

Horayot 12a- כמין כף יוני and כמין נזר

גמרא הוריות י"ב.

תנו רבנן כיצד מושחין את המלכים? כמין נזר, ואת הכהנים כמין כי, מאי כמין כי? אמר רב מנשיא בר גדא כמין כף יוני

The Rabbis taught: How does one anoint the kings? One smears the oil in a manner that is similar to the form of a crown around his head. And how does one anoint the priests? One smears the oil in a shape like the Greek letter "chi". The Gemara asks: What is the meaning of: "like the Greek letter chi?" Rav Menashya bar Gadda said: Like the Greek equivalent of the Hebrew letter kaf.

מיוחס לרש"י הוריות י"ב.

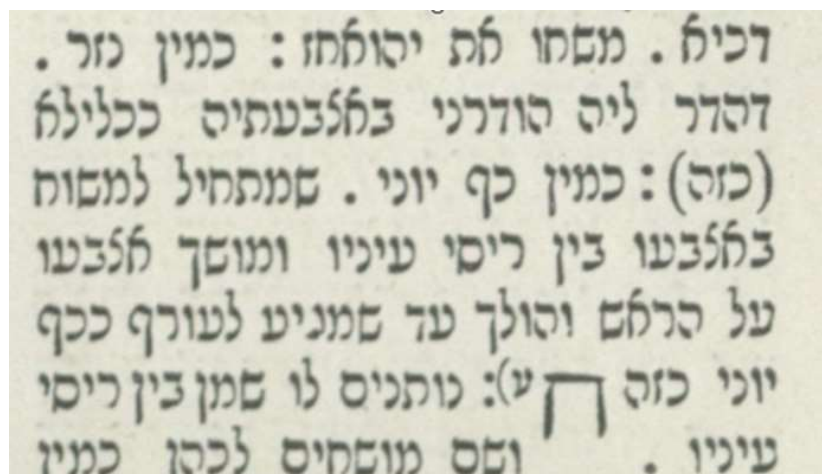
כמין נזר – דהדר ליה הודרני באצבעתיה ככלילא (כזה).

It has the shape of a "כלילא" (a crown or a wreath) which is circular

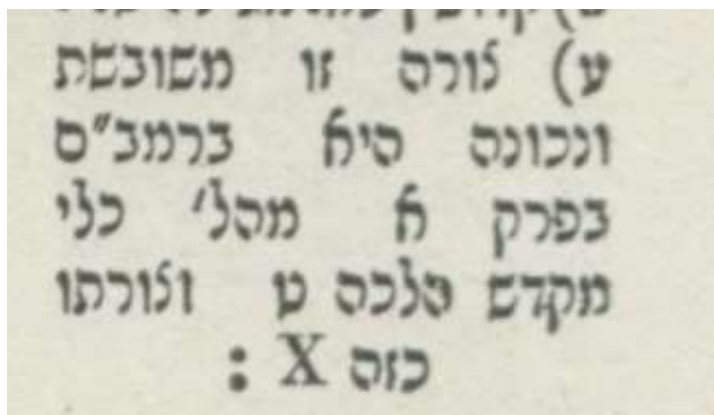
כמין כף יוני – שמתחיל למשוח באצבעו בין ריסי עיניו ומושך אצבעו על הראש והולך עד שמגיע לעורף ככף יוני
כזה .

The person who anoints the Kohen starts out smearing the oil between the eyebrows of the Kohen. He then continues by anointing the Kohen on his head until he gets to the neck. It looks similar to the Greek equivalent of the Hebrew letter "Chaf". (Not that it looks like the Greek letter "Chi". See below footnote 2)

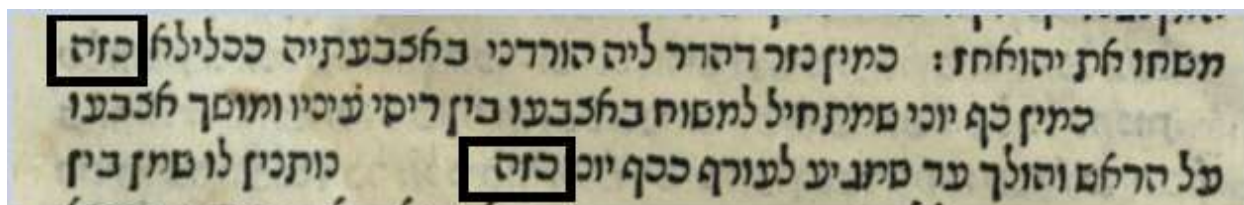
This is how the Rashi appears in the Vilna Shas in Horayot 12a. The first time it says כזה it is in parentheses and there is no diagram. The second time there is a picture of a what looks like a "ח" for a כף יוני



Masoras HaShas says that the picture of the "ח" in Rashi is incorrect and the real form of the כף יוני is an X as in the Rambam Klei HaMikdash 1:9 (see below footnotes 2 and 3 which explain that the picture in the Rambam of a כף יוני as an X seems to be incorrect.)



