

DAVID BRODSKY

A Bride  
without a Blessing

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David Brodsky

# A Bride without a Blessing

A Study in the Redaction and Content of  
Massekhet Kallah and Its Gemara

Mohr Siebeck

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One who reads a verse from the Song of Songs and makes it like a ditty, and also one who reads a verse of the Torah not in its appropriate time, brings a flood upon the world, because the Torah puts on a sackcloth and stands before the Holy One, Blessed be He, and says, “Master of the Universe, your sons have made me like a lyre...” He says to her, “My daughter, if so, when they are happy what should they do?”

—Massekhet Kallah 4

To Andrew Nagel for all of his help and support.  
He is this book to me.

## Acknowledgements

And who is [a person's] rabbi?...R. Yose says, "Anyone who enlightened his eyes with his teaching."

—Massekhet Kallah 24

This book is a revision of my dissertation which I completed at New York University. As such, I owe a great debt of gratitude to my former adviser, Lawrence Schiffman, for all that he did for me. He set a wonderful example of what scholarship is and how it is conducted. His grasp and appreciation of the complexities of the formation and transmission of rabbinic texts pushed me to develop and fine tune my own theories on this subject. His ability to appreciate methodologically sound research regardless of his personal beliefs and perspectives gave me the freedom to approach my dissertation without the fear that he might disagree with the conclusions. I knew that I needed only to concern myself with doing good research. Finally, his comments on and critiques of my dissertation were all extremely insightful and helpful.

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On this arduous path, I have been blessed with the help of so many. As Abaye is quoted as saying in Kallah Rabbati 2:9, עלמא כל דאזל מתפרע, everything that goes out in the world is repaid in kind. May they each be repaid in kind for their generosity with me.

## Preface

The title of this book has a threefold significance. First, “A bride without a blessing” is the opening phrase of Massekhet Kallah (MK), and MK is often identified by quoting this phrase.<sup>1</sup> Second, it exemplifies what I believe to be one of the main concerns expressed throughout much of MK: forbidding or at least strongly discouraging marital relations in the absence of sanctity. Thus, the opening sentence of MK reads in full: “A bride without a blessing is forbidden to her husband like a menstrually impure woman.” Third, MK and the first two chapters of Kallah Rabbati (KR 1–2) which form a “gemara” on MK are “brides” to the Bavli insofar as we shall find that they seem to derive from amoraic Babylonia and preserve alternative versions of numerous statements and passages found in the Bavli. Indeed, when coupled with their Bavli parallels, these passages in MK and KR 1–2 will offer us a fascinating new perspective on the development of these sugyot in all three texts. Yet, the fact that they have been overlooked and even derided as merely flawed receptacles of the Bavli has left them each as a bride without a blessing. Through this book, I hope to offer that blessing so that we may reunite this long abandoned bride with its betrothed, the Bavli.

On a personal note, in 1936 Michael Higger dedicated his critical edition of MK and KR in part to his friend, Rabbi Armond Cohen. At the time, Armond Cohen used to eat in my great-grandfather’s restaurant in Cleveland, Ohio, and seventy years later as I publish my critical analysis of MK and KR 1–2, my grandparents report that he is still alive and well.

August 2, 2006

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<sup>1</sup> See, for example, Rashi, bQid49b, s.v. *ve-’afilu be-massekhet kallah*.

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## List of Abbreviations

AB	Amora from Babylonia (the number that follows indicates the generation)
Ahil	Ahilot
AP	Amora from Palestine (the number that follows indicates the generation)
Arkh	Arakhin
AZ	‘Avodah Zarah
b	Bavli
b.	ben (son of)
BB	Bava’ Batra’
Bekh	Bekhorot
Ber	Berakhot
BM	Bava’ Metzi’a’
BQ	Bava’ Qamma’
Chr.	Chronicles
Dem	Dema’i
Dt.	Deuteronomy
ed.	edition
Eruv	Eruvin
Ex.	Exodus
Ez.	Ezekiel
Gen.	Genesis
Git	Gittin
Ḥag	Ḥagigah
Ḥal	Ḥallah
HG	Halakhot Gedolot
Hor	Horayot
Ḥul	Ḥullin
Is.	Isaiah
Jer.	Jeremiah
Ker	Keritot
Ket	Ketubbot
Kil	Kila’im
KR	Kallah Rabbati
KR 1–2	The first two chapters of Kallah Rabbati
KR 3–9	Chapters 3 through 9 of Kallah Rabbati
Lev.	Leviticus

