' חסהה נפשי, והראוי בו על פי המנהג חסתה, ועוד שבא על דרך ההפסק, וכן 'צור חסיו בו' (דב' לב,לז), וזולתם כיוצא בזה. חסיה. ע"מ 'ואת אשר עֲשִׂתָּה' (אס' ב,א), 'חסיו' (דב' לב,לז), ע"מ שְׁמָרוּ (במ' ט,כג ועוד).

3 גמר עלי. קוּמְפְלִיִּינִט. משלים חסדו עלי, מן 'גמר אמר' (להלן עז,ט).

4 חרף שואפי.¹⁰ פי' אויבי הצופה לבלעני, מן 'שאפו שורר' (לעיל נו,ג), כמו שפירשנו למעלה.

¹נה"מ: 'יחן'. ²הפירוש הראשון חסר. ³נה"מ: 'חמתיד'. ⁴נה"מ: 'חמתיד'. ⁵נה"מ: 'נדי'. ⁶נה"מ: 'אצרות'. ⁷נה"מ: 'הלא'. ⁸נה"מ: 'לדוד'. ⁹נה"מ: 'יעבר'. ¹⁰נה"מ: 'שאפי'.

- 5 **בתוך לבאים**¹. פי' אריות, מש' לביאים, כמו נביאים מן 'נביא', נשיאים מן 'נשיא', ושי' כבתוך לבאים. **אשכבה לזהטים**². קום אינטְרִי שוּפְלָאמְנְטִיש. שי' בין לזהטים, כלו' כבין לזהטים שהם כאש לזהטת במעשיהם ובדבריהם. **שניהם חנית וחצים ולשונם חרב חדה**. שיעורם כחנית וכחצים וכחרב חדה, וכן רבים כיוצא בזה במשלי ובשאר המקרא, והוא המלשינות.
- 6 **רומה על שמים**³ **אלים** וכו'. פי' הסתלק מתחנונים שלהם, ועל כל הארץ התכבד.
- 7 **הכינו לפעמי**. פי' לרגלי, נק' כן הרגלים לפי שהן מכתתין ודורכין בארץ, מן 'נפעמתי' (להלן עז,ה), ומזה נק' הקורנס פעם 'את הולם פעם' (יש' מא,ז). **כפף נפשי**. אַפְרִימִיש. פו' עומ', ומש' כפפה לפי שנפש לשון נקבה, או כמשמעו פו' יוצא, כלומ' ככף כל אחד ואחד מהם נפשי. **כרו לפני שיחה**. פי' חפירה קבר. **נפלו בתוכה סלה**. סופן ליפול בה.
- 8 **נכון לבי אלים נכון לבי**. הכפל לביאור, או שרו' לומ' נכון ונאמן לבי במדת הדין, ונכון ונאמן גם כן במדת רחמים.
- 9 **עורה כבודי**. אַשְׁפִּיירְטֶה. ענין הקצה. **כבודי**. פירשו בו גופי | שאם היה אומ' על הנפש היה אומ' עורי כי הנפש לשון נקבה, או שרו' לומ' לבי, או שאמ' על הנבל בכפל דבר, כלו' הנבל שהוא כבודי, שאני מנגן ומשבח בו לפני הקב"ה לכבדו. **אעירה שחר**. פו' עומ'. אישפירטרמי אלא מניאנה. ויש אומ' פו' יוצא כמשמעו, שרו' לומ' אני אעירך בשחר, והטעם 'עורה הנבל', 'אעירה שחר' אני מעורר את השחר, ואין השחר מעירני. אמרו חכמ' 'מטתו של דויד היתה פתוחה לצד צפון, וכיון שמגיע חצי לילה רוח צפונית היתה מנשבת בנבל, והוא עומד ומתעסק בדברי תורה ובדברי השיר' (רו"ר ו,א).
- 11 **כי גדול**⁴ **עד שמים חסדך ועד שחקים אמתך**. ועד ועד בכלל, והמשכיל יבין.

[נח]

- 2-1 **למנצח אל תשחת לדוד מכתם. האמנם אלם צדק. אל תשחת**. לשון תפלה גם כן, שלא ישחיתוהו. **האמנם**. לשון תמה. **אלם צדק**. יא קוֹנְפִינְיָא יוֹשְׁטִיִּסְיָא פֶּבְלָאֲדִיש. **אלם**. לשון קיבוץ, על דרך השאלה, מ' מאלמים אלומים⁵ (בר' לז,ז), שהוא לשון אגידה, כמו שהושאל הקיבוץ מן אגידה 'יהיו לאגודה אחת' (ש"ב ב,כה). פי' אתם העדה האמנם צדק תדברון, כלו' אינכם מדברים צדק ולא מישירים תשפטו, כמו שאו' לאחריו 'אף בלב עולות⁶ תפעלון'. ד"א חיבור דברי צדק תדברון, על דרך ההשאלה גם כן, מן 'מאלמים אלומים'⁷ (בר' לז,ז), כדרך 'אחבירה עליכם במלין'⁸ (איוב טז,ד), ובלעז אַיוֹנְטְמִיִּינְטוּ דִי בִּיִּירְבוֹשׁ דִי יוֹשְׁטִיִּסְיָא. ועל דרך הדרש הצדק כאלם ביניכם, כדרך 'ותהי האמת נעדרת' וכו' (יש' נט,טו). אמרו כי

¹נה"מ: 'לבאים'. ²נה"מ: 'להטים'. ³נה"מ: 'השמים'. ⁴נה"מ: 'גדלי'. ⁵נה"מ: 'אלמים'.
⁶נה"מ: 'עולות'. ⁷נה"מ: 'אלמים'. ⁸נה"מ: 'במלים'.

זה הענין תוכחה היא, שאמ' דויד לאבנר ולשאר חבריו כשלקח החנית והצפחת מראשותי שאול (על פי ש"א כו, יב) שאמ' להם היה לכם להוכיח לשאול על שעל חנם הוא רודפני, שאילו רציתי הרגתיו כשלקחתי החנית והצפחת, ולא עוד אלא שבלבכם אתם חורשים עולה.

3 **עולות¹ תפעלון.** טוֹרְטוֹרְשׁ. לשון עול, ועי"ן הפועל נחה, וכן 'ועולתה² קפצה פיה' (איוב ה, טז). **תפלסון.** שוֹנְפִישָׁאֲדִישׁ. פי' תשקלון, מן 'ושקל בפלס' (יש' מ, יב), 'פלס מעגל רגלך' (מש' ד, כו), והפלס | הוא שקורין לו בער' קְלֶסְטוֹן, ששוקלין בו מעות של כסף, אבל זה הפלס אינו אומ' על הקלסטון אלא על משקל אחר הנק' בער' רומאנה, והוא מטה ברזל מסומן בסימנים לדעת המשקלים, ותולין אבן המשקל על נקודות הסימנין, ואותה האבן משקלה עד ו' ליטרין או ח', ושוקלין בה עד משא אחת משלשה ככרים או יותר בבת אחת, ועל זה אמ' בכאן 'תפלסון', לפי שהוא משקל גדול, רו' לומ' אתם שוקלין החמס במשקל גדול, כלומ' אתם חומסין הרבה.

4 **זרו רשעים.** שון אישטרניאדוש. ענין התנכרות נזירה ופרישה מדרך הטוב. פי' שנעשים זרים ונכרים ופרושים מדרך הטוב מנעוריהם, משיצאו מבטן, ועוד במעי אמם הם נעשים זרים, כמו שעשה עשו ו'יתרוצצו³ הבנים בקרבה' (בר' כה, כב), כדרך 'ופושע מבטן קורא⁴ לך' (יש' מח, ח), והוא פו' שלא נזכר פועלו, ש' זו"ר, או יהיה פו' שעבר מבנין פְּעוֹל, ע"מ 'מה טובו⁵ אהליך' (במ' כד, ה), והוא פו' עומ'.

6-5 **חמת למו.** אִירְסִין. פי' ארס, מן 'חמת תנינים⁶ יינם' (דב' לב, ג), ותו' הסמך שלא כמש' וכשיעור מש' חמה למו, וכן 'ועל טהרת לכל קדש' (דה"א כג, כח), שמש' ועל טהרה. **כמו פתן חרש.** מין נחש מהנחשים הרעים שאין להם לחש שהוא מבין כשבא החבר המחוכם ללחש עליו להשביעו, והוא אוטם אזנו, ונעשה חרש כדי שלא ישמע קול המלחש, ודמה המלשינים והרשעים להם לפי שאינם מקבלין דברי פיוס ותוכחה.

7 **אלים הרס שנימו בפימו וכו'.** אינו אומ' על הרס השנים בלבד, ולא על נתיצת המלצעות, אלא על שאר הגוף שיהרסו וינתצו, ואמ' בזה הלשון, כלו' שיהרגם הקב"ה, דרך בזיון וקלון, כענין 'כי הכית את כל אויבי⁷ לחי' (לעיל ג, ח), כי אין קלון ובזיון בעולם גדול מהכות בפי האדם או בלחיו. **מלצעות.** הפוך מן 'מתלעות' (איוב כט, ז), כמו 'כבש' ו'כשב', וזולתם, והם השנים הגדולים שבשני הצדדין, וכן דמה הרשעים המזיקין לכפירים, שהם הקטנים מהאריות ומשאר חיות רעות.

8 **ימאסו.** דילידנשי. ענין מסס, והוא נפעל, ש' מס"ס, והאל"ף בו במקום סמ"ך הכפל, וכן 'אשר בזאו נהרים ארצו' (יש' יח, ב, ועוד), שהאל"ף בו גם כן במקום | זיין הכפל, שהראוי במס ימססו, בזו. **כמו מים יתהלכו למו.** קיש בָּאן אַאִילִישׁ. כמו מים הבאים בחוזק ולסוף במיעוט מים בנחת, הוא שאו' 'כמו יתמוללו⁸. כמו יתמוללו⁹. קום שי טָאָן. ענין כריתה,

¹נה"מ: 'עולת'. ²נה"מ: 'ועלתה'. ³נה"מ: 'ויתרצו'. ⁴נה"מ: 'זפשע ... קרא'. ⁵נה"מ: 'טבו'. ⁶נה"מ: 'תנינים'. ⁷נה"מ: 'אויבי'. ⁸נה"מ: 'יתמללו'. ⁹נה"מ: 'יתמללו'.

ש' מו"ל, מן 'כי אמילים' (להלן קיח, ועוד), או ש' מל"ל, מן 'וקטפת מלילות'¹ (דב' כג, כו), ובדב' רבו' מולל מלילות' (בבלי ביצה יב ע"ב).

כמו שבלול. רְבִדוֹן. פ"י המיס² הבאים בחופז במקום מדרון שדומין לראש השבולת. **תמס יחלוך**.³ קי דילידימיינטו באד. ענין מסס ומיעוט והפסק, ש' מס"ס, ע"מ 'תבל עשו' (וי' כ, יב), מן 'מאסו כמו מים' (לעיל פסו' ח). **נפל אשת**. ש"י כנפל אשת, ומש' נפל אשה, וכן 'אשת יפת תאר' (דב' כא, יא), שמש' אשה יפת תאר, ופ"י הפסוקים תפלה על הרשעים הבאים להזיק בחוזק שימסו כשבלת המים הבאה בחוזק ואחר כך מתמוללת ומתמססת והולכת בנחת, שכן יארע להם כשבאין להזיק, ושידרוך הקב"ה חציו עליהם וימסו ויכנעו ויחלשו כמו שהמים החזקים הולכים תמס לסוף, ויהיו חלשים כנפל אשה שלא ראה אור השמש.

9

בטרם יבינו. קי קרישקן. פ"י קודם שיגדילו אטד, מדב' רבו' הסיאה והאזוב והקורנית ¹¹⁻¹⁰ משיבינו' (תוס' מעשרות [ליברמן] א, ד), וכן קורין ללולבים הרכים 'אביונות' (ירוש' מעשרות ד, ד, [ג, א]), והוא פו' עומ' מהכבד החמישי, ש' ב"ן. **אטד**. קמרון. ממני הקוצים הקשים שמישמיין לסייג בכרמים ובגנות, ותר' 'וקוץ ודרדר' (בר' ג, יח) וכובין ואטדין.⁴ **כמו חי כמו חרון**. קום בִּיךְ קום שִׁקוּן. פ"י לח ויבש. חי. מן 'בשר מבושל'⁵ כי אם חי' (ש"א ב, טו), שנקרא חי קודם שיתבשל, כמו שקורין לירקות קודם שיתבשלו חיים, וכן או' 'אוכלן חיים'. **חרון**. יבש הפך הלח, לפי מקומו, הדבר הלח יקרא חי מפני לחותו, והיבש חרון מפני שנתחמם בחום השמש או מחום האש, כדרך לשון 'ותרה נחשתה' (יח' כד, יא), 'ושכן חררים במדבר' (יר' יז, י), שהוא מקום החום והיבש, על דרך ההשאלה, ש' חר"ר, ע"מ 'חלון', ומפני הרי"ש לא נדגש. **יסערנו**.⁶ שְׁאֲבִינִיטִיָּה דָּאל. ש' יסער ממנו, כדרך 'פן תשבענו' (מש' כה, טז), שהוא במקום תשבע ממנו על דרך לשון צחות, והוא ענין הנעה | והנדה וטלטול והסעה, וכן לשון 'ויסערהו ממקומו'⁷ (איוב כז, כא), ופ"י הפסו' תפל]ה על הרש]עים גם כן שיכיריתם הקב"ה ויכלם בעודם קטנים קודם שיגדילו ויזיקו [...]. **בטרם יבינו** סירותיכם אטד, שהסירות הם הקוצים הקטנים, מן 'כי עד [סירים] סבוכים'⁸ (נח' א, י), 'כי כקול הסירים' (קה' ז, ו), והאטד הוא הקוץ הגדול הקשה כמו שאמרנו ל[מעלה], כלו' קודם שיגדלו הסירים הקטנים ויעשו אטד קשה, ודמה הרשעים המזיקים לקוצים כדרך שאו' 'ובליעל כקוץ מונד'⁹ (ש"ב כג, ו), וכן 'והיו¹⁰ לשכים בעיניכם ולצנינים'¹¹ (במ' לג, נה), ופ"י 'כמו חי כמו חרון' כחזק כחלש יסערו מפני הקב"ה בבוא עליהם הרעה, כענין 'למען ספות הרוה את הצמאה' (דב' כט, יח), וכשיכרתו הרשעים אז ישמח צדיק כי חזה נקם בהם. **פעמיזו**. פ"י רגליו, מן 'רגלי עני פעמי דלים' (יש' כו, ו). **ירחץ**. כדרך 'למען תמחץ רגלך בדם' (להלן סח, כד), וכן 'חמוץ בגדים' (יש' סג, א), שבגדיו צבועים בדם האויבים ורגליו מולכלכות בדם הרשע.

38

¹ נה"מ: 'מלילות'. ² הסופר עצמו או יד אחרת סימנו את המ"ס במילה 'מים' באמצעות נקודה על המילה וכתבו מ' בשוליים. ³ נה"מ: 'הלך'. ⁴ תרגום אונקלוס ל'וקוץ ודרדר' הוא 'וכובין ואטדין'. ⁵ נה"מ: 'מבשל'. ⁶ נה"מ: 'ישערנו'. ⁷ נה"מ: 'ויסערהו ממקומו'. ⁸ נה"מ: 'סבכים'. ⁹ נה"מ: 'מנד'. ¹⁰ נה"מ: 'ללא וְהוּי'. ¹¹ נה"מ: 'ולצנינים'.

12 **אך פרי לצדיק. גואל־רדון. פי' שכר ותגמול, מן 'כי פרי מעלליהם יאכלו' (שם ג,י). אך יש אלהים. פי' דיינין, מן 'אלהים לא תקלל' (שם' כב,בז).**

[נט]

1 **למנצח אל תשחת לד' מז' בשלוחי שאול.**

2 **ממתקוממי. הם האויבים הקמים על האדם. תשגבני. תחזקני מהם.**

4 **יגורו עלי עזים. פי' יתקבצו, מן 'יגורו יצפונו'² (לעיל נו,ז), ויש אומ' מענין 'עם לבן גרתי' (בר' לב,ה), כל' ששוכנים עלי סביבות ביתי לתפשני, כמו שאו' 'וישמרו את הבית להמיתו' (לעיל פסו' א).**

5 **בלי עון ירוצון. כאדם שרץ אחר³ דבר שחפץ בו מאד. ויכוננו. לשון התפעל, והת'ו מובלעת בדגש, עקרו ויתכוננו. פי' בלי עון ירוצון בתמיהה, כל' הראוי זה שירוצו בשלום לכל חפצם ויכוננו, כל' שמגיעים אל חפצם ורוצנם כאילו הם בלי עון, וכן 'על און פלט למו' (לעיל נו,ח), 'יוחן⁴ רשע' וכו' (יש' כו,י). עורה לקראתי וראה. בצרתי.**

6 **הקיצה. פו' עומ', מהכבד החמישי, ש' קי"ץ. לפקוד⁵ כל הגוים. פי' שפוט לאלו הרשעים במשפט הגוים ועמהם ואל תחון כל בוגדי און.**

7 **ישוּבו לערב יהמו | ככלב. פי' לא דיים מה שעשו ביום שהלשינוני אצל שאול אלא אף 39א לערב ישוּבו על רעתם לשמור הבית ויסובבוהו סביב שלא אברח.**

8 **הנה יביעון כפיהם. פי' ידברו, מן 'תבענה שפתי תהלה' (להלן קיט,קעא), והוא מהכבד החמישי, ש' נב"ע, ע"מ 'יפי' לון' (איוב כט,כד). חרבות בשפתותיהם. המלשינות שבפיהם ובשפתותיהם, כדרך 'מפיץ וחרב וחץ שנון איש עונה⁶ ברעהו' (מש' כה,יח). כי מי שומע.⁷ כי מי שומעם כשמלשינים בסוד.**

9 **תשחק למו. לשון עובר, כדרך 'יושב בשמים ישחק' (לעיל ב,ד). רו' לומ' תפרע מהם ותשחק עליהם אחרים מאנשי העולם. תלעג לכל גוים. לאלו הרשעים שהם לי כגוים, או שמתוך צרתו התפלל על צרת ישראל בשבתם בגלות, וכן רוב עניני התהלים שמתוך צרתו וענין קורותיו מתפלל על צרת ישראל שדומה לאותו הענין שקרה לו.**

¹נה"מ: 'מכתם בשלח'. ²זו גרסת הקרי. הכתיב: 'יצפנו'. ³המילה 'אחר' כתובה פעמיים. ⁴נה"מ: 'יחן'. ⁵נה"מ: 'לפקד'. ⁶נה"מ: 'ענה'. ⁷נה"מ: 'שמע'.

- 10 **עזו אליך אשמורה**¹ פי עזו של אויבי החזק עלי. **אליך אשמורה**² ואצפה לעזרני מידו. **אשמורה**³ ענין הבטה וצפייה, מן 'ואביו שמר את הדבר' (בר' לז,יא).
- 11 **אלהי חסדי**⁴ יקדמני. פי אלהי בעל חסדי, שעושה עמי חסד, תמיד יקדים לי עזרתו או ישועתו קודם שאלכד, או פי כמו שהוא כתוב חסדו, כלו' אלהי חסדו יקדמני, וזהו הנכון. **יראני בשוררי**⁵ מקרא חס', שי' יראני נקמה, או יראני מה שאני תאב, וכיוצא בזה. **בשוררי**⁶ פי אויבי שמביטין אותי בעין רעה, מן 'בשורי בקמים עלי' (להלן צב,יב), שי' שור, ומש' משוררי, ובא כן כדרך 'משך ידו את לוצצים'⁷ (הו' ז,ה), כדי להבדיל בינו ובין אסף המשורר, או שי' שר, מן 'בשרירות'⁸ לבי' (דב' כט,יח).
- 12 **אל תהרגם פן ישכחו עמי**. פי אל תהרגם מכל, כי אין זו נקמה נפרת. **פן ישכחו עמי**. כי המתים נשכחים, אלא הניעמו בחילך, בכוחך הגדול והורידמו ממעלתם ומנכסיהם, והיא הנקמה שתזכר לדורות.
- 13 **חטאת פימו**. כל זה להם בעבור חטאת פימו ודבר שפתיו בלשון הרע ובמלשינות כדי למסרני ביד אויב. **וילכדו בגאונם**. שיהיו נלכדים ונכנעים חלף גאונם שגאו עלי בזדון, כדרך 'לפני שבר גאון' (מש' טז,יח). **ומאלה | ומכחש יספרו**. די מלדיסיון אי די מגריס. פי³⁹ ומקללה שתחול עליהם ומכ[חש] בשרם יספרו, כלו' יספרו תלאותם וצרותם לפני אדם. ד"א 'ומכחש' ומהכנעה, מן 'ויכחשו אויביך'⁹ (דב' לג,כט), ובער' אל צלה.
- 14 **כלה בחמה**. רו' לומ' כלה אותם. **כלה ואינימו**¹⁰ שיבוקשו אחר כך ואינם, כדרך 'ואבקשהו ולא נמצא' (לעיל לז,לו), וכן 'ושחרתני ואיניני' (איוב ז,כא).
- 15-16 **וישובו לערב וכו'**. הראשון 'ישובו לערב' (לעיל פסו' ז), שהוא לשון סיפור מעשיהם הרעים, וזה 'וישובו' לשון תפלה, כלו' בעין ששבו לערב לשמרני בביתי להמיתני ישובו עתה לערב, כלו' לעת זקנה, שהוא ימי החשך, כמו שאו' 'ויזכור'¹¹ את ימי החשך' (קה' יא,ח). **ויהמו ככלב**. לראות ולהתאוות, ואינם אוכלים כמו שהכלב רואה ומתאוה ואינו אוכל. **ויסובבו עיר**. לשאול על הפתחים, כמו שאו' 'המה יניעון'¹² לאכול'¹³ כענין 'ונוע ינועו בניו ושאלו' (להלן קט,י). **אם לא ישבעו וילינו**. פי אם לא יספיק להם מה שנתנו להם ילינו שם אצל הפתחים לבקש עוד מדה כנגד מדה, ישובו לערב לשאול על הפתחים מחסרון כנגד הערב ששמרו את הבית להמיתני. **יניעון**¹⁴ פו' עומ' מהכבד החמישיי.
- 17 **וארנן לבקר**. פי בכל בקר, כלשון 'ככה'¹⁵ תעשה ליום' (שמ' כט,לו). ד"א כמשמעו כשיאור היום עלי בישועתך כי הישועה היא האורה.

¹נה"מ: 'אשמרה'. ²נה"מ: 'אשמרה'. ³נה"מ: 'אשמרה'. ⁴זו גרסת הקרי. הכתיב: 'חסדו'.
⁵נה"מ: 'בשררי'. ⁶נה"מ: 'בשררי'. ⁷נה"מ: 'לוצצים'. ⁸נה"מ: 'בשררות'. ⁹נה"מ: 'איביך'.
¹⁰נה"מ: 'זאינימו'. ¹¹נה"מ: 'ויזכר'. ¹²זו גרסת הקרי. הכתיב: 'ינועון'. ¹³נה"מ: 'לאכל'. ¹⁴זו גרסת הקרי. הכתיב: 'ינועון'. ¹⁵נה"מ: 'ללא ככה'.

[ט]

- 1 **לִמְנַעַח עַל שׁוֹשֵׁן עֵדוּת.** שִׁיר נַחֲמָד כְּשׁוֹשֵׁן. עֵדוּת. דִּי פִירְמוֹשׁוֹרָה. פִּי עֲנִין פֶּאֶר וַחֲמֵדָה וְתַכְשִׁיט יוֹפִי, מִן 'וְאֶעֱדָךְ עַד' (יח' טז,יא), כְּלוֹ שְׁדַבְרֵי נַחֲמָדִים וְנִפְאָרִים כְּתַכְשִׁיט, וְכֵן 'מִכְתָּם' שְׁדַבְרֵי יִקְרִים כִּזְהַב, כְּמוֹ שֶׁאִמְרָנוּ. ש' עַד"ה, וְכֵן 'וַיִּתֵּן עֲלָיו אֶת הַנּוֹר וְאֶת הָעֵדוּת' (מ"ב יא,יב). ד"א עַל עֵדוּתָן שֶׁל סִנְהֶדְרִין שֶׁנִּמְשְׁלוּ לְשׁוֹשְׁנִים שֶׁהֵעִידוּ לְהִלָּחֵם בְּאָרֶם, וּבְבִנֵי עֵמּוֹן, וּבְאֲדוּם, כְּמוֹ שִׁיתְפָּרֵשׁ. **לְדוּדֵי לֵלְמֹד.** פִּי לֵלְמֹד וְלִהְבִּין עֲנִינֵינוּ כְּדִי לְהִלָּל לְקַב"ה. ד"א כְּשֶׁנִּצְטַרֵּךְ דוּד שִׁילְמֹדוּהוּ מֵהַ יַעֲשֶׂה כְּשֶׁנִּלְחַם עִם אָרֶם שֶׁאֵל לְסִנְהֶדְרִין אִם מוֹתֵר לְהִלָּחֵם בָּם | מֵאַחַר שֶׁנִּשְׁבַּע יַעֲקֹב לְלִבְנֵי שְׁלֹא יַעֲבֹר אֲלָיו אֶת הַגֵּל לְרַעָה (עַל פִּי בְר' לֹא,גב), אִמְרוּ 40 לֹא וְהִלּוּא הֵם עָבְרוּ עַל הַשְּׁבוּעָה תַּחֲלָה, שֶׁנִּי 'מִן אָרֶם יִנְחֵנִי בִלְק' (בְּמ' כג,ז)? וְעוֹד שֶׁנִּלְחַם בָּם כּוֹשֵׁן רְשָׁעִיתִים, מִלֶּךְ אָרֶם נִהְרִים, וְכֵן מוֹאֵב וּבְנֵי עֵמּוֹן, שֶׁנֶּאֱמַר 'לְיִשְׂרָאֵל אֵל תִּצַּר אֶת מוֹאֵב' (דב' ב,ט), וְכֵן 'וְקִרְבַּת מוֹל בְּנֵי עֵמּוֹן אֵל תִּצּוֹרֶם² וְאֵל תִּתְגַּר בָּם' (שֵׁם פְּסוּי' ט), וְהֵם הִתְחִילוּ לְהִלָּחֵם בְּיִשְׂרָאֵל בְּיָמֵי שְׁפוֹט הַשּׁוֹפְטִים? וְכֵן מִזֶּה הַטַּעַם נִלְחַם עִם אָדוּם מִפְּנֵי שֶׁעֲזָרוּ אֶת אָרֶם עַל יִשְׂרָאֵל, כְּמוֹ שֶׁאִמְרוּ בְּרִצִּין מֶלֶךְ אָרֶם 'וַיִּנְשַׁל אֶת הַיְהוּדִים מֵאֵילָת³ וְאֲדוּמִים⁴ בְּאוֹ אֵילוֹת⁵ (מ"ב טז,ו), וְעַל שֶׁעֲזָרוּ זֶה לָזֶה נִקְרָא אָרֶם אָדוּם וְאָדוּם אָרֶם, וְעַל כֵּן שֶׁר דוּד זֶה הַשִּׁירָה בְּנִיצוּחַ יוֹאֵב אֶת הַמִּלְחָמוֹת הָאֵלּוּ.
- 2 **בְּהִצּוֹתָנוּ.** אֵינִי שׁוֹ לְדִיָּאֵר. מִן 'אֲשֶׁר הִצּוּ עַל מֹשֶׁה וְעַל אֶהֱרָן' (בְּמ' כו,ט), וְהוּא מִקּוֹר מֵהַכֶּבֶד הַחֲמִישִׁי, ש' נִצִּיָּה, ע"מ 'אֲחֵרֵי הַכּוֹתוּ'⁶ (דב' א,ד), שֶׁש' נִכְ"ה, וַיִּשׂ אֹמֵר עֲנִין הַחֲרָבָה, כְּלוֹ בְּהַחֲרִיבוּ, מִן 'עֲרִיךְ תִּצְיִנָּה' (יר' ד,ז).
- 3 **אֲלֵהִים זִנְחָתָנוּ.** עֲנִין רִיחוֹק מְדַבֵּר וְעִזִּיבְתוֹ, כְּאִילוֹ אִמֵּי עֲזַבְתָּנוּ אוֹ רַחֲקָת מִמֶּנּוּ, כִּי הָעוֹזֵב אֶת הַדְּבָר מֵתְרַחֵק מִמֶּנּוּ. **פְּרִיעָתָנוּ.** עֲשִׂית בְּנו פֶּרֶץ. **אֲנַפְתָּ תְּשׁוּבָב לָנוּ.** אֶפְּוֹלְגִיטְרֶשׁ אוֹ אֶפְּוֹלְגִיטְרֶשׁ אוֹ קִיבְרִנְטִישֵׁט. פִּי קִצְפַּת וּמַעֲתָה תִּנְיַח לָנוּ, כְּעֲנִין 'אֲוֹדֵךְ יִי כִי אֲנַפְתָּ בִי יִשׁוּב'⁷ אֶפְךָ וְתִנְחַמְנִי (יש' יב,א). **תְּשׁוּבָב.** פִּי הַנִּיחוּת, מִן 'נִפְשֵׁי יִשׁוּבָב' (לְעִיל כג,ג), 'בְּשׁוּבָה וְנַחַת' (יש' ל,טו), ש' שׁו"ב, מֵהַכֶּבֶד הַרְבִּיעִי, וַיִּשׂ מִפְּר' עֲנִין שְׁבִירָה, מִן 'וְשׁוּבַבְתִּיךְ' (יח' ל,ד), 'כִּי שְׁבִיבִים יִהְיֶה עֵגֶל שׁוּמְרוֹן'⁸ (הו' ח,ו), שֶׁפִּי שְׁבִירִים, וְאִזִּי יִהְיֶה שְׂרֵשׁוֹ שְׁב"ב, ע"מ 'נִקְבָה תְּסוּבָב גִּבְר' (יר' לֹא,כא).
- 4 **פְּעַמְתָּה.** קִרְפִּישׁוֹטְלָה. עֲנִין בִּיקוּעַ, מִן תֵּר' וְקִרְעַ לֹא חֲלוּנִי (יר' כב,יד) וּפְצִים לִיָּה חֲרִכִּין⁹ וּבְדָב' רְבוּ' הָרַס כְּדִי לִיתֵן בֵּין פְּצִים לְחִבְרֵי' (מִשְׁנֵה שַׁבַּת ח,ז), וְכֵן בְּעַר' לְבִיקוּעַ אֵל פְּצָם. **רַפָּה שְׁבִירָה.** עֲנִין בְּנִין וְגִדִּירַת פֶּרֶץ, מִן לְשׁוֹן 'וַיִּרְפָּא אֶת מִזְבַּח יִי הַהֵרוֹס' (מ"א יח,ל). פִּי הַשֶּׁבֶר הֵבֵא עַל יִשְׂרָאֵל כְּשֶׁנִּלְחַמוּ עִמָּם.
- 5 **הִרְאִיתָ¹⁰ עִמָּךְ קִשָּׁה.** דוּרִינְסָה. שִׁי צִרָה קִשָּׁה, וְכֵן 'נִכְבְּדוֹת מְדוּבָר¹¹ בְּךְ' (לְהֵלֵן פּו,ג), שְׁרוּ' לֹמֵי מַעֲלוֹת וּמְדוֹת נִכְבְּדוֹת, וְכֵן 'דְּבַר הָאִישׁ אֲדוּנִי¹² הָאֵרֶץ אֲתָנוּ קִשׁוֹת' (בְּר' מְב,ל), שְׁרוּ'

¹נה"מ: 'לְדוּד'. ²נה"מ: 'תְּצַרֶם'. ³נה"מ: 'מֵאֵילוֹת'. ⁴זוֹגֵרֶסֶת הַקִּרִי. הַכְּתִיב: 'וְאֲרָמִים'. ⁵נה"מ: 'מֵאֵילוֹת'. ⁶נה"מ: 'הַכּוֹתוּ'. ⁷נה"מ: 'יִשְׁב'. ⁸נה"מ: 'שְׁמֵרוֹן'. ⁹תְּרַגּוּם יוֹנָתָן לְנִבְיָאִים לְיוֹקֵרַע לֹא חֲלוּנִי הוּא וּפְצִים לִיָּה חֲרִכִּין. ¹⁰נה"מ: 'הִרְאִיתָה'. ¹¹נה"מ: 'מְדָבָר'. ¹²נה"מ: 'אֲדוּנִי'.

לומר | אמרות קשות, וכן כיוצא בם רבים. **יין תרעלה**. פֹּנְדִרְאָה. פי' יין שמרים, רו' לומ' סם המות שדומה למשקין עכורים, מ' 'והברושים' הרעלו' (נח' ב,ד), שפי' נשקעו, כלו' שנשקעו השמרים ביין, וכן לשון 'קבעת כוס התרעלה' (יש' נא,ז), שפי' שקיעת השמרים. רו' לומ' מרק סם המות, וכן ענין 'אך שמריה ימצו ישתו' (להלן עה,ט), שפי' שתבוא עליהם צרה גדולה, כמי ששותה סם המות, ושם נפרש שאר הענין, וכל ענין זה ענין פורענות הוא, שהפורענות מר וקשה כסם המות, כמו שאו' 'ואחריתה מרה כלענה' (מש' ה,ד), וכן ענין 'קח את כוס היין החמה'² והשקית'³ (יר' כה,טו), הכל ענין פורענות וצרה גדולה. **יין תרעלה**. מש' יין, וכן 'מיין הרקח' (שה"ש ח,ב), שהראוי בו מיין⁴ הרקח, רוצ' לומ' יין יין תרעלה מיין יין הרקח, והפך זה 'כיין הטוב' (שם ז,י), שהראוי בו כיין הטוב.

6 **נס להתנוסס**. אֶלְסִמְיָנוּ פֹּדֵר אֵינְאֶלְסָר. פי' רוממות להתרומם, כמו שהנס במלחמה רוממות לאנשי הצבא, ש' נס"ס, ע"מ 'חן' מן חנ"ן, 'קן' מן קנ"ן, וכן 'להתנוסס' ש' נס"ס, והוא התפעל מהכבד הרביעי, שאין הפרש בין התפעל של נחי העיין להתפעל של בעלי הכפל אלא ידיעת שרשיהם בלבד כמו שכתבנו בחלק הדקדוק. **מפני קשט סלה**. פי' צדק, ותר' 'צדק' (דב' א,טז ועוד) קושטא,⁵ כלו' מפני צדקתך תמיד עמנו. פי' מאחר שהבאת עלינו פורענות זה נתת לנו נס להתנוסס מפני צדקתך עמנו, ויש מפר' 'נס להתנוסס' ענין נסיון, ואעפ"י שאינו משרשו, כלו' נתת ליראיך נסיונות של צרות הרבה להיות מנוסים בהם אם יעמדו ביראתך. **מפני קשט**. לקשט מדותיך לעולם, שכשתתן להם הטובה לא ירגנו האומות אחריו, אלא יקשטו דינך ויאמרו יפה היטיב להם כי הם עמדו בכמה נסיונות.

7 **הושיעה ימינך וענני**.⁶ מינדך שהשיבות אחר בהתחזק אויביהם עליהם, וענני, שאם תענני יחלצון ידידיך שאני נלחם בעבורם.

8 **אלהים דבר בקדשו אעלוזה**.⁷ שאמלוך עליהם. **ואעלוזה**⁸ **אחלקה שכם ועמק סכות אמדד**. ושיחלקו ישראל בגורל גבול שכם ועמק סכות | ימדדו בחבל, ולא על סכות ושכם בלבד, הוא אומ' אלא על שאר ארץ כנען, וזכר שכם וסכות לפי שהיא מיטב ארץ כנען, ומפני זה בחר יעקב לנטות אהלו שם ולבנות לו בית בסכות לפי שאותה הארץ שמנה, וכן ענין 'קול יי יחולל אילות' (לעיל כט,ט), שאינו אומ' על האילות בלבד אלא על שאר החיות.

9 **לי גלעדי**. זה יפתח הגלעדי. **ולי מנשה**. זה גדעון משבט מנשה. **ואפרים**. זה יהושע משבט אפרים מעוז ראשם של ישראל. **יהודה מחוקקי**.⁹ זה דויד, שהיה מחוקק ישראל,¹⁰ ששם עליהם חקים ומשפטים טובים, כמו שאומ' 'ויהי דויד עושה'¹¹ משפט וצדקה לכל עמו' (ש"ב ח,טו), זהו פי' 'נתתה ליריאיך'¹² נס להתנוסס' (לעיל פסו' ו), כלו' עשית לנו כל הנסים האלו על ידי אלו הנזכרים להיות לנו לנס ולרוממות.

¹נה"מ: 'והברשים'. ²נה"מ: + 'הזאת מידי'. ³נה"מ: 'והשקיתה'. ⁴המ"ם כתובה מעל השורה. ⁵תרגום אונקלוס ל'צדק' הוא 'קושטא'. ⁶זו גרסת הקרי. הכתיב: 'וענני'. ⁷נה"מ: 'אעלוזה'. ⁸נה"מ: 'אעלוזה'. ⁹נה"מ: 'מחוקקי'. ¹⁰המילים 'שהיה מחוקק ישראל' כתובות פעמיים. ¹¹נה"מ: 'דוד עשה'. ¹²נה"מ: 'ליראיך'.

10 **מוֹאֵב סִיר רַחֲעִי**. קוֹאִיִּקוּ דֵי מִיָּא לְמִדְוִרָה. הוּא כְּלִי נַחֲשֵׁת שְׂמוּכֵן לְרַחוּץ בּוּ יָדִים וּרְגֵלִים, הַנְּקָרָא בְּעַר' טַסְט, כְּלוּמַר אֲשַׁתְּמַשׁ בּוּ כְּבִסִּיר הַנַּחֲשֵׁת שְׂרוּחֲצִין בּוּ, כְּלוּ' אֲמִשׁוּל וְאֶרְדָּה בִּם, דְּרַךְ בְּזִיוּן. **אֲשִׁלִּיךְ נַעֲלִי**. נַעַל רְגֵלִי, דְּרַךְ בְּזִיוּן גַּם כֵּן, כְּמוֹ שְׂאוּמ' וְאֵתָה עַל בְּמוֹתִימוֹ תְּדַרְדֹּךְ!¹ (דב' לג, כט), וְיֵשׁ מִפְּר' 'נַעֲלִי' כְּבִלִי כִי הַכְּבֵל כְּאִילוֹ סוּגַר אֵת הָאָדָם וּמוֹנְעוֹ מִלְּהֻךְ וּמִלְּבָרוּחַ, וְכֵן נִקְ' הַכְּבֵל בְּמִקּוּם אַחַר בְּלִשׁוֹן סִגְרָה 'וְיִתְנוּהוּ² בְּסוּגַר בַּחֲחִים' (יח' יט, ט), וְאֵעֲפ"י שְׂאִיפֶשֶׁר לְהִיּוֹת מִסְגַּר לְבֵית הַמַּאֲסֵר. **עַלִּי פִלְשֵׁת הַתְּרוּעָעִי**.³ פֹּר מִי פִלְשֵׁת טִי קִיבְרָנְטָה. עֲנִין שְׁבַר וְרִיעוּעוּ, מִן 'תְּרוּעָם'⁴ בְּשִׁבְט בְּרוּז' (לַעֲלִיל ב, ט). פִּי' בַּעֲבוּרֵי פִלְשֵׁת הַשְּׂתַבְרִי, כְּלוּ' עַל יָדֵי. ד"א לְשׁוֹן גִּיזוּם, כְּדַרְךְ 'בּוּאוּ'⁵ בֵּית אֵל וּפִשְׁעוֹ' (עמ' ד, ד), 'שְׂמַח בַּחוּר בִּילְדוּתְךָ'⁶ (קה' יא, ט) וְזוֹלָתָם, כְּלוּ' הִיָּה לֶךְ לְהַשְׁגִּיחַ מֵהַ שְׁעֵשִׂינוּ בְּרַבְתּ בְּנֵי עַמּוֹן וּבְאָדוּם וְלֹא תִרְיַעוּ עֲלֵינוּ.

11-13 **מִי יוֹבִילֵנִי עִיר מִצּוֹר וְכוּ'**. לְשׁוֹן תַּאבָּה וְתַפְלָה הוּא מֵאֲמַר יִשְׂרָאֵל בְּשַׁבְתָּם בְּגִלּוֹת, שְׂאוּ' מִי יוֹבִילֵנִי לְרַבַּת בְּנֵי עַמּוֹן, וּמִי נַחֲנִי עַד אָדוּם שְׁנִלְחַמְנוּ אִז בִּם | וְנַצַּחְנוּם, וְעַתָּה הֵם מוֹשְׁלִים בְּנוּ, כְּדַרְךְ 'מִי יִתְנֵנִי כִירַחֵי קִדָּם' (אִיּוֹב כט, ב), הוּא שְׂאוּמ' 'הֲלוֹא'⁸ אֵתָה אֵלִים זִנְחַתְנוּ וְלֹא תִצָּא⁹ בְּצַבָּאוֹתֵינוּ' כְּמֵאז, עַל כֵּן 'הֵבֵה לָנוּ עֲזֵרַת מִצָּר' וְכוּ'. **עֲזֵרַת מִצָּר**. שִׁי' וּמִשׁ' עֲזָרָה, וְעַל כֵּן הוּא קִמּוּץ, אוֹ שִׁי' עֲזֵרַתְנוּ, כְּמוֹ 'עֲזִי זִמְרַת' (שִׁמ' טו, ב), וְעוֹד), שְׂרוּ' לֹמ' זִמְרַתִי, וְכֵן 'אֶף נַחַלַת שְׁפָרָה עַלִּי' (לַעֲלִיל טז, ו), שְׂרוּ' לֹמ' נַחַלְתִּי.

14 **יְבוֹס. פֹּלְיָאֲרָד**. עֲנִין רְמִיסָה, מִן 'צָרִינוּ בּוֹסְסוּ' (יֵשׁ סג, יח), וְהוּא פּו' יוֹצֵא מֵהַקֵּל.

[ס א]

- 1 **לְמַנְעַח עַל נְגִינַת לְדוּד**. שִׁי' עַל נְגִינַת נַבֵּל, וְכִיּוֹצֵא בֹזָה.
- 3 **מִקְצֵה הָאָרֶץ אֵלֶיךָ אֲקָרָא**. וּמָה אֲנִי קוֹרָא? שְׁתַּנַּחֲנִי בְּצוּר רֶם וְחִזֵּק מִמֶּנִּי. **בַּעֲטוּף**.¹⁰ אֵין אֵינְבוּלְבִיִּרְשִׁי אוֹ אֶפְרִימִיִּרְשִׁי. עֲנִין כְּפִיפָה וְעַנּוּי, כְּלִשׁוֹן 'נַפְשָׁם בְּהֵם תִּתְעַטֵּף' (לַהֲלֹךְ קוֹזָה), 'בְּהַתְעַטֵּף עַלִּי נַפְשִׁי' (יוֹנָה ב, ח), וְנִשְׂאֵל עִיטוּף הַלֵּב מֵעִטוּף הַגּוּף כִּי הָאָדָם הַמִּתְעַנֶּה וְהַמְדַכָּא כְּאִילוֹ הוּא מִתְעַטֵּף קִצְתוֹ עַל קִצְתוֹ.
- 5 **אֲגוּרָה בְּאַהֲלֵךְ עוֹלְמִיִּם**. פִּי' לַחֲיֵי הָעוֹלָם הַזֶּה וְלַעוֹלָם הַבָּא, כְּעֲנִין 'יִי מִי יִגוּר בְּאַהֲלֵךְ' (לַעֲלִיל טו, א), אוֹ פִּי' אֲגוּרָה בְּאַהֲלֵךְ יָמִים רַבִּים זְמַנִּים אֲרוּכִים.
- 6 **שְׂמַעַת לְנַדְרֵי וְכוּ'**. נָתַת לִי שִׁכְר נַדְרֵי וְנָתַת יְרוּשַׁת יִרְאִי שְׂמַךְ עַל יָדֵי.

¹ נה"מ: 'תדרוך'. ² נה"מ: 'ויתנהו'. ³ נה"מ: 'התרעעיי'. ⁴ נה"מ: 'תרעם'. ⁵ נה"מ: 'באו'.
⁶ נה"מ: 'בילדותך'. ⁷ נה"מ: 'יבליני'. ⁸ נה"מ: 'הלא'. ⁹ נה"מ: '+ אלהים'. ¹⁰ נה"מ: 'בעטף'.

- 7 **ימים עלי מלך¹ תוסיף.** פי' אם נגזר עלי למות בחור הוסף ימים על ימי שיהיו שבעים שנה, כמו שנות דור ודור, כמו שהוספת על ימי חזקיהו.
- 8 **ישב עולם לפני אלים וכו'.** מן **ינצרוהו**.² מַנְדָּה קִי לוּ בַיְלִיין. לשון צווי מחסרי הכבד הדגוש, עקרו מִנָּה, ע"מ 'צו את בני' (וי' כד, ב ועוד). פי' ישב עולם לפני אלים, כלו' חייהו וקיימהו וצוה עליו שינצור הוא ועמו חסד ואמת, כענין 'לא אמות כי אחיה ואספר מעשי יה' (להלן קיח, יז), שרו' לומ' אם אחיה אספר מעשי יה, ואומ' 'לא המתים יהללו יה' (שם קטו, יז).
- 9 **כן אזמרה שמך לעד.** כשתחייני ותיטיב לי אזמר שמך להיות משלם נדרי יום יום, כדרך 'ואני בקול תודה ואזבחה לך אשר נדרתי אשלמה' (יונה ב, י).

[סב]

- 1 **למנצח על ידותון.** שי' לידותון, כשאר המזמורים, כדרך 'לאסף' (לעיל נ, א ועוד), 'לבני קרח' (שם מב, א ועוד), וזולתם, או שרו' לומ' בעבור ידותון, | כלו' נעשה המזמור כדי שינגן בו ידותון, כמו 'על דבר אשר' (דב' כב, כד ועוד), וכיוצא בו, שפי' בעבור.
- 2 **דומיה נפשי.** קְלִיאָנט. פי' משתתקת מיחלת ומצפה לאלים, וכן 'דום ליי והתחולל לו' (לעיל לז, ז), והוא תאר, והיו"ד בו ליחס, כמו 'צופיה' (מש' לא, כז), 'פוריה'³ (יש' יז, ו ועוד).
- 3 **לא אמוט רבה.** נונקוֹאָה. פי' לעולם, כדרך 'אל תעזבני עד מאד' (להלן קיט, ח), שפי' אל תעזבני עד לעולם.
- 4 **תהותתו.** אַטוֹרְסִידִיש. ענין שבר וענין רע, מן 'הוות בקרבה' (לעיל נה, יב), והוא מהכבד הרביעי, ש' הו"ה, והת"ו בו במקום ה"א, ויש אומ' הת"ת כמשמעו, ענין רכילות ורבי דברים בענין רע, כי כן בער' להילוך ברכילות ובלשון הרע אל הַתְּהִתָּה, וזהו הנכון, ויש מן גאוני הדקדוק שפי' ענין מחתה, וכאילו אמ' תחותתו, ע"מ הרביעי גם כן, כלו' תשברו את האנשים בדבריכם ומעשיכם, או פי' תְּאִיְמוּ, מן 'ויהי חתת אלים' (בר' לה, ה). **תרצחו כלכם.** שוֹדִיש מְטָאדוֹש. פו' שלא נזכר פו'. פי' תהותתו על איש ותשברו ותרצחו בדבריכם הרעים וברכילותכם, ועוד שאתם מתחייבים בנפשותיכם ומרצחים את עצמכם בעון זה, כענין 'ולקחת מוקש לנפשך' (מש' כב, כה), וכיוצא בזה, וכן ענין 'ונגולה שנתם אם לא יכשילו'⁴ (שם ד, טז), יכשולו כתי', כלו' יכשילו, והם נכשלים באותו עון, כדרך 'וחוטאי חומס'⁵ נפשו' (שם ח, לו), וזולתם כיוצא בזה הענין. **קקיר נטוי.** אָקוּשְׁטָאָדָה. שי' נוטה, וכן 'ימי כצל נטוי' (להלן קב, יב), 'השכוני באהלים' (שו' ת, יא), שמש' השוכנים, וזולתם. פי' שאתם באים כקיר הנוטה ליפול. ד"א 'תרצחו כלכם' על דרך תפלה, כלו' עד אנה תהותתו על איש? יהי רצון שְׁתַּרְצְחוּ כלכם ותהיו כקיר נטוי גדר הדחוויה שקרובים ליפול, כן תהיו

¹נה"מ: 'עלי מלך' [על ימי מלך]. ²נה"מ: 'ינצרוהו'. ³נה"מ: 'פריה'. ⁴זו גרסת הקרי. הכתיב: 'יכשולו'. ⁵נה"מ: 'וחטאי חמס'.

אתם, וכן כענין הזה 'בת בבל השדודה' (להלן קלז,ח), ששי' השודדת, ואמ' 'השדודה' כפי מה שרצון נפשו, כמי שתולה קללתו באחרים.

- 5 **אך מוּשָׁאתָנוּ דִּי שׁוֹ מִיָּדוֹ. עֲנִין פּחַד, מִן מוּשָׁתוֹ יְגוּרוֹ אֱלִים** (לעיל מא,ז). **יִרְצוּ כֹזֵב. אֲטוֹרְגָן.** פִּי מוֹדִים בְּדַבְרֵי כֹזֵב, מִן 'אֲחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סִלָּה' (שם מט,ד). **בְּפִיו יִבְרַכּוּ. אֲלֵאָבָן.** פִּי מִשְׁבַּחִים, מִן 'אִישׁ אֲמוֹנוֹת רַב בְּרִכּוֹת' (מש' כח,כ), ופִּי הַפְּסוֹק | כִּי הִרְשַׁע הַמוֹשֵׁל בְּצַדִּיקִים אֲפִי הַצַּדִּיקִים אֵינָם יִכּוֹלִין לְהוֹדוֹת וּלְהוֹכִיחַ עַל דְּבָרֵי הָאֲמֵת מִפְּחָדוֹ, רַק הֵם יוֹעֲצִים אוֹתוֹ לְהַדִּיחַ לְאַחֲרֵים מִדֶּרֶךְ הַטּוֹבָה, וְהֵם מֵרָאִים שֶׁהֵם רוֹצִים בְּדַבְרֵי כֹזֵב וַיִּשְׁבַּחוּ מַעֲשֵׂי הִרְשַׁע בְּפִיהֶם כְּפִי רְצוֹנוֹ וּבִקְרַבִּים יִקְלָלוּהוּ תָמִיד.
- 6 **אך לְאֱלֹהִים דְּמִי¹ נִפְשִׁי.** פִּי שִׁיעֲדִיק דִּין הַקֶּבֶ"ה עַל כָּל זֶה, עַל שֶׁמוֹשֵׁל בּוֹ הִרְשַׁע וּפּוֹחַד מִמֶּנּוּ, הוּא שְׂאוֹ 'בִּטְחוֹ בּוֹ בְּכָל עֵת' (להלן פסו' ט), כְּלוֹ אֵל תִּהְרָהֲרוּ בַּמִּדַּת הַדִּין.
- 10 **בְּמֵאֲזִנִּים לְעֵלּוֹת וְכו'.** פִּי שְׂאֵם יַעֲלוּ בְּכַף מֵאֲזִנִּים אֵין בְּהֵם זִכּוֹת שְׁשׁוֹקֵל כְּנֶגֶד אֲבָן הַמִּשְׁקָל.
- 11 **חֵיל כִּי יִגּוֹב.** פִּי כִּי יִרְבֶּה, מִן 'תִּגְנוֹבַת הַשָּׁדָה' (יח' לו,ל), עַל דֶּרֶךְ הַהִשְׁאָלָה.
- 12 **אֲחַת דְּבַר אֱלִים וְכו'.** שְׂאֵם 'לֹא תִגְנוֹב'² (שֵׁם' כ,ג) פְּעָמִים, פְּעַם אַחַת בְּהַר סִינַי, וּפְעַם אַחֲרַת כְּתָבוֹ מִשֶּׁה בַּמִּשְׁנָה תוֹרָה, הוּא שְׂאוֹמ' בְּפִסּוֹ שֶׁל פְּנִי 'אֵל תִּבְטַחוּ בְּעֵשֶׂק' וְכו' (לְעֵיל פִּסּוֹ יא).
- 13 **כִּי אַתָּה תִּשְׁלַח לְאִישׁ כְּמַעֲשָׂהוּ. אֶקְאָדְקִיָּין.** פִּי לִכְךָ אָדָם, אִם צַדִּיק אִם רָשָׁע, אִם נֶאֱמָן אִם גֵּב, וְכוּן לְשׁוֹן 'לְתַת לְאִישׁ כְּדַרְכֵּיו' (יר' לב,ט).

[סג]

1 **מִזְמוֹר לְדוֹד בְּחַיֵּיתוֹ בְּמִדְבַר יְהוּדָה.**

2 **כִּמְהָ לָךְ. קוֹבְדִיִּסְיָאֵד.** עֲנִין חֶשֶׁק, לְפִי מִקוֹמוֹ, וְהוּא לְשׁוֹן חֲלִישָׁה וְעִיפָה מִתַּאבָּה, כְּדֶרֶךְ לְשׁוֹן 'נִכְסַפָּה וְגַם כִּלְתָה' (להלן פד,ג), כִּלְתָה נִפְשִׁי כִּי מְרֹב הַתַּאבָּה וְהַחֶשֶׁק בְּדַבַּר כִּאִילוֹ הַנֶּפֶשׁ כִּלָּה וְחוֹלְשַׁת, וְאוֹלֵי שְׂדוּמָה זֶה הַלְשׁוֹן לְלְשׁוֹן 'הַכְּמָהִין' וְהַפְּטִרְיוֹת' בְּדַב' רַבּוֹ, שֶׁהוּא דְבַר פְּחוֹת שְׂאִינוֹ עֵץ, וְלֹא עֵשֶׂב, וְלֹא יֵשׁ לוֹ שֶׁרֶשׁ, וּמִמֶּנּוּ חִבְרוּ הַפִּיטְנִים, וְאִמְרוּ 'כְּמָהִים', כְּלוֹ חֲלָשִׁים, וּבִלְעֹז אֲדִיבְלִיִּסְיָשׁ, וְזֶהוּ הַנִּבְּוֹן. **בְּאַרְץ צִיָּה. שִׁיקְיָאֵד.** פִּי מִקוֹם הַיּוֹבֵשׁ וְהַחוֹרֵף, וְהוּא שֵׁם. **וְעִיף בְּלִי מִים. אִי שִׁיד.** פִּי אֶרֶץ צִמָּא, וְהוּא שֵׁם גַּם כֵּן, ע"מ 'וְשָׁכֵן חֲרָרִים' (יר' יז,ו), וְהַצִּמָּאָה מוֹשְׂאֵלַת מִן הָעִיפָה לְפִי שֶׁהַצִּמָּא עִיף מְרֹב הַצִּמָּא, וְאוֹלֵי שֶׁהוּא תֹאֵר לְדוֹד שֶׁהִיא צִמָּא.

¹נה"מ: דומי'. ²נה"מ: תגנב'.

- 3 **כֵּן בַּקֹּדֶשׁ חֲזִיתֶיךָ**. טִי בִּיאָהּ. לְשׁוֹן תְּפִלָּה, כְּלוּ' כֵּן בַּקֹּדֶשׁ אַחֲזֶךָ, וְכֵן 'כֹּאשֶׁר שָׁמַעְנוּ כֵּן רֵאִינוּ' (לְעִיל מַח, ט) בַּמְקוֹם נִרְאָה, הוּא שֶׁאוּ' לְרֵאוֹת עֶזְךָ וְכַבּוּדְךָ.
- 6 **כְּמוֹ חֶלֶב וּדְשֵׁן**. קוּם קוֹן גְּרוֹשׁוֹרָה. שִׁי' כְּמוֹ בַחֲלֵב, אוּ מַחֲלֵב. פִּי' כְּמוֹ בַחֲלֵב וּדְשֵׁן נִפְשִׁי שְׁבַעָה, וְאֶעֱפִי | שֶׁאֵנִי בֶּאֱרֶץ עֵיפָה וְצִמְאָה בַחֲסֵרוֹן וּשְׁפָתֵי רִנְנוֹת יִהְיֶה לִּי עַל מַה שֶׁנִּתֵּן לִי הַקֶּבֶה"ה כִּי בּוֹטַח אֲנִי בּוֹ. וּשְׁפָתֵי רִנְנוֹת. לְיִגְוֹאֲגוֹשׁ. מִן 'וּשְׁפָה אַחַת לְכֹלֶם' (בֵּר' יֵאו, ו), 'וּנְבִלָה שֵׁם שְׁפָתֶם' (שֵׁם פֶּסוּ ז), וּזוֹלָתֶם.
- 7 **אִם זָכַרְתֶּיךָ**. נִישׁ טִי מִיִּמְרֹו. לְשׁוֹן קוּיֹם וּדְאִי, כִּי אֵין הַמְלָה לְשׁוֹן תְּנֵאִי.
- 10 **לְשׁוֹאָה**. פֹּר שׁוֹאִינוֹ. לְשׁוֹן שֶׁאוֹן וְהַמִּיָּה, מִן לְשׁוֹן 'הַשִּׁיבָה נִפְשִׁי מִשׁוֹאִיָּהִם' (לְעִיל לֵה, ז), כְּלוֹמ' שִׁיִּהְרַגְנִי וְיִרְעוּ עָלַי בְּקוֹל שֶׁאוֹן, כְּדֶרֶךְ 'וּמַת בְּשֶׁאוֹן מוֹאֵב' (עַמ' ב, ב). **יִבְקֶשׁוּ נַפְשִׁי**. פִּי יִתְאוּ לְכָךְ וְיִתְפַּלְלוּ.
- 11 **יִגִּירוּהוּ**² פֶּאֶזִין לוֹ קוֹרְרִיר. עֲנִין הַגְּרָה וּמְרוּצַת דְּבַר בַּמְקוֹם מִדְּרוֹן, מִן 'כְּמִים'³ הַנְּגִירִים אֶרְצָה' (ש"ב יד, יד), עַל דֶּרֶךְ הַשְּׁאֵלָה, כִּי אֵין לְשׁוֹן הַגְּרָה נּוֹפֵל אֶלָּא עַל הַכַּח, וְכֵן לְשׁוֹן 'וּתְגַר אֶת בְּנֵי יִשְׂרָאֵל עַל יְדֵי חֶרֶב' (יח' לֵה, ה), כִּי הַנּוּצַח הוּא קְרוֹב לִיהֲרַג בַּמְקוֹם מִדְּרוֹן כְּשֶׁהָאוֹיֵב רוֹדֵפֵן, וְכֵן הֵם בְּמוֹרֵד בֵּית חוֹרוֹן⁴ וְכו' (יְהו' יֵאו), ש' נְגִר', וְהוּא מֵהַכְּבֵד הַחֲמִישִׁי, ע"מ 'יִפִּיל' (שִׁמ' כֵּא, כז), 'צִיל' (מ"ב יז, לט וְעוֹד), וּפִי' יִסְבְּבוּ לִי לְהִיּוֹת נְגַר בַּמְקוֹם חֶרֶב כְּדֵי שֶׁאֵהִיָּה מִנֵּת שׁוֹעֵלִים, כְּלוּ' מֵאֲכַל לַחֲיוֹת, וְאִמ' 'יִגִּירוּהוּ', מִנֵּת שׁוֹעֵלִים יְהִיוּ, בַּמְקוֹם יִגִּירוֹנִי אֵהִיָּה, כְּדֶרֶךְ 'הַעֵינִי הָאֲנָשִׁים הֵהֵם תִּנְקֶר' (בִּמ' טז, יד), 'הַלּוֹא בְּרֵאשִׁי הָאֲנָשִׁי [ם] הֵהֵם' (ש"א כט, ד), ש'הֵם' בַּמְקוֹם הָאֵלָה, שֶׁאִמ' כֵּן כְּדֵי שֶׁלֹּא לְפִתּוֹחַ פֶּה בְּסִימָן רַע לְעַצְמוֹ כְּמִי שֶׁתּוֹלָה קִלְלָתוֹ בְּאַחֲרִים.
- 12 **כָּל הַנְּשִׁבַע בּוֹ**. יִשְׂרָאֵל, שֶׁנִּי' לֵהֵם 'וּבִשְׁמוֹ תִּשְׁבַּעוּ'⁵ (דֵּב' ו, יג וְעוֹד). **כִּי יִסְכְּרוּ**. כְּמוֹ יִסְגֵּר, וְכֵן 'וְיִסְכְּרוּ מַעֲיִנֹת' תְּהוּם' (בֵּר' ח, ב), לְפִי שֶׁהֵם מִמוּצָא אַחַד, כְּעֲנִין 'וְעוֹלָתָה'⁷ קִפְצָה פִּיה' (אִיּוֹב ה, טז).

[סד]

- 1 **לְמִנְצַח מְזֻמּוֹר לְדוֹד**.
- 2 **שָׁמַע אֱלֹהִים קוֹלִי בְּשִׁיחִי**. דִּרְשׁוּ רַבּוּ' ז"ל בְּאֵגְדַת תְּלִים (שׁו"ט סד, א) כִּי עֲנִין זֶה הַמְּזֻמּוֹר עַל דְּנִיָּאל שֶׁהוֹשֵׁלְךָ בְּגוֹב הָאֲרִיּוֹת, וְנִכּוֹן הוּא, כִּי כָּל לְשׁוֹן זֶה הַמְּזֻמּוֹר עַל דֶּרֶךְ הַהֲגָדָה, כִּי צוּפָה יְהִיָּה דוּיֵד בְּרוּחַ הַקֹּדֶשׁ כָּל מַה שֶׁאֵירַע לְדְנִיָּאל וְהַתְּפַלֵּל עָלָיו כִּי מִזְרַעוֹ הִיָּה, כְּמוֹ שֶׁנִּי' הַט, ז).

¹ נה"מ: 'משאיהם'. ² נה"מ: 'יגירהו'. ³ נה"מ: 'וכמים'. ⁴ נה"מ: 'חורין'. ⁵ נה"מ: 'תשבע'. ⁶ נה"מ: 'מעינת'. ⁷ נה"מ: 'ועלתה'.

לחזקיהו: 'ומבניך אשר יצאו ממך' וכו' (יש' לט,ז), אלו חנניה מישאל ועזריה, כמו שראה גם כן ברוח הקדש דבר חזקיהו שאמ' 'י בעזך ישמח מלך' וכו' (לעיל כא,ב), וכן דברי הגלות | העתיד¹ לישראל, וכן ענין המזמור גם כן, על מעשה הרשעים על הצדיקים או האומות לישראל בגלותם, וכן ענין רוב התלים שמתוך עניניו ומאורעותיו של דוד דבר על עניני ישראל ומאורעותם בגלות וגם על מעשה הרשעים וכו', ועל שכר הצדיקים הצפון להם, וגם על ישועת ישראל לימות המלך המשיח. **מפחד אויב תצר חיי**. אלו האחדשדרפנים שנתיצעו עליו וכו'. **חיי**. פי' נפשי, וכן 'ותעל משחת חיי' (יונה ב,ז), 'הגואל משחת חייכי' (להלן קג,ד).

3 **מרגשת**. דִּי קוֹנְפְּנִיָּא. ענין קיבוץ, מן 'למה רגשו גוים' (לעיל ב,א), פי' מחברת, ושם אמ' 'הרגישו² על מלכא' (דנ' ו,ז ועוד).

4 **אשר שגנו כחרב לשונם**. זה המלשינות שעשו. **דבר מר**. קוֹשֶׁה אֶלְטָה. פי' דבר גדול וגבוה בלשון הרע, כדרך 'ויציבני כמטרא לחץ' (איכה ג,יב), מן 'ויתמרמר אלי' (דנ' ח,ז), ש' מר"ר, וכן 'וימררוהו³ ורבו' (בר' מט,כג), כי היורה בחץ למקום גבוה הוא מתכוין לו החץ יותר, ר' לומ' נתכוונו להלשין דבר גדול והרבה כפי יכלתם.

5 **פתאום יורוהו**.⁴ לו אֶשְׁיֶאֱטְרוֹן.⁵ מן 'ויורו היורים'⁶ (דה"ב לה,כג). פי' פתאום לכדוהו במלשינותם, כלשון 'ונירם אבד חשבון' (במ' כא,ל), שפי' ונהרגם פתאום כיורה בחץ. דמה המלשינות והרכילות לחצים לפי שבאה רעת המלשין והרכיל כמו החץ פתאום מרחוק, ש' יר"ה, והוא מהכבד החמישי, ע"מ 'יודו ליי' (להלן קז,ח ועוד).

6 **לטמוז מוקשיים**. שאמ' 'הוו בעיין עלא'⁷ (דנ' ו,ה), שבקשו מן דריוש שלא יתפלל שום אדם לשום אלוה זולתי לו כי לכך נתיצעו שריו, כמו שאומ' 'אתיעטו כל סרכי מלכותא' (שם פסו' ח), כדי שילכד דניאל בתפלתו. **אמרו מי יראה לנו**. מי יבין לנו, מלשון 'ולבי ראה הרבה חכמה' (קה' א,טז), כלו' אין דורש, כמו שאו' 'פתאום יורוהו'⁸ ולא יראו' (לעיל פסו' ה).

7 **יחפשו עולות**.⁹ אִישְׁקוּאֲדְרוֹנִיָּין. פי' מחפשיין ודורשיין במחשבותם ותחבולותם כל ענינים רעים לעשות עולה. **תמנו חפש מחופש**.¹⁰ אֶטְיֶמְן אִישְׁקוּאֲדְרוֹנִיָּיןטו אִישְׁקוּאֲדְרוֹנִיָּאדו. פי' השלימו לחפש ולחקור ולדרוש במחשבתם ובעצתם ותחבולותם עד חקר החיפוש, כלו' שאין אדם יכול לחפש אחריהם יותר ממה | שחפשו הם, מן 'ויחפש בגדול החל' (בר' מד,יב). **תמנו**. מש' תממו, והגון' בו במקום מ"ם למ"ד הפועל, וכן 'חסדי יי כי לא תמנו' (איכה ג,כב), ואולי שהמלה מורכבת משני ענינים, ענין השלמה וענין תמינה, והת"ו במקום טי"ת שהם ממוצא אחד כמו 'תועה' ו'טועה', כלו' תמנו והשלימו הדבר המחופש כמו שיתכן להיות. פי' מלת 'חסדי יי כי לא תמנו' (שם) תמו ממנו, כלומ' לא תמו ממנו. **וקרב**

¹מילה זאת כתובה פעמיים, בסוף הדרך הקודם ובתחילת הדרך הזה. ²נה"מ: 'הרגשו'. ³נה"מ: 'וימררוהו'. ⁴נה"מ: 'פתאם ירהו'. ⁵נראה שזהו שיבוש ויש לגרוס 'אשאיטרוני'. ⁶נה"מ: 'ויורו היורים'. ⁷נה"מ: 'בעין עלה'. ⁸נה"מ: 'פתאם ירהו'. ⁹נה"מ: 'עולות'. ¹⁰נה"מ: 'מחפש'.

איש. פִּינָשׁ אֲמִינָטוּ. פִּירוּשׁ מַחֲשַׁבַת אִישׁ. פִּי מַחֲשַׁבָה רַעָה צַפּוּנָה בִּלְבָב אִישׁ, כִּלְשׁוֹן 'וּבְקִרְבוֹ יִשִּׁים אֲרָבוּ' (יר' ט, ז). **וּלֵב עֲמוּק**.¹ פִּי שִׁמְעִמִּיק בַּמַּחֲשַׁבָה רַעָה, כַּעֲנִין 'הַעֲמִיקוּ שַׁחַתוּ' (הו' ט, ט), 'הַעֲמִיקוּ סִרְהָ' (יש' ל, א).

8 **יִוִּרְם־2 אֱלִים**. אֲשָׁאִיטְאֵלוֹשׁ. עֲנִין יִרְוֹת בַּחֲצִים. פִּי עֲנָשׁם וְהַפִּילֵם וְהַרְגֵם פִּתְאוּם כַּחֲךְ הַבֶּא פִּתְאוּם, מִדָּה כִּנְגַד מִדָּה, כִּנְגַד 'פִּתְאוּם יוֹרוּהוּ'³ (לַעִיל פִּסּוּ ה), כִּדְרָךְ 'כִּי בַדְבַר אֲשֶׁר זָדוּ עֲלֵיהֶם' (שִׁמ' יח, יא).

9 **וַיִּכְשִׁילוּהוּ עֲלִימוֹ לְשׁוֹנָם**. מִקְרָא מְשׁוּבֵשׁ, רו' לֹוֹמ' הַכְּשִׁילִם לְשׁוֹנָם, כִּלּו' בִּמָּה שֶׁחֲשַׁבּוּ לַהֲכַשִּׁיל אֶת דִּנְיָאֵל בְּפִי הָאֲרִיּוֹת בְּאוֹתוֹ הַדְּבַר נִכְשְׁלוּ וְהָיוּ הֵם מֵאֲכָל לְאֲרִיּוֹת, כַּעֲנִין 'וְרַשְׁתּוּ אֲשֶׁר טָמַן תִּלְכַּדוּ' (לַעִיל לַה, ח), 'בְּרַשַׁת זֹו טָמְנוּ נִלְכַּדָּה רַגְלִים' (שִׁם ט, טז). **יִתְנַוְדְּדוּ כָּל דּוֹאִים⁴ בָּם**. אִישְׁמוֹאֲבִינְשִׁי. פִּי יִנְיֵדוּ רֵאשׁ כָּל הַרְוֹאִים לְשַׁחֲוֹק עֲלָיו, וְכֵן 'יִשֵּׁם וַיִּנְיֵד בְּרַאשׁוֹ' (יר' יח, טז), כָּל הַבּוֹזָה דְּבַר מְנִיד רֵאשׁוֹ אוּ יָדוֹ עֲלָיו, וְכֵן 'פִּטְיֵרוֹ בַּשֶּׁפֶה יִנְיַעוּ רֵאשׁ' (לַעִיל כֶּב, ח).

10 **וַיִּירָאוּ כָּל אָדָם וְכו'.** פִּי אֵז בְּרַאוֹתֶם יִרְאוּ מִפְּנֵי אֱלִים, וְהַגִּידוּ פַעֲלוֹ לְדוֹרוֹת וּמַעֲשֵׂהוּ הַשְּׁכִילוֹ.

11 **יִשְׁמַח צַדִּיק בִּי.** דִּנְיָאֵל, וְהוֹסִיף אוֹמֵן לַחֲסוֹת בִּי.

[סה]

1 **לְמַנְעַח מוֹלָשׁ.**

2 **לֶךְ דּוּמִיָּה⁵ תְּהַלֵּה.** פִּרְטִינְיָסִיד. פִּי לֶךְ נָאָה וְרֵאווֹ לַהֲלֵל, כִּלְשׁוֹן 'לִישִׁירִים נָאָה תְּהַלֵּה' (שִׁם לְג, א), כִּלּוֹמ' דְּמִיּוֹן הוּא לֶךְ, ש' דו"ם או דמ"ה, וְהַיּוֹד בּוֹ לִיחַס כִּיּוֹד 'צוֹפִיָּה' (מִשׁ' ל, א, כ), 'פּוֹרִיָּה⁶' (יש' ז, ו, עוֹד), כִּמוֹ שֶׁאֵין וְלֶךְ יִשׁוֹלֵם⁷ נִדְרֵי דֵי פִּינָאָר. פִּי וְלֶךְ רֵאוּ גַם כֵּן לְשִׁלֵּם נִדְרֵי, וְרַבּוֹ פִּירְשׁוּ 'לֶךְ דּוּמִיָּה⁸' לְשׁוֹן שְׁתִּיקָה (רֵאָה שׁו"ט יט, ב), כִּלּוֹ שְׁתִּיקָה תְּהַלֵּה הִיא לֶךְ לְפִי שֶׁאֵין קֶץ לְשַׁבַּח, שֶׁהַמְרַבָּה בְּשַׁבַּח כִּגּוֹרַע וּמִמְשָׁה לְמִדּוֹ, שֶׁאֵין 'הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא' (נַחֲמ' ט, לֵב) בִּלְבַד. **אֱלֹהִים בְּצִיּוֹן**. | הַשּׁוֹכֵן בְּצִיּוֹן.

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5 **אֲשֶׁרִי תִבְחַר וְתִקְרַב.** שִׁי אֲשֶׁר תִּבְחַר, כִּמוֹ 'אֲשֶׁרִי הַגְּבַר אֲשֶׁר תִּסְרַנּוּ' (לַהֲלֵךְ צד, יב), וְזוֹלַתֵּם. **קָדוֹשׁ הַיִּכְלֵךְ.**⁹ שִׁי קָדֵשׁ, וְכֵן בְּגִדּוֹל¹⁰ זְרוּעַד' (שִׁמ' טו, טז), שִׁשִּׁי בְּגִדּוֹל, וְכֵן עוֹד 'זֶאֱל גְּבוּהָ¹¹ קוֹמוֹתוֹ' (שִׁ"א טז, ז) וְזֶאֱל גְּבוּהָ, וְעוֹד שִׁשִּׁי בְּקָדֵשׁ הַיִּכְלֵךְ.

8-6 **נּוֹרָאוֹת בְּצַדִּק תַּעֲנֵנוּ וְכו'.** פִּי תַעֲנֵנוּ בְּצַדִּקְתֶּךָ לַעֲשׂוֹת נּוֹרָאוֹת בְּגוִים לְמַעַנְנוּ שֶׁאֵתָה מִבְּטַח כָּל קְצוֹי אֶרֶץ וַיִּם רַחוּקִים. **וַיִּם רַחוּקִים.**¹² אִישְׁלֵשׁ. פִּי אִיִּים רַחוּקִים שְׁבִים, וְגַם אֵתָה מְשַׁבִּיחַ

¹ נה"מ: 'עמוק'. ² נה"מ: 'וירם'. ³ נה"מ: 'פתאם ירהו'. ⁴ נה"מ: 'יתנדדו ... ראה'. ⁵ נה"מ: 'דמיה'.
⁶ נה"מ: 'פריה'. ⁷ נה"מ: 'ישלם'. ⁸ נה"מ: 'דמיה'. ⁹ נה"מ: 'קדש היכלך'. ¹⁰ נה"מ: 'בגדל'.
¹¹ נה"מ: 'גבה'. ¹² נה"מ: 'רחוקים'.

שאון ימים' וכו' בכוּחַד הגדול. **משביח**. אַקִּיֶדְנֵט. פי' משקיט ומניח, מן 'בשוא גליו אתה תשבחם' (להלן פט,י).

9 **וייראו יושבי קצוות**¹. פי' יושבי קצות הארץ לפי שמוצאי בקר וערב תרנין, כלו' השמש והירח בבקר² והכוכבים בערב. **תרנין**. פֶּאֶזֶשׁ קֶנְטָאר. פי' כשאתה מזריח השמש בבקר ומסדר הירח והכוכבים בערב אתה מסבב לכל אנשי העולם ויושבי הקצוות להלל ולרנן על נפלאותיך ואותותיך וייראו ממך, וכן ענין 'הרנינו גוים עמו' (דב' לב,ג), שפי' תסבבו לגוים לרנן בראותם נפלאות שהקב"ה עושה עמכם.

10 **ותשוקיה**³. פֶּאֶזֶשׁ לֹא רִיבִיֶרְטִיר. ענין שיפוע המטר, מ' 'השיקו היקבים תירוש ויצהר' (יואל ב,כד), וכאילו אמ' וּתְשַׁקֶּה, מהכבד הרביעי, ש' שו"ק, ע"מ 'יכוננה' (לעיל כד,ב ועוד), והו"ד בו נוס' שלא כמש', או שנכנסה במלה לענין קיבוץ, כלו' ותשוקק מקומותיה שפקד כל גבוליה לשוקקם. **רבת תעשרנה**. מוגז. פי' הרבה, וכן 'רבת שבעה לה נפשנו' (להלן קכג,ד), וזולתו. **תעשרנה**. פֶּאֶזֶשׁ לֹא אֵינְרִיקִסִיר. והוא מהכבד החמישי, מש' תעשרנה, וכן 'עשרנו המלך עשר גדול' (ש"א יז,כה), ששי' יעשרינו, וכן זולתם. **פלג אלהים**. פי' חלק אלים, מן 'פלגות ראובן' (שו"ה טז), שפי' למחלקות, ותר' 'יחלק' (יהו' יח,י ועוד) ופליג,⁴ והיא ארץ כנען שהיא חלק הקב"ה, כדרך 'נחל יי את יהודה חלקו' (זכ' ב,טז). **כי כן תכנינה**. קוּאֶנְד אֶשִׁי לֹא קוֹנְפוֹנִישׁ. פי' תכין דגנם כשאתה מכינה כן.

11 **תלמיה**. שוּשׁ שוּלְקוּשׁ. פי' תלמי החרישה. **נחת גדודיה**. אֶשִׁינְתָא. פי' ישב גדודיה, מן 'ותנחת עלי ידך' (לעיל לח,ג), שהוא לשון ירידה וחנייה, כלו' השוה הגדודים עם גלי | התלמים שיוריד התלמים לגדודים ומשוה פני הקרקע. **גדודיה**. שוּשׁ קְרִפִּדוֹרֶשׁ. פי' בקעים, בקעי האדמה יקראו גדודים והגבוה יקרא תלם, וכן קורין לפגם הסכין תלם. **ברביבים**. פּלוּאֶיֶשׁ. הוא המטר החזק היורד כחץ, מן 'השמיעו אל בבל רבים' (יר' נ,כט). **תמוגגנה**⁵. לֹא דִילִידִישׁ. ענין מסיסה ומיחוי הארץ והשווייתה, כלו' השוויית פני התלמים והגדודים ברבות המטר עליהם, מן 'וכל הגבעות תתמוגגנה' (עמ' ט,יג), והוא מהכבד הרביעי, ש' מו"ג.

12 **ירעפון דשן**. אֵישְׁטִילִיֶין. ענין הזלה, מן 'הרעיפו שמים' (יש' מה,ח), וכן באו בהפך 'יערפו טל' (דב' לג,כח), 'יערף כמטר' (שם לב,ב), כמו 'כבש' ו'כשב', 'שמלה' ו'שלמה'.

13 **נאות מדבר**. קְבִנְיָאֶשׁ. הוא מקום המרעה ששם אהלי הרועים תקועים. **וגיל גבעות תחגורנה**⁶. לשון עובר, על דרך השיר, כדרך 'ההרים והגבעות יפצחו לפניכם רנה' (יש' נה,יב), וכיוצא בם.

¹נה"מ: 'ושבי קצות'. ²המילה 'בבקר' כתובה מעל השורה. ³נה"מ: 'ותשוקקה'. ⁴תרגום יונתן לנביאים ל'יחלק' הוא 'פליג'. ⁵נה"מ: 'תמוגגנה'. ⁶נה"מ: 'תחגורנה'.

14 **לבשו כרים**. פָּאָדוּשׁ. מקום מרעה הצאן, מן 'ככר הירדן' (בר' יג, ועוד), וכן 'בת עין' (לעיל יזח), 'בבבת עינו' (זכ' ב, יב). **יעטפו בר**. שִׁי קוֹפְרֵי־אָן. פי' כאילו הכרים לבושים בצאן מפני רובם, והעמקים גם כן מעוטפים ומכוסים בבר מפני רובו. **יתרועעו אף ישירו**. פי' ואז בראות העם יתרועעו אף ישירו מרנגים ומשירים, ואמ' 'יתרועעו' בלשון התפעל, לפי שהוא לשון התמדה, כלו' יתמידו ברננה ובשיר, והוא מהכבד הרביעי, ש' רו"ע, ור' דויד קמחי פירש 'יתרועעו אף ישירו' השבלים כשנושב בהם הרוח ומכים זו בזו כאילו הן מתרועעות ומשירות על דרך השיר.

[סו]

1 **למנצח שיר מזמור הריעו לאלהים כל הארץ**. כלו' שירו בקול רם כבתרועה.

3 **יכחשו לך**. שִׁי קִיבְרָנְטָאן. פי' יכנעו וישפלו, כלומר יעשו ככחושי בשר מפני השפלה והכנעם. **יכחשו לך**. לישראל שהם עבדיך, כי עבד המלך מלך הוא, כדרך 'קומה יי ויפצו אויביך'¹ (במ' ילה), וכיוצא בזה. ד"א 'יכחשו לך' פי' יכחשו הדברים מפחד, כדרך שעשו הגבעונים.

4 **כל הארץ**. פי' | כל אנשי הארץ, וכן 'וכל הארץ באו מצרימה' (בר' מא, נו), וזולתם רבים. 245

5 **נורא עלילה**. נורא מעשה. פי' שמתעלה כמעשיו על הבריות, והוא נורא שייראוהו מפני כן.

6 **הפך ים ליבשה**. זה גזירת ים סוף. **בנחר יעברו ברגל**. זה הובשת מי הירדן. **שם נשמחה בנו**. שם שמחנו בזה.

7 **אל ירמונו**² נוֹן שִׁי אֶלְסִין. פו' עומ'.

11 **הבאתנו במצודה**. אִין בִּינְאָדוּרְהָ. פי' שצדין אותנו כדגים, כדרך 'כדגים שנאחזים במצודה רעה' (קה' ט, יב), ש' צו"ד. **שמת מועקה**. פי' צרה, מן 'הנה אנכי מעיק תחתיכם' (עמ' ב, ג), ותר' 'צרה' (ש"א כו, כד ועוד) עקא,³ והוא שם בנקבות, ש' עי"ק, ע"מ בעלי היו"ד פ"א הפועל, כגון 'מוסד', 'מוסר'.

12 **ותוציאנו לרוייה**. אֶאֱיִשְׁפִּינּוּ. ש' למקום רוייה, והוא ענין רווחה, ובער' קורין לרוח האויר הטוב והערב אל ריא.

¹ גה"מ: 'ויפצו אויביך'. ² זז גרסת הקרי. הכתיב: 'רימו'. ³ תרגום יונתן לנביאים ל'צרה' הוא 'עקא'.

- 17 **אליו פי קראתי.** ש' בפי קראתי, וכן 'נפשי איתיד' (יש' כו,ט), ששי' בנפשי, וכן זולתם. ורומם. יִדְ אִישְׁלָאָדוּ. פו' שלא נו' פועלו, מהכבד הרביעי, ש' רו"ם, ע"מ מ'י מצעדי גבר כוננו' (לעיל לז,כג), או יהיה תאר מפועל, כאילו אמ' מרומם, או שהוא פועל שעבר, ש' רמ"ם, ופו' שלא נזכר פו' גם כן. תחת לשוני. רו' לומ' במה שתחת לשוני, והוא הלב.
- 18 **און אם ראיתי בלבי.** שי קומידי. פי' אם הרהרתי. לא ישמע יי. פי' לא ישגיח, אבל ישמע אלים ויקשיב בקול תפלותי.

[ז]

- 1 **למנעח בנגינות! מ"ש.**
- 2 **אלהים יחננו. יאר פניו.** פי' יגלה ישועתו, כל' יראה לנו פנים שוחקות, סבר פנים יפות, כי הישועה נק' אורה 'ליהודים היתה אורה' (אס' ח,טז).
- 3 **לדעת בארץ דרכך.** פי' מנהגך, מדתך, שאתה ארך אפים ומשלם גמול טוב ליריאיך.
- 8 **יברכנו אלים וייראו אותך² וכו'.** פי' כשיגאלנו אז ייראו אותו כל אפסי ארץ.

[ח]

- 1 **למנעח מזמור ל³ שיר.**
- 2 **יקום אלים יפועו אויביו.** לשון בקשה ותפלה.
- 3-4 **כהנדוף⁴ עשן.** קום אינפושאר. ענין הדיפה, והוא מקור מהנפעל, או מקור מבנין הפעיל, ע"מ 'כהתוך כסף' (יח' כב,כב) וזהו הנכון, ש' נד"ף, מן 'אשר תדפנו רוח' (לעיל א,ד). | ^{א46} **תנדוף⁵.** תנדוף האויבים. **כהמס.** קום דילידיר. נפעל, ש' מס"ס, ע"מ 'לבלתי החל' (יח' כ,ט ועוד), והחרק במקום צרי, ומפני החי"ת בא החל כן⁶ בצרי החי"ת, ומפני החי"ת לא נדגש, ומש' שניהם המס החל, כמו 'החל וכלה' (ש"א ג,יב) וכן 'המס ימס'⁷ (ש"ב יז,י) שמש' המס גם כן, ואז צדיקים ישמחו יעלצו לפני אלים.
- 5 **סלו.** פי' רוממו, ש' סל"ל, ע"מ 'סבו' (לעיל מח,יג ועוד), מן 'סלסלה ותרוממך' (מש' ד,ח). **לרוכב⁸ בערבות.** כל רכיבה קשורה עם 'על', חוץ מן 'כי אם הבהמה אשר אני רוכב⁹ בה'

¹נה"מ: 'בנגינת'. ²נה"מ: 'אתו'. ³נה"מ: 'מזמר ל' [לדוד מזמור]. ⁴נה"מ: 'כהנדוף'. ⁵נה"מ: 'תנדוף'. ⁶לאחר מילה זאת הסופר כתב את המילה 'מפני' בטעות, ומחק אותה באמצעות נקודות בתוך האותיות. ⁷נה"מ: 'ימס'. ⁸נה"מ: 'לרכב'. ⁹נה"מ: 'רכב'.

(נחמ' ב,יב), ובא זה קשור עם ב"ת, וכן 'לרוכב' בשמי שמי קדם' (להלן סח,לד) גם כן לפי שאינה רכיבה ממש. **בערבות**. בשמים, נק' כן לפי שהם עֲרָבִים. **ביה' שמו**. שנק' שמו יה'. **ועלזו לפניו**. כפשוטו, כדרך 'עבדו את יי בשמחה' (שם ק,ב). ד"א ורעדו לפניו, מן 'והשכרתים למען יעלזו'² (יר' נא,לט), כמו שאו' וגילו ברעדה' (לעיל ב,יא).

6 **אבי יתומים ודיין³ אלמנות**. כמו שנ' בתורה 'עשה משפט יתום ואלמנה' (דב' י,יח). ד"א על דרך הדרש שהוא אב לישראל שנקראים יתומים 'יתומים היינו ואין⁴ אב' (איכה ה,ג). **ודיין⁵ אלמנות**. ששפט את ירושלם שנק' אלמנה, שנא' 'היתה כאלמנה' (שם א,א). **ממעיון⁶ קדשו**. שמשגיח משם לרחם על העניים.

7 **מושיב יחידים**. פִּאֲזִינְט שְׂיִדִיר שׁוֹלוֹשׁ אֲיִן קָשָׁה. פי' יחידים שהם מפוזרים מכנסם יחד ומושיבם בבית שלם. **בכושרות**. קוֹן פִּירוּפִיאֵשׁ. פי' טבעות הכבלים, מן 'ידיה שלחה בכישור' (מש' לא,יט) שהוא מה שמשמין בראש הפלך לישר המטוה, ובער' כושיר לפי שדומה לטבעת הכבל. **צחיחה**. אֲיִן שִׁיקָאֲנִי. הוא מקום היובש והצמא, ש' צח"ח, או צח"ה, מ' צחה צמא' (יש' ה,יג), כמו 'זנוני' (מ"ב ט,כב ועוד) מן 'זנ"ה, 'הגיגי' (לעיל ה,ב) מן 'הג"ה.

8 **בישימוון**. ענין שממוון, ש' יש"ם, כלו' בצעדך במקום השממוון.

9 **זה סיני**. קוּאֲנֵט קָאשׁ. פי' כל שכן סיני, גם הוא רעש מפני יי, ויש מפרש' נשרף, מן 'למזא לאתונא' (דנ' ג,ט).

10 **תניף אלים**. אִישְׁטִילִישׁ. ענין הזלה והטפה, מן 'נפתי משכבי' (מש' ז,ז), ואמ' כן זוה הלשון לפי שהגשם יורד כאילו מניפין אותו בנפה, ש' נו"ף, מהכבד החמישיי. **נחלתך ונלאה**. שי קִנְשָׁאד. ש' ומש' אם נלאתה, או יהיה תאר, כלו' אם תהיה נלאה, כלו' נחלתך אם נלאתה אתה מכוננה.

11 **חיתך ישבו בה**. | טו קוֹנְפִינָא. פי' עדתך, מן 'וחית פלשתים' (ש"ב כג,יג) שפי' כנסת פלשתים. **ת[כין] בטובתך לעני אלים**. פי' כשיצאו ממצרים הכינות להם מן מ' שנה.

12-13 **יי יתן אמר המבשרות**. ופי' אלו הפסוק שקדמו כך הוא: שירו לאלים וכו', שהוא אבי יתומים, ודיין אלמנות וכו', והוציא אסירים, אסירים בכושרות, ונראה בכבודו בהר סיני, ונעשן הארץ מפניו וכו', והניף גשמי נדבות וכו', כשם שעשה כל זה לישראל כן יהי רצון מלפניו שיתן אומר המבשרות צבא רב, כלו' שיתן אומר בפי המבשרים על צבא רב, ואמר המבשרות כנגד צבאות, מלכי צבאות. ומה הוא? צבא רב, מלאכי צבאות, ידודין ידודין. **אִישְׁמוֹבִירְשָׁן**. פי' מלאכי צבאות שיבואו להלחם לימות המשיח וינצחום ישראל, ונות בית תחלק שלל. **ונות בית**. הם כנסת ישראל, שהם נות ביתו של הקב"ה, יחלקו שלל מלאכי צבאות הגוים הבאים על ירושלם, כמו שאומ' 'וחלק שללך בקרבך' (זכ' יד,א), ואמ' 'המבשרות' בלשון

¹נה"מ: 'לרכב'. ²נה"מ: 'יעלזו'. ³נה"מ: 'ודין'. ⁴זו גרסת הקרי. הכתיב: 'אין'. ⁵נה"מ: 'ודין'. ⁶נה"מ: 'במעון'. ⁷נה"מ: 'ידודין ידודין'.

נקבה לפי שהנשים ממהרות לבשר בתחלה, וכן 'על הר גבוה'¹ עלי לך מבשרת ציון' (יש' מ,ט), ולא אמ' מבשר. ידודון ידודון.² ענין נדיפה ותנועה, ש' נד"ד. ע"מ 'פולון', 'יבולון' (לעיל לז,ב), פי' אותם המלכים יתנועעו ולהלחם בישראל, וינצחום ישראל ויחלקו שללם.

14 **אם תשכבון בין שפתים.** המשורר אומ' כנגד ישראל על דרך נחמה: אל תקוצו בשבתכם בחשך הגלות בשחרות כיושב בין שפתים, שהיא הכירה, ששופתין עליה הקדירה לבלש, כדרך 'אל תראוני שאני שחרחרת'³ (שה"ש א,ו), כי עוד כנפי יונה נחפה בכסף. יונה. הם ישראל שנקראו יונה, ועוד שהם נודדים כיונה מארצם, כמו שאו' מי יתן לי אבר כיונה' (לעיל נה,ז), 'הנה ארחיק נדוד'⁴ (שם פסו' ח), ואמ' על דרך השיר והמשל אם אתם עתה יושבים בגלות בחשך ובשחרות כיושב בין הכירים, עוד תתחווירו ותתלבנו באור הישועה, ותהיו מכובדים בבגדי כסף וזהב. **בין שפתים.** טְרִיבְדִישׁ. היא הכירה ששופתין עליה הסיר, מ' 'שפות'⁵ הסיר' (מ"ב ד, לח ועוד). **נחפה בכסף.** קוּבִיאִיטו. ענין כסוי, מן 'ויחף את הבית' (דה"ב ג,ז). **בכסף.** מש' בְּכֶסֶף | לפי שהוא באתנח, וכן 'אל ישמחו לי אויבי'⁶ שְׁקָר' (לעיל לה,יט), וכן זולתו. **בירקרק חרוץ.** קון אורו אֶמְרִיִּליו. ש' חרוץ ירקרק, כלו' זהב טוב מזוקק, והחרוץ הוא הזהב המובחר החשוב, כמו שאו' 'יקרה היא מפנינים'⁷ ומחרוץ תבואתה'⁸ (מש' ג,יד-טו). **ואברותיה.** שוש אֶלֶשׁ. פי' כנפיה, מן 'ישאהו על אברתו' (דב' לב,יא), ואמ' 'כנפי יונה' 'ואברותיה' ענין אחד בכפל דבר וכן רבים.

15 **בפרש שדי מלכים בה תשלג בצלמון.** אֵינְבִלְנְקִיסִיךְשָׁאד אֵין לִזְגָאר דִי נִיָּרוּךְא. פי' ואז בבוא הישועה, כשיפרש הקב"ה ויפשט המלכים, מלכי בית דויד, והכהנים והלויים ושאר ישראל הנקראים ממלכת כהנים, תתלבן ותתחוויר עדת ישראל כשלג, כדרך 'אם יהיו חטאיכם כשנים כשלג ילבינו' (יש' א,יח), במקום שהייתה יושבה בגלות בצלמון. **צלמון.**⁹ כמו צלמות, וכן לשון 'אך בצלם יתהלך איש' (לעיל לט,ז), שפי' בחשך, ושאמ' 'תשלג בצלמון' דוגמא הוא ל'כנפי יונה נחפה בכסף' (לעיל פסו' יד), בכפל דבר לביאור ולחזוק, וכן ענינים אחרים שכל כפל בענינים לחזוק ולביאור הוא.

16 **הר אלהים הר בשן.** פי' ואז יהיה הר אלים שהיא ירושלם כהר בשן מלא צאן ובקר לזבוח זבחי שלמים ועולות ברגלים ובמועדים. **הר גבנונים.**¹⁰ מוֹנְטְ דִי אוֹטִירוֹשׁ. פי' הר גבוה, מושאל מן 'או גבן או דק' (וי' כא,כ), לפי שהחוטרת גבוהה, וכן 'ותבני לך גב' (יח' טז,כד), ותר' 'גבות'¹¹ עיניו' (וי' יד,ט) גביני עינהי,¹² ויש מפר' מן 'וכגבינה'¹³ תקפיאני' (איוב י,י), כלו' הר שישבו צאן ובקר שעושיין חלב וגבינה, והוא פי' רחוק.

¹נה"מ: 'גבה'. ²נה"מ: 'ידודון ידודון'. ³נה"מ: 'שחרחרת'. ⁴נה"מ: 'נדד'. ⁵נה"מ: 'שפת'. ⁶נה"מ: 'איבי'. ⁷זו גרסת הקרי. הכתיב: 'מפנינים'. ⁸נה"מ בשינוי הסדר, כך: 'ומחרוץ תבואתה יקרה היא מפנינים'. ⁹נה"מ: 'בצלמון'. ¹⁰נה"מ: 'גבנונים'. ¹¹נה"מ: 'גבת'. ¹²תרגום אונקלוס ל'גבת עיניו' הוא 'גביני עינהי'. ¹³נה"מ: 'וכגבנה'.

17 **למה תרצדון. אַשְׁינָאֲדִישׁ.** ענין הבטה והשגחה, מלשון ער' שקורין להבטת האורב אל רצד אשתרצד'. פי' מה אתם מביטים את הרי ירושלם בעין רעה כדי להחריבם.

18 **רכב אלים וכו'.** הוא מספר כבוד ישראל שבעבורם נגלה הקב"ה על הר סיני ברבואות מלאכים סביביו, הוא שאומ' על לעתיד לבוא, לזמן הגאולה, כשילחם הקב"ה בגייסות שיבואו להלחם עם ישראל, כמו שאו' ויצא יי ונלחם בגוים ההם' (זכ' יד, ג), וכמו שאו' והנה רכב אש וסוסי אש סביבות סביבות אלישע¹ (מ"ב ב, יא; שם ו, יז). **רבותים.**² מְלִיאָרְיִישׁ.³ כמו 'רבואות'⁴ (דנ' יא, יב ועוד), כי אינו אומ' על שני רבואות בלבד אלא רבואות סתם, כלו' רבים מאד, ע"מ 'את כל לוחותים'⁵ (יח' כז, ה) שרו' לומ' לוחות, וכן 'אלף שנים פעמים' (קה' ו, ו) שרו' לומר שנים רבות, והוא המנין הגדול שבמנינים, כלו' לרבואות ולאלפים, כדרך 'צאון ננן] מאלפות מרובבות'⁶ (להלן קמד, ג) שרו' לומ' שיוולדות לאלפים ולרבואות, וכן עוד 'עוברים⁷ למאות ולאלפים' (ש"א כט, ב). **אלפי טנאן.** מְיִלִישׁ דִּי דִּימוֹדָאֲמִינְטוּ. פי' אלפי שנוי, והוא ע"מ 'ענין' (קה' ב, כו ועוד), והאל"ף בו במקום יו"ד, כלו' שמשונין אלו מאלו.

19 **עלית למרום וכו'.** מדבר כנגד דויד. פי' עלית למעלה⁸ גדולה וחשובה, ושביית שבי במלחמות שנלחמת באויבים. **לקחת מתנות באדם.** היא הנדבה שנתנו נשיאי ישראל לבנין בית המקדש כמו שמפורש בדב' הימים. **ואף סוררים.** ואף מן הסוררים לקחת, כמו שאו' מן⁹ הכסף והזהב אשר הקדיש מכל הגוים אשר כבש' (ש"ב ח, יא). **לשכון¹⁰ יה אלים.** לבנות בו בית המקדש לשכן שמו שם יה' אלים, ורבו' דרשו כנגד משה רבינו שעלה למרום והוריד התורה ואחר כך לקח מתנות מישראל לעשות המשכן (ראה שו"ט סח, י), ולא יתכן זה הדרש לפי שאו' 'ואף סוררים', שלא לקח משה מן הסוררים כי אם מישראל בלבד.

20 **ברוך יי יום יעמס לנו.** אִינְקֶרְגָּאֲד אָנוּשׁ. פי' שמטעינו מטובה בכל יום ובכל זמן ככל אשר נוכל שאת, מן 'ועמס איש על חמורו'¹¹ (בר' מד, ג), וכן ענין 'השיאנו יי את ברכת מועדיך לחיים' (סדר רב עמרם גאון [הרפנס] סדר ראש השנה), שרו' לומר שים עלינו ברכותיך למשא, כענין 'הענק¹² תעניק לו' (דב' טו, יד).

21-22 **ולאלים¹³ יי.** פֹּזֵר דוֹמִינוּ דִּיּוּ. פי' בעבור אלים יי ובכוחו ובסיבתו. **למות תוצאות.** פי' סבות, וכן 'כי ממנו תוצאות חיים' (מש' ד, כג), פי' בעבור אלים יי תוצאות מיני מות לאויבינו, כמו שאו' 'אף¹⁴ אלים ימחץ ראש אויביו'¹⁵. **ימחץ.** פְּלֶאֶגְרָאֲד. ענין מכה שמוציאה דם, מן 'ומחצה וחלפה רקתו' (שו' ה, כו), 'ומחץ מכתו ירפא' (יש' ל, כו). **קדקד שער.** רו' לומ' קדקד ראש שבו השער, כלו' מקום השער, והוא מקום המוח, רו' לומ' מחיצה שמת ממנה שמכה בקדקד | קרוב למות ממנה. **מתהלך באשמייו.** שהם מהלכין באשם.

¹נה"מ: 'והנה רכב אש וסוסי אש ויפרדו...' (מ"ב ב, יא); 'סוסיים ורכב אש סביבת אלישע' (שם ו, יז).
²נה"מ: 'רבתיים'.³נראה שזהו שיבוש ויש לגרוס 'מְלִיאָרְיִישׁ'.⁴נה"מ: 'רבאות'.⁵נה"מ: 'לוחותים'.⁶נה"מ: 'מרבבות'.⁷נה"מ: 'עברים'.⁸הסופר כתב את המילה פעמיים, ומחק את המילה השנייה באמצעות נקודות בתוך האותיות.⁹נה"מ: 'עם'.¹⁰נה"מ: 'לשכן'.¹¹נה"מ: 'חמרו'.¹²נה"מ: 'העניק'.¹³נה"מ: 'וליי'.¹⁴נה"מ: 'אך'.¹⁵נה"מ: 'אויביו'

23 **אמר יי מבטן אטיב. פֶּאֲרֵי אֶפְרַיִם יִשְׁנֹאֲר. דבר נחמה שאומ' הקב"ה עוד אעשה ואסבב שישבו מנחות מהבשן צאן ובקר כמאז, ועוד ממצולות ים, כלו' מהערים שעל שפת הים שהוא מקום מרעה, וכן לשון 'וישב לו מנחה' (מ"ב יז,ג), 'והשיב למלך ישראל מאה אלף כרים' (שם ג,ד).**

25 **ראו הליכותיך אליים. פי' כשראו הליכותיך בים בקדושה קדמו שרים אחר נוגנים.**

26 **קדמו שרים. אֲדִינָנְטָאֲרוֹנְשִׁי. פו' עומ', כלו' קדמו שרים לשורר לפניך, ואחר כך נוגנים. שרים. משה ובני ישראל. נוגנים.¹ זו מרים, וכל הנשים אחריה, בתפים ובמחולות.**

24 **למען תמחץ רגלך בדם. קי טינגש. ענין לכלוך בדם, והוא הפוך מן 'חמוץ בגדים' (יש' סג,א), שפי' אדום, ופי' תאדם רגלך ותכלכלך בדם האויבים, ותמחץ לשון כלביד גם כן מנהו, כלו' שיהיו לשון הכלבים מחוצות מהדם שאוכלין בנבילות, ומלת 'תמחץ' עומדת במקום שנים כאילו אמ' תמחץ רגלך ותמחץ גם כן לשון כלביד בדם האויבים שאוכלין בנבילות, ומלת 'בדם' קמוצה לפי שהיא מוכרתת, ואינה סמוכה למלת 'לשון כלביד'. מנהו. כמו ממנו, וכן 'ותקח אזני שמץ מנהו' (איוב ד,יב).**

27 **ממקור ישראל. פי' זרע ישראל, כלשון 'וממי יהודה יצאו' (יש' מח,א), שפי' מי זרע יהודה.**

28-29 **שם בנימן צעיר. זה שאול משבט בנימן, קטון שבטי ישראל. רודם.² פֹּדִישְׁטַנְט אֵין אֵילִיזֶש. ש' רודה בס, על דרך צחות לשון, כדרך 'ישושום³ מדבר' (שם לה,א), ששי' ישושו בס וזולתם, מן 'רודה בכל עבר הנהר' (מ"א ה,ד), שהוא ענין ממשלה, ושי' רודם אבל מפני שענינו רודה בס נשארה הרי"ש בצרי שלה במקום סגול. רגמתם. לור קונפניא. פירשו בו ענין קבוץ וקהל, מן 'כצורר אבן במרגמה' (מש' כו,ח), שהוא מקום קבוץ אבנים על דרך ההשאלה, ויש מפר' ענין ממשלה בכבוד ויקר ועדי ותכשיט, כלו' ממשלתם ויקרם ועדים של ישראל מן רקמה, בחלוף אותיות גיכ"ק, על דרך ההשאלה, כי הרקמה | והעדי והתכשיט הוא כבוד האדם, ופי' הפסו' 'שם בנימין⁴ צעיר' וכו' המשורר מספר שבחו של הקב"ה שתמיד היה בעזרם של ישראל ומושיעם, וכשראה צרתם ולחצם וענים המליך עליהם מלך להושיעם, כמו שאו' 'כי ראיתי את עמי כי באה צעקתו אלי' (ש"א טז,טז), וכמו שאו' בפסוק של אחריו 'צוה אלהיך עזך', כלו' צוה אליך לחזקך ולעזרך, ובתחלה המליך את שאול שהיה קטון שבטי ישראל שבט בנימן כמו ש[או'] שם בנימין צעיר להיות רודה ומושל בישראל, ואחריו שרי יהודה רגמתם דויד ובניו משם ואילך. שרי זבולון ושרי⁵ נפתלי. וגם שרי זבולון ושרי נפתלי שגם הם היו אז עוזרים ונלחמים באויבי ישראל, כמו שאו' 'זבולון⁶ עם חרף נפשו למות ונפתלי על מרומי שדה' (שו' ה,יח), שהיו אנשי מלחמה. צוה אליך עזך. פי' כל זה צוה אלהיך שהוא עזך, שרוצה לעזרך ולחזקך. עוזה אליים. לשון פיוס ותפלה, כלו' הראה עזך עלינו כמו שכמאז פעלת לנו, ש' עז"ז, ע"מ 'ועל ספר חקה' (יש' ל,ח).**

¹נה"מ: 'נגנים'. ²נה"מ: 'רדם'. ³נה"מ: 'יששום'. ⁴נה"מ: 'בנימן'. ⁵נה"מ: 'זבולון שרי'. ⁶נה"מ: 'זבולון'.

מהיכליך¹ על ירושלים וכו'. פי' אוצרות כל העולם והיכליהם שלך הם, כדרך 'לי הכסף ולי הזהב' (חגי ב,ח), וכן 'כי ממך הכל ומידך נתנו לך' (דה"א כט,יד), כלו' מהאוצרות שלך עד ירושלים ויבילו מלכים שי. **על ירושלים**. שי' עד, וכן 'על המעברות' (יהו' ב,ז), ששי' עד, וכן זולתם. שי. פְּרִישֵׁינֶט. פי' מנחה ודורון, ובער' קורין לממשות ולשי וְלִישוּת שי, והוא הפוך מן 'יש' (בר' יח,כד ועוד).

32-31 **גער חית קנה**. קונפניא דִי גְנָאדוּ. פי' עדת אנשי קנין ונכסים, כלו' עשירים. חית. מן 'חית'² פלשתים' (ש"ב כג,יג), 'חיתך ישבו בה' (לעיל פסו' יא). **קנה**. מן לשון 'מקנה וקנין' (יח' לח,יב ועוד). 'ואת כל קנינו' (בר' לו,ו) וכיוצא בזה הלשון. ד"א 'חית קנה' עדת הנלחמים ברמחים, מן 'משקל קנו'³ (ש"ב כא,טז), ובער' קורין לרמח אל קנא, כלו' שהם חזקים להלחם ברמחים ובשאר כלי זין, וגם הם עשירים וחזקים כעגלים, כדרך 'כי תפושו'⁴ כעגלה דשה' (יר' נ,יא), הוא שאו' 'בזר עמים קרבות יחפצו'. **מתרפס ברצי כסף**. פוליאנטשי. מן 'מרפס'⁵ רגליכם' (יח' לד,יט). **ברצי כסף**. קוץ פִּיִּיש. פי' בחתיכות כסף, כלשון 'בצע כסף' (שו' ה,יט), ש' רצץ, ע"מ 'ורבי המלך' (יר' מא,א), שש' רב"ב, הקבוץ ממנו רְצִים, ע"מ 'רבים'. פי' שמרוב עשרם | מתרפסים בחתיכות הכסף, כדרך 'וישם שלמה'⁶ את הכסף בירושלם כאבנים' (מ"א יכו, ועוד). **בזר עמים**. אִישְׁפְּרִיז. ענין פיזור בחלוף אותיות בומ"ף,⁷ וכן 'ורכוש להם יבזור' (דג' יא,כד), והוא פו' שעבר בענין לשון צווי, רוצה לומר' כמו שכבר פזרת עמים החפצים [קר]בות עם ישראל כן פזר עתה, וכן כענין הזה 'ראיתה יי עותתי שפטה משפטי' (איכה ג,נט) [ראיתה] במקום רָאָה, שהרי אומ' 'שפטה משפטי', וכן זולתם רבים כיוצא בזה. **קרבות יחפצו**. פי' מלחמות, ותר' 'מלחמה' (בר' יד,ב ועוד) קרבא,⁸ ופי' הפסו' לשון תפלה לקב"ה שאם יביאו לך מנחה אותם האומות החזקים והעשירים החפצים להלחם בנו גער בס, ואל תקבל מנחתם לפי שעתידיים מלכי האומות להוביל מנחה ודורון לקב"ה, הוא שאו' לאחריו 'יאתיו חשמנים' וכו', וכן 'מלכי תרשיש ואיים מנחה ישיבו' וכו' (לעיל עב,י). **יאתיו**. פי' יבואו, ש' את"ה, והיו"ד בו במקום ה"א למ"ד הפועל נראית, ועוד שבא כדרך ההפסק, ומש' על פי המנהג יֶאֱתוּ. **חשמנים**. פי' שרים לפי מקומו, ודומה לו 'חשמונאי' כי לשון חשמונאי כנוי הוא ומתתיה שמו, כמו שאומרין 'בימי מתתיה בן יוחנן כהן חשמונאי ובניו' (סדר רב עמרם גאון [הרפנס] סדר חנוכה) כלו' מתתיה בן יוחנן הוא הנקרא חשמונאי וכנהו כן לתפארת וחשיבות וכבוד, וקרוב אני לומר' שהמ"ם בחשמונאי במקום ביי"ת בחלוף אותיות בומ"ף, כלו' חשבונאי, כלו' חשוב ונכבד כמו שאמרנו. **כוש תריץ ידיו**. פי' תמהר לשלח, מן לשון 'הרץ המחנה לאחיד' (ש"א יז,יז), וכן 'ויריצו לכל בני העם' (דה"ב לה,יג). **ידיו**. שוש קונְפְּנִיש. פי' מחנותיו ושורותיו, מן 'עם ארבות ידיו' (יש' כה,יא), כי כן דרך המשלח מנחה חשובה לשלחה על ידי שורה, כמו שעשה יעקב לעשו 'ויתן ביד עבדיו עדר עדר' (בר' לב,יז), ואמר 'תריץ' בלשון נקבה על שם העדה, כדרך 'ותערך ישראל' (ש"א יז,כא), 'ותהי ארם לדוד'⁹ (ש"ב ח,ו), וזולתם, ואמ' 'ידיו' בלשון זכר על שם המלך, כלו' מלך עדת כוש.

¹נה"מ: 'מהיכלך'. ²נה"מ: 'וחית'. ³נה"מ: 'קינו'. ⁴זו גרסת הקרי. הכתיב: 'תפוש'. ⁵נה"מ: 'מרפס'. ⁶נה"מ: 'וישם שלמה' [ויתן המלך]. ⁷הסופר כתב 'גיכ' בטעות. הסופר עצמו או יד אחרת סימנו את הטעות באמצעות נקודות על הקו וכתבו 'בומ"ף' בשוליים. ⁸תרגום יונתן לנביאים ל'מלחמה' הוא 'קרבא'. ⁹נה"מ: 'לדוד'.

- 34 **לְרוֹכְבֵי בְשָׁמֵי שָׁמַי קָדָם.** לְשׁוֹן עֹוֹבֵר, וְכֵן לְרוֹכְבֵי בְעֵרְבוֹת² (לְעֵיל פְּסוּ ה), כְּלוּ רְאוּי הוּא לְשִׁיר וּלְזָמֵר לְכַבּוּדוֹ. קוֹל עֵזוֹ.³ פִּי קוֹל | חֲזוֹק, שׁ עֵזוֹ, עִמְ לַחֵם חוֹס⁴ (שׁ־א כֵּא, ז). 249
- 35 **תָּנוּ עֵז.** עֵזֵן כְּבוֹד גְּדוֹל, וְכֵן עֵזוֹ⁵ וּתְפֹאֶרֶת בְּמִקְדָּשׁוֹ (לְהֵלֵךְ צוֹ, ו) וּבְעֵרָה קוֹרִין לְכַבּוֹד הִיתָר עֵז. **עַל יִשְׂרָאֵל גְּאוֹתוֹ.** פִּי כְמוֹ שְׁעַל יִשְׂרָאֵל גְּאוֹתוֹ.

[ס ט]

- 1 **לְמִנְעַח עַל שׁוֹשְׁנִים לְדוֹד.**
- 2 **הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מֵיַם עַד נַפְשִׁי.** רִמּוֹ לְצִרּוֹת גְּדוֹלוֹת. דְּמָה הַצֵּרָה הַגְּדוֹלָה לְמִים הַשׁוֹטְפִים לְפִי שְׁאִין צֵרָה גְדוֹלָה מִצֵּרֵת הַמִּים שְׁאִין אָדָם יִכּוֹל לְהַמְלִיט מִמֶּנָּה כְּמוֹ שְׁאִמְרָנוּ.
- 3 **טַבְעָתִי בִּיּוֹן מִצּוֹלָה.** אֵין סִיאָנוּ. פִּי טִיט לַח, כְּלוּ טִיט שְׁבַמְצוֹלָה. **וְאִין מְעַמְד.** נֶזֶן פִּיגְוִי⁶ אֵישׁ־טָאֵר. לְשׁוֹן פְּעוֹל מֵהַכְּבֵד הַחֲמִישִׁי, עִמְ מ' מוֹשֶׁלֶךְ⁷ (שׁ־ב כ, כֵּא), מ' מוֹקְטֵר⁸ (מ'ל א, יֵא), וּבֵא כֵן מִפְּנֵי הַגְּרוּנוּיּוֹת, פִּי אֵין אַחַד מֵאִיבְרֵי מַעֲמֵד, אִו אַחַד מֵהַטּוֹבְעִים עִמִּי, אִו יֵהִיָּה שֵׁם כְּמוֹ מְעַמְד וְתֵהִיָּה הַקִּמְקֵן חֲטָף בּוּ, כְּמוֹ 'וְהַמְלַח לֹא הַמְלַחַת' (יח' טז, ד), וְכֵן 'הַחֲרֵב' נִחְרְבוּ (מ"ב ג, כג), וְזוֹלָתָם כִּיּוֹצֵא בּוֹזָה שְׁבֵאוֹ כֵן לְתְפֹאֶרֶת הַקְּרִיאָה. **וּשְׁבַלָּת שְׁטַפְתָּנִי.** רְבִדּוֹן אִו בִּינְאָגוּ. הוּא מְקוֹם הַמִּים הַנְּגָרִים בְּכַח שְׁדוּמִין לְרֵאשׁ הַשְּׁבַלָּת.
- 4 **נַחַר גְּרוּנִי.** אֵינְרוֹקִישִׁישׁ. עֵזֵן הִיבֵשׁ וְהַהֲדַלְקָה, מִן נַחַר מִפּוֹחַ¹⁰ (יר' ו, כט), וְהוּא נִפְעֵל, שׁ חֲרָר, וְעַקְרוֹ נַחֲרָר, עִמְ מ' מִפְּנֵי שְׁמֵי נַחַת הוּא' (מ'ל ב, ה), 'אֵל מִקְדָּשִׁי כִּי נַחַל' (יח' כה, ג), כְּלוּ כֵּאלִילוֹ נִשְׂרָף וְנִכּוּהָ הַגְּרוּן מְרוּב הַקְּרִיאָה, וּבְעֵרָה בֵּאֵחַ חֲלָקִי. **כְּלוּ עֵינֵי.** צִינְאָרוֹן. פִּירוֹ כְּהוּ עֵינֵי, כְּלָה מֵאוֹרֵם מְרוּב הַצִּפּוּיּוֹן אֵל הִישׁוּעָה שְׁאִינָה בֵּאֵה. כֵּל תּוֹחַלַת מִמוּשְׁכָּה נִקְרָאת כְּלִיּוֹן עֵינִים דֶּרֶךְ מִשְׁל. **מִיחַל לְאֱלֹהֵי.** אֵישׁ־פִּירְנָדוּ. וְהוּא מְקוֹר מֵהַכְּבֵד הַדְּגוּשׁ, מִשׁ הִיוֹד לְהִיּוֹת דְּגוּשָׁה, כְּמוֹ 'מִכְּפָר אַתְּ הַקָּדֵשׁ' (וי' טז, כ), אִו יֵהִיָּה פּוֹעֵל מְקַרָּא חֲסֵר, כֵּאלִילוֹ אִמְ כְּלוּ עֵינֵי מֵהִיּוֹתִי מִיחַל לְאֱלֹהֵי, כְּלוּ מֵהַמְתִּין לְאֱלֹהֵי.
- 5 **אוֹיְבֵי¹¹ שְׁקָר.** מִשׁ שְׁקָר לְפִי שְׁהוּא בְּהַפְסֵק, וְכֵן 'כְּנִפֵי יוֹנָה נַחֲפָה בְּכַסְף' (לְעֵיל סח, יד) שְׁמִשׁ בְּכַסְף כְּדֶרֶךְ בְּעֵלֵי הָאֲתַנַּח וְסוּף פְּסוּק.
- 6 **אַתָּה יַדְעַת לְאוֹלָתִי.** הַלְמָד בּוֹ נוֹסֶפֶת, שׁי אַתָּה יַדְעַת לְאוֹלָתִי.¹²

¹ נה"מ: ל'רכב'. ² נה"מ: ל'רכב'. ³ נה"מ: ע'ד. ⁴ נה"מ: ל'חם. ⁵ נה"מ: ע'ז. ⁶ המילה פִּיגְוִי בכתב היד שגויה כפי שהיא ויש לגרוס פִּיגְוִי. ⁷ נה"מ: מ'שלך. ⁸ נה"מ: מ'קטר. ⁹ נה"מ: ה'ח'רב. ¹⁰ נה"מ: מ'פח. ¹¹ נה"מ: א'יב. ¹² נראה שזהו שיבוש ויש לגרוס 'אולתי'.

- 9 מוזר הייתי לאחי. אִישׁ טָרַן נָא דו. ענין פרישות, מן 'רוחי זרה לאשתי' (איוב יט, ז), והוא פעול מהכבד החמישי, ש' זו"ר, ע"מ 'המושב בפי' (בר' מג, יב).
- 10 **כי קנאת ביתך אכלתני.** מְאֹפֵינֵד. | פ"י הכעיסתני עד שמרוב הכעס כחש בשרי ונאכל, וכן לשון 'ויאכל חצי בשרו' (במ' יב, יב), 'כלה שארי ובשרי'¹ (להלן עג, כו), ובער' אמרצני.
- 11 **ואבכה בעיני.** אֶפְרָאֵי. ש"י ואענה, ר"ו לומ' ואענה בצום ובבכי נפשי ואבכה.
- 16 **ואל תאטר עלי.** נוֹן אִינְסִיִּירֵד. פ"י אל תסתום, מושאל מן 'איש אטר' (שו' ג, טו), שפ"י כאילו יד ימינו סתום שאינו עושה בה דבר.
- 21 **ואנושה.** אִינְפְּלִקִיסִים. ענין חלשות ושבר וחלי כבד, מן 'ויאנש' (ש"ב יב, טו), ש' נו"ש, ע"מ 'אקומה' (שם ג, כא ועוד), ענין אחד ושני שרשים, ומזה הענין 'ידעו גוים אנוש המה סלה' (לעיל ט, כא), שפ"י ידעו כי הם חלשים, ועוד מזה נק' האדם אנוש. **ולמנחמים.** אין הפתח בלמ"ד לידיעה, משפטו ולמנחמים, וכן 'קראתי למאהבי' (איכה א, יט), שמש' לְמָאֵהֶבִי, או כמשמעו בדיעה, כלו' למנחמים הידועים שהיו רגילין לנחמני, ויהיו רפיון המ"ם כמו 'למכשפים'² (שמ' ז, יא ועוד), 'ויעשו'³ כמעיל בשתם' (להלן קט, בט), וזולתם.
- 22 **ויתנו בברותי.** אֵין מִי קוֹמִיר. ענין טעימת אכילה ראשונה, ובער' פְטֵרָה, וכן 'להברות את דויד'⁴ (ש"ב ג, לה), 'ואברה מידה' (שם יג, ו), 'ולא ברה'⁵ אתם לחם' (שם יב, ז), כלם ענין טעימה ראשונה, והשם ממנו 'ועשי לו הבריה' (שם יג, ז).
- 23 **ולשלומים למוקש.** אֵי פוֹר פְּאִיזִשׁ אִינְקִנְפִמִיִּנטו. פ"י ובמקום שלומים מוקש, ש"י ולשלומים מוקש, או כמשמעו מקרא חסר ולשלומים יהיה להם למוקש, במקום שלומים יהיה להם השלחן למוקש.
- 24 **המעד.** דֵי שוֹלִיגָה. ענין השמטה, מן 'ולא מעדו קרסלי' (שם כב, לז ועוד), ובא כן מפני האתנח, וכן 'כפך מעלי הרחק' (איוב יג, כא), שמשפטם בלא אתנח המעד הרחק, כמו 'הרחק מעליה' (מש' ה, ח).
- 26 **תהי טירתם.** לור פְּלָסִיו. פ"י ארמון, נקרא כן לפי שכותליו עשוי טירות טירות מאבני גזית שוה בשוה סדרים ומערכות, וכן 'ואת כל טירותם'⁶ (במ' לא, י). **נשמה.** דֵי שוֹלָאדו. תאר, ע"מ 'נקלה'.
- 27 **ואל מכאוב חלליך יספרו.** פ"י שמספרים היאך היו נואקים החללים שהרגו ממכאוב המכות, כמי שמתנקם ושמה. **חלליך.** החללים שמסרת בידם לעשותם חללים.

¹נה"מ: 'ולבבי'. ²נה"מ: 'ולמכשפים'. ³נה"מ: 'ויעשו'. ⁴נה"מ: 'דוד'. ⁵נה"מ: 'ברא'. ⁶נה"מ: 'טירתם'.

- 28 **תנה עון על עונם**. פיגו או גואל־דון. פי תנה שכר עונש על עונם, וכן ענין 'גדול עוני מנשוא'¹ (בר' ד, ג), שפי' גדול עונש עוני, וכן 'כי לא שלם עון האמורי'² (שם טו, טז), שפי' עונש עון האמורי.
- 32 **והיטיב ליי**. זו | הפעולה, וכן 'כי יד יי עשתה זאת' (יש' מא, כ ועוד), וכל כיוצא בזה. **משור** ב50 **פר**. כלו' פר חשוב. **מקריין**³ **מפריס**. קוֹרְנֻדוֹ אוֹנְיוֹשׁוֹ.⁴ שני תארים, רו' לומ' בעל קרנים ובעל פרוסת, כלו' שאין בו מום, ובער' דו קרון ודו טלף, וכן 'על צור'⁵ המעטירה' (שם כג, ח), שפי' בעלת העטרה.
- 33 **ראו ענוים**. שי' יראו. **ויחי לבבכם**. פֹּלְגָרָאֵד. מענין 'במחנה עד חיותם' (יהו' ה, ח).

[ע]

- 1 **למנעח לדוד להזכיר**. תפלה לפני הקב"ה.
- 2 **אלים להעילני**. מקרא חסר, שי' קומה אלים, וכיוצא בזה.
- 3 **יסוגי**⁶ **אחור**. טוֹרְנָנְשִׁי. ענין התאחרות, מן 'ואת הנסוגים מאחרי יי' (צפ' א, ו), והוא נפעל, שי' סו'ג, ע"מ 'אחלי יכנו'⁷ דרכי' (להלן קיט, ה).
- 4 **על עקב בשתם**. אַפְרִיִסְיוֹ אוֹ אַגּוֹלְרָדוֹן.⁸ פי' ישוּבוּ אַחֹר עַבְבוֹר שֶׁכֶר בְּשֵׁתֶם, כְּלוֹ שְׁבוּשׁוֹ מִמַּעֲשֵׂיהֶם הַרְעִים, וְכֵן 'בְּשִׁמְרֵם עֵקֶב רַב' (לעיל יט, יב). **האח האח**. ענין שמחה וגילה בנקמה, והפך זה לענין צער ואבל 'ורקע ברגלך ואמר אח' (יח' ו, יא), והמלה הזאת שוה בכל לשון, וכן מלת 'אהה'.
- 6 **אלים חושה לי**. שי' לעזרני או להושיעני, וכיוצא בזה. **עזרי ומפלטי אתה**. פי' עזרי ומפלטי אתה, ולכך אתה מוחזק. **אל תאחר**. מפני האתנח, ובלא אתנח אל תִּאָחֵר.

¹ נה"מ: 'מנשא'. נה"מ: 'האמרי'. נה"מ: 'מקרין'. ² המילה 'אוניושו' בכתב היד שגויה כפי שהיא ויש לגרוס 'אוניושו'. נה"מ: 'צרי'. נה"מ: 'יסגו'. נה"מ: 'יכנו'. ³ נראה שזהו שיבוש ויש לגרוס 'אגואל־דון'. כך לעיל נב, יב; סט, כז.

[עא]

- 1 **בך יי הסיתי.**
- 3 **תמיד צוית להושיעני.** פו' שעבר במקום צווי. פי' כמו שתמיד היית מצוה להושיעני כן צוה עתה, וכן 'ראיתה יי עותתי שפטה משפטי' (איכה ג,נט), וזולתם רבים כיוצא בזה.
- 4 **מעול וחמוץ.** כמו וחומס, לפי שהם ממוצא אחד, מן 'אשרו חמוץ' (יש' א,יז), שהוא גם כן בענין חמוס.
- 6 **אתה גוזי.** מי טַנְנָט. פי' כורתי, מן 'כי גז חיש ונעופה'¹ (להלן צ,י), ש' גרז, והוא תאר, ע"מ 'טוב', ואמ' כן לפי שהעובר קשור במעים וכשנולד הוא נכרת ונגזר משם.
- 7 **כמופת הייתי.** כסימן, וכן 'והיה יחזקאל לכם למופת' (יח' כד,כד).
- 10-11 **כי אמרו אויבי לי.** פי' בעבורי, וכן 'אמרי לי אחי הוא' (בר' כ,ג), שפי' בעבורי. ומה אמרו? אלהים עזבו וכו'. **ושמרי נפשי.** אִישְפִירְנִיש. פי' מצפים ומביטים לנפשי לתפשוני ולהרגני, מן לשון 'ואביו שמר את הדבר' (שם לז,יא).
- 15 **כי לא ידעתי ספורות.**² נִדְיִסִיש. פי' לא ידעתי מספרם, כלו' לספר צדקותיך ותשועותיך, או יהיה 'ספורות' | שם שהנפרד מממו ספורה, ע"מ 'בשורה', כלו' לא ידעתי מספרים. 51א
- 16 **אבוא בגבורות.**³ פי' אבוא לחשב ולהתבונן במ.
- 17 **למדתני מנעורי.** אִדוֹשְנִישְטִימי. פי' הרגלתי, מן 'פרא למוד'⁴ מדבר' (יר' ב,כד). **ועד הנה.** פי' למדתני מנעורי ועד הנה להגיד נפלאותיך.
- 18 **עד אגיד זרועך לדור.** לכל דור. **לכל יבוא.** שי' לכל אשר יבוא, וכן 'לכל העיר האלים' (עז' א,ה), ורבים זולתם כיוצא במ.
- 21 **תרב גדולתי.**⁵ מוֹגִיגוֹאָה. לשון תפלה, מחסרי הכבד החמישיי, כאילו אמ' תִרְבָּה, ש' רב"ה, ע"מ 'אל תרף ידיך' (יהו' י,ו).
- 23 **תרננה.** קַנְטֵן. נו"ן למ"ד הפועל נבלעת בגדש, וכן 'בנות הגוים תקוננה אותם'⁶ (יח' לב,טז).

¹נה"מ: 'ונעפה'. ²נה"מ: 'ספרות'. ³נה"מ: 'בגבורות'. ⁴נה"מ: 'פרה למד'. ⁵נה"מ: 'גדלתי'. ⁶נה"מ: 'אותה'.

[עב]

- 1 **לְשַׁלְמָה אֱלֹהִים.** פִּי בַעֲבוּר שְׁלֹמָה נֹאמַי זֶה הַמְזֻמָּר שֶׁהִיא דוֹיֵד מִתְפַּלֵּל עָלַי, אֲבָל רֹב הַמְפַּרְשִׁים וְגַם רְבוּתֵינוּ ז"ל מִפְּרִי אֹתוֹ בַּעֲבוּר הַמֶּלֶךְ הַמְשִׁית.
- 3 **יִשְׂאוּ הַרִים. לִי־רָאָן.** פִּי יִצְמַחוּ, מִן 'עֲנַפְכֶם¹ תִּשְׂאוּ' (יח' לו, ח), ר'ו' לֹמַי שְׂבִימִי יִהְיֶה שְׁלוֹם. וּמָה הַשְׁלוֹם שִׂישְׂאוֹ הַהַרִים? וְכֵל הָאֵילָנִים פְּרִים, וְאֵין עֵינַי הַבְּרִיּוֹת רַעֲיָה זֶה בִּזְוָה, אֲבָל כֹּל אֶחָד וְאֶחָד קוֹרֵא לְחַבְרֵי אֵל תַּחַת גִּפְנוֹ וְאֵל תַּחַת תַּאֲנָה, כְּמוֹ שְׂאוֹ 'יְהוּדָה וְיִשְׂרָאֵל רַבִּים' וְכו' (מ"א ד, כ), 'אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תַּאֲנָתוֹ' (שם ה, ה, וְעוֹד). **וְגִבְעוֹת בַּצְּדָקָה.** פֹּר יוֹשְׁטִי־יָא. פִּי וְגַם הַגְּבְעוֹת יִשְׂאוּ שְׁלוֹם גַּם עַל יְדֵי הַצְּדָקָה שִׁיעֶשֶׂה.
- 5 **יִירָאוּךְ עִם שִׁמְשׁ.** מִי־נִטְרֵי קִישׁוֹל. פִּי בַּעֲוֹד שֶׁהַשֶּׁמֶשׁ וְהִירַח קִיִּימִים, כְּלוֹ כֹּל יְמֵי עוֹלָם, לְדוֹר דוֹרִים. פִּי מִמֶּנּוּ יִלְמְדוּ יִשְׂרָאֵל לִירְאָה אֹתְךָ כֹּל יְמֵי עוֹלָם.
- 6 **יֵרֵד כַּמֶּטֶר עַל גִּזּוֹ.** פֹּשְׂאָרָאֵד. פִּי יֵרֵד דְּבַר בְּתוֹךְ עַמּוֹ וּבִלְבָבָם לְשִׂמְחָה וּלְנַחַת רוּחַ כַּמֶּטֶר הַיּוֹרֵד עַל הִירֵק הַגִּזּוֹז שֶׁהוּא צְרִיךְ לְגַשְׁמִים אַחֵר שֶׁנִּגְזַז, כְּמוֹ שְׂאוֹ 'וְהִנֵּה לִקְשׁ אַחֵר גִּזֵּי הַמֶּלֶךְ' (עמ' ז, א). **עַל גִּזּוֹ. פְּרִינֵי.**² הוּא הַדְּשָׂא הַנִּקְצֵר, וְהוּא לְשׁוֹן כְּרִיתָה, מִן 'לְגוֹז³ צֹאנֵי' (בר' לח, ג), ש' גִּזּוֹ, ע"מ 'חן', קו'. **כְּרַבִּיבִים.** פְּלוֹאֲיֵשׁ. הוּא הַמֶּטֶר הַיּוֹרֵד כַּחֵץ, מוֹשָׁאֵל מִן 'סָבוּ עָלַי רַבִּי' (אִיּוֹב טז, ג). **זְרִיזֵי.** קִי פְּרָטָאֵד טִי־יָא. עֵינַי שִׁיפּוֹעַ מֶטֶר שֶׁמְרוּהָ אֶת הָאֶרֶץ, מִן לְשׁוֹן עַר' שְׁקוֹרֵין לְמֶטֶר הַחֶזֶק כְּשֶׁמְרוּהָ אֶת הָאֶרֶץ זֶרֶפֶת אֶל אֶרֶץ. פִּי רוּתָה הָאֶרֶץ, וּבְדַבְרֵי רַבּוֹ בַּמַּסַּכַּת יוֹמָא 'זְרִיפֵי | מִיטְרָא' (בְּבַלְי יוֹמָא פִּי ע"א)⁴, פִּי שִׁיפּוֹעַ מֶטֶר, ש' זר"ף.
- 8 **וִירֵד מַיִם עֵד.** פִּי וַיִּמְשׁוֹל, מִן 'וְרָדוּ בְּדַגַּת הַיָּם' (בר' א, כח), ע"מ 'וַיִּשֶׁת מִן הַיָּיִן' (שם ט, כא), וְעַקְרוֹ וַיִּרְדֵּה. **וּמִנְהָר.** הוּא פֶּרֶת, וְכַבֵּר אִמְרָנוּ כִּי כֹל נֶהַר סָתֵם הַנּוֹזֵכֵר בְּכֹל הַמִּקְרָא הוּא פֶּרֶת.
- 9-10 **לִפְנֵי יִכְרְעוּ עַיִים.** הַשׁוֹכְנִים בְּצִיִּים, וְכֵן 'מַלְכֵי תְּרַשִּׁים וְאִיִּים' הַשׁוֹכְנִים אִיִּים. **מִנְחָה יִשִּׁיבּוּ.** אֶפְרָיִשִׁינְטָרָאֵן. מִן לְשׁוֹן 'וַיִּשֶׁב לּוֹ מִנְחָה' (מ"ב יז, ג), וְכֵן 'וְהִשִּׁיב לְמֶלֶךְ יִשְׂרָאֵל' (שם ג, ד), וְאִמַּי בְּלִשׁוֹן הַשְּׁבָה עַל הַמִּנְחָה לְפִי שֶׁהַמִּנְחָה הִיא תְּגֻמוֹל הַטּוֹבָה שֶׁמְשִׁיב לְאִשֶׁר גְּמָלוֹ, אִו מִפְּנֵי יִרְאָה מִמֶּנּוּ וּמְשִׁיב לּוֹ מִנְחָה תְּגֻמוֹל שְׂאִינוּ מְרִיעַ לּוֹ, וְכֵן כִּיּוֹצֵא בִּזְוָה הַלְשׁוֹן. **אֲשַׁכֵּר.** עֵינַי מִנְחָה וְדוֹרוֹן, מִן לְשׁוֹן עַר' שְׁקוֹרֵין לְשַׁבַּח אֶל שֹׁכֵר, כִּי הַמְּבִיא הַמִּנְחָה הוּא מְשַׁבַּח לְאִשֶׁר מְבִיאָה לּוֹ.
- 14 **מִתּוֹךְ.** דִּי אֶרֶט. עֵינַי מְרַמָּה וּמַחֲשֶׁבָה רַעֲיָה בְּתוֹךְ הַלֵּב נִסְתַּרְתָּ וּמְכוּסָה, וְהוּא שֵׁם, ש' תכ"ך, כְּלִשׁוֹן 'רֵשׁ וְאִישׁ תַּכְכִּים' (מִשׁ כט, ג). **יִגְאֵל נַפְשָׁם.** עַל יְדֵי מִשְׁפֵּט וְצְדָקָה שִׁיעֶשֶׂה.

¹ נה"מ: + 'תתנו ופריכם'. ² בשולי כתב היד ומעל השורה יד אחרת כתבה: 'או אלקאסיר או פי היין'. ³ נה"מ: 'לגו'. ⁴ רש"י שם: 'הוּו מטו זרזיפי דמיא'; רד"ק שם: 'מטא זרזיפא דמיא ארישיה'.

15 **יחיה ויתן לו מזהב שבא.** פ"י יחיה ויתן לו הקב"ה עשר, כמו שאו' ג"ם עשר גם כבוד' (מ"א ג,ג). **ויתפלל ב עידו.** פ"י מתפלל בעדו אותו שגאל מתוך ומחמס לקב"ה, וכל היום יברכנהו. **יברכנהו.** הנו"ן בו כנו"ן 'יסובבנהו'¹ (דב' לבי), 'יצרנהו' (שם).

16 **יהי פסת בר.** פוקו ד"י ס"יִרְה. פ"י מעט בר, כלו' כמלוא כף היד, דרך משל, מן תר' כף היד, פס ידא די כתבא'² (דנ' ה,ה). **ירעש כלבנון.** אִיִּרְמוֹלִיסְרָאֵד. לשון צמיחה, כלו' שהפרי רועש ומתגלה ויוצא, כדרך לשון 'גרש ירחים' (דב' לג,ד), שפ"י מה שמגרשין האילנות ומצמיחין, ויש אומ' שהוא הפוך מן 'יעשר', כלו' ירבה, כמו שאו' על רבני הממון בלשון צמיחה גם כן 'חיל כי ינוב' (לעיל סב,יא). **ויציצו מעיר.** פְּלוֹרִיסְרָאֵן מֵאֵשׁ קַיִ דִּי סִיִּבְדָּאֵד. ופ"י הפסו' 'הי פסת בר' באותו הזמן תהיה הארץ מבורכת שאפילו יזרעו מלוא כף היד, כלו' מעט, בראשי ההרים שהם קשים להצמיח, ואין גדל בהם הזרע כמו בעמקים, יצמיחו מאותו מעט הזרע חטים גסות כפירות האילן דרך משל. **ויציצו מעיר.** ויציצו אותם | הזרעים^{א52} שבהרים הקשים יותר מהזרעים שסביבות העיר בגנות ובפרדסים, שמשקין אותם תמיד, וכעשב הארץ שבמישור.

17-18 **יהי שמו לעולם.** שמו של שלמה נזכר לעולם בעשרו ובחכמתו. **לפני שמש.** בעוד שהשמש קיים, כלו' כל ימי עולם. **ינון³ שמו.** פְּרוֹזִיגְוֹאֶרָאֵד. פ"י יפרה זרעו ובניו, מן 'ולניני ולנכדי' (בר' כא,בג), הפועל יוצא מהשם, כדרך 'אולי אבנה ממנה' (שם טז,ב), שהוא נגזר מן 'בנים', והוא נפעל, ש' ניון, ע"מ 'יכוך' (להלן פט,לח ועוד). **ויתברכו נו.** כמי שאו' ישימך יי חכם ועשיר כשלמה, ברוך יי אלהי ישראל שעושה, וכו'.

20 **כלו תפלות.** פו' שלא נזכר פועלו, ע"מ 'כסו הרים צלה' (שם פ"א), ורבו דעות המפרשים בזה הענין ולנראה כי זה המזמור הוא תכלית כל תפלותיו, ואעפ"י שלא כתבו בסוף, אולי שהיתה דעתו לכלות ספרו בספר המעלות וההלולים, כי אין המעשים מסודרין על סדריהם. הלוא תראה 'מזמור לדוד'⁴ בברחו' (לעיל ג,א), ואחריו מזמורים שהיו טרם מעשה אבשלום? ובוה המזמור התפלל על שלמה שתכון מלכותו, וזה היה בעת זקנתו כשהוקם שלמה למלך, ואחר כך לא קרה אותו דבר שידבר עליו, ובוה כלו דברי תחנונותיו ותפלותיו.

[עג]

1 **מזמור לאסף אך טוב לישראל וכו'.** לפי שהענין מדבר על הצרות הבאות על עבדי יי לכך פתח בו כך וזהו פירושו, אעפ"י שאני צועק ותמה על צרות ישראל, ידעתי שהקב"ה טוב להם ולטובתם הוא מביא עליהם הרעה כדי לזכותם לחיי העולם הבא.

¹נה"מ: 'יסבבנהו'. ²נה"מ: 'ידה ... כתבה'. ³זו גרסת הקרי. הכתיב: 'ינון'. ⁴נה"מ: 'לדוד'.

2 ואני. מטרם שומי זה אל לבי. כמעט נטיו רגלי. ונשפכו אשורי מאחרי שהקב"ה כי הייתי מקנא בהוללים שהייתי רואה שלומם. נטיו. כמשפט שלא כמנהג בהראות למ"ד הפועל שהיו"ד בו במקום ה"א למ"ד הפועל, וגם בא על דרך הפסק, והראוי בו על פי המנהג נטו, וכן 'צור חסיו בו' (דב' לב, לז), וזולתם כיוצא בזה.

4 כי אין חרצבות. טָאָדוּרֶשׁ. ענין כריתה וכתות, מן 'על כן חצבתי בנביאים' (הו' ו,ה), והרי"ש נוס' כרי"ש 'שרביט' (אס' ד,יא ועוד), וכרי"ש 'צמרת הארז' (יח' ז,ג), וזולתם שהם | כמו 'שבט', 'צמת', ויתכן להיות המלה מורכבת מן 'חרץ' ו'חצב', שהוא ענין כריתה, וזהו הנכון, וכן 'פתח חרצבות רשע' (יש' נח,ו). פי' שלא יבואו להם יסורין ותחלואים בזמן מותם כי במרגוע ונחת ימותו. ובריא אולם. שְׁאֲנָה לֹרֶךְ פְּוֹרְטְלִיָּה אוֹ לֹרֶךְ פְּוֹרְסָה. פי' ובריא כוחם או חזקם ותקפם, מן 'יש לאל ידי' (בר' לא,כט), 'ואת אילי הארץ' (יח' ז,ג), שהוא לשון חזק ותוקף, ע"מ 'אור', ויש אומרין שהם חזקים כאולם, כדרך ענין 'בנותינו כזויות מחוטבות'² תבנית היכל' (להלן קמד,יב), ויש אומ' עוד ששי' ואולם בריאים, כלו' ואולם הם בריאים, ש' או"ל.

6 לכן ענקתמו גאווה. לֹשׁ פִּירְקוֹאִילָד. פי' כאילו שמו הגאווה וגסות הרוח ענק לצוארם. יעטוף³ שית. אֵינְבֹלְבִין קוּם אֶפִּינְאֵמִינְטוּ. פי' יעטפו החמס כתכשיט ואינם מתביישים, כדרך 'וכסה חמס על לבושו' (מל' ב,טז). שית. תכשיט, מן 'שית זונה' (מש' ז,י), ואמ' 'יעטוף' בלשון יחיד, כלומ' כל אחד ואחד מהם.

7 יצא מחלב עינימו.⁴ כדרך 'כי כסה פניו בחלבו' (איוב טו,כז). פי' שעניהם בולטות מרוב שומן, מה שהפך זה באדם הכחוש שעניו שקועות. עברו משכיות לבב. פִּינְשְׁמִינְטוּשׁ. פי' מחשבה והבטה בעין הלב, כלו' מחשבות מה שהלב צופה ומביט, מן תר' 'מצפה' (יש' כא,ח) סכותא,⁵ וכן תר' 'צף יי ביני ובינך' (בר' לא,מט) יִסְדִּי יי,⁶ כי הצפייה והבטה ענין אחד הוא, ומזה לשון 'ואבן משכית' (וי' כו,א), 'כל משכיותם'⁷ (במ' לג,גב), שהוא ענין ציור וכיור, שהכל צופין ומביטין בו, ופי' הגיעו ועברו ליותר ממה שעלה בלבם מהטובות וההצלחות.

8-9 ימיקו. דִּילִידִין. פי' ימסו בדבריהם ובמעשיהם, ש' מי"ק, מן 'ולשונו תמק בפייהם' (זכ' יד,יב), שש' מק"ק, ענין אחד ושני שרשים. ממרום ידברו. בגובה ובגסות הרוח, כמו פרעה וסנחריב ונבוכדנצר מ' יי אשר אשמע בקולו⁸ (שמ' ה,ב), 'מי בכל אלהי הארצות' (יש' לו,כ ועוד), 'אעלה על במתי עב' (שם יד,ד), הוא שאו' שתו בשמים פיהם'. ולשונום תהלך בארץ. לֹרֶךְ מִנְדְּמִינְטוּ קוֹרִיד. פי' מאמרם הולך בארץ, כענין 'ואיש זרוע לו הארץ' (איוב כב,ח), ומלת 'תהלך' מהקל מגזרת פֶּעַל, ומפני הה"א בא כן בשבא פתח, וכן רבים.

¹ זו גרסת הקרי. הכתיב: 'נטוי'. ² נה"מ: 'כזויות מחטבות'. ³ נה"מ: 'יעטף'. ⁴ נה"מ: 'עינימו'. ⁵ תרגום יונתן לנביאים למצפה' הוא 'סכותא'. ⁶ תרגום אונקלוס ל'יצף יי הוא 'יִסְדִּי מִמְרָא דִּי'. ⁷ נה"מ: 'משכיותם'. ⁸ נה"מ: 'בקלו'.