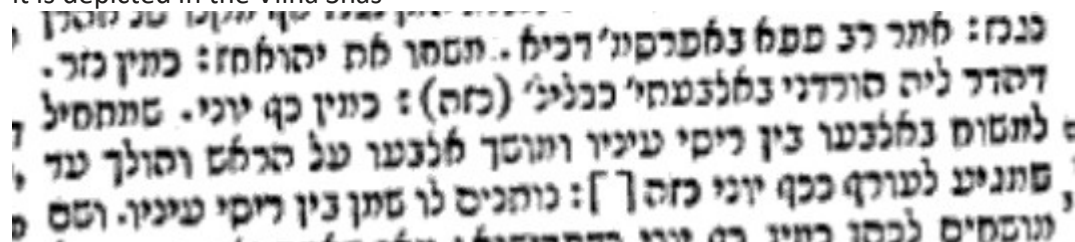
This is the Bomberg edition of Shas of 1521. It was the first time Horayot was printed and therefore its source had to be from a manuscript. That manuscript had the word כזה at the end of the Rashi of במין כף יוני and at the end of the Rashi of במין כף יוני. Having the word "כזה" at the end of both comments of Rashi then appeared in all subsequent printed editions of the Talmud.



The first time a picture appeared in a printed edition was in Frankfurt am Main 1722. It was for the second Rashi and it looked like an upside-down U. Amsterdam 1764 has the same upside-down "U".

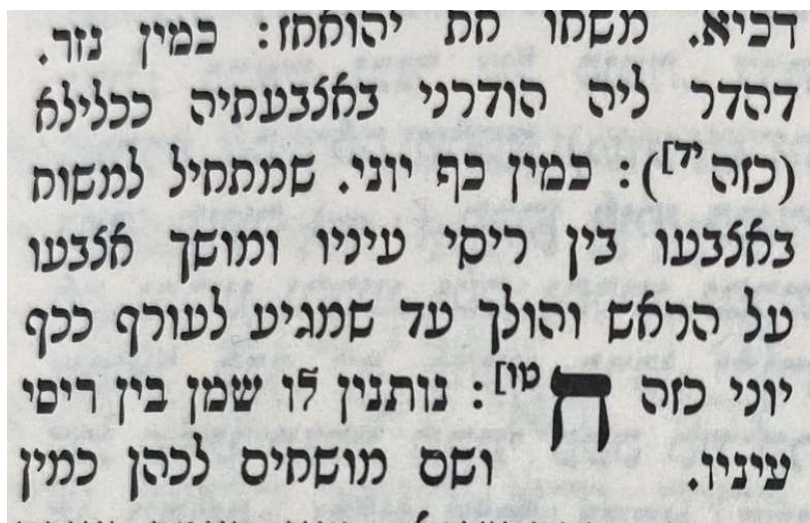
אחרון ענין: חמר רב כפא באפרסמ' דביא. משחו את יהואחז: כמין
 חר. דהדר ליה הורדני באלצנעו' ככלילא כזה. כמין כף יוני. שמתחיל
 למשוח באלצנעו בין ריסי עיניו ומוסך אלצנעו על הראש והולך עד שמגיע
 לעורף ככף יוני כזה n: נותנים לו שמן בין ריסי עיניו.

In Vienna 1838 the picture at the end of the second Rashi looked more like a "n" and that is the way it is depicted in the Vilna Shas



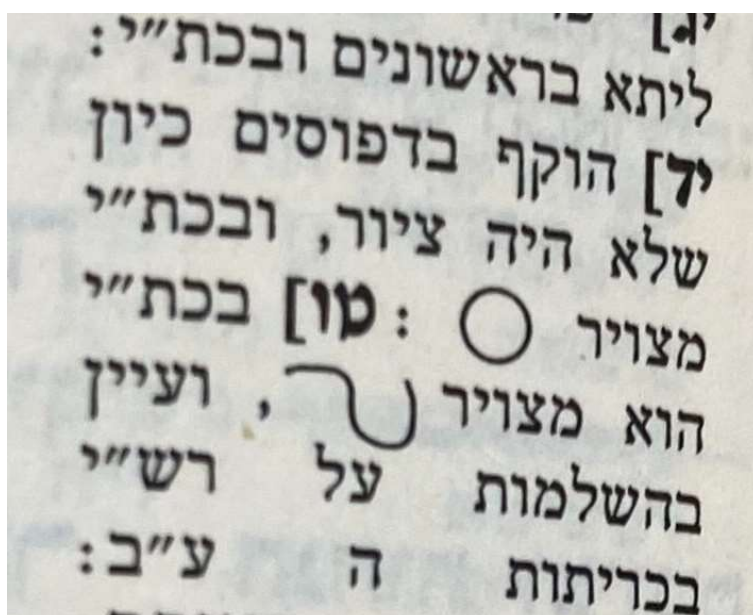
As mentioned, we know that there were two diagrams in the manuscript from which the Bomberg edition was copied. None of the printed editions include a diagram for the first Rashi. There is also a discrepancy of opinions on the shape of the כף יוני in the printed editions and it would be helpful if we had some manuscript testimony as to what Rashi's כף יוני looked like.

