CATALOGUE
OF THE
SAMARITAN MANUSCRIPTS
IN THE
JOHN RYLANDS LIBRARY
MANCHESTER

BY
EDWARD ROBERTSON, D.LITT., D.D.
PROFESSOR OF SEMITIC LANGUAGES AND LITERATURES IN THE UNIVERSITY OF MANCHESTER

WITH FIVE PLATES

MANCHESTER: THE MANCHESTER UNIVERSITY PRESS,
8-10 WRIGHT STREET, MANCHESTER, 15; AND THE LIBRARIAN,
THE JOHN RYLANDS LIBRARY, DEANSGATE. MCMXXXVIII
TO THE
MEMORY
OF
ENRIQUETA AUGUSTINA RYLANDS
TO WHOSE ENLIGHTENED MUNIFICENCE
THE JOHN RYLANDS LIBRARY
OWES
ITS EXISTENCE
FOREWORD

The small but important group of Samaritan manuscripts dealt with in the following pages form part of the collection of oriental and western manuscripts acquired by Mrs. Rylands, in 1901, from the 26th Earl of Crawford, for the enrichment of her foundation, which hitherto, though admittedly rich in early printed books by reason of the possession of the Spencer-Althorp Library, had been deficient in the matter of manuscripts.

By the acquisition of the 6000 Crawford rolls and codices the range of the Rylands Library was considerably enlarged, and it is but bare justice to acknowledge the great debt the library owes to the foresight and scholarly judgment of successive members of the House of Lindsay, who were responsible for the formation of the great private library, best known to scholars as the "Bibliotheca Lindesiana," of which the manuscripts formed a comparatively small though very precious part.

In the difficult task of describing these manuscripts the Governors have been fortunate in being able to enlist the services of Professor Edward Robertson, the head of the Department of Semitic Languages and Literatures in the University of Manchester, who has thrown himself into the work, and with the help of a sheaf of notes that had been accumulated over a series of years by the late Sir Arthur Cowley, with a view to the publication of a catalogue of the collection, has produced a volume which will add distinction to the library, as being the first catalogue of this character to appear in print.

In his introduction Professor Robertson has sketched the history of the collection as far as it has been possible to recover it, and has dealt with the practices of the Samaritan scribes, their system of punctuation, and the materials they employed for their books.

The descriptive notes are so elaborate that even a layman finds himself able to appreciate the importance of the manuscripts under description. They are made to speak for themselves, and, as a result, we have a picture of the manners and customs of this religious sect, which has been derived from the notes left by the Samaritans themselves in the margins and on the surplus leaves of their codices.

In concluding this foreword the writer desires, on behalf of the Governors, to acknowledge their indebtedness to Professor Robertson for the service he has rendered in undertaking the work, and for the manner in which he has presented the results of his investigations to our readers.

The writer also desires to acknowledge his indebtedness to the Managing Directors of the Aberdeen University Press and their staff for the unremitting care which they have bestowed upon the production of this volume.

HENRY GUPPY,
Librarian.

The John Rylands Library,
August, 1938.
PREFACE

In connection with the collection of Samaritan Manuscripts in the John Rylands Library two names should be held in grateful memory—the 26th Earl of Crawford, great bibliophile, who assembled the manuscripts, and Sir Arthur Cowley, the distinguished Samaritan scholar who knew how to use them and into the fruits of whose labours I have entered with this Catalogue.

To Dr. Henry Guppy, the Rylands librarian, I wish to express my great indebtedness. He set me the task and has furthered it with all the means at his disposal, and with wise and kindly counsel has directed its course. I wish to thank also the Governors of the Library for their willingness to publish the Catalogue in its extended form. To Mr. Maldī Allam, Special Lecturer in Arabic in Manchester University, I am indebted for ever-ready help in interpreting obscurities in the Samaritan Arabic. I wish to thank also the staff of the John Rylands Library for the unfailing courtesy of their services, and to express my appreciation of the printers’ skill and care.

I have transliterated throughout the Samaritan script into Hebrew characters to make the contents of the Catalogue accessible to a wider circle of scholars. Much still remains obscure in the Samaritan dialects, both Aramaic and Arabic. That there must exist in the following pages a considerable number of mistranslations and misinterpretations I am well aware. But others will know how to benefit from my mistakes. Μηδὲν ἀμαρτείν ἐστι Θεόν.

EDWARD ROBERTSON.

July, 1938.
# CONTENTS

<table>
<thead>
<tr>
<th>FOREWORD</th>
<th>Page</th>
<th>vii</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td></td>
<td>ix</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td></td>
<td>xiii</td>
</tr>
</tbody>
</table>

## I. Pentateuch MSS.
- **Codex 1**: Torah, dated A.H. 607
- **Codex 2**: Torah, Bilingual, dated A.H. 729
- **Codex 3**: Portion of Torah, Bilingual, undated, ? 19th century
- **Codex 4**: Portion of Torah, ? 13th century
- **Codex 5**: Fragments of Torah, undated
- **Codex 6**: Portion of Torah, ? earlier than 13th century
- **Codex 7**: Fragments of Torah, undated

## II. Theological
- **Codex 8**: Mixed Arabic and Samaritan Scripts, 18th century
- **Codex 9**: Two Samaritan Treatises in Arabic, end of 17th century
- **Codex 10**: Pieces in eulogy of Moses, in Arabic and Samaritan, 18th century

## III. Liturgical
- **Codex 11**: Liturgy in Samaritan and Arabic, end 18th century
- **Codex 12**: Liturgical MS. in Samaritan with directions in Arabic, A.D. 1860
- **Codex 13**: Liturgical MS. in Samaritan with directions in Arabic, early 18th century
- **Codex 14**: Liturgical Hymns (80), Samaritan and Arabic, 18th-19th century
- **Codex 15**: Service for the Dead, A.D. 1732
- **Codex 16**: Prayer for Rain, A.D. 1728
- **Codex 17**: Miscellany of Verse and Prose, middle 18th century
- **Codex 18**: Service Book in Samaritan with Arabic headings, middle 18th century
- **Codex 19**: Liturgical MS. for Marriage and Birth seasons, A.D. 1703
- **Codex 20**: Liturgical Service for the Feast of Unleavened Bread, A.D. 1705-1833
- **Codex 27**: Part of Service Book in Samaritan with Arabic headings, A.D. 1664, etc.
## IV. Astronomical

<table>
<thead>
<tr>
<th>Codex</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Astrological MS., Arabic, undated.</td>
</tr>
<tr>
<td>22</td>
<td>Astronomical Calendar, Arabic-Samaritan, early 18th century</td>
</tr>
<tr>
<td>23</td>
<td>Astronomical Tables, middle 18th century</td>
</tr>
<tr>
<td>24</td>
<td>Astronomical Tables, end 17th century</td>
</tr>
<tr>
<td>25</td>
<td>Astronomical Tables, early 18th century</td>
</tr>
<tr>
<td>26</td>
<td>Astronomical Tables, ? 19th century</td>
</tr>
<tr>
<td>27</td>
<td>See after Codex 20.</td>
</tr>
</tbody>
</table>

### Index of Names of Samaritans

### PLATES

1. **Codex VII**: (Undated), but probably the oldest MS. in the Collection.
2. **Codex I**: (A.D. 1214), The End of the Book of Genesis. At the Foot is a Deed of Sale.
3. **Codex II**: (A.D. 1328), Showing the Beginning of the Great Tashqil in Samaritan and Arabic Running down the Centres of the Hebrew and Arabic Columns Respectively.
4. **Codex XXII**: (Early 18th Century), A Bilingual (Arabic and Samaritan) Astronomical Calendar.
5. **Codex XXIII**: (Middle 18th Century), Samaritan Astronomical Tables.
INTRODUCTION

The Collection. There are twenty-six codices and one large sheet of paper in the collection of Samaritan manuscripts in the John Rylands Library. They can be grouped under four headings.

I. Pentateuch—Codices I-VII.
II. Theological—Codices VIII-X.
III. Liturgical—Codices XI-XX and XXVII.
IV. Astronomical—Codices XXI-XXV and MS. XXVI.

This representative and valuable collection of Samaritan literature was acquired by the Library from the Earl of Crawford in the year 1901. The MSS. were in the library of Haigh Hall, Wigan, prior to 1874, when a list was made of them, but whence they were obtained originally we have no knowledge. It would appear that the bindings of many of the MSS. were in a dilapidated state originally, for prior to their acquisition by the Library they had been repaired with some skill and rebound by an English binder. Hence none is now found in its original native binding. All the codices are bound uniformly in brown Levant morocco, with elaborate ornament in blind tooling. The leaf edges of all have been gilt. The collection in consequence presents a neat appearance on the shelves of the Library, for which unfortunately a severe penalty has been paid. Most of the MSS. have had their leaves trimmed in the process of rebinding, with the result that in some of the codices marginal epigraphs have suffered mutilation. As might be expected in such circumstances, they present us often with tantalising gaps in their text.

The Catalogue. In the year 1874, at the instance of the then Earl of Crawford, a short catalogue of the 22 items which at that time formed the collection, was prepared by Albert Loewy with the title "Handlist of Samaritan and Arabic-Samaritan Manuscripts belonging to the Earl of Crawford." In it is given a brief description of the MSS. before they were re-bound. It is preserved in manuscript in the Library. An elaboration of this Handlist, also apparently by Dr. Loewy, followed later. No date is given, but it was made at a time evidently when the collection had been augmented. The MSS. were now re-catalogued, and given different numbers—those they now possess. The second "Handlist," in writing which is almost illegible, is concerned only with MSS. I-XXVI, so that Codex XXVII, a liturgical MS., presumably was added to the collection after the preparation of this second "Handlist."

At the time when the collection was acquired by the Library, the liturgical MSS. were in the custody of A. E. Cowley, sub-librarian of the Bodleian Library (later to become Sir Arthur Cowley), to whom they had been lent by the Earl of Crawford, and the Library invited him to prepare a catalogue of the whole collection. Busied with the preparation of his Samaritan Liturgy,1 he made slow progress with the work. He had prepared, however, a plan of the catalogue, as he intended it should be, and had made a draft description of the text of most of the liturgical MSS. in whole or part.2 In

1 Published in 2 vols., 1909. It is the S.L. of our notes in the following pages.
2 To be exact Codices XI-XVIII and XXVII.
preparing this catalogue, I have followed the general plan of Sir Arthur Cowley, and have incorporated his work. Where he had supplied explanations of obscure Samaritan terms I have given them in footnotes, with his initials attached.

The Pentateuch MSS. In the year 1913 A. von Gall began publication of his large critical edition of the Samaritan Pentateuch,¹ and in the Prolegomena to the edition he gives in the list of MSS. which he did not use, the first three codices in our collection. He lists them K, L, M. The last-mentioned he includes, inaccurately, amongst the complete MSS.² As will be seen later, it breaks off at Exodus xxvi. 2. Professor Paul Kahle of Bonn later supplied him with a description of the first two of our codices. This was published under Nachträge und Verbesserungen with the fifth part of the work.³ The remaining Pentateuch MSS. in the collection had not come under his notice either directly or indirectly. Of the provenance of the latter we only know from the Handlist of 1874 that in the collection there was a parcel containing Samaritan Pentateuch MSS. Of this Dr. Loewy says:

"39 cahiers contain fragments of the Pentateuch in every size from quarto to sedecimo. Several pieces damaged by fire as No. 1. 1 cahier contains fragments of the Pentateuch and leaves of various prayers."

The second Handlist had evidently been made after the Pentateuch fragments here mentioned had been separated from the cahiers and so assembled as to provide 4 additional codices. The two largest units were bound as separate codices (IV and VI). The remaining fragments were ranged into two groups according to size and bound separately to form Codices V and VII. Unfortunately, in so doing, the fragments of individual MSS., which no doubt had been kept together in the cahiers, were dispersed and ranged according to their text under the books of the Pentateuch. Thus a MS. of which portions of Genesis and Deuteronomy survived had them separated and assigned with other similar fragments to these books, the text order being regarded evidently as the more important. This has now necessitated in the present catalogue an identification of the parts and a re-assembling, on paper, of the MSS.

The Rylands Collection has two Pentateuch MSS. almost complete, both being slightly defective at beginning and end (Codices I and II). Codex III has the text complete as far as Exodus xxvi. 12, where it breaks off. Codices II and III are bilingual texts, Hebrew and Arabic in parallel columns, with the Hebrew text in the right hand column. Both columns are written in Samaritan majuscule character. Codex IV has the text of Genesis xxv. 30 to Exodus i. 15, and Codex VI that of Genesis vi. 14 to vii. 18 and ix. 27 to xxxiv. 30. In Codex V there are bound together fragments of 16 distinct MSS., whilst VII comprises the remains of 20 more. Thus in the collection there are portions, large or small, of no fewer than 41 MSS. of the Pentateuch. Many of the fragments from evidence to be adduced appear to be of considerable age, probably exceeding the age of the earliest dated MS. in the collection by several centuries.

Codex I, with the date 608 [A.D. 1211-12] is, so far as can be ascertained, the earliest dated MS. of the whole Samaritan Pentateuch to be found out of Nablus. There is in the Library of Cambridge University a MS. of the Pentateuch slightly defective at beginning and end, and partially completed in both places with paper, which has the date 610 [A.D. 

¹ Der Hebräische Pentateuch der Samariter, Giessen, 1913-18, in five parts.
² Part I, p. xxxviii.
³ Pp. lxxx-lxxxiv.
in a deed of sale and hence by implication may be older than our Codex I. 1 Codex I is also a sister MS. to another in Cambridge University Library, 2 listed as E by v. Gall. Both were written by Abi Berakhathah or Abū 'I-Barakāt, to give him his Arabic title. The industry of this calligraphist (for the MSS. are beautifully written) can be gathered from the fact that Codex I was the 27th copy of the Pentateuch he had made, whilst E, dated 616 [A.D. 1219-20], was the 40th. Thus, in the course of 8 years Abū 'I-Barakāt prepared and produced 13 copies of the Pentateuch. He had other interests as well, as he was one of the precursors of Abu Sa'id in the preparation by the Samaritans of their own Arabic translation of the Pentateuch.

