

## Transcription of JTS Rab 1622

### Conventions

- ~~אבגד~~ text is crossed out in the original.
- אבגד text is inserted above the line at the proper spot.
- אבגד text is underlined.
- [אבגד] text is inserted above the words which are underlined.
- [ב] [א] <sup>ʾ</sup>*aleph* and *bet* inserted above two words to indicate that the two words should be read in reverse order – see Folio 6b, line 1; and Folio 14b, line 21.
- (אבגד) text is written in the margin, typically with a marker in the main text indicating where the insertion is to occur, unless it occurs directly before the first word in the line and is placed in the right margin (e.g., Folio 8b, line 6; Folio 16a, line 12), or directly after the last word in the line and is placed in the left margin (e.g., Folio 8a, line 5).
- אבגד the majority of the letter(s) can be read; the reading is not in doubt.
- אבגד only the minority of the letter(s) can be read, but the reading is relatively certain.

- [א]בג[ד] portions of word(s) restored based on other manuscripts, especially Kaufmann A50.
- [----] nothing can be read, due to lacunae in the manuscript; the number of letters missing is approximated by the number of hyphens.
- ???? letters are visible, but we are unable to determine their identity.
- < א > letter accidentally omitted by the scribe, though this occurs only once, in marginal note on folio 4b.
- אבגד letters have markings over them, added by a second hand, indicating that the marginal reading is to be read; see Folio 13b, line 13.
- \* used only once, to indicate a word with a vocalization which does not correspond to the written text, hence somewhat akin to the Ketiv-Qeri system in Masoretic Bible texts; see Folio 8a, line 6, where the word is vocalized מַעֲשֶׂה, indicating that the numeral has been changed from feminine to masculine (even though in this case the following noun is feminine!).

*Additional notes:*

1. The word רבי is almost always abbreviated as ר̇ in this manuscript, with superscript dot above the *reš*. But since we use ר̇ to signify a *reš* which is only partially visible (see above), we have elected to use ר̈ in such instances. For example, ‘said Rabbi such-and-such’ is written אַמַּרְר̈, though our transcription reads אַמַּרְר̇.
2. The divine name is always written יי̇ in this manuscript, with the middle *yod* written in the same font size but elevated. But since this is not a superscript *yod* introduced by a later scribe, we have elected to transcribe יי̇ in such cases.
3. It is often difficult to determine whether or not the scribe left a space after the particle של. But since the *niqqud* for the word includes the vowel under the *lamed* (usually *pataḥ*, though at times *shewa*), this indicates that in the reading tradition at least של is to be prefixed to the following word. We have, accordingly, transcribed the words as שלזוהב, שלכסף, etc. (for these two examples, see Sheqalim 6.4 [6.5]). The interested reader can inspect the images of the manuscript in each instance, if he or she so desires. True, in one case, Folio 11b, lines 22-23, the words של דג are separated by the line break, so that the intent of the original scribe is clear; but since the *naqdan* vocalized these words as דגְּשׁל, the reader no doubt read the two words as a single entity.
4. The letter combinations ו-א, מ-א, and ל-א frequently appear as ligatures, though we have elected to transcribe them all distinctly.

### *The numbering of the chapters and halakhot:*

Each Mishna manuscript has its own particular numbering system. To introduce order into the chaos, scholars have adopted the numbering system used by Hanoch Albeck in his standard edition of the Mishna.

When our manuscript differs from the Albeck system, we have placed the manuscript's particular numbering within parentheses. Thus, for example, and in the first instance, on Folio 1a, line 10, JTS Rab 1622-1 commences a new *halakha* with the words ר' יהושע אומ' ה', indicated as ה' (ח'), though according to Albeck these words are the continuation of ה' – hence our use of (ח') ה' at this point in the transcriptions, and then dozens of other times.

When a new tractate begins, the words פרק א' and the indicator א' for the first *halakha* in the chapter do not appear; they are simply understood. We have, accordingly, placed those terms in square brackets. Similarly, when a new chapter later in the tractate begins, the indicator א' for the first *halakha* again does not appear, so that it too appears in square brackets, viz., [א'].