The Oz Vehadar edition of 2021 (in the section called Hagahaot V'Tziyunim under the letters י"ד and ט"ו) informs us that there is a כתב יד of Rashi which contains a picture for each דבור המתחיל. This is the way the Rashi appears in the Oz Vehadar edition.



Under the letter י"ד it informs us that regarding the comment of Rashi on כמין נזר, the word כזה is in parentheses because there was no picture (in the printed editions from which they copied). But in a manuscript, there is this picture ○.

Under the letter ט"ו it informs us that in (that same) manuscript, in the Rashi on כף יוני, there is this picture ⤿. It then tells us to look in the השלמות על רש"י section for: בריתות ה'.



Among other things, the comment in the השלמות על רש"י section in Krisus 5b tells us that there were many shapes depicted for the כף יוני but the X shape was most definitely incorrect

יש בזה כמה ציורים ברש"י ובראשונים
או כמין ט' או כמין ג' או כמין נ' או כמין כ'
אמנם צורת X ליתא בכל ציורי הראשונים וגם
אינה מתאימה לביאוריהם.

In its extensive notes on the subject, the Frankel Rambam in Hilchot Klei HaMikdash 1:9 goes into great detail on the possible shape of the Kaf Yevani and also maintains that the x shape is incorrect.

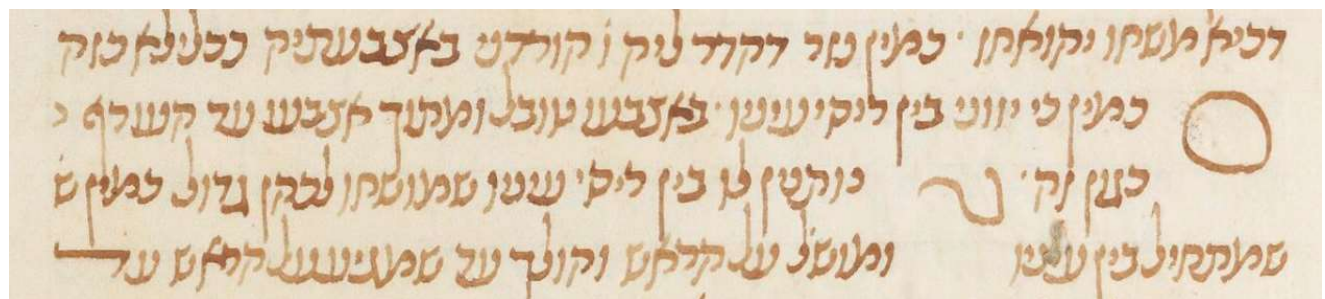
The יד כתב referred to by Oz Vehadar is known as Parma 3155

[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990000836770205171/NLI#\\$FL22793482](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990000836770205171/NLI#$FL22793482)

הפרוש למסכת הוריות מגיע עד דף י"ד ריש ע"א, וחסר עמוד אחד. ברשימה שבכ"י פרמה 1293 דף [2]א: "פרש"י על שבועות מכות הוריות ע"ז" מתייחסת גם לכת"י זה, אף שאין קשר קודיקולוגי בין שני כתבי היד.

It is written in Sephardic script and is dated to the 14th-15th century. Perhaps it (or something like it) was the source for Bomberg edition and perhaps its depiction of the כף יוני was the way it looked in the original Rashi. רב בצלאל דובליצקי, writing in the journal Morah Year 26 (2004) maintains that this manuscript was an נאמן עד on the text of Rashi on Horayot.

פורסם ע"י דובליצקי, מוריה 26 (תשס"ד) עמ' ו-יד. ובמלואו בהוצאת אהבת שלום, תשס"ה



This manuscript depicts the נזר as being round, which fits into the descriptive words of Rashi. The picture of the כף יוני looks more like the Hebrew letter "ט". This does not conform to what we have today in printed editions, which is a letter in the shape of a "n".

ⁱ Note: דפוסים ישנים (meaning Bomberg and Giustiniani) דקדוקי סופרים points out in this Rashi that the picture is absent in all the

הליור של קף יוני זרש"י ליחא זכל 'הד' היסנים:

ⁱⁱ The records of the National Library of Israel note that Parma 3155 is the same as otherwise referred to as Parma 1293