CATALOGUE
OF THE
SAMARITAN MANUSCRIPTS
IN THE
JOHN RYLANDS LIBRARY
MANCHESTER
Obtainable from

THE DIRECTOR, THE JOHN RYLANDS LIBRARY,
DEANSGATE, MANCHESTER 3

Volume One is also available, price £4 4s.
CATALOGUE
OF THE
SAMARITAN MANUSCRIPTS
IN THE
JOHN RYLANDS LIBRARY
MANCHESTER

VOLUME II
The Gaster Manuscripts

BY
EDWARD ROBERTSON, D.LITT., D.D.
EMERITUS PROFESSOR OF SEMITIC LANGUAGES AND LITERATURES IN THE UNIVERSITY OF MANCHESTER AND DIRECTOR OF THE JOHN RYLANDS LIBRARY

WITH TWELVE PLATES

MANCHESTER: THE JOHN RYLANDS LIBRARY, MCMLXII
TO THE
TRUSTEES
OF THE
PILGRIM TRUST
IN GRATITUDE
PREFACE

This volume is devoted almost entirely to a description of the Moses Gaster Collection of Samaritan Manuscripts acquired by the Library from his family in 1954. Five manuscripts, purchased from a bookseller, are included in a supplement.

As in volume I, I have transliterated all Samaritan texts, rendered into Hebrew characters in order to make them more readily accessible to a wider circle of scholars, since the Samaritan script is known to relatively few. Arabic texts written in Samaritan characters I have also re-transliterated into the Arabic script.

Samaritan shortcomings in grammar and spelling are well known. I have given text quotations exactly as written in the manuscripts. It should be noted that the Arabic of the Samaritans follows largely the colloquial pattern.

The Gaster Collection of Hebrew and Samaritan Manuscripts came to the Library with the aid of the Pilgrim Trust, and without additional aid from the same source this volume could not have been prepared, nor yet have been printed. The debt of the Library to the Trustees is great, as is, also, my own.

I wish to thank all who have aided the production of this volume—the Governors of the Library, who made arrangements to relieve me of many routine duties to hasten its completion, my colleagues on the staff of the Library, Mr. Ronald Hall, Dr. Frank Taylor and Miss Glenis Matheson, for willing help in all directions and Mr. Vivian Gaster (son) and Judge Neville Laski (son-in-law) for information on the Collection.

I am greatly indebted to Messrs. Harold and James Watt of the Aberdeen University Press and their staff. The printing of this Catalogue has been no easy task, but the high standard of work, for which their Press is justly famous, has been well maintained.

That there are many errors, apart from those contributed by the Samaritans, in a work of this nature must be expected. I have tried to keep them to a minimum. The Catalogue has been prepared under handicap in which Father Time has played a not insignificant role in more ways than one. I find solace, however, in the tag with which Samaritan copyists often conclude their work, "He who finds an error and corrects it, will prosper in all his affairs." I hope that those who do likewise in this volume will be similarly rewarded.

EDWARD ROBERTSON.

March, 1962.

من وجد عيباً واصبح في جميع اموره ينجح ١
# TABLE OF CONTENTS

The numbers, unless otherwise stated, are the Catalogue numbers of the Manuscripts.

* denotes an Arabic MS. † a bi-lingual (Samaritan and Arabic) MS.

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preface</strong></td>
<td>page vii</td>
</tr>
<tr>
<td><strong>List of Contents</strong></td>
<td>page ix</td>
</tr>
<tr>
<td><strong>Plates</strong></td>
<td>page xiv</td>
</tr>
<tr>
<td><strong>Introduction</strong></td>
<td>page xv</td>
</tr>
<tr>
<td><strong>Pentateuch (28-88)</strong></td>
<td>pages 1-42</td>
</tr>
<tr>
<td>Torah</td>
<td>28, 32, 34, 35 (vocalised), 36, 37</td>
</tr>
<tr>
<td>†Torah</td>
<td>33, 39, (Genesis) 40</td>
</tr>
<tr>
<td>Torah</td>
<td>(tri-lingual) 38</td>
</tr>
<tr>
<td>Torah (bi-textual)</td>
<td>29, 30, 31, 49, 50-65 (photographs), 88</td>
</tr>
<tr>
<td>Torah (parts)</td>
<td>38</td>
</tr>
<tr>
<td>Torah (fragments):</td>
<td>67-72, 73 (tri-lingual), 74-80, 84-86</td>
</tr>
<tr>
<td>(a) Parchment</td>
<td>56, 81-83, 87</td>
</tr>
<tr>
<td>(b) Paper</td>
<td>43 (two version), 44-48</td>
</tr>
<tr>
<td>Targum</td>
<td>345B</td>
</tr>
</tbody>
</table>

**Pentateuch (28-88)**

- Torah
  - 28, 32, 34, 35 (vocalised), 36, 37
  - 33, 39, (Genesis) 40
  - (tri-lingual) 38
  - 29, 30, 31, 49, 50-65 (photographs), 88
  - 38
  - 67-72, 73 (tri-lingual), 74-80, 84-86
  - 56, 81-83, 87
  - 43 (two version), 44-48
  - 345B

**Liturgical (89-129)**

- Services
  - Morning and evening
  - Eves of the three Festivals
  - Sabbath Samui ha-Pesah and First Month
  - Hag ha-massoth
  - Eve of Seventh Month and first Sabbath of New Year
  - Eve of end of Seventh Month
  - Sabbaths of First Month and Pesah
  - Sabbaths from Pesah to Shebu'oth
  - Yom ha-Kippur
  - Samui ha-Sukkoth
  - Sukkoth
  - Sabbath
    - III-113, (hymns) 114
  - 'Aqd al-Niyah
    - 115 (abridged), (photographs) 129
  - The Dead
    - 116-118
  - Eclipses
    - 119
  - Eve of Migrathah
    - 122
  - Hymns
    - 124-127

**Commentary (130-145)**

- Obligations of translators, etc. to the Holy Scriptures
  - 130
- Muslim on Genesis
  - 131-134
- Muslim on Genesis
  - 136-139
CATALOGUE OF SAMARITAN MANUSCRIPTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>*Ghazäl al-Duwaik on Exodus</td>
<td>135</td>
</tr>
<tr>
<td>Al-Duwaik on Exodus</td>
<td>140</td>
</tr>
<tr>
<td>*Exodus (part)</td>
<td>141</td>
</tr>
<tr>
<td>†Abü'l-Hasan al-Šüri on the Ten Commandments</td>
<td>142</td>
</tr>
<tr>
<td>Al-Šüri on the Ten Commandments</td>
<td>143</td>
</tr>
<tr>
<td>*On Biblical Passages</td>
<td>144, 145</td>
</tr>
<tr>
<td>**Treatises (146–255)</td>
<td>pages 107–182</td>
</tr>
<tr>
<td>*Ibrāhīm al-Qabāši on话说</td>
<td>146</td>
</tr>
<tr>
<td>Munajja, Shams al-Din, Sepher ha-Dinîm</td>
<td>147, 149</td>
</tr>
<tr>
<td>†Sepher ha-Dinîm</td>
<td>148, 150</td>
</tr>
<tr>
<td>Munajja, Al-Khidâf (translated)</td>
<td>151</td>
</tr>
<tr>
<td>Munajja, Philosophical Treatise</td>
<td>152</td>
</tr>
<tr>
<td>†Munajja, Philosophical Treatise</td>
<td>153</td>
</tr>
<tr>
<td>†Biblical Treatise</td>
<td>154</td>
</tr>
<tr>
<td>Yūṣuf al-'Askari, Book of Laws</td>
<td>155, 156</td>
</tr>
<tr>
<td>Circumcision</td>
<td>157, 158</td>
</tr>
<tr>
<td>†Al-Qabāši, Yawm al-Din</td>
<td>159</td>
</tr>
<tr>
<td>*Al-Šüri, Yawm al-Din</td>
<td>160</td>
</tr>
<tr>
<td>*Mūlad Mosheh</td>
<td>161–163, 220, 221</td>
</tr>
<tr>
<td>†Mūlad Mosheh</td>
<td>164–165, 167, 217</td>
</tr>
<tr>
<td>Mūlad Mosheh</td>
<td>166, 219</td>
</tr>
<tr>
<td>Al-Duwaik, The Ten Proofs</td>
<td>168</td>
</tr>
<tr>
<td>Marqâh, Book of Wonders (tri-lingual)</td>
<td>169</td>
</tr>
<tr>
<td>†Marqâh, Book of Wonders</td>
<td>170</td>
</tr>
<tr>
<td>*Al-Šüri, Kitāb al-Tabbâkh</td>
<td>171, 172, (part) 173</td>
</tr>
<tr>
<td>†Al-Šüri, Kitāb al-Tabbâkh</td>
<td>174</td>
</tr>
<tr>
<td>Kitāb al-Tabbâkh</td>
<td>175</td>
</tr>
<tr>
<td>*Al-Qabâši, Sair al-Qalb</td>
<td>176</td>
</tr>
<tr>
<td>†Sair al-Qalb</td>
<td>177</td>
</tr>
<tr>
<td>Sair al-Qalb</td>
<td>178, 180 (part), 186</td>
</tr>
<tr>
<td>†Tahôr b. Ya'qôb, Hillûk</td>
<td>181</td>
</tr>
<tr>
<td>Hillûk</td>
<td>179, 182, 183</td>
</tr>
<tr>
<td>†Al-Qabâši, Taheb</td>
<td>184</td>
</tr>
<tr>
<td>Taheb</td>
<td>185, 240, 335(6), 338A(1)</td>
</tr>
<tr>
<td>*Al-Maṭâri, Taheb</td>
<td>190</td>
</tr>
<tr>
<td>*The Commandments of God</td>
<td>187</td>
</tr>
<tr>
<td>#On the Calendar</td>
<td>188</td>
</tr>
<tr>
<td>#Eclipse of Moon</td>
<td>189, 191</td>
</tr>
<tr>
<td>*Sâdaqah ha-Ḥâkûm, Blessings of Moses and Jacob</td>
<td>192, 214, 228</td>
</tr>
<tr>
<td>*Al-Duwaik, Bit'âm</td>
<td>193, 209, 225, 231, 241</td>
</tr>
<tr>
<td>*Al-Duwaik, Second Kingdom</td>
<td>194, 211, 224, 230, 240A</td>
</tr>
<tr>
<td>†Second Kingdom</td>
<td>244</td>
</tr>
<tr>
<td>*On the Scapegoat</td>
<td>195</td>
</tr>
<tr>
<td>#Fatâwa (Responsa)</td>
<td>196–199, 210, 223, 315–316</td>
</tr>
<tr>
<td>Medicinal</td>
<td>(mainly Arabic) 200</td>
</tr>
<tr>
<td>*Ya'qûb b. Harûn, فرعه الطويل</td>
<td>(printed), 210</td>
</tr>
<tr>
<td>*Ibn al-Akfa(?)</td>
<td>202</td>
</tr>
<tr>
<td>?Numerical Squares</td>
<td>203, 204, 206, 207</td>
</tr>
<tr>
<td>*Philosophical, فقه</td>
<td>205</td>
</tr>
<tr>
<td>*Food, Medicines, etc.</td>
<td>208</td>
</tr>
<tr>
<td>CONTENTS</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>*Abu Sa'id, בהימן</td>
<td>212, 226, 229</td>
</tr>
<tr>
<td>*Mūfīq al-Dīn, Religious Belief</td>
<td>213, 227</td>
</tr>
<tr>
<td>*Food, Medicines, etc.</td>
<td>208</td>
</tr>
<tr>
<td>*Numerical squares</td>
<td>203, 204, 206, 207</td>
</tr>
<tr>
<td>*Al-Ṣūrī</td>
<td>215</td>
</tr>
<tr>
<td>Verses for Special Occasions</td>
<td>218, *222</td>
</tr>
<tr>
<td>*Ibrāhīm al-‘Ayyawah, האלת</td>
<td>232</td>
</tr>
<tr>
<td>*ʿAsāfīr, Commentary</td>
<td>233, 279</td>
</tr>
<tr>
<td>*The Samaritans between the Entry and 1889D</td>
<td>234</td>
</tr>
<tr>
<td>*Family of Caliph 'Uthmān</td>
<td>235</td>
</tr>
<tr>
<td>Calendar, Calculations</td>
<td>236</td>
</tr>
<tr>
<td>Chronology of Patriarchs and Priests</td>
<td>237</td>
</tr>
<tr>
<td>*Al-Ṣūrī, Al-Ma‘ād</td>
<td>238</td>
</tr>
<tr>
<td>*Ṣādaqah al-Ḥakim, Mundām</td>
<td>239</td>
</tr>
<tr>
<td>Isolated Poems</td>
<td>242, 334, 335(3), 335(4), 335(5)</td>
</tr>
<tr>
<td>Ten Trials of the Lord</td>
<td>243</td>
</tr>
<tr>
<td>†The Mīqrālah</td>
<td>245-246</td>
</tr>
<tr>
<td>Book of Illumination in the Interpretation of Prayer</td>
<td>247, 248</td>
</tr>
<tr>
<td>Pinhas b Yiṣḥaq(?), Differences between Jews and Samaritans</td>
<td>249, *249A</td>
</tr>
<tr>
<td>†Forbidden Marriages</td>
<td>250</td>
</tr>
<tr>
<td>Abiṣa‘a b. Pinḥas, Raz ha-Shem ha-Gadaḥ</td>
<td>251</td>
</tr>
<tr>
<td>The five Fundamentals</td>
<td>252</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>252-253, *254, 255</td>
</tr>
</tbody>
</table>

**Historical (256–280)** *pages 181–206*

| Abū 'Ī-Fath, Sepher ha-Yāmīm | 256–259, *260 |
| Book of Joshua | 261–263, 267–269, 270 (false?), 271, 272 (part), 337D |
| *Book of Joshua | 264–266 |
| ʿAsāfīr | 274–277 |
| †ʿAsāfīr | 278, 280 |
| Asāfīr, Commentary | 279 |

**Chronological (281–288)** *pages 206–214*

| Tōlidah, three tables | 281–283 |
| Chain of Priests | 284–286 |
| Tōlidah | 287–288 |

**Astronomical (289–309)** *pages 215–230*

| †Calendrical Differences between Samaritans and Jews | 289 |
| Astronomical Tables | 289–290, *291, 292 |
| *Great Calendar (excerpt) | 293 |
| †Astronomical, Astronomical | 294 |
| Calendars for individual Years | 295 (1924), 296 (1925), 297 (1925), 298 (1926-six months), 299 (1926), 300 (1928), 301 (1930), 302 (1931), 303 (1932), 304 (1933), 305 (1934), 306 (1936), 307 (1937), 308 (1939) |
| *Sāray al-Falah (fragment) | 309 |
CATALOGUE OF SAMARITAN MANUSCRIPTS

**Miscellaneous (310-345A)** . . . . pages 231-256

- *Genizah Fragments* ...... 310, 310A
- †Handbook of Information ...... 311
- *Shem-ha Mafarash* ...... 312, 313 (parchment), 314
- †Fatáwá
- Samaritan Rites and Practices ...... 315, 316
- *Śīwar al-Ṣubr*
- *Gemafrah* of Letters of the Alphabet ...... 319, 319A
- †Samaritan Proverbs ...... 320
- †Samaritan Glossary ...... 321
- Marriage Contracts (*Ketubóth*) ...... 322-324
- †Catechism for Children ...... 325
- List of Arabic Works amongst the Samaritans ...... 326
- MSS. owned by Abisha' ...... 327
- Census of Males ...... 328
- Census of females ...... 329
- Chart of Tabernacle Furniture ...... 330, 330A
- Inscriptions on Stones ...... 331
- Talisman ...... 332
- Letter to Brethren in Europe ...... 333
- Poem in praise of Dr Gaster ...... 334
- *Nibbah ha-Neñasbhóth* ...... 335(1), 335(2), 338A(3)
- Pamphlet (English) on Paseq ...... 336
- Typescript (English) on Paseq ...... 337
- Photographs of end of Torah ...... 338, 339T
- Transliteration of Inscription ...... 340
- Samaritan Pronunciation ...... 341
- Rotographs of Book of Joshua (part) ...... 342
- Transcripts ...... 343-344
- Photographs ...... 345, 345A
- Torah Scroll ...... 345B

**Correspondence (346-367)** . . . . pages 261-270

- Letters re pseudo-High Priest ...... 346
- Letters ...... 347 (Ab Ḥasdah), 348 (Abisha'), 349-352 (Gaster), 353 (Ya’qób), 354 (Abisha'), 355 (Gaster), 356 (Ya’qób), 357 (Abraham, H.P.), 358-361 (Ab Ḥasdah), 362 (Gaster), 363-367 (Abisha')

**Transliterations and Translations** . . . . pages 269-274

- A : Manuscripts—Typescripts ...... page 269
- B : Typescripts—Manuscripts ...... page 271

**Addenda to Gaster MSS.** . . . . pages 275-290

- A : Census of Males ...... 275
  - I. Priestly Family ...... page 275
  - II. Danafi ...... page 275
  - III. Ṣafarí ...... page 277
  - IV. Malḥibi ...... page 279
## CONTENTS

| B: Census of Females                | 279 |
| C: Ab Hasdah, List of MSS.         | 283 |
| D: Salamah, List of MSS.           | 286 |
| E: Abisha', List of MSS.           | 287 |

### Supplement (368-372)  
*pages 291-296*

- Service for *Pesah* and First Month  
- Service for *Asereth*  
- Division of Heritages  
- *Hoshbôôn ha-ibrî*  
- *Tarjuman*  
- Author's original draft notes on the MSS.  

### Indexes  
*pages 297-314*

- Samaritan Names in the MSS. (with indication of Authors, Hymn-writers, Copyists)  
- Census Names  
- Samaritan Dating  
- Equation of Gaster and Rylands Catalogue Numbers  

---

*pages 297-296*  
*pages 301-303*  
*pages 309*  
*pages 311*
PLATES

1. MS. 38. Tri-lingual Torah. Right-hand column, Samaritan, middle column, Arabic, left-hand column, Aramaic. The end of the Book of Leviticus. It is unusual to find the Arabic column taking precedence over the Aramaic.

2. MS. 35. Page of a vocalised Torah, commissioned by Dr. Gaster. It shows part of Deuteronomy, Chapter XVIII, with a portion of the cryptogram.

3. MS. 41. A bi-textual Torah, Samaritan (r. h. column) and Hebrew Masoretic Text (l.h. column). The right-hand part of the photograph shows the end of the Book of Genesis. The left-hand part gives the pericopes for the sabbath morning services in an ordinary year (r.h. column) and for a bissextile year (l.h. column).

4. MS. 39. Page of a bi-lingual (Samaritan and Arabic) Torah. The Samaritan text is in the right-hand column. Since the text on the page is from the Second Chapter of Exodus, the diagram is presumably meant to depict the "ark of reeds" (נַבּוֹת) in which Moses was preserved.

5. MS. 44. Two differing versions of the Samaritan Targum in parallel columns. The text shown is part of the Garden of Eden story.

6. MS. 286. A list "Chain of Priests" from the earliest times, made specially for Dr. Gaster. The period of office is given against each name. The note at the foot of the left-hand page records the killing of Jesus, Son of Joseph, the carpenter, and Mary by Pilate during the priesthood of Yehonathan (Jonathan).

7. MS. 169. Marqah's Book of Wonders. A tri-lingual MS., in the order from the right-hand Samaritan-Aramaic-Arabic. Written by Ab Sakwah (Murjân b. Asa’ad) in 1890D.


10. MS. 324. A marriage contract (Ketubah). The note in the left-hand bottom corner tells that it was written by Abisha' b. Pinhas.

11. MS. 330A. Chart of the Tabernacle and its furniture prepared by Abisha' b. Pinhas. The English descriptions appear to have been made by Nāji, ha-Kohen.

12. MS. 311. "Ground pattern" magic squares from Nāji’s Handbook of Information, pp. 395-396. On the right-hand page are two 5 × 5 patterns, the upper one having a blank square in the middle. The left-hand page has a 5 × 5 square above and three 4 × 4 below, the top right-hand of the three is "ground pattern" (see Introduction).
INTRODUCTION

THE GASTER COLLECTION

Dr. Moses Gaster was a versatile Semitic scholar whose interests were of wide range. Born at Bucharest in 1856, he graduated at its university in 1873 and later gained the degree of Ph.D. at Leipzig. In 1881 he obtained his Rabbinical Diploma in the Theological Seminary at Breslau and in the same year was appointed Lecturer in Rumanian Language and Literature in the University of Bucharest. In 1885 he was exiled from Rumania for agitating on behalf of persecuted Jews. Finding refuge in this country, he was appointed Haham (Chief Rabbi) of the Congregation of Spanish and Portuguese Jews in London. From 1890 to 1896 he was Principal of Montefiore College, Ramsgate. He died in 1939.

It would appear from a survey of his published writings that Dr. Gaster's interest in Samaritan studies was awakened about 1900, and this interest was maintained until his death. He established contact with that small but intensely fanatical Samaritan community and member of the Hebrew family which claims descent from Ephraim. This small sect, a mere handful of survivors, who will not marry outside their community, has lived for centuries under the threat of extinction from natural causes. It has, however, warded off the fate predicted for it, and is even now in better shape numerically than it has been at times in the past. Even more rigid in their religious views than the Qaraites, whom they much resemble, they accept only the Pentateuch as their Holy Scriptures.

The hatred they bear towards the Jews and above all “the accursed Ezra,” is proverbial. Dr. Gaster, however, gained their confidence and, through his scholarship and knowledge of their language, their esteem. He visited their centre Nablus, the ancient Shechem, and bought largely of the manuscripts they had for sale, or could be induced to sell. He commissioned copies of Samaritan works in their possession and also arranged for translations into Samaritan to be made of works in Arabic written by members of their community.

Dr. Gaster was a great collector of manuscripts having, according to his catalogue list, over two thousand, mainly Hebrew, Samaritan and Slavonic. At the outbreak of the second world war his collection was moved for safe keeping to cellars in the centre of London. But water used to quench London fires saturated a large part of the collection. The bindings in most cases were so damaged that I have ignored them in describing the manuscripts. The dye of the covers in very many cases has spread to the interior colouring deeply the folios in close proximity. The water, too, caused damp leaves to adhere and interchange their texts. So much confusion of text has been thereby caused that at times one is tempted to ask oneself whether it is worth while to describe manuscripts in that condition. Should they not rather be written off as a loss? There are, however, good reasons why this should not be done. A badly damaged manuscript can still be used for collation purposes. Science, too, may yet provide means of restoring clarity to texts in cases such as these. In the case of this collection there is a further reason for preservation, since Dr. Gaster had many of his Samaritan manuscripts transliterated into Hebrew typescript, and in many cases their assistance can be invoked. A list of these is included in this Catalogue. There remains the difficulty of describing such manuscripts. It is, at times, impossible to ascertain the title of the work and the name of the author since these may be expected to occur in the first few folios. I have, in consequence, had to depend at times on titles written on fly-leaves.

The manuscripts here described do not constitute the whole of Dr. Gaster's Samaritan Collection. A not insignificant number of its manuscripts had already been sold before the Collection was acquired by the Library. It is unfortunate that it was not kept intact as a fitting monument to a great scholar.

THE PENTATEUCH MSS.

The Samaritans devoted much care to the writing of the Torah. It is always in majuscule. No catchword appears, since none was needed, and no colophon disturbed the sanctity of the text. Information was supplied by a cryptogram, called by them a tashqit (or tashqidi). For this purpose a channel, the breadth of a letter, marked off by
incised lines, is made to bisect the text column. Into it are admitted, at points where they conveniently occur in the text, the letters, and only the letters, required to provide the information. These when read downwards supply what is needed. Words are distinguished by means of a stroke under their final letters.

Samaritan copyists made a practice of recording the number of qisṣim (or qissim) or paragraphs found at the end of each of the five books in it. The numbers given, however, vary and consequently I have generally included the numbers given in each MS. where they are supplied.

A manuscript of particular interest is 38. It is a modern tri-lingual Torah with the three texts Samaritan, Arabic, Aramaic, the Samaritan, as always, taking the place of honour on the r.h. side. The Aramaic is on the l.h. whilst Arabic surprisingly, occupies the middle. Manuscripts 42 and 43 are of special interest to scholars who may wish to study the differences between the Samaritan and the Jewish (Masoretic) texts. No. 33 is a bi-lingual, Samaritan-Arabic text, and 35 is a Torah vocalised at the request of Dr. Gaster to serve as a guide to Samaritan pronunciation. The vocalisation employed appears to be a fusion of the Arabic and Samaritan systems. Samaritan Targum texts are also not common. No. 43 is a modern copy from an older MS. The Targum of MSS. 44-48 is of particular interest. It was made for Dr. Gaster at his request and contains in parallel columns texts from two variant versions.

LITURGICAL MSS.

Attention was drawn in the Introduction to Volume I to the fact that the Crawford collection with which it dealt, lacked on the liturgical side examples of the extensive series of services associated with the festivals of Passover, Weeks, Tabernacles and Atonement. This has now been remedied as the Gaster Collection includes examples of all these services.

An interesting feature of Samaritan services was the use of praise. Hymns by Marqah, their great theologian, generally formed part of the ritual for many services, and were introduced in the opening phase. In extended services are included hymns the choice of which would seem to depend on the whim of the copyist. Thus we find that at times he includes hymns by his grandfather, his father, or even by himself. The hymn-writers on these occasions, however, are almost invariably High Priests. I have included in the description of the liturgical MSS. a list of the names of the more prominent hymn-writers who often contribute several to the same service. As might be expected, the same names occur with great frequency throughout the range of services.

COMMENTARY

The great Samaritan commentator was Muslim b. Murjān. His commentary on Genesis occupies MSS. 131-4. It was written originally in Arabic, but we have in 136-9 a Samaritan translation of this or a similar work. Another well-known commentator was Ghazāl al-Duwaik, who also wrote in Arabic. Amongst the MSS. in this section is his Commentary on Exodus (135), and there is a Samaritan translation of it in 140. Abū l-Ḥasan al-Ṣūrī (the Tyrian) was also a well-known Samaritan scholar, famed especially for his treatise on the Ten Commandments. It also was written in Arabic. This treatise was translated into Samaritan for Dr. Gaster, and the two texts appear in parallel columns in 142, and the Samaritan translation alone in 143.

TREATISES

Samaritan treatises were written almost entirely in Arabic. Dr. Gaster was informed by Abisha' b. Pinḥas, with whom he was much in correspondence, that the reason for this lay in the Arab conquest of the land, since its new rulers forbade the Samaritans to write in their own language using their own script. There was no doubt that a political reason lay behind this, since the Samaritan script was unfamiliar even to the Jews. This may seem surprising since in actual fact it was the pristine form of their writing. It was displaced by the familiar asḥāri script introduced by Ezra, as the two Talmuds and the Tosephta admit. The possibility of the Samaritan script being used for treasonable purposes may have disturbed the Muslim rulers. Amongst authors are such well-known names as Marqah, Ibrāhīm al-Qabāšī, Muntajja Shams al-Dīn, Yūsuf al-'Askārī, Abū l-Ḥasan al-Ṣūrī, Ismā'īl al-Rumailī, Ghazāl al-Duwaik, Ibrāhīm al-'Ayyah, and others.
Dr. Gaster uses the term "Hillah (יוֹלְחָה)" for a compendium on the Samaritan way of life prepared for him by a Samaritan priest, based on a work attributed to Tahor b. Ya'qob. I do not find, however, that this title appears in the lists of their MSS. supplied by the Samaritans themselves.

One observation should be made. In the title סֶרֶלֶךְ of al-Qabashi it seems to be accepted by all scholars that זֶרֶךְ should be read סיר (Dr. Gaster makes it sîr, connecting it with the root meaning "secret"). Actually it forms part of the poetic title סֶרֶלֶךְ אלַמִּרְכָּה "Voyage of the heart to knowledge of the Lord". It should consequently be read sair.

HISTORICAL MSS.

The outstanding work here is the chronicle Sepher ha-Yamim of Abū 'I-Fatl of which there are four MSS. This work was written originally in Arabic and translated into Samaritan for Dr. Gaster by Ya'qob b. Aharon (256). The Arabic text is given in 260. There are several texts (Samaritan) of the Book of Joshua which itself is included in the Sepher ha-Yamim. Three texts are in Arabic.

The other important work is the Asāśir of Moses. Casual Samaritan spelling of Asāšir with t instead of q led to Dr. Gaster's mistranslation of the title as "Secrets of Moses" instead of "Traditions of Moses". The history was traditionally ascribed to Moses, as witness 273. "This book is the Asāšir of Moses taken down from the lips of the Messenger, our Master, Moses son of Amram." The original of this work, also, was in Arabic. Included in the section are several Samaritan translations and two bi-lingual texts, 278 and 280.

CHRONOLOGICAL MSS.

The Toldoth is a chronological list of Patriarchs, High Priests and Levitical Priests (the "Priests, the Levites") from Adam down to the "present day" of the scribe. In MSS. 281-3 we have three Toldoth by different writers. The "Chronicle of Priests" (284-6) is of the same character, giving much the same information.

ASTRONOMICAL MSS.

Three of these MSS. are of astronomical tables, (289-92) which the Samaritans used in their calendar calculations. They were proud of their astronomical knowledge and averse to sharing it with others outside their community. Those who were taught the science were bound over to keep it secret under severe penalty. I have published elsewhere the tables in full and provided a key to their operation.

An interesting feature of this group is the series of yearly calendars from 1924 to 1939 which were prepared for Dr. Gaster by Abisha' b. Pinhas and Ab Hasdah b. Ya'qob.

MISCELLANEOUS MSS.

This group has much and varied interest to offer—the Shen ha-Mifrasah scrolls (312-4), the Samaritan Proverbs (321), Tarjeman (322), the Ketiboth (323-4), the children's catechism (325), the lists of MSS. in the possession of the Samaritans (326-7), (given in full in the ADDENDA), the valuable census lists (328-9) (also given in full in the ADDENDA), the charts of the Tabernacle furniture (330 and 330A), etc.

THE MAGIC SQUARE

The handbook of information of the copyist Nāji b. Pinhas (311) provides an interesting sidelight on what the Samaritans regarded as of educational value. The last item in the long list shows ground-pattern magic squares. The Samaritan magic square with its compartments filled with different numbers has remained an intriguing mystery awaiting solution.

The solution appears to be as follows. If you divide off each side of a square into, say, five equal parts, and draw through them perpendicular and horizontal lines you get $5 \times 5 = 25$ compartments. A compartment of this kind the Samaritans called a "house" (מַעַט). To make a ground-pattern magic square the numbers 1 to 25 must be introduced into the compartments in such a way that no number is repeated. They must be so distributed that the numbers in each column, each row and each diagonal, when added, give the same total, in this case 65. Here is this ground-pattern magic square as given by Nāji, p. 396.

---

1 "The Astronomical Tables and Calendar of the Samaritans", reprinted from the *Bulletin of the John Rylands Library*, XXIII. 1, October, 1939.
This the Samaritans called a "תּוֹם" or five-fold amulet.

<table>
<thead>
<tr>
<th>23</th>
<th>20</th>
<th>12</th>
<th>9</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>4</td>
<td>21</td>
<td>18</td>
<td>15</td>
</tr>
<tr>
<td>16</td>
<td>10</td>
<td>2</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>22</td>
<td>19</td>
<td>11</td>
<td>8</td>
</tr>
<tr>
<td>14</td>
<td>6</td>
<td>3</td>
<td>25</td>
<td>17</td>
</tr>
</tbody>
</table>

The Samaritans made use of two systems of numeration, the Arabic on which our own system is based, and also the abjad, where the letters of the alphabet in the Hebrew order represent numbers. Thus they could transform the letters of names, sentences even, into numbers. Take an example. If they wished to have as amulet the Divine name "I am that I am" they turned the letters into numerals and added them. Thus

<table>
<thead>
<tr>
<th>184</th>
<th>160</th>
<th>96</th>
<th>72</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>32</td>
<td>168</td>
<td>144</td>
<td>23</td>
</tr>
<tr>
<td>128</td>
<td>104</td>
<td>80</td>
<td>16</td>
<td>23</td>
</tr>
<tr>
<td>40</td>
<td>176</td>
<td>88</td>
<td>88</td>
<td>23</td>
</tr>
<tr>
<td>112</td>
<td>48</td>
<td>24</td>
<td>200</td>
<td>136</td>
</tr>
</tbody>
</table>

These numbers when added together give a total of 543. Let us suppose a five-fold amulet was required. To obtain it the aid of the ground-pattern five-fold amulet, whose total we have just seen was 65, was invoked. The number 543 was divided by 65, giving an answer of 8 times plus a remainder of 23. Now multiply each number of the 65 magic square by 8 and distribute the 23 so that it occurs but once in each column and each row and each diagonal. This is easily done as witness

The total for each column, row and diagonal is 543. Using the magic square for 65, a magic square for any number above it can be obtained in this way. Equally there are ground-pattern magic squares for a three-fold scheme (תּוֹם גָּבָע), four-fold (תּוֹם רַבָּע), and so on. There are also refinements which would be expected to make the amulet more effective. Thus in the case of an odd number of compartments as in 3 X 3, 5 X 5, 7 X 7, etc., the centre compartment might be left empty (תּוֹם גָּבָע על), and the numbers ingeniously manipulated to produce the required result. But this is not the place to elaborate. Enough, I hope, has been given to provide a lead-in for anyone who would wish to make a study of the subject.
CATALOGUE OF SAMARITAN MANUSCRIPTS

PENTATEUCH

28 [1133]

A Torah

PARCHMENT—777 FOLIOS, FOLIATION (PENCIL)—115 mm. (4½ in.) × 90 (3½)—TEXT COLUMN, 83 (3½) × 70 (2½)—32/34 lines—NO CATCHWORDS—NO MARGINALIA.

The writing of this MS. is microscopic. It is majuscule and most beautifully executed. Symmetric arrangement of the text is much in evidence. Slightly defective, at some time it has been completed by the insertion of folios of paper. Thus ff. 1–5, 7, 8, also ff. 168, 169, and 3 folios at the end are paper. The text on these folios is by a later hand. Another hand has gone over the MS. correcting the slips of the original copyist.

In the preparation of the MS. horizontal lines have been scored on the parchment by a stylus, the distance between lines being determined by a succession of tiny pricks made by a cogged wheel. Two perpendicular lines at the end of the lines, and also at the beginning have a space between them sufficient for a single letter.

The MS. is in its original binding save that the spine has been renewed and in the re-binding the MS. has been too tightly bound, for free use. It is a superb MS. and is in excellent condition. Its age is not easy to estimate, but it may well be earlier than the fourteenth to fifteenth century of Dr. Gaster's conjecture. Unfortunately there is no cryptogram which might have furnished the required information.

CRYPTOGRAM. f. 50a. המה הרה [half of the Torah].
This is the customary cryptogram (מִּשְׁנֵלָה) to mark the midpoint of the Torah. There appears to be no other cryptogram in the MS.

ADDITIONS

1. f. 50a (end of Genesis) a deed of sale (Samaritan) difficult to decipher but appears to be to the following effect:
This Torah was bought with his own money by Joseph b. Shadaqah of the family of Ramah, from Pua'ah, wife (?) of Abraham of the family of ‘Abd at the price of 250 silver, the half to be paid before the date, bought on behalf of her son on the 19th of Rabi of the year 940 H [1533 D]—witness, Jacob b. Abraham, b. Isaac(?).

2. f. 177a (Samaritan). Note by a purchaser of the Torah:
By the help of the Lord of Might . . . I bought this Torah and wrote what was wanting in it. I am the poor, etc. Amram b. Salāmah, b. Ṭabiah, the Levitical Priest . . . 1264 H [1847 D] in the month of Shawwāl, which is the 6th month.

3. f. 177b. Deed of Sale (Arabic):
The Torah bought by the aforesaid ‘Amram, b. Salāmah from Yishāq, b. Abrahām, b. Yishāq, beginning of Shawwāl, the 6th month 1264 H. Witnesses: Isrā’īl, of the family of ‘Abd; Ishāq Ṭuṭī; Salāmah; Ibrāhīm b. Ya’qūb, al-Ṣāliḥ, Danaīf.

4. f. 176b. At end of the Torah the customary:

Lev. xi. 26—xiii. 34 and xx. 7—xxv. 25

Paper—It Folios, FoliaTion (Pencil)—280 mm. (11 in.) × 203 (8)—Text, 228 (9) × 152 (6)—30 Lines—No Catchwords—Marginalia, OccaSional Overspills—A Few Vocalisation Signs.
This collection of 11 leaves must have belonged originally to the same MS. of Leviticus. There is a second foliation with numbers 12 to 30.

This MS. is a portion, or rather two small portions, of what must have been originally a superb manuscript. The writing, black ink, is in large Samaritan majuscule characters which are beautifully and skilfully drawn. It is difficult to assign a date to this MS., but one may perhaps hazard the guess that it is earlier than the fourteenth century. The leaves have suffered both from age and damp. Where the text has been destroyed either through a hole in the paper or other cause the defect has been patched with white paper and the missing text supplied. The paper of the MS. is brown with age and heavily stained. Symmetric distribution of the text is much in evidence. Apart from defects already mentioned the MS. is in good condition.

30 [807]

Exodus

PAPER—78 FOLIOS, FOLIATION (PENCIL)—203 MM. (8 in.) X 140 (5½)—TEXT, 160 (6½) X 102 (4)—30 LINES (FIRST HAND), 26 LINES (SECOND HAND)—OMISSIONS AND CORRECTIONS IN MARGIN—VOWEL SIGNS FREQUENT IN PLACES.

The MS. is much discoloured and stained in places. It shows two hands. The first hand with writing good and pleasing ends at chapter XXIX, 18 (f. 540a). The second hand, whose writing is cruder, continues from there to the end. The text is liberally supplied with vowel marks, particularly so in that of the first hand. At f. 18ab there is inserted in the margin a passage omitted in the text (Exod. x. 3-6). There are several shorter text corrections written in the margin.

A leaf with text in a different hand has been inserted to form f. 49.

Text begins f. 1b.

CRYPTOGRAMS

(a) f. 21b: נָחַל תִּכְנָת referring to the keeping of the Passover as a memorial, Exod. xii. 13 ff.

(b) f. 26a: נָּדַּמְלָם וּרְכִבָּתוֹ in the passage on the crossing of the Red Sea. Exod. xiv. 9 ff.

(c) f. 28a: מֵתָלָתָםָם in passage, Exod. xv. 22 ff.

All these are found in the text of the first hand. In the text of the second hand there are no ciphers. The first hand, too, has evidently copied from an old text which showed extensive symmetric writing.

ADDITIONS

1. On the inside of the r.h. board there are scribblings in Arabic:

2. f. 1a has a note in a good Arabic hand. "The beginning of the writing of this book was Friday, 2 Rabî' I, 1148 H [1735 D]."

3. f. 78a (end of text). Number of qiyṣām given as 200, also there is the colophon (Arabic). Finished Monday, 6 Dhul-Qa'dah, 1150 H [1737 D] by Abraham al-Mufarrij.

4. f. 78b. A number of scribblings:

(a) The Abjad in Arabic—i.e. the old Semitic order of the letters of the alphabet as exemplified in Hebrew, which were used as numerals.

(b) The word מִנְקֶשׁ written 15 times and below each a different interpretation in Arabic.

(c) A note in Samaritan:

The writer is Yiṣḥaq, b. Shalmah, b. Tabiah, b. Yiṣḥaq, b. Abraham b. Šadaqah Levitical Priest in Shechem.

(d) f. 79a. A note in scribbled Arabic:

In the 5th month 1240 H [1830 D] at 3 hrs. 30 mins. a total eclipse of the moon which lasted for two-thirds of the night and because of it there was much outcry in the city of Nablus—writer Ishq, b. Salāmah, the Priest, b. Ghazāl.

(e) f. 80a. Scribblings of Samaritan alphabet and a note in Arabic:

On the eve of the Sunday of the Passover there was heavy rain beyond computation and many quakings and strong winds raging in this quarter. Most of the tents were destroyed and

1 מָארְבִיַת is for מָארְבִיַת. "The Lord is conqueror of his foes."

2 מָארְבִיַת corresponds to Ar. الفرج.
hardships increased far above the ordinary. And the power of God, Most High, was in this night. At the 12th hour on the eve of the Passover there was no rain and no wind. All men slept ... the writer, Şâlih, b. ʿIbrâhîm.

(f) f. 80b. A jeu d'esprit—a note composed of Arabic numerals which when transliterated into Hebrew letters reads:

אָוֹת דְּרֶשׁ עָבְרָי אֹבֶן-אָסָמָאִיל אֲבָבֵרָי אָמָאִיל אָבֶן-דְּרֶשׁ אֹבֶן-עָבְרָי אָמָאִיל אֲבָבֵרָי

(g) The Samaritan Abjad—a number of words evidently used to practise writing.

31 [III2] Exodus

PAPER—74 FOLIOS, FOLIATION (PENCIL)—150 MM.

(7 1/4 in.) × 140 (5 1/4)—TEXT, 153 (6) × 115 (4) 30 LINES—FEW MARGINALIA—VOCALISATION WHERE REQUIRED.

The first folio and the last four folios are modern and have been inserted in place of lost folios. The original folios remaining have evidently suffered from age and use and several of them have required attention. The text completions necessitated by the repairs have been introduced. The writing is in black ink. It is good, clear but with no claim to elegance. The folios are stained brown with age and use, and in places darkened with water stains. There are red ink stains on f. 40a.b. There are only two hands, the original scribe and the repairer. The symmetric arrangement of the text is in evidence in places. Interlinear corrections are fairly common and use also is made of the margins for that purpose. There is no indication of scribe or date. The MS, however, is clearly old, possibly the eighteenth century or earlier.

CRYPTOGRAMS

(a) f. 2a, b:

משה • אָנָרִי • בָּר-עֲלָמָה

(b) f. 3b-4a:

שָׁלֹשׁ • הָיָה • עֲלָיָד

(c) f. 10a:

שֵׁתָבָה • עֹבְדָּה

ADDITIONS

At the end of the book the total number of qūsîm is given as 206. The number usually given is 200.

32 [813] A Torah

PAPER—232 FOLIOS, FOLIATION (PENCIL)—400 MM.

(16 in.) × 280 (11)—TEXT, 240 (9 1/2) × 173 (6 3/4) 34 LINES—MARGINALIA CONFINED TO THE ARABIC NUMERALS LISTING THE qūsîm—VOCALISATION SIGNS ARE USED WHERE REQUIRED.

The writing is large majuscule, the individual letters being finely executed. Symmetric arrangement of text is a prominent feature. The MS. has suffered from immersion in water, and consequently there has been the offsetting of the text of one page upon another. Portions at the beginning and end are affected but the text in general remains legible. Folio 1 has been badly damaged and has been repaired, as have also ff. 2 and 3. The MS. is early, perhaps eighteenth century, or early nineteenth.

CRYPTOGRAM

There is no cryptogram of the kind to which we are accustomed. Instead we have on f. 230a:

מְסִית • דָּרְאָרִי • דָּרְאָר

which is repeated on f. 230b. But how to interpret it? Is this merely a name? Is it possible to read “Monsieur Daniel Hall” perhaps giving the name of the writer, or more probably, the name of the one who commissioned it.

ADDITIONS

There is no colophon giving writer and date of the MS. The qūsîm of the books are given as follows:

Genesis, f. 60a, 259; Exodus, f. 115b, 200; Leviticus, f. 148a, 135; Numbers, f. 193b, 218; Deuteronomy, f. 232b, 161.

33 [1861] A Bi-Lingual Torah

SAMARITAN AND ARABIC—PAPER—344 FOLIOS, FOLIATION (PENCIL)—203 MM. (8 in.) × 128 (5)—TEXT (DOUBLE) AND 128 (5) × 89 (3 1/2) 39 LINES.
This is a MS. with 2 columns to each page, the r.h. being Samaritan and the l.h. Arabic. The Arabic column is written in Arabic script and is about half the width of the Samaritan column. In consequence the Arabic script is written very small and hardly rises above a scribble. The Samaritan letters are well shaped and the writing here is better than good. No red ink has been used, but because of the effects of a drenching with water there has been much offsetting. The texts are in a bad condition and in some places are quite unserviceable. The Arab translation was by Nimr \(^1\) (\(?)\) Șadaqah.

The MS. is without considerable portions of its Arabic text, which has blank spaces. Evidently the Samaritan column had been completed first of all. The text of the Arabic column begins, f. Ib:

في البدء خلق الله السمات والأرض وكانت الأرض خريبة وخلالاً وعلى وجلافن ظلمه وروح الله يرف على وجه المياه وقال الله لينك نور كان نور...

ADDITIONS

1. Numbers of qūšīm. None given for Genesis:
   - f. 175a, Exodus, 200; f. 219b, Leviticus, 135; f. 288b, Numbers, 278; f. 344b, Deuteronomy, 160.
2. Colophons (Arabic):
   - (i) f. 102b (end of Genesis):
   - (ii) f. 175a (end of Exodus):
     Finished the Arabising of this book, 24th Raj' II, 1322 H [1904 D], by Nimr \(^1\) Șadaqah, the Samaritan.
   - (iii) f. 288b (end of Numbers):
     Translated from a number of interpretations by the pen of Jalabi b. Ya'qūb Jalabi, 1322 H [1904 D].

34 [812]

A Torah

PAPER—277 FOLIOS, FOLIATION (PENCIL)—400 MM. (16 in.) \(\times\) 28 (11)—TEXT, 280 (11) \(\times\) 178 (7)—31 LINES—SOME MARGINALIA—SOME VOCALISATION SIGNS.

This is a very fine MS., thick Oriental paper, large uncial letters, black ink. It is beautifully written. Omissions and corrections are either placed between the lines or in the margins. The first 40 folios and the last 15 are stained by moisture, some of them heavily. The text has remained legible. The remainder of the MS. is in excellent condition. In parts, e.g. f. 186b and f. 206 ff. there is symmetrical arrangement of the text, but this is not a prominent feature.

The first 4 folios have been damaged, portions having been torn. They have been repaired, and loose parts have been fitted into gaps. Unfortunately this has been done by someone with no adequate knowledge of Samaritan text and script, resulting in confusion of text. A notable example is f. 1b.

CRYPTOGRAM.  f. 226b.

\[\text{ Cry~to~g~ram }\]

Copyist: Arieh b. Shalmah, b. Yishma'ēl, b. Shelaḥ, Șafarīte written for himself and his brother Sa'd and male issue. May it prove a blessing and provide a blessing, etc.

Date: 1319 H [1901 D].

ADDITIONS

1. The numbers of qūšīm given at the end of each book are:
   - Genesis, f. 66b, 250; Exodus, f. 126a, 200; Leviticus, f. 164b, 135; Numbers, f. 222b, 218; Deuteronomy, f. 274b, 160.
2. Colophons (Samaritan) and other notes:
   - (a) f. 222b: Written by the poor Arieh \(^1\) [Leo] b. Shalmah, b. Yishma'ēl, b. Shelaḥ, the Șafarite.
   - (b) f. 274b:

\[\text{ănūn} • țawr • țawr • țawr • miṣkāh • țawr • mīn • țawr•

\(^1\) Literally: tiger, or leopard.
The MS. which is of considerable thickness (6¾ in.) has been bound in a good Oriental leather binding with blind tooling. It has some small defects. Folio 180 has a tear, and f. 2a has an erosion where it seems to have been accidentally written twice. There are several omissions from the text, corrected interlinearly by the second hand.

CRYPTOGRAM

Begins f. 250a at Deut. xvi.18 and extends to xxvii. 8 (f. 252a):

(1) Note (Samaritan). Our copy is based on what was handed down by the 70 elders. These are the orders (דרים) of the 10 sentence accents (מקורות). Then follows their 10 names, etc.

(c) f. 274b:

Note (Samaritan). Our copy is based on what was handed down by the 70 elders. These are the orders (דרים) of the 10 sentence accents (מקורות). Then follows their 10 names, etc.

(f) List of Scripture readings for the sabbaths in ordinary and bissextile years:

f. 276a: Pericopes from Genesis.

f. 276b: Pericopes from Exodus and Leviticus.

f. 277a: Pericopes from Numbers and Deuteronomy.

A Torah (vocalised)

PAPER—275 FOLIOS, FOLIATION (PENCIL)—386 mm.

This is a vocalised copy of the Torah. The paper is thick and of a good quality. Two hands are discernible, the first hand from the beginning to the foot of f. 264b and the second hand from f. 265a to the end. The reason for the change of hands is given in the colophon. The writing of the first hand is excellent, the majuscule characters being large and well shaped. The second hand has done his best to follow closely the writing of the first hand but has not the same skill. The MS. is in excellent condition, Dr. Gaster in his List describes it as “a most precious MS.” The vocalisation, however, is not wholly Arabic but a combination of Arabic and Samaritan.
4. A note in pencil on a fly-leaf at the end of the volume: "This MS. of the Pentateuch has been carefully vocalised for me by Abisha' b. Pinhas at my special request and referred to in the colophon added after the end on the page facing it. Received from Nablus on Tuesday, the 20th March, 1928. M. Gaster."

36 [2061]

A Torah

PAPER—462 FOLIOS, FOLIATION (PENCIL)—380 mm. (15 in.) × 267 (10½)—TEXT, 242 (9½) × 140 (5½)—23 LINES.

This is a modern MS. and is beautifully written in majuscule. The leaves throughout are heavily stained as a result of soaking in water. Although the ink has run to some extent and stained the paper, with offsetting of text upon text, clarity has not been greatly affected. There has been a fair amount of overspills of text into the margins, detracting somewhat from the appearance of the MS. There is a considerable number of corrections, which are made interlinearly, and also some erasures. Little effort has been made by the copyist to reproduce the distinguishing features of the older MSS., such as symmetric arrangement of text, etc.

CRYSTALOGRAM. f. 384 b: as follows (begins Deut. iv. 25 ends v. 22 (19)):

אנת תקוה בן מסילחי בן פיתוח הלוח
כלהת און המותרי והקירושה השמעו שמע
המשיש שלשמא מאות הלוח להדרת אוכלית
האם והקרושה

I, Taqa, b. Mašliḥ, r. Piniḥas, the Priest, have written this holy Torah in the year 1352 H [1933 D], when there was English dominion over the Holy Land.

ADDITIONS

1. The qissīm are given as follows:

f. 107b (end of Genesis): 250; f. 206a: Exodus, 205; f. 270b: Leviticus, 135; f. 371b: Numbers 218; f. 459b: Deuteronomy, 166.

2. Colophons (Samaritan):

(i) f. 107b:

Finished Wednesday, 5 Sha'ban, 1352 H [1933 D] by its writer Taqa, b. Mašliḥ, b. Pinhas.

(ii) f. 206a:

Finished Sunday, 1st of roth month (Ramadan), 1352 H, by Taqa, etc.

(iii) f. 270b:

Finished, 3rd of roth month, with comment in Arabic "occupied 10 days writing."

(iv) f. 371b:

Note in Samaritan: "I wrote this in fifteen days in all."

(v) f. 459b:

Finished Thursday, 10 Shawwāl, 1352 H. "And I wrote it in 8 days", by Taqa, b. Mašliḥ, b. Pinhas, b. Yishaq b. Shalma, b. Ţabiah, "and I dedicated it to my first-born son, who was born on Thursday at the 4th hour, 29 Rajab ...."

3. f. 460b. The pericopes from the five books:

f. 450b: for the ordinary year and also from Genesis for the intercalary year.

f. 461a: from Exodus and Leviticus.

f. 461b: from Numbers and Deuteronomy.

4. Provenance:

In Dr. Gaster's handwriting in pencil. Bought of the bookseller ... Goldstein, November 1937.

37 [U]

A Torah

PAPER—270 FOLIOS, FOLIATION (PENCIL)—340 mm. (13½ in.) × 243 (9½)—TEXT, 223 (8½) × 175 (6½)—28 LINES.

The MS. in Samaritan majuscule, is skilfully executed and produces an artistic effect. The symmetric (columnar) scheme of text arrangement, customary in early Samaritan MSS. of importance, is here in evidence. A peculiar feature of the writing is the form given to the letter l, the upper part of which is reduced to a dot, and detached from the lower part.
The MS. has suffered much from water. Folio 1 has adhered to the binding and the text is consequently in part mutilated. The evil effects of the moisture are shown in the offsets which at times render the text illegible. This is most marked in the first 10 folios, thereafter the text can easily be followed. The first 10 folios are badly stained, but from that point to f. 263 the staining is occasional. From f. 263 to the end the effects of soaking are only too evident.

ADDITIONS

1. The numbers of the qissim are given:
   f. 66b, Genesis, 250; f. 125a, Exodus, 205;
   f. 163a, Leviticus, 135; f. 221b, Numbers 218;
   f. 270b, Deuteronomy, 160.

2. Colophons (Samaritan):
   (i) f. 66b (end of Genesis):
       Finished, Friday, 1st of 9th month, 1356 H [1937 D] by Taqā b. Masīh b. Pinḥas, the Priest in Shechem.
   (ii) f. 125a (end of Exodus):
       Finished eve of Thursday, 20th of 10th month 1356 H.
   (iii) f. 163a (end of Leviticus); Colophon (Arabic and Samaritan). The year 1356 H, 1st of Dhū l-Qa‘dah.
   (iv) f. 221b (end of Numbers):
       Finished, Wednesday, 10th of 10th month, al-Qa‘dah.
   (v) f. 270b (end of Deuteronomy):
       Finished Tuesday, 23rd Dhū-Qa‘dah, 1356 H. “It is the 7th Torah completed by Pinḥas, with soubriquet Taqā b. Masīh b. Pinḥas, b. Yiṣḥaq b. Shalmah b. Taḇi‘ah, the Levitical priest.”

3. f. 271b-274a. Order of the pericopes to be read on the sabbaths in an ordinary year, and also an intercalary year, from each of the five books of the Pentateuch.

Text begins f. 271b:

This MS. has 3 columns to the page. The r.h. column is Samaritan, the middle Arabic, and the l.h. Aramaic. The script throughout is Samaritan majuscule. The writing is good but not elegant. Symmetric arrangement of text is a feature. The arrangement of text so as to fashion through blanks certain geometric diagrams is a special feature, witness ff. 92a, 97b, 123b, 248b, 250a.

The MS. has suffered severely from immersion in water both at beginning and end. The red dye from a lost binding has left traces. Folios 1-45 show the effects of damp, and offsets have made the text in parts of the MS. difficult to read, but it may be determined with care. The same can be said of the last 50 folios (the whole of Deuteronomy). The last 10 folios, however, are in a really bad state, and in places are quite illegible. Diacritic points are used on the Samaritan letters in the Arabic column, and when hard pressed for space the copyist occasionally lapses into the Arabic script.

CRYPTOGRAMS

(a) f. 75ab; in the r.h. column, but not in the others:
   סוּלָם יִתְחָה נֵל דָּשָׁה
(b) f. 83b: confined to the Samaritan and Aramaic columns, and is the same in both:
   אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה

(c) f. 207a-212a: in all three columns:
   (i) Samaritan (r.h.) column:
   (ii) Samaritan (l.h.) column:
   אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה אַלְאָלְהָה
   (iii) Aramaic column:
   נַנְנָו אֲרָאָה אֲרָאָה אֲרָאָה אֲרָאָה A

The Aramaic column has clearly a mistake.
CATALOGUE OF SAMARITAN MANUSCRIPTS

Date: 1323 H [1905 D]. The 55th copy.

(ii) Arabic (centre column, transliterated):

(iii) Aramaic (Targum) l.h. column:

Same information in all three cryptograms.

ADDITIONS

1. The totals of qīṣām in the five books: Genesis, f. 73a, 250; Exodus, f. 139a, 200; Leviticus, f. 191a, 155; Numbers, f. 252a, 218; Deuteronomy, f. 304b, 161.

2. Colophons (Samaritan):
   (a) f. 73a (end of Genesis):
       Finished Friday, 21st of 3rd month (Rabi’ II), 1323 H [1905 D].
   (b) f. 139a (end of Exodus):
       Finished Tuesday, 23 Jumāda I, 1323 II, by Ya’qōb b. Aḥaron the Priest.
   (c) f. 191a (end of Leviticus):
       Finished Monday, 14th of 5th month (Jumāda) 1323 H by Ya’qōb, the Priest.
   (d) f. 252a (end of Numbers):
       Finished Monday, 26th of 6th Month (Rajab) by Ya’qōb b. Aḥaron, Shalmah.
   (e) f. 304a (end of Deuteronomy):
       Finished Friday, 21 Ramadān 1323 H by Ya’qōb.

   “I took six months and five days for the writing of this Torah, in three tongues...” This is a long colophon rendered almost indecipherable by the effects of immersion in water. The rest of it can only be read in short patches.

CRYPTOGRAMS

The cryptogram begins Lev. xvi. 2, in both columns. The copyist, Abraham, started to give the cryptogram in the Arabic column in Arabic but quickly lapsed into Samaritan.

(a) r.h. column:

The number given in the two other cryptograms is 55. Here the number given is 15, perhaps the number of tri-lingual copies made.
I, Abraham b. Yiṣḥaq . . . , wrote this holy Torah in the “door” of the Shechem synagogue 3543 E [1904 D].

(b) I.h. column (the Arabic part re-transliterated):

אַנֶה אֲלֵיָּם בֵּית פְּתַח בֵּית מִקְרַת יָהֶה
הוֹרָהּ וְהַקְרַת הָעָלָה שְׁמָה הָאִשָּׁה הָמוֹת הַבָּרוּךְ הַבָּרְכָּה
שְׁלֵי עַמּוֹם וְבָשָׁהּ אָלֶה יַיָּבָעַת לְמֵמָלְכָּה
בָּלֶה שְׁמֵמַאָלֹה וְהָאָלֶה וְלָלָם וְגָאדוֹת וַאֲדֹ
יהוּדָה בֵּן סֵלָא

Towards the end there are gaps in the Arabic translation. Thus there is no Arabic text on pp. 160-168 inclusive.

ADDITIONS:

1. The numbers of qəṣîmim in the five books are given as follows: Genesis, 255; Exodus, 200; Leviticus, 135; Numbers, 218; Deuteronomy, 160.

2. Colophons:
   
   (a) f. 94b (end of Genesis): Samaritan:
   
   Finished the First Book with its translation Tuesday, 4th Iyyār, 1322 H [1904 D] by Abraham, b. Pīnas, b. Yiṣḥaq.

   (b) f. 171b (end of Exodus):
   
   (i) Under r.h. col. (Arabic):
   
   Finished eve of Tuesday, 15 Rabī‘ II, 1322 H.

   (ii) And under l.h. col. (Arabic):
   
   Finished morning of Monday, 26 Jumāda II, 1322 H, by the pen of the poor servant Abraham, Priest.

   (c) f. 221b (end of Leviticus):
   
   (i) Under r.h. col. (Samaritan):
   
   Finished Sunday, 25th of 3rd month, 1322 H.

   (ii) Under l.h. col. (Arabic in Sam. letters):
   
   Finished this book on Wednesday, 9th of the 8th month (Ramaḍān), 1322 H.

   There is no colophon at end of Numbers.

   (d) f. 349b (end of Deuteronomy):
   
   (i) Under r.h. col. (Samaritan):

   Finished eve of Thursday, 23rd of 4th month, 1322 H.

   (ii) Under l.h. col. (Arabic in Samaritan letters):
   
   Finished this translation of the Torah morning of Sunday, 2nd of 10th month, 1322 H.

3. f. 349a. Here is given the arrangement for the reading of the nūbah on the Sabbath after the morning prayer, “an old arrangement from time immemorial to the present day”. Then is given the readings from Genesis for the ordinary year and the intercalary year. This is followed on f. 349b with directives for the pericopes to be read from the other four books. On p. 350a the readings after the nūbah obligatory every Sabbath.

40 [1883]

A Bi-Lingual Genesis

SAMARITAN AND ARABIC—PAPER—214 PAGES, PAGINATION (WESTERN)——228 mm. (9 in.) × 158 (6¼)—TEXT (DOUBLE) 145 (5¼) × 115 (4½)—29 LINES (SAMARITAN TEXT).