- 10 **לִכְּנֵי יָשׁוּב עִמּוֹ הַלּוֹם**¹. מְאָדוּ. עֵינַי שָׁבַר וְכִתּוֹת, מ' אֵת הוֹלֵם פִּעַם' (יש' מא, ז), והוא מקור בענין פעול, כלו' הָלוֹם, כי המקור | עולה לפעלים רבים כמו שאמרנו. פי' ישוב עמו שבור וכתות בראותו שלות הרשעים. **וּמִי מִלֵּא**. אֶגְוֹאֵשׁ מוֹנֵשׁ. פי' מים רבים, כלשון 'דין בגוים מלא גזיות' (להלן קי, ו), וכן לשון 'כקש יבש מלא' (נח' א, י), שהוא ענין קבוץ. **יִמְצֵוּ לָמוֹ. שִׁישְׁפְּרִימִין**. מן 'מצו ישתו' (להלן עה, ט), 'שתית מצית' (יש' נא, ז), ר' לומ' מי דמעות רבות ימצו למו, כלו' דמעות הבכי מכעס האויב וענוייו, או שיעורו ומי כוס מלא ימצו למו, כלו' כוס מלא דמעות.
- 11 **וּאִמְרוּ אִיכָּה יָדַע אֵל וְכו'.** שאו' הרשעים איכה ידע אל, כלו' אינו שם על לב, ואינו משגיח ודורש, כענין 'עבים סתר לו ולא יראה' (איוב כב, ד).
- 12 **וּשְׁלֹוֹי עוֹלָם הִשְׁגוּ חֵיל**. אִינְפֹרְטִיִּסִינְשִׁי קוֹן פֹּרְקָה. והוא פועל עומד מהכבד החמישי, וכן 'אם יזקין בארץ שרשו' (שם יד, ח), ושיעורו השגו בחיל, וכן 'שגבו ישע' (שם ה, יא), ששי' שגבו בישע, וכן לשון 'קשינו עורף' (סדר רב עמרם גאון [הרפנס] סדר שני וחמישי) של וידוי.
- 13 **אֶךְ רִיק זְכִיתִי לְבַי² וְכו'.** שב אל 'איכה ידע אל' (לעיל פסו' יא), כלו' אם כן הוא אך ריק זכיתי לבבי ועל חנם שמרתי המצוות. **וּאֶרְחֵץ בְּנִקְיוֹן כְּפִי**. כענין 'נקי כפיים' (שם כד, ד), וכן 'בתם לבבי ובנקיון³ כפי' (בר' כה, ה).
- 14 **לְבַקְרִים**. פי' לכל בקר, או בכל בקר, וכן לשון 'עשרת כסף לימים' (שו' יז, י), שפי' בכל שנה. פי' אני נגוע ובצרה בכל בקר שאני רואה הרשעים שמצליחין במעשיהם, כלו' שאני כועס מאד שנחשב לי כאילו אני נגוע ומוכה. **וְתוֹכַחְתִּי**. מִי פֹּשְׁטִינְרִיו. פי' כאב, או חולי, או צרה, וכיוצא בזה, מענין 'הוֹכַחְתִּיו⁴ בִּשְׁבַט אֲנָשִׁים' (ש"ב ז, יד), וכן 'בתוכחות על עון יסרת איש' (לעיל לט, יב).
- 15 **אִם אִמְרַתִּי אֶסְפְּרָה כְּמוֹ.** כמו שהוא הדבר. פי' אם אספר זה הענין לא יבינו ואשימם בוגדים ורשעים, ועל ענין כזה אמרו רבו: 'חכמים הזהרו בדבריכם וכו', וישתו התלמידים ויגלו למקום המים הרעים, ונמצא שם שמים מתחלל' (ראה משנה אבות א, יא).
- 16 **וּאֲחַשְׁבָה לְדַעַת זֹאת**. פי' אם אחשב בלבבי לדעת זאת, מה היא מדתו של הקב"ה, גם כן 'עמל הוא⁵ בעיני', כלו' נראית מדה זו עמל ולא משפט.
- 17 **עַד אֲבוֹא אֶל מְקֻדְשֵׁי אֵל**. פי' אל ספרי אל הקדושים, ואבינה לאחריתם, ומה כתוב בהם.

¹נה"מ: 'הלם'. ²נה"מ: לבבי. ³נה"מ: 'ובנקין'. ⁴נה"מ: 'הוכחתי'. ⁵זו גרסת הקרי. הכתיב: 'היא'.

- 18 **אך בחלקות תשית למו.** הוא שאו' [בתורה] 'ומשלם לשונאיו¹ אל פניו להאבדו' (דב' ז,). **הפלתם | למשוואות.** פי' לשממות, מ' 'שוואה'² ומשוואה' (צפ' א, טו), ש' שו"א, או פי' 'הפלתם' ש[היו] מריעין עליהם הורגיהם, כדרך 'ומת בשאון מואב' (עמ' ב, ב).
- 19 **מן בלהות.** הפוך מן 'בהלות'; וכן 'בלהות אתנד' (יח' כו, כא), פי' יפלו פתאום בבהלה.
- 20 **כחלום מהקיץ.** פי' בהקיץ מחלום, כלו' כשהם ערים, הוא שאו' יי בעייר **צלמם תבזה.** אין אישפירטאר. פי' בהקיצם, כלו' כשהם ערים, והוא מהכבד החמישי, עקרו בהעיר, וכן 'קול יי לעיר יקרא' (מי' ו, ט), שש"י להעיר, וכן כלשון 'אשבעה בהקיץ תמונתך' (לעיל ז, טו). **צלמם תבזה.** פי' צורתם. פי' תבזה צורתם וקומתם לפני הבריות ותפילם ותהרגם דרך בזיון וקלון.
- 21 **כי יתחמץ לבבי.** קש אטואירסיד. פי' יתעות, מ' 'אשרו חמוץ' (יש' א, יז), כלו' יתחמץ ויתעות מראות שלות הרשעים, כדרך 'ואהי נגוע כל היום' (לעיל פסו' יד), או פי' 'יתחמץ' מן 'חומץ' יין' (במ' ו, ג), ובלעז אַזידישיש, ובער' יתכלל קלבי, וזה הלשון נוהג. **ובליותי אשתונג.** אין מיוש ריניזיגש מאגוז. ש"י ובכליותי אשתונג, כלו' אתחדד מן חץ שנון, פירו' אני מתחדד בכליותי מכעס שלות הרשעים, ואמ' 'בכליותי' לפי שהרגש התבונה בכליות, כמו שאו' מי שת בטוחות⁴ חכמה' (איוב לח, לו), 'אף לילות יסרוני כליותי' (לעיל טז, ז), וכן כלשון הזה 'בחרפם בפלשתים' (ש"ב כג, ט), שפי' בהתחדדם להלחם, וכן 'עם חרף נפשו' (שו' ה, יח), שפי' חדד נפשו, ונמסר ונסתכן למות.
- 22 **ואני בער ולא אדע.** איני יודע דבר זה על בוריו. **בהמות הייתי עמך.** כאחד הבהמות, שאיני מבין, וכן 'שאל נא בהמות' (איוב יב, ז), שרו' לו' שאל נא אחת מהבהמות, ואינו אומ' כך על עצמו אלא על שאר אנשי העולם שמהרהרין במדת הדין על שלות הרשעים שמגיע אליהם כמעשה הצדיקים, ואינם מצדקין דין הבורא ב"ה, כענין 'אישי בער ולא⁵ ידע וכסיל לא יבין את זאת' (להלן צב, ז).
- 24 **ואחר כבוד תקחני.** אי די'ש פוש. ש"י ואחר כן, וכן לשון 'אחר ובנית ביתך' (מש' כד, כז), וזולתם שש"י ואחר כן. **תקחני.** פי' תקחני אליך להיות נעזר אצלך, כלו' תעזרני, ובער' תנצורני. ד"א ואחר כן בכבוד תטול נשמתי להיות בכבוד אתך, כמו שאו' 'יקר בעיני יי המותה | לחסידיו' (להלן קטז, טו), וזהו הנכון, ויהיה 'תקחני' כלשון 'כי לקח אותו⁶ אלהים' (בר' ה, כד).
- 25 **מי לי בשמים.** פי' רצוני ותאותי ומחשבתי בשמים להיות נשמתי שם נהנית בזיו השכינה, ואיני חפץ בעסקי הארץ להנאת גופי כי אם לצורך נפשי, להיות עמך במחיצתך ובצלך בשמים, והפך זה 'עניהם ישיתו לנטות בארץ' (לעיל יז, יא).

¹נה"מ: 'לשונאיו'. ²נה"מ: 'שאה'. ³נה"מ: 'חמץ'. ⁴נה"מ: 'בטחות'. ⁵נה"מ: 'לא'. ⁶נה"מ: 'אתו'.

- 26 **כלה שארי**. פי' בשרי, כלו' כחש בשרי.
- 27 **העמיתה**. טְגִישָׁט. פי' הכרתה, מן 'אצמית כל רשעי ארץ' (להלן קא, ח). **כל זונה ממך**. פי' כל טועים, כלשון 'ואת כל הזונים! אחריו' (וי' כה), פי' כל נפרש ונפרד ממך.
- 28 **שתי ביי**. פּוֹנְגוּ. ת"ו השרש, והנח נבלע בדגש, ש' שו"ת. **כל מלאכותיך**. טוּש מִשְׁגִּירֵאָשׁ. פי' דברי שליחותיך. ד"א כל פעולותיך, מ' ענין 'כי בו שבת מכל מלאכות' (בר' בג), כדרך 'מה רבו מעשיך יי' (להלן קד, כד).

[עד]

- 1 **משכיל לאסף למה אלים זנחת**. פי' רחוקת, מן 'אף זנחת' (לעיל מד, י). **יעשן אפך**. ענין חוזק חמה, כלשון 'עלה עשן באפו' (ש"ב כב, ט ועוד), כי החמה דומה לאש.
- 2 **קנית קרב**. כמו פדית, מ' תר' 'עם זו קנית' (שמ' טו, טז) דפרקת,² הוא שאו' גאלת שבט נחלתך.
- 3 **הרימה פעמיך**. טוּש מְגִדוֹרָשׁ. פי' ענין הלימה וכתות, מ' 'נפעמתי' (להלן עז, ה), 'ותפעם רוחו' (בר' מא, ח). **למשואות**.³ פּוֹר דִּישוֹלְדוֹרָשׁ. ענין חרבה ושממה, מן 'שואה'⁴ ומשואה' (צפ' א, טו). **כל הרע אויב**. בעבור כל הרעה שהרע האויב בקדש, ויש מפר' מענין תרועה, כלו' שנשאו קולם בשמחה בבית המקדש, כמו שאו' 'שאגו צורריך בקרב מועדיך',⁵ (להלן פסו' ד), ופי' הפסו' הראה כתותיך ומהלומותיך ונגעיד על האויבים עד שיהיו למשואות עד נצח מפני כל שהרע האויב בקדש. ד"א הרם וסלק מעלינו נגעיד וכתותיך מפני משואות העולם, כלו' שלא יהיו המשואות עד נצח מפני של שהרע האויב בקדש.
- 4 **בקרב מועדיך**.⁶ טוּש פְּלִסְיוֹשׁ. הוא בית המקדש שהיו ישראל נועדים ונקבצים שם, וכן לשון 'שרפו כל מועדי אל בארץ' (שם פסו' ח). **שמו אותותם אותות**.⁷ פי' כשגברה ידם, שמו אותותם אותות, אותות הקסמים שבידם, כמו שאו' 'קלקל בחצים שאל בתרפים' (יח' כא, כו).
- 5-6 **יודע כמביא למעלה**. פי' בנין ביתך | שנבנה להוד ולתתארת, כי כל מי שהיה מביא קרדום בעצי הלבנון [...] ולהביאם לבנין הבית הזה נודע כאילו מביאם למעלה, לפני כסא הכבוד, וע[ת פתוחיה] יחד וכו'. ד"א על דרך תפלה, רבונו של עולם, כבר היית משרה שכינתך [...] ושמת לנו נביאים מתנבאים ועושים אותות ומופתים מכוח נביאותך, ועתה ה[...]
כבודך ממנו יהי רצון מלפניך שתראה ותודיע אפילו אות אחת מהאותות ש[...]
מראה על ידי הנביאים, ואפי' כאות אלישע שהעלה הקרדום למעלה בסבך עץ, כמו שאו' 'ויקצב עץ'

¹נה"מ: 'הזנים'. ²תרגום אונקלוס ל'עם זו קנית' הוא 'דפרקתא'. ³נה"מ: 'למשאות'. ⁴נה"מ: 'שאה'. ⁵נה"מ: 'צורריך ... מועדיך'. ⁶נה"מ: 'מועדיך'. ⁷נה"מ: 'אותותם אותות'.

(מ"ב ו,ו), ועתה בית המקדש שהיה עזנו ותפארתנו הולמין ומכתתין ומקלפין בפתוחי הזהב שעל קירותיו בכשיל וכלפות לקחת להם הזהב ואבנים יקרות שבו, הוא שאו' אותותינו לא ראינו אין עוד נביא' (להלן פסו' ט), כלומ' אין עוד נביא שעושה אות אפילו כאות הזאת שעשה אלישע, וזהו הנכון. **בסבך עיז**. קוץ רָמוּ. פירו' סעיף, מ' סבכי היער' (יש' י, לד). **קרדמות**. שיגור. **ועתה**² **פתוחיה יחד**. שוש אישקול־פִּידוֹרֶשׁ. מן 'פתוחי חותם' (שמ' כח, כא). **בכשיל**. שיגור. פי' קרדום, מן תר' ובקרדמות באו לה' (יר' מו, כב) וכמא דעלין בכשילין.³ **וכלפות**.⁴ אישקול־רִטְיִסְדִּירֶשׁ. פי' כלי שמקלפין בו, בין שהוא כלי שמקלפין בו העצים בין שהוא כלי שפוסלין בו האבנים ומשוין פניהם כ'מקלף', בחלוף כ"ף בקו"ף, כמו ולא יעקבם כי ישמע קולו' (איוב לו, ד), שהוא ענין עכוב. **יהלומון**.⁵ מאַגָּן. פי' יכתתון, מן 'הולם פעם' (יש' מא, ז), 'הלמה סיסרא' (שו' ה, כו).

8 **נינם יחד**. אינא־רִטְיִמוֹשְׁלוֹשׁ. ענין הונאה, מן 'ולא תונו איש את עמיתו' (וי' כה, יז), כלו' נקח ממונם לנו, ש' ינ"ה, ומש' נִינָם, וכן 'ונירם אבד חשבון' (במ' כא, ל), 'בשם יי כי אמילם' (להלן קיח, י ועוד), שמש' וְנִירָם אמילם, ואם הוא מהכבד החמישיי יהיה מש' נִינָם, ע"מ 'יורם'⁶ אלהים' (לעיל סד, ח). **כל מועדי אל**. פִּלְסִיּוֹשׁ. הוא בית המקדש שהיו ישראל נועדים שם.

9 **יודע' עד מה**. כמו עד מתי, וכן 'עד מה אשור תשבד' (במ' כד, כב), שרו' לו' עד מתי, פי' אין אתנו יודע עד מתי נהיה בגלות.

11 **למה תשיב ידך וימינך וכו'**. פי' למה אתה משיב יד גבורתך וימינך מלכלות האויבים מקרב חיקך, לנקום נקם | [...] היא ירושלם. ד"א על דרך ההשאלה, למה תשיב, כלו' לא תשיב ידך וימינך אבל הוציאה מקרב חיקך לכלות האויבים.

13 **אתה פוררת**. קיברנטישט. ענין רצון ושב, מ' 'פור התפוררה ארץ' (יש' כד, יט), ובדב' רבות' 'פירורין פחות מכזית' (משנה שבת כא, ג). **ראשי תנינים**. הם המצרים שנשברו בים סוף, כמו שאו' 'התנין'⁸ הגדול' (יח' כט, ג) על פרעה, ואמ' 'תנינים' על שם פרעה שהיו משמשיו.

14 **לזיתן**. שם דג גדול שמארכו הוא נכרך ונעטף ונכפל, מן 'כי לזית חן' (מש' א, ט), שהוא לשון עיטוף סביב, ובער' קורין לעיטוף אלתוא, והוא רמו וכנוי לפרעה שנקרא גם כן תנין, ואמ' גם כן 'ראשי לזיתן' על המצרים המשמשין אותו, וכן במקום אחר על לזיתן 'נחש בריח'⁹ (יש' כז, א), 'נחש עקלותן' (שם), לפי שהוא נעקל, ואינו יכול לפשוט עצמו במקומות מהים מרוב גדלו וארכו, ועוד שנק' בריח לפי שמבריח מקומות מהים מהקצה אל הקצה. **תתננו מאכל לעם ליציים**. פי' נתת ממונו, כלו' כלי מלחמתם, וכל הנמצא עמהם על שפת הים להיות מאכל וספוק לישראל שיצאו לציה, כלו' לתרבה, כי כן נק' מקום היובש והחרבה ציה.

¹נה"מ: 'אותותינו'. ²זו גרסת הקרי. הכתיב: 'ועת'. ³תרגום יונתן לנביאים ל'ובקרדמות באו לה' הוא וכמא דעלין בכשילין'. ⁴נה"מ: 'וכילפת'. ⁵נה"מ: 'הלמוון'. ⁶נה"מ: 'זירם'. ⁷נה"מ: 'ידע'. ⁸נה"מ: 'התנים'. ⁹נה"מ: 'ברח'.

15 **אתה בקעת מעין ונחל.** זה הסלע שנבקע ויצאו ממנו מים רבים עד ששטפו כנחל, וכמו שאו' הן הכה צור ויזובו מים ונחלים ישטופו¹ (להלן עח, כ). **אתה הובשת נהרות איתן.** דִּי פִּזְרְטְלִיָּזָה. זה הירדן שהוא נהר איתן, ואמ' 'נהרות' כדרך 'ולמקוה המים קרא ימים' (בר' א, 1), שאין שם אלא ים אחד, או שהוא חשוב כנגד נהרות מפני רוב מימיו.

19 **אל תתן לחית.** שִׁי לחית השדה, כלו' שלא יהרגום ותהיה נבלתם למאכל לחית השדה. **חית ענייך.** קוֹפְפִּיָּא. פִּי כניסיה, מן 'וחית פלשתים' (ש"ב כג, ג).

20 **כי מלאו מחשבי ארץ וכו'.** שִׁי כי מלאו נאות מחשבי ארץ חמס. **מחשבי.** מִיִּסְפִּינֹושׁ. הם הפחותים היושבים בחשך, מן 'ובל יתיצב לפני חשוכים'² (מש' כב, כט), וכן תר' 'ומדלת הארץ' (מ"ב כה, יב ועוד) חשוכי עמא דארעא.³

21 **אל ישוב דך.** הוא האביון, שהוא נדכה ושפל רוח, ש' דו"ך. **יהללו.** שמהללין שמך.

22 **מני נבל.** כמו מן, וכן 'מני אפרים' (שו' ה, יד), 'מני מכיר' (שם), וזולתם.

[עה]

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1 **למנצח | אל תשחת.**

2 **הודינו.** וקרוב שמך. הודינו מפני שקרוב אתה לנו, כמו שאו' 'ומי גוי⁵ אשר לו אלים קרובים⁶ אלי' (דב' ד, ז).

3 **כי אקח מועד.** קוֹאֲנָד אפְּלִיגִי קוֹפְפִּיָּא. פִּי כשאני מקרב אלי העדה אני מישרים אשפוט, כלו' אעפ"י שהם רבים אני משגיח לכל אחד ואחד, לקטון ולגדול, לשפוט מישרים, כי 'אקח' לשון הקרבה, כלשון 'ולקחת אותם'⁷ אל אהל מועד' (במ' יא, טז) שתר' ותקריב יתהון,⁸ וזולתם. **מועד.** לשון כניסיה וקבוץ, מן לשון 'קריאי'⁹ מועד' (במ' טז, ב), 'הנועדים על יי' (שם כז, ג).

4 **נמוגים ארץ וכל יושביה¹⁰ וכו'.** כשנמוגים אנשי הארץ ונבהלים ונבוכים אני מישבם ומשקיטם, כענין שאו' 'כי תשפוט עמים מישור ולאומים¹¹ בארץ תנחם סלה' (להלן סז, ה), כלו' כששפוט במישרים אנשי הארץ כאילו מתקן ומעמיד עמודי הארץ דרך משל, כדרך 'צדיק יסוד עולם' (מש' י, כה), לפי שהצדיק מעמיד העולם והרשעים מחריבין אותו.

5 **אמרתי להוללים.** לזקוש. הם הרשעים שעושין מעשה הוללים, כמו שנקראו גם כן 'כסילים',

¹ נה"מ: 'ישטפו'. ² נה"מ: 'בל ... חשכים'. ³ תרגום יונתן לנביאים ל'ומדלת הארץ' הוא 'ומחשיכי עמא דארעא'. ⁴ נה"מ: 'ישב'. ⁵ נה"מ: '+ גדול'. ⁶ נה"מ: 'קרבים'. ⁷ נה"מ: 'אתם'. ⁸ תרגום אונקלוס ל'ולקחת אתם' (במ' יא, טז) הוא 'ותדבר יתהון'; תרגום אונקלוס ל'והתקרבת אתם' (שם) כט, ג) הוא 'ותקריב יתהון'. ⁹ נה"מ: 'קריאי'. ¹⁰ נה"מ: 'נמוגים ... יושביה'. ¹¹ נה"מ: 'תשפט ... ולאמים'.

'סכלים', וכיוצא בם, והצדיק נק' חכם לפי שעושה היושר והטוב מחכמה. **אל תהלו**. פי' לא תרשעו לא תחריבו את העולם, כי הרשעים מחריבין העולם, והצדיקים מקיימין ומעמידין אותו, שנ' 'וצדיק יסוד עולם' (שם). **על תרימו קרן**. פי' ראש, לפי שהראש הוא פאת הגוף וקצתו, כלשון 'קרנות המזבח' (וי' ח, טו ועוד), שהוא לשון זווית.

6 **אל תרימו למרום קרנכם**. פי' אל תתגאו אל תגבהו. **בצואר עתק**. גִּזְרָדָה. פי' צואר קשה שאינו מעטפו ומשפילו מגאותו אלא מעמידו קשה בעזות פנים, כדרך 'וגיד ברזל ערפך ומצחך נחושה' (יש' מח, ד).

8-7 **כי לא ממוצא וממערב** וכו'. זה מקרא סתום, פי' ההרמה והגדולה לא תבוא לו, לאדם, לא ממוצא השמש ולא ממערבה, ולא ממדבר הרים, כלו' מרוב השתדלותו והליכתו לכאן ולכאן לא תבוא לו הגדולה, כי אם על ידי הקב"ה, כענין 'כי לא לקלים המרוץ' (קה' ט, יא), הוא שאו' 'כי אלים שופט'¹ זה ישפיל זהה ירים'.

9 **כי כוס ביד יי**. כוס פורענות ותגמול לרשעים על מעשה | הרעה, כענין 'כוס אחותך תשתי' (יח' כג, לב), וכן 'קח את כוס היין החמה'² והשקית³ את כל הגוים' (יר' כה, טו), על דרך משל, כמי שמשקין אותו כוס המות שימות. **ויין חמר**. בינו קיש אינטוֹרְבִיאָד. פי' יין שנעכר, מן 'יהמו יחמרו מימיו' (לעיל מו, ד), כלו' יין עכור, הוא שאו' 'מלא מסך', כלו' מלא עיכור, מלא שמרים, הוא שאו' 'אך שמריה ימצו ישתו', ואמ' כן דרך משל, כלו' שדומה לעיכור סם המות, והוא פו' שעבר לפי שהוא בפתח. **מלא מסך**. כמו מזג, בחלוף אותיות גיכ"ק וזשצר"ס. ד"א **ויין חמר**. קיש אינְבִירְמִינְסִיד. פי' שנאדם, מן לשון ער' שקורין לאדום אחר, והוא רמז לדם ההרוגים. **ויגר מזה**. רִיבִי־רְטִיד⁴ דָאִקִינְד. ענין הגרה, מן 'וכמים הנגרים' (ש"ב יד, יד), ש' נג"ר, והוא פו' עומד מהכבד החמישי, פי' הוא ניגר ומקלח מזה ומזה מפני שהוא מלא מאד, כדרך 'ומי מלא ימצו למו' (לעיל עג, י), שפי' ומי כוס מלא, כמו שפירשנו שם, רוצ' לו' פורענות גדולה.

10 **ואני אגיד לעולם**.⁵ ישרו של הקב"ה, כדרך 'להגיד כי ישר יי' (להלן צב, טז).

11 **וכל קרני רשעים אגדע**. פי' ראשי הרשעים החזקים והתקיפים. **תרומנה**. פו' עומד מהכבד הרביעי, ש' רו"ם.

¹נה"מ: 'שפט'. ²נה"מ: + 'הזאת מידי'. ³נה"מ: 'השקיתה' + 'אתו'. ⁴הניקוד במילה זאת מבולבל ושגוי. יש לגרוס רִיבִי־רְטִיד או רִיבִי־רְטִיד. ⁵נה"מ: 'לעלם'.

[עין]

למניצח בנגינות! מזמור לאסף שיר.

- 1
- 2 נודע ביהודה אלים. פי' נודע דבר יי ונגלה ונתפרסם, וכל ענין המזמור מדבר על חיל סנחריב שבא על ירושלים ונגפהו הקב"ה, כמו שאו' 'ויצא מלאך יי ויך במחנה אשור' וכו' (מ"ב יט, לה).
- 3 ויהי בטלם סכו. היא ירושלים כי עד ירושלים לא נודע אלים במלחמת אשור, כי כל ארץ ישראל כבש וכשבא לירושלים ודבר גדולות כנגד השם, אז נודע ביהודה אלים, והיה גדול שמו שעשה פליאה כזו במחנה אשור.
- 4 שבר רשפי קשת. שְׁאִיטְש. פי' חצים, ודמה אותם לרשף לפי שהם מעופפים כניצוצות האש. מגן וחרב ומלחמה. פי' מאחר שהמית הגבורים אנשי המלחמה כאילו נשברו כל כלי מלחמתם.
- 5 נאור אתה. לומר־שׁו. ענין אור, והוא נפעל, ש' או"ר, ע"מ 'נכון לבי' (לעיל נז, ח ועוד), כלו' נגלים ונראים נפלאותיך כמו שהאור נגלה ונראה בכל העולם, | וגם אדיר אתה מהררי טרף, 256 פי' אדיר אתה לנו יותר מההררים ששם החיות הטורפות.
- 6 אשתוללו. פִּרוֹן פְּרִידָאדוּש. ענין שלל, מש' השתוללו, והאל"ף במקום ה"א, והוא פו' שלא נו' פועלו, וכן 'ואחרי כן² אתחבר יהושפט' (דה"ב כ, לה), 'וכל מלבושי אגאלתי' (יש' סג, ג), שהאל"ף בס במקום ה"א הפעיל, ובאו על מנהג לשון ארם, כגון 'אתכרית רוחי' (דנ' ז, טו), 'אשתיו חמרא' (שם ה, ד), 'וצלם אנפוהי אשתני³' (שם ג, יט), וזולתם. **ולא מיצאו כל אנשי חיל (ידיהם)**.⁴ פי' לא השיגו כל אנשי כח גבורתם בבואך להפרע מהם, וכן לשון 'ואם לא תמצא ידו⁵' (וי' יב, ח), ובקמום אחר אומ' 'ואם לא תגיע ידו' (שם ה, ז). נמו שנתם. שנת עולם לא הקיצו.
- 7 ורכב וסוס. הו"ו נוס', וכן 'ואיה וענה' (בר' לו, כד), וזולתם. פי' גרדם רוכב הסוס וגם הסוס, כדרך 'סוס ורכבו⁶ רמה בים' (שמ' טו, א ועוד).
- 8 מאז אפך. דִּיש דִּי קִי טו פִּלוֹר. פי' משעה שאתה כועס.
- 9 משמים השמעת דין. השמעת דינך בכל העולם, כדרך 'מן שמים נלחמו' (שו' ה, כ). ארץ יראה ושקטה. פי' אנשי העולם יראו מזה ושקטו מפחדך, כלומר נמוגו ולא התנועעו מפני פחדך, כי המתירא והפחד לבו נימס עד שאין בו כח להתנועע מפני הפחד, כדרך 'ולא קמה עוד רוח באיש מפניכם' (יהו' ב, יא).

¹נה"מ: 'בנגינת'. ²נה"מ: 'ואחריכך'. ³זו גרסת הקרי. הכתיב: 'אשתנו'. ⁴השמטה בהתאם להמשך. ⁵נה"מ: 'ידה'. ⁶נה"מ: 'ורכבו'.

11 **כי חמת אדם תודך.** פי' בו כשתעשה נקמה במחנה אשור אז חמת אדם תודך, כלו' מי שהיתה חמתו אליך, הוא מתרגז כנגדך, על כרחו יודך, ותשוב חמתו הודאה לך, כמו שאירע לנבוכדנאצר כשהשליך את חנניה מישאל ועזריה בכבשן האש בחמתו עליהם כשניצלו, אמ' 'ברוך אלההון די שדרך מישך' וכו' (דנ' ג, כח), הרי כעסן של רשעים גורם שהבריות מודים לקב"ה בהראותם כעסן הקב"ה נפרע מהם והכל מודים ומקלסין אותו, ואף הם עצמן מקלסין ומודים לפניו, בראותם שאין כעסן כלום, ועוד בכלל פי' 'כי חמת אדם תודך' על המצרים, ואנשי כוש, שהיו עם אשור במחנה, כשראו המכה הגדולה היא שבו לדת היהודים, ועליהם נאמ' 'גיע מצרים וסחר כוש' וגו' (יש' מה, יד), וגם עליהם נאמ' 'יהיה מזבח ליי צבאות¹ בתוך ארץ מצרים' (שם יט, ט), ושאר | הפרשה. **שארית חמות תחגור.**² פי' הנשואים ממלכי האומות שהיה להם חמה על ירושלים אז תחגור ותאסור חמתם שייראו ממך מאשר ישמעו שעשית במחנה אשור, כי הכח והיכולת לך, וכן ענין 'על אף אויב³ תשלח ידיך'⁴ (להלן קלח, ז), [וז] הו שאמ' בסוף המזמור.

13 **יבעור⁵ רוח נגידים.** שפי' יכרות ויקטוף, מן 'לא'⁶ תבצור כרמך' (דב' כד, כא), שהוא ענין כריתה וקטיפה, ותר' 'לא תבצור'⁷ (וי' כה, ה) לא תקטוף,⁸ ואו' רך אקטוף⁹ (יח' יז, כב), שפי' אכרות, ובער' לבצירה אל קטאף, וכן עוד 'וקטפת מלילות'¹⁰ (דב' כג, כו), ענין כריתה. **יבעור¹¹ רוח נגידים.** פי' יכרות רוח מלכים, כמו שאו' בדב' הימים 'ויכחד כל גבור חיל ונגיד ושר במחנה מלך אשור' (דה"ב לב, כא). **נורא למלכי ארץ.** פירוש כשיבצור רוח הנגידים ויכריתם יהיה נורא למלכי ארץ.

12 **נדרו ושלמו וכו'. כל סביביו.** השומעים תשועה זו. **יובילו שי למורא.** אל טימור. שם בענין תאר לקב"ה שהוא מורא לכל אנשי העולם שממנו יראים הכל, וכן 'ופחד יצחק היה לי' (בר' לא, מב), שממנו פחד יצחק. **יובילו שי.** פי' מנחה ודורון, והוא הפוך מן 'יש', ובער' קורין לישות ולממשות שי. פי' יובילו שי לקב"ה מפני מוראו לפי שבשעת חפצו יבצור רוח גסה של נגידים ומשבר גאונים.

[עז]

1 **למנצח על ידותון.**¹²

2 **והאזין אלי.** מקור בענין צווי, דרך תפלה, כמו 'זכור את יום השבת' (שמ' כח, ח), במקום זכור, או שהוא במקום פו' שעבר, כלו' **וְהָאֲזִין אֵלַי**, כמו 'ונתון תמרוקיהן' (אס' ב, ג), במקום ונתנו, וזולתם, וזהו הנכון, כמו שאו' בפסו' של אחריו 'ביום צרתי יי דרשתי' (להלן פסו' ג).

¹ נה"מ: ללא 'צבאות'. ² נה"מ: 'חמת תחגר'. ³ נה"מ: 'איבי'. ⁴ נה"מ: 'יךך'. ⁵ נה"מ: 'יבצר'. ⁶ נה"מ: 'כי'. ⁷ נה"מ: 'תבצר'. ⁸ תרגום אונקלוס ללא תבצר' הוא 'לא תקטוף'. ⁹ נה"מ: 'אקטוף'. ¹⁰ נה"מ: 'מלילות'. ¹¹ נה"מ: 'יבצר'. ¹² זו גרסת הקרי. הכתיב: 'ידייתון'.

- 3 **ידי לילה**. פי' מכותי. נגרה. קוֹרִיד. פי' נשפכה ונתכה, מן 'כמים¹ הנגרים' (ש"ב יד, יד), והוא נפעל, עקרו נגגרה, ש' נג"ר. **ולא תפוג**. מלהגיר.
- 4 **ותתעטף**. קוֹבְרִישׁ. ענין כסוי הלב מרוב היגון, ובער' גאשיה' אל קלב.
- 5 **אחזת שמורות**.² פִּרְפָּאדוֹשׁ. פי' עפעפים, שהם שומרי העינים, כלו' אחזת עפעפי עיני מלהדבק והסתם שלא אוכל לישן מפני רוב היגון, והראוי בו שומרות. | רו' לומ' אחזת עפעפי מלהדבק והסתם כדי שיהיו שומרות כל הלילה ולא [אישן]. **נפעמתי**. קִיבְרַנְטִים. פי' נהלמתי ונכתתתי, מן 'ותפעס רוחו' (בר' מא, ח).
- 7-8 **אזכרה נגינתי**. פי' אני מחשב וזוכר בלילה בימי הגלות נגינותי שהייתי מנגן בבית המקדש. **ועם לבבי אשיחה ויחפש רוחי**. אִישְׁקוֹאֲדְרוֹנִיִּד. פי' ורוחי מחפשת מה היא מדתו של הקב"ה ואני תמה, ואו' 'הלעולמים יזנח יי?' ומש' 'ויחפש' ותחפש, כי רוח לשון נקבה הוא. ד"א אם אשיחה עם לבבי הוא יחפש רוחי וידע מחשבותי.
- 9 **גמר אומר**.³ כוּמְפָלִיד. פי' השלים מה שאמר וגזר, כענין 'בצע אמרתו' (איכה ב, ז).
- 10 **השכח חנות אל**. פִּיאָדָאר. והוא מקור, ש' חנ"ן, ע"מ 'שמות ושאוף'⁴ (יח' לו, ג). **אם קפץ**. שִׁיסִירָאד. פי' אם סגר, מן 'ולא תקפוץ⁵ את ידך' (דב' טו, ז).
- 11 **חלזתי היא**. מִיּוֹ דוֹלוֹרִיאֲמִיִּטוּ. והוא מקור בכינוי, ע"מ 'שמות ושאוף'⁶ (יח' לו, ג), וכן 'השכח חנות אל' (לעיל פסו' י), ש' חל"ל, פי' כאב ומחלה ויגון ואנחה הוא לי מה שנשתנית ימין עליון. **ימין עליון**. פי' שהיתה דרכה להיות נאדרית בכח ורועצת האויב ועכשיו השיבה אחור, כענין 'עורי עורי לבשי עוז⁷ זרוע יי'⁸ הלוא את היא המחצבת רהב' וכו' (יש' נא, ט). **שנות ימין**. דִּימִוּדָאֲמִיִּטוּ. ענין השתנות. ד"א 'ימין עליון' לשון שבועה, כלו' שבועת עליון, מלשון 'וימינם ימין שקר' (להלן קמד, ח ועוד), שפי' ושבועתם שבועת שקר שנפרש שם, וכן בער' לשבועה ימין. **שנות**. כמו שנים, בלשון נקבה, כמו 'שנות דור ודור' (דב' לב, ז). פי' מחלה וכאב הוא לי השנים שנשבע הקב"ה וגזר להעמידנו בגלות.
- 12 **אזכור⁹ מעללי יח**. פי' אבל כשאני זוכר מעשה הקב"ה ונפלאותיו מימי קדם אני מתנחם.
- 13 **והגיתי בכל פעליך**.¹⁰ אני הוגה ומחשב ומשיח בכך.
- 14 **אלים בקדש דרכך**. פי' וכן אני זוכר מה שעשית לנו כבר בקדש. **דרכך**. דרך מדתך לקדש שמך לעולם לעשות דין בתועים וברשעים.

¹נה"מ: 'וכמים'. ²נה"מ: 'שמרות'. ³נה"מ: 'אמר'. ⁴נה"מ: 'ושאף'. ⁵נה"מ: 'תקפץ'. ⁶נה"מ: 'ושאף'. ⁷נה"מ: 'עז'. ⁸נה"מ: '+ עורי כימי קדם דרות עולמים'. ⁹זוגרסת הקרי. הכתיב: 'אזכיר'. ¹⁰נה"מ: 'פעלך'.

- 17 **ראוך מים**. כשנגלית על הים.
- 18 **זורמו! מים עבות**. קורירון די לַשׁ נוֹפֵישׁ אַגּוֹאֶשׁ. שי עבות זורמו והתיכו מים, וכן 'אבנים שחקו מים' (איוב יד, יט), ששי' מים שחקו אבנים. **זורמו**.² מזרם מים, והוא פו' שעבר | מהכבד הרביעי, ע"מ 'כוננו חצם' (לעיל יא, ב). **עבות**. לשון נקבה, כמו עבים, וכן 'בקר לא עבות' (ש"ב כג, ד), וכן 'שדים' ו'שדות', 'שנים' 'שנות'. **אף חציעיך**. פירשו בו כמו חציד, כמו שאו' 'וישלח חצים ויפיצם' (שם כב, טו). ד"א כמשמעו, מן 'מלא פיהו חצין' (מש' כז, ז), שהם אבני אלגביש היורדות עם הגשם הגדול והרעמים ששורפין, ובלעז ראיוש, ובער' צואעק.
- 20 **ועקבותיך**. טוֹשׁ פְּאִשְׂיאוֹשׁ. פי' אין פסיעותיך נכרות על המים, מ' 'בעקבי הצאן' (שה"ש א, ח).

[עח]

- 1 **משכיל לאסף** וכו'.
- 2 **אביעה**. ענין דיבור, מ' 'תבענה שפתי תהלה' (להלן קיט, קעא). **חידות**. רינסיאוש. פי' דבר סתום שיבינו המבינים אחר מתוך אותו דבר, ובער' לגז.
- 7 **כסלם**. פי' בטחונם, מ' 'שמתי זהב כסלי' (איוב לא, כד).
- 8 **ולא יהיו כאבותם**. שהיו במצרים ובמדבר.
- 9 **בני אפרים**. פירשו רבותי' שיצאו ממצרים לפני הקץ בזרוע בגבורתם ובחציהם, והפכו עורף לנוס ביום מלחמה, כמו שאו' בדב' הימים 'ויהרגום³ אנשי גת הנולדים בארץ' (דה"א ז, כא), ויש לומר' כי על ישראל הוא אומר, שנקראו אפרים, כי שלא עבדו את יי, והלכו להלחם עם אויביהם, הפכו עורף במלחמה. **נושקי רומי קשת**. אַרְמָאדוֹשׁ אֵיגְנִישׁ כּוֹן אַרְקוֹ. שי' נושקים ורומים בקשת, ובא סמך על סמך, כמו 'נהרי נחלי' (איוב כז, ז), 'וצפוני⁴ טמוני חול' (דב' לג, יט), וזולתם, ועוד שהם שני תארים כמו 'רובה⁵ קשת' (בר' כא, כ), 'נושא⁶ סבל' (מ"א ה, כט).

16–15 **כתהומות⁷ רבה**. פירו' כבתהומות רבה, כמו שאו' 'ויורד כנהרות מים'.

¹נה"מ: 'זרמו'. ²נה"מ: 'זרמו'. ³נה"מ: 'והרגום'. ⁴נה"מ: 'ושפני'. ⁵נה"מ: 'רבה'. ⁶נה"מ: 'נשא'. ⁷נה"מ: 'כתהומות'.

- 17 **למרות.** מחסרי הכבד החמישי, והראוי בו להמרות, כמו 'להבזות בעליה' (אס' א, ז), וכן 'לצבות בטן' (במ' ה, כב), 'למחות מלכין' (מש' לא, ג), שהראוי בהם להצבות, להמחות.
- 20 **אם יכין שאר לעמו.** פי' בשר, מ' וימטר עליהם כעפר שאר' (להלן פסו' כז), והוא השלו.
- 21 **ואש נטקה ביעקב.** שְׁסִינְדִיד. פי' נבערה, והוא נפעל, ש' נש"ק, מן 'השיקו בנשק ומגן' (יח' לט, ט), ועיקרו ננטקה.
- 25 **לחם אבירים.** פְּרִי־סִיאָדוּ. פי' לחם חשוב ונכבד לפי שהיה מן השמים שהם נכבדים וחשובים, והוא המן, וכן לשון 'בספל אדירים' (שו' ה, כה), שפירושו ספל חשוב, או ששותין בו אדירים, | וכן לשון כלי אדיר, ואדירים ואבירים ענין אחד הוא. **צידה שלח להם.** גֹּבְרִינְיָאוּ. פי' שיפוע מזון.
- 26 **יסע קדים.** ש"י רוח קדים, וכן 'וינהג בעזו תימן', שש"י רוח תימן, הוא שאו' ורוח נסע מאת יי ויגז שלוים' (במ' יא, לא).
- 30 **לא זרו מתאותם.** נוֹן שִׁישְׁפְּרִטִירוֹן. פי' לא נפרשו ולא נרחקו מתאותם הבאה להם עד שבאה עליהם הפורענות, מן 'רוחי זרה לאשתי' (איוב יט, ז), 'זורו רשעים' (לעיל נח, ד). ש' זו"ר, הוא שאו' 'הבשר עודנו בין שניהם' (במ' יא, לג).
- 31 **ואף יי² תרה בעם.** ויהרג במשמניהם. אֵיזן לוֹרִישׁ מִיגוֹרִישׁ. פי' החשובי[ם] והחזקים שבהם, מלשון 'בשלוה ובמשמני מדינה' (דנ' יא, כד), שפי' הגדולים והחשובים והחזקים,³ הוא שאו' 'ובחורי ישראל הכריע', הוא שאו' בתורה 'ותאכל בקצה המחנה' (במ' יא, א), שפי' בחשובים שבמחנה, כלשון 'ומקצה אחיו' (בר' מז, ב).
- 34 **אם הרגם ודרשוהו.** רוצ' לומ' אם הרג מהם, ודרשוהו הנשארים. **ושחרו אל.** בוּשְׁקָאָבָן. פי' ובקשו, וכן לשו' 'ישחרונני'⁴ (הו' ה, טו ועוד), 'לשחר פניך' (מש' ז, טו), וכן כל שאר זה הלשון ענין בקשה בתשובה, שעושיין תשובה ומבקשין את הקב"ה, ונהגו בזה הלשון בלשון השכמה, ואין הענין יוצא מלשון שחר, כי הרוצה בדבר מבקשהו, וכאילו משכים בשחר לבקשהו.
- 36 **ויפתוהו בפיהם.** קום קי לו שוֹנְבְּדִיין. לשון עובר, לפי דְמוּתם, כלו' שהיו מדמים שהיו מפתים אותו, וכן ענין 'מקום אשר נתנו שם ריח ניחוח'⁵ (יח' ו, יג), כלו' בחזקת ריח ניחוח כפי מה שהיו מדמים.

¹נה"מ: זרו'. ²נה"מ: 'אלהים'. ³לאחר מילה זאת הסופר כתב את המילה 'שבהם' שמופיעה בשורה שלמעלה ומחק אותה באמצעות קו. ⁴נה"מ: 'ישחרנני'. ⁵נה"מ: 'ניחוח'.

- 40 **יעציבוהו בישימונו. שונשאנִיארֹנְלוּ.** פִּי הכעיסוהו, כי הכועס נעצב.
- 41 **וקדוש ישראל התנו.** שִׁינִיאלָאֲרוֹן. ענין סימן, מן 'והתוית תו' (שם ט, ד). פִּי שמו לו בלבם סימן וגבול שלא יוכלו לעבדו, וזה שהיו מנסים אותו היו חושבים שלא יוכלו לעשותו.¹
- 44 **בל ישתיון.** כמשפט שלא כמנהג, בהראות למ"ד הפועל שהיו"ד בו במקום ה"א למ"ד הפועל, וכן 'שליו אוהלים'² (איוב יב, ו), 'יחסיון' (לעיל לו, ח), וזולתם, שבאו כן להודיע שכן משפטים.
- 47 **ושקמותם. קבר־פִּיגֹוש.** מין ממיני אילני תאנים לפי מקומו, ולפי דעתי מן 'ובולס שקמים' (עמ' ז, ד), שפירשנו שם. **בחנמל.** לְגֹושָטָא. מן | ממיני ארבה, ויש אומ' שהמלה מורכבת מן 'חן' מל', כלו' חנה ומל', והבי"ת בי"ת השרות.
- 48 **לרשפים. אֶלוֹש רְאוֹשׁ.** הם אבני אלגביש היורדין עם הגשם הגדול והברד ששורפין.
- 49 **משלחת מלאכי רעים.** כמשמעו ששלח בהם מלאכי חבלה, והוא שם, ע"מ 'מרקחת' (שם' ל, כה), ויש אומ' כלי זין, מן 'ובעד השלח יפולו'³ (יואל ב, ח), כלו' חרב מלאכי חבלה, ושי' ומשלחת, וכן 'שמש ירח' (חב' ג, יא).
- 50 **יפלס נתיב. שְׁלִייד.** ענין דילוג, מושאל מן 'ועמודיה יתפלצון' (איוב ט, ו), בחלוף אותיות זסר"ק, שהוא לשון רעדה שהרועד כאילו מדלג. פִּי דלג מהנתיב לאפו במצרים, הוא שאו' 'וראיתי את הדם ופסחתי עליכם' (שם' יב, ג), שפִּי ודלגתי, כמו שפירשנו שם, כלומ' שהיה מדלג ופוסח מבית המצרי לבית מצרי אחר ובית הישראלי באמצע כדי שלא יתן המשחית והנגף בבית הישראלי.
- 55 **ויפילם בחבל. אִינְאֵלִישׁ.** שי' ויפל להם, על דרך צחות לשון, וכן רבים.
- 57 **ויסגו. רִידְרָארֹנְשִׁי.** ענין התאחרות והשתנות מדרך הטובה.
- 61 **ויתן לשיבי עיוו.** פִּי תורתו, והוא הארון שלקחו פלשתים שהיה עוזם של ישראל.
- 63 **לא הוללו. נון פִּיִּרוֹן בֹּדָה.** ענין שמחה וחופה, מן 'ויעשו הלולים' (שו' ט, כז), וכן 'להתהלל עם נחלתך' (להלן קו, ה), כלומ' לא הגיעו לשמחת חופה, ובדב' רבו' קורין לבית החופה 'בי הלולא' (בבלי ב"מ לו ע"א).

¹ ראה רד"ק, שרשים, ש' חו"ה: 'שמו לו בלבבם גבול וסימן שלא יוכל לעברו, וזה שהיו מנסים אותו והיו חושבים שלא יוכל לעשותו'. ² נה"מ: 'אהלים'. ³ נה"מ: 'יפלו'.

- 64 **כהניו בחרב נפלו.** אלו חפני ופינחס בני עלי הכהן, ואלמנותיו¹ לא תבכינה. רמו לאשת פינחס שילדה מצער שמועת הנציחה, ומתה מהלידה, ולא בכתה את בעלה, כמו שאו' ותכרע ותלד כי נהפכו עליה ציריה² (ש"א ד, ט), ושי' ואלמנותיהם, ואמ' ואלמנותיו' כאילו אמ' אלמנתו, לפי שלא מתו שתי נשיהם, ואמ' לא תבכינה' בשיתוף לשון, לפי שאמ' 'כהניו בחרב נפלו'.
- 65 **ויקץ כישן יי.** לשון עובר, כלו' השגיח ולא התרשל עוד, וכן לשון 'עורה למה תישן יי' (לעיל מד, כד), שרו' לומ' לא תתשל. **כגבור מתרונו מיין.** אישפירטנט. לשון תנועה בצעקה, מן 'וכשדים באניות רנתם' (יש' מג, ד), וזה הלשון נחלק לענין תפלה, | לזעקה, להכרזה, לבכי ואנקה, לשירה, לשמחה, כל ענין לפי מקו[מו, ו]פי' כאדם שנרדם מרוב היין ששתה, וכשהוא מקיץ מתפשט, ומתנועע, וצועק, ומתרונו, ואמ' 'כגבור' כלו' כי לא תחסר גבורתו מיינו כי אם בעבורו היין, כך הקב"ה דומה לישן או לנרדם מהיין שהיה רואה בעונותם של ישראל ובחטאותם והיה כישן וכנרדם מחריש להם, וכשגברו עונותם והכעיסוהו במעשיהם הרעים התנקם בהם והיה כגבור מתרונו מיין.
- 66–67 **ויך צריי אהור וכו'. וימאס באהל יוסף.** רמו למשכן שילו.
- 70 **ממכלאות³ צאן.** די אפרישקוש. הוא דיר הצון שנכלאים בו.
- 71 **מאחר עלות הביאו.** פרידאש. הם הבהמות המניקות נקראו כן על שם בניהם שהם עולים, כלו' קטנים, והוא תאר, ש' עו"ל, ע"מ 'בקמות פלשתים' (שו' טו, ה).
- 72 **ובתבונות כפיו ינחם.** אעפ"י שהתבונה בלב כנה התבונה בכפים לפי שהכפים מנהגות בתבונת הלב, וכן לשון 'שכל את דינו' (בר' מח, ד).

[עט]

- 1 **מזמור לאסף אלהים באו גוים בנחלתך.** לעיים. פור פואיזש. פי' חפירות, כלו' שהפילו הקירות עד שחפרו היסוד, ויש אומ' גלים, גלי חרבה.
- 11 **הותר בני תמותה.** שואילתא. פי' התר יתרי המאסר שהם קשורים בהן, כדרך 'וזנבתם אותם' (יהו' יט), שפי' תכריתו הבאים באחרונה, וכן 'ודשנו את המזבח' (במ' ד, יג), וזולתם, ובמקום אחר 'לפתח בני תמותה' (להלן קב, כא), והוא מהכבד החמישי, ש' ית"ר. **בני תמותה.** טראידוש אמורט. פי' המסורין להמית, כלו' שנידונין ומחויבין ביד האויבים להמיתם, וכן לשון 'כי בן מות' (ש"א כ, לא ועוד), 'אם בן הכות' (דב' כה, ב), והתר' דמסירין לקטול בדילך פי' המסורים למות על שמך, והוא שם, ע"מ 'תבואה', 'תנופה'.

¹נה"מ: ואלמנותיו'. ²נה"מ: ציריה'. ³נה"מ: ממכלאות'.

12 **שבעתים**. מוֹגֵשׁ בַּיַּיִשׁ. פִּי תַגְמוֹל רַב, כְּלִשׁוֹן 'שֶׁבַע עַל חֲטָאתֵיכֶם' (וי' כו, יח ועוד).

[פ]

- 1 **לִמְנַעַח אֶל שׁוֹשְׁנֵי**¹ שְׁנַחֲמָדִים דְּבָרָיו כְּשׁוֹשְׁנִים. עֵדוֹת לֵאסֶף. פִּרְמוֹשׁוֹרָה. לִשׁוֹן תְּכַשִּׁיט וְיוֹפֵי וְנוֹי, כְּלוֹ תְּכַשִּׁיט וְיוֹפֵי הֵם הַדְּבָרִים, וְ'עֵדִי' מִן 'וַיִּתְּנוּ עָלָיו אֶת | הַנּוֹר וְאֶת הָעֵדוֹת' (דה"ב כג, יא). ד"א מִזְמוֹר שֶׁל עֵדוֹת לְיִשְׂרָאֵל שֶׁרְמָזוּ לָהֶם שְׁלֹשׁ גְּלוֹיֹת וְהַתְּפַלֵּל עֲלֵיהֶם, שֶׁהָרִי אֹמֵר בְּמִזְמוֹר הַזֶּה ג' עֲפֵמִים 'הִשְׁבִּינּוּ וְהָאֵר פְּנִיךָ וְנוֹשְׁעָה' (להלן פסו' ד, ח, כ), וְרָמְזוּ לָהֶם בּו כֹּל הַצְּרוֹת הָעֵתִידוֹת לְבוֹא לָהֶם.
- 2 **רוּעָה² יִשְׂרָאֵל**. מִיָּנְאֶדוֹר. פִּי מִנְהִיגִם וּפְרַנְס שְׁלָהֶם. נוֹהֵג³ כִּצְאֵן יוֹסֵף. הֵם יִשְׂרָאֵל שֶׁנִּקְרָאִים עַל שֵׁם יוֹסֵף שְׁנִיתְנָה לוֹ הַבְּכוֹרָה, וְכֵן נִקְרָאוּ אֲפָרַיִם עַל שֵׁם בֶּן יוֹסֵף.
- 3 **לִפְנֵי אֲפָרַיִם וּבְנֵימִן וּמְנַשֶּׁה**. אֲפָרַיִם זֶה יְהוֹשׁוּעַ. וּבְנֵימִן⁴ זֶה שְׂאוּל. וּמְנַשֶּׁה זֶה גִּדְעוֹן. פִּי עַל דֶּרֶךְ תְּפִלָּה, רוּעָה יִשְׂרָאֵל שֶׁהֵייתָ מֵאֵז מְעוֹרֵר גְּבוּרָתְךָ עֲלֵיהֶם, עֵתָה לִכְבֹּת לִישׁוּעָתָה לָנוּ. ד"א 'וּלְכָה' כִּמוּ וּלְךָ כְּתוּב מֵלֵא, כִּמוּ 'וּלְכָה אִיפּוֹא'⁵ מֵה אַעֲשֶׂה בְּנִי' (בר' כז, לז), וְכֵן 'שְׁמַלְה לְכָה קִצִּין' (יש' ג, ו), כְּלוֹ לְךָ רְאוּי לְהוֹשִׁיעֵנוּ.
- 5 **עַד מַתִּי עֲשֵׂנָת**. אֲבֹרְקִיֶשֶׁט. פִּי מֵאֶסֶת, כְּדֶרֶךְ 'יַעֲשֵׂן אֶפֶךְ' (לְעִיל עֵד, א), שְׁפִי יַחְרָה אֶפֶךְ, כְּלוֹ תַרְהָ אֶפֶךְ בָּהֶם וּמֵאֶסֶת בַּתְּפִלְתֶּם, וְכֵן לִשׁוֹן 'אַלְהָ עֲשֵׂן בְּאִפִּי' (יש' סה, ה), שְׁפִי מֵיֵאֲנִי הוּא לִפְנֵי, וְכֶדֶרֶךְ 'וְכַעֲשֵׂן לְעֵינַיִם' (מש' י, כו).
- 6 **בְּדַמְעוֹת שְׁלִישׁ**. לֵאגְרִימֶשׁ מוֹגֵאֵשׁ. פִּי דַמְעוֹת בְּשְׁלִישׁ, וְפִי הַשְּׁלִישׁ מֵדָה גְּדוּלָה, כִּמוּ 'וְכֹל בְּשְׁלִישׁ'⁶ עֵפֶר הָאָרֶץ' (יש' מ, יב). פִּי יִתְשַׁקְמוּ דַמְעוֹת בְּמֵדָה גְּדוּלָה, כְּלוֹ דַמְעוֹת רַבּוֹת וּבִכְיָה גְּדוּלָה עַל הַצְּרוֹת, וְכֵן 'וּמִי מֵלֵא יִמְצוּ לָמוּ' (לְעִיל עֵג, י), שְׁפִירְשָׁנוּ שֵׁם.
- 7 **תְּשִׁימְנוּ מִדּוֹן**. דִּיּוֹדֶגְאִמִּיֶּטוּ. פִּי שְׂאוּיְבִינוּ דִּנְיָן וּמַחִיבִין אוֹתָנוּ מִיֵּתָה כִּפֵּי חֲפָצִים וּרְצוֹנִים. יִלְעִגּוּ לָמוּ. שִׁי לָנוּ, וְכֵן 'הִיָּה זְרוּעִם⁷ לְבִקְרִים' (יש' לג, ב), שְׁשִׁי זְרוּעוֹנוּ, אוּ שְׁדַבֵּר הַמְּשׁוֹרֵר כִּנְגַד מִי שְׂאִינוּ מְצוּי, כִּמוּ 'גְּרִי בֵּיתִי וְאִמָּהוּתִי לְזֹר תַּחֲשַׁבּוּנִי⁸ נְכַרִּי הֵייתִי בְּעֵינֵיהֶם' (איוב יט, טו).
- 10-9 **גִּפְן מִמְצֵרִים תְּסִיעַ**. אֵלּוּ יִשְׂרָאֵל שֶׁנִּקְרָאִין 'כְּרֵם יִי צְבָאוֹת' (עַל פִּי יש' ה, ז). תְּסִיעַ. פּוֹעֵל עֵתִיד בְּמִקּוֹם פּוֹעֵל שְׁעֵבֵר, עַל דֶּרֶךְ הַשִּׁיר, כְּדֶרֶךְ 'אֵז יִשִּׁיר מִשֶּׁה' (שִׁמ' טו, א), וְזוֹלָתָם רַבִּים, שִׁי הַסֵּעַת. פִּי רְבוּנוּ שֶׁל עוֹלָם, אֵתָה הַסֵּעַת אֶת יִשְׂרָאֵל מִמְצֵרִים, וְגִרְשַׁת גּוֹיִם מִפְּנֵיהֶם, וְנִטְעַתֶּם, וּפְנִית לִפְנֵיהֶם אֶת הַיּוֹשִׁבִים בְּאַרְץ, וְהַשְּׂרֵשֶׁת שְׂרִישֵׁיהֶם, וְתִמְלֵא הָאָרֶץ מֵהֶם, וְשִׂאֵר הָעֵנִין, וְעֵתָה | 'פְּרַצַּת גְּדִרְיָה' וְכו' (להלן פסו' יג).

¹ נה"מ: 'ששנים'. ² נה"מ: 'לעה'. ³ נה"מ: 'נהג'. ⁴ נה"מ: 'ובנימן'. ⁵ נה"מ: 'אפוא'. ⁶ נה"מ: 'בשליש'. ⁷ נה"מ: 'זרעם'. ⁸ נה"מ: 'ואמהתי ... תחשבני'.

11 **כסו הרים**. פֶּרוֹן קוֹבֵי יִרְטוּשׁ מוֹנֵטִישׁ דִּי שׁוּ שׁוֹלוֹמְרָה. פּוֹ שְׁלֵא נֹזְכֵר פּוּעֵלוֹ, מֵהַכְּבֵד הַדְּגוּשׁ, ע"מ 'כלו תפלות' (לעיל עב,כ). פִּי נִתְכַסּוּ הַהַרִים מִצֵּלָה, כִּלְשׁוֹן 'וְהֵנָּה! כִּסָּה אֶת עֵין הָאָרֶץ' (במ' כב,ה), שְׁרוֹ לֹמֵ' שֶׁהֵם רַבִּים. **וְעַנְפֵיהָ אֲרִזֵי אֵל**. פִּירוּשׁ אֲרִזִים חֲזִקִים וְגִדּוּלִים, וְכֵן לְשׁוֹן 'הַרְרִי² אֵל' (לעיל לו,ז), 'שְׁלֵהֲבַת יֵה'³ (שֶׁה"ש ח,ו), וְזוּלְתָם, שְׁכֵל הַרְוּצָה לְהַגְדִיל סוֹמֵךְ אֵל הַשֵּׁם.

12 **תַּטְלַח קַצִירֶיהָ**.⁴ טִיִּינְדִישֵׁט. לְשׁוֹן הַתְּפַשֵּׁט בָּאָרֶץ, וְכֵן 'וּדְלִיּוֹתַי שְׁלַחָה לּוֹ' (יח' יז,ז), 'שְׁלַחוֹתֶיהָ'⁵ נִטְשׁוּ עֲבָרוּ יֵם' (יש' טז,ח). **קַצִירֶיהָ**.⁶ שׁוֹשׁ רֵאמֶשׁ. פִּי סַעִיפֶיהָ, וְנִקְ' כֵן לְפִי שְׁקוּצָרִין וְכוֹרְתִין אֹתָם, וְכֵן לְשׁוֹן זְמוּרָה, לְפִי שׁוֹמְרִין אֹתָהּ, וְכֵן כֵּל כִּיּוּצָא בִזָּה. **עֵד יֵם**. עַד יֵם פְּלִשְׁתִּים. **וְאֵל נָהַר**. הוּא פֶּרֶת, וְכִבֵּר אִמְרָנוּ כִי כֵל נָהַר סַתֵּם הַנֹּזְכֵר בְּמִקְרָא הוּא נָהַר פֶּרֶת. **יּוֹנְקוֹתֶיהָ**. שׁוֹשׁ רָאמֶשׁ. הֵם סַעִיפֵי שְׂרָשֵׁי הָאֵילָן, נִקְרָא כֵן לְפִי שִׁיּוֹנְקוֹת לְחִלּוּחַ הָאָרֶץ. ר' לֹמֵ' שֶׁהֲרַחֵיב אֶת גְּבוּלָם וְהָיוּ מִתְּפַשְׁטִים מִן הַיָּם הַגְּדוֹל וְעַד נָהַר פֶּרֶת.

13 **וְאֲרוּחַ**. קוֹאֲיִגְיָנְלָה. עֵנִין לְקִיטָה, מִן 'אֲרִיתִי מוֹרִי' (שֶׁה"ש ה,א). פִּי כִי כְּשׁוֹרְצִין גָּדֵר הַכֶּרֶם אֹו הַגֵּן עוֹבְרֵי דְרָכִים לֹקֶטִין אֹתוֹ.

14 **יִכְרַסְמִנָּה**. טְרָאגְדָּלָה. פִּי יִבְלַעְנָה, כֵּלּוֹ יִמְלֵא כְּרִיסוֹ מִמְנָה, כִּלְשׁוֹן 'מֵלֵא כְּרִיסוֹ'⁷ מֵעַדְנִי (יר' נא,לד), וְדַמָּה הָאוִיבִים לְחִיּוֹת שִׁישׁ לְהֵן כְּרִס כִּי הָאָדָם אֵין לוֹ כְּרִס כִּי אִם אֲצִטוֹמְכָא, וְהוּא מֵהַכְּבֵד הַרְבִּיעִי הַשֵּׁלֶם, ש' כְּרִס"ם, ע"מ 'יִכְלַכְל' (זכ' יא,טז ועוד), 'מְכוֹרְבֵל בְּמַעִיל בּוּיָן' (ד"ה א טו,כז), וְלַחֲקֵר תְּכוֹנַת הַדְּקֻדּוֹק ש' כְּר"ס, וְהַמ"ם נוֹס', כִּי אֵין לָךְ בְּכֵל הַמִּקְרָא שְׂרַשׁ יֵתֵר מִשְׁלַשׁ אֹתוֹיּוֹת, וְלֹא פַחוֹת, חוּץ אִם הוּא שֵׁם, אֹו מֵלָה כְּמוֹ שִׁכְתַּבְנוּ בְּחֵלֶק הַדְּקֻדּוֹק. וְזִיזֵי **שִׁדִּי**. מוֹגִידוֹמְרִי. פִּי רֹוב חִיּוֹת הַשָּׂדֶה, מ' 'מִזִּיז כְּבוֹדָה' (יש' סו,יא), שִׁפִּי מִשִּׁפּוֹעַ כְּבוֹדָה. **שִׁדִּי**. כְּמוֹ שִׁדִּים, וְכֵן 'וְקִרַע לּוֹ חִלּוּנִי' (יר' כב,ד), 'וְשִׁרֵי בִישְׁשֹׁכְר' (שׁו' ה,טו), שִׁשִּׁי חִלּוּנִים וְשִׁרִים. יִרְעֵנָה. שִׁי יִרְעוּהָ, וְכֵן 'זֵיהִי אֲנָשִׁים' (במ' טו,ו).

16-17 **וְכִנָּה**. אֹוֶרְטָה. כְּמוֹ וְגַנָּה, בְּחֵלוֹף אֹוֹתִיּוֹת גִּיכ"ק, דֶּרֶךְ מִשְׁלַ, כְּמוֹ שֶׁנִּקְרָאוּ יִשְׂרָאֵל 'כֶּרֶם יֵי צְבָאוֹת' (על פי יש' ה,ז). **וְעֵל בֵּן**. רָאמֹו. פִּי סַעִיף, וְנִקְ' כֵן לְפִי שֶׁהוּא כְּבֵן לְאֵילָן וְהָאֵילָן כָּאֵב, מִן 'בֵּן פּוֹרֶת'⁸ (בר' מט,כב), | וִישׁ מִפֶּר' וְכִנָּה' מֵעֵנִין 'וְהַשִּׁיבְךָ עַל כִּנְךָ' (שֵׁם מ,יג), כְּמוֹ שֶׁאֹו 'מְכוּן לְשִׁבְתְךָ פַעֲלַת יֵי מִקְדָּשׁ יֵי כוֹנְנֵי יִדִּיךָ' (שִׁמ' טו,יז), וְיֵהִיָּה מֵלַת 'וְכִנָּה' בִּלְשׁוֹן נִקְבָה, וְכִנְךָ בִּלְשׁוֹן זָכֵר, כְּמוֹ 'גַּנָּה' וְגֵן, 'כֵּן' לְכִנִּים, 'גֵּן' לְגַנִּים, 'כִּנָּה' לְכִנּוֹת, 'גַּנָּה' לְגַנוֹת, וְלִזָּה הַדְּעַת יֵהִיָּה בִּלְעִז קוֹנְפּוֹשְׁטוֹרָה. פִּי הַפֶּסוֹ' וְכִנָּה אֲשֶׁר נִטְעָה יִמִּינְךָ הִרִי הִיא עֵתָה שְׂרוּפָה בְּאֵשׁ כְּסוּחָה, וְאִמְרָ בִּלְשׁוֹן נִטְעָה עַל הַמְכוּן, כִּלְשׁוֹן 'וַיִּטַע אֱהִלִי אֶפְדָּנוּ' (דְּנ' יא,מה). **כְּסוּחָה**. טְנָאָדָה. פִּי כְּרוֹתָהּ, מִן 'קוֹצִים כְּסוּחִים' (יש' לג,יב), וְתֵר' 'לֹא תִקְצוֹר' (וי' כה,ה) לֹא תִכְסַח⁹.

¹נה"מ: 'הנה'. ²נה"מ: 'כהררי'. ³נה"מ: 'שלהבתינה'. ⁴נה"מ: 'קצירה'. ⁵נה"מ: 'שלחותיה'.
⁶נה"מ: 'קצירה'. ⁷נה"מ: 'כרשו'. ⁸נה"מ: 'פרת'. ⁹תרגום אונקלוס ל'לא תקצור' הוא 'לא תכסח'.

18 **תהי נא ירך**. פי עזרך, מן 'והנה ידי עמך' (ש"ב ג, יב). **על איש ימינך**. די טו אַמִּיקְטָאָד. פי איש חביבותך, כלו' שהוא חביב לך, וקרא כן הבן החביב לפי שיד הימין חביבה על האדם מהשמאל, וכן 'ואביו קרא לו בנימין' (בר' לה, יח), וכן 'נאם יי לאדוני² שב לימיני' (להלן קיא), לפי שדרך העולם לעמוד החשוב והנכבד לימין המלך או התלמיד הנכבד לצד ימין הרב, הוא שאו' ועל³ בן אדם אמצת לך' שקראתו 'בני בכורי'⁴ (על פי שמ' ד, כב).

19 **ולא נסוג**. נוש רִיֶדְרָאד או נוש מודאד. פירוש לא רחק ממך ולא נשתנה, מענין 'לא תסיג גבול רעד' (דב' יט, ד), ש' סו"ג, והוא נפעל, ע"מ 'ולבם לא נכון עמו' (לעיל עח, לז), או יהיה מבנין פֶּעוּל, ש' נס"ג, ע"מ 'ולא יכול⁵ יוסף' (בר' מה, א). פי כל זה בא אלינו ולא רחקנו ממך ולא נסוגנו, כמו שאו' 'כל זאת באתנו ולא שכחנוך' (לעיל מד, יח), ועל כן יהי רצון מלפניך שתחיינו ובשמך נקרא, כדרך 'לא המתים יהללויה'⁶ (להלן קטו, יז).

[פא]

1 **למנצח על הגתית לאסף**. זה המזמור היה נתון לעובד אדום הגתי לנגן בו, או שהיה דויד בגת כשעשהו.

2 **הרנינו**. פו' עומד מהכבד החמישיי, וכן 'הרנינו גוים עמו' (דב' לב, מג). **הרנינו לאלים עזונו**. פי הרנינו לאלים שהוא עזונו.

3 **שאו זמרה ותנו תוף**.⁷ מקרא חס', דרך צחות לשון, ש' שאו קול בזמרה ותנו קול בתוף, וכן 'ישאו מדבר ועריו' (יש' מב, יא), ששי' ישאו קול, וזולתם כיוצא בזה.

4 **תקעו בחדש שופר**. בראשי חדשים, כמו שאו' 'וביום שמחתכם ובמועדיכם ובראשי חדשיכם' (במ' י, י). **בכסה**. אִין אַל דִּישָׁאָנְטוּ. פי במועד, וכן 'ליום הכסה יבוא⁸ ביתו' (מש' ז, ב), | ואולי שהמלה נגזרת מן 'תכסו על השה' (שמ' יב, ד), שהוא לשון מנין, כלו' לזמן המועד לסך מנין הימים שהמועד נקבע, ויהיה ש' כס"ה, כמו שס"ס ושס"ה, כנ"ן וכנ"ה, ענין אחד ושני שרשים, ויש מפר' מתר' 'זבח שלמים' (וי' ג, א ועוד) נכסת קודשין,⁹ ואעפ"י שש' נכ"ס, ונכון הוא, כמו שאומ' 'ותקעתם בחצוצרות על עולותיכם'¹⁰ ועל זבחי שלמים' (במ' י, י), וכן 'ליום הכסה'¹¹ (מש' ג, כ) ליום הזבח, שהזבח ביום המועד, כלו' תקעו על הזבח ביום חגיגו.

5 **כי חק לישראל הוא**. כי זה חקם של ישראל. **ומשפט לאלהי יעקב**. פי ומנהג, וכן לשון 'מה משפט האיש' (מ"ב א, ז), 'כמשפטו אשר הראית בהר' (שמ' כו, ל), שפירוש מנהג, או פי' כמשמעו, יום משפט לקב"ה שהוא יום ראש השנה.

¹נה"מ: ללא נא'. ²נה"מ: לאדני'. ³נה"מ: על'. ⁴נה"מ: בכרי'. ⁵נה"מ: יכל'. ⁶נה"מ: 'יהללויה'. ⁷נה"מ: תף'. ⁸נה"מ: 'הכסא יבא'. ⁹תרגום אונקלוס ל'זבח שלמים' הוא 'נכסת קדשין'. ¹⁰נה"מ: 'בחצוצרת ... עלתיכם'. ¹¹נה"מ: 'הכסא'.

- 6 **עדות ביהוסף שמו.** פירשו רבו' (בבלי ר"ה י ע"ב) כי ביום ראש השנה יצא יוסף על ארץ מצרים והעידו בו הכל ולפיכך סמכו לפסוק של פניו. **שפת לא ידעתי אשמע.** לִינְגוּאָגוּ קִי נֹן שְׁבִיאִי אִינְטִיאִינְדוּ. פי' לשון שלא הייתי יודע אני מבין ושומע. מפורש במסכת שוטה שלמדו גבריאיל שבעים לשונות, ואמ' 'הוסף' כמו 'יונתן' ו'יהונתן', 'יואש' 'הואש', וזולתם.
- 7 **הסירותי מסבל.** דִּי לְזִירִיו. מיגיעת הסבל, ולשון 'סבל' הוא ענין העתקה ממקום למקום ומשא על הכתף, כלשון 'נושא' סבל' (מ"א ה, בט), שהיו נושאים על שכמם מההר אל ירושלם, וכן לשון 'סבלות מצרים' (שמ' ו, ז), שהיו נושאים הטיט והלבנים על השכם, שהוא הכתף, וראיה לכל זה הלשון 'ישאווהו על כתף יסבלוהו'² (יש' מו, ז). **מדוד תעבורנה.**³ דִּי אִישְׁפוֹרְטָה שִׁי טוֹלִירוֹן. פי' כפיו מהקופה תסורנה, כלו' מלהוליד בקופה, והן קופות החלף שהיו נושאים בהם הטיט והלבנים. **תעבורנה.**⁴ פי' יסורו, מן 'העבר חרפתי' (להלן קיט, לט), כלו' יסורו וינחו מאותו עבדות.
- 8 **בצרה קראת ואחלעך וכו'.** פי' קראתני בצרה באתר ביני לביניך, ואני עניתך בקול רעם, והודעתי גבורות נוראותי בפרהסיא, כדרך 'ויען יי את איוב מן הסערה'⁵ (איוב לח, א). **אבחנך על מי מריבה.** אעפ"י שגלוי ובחון לפני שאתם עתידים להמרותני.
- 9 **שמעוהו⁶ עמי.** פי' | אחר שכל זה עשית לי כדאי אתה לשמוע לי.
- 11 **הרחב פיך ואמלאהו.** פי' הרחב פיך לשאול כל תאות לבך, ואמלאהו, ובכל אשר תשאל אמלא.
- 13 **בשרירות לבו.⁷** אִין אִדִּילִינְאִמִינְטוּ. ענין הבטה וצפיה, מענין 'אשורנו ולא קרוב' (במ' כד, ז), כלו' מה שלבם רואה ומביט וצופה, ש' שר"ר.
- 15-16 **כמעט אויביהם אכניע.** בשעה קלה, ואז 'משנאי יי יכחשו לו'. פי' יכחשו לו הדברים מפני פחדו, כמו הגבעונים שאמרו רחוקים אנחנו והם שהיו קרובים, וכיוצא בזה. **ויהי עתם לעולם.** ויהי עת פורענותם לעולם לישראל.
- 17 **ויאכילהו מחלב חטה ומיצור דבש וכו'.** דרך משל, כענין 'ויניקהו'⁸ דבש מסלע' (דב' לב, ג), ר' לומ' שהאכילם ממון הגוים החזקים כסלע.

¹נה"מ: 'נשא'. ²נה"מ: 'ישאווהו ... יסבלוהו'. ³נה"מ: 'תעבורנה'. ⁴נה"מ: 'תעבורנה'. ⁵זו גרסת הקרי. הכתיב: 'מנהסערה'. ⁶נה"מ: 'שמע'. ⁷נה"מ: 'לבס'. ⁸נה"מ: 'ויניקהו'.

[פב]

- 2-1 **מזמור לאסף אלהים נעב בעדת אל.** שׁי אל נצב בעדת אלים. פׁי שהאל נצב בעדת השופטים ובקרבים ישפוט, כלו' לראות אם ישפוט אמת, כלו' רואה הוא מה הם שופטים, ואומ' להם: אתם הדיינין עד מתי תשפוטו עול?
- 5 **לא ידעו ולא יבינו.** מה שהקב"ה מיסרם ומעיד בהם לשפוט האמת בלא משוא פנים. **בחטכה יתהלכו.** פׁי מחשיכו את הדין מאין דעת, בהפך 'משפטו יתן לאור' (צפ' ג,ה), וכן לשון 'מי זה מחשיך עצה במלין בלי דעת' (איוב לח,ב). **ימוטו כל מוסדי ארץ.** דרך משל, בהפך 'צדיק יסוד עולם' (מש' י,כה), כלו' הרשע מחריב את העולם והצדיק מיסדו ומעמידו, וכמו שאמרו חכמים 'על שלשה דברים העולם קיים' וכו' (ראה משנה אב' א,ב).
- 6 **אני אמרתי אלים אתם.** אמרתי שתהיו כמלאכים וכבני עליון לשפוט האמת.
- 7 **אכן כאדם תמותון.** כאדם הראשון תמותון לפי שחבלתם מעשיכם כמוהו, וכאחד השרים שלא עשו הישר בעיני, כן תפלו גם אתם.
- 8 **קומה אלהים שפטה הארץ.** אמ' המשורר: מאחר שכן הוא שאין הדיינין שופטים בארץ דיני אמת, קום אתה ושפוט הארץ. **כי אתה תנחל בכל הגוים.** פׁי אתה חי וקיים לנחול בגוים עד סוף, שהכל בידך לשפוט. ד"א אמ' בתחלת | המזמור 'עד מתי תשפוטו עול' (לעיל פסו' ב), ואמ' 'קומה אלים שפטה הארץ', כלו' [...] העניים והעשוקים והצועקים חמס מיד הרשעים שופטי עול, כי אתה תנחל בגוים, כלומ' באיזה מקום שהם העניים והעשוקים הם עמד ונחלת[ך] [...] תנחל אותם ותצילם מיד העשוקים.

[פג]

- 1 **שיר מזמור לאסף.**
- 2 **אל[ים] אל דמי לך וכו'.** אל תתן שתיקה לענותנו כי אויבינו מריעים לנו. **דמי.** ע"מ 'עני'.
- 3 **יהמיין.** כמשפט ש[לא כמנהג] בהראות למ"ד הפועל, והיו"ד בו במקום ה"א למ"ד הפועל, וכן 'יחסיון' (שם לו,ח), 'יכל[יון]' (יש' לא,ג), שבאו כן כדי להודיע שכן משפט כלם.
- 4 **יערימו סוד.** אפּוֹרִידֶן אַר[ט].¹ ידברו בסוד בערמה.

¹השווה תה' טו,לה; תה' סח,יד.

- 9 **היו זרועי. אֵינֹדָה אוֹ פֹּרְסָה. פִּי עֶזֶר וְחֹזֶק, מִ' הִיָּה זְרוּעַם¹ (שם לג,ב). לִבְנֵי לֹט. הֵם בְּנֵי עֵמוֹן וּמוֹאָב.**
- 11 **הִיו דְּמֹן. קוֹם בְּשׁוּרָה אוֹ אִישְׁטִיִּיקוּ. פִּי זָבַל הָאֲשֵׁפָה שֶׁמְזַבְּלִין בּוֹ הַגְּנוֹת, וְכֵן בְּעַר' דְּמֹן.**
- 12 **שִׁיתֵמוּ נְדִיבֵמוּ. שִׁיעוּ שִׁית נְדִיבֵמוּ, אוֹ שִׁיתֵמוּ בְּלִבָּד, וְכֵן 'וְתַפְתַּח וְתִרְאֶה אוֹת הַיֶּלֶד' (שִׁמ' בּוֹ), 'יְבִיאֶה אוֹת תְּרוֹמַת יִי' (שם לה,ה), וְזוֹלַתֶם. כָּל נְסִיכֵמוּ. פִּי שְׂרִיֵהֶם, אוֹ מַלְכֵיהֶם, מִן 'נְסִיכֵי סִיחֹן' (יְהוֹ יג,כא).**
- 14 **כַּגְּלָל. קוֹם רוֹאֵיָדָה. הוּא הָעֵשֶׁב הַיָּבֵשׁ שֶׁמֵתְגַלְּגַל בְּרוּחַ מִפְּנֵי קְלוֹתוֹ.**
- 15 **כַּאֲשֶׁ תִבְעֵר יַעַר. שִׁי תִבְעֵר בִּיעַר. פּוֹ עוֹמ'.**
- 18 **וַיַּחֲפְרוּ. עֲנִין בִּשְׁת, מִ' וְחִפְרָה הַלְּבָנָה' (יש' כד,כג), וְאוֹלֵי שֶׁהֵם הַפּוֹכִים מִן 'חִרְפָּה'.**

[פד]

1 **לְמַנְעַח עַל הַגְּתִית.**

2 **מִה יִדְיֹדוֹת. שִׁי מִה רֹב יִדְיֹדוֹת.**

4-3 **נִכְסָפָה וְגַם כִּלְתָה. קוֹבְדֵי־סִיָּאֵד יִי־דְרוֹ דִּישִׁי[א]ד. שְׁנֵיהֶם עֲנִין חֶשֶׁק וְתֹאבָה, בְּכַפֵּל מֵאִמֵּר לְחֹזֶק וּלְבִיאֹר, וְכֵן 'גַּם צְפוֹר מִצְאָה בֵּית וְדִרְוֹר' עֲנִין אֶחָד גַּם כֵּן, וְנִקְ' הָעוֹף דְּרוֹר לְפִי שֶׁהוּא חֲפְשִׁי לְנַפְשׁוֹ, כְּדֶרֶךְ 'מִי שֶׁלַח פְּרָא חֲפְשִׁי' (איוב לט,ה). גַּם צְפוֹר מִצְאָה בֵּית וְכוּ'. פִּי בְּחֹרֶבֶן הַבַּיִת מִצְאוֹ שֶׁם הָעוֹפּוֹת מְקוֹם לִקְנֵן וְלִשִׁית אֶפְרוּחֵיהֶם בְּמִקְוִים שֶׁהֵיָה שֶׁם הַמְּזוּבָּת, עַל דֶּרֶךְ קִינָה וְתַפְלָה לְקַב"ה, שִׁינַחֵם עַל הַדְּעָה וַיִּשִׁיב שְׁבוֹת עִמּוֹ וַיִּבְנֶה מִקְדָּשׁוֹ שֶׁהוּא [...] לְעוֹפּוֹת. ד"א כְּמוֹ שֶׁהַצְּפוֹר שֶׁמִצְאָה בֵּית וְדִרְוֹר קָן לָהּ, שֶׁחֹשֶׁקִין וְדַבְּקִין לְשִׁבְתָּ וְלִקְנֵן שֶׁם כֵּךְ אֲנִי חֹשֶׁק וְדַבֵּק אֲצֵל מִזְּבַחַתִּידִךְ יִי אֱלֹהִים.**

5 **אֲשֵׁרִי [יֹשְׁבֵי] בֵּיתְךָ. אֲשֵׁרִי שִׁיגִיעַ עוֹד לְשִׁבְתָּ בְּבֵיתְךָ, וְעוֹד יִהְלֹךְ סִלָּה.**

6 **אֲשֵׁרִי אָדָם [עוֹז לוֹ בְּךָ]. שֶׁלְבוֹ חֹזֶק וְאִמִּין בִּירְאָתְךָ וּבִטְחוֹנוֹ עֲלֶיךָ. מִסְּלוֹת בְּלִבְבָם. [...] יִי־נְטוֹשׁ. פִּי רֹמְמוֹת וְגוֹבָה לֵב בִּירְאָת יִי, כְּעֲנִין 'וַיִּגְבַּה לְבוֹ בְּדַרְכֵי יִי' (דְּה"ב יז,ו), מִן 'סִלּוֹ לֹר' כִּבּ בְּעֶרְבוֹת' (לְעִיל סַח,ה), ש' סִלָּל.**

7 **עֲבָרֵי בְעֵמֶק הַבְּכָא. בְּאֵל דְּאֵל מְנָאֵר. פִּי עֵמֶק [הַבְּכִי], מִן 'מִבְּכֵי נִהְרוֹת חֲבֵשׁ' (איוב כח,יא), כְּלוֹ' עֵמֶק שֶׁהֵמִים נֹבְעִין וּמֵתְמַצִּין מִמֶּנּוּ מְרֹב לְחֹתוֹ, כְּדֶרֶךְ 'בְּנֵאוֹת דְּשֵׁא יִרְבִּיעֵנִי וְעַל**

¹גה"מ: 'זרעם'.

מי מנחות¹ ינהלני' (לעיל כג,ב), וכן 'ועל מבועי מים ינהלם' (יש' מט,י), והוא שם ע"מ 'צבא'. מעין ישיתוהו. מרוב האנשים הדורכים בו בזמן שהולכין לרגל לירושלם שעוברין בו, וכן 'בראשי הבכאים' (ש"ב ה,כד ועוד), שפי' בראשי הגבאות שעל עמק הבכא, ויש אומ' 'הבכא' עץ התות, ואינו נכון, שהרי אומ' 'מעין ישיתוהו'. ד"א 'מעין ישיתוהו' למעין יחשבוהו, כלו' שמרוב דריכתם בו נובע ונעשה מעין ואינם צריכין לבקש מים במקום אחר, כלשון 'ושית על עפר בצר' (איוב כב,כד). גם ברכות יעטה מזרח. פי' שהיה גבול מזרח מלא ומכוסה מברכות יי ומעוטף, כלו' מכוסה בדשאים וצאן ובקר ואילני פרי, כדרך 'לבשו כרים הצאן' וכו' (לעיל סה,יד), הוא משבח טוב ארץ ישראל ומתא[נח] כשזוכר אותה השמחה ואתו העונג והטיול שהיה להם בלכתם ובעברם במקומות אלו ברגלים.

8 **ילכו מחיל אל חיל. דִּי קוֹנְפְּנִיָּא אֶקוֹנְפְּנִיָּא.** פי' מצבא אל צבא ומחברה אל חברה, כלו' שהיו עוברים על החבורות החונים בדרכים ומסובין לאכול ולשתות שהיו הולכים להראות אל אלים בציון. יראה אל אלים. פי' שכל חיל וחיל היה נראה לפני אלים בציון, כמו שנ' 'יראה כל זכורך אל פני האדון'² יי (שמ' כג,יז).

9 **אלים צבאות וכו'.** תפלה לקב"ה להשיבם להראות לפניו ברגלים כך.

10 **מגננו ראה אלים.** פי' מלכנו, וכן 'כי לאלים מגני ארץ' (לעיל מז,י), ונק' המלכים מגנים לפי שמגנים על העם. פי' השגיח לחסדי דויד שהוא מלכנו, הוא שאו' | 'והבט פני משיחך'. ד"א אתה, שאתה מגן לנו, ראה בענינו, וכיצא בזה.

11 **כי טוב יום בחצריך מאלף.** פי' טוב יום אחד לשבת בחצריך מאלף יום במקום אחר. ד"א 'מאלף' משקל זהב וכסף, כמו 'טוב לי תורת פיך מאלפי זהב וכסף' (להלן קיט,עב). **הסתופף.** אֲדִימָרְאִיָּאֲרָמִי אוּ אֲבָרְיִנְיָרָמִי. פי' החסות בצל סף בית יי, שהיא המזוזה, והוא התפעל, ש' ספ"ף. מדור באהלי רשע. מאש דִּי מוֹרְאָר. ענין דירה, מן תר' ויג'ר אברהם' (בר' כא, לד) ודר³.

12 **כי שמש.** כמו אור, כדרך 'יי אורי וישעי' (לעיל כז,א). **להלכים⁴ בתמים.** אין שנידאד. שם ע"מ התאר, וכן 'בתמים ובאמת' (יהו' כד,יד).

13 **יי צבאות אטרי אדם בוטה⁵ כן.** שסובל עול הגלות ובוטח בך.

¹נה"מ: 'על מי מנחות'. ²נה"מ: 'אדן'. ³תרגום אונקלוס ל'ויג'ר' (דב' כו,ה) הוא 'ודר'. ⁴נה"מ: 'להלכים'. ⁵נה"מ: 'בטח'.

[פה]

- 1 **לְמַנְעַח לְבַנֵּי קִרַח מִזְמוֹר.**
- 2 **רְצִית יי אֲרַעֲךָ שֶׁבֶת.** פו' יוצא בבנין הקל, וכן 'שובה יי את שבותנו'¹ (להלן קכו,ד), וזולתם, שכלם פעלים יוצאים בבנין הקל. וכבר אמרנו כי כוונת כל אלו שישוב הקב"ה אלינו, שהוא עיקר הדבר, ואז ישוב שבותנו, כמו שאו' 'השיבנו יי אליך ונשובה'² (איכה ה,כא). **שִׁבִית**³ **יַעֲקֹב.** קְטִיבֵיךָ. ענין שבי, ש' שב"ה, ע"מ 'ויעברו ימי בכיתו' (בר' ג,ד).
- 3-5 **נִשְׂאתָ עֵינַי עִמָּךְ.** פו' שעבר במקום צווי, וכן שאר המזמור, רצית, שבת, אספת כל עברתך, השיבות, כלם פעלים עוברים בענין תפלה, הוא שאו' 'שובנו אלהי ישענו', שיורה על כלם שהוא לשון תפלה. **הַשִּׁיבוֹת מִחֲרוֹן אַפְּךָ.** פו' עומ' בבנין הכבד שלא כשיעור, והראוי בו שבת מחרון אפך, או השיבות מְחֻרוֹת אַפְּךָ, או מְחֻרוֹן, או שוב מחרון אפך.
- 7 **הֲלֹא אַתָּה תִּשׁוּב תַּחֲיִינוּ.**⁴ פי' עתיד אתה לשוב ולחיותנו כמו שהבטחתנו על ידי נביאך שאנו חשובים כמתים בגלות.
- 8 **וַיִּשְׁעַךְ תַּתֵּן לָנוּ.** שלא כמנהג, מש' וַיִּשְׁעַךְ, וכן 'אַשְׁתַּךְ כַּגֶּפֶן' (להלן קכח,ג), 'מַמְנֵי פְּרִיךָ נִמְצָא' (הו' יד,ט), 'וְשִׁבְהָ שְׁבִיךָ' (שו' ה,יב), שמש' כלם בחרך.
- 9 **אִשְׁמְעָה מִה יִדְבֵר.** פי' אני מאזין ומקשיב ומצפה לשמוע מה ידבר האל, שידבר שלום אל עמו ואל חסידיו. **וְאֵל יִשׁוּבוּ לְכַסְלָה.** אֲטוֹרְפִידָד. פי' לשטות לחטוא לפניו, כמו שאו' 'ומל יי אלהיך את לבבך' (דב' לו), 'והסירותי'⁵ את לב האבן' (יח' לו,כו), כלו' ידבר | להם שלום לכל ימי העולם ויתן להם לב חדש, שלא יחטאו לפניו, ולא יצטרך להפרע מהם.
- 10 **אֵךְ קָרוֹב לִירֵאִיו יִשְׁעוּ.** ואעפ"י שהם סובלים עול הגלות ימים רבים מרוב בטחונם ואהבתם בקב"ה, כדרך 'ויהיו בעיניו כימים אחדים באהבתו אותה'⁷ (בר' כט,כ). **לְשִׁכּוֹן כְּבוֹד בְּאַרְצֵנוּ.** כבוד שכינת הקב"ה.
- 11-12 **חֲסֵד וְאֵמֶת נִפְגְּשוּ וכו'.** שיהיו ישראל עושין חסד ודוברין אמת ישקיף עליהם ויפגיע בם הקב"ה צדק מן השמים, ויתן להם טוב וארצנו תתן יבולה. **נִשְׁקוּ. שְׁאֲפִיקוּ.** פי' דבקו, מן 'משיקות אשה אל אחותה' (יח' ג,יג), שפי' דבקות.
- 14 **וַיִּשֶׁם לְדָרֶךְ פַּעֲמָיו. אֶפְסוּ אֵירוּ דֵי שׁוֹ אֲנִדְמִיו.** פי' ישם הקב"ה את הצדק בדרכי פעמיו להתנהג בו עם בניו.

¹הקרי הוא: 'שביטנו'. ²זו גרסת הקרי. הכתיב: 'נשוב'. ³זו גרסת הקרי. הכתיב: 'שבות'. ⁴נה"מ: 'תחנינו'. ⁵נה"מ: 'והסרתי'. ⁶נה"מ: 'ליראיו'. ⁷נה"מ: 'אתה'. ⁸נה"מ: 'לשכך'.

[פו]

- 1 תפלה לדוד.
- 2 כי חסיד אני. בקש דויד מהקב"ה שישמור נפשו ויקימה כדי שיעמוד בחסידותו, כענין ללא המתים יהללויה¹ (להלן קטו, יז).

[פז]

- 1 לבני קרח שיר מזמור² יסודתו. כמו יסודו, בלשון נקבה, הנפרד ממנו יסודה, ע"מ 'גבורה'.
- 3 נכבדות מדובר³ בך. אונוריגואמינטוש. והוא תאר חסר המתואר, דרך צחות לשון, ר' לומ' מעלות ומדות נכבדות מדובר בך, וכן 'ידבר אתם קשות' (בר' מב, ז), שר' לומ' מאמרות קשות, וכן 'לעשות קטנה' (במ' כב, יח), וזולתם כיוצא בזה. או יהיה 'נכבדות' שם ע"מ 'נפלאות', ומה הם הנכבדות שמדובר בך? שאף עיר האלים סלה.
- 4 אזכיר רהב ובבל. הם מצרים, נק' כן לפי שהם בעלי חוזק וגאווה, כמו שאו' 'הלוא את היא המחצבת רהב מחוללת תנין' (יש' נא, ט). ליודעי. 4 הם ישראל שיודע שמו של הקב"ה.
- 5 ולציון יאמר. פור ציון. איש ואיש יולד⁵ בה. קאד אונג.
- 6 יי יספור. 6 אישקריבראד אין קרטה די פואיבלוש. מן 'וללמדם ספר' (דנ' א, ד), שפי' כתיבה.
- 7 ושרים כחוללים. 7 כמנגנין. כל מעיני בך. טודש מיש מיגוריאש פור טי. פי' כל עיוני צרכי וטובתי וישועתי בך.
- 8 ופי' המזמור זה הוא לפי השיעור: 'נכבדות מדובר⁸ בך' (לעיל פסו' ג). ומה הם הנכבדות? שאף | עיר האלים סלה. ועוד זאת כבוד עליך שאזכיר את מצרים ובבל על יודעי, להביאם לירושלם מנחה, כמו שנא' 'והביאו את כל אחיכם מכל הגוים מנחה ליי' (יש' סו, כ).

- 4 הנה פלשת וצור עם כוש. גם הם כמצרים יתנו לב לבקש ולזכור על כל אחד שיוולד שם שיאמרו זה הוא ממשפחת הנולדים בציון, כמו שאו' 'ואתם תלוקטו⁹ לאחד אחד בני ישראל' (שם כז, יב), ולא על מצרים ובבל ופלשת וצור וכוש בלבד הוא אומ', אלא על כל ארצות הגוים ששם מזרע ישראל, שאפי' יהיה אחד מהם בעיר ושנים במשפחה מן הגוים שם יבוקשו ויחופשו כלם להביאם לציון, כמו שאו' 'ולקחתי אתכם אחד אחד¹⁰ מעיר ושנים

¹נה"מ: 'יהללויה'. ²נה"מ: 'שיר מזמור' [מזמור שיר]. ³נה"מ: 'מדבר'. ⁴נה"מ: 'לידעי'.
⁵נה"מ: 'ילד'. ⁶נה"מ: 'יספור'. ⁷נה"מ: 'כחללים'. ⁸נה"מ: 'מדבר'. ⁹נה"מ: 'תלקטו'.
¹⁰המילה 'אחד' כתובה בשוליים. הסופר או יד אחרת סימנו את מיקומה בשורה באמצעות קו.

ממשפחה והבאתי אתכם ציון (יר' ג, ד), כלו' אעורר לב אנשי אותה העיר ואותה המשפחה לקחת אתכם ולהביאכם לציון, כמו שאומר 'אם יהיה נדחך בקצה השמים משם יקבצך יי אלהיך' וכו' (דב' ל, ד).

5 **ולציון יאמר.** לכשיביאום מחנה לציון יאמר על כל אחד ואחד מהם: זה מאותן שגלו מציון ומתולדותיה, והוא יכוננה עליון. ד"א 'ולציון יאמר איש ואיש יולד¹ בה'. פי' ועל ציון יאמר עוד מלכים ואנשים נכבדים וחשובים אנשי שם יולד בה, כמו שנ' 'ובאו בשערי העיר הזאת מלכים ושרים' (יר' יז, כה), יי יספור בכתוב עמים, יהיו בני ישראל נזכרים ונפקדים בכל העמים שהם שם להביאם לציון כאילו ספרם וכתבם הקב"ה בפניקס העמים שלא יחסר אחד מהנולדים שם, וכן ענין 'ועל ספרך כלם יכתבו' (להלן קלט, טז), ופי' 'יולד² שם', כלו' שהוא מתולדות ישראל וממשפחתם.

7 **ושרים כחוללים.** פי' אז ישירו ליי המשוררים כמחוללים, כלומ' בקול גדול בתהלה כמחוללים, כדרך 'השמיעו הללו' (יר' לא, ז), 'הריעו ליי כל הארץ' (להלן צח, ד), וזולתם. ומה ישירו? כל מעיני בך, כלומ' כל עיוני צרכי וטובתי וישועתי בך, כלו' שהקב"ה מעיין להם לישראל ובוחר להם הטובה, וכל מה שהם צריכין והוא מושיעם, כמו שאו' 'אכן ביי אלהינו תשועת ישראל' (יר' ג, כג).

[פח]

1 **שיר מזמור לבני קרח | למנצח על מחלת לענות.** פור קנטאר. ענין שירה, מן 'כרם חמר'³ א65 ענו לה' (יש' כז, ב).

2 **יום צעקתי.** פי' בעת שאצעק בלילה נגדך, וכן 'ביום הכות'⁴ כל בכור' (במ' ג, ועוד), 'והיה ביום ההוא' (יש' ז, יח ועוד), יהיה כך וכך.

4 **כי שבעה ברעות נפשי.** שיי' מרעות, וכן 'הם יאכלו בלחמו' (וי' כב, יא), ששי' מלחמו.

5 **אין איל.** שין פֹּרְסָה. פי' כת, מ' 'אילותי לעזרתי חושה' (לעיל כב, כ), ע"מ 'אחרי הסֶפֶר'⁵ (דה"ב ב, טז).

6 **במתים חפשי.** חפשי מן העולם, והוא הגלות.

8 **עלי סמכה חמתך.** פי' דבקה ונסמכה וקרבה, מלשון 'סמך מלך בבל אל ירושלם' (יח' כד, ב).

¹נה"מ: י'לד. ²נה"מ: י'לד. ³נה"מ: 'חמד'. ⁴נה"מ: 'הכתי'. ⁵נה"מ: 'הסֶפֶר'.

- 7 **שתני**. כמו שמתני, ש' שי"ת, ות"ו השרש, ות"ו הנח מובלע בדגש.
- 8 **וכל משיברייך**. שי' ובכל משיברייך. פי' משיברי צרות, וכן 'כל משיברייך וגליך עלי עברו' (יונה ב,ד ועוד).
- 9 **מיודעי**¹ מיוש קוֹרְמָנוֹשׁ. הם הקרובים יודעי סודו של אדם, וכן 'ולנעמי מודע² לאישה' (רות ב,א).
- 10 **שטחתי**. כמו פרשתי, מן 'וישטחו להם שטוח' (במ' יא,לב).
- 11 **הלמתים תעשה פלא**. לרשעים שאף הם בחייהם קרויים מתים. **אם רפאים**. פֹּרְטִישׁ. פי' בריאים וחזקים, כל' שהיו בריאים וחזקים בחייהם ועריצים על העניים, על דרך ההשאלה, וכן בדב' רבו' 'עד שיבריא' (משנה שבת יט,ה ועוד), שרוצה לומר' עד שירפא, כי הנרפא מחליו חזק.
- 12 **באברון**. די פִּירְדִּיסְיוֹן. מקום המתים שאובדין מן העולם.
- 13 **בארץ נשיה**. די אוֹלְבֵי־דְנָסָה. מקום המתים שנשכחים שם מן העולם.
- 15 **תזנח נפשי**. כמו תעזוב.
- 16 **וגוע מנוער**³. פִּי חֶלֶשׁ, מושאל מן 'זיגוע ויאסף אל עמיו' (בר' מט,לג), כל' שאני חלש ועיף כנוטה למות. **נשאתי אימיד⁴ אפונה**. דוֹבְדוֹ אוֹ טִימוֹ. זו המלה נגזרת מן מלת 'פן'. רו' לומר' הכבדת עלי אימיד שאני מפחד ממך, ואומר' פן יקראני כך וכך על העונות, כי כל אדם מפחד אומר' בלבו פן יהיה זה וזה שמא יהיה כך וכך.
- 17 **צמתותוני**⁵. ענין כריתה, מן 'יצמיתם יי אלהינו' (להלן צד,כג), והת"ו האחרונה נוספת על השרש לחזוק דבר ולחקר, כמו למ"ד 'ונפלל חלל' (יח' כח,כג). |
- 19 **מיודעי⁶ מחשך**. אֵינְסִילָאִמִּינְטוֹ. פי' כאילו מיודעי במקום חשך שלא אראם ואינם באים לבקרני כשאני חולה, ויש מפרשי' ענין מניעה, כאילו אמ' מחשך, כלומר' שחשכו מלבוא לבקרני, והפך זה 'ובחפנחס⁷ חשך היום' (שם ל,יח) במקום חשך.

ב65

¹נה"מ: 'מידעי'. ²זו גרסת הקרי. הכתיב: 'מידעי'. ³נה"מ: 'מנער'. ⁴נה"מ: 'אמיד'. ⁵נה"מ: 'צמתותוני'. ⁶נה"מ: 'מידעי'. ⁷נה"מ: 'ובתחפנחס'.

[פט]

- 1 **משכיל לאיתן האזרחי**. אחד מן המשוררים¹ שהיה תקיף וחזק ומהיר בשיר, והוא מפורסם וידוע בכך, וכן בדב' הימים 'שור² במשא' (דה"א טו, כב), שפי' שהיה שר הלויים והיה גדול וחשוב בשיר, ורבו' פירשוהו באברהם על שהעיר ממזרח (על פי יש' מא, ב; ראה בבלי ב"ב טו ע"א).
- 3 **חסד יבנה**. קוץ בין פיר ייד אַפִּירְמָאדו. שי' בחסד יבנה, ופי' בחסד העולם מתקיים, מן לשון 'עוד אבנך ונבנית' (יר' לא, ג), וכן 'ונבנו בתוך עמי' (שם יב, טז), כענין 'וצדיק יסוד עולם' (מש' י, כה). ד"א אמרתי בלבי שחסדך עם דויד יבנה ויתקיים לעולם, ותהיה אמונתך עומדת עמו כמו שהשמים עומדים.
- 8 **אל נערץ. פֹּרְטִי**. פי' חזק ותקיף, ובירור אמתת המלה ענין שבר וחתת, כל' חזק ותקיף שיערצו ויחתו ממנו בני אדם, מן 'את אלהי ישראל יעריצו' (יש' כט, כג), וכן ענין כל שאר הלשון הזה, וכן נק' הקב"ה נורא שייראו ממנו, וכן 'ובילו שי למורא' (לעיל עו, יב), שהוא שם, וכן עוד 'אולי תערוצו' (יש' מז, יב), שפי' אולי תתחזקי שיערצו ממך אויביך, וכן שאר הלשון הזה. **בסוד קדושים**³ רבה. פי' בעדת קדושים רבים, וכן 'תהום רבה' (בר' ז, יא ועוד) התהום הגדול שיש בו מים רבים. **על כל סביביו**. המלאכים שעומדים סביבותיו.
- 9 **חסין יה**. פי' חזק ותקיף, מן 'והיה החסון'⁴ (יש' א, לא), ע"מ 'גביר'.
- 10 **בשוא גליו. אין אלסרשי**. ש' נש"א, והוא מקור, וכן 'אם יעלה לשמים שיאו' (איוב כו, ו), שהוא שם. **אתה תשבחם**. לש אַקִּיֶּשׁ. פי' תשקוטם ותניחם, מ' 'משביח שאון ימים' (לעיל סה, ח), 'זככם באחור ישבחנה' (מש' כט, יא).
- 11 **כחלל רהב**. מצרים, כמו שאמ' 'הלוא את היא המחצבת רהב' (יש' נא, ט), וכן 'אזכיר רהב ובבלי' (לעיל פז, ד).
- 14 **תעז ירך. אינפֹרְטִיסיש**. פו' עומ', וכן 'תרום ימינד'.
- 16 **אשרי העם יודעי תרועה**. פירש | שיודעין תרועה לרצות את בוראם בראש השנה, והוא סולח להם ומסביר להם פנים יפות, והם מהלכין באור פניו, וכן לשון 'אור פנים' ענין סבר פנים יפות, וסליחה, וקבלה ברצון, וישועה.
- 19 **כי ליי מגננו**. כמו מלכנו, מן 'כי לאלים מגני ארץ' (שם מז, י), נק' המלכים כן לפי שמגינין על העם. פי' כי בעבור יי הוא מלכנו, כל' מידו ומרשותו ומרצונו.

¹המ"ם הראשונה כתובה מעל השורה. ²נה"מ: יס"ר. ³נה"מ: קדשים'. ⁴נה"מ: החסין.

- 20 **אז דברת בחזון לחסידיך. נתן הנביא וגד החוזה. שויתי עזר על גבור. על דויד לעזרו.**
- 22 **אשר ידי. פי עזרתי. תכון עמו. שי קונפונראד. והוא נפעל, ש' כוין, ע"מ 'בל תמוט' (שם מו, ועוד).**
- 23 **לא ישיא אויב בו. נון אדייבאראד. פי לא יהיה כנושה להתגבר עליו וליקח ממונו, כדרך 'עבד' לזה לאיש מלוה' (מש' כב,ז), וכן ענין 'לא תהיה לו כנושה'³ (שמ' כב,כד), אפי' להונתו בדברים מפני שידוע שלא ישיבנו מפני שהוא מלוה לו.**
- 26 **ושמתי בים ידו וכו'. מן הים הגדול ועד הנהר הגדול, נהר פרת.**
- 28 **אף אני בכור אתנהו. פי גדול ונכבד וחשוב, מן 'לא יוכל לבכר את בן האהובה' (דב' כא,טז), כי לשון בכורה לשון גדולה הוא.**
- 33 **ופקדתי בשבט פשעם. בשבט מוסר.**
- 38 **ועד בשחק. פי השמש והירח עדים לו שכל זמן שהם קיימים מלכותו קיימת, כדרך 'אם תפרו את בריתי היום' וכו' (יר' לג,כ), 'גם בריתי תופר'⁴ וכו' (שם פסו' כא).**
- 39 **ואתה זנחת ותמאס. כל זה דברת ועתה זנחת ותמאסנו.**
- 40 **נארתה. דישפייזשט. ענין הרחקה והשחתה והשלכה, מן 'נאר מקדשו' (איכה ב,ז), וכן לשון 'שחתם ברית הלוי' (מל' ב,ח).**
- 42 **ססוהו.⁵ פרידנלו. ענין משסה, ש' שס"ס, ע"מ 'לא קבה אל' (במ' כג,ח).**
- 44 **אף תשיב עזר חרבו. אגנדיס. פי חדוד חרבו, כלו' תשיב חדוד חרבו מלכרות באויביו, כדרך 'כל כלי יוצר עליך לא יצלח' (יש' נד,ז), והוא מקור, מ' 'חרבות צורים'⁶ (יהו' ה,ב ועוד), ש' צו"ר.**
- 45 **השבת מטרהו. שו קלאריאד. פי זכותו ונקיותו וזוהר מלכותו, מן 'וכעצם השמים לטוהר'⁷ (שמ' כד,ז) ותר' 'צהרים' (יש' טז,ג ועוד) טוהרא,⁸ והדגש בו לתפארת הקריאה, כדגש 'מקדש יי כוננו ידיך' (שמ' טז,ז). לארץ מגרתה. איגישט. פי הפלת, מן תרגום | 'זיפול רוכבו'⁹ אחרו' (בר' מט,ז) וימגר רכביהון,¹⁰ וכן בעזרא 'מגר כל מלך ועם' (עז' ו,יב) שפי' זיפול וימית.**

¹נה"מ: 'ישא'. ²נה"מ: 'ועבד'. ³נה"מ: 'כנושה'. ⁴נה"מ: 'תפר'. ⁵נה"מ: 'שסהו'. ⁶נה"מ: 'צרים'. ⁷נה"מ: 'לטרה'. ⁸תרגום יונתן לנביאים ל'צהרים' הוא 'טיהרא'. ⁹נה"מ: 'זיפול רכבו'. ¹⁰תרגום אונקלוס ל'זיפול רכבו' הוא 'זימגר רכביהון'.

48 **זכר אני מה חלד.** מִיִּמְרָגֶט יִזְקִי מִי בִיָּדָה אֵין אֶל מוֹנְדוּ. פִּי זֹכֵר אֲנִי וְאוֹמֵר מֵה חֲלָדִי, כְּלוֹי מֵה זִמֵּן חַיִּי בְּעוֹלָם, וּמֵלֶת 'זֹכוֹר'¹ מְקוֹר בְּמִקוֹם פּוֹעֵל, וְכֵן 'אֲנִי פִי מִלֶּךְ שְׁמוֹר' (ק'ה ח,ב) בְּמִקוֹם שׁוֹמֵר. **עַל מֵה שׁוֹא בְּרֵאֵת כָּל בְּנֵי אָדָם.** פִּי לֶחֶנֶם בַּהֲבַל.

51 **שִׂאתִי בַחֲקִי וְכוּ.** בְּגִלּוֹת אֲנִי נוֹשֵׂא וְסוֹבֵל מִשֵּׂאִם. **כָּל רַבִּים עֲמִים.** שִׁי כָל עַמִּים רַבִּים.

52 **עֲקֻבוֹת מִשִּׁיחִי.** טְרַדְנָסֵשׁ. לְשׁוֹן עֵיכּוֹב, מִן 'וּלֹא יֵעֲקֹבֶם כִּי יִשְׁמַע קוֹלוֹ' (אִיּוֹב לז,ד), וְכַמֵּה נִהְגוּ רַבּוֹ בְּזֵה הַלְשׁוֹן בְּאִמְרָם 'מַעֲכָבִין', 'הַמַּעֲכָב', וְהַקוֹ"ף בְּמִקוֹם כ"ף שֶׁהֵם מִמוֹצֵא אַחַד, וְהַנִּפְרָד מִמֶּנּוּ עֲקָבָה, ע"מ 'אִמְרַת יי' (ש"ב כב, לא וְעוֹד), וְהַדְּגֵשׁ בּוֹ לְתַפְאֶרֶת הַקְּרִיאָה, כְּמוֹ 'עֲשׂוֹת הַרִים' (מִשׁ' כז, כה), וְזוֹלָתָם.

[צ']

1 **תַּפְלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים.** אִמְרוּ שְׂמָא מִשֵּׁה אִמְרוּ וְכַתְּבוּ דוּיֵד בְּכָלֵל מִזְמוֹרֵיו, וְיֵשׁ לֹמֵר' כִּי דוּיֵד עֲשֵׂהוּ לְבַנֵּי מֹשֶׁה הַלּוֹים לְגַנֵּן בּוֹ, כְּמוֹ שֶׁנֶּשֶׁן לְאַסְפָּה, לְבַנֵּי קֶרַח, לִידוֹתוֹן, וְרַבּוֹ דְרִשׁוּ יי"א מִזְמוֹר יֵשׁ מִכָּאֵן וְעַד 'לְדוּיֵד² מִזְמוֹר' (לְהֵלֵן קֵא, א), וְכָלֵן אִמְרוּן מִשֵּׁה וְכַנְגְדָן בִּירֶךְ יי"א בְּרַכּוֹת לְאַחַד עֶשֶׂר שְׁבַטִים בְּסֹדֵר, וְזוֹאֵת הַבְּרַכָּה (דב' לג; רֵאֵה שו"ט צ, ג). **מֵעוֹן אַתָּה הֵיית לָנוּ.** פִּי מְקוֹם וְסוֹבֵל וְסוֹמֵךְ וּמְדוֹר וּמְנוּחַ לְבּוֹא שֵׁם מְעוֹלָם, כְּמוֹ שֶׁכְּנֻהוּ רַבּוֹתֵי מְקוֹם בְּרוּךְ 'הַמְּקוֹם', וְכִיּוֹצֵא בְּזֵה, לְפִי שֶׁהוּא מְקוֹמוֹ שֶׁל עוֹלָם, וְאֵין הַעוֹלָם מְקוֹמוֹ, וְכֵן אִמְר' דוּיֵד 'הִיָּה לִי לְצוֹר מְעוֹן לְבּוֹא' (לְעִיל עֵא, ג), וְכֵן 'מְעוֹנָה³ אֱלֹהֵי קִדְם' (דב' לג, כז).

2 **הַרִים יוֹלְדוּ.**⁴ פִּי נְבֵרָאוּ, וְכֵן לְשׁוֹן 'צוֹר יִלְדֶךָ'⁵ (שֵׁם לְב, יח). וְתַחֲוֹלָל אֶרֶץ. קְרִיאַיִשְׁט. לְשׁוֹן יִצִּירָה, מִן 'ז'לִפְנֵי גְבַעוֹת חוֹלְלָת' (אִיּוֹב טו, ז), 'וְתִשְׁכַּח אֶל מַחֲוֹלְלֶךָ'⁶ (דב' לְב, יח), וּבִירוֹר אִמְתַּת הַלְשׁוֹן עֲנִין חֲנִיָּה וְיִשׁוּב הוּא, כְּלִשׁוֹן 'יְחוֹלוֹ'⁷ עַל רֵאֵשׁ יוֹאֵב' (ש"ב ג, כט), וְכֵן 'עַל רֵאֵשׁ רִשְׁעִים יְחוֹל' (יר' כג, יט, וְעוֹד) וְזוֹלָתָם, כְּלוֹי וְתִישַׁב וְתַחֲנַה אֶרֶץ וְתַבֵּל, וְהוּא מֵהַכְּבֵד הַרְבִּיעִי, ש' חו"ל.

3 **עַד דְּכָא.** מְגִדוֹרָא. שֵׁם ע"מ הַתָּאֵר, פִּי תְבִיא יִסּוֹרִין עַל הָאָדָם עַד שֶׁאֵתָּה מַחֲזִירוֹ לֵהוּיֵת חֲלָשׁ וְנִדְכָה שְׁקֵרׁוֹב לְמוֹת, וְתֵאֵמֵר לוֹ בִּיסּוֹרִין, שׁוֹבּוּ בְּנֵי אָדָם מְרוּעַ | מַעֲלִילִיכֶם. a67

4 **כִּי אֵלֶף שָׁנִים בְּעִינֶיךָ.** פִּי וְכַשְׁעֲלָתָה תְּשׁוּבָה בְּדַעְתְּךָ מִתַּחֲלָה יִפֵּה דַנֵּת וּבְרֵאֵת, וְרֵאוּיִים הִיוּ הַשְּׁבִים⁸ לְכֵךְ לְפִי שִׁיהִיו יְמֵי בְּנֵי אָדָם רַבִּים, שְׁלֹא אֵלֶף שָׁנִים בְּעִינֶיךָ אֵלֹא כִּיּוֹם עוֹבֵר וְחוֹלֵף וּמַעֲט מִן הַלִּילָה עֲמוּ, שֶׁהִיא אִמְרַת לְאָדָם הַרְאִשׁוֹן 'בִּיּוֹם אֲכַלְךָ מִמֶּנּוּ' וְכוּ' (עַל פִּי בַר' ב, ז), וְחִיָּה ט' מֵאוֹת שָׁנָה וְשִׁלְשִׁים, נִמְצָאוּ אֵלֶף שָׁנִים לְיוֹם שְׁלֵם וּמַעֲט מִן הַלִּילָה, כֵּךְ פִּירֵשׁ רַבִּי שְׁלֵמָה ז"ל כִּיּוֹם אֵתְמוֹל. **כִּי יַעֲבֵר.** שִׁכְבֵּר עֵבֵר.

¹נְה"מ: 'זָכָר'. ²נְה"מ: 'לְדוּד'. ³נְה"מ: 'מְעוֹנָה'. ⁴נְה"מ: 'לְדוּד'. ⁵הַסּוֹפֵר כָּתַב 'לְדַתְךָ' וְאַחַר כֵּךְ חֲזַר בּוֹ וְתִיקֵן לִ'יִלְדֶךָ'. ⁶נְה"מ: 'מַחֲוֹלְלֶךָ'. ⁷נְה"מ: 'יְחוֹלוֹ'. ⁸נִרְאֵה שֶׁזֶהוּ שִׁיבוּשׁ וְיֵשׁ לְגִרוּס 'הַשְּׁבִים' כֵּךְ בְּפִירוּשׁ רִש"י שֵׁם.

7-5

זרמתם. פִּיזְשָׁטְלוֹשׁ קוֹרִיר. פִּי המעטתם וחספתם להיות כזרם מים שוטף וזרם. **שנה יהיו.** כשינה הם, כשעת שנה, ששני הדורות שבעים שנה, כמו שאו' בסוף הענין 'מי שנותיננ' שבעים שנה' (להלן פסו' י), והם נחשבים בשעה אחת, כענין שנ' 'בשוב יי את שיבת ציון היינו כחולמים'² (שם ככו, א), ועל שבעים שנה, על שני גליות בבל, נא' 'זרמתם שנה יהיו'. **בבקר כחציר יחלוף.**³ שי טאָד. ענין כריתה, מן 'והאלילים כליל יחלוף'⁴ (יש' ב, יח). פִּי הנולד בלילה מת בבקר בסוף השינה, ואם בבקר יציץ וחלוף. וחלוף. רִינוּאָבֶשׁ. פִּי יתחדש, מ' 'וקשתי בידי תחליף' (איוב כט, כ). פִּי יתחדש עד הערב ימולל ויבש. ולמה? 'כי כלינו באפך', וכן לשון 'וקויי' יי 'חליפו כח' (יש' מ, לא), וזה הלשון נופל על חדוש וחלוף ממעט לרב ומרב למעט, ומחיים למות, ומענין לענין אחר, כל ענין לפי מקומו. **ימולל ויבש.** טאָבֶשׁ. אֵי שִׁיקֶשׁ. פִּי יכרת, מן 'כמו יתמוללו'⁶ (לעיל נח, ח), והוא פו' עומ' מהכבד הרביעי, ש' מו"ל, וכן 'ועוף יעופף על הארץ' (בר' א, כ), או יהיה פו' יוצא חסר הפועל, והוא הרוח, על דרך 'כי רוח עברה בו ואיננו' (להלן קג, טז).

8

עלומינו. נוֹשְׁטָרֶשׁ אִיפֶנְסֶשׁ. פִּי חטאת ימי נעורינו, מ' 'בן מי זה העלם' (ש"א יז, נו), וכן ענין 'עצמותיו מלאו עלומיו'⁸ (איוב כ, יא), שפִּי חטאת עלומיו. ד"א נוֹשְׁטָרוֹשׁ סִלְמִיִּנְטוֹשׁ. פִּי חטאותינו העלומים. **למאור פניך.** פִּי למולך להשגיח ולהביט במ.

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פנו בעברתך. שִׁישְׁקוֹמְרָרוֹן. פִּי נבערו ונפנו והלכו להם בעברתך, מן 'ואנכי פניתי הבית' (בר' כד, לא), ובדב' רבו' 'מקום | פנוי'. **כלינו שנינו.** פו' עומ', שי' קלו שנינו, כדרך 'למען יארכיכו'⁹ ימיד' (שמ' כ, יב), שהוא פו' עומ' בבנין הכבד. **כמו הגה.** קום פֶּבְלָה. פִּי כדיבור הממהר ללכות.

10

ימי שנותינו בהם. בעונותינו ובעלומינו שבעים שנה. **ואם בגבורות.**¹⁰ ואם הרבה יהיו שמונים שנה. ורבהם. כמו ורובם. פִּי שרובם בעמל ואון. ד"א לשון חוזק ותוקף, מן 'עוזרי' רהב' (איוב ט, ג), כלו' התוקף שבהם הבל, ואין הוא כי במהרה גז. **כי גז.** קש טאָד. פִּי נכרת, מן 'וכן נגזו'¹² ועבר' (נח' א, יב), כלו' נכרתו ועברו להם, ש' גז, ואעפ"י שהוא קמוץ כמו שבא 'כי מי בז ליום קטנות' (זכ' ד, י) פתח במקום קמץ, ע"מ 'יען רך לבבך' (מ"ב כב, יט ועוד). **חיש.** פִּי מהרה. **ונעופה.**¹³ כלו' מהרנו להכרת כעוף המעופף.

11

מי יודע עוזי¹⁴ אפך וכו'. פִּי בימים מעטים כאלו, מי יקנה לבב לדעת עוז אפך וליראה אותך? ואתה כיראתך עברתך, כשם שאתה ירוא כך עברתך קשה, ואתה נפרע מן החוטאים.

12

למנות ימינו. אַנְדִּיקְסִיא. והוא שם, כמו 'למנין' (עז' ו, יז), ע"מ 'פנות קדיש' (יח' מג, יז), וכן 'פִּי צדיק יגה לענות' (מש' טו, כח) במקום לענין. **ונביא**¹⁶ **לבב חכמה.** אַדוֹרִימוֹשׁ. ענין הבאה. **בן הודע.** אָשִׁי קִשְׁטִיגָה. פִּי בן יסר, מן לשון 'ויודע'¹⁷ בהם את אנשי סכות' (שו' ח, טז),

¹נה"מ: + 'בהם'. ²נה"מ: 'כחלמים'. ³נה"מ: 'יחלף'. ⁴נה"מ: 'יחלף'. ⁵נה"מ: 'וקוי'. ⁶נה"מ: 'יתמללו'. ⁷נה"מ: 'עלמנו'. ⁸זו גרסת הקרי. הכתיב: 'עלומי'. ⁹נה"מ: 'ארכון'. ¹⁰נה"מ: 'בגבורת'. ¹¹נה"מ: 'עזרי'. ¹²נה"מ: 'גזו'. ¹³נה"מ: 'ונעפה'. ¹⁴נה"מ: 'עז'. ¹⁵נה"מ: 'לב'. ¹⁶נה"מ: 'ונבא'. ¹⁷נה"מ: 'יודע'.

ואמ' על הייסור בזה הלשון לפי שהמיסר מוכיח ומודיע את הנוסר את חטאו ופשעו, וכן 'יודע¹ בהם את אנשי סכות' (שם), שפי' יסרם להודיעם פשעם. ופי' הפסו' למנין ימינו, כלו' לפי מנין ימינו כן יסרנו. מה מנין ימינו? מעט ששבו מאלף שנים עד שבעים שנה, אף מוסרך יהיה מעט, כדרך 'סרני יי אך במשפט אל באפך פן תמעטיני'² (יר', יכד), שפי' דבר בינוני בשיעור שאוכל לסבול, וכן ענין 'כלכל דבריו במשפט' (להלן קיב, ה), שפי' בדרך האמצעי. ונביא³ לבב חכמה. ואז נוכל לקנות ולהביא לבב חכמה לפניך, כלו' לב חכם ליראה אותך בשתעזרנו בלמודה ותודיענו דרכיה, כמו שאו' 'דרכיך⁴ יי הודיעני' (לעיל כה, ד).

14 שבענו בבקר חסדך. ביום הגאולה והתשועה שהוא בקר ליל הצרה עם | האנחה. ונרננה א68 ונשמחה. אז בכל ימינו.

15 שמחנו כימות עניתנו. שמחנו בימות המשיח כימים שעניתנו בגלות.

17 ויהי נועם⁵ יי אלהינו. עלינו נועם כבוד שכינתו, כמו שאו' 'לחזות בנועם'⁶ יי ולבקר בהיכלו' (לעיל כז, ד). ומעשה ידינו בוננה. לעשות קרבנות ושלמים לפניו, וכפל המאמר לחזק ולביאור, וכן 'והיה מעשה הצדקה שלום ועבודת⁷ הצדקה' (יש' לב, יז) וזולתם.

[צא]

3-1 יושב⁸ בסתר עליון. אמ' המשורר מי שחומד ורוצה ובוחר לישב בסתרו של הקב"ה, כלו' ליראה ממנו ולבטוח בו, אני אומ' לך בעבור יי שהוא מחסי ומצודתי ואלהי שאבטח בו, כי הוא יצילך מפח יקוש. אומר⁹ ליי. פזר דומינו. פי' בעבור יי ובטענתו, וכן 'אמרי לי אחי הוא' (בר' כג). יקוש. שם, כמו מוקש, והוא תאר לפח הלוכד, ע"מ 'עצום'. מדבר הוות. מְלִיִּסְיָאֵשׁ. פי' שבר, וענין רע.

4 באברתו. פי' בכנפיו, מן 'ישאהו על אברתו' (דב' לב, יא). יסך לך. אִיִּקוּבְרִיאַד אוּ אִנְפֶּאֲרָאֵד. ענין הגנה, מן 'ויסך על ארון העדות' (שמ' מ, כא), ש' סכך, ע"מ 'וירד על הכרובים' (מ"א ו, לב). צננה. כמין מגן עגול הנק' בער' דרקה. וסוחרה.¹⁰ אִסְיִקְאֲדִיָּה. כלי שמגין שסובב את האדם מארבע רוחותיו, ותר' 'סביב' (שמ' לז, ב ועוד) סחור סחור.¹¹ פי' כצננה וסוחרה יהיה לך להגן בעדך.

5 ומחץ יעוף. שד המעופף כחץ.

¹ נה"מ: 'יודע'. ² נה"מ: 'תמעטיני'. ³ נה"מ: 'ונבא'. ⁴ הסופר התחיל לכתוב אות אחרת ואחר כך חזר בו ותיקן לכ"ף סופית. ⁵ נה"מ: 'נעם'. ⁶ נה"מ: 'בנעם'. ⁷ נה"מ: 'ועבדת'. ⁸ נה"מ: 'ישב'. ⁹ נה"מ: 'אמר'. ¹⁰ נה"מ: 'וסחרה'. ¹¹ תרגום אונקלוס ל'סביב' הוא 'סחור סחור'.

- 6 **מדבר באפל יהלוך ומקטב¹** וכו'. שמות שדים זה מזיק ביום וזה בלילה (ראה בבלי פסחים קיא ע"ב). **ומקטב²** טַגְאָדוּרָה. פי' שבר וחולי הבא פתאום שממית. **ישוד צהרים**. קי פִּיִּרִיד. פי' שמכה בצהרים, מן 'שם נפל שדוד' (שו' ה, כז), ש' שד"ד, ע"מ 'ירון ושמה' (מש' כט, ו), ש' ישוד בצהרים.
- 7 **יפול³ מיעדך**. פּוּשְׁאָרְךָ. פי' יחנה, מן לשון 'על פני כל אחיו נפל' (בר' כה, יח).
- 8 **ושלומת⁴ רשעים**. פְּרִיאָדוּרָה. פי' פרעון ועונש, ויש אומ' כליון של רשעים, מן לשון 'כי לא שלם עון האמורי'⁵ (שם טו, טז).
- 9 **כי אתה יי מחסי**. שהוא עליון מעונך. קוּאָגְדוּ טו. פי' כל זה יהיה לך וכל זה יקרך כשאתה | 68
תשים יי מחסי שהוא עליון מעונך, כל' מבטחך, והוא חוזר לכפול ענין ראש המזמור.
- 10 **לא תאונה⁶ אליך**. נוֹן שִׁירָאָד אֶלְיִנְיָאָדוּ. פי' לא יגרם ולא יסובב, מן 'והאלים אנה לידו' (שמ' כא, יג), והוא פו' שלא נזכ' פועלו.
- 12 **פן תגף**. אֵינְטְרִיפִיאִיסִיד. פי' פן תכשל, מן 'ובטרים יתנגפו רגליכם' (יר' יג, טז).
- 13 **על שחל**. הוא האריה, וכן אמ' 'עצל שחל בדרך' (מש' כו, יג). **ופתן**. בִּיבְרָה. מ' נחש רע שאין לו לחש.
- 14 **כי בי חשק ואפלטוהו**. זה מאמר הקב"ה שאומ': כל זה יהיה ויבוא למי שחושק בי שאפלטוהו ואשגבהו למי שידע שמי.

[עב]

- 1 **מזמור שיר ליום השבת**. שיזמרו בו בשבתות, והוא מדבר בענין העולם הבא שכולו שבת.
- 3 **להגיד בבקר חסדך**. ליום הגאולה, שהוא בקר. **ואמונתך בלילות**. בגלות, שהוא חשך, כענין 'ומם יצוה יי חסדו ובלילה שירה'⁷ (לעיל מב, ט).
- 4 **עלי עשור**. כלי ניגון בעל עשר נימות.
- 7-8 **איט בער**. טוֹרְפִי. פי' טיפש, ודמה הטיפש לבהמה, שתר' 'בהמה' (בר' ו, וז ועוד) בעירא,⁸ כמו שאו' 'ואדם'⁹ ביקר ולא יבין נמשל כבהמות' (לעיל מט, כא), הוא האמור למטה בפרוח רשעים שאינו יודע שפריחתם אינה אלה להשמדם עדי עד, הוא שאו' בתורה 'ומשלם

¹נה"מ: 'הלך מקטב'. ²נה"מ: 'מקטב'. ³נה"מ: 'פל'. ⁴נה"מ: 'ושלמת'. ⁵נה"מ: 'האמרי'.
⁶נה"מ: 'תאנה'. ⁷נה"מ: 'שירו'. ⁸תרגום אונקלוס ל'בהמה' הוא 'בעירא'. ⁹נה"מ: 'אדם'.

לשונאיו! אל פניו להאבידו' (דב' ז,י).

9 **ואתה מרום.** בכל משפטיך לעולם ידך עליונה, שהכל מצדקין דינך עליהם.

11 **בלותי**² שו אונְטָאדו או שו טייַרנו. פי' אני לח ורטוב, כאילו נבללתי בשמן רענן, מן 'בלול בשמן' (שמ' כט,מ ועוד), כדרך 'רטוב'³ הוא לפני שמש' (איוב ח,טז), והוא פו' שלא נו' פו', ש' בל"ל, ע"מ 'ללותי' (להלן קטז,ו ועוד).

12 **בשורי.** אין מיוש אוטיאָדוֹרִיש. פי' בעויני, המעינין אותי בעין רעה, מ' 'אשורנו ולא קרוב' (במ' כד,יז), ש' שו"ר, והוא תאר ע"מ 'סוג לב' (מש' יד,יד). **תשמענה אזני.** שאני שומע דבריהם מאחרי הפרגוד.

13-15 **צדיק כתמר יפרח.** מהתמר שמאחר להביא פירותיו משאר כל האילנות, וגם כארזי הלבנון שהם לעולם חזקים, כך הצדיק מצליח ופורח לעת שיבה וזקנה, כמו שאו' 'עוד ינובון בשיבה', | יותר ויותר לאחר מותו, כמו שאו' 'שתולים בבית יי' שהוא העולם הבא, שנק' בית יי, וכמו שאו' 'ברעתו ידחה רשע וחוסה'⁴ במותו צדיק' (מש' יד,לב). **דשנים ורעננים יהיו.** נענגים ורטובים ולחים.

16 **להגיד כי ישר יי.** כל זה לצדיקים מפני שישר יי שמשלם שכר טוב ליריאו שאין בו עולה, כמו שג' 'הצור תמים פעלו'⁵ אל אמונה ואין עול' (דב' לב,ד).

[עג]

1 **יי מלך. אף תכון תבל.** בהראותו מלכותו תשמח הארץ ותשקוט.

3-4 **נשאו נהרות יי.** לשון קריאה, כלו' אתה יי. **נשאו נהרות קולם.** לימות הגאולה כשיגלה ויראה הקב"ה מלכותו וגבורתו ישאו קולם האומות שהם שוטפים כנהרות וגם המלכים הנקראים נהרים ישאו קולם ויהמו על ישראל להלחם במ יותר מקולות מים רבים אדירים ומשברי ים. **אדיר במרום יי.** יי תקיף וחזק ואדיר עליהם לשברם ולנצחם, כדרך 'יי ממרום ישאג' (יר' כה,ל), וכן 'רעם משמים'⁶ יי' (ש"ב כב,ד).

5 **עדותיך⁷ נאמנו.** שהעידו והבטיחו נביאיך יאמנו לביתך שהוא נוה קדש לאורך ימים. יי **לאורך⁸ ימים.** לשון קריאה.

¹נה"מ: 'לשנאיו'. ²נה"מ: 'בלתי'. ³נה"מ: 'רטב'. ⁴נה"מ: 'וחסה'. ⁵נה"מ: '+ כי כל דרכיו משפט'. ⁶נה"מ: 'מן שמים'. ⁷נה"מ: 'עדתיך'. ⁸נה"מ: 'לארך'.

- 3 **דכים**. לֹר מְגֹדֹרָה. פִּי הַשְּׁתֵּבֶר הַגְּלִים, שׁ דִּכָּה, ע"מ 'ענים'; והנפרד ממנו דְּכִי, ע"מ 'עָנִי'.
- 5 **נאוה קדש**. אמרו כי הוא כמו נוה והאל"ף בו לתפארת הקריאה. ד"א 'לביתך נאוה קדש' לביתך שנאוה וראויה לו הקדושה, ובער' ישכל לה אל קֹדֶס, וזהו הנכון.

[עיד]

- 1 **אל נקמות יי. הופיע**. אֶפְרַיִשְׁטִי. פִּי הִרְאָה והגלה והתפרסם, מן 'הופיע מהר פארך' (דב' לג,ב), והוא מהכבד החמישי, ש' יפ"ע.
- 4 **יביענו**. פָּבְלָן. ענין דיבור בכפל מאמר, כמו 'כי עשית משפטי ודיני' (לעיל ט,ה), 'סבוני גם סבבוני' (להלן קיח,יא) וזולתם, מן 'יום ליום יביע אומר'¹ (לעיל יט,ג), ש' נב"ע, וכבר אמרנו כי נק' כן הדיבור לפי שהוא יוצא מהפה כמים מהמקור. **עתק**. גֹּרְדוֹרָה. עותק הדברים בגאווה, וכן 'צא עתק מפִּיכֶם' (ש"א ב,ג), ש' דבר עתק. **יתאמרו**. אִישׁ־לְסִנְשִׁי. פִּי יתרוממו, מ' זיי האמירך היום' (דב' כו,יח), 'שנים שלשה גרגרים בראש אמיר' (יש' יז,ו). | 69ב
- 8 **בוּעֵרִים**² טוֹרְפִישׁ. פִּי טפשים, מן 'איש בער' (לעיל צב,ז).
- 11 **יי יודע**³ **מחשבות אדם כי המה הבל**. פִּי שאין מחשבותיו נכונים להבין הדבר הנכון, וכן ענין כל הבל שבקהלת, כמו שנפרש שם.⁴
- 12 **אשרי הגבר וכו'**. הגבור ביצרו. פִּי הצדיקים המעונים ביד אלו הרשעים. **ומתורתך תלמדנו**. ובלבד שיתעסקו בתורה.
- 13 **להטקיט לו מימי רע**. פִּי היסורין גורמין לו להשקיט לו מימי רע לעתיד לבוא אחר שיכלה מהעונש ביסורין.
- 14-15 **כי לא יטש יי את⁵ עמו וכו'**. אל תקוצו ואל תהרהרו אחר מדת הדין בלבבכם כי לא יטש יי את עמו, ועד צדק ישוב משפט העניים. **ואחריו כל ישרי לב**. ואחר המשפט כל ישרי לב יתקבצו ליטול שכרם.
- 16 **מי יקום לי עם מרעים וכו'**. מי יקום בעבורי להלחם עם מרעים ועם פועלי און כי איני יכול להם.

¹ נה"מ: 'אמר'. ² נה"מ: 'בערים'. ³ נה"מ: 'ידע'. ⁴ לאחור מילה זאת מופיעות שלוש אותיות (אגה) מסומנות באמצעות נקודות מעל השורה. ⁵ נה"מ: ללא 'את'.

17 **לולי יי עזרתה לי.** שׁי' שהיה עזרתה לי, או שהיה עוזר לי, והצילני, כמעט שכנה דומה נפש. **שכנה דומה.** קִיָּדָה. פִּי' משתתקת בקבר, והוא תאר, ש' דו"ם, ע"מ 'סוגה' (שה"ש זג), או יהיה שם, ע"מ 'בשובה ונחת' (יש' לטו), וכן ענין 'עורי לאבן דומם' (חב' ב,יט).

18 **מטח רגלי.** רִישׁ־פְּוִיִּיד. פִּי' נטתה.

19 **ברוב סרעפי.**¹ פִּי' מחשבותי, מ' 'לכן שעפי² ישיבוני' (איוב כב), והרי"ש בו נוס' על השרש כרי"ש 'שרביט' (אס' ד,יא ועוד), שהוא כמו שבט, והוא מושאל מענין סעיף האילן, כי המחשבות ללב³ כסעיפים לאילן. **ישעשעו.** טְרַשְׁטוּלִין. ענין פנייה והבטה והשגחה, מן 'ואשעה בחקיד' (להלן קיט,קיו), והוא כפול הפ"א והעי"ן, ש' שע"ה, בנפול ה"א למ"ד הפועל, כמו 'תעתועים'⁴ (יר' יטו ועוד), מן תע"ה.

20 **היחברך.** שׁי יִיד אָיוֹנָטָאדו קוֹן טִיגו. שיעורו היחובר עמד, דרך צחות לשון, כמו 'פן ישבעך' (מש' כה,יז), 'פן תשבענו' (שם פסו' טז), וזולתו. פִּי' היוכל להדמות עמד היושב על כסא הוות. **כסא הוות.** דִּי פְּלִשְׁיָדָד. ענין שקר ורשע. **יוצר⁵ עמל עלי חק.** שׁינְיָאֶלְנָט. ענין ציור ותיאור וחידוש הדברים, מן 'מי יצר אל' (יש' מד,י), 'ובמקבות יצרהו' (שם פסו' יב), וכן 'אל⁶ בית היוצר' (יר' יח,ב ועוד). פִּי' שהרשע מחדש | ומתאר האון והעמל כאילו הוא חק עליו לעשות כן. ד"א 'היחברך כסא הוות' יושב על כסא הוות ויוצר הצלמים והמסכות להיות לו לחק לעבדם.

21 **יגודו על נפש.** אָקוֹנְפִּינְשִׁי. פִּי' יתקבצו, מן 'גדוד', ש' גד"ד, ע"מ 'יסבו' (איוב טז,ג).

23 **את אונם.** לור טוֹרְטוֹרָה. ענין שקר, מן 'עמל ואון' (לעיל יז, ועוד). **יעמייתם.** כמו יכריתם, מן 'להצמית', והכפל לחזוק.

[צה]

1 **לכו נרננה.**

4 **ותועפות הרים.** אֶלְסְמִינְטוּשׁ. ענין גובה וחזוק, מן 'ותועפות⁷ ראם לו' (במ' כג,כב ועוד), ש' יע"ף, ע"מ 'תולדות'.

5 **ויבשת.** על דרך הסמך, מש' ויבשה, וכן 'והיו לדם ביבשת' (שמ' ד,ט), 'ביום מלחמת' (ש"א יג,כב).

¹נה"מ: 'ברב שרעפי'. ²נה"מ: 'שעפי'. ³הסופר טעה בתחילת מלה זאת ותיקן אותה בעצמו. ⁴נה"מ: 'תעתועים'. ⁵נה"מ: 'יצר'. ⁶נה"מ: 'ללא אל'. ⁷נה"מ: 'כתועפת'.

- 6 **נברכה**. אֲזַנְיָמוֹשׁ. מִן 'וּיְבָרֵךְ הַגְּמָלִים' (בר' כד, יא), והוא נגזר מ' בְּרָכִים', כמו 'זִכְרַע' (מ"ב א, יג ועוד), מן 'כְּרַעִים', ו'יִקְד' (יש' יטז) מן 'קִדְקֵד'.
7 **הַיּוֹם אִם בְּקוֹלִי תִשְׁמְעוּ**. בְּעוֹלָם הַזֶּה.
10 **אִקוּט בְּדוֹר**. בְּרֵאֲגִי. עֵנִין קִטְטָה, מן 'זִבְתָּקוּמִיד אֲתִקוּטֵט' (להלן קִלְט, כא), ש' קו"ט.

[עו]

- 1 **שִׁירוֹ לִי**.
6 **עוֹז² וְתַפְאֵרָתוֹ**. פִּי כְבוֹד, וכן 'תְּנו עוֹז³ לְאֵלִים' (לעיל סח, לה), וכן קוֹרִין לְכְבוֹד הַגְּדוֹל בְּעַרְ עוֹ, וכן 'הִבּו לִי כְבוֹד וְעוֹז'⁴ (שם כט, א ועוד).
9 **חִילֹ מִפְּנֵי**. טִימִיד. עֵנִין יִרְאָה, מן 'אִם מִפְּנֵי לֹא תַחֲלִי' (יר' ה, כב).
12 **יַעֲלוֹז⁵ שְׂדֵי**. קִנְפוֹשׁ. וְהוּא כְמוֹ שְׂדִים, וכן 'וְקִרַע לֹו חֲלוֹנִי' (יר' כב, ד), שֶׁהוּא כְמוֹ חֲלוֹנִים, וְזוֹלְתָם, וְאָמַר 'עֲלוֹז' כְּלוֹ' כֹּל שְׂדָה וְשְׂדָה. אִז יִרְנְנו כֹּל עֵצֵי יַעַר. דֶּרֶךְ מִשָּׁל.

[עז]

- 1 **יִי מֶלֶךְ תִּגְל הָאָרֶץ**.
8-4 **כְּדוֹנָג**. שְׁעוּה יְדוּע. נִמְסוּ. שִׁי דִילִידִירוֹן. וְהוּא נִפְעֵל, ש' מִס"ס, ע"מ 'נִסְבו' (בר' יט, ד ועוד).
הַאִירוֹ בְּרִקְיוֹ. נִמְסוּ. הַגִּידוֹ שְׁמִים.⁶ פְּעִלִים עוֹבְרִים בְּעֵנִין עֲתִידִים עַל דֶּרֶךְ הַשִּׁיר, וכן 'שְׁמַעָה וְתִשְׁמַח צִיּוֹן'.
11 **אוֹר זִרְעוֹ⁷ לְעִדִּיק**. אֲדִישָׁאדוּ. פִּי יִשׁוּעָה וְשִׁכְר טוֹב צַפּוֹן לְצַדִּיק, כְּעֵנִין 'מָה רַב טוֹבָךְ אֲשֶׁר צַפְנָת לִירֵאִיךָ' (לעיל לא, ב), וְאָמַר 'בְּלִשׁוֹן זִרְעָה כְּלוֹמ' שִׁיְהִיָּה אוֹתוֹ הַטּוֹב הַצַּפּוֹן לְצַדִּיק הַוּלֵךְ וְגַדֵּל מִמַּעַט לְרַב כְּמוֹ שֶׁהַזִּרְעָה בְּאֶרֶץ זִרְעָה אִיפָה וְאוֹסֵף כְּמָה כּוֹרִים.

¹נה"מ: 'בְּקִלְוִי'. ²נה"מ: 'עוֹז'. ³נה"מ: 'עוֹז'. ⁴נה"מ: 'וְעוֹז'. ⁵נה"מ: 'יַעֲלוֹז'. ⁶נה"מ: 'הַשְּׁמִים'.
⁷נה"מ: 'זִרְעָה'.

[צח]

1 מזמור שירו ליי שיר חדש כי נפלאות עשה.

2 הודיעי יי | ישועתו וכו'.

3 **זכר חסדו.** פעלים עוברים כענין עתידים על דרך ה[...]. רבים זולתם כיוצא בזה, שאומ' בלשון עבר על העתיד לבוא להבט[...]. כבר עשה.

8 **ימחאו כף.** פי יכוכף, מן 'ומחה על כתף' (במ' לד, יא), ותר' 'ויך' (שמ' ב, יב ועוד) ומח[א],¹ ש' מח"ה, והאל"ף במקום ה"א למ"ד הפועל נראית. הרים ירננו. הכל דרך משל, כלו' שתהיה שמחה גדולה בארץ, וכן 'ופרה ודוב² תרעינה' (יש' יא, ז) ושאר הענין דרך משל גם כן לרוב השלום.

