

ברכתי או כרתי?

אבנר רמו



In the Book of Kings we read:

ויאמר מלך-ישראל אל-אלישע כראתו אותם: האכה אכה אבי.
ויאמר לא תכה, האשר שבית בחרבך ובקשתך אתה מכה; שים לחם ומים לפניהם ויאכלו
וישתו וילכו אל-אדניהם.
ויכרה להם כרה גדולה, ויאכלו וישתו וישלחם וילכו אל-אדניהם;

“And when he saw them the king of Israel said to Elisha: My father, shall I surely smite [them]?”

And he answered: you shall not smite [them]; those that you took captive with your sword and with your bow, are you smiting? set bread and water before them, that they will eat and drink, and go to their master.

And he prepared great provision for them; and they ate and drank, and he sent them away, and they went to their master” (2 Ki 6:21-23).

Yet in the Book of Genesis we find:

וילן שם בלילה ההוא; ויקח מן-הבא בידו מנחה-לעשו אחיו.
עזים מאתים ותישים עשרים, רחלים מאתים ואילים עשרים.
גמלים מיניקות ובניהם שלשים; פרות ארבעים ופרים עשרה, אתנת עשרים ועירם עשרה.
ויתן ביד-עבדיו, עדר עדר לבדו; ויאמר אל-עבדיו, עברו לפני,

“And he lodged there that night; and he took of that which he had with him a present for Esau his brother:

Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams;
Thirty milch camels and their colts, forty cows and ten bulls, twenty she-asses and ten foals.
And he gave them into the hand of his servants, every drove by itself; and he said to his servants: Pass over before me” (Gen 32:14-17).

ויאמר עשו, יש-לי רב; אחי, יהי לך אשר-לך.

ויאמר יעקב, אל-נא אם-נא מצאתי חן בעיניך ולקחת מנחתי מידי: כי על-כן ראיתי פניך כראת פני אלהים-ותרצני.

קח-נא את-ברכתי אשר הבאת לך, כי-חנני אלהים וכי יש-לי-כל; ויפצר-בו, ויקח.

“And Esau said: I have plenty; my brother, let that which you have be yours.

And Jacob said: please not, if I have found favor in your sight, then you shall take my offering from my hand; for as I have seen your face, as seeing the face of God, and you will be pleased with me.

Take, please my gift that I brought to you; for God dealt graciously with me, and I have everything. And he urged him, and he took [it]” (Gen 33:9-11).

While here the Greeks translated literally the word: ברכתי to "my blessing", In the English version of this verse it appears as: "my gift." The understanding here of the English translator, and the comparison between these verses of the Book of Genesis with verses 2 Ki 6:21-23, suggest that the words: קח-נא את-ברכתי אשר הבאת לך are a letter insertion and order type error of: קח-נא את-ברכתי אשר הבאת לך - "please take my provision which I brought you."

Similarly, in the Book of Samuel we read:

ותמהר אבוגיל (אביגיל) ותקח מאתים לחם ושנים נבלי-יין, וחמש צאן עשוות (עשויות) וחמש סאים קלי, ומאה צמקים, ומאתים דבלים; ותשם על-החמרים. ותאמר לנעריה עברו לפני הנני אחריכם באה;

“Then Abigail harried, and she took two hundred [loaves] bread, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred [clusters] of raisins, and two hundred cakes of figs, and she laid them on asses.

And she said to her young men: Go on before me; behold, I come after you” (1 Sam 25:18-19).

ותרא אביגיל את-דוד ותמהר ותרד מעל החמור; ותפל לאפי דוד על-פניה ותשתחו ארץ. ותפל על-רגליו ותאמר, בי-אני אדני העון; ותדבר-נא אמתך באזניך, ושמע את דברי אמתך.

“And [when] Abigail saw David, she harried and alighted from her ass, and fell before David on her face, and bowed down [to the] ground.

And she fell at his feet, and said: Upon me, my lord, is the iniquity; and please let your handmaid speak in your ears, and hear the words of your handmaid” (1Sam 25:23-24).

ועתה [] הברכה הזאת אשר-הביא שפחתך לאדני; ונתנה לנערים המתהלכים ברגלי אדני.

“And now [] this present which your servant woman brought to my lord, and he will give it to the young men that follow my lord” (1 Sam 25:27).

However, here again the logic of these verses, and the comparison to verses 2 Ki 6:21-23 suggest that the words: ועתה הברכה הזאת אשר-הביא שפחתך לאדני are a letter insertion, an order type error, and a word deletion error of:

“And now please take this provision which your servant woman brought to my lord.”