In all the Pentateuch manuscripts vellum is the material used, with the exception of Codex III, which probably dates from last century, and is written on paper. For their Bible MSS. the Samaritans used the skins of animals killed as shelamim ("peace-offerings"), no other skins being regarded as ritually suitable for the purpose. 3 Even the leather which they used for binding their religious books had to be from such animals. 4 They were careful at all times to avoid uncleanness from contact with the skins of animals not slain by one of their own community. 5 For the same reason on Sabbaths and feast days they avoided touching strange leather, and when riding to Mount Gerizim, used to cover saddle and reins with cloth. The Jews seemingly were not so particular. It was their rule that a Pentateuch scroll must be written on the skin of a clean animal, beast, or fowl (cf. Lev. xi. 2 f.) although it might not be slaughtered according to Jewish ritual. The skin of a fish, however, even if clean, must not be used for that purpose.

The parchment employed in our MSS. varies in thickness and quality from the tough, leather-like kind seen in Codex V(A) to the very thin and pliant of which there are many samples. In earlier times the rough hide was scraped on both sides to make a thick, coarsish vellum, known to the Jews as נלעפ (Qelaf), but later the hide was split and the outer part only (תקף (Qeaf)) used for scrolls of the Law. In the preparation of their vellum folios to receive the text the Samaritans marked out guiding lines by the impress of a sharp piece of bone or a metal stylus. Longitudinal lines defined the width of the text column and transverse preserved the straightness and controlled the spacing of the lines of text. The longitudinal lines were each duplicated from an early period, leaving a space sufficient for a letter between them. This ensured accurate placing of the first and last letters of each line. The Samaritan scribes, however, so far at least as their codices of the Pentateuch were concerned, do not appear to have been hedged in with restrictions such as controlled Jewish practice in the writing of their scrolls. 1 So far as can be gathered, size

---

1 See v. Gall, p. xxxi.
2 P. xxxii-xxxv.
3 In the letters written by the Samaritans to Scaliger in 1582 and 1589 mention was made that their famous old Scroll was written on the skins of peace-offerings. So also to the same effect the letter of Meshalmah (M. Güster, Samaritans, London, p. 174).
4 There is an epigraph in Ryl. Codex XXIII, f. r574, to the effect that a possessor of the codex bound it with his own hand in a ceremonially clean skin from the peace-offerings in Shechem.
5 H. Petermann recalls that although skins used to be spread in the streets of Nablus to be made pliant by passers-by walking on them, the Samaritans would never tread on them (Reisen im Orient, I, Leipzig, 1860, p. 276).
of letter, number of lines to a page, etc., were matters of individual taste. In general, however, the same dimensions of column and the same number of lines to a page were preserved throughout the manuscript. In marking lines the impress was made usually on the flesh side and the scoring was so made as to leave a mark on the hair side sufficiently definite to serve for its text also. There are some MSS. in this collection (e.g. VII, i, k) which show no trace of guiding lines, and the text appears either to have been written without their aid, or they have been very lightly made and afterwards obliterated. In VII, m, longitudinal lines alone seem to have been provided.

Unlike most other scripts, the Samaritan was written with reference to an upper line. The characters were not designed to rest their pediments on a lower line, but rather to depend from one on which were ranged their tops. The bodies of the letters thus appeared to hang free in the interlinear space, like clothes pegged to a clothes-line. Only 3 Samaritan letters out of the 22 of their alphabet project upwards beyond this upper line, i.e. their ב, ג, and ד. The Samaritans finished each line with a complete word in accord with most Semitic languages. They never, at least in carefully written MSS., divided a word between two lines, and rather than crowd the letters of a word together in order to get it within the compass of the line, they preferred to transfer it to a new line and leave a blank space in that from which it was taken. The Jews, on the other hand, disliked blank spaces in their manuscripts, and preferred to fill out the line by extending the form of the last letter of the last word. The Samaritans knew how to make artistic use of blank spaces in their MSS. They wrote the last letter of the last word at the very end of the line and left between it and the other letters the blank. As the necessity for such a blank is bound to occur frequently, and often too in a number of consecutive lines, the isolated letter at the end of the line stands out prominently and becomes a distinctive feature of the MS. Such a manuscript it will be convenient to name a "one-letter" MS. A variation of this is to have two letters isolated at the end of the line with the blank preceding them. This we may conveniently describe as a "two-letter" MS. A few MSS. are found where the blank occurs before the last letter or the last two letters indiscriminately, and these we can call "mixed" MSS. The Samaritan scribes, whilst they had no hesitation in disrupting other words, made an exception of the tetragrammaton—at any rate in the later period. In very few of the MSS. represented in the Rylands collection are the letters of הוהי separated. Rather than divide the Divine name they were content to write it where it chanced to fall in the line, and leave the columned space provided for the last letter of the line unoccupied.

The Samaritan calligraphists were sufficiently ingenious to combine the use of blanks with a clever distribution of letters in order to produce a highly ornamental effect. Thus in their more ornate MSS. they took pains to ensure that a letter or group of letters should, where possible, be written directly under the same letter, or group, occurring in the line above. Thus, e.g. an א would be written directly under another א, or ב.media under ב when they chanced to be found in suitable places in consecutive lines. In portions of text occupied by genealogical lists, etc., this led to quite considerable numbers of the same letters and words being written

---

1 These letters known to grammarians as the "Letter Diphthong" are ה, י, ל, ד, נ, in printed texts, and in addition ה, י, נ in MSS.
under each other in a number of consecutive lines, producing the effect of columns of the same letter. This "columnar" arrangement was often secured by separating at will the letters of words in the middle of lines. Even the first letter of a line might be transposed to second place, leaving the first place unoccupied. In the more elaborate MSS. this letterless space was occupied by 3 dots arranged in the form of a triangle. The Samaritan letters, which have in general a greater lateral extension than the corresponding Hebrew, lend themselves to the "columnar" arrangement. The following is Numbers xxvi. 35-7, as set forth in Codex I, p. 471, which is incidentally a "two-letter" MS. Hebrew characters have been substituted for the Samaritan. Only the longitudinal lines are indicated.

The Samaritans at an early stage made use of the dot as a word separator in their MSS. A later outcome was the use of the double dot in the form of a colon (:) to mark the end of a sentence. Presumably later still was the use of two dots side by side (the "twin-dot") to indicate the main pause within the sentence. The end of a section (בב') was marked by a colon with some additional sequelae. The earliest form appears to have been the colon combined with a horizontal stroke (\(-\)). There are many variations of these marks according to the whims of the copyists. Thus the colon is sometimes written : or \(/\) or even \(=\), and the section mark is found as \(-\); or \(-\); or \(-\) or elaborations of these. Larger divisions of text corresponding to our chapters are marked at the end by still greater elaboration of signs, occupying often the greater part of a line.¹

¹ At the end of the Book of Deuteronomy in the Barberini Triglott there is a note which gives the Samaritan names of these signs as follows \(-\) (בב') \(-\) (בב) \(-\) (בב). See M. Heidenheim, Bib. Sam., Leipzig, 1884, p. xxxiv, note.
largest number of their pages begin with the conjunction waw.¹ Each book of the Pentateuch began with a new page. At the end of each book there was left a considerable portion of blank page—usually half or more. In this was written by the scribe the number of sections (ת"ל ר) found in the book just completed. In the case of some MSS. the number of words or letters was also added.² At a later time, however, the remainder of the page was utilised to record transfer of ownership and terms of sale of the codex from time to time. Such records, written usually in Samaritan-Aramaic, supply interesting information on the travels and vicissitudes of the codex. We shall return to a detailed consideration of these in the case of Codices I and II.

There is no colophon properly so-called to be found at the end of a Samaritan Pentateuch MS. Instead, the Samaritans employed an ingenious device peculiar to themselves whereby they made use of the actual letters of the text to supply the essential information. They marked off in the centre of the text column by impress two longitudinal lines little more than the space of a letter apart. Into this space they introduced such letters of the text, and such letters only, as met the requirements of the text of their colophon, or chronogram. They so contrived that the particular letters they sought were assigned to the space between the lines. This was the more easily arranged, since the Samaritan scribe, as we have seen, had no abhorrence of blanks in a line of text. The colophon thus marked out was read from the top of the page downwards. Its words were usually marked off by a small horizontal stroke under the final letter of each. The Samaritans called this colophon of theirs a tashqil.³ By way of illustration we give the beginning of the tashqil of Codex I (Deut. i. 1).

The opening word נא ("I") here appears. The most common form of tashqil is that which gives the name and lineage of the scribe, the dates on which the transcription was begun, or completed, and occasionally some additional information. Thus, in the case of Codex I we are told it was the 27th copy of the Law the scribe had made. In bilingual MSS. each of the parallel columns is split to provide a tashqil matrix, but each has its tashqil in its own language, although both are to the same effect. Tashqils other than chronograms are found in the more elaborate MSS., as we shall find in the detailed description of Codices I and II.

Of the 41 Pentateuch MSS. in the Library, only 2 are dated. It is thus a matter of considerable importance that criteria should be established, if possible, for determining age on a comparative basis. The general condition of a manuscript, the state and colour of the parchment, the fadedness of the ink, afford a general indication of age, but since so much depends on the treatment it has received and the conditions under which it has been preserved, such considerations have no fixed value as independent evidence. Palaeography, so useful in the case of most scripts, is unfortunately in this matter of little help. The Samaritan majuscule script

¹ Some Jewish scribes were careful to begin each column with the letter waw, others with one of the letters found in the words דבך יבש ("by his name Jah"—Ps. lxviii. 5).
² The number of sections are alone given in the two complete codices in the Rylands collection.
³ The root of this word is presumably the Aramaic שחקל = "to take, or take away". The form here is the maqādar of the II form (מַקָדַר) of the Arabic verb.
was from very early times so stereotyped that no great variation from precise form appears to have occurred. Individuality is shown occasionally in the shaping of a few characters such as the loop heads of the Samaritan ס and ל, and in the formation of the ד and ל, but generally it is confined to the angle of slope of the writing. In the writing of the eighteenth century there are traces of a more ornate style, as shown in epigraphs on the MSS. All the Pentateuch MSS. are written in the formal script, customarily known as the majuscule, which the Samaritans used for that purpose. The less formal script, customarily known as minuscule, which they used largely in their liturgical MSS., although derived from the majuscule, does not at first glance show many signs of resemblance. The relationship of Samaritan majuscule and minuscule may be likened to that of the Hebrew square characters to the Rabbinic script. The ink used was generally black (Indian) ink, which in well-preserved MSS. retains a glossy appearance, at least on the hair side of the parchment. Occasionally a kind of red ink was used for writing the text, which has faded to a reddish-brown colour. The pens used were mostly reed pens. These, if more recent practice be a true guide, the scribe would make from canes imported from Mesopotamia. The making of a pen was a fine art. But in all this there is little which can be of use to us in dating a manuscript.

In the problem of date the following considerations, in addition to the impression of age left by the general appearance of the manuscript, may be regarded as relevant.

1. The use made of the separator dot. In very early MSS., particularly in some still in Nablus, the separator dot is used sparingly, if at all. In MSS. of relatively recent date the dot is not placed after a word which finishes a line, where obviously it is not required. The presence of the dot at the end of a line may be regarded as an indication of a relatively early date, since it is rarely found, if at all, in dated MSS. The absence of the dot at the end of a line enhances the appearance of a MS. and is thus almost certainly a later development. Consequently a MS. with the dot in that place may be held to be earlier than one from which it is absent.

2. Punctuation marks. The earlier MSS. appear to have been content with the separator dot and an occasional "colon" (:) and "twin-dot" (..) is evidently a later development than the "colon." A MS. which shows a sparing use of the "colon" and no "twin-dot" may be deemed early, or, equally important, a careful transcript of an early MS.

3. Vocalisation marks. All indications point to a slow and gradual use of vocalisation marks in Samaritan Pentateuch MSS. The process began, as we have seen, with the employment of the short horizontal stroke superposed on word or letter. Thus the free use of vocalisation marks in a MS. would suggest a late date, and the entire absence of such marks might reasonably be held to imply an early date.

4. The writing of the tetragrammaton at the end of a line. It was clearly a later conception which extended the sacredness of the Divine name to include the non-separation of its letters. We cannot imagine that a separation of the letters of יהוה could have been contemplated after the belief in their sacredness and necessary union had taken firm hold.

1 Jewish scribes exercised scrupulous care in writing the names of God. It was laid down that before writing a name of God the scribe must say, "I intend to write the Holy name," otherwise the scroll would be unfit (תומכ) for public reading. The scribe must not allow himself to be
Any MS., then, which has the letters of שד"א separated at the end of a line like any ordinary word to meet the requirements of Samaritan symmetry in the design of their MSS., must be deemed relatively early.

5. The "one-letter" type of manuscript is presumably earlier than the "two-letter". The squaring of the text column with the aid of longitudinal bounding lines was an early device. The writing of the final letter of the line hard up against the bounding line was a natural consequence. This, in turn, suggested the use of a second or auxiliary line drawn parallel to the first at about the space of a letter apart. There followed naturally the writing of the second last letter of the line hard up against this auxiliary line. There can, then, be little doubt, that the "one-letter" MS. is a prior stage to the "two-letter."

6. The sense pause at the foot of the page. This is a feature of later Pentateuch MSS. at least. Earlier scribes were perhaps not so particular [as witness Ryl. Sam. VII g. pp. 23-4]. Jewish copyists stressed this feature, as we have already noted.

The columnar, or symmetric, scheme of text distribution might be expected to represent a late development, but on that score there is not sufficient evidence. All indications point to its having originated at an early date and continued in use in all MSS. which made claim to elegance.