The MS. is in parallel columns, with the Samaritan text on the r.h. The Samaritan letters (majuscule) are well formed and the writing is attractive. The Arabic column is in Arabic script which can only be described as scribbled. The two columns are enclosed in doubled red lines.

The Arabic text begins as follows:

البداية خلق الله القديم السماوات والأرض ولاما باءت
كانت خاوبًا حارًا وظلمه على وجه البحر وريح القديم

هابًا على وجه البحر . . . .

Towards the end there are gaps in the Arabic translation. Thus there is no Arabic text on pp. 160-168 inclusive.

ADDITIONS:


Gifted to Amin, [by] Ya’qūb Jalabi.

And in Samaritan:

“Cursed be he who sells it.
Cursed be he who steals it.”

1 וכם is here a number, viz. 322.
41 [805]

A Bi-Textual Torah

SAMARITAN AND JEWISH M.T.—PAPER—304 FOLIOS, FOLIATION (PENCIL)—202 mm. (8 in.) × 133 (5½)—TEXT 133 (5½) × 83 (3½)—41/42 LINES—VERSE NUMBERS (ARABIC) IN MARGIN.

This codex has the Samaritan Pentateuch text with the Jewish Masoretic text in parallel columns, the Samaritan occupying the r.h. column. Both columns are written in Samaritan majuscule. The writing is remarkably good. The parallel lines are made to correspond exactly and omissions, variations, additions in the M.T. as compared with the Samaritan are shown—omission of single letters by \( \sigma \), of words or lines by a blank space. Variations are shown by writing the words or letters in red ink, or by red strokes above the letters. The M.T. is made to follow the \( \text{qi}\text{\textashoe} \text{s} \) (paragraphs) of the Samaritan. At the end of each \( \text{qi}\text{\textashoe} \text{h} \) of the Samaritan text the number of words it contains is recorded in the margin. The chapter divisions of the M.T. as now recognised, are given in the space between the columns and the verse numbers given in the l.h. margin.

The MS. is in perfect condition. The MS. has a good oriental binding, red leather with blind tooling and flap.

Text. Begins on f. 1 and occupies 300 folios.

ADDITONS

1. f. 300a colophon (Samaritan):
   Written by Salâmah, b. ‘Amram, b. Salâmah, b. Tabiah, Levitical Priest, finished Tuesday, 15 Jumâdâ I 1317 H (1899 D)—written for his own sake and his brother, Yiśhaq.

2. Inter-book additions

(a) f. 82b (end of Genesis): 250 \( \text{qi}\text{\textashoe} \text{s} \). f. 83a lists the pericopes from Genesis. They are given in 2 columns, the r.h. (13 in number) is for the ordinary year, and the l.h. (28 in number) for the intercalary year. Explanatory heading in Arabic.

(b) f. 149b (end of Exodus): 198 \( \text{qi}\text{\textashoe} \text{s} \). Eight passages are listed. Directions for special occasions in Arabic.

(c) f. 190b (end of Leviticus): 135 \( \text{qi}\text{\textashoe} \text{s} \). Eight passages listed. The Arabic note says they are the same for both ordinary and intercalary years.

(d) f. 248b (end of Numbers): 215 \( \text{qi}\text{\textashoe} \text{s} \). Seven passages with special directions for additional readings.

(e) f. 300a (end of Deuteronomy): 161 \( \text{qi}\text{\textashoe} \text{s} \). The total \( \text{qi}\text{\textashoe} \text{s} \) for the whole Torah is given as 960, but the actual total of the listed numbers is 959.

f. 300b: Eight passages listed in r.h. column with instructions for special occasions in Arabic in the other.

3. f. 300b. A \( \text{ma\textashoe}\text{d} \) read by long tradition after morning service. Then follow hymns for the five sabbaths, one for each sabbath.

4. f. 301a. Exposition of the 10 sentence accents (\( \text{הָּּּּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּרָּr

5. f. 304a. Exposition of the vowel signs.

Gaster’s list of his MSS. claims that this is a copy from an old vellum MS. (ninth or tenth century) which he had seen in the Nablus synagogue.

42 [2059]

A Bi-Textual Torah

SAMARITAN AND JEWISH M.T.—PAPER—348 FOLIOS, FOLIATION (PENCIL)—310 mm. (12½ in.) × 210 (8½)—TEXT COL. (DOUBLE) 223 (8½) × 152 (6)—38 LINES TO PAGE—IN THE MARGINS, ARABIC NUMERALS GIVING THE LIST NO. OF THE SAMARI­ TAN \( \text{qi}\text{\textashoe} \text{h} \) AND THE VERSE NUMBERS OF THE MASORETIC TEXT.

Both texts are given in Samaritan characters. Differences between the texts are marked by purple ink, additions and omissions by blank spaces. The Masoretic text is divided into chapters and verses and vocalised. According to Dr. Gaster in his List of MSS., “the most perfect copy of its kind”.

The MS. has suffered severely from immersion in water with consequent offsetting of text upon text. In spite of this the text as a whole is legible, although in some places it can only be read with difficulty. This is a great pity, since this is a MS. of special interest. It would be interesting to know
what edition of the M.T. is here made use of. The
vocalisation of the M.T. includes also the sentence
accents.

ADDITIONS

1. f. 83a (end of Genesis):

סְמוֹן-פָּסָק-דָּסֶר-בְּרָאשִֽׁית

with its arabic translation below it.

2. f. 332b: Colophon (Samaritan and Arabic):

Finished the writing of this Torah, Thursday,
7th of 5th month (Rabi’ I), 1315 H [1897 D] by
Murjiän (Ab Sakwah), b. As'ad, b. Isma'il,
Ibriihim, Danaify, written on his own behalf and
on that of his full brother iAbd
al-Ral;tim.

3. From f. 333a to 348b is given a full list of the
commands of God, the total being 613. The
heading of f. 333a (in Arabic) says that the r.h.
column gives the commands as they appear
"with us", and the l.h. column as they appear
in the Jewish text.

4. Gaster records in his List that he received the
MS. from Abisha’, from Nablus, in 1926.

43 [810]

Targum

SAMARITAN-ARAMIC—PAPER—345 FOLIOS, FOLIATION
(PENCIL)—183 mm. (7 1/2 in.) × 120 (44)—TEXT,
175 (44) × 83 (34)—25 LINES—NO CATCHWORDS
—NUMEROUS MARGINALIA.

The language of the MS. is Samaritan Aramaic.
Black ink is used, with rubrications and marginal
notes in red. The writing is minuscule, very
ordinary, but clear and easily read. The names of
the qissin are written above them in red ink.
Alternative readings are given in the margin. Folio 216
has been inserted later. Its writing differs in size
from folios before and after.

Symmetric writing is in evidence as, e.g. ff. 278b,
279a. On f. 291b by suitable arrangement of the
text a broad circle has been created by leaving
appropriate blanks—a device often found in old texts
of the Samaritan Pentateuch.

Text begins, f. 1b:

Cryptogram. f. 295b begins:

ADDITIONS

Notes at the end of each book:

(a) f. 107 (end of Genesis): 250 qissin. Number
of words, 20,860.

Colophon (Samaritan):

Finished writing the Targum of this holy book
on eve of Thursday, 21st of 8th month
(Sha’ban), 1320 H [1902 D], Ab Ḥas dah, b.
Ya’qød, b. Aharón, Shalmah, the Priest.

(b) f. 188ab (end of Exodus): 200 qissin.

Colophon (Samaritan):

Finished the writing of the Targum of this
book, Thursday, 5th of 9th month
(Ramagán), 1320 H “ and at the time I was writing there
came some pains in my head and I only wrote
in it five days”—writer Ab Ḥas dah, etc.

(c) f. 234a (end of Leviticus). 135 qissin and
total of words 11,951.

Colophon (Samaritan):

Finished the writing Thursday, 12th of 9th
month (Ramaqán), 1320 H, by Ab Ḥas dah, etc.

(d) f. 294b (end of Numbers). 217 qissin. Words
17,940.

Colophon (Samaritan):

Finished the Targum of this book, beginning
of 10th month, 1320 H, by Ab Ḥas dah, etc.

(e) f. 344a (end of Deuteronomy). 161 qissin.

Words 14,498.

1 1320H = 1902 D.
All the qissin of the Torah are 966.1

Colophon (Samaritan):
Completion of the writing of the Targum, Wednesday, 9th of 10th month (Shawwal), 1320 H = 3542 E by Ab Ḥasdah, b. Ya'qob, b. Aḥarōn, b. Shalma, b. Ṭabīh, b. Yīṣaḥaq, b. Abraḥam, b. Yīṣaḥaq, b. Ṣadaqah, b. Ṭabīh, b. Abraḥam, b. Yīṣaḥaq, b. Abraḥam, b. 'Abdullāh, b. Shalma, b. Bā‘a, b. Yīṣaḥaq, b. Abraḥam, b. Yīṣaḥaq, b. Bā‘a, b. Yīṣaḥaq, the Levitical Priest, “and I spent in writing this Torah two months ... and whilst I was writing it there was great mortality amongst the Gentiles, but as for the community of the Samaritans, not a single one of them died”.

Dr. Gaster, in his List, says it was written especially for him and by his order.

44-48 [I171-5]

Two-version Targum

Samaritan–Aramaic

Nos. I171 to I175 are MSS. of the Targum of the Pentateuch in two versions. Dr. Gaster has explained it in his List as follows: “Copies of double Targums of the Pentateuch. Two Targumim. (a) one taken from MS. of triglot ... 1st column on right is Triglot. (b) Second column on the left is copied from another MS. containing only Hebrew and Targum in the possession of a certain Zebūlōn ... Copy made for me at my request.”

44 [I171]

Genesis

Samaritan–Aramaic—Paper—233 pages, pagination (Samaritan) 223 mm. (8½ in.) × 165 (6¼)
—Text (double) 133 (5¼) × 102 (4)—26 lines to page—Catchwords—Marginalia, occasional variants given in red ink.

The MS. gives two versions of the Samaritan Targum of Genesis, as explained above. Both texts have been written by the same hand (Ṭabīh b. Pinḥas). The writing is finely executed. The r.h. column is written in small size majuscule, whilst the l.h. column is in minuscule.

The MS. has suffered damage from moisture. The red ink has run and stained its surroundings, but the original text can be read easily. The texts of both columns have suffered slightly from offsets but, although the MS. shows the effects of its contact with water, the text has remained legible. In the opening passages there is little variation between the texts, but at a later stage quite considerable.

• בֵּקְרָאָלָוֹת • סֶלֶם • אַלְדוֹת • הַיְּתֹנַת • שֶפֶרֶת • יִתְרָוֹת • אוֹ.Ilָאָרָה • יִתְרָוֹת • אֲרָוָה • שְׁפֶרֶת • בֵּקְרָאָלָוֹת • סֶלֶם

Additions

1. p. 233. Number of qissin given for each is 250.
2. (a) p. 233. Colophon (Samaritan), r.h. col. (majuscule).
   Finished this Targum of the First Book, Friday, 14th of 10th month, 1328 H [1910 D] by Ṭabīh, b. Pinḥas, b. Yīṣaḥaq, the Levitical Priest.

(b) p. 233. l.h. col. (Minuscule):
   Finished the First Book in the tongue of the Targum Friday, 17th of 8th month (Dhī‘ 1. Hijjah), 1329 H [1911 D] by Ṭabīh b. Pinḥas.

45 [I172]

Exodus

Paper—181 pages, pagination (Samaritan). Description and condition as given above.

p. 1:
• אָלָלָיָה • שְׁפֶרֶת • בֵּרִי • אַלְדוֹת • שֶפֶרֶת • בֵּרִי
• יִשְׁרָאָל • טֶעָלוֹת • יָשָׁרָיָה • לַעְלוֹת
• לַעְלוֹת • טֶעָקְב • לַעְלוֹת • טֶעָקְב

Additions

The number of qissin given is the same for the two versions, i.e. 200. There is no colophon.
Leviticus

ARAMAIC—PAPER—128 PAGES, PAGINATION (SAMARIAN)—A NUMBER OF MARGINALIA—DESCRIPTION AND CONDITION AS ABOVE.

ADDITIONS
1. p. 127. There is a difference here in the number of qəṣîmān given in each case. The r.h. column gives 135, and the l.h. column 130.
2. p. 128. Colophon (Samaritan): only one version, the r.h. column, has it:

Finished Sunday, 6th of 10th month (Safar), 1328 H [1910 D] by Ṭabīyah, etc.

Numbers

PAPER—92 FOLIOS, FOLIATION (PENCIL).

The description given in the preceding applies equally here. The condition of the MS. is also much the same. The offsets due to moisture have not affected in any marked degree the clarity and legibility of the texts.

ADDITIONS
1. f. 92b: r.h. column only. The number of qəṣîmān is given as 218 in r.h. column only.
2. f. 92b: Colophon (Samaritan), r.h. col. only.

This is the completion of the writing of this Fourth Book by Ṭabīyah b. ʿīnāḥas, the Priest, the šammasḥāsh 2 in the holy synagogue at Ṣiechem.

---

Deuteronomy

PAPER—77 FOLIOS, FOLIATION (PENCIL).

The description of the MS. including its condition, the same as given in the heading to the series.

f. 1b:

The copyist of this text has managed to create instead one of his own.

ADDITIONS
1. f. 76b: Number of qəṣîmān given in r.h. column, 160; in l.h. column, 162.
2. f. 77a: Colophon (Samaritan) r.h. col. only.

Finished Friday, 26th of 11th month (Safar), 1329 H [1910 D], by Ṭabīyah, b. ʿīnāḥas, b. Yīsḥaq, b. Ṣalāmah, b. Ṭabīyah, the Levitical Priest.

Leviticus, Numbers, Deuteronomy

PAPER—125 FOLIOS, FOLIATION (PENCIL)—210 mm. (8¼ in.) × 165 (6½)—TEXT, 153 (6) × 102 (4)—32/34 LINES TO PAGE—SOME INTERLINEAR CORRECTIONS.

The writing is majuscule and is good. The MS. has suffered from drenching with water. There has consequently been extensive offsetting and serious disfigurement of the text. The leaves, too, are heavily damp stained, giving the MS. an unattractive appearance. But the text in spite of all is legible and for collation quite serviceable.

The MS. has been copied from an old one which had distinctive features. It made considerable use evidently of symmetric text arrangement (see ff. 56b et seq.) and had, too, some geometrical figures and designs made by leaving blanks in the lines of text in such a way as to create them (see f. 78b). It had no doubt also a cryptogram and the copyist of this text has managed to create instead one of his own.
In this case the cryptogram begins at f. 97a and extends from Deuteronomy x. 12 to xv. 19. It is as follows:

In this case the cryptogram begins at f. 97a and extends from Deuteronomy x. 12 to xv. 19. It is as follows:

It appears that the copyist was intending to begin a cryptogram on f. 46a [Numbers viii. 5] but did not proceed beyond the first word [7].


ADDITIONS

f. 33b: Colophon (Arabic):

50-53 [1500, 1502, 1505, 1506]
Parts of the Torah

These MSS. consist of portions of the Torah and are uniform. The same general description applies to all. All are written in majuscule and by the same copyist, Abisha’ b. Pinḥas. The writing is clear but undistinguished.

178 mm. (7 in.) × 128 (5)—TEXT, 128 (5) × 83 (3½)—25 LINES TO PAGE.

These MSS. appear to belong to a series for use in teaching, or worship. All are in perfect condition.

50 [1500]
Deuteronomy xvi. 18 to end of book

PAPER—31 FOLIOS, FOLIATION IN PENCIL.

ADDITION

f. 31a, b. Long colophon (Samaritan):
The time of writing was the eve of Wednesday.

1 The name appears in French form as Chelebi, and in English as Shelby.

9th of 10th month (Dhū ‘l-Qa’dāh), 1322 H [1904 D]—writer Abisha’ b. Pinḥas. He gives as one of his titles, which may give a clue to the reason for the series,

... מַאלַמְבִּים • וְרָדָהָו • וְלָמוּר • וְמַמְלָכּות • וִיקְרָע

51 [1502]
Leviticus xvi. 1-end of book

PAPER—24 FOLIOS, FOLIATION (PENCIL).

ADDITION

f. 24b. Colophon (Samaritan):
This half of the book finished Thursday, 22nd Shawwāl, 1322 H by Abisha’ b. Pinḥas, b. Yīṣaḥaq, b. Salāmah, b. Ṭabīah, Priest in Shechem.

52 [1505]
Genesis i. 1—xxviii. 22

PAPER—45 FOLIOS, FOLIATION (PENCIL).

ADDITION

f. 45a: Colophon (Samaritan):
Writing of Abisha’ b. Pinḥas, the Levitical Priest in Shechem.

53 [1506]
Numbers xvi. 1-end of book

PAPER—41 FOLIOS, FOLIATION (PENCIL).

ADDITION

f. 41b: Colophon (Samaritan):
Finished Thursday, 7th of 10th month (Dhū ‘l-Qa’dāh), 1322 H, by Abisha’, etc.

54-56 [1507, 1509, 1510]
Parts of the Torah

All three are written in the same series as 1500, q.v., and the general description given there applies
to each of them. Each of these booklets has in it half of one of the books of the Pentateuch. The writing is clear and fair, with no claim to elegance. All are in perfect condition.

153 mm. (6 in.) × 108 (4¼)—TEXT, 95 (3¼) × 76 (3)—22/23 LINES TO PAGE.

54 [1507]
Numbers i. 1-xv. 41
PAPER—49 FOLIOS, FOLIATION (PENCIL).

ADDITION
There is no colophon. It has on it the name גֵּפֶּק • בֵּן • אָחוֹר • חַבֵּרָה • וֹלֵדַי • בֵּשָׂךְ with imprint of his seal.

55 [1509]
Leviticus i. 1-xv. 33
PAPER—37 FOLIOS, FOLIATION (PENCIL).

ADDITION
Same name as A, with the imprint of seal.

56 [1510]
Numbers xvi. 1-end of book
PAPER—62 FOLIOS, FOLIATION (PENCIL).

Description as given above.

ADDITION
f. 62b: Colophon (Samaritan):
Finished, Thursday, 8th of 8th month (Shāḇān), 1320 H [1902 D] by Ab Ḫāsdah b. Ya‘qūb b. Aḥarōn, the Levitical Priest. “And I wrote it for the sake of my nephew, the light of my eyes, Ya‘qūb, son of my brother ‘Uzzi. May God enlighten him and may he be discerning and learned, through the merit of Moses, the steadfast.”

57, 58 [1512, 1513]
Parts of the Torah

A series of small manuscript volumes of parts of the Pentateuch, each volume consisting of part of one of the five books. The writing is good and clear, the copyist being Jacob, son of Aaron, son of Salamah, son of Ṭabiah. The series was presumably used for educational purposes.

57 [1512]
Leviticus i. 1-xvi. 34
PAPER—25 FOLIOS, FOLIATION (PENCIL)—128 mm. (5 in.) × 90 (3¼)—TEXT, 83 (3¼) × 58 (2¼)—18/20 LINES TO PAGE.

ADDITION
f. 25b: Colophon (Samaritan):
Finished Friday, 23rd Muharram, 1322 H [1904 D] by Ya‘qūb, b. Aḥarōn, etc. The imprint of his seal is beside the colophon.

58 [1513]
Leviticus ix. 22-xv. 32

This MS. is uniform with 57. It has, however, 27 folios, foliation (pencil) and has 21 lines to the page. The copyist is the same. The imprint of his seal is on f. 1a.

59-64 [1514-16, 1518, 1520-1]
Parts of the Torah

These MSS. are all small, each containing a part of the Pentateuch. The copyist in each case was Ab Ḫāsdah. They were doubtless used for educational purposes.
59 [1514]

Leviticus xvi. 1-xxii. 33

PAPER—28 FOLIOS, FOLIATION (PENCIL)—102 mm. (4 in.) × 77 (3)—TEXT, 64 (2½) × 57 (2½)—17 LINES.

ADDITIONS
1. ff. 27b, 28a: Colophon (Samaritan):
   Finished Tuesday, 26th Rabî' I, 1320 H [1902 D] by Ab Ḥasdah, b. Ya'qōb, b. Aḥarōn.
2. f. 1a. The name יאֵקָב Thànhim, with the imprint of his seal.

60 [1515]

Leviticus xxiii. 1-end

This MS. is with uniform 59. It has 27 folios, foliation (pencil)—18 lines to page.

ADDITIONS
1. f. 27b: Colophon (Samaritan):
   Finished Wednesday, 27th Rabî' I, 1320 H [1902 D] by Ab Ḥasdah, b. Ya'qōb etc.
2. f. 1a. The name in Samaritan script. Ya'qōb b. Aḥarōn, Priest in Shechem. Also the imprint of his seal.

61 [1516]

Numbers xxv. 10-end

Uniform with 59. It has 51 folios, foliation (pencil).

ADDITIONS
1. f. 50a: Colophon (Samaritan):
   Finished Friday, 7th Rabî' II, 1320 H [1902 D], by Ab Ḥasdah, b. Ya'qōb, etc.
2. f. 51. Number of qissim for Numbers given as 218.
3. Name and seal of Ya'qōb, as given in 59.

62 [1518]

Deuteronomy xxvi. 16-end

Uniform with 59. It has 37 folios, foliation (pencil)—17/18 lines to page.

ADDITIONS
1. ff. 36b, 37a: Colophon (Samaritan):
   Finished this book, the twenty-fourth, on Friday, 12th Rabî' I, 1320 H [1902 D], 3540 E, by Ab Ḥasdah, etc.

63 [1520]

Leviticus ix. 22-xv. 32

Uniform with 59. It has 33 folios, foliation (pencil).

ADDITIONS
1. f. 33b: Colophon (Samaritan):
   Finished Thursday, 20th Rabî' I, 1320 H [1902 D], by Ab Ḥasdah, etc.

64 [1521]

Leviticus i. 1-ix. 21

Uniform with 59. It has 34 folios, foliation (pencil).

CRYPTOGRAM. f. 22b—24a (vii. 17—21):

65 [1858]

Leviticus i. 1-xv. 33

PAPER—29 FOLIOS, FOLIATION (PENCIL)—178 mm. (7 in.) × 133 (5½)—TEXT, 120 (4½) × 83 (3½)—25 LINES—VOCALISATION SIGNS FAIRLY NUMEROUS.
The MS. is in majuscule. The writing is good and displays the definite style associated with Abisha' b. Pinhas. It has suffered from immersion in water. The leaves at the beginning have suffered most and the opening lines have almost disappeared. The MS. is pink stained from the dye of the binding, notably at the two ends.

**ADDITIONS**

f. 29a: Colophon (Samaritan):

---

**66 [1873 A]**

**Fragment of Leviticus**

PAPER—1 LEAF (PART)—228 mm. (9 in.) × 158 (6½)
—AS THIS IS FRAGMENTARY, ONLY PART OF THE TEXT COLUMN IS FOUND ON THE MS.

This is a single leaf which forms one of the fly-leaves of MS. [1873]. It has the text of Lev. iii. 1–4. It is written in large, heavily inked, Samaritan majuscule. The letters are well shaped. This fragment is of particular interest as it is furnished with full vocalisation of a distinctive kind. It seems to be a combination of the Arabic vowel system and the system generally used by the Samaritans.

The leaf has been trimmed at both sides so that the middle portion of text is alone available.

---

**67-70 [2104, O]**

**Parchment Fragments of Torah**

**67 [2104, O(1)]**

**Exodus**

PARCHMENT—1 LEAF—253 mm. (10 in.) × 190 (7½)
TEXT, 140 (5½) × 120 (4½)—27 LINES.

This leaf is stained with age and slightly tattered. It is beautifully written.
Ex. iv. 1–20.

---

**68 [2104, O(2)]**

**Genesis**

PARCHMENT—1 SHEET FOLDED MAKING 2 FOLIOS—
253 (10) × 190 (7½)—TEXT, 145 (5½) × 115 (4½)—28 LINES.

The writing is very good.
(a) Gen. xlv. 20–31.
(b) Gen. xlvi. 8–xlix, 4.

**69 [2104, O(3)]**

**Deuteronomy**

PARCHMENT—1 LEAF—260 (10½) × 215 (8½)—TEXT
173 (6½) × 140 (5½)—31 LINES.

Beautiful writing.
Deut. xxx, i5–xxxi. i4.

**70 [2104, O(4)]**

**Numbers**

PARCHMENT—1 LEAF (HALF-TORN AWAY).

Very fine writing.
(a) Num. i. 50–ii. 6.
(b) Num. ii. 9–18.

---

**71-73 [2106]**

**Parchment Fragments of Torah**

**71 [2106(1)]**

**Exodus**

PARCHMENT—1 LEAF—278 mm. (11 in.) × 223 (8½)
—TEXT, 183 (7½) × 145 (5½)—30/31 LINES.

The text begins on the flesh side and continues on the hair side. The text on the hair side is much rubbed in the bottom half but the flesh side is clear.
and good. The writing (majuscule) is very fine. The edges of the leaf are much tattered. The date is problematical, perhaps fourteenth or fifteenth century.

Ex. xxxvii. 25–xxxviii. 24.

72 [2106(2)]

Exodus


The text begins on the hair side and continues on the flesh side. The writing (majuscule) is in large letters beautifully executed. A comparison with the writing of Abu 'I-Barakat, the famous Samaritan calligraphist, suggests that this stray leaf may be from one of his MSS. If so the date would be around A.D. 1200.

The hair side (obverse) is much rubbed and part of the text is almost obliterated. The edges of the leaf are slightly damaged.

Ex. xxxiv. 30–xxxv. 20.

73 [2106(3)]

Deuteronomy

TRILINGUAL MS.—PARCHMENT—1 LEAF TATTERED—MEASUREMENTS INDETERMINATE, BUT MS. MUST HAVE BEEN VERY LARGE, AT LEAST 390 MM. (15 1/2 IN.) × 350 (14). IN THIS TRILINGUAL MS. THE WIDTH OF EACH OF THE TEXT COLUMNS IS 90 MM. (3 1/2 IN.) WITH A SPACE OF 8 MM. BETWEEN THE COLUMNS. ALL THREE COLUMNS ARE IN SAMARITAN MAJUSCULE.

The MS. is old. The writing is very fine. It may well be of the thirteenth or fourteenth century.

The upper part of the leaf is so tattered that the text beginnings cannot be determined. The hair side ends Deut. xxviii. 57. The flesh side ends Deut. xxix. 1.

74-76 [2104 P]

Parchment Fragments of Torah

74 [2104 P(1)]

Exodus

PARCHMENT—1 LEAF—266 MM. (10 1/2 in.) × 203 (8)—TEXT, 178 (7) × 153 (6)—30 LINES.

Beautiful writing.

Ex. xxxix. 28–xl. 10.

75 [2104 P(2)]

Leviticus

PARCHMENT—1 LEAF—PART OF SAME MS. AS 74.

The reverse has the customary cryptogram marking the middle point of the Torah, viz יִתְנָה (half Torah).

Lev. vi. 15–vii. 21.

76 [2104 P(3)]

Leviticus

PARCHMENT—1 LEAF—286 (11 1/2) × 210 (8 3/4)—TEXT, 178 (7) × 152 (6)—29 LINES.

The writing is very fine. This leaf is badly stained and torn, with several holes.

Lev. viii. 19–ix. 4.

77-83 [2103]

Parchment and Paper Fragments of Torah

77 [2103 A]

Genesis

PARCHMENT—2 FOLIOS—279 MM. (11 IN.) × 240 (9 1/4)—TEXT, 178 (7) × 145 (5 3/4)—24 LINES.
PENTATEUCH MANUSCRIPTS

The leaves which come from the same MS., but are not consecutive, are beautifully written in majuscule. The date of the MS. may be thirteenth century or earlier. The leaves are badly crumpled and tattered at the edges, but no part of the text has been destroyed.

(a) Leaf No. 1 gives Genesis xv. 15–xvi. 10.
(b) Leaf No. 2, Genesis xix. 1–15.

78 [2103 C]

Genesis

PARCHMENT—SINGLE LEAF—BREADTH 160 (64)—OTHER MEASUREMENTS INDETERMINATE.

This solitary leaf obviously comes from a very old MS. It is brown with age and dog-eared. The writing, Samaritan majuscule, is beautifully executed in the same fashion as 77, but the letters are smaller in size. The date may be similar.

Gen. xxxi. 11–33.

79 [2103 D]

Genesis

PARCHMENT—4 FOLIOS—ROUGHLY 278 (11) × 215 (84)—TEXT, 170 (64) × 153 (6)—27/28 LINES.

The 4 folios, beautifully written, form a continuous text. They would appear to belong to the same period roughly as 77. The writing, Samaritan majuscule, is reminiscent of Rylands Sam. MSS. (Crawford), Codex I.

The leaves show clearly the effects of age and lack of care and portions of the margins have been destroyed.

Continuous from Gen. xxxv. 12–xxxviii. 18.

80 [2103 E]

Exodus

PARCHMENT—2 LEAVES—ROUGHLY 279 (11) × 197 (74)—TEXT, 153 (6) × 120 (44)—27 LINES—A FEW VOCALISATION SIGNS.

This MS. consists of 2 leaves attached together which apparently formed the outside leaves of a gathering of possibly 10 folios. The text in consequence is not continuous from the first to the second leaf. The writing is very good. The MS. is clearly early—probably fourteenth century, or thereabout.

(a) First leaf. Ex. ii. 8–iii. 6.

81 [2103 F (Q in Gaster)]

Deuteronomy

PAPER—FACSIMILE—LONG SHEET—380 (15) × 185 (74)—TEXT, 347 (134) × 147 (54)—73 LINES IN ALL.

This is a long sheet of paper bearing perhaps the facsimile of part of a Pentateuch scroll. The writing is finely executed with a steel pen, possessing a finer point than that used in the previous MSS. of [2103].

Deut. xix. 8–xxi. 14.

82 [2103 G (P in Gaster)]

(Deuteronomy)

PAPER—FACSIMILE—2 FOLIOS—223 (81) × 140 (54)—TEXT, 140 (54) × 113 (44).

In these 2 folios there is embodied a cryptogram which reads

בשת • חמש • והשליש • למלאלכה • שלמה

“in the 35th year of the dominion of Ishmael”.

This is A.H. 35, which corresponds to A.D. 655. This would make the original a very early text, indeed. The manner of the writing bears a striking resemblance to 80.

Deut. iii. 26–iv. 30.

Dr. Gaster has written above the opening words:

Lithographed facsimile of text written in the 35th year of the Mohammedan era! (seventh century)!
83 [2103 H (R in Gaster)]

Exodus

PAPER—FACSIMILE—ONE LONG SHEET—505 (20) × 315 (12½)—TEXT, 455 (18) × 203 (8)—57 LINES IN ALL.

Ex. xx. 1—it includes the Samaritan tenth commandment and ends with verse 26.

84, 85 [1198]

Parchment Fragments of Torah

There are four folios. They come from 2 codices, two leaves from each. In each case the leaves are joined but in neither case do they have a continuous text from leaf to leaf.

84 [1198(1)]

Genesis

Two leaves marked 1 and 2 in pencil.

108 mm. (4½ in.) × 85 (3½)—TEXT, 70 (2½) × 57 (2½)—NUMBER OF LINES VARIES, FOLIOS 1a AND b HAVE 41 LINES BUT f. 2a AND b HAVE 35 LINES.

The writing in majuscule is of a microscopic character. It is excellent in execution and the fragment must have belonged to a very fine pocket codex. The leaves are worn and stained with age but the text, although slightly rubbed in places, is in general good and clear. The portions of text are as follows:

(i) f. 1a: Genesis xxxv. 16 to (f. 1b) xxxvi. 24.
(ii) f. 2a: Genesis xl. 4 to (f. 2b) xli. 8.

85 [1198(2)]

Exodus

Folios 3 and 4. These 2 leaves, although not so small as A, have formed part of a fine codex. The writing is also microscopic but less small than 84.

128 (5) × 108 (4½)—TEXT, 83 (3½) × 70 (2½)—31/35 LINES.

(i) f. 3a: Exodus x. 3 to (f. 3b), x. 22.
(ii) f. 4a: Exodus xiii. 7 to xiv. 18 (f. 4b).

86 [1199]

Genesis

PARCHMENT—4 FOLIOS, FOLIATION (PENCIL), 388 mm. (13½ in.) × 285 (11½)—TEXT, 218 (8½) × 190 (7½)—31/32 LINES TO PAGE.

This MS. is a fragment of what must have been a major codex of about the thirteenth century. The writing is of a high degree of calligraphy with a close resemblance to that of Abu 'l-Barakat, the copyist of Codex I of the Rylands (Crawford) Samaritan MSS.

The leaves are damaged, the edges being much frayed. The text on the hair side is rubbed and partly obliterated (1a, 2b, 3a, 4b). The leaves are stained with age and damp. Folios 1 and 2 form a continuous text, as do ff. 3 and 4.


f. 3a—4b: Genesis xxiv. 45—xxvi. 4.

87 [1866]

Leviticus i. 1-10

A leaf of paper forming part of the cover of the MS. has come adrift revealing it as part of a Penta­teuch Codex.

The writing is good. The MS. of which it formed part may have belonged to the eighteenth century.

88 [1868]

Photographs of an Old Scroll

A series of photographs of parts of Numbers and Deuteronomy from an early scroll. The photographs according to the numbers on them should be 17 in all, but photograph No. 3 is missing. They

1 Gaster, No. 1866.
are inserted between the leaves of a small cash book. They contain a cryptogram which is continuous from No. 4 to No. 7. It begins at Deut. i. 1 and ends vi. 25. It reads as follows:

\[\text{\ldots}\]

I wrote this holy scroll for the synagogue of 'A$iif in the year 562 H [1870 D] in the name of Ab Berakathah, :;iadaqah, b. Ab I,Iasdah, Abraham Haduth, and I wrote it on behalf of YehOshu' b. Levi, who is of the priests of Gerar, the first colony and the city colony, through Salamāh, b. Abraham b. Yosef Şarephathah.

ADDITIONS

1. Label on outside cover:
   "Photos of Samaritan Scroll of the Law of the year 562 Hedj.—especially the latter part with colophon and portion of Genes. and Exod.—Scroll incomplete and used by me in the Kissim of my Pentateuch, lent also to V. Gall."

2. Another label:
   "The Samaritan scroll and v. below. This is the only known copy of real scroll."

3. On first fly-leaf at the beginning is given in typescript the cryptogram as given above, but beginning with the date, i.e. \ldots

89 [830]

Collection of Liturgical Pieces

(Samaritan and Arabic)

Collection of Liturgical Pieces

SAMARITAN AND ARABIC—PAPER—146 FOLIOS, FOLIATION (PENCIL)—215 mm. (8\frac{1}{4} in.) × 165 (6\frac{3}{4})—TEXT COL. 133 (5\frac{1}{4}) × 90 (3\frac{3}{4})—31 LINES TO PAGE, BUT VARIES—CATCHWORDS—MARGINALIA NUMEROUS VOCALISATION SIGNS FOR HOMONYMS.

This MS. is a collection of liturgical pieces, particularly associated with the Sabbath. The Arabic text is written in Samaritan characters. The writing is clear and serviceable. Beyond some stains from use the MS. is in perfect condition. Folios 137a, b have no Arabic translation of part of a poem by Tabiah. The MS. too is incomplete for the remainder of the text in both columns. The lacunae can be supplied from 90.

"A complete manual of the service of praise and the sayings of wisdom from the locutions of the rabbanim and the elders. . . .

"I have, indeed, seen in the manuals of prayer whose translations I have examined, that they are defective, and I have set myself to write a manual with a good translation. . . ."

Text, proper, begins f. 16 (the Arabic text is here retransliterated):

\[\text{\ldots}\]

ADDITIONS

1. f. 1a. A note (Arabic):
   The beginning of this manual, Sunday, 20 Rabi' I, 1287 H [1870 D].

2. f. 48b. Colophon (Arabic):
   Finished the \textit{duurrān}, r5 Ḥezairān, by Ya'qūb, b. Aharon, b. Salāmāh.

3. f. 109a. Colophon (Samaritan):
   Finished all the Marqah. With God’s help I have written 40 poems, 12 composed by Marqah, 7 by ‘Amram Darah, 7 by Eleazar, the High Priest, and 7 by the Rabban Pīnās. The completion, Friday, 10 Rabi’ II, 1287 H by Ya’qūb, b. Aharon, b. Shalma, b. Tabiah.

\[1\] This seems to imply that the photographs were of the old Abisha Scroll. This is not so.
4. f. 120b. Colophon (Arabic):
   Finished the šērān, 26 Ḥezairān, 1287 H.
5. f. 120b. Colophon (Arabic):
   Finished the collection, Wednesday, 15 Rabi′ II, 1287 H by Yaʿqūb, b. Ḥarūn, b. Ṣalāmah, b. Ḥazāl.
6. f. 128b. Colophon (Arabic):
   Finished the record of the markabat, Thursday, 16 Rabi′ II, 1287 H by Yaʿqūb, etc.
7. f. 132b. Colophon (Arabic):
   Finished 2 Rabi′ 1298 H [1288 D].
8. f. 134b. Colophon (Arabic):
   Finished, 8 Dhū ʿl-Qaʿdah, 1307 H [1289 D].
9. f. 145. Colophon (Arabic):
   Finished, Friday 17, Dhū ʿl-Qaʿdah, 1307 H.
10. On the inner r.h. board of the MS. this note (English):
    “This MS. is written by the High Priest, Jakob b. Ahron b. Shalmah, the acting High Priest in Shechem and sold by his son Shafeek.”

The names of some of the hymn writers are: Marqah; Nana b. Marqah; Ṭammar Darah; Murjan Danafi; Mufarrij al-Mufarrij; Ṭammar al-ʿAyyah; Ḥazāl b. Yūṣuf; Ṣāliḥ b. Ṭammar; Ṣanāḥ b. Ṭammar; Abīṣaʿa b. Ṣanāḥ; Ṭammar b. Murjan; Ṭammar; Mūḥammad al-Qabasī; Ṭammar b. Ṣalāmah.

90 [831]
Collection of Liturgical Pieces
(ḥaṣṣa · Ṣmalṭ)

SAMARITAN AND ARABIC—PAPER—135 FOLIOS, FOLIATION (PENCIL)—215 MM. (8 1/2 IN.) × 153 (6)—TEXT COLUMN, 153 (6) × 90 (3½)—31 LINES—CATCHWORDS (SAM. COL.)—MARGINALIA NUMEROUS.

A bi-lingual MS. with Arabic text in Samaritan script. The writing is clear but is better at the beginning than at the end, where it appears to be hasty and scribbled. Although stained in parts the MS. is otherwise in very good condition.

It is a copy of the same text as 89. The parts of the Arabic translation missing in 89 are here given. Text as in 89.

ADDITIONS
1. Colophons (Arabic):
(i) f. 62a:
   The beginning of this book, Sunday, 15 Shawwāl, 1287 H [1870 D].
(ii) f. 54b:
   The durra finished by Ṭammar b. Ṣalāmah, b. Ḥazāl [Ṭabiah], the Priest, eve of Friday, 7 Dhū ʿl-Qaʿdah, 1287 H.
(iii) f. 54b:
   Finished the durra 5 Dhū ʿl-Qaʿdah, 1287 H.
(iv) f. 132b:
   A long colophon (Arabic). The writer, Ṭammar b. Ṣalāmah, b. Ḥazāl, b. Ṣalāmah, b. Mūḥammad says he was engaged on this MS. 40 days in 1287 H.
(v) f. 135a:
   Finished 3 Jumādā I by Ṣalāmah, b. Ṣalāmah, the Levitical Priest.

2. Fly-leaf additions:
(a) f. 1a:
   “Bought from the High Priest Ḥishak, b. Ṭammar, b. Ṣalāmah of Shechem. 5.xi.902, M. Gaster.”
(b) f. 1a:
   A note in Arabic. Note the concluding parts which we read since the Feast of Passover, 1308 H [1890 D].
(c) Two columns of figures one headed ʿalā al-ʿulāmā (אלהי) and the other ʿalā al-ʿulāmā (אלהי).
(d) f. 1b. Note in Arabic:
   “Our intention is to write a ‘supplication’ (ʾāʾahā) composed by my father Ṭammar.” But beyond writing the first line, he did nothing more.
(e) f. 2b:
   An errūf by Ḥazāl, the High Priest, written in black and red ink in alternate lines.
(f) f. 3b:
   A ṣawār (וָור) by the one who wrote it, Ṣalāmah, b. Ṭammar, b. Ṣalāmah.

91 [832]
Morning and Evening Prayers

SAMARITAN AND ARABIC—PAPER—132 FOLIOS, FOLIATION (PENCIL)—272 MM. (10 1/2 IN.) × 120 (4½)—TEXT COLUMN, 112 (4½) × 83 (3½)—27/30 LINES
The MS. is bi-lingual for most of the volume, the Samaritan being in the r.h. column. Both columns are in Samaritan minuscule. The writing is in black ink in a loose hand but clear and wholly legible. Red ink is used in headings, quotations, etc.

The MS. begins with the prayers said in the course of the preliminary ablutions (ʿωστήρ), hands, mouth, nose, face, ears, right and left legs.

The next heading is as follows (f. 1b):

Text proper begins, f. 3b, (the Arabic in re-transliteration):

ADDITIONS. Colophons (Arabic):

(i) f. 96b:

(ii) f. 114a:
Finished eve of Wednesday, 23 Jumādā II, 1320 H, by Abū ʿI-Ḥasan, etc.

(iii) f. 131b (both Arabic and Samaritan):
Finished this collection, Wednesday, last day of Jumādā II, by Abū ʿI-Ḥasān, etc.

92 [854]

Service for the Eves of the Three Festivals

PAPER—73 FOLIOS, FOLIATION (PENCIL)—203 MM. (8 in.) × 133 (5 ½)—TEXT 120 (4 ½) × 83 (3)—30 LINES (VARIES)—CATCHWORDS—A FEW MARGINALIA.

This MS. is described in Gaster’s List as “Prayers for Pesah, Shebuoth and Sukkoth, beautifully written and admirably arranged in parallel columns. Written in four inks black, red, blue, and green.”

The standard form of the ordinary service in black ink. The variations and additions for Pesah are given in red, for Shebu’oth in blue, and for Sukkōth in green. At the points where two or more diverge the variations are shown in the columns. The paper is of good quality and is highly polished. The MS. is in good condition.

(a) Part 1, begins f. 1b (heading in red ink):

(b) Part 2, begins f. 14b:

ADDITIONS

f. 97b. Colophon (Arabic):
Writing of this collection finished eve of Thursday, close of year, 1318 H [1900 D] by ʿAziz, b. Yaʿqūb, b. Jalābī, b. Yoṣef, Daṇafīt, Israelite. The writer begs also to be excused for the poor quality of the writing “ and the writing of it was on Mt. Gerizim.”

Names of some of the hymn writers:
Marqah; Ghazāl [b. Yisḥaq]; ʿAbdullah (ʿAbdāl), b. Salāmāh; ʿAmrām, b. Salāmāh.

93 [1859]

Service for Sabbath Ṣamūʿ Ha-Pesah and for the first Month

PAPER—80 FOLIOS, FOLIATION (PENCIL)—190 MM. (7 ½ in.) × 146 (5 ½)—TEXT 127 (5) × 102 (4)—27 LINES—CATCHWORDS—SOME MARGINALIA—A NUMBER OF VOCALISATION SIGNS.
The MS. is written in Samaritan minuscule, but sparing use is made of Arabic in headings and service directions. The writing is excellent, obviously by an expert hand. Red ink has been used for headings and service directions. The MS. has suffered severely from immersion in water. Although the text has suffered little, the whole MS. is badly discoloured and stained. Originally it must have been an outstandingly fine MS.

I. begins f. 1b:

II. f. 46a:

Hymn writers:
Pināḥas b. Efī’ezēr; Ben Maʿir; Marqah; Abīsha b. Pināḥas; ‘Abdullāh b. Salāmah; Mattanah [Hibat Allah] ha-Miṣrī; Sadaqaḥ al-Ḥaftawī; Ha-rabbi Yūsf.

Service for Sabbath Šamʿat Pesah and the First Month

PAPER—140 FOLIOS, FOLIATION (PENCIL)—236 MIN. (8 in.) × 165 (6 in.)—TEXT 140 (5½) × 90 (3½) —30/32 LINES—CATCHWORDS—MARGINALIA FEW—VOCALISATION COMMON.

The writing is minuscule with Arabic in Arabic script for headings and service directions. Red ink has been used in headings only as far as f. 15. The writing is very good and clear. Water has damaged the binding the red dye of which has affected slightly the adjoining leaves. Other leaves are also slightly stained by the water. The text, however, has not been affected at all and the general condition of the MS. is very good. There is an inclination towards symmetric (columnar) arrangement of the text in places, e.g. ff. 6b, 61b, 65b, 76b, 77a, etc.

Part I begins, f. 1b:

II. f. 46a:

Wenn die Schüler des Biichern laden

III. f. 48b:

IV. f. 69b:

V. f. 108b:

VI. f. 135b:

A praise ['' التحية '') by the copyist’s father, Pināḥas b. Yiṣḥaq. There is a note in the margin to say

There is a note in the margin “ Murjān’s cognomen was Ab Sakhwah “.

Perhaps for ʾalā (” if it falls on the Sabbath “).
that he was at fault in putting it where it is for it is for the eve of the New Year.

ADDITIONS
1. f. 107a. Colophon (Samaritan):


(ii) f. 45a:
   Finished 24 Shawwāl, 1313H [1895 D], by Kāmil, etc.—and that, too, in the village of Tulkerem.

2. Note in Arabic: Began this service book, Monday, 20 Rabi’ II, 1311H [1893 D].

Names of some of the chief writers of the hymns in this MS.:

96 [1190]

Service for Sabbath ʿṢamūṭ ha-Pesah

This is a liturgical MS. but because of its damaged state the exact nature of it is very difficult to determine, since its title has been almost obliterated. Words still traceable suggest that the first part at least is for the Sabbath of ʿṢamūṭ ha-Pesah.

The MS. is written in Samaritan minuscule and the writing is good. It has suffered from immersion in water which has washed off nearly all the black ink, leaving faint ghosts of the letters. The MS. is in the worst possible condition, and to all intents and purposes is useless scholastically. Towards the end of the MS., which may well be eighteenth century, some parts have been written in red ink. Rather strangely it is the red ink in this case which has remained unaffected and clearly legible.

f. 1b:

ADDITIONS
1. The fly-leaf at the beginning has 3 additions, all in poor condition and their content has to be guessed at from a few legible words.
(i) Record of the birth of a daughter to Ismā’il Ṣadaqah, 1226 H [1812 D].
(ii) Arabic note on the cost of sundry eatables, 6 Jumādā I, 1294 H [1877 D].
(iii) Samaritan note—date 1149 H [1736 D]—perhaps the date of the MS.?

2. f. 1a:
In an unlettered hand (Arabic) an account of what happened in the year 1227 H [1812 D] when it seems there was a plague of gnats (?) followed by locusts and after that heavy rain.

3. f. 125b:
Colophon (Arabic), much of it obliterated. A few proper names appear from the fringe—perhaps ʿīṣāq b. . . . b. ʿAḇdallāh, b. Ṣurjān, b. ?. This may be a clue to the copyist.

4. f. 125b:
In this epigraph (Arabic) the year 1274 H [1857 D] appears. The writer speaks of his brothers Yaʿqūb and Khalīl al-Mufarrij and of his cousins Saʿd and Khīḍr.

97 [838]

Service for Sabbath Šamūṭ ha-Pesāḥ and First Month

PAPER—114 FOLIOS, FOLIATION (PENCIL), ALSO PAGINATION (ARABIC)—230 mm. (9 in.) X 165 (6½) —TEXT, 152 (6) X 108 (4½)—36/39 LINES—CATCHWORDS—MARGINALIA, VERY FEW.

This MS. is described in Gaster’s List as “the fullest service of the first month (i.e. Nisan) and of Pesah”.

The service directions are mainly in Arabic. Where attention has to be specially focused, red ink is used. The MS. is in perfect condition. There is a change of paper and also a change of pen beginning at f. 23. It looks as if the part from f. 23 onwards has been added to. According to the colophons the writer is Abū ʿI-Hasan (Ab Ḥasdaḥ).

The parts of the service book are:

1. f. 1b:

2. f. 21b:

3. f. 38b:

4. f. 63a: (if sabbath)

5. f. 95a:

6. f. 107b:

ADDITIONS

1. f. 38a. Colophon (Samaritan):
   Finished Tuesday, 26 Dhū 'l-Ġaẓādah, 1322 H [1904 D], by Ab Ḥasadāh, b. Yaʿqūb, b. Aḥarān, b. Ṣalāmah, b. Ṭahāb, the Levitical Priest.

2. f. 94b. Colophon (Samaritan):
   Finished Monday, 10 Dhū 'l-Ḥijjah, 1322 H, by Ab Ḥasadāh, etc.

3. f. 101a. Colophon (Arabic):
   Finished eve of Tuesday, 11 Dhū 'l-Ḥijjah, 1322 H.

4. f. 106b. Colophon (Arabic):
   Finished eve of Thursday, 13 Dhū 'l-Ḥijjah, 1322 H by Abū ʿI-Hasan [Ab Ḥasdaḥ], etc.

5. f. 114a. Long colophon (Arabic):
   Finished the copying of the collection, Thursday, 13 Dhū 'l-Ḥijjah, 1322 H, by Abū ʿI-Hasan, etc., the Levitical Priest.

Hymn writers:

Marqah; Ṭabīḥa (Ghazāl) b. ʿĪṣāq; Abīsha', b. Pīnḥās; ʿĀbdēl (ʿAbdallāh) b. Salāmah; Yaʿqūb b. Aḥarān; Mattahān ha-Mīṣrī; Ishāq b. Salāmah; Nānāh b. Marqah; Pīnḥās b. Elī'ezēr; Yūsūf al-Mufarrij; Ibrāhīm b. Yaʿqūb, Danafī; Ibrāhīm al-Qabāṣī; Salāmah b. Ghaẓāl; Muslim Danafī; 'Amram b. Salāmah.

98 [1191]

Service for Feast of Unleavened Bread

PAPER—57 FOLIOS, FOLIATION (PENCIL)—210 mm. (8½ in.) X 153 (6)—TEXT COLUMN VARIES—20

1 Text gives 1321 H but this evidently is a mistake.
LITURGICAL MANUSCRIPTS

LINES—CATCHWORDS—SOME MARGINALIA—VOCALISATION OCCASIONAL.

The MS. is written in Samaritan minuscule but with rubrics and service directions in Arabic. It cannot be identified from the opening heading since this is damaged beyond recognition. A colophon (see below) indicates that it is associated with the feast of ḥag ha-maṣṣōth. The writing is excellent, black ink alone being used. The MS. has suffered from contact with water. The first 3 leaves have stuck together. Although the first few folios have suffered badly and with them the text, yet, generally speaking, the rest of the text has remained legible, despite the discoloration of the paper. The catchwords show that a leaf, or leaves, is wanting between folios 11 and 12. The state of the MS. at the beginning renders it impossible to give the opening lines of the text, but the following words can be traced:

Arabic: אָרְכָּתָה, מְעָרְרָה, תּוֹדֵל, תַּמְּצֵת, מוֹנְעָה, בֶּשָּׂם: אֲשֵׁר אֵלֶּה אָרְכָּתָה, מְעָרְרָה, תּוֹדֵל, תַּמְּצֵת, מוֹנְעָה, בֶּשָּׂם.

ADDITIONS

1. f. 56a. Colophon (Arabic):
   Finished the services of the Feast of ḥag ha-maṣṣōth Thursday, 7 Rabi' I, 1150 H [1737 D], by Murjān b. Ibrāhīm, b. Ismā’l, b. Ibrāhīm, Daṇafī.

2. f. 56b. A note (Arabic) at the foot of a poem of 16 lines by ‘Amram, b. Ṣalāmāh, b. Ḥaẓāl:—
   20 Rabi' II, 1262 H [1845 D] on which waṣṭ ḥag ha-maṣṣōth.


99 [851]

Service for Sabbath of Ḥag ha-Maṣṣōth

PAPER—39 FOLIOS, FOLIATION (PENCIL)—203 mm. (8 in.) × 165 (6½)—TEXT 152 (6) × 115 (4½)—32 LINES (VARIES)—CATCHWORDS—MARGINALIA OCCASIONAL—VOCALISATION RARE.

The handwriting is Samaritan minuscule, and is good. The rubrics and service directions are in Arabic. Black ink alone is used. The MS. has suffered much from immersion in water. Although the leaves are brown and heavily stained there has been no offsetting. In consequence the text throughout is clearly legible. This must have been a fine MS. before being so extensively damaged.

Text begins f. 5b:

Arabic: לְזַעְרָתָה, יִשָּׂאָה, יִנְכָּר, בְּנוֹת, בְּשַׂמ: אֲשֵׁר אֵלֶּה לְזַעְרָתָה, יִשָּׂאָה, יִנְכָּר, בְּנוֹת, בְּשַׂמ: אֲשֵׁר אֵלֶּה.

ADDITIONS

f. 59a (end of MS.). Colophon (Arabic):
   Finished Sunday, 25 Jumādā II, 1163 H [1749 D], by Ḥaẓāl b. Ḣāṣāq b. Ibrāhīm, b. Ḫāṣāq, b. Ṣadāqāh, b. Ḥaẓāl, b. ʿUṣūf, b. Ibrāhīm, b. Ḥaẓāl, Levitical Priest in Shechem.

Hymn writers:

100 [845]

Service for Eve of Seventh Month and for the First Sabbath of the New Year

PAPER—39 FOLIOS, FOLIATION (PENCIL)—203 mm. (8 in.) × 165 (6½)—TEXT 152 (6) × 115 (4½)—32 LINES, BUT VARIES GREATLY—CATCHWORDS (INTERMITTENT)—MARGINS (SLIGHT USE).

The writer of the MS. and the author of most of the hymns was Ṭabīb (Ḥaẓāl) b. Yisḥaq, a famous and prolific hymn writer. The writing of the MS., Samaritan minuscule, is fairly good and easily legible. The MS. is brown with age and is damp stained. The text, however, has suffered no damage. As a service book it is incomplete, and its main purpose appears to be to supply praise for the special occasions indicated. As a MS. it is imperfect. Thus a portion of text is missing after f. 8b. The poem which begins on f. 9a has the number 100 as its total number of lines, but the number of lines which appear in the text is only 86. There is also no rubric to the poem.
A striking feature of the MS. is the long poem of 22 strophes, each consisting of 26 lines (stichoi) which begins at f. 11b. Each line ends in ʔ throughout. But the strophes take in turn a letter of the alphabet to accompany ʔ. Thus the lines of the first strophe end in ʕ, those of the second in ʕ, and the third in ʔ, and so on.

There is a gap after f. 10b where a poem is left incomplete, and one of an entirely different character and structure begins abruptly on f. 20a. Folio 28 is a stray leaf from another MS., but the writing is by the same hand. It has a bi-lingual text, Samaritan and Arabic in parallel columns. The catchwords also reveal lacunae between ff. 30b and 31a, between 35b and 36a and between 37b and 38a. The extent of these lacunae we have no means of determining.

(a) First part begins, f. 1b:

(b) Second part begins f. 29a:

(c) Stray leaf f. 28 begins (Arabic re-transliterated):

ACROSTICS
(i) f. 10b:

(ii) f. 11b:

This acrostic is repeated in the letters beginning the second half-lines of the poem.

(iii) f. 25a:

* For Ṭablah (Aramaic form) or Ǧisrāl (Arabic).
LITURGICAL MANUSCRIPTS

ADDITIONS

I. f. 83b. Colophon (Arabic):
Finished Sunday, 24 Shawwal, 1327 H [1909 D].
"The writer asks of him who examines the MS. to excuse the faultiness of the writing, because while writing it he suffered from fever, weakness and the effects of bad news. He seeks the favour of God to bless what is good and blot out what is wrong, through Moses, the greatest of the priests, etc."

2. f. 91a: At end of MS. the signature in Arabic, "Naji, Samaritan Priest, Shechem".

Hymn writers:
Pinjta (Khîdr) b. Ishâq; Marqah; 'Amrân b. Sâlîm; Ghazâl (Tabi'ah) b. Sâlîm. Ibrâhîm al-Qâbasî; Abîsâ' b. Pinjta; Murjiân b. Ibrâhîm, Danafi; Pinjta b. Itâmar.

102 [1120]
Service for the Sabbaths of the First Month and Pesah

PAPER—204 FOLIOS, FOLIATION (PENCIL)—223 mm. (8\(\frac{1}{2}\) in.) \(\times\) 172 (6\(\frac{1}{2}\))—TEXT 140 (5\(\frac{1}{4}\)) \(\times\) 90 (3\(\frac{1}{2}\))—30/35 LINES—CATCHWORDS—SOME MARGINALIA—VOCALISATION OCCASIONAL.

The writing is minuscule and is clear and neat. The inks used are black, red and green. Arabic in Arabic script is used in the rubrics and service directions. In the Passover service, designs representing the burning pit, the vats for boiling water, etc., have been worked into the text (ff. 55b, 56a, 57b, 80a).

The MS. has suffered damage from water, but the damage is mainly to the outer cover, where the red dye of the binding has stained the adjoining leaves. The text, however, is not affected, and the MS. is in perfect condition otherwise. It is a very fine MS.

Part I begins, f. 1b:

[Service on Mt. Gerizim at the sacrifice "between the two sunsets".].

ADDITIONS

I. f. 204a. Colophon (Arabic):

2. f. 204b. "204 fols. M.G. xi. 910."

Hymn writers:
103 [III5]

Service for the seven sabbaths from Pesah to Shebu'oth

PAPER—102 FOLIOS, FOLIATION (PENCIL)—215 MM.

(8 1/2 in.) × 178 (7)—TEXT, x40 (5 1/2) × 90 (3 1/2)—
32/33 LINES—CATCHWORDS—MARGINALIA FEW.

The writing is minuscule and is elegant. Red ink is used in the headings and directions. The MS. is damp stained at its end, but otherwise is in good condition. The legibility of the text has not suffered.

Text. Part I begins, f. 1b:

זלחת לילות ושבעת: חשה הרארש.

II, f. 18b:

זלחת טמ השבחת זחרימ.

III, f. 40b:

זלחת לילות חרות: מקף השבחת והוכיר.

IV, f. 48b:

זלחת השבחת והוכיר זחרימ.

V, f. 52b:

זלחת השבחת והוכיר זחרימ.

VI, f. 56a:

זלחת השבחת והכילות זפרות.

VII, f. 62a:

זלחת הלילות חרות זלחת והכילות והוכיר.

VIII, f. 76b:

זלחת השבחת והכילות זפרות.

IX, f. 80b:

זלחת השבחת והכילות זפרות: לה שבחת טמיל.

X, f. 92a:

זלחת השבחת והכילות זפרות.

XI, f. 98a:

זלחת לילות משאר זרי לילות כחלות.

XII, f. 98b:

זלחת לילות והכילות.

ADDITIONS. Colophons (Arabic):

(i) f. 67b:

Finished 6 Jumādā I, 1327 H [1909 D].

(ii) f. 102b:


Hymn writers:

Pinḥas [Khīr] b. Yiṣḥaq; Eliʿezet b. Pinḥas b. Yūsef; Abu'l-Hasan, al-Ṣūrī; Marqāh; Muslim b. Murjān, Danafi; Yūsuf al-Ḥaṭāwī; Muslim b. Ab Sakwah; 'Ammān b. Salāmah; 'Abdallah b. Salāmah; Salāmah, b. Ghazāl; Ibrāhīm al-'Ayyah; Ben Manīr; Ibrāhīm al-Qabāṣi; 'Abdullāh b. Yūsuf, b Ya'qūb, Mufarrījī.

