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***Ketiv* and *Qere*: The Phenomenon, Its Notation, and Its Reflection in Early Rabbinic Literature**

The root of the *ketiv* and *qere* phenomenon (whereby certain words are written one way in the Bible, but pronounced differently when read) lies in the dual nature of the transmission process, rather than in a one-time act of editing or emendation. The only dramatic event related to this phenomenon concerns the process of transmission: I refer here to the institution of vowel signs. This event did not create the *ketiv* and *qere* phenomenon, but simply brought it to the surface and effected its full notation.

The corpus of *ketiv* and *qere* instances is fluid, and its boundaries are unclear. A distinction must be drawn between the essentially technical perspective of the masoretes, and the exegetical perspective, which ignores some instances that are addressed by the Masorah, while including for discussion other instances which the Masorah does not – could not, in fact – discuss.

Any discussion of the *ketiv* and *qere* phenomenon must take note of the writing tradition, the reading tradition, and the discrepancy between them, rather than the masoretes' manner of formulation of *qere* notes, which is dependent on each individual masorete's unique style. Both a general explanation of the phenomenon, and a specific explanation for any of its particular instances, must proceed from this initial assumption. This view of *ketiv* and *qere* is especially striking in the works of Rabbi Yehuda Ḥayyūj.

The first part of the article, reproduced here, discusses the methods for signaling *ketiv* and *qere* throughout the generations and the exegetical difference between the written and the read forms. The second part of the article reviews the opinions of the early sages and the various scholarly views of this phenomenon.