As the point of departure in our scheme of comparative dating of the MSS. we have as earliest dated MS. Codex I, with the date A.D. 1221. How many of the features of early dating listed above does this thirteenth-century MS. possess? Its vellum is in an excellent state of preservation, contrasting very favourably in that respect with many of the manuscript fragments in Codices V and VII. There is no dot at the end of its lines. Of punctuation marks, it uses freely both the "colon" and the "twin-dot." The vocalisation system is only represented by the short horizontal stroke, which, however, is used but sparingly. The tetragrammaton is not divided, nor is it written to the end of a line if space permits otherwise. It is a "two-letter" MS. Each page ends with a sense division, usually marked by a "colon." Thus it will be appreciated that at the beginning of the thirteenth century this MS. already possessed most of the features we recognise as relatively late. Now, many of the undated fragments in our collection exhibit several of the features we class as early, suggesting that they are prior to the thirteenth century in date. There is one in particular [Ryl. Sam. VII, n.] which on the basis of our reading must be the oldest in the collection. It consists of three single leaves of thin, worn vellum, discoloured with age, and mounted on other vellum by the repairer to ensure their preservation. The text column measures only 3-8 in. by 3 in. with 38 lines to the full page and about 26 letters to the full line. The ink, which was originally black, has now faded to a dull brown colour. The writing is not elegant, but is pleasing to the eye, and displays more individuality than is found in carefully written MSS. There is no trace left of guiding lines, either longitudinal or latitudinal. The lines of text, however, maintain straightness and the the squareness of the text column is well preserved. Occasionally lines spill into the margin. The lines, too, are close written, and so also are the words and letters. The separator dot is found at the ends of lines. The colon is used only at the ends of sections where it is found combined with the stroke.

interrupted in the course of writing it. No part of the name may extend into the margin. An error in the word cannot be erased, but the whole sheet must be replaced and the defective sheet put in the Genizah.

1 "Symmetric" is the term employed by Dr. Gaster.
At only two places (both doubtful) is it found in the middle of the text. There is no trace of any vocalisation marks. It is a "one-letter" MS. The letters of the tetragrammaton are separated at the end of a line. It is, moreover, one of the few Pentateuch MSS. which do not end a page with a syntactic pause. Thus it is a MS. which possesses each of the six features we have identified with a relatively high antiquity. It is the only one in the collection which has them all, and for this reason I am disposed to regard it as the oldest in the collection, antedating Codex I probably by several centuries.

**The Theological MSS.** The three codices we have in this class are of great interest. Codex VIII, which was written in the year A.D. 1752, has four short tractates. The first two of these are by Ghazāl b. Al-Duwaik, who, according to the Samaritans, lived in the thirteenth century of our era, and are dissertations on Balaam and on the Second Kingdom. The third is a short commentary (it consists of two pages only) on Genesis xlvi. 1, and is attributed in the rubric to Abu Sa'id. This is the Abu Sa'id who revised the Samaritan version of the Pentateuch in Arabic in the middle of the thirteenth century—but such an identification could only be accepted with great reserve pending more satisfactory means of confirmation. The fourth treatise, on the nature of God, especially his unity, has no name of author in its rubric. A line has been left blank where in the previous three treatises the title of the work and the name of the author were supplied. A work on this subject is said to have been composed by the physician Ṣadaqah b. Munajji, who also belonged to the thirteenth century. This may well be it.

In Codex IX are bound together the MSS. of two works. The first is a MS. of the famous Samaritan work Kitiib al-Ṭabbākh, literally "The Book of the Cook." Gaster has it from the Samaritans that they translate it "The Book of the Meat," for after a brief introduction, the author at once gives a full description of the method of slaughtering animals and everything connected with the preparation of food in lawful manner." It is, in fact, a book which treats of the scriptural basis of the enactments affecting religious ceremonies and practices. The author was Abū 'l-Ḥasan al-Ṣūrī [in Samaritan Ab Ḥisdah], whose date is uncertain. Gaster places the composition of the work at between A.D. 1030 and 1040. Mills, whose information,
where I have been able to test it, I have always found reliable, places him in the twelfth century. The modern Samaritans evidently believe that the copy they possess in Nablus is unique, and that it dates in its present form from 1850. At that time, they allege, 'Amram, the then High Priest, collected stray leaves and fragments of the book, and ordered his relative Pinḥas and his nephew Jacob to make a copy of these portions collated by him. From Gaster's description of the contents of this MS., of which the Samaritans made a translation into Hebrew at his request, it is the same as we have in the Rylands Collection. The book thus existed in its present form as early as 1692, the date when the transcription of the Rylands MS. was begun. There is likewise a copy of the work in the Bodleian Library [Sam. Cod. V], of which a description is given in Nicoll and Pusey's Catalogue of Oriental MSS. No date is given in the catalogue, but the copyist is said to be Mufarrij b. Ya'qūb, which would make the Oxford MS. some 30 years earlier than that in the Rylands Library.

The second treatise in Codex IX is the MS. of a commentary on the Asāṭir, a haggadic supplement to the Pentateuch. The Asāṭir was written originally in Hebrew, but was later known by its Arabic title Kitāb al-Asāṭir, or "Book of the Traditions." The commentary we have here is by the famous Samaritan scholar Muslim b. Murjan, a writer of one of the letters addressed by the Samaritans to their supposed brethren in England. Moreover, it is in his own neat handwriting. It is clearly not the same commentary as that of which Dr. Gaster has published a Hebrew translation. Dr. Gaster, in his Asāṭir, has taken great pains to prove the early date of the work, which he now regards as the oldest work written in Samaritan, older than the Samaritan Targum and the compositions of Marqah. The title of our MS. shows with what esteem the Samaritans regarded the Asāṭir as having been "transmitted from our Master, the Apostle Moses, Son of 'Amram". The fact that Muslim wrote a commentary—a treatment usually reserved for the Scriptures—shows the position the Asāṭir had attained in the religious life of the Samaritan community. Muslim, in his commentary, gives portions of the text of the Asāṭir in Samaritan script, and translates and expands other parts of it in Arabic. A cursory collection of texts shows that the text Muslim had before him agrees substantially with that published by Gaster. There are variants, however.

Codex X is a MS. of another well-known book on the birth of Moses—the Molad Mosheh of Iṣmā'īl Ramlī [or possibly the diminutive form of the name, i.e. Rumaiḥī]. The Samaritans themselves would seem to have called it also Kitāb al-Nāshi, from its opening words. This work was famous amongst them, and was read at assemblies on special...
occasions. Its date has been a matter of conjecture and it has been held that the composition of the book could not have been later than the thirteenth century. In our copy, a specially ornate one, we have the account of its origin given with exactness. It was prepared by its author on the suggestion of Pinḥas b. Eleazar, who was High Priest from A.H. 914-955 [A.D. 1508-48]. The suggestion was made on Saturday, 4th June, A.D. 1537, and the work was completed by the following Tuesday.

The Liturgical MSS. They are written mainly in the minuscule character, often rather carelessly. The rubrics are a mixture of Arabic and Samaritan, varying to all seeming with the whim of the copyist and in consequence they are given in full and translated in the catalogue. The writing in the case of the rubrics is seldom better than a scribble, often omitting diacritic points, and making it at times difficult to follow. The Arabic is corrupt and the orthography puzzling, and verbal forms appear which violate all philological canons. It is in general reproduced here in its corrupt form.

The Dajtar (דַּגְּתָר) was the name given by the Samaritans to the earliest collection of their liturgical compositions. It was their "Register" or Book of Common Order, and the corpus liturgicum from which prayers and hymns for the various festivals were selected. The Dajtar is represented here by Codices XI and XVIII, although XVIII contains less matter than XI. It is well known that the order in the Dajtar varies considerably in the many MSS. of it which have been examined. Cowley, who made use of most of the liturgical MSS. in the Rylands Library collection, in one way or another, in the preparation of his

Samaritan Liturgy, describes Codex XI as an excellent copy, well-written and correct. He made considerable use of it to supplement the Vatican MS., on which he based his text. All the Samaritan liturgical services are not represented in our MSS. There are the services for Sabbaths and Festivals (Codd. XI and XVIII), Unleavened Bread ¹ (Codd. XIII and XX), Burial (Cod. XV), Circumcision and Marriage (Cod. XIX), Sabbath of "Conjunction" of Passover (Cod. XXVII), Eve of the First Month (Cod. XII), Special Prayer in time of Drought (Cod. XVI). There is, however, no adequate representation amongst them of the extensive series of services for Passover, Weeks, Tabernacles, and Day of Atonement. The service for Circumcision (Cod. XIX) is one of the rarer liturgical MSS.

The Astronomical MSS. Here we venture upon what has hitherto been terra clausa. Both Jews and Samaritans made a great secret of their calendar calculations, so that no guidance has been vouchsafed by Samaritans to would-be investigators. Even within the Samaritan community it was the privileged study of the priests. So anxious were they to maintain secrecy that they would not write down explanations required by those entering on its study, lest clues might thereby be provided to outsiders for unravelling the mystery. The situation is made plain by an entry on a surplus leaf of an astronomical codex (Cod. XXIII, p. 1). It is written by 'Amram b. Salāmah, the astronomer (حساب) in the year 1243 [A.D. 1827-8]. After having given some elementary directions for students of the calendar, he proceeds:

...الکان مرادي اشرح أكثر لكن خفت من الناسين...

هذه العلم اراهن في بند هكأنهم لم يخرج ابدا والدي يخرجه

¹ The Samaritans differ from the Jews in separating the Festivals of Passover and Unleavened Bread.
It was my intention to make further explanation, but I was fearful of the Christians... this knowledge is a heritage in the hands of the priests. It must not go forth ever, and he who reveals it will be excommunicate and a thwarter of the petition 'May the Lord increase the Levites 'who bear the Ark of the Covenant of the Lord,'" for this knowledge is restricted to them and is not for others. And to this there are many testimonies and tokens in the Beloved Book...

According to the Samaritan belief, based on Genesis i. 14, the calendar dates back to the Creation, and was revealed to Adam by God. Moses proclaimed it in fixing the first month to be that of the Passover, and astronomical computation was due to Pinhas b. Eleazar, and was based on a meridian through Shechem. This was introduced, they believed, shortly after the entry of the Children of Israel into the Holy Land. There seems to be little doubt, however, that the earliest determinations of new moons by both Jews and Samaritans came by observation, and the mathematical calculations which they shrouded in so much mystery came later, probably subsequent to the Muslim occupation of the land. The Samaritans in their calendar calculations make use of the abjad system of numerical notation as used by the Arab astronomers. It should be noted, however, that they use the letters of the Samaritan alphabet as figures in their astronomical tables. Codex XXII is a multiple calendar combining Persian, Julian, and Muhammadan calendars, and calculated over a period of 200 years. An analysis of its composition and the interrelation of its parts, as well as an interpretation of its text, is given in the description of the codex. The unlocking of the secret of the Samaritan calendar has been a task of many hours and much patience, but I may now claim to have succeeded. The other MSS. (XXIII-XXVI) are astronomical tables for calculating the courses and positions at any given time of the sun and moon, the eccentric path of the moon, and the precession of the equinoxes. They are calculated for year, month, day, and hour.

Codex XXI is an astrological MS. Astrology does not appear to have bulked largely in Samaritan life, although entries on surplus leaves of codices show that some individuals at least took an interest in it. It is probably a safe assumption that Codex XXI is a transcript of an Arab MS. and an importation from outside.

The Additions. There are numerous additional entries on the surplus leaves of most of the Samaritan codices. Very few have any bearing on the text of the codex in which they appear, although they may be determined by its character. Thus the codex containing the Service of Burial (XV) has a number of entries recording the deaths of members of the Samaritan community, and on the surplus leaves of the Great Calendar (Cod. XXII) are numerous entries of births and marriages. There are some additions of a literary kind. They record happenings of communal interest, such as rain- and snow-storms, earthquakes, droughts, visitations of locusts, organised expeditions to the tombs of the Patriarchs in the neighbourhood, etc. They are written mainly in an Arabic often dialectical in character and orthographically defective. The writing varies from the neatness and precision

---

1 I hope to deal more fully with the subject in a subsequent issue of the Bulletin of the John Rylands Library.
2 See Bulletin of John Rylands Library, April, 1938.
of the skilled penman to the almost undecipherable scribble of the unskilled or careless. All entries have been noted in the catalogue, and at least an indication given of their contents. Particular interest attaches to them, since often they have been written by, or mention the names of, so many personages prominent in Samaritan religious or literary history. As they are almost invariably dated, they furnish rich material for solving the puzzles of genealogy and chronology which have greatly perplexed Samaritan scholars.
CATALOGUE OF SAMARITAN MANUSCRIPTS

I. PENTATEUCH MSS.

CODEX I

(A COPY OF THE TORAH DATED A.H. 607 (A.D. 1211))

I. General Description. A Samaritan Pentateuch MS. on vellum. P. 1 is flesh side. The text occupies 303 folios. The MS. has suffered damage at both beginning and end, with resultant loss of text (see Lacuna below). Two binder's fly-leaves (vellum) have been added at each end. The binding is uniform with the other Samaritan codices in the collection (see Introduction). The bound volume is enclosed in a stout cardboard case covered with brown leather.

The damaged parts of the MS. have been skilfully repaired throughout. The size of the leaves before binding was 12·75 in. by 10·75 in. In the process of binding this was reduced to 10·8 in. by 8·9 in.¹ The destruction of so much margin has involved the loss of part of an epigraph at the end of the Book of Exodus (p. 284). The edges of the folios have been gilt. Pagination (recent) is by odd numbers in the top l.h. corner of each recto.

2. Writing, etc. The MS. is written in a glossy black ink, the script being a large majuscule. The individual characters are accurately formed with a slight differentiation in thickness of stroke between parts of the same letter. The letters are well placed and spaced, presenting a writing of dignity and much beauty. The 'columnar' scheme of text distribution (see Introduction) has been kept prominently in view throughout (see especially pp. 23, 24, 28, 77, 88, 91, 104, 110, 148, 151, 214, 250, 264, 271, 276, 280, 314, 340, 384, 421, 468, 469-73, 495, 497, 499, 501, 529, 544, 590). The fine quality of the vellum, too, indicates that it was a work on which both care and money were expended. Notwithstanding this, there are some erasions (see, e.g., pp. 133, 454, 461). The text column measures 6·8 in. by 5·8 in. There are 26 lines to a full page and circa 23 letters to a full line. The space between lines is c. 25 in. The usual guide lines have been drawn, both transverse and perpendicular (see Introduction). It is a 'two-letter' MS. (see Introduction). The letters of נמ are not separated as are the letters of other words at the ends of lines. As is usual in Samaritan Pentateuch MSS., there are no catchwords or other indication of sequence of pages. Care has been taken to prevent lines trespassing on the margin. To obviate this the text has been written small in some places.