104 [848]

Service for Yom ha-Kippūr

PAPER—74 FOLIOS, FOLIATION (PENCIL)—215 MM.

(8 1/2 in.) × 158 (61)—TEXT, 152 (6) × 102 (4)—
37 LINES (BUT VARIES)—CATCHWORDS—NO MARGINALIA.

This service book begins with prayers for the eve of yom ha-Kippūr, followed by the service for the day which begins on f. 27a. The MS. has been hastily written. The Samaritan characters are clearly written and easily legible, but the Arabic of the service directions, written in red ink, is scribbled and barely legible at times. The MS. is slightly stained in one or two places but, in general, is in very good condition.

Text. (a) First part begins, f. 1b:

גולה לילות יומ ה-תקפער: כלא חקול בחרות נכשש דברות וברב.

(b) Second part begins, f. 27a:

זָלחת לילות והכילות והכילות:

There is evidently a gap in the text after f. 24b. A folio has been left blank presumably to take continuation of the poem found on f. 24b.
LITURGICAL MANUSCRIPTS

ADDITIONS

1. f. 74b: Colophon (Arabic):
   Finished Friday, 10 Rabi' I, 1312 H [1894 D], by the hand of Kāmil, b. Isrā’il, b. Ishmā‘īl, Sarāwī. “And this is the first service book I have begun to write in the Samaritan script and I hope that he who examines it will avert his gaze from its shortcomings and to him will be the reward.”

2. f. 1a. Note in Arabic:
   The beginning of this service book, 17 Muḥarram, 1313 H [1895 D].

Hymn writers:

105 [I193]
Service for Yom ha-Kippür

PAPER—778 PAGES, PAGINATION (ARABIC) IN PENCIL—215 mm. (8½ in.) × 146 (5½)—TEXT VARIES GREATLY, AS ALSO NUMBER OF LINES—CATCHWORDS—MARGINALIA, A FEW.

The MS. is predominantly a hymn book. The hymns are written in Samaritan minuscule with the headings partly Samaritan, partly Arabic. The MS. is beautifully written. The headings have been written in red ink which has washed off staining its surroundings, since the MS. has been steeped in water. Although there is no colophon it is probable that the MS. was written between 1750 and 1800 A.D. The text, written in black ink, is clearly legible even through the red stain.

Text. The text begins, p. 1:

The names of hymn writers are in general given, but because they were written in red ink, they have disappeared, at least as far as the first 134 pages are concerned. Names gleaned from the remaining pages are: ‘Abdullah b. Salāmah; Ṭabīḥ b. Yīṣḥāq; Abrahām b. Ya‘qūb, b. Ab Sakwāh; Ṭabīḥ b. ‘Amrān; Pinḥas b. Yīṣḥāq; Ya‘qūb b. Aḥarōn; Mufarrij al-Mufarrijī; Nānah b. Marqāh; Salāmah (father of the copyist).

106 [I114]
Service for Yom ha-Kippür

PAPER—116 FOLIOS, FOLIATION (PENCIL)—208 MM. (8¼ in.) × 138 (6½)—TEXT, 132 (5¼) × 90 (3½)—27/31 LINES—CATCHWORDS—SOME MARGINALIA.

The writing is very good, with occasional headings and service directions in red. The MS. has been damaged by water. The spreading of the red ink has caused much staining, but the text throughout is unharmed and everywhere legible. Some use is made of symmetric arrangement of text.

First section, f. 1b, begins:

Text proper begins:

ADDITIONS

f. 116b. Colophon (Arabic):

Hymn writers:
Abisha‘ b. Pinḥas; Ben Manir; ‘Amram Darah; ‘Amrān b. Salāmah; Marqāh; Ibrāhīm al-ṬabīḤ; Sa‘dullāh al-Kithari; Rabban Yūsuf; Pinḥas b. Yīṣḥāq; Mufarrij al-Mufarrijī; Murjān Dani‘; Muslim b. Murjān, Dani‘; Ibrāhīm b.
Yaʿqūb (al-ʿAyyah); Ghazāl [Tabiḥah] b. Salāmah; Khidr b. ʿAmrān; Ab Šakwāh b. Mashlamah; Nanāh b. Marqāh; Muʿīn b. ʿAṣāqah, al-Ḥafīẓī; Ismaʿīl al-Rumāhī; Salīmah b. Ghazāl; Yūsuf b. Pinsā."}

### 107 [1117]

**Service for ʿImāmah ha-Sukkōth**

PAPER—128 FOLIOS, FOLIATION (PENCIL)—268 mm. (10 3/8 in.) × 178 (7)—TEXT, 132 (5) × 102 (4)—31 LINES—CATCHWORDS—MARGINALIA, RARE.

The MS. is written in minuscule with a few salutations at the end of sections in majuscule. The writing is neat and clear. The rubrics and service directions are in Arabic, and the Arabic script is, if anything, more scribbled than usual. The MS. has been damaged by water. The text although much stained is throughout clear and legible. Originally bound in red cloth, the dye has deeply stained the fly-leaves at beginning and end.

Part I begins f. 1b:

Zealot. Im. Sheba, Zemah. Σακασ;

II, f. 36b:

Zeloth. Līls. Ḥorez. Σακασ: Σακασ;

III, f. 44b:

Zeloth. Im. Mowd. Ḥoraz. Ḥoraz: Σακασ;

IV, f. 90b:

Zeloth. Līls. Ḥoraz. Σακασ: Σακασ;

V, f. 93b:

Gariya uqada ʿazrana ʿasrāna lim al-ʾ airstura.

VI, f. 94b:

Gariya ʾalāna al-mushara ʿlā saḥā.

VII, f. 112b:

Zealot. Sheba. ʿAṣāqah. Ḥoraz. Σακασ;

VIII, f. 159a:

108 [851]

**Part of Service for Sukkōth**

PAPER—62 FOLIOS, FOLIATION (PENCIL)—210 mm. (8 1/4 in.) × 157 (5½)—TEXT, 133 (5½) × 103 (4)—35 LINES, BUT VARIES—CATCHWORDS—NO MARGINALIA—VOCALISATION OCCASIONAL.

The writing is mainly minuscule and is good. Gaster's List describes the MS. as "full and complete". The headings of sections are mainly in red ink, as are also the service directions which are in Arabic. There is a disposition on the part of the抄写者 to produce a studied form of text arrangement, e.g. ff. 279b—294a, 374, b, and especially the

1 The same as Ibrahim b. Yaʿqūb.
2 Otherwise Mashalnaka b. Ab Šakwāh.
geometric shaped figures produced by blanks in the
text of ff. 39b, 40a, b.

f. 1a heading :
במש לודג יהוד הנון בדנקל בלטך לשורי
הדרמן בלטך ללוּת דיך וסיבך

Text proper begins, f. 1b, Part I :
צלות ללוּת מותרי והסכמת רמשה

II, f. 10b :
جاجדֶה עָדָה מֵ_DISTANCE
סֶכֶת בַּרְבּוֹר בַּרְבּוֹר בַּשָּׁרוֹר

III, f. 53a :
מרדאת אנה אלה تعالى נקיקה صالֶת מֵ_DISTANCE
הָנֶתֶר רמשה

CRYPTOGRAMS
1. f. 24b–36a :
This is a new form of cryptogram. It is formed
by making use of the initial letters of lines. The
letter appropriate to the message of the crypto­
gram is withdrawn into the margin for that
purpose. If the second letter of the line chances
to be the one required the first two letters are
written in the margin, although the second letter
alone is used. As in the usual form of the crypto­
gram the end of a word is indicated by a hori­
zontal stroke under the final letter. This is the
cryptogram :
אר צבֶּה מֵ_distance שלֶת בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
שלֶת בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
סכֶת בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן תֹּאֶה בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן
בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן בֶּן

"I am the poor servant Shelah, b. Abraham,
b. Shelah, b. Ab Sakwah, b. Meshalmah, b. Ab
Sakwah, b. Abram, b. Šadaqah, b. Yishma‘el,
b. Šadaqah, of the Danafites who are of the
inhabitants of Shechem, the holy."

2. f. 29b. A cryptogram of the usual kind :
שלום יהוד ללוּת עון לעוֹד יָשָׁר לְעון לְיַסְמֶה
וליםֶת ללוּת ללוּת ללוּת ללוּת ללוּת ללוּת

"The peace of the Lord be upon him, amen;
upon them the peace for evermore."

ADDITIONS
1. Colophons (Arabic) :
(i) f. 16 :
Beginning of the writing of this service book,
Monday, 14 Rajab, 1265 H [x848 D] by the
hand of Šaliḥ b. İbrahim, b. Šaliḥ, b. Murjān.

(ii) f. 10a :
Sunday, 20 Rajab, 1265 H, by Šaliḥ, etc.

(iii) f. 41b :
Finished Monday, 19 Sha‘bān, 1265 H.

(iv) f. 51b :
Completion, evening of Monday, 11 Ramaḍān,
1265 H, by Šaliḥ, etc.

2. f. 52a. Change of ownership :
This service book came into the possession of the
writer, Amin Jalabi, as gift from Murjān, b.
İbrahim, brother of the writer of the service book.
Witnesses : Yāṣūf Salāmah, Fayaq Yūsha‘, and
Sa‘d Murjān, 23 Ramaḍān, 1293 H [x876 D].

Names of writers of hymns for use in the service book :
‘Amram b. Salāmah ; Pinḥas b. El‘ezer ; Abū
‘I-Hasan, al-Šārī ; Marqah ; Murjān Danafi ;
Tabīḥ (Ghazāl) b. Yisḥaq ; ‘Abdullah b. Salā­
mah ; Šaliḥ b. İbrahim ; Hibat Allah, al-Miṣrī.

109 [852]

Service for Sukkōth

PAPER—45 FOLIOS, FOLIATION (PENCIL)—235 mm.
(9½ in.) X 165 (6½)—TEXT, 152 (6) X 103 (4)—
35 LINES (VARIES)—CATCHWORDS—NO MARGIN­ALIA.

The MS. is a service book for the eve of the feast
and for the morning of the day, but seemingly not
copied from the same MS. as 108. The writing
is Samaritan minuscule. No use is made of red ink,
and the writing is good and clear. The service
directions are in scribbled Arabic. The MS. has
suffered no damage and is in perfect condition.

(a) Part 1 begins, f. 1b :
צלות ללוּת מותרי יָשָׁר לָלֻּת
לָלֻּת לָלֻּת לָלֻּת לָלֻּת לָלֻּת לָלֻּת

1 For Shelah. The Samaritans interchanged freely their gutturals.
2 The Š has been omitted in Šeḥem.
CATALOGUE OF SAMARITAN MANUSCRIPTS

CRYPTOGRAM
In ff. 32a, 32b what appears to be the beginning of a cryptogram which was not proceeded with, as follows:

ADDITIONS
1. f. 1a. Note (Arabic):
The beginning of this service book was on Tuesday 28 Rabi'I, 1313 H [1895 D].
2. f. 9b. A prayer (Arabic):
"O God, let not Israel's worship be cut off, amen."
3. f. 45b. Colophon (Arabic):
Finished by Kāmil b. Isrā'il, b. Isma'il, Sarāwi, Danaif, Mūsawī, Tuesday, 13 Rabi'III, 1313 H.

Writers of the hymns used:
Marqah; 'Abdullah b. Ṣalāmah; 'Amram b. Ṣalāmah.

110 [III6]
Service for the Seven Days of Sukkōth

PAPER—169 FOLIOS, FOLIATION (PENCIL)—234 MM.
(9½ in.) X 172 (6½)—TEXT, 133 (5½) X 102 (4)
—37/36 LINES—CATCHWORDS—MARGINALIA, MAINLY RECTIFICATIONS.

The writing is Samaritan minuscule, with the rubrics, service directions as well as some biblical passages in red ink. It is very good, both clear and neat. The directions for the officiant are generally in scribbled Arabic. The MS. is in fine condition, a good clean copy.

Part I begins, f. 1b:

111 [829]
Sabbath Services
(Sūwar al-Sabt)

PAPER—169 FOLIOS, FOLIATION (PENCIL)—215 MM.
(8½ in.) X 165 (6½)—TEXT COL. 140 (5½) X 103 (4)—36 LINES TO PAGE—CATCHWORDS—MARGINALIA NUMEROUS.
This MS. appears to deal extensively with sabbath services, with special prayers and hymns by different authors who are named. From f. 107b onwards there is a series of manāds (supplements?) giving special prayers for the 4 and, when occurring, 5 sabbaths of the month. The sections are separated by one or more blank leaves.

The MS. is in minuscule, with Biblical quotations in majuscule and with service directions in scribbled Arabic and in red ink. Other important passages are also written in red ink. Folios 146b–147b have been written by Yishaq b. ‘Amram, but the writer of the MS. was Salāmah b. ‘Amram. The MS. is beautifully written and, although dampstained in parts, especially towards the end, is in very good condition.

There are 12 main sections:

I, f. 16b begins:  

X, f. 134b:

ADDITIONS

1. f. 146b. Heading (Arabic) to leaves written by Yishaq:

"Three ayyāt composed by my father, ‘Amram, b. Salāmah, the Priest. In them he rails at the state of the times, and his people, and their corrupt way."

2. f. 147b. Colophon (Arabic):

Finished the writing of these ayyāt by Yishaq, b. ‘Amram, 28th of 2nd month, 1322 H [1904 D].

3. f. 160a. Colophon (Arabic):

Finished the writing of this collection, Tuesday, 7 Rajab, 1318 H [1900 D] by Salāmah, b. ‘Amram, b. Salāmah, b. Ghazāl [Tabiah], the Levitical Priest in Shechem.

Hymn writers:

Marqah; ’Amram Darah; Nanah b. Marqah; Pinhās b. Eli’ezar; Abīsha’ al-Muṣannif; Ibrāhīm al-‘Ayāh; Mufarrij al-Mufarrij; Murjān Danafi; Muslim al-Murjān; Ibrāhīm al-Qabāṣī; Ismā’īl al-Rumaihi; Ghazāl b. Ishaq; Ya’qūb al-Mufarrij; Ibrāhīm b. Murjān; Ibrāhīm al-Rumaihi; Ibrāhīm b. Ishaq; ’Amrān b. Salāmah; Yūsuf; Khīdr (Pinhās) b. Eli’ezar.

Sabbath Services

The MS. is written in Samaritan minuscule and the writing is good. The headings and service directions are in red. The MS. has suffered slightly from moisture and its effects, but the text is in good condition generally and legibility is not impaired. According to Dr. Gaster it differs somewhat from  

1 Dr. Gaster in his List says "This is the best copy, written mostly by Shlomo but towards the end a few leaves written by Yishak (the son of Amram), so he told me when selling the MS. It is the fullest copy and also in Directions more ample than any other of the two following Nos."

2 They are mainly renderings of Arabic words and are not wholly reliable.
CATALOGUE OF SAMARITAN MANUSCRIPTS

others in content. More than one hand is discernible. It would seem that a second hand takes over from f. 16a to f. 149a. The portion f. 149b to f. 152b is by the same hand as ff. 1b to 15b. From f. 153a to the end a fresh hand takes over.

Part I begins f. 1b. (This folio has been pasted to the r.h. cover):

مرادنا نكتب ها هنا صور السبت الذي يفروهم ليلة السبت قبل القراءة على العام .........

II, f. 18b:
صلاة ليلة السبت دايه مستمره وتسب صلاة تانيه من جملة الصلاوات العدد ثلاثه، وهي بعده .........

III, f. 30b:
زاول - العبات - الكدوش - زماره:

IV, f. 111a:
زاول - المو - العبات - الكدوش - زماره.

V, f. 131b:
زاول - لات - ترى - رامه.

VI, f. 137b:
هؤلاء يشتبهون المومنين وهم يقال في كل سبت يشبهه .........

VII, f. 149b:
مرادنا نوضع هنا صور المومنين وهم إلى كل سبت صوده وهم يقرههم الإمام على الألفامات. في صلات الصبح .........

VIII, f. 155b:
A hymn by Pinhas, father of the copyist.

Hymn writers:
Abu 'l-Hasan, al-Sūri; Marqah; Pinhas b. Yisḥaq (father of the copyist); El'ezer b. Pinhas; Ibrahim al-Qābāšī; Abraham b. Pinhas; 'Amrān b. Salāmah; 'Abdullāh b. Salāmah; Mufarrij al-Mufarrij; Muslim b. Murjān; Ismā'il al-Rumāni; Murjān b. Ibrahim, Danafi; Ghazāl b. Isḥāq (grandfather of copyist); Yaqūb b. Aharon; Ibrahim b. Murjān; Ibrahim b. Isḥāq; Yūsuf, al-Ḥaftawi; 'Amram Darah; Ibrahim, b. Yaqūb (al-'Ayyah); Ṣadaqa, al-Ḥaftawi.

113 [1163]
Sabbath Services

PAPER—29 FOLIOS, FOLIATION (PENCIL)—178 mm. (7 in.) X 127 (5)—TEXT, 123 (43) X 83 (31)—31/32 LINES—CATCHWORDS INTERMITTENT—SOME MARGINALIA.

The writing is Samaritan minuscule with the rubrics and service directions in scribbled Arabic. The writing is irregular and not good, but at least it is legible. Some passages written in red ink have faded to brown. The MS. appears to be incomplete as there is no catchword at the foot of f. 29b where it ends. There are catchwords on the folios immediately preceding, but catchwords have been omitted in several cases throughout the MS.

The MS. is in bad condition physically. It has suffered much from its contact with water and almost every folio has been affected. The text, fortunately, has not suffered and has remained clear and legible. The moisture does not appear to have caused any offsetting of text upon text. The first folio has been pasted upon the r.h. board of the binding. The MS. has been trimmed in the process of binding as witness f. 14a where a marginal note has been cropped. The MS. falls into 3 parts. The first is from f. 1b to 15b, the second from f. 16b to f. 26b, and the third from f. 27b to the end.

Part I begins with heading (f. 1b):

جاري عادة قراءة صور السبت .........

II, f. 16b(?):
صلاة ليلة السبت دايه مستمره (2) وتم صلاة تانيه من الصلاوات العدد ثلاثه، وهي بعده .........

ADDITIONS
1. f. 17b: Colophon (Arabic):
Finished Sunday, 20 Sha'bān, 1327 H [1909 D], by Ghazāl, keeper of the holy places in Nablus.

2. f. 29b: Colophon (Samaritan):
Finished Friday, 26 Sha'bān, 1327 H, by Ghazāl b. Pinhas, the Priest.

3. f. 31r: Colophon (Arabic):
III, f. 27b:

أَوَامَرُ، مَقَالُ، مَهْمَرُ، بَكَلَ، شَبَتُ، وَدْیَانُ،

توطُّرُ، مَلَأَثُ، شَبَتُ: بَمْ، مَوتُ.

ADDITIONS

1. f. 25b. Colophon (Arabic):
Written by Nājī, b. Khīdār, Sunday, 20 Muḥarram 1323 H [1905/6 D].

2. f. 26b. Colophon (Samaritan):

3. f. 29b: “29 fols. M.G. xii. 910.”

Hymn writers:
Abī 'I-Ḥasan al-Ṣūrī; Marqah; Pinḥas b. Yīṣāq (father of copyist).

114 [835]
Hymns of Praise for the Sabbath

PAPER—40 FOLIOS, FOLIATION (PENCIL)—153 mm.
(6 in.) × 115 (4¼)—TEXT, VARIES IN DIMENSIONS—LINES, GREAT VARIATION IN NUMBER—CATCHWORDS INTERMITTENTLY—MARGINALIA, PENCIL NOTES (ENGLISH).

The MS. consists of 77 praises (ḥabbatōn) in verse, to be used in the sabbath services.

It is carefully written and is in good condition. Black ink is used with occasionally verses in red as well as headings. It appears to have been one of a series for it has the number 4 on the outside of its cover. The MS. is imperfect, since the text of f. 9a is a continuation, and is not the proper beginning of a manuscript.

Text begins, f. 1a:

>:</ref>

The names of the main hymn writers are:

'Amram b. Salāmah; Yūsuf al-Mufarrījī; Ibrāhim al-'Ayyah; Khīdār (Pinḥas) b. Ishāq; Pinḥas b. Elij'ēzer; Mufarrīj al-Mufarrījī; Mūrān, Da'āfī; Muslim al Murjān; Ghazāl b. Yīṣāq; Ya'qūb b. Aḥarān; Ibrāhim al-Qūbāsī; Abīsha' b. Pinḥas; Ismā'īl al-Rumaiḥī; Ibrāhim al-Rumaiḥī.

115 [880]

The Abridged ‘Aqd al-Nīyah

PAPER—8 FOLIOS, FOLIATION (PENCIL)—215 mm.
(8½ in.) × 165 (6½)—TEXT, 140 (5¼) × 102 (4 in.)—24 LINES—NO CATCHWORDS.

The MS. proper consists of ff. 2–7 inclusive. Folios 1 and 8 are of later date. The writing (Samaritan majuscule) is clear but with no claim to elegance. The text is the abridged form of the Ṣaḥīḥ al-Bukhārī.1 The MS. has apparently survived as loose leaves. They have been brought together, repaired and with interleaving with blank leaves they have been bound to form a volume.

(a) MS. proper, begins f. 2a:

المَرْضِيَّ، الْأَلْامِ، الْبِلَاءِ، الْأَلْامِ، الْأَلْامِ، الْبِلَاءِ، الْأَلْامِ، الْأَلْامِ، الْبِلَاءِ، الْأَلْامِ، الْبِلَاءِ، الْأَلْامِ، الْبِلَاءِ، الْأَلْامِ، الْبِلَاءِ.

(b) On f. 1b introductory note in Arabic. It is scribbled and difficult to decipher. It is, however, to the effect that the prayer contained in the leaves following was incumbent on every true Israelite and was to be scanned and read every morning and evening in every place he chanced to be, except on sabbaths and festivals, which have their special prayers. Then follow directions for ablutions, choice of clean place, etc.

Text begins:

(See also 129, p. 92.)

The text of f. 8 is written in Samaritan, and is of later date than the other folios. The handwriting is different. Its subject is veneration of the prophet Moses, the patriarchs, etc. It begins:

(See also 129, p. 92.)

The names of the main hymn writers are:

'Abū ʿI-Hasan al-Ṣūrī; Marqah; Pinḥas b. Yīṣāq (father of copyist).
CATALOGUE OF SAMARITAN MANUSCRIPTS

ADDITIONS
The interleaves have on them scribbled notes in English.

116 [826]
Service for the Dead
(Sêpher ha-Metîm)

PAPER—S FOLIOS, FOLIATION (PENCIL)—223 MM.
(8½ in.) X 152 (6)—TEXT, 165 (6½) X 112 (4½)
—31/32 LINES—NO CATCHWORDS—NO MARGINALIA.

The MS. has all the appearance of age, the pages being brown and stained, with a suggestion of having been affected by damp. The writing is Samaritan minuscule, but the letters are larger than customary and at first glance suggest majuscule. The service directions are given in Samaritan, but often combined with Arabic. The introductory formula and salutation on Moses, etc. (f. 5a) are in majuscule.

The MS. is an abridgement (70%) of the funeral service, the same for men as for women. Text begins f. 1a with the introductory:

The text proper begins:

ADDITIONS
1. f. 7a. Long colophon, part Samaritan part Arabic:
Finished this abridgement eve of Monday, Rabi’ II, 1260 H [1747 D], by Tabiah, b. Yi’shaq, b. Abraham, the Levitical Priest—made at the request of Shaikh Şâlih, b. Sarûr, b. Şadaqaq, Şâlaḥī.

"And the reader should not find fault with the writer since he copied it to the end with as much haste as possible in one day in the year 60 after the hundred and thousand [1260]."

2. f. 8a:
A scribbled and ungrammatical note in Arabic, comprehensible only in parts. It appears to be

record of a loan of 1200 piastres for the period Dhî ’l-Qa’dah, 1247 H [1831 D] to Dhî ’l-Qa’dah, 1248 H [1832 D] with interest at 200 râls of... Names of 6 witnesses given.

117 [856]
Service for the Dead and Mourning

PAPER—139 PAGES, PAGINATION (ARABIC)—190 MM.
(7½ in.) X 128 (5)—TEXT 144 (4½) X 77 (3)—
23/24 LINES—NO CATCHWORDS—NO MARGINALIA—VOCALISATION OCCASIONAL.

This is a service book giving the prayers for the dead and for the period of mourning. The writing is minuscule. No use made of Arabic script except in isolated words. The headings, service directions, refrains, etc., are in red ink and in Arabic in Samaritan script. The writing is good with the letters more widely spaced than usual. The condition of the MS. is good.

The parts begin as follows (with Arabic, where necessary, re-transliterated):

I, p. 1:

II, p. 52:

III, p. 98:

IV, p. 100:

V, p. 122:

VI, p. 128:

"And the reader should not find fault with the writer since he copied it to the end with as much haste as possible in one day in the year 60 after the hundred and thousand [1260]."

A scribbled and ungrammatical note in Arabic, comprehensible only in parts. It appears to be
LITURGICAL MANUSCRIPTS

ADDITIONS
Colophons (Samaritan):
(i) p. 50:
Written on his own account by 'Amram b. Yi’shaq, b. 'Amram b. Salāmah, b. Ţabiah, the Priest.
(ii) p. 90:
Written for himself by 'Amram, etc.
(iii) p. 121:
Written by 'Amram, etc., keeper of the Shechem synagogue, and of the Great Name, and of the Holy Scroll.
(iv) p. 139:
Completion of the writing of the 'Alphabet.


118 [1866]

Service for the Dead

PAPER—49 FOLIOS, FOLIATION (PENCIL)—223 MM. (8½ in.) X 165 (6½)—TEXT, 140 (5½) X 113 (4½)—31/33 LINES—CATCHWORDS—MARGINALIA, OVERSPILLS.

The script is Samaritan minuscule, but Arabic is used for headings and service directions. The writing is in a very good hand. The MS. has suffered somewhat from damp but the legibility of the text is very little affected. The paper is brown with age and darkened by the effects of moisture. Red ink has not been used in the text, but it would appear that red ink has been spilled over folios 29b and 30a.

III, f. 21b:

IV, f. 28b:

V, f. 39a:

ADDITIONS

1. Colophons (Arabic):
(i) f. 13b:
Finished eve of Thursday, 6 Dhū ’l-Ḥijjah 1152 H [1739 D].
(ii) f. 21a:
Finished Friday, 7 Dhū ’l-Ḥijjah, 1152 H.
(iii) f. 27b:
Finished these sections eve of Sunday, 9 Dhū ’l-Ḥijjah, 1152 H.
(iv) f. 28a:
Finished the Section of the Hand.
(v) f. 38b:
Finished Tuesday, 11 Dhū ’l-Ḥijjah, 1152 H by Murjān b. Ibrāhīm, Danafi.
(vi) f. 46a:
Finished, Wednesday, 12 Dhū ’l-Ḥijjah, 1152 H, by Murjān b. Ibrāhīm, Danafi.

"The writing of this manuscript was finished in 8 days, no more. The writer asks that he who studies it, reads from it, or chances upon it, call down mercy upon and seek pardon for the writer. . . ."

2. As might be expected there are several records of deaths on the fly-leaves:

(a) f. 1a:
Death of Yūsuf Šalih, the writer of the notice being Yūshu’ b. Ismā’īl, b. Ibrāhīm, b. ‘Abd al-Laṭif, 10 Muḥarram 1263 H [1846 D].

(b) f. 46b:
Death of Ismā’īl, b. ‘Abd al-Laṭif, Danafi 18 Dhū ’l-Qa‘dah, 1155 H [1742 D], also on 18 Rajab, Ya’qūb, al-Murjān.

(c) f. 47a (in an uneducated hand):
Death, eve of Wednesday, 7 Jumādā II of Sālimah, daughter of Ismā’īl. She had 4
children, Ribqah (Rebecca), Yisḥaq (Isaac), Sarah, and Šāliḥah. She was 28 years old, and the age of Sarah was 18 months.

(d) f. 48b: Death on 21 Jumādā II., 1156 H [1743 D], of Ibrāhīm, b. Iṣḥāq al-Lawāni.

(e) f. 49a: Death on 13 Shawwāl, 1278 H [1866 D], of Ismā’īl al-Satrawī, b. Isra’yil, Danaṭ.

3. f. 47a: Draft of a poem, opening lines:

גַּבְרִיָּה • סִירָן • מְרֵיחַ • אָבֵד

4. f. 47b and 48a: poem headed:

גבֵרִיָּה • סִירָן • מְרֵיחַ • אָבֵד

by its writer, Murjān.

5. A note in pencil from Dr. Gaster:

“IT has the same date of MS. of Ab Sachwa, Sefer ha Ebel, 1154.”

(This would be 1741 D), with date 10.12.1924.

6. On a slip pasted on the outside of the cover are the words:

"לֹא רֵאשׁ • לֹא מְצֹרָה • לֹא בְּשָׁמָה • לֹא יָדָה".

Hymn writer: Muslim b. Murjān.

119 [1969]

Prayers at Eclipses

PAPER—9 FOLIOS, FOLIATION (PENCIL)—178 mm.
(7 in.) × 127 (5)—TEXT, 102 (4) × 64 (2½)—21 LINES—CATCHWORDS—NO MARGINALIA.

The MS. is written in minuscule. The headings are in purple ink. The copyist is Abisha’ b. Pinḥas and the writing in consequence is good and clear. The MS. consists of folded sheets, unbound. It is in perfect condition.

1. Begins f. 1b:

"כֹּלָת • אַמְרָה • תֹּתֶשׁ • נַבּוֹ • נָסָמָה • נָדָה"

Text proper begins:

"רַשָּׁאָת • אֲסֻרַת • וְרַבָּה • נְבֶלֶת • מִלָּה • לָא • נָאָם • נָאָם • אָלָּלֹא • בְּךָ • קֶדֶשׁ • חָמָר • שְׁחָבָה • אָרָה • הָאִלָּלֹא • נָאָם • קֶדֶשׁ".

ADDITIONS

1. f. 1a. Title:

עַל בֵּיתֵי אָבִית • מַהֲקַמִּים • חָמִים • עַל • הָאִלָּלֹא

2. f. 6a. End of first section:

ותַחְתָּלָה • בָּאָבָא

3. f. 9a. Colophon (Samaritan):


4. On fly-leaf at beginning in pencil:

Samaritan Prayers for Eclipse of Sun and Moon.

5. On fly-leaf at end in pencil:

Received from Abisha’, 7th August, 1930. M.G.

120 [1900]

Prayers for Special Occasions

PAPER—19 FOLIOS, FOLIATION (PENCIL)—340 mm.
(13½ in.) × 247 (9½)—TEXT COLUMN VARIES AS DOES ALSO THE NUMBER OF LINES—CATCHWORDS—MARGINALIA, VERY FEW.

The MS. was prepared by Abisha’ b. Pinḥas for Dr. Gaster at his request. There are exceptional services which do not find a place in Cowley’s Samaritan Liturgy. The MS. is completely vocalised, also at Gaster’s request.

The MS. has suffered a drenching from water, but on the whole the text has emerged in good state. There has, however, been staining caused by the spread of red ink.

(a) ff. 1b–7a. Service for circumcision (וּמְלָי),

"כֶּשֶׁת • גְּדוֹלָה • נָבּוֹ • נָסָמָה • נָדָה • נָאָם • נָאָם • אָלָּלֹא • בְּךָ • קֶדֶשׁ • חָמָר • שְׁחָבָה • אָרָה • הָאִלָּלֹא • נָאָם • קֶדֶשׁ"

(b) ff. 7b–15b. Service at the tombs of the saints:

"כֹּלָת • מָשָׁתָה • נְבֶלֶת • נְהַמִּים • הָאִלָּלֹא • הָאִלָּלֹא • נָאָם • נָאָם • אָרָה • הָאִלָּלֹא • נָאָם • קֶדֶשׁ • חָמָר • שְׁחָבָה • אָרָה • הָאִלָּלֹא • נָאָם • קֶדֶשׁ"
81 LITURGICAL MANUSCRIPTS

(c) ff. 16a–19b. Services for eclipses of sun and moon, and petitions for rain:

(1) Yom Kippur, 'Alot, a'mos, l'shav. 'Adar: l'habrit

(2) A number of stanzas of poetry attributed to Mashalmah.

ADDITIONS

1. f. 19b. Colophon (Samaritan):
   Finished the writing of these pages gathered from 4 copies of the prayers which our great ancestors recited to enable man to find reward, grace and favour with God, by Abisha' b. Pinhas, etc.—made at the request of Moses Gaster.

2. f. 20a. Note (English):
   "This MS. prepared for me by Abisha' was vocalised by him according to my directions. Contains (a) additional prayers at circumcision, etc."

   (b) "Prayers at the graves of the patriarchs, 'kissing of hands', as they call it, and prayers at the eclipse of sun and moon, and a drought. This is a most precious and unique MS. None of these items in Cowley, or known elsewhere. Received 7.2.29. M. Gaster."

121 [1856]

Prayers for Special Occasions

PAPER—40 FOLIOS, FOLIATION (PENCIL)—145 mm. (5½ in.) X 102 (4)—TEXT VARIES GREATLY—LINES VARY—NO CATCHWORDS—SOME MARGINALIA.

The MS. shows a mixture of hands, some good, some bad, but all in Samaritan script, mostly majuscule, but some parts at the beginning in minuscule. The first 3 pages are in red ink and very carefully written. The effects of damp are visible throughout, but the texts in general are quite clear. There seems to be no sure cohesion between parts. It is obvious that several leaves are missing from the beginning where the MS. starts in the middle of a 'l'ahat.

---

122 [1865]

Service for Eve of Miqra'ah

PAPER—155 ¼ FOLIOS, FOLIATION (PENCIL)—203 mm. (8 in.) X 153 (6)—TEXT VARIES GREATLY—NUMBER OF LINES VARIES—CATCHWORDS.

The writing is good Samaritan minuscule with the headings and service directions partly in Arabic. A little red ink has been used mainly in the headings. The MS. has suffered from drenching with water. It is heavily stained but fortunately, because of the quality of the ink, there have been no offsets. The text is everywhere legible. The edges of many of the leaves have been damaged and have been repaired.

The MS. is evidently only part of a service book. The folios have been foliated by the copyist who marked every tenth folio. On the tenth folio our MS. has the number 34. There must, then, have been 330 folios in the first portion of the MS. now missing.

f. 1a. Begins (in red ink):

• תֵּן הָוָאָלָמָם. אֶמְרָה. לְלֹא. אֲלָמָה. אֲלָמָה. אֲלָמָה. אֲלָמָה. אֲלָמָה. אֲלָמָה. אֲלָמָה.

ends f. 6b with text incomplete.

ADDITIONS

There is no colophon. The date might possibly be early nineteenth century.

---

1 The foliation shows 154 folios, but a folio (now marked 150) was omitted between ff. 15 and 16.
CATALOGUE OF SAMARITAN MANUSCRIPTS

IV, f. 72b:

(additions)

ADDITIONS

1. Colophons (Arabic):
   (i) f. 13b:
   The completion, Friday, 19 Dhū 'l-Qa'dah, 1119 H [1707 D].
   (ii) f. 136b:
   Finished in the name of 'Amrān b. Salāmah, b. Ṭabījah, Wednesday, 12 Rabī' I, 1120 H [1708 D].
   (iii) f. 152b:
   Finished the writing of this service book, Sunday, 9 Muharram, 1255 H [1839 D] by the hand of its arranger, on his own behalf and that of his children after him, 'Amrān b. Salāmah, b. Ghazāl, the Levitical Priest; and in red ink:
   "O Lord, may my service book assist in the keeping of thy Law after my death, so that as long as I live the words will be amongst them and so also after I am dead."

2. F. 1a. A long note in Arabic written by 'Amrān b. Salāmah, respecting a claim for ownership of the MS. made at a meeting of the Court presided over by Ibrāhim, al-Sālih, on 18 Rabī' II, 1262 H [1866 D]. The plea was that the MS. was originally the property of the deceased 'Abdullāh Muslim, and passed to his son Salīm. The court questioned the writer on this and he agreed with what was said and added that he, however, had received it as a gift from its owner in Shawwāl, 1242 H [1826 D]. He had thus had it in his possession for 20 years and had perfected it, corrected it, and bound it himself. Of the witnesses to this transaction some were dead, but one, Ishāq, b. Ibrāhim, was still alive. So he testified before them and he and the writer were ready to swear, but it was not deemed necessary, and he was confirmed in its ownership. He called on witnesses to attach their names. The witnesses who signed were: Yūsuf b. Yēshu' ; al-Mufarrijī; ʾIsāʾīl Jalabī, Danāfī; Ibrāhim Šāliḥ; ʾIsmāʾīl al-Sarāwī.

3. F. 1a. A note (Arabic) by ʾIsmāʾīl b. Ibrāhim, al-Sarāwī, to record that on 28 Šafar, 1259 H [1843 D], the wife of his son Ismāʾīl, gave birth to a son, Yūsuf.


5. F. 1b. A hymn (Samaritan) on the festivals of harvest by 'Abdullāh b. Yūsuf, b. Mufarrij al-Mufarrijī.

6. F. 1b. A hymn (Samaritan) by 'Amrān to be recited on Wednesday.

7. F. 1b. Hymn (Samaritan) by Ibrāhim, al-'Ayyah to be recited when the feast falls in the month of Ramaḍān.

8. F. 1a. A note (Arabic): The writing of these hymns was finished on 8 Shāban, 1300 H [1882 D] by Fayyāḍ b. Ishāq, b. Yūsuf, b. Murjān, Danāfī.

9. F. 1b. In the margin an additional hymn has been written, and beneath it this note (Arabic):
   "Written by the pen of 'Amrān, the Priest, 4 Jumādā I, 1257 H [1841 D]."

10. F. 1b. Note (Arabic) in red ink:
    "In the year 1259 H [1843 D] I received this dhukūr in the writing of Ghazāl with the intention of printing."

11. F. 1b. Note (Arabic) at foot of page:
    Finished, 3 Rabī' II, 1256 H [1840 D].

12. L.h. cover of MS.
    "Born to the writer ʾIsmāʾīl, b. ʾIsmāʾīl, b. Ibrāhim, b. ʾIsmāʾīl on Monday, 28 Šafar at 11 hours 20 minutes, a son, Yūsuf." [See ADDITIONS 3.]

Hymn writers:


123 [827]

Services for Festivities, for Birth, and Circumcision

Paper—80 folios, foliation (pencil), also every to (Samaritan) 185 mm. (7½ in.) × 133 (5½)—
This is a MS. containing in especial wedding, birth, and circumcision services. The text is a mixture of Samaritan minuscule and Arabic script, the directions and explanations being in the latter. Biblical quotations are in majuscule. The writing, whilst clear, is very ordinary. Red ink is used for the directions to the officiant. The text is written on a variety of coloured papers, white, red, yellow, green, all of the same quality. There is but one hand. The MS. is in good condition.

Text begins f. 1b:

This collection in which are gathered together the most joyous utterances, the dissertation on the bridegroom and the dissertation on the boy, and so forth ... and its purpose is that I should put it by itself and by its own advocates by the late Salāmāh b. Yaʿqūb, the Danafe . . . in order that it be more comprehensible and more advantageous to the officiant. . . ."

The collection ends on f. 49a and the MS begins on f. 50b. Folios 49b and 50a are blank. The names of the writers of the poems and other literary additions are given.

Additions

1. Colophons (Arabic):
   (i) f. 13b:
      Finished Wednesday, 15 Dhū 'l-Qa'dah, 1198 H [1783 D].
   (ii) f. 19a:
      Finished, eve of Monday, 20 Dhū 'l-Qa'dah, 1198 H.
   (iii) f. 28b:
      Finished, eve of Sunday, 27 Dhū 'l-Qa'dah, 1198 H.
   (iv) f. 43a:
      The finished Monday, 7 Rabi' I, 1199 H [1784 D], "a year memorable for the state of affairs due to increase in cost of living and increase in outbreaks of trouble ", by Salāmāh b. Sarūr, b. Yūsuf, b. Sarūr, b. Yūsuf, Ṣabāḥī, at the behest of his brother Yūsuf.

(v) f. 49a:
      Finished the ʿUmm, eve of Thursday, 10 Rabi' I, 1199 H, by Salāmāh, etc.

(vi) f. 67b:
      Finished the ʿUmm, eve of Tuesday, 13 Rabi' II by Salāmāh, etc.

(vii) f. 85b:
      Finished the ʿUmm, eve of Tuesday, 27 Rabi' II, 1199 H, by Salāmāh, etc.

(viii) f. 90b:
      Finished the ʿUmm, eve of Sunday, 3 Jumāda I, 1199 H, by Salāmāh, etc.

(ix) f. 96a:
      Finished, eve of Monday, 12 Dhū 'l-Qa'dah, 1216 H [1801 D] by Salāmāh Sarūr, the Ṣabāḥī.

2. Note on fly-leaf at beginning (Arabic):
   "On Wednesday, 20 Dhū 'l-Qa'dah, 1252 H [1835 D], there was born to my brother Sa'id, a male child, and he called his name Sa'd—signed by 'Abdullah Sarūr, Samaritan."

Names of some of the hymn-writers:

'Abdullah b. Salāmāh; Yūsuf al-Mufarrij; Mufarrij al-Mufarrij; Ghazāl b. Sarūr, al-Maṭari; Muslim b. Murjān; Murjān b. Ibrāhīm; Ibrāhīm al-'Ayyah; Sa'dullah (Sa'd al-Dīn) al-Kithāri; Tabāh b. Zahuta, al-Maṭari; Abīsha' al-Muṣannif; Yaʿqūb al-Ḥaftāwī; Marqah.

124 [1998]

Hymns in Praise of Moses

ARABIC—PAPER—214 PAGES, PAGINATION (SAMARITAN)—278 mm. (11 in.) X 190 (7½)—TEXT 178 (7) X 115 (4½) (VARIÉS)—NO. OF LINES VARIES—CATCHWORDS—MARGINALIA, A FEW.
This book of poems in Arabic in praise of Moses, has the Arabic written in Samaritan letters. The composer of the praise was Ibrāhīm, al-'Ayyah, a famous Samaritan scholar. The MS. unfortunately is in bad condition. It has suffered severely from immersion in water and, more especially at beginning and end, the offsetting due to the adhesion of leaves when wet, has made the reading of the text difficult and in places almost impossible. The writing is good, and much above the average in execution.

The poems vary in metre and some are of considerable length. The first, e.g. has 80 lines, and another has 151 stanzas, each of 4 lines. They number upwards of 70, and on p. 200 f. a list of more than 110 others is given. An interesting account of a comet is given on p. 199. The poems are divided into sections, which are supplied with dates, presumably the dates of composition.

Section I, p. 1, heading in red almost obliterated by offset from opposite page. (I have re-transliterated into Arabic script.)

At end of section, p. 6, a note—Finished 3rd of First Month, 1191 H [1777 D].

II, p. 7. The heading records that the collection of praise is by Ibrāhīm, with the soubriquet of al-'Ayyah, b. Ya’qūb, b. Murjān, b. Ibrāhīm, b. Ismā‘īl.

At end a note: Finished, Tuesday, 1 Rabi‘ I 1191 H [1777 D].

p. 75f: A long colophon (Arabic in Samaritan script):

Finished Thursday, 4 Rabi‘ I, 1172 H [1758/9 D] by their composer Ibrāhīm al-'Ayyah.

III, begins p. 77, ends p. 84—Finished, 26 Nisān 1128 H [1764 D].

IV, begins p. 85 ends p. 90—Monday, 17 Dhū‘l-Qa‘dah, 1188 H [1764 D].

V, begins p. 90 ends p. 92—Thursday, 4 Dhū‘l-Hijjah 1188 H.

VI, p. 92 ends p. 93—Friday, 3 Dhū‘l-Hijjah, 1178 H [1764 D].

VII, p. 93 ends p. 95—ditto.

VIII, p. 97:

with a note below the heading “In the month of al-Hijjah, end of year 1178 H,” ends p. 122—Monday 12 Shawwāl 1180 H [1766 D].

IX, p. 123 ends p. 131—Mu‘harram, 1180 H.

X, p. 131 ends p. 137—17 Mu‘harram, 1180 H.

XI, p. 137 ends p. 138—2 Mu‘harram, 1180 H.

XII, p. 138 ends p. 151—Ṣafar, 1180 H.

XIII, p. 152 ends p. 158—1172 H [1758/9 D].

XIV, p. 158 ends p. 165—Wednesday, 10 Ṣafar, 1180 H.

XV, p. 165 ends p. 167—10 Ṣafar, 1180 H.

XVI, p. 167 ends p. 171—17 Ṣafar, 1180 H.

XVII, p. 171 ends p. 175—Thursday, 18 Ṣafar, 1180 H.

XVIII, p. 175 ends p. 180—Sunday, 21 Ṣafar, 1180 H.


XX, p. 182 ends p. 183—no date.


XXII, p. 187 ends p. 198—1180.

ADDITIONS

1. p. 199:

An account of the appearance of a comet with a long tail which caused consternation in the year 1183 H [1769/70 D].

2. p. 200:

A list of similar poems by Ibrāhīm to the number of over 110.

3. p. 213f:

A long account of the festivities at the wedding on the eve of Thursday, 13 Mu‘harram, 1191 H [1777 D] of Shāmīl Salāmāh, nephew of the writer, Ibrāhīm b. Ya’qūb, b. Murjān.

1 See the writer’s article: Ibrāhīm al-'Ayyah, [Essays in honour of the very Rev. Dr. J. H. Hertz, Chief Rabbi, 1942.]

2 Al. ‘Ayyah, presumably, “the Stammerer”.

3 This would appear to have been Lexell’s Comet which appeared in 1770 D—which came to within one and one and a half million miles of the earth, the nearest cometary approach on record.
125 [1178]

Hymns (استعشاوات) by Pinhas

Paper—439 pages, pagination (Arabic, in pencil). 210 mm. (8½ in.) \( \times \) 128 (5)—text, 135 (5½) \( \times \) 89 (3½)—35/38 lines—catchwords—marginalia, overspills.

A collection of poems, about 160 in number, composed by Pinhas, father of Abisha for the whole cycle of the year. Dr. Gaster says in his List: “According to Abisha who copied it, the most complete collection of this author’s works.”

The writing is Samaritan minuscule with scribbled Arabic headings and is clear and good on the whole. The MS. is in very poor condition. It has suffered severely from immersion in water, especially at its beginning. At that place some leaves have stuck together and portions have been torn away. Where red ink has been used it has washed off and stained the surrounding area. The first few leaves have been so badly mutilated and so damaged by water that much of the opening lines of text cannot be determined. A large number of the poems have the author’s name as acrostic in the opening lines.


1. p. 66. Colophon (Samaritan): In verse rhyming in "i begins:

2. p. 218. Colophon (Arabic):


4. p. 425. Colophon (Arabic) in poetic form:

ADDITIONS

The MS. occupies the two inner pages of a folded sheet of paper. The paper of the MS. is stained and slightly dog-eared. It is an interesting poetic effusion, written in Samaritan minuscule, as part of a synagogue service. The writing is only fair and is inclined to be clumsy. The hymn consists of 15 stanzas, with the refrain

127 [1130]

A Fragmentary MS.—Mainly a Collection of Hymns

Paper—25 folios, foliation (pencil). 197 mm. (7½ in.) \( \times \) 147 (5½)—text, 127 (5) \( \times \) 95 (3½)—30 lines—catchwords—some marginalia.

The catchwords show that there are hardly two consecutive folios in the whole MS. Since most of what has survived gives prominence to the name of Moses, it suggests that the fragments may have formed part of a service book for a Molad Mosheh celebration.

The writing is Samaritan minuscule, and is very fine. There is occasional use of red ink. What has survived is mostly in poor shape. Water has drenched the leaves and blackened them as well as washing off parts of the text, but on the whole the text remains fairly clear. The catchwords fit only in a few cases. Traces of an original foliation in Samaritan notation are apparent and show clearly the disturbed and disjointed state of the MS.

Folio 1a has the Samaritan foliation number 25. The folio immediately following has the number 2. Folio 1a has part of a hymn the stanzas of which have each 5 stichoi, the second hemistichs of which rhyme. The first hemistich of each stanza is

1. p. 66. Colophon (Arabic):

2. p. 218. Colophon (Arabic):


4. p. 425. Colophon (Arabic) in poetic form:

ADDITIONS

The last folio, 25b, has a colophon (Arabic). This was not the folio on which the MS. ended, since
there is a catchword for a following page. The
colophon is difficult to read because of the heavy
black staining of the page, but it yields this infor­
mation. Finished 23 Safar, 1906 H [1694 D],
cor­
responding to 10 Tishrin I. The MS. is thus
seventeenth century, but there is no indication given
of the copyist.  

**Hymn writers:**

**128 [1227]**

**Part of Hymn Book for Festive Occasions**
(Sēpher ha-Semalāz)

PAPER—10 FOLIOS, FOLIATION (PENCIL)—215 mm.
(8½ in.) × 152 (6)—TEXT, 152 (6) × 120 (4t),
BUT VARIES—27 LINES—CATCHWORDS—NO
MARGINALIA.

This is a very old MS. containing 13 hymns for
festive occasions, such as weddings. It is imperfect
at both beginning and end, although the catchwords
show that the text is continuous. The rubrics are in
scribbled Arabic, but the text is in Samaritan
minuscule. The black ink used has faded. The
leaves are brown with age and heavily water­
stained. They are tattered at the edges and have
been repaired. The text is faint and rubbed in
places and consequently at times difficult to follow.
There is no information regarding the compiler,
the copyist or the date of the MS.

f. 1a. Poem I begins (last line of a stanza):

1. On r.h. board of cover: “wedding poems”.
2. On fly-leaf at end: “10 fols. M.G. xii 910”.

**Hymn writer:**
Abiša’ al-Muṣannif.

**129 [1712]**

**Samaritan Daily Prayer**
(Rotographs)

**SAMARITAN AND ARABIC**

Dr. Gaster’s List describes it as a rotograph copy
of a daily prayer book. 1 It is a collection of roto­
graphs of a MS. or MSS., pasted in a school copy
book. The rotographs (photostats) number 14.

---

1 See 115, p. 74.
It seems probable that 2 have fallen out, since spaces evidently intended to be occupied, are vacant. Thus there is a vacant place between 1 and 2 and also between 3 and 4.

Photo. No. 1 is an introduction in Arabic explaining the purpose of the pages which follow. They are for the true Israelite who is away from home and it instructs him what to do to make the prayers effective, thus, e.g., the lustration, choice of a clean place, the directing of prayer towards Mr. Gerizim, etc. At the end it indicates that the should follow.

No. 2: An in Samaritan majuscule characters.

No. 3: This text might conceivably follow on No. 2. It has the gateph of Creation and has the text of prayer to the end of the first day.

No. 4: Has the Creation text at the end of the 4th day. It has also as catchword , which would make No. 6 the page immediately following.

No. 5: This might well be the text which should immediately follow No. 3, since it has the Creation story for days 2 and 3.

The correct order of the photos would thus appear to be 1, 2, 3, 5, 4, 6.

No. 7: Does not appear to provide a continuation for No. 6.

No. 8: Appears to be a continuation of No. 7.

No. 9: Is doubtfully the continuation of No. 8. It has catchword .

No. 10: Begins with , so can be a continuation of No. 9.

Nos. 11 and 12 give a text continuous from No. 10. No. 14 is in a different hand, and stands on its own.

The handwriting of the MS. is good, indeed very good. It is written in large majuscule. The stray leaf, No. 14, is in small majuscule and the writing is not nearly as good as that of the other leaves.

Text of No. 1 begins:

The Biblical quotations are in Samaritan minuscule. The Arabic writing is scribbled but fairly easy to read. The MS. appears to be the 28th chapter of a large work, but the author's name is not given. Portions of the text have been struck through and the whole gives the appearance of a hastily-copied note book entry. The MS. is in good condition.

The title is given, f. 1a:

The proper text begins f. 1a:

There are no colophons nor other additions.

Commentary on First Part of Genesis by Muslim, 1 Danafi

ARABIC—PAPER—603 PAGES, PAGINATION (ARABIC)—235 mm. (9 in.) × 178 (7)—TEXT, 134 (54) × 1

1 This is presumably Muslim b. Muqjim (Ab. Sakwah), b. Ibrahim (8th, first half of eighteenth century).
The description is much the same as for the preceding MS., its companion volume. The writing is never good and is as described. The MS. has suffered damage from immersion in water. The red ink has run and the leaves are also heavily stained from the dye of the binding, both at beginning and end. Beyond damage by offsets at beginning and end the text is undamaged and legible.

The MS. is the second part of Muslim's Commentary on Genesis, of which the previous MS. is the first. This part appears to have been completed with the aid of Ibrahîm al-'Ayyah, his nephew, the son of his brother Ya'qûb.

Text begins p. 1:

 partes finalis ex orditura etiam vel precumque

ADDITION
p. 636 f. A long colophon (Arabic):
Finished the copying of the Commentary on the First Book of the Holy Law, the authors being Shaikh Muslim with the aid of Ibrahîm al-'Ayyah his nephew, by Nâjî b. Khîḍr, etc., Monday, 4 Rabi‘ I, 1322 H [1904 D].

"And this is the second copy of the Commentary I have written, the first in the year 1318 H [1900 D] and the second in the year 1322 H., and may my Lord give me strength for a third."

There are no other additions.

133 [1872]

Commentary on Genesis, First Half, by Shaikh Muslim

ARABIC—PAPER—489 PAGES, PAGINATION (Samaritan)—223 mm. (8 1/2 in.) × 165 (6 1/2)—TEXT, 140 (5 1/2) × 102 (4)—17/18 LINES—CATCHWORDS—MARGINALIA, COPIOUS.

The language and writing of the MS. is Arabic, with the Biblical passages selected for comment in
Samaritan minuscule. The Arabic script is little more than a scribble. The Samaritan is better. The MS. has suffered from drenching with water. In consequence the legibility of the text has suffered in places from offsets. The paper is heavily stained in parts.

The Commentary extends to Genesis xxxv. 29.

Text begins, p. 1:

**COMMENTARY**

**ADDITIONS**

1. p. 490. Colophon (Arabic):
   Finished this commentary on the first half of Genesis, Thursday, 16 Rajab, 1310 H [1892 D] by Murjan b. As'ad, b. Isma'il, Sarawi, Danafi, written for himself and his brother, 'Abd al-Rahim—"if God wills the second part will follow".


4. Note in Arabic on fly-leaf at beginning:
   Copied this collection 20 Safar, 1330 H [1911 D], Ḥasan Ṣadaqah, al-Ṣabāḥī.

5. p. 93: Marginal note is signed by Murjan b. As'ad, al-Sarawi.

6. On fly-leaf at beginning Dr. Gaster has a pencilled note which has largely been washed away. The only surviving words would seem to be "Mesalma... hitherto quite unknown to me is valuable, M.G."

134 [1880]

**Commentary of Shalih Muslim on Genesis, Part I**

**ADDITIONS**

1. p. 466. Colophon (Arabic):
   Finished Thursday, 9 Dhū Ḥijjah 1310 H [1892 D], by Murjan b. As'ad, b. Isma'il, b. Ibrahim, Sarawi, writer of the Danafite, for himself and his uterine brother 'Abdu'l-Rahim.

2. pp. 467-470. A poem attributed to the copyist. The ink has been largely washed off, making it almost indecipherable.

3. p. 471. Note in Arabic by Nājī b. Pinḥas, written on 18 Sha'bān 1331 H [1922 D], who had examined the MS. whose copyist was Murjan. There was a dispute after the latter's death between his family and 'Abdu'l-Rahim on the point of ownership of this MS. and the "tabiibīh of Ḥasan al-Ṣūrī, and Nājī arranged the sale of these books.


5. p. 1 (back). A note by Dr. Gaster, all that can be deciphered is "Mesalma... hitherto quite unknown to me is valuable, M.G."

6. p. 473. "Received 23/II/25 from Abisha' b. Pinḥas from Nablus, M.G."
135 [1183]

Commentary on Exodus by Ghazāl al-Duwāik with Notes by Ibrāhīm al-‘Ayyah

ARABIC—PAPER—548 PAGES, PAGINATION (ARABIC)—340 mm. (13 1/2 in.) × 228 (9)—TEXT, 205 (8) × 128 (5)—18 LINES—CATCHWORDS—NO MARGINALIA.

The MS. is in Arabic script with Biblical quotations in Samaritan minuscule and written in red ink. The Arabic script is very good and clear.

The MS. has suffered damage from water. The black ink has not been greatly affected but as usual the red ink has spread and stained its surroundings, leaving its text difficult to determine. There is heavy black staining at both ends of the MS. This must have been a striking MS. before it was damaged, but it is fine even now.

On p. 1a is this description:

أعلم أن هذا السفر جامع لاصول فقهه ذكر متب. 

ADDITION

The descriptive title is given on the back of p. 1 in Arabic (text above):

"This commentary on Exodus, known as "Ala' al-Malah, was the composition of Shaikh Ghazāl al-Duwāik, and Shaikh Ibrāhīm al-'Ayyah 'guested' in it with some 'side glances'."

136-139 [1184-7]

Four volumes of Samaritan translation of Qal'at al-Dahr by Muslim b. Murjān

PAPER—FOLIATION (PENCIL)—235 mm. (9 1/2 in.) × 178 (7)—TEXT, 143 (5) × 102 (4)—16 LINES—CATCHWORDS—MARGINALIA NUMEROUS—VOCALISATION FREQUENT.

The four volumes are uniform, and the above description applies to all. They form a commentary dealing with Genesis. The title is given in the introduction to the first volume (f. 6b, l. 10). The author of the work was Muslim b. Murjān (Ab Sakwah) and the translator Abraham b. Murjān. The writing throughout is very good Samaritan minuscule. Biblical texts are at first in blue ink, but later red ink is used. The MSS. are in perfect condition.

136 [1184]

The folios number 244. The introduction begins, f. 1b:

And he was the composition of Shaikh Ghazāl al-Duwāik, and Shaikh Ibrāhīm al-‘Ayyah 'guested' in it with some 'side glances'.

Text proper begins f. 7a:

137 [1185]

This is a companion volume to 1184 and uniform with it. The folios number 183. Text begins f. 1b:

138 [1186]

Uniform with 1184. Folios number 162. The introduction begins f. 1b:

Uniformly:

Translation of see MS. No. 135.
The text is in places affected, especially at the beginning of the MS., but is in general legible elsewhere. According to Dr. Gaster in his List, this translation from the original Arabic was especially made for him by Ab Ḥasadah, and he describes it as an “unique copy.”

The opening lines of the first part cannot be given as the text there has been almost completely obliterated.

In Part 2, p. 535, the text begins:

The writing is Arabic script with Biblical passages in Samaritan. In each case it is good. No use is made of red ink. The catchwords show that there are gaps in the text between ff. 5b and 6a, 1rb and

---

1. A mistake in pagination gives the total as 727 instead of 746—the pagination went from 689 to 710 instead of 690.

2. For the text is in places affected, especially at the beginning of the MS., but is in general legible elsewhere. According to Dr. Gaster in his List, this translation from the original "unique copy." The opening lines of the first part cannot be given as the text there has been almost completely obliterated.

In Part 2, p. 535, the text begins:

The writing is Arabic script with Biblical passages in Samaritan. In each case it is good. No use is made of red ink. The catchwords show that there are gaps in the text between ff. 5b and 6a, 1rb and
The first folio is not the beginning of a MS., nor does f. 35b represent the end. Unfortunately, f. 36 has been placed at the end of the MS. and been bound upside down. It clearly forms the beginning of a MS. or at least of a section.

The MS. has been repaired in places, and is much stained by water and age. The text is clear and fully legible. It seems possible that the MS. belongs to the eighteenth century, and may have been written by a member of the Danafite family, which produced outstanding scholars and penmen at that period.

The MS. is in the form of answers to questions posed. The only part of the MS. which suggests a beginning is f. 36, inserted upside down. Its continuation, however, is not f. 3a. It begins:

The question under discussion is the number of Moses fasts for 40 days, one, two, or three occasions, and when; f. 1a, on the other hand, deals with Moses relations with Pharaoh.

