

21-22 שכם אחד על אחיך. Since שכם is juxtaposed to אחד, שכם cannot be a proper noun, the city by that name. And even if we were to follow the usual interpretation and interpret שכם as "portion" or "lot," this would not explain the word אחד. אחד never means "one" in an absolute sense, but always one of two or more, one out of many. Hence the meaning cannot be: "I have given you one portion more than to your brothers." Actually, there is no support for interpreting שכם as portion.

Rather, שכם denotes a "shoulder" bearing a high office or burden: (Yeshayahu 9:5) וְהָיָה הַמְשָׁרָה עַל-שִׁכְמוֹ (Tehillim 81:7) הַסִּירְתִּי מִסָּבֵל שִׁכְמוֹ. Accordingly, the literal meaning here would be: "I have given you the shoulder of the one over your brothers" — i.e., I have given you the burden and the office of the foremost one among your brothers; I have assigned you the privilege and the responsibility of representing me after my death, leading and guiding the family.

פירוש אחר

①

Rav Hirsch

②
עשית קמצוניהן - של ראובן בקלקה (בראשית ל"ה כ"ח) ושל יהודה ברחל (שם ל"ח ט"ז). ומה שכתב רמב"ם ומה שכתב רמב"ם
פתיחה של אשת פוטיפר (שם ל"ט ד"ג). לפיכך תהא ה"שכם"

פירוש אחר כ"ל 133

③
"Joseph's bones, which the children of Israel had brought up from Egypt, they buried in Shechem. - What was special about Shechem that they buried him there?"
The Gemara explains:
R' Chama bar R' Chanina said: The children of Israel reasoned, - משכם נגבחו - "[The brothers] kidnapped him from Shechem - and it is to Shechem that we should return his lost object (his body)."

ס"ז 136

④
27. וַיְדַבֵּר אֵלָיו אֶת כָּל דְּבָרֵי יוֹסֵף - THEY RELATED TO HIM ALL THE WORDS THAT JOSEPH HAD SPOKEN

[Did they literally relate everything Joseph had told them? Ramban clarifies:]
It seems to me, according to the plain meaning of Scripture, that during his entire [lifetime] Jacob was never told that [Joseph's] brothers had sold Joseph.⁵⁴ - אכל חשב כי היה חוצה בשדה, והמוצאים אותו לקחוהו ומכרו. - Rather, [Jacob] thought that [Joseph] had been wandering in the field looking for his brothers,⁵⁵ and those who found him seized him and sold him as a slave to Egypt. - אף כי יראו לנפשם בן יצחק ויחל, באשר עשה בראובן ושמעון ולי. - For his brothers did not want to tell [Jacob] about their sin, and especially since they were afraid for their souls lest [Jacob] "become angry and curse them" as he did with Reuben, Simeon and Levi (below, 49:3-7). - ויוסף במוקדו הטוב לא רצה להגיד לו. - and Joseph because of his good morality, did not want to tell [Jacob] that he had been sold by his own brothers. - ויבן ואמר יוסף. - This is why it is written, So they instructed that Joseph be told, "Your father gave orders before his death, saying ... 'Kindly forgive the spiteful deed of your brothers,'" (below, 50:16), - אלא יוסף לא ידע ויבקש בענין הזה ראי להם שיחלו בני. - whereas had Jacob known about the matter of the sale, it would have been more appropriate of them to have beseeched their father [before] his death that he should instruct Joseph directly, with his own mouth to forgive them, - פניו ולא ימרה את דברו. - for then [Joseph] would surely have acquiesced and would not have "defied his word,"⁵⁷ - ולא היה בסכנה. - That way they would not have had to "fabricate words from their heart."⁵⁸

פירוש אחר מ"ד

Ramban

5

אמרו, נחרים בינינו שלא יגיד אחד ממנו
ליעקב אבינו. אמר להם יהודה, ראובן אינו כאן ואין חתם
מתקין אלא בעשרה. מה עשו, שתפו להקדוש-ברוך-הוא
באותו חתם, שלא יגידו לאביהם. כיון שירד ראובן פללה
לאותו הבור להעלותו ולא מצאו, קרע את בגדיו ובכה.
חזר לאחיו אמר להם, הילד איננו ואני אנה אני בא. הגידו
לו את המעשה ואת החתם ושחק. ואף הקדוש-ברוך-הוא
אף-על-פי שכתוב בו (תהלים קמו, יט) 'מגיד דבריו ליעקב', דבר זה לא
הגיד, מפני החתם. לפיכך אמר יעקב, 'טרף טרף יוסף'.

Medrash Tanchuma