m	Mishnah
Mak	Makkot
Meg	Megillah
Men	Menaḥot
Mid	Middot
Miqv	Miqva'ot
MK	Massekhet Kallah
MQ	Mo'ed Qatan
MS/MSS	manuscript/manuscripts
Naz	Nazir
Ned	Nedarim
Nid	Niddah
Num.	Numbers
Opp.	Oppenheimer
Pes	Pesaḥim
Ps.	Psalms
Qid	Qiddushin
R.	(1) When preceding a person's name: "Rabbi" (2) When following a named book of the Bible: "Rabbah"
RH	Rosh ha-Shanah
Sam.	Samuel
Sanh	Sanhedrin
Shab	Shabbat
Shevi	Shevi'it
Shevu	Shevu'ot
Sot	Sotah
Suk	Sukkah
t	Tosefta
T	Tanna (the number that follows indicates the generation)
Taan	Ta'anit
Tem	Temurah
y	Yerushalmi
Yev	Yevamot
Yom	Yoma
Zev	Zevaḥim
?	illegible letter (in a manuscript)
[	When used to cite manuscript variants: material to the right of the bracket is taken from the base text; material to the left of the bracket is the manuscript variant.
( )	Indicate material that is in the text but I believe does not belong there.
[ ]	Indicate material that is not in the text but I believe should be added.

א-ב	Bar Ilan Manuscript (used in critical apparati only)
289מ	Moscow Manuscript 289 (used in critical apparati only)
476מ	Moscow Manuscript 476 (used in critical apparati only)

## Section 1

### Massekhet Kallah



## Introduction

Massekhet Kallah (hereafter “MK”) is part of a collection of texts known as the Minor Tractates. Like Midrash Rabbah, the Minor Tractates are not a single text so much as a later collection of earlier texts, many of which are not related one to another. For this reason, none of the texts collected in the Minor Tractates should be considered related to any other text collected there until specific evidence has been brought. Since the Minor Tractates have traditionally been published with the Babylonian Talmud, many people have assumed that they are minor tractates of that text. This cannot be maintained, however. Instead, the Minor Tractates seem to have been named as such vis-à-vis the Mishnah/Tosefta.<sup>1</sup> They were likely associated with the Mishnah/Tosefta because they are stylistically similar to those two corpora, meaning that they are written in Hebrew, primarily as apodictic statements with verses sometimes quoted for textual support

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<sup>1</sup> See H. L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash*, trans. and ed. Markus Bockmuehl (Minneapolis: Fortress Press, 1996), 225; Abraham Cohen, “Preface,” in *The Minor Tractates of the Talmud* (London: Soncino Press, 1963), 1:xi. Contra Strack and Stemberger and Cohen, I argue that these tractates were considered minor tractates of the Mishnah/Tosefta, not the Bavli. This is not to say that they actually are part of the Mishnah or Tosefta, but merely that the appellation referred to their perceived relationship to Mishnah/Tosefta and not to the Bavli. This can be seen from both those who saw the Minor Tractates as canonical and those who saw them as not canonical. For the former, we find a reference to them in Num. R. 18:21 as “the external mishnah” (see also M. B. Lerner, “The External Tractates,” in *Compendia Rerum Iudaicarum ad Novum Testamentum*, section two, *The Literature of the Jewish People in the Period of the Second Temple and the Talmud*, 3, *The Literature of the Sages*, First Part: *Oral Tora, Halakha, Mishnah, Tosefta, Talmud, External Tractates*, ed. Shmuel Safrai [Assen/Maastricht: Van Gorcum; Philadelphia: Fortress Press, 1987], 368). For the latter, we find Judah b. Barzilai (*Sefer ha-’Itim, siman* 168) arguing that there are only sixty tractates and no more, and therefore that MK cannot be considered a tractate (I shall return to this statement further on, in Chapter 1). By using the number sixty he is referring to Mishnah/Tosefta and not to the Bavli which has far fewer tractates. The printing of these tractates with the Bavli likely confused the matter. Lerner is essentially correct when he identifies them as independent “of the recognized literary units, i.e., Mishna, Tosefta, Talmud and Tannaic Midrashim” (Lerner, “The External Tractates,” 367). While they are not part of the Mishnah or Tosefta, their stylistic similarity to that corpus led them to be associated with it, and even to be considered part of it by some.

