

Ex. 39:2 The ephod was made of gold, blue, purple, and crimson yarns, and fine twisted [מִשְׁזָר] linen. ³ They hammered out sheets of gold and cut threads to be worked into designs among the blue, the purple, and the crimson yarns, and the fine linen. ⁴ They made for it attaching shoulder-pieces; they were attached at its two ends. ⁵ The decorated band that was upon it was made like it, of one piece with it; of gold, blue, purple, and crimson yarns, and fine twisted [מִשְׁזָר] linen—as the LORD had commanded Moses.

Ex. 39:6 They bordered the lazuli stones with frames of gold, engraved with seal engravings of the names of the sons of Israel. ⁷ They were set on the shoulder-pieces of the ephod, as stones of remembrance for the Israelites—as the LORD had commanded Moses.

Ex. 39:8 The breastpiece was made in the style of the ephod: of gold, blue, purple, and crimson yarns, and fine twisted [מִשְׁזָר] linen.

Ex. 26:1 As for the Tabernacle, make it of ten strips of cloth; make these of fine twisted linen [שֵׁשׁ מִשְׁזָר], of blue, purple, and crimson yarns, with a design of cherubim worked into them. ² The length of each cloth shall be twenty-eight cubits ...

DCH: שָׁזַר 21.0.1 vb. **twist**—Pu. 0.0.2 Ptc. Q מִשְׁזָר—**be twisted**, <SUBJ> שֵׁשׁ *linen* Ex 39_{8(4QRPc)} (=MT ho.) 1QM 7₁₀.

IBN EZRA [to 26:1]: **Twisted linen.** That is, not made of single strands. This word does not occur anywhere except in the description of the Tabernacle.

Ex. 39:24 וַיַּעֲשֵׂהוּ עַל-שְׂוֵלֵי הַמְּעִיל רִמּוֹנֵי תְּבֵלֹת וְאֲרָגְמָן וְתוֹלַעַת שָׁנִי ^a מִשְׁזָר:

BHS notes: 24 ^a pc Mss םםטםטםא + ן ןן ןן ןן

Nahum Sarna, *Exodus* (JPS Torah Commentary, to Exod 26:1)

twisted Hebrew *moshzar*, a technical term found only in connection with the linen of the Tabernacle. It is most likely related to the Arabic stem *shazara* meaning “to twist cord.” Twisting is the all-important operation in spinning. Hence, the lowest layer is to be made of a fine grade of linen that is woven of ply yarns. According to talmudic sources, the yarns of linen were to consist of six strands of multicolored threads. ² [b. Yoma 71b, Koren translation]

B. Yoma 71b (Koren translation)

Gemara With regard to those **items** of the priestly vestments about which **it is stated** they must be made with **linen [shesh], their threads** are spun **six-fold**, as suggested by the use of the term *shesh*, which also means six ... **Five mentions** of the word *linen* are **written**; four times as “shesh” and an additional instance of “bad,” both meaning linen. **One** mention is stated **for that halakha** itself, to teach **that they should be** made of **linen**. **And one** mention is written to teach **that the threads should be spun six-fold**, *shesh* being interpreted as six. **And one** mention teaches that the six strands **should be spun together** into one. **And one** mention teaches that this also applies **to the other garments**, even though the term *shesh* is **not stated** with regard to them. **And one** mention teaches that this requirement is **indispensable** and that garments not made this way are invalid.

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William H. C. Propp, *Exodus* (Anchor Bible, to Exod 26:1)

twisted linen ... blue ... purple ... worm-crimson. On these fabrics, see NOTES to 25:4. The list is stereotyped, but only here and in 39:29 does the linen come first.

25:4. linen. Like several other Hebrew terms for luxury items, *šēš* is a borrowing; compare Egyptian *šš* 'linen' (for Rabbinic etymological discussion, see *b. Yoma* 71b). Pharaoh dresses Joseph in *šēš* (Gen 41:42), and, according to Ezek 27:7, *šēš* was imported from Egypt. Since no color is mentioned, this must be plain white linen (cf. ibn Ezra), hence perhaps the homophony with terms for "alabaster" (Hebrew *šayiš*, Egyptian *šš*).

Generally, chaps. 25–31, 35–40 call the linen *šēš mošzār* 'twisted linen,' a phrase possibly favored for its assonance. It is not clear whether *šēš mošzār* denotes a special type of linen or merely expresses the obvious: to make flax into threads, the strands must be finely twined. (According to *b. Yoma* 71b, "twisted linen" is eightfold thread.) It is also possible that *mošzār* is a technique not of spinning but of weaving.

Jastrow:

שָׁזַר (b. h.; Shaf. of זָזַר) *to twist*.—Part. pass. שָׁזוּר; *pl.* שָׁזוּרִים, שָׁזוּרִין. Y. Shek. VIII, 51^b top (ref. to Ex. XXVI, 31) אֵילוֹ נֹאמַר חוֹשׁ ... שׁוֹזֵר לְשִׁלְשָׁה מִשָּׁזֵר לְשִׁשָּׁה וְכִי if the text had *hut* (thread), it would have meant one doubled to two, *shazur* would have meant triplex, *moshzar* means sixfold &c. Erub. 96^b בֵּשׁ it means twisted threads (yarn, which is not used for weaving).

זָרָה I (b. h.; cmp. הִדָּר) *to go around*, with מִ- or הִדָּמִ- *to turn away, be estranged; to deviate*. Yoma 72^b זָרָה הִדָּמִנוּ the Law departs from him (is forgotten); v. זָרָה. Midr. Till. to Ps. XC, 5 (play on זָרָה, ib.) זָרוּ מִתּוֹ וְהָמָּו they deviated (from the Law) &c.; זָרוּ מִתּוֹרַתְךָ וְכִי; Yalk. Ps. 841.

C. J. Labuschagne, "Original Shaph'el-Forms in Biblical Hebrew," *OTWSA*

The verb *šzr*, occurring in the *Hophal* in the sense of "twisted", is semantically to be connected with *zûr* "to turn aside from" (KÖHLER's *zur* II), The causative expresses the idea of "causing to turn sideways", i.e. "to twist", In this case the *Hophal* preserves the original causative force. The Arabic cognate is *šazara* "to twist the cord from the left", of which the original root is *zāra* "to incline toward", IX "to decline, turn aside".

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DCH: זָזַר IV 5.0.1 vb. depart

DCH: זָזַר I 321.9.55 vb. turn aside

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