3. Punctuation Marks, etc. Sections (§) are parted from each other by a blank line. Occasionally one, two, or three words intrude into this line, but taken altogether they never extend beyond the half line. A single word is occasionally written at the end of the blank line, more particularly if one or more of its letters will 'columnise' with the letters of the line above. The customary separator dot is not written at the end of a line. The slight pause (the equivalent of our comma) is represented by two dots in line (··), the greater

¹ The binding was done before the Codex came into the possession of the Library.
pause by two dots as in our colon (:). Sometimes they are written at an angle (\(\cdot\cdot\)), or a stroke, slightly inclined, is used (\(\cdot\))\(\cdot\)). The double dots are written at the ends of lines. The end of a section is marked by two dots and a stroke (\(\cdot\cdot\))\(\cdot\)). If the blank line is intruded upon by a word or words at the beginning of the line, this mark is repeated at the end of the blank line. Larger division of subject-matter, corresponding to chapters, is marked by two colons with a stroke between \(\colon\colon\)\(\cdot\))\(\cdot\)). The end of a book of the Pentateuch has an elaboration of the colon and stroke \(\colon\colon\)\(\cdot\))\(\cdot\))\(\cdot\)). The zig-zag line with angle and dot interspersed is also found at such a point (\(\cdot\))\(\cdot\))\(\cdot\))\(\cdot\)). The midpoint of the Torah, which occurs between verses 15 and 16 of Leviticus vii, is marked by \(\cdot\). In the poetic passages the end of each stichos is marked by \(\cdot\). The Ten Commandments are indicated in the margin by numbers 1 to 9 in letters of the Samaritan alphabet (pp. 213-14). The number 10 has been added by another hand against the altar passage which follows the Ten Commandments (Exod. xx.) in the Sam. version.

Vocalisation marks are hardly to be found. Very occasionally the supralinear stroke to indicate the less common vocalisation of a word occurs, and sometimes a dot above a letter to draw attention to some particular vowel, but in respect of this latter I cannot be certain.

4. Date and Scribe. There is a tashqîl (see Epigraphs below) which gives the date of the MS. as A.H. 607 (A.D. 1211), and the scribe as Ab Berakhâthah, s. of Ab Sasôn, s. of Ab Nefûshah, s. of Abraham the Šareph-athite (i.e. of Šarepta ?). For other dates on the MS. relating to changes of ownership of the Codex see Epigraphs.

5. Condition. The general condition of the MS. is good, apart from the defects at the beginning and end already indicated. There are stitch holes in the free longitudinal margins of a number of folios (see pp. 25-6, 125-38, 241, 259-78). Several pages are heavily soiled and stained, particularly at the beginning and end, probably due to the MS. having lost its original binding, leaving them exposed to damage. Most of the pages throughout bear witness that the Codex has been much in use and partly, too, out of doors. A number of stains of a dark reddish-brown colour may be blood-stains. Pp. 396-7, which face each other, have a heavy coating of grime. This is due to the fact that p. 397 contains the Aaronic Blessing (Numbers vi. 24-7). This the congregation were in the habit of touching and kissing, hoping to derive virtue therefrom. Pp. 310-11 are similarly stained for a similar reason, since on p. 310 we have Leviticus ix. 22-4, where Aaron lifted up his hand and blessed the people. Much weather-stained are pp. 180-93 with Exod. x.-xiii. (Passover), p. 237 with Exod. xxvii. (altar of incense), p. 466 with Numbers xxv. 10 (Phinehas), and p. 554 with Deut. xiii. 2 ff. (false prophets). Details of further damage:

P. 37. A large red stain has obliterated several words.
Pp. 131-4. Large red stain. The liquid has soaked through both folios but has not affected the legibility of the text.
Pp. 257-63. Worm holes, not sufficiently large to destroy completely any letter.
Pp. 303-4. This folio has a rent extending from the bottom upwards penetrating the text column, now repaired.
Pp. 389-90. A diagonal rent extending from the bottom upwards across the text.
column. It was originally sewn together but has later been repaired in modern fashion.

Pp. 507-8. This folio, which marks the end of the Book of Numbers, has had a triangular portion removed from the lower margin, damaging the text of an epigraph.

Pp. 543-4. Rent, extending from lower margin into text column, has been skilfully repaired.


Pp. 583-6. Red stain. The liquid has soaked through both folios without affecting the legibility of the text.

6. Lacunae. The gaps in the text here indicated are due to damage to the MS. The MS, as it now exists begins at Gen. i. 12 (1). Only a fragment of the first folio remains.

P. 1 is caked with dirt and only occasional words can be distinguished. The first distinguishable is שָׁבָּה (fourth word).

P. 2. Begins i. 22, and text is complete to the end of verse 26. The parts wanting are: 27. אָבִּיר [תַּחְתָּמָה], and [תַּחְתָּמָהו]. 28. [וֹרָבָּר], and [וֹרָבָּרוֹב]. 29. [וְאָרֹםוֹו], [וֹרָבָּרוֹב], [וֹרָבָּרוֹב], [וֹרָבָּרוֹב]. The only other word remaining of that verse is אַלֹכָה. There is no complete word left of v. 30.

P. 3. Begins i. 31. ii. 7 [וְיִשְׂרָאֵל]. For the rest of the page portions of words are missing at the ends of lines.

P. 4. Begins ii. 10 (1). In this verse are wanting: [תַּחְתָּמָהו]. 19. [וֹרָבָּר], and [וֹרָבָּר]. 20. [וְאָרֹםוֹו], [וְאָרֹםוֹו], and [וְאָרֹםוֹו].

Pp. 13-14. A portion of this folio affecting a corner of the text column is missing. P. 13, vi. 7, the first [ךכ]. 8, [ךכ]. 9, [ךכ], and [ךכ].

1 The portions of text within square brackets are the parts wanting in the MS.
P. 604. xxxi. 10, j. xxxii. 12, l. xxxiii. 13, s. xxxiv. 16, t.

7. Index of Chapters. The first number within brackets is the page of the Codex, the second is the line on that page, and the number in parentheses the word in the line, where the chapter begins. When not otherwise indicated, the chapter starts at the beginning of the line.

Genesis

Exodus

Leviticus

Numbers

Deuteronomy
i. [508, 1]. ii. [513, 13 (3)]. iii. [518, 1 (1)]. iv. [521, 19]. v. [528, 1]. vi. [532, 10]. vii. [534, 22]. viii. [538, 1]. ix. [540, 6].

For portions of xxx. and xxxi. see Lacuna.

8. Epigraphs and other Additions.

a. The *tashqil* (see Introduction).

(1) The great *tashqil* begins at the beginning of Deuteronomy (p. 508) and continues to the end of chapter iii. (p. 521). Its first letter is the "א" in Deuteronomy and the final letter is the "י" in iii. 27 (16). It is in the Samaritan dialect and reads as follows:

Anah. אַנָּה - רָמָתְתָה. בְּר. בַּשָּׁן. בּ. אָב. נָפֹשֶׁת. בּ. אָרָם. צְרָפתָה. חָבֵית. רְדָה.

"I, Ab Berakhah, son of Ab Sasön, s. of Ab Nefushah, s. of Abraham of Sarepta, have written this holy Torah for two brothers, Tabiah and Joseph, sons of Sa’dah, s. of Issaac, in the year 608 of the dominion of Ishmael. And it is the 27th Law I have written. The Lord of Might is the helper" (or "is my witness").

(2) The *tashqil* marking the middle point of the Pentateuch (Leviticus vii., end of verse 15) is on p. 301. It is simplified. "Half Torah." Its beginning is the "י" of בּ"סָף [Lev. vii. 11 (3)] and its end the "י" of כּ"סָף, vii. 16 (4). The actual midpoint occurs after the word בּכּ, the last word of verse 15, and as בּכּ happens to be written near to the middle of the line we find †: after it and the rest of the line left blank, except for the section mark †: which is written at the end of the line. Verse 16 begins a new line.

(3) The 'Sabbath' *tashqil* (p. 252). The 'bed' for this *tashqil* is in the form of a circle, and its width is 3 in. It is inserted in the passage on the Sabbath day, Exod. xxxi. 12-17. The *tashqil* is to be read beginning at the top of the circle and proceeding clockwise. It is as follows: אָשֶׁר. כּוֹם. קֵרוֹשֶׁה. "Prosperity to him who keeps it holy." It begins with the א of יִשָּׁר [xxi. 13 (5)] and after proceeding round the circle [the bottom letter of the circle being the first ש in שָׁמֵש in 17 (9)], it returns to end with the א of עַד [13 (13)]. A circular *tashqil* is naturally very difficult to compose, and in this case it has been found necessary to write some of the words, which fall within the circle, very small.

(4) The 'Deliverance' *tashqil* (p. 197). This is found in the passage recording the deliverance at the Red Sea, and is as follows: יְהוָה. נָצַדְקָה. קְרָפָה, "The Lord is the conqueror of his foes." It extends from Exod. xiv. 19 to 23. It begins with the א of לָיָהֶב [19 (3)] and ends with the א of נְעַר [23 (7)]. There are other *tashqil* 'beds' prepared which have not been utilised. Thus on p. 500 a 'bed' has been prepared shaped as a circle superimposed on a St. Andrew's cross. It is found in the passage on the boundaries of the Promised Land (Numbers xxxiv. 1-12). The shape resembles that of an early map of the world found on a Babylonian tablet. There is another 'bed' on p. 502, in the passage relating to the Levites possessing cities (Numbers xxxv. 1 seq.). There are here four parallel *tashqil* 'beds'.

---

1 In the British Museum, Babylonian and Assyrian room, Table-case E, No. 149; illustration in B.M. Guide to Bab. and Assyr. Antiquities.
splitting the text column longitudinally into five equal sections. A circular ‘bed’ has been introduced and the others have the appearance of being superimposed on it in such a way that the two outermost ‘beds’ join the rim of the circle and the two central divide it. Other blanks are found at the ‘Song of the Well’ [Numbers xxi. 17-18 (p. 453)] and the ‘Song of Moses’ [Exod. xv. 1-20 (p. 198)], but it is possible that the blank space is used to separate the hemistichs. The oracles of Balaam have similar blanks [Numbers xxiii. 6-10 (p. 461); 18-24 (p. 462); xxiv. 3-9 (p. 463 f.); IS-2S (p. 465)].

b. Colophons. There are found the usual colophons at the ends of the books, giving particulars of the number of sections. In our Codex they are given in shorter form than is customary in Samaritan Pentateuch MSS.

At the end of Genesis (p. 151),

**First Book, 250 qāšīm.”**

At the end of Exodus (p. 284),

**Second Book, 200 qāšīm.”**

At the end of Leviticus (p. 373),

**Third Book, 134.”**

At the end of Numbers (p. 507),

**Fourth Book, 218 qāšīm.”**

c. ‘Deeds of Sale’ of the Codex.¹

(1) At the end of the Book of Genesis (p. 151) there is recorded in Samaritan majuscule script a change of ownership of the Codex. The epigraph is very much defaced and the ink has so faded as to make the characters in parts illegible. The epigraph is a mass of abbreviations; the great majority of the words consisting of honorific titles are represented only by their initial letter together with ✓ (the sign of contraction). The words have been amplified partly from similar epigraphs, where the titles are given in full and partly from a list of honorific titles furnished in prayers for the dead (Codex XV. pp. 41 ff.). The text, so far as it can be deciphered, is as follows:

(Purchase of this Torah by Obadiah (= Arabic ‘Abdullah), s. of Abraham, s. of Şedhāqah, the Maṭarite (?) from Ishmael, s. of Şedhāqah, the Shechemite (?) for 260 (subsequently changed to 280) pieces of silver (Roman),⁸ on the 4th of Shawwal 937

¹ For fuller translations see Bulletin of the John Rylands Library, July, 1937.

⁸ Presumably dinār (Lat. denarius).
And beneath this, in Arabic, in what appears to be the same hand:

في 5 شعبان 1326 عربى موانع حفص هشيمي عدنان

“I have examined this holy Torah and have read it and have written upon it ‘Complete Torah.’ Praise to God for his witness (?) I am the miserable slave, looking to the mercies and righteousnesses of the Lord, Shelah, s. of Abraham, s. of Shelah of the Danaites, may the Lord pardon me, as he can, through the merit of this Torah . . . Amen.”

The Arabic is “On the 5th of Sha‘bān of the year 1268 corresponding to the seventh month with us” (May, 1852).

(4) At the end of the Book of Leviticus (p. 373) in Sam. majuscule corresponding in size to the letters of the text. The characters, however, are not so carefully shaped nor is the script so elegant.

(Purchase of the Torah by Seth of the children of Rameh (?) of the residents of Damascus, from Methūhiyah of Shechem, at the price of 25 dinars after (Florentine?). Scribe and witness, Pinnas, s. of ‘Abisha’, s. of Pinnas.)

(5) At the end of the Book of Numbers (p. 507) in the same handwriting as the foregoing. The folio here has been torn and a triangular piece, the apex of which reached to the fourth last line of text, has been lost. A portion of text is consequently missing, but can be reconstructed.
Codex 1.

(Purchase of the Torah by Joseph, s. of Şedhâqah of the Sagnetes from Seth of the Ramaḥites (?) all of them residents of Damascus, at the price of 25 dinars afīrî (Florentine ?). Scribe and witness, Pinḥas, s. of 'Abîsha', s. of Pinḥas.)

9. Catalogue Marks. Marked Codex No. I in ink on the inside of the r.h. cover. The book-plate of the Earl of Crawford (Bibliotheca Lindesiana) is on the inside of the l.h. cover with the catalogue no. A/5 in pencil.

