

Rabeinu Chananel explained

פירש רבינו חננאל –

OVERVIEW

The גמרא relates that יואב killed only the males of אדום; when asked why, he replied that this is how was taught to read the פסוק as זכר (with two קמצי"ם) meaning males, when the teacher was asked, the teacher replied that he taught him זכר; however there are no vowels in the גמרא, so we are not certain what his רבי taught. The גמרא concludes that יואב wanted to kill his רבי, saying that he was עושה מלאכת ה' ¹. The ר"ח explains the גמרא as follows:

דרכיה אקרייה זכר כדין והיינו רמייה דלא אשגח למידע היכי הוה קרי תלמידיה וכן נראה -
That his רבי taught him זכר properly (הזי"ן צרויה והכ"ף סגולה), meaning the remembrance (of עמלק), and the רמייה (the slackness of the רבי) consisted that the רבי did not pay attention how his student was reading it, and תוספות agrees with this explanation –

תוספות rejects an alternate explanation:

אבל אין נראה לפרש שגם רבו טעה ולימדו זכר דאם כן לאו רמייה² הוא:
However, תוספות disagrees with an alternate explanation that also the רבי was mistaken and he incorrectly taught him זכר (with two קצמי"ם; meaning males) for if that indeed was the case, it cannot be considered רמייה.

SUMMARY

The רבי was slack since he did not follow up on how his student is reading, but not that the רבי made a mistake, for that is not considered רמייה.

THINKING IT OVER

Is there any advantage in the second explanation (the אין נראה לפרש)?

¹ This פסוק in ירמיה מהי, means that one who is slack and fraudulent in doing the work of ה' should be cursed. Teaching children how to read תורה is מלאכת ה'. Therefore יואב wanted to kill him since he was not taught the proper way how to read עמלק את זכר.

² רמייה indicates a lack of diligence in the teaching, but here the teacher was not slack, he merely was mistaken himself, that cannot be called רמייה. It is an honest mistake. See 'Thinking it over'.