ADDITIONS

There is none.

**142 [1929]**

On the Ten Commandments by Abū 'l-Ḥasan al-Ṣūrī

BILINGUAL (SAMARITAN AND ARABIC)—PAPER—112 PAGES, PAGINATION (SAMARITAN)—278 MM. (11 in.) X 190 (7½)—TEXT, 178 (7) X 125 (4½)—30 LINES—CATCHWORDS—MARGINALIA OCCASIONAL.

The Samaritan and Arabic texts are in parallel columns, the Samaritan being the r.h. column. Both texts are written in Samaritan script. The writing is good with distinctive features.

The MS. is part of Abū 'l-Ḥasan al-Ṣūrī’s Commentary on the Pentateuch. Arabic was the original text. The translator into Samaritan and at the same time the scribe was Ab Ḥasdah. The MS. has suffered extensive damage from immersion in water and the resultant offsetting caused by the adhesions of wet leaves, has damaged the text to the point of illegibility in some places and totally destroyed it in others. It is doubtful if this MS. could prove of much value to scholars in its present condition.

The text (so far as it can be recovered), begins p. 1. The Arabic text has been re-transliterated for easier understanding:

The question under discussion is the number of Moses fasts for 40 days, one, two, or three occasions, and when; f. 1a, on the other hand, deals with Moses relations with Pharaoh.

ADDITIONS

1. p. 112. Colophon (both Samaritan and Arabic): Finished this translation of the Commentary on the Ten Commandments, Sunday, 6th of the roth month, 3572 E [1933 D] by its translator from the Arabic to the Samaritan, Ab Ḥasdah, b. Yaʿqōb, b. Aḥarōn, the Priest.

2. On a fly-leaf:

   “Abul Hassan al-Suri Commentary on the commandments, Samaritan and Arabic. M. Gaster.”

**143 [1980]**

On the Ten Commandments by Abū 'l-Ḥasan al-Ṣūrī

PAPER—34 FOLIOS, FOLIATION (PENCIL)—210 MM. (8½ in.) X 153 (6)—TEXT OCCUPIES FULL PAGE —19 LINES—NO CATCHWORDS.

This is another school copy book MS. written by Ab Ḥasdah, who is also the translator from the original Arabic text into Samaritan. The writing is good. Biblical passages are in red ink. There are
numerous Arabic equivalents of Samaritan words written in the spaces between lines. The MS is in good condition.

The text begins, p. 1:

"A note in pencil on a fly-leaf at the beginning:


2. At the end of the MS:

"Received from Ab Hasda, 7 Feby 1933. M.G. 34 lbs."

144 [2014]

Commentary on Biblical passages

ARABIC—PAPER—28 FOLIOS, FOLIATION (PENCIL)—266 mm. (10 1/2 in.) × 190 (7 1/2) × 130 (5)—22 LINES—CATCHWORDS—MARGINALIA ON FOLIOS 2b AND 5a.

The writing is calligraphic. Biblical passages are given transliterated into Arabic. They are marked by horizontal strokes above the transliterated letters. In some places they are given in Samaritan letters very neatly shaped.

There are isolated leaves with no connection one with another, save that all seem to come from the same MS. They have been bound up with a copy of an Arabic newspaper called seemingly 'El Zahir and published at "Acre", with date Thursday, 16 Ramadān, 1343 H [1925 D]. The reason for its inclusion is not obvious. The MS leaves are in good condition, although 3, 4, 5, 6 are tattered at the edges and f. 6 is torn.

These isolated leaves, entirely disconnected as they are, can hardly have much scholarly value. The MS, from which they have come, must clearly have been of early date. Gaster suggests fourteenth or fifteenth century. The MS has been drenched with water which has affected mainly the binding, one of the boards, having been lost. The damage to the folios by offsetting is very slight, and has not seriously disturbed the text.

1 The title is partly obliterated.
TREATISES

146 [880]
On the Fatiha, by Ibrahim al-Qabasii

The Arabic writing is scribbled but sufficiently legible. The MS. has Biblical quotations in Samaritan minuscule and in red ink. The Samaritan characters are carefully written. The MS. is in perfect condition.

The title of the MS. is given on the back of p. 1, and is:

This book is written in Samaritan minuscule and is a translation from the original Arabic. The scribe as well as the translator was Ab Hasdah. The Samaritan text alone is given. The writing, Samaritan minuscule, is good but not exceptional. The text, which suggests a first draft, is written on the pages of a lined school copy-book. It contains a number of Arabic words, presumably from the original text, written between the lines in close connection with its Samaritan equivalent in the text.

The MS. has suffered from a drenching with water and there has been serious damage to the text in consequence. The red ink has run and stained its surroundings. The text in the middle part of the MS. is fairly legible. The MS. is perhaps one of those commissioned by Dr. Gaster.

The opening lines of text are so confused as to be almost completely illegible because of the heavy offset from the opposite page. The chapter headings appear to be somewhat as follows:

I. p. 7:
II. p. 38:
III. p. 46:
IV. p. 93:
V, p. 106:
VI, p. 117:
VII, p. 121:

ADDITIONS
1. p. 135. Colophon (Arabic):

2. pp. 127–129. A list of the sections of the commentary:
I, p. 7:
II, p. 38:
III, p. 46:
IV, p. 93:
V, p. 106:
VI, p. 117:
VII, p. 121:

3. Fly-leaf at beginning, a note by Dr. Gaster that the MS. was presented to him by Mr. S. J. Cohen of Manchester.

147 [2018]
The Sepher ha-Dinim of Munajja Shams al-Din

This MS. is a Samaritan translation from the original Arabic. The scribe as well as the translator was Ab Hasdah. The Samaritan text alone is given. The writing, Samaritan minuscule, is good but not exceptional. The text, which suggests a first draft, is written on the pages of a lined school copy-book. It contains a number of Arabic words, presumably from the original text, written between the lines in close connection with its Samaritan equivalent in the text.

The MS. has suffered from a drenching with water and there has been serious damage to the text in consequence. The red ink has run and stained its surroundings. The text in the middle part of the MS. is fairly legible. The MS. is perhaps one of those commissioned by Dr. Gaster.

The opening lines of text are so confused as to be almost completely illegible because of the heavy offset from the opposite page. The chapter headings appear to be somewhat as follows:

I. p. 1:

The text proper begins:

... 

The text proper begins:

...
TREATISES

II, p. 54:

dabar, bemo, keshor, min, hamamesh, bittel.

III, p. 76:
dabar, beseur, keshor, bimale, zirt.

IV, p. 114:
dabar, yil, asher, keshor, beinorot, hutehut.

V, p. 118:

VI, p. 129:
dabar, bemo, keshor, hamamesh, zirt.

VII, p. 144:
dabar, yil, hamamesh, bittel, yishur.

VIII, p. 153:
dabar, beseur, keshor, bimale, yil.

IX, p. 168:
dabar, beseur, keshor, beinorot, hutehut, yil.

X, p. 179:

Yil, keshor, min, hamamesh, yishur.

XI, p. 184:

Yil, asher, keshor, beinorot, hutehut, yil.

XII, p. 195:

bimale, yishur, hamamesh, yil.

XIII, p. 200:

XIV, p. 212:

dabar, beseur, keshor, bimale, yishur, yil.

XV, p. 216:

XVI, p. 220:

XVII, p. 231:

XVIII, p. 240:

ADDITIONS

1. p. 253. Colophon (Samaritan):
Finished Tuesday, 1st of 8th month, 3562 E [1923 D] by Ab Ḥasdah b. Yaʿqob, b. Aharon, Priest in Shechem.

2. On back of p. 1:
"Received from Ab Hasda 15/4/32. Another copy of Munadja’s (Shams eddin) work on laws and practices (Samaritan). M. Gaster."

148 [1996]

Samaritan translation of Sepher ha-Dinim

SAMARITAN AND ARABIC—PAPER—222 PAGES, PAGINATION (SAMARITAN)—278 mm. (11 in.) x 190 (7 3/4)—TEXT (DOUBLE), 178 (7) x 120 (4 1/4)—29 LINES—CATCHWORDS, BOTH COLUMNS—SOME MARGINALIA.

This is a bi-lingual MS. with Samaritan (r.h.) and Arabic in parallel columns. Both texts are written in Samaritan minuscule. The writing is good. The translation into Samaritan is by the writer of the MS.—Ab Ḥasdah b. Yaʿqob.

The MS. has been drenched with water, and because of the adhesion of wet leaves and the fluidity of the ink there has been extensive offsetting of text upon text. This has made the text largely illegible for most of the MS. and especially at the beginning.
and end. The red ink used for Biblical quotations has spread widely.

Text begins p. 1. Only parts of the Samaritan text can be deciphered. The sections are, seemingly:

I, p. 1:

II, p. 58:

III, p. 66:

IV, p. 77:

V, p. 103:

VI, p. 183:

VII, p. 186:

VIII, p. 197:

ADDITIONS

1. p. 221. Colophon (Samaritan and Arabic):

Finished the translation of this book from the original of Shams al-Din, Munajja b. 'Arûb, Friday, 4th of 2nd month (Muharram) 1352 H, 1933 D by its translator and writer Ab Hasdah, b. Ya'qûb, b. Aharôn, b. Safîmah. “And I wrote this in accordance with Dr. Gaster’s command.” Then follows a laudation of Dr. Gaster.

2. On fly-leaf at beginning in pencil:

A chapter on prayer, p. 185.
A chapter on brothers and sisters, p. 197.

The text is written on ruled essay paper. The translator and writer is Ab Hasdah b. Ya’qûb. The writing is good Samaritan minuscule.

The MS. has suffered much from drenching with water. The red ink, of which use was occasionally made, has run and stained its surrounding area. Offsetting, too, has caused major disturbance of the text. The MS. with numerous Arabic words from the original text, written in the space between lines, appears to be the first draft translation. The MS. taken as a whole, is in a bad state, and disentangling of the text is a major problem.

p. 1, Section I, begins:

II, p. 32:

III, p. 57:

IV, p. 82:

V, p. 104:

VI, p. 106:

VII, p. 112:

VIII, p. 120:

ADDITION

Back of p. 1 in pencil:

“Munadja b Sadaka, first part Samaritan Laws. M. Gaster.”
Bi-Lingual Sepher ha-Dinim of Munajja Shams al-Din

This is a bi-lingual MS. in parallel columns, with Samaritan as r.h. column. Both texts are written in Samaritan minuscule characters. The Samaritan text is a translation from an Arabic original. The translator, and also writer of the MS., was Ab Hasda b. Ya'qūb, who was commissioned for the task by Dr. Gaster.

The writing is good. The MS. has suffered very slightly from the effects of immersion in water, but the text has remained legible. There is a slight staining from the spread of red ink where it has been used, otherwise the condition of the MS. is very good.

Text begins, p. 1 (with re-transliteration of Arabic text):

ADDITIONS

f. 1a almost indecipherable.

"Munajja on Calendar. Differences between Samaritans and Jews. M.G."

In the Gaster list it is described as: "Samaritan Munajja: Al-Hilav (Sam. translation from the Arabic by Ab Hasda)."

Philosophical treatise by Munajja
(Translation)

The MS. is a translation into Samaritan from Arabic of a work of Shams al-dīn, by Ab Ḥasdah b. Ya'qūb. It is written in a ruled school copy-book. It would appear to be a first draft and Arabic words
in Arabic script as equivalents of the Samaritan words used in the translation are frequently given in the space between the lines. The writing has been executed without care. The Arabic words given are mere scribbles. The state of the MS. suggests that it is a first draft of the translation. The MS., although soiled, is otherwise in very good condition.

Text begins f. 1b:

ADDITION
f. 15b in pencil:

"Received from Ab Hasda end of December 1932. M. Gaster."

153 [1978]
Bi-Lingual treatise (philosophical) of Munajja

SAMARITAN AND ARABIC—PAPER—51 PAGES, PAGINATION (SAMARITAN)—278 mm. (11 in.) \( \times \) 190 (7\( \frac{3}{4} \))—TEXT (DOUBLE) 178 (7) \( \times \) 115 (4\( \frac{3}{4} \))—28 LINES—CATCHWORDS TO EACH COLUMN—MARGINALIA, CONSIDERABLE.

This is a bi-lingual MS. with Samaritan and Arabic in parallel columns, Samaritan being r.h. Both texts are written in Samaritan minuscule. The translator from the Arabic to Samaritan was Ab Ḥasdah b. Yaʿqōb, who was also the scribe. The writing is good. The MS., however, has suffered badly from immersion in water. The offsetting is extensive, and damage from the spread of red ink where it has been used is severe. It is very doubtful whether the MS. in its present condition can be of much service.

1 According to Ab Hasda the title of this text is Sepher Michtaḥ containing as he writes the proof for the resurrection, etc. He is evidently confusing it with the Sepher al-Din which is a very voluminous book and contains 600 chapters, but this is only very small. They play with the title and increase the difficulty of quoting." Gaster, in his List.

154 [1992]
A Biblical Treatise (Book of Laws?)

SAMARITAN AND ARABIC—PAPER—448 PAGES, PAGINATION (SAMARITAN AND ARABIC)—280 mm. (11 in.) \( \times \) 223 (8\( \frac{3}{4} \))—TEXT (DOUBLE) 185 (7\( \frac{3}{4} \)) \( \times \) 155 (6\( \frac{3}{4} \))—37/32 LINES (SAMARITAN)—24 LINES (ARABIC)—NO CATCHWORDS—MARGINALIA, SEVERAL.

1 The Arabic text of the Colophon, especially at its beginning is practically illegible. The summary here given is taken mainly from the Samaritan column. Colophons under Samaritan and Arabic columns in bilingual MSS. do not always correspond.

3 From p. 338 on the measurements are 256 (10\( \frac{3}{4} \)) \( \times \) 190 (7\( \frac{3}{4} \)).
This is a bi-lingual MS. in which the Samaritan text occupies the centre of the page, with broad margins to the outer part of the page. In this the Arabic text, the original, is written in Arabic script. The writing is by Abisha' b. Pinhas, and is good. He, too, is responsible for the translation into Samaritan.

The MS. is in poor condition. Drenching with water has resulted in extensive offsetting of text upon text and largely ruined it for scholarly use, except perhaps for collation. Red ink, of which free use had originally been made, has washed off leaving either no text at all or a mere ghost text, and staining widely its surroundings.

From p. 239 onwards the Samaritan text above has been given, although the page scheme has been maintained, and ample space left in the margins for the Arabic text.

Text begins p. 1.

There are numerous sections, dealing with special topics as indicated:

I, p. 4 :

II, p. 25 :

III, p. 30 :

IV, p. 41 :

V, p. 44 :

VI, p. 55 :

VII, p. 57 :

VIII, p. xii2 :

IX, p. 120 :

X, p. 123 :

XI, p. 125 :

XII, p. 130 :

XIII, p. 131 :

XIV, p. 144 :

ADDITIONS

1. p. 448. Colophon (Samaritan):

Finished the writing of the translation from Arabic to Samaritan, Wednesday, 3rd of x2th month, 5363 C [1924 D] by Abisha’ b. Pinhas.

2. In Samaritan script and Rabbinic also :

Sefar. Alidim
XV, p. 146: בȉšar • ʾināthwš • brəšš • ḫk: •

XVI, p. 162: ṭmāmah: •

XVII, p. 170: ḏrəwšt • ṭmāmah: • ḍsr • ʾl: • šw: •

XVIII, p. 174: ḫntt • ʾbnr: • ṭmāmah: •

XIX, p. 176: ḏm: • ṭmāmah: •

XX, p. 212: ʾnl: • ṭmāmah: •

XXI, p. 228: ʾln: • ṭmāmah: •

XXII, p. 230: ʾln: • ṭmāmah: • ṭm: • ṭm: •

XXIII, p. 232: ṭm: • ṭm: • ṭm: • ṭm: •

XXIV, p. 241: ṭm: • ṭm: • ṭm: • ṭm: •

XXV, p. 264: ṭm: • ṭm: • ṭm: • ṭm: •

XXVI, p. 280: ṭm: • ṭm: • ṭm: • ṭm: •

XXVII, p. 292: ṭm: • ṭm: • ṭm: • ṭm: •

XXVIII, p. 309: ṭm: • ṭm: • ṭm: • ṭm: •

XXIX, p. 328: ṭm: • ṭm: • ṭm: • ṭm: •

XXX, p. 349: ṭm: • ṭm: • ṭm: • ṭm: •

XXXI, p. 358: ṭm: • ṭm: • ṭm: • ṭm: •

XXXII, p. 360: ṭm: • ṭm: • ṭm: • ṭm: •

XXXIII, p. 363: ṭm: • ṭm: • ṭm: • ṭm: •

XXXIV, p. 372: ṭm: • ṭm: • ṭm: • ṭm: •

XXXV, p. 383: ṭm: • ṭm: • ṭm: • ṭm: •

XXXVI, p. 388: ṭm: • ṭm: • ṭm: • ṭm: •

XXXVII, p. 397: ṭm: • ṭm: • ṭm: • ṭm: •

ADDITIONS

p. 420. Long colophon (Samaritan):

Finished, Wednesday, 29 Nisān 1326 H, 1908 D.

"And its completion was made rapidly in the space of 30 days, for we were three. One read and translated, and one took down from him and wrote, and the third read a fair copy from the writing of the second, and we finished it. And we were writing by day and by night until sleep was driven from my eyes. And the men who assisted me in writing it were two of the scholars of the community. And all this I have undertaken for Dr. Moses Gaster at his request for on his instructions have I done it. For of this manuscript there is no other translation than mine. And I have set this book as a memorial of the aforesaid reader. May it be a blessing and a bestower of blessing upon him, Amen. Through the merit of our lord Moses, the trusty one. And after I had finished it on the score of the Arabic text, bit by bit, I made haste and sent it. I crave from the Lord that its appearance may be good in the eyes of my master, its owner, Amen, Amen."

156 [1855]

The Book of Laws of ʾYūsuf al-ʾAskari

PAPER—348 PAGES, PAGINATION (Samaritan)—215 mm. (8½ in.) × 145 (5¼) × 83 (3¼)—23 LINES—CATCHWORDS—NO MARGINALIA.

In a note in pencil on the back of p. 1, Dr. Gaster describes it as the Book of Laws of Yusuf al-Askari. The state of the MS. at the beginning prevents identification of author and work. The text is in Samaritan minuscule and the writing by Ab Hasdah is very good. The Biblical quotations were in red ink, which washed off when the MS. was immersed in water, staining red the surrounding area. It caused the disappearance altogether of the text under it, or at best left only ghost letters. Offsets have confused the text badly at both beginning and end of the MS. and much of it has become indecipherable. The leaves, too, are heavily stained from the water. The middle part of the MS. has, however, a legible text.

Text begins p. 1, but it is impossible to give the opening text, since the state of the MS. precludes this.

The text ends, p. 348:
ADDITIONS

1. p. 350. Colophon (Samaritan):
   Finished the translation into the holy tongue by Ab Ḥasdah b. Yaʿqōb, b. Aḥarōn, Sunday, 7th of 8th month (Māḥarram) 1331 H [1913 D].
2. Oh back page, p. 352, in pencil, very faint “Received from Ab Hasda, June 5th 1926.”

157 [895*]

On Circumcision
(שנורא בֹּנֶלֶלֶל וּמְמִילָתָו)

PAPER—9 FOLIOS. FOLIATION (PENCIL)—254 mm. (10 in.) X 184 (7½)-TEXT, 152 (6) X 95 (3½)—24/27 LINES—CATCHWORDS—SOME MARGINALIA.

This MS. appears to be a modern copy of an earlier treatise, and appears to be a translation into Samaritan from an Arabic original. The writing, which is Samaritan minuscule, is a good ordinary hand. No attempt has been made to keep the number of lines on each page the same. Biblical quotations are in red ink. Many Samaritan words with their Arabic equivalents are written in the margin.

Text begins, f. 1b:

This is a bi-lingual MS. Samaritan (r.h.) and Arabic in parallel columns. Both are written in Samaritan minuscule. The slight change in the style of writing shows that it was the practice to write the Samaritan column first and supply the corresponding Arabic later. The writing is very good and shows Abisha’ b. Pinḥas at his best as a scribe. He was also the translator. The MS. has 100 sections (nagidoth). Each nagidah with its serial number is enclosed in a cartouche whose bounding lines are in red ink. Biblical quotations are also in red. The MS. is in almost perfect condition. An oil stain has affected pp. 258-261, but not the text.

p. 1. (With re-transliteration of Arabic text into Arabic script) begins:

158 [2057]

Kitāb Yawm al-Dīn by Ibrāhīm al-Qabāsī

SAMARITAN AND ARABIC—PAPER—797 PAGES. PAGINATION (Samaritan)—280 mm. (11 in.) X 215 (8½)—TEXT (DOUBLE) 165 (6½) X 133 (5½)—24/27 LINES—CATCHWORDS—SOME MARGINALIA.

This is a bi-lingual MS. Samaritan (r.h.) and Arabic in parallel columns. Both are written in Samaritan minuscule. The slight change in the style of writing shows that it was the practice to write the Samaritan column first and supply the corresponding Arabic later. The writing is very good and shows Abisha’ b. Pinḥas at his best as a scribe. He was also the translator. The MS. has 100 sections (nagidoth). Each nagidah with its serial number is enclosed in a cartouche whose bounding lines are in red ink. Biblical quotations are also in red. The MS. is in almost perfect condition. An oil stain has affected pp. 258-261, but not the text.

p. 1. (With re-transliteration of Arabic text into Arabic script) begins:

ADDITIOINS

1. f. 188, 19a. Colophon (Samaritan):
   Finished in the year [1]326 H [1908 D], by Yaʿqōb b. Aḥarōn b. Shalmaḥ, b. Ṭabiah, b. Yaḥaʿaq, b. Abraham, High Priest at this time.

2. f. 19a. Note in pencil: “937: This possibly the date of the Arabic original! (for this is evidently a translation made from the Arabic and copied by the High Priest for me! M.G.”

The Samaritans in dating very often omitted the thousands figure in giving the year. The Jews often do this also. Dr. Gaster has been misled into treating the date as 326 H, i.e. 937 D. The Levitical table given by Cowley, Samaritan Liturgy, II, p. 216, shows that Jacob was H.P. at the date 1326 H.

ADDITIOINS

1. p. 95. A poem of 68 stichoi, the second hemistich rhyming in —throughout. An acrostic is throughout, the letters written in red ink gives the name of its author. The poem is a glorification of himself.

2. p. 797. Colophon (Samaritan):
   Finished the copying, Tuesday, 23rd of 12th month, 3563 E [1924 D] by Abisha’ b. Pinḥas. Written at the request of Moses Gaster.

159 [2105 F(4)]

_Yawm al-Din_ by Ibrāhīm al-Qābashī

SAMARITAN AND ARABIC—PAPER—20 FOLIOS, PAGINATION (WESTERN)—280 mm. (11 in.) × 226 (8¾) —TEXT (DOUBLE) 165 (6¾) × 133 (5½)—35 LINES—CATCHWORDS—VOCALISATION, SOME.

This bi-lingual MS. is written throughout in Samaritan characters, the Samaritan column in majuscule and the Arabic in minuscule. The pages are numbered from 278 to 317. The reason for its separation from its parent MS. is not obvious, but it is clearly part of a very fine MS. Of the 100 nagidahs in _yawm al-din_ this MS. comprises numbers 50 to 56 (part).

_Nagidah_ 50 begins:

 tekst · mahm · ʿurba · ḥathāla · fi soor · ḥathāl · ʿat · msẖaf · ḥathāla ·

160 [1879]

Testimony to the Day of Judgment of Abū‘l-Ḥasan al-Shārī

ARABIC—PAPER—285 FOLIOS, FOLIATION (PENCIL)—(a) FIRST 59 FOLIOS : 229 mm. (9 in.) × 175 (6¾)—TEXT, 140 (5½) × 77 (3)—18 LINES. (b) FROM F. 60 TO END : 248 (9¾) × 183 (3½)—TEXT COLUMN AND LINES AS ABOVE.

The MS. is in perfect condition. It discusses the testimony of the Torah concerning the Day of Judgment. There are 100 _dalālahs_ or sections dealing with the evidences. The scribe was Pinḥas b. Yiḥshaq.

f. ix. Title given.

 חשד · ליה · אלדר · מיתים · קסמים · פיתוס · בּ · יִצְחָק · ראַמה · יהוה · עֲלֵיה

Text begins, f. 1b:

... al-Hamel Rab al-Malin Rib al-Arab bi-Sabab... ورافق الحمام المخترع بالمثال...

In Dr. Gaster’s List of MSS.: “a sumptuous MS., large margins copied for me by” [unfortunately he does not give the name].

161 [1878]

_Malād Mosheh_

ARABIC—PAPER—163 PAGES, PAGINATION (SAMARITAN) —235 mm. (9¾ in.) × 178 (7)—TEXT COLUMN VARIES, ROUGHLY 152 (6) × 103 (4)—15/16 LINES (ARABIC TEXT)—CATCHWORDS, ARABIC TEXT ONLY—VOCALISATION, FREQUENT.

In this MS. there are given two editions of the _mālād_, the main one being in Arabic script, and the Samaritan translation is written in the margins in minuscule. The marginal text ceases on p. 94.

The writing in both scripts is good. The MS. has been immersed in water and is consequently heavily stained at both beginning and end. There has been considerable offsetting of text upon text with serious consequences, the text being rendered illegible in many places.

Part I. The Arabic text begins, p. 4, after a Samaritan introduction,

... ya’ xabu al-sadād al-karam wa-saμma unintention this akhlāk... هم يعود إلى قراءة الفاعه بالسان العربي؛ أن يسم الله مناداتي: فاعطوا المناسبة ... of which followed on p. 5 by a _fātiḥah_ by Ibrāhīm al-Qābashī introducing the text of Ismā‘il al-Rumaiḥī.

II, p. x. Here begins the Samaritan text begins, which, obscured in places, appears to be

ככ · בּ · יהוה · אל確認 · רבע · דּוֹנֵל · לַאַלְבּוֹת ·

III. Prior to the text proper are 2 _fātiḥah_ by Pinḥas b. Yiḥshaq and Ya‘qūb b. Aharōn, b. Shalmah [Salamah].
IV. The Samaritan text in the margin attributed to Pinhas b. Yi'shaq begins p. 3:

- הכלהה . שמשת . שר'יאל . לח . גמל . חמשת .
- רזיהה . ליל . קרשת .

**ADDITIONS**

1. Colophon (Arabic):
   Finished, copying this mag'amah, eve of Friday 30 Safar, 1328 H [1910 D].

2. Eighth fly-leaf before p. 3: A nash'idah by Murjân.


4. On fly-leaves 6, 5, 4 before p. 3. Other designs of the same kind. khâlam or sîwar either or.

5. Slip of paper pasted on r.h. cover of MS. (outside):
   המלד . האור . המש . בק . הנמר . טילל . השלום .

6. p. 165. Poem, text begins:

   ...לים בֵּיתוֹ הַגְּדוֹלָה, בַּעֲלָהּ הַגְּדוֹלָה. הֶלַחְתָ בִּשְׂנֵנָה, עָלֶיהָ בַּהֲלוֹא, בַּעֲלָהּ הַגְּדוֹלָה. ...

   The text proper begins:

   ...בֵּיתוֹ הַגְּדוֹלָה, בַּעֲלָהּ הַגְּדוֹלָה. הֶלַחְתָ בִּשְׂנֵנָה, עָלֶיהָ בַּהֲלוֹא, בַּעֲלָהּ הַגְּדוֹלָה. ...

   Pînhâs b. Yi'shaq; Ya'qûb b. Aharôn, b. Salâmah; Abisha' b. Pînhâs; 'Ibrâhim al-'Ayyah, b. Ya'qûb; Yûsuf al-Mu'arrîjî; Ghazal, [b. Ishâq?].

**Mîlad Mosheh**

**ARABIC—PAPER—47 FOLIOS, FOLIATION (PENCIL)—**

x97 mm. (7½ in.) × 140 (5½) = TEXT, 135 (6) × 208 (4½) = 16 LINES—CATCHWORDS—MARGINALIA, SOME—VOCALISATION, FREQUENT.

This is a MS. in Arabic script with Biblical passages in Samaritan majuscule and in red ink. It is intended to be a special ornate festival copy. Much care has been taken with its appearance. Its text has been elaborately divided up with red separators after the fashion of the separator marks in a text of the Qur'an. The Arabic writing strains to be in the calligraphic style, but has not quite achieved its purpose. The overall impression made by the MS. is the predominance of red colour amongst the black.

The MS. is in very good condition. It has a few damp stains which only extend to parts of the pages where they occur and do not affect the legibility of the text. A portion has been torn from f. 47 which contains the colophon. The folio has then been patched with a piece of white paper and an attempt has been made to restore the missing text. The preface is in Samaritan majuscule and in black ink. No chance to make the MS. ornate has been missed. There are some additions in Arabic in other hands. Marginal additions have in some cases been trimmed in the process of binding. On the back of f. 47 some
notes have been written but have been almost entirely obliterated by the patch crudely placed over the torn part.

Title, f. 1a, begins:

کتاب النافع في مولد اعومن مه شلوم يهوه علیو;
تاليف المرجوم زنی بریال هم الشیخ اسماعیل الرمیجی
تعمده الله تعالى ...; وكان الأبدا في شهر نهد
الانفین تام شهیر نهض مؤنسل بن عبيد ۱۴۷۲

Text proper begins, f. 1b:

لما يجمعون كل الجامعه ويخض الذي يقر المولد يبدأ
مراد: الهتلیم + نیم: بهتر: یلیم + ایش:
جله على هذا الترتیب .......

ADDITIONS
1. Colophon (Arabic):
Finished the copying of the mولاد, ۲۱ رابی ۱۱۶۲ ه [1748 D] by Salāmah b. Ya’qūb, b. Murjān, [b. İbrahim], b. Ismā’īl, Danafi, “and I copied it without direction on behalf of Ismā’īl b. İbrahim, b. Ismā’īl, Danafi.”

2. f. ۱a.

أروى محن: لیم + دیل + شلیم + نوا


4. On fly-leaf at beginning:
“Written in ۱۰۸۲ ه “Edj. Ismael Ramhi. M.G.”

5. On inside of end cover:
“Received from Abraham, s. of Pinchas, s. of Salamah, Wednesday ۲۵-۸-۲۵ M. Gaster.”

164 [865]
Mūlad Mosheh

SAMARITAN AND ARABIC—PAPER—34 FOLIOS, FOLIATION (PENCIL)—228 mm. (9 in.) × ۱۶۵ (۶۴)—TEXT, ۱۴۷ (۵۴) × ۱۰۳ (۴)—۳۲ LINES—CATCHWORDS—A FEW MARGINALIA.

1 For شهر.
2 The date is Monday, ۸ رابی ۱, ۱۱۶۲ ه [1748 D].

The MS. is well written in black ink, with rubrics, refrains, etc., in red ink. There are some erasions and corrections. There is some attempt at decoration as e.g. symmetric writing on ff. ۸b, ۱۴b, ۱۵a, etc. The space of a page has been left blank ff. ۱۳b and ۱۴a. Space for headings, ff. ۲۰b, ۲۵b is left blank. These would have been supplied in red ink as is done elsewhere in the MS. There are some erasions and corrections. The MS. is slightly stained at both beginning and end, otherwise it is in very good condition.

Text begins, f. ۱b:

اعلم يركه الله تعالى أنه جداره عادة قرية مولد
لله .. بين جوس اسرائيل لما يجمعوا الجامعه ببول كبر
هکمیت بیت على نم یلیم + ایش ، وها تالیف مسیب وولی
نامیت وکهون بالداک الذي رتب هذا المولد من

The poem, referred to above, begins:

فوته + مریم + ممال + میلا: بهتروت + شم + رم +

ADDITIONS
f. ۳۰b. At the foot of the page a date ۱۳۱۰ ه is arrived at by adding five sets of figures. They appear to be numbers of years calculated from events of national interest, the first no doubt being calculated from the Hejirah. The numbers are ۱۷۱, ۱۶۶, ۲۱۲, ۴۷۰, ۲۹۰. There is no colophon.

Hymn writers:
Pinhas b. Yišqaq; Salāmah b. ‘Amrān; Murjān al-Sarāwī; Jalāl b. Ya’qūb Jalālī.

The additional poems attached to the MS. were mainly by relatives of the copyist, who was presumably Abīsha b. Pinhas.

165 [۲۱۰۴M۲]
Mūlad Mosheh

SAMARITAN AND ARABIC—PAPER—۱۰ FOLIOS, PAGINATION ۱۸ TO ۳۸.—۲۵۴ mm. (10 in.) × ۱۶۵ (۶۴)—TEXT, ۱۶۵ (۵۴) × ۱۰۸ (۴۴)—۲۶ LINES—CATCHWORDS.
This is a bilingual MS., in parallel columns, Samaritan (r.h.) and Arabic (l.h.). Both columns written in Samaritan minuscule. The MS. is a gathering of 10 folios. It has formed part of a MS. of a Mālad Mosheh, written apparently by Ab Ḥasdaḥ. It may have been a sample section sent for Dr. Gaster’s approval.

166 [1967]

Mālad Mosheh

PAPER—56 PAGES, PAGINATED (PENCIL)—215 MM. (8½ in.) × 165 (6½)—TEXT (DOUBLE), 153 (6) × 108 (4½)—26 LINES—NO CATCHWORDS—VOCALISATION FREQUENT.

A translation into Samaritan of the Arabic original of Mālad Mosheh. The author of the translation appears to be Ab Ḥasdaḥ. The writing is in black ink with Biblical passages in red ink. The MS. is written on the leaves of a lined school copy-book, or rather two copy-books. Arabic equivalents of Samaritan words used in the text are written frequently in the space between lines. The MS. is clearly written and is in perfect condition.

Text begins, p. i:

א ו ה האפסה , ול . מ ו ק רא מ . מ נ ל ד . מ נ ש א
בכ י · Ḥoad · מ נ · ש מ ר מ י · ל י ל · מ ב ק רא מ
כ י · ב ש מ · ז ד · מ>Name
ק ג מ · ו ר ל · א ש · מ ב מ · ל י ל · ק ה ל · ב ד מ
מ ו ד ר · ב ק · מ ב נ · מ ק ה ל · . . . .

ADDITIONS
2. On back of p. 56 in pencil: “Received from Ab Ḥasda from Shechem. Thursday, 24.8′25. M. Gaster.”

There is no colophon.

167, 168 [1900]

Mālad Mosheh and the Ten Proofs of the Taheb by Ghazāl al-Duwaik

ARABIC AND SAMARITAN. A. Mālad Mosheh—PAPER—134 PAGES, PAGINATION (PENCIL)—253 MM. (10 in.) × 165 (6½)—TEXT (DOUBLE), 133 (6) × 90 (4½)—26 LINES—NO CATCHWORDS—NO MARGINALIA.

As indicated above the MS. comprises 2 treatises of which this is one. Unfortunately the whole MS. has been so damaged by water that extensive and serious offsetting has made their texts illegible. This MS. must appear useless for scholastic purposes. In addition the red ink much used in the Mālad has run and stained heavily this part of the MS.

The Mālad is a bilingual MS. Samaritan and Arabic with Samaritan in the r.h. column. The Arabic is written in Samaritan characters.

168 [1900 B]

The Ten Proofs

PAPER (ESSAY)—6 FOLIOS FOLIATION (PENCIL)—215 MM. (8½ in.) × 165 (6½)—TEXT, 177 (7) × 153 (6)—78 LINES—NO CATCHWORDS—NO MARGINALIA.

This is a translation into Samaritan by Ab Ḥasdaḥ, who is also the scribe. The original text was presumably Arabic and probably is the Ten Proofs of the Taheb by Ghazāl al-Duwaik. It seems almost impossible to make anything of this text because of the damage done to it.

ADDITIONS
p. 134. Colophon (Samaritan):
It seems to say: “Finished translation and writing of this Mālad Mosheh, 21st of 5th month, 3563 E [1925 D] by Ab Ḥasdaḥ, b. Yaʿqūb, b Aḥarōn, the Levitical Priest—the MS. commissioned by Moses Gaster.
1. For the Duwaik pamphlet, also written by Ab Ḥasdaḥ there is a pencil note on a fly-leaf: “Received from Ab Ḥasdaḥ Tuesday, 24·8′22. M. Gaster.”
2. Also on fly-leaf at end the words in pencil by Dr. Gaster, “Doweik, the 10 proofs. Ab Ḥasdaḥ.”
169 [825]

Marqah’s Book of Wonders

Samaritan, Aramaic, Arabic—Paper—296 folios, foliation 1 (pencil)—215 mm. (8½ in.) × 150 (6)—text (triple), 140 (5½) × 100 (4)—30/40 lines—no catchwords—marginalia, Arabic column.

This is a tri-lingual MS. in 3 parallel columns separated by double lines (purple). In each column there is at first generally 2 words to a line, but later on 3 or more. The writing, in black ink, is legible, but with no claim to elegance, and reveals haste. The Arabic column is written partly in Samaritan characters and partly Arabic. It is scribbled, and in some places reverts to Arabic entirely.

The MS. was translated from the original Aramaic into Samaritan and Arabic. This trilingual MS. was commissioned by Dr. Gaster, "translated for me and at my expense (£25) into Hebrew by one of the Samaritans and copied out here in three languages, Samaritan (the original), Hebrew and Arabic. The work was done nominally by Isaac b. Amram but virtually by Ab Sachwa s. As'ad."

The MS. is in very good condition and has been little affected by damp.

Text begins f. nb (with re-transliteration of Arabic text):

Sections begin as follows:
I, f. nb; II, f. 78b; III, f. 132b; IV, f. 193b; V, f. 253b; VI, f. 272a.

ADDITIONS

1. f. 78a. Colophon (in 3 languages):
Finished this [part of] Book of Wonders, eve of Friday, 9th of 8th month, 1308 H [1890 D] by Ab Sakwah b. As'ad, b. Yishma'el, Danafi.

2. f. 132a. Colophon (in 3 languages):
Finished this portion Tuesday, 20th of 8th month, 1308 H.

3. f. 193a. Colophon (under Samaritan column only):
Finished the writing of this portion eve of Friday, 7th of 9th month (Jumādā I) by Ab Sakwah b. Yishma'el.

4. f. 253a. Colophon (Aramaic column only):
[Finished] eve of Friday, 20 Jumādā II, 1308 H.

5. f. 296b. Note at end:

6. Fly-leaf additions

(a) f. 1: Index of subjects under discussion.

(b) f. 66: Part of an alphabetic poem with verses ُمِلْسَم َبَيْنَ الْمَعَالَةِ، يَدْعُو ِمُصَافَةً، ٍتَأَخُّرُ الشَّهْرِ، ٌفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا، ٍفِي حُيْلَةٍ، مُسْطُورًا، مُسْتَجِبًا

(This is the last of what I found before me written in the 'ark' of Marqah. . . .)

7. Fly-leaf additions

(d) f. 297a: Poem of 73 lines by Ab Sakwah with the full 22 verses. Also acrostic with name Ab Sakwah. It has a note at its end in Arabic "Finished happily by its composer Murjān b. As'ad."

(e) f. 298b: Poem of 31 lines by Ab Sakwah, with the name as acrostic.

(f) f. 299a: Poem of 27 lines by Ab Sakwah.

170 [x873]

Marqah’s Book of Wonders

Samaritan and Arabic—Paper—529 pages, pagination (Samaritan)—242 mm. (9½ in.) × 153 (6)—text, 158 (64)—31 lines—catchwords (both columns)—marginalia, considerable.

This is a bi-lingual MS, with Samaritan and Arabic in parallel columns, Samaritan as usual in r.h. column. Both columns are written in Samaritan minuscule script. The writing by the copyist, Ab Ḥasdah, is very good. The MS. has suffered greatly from
drenching with water. The red ink used for rubrics, etc., has been washed off, staining its surroundings. The text, however, can be read with fair comfort, although the effects of the soaking in water are particularly noticeable at both beginning and end.

Text begins p. 1 (retransliterating the Arabic text):

ADDITIONS

1. p. 92. Colophon (Samaritan):
   Finished this part, Sunday, 8 Jumādā II, 1342 H. [1923 D] by Ab Ḥasdah b. Ya’qūb, b. Harūn, b. Ṣalāmah, b. Ṣabīl, b. Ḥusayn, b. Ḥusayn, b. Ṣadaqah, b. Ṣabīl, the Levitical Priest.

2. p. 277. Colophon (Samaritan):
   Finished the commentary on the Kitāb  al-Tabbâkh by [Abu'l-] Ḥasan al-Ṣūrī, Tuesday, 16 Jumādā, 1342 H, by Ab Ḥasdah, etc.

3. p. 277. Colophon (Samaritan):
   Finished this part Tuesday, 23 Jumādā II, 1342 H by Ab Ḥasdah, etc.

4. p. 405. Colophon (Samaritan):
   Finished this great part, Thursday, 3rd of 11th month, 1342 H, by Ab Ḥasdah, etc.

5. p. 449. Colophon (Samaritan):
   Finished 5 Rajab, 1342 H, by Ab Ḥasdah, etc.

6. p. 528 (end of MS.). Colophon (Samaritan):
   Begins with praise of Marqāh and his commentary. Finished eve of Monday, 5 Sha’bān, 1342 H, by Ab Ḥasdah, etc. It ends with a petition to God to help him to understanding as he has helped him to writing of the work. He begs to be excused for the weakness of his writing since he is not numbered amongst the experts.

7. On fly-leaf at end in pencil:
   "Received from Ab Ḥasdah, Wednesday, 7th April 1926. M.G."

The Kitāb al-Tabbâkh of Abū’l-Ḥasan al-Ṣūrī

ARABIC—PAPER—193 PAGES, PAGINATION (ARABIC)—223 mm. (8 1/2 in.) x 165 (6 1/4)—TEXT, 145 (5 1/4) x 95 (3 3/4)—18 LINES—CATCHWORDS—MARGINALIA, NUMEROUS.

The MS. is written in good Arabic script. The Biblical quotations are in Samaritan minuscule, nicely written. They and the headings of the sections are in purple ink. The MS. has been slightly damaged by damp. The text has not been affected. Damp stains are prominent here and there and the MS. is soiled, but otherwise it is in very good condition.

Text begins p. 1:

ADDITIONS

   Finished the writing of the kitāb al-ṭabbākh by [Abu'l] Ḥasan al-Ṣūrī, eve of Monday, 8th of 7th month, 3521 H, Dhū l-Hijjah, 1300 H [1882 D] and 6321 C, by Murjān b. As'ad, b. Ismā'īl, b. Ibrahim, b. Ismā'īl, writer of the Kitāb al-Ṭabbâkh, Dānafīte. It was written on his own behalf and on that of his brother ‘Abdul-Rahīm. He begs any user to excuse mistakes and he seeks the mercy of the Creator and the consolation of the Prophet Moses. “And he who finds a mistake and rectifies it will prosper in his affairs.”

2. On fly-leaves at the beginning an elaborate index (fihrist). It occupies 7 pages. Beside the heading is a note saying that it was copied from a fihrist compiled by Khidr.1

1 This is the equivalent in Arabic to Pinhas in Hebrew.
3. On first fly-leaf a note (Arabic) that the book belonged to ‘Aziz Jalabi.

4. At the end on a fly-leaf, a note in Arabic very difficult to decipher, the gist of which may be: “From my resort to the aid of commentaries of the Qur'an, I found this chapter in its entirety copied from the Imām Al-Imad b. Idrīs, and the chapter on the Ma'lād, all of it. And I think there can be no doubt that the one took from the other, the Shaikh took from him, or the Imām copied from him, and between these two opinions I am ignorant.”

5. Beneath the above: “Received 23/II/25 from Abisha son of Pinchas, the Samaritan priest from Nablus. M.G.”

172 [1882]

The Kitāb al-Ṭabbāk

ARABIC—PAPER—141 PAGES, PAGINATION (ARABIC)—228 mm. (9 in.) × 153 (6)—TEXT, 145 (5½) × 90 (3½)—77 LINES—CATCHWORDS—ONE MARGINAL NOTE.

The MS. is written in black ink with Samaritan Biblical quotations in minuscule and in red ink. Arabic is used in the headings to sections, of which there are 28. The Samaritan writing is neat and pleasing, the Arabic is scribbled. The MS. is in perfect condition.

Text begins p. 1:

...باب في فرصة الصداقات والترغيبات للفائم في ذلك منها باب قد ورد في الكتاب الشريف إيلالا

אשד. יהלום : ... ... ...

ADDITIONS
1. p. 141. Colophon (Arabic):

2. p. 142. A note in pencil:
“Received from Ab Hasda, s. of late High Priest Jacob on Saturday, 19th Sept. 1925. M. Gaster.”

173 [1885]

Part of Kitāb al-Ṭabbāk

ARABIC—PAPER—152 PAGES, PAGINATION (SAMARITAN)—215 mm. (8½ in.) × 153 (6)—TEXT, 158 (6½) × 102 (4)—19 LINES—CATCHWORDS—MARGINALIA, FEW.

The MS. is Arabic with Biblical quotations in Samaritan minuscule, and in red ink. Red ink is also used for that part of the Arabic text to which special attention is directed. The writing is good ordinary, a fluent everyday hand with no attempt at calligraphy. The Samaritan letters are shaped with greater skill. The paper of the MS. is poor. The text, in fact, has been written in an ordinary lined school copy-book. An ample margin for each page has been provided. The MS. has suffered, although not to a great extent, from moisture which has caused the red ink to spread and also caused some offsetting.

Text begins p. 1, without the customary opening formula:

هذه فرصة من كتاب الطبخ المنصور للشيخ أبو الحسن الصورى ..... الكلام في الورد على طاقة اليهود في ذبح الحامل واعتمادهم فيه ..... 

ADDITIONS
p. 152. Colophon (Arabic):
Finished Sunday, 4th of 6th month (Rajab), 1323 H [1905 D], by Murjān b. As’ad, al-Sarawi al-Sāmari, etc.

174 [1889]

The Kitāb al-Ṭabbāk

SAMARITAN AND ARABIC—PAPER—523 PAGES, PAGINATION (ARABIC)—253 mm. (10 in.) × 165 (6½)—TEXT (DOUBLE), 165 (6½) × 108 (4½)—26 LINES—CATCHWORDS—SOME MARGINALIA.

This is a bi-lingual MS. in parallel columns with Samaritan as r.h. column. The Arabic column is also written in Samaritan minuscule characters,
Arabic was the original text and the translation into Samaritan was made by Ab Ḥāṣdah b. Yaʿqūb. He also wrote the MS. The MS. is in very good condition with only a few slight stains.

Text begins p. 1 (with re-transliteration of the Arabic text):

Text begins p. 1:

1. pp. 532-533. Colophon (Samaritan):
Finish of translation of tabbākh into Samaritan by Ab Ḥāṣdah b. Yaʿqūb, b. Harūn, eve of Monday, 2nd of 11th month, 3562 E [1924 D].

2. p. 533. Note:
"M. Gaster, 18.2.1925"—this being the date of receipt of the MS.

175 [1864]
The Kitāb al-Ṭabbākh

PAPER—226 PAGES, PAGINATION (SAMARITAN)—203 mm. (8 in.) × 160 (6")—TEXT OCCUPIES WHOLE PAGE—18/22 LINES—NO CATCHWORDS—MARGINS NON-EXISTENT—VOCALISATION FREQUENT.

The MS. has been written in Samaritan minuscule on ordinary school copy-books, of essay paper size. It is the translation into Samaritan of the kitāb al-ṭabbākh and appears to be the original draft. Red ink is used for Biblical passages. In the binding by a curious mistake a gathering of 32 leaves, probably the size of a single copy-book, has been inserted upside down, between pp. 148 and 213. The writing here is done hurriedly and without care. The writer and translator was Ab Ḥāṣdah.

The MS. is in perfect condition. The translator has frequently placed below the Samaritan word in the text its Arabic equivalent, providing a ready check on the translation.

ADDITIONS

p. 226. A note in pencil:
"This is the original of the translation of the Tabah made for me by Ab Hasda (Abul Ḥasan) son of the late High Priest Jacob and received by me on Wednesday, the 8th Feb. 1925, together with a copy in two columns Arab-Sam. M. Gaster."

176 [882]
Sair al-Qalb of Ibrāhīm al-Qabūṣi

ARABIC—PAPER—183 PAGES, PAGE OCCUPIES WHOLE PAGE—18/22 LINES—NO CATCHWORDS—MARGINS, SEVERAL.

The Arabic writing is good clear naskh. The Biblical quotations are in Samaritan minuscule. The MS. is imperfect. It breaks off at p. 183 with five fly-leaves following. It is heavily damp-stained throughout, but the text has not suffered.

Text begins p. 1. Title:

Text proper begins p. 4:

1 There are 22 blank pages after p. 16. They are not included in the pagination. They may have been left blank on purpose so that a portion of text either wanting or illegible in the parent text might be subsequently added. This appears to be confirmed by the few lines written on p. 20 as if they alone had proved legible.

*1160H (1747 D).*
CATALOGUE OF SAMARITAN MANUSCRIPTS

The chapters begin as follows:

I, p. 13:

II, p. 32:

III, p. 43:

IV, p. 75:

V, p. 110:

VI, p. 178:

...TABLES...

ADDITIONS

1. Fly-leaf p. a. Verse (9 lines) of a hymn beginning:

2. p. c. Two poetical pieces, one in Arabic, the other Samaritan (Aramaic):

(a) The first (Arabic) in 9 lines rhyming in — records that 'Amrân b. Salâmah b. Ghazâl studied the volume, and gives his impressions.

(b) The second (Samaritan), 4 lines rhyming in —.

3. p. d. Two poems (Samaritan). At end a note to say the writer was 'Amrân, the Levitical Priest.

4. p. e. A note (Arabic) that Sâlih b. Ibrâhim, b. Sâlih, b. Murjân, Danafi examined this book and took notes, written on Friday, 18 Sha'bân, 1271 H [1853 D].

5. Fly-leaf, p. 189(a). Note (Arabic): Ibrâhim b. Salâmah, b. Murjân, b. Latîf, Danafi examined this book of Ibrâhim b. Qâbâs and longed to make a copy of it. This he completed, 15 Jumâdâ I, 1310 H [1892/3 D].

(b) A similar note by Nimr b. Salâmah, b. Sâdaqah who finished his copy Tuesday, 14 Sha'bân, 1313 H [1895/6 D].

177 [2099]

Sâir al-Qalb [Bal Ma'rifat al-Rabb]

Samaritan and Arabic—Paper—246 Pages, Pagination (Samaritan)—253 mm. (10 in.) X 178 (7)—Text (Double), 178 (7) X 115 (4) —28 Lines—Catchwords—Marginalia, Overspills.

This is a bi-lingual MS. in parallel columns, Samaritan being r.h. The translator as well as scribe being Ab âsâdâh. The writing is very good. The whole of the MS. is written in Samaritan minuscule script. Considerable use has been made of red ink. The MS. has suffered no damage from water and is in perfect condition.

Text begins p. 1 (with re-transliteration of the Arabic text):

...TABLES...

ADDITIONS

1. This word often wrongly written Sir by scholars.
This MS. is a translation into Samaritan from the Arabic sair al-qalb. The script is Samaritan majuscule and is clear and good. The Biblical quotations are given in red ink. The MS. is in perfect condition.

Text begins f. 1b:

From f. 82b to the end of the MS. (f. 103a) is given a list of the 613 divine commands. The heading is:

Then it divides them into 248 ḫeqqîm (ff. 82b–92a) and 365 miṣwûhîm (ff. 92a–99b).

It gives a list of the commands incumbent on every man in every place whatsoever, to the number of 60,

In Dr. Gaster’s list of his manuscripts:

In Dr. Gaster’s list of his manuscripts:

Part (Chapter 6) of Sair al-Qalb

The writing is Samaritan majuscule and is pleasing. Red ink has been used in only a few places. The MS. (bound up with 1145 A), has suffered from immersion in water. The red ink has been largely washed away, leaving a red stain. The legibility of the text is not affected.
143 CATALOGUE OF SAMARITAN MANUSCRIPTS

f. Ia. Heading (originally in red):

דַּשֶּר תַּשֶּר בָּמְלֵי הָרָבָּה הָרָבָּה אַל
דַּחְר בָּמְלֵי הָרָבָּה

Text proper:

דַּשֶּר תַּשֶּר בָּמְלֵי הָרָבָּה אַל
דַּחְר בָּמְלֵי הָרָבָּה

ADDITIONS

On fly-leaf in the bound volume in pencil:

"Chapter VI of the Sir al Kalb? or Kafi?"

In Dr. Gaster's list of his manuscripts:

"Final missing chapter of the Hebrew version of
Sir Al Kalb missing in MS. translation of the whole
work done for me by Samaritans."

181 [1993]

Seipher Hillük

Samaritan and Arabic—Paper—655 pages, pagination (Samaritan and Arabic)—27½ mm. (11 in.)
× 229 (9)—Text (double), 178 (7) × 120 (4 ½)
—28 lines—Catchwords for each column—
Marginalia, Very few.

This is a bilingual MS. with the Samaritan translation of the Arabic in the r.h. column. It is written entirely in Samaritan minuscule characters. The scribe and translator was Abisha' b. Pinhas. The condition of the MS. is not good. It has been drenched with water and parts of it, especially at beginning, have suffered from the consequent off-setting of text upon text. On the whole, however, the text is clear. The paper is good. This is one of the MSS. commissioned by Dr. Gaster, whose practice it was to supply good hand made paper for the purpose.

Note the diagrams on f. 282 relative to the Passover sacrifice on Mt. Gerizim.

The text of the opening part was written in purple ink. It has suffered severely and can only be recovered with difficulty. The text begins p. I

(1) the Arabic text here being re-transliterated into
Arabic script:

אֱלֹהִים מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא הָרָבָּה
אַלָּא
מָרָא

ADDITIONS

On fly-leaf in the bound volume in pencil:

"Chapter VI of the Sir al Kalb? or Kafi?"

In Dr. Gaster’s list of his manuscripts:

"Final missing chapter of the Hebrew version of
Sir Al Kalb missing in MS. translation of the whole
work done for me by Samaritans."

182 [872]

SeIPHER Hillük

Paper—356 pages, pagination (Samaritan)—203
(8 in.) × 153 (6)—Text, 127 (5) × 90 (3 ½)—24
lines—Catchwords—No Marginalia.

The MS. is written in Samaritan minuscule.
Black ink is used in the first part, but later purple
and blue inks are used. The MSS. is in two hands.
It has apparently been cropped of 8 folios the stubs
of which remain, so that the text of the MS. begins
at p. 18. Eight leaves of smaller size and in a dif­
ferent hand have been supplied to take their place.
Apart from this defect the MS. is in perfect condition.

In Dr. Gaster’s list of his MSS. it is given as :

"Hillük, M. Gaster", etc., the great work prepared for me
by Ishak—the work of Tahor ben Jacob, the Dama­
safite as he wrote to me in his letter. . . . Abisha, son of

1 The a is included in the text.

2 Hillük comes from root גל and means "way of walking".
Pinchas informs me now (October, 1910) that his father was the author of this compilation which he wrote originally in Arabic, a copy of which he brought to me and that Ab Sachua has translated it into Hebrew."

f. 78. Heading:

There are no additions.

183 [1878]

Sepher Hilluk

The MS. is a treatise on the traditional usages and ceremonies of the Samaritans. It’s author is reputed to be Tahor b. Ya’qob, Danafi (see 182). The script is Samaritan minuscule. It is good and clear but ordinary. Black ink only has been used.

The MS. has suffered from immersion in water. Parts of it are damp stained. There has been some off-setting making the text difficult to determine in places. But happily most of the text is legible or can be traced with a little care. An interesting feature is the diagram on p. 84 to illustrate the Passover sacrifice on Mt. Gerizim.

Text begins, p. 2.

ADDITIONS
1. p. 221. Colophon (Samaritan):

2. Fly-leaf at beginning (pencil):
   "יהלך. Traditional and ceremonies of the Samaritans."

3. At end (pencil):
   "Received from Abraham, son of Pinchas the Samaritan Priest on Wednesday, the 25.8.1925 [M.G.]"

184 [1978]

On the coming of the Taheb, by Ibrahim al-Qabashi

SAMARITAN AND ARABIC—PAPER—14 PAGES, PAGINATION (Samaritan)—252 mm. (10 in.) X 190 (7½)—TEXT (DOUBLE), 178 (7) X 115 (4½)—25/27 LINES—CATCHWORDS—MARGINALIA, FEW.

A bi-lingual MS. in parallel columns with Samaritan on the right. Both columns are written in Samaritan minuscule. The translator who was also the scribe, was Ab Hascalah.

The MS. has been drenched with water and although there has been some offsetting of text upon text legibility has not been affected. Red ink has spread and stained widely. On the whole the MS. is in fair shape and usable.

Text begins, p. 1. Text proper:

ADDITIONS
1. Back of p. 1, title of treatise:
2. p. 13. Colophon (Samaritan and Arabic):
Finished Tuesday, 9th of the 9th month (Marcheswan), 3572 E [1932 D] by Ab Ḥasadah b. Ya'qūb, b. Aḥaron, the Priest.

3. Fly-leaf at end: “Received from Ab Hasda end of December 1932. M. Gaster.”

185 [1974]
The coming of the Taheb

PAPER—7 PAGES, PAGINATION (ARABIC)—203 MM.
(8 in.) × 140 (5½)—TEXT, 140 (5½) × 102 (4)—25 LINES—NO CATCHWORDS—NO MARGINALIA.

This MS. is a translation from the Arabic treatise on the Taheb by Abraham al-Qabāšī. It is written in minuscule. The writing by the translator, who was also the copyist, Ab Ḥasadah, is good. The MS. is in very good condition. The leaves have been inserted loosely in a small cash book.

Text begins, p. 1:

The writing is by Ab Ḥasadah (so Dr. Gaster tells us), and is good. Unfortunately a great deal of red ink has been used throughout the MS. and has washed off and stained its surroundings. The text, which underlay the red ink, has almost entirely disappeared. In addition, a large amount of offsetting has caused a major disfiguement of the text. Although not to be written off entirely, the MS. can only be described as in very poor condition.

186 [1853A]

The Halakoth ha-Lebh of al-Qabāšī

The Commandments of God

PAPER—183 PAGES, PAGINATION (Samaritan)—223 MM. (8½ in.) × 160 (6½)—TEXT, 140 (5½) × 102 (4)—23/25 LINES—CATCHWORDS—MARGINALIA, CONSIDERABLE.

This MS. is a translation from the Arabic treatise on the Taheb by Abraham al-Qabāšī. It is written in minuscule. The writing by the translator, who was also the copyist, Ab Ḥasadah, is good. The MS. is in very good condition. The leaves have been inserted loosely in a small cash book.

Text begins, p. 1:

The writing is by Ab Ḥasadah (so Dr. Gaster tells us), and is good. Unfortunately a great deal of red ink has been used throughout the MS. and has washed off and stained its surroundings. The text, which underlay the red ink, has almost entirely disappeared. In addition, a large amount of offsetting has caused a major disfiguement of the text. Although not to be written off entirely, the MS. can only be described as in very poor condition.

ADDITIONS
Note on fly-leaf at beginning (Arabic):
This is a long description of the MS. written in a fine but very tiny Arabic script, which has been affected by the water, and in consequence poses difficulties of decipherment. It relates that the book deals with the history of the Samaritans, their wonders and fortunes, the greatest people there is but the smallest in number, not exceeding 200 souls, men women and children, their contrast with the Jews, etc., etc.

187 [1853, B]

The Halakoth ha-Lebh of al-Qabāšī

The Commandments of God

PAPER—183 PAGES, PAGINATION (Samaritan)—223 MM. (8½ in.) × 160 (6½)—TEXT, 140 (5½) × 102 (4)—23/25 LINES—CATCHWORDS—MARGINALIA, CONSIDERABLE.