Codex II

(A Copy of the Torah, Bilingual (Hebrew-Arabic), Dated A.D. 729 (A.D. 1328))

1. General. A Samaritan MS. of the Pentateuch with Hebrew and Arabic in parallel columns, the Hebrew being the r.h. column. Both are in Samaritan script. It is written on vellum. Folio 1a is hair side. The text occupies 220 folios (1a-220a). The Codex has suffered damage at the beginning, and to some extent also at the end, presumably after it lost its original binding. For the consequent loss of text see Lacunae below. The binding and additional case are as for Codex I. The folios measured originally 16-75 in. by 13-5 in., now reduced to 13-7 in. by 12 in. The edges of the leaves have been gilt. Foliation (recent) is in pencil, the numbers being in top l.h. corner of the recto. The Codex changed owners several times (see Epigraphs), and was at one time in Egypt.

2. Writing, etc. The MS. is written in a black (Indian) ink, which, when fading, has turned a brownish colour. The writing is a small medium majuscule. The characters are shaped neatly enough and the general effect is pleasing. There are traces of haste and there is little of the dignity observable in Codex I. Much less care seems to have been taken with the writing towards the end of the Codex. The characters are less accurately shaped and signs of hasty and careless work increase. The double column offers less scope for the 'columnar' arrangement of text. It appears from time to time, however, in the Hebrew column (see 6a, 8b, 10a, 15a, 21b, 39a, 55a, 57a, 67a, 94a, 111a, 132b, 166b, 167a, 176a, 177b), and in a less common and less pronounced form in the Arabic (see 12a, 39a, 111a, 132b, 166a, 167a, 176a, 177b). There are numerous erasions, especially in the Arabic column, a notable one being on 56a, where 8 lines have been erased and rewritten (other erasions 36a, 53b, 177b, 180a, 182a). In the Arabic column are several blanks where the translator had difficulty in rendering Hebrew proper names (see 5a, 15a, 21b, 24b, 25b). The measurements of the text column are length 9-5 in. to 10-2 in., and breadth 3-7 in. to 4 in. The space between the columns is roughly 4 in. and the space between consecutive lines roughly 2 in. Guide lines do not appear to have been made, or if made at all, very faintly. When they are supplied the first and last letters of each column are marked off, but little attention is paid to the final letters of the lines in the Arabic column, which are very irregular in length. The Codex begins with 41 lines to the page, but a departure is made...
from that number at folio II and the number of lines to the page tends to increase until at a later stage it reaches 50 and 51. The height of the letters is roughly 1 in. for the Hebrew column and rather less for the Arabic. The number of letters to the line in the Hebrew column is roughly 17, but in the Arabic the number varies, and by diminishing the size of the letters as many as 25 and 30 letters are crowded into a line. The text of both columns is occasionally crowded and written small at the foot of a page, presumably to preserve the page arrangement of the parent text. On f. 132a the text is written in small characters throughout the lower half of the page in order to finish the Book of Leviticus on that page, and commence overleaf with the Book of Numbers. No resort is made in the Arabic column to Arabic script to save space as is so often done in more recent transcripts. Letters omitted by any chance are written above the line at the point of insertion. When the last word of an Arabic line projects into the margin the excess letters are usually written well away from the rest of the word. Very occasionally, in order to secure for the second letter columnar arrangement, the initial letter of a line may be written in the margin. As might be expected in a Codex of the Pentateuch there are no scribblings on the text or in the margins; but at the end of the Book of Leviticus, below the Hebrew column, in large majuscule, in another hand, are the words סדר וראויילש (The Third Book). It is a 'mixed' MS., either one or two-letter, according to convenience seemingly.

3. Punctuation, etc. There are the usual punctuation marks. The separator dot is written also at the ends of lines. The •• ('twin-dots') and the : ('colon') are the usual stops, with –: at the end of a section. If the blank line between sections is intruded upon by one or two words, the extra word, or words, is put at the beginning of the line in the Hebrew column, and at the end in the Arabic. A more complete pause, corresponding to the end of a chapter, is marked by –: .

Vocalisation is not specially marked. A suprilinear stroke is used to draw attention to some special form, otherwise apparently nothing. In the Arabic column diacritic points are placed over the appropriate Samaritan letters to represent the special Arabic sounds, thus ّ = خ, ١ = ل, ِّ = ن, ِّّ = س, etc. The tanwin al-fath, the medda, and occasionally the hamzah, are indicated.

4. Date and Scribe. The writing of the MS. was finished in Muḥarram of the year A.H. 729 (Nov.-Dec., A.D. 1328). The scribe was Mashlamab (or Mesalmah) the Physician, s. of Jacob, the Ascetic, s. of Mashlamah, the Nazirite, as described in the tashqil (see Epigraphs).

5. Condition. The MS. is, generally speaking, in good condition. It is damp-stained, soiled and rubbed in places, so that the writing is at times almost obliterated. Ff. 65-70, containing the Passover passages (Exod. x.-xiii.), are much stained through exposure to the weather. So also ff. 84b and 85a with the altar of incense passage (Exod. xxvii.) show traces of rubbing and exposure. Fol. 109b is much begrimed through handling and kissing. It. contains Lev. ix. 22-4, where Moses and Aaron blessed the people. Similarly, 140b and 141a, where is Numbers vi. 24-7 (the Aaronic Blessing). Other folios affected by damp are 11b, 26a, b (slight), 47b (sl.), 59a (sl.), 73a, b, 74a, b (writing showing through the leaf in the last two cases), 81b (sl.), 144a, b, 145a, 146a, b, 151a, 162a, b (sl.), 186-9, 191b, 192a, 194a, 203-4. From 217 to the end the MS. is much damp-stained and rubbed. In 217a the Hebrew text is badly effaced at the middle of the column;
217b is in very bad state, soiled, damp-stained, and defaced. In 218a the text is badly affected, especially the Arabic column, by damp and wear; 219b is damp-stained but not badly.

Folios worn and defaced are 36a, 69b (especially the Arabic), 117a, 118b (lower half of Hebrew column almost obliterated, and Arabic badly rubbed), 151a (lower part of Hebrew very indistinct), 165b (Arabic column in bad state but still legible), 203a (parts of both Hebrew and Arabic columns affected), 205a (Arabic much rubbed), 206b (both columns rubbed and defaced), 207a, b (defaced but legible), 208a, b (much rubbed, reading difficult), 209-12.

Folios dirt-stained are 153-5, 196a (Deut. xiii. 2 f.). They all show signs of wear, but there is no serious text damage.

Folios torn but repaired without seriously affecting the text are 58 (lower half), 135 (torn half across middle, stitched), 220a (last line of Hebrew and a part of Arabic text torn off). Folio 3 has a hole which existed originally since the text has been written clear of it.

6. Lacunæ. The Hebrew text begins on 1b with Gen. i. 1 and continues complete to verse 9, the last complete line of the column being רָאָם אַלָּדָהָא. לקיָה. תַּמְּתָה. Thereafter for that page, due to the diagonal tear in the folio gradually diminishing, portions of the subsequent lines remain. Seven complete lines have disappeared. Since folios 1 and 2 have suffered from the tear, the Hebrew columns for 1a and 2a have suffered damage, and similarly the Arabic columns for 1b and 2b. The Arabic column of 1b is in better state than the Hebrew, but a portion torn from the top 1 h. corner of fol. 1 has destroyed the ends of the first 11 lines. In 2b the Hebrew column is almost complete, only a few words at the ends of the last 4 or 5 lines being affected. It begins Gen. i. 14 (1):

The last complete line of the Hebrew text on that page is from Gen. i. 24 (5):

The last complete line of the Arabic is Gen. i. 21:

F. 2b begins with the Hebrew text of Gen. i. 26 (5). The last complete line of the Hebrew is i. 31 (1). Thereafter the next 9 lines are progressively defective and the last 5 lines of the column are missing. The Arabic of this page is almost complete, the last 5 lines being affected in their initial letters only.

F. 3a begins Gen. ii. 5 (11):

The Hebrew text is slightly damaged in the last words of this page (ii. 18 (9-12)). The Arabic column is here much defaced at the foot, and much of the last three lines is missing.

F. 3b has the last 2 lines of the Hebrew missing and portions only of the preceding lines remain. The last complete line is iii. 4 (6-7)-5 (1-2). The Arabic text of this page is in good shape except for the initial letters of the last 3 lines.

F. 4a begins iii. 6 (11):

Here the Hebrew text is complete; the Arabic is damaged in the last 2 lines, the last line being almost indecipherable.

F. 4b begins iii. 17 (19):

The Hebrew text on this page is nearly complete except for the last 2 lines. The last complete line is iv. 7 (10-13).
The repair of a tear

There is slight damage to the last line of the

Arabic parts of the last line of the Hebrew only.

The first 2 words are a Samaritan addition.

In fol. 5b there is corresponding damage to parts of the last line of the Hebrew only.

The repair of a tear which has bitten into the Hebrew column has affected individual letters in each of the last 9 lines.

F. 6a begins v. 10 (1):

From here on to the last line of Deuteronomy (xxxiv. 12), the text both in Hebrew and in Arabic is entire. F. 220a has a portion torn from the upper r.h. corner, and the concluding words of the book, "לטית ל. התשא" are missing from the Hebrew text. A portion of the corresponding Arabic is, however, there:

دا كاك إسرائيل.

7. Index of Chapters. Page and line where the chapter begins are given. An m after the number of the line indicates that the chapter begins in the middle of the line.

GENESIS


EXODUS

i. [55b, 1]. ii. [56a, 13]. iii. [57a, 4m]. iv. [58a, 6m]. v. [59a, 12]. vi. [59b, 37]. vii. [60b, 45]. viii. [62a, 28]. ix. [63b, 9]. x. [65a, 24]. xi. [66b, 17]. xii. [67a, 31]. xiii. [69a, 31]. xiv. [70a, 21]. xv. [71b, 1]. xvi. [72a, 31m]. xvii. [73b, 20]. xviii. [74a, 29]. xix. [75b, 6]. xx. [76b, 1]. xxi. [78a, 1]. xxi. [79a, 17m]. xxii. [80a, 8m]. xxiv. [81a, 20]. xxv. [82b, 41]. xxvi. [83a, 3]. xxvii. [84b, 37]. xxvii. [85b, 14m]. xxix. [87a, 22]. xxx. [89b, 32]. xxxi. [90a, 35m]. xxxii. [91b, 24]. xxxiv. [92b, 11]. xxxv. [93b, 41]. xxxvi. [95a, 5]. xxxvii. [96a, 42]. xxxviii. [97a, 41]. xxxix. [98b, 3m]. xl. [100a, 11].

LEVITICUS


NUMBERS

i. [132b, 1]. ii. [134a, 27]. iii. [135a, 28]. iv. [137a, 8]. v. [139a, 1]. vi. [140a, 14]. vii. [141a, 7]. viii. [143b, 34]. ix. [144b, 27]. x. [145b, 15]. xi. [146b, 39]. xii. [148a, 34]. xiii. [149a, 1]. xiv. [150a, 35]. xv. [152a, 13]. xvi. [153b, 9]. xvii. [154b, 46]. xviii. [156a, 5].
The *tashqil* in the Arabic column is the Arabic rendering of the same:

خط مسلم ابن يعقوب المتلبي بسلاطنة الله

Both are consequently to the same effect. "Writing of Mashlamah (or Meshalmah), son of Jacob, the Physician, craving deliverance from God."

(2) A short double *tashqil* to direct attention to the midpoint of the Pentateuch (between 15th and 16th verse of Lev. vii.). It is also indicated by :-: in this Codex (16th). The *tashqil* in the Hebrew column reads ""Half Torah,"" and in the Arabic باسم الله ""-half Torah,"" both meaning ""Half Torah."" The *tashqil* of the Hebrew column begins with the כ of יבש in verse 12 and finishes with the כ of יבש in verse 16. The Arabic begins in verse 11 and ends in verse 19.

(3) The third double *tashqil* begins at the top of 179b and both finish on 184b. The one in the Hebrew column extends through Deut. i. 1 to iv. 8, and in the case of the Arabic i. 1 to iv. 14. That found in the Hebrew column is as follows:

The *tashqil* includes:

- הדר, ארומתא, קרירות, חכמה, ובבדה
- חטפ, מתפר, חודה, משמלת, אסאת, בן, ינקיב
- נסכה, בן, משמלת, נינה,アン, אנור, אבר, אנות
- פלט, מרים, אלימ, נר, עזר, מלוע, חכמה, בורא
- משה, שני, משה, ינשב, מעשון, מיאת, ממוקד, יפרת
- חומץ, ברבר, עדין, ירלף, בוג, נק

There appears to be a כ too many in this word. Either we should have the Aramaic form נפש, but not the combination of both.

The כ appears only faintly written, as if an attempt had been made to erase it. Its presence is justified in the Arabic but not the Hebrew.

The *waw* penetrates into the *tashqil* 'bed,' but I do not think it was meant to form part of the *tashqil*.

For *mem*. As I have observed this form in other epigraphs, it is possible that the ה was somehow lost in the pronunciation of this word.

The כ has been added here under the influence of the pronominal form נפש.
The collateral Arabic is

This is the holy Torah, written by the poor slave (dependent) on the favour of God, Muslim (Mashlamah), the Physician, son of Jacob, the Ascetic, son of Muslim, the Nazirite, for Jacob my son, apart (?) from his brothers, and it comprises the two versions. I finished it in the month of Muḥarram of the year 729 of the dominion of Ishmael (Nov.-Dec., A.D. 1328). May it be a blessing upon him and may he instruct by its means his children and children’s children.

Amen.

(4) Blanks. Both columns have been split, as if for tashqils in 71b, 1 to 72a, 8, Song of Moses and Miriam (Exod. xv. 1-28), and also 216b to 217b (Deut. xxxii. 1-44), Song of Moses. In the case of the latter the splitting is only very roughly done and letters protrude into the blank space in the Hebrew column so as to make its descent uneven.

b. Additions. There are the usual notes at the end of each book giving the total sections.

(1) After Genesis (55a).

(The number of) the First Book, 250 sections.