following the pronouncement.<sup>2</sup> As with most of the other Minor Tractates, MK is a tosefta-style text.<sup>3</sup>

MK is concerned with discouraging several types of inappropriate behavior, many of which have a sexual nature. Thus, MK strongly dissuades men from masturbation, inappropriate sexual positions with their wives, and looking at or touching any and all parts of a woman's body. In addition to these sexual topics, MK dissuades men from the following activities: treating the written Torah cavalierly by turning verses into songs that are sung in taverns, deriving benefit from one's fame as a Torah scholar (called "the crown of the Torah"), confusing money set aside for charity with other money, and misattributing the sayings of the rabbis. In Chapters 3 and 4, I shall take up a detailed analysis of these disparate topics. In Chapters 1 and 2, I shall remain focused on the relationship between MK and other rabbinic texts (especially the Bavli), attempting to discover what this relationship can reveal about the redaction and dating of MK, and about the nature of the transmission of both the lemmata and intermediate units in the amoraic period in general.<sup>4</sup>

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<sup>2</sup> Kallah Rabbati is the one exception to this, since it is written in the style of "gemara." Kallah Rabbati has only been included with the Minor Tractates since its publication in the Vilna edition of the Babylonian Talmud towards the end of the nineteenth century.

<sup>3</sup> MK 7, which is written in the general style of Midrash Halakha, is the one interesting exception to this. Of course, even Mishnah and Tosefta have passages that are written in the style of Midrash Halakha. See, e.g., mMak 1:6, Hül 8:4, Ker 6:9; tBer 1:15, Dem 2:7, Shab 15:16, RH 2:1, 2:2, Yom 2:15.

<sup>4</sup> By using the terms lemmata and intermediate units, I am following Martin Jaffee, "Oral Tradition in the Writings of Rabbinic Oral Torah: On Theorizing Rabbinic Orality." *Oral Tradition* 14 (1999): 12. Jaffee differentiates between

three different levels of inquiry...the "lemmatic," the "intermediate," and the "documentary" levels of textual focus. Broadly speaking, the "lemmatic" focus brings into view the smallest whole units of Rabbinic literary tradition—its sentences [i.e., individual sayings]; the "intermediate" focus attends to the composition of lemmatic material into transmissional units that transcend their incorporated lemmata yet have no intrinsic literary dependence upon other materials beyond their boundaries; and the "documentary" focus attempts to define the processes by which such intermediate units of tradition are compiled into the extant works themselves.

In other words, the lemmata refer to the individual sayings, the intermediate units to collections of sayings or to *sugyot*, and the documentary level to the text itself (i.e., MK, the Mishnah, the Yerushalmi, etc.). Thus, for purposes of this book, the documents at hand would be MK, KR 1–2 and the Bavli as a whole; the intermediate units would be the subunits within MK, KR 1–2 and the Bavli (e.g., a block of sayings and stammaitic material that can be seen to predate the final redaction of KR 1–2). These subunits themselves are composed of subunits (e.g., individual sayings), which, following Jaffee, I refer to as lemmata.

Much of my dating of MK relies upon my findings regarding the dating and redaction of the first two chapters of Kallah Rabbati (KR 1–2). Since KR 1–2 is a commentary on MK, MK must predate it. Thus, even in the absence of data from MK, KR 1–2 can be used to date MK at least as a *terminus ad quem*. As I shall demonstrate in Section 2 below on KR 1–2, a comparison of KR 1–2’s parallels with the Bavli reveals that the Bavli was not KR 1–2’s source. Rather, KR 1–2 derives from a source that predates the redaction of the Bavli. Particularly revealing is the fact that, while 70 percent of baraitot and 82 percent of meimrot in KR 1–2 have parallels in the Bavli, the anonymous portion of the Bavli (Bavli *stam*) is conspicuously missing from the parallel in KR 1–2, implying that KR 1–2 likely predates this layer. In addition, a comparison of KR 1–2 with geonic texts demonstrates that KR 1–2 is linguistically distinct from those texts (with KR 1–2 preserving earlier linguistic formulae), and that it has a different relationship to the Bavli from the geonic sources. Finally, analysis of the Aramaic formulae reveals KR 1–2 to be amoraic rather than post-amoraic (see Chapter 6, pp. 182ff. below). The linguistic analysis is particularly significant. By using KR 3–9 as a control with which to compare Aramaic formulae, my analysis demonstrates to a statistically significant extent that KR 1–2 is linguistically distinct from KR 3–9. While KR 1–2 is almost exclusively composed of Aramaic formulae that can be found in meimrot in the Bavli, KR 3–9 has a mix of formulae that can be found in meimrot in the Bavli and formulae that can be found exclusively in the *stam* of the Bavli. This demonstrates that the two sections of KR are distinct, and it leaves the amoraic dating of KR 1–2 and the post-amoraic dating of KR 3–9 as the only viable theory to explain the data. Thus, form and source critical methods establish the origins of KR 1–2 in the late amoraic period.