This MS. is a translation from the Arabic treatise on the Taheb by Abraham al-Qabāšī. It is written in minuscule. The writing by the translator, who was also the copyist, Ab Ḥasadah, is good. The MS. is in very good condition. The leaves have been inserted loosely in a small cash book.

Text begins, p. 1:

The writing is by Ab Ḥasadah (so Dr. Gaster tells us), and is good. Unfortunately a great deal of red ink has been used throughout the MS. and has washed off and stained its surroundings. The text, which underlay the red ink, has almost entirely disappeared. In addition, a large amount of offsetting has caused a major disfiguement of the text. Although not to be written off entirely, the MS. can only be described as in very poor condition.

ADDITIONS
Note on fly-leaf:
“Received from Ab Hasda June 5, 1926. This is the second copy of Qabāšī’s work translated for me by the High Priest Jacob, the first he sent me years ago. This copy is made by Ab Ḥasdah—no other copy in existence. M.G.”
A Collection of Twelve Treatises

This is an Arabic MS, but written throughout in Samaritan characters. It is in a distressing condition, and is probably one of those worst affected by the drenching with water of the Gaster MSS. The whole MS, from beginning to end has suffered but in spite of this the text can generally be followed with the exercise of care and patience. The MS consists of a collection of treatises by different authors, the most prominent dealing with the calendar. The red ink which was freely used by the copyist has stained page after page a deep red. The writer was Ab IJlasah. He has copied the colophons attached to the original texts and has added his own, written diagonally in short lines.

188 [2088(1)]
Pp. 1-64. The text begins p. 1, but is illegible. The first part is clearly a treatise on the calendar and the name Ya'qūb b. Ishāq appears on the 4th line. The treatise extends to p. 64.

ADDITIONS
1. p. 64 sqq. Colophon (Arabic):
This treatise finished, Tuesday, 23 Shābān (Elīl), 1125 H [1713 D] by Ishāq b. Ibrāhim, b. Ishāq, b. Šadaqah, Levitical Priest in Shechem. This was clearly a colophon attached to the parent text. Beneath it there is another.

2. p. 65. Colophon (Arabic):
Copied by Ab Ḥasdah b. Ya'qūb, Friday, 18th of 2nd month (Muharram), 3572 E [1933 D].

189 [2088(2)]

190 [2088(3)]

ADDITION
p. 78. Colophon (Arabic):
Finished the copying of this risālah from the autograph of the author by Abū 'l-Ḥasan (Ab Ḥasdah) b. Ya'qūb, b. Ḥafīn, b. Sālāmah, Sunday, 20 Muḥarram, 3572 E [1933 D].

191 [2088(4)]

ADDITIONS
1. p. 113. Author's Colophon (Arabic):
Finished Friday, 16 Muḥarram, 1184 [1770 D], by Ghazāl b. Ishāq b. Ibrāhim, Levitical Priest.

2. p. 113. Colophon (Arabic):
Copying finished by Ab Ḥasdah, Wednesday, 23rd of 2nd month (Mūḥarram), 1332 H.

192 [2088(5)]
pp. 114-150. On the "blessings" of Moses and Jacob [by Šadaqah ha-Ḥakām]. The full title is:

مقالة في شرح بركة السيدين الترتبين السيد الوسوم سيدنا موسى ابن عمران، والسيد يعقوب المحبوب...

ADDITIONS
1. p. 150. Original Colophon (Arabic):

2. p. 150. Colophon (Arabic):
Finished the copying, letter by letter, by Ab Ḥasdah, Sunday, 28 Muḥarram, 1332 H.

193 [2088(6)]
pp. 151-164. The Bil'am (Balaam) treatise. Text begins, p. 151.
151 CATALOGUE OF SAMARITAN MANUSCRIPTS

ADDITIONS

p. 164. Colophon (Arabic):  
Finished the copying of the Magālat Bil‘am,  
Monday, 29 Muḥarram, 3572 H, by Ab Ḥasdah,  
copying the writing of his father.

194 [2088(7)]

Text begins:  
されることなく発行されるための

ADDITION

p. 172. Colophon (Arabic and Samaritan):  
Finished this magālah on the Second Kingdom, by  
Ghazāl al-Duwaik, by Ab Ḥasdah, Tuesday, end  
of Muḥarram, 1352 H.

195 [2088(8)]

Text begins:  
صور(?) تميز تفسير اسم ......

ADDITION

Finished Tuesday, end of Muḥarram, 3572 E.  
p. 175 has a number of rhymes usually associated  
amongst us with whimsies which children write in  
their copy-books. The collection is entitled:  

ئيات شعر مختلفة.

p. 176 is blank.

196 [2088(g)]

pp. 177–203. On fatwas (responsa) of Ghazāl al-  
Rumaili.  
Text begins:  
نسخة اقيب كتب المرجوم الحكم غزال بن  
رمع ......

ADDITION

p. 203. Colophon (Arabic and Samaritan):  
Finished Wednesday, 18 Muḥarram, 1184 H  
[1770 D], by Ghazāl b. Yiṣḥaq, made for his  
children Ismā‘īl and Lāwī.

197 [2088(ro)]

pp. 204–205. A fatwa of al-Rabīs (?).

ADDITION

pp. 204 et seq. Colophon (Arabic):  
Copied by ... Aẓel b. Ishāq, b. Ibrāhīm, 9 Sha‘b  
(14 Tishrin II), 1184 H [1770 D].

198 [2088(11)]

pp. 206–228. Fatwa of Priest Ya‘qūb.

ADDITIONS

p. 228. Colophon (Arabic):  
The writer of this fatwa of the Priest Ya‘qūb w  
Abu l-Ḥasan (Ab Ḥasdah) b. Ya‘qūb.

199 [2088(12)]


ADDITIONS

p. 232. Colophon (Arabic):  
Finished copying from old and new [MSS.] wit  
out any diminution, Tuesday, close of 2nd a  
beginning of 3rd month, 3572 E [1933 D] by  
Ḥasdah b. Ya‘qūb.

pp. 233–235 blank.  
Further additions.

p. 236. Simple rule for telling intercalary yr  
from ordinary year.


p. 262. Final note:

لغة، ألفيسير، لال، سيريف، ركح، مصمم:  

On fly-leaf at the beginning a note in pencil  
Dr. Gaster, but now indecipherable.

200-208 [884]

Collection of Nine Treatises

ARABIC AND SAMARITAN—PAPER—147 FOLIOS, FOLI  
ATION (PENCIL)—228 mm. (9 in.) × 165 (6¾)  
TEXT, 153 (6) × 108 (4¾), VARIES GREATLY  
18/22 LINES, VARIES—CATCHWORDS, IN GENER  
—MARGINALIA, NUMEROUS CORRECTIONS.
This MS. is a collection of varied materials, mainly in Arabic, bound together in one volume. In it there seem to be several hands and the writing varies from very good to very bad. It is not all manuscript. Folios 4 to 28 are printed and form a booklet. There are numerous diagrams. The MS. is much stained from contact with water but the text has not been affected.

200 [884(1)]

ff. 1b-3b. There are 21 prescriptions for the cure of body and mind, 19 are in Arabic, and 2 in Samaritan. Use is made of magic squares.

201 [884(2)]

ff. 4a-28b. Arabic. Printed. A brochure entitled ج:وُـتجَاي ـمَا. On f. 28b it is recorded that the printing was completed on 28 Muḥarram, 1285 H [1868 D]. Its author: Ya’qūb b. Ḥārūn, b. Salāmah, b. Ghazāl.

202 [884(3)]

ff. 29b-36b. Arabic. A treatise entitled علم الرمل of Ibn al-Akha(?).

203 [884(4)]

ff. 37a-38a. Arabic. A chapter on the five fold arrangement of squares with the central square empty.

204 [884(5)]

ff. 39b-46a. Arabic. Numerical squares (40b, 41a). The text has an adoration of God (40b, 41a): "Veil" for the days of the week (41b-43a): f. 46a, begins.

205 [884(6)]

ff. 46b-58b. Arabic. A philosophical معج. The dissertation which is incomplete, breaks off at foot of f. 55b. The name of the author is apparently not given.

206 [884(7)]

ff. 57a. Two squares, one above the other. A note on the upper "This is the دايره of Plato" on the lower الحروف على البويج (the letters on the signs of the Zodiac). Of 3 concentric squares the 2 inner squares have the names of the signs and the outer one, the letters.

207 [884(8)]

ff. 57b-106b. Arabic. A treatise which describes itself (ff. 57b). This is probably Plato. It deals with the association of numbers (letters) with the 4 elements, the Zodiac, etc. Folios 105, 106 were originally blanks and appear to have had their text added later in another hand.

208 [884(9)]

ff. 107a-147a. The text here is by another hand. It concerns food, medicines, fruits, etc. Folios 116, 127, 138, 145 are insertions. All are blank except 127a which has 10 lines of text by a different hand. There are gaps in the text between ff. 135 and 136, 136 and 137, and 146 and 147.

ADDITIONS

1. Inside r.h. cover, scribblings (Arabic), giving proper names فاطمة بنت خيّر; Ja’milah bt. Amānah; Sarah bt. Shūbah; Ḥāmid b. Khidrēh. Also a note (Arabic) "On the 22nd of Sha’ban we filled a jar with wine. On the 1st of Dhu’l-Qa’dah open it, if God so will."

2. f. 1a. A square diagram compartmented to show the association of the signs of the Zodiac with the planets and the 4 elements.

3. f. 38b. Lists of figures indicating household expenditure—some associated with women’s names. Two are lists of household provisions (milk, sugar, cauliflower, etc.). Names occurring are Khidrēh bt. ‘A’ishah; Hadīyah bt. Najīrah; Fāṭima b. Shūbah.

4. f. 38b. A Colophon (Arabic) in poetic form, but perhaps it does not refer to this volume as a whole: Finished, Wednesday, 5 Shawwāl (Kānim I), 1321 H [1903 D] by Ya’qūb b. Ḥārūn (Aharōn), b. Salāmah.
209-215 [1813]

Seven Treatises

ARABIC—PAPER—97 FOLIOS, FOLIATION (PENCIL)—253 mm. (10 in.) X 185 (7½)—TEXT, 147 (5½) X 102 (4)—16 LINES—CATCHWORDS—SOME MARGINALIA.

The MS. consists of a collection of treatises copied out by Barhum, b. Yusuf, b. Abd al-Latif, al-Sarawi. It is written in Arabic script with some titles and quotations in Samaritan minuscule. The handwriting is fair to good.

The MS. has suffered from immersion in water. Where red ink has been used it has been washed off, leaving a blank where the text had been and staining widely the surrounding space. A larger part of the MS. has been completely spoiled by the offsets of text upon text resultant on the adhesion of wet leaves. At least three quarters of the text can be written off as unserviceable. There is no colophon at the end of the volume. There is, however, a note in pencil: "Received from Abraham, son of Pinchas on Wednesday, 15 Sha'ban, 1330 [1912 D]."

209 [1813(1)]


Text begins f. 180:

There is no colophon.

210 [1813(2)]

Fatwas of Ghażāl b. Rumaij. The treatise extends from 12b to 28b.

Text begins f. 12b:

ADDITION

f. 22b. Colophon (Arabic):

Finished Wednesday, 15 Sha'ban, 1330 H [1912 D] by the hand of Barhum Yūsuf, Sarawi.

211 [1813(3)]

On the establishment of the Second Kingdom, by Ghażāl al-Duwaik.

The treatise extends from fl. 29a to 32b. The title is given on f. 29a:

The introduction begins, f. 29b:

Text proper begins, f. 29b:

ADDITIONS

f. 32b. Colophon (Arabic):

Copied by Barhum, etc., Thursday, 12 Sha'ban, 1330 H [1911 D], transcribed from an old copy written by Abdullah b. Murjan, al-Danafi, 1233 H [1920 D], and this date is 13 Tammuz, 1912 D.

212 [1813(4)]

Exegesis of the Words of the Book by Abu Sa'id. Extends from ff. 36b to 37a.

Text begins, f. 36b:

ADDITIONS

f. 37a. Colophon (Arabic):

Finished Thursday, 12 Sha'ban, 1330 H [1911 D] by Barhum Yūsuf, Sarawi.

213 [1813(5)]

Treatise on religious belief, by Mūq al-Dīn Ṣadaqah, al-Isrā'īlī. Extends from ff. 37b to 53b.

Title f. 37b:

ADDITION

f. 22b. Colophon (Arabic):

Finished Wednesday, 15 Sha'ban, 1330 H [1912 D] by the hand of Barhum Yūsuf, Sarawi.

1 Apparently a pet-name for Barhum.

2 Gen. xlv. 1.
This is a collection of seven treatises. They are part in Samaritan, part Arabic. Unfortunately the MS. has been immersed in water and has suffered in consequence. The red ink, which has been freely used in the MS., has run freely and caused large red stains everywhere. This has had the effect of destroying to a large extent the text in which it was written. The black ink has been less affected and there has been little offsetting. So far as the text is concerned, it is fully legible.
217 [1923(2)]

pp. 107–173. Mōlad Mosheh:

(תפארת, מולד, ארנום; ומושת)

This is bi-lingual MS. with Samaritan (r.h.) and Arabic (l.h.) in parallel columns. The text begins—the heading being obliterated—with a poem which has an acrostic of its composer, “Pinhas ben Yishāq, ha kohen.” The bi-lingual text begins on p. 108.

ADDITION

p. 297. Colophon (Arabic):

Finished Monday, 13 Jumādā II, 1344 H [1924 D] by Nāji b. Khīdr, the Priest.

221 [1923(6)]

pp. 298–330. Abbreviated Mōlad in Arabic,

(𝐾+-+-+,

The text begins:

They have had their letters treated as numbers giving

\[ \text{الماء} = 201; \] \[ \text{الماء} = 50 = چے \]

The total is given as 1194.\(^1\)

222 [1923(7)]

pp. 336–356. Hymns in Arabic

(شريد, بلش, عرب)

Hymns for special occasions of rejoicing, etc.

Text begins:

\[ \text{يا رب صلى على دومي على الشفع مومي امامي} \]

ADDITION

p. 356. A long colophon (Arabic):


Then an additional note at the end of the MS., p. 357:

\[ \text{تم تدفین وسبيد هذا المخطصر على يد كل من الثغر لله تعالى عن دام ناجي ابن خضر الكاهن عليه السلام امن.} \]

\(^1\) The idea, perhaps, was to make a magic square of this number.
On fly-leaf at beginning:

"18th, 1923. M.G."

**223-228 [1884]**

**Six Treatises**

**ARABIC—PAPER—73 FOLIOS, FOLIATION (PENCIL)—
210 mm. (8½ in.) X 166 (6¼) — TEXT, 178 (7) X
128 (5) VARIES MUCH—15/26 LINES—CATCH-WORDS—SOME MARGINALIA.**

This is an Arabic MS. with Biblical quotations in Samaritan minuscule. The writing is very fine and elegantly executed. The copyist was 'Abdullah b. Murjan a member of a Samaritan family which produced talented scribes.

The MS. is discoloured with age and here and there are water stains. There is a certain amount of offsetting particularly towards the end, but there is no real damage to the text, which can be read easily throughout.

**223 [1884(2)]**

*ff. 1b–12a.* Fatwas by Ghazâl b. Rumâil.

"..."}

**ADDITION**

*ff. 12a.* Colophon (Arabic):

Finished the copying Thursday, 10 Muḥarram, 1135 H [1720 D], by 'Abdullah b. Murjan.

**225 [1884(3)]**


"..."}

**ADDITION**

*ff. 27a.* Colophon (Arabic):

Finished Monday, 3 Safar, 1133 H [1720 D], by 'Abdullah b. Murjan.

**226 [1884(4)]**

*ff. 28a, b.* Commentary on Ḥ. B. by Abu Sa'id.

"..."}

**ADDITION**

*ff. 28b.* Colophon (Arabic):

Finished Monday, 3 Safar, 1133 H, by 'Abdullah b. Murjan.

**227 [1884(5)]**

*ff. 29a–42a.* Treatise on dogma by Ṣadaqah al-Isra'ili.

"..."}

**ADDITIONS**

1. *ff. 42a.* Colophon (Arabic):

Finished Wednesday, 18 Rabi' I, 1133 H, by 'Abdullah b. Murjan, etc.

---

*Genesis xlv. 1.*
2. f. 42a. (b) Verses—whimsies:

![Verse imagery](image)

3. Names of those consulting the MS. :

(a) f. 42b: Ghazāl, b. Ishaq, b. Ibrāhīm.
(b) f. 42b: Yūsuf, b. Iṣrāʾīl, b. Iṣmāʿīl, b. Ibrāhīm, 11 Rajab, 1277 H [1860 D].
(c) f. 43a: Murjān b. Asʿād, b. Iṣmāʿīl, b. Ibrāhīm, 27 Shawwāl, 1284 H [1867 D], who adds the information that on that date there was violent rain and hail as never before, covering everything, and for the 7 days previous, thick cloud, darkening all.
(d) f. 43b: Iṣmāʿīl b. Ibrāhīm, b. Iṣmāʿīl, Danafi, nicknamed al-Hawāwī (1), 5 Rabiʿ I, 1250 H [1834 D].
(e) f. 43b: Nimr, b. Salāmah, b. Iṣmāʿīl, b. Ṣāliḥ b. Ṣadʿaqah, al-Sāmārī, al-Iṣrāʾīl, al-Mūsāwī, al-Ṣabāhī, al-Sarūfī, who copied it in full, finishing on 8 Dhu 'l-Hijjah, 1287 H [1879 D].

228 [1884(6)]

ff. 44a–73b. “Blessings” of Jacob and Moses. Text begins f. 44a:

![Verse imagery](image)

Text proper:

![Verse imagery](image)

ADDITIONS

1. f. 73b. Colophon (Arabic):

Finished Thursday, 27 Jumādā I, 1135 H [1722 D].

233 [866(5)]

Commentary on the Asāfīr

ff. 43b–59b:

إن الشرح الأساطير المقوله عن السيد الرسول
موسى ابن عمران

ADDICTIONS

1. f. 7b. Colophon (Arabic):
   Finished Thursday, 23 Rabi‘ II, 1281 H [1864 D].

2. f. 59b. Colophon (Arabic):
   Finished 18 Shawwāl, 1283 H [1866 D].

234-237 [1161]

Four Treatises

ARABIC AND SAMARITAN—PAPER—197 FOLIOS, FOLIATION (PENCIL)—355 MM. (14 IN.) × 235 (94)—
TEXT, 203 (8) × 140 (55)—23 LINES—CATCHWORDS—MARGINALIA, ESPECIALLY IN (3) AND (4).

234 [1161(I)]

ff. 1–182b. Chronicle of Samaritans from the Entry to 1889 D.

This MS. is written in Arabic, with occasional use of Samaritan for proper names and some quotations. The writing is consistent and not unpleasing. It has suffered from immersion in water which has affected many folios. In particular ff. 1–60 have had their text damaged by offsets, and ff 1–10 are practically illegible. No use has been made of the margins. Text begins f. 1a. The text here is almost illegible. Conjecturally it reads as follows:

ذكر جبل وقفات سيدنا النبي المظلم موسى بن عمران عليه السلام كان في سنة 784 . . .

ADDITION

ff. 183b–183a. A long colophon (Arabic):
   Finished this chronicle 4 Ramaḍān, 1326 H [1908 D] by Ḥilmi b. Ya‘qūb, Jalābī, Danafi.

235 [1161(2)]

ff. 182b–183a. Chronological list of the rulers of the family of ʿUthmān.

ARABIC

The list of the Khāns is given with their dates and length of their reigns. The list begins, f. 182b, with ʿUthmān, the date of his accession being 699 H [1299 D] who reigned 27 years. It is recorded that the beginning of their conversion to ʿIṣlām was in the time of the Imām Nathānīl Qarāṣābā.

236 [1161(3)]

ff. 184b–188a. Calendar.

SAMARITAN

A calendar (ספירה) giving the astronomical calculations involved in the Samaritan Calendar. The text is enclosed in double lines (red).

Text begins f. 184b:

בֵּסָם • יוהוד • מַשְרֵי • הָנָּבָּנָּו • חַרב • אָסָר • בּוּר • יֵדְרֵיס • יָשָׁר חַיָּה • אָלָחָא • מַל • פִּינָט • בּוּס • אָלָצָר • בּוּס • אָלָחָא • חַדֵּק

Folio 184b gives 2794 C as date of Entry and the first Jubilee fifty years later.

237 [1161(4)]

ff. 188b–197b. Chronological list of patriarchs and priests from Adam.

SAMARITAN

The MS. breaks off when listing the:

בּוּס • נְקָח • מַרְחֵית • לַבָּנָּה • בּוּס • הָעָרָי • יָשָׁר • בּוּר

Some selected notes against dates:

(1) f. 188b: On Abisha‘ b. Pinhas, who wrote the holy Torah still found in Shechem.

(2) f. 190a: High Priest Shishshī slain by the Jews as is recorded in sēpher ha-yamīm, on the eve of the feast of Sukkoth.

(3) f. 199b: In the days of Yair, Suleimān (Solomon) built the miḥrāb in the Temple, and God knows.

(4) f. 196b: An inspection of the cryptogram of the Abisha‘ scroll made in the year 1200 H [1785 D].
(5) f. 190a: Note in Arabic: In the imāmat of Hezekiah, Alexander came to rule the whole earth with a wonderful and extensive establishment. Alexander was well disposed to the Samaritans. He made 2 wazirs. He lived 36 years, 18 before he became king and 18 after.

(6) f. 191b: It is said of Zeno, Byzantine king, that the Ishmaelites brought his body forth from his grave and burned it with fire.

(7) f. 191b: Note (Arabic): A message of friendship was sent by the prophet Muhammad wishing prosperity to the Samaritans and to all the people of Palestine.

(8) f. 194b: Pinlās b. Abisha' at the time of the death of his uncle was 10 years 10 months old. His uncle Eleazar was regent for him and would not allow him to serve amongst the people until he acquired Torah and related studies.

(9) f. 195a: Note in l.h. margin (Arabic). "I found the following written in a marginal note of the Tolidah, from which I copied, in the handwriting of our master Pinlās." Then follows a long note which is contained in the r.h. margin of f. 195b. This part is almost totally illegible and could only possibly be recovered with very great difficulty.

238-241 [879]

Four Treatises

ARABIC AND SAMARITAN—PAPER—23 FOLIOS, FOLIATION (PENCIL)—254 mm. (10 in.) × 178 (7)—TEXT, 165 (64) × 202 (4)—17/18 LINES—CATCH-WORDS—SOME MARGINALIA.

The MS. consists of a number of short dissertations by different authors. The Arabic script is scribbled and appears to have been hastily done. Biblical quotations are in Samaritan script (minuscule) which is more carefully executed. Black ink only has been used. The MS. is in perfect condition.

238 [879(1)]

Kitāb al-ma‘ād of Abu l-Ḥasan al-Ṣūrī.

Extends from ff. 1b–13b.

Text begins

اعلم ان الحكم خلق الباري تعالى ادار الدنيا.....

Folio 12b is blank. At the foot of the preceding page there is a note in Arabic to say that from here on there is wanting the extent of one leaf of the copy from which the transcript was made.

239 [879(2)]

Manām al-Shaikh Ṣadaqah, al-ḥakīm.

ff. 14a–16a. Dream of Ṣadaqah, the physician. The dream is a vision of Paradise in which Moses, Eleazar and a ḥaftāwī play leading roles.

Text proper begins f. 14a:

اما بعد فلما كان يتأخر ليلة الثلاثة عند طلوع الفجر وهو السابع عشر جديئ الأول سنة 912 عریة.....

The dream happened on the eve of Tuesday, 17 Jumādā I, 912 H [1506 D] towards daybreak.

240 [879(3)]

SAMARITAN

ff. 16b–18a. A disquisition on the Taheb.

Text begins f. 16b:

אָנָּי· דִּרְשָׁה· מִחוּרָה· אָלָהָּ· שַׁמָּה· נומָה· יְסַלָּה· לֵל· יָלְמוֹנָה· שַׁרוֹף· קְרוֹבָה;

There is an account of it given in an Arabic note to the effect that the scribe copied from a manuscript written by his father 'Amrān, who copied it from a MS. in the writing of Pinlās al-Muṣannif.

240 A [879(4)]


f. 19b. Heading:

المقاله الشابه في ثبوت الدولة الثانيه تأليف هكنه خرال ابن الدويك.....

Text proper begins:

الحمد لله الملك الظهير القدوم الجبار قصير الفلك الدوار.....
TREATISES

NOTE

Folio 164 at foot of page: the story of how 'Abdel the Priest sent his son to Sanballat, his son-in-law to instruct him, the youth being outstanding in ability in the community.

Text proper (with Arabic re-transliterated):

Amyr • Mandara • قل الحمد
Laalil • Hahmida • للهام
Ammul • Hkdim • إنذر القدم

ADDITION

p. 31. Colophon (Samaritan):

Finished Friday, 29th of 10th month, 3564 E [1926/7 D], at the request of . . . Dr. Moses Gaster, a prince of the Jews in London, by Abisha' b. Pinhas, b. Yishaq, b. Shalmah, b. 'Abishah, Levitical Priest at the Shechem synagogue, abutting on Mt. Gerizim.

241-243 [1961(2)]

Three Treatises

PAPER—38 PAGES, PAGINATION (Samaritan)—253 mm. (10 in.) × 167 (6½).

All three treatises are written in Samaritan minuscule. The MS. has not suffered from damp as have so many of the Gaster MSS. It is in perfect condition.

241 [1961(1)]

Treatise on Balaam, by Ghazāl b. al-Duwaik.

This is a bi-lingual MS. The measurements of the double column are 140 mm. (5½ in.) × 103 (4). The parallel columns, of which the Samaritan is r.b., are enclosed separately in red double lines. It was evidently intended to give the MS. a festive appearance.

Text begins p. 1:

Genesis vi. 14.
Numbers xiv. 22.
Then follows a poem of 41 lines, rhyming in 11-.
Begins:

ארש • מה • טบท • הוללת • משננים;
הוללת • אָתיר • התפיע: בתותח • טרי • וֹנֶר;

ADDITIONS

1. p. 38. Note (Samaritan): "When I had finished
the assignment I found there remained pages to
fill. Therefore I took it upon me to write this.
Perhaps it will find favour in the eyes of my
master."

On fly-leaf at end in pencil:
(a) "Received from Abisha from Nablus, 22nd
February, 1926. M.G."
(b) "Commentary on the blessings of Balaam,
by Tabya (Ghazal) al-Doweik. M.G."

244 [1962]

The "Second Kingdom" by Ghazal al-Duwalk

Samaritan and Arabic—Paper—22 Pages, Pagination
(Samaritan)—253 mm. (10 in.) X 165
(6¼)—Text (Double), 165 (6¼) X 107 (4¼)—
26 Lines—Catchwords—Some Vocalisation.

This is a bi-lingual MS. with both Samaritan and
Arabic texts (in parallel columns) in Samaritan
script. The translation from the original Arabic
into Samaritan was the work of Ab Ḥasdah b.
Yaʿqūb. He was also the writer of the MS. The
writing has character and is good. The MS. has
been slightly affected by damp but the text has not
suffered to any extent. Red ink has been freely
used for Biblical quotations, etc. The MS. is
unbound and in good condition.

Text begins p. 1:

....... 35

The ten Reading Controls

245 [1890]

SAMARITAN AND ARABIC—PAPER—41 PAGES, PAGINATION
(SAMARITAN)—263 mm. (10 in.) X 165 (6¼)
—Text, 140 (5¼) X 83 (3¼)—26 Lines—Catchwords, Both Columns—No Marginalia.

This is a treatise on the accentual signs controlling
the reading of the sentence. The original Arabic
text is given along with a translation into Samaritan.
The scribe who was also the translator, was Abisha‘
b. Piṇḥas. The writing is good and clear and both
texts are written in Samaritan minuscule. The MS.
is in perfect condition.

Text begins p. 1 (with Arabic text transliterated):

 adicion

p. 22. Colophon (Samaritan):
Finished this translation, Wednesday, 23rd of 5th
month, 3563 E [1925 D] by Ab Ḥasdah, b. Yaʿqūb,
b. Aḥaron, the Priest in Shechem, on behalf of
Moses Gaster in the city of London.

(a) There are 2 copies, one a carbon, of a transliteration
into Hebrew characters of the Samaritan
text. [MS. No. 1963.]
(b) Two copies of an English translation of the
Hebrew text. [MS. No. 1964.]
ADDITIONS

1. p. 41. Colophon (Samaritan):
   Finished by Abisha' b. Pinhas, Levitical Priest, etc.

2. On fly-leaf at end:
   "Sidre Maqrata, an unique copy of this treatise on the signs of vocalisation . . . described by me in the Nöldeke Festschrift—has also the unique translation into Samaritan. M. Gaster."

246 [1890A]

The ten Reading Controls

SAMARITAN AND ARABIC—PAPER—32 PAGES, PAGINATION (Samaritan)—215 mm. (8½ in.) × 165 (6¼)̲—TEXT (DOUBLE), 133 (5½) × 102 (4)—29 LINES—NO CATCHWORDS—NO MARGINALIA.

The MS. has suffered much from drenching with water and the resultant offsetting of text upon text has rendered the MS. practically unserviceable. This MS. has the same text as 1890 and like it is bilingual with Samaritan and Arabic in parallel columns, with Samaritan the l.h. column. Where red ink has been used it has washed away, staining heavily the surrounding pages.

Text begins p. 1:

... בעשׁ. יִתְחֵץָה: וּסְעֹרָה ... (The introduction consists of 20 lines of poetry rhyming in א—א.)

ADDITIONS

1. f. 1a. The title of the MS. and its aim and purpose are here given:

ADDITIONS

p. 32. Colophon (Samaritan):
   Finished, Thursday, 4th of 8th month, 3565 E

[1927 D], written to the order of Moses Gaster, etc., by Abisha' b. Pinhas, b. Yishaq, Levitical Priest, etc.

247 [2024]

"The Book of Illumination in the Interpretation of Prayer"

ARABIC—PAPER—29 FOLIOS, FOLIATION (PENCIL)—255 mm. (10 in.) × 165 (6¼)—TEXT, 145 (5½) × 90 (3½)—16 LINES—CATCHWORDS—SOME MARGINALIA.

The MS. has Biblical quotations in Samaritan minuscule characters and in red ink. It is an interpretation of the principles of prayer. Unfortunately it has suffered badly from immersion in water and in consequence there has been much disfigurement of the text through offsetting. The writing is an ordinary hand.

Text begins f. 2b. The text is almost illegible and words have to be guessed at:

... אִמְדוּ לו' חַדָּא מִן עַבְדֵּנו' חַטָּא נִשָּׁא ... שֵׁבָּא וּמֵשְׁפָּה אוּ מִכְּשָׁא לְאַשָּׁא ... (The introduction consists of 20 lines of poetry rhyming in א—א.)

ADDITIONS

1. f. 29b. Colophon (Arabic):

1 Nöldeke Festschrift, I, p. 513 ff.
2 This is, of course, a mistake for סעורה.
"Book of the Lights in the Interpretation of Prayer"

**Additions**

p. 72. Colophon (Samaritan):

Finished the copying by Abisha' b. Pinhas, b. Yišaḥq in the year 3566 E [1927 D].

**249 A [2055]**

Differences between Samaritans and Jews

by Pinhas b. Yišaḥq (i)

**Additions**

There is no colophon. The list of contents given on a slip of paper pasted on one of the fly-leaves at the front of the volume, appears to be in the handwriting of Abisha' b. Pinhas. It may well be that it is one of the MSS. from his library sold to Dr. Gaster and his note merely describes its contents. There is no note from Dr. Gaster concerning it, or the date of its acquisition.

**On the Differences between Samaritans and Jews. [Sepher Hillūk]**

The MS. has suffered damage from water and the offsetting is extensive but the text can be followed fairly easily. The writing is in Arabic script and is very good. The scribe is Nāji b. Khīdr (Pinhas) to the latter of whom authorship is attributed.

The ink used appears to have been been of a bluish purple colour. Red ink has been used only very occasionally. The first dozen folios have heavy water stains. The opening lines of the text are so faint as to be nearly illegible.
The beginnings of the chapters and the subjects treated are as follows:


ADDITION

Colophon, f. 124a.


250 [1936]

On forbidden marriages by Pinḥas b. Yišaḥq (Sepher ha-'Erwah)

Samaritan and Arabic—Paper—233 pages, pagination (Samaritan)—233 mm. (10 in.) × 178 (7) —Text (double), 140 (5½) × 90 (3½)—26 Lines —Catchwords—Some marginalia.

The MS. is bi-lingual with Samaritan in r.h. column. It is written entirely in Samaritan minuscule. The translation into Samaritan was seemingly made by Abisha' b. Pinḥas from an Arabic copy in the possession of Abisha’s father.

The MS. has suffered superficially from contact with water. The effects are visible at the two ends. Apart from the effects of slight staining of some pages the text is clear and legible.

Text begins p. 1 (with re-transliteration of Arabic text):

ADDITIONS

r. p. 229. Colophon (Samaritan):

Finished by Abisha’, son of him who copied it in the Arabic, Pinḥas, the Priest. And he translated it into the holy tongue as commissioned by Dr. Moses Gaster... in 3569 E [1930 D].

2. From pp. 230 to 233 is given Abū ‘l-Ḥasan al-Ṣūrī’s list of forbidden marriages under 4 categories.

3. On fly-leaf at end a note in pencil but very faint and hardly decipherable: “This book is called Sefer Arayot. It is the book of forbidden marriages, has been made at my request by Abisha s. of Pinḥas as stated by him in the colophon... received 21st July, 1931. M. Gaster.”

251 [1983]

Raz ha-Shem ha-Gadol by Abisha’ b. Pinḥas

Paper—9 folios, foliation (pencil)—210 mm. (8½ in.) × 140 (5½) —Text, 127 (5½) × 90 (3½)—27 Lines (varies)—Catchwords—A few marginalia.

The MS. is written in Samaritan minuscule script. The writing bears traces of haste but is fair in quality and clearly legible. The MS. has been composed by Abisha’ b. Pinḥas based on a work of a similar nature by his father. As explanation of the title we may quote Dr. Gaster in his list of his MSS. “The Raz ha-shem indicated the permutations and combinations of letters to form the mystical name of God uttered by the High Priest on the three festivals (up to the middle of the sixteenth century the letters probably were taken from the priestly blessing and other blessings of the Bible)—Unique.”

This MS. does not appear to have suffered damage from water or other cause, and is in fact a clean copy, and in perfect condition.

The text is divided into sections and the chief divisions are:

I, f. 1b:

ADDITIONS

r. p. 229. Colophon (Samaritan):

Finished by Abisha’, son of him who copied it in the Arabic, Pinḥas, the Priest. And he
This section ends, f. 4b, and there is a note to say that this interpretation of “the Name was by my father Pinḥas b. Yisḥaq”.

II, f. 5a begins:

עֵד · טֶמֶר · צִל · וְ · חֲשָׂכָה · חַרְבָּרָה · מַכֲנָה · לְוָדִים · צִל · רַשָּׁי · הַרְשָׁי · בִּית · אָל

and its interpretation from a poem by 'Abd-al b. Salamah:

Ⅲ, f. 5b:

הָבָר · חַסְפָּר · הָוָה · הָפְרָוָה

Ⅳ, f. 6a:

יוּר · מִיבָר · חַסֶּפֶׁה · חֻנָּה

the “names” of God, 75 in number.

V, f. 6b: The 30 “names” of Moses begins:

בֹּנְר · יָד · כּוֹר · נָהָנָה · נָהָנָה · נָהָנָה · נָהָנָה

Ⅵ, f. 7a: 32 “names” of scholars (תקומם):

טֹכֶם · בּוֹנְר · יָד · כּוֹר · נָהָנָה · נָהָנָה

Ⅶ, f. 7a: 10 “names” of the Sabbath.

שֶׁבָּח · ארָצָה · בּוֹכָר · כּוֹר · נָהָנָה · נָהָנָה

Ⅷ, f. 7a: 22 “names” for Israel:

אָמַר · בּוֹכָר · נָהָנָה · נָהָנָה · נָהָנָה

Ⅸ, f. 7b: 13 “names” for Mt. Gerizim:

הָר · הָרִכָּז · בּוֹכָר · אָל · מָעָל · מָעָל · מָעָל

Ⅹ, f. 7b: 10 “names” for the Torah:

מְרִיד · מְרִיד · מְרִיד · מְרִיד · מְרִיד · מְרִיד

ADDITIONS

1. f. 8a: A long colophon (Samaritan) in poetic form by the copyist Abisha’ b. Pinḥas, pointing out that he had written the MS. on behalf of Dr. Gaster to whom he gives fulsome praise. The poem extends to 31 lines, rhyming in 27—No date is given.

3. On a fly-leaf at end:

“Received from Abisha b. Pinchas on the 2nd of November, 1932. M.G.”

252 [2105(2)]

The Five Fundamentals

(Pיםפִּאִים · לַאָלֶכָּר · מַשָּׁה)

PAPER—8 FOLIOS, FOLIATION (PENCIL)—153 min. (6 in.) × 113 (4½)—TEXT, 127 (5) × 83 (3½)—28/29 LINES—CATCHWORDS—NO MARGINALIA.

The MS. is written in Samaritan minuscule. The writing is ordinary but clear. The MS. is in very good condition. It is a compilation bearing on the Five Fundamentals. It is unbound and of modern date, presumably one of the manuscripts commissioned by Dr. Gaster and seemingly a translation from the Arabic.

Text begins f. 1b:

דָּעֵי · כָּר · מָשָּׁה · פַּרְשָׁי · לָלָכָר · מַשָּׁה

וְרָאשָׁה · לָכָר · שָׁבָר · מָעָל · הָיָה · אֲלָלֶכָּר · רְשָׁעָה · שָׁרָר · כְּרָר · דָּעֵי · מָעָל: 

253-255 [889]

Mixed Collection of Pieces

PAPER—10 FOLIOS, FOLIATION (PENCIL)—235 min. (9½ in.) × 183 (7¼)—TEXT, 127 (5) × 90 (3½)—25/26 LINES—NO CATCHWORDS—NO MARGINALIA.

The writing is Samaritan minuscule. This is a composite MS. made up of 8 pages of a Samaritan translation of the book of Joshua (Samaritan): 7 pages of the Arabic text of Abū ’l-Fatl’s chronicle in Samaritan characters. This is followed (f. 9b–10b) by a list of ancient MSS. to be found amongst the Samaritans.
A sample portion of a translation into Samaritan of the book of Joshua. It begins (f. 1b):

בּשָׂתְאִיתָהּ רַבּוֹתָהּ יִשָׂרָאֵל; יִשָׂרָאֵל יִשָׂרָאֵל יִשָׂרָאֵל יִשָׂרָאֵל יִשָׂרָאֵל יִשָׂרָאֵל יִשָׂרָאֵל.

The book of days (chronicle) about which Abraham spoke has been bought by Judah Valin for 5 sovereigns. They had tried to fob him off but he came to Nablus. He tried to buy the old book of Joshua, a copy of which had been made for Dr. Gaster. But he was not given the book of his father. And the purpose of the sellers is to take the money “and laugh at you both”. And this whole affair is wicked. And he (Dr. Gaster) can investigate for himself so that he might publish the truth. He is writing on his own initiative, so that the Jews in Egypt, Germany, London and Jerusalem as well as Judah Valin may read it.

The writer was Shalmah, b. ‘Amram, the High Priest in Shechem.

2. There are 2 postscripts to the letter (Samaritan):

(i) "If you wish me to write for you the book of Joshua like this, send to me quickly."

(ii) The second is that Judah Valin had sent a picture (מַצִּיל) to Abisha’, his nephew, that they should write and send to Germany. He does not know what it is, for he has not seen it. If Dr. Gaster has seen it in a journal will he let him know what it is?

HISTORICAL

256 [1854]

Sepher ha-Yamim of Abū ’l-Fath

The MS. is a translation into Samaritan of the Arabic Chronicle of Abū ’l-Fath, by Ya’qōb, b. Aharōn, and brought up to date with his own personal notes. The writing is Samaritan minuscule and the抄yist would appear to be Ab Hasadah. Red ink has been used in places and as the red ink has been immersed in water it has been washed away and has stained the surrounding area, leaving gaps in the text where it was used. The MS., too, has suffered considerably from offsetting. Yet, in spite of all this, it is in fair shape, and the text is generally legible.
Text begins p. 1:

- אַרְכָּה • כְּפַתִּס • נְעָן • יָהָֽזְבָּר • אֲרוֹר
- פְּקָחָה • בֶּן • מַכָּר • מְרַדְּמָה • מְרַדְּמָה • זוֹא
- מִזְכָּר • זְכָּר • זְכָּר • זְכָּר

ADDITIONS

1. p. 329. The copyist adds a note in Samaritan:
   "And after I finished it I wrote a large Torah in two languages, Samaritan and the Torah of the Jews, and I set out the whole difference between them, letter by letter, word by word and paragraph by paragraph. And I copied it from an old and perfect Torah which has been in the synagogue for a thousand years, and compared it with the Torah of the Jews, which is in the ashur'i. And it, too, is in my home at present."

   The dates given by him in the previous paragraph are 1297 H [1879 D] and 1311 H [1893 D].

2. On a slip of paper pasted on outside of r.h. cover this note in Arabic: "This book is a section of the book of Abu 'I-Fatl's history, translated from Arabic into Hebrew."

3. On back of p. 1. "Abul Fath Chronicle Sefer ha-yamim, translated from the Arabic and completed with personal notes by the H. Priest Jacob son of Aharon." This note appears to be in Dr. Gaster's handwriting.

4. p. 339. "I have the copies sent to me many years ago, these four (?) . . . were copied by Ab Hasda and were sold (?) to me. M.G." The writing is almost indecipherable.

CRYPTOGRAM, p. 66, of Abisha' Scroll:

- אָטְרִיפְרָה • מַסְרָה • מְנַצְּרָן • בֶּן • דְּבָר• יָדְרִי
- אָתְרִיפְרָה • מַסְרָה • מְנַצְּרָן • בֶּן • דְּבָר
- כַּחַבְיָךְ • חַאָרָה • לָמָּה • רַבִּית • יָדְרִי • בָּבָר
- מְנַצְּרָן • בָּבָר • בָּבָר • אָדוֹל
- מְנַצְּרָן • בָּבָר • בָּבָר • שֶׁלְשָׁת
- שֶׁלְשָׁת • לָמָּה • בָּנָה • אָרוֹר • כְּפַתִּס • נְעָן

ADDITIONS

1. Penicilled notes in the margin:

2. p. 118. As explanatory of מְנַצְּרָן • בָּבָר there is written "Captain Charles Warren".

There is no colophon.

258 [1875]

Sepher Ha-Yamim

PAPER—694 PAGES, PAGINATION (SAMARITAN)—235 mm. (9½ in.) X 178 (7)—TEXT, 140 (5½) X 103 (4)—22/26 LINES—CATCHWORDS—NO MARGINALIA.

The MS. is written in Samaritan minuscule script.

The writing is good. Black and purple inks have been used. This MS. has been drenched with water. The purple ink has run and stained the pages and there has been offsetting. The MS. appears to have dried out well and the reading of the text presents no difficulty.
The MS. is a translation into Samaritan from the Arabic.

Text begins p. 1:

The copyist gives praise to God for enabling him to write the *sepher ha-yamim*, a second time, he being Ab Sakwah b. As'ad, b. Isma'ihim, of the Danafite family. The copying was finished on Monday, 6th of the 10th month (Dhū 'l-Hijjah), 1326 H, 6227 C, 3433 E, and 1908 D. The year of the first translation was 1309 H [1891 D]. This is the first time the book has been translated into Samaritan, all other copies being in Arabic.

ADDITIONS

1. pp. 693-694. Colophon (Samaritan):

Dr. Gaster in his list of his MSS. has this to say:

“Different translation Samaritan of the Arabic Chronicle of Pinchas differing in language, etc. from my Chr. [Cod. II42] . . . seems to be identical with copy bought by Dinard and possibly also with one alleged to have been bought by Yellin.”

260 [II44]

*Sepher ha-Yamim*

ARABIC—PAPER—89 FOLIOS, FOLIATION (PENCIL)—210 mm. (8 1/4 in.) × 165 (6 1/4) × 115 (4 1/4)—19 LINES—CATCHWORDS—MARGINALIA, NUMEROUS.

The MS. is written in Arabic script. The writing is poor and is little better than a scribble. The Biblical passages are in Samaritan minuscule. No use is made of red ink. The MS. is much stained with water, but the text remains fully legible as far as the character of the writing will allow.

Text begins f. 1b:

The MS. is in perfect condition, a beautifully clean copy.

ADDITIONS

There is no colophon.

1. There is here a new and ingenious form of cryptogram. It is formed by selecting letters in the text and writing them in red ink.

2. Marīth correspond to the Arabic Mufarrij.
261 [2039]

Book of Joshua—Samaritan translation

PAPER—166 PAGES, PAGINATION (Samaritan) — 178 mm. (7 in.) × 147 (5½) — TEXT, 127 (5) × 96 (3⅞) — 21 LINES—CATCHWORDS—NO MARGINALIA.

This MS. is written in Samaritan minuscule. The writing is good and clear and is by the translator, Ab Sakwah. The ink used is purplish in colour. There are a few slight traces of offsettings, which have had no serious effects on the text. The MS. is in very good condition.

Text begins p. 1, introduction:

Text proper begins p. 3:

List of manuscripts.

I, p. 17:

II, p. 20:

III, p. 21:

IV, p. 21:

V, p. 22:

VI, p. 24:

VII, p. 26:

VIII, p. 35:

IX, p. 37:

X, p. 41:

XI, p. 43:

XII, p. 45:

XIII, p. 46:

XIV, p. 47:

XV, p. 51:

XVI, p. 51:

XVII, p. 54:

XVIII, p. 59:

XIX, p. 62:

XX, p. 64:

XXI, p. 66:

XXII, p. 70:

XXIII, p. 71:

XXIV, p. 74:

XXV, p. 77:

XXVI, p. 80:

XXVII, p. 82:

XXVIII, p. 85:
ADDITIONS

1. On outside of r.h. cover:

* Autograph MS. of Ab Sahuah of Book of Joshua.*

and below it: "Autograph MS. of Ab Sahuah of Book of Joshua."

2. A note on inside of l.h. cover (English):

"Autograph of Ab Sahuah’s translation of the B. Joshua from the Arabic. Hence the mistake of ascribing to him the real Hebrew B. Joshua, discovered by me. This MS. was bought by me from Saad, his son, through Abisha in November and received here London 10 Dec. 1924. This autograph was written in 1326 Hej = 1908 M.G."

3. p. 166. Colophon (Samaritan):

Finished by Ab Sakwah b. As’ad, b. Yishma’el, Rajab 1326 H [1908/9 D].

262 [887]

Book of Joshua

The MS. is written in Samaritan majuscule with rubrics in red ink. The writing is good and clear and the appearance of the MS. is enhanced by the broad margins. The MS. is in perfect condition.

The introduction begins p. i:

The text proper begins:

[Further content not provided in the image]
The sections (maggideth) of the book are as follows (see Introduction):

I, p. 1:

II, p. 29:

III, p. 32:

IV, p. 37:

V, p. 39:

VI, p. 62:

VII, p. 69:

VIII, p. 158:

IX, p. 165:

X, p. 167:

XI, p. 177:

XII, p. 182:

XIII, p. 191:

XIV, p.

At the close of the introduction:

"And this book was transmitted amongst them from early days. It is not known who copied it from books and assembled it in this form. It is said that he who transmitted it from the first in Arabic was 'Abdullah b. Sa'd b. Sa'ad al-Mufarriji, the Samaritan, at the behest of the master, the noble, the honoured, the orator, the chief of the community of the Jews in the city of London, the sage Gaster, on Monday, 22 Tammuz, 1326 H [1908 D] by the hand of its writer on the instruction of his father, Ab Ḥasdah b. Ya'qūb, b. Aḥaron, b. Shalmanah, the Priest, in the city of Shechem, the holy.”

ADDITIONS

p. 212. Colophon (Samaritan):

"Finished the writing of the translation of this book of Joshua which I translated from the ancient Arabic book of Joshua which was in the house of Sa'd b. Sa'ad al-Mufarriji, the Samaritan, at the behest of the master, the noble, the honoured, the orator, the chief of the community of the Jews in the city of London, the sage Gaster, on Monday, 22 Tammuz, 1326 H [1908 D] by the hand of its writer on the instruction of his father, Ab Ḥasdah b. Ya'qūb, b. Aḥaron, b. Shalmanah, the Priest, in the city of Shechem, the holy.”

263 [1907]

Book of Joshua

PAPER—135 PAGES, FATION (SAMARITAN)—215 mm. (8½ mm.) × 145 (5½)−TEXT, 133 (54) × 83 (3½)—23/24 LINES—CATCHWORDS—MARGINALIA, VERY FEW.

This is a translation into Samaritan by Ab Ḥasdah of an Arabic MS. of the Samaritan Book of Joshua. He is both translator and copyist. The MS. was evidently commissioned by Dr. Gaster. The writing is very good, falling just short of elegance. Red ink has been used for rubrics, etc. Great care seems to have been taken in its production. It is in fine condition except that at both beginning and end a few folios have been damaged by water and in consequence some offsets have slightly disfigured the text.

p. 1. The MS. begins with an explanatory introduction which lists the 14 sections into which the work falls, and the subject of each. It begins:

I. The spies. 2. Miriam. 3. Joshua. 4. His appointment as commander. 5. Balaam. 6. Moses' command to Joshua. 7. Beginning of

ADDENDA

"For Nebuchadnezzar is Askander, see p. 191."

ADDITIONS
1. p. 134 (end of MS.). Colophon, originally in red ink which has disappeared, is practically indiscernible, but from the few words which have survived, the copyist appears to say that he copied from an old book in the possession of his grandfather.

This is the Arabic text of the Samaritan Book of Joshua, the text in which it originally appeared. Here it has been written in Samaritan minuscule characters. The MS. has been drenched with water and has suffered severely in consequence. Water has penetrated to such an extent that the resultant offsets of text upon text have made the MS. largely illegible. Wherever red ink has been used it has washed off, staining the surrounding area and soaking through the leaves. More often than not the disappearance of the red ink has removed the text in which it was written, beyond recall. One of the parts to suffer in this way was a long colophon at the end of the MS. of which only a few ghosts of letters have survived.

Before the MS. was damaged a transliteration of the Samaritan characters of its text into Hebrew had been begun, and carbons of this text in type-script had been left in the MS. These, too, have been damaged by the water, but are legible enough to give us the opening passages of the book. It begins p. 1:

ADDITIONS
1. p. 137 (end of MS.). Colophon, originally in red ink which has disappeared, is practically indiscernible, but from the few words which have survived, the copyist appears to say that he copied from an old book in the possession of his grandfather.

This is the Arabic text of the Samaritan Book of Joshua, the text in which it originally appeared. Here it has been written in Samaritan minuscule characters. The MS. has been drenched with water and has suffered severely in consequence. Water has penetrated to such an extent that the resultant offsets of text upon text have made the MS. largely illegible. Wherever red ink has been used it has washed off, staining the surrounding area and soaking through the leaves. More often than not the disappearance of the red ink has removed the text in which it was written, beyond recall. One of the parts to suffer in this way was a long colophon at the end of the MS. of which only a few ghosts of letters have survived.

265 [1146]

Book of Joshua

ARABIC—PAPER—62 FOLIOS, FOLIATION (PENCIL)—215 mm. (8½ in.) X 140 (5½)—TEXT, 139 (5½) X 90 (3½)—16 LINES—CATCHWORDS—SOME MARGINALIA.

The MS. is a modern copy of the Arabic book of Joshua. According to Dr. Gaster in his list of his MSS. “made by the High Priest from the alleged very old text in their possession”. The MS. is in Arabic script with occasional words and phrases in Samaritan minuscule and in red ink. The writing is good and clear but with no claim to elegance. The MS. has suffered damage from immersion in water. The red ink has been washed away, removing with it the text, and staining its surroundings. There has been much offsetting, too, making the text difficult to decipher. On the whole, however, it can be followed without too much difficulty.
267 [1140]

Book of Joshua

PAPER—83 FOLIOS, FOLIATION (PENCIL)—223 mm. (8½ in.) × 172 (6½)—TEXT, 140 (5¼) × 90 (3½)—23 LINES—NO CATCHWORDS—A FEW MARGINALIA.

The writing is good Samaritan minuscule with the headings of sections (מִלִּים) in majuscule. The MS. has suffered much from immersion in water and the effects of it are shown in the offsetting of text upon text. Much of the text, in consequence, can only be read with difficulty.

Text begins f. 1b:

268 [864]

Book of Joshua

PAPER—42 PAGES, PAGINATION (SAMARITAN)—242 mm. (9½ in.) × 190 (7½)—TEXT, 140 (5½) × 108 (4½)—29 LINES—CATCHWORDS—NO MARGINALIA.

This is a translation into Samaritan from the original Arabic text. The translator, who was also the writer, was Abiša' b. Pinḥas. The MS. is written in Samaritan minuscule in a fairly good hand. There are several erasions and corrections, e.g. see pp. 3, 16, 19, 29, etc.

The MS. is slightly stained, notably p. 1, but is otherwise in good condition. Page 37 from middle of 4th line is in another hand, that of Šadaqah (see below).

The head is as in MS. 267. Here is given also the same text of the Abiša' Scroll cryptogram.
ADDITIONS

1. p. 37. Three lines from the foot of the page there is a note in Arabic inserted “This page (כְּאות) is written by the poor Ṣadaqaḥ, al-Muṣawī. . . .”

2. At end. Colophon (Samaritan):
   Finished eve of Friday, 34th of the Pentecostal days, 20th of 2nd month (Rabī‘ I), 1322 H [1904 D] by Abiṣha‘ b. Pīnas, etc.

269 [2081]

Chronicle with Book of Joshua as part

PAPER—172 PAGES, PAGINATION (ARABIC)—242 mm. (9 in.) × 165 (6½)—TEXT, 167 (5½) × 102 (4)—28 LINES—CATCHWORDS—SOME MARGINALIA.

The MS. is written in Samaritan minuscule. The writing is good, rather better than ordinary. The MS. has been slightly affected from contact with water but the text has not suffered and the MS. is in good condition. It is stained in places but not badly.

Text begins p. 1:

דְּרֵזָה מִּלְּחִים מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִלְּחִים בִּלְּשׁוֹן בְּלִימָה מִ�

ADDITIONS

1. Note in Arabic on outside of r.h. cover “This is the book of Joshua ben Nun, servant of the prophet. . . .”

2. On fly-leaf at end:
   “I received this most important Chronicle in which the Heb. Sam. Book of Joshua is the beginning from Ab Ḥasdaq (Abul Hasan), son of the late High Priest Jacob. Since it is autograph it is of the MSS. of the deceased. It is the absolute proof of the genuineness and antiquity of the B. of Joshua. This MS. was written not before 1891—still it must be a copy of a very old text. M. Gaster.”
Text begins p. 1, introductory:

The MS. has suffered from immersion in water. The text in the body of the MS. has been slightly obscured by offsets, but there has been no great disturbance.

Text begins f. 1b:

The MS. is a copy of the well-known treatise, the Asafir of Moses. The writing is Samaritan majuscule written small. It is clear but commonplace.
2. p. 36. Note in Samaritan by the copyist Abisha', b. Pin'has. He records that he finished the copying of the asafir, traditionally ascribed to Moses, from an old parchment copy in his possession. Then he came to London and was every day at the house of Moses Gaster (כ赘ר), who because he had visited Shchem and had seen the old copy, wanted to buy it at a good price. But he, Abisha', was unwilling to sell and agreed to make a copy.

275 [860]
The Asafir

PAPER—14 FOLIOS, FOLIATION (PENCIL)—203 mm. (8 in.) x 128 (5)—TEXT, 120 (4½) x 83 (3½)—30 LINES—CATCHWORDS—NO MARGINALIA.

The writing is Samaritan minuscule and is good. The only use of red ink is in the opening bismillah. The MS. is in perfect condition. It is a translation into Samaritan from the Arabic. Text begins p. 1:

אשה, אלת, צבירה, שלמה, ואדרם, און
כין, והב, כלמה.

ADDITIONS

1. p. 14b. Colophon (Samaritan):

Finished Monday, 2nd of 2nd month, 325 H [1907 D], by Abraham b. Pin'has, the Priest.

2. On fly-leaf at beginning:

וה, محב. אול_required, ומדתשקת, מון, משל:

276 [875]
The Asafir

PAPER—40 PAGES, PAGINATION (Samaritan)—178 mm. (7 in.) x 115 (4½)—TEXT, 120 (5) x 64 (2½)—25 LINES—CATCHWORDS—NO MARGINALIA.

The writing is Samaritan majuscule and is clear. Red ink has been used in headings, etc. The MS. is in perfect condition.

Heading in red ink begins p. 1:

בשש' וה, צבירה, שלמה, ואדרם, וממדתשקת, מה, בא
אשם, צבירה, שלמה, ואדרם, ממליה, מה, ובו
כין, והב, כלמה.

Text proper begins:

יאשת, אלת, צבירה, שלמה, ואדרם, און
כין, והב, כלמה.

ADDITIONS

1. p. 41. Colophon (Samaritan minuscule):

This al-asafir was finished on Tuesday, 24 Muhamram (11th month), 3447 E [1908 D], by Ab Ḥasdah b. Ya'qob, b. Aharon. "Keeper of the Holy Places, and of the Holy Scroll, the scroll of our Master Abisha' b. Pin'has, b. Eli'ezer, b. Aharon, the Priest, and Keeper of the Great Name..."

277 [1009]
The Asafir

PAPER—12 FOLIOS, FOLIATION (PENCIL)—190 mm. (7½ in.) x 130 (5½)—TEXT, 140 (5½) x 105 (4½)—27 LINES—CATCHWORDS—NO MARGINALIA, BUT MANY INTERLINEAR ARABIC EQUIVALENTS.

The writing is Samaritan minuscule and is good. The paper is brown with age and stained from use. Bound up with the MS. is a photostatic copy of it. The MS. is in a good state of preservation, although it exhibits traces of the effects of moisture. It is seemingly a translation from Arabic. Text ¹ begins f. 1b:

בשש' וה, צבירה, שלמה, ואדרם, און
כין, והב, כלמה.

ADDITIONS

1. There is no colophon. On f. 1a is given the title:

ה, אדרם, ואדרם, ממליה, וה, צבירה.

¹ For ול or better אל_required. The Samaritan orthography is never very exact.
2. On f. 12b there is a note in Arabic, much obliterated, which appears to say that Murjân (?) b. Ibrāhīm, b. ʿIsrāʾīl ʿAnāfī had, made use of this composition towards the end of Rajab, 1080 H [1669 D].

278 [II52]
The Asāfīr with Translation

Samaritan and Arabic—Paper—94 Pages, Pagination (Pencil)—Two Sizes of Paper: (a) 203 mm. (8 in.) × 153 (6) —Text, 153 (6) × 115 (4½) —(b) 235 (9½) × 145 (5½) —Text Column Same as for (a)—Catchwords—Marginalia.

The MS. was designed to be bi-lingual in parallel columns, the r.h. column (Samaritan) being about one-third broader than the Arabic. The Samaritan column is in Samaritan minuscule, the Arabic text so far as it extends, is in Arabic script. There have been two hands. The first hand finishes where the Arabic text finishes, at p. 23. The second hand continues the Samaritan text to the end. The writing of the first hand is rather rough and clumsy both in Samaritan and Arabic. The second hand is good and from a label on the binding it would appear to be Ab Ḥasdah, a good penman. The MS. is described in Dr. Gaster's list of MSS. as a translation (אסהר) of the asāfīr of Moses.

The MS. unfortunately is in poor shape. It has suffered from immersion in water and consequent offsetting of text upon text, causing grave disturbance. Where red ink has been used it has largely disappeared, leaving only a ghostly impression of its text, or none at all.