(2) After Exodus (101a). The space has been made ready for the note, the initial and final ornamentation marks have been made, but the note of the number of sections has not been inserted.

(3) Leviticus finishes at the foot of 132a, into which the end of the last chapter has been crowded. Consequently no space has been left for the note.

(4) After Numbers (179a).

(The number of) the Fourth Book, 220 sections.

(5) After Deuteronomy (220a), no number is given. Instead we have the words

The Complete Torah, Blessed be he who gave it.

c. Deeds of Sale.¹

(1) On 55a in Sam. majuscule, in good, clear hand, more elegant than that of the scribe of the MS.

(Purchase of the Torah by Jacob, s. of Ab Yithranah of the children of Puqah (1), from Joseph, s. of Mashlamah (Muslim), of the children of Hathanakh (?), at the price of 570 pieces of silver, in the month of Tebet, in the year A.H. 767 (Dec.-Jan., A.D. 1365/6). Through the merit of Moses, the Faithful, by the hand of the priest Ab Nefūshah, custodian of the Scroll, in Egypt.)

¹ See further Bulletin of the John Rylands Library, July, 1937.
(2) On 101a.

(i) In Sam. majuscule in a good hand.

(Transfer of the ownership of the Torah from Jacob, s. of Ab Yithranah, to his wife Simḥah, daughter of Abraham of the Children of Ramah at the price of 570 pieces of silver, in the year A.H. 797 (A.D. 1394/5). “And likewise the purchase price (was paid) during the lifetime of her husband, the recorder.”

Witness: Ṣedḥaqah, s. of Ḥelaf (?), priest and custodian of the scroll, in Egypt.

(ii) In Sam. majuscule showing individuality as well as a tendency to a cursive style. It has many contractions which are here completed within square brackets.

{Displaced content due to formatting issues, likely involving a page layout error or clipping of text.}

---

1 The letter waw looks as if it had been written originally י and changed to ג, or vice versa. Perhaps to be read ג. Or is it the equivalent of the Ar. "�� = šeär?"

2 Ṣedḥaqah is a word coined from י(TreeNode), lit. 'what is his.' See next epigraph.

3 Note 2, above.

4 So I think this should be read, for יתַמָּשֶׁה. The Samaritans used the gutturals indiscriminately.

5 Mistake for יתַמָּשֶׁה.
of Abraham, Isaac, and Jacob, amen, and through the merit of Moses, the faithful hand.

(3) On 1794. Sam. majuscule in a good hand.

Witness : Ishmael, s. of Isaac, the Mufarrij.1

Witness : Abraham, s. of Jacob, the Danafite.

(4) On 220a. Sam. majuscule written in rather stiff squarish characters.

Witness : Jacob, s. of 'Abd al-Latif, the Kitharite, purchasing it on his behalf from Jacob, s. of 'Abd al-Latif (a) to her young nephew, Ishmael, s. of Jacob, the Danafite, purchasing it on his behalf from Jacob, s. of 'Abd al-Latif. The Sa'dite, the Kitharite (b) at the price of 3000 Egyptian piastres (כּרִישָׁי), paid over before receiving it, certified a 'complete Torah,' in the month of Rabf I of the year 1196 a.h. (Jan.-Feb. 1782). Witness and recorder: Ibrahim al-'Ayah (אברם עזיהו), s. of Jacob, s. of Ab Sakhwah, the Danafite.

Beneath this, in the same handwriting, the records of the 5 witnesses to the transaction.

(Purchase of the Codex by Abdullah (called here Ebed Yahweh), s. of Ab Sakhwah, the Danafite, from Abraham, s. of Joseph, the Sa'dite, the children of Manasseh at the price of 600 pieces of silver, in the year a.h. 1751 (A.D. 1738/9). Writer: Mashlamah (Muslim), s. of Ab Sakhwah.)

Beneath it, written in Sam. majuscule by another hand, are recorded the names of witnesses to the transaction. Unfortunately, in trimming the folios the binder has removed the concluding parts of these records.

\(1\) Marhib is the Sam. rendering of Mufarrij.

\(2\) So written—perhaps for \(3\).

\(3\) No doubt the Sam. rendering of \(4\).

\(4\) Or the text is obscured.
Witness: ‘Abdullah, s. of Mashlamah (Muslim), the Danafite.

Witness: ‘Abd al-Mannān (Abd al-Hamūn), s. of Mursal, the Danafite.

Witness: Abraham, s. of Joseph, the Danafite.

Witness: ‘Abd aI-Ghani, s. of Mursal, the Danafite.

Witness: Ab. Sakhwah, s. of Abd al-Rahmān, the Danafite.


The following passage (76b, 42-77a, 20), which is that which follows the Decalogue in the Sam. version, will give an idea of the nature of the text of the Codex:

[Transcription of the passage in the Codex II catalogue]
CODEX III
(PORTION OF THE TORAH: BILINGUAL, UNDATED, PROBABLY NINETEENTH CENTURY)

1. General. Portion of a Sam. Pentateuch in Hebrew and Arabic in parallel columns, both in Sam. script. The Hebrew is the r.h. column. It is written on stout, polished paper. The watermarks are 3 crescents and a wheel. The text occupies 179 folios and is defective at beginning and end. It begins at Gen. i. 7 (5) and ends at Exod. xxvi. 2 (10). The measurement of the folios is 12·8 in. by 8·8 in. The folios have evidently been left in their original state by the binder and have not been planed nor gilt. The Codex is bound as described in the Introduction. There are 3 binder's fly-leaves (1 parchment, 2 paper) at each end. Pagination has been added in pencil.

2. Writing. The MS. is written in black ink, probably with a steel pen, and is by the same hand throughout. The script at the outset is a largish majuscule, but turns to a smaller majuscule towards the end of the MS. Thus on p. 1 the number of letters to each line averages 9 in the Hebrew column, and 10 in the Arabic column. On p. 180 the averages are 10 and 12 respectively, and on p. 358 (the last page of the MS.) they are 14 and 15 respectively. The writing is clear and bold with no claim to elegance. The style evinces a more pronounced backward slope in the letters than the average. The copying was evidently done with some haste. The crowding of lines at the foot of a page, as sometimes happens, would seem to indicate that the copyist was following a MS. with columns of a more appropriate length than he was using. To avoid dividing a word between 2 lines, the copyist often trespasses, in the Hebrew column at least, on the space between the columns, continuing the line by bending it sharply upwards. Very occasionally a line is started with a word written in the marginal space. In the case of the Arabic column, where the line is longer than the column permits, surplus letters or words (when the latter, they are very often written in Arabic script) are written in the margin, well clear of the text column. Omissions have been rectified by supralinear additions. The regularity of the columns is fairly well maintained, and to preserve it in the case of the Arabic column, resort is readily made to the Arabic script.

Each of the columns is 8 in. to 8·2 in. long. The breadth of the Hebrew column was at first 2·5 in., increasing later to 2·8 in. The Arabic was originally 2·8 in. and later increased to a breadth of 2·9 in. The space between the columns is .5 in. There are 31 to 36 lines to a full page. There are roughly 11 letters to the line in the Hebrew column, and 12 in the Arabic. There are but few traces of columnar distribution of text, but pp. 43, 44, 342, 345, 352 all give evidence of it. It is a 'mixed' MS.—one-, or two-letter, according to convenience. There was no original pagination, nor catchwords or other device to indicate sequence. The Arabic column was written at a different time from the Hebrew, as shown by the different ink and pen used in the Arabic column from the middle of p. 303 to p. 318.

3. Punctuation, etc. There are the usual punctuation marks. The end of a section is marked by a triangle of dots, a perpendicular stroke, and a small initial 'ayin, with line stroke extended (— ayin). Other marks are < < . Vocalisation marks occur but rarely

1 This indicates that it was written during last century, and for sale abroad. The Samaritans would not have used a Pentateuch written on anything but the skins of the animals sacrificed as peace offerings.
and only in cases where confusion in reading might readily arise. The sign < above the letter stands for an e sound, and > for o or u. The sign 1 is often placed above a prefixed preposition to show that it is such. The supralinear horizontal stroke is used as always, to draw attention to the less common reading. In the Arabic column the usual diacritic points are placed over the Samaritan characters, and tanwin al-fath is indicated after Р.

4. Date and Scribe. There is no direct evidence relating to copyist or date of transcription. Without doubt, however, it belongs to last century.

5. Lacunae. Some pages appear to have been lost from the beginning, and the MS. finishes abruptly at Exodus xxvi. 2 (10). Between these two points the text is complete. Whether the Codex ever extended beyond the Book of Exodus is doubtful.

6. Condition. The MS. is in excellent condition. The first 2 folios are damp-stained, and there are slight traces of damp on the edges of folios 3-9 (pp. 5-18). There are damp-stains in the margins, and the effect of damp in causing the text to show through are visible from folio 160 (p. 319) to the end. The last 2 folios of the MS., as we have it, are brown-stained.

7. Index of Chapters. The first number within brackets gives the page, and the second number the line, where the chapter begins. An m indicates that it begins in the middle of the line.

**Genesis**


**Exodus**


8. Epigraphs and Additions. The only addition is the usual note at the end of the Book of Genesis.

9. Catalogue Marks. It is marked Codex No. III on inside of r.h. cover. Book-plate of the Earl of Crawford on inside of l.h. cover, but without catalogue number. No other marks.

10. Specimen of text. Genesis xxxi. 31-5. (P. 138, 1. 25—p. 139, 1 24.)
CODEX IV

(A PORTION OF THE TORAH: UNDATED, PROBABLY THIRTEENTH CENTURY)

1. General. A portion of the Sam. Pentateuch from Genesis xxv. 30 (1) to Exodus i. 15 end, on vellum. P. i is hair side. The text occupies 36 folios. There are 3 binder's fly-leaves (vellum) at each end. The binding is uniform with the other codices (see Introd.). In present form the leaves measure 16-2 in. by 8-5 in., but they have been trimmed for binding, and have suffered other damage (see Condition) so that it is impossible to say what the original measurements were. The edges of the folios have been gilt. Pagination (recent) is in pencil at top of each script column at the point nearest to the bound edge.

2. Writing. The MS. is written in glossy black ink, the script being a largish Sam. majuscule. The general slope of the characters inclines to the upright, and the writing has much the same appearance and all the characteristics of Codex I, and is most probably by the same hand. Not only are the letters identically shaped, but the punctuation and ornamentation marks are made in the same way in both. Omissions from the text, confined almost entirely to single letters, are rectified supralinearly. There are some erasures (see 7, 18, 31, 12). On p. 31 at l. 12 the letter ב (preposition) is written at the end of the line and the word to which it is attached at the beginning of the next. The text is very accurately and carefully written, but on p. 42 line 22 suggests that here an attempt has been made (due to the omission of a line in copying) to crowd two lines into one, or, as line 21 is also written in a smaller hand, perhaps three lines into the space normally given to two. Even with small writing the text of line 22 extends
into the margin. The text column measures roughly 6.5 in. by 5.8 in. There is a space of 2-5 in. between the lines. There are 26 to 27 lines to a full page, and 27 to 30 letters to a full line. It is a ‘two-letter’ MS. like Codex I.

3. **Punctuation, etc.** This is the same as Codex I in all particulars.

4. **Date and Scribe.** There is no tashqil in the part of the MS. which survives, and consequently no direct information as to date or scribe. Both writing and punctuation make it appear highly probable that the MS. is from the same hand as Codex I.

5. **Condition.** The MS. has suffered much damage, apparently by fire, as the yellow and scorched appearance of many of the leaves and the extensive damage done to the margins would seem to indicate. The repairs made to the MS. have removed all traces of burned edges, if such existed. Pp. 1-6 have been damaged by some fluid, especially pp. 3, 4, 5. The pages throughout are generally soiled and many of them stained with a purplish fluid. Whether this latter is due to the effects of damp upon the ink of the writing or to some chemical, is not certain. It may perhaps be the former. The text presents gaps on nearly every page through the ravages to the vellum. Pp. 1-8 have suffered severe damage. On pp. 29, 31, 33, 34, 49, 50, 51, 52, 53, at the foot of each page small portions of the text have been effaced. Otherwise what survives of the text is clear and legible.

6. **Lacunae.** The gaps in the text are indicated either by the dots or the square brackets.

**P. 1.** Gen. xxv. 30, והאמה and מגדיע, andпотלט) andהאמה and אברםช, xxvi. 1. והאמה אברם and יזמר. 2. והאמה and יזמר. 3. והאמה and יזמר. 4. והאמה and יזמר. 5. והאמה and יזמר. 6. והאמה and יזמר. 7. והאמה and יזמר. 8. והאמה and יזמר. 9. והאמה and יזמר. 10. והאמה and יזמר. 11. והאמה and יזמר. 12. והאמה and יזמר. 13. והאמה and יזמר. 14. והאמה and יזמר. 15. והאמה and יזמר. 16. והאמה and יזמר. 17. והאמה and יזמר. 18. והאמה and יזמר. 19. והאמה and יזמר. 20. והאמה and יזמר. 21. והאמה and יזמר. 22. והאמה and יזמר. 23. והאמה and יזמר. 24. והאמה and יזמר. 25. והאמה and יזמר. 26. והאמה and יזמר. 27. והאמה and יזמר. 28. והאמה and יזמר. 29. והאמה and יזמר. 30. והאמה and יזמר. 31. והאמה and יזמר. 32. והאמה and יזמר. 33. והאמה and יזמר. 34. והאמה and יזמר. 35. והאמה and יזמר. 36. והאמה and יזמר. 37. והאמה and יזמר. 38. והאמה and יזמר. 39. והאמה and יזמר. 40. והאמה and יזמר. 41. והאמה and יזמר.

1 This word is not found in Masoretic Text, but is found in LXX.
P. 10. xxxix. 10, 11, 14, 16, 19, 21, and 23.
P. 12. xxx. 1, 2, 3, and 5.

There is a large gap extending to xxxi. 3, at which point the text is resumed on P. 13.