Based on these conclusions, MK cannot be considered post-amoraic either, since a text cannot predate the commentary on it. In Chapter 2, I set out to test this dating based on the evidence from MK itself. As in Section 2, I use form and source critical methods to do this. First, a comparison with three important and lengthy parallels with the Bavli demonstrates that the Bavli was not MK’s source, but that MK preserves an earlier version of the passage that is uncontaminated by the later layers of the Bavli parallel. In fact, clues left behind in the meimrot in the Bavli itself reveal that MK preserves the order of the lemmata that was known by the amoraim who authored those statements, and not the order found in the Bavli in which those statements were subsequently preserved. In other words, the Bavli’s own meimrot point to MK as preserving the original order of the lemmata, and reveal that the order found in the Bavli has been reorganized by a later hand. In another passage, MK preserves the more expansive version of the midrash upon which several meimrot preserved in the Bavli seem



predicated. That is, while the Bavli preserves part of the midrash, and while it preserves the meimrot, it is only from MK that we find the rest of the midrash on which the meimrot in the Bavli are predicated. Finally, parallels between MK and the Yerushalmi reveal the Babylonian linguistic features of the passage even in the Yerushalmi parallel. While this does not in and of itself prove that MK is the Yerushalmi's source for these passages, it does demonstrate that the Yerushalmi is coincidentally borrowing from a Babylonian source. If MK is indeed the Babylonian amoraic text it seems to be, then it is our most likely source for these Yerushalmi parallels.<sup>5</sup>

While the main thesis of Chapter 2 is the confirmation of KR 1–2's dating of MK to the amoraic period and the location of that redaction in amoraic Babylonia, it was impossible not to notice and not to comment upon the important role that the school of R. Joḥanan seemed to play in the Bavli parallels. In two of the three extensive parallels with the Bavli, which are also two of the three cases in which MK significantly differs from the Bavli, a remarkable number of statements in the Bavli parallel are attributed to R. Joḥanan and his students and colleagues.<sup>6</sup> Even in the third lengthy parallel with the Bavli in which R. Joḥanan and his students and colleagues for the most part are not quoted (although, significantly, R. Eleazar b. Pedat is quoted in that passage in the Bavli), the parallel in the Yerushalmi attributes a related statement to R. Joḥanan in conjunction with the parallel, confirming this strange relationship between this sage (and his school) and MK. As an ancillary thesis, therefore, in Chapter 2, I also offer a more precise hypothesis regarding the details of MK's date of redaction and process of transmission.

Not only does the school of R. Joḥanan seem to have played an important role in the post-redaction transmission of MK, but one key parallel with the Bavli and Yerushalmi seems to reveal that MK preserves the second but not the third amoraic generational layer of the sugya. Since both the Bavli and Yerushalmi help to confirm the layers (including the general attribution of the layers), I suggest the latter half of the second amoraic generation as a likely date of redaction of MK. During this process of redaction, an early version of MK seems to have been transmitted to Palestine to R. Joḥanan and his circle of students, and some of the

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<sup>5</sup> Positing that MK is a likely source for these parallels does not necessarily mean that the Yerushalmi had MK as we know it. As we shall discover, the Yerushalmi may have known a rudimentary version of MK. In other words, MK may have continued to undergo further redaction after an early version of it was transmitted to Palestine.

<sup>6</sup> In spite of the fact that the Bavli and MK manifest striking difference in attribution and even at times in wording, the fact that both texts contain passages with a lengthy series of the same or similar statements demonstrates that they are related in some way.

intermediate units of this version of MK seem to have been transmitted back to Babylonia in their form as reworked by this school.