Text begins p. 1:

אסר
אטרם. משמ. שלמה.
(1) משמ. שלמה.
(2) משמ. שלמה.
(3) משמ. שלמה.
(4) משמ. שלמה.
(1) משמ. שלמה.
(2) משמ. שלמה.
(3) משמ. שלמה.
(4) משמ. שלמה.
(5) משמ. שלמה.
(6) משמ. שלמה.
(7) משמ. שלמה.
(8) משמ. שלמה.
(9) משמ. שלמה.
(10) משמ. שלמה.
(11) משמ. שלמה.
(12) משמ. שלמה.
(13) משמ. שלמה.
(14) משמ. שלמה.
(15) משמ. שלמה.

ADDITIONS

1. A note (Arabic) at end to emphasize that the translation was made line by line literally, with nothing added or subtracted, even where one was not able to interpret.

2. On fly-leaves. "Piton Asatir" and on a label now detached "Piton Asatir, Ab Ḥasdah".

279 [II53]
Commentary on the Asāfīr

Arabic—Paper—40 Pages, Pagination (Samaritan)
—228 mm. (9 in.) × 165 (6½) —Text, 140 (5½) × 77 (3)—18 Lines—Catchwords—Some Marginalia.

This is a commentary on the asāfīr of Moses, being an outline of Israelite history from the Creation down to the Ishmaelite kingdom.

The handwriting is scribbled and Samaritan quotations are given in Samaritan minuscule. Although the MS. has been subjected to a drenching with water, it has only penetrated as far as the margins of the leaves. The MS. has dried out well and the text has not been affected. The MS., apart from damage to the binding, is in good condition. It is not a complete MS. as the note at the end, p. 40, indicates.

Text begins p. 1:

אסר
אטרם. משמ. שלמה.
(1) משמ. שלמה.
(2) משמ. שלמה.
(3) משמ. שלמה.
(4) משמ. שלמה.
(5) משמ. שלמה.
(6) משמ. שלמה.
(7) משמ. שלמה.
(8) משמ. שלמה.
(9) משמ. שלמה.
(10) משמ. שלמה.
(11) משמ. שלמה.
(12) משמ. שלמה.
(13) משמ. שלמה.
(14) משמ. שלמה.
(15) משמ. שלמה.
(16) משמ. שלמה.
(17) משמ. שלמה.
(18) משמ. שלמה.
(19) משמ. שלמה.
(20) משמ. שלמה.
(21) משמ. שלמה.
(22) משמ. שלמה.
(23) משמ. שלמה.
(24) משמ. שלמה.
(25) משמ. שלמה.
(26) משמ. שלמה.
(27) משמ. שלמה.
(28) משמ. שלמה.
(29) משמ. שלמה.
(30) משמ. שלמה.
(31) משמ. שלמה.
(32) משמ. שלמה.
(33) משמ. שלמה.
(34) משמ. שלמה.
(35) משמ. שלמה.
(36) משמ. שלמה.
(37) משמ. שלמה.
(38) משמ. שלמה.
(39) משמ. שלמה.
(40) משמ. שלמה.

...
ADDITIONS

I. Note (Arabic) at end, p. 40, as follows:
"This is what is found of this treatise only, and as we found it we copied it entirely, without substitution or alteration."

It is described in Dr. Gaster's list of his MSS. as: "Usatir—Arabic version—modern copy made for me through High Priest, 1910."

280 [n8I]
The Asatir with Translation
(אֱֶסֲאִיר • אָסָאִיר)

Samaritan and Arabic—Paper—169 pages, pagination (Samaritan)—228 mm. (9 in.) × 145 (5½) inches—Text (double), 133 (5¼) × 90 (3½) inches—24 lines—Catchwords—Some marginalia.

The MS. is bi-lingual in parallel columns, with Samaritan as r.h. Both columns are written in Samaritan majuscule. Passages selected for comment are written in red ink. The writing is neat and clear. A finer pen has been employed from p. 170 on. The MS. is in perfect condition.

Text begins p. 1 (re-transliterating Arabic text):

אָמַר ְאָבִּיד ְמַשָּׁה ְכָל ְסִדְנָא ְמֹאֵס
שִׁלוֹם ְיְוהֵה ְתְּלִי
מַהֲלָה ְמִתְּסָבֵס
ְהַרְשָׁם ְלָאֵל ְוַּאֵָ֑נְגָּד ְלְצַּמַּד
שִׁוֹא ְחַאִיף ְהַּוָא ְוַאָסִים ְטַאֵל ְכְּפָרוּת ְאֵל ְאואָב ְאַל ְוַאָסִים ְאוֹפְתִּא ְכְּפָרִים ְאֵל ְאואָב ְאַל ְוַאָסִים ְטַאֵל ְכְּפָרוּת

ADDITIONS

I. p. 171. Colophon 1 (Samaritan):
Finished the writing of this asatir and its interpretation and the translation of its interpretation, Sunday, 8th of the 6th month, 1328 H [1910 D], by its writer Ab Ḥasdah b. Ya'qōb, b. Aḥaron, the Priest.

1 This colophon has been written in minuscule at a later time and in a different hand from the text of the MS. The colophon claims the MS. for Ab Ḥasdah.

CHRONOLOGICAL

281-283 [U 12]
Three Chronological Tables
(תֹּלְדוֹת)

Paper—80 folios, foliation (pencil)—345 mm. (13 inches) × 238 (9)—Text, 242 (9½) × 153 (6)—Lines vary in number—Catchwords—Some marginalia.

The MS. is made up from 3 individual MSS., each with its own numeration. Samaritan minuscule script has been used throughout. The writing is good and clear. Red ink has been used in places. The 3 tōldōth which compose the MS. are as follows: A, ff. 1–16, is a copy made from an ancient MS. B, ff. 20–36, is that ascribed to the High Priest Tabiah. C, ff. 36–88 is that of Ab Sakwah.

The MS. has suffered badly from immersion in water. Not only has there been the spreading of the red ink over the pages, but there has also been extensive offsettings, rendering the text in many places difficult to determine.

281 [U 12 A]

תֹּלְדוֹת • תֵּלְדוֹת • מִשָּׁה

Very little use has been made of red ink in this part, hence little red staining. This part of the MS. is written in double columns, the second column being a continuation from the foot of the first.

Text begins:

בֵּשָׁם ְיְהוָה ְזֶה ְתָּהַשְׁבִּים ְהָבֵרִי ְאָשֶׁר ְבָּר
נֶגֶק ְדַלְמָּה ְרַהְמָרִים ְרַהְמָרִים ְרַהְמָרִים ְרַהְמָר
ְמָכ ְפְּלַטָּס ְבָּל ְאָלָפָּר ְבְּל ְאָלָפָּר ְבְּל ְאָלָפָּר ְבְּל ְאָלָפָּר

The text finishes on f. 16b. At its end is a short note in Arabic: "And this breaks off in our days—may our gracious Lord multiply us in our families."
ADDITIONS

1. f. 15b. A note (Samaritan) which includes the following: 
   "... and it so happened in the year 1278 H [1862 D], my nephew Jacob, son of my 
   brother Aaron, became Priest, and in the fifth 
   year of his priesthood in the year 1282 H [1865 D] 
   we built the synagogue. And the men of She­
   chem rose up against us to prevent us but we 
   built it by permit from the 
   mler 
   of the 
   gentiles."

2. f. 16b. Colophon (Samaritan):
   "This chronicle of the priests from Adam to 
   the present day was transcribed from an 
   ancient chronicle written upon parchment, 
   twenty-two leaves of it, and the rest from 
   fragments. And I have written it. 
   On 
   the 
   score of what was manifest I have written 
   every page and I have transcribed it without 
   addition or subtraction. And so this outline 
   was composed without the displacement of a 
   single letter. And I am the scribe, Ab 
   I;Iasdah 
   b. Ya’qab, b. Aharan, b. Shalmah ... finished 
   Friday, 12 Jumada II, 1348 H [1929 DJ]."

3. f. 16b. A note (Arabic) in the margiu:
   "This chronicle from which I have copied was 
   discovered in the home of my cousins, 
   Ma'lul, the 
   Priest, 
   and his brothers, Ibrahim, Abisha', 
   and Tabiah. Their father, the 
   Priest Pinhas, 
   wrote upon it:
   "Thou shalt not sell, nor barter it, 
   Cursed 
   be he who sells it.""

282 [U r2 B]

ff. 20–35. Tabiah’s Tоліsah,

The text has suffered badly, especially from red 
staining, but also from offsets.

Text begins:

...:

The heading can only be read with 
difficulty, and 
the text which follows is so damaged as to be prac­
tically indecipherable.

283 [U r2 C]

ff. 36–88, Tоліsah of Ab Sakwah,

This heading can only be read with difficulty, and 
the text which follows is so damaged as to be prac­
tically indecipherable.

284 [1869]

Chain of Priests

The writing is Samaritan majuscule and is good, 
but not distinguished. The MS. has two columns 
each page. The text continues down the r.h. 
column to its foot before turning to the l.h. column. 

The MS. gives full lists of the High Priests. An 
interesting feature is the Damascus list giving the 
priesthood of the Samaritan colony in that city. 
See Col. 54 with the heading in red:

Text begins Col. 1:

...:

ADDITIONS

There are no colophons.

1. On r.h. cover

2. On last folio:
   "Received from Nablus 17 April, 1926. M.G."
The writing is Samaritan minuscule. No use is made of red ink. The writing is good, the letters being well formed. The MS. is one that was commissioned by Dr. Gaster. It is a clean copy, in perfect condition.

Text begins p. 1:

chain of priests

ADDITIONS

1. p. 45. Colophon (Samaritan and Arabic): Finished Monday, 2 Rabia' II, by Abisha' b. Pinhas, b. Yishak, the High Priest, written at the request of Dr. Gaster.

Then a footnote in scribbled Arabic by Naji b. Khidr gives the year as 1325 H (1907 D).

2. Then on a fly-leaf at the beginning in Hebrew characters, המלך, history and chronology written for me. Gaster.

ENTRIES

A few of the entries may be quoted:

1. f. 2a. Against the year 260 E, 3054 C in the priesthood of

chain of priests

chain of priests

"In the year at the end of his priesthood he hid the Tabernacle."

2. f. 2a. Priesthood of Yair ha-Shebi' against the year 489 E (3283 C). "In his days Solomon built his temple."

3. f. 2b. The 50th priest 'Aqabiah, 756 E (3550 C). "This one was taken prisoner with the children of Israel in the first Captivity, the captivity of Bokhtosor."

4. f. 2b. The 85th priest, 'Aqabon III: 1864 E (4658 C). "This was the brother of Baba Rabba, and in his priesthood there appeared Dositheus and Garmon and Marqah.

5. f. 3a. The 89th priest, 'Aqabon V, 1964 E (4758 C). He built the synagogue which Islam took.

6. f. 3a. The 94th Priest, El'ezer VIII, 2108 E (4901 C). "In the end of his period appeared Muhammad, prophet of the Gentiles."

7. f. 3b. The 97th priest, 'Aqabon VII, 2175 E (4969 C). "He was drowned in the river Jordan."

8. f. 3b. The 103rd priest, Shim'on, 180 H (796 D). "And in the 4th year came Heraclius, king of the Romans, and conquered the holy lands, and after 22 years came the Ishmaelites and conquered the whole of this territory and ravaged Caesarea."

9. f. 4a. The 115th priest, 'Abd-el III, 406 H (1015 D). Against this entry there is a long note in the margin to the effect that there appears at this point in the ancient chronicle 3 priests whose periods are given, El'ezer b. 'Abd-el, 29; 'Abd-el the son, 17; Aharon, his brother, 17; a total of 65 years. But their introduction upsets the scheme of dating. They must consequently, says the note, have been appointed priests somewhere else than at the head, possibly at Damascus.
10. f. 4b. The 125th priest, 'Amram VII, 667 H [1268 D]. “In the 6th year of his priesthood these lands were conquered and a number of men were killed in Nablus. And of the Samaritans men, women, and children, and 'Uzzi, son of the Priest 'Amram, were led away captive to Damascus. And the Samaritans of Damascus ransomed them and restored them to Nablus.”

11. f. 5a. The 133rd priest, Pinhas VII, 956 H [1549 D]. "He it was who had a vision of his own place and the place of his community in the Garden of Eden.”

12. f. 5a. The 136th priest, Shelamiah, 1033 H [1633 D]. This marked the end of the Samaritan High Priesthood, thereafter the ruling priests were known as “the Priest, the Levite” (לֹאֵל דּוֹתָא).

287 [2103, I]
Tolidah

PAPER—ONE LONG SHEET, NARROW (IN FORM OF SCROLL?) 405 mm. (16 in.) × 153 (6).

The MS. gives the chronology from Adam to the High Priest, 'Amram. The “present day” is given as 6147 C, which is the equivalent of 1276 H and 1860 D.

Text begins:

A single sheet of paper, folded, but written on one side only. It has broken apart at the foldings due largely to age and use. It is written entirely in Samaritan majuscule characters well executed. The sheet has been roughly repaired.

Text begins:

1. On r.h. margin in Samaritan:
A true calendar from the Creation of the world to this day, the year 1276 H which is 1860 D and 6177 C.

2. On l.h. margin in Samaritan:
A true calendar from Creation of the world to this day; year 1861 D and 1276 H.

3. On top of sheet in ink:
"M. Gaster. Chronological Table from Adam to High Priest Jacob, 1860.”

289 [1981]

Calendrical Differences between Samaritans and Jews

PAPER—103 PAGES, PAGINATION (SAMARITAN)—280 mm. (11 in.) × 190 (7¼)—TEXT (DOUBLE), 173 (7½) × 115 (4½)—CATCHWORDS—NO MARGINALIA.

The MS. has Samaritan (r.h.), and Arabic (l.h.) in parallel columns. Both columns are written in Samaritan minuscule. The writing is good. Quotations are in red ink. The MS. has been immersed in water. The red ink having been washed away has stained its surroundings. A piece of metal had been left between pages and the rust has caused a deep

For ילפ
The writing is Samaritan minuscule. The text consists almost entirely of tables of figures. Black and red inks have been used, the columns being ruled off in red ink. There are single fly-leaves at beginning and end. The blank spaces on these as well as the inner cover of the boards have been utilised for scribbled notes relating to eclipses of sun and moon. No special title is given to the MS., but in the colophon it is described as:

 MEPHISTO • TIBERIUS • MESCHEM • NACHMAN • HORESHAT • HORESHAT • HORESHAT • HORESHAT.

Text begins f. 2b:

Here the first column begins with the year 1070 (Yazdajird) and the second column with 3340 E [1817 D]. The tables are drawn up on the same lines as Rylands Sam. Cod. XXIII, but the figures naturally are different.

ADDITIONS

1. p. 15. Colophon (Samaritan):

Finished this calendar, eve of Sunday, 7 Safar, 1119 H [1707 D]... by Meshalmah b. Ab Sakwah, b. Abraham, Danafi—made on behalf of... 'Ebed ha-Rūfē ('Abd al-Ḫakim) b. Ab Zahūtah, Safarite.

2. The two fly-leaves and the labels pasted on the inside of the covers are filled with additional material relating to astronomy, mainly Arabic script. The entries relate chiefly to eclipses of sun and moon with the dates of their happening. The first entry relates to the year 990 H [1582 D].

3. p. 3. Here begins a short disquisition in Arabic on how to arrive at a knowledge of eclipses of the sun, begins:

290 [820]

Astronomical Tables

PAPER—10 FOLIOS, FOLIATION (PENCIL)—215 mm. [8¼ in.] × 140 (5⅞)—TEXT, 185 (7¼) × 115 (4½) —34 LINES—NO CATCHWORDS—MARGINALIA, ADDITIONAL NOTES.

There are entries for eclipses for the years 990 H; 1015; 1140; 1143; 1154; 1167; 1163; 1173; 1176; 1187; 1192; 1200; 1207; 1210; 1214 [1799 D].

—See my Samaritan Catalogue 390 (Codex XXIII).
ASTRONOMICAL

291 [1147]

Astronomical Tables

ARABIC—PAPER—50 FOLIOS, FOLIATION (PENCIL)—
204 mm. (8 in.) x 165 (6¼)—TEXT COLUMN OF
TREATISE (ff. 5b-50a) 132 (5¾) x 90 (3½)—16
LINES—CATCHWORDS FROM 5b ON—SOME MAR-
GINALIA.

The first 5 folios contain astronomical tables and
ff. 5b to 50b have an explanatory treatise. The
two parts are separated by 5 blank folios. The
tables are enclosed in red lines. The figures are in
black ink. In the Treatise quotations are in Sam-
aritan miniscule and in red. The Arabic script of
the Treatise is fair only, not far removed from
scribble. The MS. has suffered damage from
drenching with water and the effects are shown on
some tables without seriously affecting the text.

The tables are similar to those shown in Codex
XXIII of the Rylands Samaritan Collection (Craw-
ford),1 which closes with the year 1300 H, the date
at which the tables here begin. Figures are given
for every tenth year from 1300 to 1306, that is
A.D. 1834 to 1873 D.

The explanatory treatise begins f. 5b:

يَلَوْنَ فِي يَوْمِ الْمَحْيَاءِ نَحْرِ عَلِيَّةٍ مَعْلُومٍ ۡمُعْتَرَفٍ بِالْمَجْزَالِ التُّقَمَّر الْمَلِئِ
فِي الْيَدِ حَيَّةٍ مَعْلُومٍ وَعَلَى الْمَسْرَخِ

The author of the treatise is thus Ya’qūb b.
Ishāq, b. Ya’qūb, b. Abū l-Faraj. The further
information is given that there has been transmission
of the calculations from Pinihas b. El’azar, down to
the “High Priest of our age”. This High Priest
was the writer’s uncle, Pinihas, who drew up the
calendar and arranged it in the 8th year of his office,
6140 C [1823 D].

ADDITIONS

1. On first fly-leaf: “Ya’qūb ibn Ishak ibn Ya’qūb
ibn Abulfaraj.”
2. f. 1a. A supplementary addition of tables for the
years A.H. 1250, 1260, 1270, 1280, 1290. That is
from 1834 to 1873 D.

292 [1166]

Astronomical Tables

PARCHMENT—A SHEET FOLDED INTO FOUR.

The main division line turns the MS. into two
parts which fold together. The dimensions of each
are 134 mm. (5¼ in.) x 93 (3½). The figures (Sam-
aritan letters) are microscopic and have to be read
with the aid of a magnifying glass. The letters, in
spite of their diminutive size, are most beautifully
shaped. The parchment has suffered slightly. A
piece of metal has been left at some time within the
folded parchment and after a lapse of time it has
rusted and left its mark on a considerable area of
the upper parts of both divisions. The lower part,
too, has suffered damage from water or other liquid.
This has caused the surface to be affected, obliter-
ating part of the text. The left-hand division has
the corrections (O’P’1~) for the sun in the upper
part and for the moon in the lower.

The tables relate to the period 3750 E [1634 D] to
3200 E [1682 D] as can be observed in the lower
division of the r.h. side of the folded parchment.
It is an interesting piece of parchment, and old. It
has been placed within a folded sheet of paper and
attached to it at one corner.

ADDITION

On the outside of the l.h. leaf are Arabic notes
which purport to be a prayer for safe-keeping on
a journey together with cabalistic signs.

According to Dr. Gaster in his list of his MSS, this
fragment may have been used as an amulet.

215

1 See my Catalogue of the Samaritan MSS. in the John Rylands Lib-

rany, p. 359 f., also article in Bulletin of the John Rylands Library,

XXIII (1939).
Excerpt from the Great Calendar (1135 H-1144)

ARABIC—PAPER—I0 FOLIOS, FOLIATION (PENCIL) —
229 mm. (9 in.) X 165 (6½)—TEXT, SAME
MEASUREMENTS.

The writing is much the same as that in the Great Calendar,1 which was written by three members of the Danafi family, all good penmen.2 The Great Calendar was completed in 1125 H and was calculated for a period of 200 years from 1101 H, so that it is possible that one or other of its compilers was responsible for this excerpt. As the dates here given of the excerpt fall within the period of the Calendar compiled by Murjân, this appears to be from his Calendar. A comparison with the writing of the Calendar suggests that the excerpt is in his hand.

The paper of the MS. is brown stained either from age or damp. The folios were evidently loose, tending to fall apart and have been repaired with transparent tape. In spite of water damage the text is in good shape and clearly legible. No red ink has been used.

For the interpretation of the Calendar, see Bulletin of the John Rylands Library, XXIII, Oct. 1939.

Astronomical, Astrological

ARABIC AND SAMARITAN—PAPER—219 1/8 FOLIOS, FOLIATION (PENCIL)—410 mm. (16 1/8 in.) X 293 (11 1/2)—TEXT, 203 (8) X 140 (5 1/2)—23 LINES—CATCH-WORDS—MARGINAL NOTES.

This is essentially an Arabic MS. with astronomical calculations based on the works of Arab astronomers, but including astrological material, horoscopes, etc. The nature of the work can best be gathered from the colophon (see below). The MS. is written in very ordinary Arabic script. It has suffered from the effects of water, and the purple and red inks where used have stained heavily their surroundings. There has been much offsetting causing damage to the text. Parts of the MS., notably towards the beginning, have been rendered almost indecipherable.

Text begins f. 1b:

الحمد لله رب العالمين الذي وجب جواهر
الأشكال على كأس قدره دلالة وجعلها لاستخراج مكتوبة
الأسرار ...

ADDITIONS

1. f. 171b. Colophon (Arabic):
Finished Sunday, 27 Muḥarram, 1347 H [1928 D]
by Najî b. Khiḍr.

2. f. 279b. Colophon (Samaritan):
"By the power of God who aided me in the collection of this great book from many sources, old and learned works of Arabs and Samaritans, utterances of the wise, hidden secrets and mathematical calculations, secrets of the stars and of the constellations, and interpret what they do and learn the many things which one is taught by them and becomes wise. And of a truth I found that my father, wrote of them and recorded them in his writings only they were scattered in MSS. and books which I could not number. Then I took pleasure in gathering them together and took upon myself heavy burdens. And I wrote the volume and put it in my library, and recently Dr. Gaster, ... wrote to me and I acceded to his request freely and willingly and I put it at his disposal. ... I am the poor servant, etc. Abîsha' b. Fînas, the Levitical Priest in Shechem."

Calendar for 3563 E [1924 D]

PAPER—I3 FOLIOS, FOLIATION (PENCIL)—216 mm. (8½ in.) X 115 (4½).

This MS. consists of a number of sheets of paper folded in half and stitched together. It is on the same pattern as a number of other calendars commissioned by Dr. Gaster. It has, however, the
extra column for the Western reckoning. The MS.
is in perfect condition free from damage of any
kind.

f. 1b. The heading translated is:
"Conjunction of Seventh Month, Rabl' I, of
year 3563 E at 1 hr. 22 min. of the eve of
Monday, corresponding to the
16th
of Eilil,
Eastern reckoning, whose first day was a
Sunday and has 30 days."

**ADDITION**

On fly-leaf at beginning. Colophon (Samaritan):
"Finished the calculating and writing of the
calendar for the year 6364
and 3563
E,
and
Ig24
D and
1344
H from the calendar of the
Israelites, the Samaritans who dwell in Shechem
abutting on Mt. Gerizim, by Ab Ḥasdah b.
Ya'qob, at the request of Dr. Moses Gaster,
etc."

---

296 [1957]

**Calendar, 6364 C [1925 D]**

PAPER—8 FOLIOS, FOLIATION (PENCIL).

This is a MS. marked out with red lines and
columns for use as a calendar. Each page is divided
into 5 sections or columns. The headings of the
columns, reading from right to left, are
יומין שבועות
(days of the week),
חודש
(the Hebrew month),
חודש
(Western calendar),
חודש
(Eastern calendar). The 5th column has a heading giving
information on the month, its beginning, etc. The
MS. is a calendar for the year 1925/6 D beginning
with the 6th month (Samaritan calendar) which is
the month Ṣafar (Muhammadan calendar).

f. 2b. Heading:

"Conjunction of Ṣafar at 6 hours 38 minutes
of Wednesday, 7 Ab, its Eastern reckoning is
8th. Its beginning was Friday and it has 31
days."

---

3 Evidently a mistake for ראשה.

---

At foot of f. 2b:

"Conjunction of sun with moon in Sixth Month
at 6 hrs. 38 min. of the eve of Thursday, 21 Ab, [whose
beginning was] Friday, and has 31 days."

**ADDITIONS**

1. f. 2a.
   (i) The calendar described as an extract
for the solar, lunar, Yazdajirdian calendar,
tens
and units
, 4. It
is the beginning of the 4th year in Shemitah.
   (ii) Year
36 = 3564 E—in the cycle of 28,
number 5, and in that of 19, number 17.
The year is
1204, Yazdajirdian = 1344 H
[1259 D] = 5686, Jewish.

2. f. 1b. A poem dedicated to Dr. Gaster's son by
Abisha b. Pinhas.

3. f. ra. In pencil—not in Dr. Gaster's hand:
Calendar year 6364 from Creation
(corresponding
Jewish Calendar 5687, i.e. 1925–1926. Abisha?).
ADDITION

f. 1a. A note (Samaritan) gives the dates of the year which the Calendar represents, in the Creation, Entry (Canaan), Muslim and Christian eras, as given above.

298 [1926]

Calendar (Six Months), 1926 D

This MS. is an unfinished calendar compiled by Abisha' b. Pinās. Indication of the year is given only on f. 3b in a marginal note. The compiler evidently intended to complete it as the diagram of columns, unfilled, has been prepared on f. 6b. The leaves are loose. The MS. is in perfect condition. The scheme is the same as in other calendars prepared by Abisha'.

1 1b. The heading translated, reads:

"Conjunction of the first month at 0 hours 16 min. of the morning of Sunday, 17 Adar whose first day was a Friday and has 31 days."

ADDITION

f. 3a:

כמתכתַּן • בַּהֲנַרְוַיְיָבָיָב • בט • אל • הַמַּקְטַפָּה •

The leaves are loose. The MS. is in perfect condition. The scheme is the same as in other calendars prepared by Abisha'.

299 [1958 A]

Calendar, 1926 D

This is a sister calendar to MS. 1937 and the same description applies.

(i) At head of table:

אָדוֹן • שֶׁבֶּל • מַחְתְּרֵן • אֶפְּרָה • גֵל • טֹמֶן • נְמּוֹת •

ורָחָת • בוֹל • גַּל • הַרְשָׁה • אָשָׁר • בַּרְבּ • לַעֲשֹׂת •

לָצֶמֶת:

(ii) f. 3b. Heading of col. 5 (numbering from the right) translated: "Conjunction of the Sixth Month at 11 hrs. 38 min. of the eve of Tuesday, 25 Ab, which began on the Sabbath and has 31 days."

(iii) At foot of f. 3b:

כֶּבֶךְ • תשָׁת • עָבָרָה • דֶּרֶּזֶּה • שָׁמַת •

אלֶפֶּת • שָׁלַש • מַצָּאָה • תַּשָּׁבָה • לָבָרֵיָה • תַּלְמָה:

(on the same analogy as 296).

2. f. 1b. A full page of text, in effect a letter to Dr. Gaster, signed by Abisha'. It is dated, Wednesday, 17th of the 5th month, 3565 E [1926/7 D]. Theme—interruption of exchange of correspondence and disposal of MSS. It is addressed to Dr. Gaster, who is described as:

הָאָדוֹן • הָבָּכָר • הַנֹּכְךָ • הַרְשָׁר • הַכִּבָּן •

הָאָרָךְ • הָמֲרָת • כָּל • הָכְפָּדֹה • בֵּהל • כַּל • בֵּנִיתוֹ: •

מָשָׂה • הָמַּכְרָה • נַשָּׁא • הָשַׁא • תַּּדְוָדָה • בַּעָר •

לַמְגָּת • אַלָּה • יָאָרָך • בָּחָר • אֵמָא:

The letter relates to interchange of gifts—a reply to questions put by Dr. Gaster was sent 2 months ago—was it satisfactory? What did Gaster intend to do regarding purchase of Samaritan MSS. a text of which was supplied to him?

3. f. 1a. In pencil, not in Dr. Gaster's hand:

"Calendar 3565 from Entry, Abisha 6365 from Creation = 1926-1927. Tishri."

300 [1897]

Calendar, 1928 D

This MS. consists of columns of figures (Samaritan) set in an overall square with bounding lines. No use is made of margins and there is no occasion for catchwords. The writing is Samaritan minuscule.
It is good and careful. The MS. is in perfect condition. It is based, it is claimed on a meridian through Mt. Gerizim.

r. p. 14. Title:

This 1290 + 7 = 1297 Yazdajirdian. The ḳ parfait and the ḳim are the tens and the ones. The corresponding year in other eras is given as 6367 C and 3567 E. In the cycle of 28 it is a number 5, and in that of 19, number 1.

f. 1b. Here are the headings of the columns beginning from the r.h. side.

1. מֵי הָשָׁבוֹן (days of the week).
2. מַחְשֶׁבֶת הֶמְשָׁבֶת (eastern reckoning (Roman)).
3. מָסֶפֶר הָדוֹדֶה (number of the month in the year).
4. זְמָת הָדוֹדֶה וַתָּמְשֶׁב (sic!), לָלוֹדֶה (acceptable). In Col. 4 refers to reading the parashah beginning on the day indicated, a sabbath.

"Conjunction of the Fifth Month, corresponding to the Arabic month Rabi' I at 7 hrs. 30 min. of the eve of Sunday, 11 Ab, Eastern reckoning, whose first day is Thursday, and it has 31 days."

The lines bounding the columns are in purple ink. The calendar starts with the month Ab and the heading f. 1b, is as follows:

This 1348 H begins on f. 12.

ADDITIONS

1. f. 15b. Colophon (Samaritan):

2. In Dr. Gaster’s hand: "Calendar for the current year... beginning month Tishri, 1928-9.”

3. Calendar, 3569 E [1930 D]

PAPER—14 FOLIOS, FOLIATION (PENCIL)—177 MM.

301 [1968]

A CALENDAR ON 14 FOLIOS PREPARED BY Aḇīša’ b. Pīnḥās. 203 mm. (8 in.) X 140 (5½).
f. 1b. In the heading the first month is given as Rabi' II. Translation of heading:

"Conjunction of Fifth Month at 2 hrs. 44 min. of eve of Friday, 1st of Ab, whose first day was a Friday and has 31 days."

ADDITIONS

1. f. 1a. It is described as for the year 6370 C, which is 3570 E. In Cycle of 28, it is No. 11 and in the Cycle of 19 it is No. 4.

2. f. 14b. Colophon (Samaritan):
Calendar commissioned by Dr. Moses Gaster from Abisha' b. Pinhas.

303 [2105 D]
Calendar, 3571 E [1932 E]
203 mm. (8 in.) × 140 (5¼).

This calendar has been prepared by Abisha' b. Pinhas.

f. 1b:

"Conjunction of Sixth Month at 10 hrs. 26 min. of the eve of Monday, 22 Ab, whose first day was a Monday and has 31 days."

ADDITIONS

f. 1a. Descriptive note:
Calendar for the year 6371 C, corresponding to 3571 E. It is No. 12 in the Cycle of 28, and No. 5 in Cycle 19. The first of the months of year 4 in Shemittah.

2. f. 13b. Colophon (Samaritan):
This calendar was prepared on behalf of Dr. Moses Gaster by Abisha' b. Pinhas, Priest in Shechem.

3. f. 14b. In pencil:
"Received from Abisha' on Thursday, 15th of September 1932. M. Gaster."

304 [2028]
Calendar 3572 E [1933 D]

PAPER—13 FOLIOS, FOLIATION (PENCIL)—165 mm. (6¼ in.) × 108 (4¼)—TEXT, 108 (4¼) × 64 (2¼).

The calendar follows the familiar pattern. The MS. has suffered slightly from drenching with water and consequent offsetting, especially from red ink headings, but the text is legible throughout. It has been inserted amongst the pages of an ordinary cash book and bound up with them. The cash book is of a more convenient size than the diminutive pages of the calendar.

The conjunction for the new moon is called הקבלת, and the start of the waning after full moon, קבלת.

Text ends f. 13a. Heading:

"The קבלת of the Sixth Month begin at 10 hrs. 26 min. of the eve of Monday, 22 Ab whose first day was a Monday and has 31 days."

305 [2105 D]
Calendar, 3573 E [1934 E]
203 mm. (8 in.) × 140 (5¼).

Heading after the same fashion as other calendars prepared by Abisha'.

ADDITIONS

1. f. 1a. Description of Calendar (Samaritan):
Calendar for the year 6373 C, which is 3573 E. It is 14th in the Cycle of 28, and 7th in the Cycle of 19.

2. ff. 13b–14a. A letter to Dr. Gaster from Abisha' in rhyme. The lines rhyme mainly in ה—

306 [2075]
Calendar, 3575 E [1936 D]

PAPER—13 FOLIOS, FOLIATION (PENCIL)—203 mm. (8 in.) × 127 (5).
This is one of the calendars which Dr. Gaster regularly commissioned. He says of them: "All the Samaritan Calendars are unique. I am the only one who gets them and they are made for me especially." Each is drawn up on the same lines, description of which is given several times elsewhere.

This MS. has been badly affected by water and there has been much offsetting in consequence. The first day of the year is in the month Rajab. The heading is as follows:

"Conjunction of the Sixth Month at \( 4 \) hrs. \( 26 \) min. of the eve of Sunday, \( 23 \) Ab, whose first day was a Sabbath and has \( 31 \) days."

ADDITIONS

1. f. i3b. Colophon (Samaritan):
Finished Friday, 28th of Fifth Month, \( 3576 \) E [1937 D], to the order of ... Moses Gaster by Abisha' b. Piñas, the Levitical Priest in Shechem.

2. f. 1a. Note (Samaritan) giving the year of the calendar \( 6376 \) C and \( 3576 \) E. No. 17 in Cycle 28, and 10 in Cycle 19. Second year in Shemittah, \( 1356 \) H [1937 D].

**Calendar, 1357 H [1939 D]**

*PAPER—14 FOLIOS, FOLIATION (PENCIL)—178 mm. (7 in.) \( \times 128 \) (5)—THE ENCOMPASSING DIAGRAM, \( 133 \) (51) \( \times 95 \) (31)*

The compiler and scribe was Abisha' b. Piñas, whose annual calendars followed a fixed pattern. The calendar begins with the month Rajab and ends with the month Rajab, the start of the following year. Each month occupies two pages of the MS. which face each other. The first page gives the figures for the first half of the month to the full moon, the second page gives the figures when the moon is waning. The columns are, as customary in the Abisha' calendars, the days of the week, the Eastern reckoning, the number of the day of the month, and a fourth column large enough to take notes of importance in the calendrical year.

f. 1b. Translation of the heading:

"Conjunction of the Sixth Month at \( 5 \) hrs. \( 10 \) min. of Thursday, 12th Ab, whose beginning is a Sunday, and it has 31 days."

ADDITIONS

1. f. 1a. Note (Samaritan):
The year is given in the different eras \( 6377 \) C, \( 3577 \) E, \( 1307 \) Y (Yazdajirdian), \( 1357 \) H, \( 1939 \) D. It is 18 in the Cycle of 28 and in the Cycle of 19 it is No. 11.
ASTRONOMICAL

309 [2104 C]
Šūrat al-Falak

1. f. 1a. Heading only:

هذا شروط الشمس نهار ۲۸ صفر سنة ۱۲۷۹ حين
بقا الشمس في أول السماء.

Pencilled lines have been drawn to receive figures, but the plan has not been proceeded with.

Date is 28 Safar 1279 H [1862 D].

2. f. 2a. The heading is:

هذا صورة الملك نهار السبب نهار ۷۷ جاد
اخر سنة ۱۲۸۸ وقت ميلاد يوسف ابن ابى عم
يقوم

The date of 27 Jumādā II, 1278 H [1861 D]
plan of heavens for horoscope of Joseph, son of Jacob.

3. f. 2b has a chart. Heading begins:

هذا طالع تحويل الشمس برج الحمل ليلة واحد وعشرين
رمضان سنة ۱۲۸۸ . . .

Dr. Gaster’s description is as follows:

“Fragment, 2 fols. very old (XIV? XV?)
Arabic-Samaritan book of Joshua. Found
among the Fragments of the Genizah of Cairo
and recognised by me on the 26th of March, 1909, whilst arranging some leaves and found
together with other Arabic pages.”

The leaves are old and faded, and much dog-eared. They have suffered at one time from damp
and stains of it remain. The Arabic script is poor,
but, although clumsy, is legible.

Following the verse numbers of Dr. Gaster’s
article in J.R.A.S., July, 1930, pp. 567-599, The
Samaritan Hebrew Sources of the Arabic Book of
Joshua, we found that we have here the Arabic
text of verses 53 to 76 for f. 1a, b. There is a gap in
the text at this point and f. 2a, b has the text of vv.
109 to 125.

f. 1a begins:

واسروا الى [ . . . ] حلو الى الملك الشمس
يوم الاربعه . . .

f. 2a begins:

. . . . . . . . 
فرح او خني وصول الى الملك السابع عشر يوم
الاربعه نفس [و] جاهب بهوضع . . .

310 A [2104 H]

A small triangular fragment said by Dr. Gaster
to be from the Cairo Genizah. It measures roughly
77 mm. (3 in.) X 70 (2½). The letters are:

A. 898

ARABIC—PAPER—2 FOLIOS—215 mm. (8½ in.) X 165
(6¼)—TEXT, 158 (6¼) X 127 (5)—13 LINES—
CATCHWORDS
A Handbook of Information.
By Nāji b. Ḥinnās

Samaritan and Arabic—Paper—396 Pages, Pagination (Samaritan and Arabic)—127 mm. (5 in.) × 102 (4)—No fixed text column, nor lines to a page—Catchwords—Margin considerably.

The MS. is a pot-pourri of useful information for Samaritans. Details of it are given below. The writing used is either Samaritan or Arabic or a mixture of both. The Arabic predominates. The writing, as might be expected in a volume of this character, is mainly a scribble, and is at times by no means easy to read. Red ink is not used.

The MS. is a clean copy, undamaged and in very good condition, seemingly compiled by Nāji a well-known copyist.

The following is a list of contents:

1. pp. 1–159. Model letters (correspondence) in both Samaritan and Arabic.
3. pp. 161–186. Common expressions: classes of things, winds, trees, plants, foods, wild beasts, etc. (Sam. and Arabic).
4. pp. 187–188. Hymns by the late Ghazāl, the High Priest (Samaritan).
6. p. 192. Epithets of Moses: 10 names for the Sabbath; 10 names for the Torah; 25 names for Israel (Samaritan).
7. p. 193. 23 names for Mt. Gerizim and the 76 names for God (Samaritan).
9. pp. 200–203. Names of the sons of Jacob (the tribes) and the number of sacrifices in the year (Samaritan and Arabic).

12. p. 273. Words whose letters represent words and thus serve as mnemonics. Thus is mnemonic for בְּרֵאשִׁית.
13. p. 274. Number of years of the lives of Adam and his descendants to Terah (Samaritan and Arabic).
14. pp. 275–276. A comparison of eras, as well as calculation of the number of years from 1272 H [1856 D] back to events in world history such as the discovery of America, the steam engine, smoking, etc. (Arabic).
16. p. 280. The ten occasions when the Children of Israel provoked God (Samaritan and Arabic).
18. pp. 283–284. The same for an intercalary year.
20. p. 292. The 70 elders (Sam., Arab).
21. pp. 293–298. The ים (secret) and Gematria (Sam., Arab).
22. pp. 299–303. Heading:

אָבִּיָּ֣ה הָשָּׁמָּ֣תְו • אָפָרִּיָּ֣י • מַעֲרָּ֣א • נַרְפָּל

p. 304 blank.
30. pp. 333–340. Forbidden marriages, incest, etc. (Sam., Arab.).
31. pp. 341–343. To be read over the lamb to be slaughtered (Arab., Sam.).
32. pp. 344–345. The ablution (Arab., Sam.).
33. pp. 346. The ml~'N of the Lord (Sam., Arab.).
34. pp. 347. The ten commandments (Sam., Arab.).
35. pp. 348. The ten mercies (Sam., Arab.).
36. pp. 349–350. The miracles in Egypt (Sam., Arab.).
39. pp. 360–362. 'Al~' at the time of prayer (Sam.).
41. pp. 367–368. List of patriarchs, priests, etc., from Adam to 1275 H [1858 D], giving corresponding dates in eras Creation (C), Entry into Holy Land (E), and Muhammadan (H). In 1275 H, the priest was 'Amram.
42. pp. 369–370. A rl~' transmitted from Pinhas b. Eleazar, the High Priest (Sam.).
43. p. 391. The seven gifts and the covenant made with Abraham (Sam.).
44. p. 392. Names of 4 beneficial prayers, known by their opening words (Sam.).
45. p. 393. A chart of the planets in the hours of the days and nights of the week (Arab.).
46. p. 394. The signs of the Zodiac (Arab.).
47. pp. 395–396. Magic squares (Arab.).

ADDITIONS
1. p. 159. Colophon (Arabic):
   Finished 15 Dhul-Qa'dah, 1329 H [1911 D] by Naji, the Samaritan priest.
   Finished Monday, 27 Dhul-Hijjah 1329 H by Naji, etc.
3. p. 323 Note (Arabic):
   Written for committing to memory by the hand of the most abject of mortals both in knowledge and deed, Naji, the Samaritan priest.

312 [1105]
Scroll of Shem ha-Mitfarash

PAPER—250 CENTIMETRES LONG (9 feet) and 102 mm. (4 in.) broad. IT HAS 627 LINES OF TEXT. THE WRITTEN IN THE MARGIN ENCLOSURES THE TEXT.

The opening part of the MS. has been damaged and a slight portion of the scroll is missing affecting the first 15 lines of text. The writing is majuscule and is clear and good. The size of letters varies from an Ɨ of four mm. to that of one. The smaller writing is found towards the end of the scroll. Some vocalisation marks are occasionally found. The scroll does not appear to be of early date. At earliest it may be late eighteenth or early nineteenth century.

Text begins:

The opening part of the MS. has been damaged and a slight portion of the scroll is missing affecting the first 15 lines of text. The writing is majuscule and is clear and good. The size of letters varies from an Ɨ of four mm. to that of one. The smaller writing is found towards the end of the scroll. Some vocalisation marks are occasionally found. The scroll does not appear to be of early date. At earliest it may be late eighteenth or early nineteenth century.

There is no colophon. A carbon copy of a transliteration into Hebrew characters is included in the collection.

313 [1106]
Scroll, Shem ha-Mitfarash

PARCHMENT—LENGTH 190 c.m. (6 ft. 4 in.) BREADTH, 110 mm. (4 1/4 in.). IT HAS 273 LINES OF TEXT.

The MS. is written in Samaritan majuscule and in black ink. The writing is very fine and closely resembles that of Abū 'l-Barakāt. An example of his work is the splendid Torah with date 1210 D in the Crawford collection of Samaritan MSS. in the John Rylands Library. The MS. may well belong to the same period. The size of the letters varies from passage to passage. The beginning of the MS. is damaged and has been repaired.

The text is that of a shem ha-mitfarash, and begins:

The opening part of the MS. has been damaged and a slight portion of the scroll is missing affecting the first 15 lines of text. The writing is majuscule and is clear and good. The size of letters varies from an Ɨ of four mm. to that of one. The smaller writing is found towards the end of the scroll. Some vocalisation marks are occasionally found. The scroll does not appear to be of early date. At earliest it may be late eighteenth or early nineteenth century.

There is no colophon. A carbon copy of a transliteration into Hebrew characters is included in the collection.
The proper name which was originally in the text has been erased and the one here given has been inserted. The name now in the text appears to be that of Ya'qūb b. Aḥaron, who became Levitical Priest in 1858 D.

The text proper begins:

The fatwās of Abū Sa‘īd on Genesis

Samaritan and Arabic—Paper—83 pages, pagination (Samaritan)—253 mm. (10 in.) × 165 (6½)—text (double), 165 (6½) × 107 (4½)—26 lines—catchwords—no marginalia.

This is a bi-lingual MS., Samaritan (r.h.) and Arabic (l.h.) in parallel columns. The writing is very good and pleasing. Both columns are written in Samaritan minuscule. Beyond a few slight stains where water has penetrated within the leaves the MS. is in perfect condition. Red ink has been used for the Biblical passages under review.

Text begins p. 1 (with re-transliteration into Arabic script):

ADDITION

Line 259. Colophon (Samaritan):

The scribe is given as Ya'qūb b. Ṣadaqah of the family of Marḥīb (Mufarrij). There is, however, evidence that these names have been written over others which appear to have been erased. The date is 732 H [1334 D]. It was copied from a book (MS.) in the writing of Mu'allim Harūn (Aḥaron) the Ḥaftāwī in Nablus and he copied it from a MS. in the writing of Abū'ī-Muḥāssin b. Abū Ya'qūb, b. Darāh b. Sulāmah, b. Yusuf b. Darāh.

314 [1107]

Scroll, Shēm ha-Mifṣarāš

This scroll has the same text as MS. 1106, of which it may be a copy with slight variations. It is written in Samaritan majuscule and in black ink. The writing is clear, and good. It is useful in supplying several portions of text difficult to determine in 1106. It is clearly a modern copy.

Text begins:

The text ends abruptly leaving a substantial portion of text unfilled. It breaks off with the words:

ADDITIONS

pp. 82–83. A long and interesting colophon in both Samaritan and Arabic to the following effect:

Finished the translation and writing of fatwās copied from an Arabic Torah which was from the hand of a Christian whose name was Solomon, son of Jacob, the Damascene, at the house of a Samaritan whose name was ‘Abdullāh b. Murjān (Ab Sakwah), Danafite. And it was written in the year 1685 D. And this Christian copied it supplied from MS. 314.
from a holy Torah brought from Damascus to Paris by Capuchin monks in 1684 D. And these fatwās were written in the aforesaid Torah, each one at its own place. And he who copied them from it wrote them at the end of the Torah. And they are from the commentary of the scholar, the specialist, the unique Abu Sa’id, etc. And this old man went to Paris and there he translated and commented on the whole of the Torah. He was the finest of all the scholars of his generation.

Writer, Ab I:£asdah b. Ya’qab, b. Aharan, the Priest, written in the year 3564 E [1925 D], on the 28th of the 7th month (Rabi’ I).

316 [1954]

Fatwā on Genesis

PAPER—18 FOLIOS, FOLIATION (PENCIL)—215 mm, (8 1/4 in.) × 165 (6 1/2)—TEXT, OCCUPIES WHOLE PAGE—20 LINES—CATCHWORDS—NO MARGINALIA.

The MS. is written in Samaritan minuscule and the handwriting is moderately good. Arabic script is used occasionally in interlinear clarifications of the Samaritan text, since the MS. is evidently a translation from an Arabic original. The translator, who was also the writer, was evidently Ab Hasdah. The text was written in a school exercise book.

The MS. has suffered from immersion in water. The red ink, freely used in the MS., has spread, dyeing the surrounding area and destroying the text.

Text begins f. 1b:

פָּרָה יֵלָה סֶפֶר • הָרְאֵיָה • חוֹם • סֶפֶר • בָּרְאֵיָה • פָּרָה • רָאֵיָה • מִסְפֶּר • תַּלֶּל • זֶקֶל • אָרְחַי • טַעְמָה • חָהֵדֶש • חָבְנֵית • חָמִדֵית • מִסְפֶּר • הָאָבֶל

ADDITIONS

There are no additions and no colophon. A note in pencil in Dr. Gaster’s hand is illegible.

But see MS. 315.

317 [1952]

Samaritan Rites and Practices

By Ab Ḥasdah

PAPER—59 PAGES, PAGINATION (SAMARITAN)—210 mm, (8 1/4 in.) × 147 (5 3/4)—TEXT, 133 (5 1/2) × 83 (3 3/4)—27 LINES—CATCHWORDS—NO MARGINALIA.

The MS. is an answer by Ab Ḥasdah to a series of questions posed by Dr. Gaster. The questions are written in red ink, the answers in black. The writing is Samaritan minuscule and is good and clear. The MS. is in very good condition.

The questions have been framed with the object of ascertaining the differences in rites, ceremonies, practices, etc. between the Jews and Samaritans.

The MS. begins with a brief explanatory introduction by Ab Ḥasdah.

Text proper begins p. i:

שָׁוָא (א) • מַה • הָרָבִיבָר • טָעָשָׁה • בֵּית • יַמְתָּא • אָב • אַשָּׁה • אָב • לִילָדָה

ADDITIONS

1. p. 58. Colophon (Samaritan):

"Finished the answers Sunday, 26th of 1st month, 5570 E [1931 D] by Ab Ḥasdah . . . and the writing of this book was on the instruction of . . . Moses Gaster in London, who asked his servant the questions and I answered according to the smallness of my knowledge . . . ."

2. On the outside of the r.h. leaf of the binding is a label with the words “Sefer Ha-Abel Ab Hasda”. This is not really descriptive of the book, since only the first question deals with funeral rites. And there is also on a fly-leaf the words written twice סֶפֶר • הָאָבֶל

318 [1953]

Samaritan Rites and Practices

By Abīsha b. Pinḥas

PAPER—38 PAGES, PAGINATION (SAMARITAN)—210 mm, (8 1/4 in.) × 147 (5 3/4)—TEXT, 133 (5 1/2) × 83 (3 3/4)—27 LINES—CATCHWORDS—NO MARGINALIA.

1 Fatwā (Ar. ﷲ) is an authoritative pronouncement on a specific question.
The MS. is written in good Samaritan minuscule and is in perfect condition. It is a reply by Abisha' b. Pinhas to a set of questions posed by Dr. Gaster to elicit the differences between Samaritans and Jews in their religious practices. It is apparently the same set of questions which he put to Ab Hasdah (MS. 317). The questions are written in red ink.

The MS. begins like 317, with an explanatory introduction. The text with its glorification of London and of Dr. Gaster may be here given as an example of its kind:

• • • • •

The text proper begins with question 1.

1. p. 35. Colophon (Samaritan):
Finished Tuesday, 28th of 1st month, 3570 E [1931 D] by Abisha' b. Pinhas, etc. The writing was at the request of Dr. Gaster, whereupon I answered to the best of my ability.

2. pp. 36-38. A poem of 82 lines by Abisha' on תגכג.

3. Pasted on r.h. leaf of the binding—"Ab Hasdah question and answer." *

ADDITIONS

1. On a slip of paper pasted on the outside of the r.h. cover is the description:

• • • • •

and above the opening passage, f. 1b, the words:

• • • • •

2. At foot of f. 1a a list of epithets, associated with the Deity, in Samaritan with, beneath them, their Arabic equivalents.

319A [1832]
Suwar al-Sabt

PAPER—21 FOLIOS, FOLIATION (PENCIL)—197 mm.
(7½ in.) X 140 (5¾)—TEXT, 140 (5¾) X 115 (4¾)
—22 LINES—NO CATCHWORDS—NO MARGINALIA.

The MS. is finely written in Samaritan majuscule. Unfortunately it has suffered serious damage from soaking in water, leaving the pages heavily blackened. Intended originally as a specially fine MS., it was written on papers of different colours. The drenching has had the effect of washing the dye away, and only the green can now be distinguished. The text of the greater part of the MS. is plainly legible, except on ff. 2, 5, 6, 12, 13, 18, 19a, where it is much obscured. Folio 2 has lost its lower half,
and has been repaired with white paper on which the text has been restored.

The text of the MS. is as in 319.

ADDITIONS

1. f. 1a. Colophon (Arabic): This pamphlet (كتاب) suwar al-sabt was written in the month of Sha'bān, 1186 H [1772 D] by Mufarrij b. Yūsha', b. Mufarrij al-Mufarrijī “ and this with the design of Shalabī b. Ya'qūb for the sake of his sons Yusuf and Ya'qūb and those who come after”. Date, 6 Dhīl-Ḥaḍarah, 1186.


3. f. 2 (fly-leaf) Note (Arabic): On 15 Sha'bān, 1186 Yusuf Shalabī completed the first stage in suwar al-sabt testified by the writer Shalabī b. Ya'qūb.


5. f. 21b. A long note (Arabic) but so obscured as to be practically illegible. It is seemingly of an astronomical character. The date given appears to be 1323 H [1905 D].

6. Seven of the flyleaves at the end of the MS. are given over to lists of payments. The Arabic numerical notation is used.

320 [1874]

The Gematriah of Letters of the Alphabet (גמראת האלפבית)

PAPER—314 PAGES, PAGINATION (ARABIC)—210 MIN. (81/4 in.) X 165 (61/4) —TEXT, 133 (51/4) X 83 (33/4) —16 LINES (VARIES) —CATCHWORDS—MARGINALIA, NUMEROUS.

The MS. appears to deal largely with horoscopes. It is mainly Arabic in Arabic script. The writing is poor and obviously done with haste resulting in scribbling. It has suffered damage from drenching with water, and there is consequently much offsetting. Where red ink has been used the text has been washed away leaving but faint traces of text, or in many cases none at all.

Text begins p. 1:

 продолжительность

ADDITIONS

2. On fly-leaf at beginning in pencil:

"M. Gaster. Mushelot Samaritan and Arabic. Received from Ab Hasda May 1938."

A typescript transcript into Hebrew characters is included in the collection. Unfortunately it too has suffered from immersion in water and much of the typescript lettering has been washed away. Only a part towards the end is legible.

322 [819]

Samaritan Glossary

Sam. מילザー

This MS. (ff. x–79b) contains a list of words or rather roots which admit of different interpretations dependant on the vocalisation used. The words are Samaritan (Hebrew) or Aramaic, written in Samaritan minuscule script with Samaritan vowel marks, and are arranged in alphabetical order. The meanings attached to the different forms are given below the words in Arabic and Arabic script. The work is called a "interpreter" in the Samaritan colophon (f. 80a) and in the Arabic note on f. 80b it is called a "Tarjuman". The Samaritan characters are clearly written but the Arabic script is scribbled.

Apparently the original intention was to mark the end of a list of words given under a letter of the alphabet as their first letter by use of red ink (e.g. f. 7b and f. 13a), but it was abandoned after being used twice. The words and their Arabic interpretations are arranged in five columns on each page, but the words follow each other across the page and not down the columns.

From ff. 81a–85 there is a long poem in Samaritan minuscule divided into couplets, the last word of each line of a couplet rhyming with its companion line. For another tarjuman see 375.

ADDITIONS

1. f. 70b. In the margin are the words:

מֶלֶטָה • עָלָה • בּוּלָה • מֶלֶטָה • דָּתָה;

with below it

خط عبد الله ابن مرجان دني

"The writing of 'Abdullah, b. Murjan, Danafi."

This appears to refer to the writing of this portion of the MS., which appears to differ from the rest.

2. f. 80a. Colophon (Samaritan):


3. f. 80b. A scribbled note in Arabic difficult to read, which appears to say:

"There was negligence on our part in giving this tarjuman to our brother Nimr [Leo] to complete, because he gave it to the children and they were confusing in it things to read and things not to read in diversified writings. We ask the Most High that he may enable us to rectify the false readings in it and that we may have again knowledge through others than them for He is the hearer and the answerer, amen. Because I wished to inquire in it in some places and I found in it things which we never read as well as strange things, and I was not able to fathom them from it and also [they were] in wrong order. May He who does not neglect collation [of MSS.] be exalted: on 2nd Rabi' II, 1307 H [1889 D] by the hand of its writer, etc. Ya‘qôb b. Aharôn, the Priest."

323 [869]

A Marriage Contract

This MS. (ff. 1-13) contains a marriage contract, written in Samaritan majuscule script and is good. The upper part of the sheet is ornamented with designs formed largely by interleaving circles, the
whole worked into an arch shape. A broad band runs horizontally to form the base. In it in red letters:

בשם יהוה אלוהי ישראל ורשית

The Aaronic blessing is inscribed on the rims of the segments of the circle. The inks used are red and black. The texts inscribed in the ornamentation are Numbers vi. 24-6; Deuteronomy xxviii. 12; Genesis, xlix. 25.

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The poem begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְאוּדָה

The last stanza contains the passage Genesis ii. 18.

The date is in the 5th month of 3560 E [1922 D]. It is a contract of marriage between נָוְיִשָׁיָה • זְבֻלִון • יִשְׁחַק • פָּחֵירָה • גָּמלֵל • אֶבָּסָקַה; all of the Danafite family. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְאוּדָה

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְאוּדָה

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְאוּדָה

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְショーָא

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְショーָא

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְショーָא

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).

The introductory part consists of a poem of 12 stanzas, each of 4 lines, the first 3 of which rhyme, whilst the 4th ends in - for all stanzas. The first five letters of the first five stanzas form an acrostic giving the name Aḇīṣṭ as its author. He was also the writer since it is signed by him.

The text begins:

אֵל • וּרְאוּדָה • שֵׁמוֹ • וּרְショーָא

The text records that in the year 1277 H [1860 D] in the month of Shāfār a marriage took place between Yaʿqōb b. Marḥīb (Mufarrij), b. Yaʿqōb and Kōkēbah bt. Vūsef, b. Yehōśāh, al-Mufarrij of Shechem. The dowry was 4,900 paras, 2,400 to be paid before the marriage and 2,500 after.

The witnesses were Shelaḥ b. Abraham, b. Shelaḥ, Danafite; Yaʿqōb b. Aḥaron, b. Shalmah, the Levitical Priest (who was also the writer of the Ketābāh).
children (שלח) with question (שאל) and answer (תשובה). The corresponding Arabic being سؤال and جواب. Both columns are written in Samaritan minuscule. The Arabic headings are in Arabic script.

The paper used is pale blue in colour, and black, purple and red inks are used for the headings. The writing is good and clear. The MS. is in perfect condition.

Text begins p. 1:

Ab Ḥasdah, who compiled the list at the request, and under the direction of, Dr. Gaster. The number of works listed is 44. The complete list has been given in Addendum C.

p. 1. Heading in red ink:

Having given the names of the works, their authors, their times and places, Ab Ḥasdah goes on to say to the reader of the list that there are many books on the Torah and related subjects, many uncopied, many of them sold by our people to persons from London, Paris, Berlin, Rome, America, and there are but few left, as he has already told Dr. Gaster.

327 [1959]

List of MSS. owned by Abîsha’ b. Pinḥas

A list of Samaritan and Arabic books in the possession of Abîsha’ b. Pinḥas, with their prices. Also a list of old MSS., belonging jointly to him and his brother, which are not for sale. See Addendum E.

PAPER—12 PAGES, PAGINATION (PENCIL)—215 mm. (8½ in.) X 365 (6½)—18 LINES.

The list is written on the pages of an ordinary school exercise book.

Heading by Abîsha’:

p. 6: He concludes the first list, adding that there are numerous small works by diverse ancient writers, of which he had sent a list already to Dr. Gaster. This list includes 37 works.

p. 8: A list of MSS. in the joint possession of himself and his brother, not for sale or borrowing. 9 items.

p. 11: He gives the number and order of the divine commands in the book of Genesis according to the Samaritans and the Jews. He gives 8 of the 618 divine commands.
This MS. contains a list of all Samaritan males in Shechem in the year 1908. It was compiled at the request of Dr. Gaster, who apparently visited Nablus in that year. The MS. contains 3 columns and the second sheet has a partially filled first column only. The space at the top of the document is reserved for the priestly families. Headings in red ink mark the different family groups. The sheets are in good condition.