[צט]

1 יי מלך ירגזו עמים. תנוט. כמו תמוט לפי מקומו.

4 **ועוזו³ מלך.** פי' כבוד כמו שאמרנו למעלה. **משפט אהב.** קי יודי'יו אָמִיד או קואַנד יודי'יו אָמִיד. פי' דרך העולם שכבוד הוא למלך לאהוב את המשפט. **אתה כוננת מישרים.** פי' רבותי' פשרה ושימת שלום כונן הקב"ה בתורתו, שאמ' 'כי תפגע שור אויבך כי תראה חמור שונאך'⁴ (שמ' כג, ד-ה; תנח' משפטים א). **משפט וצדקה ביעקב אתה עשית. משפט.** ואלה המשפטים אלו הדיינין הקצובים 'כי תקנה עבד עברי שש שנים יעבוד'⁵ וכו' (שמ' כא, ב), זו צדקה, וכן 'אם כסף תלוה את עמי' (שם כב, כד) צדקה גם כן.

5 רוממו יי אלהינו וכו'. כלו' זמרו ליי על זה.

6 **קוראים⁶ אל יי.** האל"ף נחה, וכן 'הנה העם חוטאים ליי לאכול⁷ על הדם' (ש"א יד, לג).

7 **בעמוד ענן ידבר אליהם וכו'.** זכר שבחם כדי שיקנאו השומעים ויחזרו בתשובה ויעשו הישר בעיני יי, ויהיו נענין כמותם, ומזה הטעם נזכר בכל שאר המקרא כל החסידים והיושר שעשו הצדיקים והחסידים ותגמולם, וכן מעשי הרשעים ועונשם, כדי שיקנאו השומעים על תגמול הצדיקים ויעשו כמותם ויפחדו וייראו מעונש הרשעים.

¹תרגום אונקלוס ל'ויך' הוא 'ומחא'; ²נה"מ: 'ודב'; ³נה"מ: 'ועזו'; ⁴נה"מ: 'איבך ... שונאך'; ⁵נה"מ: 'יעבד'; ⁶נה"מ: 'קראים'; ⁷נה"מ: 'חטאים ... לאכל'.

8 **אל נושא! היית להם.** פֹּר אֶלְיוֹשׁ. פִּי אל סולח היית לישראל בעבורם, שְׁנִי 'סלחתי כדברך' (במ' יד, כ), וכן 'ויתפלל שמואל' (ש"א ח, ו). ונוקם² על עלילותם. ב'שמעו נא המורים'³ (על פי במ' כ, י), ושמואל על שלא הדרוך בניו בדרך טובה (על פי ש"א ח, ג) מת בחור (על פי אג"ב מא, א).

[ק]

1 **מזמור לתודה הריעו ליי כל הארץ.** שירו בקול | גדול, בכוונת לב. א71

2 **עבדו את יי בשמחה.** פי' מאהבה, וכן 'שמחו ביי וגילו צדיקים' (לעיל לב, א).

[קא]

1 **לדוד מזמור חסד ומשפט אשירה.** פי' רבותי' 'אם חסד אשירה ואם משפט אשירה' (בבלי ברכות ס ע"ב), הוא שאומ' 'מברך על הטובה מעין על הטובה, ועל הרעה מעין על הרעה' (שם נד ע"א).

2 **מתי תבוא אלי.** פי' עד אשר תבוא מחשבתך ללבי אתהלך בתם ללבי ולא אהרהר על מדת הדין.

3 **דבר בליעל.** קִזְּשָׁה דִּי מְלִיטָא. פי' דבר שאינו מועיל. עשה סטים. אָטוֹרְסִימִינְטוֹשׁ אוּ פֶּאזִיר פִּיגָה דִּי אָטוֹרְסִידוֹרִישׁ. מקרא חס', שי' עשה מעשה סטים, כי סטים תאר ע"מ 'זדים', 'לצים', ש' שו"ט, מן 'ושטי כוב' (לעיל מה), שהוא ענין נטות מדרך הטובה, ותר' 'ויט אליה' (בר' לח, טז) וסטא לותה,⁴ וכן 'כי תשטה אשתו' (במ' ה, יב).

5 **גבה עינים.** זה גם רוח הנקרא עז פנים, שהוא מביט למעלה ואינו בוש, והפך זה הענין 'והשפל⁵ רוח' (יש' נז, טו ועוד), שמשפיל עיניו בהביטו בבשת פנים, וכן 'עינים רמות' (מש' ו, ז), 'רום עינים ורחב לב' (שם כא, ד), הכל ענין עזות פנים. ורחב לב.⁶ אִמְפְּלוּ. תאר. פי' זה הרשע שלבו רחב לעשות רשע ואינו קץ, והפך זה בצדיק שלבו צר וקץ על מעשה הרעה ומתקוטט ברשעים, כמו שאו' 'ראיתי בוגדים'⁷ ואתקוטטה' (להלן קיט, קנח). אותו⁸ לא אוכל. נון שופרו. פי' לא אוכל להמתין לו להשאירו בעולם, הוא שאו' 'לבקרים אצמית כל רשעי ארץ' (להלן פסו' ח), שפי' בכל בקר ובקר כשהרשע עושה הרשע אני מצמיתו.

¹נה"מ: 'נשא'. ²נה"מ: 'ונקם'. ³נה"מ: 'המרים'. ⁴תרגום אונקלוס ל'ויט אליה' הוא 'וסטא לותה'. ⁵נה"מ: 'ושפל'. ⁶נה"מ: 'לבב'. ⁷נה"מ: 'בגדים'. ⁸נה"מ: 'אתו'.

8-6

עיני בנאמני ארץ לשבת עמדי וכו'. לא ישב בקרב ביתי עושה¹ רמיה וכו'. כענין 'מלך יושב על כסא דין מזרה בעיניו כל רע' (מש' כח), והפך זה במלך רשע 'מושל'² מקשיב על שפת³ שקר כל משרתיו רשעים' (שם כט, יב; יז, ד), ועל כן התהלל דויד ואמ': 'הולך'⁴ בדרך תמים הוא ישרתני', 'דובר'⁵ שקרים לא יכון לנגד עיני', אבל 'לבקרים אצמית כל רשעי ארץ', כל זה אזהרה לאנשי העולם לעשות כמוהו, כמו שאמרנו למעלה.⁶ לבקרים. קאד מְיָאָנָה. פי' בכלל בקר ובקר, וכן 'עשרת כסף לימים' (שו' יז, שפי' | לכל שנה.

ב71

[קב]

- 1 תפלה לעני כי יעטוף.⁷ קואַנְד שאַפְרִימִיד. זה המרבה בתפלה בכוונת לב שכופף ראשו עד שכאילו הוא מתעטף קצתו בקצתו, כדרך 'הלכוף כאגמון'⁸ ראשו 'יש' נח, ה).
- 3 הטח אלי אַזְנֵי. מש' אַזְנֵי, כמשפט בעלי האתנח וסוף פסו, וכן זולתם.
- 4 כי כלו בעטן ימי. רו' לומ' בחמימות חולי מרוב היגון, כלו' שהוא נשרף מרוב חמימות כאילו באש גדולה שמעלה עשן, דרך משל. כמוקד.¹⁰ קום אַסִינְדִי דוֹרָה. שם יקידת האש בלשון זכר, ע"מ 'מועד' (שמ' ט, ה ועוד), ובלשון נקבה 'על מוקדה על המזבח' (וי' ו, ב). נחרו. שִׁנְרוּ שְׁיָאָרוֹן. ענין חרחור, והוא נפעל, ש' חרר, ע"מ 'נחת' (מל' ב, ה), 'נחל' (יח' כה, ג).
- 6 דבקה עצמי לבשרי. רו' לומ' לעורי, כמו 'צפד עורם על עצמם' (איכה ד, ח).
- 7 דמיתי לקאת מדבר. פי' לעוף ששמו 'הקאת'¹¹ ואת הרחמה' (על פי דב' יז, ה) הנזכר בתורה. ככוס חרבות. קוֹקְלִיָּו. הוא הנזכר בתורה 'ואת הכוס ואת השלך' (וי' יא, ז), כלו' אני נודד במדברות ובהרים כמו עופות אלו.
- 8 בודד על גג. שולו. פי' בדד.
- 9 מהוללי. מִיּוֹש אֱלוֹקִים יִיטִיש. פי' שמהוללים אותי, כלו' שחושבים אותי למהולל, ומתלוצצים בי, ומבזין אותי כאילו אני מהולל. בי נשבעו. פי' שמפחיתים אותי בעיניהם ואומרים: ישימי אלים כפלו' אם אעשה כך וכך, כדרך 'והנחתם שמכם לקללה'¹² (יש' סה, טו).
- 10 ושקווי.¹³ מִיּוֹש בִּיבִירִיש. מסכתי. כמו מזגתי, בחלוף אותיות גיכ"ק.

¹נה"מ: 'עשה'. ²נה"מ: 'משל'. ³נה"מ: 'דבר'. ⁴נה"מ: 'הלך'. ⁵נה"מ: 'דבר'. ⁶סופה של מילה זאת כתוב בשוליים. ⁷נה"מ: 'יעטף'. ⁸נה"מ: 'הלכף כאגמון'. ⁹נה"מ: 'אַזְנֵי'. ¹⁰נה"מ: 'כמוקד'. ¹¹נה"מ: 'והקאת'. ¹²נה"מ: 'לשבעה'. ¹³נה"מ: 'ושקוי'.

- 11 **כי נשאתני ותשליכני**. הגבהתני למעלה, ואחר כך השלכתני כדי שתהיה הנפילה גדולה. רו' לומ' הגבהת מעלתי ואחר כך השפלתני עד ארץ, שאם לא הגבהתני תחלה ועתה השלכתני משמים אל ארץ לא היתה חרפה רבה כל כך.
- 12 **ימי כצל נטוי**. שי' נוטה, וכן 'השכוני באהלים' (שו' ח, יא), ששי' השוכני, וכן זולתם, כלו' שימי קרובים למיתה כמו שעת נטות הצללים, בעת ערב קרוב ללילה, ואתה שלעולם | א72 תשב.
- 14 **כי לעת¹ לחננה**. מש' לְחַנְנָה, וכן 'חננני יי' (לעיל ט, יד), מש' חֲנִינִי **כי בא מועד**. פי' שכך הבטחתנו, שאמ' 'כי יראה כי אזלת יד' (דב' לב, לו) והרי אזלה.
- 15 **ואת עפרה יהוננו² אָמֵן**. פי' יאהבו, כדרך 'ארתמך יי צדקי'³ (לעיל יח, ב), שתר' 'ויאהב' (בר' כה, כח ועוד) ורחים,⁴ והרחמים והחנינה ענין אחד הוא, ובא ע"מ הכבד הרביעי, ש' חנ"ן, ופי' כי רצו עבדיך את אבניה וכו'. פירשו במדרש (מא"ג אגרת ע' 72-73) כשיצא יכניה וגלותו נשאו עמהם מאבני ירושלם ומעפרה, ובנו שם ממנו בית הכנסת, ועוד שכן דרך אנשי העולם שכשנפרד אדם מאהובו מחיבתו לוקח לו סימן משערו או מבדגו ומצניעו אצלו כדי שבייט בו להיות לו לנחמה כאילו רואהו, והנכון שרו' לומ' שחושקים ותאבים לראות את ציון ובית המקדש לעבוד את יי'.
- 16 **וייראו גוים את שם יי**. פי' כשתרחם ציון ייראו גוים את שם וכו'.
- 17-18 **כי בנה יי ציון**. כשיבנה יי ציון ויראה בכבודו ויאמרו: 'פנה אל תפלת הערער' וכו'. **הערער**. אָל שולו או אָל אֲשֶׁקֶוּבֵי אֵירוּסוֹ או אָל אֵיִשְׁפִּיאֲרֵטוֹ. פי' בו אל מי שמעורר התפלה ושהוא ער בלילה להתפלל וגם להשכים לתפלה, ש' עו"ר, מן 'אני ישנה ולבי ער' (שה"ש ה, ב), כמו 'לא יכלכלוך' (מ"א ח, כז ועוד) מן 'אלפים בת יכיל' (שם ז, כז). ד"א המגולה בגלות, מענין 'את מקורה⁵ הערה' (וי' כ, יח), ויהיה אז ש' ער"ה, ויהיה כפול הפ"א והע"ן בנפול ה"א למ"ד הפועל, כמו 'כמתעתע' (בר' כז, יב) מן תע"ה. ד"א היחיד, מן 'ואנכי הולך ערירי' (שם טו, ב), כלו' אל תפלת היחיד והנפזר בגלות שאין לו עוזר, וזהו הנכון בעיני, ויהיה ש' ער"ר, כפול הפ"א והע"ן גם כן, וכן 'כערער בערבה' (יר' יז, ו).
- 19 **תכתב זאת לדור אחרון**. שיאמרו כן רואי התשועה: תכתב זו התשועה לספרה לדור אחרון. **ועם נברא רינובָאָדו**. פי' עם שנעשה בריאה חדשה לצאת מעבדות לחירות ומאופל לאור. **יהלליה⁶**. מענין 'זאם בריאה יברא יי' (במ' טז, ל), וכן 'לב טהור ברא לי אלים' (לעיל נא, ב), שהוא לשון חדוש.
- 20 **אל ארץ הביט**. לראות בעיני עמו.

¹נה"מ: 'עת'. ²נה"מ: 'חננו'. ³נה"מ: 'חזקי'. ⁴תרגום אונקלוס ל'ויאהב' הוא 'ורחים'. ⁵נה"מ: 'מקרה'. ⁶נה"מ: 'יהלליה'.

- 21 **לפתח בני תמותה**. פֹּר שׁוֹלְטָאָר. פִּירוּשׁ | לַהֲתִיר הַאֲסוּרִין וְהַמְסוּרִין וְהַנִּדְוֹנִין לְמִיתָה בִּיד אוֹיְבֵיהֶם, וְכֵן 'הוֹתֵר בְּנֵי תַמּוּתָה' (שם עט, יא). **בְּנֵי תַמּוּתָה**. טְרָאִידוּשׁ אָמוּרְטִי. כְּדֶרֶךְ 'כִּי בֵן מוֹת הוּא' (ש"א כ, לא), 'אִם בֶּן הַכּוֹת' (דב' כה, ב). **תַּמּוּתָה**. ע"מ 'תְּנוּפָה' (ש"מ כט, כד ועוד), 'תְּרוּמָה' (שם כה, ב ועוד).
- 24 **עֲנָה בְּדֶרֶךְ כַּחַי**.¹ הֶעֱנִין שֶׁב אֵל רֹאשׁ הַמְזֻמּוֹר 'דְּמִיתִי לְקֹאֵת מְדַבֵּר' (לְעִיל פְּסוּ' ז), 'שְׁקֵדְתִי וְאֵהִיָּה כְּצִפּוֹר בּוֹדֵד עַל גַּג' (שם פְּסוּ' ח), אוֹ שֶׁהוּא רִמּוֹ לְבִרְיַחַת דּוּיֵד מִפְּנֵי אֲבִשְׁלוּם שֶׁהֲלֵךְ יַחַף בְּדֶרֶךְ, וְכִמוֹ שֶׁאֵו 'וְכִי הִתְעַנִּית בְּכָל אֲשֶׁר הִתְעַנָּה אֲבִי' (מ"א ב, כו), וְכֵן 'וַיֵּבֵא הַמֶּלֶךְ וְכָל הָעָם אֲשֶׁר אִתּוֹ עִיפִים וַיִּנְפֹּשׁ שָׁם' (ש"ב ב טז, יד).
- 25 **אֹמְרָא אֵלֵי אֵל תַּעֲלֵנִי**. נֹמְטָאֲגִישׁ. פִּי אֵל תְּסַלְקֵנִי מִן הָעוֹלָם לְהַשְׁמִידֵנִי בִּיד אוֹיְבֵי, מ' יְצוּעֵי עֵלָה' (בר' מט, ד), כְּדֶרֶךְ 'כְּמַעֲט יִשְׂאֲנִי עוֹשֵׁנִי'³ (אִיּוֹב לֵב, כב). **בַּחֲצֵי יָמַי**. קוֹדֵם זְמַנִּי. **בַּחֲצֵי יָמַי לְדוֹר**⁴ דוֹרִים שְׁנוֹתֶיךָ. פִּי וְמָה הֵם יְמֵינוּ וְכָל יְמוֹת דוֹרִים שְׁנוֹתֶיךָ.

[קג]

- 1 **לְדוֹיֵד⁵ בְּרִכֵּי נַפְשִׁי**.
- 4 **חַיִּיכִי**. כְּמוֹ נַפְשֶׁךָ, וְכֵן 'גֹּאֲלַת חַיִּי' (אִיכָה ג, נח).
- 5 **הַמְּשַׁבֵּיעַ בְּטוֹב עֵדֶיךָ**. פִּי פִיךָ, וְכֵן 'בְּמַתַּג וְרִסְנָה עֲדִיו לְבָלוֹם' (לְעִיל לֵב, ט). נֶקֶד כֵּן הַפֶּא לְפִי שֶׁהוּא עֲדֵי הַפְּרֻצָּה. **תַּתְּחַדֵּשׁ כְּנִשְׁר נַעוּרֵי**.⁶ שִׁיעוּ יַתְּחַדֵּשׁ.
- 7-8 **יודיע דרכיו למשה**. מֵה הוֹדִיעוּ? רַחוּם וְחַנּוּן יִי וְשֶׁאֵר יִי גִּמְלוֹת.
- 15-17 **אֲנוּשׁ כַּחֲצִיר יָמָיו**. דּוּגְמָא לְכָל הַבֶּשֶׂר חֲצִיר וְכָל חֲסֵדוֹ כְּצִיץ הַשְּׂדֵה. פִּירוּשׁ שֶׁאִפִּילוּ יֵהִי הָאָדָם חֲסִיד וְגוֹמֵל חֲסֵד לְכָל בְּנֵי הָאָדָם, לְכַשִּׁימוֹת יְמוֹת חֲסֵדוֹ וּפְסִק, כְּמוֹ שֶׁהַחֲצִיר בְּעוֹדֵנוּ לֹחַ יֵשׁ בּוֹ תוֹעֵלַת וְלְכַשִּׁיבֵשׁ אֵין בּוֹ הוֹעֵל, אֲבָל הַקֶּבֶ"ה חֲסֵדוֹ מְעוֹלָם עַד עוֹלָם עַל יִרְאָיו וְכו', לְאֵלֶּף דּוֹר, וְזֶהוּ שֶׁאֵו יִשְׂרָאֵל תְּמִיד 'הוֹדוּ לִי כִּי טוֹב כִּי לְעוֹלָם חֲסֵדוֹ' (לְהֵלֵךְ קו, א ועוד), וְכֵן 'כִּי טוֹב יִי לְעוֹלָם חֲסֵדוֹ וְעַד דּוֹר וְדוֹר⁷ אֲמוֹנָתוֹ' (לְעִיל ק, ה).

¹ זו גרסת הקרי. הכתיב: 'כחו'. ² נה"מ: 'אמר'. ³ נה"מ: 'עשני'. ⁴ נה"מ: 'בדור'. ⁵ נה"מ: 'לדוד'. ⁶ נה"מ: 'נעורכי'. ⁷ נה"מ: 'דר ודר'.

[קד]

- 1 **ברכי נפשי את יי.**
- 2 **עוטה! אור כשלמה. ברקיע.**
- 3 **המקרה במים. אָל אֵינְקָרְגַּנְט קוֹן לֶשׁ אַגּוֹאֶשׁ שׁוֹשׁ נּוֹבִישׁ. פִּי הַמְשִׁיא אֶת הָעֵבִים כְּתִקְרָה שֶׁהֵם כְּעִלְיוֹת, כַּעֲנִין 'אָף בְּרִי יִטְרִיחַ עֵב' (איוב לז, יא).**
- 6 **תהום כלבוש כסיתו. כענין 'בשומי ענן לבושו | וערפל חתולתו'² (איוב לח, ט). תהום. הוא א73 הים. על הרים יעמדו. אוקיאנוס גבוה מכל העולם ועומד על הרים. ד"א שיעורו על מים יעמדו הרים שהעולם תלוי ועומד באויר על התהום, כמו שאו' 'תולה ארץ על בלימה'³ (שם כו, ז).**
- 7 **מן גערתך ינוסון. 'קוון המים' וכו' (בר' א, ט), מקול הקורא נחפזו ונקוו למקום שיסד להם.**
- 9 **גבול שמות. החול שסביב שפת הים, כמו שאומ' 'אשר שמת' חול גבול לים' (יר' ה, כב).**
- 11 **כל חיתו שדי. פי' חית השדה, והו"ו כו"ו 'וחיתו ארץ' (בר' א, כד). ישברו פראים צמאם. פירו' יכריתו צמאם, כלו' יסוד צמאם בשתות המים, ויש אומ' כי כן ענין 'שבר רעבון בתיכם' (שם מב, ט).**
- 12 **מבין עפאים. 4 ראמוש. הוא סעיפי האילן עם עליו, מן 'עפייה'⁵ שפיר' (דנ' ד, ט), והאל"ף בו נחה והיו"ד נעה.**
- 13 **מעליותיו. הם העבים שהם כגובה כעליות, כמו שאו' 'המקרה במים עליותיו' (לעיל פסו' ג).**
- 14 **להוציא לחם מ' הארץ. כלל לכל מאכל, ואמ' 'להוציא לחם מן הארץ' מה שהוא תכלית העשב כי הלחם אינו יוצא מן הארץ אלא על ידי סבות שקדמוהו, וכן 'צמח בלי יעשה קמח' (הו' ח, ז) לפי שתכלית הצמח הקמח, אעפ"י שיש בהם פעלים יוצאים יצא מפועל אל פועל עד שיגיע אל התכלית שהוא הקמח, ואינו תכלית האחרון, כי התכלית האחרון הוא הלחם במה שיאות אל האדם, והורגל הלשון הזה על הלחם יותר משאר המאכלים לפי שהוא עיקר מאכל האדם, וכן אמרו כל הסעודה קרוי לחם.**

¹נה"מ: 'עטה'. ²נה"מ: 'לבשו ... חתלתו'. ³נה"מ: 'תלה ... בלימה'. ⁴נה"מ: 'עפאים'. ⁵נה"מ: 'עפיה'.

- 15 ויין ישמח. גם אותו מוציא מן הארץ, וגם שמן להצהיל בו פנים, ולחם שלבב אנוש יסעד. להצהיל. כמו 'להזהיר' (יח' ג, יח ועוד), לפי מקומו, ובלעז פור אישקלאַרְיִסִיר.
- 19 עשה ירח למועדים. למנות בו זמנים ורגלים, כמו שאומ' והיו לאותות¹ ולמועדים' (בר' א, יד) שתר' למימני בהון יומן ושנין.² שמש ידע מבואו. אבל ירח לא ידע מבואו לפי שפעמים בארוכה ופעמים בקצרה.
- 20 בו תרמש כל חיתו יער. בלילה מתנועעים ורומסים.
- 21 |והכפירים שואגים³ לטרף וכו'. ולכשתזרח השמש יאספון ויסתרו מבני אדם וירבצון במעונותם כשיצא אדם לפעלו.
- 24 קניניך.⁴ די טוש קריאָטוֹרְש. פירוש מבראיד, מן לשון 'קונה'⁵ שמים וארץ' (שם יד, יט ועוד).
- 25 ורחב ידיים. רחב מקום.
- 26 לויתן זה. קולוֹזֶרֶו. הוא התנין הגדול שבים, ונק' כן לפי שהוא נכרך מארכו שהוא ארוך וגדול, מן 'כי לוית חן' (מש' א, ט), ובער' קורין לכירוד אל תוא. לשחק בו. כדרך 'שחק לסוס ולרוכבו'⁶ (איוב לט, יח).
- 29 תסף רוחם. טאָנְש. ענין כליון והסרה, מן 'אסופי'⁷ רעב' (יח' לד, כט), ש' אס"ף, ע"מ 'ויאחז צדיק דרכו' (איוב יז, ט), וכן 'ויסף עוד דויד'⁸ (ש"ב ו, א) שש' אס"ף גם כן.
- 30 תשלח רוחך יבראון. בתחיית המתים, ויש מפר' מענין 'איש בריא' (שו' ג, יז) כאילו אמ' ירפאון.
- 32 יגע בהרים ויעשנו. כמו שנא' 'זהר סיני עשן כלו' (שמ' יט, יח).
- 34 אנכי אשמח ביי. שמקבלני ברצון.
- 35 יתמו חטאים. חוטאים, שלא יהיה שם חוטאים משם ואילך, הוא שאו' 'ישמח יי במעשיו' (לעיל פסו' לא), שרוצה במעשה הצדיקים, והפך זה 'ויתעצב אל לבו' (בר' ו, ו), וכן ענין 'ועמד כלם צדיקים' (יש' ס, בא), כלו' לא יהיה שם חוטאים.

¹נה"מ: 'לאתת'. ²תרגום אונקלוס ל'והיו לאתת ולמועדים' הוא 'ולממני בהון יומין ושנין'. ³נה"מ: 'שואגים'. ⁴נה"מ: 'קנייך'. ⁵נה"מ: 'קנה'. ⁶נה"מ: 'תשחק ... ולרכבו'. ⁷נה"מ: 'אספוי'. ⁸נה"מ: 'דוד'.

[קה]

- 1 הודו ליי קראו בשמו.
- 4 דרשו יי ועזו. פירוש ותורתו, מן ויתן לשבי עזו' (לעיל עח, סא), לפי שהתורה עוזם של ישראל וכבודם, והעזו הוא הכבוד היתר הנק' בער' עז, וכן 'כבוד חכמים ינחלו' (מש' ג, לה), שאין כבוד אלא תורה.
- 12 כמעט. שי' מעט.
- 8 דבר צוה לאלף דור. שהבטיח לשמור להם לאלף דור.
- 14 ויוכח עליהם מלכים. אבימלך ופרעה, 'וינגע יי את פרעה' (בר' יב, ז), 'כי עצר עצר יי בעד כל רחם לבית עבימלך' (שם כ, יח).
- 16 ויקרא רעב. סיבה כדי להגלותם למצרים.
- 17 שלח לפניהם איש. הוא שאו' וישלחני אלים לפניכם' (שם מה, ז).
- 18 ברזל באה נפשו. כדרך 'כי נגעה¹ חרב עד הנפש' (יר' ד, י). שי' כבלי ברזל באה נפשו, ואמ' 'נפשו' לפי שהנפש מעונה בעוני הגוף, וכן 'אסירי עני וברזל' (לעיל קז, י) שפי' כבלי ברזל.
- 19 עד עת בוא² דברו. של הקב"ה לקיים גזירתו שנתגלגל הדבר וירדו למצרים. אמרת³ | א74 צרפתהו. בחנתהו ליוסף, שכבש את יצרו באשת אדוניו, ועליה נתיסר, ונצרך ביסורין לתתו בבית הסהר.
- 20 שלח מלך ויתירהו וכו'. הוא פרעה.
- 22 לאסור⁴ שריו בנפשו. פור שו' בַּלְיוֹנְטָאד. פי' ברצונו וברשותו שלא ברשות המלך, מן לשון 'אל תתנני בנפש צרי' (לעיל כז, יב), וכן 'אם יש את נפשכם' (בר' כג, ח), שהוא ענין רצון.
- 24 ויפר את עמו. פְּרוֹגִיגֹאָד. פו' יוצא מחסרי הכבד החמישי, ש' פרה, ע"מ 'ויזן⁵ את יהודה' (דה"ב כא, יא), וכן 'ויפן זנב אל זנב' (שו' טו, ד), שש' זנ"ה, פנ"ה, ועקרום וַיִּפְּרָה, וַיִּזְנָה, וַיִּפְּנָה. ויענימהו⁶. ענין ריבוי מ' 'וירבו ויעצמו' (שמ' א, ז).
- 25 להתנכל. פור אַרְגָּאָדָר. ענין מחשבה רעה צפונה בלב.

¹נה"מ: 'ונגעה'. ²נה"מ: 'בא'. ³נה"מ: '+ יי'. ⁴נה"מ: 'לאסר'. ⁵נה"מ: '+ את ישבי ירושלם וידח'. ⁶נה"מ: 'ויעצמהו'.

- 32 **אש להבות.** הוא שאמ' ואש מתלקחת בתוך הברד' (שם ט, כד).
- 37 **ואין בשבטיו כושל.** מיִסְכִּינוּ. מן 'המכשלה הזאת' (יש' ג, ו), וכן 'והיה הנכשל בהם¹ כדויד' (זכ' יב, ח), ונק' כן המסכן לפי שהוא נופל מההתגברות.
- 41 **הלכו בעיות נהר.** אֵין שִׁיקָאֲנִיִּשׁ. מקום היובש והצמא. שי' הלכו המים בציות כנהר.
- [קו]
- 1 **הללויה הודו ליי בני.**
- 4 **ברצון עמך.** בהתרצותך עם עמך.
- 5 **להתהלל.** פֹּר אֱלִיגְרָאֲנִישׁ. ענין ששון, מן 'ויעשו הלולים' (ש' ט, כז), 'ובתולדותיו² לא הוללו' (לעיל עח, סג), ויש לומ' כפשוטו להללם³ עם ישראל נחלתך, ויהיה להתהלל פו' יוצא מהתפעל, כמו 'הוא יחטא בו' (במ' יט, ב).
- 7 **וימרו עלים בים סוף.** היו מקטני אמנה, אמרו: כשם שאנו עולים מצד זה אף המצרים עולים מצד זה, עד שרמז הקב"ה לים, והקיאם ליבשה.
- 9 **בתהומות⁴ כמדבר.** כבמדבר.
- 15 **רזון.** אֵינְפִירְמִידָאד אוּ מְגָרִיץ. שני' 'והיה לכם לזרא' (שם יא, ב). פי' חולי, ש' רז"ה.
- 17 **תפתח ארץ.** שי' תפתח הארץ פיה.
- 19 **יעשו עגל.** פעלים עתידים במקום עוברים, על דרך השיר, כמו 'אז ישיר משה' (שמ' טו, א), וכן רבים.
- 20 **וימירו את כבודם.** זה אחד מתקוני סופרים, רו' לומ' כבודו, דרך מוסר, וכן 'וחטאת עמך' (שם ה, טז). **בתבנית שור אוכל⁵ עשב.** אין לך משוקץ ומתועב מן השור בשעה שהוא אוכל | **עשב,** שהוא מוציא פרש רכה,⁶ והוא מלוכלך בה, וגם רירו יורד.
- 24 **וימאסו בארץ חמדה.** פי' בשלוח המרגלים הוציאו דבה על הארץ (לפי במ' יג, לב).

¹נה"מ: + 'ביום ההוא'. ²נה"מ: 'ובתולתיו'. ³הסופר התחיל לכתוב לל', ותיקן את כתיבתו. ⁴נה"מ: 'בתהומות'. ⁵נה"מ: 'אוכל'. ⁶בפירוש רש"י 'רבה'.

- 25 וירגנו. קִירְלִיָּאֲרוֹנְשִׁי. ענין סכסוך, וסיפור הדברים בהפך, על דרך תלונה בחנם, מ' ו'תרגנו באהליכם' (דב' א, כז), שתר' ואיתרעמתון, וכן 'דברי נרגן כמתלהמים' (מש' יח, ח ועוד).
- 26 וישא ידו. פי' שבועתו.
- 27 לחפיל² זרעם בגוים וכו'.³ מלמד שמאותה שעה נגזר עליהם חורבן וגלות לפי שבלייל ט' באב בכו בכיה של חנם, ונקבעה להם בכל שנה לדורות עד שירחם הקב"ה, הוא שאו' וביום פקדי ופקדתי עליהם חטאתם' (שמ' לב, לד).
- 29 ותפרץ בם מגפה. עשתה בהם פרץ.
- 30 ויפלל. וישפוט, מן 'ונתן בפלילים'⁴ (שם כא, כב). פי' עשה המשפט שדקר את זמרי וכזבי.
- 38 ותחנף הארץ. פִּלְשָׁאד. ענין רשע ומשוא פנים. פי' חנפו אנשי הארץ, כמו 'וכל הארץ באו מצרימה' (בר' מא, גז).
- 43 וימכו. אִימִי־סִכִּינִישִׁירֹנְשִׁי. ענין שפלות והכנע, מן 'כי ימוך אחיד' (וי' כה, כה), ש' מכך, ע"מ 'ויסבו' (יהו' ו, יד ועוד). פי' נעשו שפלים ומסכנים בעונם.
- 44-46 ויתן אותם לרחמים. כן הושיענו גם אתה.

[קז]

- 1 הודו⁵ ליי כי וכו'.
- 2 יאמרו גאולי יי אשר גאלם. כשגאלם.
- 5 נפשם בהם תתעטף. שִׁי אִינְבוֹלְבִיִּד. ענין חלשות ועיפה ועגוי, מ' העטופים ברעב' (איכה ב, ט), לפי שהמתענה והחלש נעשה כפוף כאילו מתעטף קצתו בקצתו.
- 9 נפש שוקקה.⁶ דִּישִׁיאֹשָׁה. פי' מתאנה, מן 'ואל אישך תשוקתך' (בר' ג, טז), ש' שו"ק, ע"מ 'שוֹבְבָה', 'רוממה'.
- 10 אסירי עני וברזל. ש' ובכלי ברזל, וכן 'ברזל באה נפשו' (לעיל קה, יח), ששי' בכבלי ברזל.

¹תרגום אונקלוס ל'ותרגנו' הוא 'ואתרעמתון'. ²נה"מ: 'ולהפיל'. ³בשולי כתב היד יד אחרת כתבה: 'ולירותם. זמן הפיזור כמה יהיה'. ⁴נה"מ: 'בפלילים'. ⁵נה"מ: 'הדו'. ⁶נה"מ: 'שוקקה'.

- 17 **ומעונותיהם¹ יתענו**. ביסורי חלאים.
- 18 **כל אכל תתעב נפשם וכו'**. זהו 'והיה לכם לזרא' (במ' יא, כ), שפ' יהיה לכם למיאוס ולזוהמא, כמו שהחולה מואס במאכל הטוב, כמו שאו' 'עד אשר יצא מאפכם' (שם), שתר' עד דתקוצון ביה.²
- 20 **וימלט משחיתותם**. ש' וימלטם, וכן 'נהלת בעוד' (שמ' טו, יג), שש' נהלתם. **משחיתותם**. די לוריש פרישורש. פי' מלכודתם.
- 26 **ברעה תתמוגג**. ענין מסיסת הלב, מן 'וגם נמוגו'³ (יהו' ב, כד), ש' | מו"ג. א75
- 27 **יחגו**.⁴ טריימלן. ענין תנועה ורעדה, מן 'והיתה אדמת יהודה למצרים לחגא' (יש' יט, יז), וכן 'אוכלים ושותים וחוגגים'⁵ (ש"א ל, טז), שפ' מתנועעין ומרקדין בשמחה, ש' חג"ג, ואין הענין יוצא מענין חג לפי שבחג מתנועעין בשמחה. **תתבלע**. שי אינקוּבְרִיד. פי' תתכסה ותעלם מהם, מן 'כבלע את הקדש' (במ' ד, כ).
- 29 **יקם סערה**. פי' העמיד רוח הסערה ושקטו הגלים, ותר' 'ויעמד' (שמ' יח, יג ועוד) וקם,⁶ וכן 'ועיניו קמה' (ש"א ד, טו), שפירוש עמדו ופסקו מלראות. **לדממה**. פור קיִדְאדוֹרָה. מן לשון 'ידם השמש' (יהו' יג), שפ' עמד. פי' עמדו הגלים מלהתרום ושקטו, הוא שאו' 'ויחשו גליהם', או פי' הסערה שהקים השיבה לדממה.
- 30 **כי ישתקו**. קואַנְד קיִדְאָנְד. ענין עמידה ושקט, מן 'וישתוק⁷ הים' (יונה א, יא ועוד), שהוא ענין עמידה, כמו שאו' 'ויעמוד'⁸ הים מזעפו' (שם א, טו), העמידה מושאלת מהשתיקה, והשתיקה מהעמידה, כמו שאו' 'כי עמדו לא ענו עוד' (איוב לב, טז), שפ' כי שתקו, וכן 'וכפתחו עמדו כל העם' (נחמ' ח, ה), שפ' שתקו גם כן, ולסוף הכל ענין עמידה והפסק מדבר, בין מדבר, בין מהלך, בין מראות, בין מלדת, כל ענין לפי מקומו. **אל מחוזי חפצם**. פי' גבול, מלשון ער' שקורין לגבול חוז.
- 34 **למלחה**. דִישְפֵיגוֹרָה. ענין השחתה וכליון, מן 'כעשן נמלחו' (יש' נא, ו), וכן 'ובלויי⁹ מלחים' (יר' לח, יא). פי' ארץ שאינה מצמחת, כאילו היא זרועה מלח.
- 39 **וישחו**. פי' ויכעו, ש' שח"ח, מן 'והלכו אליך שחוח' (יש' ס, יד), ע"מ 'יסבו' (יהו' ו, יד ועוד), ומפני הגרוניות לא נדגש. פי' מתחלה היו שחים ומעטים, כלו' אלו הטובות הנזכרות עשה להם אחר שהיו שחים ומעטים.

¹נה"מ: 'ומעונותיהם'. ²תרגום אונקלוס ל'עד אשר יצא מאפכם' הוא 'עד דתקוצון ביה'. ³נה"מ: 'נמוגו'. ⁴נה"מ: 'יחוגו'. ⁵נה"מ: 'אכלים ושותים וחוגגים'. ⁶תרגום אונקלוס ל'ויעמד' הוא 'וקם'. ⁷נה"מ: 'וישתקו'. ⁸נה"מ: 'ויעמד'. ⁹נה"מ: 'ובלוי'.

43 **וישמר אלה.** פִּי וּיְתוֹבֵן וַיִּשְׁכַּל, כְּדָרֶךְ מִי חֶכֶם וַיִּבֶן אֱלֹהִים נְבוֹן וַיִּדְעֵם (הו' יד, י), וְכֵן 'שֹׁמֵר תָּם וּרְאֵה יִשְׂרָאֵל' (לְעִיל לְזֹלָז), שִׁפְיָ תִּסְתַּכַּל בְּתָם וּבִישֵׁר, הוּא שֹׁאוֹ 'וַיִּתְּבוֹנְנוּ חֲסֵדֵי יי'.

[קח]

- 1 **שִׁיר מְזֻמָּר לְדָוִד.¹**
- 2 **נְכוּן לְבֵי אֱלֹהִים. אֶף כְּבוֹדֵי.** פִּי נִפְשִׁי, מִן 'לְמַעַן יִזְמַרְךָ כְּבוֹד' (שם ל, יג), לְפִי שֶׁהִנְשֵׁמָה הָעֲלִיּוֹנָה כְּבוֹד הַגּוֹף.
- 3 **אֵיִשְׁפִּירְטָאֲרָמִי אֲלִמְנִיָּאָה.** פּוֹ עוֹמֵד, אוּ פּוֹ יוֹצֵא כְּמִשְׁמַעוֹ, | וְהִטְעַם עוֹרָה 275 הַנְּבֵל, כְּלוֹ' כִּי אֲנִי אֶעִירְךָ בַשַּׁחַר.
- 5 **וְעַד שִׁחְקִים אִמְתַּךְ.** וְעַד בְּכֻלָּל.
- 6 **רוֹמַח עַל שָׁמַיִם.** פִּי גִלָּה וְהִרְאָה רוֹמְמוֹתֶיךָ, וְאִזּוּ יִרְאָה עַל כָּל הָאָרֶץ כְּבוֹדְךָ.
- 7 **הוֹשִׁיעָה יִמִּינֶךָ.** שִׁי בִימִינֶךָ, אוּ שִׁי אִישׁ יִמִּינֶךָ, כְּלוֹ' יִשְׂרָאֵל, כְּמוֹ שֹׁאוֹ 'תְּהִי יָדְךָ עַל אִישׁ יִמִּינֶךָ' (שם פ, יח).
- 8 **אֱלֹהִים דְּבַר בְּקִדְשׁוֹ וְכוּ'** וְשֹׁאֵר הַמְּזֻמָּר כִּבְרָ נִתְפַּרֵּשׁ בְּמְזֻמָּר 'בְּהִצּוֹתוֹ אֶת אֲרָם נְהָרִים' (שם ס, ב) לְסֵךְ שְׁשִׁים מְזֻמָּר מִלְּבָד:
- 10 **אֲתַרְוּעֵי.** שְׂרָוֹ לֹזֵם אֲרִיעֵי, כְּלוֹ' עֲלֵי פִלְשֶׁת אֲרִים קוֹל בְּתַרְוּעָה, וּבֵא בְלִשׁוֹן הַתְּפַעֵל, לְפִי שֶׁהוּא עֲנִין הַתְּמַדָּה, כְּלוֹמֵר 'אֲתַמִּיד לְהַרְיֵעַ, וְהוּא פּוֹ יוֹצֵא, כְּמוֹ 'תַּרְוּעֵנוּ אֶף יִשְׂרָוֹ' (שם סה, יד), וְכֵן 'וַיִּתְּחַטְּאוּ הַלְוִיִּם' (בְּמ', ח, כֵּא), וְשֵׁם 'עֲלֵי פִלְשֶׁת הַתְּרַוּעֵי'² (לְעִיל ס, י) שִׁפִּירְשָׁנוּ שֵׁם.

[קט]

- 1 **לְמַנְעַח לְדוֹד מְזֻמָּר אֱלֹהֵי תְהִלָּתִי.**
- 3 **וּדְבַרֵי שִׁנְאָה.** שִׁי וּבְדַבְרֵי. וּלְחַמוֹנִי. שִׁי וּלְחַמוֹ בִּי, דְרֶךְ צַחוֹת לְשׁוֹן, וְכֵן 'פֶּן יִשְׁבַּעְךָ' (מִשׁ' כה, יז), 'פֶּן תִּשְׁבַּעֲנִי' (שֵׁם פְּסוֹ טז), וְזוֹלָתָם.

¹ נה"מ: 'לדוד'. ² נה"מ: 'התרעעי'.

- 4 **יִשְׁטַנּוּנִי**. מְאֹבְרִי־סִין. עֵנִין אִיבָה. וְאֲנִי תַפְלַח. רוּצָה לֹמַ' וְאֲנִי מִתְפַּלֵּל עֲלֵיהֶם, וְכֵן 'וְהִיָּה בְרַכְהָ' (בר' יב, ב), כְּדֶרֶךְ שֶׁאֵם 'וְאֲנִי בַחֲלוֹתֶם לְבוּשֵׁי שֶׁק' (לְעִיל לָה, ג).
- 7 **יֵצֵא רִשְׁעִי**. בִּינְסִידוֹ. פִּי יֵצֵא מִחוּבֵי בַדִּין לְחוּבָה, כְּדֶרֶךְ לְשׁוֹן 'מִי הוּא יִרְשִׁיעֵנִי' (יש' נ, ט).
- 8 **פִּקְדְתוֹ יִקַּח**. פִּי בּו אֲשֶׁתּוֹ. ד"א מִמוֹנוֹ וְאֲנִשֵׁי בֵיתוֹ, כְּלו' שֶׁהוּא מִמוֹנָה וּפְקִיד עֲלֵיהֶם, וְזֶהוּ הַנְּכוּן, וְכֵן 'וּפְקוּדַתְסָא' עַל נַחַל הָעֶרְבִים יִשְׁאוּס' (שֵׁם טו, ז).
- 10 **וּשְׁאָלוּ**. אִיפִידָאן. פִּי שֶׁשׁוֹאֲלִים עַל הַפְתָּחִים, וּמִתְנַוְעֵעִים מִפְתַּח לְפְתַח, וְהוּא מֵהַכְדָּב הַדְּגוּשׁ, וּמִפְנֵי הָאֱלֹף לֹא נִדְגַשׁ. וּדְרָשׁוּ. אִיפִידָאן. עֵנִין שֶׁאֵלָה מֵאַחֲרֵים גַּם כֵּן. מֵחֲרֻבְתֵיהֶם. מִבְּתֵיהֶם שֶׁהֵם חֲרָבִים.
- 11 **יִנְקֹשׁ נוֹשֵׂה**. פֶּאָגֵד אִינְקִנְפָּאָר. פִּי יִשִּׁים לוֹ מוֹקֶשׁ, וִיקַח לוֹ כָּל אֲשֶׁר לוֹ, וְכֵן לְשׁוֹן 'וַיִּנְקֹשׁוּ מִבְּקֵשֵׁי נַפְשִׁי' (לְעִיל לָח, ג).
- 16 **וּנְכֹאָה לְבַב**. מְזָאָדוֹ. מִן 'עֵז הַכֹּאֹת לֵב צְדִיק' (יח' יג, כב).
- 13-14 **יְהִי אַחֲרֵיתוֹ לְהַכְרִית**. פִּי בְנִיו, וְכֵן 'וְאַחֲרֵיתֶם בְּהֵם אֶהְרֹג'² (עִמ' ט, א), וְנִקְרָאוּ כֵּן הַבְּנִים לְפִי שְׁנוּלָדִים אַחֵר אֲבוֹתֶם. **יִמַח שְׁמֵם**. אֵל תִּמְחָה. שְׁנֵיהֶם נִפְעָלִים, עִקְרֵם יִמְחָה תִּמְחָה, ע"מ 'תִּגְלַע עֲרוֹתָד' (יש' מז, ג).
- 16 **לְמוֹתָת**. פּוֹר רִימָאָטָאָר. עֵנִין הֶמְתָּה אַחֵר דְּקִירָה רֵאשׁוּנָה, כְּלו' בְּדִקִירוֹת | רְבוּת, אוּ בְעִטִּין קִשִּׁים, וְכֵן עֵנִין 'וְנוֹשֵׂא'³ כְּלִיו מִמוֹתָת אַחֲרָיו' (ש"א יד, ג), שֶׁהִיָּה יְהוֹנָתָן דּוֹקֵר תַּחֲלָה וְנוֹשֵׂא כְּלִיו דּוֹקֵר אַחֲרָיו וּמִכֻּלָּה לְהַמִּית, וְכֵן כָּל כִּיּוּצָא בִזָּה הַלְשׁוֹן, וְהוּא מֵהַכְּבֵד הַרְבִּיעִי, ש' מו"ת.
- 18 **כַּמְדוֹ**. פִּי כְּלָבוּשׁוֹ, מִן 'לְבַשׁ הַכֶּהֵן מְדוּ בַד' (וי' ו, ג), וְכֵן 'חֲגוֹר מְדוּ לְבוּשׁוֹ'⁴ (ש"ב כ, ח), הַנִּפְרָד מִמֶּנּוּ מֵד, וְהַקְּבוּץ מִדִּים, אֲבָל ו'ו' מְדוּ בַד', 'מְדוּ לְבוּשׁוֹ'⁵ נֹסֶפֶת עַל הַשֵּׁרֶשׁ, וְהוּא נִגְזַר מִעֵנִין מְדָה, כְּלו' לְבוּשׁ כַּמְדָּתוֹ.
- 19 **וּלְמוֹתָת**. פִּי חֲגוֹר, מִן 'וּמִזִּיחַ אֶפִיקִים רִפְהָ' (אִיּוֹב יב, כא), וְהוּא עֵנִין חוּזֵק לְפִי שֶׁחֲחֹגוֹר חוּזֵק הַמִּתְנִים.
- 22 **חֲלָל בְּקִרְבִּי**. שְׁאֹקֵד. מִעֵנִין תֵּר' נְבוּב לֹחוֹת'⁶ (שֵׁם' כז, ח) חֲלִיל לֹחוּזִין,⁷ כְּלוֹמ' חֲלוּל וְשֵׁם בְּקִרְבִּי, וְהוּא פו' שֶׁעֵבֵר לְפִי שֶׁהוּא פְתַח, וְרַבּוֹ פִּירְשׁוּהוּ מִעֵנִין 'כִּי יִמְצָא חֲלָל' (דב' כא, א), וּמִן 'וַיַּחֲלֵ מֵאֵד מֵהַמּוֹרִים' (ש"א לא, ג), וַיְהִיָּה בִלְעִזָּ שִׁי דּוֹלוֹרִיָּאָד.

¹ נה"מ: 'וּפְקִדְתֶם'. ² נה"מ: 'בְּהֵם אֶהְרֹג' | 'בְּחֲרַב אֶהְרֹג'. ³ נה"מ: 'וְנוֹשֵׂא'. ⁴ נה"מ: 'לְבוּשׁוֹ'. ⁵ נה"מ: 'לְבוּשׁוֹ'. ⁶ נה"מ: 'לְחוֹת'. ⁷ תִּרְגוּם אוּנְקְלוֹס לְנְבוּב לְחוֹת' הוּא 'חֲלִיל לֹחוּזִין'.

- 24 **כחט.** שי אימגריסיד. מן 'בהמה כחושה' (בבלי ביצה יא ע"א). **משמון.** די גרושוורה. והוא שם, וכן 'אוהב' יין ושמן' (מש' כא,ז), וכאילו אמ' משומן. **ברכי כשלו.** שאפלאקארון. ענין חלישה, מן 'כשל כח הסבל' (נחמ' ד,ד).
- 25 **יניעון ראשם.** כדרך 'ישום' ויניד בראשו' (יר' יח,טז), כל' יניעון ראשם דרך בזיון וקלון, כי הבוזה דבר מניד ומניע ראשו או ידו עליו, וכן 'ינופף' ידו הר בת⁴ ציון' (יש' י,לב).
- 27 **אתה יי עשיתה.** פירו' עשית זאת.
- 28 **קמו ויבושו.**⁵ פעלים עוברים במקום עתידים, לשון תפלה, שיעורו יקומו, ויבושו, וכן 'ראיתה כל נקמתם' (איכה ג,ט), 'שמעת חרפתם' (שם פסו' סא), וזולתם.
- 31 **משופטי⁶ נפשו.** פי' שמחייבין בדינם להרוג.

[קי]

- 1 **לדוד מזמור נאם יי לאדוני.**⁷ ענין זה המזמור סתום ועמוק ומקרא משובש ורבו בו דעות המפרשים. ורבותינו ז"ל פירשוהו (בבלי נדרים לב ע"ב; שו"ט קי,א) על אברהם לפי שאו' בו 'על דברתי מלכי צדק' (להלן פסו' ד), כל' שהוא דוגמא למה שאמ' 'מלכי צדק מלך שלם' וכו' (בר' יד,יח). ורבינו שלמה ז"ל פירש על דויד, ונכון הוא כי אין בכל מזמור זה ראייה אחרת להיות על אברהם כי אם זאת, ועל כן התחיל דויד בשירו ואמ' 'נאם יי לאדוני'.⁸ **לאדוני.**⁹ פור מיו דואיניו. על אדוני, כלשון 'ואמר פרעה לבני ישראל' (שמ' יד,ג), פי' נאם יי על אדוני שאול | כשהייתי נרדף ממנו. **שב לימיני.** פי' התעכב והמתן למלכות שאול שהוא בן ימיני, ואל תמרוד בו עד שתכלה מלכותו ויגיע זמן מלכותך ואשית את אויביך הדום לרגליך, כלומר' משתעבדים תחת רגליך. ויהיה ענין 'שב' לשון עיכוב, כלשון 'ותשבו בקדש' (דב' א,מו), שהוא לשון עיכוב. ד"ע 'שב לימיני' כמשמעו שב מובטח ליד ימיני שלא תירא משאול עד שיגיע זמן מלכותך ויהיה איביך הדום לרגליך. **הדום**¹⁰ לרגליך. קום טייירא. והוא שרף¹¹ הכסא.
- 2 **מטה עזן ישלח.** אַשׁוּפְרִיִּנְסָה. פי' משען וחוזק כבודך ומלכותך, כענין 'מטה לחם' (וי' כו,כו ועוד) שפי' משען, כמו שאו' במקום אחר 'כל משען לחם' (יש' ג,א). ד"א לפי שדרך מהמלכים להיות שבט בידו, כמו 'יושט המלך לאסתר את שרביט הזהב אשר בידו' (אס' ה,ב), וכן נק' המלכות 'מטה עזו'¹² שבט למשול' (יח' יט,יד). **ישלח יי מציון.** פי' השוכן בציון, כדרך 'ישלח עזרך מקדש מציון'¹³ יסעדך' (לעיל כ,ג) כלומר' המתן והיה בטוח כי מטה עזך ישלח יי מציון ותרדה בקרב אויביך. **רדה.** פי' משול, מן 'ורדו בדגת הים' (בר' א,כח).

¹נה"מ: 'אהב'. ²נה"מ: 'ישם'. ³נה"מ: 'ינפף'. ⁴זו גרסת הקרי. הכתיב: 'בית'. ⁵נה"מ: 'ויבשו'. ⁶נה"מ: 'משפטי'. ⁷נה"מ: 'לאדני'. ⁸נה"מ: 'לאדני'. ⁹נה"מ: 'לאדני'. ¹⁰נה"מ: 'הדם'. ¹¹נראה שזהו שיבוש ויש לגרוס 'שרפרף' על פי רד"ק, שורשים, ש' הד"ם. ¹²נה"מ: 'עז'. ¹³נה"מ: 'ומציון'.

3

עמך נדבות¹ ביום חילך. פ' עם ישראל יתנדבו לעזרתך ביום שתעשה חיל, כמו שמפורש בדברי הימים שנקבצו עליו מכל שבט ושבט בלכתו לצקלג שנפלו עליו מן מנשה ומן הגדי וכו' (על פי דה"א יב). ד"א 'עמך נדבות² וכו' עם ישראל התנדבו נדבות ביום קהלך שהקהלת את כל ישראל, כמו שמפורש בדב' הימים שהקהיל דויד את כל קהל ישראל לעת זקנתו לצוותם על שלמה לעזרו לבנות בית המקדש והתנדבו שם הקהל וראשי האבות זהב וכסף ואבנים יקרות לצורך המקדש ולהידורו (על פי שם כח), הוא שאו' 'בהדרי קדש', והיה לו בכך כבוד גדול והדר. **מרחם משה.** ד'י פְּרִינְטִי־שָׁקוּ בּוֹנוּ. פ' ממשפחה נכונה והגונה וחשובה ונחמדת כשחר המאיר לעולם, מלשון 'ישכחהו רחם' (איוב כד, כ), שפ' ישכחהו קרוביו ואנשי משפחתו וידבק ברמה. פ' כל זה הכבוד וההדר היה לך לפי שמשפלת מרחם משחר ונודעת במשפחתך באותה המשפחה ההגונה היה כטל ילדותך, כלומ' | מימי ילדותך התנהגת בדרכי יושר והיית אהוב ונחמד ונעים וערב כטל לאנשי העולם, כדרך 'אהיה כטל לישראל' (הו' יד, ו), 'תזל כטל אמרתי' (דב' לב, ב). ד"א 'טל ילדותך³ לשון גורל, כלשון 'בחיק יוטל את הגורל' (מש' טז, ג), ואעפ"י שאינו משרשו, כלו' גורל ילדותך או כל מולדך מזל מולדך, כלו' במזל טוב נולדת, ובער' מולד סעיד, כאדם שאומ' טל ברכה ירד היום באותו היום שנולדת ואותו היום שנולדת ויצאת מרחם משחר להאיר בעולם כשחר היה לך טוב באותו טל ילדותך במזל מולדך הטוב.

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4

נשבע יי ולא ינחם אתה כהן לעולם. פ' שהמלכות תהיה לך עולמית, כמו שנאמ' 'נשבע יי לדויד⁴ אמ"ת⁵ לא ישוב ממנה' (להלן קלב, יא). **אתה כהן.** פ' מלך, ואמ' בלשון כהונה לפי שהמלכות והשררה לזרע דויד ברית כרותה וחק לעולם שלא יכרת ככהונה לכהנים כל ימי עולם, כמו שנא' 'ובריתי נאמנת לו' (לעיל פט, כט), ועוד שכל לשון כהונה שבמקרא לשון שררה וגדולה ומרות ושימוש בגדולה וחיובות הוא, כגון 'כהן מדין' (שמ' ג, א ועוד), 'ובני דויד⁶ כהנים היו' (ש"ב ח, יח), שפ' שרים וגדולים וחיובים ונכבדים, וזולתם כיוצא בזה הלשון. **על דברתי מלכי צדק.** פור קוּשָׁא דִּי רָאִי דִּי יוֹשְׁטִי־סִיָּא. פ' על דברת מלך צדק, ושני היוד"ן נוספות כיו"ד 'חוקק' בסלע' (יש' כב, טז) וזולתם, פ' בעבור שאתה מלך צדק, כמו שנ' 'ויהי דויד עושה⁸ משפט וצדקה לכל עמו' (ש"ב ח, טו), וכן 'והדרך צלח רכב על דבר אמת וענוה צדק' (לעיל מה, ה) שפ' ראוי אתה לרכוב ולצלוח בהדר בעבור האמת והענוה והצדק שבך. והיוד"ן שבמלת 'על דברתי' כיו"ד 'רבת עס', (איכה א, א), 'שרתי במדינות' (שם). וכאילו אמ' על דברת שהוא במקום בעבור, כמו 'על דברת שלא ימצא האדם' (קה' ז, יד) שהוא במקום בעבור, והיוד"ן ב'מלכי צדק' כיו"ד 'חפצי בה' (מ"ב כ, א, ועוד), שפ' חפץ בה, כגון 'כי לך יקרא חפצי בה' (יש' סב, ד), ובמקום אחר 'כי תהיו אתם ארץ חפץ' (מל' ג, יב).

5

יי על ימינך. פ' יהיה תמיד על ימינך להושיעך, כדרך 'יי צלך על יד ימינך' (להלן קכא, ה). **מוחץ ביום אפו מלכים.** שמחץ ביום אפו מלכים שנלחמו עם אברהם, ועם יהושוע, | וברק וזולתם.

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¹נה"מ: 'נדבת'. ²נה"מ: 'נדבת'. ³נה"מ: 'ילדתך'. ⁴נה"מ: 'לדוד'. ⁵בשוליים כתוב: 'ראשי תיבות אלף מאתים תשעים'. ⁶נה"מ: 'דוד'. ⁷נה"מ: 'חקק'. ⁸נה"מ: 'דוד עשה'.

6 **ידין בגוים מלא גויות.** מוֹגִידוּמְרֵי דֵי קוּאִיפּוּשׁ. פִּי קִיבוּץ גּוֹיּוֹת, כִּלְשׁוֹן 'וּמִי מִלֵּא יִמְצוּ לְמוֹ' (לעיל עג,י), וְכֵן 'כֶּקֶשׁ יֵשֶׁב מִלֵּא' (נח' אי), שֶׁהֵם עֲנִין רַבּוּי וְקִיבוּץ. פִּי וְעוֹד בִּימֵי חֲזָקִיָּה בְּנֶדְ יֵדִין בְּאִכְלוּסֵי סִנְחָרִיב קִיבוּץ פְּגָרִים מֵתִים, כִּמוֹ שֶׁנִּי 'וְהִנֵּה כֹלֵם פְּגָרִים מֵתִים' (מ"ב יט,לה ועוד). **מוֹחֵץ רֹאשׁ עַל אֶרֶץ רַבָּה.** מְטָאֵד קְבִיסוֹן שׁוֹבֵר טִיִּיָּרָא גְרַנְדָּה. פִּי מַחֵץ סִנְחָרִיב שֶׁהִיא רֹאשָׁה שֶׁל יַנְנוּה וְאֲשׁוּר שֶׁהִיא אֶרֶץ רַבָּה, כִּמוֹ שֶׁנִּי 'וְיִלְךְ סִנְחָרִיב וְיֵשֶׁב בְּיַנְנוּה' (שם פסו' לו), וְאוּמִי 'וַיִּנְיָה הִיֵּה! עִיר גְּדוּלָּה' (יונה ג,ג).

7 **מִנְחָל בְּדֶרֶךְ יִשְׁתָּה.** הוּא סִנְחָרִיב אֲשֶׁר מִנְחָל בְּדֶרֶךְ יִשְׁתָּה שֶׁהִתְפָּאֵר שֶׁשָׁתוּ מִי הִירְדוּן, שֶׁנִּי 'אֲנִי קִרְתִּי וְשִׁתִּיתִי מִיַּם רַבִּים וְאַחֲרִיב² בְּכַף פַּעֲמֵי כָל יֵאוּרִי³ מִצוּר' (מ"ב יט,כד ועוד). **עַל כֵּן יָרִים רֹאשׁ.** שֶׁהִיא מִתְפָּאֵר וּמִשְׁתַּבַּח בְּגִדְלוֹ.

[קיא]

1 **הַלְלוּיָהּ⁴ אֹדְדָה יִי בְּכָל לַבַּב בְּסוּד יִשְׂרָאֵל וְעַדָּה.** קוֹנְפְּנִיָּא. פִּי בְּקִבוּץ אֲנָשִׁים חֲשׁוּבִים וְנִכְבָּדִים בְּעֵלֵי סוּד, כִּי אֵין סוּד אֵלָא בְּאֲנָשִׁים טוֹבִים וְנִאֲמָנִים, כִּמוֹ שֶׁאֵין 'סוּד יִי לִירֵאִיו'⁵ (לעיל כה,ד).

2 **דְּרוֹשִׁים.** פְּרִיִשְׁטוּשׁ אוֹ אֵישְׁפְּלָאֲנָאֲדוּשׁ. פִּי מִזְמוֹנִים וְנִכּוֹנִים וּמְבוֹאָרִים וְנִמְצָאִים לְכָל הַחֲפָצִים בָּהֶם, מִן לְשׁוֹן דְּרָשׁ, וּמִן 'נְדַרְשָׁתִי לְלוֹא שְׂאֵלוֹ' (יש' סה,א), שֶׁפִּי נִמְצָאֵתִי שֶׁהִדּוּרֶשׁ מִמְצִיא וּמִזְמוֹן הַדְּבָרִים לְהַבִּינֵם לְמִי שֶׁאֵינּוּ יוֹדְעִים. **חֲפָצִיָּהֶם.** מִשׁ' חֲפָצִיָּהֶם, כִּמוֹ 'חֲפָצִי צְדָקָה' (לעיל לה,כז), 'שְׁמַחֵי רַעֲתִי' (שם פסו' כו), וְכֵן 'נִאֲנַחוּ כָל שְׂמַחֵי לֵב' (יש' כד,ז), 'כָּל דְּשִׁנֵּי אֶרֶץ' (לעיל כב,ל), שֶׁמִּשְׁ' שְׂמַחֵי, דְּשִׁנֵּי, וְזוּלְתָם.

5 **טֶרֶף נִתְּן.** גְּוִיָּרִינִי. פִּי פֶרְנֶסָה, מִן 'זִתְתָן טֶרֶף לְבֵיתָה' (מש' לא,טו), וְלִפִּי שֶׁפֶרְנֶסֶת הַחַיּוֹת עַל יַדֵּי טֶרֶף אֲמִי גַם כֵּן לְפֶרְנֶסֶת הָאָדָם טֶרֶף, שֶׁגַם הוּא עַל יַדֵּי לְקִיחָה זֶה מִזֶּה, וְאֶעֱפִי שֶׁאֵינֶנָּה כִּטְרַף הַחַיּוֹת.

6 **כַּח מַעֲשֵׂיו הַגִּיד לְעַמּוֹ.** פִּי כִשְׁנָתָן נַחֲלַת גּוֹיִם אִזּוֹ הוֹדִיעֵם וְגִלָּה לָהֶם כַּחוֹ וּגְבוּרֹתָיו וְעוֹצֵם אֶהְבֵּתוֹ, וְדַרְשׁ ר' תַּנְחוּמָא (רֵאָה תִנ"ב בְּרֵאשִׁית יֵא): כֹּתֵב לְיִשְׂרָאֵל מַעֲשֵׂה בְרֵאשִׁית לְהוֹדִיעֵם כִּי הָאֶרֶץ שְׁלוֹ, וּבִידּוֹ הוֹשִׁיב בָּהּ כָּל מִי שִׁרְצָה, וְלַעֲקוֹר אֵלוֹ, וְלִהְיוֹשִׁיב אַחֲרֵיהֶם, כִּדִּי שְׁלֵא יוֹכְלוּ הָאוֹמוֹת לִוְמוֹ לְיִשְׂרָאֵל לִיסִטִים אֶתֶם שֶׁכִּבַּשְׁתֶּם אֶרֶץ שֶׁבַעָה גּוֹיִם.

8 **סִמּוּכִים.** אֶפִּיקָאֲדוּשׁ. פִּי דְבָקִים וְקִבּוּעִים, מִלְשׁוֹן 'סִמְךָ מֶלֶךְ בָּבֶל' (יח' כד,ב), וְכֵן | בְּדָב' א78 רְבוֹ 'סִמּוּךְ לִכְךָ וְכִךְ' (בבלי שַׁבַּת יֵא ע"ב ועוד).

¹נה"מ: 'היתה'. ²נה"מ: 'רבים ואחריב' [זרים ואחריב'. ³נה"מ: 'יָאֵרִי'. ⁴נה"מ: 'הללו יה'. ⁵נה"מ: 'לִירֵאִיו'.

10 **שכל טוב**. אִינְטִינְדִימִינְטוּ. פִּי הַשְּׁגַחָה טוֹבָה הִיא לְכָל עוֹשֵׂיהֶם, כְּלוּ לְכָל עוֹשֵׂי הַמִּצְוֹת, כְּמוֹ שֶׁאֵין לָא הַמְדַרְשׁ הוּא הַעִיקָר אֲלֵא הַמַּעֲשֶׂה (מַשְׁנֵה אַבּוֹת א,יז), וְכֵן וְלַמְדַתְּם אוֹתָם וְשִׁמְרַתְּם לַעֲשׂוֹתָם¹ (דב' ה,א), הוּא שֶׁאֵין תְּהִלְתּוֹ עוֹמֶדֶת² לַעֲדָ, כְּלוּ שֶׁאֵין יַעֲשֶׂה תְּהִלְתּוֹ עוֹמֶדֶת.

[ק"ב]

1 **הַלְלוּהָ**³ אֲשֶׁרֵי אִישׁ יִרְאֵה אֶת יְיָ. הַפֶּזֶן מְאֹד. פִּי שְׁעוֹשֶׂה מֵאֵהָבָה בְּרִצּוֹן נַפְשׁוֹ, וְכֵן לְרִצּוֹנְכֶם תִּזְבַּחְוֹהוּ⁴ (וי' יט,ה), שֶׁלֹּא יֵאמַר: אַעֲשֶׂה הַמִּצְוֹת כְּדֵי שֶׁלֹּא תִבּוֹא אֵלַי רָעָה, אוֹ אַעֲשֶׂה כְּדֵי שֶׁאֵהִיָּה עֹשֵׂר, וְכִיּוֹצֵא בְּזֶה, אֲלֵא שְׁעוֹשֶׂה וְאוֹמֵר: זֶה רָאוּי לַעֲשׂוֹת, כְּמוֹ שֶׁאֵין תְּהִי אֵל תְּהִי כַעֲבָדִים הַמְשַׁמְשֵׁין אֶת הָרֶב עַל מִנְתַּ לְקַבֵּל פֶּרֶס וְכוּ' (מַשְׁנֵה אַבּוֹת א,ג).

4 **זרח בחשך אור לישרים**. בַּחֲשֶׁךְ הַצָּרָה יִשׁוּעָה, וְהָאֹר הוּא הַקִּבְ"ה שֶׁמְשַׁנֵּחַ לַעֲשׂוֹי מִצְוֹתָיו וְעוֹזֵרָם, שֶׁהוּא חֲנוּן וְרַחוּם וְצַדִּיק, כְּדֶרֶךְ 'וְעֵלֶיךָ יִזְרַח יְיָ' (יש' סב), 'יְיָ אֹרֵי וְיִשְׁעֵי' (לַעֲלֵל כז,א). חֲנוּן וְרַחוּם וְצַדִּיק. נֶאֱמַן לְשֵׁלֶם שֶׁכֵּר טוֹב לִירֵאִיו.

5 **יכלכל דבריו**. קִי אֶשְׁמַד. עֲנִין שִׁיעוֹר וּמִדָּה, מִן 'וְכָל בְּשִׁלִּישׁ'⁵ (יש' מ,יב), ש' כו"ל, כְּמוֹ 'מִטְּלָטֵל' מִן ט"ל, וּפִי שֶׁמּוֹדֵד וּמְשַׁעֵר דְּבָרָיו וּמִתְנַתֵּי וְהוֹצֵאתָיו כְּמִשְׁפֵּט, כְּפִי מִמוֹנֵי וְעֵינָיו, כְּדֵי שֶׁלֹּא יִחַסֵּר לוֹ, וְתִהְיֶה צְדָקְתּוֹ עוֹמֶדֶת לַעֲדָ וְלֹא תִפְסַק, הוּא שֶׁאֵין 'פִּזֵּר נִתַּן לְאֲבִיוֹנִים צְדָקְתּוֹ עוֹמֶדֶת⁶ לַעֲדָ' (לְהֵלֶן פְּסוּ' ט). **בְּמִשְׁפֵּט**. אֶמְיִשׁוּרָה. פִּי בְּדֶרֶךְ בִּינוּנִית, כְּמוֹ שֶׁאֵין מְרַנֵּן, כְּלִשׁוֹן 'סִרְנֵי יְיָ אֵךְ בְּמִשְׁפֵּט' (יר' יכד), שֶׁפִּי בְּמִדָּה בִּינוּנִית, בְּשִׁיעוֹר, שֶׁאֵין לְסַבּוֹל.

10 **רשע יראה ובעס**. פִּי כוּעַס עַל מִדּוֹת הַקִּבְ"ה וְעַל הַיִּסוּרִין, וְאֵינֵנו שֶׁב מְרַשְׁעוֹ, וְלֹא מִתְפַּלֵּל עַל הַיִּסוּרִין הַבָּאִים עֲלֵינוּ, כְּמוֹ שֶׁאֵין 'חֲנַפִּי לֵב יִשִּׁימוּ אֵף לֹא יִשׁוּעוּ כִּי אֲסַרְס' (איוב לו,יג).

[ק"ג]

1 **הַלְלוּהָ**⁷ הַלְלוּ עַבְדֵי יְיָ.

6-5 **הַמְגַבִּיחַ לְשִׁבְתָּה**. הַיּוֹדֵד נוֹס', וְכֵן הַמְשַׁפִּילִי (לְהֵלֶן פְּסוּ' ו), 'לְהוֹשִׁיבֵי עִם נְדִיבִים' (שֵׁם פְּסוּ' ח), 'מוֹשִׁיבֵי עִקְרַת הַבַּיִת' (שֵׁם פְּסוּ' ט), הַיּוֹדִי"ן נוֹס' בְּכֹלֶם. הַמְשַׁפִּילִי לְרֵאוֹת. לְרֵאוֹת נִפְלְאוֹתָיו בְּאַרְץ, כְּלוּ שֶׁמְגַבִּיחַ לְשִׁבְתָּה, וּמֵרֵאָה נִפְלְאוֹתָיו בְּשִׁמְיָם גַּם בְּאַרְץ.

¹ נה"מ: 'אתם ... לעשתם'. ² נה"מ: 'עמדת'. ³ נה"מ: 'הללו יה'. ⁴ נה"מ: 'לרצנכם תזבחהו'. ⁵ נה"מ: 'בשלוש'. ⁶ נה"מ: 'עמדת'. ⁷ נה"מ: 'הללו יה'.

- 7 **מאשפות**.¹ מולִדְאֲרִישׁ. ידוע, רו' לומ' מעניות ושפלות, כלומר | שהם שוכנים בבתים שהן כאשפות, והוא הגלות, כדרך 'חבקו אשפות' (איכה ד,ה) [...].
- 9 **עקרת הבית**. היא ציון שהיא כעקרה, כמו שאו' רני עקרה' (יש' נד,א). **אם הבנים שמחה**. כמו שאומ' 'כי חלה גם ילדה ציון את בניה' (שם סו,ח).

[קיד]

- 1 **בצאת ישראל**. **מעם לועז**.² אִישְׁטְרֶנִּיּוּ. פי' נכרי זור, כל לשון שאיננה³ לשון הקדש נק' לעז, וכן 'את עם נועז לא תראה' (שם לג,יט), בחלוף נו"ן בלמ"ד, כמו 'לשכה' (נחמ' יג,ה) ו'נשכה' (שם פסו' ז).
- 2 **היתה יהודה לקדשו**. פי' לקח ארץ יהודה לגורל חבלו וקדושתו, כי ירושלם היתה חלק בני יהודה שבה בית המקדש, וגם דויד שחשק בו הקב"ה, שהוא משבט יהודה.
- 4 **ההרים רקדו כאילים**. דרך משל, כאילו ההרים רוקדים כאילים וגבעות כבני צאן. רו' לומ' חלו כל אנשי העולם ורקדו מפחד הקב"ה, שהראה נפלאה גדולה בגזירת ים סוף, כמו שאו' 'חיל אחז יושבי'⁴ פלשת' (שמ' טו,יד), והוא שאומ' גם כן 'מלפני אדון חולי ארץ' (להלן פסו' ז).
- 8 **ההופכי**.⁵ היו"ד נוס' כיו"ד 'המשפילי' (לעיל קיג,ו), וזולתם. **למעינו מים**. הו"ו נוס' כו"ו 'וחיתו ארץ' (בר' א,כד).

[קטו]

- 1 **לא לנו יי**. פי' לא לנו עשה כי אם לשמדך, כלומ' בעבור שמדך, והכפל לחזוק ולביאור דבר.
- 7 **ולא ימישיון**. נוֹן אֶפְלָפֶן. מענין 'והיית ממשש בצהרים' (דב' כח,כט), ש' מ"ש, וכן 'והמישני'⁶ אל העמודים',⁷ (שו' טז,כו), שש' מ"ש גם כן, ענין אחד ושני שרשים.
- 9 **עזרם ומגנם הוא**. רו' לומ' עזרנו ומגנו הוא, וכן 'היה זרועם'⁸ לבקרים' (יש' לג,ב), שרו' לומ' היה זרוענו, או שדבר המשורר כנגד מי שאינו מצוי, כדרך 'גרי ביתי ואמהותי'⁹ וכו' (איוב יט,ט).

¹נה"מ: 'מאשפת'. ²נה"מ: 'לעז'. ³הסופר התחיל לכתוב מילה זאת, השאיר את הרווח הצפוי תחת הכותרת שבשורה העליונה והתחיל עוד פעם. ⁴נה"מ: 'ישבי'. ⁵נה"מ: 'הלפכי'. ⁶הקרי הוא: 'המשני'. הכתיב הוא: 'והימשני'. ⁷נה"מ: 'אל העמודים' [את העמדים]. ⁸נה"מ: 'זרעם'. ⁹נה"מ: 'אמהתי'.

12 **יִי זַכְרְנוּ**. פִּי אִמַּ' בְּמָה שֶׁקִּדְּמָה 'יִשְׂרָאֵל בְּטַח בִּי' וְכו' (לְעִיל פֶּסוּ ט), רִו' לֹמַ' בְּטַח בִּי וְהַמְתִּינוּ לִישׁוּעָתוֹ, כִּי כְמוֹ שֶׁזָּכַר אֶת יִשְׂרָאֵל בְּמִצְרַיִם וְגַאֲלָם, כֵּן 'יִבְרַךְ אֶת בֵּית יִשְׂרָאֵל' וְכו', וְגַם 'יוֹסֵף' יי עֲלִיכֶם וְעַל בְּנֵיכֶם' (לְהֵלֵךְ פֶּסוּ יד) לְהִיוֹתְכֶם רַבִּים מֵהֶם.

[קטז]

1 **אֶהְבֵּתִי כִּי יִשְׁמַע יי**. שִׁישְׁמַע יי, וְכֵן לְשׁוֹן 'בְּיוֹם צִרְתִּי אֶקְרָאךְ כִּי תִעַנְנִי' (לְעִיל פּו, ז), שֶׁתִּעַנְנִי. **אֶת קוֹלִי תַחְנוּנִי**. שִׁי אֶת קוֹל תַּחְנוּנִי, אוֹ אֶת קוֹלִי בְּתַחְנוּנִי.

2 **וּבִימֵי אֶקְרָא**. אֶקְרָא בְּתַפְלָה וְגַם בְּשִׁבְחָה וְהוֹדָאָה.

3 **אֶפְפוּנִי**. כְּמוֹ 'סַבְבוּנִי' (שֶׁם יח, ו, וְעוֹד), | וְכִבְרָה פִּירְשָׁנוּ בְּמִזְמוֹר 'לְמַנְצַח לְעַבְדִּי יי' (שֶׁם פֶּסוּ א) בְּמִלְתֵּי² 'אֶפְפוּנִי' (שֶׁם פֶּסוּ ה) כִּי הִמְלִיחַ נְגִזְרַת מִן 'אֶף', וְשֶׁם תִּדְרָשָׁהוּ. **וּמִצְרֵי שְׂאוּל**. אֶנְגְּוֹשְׁטוֹרֶשׁ. מַעֲנִין 'צַר לִי הַמְקוֹם' (יש' מט, כ), הַפֶּךְ הַמְרַחֵב, וְהוּא שֶׁם, ש' צַר־ר, ע"מ 'מִי שֶׁם מִמְדִּיָּה' (אִיּוֹב לח, ה), וּמִפְנֵי הַרִי"שׁ לֹא נִדְגַשׁ, וְהַנִּפְרָד מִמֶּנּוּ 'מִן הַמְצַר קְרָאֲתִי יָה' (לְהֵלֵךְ קִיח, ה).

6 **שׁוֹמֵר³ פְּתָאִים יי**. שְׁאֵאֲנִיסוּשׁ. פִּי יִרְאֵי יי, הַמְתַּרְשָׁלִים בְּדֶרֶךְ אֶרֶץ לְפִי תִמַּם מְלָה שֶׁמֶר מֵהַסְכְּנָה, וְהֵם כְּפִתָּאִים שׁוֹמְרֵם יי, כְּמוֹ שְׂאוּמ' 'שׁוֹמֵר יי אֶת כָּל אוֹהֲבָיו' (שֶׁם קמ"ב), וְאֶפִּי שְׂאִין מִשְׁתַּמְרִים, הוּא שְׂאוּ' דְלוּתִי וְלִי יְהוֹשִׁיעַ'. **דְלוּתִי**. אִינְדִּיבִלִּיִסִים. ש' דְלוּל, ע"מ 'סְבוּתִי' (קֹה' כה), וְאוֹלִי שֶׁהוּא פּו' שְׂלֹא נָזַ פּו', ע"מ 'בְּלוּתִי⁴ בְּשֶׁמֶן רַעֲנָן' (לְעִיל צב, יא). **יְהוֹשִׁיעַ**. כְּמִשְׁפֵּט שְׂלֹא כִמְנַהֵג, בְּלֹא חֶסֶד הִיא הַפְעִיל, וְכֵן 'וּמִשִּׁירֵי אֶהוֹדְנָו' (שֶׁם כח, ז), 'יְהוֹדָה לְתַפְלָה' (נַחֲמִי יא, ז), 'מֵהוֹקְצַעוֹת'⁵ (יח' מו, כב), שְׂבָאוֹ כְּמִשְׁפֵּט שְׂלֹא כִמְנַהֵג לְהוֹדִיעַ שְׁכָן מִשְׁפֵּט שְׂאֵר הַבְּנִין, כְּמוֹ שֶׁכְּתַבְנוּ בְּחֵלֶק הַדְּקָדוּק.

7-8 **שׁוֹבֵי נַפְשֵׁי לְמְנוּחֵיכִי**. אֶטוֹשׁ פּוֹלְגִנְסָאֵשׁ. שֶׁם, ש' נו"ח, ע"מ 'מְנוּסִי'⁶ (ש"ב כב, וְעוֹד), הַנִּפְרָד מִמֶּנּוּ מְנוּחָה, וּבְלִשׁוֹן נִקְבָה מְנוּחָה. פִּי כְּאֵדָם שֶׁמְדַבֵּר עִם לְבוֹ וְעִם נַפְשׁוֹ שֶׁמִּתְנַחֵם וְאוֹ: שׁוֹבֵי נַפְשֵׁי לְמְנוּחָה מִפְּחַד הָאוֹיֵב, כְּדֶרֶךְ זֵינִי הִנִּיחַ לִז' מִכָּל אוֹיְבוֹי⁸ (שֶׁם ז, א), הוּא שְׂאוּ' כִּי חִלְצַת נַפְשֵׁי מִמוֹת'.

9 **בְּאַרְצוֹת הַחַיִּים**. בְּאַרְצוֹת יִשְׂרָאֵל שְׁגוֹרְשֵׁתִי מִשֶּׁם.

10-11 **אֲנִי אֶמְרָתִי בַחֲפוּי**. אֵינִן מִיּוֹ אֶפְרִישׁוֹרְאֵר. עֲנִין תְּנוּעָה מִפְּנֵי הַפְּחַד. **כָּל הָאָדָם בּוֹזֵב**.⁹ פְּלִינְט. ¹⁰ מִן 'אֲשֶׁר לֹא יִזְכְּבוּ מִימִי' (יש' נח, יא). פִּירְשׁוּ בּו פִּי 'הָאֲמַנְתִּי כִּי אֲדַבֵּר' וְכו' הָאֲמָנָה הַגְּדוּלָה הִיחָה לִי. **אֲנִי עֲנִיתִי מֵאֵד**. כִּשֶׁהִיִּיתִי עֲנִי וְבוֹרַח הִיִּיתִי אוֹמֵר: כָּל הָאָדָם כּוֹזֵב, כְּלוֹ אֶפְלוּ בּוֹמֵן

¹נ"ה"מ: 'יסף'. ²לאחר מילה זאת הסופר כתב 'כי', וייתכן שזאת טעות מפני שהשורה הבאה מתחילה ב'כי'. ³נ"ה"מ: 'שמר'. ⁴נ"ה"מ: 'בלתי'. ⁵נ"ה"מ: 'מִהֶקְצַעוֹת'. ⁶נ"ה"מ: 'זמנוסי'. ⁷נ"ה"מ: '+ מסביב'. ⁸נ"ה"מ: 'איביו'. ⁹נ"ה"מ: 'כזב'. ¹⁰נראה שזהו שיבוש ויש לגרוס 'פְּלִינְט'.

שהייתי נחפז ועני מאד, הייתי אומ': כל אדם שאומ' שלא תהיה לי המלוכה כוזב הוא, וזו היא האמנה הגדולה, וכן פירש רבי' סעדיה ז"ל האמנתי במה שהייתי מקוה. ד"א 'אני אמרתי כל האדם כוזב'² בסלע המחלקות שהיה שאול ואנשיו עוטרים לי ולאנשי לתפשוני, כמו שאו' ויהי דויד³ נחפז ללכת מפני שאול' (ש"א כג, כו). אמרתי בחפזי כל האדם כוזב.⁴ שמואל שהוא נאמן לנביא אף הוא כוזב שמשחני למלך, ואמ' 'כל האדם' סתם דרך כבוד.

- 13-12 **מה אשיב ליי.** קי אפרישינְטָארי. | פי' מה אשיב לו מנחה, כלשון 'וישב לו מנחה' (מ"ב יז, ג), 'והשיב למלך ישראל' (שם ג, ד), וזולתו, כדרך 'במה אקדם יי' (מ"ו ו, ו). **כל תגמולוהי.** טוֹדֵש שוֹש אַדְיִינְטָנְטָש. והוא כל תגמוליו, ובא על דרך לשון ארמית, כגון 'ידוהי'⁵, ו'רגלוהי' (דנ' ב, לג ועוד), וכיוצא בזה. פי' כל תגמוליו שגמלני עלי חוב לשלם לו, על כן יהיה התשלום 'כוס ישועות אשא ובשם יי אקרא', כלו' יהללנו בשיר והודאה.
- 14 **נגדה נא לכל עמו.** ש'י נגד כל עמו, והה"א ב'נגדה' כה"א 'נגבה לאפרים' (יהו' יז, י), ומלת 'נא' כמו עתה, וכאילו אמ' נדרי אשלם עתה נגד כל עמו, כדרך 'בתוך קהל אהללנו'⁶ (לעיל כב, כג; שם קט, ל).
- 15 **יקר בעיני יי.** פִּישָׁאר. פי' דבר כבוד וקשה בעיני יי המות לחסידיו, כלו' להמית את חסידיו, כדרך 'ויקר'⁷ דמם בעיניו' (שם עב, ד), כלו' אינו חפץ במיתת חסידיו. ד"א כמשמעו, כבוד ויקר הוא בעיני יי המותה לחסידיו לפי שנותנם במעלה גדולה בחיי העולם הבא, שהוא להם יקר וכבוד, וזהו הנכון, והה"א במלת 'המותה' כה"א 'השפלה הגבה' (יח' כא, לא), וזולתו כיוצא בזה, שהם לשון זכר.
- 16 **אני עבדך בן אמתך.** עבד תרבות אינו דומה לעבד הלקוח מהשוק.
- 18 **נדרי ליי אשלם.** פעמים, הכפל לחזוק ולהתמדה.
- 19 **בתוככי.** כמו בתוךך, והיו"ד בו כיו"ד 'עליכי' (לעיל פסו' ז), 'למנוחייכי' (שם), וזולתו.

[קיה]

- 5 **מן המיצר.** דִּי לָא אַנְגוֹשְׁטוֹרָה. הפך המרחב, מן 'צר לי המקום' (יש' מט, כ), הוא שאו' 'ענני במרחב', ש' צר", והוא שם, ע"מ 'חרש'⁸ מצל' (יח' לא, ג), והקבוץ ממנו 'בין המצרים' (איכה א, ג).

¹נה"מ: + 'בחפזי'. ²נה"מ: 'כזב'. ³נה"מ: 'דויד'. ⁴נה"מ: 'כזב'. ⁵תרגום אונקלוס ל'ידיו' (בר' כז, טז ועוד) הוא 'ידוהי'. ⁶נה"מ: 'בתוך קהל אהללך' (תה' כב, כג); 'ובתוך רבים אהללנו' (שם קט, ל). ⁷נה"מ: 'וייקר'. ⁸נה"מ: 'וחרש'.

- 7 **ואני אראה בשונאי**¹ פי' אראה נקמה, וכן 'אלים יראני בשוררי'² (לעיל נט,יא).
- 10 **כי אמילם**. קא לזש טַנְאָרִי או לזש טַאגו. פי' אכריתם, מן 'ימולל ויבש' (שם צו), והוא מהכבד החמישי, ש' מו"ל, ומש' אַמִּילִם, וכן 'אין רואני'³ (יש' מז,י), 'הבדל יבדילני' (שם נו,ג), שמשפ' יבדילני, רואני.
- 11 **סבוני גם סבבוני**. ענין אחד בכפל מאמר, וכן 'כי עשית משפטי ודיני' (לעיל ט,ה), וזולתם רבים. **סבוני**. ש' סב"ב, ע"מ 'לא קבה אל' (במ' כג,ח).
- 14 **עזי זמרת**. כמו זמרת, לפי שהוא קמץ, וכן 'אף נחלת שפרה עלי' (לעיל טז,ו), ששי' נחלת.
- 15-16 **קול רנה וישועה באהלי צדיקים**. ומה הם מרננים? 'ימין יי עושה'⁴ חיל' וכו'.
- 18 **יסר יסרני**. הנו"ן דגושה שלא | כמשפט, וכן 'דנני אלים' (בר' לו),
- 16 **רוממה**. אַלְטָה. ש' רו"ם או רמ"ם, ע"מ 'שוקקה' (יש' כט,ח), והוא תאר.
- 19-20 **פתחו לי שערי צדק**. לשון עובר, כדרך שאומ' 'פתח לנו שערי אורה', וכיוצא בזה, ויש אומ' שערי בית המקדש שבאין בו הצדיקים, כמו שאומ' 'זה השער ליי צדיקים יבואו'⁵ בו'.
- 22-23 **אבן מאסו הבונים**. דרך משל, ישראל שהם נמאסין ובוזיין בגלות היו לראש ולשררה ולמלכות. **לראש פנה**. לראש גדולה ושררה, כלשון 'ויתיצבו פנות כל העם' (שו' כב), שפי' שרי כל העם וגדוליהם. ד"א דויד, שהיה קטון אחיו, שמאסו⁶ אותו ובזוהו מלהביאו עם אחיו לפני שמואל למשוח מהם מי שיבחר יי, היה לראש להם, ומשחוהו בקרב אחיו, לפי שמאת יי היתה זאת, ונפלאות זאת בעיניהם. **היא נפלאות**. מש' נפלאה, וכן 'כי אזלת יד' (דב' לב,לו), 'ושבת לנשיא' (יח' מו,ז), שמש' אזלה, ושבה, וזולתם כיוצא בזה.
- 27 **אסרו חג**. קַרְנֵירו. פי' כבש או איל, נקרא כן לפי שמקריבין אותו בחג, וכן 'לא'⁷ ילין חלב חגי' (שמ' כג,יח). **אסרו חג**. שקונים ובודקין ממום, וקושרין בכרעי המטה עד שיביאום לעזרה עד קרנות המזבח.

¹נה"מ: 'בשונאי'. ²נה"מ: 'בשררי'. ³נה"מ: 'ראני'. ⁴נה"מ: 'עשה'. ⁵נה"מ: 'יבאו'. ⁶השי"ן כתובה מעל השורה. ⁷נה"מ: 'ולא'.

[ק"ט]

אשרי תמימי דרך.

1

אף לא פעלו. תר' 'גם' (בר' לב,כ ועוד) אף.¹ פי' אשריהם מי שהם תמימי דרך, והולכים בתורת יי, ונוצרי עדותיו, וגם לא פעלו עולה.

3

אחלי יכוננו.² פייל. כמו מי יתן, וכן 'אחלי אדוני³ לפני הנביא' (מ"ב ה,ג), ובער' יא עלי, כלו' מי יתן שיכוננו דרכי.

5

אל תעזבני עד מאד. רו' לזמ' לעולם, וכן 'לא אמוט רבה' (לעיל סב,ג).

8

בדרך עֲדוֹתֶיךָ. המסורת כל בד"ה מנפצ"ר עֲדוֹתֶיךָ, בר מן חד צוית צדק עֲדוֹתֶיךָ' (להלן פסו' קלח).

14

אשתעטע. מי טרַשְׁטוּאָילגו. ענין התעסקות, מן 'ואשעה בחקיד' (שם פסו' קיז), וכן 'ואל ישעו בדברי שקר' (שמ' ה,ט), ו'אתר' ולא יתעסקו,⁴ ש' שעה.

16

גמול⁵ על עבדך ואחיה.⁶ דבר שאחיה בו.

17

גל עיני ואביטה. כמו גלה עיני, כלומ' פקה, והוא מחסרי הכבד הדגוש, ע"מ 'צו'. נפלאות מתורתך. אינקוּבִיךְ טוֹרֶשׁ. | פי' הדברים המכוסים מתורתך שאינם מפורשים, מן תר' 'כי יפלא' (דב' יז,ח) ארי יתכסי.⁷

80

18

גרסה נפשי. קִיבְרַנְטֶשׁ. פי' נשברה ונכתתה מרוב תאותה לדעת משפטיך, מן 'ויגרס בחצין' (איכה ג,טז). לתאבה. ענין תאוה, וכן 'תאבתי לתשועתך'⁸ (להלן פסו' קעד).

20

גל מעלי. טוּאָל. פי' הסר, מ' 'היום גלותי את חרפת מצרים' (יהו' ה,ט), והוא מהכבד הגדוש, ע"מ 'צו', מן 'צִנְה'⁹ (יהו' ד,טז ועוד), ש' גל"ה, וש' 'גלותי' גל"ל, ענין אחד ושני שרשים.

22

אנשי עינתי. פי' בעלי עצתי, כלו' אנשים שאוהבים אותי ויועצים אותי לטובה.

24

דבקה לעפר נפשי. רו' לו' גופי, וכן 'זירמוס¹⁰ לארץ חיי' (לעיל ז,ו), שפי' גופי.

25

¹תרגום אונקלוס ל'גם' הוא 'אף'. ²נה"מ: 'יכנו'. ³נה"מ: 'אדני'. ⁴תרגום אונקלוס ל'ואל ישעו' הוא 'ולא יתעסקו'. ⁵נה"מ: 'גמל'. ⁶נה"מ: 'אחיה'. ⁷תרגום ירושלמי ל'כי יפלא' הוא 'ארום יתכסי'. ראה רש"י עד דב' ל'יא. ⁸נה"מ: 'לישועתך'. ⁹נה"מ: 'צִנְה'. ¹⁰נה"מ: 'זירמוס'.

- 28 **דלפה נפשי**. שׁי עיני, וכן 'במסתרים תבכה נפשי' (יר' יג, ז). **מתוגה**. אַנְשֵׁיָאָה. מן 'יגון', והוא שם, ש' יג"ה, ע"מ 'תורה', 'תודה', ואעפ"י שהוא בשרק.
- 29 **ותורתך חנני**. אִינְגְרִסְיָה. פ"י למדה לי בחנם, כמו שני 'בלא כסף ובלא מחיר' (בבלי בכורות ו ע"ב).
- 30 **משפטיך טויתי**. אַדְיִגְוָאֵי. פ"י קבלתים מפני שהם שוים ונכונים וישרים.
- 33 **ואצרנה עקב**. פור פְּרִיסִיו או גוּאֶלְרָדוֹן. פ"י ואצרנה כדי להיות לי שכר, מענין 'והיה עקב תשמעון' (דב' ז, יב), 'עקב אשר שמע אברהם' (בר' כו, ה).
- 39 **העבר חרפתי אשר יגורתי**¹. פ"י מחול לי על אותו עון, ולא יוכלו אויבי לחרפני.
- 43 **ואל תצל מפי**. נוֹן טוּאִילְגָאֵשׁ. פ"י אל תסר, מן 'ויצל אלים את מקנה אביכן'² (שם לא, ט).
- 49 **על אשר יחלנני**. קי מי פִּיזִישֵׁט אִישְׁפִּירָאר. פ"י יוצא, מהכבד הדגוש. פ"י אשר הבטחתני ליחל, וכן 'ויחלו לקיים'³ דבר' (יח' יג, ו).
- 51 **זדים הליצוני**⁴. מי אִישְׁקֶרְנִירוֹן. פ"י התלוצצו בי. ענין ליצנות ידוע, והוא מהכבד החמישי, ש' לו"ץ, ויתכן להיות מענין 'ותאלצהו' (שו' טז, טז), וכאילו אמ' האליצוני, ובלעז מי קוֹנְשִׁינְאֶרוֹן.
- 53 **זלעפה**. טְרִיִּמְלָה. ענין בעתה ורעדה, ואולי שהוא ענין זעף, והלמ"ד נוס' כמו למ"ד 'שלאגן ושליו'⁵ (איוב כא, כג), ובכל זה אינו יוצא מענין זעף, כי הזועף קצת רעדה ובעתה אוחזתו.
- 58 **חליתי פניך**. רוֹגֵי דיננט טי. פ"י פייסתיך, פיסתי לפניך, מן 'יחל משה' (שמ' לב, יא), ואין חלוי בלא פנים.
- 61 **חבלי רשעים**. קוֹנְפְּנִיאֵשׁ. פ"י סיעות רשעים, מן 'חבל נביאים' (ש"א י, ה). **עודוני**⁶ מי | א81 פְּרִידָארֹן. פ"י שללוני ובזוני, מ' בבקר יאכל עד' (בר' מט, כז), ותר' 'שלל' (ש"א ל, כ ועוד) עדאה,⁷ ש' עו"ד.
- 67 **טרם אענה אני שוגג**⁸. פירשו בו הדריכני בדרך ישרה קודם שאענה דבר שגגה. ד"א ענין הכנעה, מן 'ומהמונם לא יענה' (יש' לא, ד). פ"י טרם הכנעי, והייתי חוטא, שוגג היית,⁹ כי לא הייתי פונה אל מצותיך ואל אמרתך, ולא הייתי נותנם על לב וזוכרם, ועתה כשראיתי שחטאתי בהפנותי לבי מאמרתך, נכנעתי ושבתי לשמור אמרתך, ולזכור אותה תמיד, כדי שלא אהיה שוגג באחת ממצותיך.

¹נה"מ: 'יגרת'. ²נה"מ: 'אביכס'. ³נה"מ: 'לקים'. ⁴נה"מ: 'הליצוני'. ⁵נה"מ: 'ושליו'. ⁶נה"מ: 'עודני'. ⁷תרגום יונתן לנביאים לשלל' הוא 'עדאה'. ⁸נה"מ: 'שגג'. ⁹נראה שזהו שיבוש ויש לגרוס 'הייתי'.

- 69 **טפלו עלי**. אִיוֹטָאוּרֹנְשִׁי. פִּי נִתְחַבְרוּ עָלַי בְּשִׁקְר זָדִים, וְהוּא פִּי עוֹמ', מִן 'וּתְטוּלִי עַל עוֹנִי' (איוב יד, יז), וּבִדְבַר רַבּוֹ 'נְטַפֵּל לַפְּלוֹי' (בבלי ב"ב ס ע"ב ועוד), שִׁפִּי נִתְחַבֵּר, אוּ יִהְיֶה פִּי יוֹצֵא, כְּלוֹ חֲבָרוּ עָלַי שִׁקְר הַזְדִּים מֵה שְׁלֵא עֲשִׂיתִי, וְכֵן 'וּתְטוּלִי² עַל עוֹנִי' (איוב יד, יז) תִּחְבֵּר עָלַי הַמַּעֲט שֶׁעֲשִׂיתִי.
- 78 **עוֹתוֹנִי**. מִי אֶטְוֹרְסִירוֹן. מִן 'לְעוֹת אָדָם' (איכה ג, לו).
- 70 **טַפֵּשׁ**. אִינְגְּרוֹשֵׁשׁ אוּ אִינְטוֹרְפִיסִישׁ. פִּי שֶׁמֶן, כְּלוֹמ' נִתְכַסֶּה בַחֲלָב וְנִסְגַּר מִלְּהַבִּין עַד שֶׁהִיָּה טִפֵּשׁ, וְתָר' הַשֶּׁמֶן לֵב הָעַם הַזֶּה' (יש' ו, י) טִפֵּשׁ לִיבָא דַעֲמָא דַדִּין.³
- 83 **כִּנְאָד בְּקִיטוֹר**. קוֹן בְּאִפּוֹ. פִּי כִּנְאָד מִלֵּא הַבֵּל, מִן 'וְהִנֵּה עֲלֶה קִיטוֹר⁴ הָאָרֶץ' (בר' יט, כח). דְּמָה עוֹר בָּשָׂרוֹ לְנֶאֱדָד, כְּלוֹ שֶׁהוּא יִבֵּשׁ וְחִלּוֹל מִבְּלִי שׁוֹמֵן, כְּמוֹ שְׂאוֹמ' 'וּבִשְׂרֵי כַחֵשׁ מִשְׁמֵן' (לְעִיל קט, כד). **חִקִּיךָ לֹא שִׁכַּחְתִּי**. וְאֶעֱפִי שְׂאֵנִי כַחוֹשׁ חִקִּיךָ לֹא שִׁכַּחְתִּי.
- 82 **כְּלוֹ עֵינֵי לֹא מִרְתַּךְ**. דִּישִׁיאָן. עֵינֵי תֵאוּה וְחֶשֶׁק, מ' נִכְסָפָה וְגַם כִּלְתָה' (שם פד, ג), וְנִפְּל לְשׁוֹן תֵאוּה עַל הָעֵינִים כְּמוֹ שֶׁנִּפְּל לְשׁוֹן בֵּינָה עַל הַחִיךְ 'וְאִם⁵ חִכִּי לֹא יִבִּין הוֹוֹת' (איוב ו, ל), וְכֵן 'וְכֹל אֲשֶׁר שָׂאֵלוֹ עֵינֵי' (קה' ב, י), בְּמִקוֹם נִפְשִׁי, לְפִי שֶׁהָעֵינִים סִיבַת הַתֵּאוּה וְהַחֶשֶׁק, וְכֵן 'עֵינֵי כְלוֹ לִישׁוּעַתְךָ' (לְהֵלֵךְ פְּסוֹ קכג).
- 86 **שִׁקְר רִדְפוֹנִי**. אִין בְּאִלְדִּי. בְּמִקוֹם חֲנָם. פִּי חֲנָם רִדְפוֹנִי עַל לֹא חֲמַס בְּכַפִּי, וְכֵן 'אֵל יִשְׁמַחוּ לִי אוּיִבִי⁶ שִׁקְר' (לְעִיל לָה, יט), בְּמִקוֹם חֲנָם גַּם כֵּן, וְהַפֶּךְ זֶה חֲנָם בְּמִקוֹם שִׁקְר 'אֵל תְּהִי עַד חֲנָם בְּרַעַךְ' (מִשׁ' כד, כח).
- 91 **לְמִשְׁפָּטֶיךָ עֲמָדוֹ חַיּוֹם**. פִּי עֲמָדוֹ נֶאֱמָנִים בְּבִרִיתְךָ, לְמִשְׁפָּט יִסוּרִין בְּגִלוֹת, וְהֵם כֹּלֵם עֲבָדֶיךָ, וְכֵן 'לְשִׁמּוֹר⁷ בְּרִיתוֹ לְעֲמָדָה' (יח' ז, יד).
- 96 **לְכֹל תְּכַלְהָ רֵאִיתִי קִץ**. אֶטוּדָ | אִישְׁפְּלִיגָ. פִּי לְכֹל סִיוִם דְּבַר רֵאִיתִי קִץ וְגִבּוֹל וְתַכְלִית, אֲבֵל⁸ בַּצְּוֹתְךָ רַחֲבָה שְׂאִין קִץ לְתַכְלִיתָהּ.
- 98 **מֵאוּיִבִי⁸ תַחֲכַמְנִי**. מֵאֲשׁ. פִּי יוֹתֵר מֵאוּיִבִי תַחֲכַמְנִי לְהִיּוֹת חֲכָם.
- 101 **כִּלְאֵתִי רִגְלִי**. פִּי מִנְעַתִּי, וּבֵא ע"מ בְּעִלֵּי הַה"א, ש' כִּלְאֵא.
- 103 **מֵה נִמְלִצוּ**. קִי שִׁי אֶדְוֹלְקָאוֹרֹן. פִּי מֵה נִמְתְּקוּ, אוּ מֵה נִחְלַקוּ, לְפִי מִקוֹמוֹ, כְּלוֹ שְׂאִמְרוֹתֶיךָ מִתּוֹקִים וְחִלְקִים כְּשֶׁמֶן לְחֹכִי, כְּעֵינֵי 'וְחִלַּק מִשְׁמֵן חֲכָה' (מִשׁ' ג, ג), וּבְעֵר' קוֹרִין לְדַבֵּר הַחִלְק אֲמֵלֶס, בַּחֲלוּף אוֹתוֹת זֶשֶׁר"ק, וְשִׁי אִמְרוֹתֶיךָ, אוּ מֵה נִמְלִצָה, וְיֵשׁ אוֹמ' כְּמוֹ נִמְרָצוּ, הַלְמ"ד

¹נה"מ: 'ותטפלו'. ²נה"מ: 'ותטפלו'. ³תרגום יונתן לנביאים להשמן לב העם הזה: הוא טפיש לביה דעמא דדין. ⁴נה"מ: 'קִיטוֹר'. נראה שהסופר התחיל לכתוב את האות כ"ף ואחר כך חזר בו ותיקן לקו"ף. ⁵נה"מ: 'אִם'. ⁶נה"מ: 'אוֹיִבִי'. ⁷נה"מ: 'לְשִׁמּוֹר'. ⁸נה"מ: 'מֵאוּיִבִי'.

במקום רי"ש, כמו 'מפלשי' (איוב לז, טז) ו'מפרשי' (שם לו, כט), כלו' מה חזקו, מן' מה נמרצו אמרי יושר¹ (שם ו, כה), שפי' דבר דבור על אפניו.

105 נר לרגלי. כנר לרגלי. דברך. תורה כנר לפני הקורא אותה שלא ישל בדבר עבירה.

112 לעולם עקב. פור פְּרִיסִיו. פי' לקבל שכר, וכן 'זאצרנה עקב' (לעיל פסו' לג).

113 סעפים. מחשבות, כלו' מחשבות און שנאתי.

117 ואטעה בחקיד. קטארי או טרשטולירמי. ענין התעסקות והשתעשעות, מ' 'זאשתעשע במצותיך' (שם פסו' מז), מן 'זאל ישעו בדברי שקר' (שם' ה, ט), שתר' ולא יתעסקון,² ומש' ואַשְׁעָה, כדרך בעלי הה"א, כמו 'אראה', 'אבנה', וכן 'נסה עלינו' (לעיל ד, ז), שמש' נְסָה.

118 סלית. קושפישישט. ענין דריכה ורמיסה, מן 'סלה כל אבירי' (איכה א, טו).

119 סיגים³ השבת. כסיגים.

120 סמר. אישפילונרש. ענין הנעירה ורעדה, מושאל מן מסמרים, כי בהסמר הבשר, או שער הראש, יקומו השערות ויעמדו כמסמרים, ובדב' רבו' 'כאדם שעמדו שערותיו' (משנה פסחים ג, ה ועוד).

122 ערוב⁴ עבדך. פידיא. לשון הצלה, כלו' הצלה, כלומ' היה ערב בשבילי לנגד הרעה שלא תבוא עלי, כדרך 'עשקה לי ערבני' (יש' לח, יד).

126 עת לעשות ליי. מוסב על המקרא שלפניו, וממנו דרשו רבותי' שעוברין על דברי תורה כדי לעשות סייג וגדר לישראל, כמו גדעון ואליהו שהקריבו בבמה בחוצה לירושלם מפני שהשעה היתה צריכה לכך (על פי וי"ר כב, ט), ובמדרש אגדה (ראה ירוש' ברכות ט, ה, [יד, ד]) העושה תורתו | עתים עתים מפר ברית, שצריך אדם להיות יגע בתורה כל שעות היום.

128 כל פקודי כל. די טודו. פי' כל פקודי כל התורה, שהם המצוות, וכן 'וראשית כל בכורי כל וכל תרומת כל' (יח' מד, ל), 'בכור כל בבני ישראל' (במ' ח, טז), 'ובחסר כל' (דב' כח, מח), ויש מפר' שהוא כנוי לקב"ה, שהוא אדון לכל ויכול על כל.

130 פתח דבריך. איסיינטו. פירו' תחלת דבריך, וזה הלשון נוהג, שאומ' פותח החזן הזמירות, פותח אשרי, שרו' לומ' מתחיל, והוא תאר לפתיחת הפה תחלה. פירשו רבו' 'פתח דבריך' האירו את לב ישראל, שאתה המבין הפתאים באמרך 'אנכי יי אלהיך אשר הוצאתיך מארץ

¹נה"מ: 'ישר'. ²תרגום אונקלוס ל'ואל ישעו' הוא 'ולא יתעסקון'. ³נה"מ: 'סיגים'. ⁴נה"מ: 'ערב'. ⁵נה"מ: 'מבני'.

מצרים מבית עבדים' (שמ' כ,ב ועוד). הודעת הטובה שעשית להם, שקניתם מבית עבדים, לדעתם אתה אדון להם, ויקבלו אלהותך עליהם: 'לא יהיה לך' (על פי שם פסו' ג), ואחר כך גזרת עליהם גזירותיך. ד"א 'פתח דבריך יאיר' תחלת דיבורך במעשה בראשית: 'יהי אור' (על פי בר' א,ג). **מבין פתאים**.¹ משם יבינו הכל בדברי תורה. **פתח**. מקור, ע"מ השם, ועל כן הוא נקוד צרי, ועוד להבדיל בינו ובין 'פתח אהל מועד' (שמ' כט,ד ועוד).

131 **ואטאפה**. ריקוני או אינפוזים. ענין בליעה והשבת האויר אל הפה. רו' לומ' ואלמד, כלו' פי פערתי, פי פתחתי, ואבלע את דברי התורה, מן 'שאפו שוררי' (לעיל נו,ג), שפי' שרוצים לבלעני.

132 **כמשפט לאוהבי² שמך**. פי' כמנהג, כלשון 'מה משפט האישי' (מ"ב א,ז).

136 **על לא שמרו תורתך**. שי' על אשר לא שמרו, וכן 'לכל יבוא גבורתך' (לעיל עא,יח), ששי' לכל אשר יבוא, וכן זולתם.

139 **צמתתני קנאתי**. ענין כריתה, בלשון קיצה בדבר, כדרך 'ברצח בעצמותי' (שם מב,יא).

140 **צרופה אמרתך**. פירו' ברורה, שאין בה זיוף, כלשון 'אמרות יי אמרות טהורות³ כסף צרוף בעליל' (שם יב,ז).

147 **קדמתי**. מְדוּוֹרְגִי. ענין השכמה, מן תר' 'וישכם' (בר' יט,כז ועוד) ואקדים,⁴ וכן לשון 'קדמו עיני אשמורות' (להלן פסו' קמח). **בנשף**. הוא סוף הלילה, וכבר אמרנו כי הם שני נשפים, האחד בסוף היום בתחלת הלילה, והשני בסוף הלילה בתחלת היום.

151 **קרוב אתה יי**. כענין 'קרוב' | יי לכל קוראיו⁵ (שם קמה,יח). ב82

152 **קדם ידעתי מעדותיך**.⁶ פי' טרם היות הדבר ידעתי מעדותיך, מתוך עדותיך, טרם יירשו את הארץ צויתה על הבכורים ותרומות ומעשרות, וקודם שהניחות להם מאויביהם צוית 'והיה בהניח יי אלהיך לך' (דב' כה,יט), להעמיד מלך, ולהכרית עמלק, ולבנות בית הבחירה. **כי לעולם יסדתם**. פי' כי על דברים העתידיים בסוף העולם יסדתם עדותיך.

160 **ראש דברך**. פְּרִימִיָּאָה. פי' סוף דברך הוכיח על הראש שהוא אמת, כששמעו האומות 'אנכי' (על פי שמ' כ,ב-ג) ו'לא יהיה לך אלים אחרים' (שם), ו'לא תשא' (שם פסו' ז), אמרו: הכל להנאת כבודו. כיון ששמעו 'כבד את אביך' (שם פסו' יב), 'לא תרצח, לא תנאף' (שם פסו' יג) הודו על ראש דברך שהוא אמת.

¹ נה"מ: 'פתיים'. ² נה"מ: 'לאהבי'. ³ נה"מ: 'טהרות'. ⁴ תרגום אונקלוס ל'ויסכם' הוא 'ואקדים'.
⁵ נה"מ: 'קראיו'. ⁶ נה"מ: 'מעדותיך'.

- 171 **תבענה שפתי. פִּלְלֵן.** פי' תדברנה, מן 'יום ליום יביע אומר'¹ (לעיל יט, ג). נק' כן הדיבור לפי שהוא יוצא מהפה כמים מהמקור, והלשון הוא נופל על דיבור הנעים ונחמד כמו שהמים נחמדים, כדרך 'יערף כמטר לקחי תזל כטל' (דב' לב, ב).
- 172 **תען לשוני.** ענין שירה, מן 'ותען להם מרים' (שמ' טו, כא), 'ענו ליי בתודה' (להלן קמז, ז).
- 176 **כשה אובד.**² אִישְׁבֹּרְאֲדוּ. פי' נדח, וכן לשון 'צאן אובדות'³ היו⁴ עמי' (יר' ג, ו).

[קב]

1 **שיר המעלות אל יי בצרתה.** כמו בצרה, ונכפל בו הנקבות, כמו 'ישועתה' (לעיל ג, ו ועוד), 'עזרתה' (שם מד, כז ועוד). פי' שיר המעלות שיאמרו הלויים אותו שיר על ט"ו מעלות היורדות מעזרת ישראל לעזרת הנשים, ויש כאן ט"ו שירים כנגדן, ורבותי' אמרו כדי להעלות בהם את התהום, כמו שמפורש במסכת סוטה⁵ (בבלי סוכה ג ע"א), ויש מפר' 'שיר המעלות' שהיו שרים בקול גדול, כלו' שמעלין את הקול, את קולם.

2 **מלשון רמיה.** אֶרְטִיְרָה. והוא תואר.

3 **מה יתן לך ומה יוסיף⁶ לך לשון רמיה.** לשון קריאה, כאילו מדבר עם הלשון, ואומר לה: מה יתן לך?, ואמ' 'לך' בלשון זכר תואר לבעל הלשון, או שהוא מקרא חס' שאו' לבעל הלשון: מה יתן לך, ומה יוסיף לך, שאתה מדבר בלשון רמיה?

4 **חצי גבור שנונים.** הוא המלשינות, ודמה המלשינות לחץ שמכה מרחוק. **גחלי רתמים.** עץ שקורין | לו בער' רתם, שגחלתו חרה מכל שאר העצים, ודמה המלשינות לגחלי הרתמים שמכלין ושורפין במהרה.

5 **אויה לי כי גרתי משך וכו'.** אומרה כנסת ישראל דרך תרעומת מקוצר רוח: כמה לקיתי בגליות רבים, הרי גרתי עם משך, עם בני יפת, במלכות פרס, ויון ומשך. ואמ' 'משך' ו'קדר' על דרך חידה, רמז למה שישאל נמשכין וקודרים⁷ בשחרות הגלות, כמו שאו' 'שחורה אני ונאווה'⁸ כאהלי קדר' (שה"ש א, ה), שאהלי קדר הם שחורים.

7-6 **רבת שכנה לה נפשי.** מוֹגֵנו⁹ כמו רב, וכן 'רבת שבעה לה נפשי'¹⁰ (להלן ככג, ד), וזולתם. **עם שונא שלום.** שו' שונאי, או כל שונא שלום. הם אויבי ישראל, ששונאים שלומם ואוהבים להלחם בהם, כמו שאו' 'המה למלחמה'. **אני שלום.** פְּזִינָאוּ. והוא תאר, ע"מ 'גדול', 'קטון',

¹נה"מ: 'אמר'. ²נה"מ: 'אבד'. ³נה"מ: 'אבדות'. ⁴זו גרסת הקרי. הכתיב: 'היה'. ⁵נראה שזהו שיבוש ויש לגרוס 'סוכה'. כך בפירוש רש"י שם. ⁶נה"מ: 'יסיף'. ⁷הסופר כתב נו"ן סופית ואחר כך חזר בו ותיקן למ"ם סופית. ⁸נה"מ: + 'בנות ירושלים'. ⁹המילה 'מוֹגֵנו' בכתב היד שגויה כפי שהיא ויש לגרוס 'מוֹגֵנו'. ¹⁰נה"מ: 'נפשנו'.

וכן 'השלוים אביכם הזקן' (בר' מג, כז), 'ואתה שלום ובידתך שלום' (ש"א כה, ו). כלם תארים. ובי אדבר. פי' כשאדבר לפי תמי, אפילו בדברי שלום. המה למלחמה. הם נלחמים בי, ודינן אותי לכף חובה בדבורי.

[קבא]

2-1 שיר למעלות אשא עיני אל ההרים. פי' ישראל מיחלים ומצפים עזרת הקב"ה. התשובה להם: 'עזרי מעם יי'.

3 אל יתן למוט רגלך וכו'. הוא דברי הנביאים שאמרו להם דברי נחמות הכתובים בתורה וכשאר המקרא.

4 לא ינום ולא יישן. ענין אחד בכפל מאמר, וכן 'כי עשית משפטי ודיני' (לעיל ט, ה), וזולתם, אלא שיש ביניהן הפרש, שהשינה חזקה מהתנומה, והתרדמה חזקה מכולן, כמו שפירשנו בסדר בראשית, במלת 'תרדמה' (בר' ב, כא ועוד), ופי' 'לא ינום ולא יישן' לא יתרשל שומר ישראל מלשמרם ואפי' שעה אחת, והפך זה 'עורה למה תישן יי' (לעיל מד, כד), שפי' לא תתרשל.

[קכב]

1 שיר המעלות לדוד שמחתי באומרים² לי. פי' שמחתי בדברי הנביאים ובנחמותם, שאו' שהקב"ה מבטיח את ישראל לצאת מהגלות ולילך לבית יי.

2 עומדות³ היו רגלינו וכו'. כמי שמתאנח, וזוכר | הטובה שהיה בה, ומתאוה לשוב אליה. ^{ב83} והוא משבח, וזוכר, ואומ' 'ששם עלו שבטים' וכו' (להלן פסו' ד), 'כי שמה ישבו כסאות למשפט' וכו' (שם פסו' ה), כדרך 'אלה אזכרה ואשפכה עלי נפשי כי אעבור⁴ בסך' וכו' (לעיל מב, ה).

3 ירושלם הבנויה. דרך תפלה, מאחר שזכרה אמ': יהי רצון שתהיה בנויה, כמי שפותח פיו בסימן טוב על דבר שאוהבו, או לאדם שאוהבו, והפך זה 'בת בבל השדודה' (להלן קלז, ח), שפתח המשורר פיו במה שרצונו וחפצו ותאותו, כמי שפותח פיו בסימן רע על שונאו כשזוכרו, וכן אמ' שלמה 'זכר צדיק לברכה ושם רשעים ירקב' (מש' יז). בעיר שחוברה לה יחדיו.⁵ קי פוד אַיוֹנְטָאָדָה. פי' שחוברה לה עדת ישראל יחדיו ברגלים, כלומר יהי רצון שתהיה בנויה, ויתחברו לה עוד ישראל ברגלים. ד"א 'שחוברה⁶ לה' ענין בחירה, וכאילו

¹ נראה שזהו שיבוש ויש לגרוס 'בשאר'. לאחר מילה זאת הסופר כתב את המילה 'התורה' ומחק אותה באמצעות נקודות בתוך האותיות. ² נה"מ: 'לדוד ... באמרים'. ³ נה"מ: 'עמדות'. ⁴ נה"מ: 'אעבר'. ⁵ נה"מ: 'כעיר שחברה ... יחדו'. ⁶ נה"מ: 'שחברה'.

אמ' שבוחרה לה יחדו, שנ' 'כי בחר יי בציון' (להלן קלב, ג), ומפני שכבד על המבטא לומ' שבוחרה אמ' 'שחוברה', וגם הענין תופס לשני הענינים, לבחירה ולחיבור, כלומ' נבחרה ירושלם ונתחברה לה עדת ישראל, כמו שאמרנו למעלה, וזה דומה לענין 'כי מי אשר יחבור' אל כל החיים יש בטחון' (קה' ט, ד), שהוא ענין בחירה וחיבור גם כן, והוא כתי' 'בוחר, ושם תדרוש פירושו.

[קכג]

1 שיר המעלות אליך נשאתי את עיני היושבי² בשמים. כמו היושב, וכן 'חוקקי³ בסלע' (יש' כב, טז), וזולתם רבים.

4 ה**לעג** ה**טאננים**. די אישקניאו די לוש קידוש. שי' ה**לעג** מהשאננים, פי' השוקטים, מן 'שאנן מואב' (יר' מח, יא), והוא תאר, ש' שאן, והנון השנית בו כנון' רחמניות' (איכה ד, י), והדגש בו לתפארת הקריאה, כדגש 'מחמדים' (שה"ש ה, טז), 'ממתקים' (שם ועוד), ועוד שנכנסה ידיעה על ידיעה, כמו 'התועבות⁴ הגוים' (מ"א יד, כד), 'הארץ הכנעני' (בר' ג, יא), וזולתם. ה**בזו**. די שפריסיו. ש' בו"ז, ע"מ 'טוב'. **לגאיונים**. די לוש לוסאנוש. שי' מגאיונים, 'הבאים למלחמה' (במ' לא, כא), ששי' מן המלחמה, והוא שתי מלות בענין אחת, או שהיא | מורכבת מן 'גאים' ו'יונים', כלו' גאים שיונים את העניים והשפלים בגאותם, מענין 'העיר היונה' (צו' ג, א), 'חרב היונה' (יר' מו, טז ועוד), שהם מענין 'ולא תונו איש את עמיתו' (וי' כה, ז), או תהיה מלה אחת תאר, כמו 'אביונים', 'עליונים', 'גאיונים', והיו"ד במקום ה"א למ"ד הפועל.

א84

[קכד]

1 שיר המעי' לדוד.

2 לולי יי שהיה לנו.

5-4 **אזי המים שטפוננו נחלה עבר על נפשנו**. כנוי לחיילים של גוים המושלים בישראל, ודמה אותם למים שוטפים, וכן 'המים הזידונים' החיילים החזקים, וכן כל כיוצא בזה הלשון. **נחלה עבר על**. 'הה"א בו כה"א' קדמה מזרחה' (שמ' כז, יג ועוד), וכה"א 'השפלה הגבה' (יח' כא, לא), וזולתם.

¹ הקרי הוא: 'חבר'. הכתיב הוא: 'בחר'. ² נה"מ: 'הישבי'. ³ נה"מ: 'חוקקי'. ⁴ נה"מ: 'התועבת'.

[קכה]

2-1 שיר המעלות הבוטחים! ביי. לא ימוטו, כהר ציון אשר לא ימוט לעולם ועד, וכן כאשר ירושלם הרים סביב לה, כן יי סביב לעמו מעתה ועד עולם.

3 כי לא ינוח שבט הרשע וכו'. פוֹדִישָׁטְאֲדִיָּהּ. פי' ממשלת, מן 'שבט למשול' (שם יט, יד). פי' כי לא יתן הקב"ה את ממשלת הרשע לנוח על הצדיקים למען כי הצדיקים נזהרים משלוח בעולתה ידיהם. ד"א 'גורל הצדיקים' היא ירושלם. רו' לומ' לא ישכנו בה, כמו שאו' לא ישבו בארצך פן יחטיאו אותך² לי' (שמ' כג, לג), הוא שאו' 'למען לא ישלחו הצדיקים בעולתה ידיהם', והת"ו ב'עולתה' כת"ו 'ישועתה' (לעיל ג, ג, ועוד), 'עזרתה' (שם מד, כז ועוד).

4 ולישרים בלבנותם. שתוכם כברם.

5 עקלקלותם. לוֹרִישׁ קְרִיָּאֵשׁ. זכר התאר וחסר המתואר, רו' לומ' ארחותם העלקלות,³ כמו 'לכנו ארחות עקלקלות' (שו' ה, ו), והוא כפול העי"ן והלמ"ד, ש' עק"ל, והוא ענין עיוות ועקוש, מן 'על כן יצא משפט מעוקל'⁴ (חב' א, ד). פי' הרשעים שמטים דרכי עקושם על בני אדם למצוא עליהם עליה. יוֹלִיכֶם יי את פועלי⁵ האון. עם פועלי האון. פי' יתן את חלקם, מה שראוי לפועלי און, ושלום על ישראל.

[קכו]

1 שיר המעלות בשוב יי את שיבת ציון. אֶטוֹרְנִנְסָה. ענין השבה, | ע"מ 'שבתם וקימתם' (איכה ב84 ג, סג).

4 שובה יי את שבותנו.⁶ פו' יוצא, בבנין הקל, וכן זולתם. את שבותנו.⁷ ענין שבי, ע"מ 'ראות⁸ עיניו' (קה' ה, י).

1 היינו כחולמים.⁹ כאילו כל הצרות שעברו עלינו כחלום היו.

3 הגדיל יי לעשות עמנו. פי' הגדיל יי ישועתה ונפלאותיו, וכיוצא בזה, וכן 'עד דויד¹⁰ הגדיל' (ש"א כ, מא), 'שרו' לומ' הגדיל לבכות, וכן 'וצפיר העזים הגדיל עד מאד' (דנ' ח, ח), 'שרו' לומ' הגדיל לעשות כח וגבורה.

¹נה"מ: 'הבטחים'. ²נה"מ: 'אתך'. ³נראה שזהו שיבוש ויש לגרוס 'העקלקלות'. ⁴נה"מ: 'מעקל'. ⁵נה"מ: 'פעל'. ⁶הקרי הוא: 'שביתנו'. ⁷הקרי הוא: 'שביתנו'. ⁸זו גרסת הקרי. הכתיב: 'ראית'. ⁹נה"מ: 'כחלמים'. ¹⁰נה"מ: 'דויד'.

5-4 **כאפיקים בנגב.** קום פִּילְגֹשׁ אֵין שִׁיקְאָנִיו. פִּי כאפיקי מים בארץ יבשה שמלחלחין אותה, כן נהיה לחים ורטובים בשובך את שבות ירושלים, אשר הזורעים בדמעה בארץ ציה שדואגין שמא לא תצמת, ברנה יקצרו על ידי אפיקי המים שמשולחין בה.

6 **הלוך ילך ובכה וכו'.** כך ישראל זורעין לפניך צדקה בדמעה בגלות, ברנה יקצרו כשתשלם משכורתם לעתיד.

[קבו]

1 **שיר המעלות לשלמה.** פִּי על שלמה. **אם יי לא יבנה בית.** פִּי אותו הבית שבנה שלמה, שאם ילך הוא וישראל בדרכי השם ובמצותיו, יתקיים הבית, וישמור הקב"ה את העיר ירושלים שהוא שומר חזק ונאמן, כמו שאומ' 'הבית הזה אשר אתה בונה אם תלך בחקותי'¹ וכו' (מ"א ו,יב), וכמו שאו' 'וגנתי על העיר הזאת' (מ"ב כ,ו ועוד), ואם לא ילכו בדרכיו יסתור את הבית, ולא ישמור את העיר, ולשוא עמלו בוניו בו, ושקדו השומרים לשמור, כמו שאו' 'הבית הזה יהיה עליון כל עובר עליו ישום וישרוק'² (מ"א ט,ח).

2 **שוא לכם משכימי קום.** אזהרה לישראל להתעסק בו בתורה. **שוא לכם.** פירו' אותו המתעסקים בלבד באומניות, שמשכימים ומתאחרים להתעסק, ומתפרנסין בעצבון וביגיעה, ואינם מתעסקין בתורה כלל. **כן יתן לידידו שנה.**³ פִּי כן יתן לאוהבו שאוהב את התורה מנוחה, כמו שאו' 'ישנתי אז ינוח לי' (איוב ג,יג), ועוד שתנוח נפשו לחיי העולם הבא, ותהנה מזיו השכינה.

3 **הנה נחלת יי בנים.** פירוש שמנחיל הקב"ה את אותו האיש שהוא ידידו בנים הגונים. **שכר פרי הבטן.** שכר | פרי התורה שבלבו, או פרי בטן בשכר פעולתם, כלו' בנים הגונים. 85א

4 **כחצים ביד גבור.** להלחם במ את אויביו. **כן בני הנעורים.** התלמידים שאדם מעמיד מנעוריו.

5 **אשר מלא את אשפתו מהם.** מאותם החצים, כלו' מלא את ביתו, ואמ' 'אשפתו' במקום ביתו לפי שדמה הבנים לחצים, מצא מין את מינו, והאשפה הוא תיק החצים. **לא יבושו⁴ כי ידברו את אויבים בשער.** פִּי על דרך הדרש, תלמידי חכמים שמנצחין זה עם זה בהלכה, ונראין כאויבים זה עם זה, או שמנצחין את האפיקורוסין, שהם אויבי יי בטענה נכונה.

¹נה"מ: 'בנה ... בחקתי'. ²נה"מ: 'עבר ... ישם ושרק'. ³נה"מ: 'שנא'. ⁴נה"מ: 'יבושו'.

[קכה]

- 1 שיר המ' אשרי כל ירא יי.
- 2 יגיע כפיך כי תאכל. זה המתפרנס מיגיעת כפיו באמונה ובצדק ומשפט, ושמח בחלקו, ואינו בוצע בוצע רע לביתו.
- 3 אֶשְׁתָּךְ. הסגול בו במקום חרק, וכן 'את מְרִיד' (דב' לא, כז), 'פְּרִיד נמצא' (הו' יד, ט), 'וישעך תתן לנו' (לעיל פה, ח), שהסגול בכלם במקום חרק, כשאר חביריהם. כשתילי זיתים.¹ פ' רעננים מה עץ הזית שתמיד רענן בעליו, שקודם שיבול עלה אחד צומח אחר תחתיו שדוחפו, נמצא תמיד מלא עלים ויפה ונאה.
- 5 יברכך יי מציון. זו ברכה כפולה ומעולה. ר' לומ' שישכן יי כבוד שכינתו בציון, ומשם יברכהו, וכן 'שלח עזרך מקדש מציון² יסעדך' (שם כג, ג), שזה כבודם ועוזם של ישראל, בעוד שכבודו שוכן בציון, כמו שנ' 'וראו כל עמי הארץ כי שם יי נקרא עליך ויראו ממך' (דב' כח, י), זו היא הברכה המעולה.

[קכט]

- 1 שיר המ' רבת צירוני מנעירי. המצרים שהצרו לישראל בראשונה ולא יכלו לכלותם.
- 3 על גבי חרשו חרשים³ וכו'. משל לכובד העבודה הקשה כאילו חורשים על גבו. האריכו למענייתם.⁴ לור שולקו. הוא תלם המחרישה שעושין אותה לקו לזרוע בשוה, מן 'בבחי מענה צמד שדה' (ש"א יד, ד), והלמ"ד נוס'. פירו' האריכו לחרוש, כל' האריכו והוסיפו בעבודה קשה, ש' ענ"ה.
- 4 יי צדיק קצץ עבות | רשעים. קצץ אותה העבות שקושרין ניר החרישה, כל' שמכלה הרשעים ומקצץ כלי מלחמתם, כמו שאו' 'קשת ישבר וקצץ חנית' (לעיל מו, י).
- 6 שקדמת שלף יבש. קי אנטיש קי דישבאיניד. פ' טרם צאתו והגלותו, או קודם שתשלוף השבלת להראות יבש. שלף. פ' עומ'.
- 7 שלא מלא כפו קוצר. שאין בו ממה ימלא כפו הקוצר, ולא חצנו המעמר. וחצנו. פ' זרועו, מן 'והביאו בניך בחצן' (יש' מט, כב), וכן 'גם חצני נערתני' (נחמ' ה, יג), ויש או' כנף הבגד, הנק' בלעז פְּלִדָּה, ואינו נכון בעיני כי המעמר בזרוע ולא בכנף, וכן האומן נושא הבן בזרועו ולא

¹נה"מ: 'כשתילי זיתים'. ²נה"מ: 'מציון'. ³נה"מ: 'חרשים'. ⁴זו גרסת הקרי. הכתיב: 'למענותם'.

בכנפו, כמו שאו' כרועה עדרו ירעה בזרועו¹ יקבץ טלאים' (יש' מ,יא), וכן 'חצני נערת' (נחמ' ה,ג), כדרך 'ויפוזו זרועי² ידיו' (בר' מט,כד).

8 **ולא אמרו העוברים.**³ פי' ולא יהיה שם למי יאמרו העוברים: ברכת יי אליכם, ולא קוצרים להשיבם: ברכנו אתכם בשם יי, כמו שאמ' בועז 'לקוצרים יי עמכם ויאמרו לו יברכך יי' (רות ב,ד).

[קל]

2-1 **שיר המעלות ממעמקים קראתיך יי.** משפלות הגלות ועמקו, על כן יי שמעה בקולי' וכו'. **קשובות.**⁴ תאר, ע"מ 'שכולות'⁵ (יר' יח,כא).

3 **יי מי יעמד.** פי' יתקיים, מלשון 'למען יעמדו ימים רבים' (שם לב,יד).

4 **כי עמך הסליחה למען תורא.** שלא יהא אדם בטוח על סליחת אחר, כי הקב"ה נתן ממשלתו לעליונים לעשות חפצו בארץ, אבל הסליחה אינה עמהם כי אם עמו. למה? שלא יאמרו בני אדם בלבם: אם אנו חוטאים יתפייסו לנו המלאכים וישאו עונינו, על כן הודיע כי אין הסליחה כי אם עמו, למען שייראו בני אדם את השם, למען כי עמו הסליחה ולא עם אחר בלתו, ועוד שבידו כח העונש. הרי אם חטאו ישובו אל הקב"ה, וייראו ממנו, ולא יוסיפו לחטוא. והחכם ר' אברהם ׳ן עזרא ז"ל פירש שאם לא תסלח לא ייראוך, ויעשו חפצם בכל אות נפשם מאחר שאינך סולח, ונכון פירש.

7-6 **נפשי ליי.** שב אל 'קותה' (לעיל פסו' ה), כלו' קויתי יי, קותה נפשי, כלומ' | בכל נפשי יותר משמרים לבקר. **משומרים לבקר.** **מאש די אישפירנטיש אלמניאנה.** פי' יותר מהמצפים. **לבקר.** לאור הבקר, שהוא דבר תמידי שאין בו ספק, מלשון 'ואביו שמר את הדבר' (בר' לז,יא), וכפל הדבר 'משמרים לבקר', 'שמרים לבקר', לפי שהוא דבר תמידי, כדרך 'כי אם שמור⁷ תשמרון' (דב' יא,כב), 'ידוע תדעו' (יהו' כג,ג), וכיוצא בזה. ורבי שלמה ז"ל פירש 'משמרים לבקר' הנני מן המצפים לגאולה, לבקר הגאולה, וכפל 'שומרים'⁸ לבקר' פי' מצפים וחוזרין ומצפין קץ אחר קץ, הוא שאומ' 'יחל ישראל אל יי'. **יחל ישראל אל יי.** אישפירה. לשון צווי, מהכבד הדגוש, ומפני החי"ת לא נדגש.

¹נה"מ: 'כרעה ... בזרועו'. ²נה"מ: 'ויפוזו זרועי'. ³נה"מ: 'העברים'. ⁴נה"מ: 'קשובות'. ⁵נה"מ: 'שכולות'. ⁶נה"מ: 'משמרים'. ⁷נה"מ: 'שמר'. ⁸נה"מ: 'שמרים'.

[קלא]

1 שיר המעלות. יי לא גבה לבני. ובנפלאות ממני. אין אינקובייִרְטֵשׁ. פי' בדברים המכוסים והנעלמים ממני,¹ מן תר' 'כי יפלא ממך' (דב' יז, ח) ארי יתכסי.²

3-2 אם לא שויתי. לשון שבועה, כמו 'אם לא על שכמי אשאנו' (איוב לא, לו), וזולתם. שויתי. אֶדְיִגְוֵיָא. פי' שויתי הדבר לנפשי שמתיהו לה שוה וישר שישר דבר יי, מן 'אל יאמן בשו³ נתעה' (שם טו, לא), שפי' אינו מאמין ביושר, וכן 'משפטיך שויתי' (לעיל קיט, ל). ודוממתי. אֶקְלִיִּטִי. פי' דוממתי ושקתיה מלהתרעם עלי באורך הגלות, כדרך 'מה תשתוחחי נפשי ומה תהמי עלי' (שם מב, יב ועוד), שהוא ענין תלונה ותרעומת, כאילו הנפש מתרעמת עליו, והוא משיבה הוחילי לאלים, הוא שאו' 'חל ישראל אל יי כי עם יי החסד' (שם קל, ז), שנאמן בבריתו ומשלם חסדו לאלף דור. כל זה אזהרה לישראל, כלו' כד⁴ ראוי להם לעשות להיות מקום ומיחלים בלב בטוח יותר משמרים לבקר. דוממתי.⁵ מהכבד הרביעי, ש' דו"ם.

[קלב]

1 שיר המעלות זכר⁶ יי לדוד את כל ענותו. מקור, ע"מ 'כי גנוב⁷ גנבתי' (בר' מ, טו). שו אֶפְרִיָאִיר. פי' ענותו נפשו⁸ אשר טרח ועמל למצוא לך מקום.

3 על ערש יצועי. שני שמות בענין אחד, וכן 'אדמת עפר' (דנ' יב, ב), 'עד שלל' (יש' לג, כג), וזולתו, אבל יש שניהם כי הערש הוא המטה | בלא בגדים, והיצוע תאר להצעת הבגדים במטה. 86

4 אם אתן שנת לעיני. על דרך הסמך. ר' לומ' שנת עצלות, וכן 'אל תתן לחית נפש תורך' (לעיל עד, יט), שרו' לומר לחית השדה, וכן זולתם.

5 עד אמצא מקום ליי. עד אדע היכן יהיה מקום מקדשו.

6 הנה שמעננה באפרתה. אולי שהיה באפרת כשנשבע ונדר. מצאנוה בשדה⁹ יער. ומצא מקום בית המקדש בירושלם, שהוא שדה יער, כלו' שדה גבוה, ובער' קורין למקום גבוה וער, וכן מצאנו שאו' 'ועולתו¹⁰ אשר יעלה בית יי' (מ"א י, ה), וכן ירושלם גבוהה מכל ארץ כנען, שאומ' 'ויעלו בנגב ויבא עד חברון' (במ' יג, כב), וחברון קרובה לירושלם, וכן דבר ידוע שארץ כנען גבוהה מכל שאר הארצות.

¹מילה זאת דהוייה מאוד. ²תרגום ירושלמי ל'כי יפלא' הוא 'ארום יתכסי'. ראה רש"י עד דב' ל'יא. ³הקרי הוא: 'בשיו'. ⁴המילה 'כך' כתובה בשוליים. הסופר או יד אחרת סימנו את מיקומה בשורה באמצעות קו. ⁵נה"מ: 'דוממתי'. ⁶נה"מ: 'זכור'. ⁷נה"מ: 'גנב'. ⁸פירוש רש"י שם: 'עניו נפשו'. ⁹נה"מ: 'בשדי'. ¹⁰נה"מ: 'ועלתו'.

- 12 **ועדוּתִי** זו. כמו זאת, ובלשון זכר זו, בשרק, ויש מפר' כי הם במ[קום] אשר, ואין צריך להוציאם ממשמעם.
- 8 **וארון עֹזךְ**. פי' תורתך, וכן 'ויתן לשבי עזו' (לעיל עח, סא), לפי שהוא עוז ישראל ותפארתם.
- 9 **כהניך ילבשו צדק**. ובמקום אחר² 'ילבשו תשועה' (דה"ב ו, מא), וכן 'אלביש ישע' (להלן פסו' טז), כלשון 'והיה צדק אזור מתניו' (יש' יא, ה), וכן 'וילבש צדקה כשרין' (שם נט, ז). לשון עובר, והפך זה 'וילבש קללה כמדו' (לעיל קט, יח), וכן 'אלביש בשת' (להלן פסו' יח).
- 15 **צידה ברך אברך**. שו' גֹבֵרִינִי. פי' סיפוק מזון, וכן 'צדה לדרך' (בר' מב, כה ועוד), 'צדה שלח להם לשובע'³ (לעיל עח, כה).
- 18 **יעיץ נזרו**. שְׁאֶפְרִישְׁרָאד. פי' יראה ויגלה, מן לשון 'מציץ מן החרכים' (שה"ש ב, ט), וכן 'ואם פרוח תפרח הצרעת' (וי' יג, יב). **נזרו**. פי' עטרה, והוא כתר המלכות, וכן 'ויתנו עליו את הנזר ואת העדות' (דה"ב כג, יא). ד"א במקום שאצמיח קרן לדויד, על המקום ההוא יראה נזרו.

[קלג]

- 1 **שיר המעי'**. הנה מה טוב ומה נעים. משל ורמז לשבת כבוד השכינה בבית המקדש עם ישראל הנקראים 'אחים ורעים' (ראה שו"ט ד, ג), ורבו' פירשו באהרן ומשה, לפי שזכר בכאן זקן אהרן (ראה בבלי הוריות יב ע"א).
- 2 **כשמן הטוב**. שנמשח בו אהרן הכהן, היורר מראשו על זקנו ומהזקן על פי ראש כתנתו, שהזקן שוכב על הכתנת. **מידותיו**. פי' בגדיו, וכן 'ולבש הכהן | מדו בד' (וי' ו, ג), 'חגור מדו לבושו'⁴ (ש"ב כח), ונק' כן לפי שעשוי למדת לובשו, וכן 'כטל חרמון שגבוה'⁵ על הררי ציון' (להלן פסו' ג), והטל יורד מחרמון להר ציון, כמו זה כן זה, כשם ששמן המשחה לגדולה כך טל ציון לתפארת ולגדולה ולכבוד, כשמן הטוב, כטל חרמון, כזה כן זה, וכן 'כחטאת כאשם' (וי' ז, ז), 'והיה כעם ככהן' (יש' כד, ב ועוד), וזולתם.
- 3 **כטל חרמון שיורד**⁶ על הררי ציון. פי' והטל יורד על הררי ציון, כדרך 'כמספד הדד רמון בבקעת מגדון' (זכ' יב, יא), שפי' כמספד שספדו בהדד רמון יספדו בבקעת מגדון.

¹נה"מ: 'ועדתי'. ²מלה זאת דהוייה מאוד. ³נה"מ: 'צידה ... לשובע'. ⁴נה"מ: 'לבשו'. ⁵נה"מ: 'שירד'. ⁶נה"מ: 'שירד'.

[קלד']

- 1 שיר המעלות הנה ברכו את יי.
2 שאו ידיכם¹ קדש. פי' לשמים, שהוא הקדש.
3 יברכך יי מציזון. שישכן שכינתו בציון, ומשם יברכך.

[קלה]

- 1 הללויה.²
3 זמרו לשמו כי נעים. כי נעים לומר, כדרך טוב להודות³ ליי ולזמר לשמך עליון (לעיל צב, ב).
4 לסגולתו.⁴ פזר אָשׁוּ אַמִּיקְטָאד. ענין אוצר חביב שגונזין בו הדברים החשובים, וכן 'יש לי סגלה זהב וכסף' (דה"א כט, ג), 'וסגלת מלכים' (קה' ב, ח), כלומר להיות לו כאוצר נחמד וחביב, ותר' 'והייתם לי סגולה'⁵ (שמ' יט, ה) חביבין.⁶
7 ברקים למטר עשה. הם זהרורי הרקיע המאירים ומבריקין לפני המטר. מוּצֵא רוּחַ מְאוּצְרוֹתָיו. לשון עובר, וכן 'אוצרות⁷ שלג' (איוב לח, כב), 'אוצרות⁸ ברד' (שם), 'מבטן מי יצא הקרח' (שם פסו' כט), רו' לומ' בכל אלו הענינים, וזה הלשון שקבע לרוח ולמטר ולשלג טבע לשלחם במשלחתו, כמו שאו' 'לעשות לרוח משקל' וכו' (שם כח, כה), וכן או' 'אשר ברא אלים לעשות' (בר' ב, ג).
9 בתוככי מוצרים. כמו בתוכך, וכן 'עליכי' (לעיל קטז, ז), 'נעורייכי' (שם קג, ה), וזולתם.
15 עיני הגוים. אִידְלוּשׁ. כנוי לע"ז בלשון גנאי, וכן 'רופאי אליל'⁹ (איוב יג, ד), 'ותראו את שקוציהם' (דב' כט, טז), וכיוצא במ.
14 ועל עבדיו יתנחם. אשׁוּשׁ שׁיירבוּשׁ קוּשְׁלָאָרָאד. ענין תנחומין. רו' לומ' ואת עבדיו ינחם, ואמ' בלשון על, כאילו אמ' ועל לב עבדיו ידבר דברי תנחומין, וכן ותר' 'וידבר על לבם' (בר' נב, כא) ומליל פתגמי תנחומין על ליבהין,¹⁰ ובא כן מפני האתנת, וכן 'וְהִטְהָרְוּ'¹¹ (במ' ח, ז), | 'וְהִנְחַמְתִּי'¹² (יח' ה, יג), שהראוי בהם בלא אתנת, יתְנַחֵם, וְהִטְהָרוּ, וְהִנְחַמְתִּי, ואמ' בלשון התפעל לפי שהוא ענין התמדה, כלו' שיתמיד לנחמם, וכן כל הדומה לזה הלשון ענין התמדה, והוא פו' יוצא בבנין התפעל, וכן 'ויתחטאו הלויים' (במ' ח, כא), וכיוצא במ, ועל
- ¹נה"מ: 'יִדְכֶם'. ²נה"מ: 'הללו יה'. ³נה"מ: 'להודות'. ⁴נה"מ: 'לסגלתו'. ⁵נה"מ: 'סגלה'.
⁶תרגום אונקלוס ל'סגלה' הוא 'חביבין'. ⁷נה"מ: 'אצרות'. ⁸נה"מ: 'ואצרות'. ⁹נה"מ: 'רפאי אליל'.
¹⁰תרגום אונקלוס ל'וידבר על לבם' הוא 'ומליל תנחומין על לבהון'. ¹¹נה"מ: 'וְהִטְהָרוּ'.
¹²נה"מ: 'וְהִנְחַמְתִּי'.

