

Summaries

Yosef Ofer and Neria Klein

The Masoretic Comment on the Interchange of the Accents *Zaqef* and *Tevir* in Similar Verses and Its Development

An ancient masoretic comment addresses the interchange between the accents *zaqef* and *tevir* in adjacent or parallel verses. This comment, which appears in several tenth-century manuscripts and in the masoretic treatise *Okhla we-Okhla*, reads as follows: י"א זוגין מן ב' בענינא, חד זקף לרומא וחד נחית לתהומא (=eleven pairs of verses in one context, one straight up above and one goes down into the depth).

The ancient core of this masoretic note is an eleven-word Aramaic mnemonic. This mnemonic has puzzled Masoretes over the generations; they attempted to identify the verses, but their suggestions are at times difficult and unconvincing. The solution proposed in this article, based on MS S1 (formerly Sassoon 1053), is that the masorah refers to one verse (1 Kgs 12:23) in which the cantillation signs differ from those of the accepted Masoretic Text.

Moshe Bar-Asher

Grammatical Studies in Mishnaic Hebrew according to the Traditions of MS Kaufmann

This paper treats a number of linguistic phenomena in MS Kaufmann (K) of the Mishnah that are attested to a limited extent in the tradition of the scribe or the vocalizer. Some are isolated occurrences grounded in the local context; others reflect a degree of regularity.

An example of an isolated, local development is the case of מְגַלַּח instead of מְגַלֵּחַ. K provides the following reading: היה מְגַלֵּיחַ כל היום אינו חייב אלא מְגַלַּח.

אחת, אמרו לו אל תגלח אל תגלח והוא מגלח חייב על כל אחת ואחת (“If he cut off his hair throughout the day, he is liable only on one count. If they said to him [repeatedly], ‘Do not cut it off! Do not cut it off!’ and he nevertheless cut it off, he is liable on each count” – Naz. 6:4). It seems probable that, in vocalizing this participle, the vocalizer of K was here influenced by אל תגלח אל תגלח. This is, in effect, a three-fold rhyming statement with two words in each line: והוא מגלח / אל תגלח / אל תגלח. This “rhyming” gave rise to the unusual pronunciation and the irregular vocalization – מגלח.

An example of a phenomenon that is attested to a greater extent in the scribe’s tradition is the indication of shewa mobile through plene spelling: the addition of the letter *yod*. For example, the scribe of K wrote the participle form of the *pi^cel* stem as מפרקיסין (‘beautify’ – B. Meṣ. 4:12), where the *yod* after the *qof* indicates shewa mobile. Here, however, as elsewhere, the vocalizer erased the *yod* – מפרק(י)סין; indeed, the vocalizer erased the *yod* in nearly all of the cases in which the scribe utilized this letter to indicate shewa mobile.

Hsin-Chih Perng

The Text and Language of Cairo Genizah Fragments of Targum Esther

Some thirty years ago fragments of an early version of Targum Esther were discovered in two Cairo Genizah manuscripts dated to the tenth-to-twelfth centuries. These fragments differ from the later versions of Targum Esther found in European manuscripts and their importance for understanding the targumic traditions of Esther and the Aramaic dialects of the geonic period cannot be overstated. Although published several times in the past, the language of these texts has not been properly analyzed or understood.

This article provides a new transcription of the fragments based on color photos from the Friedberg Genizah Project website and the text presented here frequently differs from the readings found in earlier publications. The language of the text is analyzed in detail, with particular emphasis on classical and Palestinian Syriac components, unique linguistic features, and characteristics typical of late targums. Comparisons are also drawn to the later versions of Targum Esther attested in European manuscripts.

Nasir Basal

Dating the Karaite Grammarian, Lexicographer, and Biblical Commentator David ben Abraham al-Fāsī

Questions still remain regarding determination of when David ben Abraham al-Fāsī, the prominent Karaite lexicographer, grammarian, and biblical commentator, lived and flourished. Was he a younger contemporary of Rav Sa'adia Gaon? Or did he live and work in Jerusalem in the latter half of the tenth century? This paper aims to resolve this conundrum, based on his own writings and those of other authors, both contemporary and later. In the absence of reliable documentation as to his origins, and where and when his scholarly activity took place, consultation of these writings was unavoidable.

The evidence discussed in this paper leads to the conclusion that it is almost certain that Al-Fāsī lived and wrote in the second half of the tenth century, and that he completed the compilation of his lexicon, ultimately his most significant scholarly contribution, in the last quarter of that century. In his lexicon, Al-Fāsī harshly criticizes other scholars, undoubtedly his contemporaries or predecessors. Among the works critiqued by Al-Fāsī is the translation and exegesis of the Hebrew Bible by Yefet ben Eli, which by all accounts was composed between 950 and 980. It therefore follows that Al-Fāsī himself must have lived around that time as well, and that he compiled the lexicon toward the end of the tenth century in Jerusalem.

Anna Inbar

The Expressions *Ve Ze* and *O Mashehu* in Spoken Israeli Hebrew: Cognitive, Social, and Cultural Aspects

The present study aims to examine the uses of the general extenders *ve ze* (lit.: 'and this') and *o mashehu* ('or something') in spoken Israeli Hebrew. Based on data from the Corpus of Spoken Israeli Hebrew (CoSIH), I discuss their roles in Hebrew discourse, their grammatical status, as well as cognitive, social, and cultural aspects of their use. I show that these expressions have various roles in Hebrew conversations, on both the

propositional and interpersonal levels. By using *ve ze* and *o mashehu*, the speaker instructs the interlocutor to interpret the previous element as an example of a more general (ad hoc) category that the speaker evokes for a particular communication purpose. The expression *ve ze* signals that the speaker has not presented all the information, whereas *o mashehu* signals that the information provided may not have a truth value. On an interpersonal level, the expressions *ve ze* and *o mashehu* may express solidarity, or mitigate the message, and are used as a politeness strategy. Moreover, I argue that the use of these expressions demonstrates how language reflects the speakers' culture.

Amir Gaash

The Weak Quiescent (*Sākin Layyin*) and Its Connection to Stress according to Ḥayyūj's *Kitāb al-Tanqīṭ*

Why do some Hebrew words have penultimate stress whereas others have ultimate stress? In his *Kitāb al-Tanqīṭ* Judah Ḥayyūj provides an interesting answer to this question. Ḥayyūj's explanation (which deals only with triconsonantal nouns) is based on his theory regarding the weak quiescent. The seed from which this explanation developed is found in Ḥayyūj's responses (*Teshuvot*) against Dunash ben Labraṭ.

English summaries edited by Dena Ordan