(a) First column of priestly section, and heading of the whole:

<table>
<thead>
<tr>
<th>Arab</th>
<th>Sam.</th>
</tr>
</thead>
<tbody>
<tr>
<td>מֶשֶׁחַת • הָכֹהֵן</td>
<td>מֶשֶׁחַת • הָכֹהֵן</td>
</tr>
<tr>
<td>עֹקֶב • כָּהֶן</td>
<td>עֹקֶב • כָּהֶן</td>
</tr>
<tr>
<td>בַּשֵּׁן • חֹסֶנֶּם</td>
<td>בַּשֵּׁן • חֹסֶנֶּם</td>
</tr>
<tr>
<td>כָּהֶן • בָּז</td>
<td>כָּהֶן • בָּז</td>
</tr>
<tr>
<td>שֶׁמֶנ</td>
<td>שֶׁמֶנ</td>
</tr>
</tbody>
</table>

(b) Heading of non-priestly section:

<table>
<thead>
<tr>
<th>Arab</th>
<th>Sam.</th>
</tr>
</thead>
<tbody>
<tr>
<td>מֶשֶׁחַת • כָּהֶן</td>
<td>מֶשֶׁחַת • כָּהֶן</td>
</tr>
<tr>
<td>יָסָק • כָּהֶן</td>
<td>יָסָק • כָּהֶן</td>
</tr>
<tr>
<td>אֶרֶם • בֶּן</td>
<td>אֶרֶם • בֶּן</td>
</tr>
<tr>
<td>שֶׁמ</td>
<td>שֶׁמ</td>
</tr>
</tbody>
</table>

ADDITIONS

The two folios are enclosed in a paper folder. On the outside in pencil:

“Complete list of Samaritans drawn up by High Priest, 1908, for me when I visited them in Shechem. M.G.”

This is an interesting and valuable historical document. The full list of names and other particulars are given in Addendum A.

329 [1966]

Census of Females, 1926 D

PAPER—2 SHEETS—320 mm. (13 in.) × 254 (10)——
SIZE OF DIAGRAM TABLE, 268 (10½) × 185 (7¼).

This is a table arranged in columns made with red lines (double). The horizontal lines are single, and divide the diagram into square compartments. There are 6 columns in ft. 1a and 2b, but 7 in f. 2a. Read from right to left they give (a) the names in Samaritan, (b) in Arabic, (c) name of father, (d) of mother, (e) their state, (f), and (g) their origin and family. The first on the list reads as follows:

<table>
<thead>
<tr>
<th>Arab</th>
<th>Sam.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְרוּחַ • בָּדָר</td>
<td>יְרוּחַ • בָּדָר</td>
</tr>
<tr>
<td>לָתָה • אלָמָה</td>
<td>לָתָה • אלָמָה</td>
</tr>
<tr>
<td>לָת</td>
<td>לָת</td>
</tr>
</tbody>
</table>

There are 80 names in all. The census was made by Abisha' b. Pinhas. The writing is Samaritan majuscule. The MS. is free from damage and in perfect condition.

The heading begins as follows:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Samaritan</th>
</tr>
</thead>
<tbody>
<tr>
<td>אלָל • שֶׁמֶנ</td>
<td>שֶׁמ</td>
</tr>
<tr>
<td>שָׁלוֹם • שֶׁמֶנ</td>
<td>שֶׁמ</td>
</tr>
</tbody>
</table>

ADDITIONS

1. At end, this note (Samaritan):

“This is the number and the names of the women of the Samaritan community, infants, maidens, married women and widows, 80 souls. The infants, maidens and widows number 40, and married women 40, save that amongst them some are barren and aged. And beside them are males, infants, youths, and aged, in all 96 at the time of the numbering. And my heart breaks, my body goes limp, my soul dissolves, my eye weeps, and I pray to my God and my Lord, the Most Just, to increase their number and to recall to them the covenant, etc. . . . May the blessing of our Master, Moses, rest upon them, which came down in five books. May the Lord, the God of their fathers, increase them a thousandfold, and may the good multiply and bear fruit through the agency of the prophets, the righteous ones [Abraham, Isaac and Jacob] and the priests, and the chosen place, Mt. Gerizim, the holiest of all hills. May He answer the prayer of this poor worshipper, Abisha’, the Levitical Priest, the Samaritan.”

May the blessing of our Master, Moses, rest upon them, which came down in five books. May the Lord, the God of their fathers, increase them a thousandfold, and may the good multiply and bear fruit through the agency of the prophets, the righteous ones [Abraham, Isaac and Jacob] and the priests, and the chosen place, Mt. Gerizim, the holiest of all hills. May He answer the prayer of this poor worshipper, Abisha’, the Levitical Priest, the Samaritan.”

2. “Received from Abisha from Nablus, Thursday, 22 February, 1926. M.G.”

1 This important list is given in full in Addendum B.
330 [2107]

Chart of Furniture of Tabernacle

A chart of the lay-out and equipment of the Tabernacle on a large single sheet of paper which measures 405 (16) × 272 (10). The dimensions of the representation of the Tabernacle on the sheet are 165 (rS!in.) × 360 (I4~). The drawings of the equipment are coloured. The Tabernacle is depicted as square in shape with pillars (or tent poles) on the outside. Each pole is shown as having a spear-shaped top, with curtains below. They are numbered serially, the numbering starting at the top left hand corner, and proceeding towards the right. In all, the pillars depicted number 60. Within this section come the standards of the tribes, beginning with that of Reuben at the top left-hand corner, and ending with Benjamin. In the top centre of the design within an arch is a representation of the Ark (m':I7il • Ji1N) with an indication of the two tables of stone ([m] • n1'?il • ·'llli). Above it are two figures, perhaps meant to represent doves, labelled (l:l':J11::lil • 'llli. On either side of the Ark are plants with branches and leaves. On the I.h. side is Moses' staff, and on the r.h. side that of Aaron. The former is much the more fruitful looking. It is described as מָטָה • מָשָׁה • עֵרוֹן • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר, whilst Aaron's is described simply as מָטָה • אַרְוָא • שָׁבוֹר. Below this section of the chart is a green band stretching across the design with the words:

• אֲלָה • שָׁמֵת • חֲלְטִיסָא • מֹדְרוֹם • אַרְוָא • שָׁבוֹר • מָטָה • מָשָׁה • עֵרוֹן • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר
• (then in red) מָטָה • מָשָׁה • עֵרוֹן • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר
• (then in black) מָטָה • מָשָׁה • עֵרוֹן • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר

Below the green band are sketches of some of the Tabernacle furniture: (a) the altar of incense (מָטָה • מֹדְרוֹם • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר), (b) the seven-branched candlestick (מֹדְרוֹם • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר • מָטָה), (c) the fire pan (מֹדְרוֹם • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר • מָטָה), (d) the manna pot (מֹדְרוֹם • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר • מָטָה), (e) the table for the show bread (מֹדְרוֹם • חֲלְטִיסָא • אַרְוָא • שָׁבוֹר • מָטָה).

At the foot of the chart in Samaritan majuscule characters:

תֹּּן • חֲלְטִיסָא • מֹדְרוֹם • עֵרוֹן • אַרְוָא • שָׁבוֹר

330A [2097]

Another coloured chart of the Tabernacle and its equipment on the same lines as the foregoing. Its dimensions are 685 mm. (31½ in.) × 380 (19). In the lower I.h. corner is a note saying it was made by "Abisha', the Samaritan Priest in Shechem".

331 [2105]

Inscriptions on Stones

A sheet of paper with pencilled Samaritan inscriptions.

On the I.h. page the words: Steine vom Berg-Garizim-Höhle.

On r.h. page there are inscriptions from larger and smaller stones, but insufficient has been recorded and the characters have been so inaccurately reproduced as to make decipherment next to impossible.

332 [2106]

Talisman

Parchment perhaps originally in scroll form. Although MSS. (4) and (5) have been pasted on to separate sheets of paper, they form when joined together parts of the same talisman. There is in the talisman the customary phrases—appropriate prayers recording divine interventions as at Red Sea, etc. The alphabet is much used and the divine names listed, etc. The script is Samaritan majuscule.
Passages written in large letters alternate with others written in microscopic characters.

333 [2104 C]
Letter

This is one of the letters written by the Samaritans in the middle of last century to their supposed brethren in the West, of whose existence they were led to believe. The letter was written and signed by Abraham b. Ya'qob of the Danafite family. The letter contains a statement of the Samaritan religious beliefs and practices.

334 [2104 B(3)]
Poem

A poem in praise of Dr. Gaster by Maslih the Priest. No date. The opening line is

335 [U7]

PAPER—29 FOLIOS, FOLIATION (PENCIL)—340 mm. (13 1/2 in.) × 247 (9 1/4)—TEXT, 195 (7 1/4) × 134 (5 1/4)
—44 LINES—CATCHWORDS—MARGINALIA NUMEROUS.

The writing, which is Samaritan minuscule throughout, is good, the characters being well-shaped. The抄写者 was Ab Hasdah. The MS. is made up of several parts, which are detailed below. It has suffered from immersion in water and at the beginning and end there has been offsetting causing serious disturbance. Red ink where used has soaked through the pages and stained extensively the area. The greater part of the text is, however, legible.

1

ff. 1b–8b. niḥah ha-nefashoth (or Ta’šfah) by Rabban Ya’qob. This is a long poem of some 130 stanzas, each consisting of 4 hemistichs, the second and fourth of which rhyme. It deals with selected figures drawn from the Tolidah, attention being directed to their achievements, particularly in respect of calendrical reckoning.

The heading is (the Arabic being re-transliterated):

The heading is (the Arabic being re-transliterated):


1 Folios 9a-11a are blank. There is also Samaritan pagination extending from ff. 11b-29b.
CATALOGUE OF SAMARITAN MANUSCRIPTS

5

ff. 26a–28b. Poem by Rabban Ya’qôb without Arabic translation.

6


336 [2105 B]

Pamphlet (English) on the Samaritans.

By a Samaritan

1. The pamphlet is in the handwriting of Jalabi or, as he calls himself, Shelaby. It comprises 14 pages of foolscap size paper and is in imperfect English. It begins:

“At my arrival in Europe I was surprised when I learned that the majority of the people notwithstanding the enlightenment of the age and the spread of knowledge the history of the Samaritans is still a sealed book, while the name of the Samaritans may be known to some to the extent the new testament deals with it when referring to the (Good Samaritans) . . . .”

2. The pamphlet is accompanied by a letter from Shelaby to Dr. Gaster in English.

481 Commercial Road, Stepney E. 4/11/06.

Rev. Sir,

Hereewith I am sending you a copy of the Samaritan history, in submission to your approval. As I had given a lecture about it in Hied Park by the aid of Mr. Haddad who is a well-known interpreter in the Arabic as I was asked to do so. Hoping that I am not burdening you, and in the same time your approval is solicited as I mean to have it printed in a small pamphlet. Thanking you in anticipation while I remain

Your most obedient servant

Shelaby b. Ya’qôb Shelaby.

He follows here the Samaritan practice of enclosing book titles in brackets on occasion.

337 [1992 A]

Typescript (English) on Paseq

Bound up with 1992 is the typescript of the opening phase of a study which Dr. Gaster had planned, on the significance of Paseq, one of the Samaritan Ḥebronim. The study was evidently designed to be of considerable extent and importance, but apparently little was done beyond a general introduction. The title given is: “Collation of Paseq with readings furnished by MSS. of Septuagint, Vulgate, Onkelos, Jerusalem Targum, Samaritan Pentateuch, Samaritan (?) Joshua, Old Latin Version, and divers MSS. of the Massoretic text.”

Only about 3 pages of notes have been added.

337A [2012]

Amulet

PARCHMENT—SINGLE SHEET—450 mm. (17½ in.) × 340 (13½)—PASTED ON TO A BACKING OF BROWN PAPER.

The sheet is divided into four columns each 83 mm. (3½ in.) broad. The sheet has been stained by use and has cracked in places as the result of folding. It opens with a number of short phrases in which the word אלוהים occurs. The aim and function of the amulet is made clear by this sentence giving the Samaritan as written.

ווחמשותאמרוןעםסבליומיכוסמלותאמרוהשם

:้มךולתליומוריוהשם

(sic)

“This great name preserves the bearer of this document from all sickness and from affliction, evil and wrong.”

There are four magic squares compartmentalised by cross-lining into small squares of sufficient size to contain single letters. Thus the first square has 64 compartments since it treats of the phrase ישועריאמך Whilst eight letters by a process of permutation fill the 64 squares.

And similarly for the others. The fourth square, e.g. features:

כאליםאלאלאלענאלניאלי

A note in the l.h. bottom corner is to the effect that it was written by the Priest, Salâmah b. Ṭabiah.
337 B [2013]

Pentateuch Scroll Fragment

PARCHMENT—SCROLL—450 mm. (17/₈ in.) x 265 (10/₄)
—TEXT COLUMN, 370 (14/₃) x 180 (6)—LINES 130.

This MS. shows two columns of a large and clearly very old scroll. The r.h. column has for half its length the text of Exodus xxxix. 6 to the end of the book. Leviticus i. I begins on the top of the l.h. column. So microscopic is the writing and so closely written together are the lines that there is found room in one column for the first five and a half chapters of Leviticus. The size of each letter is roughly one millimetre.

The ink is faded and the top Lh. corner of the parchment is brown-stained but the legibility of the text is not affected. The l.h. column is defective. The smallness of the letters, which are very neatly shaped, may be taken as one sign of early date. Another is the raggedness of the line endings. There is no perpendicular line defining their limits and no attempt at squaring and beautifying the text columns. The lines of text are irregular and press into each other since no guiding lines have been drawn to ensure straightness.

337 D [874]

Book of Joshua

PAPER—78 PAGES, PAGINATION (SAMARITAN)—185 mm. (7 ½ in.) x 115 (4 ½)—TEXT, 108 (4 ½) x 64 (2 ½)—25 LINES—NO CATCHWORDS—ONLY MARGINALIA ARE CORRECTIONS AND OVERSPILLS.

The MS. is written in majuscule. The letters are well-shaped and the writing has a neat appearance. The introductory heading and words requiring special emphasis, as well as the replacement of omissions, are given in red ink. The condition of the MS. is good.

The heading is as follows:

The back of the scroll is filled with a long communication in scribbled Arabic almost impossible to decipher. It does not appear to be related to the Samaritan on the other side.

337 C [2013]

PAPER—SCROLL—990 mm. (39 ½ in.) x 130 (5).

The poem deals particularly with Abraham and Lot. The couplets sometimes form a continuous text, but not always. The following is an example of a couplet:

The paper is stained and rubbed. It has been torn across in two places and has been repaired with pieces of cellophane tape. The writing is Samaritan minuscule and is good and clear except where the rubbing has partially obliterated small portions of text.

Another poem with the heading הָיֹם בְּכִסֵּם יְהוּדָה has been written on a fresh piece of scroll which has been attached to the other with paste. It breaks off at a point where it is evidently incomplete. Its first couplet is as follows:

The back of the scroll is filled with a long communication in scribbled Arabic almost impossible to decipher. It does not appear to be related to the Samaritan on the other side.

338 [2104 D]

Photograph of the end of a Samaritan Pentateuch MS. It has a colophon: Written by ...
Abraham, b. Ya’qôb, “and it is the 5th copy I have made”. It gives, also, a list of the names of the 10 accents, or reading controls:


At the foot is a deed of sale. Bought by Yôsef b. Yisḥaq, Yithr[āni] of the Damascus colony, from Abu Hafr[ānim] [Ephraim?] b. Ab ’Uzzi of the family of Manasseh of Damascus.

338 A [876]
Miscellany

Paper—37 pages, pagination (Samaritan)—285 mm. (7 1/4 in.) x 115 (4 1/4)—text 108 (4 1/4) x 64 (2 1/4)
—30 lines—catchwords—a few marginal notes.

The writing is minuscule. It is of small size but is neat and pleasing. Headings and words or phrases to be emphasized are written in red ink. The MS. is in perfect condition. There is no colophon. Dr. Gaster states in his List that it was copied for him by the High Priest, but gives no date. The copyist was probably Ya’qôb b. Aharôn.

The MS. incorporates a number of extracts from a variety of sources.

2. pp. 7-10. Chronology from Creation to the end of the period of God’s favor (רמ_ ו_hyper). It furnishes Biblical quotations whose letters when translated into numbers and added give a total corresponding to the number of years from Creation.
5. pp. 27-32. Two poems on Moses.

339 [2104 J]
Transliteration

Carbon copy of the transliteration into Hebrew letters of a Samaritan inscription incorporating the Ten Commandments.

340 [2104 K]
Transcript

This is an important transcript into Latin characters, to demonstrate Samaritan pronunciation of the text of their Torah, and also of the Torah, and also of the Targum. The stresses are indicated by strokes.

341 [2104 L]
Photograph

Photograph of the end of a Samaritan Pentateuch MS. It gives the total of qîşîm in Deuteronomy, 161. For the whole Torah, 960. The number of words in the whole Torah is given as 86,382.

There is given after it the names of the 10

342 [2104 N]
Photostats

Photostats of the first 12 pages and the last 2 pages of a MS. of the Book of Joshua in Samaritan. The MS. is beautifully written.

On last page (166) is a colophon (Samaritan): Finished eve of Thursday, 10th of 5th month (Rajab) 1326 H [1908 D] by Ab Sakwah b. As’ad, b. Ismâ’il.

343 [2105 A (1)]
Transcript

A typescript on a single sheet of paper of Samaritan writing perhaps to try out typing with Dr. Gaster’s Samaritan typewriter. The first part typed is the customary end formula to a Samaritan Torah:

תור_ תומת_ בורך_ מישראל

The second part is a list of the names of the sentence accents ( Emacs).

344 [2105 A (2)]
Transcript

A typescript in Hebrew letters of two passages from Deuteronomy. The first is v. 31–vi. 3, and the second vii. 12–16.
Three Photographs

1. Described as a photograph of the Samaritan High Priest with the ancient Abisha' scroll. It is, however, clearly not the Abisha' scroll.

2. Photograph of a young Samaritan priest. On the back is written in pencil: "Nagî Samaritan priest", and in Arabic ناجي كاهن سامري, and below it in Samaritan characters: 

3. Photograph of a Hebrew inscription.

Three Letters

1. The first letter is from Dr. Adler, Chief Rabbi, to Dr. Gaster enclosing letters about "the alleged pseudo-High Priest", and asking for their return when done with.

2. Letter 2 is in French, addressed to Dr. Adler from the secretary of the Alliance Israelite Universelle (Paris) enclosing a letter in typescript which had been sent to M. Benveniste, director of the Boys School in Jerusalem, by the High Priest of the Samaritans protesting against a certain Isaac Cohen, who calls himself High Priest, a title to which he has no right.

3. Letter 3 is a copy of the letter referred to in letter 2 above. It is in French, and in typescript. It denounces Isaac Cohen, who was at that time in London, pretending to be head of the Samaritan community, and at the same time submitting to charitably disposed friends a project for founding an infant school for the community. He points out that the recipient of the letter during his brief visit to the Samaritan community would be able to estimate the man at his real value as an intriguer making ridiculous pretensions in order to make for himself a fortune, with no regard for his own honour nor for that of the High Priest (the writer). He wants the recipient of the letter to refute the article which appeared in a London paper on the subject, and denounce Isaac whose claims were fictitious, and who was not entrusted with any such mission by his co-religionists. The letter is signed by Jacob, High Priest of the Samaritans. Dated Nov. 28, 1902.

Letter from Ab Ḥasdah

The heading is given as the form customary for a Samaritan letter:

The writing-strips have been pasted together, but damp has led to detachment of some. The writing is good. Although the MS. is damp-stained in parts the text is unaffected. A cryptogram in Deuteronomy gives the scribe as Abraham b. Pinhas b. Yišaḥaq and the date 3565 E [1927 D].

Torah Scroll

PAPER—LENGTH c. 97 FEET—137 COLUMNS, 450/500 mm. (18½/19½ in.) × 215 (8½)—TEXT, 365 (14½) × 175 (6½)—LINES 52.
"Today is Tuesday and it is the 26th of the 4th month of the year 3567 of the indwelling of the children of Israel in the land of Canaan to the hand of Master, the honoured, the learned, the wise, the esteemed, Moses Gaster in the city of London. May the Lord prolong his life and that of his house."

The letter is in 3 paragraphs. In (1) he reports in answer to Dr. Gaster's enquiry regarding the possibility of an ancient copy of the Book of Joshua in Hebrew, that he has made enquiries everywhere without success. He found 20 leaves in Arabic about 400 years old in the house of his uncle Yi'l.mq, but found none at all, old or new, in the home of Ab Sakwah.

In paragraph (2) he replies to Gaster's queries regarding the ancient Abisha' scroll. He says that it is written on skins of the lambs sacrificed at the mishkan, or on goat skins. The written characters stand out from the skins and can be felt by the finger. They have, too, a red base. The columns of text are all of the same height, but vary in breadth. He cannot, however, tell the number of them. So also with the qəṣṣāwim which differ in extent. The MS. is enclosed in an iron chest which has 3 keys. One is with him (Ab Ḫasdah), the other 2 being with others of the priesthood. No other photograph has been taken of it than that made for the American Committee at a cost of £20.

In paragraph (3) he entreats Gaster to purchase MSS. to help him to build a house. He adds in a postscript that he has overlooked one of Gaster's queries regarding the sentence marks (יִדְרָקַע) in the old scroll. This cannot be answered until after the Feast of Tabernacles, as only at festivals is the scroll brought forth.

As a sample of the form of the questions, here are the opening words:

(1) The first question is whether the Samaritans had ablutions before every meal and what is said at this?

The other questions were:

(2) Is mention made of the deceased in the service. When is the time for this, and who speaks?

(3) Are there found traditions in the poems of the ancients or in the appearances of Marqah or Amram Darah?—(all such found in children's tales and in the Book of Days Gaster has already seen and they do not strike him as authentic).

(4) What is the interpretation of מָחָלָן? Is it a name for the Torah, or one in use in the Arabic language?

(5) Are there amongst the Samaritans documents or traditions from the earliest and patriarchal times of those who did mighty deeds and for whom miracles were done by God—as also stories told by the women to their children and little ones about the Taheb, our Master Moses, the Priests, the Exile, the Angels, stories which men tell one to another?

These are Dr. Gaster's questions which Abisha' answers.

349 [2103 J]

CARBON OF LETTER TO H.P. FROM GASTER

The letter is written in Hebrew but in Samaritan characters. It is in typescript from a typewriter which Dr. Gaster had had made with Samaritan lettering. It was sent after the first world war to the High Priest of the Samaritan community, whose name Dr. Gaster did not know. The letter is dated 16th May, 1919. In it Dr. Gaster says he has heard of the sufferings of the community and he points out that the assistance sent through American friends (£20) has not been acknowledged. He mentions that
2 of his sons were in the army, that both had survived, and that one was in Israel. His eyesight is failing. He is sending a long letter and hopes for a speedy answer.

350 [2113 A]
LETTER FROM GASTER TO ABISHA'

Draft in Hebrew typescript of a letter thanking Abisha' for a letter he found awaiting him on his return from the country. He condoles with Abisha' on the afflictions suffered by his people in the Holy Land and also by the Jews. He sends one pound English money as payment for work done. (The draft has several corrections.)

351 [2113 B]
A copy of the completed letter in Samaritan typescript with the name מָשַׁה • מְאֶסֶרִי as signature.

352 [2104 I]
TYPESCRIPT

Carbon copy of a letter (typescript) from Dr. Gaster to Abisha' b. Pinhas. Dated 5th February, 1908. Dr. Gaster is bargaining for an old copy of the Book of Joshua.

353 [2104 B(2)]
LETTER

Letter from Ya'qob b. 'Amram to Gaster, dated Wednesday, 28th of 4th month (Tammuz), 1328 H [1910 D].

354 [2104 A(1)]
LETTER

Letter from Abisha' b. Pinhas to Gaster: dated Monday, 26th of 8th month (no year given). Complains he has had no letter from him since he (Abisha') left London.

355 [2104A(2)]
TYPESCRIPT

Letter, typescript carbon, from Gaster to Abisha' dated 15th of 9th month, 5674 C (Jewish), [1913 D].

356 [2104B(1)]
LETTER


357 [2103 A]
LETTER TO GASTER FROM HIGH PRIEST, ABRAHAM

Letter on a large folded sheet of paper. The date is 6363 C [1924 D]. He writes offering books (MSS.) in his possession for sale, including one written by Abu 'I-Barakat ¹ which would bring good to the house of its purchaser. He is himself 48 years old, 28 of which he has spent as a teacher of young Samaritans. At the age of 40 he married Jochebed, and she has borne him a son. He then supplies on f. 2a a list of the books (MSS.) he wishes to sell, and gives their prices. One of these written by him, a bilingual Torah, he prices at £12.

On f. 2b he gives the tashqil (here written tashqil) of Abu 'I-Barakat:

This is the writer of Codex I of the Rylands Samaritan MSS. It is a Pentateuch, beautifully written, dated in the cryptogram, 1210 D. This MS. was formerly in the library of the Earls of Crawford.

¹ This is the writer of Codex I of the Rylands Samaritan MSS. It is a Pentateuch, beautifully written, dated in the cryptogram, 1210 D. This MS. was formerly in the library of the Earls of Crawford.
358 [2i05(5)]
Letter from Ab Ḫasdaḥ

Letter dated Sunday, 15th of 8th month, 3564 E [1925 D], acknowledging receipt of money for MSS. bought from him. He gives Dr. Gaster the *tashqil* of the Abisha’ Scroll, and writes it in red ink. He discusses the MSS. he has available for sale and gives a list. He mentions, also, that he has sent the calendar for the year, as requested.

In a postscript he relates how he sold 5 MSS. for £6 to an American Jew who visited Shechem. Then this man commissioned a Torah, which was forwarded to him by post and no payment had been received even after 4 letters. Ab Ḫasdaḥ asks Dr. Gaster if perhaps he knows this man and if so, will he write to him about it. He gives the name of the American and his address, which he has evidently bungled, Rabbi Charles S. Levi, MILWAUKAR, MCONSIN, Y.S.A.

359 [2i05 F(3)]
Letter from Ab Ḫasdaḥ

Date, 26th of 4th month, 3569 E [1931 D]. Complains of no reply to 4 letters, annoyed because Gaster had sent letter to his cousin Abisha’. Why is he being treated so? He mentions several works about which he has written and translations he had begun or was prepared to do.

In purple ink at the foot of the page he adds the news that recently he had found a book written in *asshirî* characters several hundred years old. And in it the book of Joshua translated into Hebrew. He had copied this MS. into their own (Samaritan) characters. Would Dr. Gaster tell him if he wanted a copy and he would supply it.

360 [1926 B(r)]
Letter of Ab Ḫasdaḥ to Dr. Gaster

1. Date, Monday, 21st of 5th month, 3564 E [1926 D]. Acknowledgement of receipt of letter and an exchange of greetings, and also the invoking of blessings on both households.

361 [1926 B(2)]
Typescript

2. Two typescript copies of a transliteration into Hebrew characters of this letter.

362 [1926 B(3)]
Typescript

A carbon copy of a letter in Samaritan sent by Dr. Gaster to Ab Ḫasdaḥ—date, Sunday, 11th of 7th month, 5687 Jewish reckoning [1926 D]. Dr. Gaster seeks information on the ceremonies connected with the coming of age of a youth, and also on the scape-goat Bezalel.

363 [1926 C(1)]
Letter

A letter from Abisha’ b. Pinḥas to Dr. Gaster dated Wednesday, 9th of 3rd month, 3565 E [1927/8 D]. Purchase of MSS. by Gaster. The large volume *ma’alorōn ḥa-rām* would be forwarded shortly. Does Dr. Gaster want a second copy (he has the first in Arabic) in Hebrew of Ghazī al-Duwaik?

364 [1926C(2, 3)]
Letter

Letter from Abisha’ dated 9th of 3rd month, 3566 E [1927/8 D]. Purchase of MSS. by Gaster. The large volume מַלְאָלֹן מְלָרוֹן • רָבִּים would be forwarded shortly. Does Dr. Gaster want a second copy (he has the first in Arabic) in Hebrew of Ghazī al-Duwaik?
TRANSLITERATIONS AND TRANSLATIONS

365 [2105 F(1)]

LETTER FROM ABISHA'

Along letter (Samaritan) to Dr. Gaster from Abisha' of date July, 1928. The main theme is his reply to questions put to him previously by Dr. Gaster. On the point of sorcerers and such like, the ancients had power over them, as witness Balaam, see also the arguments of Tabia al-Duwaik in his commentary on נְבָאָה הָעָלָם (Numb. xxiii. 7, 18, etc.) which he (Abisha') translated from the Arabic. Also yom al-din which his father Pinhas had copied; also the story of the serpent's conversation with Adam and Eve in the commentary on Genesis of Meshalmah; also in the questions and answers (catechism) which his father composed for the instruction of children (which he also translated into Samaritan). The book of astronomy in his possession gives the courses of the planets and their risings in the zodiacal signs, and this is a great volume with diverse figures and a calendar based on that of Eleazar b. Pinhas. The Ishmaelites, when they came, forbade the use of the holy tongue, since only Arabic was allowed. Hence they caused the destruction of many Samaritan books. This explains the use of Arabic in Samaritan commentaries, etc.

Then follows a long paragraph on prayer.

366 [2105 F(2)]

LETTER FROM ABISHA' TO ABRAHAM GASTER

From Abisha' to Dr. Gaster. Dated Tuesday, 5th of 5th month, 3569 E [1931 D]. It tells of a trilingual MS.—Samaritan—Targum—Arabic—all written in Samaritan characters, by Ab Sakwah, Danafite, whose son wishes to dispose of it. Should Dr. Gaster want it he will send it on. David Sassoon wanted an old one on parchment, but none can be got outside the synagogue, and there its sale is forbidden. Also he has 2 MSS., small and ancient, about 200 years old, if he will give a good price he will send them on.

An old book of Joshua in Samaritan is not to be found, and if one is offered for sale, it is not to be trusted. He has searched for one without success.

TRANSLITERATIONS AND TRANSLATIONS

Dr. Gaster had many of his Samaritan Manuscripts transliterated into Hebrew square (asshabir) characters in holograph or typescript. A few were translated into English or German. * denotes that the Manuscript is not now in the Collection. E.T. = English translation. G.T. = German translation. The numbers here given are those of Dr. Gaster’s List.

<table>
<thead>
<tr>
<th>Manuscripts</th>
<th>Transliterations</th>
</tr>
</thead>
<tbody>
<tr>
<td>827* (f. 132a)</td>
<td>1977 (Kafis).</td>
</tr>
<tr>
<td>835</td>
<td>1741 (part), 1863 (complete), 1971—Sabbath prayers and hymns.</td>
</tr>
<tr>
<td>859 *</td>
<td>1740—Letter of divorce.</td>
</tr>
<tr>
<td>860</td>
<td>1888—Asafar, collated.</td>
</tr>
<tr>
<td>865</td>
<td>1713—Mosl Mosheh.</td>
</tr>
<tr>
<td>866</td>
<td>1730—Treatises.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Manuscripts</th>
<th>Transliterations</th>
</tr>
</thead>
<tbody>
<tr>
<td>872</td>
<td>1707—Hiluk.</td>
</tr>
<tr>
<td>876</td>
<td>1724—Miscellany.</td>
</tr>
<tr>
<td>878</td>
<td>1706, 1863, 1971(1)—Askar: Ha-dinim.</td>
</tr>
<tr>
<td>879</td>
<td>1727—Al-Shur: Ma‘ad.</td>
</tr>
<tr>
<td>881 *</td>
<td>1747, 1971(10)—Qabasli.</td>
</tr>
<tr>
<td>884</td>
<td>1737, 1971(4)—Treatises, cabballistic.</td>
</tr>
<tr>
<td>886</td>
<td>1714—Qabasli: Sair al-bal.</td>
</tr>
<tr>
<td>889</td>
<td>1909—Shalmah: Collectanea.</td>
</tr>
<tr>
<td>890</td>
<td>1904—Abul’-Fath.</td>
</tr>
<tr>
<td>891</td>
<td>1710—Rotographs of B.M. MSS.</td>
</tr>
<tr>
<td>893</td>
<td>1739, 1748—Miscellany.</td>
</tr>
<tr>
<td>1100 *</td>
<td>1100—Shem ha-miffarash, photographs.</td>
</tr>
<tr>
<td>1101 *</td>
<td>1102—Shem ha-miffarash.</td>
</tr>
<tr>
<td>1106</td>
<td>1106—Shem ha-miffarash.</td>
</tr>
<tr>
<td>1107</td>
<td>1107—Shem ha-miffarash.</td>
</tr>
<tr>
<td>1109</td>
<td>1901—Asafar.</td>
</tr>
<tr>
<td>Transliterations</td>
<td>Manuscripts</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>1140 1804—Joshua.</td>
<td>1106 1106—Shem ha-mitsfarash.</td>
</tr>
<tr>
<td>1142 * 1705, 1925—Ha-yamim.</td>
<td>1107 1107—Shem ha-mitsfarash.</td>
</tr>
<tr>
<td>1149 * 1744, 1972(7)—Miscellany.</td>
<td>1702 1702—Joshua.</td>
</tr>
<tr>
<td>1161</td>
<td>1707 1707—Miscellany.</td>
</tr>
<tr>
<td>1167 1702—Joshua.</td>
<td>1704 1704—Abîl-Fath.</td>
</tr>
<tr>
<td>1168 1802—Ha-yamim.</td>
<td>1705 1705—Ha-yamim.</td>
</tr>
<tr>
<td>1170 1703—Miscellany.</td>
<td>1707 1707—Hîlîh.</td>
</tr>
<tr>
<td>1171-5 1740—Two Targums (part).</td>
<td>1708 —Messhalhah letter (1734)—B.M., MS.</td>
</tr>
<tr>
<td>1181 1719—Asâfir, (pitrôn)</td>
<td>1709 889—Shemlah: Collectanea.</td>
</tr>
<tr>
<td>11847</td>
<td>1710 891—Rotographs of B.M., MSS.</td>
</tr>
<tr>
<td>1194 1718, 1742—Asâfir.</td>
<td>1711 1110—Prayers, morning.</td>
</tr>
<tr>
<td>1381 * 2016—Mâ'asîyâ.</td>
<td>1712 1115—Rotograph Copy.</td>
</tr>
<tr>
<td>1435 * 2017—Alchemy.</td>
<td>1713 865—Mîlad Moshâ.</td>
</tr>
<tr>
<td>1811 1812—Hîlîh.</td>
<td>1715 2100— Census of Males.</td>
</tr>
<tr>
<td>1817 1819—Abîshâ': Commentary.</td>
<td>1716 1169—Mû'af.</td>
</tr>
<tr>
<td>1817 1818—Commentary on Nîthâh ha-nefishot.</td>
<td>1718 1194—Asâfir.</td>
</tr>
<tr>
<td>1839 1903—Articles by Dr. Gaster.</td>
<td>1719 1181—Asâfir, (pitrôn).</td>
</tr>
<tr>
<td>1990 * 1951—Replies to queries.</td>
<td>1726 872—Kâfî.</td>
</tr>
<tr>
<td>1981</td>
<td>1734—List of High Priests from 2 MSS.</td>
</tr>
<tr>
<td>1903—Inscriptions on stones (English).</td>
<td>—Transcript of Abîshâ': letter.</td>
</tr>
<tr>
<td>1708—Sammaritan letter to Europe, (1734) copy of B.M. letter.</td>
<td>1745 1715—Tâbbâkh, additions.</td>
</tr>
<tr>
<td>2100 1715—Census of Males.</td>
<td>1747 881 *—Qabash: commandments.</td>
</tr>
<tr>
<td>* 1738—List of High Priests (2 sources).</td>
<td>1802 1168—Ha-yamim.</td>
</tr>
<tr>
<td>1100 1100 *—Shem ha-mitsfarash.</td>
<td>1803 835—Sabbath prayers and hymns.</td>
</tr>
<tr>
<td>1101 1101 *—Shem ha-mitsfarash.</td>
<td>1149—Joshua.</td>
</tr>
<tr>
<td>1887</td>
<td>1884 864—Joshua.</td>
</tr>
<tr>
<td>1887</td>
<td>1885-8—Commentary on Genesis.</td>
</tr>
<tr>
<td>1887</td>
<td>1854-7—Commentary on Genesis.</td>
</tr>
<tr>
<td>1887</td>
<td>1820—Mâ'asîyâ'.</td>
</tr>
<tr>
<td>1888</td>
<td>1812—Hîlîh.</td>
</tr>
<tr>
<td>1888</td>
<td>1818 —Commentary on Nîthâh ha-nefishot.</td>
</tr>
<tr>
<td>1888</td>
<td>1819 1817—Abîshâ': Prayers, commentary.</td>
</tr>
<tr>
<td>1889</td>
<td>1821 ?—Ab Sakwah: Joshua.</td>
</tr>
<tr>
<td>1889</td>
<td>1857 ?—Copy of letter to Europe, B.M., MS.</td>
</tr>
<tr>
<td>1889</td>
<td>1887 ?—Joshua (collated).</td>
</tr>
<tr>
<td>1889</td>
<td>1888 860—Asâfir (collated).</td>
</tr>
<tr>
<td>1891 1891—Shem ha-mitsfarash.</td>
<td>1892—Asâfir, G.T.</td>
</tr>
<tr>
<td>1895, G.T.</td>
<td>1909 1909—Calendar for 1345 H.</td>
</tr>
<tr>
<td>1898, E.T., G.T.</td>
<td>—Varia (articles by Dr. Gaster).</td>
</tr>
<tr>
<td>Transliterations</td>
<td>Manuscripts</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>1899, E.T.</td>
<td>1958A—2 articles by Dr. Gaster.</td>
</tr>
<tr>
<td>1902</td>
<td>Autographed copy of 1899.</td>
</tr>
<tr>
<td>1903</td>
<td>Sam. inscriptions on stone (E.T.).</td>
</tr>
<tr>
<td>1904</td>
<td>?—Al-Tabbākh.</td>
</tr>
<tr>
<td>1905</td>
<td>1142 *—Ha-yamīm.</td>
</tr>
<tr>
<td>1905-7</td>
<td>1186—Meshalmah: Com. on Genesis, Vol. III.</td>
</tr>
<tr>
<td>1908</td>
<td>?—Pinḥas: Translation Yōm al-dīn.</td>
</tr>
<tr>
<td>1909</td>
<td>?—Al-Tabbākh.</td>
</tr>
<tr>
<td>1910</td>
<td>?—Asāfīr.</td>
</tr>
<tr>
<td>1918</td>
<td>1917—Munajja b Ṣadaqah.</td>
</tr>
<tr>
<td>1931</td>
<td>1950—?</td>
</tr>
<tr>
<td>1935</td>
<td>1954—Fāṭāwī.</td>
</tr>
<tr>
<td>1971(1)</td>
<td>878 (p. 383 f)—Askari: Ha-dīnim.</td>
</tr>
<tr>
<td>1971(2)</td>
<td>821 (f. 132a)—Al-kāfī.</td>
</tr>
<tr>
<td>1971(3), (1736)</td>
<td>1736 *—List of High Priests.</td>
</tr>
<tr>
<td>1971(4), (1737)</td>
<td>884—Treatises, cabballistic.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transliterations</th>
<th>Manuscripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971(5), (1741)</td>
<td>835—Sabbath prayers, etc.</td>
</tr>
<tr>
<td>1971(6), (1742)</td>
<td>1194—Asāfīr.</td>
</tr>
<tr>
<td>1971(7), (1744)</td>
<td>1149—Daily Prayers.</td>
</tr>
<tr>
<td>1971(8), (1745)</td>
<td>1161—Chronicle, Tūḥādah.</td>
</tr>
<tr>
<td>1971(9), (1746)</td>
<td>1171-5 (part)—Two Targums.</td>
</tr>
<tr>
<td>1971(10), (1747)</td>
<td>881 *—Qabīṣ.</td>
</tr>
<tr>
<td>1971(11)</td>
<td>1177 *—Shem ha-miforash.</td>
</tr>
<tr>
<td>1972, E.T., G.T.</td>
<td>Meshalma’s letter (1734) B.M. MS.</td>
</tr>
<tr>
<td>1976</td>
<td>Miscellany.</td>
</tr>
<tr>
<td>2016</td>
<td>1381 *—Ma‘āṣyūl.</td>
</tr>
<tr>
<td>2017</td>
<td>1435 *—Alchemy.</td>
</tr>
<tr>
<td>2081</td>
<td>Joshua.</td>
</tr>
</tbody>
</table>
ADDENDA
to the Gaster Collection

ADDENDUM A (328 [2100])

CENSUS—MALES

I. The Priestly Family

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Father</th>
<th>Year of Birth</th>
<th>Age</th>
<th>Children (age in brackets)</th>
<th>Occupation</th>
<th>Total males</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ya’qob</td>
<td>Aharôn</td>
<td>1257</td>
<td>68</td>
<td>Ya’qob (7)</td>
<td>High Priest</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>'Uzzi</td>
<td>Ya’qob</td>
<td>1292</td>
<td>33</td>
<td>Man'nah (3)</td>
<td>Priest</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Ab Haodah</td>
<td>Ya’qob</td>
<td>[1301]</td>
<td>24</td>
<td>'Amram (19)</td>
<td>Copyist</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Yiśhaq</td>
<td>'Amram</td>
<td>1272</td>
<td>53</td>
<td>Sadaqah (10)</td>
<td>Priest</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Shalman</td>
<td>Man'nah</td>
<td>1280</td>
<td>45</td>
<td>Yiśhaq (13)</td>
<td>Priest</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Mašlîh</td>
<td>Pinhâs</td>
<td>1285</td>
<td>40</td>
<td>Yiśhaq (13)</td>
<td>Priest</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Abraham</td>
<td>Pinhâs</td>
<td>1295</td>
<td>30</td>
<td></td>
<td>Copyist</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Nafti</td>
<td>Pinhâs</td>
<td>1295</td>
<td>28</td>
<td></td>
<td>Copyist</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Šabîah</td>
<td>Pinhâs</td>
<td>1295</td>
<td>23</td>
<td></td>
<td>Copyist</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Yiśhaq</td>
<td>Yisra'el</td>
<td>1244</td>
<td>51</td>
<td>Lutfî (15)</td>
<td>Lives at home</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Zebûlon</td>
<td>Yiśhaq</td>
<td>1280</td>
<td>45</td>
<td>Yiśhaq (13)</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>12</td>
<td>Benyaminm</td>
<td>Ya’qob</td>
<td>1274</td>
<td>49</td>
<td></td>
<td>Sows and reaps on the land</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Yosèf</td>
<td>Ya’qob</td>
<td>1282</td>
<td>43</td>
<td>Alis (7)</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>‘Azîz</td>
<td>Ya’qob</td>
<td>1294</td>
<td>31</td>
<td>Infant, 2 months</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>Hîlimî</td>
<td>‘Abd ha-Barf</td>
<td>1296</td>
<td>29</td>
<td>Yiśhaq (4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Sa’d</td>
<td>‘Abd el</td>
<td>1251</td>
<td>72</td>
<td></td>
<td>Sells milk to the fella'în</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>Sa’d</td>
<td>‘Abd el</td>
<td>[74?]</td>
<td>72</td>
<td></td>
<td>Accountant, and he is poor</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>Abraham</td>
<td>‘Abd el</td>
<td>1272</td>
<td>53</td>
<td></td>
<td>Sells vegetables to the townsfolk</td>
<td>1</td>
</tr>
<tr>
<td>19</td>
<td>Abraham</td>
<td>‘Abd el</td>
<td>1272</td>
<td>53</td>
<td>‘Abd (3)</td>
<td>Clerk in the law court</td>
<td>2</td>
</tr>
<tr>
<td>20</td>
<td>Abram</td>
<td>Yiśhaq</td>
<td>1272</td>
<td>32</td>
<td></td>
<td>Clother</td>
<td>1</td>
</tr>
<tr>
<td>21</td>
<td>Na’man</td>
<td>Yiśhaq</td>
<td>1272</td>
<td>30</td>
<td></td>
<td>Servant to a Gentile</td>
<td>1</td>
</tr>
<tr>
<td>22</td>
<td>Tamîn</td>
<td>Yiśra’el</td>
<td>1272</td>
<td>33</td>
<td></td>
<td>Clerk to the court of Tîl Keren</td>
<td>2</td>
</tr>
</tbody>
</table>

II. The Dâmaf Family from Ephraim

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Father</th>
<th>Year of Birth</th>
<th>Age</th>
<th>Children (age in brackets)</th>
<th>Occupation</th>
<th>Total males</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Yiśhaq</td>
<td>Yisra'el</td>
<td>1244</td>
<td>81</td>
<td>Luťfi (15)</td>
<td>Lives at home</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Zebûlon</td>
<td>Yiśhaq</td>
<td>1280</td>
<td>45</td>
<td>Luťfiyâh (7)</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>12</td>
<td>Benyaminm</td>
<td>Ya’qob</td>
<td>1274</td>
<td>49</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Yosèf</td>
<td>Ya’qob</td>
<td>1282</td>
<td>43</td>
<td>Alis (7)</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>‘Azîz</td>
<td>Ya’qob</td>
<td>1294</td>
<td>31</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>Hîlimî</td>
<td>‘Abd ha-Barf</td>
<td>1296</td>
<td>29</td>
<td>Yiśhaq (4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Sa’d</td>
<td>‘Abd el</td>
<td>1251</td>
<td>72</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>Sa’d</td>
<td>‘Abd el</td>
<td>[74?]</td>
<td>72</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>Abraham</td>
<td>‘Abd el</td>
<td>1272</td>
<td>53</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>19</td>
<td>Abraham</td>
<td>‘Abd el</td>
<td>1272</td>
<td>53</td>
<td>‘Abd (3)</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>20</td>
<td>Abram</td>
<td>Yiśhaq</td>
<td>1272</td>
<td>32</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>21</td>
<td>Na’man</td>
<td>Yiśhaq</td>
<td>1272</td>
<td>30</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>22</td>
<td>Tamîn</td>
<td>Yiśra’el</td>
<td>1272</td>
<td>33</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Relationship to Preceding</td>
<td>Father</td>
<td>Year of Birth</td>
<td>Age</td>
<td>Children (age in brackets)</td>
<td>Occupation</td>
</tr>
<tr>
<td>-----</td>
<td>------------</td>
<td>---------------------------</td>
<td>---------------</td>
<td>---------------</td>
<td>-----</td>
<td>---------------------------</td>
<td>-----------------------------------------</td>
</tr>
<tr>
<td>23</td>
<td>Fuzi</td>
<td>brother</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>In the service of a Gentle</td>
</tr>
<tr>
<td>24</td>
<td>Yosef</td>
<td></td>
<td>Yosef</td>
<td>1265</td>
<td>60</td>
<td>Abraham (30), Yisra'el (26)</td>
<td>All three are clothiers</td>
</tr>
<tr>
<td>25</td>
<td>Gamaiel</td>
<td></td>
<td>Ab Sakwah</td>
<td>1290</td>
<td>35</td>
<td></td>
<td>In the bank unpaid</td>
</tr>
<tr>
<td>26</td>
<td>Shalmah</td>
<td>brother</td>
<td>Ab Sakwah</td>
<td>1293</td>
<td>32</td>
<td></td>
<td>Clothier</td>
</tr>
<tr>
<td>27</td>
<td>Ab Sakwah</td>
<td></td>
<td>Abraham</td>
<td>1256</td>
<td>69</td>
<td>(1) Abraham (35), (2) Shalmah (27), (3) Meshalmah (15)</td>
<td>Clothes pedlar</td>
</tr>
<tr>
<td>28</td>
<td>Shalam</td>
<td></td>
<td>Shalmah</td>
<td>1285</td>
<td>40</td>
<td></td>
<td>Shohet for the Samaritan community</td>
</tr>
<tr>
<td>29</td>
<td>Yishaat</td>
<td></td>
<td>Shela'ah</td>
<td>1277</td>
<td>48</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Shela'ah</td>
<td></td>
<td>Abram</td>
<td>1280</td>
<td>45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Ab Sakwah</td>
<td></td>
<td>As'ad</td>
<td>1270</td>
<td>55</td>
<td>As'ad (10)</td>
<td>Copyist</td>
</tr>
<tr>
<td>32</td>
<td>'Abd</td>
<td>brother</td>
<td></td>
<td>48</td>
<td></td>
<td>Fahmi (8), Wajih (4)</td>
<td>Takes garments from his brother to sell in towns</td>
</tr>
<tr>
<td>33</td>
<td>Shima'an</td>
<td></td>
<td>'Abd</td>
<td></td>
<td>42</td>
<td>Ya'qob (13), Pil'ah (10), K'hab (8)</td>
<td>Makes wearing apparel</td>
</tr>
<tr>
<td>34</td>
<td>'Az'udd</td>
<td></td>
<td>Hamunan</td>
<td></td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Shabs</td>
<td>are two brothers</td>
<td>Shalman</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>'Abdulla'</td>
<td></td>
<td>Ab Sakwah</td>
<td>1286</td>
<td>39</td>
<td>Manir (15), Shalem (13), Badr (10), Rajah (5)</td>
<td>Secretary to the Shohet</td>
</tr>
<tr>
<td>37</td>
<td>Tamim</td>
<td></td>
<td>Ephra'min</td>
<td></td>
<td>10</td>
<td></td>
<td>Orphan</td>
</tr>
</tbody>
</table>

III. The Sapar Family from Manasseh

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Relationship to Preceding</th>
<th>Father</th>
<th>Year of Birth</th>
<th>Age</th>
<th>Children (age in brackets)</th>
<th>Occupation</th>
<th>Total males</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>Yisaskar</td>
<td></td>
<td>Shalman</td>
<td>1270</td>
<td>55</td>
<td>Zakt (24), Mati' (18), Yishaat (15), Yisra'el (8)</td>
<td>Copyist</td>
<td>5</td>
</tr>
<tr>
<td>39</td>
<td>Sa'd</td>
<td>brother</td>
<td>Shalman</td>
<td>1285</td>
<td>40</td>
<td></td>
<td>Tailor</td>
<td>1</td>
</tr>
<tr>
<td>40</td>
<td>Shela'ah</td>
<td></td>
<td>Houbab</td>
<td>1272</td>
<td>53</td>
<td>Amin (30), Sa'd (18), Mamduh (15)</td>
<td>No work, poor eyesight</td>
<td>4</td>
</tr>
<tr>
<td>41</td>
<td>Yosef</td>
<td>brother</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>42</td>
<td>Fathullah</td>
<td></td>
<td></td>
<td></td>
<td>28</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>43</td>
<td>Abraham</td>
<td></td>
<td>Marhabb</td>
<td>1275</td>
<td>50</td>
<td>Marhabb (30), Sa'dabab (24), Three others, ages (15), (10), (5)</td>
<td>Servant to a Gentile, Clothier</td>
<td>11</td>
</tr>
<tr>
<td>44</td>
<td>Yafet</td>
<td>brother</td>
<td></td>
<td></td>
<td></td>
<td>Yosef (7), 'Abd (4)</td>
<td></td>
<td>3</td>
</tr>
</tbody>
</table>
### IV. The Mārāḥib Family from Manasseh

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Relationship to Preceding</th>
<th>Father</th>
<th>Year of Birth</th>
<th>Age</th>
<th>Children (age in brackets)</th>
<th>Occupation</th>
<th>Total males</th>
</tr>
</thead>
<tbody>
<tr>
<td>45</td>
<td>Șabāḥ</td>
<td></td>
<td>Yîshâq</td>
<td>57</td>
<td>35</td>
<td>Maṣîlah (4) Kafā (6)</td>
<td>Clothier</td>
<td>2</td>
</tr>
<tr>
<td>46</td>
<td>Ephra'im</td>
<td></td>
<td>Sheth</td>
<td>35</td>
<td></td>
<td></td>
<td>Secretary to a Gentile in Shechem</td>
<td>1</td>
</tr>
<tr>
<td>47</td>
<td>Marāḥib</td>
<td></td>
<td></td>
<td>1272</td>
<td>53</td>
<td>Marāḥib (15) Yehōšu' (12)</td>
<td>Sells garments to the Samaritan community</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Marāḥib</td>
<td>There is an orphan girl, one year old, daughter of Yōsef, named 'Arabiyah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Sells meat to the villages</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>Marāḥib</td>
<td></td>
<td>Yehōšu'</td>
<td>49</td>
<td></td>
<td>Marāḥib (13) Yehōšu' (12)</td>
<td>Supplies water for money to the Samaritan community</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>Yishma'el</td>
<td></td>
<td>Penya'am</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>Naṣ'ayyū</td>
<td></td>
<td>Yîshâq</td>
<td>55</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Ya'qōb</td>
<td></td>
<td>Sa'd</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Sa'd</td>
<td>brother</td>
<td></td>
<td>38</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>Zebûlûn</td>
<td></td>
<td>Abraham</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>Ḥabûb</td>
<td></td>
<td>Abraham</td>
<td>45</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Rafiq</td>
<td></td>
<td>Abraham</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Shākir</td>
<td></td>
<td>Abraham</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Yîshâq</td>
<td></td>
<td>Yehōšu'</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>Tāhôr</td>
<td></td>
<td>Ya'qōb</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Shēlah</td>
<td>Abram, of the Bn' Mātar</td>
<td></td>
<td>49</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Giving a grand total of 103 males.

### ADDENDUM B (329 [1966])

#### CENSUS—FEMALES

<table>
<thead>
<tr>
<th>Name in No. Samaritan</th>
<th>Name in Arabic</th>
<th>Name of Father</th>
<th>Name of Mother</th>
<th>Designation</th>
<th>Family</th>
<th>Clan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Yeraḥi</td>
<td>Badrî</td>
<td>'Aramam</td>
<td>Lâ'âh</td>
<td>widow</td>
<td>wife of Fīnâs</td>
<td>High Priest</td>
</tr>
<tr>
<td>2 Ribqah</td>
<td>Ribqah</td>
<td>Fînâs</td>
<td>Badrî</td>
<td>widow</td>
<td>wife of Zebûlûn</td>
<td>Danaff Priest</td>
</tr>
<tr>
<td>3 Masa'îdah</td>
<td>Masa'îdah</td>
<td>Sa'd</td>
<td>Ketûbâh</td>
<td>housewife</td>
<td>wife of Maṣlâ'îf</td>
<td>Priest</td>
</tr>
<tr>
<td>4 Miriam</td>
<td>Marymûn</td>
<td>Yîshâq</td>
<td>Shaqîfah</td>
<td>housewife</td>
<td>wife of Abîbîa'</td>
<td>Priest</td>
</tr>
<tr>
<td>5 Mat-tâna'h</td>
<td>'Atîyâh</td>
<td>Abîsha'</td>
<td>Miriam</td>
<td>child</td>
<td>unmarried</td>
<td></td>
</tr>
<tr>
<td>6 'Uzzyâh</td>
<td>'Uzzyâh</td>
<td>Abîsha'</td>
<td>Miriam</td>
<td>child</td>
<td>unmarried</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Samaritan Name</td>
<td>Arabic Name</td>
<td>Name of Father</td>
<td>Name of Mother</td>
<td>Designation</td>
<td>Family</td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>-------------</td>
<td>-----------------</td>
<td>----------------</td>
<td>-------------</td>
<td>--------</td>
</tr>
<tr>
<td>7</td>
<td>Yokebed</td>
<td>Yafet</td>
<td>Minhathah</td>
<td>housewife</td>
<td>wife of Abraham</td>
<td>Priest</td>
</tr>
<tr>
<td>8</td>
<td>Sadiqah</td>
<td>Shimon</td>
<td>Shalih</td>
<td>housewife</td>
<td>wife of Yaqibah</td>
<td>Priest</td>
</tr>
<tr>
<td>9</td>
<td>Ribqah</td>
<td>Yaqib</td>
<td>Zakith</td>
<td>housewife</td>
<td>wife of Asher</td>
<td>Priest</td>
</tr>
<tr>
<td>10</td>
<td>Afaf</td>
<td>Tabib</td>
<td>Adlah</td>
<td>child</td>
<td>unmarried</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Shalih</td>
<td>Shalih</td>
<td>Ribqah</td>
<td>widow</td>
<td>wife of Yaqib</td>
<td>Priest</td>
</tr>
<tr>
<td>12</td>
<td>Arlegiyah</td>
<td>Maslih</td>
<td>Miriam</td>
<td>housewife</td>
<td>wife of Ab Hasdah</td>
<td>Priest</td>
</tr>
<tr>
<td>13</td>
<td>Aslahibit</td>
<td>Ab Hasdah</td>
<td>'Arabiyah</td>
<td>child</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>'Azizah</td>
<td>Ab Hasdah</td>
<td>'Arabiyah</td>
<td>child</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Yokebed</td>
<td>Shalom</td>
<td>Yadiyah</td>
<td>housewife</td>
<td>wife of 'Amram</td>
<td>Priest</td>
</tr>
<tr>
<td>16</td>
<td>Murfeiel</td>
<td>'Amram</td>
<td>Yokebed</td>
<td>maid</td>
<td>unmarried</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Manfeiel</td>
<td>'Uzzl</td>
<td>'Azizah</td>
<td>housewife</td>
<td>wife of Shalma</td>
<td>Priest</td>
</tr>
<tr>
<td>18</td>
<td>Najmeielah</td>
<td>Zuhilyah</td>
<td>Yoserf</td>
<td>widow</td>
<td>wife of Beniam</td>
<td>Priest</td>
</tr>
<tr>
<td>19</td>
<td>Se'd'ah</td>
<td>Sa'd'ah</td>
<td>Meshalma</td>
<td>widow</td>
<td>wife of Shelah</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Sara</td>
<td>Wadiyah</td>
<td>Beniamith</td>
<td>widow</td>
<td>wife of Allah</td>
<td>unab</td>
</tr>
<tr>
<td>21</td>
<td>Mirian</td>
<td>Maryam</td>
<td>Yaqib</td>
<td>housewife</td>
<td>wife of 'Abdell</td>
<td>Danafi</td>
</tr>
<tr>
<td>22</td>
<td>Yerashiyah</td>
<td>Bakriyah</td>
<td>'Abdell</td>
<td>Miriam</td>
<td>maid</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Nagamiyah</td>
<td>Na'amiyah</td>
<td>'Abdell</td>
<td>Miriam</td>
<td>maid</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Rahumiyah</td>
<td>Khairyah</td>
<td>'Abdell</td>
<td>Miriam</td>
<td>maid</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Nasifah</td>
<td>Lutfyah</td>
<td>Zebulon</td>
<td>housewife</td>
<td>wife of Shelan</td>
<td>Danafi</td>
</tr>
<tr>
<td>26</td>
<td>'Azizah</td>
<td>Aziyah</td>
<td>Shalom</td>
<td>infant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Shahfrah</td>
<td>Shalibrah</td>
<td>Sholom</td>
<td>infant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>'Afat</td>
<td>Shalim</td>
<td>Wadiqah</td>
<td>housewife</td>
<td>wife of Manaf</td>
<td>Danafi</td>
</tr>
<tr>
<td>29</td>
<td>Ribqah</td>
<td>Yaqib</td>
<td>Sisah</td>
<td>widow</td>
<td>wife of Ephraim</td>
<td>Danafi</td>
</tr>
<tr>
<td>30</td>
<td>Minhathah</td>
<td>Hadlyah</td>
<td>Ribqah</td>
<td>housewife</td>
<td>wife of Maniel</td>
<td>Danafi</td>
</tr>
<tr>
<td>31</td>
<td>F airlah</td>
<td>Wardeh</td>
<td>Minhathah</td>
<td>housewife</td>
<td>wife of Na'swi</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Naglfah</td>
<td>Najlah</td>
<td>Minhathah</td>
<td>unmarried</td>
<td>wife of Shalum</td>
<td>Danafi</td>
</tr>
<tr>
<td>33</td>
<td>Yarlyah</td>
<td>Qamrak</td>
<td>Ribqah</td>
<td>housewife</td>
<td>wife of Marilh</td>
<td>Marhib</td>
</tr>
<tr>
<td>34</td>
<td>Radedah</td>
<td>Fardiah</td>
<td>Sisah</td>
<td>unmarried</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>'Affithah</td>
<td>Affah</td>
<td>Shalim</td>
<td>housewife</td>
<td>wife of Halilm</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Shamahah</td>
<td>Shamsah</td>
<td>Halil</td>
<td>child</td>
<td>unmarried</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Shalibiyah</td>
<td>Shalibiyah</td>
<td>Shalib</td>
<td>housewife</td>
<td>wife of Abraham</td>
<td>Danafi</td>
</tr>
<tr>
<td>38</td>
<td>Kalil</td>
<td>Tamim</td>
<td>Shafath</td>
<td>housewife</td>
<td>wife of Shalma</td>
<td>Danafi</td>
</tr>
<tr>
<td>39</td>
<td>Bandar</td>
<td>Bandar</td>
<td>Kalil</td>
<td>maid</td>
<td>unmarried</td>
<td>Danafi</td>
</tr>
<tr>
<td>40</td>
<td>Zahalah</td>
<td>Zahlah</td>
<td>Kalil</td>
<td>maid</td>
<td>unmarried</td>
<td>Danafi</td>
</tr>
<tr>
<td>41</td>
<td>Shalwah</td>
<td>Shalih</td>
<td>Sisah</td>
<td>widow</td>
<td>wife of Yaqib</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Yarlyah</td>
<td>Qamrak</td>
<td>Sisah</td>
<td>widow</td>
<td>wife of Ha're</td>
<td>Marhib</td>
</tr>
<tr>
<td>43</td>
<td>Sisah</td>
<td>Zahrah</td>
<td>Ribqah</td>
<td>housewife</td>
<td>wife of Zebulon</td>
<td>Marhib</td>
</tr>
<tr>
<td>44</td>
<td>Faniyah</td>
<td>Wajihyah</td>
<td>Yaqib</td>
<td>maid</td>
<td>unmarried</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Kalah</td>
<td>Kafa</td>
<td>Sisah</td>
<td>maid</td>
<td>unmarried</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Naglah</td>
<td>Najlah</td>
<td>Yacheh</td>
<td>housewife</td>
<td>wife of Marilh</td>
<td>Marhib</td>
</tr>
<tr>
<td>47</td>
<td>Laziyah</td>
<td>Bahiyah</td>
<td>'Abd Hanunah</td>
<td>widowed</td>
<td>wife of Yaqib</td>
<td>Safari</td>
</tr>
<tr>
<td>48</td>
<td>Suryah</td>
<td>Suryah</td>
<td>Lasya</td>
<td>housewife</td>
<td>wife of Meshalma</td>
<td>Danafi</td>
</tr>
<tr>
<td>49</td>
<td>Ber'tah</td>
<td>Badiyah</td>
<td>Lasya</td>
<td>housewife</td>
<td>wife of Yisfah</td>
<td>Danafi</td>
</tr>
<tr>
<td>50</td>
<td>Qaryah</td>
<td>Nadiyah</td>
<td>Ribqah</td>
<td>housewife</td>
<td>wife of Usaf</td>
<td>Danafi</td>
</tr>
<tr>
<td>51</td>
<td>Saseqah</td>
<td>Wadiqah</td>
<td>Beniamith</td>
<td>housewife</td>
<td>wife of Abraham</td>
<td>Danafi</td>
</tr>
<tr>
<td>52</td>
<td>Shalakh</td>
<td>Shamah</td>
<td>Wadiqah</td>
<td>infant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Rasmiyah</td>
<td>Rasmiyah</td>
<td>Arilah</td>
<td>housewife</td>
<td>wife of Abram</td>
<td>Danafi</td>
</tr>
<tr>
<td>54</td>
<td>Sadiqah</td>
<td>Sadiqah</td>
<td>Anilah</td>
<td>divorced</td>
<td>wife (formerly) of Yisfah</td>
<td>Danafi</td>
</tr>
<tr>
<td>55</td>
<td>Sheiwhah</td>
<td>Shalih</td>
<td>Sisah</td>
<td>widow</td>
<td>wife of Shu'min</td>
<td>Danafi</td>
</tr>
<tr>
<td>56</td>
<td>Mirianah</td>
<td>Maryam</td>
<td>Sisah</td>
<td>widow</td>
<td>wife of Shu'min</td>
<td>Danafi</td>
</tr>
<tr>
<td>57</td>
<td>Aminah</td>
<td>Amniah</td>
<td>Nisfah</td>
<td>widow</td>
<td>wife of Ab Sakwah</td>
<td>Danafi</td>
</tr>
<tr>
<td>58</td>
<td>Kashiqah</td>
<td>Rashiqah</td>
<td>Yarjah</td>
<td>housewife</td>
<td>wife of Sa'd</td>
<td>Danafi</td>
</tr>
<tr>
<td>59</td>
<td>Yaseqah</td>
<td>Zunah</td>
<td>Yarjah</td>
<td>housewife</td>
<td>wife of Gamiel</td>
<td>Danafi</td>
</tr>
<tr>
<td>60</td>
<td>Yar'ah</td>
<td>Qamrah</td>
<td>Sisah</td>
<td>housewife</td>
<td>wife of Abraham</td>
<td>Safari</td>
</tr>
<tr>
<td>61</td>
<td>Pa's'ah</td>
<td>Zunah</td>
<td>Sisah</td>
<td>housewife</td>
<td>wife of Sa'd</td>
<td>Safari</td>
</tr>
<tr>
<td>62</td>
<td>Yazah</td>
<td>Hasan</td>
<td>Sisah</td>
<td>housewife</td>
<td>wife of Zakih</td>
<td>Safari</td>
</tr>
</tbody>
</table>
### ADDENDUM C (326 [1960])

**Ab Ḥasдаh’s List of MSS.**

1. Ṭab'a — Aramaic, commentary on special parts of the Torah: the miracles in Egypt; the song of Moses; "and Moses spake"; the Levites; the passage אֱלֹהִים; memorial of the death of Moses; on the letters of the Holy Tongue; by Marqāh b. 'Aramāh, the Priest. 366 H.