דרך הדרש יתנחם הוא עצמו בנחמת עבדיו, כדרך 'בכל צרתם לוי צר' (יש' סג, ט).

20 יראי יי. אלו הגרים.

[קלז]

1 הודו ליי כי טוב.

10 למכה מצרים בבכוריהם. פי' עם בכוריהם או ובבכוריהם.

24 ויפרקנו מצרינו. פי' ויגאלנו, ותר' 'גאולה'² (וי' כה, כד ועוד) פורקן.³

[קלז]

1 על נהרות בבל.

2 על ערבים. שאלוֹיש. מן 'וערבי נחל' (וי' כג, מ), הנק' בער' צפצאף. בתוכה. רוי' לומ' שעל שפת הנהר, וכן 'והעיר אשר בתוך הנחל' (יהו' יג, ט ועוד), שרו' לומ' גם כן על שפת הנחל.

3 כי שם שאלונו. מבנין פֶּעַל, וכן 'ולא שאלתיהו' (שו' יג, ו), 'השאלתיהו'⁴ (ש"א א, כח). ותוללנינו. נוֹשְׁטְרוֹש אֶלְזָאָדוֹרִיש. ענין יללה, והוא תאר, ע"מ 'תושב', מן יש"ב, כלומר שהמיללים ממנו משמחין אותם, כלו' יללתנו שמחה היא להם ושמחתם יללה לנו, ויש או' כי הת"ו בתוללנינו במקום שי"ן, כמו 'ברושים', 'ברותים', 'חרוש', 'חרות על הלוחות'⁵ (שמ' לב, טז), כלו' שוללנינו, כמו שאו' 'כי שם שאלונו שובינו', ויהיה תוללנינו עם שובינו, ושמחה עם דברי שיר, ונכון הוא, כלו' השלולים ממנו שמחה להם, ע"מ 'אלכה'⁶ שולל'⁷ (מי' א, ח). שירו לנו משיר ציון. שישירו להם השיר שהיו משוררין על הדוכן.

5 תשכח ימיני. שי' תשכח ימיני מעשיה או הניגון, וכיוצה בזה.

6 אם לא אעלה את ירושלם.⁸ פי' אם לא אעלה על לבי את ירושלם. על ראש שמחתי. על כל שמחותי, כלו' איך אנגן וירושלם חרבה? והפך זה 'ולא נחלו על שבר יוסף' (עמ' ו, ו).

¹ זו גרסת הקרי. הכתיב: 'לא'. ² נה"מ: 'גאלה'. ³ תרגום אונקלוס ל'גאלה' הוא 'פרקנא'. ⁴ נה"מ: 'השאלתהו'. ⁵ נה"מ: 'לחת'. ⁶ נה"מ: 'אילכה'. ⁷ זו גרסת הקרי. הכתיב: 'שילל'. ⁸ לאחר מילה זאת הסופר כתב בטעות: 'פי' אם לא אעלה את ירושלם'.

- 7 **ערו ערו**. אִישְׁקוֹבְרִיד. ענין גלוי, מן 'ערות יסוד על' צואר' (חב' ג, יג). פי' שהיו האויבים הורסין את הקירות ואת החומות עד שמגלין את היסוד, הוא שאו' 'עד היסוד בה', כלומר' שהיו אומרין | מקצת ההורסין למקצתן ערו ערו, וכפל המזמר כמו 'שובו שובו' (יח' לג, יא), 'עורי עורי' (שו' ה, יב ועוד), וזולתם. ש' ער"ה, ומש' עָרו, כמו 'הבו לי' (לעיל כט, א ועוד), שמש' הָבו, ויש אומ' שהוא מהכבד הדגוש, ומש' עָרו, שמפני הרי"ש לא נדגש, ובא כן הטעם מלעיל מפני האתנח, ע"מ 'לאמר הסו' (נחמ' ח, יא).
- 8 **בת בבל השדודה**. ש' השודדת, וכן 'השכוני באהלים' (שו' ח, יא), שמש' השוכני, והטעם הנכון שאמ' 'השדודה' במקום השודדת שדבר המשורר כפי תאותו וחפצו ורצונו, שתהיה בבל שדודה כמו ששדדה אותנו, מאחר שזכרה אמ' תכף לזכרה השדודה, כאילו אמ': יהי רצון שתהיה שדודה כדי לפתוח פיו לסימן רע על בבל, כדרך שפותח אדם פיו בסימן רע על שונאו כשזוכר אותו, כמו שאמ' 'זכר צדיק לברכה ושם רשעים ירקב' (מש' יז, ז), וכן 'ירושלם הבנויה' (לעיל ככב, ג), לא פחות ולא יותר, כמו שפירשנו שם. **את גמולך**. טו אַדְיִנְנָטָאָה. ענין הקדמת מעשה הטובה או הרעה, כל ענין לפי מקומו, כענין 'כי אתה גמלתיך² הטובה ואני גמלתיך הרעה' (ש"א כד, ז).

[קלח]

- 1 **לדוד אודך בכל לבי נגד אלים אזמרך**. מְיֹרֵשׁ. פי' גדולים ונכבדים וחשובים, מלשון 'ויראו בני האלים' (בר' ו, ב), וזולתם.
- 2-3 **על כל שמך**. רו' לומ' על כל יודעי שמך. ומה הגדיל? **ביום קראתי ותענני** וכו'. פי' בכל עת שקראתי אליך עניתני ורהבתני בעוז, כענין 'קרוב יי לכל קוראיו'³ (להלן קמה, יח). ד"א שמך בעל גבורות וקנוא ונוקם, ואתה אמרת הבטחתך בטובך וחסדך על כל שמך, שאתה מעביר לנו על מדותיך וסולח לנו. **תרהיבני**.⁴ אַפְוֶרְסְשָׁמִי. פי' תחזקני להיות עוז ותוקף בנפשי, כדרך 'חזק ויאמץ לבך' (לעיל כז, יד), כלו' אתה עושה עמי חסד לפני משורת הדין שמתחזק לבי בכך.
- 4 **כי שמעו אמרי פיך**. 'לא תרצח לא תנאף' (שמ' כ"ג), הודו על 'אנכי' (שם פסו' ב), ו'לא יהיה לך' (שם פסו' ג), ואמרו כדאי הוא להקבילם עול מלכותו עליהם תחלה, ואחר כך יגזור גזירותיו עליהם יי.
- 6 **ושפל יראה**. פי' רם הוא בשמים, ויראה השפל בארץ | להקימו ולהגביהו ולעזרו, כלומר' יראה עניו, כענין 'ראה ראיתי את עני עמי' (שם ג, ז), וכן 'כי כה אמר רם ונשא וכו' ואת דכא ושפל רוח' וכו' (יש' נז, טו). **ממרחק יידע**. קֶשְׁטִיָּד. פירו' ייסר, כלו' יודיעהו חטאו. פי' כמו שהוא רואה השפל ומקימו, כן 'וגבוה'⁵ ממרחק יידע', כלו' הגאה והגבה לב מהשמים,

¹נה"מ: 'עד'. ²נה"מ: 'גמלתני'. ³נה"מ: 'קראיו'. ⁴נה"מ: 'תרהיבני'. ⁵נה"מ: 'וגבה'.

שהם במרחק מהארץ, ייסרהו ויודיעהו חטאו על ידי עונש שמביא עליו, מן 'ויודע' בהם את אנשי סכות' (ש' ח, טז), וכן 'למנות ימינו כן הודע' (לעיל צ, יב), והוא מהכבד החמישי, והיו"ד השנית בו במקום ה"א הפעיל, וכן 'ואלמנה לא ייטיב' (איוב כד, כא), 'מואב יליל' (יש' טו, ב), 'שמש' יהודע, 'היטיב, 'יהליל, כמו שכתבנו בחלק הדקדוק.

7 **על אף איבי תשלח ירך.** ש'י אף על אויבי תשלח יריך, כלומ' להאבידים ולכלותם. ד"א כמשמעו על חרות אף אויבי, כי תשלח ירך עליהם ותושיעני מידם, כענין 'הנשא בעברות צוררי' (לעיל ז, ז). ד"א 'על אף אויבי'² בעל כרחם של אויבי תשלח ירך להושיעני, ובער' עלי אנף אעדאי.

8 **יי יגמור³ בעדי.** קומפלד פור מי. פי' ישלים טובו בעדי, מן 'גמר אומר'⁴ (שם עז, ט). **מעשי ירך⁵ אל תרף.** שאני בריאתך ומעשה יריך, כענין 'למעשה יריך תכסוף'⁶ (איוב יד, טו). ד"א בית הבחירה, שנ' בו 'מקדש יי כוננו יריך' (שמ' טו, ז).

[קלט]

1 **למנצח לדוד מז' יי חקרתי ותדע.**

2 **בנתה לרעי.** פי' למחשבתי, מן 'וברעיון לבו' (קה' ב, כב), ש' רע"ה, ע"מ 'בן', מן 'בנ"ה, או רוע, ע"מ 'ולאמנון רע' (ש"ב יג, ג).

3 **ארחי ורבעי.** מי אנדאר. פי' הלוכי, מן 'וארח לחברה' (איוב לד, ח), והוא נגזר מן 'אורח'. **ורבעי.** מי יזיר. פי' שכבי, מן 'תר' רובץ⁷ תחת משאו' (שמ' כג, ה) רביע תחות טעוניה.⁸ **ארחי ורבעי.** ר' לומ' שבתו וקומי, כמו שאו' לפניו 'אתה ידעת שבתו וקומי' (לעיל פסו' ב), הרי ישיבה וקומה והילוך ושכיבה, כנגד 'בשבתך בביתך ובלכתך בדרך' (דב' וז, ו), כלו' הכל יודע הקב"ה. **זרית.** אַסִּירְקִישְׁט. פי' סבבת, מן 'זר זהב סביב' (שמ' כה, יא ועוד), שהוא סבוב השולחן, כלומ' סובבתי כַּךְ לשלחן שאין לי לעשות דבר בלא דעתך. **וכל דרכי הסכנת.**⁹ אַסִּירְקִישְׁט.¹⁰ פי' ידעת תכונתם, והם נגדך, מ' 'ההסכן | הסכנת' (במ' כב, ל), שפי' א8g ההתכוון נתכוונתי, וכן 'הסכן נא עמו ושלם' (איוב כב, כא), שפי' הכון עמו, וכן 'ובאתם אל¹¹ אל נכון' (ש"א כג, כג), שרו' לומ' שאדע תכונת מקומו אשר הוא שם, כלומ' שהוא יודע תכונת כל דרכי אדם, ומקום רגליו, ואין נעלם ממנו דבר.

4 **הן יי ידעת כלה.** פי' כי אין מלה בלשוני שלא ידעת כלה, כלו' הכל אתה יודע.

¹נה"מ: 'יודע'. ²נה"מ: 'איבי'. ³נה"מ: 'יגמר'. ⁴נה"מ: 'אמר'. ⁵נה"מ: 'ידיך'. ⁶נה"מ: 'תכסף'. ⁷נה"מ: 'רביץ'. ⁸תרגום אונקלוס ל'רביץ תחת משאו' הוא 'רביע תחות טעוניה'. ⁹נה"מ: 'הסכנתה'. ¹⁰נראה שזהו שיבוש ויש לגרוס 'אַסִּירְקִישְׁט'. ¹¹נה"מ: 'ושבתם אלי'.

- 5 **אחור וקדם**. טָרָאשׁ אִי דִילָנֵט. פִּי לֹאחֹר לִפְנִים, כְּלוֹ לֹאחֲרֵי וּלְפָנַי. **צִרְתָּנִי**. מִי סִרְקִישׁט. פִּי סוֹבֶבְתָנִי, מִן 'צִרְתָּ עֲלֵיהָ' (דב' כ"ב ועוד), ש' צוֹר, כְּלוֹ סוֹבֶבְתָנִי וּשְׁמֵרְתָנִי כִּאֲנֹשֵׁי הַמְצוֹר שְׁסוֹבְבִין אֶת הָעִיר, אוֹ יִהְיֶה ש' נִצֵּר, בְּנִפּוֹל פִּי־א הַפּוֹעֵל, כְּמוֹ 'קָחַם עַל זְרוּעוֹתַי'¹ (הו' י"א, ג), כְּעֵינַי 'וְתִשְׁמֹר כָּל אַרְחוֹתַי' (איוב ג, כז), וְעֵינַי אֶחָד הוּא. **וְתִשֶׁת עֲלַי כַּפְכַּח**. טו פְּרִימִי. מִן 'כַּפֵּךְ מֵעֲלֵי הָרַחֵק' (שם פסו' כא).
- 6 **פְּלִיאָה**² דַּעַת מִמֶּנִּי. אֵינְקוֹבְרִירְד. פִּירוּשׁ מִכּוֹסָה וְנִעְלַם מִמֶּנִּי מְקוֹם לְבִרוּחַ מִפְּנֵיךְ, וְנִשְׁבַּג שְׁלֵא אוֹכֵל לוֹ.
- 8 **אִם אִסְק**. פִּי אִם אֶעֱלֶה, מִן תֵּר 'וְיֶעַל עֲלָיו' (מ"ב טז, יב) וְאִסְק³, וְכֵן 'וְהוֹסֵק דִּנְיָאֵל מִן גּוֹבָא'⁴ (דנ' ו, כד), ש' נִסְק. **וְאִצִּיעָה שְׂאוּל**. פִּי וְאִם אֶרְד, מוֹשָׁאֵל מִן 'יִצְעוּ עִלָּה' (בר' מט, ד), שֶׁהִמְטָה מוֹצֵעַת בְּאַרְצְךָ, ש' יִצֵּע, וְהוּא מֵהַכְּבֵד הַחֲמִישִׁי.
- 9 **אִשָּׁא כְּנַפֵּי שַׁחַר**. שֵׁי פְּרִינְדִישׁ אֶלְשׁ דֵּי מְנַאָּנָה. פִּי אִם אִשָּׁא לִי כְּנַפִּים כְּשַׁחַר הַמְּבַהֵיק לִפִּי שְׁעָה מִסוּף הָעוֹלָם וְעַד סוּפוֹ, וְאִמְהָר לִשְׁכּוֹן בְּאַחֲרֵית יָם, וְאִמְ' בְּלִשׁוֹן כְּנַפִּים תֵּאָר לְמַהֲירוֹת הַשַּׁחַר שֶׁמְמַהֵר לְהַתְּפַשֵּׁט בְּכָל הָעוֹלָם לִפִּי שְׁעָה כְּבַעַל כְּנַפִּים.
- 10 **יֶדְךָ תִּנְחַה מִי אֶקְלֶסְד**. פִּי תִתְנַהֵג עִמִּי, כְּלוֹ תִדְבַק בִּי וְתִשְׁיַגֵּנִי.
- 11-12 **אֶךְ חֲשֵׁךְ יִשׁוּפְנִי**. קִיֶּסָא. פִּי שְׁמָא חֲשֵׁךְ יִשׁוּפְנִי, וְכֵן 'אֶךְ טְרוּף טוּרְף'⁵ (שם מד, כח). **יִשׁוּפְנִי**. מִי אֵינְקוֹבְרִירְד⁶. פִּי יִכְסֵנִי וְיִסְתִּירֵנִי וְיֶעֱלִימֵנִי כְּמוֹ בְּלִילָה, מִן 'נִשְׁף', ש' שוֹף, עֵינַי אֶחָד וּשְׁנֵי שְׂרָשִׁים, כְּמוֹ 'כִּי מוֹלִים⁷ הָיוּ' (יהו' ה, ה), 'וְנִמְלַתְם' (בר' יז, יא), מוֹל, וְנִמְל, וְכֵן זוֹלַתְם. **אוֹר בְּעֵדְנִי**. פִּי חֲשֵׁךְ שֶׁמְכַסֶּה בְּעֵדֵי, מִן 'וַיֹּאֵר אֶת הַלֵּילָה' (שִׁמ' יד, ב), וַיֵּשׁ מִפְּר' כִּפְשׁוּטוֹ, כְּלוֹ הַחֲשֵׁךְ מִגְּלָה אוֹתִי כִּאִילוֹ הוּא אוֹר, הוּא שְׂאוּ' גַם חֲשֵׁךְ לֹא יִחְשֵׁךְ מִמֶּךָ וְלִילָה כִּיּוֹם יֵאִיר, זֶהוּ הַנֶּחֱכָר. | **בְּעֵדְנִי**. כְּמוֹ בְּעֵדֵי, וְכֵן 'תַּחְתָּנִי' (ש"ב כב, לז ועוד) כְּמוֹ תַּחְתֵּי. **כַּחֲשִׁכָה**⁸ כְּאוֹרָה. **ב**89 הַחֲשִׁכָה כְּאוֹרָה, וְכֵן 'כְּעֵבֶד כְּאֹדוֹנָיו'⁹ (יש' כד, ב ועוד), 'כַּחֲטָאֵת כְּאִשָּׁם' (ו"ז, ז), כְּלוֹ שׁוּוִין לָךְ, שְׁאִין דְּבַר שֶׁמְתַכְסֶּה וְנִעְלַם מִמֶּךָ.
- 13 **כִּי אַתָּה קִנִּיתָ כְּלִיּוֹתִי**¹⁰. פִּי בְּרָאֲתָ, מִן 'קוֹנָה'¹¹ שְׁמִים וְאַרְצְךָ' (בר' יד, יט ועוד). רו' לזמ' יודע תַּעַן [לזמו] תִּי וּמַחֲשׁבוֹתַי מֵהַ שְׁכִלְיוֹתַי יוֹעֲצוֹת, כְּעֵינַי 'וּבּוֹחֵן'¹² לְבוֹת וְכִלְיוֹת' (לְעִיל ז, ז), וְאִמְ' בְּלִשׁוֹן קִנִּיָּה וּבְרִיאָה, כְּלוֹמ' אַתָּה בְּרָאֲתָ כְּלִיּוֹתַי כָּל שֶׁכֵּן שָׂאתָ יוֹדַע מֵהַ הֵן חוֹשְׁבוֹת, כְּעֵינַי 'הַיּוֹצֵר'¹³ יַחַד לְבָם הַמְּבִין אֵל כָּל מַעֲשֵׂיהֶם' (שם לג, טו). ד"א כִּי אַתָּה מוֹשֵׁל בְּכָל מַחֲשַׁבוֹתַי כִּי¹⁴ הֵם קִנִּינְךָ, וְאִין עֲצָתִי וּמַחֲשַׁבוֹתַי מִתְּקִימִים אֵלָא עֲצָתְךָ וּמַחֲשַׁבוֹתֶיךָ מִתְּקִימִים. **תִּסְכְּנִי**.

¹נה"מ: 'רועתיו'. ²זו גרסת הקרי. הכתיב: 'פלאיה'. ³תרגום יונתן לנביאים ליועיל' הוא 'ואסיק'.
⁴נה"מ: 'והסק ... גבה'. ⁵נה"מ: 'טרף טרף'. ⁶המילה 'אֵינְקוֹבְרִירְד' שגויה כפי שהיא ויש לגרוס 'אֵינְקוֹבְרִירְד' או 'אֵינְקוֹבְרִירְד'. ⁷נה"מ: 'מלים'. ⁸נה"מ: 'כחשיכה'. ⁹נה"מ: 'כאדוניו'. ¹⁰נה"מ: 'כליות'. ¹¹נה"מ: 'קנה'. ¹²נה"מ: 'ובחן'. ¹³נה"מ: 'היצר'. ¹⁴מילה זאת דהוייה מאוד.

קוֹבְרֵי־שֵׁמִי¹ מֵעֵינַי וְבִעֲצָמוֹת וְגִידִים תִּסּוּכְכֵנִי² (איוב י, יא), ש' סכ"ך, ע"מ 'עון עקבי יסבני'³ (לעיל מטו).

14 **אוֹדֶךָ עַל כִּי נִוְרָאוֹת נִפְלְאוֹתֶיךָ.**⁴ שׁוֹבֵר קַי יַיִד אֵינְקוֹבִי־אֵי־רְטוֹ דֵי מִי טוֹשׁ טִימְוִרֵי־לִישׁ. פִּי אוֹדֶךָ עַל כִּי שֶׁהֵם מְכוּסִים וְנִעְלָמִים מִמֶּנִּי נִוְרָאוֹתֶיךָ לְפִי שִׁמְעֶשֶׁךָ נִפְלְאוֹתֶיךָ וּמְכוּסִים מִבְּנֵי אָדָם. וְנִפְשֵׁי יוֹדְעֶת⁵ מֵאָדָם. פִּי וְנִפְשֵׁי יוֹדְעֶת זֶה בְּלִי סִפְקָא, שֶׁאַתָּה יוֹדֵעַ הַנִּסְתָּרוֹת, מִה שֶׁאֵין בְּנֵי אָדָם יוֹדְעִין, אֲבָל הֵם נִפְלְאוֹתֶיךָ וּמְכוּסִים מֵהֵם.

15 **לֹא נִכְחַד עֵינַמִּי.** מִי אֵינְסִיךְ־מִיֵּינְטוֹ. פִּי סִתְמִי וּמֵעֲלוֹמִי, מ' וְיִעַצֵּם אֶת עֵינַיִכֶם' (יש' כטו), שִׁפִּי סִתְמָא, וְכֵן עֵינַי 'כְּעֲצָמִים בְּבֶטֶן הַמְּלָאָה' (קה' יא, ה), שִׁפִּי שֶׁהִדְבַּר נִסְתָּם וְנִעְלָם אִם הִיא הִרָה מִזְכָּר אִם מִנְקֵבָה עַד שֶׁתֵּלֵד. **אֲשֶׁר עֲשִׂיתִי בְּסִתְרִי.** קַי פֶּוּ פִּיגְו. עֵינַי עֲשִׂיָהּ, פֶּוּ שְׁלֵא נִזְכֵּי פֶוּ, וְהוּא תִשְׁמֵשׁ הַמִּשְׁגֵּל, וְיֵשׁ מִפְּרִי עֵינַי סְחִיטָה, מֵעֵינַי 'וְהִמָּה עֲשׂוּ דָדִי בְּתוֹלִיָהּ' (יח' כג, ח), וְהַעֲשׂוּי תֵּאָר לְשִׁפְכַת הַזֶּרַע. **רַקְמֵתִי.** פֶּוּ שִׁינְיָא־לְאֵדוֹ. פִּי תוֹאֲרֵתִי וְצוֹרֵתִי, מוֹשָׁאֵל מִן 'אֲשֶׁר לֹו הַרְקָמָה' (שם יז, ג), לְפִי שֶׁתִּיאֹר וְצוֹר הַבְּרִיאָה מִתְחַלָּה כְּעֵין רַקְמָה, וְיֵשׁ אֹמֵר שֶׁהוּא הַפּוֹךְ מ' וְיִקְרַם עֲלֵיהֶם עוֹר' (שם לז, ח). **בְּתַחֲתִיּוֹת אֶרֶץ.** פִּי בְּמִדּוֹר הַתְּחַתּוֹן שֶׁבְּמַעֵי אֲמִי.

16 **גִּלְמֵי רֵאוֹ עֵינַיִךְ.** מִי אֶפְוֶרְקָמִיֵּינְטוֹ. פִּי גוֹלָם גּוֹפִי, וְגוֹלָם הַגּוֹף הוּא קוֹדֵם הַיּוֹת בּוֹ נִשְׁמָה, וּבִדְבַר רַבּוֹ 'גִּלְמֵי כְּלֵי מִתְכוּת' (בְּבִלִי חוֹלִין כַּה ע"א) הַכְּלִי שֶׁל מִתְכַת קוֹדֵם גִּמְר מִלְאֲכַתּוֹ יִקְרָא גוֹלָם לְפִי שֶׁאֵינוֹ גִּמְרוֹ, | כְּגוֹן הַסִּיּוֹף שֶׁמִּרְקֵעִין הַבְּרִזָּל עַד שֶׁהוּא כְּמִן סִיּוֹף, וְנִקְ' סִיּוֹף, וְאֵעִפִּי שֶׁאֵינוֹ סִיּוֹף גִּמְרוֹ עַד שֶׁמִּחְדָּדִין וְלוֹטְשִׁין אוֹתוֹ וְעוֹשִׂין לוֹ בֵּית יָד, וְאֵז הוּא סִיּוֹף גִּמְרוֹ, וְזוֹהָ הַטַּעַם נִקְ' הַטִּיפֵשׁ גוֹלָם לְפִי שֶׁאֵין בּוֹ חִכְמָה שֶׁמוֹעֲלֵת לוֹ, כְּמוֹ שֶׁאֲמָרוּ ז' דְּבָרִים בְּגוֹלָם' וְכוּ' (מִשְׁנָה אֲבוֹת ה, ז), כְּלוֹמֵר שֶׁהוּא גּוֹף בְּלֹא חִכְמָה. **וְעַל סִפְרֶךָ.** כִּאִילוֹ הֵם כְּתוּבִים אֲצִלְךָ בְּסִפְרֶךָ, וְכֵן כְּלִשׁוֹן זֶהוּ 'יֵי יִסְפוּר'⁶ בְּכְתוּב עֲמִים' (לְעִיל פזו), כְּמוֹ שֶׁפִּירְשְׁנוּ שֵׁם. **יָמִים יוֹעֲרוּ.**⁷ שִׁיעוֹר הַיָּמִים שִׁיּוּצָרוֹ וְהַשְׁעָה אֶתָּה יוֹדֵעַ. **וְלֹא־אֶחָד בָּהֶם.** מִקְ' חִס', פִּי לֹא יֵשׁ אֶחָד בָּהֶם שֶׁאֵינְךָ יוֹדֵעַ.

17 **וְלִי מִה יִקְרוּ רַעֲיָךְ.** קִישׁ אֵינְיָרְבִי־אֶרְוֹן. פִּי יִקְרוּ מִלְהִשְׁיָגָא, כְּדָרְךָ 'מִה רַבּוֹ מֵעֲשִׂיךָ' (לְעִיל קד, כד). **רַעֲיָךְ.** טוֹשׁ בִּילוֹנְטָא־דִישׁ. פִּירוֹ רְצוֹנִיךָ, מ' בְּנִתְהָ לְרַעֲיָךְ' (לְעִיל פסו ב). פִּי מִה נִכְבְּדוֹ לִי דְבָרֵי מִצוֹתֶיךָ אֲשֶׁר רְצִיתָ וְחִפְצָתָ בְּסֵם, וְיֵשׁ אֹמֵר עֵינַי מִחִשְׁבָּה, מִן 'וּבְרַעֲיוֹן לְבָבִי' (קה' ב, כב), ש' רַעֲיָהּ, כְּדָרְךָ 'מֵאָדָם עִמְקוֹ מִחִשְׁבוֹתֶיךָ'⁹ (לְעִיל צבו). **מִה עֵינַמִּי רֵאשִׁיָהּ.** לוֹר קוֹמְטָא. פִּי סֶךְ מִנִּינָם, מִן 'כִּי תִשָּׂא אֶת רֵאשׁ בְּנֵי יִשְׂרָאֵל' (שִׁמ' ל, יב), כְּעֵינַי 'רַחֲבָה מִצוֹתְךָ מֵאָדָם' (לְעִיל קִיט, צו), וְכֵן 'הֲלוֹא כֹה דְבָרֵי כֹאשׁ' וְכוּ' (יר' כג, כט), וְכֵן אֲמַר ר' שְׁלֵמָה ה' גִּבְרִירוֹל וְלֵהֲנָה פִּאֲרוֹת כִּסְנַגִּי תִמְרִים'.

18 **אֲסַפְרָם מִחוּל יִרְבוֹן.** שִׁי' אִם אֲסַפְרָם, כְּלוֹ' אִם בִּאתִי לְסַפְרָם מִחוּל יִרְבוֹן. **הַקִּיעוֹתֶיךָ¹⁰ וְעוֹדֵי עִמְךָ.** פִּי וְעוֹד דוֹר זֶה עִמְךָ וּבִירְאָתְךָ, לֹא נְטִיחִי מֵאֲחֵרֶיךָ.

¹נראה שזהו שיבוש ויש לגרוס 'קוֹבְרֵי־שֵׁמִי'. ²נה"מ: 'תִּסּוּכְכֵנִי'. ³נה"מ: 'יסובני'. ⁴נה"מ: 'נפליתי'. ⁵נה"מ: 'ידעת'. ⁶נה"מ: 'יספור'. ⁷נה"מ: 'יצרו'. ⁸הקרי הוא: 'ולוי'. ⁹נה"מ: 'מחשבתך'. ¹⁰נה"מ: 'הקיעותי'.

- 19 **אם תקטול**¹ שי מְטָאֵשִׁישׁ. פי' ולואי שתקטול את הרשעים, ואז אנשי דמים יסורו ממני ומן העולם.
- 20 **אשר ימרוך**² למוזמה. קי יוראן אין טי פור מלְפִישְׁרִיָּאָה³ או קיש קונומֶרְן. פי' שמזכירין את שמך על כל מחשבות רעתם ומכנין שמך לע"ז, ועל כן היא מלת 'מרוד'⁴ חס' אלף פ"א הפועל, לפי שאינה אמירה נכונה ובלב נכון, וכן ענין 'ולעמשא תמרו' (ש"ב יט, יד), שהוא חס' אלף פ"א הפועל גם כן, לפי שלא אמ' דויד בכל לבו אל אלא לפי דוחק השעה. **נשוא**⁵ ל**שוא**. יוראן אַבְנִיָּדָאד. מש' נשאו, וכן 'נשוא ינשוא' (יר' י, ה), ששי' ינשאו, והוא מקרא חס', שי' נשאו שמך לשוא עריך. עריך. פי' אויביך, מ' ופשריה⁶ | לערד⁷ (דנ' ד, טז), ויהי עריך' (ש"א כח, טז).
- 21 **ובתקומיך**. מש' ובמתקומיך, וכן 'ואל שרה תחוללכם' (יש' נא, ב), שמש' ושי' מתחוללת מכם. **אתקוטט**. מאק'ישו. מ' 'ארבעים שנה אקוט בדור' (לעיל צה, י), ש' קו"ט.
- 23 **ודע שרעפי**. כמו שעפי, והרי"ש נוס' כרי"ש 'שרביט' (אס' ד, יא ועוד). פי' מחשבותי.
- 24 **אם דרך עיב בי**. די שוֹנְשִׁנְאֵמִיִּנְטוּ. ענין הרגזה ודאגה, מן 'יעציבוהו בישיומו' (לעיל עח, מ). פי' אם דרך הרגזה ודאגה בי על המקרים שיבואוני, אלא שהכל אני מקבל בסבר פנים יפות מאהבה, או פי' אם אני הולך דרך רע שירגיזך ויכעיסך. **ונחני בדרך עולם**. מענין 'אנכי הולך'⁸ בדרך כל הארץ' (יהו' כג, ד).

[קמ]

- 1 **למנעח מזמור לדוד**.
- 2 **הלעני יי מאדם רע**.
- 3 **יגורו מלחמות**. אַפְנִינְשִׁי אֵלִידִישׁ. פי' יתקבצו למלחמה עלי, מ' 'יגורוהו'⁹ בחרמו' (חב' א, טו), ש' גו"ר, והוא מענין 'והתגר בו מלחמה' (דב' ב, כד), ואעפ"י שאינו מזה השרש.
- 4 **חמת עכשוב**. אִישְׁקוֹרְפִיאוֹן. אחד מזוחלי עפר, מין פתן שיש לו ארס שממית, ויש אומ' שהוא הפוך מן 'עכביש'.
- 6 **ליד מעגל**. פי' אצל המעגל או אל מקום, מן לשון 'חלקת יואב אל ידי' (ש"ב יד, ל), שפי' אצלי או אל מקומי.

¹נה"מ: 'תקטול'. ²נה"מ: 'אמרך'. ³נראב שיבוש ויש לגרוס 'מלְפִישְׁרִיָּאָה'. ⁴נה"מ: 'מרך'. ⁵נה"מ: 'נשא'. ⁶נה"מ: 'ופשרה'. ⁷זו גרסת הקרי. הכתיב: 'לעריך'. ⁸נה"מ: 'היום'. ⁹נה"מ: 'יגרהו'.

- 8 **סכותה! לראשי**. אִינְקוּבְרִישָׁט. פי' כסית, כל' היית לי למגן ולמסתור מכלי זין. **ביום נשק**. אַרְמָשׁ. ענין כלי זין. פי' ביום מלחמה שתופסין כלי זין.
- 9 **זממו אל תפק**. פי' מחשבתו, ע"מ 'אחרי הספר'² (דה"ב ב, טז). **אל תפק**. נון אַפְרִישִׁינְטִישׁ. פי' אל תמציא ואל תוציא מחשבתו כדי שירום ויתגאה אם תשלים עצתו, מן 'ויפק רצון' (מש' ח, לה ועוד).
- 10 **ראש מסבי**. קוֹנְפִּיָא. ענין סך חשבון, מן 'כי תשא את ראש בני ישראל' (שמ' ל, יב). **מסבי**. מיוש טוֹרְנִיטִישׁ. ענין החזרה, מ' 'סוב'³ אל אחר' (מ"ב ט, יח ועוד). פי' חבורת חשבון גדודי אויבי, שאומרין לי לסוב ולחזור מאחריך, עמל שפתימו יכסמו, והוא מהכבד החמישי, ש' סב"ב, הנפרד ממנו מְסָב, מְסָבִים, מְסָבִי.
- 11 **ימוטו עליהם**. אֲטִינְדָאן. ענין הטייה, מן 'כי ימיטו עלי או' (לעיל נה, ד). פי' יטו עליהם גחלים של גיהנם, והוא נפעל, ש' מו"ט, ע"מ 'יכוננו'⁵ (שם קיט, ה ועוד). **במהמורות**.⁶ אִין פֹּאֲזִישׁ. פי' שוחות עמוקות, לפי מקומו, ובדב' רבו' 'בראשונה היו קוברין אותן במהמורות; | נתאכל הבשר, מלקטין העצמות וקוברין אותן בארונות' (ירוש' מ"ק א, ה, פ, ג).
- 12 **יצודנו למדחפות**.⁷ בִּינְדִלוּ פֹר אִינְפּוּשֵׁאמִינְטוּשׁ. פי' אותו הרע שעושה הרשע יצודנו עד שידחף אל השוחה, כדרך 'בפועל'⁸ כפיו נוקש רשע' (לעיל ט, יז).
- 14-13 **ידעת' כי יעשה יי דין עני וכו'**. פי' ידעתי כי לסוף יעשה יי דין עני וכו', אך ימהר ויעשה כדי שיודו הצדיקים לשמך, וישבו לפניך בירושלם.

[קמא]

- 1 **מומור לדוד יי קראתיך חושה לי**. לעזרני
- 2 **תכון תפלתי**. קוֹנְפּוֹנְגִישׁ. נפעל, ש' כו"ן. **קטרת לפניך**. כקטרת. **משיאת כפי**. פי' מנחת כפי, מן 'ותצא אחרייו משיאת המלך' (ש"ב יא, ח). ד"א נשיאת כפי בתפלה, כענין 'שאו ידיכם'¹⁰ קדש' (לעיל קלד, ב). **מנחת ערב**. כמנחת ערב, כל' המנחה שבין הערבים.
- 3 **שיתה יי שמרה**. בִּיאִלִיָא. שם, ע"מ 'חכמה', 'ערמה', וכאילו אמ' משמר או משמרת, כענין 'אשמרה לפי מחסום' (לעיל לט, ב), כלומר שלא יצא מפי דבר מגונה. **נצרה**. כמו נְצוֹר, ע"מ 'שמעה' (שם פסו' יג ועוד), 'שלחה' (בר' מג, ח ועוד), ומש' נְצָרָה, כמו 'שמרה נפש'

¹נה"מ: 'סכתה'. ²נה"מ: 'הספר'. ³נה"מ: 'סב'. ⁴זו גרסת הקרי. הכתיב: 'ימיטו'. ⁵נה"מ: 'כנו'. ⁶נה"מ: 'במהמורות'. ⁷נה"מ: 'למדחפת'. ⁸נה"מ: 'בפעל'. ⁹זו גרסת הקרי. הכתיב: 'ידעת'. ¹⁰נה"מ: 'ידכם'.

(לעיל כה, כ ועוד), וכן 'נצרה כי היא חייך' (מש' ד, יג), שמש' נַצְרָה, והדגש בשניהן לתפארת הקריאה, כדגש 'מקדש יי' (במ' יט, כ ועוד), וזולתם. **על דל שפתי**. פְּבֻלָה. לשון דבור ומבטא, מושאל מן 'וגם דלה דלה לנו' (שמ' ב, יט), שהוא ענין הוצאת המים והעלותם מהמעין או הבאר, כל' מה שמוציאין השפתים ומעלין מהלב, כי הדבור יוצא מהפה כמים מהמקור, כדרך לשון 'תבענה שפתי' (לעיל קיט, קעא), שנגזר מענין נביעה, על דרך השאלה גם כן, ש' דל'ל, והוא שם, ע"מ 'לכלי חת' (איוב מא, כה), ובער' שילה' אל שפתין.

4 **אל הט לבי**. נוֹן אֲטִיּוֹנָדָשׁ. מחסרי הכבד החמישי, ש' נט"ה, והוא פו' יוצא, מש' תָּטָה, ע"מ 'ותך השמש' (יונה ד, ח). **להתעולל עלילות** ברטע. לעשות מעשים ברשע, מן 'את אשר התעללתי במצרים' (שמ' יב). **ובל אלחם**. כמו אוכל, כלשון 'אל תלחם את לחם רע עין' (מש' כג, ו), 'כי לחמו לחם רשע' (שם ד, יז). **במנעמיהם**. אין לוֹרִישׁ פירמושורש. פירו' אפילו בנועם מאכליהם וסעודתם, והוא שם, ע"מ 'מטעמים' (בר' כז, ו ועוד), והדגש במ לתפארת | הקריאה, וכן 'משמנים' (נחמ' ח, ז) וזולתם, כדרך 'אל תלחם את לחם רע עין' (מש' כג, ו).

5 **יהלמני צדיק**. קִאָגִים. ענין שבר וכיתות, מן 'והלמה סיסרא' (שו' ה, כו), 'את הולם פעם' (יש' מא, ז). **שמון ראש**. אֹלְזִי דִי אֹלְזִרָא. פי' שמן ראש בשמים, מ' בשמים ראש' (שמ' ל, כג), 'עם כל ראשי בשמים' (שה"ש ד, יד). **אל יני ראשי**. נוֹן קִיֶּרְנִיִּדִי. ענין שבר וכתות, מן 'ואם הניא אביה אותה'² (במ' ל, ו), מש' נִיָּא בֵּאלֶף, וכן 'ישי מות'³ (לעיל נה, טז), שעיקרו ישיא, ש' נר"א. **כי עוד ותפלתי ברעותיהם**. ש' כי עוד מעט ותפלתי ברעותיהם, כל' ואתפלל לשם שיביא עליהם רעות, וכן לשון 'כי' עוד מעט מזער ושב לבנון לכרמל' (יש' כט, ז); ופי' הפסו' טוב לי שיוכיני וייסרני נביא אמת וצדיק, שכל מהלומיו חסד הוא לי, משימשח ראשי הרשע בשמן ראש בשמים, וזה השמן ראש רוצה לומר יותר משיחליק הרשע עלי בדברים רכים וחלקים בחונף ומרמה, שסופן להפסיד ולהשחית, כענין 'רכו דבריו משמן והמה פתיחות'⁵ (לעיל נה, כב), וכן 'חבורות'⁶ פצע תמרוק'⁷ ברע' (מש' כ, ל), שנפרש במקומו, כל' שאם ימשחני הרשע בשמן בושם לשבירה וכיתות הוא נחשב לי, לפי שסופו להשחית.

7-6 **נשמוטו**. אֲרִימִיטִי־שִׁיאִין. **בידי סלע**. פֹּר לִזְגָרִישׁ דִּי פִּינָא. פי' במקום סלעים, כלשון 'ליד מעגל' (לעיל קמ, ו). **ושמעו אמרי כי נעמו**. קִי אֹדְיִשִׁין. ופי' הפסו' שופטיהם וגדוליהם של אותם הרשעים השונאים אותי ואת דברי היו נשמטים במקום הסלע אם לא יוכלו להגיע עדי ממקום אחר כדי שישמעו דברי הנעמים בעיניהם, ועוד שאומ' 'כמו פולח ובוקע'⁸ בארץ' וכו', פירו' שאפילו יפלו ויבקעו ויתפזרו עצמינו למטה מסלע מאותה ההשמטה, טוב הוא לנו לשמוע דבריו הנעמים, על דרך משל, והוא קרוב לענין 'אמותה הפעם אחרי ראותי את פניך' (בר' מו, ל). **כמו פולח**.⁹ פִּינְדִיִּינִט. מן 'עד יפלח חץ' (מש' ז, כג).

¹נה"מ: 'עללות'. ²נה"מ: 'אתה'. ³זו גרסת הקרי. הכתיב: 'שימות'. ⁴נה"מ: 'הלוא'. ⁵נה"מ: 'פתחות'. ⁶נה"מ: 'בחבורות'. ⁷זו גרסת הקרי. הכתיב: 'תמרוק'. ⁸נה"מ: 'פולח ובקע'. ⁹נה"מ: 'פולח'.

- 8 **בכה חסיתי**. מלא לחזוק דבר. ר' לומ' בך חסיתי ובטחתי בטחון שלם וגמור בכל לבי, וכן כל מלוי אותיות בכתיבה ענין מלוי דבר וענין הוא בכל המקרא, וכן כל חסרון אותיות ענין חסרון בענין. **על תער נפשי**. נזן בְּיִישׁ. פי' אל תריק נפשי מנרתיקה, כלו' | אל תוציאה. ד"א אל תריק נפשי מבטחונה, מן 'ותער כדה' (בר' כד, כ).
- 9 **שמרני מידי פח יקשו לי וכו'**. שי' שמרני מידי הפח והמוקשות שיעשו לי פועלי און.
- 10 **יפלו במכמוריו**.¹ ענין רשת ופורשי מכמורת. שי' במכמוריהם, כלו' כל אחד ואחד יפול במכמוריו, ושי' הפסו' יפלו במכמוריהם הרשעים יחד עד אעבור אנכי, כענין 'ורשתו אשר טמן תלכדו' (לעיל לה, ח).

[קמב]

- 1 **משכיל לדוד**.²
- 2 **קולי אל יי אזעק**. שי' בקולי, וכן 'קולי אל יי אתחנן', 'קולי אל יי אקרא' (לעיל ג, ה).
- 4 **בהתעטף עלי**. אין אינבולִי־שי. ענין חלשות ועיפה שמשפלת את הראש, כאילו הוא מתעטף קצתו בקצתו, והעטוף בכאן תאר לגוף כי החלי והיגון והדאגה מעטף את הגוף, וגם הנפש מתעטפת ונחלשת ממאורעות הגוף, וכאילו הנפש הולכת סביב סביב כמי שמעטף ראשו במצנפת, על דרך ההשאלה, וכן לשון 'העטופים ברעב' (איכה ב, ט).
- 5 **הבט³ ימין וראה**. קאטו אַדְיִישְטְרוֹ אִי בִיאָו. שניהם מקורים, ע"מ 'למען היה לה ברק' (יח' כא, טו), וכן 'הסר משם כל שה נקוד⁴ וטלוא' (בר' ל, לב) ר' לומ' אביט ימין ואראה, וכבר אמרנו כי המקור עולה לפעלים רבים.
- 8 **בי יכתירו**.⁵ פֹּר מִי שִׁי אִינְקֹרֹזֶן. והוא פו' עומ'. פי' בעבורי תהיה להם יראתך, שהם יראים אותך, לכתר, שיהו מובטחים שתגמול עליהם כמו שגמלת עלי.

¹נה"מ: 'במכמוריו'. ²הסופר כתב 'לאסף' בטעות, ויד אחרת סימנה את המילה בקו דק וכתבה 'לדוד' בשוליים. ³נה"מ: 'הביט'. ⁴נה"מ: 'נקד'. ⁵נה"מ: 'יכתרו'.

[קמג]

- 1 מזמור לדוד יי שמע תפלתי.
- 3 **דכא לארץ.** מש' דְכָא, כדרך בעלי האל"ף, וכן 'נשא את המלך¹ שלמה' (מ"א ט, יא), שמש' נשא. חיתי. נפשי, ונק' כן לפי שהיא חיה, וכן לפי שהיא חכמה, כענין 'ויהי האדם לנפש חיה' (בר' ב, ז), שפירוש מחכמת ומרגשת בארץ.
- 6 **עיפה.** שִׁידוּנְדָה. פי' צמאה ויבשה, מ' בארץ ציה ועיף בלי מים' (לעיל סג, ב).
- 9 **אליך כסיתי.**² פי' כסיתי תלאותי מבני אדם להגידם אליך.
- 12-11 **בעדקתך.** פי' בעבור צדקתך, וכן 'ובחסדך תצמית אויבי',³ וכיוצא בזה הלשון. **והאבדת כל צוררי⁴ נפשי.** רו' לומ' ותאביד.

[קמד]

- 1 **לדוד⁵ ברוך יי צורי.** | **לקרב.** הקו"ף נחה, וכן 'ויעטו כמעיל' (לעיל קט, כט), וכן רבים, והוא בג2 בדיעה שהרי או' 'למלחמה'.
- 2 **חסדי ומצודתי.** רו' לומ' בעל חסדי, וכן 'אלהי חסדי⁶ יקדמני' (לעיל נט, יא), כלומ' בעל חסדי שעושה עמי חסד. **הרודד עמי.** אֵל קִיבְרָנְטָנְט. ענין כתישה וכתות, מ' 'לרד לפניו גוים' (יש' מה, א). **עמי.** פירושו עמים, והמסרת עליו ג' סבירין עמים, וקורין עמי, ופי' 'הרודד עמי תחת' כל שכן עמים אחרים מאומות העולם.
- 3 **ותדעהו.** קי' לו' מְיוֹרְגֵיש. פי' שאתה משגיח אליו ומגדלו, וסוף הפסו' מפרש תחלתו, שאו' 'ותחשבוהו', כלו' שהוא חשוב אצלך, וכן לשון 'ידעתיד בשם' (שמ' לג, יב).
- 6-5 **יי הט שמיך וכו'.** צווי מחסרי הכבד החמישי, ש' נט"ה, ע"מ 'הך' (מ"ב ו, יח ועוד), שש' נכ"ה. פי' הַרְאָה והגלה והתפרסם על הרודפים אותי להצילני מידם, כמו שנגלית על הר סיני, וברוק ברק, ותפיצם מעלי, ושלח חציך ותהמם. **ותפיצם.** מהכבד החמישי, ש' פו"ץ. **ותהמם.** קוֹנְשׁוּמְאָרְלוֹשָׁאש. ענין המיה ושאוֹן לַנְצַח במלחמה, ש' המ"ם.

¹נה"מ: ללא 'המלך'. ²נה"מ: 'כסתי'. ³נה"מ: 'אויבי'. ⁴נה"מ: 'צוררי'. ⁵נה"מ: 'לדוד'. ⁶הקרי הוא: 'חסדו'.

- 7 **פַּעֲנֵי**. כמו פדני, והוא לשון פדיון ופיתוח המאסר, כענין 'לפתח בני תמותה' (לעיל קב, כא). **מַמְיִם רַבִּים**. כנוי ודמיון לחיילים הבאים להצר ולהלחם, ולצרה גדולה שאין צרה בעולם גדולה מצרת המים, שהוא שטף מים רבים, או טביעה בהם, שאין אדם יכול להמלט ולברוח, וכן ענין 'נחלה עבר' נפשנו' (שם קכד, ד), 'כי באו מים עד נפש' (שם סט, ב), וכיוצא בזה, הוא שאו' מיד בני נכר'.
- 8 **וַיִּמְיִנּוּ יַמִּין שִׁקְרָה**. פי' כחם וגבורתם שקר, ויש מפר' לשון שבועה, מלשון ער' שקורין לשבועה ימין, כמו שאו' אשר פיהם דבר שוא', כל' ושבועתם שבועת שקר, וכן 'שנות ימין עליון' (שם עז, יא).
- 10 **הַנּוֹתֵן תְּשׁוּעָה**. אֹנֶיָּא. ענין ישועה וקיבול שועה, ש' שו"ע, וכן 'אם בפידו להן שוע' (איוב ל, כד), והוא מדבר על סלע המחלקות, שהיה קרוב ליתפש ביד שאול: 'ומלאך בא אל שאול ויאמר מהרה ולכה כי פשטו פלשתים' (על פי ש"א כג, כז), הציל את שאול מהיות שופך דם נקי, ואת דויד מהיות נהרג.
- 11 **פַּעֲנֵי וְהַעֲלִינִי**. כאשר פצית אותי אז כן פצני עתה.
- 12 **אֲשֶׁר בָּנִינוּ**. הענין שב | אל 'אלהים שיר חדש אשירה לך' (לעיל פסו' ט) שלפניו, כל' אשר אשירה לך על הטובה הזאת שאנחנו בה, אשר בנינו כנטיעים, כל' כי עתה דויד כשר הוא, בנינו כנטיעים, שאין בהם מום, כך הם מנוקים מעבירה, על דרך משל, וכן ענין 'בניך כשתילי זיתים'² (שם קכח, ג). **בְּנוֹתַי כְּזֵוֹיֹת**.³ אַרְיִנְקוֹנִישׁ. פי' פנות, וכן לשון 'כוזיות מזבח' (זכ' ט, טו), וכמה נהגו בזה הלשון שאו' 'בקרן זוית' (בבלי ב"ב קא ע"ב ועוד), ש' זו"ה. **מַחוֹטְבוֹת**.⁴ אִישְׁלָאָדֶשׁ. פי' גבוהות ונשאות בדמות פנות היכל חשוב ונכבד, מן תר' ויי האמירד' (דב' כו, יח) חטבד יומא דין,⁵ ואעפ"י כן אין להוציא פי' הענין ממשמעו, כי לשון חטב ענין כריתה וקצב הוא, מן לשון 'חוטבי' עצים' (יהו' ט, כא ועוד), כלומ' שהאבנים כרותות ופסולות וקצבות, אבני גזית כוזית ההיכל, שהוא בנין חשוב ומעולה וקיים ונאמן, כן בנותינו יפות ונקיות וכשרות בלא מום, וזהו הנכון.
- 13 **מַזְוִינֵי מְלֵאִים**. נוֹשְׁטְרוֹשׁ רִינְקוֹנִישׁ.⁷ פי' פנות, הנפרד ממנו מִזְוָה, ע"מ 'ונחלו מְקַדְשֵׁיהֶם' (יח' ז, כד). **מִפִּיקִים**. אֲשַׁקְנִישׁ. פי' מוציאים, מן תר' צא' (בר' ח, טז ועוד) פוק.⁸ **מִזֵּן אֵל זֵן**. דִּי גִבְרִינְיָאוּ אֲגֹבְרִינְיָאוּ. פי' ממזון אל מזון, והוא תאר למינים הזנים, כגון החטה והשעורה, כל' מוציאין ממין זה אל המין האחר מרוב מלואם, כדרך 'מלאו הגרנות בר והשיקו היקבים תירוש ויצהר' (יואל ב, כד), ש' זו"ן, ויתכן להיות המלה מורכבת מן ענין מזון, ומענין מין, שתר' 'למינו' (וי' יא, טז ועוד) לזנוהי,¹⁰ וכן 'בשמים זונים' (דה"ב טז, יד), שפי' מיני בשמים, וכן 'זני זמרא' (דנ' ג, גה ועוד), כל' זויות אוצרותינו מלאים מכל מיני מזון ושאר
- ¹נה"מ: + 'על'. ²נה"מ: 'כשתלי זיתים'. ³נה"מ: 'בנותינו כוזיות'. ⁴נה"מ: 'מחטבות'. ⁵תרגום אונקלוס להאמירד היום' הוא 'חטבד יומא דין'. ⁶נה"מ: 'חטבי'. ⁷נראה שזהו שיבוש ויש לגרוס 'רינקוניש'. ⁸תרגום אונקלוס לצא' הוא 'פוק'. ⁹נראה שזהו שיבוש ויש לגרוס 'די'. ¹⁰תרגום אונקלוס ללמינהו' הוא 'לזנוהי'.

הדברים עד שמפיקים מזן אל זן. **צאננו מאלופות מרובבות**.¹ אַמְלִישׁ אִי אַמְלִירֵאֵשׁ. פירו'² שיוולדות לאלפים ורבבות, וכן לשון 'רבותים'³ אלפי שנאן' (לעיל סח, יח), וכן 'עוברים'⁴ למאות ולאלפים' (ש"א כט, ב).

- 14 **אלופינו**. נוֹשְׁטְרוֹשׁ בּוֹאִישׁ. פי' שורינו, מ' ככבש אלוף' (יר' יא, יט), 'שגר אלפיך' (דב' ז, יג ועוד). **מסובלים**.⁵ קְרָגָאדוֹשׁ. פי' שורינו חזקים שיכולין לסבול משאם ועבודתם. ד"א שהם טעונים גדיש ובר, כלומ' שיש לנו תבואה הרבה, והפך זה | 'שלא מלא כפו קוצר וחצנו מעמר ולא אמרו העוברים'⁶ וכו' (לעיל קכט, ז-ח). **אין פרץ ואין יוצאת**. פי' ומתוך כל הטובה הזאת אין פרץ ואין יוצאת וכו'. **אין פרץ**. בנו. **ואין יוצאת**. אין שמועה רעה יוצאת למרחוק. **ואין צוחה**. אין קול ענות כי אם שלום והשקט, כל הענין שבח לקב"ה על כל הנזכר.
- 15 **אשרי העם שככה לו**. שכל הטובה הזאת לו.

[קמח]

- 1 **תהלה לדוד**.
- 4-6 **דוד לדוד ישבח מעטיד וכו'**. וגם אני הדר כבוד הודך ודברי נפלאותיך אשיחה, וכן 'ועוז נוראותיך'⁷ יאמרו', וגם אני גדולתך אספרנה.
- 7 **יביעו**. כמו ידברו, מ' תבענה שפתי' (שם קיט, קעא), ש' נב"ע. נק' כן הדבור לפי שיוצא מהפה כמים מהמקור.
- 11-12 **כבוד מלכותך יאמרו וגבורתך ידברו להודיע**. זה לזה אומ': טוב לנו 'להודיע לבני האדם גבורותיו'⁸ וכו'.
- 14 **סומך יי לכל הנופלים**.⁹ לכל הנזטים ליפול, וכן 'כי יפול'¹⁰ לא יוטל' (שם לז, כד), שפי' כשנוטה לנפול לא יוטל בארץ כי יי סומך ידו.
- 16 **ומשיביע לכל חי רצון**. כדי פרנסתו, הוא משיביעו את טובו ואת רצונו.
- 21 **תהלת יי ידבר פי**. וגם 'יברך כל בשר'.

¹נה"מ: 'צאננו ... מרובבות'.²מילה זאת כתובה בסוף השורה, ובתחילת השורה הבאה הסופר כתב 'פי' בטעות. ³נה"מ: 'רבתיים'. ⁴נה"מ: 'עברים'. ⁵נה"מ: 'מסבלים'. ⁶נה"מ: 'העברים'. ⁷נה"מ: 'נוראותיך'. ⁸נה"מ: 'גבורתיו'. ⁹נה"מ: 'הנפלים'. ¹⁰נה"מ: 'יפל'.

[קמו]

- 1 הללויה¹ הללי נפשי.
- 2 בעודי מִיִּנְטְרִי קִי יוֹ. פִּי בַעוֹד שֶׁאֵינִי חַי.
- 4 עֲשֵׂתוֹנֹתַי.² פִּי מַחֲשׁוֹבוֹתַי וְתַחֲבֹלוֹתַי, מִן 'וּמִלְכָּא עֲשִׂית' (דג' ו,ד), וְכֵן 'אוֹלֵי יִתְעַשֶׂת הָאֱלֹהִים' (יונה א,ו), וְתַר' 'כִּי אַחֲרֵי מַחֲשׁוֹבוֹתַינִי' (יר' יח,יב) בְּתַר עֲשֵׂתוֹנָא.³ ד"א שׁוֹ קְלָאֲרֵי־דָאֵד. פִּי זְהָרוּ וְזָכוּתוֹ וְנִקְיֹתוֹ, מִן 'עֲשֵׂת שֵׁן' (ש"ש ה,יד).
- 7 מַתִּיר אֲסוּרִים. שׁוֹלְטָנְט. ש' נַת־ר, ע"מ 'מִפִּיל' (מ"ב ו,ה וְעוֹד).
- 8 זֹקֶף⁴ כְּפוֹפִים. אֶלְטָנְט. מִן 'זֹקֶף יִתְמַחֵי עֲלוֹהֵי'⁵ (עז' ו,יא), וְכַמָּה בַדְב' רַבּוֹ 'זֹקֶפִין אֵת הַמְטוֹת' (בבלי מ"ק כז ע"א). כְּפוֹפִים. אֶפְרָיִמִידוֹשׁ. מִן 'כַּפֶּף נַפְשִׁי' (לעיל נז,ז).
- 9 יַעוֹדֵד. אֲשׁוּפְרִיָּה. עֲנִין סַמֵּךְ וְקִיּוּם וְהַשְׂאָרָה וְהַתְּמַדָּה בַּעוֹלָם, וְכַבֵּר אִמְרָנוּ כִּי הַמְלָה נִגְזַרְתָּ מִן 'עוֹד', כְּלוֹ' יִשְׁאִירָהּ וְיִתְמִידָהּ עוֹד בַּעוֹלָם, וּמִמֶּנּוּ 'לְעוֹלָם וָעֶד' (שם ט,ו וְעוֹד), שֶׁפִּי קִיּוּם הָעוֹלָם, וְכֵן 'מְעוֹדֵד עֲנוּיִם יִי' (להלן קמו,ו), 'וְנִתְעוֹדֵד' (לעיל כ,ט), וְכֵן 'כִּי אִפְפוּ עֲלֵי' (שם מ,ג), שֶׁהוּא נִגְזַר מִן 'אֶף', וְהוּא מֵהַכְּבֵד הַרְבִּיעִי, ש' עו"ד.

[קמוז]

- 1 הללויה⁶ כִּי טוֹב זְמֵרָה אֱלֹהֵינוּ. קוֹנְלוֹדָאֵר. וְהוּא מִקּוֹר, ע"מ | 'לִיסְרָה אֲתַכְס' (וי' כו,יח), א94 וְשִׁי' כִּי טוֹב זְמֵרָה לֵאלֹהֵינוּ.
- 2 נִדְחֵי יִשְׂרָאֵל. תֹּאֵר, ע"מ 'זְבַחִי' (שם יז,ה וְעוֹד), הַנִּפְרָד מִמֶּנּוּ נִדְּחָה, וְיֵשׁ אוֹמֵ' שֶׁהוּא נִפְעֵל, וְהֵרָאוּ בּוֹ נִדְּחֵי, כְּמוֹ 'נִדְּחֵי⁷ עֵילִים⁸' (יר' מט,לו).
- 3 לְעִנְבוֹתָם. אֶלּוֹרֵישׁ דּוֹלוֹרֵישׁ. הַנִּפְרָד מִמֶּנּוּ עֲצָבָה, ע"מ 'קִלְסָה', וְכֵן 'יֵשׂא מִדְּבֵרוֹתֶיךָ'⁹ (דב' לג,ג), הַנִּפְרָד מִמֶּנּוּ 'דְּבָרָה'.
- 5 וּלְתַבּוֹנָתוֹ אֵין מִסְפֵּר. שִׁי' אֵין חֶקֶר, כִּי אֵין נּוֹפֵל מִסְפֵּר עַל הַתְּבוּנָה כִּי אִם חֶקֶר, וְכֵן 'זְרוּחַב'¹⁰ לֵב כַּחוֹל אֲשֶׁר עַל שֶׁפֶת הַיָּם' (מ"א ה,ט). לְתַבּוֹנָה אֵין לָהּ מִדָּה, וְפִי' לְדַבְרִים שִׁישׁ לּוֹ בֵּהֶם תְּבוּנָה אֵין מִסְפֵּר.

¹נה"מ: 'הללויה'. ²נה"מ: 'עשתנותי'. ³תרגום יונתן לנביאים לאחרי מחשבותינ' הוא 'בתר עשתוננא'. ⁴נה"מ: 'זקף'. ⁵נה"מ: 'יתמחא עליה'. ⁶נה"מ: 'הללו יה'. ⁷נה"מ: 'נדחתי'. ⁸זו גרסת הקרי. הכתיב: 'עולם'. ⁹נה"מ: 'מדברותיך'. ¹⁰נה"מ: 'זרחב'.

- 7 ענו ליי בתודה. מש' ענו, וכן 'ערוך מלחמה' (יואל ב,ה), 'אָזְרָה בגוים' (וי' כו,לג), וזולתם.
- 9 נתן לבהמה לחמה. פי' מאכלה.
- 17 משליך קרחו. בשני טעמים, והקו"ף בקמץ רחב מועמדת בטעם הדחי שלא כמשפט, ומש' קרחו, ע"מ 'גפנו' (מ"א ה,ה).
- 18 ישב רוחו. רוח מערבית, להשבית הקרח, ויזלו מים.

[קמוח]

- 1 הללויה! הללו את יי מן השמים.
- 3 כל כוכבי אור. כוכבי לילה שמאירין.
- 6 חק נתן. חק נתן בהם, זה ישמש ביום זה בלילה. ולא יעבור. אותו חק.
- 8 שלג וקיטור. פי' ענן. הוא ההבל שעולה מן הארץ, שדומה לעשן, וכן 'כנאד בקיטור' (לעיל קיט,פג), שפי' נאד מלא הבל.
- 9 וכל ארזים. מכלל שכל עץ שאין לו פרי נק' ארז, ותחלת הפסוק מפרש סופו. כל ענין המזמור כענין 'השמים מספרים כבוד אל' וכו' (שם יט,ב), שכל הרואה נפלאותיו ובריאותיו מספר כבודו ומהללו, ואומ': ברוך שברא כל זה.

[קמט]

- 1 הללויה² שירו ליי שיר חדש. לזמן הגאולה, כשיתחדש מלכות ישראל והדרם.
- 2 ישמח ישראל בעושייו.³ לשון רבים לתפארת בענין יחיד, וכן 'כי בועליך עושיך'⁴ (יש' נד,ה), וכבר זכרנו הדומים להם בסדר בראשית במלת 'אלים'.
- 5 יעלזו. שלא כמנהג, וכן 'ויעלצו בד' (לעיל ה,יב), 'ויגידה ויערֶכֶה' (יש' מד,ז), 'יִחַדְדוּ האִיִּין'⁵ (יח' כו,יח), שהראוי בהם על פי המנהג יעלזו, ויעלצו, ויערֶכֶה, יִחַדְדוּ, כמו 'ישמחו יעלצו לפני אלים' (לעיל סח,ד), 'תערכו לו' (יש' מ,יח), 'יִחַדְדוּ כצפור' (הו' יא,יא), וכן זולתם, ואין גוזרין אלא | על הרוב. יעלזו חסידים בכבוד. שנתן להם הקב"ה.

¹נה"מ: 'הללו יה'. ²נה"מ: 'הללו יה'. ³נה"מ: 'בעשיו'. ⁴נה"מ: 'בעליך עשיך'. ⁵נה"מ: 'האיין'.

- 6 **רוּמְמוֹת אֵל בַּגְּרוֹנִים**. והם לחרב פיפיות בידם.
- 8 **בּוֹיָקִים**¹ קוֹן קַיִינָאֵשׁ. פִּי שִׁלְשָׁלוֹת שֶׁל בְּרוּז, וּבֶן רִתְקוֹ בּוֹיָקִים² (נח' ג, י).
- 9 **לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב**. ומה כתוב? 'ונתתי נקמתי באדום ביד עמי ישראל' (על פי יח' כה, יד), ואם תאמר עדיין לא נולד יחזקאל כשאמ' דויד זה המזמור, נתנבא דויד על קץ הגאולה, וכשיבוא הקץ, כבר כתוב זה המשפט זה ימים רבים, וכאילו אמ': לעשות משפט שעתיד להיות כתוב, או מה שכתו' בתורה 'כי ידין יי עמו' (דב' לב, לו ועוד), וכן 'ונתן יי אלהיך את כל האלות האלה על אויביך ועל שונאיך'³ (שם ל, ז).

[קנ]

- 1 **הַלְלוּיָהּ**⁴ הַלְלוּ אֵל בַּקְדִּישׁוֹ.
- 2 **כְּרוֹב**⁵ גְּדָלוֹ. הִשְׁרַק בּוֹ בַּמְקוֹם קָמָץ חֹטֵף כְּמִשׁ' חֲבָרִיו, וּבֶן וְלִקְרַבֵּן הָעֲצִים' (נחמ' יג, לא), וזולתם כיוצא בזה.
- 4 **בְּמִנִּים וְעוֹגֵב**. שם כלי מכלי הניגון, ורבי סעדיה כמו מינים, ע"מ 'ופטורי ציצים'⁶ (מ"א ו, יח ועוד), כלומר שאותו הכלי היה בו מינים רבים לנגן בהם יותר משאר כלי הניגון.
- 5 **בְּצַלְעֵי**. רִיטְיִינִיִּדְרֵשׁ. מִן 'עַל מַצְלוֹת הַסּוֹס' (זב' יד, ב), ש' צל"ל, והם שני טסי נחשת שמכין זה בזה, ומשמיעין קול, וכן 'ובמנענעים ובצלצלים' (ש"ב ו, ה), ובער' מסאפיקאת. ברוך יי לעולם אמן ואמן.

¹ נה"מ: 'בוקים'. ² נה"מ: 'בוקים'. ³ נה"מ: 'אויבך ... שונאיך'. ⁴ נה"מ: 'הללו יה'. ⁵ נה"מ: 'כרב'. ⁶ נה"מ: 'ציצים'.

אמרו רבותי ז"ל: 'איוב לא היה ולא נברא אלא למשל היה' (בבלי ב"ב טו ע"א), ואין להבין מאמר זה כמשמעו אלא שרו' לומ' שאיוב לא היה נברא אלא מפני כדי שיהיה משל בעולם שלא יהרהרו בני אדם אחר מדת הדין ושיאמינו שהקב"ה צדיק בכל דרכיו וחסיד בכל מעשיו. ובין שהיה נברא ובין שלא היה, צא וראה דברי המרגליות והטעמים הנכונים והטענות הברורות שכתוב בו, וזה שאומר 'ויבואו בני האלים להתיצב על יי' וכו' (להלן א,ו) אנשי דורו של איוב היו מקנאים לו על רוב עשרו וכבודו ומזלו הטוב והיו אומרים שאם יבחנוהו הקב"ה וינסהו שלא יעמד באמונתו ובצדקתו ותמו וישרו. 'ויבואו בני האלים להתיצב על יי' (שם). | עמדו גדולי הארץ להרהר ולדקדק אחר מדת הדין. 'להתייצב על יי'. לריב על מדת יי, כדרך 'וכל העם נצב עליך מן בקר ועד ערב' (שמ' יח,יד), וכן 'וכל צבא השמים עומדים עליו'³ (דה"ב יח,יח). 'ויבוא גם השטן בתוכם' (להלן א,ו). נכנסה הטענה בתוכם המשטנת על איוב. הכל דרך משל כדרך 'ראיתי את יי יושב על כסאו וכל צבא השמים עומדים עליו'⁴ מימינו ומשמאלו ויאמר יי מי יפתה את אחאב' וכו' (דה"ב יח,יח-יט). ורצה הקב"ה לנסותו כדי להראות להם עמדו בצדקתו ואמונתו ותמו וישרו וסבלו אותם הנגעים והתלאה הבאין עליו כמו שעשה לאברהם שנסהו בעשרה נסיונות ועמד בכלם כדי להראות לאנשי העולם חוזק אמונתו ולהיות לו לגדולה ולשם ולתפארת ולזרעו ולדורות כמו שפירשו רבו' 'ואלים נסה את אברהם' (בר' כב,א) לשון רוממות והגדלה מענין נס, וגם לתת לו שכר טוב ולזרעו לדורות על זה, כן עשה לאיוב כדי שילמדו אנשי העולם לעשות כן. ומזה הטעם וזה הענין כל ענין קהלת שאו' 'יש הבל אשר נעשה על הארץ אשר יש צדיקים אשר מגיע אליהם'⁵ כמעשה הרשעים ויש רשעים שמגיע אליהם'⁶ כמעשה הצדיקים' (קה' ח,יד), ופי' 'יש הבל אשר נעשה על הארץ' רו' לומ' שמחשבת הבל ותוהו מחשב המהרהר אחר מדת הדין, וכן ענין רוב ההבלים שבספר קהלת, וכן פירושם ובה התחיל לומ' 'הבל הבלים' וכו' (שם א,ב) ושם נפרשם בעזרת הצור.

[פרק א]

איש היה בארץ עוץ. כל לשון 'איש' או 'האיש' לשון גדולה וחיבות, כגון 'השב אשת האיש' (בר' כז,ז), 'והאיש משה' (וי' יא,ג) וזולתם, וכן היה האיש ההוא. **והיה האיש ההוא.** שי' ויהי, ואמ' כן בלשון הווה לפי שהיה מתמיד בתמו וישרו ויראתו, וכן כל לשון הווה שבמקרא לשון התמדה הוא, וכן 'והשכים בבקר והעלה עולות'⁷ (להלן פסו' ה), שהיה מתמיד לעשות בכל סוף כל שבעת ימי המשתה.

¹ נה"מ: 'ויבאו'. ² נה"מ: 'ויבאו'. ³ נה"מ: 'עומדים עליו' [עומדים עליו]. ⁴ נה"מ: 'עומדים עליו' [עומדים עליו]. ⁵ נה"מ: 'אלהם'. ⁶ נה"מ: 'אלהם'. ⁷ נה"מ: 'עולות'.

- 3 **גדול מכל בני קדם.** פי' חשוב ונכבד, וכן 'ושם אשה גדולה' (מ"ב ד, ח), שפי' חשובה ונכבדת. | **בני קדם.** מכל שהיו לפניו, ויש אומ' מכל אנשי המזרח.
- 4 **בית איש יומו.** שי' בבית כל אחד מהם איש יומו. **בבית.**¹ שי' בבית, וכן 'ואם בית אישה נדדה' (במ' ל, יא), וזולתם רבים.
- 5 **כי הקיפו.** קואַנְד שי קומְלִירוֹן.² פי' כששלמו, ואמ' בלשון הקפה וסבוב על תקופת השמש שהוא חוזר לתקופתו בסוף השנה, כלשון 'ויהי לתקופת³ הימים' (ש"א א, כ), 'תקופת השנה' (שמ' לד, כב), שי' יק"ף, אבל שי' 'תקופת⁴ הימים' 'תקופת השנה' קו"ף, ענין אחד ושני שרשים. ויתכן להיות שי' 'הקיפו' קו"ף גם כן, ע"מ 'הסיתוך' (יר' לח, כב). **אולי חטאו.** קיסא. פי' שמא, וכן 'אולי משגה הוא' (בר' מג, יב). **וברכו אלים בלבבם.** מכלל תיקון סופרים, כענין 'ברך נבות' (מ"א כא, ג).
- 6 **ויהי היום.** יום שחזרו ימי המשתה חלילה. **בני האלהים.** בני הגדולים או מלאכי [מרזן].
- 7 **מושט בארץ.** די איִשְפַנְדִירְמִי. ענין התפשט, מ' 'שוטטו בחוצות ירושלם' (יר' ה, א), שי' שו"ט, ופי' מתחשב בעניני הארץ, הכל דרך משל כמו שאמרנו למעלה, וכן סוף הענין.
- 9 **ירא איוב.** טימִיד. פו' שעבר, מבנין פֻעַל.
- 10 **שכת בעדו.** איִנְקוּבְרִישְט. פירו' היית לו למגן לכסות עליו ולהגן. **בעדו.** כלשון 'ויסך אלוה בעדו' (להלן ג, כג), שי' שו"ך. **פרץ בארץ.** מוֹגִיגוּאָד. ענין רבוי, מ' 'יפרץ האיש' (בר' ל, מג).
- 11 **שלח נא ירך.** פי' מכתך או נגעך. **אם לא על פניך יברכך.** ניש די סיאִירְטו. לשון שבועה, וכן 'אם לא על שכמי אשאנו' (להלן לא, לו), וזולתם רבים. **על פניך.** פי' לפניך. **יברכך.** מענין 'ברך נבות' (מ"א כא, ג), מכלל תיקון סופרים.
- 14 **רועות⁵ על ידיהם.** פי' על מקומם, על מקום המרעה שלהם, וכן לשון 'חלקת יואב אל ידי' (ש"ב יד, ל).
- 15 **ותפל שבא.** גודד שבא, והנקבות על העדה כמו 'ותהי מואב לדויד'⁶ (שם ח, ב) וזולתם. **רק אני.** כל אכים ורקים למיעוט, הוא שאומ' 'לבדי'.
- 16 **ותבער בעאן.** אַסינְדִיש. פו' עומ'.

¹נה"מ: 'בית'. נראה שזהו שיבוש ויש לגרוס 'בית'.²נראה שזהו שיבוש ויש לגרוס 'קומפִלִירוֹן'.
³נה"מ: 'לתקפות'.⁴נה"מ: 'לתקפות'.⁵נה"מ: 'רעות'.⁶נה"מ: 'לדוד'.

- 18 **עד זה מדבר**. כמו עוד או כמו טרם, כמו 'עד לא עשה ארץ וחוצות' (מש' ח,כו), כלשון 'אני טרם אכלה' (בר' כד,מה), כלו' טרם יכלה ידבר המלאך האחד בא אחר תכף ויאמר כך וכך.
- 20 **ויגז את ראשו**. ש' גז'ז. **את ראשו**. | ש' את שער ראשו, וכן 'ראשך עליך ככרמל' (שה"ש ז,ו), שש' שער ראשך.
- 21 **אשוב שמה**. אָלָה פּוֹשָׁה. רמז לקבר שהאדמה כמו אמו, כלשון 'אמי ואחותי¹ לרמה' (להלן יז,ד), ועוד שנברא עפר מן האדמה כאילו האדמה יולדתו, כלו' יצאתי אל העולם מן העפר ערום וערום אשוב שמה.
- 22 **ולא נתן תפלה**. מיִנְגוּאָה. פי' ולא שם גרעון למשפט הקב"ה, ובע' לס ינסב לה גור. כל דבר גרוע יקרא תפל, כמו טיט בלא תבן, או תבשיל בלא מלח, או מי שגרוע מקו המשפט והיושר, כגון 'ואלוה לא ישים תפלה' (שם כד,יב), כלומ' לא ישים גרעון ומניעה למעשיהם.
- [פרק ב']**
- 3 **ותסיתני בנו**. איִמִיטִישְׁמִי. לשון עובר, כדרך 'ויפתוהו בפיהם' (תה' עח,לו), והוא ענין הסתה והסרה מדעת לדעת אחר. ד"א 'ותסיתני' לשון מועצה, כלו' ותיעצני לבלעו חנם, כדרך לשון 'ותסיתוהו לשאול מאת אביו' (יהו' טו,יח ועוד) שתר' ואמלכתיה² ותר' 'איעצך' (שמ' יח,יט ועוד) אימלכניך.³ ורבי' סעדיה פירש לקחת ממני רשות, ובער' ואסתאדנתני. **לבלעו**. פור דִישְׁפִיִרְלוּ. ענין כליון והשחתה, מ' 'בלע יי ולא⁴ חמל' (איכה ב,ב).
- 4 **עור בעד עור**. פי' כשבאין להכות את האדם בראשו הוא מגין עליו בזרועו ונתן עור הזרוע בעד עור הראש לפי שהוא מקום סכנה שקרוב למות ממכת הראש, וכל שכן שיתן ממונו בעד נפשו.
- 8 **להתגרד**. פור רִשְׁקָאֲשִׁי. מדב' רבו' 'גורדו מן החבורה' (ראה בבלי ר"ה כז ע"ב), וכן בשטרות נתקן על הגרד.
- 9 **עודך⁵ מחזיק בתמתך**. בתמיהה. **ברך אליים ומת**. מענין 'ברך נבות' (מ"א כא,ג), כלו' ברך אליים ותתחייב מיתה ולא תיגע כל כך.
- 10 **ואת הרע לא נקבל**. בתמיהה.

¹נה"מ: 'ואחתי'. ²תרגום יונתן לנביאים ל'ותסיתוהו' הוא 'ומלכתיה'. ³תרגום אונקלוס ל'איעצך' הוא 'אמלכניך'; תרגום פסבדו־יונתן לתורה ל'איעצך' הוא 'אימלכניך'. ⁴זו גרסת הקרי. הכתיב: 'לא'. ⁵נה"מ: 'עודך'.

- 11 **ויעדו. אפניארונשי.** ענין קיבוץ על ידי ועד, כלומ' יום פלו' נהיה במקום פלו', וכן כל שאר זה הלשון, כגון 'הנועדים על יי' (במ' כז,ג), 'ונועדו אליך' (שם יג, ועוד). **לבוא לנוד לו.** פזר טרשטוליר. ענין תנועה ותנודה לנחמה, הוא שאו' ולנחמו' לפי שדרך המנחמים להניד ראשם וידם כדי לנחם, וזה הלשון נופל גם כן על ענינים אחרים כל ענין לפי מקומו.
- 12 **השמימה.** נכח השמים, כלו' הגביהו עפר על ראשיהם נכח השמים, | וכן 'אשר תעוף השמים' (דב' ד, ז), 'ערים גדולות ובצורות¹ בשמים' (דב' א, כח).

[פרק ג]

- 2 **ויען איוב.** פי' התחיל לדבר, וכן 'ותען להם מרים' (שמ' טו, כא) שרו' לומ' התחילה.
- 3 **יאבד יום אולד בו.** שי' שנולדתי, על דרך השיר. **והלילה אמר.** קידישיד. מקרא חס', שי' והלילה שאמ' המבשר, וכן 'ויאמר ליוסף' (בר' מח, א), 'כאשר ימחה² הצלחת' (מ"ב כא, ג) וזולתו. **הרה גבר.** פזר קוסינטאדו או נאדו. לשון הריון בענין הולדה או לידה, וכן 'ותהר את מרים ואת שמי' (דה"א ד, ז), במקום ותלד, וכמשמעו כלו' כבר הרתה פלו' וילדה את פלו', כלו' כבר ניתן בה ההריון וילדה, כי האב גם כן נקר' הורה לפי שהוא נותן ההריון באשה, וכן 'על ברכת³ הורי' (בר' מט, כו), כלו' מולידי שנתנו ההריון ביולדתי, והוא פו' שלא נו' פועלו, ומפני הרי"ש לא נדגש.
- 4 **ואל תופע.** נו' אישקלריסקאד. ענין זוהר, מן 'הופיע מהר פארן' (דב' לג, ב), והוא מהכבד החמישי, שי' יפ"ע, ע"מ 'כן הודע' (תה' צ, יב). **נהרה.** כמו אורה, ותר' 'אור' (בר' א, ג, ועוד) נהורא.⁴
- 5 **יגאלוהו⁵ חשך.** אינפושקישילנו. פי' יחשיכהו, מושאל מענין טינוף 'הוי מראה ונגאלה' (צפ' ג, א), כי החשך לאורה כטינוף לכלים ולאדם. **כמרירי יום.** קום אמרגוש או קמיאדורש. פי' כמו אותם שהם מרירי יום וקשי מזל יהיו מבעתים אותם בקללתם. ויש או' כי הכ"ף בו נוספת כמו כ"ף 'כמסיגי גבול' (הו' ה, ז), וענין מרירי יום חוזק החוס שהוא דומה לסם המות, ויש אומ' יד ששמו כן שמושל בצהרים כמו 'וקטב מרירי' (דב' לב, כד), או פירוש שינוי יום, כלו' שמשנתנה היום מאור לחשך, מן לשון 'וריחו לא נמר' (יר' מח, יא) שפי' לא נשתנה, וזהו הנכון שהרי אומ' 'יגאלוהו חשך וצלמות תשכון⁶ עליו עננה'.
- 6 **אל יחד.** נו' שאדונגיד. אל יתיחד, שי' חד"ה, ע"מ 'ויחד' (שמ' יח, ט) מן חד"ה, והדגש בו לתפארת הקריאה כמו 'ויפת בסתר לבי' (להלן לא, כז), ויש או' שש' אח"ד, וכאילו אמ' אל יאחד יחד, כמו 'אל תחד כבודי'⁷ (בר' מט, ו) שש' אח"ד.

¹נה"מ: 'גדלת ובצורת'. ²נה"מ: '+ את'. ³נה"מ: 'ברכת'. ⁴תרגום אונקלוס לאור' הוא 'נהורה'.
⁵נה"מ: 'יגאלוהו'. ⁶נה"מ: 'יגאלוהו ... תשכון'. ⁷נה"מ: 'כבודי'.

- 7 **גלמוד**. שולו. פי' יחידי לפי מקומו, מן 'ואני שכולה וגלמודה' (יש' מט, בא), כלו' שנשארה בלא בנים יחידה.
- 8 **יקבוחו**¹. כמו יקללוהו, ש' נק"ב, מן 'ואקב נוהו פתאום'² (להלן ה, ג). **עורר**³ **לזיתן**. פי' אבלם, מדב' רבו' לא תעורר אשה לזיתה במועד' (ירוש' מ"ק א, ה [פ, ד]), ש' לז'ה, ונק' כן | האבל⁴ לפי שהוא בקיבוץ אנשים ונשים, וחיבור מן לשון 'וילוו עליך' (במ' יח, ב), וכן 'ונלוו [...]'. **עורר**⁵. מקור מהכבד הרביעי, ש' עו"ר.
- 9 **כוכבי נשפו**. שו' מְנִיָּאָה. פי' כוכבי שחרו, וכבר אמרנו כי שני נשפים יש ללילה אחד בתחלת הלילה ואחד סמוך לעלות השחר, כמו שאו' 'בנשף בערב יום' (מש' ז, ט) זה הנשף הראשון. **יחשבו כוכבי נשפו**. זה נשף השחר, הוא שאו' 'יקו לאור ואין', מכלל שהוא סמוך לעלות השחר שמצפים לאור היום. ואמ' 'כוכבי נשפו' לפי שכוכבי השחר מזהירין ביותר משאר הלילה. **בעפעפי שחר**. אין קְלָאֲרִידָאֲדִישׁ. פי' זהרורי השחר, מ' 'תעופה'⁶ כבקר תהיה' (להלן יא, ז), והוא כפול הפ"א והלמ"ד, ש' עו"ף.
- 13 **ישנתי**. זו שנת המות, כמו 'פן אישן המות' (תה' יג, ד).
- 14 **הבונים**⁷ **חרבות למו**. פי' המעמידים חרבות להיות להם לשם.
- 15 **או עם שרים זהב להם**. שי' אשר זהב להם.
- 16 **לא אהיה**. בִּיִּלְכָּהּ פֶּשׁ אוּ נֹן שִׁרְיָאִי. בתמיהה, כלו' ולואי שאהיה. **לא ראו אור**. אור החיים, וכן לשון 'למה יתן לעמל אור' (להלן פסו' ב).
- 17-19 **יגיעי כוח**⁹ **לְרִזְשׁוֹשׁ**. והוא תאר, מש' יְגִיעִי, כי הוא מבנין פֶּעִל שהנפרד ממנו יִגַּע, ובא כן מפני היו"ד ע"מ 'פליטי' (שו' יב, ד ועוד), 'שרידי' (יר' לא, ב). **שאננו**. שְׁאֲקִידָן. ענין השקט, ש' שא"ן, והנו"ן השנית נוספת על השרש כלמ"ד 'ונפלל חלל' (יח' כח, כג), וכן 'ושקט ושאנן' (יר' ל, יא ועוד). **שם רשעים**. **ושם ינוחו**. קטון¹⁰ **וגדול שם**. כענין 'וערום'¹¹ אשוב שמה' (לעיל א, בא), והוא רמז לקבר כמו שאמרנו.
- 20 **למה יתן לעמל אור**. פי' חיים, הוא שאו' 'וחיים למרי נפש' בכפל דבר.
- 21 **ויחפרוהו**¹². כמו ויבקשוהו, מ' 'משם חפר אוכל'¹³ (להלן לט, בט).

¹נה"מ: 'קבחו'. ²נה"מ: 'ואקוב ... פתאום'. ³נה"מ: 'ערר'. ⁴מילה זאת דהוייה מאוד. ⁵נה"מ: 'ערר'. ⁶נה"מ: 'תעפה'. ⁷נה"מ: 'הבנים'. ⁸הניקוד דהוי מאוד, וייתכן שיהיה 'בייל'. ראה למעלה תה' קיטה. ⁹נה"מ: 'כח'. ¹⁰נה"מ: 'קטן'. ¹¹נה"מ: 'וערם'. ¹²נה"מ: 'ויחפרו'. ¹³נה"מ: 'אכל'.

- 23 **לגבר אשר דרכו נסתרה.** הלמ"ד נוספת, פי' גבר אשר ימות ויסתרו דרכי מעשיו וכל עסקיו מן העולם כשיסך אלוה בעדו, שיכסהו בקבר, או כמשמעו 'לגבר' שיהיה סמוך למה שלפניו שאו' 'כי ימצאו קבר' (לעיל פסו' כב).
- 24 **כי לפני לחמי.** פי' טרם. **לחמי.** מי קומיר. פי' סעודתי. פי' כשנותנין לפני הסעודה באה אלי האנחה קודם שאתחיל לאכול, ואני מואס במאכל מפני האנחה ויתכו כמים שאגותי. ויתכו **כמים.** קורין. ענין הצקה והרקה, מן | 'עד נתך מים' (ש"ב כא,י), ש' נתך. **כמים שאגותי.**¹ פי' נתכו כמים מי דמעוטי מפני אנחתי שאני שואג מפניה.
- 25 **ויאתני.** שלא כמנהג בהראות למ"ד הפועל, והיו"ד בו במקום ה"א למ"ד הפועל, ש' ויאתה אלי, וכן 'אל תבואני' (תה' לו,יב), 'תבואך' (יח' לב,יא), 'שרו' לומ' תבוא אליך, כדרך 'פן ישבעך' (מש' כה,יז), והראוי בו על פי המנהג ויאתני.
- 26 **לא שלותי וכו'.** פי' כאילו לא שלותי. **ולא שקטתי וכו'.** ויבא רגז. כלו' ששכחתי הכל, כדרך 'ותזנח משלום נפשי נשיתי טובה' (איכה ג,יז).

[פרק ד]

- 1 **יען אליפז התימני.**
- 2 **הנסה דבר אליך תלאה.** שי אישפרוּמִינְטֵד. מקרא חס', ש' אם נסה המנסה, כמו 'כאשר ימחה את הצלחת' (מ"ב כא,יג), וזולתם. פי' אם נסה הקב"ה דבר זה אליך תלאה מלסבול ומלשתוק על כך ותאמר, ועצור במלין מי נוכל? כלו' שאינך יכול להמנע מלדבר ומלספר תלאותך וקורותיך. ד"א אם נסה המנסה לדבר אליך ידעתי שתלאה ועצור במלין, מי יוכל להמנע מלהשיבך ומלהתוכה עמך? ואמ' 'אליך' במקום אותך, רו' לומ' נסה דבר התלאה הזאת לבוא אליך.
- 3 **הנה יסרת רבים.** שהרבו דברים, הוכחתם ויסרתם. וידיים רפות תחזק. אותם שהם יגורים מפורענות הבא עליהם, אתה היית רגיל לחזקם בדבריך ולומ': אל תירא, שכך היא מדת הדין.
- 4 **כושל יקימון מליך.** דִיבְלִי. פי' חלש, מ' 'וברכים כושלות'² (יש' לה,ג). יקימון מליך. היו רגילין מליך להקים הכושל.
- 5 **כי עתה תבוא אליך.** תבוא אליך זו התלאה ותלא. ד"א תבוא אתה עצמך אל התלאה ותלאה מלסבול.

¹נה"מ: 'שאגתי'. ²נה"מ: 'כשלות'.

- 6 **הלא יראתך כסלתך.** טו טוֹרְפִידָאד. מ' כסיל, פ' סופד מוכיח על תחלתך, שיראתך שהיית ירא שמים כסלתך היא, כלו' מחמת כסלות היה, ולא מדעת שלימה, וכן 'תקותך ותם דרכיך', הכל כסלות.
- 7 **נכחדו.** שי טָגָארוֹן. ענין כריתה והשמדה, מ' 'לכו ונכחידם מגוי' (תה' פגה), 'ותכחד מן הארץ' (שמ' ט,טו).
- 8 **כאטר ראיתי.** כי נכחדו בני רשע. וחורשי און וזורעי עמל. אמ' בזה הלשון משל לחורש האדמה שחורש וזורע כדי שיהיה לו מה יקצור, | ויאכל כך החושב און, ועושה הרע קוצר מה שזורע, ואוכל פרי מעשה ידיו, כלו' שנענש על מעשיו הרעים.
- 9 **מנשמת אלוה יאבדו.** אלו חורשי און מנשיבת סערו וכעסו וחרונו של הקב"ה יאבדו.
- 10-11 **שאגת אריה וקול שחל.** ובני לביא. שמות אריה, והוא כנוי ומשל למלכים והשרים ועבדיהם ושאר העם הרשעים שהם חזקים כאריות שואגים, כמו שאומ' 'שריה בקרבה אריות בקרבה'² (צפ' ג,ג). **ושני כפירים נתעו.** שי נלעתו, והלמ"ד נבלעת בדגש, פ' נכרתו ונעקרו כלשון 'ועצמותיהם'³ יגרם' (במ' כד,ח), וכן 'ושרשך' (תה' נב,ז) וזולתו, ובלעז שי דִּישָאָקוֹלְמִיִּיאָן, מ' 'מלתעות כפירים' (שם נח,ז), והם השנים הגדולים של חיות, כדרך 'ואשברה מתלעות עול' (להלן כט,ז), וכן 'מלתעות כפירים נתויק'⁴ (תה' נח,ז). ופי' הפסו' 'שאגת אריה וקול שחל' וכו' שאעפ"י שהאריות הם חזקים ושואגים ונותנין קול בכוחם אם לא יש להם טרף מיד אובדים ובניהם מתפזרים ומתפרדים מבלי מאכל. **ושני כפירים נתעו.** שפי' נעקרו, כמו שאמרנו, רו' לומ' כאילו שניהם נעקרים שאינם אוכלים, כמו שאומ' 'ליש אובד'⁵ מבלי טרף' וכו'. כן הרשעים החזקים בבני אדם אובדים ברשעם מאין מאכל ומחוסר כל ובניהם מתפזרים ומתפרדים לשאול על הפתחים, כדרך 'ונוע ינועו בניו ושאלו' (שם קט,י) כנגד 'ובני לביא יתפרדו'.
- 12 **ואלי דבר יגנב.** ייד אִיְקוֹבִיִּיִרטו. פ' ואלי דבר יתכסה, בתמיהה, והוא מושאל מן גניבה, כי הגניבה בכסוי ובסתר נעשית. **ותקה אזני שמץ מנחו.** פ' מעט, כלו' מקצת, לפי מקומו, ואולי שהוא מן 'לשמצה בקמיהם' (שמ' לב,כה), בהקרכת הענינים, כמו שפירשנו שם. **מנחו.** כמו ממנו, וכן 'מאויבים'⁶ מנחו' (תה' סח,כד). ופי' 'ואלי דבר יגנב' חזר על תוכחתו שאמ' עד הנה: מה תזעק? 'זכר נא מי הוא נקי אבד' (לעיל פסו' ז), 'כאשר ראיתי חורשי' און' וכו' (שם פסו' ח), ואלי דבר יגנב, אחר שלקחתי ובינותי מקצת רוח הבינה במחשבותי.
- 13 **בטעפים מחוינות⁸ לילה.** פ' במחשבותי מהסגנון בסתר הלילה בנפול תרדמה על אנשים לבוא לי לגלות את אזני והיא לקחה שמץ מנחו. |

¹נה"מ: 'חרשי... זרעי'. ²נה"מ: 'שאגים'. ³נה"מ: 'ועצמותיהם'. ⁴נה"מ: 'נתץ'. ⁵נה"מ: 'אבד'.
⁶נה"מ: 'מאויבים'. ⁷נה"מ: 'חרשי'. ⁸נה"מ: 'מחזינות'.

- 14 **פחד קראני ורעדתי.** מן הרוח הבא אלי, והרוח הוא מלאך, כמו שנ' 'עושה מלאכיו רוחות' (תה' קד, ד).
- 16 **דממה וקול.** ש' קול דממה.
- 18 **הן בעבדיו לא יאמין.** פי' הצדיקים לא יאמין שלא יחטאו לו ומסלקן מן העולם לפי זמנם. **ישים תהלה.** לוקוּרה. ענין הוללות, ש' הל"ל, כדרך 'מכסת נפשות'¹ (שמ' יב, ד), שש' כס"ס, כלו' ישים במ גנאי ועילא. **ובמלאכיו.** רו' לומ' ולא במלאכיו, וכן 'ובחמתך תיסרני' (תה' לח, ב). ויש מפר' 'תהלה' מענין 'בהלו נרו עלי ראשי' (להלן כט, ג), שש' הל"ל גם כן, כלומ' ולא במלאכיו ישים אורה, וענין אורה הוא כי בעל הדעת הנכונה יקרא מאיר, כמו שאומרין 'פתח פיד ויאירו דבריד' (בבלי ברכות ג ע"א), כמו שנק' חסר הדעת מחשיך, כמו שאומ' 'מי זה מחשיך עצה במלין בלי דעת' (להלן לח, ב), וכן 'אם לא יאמרו כדבר הזה אשר אין לו שוחד' (יש' ח, כ).
- 19 **אף שוכני² בתי.** כל שכן. **ידכאום.** מְאָנְלוּש. ענין שבר וכתישה. פי' ידוכאו בחולי או בצרה או במיתה, כענין 'כי דכיתנו במקום תנים' (תה' מד, ב). **לפני עשי.** מִיִּנְטְרִי קִי אִישְׁטְרִילְיָאש. פי' בעוד שהוכבבים, וכן 'לפני שמש ינון'³ שמו' (שם עב, יז).
- 21 **הלא נסעי.** ש' מואַיִיד. נפעל, עקרו ננסע, ונו"ן השרש נבלעת בדגש. **יתרם.** לור מִיגְוִרִיא. **בם.** עמם. פי' יתרונם וגאונם וחכמתם תתבלע בגופם, וכן 'על כן יתרה עשה' (יש' יז, ז). **ימותו ולא בחכמה.** פירש רבי' סעדיה במות הטבעי, כלומ' הרוגים מיתה משונה מהמות הטבעי.
- 20 **יכתו.** שוֹן מְאָדוּש. ענין כתישה וכתות, ש' כת"ת, והוא פו' שלא נז' פועלו. **מבלי משים.** מקרא חס', ש' מבלי משים על לב לשוב לקונו, כדרך 'וישימו וישכילו' (שם מא, ב), שרוצ' לומ' וישימו לב. ד"א 'מבלי משים' מבלי נלחם, מן 'אשר שם לו בדרך' (ש"א טו, ב), כלומ' מבלי נלחם בהם. **לנצח יאבדו.** קודם זמנם, כדרך 'ובאפס יד ישבר' (דנ' ח, כה), וכן 'ההפוכה כמו רגע ולא חלו בה ידיים' (איכה ד, ו).

[פרק ה']

- 1 **ואל מי מקדושים⁴ תפנה.** הגוזרים זה עליך להלחם בו.
- 2 **כי לאויל יהרג כעס⁵.** לאויל כמוך, כדרך 'ברצח בעצמות' (תה' מבי, א), שפ" רצח הוא בעצמותי כעס מאמרם. **זפותה.**⁶ טוֹרְפִי. ענין פתיות והטיית הלב לאולת שלא על דרך | האמת. פי' הנוטה לכל דבר שיראה שיתאווה לו תמיתנו הקנאה.

¹ נה"מ: 'במכסת נפשות'. ² נה"מ: 'שכני'. ³ זו גרסת הקרי. הכתיב: 'ינין'. ⁴ נה"מ: 'מקדשים'. ⁵ נה"מ: 'כעס'. ⁶ נה"מ: 'זפתה'.

4-3 **משריש**. אָרְדִינָאדוּ. פּוּ עוּמַד, וּכֵן 'אִם יִזְקִין בְּאַרְץ שְׂרֵשׁוּ' (להלן יד, ח) כּלּוֹ נִשְׂרֵשׁ, וְאוֹיֵלִי הוּא הִרְשַׁע שֶׁנֶּקֶד אוֹיֵל, כְּמוֹ שֶׁנֶּקֶד גַּם כֵּן כִּסִּיל, וְכִיּוֹצֵא בִּזְהָ. וְאַקְבָּ. ¹ פִּי קָלְלָתִי, שִׁי קִבְבִּי, וּמָה הִיא הַקְּלָלָה? 'רַחֲקוּ בְּנֵי מִישַׁע' וְכוּ'. וְיִדְבְּאוּ. לְשׁוֹן הַתְּפַעֵל, וְהַתְּזוֹ נִבְלַעַת בְּדַגֵּשׁ, וְהוּא פּוּ יוֹצֵא, וּכֵן 'וַיִּתְחַטְּאוּ' (בַּמ' ת, כּא). **בְּשַׁעַר**. פִּי בַעִיר, מִן תֵּר' 'בְּשַׁעֲרֵיךְ' (דב' יב, ז) וְעוֹד) בְּקִרוּךְ.²

5 **אֲשֶׁר קִצְּיָרוּ**. שֶׁל רִשַׁע. **רַעֲב יֵאָכֵל**. כְּשִׁימוֹת יִבּוֹאוּ הָרַעֲבִים שֶׁרַצָּץ בַּחַיִּיו וַיִּשְׁתַּלְמּוּ מִמָּה שֶׁגִּזַּל אֲבִיו מִנְכִּסֵּיהֶם. וְאַל מִיִּצְנִים יִקְחֵהוּ. אָדִי אִישׁפִּינֵשׁ. פִּי כִּלִּי זֵין שֶׁל רִשַׁע שֶׁהֵם כְּצִנִּים, כְּעִנֵּין 'וּלְצִנִּים בְּצִדִּים'³ (יהו' כג, יג), וְעִנֵּין מִלֵּת 'וְאֵל' כְּעִנֵּין 'וַיִּקְחוּ אֶלֶיךָ שֶׁמֶן זֵית זָד' (שִׁמ' כז, ב, וְעוֹד), וּכֵן 'קָחַם נָא אֵלֵי' (בר' מח, ט), כְּלוֹמַ' לְצוּרְךָ הֵעֵנִי הַנוֹשַׁע מִצִּנֵּי כִּלִּי זֵין שֶׁל רִשַׁע יִקְחֵהוּ הַשּׁוֹפֵט הַמְּמוֹנָה לְכֶךָ. וְשִׂאֵף עֲמִים. בִּיבְרָאן. עִנֵּין בְּלִיעָה וְשִׁתִּייה, מ' 'שִׂאֵפָה רוּחַ' (יר' ב, כד). **עֲמִים**. כְּמוֹ צִמְאִים לְפִי מִקוֹמוֹ, מִתּוֹךְ שִׂאוֹמ' 'רַעֲב יֵאָכֵל', שֶׁהִרְעֵב נֹזְכֵר עִם הַצִּמָּא. פִּי יֵאָכֵל הָרַעֲבִים קִצְּיָרוּ וַיִּשְׁתּוּ וַיִּבְלַעוּ הַצִּמְאִים חֵילִם וּמְמוֹנָם שֶׁגִּזַּל לָהֶם בַּחַיִּיו, וְשִׁי' 'וְשִׂאֵף' וְשִׂאֵפוֹ, כְּלוֹי וְשִׂאֵף כֹּל אֶחָד וְאֶחָד, וּכֵן זוֹלַתֶּם רַבִּים.

6 **כִּי לֹא יִנְאָ מַעֲפֵר אֹן**. פִּי מַכָּה הַבֹּאֵה עַל אָדָם לֹא לַחֲנָם הִיא בֹאֵה עֲלָיו, וְלֹא מִן הָעֵפֶר תִּצְמַח לוֹ. אֹן. עִנֵּין שִׁקֵּר.⁴

7 **כִּי אָדָם לַעֲמֹל יוֹלֵד**. פּוֹר אֶלְזִירִיו.⁵ עִנֵּין יִגִּיעָה, מִן 'שַׁעֲמֵלְתִי' (קָה ב, יא) וְעוֹד). **וּבְנֵי רִשָּׁה**. סִינְטִילִיִּאֵשׁ דִּי פּוֹאֲזִיגוּ. פִּי נִיּוֹצוֹת, מִן 'רִשְׁפִּיה רִשְׁפֵי אֵשׁ' (שֶׁה' ש ח, ו). **וּבְנֵי**. כְּדֶרֶךְ 'בֵּן קֶשֶׁת' (לְהֵלֶךְ מֵא, כ), 'וּבֵן גִּרְנִי' (יֵשׁ כ, א), שֶׁרִי' לֹוֹמ' חִץ קֶשֶׁת, וְתִבֵּן גִּרְנִי, וְהֵם הַמְּלֹאכִים שֶׁעֲפִים כְּנִיּוֹצֵי הָאֵשׁ לְמַעֲלָה בְּשָׁמַיִם. וְעוֹד שֶׁהֵם מְכוּנִים בְּאֵשׁ, כְּמוֹ שֶׁנֶּאֱמַר 'מִשְׂרָתִיו אֵשׁ לוֹהֵט'⁶ (תה' קד, ד), וּכֵן 'שִׂרְפִים עוֹמְדִים'⁷ מִמַּעַל לוֹ' (יֵשׁ ו, ב). **יִגְבִּיהוּ עוֹף**. אִינְאֶלְטִישִׁינְשִׁי. פּוּ עוֹמ', וּכֵן 'אִם תִּגְבִּיהַ כְּנִשֵּׁר' (עו' א, ד), וּפִי הַפְּסוֹ' 'כִּי אָדָם לַעֲמֹל יוֹלֵד' כִּי אִיפְשֵׁר שֶׁלֹּא יִחַטֵּא הָאָדָם וַיִּקְבַּל עֲמַל בַּחֲטָאוֹ לְקַבֵּל פּוֹרְעוֹתוֹ, וַאֲיִנוּ כְּבִנֵי רִשָּׁה שֶׁהֵם מְלֹאכִים וְרוּחוֹת, שֶׁהֵם יִגְבִּיהוּ עוֹף וַאֲיִנִּים מִן הַתְּחַתּוֹנִים לְשִׁלוֹט בֵּהֶם | הָרַע.

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10-8 **אוֹלָם אֲנִי אֲדַרְוֶשׁ⁸ אֵל אֵל**. פִּי אִם בָּאוּ עָלַי יִסּוּרִין הֵייתִי דוֹרֵשׁ מִהַקְּבִ"ה בַּתְּפִלָּה וְתַחֲנָה. וְאִשִּׁים דְּבִרְתִּי. אֵלָיו בְּבַקְשָׁה, 'שֶׁהוּא עוֹשֶׂה גְדוּלוֹת' וְכוּ'.

11 **וְקוֹדְרִים⁹ מְסִפִּינוֹשׁ**. הֵם הָעִנִּים הַשְּׁפִלִים הַחֲשׁוּכִים, וּכֵן 'וּבֹל יִתִּיצֵב לְפָנַי חֲשׁוּכִים'¹⁰ (מש' ככ, כט), וּכֵן תֵּר' 'וּמִדַּלַּת הָאָרֶץ' (מ"ב כה, יב) וּמַחֲשׁוּכֵי עֵמָא דֶּאֲרַעָא,¹¹ מִן 'קִדְרַתִּי שֶׁמָּה הַחֲזִיקַתְנִי'¹² (יר' ח, כּא). **שִׁגְבוּ יִשַׁע**. שִׁי שִׁגְבוּ בִישַׁע, וּכֵן 'הִשְׁגוּ חֵיל' (תה' עג, יב), שִׁשִּׁי הִשְׁגוּ בַחֵיל, וּכֵן 'כִּי פָּנוּ אֵלַי עֵרָף' (יר' ב, כז), וּמִזֶּה הַטַּעַם אֲמָרוּ בְּיּוֹדֵי 'קִשְׁיֵנוּ עֵרָף' (סדר רב עֵמָרָם גֵּאוֹן [הַרְפַּנְס] סֵדֶר שְׁנֵי וְחִמְשִׁי). כֹּלֶם פְּעִלִים עוֹמְדִים.

¹ נה"מ: 'ואקוב'. ² תרגום אונקלוס ל'בשעריך' הוא 'בקרוד'; תרגום פסבדוֹיוֹנְתָן לַתּוֹרָה לְבִשְׁעֵרֵיךְ' הוא 'בקרוד'. ³ נה"מ: 'בצדכים ולצננים'. ⁴ פירוש רש"י שם: 'הוא לשון שבר'. ⁵ נראה שזהו שיבוש ויש לגרוס 'פור אלזיריו'. ⁶ נה"מ: 'להט'. ⁷ נה"מ: 'עמדים'. ⁸ נה"מ: 'אדרש'. ⁹ נה"מ: 'קדרים'. ¹⁰ נה"מ: 'בל ... חשכים'. ¹¹ תרגום יונתן לנביאים ל'ומדלת הארץ' הוא 'ומחשיכי עמא דארעא'. ¹² נה"מ: 'החזקתני'.

- 12 **ולא תעשינה ידיהם תושיה**. שביינסה. היא אמתת החכמה והתבונה שהיא התורה, ש' יש"ה, והיו"ד בו במקום ה"א למ"ד הפועל, ע"מ 'תרומיה' (שמ' מחיב), והמלה נגזרת מן 'יש' לפי שהחכמה יישותה נמצא תמיד, והיא הפילוסופיא, ואמ' 'ולא תעשינה ידיהם' לפי שהידיים עושות בתבונת החכמה, וכן 'ובתבונות כפיו ינחם' (תה' עח, עב), כמו שפירשנו שם. פי' תתבלע חכמתם ועצתם מלעשות בידיהם חמס שהיו יועצים לעשות.
- 13 **לזכד¹ חכמים בערמם**. מש' בערמתם, וכן 'ויעשו להם מסכה מכספם כתבונם' (הו' יג, ב) שהראוי בו כתבונתם, או שהוא בלשון זכר ע"מ 'אכלם' (תה' עח, ל ועוד), שהנפרד מהם אכל, ערם, והוא ענין תחבולות, מן 'מפר מחשבות ערומים'² (לעיל פסו' יב). **נפתלים**. אַרְגוּזוֹשׁ. הם המהפכים בעצות ותחבולות וטענות כדי לנצח לאחרים, מענין 'נפתולי אלים נפתלתי' (בר' ל, ח), 'ועם עקש תתפתל' (תה' יח, כז). **נמהרה**. שי אִינְטוּרְפִיסִיד. ענין פתיות, מ' 'ולבב נמהרים יבין לדעת' (יש' לב, ד), ונק' כן הפתיים לפי שמעשיהם במהירות ובבהלה, ואינם ממתנינים למעשיהם ולדבריהם.
- 14 **יוזמם יפגשו חשך**. באור היום יפגשו חשך, כלו' אור החכמה נהפך להם לחשך, כלשון 'מי זה מחשיך עצה' (להלן לח, ב). **וכלילה**. אי קום אין לָא נוֹאִיג. פי' וכבילה.
- 15 **ויושע³ מחרב מפייהם**. החרב הוא פיהם של אותם הרשעים האנסים, כלו' שמושיע הקב"ה את האביון מיד חרבם של אותם האנסים, כמו שאומ' 'ומיד חזק אביון', כדרך 'פלטת נפשי מרשע חרבך' (תה' יז, יג) שהרשע הוא | חרב הקב"ה.
- 16 **ותהי לדל תקוה**. לשאר הדלים והאביונים שהיו נושעים כך. **ועולתה⁴ קפצה פיה**. ועושי העולה יקפצו וישתקו מלדבר עולה ומלאנוס את האביונים.
- 17 **ומוסר שדי אל תמאס**. נוֹן אַבּוֹרִישְקִשׁ. כנגד איוב מדבר. פי' לא היה לך למאוס בייסורין.
- 18 **כי הוא יכאיב ויחבש וכו'**. כענין 'מחצתי ואני ארפא' (דב' לב, לט), כלו' אם יכאיב בידו לחבוש, ואם ימחץ בידו לרפוא. **וידיי⁵ תרפינה**. ענין מרפא, ש' רפ"ה, וכן 'וירפו את שבר בת עמי' (יר' ת, יא), והפך זה ענין רפיון, משרש רפ"א, 'כי מרפא יניח חטאים גדולים' (קה' י, ד).
- 19 **בשש צרות. ובשבע**. אינו סכום מנין כי אם לשון רבוי. רוי' לומ' פעמים רבות, כדרך לשון 'שבע על חטאתיכם' (וי' כו, יח ועוד) וזולתם.
- 20 **ברעב פדך**. ע"מ 'אשר קרדך' (דב' כה, יח).

¹נה"מ: 'לכד'. ²לאחר מילה זאת הסופר כתב 'והוא ענין תחבולות' בטעות. ³נה"מ: 'וישע'.

⁴נה"מ: 'ועלתה'. ⁵זו גרסת הקרי. הכתיב: 'וידי'.

- 21 **בשוט לשון**. אין אִישׁ־פְּנִידִיר יִינֵט. פירוש בהתפשט בארץ אחד מלשונות הגוים, ר' לומ' בהתפשט גייסות וצבא בארץ תחבא, כלו' תוכל להחבא ולהמלט, והפך זה 'ונחבא' ולא יוכל' (יר' מט, ז). **בשוט**. מקור, ש' שו"ט. **לשון**. כלשון 'לקבץ את כל הגוים והלשונות'² (יש' סו, יח), וכן 'כל עם אומה ולישן'³ (דנ' ג, כט), וכיוצא בזה הלשון. ד"א 'בשוט' ענין שבט, ובער' קורין לרצועת העור שמלקין בו סוט, ודמה הצרה העוברת בעולם לשוט, שהוא מכה כשוט המכה והמיסר, כדרך 'שוט שוטף כי יעבור'⁴ (יש' כח, טו), 'קול שוט' (נח' ג, ב), או שהוא רמז לרכילות וגדופין והדומה לו ממכות הלשון, כלומ' מצרה הבאה על ידי מכת הלשון, כלו' תחבא משוט לשון זה השטן שהשטין עליך.
- 22 **ולכפן**. פי' רעב, מ' תר' 'רעב' (בר' מא, כז ועוד) כפנא.⁵ **תשחק**. על הרשעים שנענשין, כדרך 'ונקי ילעג למו' (להלן כב, יט). **ומחית הארץ**. אלו הליסטים שנמשלו לחיות הטורפות.
- 23 **כי עם אבני השדה ברייתך**. כענין 'פן תגוף'⁶ באבן רגלך' (תה' צא, יב), כלומ' לא יגיע לך שום נזק.
- 24 **וידעת כי שלום אהלך**. פְּזִיגָאוּ.⁷ והוא תואר, ע"מ 'גדול', 'קטון', וכן 'ואתה שלום וביתך שלום' (ש"א כה, ו), 'השלום אתה אח' (ש"ב כ, ט) וזולתם. פי' בכל מקום שתלך תהיה בטוח כי שלום אהלך. **ולא תחטא**. נון טי מִינְגֹאָרִיִּד. פי' לא | תחסר כל, כלשון 'אל השערה ולא יחטיא'⁸ (ש' כ, טז). פי' בשובך מן הדרך ותפקוד נוד תמצאהו שלם שאין חסר ממנו כלום.
- 25 **וצאעאיך**. פי' בניך, והוא תאר ליציאת הזרע, ש' יצ"א, בהכפל העי"ן והלמ"ד.
- 26 **תבוא בכלח**. אין שזון. פי' זמן הזקנה, ובער' אל הרם, כלומ' תבוא בזמנד, בזמן הזקנה, אלי קבר, כמו שאו' 'כעלות גדיש בעתו', והפך זה 'למה תמות בלא עתך' (קה' ז, זי), וכן לשון 'עלימו אבד כלח' (להלן ל, ב), שפי' בעבורם יאבד זמן הדברים ועתם, כלו' יכריתו הדברים ויפסיקום מלהגיע לזמנם ולעתם ותשלומם. ואין דמיון לזו המלה בכל המקרא כי אם מלשון ער' שאומ' אכלחתני, פי' הזקנתני, כלו' החלשתני והדאבתני בעשות כך וכך עד שנחלשתי ודאבתי כזקן. **כעלות גדיש**. קום טָגָר. ענין כריתה, מן 'אל תעלני בחצי ימי' (תה' קב, כה), 'צועי עלה' (בר' מט, ד), 'ועלתה ידו' (זכ' יד, ג).
- 27 **הנה זאת**. בלשון נקבה, כן מנהג לשון שכיוצא בזה, כגון 'גם זאת מעם יי' צאה' (יש' כח, כט), וזולתם.

¹נה"מ: 'ונחבא'. ²נה"מ: 'והלשונות'. ³נה"מ: 'אמה ולשן'. ⁴נה"מ: 'יעבר'. ⁵תרגום אונקלוס ל'רעב' הוא 'כפנא'. ⁶נה"מ: 'תגף'. ⁷נראה שזהו שיבוש ויש לגרוס 'פְּזִיגָאוּ'. ⁸נה"מ: 'יחטא'. ⁹נה"מ: '+ 'צבאות'.

[פרק ו']

ויען איוב.

1

2 **לוֹ טְקוֹל יִטְקֶל. שִׁי פִישָׁאָר פֹּשִׁיד פִּישָׁאָדוּ. כְּעֵסִי.¹ מִיז דִּישְׁפִּיגוּ. וְהוֹתִי.² מִי קוֹנְטִינְטָא. פִּי**
שברי ההווה לי. ישאו יחד. עם משקל שכנגדם ואפילו חול ימים יכבד ממנו.

2

3 **דְּבַרֵי לַעֲוֹ. שִׁי דִישְׁפִּיזְרוּן. פִּי נְבַלְעוּ וְנִשְׁחַתּוּ וְנִסְתַּרּוּ, מוֹשָׁאֵל מ' וְשִׁמַּת סִכִּין בְּלוֹעַד³ (מִשׁ**
כגב), שפִי בית הבליעה, ש' לוֹעַ.

3

4 **כִּי חֲצִי שִׂדִי. פְּלֶאָנְשׁ. פִּי מְכוֹת, וְכֵן לִשׁוֹן 'אֲנוֹשׁ חֲצִי בְּלִי פִשְׁע' (לְהֵלֵךְ לְדוּ), וְדַמָּה מְכּוֹתִיו**
לחצים לפי שבאו אליו פתאים כחץ, כדרך 'וִיֹרֵם⁴ אלים חץ פתאום היו מכותם' (תה' סד, ח).
אֲשֶׁר הַמּוֹתֵם. קִי לֹר אֵיךְ־סִין. פִּי אַרְסֵם, כְּדֶרֶךְ הַפְּרִסִיִּים לְתֵת אַרְס נַחַשׁ בַּחֲצִים כְּדִי שִׁמּוֹתוֹ,
או שהוא עשב שנותנין גם כן בתוך החצים הנק' בער' בקלה, ובלעז בִּידִיגְמְרִי. יַעֲרֹכּוּנִי. פִּי
יסתדרו עלי מערכות.

4

5 **הִינְהַק. עֲנִין נֶאֱקָה, כְּמוֹ הִינְאָק, בַּחֲלוּף אוֹתוֹתִית אַחַה"ע. אִם יִגְעָה שׁוֹר. יְדוּעַ נְהִיקָה לְפָרָה**
וגעיה לשור. **עַל בְּלִילֹו.** שׁוֹ סִבּוֹ. פִּי מִסְפּוֹא, וְנֶקֶד כֵּן לְפִי שִׁמְסִפּוֹא הַבְּהֵמָה⁵ | מערבין
ומבלבלין אותו משעורה, ושבלת שועל, וכיוצא בס. ופִי וכי על חנם אני צועק, והלא בהמה
שוטה? אינה נוהקת בזמן שיש לה דשא, וכן לא יגעה שור אלא אם כן אין לו.

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5

6 **הִיאֲכַל תְּפֵל. שִׁי יִיד דִּי קוֹמִיר קוֹנְדוּגוּ. פִּי תְּבַשִּׁיל אוֹ מֵאֲכַל בְּלִי מֶלַח, וְכִבֵּר אֲמַרְנוּ שֶׁכֵּל לִשׁוֹן**
תפל או תפלה נופל על כל דבר גרוע, כמו מאכל מבלי מלח הרי גרעון, 'טחי תפל' (יח' ג, יא)
טיט בלא תבן שאין הבנין קיים הרי גרעון, וכן 'ולא נתן תפלה לאלים' (לעיל א, כב), 'ואלוה
לא ישים תפלה' (להלן כד, יב), לשון גרעון כמו שאמרנו. **אִם יִשׁ טַעַם. שְׁבֹרֵד. בְּרִיר חֲלֵמוֹת.**
אֵין בְּאֵבָה דִּי אוֹאִיבוּ. פִּי לֹבֵן הַבִּיצָה שְׂדוּמָה לְרִיר, וְכֵן בְּדָב' רְבוּת' 'חֲלָבוֹן מִבְּחוּץ וְחֲלָמוֹן
מִבְּפָנִים' (בבלי חולין סד ע"א ועוד) נמצא שהריר הוא החלבון שעל החלמון, הוא שאומ'
'בריר חלמות', כלו' הריר שעל החלמות, ונק' כן החלבון לפי שהוא לבן כחלב, וכן נק' כן
החלמון לפי שהוא מבריא את אוכלו, מושאל מן 'חלמו בניהם' (להלן לט, ד), 'ותחלימני'
(יש' לח, טז), והחלבון הוא קשה כבשר שור כנגד החלמון, ודבר זה ידוע אצל הרופאים.
ופִי הפסו' וכי סבורים אתם שיתקבלו דבריכם שהם דברים גרועים שאין להם טעם כמו
ריר הביצה וכמאכל מבלי מלח.

6

7 **מֵאֲנָה לְנִגּוּעַ נִפְשִׁי. פּוֹר טַנְיִיר. מִקְרָא חֲסִי, ר' לֹמֵר מֵאֲנָה נִפְשִׁי לְנִגּוּעַ בְּמֵאֲכַל. הַמָּה בְּדוּי**
לחמי. אָלִישׁ דּוֹלוּרִישׁ דִּי מִי קוֹמִיר. הַמָּה. שֶׁב אֵל 'כִּי חֲצִי שְׂדֵי עֲמַדִּי' (לעיל פסו' ד), שהם
המכות כמו שאמרנו. פִּי הַחֲצִים הֵם דוּי מֵאֲכַלִּי, כְּלו' מְדוּיִם וּמְכַאִיבִים נִפְשִׁי עַד שִׁמְמֵאֲנַת
וקצה לנגוע במאכל, והכ"ף ב'כדו' נוספת ככ"ף 'כמסיגי גבול' (הו' ה, י), 'כמריבי כהן' (שם)

7

¹נה"מ: 'כעשי'. ²הקרי הוא: 'הות'. הכתיב הוא: 'הית'. ³נה"מ: 'שכין בלעד'. ⁴נה"מ: 'זירם'.
⁵שימו לב שהדף 101ה הפוך בכתיב היד.

ד, ד), ועוד שמש' 'כדוי' כְּדוּי לְפִי שֶׁהוּא שֵׁם, והחכם ר' יהודה כתב כי הוא תאר סמוך מן 'דוים', והנכון להיותו שם, שאין כאן טעם להיותו תאר, ש' דו"ה. ולחמי. כמו מאכלי, כי כל הסעודה קרוי לחם כגון ויהי לחם שלמה' (מ"א ה, ב), 'עבד לחם רב' (דג' ה, א). ורבי סעדיה ז"ל פירש 'כדוי לחמי' שהחצים כשיעור דוי לחמי, רוי' לומ' שְׁהַדְוִיִּים כשיעור החצים, | ומפני כן מאנה לנגוע נפשי במאכל, ולזה הפירוש תשאר הכ"ף במלת 'כדוי' כפשוטה, וזהו הנכון. ויש מפר' 'לחמי' כמו בשרי, מן 'ולחומס' כגללים' (צו' א, יז) ונכון הוא. ויש מפר' 'לנגוע' מענין 'וינגעו יהושוע' וכל 'ישראל' (יהו' ח, טו), וכן יש שפירשו הפסוק בענין אחר.

8 ותקותי. כמו ותאותי, וכן 'אך זה היום שקונוהו'³ (איכה ב, טז).

9 ויואל⁴ אלוה. אִינְבִילוֹנְטָאשִׁיד. ענין חפץ ורצון בהתמדה והמשכה בדבר, כענין 'הנה נא הואלתי לדבר אל יי' (בר' יח, כז ועוד) שתר' הא כען אסגיתי,⁵ שרו' לומ' חפצתי לדבר. פי' ולואי שירצה הקב"ה להתמיד ולהוסיף בנגעי וימיתני. וידכאני. אִי מִי מְטָאשִׁיד. פי' ימיתני, כלשון 'הפך לילה וידכאו' (להלן לד, כה), 'דכא לארץ חיתי' (תה' קמג, ג). יתר ידו. שוֹלְטָאשִׁיד שוּ פְּלֶאגָה. פי' יתיר מכתו. יתר. ש' נת"ר, מן 'מתיר אסורים' (שם קמו, ז). ידו. מכתו, מ' 'הנה יי' הויה' (שמ' ט, ג). ויבעעני. אִי מִי אֶפְיָאשִׁיד. פי' יכלני, מ' 'כי יבעע יי' (יש' יב, ב), 'בעע אמרתו' (איכה ב, ז).

10 ואסלדה. אֶשְׁשָׁמִי. מדב' רבו' 'ביצה סלודה'⁶ (ראה בבלי גטין נו ע"א ועוד), כל' צלויה, וכן 'כל שהיד סולדת בהן' (ראה בבלי חולין קה ע"ב). בחילה. קון דולור. ע"מ 'גילה' (יש' סה, יח), ש' חי"ל. כי לא כחדתי. קָא נִזְנָא רִיאִי. פי' נחמה תהיה לי המיתה, ואעפ"י שאסלד בחילה מחמת המיתה, ורוצה אני שלא יחמול עלי להשאירני בוז התלאה, כי בכל זאת לא אכחד אמרי קדוש, כל' אצדיק דינו עלי בכל.

11 מה כוחי⁷ כי איהל. פי' לא יש בי כח לסבול וליחל עוד רפואה, כענין 'מה אוחיל ליי עוד' (מ"ב ו, לג). כי אאריך נפשי. מִי בִּילוֹנְטָאד. פי' חפצי ויצרי, כלשון 'אם יש את נפשכם' (בר' כג, ח), שפי' רצונכם.

12 אם בשרי נחוש. אִיזְרִינִיו. פי' כנחשת, והנחשת הזה פי' ברזל חזק, הנק' בער' טכיר.

13-14 האם אין עזרתי. אין זה לשון תמה כי אם לשון קיום, כלומ' באמת, וכן 'ההנגלה'⁸ נגלית' (ש"א ב, כז). 'המן העץ' (בר' ג, יא) וזולתו. וכאילו אמ' באמת אין עזרתי, כל' אין לי עזרה מחברי שהיה להם לעזרני. ותושיה⁹ נדחה ממני. קוֹנְשִׁיגו. פירו' עצה וחכמה, כל' מה שהיה להם לעזרני הדיחו והבריחו עצתם מלעזרני, הוא שאו' 'למס מרעהו חסד' וכו' (להלן פסו' יד), ואומ' 'אחי בגדו כמו נחל' (שם פסו' טו). לְמֵאס¹⁰ מרעהו. א[...]¹¹

¹נה"מ: 'ולחמם'. ²נה"מ: 'יהושע'. ³נה"מ: 'שקונוהו'. ⁴נה"מ: 'ויאל'. ⁵תרגום אונקלוס ל'הנה נא הואלתי' הוא 'הא כען אסגיתי'. ⁶כך מנחם, מחברת, ש' סל"ד; אבן ג'נאח, שרשים, ש' סל"ד. ⁷נה"מ: 'כחי'. ⁸נה"מ: 'הנגלה'. ⁹נה"מ: 'ותשיה'. ¹⁰נה"מ: 'למס'. ¹¹חסר מאיוב ויד לאיוב ו, כד.

אינך יודע לדבר.

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- 24 **הבינו לי. פֶּאֶזֶד אִינְטִינְדִיר. פּוֹ יוּצָא, מהכבד החמישיי.**
- 26 **הלהוכח מלין תחשובו.¹ פי' הלבּרר מלין אתם חושבים שהיא תוכחתכם. ולרוח. או פּוֹר שְׁבִיר. פי' לחכמה, מן 'אכן רוח היא באנוש' (שם לב,ח). אמרי נואש.² דִּשְׁאִינְפִידוּסְמִינְטוּ. פי' אמרי יאוש מהטובה, והוא שם, וכן 'זאמרו נואש' (יר' יח,יב).**
- 27 **אף אל יתום תפילו. מק' חס', שי' תפילו גורל. ותכרו. ינְטָאֲדִישׁ. ענין סעודה גדולה, מן 'ויכרה להם כרה גדולה' (מ"ב ו,כג), שפי' האכילם סעודה גדולה וטובה, וכן 'כרו עליו חברים' (להלן מ,ל). על ריעכם. נכתב בו הנח יו"ד עי"ן הפועל, ש' רי"ע, או רו"ע. ופי' הפסו' שאתם מטפלים עלי' וחומסים עלי' בדברייכם, ועליכם עון ועונש, כאילו הפלתם עלי' גורל לאכול ממוני בחמס, כדרך 'ועל לבושי פילו גורל' (תה' כב,יט), ודמה נפשו ליתום שאין עוזר לו שהאנסים מפילים גורל על ממונו לאכלו בחמס, הוא שאו' 'שובו³ נא אל תהי עולה' (להלן פסו' כט), כלו' שובו לדברי האמת והצדק.**
- 29 **ואל תהי עולה. בינינו, כלו' אל תדברו דברי עולה וחמס, אלא שובו לדברי הצדק. ושובו⁴ עוד צדקי בה. פי' שובו להתבונן צדקי בזאת, כלו' בזה הדבר, הוא שאו' 'היש מלה בלשוני'⁵ (להלן פסו' ל; תה' קלט,ד).**
- 30 **אם הכי לא יבין הוות. דבר בלשון בינה על החיד, וכן 'שמעה אזני ותבן לה' (להלן יג,א), לפי שהלב מבין על ידי שמיעת האזן ועל ידי טעימת החיד, וכן 'ובתבונות כפיו ינחם' (תה' עח,עב) שהכפים עושות על ידי בינת הלב. הוות. טוֹרְטוֹרֶשׁ. ענין שבר וענינים רעים.**
- 28 **ועתה הואילו פנו בי. פי' התרצו לפנות אלי ולשמוע דברי ותראו אם על פניכם אכזב. ועל פניכם. כמו ולפניכם, וכן זולתם, או יהיה 'אם אכזב' לשון שבועה, כמו 'אם אשמח בפיד משנאי' (להלן לא,כט), וזולתו.**

[פרק ז']

- 2-1 **הלא צבא. פְּלָאזוּ. קץ וזמן, והוא נגזר מן 'ויתיצב' (שמ' לד,ה ועוד), כלו' עמדה וקיום באותו זמן הקצוב לו בעולם לעמוד ולהתיצב חי. פי' הלא ידעתם כי צבא לאנוש על ארץ וכו', כלו' שהוא מיחל ומצפה לקבל שכרו כשכיר שמקוה פעלו? ישאף על. קִי אִינְבִיבִיד או קִי אִיִּשְׁפִירָאד. ענין השבת | האויר אל הפה. פי' שמקוה ומיחל מתי 'בוא צל הערב ויקבל שכרו, וכן 'אל תשאף הלילה' (להלן לו,כ), כי המצפה אל דבר שמתאוה לו פותח פיו אל האויר ומשיבו אליו.**

¹נה"מ: 'מלים תחשובו'. ²נה"מ: 'נאש'. ³נה"מ: 'שבו'. ⁴זוגרסת הקרי. הכתיב: 'ושבי'. ⁵נה"מ: 'היש בלשוני עולה' (איוב ו,ל); ראה 'כי אין מלה בלשוני' (תה' קלט,ד).

- 3 **כַּן הִנְחַלְתִּי**. פֹּה פִּיגוֹ אֵי־יָדָאָר. פֹּה שְׁלֵא נֹזְכֵר פּוֹעֵלוֹ, וּמִלַּת 'לִי' נֹסַפְתָּ עַל הָעֵנִין שִׁיסְפִיק לוֹ הִנְחַלְתִּי, אוֹ שִׁי הִנְחַל לִי. יִרְחִי שִׁוּא. יִרְחִי יִסּוּרִין בְּאוֹתוֹ זְמַן הַגִּיתָן לֵאנּוּשׁ עַלִי אַרְץ. מִנּוּ לִי. כְּמוֹ נִתְּנוּ לִי, אוֹ זִימְנוּ לִי, וְהוּא עֵנִין זִימּוֹן וּמִתְּנָה, מִי 'אֲשֶׁר מִנָּה אֶת מֵאֲכַלְכֶם' (דג' א,י).
- 4 **מִתִּי אֲקוּם**. מִתִּי יֵאֹרֵר הַיּוֹם וְאֲקוּם. וּמִדָּד עֵרֵב. טִיִּינְדִישׁ לֹא נֹאֲיִג אוֹ אֲלוֹאֲיִנְגֶשׁ. פִּי וַיֹּאדָךְ הַלִּילָה, מִן לְשׁוֹן 'אַנְשֵׁי מִדּוֹת' (במ' יג,לב), שִׁפִּי אַנְשֵׁים אֲרוּכִים, אַנְשֵׁי מִדָּה גְדוּלָה, וְהוּא פֹה עוֹמִי, מִהַכְּבֵד הַדְּגוּשׁ. וּשְׁבַעֲתֵי נִדְוִים.¹ אִישׁ מִזְבִּידוֹרֶשׁ. וְהוּא שֵׁם, ע"מ 'נְעוּרִים' (יש' נד,ו). עֵדִי נִשְׁפָּה. פִּי עַד עֲלוֹת הַשַּׁחַר, מִן 'יַחֲשֹׁכוֹ כּוֹכְבֵי נִשְׁפוּ' (לעיל ג,ט) שִׁפִּי כּוֹכְבֵי שַׁחַרוֹ.
- 5 **וּגוֹשׁ² עֶפֶר**. טִירוֹן. פִּי חֲתִיכַת עֶפֶר, וּבִדְב' רְבוּ 'נַעֲקְרוּ בְּגוֹשִׁיהֶן' (בבלי ב"מ קא ע"א). עוֹרֵי רִגְעָה. שְׂאֲפִלְקָאֵד. פִּי נִרְפָּה וְנִחְלַשׁ, מִי 'רוֹגַע הַיָּם' (יש' נא,טו ועוד), כִּי רִגְעַת הַיָּם הַגְּלִים עוֹלִים וּמִשְׁתַּבְּרִים וְנִרְפִים. וַיִּמָּאֵס. דִּילִידִישׁ. כְּמוֹ וַיִּמְסַס, וְכֵן 'יִמָּאֵסוּ כְּמִים'³ (תה' נח,ח) בְּמִקּוֹם יִמְסָסוּ, אוֹ פִּי כְּמִשְׁמַעוֹ שֶׁנִּמָּאֵס מִלְּרֵאוֹת.
- 6 **מִנִּי אֲרָג**. מָאֵשׁ דִּי טִישִׁיר. פִּי יָמִי טוֹבִתִּי מִהֲרֹו לִלְכַת יוֹתֵר מִנִּי אֲרָג, מֵאֲרִיגָה הַנְּעִשִׂית מִהֲרָה, וְכֵן 'קִפְדַּתִּי כְּאוֹרֵג'⁴ חיי' (יש' לח,יב), וְהוּא שֵׁם כְּמוֹ 'וַיִּסַּע אֶת הַיִּתֵּד הָאֲרָג' (שׁו' טז,יד), וְהוּא תוֹאֵר לְכָלִי שְׁבוּ חוֹט הָעֵרֵב שֶׁמִּשְׁלִיכִין אוֹתוֹ בְּאֲרָג בְּקִלּוֹת כַּחֲץ הַמְּמַהֵר הַנֶּקֶד בְּעֵר' אֶל נֶסֶק וּבִלְעוּ אֶלְנֶסְדִּירָה. בְּאִפְסֵ תְקוּחָה. שִׁין אִישׁ פִּירְנָסָה. פִּי אִינִי מִקּוּחָה טוֹבָה עוֹד, וַיִּשׁ מִפְּרִי מַעֲנִין 'קִוּוּ הַמַּיִם' (בר' א,ט) בְּאִפְסֵ קִיבוּץ.
- 7 **לֹא תִשׁוּב עֵינִי לִרְאוֹת טוֹב**. פִּי לֹאֲחַר מִיִּתָּה, וְכֵאֵן כִּפְרָ⁵ אִיּוֹב בְּתַחֲיִית הַמֵּתִים.
- 8 **עֵינִיךְ בִּי וַאֲיִנְנִי**. רו' לֹוִם אִם אֲבוֹקֶשׁ לֹא אֲמַצֵּא, וְכֵן 'וַיִּשְׁחַרְתֵּנִי וַאֲיִנְנִי' (להלן פס' כא).
- 9 **כִּלְהָ עֵנִין וַיִּלְךְ**. פִּירוּשׁ כֹּאשֶׁר כִּלְהָ עֵנִין כֵּן יוֹרֵד שְׂאוֹל לֹא יַעֲלֶה.
- 13 **יִשָּׂא בְּשִׁיחִי**. שׁוֹפְרִי־אֵד. פִּי יִסְבּוֹל.
- 14 **תִּבְעַתְּנִי**. מִשׁ' תִּבְעַתְּנִי, וְכֵן 'זוֹבַח'⁶ תוֹדָה | יִכְבַּדְנִי' (תה' נב,ג), וְכֵן זֶה כֵּן ע"מ 'וַחֲתַתְּנִי',¹⁰³ שֶׁהוּא קְרוֹב לוֹ.
- 15 **מוֹת מַעֲצֻמוֹתִי**. פִּי אֲנִי בּוֹחֵר מוֹת יוֹתֵר מֵאִיבְרֵי אֱלוֹ הַנְּגוּעִים.
- 16 **מֵאֲסַתִּי לֹא לַעֲלוֹם**.⁷ פִּי מֵאֲסַתִּי בְּחַיִּי כִּי סוֹף סוֹף לֹא לַעֲלוֹם אֲחִיָּה. חֲדַל מִמִּנִּי. מִהֲרַע לִי כִּי הִבֵּל וּמַעֲט יָמִי.

¹ נה"מ: 'נְדָדִים'. ² זו גרסת הקרי. הכתיב: 'וגיש'. ³ נה"מ: 'כמו מים'. ⁴ נה"מ: 'כארג'. ⁵ מילה זאת דהוייה מאוד. כך בפירוש רש"י שם. ⁶ נה"מ: 'זבח'. ⁷ נה"מ: 'לעלם'.

19 **כמה לא תשעה ממני**. ש' עד כמה. **לא תשעה**. נון אֶפְלוֹשֶׁשׁ. פ' לא תרפה, מ' 'שעה מעליו' (להלן יד,ו), 'שעו מני' (יש' כב,ד), והוא ענין הבטה והשגחה, מן 'ואל קין ואל מנחתו לא שעה' (בר' ד,ה). ר' לומ' עד כמה לא תסיר השגחתך ממני שאתה דורש עוני ומכאיבני כל כך, וכן ענין 'שעה מעליו' (להלן יד,ו), 'שעו מני' (יש' כב,ד), שר' לומ' הסר השגחתך מעליו ולא תדרוש עונו. **עד בלעי רקי**. מקור, ע"מ 'בפתחי את קברותיכם' (יח' לז,ג), 'לשכנו תדרשו' (במ' יב,ה) וזולתם. **רקי**. מ' שְׁלִיבָא. מן 'וכי ירק הזב' (וי' טו,ח), ש' רק"ק, ע"מ 'חקי' (להלן כג,יד ועוד), בדרך 'לא יתנני השב רוחי' (להלן ט,יח). פ' שאין נותן לו פנאי לבלוע רקו והשב רוחו.

20 **חטאתי**. ש' אם חטאתי. **נוצר² האדם**. פ' נוצר ושומר ומשיגה לעונו. **לָמָּה שמתני**. רפה ומלעיל, ואין כמוהו בכל המקרא. **ואחי³ עלי למשא**. אחד מתקוני סופרים, ר' לומ' עליד.

21 **ושחרתני**. בושקאר מ'אָן.⁴ ענין דרישה וחיפוש, כלשון 'לשחר פניך' (מש' ז,טו), וכן 'משחר ימצאונני'⁵ (שם ח,ז), ואמ' על הדרישה בזה הלשון לפי שבשחר מבחינין את בדברים ודורשין אותם והזריז יקום וישכים בשחר לדרוש הדברים ולחקרם. פ' אבוקש ולא אָמְצָא, כי אין הקב"ה מבקש ומחפש למצוא כי הכל גלוי וידוע ומחופש לפניו, וכן 'והתבוננת על מקומו ואיננו' (תה' לז,י), שאין הכוונה לדבר כנגד המצוי אלא כנגד הכל משאינן מצואין, וכן זולתם כיוצא בזה.

[פרק ח]

1 **ויען בלדד השוחי**.

3 **האל יעית משפט**. לשון תמה, ועל כן הוא בפתח.

4 **אם בניך חטאו לו**. דרך כבוד, תקון סופרים, ר' לומ' אם אתה, וכן 'אם נשמרו הנערים אך מאשה' (ש"א כא,ה), שר' לומ' אם נשמרת. **וישלחם ביד פשעם**. שולטואליוש.⁶ פ' מסרם ברשות יד | פשעם להפרע מהם, וכן 'ותמוגנו ביד עונינו' (יש' סד,ו), שהקב"ה נותן רשות לשלוחיו להפרע ממכעיסיו ומוסרן בידם.

5 **אם אתה תשחר**. פ' תדרוש, מ' 'לשחר פניך' (מש' ז,טו), כמו שאמרנו למעלה.

6 **ושלם נות צדקך**. ש' צדק נותך, פ' יעיר עליד לשלם צדק נותך, כלומ' הצדק שעושין בביתך, או פ' וישלם נפשך הצדקת כי הנפש היא נות הצדק או הרשע.

¹הסופר התחיל לכתוב את האות למ"ד ואחר כך חזר בו ותיקן לנ"ן. ²נה"מ: 'נצר'. ³נה"מ: 'ואהיה'. ⁴נראה שזהו שיבוש ויש לגרוס 'בושקאר מ'אָש'. ⁵נה"מ: 'מצאנני'. ⁶נראה שזהו שיבוש ויש לגרוס 'שולטואליוש'.

7 והיה ראשיתך מצערה. פוקו. פי' מעט, מ' 'למצער ישבו' (יש' סג, יח), וכן 'הלא מצער היא' (בר' יט, כב), וכן אם היה ראשיתך מעט אחריתך ישגה מאד, או פי' כל הטוב שהיה לך בראשיתך מעט יחשב לטוב שיהיה לך באחריתך, וזהו הנכון.

8 כי שאל נא לדור ראשון. פור אַרְנִסְיוֹ. פי' על דור ראשון, וכן 'כי שאל נא לימים ראשונים' (דב' ד, לב). וכונן לחקר אבותם. אַסְיִיֶּרְטָה. פי' הכין והזדרז להבין חקר אבותם, כלו' להבין מה שחקרו ועמדו על אמתת הדבר, וכן לשון 'הכינו עוד וראו ודעו' (ש"א כג, כב).

10-11 הלא הם יורוד. שאין הגומא גדל אלא בעוד שהביצה לחה במימיה שמלחלחתו? בלא בעה. סִינּוֹ. פי' טיט לח, מ' 'הטבעו בבוק' (יר' לח, כב), 'בצאתיו' (וגבאיו' יח' מז, יא), ש' בצ"ק, ע"מ 'סבה', 'חתה'. אחו. פְּרָאדוֹ. שם המקום שרועין בו הבהמות, ובער' מרג, ויש בו לחלוחית, וגדל בו דשא הרבה, ש' אח"ה, והו"ו במקום ה"א, ע"מ 'תהו'.

12-13 עודנו באבן. אֵין שוֹ טִימְפִירוֹ אוֹ אֵין שוֹ שְׁזוֹן. פי' בזמן לחלוחו בפריו, מ' תר' פרי' (במ' יג, כו ועוד) איבא, ¹⁰ וכן 'לראות באבי הנחל' (שה"ש ו, יא), שפי' בפרי האילנות שעל שפת הנחל. והלחלוח שבו נק' פרי כי הגומא אין לו פרי אלא אלים כשיגדל, ויהיה קנה הפשתה נחשב אותו קנה כפרי האילין בזמנו, וכן נק' קנה הפשתה עץ 'בפשתי העץ' (יהו' ב, ו). לֵא יקטף. נוֹן יִיד דִּי טְנָאֵר. ענין כריתה, מן 'וקטפת מלילות' (במ' כג, כו), 'רד אקטוף' (יח' יז, כב), פי' בעוד שהמים והבצה במקומו הוא לח, וכשכלה המים והבצה ייבש, כן ארחות כל שוכחי אל, להצליח דרכיהם בעוד שהשעה משחקת להם, עד שתמלא סאתם, ותאבד תקותו של חנף. ¹³ |

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[פרק ט]

31 [...] תשקעני, מן 'טבל הכהן' (וי' ד, ו ועוד) על דרך ההשאלה. ותעבוני שלמותי. [דרך] משל, כלו' מפני שאני צחון ומגואל ומאוס, כלומ' תמצא לי עון רב.

34 אל תבעתני. משפטו תבעתני, וכן 'הבדל יבדלני' (יש' נו, ג), וזולתם.

¹נה"מ: 'רשו'. ²נה"מ: 'הוא'. ³נה"מ: 'לדר רישון'. ⁴נה"מ: 'ראשנים'. ⁵נה"מ בשינוי הסדר, כך: 'ודעו וראו'. ⁶נה"מ: 'הלא'. ⁷נה"מ: 'בבץ'. ⁸זו גרסת הקרי. הכתיב: 'בצאתו'. ⁹נה"מ: 'עדנו'. ¹⁰תרגום אונקלוס ל'פרי' הוא 'איבא'. ¹¹נה"מ: 'מלילות'. ¹²נה"מ: 'אקטוף'. ¹³חסר מאיוב ח, יב לאיוב ט, לא. ¹⁴נה"מ: 'יבדילני'.

[פרק י']

1 **נקטה נפשי**. קישאש. ענין כריתה וקיצת הלב, כי הקץ בדבר כאילו לבו נכרת, ש' קט"ט, והוא נפעל, ע"מ 'ורחבה' (יח' מא,ז), 'ונסבה' (שם), מן 'ראיתי בוגדים' ואתקוטה' (תה' קיט,קנח).

2 **אל תרשיעני**. אל תשימני בחזקת רשע.

3 **הטוב לך כי תעשק**. ותגזול מן הצדיק את צדקו ועל עצת רשעים הופעת. **הופעת**. אָשׁוּמִי־שׁט. פי' הזהרת ונגלית להראות להם פנים שוחקות, ובערבי' סאמחת, כלומר' שתשלים עצתם, שגיגע אליהם כעצתם. **יגיע כפיך**. קריאטורה די טו בְּשָׁלִיָאָה. לשון עובר.

