

**The *Mishnah* does not read;                      – לא נשאו<sup>1</sup> לא קתני אלא לא נישאו –**  
**The men **did not marry, but rather, the women were not married****

## **OVERVIEW**

לא נשאו instead of לא נישאו reads משנה infers from the fact that the delay was because of the women. תוספות explains how the גמרא knew that it should be read נישאו, even though that the actual spelling is always נשאו (without a יו"ד), whether it refers to the men or to the women.<sup>2</sup>

מקובלין היו כך לקרות לא נישאו -

**It was an accepted tradition by the אמוראים to read it לא נישאו (not נשאו) -**

**ועוד דאי לא נשאו אאנשים קאי הוה ליה למימר נמי בלשון רבים<sup>3</sup> ואוכלות<sup>4</sup> משלהם:**

**And furthermore if it reads לא נשאו and it is referring to the men (that they did not marry the women), the משנה should have also concluded in the plural; ‘and the women eat from them’, the men; instead of stating it in the singular, ‘and they eat from him’.**

## **SUMMARY**

There was a tradition to read the משנה as נישאו, and it also fits better with the singular conclusion of משלו.

## **THINKING IT OVER**

Can we perhaps understand the second explanation of תוספות by distinguishing between נשאו, which must mean many men, and נישאו which may mean only one woman (and one man)?<sup>5</sup>

<sup>1</sup> נשאו (לא) with a קמץ under the נו"ן means the men (did not) marry (the women). נישאו (לא) with a חיריק under the נו"ן means the women were (not) married (to the men).

<sup>2</sup> יעב"ץ.

<sup>3</sup> If the משנה reads נשאו (בקמץ), the subject is men – plural; the משנה should continue in this vein; ‘if the men do not marry, the women (whom these men did not marry) can eat from them,’ in the plural (not from him, in the singular), for the word משלו is referring back to the subject – the men. However if we read נישאו (בחיריק) the subject is women; if women do not get married they (each one) may eat from him (their respective husband), since the word משלו is not referring back to the subject – the women. [Alternately, נישאו can be referring to many women who married one man.]

<sup>4</sup> The רש"י amends this to read אוכלות (instead of אוכלות).

<sup>5</sup> See following תוס' ד"ה אלא.