P. 15. 36, 37, 38, 39, 40, and 41.
P. 16. 46, 47, 48, and 49.
P. 17. xxxii. 5, 6, and 7.
P. 18. 15, 16, and 17.
P. 20. xxxiii. 6, 7, 8, and 9.
P. 21. 18, 19, 20, and 21.
P. 22. xxxiv. 11, 12, 13, and 14.
P. 23. 22, 23, 24, and 25.
P. 24. xxxv. 2, 3, 4, and 5.
P. 25. 11, 12, 13, and 14.
P. 26. 20, 21, 22, and 23.
P. 27. xxxvi. 7, 8, 9, and 10.
P. 28. 20, 21, 22, and 23.
P. 29. 36, 37, 38, 39, and 40.
P. 30. xxxvii. 5, 6, 7, and 8.
P. 31. 15, 16, 17, and 18.
P. 32. 25, 26, 27, and 28.
P. 33, 34. A few words are indistinct, but decipherable at the foot of each page, otherwise the text is complete.
P. 35. xxxviii. 24, 25, 26, and 27.
P. 36. xxxix. 6, 7, 8, and 9.
P. 37. 18, 19, and 20.
P. 38. xl. 5.
P. 39-42. Some letters are half effaced at the foot of each page, but still recognisable.
P. 43. xli. 41, 42, 43, and 44.
Pp. 50-3. Several words and letters partially effaced, but can be distinguished by close examination.
P. 59. xlvi. 30, 31, 32, and 33.
P. 60. 6, 7, 8, and 9.
P. 61. xviii. 22, 23, 24, and 25.
P. 66. xlix. 14, 15, 16, and 17.

7. Index of Chapters.

Genesis

xxv. 30 [1, 1]. xxvi. [1, 10]. xxvii. [4, 10].
xxviii. [8, 7]. xxix. [10, 6]. xxx. [12, 24].
xxx. [13, 1]. xxxi. [17, 17m]. xxxii. [20, 13].
xxxiii. [22, 5]. xxxiv. [24, 21]. xxxv. [27, 8].
xxxvi. [30, 14]. xxxvii. [33, 23]. xxxix.
[36, 12]. xl. [38, 16]. xli. [40, 15]. xlii. [45, 13].
xliii. [48, 25]. xliv. [52, 9]. xlv. [55, 4].
[63, 18]. xlix. [66, 1]. l. [68, 14].

Exodus

i. [72, 1], breaks off at the end of v. 15.

8. Epigraphs and other Additions.
a. There is the usual note at the end of the Book of Genesis (p. 71):

"The First Book, 250 sections."

In the blank space left at the end of the Book of Genesis is a record of change of ownership. An attempt has been made to efface it, probably with the aim of obliterating
the price for reasons of sale, as has been done in other MSS. Although the ink has been entirely erased, the impress of the pen still remains, and the ‘ghosts’ of the letters are sufficient to enable the epigraph to be read, all except the last two lines which may give either witnesses or price.

(Transfer of Torah from Isaac, s. of Ḥalaf (?) to Abi Rōmemūthah (?), s. of Abraham, all of them of the children of Iqirah, of the dwellers in Egypt, in the month Jumādā II of the year A.H. 854 (July-Aug., A.D. 1450). Scribe: Jacob, s. of Šedhaqah, the physician.)


CODEX V

(COLLECTION OF FRAGMENTS OF TORAH OF DIFFERENT AGES: NONE DATED)

Codex V is composed of fragments of 16 different Pentateuch MSS. (vellum) which had existed before binding as single loose leaves or small gatherings. For the English binder they have been arranged under the headings of the books of the Pentateuch. In consequence leaves which belong to the same MS. have been separated in order to attach them to others which have their text from the same book. An attempt is here made to re-unite the scattered portions and re-constitute, so far as they can be reconstituted, the original MSS. The reconstituted MSS. are denoted by the capital letters A to P. The letter assigned to a manuscript is determined by the order of its appearance in the Codex.

The binding of the Codex is in brown leather (see Introduction). The folio edges have been trimmed and gilt. The selection of fragments to be included in the Codex has been determined by the general size of the leaves. The apparent exception is the Genesis section (all belonging to one manuscript), from the bottom and side margins of which a quantity of vellum has been cut away after the Codex was bound. For the rest of the Codex the vellum leaves, which were often of irregular form, have been made uniform for binding by trimming, or, if necessary, by augmenting with fresh vellum. The present dimensions of the leaves are 10.1 in. by 8.5 in. There are in all 79 leaves of manuscript. There are 3 binder’s fly-leaves (vellum) at each end of the Codex, and 2 (vellum) between each two books of the Pentateuch, on the second of which is written the name of the book to follow. On the third fly-leaf from the beginning of the Codex is written “Codex No. V. Fragmenta Pent.-Samar. Genesis, pp. 1-18; Exodus, pp. 19-62; Leviticus, pp. 63-90; Numbers, pp. 91-124; Deuteronomy, pp. 125-158.” Pagination is in ink, giving only odd numbers on the top, unbound corner of the pages concerned. The portions of individual manuscripts have evidently been separately classed and numbered since each has a letter and number. The collections of leaves brought under the heads of the books of the Pentateuch have been numbered separately in pencil at the side of the text column in respect of the individual book. The Codex is marked Codex No. V on inside of r.h.
cover, and the book-plate of the Earl of Crawford on the inside of the l.h. cover has E/II in pencil.

The manuscripts will be described separately.

In general they are worn and stained with age and use. Many of them suggest by their appearance, the fadedness of the ink, and the worn state of the vellum, that they are older than the oldest dated manuscript in the collection (i.e. Codex I).

The following indices will serve as a guide to the reconstituted MSS. and the parts, according to the old classification, of which they are composed:

<table>
<thead>
<tr>
<th>Re-const. MS.</th>
<th>Parts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>S 1-18 (pp. 1-18)</td>
</tr>
<tr>
<td>B</td>
<td>L 1-2 (pp. 19-20)</td>
</tr>
<tr>
<td></td>
<td>L 3-4 (pp. 23-4) +</td>
</tr>
<tr>
<td></td>
<td>A III 1-12 (pp. 51-62) +</td>
</tr>
<tr>
<td></td>
<td>J 1-4 (pp. 63-6) +</td>
</tr>
<tr>
<td></td>
<td>A IV 1-2 (pp. 67-8) +</td>
</tr>
<tr>
<td></td>
<td>A II 1-4 (pp. 69-72) +</td>
</tr>
<tr>
<td></td>
<td>A I 1-2 (pp. 73-4) +</td>
</tr>
<tr>
<td></td>
<td>J 5-8 (pp. 75-8) +</td>
</tr>
<tr>
<td></td>
<td>D 1-4 (pp. 121-4)</td>
</tr>
<tr>
<td></td>
<td>C 1-2 (pp. 21-2)</td>
</tr>
<tr>
<td></td>
<td>D 1-8 (pp. 25-32)</td>
</tr>
<tr>
<td></td>
<td>E 1-2 (pp. 33-4)</td>
</tr>
<tr>
<td></td>
<td>F 1-4 (pp. 35-50)</td>
</tr>
<tr>
<td></td>
<td>G 1-2 (pp. 79-80) +</td>
</tr>
<tr>
<td></td>
<td>H 3-4 (pp. 83-4) +</td>
</tr>
<tr>
<td></td>
<td>H 1-2 (pp. 85-8) +</td>
</tr>
<tr>
<td></td>
<td>C 1-2 (pp. 89-90)</td>
</tr>
<tr>
<td></td>
<td>I 1-2 (pp. 91-2)</td>
</tr>
<tr>
<td></td>
<td>J 5-8 (pp. 93-4)</td>
</tr>
<tr>
<td></td>
<td>J 1-2 (pp. 95-6)</td>
</tr>
<tr>
<td></td>
<td>K (not included)</td>
</tr>
<tr>
<td></td>
<td>L 1-2 (pp. 19-20)</td>
</tr>
<tr>
<td></td>
<td>L 3-4 (pp. 23-4)</td>
</tr>
<tr>
<td></td>
<td>M 1-2 (pp. 91-2)</td>
</tr>
<tr>
<td></td>
<td>N 1-16 (pp. 97-112)</td>
</tr>
<tr>
<td></td>
<td>O 1-2 (pp. 21-2)</td>
</tr>
<tr>
<td></td>
<td>P 1-2 (pp. 33-4)</td>
</tr>
<tr>
<td></td>
<td>Q 1-2 (pp. 35-44)</td>
</tr>
<tr>
<td></td>
<td>R 1-4 (pp. 125-8)</td>
</tr>
<tr>
<td></td>
<td>S 1-18 (pp. 1-18)</td>
</tr>
<tr>
<td></td>
<td>T 1-8 (pp. 25-32)</td>
</tr>
<tr>
<td></td>
<td>U 1-16 (pp. 35-50)</td>
</tr>
<tr>
<td></td>
<td>V 1-2 (pp. 145-52)</td>
</tr>
<tr>
<td></td>
<td>W 1-2 (pp. 157-8)</td>
</tr>
</tbody>
</table>

Re-const. MS. | Parts. |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>L</td>
<td>R II 1-2 (pp. 133-4) +</td>
</tr>
<tr>
<td></td>
<td>R II 3-4 (pp. 135-6)</td>
</tr>
<tr>
<td>M</td>
<td>Q 1-8 (pp. 137-44)</td>
</tr>
<tr>
<td>N</td>
<td>V 1-2 (pp. 145-52)</td>
</tr>
<tr>
<td>O</td>
<td>G 1-4 (pp. 153-6)</td>
</tr>
<tr>
<td>P</td>
<td>W 1-2 (pp. 157-8).</td>
</tr>
</tbody>
</table>

II

<table>
<thead>
<tr>
<th>Parts.</th>
<th>Re-const. MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A I 1-2 (pp. 73-4)</td>
<td>B</td>
</tr>
<tr>
<td>A II 1-4 (pp. 69-72)</td>
<td>B</td>
</tr>
<tr>
<td>A III 1-12 (pp. 51-62)</td>
<td>B</td>
</tr>
<tr>
<td>A IV 1-2 (pp. 67-8)</td>
<td>B</td>
</tr>
<tr>
<td>B 1-8 (pp. 113-20)</td>
<td>K</td>
</tr>
<tr>
<td>C 1-2 (pp. 89-90)</td>
<td>H</td>
</tr>
<tr>
<td>D 1-4 (pp. 121-4)</td>
<td>B</td>
</tr>
<tr>
<td>E 1-2 (pp. 81-2)</td>
<td>E</td>
</tr>
<tr>
<td>F 1-4 (pp. 85-8)</td>
<td>H</td>
</tr>
<tr>
<td>G 1-4 (pp. 153-6)</td>
<td>O</td>
</tr>
<tr>
<td>H 1-2 (pp. 79-80)</td>
<td>G</td>
</tr>
<tr>
<td>I 1-2 (pp. 93-4)</td>
<td>J</td>
</tr>
<tr>
<td>J 3-4 (pp. 95-6)</td>
<td>J</td>
</tr>
<tr>
<td>J 1-4 (pp. 63-6)</td>
<td>B</td>
</tr>
<tr>
<td>J 5-8 (pp. 75-8)</td>
<td>B</td>
</tr>
<tr>
<td>K (not included)</td>
<td></td>
</tr>
<tr>
<td>L 1-2 (pp. 19-20)</td>
<td>B</td>
</tr>
<tr>
<td>L 3-4 (pp. 23-4)</td>
<td>B</td>
</tr>
<tr>
<td>M 1-2 (pp. 91-2)</td>
<td>I</td>
</tr>
<tr>
<td>N 1-16 (pp. 97-112)</td>
<td>J</td>
</tr>
<tr>
<td>O 1-2 (pp. 21-2)</td>
<td>C</td>
</tr>
<tr>
<td>P 1-2 (pp. 33-4)</td>
<td>E</td>
</tr>
<tr>
<td>Q 1-8 (pp. 137-44)</td>
<td>M</td>
</tr>
<tr>
<td>R 1-4 (pp. 125-8)</td>
<td>L</td>
</tr>
<tr>
<td>R I 5-8 (pp. 129-32)</td>
<td>L</td>
</tr>
<tr>
<td>R II 1-2 (pp. 133-4)</td>
<td>L</td>
</tr>
<tr>
<td>R II 3-4 (pp. 135-6)</td>
<td>L</td>
</tr>
<tr>
<td>S 1-18 (pp. 1-18)</td>
<td>A</td>
</tr>
<tr>
<td>T 1-8 (pp. 25-32)</td>
<td>D</td>
</tr>
<tr>
<td>U 1-16 (pp. 35-50)</td>
<td>F</td>
</tr>
<tr>
<td>V 1-8 (pp. 145-52)</td>
<td>N</td>
</tr>
<tr>
<td>W 1-2 (pp. 157-8)</td>
<td>P</td>
</tr>
<tr>
<td>MS</td>
<td>Pages</td>
</tr>
<tr>
<td>----</td>
<td>-------</td>
</tr>
<tr>
<td>A</td>
<td>1-18</td>
</tr>
<tr>
<td>B</td>
<td>19-20</td>
</tr>
<tr>
<td></td>
<td>23-4</td>
</tr>
<tr>
<td></td>
<td>51-62</td>
</tr>
<tr>
<td></td>
<td>63-6</td>
</tr>
<tr>
<td></td>
<td>67-8</td>
</tr>
<tr>
<td></td>
<td>69-72</td>
</tr>
<tr>
<td></td>
<td>73-4</td>
</tr>
<tr>
<td></td>
<td>75-8</td>
</tr>
<tr>
<td></td>
<td>121-4</td>
</tr>
<tr>
<td>C</td>
<td>21-2</td>
</tr>
<tr>
<td>D</td>
<td>25-32</td>
</tr>
<tr>
<td>E</td>
<td>33-4</td>
</tr>
<tr>
<td>F</td>
<td>35-50</td>
</tr>
<tr>
<td>G</td>
<td>79-80</td>
</tr>
<tr>
<td></td>
<td>81-2</td>
</tr>
<tr>
<td></td>
<td>83-4</td>
</tr>
<tr>
<td>H</td>
<td>85-6</td>
</tr>
<tr>
<td></td>
<td>87-8</td>
</tr>
<tr>
<td></td>
<td>89-90</td>
</tr>
<tr>
<td>I</td>
<td>91-2</td>
</tr>
<tr>
<td>J</td>
<td>97-112</td>
</tr>
<tr>
<td></td>
<td>95-6</td>
</tr>
<tr>
<td>K</td>
<td>113-20</td>
</tr>
<tr>
<td>L</td>
<td>125-8</td>
</tr>
<tr>
<td></td>
<td>129-32</td>
</tr>
<tr>
<td></td>
<td>133-4</td>
</tr>
<tr>
<td></td>
<td>135-6</td>
</tr>
<tr>
<td>M</td>
<td>137-44</td>
</tr>
<tr>
<td>N</td>
<td>145-52</td>
</tr>
<tr>
<td>O</td>
<td>153-6</td>
</tr>
<tr>
<td>P</td>
<td>157-8</td>
</tr>
</tbody>
</table>