7 **כי לא ארשע**. קא נון בִּינְסָרִי. פי' כי לא אנצח בדיון, מן 'ובכל אשר יפנה ירשיע' (ש"א יד,מו).

8-11 **ידיך עצבוני**. טוּש פְּלֵאָגֶשׁ מי דולֶרְיָאָרוֹן. פי' מכותיד העציבוני והכאיבוני, מן 'בעצב תלדי בנים' (בר' ג,טז). **ויעשוני**. אי מִי־שְׁפָרִימִרוֹן. ענין סחיטה וכתות, מן 'בעשות ממצרים דדיך' (יח' כג,בא). **ותבלעני**. אי דִּישְׁפִּיזִישְׁטְמִי. ענין כליון והשחתה, מן 'בלע יי' (תה' נה, ועוד). ויש מפר' 'ידיך עצבוני' מֵאֲנִי־רְבִי־אָרוֹן, פירוש בגבורתך שמת עלי גידים בתחלת יצירתי, מן לשון ער' שקורין לגידים עצב, וכן **ותבלעני**. אי קוֹבְרִישְׁטְמִי. ענין כסוי, מן 'כבלע את הקדש' (במ' ד,כ), הוא שאו' 'ובעצמות וגידים תסוככני',² וזהו הנכון לפי שמספר ענין יצירת האדם³ מתחלתו על הסדר, הוא שאו' 'זכר נא כי כחמר עשיתני', 'הלוא'⁴ כחלב תתיכני' וכו' 'עור ובשר תלבישני' וכו', כמו שזכר יצירת האדם גם כן בנבואת יחזקאל שאמ' בתחלה 'וראיתי והנה עליהם גידים'⁵ ובשר עלה ויקרם עליהם עור מלמעלה' (יח' לו,ח). **תתיכני**. מי פִּיזִישְׁט קוֹרִיר. רמו להרקת הזרע, והוא מהכבד החמישי, ש' נת'ך. **תקפיאני**. מי קוֹאָגִישְׁט. ענין עמידת הדבר הניתך, מן 'קרות וקפאון'⁶ (זכ' יד,ו).

12-13 **ופקדתך**. פי' מצותך, מן תר' 'צו' (וי' ו,ב ועוד) פקיד,⁷ ויש מפר' מענין 'באו ימי הפקודה'⁸ (הו' ט,ז) שפי' יום פקודת | האדם ל[מות], ולזה הדעת יהיה פי' 'שמרה רוחי' מענין 'ואביו שמר את הדבר' (בר' לו,יא), כלו' יום פקודת האדם למות מחכה ומצפה נפשי, הוא שאו' 'ואלי צפנת בלבבך', כלו' דבר זה צפון ונעלם עמך, שאני יודע שזה ידוע אצלך.

14 **ושמרתני**. נתת עיניך והשגחתך עלי לפקוד עוני ומעוני לא תנקני.

15 **וצדקתי**. ש' ואם צדקתי, וכן 'חטאתי מה אפעל לך' (לעיל ז,כ), וזולתם. **שבע קלון**. פְּרִטָאָר. מקור, ע"מ 'אחרי שכב המלך' (מ"ב יד,כב ועוד). **וראה עניי**. אי בִּי־דִיר. מקור גם כן, וכן 'הבט'⁹ 'מין וראה' (תה' קמב,ה), פי' שבעתי מקלון ומראות עניי.

¹נה"מ: 'בגדים'. ²נה"מ: 'תסככני'. ³מילה זאת כתובה פעמיים. ⁴נה"מ: 'הלא'. ⁵נה"מ: 'גדים'. ⁶זוגרסת הקרי. הכתיב: 'קפאון'. ⁷תרגום אונקלוס ל'צו' הוא 'פקיד'. ⁸נה"מ: 'הפקדה'. ⁹נה"מ: 'היבט'.

16 **ויגאה כשחל**. פי' כשחל שיגאה שאינו מרחם לטרופ, תצודני. ואמ' 'ויגאה' במקום ותגאה דרך כבוד לקב"ה. ד"א 'כשחל תצודני' תפרוש עלי מצודה כאילו אני גבור, כשחל שיגאה, ותשוב מיום ליום ותתפלא בי. **תתפלא בי**. יוֹדֶגֶשְׁטִי.¹ פי' תדקדק במשפט, מענין 'ונתן בפלילים'² (שמ' כא, כב), ואעפ"י שאינו משרשו, או פי' תשימי לבני אדם לנפלאה להפלא בי בראותם תלאתי, ואני סובל.

17-19 **חליפות ועבא**. מוֹדֵשׁ אֵי פִּלְאֻזוּ. פי' חליפות של חלאים, וזמנים קצוצים לי, ליסורי אלו, כל' ממשמשין ואחר חוזרין ומתחלפין ומשתנין זמן אחר. **אגיע**. ולואי שאגוע, וכאשר לא הייתי אהיה ומבטן לקבר אובל. **תחדש עדיך**. טוֹשׁ פִּלְאֻגֶשׁ. פי' נגיעך, מן תר' 'ספחת' (וי' יג, ב) עדיא.

20 **הלוא מעט ימי וחדל**.⁴ פי' חדל ממני, כמו שאו' 'חדל ממני כי הבל ימי' (לעיל ז, טז). **ושית**⁵ **ממני**. אַמוּאֵיְגָה. פי' הרפה ממני, רו' לומ' לא תשית לבך והשגחתך אלי כל כך, כדרך לשון 'שעה מעליו' (להלן יד, ו), שרו' לומ' לא תשעה אליו, כענין 'וכי תשית אליו לבך' (לעיל ז, יז), וכן 'ופא ישית בגאון גליך' (להלן לח, יא), שפי' ופא ירפה גאון גליך. **ואבליגה**. פי' אתחזק, מן 'המבליג שוד'⁶ על עז' (עמ' ה, ט).

22 **ארץ עיפתה**. דֵי טִינִיבֶרָה. פי' ארץ חשכה, מן 'מעוף צוקה' (יש' ח, כב), והוא שם בשני סימני נקבות, כמו 'ישועתה' (יונה ב, ויעוד), 'עזרתה' (תה' סג, ח ועוד), ש' עו"ף. **כמו אפל**. כל' חשך אפל מאד כי האופל חזק מן החשך, וכן 'ויהי חשך אפלה' (שמ' י, כב) שרוצ' לומ' חשך גדול. **ולא סדרים**. פי' בלא סדרי ירח וכוכבים, או פי' שמקום החשך | מבולבל שאין בו שום סדר. **ותפע כמו אפל**. ותחשך, כמו שאו' בראש הפסו' 'כמו אפל' גם כן, כל' שאותו החשך אפל מאד, או כמשמעו מקום המופע והנאור שבה הוא כמו אפל, מ' 'הופיע מהר פארך' (דב' לג, ב), ש' יפ"ע, ויהיה בלעז אַשׁוּמַד.

[פרק יא]

1 **ויען צופר⁷ הנעמתי**.

2 **הרוב⁸ דברים**. שִׁי מוֹיְגוּאָנְט בִּיבֶרְבֹּשׁ. והוא תאר, ע"מ 'לחם חום'⁹ (ש"א כא, ז), ש' רב"ב, הוא שאו' 'ואם איש שפתים יצדק', שהוא תאר, וכאילו אמ' הָרַב דברים, או איש דברים, פי' האיש רב דברים לא יענה, בתמיהה. **ואם איש שפתים**. או אם איש שפתים יצדק, כל' לא יצדק אדם ברוב דברים כי אם במעשים טובים.

3 **בדיך**. טוֹשׁ מִינְטִירֶשׁ. פי' כזביד, מן 'מפר אותות'¹⁰ בדיים' (יש' מד, כה).

¹ נראה שזהו שיבוש ויש לגרוס 'יוֹדֶגֶשְׁמִי'. ² נה"מ: 'בפללים'. ³ נה"מ: 'הלא'. ⁴ זו גרסת הקרי. הכתיב: 'יחדל'. ⁵ זו גרסת הקרי. הכבית: 'ישית'. ⁶ נה"מ: 'שדי'. ⁷ נה"מ: 'צפר'. ⁸ נה"מ: 'הרב'. ⁹ נה"מ: 'חם'. ¹⁰ נה"מ: 'אותות'.

- 4 **זָךְ לַקְחִי**. מִי בִּיִרְבָּהּ. פִּי אִמְרִי, מִן הַטְּתוֹ בְּרוּבִי לַקְחָהּ (מש' ז, כא).
- 6 **כִּי כַפְלַיִם לַתּוֹשִׁיָהּ**. פִּי כַפְלַיִם יִגִּיד לְךָ מֵהַחֲכָמָה וְהַתּוֹרָה שְׂקִימַת. **כִּי יִשֶׁה לְךָ אֱלֹהִים**. קָא אֲדִיבְדָאֲרִיִּיד אָטִי. פִּי יִשְׁאִיר עֲלֶיךָ חוּב מֵעוֹנֵךְ, מ' 'כִּי תִשֶׁה בְּרַעַךְ' (דב' כד, י).
- 8-9 **גִּבְהֵי שָׁמַיִם מַה תִּפְעַל**. פִּי דָבַר שֶׁהוּא גְבוּהָ כְּגוּבַהּ שָׁמַיִם מַה תִּפְעַלְנוּ אֵתָהּ, וְהַחֲכָמָה שֶׁהִיא עִמּוּקָה מִשְׁאוּל מַה תִּדַּע, וְעוֹד שֶׁהִיא אֲרוּכָה מֵאַרְץ מִדָּה. **אֲרוּכָה² מֵאַרְץ מִדָּה**. פִּי מִדַּתָּה, וְכֵן 'אַצֵּל פְּנֵה' (מש' ז, ח), 'זֶה גּוֹרֵלְךָ³ מִנֵּת מִדִּיךְ' (יר' ג, כה), שִׁמְשׁ פְּנֵתָה, מִדּוֹתֶיךָ, וְיִשׁ אֹמְרִים כִּי בָאוּ אֵלָיו וְזוֹלַתָּם כִּיּוּצָא בִּסְ בְּלִשׁוֹן זָכָר, וְשֶׁהִנְפַּרְדּ מִן מְדָה מִד, וּמִן פְּנֵה פֶן, כְּמוֹ מִן 'וּבְזוּ בֹזָה' (יח' כט, יט) בּוּ, וְאִין הִכְרַע בֹּזָה.
- 10 **אִם יַחְלוּף⁴ וְיִסְגִיר**. פִּי אִם יַחְלוּף⁵ וְיִסְגִיר בִּיסוּרִין אֵת מִי שִׁירְצָהּ, וְיִקְהִיל בְּמִלִּיא שְׁלוֹ נִכְח עַל מַה שֶׁהִסְגִיר, מִי יִשִּׁיבֵנוּ בְּדַבְרִים לְמִצּוֹא עוֹל בְּפַעְלוֹ?
- 11 **וִירָא אֹן וְלֹא יִתְבַּנֵּן**. קִי נִזְן יִיד אֵינְטִינְדִידוּ. פִּי שֶׁהוּא רּוֹאֵה הָאֹן שֶׁהוּא נִעְלָם מֵאַחֲרִים זוֹלַתּוֹ, וְאִינִים מֵתְבַּנְּנִים אוֹתּוֹ, כְּלוֹ שֶׁהוּא בִּיה יוֹדַע כָּל נִעְלָם.
- 12-15 **וְאִישׁ נְבוּב. אֹאקָו**. פִּי חֲלוּל, מִן 'נְבוּב לּוֹחוֹת'⁶ (שִׁמ' כז, ח וְעוֹד), כְּלוֹ שֶׁהוּא רִיק מִן הַחֲכָמָה. **יִלְבַּב. שְׂאִקְרָסְנָד**. פִּי יִקְנֵה לוֹ לֵב, וְהַלֵּב הִיא הַחֲכָמָה. ד"א 'וְאִישׁ נְבוּב' חֲלוּל, פְּתוּחַ הַלֵּב לְקִנּוּת לוֹ חֲכָמָה, וְזֶהוּ הַנְּכּוֹן, | כְּמוֹ שְׁאוֹ 'וְעִיר פְּרָא אִדָּם יוֹלֵד', שִׁפִּי שִׁכְשֶׁהֲאִדָּם נוֹלֵד, וְהוּא קִטָּן, הִרִי הוּא כְּעִיר פְּרָא, שְׁאִינּוּ יוֹדַע חֲכָמָה יוֹתֵר מֵעִיר פְּרָא, אֲבָל כְּשִׁיגְדֵל וְיַעֲשֶׂה אִישׁ קוֹנֵה חֲכָמָה, כֵּן אֵתָהּ הִיָּה לְךָ לְהַבִּין לְכָךְ, וְלִהְצִדִּיק אֵת הַשֵּׁם, וּלְפָרוֹשׁ כְּפִיךָ אֵלָיו בְּתַפְלָה, וְאִם אֹן בִּידֶךָ הִרְחִיקָהּ וְכוּ', כִּי אִז תִּשָּׂא פִּנִיךָ מִמּוֹם וְכוּ'. **אִם אֹן בִּידֶךָ**. פִּי עֵמֶךָ, וְכֵן 'וְלִקְחַת בִּידֶךָ עֶשְׂרֵה לַחֵם' (מ"א יד, ג), שְׁרוּ לּוֹמ' עֵמֶךָ, וְכֵן רְבִים כִּיּוּצָא בִּס. **וְהִיִּית מוֹיִצְק. 7 אֶפִּיקָאֲדוּ**. פִּי מוֹעֲמֵד וְחֹזֵק וְקִיִּים, מִן 'מִצּוּקִי⁸ אֲרִיךְ' (ש"א ב, ח), וְהוּא פְּעוּל, ש' צוּק, מֵהַכְּבֵד הַחֲמִישִׁי, ע"מ 'כְּאִשֶׁר יוֹרֵם' (וי' ד, י).
- 16 **כִּי אֵתָהּ עֹמֵל תִּשְׁכַּח**. פִּי כָּל הַצְּרוֹת שֶׁעֲבָרוּ עֲלֶיךָ תִּשְׁכַּחֶם, וְכַמִּים שֶׁעֲבָרוּ תִּזְכָּרֶם, כְּדָרְךָ 'בְּשׁוּב יִי אֵת שִׁיבַת צִיּוֹן הִיִּינוּ כְּחוֹלְמִים'⁹ (תה' קכו, א).
- 17 **וּמִצְהָרִים יִקוּם חֲלָד. מָאֵשׁ דִּי שִׁיִּשְׁטָה**. פִּי יִתְקִיִּים זִמְנֵךְ וְעִינֵךְ וְיֹאדוּר יוֹתֵר מֵאוֹר הַצְּהָרִים, כְּלוֹ יִהְיֶה לְךָ שִׁמְחַת עוֹלָם, כִּי שִׁמְחָה נִקְ' אוֹר 'לִיהוּדִים הִיָּתָה אוֹרָה וְשִׁמְחָה' (אס' ח, טז). **תַּעֲוִיפָה¹⁰ כְּבִקֵּר תִּהְיֶה**. אֶלּוּמְרָאֲרִיִּיאֵשׁ. פִּי תֹאדוּר, מ' 'הַתַּעֲוִיפָה¹¹ עִינֵיךָ בּו' (מש' כג, ה), ש' עוֹיִף, וְיִשׁ אֹן עִינֵי חֲשֶׁד, מִן 'אַרְץ עִיפְתָה' (לעיל י, כב), כְּלוֹ אִם תִּחְשַׁךְ כְּבִקֵּר תִּהְיֶה, אִם הִיָּה לְךָ צָרָה יִהְיֶה לְךָ שִׁמְחָה גְדוּלָה, כְּשִׁמְחַת אֲנָשִׁי הָעוֹלָם בְּבוֹא אוֹר הַבִּקֵּר, כְּדָרְךָ 'וְהִיָּה רֵאשִׁיתֶךָ מִצְעָר וְאַחֲרִיתֶךָ יִשְׁגָה מֵאֵד' (שם ח, ז).

¹ נה"מ: 'ברב'. ² נה"מ: 'ארכה'. ³ נה"מ: 'ג'רלך'. ⁴ נה"מ: 'יחלף'. ⁵ נראה שזהו שיבוש ויש לגרוס 'יחלוף'. ⁶ נה"מ: 'לחת'. ⁷ נה"מ: 'מצק'. ⁸ נה"מ: 'מצקי'. ⁹ נה"מ: 'כחלמים'. ¹⁰ נה"מ: 'תשפה'. ¹¹ נה"מ: זו גרסת הקרי. הכתיב: 'התעוויף'.

- 18 **וחפרת לבטח תשכב.** פי' כאילו חפרת סביבותיך שתשכב לבטח כמו שחופרין סביבות חומת העיר.
- 19 **וחלו פניך רבים.** מְיוֹרֵישׁ. פי' גדולים, מן 'שק ואפר יצע לרבים' (אס' ד,ג), 'רבי מלך בבל' (יר' לט,יג), ותר' 'גדול' (דב' ד,ז ועוד) רב.¹
- 20 **ומנוס אבד מנהם.** שלא יוכלו לנוס ולהמלט מהצרה, כענין 'ונחבא ולא² יוכל' (יר' מט,י). **מפח נפש.** דולור. פי' דאבון, מן 'ונפש בעליה הפחתי' (להלן לא,לט), ותר' 'ודאבון נפש' (דב' כח,סה) מפחת נפש,³ ונק' הדאבון מפח לפי שהמתאנח והדואב נופח בפיו בעת האנחה והדאבון, כדרך 'תתיפח תפרש כפיה' (יר' ד,לא).

[פרק יב]

ויען איוב.

- 1 **אמנם כי אתם עם.** תמות חכמה. שי פִּיִּרְדִּיד או אֶפְלָקֶשׁ. פי' תאבד ותכרת, לשון עובר, כדרך 'נסרחה חכמתם' (שם מט,ז), וכן 'אבדה האמונה' (שם ז,כח), | 'ובעפר ימות גזעו' (להלן יד,ח).
- 2 **לא נופל.**⁴ דִּיקְאִידו או מִיִּנְגֹּאָדו. פי' פחות, וכן לשון 'ויפלו מאד בעיניהם' (נחמ' ו,טז). **ואת מי אין כמו אלה.** פי' ועם מי, רו' לומ' מי לא ידע בכל אלה?
- 3 **שחוק⁵ לרעהו אהיה.** שו. לשון הווה, רו' לומ' שחוק אני לכם שאתם רעי, ואתם משחקים על אשר היה קורא לאלוה ויענהו, והצדיק התמים לשחוק ביניכם, כדרך 'הייתי שחוק⁶ לכל עמי' (איכה ג,יד).
- 4 **לפיד בוז.** טיסון אִישְׁפִּיגִיָּלִי. תאר, ע"מ 'סוג לב' (מש' יד,יד), 'שובי מלחמה' (מי' ב,ח), או יהיה שם, ע"מ 'הבוז⁷ לגאונים' (תה' כבג,ד). **לעשיתות.** אֶלּוֹזִיָּאֲמִיִּנְטו. פי' ענין זכות ונקיות, מן 'ברזל עשות' (יח' כז,יט), 'עשת שן' (שה"ש ה,יד). **שאנן.** אֶקִּידָדו. פי' שוקט, והוא תאר, ש' שא"ן, והנו"ן השנית בו כנו"ן 'רחמניות' (איכה ד,י), שהנפרד ממנו 'רחמן'. **נכון למועדי רגל.** פְּרִישְׁטו. פי' מזומן, כלשון 'היו נכונים⁸ ליום השלישי' (שמ' יט,יא). **למועדי רגל.** פֹּדֵר אִישׁוּלִיָּאֲמִיִּנְטוֹשׁ. פי' להשמטת רגל, מ' 'ולא מעדו קרסולי'⁹ (ש"ב כב,לז ועוד), והוא שם, ע"מ 'ותוארו¹⁰ מבג' (יש' נב,יד), שהראוי בו על פי המנהג לְמַעַדֵי רגל, וכן 'ותוארו' וְתָאָרוּ, כמו 'פְּעָלוּ' (דב' לב,ד ועוד), 'מה תָּאָרוּ'¹¹ (ש"א כח,יד), או יהיה שם, ע"מ 'עדי אובד'¹² (במ' כב,כ), ופי' הפסו' אני עתה כלפיד בוז במקום שהייתי עשתות שאנן, ותהיה למ"ד 'לעשתות'
- ¹תרגום אונקלוס ל'גדול' הוא 'רב'. ²נה"מ: 'ונחבה לא'. ³תרגום אונקלוס ל'ודאבון נפש' הוא 'ומפחת נפש'. ⁴נה"מ: 'נפל'. ⁵נה"מ: 'שחק'. ⁶נה"מ: 'שחק'. ⁷נה"מ: 'הבוז'. ⁸נה"מ: 'נכנים'. ⁹נה"מ: 'קרסלי'. ¹⁰נה"מ: 'ותארו'. ¹¹נה"מ: 'תָּאָרוּ'. נראה שזהו שיבוש. ¹²נה"מ: 'אבד'.

כמו למ"ד 'ותהי להם הלבנה לאבן והחמר היה להם לחמר' (בר' יא, ג), שפי' במקום אבן במקום חמר, וכן 'על שרפו עצמות מלך אדום לשיד' (עמ' ב, א), שפי' במקום שיד, או פירוש 'לעשתות שאנג' מי שהיה לעשתות שאנג הוא עתה לפיד בוז ונכון למועדי רגל, ואמ' 'לפיד בוז' דרך בזיון, כלו' לפיד של גיהנם, שהיו חושבין אותו חייב גיהנם.

- 6 **ישליו אהלים לשודדים.**¹ פי' וידעתי כי ימים רבים ישליו אוהלים לשודדים עד בוא יום אידם, כמו הערביים השוכנים במדבר באוהלים שהם שודדים ויושבים בשלוח ובטוחות שלימות. **ישליו.** כמשפט שלא כמנהג בהראות ה"א למ"ד הפועל, והיו"ד בו במקום ה"א למ"ד הפועל, וכן 'ובקרך וצאנד ירביז' ²(דב' ח, ג), 'יחסיון' (תה' לו, ח), 'ישתיון' (שם עח, מד), 'יכליון' (יש' י, כב), וזולתם, שהראוי בס על פי המנהג ישלון, ירבון, יחסון, ישתון, יכלון, ועוד שבא | ישליו על דרך ההפסק. **למרגיזי אל.** אֲשׁוּנְשִׁינְאֲנְטִישׁ. פי' למכעסי אל. **לאשר הביא אלוה בידו.** פי' לאשר הכניס אלוה שלום בידו, אם טוב ואם רע, ויש מפרשין לאשר הביא ע"ז בידו.
- 7 **שאל נא בהמות ותורך.**³ ש' ויורוך, וכן 'גם בהמות שדה תערוג אליך' (יואל א, כ), ששי' יערגו, וכן זולתם, ורו' לומ' שאל נא אחות מהבהמות, וכן כיוצה בזה.
- 8 **או שיח לארץ ותורך.**⁴ וכו'. דרך משל, כלו' אם היה להם פה לדבר, הם יגידו לך ויספרו לך דבר זה, וכן 'ההרים והגבעות יפצחו לפניכם רנה' (יש' נה, יב).
- 12 **בישישים.** פי' זקנים, נק' כן לפי שעמד בס הישות ימים רבים, והמלה נגזרת מן 'יש'. **וארך ימים תבונה.** ש' ובאורך ימים, כלו' במי שאורך ימים.
- 13 **לו עצה.** פור אל. פי' בעבורו, כלו' מכחו ומעזרתו, או כפשוטו.
- 15 **ויבשו.** מש' ויבשו, וכן 'לי שמעו ויחלו' (להלן כט, בא).
- 16 **לו שוגג.**⁵ ומשגה. יִרְנֵט אִי פְּזִינֵט יִרְאָר. פי' כלם בידו, וברשותו להפרע מהם בכל עת שירצה.
- 17 **מוליך יועצים שולל.** פְּרִידָאדוּשׁ. ש' שוללים, רו' לומ' כל אחד ואחד מהם שולל, וכן זולתם, והוא תאר, ע"מ 'עוללים' (יואל ב, טז ועוד). פי' שוללי חכמה ודעת, כלו' שמוליך בעלי העצה בשטות, הוא שאו' ו'שופטים' יחולל', וכן 'משיב חכמים אחר ודעתם יסכל' ⁷(יש' מד, כה).
- 18 **מוסר מלכים.** לִיְגִמִּינִו. ענין קשירה, מן 'ומוסרותיהם ינתק' (תה' קז, יד), ש' יס"ר, פירו' 'מוסר מלכים פתח' להסיר מוסר סבלם מעל אחרים ומעבירם ממלוכה. **זיאסור**⁸ **אזור במתניהם.** בתחלתם, כשהוא חפץ בהם, חוגר חלציהם ומזרזם כח למלוכה, והענין המוקדם

¹נה"מ: 'לשודדים'. ²נה"מ: 'ירבין'. ³נה"מ: 'ותרך'. ⁴נה"מ: 'ותרך'. ⁵נה"מ: 'שגג'. ⁶נה"מ: 'ושפטים'. ⁷נה"מ: 'ישכל'. ⁸נה"מ: 'זיאסר'.

בו מאוחר, כלו' כמו שיכול הקב"ה להמליך את המלכים ולאזרם כח, כך יכול להעבירם בכל עת שירצה, כמו שאו' מהעדה מלכין ומהקים מלכין' (דג' ב, כא).

19 מוּלִיךְ כַּהֲנִים. פִּי שְׂרִים, וְכֵן וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדִּין' (שִׁמ' יח, א), שֶׁתֵּר' רַבָּא דַּמְדִּין.¹ וַאֲיִתְנִים.² פִּי חִזְקִים, ש' אִיִּת, וְהַנּוּז' בּוֹ כְּנוּז' רַחֲמִין.

20 מוּסִיר שִׁפְחָ לְנִאֲמָנִים. פְּלָלְאֲדוּרִישׁ. הֵם הַצְּחִים בְּלִשׁוֹנָם, וַיּוֹדְעִים חֲכַמַּת הַדְּבַר, מִן וַיִּנְאֲמוּ נִאֲם' (יר' כג, לא), ש' נִאֲם, וְהַנּוּז' הַשְּׁנִית בּוֹ כְּנוּז' רַחֲמִינוּת' (איכה ד, י). וְטַעַם זְקִינִים. אֶלְבִּיִּדְרִיאָו. עֲנִין הַעֲצָה וְהַרְאִיָּה בְּלֵב, מ' טַעֲמָה | כִּי טוֹב סַחְרָה' (מש' לא, יח).

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21 וּמִיִּזְחָ אֲפִיקִים. פְּוֹרְטִיָּה. עֲנִין חוּזֶק, מִן אִין מִזַּח עוֹד' (יש' כג, י), וּמִזְחָ נִקְרָא הַחֲגוּר מִזַּח, לְפִי שֶׁהוּא חוּזֶק הַמֵּתְנִים. אֲפִיקִים. פְּוֹרְטִישׁ. פִּי חִזְקִים וְתַקִּיפִים, מִן אֲפִיקֵי נַחוּשָׁה' (להלן מ, יח).

23 שׁוּטַח³ לְגוּיִם. אִישׁ־פְּנִדְיִינוּט. פִּי מֵרַחֵיב לֵהֵם מִקּוֹם לְהִשְׁתַּטַּח וּלְהִתְפַּשֵּׁט בְּאַרְץ, וְאַחַר כֵּךְ וַיִּנְחַם בְּגִלּוֹת.

24 בַּתְּהוֹ לֹא דֶרֶךְ. קִי נֹזַן בִּיאָה. פִּי שְׁאִינוֹ דֶרֶךְ.

[פרק יג]

2 לֹא נוֹפֵל⁴ אֲנִכִּי. נֹזַן מִיִּנְגּוֹאֲדוֹ. פִּי לֹא גְרוּעַ וְלֹא פַחוּת, מִן וַיִּפְלוּ מֵאֵד בַּעֲיֵנִיהֶם' (נחמ' ו, טז).

4 טַפְלֵי שִׁקְרָ. אִינוּטְטִישׁ. עֲנִין חֲבוּר וְסַמֵּךְ וְדַבּוּק, מִן טַפְלוֹ עֲלֵי שִׁקְרָ זֹדִים' (תה' קיט, סט), וּבְדַב' חֲכַמִּי 'טַפְלָ לְפִלּוּ' (בבלי ב"ב ס ע"ב ועוד). רִוּפָאֵי אֵלִיל⁵. דְּלוּיָהּ. לְשׁוֹן גְּנָאֵי, וּדְבַר שְׁאִין בּוֹ מוֹעִיל, וּמִזְחָ הָעֲנִין נִק' ע"ז אֵלִילִים, וְהוּא נִגְזַר מִן אֵלִילִי' (מי' ז, א ועוד).

7-8 הַלֵּאלֵל תְּדַבְּרוּ⁶ עוֹלָה. שִׁי פוֹר אֶל דִּיו. וְלוֹ תְּדַבְּרוּ. אוֹ פוֹר אֶל. פִּי הַבַּעֲבוּר הָאֵל תְּדַבְּרוּ עוֹלָה, אוֹ בַּעֲבוּרוֹ תְּדַבְּרוּ רַמִּיָּה שְׁלֵא צוּה אֲתַכֶּם לְטַעוֹן בַּעֲבוּרוֹ טַעַנְתָּ עוֹל וּמִרְמָה, וְכֵן לְשׁוֹן אֲמַרִי לִי אַחִי הוּא' (בר' כ, יג), וְכֵן אִם לֵאלֵל תְּרִיבוֹן אִם בַּעֲבוּר הָאֵל תְּרִיבוֹן.

9 הַטוֹב כִּי יַחְקוּר⁷ אֲתַכֶּם. וְתַמְצָאוּ שִׁקְרִינִים. אִם כֹּהֲתֵל בְּאֲנוּשׁ תִּהְתְּלוּ בּוֹ. שִׁי קוּם מִיִּנְטִיר פוֹר אוֹמְרֵי מִיִּנְטִיִּדִישׁ פוֹר אֶל. עֲנִין הַכּוֹזֵב וְהַשִּׁקְרָ וְהַתַּעֲתַע, מִן אֵל יוֹסֵף⁸ פְּרַעָה הַתֵּל' (שִׁמ' ח, כה), וּמִשׁ' כֹּהֲתֵל תִּהְתְּלוּ כַּמִּשְׁפָּט בְּנִין פְּעֵל, וְהַדְּגֵשׁ ב'תִּהְתְּלוּ' לְתַפְאֲרַת הַקְּרִיאָה כַּדְּגֵשׁ 'חֲדָלוּ' (שו' ה, ז ועוד), פִּי אִם כֹּהֲתֵל בַּעֲבוּר אֲנוּשׁ תִּהְתְּלוּ בַּעֲבוּרוֹ, וְכֵן בְּרוּב⁹ פְּשַׁעֵיהֶם' (תה' ה, יא), בְּרוּב¹⁰ חֲסַדְךָ' (שם ה, ח).

¹תרגום אונקלוס לכהן מדין הוא רבא דמדין. ²נה"מ: 'ואתנים'. ³נה"מ: 'שטח'. ⁴נה"מ: 'נפל'. ⁵נה"מ: 'רפאי אלל'. ⁶מילה זאת כתובה פעמיים. ⁷נה"מ: 'חקר'. ⁸נה"מ: 'יסף'. ⁹נה"מ: 'ברב'. ¹⁰נה"מ: 'ברב'.

- 11 **הלא שאתו.** פִּי יראתו, כמו שאו' ופחדו יפול¹ עליכם, וכן אך משאתו יעצו להדיח' (שם סב,ה).
- 12 **משלי אפר.** שִׁמְיָאֲנָשׁ. פִּי דמיוני, מן ואתמשל כעפר' (להלן ל,יט). **לגבי המור גביכם.** נמשלים גביכם.
- 13 **ויעבר עלי מה.** אֶלְגוּ. פִּי מאומה, או פִּי ויעבור עלי מה שיעבור, כדרך ויהי מה ארוץ' (ש"ב יח,כג), שרו' לומר ויהי מה שיהיה.
- 14 **אשא בשרי.** פְּרִינְדוּ. פִּי אקח ואתפוש לשוני בין שני ליסרני ולכופני לשתוק. **ונפשי אשיים בכפי.** להגיש נפשי למות.
- 16 **גם הוא | לי לישועה.** ואתם לא תמצאו חן בעיניו כי לא לפניו חנף יבוא, והוא 'כי לא דברתם אלי נכונה כעבדי איוב' (להלן מב,ז ועוד).
- 17 **ואחותי.** מִיּו רִינְסִיאַנּוּ. ענין הגדה, מן 'יחווה דעת' (תה' יט,ג), ותר' 'ויגד' (בר' ט,כב ועוד) וחוי², ש' חו"ה, והאל"ף נוספת כאל"ף 'אזרוע'.
- 18 **הנה נא ערכתי משפט.** שִׁי אם ערכתי.
- 21 **כפך מעלי.** טו פְּרִימִיּוּ או טו פְּלֶאֶתָהּ. ענין כפייה, ש' כפ"ף, או כענין 'ידך', כלו' מכתך, כמו 'הנה יד יי הויה' (שמ' ט,ג). **הרחק.** צווי מהכבד החמישי, ובא כן מפני ההפסק, וכן 'המעד' (תה' סט,כד), 'הצלח' (דנ' ו,כט ועוד), 'הפצ'ר' (ש"א טו,כג), שמשפסם הרחק, המעד, וכו'.
- 26 **כי תכתוב עלי מרורות.**³ אֶמְרָגֹרֶשׁ או רִבִּי־לִיּוֹשׁ. פירו' דברים שממררין אותי. ויש מפר' מענין 'אל תמר בו' (שמ' כג,כא), שהוא ענין שנוי וסרבנות ומרי, כלו' סרבנות שמריתי בך, וזהו הנכון שהרי אומ' 'תורישני עונות נעורי', כלו' אתה כותב עלי דברי מריי וסרבנותי שמריתי בך ותורישני עונות נעורי.
- 27 **ותשם בסד רגלי.** אֵין קאל או אֵין סִפּוּ. מן 'ושדת אותם בסיד'⁴ (דב' כז,ד ועוד), ואעפ"י שהוא בש"ן, כלו' כאילו אתה משים רגלי בסיד לרשום מצעדי רגלי, הוא שאו' 'על שרשי רגלי תתחקה'. ויש אומ' עץ שמשמין רגלי האסורין, מן לשון ארם 'סדנא בסדנא יתיב'. **תתחקה.** שִׁנְיָאֲלֵשׁ. פירו' תרשום ותחקוק, מענין 'ועל ספר חקה' (יש' לח), ש' חק"ה, וש' 'חקה'⁵ חק"ק, ענין אחד ושני שרשים, כמו כנ"ן וכנ"ה, שס"ה ושס"ס, והוא פו' יוצא בבנין התפעל, וכן 'ותחטאו הלויים' (במ' ח,כא), 'תתחטאו' (שם לא,יט, ועוד).

¹נה"מ: 'יפל'. ²תרגום אונקלוס ל'ויגד' הוא 'חוי'. ³נה"מ: 'תכתב ... מרורות'. ⁴נה"מ: 'אתם בשיד'. ⁵נה"מ: 'חקה'.

28 **והוא כרקב יבלה**. פוֹדְרִידוֹרָה. פי' עץ שבו רקב, או יהיה שם תאר לעץ הנרקב. **אכלו עש**. קַרְקוֹמָה. היא התולעת שאוכלת את הבגדים.

[פרק יד]

2 **וימל**. אי טאגש. ענין כריתה, מן 'ונמלתם את בשר' (בר' יז, יא), ש' נמ"ל, והוא פו' עומ'.

4 **מי יתן טהור מטמא לא אחד**. קנין דאד. פי' אין אחד להיות ראוי לערוך עמך שאתה טהור ואני מטיפה סרוחה.

5 **אם הרועים**. אישטגאדוש. ענין גזירה, מן 'כן משפטיד¹ אתה חרצת' (מ"א כ, מ), פי' גזורים וקצובים ימיו. חקיו² עשית | ולא יעבור. שלא יעבור.

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6 **שעה מעליו**. אפלואישה. כמו הרף, רו' לומ' לא תשעה אליו, כלמו' לא תשגיח אליו כל כך לפקוד עונו, וכן 'שעו מני' (יש' כב, ד), שפי' הרפו ממני. **עד ירעה**. חתי קיש אינטריגיד. פי' עד שישתלם, מן 'או תרצה הארץ' (וי' כו, לד). יומו. יום עבודתו.

7 **ועוד יחליף**. שי רינאגאיבד. ענין התחדש, מן 'וקשתי בידי תחליף' (להלן כט, כ), 'יצין וחלף' (תה' צ, ו). ויונקתו.³ אי שו ראמה או דדיו. פי' סעיף, השרש נק' כן לפי שיונק לחלוח הארץ, כמו שאו' 'ועל כיונק⁴ וכשרש' (יש' נג, ב).

8 **אם יזקין בארץ**. שי אינבגשיד. פו' עומ', מהכבד החמישי.

9 **ועשה קציר**. קריסיד. פי' יצמת, מן לשון 'ועץ עושה⁵ פרי' (בר' א, יב). קציר. ראמו. פי' סעיף, מן 'תשלח קציריה⁶ עד ים' (תה' פ, יב), ונק' כן הסעיף לפי שכורתין וקוצרין אותן, כמו שקורין לו זמורה לפי שזמרין אותה, וזולתם כיוצה בזה.

10 **וגבר ימות ויחלש**. המוקדם מאוחר, שי' וגבר יחלש וימות, וכן 'זירם תולעים ויבאש' (שמ' טז, כ), ששי' ויבאש זירם תולעים.

12-11 **אזלו מים**. קום שי בָאן. פי' הלכו, ותר' 'הלך' (בר' לא, יט ועוד) אזל⁷, וכן 'ואזלו⁸ לו אז יתהלל' (מש' כ, יד). **יחרב ויבש**. שינשוגד. ענין ניגוב, מ' 'חרבו פני האדמה' (בר' ח, יג), פי' כמו שאומ' שאזולים המים מני ים ונהר יחרב ויבש, כן 'ואיש שכב ולא יקום' פי' לא יקום מאיליו אם לא יקום בדבר נפלאה. **עד בלתי שמים**. עד העולם. **ולא יעורו**.⁹ נון אישפייירטאן. נפעל, ש' עו"ר, ע"מ 'יכוננו'¹⁰ (תה' קיט, ה ועוד), ומפני הגרוניות לא נדגש.

¹נה"מ: 'משפטד'. ²זו גרסת הקרי. הכתיב: 'חקו'. ³נה"מ: 'זינקתו'. ⁴נה"מ: + 'לפניו'. ⁵נה"מ: 'עשה'. ⁶נה"מ: 'קצירה'. ⁷תרגום אונקלוס ל'הלך' הוא 'אזל'. ⁸נה"מ: 'ואזל'. ⁹נה"מ: 'יערו'. ¹⁰נה"מ: 'יכנו'.

- 14-15 **כל ימי צבאי.** פי' ימי זמני והתיצבי בעולם. **חליפתי.** פי' מיתתי, מ' והאלילים כליל יחלוף¹⁴ (יש' ב,יח), ענין כריתה וחלוף מענין אל ענין. **למעשה ידיך תכסוף.**² לשון עובר, רו' לומ' תרחם לפי הענין.
- 16 **לא תשמור.** די סייַרטו גואַרְדֶש. בתמיהה, כלומ' הלוא תשמור.
- 17 **ותטפול.**³ אַיוֹנְטֶש. פי' תחבר, מן 'אתם טופלי⁴ שקר' (לעיל יג,ד), ובדב' רבותינו 'נטפל לפלוגי' (בבלי ב"ב ס ע"ב ועוד) שפי' נתחבר.
- 18 **ואולם הר נופל.** פי' גדול, ואינו נגזר מענין 'הנפילים'⁵ היו בארץ' (בר' ו,ד), שפי' גבורים כמו שחשבו כל המפרשים, כי זה שאו' 'הנפילים'⁶ היו בארץ' (שם) גבורים היו, כמו שאו' 'המה הגבורים'⁷ אשר מעולם' (שם), ונקראו נפילים לפי שחללו | כבודם וחשיבותם ונפלו ממעלתם כשבאו אל בנות האדם ההדיוטות כמו שכתבנו שם, והנפילים הנזכרים בסדר 'שלח לך אנשים' (במ' יג,ב) נקראים על שמם ועל תארם לפי שהם מזרעם, כמו שאומ' 'ושם ראינו את הנפילים בני ענק מן הנפילים'⁸ (שם פסו' לג), כלו' מן זרע הנפילים הראשונים הידועים מעולם, כלו' מימי קדם, וכאן נקרא ההר הגדול נופל לפי שמגדלו ורחבו הוא מתפשט ושוכב ואינו קרוב ליפול כמו הדבר שאינו רחב והוא גבוה כשהוא נצב הוא קרוב לנפול, ועל כן נקרא הר נופל כמו שנקראת השכיבה וההתפשט והחנייה נפילה, כמו שאומ' 'וכל מדין⁹ ועמלק ובני קדם נופלים'¹⁰ בעמק' (שו' ז,יב), שרוצ' לומ' חונים, וכן 'על פני¹¹ אחיו נפל' (בר' כה,יח), שפי' שכן, וכן 'נופל¹² וגלוי עינים' (במ' כד,ד), שפי' שוכב.
- 19 **אבנים שחקו מים.** אַלֶש פִּיִּדְרָאש אַיִשְׁמִינוֹסֶן אַגּוֹאֶש. פי' האבנים שוחקים¹³ אותן המים באורך הזמן. **תשטף ספיחיה.** שוֹש רִיִּסֶש. פי' ישטפו המים ספיחי האבנים, וילכו להם עם עפר הארץ. והספיחים הוא שחק האבנים ששוחקים המים ברוב הימים, מן 'את ספיח קצירך' (וי' כה,ה), על דרך ההשאלה, שהספיח הוא הצמח היוצא בלי חרישה וזריעה ממה שנשאר בשדה מנתירת הזרע בעת הקציר, ואמ' 'ספיחיה', כלו' ספיח כל אחת ואחת מן האבנים. ופירוש הפסוקים כמו שההרים הגדולים נובלים והצורים נעתקים ממקומם והאבנים שהם חזקות נשחקות במים וכו' ברוב הימים, כך האדם יחלה ויבלה כל שכן ברוב הימים ותקותו אובדת ופניו משתנים, והוא משתלח ומתגרש מן העולם, כמו שאו' 'תתקפהו לנצח ויהלוד¹⁴ משנה פניו ותשלהרו'.
- 20 **תתקפהו.** פִּרְיִנְדִישְׁלוֹ. פי' תקהו, מן 'ואם יתקפו האחד' (קה' ד,יב) רו' לומ' תמיתהו, כדרך לשון 'כי לקח אותו¹⁵ אלים' (בר' ה,כד), ובירור אמתת זה הלשון ענין אחיזה ותפישה בתוקף, כלשון 'יוחזק בו' (שמ' ד,ד ועוד), 'ויחזיקו¹⁶ האנשים' (בר' יט,טז), שהוא ענין אחיזה ותפישה בחזק, ויהלוד הולך לו מן העולם, כלשון 'ויתהלך חנוך | אל¹⁷ האלים' (שם

¹נה"מ: 'יחלף'. ²נה"מ: 'תכסף'. ³נה"מ: 'זתטפל'. ⁴נה"מ: 'טפלי'. ⁵נה"מ: 'הנפילים'. ⁶נה"מ: 'הנפילים'. ⁷נה"מ: 'הגברים'. ⁸נה"מ: 'הנפילים'. ⁹נה"מ: 'וכל מדין' | 'ומדין'. ¹⁰נה"מ: 'נפילים'. ¹¹נה"מ: '+ 'כל'. ¹²נה"מ: 'נפל'. ¹³הסופר התחיל לכתוב נו"ן סופית ואחר כך חזר בו ותיקן למ"ם סופית. ¹⁴נה"מ: 'ויהלוד'. ¹⁵נה"מ: 'אתו'. ¹⁶נה"מ: 'ויחזקו'. ¹⁷נה"מ: 'את'.

ה, כב ועוד). **מִשְׁנַח פְּנִיּוֹ**. דִּימוֹדֵשׁ שׁוֹ גִּישָׁה. פִּי מִשְׁתַּנָּה עֲנִינוֹ וְאוֹר פְּנִיּוֹ, כִּלְשׁוֹן 'עֵזוֹ פְּנִיּוֹ יִשׁוּנָא'¹ (קה' ח, א), וְהוּא פִּי עוֹמֵ, אוֹ שֶׁהוּא שֶׁב אֶל 'תִּתְקַפְּהוּ לְנִצַּח', וְכֵאלֹלוֹ אִמֵּי תִשְׁנָה פְּנִיּוֹ. וְתִשְׁלַחְהוּ. אִישְׁטִיירִשְׁלוֹ. פִּירוּשׁ תִּגְרַשְׁהוּ, כִּלְשׁוֹן 'וַיִּשְׁלַחֵם מֵעַל יִצְחָק בְּנֹו' (בר' כה, ו), וְכֵן 'כִּי בִיד חִזְקָה יִשְׁלַחֵם' (שִׁמ' ו, א), שֶׁהִרִי אֹמֵר 'גִּרְשָׁם מֵאַרְצוֹ' (שִׁם), פִּי תִשְׁלַחְהוּ וְתִגְרַשְׁהוּ מִן הָעוֹלָם.

21 **יִכְבְּדוּ בְּנֵיּוֹ**. שִׁישְׁמוֹזִיגֹוּאָן. פִּי אִם יִרְבוּ, כִּי בִהֲפֹכוֹ אֹמֵר 'וַיִּצְעֲרוּ', שִׁפִּי יִמְעֹטוּ, וְזֶהוּ דְבַר הַלְּמֹד מִסּוֹפּוֹ.

22 **אֵךְ בִּשְׂרוּ עֲלֵיו יִכָּאֵב**. שִׁי דִינֵד אוֹ שִׁי דִישְׁפֹּאֲזִיד. פִּי נִימֵק וְנִשְׁחַת, עַל דְּרֵךְ הַהִשְׁאֵלָה, כִּי אֵין הַמֵּת כּוֹאֵב וּמִרְגִישׁ, וְכֵן לְשׁוֹן 'כֹּל הַחֲלֵק הַטּוֹבָה תִּכְאִיבוּ² בְּאַבְנִים' (מ"ב ג, יט), אֵין הַעֲפֵר מִרְגִישׁ וְכּוֹאֵב, וְכֵן וְנִפְשׁוֹ אֵלֵיו תֵּאבֵל. שִׁי דִישְׁפֹּאֲזִיד. כִּלְשׁוֹן 'אַבְלָה נְבִלָה הָאַרְקִי' (יש' כד, ד), וְפִי עֲלֵיו עַל עֲצָמוֹ, אוֹ פִי 'תֵּאבֵל' שֶׁתֵּאבֵל הַנֶּפֶשׁ עַל אֲבוֹד הַגּוֹף בְּעוֹדוֹ חַי.

[פֶּרֶק טוֹ]

1 **וַיַּעַן אֱלִיפַז הַתִּימְנִי**

3-2 **הַחֲכָם יַעֲנָה דַעַת רוּחַ**. פִּי דַעַת שֶׁאֵין בּוֹ מִמֶּשׁ. **וַיִּמְלֵא קִדִּים בְּטִנּוֹ**. שִׁי מְרוּחַ קִדִּים, וְאִמֵּי 'קִדִּים' כְּלוֹ מַדְעַת שֶׁמִּפְסִיד וְאֵין בּוֹ תוֹעֵלָת, וְדַבְרִים רִיקִים, כְּמוֹ רוּחַ הַקִּדִּים שֶׁאֵינוֹ בָּא אֶלָּא לְהַפְסֵד וּלְפֹרְעוּת, כְּמוֹ שֶׁאֵין 'רוּחַ הַקִּדִּים הַטּוֹבִישׁ פְּרִיָה' (יח' יט, יב), 'בְּרוּחַ קִדִּים אֲפִיצֵם' (יר' יח, יז), 'רוּחַ קִדִּים חֲרִישִׁית וְתֵךְ הַשֶּׁמֶשׁ עַל רֹאשׁ יוֹנָה' (יוֹנָה ד, ח), וְזוֹלָתָם כִּיּוֹצֵא בִּזְוָה, הוּא שֶׁאֵין 'הַיּוֹכֵחַ בַּדְּבַר לֹא יִסְכּוֹן'. **לֹא יִסְכּוֹן**. קִי נֹון אֶפְרוֹדָדָא. פִּי שֶׁלֹּא יוֹעִיל, מִן 'הַלֵּאל יִסְכּוֹן גַּבֵּר' (לְהֵלֵךְ כְּבָב). ד"א בַּדְּבַר לֹא יִכּוֹן, מִן 'וְכֹל דְּרַכִּי הַסְּכַנְתָּה' (תה' קלט, ג), כְּלוֹ בַּדְּבַר שֶׁאֵינוֹ נִכּוֹן.

4 **וְתִגְרַע שִׁיחָה**. אֵי בִיידֵשׁ. פִּי תִמְנַע, מִן תֵּר' לְמָה נִגְרַע' (בִּמ' ט, ז), לְמָה נִתְמַנַּע,³ פִּי בַּדְּבַרִּיךְ תִּבְטַל יִרְאֵת הַקִּבָּה מֵהַעֵם וְתִמְנַעֵם מִלְּהִשִׁיחַ וּמִלְּהַתְּפַלֵּל לְבוֹרְאֵם.

5 **כִּי יֵאלֶף עוֹנֵךְ**. פִּי יִלְמַד, מִן 'וְאֵאלֶפֶךְ חֲכָמָה' (לְהֵלֵךְ לְג, לְג), 'פֶּן תֵּאלֶף אֹרְחוֹתַי'⁴ (מש' כב, כה). פִּירוּשׁ מִתּוֹךְ דְּבַרִּיךְ לְמַדִּין שֶׁאַתָּה בַּעַל עוֹן, וּבַעַל יִצֵּר הָרַע, וְחָסֵר אֲמָנָה.

6 **רִישִׁיעַךְ פִּיךְ**. זֶה הִיא שְׂאֵלְתִי, שִׁירְשִׁיעַךְ פִּיךְ וְלֹא אֲנִי.

7 **הָרֵאשׁוֹן אָדָם תּוֹלֵד**. | פִּי לְפָנַי אָדָם, וְכֵן 'בְּיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שְׂאוֹר'⁵ (שִׁמ' יב, טו), שֶׁהוּא יוֹם י"ד קוֹדֵם ט"ו, אוֹ פִי הָאֵתָה הֵייתָ אָדָם הָרֵאשׁוֹן בְּעוֹלָם? **תּוֹלֵד**. בְּמִקּוֹם נוֹלַדְתָּ, עַל דְּרֵךְ

¹ נה"מ: 'ועזו פניו ישנא'. ² נה"מ: 'וכל החלקה ... תכאיבו'. ³ תרגום אונקלוס ללמה נגרע' הוא 'למא נתמנעו'. ⁴ וזו גרסת הקרי. הכתב: 'ארחותי'. ⁵ נה"מ: 'שאר'.

השיר, וכן 'אבד יום אולד בו' (לעיל ג,ג), שפי' נולדתי, וכן זולתם. **חוללת**. פֹּשֵׁט קְרִיאָדוּ. פי' נוצרת, מן 'אל מחוללך'¹ (דב' לב, יח), ואמ' בזה הלשון לפי שהנולד על ידי חיל וציר.

8 **ותגרע אליך חכמה**. פי' החכמה נגרעת ממך, כלו' אינך ראוי לשמוע בסוד אלוה מפני שהחכמה נגרעת עמך.

10 **כביר מאביך**. מְיֹזֵר. פי' גדול מאביך בימים.

11 **המעט ממך תנחומות² אל**. קוּשְׁלִנְסֵשׁ. פי' המעט ממך דברי תנחומים, והטובה, והעושר שנתן לך הקב"ה, כדרך 'המעט מכס כי הבדיל אלהי ישראל אתכם' (במ' טז, ט), ועכשיו אתה צועק, ומתרעם, ואינך זוכר כל הטובה והחסד שעשה עמך קודם זה? **ודבר לאט עמך**. קִי אֵינְקוּבְרִידָ. ענין כסויו והגנה, מן 'לאט לי לנער' (ש"ב יח, ה), שפי' כסה עליו והגן בעדו. פי' שכסה והגין בעדך, והסתירך בצל סתרו, כמו שאו' ה'לוא³ אתה⁴ שכת בעדו ובעד ביתו' (לעיל א, י), וכו', והפך זה 'כי אני חשפתי את מואב⁵ גליתי את מסתרי' (יר' מט, ז). ד"א 'ודבר לאט עמך' שהנהיגך בלאט ונחת בדשנו הנעים, מן 'ותבוא אליו בלאט' (ש' ד, כא), שפי' בנחת, כדרך 'בשובה ונחת תושעון בהשקט ובבטחה תהיה גבורתכם' (יש' ל, טו).

12 **מה יקחך לבך**. קִי טִי אֵינְבִיזָאֵד אוֹ קִיטְאָלִינְיָאֵד. פי' מה ילמדך ויורד, מן 'ויקחו האנשים מצידם' (יהו' ט, יד), שפי' למדו מצידם שהיה עפוש שבאו מארץ רחוקה. או מה ירמזון. כמו מה ירמזון, וכן 'כבש', ו'כשב', 'שמלה' ו'שלמה'. פי' מה רמז דבר חכמה ירמזון עיניך, כלו' מה ראית כי אתה משיב אל אל רוחך?

13 **כי תשיב אל אל רוחך**. טוּ שְׁנָנָא. פי' רגזך וחמתך, מן 'אז רפתה רוחם' (ש' ח, ג). **והוצאת⁶ מפִּיך מלין**. שאינם נכונים.

16 **נתעב ונאלח**. אֶפְיִדִישִׁדוּ. ענין זוהמא ומיאוס, והוא הפוך מן 'סיר אשר חלאתה בה' (יח' כד, ו). **איש שותה⁷ כמים עולה**. פי' שהוא מלא און ועמל.

17 **אחור**. פי' אגידך, מן 'יחווה דעת' (תה' יט, ג), ותר' 'ויגד' (בר' ט, כב, ועוד) וחוי⁸, והוא רפה III שלא כמשפט כדי להקל, וכן רבים.

18 **ולא כחדו מאבותם**. פי' מה ששמעו מאבותם.

20 **כל ימי רשע הוא מתחולל**. דוֹלוּרְיָאנְטִישִׁי. לשון התפעל מהכבד הרביעי, ש' חו"ל. **ומספר שנים נעפנו לעריץ**. להפרע ממנו. ואיך הוא מתחולל?

¹נה"מ: 'מחוללך'. ²נה"מ: 'תנחומות'. ³נה"מ: 'הלא'. ⁴זו גרסת הקרי. הכתיב: 'את'. ⁵נה"מ: 'עשו'. ⁶נה"מ: 'והוצאת'. ⁷נה"מ: 'שתה'. ⁸תרגום אונקלוס ל'ויגד' הוא 'חוי'.

21 **קול פחדים באזניו.** כדרך 'ונסו מנסת חרב¹ ואין רודף² (וי' כו, לו), וכן 'ורדף אותם³ קול עלה נדף' (שם).

22 **ועפוי⁴ הוא אלי חרב.** אוטיאָדו. דרך משל, כלו' מצפה להמיתו.

23 **כי נכון בידו.** פי' במקומו ועמו.

24 **צר ומצוקה.** כמו צרה, והוא שם, ש' צו"ר, ענין אחד בכפל דבר, כמו 'שואה ומשואה'⁵ (להלן ל, ג), 'חשך ואפלה' (יואל ב, ב, ועוד). **תתקפהו.** פְּרִינְדִילּוֹ אוֹ אֶסִירְקָדְלוֹ. פי' תאחוז בו הצרה, מן 'ואם יתקפו האחד' (קה' ד, יב), והוא לשון אחיזה ותפיסה בתוקף, כדרך לשון 'ויחזיקו'⁶ האנשים בידו' (בר' יט, טז), ועוד שהוא ענין סבוב והקפה לאחוז בו, מענין 'הקף את העיר'⁷ (יהו' ו, יא), ואעפ"י שאינו משרשו, כלו' תסובבהו ותקיפהו הצרה והמצוקה לאחוז בו, כמלך עתיד לכידור. **כמלך.** קום רואיָדָה. פי' כגלגל. **לכידור.** אֵל סִירְקוֹ. פי' לעיגול, כלומ' כגלגל העתיד לסבוב העיגול, ונק' כן הגלגל לפי שהוא ראש ומלך להעמיד העולם בסביבתו בלא הפסק, כמו שנקרא גם כן שר הממונה על הפורענות מלך בלהות, וכן נק' תוקף המות בכור מות. והכידור הוא לשון עיגול, מן 'כדור אל ארץ רחבת ידים' (יש' כב, יח), שפי' כעיגול, הוא שנק' בער' כורה, ובלעז פִּילִיָא, ואותה המלה יש בה מחלוקת בדקדוק, שיש אומ' כי הכ"ף בה שרשית וכ"ף הדמיון נעדרת שרו' לומ' ככדור אל ארץ, וכן בדב' רבו' 'הכדור והאימום' (משנה כלים כג, א), כלו' שהכ"ף שרשית לדעתם, ואני אומ' כי הכ"ף בו כ"ף הדמיון, וש' דו"ר, כי כן קורין בער' לעיגול דור, ויהיה ש' 'כדור' דו"ר, וש' 'לכידור' כד"ר, ענין אחד ושני שרשים, או שיהיה גם כן ש"י⁸ 'כדור' כד"ר לדעת מי שאו' כי הכ"ף הדמיון נעדרת מן כדור, אבל ש' 'לכידור' כד"ר בלי ספק. ויש מפר' 'כמלך עתיד לכידור' כמשמעו, כלומ' | כמלך העתיד לסבוב המחנה, כלו' לעגול המחנה לאסוף גודדיו לפי שדרך אנשי המחנה לחנות בעיגול, כמו שאו' 'ושאול שוכב'⁹ במעגל' (ש"א כו, ה), 'ויבא המעגלה' (שם יז, כ). ופי' הפסו' תתקפהו הצרה ותסובבהו לאחוז בו, ולא תניחהו כמו שהגלגל עתיד לסבוב הכידור בלא הפסק, או כמו שהמלך עתיד לאסוף מחנהו ולערוך מערכת מלחמתו.

III

25 **כי נטח אל אל ידו.** פי' כל זאת לו מפני שנטה אל אל ידו, ואל שדי יתגבר וכו'.

26 **יריץ אליו בעואר בעבי גבי מגניו.** קון גִּוְרְדוֹרָה. **גבי מגניו.** קוּאִישְׁטָה דִּי שוֹשׁ אִישְׁקוֹדוֹשׁ. פי' ירוץ לבורא בגובה, וגאווה, וזקיפת צואר, להכעיסו בעזות פנים, כדרך 'תדברו בצואר עתק' (תה' עה, ו). **בעבי גבי מגניו.** בחזקת כוחו וגבורתו, כאילו מזדקף במגן, בעותק צואר ובגבורה, וכן ענין 'גאווה אפיקי מגנים' (להלן מא, ז), שפי' גאווה כאפיקי מגנים. **בעבי.** ע"מ 'אל תפן אל קשי' (דב' ט, כז).

¹נה"מ: + 'ונפלו'. ²נה"מ: 'רדף'. ³נה"מ: 'אתם'. ⁴זו גרסת הקרי. הכתב: 'צפוי'. ⁵נה"מ: 'ומשאה'. ⁶נה"מ: 'ויחזקו'. ⁷נה"מ בשינוי הסדר, כך: 'את העיר הקף'. ⁸קיצור זה כתוב מעל השורה. ⁹נה"מ: 'שכב'.

27 **כי כסה פניו בהלבו.** קֹזַן שׁוֹ גְרוֹשׁוֹרָה. פי בשמנו, כדרך 'יצא מחלב עינימו'¹ (תה' עגז). ויעש פימה. רוֹשְׁקָה. הם הקמטים הנעשים בבטן האיש השמן שעובי שמנו כפול על כסליו, כמין פימה, בין שתי שפתות הכסלים, ומלת 'פימה' דומה ל'הפצירה פים' (ש"א יג, כא), שהקבוץ מן 'פי' פים, כמו צים מן 'צוי', ו'פימה' בלשון נקבה, ואע"פ שהמ"ם מ"ם הקיבוץ, על דרך 'זכרוניכם² משלי אפר' (לעיל יג, יב).

28-29 **וישכון ערים נכחדות.** טָאָדָשׁ. פי נכרתות ונגזרות מן היישוב, מן 'ותכחד מן הארץ' (שמ' ט, טו), וכן 'אל ארץ גזרה' (וי' טז, כב), שנגזרה מן היישוב. **בתים לא ישבו למו.** קי נון פּוֹאִי־בֶלֶן. פי שאין בס ישוב, כלשון 'לא תשב לנצח ולא תשכון³ עד דור דודר' (יש' יג, כ). **אשר התעתדו לגלים.** קי אִישׁטֹאבֶן פּוֹר מוֹנְטוֹנִישׁ. פי אשר התיצבו לגלים, מן תר' 'ויתיצב' (שמ' לד, ה, ועוד) ואיתעד, ⁴ כדרך 'העומדות⁵ על תלם' (יהו' יא, יג). ופי' הפסוק אותו המתגבר והמתגאה על שדי בנה חרבות אשר היו נצבות לגלים ולתלים לשכון בהם להיות לו לשם, כדרך 'או עם שרים זהב להם' (לעיל ג, טו), 'הבונים⁶ חרבות למו' (שם פסו' יד), או פירוש 'וישכון ערים נכחדות' שסופן להיות נכחדות, כל' חרבות ועתידות | להיות לגלים ותלים חרבים, וזהו הנכון שהרי אומ' 'לא יעשר ולא יקום חילו' וכו', כלומ' שאותו הגבור המתגבר בעשרו על הבורא 'לא יעשר ולא יקום חילו' וכו'. **ולא יטה.** נון שְׁאִטְיִינְדִיד. פועל עומ' מהקל, ש'נט"ה, ע"מ 'ואשר יזה מדמה' (וי' ו, כ), שש' נו"ה. **מנלם.** לור קוּמְפְלִימִינְטו. פי תשלומם, כל' תשלום טובם ועשרם. **ולא יטה לארץ.** שיי' בארץ, וכן 'וישבו אתו לארץ' (לעיל ב, יג), פי לא ינטה ולא ימשך בארץ תשלום טובם ועשרם, כלמו' לא יאריך ימים טובם ועשרם בארץ, מן 'כנלותך לבגוד'⁷ (יש' לג, א).

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30 **לא יסור מני חטך.** פי מצרה וצוקה. **יונקתו.** ⁸ שוֹ רָאמָה. פי סעיפו, רו' לומ' בניו כי הבנים נקראים ענף נק' בדים, כמו שאו' 'אשר לא יעזוב⁹ שרש וענף' (מל' ג, ט), 'לא כן בדיו' (יש' טז, ו), שפי' בניו. **שלהבת.** השיין נוס' על השרש, כמו רי"ש 'רשפש בשרו' (להלן לג, כה), ובדב' רבותי' 'שעבוד', 'שחרור'. **ויסור ברוח פיו.** של שליט העולם, פי שיסור עשרו של רשע ברוח פיו ובמאמרו של שליט העולם. ד"א שיסור ברוח פיו של נופח, כלומ' שאם יפח הנופח במה שתיבש השלהבת יסור ברוח פיו של נופח מפני קלותו והוא האפר, וכן 'כלו בעשן כל' (תה' לז, כ), רו' לומר שלא ישאר לרשע מאומה בבוא עליו הפורענות.

31 **אל יאמן בשו.** ¹⁰ אִין לוֹ אִיגוֹאֵל אוֹ אִין לוֹ דִירִיגו. פי הנתעה אינו מאמין בדבר השוה והנכון והאמת כי אם בשוא, שהוא השקר, תמורת האמת. **נתעה.** אֶשְׁקִרְנֵט. ומש' נְתָעָה, כמו 'נְדָכָה'¹¹ (שם נא, ט), 'נְסָפָה' (מש' יג, כג, ועוד), וכן 'כי היום יי נראה אליכם' (וי' ט, ד), שמש' נְרָאָה, וזולתם.

¹נה"מ: 'עינימו'. ²נה"מ: 'זכרוניכם'. ³נה"מ: 'תשכן'. ⁴תרגום אונקלוס ל'ויתיצב' הוא 'זאתעתד' ותרגום פסבדיונותן לתורה ל'ויתיצב' הוא 'זאתעתד'. ⁵נה"מ: 'העמדות'. ⁶נה"מ: 'הבנים'. ⁷נה"מ: 'כנלותך לבגד'. ⁸נה"מ: 'יונקתו'. ⁹נה"מ: 'יעזב' + 'להם'. ¹⁰הקרי הוא: 'בשיו'. ¹¹נה"מ: 'ונדפה'.

- 32 **בלא יומו**. אַנטײַש דײַ שׁו דײַא. פײַ קודם זמנו, וכן לשון 'בלא עת נדתה' (שם טו, כה), שפײַ קודם עת נדתה, ופײַ 'יומו' זמנו, כלשון 'והיה ביום ההוא' (ישׁ ז, יח ועוד), שפײַ והיה בזמן הוא. **תמלא**. יײַד דײַ טגאַר. ענין כריתה, מענין 'כצײַן יצא וימל' (לעיל יד, ב), ובדב' רבותי 'מולל מלילות' (בבלי ביצה יב ע"ב), ש' מל"ל, והאל"ף בו תמורת מ"ד הכפל, וכן 'מאסו כמו מים' (תה' נח, ח), שהאל"ף בו במקום סמ"ך הכפל גם כן, או פײַ כמשמעו תמלא, וש' מל"א, מענין 'קקש יבש מלא' (נח' א, י), | שפײַ שימלא יבשו ויגיע זמנו לכריתה, וענין אחד הוא, וכן ענין 'המלאה הזרע' (דב' כב, ט), שפײַ שנתמלא זמנה כשתתבשל לקצור והנקבות שב אל 'וכפתו', כלו' תבוא כפתו להשלמת ימיה ותיבש, והוא דרך משל, שימות הרשע קודם זמנו, או תסור הצלחתו ממנו בקרוב. **לא רעננה**. נוֹן רִיבֵי־דִי־סִיד. ענין לחות, והוא פו' שעבר, לפי שהטעם בו מלרע, ש' רע"ן, והנו"ן השנית בו כלמ"ד 'ונפלל חלל' (יח' כח, כג), אבל הנו"ן השנית 'באף ערשנו רעננה'¹ (שה"ש א, טז) כנו"ן 'רחמינות' (איכה ד, י).
- 33 **יחמס כגפן**. אײַשְׁקוּבְּרִיד. פי יגלה, מ' ויחמס כגן סכו' (שם ב, ו). **בסרו**. שׁו דוּרוּגְּוֹן. והוא מה שלא נתבשל מהפירות, מן 'אבות יאכלו בסר' (יח' יב, ב). **נצתו**. שׁו פֶּלֶזֶר. פי ציץ, ש' נ"ץ, והדגש בו תמורת הנח, וכן 'ופטורי צצים' (מ"א ו, יח ועוד), והוא משל גם כן, לרשעים שמשחקת להם השעה כמו שהגפן חומס בסרו וכזית שמשליך נצתו, והוא נקטף במהרה בקרוב, וכן 'בפרוח'² רשעים כמו עשב' (תה' צב, ח).
- 34 **כי עדת חנף**. קוֹנְפְּנִיא. פי' חברה וסיעה, מן 'השמות כל עדתי' (להלן טז, ז). **גלמוד**. שׁוּלָה. פירוש יחידה לפי מקומו, וכן 'ואני סורה וגלמודה'³ (ישׁ מט, כא). **אהלי שחד**. אהלי לוקחי שחד.
- 35 **הרה עמל**. קוֹמִידִיר. **וילד און**. פֶּבֶּלָאר או פֶּאַזִיר. פי' חשוב עמל ודבר און, או עשות און. דמה המחשבות להריון, כלו' שבטנו מלא מחשבות רע ומרמה שאינם נכרים לבני אדם, כמו שההרה מלאה עובר, ואין ידוע אם זכר אם נקבה, או שקצת ההרות מתכסות בבגדיהן, ואין ידוע אם היא הרה אם לא. **וילד און**. שמוציא בפיו, או עושה בידו, כפי מחשבותיו הרעים, כמו שההרה יולדת מה שבבטנה. **זבטנם תכין מרמה**. לור קוֹנְאָדו אַסִיִּי־רֶטֶד אַרְטִי. פי' מחשבת הרעה שבבטנם מכינה וחוקרת דברי מרמה, כלשון 'לכו נא והכינו'⁴ עוד' (ש"א כג, כב), 'ובאתם'⁵ אלי אל נכון' (שם פסו' כג), וכן 'ולא יכין לדבר כן' (שׁו יב, ו).

¹לאחר מילה זאת הסופר כתב 'תאר' בטעות ומחק את המילה באמצעות נקודות מעל הקו. ²נה"מ: 'בפרח'. ³נה"מ בשינוי הסדר, כך: 'שכולה וגלמודה גלה וסורה'. ⁴נה"מ: 'הכינו'. ⁵נה"מ: 'ושבתם'.

[פרק טז]

- 1 **ויען איוב.**
- 2 **שמעתי כאלה רבות.**
- 3 **או מה ימריגך. קי טינפֿוֹרְטִיסִיד. ענין חוֹזֵק ותוקף, | מן 'קללה נמרצת' (מ"א ב,ח), 'מה' 113 נמרצו אמרי יושר¹ (לעיל ו,כה). פי' מה יחזקך בטענתך כי תענה.**

6-4 **לו יש נפשכם. שי פֿוֹשִׁיד. פי' אם יש נפשכם, וכן לשון 'לו יש חרב בידו' (במ' כב,כט), וכן 'לו החייתם² אותם' (שו' ח,יט), שמלת 'לו' במקום אם, וכן זולתם. פי' לו יש נפשכם ביסורין תחת נפשי הייתי מחביר עליכם במלים, ומניע עליכם כמו ראשי, בצעקתכם אאמצכם כמו פי, הייתי מאמצכם בדברי, ואומר לכם: החרישו ועמדו ביסוריכם כמו שאתם אומרים לי. וניד שפתי יחסוך.³ אישמובידורה. ע"מ 'ריב', פי' שאני נד וקובל וצועק עתה אז אחשוך ולא אזעק ולא אנוד עוד. ורבי סעדיה ז"ל פי' אאמצכם כמו פי' עד שיחשוך ניד שפתי, כלו' שמרוב הדברים שהייתי אומר לכם ילאו שפתי מלדבר, כדרך 'גיעתי⁴ נחר גרוני' (תה' סט,ד), אבל עתה אם אדברה לא יחשך כאבי. ואחדלה. פי' ואם אחדלה. מה מני יהלוך.⁵ פי' מה יחסר ממכאובי.**

7 **אך עתה הלאני. הקב"ה, והוא מהכבד החמישי, ש' לא"ה. השמות כל עדתי. אַקְלִינְטִישִׁט. פי' שתקת, ענין שתיקה עם תמיהה, כי התמה שותק, כלו' שתקת והתמהת כל עדתי, מן 'פנו אלי והשמו' (להלן כא,ה), וכן לשון 'על יומו נשמו אחרונים'⁶ (שם יח,ב), ש' שמ"ם, ע"מ 'הסבות'⁷ (מ"א יח,ז). כל עדתי. מי קוֹנְפְּנִיא. פי' חברתי וסיעתי, מן 'כי עדת חנף' (לעיל טו,לד). אך עתה הלאני וכו'. חצי הפסוק אומר לחביריו שהלאהו הקב"ה, והחצי חוזר ואומר לקב"ה השמות כל עדתי, וכן 'גרי ביתי ואמהותי לזר תחשבוני'⁸ וכו' (להלן יט,טו), וזולתם כיוצא בזה.**

- 8 **ותקמטני. טְגִישְׁטְמִי. ענין הקמט ידוע בדב' רבותי שאומ' אחר שבלה הבשר רבו הקמטים (בבלי ב"מ פז ע"א), וכן 'אשר קמטו ולא עת' (להלן כב,טז), הוא שאומ' 'ויוקם בי כחשי. ויקם בי כחשי. איִשְׁטִידיד אין מי מי מגריס. מן 'ובשרי כחש משמן' (תה' קט,כד), ובדב' רבו' 'בהמה כחושה' (בבלי ביצה יא ע"א). פי' הקמטני והקריתני⁹ בעבור אחד שהיה לי עד על עוני להשטימיני עד שעמד בי כחשי, כלו' כיחוש בשרי, ותר' 'עמד' (בר' מה,א ועוד) קם,¹⁰ ורבי סעדיה פי' 'ותקמטני' כאילו יצא עלי עדות ונתקיים בי כחשי, שכחשתי | בד, או כחשתי בפקדון או בשבועה, ובפני יענה כחשי, ולזה הפירוש יהיה 'לעד' כמו 'גלעד' (שם לא,מז), שפי' גל עדות, וכן 'לא תענה ברעך עד שקר' (שם כ,יג), שפי' עדות שקר, וזולתם כיוצא בזה.**

¹נה"מ: 'ישר'. ²נה"מ: 'החיתם'. ³נה"מ: 'יחשך'. ⁴נה"מ: 'בקראי'. ⁵נה"מ: 'יהלך'.

⁶נה"מ: 'אחרנים'. ⁷נה"מ: 'הסבת'. ⁸נה"מ: 'ואמהתי ... תחשבני'. ⁹ראה פירוש רש"י שם: 'והקדרתני'. ¹⁰תרגום אונקלוס לעמד' הוא 'קם'.

- 9 **וישטמני. אי אַבֹּרִיסים. ענין איבה, מן 'וישטום' עשו' (בר' כז, מא). צרי ילטוש עיניו. ריגִלִיד. פי יחדד, מושאל מן 'לוטש' נחשת' (שם ד, כב). צרי. הוא השטן.**
- 10 **פערו עלי. פי פתחו, מן 'ופערה פיה' (יש' ה, ד). בפיהם. הביית נוס', שי' פיהם. בהרפיה הכו לחיי. דרך בזיון, כדרך 'כי הכית את כל אויבי' לח' (תה' ג, ח), לפי שאין בעולם בזיון יותר מהכאה בלחי או בפה. עלי יתמלאון. שאפנין. פי יאספו ויתקבצו, מן 'אשר יקרא עליו מלא רועים' (יש' לא, ד), שפי' קיבוץ.**
- 11 **יסגירני אל אל עויל. אַטוֹרְטָאֵיִנִי. אל עושה עול, והוא תאר ע"מ 'גביר'. ד"א אל נער, מן 'ישלחו כצאן עויליהם' (להלן כא, יא), כלו' שיש לו דעת נער, ואינו מתבייש מעשות און ועמל, כדרך 'ולא יודע עול בשת' (צו' ג, ה). ירטני. מִיִּנְקוּבֵד. פי' ימסרני ויעכבני ויכשילני על ידי רשעים, מן 'כי ירט הדרך' (במ' כב, לב), שפי' נסגר ונתעכב, הוא שאו' 'יסגירני אל אל עויל', כלו' ימסרני שלא אוכל להמלט, ובער' כלאני פאל ורטה, שפי' אזבני בהסגרה וכשלוך, ש' רט"ה, ענין אחד ושני שרשים, ויתכן להיות שניהם שרש אחד יר"ט, כאילו היתה היו"ד ב'ירטני' מועמדת בגעיא, ואולי שבא כמו 'כי לא ישנו אם לא ירעו' (מש' ד, ז), שהראוי בו להיות היו"ד מועמדת בגעיא.**
- 12 **ויפררני. אִישְׁמִינוֹסָאם. ענין ריצוץ ושבר, מן 'פור התפוררה' (יש' כד, יט), והוא כפול הפ"ה והלמ"ד, בהעדר עיין הפועל, ש' פו"ר, כמו 'מטלטלך' (שם כב, יז), מן טי"ל, וכן ויפצפצני. ש' פוץ. קִיבְרָנְטָאם. ענין פיזור עם שבר, מן 'פוצץ' סלע' (יר' כג, כט). למטרא. פוֹד אַסִּירְטָאֵיִדוֹ. הוא שמציבין אותו לסימן לירות החצים שנוטרין ושומרין אותו סימן להכין החץ לאותו מקום בצמצום, כלשוך 'בשמור יואב אל העיר' (ש"ב יא, טז), ותר' 'וישמור' (בר' כו, ה ועוד) ונטר, ש' נט"ר, ע"מ 'מצבה'.**
- 13 **רביי. שוש שאִיטִירוֹש. הם מורי החצים, מן 'השמיעו אל בבל רבים' (יר' נב, כט), והוא | תאר, ש' רב"ב. יפלה. טָאגְד או קרפיד. ענין ביקוע וכריתה, מן 'עד יפלה חץ' (מש' ז, כג), 'כמו פולח ובוקע'⁹ (תה' קמא, ז).**
- 14 **פרץ על פני פרץ. מכה על מכה.**
- 15 **עלי גלדי. פירו' עורי, וכן בער' בנקודה על הגימ"ל, ובדב' רבו' 'מעמידו על (גלדי' [משנה ר"ה כז, ב] [...] 'ויזרקו עפר על ראשיהם')¹⁰ השמימה' (לעיל ב, ב), וכן 'העלו עפר על ראשם' (איכה ב, י), ש' עליל, וכן שרש 'במעל ידיהם' (נחמ' ח, ו), והוא מבנין הרביעי הנוסף, ובער' עאלית ראסי באל תראב. קרני. כמו ראשי, וכן 'רמה קרני ביי' (ש"א ב, א), וזולתו.**

¹נה"מ: 'וישטום'. ²נה"מ: 'לטש' + 'כל חרש'. ³נה"מ: 'איבי'. ⁴נה"מ: 'רעים'. ⁵נה"מ: 'יפצץ'.
⁶נה"מ: 'למטרה'. ⁷נה"מ: 'וישמר'. ⁸תרגום אונקלוס לוישמר הוא ונטר. ⁹נה"מ: 'פלה ובוקע'.
¹⁰השמטה.

- 16 **פני המרמרו**¹ שִׁינְרוּשְׁיָארוֹן. ענין אודם עם חרירות, מן 'ויין חמר' (תה' עה,ט), ובער' לעין האדום אחמר, והדבר הלבן נאדם מפני חרירות² האש, או מפני חמימות, כמו שמאדימין הפנים מפני חרירות הגוף, ש' חמ"ר. ועל עפעפי. קְיוּשׁ פֶּרְפָּדוּשׁ. פי' עינים או ריסי העינים, מושאל מן 'התעף'³ עיניך' (מש' כג,ה), לפי שריסי העינים כאילו מעופפים, או שהעינים מאירים, מן 'תעופה'⁴ כבקר תהיה' (לעיל יא,ז), ש' עו"ף, בכפל הפ"א והלמ"ד, והעדר עי"ן הפועל.
- 18 **ואל יהי מקום לצעקתי**⁵. להבלע בו צעקתי כי אם לשמים תעלה צעקתי, עדי יוצרי היודע דרכי.
- 19 **גם עתה הנה בשמים עדי וסהדי**⁶. ענין אחד בכפל מאמר, וכן 'כי עשית משפטי ודיני' (תה' ט,ה), ותר' 'עד' (בר' לא,מח ועוד) סהיד.⁷
- 21 **ויוכח לגבר. שיש אַפְאָסְד. ובן אדם לרעהו**. קום פִּיד אֹמְנִי אָשׁוּ וְשָׁנְאָן. פי' היתוכח לגבר עם אלוה כמו בן אדם עם רעהו, בתמיהה. ויוכח. פו' שלא נזכ' פועלו, ע"מ 'או הודע אליו' (וי' ד,כג ועוד), ומש' ויוכח, הוֹדַע.
- 22 **כי שנות מספר**. מספר השנים הקצובים לחייו יאתיו ויגעו.

[פרק יז]

- 1 **ימי נזעכו**. שִׁי דִּישְׁפִּירוֹן. כמו 'נדעכו' (לעיל ו,ז), פי' נתמעטו וכלו. **קברים לי**. מוכן וראוי אני לקבר בכל עיני.
- 2 **אם לא התולים**⁸. נִישׁ דִּי סִיִּרְטוּ אִיִּאֶפֶשׁ. פי' אם לא באני שבני אדם נועדו להתל' בי, והוא שם, ע"מ 'נעורים' (יש' נד,ו) ענין התעתע, מן 'אל יוסף'⁹ פרעה התל' (שמ' ח,כה). **ובהמרותם**. אִין לֹזֵר רִיבִילְיָאֵר. ענין מרי עם תמורה, והוא מקור מהכבד החמישי, והדגש בולתפארת הקריאה כדגש 'הצפינו' (שם ב,ג), | וזולתם. **תלן עיני**. על דרך ההפסק, כמו 'רק ברחוב אל תלן' (שו' יט,כ), ש' לִיִן. **תלן עיני**. טִיִּינְגוּ מִיִּנְטִישׁ. פי' ובעבור המרותם בדברי מרי וממירים עוד דברי האמת בדברי שקר אני ער בלילה ושומר תמיד להשיבם תשובה על דברי מרים והתולם, וכן כלשון הזה 'אתי תלן משוגתי' (להלן יט,ד), 'נפשו בטוב תלין' (תה' כה,יג).

¹ זו גרסת הקרי. הכתיב: 'חמרמה'. ² לאחר מילה זאת הסופר כתב את המילה 'גוף' שמופיעה להלן ומחק אותה באמצעות קו. ³ זו גרסת הקרי. הכתיב: 'התעוף'. ⁴ נה"מ: 'תעפה'. ⁵ נה"מ: 'לועקתי'. ⁶ נה"מ: 'ושהדי'. ⁷ תרגום אונקלוס לעד' הוא 'סהיד'. ⁸ נה"מ: 'התלים'. ⁹ נה"מ: 'יסף'.

- 3 **שימה נא ערבני עמך.** שׁי שימני נא עמך וערבני, והוא תחנה לפני הבורא שאו: ערבני בתקע כף להתוכח יחד כי מי הוא מאלה של ידי יתקע ויטיב לי?
- 4 **על כן לא תרומם.** ¹ נון אִישְׁלָסֶשׁ. פִּי לֹא תְרוּמֶם אוֹתֶם, כִּלּוֹ לֹא תְרוּמֶם תִּפְאָרְתְּךָ עַל יְדֵיהֶם.
- 5 **לחלק יגיד רעים.** קי פֹּר אֶפְלָאֲגוּ רִינוֹסִיד אֲשָׁנְאִישׁ אֲזֹגֹשׁ דִּי שׁוֹשׁ פִּיגֹשׁ סִינְאָן. פִּי מִי שִׁמְחֵלִיק עַל רַעְהוּ בִּדְבָרֵי שִׁקֵּר וּמְרַמָּה, סוּף שְׁעִינִי בְּנִיזוּ תְכַלִּינָה.
- 6 **והציגני למשול.** ² פור פִּלְבְּרִיָּאֵר. פִּי לֵהוּיֹת לְמִשְׁלַל לְעַמִּים, וְהוּא מְקוֹר אוֹ שֶׁם, ע"מ 'לא יתן' סגור תחתיה' (להלן כח, טו). **ותפת לפנים.** פֶּסְפִּירוּ אֶקְאָדָה פְּאָרְט שׁוֹ. וּבְעַר' מִצְרָבָה וְגַה. פִּי דְרֵאוֹן וְחִרְפָּה לְכָל עֵבֶר וּלְפָנִים אֵהִיָּה, כִּלּוֹ לְפָנֵי הַכֹּל, מִן 'כִּי עֵרוֹךְ מֵאֲתֻמּוֹל תִּפְתָּה' (יש' ל, ג), והוא כנוי לאש גיהנם. והמקום הסמוך לירושלם נקרא תפת לפי שהיו עובדים בו למולך לשרוף את הבנים שם, ואותו המקום טמאהו המלך יאשיהו, וצוה להשליך שם הנבלות וכל הטמאות, על כן היה אותו המקום פחות מכל המקומות, וכן הוא אומ' 'שמתי את המקום הזה' ⁴ כתפת' (יר' יט, יב), כלו' לחרפה ולשמצה כתפת שהוא מקום מיאוס וטומאה, ולפיכך נקרא דין הרשעים גיהנם, כמו שנק' גם כן שכר הצדיקים גן עדן לפי שהוא המקום הנבחר בכל הארץ לעדנה, והפך זה מקום התפת למיאוס ולחרפה, ודמה איוב עצמו לאותו המקום הפחות, כלו' שהיה לדראון ולחרפה ולמיאוס במקום התפת הפחות והנטמא. זהו פירוש 'ותפת לפני אהיה'.
- 7 **ותכה מכעס עיני.** | אִינְפּוֹשְׁקִישִׁישׁ ⁶ מן 'ותכהין עיניו' (בר' כז, א), ש' כה"ה, ע"מ 'ותלה ארץ מצרים' (שם מז, ג). **ויעזרי.** ⁷ מִיּוֹשׁ מִיִּמְרוֹשׁ. פִּי אִיבְרֵי הַיְצוּרִים שֶׁאֵינִי נּוֹצֵר בָּהֶם.
- 8 **ישמו ישרים.** מִיְרְנְשִׁי. פִּי יִתְמָהוּ, מִן 'וּשְׁמָמוּ עֲלֶיהָ' (וי' כולב), 'ישום וישרוק' ⁸ (יר' יט, ח ועוד).
- 9 **ויאחז צדיק דרכו.** פִּי יִדְבַק הַצַּדִּיק בְּדַרְכּוֹ, כִּלּוֹ בְּצַדְקוֹ וּמְנַהֲגוֹ הַטּוֹב. **וטהור ידים יסיף אומץ.** ⁹ וְתוֹקֵף בְּאֻמּוֹנְתּוֹ, כִּדְרַךְ 'נְקִי כַפַּיִם' (תה' כד, ד).
- 10 **ואולם כלם תשובו.** ¹⁰ וכו'. בְּמִקּוֹם כֻּלְכֶם. שִׁי טוֹדוֹשׁ בּוֹשׁ טוֹרְנָאֲשִׁידִישׁ אִי בִּינִישִׁידִישׁ אֲגוֹרָה. פִּי אִם אוֹמֵר לְכֶם שְׁכַלְכֶם תִּשׁוּבוּ וְתִבּוּאוּ אֵלַי עֵתָה לֹא אֲמַצֵּא בְכֶם חֶכֶם שֶׁאַתֶּם מְלַעֲגִים עַל קְבִילַתִּי.
- 11 **זמותי נתקו.** פִּי מִחֲשָׁבוֹתַי, מִן 'כֹּאשֶׁר זָמַם' (דב' יט, יט, ועוד), ש' זמ"ם, והוא שם ע"מ 'סבה', 'חתה'. **נתקו.** שְׁאֲרָנְקָאֲרוֹן. פִּי נִעְקְרוּ, מִן 'נִתְנוּק וְכִרְוֹת' (וי' כב, כד), והוא נפעל,

¹ נה"מ: 'תרמם'. ² נה"מ: 'והציגני למשול'. ³ נה"מ: 'תן'. ⁴ נה"מ: 'ושמתי את המקום הזה' [ולתת את העיר הזאת'. ⁵ נה"מ: 'מכעס'. ⁶ נראה שזהו שיבוש ויש לגרוס 'אִינְפּוֹשְׁקִישִׁישׁ'. ⁷ נה"מ: 'ויעזרי'. ⁸ נה"מ: 'ישום וישרוק'. ⁹ נה"מ: 'וטהור ... יסיף אומץ'. ¹⁰ נה"מ: 'תשבו'. ¹¹ נה"מ: 'זמותי'.

ש' נת"ק, ועקרו ננתקו, ובער' אנתקצת עזאימי, ומש' נתקו לפי שהוא בהפסק, וכן כ"ל המלכים נועדו' (תה' מח,ה), שמש' נועדו, וכן זולתם כיוצא בזה. מורשי לבבי. קוידאדוש. פי' שעיפי לבבי ומחשבותיו, כלומ' מה שמוריש הלב ומנחיל מעצות נכונות כאילו השעפים ומחשבותי הלב נחלה בהיותם לאדם נכונים ומזומנים, כלו' הופרו מחשבותי ומועצותי הטובות שהיה מירישני לבבי, שהיה אומר לי לירש טובה.

13-12 **לילה ליום ישימו.** נואיג פור דיאה. פי' התולי אלו הופכים לילה ליום כי מצרת ההתולים לא ישן לבי בלילה, והוא לי כיום. **אור קרוב מפני חשך.** פי' כשתבוא השמש נראה לי שעתה מתקרב היום ונקצר וחלף. ד"א כענין 'שמים חשך לאור ואור לחשך' (יש' ה,כ), כלו' שהופכין דברי החשך לאמת, ואמת לחשך, כלו' לשקר ומפני כעס אקוה שיהיה שאול ביתי. **אם אקוה.** ניש אישפירו או דישיאו. פי' אתאווה והוא לשון שבועה, כמו 'אם אשמח בפיד משנאי' (להלן לא,כט), וזולתו, כלומר באמת אני מתאווה להיות שאול ביתי ולרפד בחשך יצועי, והחשך הוא | הקבר, ויש מפר' 'אם אקוה' ענין רישום, מן 'הליכות² שבא קוו למו' (לעיל ו,יט), כלו' מי יתן ואסמן וארשום בשאול ביני,³ כמו שאומר 'בחשך רפדתי יצועי'. **רפדתי.** אישפנדיש. ענין שיטוח, מן 'רפד חרוץ עלי טיט' (להלן מא,כב).

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14 **לשחת קראתי אבי אתה.** פי' אדבק בקבר, כאילו הוא אבי ואמי ואחותי.

16-15 **ואיה אפוא⁴ תקותי.** פי' ומאחר שתקותי זאת איה איפוא תקותי, כלו' למה נמשכה? ומי ישורנה. להריצה עדי, בדי שאול תרדנה. **בדי שאול.**⁵ בינש או מימרוש. מק' חס', פי' בדי איברים לשאול תרדנה, והבדים הם הגידים או הידים והזרועים והשוקים, שהם לגוף כבדים לאילן. **אם יחד על עפר נחת.** פושנסה או דישינדיר. פי' שיהיו האיברים על עפר מונחין, ש' ינ"ח, או פי' ענין ירידה, מן תר' 'ירד' (בר' יב, ועוד) ונחת,⁶ ויהיה ש' נח"ת, ויהיה פי' כלנו נרד על עפר.

[פרק יח]

1 **ועין בלדד השוחי.⁷**

2 **עד אנה תשימון קנצי.** קאבוש. שי' קצים, כלומ' אין קץ לדבריכם, ש' קצץ, והנו"ן בו במקום צד"י הכפל, ועקרו קצצי או קצצים, והחליפו הצד"י בנו"ן כדי שלא יכבד על הלשון, וכן 'לשמד⁸ מעזניה' (יש' כג,יא), 'העזניה' (וי' יא,ג), שהנו"ן בס במקום זי"ן הכפל גם כן. ובא על דרך הסמך, כמו 'גמולי מחלב עתיקי משדים' (יש' כח,ט), וכמה נהגו רבו' בזה המנהג באמרם 'אופין בפורני ומחמין חמין באנטיכי' (בבלי ביצה לד ע"א ועוד), וכיוצא בזה, וכן

¹ נה"מ: + 'הנה'. ² נה"מ: 'הליכת'. ³ נראה שזהו שיבוש ויש לגרוס 'בית'. ⁴ נה"מ: 'אפוי'. ⁵ נה"מ: 'שאל'. ⁶ תרגום אונקלוס ל'ירד' הוא 'ונחת'. ⁷ נה"מ: 'השחי'. ⁸ נה"מ: 'לשמד'.

עוד 'כי לא תמנו' (איכה ג, כב), שהנו"ן בו במקום מ"ם הכפל לדעת קצת המדקדקין. **תבינו** ואחר נדבר. **אַיִנְטִינְדִישִׁידיש**. ש' הבינו או כמשמעו יתן ותבינו.

3 **נטמינו**. שזמוש **אַיִנְסִיָּאדוּש**. ענין סתימת הלב שאין דעת, מן 'ונטמתם בם' (וי' יא, מג), ש' טמ"ה, והוא נפעל, ע"מ 'ונגלינו' (ש"א יד, ח), פ"י נחשבנו בעיניכם כבהמה שלבנו סתום מאין דעת, כל' שאנו טפשים.

4 **טורף! נפשו**. קיִבְרַנְטָנַת. פ"י משבר ומחליא עצמו באפו, מן 'כי הוא טרף וירפאנו' (יהו' ו, יא), וכן תר' 'והנה עלה זית טרף בפיה' (בר' ח, יא) תביר בפומה.² **הלמענך תעזב ארץ**. על דרך | ההפסק, מש' תעזב, וכן 'תשבר ותשכב' (יח' לב, כח) שמש' תשבר.

5 **ולא יגה**. נון **אַיִשְׁקָאֲרִיסִיד**. מן 'נוגה'³ (יש' נ, ויעוד), ש' נג"ה, ע"מ 'יגש' (שמ' כד, יד ויעוד). **שביב אשו**. סִינְטִילָה. הם ניצוצי האש המשתברין מגחלי המדורה החזקה או מן הלפידים כשהמדורה דולקת והולכין ועפין, והוא נגזר מן 'כי שבבים יהיה עגל שמרון' (הו' חו, ט), שפי' שברים, וכן 'שביבין דינור'⁴ (דנ' ז, ט).

6 **עליו ידעך**. שָאמָאטד. ענין כבוי, מן 'דעכו כפשתה כבו' (יש' מג, ז).

7 **יצרו צעדי אונו**. **אַיִשְׁנְגֹושְטִנְשִׁי**. ענין הצר שהוא הפך המרחב, ש' יצר, ע"מ 'ידעו' (מ"א יד, ב, ויעוד), 'ישבו' (בר' מז, ד ויעוד). **צעדי אונו**. פ"י כוחו, מן 'וראשית אוני' (בר' מט, ג). **ותשליכהו ענתו**. ברעה, או פ"י שיעיין שלא תתקיים.

8 **כי שלח ברשת ברגליו**. הבי"ת נוס' על הענין, רו' לומ' כי שלח ברשת שתאחז ברגליו להיות נתפש, הוא שאו' 'אחז בעקב פח' (להלן פסו' ט), כענין 'יצודנו למדחפות'⁵ (תה' קמ, יב). **ועל שבכה**. היא הרשת גם כן, ענין אחד בכפל מאמר, וכן 'כי עשית משפטי ודיני' (שם ט, ה), 'הנה בשמים עדי וסהדי'⁶ (לעיל טז, ט), וזולתם, וכן קורין לה בער' שבכה.

9 **יחזק עליו צמים**. קוּאִיִרְדָּאש. הם חבלי הרשת והפח שעשויים משער זנב הסוס למשוך בם הרשת ולאחזו רגלי העופות לתפשם, ודומין לצמת שער הראש הנדלית מן הראש, והצמה היא ציציות השער שמכינה לה האשה על פניה, ש' צמ"ם, הנפרד ממנו צם, ומן 'צמה' קיבוצו 'צמות', כמו 'תן' 'תנים', 'תנה' 'תנות'⁷ מדבר' (מל' א, ג). **יחזק עליו**. אָשִׁיד. פ"י יאחז והראוי בו יחזיקו, או פ"י יחזק עליו החבלים הנקראים צמים.

11 **והפיצהוהו⁸ לרגליו**. אותו החבל הטמון בארץ. וכל זה משל לרשעים שנלכדים ברשת עונם, כמו שנ' 'עונותיו ילכדונו'⁹ את הרשע' וכו' (מש' ה, כב).

¹נה"מ: 'טרף'. ²תרגום אונקלוס ל'טרף בפיה' הוא 'תביר מחת בפומה'. ³נה"מ: 'נגה'. ⁴נה"מ: 'דינור'. ⁵נה"מ: 'למדחפת'. ⁶נה"מ: 'ושהדי'. ⁷נה"מ: 'לתנות'. ⁸נה"מ: 'והפיצהו'. ⁹נה"מ: 'עונותיו ילכדונו'.

- 12 **יהי רעב אונו**.¹ פי' בנו, כל'ו היוצא מכוחו, כמו שאו' כוחי² וראשית אוני' (בר' מט, ג). **ואיד**. פְּרִיגוֹנָהּ. פי' שבר וצרה, והוא מושאל מן 'ואד יעלה מן הארץ' (שם ב, ו), שפי' ענן, והצרה נקראת 'חשך ואפלה', נק' 'ענן וערפל', כמו שאו' 'יום צרה ומצוקה' (צו' א, טו), 'יום חשך ואפלה יום ענן וערפל' (יואל ב, ב, ועוד). | **לצלעו**. פי' אשתו לפי שהאשה נלקחה מצלע אדם. 116
- 13 **בדי עורו**. פי' גידי עורו, ונק' כן לפי שהגידיים לגוף כבדים לאילן. **בכור מות**. פי' חוזק המות, או שר המות, כדרך לשון 'למלך בלהות' (להלן פסו' יד), שפי' חוזק הבהלות גם כן, או שר הבהלות, כמו שכתבנו בפי' 'כמלך עתיד לכידור' (לעיל טו, כד).
- 14 **ותצעידהו**.³ אשתו ותשלחהו לקבר. **למלך בלהות**. לשר הבהלות, שהוא מלאך המות, ובלהות הפוך מ'בהלות', כמו 'כשב' ו'כבש', 'שמלה' ו'שלמה'.
- 15 **תשכון באהלו מבלי לו**. די שין אָל. פי' תשכון באהלו אשתו מבלי שתהיה לו. **יזורה**⁴ על נהו גפרית. דרך משל, כלומר יחרב ביתו כמו סדום ועמורה שנשרפה גפרית ואש (על פי בר' יט, כד). **יזורה**.⁵ יִיד אִישׁפְּרִיָדוּ. והוא פו' שלא נז' פועלו, מהכבד הדגוש, ומפני הַר"ש לא נדגש, מש' יְזוּרָה, ע"מ 'יכוסה'⁶ (קה' ו, ד).
- 16 **ימל קצירו**. שי טָאָד. פי' יכרת, ש' נמ"ל, מן 'ונמלתם את בשר' (בר' יז, יא). **קצירו**. שו קָאָמָה. פי' סעיף, ונק' כן לפי שנכרת ונקצר מן האילן, כמו שנק' סעיף הגפן זמורה, לפי שזומרין אותה, וכן כל כיוצא בזה.
- 18 **מאור אל חשך**. מאור החיים אל חשך המות והקבר. **ומתבל ינדהו**.⁷ לו אָלוֹאִינְגָאָן. פי' ירחיקהו, כלומר ירחיקהו מן הישוב מחוץ לעיר למקום הקבר, מן 'רואי'⁸ בחוץ נדדו ממני' (תה' לא, יב), שפי' רחקו, ש' נד"ד, והוא מהכבד החמישי, ע"מ 'וַיִּסְבְּנִי' (יח' מז, ב).
- 19 **לא נין לו ולא נכד בעמו**. נין. בן. נכד. בן הבן, וכן 'ולניני ולנכדי' (בר' כא, כג). **ואין שריד במגוריו**. אין שוש מוֹרְסָשׁ. פי' במדוריו, מן 'ויגר שם' (דב' כו, ה).
- 20 **על יומו נשמו**. פי' תמהו, מן 'ושממו עליה אויביכם'⁹ (וי' כו, לב), והוא נפעל, ש' שמ"ם, ע"מ 'ונסבו בתיהם' (יר' ו, יב). **על יומו**. על יום אידו, או על זמן, כדרך 'אם לא בכיתי לקשי'¹⁰ יום' (להלן ל, כה). **אחזו שער**. פְּרִישִׁלוֹשׁ. שי' אחזם.

¹נה"מ: 'אנו'. ²נה"מ: 'כחי'. ³נה"מ: 'ותצעדהו'. ⁴נה"מ: 'יזרה'. ⁵נה"מ: 'יזרה'. ⁶נה"מ: 'יקסה'. ⁷נה"מ: 'ינדהו'. ⁸נה"מ: 'ראי'. ⁹נה"מ: 'אויביכם'. ¹⁰נה"מ: 'לקשה'.

[פרק יט]

- 1 **ויען איוב.**
- 2 **עד אנה תוגיון נפשי.** אַנְשִׁיאֲדִישׁ. ענין יגון, והוא מהכבד החמישי, ש' יג"ה, והיו"ד בו במקום ה"א למ"ד הפועל, והו"ו הראשונה במקום יו"ד פ"א הפועל.¹ | ותדכאוני במלין.² מש' ותדכאוני, או ותדכאוני, כמו 'ישחרנג' (הו' ה, טו ועוד).
- 3 **זה עשר פעמים.** מוֹנָאשׁ בְּיָזִישׁ. פי' פעמים רבות, כדרך 'שבע על חטאתיכם' (וי' כו, יח ועוד) וזולתו. **תהכרו לי.** דִּישְׁקוּנִישִׁידִישׁ. מענין 'ויתנכר אליהם' (בר' מב, ז), ענין אחד ושני שרשים, כלו' תהפכו לי לנכרים, ור' יהודה כתב לשון תמיהה, שכן אומ' בער' על התמיהה הגדולה אלהכר.
- 4 **ואף אמנם שגיתי.** ואף אם אמנם. **שגיתי.** ענין שגגה, וכן 'משוגתי', ש' 'שגיתי' שג"ה, וש' 'משוגתי' שו"ג, נמצא ענין שגגה בשלשה שרשים, שג"ה, שו"ג, שג"ג. **תלין משוגתי.** פי' תדבק, על דרך ההשאלה, וכן לשון 'נפשו בטוב תלין' (תה' כה, ג), 'ובהמרותם תלן עיני' (לעיל יז, ב).
- 6 **ומצודו עלי הקיף.** שו' בִּינְאֹדוּרָה. הנפרד ממנו מצוד, ומן 'מצודות' מצודה.
- 8 **ארחי גדר.** כאילו גדר ארחי, כלו' שם לי מחיצה שלא אעבור, וכן 'גדר דרכי בגזית' (איכה ג, ט).
- 9 **כבודי מעלי.** פי' לבושי, וכן 'ותחת כבודו יקד יקוד'³ (יש' י, טז).
- 10 **ויסע כעז.** פי' עקר.
- 11 **ויחר עלי אפו.** מהכבד החמישי, ע"מ 'ויעל עליו את העולה'⁴ (שמ' מ, כט), ש' חר"ה, והוא פו' יוצא.
- 12 **ויסלו עלי.** אַקְלָסְאָדָן. פי' באו עלי גדודיו דרך סלולה, כלומר לא נסתרו מלהראות כדרך שעושין אנשי הגדוד שנסתרין בלילה בדרכים עקלקלות כדי שלא יראו במסלה, ואלו באו ביד רמה בגלוי, ובער' סהלוא עליי, וענין 'גדודיו' כנוי ומשל לנגעים והתלאות הבאות עליי.
- 13 **אך זרו ממני.** שִׁי אִישְׁטַרְנִיָּאָרוֹן או שִׁשְׁפַּרְטִירוֹן. ענין התנכרות ופרישה, מן 'רוחי זרה לאשתי' (להלן פסו' יז), 'זורו'⁵ רשעים מרחס' (תה' נח, ד), ש' זו"ר.

¹ סדר הדף הזה משובש בכתב היד. ² נה"מ: 'במלים'. ³ נה"מ: 'כבדו ... יקד'. ⁴ נה"מ: 'העלה'. ⁵ נה"מ: 'זרו'.

- 14 **ומיודעי¹**. מיוש קורמאנוש. הם הקרובים, יודעי סודו של אדם, וכן 'ולנעמי מודע² לאישה' (רות ב,א).
- 15 **גרי ביתי ואמהותי לזר תחשבוני³**. אמרו המדקדקים כי הראוי בו יחשבוני, ואין צריך להוציאו ממשמעו, רק הוא איוב אמר 'גרי ביתי ואמהותי לזר תחשבוני' נכח אנשי ביתו, ואחר כך חזר ואמר נכח רעיו והבאים לבקרו 'נכרי הייתי בעיניהם', כלו' שנתרעם לרעיו ולאשר עמהם מאנשי ביתו שחושבין אותו לזר כל שכן האחרים מלבד אנשי ביתו, | וכן ¹⁰⁹ 'אך עתה הלאני השמות כל עדתי' (לעיל טז,ז), שחצי הפסוק מדבר נכח רעיו והחצי נכח הבורא, וכן זולתם רבים כיוצא בזה.
- 17 **רוחי זרה. מי בילוֹנְטָדִי**. פי' רצוני וחפצי, מן 'עקב היתה רוח אחרת' (במ' יד,כד), 'ורוח לבשה' (דה"א יב,יט). **זרה**. שי אִישְׁטְרִנְיָאד. פירו' נפרשה ונתנכרה, מן 'אך זרו ממני' (לעיל פסו' יג), ש' זו"ר, כלו' שאינה עושה רצוני כל שכן האחרים זולתה. **והנותי⁴ לבני בטני**. רואיגו או אִפִּיאָדוּם. פי' אני מפייס ומתחנן לבני בטני במקום שהיו הם מפייסים אותי ומתחננים לי, וכן 'לעבדי קראתי ולא יענה במו פי אתחנן לו' (שם פסו' טז), מה שהיה הוא ירא ממני ומפייסני ומתחנן לי.
- 18 **גם עוילים. גִּינְיוֹש**. פי' נערים קטנים, מן 'ישלחו כצאן עויליהם' (להלן כא,יא). **אקומה**. אם אקומה. **וידברו בי**. לשון הרע, כלשון 'ותדבר מרים ואהרן במשה' (במ' יב,א), 'וידבר העם באלים' (שם כא,ה).
- 19 **זזה אהבתי**. ואשר אהבתי, וכן 'זזה חזיתי' (לעיל טו,ז), וזולתם.
- 20 **בעורי ובבשרי דבקה עצמי**. כי העור והבשר שבו לאחד, ואין בו אלא העור העליון שהעצם דבקה בו.
- 22 **למה תרדפוני⁵ כמו אל**. פי' בו כמו אלה, כלומ' כאלו הנגעים, או פי' כמו האל, כלומ' לא די לי מה שאני נרדף מהאל, ונגוע במכותיו, אלא שאתם רודפים אותי גם כן, ומוסיפין יגון על אנחתי בתוכחותיכם. **ומבשרי לא תשבעו**. זה לשון הרע, כלשון 'ואכלו קרציהו' (דג' ג,ח), ותר' 'לא תלך רכיל' (וי' יט,טז) לא תיכול קורצין,⁶ כלו' שאתם מדברים עלי בלשון הרע, וכן דרך המתרעם על שאומרין עליו דברי רכילות לומ': פלו' אוכל חתיכותי.
- 23 **ויחקו. פִּוּשִׁין אִישְׁקוּלְפִידוֹש**. פי' שלא נו' פועלו, ש' חק"ק, והקו"ף רפי, ומש' בדגש, וכן 'בחוקו חוג' (מש' ת,כז). **ויש אומ' ששניהם מנחי העי"ן, וש' חו"ק, ענין אחד ושני שרשים**.

¹נה"מ: 'ומידעי'. ²זוגרסת הקרי. הכתיב: 'מידעי'. ³נה"מ: 'ואמהתי ... תחשבוני'. ⁴נה"מ: 'וחנתי'. ⁵נה"מ: 'תרדפני'. ⁶תרגום אונקלוס ל'לא תלך רכיל' הוא 'לא תיכול קרצין'.

- 24 **בעט**. בקולמוס. **בעט ברזל ועופרת**.¹ פי' הכותב על האבנים חוקק תחלה האבן בכלי ברזל, ואחר כך ממלא החקק עופרת כדי שיהא קיים לעולם כי אם ישאר החקק ריקן יתפוצצו צדי החקק לימים, ותסור הכתיבה, ולא תראה. **יחצבון**. מש' יחצבון | ע"מ 'יחפזון' (תה' קד, ז). 117
- 25 **ואני ידעתי גואלי² חי**. פי' שגואלי חי להפרע, והוא יתקיים לאשר יקום אחרון על עפר, כלומ' יקום לאחר כל שוכני עפר, והוא אחרון יקום ויתקיים.
- 26 **ואחר עורי נקפו זאת**. טָגָאוּן. פי' כרתו, מן 'ונקף סבכי היער' (יש' י, לד), פי' שברו ונקרו התולעים זאת, ואמ' 'זאת' אל העצם, כלומ' אחר לקות הבשר והעור מבקשים התולעים לכרות העצם. **ומבשרי אחזה אלוה**. פי' מתוך כובד חליי וכאב בשרי אני מסתכל וחווה משפט אלוה וגבורתו וחכמתו שיצר איברי האדם בחכמה, ועוד פי' מיצירת בשרי ואיברי אני חווה ייחוד האלהים, ואמתתו, וכוחו, וגבורתו, שהוא יצרם כי אעפ"י שהוא נעלם הרי מעשיו ונפלאות בריותיו מגידים אמתו, כענין 'השמים מספרים כבוד אל' (תה' יט, ב).
- 27 **כלו כליותי בחיקי**.³ פי' בתוך מעי שהם תחת חיקי.
- 28-29 **כי תאמרו מה נרדף לו וכו'**. פי' נשתוק ממנו כי מה יועיל לרדוף לו במאמרים?, כלו' שאיני כדאי לרדוף אמרים לי, ואני שרש דבר נמצא בי, כלו' דעת נכונה ועיקרות וטענה נכונה נמצא בי. **גורו לכם מפני חרב**. הקב"ה ומשפטיו ופורענותו. **כי חמה עינות חרב**. פי' כי חמה עליכם שאתם מגדילים עון המביא לידי חרב. **למען תדעון שדון**.⁴ קי' יוֹדִיָּיו. פי' אשר דין, והוא שם, ע"מ המקור, וכן כת' שדין וקורין שדון, והשי"ן במקום אשר, כשי"ן 'שאתה'⁵ מדבר עמי' (שו' ו, יז), 'עד שקמתי דבורה' (שם ה, ו), כלו' למען תדעון שפורענות ודין יבוא עליכם בעבור עון זה, כדרך 'אך יש אלים שופטים'⁶ בארץ' (תה' נח, יב).

[פרק כ]

1 **יען צופר⁷ הנעמתי**

- 2-3 **לכן שעיני**. פי' מחשבותי, מ' בשעפים מחזיונות⁸ לילה' (לעיל ד, יג). **ובעבור חושי בי**. פור מיו אֶפְיִשְׁטִינְגָאָר אֵין מי. ענין מהירות, מן 'חושה לעזרתי' (תה' לח, כג), ש' חו"ש, כלו' בעבור מהירותי לענותך מוסר כלמתי אשמע, כלו' היה לי לשתוק ממך, כענין שאו' [כי] תאמרו מה נרדף לו' (לעיל יט, כח), ויש אומ' ענין שתיקה, מ' 'החשתי'⁹ | מעולם' (יש' מב, יד), ענין אחד ושני שרשים, חו"ש וחש"ה, כלו' בעבור ששתקתי כל כך. **מוסר כלמתי אשמע**. שאתה מכלימני. **ורוח מבינתי יענני**. מ' פֶּאֶזִיד רִישְׁפוֹנְדִיר. פו' יוצא, מהכבד החמישי, ע"מ 'נחני'

¹נה"מ: 'ועפרת'. ²נה"מ: 'גאלי'. ³נה"מ: 'כליתי בחקי'. ⁴זו גרסת הקרי. הכתיב: 'שדין'. ⁵נה"מ: 'שאתה'. ⁶נה"מ: 'שפטים'. ⁷נה"מ: 'צפר'. ⁸נה"מ: 'מחזיונות'. ⁹נה"מ: 'החשיתי'.

(במ' כג, וְעוֹד), כְּלוּ יִכְרִיחֵנִי לְעֵנּוֹת, הוּא שְׂאוּ לְכֵן שְׁעֵפִי יִשִּׁיבוּנִי, כְּלוּ יִשִּׁיבוּנִי מֵעֵנָה וְרוּחַ מִבִּינָתִי יִכְרִיחֵנִי לְעֵנּוֹת.

4 **מִנִּי שִׁים אָדָם עָלַי אַרְצִי**. דִּישׁ דֵּי פּוֹנִיר. וְהוּא מִקּוֹר, ע"מ 'לְמַעַן שִׁיתִי אוֹתוֹתִי אֱלֹהִי' (שִׁמ' י, א), וְכֵן 'לְבַלְתִּי שִׁים² לְאִישִׁי' (ש"ב יד, ז).

5 **כִּי רִנַּנְתָּ רְשָׁעִים**. דּוֹאִילוֹ. פִּי אֲבַל, מִן קוֹמֵי רִנִּי בְלִילָה³ (אִיכָה ב, יט), שְׁפִי צוּחָה בְּאֲבָל וּבְכִי, וְכֵן 'וּכְשָׁדִים בְּאֵנוֹת רִנַּתִּם' (יש' מג, יד), שֶׁהוּא עֵנִין צוּחָה בְּאֲבָל גַּם כֵּן. ד"א עֵנִין שִׁמְחָה כִּמְשִׁמְעוֹ, מִן 'קוֹל רִנָּה וִישׁוּעָה' (תה' קיח, טו), כְּלוּ רִנַּתִּם וּשְׁמַחְתֶּם בְּקִרְבּוֹ תִּכְלֶה וְתִפְסַק, כִּמוֹ שְׂאוּ 'וּשְׁמַחַת עוֹלָם⁴ חֲנָף עֲדֵי רִגְעַ', זֹהוּ הַנְּכוּן, וְכֵן לְשׁוֹן 'עֵתָה מִקְרֹב אֲשַׁפּוֹךְ' (יח' ז, ח), שְׂרוּ לֹמֵךְ בְּקִרְבּוֹ.

6 **אִם יֵעֲלֶה לְשָׁמַיִם שִׂיאוֹ**. שׁוֹ אֶלְסִמִּינִטוֹ. פִּי רֹמְמוֹתוֹ וּגְדוּלְתוֹ, וְהוּא שֵׁם, ש' נש"א, ע"מ 'כִּי שִׁיחַ וְכִי שִׁיג' (מ"א יח, כז), שש' נש"ג.

7 **כַּגְּלָלוֹ**. קוֹאֲנֵד רִיבּוֹלְבִיר. פִּי כְהַתְּגוֹלְלוּ וְהַתְּנוּעְעוּ לְנֹצַח יֵאֲבֵד, כְּלוּ לֹא יֵאֲרֵךְ וְלֹא יִמְשַׁךְ גְּלָלוֹ וְתִנּוּעְתּוֹ בְּעוֹלָם, וְרוֹאוּ יֵאֲמָרוּ אִיו, וּבֹא ע"מ 'כִּיעַת⁵ לְחַנְנָה' (תה' קב, יד), וְהֵרָאוּ בּוֹ כְּגָלוֹ, ע"מ 'כִּתְמַם בָּאוּ עֲלֶיךָ' (יש' מז, ט), 'עַד תִּמַּם' (דב' ב, טו וְעוֹד).

8 **וַיִּדְדַּ כַּחַזְיוֹן**. פּוֹי שְׁלֵא נֹכַח פּוֹי, ש' נד"ד.

9 **עֵינַי שׁוֹפְתוֹ**. קִי לוֹ קֶטְאֵד. עֵנִין רֵאִיָּה וְהַבְטָה, מִן 'שְׁשׁוֹפְתֵנִי' (שה"ש א, ו). **וְלֹא תוֹסִיף**. וְלֹא תוֹסִיף לְרֵאוֹתוֹ.

10 **יִרְעוּ דְלִים**. קִיבְרִנְטָאן. עֵנִין רִצּוֹן, מֵעֵנִין 'כִּי רִצַּץ עֹזֵב דְלִים' (לְהִלֵּךְ פְּסוֹי יט), ש' רצ"ה, כִּמוֹ שִׁס"ה וְשִׁס"ס, רִנָּה וְרִנָּן. פִּי הַדְּלִים יִרְצֻצוּ בְּנִיו, הַדְּלִים שְׁאִין לָהֶם כַּח בְּאַרְץ יִרְצֻצוּ אֶת בְּנֵי עֶקֶב שֶׁהוּא רִצַּץ דְלִים. **וַיִּדְדוּ תִשְׁבְּנָה**. אֶפְרַיִשִׁינְטָרָאן. פִּי תִשְׁבְּנָה מִנְחָה, מֵעֵנִין 'וַיִּשְׁבּ לֹ מִנְחָה' (מ"ב יז, ג), 'מִנְחָה יִשִּׁיבוּ' (תה' עב, י). **אוֹנֹה**. כִּמוֹ הוֹנֵה, וְכֵן 'הַמּוֹן וְאִמּוֹן', מִן 'מִצְאָתִי אֹן לִי' (הו' יב, ט), שְׁפִי הוֹן. ד"א מֵעֵנִין אֹן וְחַמֵּס, כְּלוֹמֵר יִשִּׁיב מִנְחָה מֵה שְׁגוֹל וְעֶשֶׂק.

11 **עֵצְמוֹתַי מִלֵּאֵו עֲלוֹמִיו**⁶ דֵּי | פִּיקָאֲדוֹשׁ דֵּי שׁוֹשׁ אִינְפִּנְסָאשׁ. פִּי מַחְטָאוֹת יִמִּי עֲלוֹמִיו חֲטָאוֹת¹⁸ נְעוּרָיו. ד"א כַּח עֲלוֹמִיו כַּח נְעוּרָיו, כְּלוֹמֵר שֶׁהוּא חֲזַק לְגֹזֵל כְּבִימֵי נְעוּרָיו. **וְעִמּוֹ עַל עֵפֶר תִּשְׁכַּב**. פִּי אוֹתוֹ הַכַּח וְאוֹתָהּ הַחֲזֻקָה עִמּוֹ עַל עֵפֶר תִּשְׁכַּב, כְּלוּ יִמּוֹת פְּתָאוֹם עִם כּוּחוֹ.

12-14 **אִם תִּמְתִּיק בְּפִיו רַעְהָ**. פּוֹי עוֹמ' מֵהַכְּבֵד הַחֲמִישִׁי, מִשׁ אִם תִּמְתַּק, וְכֵן 'אִם יִזְקִין בְּאַרְץ שְׂרָשׁוּ' (לֵעִיל יד, ח), כֵּן דֶּרֶךְ הַרְשַׁע שִׁימְתַק לוֹ מֵה שֶׁהוּא אוֹכֵל מֵעֶשֶׂק וְגוֹל. **יִכְחִידְנָה**. אִינְקוֹבְרִיִדְלָה.

¹נה"מ: 'שְׁתִּי אֲתִתִּי'. ²זו גרסת הקרי. הכתיב: 'שום'. ³זו גרסת הקרי. הכתיב: 'בליל'. ⁴נה"מ: 'לא עולם'. ⁵נה"מ: 'כיעת'. ⁶זו גרסת הקרי. הכתיב: 'עלומי'. נראה שהסופר התחיל לכתוב 'על' ו' ואחר כך חזר בו ותיקן ל'עלומי'.

פי יסתירנה, כדרך 'ופי רשעים יבלע און' (מש' יט, כח), יכחידנה עד בוא עתה שתצלח לחמו ותהפך במעיו ביום אידו למרורת פתנים, כדרך 'ואחריתה מרה כלענה' (שם ה, ד).

15 **חיל בלע.** פי' ממון, מ' 'ועזבו לאחרים חילים' (תה' מט, יא), פי' ממון שבלע. **יקיאנו.**¹ בחולי מבטנו. **יוריטנו.**² גרשנו ויפליטנו האל מבטנו.

16 **ראש פתנים.** אִיֶרְסִין דִּי בִיבְרָשׁ. פי' ארס הפתן, והפתן הוא מין ממיני הנחשים הרעים שאין לו לחש, וכן 'אפעה' מין נחש גם כן, ונק' כן לפי ששורק ופועה, מן 'כילודה אפעה' (יש' מב, ד), פי' שתבוא לו צרה גדולה כאילו יינק ראש פתנים וכו'.

17 **אל ירא בפלגות.** אין פְרִטְסִיזִינִישׁ. פי' לא יראה ולא יהנה במחלקות טוב העולם שהם מתוקים וערבים כנהרי נחלי דבש וחמאה, על דרך המשל, כלו' לא יהיה לו חלק בטוב העולם. **נהרי נחלי.** סמך על סמך, וכן 'ומבצר משגב חומותיך'³ (שם כה, יב), 'ושפוני שמוני חול' (דב' לג, ט), וזולתם.

18-19 **משיב יגע.** לְזִירִיו. והוא שם ע"מ 'ברד', 'שרב', וכן 'ביזע' (יח' מד, יח) אלא שהוא ע"מ 'מעל'. פי' משיב מה שגזל מיגיע העניים ולא יבלענו. **כחיל תמורתו.** קום גָנָאדוּ אָיִנוּ. **ולא יעלוס.**⁴ ולא יעלוס ממנו כמו שמהר ורץ לגזול חיל תמורתו, כלו' חיל אחרים זולתו, והדאי גם כן לא יעלוס ממה שגזל. ופי' הפסוקים כל זאת יבוא לו מפני כי רצץ עזב דלים. **כי רצץ עזב דלים.** פי' רצץ אחרים וגזל ממזנם עד שעזבם דלים, כלומר נטרד מן העולם והלך לו ועזבם דלים, והם חוזרין וגובין מה שגזל מהם. |

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20 **כי לא ידע שלו.** פְּזִיגָאוּ. פי' כי לי ידע אבר שלו בבטנו מעולם שיהיה עמו בשלוה, כלו' אין אחד מאיבריו שוקט אלא שאומ' לו גזול והרשיע והבא למלא, ועל כן 'בחמודו לא ימלט'. **בחמודו.** קון שו קוּבְדִיֶסְיָא. **לא ימלט.** נוֹן אִשְׁקָאֶפֶד. פו' עומ', שו' לא ימלט,⁵ פי' לא ימלט במה שחמד. **בחמודו.** שם, ע"מ 'גמול', 'יבול', ויש מפר' 'בחמודו' ביופי בשרו, כלומ' מה שהוא נחמד למראה בחמדת בשרו הזהיר מהתעדנו במאכלים טובים ומשמנים לא ימלט באותו הבשר הזהיר הנחמד, וכן 'תמס כעש חמודו' (תה' לט, יב), שפי' ותמס כעש חמדת גופו זוהר בשרו, כדרך 'ביום ההוא אבדו עשתונותי'⁶ (שם קמו, ד), שנגזר מן 'עשת שן' (שה"ש ה, יד), וכן 'וחללו יפעתך' (יח' כח, ז), ובער' גְתַמָּאנָה.

21 **אין טריד לאכלו.** נוֹן רוּמָאֶשָׁה. פי' אינו משייר ממאכלו לחלק לעניים, ועל כן לא יחיל טובו. **לא יחיל טובו.** נוֹן אִישְׁפִּירָאֶד. פי' לא יקוה, מן 'כי חלה לטוב' (מי' א, יב), רו' לומ' לא יבטח שיתקיים טובו ועשרו בעון שלו השאיר ממאכלו לעניים.

¹ נה"מ: 'ויקאנו'. ² נה"מ: 'יורשנו'. ³ נה"מ: 'חומתיך'. ⁴ נה"מ: 'יעלס'. ⁵ אי אפשר לראות את התנועה השלישית כי יש חור בדף. ⁶ נה"מ: 'עשתנתי'.

22 **במלאה¹ שפקו.** אִין קוּמְפְלִיר שׁוּ אַבּוֹנְדוּ. פִּי דִיו, מדבר רבו' מסתפק ממנו' (בבלי שבת מד ע"א ועוד). **יצר לו.** אִישְׁנִגּוֹשְׁטִשׁ אַדִּיל. יהיה לו צרה ודוחק, ש' יצר, והוא פו' עומ'. **כל יד עמל.** טוּד דִּיעָדוּ. פִּי על כל מה שנתחייב מעון גזל העניים העמלים תבוא לו צרה.

23 **יהי למלא בטנו.** יִיד פּוֹר קוּמְפְלִיר. לשון הווה, כדרך לשון 'ויש אשר יהיה הענן' (במ' ט, כ, ועוד), 'ואש תהיה לילה בו' (שמ' מ, לח), וכיוצא בזה. פִּי כי הוא עושה זה למלא בטנו, כלו' זה הגזל והרשע עושה כדי למלא בטנו, ועל כן ישלח בו הקב"ה חרון אפו. **וימטר עלימו.** ש' עליו, וכן 'ישפוק² עלימו כפימו' (להלן כז, כג), שרו' לומ' עליו, או כמשמעו על כל אחד ואחד מהרשעים, והוא מק' חסר, רו' לומ' ימטר עלימו אש, וכיוצא בזה על דרך משל, כדרך 'ימטר על רשעים פחים' (תה' יא, ו), פִּי יביא על הרשעים צרה גדולה שתהיה להם כאילו הומטר אש מ' השמים, כמו על סדום ועמורה. **בלחמו.** אִין שׁוּ לִידִיָּאר. ענין מלחמה, כלו' בהלחמו בהם | להפרע מהם.

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24 **יברח מנשק ברזל.** ש' אם יברח תחלפהו קשת נחושה, כלומ' חץ קשת נחושה. **תחלפהו.** פִּיאַשְׁדִּלוּ. פִּי תפלוש ותחלוף, כלשון 'ותצנח בארץ' (שׁו' ד, כא). **נחושה.** אִזְרִינִיו. כל נחשת הנזכר בכל המקרא בענין כלי זין אינו נחשת ממש אלא ברזל צרוף ונקי עד שהוא רטוב קרוב לנחשת שהחרב העשויה ממנו היא נכפלת ונעטפת קצתה בקצתה מפני רטבה. הוא הנק' בער' הגד ובלעז אִזִּירו.

25 **שלף ויצא מגוה.** טְרִשְׁפֶּאשְׁד. פו' עומ', ש' נשלף, כלו' נשלף ונתפלוש החץ מבטנו מתוך בטנו, או פו' יוצא, כלו' שלף השולף את הנשק. **ויצא מגוה.** דִּי אִינְטֶרוּ. פִּי ויצא הנשק מהתְּנוֹךְ, כלו' מתוך בטנו, כמו שאמרנו למעלה. **וברק ממורורתו.**³ קוּגְלִיא או אַמְרִילוֹר. פִּי להב החרב או החנית, ונק' כן לפי שהוא מבריק כברק בנענועו, וכן 'ולהב חרב וברק חנית' (נח' ג, ג), וכמו שאו' למען היה לה ברק' (יח' כא, טו). **ממורורתו.**⁴ דִּי שׁוּ פִּיאַל. היא המרה, ויש מפרש' 'וברק' ענין ירוקת, מן 'אדם פטדה וברקת' (שמ' כח, יז ועוד), כלו' שהולך ירוקת המרה דרך המכה שנבקעה המרה, ויצא הירוקת דרך המכה, ועל כן עליו אימים.

26 **כל חשך טמון לצפוניו.** פּוֹר אֶשׁוּשׁ אַדִּישִׁגּוּשׁ. פִּי כל מה שטמון באוצרות החשך לצורך צפוניו הוא, כלו' שגוזל ואונס כל מה שבאוצרות החשך לצורך צפוניו, ונקראו כן האוצרות לפי שהם במקומות החשך, וכן 'ונתתי לך אוצרות חשך' (יש' מה, ג). **תאכלהו.** מבנין הכבד הרביעי הנוסף. **אש לא נופח.**⁵ קִי נוֹן פּוֹד⁶ אֶשׁוּפְלֶאדוּ. פו' שלא נזכר פועלו, הוא אש גיהנם, ואמ' 'אש לא נופח' בלשון זכר שלא כמש', וכן 'אש לוחט'⁷ (תה' קד, ד), 'כי אש יצא מחשבון' (יר' מח, מה). **ירע שריד באהלו.** אִימְאֵלִישִׁישׁ. פִּי ירעו לשריד החלש הנס מהמלחמה להמלט בביתו במקום לחזק לבו ולסעדו, והוא פו' עומ', וכן 'מדוע לא ירעו פנ' (נחמ' ב, ג).

27 **מתקוממה לו.** אִינִימִיגְנֶט. פִּי קמה עליו כאויב לגלות עונו.

¹ נה"מ: 'במלאות'. ² נה"מ: 'ישפק'. ³ נה"מ: 'ממרתו'. ⁴ נה"מ: 'ממרתו'. ⁵ נה"מ: 'נפח'. ⁶ מילה זאת שגויה כפי שהיא ויש לגרוס 'פוד'. ⁷ נה"מ: 'להט'.

28 יגל יבול קטיבד. פי' יגלה. יבול. גַּנָּאדוּ. פי' נכסי ביתו, וכן נקראין הנכסים | 'חיל כי ינוב' (תה' סביא), וכן נק' 'כח', 'אם כחה אכלתי בלי כסף' (להלן לא,לט), וכיוצא בזה. נגרות. קוֹרִידוֹרְשׁ. פי' נכסי ביתו הולכים למטה במקום מדרון כמים המוגרים במורד, והוא נפעל, ש' נג"ר, ועיקרו נגרות.

29 ונחלת אמרו מאל. פי' האמור עליו מאל, כלו' הנגזר עליו מהאל.

[פרק כא]

1 ויען איוב.

2 שמענו שמוע מלתי ותהי זאת תנחומתיכם.¹ נחמת כל אחד ואחד מכם.

3 שאוני. שוֹפְרִי־מִי. פי' סבלוני. ואחר דברי תלעיג. אמ' 'שאוני' נכח כלם, 'ואחר דברי תלעיג' נכח צופר הנעמתי שקדמו.

4 ואם מדוע לא תקצר רוחי. לזעוק מצרה לי.

5 פנו אלי וְהִשְׁמֹו.² המ"ם דגושה. אי קְלִיאַד. פי' שתקו, הוא שאו' ושימו יד על פה', ועוד שהוא ענין תמיהה כי התמה שותק, כלו' תמהו על הבא עלי ושתקו מלדבר דברים שלא כהוגן, ש' שמ"ם, ומש' וְהִשְׁמֹו, ע"מ 'הסבי עיניד' (שה"ש ו,ה).

6 ואם זכרתי. ניש מִי־מְרוּ. פי' באמת זכרתי, וכן לשון 'אם זכרתיך על יצועי' (תה' סג,ז). פלצות. טריימלא. ענין אימה ורעדה.

7 גם גברו חיל. דרך צחות לשון, שי' גברו בחיל, וכן 'השגו חיל' (שם עג,ב), וזולתם, ומזה הטעם אומ' בוידוי 'קשינו ערף', כי כלם פעלים עומדים.

9 בתיהם שלום. שי' בשלום, או שהוא תאר ע"מ 'גדול', 'קטון', וכן 'אתה שלום וביתך שלום' (ש"א כה,ו), ואמ' 'שלום' כלו' בית כל אחד ואחד שלום מפחד.

10 שורו עבר. אִינְפְּרִי־נִיד. מדב' רבו' 'עוברות ומיניקות' (בבלי תענית יד ע"א ועוד). ולא יגעיל.³ נון דִּישְׁפָּאִיד. פי' שאין הזרע נמס ונגעל עד שיפליטהו וישליכהו אבל הוא נקפה ונקשר להיות עובר, ובדב' רבו' 'מגעילו ברותחין' (שם פסחים ל ע"ב), שפי' מכנסהו ומרטיבו במים הרותחין. תפלט פרתו. פֶּאֶרְיִד. פי' תלד, מן 'ואשר תפלט' (מי ו,יד), וכן 'המליטה זכר' (יש' סו,ז), והפליטה והמליטה ענין אחד הוא.

¹נה"מ: 'תנחומתיכם'. ²נה"מ: 'וְהִשְׁמֹו'. ³נה"מ: 'יגעיל'.

- 11 **עוֹלִיחֶם**. לִוְרִישׁ נִינּוּשׁ. פִּי נַעֲרִים קֹטְנִים, מִן גַּם עוֹלִים מֵאִסוּ בִּי (לְעִיל יֵט, יח), פִּי מִשְׁלַחֵן אוֹתָם לִבְטַח מְרֹב שְׁלוֹתָם כֵּאלִלוֹ הֵם גְּדוּלִים וְגִבּוֹרִים.
- 12 **יִשְׂאוּ כַתֵּף וְכַנּוֹר**. שִׁי יִשְׂאוּ קוֹל, כְּלוֹ יִשְׂאוּ קוֹל בְּשִׂמְחָה כֵּאלִלוֹ בַּתּוֹף וְכַנּוֹר, וְכֵן יִשְׂאוּ מִדְּבַר וְעִרְוֵי (יֵשׁ מִב, יא). **לְקוֹל עוֹגֵב**. פִּי כִלְקוֹל עוֹגֵב.
- 13 **וּבְרַגְעַ שְׂאוֹל יַחֲתוּ**. קוֹץ אֶקִּידָמֵיִנְטוּ. פִּי בִשְׁקֵט, מִן 'זוֹאת הַמְרַגְעָה' (שֵׁם כַח, יב), כְּלוֹמֵר בִּשְׁקֵט וְנַחַת, בְּלֹא חוֹלִי וּבְלֹא מִכְאוֹב, הֵם יוֹרְדִים לְקִבֵּר, כַּעֲנִין 'כִּי אֵין חֲרַצְבוֹת לְמוֹתָם' (תה' עג, ד). **יַחֲתוּ**. פִּי יִרְדוּ, מִן תר' 'וִירַד' (בר' יב, וְעוֹד) וְנַחַת,¹ ש' נח"ת, וְכֵאלִלוֹ אִמ' יַנַּחְתוּ, וְהִדְגֵשׁ בּוֹ לְתַפְאֶרֶת הַקְּרִיאָה, וְגַם מִפְּנֵי הַפֶּסֶק.
- 15 **כִּי נִפְגַע בּוֹ**. קִי רֹגִימוֹשׁ.² עֲנִין פִּיּוֹס, מ' הַפְּגִיעוּ³ בַּמֶּלֶךְ (יר' לו, כה), 'וְאֵל תִּפְגַע בִּי' (שם ז, טז), פִּי כִי נִפְיִס, כְּלוֹ כִי נִתְפַלֵּל אֵלָיו.
- 16–18 **הֵן לֹא בִידֵם**. שִׁי בִידוֹ, וְאִמ' כֵּן דֶּרֶךְ כְּבוֹד לְשֵׁם ב"ה, וְהוּא מִכְּלָל תִּיקוֹן סוֹפְרִים, כְּלוֹ שְׂאוֹמְרִין אוֹתָם הַרְשָׁעִים שְׂאִין טוֹבִים בִּיד הַקֶּבֶה. **עֵצַת רְשָׁעִים רַחֲקָה מִנִּי**. כִּי הִיא עֵצַת רְשָׁעִים, וְעַל כֵּן רַחֲקָה מִדַּעְתִּי. אִיּוֹב שִׁבַּח אֲצִמּוֹ שְׂרָאִם וְלֹא נִמְנָה עִמָּהֶם, וְאִמ' 'כִּמָּה נִרְשָׁעִים יִדְעֵךְ' שִׁב לְמָה שְׂאִמ' 'מִדּוֹעַ רְשָׁעִים יַחֲיוּ' (לְעִיל פִּסוּ' ז), כְּלוֹ כִּמָּה יֵאָרִיךְ זִמְן זֶה בְּשִׁלּוֹת הַרְשָׁעִים, שְׂאִין נִרְשָׁעִים נִדְעֵךְ, כְּלוֹ שְׂאִין מִתִּים, אוֹ שְׂאִמ' דֶּרֶךְ קִלְלָה, כְּלוֹמֵר וְלוֹאֵי שֶׁנֶּר רְשָׁעִים יִדְעֵךְ וְכו'. **חֲבָלִים יַחֲלַק בְּאִפּוֹ**. רְסִיזְנִישׁ. פִּי חֲלַק וְגוֹרֵל הֵרָאִי לָהֶם יַחֲלַק לָהֶם הַקֶּבֶה בְּאִפּוֹ, כְּלוֹ חֲבָלִים רַעִים, וְעוֹד חוֹזֵר וּמְקַלֵּל, וְאִוֹמ' 'הֵיוּ כְּתַבֵּן לִפְנֵי רוּחַ'. **גִּנְבַתוֹ סוֹפָה**. עַל דֶּרֶךְ הַהִשְׁאֵלָה, וְהַסּוֹפָה הֵם הַרוּחוֹת הַחֲזוּקִים וְהַזּוֹעוֹת, וְנִק' כֵּן לִפִּי שֶׁהֵן מִנִּיעִין הַדְּבָרִים הַקְּלִים קֵל מֵהֵרָה וּמִסִּפִּין וּמְכַלִּין אוֹתָם.
- 19–20 **יִצְפוּן⁴ לִבְנֵי אוֹנּוֹ**. שׁוֹ טוֹרְטוֹרָה. עֲנִין אוֹן וְחַמֵּס, פִּי יִצְפוּן לִבְנֵי עוֹנֵשׁ הָאוֹן וְהַחֲמָס שֶׁעֲשָׂה. **יִשְׁלַם אֵלָיו וִידַע**. פִּי יִצְפוּן לִבְנֵי מִקְצַת הָעוֹנֵשׁ וּמִקְצַת יִשְׁלַם אֵלָיו לְמַעַן יֵדַע כִּי יֵשׁ אֵלִים שׁוֹפֵט הַכֹּל לְמַעַן שִׁירָאוּ עֵינָיו כִּידוֹ וּמַחֲמַת שְׂדֵי יִשְׁתָּה, כְּדֶרֶךְ 'עֲנָה כִסִּיל כְּאוֹלְתוֹ' (מש' כו, ה). **יִרְאוּ עֵינָיו⁵ כִּידוֹ**. בַּלְשׁוֹן זָכַר, מִשׁ תְּרַאֲיֵנָה, וְכֵן 'עֵינֵי יֵי הֵמָּה מִשׁוֹטְטוֹת'⁶ (דה"ב טז, ט), 'עֵינֶיךָ לִנְכַח יִבִּיטוּ' (מש' ד, כה). **כִּידוֹ**. כִּמוֹ 'אִידוֹ' (עו' א, יג וְעוֹד).
- 21 **חוֹצֵצוֹ⁷** שׁוֹן פְּרִטִידוֹשׁ. מַעֲנִין 'לֹא יַחֲצוּ יִמֵּיהֶם' (תה' נה, כד), כְּלוֹ יִמוֹתוֹ בַּחֲצֵי יִמֵּיהֶם, כְּלוֹ קוֹדֵם זְמַנָּם, וְיֵשׁ אוֹמ' חוֹצֵצוֹ שְׂרוֹ לֹמ' נִכְרַתוֹ וְנַחֲתָכוּ כִּי הַחוֹצָה בַּדְּבַר חוֹתְכוֹ וְכוֹרְתוֹ, כְּלוֹ מִסְפַּר חֲדָשֵׁי חוֹתְכוֹ וְנִכְרַתוֹ. פִּי מָה שֶׁהוּא חוֹשֵׁשׁ וְחוֹפֵץ בְּבִיתוֹ אַחַר מוֹתוֹ לְדַאֲוֵג בַּחֲיָיו עַל הַפּוֹרְעוֹנוֹת הָעֵתִידָה לְבֹא לָהֶם אַחֲרָי שֶׁמִּסְפַּר חֲדָשֵׁי חוֹצֵצוֹ וְיִכְלָה לִפְנֵי הָרַעָה שֶׁהִבְטִיחָם הַקֶּבֶה 'הֵיוּ יִמּוֹ ק"כ שָׁנָה' (על פי בר' ו, ג).

¹ תַּרְגוּם אוֹנְקְלוֹס ל'וִירַד' הוּא 'נַחַת'. ² נִרְאָה שֶׁהַסּוֹפֵר הַתַּחִיל לְכַתּוֹב 'רֹאֵי' וְאַחַר כֵּךְ חוֹזֵר בּוֹ וְתִיקַן ל'רֹגִימוֹשׁ'. ³ נה"מ: 'הַפְּגִעוּ'. ⁴ נה"מ: 'יִצְפֵן'. ⁵ זוֹ גֵרְסַת הַקֶּרִי. הַכְּתִיב: 'עֵינָיו'. ⁶ נה"מ בְּשֵׁנִי הַסֵּדֶר, כֵּךְ: 'יֵי עֵינָיו מִשׁוֹטְטוֹת'. ⁷ נה"מ: 'חֲצָצוֹ'.

22 **הלאֵל ילמד דעת.** פִּי הִישׁ אֶחָד מִכֶּם תַּחַת הָאֵל שִׁלְמַדְהוּ דַעַת מֵהָיָא זֹה הַמַּדָּה, כַּעֲנִין 'את מי נועץ ויבינהו וילמדהו' (יש' מ,ד). **והוא רמים ישפוט.** כגון אני והצדיקים והחשובים הוא מיסר כנִי ונפרע מהם.

23 **זה ימות בעינם תמו.** אין פּוֹרְטִיזָה דִּי שׁוֹ שְׁנִידָאד. פי בתוקף שלמותו, מן 'עוז ותעצמות'² (תה' סח,לו), 'ולאין אונים עצמה ירבה' (יש' מ,כט). **שלאנן ושלו.**³ כמו שאנן, והלמ"ד נוס' כמו רז"ש 'שרביט' (אס' ד,יא ועוד), ו'סרעפותיו'⁴ (יח' לא,ה), וזולתם, או שהמלה מורכבת מן 'שלו' ו'שאנן', וכפל הדבר כמו 'כי עשית משפטי ודיני' (תה' ט,ה), וזהו הנכון.

24 **עטיניו.** שׁוֹשׁ אֵינְטְרִינִישׁ. פִּי קַרְבִּיו, בדב' רבותי' הנוטל זיתים מן המעטן (משנה מעשרות ד,ג), והוא מקום בבית הבד שיש בו צבורים יחד ושמן מתעגל ומתאסף להאסף משם, ואותו המקום נק' מעטן, אף כאן מקום חלבו ולחלוחו נק' עטיניו. **מלאו חלב.** גְרוֹשׁוֹרָה. פִּי שוֹמֵן וּלְחָלוֹחַ, מן 'כי כסה פניו בחלבו' (לעיל טו,כז).

25-26 **וזה ימות בנפש מרה.** הקדושים הרמים לו מיד נפרע. **ויחד על עפר ישכבו.** ולאחר מותם אין ניכר לבריות מי הרע ומי הטוב. **ולא אבל בטובה.** נוֹן לֹאֲגְרָאֵד. פִּי לֹא הִנְהַג, ובער' לם יניל, כי כמות זה כן מות זה, ויחד על עפר ישכבו, והקב"ה יודע אמתת הדין והסוד שהוא דיין אמת.

27-28 **ומזמות עלי תחמוסו.**⁵ אָטוֹרְסִידִישׁ. פִּי תַחֲשָׁבוּ עָלַי כִּי אֲנִי חוּמָס, או אתם חומסים וחוטאים על נפשכם בחשבכם עלי מחשבות רעות, כענין 'וחוטאי חומס'⁶ נפשו' (מש' ח,לו), שאתם אומרים 'איה בית נדיב' וכו', כי בעבור התלאה והרעה שבאתני אתם אומרים ראו ביתו של זה שהיה נדיב, 'ואיה אהל משכנות שאר הרשעים', כל' כמוהו וכמוהם אבד ביתו.

29-30 **ואותותם⁷ לא תנכרו.** נוֹן דִּישְׁקוֹנִיסִידִישׁ. כן⁸ 'זיתנכר אליהם' (בר' מב,ז), פִּי כִּי הִם הִיוּ אומרים לכם כי ליום איד יחשך רע. **כי ליום איד יחשך רע.** פִּי יַחֲשֹךְ רָשַׁע הַרְשַׁע וְעוֹנֵשׁ פּוֹרַעְנוֹתוֹ וְיוֹנַח לְיוֹם הַקְּבוּעַ לְאִידוֹ, כַּעֲנִין 'אשר חשכתי | לעת צר' (להלן לח,כג).