MK, then, seems to have been at times the direct and at other times the indirect source for the Bavli rather than vice-versa. A number of converging pieces of data all point to this single hypothesis. Moreover, to date, this is the only hypothesis I have been able to develop that explains all of the data. Nevertheless, since any attempt to retrace the precise origins, transmission, and evolution of rabbinic material over time and space is inherently speculative, this hypothesis must remain an hypothesis.

In Chapters 3 and 4, I take up the analysis of the content of MK, which presents several difficulties. On the one hand, MK seems to cover several unrelated topics. On the other hand, these topics overlap, at the very least, insofar as they each address the physical consequences upon the bodies of the men and their offspring who engage in “inappropriate” behavior with a consecrated object. At the core of each topic is the violation of the consecrated status of an object (in MK, consecrated objects include persons, things, and ideas). While the notion of *heqdes* (consecration) helps us to understand *what* these topics have in common, it does not ultimately help us to understand *why* these specific objects are conceived by the redactors of MK as having this status, nor why the violation of this consecration should lead to physical consequences upon the bodies of the men who engage in such behavior and their offspring.

Lacan’s notion of the phallus helps to explain why these particular objects would have been understood as consecrated, and why these specific consequences might be associated with the activities that are thought to cause them, for, each of the objects deemed consecrated in MK are deemed phallic in Lacanian theory. I turn to Lacan not because I believe that Lacan can necessarily explain human nature as a whole, but because I find that his theory explains much of what lies behind MK. In other words, in this book I do not attempt to ascertain the validity of Lacan’s theories beyond the scope of their applicability to this one text. Indeed, in this book I do not even attempt to evaluate the validity of Lacan’s theories for rabbinic literature as a whole. Nevertheless, this book’s conclusions do imply that if Lacan’s theory of the phallus is applicable to MK, then it may indeed be applicable to other passages in other rabbinic texts as well.<sup>7</sup>

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<sup>7</sup> Admiel Kosman and Ruth Golan have also found Lacan of use for explaining Babylonian passages from the talmudic period. See their “‘A Woman’s Voice Is *‘Erva’*’: The Female’s Voice and Silence—Between the Talmudic Sages and Psychoanalysis,” in *Saints and Role Models in Judaism and Christianity*, ed. M. Poorthuis and J. Schwartz, (Leiden: Brill, 2004), 357–375. In fact, much of the material they found most applicable to a Lacanian reading (a passage in bBer24a) is that attributed precisely to the group of sages I find to be most likely associated with the redaction of MK: the (second and) third generation of Babylonian amoraim. In fact, the passage has a similar asceticism to that of MK.

MK will be shown to be concerned with the danger inherent in the encounter with those consecrated objects of its time: women as wives, money as charity, and words as rabbinic sayings, among others. To interact with them in a mundane way threatens to desecrate their consecrated status. This threat to the object of consecration is accompanied by a commensurate threat to the bodies of the men and their offspring. That is, the bodies of the men and their children are smitten with diseases and ailments as a direct consequence of the profanation of the consecrated object.

Misusing consecrated objects is *me'ilah*, stealing from God. This crime against God results in a rupture with God. It should not surprise us, then, if this rupture is expressed in MK as having cosmic effects upon the bodies and souls of the men, their offspring, and ultimately the Jewish people as a whole.

## Chapter 1

# Previous Scholarship

### I. Higger's Critical Edition of MK

In 1936, Michael Higger published his critical edition of MK and KR.<sup>1</sup> While his edition of KR is quite problematic (as noted in Section 2),<sup>2</sup> his edition of MK is still of great value. For MK, Higger had ten manuscripts to compare and to dissuade him from editing the text based purely on his own intuition (as he did in KR and in many of his other critical editions). In all of MK, only once does he change the text contra the manuscripts based on his intuition, and even in that case, his revision consists merely of reversing the order of a few sentences. That instance is in MK 13 (pp. 143–44, lines 89–93 of Higger's edition), and he notes the change in his apparatus. Obviously, the order of the sentences should be returned to the order attested in the manuscripts, and I have done precisely this wherever I quote or translate this section.