3. "Who turned it into Arabic, but perhaps it was the aforesaid Ṭab'a.


5. Ṭab'a — two editions, the first inaccurately transmitted, but edited and corrected by the father of the writer, Ya'qūb.

6. Ṭab'a — two portions: the first inaccurately transmitted, but edited and corrected by the father of the writer, Ya'qūb.


8. Ṭab'a — by Munaja, resident in Acre.

9. Ṭab'a — a portion of this copied from old MSS. by the writer's father, Ya'qūb.

10. Ṭab'a — by Ṣadāqaḥ, ha-Ḥakām, 905 H. (1499 D.).

11. Ṭab'a — treatise by Ṣadāqaḥ, aforesaid.


14. Ṭab'a — by one whose name was ʾAbd al-Rāḥīm, 790 H. (1390 D.).

15. Another work on Ṭab'a by the writer's uncle Pinās b. Yīṣaqaḥ, 1295 H. (1875).

16. Ṭab'a — the calendar that was transmitted from Pinās b. Eli'ezer, b. Aḥarūn. This work by Ya'qūb in the seventh century (Ḥaḡarāh), 600–700 H. (1203–1300 D.).

17. Ṭab'a — by many individuals, priests, etc.; questions and answers.

18. Ṭab'a — the two blessings are those of Jacob and Moses, by Ṣadāqaḥ ha-Ḥakām, 900 H. (1494 D.).

19. Ṭab'a — by Abū Sa'id, with an Arabic Torah written in the margins. He is also the author of a treatise on the divine utterance עִמָּם אֱלֹהִים אֱלֹהִים.

20. Ṭab'a — by ʾAbd al-Faṭā; passages: the letters of the Holy Tongue; by Munaja, resident in Acre.

21. Ṭab'a — treatise on Exodus by the same ʾAbd al-Faṭā.

---

1 Was this Abū'l-Barkāṭ. He lived, however, about a century earlier.
ADDENDUM D (255 [882 C])

List of MSS. in possession of the Samaritans.
By Ṣalāmah b. ‘Amrūn

Heading:

1. from a copy on parchment, very old.
2. a bi-lingual MS. Samaritan and Arabic, written by my father, ‘Amram.
3. in Arabic, written by my father.
4. in Arabic, written by my father.
5. Arabic, in my hand from a MS. of Ṣalāmah, the High Priest.
6. —Arabic, written by my father.
7. —Arabic, writer Ṣalāmah ha-Maṣāfī.
8. —Arabic, scribe is unknown; very old.
9. bi-lingual, Samaritan-Arabic; very old.
10. like the foregoing. Cryptogram, 150 years.
11. —Arabic, very old, more than 500 years.
12. —Arabic; very old.
13. —Arabic; very old.
14. —Arabic; old.
15. —Arabic; very old—600 years.
16. —Arabic, diminutive.
17. —Arabic in Samaritan characters; very old.
18. —Arabic, written by my father.
19. —Arabic; old.
20. —Arabic; old.
21. —Arabic; recent, written by me.
22. —Arabic; old.
23. —Arabic; old.
24. —Arabic; old.
25. —Arabic; recent, written by me.
26. —Arabic; old.
27. —Arabic; Samaritan; old.
28. —bi-lingual, Samaritan and Arabic, written by me.
29. —12 books; old.
ADDENDUM E (327 [1959])

Abisha’s list of MSS.

The names of the Hebrew and Arabic books found in his library and his own property. And these are new, and have been copied from old texts.

Price in sovereigns

1. Torah in large letters, a beautiful copy. 6
2. Torah in two columns, Hebrew and Arabic. The first, Hebrew in Samaritan letters and the second, Arabic in Samaritan letters. 8
3. A beautiful Torah in small letters. 4

The word Ḥ >( הטנעאשא is of Persian origin and is a term applied to astronomical tables.
27. Exegesis of the second half by the same.
28. Exegesis of Exodus, two volumes.
29.  Śepher yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
32. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
33. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
34. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
35. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
37. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
38. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
40. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
41. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
42. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
43. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
44. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
45. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
46. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
47. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
49. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
50. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
51. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
52. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
53. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
54. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
55. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
56. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
57. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
58. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
60. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
61. Ṣeḥer yōm al-dīn: a hundred magādāhs to the Day of Judgment—by my father Pinḥās.
SUPPLEMENT
[Manuscripts purchased by the Library from a bookseller].

368 [Ryl. Sam. 29]
Service for Pesah and First Month

PAPER—91 FOLIOS, FOLIATION (PENCIL)—340 mm. (13½ in.) × 248 (9½) mm.—TEXT, 198 (7½) × 140 (5½)
—41 LINES—CATCHWORDS—VERY FEW MARGINALIA.

The MS. is written in Samaritan minuscule. Red ink is used in rubrics and in passages to be emphasized. The writing is distinctive but undistinguished. Because of the large size of the pages and the breadth of the margins the overall effect is pleasing. The MS. is a good copy in excellent condition. Text begins f. 10b. Section I:

I, f. 36b:
• • • • • • • גלות שבת・זמנה・מספים・ילקוט

II, f. 33b:
• • • • • • • גלות・לילה・Ήρש・הריאשון・עמי: שרי・תצלות・עראים・אפרים・עלת・פתת・רמדים

III, f. 50b:
• • • • • • • גלות・יומ・Ήרש・הריאשון・졸מות・אילקוק

IV, f. 65b:
• • • • • • • בורת・תוכרו・ירש・הריאשון・آن・אתה・משתת: אמפלס

V, f. 89a:
• • • • • • • שמחה・לאונים・הכת・פנתם・צעל・ליה・ראס

CRYPTOGRAMS. f. 27b:

I
(1) כותב・תקב・שמם・מקבץ・תקבץ・בכנפ
(2) f. 80a begun but not proceeded with:
• • • • • • • אמי・על (לע) • • • •

369 [Ryl. 32]
Service for Eighth Day, ‘Asereth

PAPER—127 PAGES, PAGINATION (PENCIL)—335 mm. (13½ in.) × 228 (6) mm.—TEXT, 195 (7½) × 135 (5½)
—42 LINES—CATCHWORDS—SOME MARGINALIA.

The MS. is written in Samaritan minuscule. The writing is clear, but undistinguished. The rubrics and parts of the text in order to draw attention, are in red ink. The MS. is bound in oriental binding with flaps. It is in perfect condition.

ADDITIONS
1. f. 32a. Colophon (Arabic and Samaritan):

2. f. 49b. Colophon (Arabic):

3. f. 64b. Note (Arabic):
“From a foretime after the close of this prayer they read fromAle הראשת because they used to divide the Torah in accordance with the days of the month and each month they completed the Torah.”

4. f. 88b. Colophon (Arabic):
Finished this service
• • • • • • • זמות・דסף・וראש・משנה


Some of the hymn writers:

Marqah; Ben Manir; Tabia (Ghazal) b. Salama; Abisha' b. Pinhas; 'Abdullah b. Salama; Pinhas b. Yishq; Mattanah ha-Migri; Yishq b. Salama; Ibrahim al-Ayyah; Murjana Danafi; Ha-rabban Yosef; Abraham b. Ya'qob.
The MS. is written in Arabic script, but the writing is very ordinary. It is bound in an oriental binding with flap. The MS. is in very good condition.

Text begins f. 1b:

الله ....... الحكمة 질문 للحق المطلق والمجرد والمجيد

الله ....... قال الشيخ الفاضل ابن الحكيم

الصف .......

2. f. 2b:

الباب الثاني في وقائع البيت.

3. f. 13a:

الباب الثالث في وصية البيت.

4. f. 22a:

الباب الرابع في احكام الأئم.

5. f. 25a:

الباب الخامس في ذكر احكام البيوت وكيف انتهاجه.

6. f. 35b:

مقاله في خصوص الميرث إلى المرحوم الموفق ووجه الشريف الشيخ سالم ... وهي متعلقة على خط سيدى هكين عزان .....indeed.

in form of question and answer.

7. f. 38b:

مقاله ثاني في ذلك الصدر وهي جزءا من قول ..... حضره الشيخ الفاضل مسلم ابن الشيخ مرجان الدتني.

8. f. 42b:

فهناك باب في المقالة سابقة من كتاب البحوث في مسائل الخلاف من قول الشيخ الفاضل العالم العالم فالله فنحى .....
CATALOGUE OF SAMARITAN MANUSCRIPTS

371 [Ryl. Sam. 30]

Heshban ha-‘Ibrā
d

PAPER—40 FOLIOS, FOLIATION (PENCIL)—279 mm. (11 in.) × 203 (8)—TEXT, 165 (6½) × 115 (4½)—24 LINES—CATCHWORDS—NO MARGINALIA.

This MS. is written in Samaritan majuscule. Whilst the letters are accurately shaped the writing is not calligraphic. This is a good copy, in perfect condition. Bound in green cloth.

Text begins f. 16:

Not in tabular form.

f. 35b:

In tabular form.

ADDITION

f. 40b. Colophon (Samaritan):

Finished Sunday, 23rd of 6th month, 1354 H [1935 D], by Pinḥas (known as Taqa) b. Mašīḥ, b. Pinḥas, b. Yiḥṣaq, b. Shalmah, b. Ṭabījah.

372 [Ryl. Sam. 28]

Samaritan-Arabic Glossary

Tarjumān

PAPER—165 FOLIOS—FOLIATION (PENCIL)—320 mm. (12½ in.) × 240 (9½)—TEXT, 204 (8) × 133 (5½)—23 LINES—CATCHWORDS—NO MARGINALIA—NUMEROUS VOCALISATION MARKS.

This MS. on thick paper is a glossary giving the Arabic equivalents of Samaritan words. The Samaritan words are written in a clear minuscule and the Arabic in a serviceable Arabic script. Each page has 6 columns separated by red lines. In columns 1, 3, 5 are given the Samaritan words, and in columns 2, 4, 6 the Arabic equivalents. The text is to be read across the columns horizontally. In the choice of vocabulary the root form of the word is not necessarily taken into account. Except for the first line the words follow each other in alphabetical order. The alphabetic scheme ends at f. 156b. From f. 157a to the end are given lists of names associated with various things, such as numbers, seasons, metals, winds, plants, beasts, birds, human beings, clothes, houses, names for Moses, etc., etc.

There has been a mistake in arranging the leaves for binding. Thus the catchwords show that f. 45b should immediately precede 44a; 44b should precede 46a, and 40b come immediately before 45a. A leaf (or leaves) is wanting after f. 157a. The MS. is in perfect condition. See also MS. 322.

Text begins f. 16:

ADDITION

f. 156b. Colophon (Arabic):

Finished eve of Sunday, 7 Ramadān, 1347 H [1929 N] the book called the Tarjumān by the hand of the poor servant... (here the catchword shows that the leaf following on, is missing). From comparison with MS. 371 it would appear that the copyist was Taqa b. Taqī, b. Khiyār, b. Isḥāq, b. Ghazāl.

373

Author’s Manuscript

Holograph manuscript of 552 foolscap pages containing the Author’s full descriptions of MSS. 28–327 above.

The Catalogue descriptions are an abridgement of these.
INDEX OF NAMES OF SAMARITANS IN THE MANUSCRIPTS

The numbers are those of the MSS. Where doubt exists as to identity a question mark is added. Abbreviations: b. for bin, "son of"; bt. for bint, "daughter of"; f. "family of". The dates given are those associated with the entries.

* denotes author (or translator)

† hymn-writer
‡ copyist

A

'Abd el III (175th Priest), 286.
'Abd el Rabbah, Priest, 107.
'Abd ha-Raf, b. 'Abd Zahditha, 290.
'Abdullah, b. Bakr (Barakati), al-Hafitawi, 99.
'Abdullah, b. Ibrahim, Damaqil, 107.
'Abdullah, b. Murjan, b. Ibrahim, b. Ismail, Danafi, 100? (1898), 211 <1720>, 223 <1737>, 224 <1720>, 225-227 <1720>, 315 <1862>, 322.
'Abdullah, b. Muslim, 122.
'Abdullah, b. Salam, al-Tihpiag, 369.
'Abdullah Sarad, 123 <1835>.
'Abd al-Rahim, b. Asad, b. Ismail, b. Ibrahim, Surawi, Danafi, 42 <1897>, 133-134 <1892>, 171 <1931>.


Abbeha al-Muhammad, 11, 123, 128.
Abbeha, b. Pinhas (writer of the Scroll), 237.


Abraham (f. 'Abd), 28 <1533>.
†Abraham al-Mufarrji, 30 <1737>.

§Abraham al-Rumili, 111, 114.
Barhum (see Abraham).
Bahe Rahibah, 275.
¶Ben Maml., 93, 94, 102-104, 106, 122, 368.

Chelebi (see Jalabi).

El’azr, El’zzer, Eleazar.
El’zzer, b. ‘Abdel (Priest?), 366.
¶El’zzer, b. Pinhas, b. Yesef, 103, 112.

Fahirah, bt. Gamel, b. Ab Sakwah, 324 (1922).
Fayal, Yoshaa, 108 (1876).

Ghazal = Tahliah.

Hadlyah, bt. Najibrah, 208.
Haminid, b. Khijr, 208.
Hasan al-Sirif (for Abu 1-Hasan, 6-v.), 134.
Hasan, b. Faraj Sadaqaq, Sabahi, 133, 134.
Hibat Allah = Mattahah hu-Misr.
¶Hilf, b. Ya’qub, Jalabi, Danaif, 234 (1906).

Ibrahim (see Abraham).
Ismail = Isag, Yishaq.
Ismail (Yishaq), b. Abraham, b. Yishaq, 28 (1845), 122.
¶Ismail (Yishaq), b. ‘Amrun, b. Salamah, 90 (1902), 94, 111 (1904), 169, 369.
¶Ismail (Yishaq), b. Ibrahim, b. Ishag, b. Sadaqaq, 188 (1713).
Ismail (Yishaq), b. Salimah, 118 (1743)?.
¶Ismail (Yishaq), b. Shalma, b. Tahliah, b. Yishaq, b. Abraham, b. Sadaqaq, 30, 94, 97, 102, 122, 127, 162, 368.
¶Ismail (Yishaq), b. Tahliah, 197.
Ismail (Yishaq), Latif, 28 (1845).
Ismail, b. ‘Abd al-Latif, Danaif, 118 (1742).
Ismail, b. Ibrahim, b. Isma’il, Hawawd, Sarawf, 122 (1843), 163?, 227 (1834).
¶Ismail b. Isra’il, Danaif (al-Satraw), 118 (1860), 122, 162.
¶Ismail, b. Tahliah, b. Ishag, 190 (1770).
Ismail Sadaqaq, 96 (1512).
Isra’il (f. ‘Abd), 28 (1847).
Jackal Jalabi, Danaif, 122.

Jalabi, b. Ya’qub, 310A (1772).
¶Jalabi, b. Ya’qub, Jalabi, 33 (1904), 162, 164, 336.
Jamilah, bt. Amabout, 208.

¶Kamil, b. Israil, b. Isma’il, Sarawi, Danaif, 95 (1892), 104 (1894), 109 (1895).
Khallil al-Mufarrij, 96.
Khiqra, bt. ‘Aishah, 208.

Lawi, b. Tahliah, b. Yishaq, 196 (1770).
Latif, b. Ishag, 28.

Ma’sili, Priest, 334.
¶Mantanah (Hibat Allah) hu-Misr, 93-95, 97, 102, 108, 122, 368.
Minbatahah, wife of Gamel, 324.
¶Mufarrij, b. Yoshaa, b. Mufarrij, Mufarrij, 310A (1772).
*Musaq, al-Din Sadaqaq, al-Isra’il, 213.
¶Mu’in, b. Sadaqaq, Hattawi, 104, 106.
¶Mu’ajja (Munaja, Munajja), b. ‘Arub, b. Sadaqaq, Shams al-Din, 147, 148, 149-153.
¶Murjan, b. Asad, b. Isma’il, b. Ibrahim, Sarawf, Danaif, 42 (1807), 133-134, 164, 169 (1890), 171 (1905), 227 (1867), 228, 238 (1908), 261 (1908), 342 (1902), 363? (1911).
Murjan, b. Ibrahim, 108 (1876), 122.
¶Murjan, b. Mashallmah, 104?, 106, 118, 140, 284.
¶Musam = Mashallmah, Meshalrnah, Shalrnah.

¶Nahal, b. Marqah, 89, 94, 97, 104-106, 111.
Nasiwi, b. Zebulun, b. Yishaq, 324 (1922).
Nimur, b. Sadaqaq, 33 (1904).
INDEX OF NAMES OF SAMARITANS IN THE MANUSCRIPTS

Nimr, b. Salimah, b. Isma'il, b. Šalih, Šadaqah, 176 (1895), 227 (1899).

Pinhas = Khidr.

Pinhas VII (133rd Priest), 286.

†Pinhas, b. 'Amran, 106.


§Pinhas, b. Ithamar, 101, 107, 122, 127.


§Pinhas Mušafín, 240.

Por'ah, 25.

Rabbah Yosef (see Yosef).

Ribqah, bt. Šalimah, 118 (1743†).

S

*Šadaqah al-Isma'il, 227.

Šadaqah al-Mušaf, 268.

§Šadaqah, b. Ibnlhim, Ḥaftawi, 93, 110, 112, 369.

Šadaqah, b. Ramah, 26 (1533).

†Šadaqah hā-Ḥakūm, 102, 239.

Salāmah (between 1750 and 1800), 105.

Salāmah, b. Abramah, b. Yosef, Šarephathalā, 88 (1166).

†Šalimah, b. 'Amram, b. Salimah, b. Šabih, 41 (1899), 110-111, 119, 241 (1902), 255.

Salimah, b. 'Amran, b. Ya'qūb, 162, 164.

§Šalimah, b. Aqdaš, 104, 106.

Salimah, b. Šarūr, b. Yūsuf, b. Šarūr, b. Yišaḥq, Šabih, 123, 125.

§Šalimah, b. Šabih, 28 (1847†), 97, 103, 106, 122, 337, 369.

†Šalimah, b. Ya'qūb, b. Murjan, b. Ibrahim, b. Isma'il, Danaf, 123, 163 (1748).

Šāliḥ (Šelah), b. Ibrahim, b. Šelah, b. Ab Sakwah, b. Meshalma, b. Ab Sakwah, b. Abramah, b. Šadaqah, b. Yišma'el, b. Šadaqah, Danaf, 89, 107, 108 (1848), 176 (1855†), 233 (1860).

Šaliḥ, bt. Šalimah, 118 (? 1743†).

Šalim, b. 'Abdullah, 132.

Šalimah, bt. Isma'il, 118 (1743†).

Šalim, b. Šalimah, b. 'Abdullah, Danaf, 110 (1909).

Ša'd al-Dīn (Ša'dullah), b. Šadaqah, Khidr, 99, 102, 107, 110, 122-123, 127, 369.

Sa'd, b. Sa'd, Šarūr, Mufarrij, 123, 262?

Sa'd Murjan, 108 (1876).

Sa'd, Šarūr, 123.

Sarah, bt. Šalimah, 118 (? 1743†).

Sarah, bt. Šubah, 208.

Šāmil, b. Salimah (nephew of Ibrahim al-'Ayyah), 124.

Šelabī = Šalabī = Šalūf = Jalabī.

Šelah = Šāliḥ.

Šelamiah (136th Priest), 286.

Šelimūn (139th Priest), 286.

T

Šabih = Ghazāl.

†Šabih, b. 'Amram, 105.

Šabih, b. Yišaḥq (see b. Yišaḥq).

†Šabih, b. Pinhas (Khidr), b. Yišaḥq, b. Salimah, b. Šabihah.

Ša'īb, 28 (1533).

Ša'īb, b. Salimah, b. 'Abd al-Leḥīf, Šalimah, 38 (1905), 57-58, 89 (1890), 93, 97, 102, 104-105, 114, 117, 164, 178 (1909), 198, 201 (1868), 208 (1903), 256 (1893), 257 (1875†), 265, 269 (1897†), 284 (1865), 288 (1800), 313 (1858†), 314, 322 (1856), 323 (1860), 329 (1908), 337 (1906), 346 (1902†), 369.

Ya'qūb, b. 'Amram, 353, 356 (1914†).

†Ya'qūb, b. Šadaqah, Mufarrij, 373.

§Ya'qūb, b. Yaqūf, 372.

§Ya'qūb al-Ḥaftawi, 123.

§Ya'qūb al-Mufarrij, 96, 97, 141.

Ya'qūb al-Murjan, 118 (1742).

*Ya'qūb, b. Yišaq, b. Ya'qūb, b. 'Abū l-Paraj, 188, 291.

Ya'qūb, b. Murjan (Mufarrij), b. Ya'qūb, 323 (1860).

Ya'qūb, Jalabī (Šelah), 40, 310A (1772).

Ya'qūb, b. Yaqūf, 88 (1866).

§Yosef (Rabbah), 93, 104, 105, 368.

Yosef, b. Yišaḥq, Yiḥtarf (of Damascus), 338.

Yoshua, b. Isma'il, b. Ibrahim, b. 'Abd al-Leḥīf, 118 (1896).

*Yosef al-Askar, 155, 156.

§Yosef al-Ḥaftawi, 103, 123.

§Yosef al-Mufarrij, 99, 141, 123, 161.

Yosef, b. 'Abd al-Leḥīf Šarūr, b. Isma'il, b. Ibrahim, b. Isma'il, Danaf, 163.

Yosef, b. Isma'il, b. Isma'il, b. Ibrahim, b. Isma'il, 122.

Yosef, b. Isma'il, b. Isma'il, b. Ibrahim, 227 (1867).

Yosef, b. Pinhas, 106.

Yosef, b. Šadaqah (i. Ramah), 28 (1533).

Yosef, b. Salimah (Jalabī), 310A (1772).

Yosef, b. Ya'qūb, 309.

Yosef, b. Yosef, al-Mufarrij, 122.

Yosef Salimah, 108 (1876).

†Yosef Şalīh, 118 (1849).
INDEX OF NAMES IN THE CENSUS LISTS

A = Addendum A, males. B = Addendum B, females. The numbers are those attached to the names in the lists. Where applicable the name of a woman’s husband is given within square brackets after her name.

A

‘Abd, b. As‘ad, Danaff, A33.
‘Abd, b. Ya‘qūb, A44.
Abdulhāb, b. Ab Sakwah, A36.
Abdulhāb, b. Ya‘qūb, A3.
Abraham, b. ‘Abdel, A18.
Abraham, b. Ab Hanūmah, A19.
Abraham, b. Ab Sakwah, A27.
Abraham, b. Marīḥ, A42.
Abraham, b. Pinḥas, A7.
Abraham, b. Zebiil6n, A42.
Abrabam, b. Yosef, Danafi, A50.
Ab SaJ{WaJI, b. Abrabam, A37.
Ab SaJ{WaJI, b. As‘ad, Danafi, A31.
‘Adlah [Tabiah], bt. Ab SaJ{WaJI, B12.
Amin, b. ShaJläq, A40.
Aminah [Ab SaJ{WaJI], bt. ‘Abdel, E54, 55.
‘Amram, b. Yi~l;1aqt, A4.
Anisab [‘Abd Hanunah], B45.
Anisab [Yosef], A14.
Arabiyah [Ab Ḥasdah], bt. Mašliḥ, B12, 13, 14.
Arabiyah, bt. Yosef, A47.
As‘ad, b. Ab Sakwah, A32.
‘Asāth, b. Yisra‘el, Danaff, A34.
‘Azizah [‘Uzzī], B17.

B

Badedah, bt. Shaliām, A34.
Badr, bt. ‘Abdulrahām, A36.
Badryah, bt. ‘Abdulrahām, A36.
Bandar, bt. Abraham, B39.
Banymām, Jalabi, b. Ya‘qūb, A12.
Barhān [Yisra‘ēl], bt. Ya‘qūb, B50.

E

Ephratīm, b. Sheth, A46.

F

Fahmah, bt. Šābāh, A45.

G

Gamilē, b. Ab Sakwah, A25.

H

Ḥabīb, b. Abraham, A55.
Ḥakamath, brother of Šabrī, A35.
Ḥilmi, b. Ya‘qūb(?), A15.

J

Jamīlah, bt. Šabrī, A35.
Jamīlah, bt. Shaliām, A5.

K

Kafā, bt. Šabāh, A45.
Kalah [Yisra‘ēl], bt. Šafīr, B46.
Kalah [Abraham], bt. Yiṣāqaq, B38.
Kutībāh [Sa‘d], B3.
Kūkāh, bt. Shimiṭin, A33.
Kāthār [Yisra‘ēl], bt. Ya‘qūb, B64.

L

Lazāh, bt. Nūr, B77.
Lazīyah [Ya‘qūb], bt. ‘Abd Hanūmah, B48.
Lēṣh [Amrūm], Bt.
Luṭfī, b. Zebiilūn, A11.
Lūzāh [Visaaka], bt. ‘Abd ha-Rahūm, B80.

M

Mallāh [Shalāḥ], B47.
Mallāh [Yosef], bt. Šafīr, B70.
Māmāḥ, b. Shelaḥ, A40.
Manīr, b. ‘Abdulrahām, A36.
Manīrah [Ṣadqahah], bt. ‘Uzzī, A2, B17.
Marīḥ, b. Abraham, A40.
Marīḥ, b. Marīḥ, Marīḥ, A48.
Marīḥ, b. Yehēshu‘, A49.
Marīḥ, b. Yehēshu‘, A49.
Masāṭīdah [Maṣlaḥāt], bt. Sa‘d, B3, 12.

303
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masa'udah [Shalbi]</td>
<td>B75</td>
<td>Sa'd, b. Shalnah</td>
<td>A39</td>
</tr>
<tr>
<td>Ma'lah, b. Pnihas</td>
<td>A6</td>
<td>Sa'd, b. Shela</td>
<td>A40</td>
</tr>
<tr>
<td>Ma'lah, b. Sabah</td>
<td>A45</td>
<td>Sa'dah [Benyamin]</td>
<td>Bt. Shalnah, B19, 20, 32.</td>
</tr>
<tr>
<td>Mattanah, bt. Abu'sha</td>
<td>B5</td>
<td>Shabah, b. Yishaq</td>
<td>A43</td>
</tr>
<tr>
<td>Mar' b. Yish Nate</td>
<td>A38</td>
<td>Shabri (brother of Ishakamah)</td>
<td>A35.</td>
</tr>
<tr>
<td>Meshalnah, b. Ab Sakwah</td>
<td>A27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minta'athah [Gamel]</td>
<td>B30, 31, 32</td>
<td>Shadqah, b. Abraham</td>
<td>A34</td>
</tr>
<tr>
<td>Min'athah [Yafet]</td>
<td>B7, 22, 23, 24</td>
<td>Shadqah, b. Yishaq</td>
<td>A4</td>
</tr>
<tr>
<td>Miriam [Abdul Ha-Rahim]</td>
<td>A38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miriam [Abdi]</td>
<td>B5, 76, 77</td>
<td>Shadiqah, bt. Yosef</td>
<td>B55</td>
</tr>
<tr>
<td>Miriam [Abdi]</td>
<td>B57</td>
<td>Shadiqah [Tabia]</td>
<td>B68</td>
</tr>
<tr>
<td>Mutabeled, b. Shalbi</td>
<td>B65</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mutabel, b. Yishaq</td>
<td>B5, 76, 77</td>
<td>Savaryah, bt. Nair</td>
<td>B76</td>
</tr>
<tr>
<td>Nabihah [Sad]</td>
<td>B63</td>
<td>Sara [Shela]</td>
<td>B30</td>
</tr>
<tr>
<td>Nabihah [Yosef]</td>
<td>B54</td>
<td>Shahrah, bt. Shela</td>
<td>B27</td>
</tr>
<tr>
<td>Naglah, bt. Gamlel</td>
<td>B32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naglah [Masih]</td>
<td>B47</td>
<td>Shahu, b. Ab Sakwah</td>
<td>A27</td>
</tr>
<tr>
<td>Na'mah [Ab Sakwah]</td>
<td>B62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Na'man, b. Yosef</td>
<td>Danafi, A21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Na'ayu, b. Yishaq</td>
<td>A51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Na'syah [Abdel]</td>
<td>B38</td>
<td>Shaliil [Shim'un]</td>
<td>B3</td>
</tr>
<tr>
<td>Naqamniyah, bt. 'Abd</td>
<td>B23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nimrah [Safar]</td>
<td>B44, 46, 67, 70</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nushah, bt. Shim'un</td>
<td>A33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qaryah ['Uzet]</td>
<td>B51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raffiq, b. Abraham</td>
<td>A56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raffiqah [Shafun]</td>
<td>B33, 34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rahamniyah, bt. 'Abd</td>
<td>B24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ra'afah [Abd]</td>
<td>A36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rashiqah [Sad]</td>
<td>Abraham, B59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kasmiriyah [Abram]</td>
<td>B54</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ra'afah [Yishaq]</td>
<td>Bt. Benyamin, B65, 73.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ribqah [Asher]</td>
<td>bt. Yaqob, B9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ribqah [Sad]</td>
<td>B47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ribqah [Shela]</td>
<td>B11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ribqah [Zebulon]</td>
<td>B2, 25, 51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ruzah, bt. 'Abd</td>
<td>A32</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa'd, b. 'Abd</td>
</tr>
<tr>
<td>Sa'd, b. 'Abd ha-Bariv</td>
</tr>
<tr>
<td>Sa'd, b. Sa'd</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Uzza, b. Yaqob</td>
</tr>
<tr>
<td>'Uzza, b. Abisha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>W</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wadifa, b. Hakamah</td>
</tr>
<tr>
<td>Wafqah [Shalum]</td>
</tr>
<tr>
<td>Wajib, b. 'Abd</td>
</tr>
<tr>
<td>Wayf, b. Mashib</td>
</tr>
</tbody>
</table>
CATALOGUE OF SAMARITAN MANUSCRIPTS

Y

Yadūḥ [Zebūlōn], bt. Šafr, B44.
Yadūḥa [Shalmah], B15.
Yaffah [Zakī], bt. Sa‘d, B63.
Yafet, b. Marīṭa, A44.
Yaqūb, b. Sa‘d, A52.
Yaqūb, b. Shim‘a‘n, A33.
Yaqūb, b. ‘Uzēl, A2.
Yarah [Abraham], bt. Sa‘d, B59, 60, 61.
Yarah [Ephra‘im], Ḥūbāh, B43.
Yehūshu‘, b. Marīṭa, A49.
Yeraḥ [Pīḥas], bt. ‘Amram, B3.
Yerahīyāh [Tamūn], bt. ‘Abdēl, B22.
Yiṣḥaq, b. ‘Amram, A4.
Yiṣḥaq, b. Yehūshu‘, A48.
Yiṣḥaq, b. Yissakar, A38.
Yiṣḥaq, b. Yosef, A10.
Yiṣḥaq, b. Zebūlōn, A11.
Yissakar, b. Shalmah, A38.
Yissakar, b. Benyamīn, A59.
Yishma‘el, b. Shalaḥ, A29.
Yishma‘el, b. Yissakar, A38.
Yisrah‘el, b. Tamūn, A22.
Yisrah‘el, b. Yosef, Danāfī, A24.
Yēkebed [Amram], bt. Shalmah, B15, 16.
Yēsef, b. Ḥūbāh, A15.
Yēsef, b. Ḥūbāh, A41.
Yēsef, b. Yafet, A44.
Yēsef, b. Yosef, A24.

Z

Zakhkāh, bt. Abraham, A54.
Zakī, b. Yissakar, A38.
Zakīyāh [Sa‘d], bt. Sa‘f, B67.
Zakīyāh [Sa‘d], B66.
Zakīyāh [Yaqūb], B9, 45, 64.
Zebūlōn, b. Abraham, A54.
Zebūlōn, b. Yiṣḥaq, A11.
SAMARITAN DATING

The Samaritans made use of three eras in their dating—the Creation of the World, the Entry into Canaan, and the Muhammadan. They make reference to the Persian (Yazdjirdjan) very occasionally, mainly in their Calendars.

<table>
<thead>
<tr>
<th>Muhammadan</th>
<th>Entry</th>
<th>Creation</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>2794</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>2844</td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>2894</td>
<td></td>
</tr>
<tr>
<td>150</td>
<td>2944</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>2994</td>
<td></td>
</tr>
<tr>
<td>250</td>
<td>3044</td>
<td></td>
</tr>
<tr>
<td>300</td>
<td>3094</td>
<td></td>
</tr>
<tr>
<td>350</td>
<td>3144</td>
<td></td>
</tr>
<tr>
<td>400</td>
<td>3194</td>
<td></td>
</tr>
<tr>
<td>450</td>
<td>3244</td>
<td></td>
</tr>
<tr>
<td>500</td>
<td>3294</td>
<td></td>
</tr>
<tr>
<td>550</td>
<td>3344</td>
<td></td>
</tr>
<tr>
<td>600</td>
<td>3394</td>
<td></td>
</tr>
<tr>
<td>650</td>
<td>3444</td>
<td></td>
</tr>
<tr>
<td>700</td>
<td>3494</td>
<td></td>
</tr>
<tr>
<td>750</td>
<td>3544</td>
<td></td>
</tr>
<tr>
<td>800</td>
<td>3594</td>
<td></td>
</tr>
<tr>
<td>850</td>
<td>3644</td>
<td></td>
</tr>
<tr>
<td>900</td>
<td>3694</td>
<td></td>
</tr>
<tr>
<td>950</td>
<td>3744</td>
<td></td>
</tr>
<tr>
<td>1000</td>
<td>3794</td>
<td></td>
</tr>
<tr>
<td>1050</td>
<td>3844</td>
<td></td>
</tr>
<tr>
<td>1100</td>
<td>3894</td>
<td></td>
</tr>
<tr>
<td>1150</td>
<td>3944</td>
<td></td>
</tr>
<tr>
<td>1200</td>
<td>3994</td>
<td></td>
</tr>
<tr>
<td>1250</td>
<td>4044</td>
<td></td>
</tr>
<tr>
<td>1300</td>
<td>4094</td>
<td></td>
</tr>
<tr>
<td>1350</td>
<td>4144</td>
<td></td>
</tr>
<tr>
<td>1400</td>
<td>4194</td>
<td></td>
</tr>
<tr>
<td>1450</td>
<td>4244</td>
<td></td>
</tr>
<tr>
<td>1500</td>
<td>4294</td>
<td></td>
</tr>
<tr>
<td>1550</td>
<td>4344</td>
<td></td>
</tr>
<tr>
<td>1600</td>
<td>4394</td>
<td></td>
</tr>
<tr>
<td>1650</td>
<td>4444</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Muhammadan</th>
<th>Entry</th>
<th>Creation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1700</td>
<td>4494</td>
<td></td>
</tr>
<tr>
<td>1750</td>
<td>4544</td>
<td></td>
</tr>
<tr>
<td>1800</td>
<td>4594</td>
<td></td>
</tr>
<tr>
<td>1850</td>
<td>4644</td>
<td></td>
</tr>
<tr>
<td>1900</td>
<td>4694</td>
<td></td>
</tr>
<tr>
<td>1950</td>
<td>4744</td>
<td></td>
</tr>
<tr>
<td>2000</td>
<td>4794</td>
<td></td>
</tr>
<tr>
<td>2050</td>
<td>4844</td>
<td></td>
</tr>
<tr>
<td>2100</td>
<td>4894</td>
<td></td>
</tr>
<tr>
<td>2150</td>
<td>4944</td>
<td></td>
</tr>
<tr>
<td>2200</td>
<td>4994</td>
<td></td>
</tr>
<tr>
<td>2250</td>
<td>5044</td>
<td></td>
</tr>
<tr>
<td>2300</td>
<td>5094</td>
<td></td>
</tr>
<tr>
<td>2350</td>
<td>5144</td>
<td></td>
</tr>
<tr>
<td>2400</td>
<td>5194</td>
<td></td>
</tr>
<tr>
<td>2450</td>
<td>5244</td>
<td></td>
</tr>
<tr>
<td>2500</td>
<td>5294</td>
<td></td>
</tr>
<tr>
<td>2550</td>
<td>5344</td>
<td></td>
</tr>
<tr>
<td>2600</td>
<td>5394</td>
<td></td>
</tr>
<tr>
<td>2650</td>
<td>5444</td>
<td></td>
</tr>
<tr>
<td>2700</td>
<td>5494</td>
<td></td>
</tr>
<tr>
<td>2750</td>
<td>5544</td>
<td></td>
</tr>
<tr>
<td>2800</td>
<td>5594</td>
<td></td>
</tr>
<tr>
<td>2850</td>
<td>5644</td>
<td></td>
</tr>
<tr>
<td>2900</td>
<td>5694</td>
<td></td>
</tr>
<tr>
<td>2950</td>
<td>5744</td>
<td></td>
</tr>
<tr>
<td>3000</td>
<td>5794</td>
<td></td>
</tr>
<tr>
<td>3050</td>
<td>5844</td>
<td></td>
</tr>
<tr>
<td>3100</td>
<td>5894</td>
<td></td>
</tr>
<tr>
<td>3150</td>
<td>5944</td>
<td></td>
</tr>
<tr>
<td>3200</td>
<td>5994</td>
<td></td>
</tr>
<tr>
<td>3250</td>
<td>6044</td>
<td></td>
</tr>
<tr>
<td>3300</td>
<td>6094</td>
<td></td>
</tr>
<tr>
<td>3350</td>
<td>6144</td>
<td></td>
</tr>
<tr>
<td>3400</td>
<td>6194</td>
<td></td>
</tr>
<tr>
<td>3450</td>
<td>6244</td>
<td></td>
</tr>
<tr>
<td>3500</td>
<td>6294</td>
<td></td>
</tr>
</tbody>
</table>

1 This table is based on the particulars supplied in MS. 268A. It would appear, however, that there was an alternative scheme in use which placed the Creation 113 years earlier. To reconcile this alternative scheme with the one here given it is necessary to subtract 113 from the C. and E. figures.
EQUATION OF GASTER AND RYLANDS
CATALOGUE NUMBERS

\( U = \text{Unidentified} \)

<table>
<thead>
<tr>
<th>Gaster</th>
<th>Rylands</th>
<th>Gaster</th>
<th>Rylands</th>
<th>Gaster</th>
<th>Rylands</th>
<th>Gaster</th>
<th>Rylands</th>
</tr>
</thead>
<tbody>
<tr>
<td>805</td>
<td>47</td>
<td>1105</td>
<td>312</td>
<td>1502</td>
<td>51</td>
<td>1882</td>
<td>172</td>
</tr>
<tr>
<td>807</td>
<td>30</td>
<td>1106</td>
<td>343</td>
<td>1503</td>
<td>52</td>
<td>1883</td>
<td>40</td>
</tr>
<tr>
<td>810</td>
<td>43</td>
<td>1107</td>
<td>314</td>
<td>1505</td>
<td>53</td>
<td>1884 (1-6)</td>
<td>223-8</td>
</tr>
<tr>
<td>812</td>
<td>34</td>
<td>1110</td>
<td>115</td>
<td>1507</td>
<td>54</td>
<td>1885</td>
<td>173</td>
</tr>
<tr>
<td>813</td>
<td>35</td>
<td>1112</td>
<td>31</td>
<td>1509</td>
<td>55</td>
<td>1889</td>
<td>174</td>
</tr>
<tr>
<td>814</td>
<td>28</td>
<td>1113</td>
<td>101</td>
<td>1510</td>
<td>56</td>
<td>1890</td>
<td>243</td>
</tr>
<tr>
<td>819</td>
<td>222</td>
<td>1114</td>
<td>106</td>
<td>1512</td>
<td>57</td>
<td>1890A</td>
<td>246</td>
</tr>
<tr>
<td>820</td>
<td>290</td>
<td>1115</td>
<td>103</td>
<td>1513</td>
<td>58</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>825</td>
<td>216</td>
<td>1117</td>
<td>107</td>
<td>1515</td>
<td>59</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>826</td>
<td>123</td>
<td>1118</td>
<td>112</td>
<td>1516</td>
<td>61</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>827</td>
<td>111</td>
<td>1119</td>
<td>94</td>
<td>1518</td>
<td>62</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>830</td>
<td>89</td>
<td>1120</td>
<td>102</td>
<td>1520</td>
<td>63</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>831</td>
<td>90</td>
<td>1127</td>
<td>128</td>
<td>1521</td>
<td>64</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>832</td>
<td>91</td>
<td>1130</td>
<td>127</td>
<td>—</td>
<td>—</td>
<td>1017</td>
<td>150</td>
</tr>
<tr>
<td>835</td>
<td>114</td>
<td>1131</td>
<td>162</td>
<td>1707</td>
<td>263</td>
<td>1923 (1-7)</td>
<td>216-22</td>
</tr>
<tr>
<td>838</td>
<td>97</td>
<td>1133</td>
<td>28</td>
<td>1712</td>
<td>129</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>842</td>
<td>95</td>
<td>1135</td>
<td>39</td>
<td>—</td>
<td>—</td>
<td>1929</td>
<td>142</td>
</tr>
<tr>
<td>845</td>
<td>100</td>
<td>1139</td>
<td>277</td>
<td>1811A</td>
<td>183</td>
<td>1932</td>
<td>317</td>
</tr>
<tr>
<td>848</td>
<td>104</td>
<td>1140</td>
<td>267</td>
<td>1811B</td>
<td>273</td>
<td>1933</td>
<td>318</td>
</tr>
<tr>
<td>851</td>
<td>108</td>
<td>1144</td>
<td>260</td>
<td>1813 (1-7)</td>
<td>209-75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>852</td>
<td>109</td>
<td>1145A</td>
<td>179</td>
<td>1816</td>
<td>264</td>
<td>1950</td>
<td>141</td>
</tr>
<tr>
<td>854</td>
<td>92</td>
<td>1145B</td>
<td>180</td>
<td>1817</td>
<td>248</td>
<td>1957</td>
<td>296</td>
</tr>
<tr>
<td>855</td>
<td>126</td>
<td>1146</td>
<td>265</td>
<td>1851</td>
<td>99</td>
<td>1958A</td>
<td>299</td>
</tr>
<tr>
<td>856</td>
<td>117</td>
<td>1147</td>
<td>291</td>
<td>1852</td>
<td>319A</td>
<td>1958B (1-3)</td>
<td>360-2</td>
</tr>
<tr>
<td>860</td>
<td>275</td>
<td>1148</td>
<td>293</td>
<td>1853A</td>
<td>186</td>
<td>1959</td>
<td>327</td>
</tr>
<tr>
<td>861</td>
<td>286</td>
<td>1152</td>
<td>279</td>
<td>1853B</td>
<td>187</td>
<td>1960</td>
<td>326</td>
</tr>
<tr>
<td>863</td>
<td>257</td>
<td>1157</td>
<td>131</td>
<td>1854</td>
<td>256</td>
<td>1961 (1)</td>
<td>241A</td>
</tr>
<tr>
<td>864</td>
<td>268</td>
<td>1158</td>
<td>132</td>
<td>1856</td>
<td>121</td>
<td>1961 (2)</td>
<td>242</td>
</tr>
<tr>
<td>865</td>
<td>164</td>
<td>1161 (1-4)</td>
<td>234-7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>866 (1-5)</td>
<td>229-33</td>
<td>1163</td>
<td>113</td>
<td>1858</td>
<td>65</td>
<td>1961 (3)</td>
<td>243, 362</td>
</tr>
<tr>
<td>869</td>
<td>323</td>
<td>1166</td>
<td>292</td>
<td>1859</td>
<td>93</td>
<td>1962</td>
<td>244</td>
</tr>
<tr>
<td>872</td>
<td>182</td>
<td>1168</td>
<td>259</td>
<td>1861</td>
<td>33</td>
<td>1965</td>
<td>324</td>
</tr>
<tr>
<td>874</td>
<td>337D</td>
<td>1169</td>
<td>325</td>
<td>1863</td>
<td>249</td>
<td>1965</td>
<td>329</td>
</tr>
<tr>
<td>875</td>
<td>276</td>
<td>1170</td>
<td>311</td>
<td>1864</td>
<td>175</td>
<td>1966</td>
<td>166</td>
</tr>
<tr>
<td>876</td>
<td>338A</td>
<td>1171-6</td>
<td>44-9</td>
<td>1865</td>
<td>122</td>
<td>1968</td>
<td>301</td>
</tr>
<tr>
<td>877</td>
<td>286A</td>
<td>1178</td>
<td>125</td>
<td>1866</td>
<td>87, 118</td>
<td>1969</td>
<td>119</td>
</tr>
<tr>
<td>878</td>
<td>155</td>
<td>1181</td>
<td>280</td>
<td>1868</td>
<td>88</td>
<td>1974</td>
<td>185</td>
</tr>
<tr>
<td>879</td>
<td>238-41</td>
<td>1183-7</td>
<td>135-9</td>
<td>1869</td>
<td>285</td>
<td>1977</td>
<td>152</td>
</tr>
<tr>
<td>880</td>
<td>146</td>
<td>1190</td>
<td>96</td>
<td>1870</td>
<td>163</td>
<td>1978</td>
<td>153, 184</td>
</tr>
<tr>
<td>882</td>
<td>176</td>
<td>1191</td>
<td>98</td>
<td>1871</td>
<td>140</td>
<td>1980</td>
<td>143</td>
</tr>
<tr>
<td>884 (1-9)</td>
<td>200-8</td>
<td>1193</td>
<td>105</td>
<td>1872</td>
<td>133</td>
<td>1981</td>
<td>289</td>
</tr>
<tr>
<td>885</td>
<td>150</td>
<td>1194</td>
<td>274</td>
<td>1873</td>
<td>170</td>
<td>1983</td>
<td>251</td>
</tr>
<tr>
<td>886</td>
<td>178</td>
<td>1197</td>
<td>29</td>
<td>1873A</td>
<td>66</td>
<td>1992</td>
<td>154</td>
</tr>
<tr>
<td>887</td>
<td>262</td>
<td>1108 (1)</td>
<td>84</td>
<td>1874</td>
<td>320</td>
<td>1993A</td>
<td>337</td>
</tr>
<tr>
<td>889 (A-C)</td>
<td>253-5</td>
<td>1108 (2)</td>
<td>85</td>
<td>1875</td>
<td>258</td>
<td>1993</td>
<td>181</td>
</tr>
<tr>
<td>890</td>
<td>157</td>
<td>1109</td>
<td>86</td>
<td>1878</td>
<td>161</td>
<td>1996</td>
<td>148</td>
</tr>
<tr>
<td>895</td>
<td>310</td>
<td>—</td>
<td>—</td>
<td>1879</td>
<td>160</td>
<td>1998</td>
<td>124</td>
</tr>
<tr>
<td>898</td>
<td>—</td>
<td>1200</td>
<td>50</td>
<td>1880</td>
<td>134</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>905</td>
<td>121</td>
<td>1181</td>
<td>171</td>
<td>1881</td>
<td>171</td>
<td>2012</td>
<td>337A</td>
</tr>
<tr>
<td>Gaster</td>
<td>Rylands</td>
<td>Gaster</td>
<td>Rylands</td>
<td>Gaster</td>
<td>Rylands</td>
<td>Gaster</td>
<td>Rylands</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>2013</td>
<td>337B</td>
<td>2081</td>
<td>269</td>
<td>2104I</td>
<td>352</td>
<td>2105F (2)</td>
<td>366</td>
</tr>
<tr>
<td>2013</td>
<td>337C</td>
<td>2088(1-12)</td>
<td>188–99</td>
<td>2104J</td>
<td>339</td>
<td>2105F (3)</td>
<td>359</td>
</tr>
<tr>
<td>2014</td>
<td>144</td>
<td>2098</td>
<td>266</td>
<td>2104K</td>
<td>340</td>
<td>2105F (4)</td>
<td>359</td>
</tr>
<tr>
<td>2015</td>
<td>145</td>
<td>2099</td>
<td>177</td>
<td>2104L</td>
<td>34t</td>
<td>2106</td>
<td>332</td>
</tr>
<tr>
<td>2018</td>
<td>147</td>
<td>—</td>
<td>—</td>
<td>2104M (1)</td>
<td>270</td>
<td>2106 (1-3)</td>
<td>71–3</td>
</tr>
<tr>
<td>2019</td>
<td>330A</td>
<td>2100</td>
<td>328</td>
<td>2104M (2)</td>
<td>165</td>
<td>2107</td>
<td>330</td>
</tr>
<tr>
<td>2024</td>
<td>247</td>
<td>2101</td>
<td>288</td>
<td>2104M (3)</td>
<td>123</td>
<td>2113</td>
<td>308</td>
</tr>
<tr>
<td>2028</td>
<td>304</td>
<td>2103A</td>
<td>77</td>
<td>2104N</td>
<td>34–2</td>
<td>2113A</td>
<td>350</td>
</tr>
<tr>
<td>2035</td>
<td>250</td>
<td>2105C</td>
<td>78</td>
<td>2104O (1-4)</td>
<td>67–70</td>
<td>2113B</td>
<td>351</td>
</tr>
<tr>
<td>2039</td>
<td>261</td>
<td>2105D</td>
<td>79</td>
<td>2104P (1-5)</td>
<td>74–6</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2051</td>
<td>321</td>
<td>2105E</td>
<td>80</td>
<td>2105 (1)</td>
<td>272</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2055</td>
<td>259A</td>
<td>2105F</td>
<td>8t</td>
<td>2105 (2)</td>
<td>252</td>
<td>Ryl. 28</td>
<td>372</td>
</tr>
<tr>
<td>2057</td>
<td>158</td>
<td>2103G</td>
<td>82</td>
<td>2105 (3)</td>
<td>302</td>
<td>Ryl. 29</td>
<td>368</td>
</tr>
<tr>
<td>2058</td>
<td>294</td>
<td>2103H</td>
<td>83</td>
<td>2105 (4)</td>
<td>357</td>
<td>Ryl. 30</td>
<td>371</td>
</tr>
<tr>
<td>2059</td>
<td>42</td>
<td>2103I</td>
<td>287</td>
<td>2105 (5)</td>
<td>358</td>
<td>Ryl. 31</td>
<td>370</td>
</tr>
<tr>
<td>2060</td>
<td>35</td>
<td>2104A (1)</td>
<td>354</td>
<td>2105 (5)</td>
<td>358</td>
<td>Ryl. 32</td>
<td>369</td>
</tr>
<tr>
<td>2061</td>
<td>36</td>
<td>2104A (2)</td>
<td>355</td>
<td>2105A (1-4)</td>
<td>343–6</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2070</td>
<td>343B</td>
<td>2104B (1)</td>
<td>356</td>
<td>2105B</td>
<td>336</td>
<td>U</td>
<td>37</td>
</tr>
<tr>
<td>2075</td>
<td>306</td>
<td>2104B (2)</td>
<td>353</td>
<td>2105B (1)</td>
<td>363</td>
<td>U</td>
<td>271</td>
</tr>
<tr>
<td>2075A</td>
<td>367</td>
<td>2104B (3)</td>
<td>334</td>
<td>2105B (2)</td>
<td>364</td>
<td>U</td>
<td>319</td>
</tr>
<tr>
<td>2076</td>
<td>295, 298, 2104C</td>
<td>300, 333</td>
<td>2105D</td>
<td>303</td>
<td>U12(A-C)</td>
<td>287–3</td>
<td></td>
</tr>
<tr>
<td>2079</td>
<td>151</td>
<td>2104H</td>
<td>310A</td>
<td>2105E</td>
<td>398</td>
<td>U13</td>
<td>287</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2105F (1)</td>
<td>365</td>
<td>U13A</td>
<td>288</td>
</tr>
</tbody>
</table>
PLATE I. MS. 38. Tri-lingual Torah. Right-hand column, Samaritan; middle column, Arabic; left-hand column, Aramaic. The end of the Book of Leviticus. It is unusual to find the Arabic column taking precedence over the Aramaic.
Plate 2. MS. 35. Page of a vocalised Torah, commissioned by Dr. Gaster. It shows part of Deuteronomy, Chapter XVIII, with a portion of the Cryptogram.
Plate 3. MS 41. A bi-textual Torah, Samaritan (r.h. column) and Hebrew Masoretic Text (l.h. column). The right-hand part of the photograph shows the end of the Book of Genesis. The left-hand part gives the pericopes for the sabbath morning services in an ordinary year (r.h. column) and for a bissextile year (l.h. column).
Plate 4. MS. 39. Page of a bi-lingual (Samaritan and Arabic) Torah. The Samaritan text is in the right-hand column. Since the text on the page is from the Second Chapter of Exodus the diagram is presumably meant to depict the "ark of reeds" (אֱלֹהִים הַבָּתֶן) in which Moses was preserved.
Plate 5. MS. 44. Two differing versions of the Samaritan Targum in parallel columns. The text shown is part of the Garden of Eden story.
PLATE 6. MS. 286. A "Chain of Priests" from the earliest times, made specially for Dr. Gaster. The period of office is given against each name. The note at the foot of the left-hand page records the killing of Jesus, son of Joseph the carpenter, and Mary by Pilate during the priesthood of Yehônathan (Jonathan).
PLATE 7. MS. 169, Marqah's Book of Wonders. A tri-lingual MS., in the order, from the right-hand, Samaritan-Aramaic-Arabic, written by Ab. Sakwah (Marqan b. Asad) in 1890 D.
<table>
<thead>
<tr>
<th>Column 1</th>
<th>Column 2</th>
<th>Column 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data 1</td>
<td>Data 2</td>
<td>Data 3</td>
</tr>
<tr>
<td>Data 4</td>
<td>Data 5</td>
<td>Data 6</td>
</tr>
<tr>
<td>Data 7</td>
<td>Data 8</td>
<td>Data 9</td>
</tr>
<tr>
<td>Data 10</td>
<td>Data 11</td>
<td>Data 12</td>
</tr>
<tr>
<td>Data 13</td>
<td>Data 14</td>
<td>Data 15</td>
</tr>
</tbody>
</table>

Plate 10. MS. 324. A marriage contract (Ketubah). The note in the left-hand bottom corner tells that it was written by Abisha b. Pinhas.
Plate II. MS. 330A. Chart of the Tabernacle and its furniture prepared by Abisha’ b. Pinhas. The English descriptions appear to have been made by Najj, ha-kohen.
Plate 12. MS. 311. "Ground pattern" magic squares from Nāji's Handbook of Information, pp. 395-396. On the right-hand page are two $5 \times 5$ patterns, the upper one having a blank square in the middle. The left-hand page has a $5 \times 5$ square above and three $4 \times 4$ below, the top right-hand of the three is the "ground pattern" (see Introduction).