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31-32 **מי יגיד על פניו דרכו.** שׁוֹבֵר שׁוֹ גֵּיֶשָׁה. פִּי עַל אַפְנִיו וְעַל עֵינָיו וְעַל בּוֹרְיוֹ, וּמִי יִשְׁלֵם לוֹ אַחַר שְׂיֹבֵל לְקַבְרוֹת. **ועל גדיש ישקוד.** קוֹזְגֹלְמוֹ אוּ מוֹנְטוֹן. הִיא הַכִּיפָה שֶׁעַל הַקֶּבֶר שֶׁהִיא כַּגְדִּישׁ, וּבִדְבַר רַבּוֹ 'לֹא גְדוּשׁוֹת וְלֹא מַחֲקוֹת אֲלֵא טַפִּיפּוֹת' (בבלי יומא מח ע"א), וּפִי גְדוּשׁוֹת הוּא הַמְלוּי שֶׁעַל פִּי הַמַּדָּה קוֹדֵם שִׁמְחַק נֶקֶד גְּדִישׁ גַּם כֵּן. **ישקוד.** פִּי יִדְבֹק, וּשְׂאֵמ' 'ועל גדיש' ר' לומ' עס גדיש, כלומ' תחתיו, שהרי שוקד ושוכב בקבר תחת הכיפה, וכן 'ועמד על מזוזת השער' (יח' מו,ב), שר' לומ' סמוך למזוזת השער, וכן זולתם כיוצא בזה.

¹ ראה פירוש רש"י שם: 'ודן'. ² נה"מ: 'עוז ותעצמות'. ³ נה"מ: 'ושליו'. ⁴ נה"מ: 'סרעפתינו'. ⁵ נה"מ: 'תחמוסו'. ⁶ נה"מ: 'וחטאי חמס'. ⁷ נה"מ: 'ואתתם'. ⁸ הסופר כתב 'פי', חזר בו ותיקן ל'כ'.
ל'כ'.

- 33 **מתקו לו. אִפְיִקְנְשִׁי.** פִּי דִבְקוּ בּוּ, עַל דֶּרֶךְ הַהִשְׁאֵלָה, כִּי הַמְתִּיקָה דִבְקָה לַחֵיד וּלְלִשׁוֹן בַּהֲפֵךְ הַמְרִירוֹת שִׁמְשָׁלִיכִין אוֹתוֹ כְּשִׁיטְעֵם, וְכֵן 'מִתְקוּ רִמָּה' (לַהֲלֹךְ כְּד, כ), שִׁפִּי דִבְקוּ בּוּ וְנִסְמַךְ. רִגְבֵי נַחַל. גִּינְשׁוּ. הֵם הָאֲבָנִים הַחֲלָקִים הַנִּקְרָאִין חֲלֻקִּים¹ 'חֲלֻקִּי² אֲבָנִים' (ש"א יז, מ), וְבִעֲרָ גִּנְאֵדִיל. וּלְפָנָיו. אֲנִטִּישׁ דָּאֵל. פִּי קוֹדֵם.
- 34 **נִשְׂאָר מֵעַל.** כִּפְשׁוּטוֹ, פִּי וְאִיךְ תִּנְחַמוּנֵי הַבֵּל מֵאַחַר שִׁבְתִּישׁוּבוֹתֵיכֶם נִשְׂאָר מֵעַל, כְּלוֹ' אֲבָדוּ מִכֶּם תְּשׁוּבוֹת חַכְמָה הַנִּכְוֵנָה, וְלֹא [נִשְׂאָר] בִּידְכֶם רַק תְּשׁוּבוֹת מֵעַל. וְיֵשׁ מִפְרִ' מִן 'שְׂאָר בִּשְׂרֹ' (וּ' יח, ו), כְּלוֹ' שֶׁתְּשׁוּבוֹתֵיכֶם [קָרוּ] בֵּים וְאֲחִים כְּשֶׁאֵר בִּשְׂר לְמַעַל, כְּדֶרֶךְ 'אֲחַ הַיִּיתִי לַתְּנִים' (לַהֲלֹךְ ל, כט), עַל דֶּרֶךְ הַמִּשְׁלַל, וְכֵן 'אֲחַ הוּא לְמִשְׁחִית³ (מִשׁ' יח, ט).

[פרק כב]

- 1 **וַיַּעַן אֱלִיפַז הַתִּימְנִי.**⁴
- 2 **הָאֵל יִסְכּוּן⁵ גְּבַר.** שִׁי קוֹנְפּוֹנִיָּדָה. פִּי יִכּוֹן, כְּלוֹמֵר הַלְצוֹרֵךְ הָאֵל יִכּוֹן גְּבַר עֲצָמוּ בְּצַדְקוֹ וַיִּשְׂרֹו כִּי אִם לְצוֹרֵךְ עֲצָמוּ יוֹעִיל כּוֹנְנוֹתוֹ, מִן 'וְכָל דַּרְכֵי הַסִּכְנָתָה', (תה' קלט, ג), וְיֵשׁ מִפְרִ' יוֹעִיל, וְעֵנִין אֶחָד הוּא. **כִּי יִסְכּוּן⁶ עֲלֵימוֹ.** שִׁי' עֲלִיו, וְכֵן 'יִסְפּוֹק⁷ עֲלֵימוֹ כְּפִימוֹ' (לַהֲלֹךְ כֹּז, כג), שִׁשִּׁי' עֲלִיו גַּם כֵּן, וְכֵן 'כְּפִיו⁸ שִׁי' כְּפִיו, וְכֵן זוֹלָתָם, רֹ' לּוֹמֵ' עַל הַקְּבָ"ה, כְּלוֹ' כִּי יִכּוֹן עֲלִיו. **מִשְׁכִּיל.** אָדָם מִשְׁכִּיל.
- 3 **כִּי תִתֵּם דַּרְכֵיכֶם.** קִי אֲפְלִינִיִּשְׁמִישׁ. מֵהַכְּבֹד, שִׁ' תִּמְ"ם. ע"מ 'וַיִּסַּב אֱלִים' (שִׁמ' יג, יח).
- 6 **וּבִגְדֵי עֲרוּמִים תִּפְשִׁיט.** פִּי הָעֲרוּמִים שֶׁהֵם אֶתְהָה הַפְּשֻׁטָתָם, כְּדֶרֶךְ 'יֵהֵב חֲכֵמָתָא לְחִכְמִין' (דנ' ב, בא), שִׁפִּי חֲכֵמָתָא הַחֲכָמִים מִמֶּךָ הִיא.
- 8 **וַאִישׁ זֹרֵעַ.** דִּי פֹרְקָה אֹדְדֵי פְרִינִטִישְׁקוֹ. פִּי' בַּעַל כַּח אוּ בַּעַל מִשְׁפַּחָה, כִּי בִכַח הַמִּשְׁפַּחָה¹¹ הוּא מִתְחַזֵּק וּמִתְאַמֵּץ בְּאַרְץ, כְּדֶרֶךְ 'לֹא יִבוֹשׁוּ⁹ כִּי יִדְבְּרוּ אֶת אוֹיְבֵים בִּשְׂעָר' (תה' קכז, ה).
- 11 **או חֶשֶׁךְ לֹא תִרְאֶה.** בְּתִמְהִיָּה, כְּלוֹ' וְהִלּוּא תִרְאֶה חֶשֶׁךְ וּשְׁפַעַת מִים שִׁמְכִסְתֵּךְ, וְהוּא רִמּו לְצַרָה גְדוּלָה, כִּי הַצַּרָה נִקֵּ' חֶשֶׁךְ, כְּעֵנִין 'יוֹם צַרָה וּמִצּוֹקָה' (צפ' א, טו), 'יוֹם חֶשֶׁךְ וּפִלָּה' וְכֹ' (יואל ב, ב, וְעוֹד), וְכֵן 'כִּי בָאוּ מִים עַד נִפְשׁ' (תה' סט, ב), שֶׁאִין צַרָה בְּכָל הָעוֹלָם כְּצַרָתָה הַנִּשְׁקַע בְּמִים, אוּ שֶׁהֵמִים שׁוֹטְפִין אוֹתוֹ.
- 12-13 **הֲלֹא אֱלֹהִים גּוֹבֵה¹⁰ שָׁמַיִם.** שִׁי' בְּגוֹבָה שָׁמַיִם, וְהִלּוּא יִשְׁפִּיל לְרֵאוֹת בְּאַרְץ, כְּמוֹ שֶׁאֵו' כִּי רִם יִי וּשְׁפִיל יִרְאֶה' (תה' קלח, ו), וְלִכְךָ 'אִמְרַת מַה יִּדְעַ אֵל'. וְרֵאָה רֵאֵשׁ כּוֹכְבֵים. קוֹמְטָא. פִּי' סֵךְ

¹הסופר כתב ג'וין סופית ואחר כך חזר בו ותיקן למ"ם סופית. ²נה"מ: 'חֲלָקִי'. ³נה"מ: 'לְמִשְׁחִית' [לְבַעַל מִשְׁחִית]. ⁴נה"מ: 'הַתְּמַנִּי'. ⁵נה"מ: 'הֲלֵאל יִסְכּוּן'. ⁶נה"מ: 'הֲלֵאל יִסְכּוּן'. ⁷נה"מ: 'יִשְׁפֵק'. ⁸נראה שזהו שיבוש ויש לגרוס 'כְּפִימוֹ'. ⁹נה"מ: 'יִבוֹשׁוּ'. ¹⁰נה"מ: 'גְּבָה'.

וחשבון, מענין 'כי תשא את ראש בני ישראל' (שמ' ל,יב). **הבעד ערפל**. שי טראש. פי' אחר הערפל, כלשון 'מבעד לצמתך' (שה"ש ד,א ועוד), וכיוצא בזה הלשון.

14 **והוג שמים**. סִיָּקוּ. פי' גלגל, מן 'חק חג על פני מים' (להלן כו,י).

15 **האורח עולם תשמור**.¹ פי' האורח הראשונים אשר מעולם מאז אתה רוצה לשמור, אשר דרכו מתי און.

16 **אשר קמטו**. קי פורון טָנְאָדוּשׁ. פי' אשר נכרתו, מן 'תקמטני לעת'² היה' (לעיל טז,ח), וענין הקימוט ידוע בדב' רבו' 'שבלה הבשר רבו הקמטים' (בבלי ב"מ פז ע"א), או שהוא הפוך, מדב' רבו' שאומ' 'נקטם ראשו' (משנה סוכה ג,א ועוד). **ולא עת**. קודם זמנם, וכן 'בלא עת נדתה' (וי' טו,כה). **יוצק יסודם**.³ זה המבול.

17 **ומה יפעל שדי למו**. שאומרין לא ייטיב יי ולא ידע והוא שמלא בתיהם טוב.

18 **ועינת רשעים רחקה מני**. אין עצתי להיות כמותם.

20 **אם לא נכחד קימנו**. לור אִישְׁטָאדוּ. רוצה לומר קימם, כלומר יקומם, כענין 'ומחיתי את כל היקום' (בר' ז,ד), ומש' קימנו, והנפרד ממנו קים, ע"מ 'ריב', והוא דור המבול שנכחד יקומם. **ויתרם אכלה אש**. יתר אותם הרשעים אכלה אש רמז לאנשי סדום.

21 **הסכן נא**. קוֹנְפוֹנְטִי. פי' הכון. **ושלם**. אַפְזִיגוּאָט. פי' היה בשלום. **בהם**. פּוֹר אִישׁוּ. פי' בעבור זאת תבואך טובה, ואמ' 'בהם' כלומר בעבור שמור מצותיו. **תבואתך**. טִי בִירְנָאד. הראוי בו | תבואך, או תבוא לך, דרך צחות לשון, וכן 'אל תבואני רגל גאווה' (תה' לו,יב), במקום אל תבוא לי, והת"ו בו כת"ו 'תבאתה'⁴ לראש יוסף' (דב' לג,טז), וכן 'ותבאת'⁵ לקראתי' (ש"א כה,לד), שבאו שלא כמשפט.

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22 **קח נא מפיו תורה**. רִיקוּאִיג. פי' למד, מן 'וקח אמרי' (מש' ד,י).

23 **אם תשוב עדי שדי תבנה**. פי' תתקיים, כענין 'אמרתי עולם חסד יבנה' (תה' פט,ג), וכן 'ונבנו בתוך עמי' (יר' יב,טז), כי בבנין מתקיים היישוב.

24 **ושיית על עפר בער**. פּוֹרְנִישׁ. מקור במקום ותשית, וכן 'ונתון תמרוקיהן' (אס' ב,ג) במקום ונתנו, וכן 'וכרות עמו הברית' (נחמ' ט,ח) במקום וכתת, או ותכרות, וזולתם, כי המקור כולל פעלים רבים כמו שאמרנו. **בער**. פי' זהב, ונק' כן בלשון חוזק לפי שהוא חוזק האדם ומשגבו, כמו שמשתגב אדם בחוזק המבצר, וכן אומ' 'זהכסף יענה את הכל' (קה' י,יט). פי' תשית הזהב על הקרקע מרובו אצלך, כדרך 'ויתן שלמה'⁶ את הכסף בירושלים כאבנים

¹נה"מ: 'הארח ... תשמר'. ²נה"מ: 'לעד'. ³הסופר התחיל לכתוב 'סד', חזר בו ותיקן ל'יסודם'.
⁴נה"מ: 'תבאת'. ⁵זו גרסת הקרי. הכתיב: 'ותבאת'. ⁶נה"מ: 'המלך'.

(מ"א י, כז ועוד), וכמו שאומ' 'ובצור נחלים אופיר'. אופיר. זהב אופיר, וכן 'עטרת פז' (תה' כא, ד) זהב אופז, והוא הזהב הטוב והנקי.

25 והיה שדי בעריך. פֹּרְטִי. פִּי חֶזֶק, כְּלָשׁוֹן 'מים רבים כקול שדי' (יח' א, כד), פִּי יִהְיֶה חֶזֶק זֶהְבֶּךָ וְעֶשְׂרֶךָ. וְכֶסֶף תֹּעֲפֹת. אֶלְסָמִינְטוֹשׁ. פִּי חֶזֶק וְגֹבָה, מִן 'ותועפות הרים לו' (תה' צה, ד), ויש מפרש' 'בצר' 'בעריך' ענין מבצר, כלומ' תשית על הארץ מבצרים, ויהיו חזקים מבצריך, או פִּי יִהְיֶה הַשֵּׁם מִבְּצָרִיךָ, ואינו נכון שהרי אומ' 'ובצור נחלים אופיר' (לעיל פסו' כד), 'וכסף תועפות לך'.

26 ותשא אל אלוה פניך. פִּי לֹא תָבוֹשׁ וְלֹא תִירָא מִלֹּהֲרִים אֵל אֱלֹהִים פִּנְיְךָ לְשֹׁאֵל מִמֶּנּוּ צָרִיכֶךָ, והפך זה 'ולמה נפלו פניך' (בר' ד, ו), 'זיפלו מאד בעיניהם' (נחמ' ו, טז).

30-29 **כי השפילו ותאמר גוה.** לֹזְסָאנְיָהּ. כמו גאוה, וכן 'וגוה מגבר יכסה' (להלן לג, ז), ופִּי אִם הַשְּׁפִילוּ פִּנְיְךָ וְנִכְנַעַת, תֹּאמַר בְּהִבְטַחָה לְהַגְבִּיהֶם בְּגֹאוֹה בְּלֹא בִשְׁת, כִּי קִבְּ"ה שֶׁח עֵינַיִם יוֹשִׁיעַ ויִמְלֹט אֵי נְקִי. יִמְלֹט אֵי נְקִי. כמו איש, לפי מקומו, וכן 'אי כבוד' (ש"א ד, כא), 'אי שכר' (מש' לא, ד), במקום אין כבוד, אין שכר. | **בבור כפיר.** פֹּדֵר מוֹנְדִּיקְיָא. פִּי בַעְבוֹר בּוֹר כְּפִיד, וכן 'ואני ברוב³ חסדך' (תה' ח, ח), שפִּי בַעְבוֹר רֹב חֶסֶדְךָ, וכן זולתם, וש' בר"ר, והוא מקור, פִּי יִמְלֹט הַאִישׁ הַנְּקִי בַּבוֹר כְּפִי, וכן תמלט אתה בבור כפיד.

[פרק כג]

1 ויען איוב ויאמר.

2 **גם היום מרי שיחי.** ⁴דִּימוֹדָאמִינְטוֹ. פִּי הַשְּׁתַּנּוֹת וְהַתְּחַלְף־שִׁיחִי, מִן 'כי ראה יי את עני ישראל מורה⁵ מאד' (מ"ב יד, כו), שפִּי מִשְׁתַּנָּה וּמִתְּחַלֵּף מֵאֵד, וְהוּא שֶׁם, ע"מ 'אל קשי העם הזה' (דב' ט, כז), 'שבי' (יש' כד, ועוד). ד"א 'מרי שיחי'⁶ אֶמְרָגְוֶרָה. עֵנִין מְרִירוֹת, מִן 'את עני ישראל מורה⁷ מאד' (מ"ב יד, כו) גם כן, עֵנִין אֶחָד וְשְׁנֵי שְׂרָשִׁים מְר"ה וּמְר"ר, כְּמוֹ שֶׁס"ה וְשֶׁס"ס, רִנ"ן וְרִנ"ה. שִׁיחִי.⁸ פִּי תְלוּנְתִי, מִן 'כי מרוב⁹ שיחי' (ש"א א, טז). יְדִי כְּבֹדָה. פִּי מִכְתִּי אֹו נִגְעִי. כְּבֹדָה עַל אִנְחָתִי. פִּי מִכְתִּי נִגְעִי תִקְפָּה יוֹתֵר מֵאִנְחָתִי שֶׁאִנִּי¹⁰ צוּעֵק וְקוֹבֵל לְפִי מִכְתִּי.

3 **מי יתן ידעתי ואמצאהו.** שׁוֹפֵט לְטַעוֹן עֵמִי. אֲבֹא עַד תְּכֹנַנְתּוּ. שׁוֹ סִינְטוֹ. פִּי עַד מְקוֹם כְּסֹאן, מִן 'לכו נא והכינו עוד' (ש"א כג, כב), 'ובאתם¹¹ אלי אל נכון' (שם פסו' כג), ולשון תכונה ידוע כי הוא ענין חקר הדברים ובירור אמתתם.

¹זו גרסת הקרי. הכתיב: 'או'. ²נה"מ: 'בבר'. ³נה"מ: 'ברב'. ⁴נה"מ: 'שחי'. ⁵נה"מ: 'מרה'. ⁶נה"מ: 'שחי'. ⁷נה"מ: 'מרה'. ⁸נה"מ: 'שחי'. ⁹נה"מ: 'מרב'. ¹⁰ראה פירוש רש"י שם: 'איני'. ¹¹נה"מ: 'ושבתם'.

- 6 **לא אך הוא ישים¹ בי**. פי' ילחם בי, מן 'אשר שם לו בדרך' (ש"א טו, ב), פי' לא אך הוא בלבד ישים בי, כלו' כמו שאתם נלחמים ומריבים עמי, ילחם גם הוא ויריב עמי אבל ביושר.
- 7 **שם ישר נוכח**. אֶפְסָנְטְשִׁי. תאר נפעל, ש' יכ"ח, ע"מ 'נורא'. **ואפלטתה לנעתה**. פו' עומ', וכן 'בחמודו לא ימלט' (לעיל כ, ב), פי' ושם ואפלטתה לנצח משופטי כי לא ימצא בי עון.
- 8 **הן קדם**. שִׁי אֲאוּרִיִינְטִי. פי' אם למזרח, מן 'קדמה מזרחה' (שמ' כז, ג ועוד). **ואחור**. ואם למערב. נק' המזרח קדם לפי שהוא קדמת העולם, והמערב אחור לפי שהוא אחורי העולם.
- 9 **שמואל בעשותו²** הוא הצפון, והימין הוא הדרום, וכן תר' 'אם השמאל ואימינה³ וכו' (בר' יג, ט) אם את לציפונא אנא לדרומא וכו'.⁴ **בעשותו⁵** אִין שוֹ אֶפְיִרְשִׁי. פי' בהתהלכו בנסותו, וזה הלשון נוהג בלעז באמור אֶפְאֻזְטִי אֶלְיָא, שפי' נטה להלאה וכיוצא בו, הוא שאו' 'יעטוף⁶ ימין', שפי' אם יטה, אם יפנה.
- 10 **כי ידע דרך עמדי**. | דרך אשר עמדי, ולכך אינו בא לריב עמי. **בחנני כזהב אצא**. פי' אם בחנני כזהב אצא, כלו' אם יריב עמי.
- 11 **ולא אט**. נוֹן אֶטוֹרְסִי. מחסרי הכבד החמישי, ש' נט"ה, ע"מ 'ואך אותך' (שמ' ט, טו), מן נכ"ה. ש' נטית.
- 12 **מנצת שפתיו ולא אמיש**. ש' ממצות שפתיו לא אמיש. **אמיש**. פו' עומ' מהכבד החמישי, מש' לא אמוש, וכן 'לא ימיש מתוך האהל' (שם לג, יא), 'לא יקיצו' משנתם' (לעיל יד, ב), וזולתם, שהם פעלים עומדים מהכבד החמישי. **מוחקי עפנתי אמרי פי**.⁸ מֵאֵשׁ דִּי מִי פּוֹאֵירוּ. פי' יותר ממנהגי ולחם חקי מזונותי⁹ הייתי זריז לצפון בלבי אמרי פיו.
- 13-14 **כי ישלים חקי**. קא קומפְּלִיד. פירוש ישלים המכות והנגעים שגזר עלי, והם מכאיבים אותי תמיד בכל יום כאילו הם לי לחק, כי כהנה רבות עמו, כלומ' רבות עשה, על כן אינו גומל לאדם כפי דרכיו, על כן מפניו אבהל, ואתבונן בדרכיו, ואפחד ממנו.
- 16 **ואל הרוך לבי**. אִינְטִירְנִיסִיד. מהכבד החמישי, ש' רכ"ד.
- 17 **כי לא נצמתי**. נֹמְקְטָאִי. פי' לא נצמתי בכל, כלומר לא נלאיתי מפני חשך הצרה והתלאה הבאה עלי, ולא מפני כסה אופל, אלא שאני סובל ומיחל ומצפה רפואה, ופי' 'ומפני כסה אפל' לא העצבתי פני, ולא הראיתי פנים זועמות לאנשי ביתו ולאובהי בכדי מכאובי כדי שיכסה פניהם אופל מצעקתי, הוא שאומ' 'ידי כבדה על אנחתי' (לעיל פסו' ב), כלו' לא זעקתי ולא התאנחתי בכדי מכאוב מכתי.

¹נה"מ: 'ישם'. ²נה"מ: 'שמאל בעשותו'. ³נה"מ: 'ואימנה'. ⁴תרגום אונקלוס ל'אם השמאל ואימנה' הוא 'אם את לצפונא אנא לדרומא'. ⁵נה"מ: 'בעשותו'. ⁶נה"מ: 'יעטף'. ⁷נה"מ: '+ 'ולא יערו'. ⁸נה"מ: 'פיו'. ⁹ייתכן שהסופר שגה. ראה פירוש רש"י שם: 'יותר ממנהגי מזונותי ולחם חקי הייתי'.

[פרק כד]

2-1

מדוע משדי לא נצפנו עתים. זה מקרא משובש, ואינו דבר הפלגה כי אם דבר קבלה, ומהפסוק הראשון מתפרש השני, ומהשני מתפרש הראשון. פי' מדוע מלא לב הרשעים להרשיע כל כך שגבולות ישיגו ועדר גולו ועושיין כל רעה, ושאר הענין עד סוף, ואינם יראים ופוחדים מפני הקב"ה שממנו לא נצפנו עתים, כלו' העתים שהם הורגים ונואפים וגונבים בסתר בלילה, וגם העתים שגזולים ועושקים את האביונים ויתומים ואלמנות ביום, ועוד שיודעו לא חזו ימיו, כלו' שאפי' יודעו של הקב"ה אינם חוזים | ויודעים ימיו, ימיו שלאדם [...] יודע כל הנסתרות, ואינם יראים ממנו והם גב[...]. בידם, ואינו מודיעם עונם וממציא גמולם, הוא [...] 'נאקו ונפש חללים תשוע ואלוה לא ישים תפלה' (להלן כד, יב), כלומר [...] למעשיהם להודיעם עונם ולהמציא גמולם ומפני זה חזו [...] שהקב"ה ארך אפים ואינו ממהר לשלם גמול ל[...], כמו שאמ' שלמה 'אשר אין נעשה פתגם מעשה הר[ע] מהרה על כן מלא לב בני' האדם בהם לעשות רע' (קה' ח, יא), וכן ענין 'אלה עשית והח[רשתי] דמית היות] אהיה כמוך' וכו' (תה' נ, כא), כלו' אין מדתי כמדת בשר ודם למהר לה[...]. לא חזו ימיו. הטעם בו מלעיל ומש' מלרע, וכן 'תעו מדבר' (יש' טז, ח). גבולות¹ ישיגו. דמוך. פי' ישנו, מענין 'לא תסיג גבול רעד' (דב' יט, ד), 'שתר' לא תשני.² פי' מרבים גבולם מגבול אחרים הסמוכין להם ומשנן הסייג והגדר להרחיב גבולם, ש' שו"ג, ע"מ 'כי תלינו³ עלינו' (שמ' טז, ז), שש' לייז.

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3

יחבלו שור אלמנה. מה שגזרה תורה שלא לחבול נגד אלמנה (על פי דב' כד, יז) ואינם מרחמין עליה ולא יחושו לעלבונה, או שלא יש עליה חוב וחובלין בחנם, כדרך 'כי תחבול⁴ אחיך חנם' (לעיל כב, ו).

4

יטו אביונים מדרך. פֵּאִיזִין אֶטוֹרְסִיר. פי' שמפחד הגזלנין יטו האביונים מהדרך הסלולה והולכין בדרכים עקלקלות כדי שיחבאו מהם עניי ארץ.

5

הן פראים. קום זיבְרוּשׁ. פי' הן הם כפראים במדבר למודי מדבר. משחרי לטרף. פי' מבקשים ודורשים, מן לשון 'לשחר פניך ואמצאך' (מש' ז, טו), ומש' משחרים, וכן 'משכימי בבקר' (יש' ה, יא) שמש' משכימים, וזולתם כיוצא בזה, ואעפ"י כן יש בהם ענין סמך, ואינם כמו 'גמולי מחלב עתיקי משדים' (שם כח, ט). פי' שפעלם זה למלאכה היא להם, כמו שהפראים במדבר שיוצאים לבקש לטרוף. ערבה לו לחם לנערים. ירמו. פי' מדבר, | מן 'במדבר בערבה' (דב' א, א). פי' לפי שהארץ הערבה להם ללחם לנערים, כלו' שמשם [הוא טורף וגוזל מה שאוכלין]⁵ הם ונעריהם המשמשין אותם, כענין 'רק אשר אכלו הנערים' (בר' יד, כד). ד"א ערבה לו כלחם לנערים, כלו' שהם למודי מדבר ורגילין שם כמו שהנער רגיל לאכול כי הקטנים תמיד פתן בידם.

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¹נה"מ: 'גבולות'; ²תרגום אונקלוס לילא תסיג' הוא 'לא תשני'. ³זו גרסת הקרי. הכתיב: 'תלוננו'. ⁴נה"מ: 'תחבלו'. ⁵מילים אלה דהויות מאוד.

- 6 **בשדה בלילו יקצורו!** לוקי נון אָדיל. פי' קוצרים של אחרים, כלומר מה שאינו שלהם. **זכרם רשע ילקשו.** אשורואינדן או דייטדאן. פי' שאותן הרשעים מאניסין את בעל הכרם לאחר מלבצרו, ואעפ"י שבצרו שאר הכרמים, כדי שיתבשלו הענבים, ויעשו ממנו הרשעים יין משובח, ואותו הכרם ניכר, והוא נק' כרם רשע על שם אותו האנס, כאילו הוא שלו, ולא יגע בו שום אדם מפני פחדו לפי שידעין שהוא מאוחר מלבצור בעבורו, והלקש ענין איחור המטר, מ' יורה ומלקוש' (דב' יא, ד).
- 7 **ערום ילינו.** פֿאַזין מַיִר. פו' יוצא מהכבד החמישי, פי' שמלינים את הערום. **מבלי לבוש.** שנוטלין כסותו ואין לו כסות בקרה. **בקה.** אין לָא פֿרידוֹרה. ש' קר"ר, ע"מ 'צרה', ומפני הרי"ש לא נדגשו, כמו 'חמה'.
- 8 **מזרם הרים ירטבו.** שִׁי מוֹגֵן. פי' מזרם היורד מההרים ירטבו ויתלחלו אותם הערומים לפי שמבלי² אין מחסה להם. **חבקו צור.** במקום כסות, כלו' נחבאים בנקיקי הסלעים וגם שם הזרם יורד ומקלח עליהם ומרטיבם ומלחלחם, והריטוב הוא הפך הניגוב.
- 9 **יגזלו משד יתום.** דִּי קוֹמִיר. פי' יגזלו מיניקת היתום, כלו' מקום מוצא מזונותיו גם מאכלו, מן לשון 'ושוד'³ מלכים תינקי' (יש' ס, טז), על דרך ההשאלה, והמלה נגזרת מן 'שדים', וכן 'משוד'⁴ עניים' (תה' יב, ו). **ועל עני יחבולו.**⁵ שלא כמנהג להיות כן, שאין לשון חבילה קשור עם 'על'. פי' יליו הם מעות על משכונם לתוחלת שיגזלו העני ויפרעו חובם מגזלתו, זהו פי' 'ועל עני יחבולו'.
- 10 **ורעבים נשאו עמר.** פירשו בו ומרעבים נשאו עמר הלקט.
- 11 **בין שורותם.**⁶ אַיִנְתֶּר לוֹרִישׁ | אַיִשׁ. פי' שורות בית הבד. **יצהירו.** אַאֲוֹאֲלִיין. פי' יעשו שמן. **בין שורותם** [יקבים דרכו] **ויצמאו.** בעלי הזיתים, ופי' הפסו' אותם הרשעים בין שורות בית הבד ש[ל] אחרים היו עושים יצהר, שהזיתים בבית הבד שורות שורות [והיצהר ביניהם],⁷ ובעלי הזיתים יקבים דרכו ויצמאו מהשמן, על דרך ההשאלה, כלו' בעלי הזיתים דרכו והרשעים גוזלים השמן, ונשארו הם צמאים בפחי נפש מיגיעם, כדרך 'זיתים יהיו לך בכל גבולך ושמן לא תסוך' (דב' כח, מ). **ויש מפרש'** 'בין שורותם'⁸ בין חומותם,⁹ מן 'עקרו שור' (בר' מט, ו) ותר' 'חומה' (וי' כה, כט ועוד) שור,¹⁰ כלומר בין חומותם יצהירו בעלי הזיתים מפני פחד אותם האנסיין, כלו' בתוך העיר סמוך לחומה, ואעפ"י כן משם גוזלין השמן, ובעלי הזיתים שדָּרְכוּ צמאים.

¹ זו גרסת הקרי. הכתיב: 'יקצירו'. ² ראה פירוש רש"י שם: 'לפי שמבלי כיסוי אין מחסה להחסות בו'. ³ נה"מ: 'ושד'. ⁴ נה"מ: 'משד'. ⁵ נה"מ: 'יחבולו'. ⁶ נה"מ: 'שורותם'. ⁷ דהוי מאוד. ראה פירוש רש"י שם: 'והיצהר זב ביניהם'. ⁸ נה"מ: 'שורותם'. ⁹ לאחר מילה זאת הסופר כתב 'מן חומותם' בטעות ומחק את שתי המילים באמצעות נקודות בתוך האותיות. ¹⁰ תרגום אונקלוס ל'חומה' הוא 'שור'.

- 12 **מעיר מתיים**. דִּי בְרוּנִישׁ. פִּי מעיר נושבת, כלו' שיש בה אנשים, מ' החרם כל עיר מתיים' (דב' ג,ו). **ינאקו**. מתי אותה העיר וגדוליה נואקים וצועקים בא[בל] מחמת אותם האנשים על החללים שהכו, והחללים שוכבים ומשועים ממכאוב המכות. **ואלוה לא ישים תפלה**. מִיְגוּאָה. פִּי גרעון, וכבר אמרנו כי כל דבר שיש בו גרעון יקרא תפל, מאכל מבלי מלח, טיט בלא תבן, או גרעון במעשה או בדברים, כל ענין לפי מקומו. פִּי 'ואלוה לא ישים תפלה' לא ישים גרעון ומניעה למעשיהם, ואינו ממחה בידם לפקוד עונם ולהמציא גמולם, ועל כן מלא לבם לעשות כן כמו שאמרנו למע[לה].
- 13 **המה היו במורדי אור**. רִיבְלִיאֲנִטִישׁ. פִּי מורדים מלהלך באור היום, על דרך ההשאלה. **לא הכירו דרכיו וכו'**. פִּי כאילו לא הכירו דרכיו ולא ידעו בנתיבותיו, כלומ' אינן מתנהגין כמנהג העולם להלך ביום ולשכב בלילה כמנהג אנשי העולם, כי אם בלילה, לנאוף ולקטול ולגנוב ולחתור קירות הבתים, ויש מפר' 'במורדי² אור' שהם מהלכין ביום ואינם בושים ממעשיהם.
- 14 **[לאור יקום רועה]**. פִּי אם היו עומדין נראין כעוברי דרכים וקוטלין עני ואביון, ואם בלילה יהיו כגנב לחתור בתים.
- 15 **שמרה נשף**. אִישְׁפִּיאֲדֵ. פִּי שומר וממתין הנשף לאמר לא תשורני עין, מן 'ואביו שמר את הדבר' (בר' לז,יא) והנשף הוא סוף היום ותחלת הלילה, או סוף הלילה ותחלת היום, כל ענין לפי מקומו. **וסתר פנים ישים**. להסתר מבני אדם.
- 16 **חתר בחשך**. ענין חפירה, מן 'חתר לך בקיר' (יח' יב,ה), והוא הפוך מן 'חרות על הלוחות'³ (שמ' לב,טז). **יומם חתמו למו**. שִׁינְסִיֶּרְאֵן. ענין סגירה, והוא פו' עומד, פִּי שהם נסגרים ביום שלא יראו ובלילה חותרים הבתים וגונבים, וזהו 'לא ידעו אור'. ד"א ביום יחתמו חותם וסימן בכותלים כנגד אוצרות הגנזים של עשירים, ובלילה חותרין במקום שסמנו וחתמו, וכל לשון חתימה ענין סגירה הוא, ואני חותם הכתב ענין סגירה הוא לסתום הדברים.
- 17 **כי יחדיו⁴ בקר למו עלמות**. פִּי אחד הוא להם הבקר כצלמות והצלמות כבקר. **כי יכיר בלהות עלמות**. לפי שהוא מכיר ומרגיש ורגיל בלהות עלמות כבבקר להלך בחשך לגנוב ולנאוף.
- 18 **קל הוא על פני מים**. פִּי אותו הרשע האנס קל הוא לשוט על פני המים בנהרות ובנחלים, ולדלג ולקפץ על יבלי מים, ולהלך בעת הגשמים והשלג במדברות לקטול ולהרשיע. **תקולל⁵ חלקתם בארץ**. פִּי קללה היא זאת עליהם שאין להם חלק בישוב אלא במדברות, כדרך 'חלקם בחיים' (תה' יז,יד), הוא שאומ' 'לא יפנה דרך כרמים', כלומ' שאין פונים דרך הישוב שהכרמים והגנות קרובים לעיר, אלא למדברות לטרוף ולגזול ולקטול.

¹נה"מ: 'במרדי'. ²נה"מ: 'במרדי'. ³נה"מ: 'הלחת'. ⁴נה"מ: 'יחדיו'. ⁵נה"מ: 'תקלל'.

- 20-19 **עיה גם חום¹ יגזלו מימי שלג.** אפי' מימי השלג שיוורד מהלבנון בימות החמה גזלין אותו מההולכים שם לשאוב מחוסר מים כי הר הלבנון וכיוצא בו השלג שם תמיד בין בקיץ בין בחורף ולפיכך נקרא שמו לבנון לפי שהוא תמיד לבן בשלג. **שאול חטאו.** | פי' עד שירדו לשאול חוטאים אותם הרשעים בכל ענין שיוכלו, כל' עד שימות, ואז 'ישכחהו רחם' וכו'. **ישכחהו רחם.** אוּלַבִּידֵלוּ פְּרִינְטִיש. פי' ישכחהו קרוביו, שאר בשרו היוצאים מרחם יחד עמו, כענין 'נשכחתי כמת מלב' (שם לא, ג). **מתקו רמה.** אַפִּיקְשְׁלֵי בִּינְרֵיָן. פי' [דבקה] בו, מן לשון 'מתקו לו רגבי נחל' (לעיל כא, לג), ושם פירשנו ענין זה הלשון. פי' כי כמו [ש] המתיקה דבקה לחיד וללשון כך תדבק בו הרמה, וכן פי' 'מתקו לו' (שם), ועוד לא יזכר ותשבר כעץ עולה, כמו שאו' 'זכרו אבד מני ארץ' (שם יח, ז).
- 21 **רועה² עקרה לא תלד.** גֹּזְבִינְנֵט. פירשו רבו' בבראשית רבה (כג, ב) כך היה מנהגם אדם נושא שתי נשים אחת לתשמיש ואחת לבנים, זו שעומדת לתשמיש משקה כוס עיקרין שלא תלד עולמית, ומאכילה מאכלים ערבים, ומרחיצה ומיפה ומקשטה כדי שתהיה לו נאה, וזו שעומדת לבנים מלבישה בגדי אלמנות ומרעיבה ואינו מטיב, הוא שאו' 'ואלמנה לא ייטיב', כל' שנוהג בה מנהג אלמנה.
- 22 **ומשך אבירים בכוחו.**³ משך הקב"ה אותם האבירים בכוחו לפרוענות ולמיתה מתוך ארוכה שהאריך להם שהושיבם לבטח והיו נשענים בשלום, הוא שאו' 'יתן לו לבטח וישען' (להלן פסו' כג). **ומשך אבירים.** כלשון 'ואחריו כל אדם ימשוך' (לעיל כא, לג), כל' מושכם מחיים אל מות. **יקום ולא יאמין בחייו.** אותו הרשע האביר יבוא לו יום שיקום וימצא עצמו בנגעים וחולי ולא (יאמין בחייו)⁴ 'יכרעון אחריו' (להלן לא, י), 'למחות מלכין' (מש' לא, ג), 'חטין ושעורין'⁵ (יח' ד, ט), וכן 'תנים' תנין, 'הרצים' הרצין, 'צידונים' צידונין, 'שפופם' שפופן, 'כמהם' כמהן, וזולתם עוד.
- 23 **יתן לו לבטח וישען.** פי' שהקב"ה נותן לרשע שישב לבטח וגשען בשלום. **ועיניהו על דרכיהם.** והוא מביט ומשגיח על דרכיהם לפקוד עונם, כענין 'משגיח לגוים ויאבדם' וכו' (לעיל יב, כג).
- 24 **רמו⁶ מעט.** אֶלְסָאֵד אוּ אִישְׁפִּירְאֵד. פי' רוממו נפשכם ומחשבותיכם מזה הענין והמתינו, כי עוד מעט ואיננו, כלומר הרשע, כענין 'ועוד מעט ואין רשע' (תה' לו, י), וכן | לשון 'ולכן⁷ ירום לרחמכם' (יש' ל, יח) שפי' ימתין, כמו שאו' 'ולכן יחכה' (שם), בכפל מאמר, ש' רמ"ם, ע"מ 'דמו' (ש"א יד, ט ועוד) ועוד 'המכו' וכו'. **והמכו.** אִי שוֹן אֶלְקָאֵדוֹשׁ. פי' ויחלשו ויתמסכנו, מן 'וימכו בעונם' (תה' קו, מג), והוא פו' שלא נז' פועלו, ש' מכ"ך, ומש' והוקפו, ובא כן להקל, כדרך 'ויתמו' (דב' לד, ח), 'דמו' (שמ' טו, טז ועוד). **ככל יקפצון.** פי' ימותו, מ' 'ועולתה⁸ קפצה פיה' (לעיל ה, טז), על דרך [השאלה], שהוא ענין סגירה, כלומר יסגרו בקבר. ויש אומ' 'יקפצון' כמו יקבצון [בחלון] אותיות בומ"ף, כדרך לשון 'ויאסף אל עמיו' (בר' ח, ועוד),

¹נה"מ: 'חס'. ²נה"מ: 'רעה'. ³נה"מ: 'בכחו'. ⁴השמטה. קרוב לוודאי שבנוסף להשמטת הדיבור המתחיל, נשמטה כאן שורה. ⁵נה"מ: 'ושערים'. ⁶נה"מ: 'רומו'. ⁷הסופר כתב 'לכם' בטעות ותיקן ל'לכן'. ⁸נה"מ: 'ועולתה'.

ומש' יקבצון, וכן 'בצור יחצבון' (לעיל יט, כד) שמש' יחצבון, כמו 'יאָספּון' (תה' קד, כב), 'החפזון' (שם פסו' ז). ימלו'. שי טאָגן. פי' יכרתון, מן 'זממעל ימל קצירו' (שם יח, טז), 'ש' נמ"ל, ע"מ 'גח' (שמ' כא, לא), 'גש' (תה' צא, ז).

25 **ואם לא אפו מי יכזיבני [מי] יאמר שיכזיבני.**

[פרק כה]

1 **ויען בלדד השוחי.¹**

2 **המוטל ופחד. אַפּוֹדִישְׁטאַר. פועל יוצא, מקור, פי' שהוא ממשיל את המושלים. ופחד. שממנו פוחדים. עושה² שלום במרומינו. בין המים והאש שהם כלולים ואין המים מכבין את האש.**

5 **הן עד ירח ולא יאהיל. הו'ו' נוס', כלו' עד ירח לא יאהיל, וכן 'עד עקרה ילדה שבעה' (ש"א ב, ה). יאהיל. נוֹן אַלּוּמְרָאד. פי' לא יזהיר, מן 'שם אהל בהם' (תה' יט, ה), מענין 'לא יהלו אורם' (יש' יג, י). ענין אחד ושני שרשים אה"ל והל"ל. לא זכו בעיניו. נוֹן שְׁלִימְפִיָאן. מן 'שמן זית זך' (שמ' כז, כ ועוד), ש' זכ"ך, ע"מ 'רכו דבריו' (תה' נה, כב), מן רכ"ד.**

[פרק כו]

1 **ויען איוב ויאמר.**

2 **מה עזרת ללא כה. פי' בלא חכמה, כלו' בלא כח חכמה, כמו ש['] עזרת בלא כח חכמה והושעת ברוע לא עז.**

3 **מה יעצת ללא חכמה. בלא חכמה, רו' לומ' לא יעצת בחכמה, ולא תושיה לרוב הודעת.**

4 **את מי הגדת מלין. עם מי, כלשון 'את מי נועץ' (יש' מ"ד), כלו' עם מי נשתתפת להגיד מלין שייבינד להגיד חכמה כזאת? דרך לעג, וכן 'ונשמת מי יצאה ממך', וכן לשון כל הענין מראש הפרק לשון לעג הוא ותמיהה על בלדד השוחי שלא אמר חכמה חדשה. | ונשמית מי. ¹²⁶ וחכמת מי, וכן לשון 'אכן רוח היא באנוש' (להלן לב, ח), ואמר כן בזה הלשון על החכמה לפי שדבר החכמה והדיבור יוצא מהפה בנשימה, כדרך שאמ' על הדבור גם כן בלשון נביעה 'תבענה שפתי תהלה' (תה' קיט, קעא) לפי שהדיבור יוצא מהפה כמים מהמקור, וכן בלשון אחר רצה איוב לומר לבלדד שלא אמר חכמה חדשה, כלומ' מי לא ידע בכל אלה? והשיבו ואמר לו:**

¹נה"מ: 'השחי'. ²נה"מ: 'עשה'.

- 5 **הרפאים יחוללו.** שי מואַיִרטוּש שוֹן קְרִיאָדוּש. פי' ההמתים יבראו ויוצרו עוד מתחת מים ושוכניהם, כלו' היוסיפו עוד לשוב אל ארץ החיים? ואמ' 'רפאים' על המתים שהיו רפאים בחייהם, כלומ' חזקים וגבורים ובריאים, כדרך לשון רבותי' 'עד שיבריא' (משנה שבת יט,ה ועוד), שרו' לומ' עד שירפא, ורבו' פירשו שהוא רמז לרשעים שהיו חזקים וגבורים והם עתה בעומק גיהנם, כלומ' מי לא ידע שהרשעים בגיהנם, ועל כן אם אתה מספר גבורות הקב"ה שאמרת 'המשל ופחד עמו וכו' היש מספר לגדודיו' וכו' (לעיל כה,ב-ג), הכל יודעין זאת אבל אני אספר לך מקצת גבורותיו ותוקף כוחו, כמו שאו' בסוף הפרק 'הן אלה קצות דרכיו'¹ (להלן פסו' יד).
- 6 **ערום שאול נגדו.** פי' כל מה שבשאל נגלה הוא נגד הקב"ה, ואין לו דבר שמכסה בעדו אלא הכל גלוי ונראה לפניו, הוא שאו' 'ואין כסות לאבדון', והאבדון הוא השאול, ונק' כן לפי שאנשי העולם אובדין ונקבריין בקבר שאול.
- 7 **על בלי מזה.** שוֹבֵר נְאֻדָה. פי' על אין כלום באויר, כלו' על בלי מאומה.
- 8 **צורר² מים.** לִיָּנָט. כאילו הם צרורים וקשורים בעבים. ולא נבקע ענן תחתם. שיפלו מהם.
- 9 **מאחז פני כסה.** פי' שמש, וקראהו כן לפי שהוא קבוע בשמים שהוא כסא הקב"ה, כמו שני' 'השמים כסאי' (יש' סו,א), ורבו' פירשו 'כסא הכבוד ממש' כמו שאומר 'ודמות על ראשי החיה רקיע' (יח' א,כב). **פרשו עליו.** פי' פרש, והזיין נוס' על השרש, מלשון 'ביום היותו בתוך צאנו נפרשות' (שם לד,יב).
- 10 **חק חג. אַסִּירְקָאד.** פי' סבב, מ' 'וחוג | שמים' (לעיל כב,ד), 'ובמחוגה יתארהו' (יש' מד,יג). 10127
- 11 **ירופפו.** שִׁישְׁמוּאֵיָן. ענין תנועה ותנודה, כלומ' יתנוודו ויתנועעו, מדב' רבו' שקורין לנזעה שמרפפין בה 'רפפות', ופירשו רבו' כשבראם והקרישם היו רופפים וגער בס ועמדו בחוזק, הוא שאו' 'ויתמהו מגערות', שפי' עמדו כי התמה והפחד עומד מפני הפחד.
- 12 **רגע הים.** טִימְפִישְׁטָאד. ענין הרעשה. **מחץ רהב.** פִּוֶרְטִיָה. פי' תוקף וממשלה, מן 'ירהבו הנער בזקן' (שם ג,ה).
- 13 **שפרה.** אַפִּרְמוּשִׁיגוּאָד. פי' יָפָה ושיפר, מן 'הנותן³ אמרי שפר' (בר' מט,כא), ותר' 'יפה' (ש"א יז,מב ועוד) שפיר⁴, והוא מגזרת הכבד הרביעי השלם, ע"מ 'הוא לכלל את המלך' (ש"ב יט,לג), ויש מפר' ענין נטייה, כלו' נטה אותם כאהל, מן 'ונטה את שפיריו'⁵ (יר' מג,י), שפי' אהלו, ואינו נכון כי מלת 'שפיריו'⁶ תאר הוא לאהל שהוא שפיר ויפה, כדרך 'ויטע אהלי אפדנו' (דנ' יא,מה), שנגזר מ' 'אפדת לו' (שמ' כט,ה), שהוא ענין שפור ותקון.

¹ זו גרסת הקרי. הכתיב: 'דרכו'. ² נה"מ: 'צורר'. ³ נה"מ: 'הנתן'. ⁴ תרגום יונתן לנביאים ליפה: הוא 'שפיר'. ⁵ זו גרסת הקרי. הכתיב: 'שפרורו'. ⁶ זו גרסת הקרי. הכתיב: 'שפרורו'.

חוללה¹ ידו. פי' יצר, מן 'ותחולל ארץ ותבל' (תה' צ,ב), והוא מהכבד הרביעי הנוסף, ש' חו"ל. נחש בריח. קולוֹבְרוֹ² גְרָנְד. פי' נחש גדול והוא דג גדול בים בדמות נחש, ונק' כן לפי שמבריח מקומות מהים מהקצה אל הקצה מגדלו, והוא משל למלכי האומות החזקים, ואם כן יהיה פי' 'חוללה³ ידו' דולוֹרְיָאָד, מענין חיל וציר, כמו שאו' ובתבונתו⁴ מחץ רהב'.

14 ומה שמוץ. פי' מעט, מן 'ותקח אזני שמץ מנהו' (לעיל ד,יב).

[פרק כז]

1 ויוסף⁵ איוב שאת משלו.

2 חי אל הסיר משפטי. מאשר היה רגיל לשפוט על שאר עמו. המור נפשי. אמרִנָּאד. מהכבד החמישי, ש' מר"ר, ע"מ 'הקל' (יש' ח,כג).

3 כי כל עוד נשמתי בי. קא טוד מייִנטְרִי קי מי אַלְמָה אַין מי. פי' כל זמן שעוד נשמתי בי.

4 אם תדברנה. לשון שבועה.

6 לא יחרף. נוש קמִיָאָרְד. פי' לא יחלף, בחלוף רי"ש בלמ"ד, כמו 'מפרשי' (להלן לו,כט) ו'מפלשי' (שם לו,טז), כלומר לא יטה ולא יהפך לבבי למחשבה אחרת, ובער' | לנטייה ¹²⁷ מהמקום אנחראף לם ינחרף, שפי' לא נסח ממקומו. ד"א לא יתחדד לבבי למחשבה אחרת, מענין 'עם חרף נפשו' (שו' ה,יח), שפי' חדד נפשו להלחם, ובדב' רבו' 'אדם חריף' (ראה בבלי הוריות יד ע"א).

7 יהי כרשע אויבי. ⁶ קי שייגִד. פי' שיהיה כרשע אויבי, וזה מכלל תיקון סופרים, רו' לומ' לא יחרף לבבי לחשב ולהרהר במדת הדין כדי להרשיע משפט הקב"ה, סוף דבר אמר אויבי במקום השם ב"ה דרך כבוד, כדרך 'כי נאץ נאצת את אויבי⁷ יי' (ש"ב יב,יד), שרו' לומ' את יי, והמשכיל יבין, ועוד שאעפ"י שאמ' 'אויב' במקום השם אמר כרשע לחזוק לשון דרך כבוד גם כן, וכן פי' 'מתקוממי כעול'. ד"א 'יהי כרשע אויבי' שאהיה כרשע, ואמ' כן על עצמו, כדרך 'העיני האנשים ההם תנקר' (במ' טז,יד), שרו' לומ' האנשים האלה, וכן 'ובמה יתרצה זה אל אדוניו הלא⁸ בראשי האנשים ההם' (ש"א כט,ד) במקום בראשינו כדי שלא לפתוח פה בסימן רע, וכן זולתם, כלו' למה אהיה כרשע, וזהו הנכון. ומתקוממי. פי' אויבי, וכן 'מתקוממי תשגבני' (תה' נט,ב), שפי' מאויבי הקמים עלי.

¹נה"מ: 'חללה'. ²המילה 'קולוֹבְרוֹ' שגויה כפי שהיא ויש לגרוס 'קולוֹבְרוֹ'. ³נה"מ: 'חללה'. ⁴זו גרסת הקרי. הכתיב: 'ובתבונתו'. ⁵נה"מ: 'יוסף'. ⁶נה"מ: 'אויבי'. ⁷נה"מ: 'אויבי'. ⁸נה"מ: 'אדניו הלא'.

- 8 **כי יבצע**. קי קוֹבְדֵי־סֵייד. פי' שיחמוד, מ' בוצע בצע' (יר' ו, יג ועוד), וכבר אמרנו כי זה הלשון נגזר מן 'בצע כסף' (שו' ה, יט), על דרך השאלה. **כי ישל אלוה נפשו**. קוֹאֲנָד טוֹאֲלֵייד או קוֹאֲנָד אַד אַטוֹלֵיר. ענין הסרה, מן 'של נעליד' (שמ' ג, ה), וּמִשׁ יִשָּׁל, והנח תמורת הדגש, כמו 'ויזד יעקב' (בר' כה, כט), שמש' וַיִּזַּד. פי' מה תקות חנף כי יבצע והוא יודע שלסוף ישל אלוה נפשו, כלומר מה הוא מיחל ומקוה, ויש מפר' 'כי ישל' מענין 'שלו כל בוגדי' בגד' (יר' יב, א), וּשׁ שְׁלִיָה, מהכבד החמישי, ע"מ 'וירב אמריו לאל' (להלן לד, לז), כלומר אעפ"י שמשלה אלוה נפשו של חנף ולסוף יודע שימות.
- 10-11 **אם על שדי יתענג**. או אם על שדי בתמיהה, תמיהה על תמיהה, כמו 'הירוצון² בסלע סוסים אם יחרוש בבקרים' (עמ' ו, יב). **יקרא אל³ אלוה בכל עת**. פירוש שיהיה סבור שישמענו בכל עת שיקראנו כי לא ישמענו מפני שאין קורא | אליו באמת. **אודה אתכם**. אָמוּשְׁטָרְאָרִי. מן 'הורוני ואנכי אדבר'⁴ (לעיל ו, כד; שם כא, ג). **ביד אל**. פי' בעזרת האל, מן 'זנה ידי עמד' (ש"ב ג, יב), שפי' עצתי ועזרתי. **אשר עם שדי לא אכחד**. פי' אשר יודע שדי, כמו שאמ' 'כי ידע דרך עמדי' (לעיל כג, ז).
- 12 **הן אתם כלכם חזיתם**. שזה חלק אדם רשע עם אל. **ולמה זה הבל תהבלו**. בדבריכם, כלומר שאתם מדברים דברי הבל וכזב, כלשון 'מהבילים'⁵ המה אתכם' (יר' כג, טז), שפי' מכזבים.
- 13 **משדי יקחו**. שמשדי יקחו.
- 14 **אם ירבו בניו למו הרב**. פי' סופם לחרב.
- 15 **במות יקברו**. מְטָאדוּש. פי' הרוגים, כענין 'וצדקה תציל ממות' (מש' י, ב ועוד), 'להציל ממות נפשם' (תה' לג, יט), שפי' מיתה משונה. **ואלמנותיו⁶ לא תבכינה**. פי' שיהו מתעסקות בתלאות וצרות אחרות או שיהרגו גם כן ולא תבכינה כמו אשת פינחס בן עלי שמתה בשמעה שמועת אישה והלקח ארון האלים (על פי ש"א ד, יט). ד"א ימותו ביסורין קשים עד כי ישמחו אלמנותיו במיתתם ולא תבכינה.
- 16 **אם יצבור⁷ כעפר**. פי' אם יקבץ, מן 'ויצבור⁸ יוסף בר' (בר' מא, מט).
- 17 **וכסף נקי יחלוק**.⁹ כסף הנקי.
- 18 **בנה כעש ביתו**. היא התולעת האוכלת את הבגדים. **וכסכה עשה נוצר**.¹⁰ נוצר הכרמים והגנות שאינה מתקיימת.

¹נה"מ: 'בגדי'. ²נה"מ: 'רצון'. ³נה"מ: ללא 'אל'. ⁴נה"מ: 'הורוני ואני אחריש' (איוב כד, כ); 'שאוני ואנכי אדבר' (שם כא, ג). ⁵נה"מ: 'מהבילים'. ⁶נה"מ: 'ואלמנותיו'. ⁷נה"מ: 'יצבר'. ⁸נה"מ: 'ויצבר'. ⁹נה"מ: 'יחלק'. הסופר כתב 'חלוף', חזר בו ותיקן ל'יחלוק'. ¹⁰נה"מ: 'נוצר'.

- 19 **עשיר ישכב ולא יאסף.** פ' לא ימות עד שיהיה רש ויפקח עיניו ואין העשר, כדרך 'התעִיף' עיניך בו ואיננו' (מש' כגה).
- 20 **תשיגהו כמים בלהות.** ש' ישיגהו, כלומר בלהה אחר בלהה, כמים, כנחל שוטף פתאום. **גנבתו סופה.** פ' כליון, מן 'יחדו יסופו'² (יש' סו,ז).
- 21 **יטאהו קדים.** פ' רוח קדים דרך משל, כמו שרוח הקדים מכלה ומיבשת הצמחים, וכבר אמרנו כי אין רוח הקדים באה אלא להפסד ולפורענות. **וישערהו ממוקמו.**³ פ' ינועעהו וינידהו.
- 22 **וישלך עליו.** פ' וישלך עליו המשליך הרעה, וכן 'כאשר ימחה את הצלחת' (מ"ב כא,ג), **וזולתם. מידו ברוח יברח.** מידו של משליך עליו.
- 23 **יספוק⁴ עלימו כפיו.** ש' יספוק עליו כפיו, שהרי אומ' וישרוק⁵ עליו, או כמשמעו יספוק | עליהם כפיו כל יודעיו לפנים ורואים עתה בשברו. **יספוק.**⁶ פ' יראד. ענין כל זה הלשון ענין השמעת קול והכות בכף, וכן 'ויספוק⁷ את כפיו' (במ' כד,י), 'ספוק⁸ אל ירד' (יח' כא,ז).

[פרק כח]

- 1 **כי יש לכסף מוצא.** זה טעם אחר לדברו הראשון שאמ' 'בצדקתי החזקתי ולא ארפה' (לעיל כז,ו), למה אהיה כרשע? פ' כי הכסף והזהב ושאר הדברים הנזכרים עד סוף הפרשה לכל יש מוצא וסוף, אבל החכמה שהיא יקרה מכל, על כן נתתי לבי עליה, כל ימי ללמוד. **יזקו.** פ' יזקו. ענין התכה ויזיקה, מן 'מזוקק⁹ שבעתים' (תה' יב,ז), ש' זק"ק, ע"מ 'סבו' (לעיל סז,ג).
- 2 **ואבן יצוק נחושה.** ד' פ' יזק"ה ייד קורידו אִיִרְמִי. ר' לומ' מהאבן יוצק הנחשת, ש' יצ"ק.
- 3 **קץ שם לחשך.** ללילה עד הבקר, ויש מפר' מה שאמ' כי שמים כעשן נמלחו והארץ כבגד תבלה. **אבן אפל.** פ' מקום האופל ועיקרו, וכן לשון 'משם רועה'¹⁰ אבן ישראל' (בר' מט,כד), שפ' כל זרע ישראל, וכן 'ויהרוג את אחיו בני ירובעל'¹¹ שבעים איש על אבן אחת' (שו' ט,ה), שפ' במקום אחד.
- 4 **פרץ נחל מעם גר.** ד' קוריר. פ' ממקום שהוא נובע וניגר, מן 'וכמים הנגרים ארצה' (ש"ב יד,ד), ש' נגר', ר' לומ' עד שלא יהא נגר. **הנשכחים מני רגל.** פ' שמהלכין במקום הנחלים ברגל לפי שאין שם מים, כדרך 'בנהר יעברו ברגל' (תה' סו,ו), וכן 'והדריך בנעלים'

¹ זו גרסת הקרי. הכתיב: 'התעוף'. ² נה"מ: 'יספו'. ³ נה"מ: 'ממקמו'. ⁴ נה"מ: 'ישפק'. ⁵ נה"מ: 'וישרק'. ⁶ נה"מ: 'ישפק'. ⁷ נה"מ: 'ויספוק'. ⁸ נה"מ: 'ספק'. ⁹ נה"מ: 'מזקק'. ¹⁰ נה"מ: 'רעה'. ¹¹ נה"מ: 'ויהרג ... ירבעל'.

(יש' יא,טו), שפי' וידרכו בו בנחלים¹ מפני יבשו, וכאלו אותו הנחל נשכח ממקומו מפני שהמים דלו מאנוש געו. **מאנוש**. כלו' שדלו הנחלים מלשאוב ולשתות מהם האנשים. דלו. אַפּוֹקֶאָרֹנְשִׁי. פי' מעטו, מן לשון 'דללו וחרבו' (שם יט,ו). נעו. געו והלכו ממקומם.

5 **ארץ ממנה יצא לחם**. קומיר. כלל לכל מיני מאכל, כמו שאו' כל הסעודה קרוי לחם, וכן זולתו. ותחתיה **נהפך כמו אש**. פי' ובעת הפורענות נהפך לחלוח הארץ שתחת הצמח ליובש וחמימות כמו אש וייבש הכל.

6 **מקום ספיר אבניה**. פי' יש בארץ מקום ספיר ואבני מרגליות. **ועפרות² זהב לו**. פי' העפרות שיוקח מהן הזהב. או יקרא הזהב | השחוק והדק עפר, כמו שאו' 'ואשליך³ את עפרו' (דב' ט,כא), כמו שקורין גם כן לאפר עפר 'מעפר שרפת החטאת' (במ' יט,ז).

7 **נתיב לא ידעו עיט**. פי' עוף, פי' שאותו המקום אינו ידוע, ואינו מקום שיעברו עליו עופות לראותו. **ולא שזפתו**. נון לו ב'ידיד. ענין ראייה והבטה, מן 'ששזפתני השמש' (שה"ש א,ו).

8 **לא הדריכוהו**⁴. פי' לא דרכו בו. **בני שחץ**. פי' בו זאב, ויש אומ' שהוא שם כולל לכל מיני החיות המדבריות. **ולא עדה שחל**⁵. נון ט'רוסיד. פי' ולא עבר, מן תר' 'אשר עבר בין הגורים האלה' (בר' טו,ז) דעדא בין פלגיא.⁶ **שחל**. שם ארי, וכן אמ' 'עצל שחל בדרך' (מש' כו,ג).

10 **בעזרות יאורים⁷ בקע**. פי' נהרים, ותר' 'יאור' (יש' כג,ג ועוד) נהרא.⁸ **וכל יקר**. טוֹדָא גְרִבֵּידָאד. פי' כל דבר יקר מלידע ומלראות הוא רואה ויודע.

12-11 **מבכי נהרות**. ד'י מְנָאָר או ד'י קוֹרִיר. פי' חבש ומנע הנהרות מלזוב שאפילו טיפה אין זבין, אלא ברצונו או שמרוצתם ברצונו, וכנה זוב הנהרים ומרוצתם לדמע לפי שהדמע יורד במרוצתם, וכן לשון 'נבכי ים' (להלן לח,טז), שהגון' בו אינה שרשית. **חבטי**. בְּיָדָאד או אִישְׁטְרִינִיד. ענין עוצר ומניעה, מן 'לא אהיה חובש'⁹ (יש' ג,ז) שפי' מושל ועוצר את העם לרצונו. **ותעלומה יוציא¹⁰ אור**. הה"א במפיק שלא כמשפט, ואינה לכנוי רק הוא שם, פי' כל דבר נעלם יוציא לאור, כלומ' ימציא יש מאין. עד הנה ספר קצת מוצא הדברים ותחלתן, ואמר שלכל יש קץ וסוף, אבל החכמה מאין תמצא?

13 **ערכה**. מחירה, וכן 'וערך בגדים ומחיתך' (שו' יז,י). **בארץ החיים**. פירשו רבותי' במי שמחיה עצמו, כלו' במי שמהנה עצמו מדברי תורה, אלא במי שממית עצמו עליה ביגיעה ורעבון.

15 **לא יותן¹¹ סגור תחתיה**. פי' זהב, והוא הזהב הנקי הצרוף ביותר, כמו שאומ' 'זהב סגור' (מ"א ו,כ ועוד), כלו' לא נסגר בתוכו זיוף.

¹נראה שזהו שיבוש ויש לגרוס 'בנעלים'. ²נה"מ: 'ועפרות'. ³נה"מ: 'ואשליך'. ⁴נה"מ: 'הדריכוהו'. ⁵נה"מ: 'ולא עדה שחל' | 'לא עדה עליו שחל'. ⁶תרגום אונקלוס ל'אשר עבר בין הגורים' הוא 'דאישא עדה בין פלגיא'. ⁷נה"מ: 'יארים'. ⁸תרגום יונתן לנביאים ל'יאור' הוא 'נהרא'. ⁹נה"מ: 'חבש'. ¹⁰נה"מ: 'ותעלמה יצא'. ¹¹נה"מ: 'יתן'.

- 16 **לא תסולה**¹. נון ייד אַפְרִיִּסְיָאָה. פי' אינה נערכת אפי' ערך גדול ומעולה, מן 'המסולאים'² בפז' (איכה ד,ב), כלו' ענין רוממות, רו' לומ' שהחכמה לא תערך אפילו | בערך גדול ומסולא. **בכתם אופיר**. פי' בזהב אופיר, וכן 'ולכתם אמרתי מבטחי' (להלן לא,כד). **בשהם**. אבן לבנה וזכה מאד, ובער' אל בלור.
- 17 **לא יערכנה זהב וזכוכית**. קואנט אמאש בִּידְרִיאָו. פי' וכל שכן זכוכית, ויש לומ' שהזכוכית זה היא זכוכית חשובה ומעולה מאד כאבן יקרה, ועל כן סמכה לזהב, או שרו' לומר 'זכוכית' אבן יקרה, כלומ' ולא אבן יקרה זכה, וזהו הנכון.
- 18 **ראמות וגביש**. שמות אבנים יקרות. **ומשך**. אֶלֹנְגְמִיִּטוּ. פי' אורך תבונת החכמה, כלשון 'וימיה לא ימשכו' (יש' יג,כב), שפי' לא יארכו.
- 19 **בכתם טהור**. בזהב טהור וצרוף מבלי זיוף.
- 23-22 **אבדון ומות אמרו**. פי' רבו' המאבדין וממיתין עצמן עליה אמרו: באזנינו שמענו שמעה, כלו' שהגיע בה מתקיימת בו, ואם ישכחוה יאמרו לך:³ אלים הבין דרכה, והוא ידע את מקומה, וברא את העולם באותיותיה, כסדרן ומשקלן יצר הכל, כמו שכתו' בספר 'צירא.
- 24 **כי הוא לקצות הארץ יביט**. היאך יכנס⁴ ויבראם.
- 14 **תהום אמ' לא בי היא וכו'**. כדרך 'שאל נא בהמות ותורד'⁵ או שיח לארץ ותורד'⁶ (לעיל יב,ז-ח), ויש לומ' שהוא רמז ליורדים לתהומות הים למצוא מרגליות, כלו' שאם תשאלם אמרו לך: 'לא בי היא'. **וים אמר**. ואם ליורדי הים בסחורה אמרו: אין עמדי חכמה. למה? לפי שאינן יכולין לקנות חכמה כשאר פרקמטיא.
- 22 **אבדון**. הוא שאול שנקברין שם בני אדם ואובדין מן העולם הזה.
- 25-24 **תחת כל השמים יראה**. אשר תחת כל השמים יראה ויבחר מה צריך, כלשון 'ואתה תחזה מכל העם' (שמ' יח,כא), שאו' בסוף 'ויבחר משה אנשי חיל' (שם פסו' כה), וכן 'יד חזית' (יש' נז,ח), שפי' בחרת. ומה צריך? לעשות לרוח משקל לכל ארץ וארץ כפי כוחה. **ומים תכן במודה**. לפי כל ארץ להשקותה, שיש ארץ נגובה שצריכה גשמים רבים, ויש ארץ לחה שאין צריכה כל כך.
- 26 **בעשיותו⁷ למטר חק**. גזירה קצובה לפי כל הארצות, ומעין פלג להשקות כל ארץ וארץ. **לחזיו**. לִמְפוּ. הוא הזוהר המבריק לפני הרעם, והוא | סימן לרעם, ש' חז"ה, כמו 'הגיג' מן הג"ה, ונק' כן לפי שהוא סימן לרעם, וממנו יודעין וחוזים שירעים תכף להראותו, הוא שאו' 'לחזיו

¹נה"מ: 'תסלה'. ²נה"מ: 'המסלאים'. ³השווה פירוש רש"י שם: 'וגם ישבחוה ויאמרו לה'.
⁴פירוש רש"י שם: 'יבנס'. ⁵נה"מ: 'ותרד' + 'ועוף השמים ויגד לך'. ⁶נה"מ: 'ותרד'. ⁷נה"מ: 'בעשתו'.

קולות¹, כלו' לחזיון הקולות שממנו חוזה הקולות, וכמו שאו' ראייה לדבר, וכן יי עושה² חזיזים ומטר גשם יתן להם' (זכ' יא), שדרך החזיזים להיות אחריהם קולות, ואחר הקולות מטר, ורבו' פי' כמו ענן, ועל כן אמרו 'ה' שמות נקראין לו, נק' ענן, אד, עב, נשיא, חזיז' (בר"ר יג, יב; ירוש' תענית ג, ג, [יד, ב]).

27 **אז ראה**. נסתכל בה ובעצתה נעשה הכל. **ויספרה**. אישקריב ידלה. פי' בו כתבה, מן ו'ללמדס ספר' (דג' א, ד), ורבו' פירשו ספר אותיותיה פשוטות וכפולות, ראשונה ואמצעית ואחרונה היא אמת, חותמו של הקב"ה, וכן בשאר סדרים ברא כל דבר ודבר באותיות אלו כמו שמפורש בספר יצירה. **הכינה**. זימנה ליצירה.

28 **הן יראת יי היא חכמה**. היא אוצרו, זו צריכה לזו, שאין חכמה יפה בלא יראה.

[פרק כט]

1 **ויוסף³ איוב שאת משלו**.

3 **בהלו נרו**. אין שו' אלוּמְרָאָר או אין שו' אישקלאריסיר. ענין נוגה, מן 'לא יהלו אורם' (יש' יג, י), והוא מקור, ש' הל"ל, ועקרו בהללו, (ע"מ)⁴ 'וכפתחו' (נחמ' ח, ה), או בהללו, ע"מ 'זה החלם לעשות' (בר' יא, ו). **אלך חשך**. ש' אלך בחשך.

4 **בימי הרפי**. די מי' נומראדיה. פי' בימי התפרסמי והודעי, מן 'והיא⁵ שפחה נחרפת לאיש' (וי' יט, ב), שפי' מיועדת ומפורסמת, כלו' שהייתי נודע ומפורסם בעשרי וכבודי. **בסוד אלוה**. כשהיו כשרי הדור באים לאהלי להוסד בדברי הקב"ה בחכמה.

5 **סביבותי נערי**. משרתי

6 **הליכי**. פי' רגלי. **בחמא**⁶ כמו בחמאה, וכן כי מלבד אתה בוּדְאִס'⁷ (נחמ' ו, ח), שהראוי בו בוּדְאָס, וכן ש'יוצא מלפני השליט' (קה' י, ה), שמש' ש'יוצאָה, וזולתם. **ברחוץ⁸ הליכי בחמה**. דרך משל, וכן 'נהרי נחלי דבש וחמאה' (לעיל כ, ז), כלו' כאילו הייתי רוחץ הליכי בחמאה מרוב התענג. **יצור יצוק עמדי**. בןיאבד. פירוש כאילו מן הצור יצוקים עמדי פלגי שמן, או שש' יוצק עמדי פלגי שמן, על | דרך משל גם כן, ש' יצ'ק.

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7 **עלי קרת**. כמו קריה, והת"ו בו תמורת ה"א הנקבות או למ"ד הפועל.

8 **וישישים**. הם הזקנים הגדולים, ונק' כן לפי שעמד במ הישות ימים רבים, והמלה נגזרת מן 'יש'.

¹נה"מ: 'קלות'. ²נה"מ: 'עשה'. ³נה"מ: 'ויסף'. ⁴השמטה. ⁵זו גרסת הקרי. הכתיב: 'והוא'; ⁶נה"מ: 'בחמה'. ⁷נה"מ: 'בדאס'. ⁸נה"מ: 'ברחץ'.

- 9 **עֲצְרוּ בַמַּלְאִים**. שִׁי בִידְאֶבְנִי. פִּי נִמְנְעוּ מִלְדַּבֵּר עַד שֶׁאֶפְתַּח פִּי תַחֲלֶה.
- 10 **קוֹל נְגִידִים נִחְבְּאוּ**. שִׁי קוֹלוֹת, או קוֹל כָּל אֶחָד וְאֶחָד מֵהֶם נִחְבְּאוּ. פִּי הָיוּ נִחְבְּאוֹת מִלִּפְנֵי וְאִינִם מִשְׁמִיעִים קוֹל כְּדִי שֶׁלֹּא יִתְפַּרְסְמוּ וְיִוְדְעוּ. **לַחֲכָם דְּבַקְהָ**. שֶׁלֹּא הָיוּ מְדַבְּרִים מִפְּחָדִי.
- 11 **וְתַעֲיִדֵנִי**. טִישְׁטִימוּנִי אֶבְדָּ אֵין מִי. פִּי הֵעִידָה בִּי כָּל אוֹתוֹ הַעוֹשֶׁר וְהַכְּבוֹד.
- 13 **בְּרִכּוֹת אוֹבֵד**.¹ פִּי אֲבִיוֹ, וְנֶקֶד כֵּן תֹּאֵר לַעֲנִיו, וְכֵן 'אִם אֶרְאֶה אוֹבֵד מִבְּלֵי לְבוּשׁ' (לְהִלֵּךְ לֹא, יֵט), 'אֲבֵד אֲבִי' (דָּב, כו, ה), וְכֵן נֶקֶד מִסְכָּן לִפְנֵי שֶׁמִּסְכָּן בְּעַצְמוֹ, אֲבִיוֹן לִפְנֵי שֶׁאוֹבֵד וְרוֹאֶה וְאִינִם אוֹכְלִי. **אֲרֵנִי**.² לִידְיֹגוֹ אֶבְהָה. פִּי אֲשַׁמָּח, מִן 'אֵל תְּבוֹא'³ רִנְנָה בּוֹ (לְעִיל ג, ז).
- 16–15 **עֵינַיִם הֵייתִי לְעוֹר**. כְּעֵינַיִם, וְכֵן 'וְרַגְלִים לִפְסָח', 'אֲב אֲנִכִּי לֹא בְּיוֹנִים', וְכִיּוֹצֵא בֹהָ.
- 18 **עַם קִנִּי**. כְּלוֹמ' עַם מְכוּנִי וּמְלוֹנִי.
- 19 **שְׂרִשִׁי פִתּוּחַ אֵלֵי מִיִּם**. דֶּרֶךְ מִשָּׁל, כְּעֵנִין 'וְהָיָה כְּעֵץ שֶׁתּוֹל עַל פְּלָגֵי מַיִם' (תְּהָ א, ג). **יִלִּין בְּקִצְרֵי**. אֵין מִי רָאֵמוֹ. פִּי סַעִיף, מִן 'תִּשְׁלַח קִצְרִיָּה'⁴ עַד יָם' (שִׁם פ, יב), וְיֵשׁ אוֹמֵר בְּזֶרַע שְׂדֵי, כְּלוֹ' שֶׁהוּא לֹחַ וְעֵתִיד לְהִיּוֹת קִצּוֹר, כְּלוֹמֵר שֶׁמּוֹבִטֵחַ לְקִצּוֹר מִמֶּנּוּ תְּבוֹאָה רַבָּה.
- 20 **בִּידֵי תַחֲלִיף**. שִׁי רִינּוֹבָאֶבְדָּ. פִּי תַתְּחַדֵּשׁ, מִן 'צִיץ וְחִלְף' (שִׁם צ, ו), וְזֶה הַלְשׁוֹן נּוֹפֵל עַל חִלּוֹף מְדַבֵּר לְדַבֵּר, בֵּין מְטוֹב לְרַע בֵּין מְרַע לְטוֹב, כָּל עֵנִין לִפְנֵי מִקְוֹמוֹ.
- 21 **לִי שִׁמְעוּ וִיחַלּוּ**. מֵהַכְּבֵד הַדְּגוּשׁ, ע"מ 'דְּבָרוֹ'⁵ (דָּב, ה, כה), וְהַדְּגֵשׁ בּוֹ לְתַפְאֶרֶת הַקְּרִיאָה כְּדֹגֵשׁ 'חִלּוֹ' (שׁוֹ, ה, ז), וּמִפְּנֵי הַחֵי"ת לֹא נִדְּגַשָּׁה עִי"ן הַפּוֹעֵל.
- 22 **תִּטּוֹף⁶ מִלְתִּי**. פְּלֹאֲזִייד. פִּי תִיטֵב וְתַעֲרֵב עֲלֵימוֹ מִלְתִּי כִּמְטֵר בַּעֲתוֹ, או כְּבֶשֶׂם נוֹטֵף, כְּדֶרֶךְ 'תּוֹל כֵּטֵל אִמְרַתִּי' (דָּב, לב, ב).
- 23 **פַּעְרוּ לְמוֹלְקוֹשׁ**. קוֹם אֲשׁוּרוֹ אֲנִי. פִּי כִּמוֹ לְמִלְקוֹשׁ, כְּלוֹ' כִּמוֹ שֶׁמִּיחֲלִין וּמִצְפִּין לְמִטֵּר הַמִּלְקוֹשׁ.
- 24 **אֲשַׁחַק אֱלֹהִים**.⁷ אִם אֲשַׁחֵק. לֹא יֵאֱמִינוּ. לֹא יֵאֱמִינוּ שֶׁאִנִּי שׁוֹחֵק לָהֶם בְּכָל לֵב, וְעַל כֵּן אוֹר פְּנֵי לֹא | 'פִּילּוֹן. וְאוֹר פְּנֵי. פִּי כְּבוֹד פְּנֵי הַהוֹדִי, וְבַעַר הַהוֹבָה וְגַהִי מִכְּלָל שֶׁהַשׁוֹחֵק כְּבוֹדוֹ נּוֹפֵל וְהוֹדוֹ וְאֵין אֵימַתוֹ כָּל כֵּךְ עַל שֶׁמִּשַׁחֵק אֱלֹהִים, וְאִמֵּי אוֹיֵב שֶׁאֵעִפִּי שֶׁהִיא שׁוֹחֵק אֱלֹהִים לֹא הָיוּ מִפְּלִיץ אוֹר פְּנֵי וְהוֹדוֹ אֲלֵא שֶׁאֵימַתוֹ עֲלֵיהֶם תְּמִיד.
- 25 **אֲבַחֵר דְּרַכָּם**. פִּי כָּל דְּרַכְיָהֶם וְעַצְתָּם אֲנִי הֵייתִי בּוֹחֵר לָהֶם כְּשֶׁהָיוּ שׁוֹאֲלִין אוֹתִי אֵיזָה דֶּרֶךְ לָךְ? אוּ מֵה נַעֲשֶׂה? **וְאֲשַׁב רֵאשִׁי**. שִׁידְיֹאֵי אֵין קָאֲבוּ. פִּי הֵייתִי יוֹשֵׁב בְּרֵאשִׁי הַיּוֹשְׁבִים וּבְרֵאשִׁי

¹ נה"מ: 'ברכת אבד'. ² נה"מ: 'ארנן'. ³ נה"מ: 'תבא'. ⁴ נה"מ: 'קצירה'. ⁵ נה"מ: 'דברו'.
⁶ נה"מ: 'תטף'. ⁷ נה"מ: 'אלהם'.

המסובין, והם לפני יושבים, כמי שמנחם אבלים, שדרך המנחם אבלים לישוב עמהם לארץ בלא הסבה ובלא כסא, כמו שהאבל יושב לארץ, כלומר יושבים לרגלי.

[פרק ל']

2 **גם כח ידיהם למה לי.** פי' באותם הימים רשעים היו ואין תועלת במ כי פורענות בא על ידיהם. **עלימו אבד כלח. כלח.** שָׁזוּן. פי' זמן הדברים ועתם, מן 'תבא' בכלח אלי קבר' (לעיל ה,כו), על דרך השאלה, שהוא זמן הזקנה, כמו שפירשנו שם, כל' בעבורם יאבד זמן הדברים ועתם וכיריתום ויפסיקום מלהגיע לזמנם ולעתם ולתשלומם, ושאר פי' המלה הזאת בפרשת 'ויען אליפו התימני'² הנסה דבר אליך תלאה' (לעיל ד,א-ב), במלת 'תבוא בכלח אלי קבר' (שם ה,כו).

3 **בחסר ובכפן.** פי' רעב, ותר' 'רעב' (בר' מא,כז ועוד) כפנא.³ **גלמוד.** פי' יחידי לפי מקומו, וכן 'ואני שכולה וגלמודה' (יש' מט,כא). **העורקים**⁴ **ציה.** פי' הבורחים, ותר' 'ויברח' (שמ' ב,טו ועוד) וערק.⁵ פי' שאמש היו מבריחין אותם מבני אדם לציה ושואה ומשואה.

4 **הקוטפים.**⁶ פי' הכורתים, מן 'וקטפת מלילות'⁷ (דב' כג,כו), 'רך אקטוף'⁸ (יח' יז,כב). **מלוח.** אוֹרְטִיגָה. הוא עשב קשה כשנוגע בבשר האדם מכאיב, וכאלו הבשר נכרת ונכוה, מן 'ארץ מלחה' (יר' יז,ו), על דרך ההשאלה, הוא שאומ' בברכות 'מלוחים שלוקים'. **עלי שיח.** אִי פּוֹאִינְשׁ דִּי אַרְבּוּל. פי' עלים של אילן, ושי' ועלי שיח, וכן 'שמש ירח' (חב' ג,יא), חולתו. **שיח.** פי' אילן, מן 'וכל שיח השדה' (בר' ב,ה). **ושרש רתמים לחמם.** הוא עץ שטעמו מר, הנק' בער' גם כן רתם, ואמ' 'שרש רתמים' דרך משל, כלומר | שקוטפין מלוח שהוא עשב פחות ועלי האילנות ושרש רתמים למאכל מחוסר כל, כמו שאו' 'בחסר ובכפן' (לעיל פסו' ג), ואינו מדבר על שרש מעשבים הפחותים והמרים, שהם כשרשי הרתמים, דרך משל מחוסר לחם. ויש מפר' לחמם שאין הלמ"ד בו שרשית, כמו 'אין גחלת לחמם' (יש' מז,ד), ש' חמ"ם, ואינו נכון.

5 **מן גו יגורשו.**⁹ דִּי אִינְטְרוּ. פי' מהתוך, ותר' 'מתוך' (בר' יט,כט ועוד) מן גו,¹⁰ וכן 'ויצא' מגוה' (לעיל כ,כה), פי' מתוך ערי היישוב יגורשו וכו', הוא שאו' 'העורקים' ציה' (לעיל פסו' ג).

6 **בערו [ץ נחלים].** אִין אַפּוֹיָאמִינְטוּשׁ. פי' בבקעי הנחלים, כל' שהם שו [...] במקום שבקעו הנחלים וערצי המים ובנקיקי הסלעי [...] במערצה, ע"מ 'גבול', 'ובול', כדרך 'ותחתתים [...] [קה' יב,ה). **חורי**¹² **עפר.** הוא ערוץ הנחלים. **וכפיים.** הוא [...] כיפא.¹³

¹נה"מ: 'תבוא'. ²נה"מ: + 'ויאמר'. ³תרגום אונקלוס ל'רעב' הוא 'כפנא'. ⁴נה"מ: 'העורקים'. ⁵תרגום אונקלוס ל'ויברח' הוא 'וערק'. ⁶נה"מ: 'הקטפים'. ⁷נה"מ: 'מלילות'. ⁸נה"מ: 'אקטוף'. ⁹נה"מ: 'יגורשו'. ¹⁰תרגום אונקלוס ל'מתוך' הוא 'מגו'. ¹¹נה"מ: 'העורקים'. ¹²נה"מ: 'חורי'. ¹³תרגום אונקלוס ל'הסלעי' (במ' כח) הוא 'כיפא'.

- 7 **ינהקו**. כמו ינאקו, כמו 'אמון' ו'המון' [...] קוצים, ובלעז קרדו. **יסופחו**¹ פי' יאספו ויתחברו שם, מן 'ונספחו על בית יעקב' (יש' יד, א), פירוש שמנהגם לעמוד במדברות ומתאספין בין שיחים ותחת חרולים, ויש אומ' מענין 'שאת או ספחת' (וי' יג, ב), כלומ' שאותן החרולים מספחין אותם, כלו' עושין ספחת בבשרם, כדרך 'סלון ממאיר וקוץ מכאיב'² (יח' כח, כד).
- 8 **נבאו מן הארץ**. שפלאקרו. פי' נחלשו ונכרתו מן הארץ, כלומ' ממקום היישוב, כענין 'אל עני ונכה רוח' (יש' סו, ב), וכן 'תהגו אך נכאים' (שם טז, ז), והוא נפעל, ש' נכ"ה, ועקרו ננבאו, והאל"ף במקום ה"א, ע"מ 'נבאו' (יר' ב, ח ועוד).
- 11 **כי יתרי**³ פתח ויענני. מי קואיךדִּי שולבִּיד. מן 'ויתדותם'⁴ ומיתריהם' (במ' ג, לז ועוד), פי' יתר יראתי שהייתי אוסר אותם בו פתח אותו הקב"ה עד שלא ייראו ולא יענו מפני ואותי ענה. ורסן מפני שלחו. קבישטרו די דינגט מי שולטארון. פי' שלא יראו ולא בושו מפני, וכאילו טרם זה הייתי חוסם פיהם ברסן כמו שעושין לבהמות, כמו שאומ' 'במתג ורסן עדיו לבלום' (תה' לב, ט), שמשימין אותו בפי | הבהמות להנהיגם לרצון הרוכב, כדרך 'אשמרה לפי מחסום' (שם לט, ב).
- 12 **פרחה**. פוליוש. פי' הקטנים והנערים יקומו על ימינו ללעג לו, וכן בדב' רבותינו 'פרחי כהונה' (משנה יומא א, ז, ועוד), שהם בני הכהנים הקטנים, ויש אומ' שהוא מורכב מן 'פרח' ו'חח', והוא רמו לבני אדם הקלים והנבזים, ודמה אותם לפרח החח והקוץ שאין בו ממש והועיל. **רגלי שלחו**. אינפושאן. פי' אם צר להם המקום רודפין אותי הלאה. **ויסלו עלי**. אקלסאדן או אישפינן. פי' על דרך נבלה [שיש] להם לעשות עושין מסלותם בפני ואצלי ולא ייראו, ויש אומ' מענין 'סלון ממאיר' (יח' כח, כד), וכן 'כי סרבים וסלונים' (שם בו, ו), כלו' ישליכו במסלתי קוצים להכאיבני, דרך משל.
- 13 **נתסו נתיבתי**. כמו נתצו, וכן 'יעלוץ'⁵ (דה"א טז, לב) ו'יעלוס'⁶ (לעיל כ, ח), וזולתם. **להוותי**⁷ יעילו. אמי קויתָה שאפרודן. פי' לשברי ולצרתי ההוה לי יועילו, כלומ' להותי ישמחו כאילו היה להם תועלת ועזר, כענין 'השמחים ללא דבר' (עמ' ו, יג), כלומ' שמחים לתועלת שאין להם בה עזר.
- 14 **כפרץ רחב יאתיו**. ביינין. פי' יבואו, והיו"ד במקום ה"א למ"ד הפועל, כמשפט שלא כמנהג, וכן 'יחסיון' (תה' לו, ח), 'ישתיון' (שם עח, מד), וזולתם, פי' יבואו עלי כפרץ רחב, כלומ' רבים להצר לי. **תחת שואה**⁸. אין לונאר די אינקונטה. פי' דרך מקום נסתר, מענין 'תכסה שנאה במשאון' (מש' כו, כו), ואעפ"י שאינו משרשו שש' זה שו"א, וש' 'משאון' שא"ה, ענין אחד ושני שרשים.

¹נה"מ: 'ספחו'. ²נה"מ: 'מכאב'. ³זו גרסת הקרי. הכתיב: 'תרו'. ⁴נה"מ: 'ויתדותם'. ⁵נה"מ: 'יעלץ'. ⁶נה"מ: 'יעלס'. ⁷נה"מ: 'להותי'. ⁸נה"מ: 'שאה'.

- 15 **תרדף כרוח נדיבתי.**¹ פי' נפשי, ונק' כן לפי שהיא בעלת הנדיבות, או שאמ' על מעלה יתירה הראויה לבוא לו, כמו שאמ' 'וכעב עברה ישועתי'.² ד"א רוח נדיבה שהיתה שורה מתחלה עלי.
- 16 **ועתה.** לזו הצרה תשתפך עלי נפשי כאדם שמתפעמה בו³ יאחזוני ימי עוני כופין אותי להשתפך נפשי.
- 17 **עצמי נקר.** אָרְנָאֵד. מן 'העיני האנשים ההם תנקר' (במ' טז, יד), פי' התולעים מנקרים בשרי מעל עצמי. **ועורקי.**⁴ מיש בִּינָאש. פי' גידי, מן ער' שקורין לגידים ערוק. | **לא**⁵ **ישכבון.** נון פּוֹאִלְגָן.⁶ פי' לא ישקטו, כלומ' אין להם מנוחה, כענין 'גם בלילה לא שכב לבו' (קה' ב, כג).
- 18 **ברב כח יתחפש לבושי.** ברוב כח הקב"ה משתנה לבושי. **יתחפש.** שי דְמוֹדָד. פי' ישתנה, מן 'התחפש ובא במלחמה' (מ"א כב, ל). **לבושי.** פי' עורי, כדרך לשון 'עור ובשר תלבישני' (לעיל י, יא), וכן לשון 'מי גלה פני לבושו' (להלן מא, ה) שפי' עורו. פי' משתנה עורי [...] גלד אחר גלד. **כפי תתני יאזרני.** פי' כפי לבושי מאזרני ומסון [בבני אותו לבוש], כלומ' אותו הנגע, כדרך 'וילבש קללה כמדו' (תה' קט, יח).
- 19 **הורני**⁷ **להמר.** פי' השליכני, מן 'ירה בים' (שמ' טו, ד), והוא מהכבד החמישי, ש' יר"ה [הוא שאר] 'והוא יושב בתוך האפר' (לעיל ב, ח).
- 20 **עמדותי ותתבוננני**⁸ **בי.** קְלִיֵּיא. פי' שתקתי, מן 'וכפתחו עמדו כל עם' (נחמ' ח, ה), כלומ' עמדותי ושתקתי לראות ולהבין. **ותתבוננני**⁹ **בי.** פי' אתה מחשב עלי לשנות את נגעני.
- 22 **תשאני אל רוח תרכיבני.** אל רוח שָׁדִים, כלו' תשאני ברעדה ותרכיבני אל רוח, כלומ' תסלקני מהקרקע מכח הרעדה, דרך משל. **ותמוגגני**¹⁰ **תושיה.**¹¹ דִּילִידִיש דִּימִי. ענין מסיסה, פי' תמס ותעבר ממני תושיה, כלו' תמס לבבי עד שהתושיה והחכמה עוברת ונימסת ממני, מן 'למען למוג לב' (יח' כא, כ), והוא לשון התפעל מהכבד הרביעי, ש' מו"ג, וכבר אמרנו כי תושיה היא החכמה המפוארת והעצה הנכונה, והחכמה הנמצאת תמיד, והוא נגזר מן 'ש' לפי שישותה נמצא תמיד לעולם, ש' יש"ה והיו"ד בו למ"ד הפועל.
- 23 **מות תשיבני.** אל מות. **ובית מועד לכל חי.** שהוא מקום מועד לכל להועד שם.
- 24 **אך לא בעי ישלח יד.** אֵין פּוֹאִיו. פי' גומא וחפירה, מן 'לעי השדה למטעי כרם' (מי' א, ו), וכן 'בעיי העברים' (במ' כא, יא ועוד), והוא רמז לקבר, פי' אך לא בקבר ישלח השופט ידו, או מושיע לסמוך, כלומ' להצילו מהמות. **אם בפידו.** כמו באידו, פי' ולא בפידו להן שוע. נִיש

¹ נה"מ: 'נדבתי'. ² נה"מ: 'ישעתי'. ³ ראה פירוש רש"י שם: 'כאדם שתתפעם רוחו כי'. ⁴ נה"מ: 'וערקי'. ⁵ מלה זאת כתובה פעמיים, בסוף הדף הקודם ובתחילת הדף הזה. ⁶ מילה זאת שגויה כפי שהיא ויש לגרוס 'פּוֹאִלְגָן'. ⁷ נה"מ: 'הרני'. ⁸ נה"מ: 'ותתבנן'. ⁹ נה"מ: 'ותתבנן'. ¹⁰ נה"מ: 'ותמגגני'. ¹¹ זו גרסת הקרי. הכתיב: 'תשוה'.

- אין | טו¹ רואינה. להן שוע. אוֹבֵיָא. פי ולא בפידו של אדם להן תשועה, או בפיד שמביא עליהם הקב"ה אין להם תשועה להצילם ממות, מן 'הנותן תשועה למלכים' (תה' קמדי, י), ובער' אגאתה, וכן לשון 'שוע אל ההר' (יש' כבוה), שפי' שיברח שם לתשועה להמלט מן האויב, ש' שוע, ע"מ 'טוב', ואמ' 'להן שוע' במקום להם על דרך ג[נאי], וכן 'עשיתן תועבה' (יח' לג, כו) במקום עשיתם, והפך זה 'ויאמר להם² מדוע עשיתן' (שמ' א, יח), דרך לשון כבוד, וזולתם.
- 25 **אם לא בכיתי לקשה יום.** לשון שבועה, וכן כל כיוצא בזה בכל הפרשה. פי' יודע ומכיר הוא שבכיתי לקשה יום וכו'. **לקשה יום.** לקשה מזל, והוא העני, כלומר' שהייתי רחמני על העניים ועל האביונים. **עגמה.** אי אֶטְרִישְׁטָאשׁ מִי אֶלְמָא פֹּר אֶל מִיֶּסְכִינִי. ענין [...], מדב' רבותי 'מפני עגמת נפש' (משנה מגילה ג, ג, ועוד). **לאביון.** בעבור האביון.
- 26 **ואיחלה לאור.** לאור הישועה. **ויבא אפל.** הצרה.
- 27 **מעיר רתחו.** פֹּרוֹן אֶפְרִיבִיטָאדוּשׁ. ענין הרתיחה ידוע, מן 'רתח רתחיה' (יח' כד, ה). **ולא דמו.** נון קִידָרוֹן. פי' לא שקטו, מן 'דמו עד הגיענו אליכם' (ש"א יד, ט), וכן לשון 'יודם השמש וירח עמד' (יהו' י, ג).
- 28 **קדר הלכתי.** דִּינִיגְרִידוּ. פי' קודר בחשך הצרה. **בלא חמה.** בלא אור הישועה.
- 29 **אח הייתי.** פי' כאח, וכן 'ורע לבנות יענה' וכרע, ואמ' כן מפני שאלו עוסקין בבכי כל ימיהם.
- 30 **עורי שחר.** שי דִּינִיגְרִישִׁיד. מן 'חשך משחור תארם' (איכה ד, ח). **ועצמי חרה.** שי אינְרוֹשְׁיָאד. ענין הדלקת החמימות, מן 'ובחרחור³ ובחרב' (דב' כת, כב), ש' חרר', ע"מ 'איך חתה' (יר' מח, לט), ומפני הרי"ש לא נדגש.

[פרק לא]

- 1 **ומה אתבונן.** קי נון קָאָטִי.⁴ פי' שלא אתבונן, וכן לשון 'מה ברי ומה בר בטני' (מש' לא, ב), 'ומה ידעת דבר' (להלן לד, לג), שר' לומ' אל ברי ואל בר בטני, ולא ידעת דבר. **אתבונן.** ענין הבטה, מן 'אתבונן אליו' (מ"א ג, כא), כלומר מה לי להתבונן על בתולה. פירשו רבותי (אדרנ"ש נוס' א פרק ב) שכך היתה חסידותן של בני נח שלא לתת עין בפנויה שמא לאחר זמן תנשא ונמצא כרוך אחריה.

¹ נראה שזהו שיבוש ויש לגרוס 'שו'. ² נה"מ: 'להן'. ³ נה"מ: 'ובחררר'. ⁴ נראה שזהו שיבוש ויש לגרוס 'קָאָטִי'.

- 2 | **ומה | חלק אלוה ממעל.** ואיוב אמ' שלא להתבונן על בתולה קודם שישא אשה ואעפ"י שזה דרך בני העולם לתת עין בבתולה לבחירה לאשה כי זה חלק אלוה ממעל לכל, כלומ' לכך בראן ודבר מותר הוא, והוא כרת ברית לעיניו שלא יתבונן מפני הטעם הראשון של מעלה.
- 3 | **הלוא! איד לעול.** פי' הלא האיד הבא [אלי ראוי] לבוא לעול ולא לי, כלומ' ראוי לבוא על אלו. **ונכר.** טְרָאִימִיּוֹטוֹ. ענין מסירה והסגר, מן 'נכר אותו² אלים ביד' (ש"א כג, ז), שפי' מסר.
- 5 | **אם הלכתי עם שוא.** פי' עם מתי שוא. **ותחש על מרמה.** או אֶפְיֹשְׁטִינָאֵד. ענין מהירות, מן 'בעתה אחישנה' (יש' ס, כב), ש' חש"ה, לפי שהוא בפתח. ע"מ 'ותעל' (שמ' ב, כג ועוד), ענין אחד ושני שרשים.
- 7-8 | **ואחר עיני הלך לבי.** אחר ראות עיני, כדרך 'ולא תתורו³ אחרי לבבכם ואחרי עיניכם' (במ' טו, לט). **דבק מאום.** אֶלְגוֹ. פי' מאומה מעשק וחמס, אם כן עשיתי הייתי ראוי לבוא עלי קללה שארעה ואחר יאכל וצאצאי ישורשו. **ישורשו.** שִׁיּוֹן דִּירְדָּאֵדוֹשׁ. פירו' יעקרו, כלשון 'ושרשך מארץ חיים' (תה' נב, ז).
- 10 | **תטחן לאחר אשתי.** כנוי למשגל, והוא שאו' ועליה יכרעון אחרין'. **אחרין.** כמו אחרים. וכן 'מלים', 'מלין', 'מלכים', 'מלכין', וזולתם.
- 11-12 | **כי היא⁵ זמה.** מִלְפִּישְׁרִיָּא. ענין מחשבת הרעה, וכבר כתבנו בסדר אחרי מות כי זה הלשון ענין מחשבה הוא, בין למחשבה סתם, בין למחשבת החכמה, בין למחשבת הרעה, כל ענין לפי מקומו. **עון פלילים.** דיליגו אִיּוֹדִיָּישׁ. פי' עון גדול שהפלילים מחייבין עליו מיתה, והפלילים הם השופטים והדיינים, ומה היא המיתה שמחייבין על עון זה שריפה, הוא שאומ' 'כי אש היא עד אבדון תאכל', כמו שמפורש בתורה שהנואף חייב שרפה. **עד אבדון.** כלומ' עד שימות ועד בכלל, כלו' לעולם, וכן בער' ללאבד, ועוד פי' תאכל לעולם עד שתאבד הכל, הוא שאו' 'ובכל תבואתי תשרש'. **תשרש.** דִּירְדָּגִיד. פי' תעקור השריפה, כלומ' שריפת רוח הקדים | תשרש תבואתי.
- 15 | **עושיני⁶ עשהו.** מי קריאָדור. פי' בוראי, והנו"ן בו כנו"ן 'תחתני' (ש"ב כב, לז ועוד), 'בעדני' (תה' קלט, יא), שהראוי בהם תחתי, בעד' עושי. **ויכוננו⁷.** קוֹנְפוֹשִׁידְלוֹ. כאילו אמ' ויכונננו, והנו"ן השלישית והה"א מובלעות בדגשין, ותהיה הנו"ן השלישית מובלעת נוספת כנו"ן 'יסובבנהו'⁸ (דב' לבי), 'יצרנהו' (שם). **ברחם אחד.** הוא [...].

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¹נה"מ: 'הלא'. ²נה"מ: 'אתו'. ³נה"מ: 'תתרו'. ⁴נה"מ: 'ישורשו'. ⁵זו גרסת הקרי. הכתיב: 'הוא'. ⁶נה"מ: 'עשני'. ⁷נה"מ: 'ויכוננו'. ⁸נה"מ: 'יסבבנהו'.

- 16 **ועיני אלמנה אכלה**. פִּיז דִּישֵׁאָר. מענין 'כליון' עינים' (שם כח,סה) [...] כליון עינים ממה שהיתה מתאזה ומצפה לו.
- 18 **כי מנעורי [גדלני] כאב**. שִׁי קְרִיאָד קוֹן מִיגו דולור. ענין תרבות, מן לשון 'גדלתי ורוממתי' (יש' א,ב), וכן 'הילדים אשר גדלו אתו' (מ"א יב,ח ועוד), והוא פו' עומ' מבנין פֶּעַל, רו' לומ' גדל עמי כאב, כלומ' מנעורי השגחתי לכאב הדלים והיתומים והאלמנות ורחמתי עליהם ושמחתים במתנות כמו שמפורש בפרשה זו, והענין שב אל היתום שזכר למעלה, וכן 'ומבטן אמי אנחנה' שב אל האלמנה, ושאמ' 'ומבטן אמי אנחנה' כדרך 'מעודי ועד² היום הזה' (בר' מח,טו). **כאב**. כמו כָּאָב, והוא תופש שני ענינים כָּאָב וְכָאָב, כלומ' גדל עמי כָּאָב העניים להשגיח אליהם, כמו שמשגיח אדם על אביו, או כשמשגיח האב על בניו, זהו פירוש כָּאָב, ור' יונה כתב 'גדלני' פו' יוצא, כאילו אמ' גִּדְלָנִי, וענין אחד הוא. **ומבטן אמי אנחנה**. פי' משיצאתי מבטן אמי נהגתי בזו המדה להשגיח אל בעניים.
- 19 **אם אראה אובד**. מִיֶּסְכִינו. ונק' כן תאר לענינו כמו שנק' גם כן מסכן שמסכן בעצמו.
- 22 **משכמה**. רפי הה"א ומשפטה במפיק, והשכם הוא שעל הכתף בין פרק הכתף והזרוע, וכן 'וישימו על שכם שניהם' (שם ט,בג). **ואזרועי³ מקנה**. רפי הה"א גם כן, ומשפטה במפיק גם כן.
- 23 **כי פחד אלי איד אל**. פירו' הייתי מפחד שיבוא אלי איד אל בעון זה. **ומשאתו לא אוכל**. דִּי שו' מִיִּדו. ענין פחד, מן 'הלא שאתו תבעת אתכם' (לעיל יג,יא). **לא אוכל**. לא אוכל לסבול⁴ הצרה | שיביא עלי.
- 24 **זהב כסלי**. פי' מבטחי, מן 'וישימו באלים כסלם' (תה' עח,ז), כמו שאו' 'ולכתם אמרתי מבטחי'. **ולכתם**. לזהב, וכן 'לא תסולה⁵ בכתם אופיר' (לעיל כח,טז), ענין אחד בכפל מאמר, כמו 'כי עשית משפטי ודיני' (תה' ט,ה), 'הנה בשמים עדי וסהדי'⁶ (לעיל טז,ט), וזולתם.
- 25 **כי רב חילי**. פי' ממוני, מן 'חיל כי ינוב' (תה' סב,יא). **וכי כביר**. קוּאָנְד מוּגו. פי' רב, מן 'כברת ארץ' (בר' מח,ז ועוד).
- 26 **אם אראה אור כי יהל**. קוּאָנְד שְׁלֹמְרֵד. ענין הנוגה, מן 'לא יהלו אורם' (יש' יג,י), 'בהלו נרו' (לעיל כט,ג), ש' הל"ל, ע"מ 'והוא יחל להושיע את ישראל' (שו' יג,ה). פי' אם אראה אור הרשעים והצלחתם כשהשעה משחקת להם, כלו' לא השגחתי לעשרם והצלחתם, כדרך 'חיל כי ינוב אל תשיתו לב' (תה' סבי,י), וכן ענין 'יררח יקר הולך'⁷.

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¹נה"מ: 'וכליון'. ²נה"מ: 'עד'. ³נה"מ: 'ועזרעי'. ⁴מילה זאת כתובה בשורה הקודמת בטעות.
⁵נה"מ: 'תסולה'. ⁶נה"מ: 'ושהדי'. ⁷נה"מ: 'הלך'.

- 27 **ויפת בסתר לבי**. נִישִׁי שׁוֹבְדִיד. ש' פת"ה, ועקרו ויפתה, ע"מ 'וישב ממנו שבי' (במ' כא, א), וכן 'וישת' (בר' ט, כא ועוד), וזולתם, שבתשלום ראוי בהם ויפתה, וישיבה, וייתה, והדגש במ' לתפארת הקריאה. פ"י ולא נפתה לבי בסתר לזה אבל ותשק ידי לפי, כלומ' אם באתי להרהר שמת ידי לפי 'ואם זמות יד לפה' (מש' ל, לב).
- 28 **גם הוא עון פלילי**. דִּילִיגו פֹּזר אִיִּדִיִּיש. פ"י עון גדול שמחייב עליו הדיין מיתה, כל' עון גדול הוא, וכן 'עון פלילים' (לעיל לא, יא). **כי כחשתי**. קי דִּינִיִּש. פ"י שאכחש, כל' שאם אשגיח לעשר אכחש לאל ממעל, כדרך 'פן אשבע וכחשתי' (מש' ל, ט).
- יש מפר' 'אם אראה אור כי יהל' חמה בתקופתה וגבורתה והלה, 'יורח' כשמגיה והולך, 'ויפת בסתר לבי' לאמר לשמש ולירח אלהות, כשאר אומות העולם הנדחים לצבא, לצבא השמים.
- 29 **בפיד משנאי**. כמו באיד. **והתעוררתי**¹. או מִי אִינְרָאֲמִיִּי. ענין תנועה, פ"י או אם התנועעתי משמחתי כשמצאו רע כי כן דרך השמח הרבה להתעורר ולהתנועע, והוא לשון התפעל, ש' עו"ר.
- 30-31 **ולא נתתי לחטא**² **כחי**. שאקללנו ולשאול מאת הקב"ה באלה נפשו. ד"א להקניט שונאי לתבעו על ממון שאין לי עליו כדי להשיעו ולשאול באלה נפשו, אעפ"י שמת' אהלי | שונאים אותו ואומרים מי יתן מברשו לא נשבע?
- 32 **לארה אפתה**. לעוברי אורח.
- 33 **לטמוז בחבי עוני**. אִין מִי אֶשְׁקוֹנְדִּיגו. פ"י במחבואי, והוא כנוי ללב שהוא יושב במחבואי מחיצה תחת מחיצה, או שנק' כן שממנו יוצאת החיבה, ש' חב"ב, ע"מ 'ויהי בשלם סכו' (תה' ג, עג), כענין 'מכסה פשעיו לא יצליח' (מש' כח, יג), או ש' חב"א, וכאלו אמ' בחבאי, והדגש תמורת האל"ף, וזהו הנכו.
- 34 **כי אערוץ המון רבה**. קא קִיבְרָנְטִאֲבָה. פ"י מתחלה הייתי מעריץ ומשבר ומכניע המון רב של רשעים ועתה ובוז משפחות יחתני. **המון רבה**. כמו רב, וכן 'תהום רבה' (בר' ז, יא ועוד). **יחתני**. מִאֲמִידִיִּסִיד. ענין יראה, מן 'ויהי חתת אלים' (שם לה, ה), ש' חת"ת, והוא מהכבד החמישי, ע"מ 'ויסבני' (יח' מז, ב). **ואדם**³ **לא אעא פתה**. אִי קִידו. ענין עמידה, מלשון 'דמו עד הגיענו אליהם'⁴ (ש"א יד, ט), 'זידם השמש' (יהו' יג), העמידה מושאלת מן השתיקה והשתיקה מן העמידה, שאו' 'כי עמדו לא ענו עוד' (להלן לב, טז), במקום שתקו, 'וכפתחו עמדו כל העם' (נחמ' ח, ה), במקום שתקו גם כן.
- 35-36 **הן תוי**. מִי שִׁינְיָאֵל או מִי דִּישִׁיאו. ענין סימן ורישום, מן 'והתוית תו' (יח' ט, ד), ש' תו"ה, פ"י סימני ורישומי על שדי שיענגי, כלומ' כוונתי ופיוסי עליו שיענגי לבקשתי זאת, וכן 'קדוש

¹נה"מ: 'והתעוררתי'. ²נה"מ: 'לחטא'. ³נה"מ: 'ואדם'. ⁴נה"מ: 'אליכם'.

ישראל התוו' (תה' עח, מא). ויש מפר' ענין תאוה, כלו' הן תאותי ורצוני ששדי יענני, ולזה הדעת יהיה שרשו או"ה, או יהיה ענין אחד ושני שרשים מענין תאוה, או"ה ותו"ה, כמו שהוא גם כן מענין רישום שני שרשים, או"ה ותו"ה, 'והתאויתם לכם' (במ' לד, י) ש' או"ה, 'והתוית תו' (יח' ט, ד), ש' תו"ה. **וספר כתב איש ריבני**. יכתוב גם הוא ספרו להתוכח עמי, ואותו ספר על שכמי אשאנו לשמרו ולכבדו. **אם לא**. לשון שבועה, וכן רבים בפרשה זו ובשאר המקרא. **אענדנו**. ענין קשירה, כמו אקשרנו, מן 'ענדם על גרגרותיך' (מש' ו, כא). **עטרות לי**. בעטרות לי.

37 **מספר עעדי אגידנו**. לו מ'וֹרְגָאֲרִיִּיאִי. פ' ארוממנו | ואכבדנו, כלו' אשימנו לי לנגיד וליועץ, הוא שאו' כמו נגיד אקרבנו, ש' נג"ד.

38 **אם עלי אדמתי תזעק**. פ' אנשי אדמתי וארצי, על לקט, ושכחה, ופאה, ומעשרות, או על עשק וגזל. **תלמיה**. שוש שולקוש. לחרוש בשור ובחמור יחדו, או לעשוק שכר החורש תלמי שדה.

39-40 **אם כחה**. פ' פריה, וכן לשון 'לא תוסף תת כוחה לך' (בר' ד, יב). **הפחתי**. דולוֹרִיִּיאִי. פ' הִדְאֲבִיתִי והכאבתי, מן 'מפח נפש' (לעיל יא, כ), ותר' 'ודאכון נפש' (דב' כח, סה) ומפחת נפש,² ש' נפ"ח, ואם זאת עשיתי, תחת חטה יצא חוח. **באטה**. לְמַרְוֹשָׁקָה. מן ממיני אשבים הפחותים הנבאשים, כלומר הרעים, ותר' 'וירע בעיניו' (בר' מח, יז ועוד) ובאש,³ וכן 'יעש באושים'⁴ (יש' ה, ב ועוד), שהם הענבים הרעים. תחת חטה יצא חוח ותחת שעורה יצא באשה, לימדתך תורה דרך ארץ שהשדה המעלה חוחים יפה לזרעה חטים, ואם באושים יפה לשעורים.

[פרק לב]

- 1 **וישבתו שלשת האנשים**.
- 2 **ממשפחת רם**. אמרו כי הוא אברהם.
- 3 **וירשיעו את איוב**. שירשיעו, ויש מפר' שהוא מכלל תקון סופרים, כלו' וירשיעו את פלו' בששתקו.
- 6 **על כן זחלתי**. מ' אִישׁ־פְּבַר־יָסִי. ענין פחד ויראה, וכאילו אמר דחלתי בחלוף ז"ן בדל"ת, כמו שתר' 'זה' (בר' ה, א ועוד) דין,⁵ ותר' 'זאת' (שם ב, כג ועוד) דא,⁶ ועוד שהוא נגזר מן 'זחלתי' עפר' (דב' לב, כד) שהוא ענין הלוך באט כי הפוחד והירא מתעכב ומתאחר מלהתקדם,

¹נה"מ: 'תסף ... כחה'. ²תרגום אונקלוס ל'ודאבון נפש' הוא 'ומפחת נפש'; תרגום אונקלוס ל'ומדיבת נפש' (וי' כו, טז) הוא 'ומבחן נפש'. ³תרגום אונקלוס ל'וירע' הוא 'ובאיש'. ⁴נה"מ: 'באשים'. ⁵תרגום אונקלוס ל'זה' הוא 'דין'. ⁶תרגום אונקלוס ל'זאת' הוא 'דא'. ⁷נה"מ: 'זחלתי'.

וכאילו אמ' פחדתי ואירא בכפל דבר, כמו 'סבוני גם סבבוני' (תה' קיח,יא), וזולתם, או התאחרתי. ואירא מחוותי¹ דעי. פי' מהגיד, ותר' 'ויגד' (בר' ט,כב ועוד) וחוי.² דעי. הנפרד ממנו דע, ע"מ 'רע', ש' דו"ע, וכן 'מדוע' ש' דו"ע גם כן.

- 7 אמרתי ימים ידברו. ש' אנשי ימים, וכן 'ורוב³ שנים' אנשי רוב שנים.
- 8 רוח היא. פי' חכמה, כל' רוח חכמה. תבינם. לוש פֶּאֶזִיד אִינְטִינְדִיר. פו' יוצא מהכבד החמישי, ש' ב"ן.
- 9 לא רבים. מְיוֹרֵיש. פי' דגולים, ותר' 'גדול' (דב' ד,ז ועוד) רב,⁴ וכן 'ורבי המלך בבל'⁵ (יר' לט,יג; שם מא,א).
- 11 אִזִּין. כמו אִזִּין, והנח תמורת | האל"ף פ"א הפועל, וכן 'מהר אלים ואבדך' (יח' כח,טז), ויש אומ' שהוא מנחי העי"ן, ע"מ 'אריב' (יש' מט,כה ועוד), וכן 'שקר מזין' (מש' יז,ד).
- 12 ועדיכם אתבונן. אָבוֹשׁ קָאֵטִי. פי' אליכם, וכן 'האזינה עדי' (במ' כג,יח), שפי' אלי, וכן 'עדיך תאתה' (מ' ד,ח), שפי' אליך, וכן 'באו עדיה ויחפרו' (לעיל ו,כ), וזולתם, ויש מפר' 'ועדיכם' 'האזינה עדי' (במ' כג,יח) כמו דבריכם, דברי, ואינו נכון. עונה אמריו. ש' לאמריו.
- 13 אל ידפנו. לוֹ אִינְפוֹשְׁאָרְאָד. ענין דחיפה, ש' נד"ף, כל' אל ידחפנו וינחחנו בדברים נכונים, וכן היה שאמ' איוב 'אחת דברתי ולא אענה' (להלן מ,ה), 'על כן אמאס ונחמת' (שם מב,ו).
- 15 העתיקו מהם מלין.⁶ פי' הסירו.
- 16 כי עמדו. פי' שתקו, וכן 'וכפתחו עמדו כל העם' (נחמ' ח,ה).
- 17 אענה אף אני. מבנין הקל, ע"מ 'אעלה אכסה ארץ' (יר' מו,ח), שמשפטם אענה, אעלה.
- 18 כי מלתי מליים. פו' עומ' מבעלי הה"א למ"ד הפועל, ש' מל"ה, וכן 'מלו תוכך' (יח' כח,טז).
- 20-19 כאובות⁷ חדשים. פי' בו נאדות. יבקע. רוצה לומר' לא יבקע, כלומר' שבטנו מלא דברים ואינו מתבקע להרויח לו, כאילו הוא באובות חדשים שאינם מתבקעים כמו שאם היו בלים. וזה הביקוע הוא הדבור שלא דבר עד הנה, והציקתהו רוח בטנו לדבר עד שדבר ורווח לו, וזהו הביקוע ששאל שאמ' 'אדברה וירוח לי'.

¹נה"מ: 'מחות'. ²תרגום אונקלוס ל'ויגד' הוא 'חוי'. ³נה"מ: 'ורב'. ⁴תרגום אונקלוס לגדולי הוא 'רב'. ⁵נה"מ: 'וכל רבי מלך בבל' (יר' לט,יג); 'ורבי בבל' (שם מא,א). ⁶נה"מ: 'מליים'. ⁷נה"מ: 'כאבות'.

21-22 **לֹא אֲכַנְהָ**. נוֹן קוֹנֹמְרָאָרְי. הכנוי הוא לשון תאר, כגון שאומ' חכם, רשע, נאמן, גנב, וכיוצא בזה, וכן אמרו רבותי' לשמות הקב"ה שהם שמות התאר, באמרם 'בכל הכנויין חייב' (בבלי סנה' נו ע"א), ושואמ' 'כי לא ידעתי אכנה', 'אכנד' (יש' מה,ד), ענין כסוי והעלם הוא דרך כבוד. אמ' אליהוא לאיוב לא אכסה שמך ולא אעלימהו אם אתה רשע ולא אשא פניך, וכן 'ובשם ישראל יכנה' (שם מד,ה), כלו' יכסה שמו, ויאמר כי ישראל הוא. **כַּמְעַט יִשְׂאֲנִי**. מֵאֲרַנְקָאֲדֹ אוּ מִי פִרְיִנְדֵרֵאֲד. לשון נטילה ועקירה, והוא נטילת הנשמה והעלותה, כדרך 'אל תעלני בחצי ימי' (תה' קב,בה), וכן 'כי לקח אותי אלים' (בר' ה,כד), רו' לומ' כמעט אמות מרוב מצוקותי.

[פרק לג]

- 3 **בְּרוּר מַלְלוֹ**. ש"י דבר ברור.
- 5 **עֲרַכְהָ לַפְּנִי**. אוֹרְדִינָט. פ"י הסתדר והערך לעמוד לפני, ע"מ 'שְׁלַחָה' (שם מג,ח ועוד), | 136ב 'שכבה' (שם לט,ז ועוד), והחרק במקום סגול במקומות רבים.
- 6 **הֵן אֲנִי כַפִּיד לְאֵל**. קום טו² דִּינָא פֹּר אֵל דִּי. פ"י בעבור האל ובטענתו, כלשון 'אם לאל תריבון' (לעיל יג,ח), שפ"י בעבור האל. פירוש כמו ששאל פיד להתוכח עם מי שלא יבעתך שאמרת 'לא איש כמוני'³ אעגנו' (שם ט,לב), הנני איש כמוך במקום האל, ואימתי לא תבעתך. **קִירְעִיתִי**.⁴ טָאָדוּ. פ"י נגזרתי, ובמשנה (יומא ג,ד) 'הביאו לו התמיד קרצו', כלו' שחטו, וכן בענין נדנוד העינים והשפתים ללעג ולבוז או למרמה קורץ בעיניו יקרצו כאילו קורץ וכורת אותם.
- 7 **וְאֲכַפִּי**. מִי פְרִימִיּוֹ. פ"י כפייתי, מן 'כי אכף עליו פיה'⁵ (מש' טז,כו).
- 8 **וְקוֹל מְלִין אֲשַׁמְעֵ**. אוֹסְקוֹ. לשון הווה, כלומ' אני שומע, על דרך השיר. רוצה לומ' שמעתי.
- 9 **חָף אֲנִכִּי**. לִימְפִיּוֹ. פ"י נקי, כלו' מנוקה מעון, מדברי רבו' אשה חופפת ביום וטובלת בלילה' (בבלי נדה סח ע"א), שהוא חכוך הראש והגוף לנקותו, ש' חפ"ף, ע"מ 'זך', 'חס'.
- 10 **הֵן תְּנוֹאוֹת**. אֶנְקִישׁ. פ"י עלילות דברים, ענין שבר הדברים והמחשבות ובטולם, כלו' עלילות לבטל דברי.
- 12-13 **כִּי יִרְבֶּה אֱלֹהֵי מֵאֲנוֹשׁ**. קֵאֲשׁ מִיּוֹרְגָד אֵל דִּיּוֹ מִשׁ קִי אֵל אוֹמְנִי. פ"י כי יגדל האל בצדקו יותר מן האדם, כלומ' גדול הוא וצדיק בכל דרכיו, כדרך 'יגדל נא כח יי' (במ' יד,ז). ותרו' 'גדול' (דב' ד,ז ועוד) רב,⁶ והוא פו' עומ', ש' רב"ה. ד"א אין הקב"ה צריך לדקדק כל כך אחר האדם כי

¹נה"מ: 'אתו'. ²נראה שזהו שיבוש ויש לגרוס 'טו'. ³נה"מ: 'כמוני'. ⁴נה"מ: 'קרצתי'. ⁵נה"מ: 'פיהו'. ⁶תרגום אוגקלוס ל'גדול' הוא 'רב'.

הרבה צדקות יש לו לקב"ה יותר מאנוש, הוא שאו' כי כל דבריו לא יענה', כלו' לא יענה לכל דברי האדם, כמו שאומ' 'אלה עשית והחרשתי' (תה' נ,כא). **מדוע אליו ריבות.** פו' עומ' מהכבד החמישי, ע"מ 'ובינותי¹ בספרים' (דנ' ט,ב), מש' הריבות, הבינותי.

14 **כי באחת ידבר אל וכו'.** פי' אינו צריך לעיין פעם אחרת כבני אדם כי הכל גלוי וצפוי לפניו.

16-17 **אז יגלה און אנשים.** כמו שעשה לאבימלך בחלום הלילה. **ובמוסרם יחתום.**² לזר ליגמניו. ענין קשירה, ש' יס"ר, והנפרד ממנו 'מוסר מלכים פתח' (לעיל יב,יח), וכן 'ננתקה את מוסרותימו' (תה' ב,ג). **יחתום.**³ סייףאד. פי' סוגר, מלשון 'או החתים בשרו' (וי' טו,ג), וכבר אמרנו כי כל הלשון הזה ענין סגירה, ואפילו חותם הכתב. פי' חותמם ואוסרם ביסורין על | עונם כדי להסיר אדם מעשה. **להסיר אדם מעשה.** פי' להסיר אדם מעשה שהיה בדעתו לעשות או שדרכו לעשות. **וגוה מגבר יכסה.** לוסאניה. כמו גאוה, וכן 'כי השפילו ותאמר גוה' (לעיל כב,כט). פי' וגוה מגבר יכסה ביסורין למען הכניעו ולהשפילו כדי שיחשוך נפשו ממתה גמורה.

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18 **וחייתו.**⁴ פי' נפשו, נק' כן הנשמה לפי שהיא חיה לעולם ולא כגוף.

28 **באור תראה.**⁵ באור החיים, וכן 'למה יתן לעמל אור' (שם ג,כ), שפי' חיים.

18 **בשלח.** פור ארמה. פי' כלי זין, מן 'זבעד השלח יפולו'⁶ (יואל ב,ח), ובער' סלאח. פי' יחשוך נפשו ממתה גמורה וחיתו מעבור בשלח חרבו של מלאך המות, כלומ' לטובתך הביא עליך יסורין.

19-20 **והוכח במכאוב.** ייד קשטייגאדו. ענין תוכחה ביסורין, כענין 'והוכחתי⁷ בשבט אנשים' (ש"ב ז,ד), והוא פו' שלא נז' פועלו, ש' יכ"ח, ע"מ 'הוצק חן' (תה' מה,ג). **ורוב עצמותי איתן.**⁸ דיש אינפארטייט. פי' מכאוב ומחליש רוב איבריו ועצמו החזקים והאיתנים, כלו' יסיר חזקם עד שמוהמת נפשו המאכל. **וזהמתו חיתו.** אפידייטילו. ענין הזהומא ידוע.

21 **יכל בשרו.** עקרו יכלה, וכן 'זהעוף ירב בארץ' (בר' א,כב). **מרואי.**¹⁰ די ביידי. והוא שם, כלו' מראות, ע"מ 'ופי'. פי' יכלה בשרו עד שלא יראה, וכן ענין 'שפּו עצמותיו לא ראו', כלומ' עד שאינם נראים, כדרך 'וכחש בו לא ראיתך' (לעיל ת,יח). **ושפּו.**¹¹ שון קייברנטאדוש. פי' נשברו ונכתתו, מן תר' 'ואכות אותו'¹² (דב' ט,כא) ושפית יתיה,¹³ והוא פועל שלא נזכר פועלו, ש' שפ"ה, ע"מ 'תכו לרגליך'¹⁴ (דב' לג,ג).

¹נה"מ: 'בינתו'. ²נה"מ: 'ובמסרם יחתום'. ³נה"מ: 'יחתום'. ⁴נה"מ: 'וחיתו'. ⁵הדיבור המתחיל הזה ופירושו מופיעים במקום הזה בטעות. ראה להלן פסו' כח. ⁶נה"מ: 'יפלו'. ⁷נה"מ: 'והכחתי'. ⁸זו גרסת הקרי. הכתיב: 'ושפי'. ⁹נה"מ: 'עצמיו אתן'. ¹⁰נה"מ: 'מראי'. ¹¹זו גרסת הקרי. הכתיב: 'ושפי'. ¹²נה"מ: 'ואכות אתו'. ¹³תרגום אונקלוס ל'ואכות אתו' הוא 'ושפית יתיה'. ¹⁴נה"מ: 'לרגלך'.

- 22 **לממיתים**.¹ אַמְטאַנטײַש. פֿי לממיתים אותו.
- 23 **להגיד לאדם ישרו**. פֿור אומני. פירוש בעבור האדם, כלשון 'אמרי לי אחי הוא' (בר', כ"ג).
- 24 **ויחננו**. קי לו פֿיאָדִיד. פֿי שיחננו ויאמר: 'פדעהו מרדת שחת' כי 'מצאתי כפר'. **פדעהו**. כמו פדהו, והעיי' במקום ה"א למ"ד הפועל נראית, וכאלו אמ' פדאהו, כמו בדב' רבו' 'עשאם', 'קנאם', וכיוצא בזה, שהאל"ף במקום ה"א למ"ד הפועל כי יכבד על הלשון לומ' פדההו, וכן 'ואת הבית | יקציע² מבית' (וי' יד, מא), שהעיי' בו במקום ה"א למ"ד הפועל, שהרי אומ' 'ושפכו את העפר אשר הקצו' (שם), וכן 'אחר³ הקצות את הבית' (שם פסו' מג), שיכבד על הלשון לומ' יקציה, ושאר דקדוק המלה במלת 'למקצעות⁴ המשכן' (שמ' כו, כג, ועוד) שם תדרוש ותבין.
- 25 **רטפשי**. יִיד אַיִנטִירְניִסִידֶה. פֿי לפי מקומו נתרכך, ויש אומ' שהוא מורכב משתי מלות 'רטוב' ו'פש', כלומ' רטוב ופֿרה ורֿבה, מן תר' 'פרו ורבו' (בר' א, כב ועוד) פושו וסגו.⁵ **מנוער**.⁶ מֶאֶש קי אִין אַיִנפֿנֶסֶאש. פֿי יותר מבימי הנוער.
- 26 **יירא פניו בתרועה**. **בתרועה**. פֿי בשמחה, כלו' בתרועת שמחה, וכן לשון 'עד ימלא⁷ שחוק פיד ושפתיד תרועה' (לעיל ת, כא), וכן לשון 'יתרועעו אף ישרו' (תה' סה, יד), כל הלשון הזה השמעת קול בשמחה, וכן 'משמיעים להרים בקול לשמחה' (דה"א טו, טז), וכן הלשון הזה להשמעת קול ביללה, על כן 'חלוצי⁸ מואב יריעו' (יש' טו, ד), כל ענין לפי מקומו.
- 27 **ישר על אנשים**. אוֹטִיאָד. ענין הבטה, מן 'אשורנו ולא קרוב' (במ' כד, יז), ש' שור', כלו' ילך על אנשים ויתודה לפניהם. ויש מפר' ענין סבוב, כלו' ינוע ויסובב על אנשים ומתודה לפניהם, כלשון 'וסבב בית אל' (ש"א ז, טז), ומזה נק' לחומה שור לפי שסובבת את העיר, כמו שאו' 'אשר אין להם חומה⁹ סביב' (וי' כה, לא), שתר' דלית להון שור מקף,¹⁰ שפ"י שור סובב. ורבי שלמה פ" עושה שורות של בני אדם כשינצל מהחולי, ויתודה בפניהם ליוצרו. **ולא שוה לי**. נוֹן בְּאִלִיד אָמִי אוֹ נוֹן שְאִפְרוֹדִד. פֿי לא היה לי הנאה בזה ולא תועלת, וכן 'וכל זה איננו שוה לי' (אס' ה, ג).
- 28 **מעבור¹¹ בשחת**. פֿי בקבר. **באור תראה**. באור החיים, וכן 'למה יתן לעמל אור' (לעיל ג, כ), שפ"י חיים.
- 29 **פעמים שלוש עם גבר**. כענין 'על שלשה פשעי ישראל' וכו' (עמ' ב, ו).
- 30 **לאור באור החיים**. פֿור אַלומֶראָשִי. נפעל, מש' להאור, ע"מ 'יכון' (תה' פט, לח ועוד), ש' אור.

¹נה"מ: 'לממיתים'. ²נה"מ: 'קציע'. ³נה"מ: 'ואחרי'. ⁴נה"מ: 'למקצעות'. ⁵תרגום אונקלוס לפרו ורבו' הוא 'פושו וסגו'. ⁶נה"מ: 'מנער'. ⁷נה"מ: 'ימלה'. ⁸נה"מ: 'חלצו'. ⁹נה"מ: 'חמה'. ¹⁰תרגום אונקלוס לאשר אין להם חמה' הוא 'דלית להון שור מקף'. ¹¹נה"מ: 'מעבר'.

32 **כי הפצתי צדקך. יושטיגוארְשִׁי. מקור.**

33 **ואאלפך. כמו ואלמדך, מן 'פן תאלף אורחותיו'¹ (מש' כב, כה), ותר' 'ולמדתם' (דב' יא, יט) ותלפון.²**

[פרק לד']

1 **ויען אליהוא.**

3 **כי אזן מלין תבחן. כמו שהחיד יטעם לאכול.**

6 **על משפטי אכזב. | דִּישְׁמִינְטְרוּ. פי' אכזב זה הדין, כלו' שאינו ראוי לי, הוא שאומ' תם** ^{אי38} **אני לא אדע נפשי' (לעיל ט, כא), שפי' שאינו רואה בנפשו רשע שחייב עליו דין כזה. אנוש חצי. פ[וֹרְ]טי. פי' חזק, והוא ענין חלישה, מן 'חרפה שברה לבי ואנושה' (תה' סט, כא), וכן 'ויגף יי את הילד'³ ויאנש' (ש"ב יב, טו), כלו' שהכאב חלם ומחליש ומעיף את הגוף, וכן לשון 'נחלה מכתך' (יר' ל"ב, ועוד), 'כי אנושה מכותיה' (מ' א, ט), והמשכיל יבין. אנוש חצי. מי פְּלֹאֲגָה. פי' מכתו אלו נגעי, וכן 'כי חצי שדי עמדי' (לעיל ו, ד), שפי' נגעים ומכות גם כן. ודמה המכה והנגע לחץ לפי שבאה אליו התלאה והנגע והחלי פתאום כחץ, וכן ענין 'ויורס'⁴ אלהים חץ פתאום' (תה' סד, ח) [...] לזמ' שהמיתם פתאום.**

9 **לא יסכוון גבר. נון שאפְרוֹדֵד. פי' לא יועיל ולא [...] 'ההס' כן הסכנת' (במ' כב, ל), שפי' ההתכוון נתכוונתי, וכן 'וכל דרכי הסכנתה' (תה' קלט, ג), שפי' תקנת, כלומ' לא יכון ענינו ולא יועיל בכך. ברצותו.⁶ אֵין שוֹ אַפְאִיגוּאֲרְשִׁי. ענין התהלך ברצון, וכן 'החיות רצוא ושוב' (יח' א, יד), 'אם ראתי⁷ ותרץ עמו' (תה' נ, יח), שהם ענין מרוצה והלוך ברצון, ש' רצ"ה, והוא מקור.**

14 **אם ישים אליו לבו. פי' אם ישים לבו על האדם להשחיתו, למה יבוא אליו בעלילה? רוחו ונשמתו. של הקב"ה שנפח בו. אליו יאסוף.⁸ ויגוע כל בשר יחד.**

16 **ואם בינה. ניש אֵינְטִינְטִייד. ⁹ לשון צוון[י], ע"מ 'ריבה יי' (תה' לה, א), כלומ' בין ושמעה זאת.**

17-18 **האף שונא משפט יחבוש. פי' בו האף שונא משפטו של שופט צדק יחבוש הקב"ה? ואם תאמר אינו משפט כי שלא כדן עשה, אפשר זאת שאַת שהוא צדיק כביר תרשיע? ד"א 'האף שונא משפט' ימלוך או ישור, מן לשון 'לא אהיה חובש'¹⁰ (יש' ג, ז), שפי' לא אהיה מושל או קצין, כמו שאו' 'קצין תהיה לנו' (שם פסו' ו), והוא משיב 'לא אהיה חובש'¹¹**

¹ הקרי הוא: 'ארחתיו'. הכתיב הוא: 'ארחתו'. ² תרגום אונקלוס ל'ולמדתם' הוא 'תלפון'. ³ נה"מ: + 'אשר ילדה אשת אוריה לדוד'. ⁴ נה"מ: 'יורס'. ⁵ נה"מ: 'יסכן'. ⁶ נה"מ: 'ברצתו'. ⁷ נה"מ: + 'גנב'. ⁸ נה"מ: 'אסף'. ⁹ נראה שזהו שיבוש ויש לגרוס 'אֵינְטִינְטִייד'. ¹⁰ נה"מ: 'חבש'. ¹¹ נה"מ: 'חבש'.

- גם (שם פסו' ז), ונק' כן המושל או הקצין לפי שחובש את העם ועוצרם לרצונו, כמו שנק' גם המושל עוצר 'יורש עצר' (שו' יח, ז), 'זה יעצור¹ בעמי' (ש"א ט, ז), לפי שהוא עוצר ומונע את העם לרצונו כמו שאמרנו שם, כלו' הראוי למי שהוא שונא משפט להיות מושל ואם ראוי להרשיע מי שהוא צדיק כביר? כמו | שאו' האמור² למלך בליעל, שפי' וכי ראוי והגון לאמר למלך שהוא בליעל או לאמר רשע אל נדיבים?
- 19 **אשר לא נשא פני שרים וכו'.** למלך עולם שאין לפניו משוא פנים.
- 18 **אל נדיבים.** רו' לומ' אחד מהנדיבים, וכן 'להיות פקיד ים'³ (יר' כט, כו).
- 19 **ולא נכר.** נון קוניסיד. פי' לא יכיר, מן 'לא תכירו פנים במשפט' (דב' א, ז), והוא מהכבד הדגוש, או יהיה נפעל, ועקרו נכר, כלו' לא נכר לפניו שוע. שוע. לְךָ יָרוּ או רִיקוּ. פי' עשיר ונדיב, מן 'ולכלילי לא יאמר שוע' (יש' לב, ה), והוא נגזר מן 'תשועה' לפי שמושיע ועוזר וסומך את העני בממונו, ובער' מְגִית, ש' שו"ע, ע"מ 'טוב'.
- 20 **רגע ימותו⁴ והצות לילה.** כמו שעשה למצרים. יגועשו⁵. שון מוֹבִידוֹשׁ. ענין תנועה ותנודה, כלומ' יתנועעו ויתנוודו מן העולם, מן 'ותגעש ותרעש הארץ' (תה' יח, ח). ויסיירו אביר. פֹּרְטִי. פי' חזק. לא ביד. נון פור מאנו. פי' יוסרו האבירים החזקים, כלומ' ימותו מבלי שישולח בהם יד בכלי זין, אלא שהם יגועו מאליהן, כדרך 'ההפוכה כמו רגע ולא חלו בה ידים' (איכה ד, ו).
- 23 **כי לא על איש ישים עוד.** פי' לא ישים הקב"ה עלילות תוספת על פשעם כדי שימנעם מלהלך אל אל להתוכח במשפט.
- 24 **ירוע⁶ כבירים.** קִיבְרָנְטָאד. פי' ישבר ויכתת, מן 'הירוע⁷ ברזל ברזל' (יר' טו, יב), ש' רע"ע, ורוב המדקדקין שמו שרשו רו"ע, ולא יתכן שהרי אומ' בדב' רבו' 'סולם רעוע' (בבלי ב"ק טו ע"ב ועוד), והוא הנכון. לא חקר. ש"י בלא חקר, וכן 'ויצאה חנם אין כסף' (שמ' כא, יא), ששי' באין כסף, כלומ' רבים מאד שאין להם חקר.
- 25 **לכן יכיר מעבדיהם.** פי' מעשיהם, מן תר' 'מעשה' (בר' מ, יז ועוד) עובד, וכן 'והיה מעשה הצדקה שלום ועבודת⁹ הצדקה' (יש' לב, ז), בכפל דבר, כמו 'כי עשית משפטי ודיני' (תה' ט, ה). ומש' מַעֲבָדֵיהֶם, כמו 'משפטיהם' (יח' כ, יח), והפך זה 'המנורה והמזבחות'¹⁰ (במ' ג, לא), שמש' והמזבחות, וכן 'על המעברות' (יהו' ב, ז), שמש' המעברות. והפך לילה וידכאו. שון מְגִאדוֹשׁ. פי' יתדכאו וישתברו, כלומ' ימותו, והוא לשון התפעל, עקרו ויתדכאו, פי' הופך עליהם חושך הצרה ומתדכאים ואובדים ומתים.
- 1 נה"מ: 'יעצר'. 2 נה"מ: 'האמר'. 3 נה"מ: 'פקדים'. 4 נה"מ: 'ימתו'. 5 נה"מ: 'יגעשו'. 6 נה"מ: 'ירע'. 7 נה"מ: 'הירע'. 8 תרגום אונקלוס ל'מעשה' הוא 'עובד'. 9 נה"מ: 'ועבדת'. 10 נה"מ: 'והמנורה והמזבחות'.

[פרק לה]

10 [...] לתפארת, וכן 'כי בועליך עושיך'² (יש' נד,ה), 'ישמח ישראל בעושייו'³ (תה' קמט,ב), כמו שכתבנו בסדר בראשית, במלת 'אלהים' (בר' א,ז), והראוי בו עושי. **נתן זמירות**⁴ **בלילה**. טַגְסִיוֹנִישׁ. ענין כריתה, מן 'וכרמך לא תזמור'⁵ (וי' כה,ד), על דרך השאלה, כדרך שנשאל 'יבצור'⁶ רוח נגידיים' (תה' עו,ג), שהוא ענין כריתה גם כן, מן 'כי תבצור'⁷ כרמך' (דב' כד,כא), כמו שפירשנו שם. פ' שמכרית את הרשעים בלילה, כמו שאומ' רגע ימותו⁸ וחסות לילה' (לעיל לד,כ), כמו אמרפל וחיביריו ומצרים וסנחריב. ויש מפר' פירות חשובות מלשון 'קחו מזמרת הארץ' (בר' מג,יא), שתר' מדמשבח בארעא.⁹ **בלילה**. שהפירות גדלות בלילה.

14-11 **מלפנו**. אינְבִיזְטִנְשׁ. כמו מאלפנו. פ' מלמדנו, מן 'פן תאלף אורחותיו'¹⁰ (מש' כב,כה). פ' מלמדנו חכמה יותר מבהמות ארץ, אשר שם צועקים העניים מפני גאון העושקים, והוא איננו עונה, כי לשוא לא ישמע מיד, ולא ישורנה להנקם מיד, אלא מאריך אפו. **אף כי תאמר לא תשורנו**. כל שכן אתה שאין צעקתך באה אלא על ידו, ואם תאמר ותזעק על שלא תשורנו להתוכח עמו, כלו' אותם הצועקים וקובלין מעושיהן אינו ממחר לענותם, ואתה תצעק כי לא תשורנו. **דין לפניו**. דבריד בכל מקום שהוא, והתחולל וקוה לתשובתו ולתנחומיו, או פירו' דין עמי כאילו אתה נשפט לפניו ואני אפטרופוסו והתחולל וקוה לתשובתו ולתנחומיו. **דין לפניו**. יוֹדְגֵט. לשון צווי, ע"מ 'ריבך ריב את רעד' (שם כה,ט). **ותחולל לו**. אִישְׁפִּירָאֲרֶשׁ אֲדִיל. פ' תקוה ותצפה, מן 'דום ליי והתחולל לו' (תה' לז,ז), והוא מהכבד הרביעי הנוסף, ש' חו"ל.

15 **ועתה כי אין פקד אפו**. פ' ועתה דע כי אין פקידת אפו זו עליך אינו כלום לפי רוב עונך. **ולא ידע בפש מאד**. ברוב חטאתיך, ונהג הבורא כאילו לא ידעם. **בפש**. אין מוגידומרי. ענין ריבוי, מן 'פשו פרשיו' (חב' א,ח), ותר' 'פרו ורבו' (בר' א,כב ועוד) פושו וסגו,¹¹ והוא שם, ש' פו"ש, ואעפ"י שהוא בפתח, ומצאנו כמוהו מנחי העי"ן תאר או פועל שעבר 'כי מי בז' (זכ' ד,י).

¹ חסר מאיוב לד, כו לאיוב לה, י. ² נה"מ: 'בעליך עשיך'. ³ נה"מ: 'בעשיו'. ⁴ נה"מ: 'נתן זמרות'. ⁵ נה"מ: 'תזמר'. ⁶ נה"מ: 'יבצר'. ⁷ נה"מ: 'תבצר'. ⁸ נה"מ: 'ימתו'. ⁹ תרגום אונקלוס ל'מזמרת הארץ' הוא 'מדמשבח בארעא'. ¹⁰ הקרי הוא: 'ארחתיו'. הכתיב הוא: 'ארחתו'. ¹¹ תרגום אונקלוס ל'פרו ורבו' הוא 'פשו וסגו'.

[פרק לו']

ויוסף אליהוא.

- 1
- 2 **כתר לי | זעיר.** אִישׁפִּירָה. פִּי המתין לפי מקומו, מן תר' ולתורתו ייחלון² (יש' מב,ד; שם נא,ה), יכתרון³ וכן 'ואל זרועי' ייחלון' (שם נא,ה) יכתרון⁵ ויש אומ' כי מזה 'כתרו את בנימין' (ש' כ,מג), ואעפ"י שאלו לשון המתנה אינו יוצא מענין 'אבירי בשן כתרוני' (תה' כב,ג) שהוא ענין סבוב, כלשון 'עוטרם'⁶ אל דויד' (ש"א כג,כו), ובער' במקום המתן מעט אתדור שי, והלשון מושאל מן עטרה שסובבת הראש, ועטרה וכתר אחד הוא, ומש' 'כתר לי' כתר, וכן 'פלג לשונם' (תה' נה,י), וכן 'וקרב אותם'⁷ אחד אל אחד' (יח' לז,ז), שמש' פִּלַּג וקרב. [זעיר]. פִּי מעט, ותר' 'מעט' (בר' יח,ד ועוד) זעיר.⁸ ואחוק. פִּי אגידך, מן 'חווה דעת' (תה' יט,ג).
- 3 **אשא דעי.** ע"מ 'בנתה לרעי' (שם קלט,ב), ש' דו"ע, וכן 'מדוע', ש' דו"ע.
- 4 **תמים דעות עמך.** הנה התחיל⁹ לדבר עמך אדם שדעתו שלמה.
- 5-6 **הן אל כביר ולא ימאס.** לא ימאס חכמה ורחמים לא ימאס עני.¹⁰ **כביר כח לב.** להנקס, ולכך לא יחיה רשע.
- 7 **לא יגרע מיעדיק.** פִּי לא ימנע, ותר' 'למה נגרע' (במ' ט,ז) למה נתמנע.¹¹ עינו.¹² שו' אִינְדָּה. פִּי עזרתו ועיונו והשגחתו, מן 'והיו עיני ולבי שם כל הימים' (מ"א ט,ג ועוד). **ואת מלכים לכסא.** עד אשר עם מלכים לכסא יושיבם ויגביהם.
- 8 **ואם אסורים בזיקים.**¹³ פִּירוּפִּיאָשׁ. פִּי כבלים, ותר' 'לא לנחשתים הוגשו'¹⁴ (ש"ב ג,לד) לא לזיקין,¹⁵ ופִי הפסוק וא[תה] תראה הצדיקים שיהיו אסורים בזיקים של יסורין וחליים, או שילכדו בחב[לי] עוני, אונו אלא שחטאו לפניו, ובא להתעסק עמהם לטובתם ולנקותם ולהזהירם לשוב אליו.
- 9 **ויגד להם פעלם.** ביסורין אלו מודיעם שחטאו לפניו, וכל דברי אליהוא תנחומין שלימים היו ולא קנטורין, כלו' אל תדאג על יסורין אלו אם צדקת כי לטובתך הם.