Another small problem with Higger's version of MK is that he created an eclectic text. Nevertheless, he usually remains faithful to his primary manuscript (the Munich manuscript). The few emendations that he makes (apart from the one significant change just mentioned) are mostly limited to filling out abbreviations and quoting the full verses found in brief in the manuscript. Higger has ample manuscript support for these minor changes, and they should not concern us. His edition is eclectic because on occasion Higger uses the version in manuscript Oxford 370 (Opp. 726) over and against the version in the Munich manuscript. Most of these variants are fairly minor and are supported by the majority of the manuscripts; also, Higger documents the fact that he is not following the Munich manuscript in his critical apparatus. I have checked his main text and his critical apparatus against the Munich manuscript to determine his faithfulness to that manuscript. Thus, Higger's critical edition is generally acceptable for MK (although not for KR). Nevertheless, whenever I quote from MK, I

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<sup>1</sup> Michael Higger, *Massekhtot Kallah* (New York: Moinester Publishing Co., 1936).

<sup>2</sup> See pp. 226ff. below.

have chosen to copy directly from the Munich manuscript, rather than from Higger's edition.

One misleading aspect of Higger's edition is that he includes Alexandri Zeuslin's and R. Elijah b. Solomon of Vilna's editions and emendations in his critical apparatus along with the manuscripts of MK, even though R. Elijah of Vilna's emendations, for example, are primarily a conscious reconciliation of MK's version with that of the Bavli.<sup>3</sup> This can easily mislead the unwary into thinking that a manuscript of MK has such a variant. In addition, in 2006, scholars have access to nearly two and a half times as many manuscripts of MK as Higger did, although the majority of these manuscripts fall into one or another of the manuscript families already attested in Higger's critical apparatus.<sup>4</sup> Thus, while a new edition with an apparatus that includes all of the extant manuscripts would be of great value, Higger's edition of MK is more than adequate in the meantime.

## II. Secondary Literature on MK

Apart from Higger, scholars have only devoted a few pages each to the topic of MK and its redaction, and most of their analysis has focused on the three references to a *massekhet kallah*<sup>5</sup> in bQid49b, bTaan10b and

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<sup>3</sup> For a critique of Higger's inclusion of Zeuslin's text as a witness to Massekhet Soferim, see Debra Reed Blank, "It's Time to Take another Look at 'Our Little Sister' Soferim: A Bibliographical Essay," *Jewish Quarterly Review* 90 (1999): 17.

<sup>4</sup> One significant exception is MS London, Or. 9953, which manifests significant variants from any other known MS of MK. This MS, however, contains only a small fragment of MK, making it of limited use. Furthermore, the MS contains the addition to MK 23 found in only one MS family and which seems to be a corrupt addition, suggesting that this version and its variants may be late. The full list of MSS of MK which have come to my attention are as follows: MS Budapest, Orszagos Rabbinkepzo Intezet Konyvtara 53; MS Cambridge, Trinity College, 74; MS Cambridge TS F 2(1).39; MS Cambridge TS F 15.21; MS Cambridge TS NS 312.23; MS JTS R34 (Adler 2237); MS JTS R56; MS JTS R1305; MS JTS R1823 (folio 75b–80a); MS Leeds, Brotherton Library, Roth 317; MS London, Beth Din and Beth ha-Midrash, 28; MS London, British Library, 472 (Oriental 5009); MS London, British Library, Or. 9953; MS London, British Library, Or. 10031; MS London, British Museum, Or. 1389; MS Moscow, Lenin State Library, Guenzberg 515; MS Munich 95; MS Oxford, Heb. g. 8 (Neubauer 2857); MS Oxford, Mich. 175 (Neubauer 2257); MS Oxford, Opp. 39 (Neubauer 371); MS Oxford, Opp. 59 (Neubauer 1000); MS Oxford, Opp. 250 (Neubauer 372); MS Oxford, Opp. 726 (Neubauer 370); MS Paris, Bibliotheque Nationale, heb. 394; MS Vatican, ebr. 299; MS Warsaw, Uniwersytet, Inst. Orientalistyczny 258.

<sup>5</sup> A variant to *massekhet kallah* in some versions is *massekhta de-kallah*. The breakdown is as follows. In bQid49b, MS Oxford Opp. 248 (367) has במסכת כלה; MS Munich 95 has במס' כלה; the Spanish recension has במסכ' כלה; MS Vatican 111 and the Venice edition have במסכתא דכלה. In bTaan10b, MSS Oxford Opp. Add. fol. 23 (366) and

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