¹ נה"מ: 'ז'סף. ² נה"מ: 'ולתורתו איים ייחלו' (יש' מב,ד); 'ואל זרעי ייחלון' (שם נא,ה). ³ תרגום יונתן לנביאים לייחלו' הוא 'יכתרון'. ⁴ נה"מ: 'זרעי'. ⁵ תרגום יונתן לנביאים לייחלון' הוא 'יכתרון'. ⁶ נה"מ: 'עוטרם'. ⁷ נה"מ: 'אתם'. ⁸ תרגום אונקלוס ל'מעט' הוא 'זעיר'. ⁹ ראה פירוש רש"י שם: 'אתחיל'. ¹⁰ נראה שזהו שיבוש. השווה פירוש רש"י שם: 'הן אל כביר. בחכמה וברחמים. ולא ימאס. עני'. ¹¹ תרגום אונקלוס ל'למה נגרע' הוא 'למה נתמנע'. ¹² נה"מ: 'עיניו'. ¹³ נה"מ: 'בזיקים'. ¹⁴ נה"מ: 'הגשו'. ¹⁵ תרגום יונתן לנביאים ל'לא לנחשתים' הוא 'לא לזיקין'.

- 10 **וַיֹּאמֶר כִּי יִשׁוּבוּן¹ מֵאוּן**. וַיֹּאמֶר כִּי בִיסוּרֵיהֶן יִשׁוּבוּן מֵאוּן.
- 12 **בַּטְלַח יַעֲבֹרוּ²**. פֹּזַר אֶרְמָהּ. פִּי כַבְלֵי זֵין יַעֲבֹרוּ, כְּלוֹ יֵהֲרֹגוּ, אוּ כַבְלֵי זֵין שֶׁל מֵלֶאךְ הַמּוֹת. וַיִּגְעֻעוּ בַבְּלִי³ דַּעַת. שֵׁין שֵׁינְטִימִיִּינְטוּ. פִּי בַבְּלִי הִרְגַשׁ בַּפְּתָאוּם, כַּדְרָךְ 'תְּבוֹאֵהוּ שׁוֹאֵה לֹא יֵדַע' (תה' לה, ח).
- 13-14 **וַחֲנַפִּי לֵב יִשִּׁימוּ אִף**. פְּלִשׁוּשׁ | עֲנִין רָשָׁע וּמִשׁוֹא פְּנִים. יִשִּׁימוּ אִף. בְּבוֹא יִסוּרֵין עֲלֵיהֶם מִחֲרַפִּין וּמִנְדַּפִּין וּמִקְלָלִין עֲצָמָם. לֹא יִשׁוּעוּ כִּי אִסְרָם. לֹא בֵּאִין לִפְנֵי בַּתְּפִלָּה וְתַחֲנֹנָה כִּשְׁהוּא אוֹסְרָם בִּיסוּרֵין וְלִכְךָ לֹא יִרְפְּאוּ, וְתַמּוֹת בְּנוֹעַר נַפְשָׁם, וְכֵן עֲנִין 'לֹא זַעֲקוּ אֵלַי בְּכָל לְבַס'⁴ כִּי יִלְיִלוּ עַל מִשְׁכַּבְתָּם' (הו' ז, יד). **בְּנוֹעַר⁵**. אֵין נִינְיִים. פִּי בִילְדוֹת, כְּלוֹמ' בַּמַּעֲשֵׂה יִלְדוֹת, מַעֲנִין 'וְרַחֲבֵעַם הִיָּה נַעַר' (דה"ב יג, ז), שְׁפִי נַעַר בַּדַּעַתוֹ, כְּלוֹ 'מּוֹתוֹ בְּלֹא חֲכָמָה וּמַעֲשִׂים טוֹבִים וְתִשׁוּבָה, כְּנַעַר שֶׁאִין עֵינָיו וְלִבּוֹ אֵלֹא בַּמַּעֲשֵׂה חֲטָא, הוּא שֶׁאִין 'מּוֹתוֹ וְלֹא בַּחֲכָמָה' (לעיל ד, כבא), וְכֵן 'חֲטָאֵת⁶ נַעוּרֵי וּפְשַׁע' (תה' כה, ז), כִּי הַשְּׁחָרוֹת וְהִילְדוֹת הַבֵּל. וַיֵּשׁ מִפְר' 'בְּנוֹעַר'⁷ מַעֲנִין 'וַיִּנְעַר יְיָ אֶת מִצְרַיִם' (ש"מ יד, כז), כְּלוֹמ' בַּחֲלֵי קֶשֶׁה, וְאִינוּ נִכּוֹן שֶׁהָרִי אוֹמ' 'וְחִיתָם בַּקְּדָשִׁים', שְׁפִי בְּמִזְמוּנִים לְמִשְׁכַּב זָנוּת, מִן 'וְלֹא יִהְיֶה קֹדֶשׁ בְּבִנְיֵי יִשְׂרָאֵל' (דב' כג, יח), כְּלוֹמ' בַּחֲטָאִים בַּקְּדָשִׁים.
- 15 **יַחֲלֵץ עֵינֵי בַעֲנִיו**. פֹּזַר שׁוֹ אֶפְרַיִם־סִיזֵן. פִּי יַחֲלֵץ אֶת הָעֵינִי הַשֵּׁם נַפְשׁוֹ רַשׁ בַּדְּבָרֵי תַחֲנוּנָם וְשִׁפְלוֹת רוּחַ וְתַחֲלֵץ נַפְשׁוֹ בַּעֲבוּר הָעוֹנֵי שֶׁהֵבִיא עֲלָיו לְגַלוֹת אֶת אֲזָנוֹ לֵאמֹר שׁוֹב אֵלַי.
- 16 **וַאֲף הִסִּיתָהּ**. בַּשְּׁבֹא פִתַח הַה"א, וּמִשׁ בַּשְּׁבֹא סְגוּל, וְכֵן כִּי יְיָ אֱלֹהֵינוּ הִדְמִינוּ⁹ (יר' ת, יד) שְׁמִשׁ הִדְמִינוּ, וְהַפְּךָ זֶה 'עֵנּוּ לִי בַתּוֹדָה' (תה' קמז, ז), 'עֵנּוּ לָהּ' (במ' כא, ז), 'עֲרוּךְ מִלְּחָמָה' (יואל ב, ה), 'אַזְרָה בְּגוֹיִם' (וי' כו, לג), שְׁמִשְׁפָּטָם עֵנּוּ, עֲרוּךְ, אֲזָרָה, וְזוֹלָתָם, וְהוּא כְּמוֹ 'הִסִּירְךָ' (ש"ב ה, ו), וְכֵן 'וַיִּסִּיתָם אֵלִים מַעֲלִי¹⁰' (דה"ב יח, לא), 'כִּי חָמָה פִּן יִסִּיתְךָ בַּסַּפֵּק' (להלן פסו' יח), וְכֹלָם קְרוּבִים לְעֵנִין 'כִּי יִסִּיתְךָ אַחִיד בֶּן אִמְךָ' (דב' יג, ז), וְהַדּוּמִים לוֹ, הַכֵּל עֲנִין הַסֵּרָה מִדְּבַר לְדַבֵּר וּמִדַּעַת לְדַעַת. **מִפִּי צַר**. מִמִּקּוֹם צָרָה, וְהוּא שֶׁם כְּמוֹ 'צַר וּמְצוּקָה' (לעיל טו, כד), ש' צו"ר. **רַחֲב**. אֶמְפְּלוֹרָה. וְהוּא שֶׁם, ע"מ 'מַעַל'. **לֹא מוֹצֵק**. אֶנְגוֹשְׁטוֹרָה. עֲנִין צוּקָה וְצָרָה, מִן 'וְהַצִּיקוֹתֵי לְאִרְיָאֵל' (יש' כט, ב), וְהוּא הַפֵּךְ 'רַחֲב', ש' צו"ק, ע"מ 'כִּי לֹא מוֹעֵף לֹאֲשֶׁר מוֹצֵק לָהּ' (שם ח, כג). פִּי וַאֲף זֹאת עֲשֵׂה לְךָ שֶׁהִסִּיתְךָ מִפִּי גִיהֵנָם שְׁפִיָּה צַר וְתוֹכָה רַחֲב שֶׁאִין צוּק. **תַּחֲתֵיהָ**. וּבִמִּקּוֹם זֶה. וְנַחַת **שְׁלַחֲנָךְ מֵלֹא דִשִּׁין**. שְׁהוּא הָעוֹלָם | הַבֵּא בְּגַן עֵדֶן. וְנַחַת **שְׁלַחֲנָךְ** 140 **פּוֹשְׁטוֹרָה**. פִּי וְמָה שֶׁמוֹנַח בְּשִׁלְחָנְךָ, שְׁלַחֲנָךְ מֵלֹא דִשִּׁין.
- 17 **וַדִּין רָשָׁע מִלֵּאֵת**. טִי אִימְפְּלִישֵׁט. פּוֹ עוֹמ' מִבְּנִין פְּעֵל. פִּי זֹאת לְךָ וְאֵתָה שְׁדִין רָשָׁע מִלֵּאֵת, כְּלוֹמ' מֵלֹא טַעֲנוֹת רָשָׁעִים מִדִּין וּמִשְׁפָּט שְׁטוּעֵנִין.

¹ נה"מ: 'ישבוון'. ² נה"מ: 'יעברו'. ³ נה"מ: 'כבלי'. ⁴ נה"מ: 'בכל לבס'. ⁵ נה"מ: 'בנוער'.
⁶ נה"מ: 'חטאות'. ⁷ נה"מ: 'בנוער'. ⁸ נה"מ: 'מבני'. ⁹ נה"מ: 'הדמנו'. ¹⁰ נה"מ: 'ממנו'.

- 18 **כי חמה פן יסיתך**. כמו יסירך, כמו שאמרנו למעלה. **בספק**. אין שואֵינו. פי' בשאון, מענין 'תחת רשעים ספקם' (לעיל לד,כו), וכן 'ומת בשאון מואב' (עמ' ב,ב), כלומר 'שיסירך מ' העולם בפרהסיא. ופי' אני מתירא עליך מחמת הקב"ה פן יסיתך בספק. **ורב כפר אל יטך**. ומאחר שתעלה חמתו רוב ממון לא יטך.
- 19 **היערוך¹ שועך**. שי פְּרִי־סִיָּאד טו לְרִיָּאד. פי' נדיבותך, מן 'ולכילי לא יאמר שוע' (יש' לב,ה). **לא בער**. בלא צרה. **וכל מאמצי כח**. אַפְּוֹרְסְמִיָּנְטוֹשׁ. והוא שם, ע"מ 'מחמדי' (הו' ט,טז, ועוד). ופי' הפסוק היחשוב לך הקב"ה וישבח לך שועך ונדיבותך וכל מאמצי כח בזמן שהיית עשיר בלא צרה שהיית נדיב ומאמץ העניים ומחזק ידים רפות ומקים כושלים שלא היה לך אז על מה תזעק כמו שאתה צועק עתה מתוך צרה ותלאה, כי אין משבחין לו לאדם כל כך שיהיה נדיב מתוך עשר כמו שאם היה נדיב מתוך עוני, וסובל הצרות והתלאות, ושותק ומתחולל לבורא, כמו שאמר אליפו 'הנסה דבר אליך תלאה' (לעיל ד,ב), ושאר הענין. זהו פי' 'היערוך² שועך לא בצר'.
- 20 **אל תשאף הלילה**. נון קוֹבְדִי־יֵישׁ. פי' אל תתאוה, מענין 'כעבד ישאף צל' (שם ז,ב). **לעלות עמיים**. פּוֹר טְגָאָר. פי' לסלק ולהכרית, מ' 'אל תעלני בחצי ימי' (תה' קב,כה), וכן 'יצועי עלה' (בר' מט,ד). **תחתם**. פי' במקומם. ופי' הפסו' אין לך לבחור ביסורין אחרים לשאוף ולהתאוות הלילה שבא על מצרים וסנחריב שנכרתו ונסתלקו מן העולם במקומם, הוא שאמ' 'יתר ידו ויבצעני' (לעיל ו,ט).
- 21 **כי על זה בחרת מעיני**.³ מָאֵשׁ דִּי אַפְּרִיאִי־סִיָּון. פי' השמר אל תפן אל און לדין ולומר היה לו לשפטני ביסורי עניות, כי על יסורין אלו יש לך לבחור יותר מעניות.
- 22 **מי כמוהו⁴ מורה**. | אַמּוֹשׁ־טְרַנְט. פי' מורה ומתרה קודם מכה לפי שידוע שלא יוכל להשמר ממכתו, כמו שהתרה בפרעה על כל מכה ומכה 'הנני מביא מחר ארבה בגבולך'⁵ (על פי שמ' י,ד), וכן על מכה ומכה התרה בו, לא כמלך בשר ודם שמעלים מאיבו ובא עליו פתאום, שאם יתרה בו יזהר וינצל ממנו.
- 23 **מי פקד עליו דרכו**. פי' מי צוה, מן תר' 'צו' (וי' ו,ב ועוד) פקיד.⁶ פי' מי צוה עליו דרכו לומ' לו זה הדרך תלך.
- 24 **זכור⁷ כי תשיגיא**. קִי אִינְדְּוֹרְטִי־סִקְשׁ. פי' זכור דרכיו כי בהזכירך תשבח מאליך שבח פועל מדותיו אשר שוררו אנשים. **אשר שוררו⁸ אנשים**. קִי אוֹטִיאָרוֹן אוֹ קִי בִי־דְרוֹן. מן 'אשורנו ולא קרוב' (במ' כד,ז), ש' שרר, פי' מה שכבר ראו והגידו אנשים. **אנשים**. חשובים וגדולים הם האבות הראשונים אברהם יצחק ויעקב ומשה ודוד והנביאים ושאר גדולי הדורות שנקראו אנשים, כמו שאו' 'השב אשת האיש' (בר' כז), 'והאיש משה' (במ' יב,ג), וזולתם.

¹נה"מ: 'היערך'. ²נה"מ: 'היערך'. ³נה"מ: 'מעני'. ⁴נה"מ: 'כמהו'. ⁵נה"מ: 'בגבולך'. ⁶תרגום אונקלוס ל'צו' הוא 'פקיד'. ⁷נה"מ: 'זכר'. ⁸נה"מ: 'שררו'.

- 25 **כל אדם חזו בו.** ועוד כל שאר בני אדם מלבד אלו החשובים חזו והכירו נפלאותיו מרחוק. **מרחוק.** מימים קדמונים, כענין 'מרחוק יי נראה לי' (יר' לא, ג), שפי' מימים קדמונים, כלומ' מימי בראשית.
- 26 **הן אל שגיאל ולא נדע.** חקר אמתו. **מספר שניו ולא חקר.** אין לו שנים שיספרו ויחקרו.
- 27-28 **כי יגרע נטפי מים.** שב אל 'כל אדם חזו בו' (לעיל פסו' כה), כלו' כל אנשי העולם חזוים, וכל אנוש הביט מרחוק מימי עולם כי יגרע נטפי מים, כלו' שהוא ממטיר על העולם, וכן 'אשר יזלו שחקים', שהוא עושה תמיד נפלאה זו, כמו שאומ' 'עושה גדולות¹ עד אין חקר' וכו' (לעיל ט, ו), 'הנותן² מטר על פני ארץ' (שם ה, י), הוא שאומ' 'ירעפו עלי אדם רב', כלומ' על כל אנשי העולם. **כי יגרע.** פֶּאֶיֶד פְּלוֹזְבִיר. פי' ימטיר, והוא מהכבד הדגוש, ומפני הרי"ש לא נדגש, ואמ' בזה הלשון, כלומ' שמגרע נטפי המים מהים בעבים, והעבים זוקקין ומתיכין אותן על הארץ, שני' 'הקורא למי הים' (עמ' ה, ח). **יזקו מטר לאידו.**³ | קולֶנְשִׁי פְּלוֹאִישׁ פּוֹר שׁוֹ נוֹב. פי' אותם הנטפים⁴ נתכין למטר בעננו. **לאידו.**⁵ פי' עננו, מן 'ואד יעלה מן הארץ' (בר' ב, ו).
- 29 **אף אם יבין מפלשי עב.** אֶשְׁפַּנְדִּידוֹרֶשׁ. כמו מפרשי, לפי מקומו, ויש אומ' כמו 'משקלי', מן 'ושקל בפלס' (יש' מ, יב), בחלוף אותיות ושסר"ץ, לפי שהעבים נתלין באויר כמשקל. **תשואות⁷ סכתו.** פי' שאון המטר, כדרך 'כי קול המון הגשם' (מ"א יח, מא). וכנה הגשם בסכה לפי שהענן בסכה על הארץ, כמו שאו' 'כי בסכות הושבתי את בני ישראל' (וי' כג, מג), שתר' אני במטלות ענני.⁸ ופי' הפסו' שב אל 'הן אל שגיאל ולא נדע' (לעיל פסו' כו), כלומ' כל שכן אם יבין אדם מפלשי עב.
- 30 **הן פרש עליו אורו.** פי' מטרו, אמרו כי נק' המטר אור בעבור המאור הקטן כי בתנועותיו יהיה המטר בצווי הבורא ב"ה. **ושרשי הים כסה.** ר' לומ' קצות השמים שנראים כאילו שרשם על הים.
- 31 **כי בם ידין עמים.** מיסרם בעוצר הגשם כשהם חוטאים וכשחוזרין למוטב יתן אוכל למכביר. **למכביר.** פי' הרבה והוא שם, ע"מ 'משחית', 'מרבית'.
- 32 **על כפים כסה אור.** פי' עבים, מן 'ושכותי⁹ כפי' (שמ' לג, כב), וכן 'נשא לביניו¹⁰ אל כפים' (איכה ג, מא), ואולי שנק' כן הענן לפי שהוא ככיפה על בני אדם, כדרך שנק' סכה (לעיל פסו' כט). **כסה אור.** פי' שמש, כלו' בעננים כסה השמש שלא יראה. **ויצו עליה¹¹ במפגיע.** אֵינְקוֹאִינְטְרוֹ אוֹ פּוֹר רּוֹאִיגֹו. פי' מצוה על השמש להסתר מפני אדם כשמפגיע בהם עליו, והוא עצמו או יד אחרת תיקנו 'עליה' מעל השורה.

¹נה"מ: 'עשה גדלות'. ²נה"מ: 'הנתן'. ³נה"מ: 'לאדו'. ⁴הסופר כתב נו"ן סופית ואחר כך חזר בו ותיקן למ"ם סופית. ⁵נה"מ: 'לאדו'. ⁶נה"מ: 'מפרשי'. ⁷נה"מ: 'תשואות'. ⁸תרגום אונקלוס ל'כי בסכות הושבתי' הוא 'ארי במטלת ענני'. ⁹נה"מ: 'ושכתי'. ¹⁰נה"מ: 'לבינו'. ¹¹הסופר כתב 'עליו', והוא עצמו או יד אחרת תיקנו 'עליה' מעל השורה.

העננים והעבים שהם פגעו בשמש והסתירוה.¹ ורבו' פירשו 'על כפים כסה אור' 'על הרע כפים' (מי' ז, ג), כלו' על מעשה הרע המטר נעצר, וכן פירשו 'יצו עליה במפגיע' בתפלה (בבלי תענית ז ע"ב).

- 33 יגיד עליו רעו. שו' טרואינו. פי' רעמו, כלומ' הרעם יגיד ויורה על הגשם, מן 'תרועה'; ע"מ 'למה תריעי רע' (שם ד, ט), ש' רו"ע. מקנה אף על עולה. פיגוגו ידרו שזבך ארמוליו.² זה מקרא קצר ומשובש שיעור פירושו, שרו' לומ' ואז יהיה מקנה הבהמה רועה אף על הדשאים והצמחים שמעלה המטר בארץ, כלו' אז בהיות המטר יהיה למקנה | מרעה על הדשאים העולים בארץ, ויהיה ויתקיים, ויהיה לשון 'עולה' מלשון 'והנה עלה כלו קמשונים'³ (מש' כד, לא), 'ועלה שמיר ושית' (יש' ה, ו), שם, ע"מ 'עשינו חוזה'⁴ (שם כח, טו).
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[פרק לז]

- 1 אף לזאת יחרד לבני. יחרד לב בני אדם בשמעם קול הרעם פתאום. ויתר ממקומו. שלייד. ענין קפיצה, על דרך השאלה, מן 'לנתר בהס'⁵ על הארץ' (וי' יא, בא), כלו' כששומע אדם קול הרעם פתאום יחרד לבו, וכאילו לבו ניתר ומקפץ ונעתק ממקומו, כדרך 'ויצא לבם ויחרדו' (בר' מב, כח), ש' נת'ר, ע"מ 'ויגש' (שם יח, כג ועוד).
- 2 והגה. רואינו. פי' שאון קול הרעם, ונק' קול הרעם הגה כמו שנק' גם כן שאיגה 'אחריו ישאג קול' (להלן פסו' ד), כמו שנק' גם כן קול האריה הגה ושאיגה 'כאשר יהגה האריה והכפיר' (יש' לא, ד), 'אריה שאג' (עמ' ג, ח). מפיו יצא. פי' ממאמרו.
- 3 תחת כל השמים ישרהו. מוג'לו. מן לשון 'וכל משרת ענבים' (במ' ו, ג), וכן בדב' רבו' שורין דיו וסממני' (משנה שבת א, ה), כלומ' מה שתחת כל השמים ישרהו המטר, ויש מפר' ענין התרה, מן 'ומשרא קטרי' (דנ' ה, יב), כלו' יתיר קשר העבים ומטיר על כנפות הארץ. ואורו. שו' למפו. פי' ברקו, כלו' האור המבריק.
- 4 אחריו ישאג קול. ישאג קול הרעם להשמע תכף להראות הברק, הוא שאו' ולא יעקבם כי ישמע קולו'. ולא יעקבם. נוז לוש דייטרדאד. ענין עיכוב, מן 'אשר חרפו עקבות משיחך' (תה' פט, נב). כי ישמע קולו. קי' שואיניד. פי' שישמע, כדרך 'ביום צרתי אקראך כי תענני' (שם פו, ז), שפי' שתענני. פי' ולא יעכב קול הרעם להשמע משיי'א הברק.
- 5 עושה גדולות⁶ ולא נדע. זולתי ממה שאנו יודעים. קי' נוז שפי'מוש.

¹ ראה רד"ק, שרשים, ש' אור: 'פי' צוה על השמש להסתיר מבני אדם כשמפגיע בה העבים'.² נראה שזהו שיבוש ויש לגרוס 'דרו ... ארמוליו'.³ נה"מ: 'קמשנים'.⁴ נה"מ: 'חזה'.⁵ נה"מ: 'בהן'.⁶ נה"מ: 'עשה גדלות'.

- 6 **הוא ארץ. שייד אץ טייא. פי היה בארץ פלו' במקום פלו', כלומ' שמצוה על המטר והשלג להיות במקום שיאמר לו.**
- 7 **ביד כל אדם יחתום. אינטייאד. פי' סוגר, מן 'או החתים בשרו' (וי' טו,ג). כל אנשי מעשהו. קאדה קיין. שי' כל אנשי מעשהו. מעשהו. כלו' כל איש מעשהו. פי' 'ביד כל אדם יחתום' על הגשם שזכר, שהגשם סוגר ומונע מלצאת לדעת כל איש מעשהו, כלו' מעשהו בשדה | או שיחתום ביד כל אדם שלא יוכל לעשות מעשהו מפני הקור. ופירש רבי שלמה ז"ל 'ביד כל אדם יחתום' לאדם שחוטא לפניו, שהאדם עצמו חותם כתב ידו על העבירות, שהעבירות כתובות לפניו, והוא חותם רו' לומ' הוא מתודה על עבירות, והיא החתימה. לדעת כל אנשי מעשהו. להודיעו על מה שהוא נידון.**
- 8 **ותבא חיה במו ארב. איין סילאדה. פי' במארב, וכאילו אמר בארב, וכן לשון 'במו פי אתחנן לו' (לעיל יט,טז), שפי' בפי, וכן זולתם, ופי' עוד הרבה שלוחים יש לו להפרע פורענותו, חיות רעות, וסופה, וקרה, וברד, וכיוצא בזה, או פי' כמשמעו שבמאמרו תבוא החיה במארבה ותשכון במעונותיה.**
- 9 **מן החדר תבוא סופה. פי' מחדר כבוד כסאו גזור גזר דין פורענות בסופה וקרח ורחב מים במוצק, או כמשמעו מן החדר שקבע לרוח הסופה, כדרך 'הבאת אל אוצרות¹ שלג' (להלן לח,כב). והסופה היא רוח הסערה שמכלה ומסיפה הכל וכו', כדרך ענין 'משמים השקיף על בני אדם' (תה' יד,ב ועוד). וממזרים. פי' בו מזלות, מן 'התוציא² מזרות בעתו' (להלן לח,לב), שאומ' 'ועיש על בניה תנחם' (שם), ועיש הוא הנזכר עם כסיל וכימה, שאו' 'עושה³ עש כסיל וכימה' (לעיל ט,ט), שהם הכוכבים הגדולים מכל הכוכבים, ואולי שהוא כוכב גדול כמו אחד מאלו, או אחד מאלו ממש, כלו' שהוא במקום שממנו יוצא הקור, כמו שאו' 'וממזרים קרה', והוא מקשה הפירות וקושרן ככוכב כימה, או שהוא כוכב כימה עצמו, שאמרו חכ' כימה יש בו צנה גדולה מקטרא לפירי (בבלי ברכות נח ע"ב), שפי' קושרת את הפירות, מן תר' 'ותקשורו⁴ על ידו שני' (בר' לח,כח) וקטרת על ידיה,⁵ וכסיל יש בו חמימות גדולה מכבשא לפירי (שם), שפי' מפתח את הפירות ומוציאן, ועוד אמרו ממזיר את הפירות, ולפי כד יהיה שם כוכב זה מזר, שהנפרד ממזרים וממזרות מזר, או ששמו כד מזרים בלשון זכר, ומזרות בלשון נקבה, ולפיכך אמר 'התוציא⁶ מזרות | בעתו' ולא אמ' בעתם, ובין כד וכך הרי"ש במזרים מזרות במקום למ"ד, כמו 'מפרשי' (לעיל לו,כט) ו'מפלשי' (להלן פסו' טז), כלומ' כוכב מזל.**

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11-10 **מנשמת אל יתן קרחה. די ביינטו. פי' מרוח האל ומכווחו יתן הקרחה. ורחב מים במוצק. בייאדורה. פי' ביציקה לפורענות לשטוף הבר מהגרנות, והזרעים, וצמחי הגנות, ושאר פורענות הבא על ידי שיפוע המים ביותר מדאי, והוא שם, ש' יצק, ע"מ 'מוסר', ועוד כי לשון 'מנשמת אל' לשון פורענות וגערה הוא, כדרך 'מנשמת אלוה יאבדו ומרוח אפו יכלו' (לעיל ד,ט), וכן 'מגערתך יי מנשמת רוח אפך' (תה' יח,טז), והקרחה הוא הקרחה המפסיד את**

¹נה"מ: 'אצרות'. ²נה"מ: 'התציא'. ³נה"מ: 'עשה'. ⁴נה"מ: 'ותקשר'. ⁵תרגום אונקלוס ל'ותקשר על ידו' הוא 'וקטרת על ידיה'. ⁶נה"מ: 'התציא'.

הפירות בתחלת צאתם, ובעת רצון אף ברי יטריח עב להביא ראייה לעולם, הוא שאומ' אם לשבט אם לארצו' (להלן פסו' יג), שנפרש שם. אף ברי. אין פֶּרְטוֹנָה. פי' ברויה, ש' רו"ה, כמו כי מן 'כויה'. יטריח. איִנְקָרְגָאד. ידוע, כלומ' יטריח העבים במים להביא רויה לעולם ברצון, בלא שטף מים רבים. ענן אורו. פי' מטרו, ונק' המטר אור לפי שהוא אור ישועה לעולם.

12 והוא מסבות. רְטוֹרְנָאִידוֹרְש. לשון חזירה, כלשון 'כי לא נסוב עד בואו¹ פה' (ש"א טז,יא), וכן 'סוב² דמה לך דודי' (שה"ש ב,יז) וזולתם, פי' שהמטר חוזר פעם אחר פעם, זמן אחר זמן, והוא מתהפך בתחבולותיו של הקב"ה לפעלם לכל אשר יצום לפעול על פני תבל ארצה, וכן לשון 'תסוב עליך כוס ימינו'³ (חב' ב,טז), כלומ' תחזור עליך פעם אחר פעם.

13 אם לשבט אם לארצו. שי פֹּר קְשִׁיגִיָּו. פי' למוסר, כלומ' שבט מוסר, וכן 'והוכחתי⁴ בשבט אנשים' (ש"ב ז,יד) וזולתם, פי' פעמים יביא המטר לשבט מוסר ופורענות בעולם לשטוף הזרעים ולהשחית הכל, ופעמים לארצו, כלו' לצורך עולמו לפי שהם עושים רצונו, ולפיכך אמ' 'אם לארצו'. אם לחסד ימציאהו.⁵ אעפ"י שבני אדם חייבין עושה לפנים משורת הדין.

15 התדע בשום אלוה עליהם. מטר או חק במעשה בראשית.

16 מפלטי עב. | כמו מפרשי, כלומ' התדע ארכן ורחבן שזה מפלאות תמים דעים. דעים. הנפרד 143ב ממנו דַע, כמו רע מן 'רעים', ש' דו"ע.

17 בהטקיט⁶ ארץ. אין קיִדָּאר. והוא פו' עומד מהכבד, וכן 'אם יזקין בארץ שרשו' (לעיל יד,ח), וזולתו. או כמשמעו, פועל יוצא, שישקיט הקב"ה את הארץ כשתשקוט הארץ מרוח דרומית שאינה הורגת את העולם בקרח, ורוח מזרחית מחמתה.

18 תרקיע עמו. שי טיִיָּדִיש. פי' אם הרקעת עמו את השחקים, כלומ' העזרתו להרקיע השחקים. והלמ"ד ב'לשחקים' כלמ"ד 'הרגו לאבנר' (ש"ב ג,ל), שרו' לומ' הרגו את אבנר. חזקים כראי מוצק. קום איִשְׁפִּיגו. הוא שרואין בו הפנים, הנק' בער' מרא, וכן 'במראות הצובאות'⁷ (שמ' לח,ח). מוצק. פֹּנְדִידו. פי' כמראה מותך, והוא פעול, ש' יצ"ק, ע"מ 'מוסר', פי' שהם חזקים וברורים ומוזהירים כמראה המותך כי כן עושים מראות מהברזל⁸ הצרוף, הנק' בער' אל הנד, שאותו המראה בהיר וזהיר בשעת יציקתו, ולא אמ' שהשמים זהירים כמראה המותך, שהוא זהיר ולאחר ימים מעלה חלודה, אלא שהשמים זהירים תמיד כמראה המותך בשעת יציקתו, וכן לא אמר חזקים שהם חזקים כראי מוצק אלא שזהרם חזק וקיים, כלומ' שעומדין בזהרם לעולם כמראה המותך בשעת יציקתו.

¹נה"מ: 'נסב ... באו'. ²נה"מ: 'סב'. ³נה"מ: 'ימין יי'. ⁴נה"מ: 'והכחתי'. ⁵נה"מ: 'ימצאהו'. ⁶נה"מ: 'בהשקט'. ⁷נה"מ: 'במראת הצבאת'. ⁸המ"ם במילה זאת כתובה מעל השורה.

- 19 הודיענו מזה נאמר לו. בריבנו עמו. לא נערוך¹ מפני חשך. פי' חשכות אמרים, כענין 'מי זה מחשיך עצה במלין' (להלן לח,ב).
- 20 היסופר² לו. שי ייד רינוסיאדו. פי' האם צריך הקב"ה שיוספר לו דברים היוצאין מפיו? כלומר יודע הוא בלא מספר, וכן 'אם אמ' איש כי יבולע'.³ יבלע. או שי דייד אומני קואנד ייד אינקובייטו. פי' או אם צריך להגיד לו הדברים המכוסים בסוד? כלומר הכל גלוי וידוע לפניו בלא מגיד. יבולע.⁴ לשון כיסוי והעלם, מן 'כבלע את הקדש' (במ' ד,ב), שתר' בד מכסן.⁵
- 21 ועתה לא ראו אור בהיר הוא. דיבישאדו. ענין לובן ודבר שנראה מאד, וכן 'ואם בהרת לבנה | היא⁶ (וי' יג,ד), כלומר נראית, ומזה הטעם אומ' מצורעת⁷ כשלג' (שמ' ד,ו ועוד) מפני לבנו. ותטהרם. אַלִימְפִיאֵלֹוש. פי' ותזכם ותנקם, מן 'וכעצם השמים⁸ לטוהר'⁹ (שם כד,י), וכן 'השבת מטרה' (תה' פט,מה), שפי' זכות ונקות. פי' ועתה בני אדם אור העננים שהוא בהיר ונראה בשחקים לעין, אין בהם כח לראות ולהתבונן עת תחלת הראות שם פתאום, כמו שאו' ועלית כשואה¹⁰ תבוא כענן לכסות הארץ' (יח' לח,ט), ולא עת הסתלק העננים והטהרם והתנקותם כשהרוח עוברת ומטהרתן משם שהקב"ה מצוה על העבים ומכסין השמים פתאום כהרף עין, וכן מטהרן בפתאום גם כן, הוא שאנחנו משבחין בכל יום המכסה שמים בעבים, שאין הכתוב משבח כסוי העבים בלבד אלא שהעבים מכסים השמים פתאום כהרף עין, וכן מתטהרין ומתנקין והולכין להם מהשחקים פתאום במצות הקב"ה, כלומר זה האור הבהיר והנראה לעין בשחקים אין כח באדם לראות ולהתבונן תחלת הראותו, ולא עת הסתלקו והטהרו משם, ואעפ"י שהם מסתכלין בו כל שכן שידעו הדברים הנסתרים והנעלמים שאינם רואים אפי' מקצתם, כמו שהקב"ה יודע ורואה הנסתרות והתעלומות בלא מספר ובלא מגיד, כמו שאו' היסופר¹¹ לו כי אדבר' וכו' (לעיל פסו' כ) זהו פי' ועתה לא ראו אור' וכו'.
- 22 מיצפון זהב יאתה. ביינטו. פי' רוח צפון הזכה והנקייה, וכן פי' ר' אברהם ׳ עזרא ז"ל זוהר השמים הדומה לזהב בעינו כי מפאת צפון יתחיל להתזכך ולהתנקות, ומזה הטעם נקרא הדבר הזך והנקי זהב, כמו שאומ' 'כוס זהב בבל' (יר' נא,ז), שרו' לומ' היין הזך והנקי, וכן 'המריקים מעליהם זהב'¹² (זכ' ד,יב), שרו' לומ' השמן הזך והנקי. על אלוה. פור אַל דיו. פי על מאמר אלוה ומצותו, כלומר במאמרו הרוח נושבת, ושאר כל הדברים בין בשמים בין בארץ במצותו ומאמרו הכל מתנהג.
- 23 שדי לא מצאנוהו¹³ שגיא כח. נוז לו אַקְלִימֹוש קום פֹרְטִיָה דִי שוּ פֹרְסָה. פי' לא מצאנוהו | שגיא כח לעורר על הבריות משפטיו כגודל כוחו ותוקף מפעליו רק [...] נכנס לפנים משורת הדין, וכן כפרת הבריות שבדבר מועט לפי היכול[ת]: קומץ מנחה, מחצית השקל, תורים

¹נה"מ: 'נערך'. ²נה"מ: 'היספר'. ³נה"מ: 'יבלע'. ⁴נה"מ: 'יבלע'. ⁵תרגום אונקלוס ליבלע' הוא 'כד מכסן'. ⁶נה"מ: 'הוא'. ⁷נה"מ: 'מצרעת'. ⁸הסופר כתב למ"ד, חזר בו ותיקן לה"א. ⁹נה"מ: 'לטהר'. ¹⁰נה"מ: 'כשאה'. ¹¹נה"מ: 'היספר'. ¹²נה"מ: 'הזהב'. ¹³נה"מ: 'מצאנהו'.

ובני יונה, בקר וצאן, ולא הטריח לבקש [ראם]¹ ויחמור אלא הדברים הנמצאים. ומשפט זרב צדקה לא יענה. לא יענה את הבריות יותר מדאי במה שאי אפשר רק 'איש כמתנת יד' (ראה דב' טז, יז).

24 **לכן יראוהו אנשים.** מהתוכח עמו, כי לא יראה כל חכמי לב המתחכמים לו, כלו' אין חכמתם כלום בעיניו, ורבו' פירשו על איוב שאמ' לו אליהוא לפי שהטלת אימה על דורך חנם לכך לא זכית להתקיים לך בניס חכמי לב (בבלי ר"ה יז ע"א).

[פרק לח]

1 **ויעני יי את איוב מנהסערה.**² פ"י רמז לו ברוח סערה ונתעורר מחליו להתוכח עמו כמי שנותן קול על הנרדם לעוררו.

2 **מי זה מחשיך עצה.** מיעץ עצה חשכה סכלה בלי דעת.

5 **מי שם ממדיה.** שוש לונגורש. פ"י אורך מדתה, וכן לשון 'אנשי מדות' (במ' יג, לב), שפ"י ארוכי מדה וקומה, ש' מד"ד, ע"מ 'ומצרי שאול מצאוני' (תה' קטז, ג).

7 **ברן יחד כוכבי בקר.** פ"י בעלות השחר והכוכבים מזהירים מרגנים כל אנשי העולם ומשבחין לבורא, שהוא עת תפלה. ויריעו כל בני אלהים. פירו' כל מלאכי מעלה גם כן מרגנים ומשבחים אז לבורא, שני' ויאמר שלחני כי עלה השחר' (בר' לב, בז), כלו' הגיע זמן להודות ולשבח לבורא.

8 **ויסך בדלתים ים.** אנפארד או אינקופריד. כסה והגין במחיצה, וכן 'וסכות על הארון את הכפרת'³ (שמ' ג, ג) סמוד לארון, וכן 'מסך הפתח' (שם לה, טו ועוד), ש' סכ"ך, ע"מ 'וירד על הכרובים' (מ"א ו, לב). בגיחו. פ"י בצאתו, מן 'כי אתה גוחי'⁴ מבטן' (תה' כב, י), וזה הלשון נופל על יציאה בהמשך במהירות, כמו 'ואורב ישראל מגיח ממקומו'⁵ (שו' כ, לג), שפ"י יוצא ונמשך במהרה, וכן 'וימשוך האורב'⁶ (שם פסו' לו), וכן 'כי אתה גוחי'⁷ (תה' כב, י), שפ"י מוציא ומפליטי וממשיכי. מרחם יצא. ד"י מאדרי. פירוש | מהתוך, על דרך השאלה בוולד מתוך הרחם. בגיחו. ע"מ 'בריבם'⁸ עמדי' (לעיל לא, יג), ש' [גו"ח]⁹.

9 **בשומי עני לבושו.**¹⁰ סביבות הקף אוקיאנוס שהוא הקף העולם שסובבין לו כמו לבוש.¹¹ חתולתו. שו' אינבולטורה. פ"י עיטופו, מן 'והחתל לא חתלת' (יח' טז, ד).

¹ השלמה על פי פירוש רש"י שם. ² הקרי הוא: 'מן הסערה'. ³ נה"מ: 'וסכת על הארץ ... הפרכת'. ⁴ נה"מ: 'גחי'. ⁵ נה"מ: 'וארב ... במקומו'. ⁶ נה"מ: 'וימשך הארב'. ⁷ נה"מ: 'גחי'. ⁸ נה"מ: 'ברבם'. ⁹ השלמה מסברה. ¹⁰ נה"מ: 'לבשו'. ¹¹ ראה פירוש רש"י שם: 'ועננים סובבים לו כלבוש'.

10 **ואשבר אליו חקי**. פי' כרתי וגזרתי, ואמ' בלשון שבירה, כמו שאמ' 'כברית' (יר' לא, לא) בכריתתה, וכן 'וקשת וחרב ומלחמה אשבור מן הארץ' (הו' ב, ב) במקום אכרות. **בריה ודלתים**. פי' גבול כאילו בבריה ודלתים.

11 **ופא ישית**. שְׁאִמּוּגִיד. פי' ירפה, מן 'ושית'¹ ממני ואבליגה מעט' (לעיל י, ב), והוא פו' עומ', והבי'ת נוס' 'בגאון גליד', כלומ' ירפה גאון גליד. ויש אומ' פועל יוצא, לשון מלחמה, כלו' ופה ילחם בגאון גליד, מן 'שות'² שתו השערה' (יש' כב, ז).

12 **ידעתה השחר**.³ מהכבד הדגוש.

13 **לאחוזי**⁴ **בכנפות הארץ**. פי' עתיד אני לאחוז בכנפות הארץ ולנער הרשעים ממנה כאדם שאוחז בכנפות טליתו ומנערן.

14 **תתהפך כחמר חותם**. פי' ואז תתהפך צורת האדם כחומר מחותם מטבע שלה. **ויתיעבו כמו לבוש**. פי' יחלפו ויחלשו ויבלו כמו לבוש בלה, כמו שנ' 'כלבוש תחליפם ויחלפו'⁵ (תה' קב, כז), ואמ' בלשון התיצב, כלומ' יעמוד ויתקיים חלשותם וכלותם כמו לבוש. ורבי' סעדיה פירש כאילו הם לבוש לארץ מוצבים עליה, כלומ' נעוצים בקבר, ותר' 'הנהגה סולם מוצב'⁶ ארצה' (בר' כח, יב) נעיץ בארעא.⁷

15 **וימנע מרשעים אדם**. פי' חייהם, מלשון 'כעוללים'⁸ לא ראו אור' (לעיל ג, טז), כלומ' ימנעו מלאור באור החיים וזרוע רמה תשבר.

16 **עד נבכי ים**. מְנַדִּירוֹשׁ. פי' מקורי הים, מלשון 'מבכי נהרות חבש' (שם כח, יא), וכנהו בדמע לפי שהדמע יורד מהעין כמים מהמקור. והוא שם, והנו'ן נוספת בו נו'ן' 'כי היתה נסבה' (דה"ב יטו), ויש אומ' שהוא מגזרת הנפעל, כמו נו'ן 'נפלאות'.

17 **שערי מות**. פי' העולם הבא או גיהנם.

20 **כי תקחנו אל גבולו**. פי' שתדע גבולו, כדרך 'שמע בני וקח אמרי' (מש' ד, י).

21 **ידעת כי אז תולד**. ש' ידעת אז כי תולד, או פי' | ידעת אז כל זאת.

22 **הבאת אל אוצרות⁹ שלג**. לשון עובר, כדרך 'עד לב השמים' (דב' ד, יא), 'מבטן מי יצא הקרח' (להלן פסו' כט), 'מן החדר תבוא סופה' (לעיל לו, ט), וכיוצא בזה.

¹זו גרסת הקרי. הכתיב: 'ישית'. ²נה"מ: 'שת'. ³זו גרסת הקרי. הכתיב: 'ידעתה שחר'. ⁴נה"מ: 'לאחוז'. ⁵נה"מ: 'ויחלפו'. ⁶נה"מ: 'סלם מצב'. ⁷תרגום אונקלוס למצב ארצה' הוא 'נעיץ בארעא'. ⁸נה"מ: 'מעללים'. ⁹נה"מ: 'אצרות'.

- 23 **אשר חשכתי לעת צר ליום קרב ומלחמה.** קי אֲדִישִׁי. פי' אשר הצנעתי, וכן לשון 'כי ליום איד יחשך רע' (לעיל כא,ל). פי' אשר הצנעתי והנחתי להיות עת צרה לנצוח בו מלכים וחילים, כמו חמשת המלכים בגבעון, כמו שנ' 'הם במורד בית חורון ויי השליך עליהם אבנים גדולות'¹ מן השמים' (יהו' י,יא), וכן על ארץ מצרים, וכן עתיד על גוג ומגוג, כמו שאומ' 'וגשם שוטף ואבני אלגביש' (יח' לח,כב), ואמ' 'ליום קרב ומלחמה' ענין אחד בכפל מאמר, כמו 'כי עשית משפטי ודיני' (תה' ט,ה), וזולתם רבים, והוא פרט, כלומ' לכל מלחמה ומלחמה, כי תר' 'מלחמה' (בר' יד,ב ועוד) קרבא.²
- 24 **יפיץ³ קדים עלי ארץ.** שי' רוח קדים, פי' לפורענות להשחית את הצמחים פתאום, וכבר אמרנו כי אין נזכר רוח הקדים בכל המקרא אלא לפורענות והשחיתה.
- 25 **מי פלג לטטף תעלה.** קיין פִּרְטִיד. פי' מי חלק, ותר' 'זיחלק עליהם' (שם טו) ואיתפליג.⁴ **לטטף.** אֵל לְבָאָגוּ. פי' לטטף המים. **תעלה.** ארויו. פי' מקום גומת אמת המים, כלו' חלק מקום גומא להלוך הנחלים והנהרות, שנ' 'בין הרים יהלכון' (תה' קד,י). ורבי' שלמה פי' חלק גומות לכל שער ושער שבראש. ודרך לחזיון קולות.⁵ לִמְפוּ. פי' ברק קולות הרעם, ונק' כן הברק לפי שהיא ראייה וסימן לאנשי העולם לבוא קול הרעם אחר הברק, שנ' 'אחריו ישאג קול' (לעיל לו,ד), כלומ' שמהברק חוזים שיבוא קול הרעם אחריו. פי' כל קול וקול יש לו דרך ושביל שאם היו שנים מהלכין בשביל אחד אין הבריות סובלין את הקולות, ש' חז"ה, כמו 'הגיג' מן הג"ה.
- 27 **להטיב עשואה ומשואה.**⁶ יִירְמוּ. פי' מקום המדברות, כמו שאו' 'מדבר לא אדם בו' (שם פסו' בו), וכפל 'שואה ומשואה' כדרך 'חשך וצלמות' (תה' קז, ועוד), וזולתם רבים.
- 28 **אגלי טל.** גוֹטְשׁוּ. פי' טיפות, והוא מושאל מן 'גלים', והאל"ף נוס' כאל"ף 'אזרוע'.
- 29 **וכפור⁷ שמים.** צָרָאצָה. | מן 'כפור כאפר יפור' (שם קמו,טז), והוא הברד הדק. 8146
- 30 **כאבן מים יתחבאו.** פי' כי כשקופאים המים מפני הקור הם על פניהם כאבן והמים נחבאים מתחת ואינם נראים. **ופני תהום יתלכדו.** פי' פְּרִינְדִינְשִׁי. פי' יתאחזו כאחד.
- 31 **התקטר מעדנות כימה.** שי אינדוֹרִישׁ אוֹ קוּאָגָאשׁ. פי' התקשר או תקפיא, לפי שכובב כימה מבכר את הפירות בתחלה ומקפיאן, ועדיין הם קשים וחזקים וקשורים מפני הצנה כי מכח כימה יוצא הקור, וכן לשון⁸ 'הקשורים' ליעקב⁹ (בר' ל,מב), שתר' ובכיריא,¹⁰ וקראם בלשון קשר, לפי שהקשר לשון חוזק הוא, לפי שהנולדים בתחלה מהצאן הם חזקים מהאחרונים הנולדים באחרונה, וכוכב כסיל מבשל הפירות ומפתחן ומרטיבן בימות החמה

¹נה"מ: 'חורן ... גדלות'. ²תרגום אונקלוס ל'מלחמה' הוא 'קרבא'. ³נה"מ: 'פץ'. ⁴תרגום אונקלוס ל'זיחלק' הוא 'זאתפלג'. ⁵נה"מ: 'קלות'. ⁶נה"מ: 'שאה ומשאה'. ⁷נה"מ: 'וכפר'. ⁸אחרי מילה זאת הסופר כתב את המילה 'חוזק' בטעות ומחק אותה באמצעות קו. ⁹נה"מ: 'הקשרים'. ¹⁰תרגום אונקלוס ל'הקשרים' הוא 'ובכיריא'.

לפי שממנו יוצא החום, כמו שאמ' רבו' כימה יש בו צנה גדולה ומקטרא לפירי' (בבלי ברכות נח ע"ב), פי' שקושרת את הפירות, מן תר' ותקשור¹ (שם לח, כח ועוד) וקטרת², וכסיל יש בו חמימות גדולה ומכבשא לפירי (שם), פי' מבשלת את הפירות ומפתחתן³. או מושכות⁴ כסיל. שונְטְרָאִידוֹרְש. פי' שמושך את הפירות ומוציאן. תפתח. דִישוּאִילְבֵיש. לשון פיתוח ידוע, כלומ' כסיל מפתח את הפירות ומושכן.

32 התוציא⁵ מזרות. פי' בו כמו מזלות, בחלוף רי"ש בלמ"ד, כמו 'מפלישי' (לעיל לו, טז) ו'מפרשי' (שם לו, כט), ואמ' 'בעתו' כל אחד ואחד בעתו, או ששמו כן, ועל כן אמ' 'בעתו' ולא אמ' בעתם, כמו שאמרנו, והוא אחד מהשלשה כוכבים הנזכרים, שאו' עושה⁶ עש כסיל וכימה' (שם ט, ט), ועל כן סמך אליו עיש, שאומ' 'ועיש על בניה תנחם'. ועיש על בניה. פי' עם בניה, וכן יובוא⁷ האנשים על הנשים' (שמ' לה, כב). בניה. רו' לומ' חביריה, ואמר בלשון בנים, כלומ' הקטנים ממנו, כדרך 'אשדוד ובנותיה'⁸ (יהו' טו, מז), שהם הכפרים הקטנים.

33 משטרו. שו' פּוֹדִישְטָאִדְיָא. פי' ממשלתו, כלומ' נגישת שלוחיו בארץ להפרע במאמרו, מן אשר⁹ לה קצין שוטר ומושל¹⁰ (מש' ו, ז), וכן 'שופטים ושוטרים'¹¹ (דב' טז, יח) | שתר' דיינין ופורענין¹², שהם הנוגשים הנפרעים מן העם, וממנו נק' נכתב החוב שטר לפי שהוא נפרע בו מבלי נוגש, או פי' ממשלת הכוכבים הממונים על הארץ להאיר ולהביא קור וחום, וקיץ וחורף, כמו שאו' 'ולמשול'¹³ ביום ובלילה' (בר' א, יח).

34 התרים לעב קולך. לצוות עליה להביא שפעת מים. ושפעת מים. מוֹגִידוֹמְרִי. פי' רבוי, מן 'שפעת גמלים' (יש' ס, ו). תכסך. קוֹבְרִיד פּוֹר טִי. פי' תכסה העב השמים על פיך, כלומ' במאמרך, כדרך 'פן ישבעך' (מש' כה, יז), שרו' לומ' פן ישבע ממך, וחולתם.

36 מי שת בטוחות. ¹⁴ פי' בו הכליות, לפי שהן טוחות ומכוסות בחלב, מן 'טח את הבית' (וי' יד, מב), שהוא ענין כסוי סדקי הבנין והפיחותין שבין אבן לאבן, וכן בדב' רבו' 'טח פי התנור', ו'טח פי הקדירה בבצק', שהוא ענין סתימה וכסוי, ש' טו"ח, והוא תאר ע"מ 'סוגה בשושנים' (שה"ש ז, ג); ואמ' 'מי שת בטוחות חכמה' לפי שמהן החכמה והעצה, שנ' 'אברך את יי אשר יעצני אף לילות יסרוני כליותי' (תה' טז, ז). או מי נתן לשכוי בינה. פי' בולבב, כלומ' מחשבות הלב, ונק' כן לפי שהוא צופה ומביט המחשבות, כלשון 'עברו משכיות לבב' (שם עג, ז), שפירוש מחשבות הלב, כלומ' עברו יותר ממה שעין הלב שוכה ומביט, ותר' 'וישקף' (בר' יט, כח) ואסתכי, וכן תר' 'יצף יי' (שם לא, מט) יִסְדֵי יי, ותר' 'מצפה' (יש' כא, ח) סכותא;¹⁵ ומזה הענין 'ואבן משכית' (וי' כו, א), 'את כל משכיות'¹⁶ (במ' לג, גב), לפי שהכל מביטין בס; ש' שכ"ה, והו"ו במקום ה"א למ"ד הפועל, והו"ו"ד ליחס כו"ד 'עבריי', 'יהודי', 'אדומי'. ויש

¹ נה"מ: 'ותקשר'. ² תרגום אונקלוס ל'ותקשר' הוא 'וקטרת'. ³ הסופר כתב 'ומפתחן בטעות, חזר בו ותיקן ל'ומפתחתן'. ⁴ נה"מ: 'משכות'. ⁵ נה"מ: 'התציא'. ⁶ נה"מ: 'עשה'. ⁷ נה"מ: 'ויבאו'. ⁸ נה"מ: 'בנותיה'. ⁹ נה"מ: '+ איין'. ¹⁰ נה"מ: 'שטר ומשל'. ¹¹ נה"מ: 'שפטים ושטרים'. ¹² תרגום אונקלוס לשפטים ושטרים הוא 'דינין ופורענין'. ¹³ נה"מ: 'למשל'. ¹⁴ נה"מ: 'בטחות'. ¹⁵ תרגום אונקלוס ל'וישקף' ו'ליצף' הוא 'ואסתכי' ו'יִסְדֵי'. תרגום יונתן לנביאים למצפה' הוא 'סכותא'. ¹⁶ נה"מ: 'משכיתם'.

אומ' שהוא התרנגול, כמו שאנו זוכרין בכל יום 'הנותן לשכוי בינה' (סדר רב עמרם גאון [הרפנס] ברכות השחו), ונק' כן לפי שהוא גם כן שכיות שכיות, גוונים גוונים.

- 37 **מִי יִסְפֵּר שְׁחָקִים.** פִּי מִי יוּכַל לִסְפֹּר מַה שֶּׁקִּבַּע הַקַּב"ה בְּשַׁחֲקִים בְּחַכְמָתוֹ מִפְּקִידִים וּמְמוֹנִים לַעֲשׂוֹת שְׁלִיחוֹתוֹ וּמֵאֲמָרוֹ, אוּ פִי 'בְּחַכְמָה' מִי יוּכַל לִסְפֹּר מַה שֶּׁבְּשַׁחֲקִים בְּחַכְמָה שָׁבוּ. ד"א קִיִּין שְׁיִינְיָאֵלֵד. פִּי מִי רִשְׁם הַשְּׁחָקִים, מִן לִשׁוֹן 'לִלְמַדְסָא סַפְר' (דג' א, ד), שֶׁהוּא עֵינִין | כְּתִיבָה, וְהַכְּתִיבָה וְהִרְשׁוּם עֵינִין אֶחָד הוּא. ד"א קִיִּין אֵינְקֵרְדִינִיִּסִיד. פִּי מִי שֵׁם הַשְּׁחָקִים בְּעֵינֵי בְּנֵי אָדָם כְּעֵינִ תְּכַלֵּת, מִן 'נִפְךְ סַפִּיר' (שִׁמ' כֵּת, יח וְעוֹד), כִּי אֲבָן הַסַּפִּיר יִדוּעַ הוּא, כִּי הֵיא כְּעֵינִ תְּכַלֵּת, וְכֵן קוֹרִין לָהּ בְּלִעֻז שְׁפִיר. **וּנְבִלֵי שְׁמִיִם.** פִּי עֲבֵי שְׁמִיִם, נִק' כֵּן לְפִי שֶׁהֵמִים מְכוּנְסִין בָּהֶם כִּיִּין בְּנֵאֵד, וְכִמִּים וְשֶׁאֵר הַמְשַׁקִּין בְּנִבְלִים וְהַכְּדִים. **מִי יִשְׁכִּיב.** קִיִּין פֶּאֲזִיד דִּיִּסְיִנְדִיר. פִּי מִי יוֹרֵד, מִן תֵּר' וְתַעֲלֵ שְׁכַבְתָּ הַטֵּל' (שֵׁם טז, יד) נַחְתָּת טֵלָא, וְתֵר' וְיִרְד' (בֵּר' יב, וְעוֹד) וְנַחְתָּת.¹
- 38 **בַּעֲקַת עֵפֶר.** אֵין אֶפְיָקָאֵר. עֵינִין יִצִּיקָה וְדְבוּק וְחוּזֵק וְקוּשִׁי, מִן 'לְצַקְתָּ אֶת אֲדָנִי הַקֹּדֶשׁ' (שִׁמ' לֵח, כז), וְהוּא מְקוּר, ש' יִצ"ק, ע"מ 'בְּרַדְתָּ' (שֵׁם לֵד, כט וְעוֹד), 'בְּשַׁבְּתָ' (שׁו' יא, כו וְעוֹד), כְּלוּמ' שִׁיּוּצָק וּמְדַבֵּק הָעֵפֶר וּמְחַזְקֵהוּ וּמְקַשְׁהוּ. **לְמוֹצָק.** פִּיר אֶפְיָקָאֵדוּרְהָ. פִּי לְהִיּוֹת חֻזֵק וְדְבוּק וְקִשְׁהָ, הוּא שֶׁאֵו' וְרַגְבִּים יְדוּבְקוּ², ש' יִצ"ק, וְהוּא שֵׁם ע"מ 'מוֹסֵד מוֹסֵד' (יֵש' כח, טז). וְרַבִּי סַעֲדִיָּה עֲנַד אֲנַצְבָּאֵב אֵל תֵּרָאֵב אֵלֵי מֵרְכֹז, פִּי בִיִּצִיקְתָּ הָעֵפֶר וּבְהַדְבִּיקוּ עַד מְצוּקֵי הָאֶרֶץ שֶׁהֵם הָעֵמֻדִים שֶׁהַגִּלְגָּל סוֹבֵב בְּהֵן הַנִּקְרָא בְּעֵר' אֵל מֵרְכֹז, וְנִכּוֹן פִּירֵשׁ לְפִי שֶׁאֵוּמ' לְמוֹצָק בִּידִיעָה, וְיִהִיָּה אֵז ש' צו"ק, כְּמוֹ 'מְצוּקֵי³ אֶרֶץ' (ש"א ב, ח), עֵינִין אֶחָד וְשְׁנֵי שְׂרָשִׁים. **וְרַגְבִּים.** גִּיגֵשׁ אֵו סִיִּסְפִּידֵשׁ. פִּי חִלּוּקֵי הָאֲבָנִים שֶׁבְּנַחֲלִים הַדְּקִים⁴ שֶׁמְדַבְּקֵן בְּמֵאֲמָרוֹ וּבְכּוּחוֹ, אוּ פִי חֲתִיכוֹת עֵפֶר חֻזְקוֹת וְקִשּׁוֹת שֶׁנְּדַבְּקִין בְּכּוּחוֹ וּמֵאֲמָרוֹ.
- 40 **כִּי יִשְׁחֹ.** קוּאֲנֵד שְׁאֶפְרִימִין. פִּירוּשׁ כִּשְׁמִשְׁפִּילִין עֲצֻמֵן בְּמַעֲנוֹתָם לְאֵרוּב כְּדִי שְׁלֵא יִרְאוּ עַד שִׁיאַחְזוּ הַטֵּרֶף, כְּדֶרֶךְ שֶׁהַצִּיד עוֹשֶׂה שֶׁמִּשְׁפִּיל עֲצֻמוֹ וּמְקַטִּינוֹ כְּדִי שְׁלֵא יִרְאֶה עַד שִׁילְכַד הַנִּלְכַד בַּפֶּחַ, וְכֵן 'יִדְכָה'⁵ יִשׁוּח'⁶ (תֵּה' י') שֶׁפִּירֵשְׁנוּ שֵׁם, ש' שַׁח"ח, ע"מ⁷ וּמִפְּנֵי חֲתִי"ת לֵא נִדְגַשׁ.
- 41 **מִי יִכִּין לְעוֹרֵב⁸ צִידוֹ.** שׁו גִּוְבִירְנִיָּאוּ. פִּי פֵרְנִסְתוֹ. אֲמָרוּ כִּי בְּנֵי הָעוֹרֵב נוֹלְדִים לְבָנִים וּמִפְּנֵי כֵּן הָאֵב וְהָאֵם מְנַכְרִין אוֹתוֹן וְשׁוֹנְאִין אוֹתָם וּבוֹרְחִין מֵהֶם וְעוֹזְבִים אוֹתָם, וְהַקַּב"ה מְזַמֵּן לָהֶם יְתוּשִׁין שֶׁבְּאֵין לְנוּחַ עַל הַרִיר הַיּוּצֵא מִפִּיהֶם, וּבוֹלְעִין אוֹתָם, וּמֵתִפְרִנְסִין מֵהֶם.

¹תרגום אונקלוס לשכבת הטל' ול'ירד' הוא 'נחתת טלא' ו'ונחת'. ²נה"מ: 'דבקי'. ³נה"מ: 'מצקי'. ⁴הסופר כתב נו"ן סופית ואחר כך חזר בו ותיקן למ"ם סופית. ⁵זו גרסת הקרי. הכתיב: 'ידכה'. ⁶נה"מ: 'ישח'. ⁷חסרה מילה אחרי הקיצור. ⁸נה"מ: 'לעורב'.

[פרק לט]

- 1 **יעלי סלע.** קַבְרֵי־יְלוּשׁ. הוא תיש | הבר, ובער' ועל. **חולל¹ אילות.** פֶּאֲרִיר. פי' לידה על ידי חיל, והוא מקור מהכבד הרביעי הנוסף, ש' חו"ל, ע"מ 'לרומם את בית אלהינו' (עז' ט, ט). **תשמור² בידיש או קטאש.** ענין הבטה וראיה, מלשון 'תשמור כל אורחותי'³ (לעיל יג, כז), שפירוש תביט ותשגיח.
- 2 **תספור⁴ ירחים.** פי' התספור ירחי זמן הריון עד שתמלא מספרם?
- 3 **תכרענה ילדיה תפלחנה.** אונגן פֶּוֹר פֶּאֲרִיר אֵי פִּינְדִינְשִׁי. פירו' תכרענה לילד, ורחמם מתבקע, ויוצא הוולד, ויהיה 'תפלחנה' פו' עומ', או פו' יוצא, כלו' שהולד דוחק ומבקע הרחם ויוצא, מן 'כמו פולח ובוקע'⁵ בארץ' (תה' קמא, ז), 'עד יפלח חץ' (מש' ז, כג). **חבליהן⁶ תשלחנה.** אֵינְבִיאָן. פי' שנותנין קול במשך, מן לשון 'תשלח קציריה'⁷ עד ים' (תה' פ, יב) שהוא לשון התפשט והמשך. ד"א חבלי לידה שלהן תשלחנה מעליהן בלדתן ברגע שאני מזמן להן.
- 4 **יחלמו בניהם.** אֶפְרָסְנְשִׁי. פי' יחזקו ויבריא, מן 'ותחלימי והחייני'⁸ (יש' לח, טז). **ירבו בבר.** קְרִיסִין. ענין גידול, מן 'רבתה גוריה' (יח' יט, ב), 'אשר טפחתי ורבית' (איכה ב, כב). **בבר.** פי' בשדה, מן תר' 'שדה' ברא, 'חיות ברא' (דנ' ב, לח ועוד). פי' כשיחזקו הולכין לרבות בבר מהזרעים והדשאים, ואינן צריכין לגידול אומן, ועל כן 'יצאו ולא שבו למו', כדרך 'ולא יספה שוב אליו עוד' (בר' ח, יב), כלו' שלא היתה צריכה להתפרנס ממה שבתבה.
- 5 **מי שלח פרא חפשי.** שאין אדם יכול לגדל פרא ללמדו עבודת בהמות. **ומוסרוד⁹ ערוד.** הוא חמור הבר, מן ממיני הפראים, ודומה לחמור היישוב, ועל כן אמרו רבו' 'כדי שיכיר בין חמור לערוד' (בבלי ברכות ט ע"ב), ותר' 'פרא למוד'¹⁰ מדבר' (יר' ב, כד) כערודא דמדוריה במדברא.¹¹ **מי פתח.** קִיִּין שוֹלְטָאֵד. פי' מי התיר, שאין עליו עול אדם לאסרו, כל שכן לפתחו.
- 6 **ומשכנותיו מלחה.** דִּישְׁפֵּיגְוֶרָה. פי' ארץ גזרה ושממה, מן 'זהשמים'¹² כעשן נמלחו' (יש' נא, ו), ענין שממה וגזירה מהיישוב, וכן 'ארץ מלחה' (יר' יז, ו).
- 8 **יתור הרים מרעהו.** אֵישְׁקוּלְקָאמֵי־נְטוּ. פי' הוא בעצמו תר ומחפש מקום | מרעהו, כלו' שמחפש מקום המרעה הטוב שבו ירקות משובחות, הוא שאו' ואחר כל ירוק ידרוש'. **יתור.** שם, ע"מ 'יבול', 'יקום', ששרשם תור, בול, קום. ויש מן המדקדקין ששמום שרשים בפני עצמם, ית'ר, יב'ל, יק'ם. **ואחר כל ירוק.** בִּירְדוּגָה. פי' כל עשב ירוק.

¹נה"מ: 'חולל'. ²נה"מ: 'תשמר'. ³נה"מ: 'ארחותי'. ⁴נה"מ: 'תספר'. ⁵נה"מ: 'פלח ובקע'.
⁶נה"מ: 'חבליהם'. ⁷נה"מ: 'קצירה'. ⁸נה"מ: 'זהחיני'. ⁹נה"מ: 'זמסרות'. ¹⁰נה"מ: 'פרה למד'.
¹¹תרגום יונתן לנביאים לפרה למד מדבר' הוא כערודא דמדורה במדברא'. ¹²נה"מ: 'זהשמים' כי שמים'.

10 **בתלם עבותו**.¹ ש' בתלם בעבותו, כלו' בתלמי השדה, בעבות, עם שאר הבהמות לחרוש. בקעי חררישה יקראו גודדים, והגבוה יקרא תלם, וכן 'תלמיה רוה נחת דגודיה' (תה' נה, יא). **אם ישדר**. ש' אֲדִיגוּאָד. הוא הליכת החורש אחר חררישתו לכתוש גושי העפר להשוות פני האדמה ולתקן חררישה, וכן לשון 'יפתח וישדד אדמתו' (יש' כח, כד).

11 **התבטח בו כי רב כחו**. פי' לאסוף תבואתך בעבור שכוחו רב ויכול לסבול הרבה. **ותעזוב² אליו יגיעך**. אִי קרגאש. פי' תטעון, מן 'עזוב תעזוב³ עמו' (שמ' כג, ה), כלו' תעזוב אליו יגיעך לאספו לבית.

12 **כי ישיב⁴ זרעך**. קִי טוֹרְנִיד. פי' שישבי זרעך, כדרך לשון 'ביום צרתי אקראך כי תענני' (תה' פז, ז), שרו' לומ' שתענני. **זרעך**. טו שימינסה. כלו' שישבי לבית מה שזרעת.

13 **כנף נננים נעלסה**. פִּגּוּנִישׁ. פי טווסין, הוא הנקרא בער' טוס גם כן, ונק' כן לפי שהוא מרנן ונעלס בכנפיו שהם יפות, וכן לשון 'ולב אלמנה ארנין'⁵ (לעיל כט, ג), שפי' אשמח כי השמח מרנן ומרים קול ברנה משמחתו. **אם אברה**. שִׁישׁ אִינְפִינּוּלֵד. רו' לומ' אם יאבר, כדרך 'אבר נץ' (להלן פסו' כו), והוא מהכבד הרביעי שלם, ע"מ 'ברוחו שמים שפרה' (לעיל כו, ג). ואם תאמר שהחסידה בכאן בלשון נקבות שהיה לו לומ' אברתה נאמר שלם, זה העוף כולל לזכר ולנקבה, כמו גמל, חזיר, שפן, וזולתם, ואעפ"י שאמ' במקום אחר 'גם חסידה בשמים ידעה מועדיה' (יר' ת, ז). או שרו' לומ' אם יש אברה לחסידה ונוצה, והאברה הוא הכנף. **חסידה**. סִיגּוּנָא. ונק' כן לפי שמחלקת מזונותיה עם חברותיה דרך חסידות. **ונוצה**.⁶ אֶסְטוּר. עוף ששמו כן, והוא מין הנץ, ונק' כן הנץ והנוצה לפי שיש להם כנף | יפה.

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14 **כי תעזוב לארץ ביציה**.⁷ היא הנוצה ראה מה מנהגה, שתעזוב לארץ ביציה, והולכת ומתחממת ומתאמצת על עפר למרחוק, הוא שאו' ועל עפר תחמם'.

15 **ותשכח כי רגל תזורה**. לֹא אִישְׁפְרִימְרָאד. ענין הזרה וביקוע, מן 'ויזר את הגזה' (שו' ו, לח), ובדב' רבותי' 'ביצה המזוהרת' (בבלי נדה לה ע"ב ועוד). פי' אינה שמה על לב שרגלי המהלכין תזורה ותבקעה, והוא פו' יוצא מהקל, ע"מ 'לא אכזר כי יעורנו' (להלן מא, ב), שהראוי בהם תזירה, יעירנו, ש' זו"ר.

16-17 **הקטיח בניה**. אִינְדוֹרְגֶשׁ. פו' עומ' מהכבד החמישי, וכן 'אם יוקין בארץ שרשו' (לעיל יד, ח), וזולתו. ש' הקשיח לבה מבניה, כלו' שנקשח לבה מבניה. או פו' יוצא, כמשמעו, שהקשיח הקב"ה את לבה, והוא הנכון, שהרי אומ' 'כי השה אלוה חכמה'. **ללא לה**. קום קי נון אֲדִילָא או קום קי נון פִּזְשִׁין שויוש. פי' כאילו אינם שלה. **לריק יגיעה בלי פחד**. פי' ואינה מפחדת וחוששת שיהיה יגיעה לריק. **כי השה אלוה חכמה**. קָא לֹא פִּזְיִד אולְבִּידָאר. ענין שכחה, מהכבד החמישי, ש' נש"ה, ונו"ן השרש נבלעת בדגש, ע"מ 'הכה'.

¹נה"מ: 'עבתו'. ²נה"מ: 'ותעזוב'. ³נה"מ: 'עזב תעזוב'. ⁴זו גרסת הקרי. הכתיב: 'ישוב'. ⁵נה"מ: 'ארנן'. ⁶נה"מ: 'ונוצה'. ⁷נה"מ: 'תעזוב ... ביציה'.

- 18 **כעת במרום תמריא. שאלֶסְד.** פִּי תגביה לעלות 'שור ומריא' (ש"ב ו,יג ועוד), על דרך ההשאלה, שענין שניהם לשון הגבהה, כלו' שמגביהין לעלות במקום המרעה להתפטם שם להיות מריא, וענין מריא ענין פיטום, כמו שאמרו רבו' ממריץ את העגלים' (בבלי שבת קנה ע"ב).
- 19 **רעמה. רינינגו.** ענין הרעשה, והוא צהילת הסוס, מן 'רעם שרים' (להלן פסו' כה).
- 20 **התרעישנו. שי לו איִשְׁמוֹבֶרֶש.** ענין תנועה והחרדה, כלו' אם תניעהו ותחרידהו כארבה. **הוד נחרו. שואינו.** פִּי שאון נחרו, מן 'השמיע יי את הוד קולו' (יש' ל,ל), וכן 'ולא הד הרים' (יח' ז,ז). **נחרו. שו רינינגו.** או שו רינֶפֶלו. הנחירה היא הנשימה היוצאת משני נקבי האף, כמו שאו' מנחיריו יצא עשן' (להלן מא,יב), ובער' אל נבאר. ומזה הלשון 'נחר מפוח'² (יר' ו,כט), על דרך השאלה, אבל סוס לשון צהילה, על דרך השאלה, שהרי אומ' 'מדן נשמע | [נחרת סוסיו]' (שם ח,טז), כי אין נשימת האף נשמעת מרחוק.
- 21 **יחפרו בעמק [...]** לשון חפירה, שכן דרך הסוס לחפור ברגליו בכוחו וגבורתו בארץ, הוא [...]. 'וישיש בכח', כלומ' שהוא שש בכוחו, כדרך 'כנף רננים נעלסה' (לעיל פסו' יג) שמתעלס ושמת ביפיו. **יחפרו.** שִׁי יחפור, כלו' יחפרו הסוסים. **וישיש בכוח.**³ כל אחד ואחד, הוא שאומ' 'יצא לקראת נשק'. **נשק. אַרְמֶש.** פִּי כלי זין ידוע.
- 22 **ולא יחת.** פִּי לא יירא, מן 'ויהי חתת אלים' (בר' לה,ה), ש' חת"ת.
- 23 **עליו תרנה אטֶפָה.** רוייד. ענין שאון ורנה, מן 'ויעבר הרנה' (מ"א כב,לו), שפִּי כרוז, והוא שאון רוח הנוצה שבעץ החץ במרוצתו, ש' רנ"ה, ענין אחד ושני שרשים, וכן 'המה שוסים'⁴ את הגרנות' (ש"א כג,א), ש' שס"ה, 'וישסו את מחניהם' (שם יז,ג), ש' שס"ס, ושניהם ענין משסה, וכן זולתם כיוצא בזה. **אשפה. שְׁאִיטָה.** פִּי חץ, ונק' כן על שם האשפה שהחצים מונחין בה. **להב חנית וכידון. קוגנילא.** הוא ברזל החנית, מ' לשון 'ולהבת חנית' (שם פסו' ז). **חנית. רומח. וכידון. דַּרְדו** או אַסְקוֹנָה. הוא רומח קטן שמשליכין אותו להכות בו. שִׁי להב חנית ולהב כידון.
- 24 **יגמא ארץ. בִּיבִיד.** פִּי ישתה, מן 'הגמיאיני נא' (בר' כד,ז), דרך משל, כלומ' שמרוב קלותו ומהירות הלוכו כאילו שותה הארץ, או פִּי אַסִּיֶרְטָאד. ענין התכוון, כלומ' יתכוון לרוץ למקום המלחמה, מן 'מגמת פניהם' (חב' א,ט), שפִּי כוונת פניהם, ובער' יקאבל אל ארץ. ורבינו שלמה ז"ל פירש יעשה גומות בארץ, שכן דרך הסוסים החזקים לחפור בפרסותיהן בארץ בגבורה וכח עד שעושיין גומות, כענין 'יחפרו בעמק' (לעיל פסו' כא), שאמרנו למעלה. **ולא יאמין כי קול שופר.** קואַנְד. פִּי בעת שקול שופר, כדרך לשון 'כי תבא בכרם רעד' (דב' כג,כה). פִּי ולא יאמין בעת שקול שופר שתעשה המלחמה מרוב תאותו למלחמה דרך משל.

¹ נראה שזהו שיבוש ויש לגרוס 'רינינגו'. ² נמ"ה: 'מפח'. ³ נה"מ: 'בכח'. ⁴ נה"מ: 'שסים'.

- 25 **בדי שופר**¹ פֹּר קוֹאֲרִינּוּ. זה והדומה לו, כגון 'ויגעו'² עמים בדי אש ולאמים בדי ריק' (חב' ב,ג), כלם נוספים, וכאילו | אמר בשופר, באש, בריק, ושמא יש בהם קצת ענין כי יורו על הגדלת הענין והתמתנו. **יאמר האה**. גִּרְדָּאֲבֵישׁוּ. ענין שמחה וגילה, ויש לענין אנחה ואבל 'הכה בכפך ורקע ברגלך ואמר אח' (יח' ו,יא). (יריח)³. שִׁינְיִטִּיד אוּ בִּינְטִאֵד. פי' ירגיש, מן 'בהריחו אש' (שו' טז,ט).
- 26 **יאבר נץ**. שִׁינְפִּינוּלְאֵד. פי' יגדיל אבר, כלומ' נוצה, וכן 'אם אברה חסידה ונוצה'⁴ (לעיל פסו' יג).
- 28 **על שן סלע**. אִישְׁקְרִיסִיו. הוא שְׁנֵי הסלע, על דרך השאלה, כלשון 'והמזלג שלוש'⁵ השנים' (ש"א ב,ג), וכן 'שן הסלע מהעבר מזה' (שם יד,ד). **ומצודה**. אִינְקְשְׁטִילִיאֲדוֹרָה. פי' סלע גבוה, וכן 'דודיד'⁶ אז במצודה' (ש"ב כז,יד ועוד), שפי' סלע גבוה להשתגב בו, ש' מצ"ד, ע"מ 'גבורה', 'חלושה'.
- 29 **משם חפר אכל**. אִישְׁקוּלְקֵד. ענין חפוש ובקשה, מענין 'לחפור'⁷ את כל הארץ' (יהו' ב,ג), כי המחפש והמבקש דבר כאילו חופר.
- 30 **יעלעו דם**. אִינְגְלוּטִין. פי' יבלעו, מן 'ושמת שכין בלועד'⁸ (מש' כג,ב), שהוא בית הבליעה, ש' לו"ע, מהכבד הרביעי הנוסף, ונקדמה למ"ד הפועל לפ"ה הפועל לפי שכבד על הלשון לחבר שני עניניו⁹ כאחד, ומשפטו ילועעו. **ובאשר חללים**. אוּב קִי מְטִאֲדוּשׁ. פי' ובמקום, וכן 'באשר כרע' (שו' ה,כז), שפ' ובמקום שכרע.

[פרק מ]

- 1 **ויען יי את איוב**.
- 2 **הרוב עם שדי**. שִׁי בְּרֵאֲגָר. מקור. **יסוד**. קֶשְׁטִיגְרִיו. שם, כמו 'מוסר', או יהיה שם התואר, ע"מ 'גבור', 'שכור', ויהיה 'הרוב'¹¹ תואר גם כן, ע"מ 'טוב', כלומ' ההמריב עם שדי בעל מוסר? **יעננה**. פי' יענה דבריו.
- 3 **ויען איוב את יי**.
- 4 **הן קלותי**.¹² מי אִישְׁפְּרִיסִיו. ענין קלון ובזוי.
- 6 **ויען יי את איוב מנסערה**.¹³

¹נה"מ: 'שפר'. ²נה"מ: 'ויגעו'. ³השמטה. ⁴נה"מ: 'נוצה'. ⁵נה"מ: 'שליש'. ⁶נה"מ: 'ודוד'. ⁷נה"מ: 'לחפר'. ⁸נה"מ: 'בלעך'. ⁹נראה שזהו שיבוש ויש לגרוס 'עיינין'. כך רד"ק, שרשים, ש' לו"ע. ¹⁰נה"מ: 'הרב'. ¹¹נה"מ: 'הרב'. ¹²נה"מ: 'קלותי'. ¹³הקרי הוא: 'מן הסערה'.

- 9 **ואם זרוע כאל לך. פֹּרְסָה. פי' כח, מן 'ואיש זרוע לו הארץ' (לעיל כב,ח).**
- 10 **עדה נא. אִפְיִיטַט. פי' התקשט, מן 'ועדית עדי' (יח' כג,מ). גאון וגבה. שי' בגאון וגובה, כלומר יתאמץ לבך ביראתי ובצדוק דיני, כדרך 'ויגבה לבו ביראתי' (דה"ב יז,ו).**
- 11-12 **וראה כל גאה. המתגאה כנגדי, ואינו נכנע מפני. והכניעהו. כלו' הוכיחהו בדברים קשים | 150 ושבר דבריו. והדוּך. 2. מֵאָנָה. פי' ענין כתישה, מענין 'או דכו במדוכה' 3 (במ' יא,ח), שי' הד"ך, וכן 'מהדק וחשל' (דנ' ב,מ), בחלוף אותיות גיכ"ק, וכן בדב' רבותי' 'ומהדקו יפה יפה'. תחתם. פי' במקומם, כמו 'שבו איש תחתיו' (שמ' טז,כט).**
- 13 **חבוש 4 בטמון. אִינְקוּבְרִי. ענין כריכה, מן 'זחבשת להם מגבעות' 5 (שם כט,ט), שפי' כסה. בטמון. אין אִשְׁקוּנְדִיגו. שם ע"מ התואר, וכאילו אמ' במטמון, כלומ' במקום שיטמנו.**
- 15 **הנה נא בהמות. שי' בהמה, כלומר אחת מהבהמות, וכן 'שאל נא בהמות ותורד' 6 (לעיל יב,ז), ששי' אחת מהבהמות גם כן. ויש אומ' כי בהמה אחת ששמה בהמות, ואינו נכון, אבל היא בהמה גדולה וחזקה, והוא זכר, ועל כן אמ' 'חציר כבקר יאכל', ואמרו חכ' שהוא מוכן לעתיד.**
- 16 **ואונו 7 פי' כחו, מן 'כחי וראשית אוני' (בר' מט,ג), בכפל מאמר, וכן 'כי עשית משפטי ודיני' (תה' טה), וזולתם. בשרירי בטנו. אין בִּירִינָאש. הוא שתחת הטבור, ואעפ"י שאמר 'לא כרת שררד' 8 (יח' טז,ד), שהוא הטבור ממש, ואמ' 'בשרירי בטנו', כלו' שסמוך לטבור הבטן משני הצדדין, ועל כן אמ' 'בשרירי', שאם היה הטבור ממש היה אומ' בשרר בטנו.**
- 17 **יחפץ. מִישִׁיד או מואִיִּיד. כמו יחפוז, בחלוף אותיות זסר"ץ, כמו 'יעלוץ' ו'יעלוס', פי' יניעהו במהירות כמו ארו, כלומ' שהוא זנבו גדול כמו ארו. גידי פחדיו 9. די שוש אואיבֹוש. פי' ביציו, והם האשכים, מן תר' 'מרוח אשך' (וי' כא,כ) מריס פחדין 10. ובירור אמתת הענין הוא מקום סוף הירך הסמוך לאשכים, ונק' אותו המקום על שם, כדרך 'בשרירי בטנו' (לעיל פסו' טז) שפירשנו למעלה. ובער' אפכאדה, בחלוף ח"ת בכ"ף, כמו 'חמרא' ו'כמר', וזולתם רבים כיוצא בו. ישורגו 11. שְׁבִירְדוּנָאן. פי' יתחזקו ויתאמצו, כאילו הם שריגים, כדרך 'וגיד ברזל ערפך' (יש' מח,ד).**
- 18 **עעמיו אפיקי נחושה. קום פֹּרְטִיזָאש דִּי אַזִּירו. פי' כחוזק הנחושה, מן 'ומזיח אפיקי 12 רפה' (לעיל יב,כא). עעמיו. גרמיו. ענין אחד בכפל דבר, כי תר' 'עצם' (בר' ב,ג), ועוד) גרמא, 13 וכן 'בשמים עדי' ו'סדהי' 14 (שם טז,יט), וכן זולתם רבים, וכל כפל לביאור. כמטיל ברזל. פי' כשבט ברזל, לפי מקומו.**

1נה"מ: 'בדרכי'. 2נה"מ: 'והדך'. 3נה"מ: 'במדכה'. 4נה"מ: 'חבש'. 5נה"מ: 'מגבעת'. 6נה"מ: 'ותרך'. 7נה"מ: 'ואנו'. 8נה"מ: 'שרך'. 9זו גרסת הקרי. הכתיב: 'פחדו'. 10תרגום אונקלוס ל'מרוח אשך' הוא 'מריס פחדין'. 11נה"מ: 'ישרגו'. 12נה"מ: 'אפיקים'. 13תרגום אונקלוס ל'עצם' הוא 'גרמא'. 14נה"מ: 'וסדהי'.

- 19 **הוא ראשית דרכי אל**. מה שברא האל מהבהמות. העוֹשׂוֹ¹ אֵל קי לוֹ פִּיזִיד. פי' העושה אותו. נכנסה ה"א הידיעה על הכנוי, וכן 'עד המכה' (יש' ט,יב), 'והחציו' (יהו' ח,לג), וכאילו אמ' העושהו. **יגש חרבו**. פי' בוראו יגש חרבו לשוחטו בתחלה, כלומ' יתיש כוחו עד שיפול וישחטוהו, כי אין בם² אדם יכול לשחטו.
- 20 **כי בול הרים**. אֵיִרְמֹלִיו. כמו יבול, וכן 'לבול עץ יסגוד' (יש' מד,יט). **ישאו לו**. לִיבָאן פור אֲדָאֵל. פי' יצמחו לצרכו, מן לשון 'ונשא ענף ועשה פרי' (יח' יז,כג). **ובל חית השדה ישקו שם**. פי' הם לשחוק לפניו שהוא גדול והם קטנים.
- 21 **תחת צאלים**. שון שולזמרש. פי' צללים, והאל"ף בו במקום למ"ד הכפל, כמו 'ימאסו כמו מים' (תה' נח,ח), 'אשר בזאו נהרים' (יש' יח,ב ועוד), שהאל"ף בם במקום אות הכפל, וכאילו אמ' צללים, ימססו, בזוו, וכן זולתם.
- 22 **יסכוהו**³ קוֹבְרִינְלוֹ. פי' יכסוהו כסוכה להיות לו לצל, ש' סכ"ך, וכן 'יסבוהו' בצל גם כן, והוא ענין אחד בכפל מאמר, כמו 'סבוני גם סבבוני' (תה' קיח,יא). **צאלים צללו**. רו' לומ' שאותם הצללים הם צללו, כלומ' הם לו לצל.
- 23 **הן יעשק נהר**. על דרך השאלה, כלומר שמושכו כלו אל פיו כאילו עשקו. **ולא יחפזו**. נוֹן אֲפִישְׁטִינְגָאד. פי' אינו ממנהר אלא בנחת, בלא חופז, כלו' בלא פחד, הוא שאו' יבטח כי יגיח ירדן אל פיהו, כלומ' בהשקט ובבטחה. **כי יגיח**. קוֹאֲנָד אִישִׁיד. פי' כשיצא, מן 'בגיחו מרחם יצא' (לעיל לח,ח), וכבר אמרנו כי זה הלשון לשון יציאה בהמשך.
- 24 **בעיניו יקחהו**. פי' יקחנו בהבטה והשגחה, בלי פחד. **ינקב אף**. פֹּאֲרָדָד נְאָרִיז. פי' נופח באפו במים בחוזק, כמי שמתכוין לשום מוקש.
- 25 **תמשוך⁴ לזיתן**. לשון התבונן, שיעורו התמשוך, וכן רבים. **לזיתן**. קוֹלוֹבְרוֹ. הוא התנין הגדול שבים, ונק' כן לפי שמארכו הוא כרוך, מן 'לזית חן' (מש' א,ט ועוד), ובער' מלתו. **בחה**. אֲמִזְזוֹאִילוֹ. הוא המזלג שמשימין הציידין לאחוזו בחיך הדג. **ובחבל תשקיע לשונו**⁵. ש' וחבל | תשקיע בלשונו.
- 26 **התשים אגמון באפו**. יוֹנְקוֹ. הוא קנה האגם שמשימין בפי הדג להוליכו, כלומ' התוכל לשום אגמון באפו כשאר הדגים?
- 27 **הירבה אליך תחנונים וכו'**. דרך משל, כלומ' הירבה אליך דברי פיוסין, כדרך שהחלש מפייס את החזק והקטון את הגדול ממנו?
- 28 **תקחנו לעבד עולם**. פי' שתקחנו.

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¹נה"מ: 'העשו'. נראה שזהו שיבוש. ²הסופר כתב נו"ן סופית ואחר כך חזר בו ותיקן למ"ם סופית. ³נה"מ: 'יסכהו'. ⁴נה"מ: 'תמשך'. ⁵נה"מ: 'לשונו'.

30 **יכרו עליו חברים.** שי יִנְטָאן. פי' היאכלו, וכל זה הלשון הוא ענין סעודה גדולה וחשובה, וכן 'ויכרה להם כרה גדולה' (מ"ב ו, כג), כלומר סעודה גדולה, ובער' ולימה. **חברים.** קוֹנְפְּיִירוֹשׁ. פי' בני החבורה, ע"מ 'סלח', 'גנב'. **בין כנענים.** פי' בין סוחרים, מ' 'כנעניה נכבדי ארץ' (יש' כג, ח), ש' כנ"ע, והנו"ן האחרונה בו כנו"ן 'רחמן', וכבר אמרנו שנק' כן הסוחר לפי שהוא כעניו ושפל רוח ונכנע בדבריו.

31 **התמלא בשכות עורו.** קום אִישׁפִּינָאשׁ. הם הקשקשים והסנפירים שהם חדים כשכים, ש' שו"ד, והדגש בו תמורת הנח, כמו 'ופטורי ציצים'¹ (מ"א ו, יח ועוד). **ובצלצל דגים.** קון אִישׁקָאמָה. הם הקשקשים גם כן, בכפל דבר, על דרך השאלה, כלו' שהם לו לצלל ומכסה. ויש אומ' שהוא כלי שדוקרים בו הדג ומעלין אותו, ויש אומ' עוד שהוא כלי שעשוי משבטים שיכנס בו ראש הדג וילכד בו, וכן 'והנה סליל'² לחם שעורים³ (שו"ז, יג), שפי' סל, בחלוף אותיות זשסר"ץ, ש' צל"ל.

32 **שים עליו כפך.** או פוֹנִיר. מקור במקום צווי, או תשים, ע"מ 'לבלתי שים'⁴ לאיש' (ש"ב יד, ז), כלומר התוכל לשום עליו כפך, או שים עליך כפך דרך גזוים, כלומר לא תוכל לשום עליך כפך. **כפך.** טו פְּרִימִיו. פי' כפייתך, ש' כפ"ף, או יהיה 'כפך' כף היד ממש, כלומר התוכל לשום ירך עליו. **זכור⁵ מלחמה.** מִמְּקָאָר. מקור, פי' אם יעלה על לבך לזכור להלחם בו אל תוסף לחשב כזה כי לא תוכל. **אל תוסף.** הפתח בו מפני ההפסק, וכן 'אל תותר' (בר' מט, ד).

[פרק מא]

1 **הן תוחלתו⁶ נכזבה.** פְּלִייד. **אל מראיו יוטל.**⁷ שִׁירָאד אִינְאָדוּ. פירו' יושלך, מן 'ויטלוהו'⁸ אל הים' (יונה א, טו), ש' ט"ל. פי' ובכל זה אעפ"י שהוא חזק כל כך תוחלתו | נכזבה ולעתיד לבוא ילכד ואל מראיו יוטל, כלומר יפול על פניו כלפי מטה.

2 **לא אכזר כי יעורנו.** קי לו אִינְתְּרִימִיִּסקָד. ענין נענוע והערה, מן 'והוא עורר את חניתו' (ש"ב כג, ח), והוא פו' יוצא, מש' יעורנו. פי' לא אכזר וגבור שיוכל להעירו ולנענעו, וכל שכן מי הוא אשר יוכל להתיצב לפני שאתה אומ' 'והוכח אל אל אחפין' (לעיל יג, ג).

3 **מי אקדימני ואשלם.** פי' מי הקדימני לעשות חסד ומעשים טובים, ואשלם לו, שאני יכול לשלם כי תחת כל השמים לי הוא.

4 **לא⁹ אחריש בדיו.** אֶשׁוֹשׁ מִינְטִירָאשׁ. פי' לא אחריש על כוביו, מן 'בדיך מתים יחרישו' (שם יא, ג), **ודבר גבורות.** נִין בִּינְרְבוֹשׁ פּוֹאִירְטִישׁ. **וחין ערכו.** נִין גְּרִסְיָא דִי שׁוֹ אוֹרְדִינְמִינְטוּ. כמו חן, ואעפ"י שהוא ביר"ד, יהיה ענין אחד ושני שרשים, ופי' הפסו' ואתו המקדימני בחסד

¹נה"מ: 'ציצים'. ²הקרי הוא: 'צלול'. הכתיב הוא: 'צליל'. ³נה"מ: 'שערים'. ⁴זו גרסת הקרי. הכתיב: 'שום'. ⁵נה"מ: 'זכר'. ⁶נה"מ: 'תחלתו'. ⁷נה"מ: 'טל'. ⁸נה"מ: 'ויטלוהו'. ⁹הקרי הוא: 'לו'.

ומעשים טובים, אם ידבר דברים שלא כהוגן שבורא מלבו, לא אחריש בדיו ולא על דבר גבורותיו, כלו' דברי גדולות, וחין ערך דבריו, כלומר ואעפ"י שעורך דבריו בחן ותחנונים.

6-5 **מי גלה פני לבושו.** די שו קואַירו. פי עורו, מן 'תחפש' לבושי' (שם ל'יח), חוזר לענין לויתן, כלומ' מי ראה כל גופו. **בכפל רסנו.** אין דוּבְלֵי דֵי שו קבִישְטֶרו. על דרך הדמיון, כלומ' שחוסם פיו כאילו ברסן, מי יוכל לקרוב אליו, הוא שאומ' 'דלתי פניו מי פתח'.

7 **גאווה אפיקי מגנים.** קום פֿוֹרְטִיזָה דֵי אִישְקוּדוֹש. פי' חוזק מגנים, כלו' יש לו גאווה כחוזק תופשי מגן. **סגור הותם צר.** אַנגוֹשְטו. פי' ופיו סגור כחותם צר, או פי' שסגורות קשקשותיו ודבוקות.

9-8 **אחד באחד יגשו.** שְאִפִּיקֵן. פי' שניו דבוקות זו לזו שאין האויר בא ביניהם, וכן 'איש באחיהו ידובקו'² בכפל דבר.

10 **עטישותיו.**³ שוש אִישְטוֹןִדוֹש. ידוע. **תהל אור.** אֶלּוֹמֶרְד לזו. וכאילו מעטישותיו תהל אור, שי' יהלו, כלומ' כל אחת ואחת מעטישותיו תהל אור, וכן 'מפיו לפידים יהלכו',⁴ פי' וכאילו מפיו לפידי אש יהלכו, שי' הל'ל.

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11 **כידודי אש.** סִינְטִילִיאַש | פי' ניצוצות, לפי מקומו.

12 **מנחיריו.** די שוש נריזיש. פי' נקבי אפו, שמהם יוצא הנחירה, ובער' מן נְכָארה, מן 'והוד' נחרו אימה' (שם לט,כ). **כדוד נפוח.** אוֹלִיאַ פִּירְבִּיִּנט. פי' סיר רותח, וכן 'סיר נפוח אני רואה'⁶ (יר' א,ג), מן 'והכה בכיור או בדוד' (ש"א ב,ד), ואעפ"י שזה ברי"ש וזה בדל"ת, ונק' כן לפי עגולו, וכן קורין בער' לעיגול דור. **ואגמוז.**⁷ פִּיִּלְאָגו. פי' אגם מים שמעלה איד בזמן החורף.

13 **נפשו גחלים.** שוֹ רְנַפְלו. פי' נשימתו, מן 'שבת וינפש' (שם' לא,ז), 'וינפש בן אמתך' (שם כג,ב), וכן לשון 'לכן הרחיבה שאול נפשה' (יש' ה,ד).

14 **תדוץ.** שְאִנְרֶאדָד דולור. ענין ששון, מ' תר' 'שישו אתה משוש' (שם סו,י) דוצו עמה דוק.⁸ פי משוש הוא לו מה שהוא דאבה לאחריים, כלו' שהוא מהלך בעמקי הים, מה שהוא סכנה ודאבה לאחריים.

16-15 **מפלי בשרו.** פּוֹלְפֶש או מִיִּמְרוֹש. פי' נתחי בשרו, מן לשון 'ומפל בר נשביר' (עמ' חו,ו), שפי' גזרת בר, או קצת. **דבקו.** שְאִפִּיקֵן. פי' שהם חזקים ודבקים ואינם רפים, כדרך לשון 'והקשורים'⁹ ליעקב' (בר' ל,מב), שפי' חזקים, הוא שאומ' 'יצוק עליו בל ימוט'. **יצוק עליו.**

¹נה"מ: 'תחפש'. ²נה"מ: 'דבקו'. ³נה"מ: 'עטישותיו'. ⁴נה"מ: 'יהלכו'. ⁵נה"מ: 'הוד'.
⁶נה"מ: 'ראה'. ⁷נה"מ: 'ואגמוז'. ⁸תרגום יונתן לנביאים ל'שישו אתה משוש' הוא 'דוצו עינה דיץ'. ⁹נה"מ: 'והקשרים'.

אֶפְיָקָדוֹ. מִן 'יְצוּקִים בִּיצוּקְתוֹ'¹ (מ"א ז, כד), פִּי יְצוּק וּדְבוּק וְחֹזֵק, שִׁי יִצְ"ק, וְהוּא פֶּעוּל. **כַּל יְמוּטוֹ**. מִפְּנֵי כָל, וְכֵן **לְבוֹ יִצְוֹק כְּמוֹ אֲבִן**. פְּוֹרְטִי אֹז רִיזִיו. פִּי חֹזֵק וְאִמִּיק, כְּמוֹ הַדְּבַר הַיְצוּק הַמוֹתֵךְ אַחֵר סוּר חֲמִימוֹת הָאֵשׁ מִמֶּנּוּ, הוּא שְׂאוֹמ' כְּמוֹ אֲבִן, וּבַעַר' מִצְמַת צְלִיב, וְכֵן יִצְוֹק² **כַּפְלַת**. רִיזִיו. **כַּפְלַת תַּחֲתִית**. קוֹם מוֹאִילָה דִי יוֹשְׁאָנָה. הִיא הַתַּחֲתוֹנָה מִן הַרִיחִים, וְנִקְ' כֵּן לְפִי שְׂדוּמוֹת, כְּאִילוֹ נִבְקָעָה אַחַת מִחֲבֵרְתָּהּ, מִן 'כְּמוֹ פּוֹלַח וּבּוֹקֵע'³ בְּאַרְץ' (תה' קמא, ז).

17 **מִשְׂאֵתוֹ**.⁴ דִּי שׁוֹ מִיָּדוֹ. פִּי אִימְתוֹ אוֹ פַּחְדוֹ, מִן 'הַלּוֹא שְׂאֵתוֹ תִּבְעַת אֶתְכֶם' (לעיל יג, יא), 'אֵד מִשְׂאֵתוֹ יַעֲצוֹ לְהַדִּיחַ' (תה' סבה), שִׁי נִשְׂ"א, וְהַאֲלִיף נַחַה, וְכֵן 'כָּל שְׂרִית יִשְׂרָאֵל' (דה"א יב, לט), 'יִתֵּן אֶת שְׁלֹתְךָ' (ש"א יז), וְכִמְשִׁמְעוֹ מִהֲנִשְׂאוֹ יִגְרוּ אֲלֵימִ. יִגְרוּ. טִימִין. מִן 'וַיִּגַּר מוֹאֵב' (במ' כבג). **אֵילִים**.⁵ פְּוֹרְטִישׁ. פִּי חֹזֵקִים, מִן 'זֹאת אֵילֵי הָאָרֶץ' (יח' יז, יג), 'אֵילֵי מוֹאֵב' (שמו' טו, טו). **מִשְׁבָּרִים**. | דִּי אֹנְדֵשׁ. פִּי גֵלִים, מִן 'כָּל מִשְׁבָּרִיד וְגֵלִיד' (יונה ב, ד ועוד), נִקְ' כֵּן הַגֵּלִים לְפִי שְׂעוּלִין וְאַחַר מִשְׁתַּבְּרִין. יִתְחַטְּאוּ. שִׁי רוֹפְיִין. עֲנִין הַזִּייה, מִן לְשׁוֹן 'הוּא יִתְחַטֵּא בּו' (במ' יט, יב), שְׂתֵר' הוּא יְדֵי עֲלוּהִי, וְתֵר' 'וְהִזָּה' (וי' ד, ו ועוד) וַיִּדִי,⁶ כְּלוֹמ' שְׂמַהֲשָׁבְרִים הַעוֹשָׂה בְּמִים בְּהַלּוֹכוֹ מִתּוֹזֵן בְּנֵי אָדָם שְׂכַנְגָדוֹן, וּבַעַר' יִרְתְּשׁוּ אֵל נָאֵס.

18 **מִשְׂיָגְהוֹ חֲרָב**. שְׂיִלְאֲלֻקְנָסָד. פִּי אִם תְּשִׁיגְהוֹ. **בְּלֵי תְקוּם**. נוֹשׁ אֶפְיָרְמָד. פִּי אִם תְּשִׁיגְהוֹ חֲרָב לְהַכּוֹתוֹ לֹא תְקוּם מִכָּה בּוֹ, כְּדֹרֵךְ 'כָּל כְּלִי יוֹצֵר עֲלֵיךָ לֹא יִצְלַח' (יש' נד, ז), כְּלוֹמ' לֹא תִפְלֵשׁ הַמִּכָּה, וְאִמ' 'מִשְׂיָגְהוֹ' כְּלוֹמ' אִם מִשְׂיָגְהוֹ הַרְדּוּפּוֹ לְהַכּוֹתוֹ בְּחֲרָב לֹא תְקוּם מִכָּה בּוֹ. הַנִּית **מִסַּע**. לְאַנְסָה מוֹבִידִיסָה. הוּא הַרּוֹמַח שֶׁמְסִיעִין אוֹתוֹ בִּיד מִרְחוֹק, כְּלוֹ' מִשְׁלִיכִין. פִּי אִם יִשְׂיָגְהוֹ בְּעַל הַחֲרָב וְהַחֲנִית וְהַלּוּבֵשׁ הַשְּׂרִיָה שִׁיבּוֹא לְהַלְחֵם בּוֹ, לֹא תְקוּם מִלְחַמְתּוֹ, וְלֹא תִפְלֵשׁ מִכַּת הַחֲרָב וְהַחֲנִית, כְּלוֹ' לֹא יוּכַל לְהַלְחֵם בּוֹ.

20 **בֶּן קֶשֶׁת**. שְׂאִיטָה דִי אֶרְקוֹ. פִּי חֵץ, וְנִקְ' עַל שֵׁם הַקֶּשֶׁת לְפִי שֶׁהוּא כְּבֵן לָהּ, כְּמוֹ שְׂנֵק' הַסַּעִיף 'בֶּן פּוֹרֵת' לְפִי שֶׁהוּא כְּבֵן לְאֵילָן, וְכֵן 'בְּנֵי אֲשַׁפְתּוֹ' (אֵיכָה ג, יג), וְכֵן 'מְדוּשְׁתִּי' וְכֵן גִּרְנִי' (יש' כא, י), שְׂפִי תִבֵּן.

21 **תוֹתַח**. אֶרְמֵשׁ. פִּי כְלִי זֵין לְפִי מִקוֹמוֹ. **כִּידוֹן**. דְּאֶרְדּוֹ. הוּא הַרּוֹמַח הַקֶּטָן שֶׁמְשַׁלְכִין אוֹתוֹ לְמִרְחוֹק.

22 **חֲרוּדֵי חֲרָשׁ**. קְלָאֲרִידָאֲדִישׁ דִּי גְאָוְגֹנְשׁ. פִּי בּוֹ מִרְגְּלִיּוֹת מִזְהִירוֹת כְּשֶׁמֶשׁ, כְּלוֹמ' זוֹהַר חֵד, מִן 'הָאוֹמֵר'⁸ לְחֲרָס' (לעיל ט, ז), וְאַעֲפִי שׁוּה בְּשִׁיזִן, הוּא שְׂאוֹמ' 'רִפְדַּ חְרוּץ עֲלֵי טִיט'. יִרְפָּד. אִיִּשְׁפַּנְדִּיד. פִּי יַעֲיַע, מ' מִרְבָּדִים רְבִדְתֵי עֲרָשִׁי' (מִשׁ' ז, טז), 'רִפְיִדְתוֹ זֶהב' (ש"ה ג, י). חֲרוּץ. פִּי זֶהב, וְנִקְ' כֵּן זֶהב עַל שֵׁם הַסּוּחָרִים הַמְבִיאִין אוֹתוֹ שְׂנִקְרָאוּ חֲרוּצִים 'וַיִּד חֲרוּצִים תַּעֲשִׂיר' (מִשׁ' יד), וְעֲנִין חֲרוּצִים עֲנִין תְּנוּעָה, כְּלוֹ' שֶׁמִּתְנוּדְדִין וּמִתְנוּעֵעִין לְאַרְץ רְחוֹקָה, מִן לְשׁוֹן 'אֹז תַּחֲרָץ' (ש"ב ה, כד).

¹נה"מ: 'יצוקים ביצוקתו'. ²נה"מ: 'ויצוק'. ³נה"מ: 'פלח ובקע'. ⁴נה"מ: 'משתו'. ⁵נה"מ: 'אילים'. ⁶תרגום אונקלוס ל'הוא יתחטא בו' הוא 'הוא ידי עלוהי וליוהזה' הוא 'ידי'. ⁷נה"מ: 'מדשתו'. ⁸נה"מ: 'האמר'.

- 23 **ירתיח.** אַפִּירְבֵּי־יִנְטָאֵד¹. פִּירוּשׁ מַעֲלָה רִתִּיחָה בַּמְצוּלוֹת הַיָּם בַּחֲזוֹק תְּנוּעָתוֹ. כַּמְרַקְחָה. פִּימִינְטָאֵדוֹרָה². פִּי כַרְתִּיחַת סִיר הַמְרַקְחָה, כְּלוֹמ' תְּבַשִּׁיל שְׁבוּ מְרַקְחִים.
- 24 **יֵאִיר נְתִיב.** | שִׁי דִּישְׁבִּישְׁאֵד. פִּי יִתְבַּאֵר וִירָאָה אַחֲרָיו נְתִיב מֵהֲלֹכוֹ בַּיָּם, כְּלוֹ שִׁירָאָה בַּמִּים כְּגוּמָא, כְּדֶרֶךְ הַסְּפִינּוֹת הַגְּדוּלוֹת, וְכֵן לִשׁוֹן 'לֹא תִדְעִי שַׁחֲרָה' (יש' מז,יא), שִׁפִּי לֹא תִדְעִי רֵאוּתָה עַל שֵׁם הַשַּׁחֲרָה שֶׁהוּא מֵאִיר, וְרוֹאֵין בְּנֵי אָדָם מִשִּׁיעֵלָה, וּבַעֲר' יִתְבִּיִין. **יַחֲשֵׁב תְּהוּם לְשִׁיבָה.** פֹּדֵר בְּלִקְוֹרָה. עֵינֵין לֹבֵן, עַל דֶּרֶךְ הַהִשְׁאָלָה, מִן 'מִפְּנֵי שִׁיבָה תְּקוּם' (וי' יט,לב), כְּלוֹמ' שִׁיחֻשׁוֹב הַתְּהוּם וּמְקוּמוֹת הַחֲשָׁךְ כְּלוֹבֵן הַשִּׁיבָה.
- 25 **אֵין עַל עֵפֶר מִשְׁלֹו.** שׁוֹ שִׁמִּינְטָסָה. פִּי דוּמָה לוֹ, מִן זְכֵרוֹנִיכְס³ מִשְׁלֵי אִפְר' (לְעִיל יג,יב), 'נִמְשָׁל כְּבַהֲמוֹת' (תה' מט,יג ועוד), וּבַעֲר' מִתְּלָה. הֶעָשׂוֹ. שִׁי הַעֲשׂוֹי, פִּי הַנְּבֵרָא. **לְבַלִּי חַת.** פֹּדֵר נוֹן פְּאָבֹר. פִּי לְבַלִּי פַחַד, מִן 'וְיֵהִי חַתֵּת אֵלִים' (בר' לה,ה), וְהוּא שֵׁם, ש' חַתֵּת, ע"מ 'בז', כְּלוֹ לְבַלִּי יַחַת, פִּי הַנְּבֵרָא בַּתְּחִלָּה עַל מִנַּת שְׁלֵא יַחַת, כְּלוֹמ' שְׁלֵא יִפְחַד מִכֶּל, כְּמוֹ שֶׁאִיר 'וְלֹא יִשׁוּב מִפְּנֵי כֹל' (מש' ל,ל).
- 26 **אֵת כָּל גְּבוּחָה יִרְאָה.** פִּי אֵת כָּל מְקוּם גְּבוּחָה, כְּלוֹ כְּשִׁירִים רֵאוּ רֹאָה כָּל מְקוּם גְּבוּחָה, וְיֵשׁ מִפְּר' 'יִרְאָה' יִבְזָה, מִעֵינֵין 'הִמָּה יִבִּיטוּ יִרְאוּ בִי' (תה' כב,יח). **עַל כָּל בְּנֵי שַׁחֲךָ.** פִּי בּוֹ שֵׁם כּוֹלֵל לְכָל הַבְּהֵמוֹת, וְיֵשׁ אֹמֵר עַל כָּל הַבְּהֵמָה וּבְרִיָּה גְּסָה וּגְבוּחָה, מִדְּב' רְבוֹ 'אַנְשֵׁי יְרוּשָׁלַם אֲנִשֵׁי שַׁחֲךָ' (בבלי שַׁבַּת סב ע"ב), כְּלוֹ אֲנִשֵׁי גֵאוּהָ וְגִסוֹת הַרוּחַ.

[פרק מב]

- 1 **ויען איוב.**
- 2 **כי כל תוכל.** קָא פֹדִיר פֹדִירִישׁ. פִּי כִי יִכּוֹל תּוֹכֵל, וְהוּא מְקוּר, ש' יכ"ל, בַּנְּפוּל יו"ד פ"א הַפּוֹעֵל, וְהַנְּכוּן לְהִיּוֹת פִּי עַל כָּל תּוֹכֵל, כְּלוֹ עַל כָּל אֲתָה יִכּוֹל, וְכֵן 'כִּי עַל כָּל יִתְגַּדֵּל' (דני' יא,לו). **ולא יבער ממך.** נוֹשׁ בֵּיִדָּאֵד. פִּי וְלֹא יִמְנַע, מִן 'וְעַתָּה לֹא יִבְצֵר מֵהֶם' (בר' יא,ו). **מזמחה.** פִּי חֲכָמָה, מִן 'מְזַמְּחָה' עֲלִיד' (מש' ב,יא), וְהוּא עֵינֵין מַחֲשָׁבָה, בֵּין לְמַחֲשַׁבַת הַחֲכָמָה, בֵּין לְמַחֲשַׁבַת מַעֲשֵׂה הָרַעָה, בֵּין לְמַחֲשָׁבָה סַתֵּם, כָּל עֵינֵין לְפִי מְקוּמוֹ.
- 3 **לכן הגדתי ולא אבין.** פִּי הַדְּגַתִּי וְלֹא הַבְּנַתִּי, כְּלוֹ בְּלֹא בִינָה. **נפלאות ממני.** אֵינְקוּבִירְטוּרֵשׁ. פִּי נַעֲלָמוֹת וּמְכוּסוֹת מִמֶּנִּי, מִן תֵּר' 'כִּי יִפְלֵא מִמֶּךָ' (דב' יז,ח), אֵרִי יִתְכַסֵּי⁶, עַל כֵּן:
- 6 **אמאס ונחמתני.** פִּי אֲנִי מוֹאֵס בְּמָה שְׁדַבַּרְתִּי וְנַחֵם עֲלָיו בְּשַׁבְּתִי עַל עֵפֶר | וְאִפְר, כְּמוֹ שֶׁאִיר 'וְהוּא יוֹשֵׁב⁷ בַּתּוֹךְ הָאִפְר' (לְעִיל פְּסוֹ' ב).

¹ במילה זאת הר"ש כתובה מעל השורה. ² לאחר היו"ד הראשונה במילה הסופר כתב פ"א בטעות ותיקן למ"ם. ³ נה"מ: זכרניכס'. ⁴ נה"מ: גבה'. ⁵ נה"מ: תשמר'. ⁶ תרגום ירושלמי לכי יפלא' הוא ארום יתכסי. ראה רש"י עד דב' ל'יא. ⁷ נה"מ: יושב'.

- 7 **כי לא דברתם אלי נכונה.** דִּינִי יִדְאָד. והוא שם, או תאר, כמו 'גבוהה גבוהה'¹ (ש"א ב, ג), כלומ' דבר נכון או מלה נכונה.
- 10 **שב את שבות² איוב.** פו' יוצא מהקל, וכן 'שובה יי את שבותנו'³ (תה' קכו, ד). **את שבות⁴ איוב.** קטיב־יָרוּ. ענין שביה, ויתכן להיות ענין החזרה, כדרך 'אם שוב תשובו' (מ"א ט, ו), שהוא לשון שיבה, בענין ישיבה שבאו כן מפני הזוג. **בעד רעהו.** שוש קוֹנְפְּנִירוֹשׁ. לשון רבים, והראוי בו להיות ביו"ד, וכן 'מבכורות'⁵ צאנו ומחלבהן' (בר' ד, ד).
- 11 **וינודו⁶ לו.** טר־שְׁטוּלִירוֹן. ענין תנודה ותנועה, בין לנחמה בין לאבל, כל ענין לפי מקומו. **קשיטה.** פי' מעות, ובד' רבותי' (בבלי ר"ה כו ע"א) 'אמ' ר' עקיבא כשהלכתי לערבאי⁷ שהיו קורין למעה קשיטה', ויש אומ' כבשה.
- 12 **עמד בקר.** פי' זוג בקר, והוא ענין חבור ודבוק, מן 'הנצמדים לבעל פעור' (במ' כה, ה).
- 13 **שבענה בנים.** כמו שבעה, והנו"ן נוספת כנו"ן 'בשנה אפרים יקח' (הו' יו, ו), שפי' בושח, ויש אומ' י"ד בנים, כלומ' שכפל הבנים ולא הבנות.
- 14 **ימימה.** על שם היונה, והוא מין ממיני היונה, ובער' ימאם, ובלעז טוֹרְטוּל. **קציעה.** על שם הבושם הטוב, מן 'מור'⁸ ואהלות קציעות כל בגדותיך'⁹ (תה' מה, ט). **קרן הפוך.** על שם המרגלית שעינה כעין הכוחל, והיא מאירה ביותר, מן 'קרנים'¹⁰ מידו לו' (חב' ג, ד), 'כי קרן עור פני משה' (שמ' לד, לה), וקראן כן דרך כנוי כבוד ותפארת וגדולה, כדרך שקורין בער' גוהר, הלאל, ענבר, יאקותה, וכיוצא בזה, וכן בלעז פְּלוֹמָה, לוֹנָה, אורו, שול, וכיוצא באלו הכנויין.

¹נה"מ: 'גבהה גבהה'. ²זו גרסת הקרי. הכתיב: 'שבית'. ³הקרי הוא: 'שביתנו'. ⁴זו גרסת הקרי. הכתיב: 'שבות'. ⁵נה"מ: 'מבכרות'. ⁶נה"מ: 'ינדו'. ⁷נראה שזהו שיבוש ויש לגרוס 'לערביא'. ⁸נה"מ: 'מר'. ⁹נה"מ: 'בגדתיך'. ¹⁰נה"מ: 'קרנים'.

- 1 **משלי שלמה בן דוד.** כל דבריו משלים ודמיונים, המשיל התורה באשה וע"ז בזונה, וכן רוב דבריו משל, וכן כנה ירא יי בחכם ומשכיל לפי שמחכמתו ושכלו הוא מכיר את האמת, וכן כנה הרשע בטיפש לפי שמטפשותו אינו מבין ומכיר האמת, והטיפש יש לו שבעה כנויים |
 154 ואלו הן: **פתי, אויל, כסיל, סבל, בער, מהולל, משוגע**, וזה פירוש תארם: **פתי**. הוא העושה דבריו במהירות, והלשון נגזר מן מלת 'פתאום', שהוא ענין מהירות ופתע, או שהוא מתפתה לכל דבר שיעלה על לבו, ומאמין לכל מה שאומרים לו, כמו שאו' 'פתי יאמין לכל דבר' (להלן יד, טו). **אויל**. הוא המתקדם והממהר בדבריו ובמעשיו גם כן, כדרך הפתי, והלשון נגזר מן תר' 'מגיד מראשית' (יש' מו, י) מחוי מאולא,¹ ובער' מתקדם ומתאול ללאמור. **כסיל**. הוא החכם בעיניו, מ' לשון 'ישימו באלים כסלם' (תה' עח, ז), שהוא ענין בטחון, כלומ' שהוא בוטח ונשען על דעתו. **סבל**. הפוך מן 'כסיל'. **בער**. מן תר' 'בהמה' (בר' ו, ז ועוד) בעירא² כמו 'אדם' ביקר ולא יבין נמשל כבהמות נדמו' (תה' מט, כא). **מהולל**. הוא השוטה הצועק בשטותו, והלשון נגזר מענין תהלה, כי המהלל מרים קול. **המשוגע**. הוא בעל רוח רעה המשתטה לשעות, ומזה הטעם קראו הרשעים לנביאים 'משוגע'⁴ איש הרוח' (הו' ט, ז) לכל איש משוגע ומתנבא, לפי שהנבואה באה לשעות.
- 2 **לדעת חכמה ומוסר.** להודיע לבריות חכמה ומוסר.
- 3 **לקחת מוסר השכל.** פור רַקוֹנִיר. פי' ללמוד, כלשון 'שמע בני וקח אמרי' (להלן ד, י). **מוסר השכל**. שם, וכאילו אמ' מוסר שכל.
- 4 **לפתאים.** טוֹרְפִישׁ. פי' טיפשים. **ערמה.** ענין מחשבה ותחבולות. **ומזמה.** פי' חכמה, והוא ענין מחשבה, בין למחשבת החכמה, בין למחשבת מעשה הרעה, בין למחשבה סתם, כל ענין לפי מקומו, שר' זמ"ם, ע"מ 'מגלה', 'מסבה'.
- 5 **תחבולות.**⁵ אַרְגָּאדוֹשׁ. ענין עצה ומחשבה. **יקנה.** גָּאֵנַד. אמ' בלשון קנין כי הקונה מעביר אליו הדבר, וכן 'קנה חכמה' (שם ד, ה), וכיוצא בם, וזה הלשון כולל לענינים אחרים כל ענין לפי מקומו.
- 6 **ומליצה.** רְאֻזוֹן. הדבר והטענה ותרגום הדברים, מן 'כי המליץ בינותם'⁶ (בר' מב, כג) ארי מתורגמן.⁷ **וחידותם.**⁸ רִינוֹסִיאֹשׁ. ענין הדבר הסתום שיבינו המבינים דבר אחר | מתוך
 154 אותו דבר, ובער' לגז.

¹ תרגום יונתן לנביאים למגיד מראשית' הוא 'מחוי מן אולא'. ² תרגום אונקלוס ל'בהמה' הוא 'בעירא'. ³ נה"מ: 'אדם'. ⁴ נה"מ: 'משגע'. ⁵ נה"מ: 'תחבולות'. ⁶ נה"מ: 'בינותם'. ⁷ תרגום אונקלוס ל'כי המליץ' הוא 'ארי מתורגמן'. ⁸ נה"מ: 'וחידותם'.

- 8 **מוסר אביר**. מה שנתן הקב"ה בסיני בכתב ובעל פה. **תורת אמן**. כנסת ישראל, והם דברי סופרים שחדשו, והוסיפו, ועשו סייגים לתורה. ד"א למי שגדול ממך בחכמה.
- 9 **לויית חן**. אינבולטורה. ענין חבור ודבוק ועטוף, מן 'לויית'¹ מעשה מורד' (מ"א ז, כט), ובער' לוא. **וענקים**. ש'קטש. פי' חלי, ונק' כן לפי שתלוי בענק, שהוא הצואר, ובער' קורין לצואר ענק. **לגרגרותיך**.² טו גרגרטה. הוא הגרון, נק' כן לפי שהמאכל נמשך ונגרר בו, ש' גר'ר, והוא כפול הפ"א והע"ן.
- 10 **אל תבא**. נון קי'רש. ענין רצון ותאוה. ש' אב"ה, והאל"ף בו תמורת ה"א למ"ד הפועל, ואל"ף פ"א הפועל נעלמת בנח, ונכתב כן, כלו' אל תבא בעצתם.
- 11 **נארבה לדם**. פי' לשפוך דם. **נצפנה**. אשקונדרימוש. פי' נצפון מוקש ופת.
- 12 **ותמימים**. שאנוש. פי' שלמים כלם.³
- 17 **מזורה**⁴ הרשת. אישפנדידה. ענין פרישה, והוא פעול מהכבד הדגוש, ומפני הרי"ש לא נדגש.
- 18 **יצפנו לנפשותם**.⁵ לאבד נפשותם ללכדן לעונש.
- 19 **כל בוציע**⁶ **בצע**. טוד קובדיסיאנט קובדיסיא. ענין חמדה ותאוה ועשק, מן 'כי מה תקות חנף כי יבצע' (איוב כז, ח), והלשון נגזר מן 'בצע כסף' (ש' ה, יט), שפי' חתיכת כסף, מן תר' 'פתות אותה' פתים' (וי' ב, ו) בצע יתה ביצועין,⁸ שכורתין הכסף ועושין ממנו חתיכות חתיכות למטבע, ונק' החמדה על שם אותה החתיכה, ותר' 'מה בצע כי נהרוג' את אחינו' (בר' לז, כו) מה ממון נתהני לנא,¹⁰ וכן כל שאר זה הלשון. **נפש בעליו יקח**. מטאד. פי' ימית, כדרך לשון 'כי לקח אותי' אלים' (שם ה, כד).
- 20 **חכמות בחוץ תרנה**. פריגונן. פי' מכריוות, מן לשון 'ויעבר הרנה' (מ"א כב, לו). ש' רנ'ן, ושני נו"נ¹² השרש מובלעות בדגש.
- 21-22 **בראש הומיות**.¹³ די שואינוש. ענין ההמיה ידוע, והוא תאר, ע"מ 'צופיה', 'פוריה', והיו"ד בס למ"ד הפועל, ש' המ"ה, כלומר 'בראש מקום גבוה שנשמע ממנו קול. ומה החכמה מכרזת וקוראה? 'עד מתי פתאים'¹⁴ וכו'. | **תאהבו פתי**. טופיידאד. והוא שם ע"מ התואר, וכן

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¹נה"מ: 'ליות'. ²נה"מ: 'לגרגרתיך'. ³נראה שזהו שיבוש ויש לגרוס 'כלים'. כך בפירוש ראב"ע שם. ⁴נה"מ: 'מזרה'. ⁵נה"מ: 'לנפשותם'. ⁶נה"מ: 'בצע'. ⁷נה"מ: 'אתה'. ⁸תרגום אונקלוס 'לפתות אותה פתים' הוא 'בצע יתה בצועין'. ⁹נה"מ: 'נהרג'. ¹⁰תרגום אונקלוס 'למה בצע כי נהרוג את אחינו' הוא 'מא ממון נתהני לנא [ארי נקטול ית אחונא]'. ¹¹נה"מ: 'אתו'. ¹²נראה שזהו שיבוש ויש לגרוס 'נוני'. ¹³נה"מ: 'המיות'. ¹⁴נה"מ: 'פתים'.

- לשון הרע וטענות רעות ומליצה רעה, ש' לוֹיִן, ע"מ 'זדים'. לַצִּיּוֹן. שם ממנו. הם בעלי
- 23 **תשובו לתוכחתי.** טוֹרְנָאֲשִׁי־שִׁבּוֹשׁ. לשון צווי על דרך פיוס. **הנה אביעה לכם.** פִּבְּלָאֲרִי. ענין דבור, מן 'תבענה שפת' (תה' קיט, קעא), ש' נב"ע, וכבר אמרנו כי נק' כן הדבור לפי שהיוצא¹ מהפה כמים מהמקור. רוחי. פי' חכמתי, כלומ' רוח חכמתי, וכן 'אכן רוח היא באנוש' (איוב לב, ח).
- 25 **ותפרעו כל עצתי.** טְרַשְׁטוֹרְנִישְׁבִּישׁ. פי' הפכתם, כלו' בטלתם, מד' רבו' הקורא את המגלה למפרע' (משנה מגילה ב, א).
- 26 **גם אני באידכם אשיח.** לשון עובר, כלומר ישחקו וילעגו אחרים בבוא הצרה עליכם, וכן 'יושב בשמים ישחק' (תה' ב, ד), וכיוצא בזה.
- 27 **כבוא² כשואה³.** קום שואינו. פי' שאון הצרה הבאה פתאום. **פחדכם.** פי' מה שפחדתם, מה שהייתם מפחדים, כמו שאו' מגורת רשע היא תבואנו' (להלן י, כד). בבוא כסופה. קום טוֹרְבִּילִינוּ. פי' כרוח סערה שמכלה ומסיפה הכל, ש' סו"ף.
- 28 **ישחרנני.** ענין דרישה, מן 'לשחר פניך' (שם ז, טו), 'ומשחרי ימצאונני'⁴ (שם ח, יז), ונק' כן הדרישה לפי שבשחר מבחינין את הדברים ודורשין אותם, והזריז ישכים ויקום בשחר לדרוש הדברים ולחקרם.
- 30 **נאעו.** אַבּוֹרְיִסִּירוֹן. ענין מיאוס, מן 'וינאץ בזעם אפו' (איכה ב, ו).
- 31 **ויאכלו מפרי דרכם.** הפירות אוכלים בחייהם בצרות המוצאות אותם, והקחן שמור להם בגיהנם. וממויעצותיהם⁵ ישבעו. מעונש העצה הרעה שלקחו לנפשם ישבעו.
- 32 **כי משובת פתיים⁶.** פוֹרְפִי־יָא. ענין מרד וחזור למעשה הרעה, ש' שו"ב, ויש אומ' פּוֹלְגוֹרָה, מן ענין 'בשובה ונחת' (יש' ל, טו), 'נפשי ישובב' (תה' כג, ג), כמו שאו' 'ושלות כסילים תאבדם'. ושליות. פָּאוּ. פירוש שלום. פי' לפי שרואין הרשעים שהם מצליחין, הם דבקין ברשעם ואינם חוזרין למוטב, ויש מפר' טעות, מן תר' 'שגגה' (במ' טו, כד) שלו,⁷ כלו' שטעותן מאבדתן. |
- 33 **ישכן בטח.** בעולם הזה. ושאנן. לעולם הבא. מפחד רעה. של גיהנם. ושאנן. קִידְאָרְד. פי' ישקוט, ש' שא"ן, והנו"ן השנית נוס' על השרש, כמו למ"ד 'ונפלל חלל' (יח' כת, כג).

¹ נראה שזהו שיבוש ויש לגרוס 'שהוא יוצא'. ² נה"מ: 'בבא'. ³ זו גרסת הקרי. הכתיב: 'כשואה'. ⁴ נה"מ: 'ימצאנני'. ⁵ נה"מ: 'וממעצתיהם'. ⁶ נה"מ: 'פתיים'. ⁷ תרגום אונקלוס ל'לשגגה' הוא 'לשלי'.

[פרק ב']

- 1 **בני אם תקח אמרי.** פי' אם תלמד.
- 7 **יעפוץ לישרים תושיה.** אַפִּיקְמָדוּרָה אוּ אַלְגוּ. פי' ישות וקיום לחיי העולם הבא, והמלה נגזרת מן 'יש', ש' יש"ה, והת"ו בו כת"ו 'תורה', והו"ו במקום פ"א הפועל, והיו"ד במקום ה"א למ"ד הפועל, וכן ענין 'להנחיל אוהבי' יש' (להלן ח, כא), שפ' גם כן קיום וישות לעולם הבא. **להולכי תם.** ש' להולכים בתם.
- 8 **לנצר ארחות משפט.** פי' שנוצר הקב"ה ההולכים בארחות משפט, הוא שאו' 'ודרך חסידיו' ישמור.⁵
- 11 **מוזמה תשמור.**⁶ פי' חכמה.
- 15 **ונלזזים.** טוֹלְיִידוּשׁ. פי' סרים ונוטים מדרך הטובה, מן 'אל ילזזו' מעינד' (שם ג, כא), ש' לו"ז, והוא נפעל, ע"מ 'נבונים', 'נכונים'.
- 17 **אלוף נעוריה.** מֵאָרִידוּ. ענין גדילה ומרות וחברה, מן 'אלופי ומיודעי'⁸ (תה' נה, יד), ומזה 'אלוף קרח אלוף געתם' וכו' (בר' לו, טז).
- 18 **כי שחה.** קִשְׁאָפְרִמִּיד. ש"י כי שח, כי בית לשון זכר הוא, ואולי שהנקבות כאילו אמ' שוחת מות ביתה, או שרו' לומר כי שחה להיות הקבר ביתה, שהוא מקום המות, ש' שו"ח, או שח"ה. **ואל רפאים מעגלותיה.**⁹ אַמְטָאדוּשׁ. פי' מתים או הרוגים, כלומ' שהיו רפאים וגבורים ובריאים בחייהם, ונק' כן הגבורים לפי חזקם ובריאותם.
- 19 **כל באיה.** פי' כל באים אליה. **לא ישובון.** לא יכלו עוד לעשות תשובה מאחר שירדו לשאול, הוא שאו' 'ולא ישיגו ארחות חיים'.
- 20 **למען תלך בדרך טובים.** פירו' כל זה אני מזהירך למען תלך בדרך טובים, ועוד שהענין שב אל 'להצילך מדרך רע' (לעיל פסו' יב).
- 22 **יסחו ממננה.** שְׁאָרְנִקְרָאן. ענין הרס ונתיכה ועקירה, מ' 'בית גאים יסח יי' (להלן טו, כה), ש' נס"ח, ע"מ 'פלו' (במ' ויב, ועוד).

¹ הקרי הוא: 'צפן'. הכתיב הוא: 'וצפן'. ² נה"מ: 'אהבי'. ³ נה"מ: 'להלכי'. ⁴ זו גרסת הקרי. הכתיב: 'חסידו'. ⁵ נה"מ: 'שמר'. ⁶ נה"מ: 'תשמר'. ⁷ נה"מ: 'ילזו'. ⁸ נה"מ: 'ומיודעי'. ⁹ נה"מ: 'מעגלותיה'.

[פרק ג]

2-1 בני תורת אל תשכח. ושלום יוסיפו לך. תורותי ומצותי [...] ¹.

[פרק כה]

5 [...] | משפט. פירוש אינם שמים על לב פורענות העתידה, שיתבוננו בה וישובו מדרכם ^{א156} וינצלו, אבל מבקשי יי יבינו כל, כל טוב ורעת משפט. ²

7 ורועה ³ זוללים. אַקוּנְפִּינְט. ענין רעות וחברה.

11 ודל מבין יחקרהו. ⁴ משל לתלמיד מבין שמחדד את הרב.

12 יחופשי ⁵ אדם. יד אישקואדְרוֹנְיָאדו. פועל שלא נזכר פועלו, מן 'יחפש בגדול החל' (בר' מד, יב).

15 ודוב ⁶ טוקק. קִיבְרִנְטִיט. פירוש משבר ומכתת, מן 'כמשק גבים שוקק בו' (יש' לג, ד).

16 נגיד. רָאִי אוּ פוֹדִישְׁטָאד. פירוש מלך או מושל, ונקרא כן לפי שמושך את העם לרצונו, מן תרגום 'משכו' (שמ' יב, כא) איתנגידו, ⁷ או לפי שהכל פונים נגדו, כמו שנקרא המושל או המלך עוצר וחובש, כגון 'זה יעצור' ⁸ בעמ' (ש"א ט, יז) 'לא אהיה חובש' ⁹ (יש' ג, ז), לפי שעוצר וחובש ומונע את העם לרצונו ומאמרו, ופירו' הפסוק 'נגיד חסר תבונות ורב מעשקות' מתוך שהוא חסר תבונות, הוא רב מעשקות, ועל כן ימות בעון זה, מכלל ששונא בצע יאריך ימים אתה למד שרב מעשקות ימות קודם זמנו, ולא יאריך ימים כשונא בצע, ויש מפרשים 'נגיד' לשון גיועה, מן תרגום 'גיוע' (בר' מט, לג וכו') ואיתנגיד, ¹⁰ ויהיה תאר, על משקל 'חסיד', 'פקיד', כלומר ימות קודם זמנו, ולא יאריך ימים כשונא בצע ורב מעשקות, ושונא בצע יאריך ימים.

17 אדם עטוק ¹¹ בדם נפש. שושפִּינְאָדו. פירוש חשוד. עד בור ינוס. אַלִּימְפִּינְט. פירוש אדם שהוא חשוד בדם נפש, כלומר שחושדין אותו שהרג את הנפש על דרך עושק. עד בור ינוס. עד שיתברר דינו ינוס, ולא יתמכו בו, כלומר לא יאחזו בו. דבר אחר יש אומר 'עשוק' ¹² תואר, ועפ"י שהוא בשרק, כי כן אחרים כמוהו במקרא, ופירו' אדם שהוא עושק אחרים בדם נפש, כלומר שהוא הורג בני אדם, עד בור ינוס, עד רדתו לגיהנם, | ולא יתמכו

¹ בכתב היד חסרים קונטרס אחד או יותר. ² ראה פירוש רש"י שם: 'ומבקשי יי יבינו כל טובה ורעה. משפט. יוטיצה בלעז'. ³ נה"מ: 'ולעה'. ⁴ נה"מ: 'יחקרנו'. ⁵ נה"מ: 'חפש'. ⁶ נה"מ: 'דל'. ⁷ תרגום אונקלוס ל'משכו' הוא 'איתנגידו'. ראה ריק"ם; רד"ק, שרשים, ע' רו. ⁸ נה"מ: 'יעצר'. ⁹ נה"מ: 'חבש'. ¹⁰ תרגום אונקלוס ל'גיוע' הוא 'ואיתנגיד'. ¹¹ נה"מ: 'עשק'. ¹² נה"מ: 'עשק'.

- בו, ולא יעזרוהו בני אדם ללמד עליו זכות, ואמר 'ינוס' כלומר 'הוא בפחד כל ימיו; ויש אומ' עוד 'עשוק'¹ שעשקו יצר הרע.
- 19 **ומרדף ריקים.**² בְּנִידְאֵי־שׁ. שם על משקל התאר, כמו 'תמים' תהיה תואר, 'בתמים ובאמת' (יהו' כד, יד) שם, וכן זולתם, כלומר מרדף דברים ריקים.
- 20 **רב ברכות.** מוּגוּ דֵי גְרֵדִיסִימִי־נְטוּשׁ. פירוש רב שבחים, מלשון 'מברך רעהו' (לעיל כז, יד), 'ולתת עליכם היום ברכה' (שמ' לב, כט). **ואץ להעשיר.** קישוש. פירוש דוחק השעה להתעשר בגזל עניים.
- 21 **ועל פת לחם יפשע גבר.** להטות משפט.
- 22 **נבהל להון.** פִּישְׁנוֹשׁוּ. פירוש הממהר להרבות הון, וגזל תרומותיו ומעשרותיו. **חסר יבואנו.** חסרון יבוא לו, מן 'אל תבהל ברוחך' (קה' ז, ט), והקמץ חטף בו לתפארת הקריאה, וכן 'כי מאיש לִקְחָהּ'³ זאת' (בר' ב, כג), 'הִחַדְלֵתִי את דשני' (שׁו' ט, ט ועוד), וזולתם.
- 23 **מוכיח אדם אחרי.** רִי־דְרִיגוּ. אמרו כי הוא תואר, על משקל 'כילי', ובדברי רבותינו 'קנאי', 'גבאי', ורבינו סעדיה כי הוא דבר האל ברוך הוא מוכיח אדם למלא אחרי וללכת בחקותי.
- 25 **יגרה מדון.** מִי־סִיד. פירוש יערב, ענין סכסוך, מן תרגום 'וסכסכתי מצרים' (יש' יט, ב) ואיגרי מצראי,⁴ והוא מהכבד הדגוש, ומפני הרי"ש לא נדגש.
- 27 **רב מארות.** מִי־גוֹאֵשׁ. פירוש פיחותין וגרעונין ומחסור, מן 'וארותי את ברכותיכם' (מל' ב, ב), שרשו אר"ר, על משקל 'בעלית המקרה' (שׁו' ג, כ), ומפני הרי"ש לא נדגש.

[פרק כט]

- 1 **איש תוכחות מקשה ערף.** שצריך תוכחות הרבה מפני שהוא קשה עורף.
- 3 **ורועה⁵ זונות.** אֶקוּנְפִי־אֵט.⁶ מן 'על תתרע את בעל אף' (לעיל כב, כד).
- 4 **איש תרומות.** פירוש אם דומה הדיין למלך שאינו צריך לכלום, יעמיד ארץ, כענין 'וצדיק יסוד עולם' (שם י, כה), ואם דומה לכהן המחזיר על הגרנות, יהרסנה, וכמשמעו שמתרומם בגאווה על העם בלא משפט.

¹נה"מ: 'עשוק'. ²נה"מ: 'ריקים'. ³נה"מ: 'לקחה'. ⁴תרגום יונתן לנביאים ל'וסכסכתי מצרים' הוא 'ואגרי מצראי'. ⁵נה"מ: 'ורעה'. ⁶נראה שזהו שיבוש ויש לגרוס 'אֶקוּנְפִי־אֵט'.

- 6 יָדוֹן וּשְׂמֵחַ. שׁוֹרְשׁוֹ רִנָּן, עַל מִשְׁקַל 'יִשׁוּד צֹהָרִים' (תה' צא,ו), מן שד"ד.
- 8 יִפְיְחוּ קָרִיָּה. אֶלְאָזֶן. פִּירוּשׁ יִכְשִׁילוֹם לְהִלְכֵד בַּפֶּח הַעוֹן, וְחֻכְמִים | יִשִּׁיבוּ אֶף הַקֶּב"ה, שֶׁהֵם מִזְהִירִין אֶת הָעַם עַד שִׁיעֲשׂוּ תְּשׁוּבָה, וְיִשִּׁיבוּ אֶף יי.
- 9 וְרָגַז וּשְׁחָק. הָאוִיל מִתְרַגֵּז וּשׁוֹחֵק בְּלֹא עֵינַן.
- 10 יִבְקִטּוּ נַפְשׁוֹ. שׁוֹ בִּילּוֹנְטָאָד. פִּירוּ' רְצוֹנוֹ, כְּלוֹמ' חִיבְתּוֹ, מִן 'אֵל תִּתְנִי בְּנַפְשׁ צָרִי' (שם כז,יב).
- 11 כָּל רוּחוֹ יוֹצִיא כְּסִיל. שׁוֹ בִּילּוֹנְטָאָד אִו שׁוֹ שְׁנִיא. פִּירוּשׁ כָּל מָה שֶׁבִּתְּכוֹ, אִו כָּל חֲמַתּוֹ, מִן 'אֵז רִפְתָּה רוּחִם' (שׁו' ח,ג). בְּאִחֹר יִשְׁבַּחְנָה. לָא אֶקִּי־אָד. פִּי' יִשְׁקִיטְנָה, מִן 'מְשִׁיבֵי שְׂאוֹן יָמִים' (תה' סה,ח).
- 13 וְאִישׁ תַּכְכִּים. פִּירוּשׁ אִישׁ מִרְמוֹת, כְּלוֹמֵר שֶׁתְּכוֹ מְלֵא מִרְמוֹת, מִן 'תּוֹד'! וּמְרָמָה' (שם נה,יב), וַיֵּשׁ מִפְּרִשִׁין מְלֵא מִחֲשׁוֹבוֹת חֲכָמָה וְתוֹרָה, שׁוֹרְשׁוֹ תַכ"ךְ. מְאִיר עֵינֵי שְׁנֵיהֶם יי. הַקֶּב"ה בְּרָא שְׁנֵיהֶם, וְהֵאִיר עֵינֵיהֶם.
- 15 וְנֶעַר מִשׁוֹלַח.² שׁוֹאֵי־לְטוֹ. פִּירוּ' שֶׁשְׁלַחוּ אֲבִיו, וּפְטְרוּ לְלַכֵּת בְּדַרְכֵי לְבוֹ, סוֹפוֹ מִבִּישׁ אֶת אִמּוֹ.
- 18 בְּאִין חֲזוֹן יִפְרַע עַם. יִד' אִישְׁפִּינְאָדוֹ. פִּירוּשׁ מִשְׁגוּרְמִין יִשְׂרָאֵל שֶׁהִנְבּוּאָה מִסְתַּלְקֶת מֵהֶן עַל הַלְעִיבִם בְּנִבְיָאִים, נִפְרַעִין מֵהֶם אוֹמוֹת הָעוֹלָם שֶׁלֹּא כִדִּין.
- 19 כִּי יִבִּין וְאִין מַעֲנָה. פִּירוּשׁ כִּיּוֹן שֶׁרוֹאֵהוּ שְׁמוֹכִיחוֹ שׁוֹתֵק, וְהוּא חוֹזֵר וּמְקַלְקֵל, וְעַל כֵּן צָרִיךְ לִיסְרוֹ בְּמִכּוֹת וְעוֹנְשִׁין, וְאִינוּ מְדַבֵּר עַל עֶבֶד מִמֶּשׁ, אֲלֵא עַל כָּל הַמּוֹרָה עַל דְּבָרֵי שׁוֹפְטִים.
- 21 מִפְּנֵק מְנוּעֵר.³ אִינְבִּי־סִיאָנְט. פִּירוּ' הַמַּעֲדָן וְהַמַּעֲנֵג, וְתִרְגוּם 'מַעֲדֵנִי מִלֶּךְ' (בר' מט,כ) תִּפְנוּקֵי מִלְכִּין.⁴ יְהִיָּה מְנוּן. שִׁירָאָד קוֹמוֹ פִּיגוֹ אִו קוֹם שְׁנִיֹּר. פִּירוּ' נַעֲשֶׂה לוֹ כְּבוֹן, מִן 'וְלִנְיָנִי וְלִנְכַדִּי' (שם כא,כג), שׁוֹרְשׁוֹ נִיִן, וְהוּא תּוֹאֵר עַל מִשְׁקַל 'הִנְנִי אֵלֶיךָ זֶדוֹן' (יר' נ,לא), אִו פִּירוּ' שֶׁנַּעֲשֶׂה בְּבֵיתוֹ שְׁלִיט וּמְמַנָּה, מִן 'אֲשֶׁר מָנָה אֶת מְאֻכְלֶכְסֵם וְאֶת מִשְׁתִּיכֶם' (דג' א,י), וְיִהִיָּה אִז שׁוֹרְשׁוֹ מִנְ"ה, וְהוּא מִשְׁלֵל לִיצֵר הָרַע, שֶׁאִם הָאָדָם מִפְּנֵקוֹ וּמַעֲנֵגוֹ בְּתַחֲלָה, וְהוֹלֵךְ אַחֲרָיו, בַּעוֹד שֶׁהוּא כַּעֲבָד שֶׁיְכוּל לְכַבְּשׁוֹ, סוֹפוֹ שֶׁיִּתְגַּבֵּר עֲלָיו וְיִשְׁלוֹט וְלֹא יוּכַל אִו⁵ לְכַבְּשׁוֹ כְּמוֹ בְּתַחֲלָה, וְכֵן עֵינַן 'הוּי מוֹשְׁכִי⁶ הָעוֹן בְּחַבְלֵי הַשּׁוֹא' (יש' ה,יח), שֶׁפִּירְשְׁנוּ שֶׁם.
- 23 יִתְמוּךְ⁷ כְּבוֹד. אֶפְלִיגְשְׁלֵי אֶל אֲוֹנֹר. פִּירוּ' הַכְּבוֹד מִתְקַרֵּב, וְנִסְמָךְ אֵלָיו, וְתוֹמֵךְ בּוֹ.

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¹ נה"מ: 'תך'. ² נה"מ: 'משלח'. ³ נה"מ: 'מנער'. ⁴ תרגום אונקלוס ל'מעדני מלך' הוא 'בפנוקי מלכין'. ⁵ נראה שזהו שיבוש ויש לגרוס 'אז'. ⁶ נה"מ: 'משכי'. ⁷ נה"מ: 'יתמד'.

25 **חרדת אדם**. פְּרִישׁוּרָה. ענין תנועה במהירות, מן 'יחרדו כצפור ממצרים' (הו' יא,יא), וכן 'יחרדו זקני העיר' (ש"א טז,ד). פירוש אדם שממהר להתנועע בדבריו ובעסקיו נותן לעצמו מוקש, אבל הבוטח ביי, שעושה דבריו בנחת, ומתבונן ומשגיח במצות הקב"ה, ישובב.

[פרק ל']

1 **דברי אגור**. הוא שלמה, שאגר את הבינה והקיאה, כלומר דבר בה, כמו שנק' גם כן קהלת, לפי שהקהיל' וקבץ דברי חכמה. **המשא**. אֶל פְּרוֹבְדֵי שְׁמוֹ. פירוש נבואה. **לאיתאל**. פֹּר אֵיתִיאל. פירו' אמר שלמה המשא הזה על עצמו, בעבור איתאל. קרא עצמו גם כן איתאל, כלומר שְׁאֵתִיאל, שעמי האל, שיראתו חזקה וקיימת בלבי. **ואוכל**.¹ ועל כן אוכל לעשות ארבה נשים, ולא אסור ארבה כסף, ולא אסור ארבה סוסים, ולא אשיב את העם מצרימה, כלומר סמך על חכמתו להרבות כסף וזהב וסוסים, שהזהר שלא ירבה, אמ': אוכל לעשות זאת ולא אכשל, ואחר כך כשנכשל אמ': 'כי בער אנכי' וכו'ל (להלן פסו' ב), 'ולא למדתי חכמה' וכו'ל (שם פסו' ג), על שסמכתי על חכמתי, בדבר הקב"ה שחשש שלא יבוא לידי עבירה, ולא היה לה להוסיף ולא לגרוע על דברי התורה.

2 **כי בער אנכי**. טורפי. פירוש טיפש, מן 'בינו בווערים² בעם' (תה' צד,ח), ונקרא כן הטיפש על שם הבהמה, שאין לה בינה, ותרגום 'בהמה' (בר' וז, ועוד) בעירא.³

3 **ודעת קדושים**.⁴ בינה. נין שְׁאֵבִיר. פירו' ולא דעת קדושים אני יודע.

4 **מי עלה שמים**. פירו' כי מי עלה שמים וירד כמשה. **מי אסף רוח בחפניו**. שנא' 'פיח הכבשן' (שמ' ט,י). **מי צרר מים**. שנאמ' 'קפאו תהומות בלב ים נצבו כמו נד נזלים'⁵ (שם טו,ח), בתפלתו של משה. **מי הקים כל אפסי ארץ**. שבהקמתו נתבססו | כל אפסי ארץ. כך נדרש בפיסקתא, כלומר מי בכל אנשי העולם כמשה?

5-6 **כל אמרת אלוה צרופה**. פירוש מזוקקת, שלא כתב דבר שלא לצורך, והיה לי להזהר ולא להוסיף על דברו ולא לגרוע, הוא שאומר 'אל תסף⁶ על דבריו'. **אל תסף⁷ על דבריו**. בא כן להריץ המלה, וכן 'אל תשת אתה ובניך אתך' (וי' יט), וזולתם. **פן יוכיח בך ונכזבת**. פן יוכיח על פניך שעל ידי תוספתך אתה בא לידי עבירה, וכל שכן אם תגרע.

7 **שתים שאלתי מאתך**. עכשיו מדבר לפני הקב"ה.

8 **הטריפני לחם חקי**. גֹּבֵי יָרְנָם. פירוש פרנסני, מן 'טרף נתן ליריאיו'⁸ (תה' קיא,ה), 'ותתן טרף לביתה' (להלן לא,טו).

¹נה"מ: 'ואכל'. ²נה"מ: 'בערים'. ³תרגום אונקלוס ל'בהמה' הוא 'בעירא'. ⁴נה"מ: 'קדשים'.
⁵נה"מ בשינוי הסדר, כך: 'נצבו כמו נד נזלים קפאו תהמת בלב ים'. ⁶נה"מ: 'תוסף'. ⁷נה"מ: 'תוסף'. ⁸נה"מ: 'ליריאיו'.

9 **ותפשתי. אי איש־בִּיבִלְיָי.** פירוש פן אחלל, כלומר להרגיל להשבע בשמו לשקר, מן תרגום 'ואחלל שרי קדש' (יש' מג, כח) ואתפש רברבי קודשא,¹ וקרוב הוא לענין זה 'ואתפוש בשני הלוחות'² (דב' ט, יז), שפירוש שעשאם חול, והשליכם מעל ידיו, ושברם, ועוד שכל קדש הכל פורשין ממנו ואינן נוגעין, ולא תופשין בו, מפני קדושתו, כמו שתופש ונוגע בדברי החול.

10 **אל תלשן עבד אל אדוניו.**³ פירשו רבותינו אל תמסור דין על חבירך לצעוק עליו לקב"ה, ואפילו דור רשע אשר אביו יקלל, וכל התועבות האמורות בכאן בו; וראיה לדבר מהושע בן בארי, כדאיתה בפסחים, בפרק 'האשה' (בבלי פסחים פז ע"א), שהלשין את ישראל, ואמר: החליפם באומה אחרת. אמ' לו הקב"ה 'קח לך אשת זנונים' וכו' (על פי' הו' א, ב).

13 **דור מה רמו עיניו.** זה גסות הרוח.

12 **דור טהור בעיניו וכו'.** ל' פירוש שמדמה שהוא טהור וצדיק, והוא 'מצואתו לא רוחץ'.⁴ רוצה לומר ומעונו לא רוחץ, כענין 'הסירו הבגדים הצואים'⁵ מעליו' (זכ' ג, ד), שפי' העונות, הוא שאומר 'ראה העברתי מעליך עונך' (שם).

14 **דור חרבות שניו.** כחרבות וכו' ל'. זה המלשין, או המעיד עדות שקר, כדרך שאומר 'מפיץ וחרב | וחק שנון איש עונה'⁶ ברעהו' (לעיל כה, יח), וזולתו כיצא בזה. **ומאכלות מתלעותיו.**⁷ קונג'יל'יוז'. פירוש סכינין, מן 'ויקח את המאכלת לשחוט'⁸ את בנו' (בר' כב, י). נקרא שמו כן לפי שמכלה, כלשון 'ואכלת את כל העמים' (דב' ז, טז), וזולתו. **מתלעותיו.**⁹ שוש קולמ'יל'יוז'. הם השנים הגדולות והגבוהות. פעם בא מתלעות ופעם 'מלתעות כפירים' (תה' נח, ז), כמו 'כבש' ו'כשב', 'שמלה' ו'שלמה', ושיעור הפסוק דור אשר כחרבות שניו וכמאכלות מתלעותיו.

15-16 **לעלוקה שתי בנות.** אל שייגלו דוש גישש. זה מקרא סתום, ורבו בו דעות המפרשים. **לעלוקה.** אמרו כי הוא שם העולם, ונקרא כן העולם לפי שנדמה לעלוקה, שהיא התולעת שבנהרות, שנתפשת ונאחזת ברגלי האדם והבהמה, ושואבת דם עד שתמלא ותנפח ונופלת. היא הנקראת בערבי עלקה ובלעז שנגישואילה. כן אנשי העולם מולידים ואוכלין ואינם שבעים עד שיכלה כוחם ונופלים מתים, וכן הארץ מצמחת צמחים, וחום השמש מכלה ומיבש אותם, או שנקרא כן העולם לפי שהוא תלוי באויר, שנאמר 'תולה'¹⁰ ארץ על בלימה'¹¹ (איוב כו, ז), ובערבי קורין לתלייה אל תעליק. **שתי בנות.** פירשו בו היום והלילה; ורבינו סעדיה ז"ל פירש ענין התעדר, כלומר ההעדר בבעלי חיים הוא על שני פנים:¹² האחד העדר ההיום כמותם, וזה הוא 'שאול' שאמר, והשני העדרים שלא יהיו, וזהו 'עצר'¹³ רחם,

¹ תרגום יונתן ל'ואחלל שרי קדש' הוא 'ואפיס רברבי קדשא'. ² נה"מ: 'ואתפש ... הלחת'. ³ זו גרסת הקרי. הכתיב: 'אדנו'. ⁴ נה"מ: 'ומצאתו לא רחץ'. ⁵ נה"מ: 'הצאים'. ⁶ נה"מ: 'ענה'. ⁷ נה"מ: 'מתלעותיו'. ⁸ נה"מ: 'לשחוט'. ⁹ נה"מ: 'מתלעותיו'. ¹⁰ נה"מ: 'תלה'. ¹¹ נה"מ: 'בלימה'. ¹² הסופר כתב את המילה 'פעמים' בטעות. הסופר א יד אחרת מחקו אותה באמצעות נקודות בתוך האותיות, וכתבו את המילה 'פנים' מעל השורה. ¹³ נה"מ: 'ועצר'.

וכן בצמחים 'ארץ לא שבעה מים' להוציא הצמחים, והשני כלות הצמחים אחר היותם, הוא שאמ' 'ואש לא אמרה הון'; ורבינו שלמה זכרו' לברכה כתב כי כן מצא במדרש תלים 'שתי בנות' גיהנם וגן עדן, זו אומרת תנו לנו צדיקים, וזו אומרת תנו לנו רשעים; והנראה לי מענין שני פסוקים אלו זה הוא לפי מקומו, 'לעלוקה | שתי בנות' פירוש לעולם שני ענינים מזווגים, שהרי אומר 'שתי בנות', ואחר כך אומר 'שלוש הנה לא תשבענה וארבע לא אמרה הון', הרי ארבע, ואלו הן השני זוגין ההולדה והמות, והצמחים וכלותם. **ואש לא אמרה הון.** פירוש די, או הרבה, כי ענין הון ענין רבוי ממון הוא; ומה שפירשו 'שתי בנות' שני ענינים דומה ללשון על שני השעפים (על פי שם דיג) שפירוש שתי מחשבות, לפי שהמחשבות ללב כסעף לאילן, וכן נקראו הסעפים בניס 'בן פורת', וכן נקראו החצים 'בן קשת', והתבן 'בן גרני'. כן נקראו הענינים כאן 'בנות'; וסמך שני פסוקים אלו למה שלפניהם, שאמר 'דור טהור בעיניו' וכו'ל (לעיל פסו' יב), 'דור מה רמו עיניו' וכו'ל (שם פסו' יג), 'דור חרבות שניו' וכו'ל (שם פסו' יד), כלומר שאינם שבעים מעשות רע עד שימותו, ואמר 'לעלוקה שתי בנות' וכו'ל, שהמות משה את הצדיקים ואת הרשעים, שנאמר 'מקרה אחד לצדיק ולרשע' וכו'ל (קה' ט, ב), ואומר 'דור הולך ודור בא והארץ לעולם עומדת' (שם א, ד).

17 **ליקחת אם.** אַמְנָדָא מִיִּנְטוֹ אוֹ אֲבִיִּדִיִּסִימִיִּנְטוֹ. פירוש משמעת קול וקבול מצוה, וכן 'ולו יקחת עמים' (בר' מט, י), שתר' וליה ישתמעון עממיא,³ שפירוש יקבלו מצותו, והוא שם על משקל 'דברת' (קה' ג' יח ועוד), והדגש בו לתפארת הקריאה, כדגש 'מקדש יי כוננו ידיך' (שם' טו, יז), וחולתו, שורשו יק"ה, והונחה היו"ד שלא כמשפט, והוטלה תנועתה על הלמ"ד, כמו 'לי שמעו ויחלו'⁴ (איוב כט, כא), 'בנות מלכים ביקרותיך'⁵ (תה' מה, י), שמשפטם ליקחת, ויחלו, ביקרותיך, והת"ו לסמך הנקבות. יקרוה. אַרְנָקָא רְלָאָן. מן 'בנקור לכם כל עין ימין' (ש"א יא, ב).

18 **נפלא ממני.** שִׁי סִילָאֲרוֹן. פירו' נתכסו ונעלמו, מן תרגום 'כי יפלא ממך דבר' (דב' יז, ח) ארי יתכסי.⁶ **וארבעה⁷ לא ידעתים.** אַל קוֹאֲרְטוֹ. פירוש הרביעי, וכן 'וארבע לא אמרה הון'⁸ (לעיל פסו' טו).

20 **אכלה ומחתה פיה.** פירוש זנתה, ואמ' בלשון נקייה כשאר תיקון סופרים, וכן | **ומחתה פיה.** טְרִיאֲדִי. פירו' קינחה, מן 'כאשר ימחה את הצלחת' (מ"ב כא, יג), ואמר 'פיה' בלשון נקייה גם כן.

21 **תחת שלוש רגזה ארץ.** משפטו אַרְץ, כדרך בעלי אתנח וסוף פסוק, וכן 'כנפי יונה נחפה בַּכֶּסֶף' (תה' סח, יד), שמשפטו גם כן בַּכֶּסֶף.

22-23 **תחת עבד כי ימלוך וכו'ל.** תחת שנואה כי תבעל וכו'. משל על ישראל שמשלו במ בני הגר ושאר האומות על שחטאו לקב"ה, כדרך 'שמו שמים על זאת' (יר' ב, יב).

¹נה"מ: 'ארבע ... אמרו'. ²נה"מ: 'הלך ... עמדת'. ³תרגום אונקלוס ל'ולו יקחת עמים' הוא 'וליה ישתמעון עממיא'. ⁴נה"מ: 'ויחלו'. ⁵נה"מ: 'ביקרותיך'. ⁶תרגום אונקלוס ל'כי יפלא ממך דבר' הוא 'ארום יתכסי'. ⁷זו גרסת הקרי. הכתיב: 'וארבע'. ⁸נה"מ: 'ארבע לא אמרה הון'.

25-26 **הנמלים עם לא עזו**. קְרִיאָטוּרָה. פירוש בריה, ונקראו הנמלים עם לפי שהם קבוץ, כמו שנקראו קבוץ האנשים עם, וכן נק' הארבה עם, שנאמ' 'עם רב ועצום כמוהו' לא נהיה מן העולם' (יואל ב,ב), וכן 'שפנים עם לא עצום', לפי שמינים אלו הם בקיבוץ. **עם לא עזו**. טְרָגוֹן. פירו' גרגרן, מן 'הכלבים'² עזי נפש' (יש' נו,יא).

27 **יוצא חוצץ**³. כלומר אֲזִיאָנֵט. פירוש ערוך וסדור ערכים ערכים, סדרים סדרים, ואמר בלשון הזה לפי שהוא ענין חצייה, מענין 'וחצית את המלקוח' (במ' לא,בז), כלומר יוצא סדרים סדרים, כאילו חוצין הסדר לשנים בשוה, וכן לשון 'מספר'⁴ חדשיו חצצו' (איוב כא,כא), שפירוש שמת בחצי ימיו, כלומר אעפ"י שאין לו מלך, יוצא חוצץ כלו.

28 **שממית בידים תתפש**. פירשו בו עכביש, ובלעז אַרְנֵיָא, ור' יונה כתב כי הוא העוף הנקרא בער' כְּטָאָף, ובלעז גְּלוֹנְדִיָּנו, ואין הכרע לאחד משני הפירושים, כי שניהם תופשים בהיכלי מלך; וארבעת פסוקים אלו דרך משל ואזהרה למתעצלים לקרות בתורה ולהתעסק במצוות בעולם הזה כדי לזכות לחיי העולם הבא.

29-31 **שלשה המה מיטיבי צעד וכו' זרייר מתנים**. סינְטוֹ דִי לִזְמוּשׁ. פירשו בו שהיא חיה שפוחה במתניה, או הכלב הצד ציד, הנקרא בלעז גְּלָגוֹ, ונקרא כן לפי שהוא חגור וחבוש, ובטנו דק, ותרגום 'ייעשו' להם חגורות'⁶ (בר' ג,ז), ורזין⁷, וכן תרגום 'יחבוש'⁸ (שם כב,ג ועוד) ורזין⁹. **או תיש**. שִׁיעוּרִי¹⁰ ותיש, | וכן 'או הודע אליו חטאתו' (וי' ד,כג ועוד). **אלקום עמו**. קִי נֶזֶן לִיבְנֵיטָאד אִישְׁקוּאָנְטָךְ. 'אל' מלה אחת מורכבת מן אלקום, ומלת 'קום' מקור. פירוש ומלך שלא יקום מלך אחר כנגדו, כמוהו, או יותר חזק ממנו, או מיטיב צעד ולכת, והחיל מתנהגים לאטו ולרצונו, ותהיה מלת 'עמו' כמו כנגדו או סמוך לו, וכן 'אשר עם בית און' (יהו' ז,ב) וזולתו, שרוצה לומר סמוך, ופירוש כשם שאלו זריים ומיטיבי צעד ולכת, כן אתה היה זריז ומהיר לעשות רצון הקב"ה.

32 **אם נבלת בהתנשא וכו'ל**. קוֹן אִישְׁלֶסְאָרְטִי. פירוש אם נבלת על יד חבירך, שחרפך וגנית את עצמך, סופך להתנשא בדבר. **ואם זמות**. שִׁי פִינְשָׁאָרִישׁ. ואם חשבת בלבבך להתקוטט, שים יד על פה, ושתוק.

33 **כי מיזי**. אִישְׁפְּרִימִיר. ענין סחיטה ומציצה, שורשו מִיִּץ. **ומיץ אף**. נֶאָרִיז. פירוש כי כאשר תצא חמאה על ידי מיץ חלב, כן דם יוצא על ידי מיץ האף, כן יצא ריב על ידי מיץ אפים של כעס. דבר אחר 'אם נבלת בהתנשא' אם ירדת מנכסין התבשר בהתנשא, כלומר היה מתנשא בלבבך, ובטח על בוראך, ואל תהי שפל בעיניך. **ואם זמות**. כלומר אם הרהרת אחר מדת הדין, לומר למה עשה יי כד? שים יד לפה, ושתוק, ואל תחטיא את הרבים בדבר, כדרך 'אמרו בלבבכם על משכבכם ודמו סלה' (תה' ד,ה), שפירשנו שם.

¹נה"מ: 'כמהו'. ²נה"מ: 'הכלבים'. ³נה"מ: 'חצץ'. ⁴נה"מ: 'ומספר'. ⁵הסופר כתב תחילה 'ויתבש' ומחק את המילה באמצעות קו, אחר כך כתב את המילה 'ייעשו'. ⁶נה"מ: 'חגרת'. ⁷תרגום אונקלוס לחגרת' הוא 'רזין'. ⁸נה"מ: 'יחבוש'. ⁹תרגום אונקלוס ל'יחבוש' הוא 'זריז'. ¹⁰נראה שזהו שיבוש ויש לגרוס 'שיעור'.

[פרק לא]

- 1 **דברי למואל מלך**. דברי שלמה המלך. פירש רבינו שלמה למואל כמו למו אל, למואל אל, כלומר לשמו של הקב"ה, כלומר שהעוה כנגד הקב"ה. **מושא אשר יסרתו אמו**. טְרַשְׁלָאָדוּ. פירו' העתקה ותלמוד אשר יסרתו אמו, מן לשון 'ישא מדברותיך'¹ (דב' לג, ג), ובערבי יקל. ומה יסרתו אמו?
- 2 **מה ברי ומה בר בטני**. רוצה לומר מה זה אתה עושה עמי, או מה זה עושיני בני אדם, כלומר אין כאני לעשות כן, וכן לשון 'ומה ידעת דבר' (איוב לד, לג), שרוצ' לומר אינך יודע לדבר.
- 3 **אל תתן לנשים חילך**. פירוש כחך, ותרגום 'כח' (במ' יד, יז ועוד) חילא.² | 60ב
- 2 **בר נדרי**. פירוש שנדרה שאם תלד בן שתשלם כך וכך.
- 3 **ודרכיך**. פירוש מנהגיך, כלשון 'בדרך'³ כל הארץ' (בר' יט, לא), 'כי דרך נשים לי' (שם לא, לה). **למחות מלכין**. פזר פִּירִיר. פירוש להכות, מן 'עז מחאך כף'⁴ (יח' כה, ו), ותרגום 'יוד' (שמ' ב, יב ועוד) ומחא,⁵ ומשפט הלמ"ד להיות בחרק אם הוא מהקל, ואם מהכבד משפטו להמחות, וכן 'לצבות בטן' (במ' ה, כב), שמש' להצבות. **מלכין**. כמו מלכים, וכן 'חטין ושעורין'⁶ (יח' ד, ט), 'מלין' (איוב יב, יא ועוד), 'את קול הרצין' (מ"ב יא, יג), וזולתם, שהגון בכולם במקום מ"ם. פירוש ולא דרכיך להכותך מלכים, כלומר שתבוא לידי יסורי מלכים או דיינין, כלומר שתבוא לידי דבר שתתחייב עליו מלקות, או מיתה, מאת המלך או הדיין.
- 4 **אל למלכים**. משפט הלמ"ד להדגש כי הוא לשון ידיעה, וכן 'זיעט'⁷ כמעיל בשתם' (תה' קט, כט), או יהיה בשניהם הפתח במקום חרק, שהרי אומר 'לרוזנים', ולא אמ' 'לרוזנים'. **אי שבר**.⁸ נון בִּיבְדוּרָה. שיעורו אין שכר, וכן 'אי כבוד' (ש"א ד, כא), ששיעורו אין כבוד, ופירוש אין ראוי ונאה למלכים לשתות יין, וכן אין ראוי לרוזנים להשתכר. **שבר**. כל דבר שמשכר.
- 5 **מחוקק**.⁹ לְאִי. פירוש התורה שבה החקים והמשפטים. **כל בני עני**. דוּנְיוּשׁ. פירוש בעלי העשוקים.
- 6 **תנו שכר לאובה**. אֲמִיִּסְבִּינוּ.¹⁰ מן 'אם אראה אובד מבלי לבוש' (איוב לא, ט). פירוש לזה ראוי לתת שכר, ולמרי נפש יין, כדי שישתה וישכח רישו, ועמלו לא יזכור עוד.

¹ נה"מ: 'מדברתיך'. ² תרגום אונקלוס ליכח' הוא 'חילא'. ³ נה"מ: 'כדרך'. ⁴ נה"מ: 'יד'.
⁵ תרגום אונקלוס ל'יוד' הוא 'ומחא'. ⁶ נה"מ: 'ושערים'. ⁷ נה"מ: 'זיעטו'. ⁸ זו גרסת הקרי.
 הכתיב: 'או'. ⁹ נה"מ: 'מחוקק'. ¹⁰ נראה שזהו שיבוש ויש לגרוס 'אמיסבינו'.

- 7 **לא יזכר עוד. טַנְאֵמַיִן טָרִי.** פירוש באותה שעה, וכן 'ולא יספו עוד גדודי ארם לבוא בגבול¹ ישראל' (מ"ב ו, כג), שפירוש באותו זמן, כי לסוף באו לאחר זמן.
- 8 **כל בני חלוף. מִיִּרְסֵיִן טִישׁ מוֹרְט.** פירוש כל חייבי מיתה וכריתה וחליפה מן העולם, מן 'והאלילים כליל יחלוף'² (יש' ב, יח), או פירו' כל בני העולם, ונקראו כן בני העולם לפי שנכרתין ונחלפין ממנו. ורבינו שלמה פירש 'כל בני חלוף' אלו היתומים שחלפה עזרתם והלכה להם, כלשון 'וכעב עברה ישועתי'³ (איוב ל, טו), ונכון פירש, שהרי אומר 'פתח פִּדְ לאלם', | שהאלם הוא היתום, שאינו יכול לדבר ולריב עם חזק ממנו, ומזה הטעם נקראת האשה שמת בעלה אלמנה, מפני שאינה יכולה לדבר ולריב עם אנשי ריבה, ועוד שאמר בפסוק של אחריו 'פתח פִּדְ שפט צדק ודין עני ואביון' (להלן פסו' ט), ושלתת הפירושין נכונים, והענין קרוב לשלתן.
- 9 **ודין עני ואביון. לֶשׁוֹן צוּוּי,** מן 'משא אשר יסרתו אמו' עד כאן הוא המוסר אשר יסרתו, וכתב רבינו שלמה ז"ל שכך מפורש בפסיקתא: (ראה ויקר"מ יב, ה) 'משא אשר יסרתו אמו' (לעיל פסו' א), 'מה ברי ומה בר בטני' וכו"ל (שם פסו' ב), 'אל למלכים למואל' וכו"ל (שם פסו' ד), שיסרתו אמו והוכיחתו על שכשנתחתן עם פרעה ביום חנכת בית המקדש, והכניסה לו כמה מיני זמר ונמצא נעור כל הלילה, וישן למחרת עד ארבע שעות, והיו מפתחות בית המקדש תחת מראשותיו, ותמיד של שחרית קרב בד' שעות, ונכנסה והוכיחתו כל המשא הזה, ואמרה לו: 'מה ברי ומה בר בטני' (שם פסו' ב), מה זה עשית והגדת שאתה בני ולא בן אביך?, שהכל יודעין שאביך היה צדיק גמור, ואם אתה רשע, יהיו אומרינן: אמו היא גרמה לו, ועוד האריך בדרש זה הענין וקצרתי.
- 10 **אשת חיל מי ימצא. ענין חוזק, כלומר חזקה בדעתה, כמו שנק' בעל הדעת איש חיל. מכרה. שו' פְּרִיִסְיוֹ.** פירוש דמי קנינה.
- 11 **ושלל לא יחסר. פירוש הון רב, כלומר ששמח באותו ההון כמוצא שלל, כדרך 'שש אנכי על אמרתך כמוצא שלל רב' (תה' קיט, קסב).**
- 12 **גמלתהו טוב ולא רע. אֲדִיִּנְטָדְלִי.** פירוש הקדימתו, וכן כל שאר זה הלשון ענין הקדמת הטובה או הרעה, כל ענין לפי מקומו.
- 13 **בחפץ כפיה. אעפ"י שהחפץ בלב לעשות הדברים כנה החפץ בכפים לפי שהכפים עושות מה שהלב חפץ, כלו' בחפץ הלב, וכן 'בתבונות'⁴ כפיו ינחם' (שם עח, עב).**
- 16 **זממה שדה ותקדהו. פִּינְיָד דִּי קָאנְפוֹ.** פירוש חשבה לקנות שדה. **ותקדהו.** פירוש ותקנהו. **מפרי כפיה.** | פירוש ממעשה כפיה. **נטעה⁵ כרם.** נטע כתיב, כלומר מפרי כפיה נטע בעלה כרם.

¹נה"מ: 'בארץ'. ²נה"מ: 'חלף'. ³נה"מ: 'ישעת'. ⁴נה"מ: 'ובתבונות'. ⁵זו גרסת הקרי. הכתיב: 'נטע'.

- 17 ותאמץ זרועותיה.¹ אַרְיִמְנָאָד. ובערבי תשמרת.
- 18 טעמה. אֶלְבֵּי־רִיָּאָד. ענין העצה והראיה בלב, וכן לשון 'טעמו וראו' (שם לד, ט).
- 19 בכישור. קוץ טוֹרְטִירוּ. הוא שמשמין בראש הפלך לישר המטוה, ובערבי כושיר, וממנו נק' לטבעות הכבל כושרות, 'מוציא אסירים בכושרות' (שם סח, ז). תמכו פלך. פֹּוּשׁוּ. הוא המטוה² שטוות בו הנשים, והקדים הכישור לפלך לפי שמשוה המטוה.
- 21 לא תירא לביתה משלג. דֵּי פֶרִיָּדוּ. פירוש מצנת שלג. לְבוּשׁ³ שנים. דֵּי קוּלוֹרִישׁ. פירוש צבעונין.
- 22 מרבדים. אִישׁ־פְּנִידוֹרְשׁ. פְּרוּשׁ מצעות, כלומ' רפידת המטות, מן 'רפידתו זהב' (שה"ש ג, י), בחלוף אותיות בומ"ף.
- 23 נודע בשערים. יֵד מִיֹּרְגָאָדוּ אוֹ קוֹנִיסִידוּ. פירוש ניכר הוא בין חבריו במלבושיו שהם נאים.
- 24 סדיו. שְׂאֲבָנָה. הוא כסות הלילה הסמוך לבשר עשוי מפשתים, ויש מהם עשויים להתעטף ביום, נקרא בערבי רדא. לְכַנְעִי. פירוש לסוחר, מן 'כנעניה נכבדי ארץ' (יש' כג, ח), ונקרא כן הסוחר לפי שהוא נכנע ושפל בדבריו, כלומר שדבריו בפיוס כדי שיסחור.
- 25 ותשחק ליום אחרון. פֹּור דִּיאַ פּוֹשְׁטִי־מִירוּ. פירוש משחקת ושמחה על יום מיתתה שיהא נכבד בשם טוב, ועוד שהיא בטוחה בעולם הבא.
- 27 צופיה הליכות ביתה. מִיְנִישְׁטִירִישׁ. פירוש משגחת ונותנת לב על צרכי בני ביתה. צופיה. היו"ד בו במקום ה"א למ"ד הפועל, והה"א לנקבות, על משקל 'פוריה', 'הומיה'.
- 30 שקר החן. מוֹגִיר דֵּי גֶרְסִיאַ. פירוש אשת חן, כלומר חן יופי הכל הבל ושקר, אבל אשה יראת יי היא תתהלל. יראת יי. משפטו יִרְאֵת יי, וכן 'ירא(י) יי' (מל' ג, טז ועוד), משפטו יִרְאֵי יי, וכן זולתם כיוצא בזה שבאו כן כדי להקל.
- 31 ויהללזה בשערים מעשיה. כשרון מעשיה. זהו מליצת הפשט, ועל דרך המשל על התורה ולומדיה. | ברוך יי לעולם.

¹נה"מ: 'זרעותיה'. ²השווה רד"ק, שרשים, ש' פל"ך: 'המטה'. ³נה"מ: 'לְבוּשׁ'.

[פרק א']

2-1 ויהי בימי שפוט השופטים.¹ אמרו כי בעז אבצן היה. אי'. אלימלך, ופרנס אותו הדור היה, ועל כן אמ' 'ושם האיש אלימלך', כי כל מקום שנאמר איש או האיש לשון גדולה וחשיבות הוא, כגון 'השב אשת האיש' (בר' כז), 'איש היה בארץ עוי' (איוב א,א), וכיוצא בם. **בשדה**² מואב. רוצה לומר בארץ מואב, וכן 'ויברח יעקב שדה ארס' (הו' יב,ג), 'שדה אדום' (בר' לב,ד), 'בשדה פלשתים' (ש"א ו,א ועוד), במקום ארץ. **אפרתים**. שהיו מבית לחם, הנקרא אפרת.

3 **זימת אלימלך איש נעמי**. מכאן אמרו 'אין איש מת אלא לאשתו' (בבלי סנה' ככ ע"ב), ואמ' תכף:

4 **וישאו להם נשים מואביות**.³ לאחר שמת אלימלך, שאילו היה חי לא הניחם לישא נכריות.

7 **ותצא מן המקום אשר היתה שמה**. למה נאמר, והרי כבר נאמ' 'ותשב משדי מואב' (לעיל פסו' ו), ומהיכן תשוב אלא מן המקום אשר היתה שמה? אלא שמגיד שיציאת צדיק ממקום נְכַרְתָּ ועוֹשָׂה רושם, יצאה פנה זיוה, פנה הדרה, פנה שבחה של עיר, וכן 'יצא יעקב מבאר שבע' (בר' כח,י).

8-9 **יעש⁴ יי עמכם⁵ כאשר עשיתם**. יתן יי. **לכם**. הזכרות במקום נקבות. אמרה להן דרך כבוד, וכן 'אשר בנו שתיהם את בית ישראל' (להלן ד,יא), וזולתם כיוצא בזה ללשון כבוד, והפך זה 'עמדתם על חרבכם עשיתן תועבה' (יח' לג,כו), וזולתם שבא נקבות במקום זכרות בלשון גנאי.

11 **העוד לי בנים במעי**. אמרה להם: בודאי מנהג ישראל שמואסין לשאת גיורות, ולא תמצאו מי ישא אתכן. אילו היה לי בנים, מתוך שנרגלתי עמכן, לא מנעתים מכם, אבל אחרים לא תמצאו, ואין לי בנים במעי, ועל כן 'לכנה שובנה'⁶ (לעיל א,ח).

13 **הלהן תעגינה**.⁷ בוש דִּיטִי־רִינְדִישׁ. ענין איחור ועיכוב, מדברי רבותינו 'עוגין של ספינה' (ראה בבלי ב"ב עג ע"א), והוא כלי עשוי להשליכו בים, והוא נשקע בקרקע להעמיד הספינה מלהלך, ונקראין בלעז אַנְקוֹרָאשׁ, והוא נפעל, שורשו עג"ה. **הלהן תשברנה**. **הלהן תעגינה**.⁸ נקבות במקום זכרות, משפטו הלהם, | ואמרה בלשון גנאי, דרך אנחה.

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¹נה"מ: 'שפט השופטים'. ²נה"מ: 'בשדי'. ³נה"מ: 'מאביות'. ⁴זו גרסת הקרי. הכתיב: 'יעשה'. ⁵נה"מ: '+ 'חסד'. ⁶נה"מ: 'שבנה'. ⁷נה"מ: 'תעגנה'. ⁸נה"מ: 'תעגנה'.

17-16 **כי אל אשר תלכי אלך** וכו'ל. מכאן אמרו חכמי' (בבלי יב' מז ע"ב): גר שבא להתגייר מודיעין אותו מקצת עונשין, שאם בא לחזור חוזר, ומתוך דברי רות אתה למד מה אמרה לה נעמי. אמרה לה: אסור לצאת חוץ לתחום בשבת. אמרה: 'אל אשר תלכי אלך'. אסור לנו להתיחד זכר עם נקבה שאינה אשתו. אמרה: 'באשר' תליני אליך'. עמנו מובדל מכל העמים בתרי"ג מצות. אמרה: 'עמד עמי'. אמרה: אסור לנו עבודה זרה. אמרה: 'אלהיך' אלהי'. ד'3 מיתות נמסרו לבית דין. אמרה: 'באשר תמותי אמות'. שני קברים מתוקנן לבית דין, אחד לנסקלין ולנשרפין, ואחד לנהרגין ולנחנקין. אמרה: 'ושם אקבר'.

18 **ותחדל לדבר אליה**. מכאן אמרו 'אין מרבין עליו ואין מדקדיקין' (שם).

19 **ותלכנה שתיהם**. משפטו שתיהן, כלומר זריזות כאנשים.

22 **השבה משדי מואב**. הטעם בו מלעיל במקום מלרע, כי הוא תאר, או יהיה פועל שעבר, כאילו אמר אשר שבה, וה"א הידיעה במקום אשר, וכן 'הבאה מצרימה' (בר' מז, ב), וזולתם. **והמה באו בית לחם**. משפטו והנה, ואין הזכרות בכאן לדרך כבוד להן, כמו 'יעש' יי עמכם⁵ כאשר עשיתם' (לעיל פסו' ח), שמש' עמכן, עשיתן, אלא שבאו על רגליהן כדרך אנשים מחוסר בהמה, כי דרך הנשים לבוא רוכבות על בהמה, ועל כן 'ויהי כבואנה בית לחם ותהום'⁶ כל העיר עליהן' (שם פסו' יט).

[פרק ב']

1 **מודע⁷ לאישה**. פֶּאֲרִינִיט. פירוש קרוב, ונקרא כן הקרוב לפי שהוא יודע סודו ומכירו, וכן 'אלופי ומיודעי'⁸ (תה' נה, יד), 'ומודע⁹ לבינה תקרא' (מש' ז, ד).

2 **ואלקטה בשבלים**. הקמץ חטף בו לתפארת הקריאה, וכן 'ואשקלה¹⁰ לו את הכסף' (יר' לב, ט).

3 **חלקת השדה לבעז**. דִּי בעז. פירוש של בעז.

7 **מאז הבקר ועד עתה**. דִּיש דִּי לָא מְנִיאָנָה.

8 **וגם לא תעבורי מזה**. השרק בו במקום חלם, וכן 'ישפוטו הם' (שמ' יח, כו), 'תשמורם' (מש' יד, ג).

¹נה"מ: 'ובאשר'. ²נה"מ: 'ואלהיך'. ³הסופר כתב 'מצות' בטעות, מחק את המילה באמצעות קו ותיקן ל'מיתות'. ⁴זו גרסת הקרי. הכתיב: 'יעשה'. ⁵נה"מ: '+ 'חסד'. ⁶נה"מ: 'ותהם'. ⁷זו גרסת הקרי. הכתיב: 'מִיִּדע'. ⁸נה"מ: 'ומיודעי'. ⁹נה"מ: 'ומדע'. ¹⁰נה"מ: 'ואשקלה'.

- 9 **וצמית**.¹ שיעורו ואם צמית, וכן 'וצדקתי לא אשא רוחי'² (איוב י, טו), וזולתם.
- 12 **לחסות תחת כנפיו**. לשון עובר, כדרך 'ותחת כנפיו | תחסה' (תה' צא, ד), וזולתם כיוצא בזה. 163א
- 14 **ויאמר לָהּ בעז**. המסורת עליו ג' רפיין, 'ויקרא לה נבח בשמו' (במ' לב, מב), 'לבנות לה בית' (זכ' ה, יא) ודין. **ויצבט לה קלי**. אַמְנֵי־אֵד. פירוש אגד לה שבלים לקלות קלי, ובערבי קורין לתפישה ולאחיזה אל צבט, בנקודה על הצד"י, ועוד שנגזר מן 'של תשלו לה מן הצבתים' (להלן פסו' טז) בחלוף אותיות דטלנ"ת, ועוד תרגום 'ומלקחיה' (שמ' כה, לח ועוד) וצבתהא,³ שנק' כן לפי שאוחזין בהן.
- 16 **וגם של תשלו לה**. דִּימִיטִיר דִּימִטְרִי־דִיש. פירוש השמט תשמיטו לה שבלים מן הצבתים, מן 'ונשל הברזל' (דב' יט, ה), שרשם של"ל. **מן הצבתים**. דִּי לֹזֶשׁ לִינְאָגֹוש. פירוש מן האגדות, מן תרגום 'ומלקחיה ומחתותיה' (שמ' כה, לח ועוד) וצבתהא ומחתיתהא,⁴ ומן 'ויצבט לה קלי' (לעיל פסו' יד), בחלוף אותיות דטלנ"ת, כמו שכתבנו למעלה.
- 17 **כאיפה שעורים**.⁵ שיעורו כאיפת, וכן 'ואספו אספה אסיר' (יש' כד, כב), וזולתם כיוצא בזה.

[פרק ג]

- 2 **מודעתנו**.⁶ שיעורו מודענו או ממודעתנו, כלומר ממשפחתנו, שידוענו ומכירנו, ויהיה שם המשפחה מודעת, על משקל 'מולדת בית' (וי' יח, ט), מן יל"ד.
- 7 **ותבא בלט**. אַמּוֹאֵל. פירוש בנחת, שורשו לא"ט. **מרגלותיו**.⁷ אֶשׁוֹשׁ אִיפִי־דִיש.⁸ פירוש סמוך לרגליו, כמו שנק' מה שתחת הראש 'מראשותיו'⁹ (בר' כח, יא ועוד).
- 8 **ויחרד האישי**. פירוש תמה, וכן 'ויחרד יצחק חרדה גדולה'¹⁰ עד מאד' (שם כז, לג). **וילפתו** קוֹנְטוֹרְסִיש. פירו' נתתל, מן 'וילפת שמשון' (שו' טז, כט), בהקרכת הענינים, וכן 'ילפתו אורחות'¹¹ דרכם' (איוב ו, יח), והוא הפוך מן 'פתלתל', שורשו פת"ל, שכן דרך הנעור משנתו להתפשט ולהתפתל.¹²
- 11 **כל שער עמי**. שיעורו כל יוצאי שער עמי, או פירו' כל אנשי עמי, כלשון 'ויהללוהו בשערים מעשיה' (מש' לא, לא), שפ"י בקהלות העם, וכן 'בשער לא יפתח פיו' (שם כד, ז), כי ידברו

¹נה"מ: 'וצמת'. ²נה"מ: 'ראשי'. ³תרגום אונקלוס ל'ומלקחיה' הוא 'וציבתהא'. ⁴תרגום אונקלוס ל'ומלקחיה ומחתותיה' הוא 'וציבתהא וומחתיתהא'. ⁵נה"מ: 'שערים'. ⁶נה"מ: 'מדעתנו'. ⁷נה"מ: 'מרגלותיו'. ⁸נראה שזהו שיבוש ויש לגרוס 'פִּי־דִיש'. ⁹נה"מ: 'מראשותיו'. ¹⁰נה"מ: 'גדולה'. ¹¹נה"מ: 'ארחות'. ¹²נראה שיבוש ויש לגרוס 'להתפתל'.

את אויבים בשער, שפירוש בקהל, וכן 'ובעז עלה השער' (להלן ד, א), שפירוש למקום קיבוץ העם, ובלעז קוֹנְסִיגוּ.

13 **אם יגאלך טוב. שם איש.**

15 **ויאמר הבן המטפחת.** פירוש תני, ומשפטו הֶבִי, כמו 'רדי' (יש' מז, א ועוד) מן יר"ד, 'שבי' (בר' לח, יא ועוד) מן יש"ב, וכן 'הבו ליי בני אלים' (תה' כט, א), שמש' גם כן הֶבִי, | והמסורת לשון הבאה חסר אל"ף, כמו 'המוציא והמבי' (ש"ב ה, ב), ולזה הטעם יהיה 'הבי' מקור במקום צווי, והטעם בו נקרא מלרע, כדרך 'עמוד' פתח האהל' (ש' ד, כ), שהוא במקום עמדי, וכן 'זכור את יום השבת' (שמ' כח), במקום זכור, וכן רבים כי המקור כולל פעלים רבים כמו שאמרנו. **וימד שש שעורים**.² חסר שם המדה, כאילו אמר שש איפות שעורים, וכיוצא בו, וכן 'שש השעורים'³ האלה נתן לי' (להלן פסו' ז), וכן 'בעשרים כסף' (בר' לז, כח), וזולתם.

[פרק ד]

1 **פלוני אלמוני**.⁴ פּוֹלָאן טָאל אָטָאל. אמ' כן, כמי שלא ידע שמו, וכאילו הוא אלם שאינו מזכיר שמו, ועוד אמרו כי 'פלוני'⁵ נגזר מן 'כי יפלא ממך דבר' (דב' ז, ח) שתרגומו ארי יתכסי,⁶ כלומר ששמו מכוסה ונעלם, וקראהו פלוני, ואעפ"י ששמו ידוע אצל הזוכר אותו, וכן 'אל מקום פלוני'⁷ אלמוני' (ש"א כא, ג).

4 **ואם לא יגאל.** שיעורו ואם לא תגאל, אבל אמר 'ואם לא יגאל' כלפי היושבים שם, ואחר כך חזר ואמר לגואל 'הגידה לי' וכו'. **ויאמר אנכי אגאל.** המאוחר מוקדם. פירוש אחר שאמר הגואל 'לא אוכל לגאול לי' וכו' (להלן פסו' ו), אמר בעז: 'אנכי אגאל'.

11 **כרחל וכלאה.** הקדים רחל ללאה על דרך הגירסא הראשונה, שאמ' 'ותען רחל ולאה' (בר' לא, יד), כי לאה גדולה מרחל.

¹ נה"מ: 'עמד'. ² נה"מ: 'שערים'. ³ נה"מ: 'שערים'. ⁴ נה"מ: 'פלני אלמוני'. ⁵ נה"מ: 'פלני'. ⁶ תרגום ניאופיטי ל'כי יפלא' הוא 'ארום יתכסי'. ⁷ נה"מ: 'פלני'.

שיר השירים

[פרק א]

- 1 שיר השירים. כל דברי שיר שבמקרא לשון סתם ועומק הוא, על דרך חידה ומשל, ואין מבין אותו כי אם נביא, כמו שאמרנו בתחלת חבור זה, וכל שכן שכאן אומר שיר השירים, וכאילו אמ' סתם הסתמים וסוד הסודות; וכמה דרשות ודברי הגדות דרשו בו רבותינו ושאר המפרשים, כל אחד לפי דעתו, ועל כן לא ראינו לדבר באותן הדרשות וההגדות כי אם ביישוב המקרא ומשפט הדקדוק בלבד כפי דעתי, והחפץ בדרש או הגדה ילך וידרוש מעל ספרי הדרשות וההגדות, כי במופלא ממני לא אדרוש (ראה בבלי חגיגה יג ע"א) עד יבוא ויורה צדק לנו (ראה הו' יב). אמ' רבינו שלמה | ז"ל שהנראה לו בפירוש ספר זה ששלמה, מלך ישראל, ראה ברוח הקדש שעתידין ישראל לגלות גולה אחר גולה, חורבן אחר חורבן, ולתאונן בגלות זה על כבודם הראשון לזכור חיבה ראשונה, שהיו סגולה מכל העמים, לאמר 'אלכה ואשובה אל אישי הראשון כי טוב לי אז מעתה' (על פי שם ב, ט), ויזכירו חסדי אשר מעולם, ואת הטובות שאמר להם לאחרית הימים, וייסד הספר הזה ברוח הקדש כלשון אשה צרורה אלמנות חיות, משתוקקת על בעלה, מתרפקת על דודה, מזכרת אהבה לו, אף דודה צר לו בצרתה, ומזכיר חסדי נעוריה ונוי יפיה וכשרון פעליה, שבהם נקשר עמה באהבה עזה, להודיע כי לא ענה מלבו, ואין שלוחיה שלוחין גמורין, כי עוד היא אשתו והוא אישה.
- 2 כי טובים דודיך.¹ טוֹשׁ קִירֵי־יִנְסֶשׁ. פירוש ידידותיך, וכן כל 'דודי' שבספר זה רוצה לומר ידידי. מיין. לא על היין בלבד הוא אומר, אלא כלומר כי טובים דודיך לי מכל משתה יין, ומכל עונג ושמחה, ועוד שהסעודה נקראת על שם היין, כמו שנאמר 'אל בית משתה היין' (אס' ז, ח), וכן 'בשיר לא ישתו יין' (יש' כד, ט), 'והיה כנור ונבל ותף² וחליל ויין משתיהם' (שם ה, יב), שאין ענינים אלו על היין בלבד, אלא על הסעודה ושאר צרכיה, כמו שנקראת גם כן הסעודה לחם סתם.
- 3 שמן תורק שמך. שיעורו כצפחת שמן שתורק כן שמך. אמר כן לפי שהצפחת שבתוכה שמן טוב וערב בעודה סתומה אין ריח אותו השמן הערב נודף למרחוק עד שמריקין אותה, וכן דרך הבושם הטוב כשמנידין אותו נודף, כן שמך הטוב הולך עד למרחוק, וכן ענין 'טוב שם משמן טוב' (קה' ז, א), שנפרש שם במקומו.
- 4 אחריר נרוצה. לשון תפארת, כמו 'נעשה אדם בצלמינו³ כדמותנו' (בר' א, כו), 'ופשריה⁴ נאמר קדם מלכא' (דנ' ב, לו), או שהתחיל בלשון יחיד וסיים בלשון רבים. נזכירה דודיך⁵ מיין. אֶשְׁבוּרְקָאמוֹשְׁנוֹשׁ | דִּי טוֹשׁ קִירֵי־יִנְסֶשׁ. פירוש יערבו לנו דודיך מיין, מן 'זכרו כיון לבנו' (הו' יד, ח), על דרך ההשאלה, שהוא לשון הרחה, כי הריח הטוב ערב לנפש, כלומר

¹נה"מ: דודיך. ²נה"מ: תף. ³נה"מ: בצלמנו. ⁴נה"מ: ופשרה. ⁵נה"מ: דודיך.

כשנזכיר דודיך הוא ערב לנו יותר מהרחת בושם טוב ושתות יין. **מישרים אהבוך**. אִמְנִישׁ דִּי דִּינִידָאֲדִישׁ.¹ פירוש אנשי מישרים. הם ישראל שנקראים ישורון, כלומר זרע ישרים.

5 **שחורה אני ונאווה**. פירוש שחורה בחשך הגלות כאהלי קדר שאהלי קדר,² ועתידה להתכבס ולהתלבן ולהיות נאווה כיריעות שלמה, ואמ' 'כאהלי קדר' שאהלי קדר שחורים.

6 **אל תראוני**. נון מי דִּישְׁפְּרִיסִיִּדִישׁ. פירוש אל תביטו אלי בעין בזוי, כלשון 'המה יביטו יראו בי' (תה' כב, יח), שפירוש יביטו אלי בעין בזוי וקלות, וכן כל כיוצא בזה הלשון. **שאני שחרחרת**. נִיַּרְשְׁתִּינָה. אין זה הלשון שחרות מכל, אלא שנוטה לשחרות מעט, וכן לשון ירקרק, אדמדם, שפירוש שנוטה לאדמימות או לירוקה, ולא היה אדום ולא ירוק מעיקרו, ועתיד לשוב לגונו או לא, כן ענין 'שחרחרת' שנשחרה אחר שהיתה לבנה, והוא כפול העיין והלמ"ד, שורשו שח"ר. **נחרו בי**. שִׁי אִירִיסִירוֹן. פירוש כעסו וחרה אפם בי, והוא נפעל, שורשו חר"ר, על משקל 'ונחלו מקדשיהם' (יח' ז, כד).

7 **שלמה אהיה**. השי"ן במקום אשר, כמו 'אשר למה', וזו השי"ן פעם באה בסגול פעם בפתח. בסגול, כגון 'שככה לו' (תה' קמד, טו), 'שככה השבעתנו' (להלן ה, ט), וזולתו, ובפתח כגון זה 'עד שקמתי דבורה שקמתי אם' (שו' ה, ז). **כעוטיה**.³ קום אִפְרִימִידָה. פירוש כשפלה, מן 'ויעט העם אל השלל' (ש"א יד, לב), שפי' נטה, כי הנוטה אל דבר משפיל עצמו לקחתו, ובערבי כאל מאילה.

8 **בְּעֵקְבֵי**.⁴ אין טְרַאשִׁירוֹשׁ. פירוש ההולכים לאחור, מן 'והוא יגוד⁵ עקב' (בר' מט, יט).

9 **לסוסי**.⁶ אִיַּגּוּאָה. כמו לסוסה, והיו"ד נוספת, וכן 'וקרע לו חלונ' (יר' כב, יד), 'אצילי ידי' (יח' יג, יח).

10 **בתורים**.⁷ סִיֶּרְסִילוֹשׁ. הם החליים שבאזנים, ובערבי אקראט.

11 **נקדות הכסף**. פִּינְטוֹרִיִּישׁ. | פירוש שכיות שנעשים נקודות נקודות. 165א

12 **עד שהמלך**. מִיַּנטִירִי. פירו' בעוד. **במסבו**. אִין שוֹ רִישְׁקוֹנְדוֹ. לשון הסבה ידוע, שורשו סב"ב, והוא שם על משקל 'מצלות הסוס' (זכ' יד, כ).

10 **בחרוזים**. שְׁרַטָּאשׁ.

¹ נראה שזהו שיבוש ויש לגרוס 'דִּירִינִידָאֲדִישׁ'.² נראה שהמילים 'שאהלי קדר' הן טעות של הסופר, מפני שהעתיק כאן שתי מילים ששייכות לשורה למטה. ³ נה"מ: 'כעטיה'.⁴ שתי מילים ('הקו"ף רפה') כתובות מעל השורה. ייתכן שהיד שהוסיפה את המילים האלה היא אותה היד שהוסיפה את הניקוד במילה 'בְּעֵקְבֵי'. הניקוד דהוי מאוד. ⁵ נה"מ: 'יגד'. ⁶ נה"מ: 'לססתי'.⁷ נה"מ: 'בתרים'.

- 12 **נרדדי**. מי רושא. פיר' בו הורד, לפי מקומו, כי אין מקום לדבר אחר.
- 14 **אשכל הכפר**. פירשו בו בערבי חנה.
- 15 **עיניך יונים**. דמות עיני יונים.
- 16 **רעננתה**. ריבִי־רִידִדו. ענין לרוות, כלומר 'חדש ויפה, שורשו רע"ן, והנו"ן השנית כנו"ן 'רחמניות' (איכה ד,י).
- 17 **רחיטנו**¹. נושטרוש פִּילֶאֲרִיש או קנֶאֲלִיש. הוא מקום מרוצת המים, שעושין סמוך לגגות לקבל בהן המים מן הגגות, כמין צנורות, והמים רצים בהם, או שהוא מקום בגגות בארמונים ובבנינים החשובים, כמין יקב, לכנוס בהן את המים, והמלה נגזרת מן תרגום 'וירץ' (בר' יח,ב, ועוד) ורהט.² **ברותים**. די בוֹשִׁיש. כמו ברושים, הת"ו במקום שי"ן, וכן 'חרות על הלוחות'³ (שמ' לב,טז), במקום חרוש, כלומר שאותן הרהטים עשויים מעצי ברושים לחשיבות.

[פרק ב']

- 1 **חבצלת החרון**. היא שושנת העמקים. היא נא[ה] משושנת ההרים לפי שהיא תמיד רטובה שאין בה כח לִיבֶשֶׁה.⁴ ואולי שחבצלת מין אחד ושושנה מין אחר. החבצלת פירשו בה בערבי נרגס, והשושנה סוסאן.
- 5 **סמכוני באשישות**. אֶפְלִיגָאד אָמִי לָאש רִידוֹמָאש. פירוש הדביקוני והקריבו אלי האשישות, מן 'סמדך מלך בבל' (יח' כד,ב), וכן בדברי רבותינו 'סמוך לכך וכך' (בבלי שבת יא ע"ב ועוד). **רפדוני**. אִישְׁפַּנְדִּיד דִּי נַנְטְמִי. פירוש הציעו לפני התפוחים, כדרך שעושין לחולה שמשמין לפניו אשישות יין נאה וסלת נקיה ותפוחים ומיני בשמים מוצעים סביבותיו להיות לו לנחת רוח.
- 7-8 **בעבאות**. אִינְדוֹזֶש. הצבי ידוע, מן 'איל וצבי' (דב' יד,ה), והאל"ף בו במקום ה"א למ"ד הפועל בלשון נקבה, ובלשון זכר 'וכצבאים על ההרים' (דה"א יב,ט); ולמה השביען באלו פירש ר' יהודה בן בלעם, כלומר אם לא תקיימו השבעתי זו שאני משביעכם, | יהי רצון שיהו דמיכם הפקר, כמו שאלו החיות הפקר להריגה. **אם תעירו ואם תעוררו**. שִׁי אִישְׁפַּרְטָאֲרִיש. ענין הקצה, וענין שני המלות אחד הוא, ושרש אחד בכפל מאמר, כמו 'סבוני גם סבבוני' (תה' קיח,יא), 'משפטי ודיני' (שם ט,ה), וזולתם, אלא ש'תעירו' מהכבד החמישי, ו'תעוררו' מהכבד הרביעי, ושרשם עו"ר, וכן עוד 'מדלג על ההרים מקפץ על הגבעות'.

¹ זו גרסת הקרי. הכתיב: 'רחיטנו'. ² תרגום אונקלוס ל'וירץ' הוא 'זרהט'. ³ נה"מ: 'הלחת'.

⁴ המשמעות ברורה יותר בפירוש רש"י, שהוא המקור: 'חבצלת. היא שושנה. שושנת העמקים. נאה משושנת ההרים לפי שמרטבת תמיד שכן כח החמה שולט שם'.

- 9 **לעפר האילים.** קִרְסוּ. הוא ילד האיל. **משגיה.** אוֹטִיאֲנָט. פירוש מביט. **מציץ.** אֲשׁוּמְנָט. פירוש מופיע וזורח, כלשון 'זרח משעיר למו' (דב' לג, ב), כלומר מגלה עצמו ונשקף ונראה, ויש אומ' שאמר כן שמראה ציציית ראשו ואינו נכון. **מן החלונות.**¹ **מן החרכים.** ענין אחד בכפל דבר שפירו' 'חלון' חרכא.²
- 11 **כי הנה הסתו.** אֶל אִיבִינָנוּ. פירוש החורף, ותרגום 'וקיץ וחרף' (בר' ח, כב) וקיטא וסתוא,³ ובערבי שתוה.
- 12 **הנענים.** לֶשׁ פְּלוֹרִישׁ. ענין פרח, מן 'והיא כפרחת עלתה נצה' (שם מ, י), שורשו נו"ץ, והנו"ן השנית נוספת, כמו נו"ן 'נטעי נעמים' (יש' יז, י), והדגש בו תמורת הנח. **עת הזמיר.** טִינְפוּ דִיל קִנְטָאר. פירוש זמן שמזמרין בו העופות ומרננין וקולן ערב לעוברי דרכים ולשומעין אותן, מן 'זמיר עריצים' (שם כה, ה), ובערבי תגרוד, ויש אומר מן 'זכרמך לא תזמור'⁴ (וי' כה, ד).
- 13 **חנטה פגיה.** מוֹשְׁטָרָאד. 'ציאת הפירות והראותם קודם גמר בישולם נק' חניטה, וכן בדברי רבותינו 'אילן שחנטו פירותיו קודם ט"ו לשבט' (בבלי ר"ה טו ע"ב ועוד), ואולי שהלשון נגזר מן 'ויחנטו אותו'⁵ (בר' נ, כו), שהוא מעשה בשמים, כלומר קרבה להיות בה טעם תאנה, ועוד שהתאנה נותנת קצת רֶוּחַ⁶ בזמן הראות בה הפגין, והפגין הם התאנים שלא בשלו כל צרכן, ובדברי רבותינו 'הפגין משזריחו' (ירוש' שביעית ד, ו [לה, ג]), כלומר משיראו, ועוד אמרו 'פגה שטמנה בתבן' (תוס' שבת טז, י), שפי' התאנה שלא בשלה כל צרכה באילן, או פרי | אחר, וטמנה בתבן להתבשל שם. **פגיה.** שוֹשׁ דוֹרוֹגוֹנִישׁ. **סמדר.** אִסִּירִיִר. פירוש הענבים הדקים כשיפתחו, שנכרים הענבים ואינן גמורין, נק' 'סמדר', וכשנגמרין נק' 'בסר', ולאחר בישולם נקראו 'ענבים', ותרגום 'ובסר גמל יהיה נצה' (יש' יח, ה) ובוסרא מיניה סמדר,⁷ פירוש קודם גמר אותן הענבים הדקין כלם להיות בסר, כלומר שמהם עוד סמדר שלא נעשו בסר. **נתנו ריח.** רוצה לומר קרובים להיו[ת] בהן טעם תאנים וענבים, או שפרח הלולבין והעלים נותנין ריח.
- 14 **בחגוי הסלע.** אִישְׁקְרִיסִיוֹשׁ. פירוש בקעי הסלע, לפי מקומו, ש' חג"ה, והו"ו במקום ה"א למ"ד הפועל, ואולי שהוא מענין 'על חוג הארץ' (שם מ, כב), כלומר אחר סבוב הסלע, כמו שאומ' 'בסתר המדרגה'. **המדרגה.** לָא שִׁיִּרָא. הוא מעלה⁸ ההרים שנעשה שם כמו מדרגות.
- 17 **עד שיפוח.** אֲנִטִישׁ קִי אֲשׁוּפְלִיד. פירוש קודם שיפוח רוח היום, הוא אחרית היום, שנסים הצללים. **על הרי בתר.** דִי יִרְמוּ. פ"י שממון, מן 'וילכו כל הבתרון' (ש"ב ב, כט).

¹נה"מ: 'החלונות'. ²תרגום אונקלוס ל'החלון' (בר' כו, ו ועוד) הוא 'חרכא'. ³תרגום אונקלוס ל'וקיץ וחרף' הוא 'וקיטא וסתוא'. ⁴נה"מ: 'תזמר'. ⁵נה"מ: 'אתו'. ⁶כך בכתב היד. צריך היה להיות 'ריח'. ⁷תרגום יונתן לנביאים ל'ובסר גמל יהיה נצה' הוא 'ובוסרא מיניה סמדר'. ⁸מעל המ"ם ב'מעלה' מופיע סימן שככל הנראה מפנה אל הערה בשוליים שלא נמצאת.

[פרק ג]

- 3 **את שאהבה נפשי ראיתם.** מקרא חסר, רוצה לומר אמרתי להם: את שאהבה נפשי הראיתם אותו, או הראיתם את שאהבה נפשי?
- 6 **כתימרות עשן.** קום אֶלְסָאדוּןֶשׁ. פירוש גובה מן תמר, ולפי שהתמר עץ גבוה כמו הדבר הגבוה אליו,¹ וכן בדברי רבותינו על העשן 'שתעלה תמרתו' (בבלי חולין קיב ע"א ועוד), ועוד אמרו 'מתמר ועולה' (שם יומא כח ע"ב), כלומר מגביה ועולה. **אבקת ריכל.** פּוֹבֵיִשָּׁה. הם הסממנין השחוקין. **ריכל.** הוא הַבֶּשֶׂם, הנקרא בערבי עטאר.
- 8 **אחוזי² חרב.** פְּרִינְדֵיִנְטִישׁ. משפטו אחזי, וכן 'השכוני באהלים' (שׁו' ח,יא) ששיעורו השוכני, וכן זולתם.
- 9 **אפריון.** פְּלִסְיוֹ. פירוש ארמון או בירה, ופירשו שהוא אהל מועד, | ועל כן נקרא כן, מלשון 'ויתחפש באפר' (מ"א כ,לח), שהוא לשון מכסה, ושאר דברי הפסו' של אחריו קרוב ענינם למה שנעשה במשכן.
- 10 **רצוף אהבה.** אֵיִשְׁפָּנְדִּידוֹ. ענין הצעה בקרקע.
- 11 **צְאִינָה³ וראינה.** משפטו צְאִינָה, ובא כן מפני הזוג, כמו 'את מוצאך ואת מובאך'⁴ (ש"ב ג,ה), וזולתם, כי שרש 'צאינה' יצ"א, ושורש 'ראינה' רא"ה.

[פרק ד]

- 1 **מבעד לעמתך.** פירוש מאחר. **לעמתך.**⁵ טו סִרְיִנְיָה. הוא ציציית השער שמכינה האשה על פניה, וכן גלי צמתך חשפי שבל' (יש' מז,ב). שורשו צמ"ס, על משקל 'רקתך' (להלן פסו' ג ועוד). **שגלשו.** קִישׁ אֲדִיגוֹאָרוֹן או קִישׁ אֲשִׁינְטָאָרוֹן או שְׂאֵפּוֹשְׂאָרוֹן. פירוש ששערך שוה כעדר העזים, ואמ' בזה הלשון מן תר' 'גבח' (וי' יג,מא) גלוש,⁶ כלומר שהוא שוה ומתישב ואינו מסמר, וכאילו נסרק במסרק, וכאילו הוא גבח בלא שער, כעדר העזים שאין להם שער כמו הכבשים, ועוד שבערבי קורין ליושב גאליס, כלומר שאותו השער יושב ואינו עומד ומסמר, וכן בלעז לדבר המתישב אֲשִׁינְטָאָדוֹ אֲפּוֹשְׂאָדוֹ; ועוד פירוש 'שגלשו' שנמרטו ונסרקו בינות עצי היערים שבגלעד, ונתיפו בו, כאילו נסרקו במסרק.

¹השווה רד"ק, שרשים, ש' תמ"ר: 'לפי שהתמר עץ גבוה וישר ושוה דמה הדבר הגבוה והישר אליו';
²נה"מ: 'אחזי'.³נה"מ: 'צאינה'.⁴זו גרסת הקרי. הכתיב: 'מבואך'.⁵הסופר כתב 'לצמד', חזר בו ותיקן ל'לצמתך'.⁶תרגום אונקלוס ל'גבח' הוא 'גלוש'.

- 2 **כַּעֲדַר הַקְּצוּבוֹת**. לֹאֵשׁ יִיגוֹאֲלִישׁ. פִּירוּשׁ שׁוֹוֹת, וְעִנֵּן לְשׁוֹן כְּרִיתָהּ וְקָצַב, מִן 'וּקָצַב עֵץ' (מ"ב ו,ו), שִׁפְרוּשׁ וּיְכֹרֹת, כְּלוֹמֵר שֶׁהֵם שׁוֹוֹת בְּקוֹמָתָן וּבְמִדְתָּן, כְּאִילוֹ הֵם חֲתוּכוֹת וְקָצוּבוֹת בַּשׁוּה. **מִתְאִימוֹת**. אֲדִיגוֹאֲנִישׁ. פִּירוּשׁ שׁוֹוֹת גַּם כֵּן, כְּלוֹמֵר שֶׁהוֹלְכוֹת בַּשׁוּה סְדוּרוֹת. **וּשְׂכוּלָהּ** **אֵין בָּהֶם**. אֵישׁ־פְּרִטִּידָהּ. וְאֵין אַחַת מֵהֶן נִפְרֶדֶת מֵהַסֵּדֵר, מִן 'לֹא תִהְיֶה מִשְׁכָּלָהּ וְעִקְרָה בְּאַרְצָךְ' (שִׁמ' כג,כו), עַל דֶּרֶךְ הַהִשְׁאָלָה, וְ'מִתְאִימוֹת' מִן 'וְהָיוּ תוֹאֲמִים'² מִלְמַטָּה' (שִׁם כו,כד), כְּלוֹמֵר שֶׁהַשְּׂנִים שׁוֹיִם וְסְדוּרִים, שְׂאֵין אֶחָד יוֹצֵא לְחוּץ וְלֹא נִכְנַס לִפְנִים, וְהֵם נְאִים וְלִבְנִים כַּעֲדַר הַצָּאן שֶׁעָלוּ מִן הַרְחָצָה.
- 3 **כְּחוֹט הַשְּׂנִי שִׁפְתוֹתֶיךָ**³. פִּירוּשׁ שֶׁהֵם רְקוֹת כְּחוֹט וְאֲדוּמוֹת כִּשְׁנֵי. **וּמְדַבְרֶיךָ**⁴ **נְאוּה**. טוֹ פְּבָלָהּ. פִּירוּשׁ דִּיבּוּר. **כַּפְּלַח** | **הַרְמוֹן**. קוֹם פִּי־אֲסוֹ. עִנֵּן בְּקוֹעַ וְחֲתוּךְ, מִן 'וּיִפְלַח אֶל סִיר הַנְּזִיר' (מ"ב ד,לט). **רְקָתָךְ**. טוֹ טִימְפָּלָהּ. הוּא שֶׁעַל הַצַּדֵּעַ סְמוּךְ לְאָזֵן, שׁוֹרְשׁוֹ רִקָּק, עַל מִשְׁקַל 'גְּנֵה', 'כְּלָה', וְנִקְ' כֵּן לְפִי מֵיעוּט הַבֶּשֶׂר שָׁבוּ, כְּלִשׁוֹן 'רְקוֹת'⁵ בִּשְׂר' (בִּר' מֵא,יט).
- 4 **לְחַלְפִּיּוֹת**. אֲד אֲלִטְיוֹאֵשׁ. אִמְרוּ כִי הִיא מְלָה מוֹרְכַבֶּת מִן 'תֵּל' וְ'פִיּוֹת', שֶׁהוּא חִזֵּק וְגִבּוּהָ, כְּלִשׁוֹן 'הַעוֹמְדוֹת'⁶ עַל תֵּלִם' (יְהו' יא,ג), וְפִירוּשׁ 'פִיּוֹת' שֶׁאֲבִנֵי הַמְּגַדֵּל גְּזוּרוֹת פִּיּוֹת שֶׁעוֹשִׂין הַיּוֹם בְּבִנְיַי הַמְּגַדִּלִים, וְיֵשׁ אֹמֵר שֶׁהוּא הַפּוּךְ מִן 'וּיִלְפַת שִׁמ[שׁוֹן]' (שׁו' טז,כט), כְּלוֹמֵר שֶׁמִּדְרֻגְתוֹ בְּעֻקּוֹם סָבִיב, כְּדֶרֶךְ הַמְּגַדְלוֹת, וּבְעֵרְבֵי לוֹא. **שִׁ[לְטִי]** **הַגְּבוּרִים**. פִּירוּשׁ מְגַנִּים, מִן 'אַת הַחֲנִית וְאַת הַשְּׁלִטִים' (מ"ב יא,י).
- 8 **תְּשׁוּרֵי**. אוֹטְ[...]. עִנֵּן הַבֶּטָה, מִן 'אַשׁוּרְנוּ וְלֹא קְרוּב' (בִּמ' כד,ז).
- 9 **לְבַבְתִּינִי**⁷. דִּישְׂאָקוֹרְסִינְשִׁטְמִי. פִּי[...]. הַסִּירוֹת אֶת לִבִּבִי, כְּלוֹמֵר דַּעְתִּי, כַּעֲנִין 'וּיֹצֵא לְבָם' (בִּר' מֵב,כח).
- 11 **נִפְתָּ**. אֵישְׁטִילִיוּ. פִּירוּשׁ הַ[...]. בְּשִׁמִּים, שׁוֹרְשׁוֹ נוֹף, עַל מִשְׁקַל 'בִּשְׂת', מִן בּוֹשׁ.
- 12 **גֵּל נְעוּל**. אָרְוִיו אוֹ פּוֹנְ[...]. פִּירוּשׁ מַעִין, שׁוֹרְשׁוֹ גֵּלִיל, וְנִקְרָא כֵּן שֶׁהוּא עֵגוּל. **נְעוּל**. סִיפְרָאֲדוּ. פִּירוּשׁ סִגוּר, מִן 'נְעוּל'⁸ הַדֶּלֶת' (ש"ב יג,ז). **מַעִין חֲתוּם**. סִגוּר גַּם כֵּן, עִנֵּן אֶחָד בְּכַפֵּל מֵאִמֵּר, כְּמוֹ שֶׁאֵין 'גֵּל נְעוּל'.
- 13 **שִׁלְחִיד**. טוֹשׁ אֲרִוּיוֹשׁ. פִּירוּשׁ הַתְּפִשֵּׁט מִקוֹם הַמִּים, מִ[ן] 'אַת בְּרַכְתָּ הַשְּׁלַח' (נַחֲמ' ג,טו), וְכֵן 'מִי הַשִּׁלּוּח'¹⁰ (יֵשׁ ח,ו) פִּירוּשׁ בְּאוֹתָן הַמְּקוֹמוֹת שֶׁהֵמִים מִתְּפִשֵּׁט בָּהֶם; וְיֵשׁ מִפְּרִשֵׁין 'שִׁלְחִיד' הַתְּפִשֵּׁט הַפְּאֵרוֹת, מִן 'שִׁלּוּחוֹתֶיהָ'¹¹ נִטְשׁוּ עֵבְרוּ יֵם' (שִׁם טז,ח). **פְּרִדִּס**. דִּישְׂפִישָׁהּ. פִּירוּשׁ גֵּן עֵצִי פִּירוֹת רַחֵב וּבְעֵרֵב[ן] מְנִיָּה, הַקְּרַקַּע הַרְאוּי לְנִטְשׁוּעַ בּוֹ נִקְרָא פְּרִדִּס, כְּמוֹ שֶׁאֹמֵר 'פְּרִדִּס אֲנִי מוֹן[כֵּר] לְךָ וְאַעֲפִי שְׂאֵין בּוֹ רְמוֹנִים' (בְּבִלְי ב"ב ז ע"א). **(פְּרִי) מְגַדִּים**. פְּרוֹטְאֵשׁ. כֵּל דִּבְרֵי מְשׁוּבָח וּמְעוּלָה, בֵּין בְּפִירוֹת בֵּין בְּבִגְדִים בֵּין בְּכֶסֶף וְזוֹהֵב, נִקְרָא 'מְגַד', כֵּל עִנֵּן לְפִי

¹נְה"מ: 'וּשְׂכָלָהּ'. ²נְה"מ: 'וְהָיוּ תוֹאֲמִים'. ³נְה"מ: 'שִׁפְתוֹתֶיךָ'. ⁴נְה"מ: 'וּמְדַבְרֶיךָ'. ⁵נְה"מ: 'רְקוֹת'. ⁶נְה"מ: 'הַעוֹמְדוֹת'. ⁷נְה"מ: 'לְבַבְתִּינִי'. ⁸נְה"מ: 'נְעוּל'. ⁹נְה"מ: 'אַת בְּרַכְתָּ' וְאַת חוֹמַת בְּרַכְתָּ. ¹⁰נְה"מ: 'הַשְּׁלַח'. ¹¹נְה"מ: 'שִׁלּוּחוֹתֶיהָ'.

מקומו, כענין שאומר 'ויתן להם אביהם מתנות רבות לכסף ולזהב ולמגדנות' (דה"ב כא, ג).
הרי הכסף והזהב נקרא 'מגד', וכן שאר הדברים, וכן 'מגדנות נתן לאביה¹ | ולאמה' (בר' כד, גג), והגו"ן במגדנות כנו"ן 'נעמנים' (יש' ז, י).

14 נדר. פירוש ורד. וברכם. זעפראן. כל ראשי בשמים. מִגְזוֹרֵיֶאֱשׁ. פירוש המשובח והנבחר כבשמים, כמו שהראש מבחר הגוף, וכן נקרא מבחר האנשים 'ראשי בני ישראל' (במ' יג, ג).

16 עורי צפון. שיעורו רוח צפון, וכן 'ובואי תימן' רוח תימן. הפיחי גני. שיעורו הפיחי על גני.

[פרק ה']

- 1 אריתי מורי. קוֹזִי. ענין לקיטה, מן 'וארוה כל עוברי² דרך' (תה' פ, ג).
- 2 אני ישנה. דופק. אִינְפוּשָׁנְט. ענין דחיה והכות על הדלת. קוצותי. סִרְיִנְאֵשׁ. פירוש מחלפת הראש.
- 3 אטנפם. לֹשׁ אִינְשׁוּזְוִיָּאֲרִי. ענין הטינוף ידוע בדברי רבותינו.
- 5 מור עובר. ³שעובר ריחו עד למרחוק.
- 6 המק עבר. אִסִּירְקָאֵד. ענין סבוב, מן 'חמוקי ירכיד' (להלן ז, ב), וכן 'עד מתי תתחמקין' (יר' לא, כב).
- 7 הכוני פעעוני. פְּלֵאָאָרוֹנְמִי. פירוש מכה שמוציאה דם. רדידי. מטפחת שמתעטפין בה, ובערבי רדא.
- 8 מה תגידו. פירוש לא תגידו לו, או שיעורו שתגידו לו.
- 10 דודי צח. קְלָאָרוֹ. דגול. אֹזְגָלִי. ענין גובה, מן 'דגל מחנה יהודה' (במ' ב, ג), כלומר קומה גדולה והדורה, הוא שאומ' 'דגול מרבבה', כדרך 'ואין איש מבני ישראל טוב ממנו משכמו ומעלה גבוה⁴ מכל העם' (ש"א ט, ב).
- 11 ראשו כתם פז. שיעורו ככתם פז, כלומר שער ראשו דומה לזהב אופז, וכן 'ראשך עליד ככרמל' (להלן ז, ו). תלתלים. מוֹנְטוֹנִישׁ. מן 'על הר גבוה⁵ ותלול' (יח' ז, כב).

¹נה"מ: 'ומגדנת ... לאחיה'. ²נה"מ: 'עברי'. ³נה"מ: 'עברי'. ⁴נה"מ: 'גבה'. ⁵נה"מ: 'גבה'.

- 12 **רוחצות**¹. קום לְבָאֲדָשׁ. פירו' כרחוצות בחלב, כלומר שלובן עיניו לבן כחלב. **ואפיקי מים**. הוא השחור שבעין. **על מלאת**. קומְפְּלִימֵינְטוּ. מענין 'ומלאת בו מלואת'² אבן (שמ' כח, יז), כלומר' על תשלום יופי ונוי, והוא שם על משקל 'אם נְשֹאֵת נשא לנו' (ש"ב יט, מג).
- 13 **כערוגת הבשם**. קום אִיָּרָה או אוֹרְדִין. הם השורות שעושיין בגנות סדרים סדרים, ערכים ערכים, והגימ"ל בו במקום כ"ף, בחלוף אותיות גיכ"ק, ובדברי רבותי | ערוגה שיש בה ששה טפחים, או ששה על ששה (ראה משנה כלאים ג, א). **מגדלות מרק[חיים]**. אִיָּרְמוֹלִיזֵשׁ או נְשִׁינְקָשׁ. פירוש צמחי הבשמים וגידולם, כלומר' בשמים שיעשו מהם מרקחים. **שפתותיו שושנים**. שיעורו כשו[שנים]. קום רוֹשָׁשׁ. והוא הוורד, שאין כאן מקום לשושן, כלומר שפתות[יו] אדומות כשושנים.
- 14 **גלילי זהב**. כגלילי זהב. פירוש עגולים. **ממולאי[ם]**³. פירוש מכוונים, מענין 'ומלאת בו מלואת'⁴ אבן (שמ' כח, יז). **מעיו**. פירוש בטנו ש[על] המעים. **עשת טן**. קום לוגור. ענין צחות וזכות, מן 'שמנו עשתו' (יר' ה, כח) [...] כזכות השן. **מעולפת⁵ ספירים**. אִינְבוֹלְטָה. פירוש מעוטפת, מן 'ותכ[ס] בצעיף ותתעלף' (בר' לח, יד), כלומר מעוטפת בספירים, כלומר בבגדים חשובים שהספירים ממולאים בהם, או במיני חלאים.
- [פרק ו]**
- 4 **אימוה⁶ כנדגלות**. פְּבָ[...]. פירוש בעלת הוד ויראה, מן 'איום⁷ ונורא' (חב' א, ז).
- 5 **הרהיבוני⁸**. מִי דֵישׁ אֶפֹרְסָרָא[ון]. ענין חוזק, מן 'ורהבם עמל ואון' (תה' צי, ז), 'רהב הם שבת' (יש' לז), כלומר' חזקו חשקי ואמ[צוני]⁹ עליו, או פירוש הסירו רהבי וחזקי, כדרך 'לבבתיני'¹⁰ (לעיל ד, ט).
- 10 **כנדגלות**. קום שִׁינְיָ[ש]. פירוש בעל דגל ונס, כלומר הדורה כדגל.
- 11 **באבי הנחל**. אִין פְּרוֹיטוֹשׁ. פירוש בפריי הנחל, מן תרגום 'פרי' (במ' יג, כו ועוד) איבא,¹¹ כלומר בפריי האילנות שעל שפת הנחל, וכן 'והעיר אשר בנחל' (דב' ב, לו). **הנעו הרמונים¹²** שִׁי פְּלוֹרִיסִירוֹן.¹³ ענין פרח, מן 'וינאץ השקד' (קה' יב, ה), שורשו נו"ץ, על משקל 'הפרו בית ישראל' (יר' יא, ז), והוא לשון התבונן, כאילו אמר ההנצו?
- 12 **לא ידעתי**. נוֹן שִׁינְטִי. פירוש לא הרגשתי, מן 'המעתיק הרים ולא ידעו' (איוב ט, ה). פירוש לא ידעתי עד ששמתני נפש לשום אל לבי.
- ¹נה"מ: 'רוחצות'. ²נה"מ: 'מלאת'. ³נה"מ: 'ממלאים'. ⁴נה"מ: 'מלאת'. ⁵נה"מ: 'מעלפת'. ⁶נה"מ: 'אימה'. ⁷נה"מ: 'איים'. ⁸נה"מ: 'הרהיבני'. ⁹כך בדרך, שרשים, ש' רה"ב. ¹⁰נה"מ: 'לבבתיני'. ¹¹תרגום אונקלוס ל'פרי' הוא 'איבא'. ¹²נה"מ: 'הרמונים'. ¹³הרי"ש והוי"ד במילה זאת כתובות מעל השורה.

[פרק ז']

- 1 **השולמית**. יָא קוֹמְפְלִידָה.¹ פירוש שלימה ותמימה שאין בה מום, וכן לשון 'ונתי תמתי' (לעיל ה,ב ועוד), כלומר תמימה ושלימה מכל מום, כלומר שאין בה מום, כלשון 'שה תמים' (שמ' יב,ה). **מה² תחזו בשולמית**. כדרך 'אל תקראנה [לי | נ] עמי' (רות א,כ), כלומר הייתי שולמית, ועתה אני כמחולת המחנים שמזולזלין בי. **כמחולת³ המחנים**. קום קִנְטְלִינָה דִי לֹש פֹּשְׁאָדוּשׁ. פירוש כמחול המחנות, [כ]לומר שמכין בו משני הצדדין כמו שמכין במחולת המחנים, כלומר שמזולזלין בה, הנפרד ממנו מחולה.
- 2 **חמוקוי⁴ ירכיך**. סִיקְקוּשׁ. ענין סבוב ועגול, מן 'חמק עבר' (לעיל ה,ו). **ידי אָמֵן**.⁵ דִי מְאִישְׁטְרוּ. לשון אומנות ידוע.
- 3 **שרך**. טו אומְלִיגוּ. פירוש שבור,⁶ ואינו טבור ממש אלא מה שתחתיו, הוא המקום הנקרא בערבי סְרַח, ונקרא על שם הטבור, וכן 'ואונו⁷ בשרירי בטנו' (איוב מ,טז). **אגן הסהר**. קום סִיקְקוּ דִי לֹא לֹנָה. מן 'וישם באגנות' (שמ' כד,ו), שפירוש קערות, והם עגולות. דמה עגול הסהר לאגנות שהם עגולות, ו'הסהר' ירח, מן תרגום 'ירח' סיהרא,⁸ שיעורו כאגן הסהר, כעגול הסהר. **סוגה בשושנים**. אֶשְׁיטְאָדָה. פירוש נגדרת ונגבלת, מדברי המשנה 'ועשו סייג לתורה' (משנה אב' א,א), שפירוש גדר וגבול.
- 5 **כמגדל השן**. קום טוֹר בְּלִנְקָה. פירוש לבן וזך כשן. **פני דמשק**. אֶפְרָטִישׁ. פירוש נגד דמשק.
- 6 **ראטך עליך**. טו קְבִילִי. רוצה לומר שערך, כלומר שער ראשך, וכן 'הורידו לארץ ראשן' (איכה ב,י), שפירוש שער ראשן. **ככרמל**. ענין צבע שנקרא כך בכל לשון, וכן 'וכרמיל ובוין' (דה"ב ג,יד), ויש מפרשין גובה קומתך כהר הכרמל ואינו נכון, שהרי אומ' 'ודלת ראשך כארגמן', ואותו הצבע הוא אדום גם כן כעין הארגמן שהוא אדום, ובלעז קרמיו. **ודלת ראטך**. סִיקְרִינְיָה. הוא ציצית השער הנדלה, מן 'נצרה על דל שפתי' (תה' קמא,ג). **ברהטים**. פִּילְאָרִישׁ. הוא מקום מרוצת המים שעשוי בראש הגג, כמין יקב, והמים רצים ומתכנסין שם, ופירוש שהמלך רוצה להיות אסור שם, באותן הרהטים, שיהיה שם תמיד, מרוב חשקו בה.
- 9 **בסנסניו**. אֵין שׁוֹשׁ רָאֵמֶשׁ. פירוש סעיפים.
- 10 **כיון הטוב**. משפטו כִּינן הטוב, ונסמך אל התואר. | **הולך לדודי למישרים**. אֶדְרִינְאֶשׁ. פירוש שהולך בתוך איבריו ל[מישרים], כלומר שהוא ערב, וכן 'תהלך במישרים' (מש' כג,לא), הוא שאומר 'דובב שפתי [ישנים]', כלומר שמטוב היין ועריבותו מדבר הישן ומגמגם. **דובב שפתי [ישנים]**. פֶּאֶזִינְט פֶּבְלָאָר. ענין דיבור שלא כהוגן, מן 'ויוציאו דבת הארץ' (במ' יג,לב),

¹ הפ"א כתובה מעל השורה. ² בראש המילה יש ה"א וחצי ש"יין. ייתכן שהסופר החל לכתוב את הדיבור המתחיל הקודם וחזר בו. ³ נה"מ: 'כמחלת'. ⁴ שתי מילים ('המ"ם בדגש') כתובות מעל השורה. ⁵ שתי מילים ('האל"ף חטופה') כתובות מעל השורה. ⁶ נראה שזהו שיבוש ויש לגרוס 'טבור'. ⁷ נה"מ: 'ואונו'. ⁸ תרגום אונקלוס ל'ירח' הוא 'סיהרא'.

שהוא [...] דיבור רע, כלומר שהשתוי מדבר והוא ישן בטעם היין, ואמ' בזה הלשון [...] שדיבורו בגמגום, ואינו דיבור כהוגן כמו הער.

12 **נְלִינָה בַכִּפְרִים. אֵין לָא [ש] אֶלְדִּיאַשׁ. עֵינִין כִּפְרִים יְדוּעַ, מִן 'ועד כפר הפרזי' (ש"א ו, יח).**

13 **הַנְּעוּ הַרְמוֹנִים. שִׁי פְּלוֹרִיסִירוֹן. עֵינִין פְּרַח, מִן 'והיא כפרחת עלתה נצה' (בר' מ, י), 'וינאץ השקד' (קה' יב, ה), שורשו 'נו"ץ', על משקל 'הפרו בית ישראל' (יר' יא, י), והוא לשון התבונן, שיעורו ההנצו?**

14 **הַדּוּד [אִים]. פִּירְשׁוּ בּוּ כִי הוּא עֵשֶׁב שֶׁשָּׂרְשׁוֹ בַדְּמוֹת זָכֵר וְנִקְבָּה, וַיֵּשׁ אֹמֵר שֶׁהוּא צ[מח] שְׂרִיחוֹ טוֹב, וְבִעֲרֵבִי יְבִרוּחַ, וְכֵן תִּרְגֹּם 'וימצא דודאים בשדה' (בר' ל, יד) יְבִרוּחִין.¹ וְאוֹתוֹ הָעֵשֶׁב שֶׁשָּׂרְשׁוֹ בַדְּמוֹת זָכֵר וְנִקְבָּה עוֹשִׂין מִמֶּנּוּ הַנְּשִׁים לְהַרְוֹת, וְעַל כֵּן שָׁאלָה אוֹתוֹ רַחֵל לְלֵאָה 'תֵּן נָא² מִדּוּדָאֵי בְנֶךְ' (בר' ל, יד), וְאוֹלֵי שֶׁשָּׂרְשׁוֹ בַדְּמ[ות] זָכֵר וְנִקְבָּה, כְּמוֹ שְׂאֵמֶרְנוּ, וְהִצְמַח מִלְּמַעְלָה יֵשׁ לוֹ רִיחַ טוֹב. **כָּל מַגְדִּים.** פִּירוּשׁ פִּירוֹת מְשׁוּבָּחִים, כְּמוֹ שְׂאֵמֶרְנוּ, כִּי כָּל דָּבָר מְשׁוּבָּח וּמְעוֹלָה יִקְרָא מַגֵּד, בֵּין בְּפִירוֹת, בֵּין בְּבִגְדִים, בֵּין בְּכֶסֶף וְזָהָב, כָּל עֵינִין לְפִי מְקוּמוֹ, כְּמוֹ שֶׁפִּירְשָׁנוּ לְמַעְלָה.**

[פרק ח]

2 **תְּלַמְדֵנִי. אֶדְוֶשְׁנָאֲרַמְשׁ. פִּירוּשׁ תִּרְגִּילֵנִי, מִן 'אֵלִים לְמַד[תני] מִנְעוּרִי' (תה' עא, יז), וְכֵן 'בְּמַלְמַד הַבֶּקֶר' (שׁו' ג, לא). **מִיִּין הַרְקַח.** מִשְׁפָּטוֹ מִיִּין הַרְקַח, וְכֵן 'את [כוס] היין החמה' (יר' כה, טו). רוּצָה לֹמַר מִיִּין, יִין הַרְקַח, הַיִּין, יִין הַחֲמָה. **מַעֲסִיס רְמוֹנִים.**³ דִּי מוֹשְׁטוֹ. פִּירוּשׁ מִסְחִיטַת רְמוֹנִי, מִן 'עֵסוֹתֶם רְשָׁעִים' (מל' ג, כא). רְמוֹנִי.⁴ כְּמִשְׁמ[עו] מַעֲסִיס הַרְמוֹן שְׁלִי, וַיֵּשׁ אֹמֵר שֶׁהוּא יַחַס כְּמוֹ 'עֲבָרִי', 'הוּדִי', 'אֲדוּמִי', 'מִצְרַיִ'.**

4 **מָה תַעֲרִירוֹ וּמָה תַעוּרָרוֹ.⁵ עֵינִין אֶחָד בְּכָפֶל דְּבַר, כְּמוֹ 'סְבוּנֵי גַם סְבוּנֵי' (תה' קיח, יא), וְזוֹלַת[ם] | [א] לָא שְׂתַעֲרִירוֹ מִהַכְּבֵד הַחֲמִישִׁי, וְתַעוּרָרוֹ מִהַכְּבֵד הַרְבִּיעִי, וְשׁוֹרֵשׁ שְׁנֵיהֶם [ע]ר, וְפִירוּשׁ לָא תַעֲרִירוֹ וְלֹא תַעוּרָרוֹ, וְכֵן 'ומה ידעת דבר' (איוב לד, לג), 'מה ברי ומה בר בטנ' (מש' לא, ב).**

5 **[מ]תְּרַפְקַת. אֶקוֹנְפְּנִיאַנְטְשִׁי. עֵינִין הַתְּחַבֵּר, מִן לְשׁוֹן עֲרָבִי שְׂקוּרִין לְשִׁידָא' רַפְקָה. [על] דוּדָה. עַם דּוּדָה. חֲבַלְתֶךָ. שִׁינְפְּרִינְיָאֵד דִּי טִי. שִׁיעוּרוֹ חוּבְלָה מִמֶּךָ אִמְךָ.**

6 **[ר]שְׁפִיָּה. שׁוֹשׁ בְּרָאשׁוֹ. פִּירוּשׁ גַּחְלִיָּה. שְׁלֵהֲבַת יָה.⁶ פְּלֵאָמָה פּוֹרְטִי. פִּירוּשׁ שְׁלֵהֲבַת חֲזָקָה, וְכֵן 'ארץ מאפליה' (יר' ב, לא), שֶׁפִּירוּשׁ אֶפְלָה חֲזָקָה, וְכֵן 'הַרְרִי⁷ אֵל' (תה' לו, ז), וְזוֹלַת,**

¹תִּרְגֹּם אוֹנְקְלוֹס לְדוּדָאִים הוּא 'יְבִרוּחִין. ²נַה"מ: + 'לִי'. ³נַה"מ: רְמוֹנִי. ⁴נַה"מ: רְמוֹנִי. ⁵נַה"מ: 'תַעֲרִירוֹ. ⁶נַה"מ: 'שְׁלֵהֲבַתִּיה'. ⁷נַה"מ: 'כְּהַרְרִי'.

שכל הרוצה להגדיל סומך אל השם, והשייץ ב'שלהבת' נוספת על השרש, כמו בדברי רבותינו 'שעבוד', 'שחרור'.

8 **ביום שידובר¹ בה.** לשידוכין, כענין 'וישלח דויד² [ו]ידבר באביגיל לקחתה לו לאשה' (ש"א כה, לט).

9 **נצור עליה.** שיינאִלְרִימוֹשׁ. מן 'צורת הבית' (יח' מג,יא).

11 **בבעל המון.** שם מקום.

13 **היושבת בגנים.** יָא שִׁידְיִינָט. לשון קריאה, וכן 'הצבי ישראל' (ש"ב א,יט), זולתם.

14 **ברח דודי.** אִישְׁטָאגָה. פירוש מהר, וכן 'לברוח³ תרשישה' (יואל א,ג ועוד). כל לשון בריחה ענין הליכה במהירות מארץ אל ארץ, וכל לשון ניסה ממקום למקום.

¹נה"מ: 'שידבר'. ²נה"מ: 'דוד'. ³נה"מ: 'לברח'.

1 **דברי קהלת.** כל לשון 'דברי' ענין תוכחה ומוסר, כגון 'דברי ירמיהו בן חלקיהו' (יר' א,א), 'דברי עמוס' (עמ' א,א), ו'אלה הדברים אשר דבר משה אל כל ישראל' (דב' א,א), וכיוצא בם. **קהלת.** הוא שלמה, שהקהיל את החכמה, כמו שנקרא גם כן אגור לפי שאגר את החכמה, ועוד שהקהיל ואגר בספר זה דברי חכמה ומוסר, ואזהרות נכונות, ועצות טובות לבני אדם, כדי להדריכם בדרך ישרה, וספר בו הדברים המביאים לידי עבירה, ומלמד איך יזהר, וכן הוא מזהיר כדי לסלק הספקות מלב בני אדם, ולקיים האמנה והבטחון בקב"ה שענינים אלו הוא יסוד היסודות ועמוד החכמה ועקר הכל, כמו שיתפרש, הוא שאומר 'עוד למד דעת את העם' וכו"ל (להלן יב,ט). **מלך בירושלם.** לשון רוממות וגדולה ותפארת, כלומר בירושלם, שהיא תהלת כל הארץ (על פי יש' נא,מא), | וארץ כנען נקראת צבי לכל הארצות (על פי יח' כו, ועוד), וכל שכן ירושלם שבחר בה הקב"ה [לשכן שמו שם (על פי דב' יב,יא), והיא בית תפארתם של ישראל ותהלתם, שנאמ' ז'א [תה] קדוש יושב תהלות ישראל' (תה' כב,ד), מלבד שהיה מושל בכל הארצות.

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2 **הב[ל] הבלים.** בְּיַדְאֵד דִּי בְּיַדְאֵדִישׁ. זה הלשון מתחלק לענינים רבים, ללש[ון] הבאי ודבר שאין בו ממש ותועלת, ושוא וריק, וכזב ושקר, ורע[ה] וכזב, כל ענין לפי מקומו. לשון **הבאי** ושוא, כגון 'לתהו והבל כח' (יש' מט,ד). **לשוא** וריק, כגון 'זמצרים הבל וריק יעזורו' (יש' לז). **לכזב**, כגון 'מהבילים' המ[ה] אתכם' (יר' כג,טז), שפירוש מכזבים, וכן 'ולמה זה הבל תהבלו' (איוב כז,יב), שפירוש כזב תכזבו. **לשקר.** כגון 'הון מהבל ימעט' (מש' יג,יא), שפירוש הון משקר. **לרעה.** כגון 'גם [זה] הבל ורעה רבה' (להלן ב,כא). **לכעס.** כגון 'יש הבל אשר נעשה על הארץ אשר יש [צדיקים] שמגיע אליהם' כמעשה הרשעים' וכו"ל (שם ח,יד), שזה כעס לכל אנשי העולם וא[...]. לצדיקים, כמו שיתפרש, ומזה נקרא נשימת הפה 'הבל הפה', וכן בדבר[י] רבותינו 'הבל התנור', 'הבל הכירה', וכיוצא בזה הלשון, ועוד לשונות [...], כל ענין לפי מקומו, וכלל פירוש הלשון הזה 'יי יודע' מחשבות אדם [כי] המה הבל' (תה' צד,יא); ומלת 'הבל' נשתנה בסמך, על משקל 'כאבל אם קודר' שחות' (שם לה,יד). **הבל הבלים** וכו"ל. הרי זה מקרא מכחיש, והלוא נאמר 'וירא אלהים א[ת] כל אשר עשה והנה טוב מאד' (בר' א,לא), וכן 'מה רבו מעשיך יי כלם בחכמה עשי[ת]' (תה' קד,כד), וכן 'את הכל עשה יפה בעתו' (להלן ג,יא). פירוש שרוב אנשי העולם מלאים מחשבות שוא והבל וריק וכזב, ושקר ומרמה, ומקצתם מעשים רעים, מהם מחשבות מרמה ותחבולות רעות ומזמות חטא, ומהם מחשבות הרהור אחר מדת הדיון, מחשבה אחר מחשבה, מעשה אחר מעשה, דור אחר דור, ולפיכך אמ' 'הבל הבלים' פעמים, בכפל מאמר, ואחר כך אמר 'הכל הבל', כלומר שכל אנשי | עולם והנאותיהם ועסקיהם וכל מחשבותם

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¹נה"מ: 'יעזרו'. ²נה"מ: 'מהבלים'. ³נה"מ: 'שמגיע אליהם' [אשר מגיע אליהם]. ⁴נה"מ: 'ידע'. ⁵נה"מ: 'קדר'.

נפסקין וכלין, ואין יתרון ושכר [ל]אדם בכל עמל ויגיעה, ובכל עסק שיעסוק בעולם הזה להנאת עצמו, כי אם [ב]תורה ובחכמה ומעשים טובים, הוא שאומר לאחריו תכף:

3 **מה יתרון לאדם [בכ]ל עמלו שיעמול¹ תחת השמש.** כלומר שאין עומד לו לאדם לחיי העולם [הב]א מכל עמלו ומכל יגיעו בעולם הזה, אלא שכר החכמה שהיא יראת יי, [כמו] שאמר שלמה: 'הגדלתי מעשי בניתי לי בתים נטעתי לי כרמים' (להלן ב,ד), 'עשיתי [ל]י גנות ופרדסים' וכו'ל (שם פסו' ה), 'עשיתי לי ברכות מים' וכו'ל (שם פסו' ו), 'קניתי עבדים ושפחות' וכו'ל (שם פסו' ז), 'כנסתי לי גם כסף וזהב' וכו'ל (שם פסו' ח), 'ותענוגות² בני האדם שדה ושדות' (שם), 'וגדלתי והוספתי מכל שהיה לפני בירושלם' (שם פסו' ט).

[פרק ב]

9 **אף חכמתי עמדה לי.** רוצה לומר לא עמד ל[י] ולא נ[שאר] לי זכות ויתרון מכל אלו ההנאות והתענוגים כי אם שכר החכמה, שהיא יראת יי, שנאמר 'הן יראת יי היא חכמה' (איוב כח,כח); וספר בספר זה קצת מעשי אנשי העולם ועסקוניהן, והענינים שנראה מהם לטפשים שאין משפט לכל דברי העולם ולכל המעשים, והם מהרהרין אחר מדת הדין בראותם הצלחת הרשעים, ושמגיע אל הצדיקים כמעשה הרשעים, ולרשעים כמעשה הצדיקים, ומדמים וחושבים בלבם שאין שכר לעולם הבא, ובוזה בווערים וכוסלים, אבל הצדיקים מאמינים ובוטחים בבורא, ויודעים שיש עת קבוע לפקודת הרשעים, וגם עת לכל משפט על המעשים, הוא שאומר 'ועת ומשפט ידע לב חכם' (להלן ח,ה), ואומר 'ברעתו ידחה רשע וחוסה³ במותו צדיק' (מש' יד,לב), שפירוש כי הרשע אינו מיחל ומקוה לשכר העולם הבא, רק הוא אומר 'אכול ושתה⁴ כי מחר נמות' (יש' כב,יג), והוא נדחה ברעתו מהעולם הזה ומהעולם הבא, והצדיק מקבל היסורין בסבר פנים יפות, וחוסה ובוטח במותו, ויודע ומאמין שהקדן והשכר קיים לו לעולם הבא, כענין שנאמר 'מי בכס ירא יי שומע בקול עבדו אשר | הלך חשכים ואין נוגה⁵ לו יבטח בשם יי' וכו'ל (שם נ,י), כלומר אף על פי שהו[...]. בחשך הצרות והיסורין, ואין נוגה לו, הוא בוטח ביי, ומאמין ששכרו קיי[ם] והדיין דיין אמת, וכן אומ' 'יקר בעיני יי המותה לחסידי' (תה' קטז,טו), כלומר שהמ[ות] לצדיקים כבוד הוא להם בעיני יי, לפי שהוא עתיד לשלם להם השכר ה[צפוי] להם, שנאמר 'מה רב טובך אשר צפנת ליריאיד'⁶ (שם לא,כ) לעולם שכולו ארוך; ואמר שלמה על כל ענין וענין שכיוצא בענינים אלו: ממעשי [...]. הזה, ותחבולותיו, ומהרהורין אחר מדת הדין, גם זה הבל, 'גם זה הבל ורעו[ת] רוח' (להלן פסו' כו ועוד), 'גם זה הבל ורעיון רוח' (שם ד,טז), 'גם זה הבל ורעה רבה' (שם ב,כא), 'יש הבל אשר נעשה ע[ל] הארץ' (שם ח,יד), וכיוצא בזה, שפירוש כולם שכל המחשב במחשבות רע ומרמה ותחבולות רעות, והמהרהר אחר מדת הדין, ומדמה ומחשב בלבו שאין משפט לכל המעשים, הרי הוא מחשב מחשבות הבל ושואו וריק, ושקר ורעה היא מחשבה כזאת, וזהו פירוש 'הבל הבלים' שאמר בתחלת הספר. ויש מן ההבלים הנוכרים בספר זה שהוא לשון רעה, כלומר שזה רע מי שעושה כך

¹נה"מ: 'שיעמל'. ²נה"מ: 'ותענוגות'. ³נה"מ: 'וחסה'. ⁴נה"מ: 'ושותו'. ⁵נה"מ: 'שמע ... נגה'. ⁶נה"מ: 'ליריאיד'.

וכך, או למי שיארע כך וכך, ויש שהוא לשון כעס שרוב א[נשי] העולם כועסין על הצלחת הרשעים, ואפילו החכמים והצדיקים והנביאים, אעפ"י שיודעים אמתת הדבר, ומאמינים בבורא, ומצדיקים דינו, קצרה רוח[ם] וקצה נפשם על הצלחת הרשעים, כמו שאמ' דויד 'מדוע רשעים יחיו' (איוב כא, ז), וש[אר] הענין, וכן ירמיה 'מדוע דרך רשעים צלחה' (יר' יב, א), וחבוקק 'למה תראני און' (חב' א, ג), 'ע[ל] כן תפוג תורה ולא יצא לנצח משפט כי רשע מכתיר את הצדיק, על כן יצא משפט מעוקל'¹ (שם פסו' ד), שהקב"ה ממתין לרשעים ומאריך אפו, ואינו עושה משפטים להפרע מהם מיד שחוטאין, לפי שאין מדתו כמדת בשר ודם להנקם מיד, הוא שאומר 'כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי' (יש' נה, ח), כי הוא ברוך, | הוא יודע עת המשפט, ועת הפורענות והעונש, ועת תשלום השכר, כמו שנאמ':

[פרק ג]

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'לכל זמן ועת לכל חפץ תחת השמים', 'עת ללדת ועת למות עת לטעת ועת לעקור נטוע' וכו',² עד סוף הפרשה; ואומ' 'כי לכל חפץ יש עת ומשפט כי רעת האדם רבה עליו' (להלן ח, ו), שפירו' שהאדם עושה רעה שמהרהר במופלא ממנו, וכן אומר 'ועמוק עמוק'² מי ימצאנו' (שם ז, כד), שיתפרש במקומו, וכן אומ' 'את הכל עשה יפה בעתו גם את העולם'³ נתן בלבם מבלי אשר לא ימצא האדם את המעשה אשר עשה האלהים מראש ועד סוף' (שם ג, יא), כלומר שלא ימצא האדם [...] דבר ותבונתו מראש ועד סוף; ובראות הטפשים והרשעים שאין הקב"ה נפרע מהם מיד, מלא לבם לחטוא, הוא שאומר 'אשר אין נעשה פתגם מעשה הרעה'⁴ על כן מלא לב בני האדם בהם לעשות רע' (שם ח, יא), וכן 'אלה עשית והחרשתי דמית היות אהיה כמוך אוכיחך ואערכה לנגד'⁵ (תה' נ, כא), כלומר שאין מדתו של הקב"ה כמדת בשר ודם להפרע מיד, ומשפטיו נעלמים ונסתרים מבני אדם, שנאמר 'הנסתרות ליי אלהינו והנגלות'⁶ לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת' (דב' כט, כח), ואומ' 'צדקתך כהררי אל משפטיך'⁷ תהום רבה' (תה' לו, ז), שפירוש שחסד הקב"ה וצדקתו נראה לאנשי העולם כהררים הגדולים שנראים לכל אנשי העולם, ושנתן מאורות בשמים להאיר, ומכלכל חיים בחסד שמצמיח צמחים, ומוציא לחם מן הארץ ושאר מזונות, אבל משפטיו נעלמים [ב]תהום רבה, שאינו נראה כמו שהוא ברוך, הוא נראה ונעלם; והרי משה רבינו לא עמד על חקר מדתו של הקב"ה ששאל: הודיעני נא את דרכיך, והשיבו: 'וחנותי את אשר אחון'⁸ ורחמתי את אשר ארחם' (שם' לג, יט), ועל זה התפלל שלמה, ואמר '[ויהיו] דברי אלה אשר התחננתי וכו' (מ"א ח, נט), 'לעשות משפט עבדו ומשפט עמו ישראל דבר יום ביומו' (שם). מיד כל עמי הארץ ידעו כי יי הוא האלהים, וכן אומר [...]'⁹

¹נה"מ: 'מעקל'. נראה שתחילה הסופר כתב אל"ף, חזר בו ותיקן למ"ם. ²נה"מ: 'ועמק עמק'.
³נה"מ: 'העלם'. ⁴נה"מ: '+ מהרהר'. ⁵נה"מ: 'לעינד'. ⁶נה"מ: 'הנסתרות ... והנגלות'. ⁷נה"מ: 'משפטך'. ⁸נה"מ: 'וחנותי ... אחון'. ⁹בקונטרס חסרים חמישה דפים.

6 [...] 'את האובדת¹ אבקש' (יח' לד, טז), שהם נדחי ישראל, כי עת היה שאבדם בגלות, שנא' 'ואבדתים² בגוים' (וי' כו, לח). **עת לשמור**. שנאמר 'יי ישמרך' (תה' קכא, ז). **ועת להשליך**.³ שנאמר 'וישליכם⁴ אל ארץ אחרת כיום הזה' (דב' כט, כז).

7 **עת לקרוע**. מלכות בית דויד. **ועת לתפור**. שנאמר 'והיו לאחדים בידך' (יח' לז, ז), 'ולא יחצו עוד' (שם פסו' כב). **עת לחשות**. פעמים שאדם שותק ומקבל שכר, שנאמר 'יידם אהרן' (וי' יג), וזכה שנתיחד הדבור עמו, שנאמר 'וידבר יי אל אהרן'⁵ יין ושכר אל תשת אתה ובניך אתך' (שם פסו' ח-ט). **ועת לדבר**. 'אז ישיר משה ובני ישראל את השירה הזאת ליי' (שמ' טו, א), 'ותשר דבורה' (שו' ה, א), 'אז ידבר יהושוע'⁶ (יהו' י, ב), ונאמר 'קחו עמכם דברים ושובו אל יי' (הו' יד, ג).

8 **לאהוב**.⁷ שנאמר 'ואהבך וברכך והרבך וברך פרי' (דב' ז, ג). **ועת לטנוא**.⁸ שנאמר 'כל רעתם בגלגל על כן'⁹ שנאטים' (הו' ט, טו).

9 **מה יתרון העושה**. פירוש מה יתרונו של עושה הרע בכל אשר הוא עמל, שגם הוא עתו יבוא, והכל אבד.

10 **לענותו בן**. פֹּר מִיִּנְרְשֵׁי אֵין אֵיל. פירוש להתנהג.

11 **את הכל עשה יפה בעתו**. פירו' שקבע עת וזמן לכל משפט, [ולכל] תשלום, ולכל פורענות ועונש. בעת הטובה יפה הוא לבוא שכר מעשה [הטוב, ו] בעת¹⁰ הרעה ראויה היא לתשלום מעשה הרעה. **גם את העולם¹¹ נתן בלבם** וכו"ל. פירו' שנתן חכמת העולם בלב הבריות, אבל לא נתן הכל בלב כל אחד ואחד, אלא זה קצת וזה קצת, כדי שלא ימצא את כל מעשה האלהים לדעתו, ולא ידע עת פקודתו, כדי שיתן לבו לשוב, וידאג, ויאמר היום אמות; ולפיכך 'עולם', 'לעולם', 'העולם' כתי' חסר ו'ו בקצת המקומות, כלומר שהוא ענין העלם, לשום¹² העלמה לבני אדם, שאם ידע אדם שמיתתו קרובה לא יבנה בית, ולא יטע כרם,¹³ זהו פירוש 'את הכל עשה יפה בעתו', וזה שאומ' שיש עת למיתה דבר יפה הוא, שסומך אדם לומר שמא | עדיין עת מותי רחוק, ובונה בית, ונוטע כרם, והוא נעלם מן הבריות, והוא טוב.

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12-13 **ידעתי כי אין טוב בם כי אם לשמוח**. פֹּר פֶּאֶגְרִשֵׁי. פירוש לשמוח בעבודת הקב"ה, כלומר לעבדו מאהבה, כענין 'עבדו את יי בשמחה' (תה' קב, ב), וכן 'שמחו ביי וגילו צדיקים' (שם לב, יא), וכן 'לשמוח בחלקו', כמדת הצדיקים, ועוד שזה זה יוכל לעשות לאכול ולשתות ולשמוח גם בשמחת העולם הזה, ולעשות משפט וצדקה, כענין 'אביך הלוא אכל ושתה ועשה משפט וצדקה' (יר' כב, טו). **ולעשות טוב בחייו**. בעוד שהוא חי.

¹ נה"מ: 'האובדת'. ² נה"מ: 'ואבדתם'. ³ הסופר כתב את המילה 'אבנים' ששייכת לפסוק הקודם בטעות, והוא או יד אחרת מחקו את המילה באמצעות קו מעל השורה. ⁴ נה"מ: 'וישליכם'. ⁵ נה"מ: ' + 'לאמר'. ⁶ נה"מ: 'יהושע'. ⁷ נה"מ: 'לאהב'. ⁸ נה"מ: 'לשנא'. ⁹ נה"מ: 'על כן' 'כי שם'. ¹⁰ השלמה על פי פירוש רש"י שם. ¹¹ נה"מ: 'העלם'. ¹² נראה שזהו שיבוש ויש לגרוס 'לשון'. כך בפירוש רש"י שם. ¹³ לאחור מילה זאת הסופר כתב אות שאינה ברורה וייתכן ששגה.

14 **ידעתי כי כל אשר יעשה האלהים וכו'ל**. פירוש מה שעשה במעשה בראשית הוא ראו לבוא לעולם, ואמר 'עשה' שהוא מחדש בכל יום מעשה בראשית, כמו שנאמר 'אשר ברא אלהים לעשות' (בר' ב,ג), מיכאן ואילך. והאלהים עשה שייראו¹ מלפניו. פירו' וכשנשתנה עשה שייראו מלפניו, כגון המבול, והעמדת השמש ליהושוע, ושהחזירו לחזקיהו כדי לספר² כל זה כדי שייראו מלפניו. לפיכך אין טוב לאדם אלא לשמור מצותיו וליראה ממנו.

15 **מה שהיה כבר הוא וכו'ל**. פירוש שאין הקב"ה משנה מדותיו, ולעולם האלהים [יבקש את] נרדף, כלומר מבקש דין הצדיק הנרדף והעלוב להפר [ע מן הרודף], כגון יעקב נרדף מעשו, נאנ' 'ואהב את יעקב ואת עשו שנאתי' (מל' א,ב), מצרים רדפו את ישראל טבעו בים, וכן מדתו לעולם, ועל כן אומר 'מה יתרון העושה באשר הוא עמל' (לעיל פסו' ט), שפירו' מה יתרונו של עושה הרע באשר הוא עמל, שהרי סופו לבוא למקום המשפט.

16-17 **ועוד ראיתי תחת השמש מקום המשפט שמה הרשע וכו'ל**. פירוש מקום הראוי לשפוט בו משפט אמת שם שופטין הרשע. ומקום הצדק שמה הרשע. ירושלם, שהיתה 'מלאתי משפט וצדק'³ ילין בה ועתה מרצחים' (יש' א,כא), וכן 'ראשיה בשוחד ישפוטו'⁴ (מיכה ג,א) 'הכהנים ירדו על ידיהם' (יר' ה,לא); | ועל כן 'אמרתני אני בלבי את הצדיק ואת הרשע ישפוטו'⁵ האלהים כי עת לכל חפץ ועל כל המעשה שם'. פירוש שעת לכל חפץ ולכל דבר, ולכל דין ולכל שכר ולכל עונש, ובמקום שעושין הרשע שם נפרעין ממנו, שנאמר 'ועל כל המעשה שם'. מה? לשכת הגזית, ושער התוך שהיו שופטין בה וחותרין ההלכות, שפטו שם הרשע. ישב שם רב טבחים ונגל שראצור וחבריו, ודנו את ישראל ביסורין ודיני מיתה, זהו פירו' 'ועל כל המעשה שם', וכן 'במקום אשר לקקו הכלבים'⁶ דם נבות ילקו הכלבים את דם אחאב'⁷ (מ"א כא,ט), וכן 'ושלמתי לך' עליהם (מ"א ט,כו), ואומר 'בסאסה'⁸ בשלחה תריבנה' (יש' כז,ח).

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18 **על דברת בני האדם**. פור קוֹשָׁה. פירו' על עסק, כלשון 'על דבר אשר לא קדמו אתכם בלחם ובמים' (דב' כג,ה), 'על דבר פעור' (במ' כה,יח ועוד), וזולתם כיוצא בזה הלשון. **לברם האלהים**. פור אִישְׁקוֹנִיר לוש.⁹ פירו' לבחרם, מן 'וברותי מכס' (יח' כ,לח). שורשו בר"ר, ומשפטו לְבָרַם, הרי"ש דגושה והבי"ת קמץ חטף, על משקל 'לתמס' (ש"ב טו,יא), ובעבור שלא תדגש הרי"ש נמשך הקמץ, ונתחדש אחריו כח¹⁰ תמורת הדגש, כמו שקרה למלת 'לכה נא'¹¹ ארה לי יעקב' (במ' כג,ז), והוא מקור [בכנוי]; ופירו' הפסוק על עסק בני האדם שאחזו להם מדת גאווה לנהוג שררה בק[טנים] מהם, ועל כן הקב"ה בורר אותם משאר הנבראים, להראות ולהודיע כי ש[ררת]ם אינה כלום. ולראות שהם בהמה. שיעורו להראות, וכן 'וראיתיה לזכור'¹² ברית עולם' (בר' ט,טז), שהוא במקום והראיתיה. שהם בהמה המה. 'המה' נוסף לחזוק דבר ולביאור, וכן 'לא מהם ולא מהמונם ולא מהמהם'

¹ נה"מ: 'שיראו'. ² נראה שזהו שיבוש. ראה פירוש רש"י שם: 'חמה חזרה לאחוריה עשר מעלות בימי חזקיהו (ראה יש' לח,ח) ובימי אחז אביו נתקצר היום ונתרבה הלילה ביום מותו, כדי שלא יהא נספד (ראה פרא' נב)'. ³ נה"מ: 'צדק'. ⁴ נה"מ: 'בשחד ישפטו'. ⁵ נה"מ: 'ישפת'. ⁶ נה"מ: 'את'. ⁷ נה"מ: 'את דם אחאב' [את דמך גם אתה]. ⁸ נה"מ: 'בסאסה'. ⁹ הכנוי לוש' כתוב פעמיים, בסוף השורה ובתחילת השורה הבאה. ¹⁰ נראה שזהו שיבוש ויש לגרוס 'נח'. ¹¹ נה"מ: 'לא נא'. ¹² נה"מ: 'לזכר'.

(יח' ז,יא), וזולתם. פירו' להראות ואף השרים והמלכים כבהמה, כי המה להם, כלומר טפשים הם כשאר בהמה וחיה לעצמם. להם. לצורך עצמם, כענין 'ואדם' ביקר ולא יבין נמשל כבהמות נדמו' (תה' מט,כא).

20-19 **כי מקרה בני האדם וכו'ל. ומותר האדם מן הבהמה אין כי הכל הבל.** פירו' שאין יתרונו של אדם על הבהמה. נראה | משמת כי הכל הבל, נהפך להיות הבל, לשוב אל העפר, הוא שאומר הכל הולך אל העפר, אל מקום אחד הכל הולך.

22-21 **מי יודע רוח בני האדם העולה?** היא. אין הה"א בו להתבונן, כי אם לידיעה, לפי שהוא נקודה בקמץ כשאר בעלי הידיעה, ומלת 'היורדת'³ תורה על זה. פירוש מי יודע ומבין?, כלשון 'מי יודע ישוב ונחם האלהים' (יונה ג,ט), כלומר מי יודע? מי שיש לו דעת ובינה יתן אל לבו שרוח בני האדם היא העולה למעלה ועומדת בדיון, ורוח הבהמה היא היורדת למטה, ואין לה לתת דין וחשבון, וצריך להתנהג במדת ענוה ושפלות כבהמה שאין מקיפין על מעשיה,⁴ ועל כן 'ראיתי כי אין טוב מאשר ישמח האדם במעשיו'. **מאשר ישמח.** די קיש פאגיד. פירו' מאשר יתרצה במעשיו ויגיעו שמסר לו הקב"ה לעשות. **כי הוא חלקו.** כלומר כי כן קצב לו הקב"ה, ואין לו להרהר, ולא להרחיב נפשו כשאוול לחמוד ולהתעשר ולהרבות לא לו, כי אם לשמוח בחלקו. **כי מי יביאנו לראות במה שיהיה אחריו.** פירו' מי יביאנו לראות אחר שימות באשר יהיה לבניו אחריו, אם יצליחו גם הם בעושר שאסף והניח הוא, אם לא.

[פרק ד]

1 **ושבתי אני ואראה.** בחכמה. **את כל העשוקים.**⁵ הנעשים עשוקים, שחטאו לעשוק את נפשם בחטאם, כענין 'עשקה לי ערבני' (יש' לח,יד), שפירוש עשקה לי נפשי ע[...]. תה וסלח לי, וכן ענין 'וחוטאי חומס'⁶ נפשו' (מש' ח,לו), כלומר שחומס נפשו בחטאו, ועל כן הם בגיהנם על מעשים שעשו. **תחת השמש.** חלפיה של תורה. **והנה דמעת העשוקים.**⁷ פירוש בוכים על נפשותם העשוקות ביסורין ביד מלאכי חבלה ואכזרים, ואין להם מנחם. **ומיד עושקיהם.**⁸ נין די מאנו. פירו' ולא מיד עושקיהם כח, כלומר אין להם כח להושע מיד עושקיהם, כענין 'וישלחם ביד פשעם' (איוב ח,ד).

3-2 **ושבח אני. אלבאנט.** תאר, משפטו ומשבח, ונפלה ממנו המ"ם הראויה לו, כמו שנפלה מן 'משך ידו את לוצצים'⁹ (הו' ז,ה) שמש' מלוצצים, וכן 'ואם'¹⁰ מאן אתה לשלח את עמי' (שמ' י,ד), שמשפטו ממאן, | וכן 'קרוב ומהר מאד' (צפ' א,יד), שמש' וממהר. **שכבר מתו.** פירו' עד שלא של[ט בהם]¹¹ יצר הרע לדחותן מהקב"ה. **עדינה.** כמו עד הנה, והורכבה המלה כך כדי [...], וכן 'עדן' כמו עד הן, ובלשון רבותינו 'עדיין'.

¹נא"מ: 'אדם'. ²נה"מ: 'העלה'. ³נה"מ: 'הירדת'. ⁴המשמעות ברורה יותר בפירוש רש"י שם, שהוא המקור: 'וצריך שלא להתנהג כבהמה שאינה מקפדת על מעשיה'. ⁵נה"מ: 'העשקים'. ⁶נה"מ: 'וחטאי חמס'. ⁷נה"מ: 'העשקים'. ⁸נה"מ: 'עשקיהם'. ⁹נה"מ: 'לצצים'. ¹⁰נה"מ: 'אם'. ¹¹השלמה על פי פירוש רש"י שם.

4 **וראיתי אני את כל עמל ואת כל [ל] כשרון המעשה.** פירו' ראיתי כל רוב העמלים והיגעים בעולם הזה, וכן המכשירים מעשיהם שלא לשום¹ שמים אבל מקנאת איש מרעהו, כגון שאומ' אקנה לי נכסים אבנה לי בתים אטע לי כרמים, כמו פלוני שאין כוונתו לעמול כדי למצוא די מחסורו ולפרנס נפשו ונפשות ביתו ביראת יי כי אם לקנות לו שם, וכן המכשיר מעשיו בעיני אדם שנותן צדקה, וקורא בתורה כדי להתגדל ולקנות שם, ואין כוונתו לקנות שכר העולם הבא, הוא שאמרו חכמים ז"ל 'אל תעשם עטרה להתגדל בהם' (משנה אב' דה), ועל כן אמ' 'גם זה הבל ורעות רוח', כלומר גם זה² מעשה הבל ושוא.

5 **הכסיל חבק את ידיו.** פירו' שהרשע חובק את ידיו, ואינו יגע בביגעת העולם הזה, אבל הוא אוכל את בשרו, כענין 'ויאכל חצי בשרו' (במ' יב, יב), כלומר 'מכחישו מכעס טפשותו, שכועס על מדות הקב"ה, כמו שאומ' 'כל ימי רשע הוא מתחולל'³ (איוב טו, ב).

6 **טוב מלא כף נחת.** פירוש טוב לקנות נכסים מעט מיגיעו בנחת רוח, שאינו דואג וכועס כמו זה שאוכל את בשרו ומכחישו, ועו[ד] נחת רוח ליוצרו. **ממלא³ הפנים.** נכסים רבים בעמל שהוא עמל לעצבת רוח בעיני יי.

7-9 **ושבתי אני ואראה הבל.** פירו' ואראה דבר רעה למי שהוא אחד ואין שני וכו'. **יש אחד ואין שני.** פירוש יש אדם כילי שעושה דבריו יחיד. **גם בן ואח אין לו.** אם תלמיד חכם הוא, אינו קונה לו תלמיד שהוא כבן, ולא חבר שהוא כאח, ואינו נושא⁴ אשה להיות לו כאח, לעזר ולהוליד בן, ואם סוחר הוא אינו קונה לו שותפין, ויוצא לדרך יחיד. **ואין קץ לכל עמלו.** שהוא יגע בגירסא, ואינו אומ' איגע היום ואנוח למחר, | איגע היום ואנוח הלילה, איגע היום ואעסוק בתורה למחר, כלומר שאין קובע לו זמן לא להנאת העולם הזה, ולא לחיי העולם הבא. **גם עיניו⁵ לא תשבוע עשר.** אם סוחר הוא עמל בפרקמטיא, ואינו שבע מעושר העולם הזה, ולא מעשר התורה שנק' 'עשר וכבוד' (מש' ג, טז ועוד). **ולמי אני עמל.** פירוש ואותו הכילי היה לו להשיב אל לבו דעת ותבונה לאמר: מאחר שאיני מעמיד תלמידים, ואיני נושא אשה, למי אני עמל? **ומחסר את נפשי.** מטוב העולם הזה. **ומטובה.** של תורה. **גם זה הבל וענין רע הוא.** ענין רע הוא למי שלו כך, או פירו' וענין איש רע, ועל כן 'טובים השנים מן האחד'. טובים השנים לכל דבר מן האחד, ולפיכך יקנה אדם חבר ותלמיד לעצמו, וישא אשה. **אשר יש להם שכר טוב.** גַּנְנְסִיא.⁶ פירוש ריוח ושבח, מדברי רבותינו 'אינו משתכר כלום', כלומר שיש להם ריוח יותר בעולם הרבה,⁷ שהרבה מלאכה נעשית בשנים, שאין יחיד לבדו מתחילה, או אם הם עוסקין בתורה ובמצות, יותר שכר לשנים מן האחד.

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¹ נראה שזהו שיבוש ויש לגרוס 'לשם'. ² לאחר מילה זאת הסופר כתב 'הבל' בטעות, ומחק את המילה באמצעות נקודות בתוך האותיות. ³ נה"מ: 'ממלא'. ⁴ המילה 'נושא' כתובה פעמיים. ראה פירוש רש"י שם: 'ואם רווק הוא אינו נושא אשה'. ⁵ זו גרסת הקרי. הכתיב: 'עיניו'. ⁶ נראה שזהו שיבוש ויש לגרוס 'גַּנְנְסִיא'. ⁷ נראה שזהו שיבוש ויש למחוק את המילה.

- 10 **כי אם יפולו האחד יקים את חברו.**¹ כמשמעו, שאם יפול אחד מהשנים, האחד יקים את חברו, כדרך ענין 'באש ישרפו אותו ואתה' (וי' כ"ד), שפירו' ואת אחת מהן, ועל דרך הדרש אם תקפה עליו משנה מחזירה לו, אף אם ישל ולא דקדק מה ששמע מפי רבו חברו בא ומע[מיד] על האמת. ואילו. כמו ואוי לו, וכן 'אי לך ארץ שמלךך נער' (להלן י"ט).
- 11 **וחם להם.** כמשמעו, לענין זכר ונקבה מתחממין זה עם זה ומולדין.
- 12 **ואם יתקפו.** שי לו פֶּרְקָאֲרִיד. פירו' אם יחזק ממנו, וכן לשון 'ולא חזקו' (דה"ב כח, כ), שרוצה לומר ולא חזק ממנו, וכן לשון 'חזקתני ואוכל'² (יר' כ"ז), שרוצה לומר חזקת ממני, ותרגום 'חזק' (בר' מא, גו ועוד) תקיף;³ ואמרו כי הו' נוספת, ואין צריך להוציא ממשמעו, רק הוא מקרא חסר, אם יתקפו התקיף או האנס לאחד מהם השנים יעמדו נגדו, כלומר נגד |
א175 אותו התקיף האנס. **והחוט המשולש**⁴ לא במהרה ינתק. וכל ש[כן] אם הם שלשה. דבר אחר מי שהוא תלמיד חכם, ובנו ובן בנו, אין תור[ה] פוסק מזרעו. דבר אחר 'המשולש'⁵, במקרא ובמשנה ובדרך ארץ לא במהרה הוא חוטא.
- 8-10 ועוד דרשו 'יש אחד' שהוא כילי, ואין בידו מעשים טובים, אלא שכוונתו לעמול וליגע, להבל וריק. **ואין קץ לכל עמלו.** לומר אעמול היום לצרכי העולם הזה, ולמחר לצרכי העולם הבא, כמו שאמרנו. **גם בן ואח אין לו.** גם בן צדיק ותלמיד לנשוא פניו בזכותם, כי טובים השנים מן האחד. שאם היה האחד צדיק והאח רשע, נושאין פני הרשע מפני צדקת הצדיק,⁶ הוא שאומ' 'כי אם יפולו האחד יקים את חברו'⁷ וכו"ל. דבר אחר אדם שהוא צדיק בנו נושא זכותו, והאב מקים את הבן כשנופל בפח בפורענות, ועוד שבני אדם נושאין פניו בצדקת אביו, ואפילו לאחר מותו.
- 12 **והחוט המשולש**⁸ לא במהרה ינתק. זה שהוא צדיק ותלמיד חכם, ובנו ובן בנו, כמו שאמרנו, שזכות צדיק אחד עומד לו ולבניו לאלף דור, וכל שכן לשלשה צדיקים, אב ובנו ובן בנו, ומדרש נכון הוא.
- 13 **טוב ילד מסכן וחכם.** דרשו רבותי' זה יצר טוב, ונקרא ילד לפי שאינו בא באדם עד שלש עשרה שנה (קה"ר ד, טו). **מסכן.** שאין האיברים שומעין לו כמו ליצר הרע. **וחכם.** שמשכיל את אדם בדרך טובה ולא בדרך רעה. **ממלך זקן וכסיל.** שמתעהו לדרך רעה. **אשר לא ידע להזהר עווד.** שהרי הזקין, ואינו מקבל אזהרה ותוכחה.
- 14 **כי מבית הסורים.** כמו האסורים, והאל"ף נחה נעדרת מן המכתב. **יצא למלוך.**⁹ הילד סופו שיאמרו עליו שיצא למלוך מתוך עניו ומאסרו, כגון יוסף שמלך מתוך יציאתו מבית

¹נה"מ: 'פלו... חברו'. ²נה"מ: 'ותוכל'. ³תרגום אונקלוס ל'חזק' הוא 'תקיף'. ⁴נה"מ: 'המשלש'.
⁵נה"מ: 'המשלש'. ⁶לאחר מילה זאת הסופר כתב 'שנאמ' בטעות, ומחק את המילה באמצעות נקודות בתוך האותיות. ⁷נה"מ: 'פלו... חברו'. ⁸נה"מ: 'המשלש'. ⁹נה"מ: 'למלך'.

האסורים, | וכן דויד 'אני לקחתיך מן הנה מאחרי¹ הצאן' (ש"ב זח; דה"א יז, ז). **כי גם במלכותו נולד רש.** כשר והגון הוא שימלך, כי גם במלכותו נשפך² ממנהג השררה, ומקטין עצמו אצל החכמים, כמו הרשים, וכמנהג זמן ילדותו שנולד רש.

15 **ראיתי את כל החיים וכו'.** ל. פירוש ראיתי כל דורות אנשי העולם המהלכים בעולם. **עם הילד השני.** לא נְשׁוּיִנְסָה. פירוש התולדת, והוא שם כי אינו תואר, כלומר הדור השני לו, שנולד אחריו, ועומד תחתיו דור אחר.

16 **אין קץ לכל העם לכל אשר היה לפניהם.** פירוש אין קץ וחקר לכל הטוב אשר היה ניתן לפניהם, שנתן לפנייהם הקב"ה. **גם האחרונים לא ישמחו בו.** נוש פֶּאֶנְן. פירוש אינם מתרצים בטוב שנתן הקב"ה לפנייהם, כענין 'ובטן רשעים תחסר' (מש' יג, כה). **גם זה הכל ורעיון רוח.** פירוש מהבילים אחר יצרם, ומחשבין מחשבת רוח. **ורעיון רוח.** פירוש מחשבה, מן 'בנתה לרעי מרחוק' (תה' קלט, ב). שורשו רע"ה, והיו"ד בו במקום ה"א ל"מ"ד הפועל, או פירוש רצון, מן 'בנתה לרעי' (שם) גם כן, וכן 'וברעיון לכו' (לעיל ב, כב), פירוש מחשבה או רצון.

16-15 ועל דרך הדרש 'ראיתי את כל החיים המהלכים' וכו', זה דור המבול, שנאמר 'מכל החי ומכל³ בשר שנים מכל תביא אל התבה להחיות⁴ אתך' (בר' ו, יט). **עם הילד השני.** שיתקיים תחת אותו הדור, הם נח ובניו. **אין קץ לכל העם.** פרים ורבים היו יותר מדאי, וגם האחרונים **לא ישמחו בו.** זה דור הפלגה. **לא ישמחו בו.** לא ישמחו גם הם בטוב הניתן לפנייהם.

17 **שמור⁵ רגלך.** פירוש הזהר במעשיך ובמהלכך, והוי מחשב כאשר יהיה לך לילך אל בית האלהים, כלומר כאשר תלך מהעולם הזה אל העולם הבא, שהוא בית האלהים, שהרי העולם הבא נקרא 'בית האלהים', נקרא 'בית יי', נקרא 'הר בית יי', נקרא 'אהל יי', וכיוצא באלו הכנויים, כלומר הכן לך צידה. דבר אחר 'שמור⁷ רגלך⁸ כאשר תלך אל בית האלהים' וכו'. **אין קץ לכל העם.** פירוש קרוב הוא לשמוע דברי יי, והוא גם טוב וקרוב ליי שאינו חוטא, ואינו צריך להבאת חטאות ואשמות, מתת הכסילים זבח, שחוטאין ומביאין קרבן חטאת ואשם, כמו שנאמר 'זובח¹⁰ תודה יכבדנני' (תה' נ, כג), שפירוש כי זבח תודה הוא כבוד ליי, כי אינו רוצה שיחטאו, ויביאו קרבן חטאת ואשם. **כי אינם יודעים לעשות רע.** פירשו בו כי אינם יודעים לעשות כי אם רע, ואין צריך להוציאו ממשמעו, רק פירוש כי אינם יודעים לתקן הרע בתשובה ומעשים טובים לשמוע דברי יי, כי אם בקרבן חטאת, ובלעז פור אֲדוּבָאֵר אֶל מְאֵל, מן 'וימהר לעשות אותי'¹¹ (בר' יח, ז), וכן 'לעשות את יום השבת' (דב' ה, טו), כענין שנאמר 'הנה שמוע¹² מזבח טוב להקשיב מכלב אילים' (ש"א טו, כב). זהו פירוש 'לעשות רע', וזהו הנכון.

¹נה"מ: 'מאחר' (ש"ב זח); 'מן אחר' (דה"א יז, ז). ²ראה פירוש רש"י שם: 'נהפך'. ³נה"מ: 'ומכל ... מכל'. ⁴נה"מ: 'להחית'. ⁵נה"מ: 'שמר'. ⁶זו גרסת הקרי. הכתיב: 'רגליך'. ⁷נה"מ: 'שמר'. ⁸זו גרסת הקרי. הכתיב: 'רגליך'. ⁹נה"מ: 'לשמע'. ¹⁰נה"מ: 'זבח'. ¹¹נה"מ: 'אתו'. ¹²נה"מ: 'שמע'.

[פרק ה']

- 1 **אל תבהל על פיך.** נון אַפִּישְׁטִינְגִישׁ. פירוש אל תמהר, מן 'ויבהל את תמרוקיה וא[ת] מנותיה¹ לתת לה' (אס' ב,ט), 'ויבהילו² להביא את המן' (שם ו,יד), הוא שאומר 'ולבך אל ימה[ר]'. **להוציא דבר.** להוציא דבר קשה מפיך כלפי מעלה, כי הוא בשמים וא[תה] על הארץ, ואפילו חלש למעלה וגבור למטה אימת החלש על הגבור, וכל שכן גבור למעלה וחלש למטה.
- 3-2 **כי בא החלום ברוב³ ענין.** פ[ירוש] דרך החלום לבוא ברוב ענייני הרהורין שהאדם מעיין ומהרהר ב[זים],⁴ ודרך קול כסיל לבוא ברוב דברים, בהרבותו בדברים מוציא קול כ[סילות] מפיו, כדרך 'ברוב⁵ דברים לא יחדל פשע' (מש' י,ט), ולפיכך אני אומר לך על כן 'היו' דברך מעטים' (לעיל פסו' א). **כי אין חפץ בכסילים.** אין חפץ ליי בכסילים ש[נודרים] ואינן משלמין.
- 5 **אל תתן את פיך.** בנדר. **לחטיא את בשרך.** אָטוּן[...]. פירו' שיפקד העון על בניך, שהם שאר בשרך. דבר אחר כמ[...]. | את עצמך את נפשך. **לחטיא.** בחסרון ה"א הפעיל, משפטו להחטיא, וכן 'לשמד⁶ מעזניה' (יש' כג,יא), שמשפטו להשמיד. **ואל תאמר לפני המלך.** אָל מְנַדְאָדִירו. פירוש לפני השליח הבא לתבוע ממך צדקה שפסקת ברבים. **כי שגגה היא.** כלומר בשגגה פסקתיה, שחשבתי שאוכל לתת. **על קולך.** שזַבְרִי טו דִּיזִיר. פירוש על מאמרך, מאמר פיך, ובערבי קורין למאמר קול. **וחבל את מעשה ידיך.** כמשמעו, ועל דרך הדרש מצות שעשית כבר אבדתם.
- 6 **כי ברוב חלומות⁷ וחבלים** וכו'. פירוש שכל מה שיאמרו לך חלומות ונביאי הבל ואפיקורוסין, ודברים הרבה לפרוש מיי, כי האלים ירא. **כי את האלהים ירא.** שיעורו כי אם האלהים.
- 7 **אם עשק רש וגזל משפט וצדק** וכו'. פירוש אם תראה שעושקין את הרשים וגוזלין אותם שלא כמשפט, אל תתמה על חפץ הקב"ה שאינו נפרע מהם מיד, שכן דרכו להאריך אפו, כמו שאמרנו בתחלה. **כי גבוה מעל גבוה שומר.**⁸ גּוּאָרְדָאָנְט. פירו' מביט וצופה, מן לשון 'לא תשמור על חטאת' (איוב יד,טז), פירו' כי ממונה מעל ממונה לעשות שליחותו של הקב"ה, צופה ומביט [...]. מכון קדשו על כל המעשים. **וגבוהים⁹ עליהם.** שעתידין להפרע מהם [כשי]ביא עליהם רעה, בבוא עת פקודתם, כשמתלא סאתם.
- 8 **ויתרון ארץ בכל.** [...] גַּנְסִיא.¹⁰ פירו' שכר וריוח, מדברי רבותינו 'אינו משתכר כלום', שפירו' [...] מרווח, ופירו' שכר עבודת הארץ הכל צריכין לה. **מלך לשדה** [...] לְבָרָאדו. פירו' הכל צריכין לעבודת האדמה, ואפילו מלך צריך הוא [...] השדה נעבד, שאם תעשה

¹נה"מ: 'מנותיה'. ²נה"מ: 'ויבהלו'. ³נה"מ: 'ברב'. ⁴מכאן להלן כל ההשלמות על פי פירוש רש"י. ⁵נה"מ: 'ברב'. ⁶נה"מ: 'לשמד'. ⁷הנ"מ: 'ברב חלמות'. ⁸נה"מ: 'גבה ... גבה שומר'. ⁹נה"מ: 'וגבוהים'. ¹⁰הסופר כתב 'גנניא' בטעות, חזר בו ותיקן ל'גַּנְסִיא'.

הארץ פירות יש לו מה יאכל, ואם לאו מת [מרעב], על כן הרשים שהם עובדים את האדמה, אין ראוי לגזלם ולעשקם [...] תראה שעושקין וגוזלין אותם 'אל תתמה על החפץ' וכו'ל (לעיל פסו' ז), כמו | שאמרנו.

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9 **אוהב! כסף לא ישבע כסף.** פירוש אוהב ממון ועוזב התורה שכרו שלא ישבע כסף להיות לבו שוקט ונח, אלא שהוא מתחולל כל ימיו לכנוס, ואין לו מנוחת לב בעשרו, שאין לאדם רעה גדולה מזו. **ומי אוהב² בהמון.** אין אֲבִיר. פירו' בהמון ממון, כלומר בקיבוץ, מן 'אך הבל' (המיון) (תה' לט, ז), שפירו' יקבצון. **לא תבואה.** נון אִישְׁקִלְמוּ. פירוש אין לו פירות לעולם הבא, מן לשון 'איש יביא³ בפירו' (שה"ש ח, יא), ובערבי גלה, כלומר אותו הממון אינו לו פירות לעולם הבא. **גם זה הבל.** פירוש גם זה הבל ורעה רבה הוא למי שהוא כך.

10 **ברבות הטובה רבו אוכליה.** כמשמעו, לדרך ארץ כשהמלך או העשיר הנדיב רבה טובתם ועשרם רבו אוכלי שלחנו, ויש מפרשין 'רבותינו'⁴ לשון צווי, כמו 'רבה צבאך וצאה' (ש' ט, כט), על דרך נדיבין [...] ואזהרה לתת צדקה. **ומה כשרון לבעליה כי אם ראות⁵ עיניו.** פירוש מה כשרון ונחת רוח יש לבעל הסעודה? שרואה ככופים לפניו ועושין רצ[ונו] ומודים ומשבחים, כן מתן המצות, שרבו עושיהן, יש כשרון ונחת רוח לבעליה לקב"ה בכל הטבת מעשיהם, שרואה שהם ככופים לפניו ועושין [ים] רצונו.

11 **מתוקה שנת העובד⁶** כמשמעו, הוא עובד האדמה, שיש[ן] וערבה שנתו, בין באכלו מעט בין הרבה, כי כבר הורגל בכך. **[זהשבע] לעשיר.** שובע נכסים של עשיר בעל פרקמטיאות הרבה. **איננו [מניח לו] לישון.** והוא מהרהר כל הלילה, כן העובד את יי מאהבה ומתעסק [...] תמיד מתוקה היא שנתו, שהוא בוטח ביי, ושמח בחלקו שנתו לו [...] אם מעט אם הרבה, ואינו מהרהר אחר מדת הדין, והפך זה 'כל [ימי רשע] הוא מתחולל' (איוב טו, כ). דבר אחר 'והשבע לעשיר' דרשו בו בעל ח[...]. הוא מחשב בפירושים וטעמים ואינם מניחין לו לישון. **[לישון].** | על משקל 'לרא מפני דוד'⁷ (ש"א יח, כט), וכן 'החלו הערמות ליסוד' (דה"ב לא, ז).

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12 **יש רעה חולה.** פושט. פירו' נופלת וחונה 'על ראש רשעים יחול' (יר' כג, יט ועוד), ובערבי נאזלה. שורשו חו"ל, על משקל 'טובה'. **עשר שמור לבעליו לרעתו.** כעשרו של קרח שבשבילו נתגאה וירד לשאול, וכן המן וזולתם.

14 **ערום ישוב ללכת כשבא.** בלא זכות. **לא ישא בעמלו.** שיעורו מעמלו, וכן 'הם יאכלו בלחמו' (וי' כב, יא), ששיעורו מלחמו, וכן 'הנותר בבשר ובלחם באש תשרופו'⁸ (שם ח, לב).

15 **כל עמת שבא.** שיעורו לעמת, כלומר ערום יצא מבטן אמו, וערום ישוב בלא זכות.

¹נה"מ: 'אהב'. ²נה"מ: 'אהב'. ³נה"מ: 'יבא'. ⁴נראה שזהו שיבוש ויש לגרוס 'רבו'. ⁵זו גרסת הקרי. הכתיב: 'ראית'. ⁶נה"מ: 'העבד'. ⁷נה"מ: 'דוד'. ⁸נה"מ: 'תשרפו'.

- 16 **בחשך יאכל**. קוֹן אַנְשֵׁיָאָה. פירו' ביגון ודאגה, וכן לשון 'ויזכור¹ את ימי החשך' (להלן יא,ח), והפך זה 'ליהודים היתה אורה ושמחה' (אס' ח,טז). **וכעס הרבה וחליו וקעף**. כתב ר' יונה כי הו' נוספת כו'ו 'וחיתו ארץ' (בר' א,כד), 'בנו בעור'² (במ' כד,ג ועוד), ואין צריך להוציאו ממשמעו, רק פירו' כי הסכל כעס הרבה. **וחליו**. הוא הכעס והקעף.
- 17 **טוב אשר יפה לאכול ולשתות**. אינו אומר להיות גרגרן לאכול ולשתות הרבה, אבל רוצה לומר [ש] יאכל וישתה בשמחת לבב ביראת יי, ובמעשים טובים, כענין 'אביך הלוא [אכ]ל ושתה ועשה משפט וצדקה' (יר' כב,טו), והפך זה 'גם כל ימיו בחשך יאכל' (לעיל פסו' טז), שאוכל [ושות]ה בדאגה, ומהרהר במחשבות רעה. **ולראות טובה**. שרואה את העניים [...]. משלו להיות לו לחלק ושכר טוב לעולם הבא, הוא שאומר 'כי הוא חלקו'.
- 18 **[ולש]את את את חלקו**. פירוש ליקח, כלומר לשאת שכרו לחיי העולם הבא. **[מתת] אלהים**. כמו מתנת. פירוש שכר הוא מאת הקב"ה, שנותן לעושי רצונו, [והוא שאו'] 'ולא ישליטנו האלהים' וכו"ל (להלן ו,ב).
- 19 **כי לא הרבה יזכור³ את ימי חייו**. פירוש [...] רבים יזכור בעולם הזה, כי מעט הם ולא הרבה. **מענה בשמחת לבו**. [...] פירו' נותן לו ענין להיות לבו שמח, ויש מפרשין מענין עדות [...] 'ת]ענה ברעך עד שקר' (שמ' כ,ג), כלומר שמעיד עליו שהוא עובדו בשמחה.

¹גה"מ: 'ויזכר'. ²גה"מ: 'בער'. ³גה"מ: 'יזכר'.