**A**

Pp. 1-18, 9 leaves. Genesis vii. 24 (1)—xviii. 9 (end). Pagination in Genesis section of Codex: 1-18. Originally listed S1-18, the letter and appropriate number being inscribed on each page. On the first 3 pages the chapter and verse where the text ends on the page is given. A collection of 9 leaves in sequence. Thick leatherish vellum of brown colour. P. 1 is flesh side. The writing is a medium-sized majuscule. The characters and lines are well spaced and the writing is both accurate and elegant. The slope is normal. The ink, originally glossy black, has faded brown in places. There are the usual guide lines for the text and for the initial and final letters of each line. The MS. is chiefly 'two-letter,' with occasionally a 'one-letter' line. 'Columnar' distribution of text is marked (see pp. 2, 3, 5, 6, 10, 11, 14, 15, 16, 18). Corrections (pp. 2, 5 in original hand, p. 11 in another hand) are supralinear. The ends of some lines project into the margin. The letters of the tetragrammaton are not divided, and not written to the end of the line unless unavoidable. The present size of the leaves is 9 in. by 7.2 in., as a portion has been cut away since binding. The text column measures 6.2 in. by 5.4 in. The space between lines is .2 in. The number of lines to the full page is 28 to 30, and the number of letters to the full line 23 to 25.

There is no *tashqil* in the part which survives and consequently no direct indication of date or scribe. The MS. has been listed formerly with the letter S, and the pages are numbered S1, S2, etc., in ink below the text column. At the foot of the first page is marked "Gen. ch. 7, v. 24, to ch. 8, 12th verse."

There is the usual separator dot for word division, but the double dot, in either of its forms, is not used. The dot, too, is not used at the end of a line. Even the end of a section, if it occurs at the end of a line, has no mark. When the section ends at the beginning of the blank line the mark is — • :. The copyist
has used < -- > as the mark of a clear sense division, as on p. 18 at the end of chapter xvi. The supralinear horizontal stroke is used, and used frequently, to mark the less common reading, especially above proper names, as, e.g., Shem. The supralinear < is also used for the e vowel, but only on one occasion.

The MS. is in a much soiled condition. The ink has largely lost its gloss through exposure to dampness, and in some places has almost disappeared. Parts of the MS. are defaced (see pp. 1, 7, 18). There are small holes in the vellum (pp. 15-18). The text, on the whole, is clear and legible. The chapter divisions are as follows:


B

Pp. (19-20) (23-4) (51-62) (63-6) (67-8) (69-72) (73-4) (75-8) (121-4). 18 leaves. Exodus [vii. 9 (1)-26 (end)] + [xi. 7 (i1)-xii. 12 (end)] + [xxxv. 35 (i1)-xli. 2 (end)] + Leviticus [iii. 2 (10)-iv. 30 (end)] + [iv. 31 (1)-v. 15 (16)] + [v. 15 (17)-vii. 15 (7)] + [vii. 15 (8)-ix. 9 (9)] + Numbers [xxv. 8 (10)-xxvii. 14 (7)]. The former listing was [L i-2] + [L 3-4] + [A iii. 1-12] + [J i-4] + [A iv. i-2] + [A ii. 1-4] + [A i. 1-2] + [J 1-5] + [D i-4], and on each page the appropriate letter and number has been inscribed. The places which the leaves of the MS. occupy in the books of the Codex are, in Exodus, pp. 1-2, 5-6, and 33-44; in Leviticus, 1-16; and in Numbers, 31-4. On vellum, thin and of good quality. Of the groups of leaves, pp. 19, 63, 121 are flesh side. Pp. 23, 51 are hair side. The writing is a medium-sized majuscule with the characters well formed and spaced, and the effect left on the observer is most pleasing. The ink used was glossy black. It has retained its gloss generally, but in places has faded brown. The MS. has all the features both in design of characters and punctuation marks of Codices I and IV. It is just possible that B is a part of Codex IV, but it may be part of another Codex by the same hand. There are the usual guide lines. The 'columnar' distribution of text is much in evidence. There do not seem to be any omissions calling for rectification. On p. 55 there has been the erasure of a word of 4 letters (see also p. 51).

The text column measures roughly 6½ in. by 5½ in. with a space of c. 25 in. between lines. There are 26 to 27 lines to a full page, and 27 to 30 letters to a full line. It is a 'two-letter' MS. The letters of the tetragrammaton are not separated at the end of a line. There is no taskgil in what remains of the MS. and, therefore, no direct information on date or scribe. The punctuation, vowel, and ornamentation marks are the same as in Codices I and IV. There are no epigraphs or other additions.

The condition of the MS. so far as it concerns the text is generally good. There are several gaps (see Lacunae). The vellum is pierced with holes in pp. 121-2 and 123-4, affecting some letters of text. Pp. 77-8 have been slightly splashed with a fluid which has left a purplish stain. The leaves throughout bear on the outside edge of the unbound margin stitch holes, as if at one time they had been sewn together. This fact has supplied verification of our reconstruction of the MS. Lacunae. P. 63. Lev. iii. 2. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 3. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 4. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 5. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 6. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 7. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 8. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 9. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר. 10. אָוָי הַשָּׁלַם אֲחָא הָהָלָל סְכָר.

1 M.T. reads יִשְׁרָאֵל for all up to יִשְׁרָאֵל. The Sam. text has יִשְׁרָאֵל before יִשְׁרָאֵל.
The individual pages have been inscribed with the beginnings and in some cases the endings of the text on that page. The pages begin as follows:

**C**

Pp. 21-2. 1 leaf. Exodus x. 8 (12)–xi. 1 (7).

In a previous listing O 1-2; the letter and appropriate number being inscribed on each page. Pagination in Exodus section of Codex: 3-4.

On vellum of good quality but tending to crack. P. 21 is flesh side. The script is a medium-sized majuscule. The ink, originally black, has now faded (especially p. 21) to a brown colour. The characters have been well formed and spaced, and the result is a script pleasing and even elegant. There are the usual guide lines. The initial letters of the lines have the appearance of being slightly detached from the rest, there being a small but distinct space between them and the text column. On both pages the columnar treatment of text is evident. There are erasions and one correction on p. 21. It is a ‘two-letter’ MS. The letters of נוֹתִי are not separated at the end of a line.

The text column measures c. 7 in. by 6-8 in. There are 29 lines to the full page, and c. 25 to 26 letters to the full line. The space between the lines is c. 1 in. There is no direct information as to date or scribe. The separator dot is not written at the end of lines, but the double dot in either form is. The end of a section is marked by : which is repeated at the end of the line if the section ends at the beginning of the blank line. In addition ---, separated from :, is written well into the margin. The only vowel mark found is the mark for the e vowel (०). The leaf is soiled from use, and on p. 22 there are several spots. Both pages have been inscribed with text beginnings and endings. The pages begin:

P. 21, Exod. x. 8 (12); 22, x. 18 (5).
D

Pp. 25-32. 4 leaves. Exodus xiv. 19 (1)-xvii. 13 (end). Former listing T 1-8, with letter and appropriate number inscribed on each page. Pagination in Exodus section of Codex: 7-14.

On vellum. P. 25 is flesh side. The writing is a medium-sized majuscule, in black ink which has not faded, and with characters more heavily inked than is customary. The individual characters are well shaped and spaced, and the whole effect is neat and pleasing to the eye. The writing in many of its features exhibits a close resemblance to Codices I and IV, as well as V B above. It is possible that H below is also by the same hand, and may even be part of this MS. The usual guide lines are found in the text column. The 'columnar' scheme of text distribution is evidenced on p. 32. The text column measures roughly 6·5 in. by 5·6 in. There are 28 lines to the full page, and c. 25 letters to the full line. The space between lines is ·25 in. It is a 'one-letter' MS.

The MS. is badly soiled, and stained with damp. P. 25 has been splashed with liquid, leaving a purple stain. Pp. 26 and 27 are much affected by damp and the leaf which forms pp. 27-8 has 2 holes in it, affecting the text. The next 2 leaves (pp. 29-32) have a large hole damaging the text. The damage to the text affects words or parts of words in p. 27: Exod. xv. 19-21: p. 28, xvi. 2-3: p. 29, xvi. 8-12. On pp. 30, 31, 32 only a few letters of each of a number of lines have been destroyed.

The pages begin as follows:

P. 27. Exod. xv. 9 (g) 1: 28, xvi. 2-3: 29, xvi. 4 (17): 30, xvi. 15 (15): 31, xvi. 28 (32): 32, xviii. 3 (9).

E

Pp. 33-4. 1 leaf. Exodus xxvi. 4 (1)-28 (end). Former listing P 1-2 — letter and appropriate number have been inscribed on each page. Pagination in Exodus section of Codex: 15-16.

On vellum (stout). P. 33 is hair side. The writing is a small medium majuscule, originally in black ink which has faded in parts to a brown colour. The handwriting is careful and elegant, with ordinary slope. These are the usual guide lines. 'Columnar' distribution of text is evident on both pages. It is a 'two-letter' MS.

The text column measures c. 6·4 in. by 6 in. It has 28 to 29 lines to the full page and c. 26 letters to the full line. There is ·2 in. between lines. There is no direct information of date or scribe. The punctuation dots are very faintly written and only the double dot is found at the end of lines. The end of a section is marked by a triangle of dots and a stroke. The triangle of dots is also used in the space for the initial letter of a line, when it begins in the space of the second letter because the second letter of the line above happened to be the same letter. The leaf is soiled and marked with damp stains, but otherwise the leaf and the text are entire.

The text pages begin as follows:

P. 33. Exod. xxvi. 4 (1); 34, xxvii. 15.

F

Pp. 35-50. 8 leaves. Exodus xxix. 27 (1)-xxxiv. 18 (end). Former listing U 1-16, letter and appropriate number having been inscribed on each page. Text beginnings for each page are also given. Pagination in Exodus section of Codex: 17-32.

On vellum. P. 35 is flesh side. Large medium majuscule. The handwriting is consistent and neat, and is in black ink, which
has faded very much, or been effaced, leaving in some places only the ‘ghosts’ of the letters. There are the usual guide lines. ‘Columnar’ distribution of text is evident, see especially pp. 38, 40. It is a ‘two-letter’ MS. On p. 38 a whole line has been erased and two lines in smaller script inserted to make good the loss of a line omitted when transcribing. The omission of a word on p. 41 has been rectified by a supralinear addition. The letters of יבך are not separated at the end of a line nor is יבך written to the end of the line unless lack of space compels.

There is no tashqit in what survives of the MS. and consequently no direct information regarding date or scribe. The general appearance of the MS. seems to indicate, however, an early date. The text column measures 7 in. by 6'3 in. There are 28 to 30 lines to a full page and c. 25 letters to a full line. The space between lines is 1/2 in. There are the usual punctuation marks. The separator dot is not written at the end of lines. The end of a section is marked by the colon and an inclined stroke (/). Only one word apparently is permitted to intrude in the inter­sectional blank line. The only vocalisation marks appear to be the dot above the נ in יבך (Exod. xxxii. 24) and the supralinear horizontal stroke to indicate the less usual reading.

The MS. is in a soiled condition. Pp. 36, 37, which face each other, show the effects of damp, and each has left on the other the impression of its writing. Worm holes in pp. 35-42 have not been repaired. They affect only individual letters. Larger holes (worm?) in the leaf, pp. 43-4, have been repaired. There are blood-stains on p. 39. Most of the leaves tend to crack on the hair side. The text throughout is quite legible. The holes in the leaf, pp. 43-4, have destroyed individual words of Exod. xxxii. 11-14 and Exod. xxxii. 18-19.

The pages begin:


G

Pp. [79-80] + [81-2] + [83-4]. 3 leaves. Leviticus [v. 11 (11)-vii. 7 (15)] + xxvi. 18 (1)-41 (end). Former listing: (H 1-2) + (E 3-2) + (H 3-4), with appropriate letter and number inscribed on each page. Pagination in Leviticus section of Codex V: 17-22.

On vellum. Pp. 79 and 83 are hair sides. The script is a largish majuscule in an ink which is glossy and deep black and has not faded. The letters are more heavily inked than usual. The individual characters are carefully executed and the style has a tendency to the upright. The impression it makes is that of a good and pleasing script. There are the usual guide lines. ‘Columnar’ distribution of text is in evidence, see especially p. 82. On p. 84 a word in Sam. majuscule has been written by another hand in a blank line between sections and subsequently erased. The letters of יבך are not separated at the end of a line, but יבך can be separated from a prepositional prefix (see p. 72, where יבך is written to the end of the line). There is no direct information as to date or scribe. The text column measures 7-2 to 2-5 in. by 5-6 to 5-9 in. There are 28 to 29 lines to a full page and c. 25 letters to a full line. The space between lines is c. 25 in.

1 Ends at verse 41, not 44 as inscribed on the MS.
The separator dot is not written at the end of lines, but the double dot, in both forms, is. The supralinear scheme of vocalisation marks is more elaborate than we have been accustomed to find. The is frequent, and is commonly found above a final ǎ when written to ǎ. The sign v is used for an o sound and ɪ for an indistinct vowel.

The text throughout is in good condition and easily legible. The MS. is soiled from use and marginal defects in the vellum have been repaired. The third leaf (pp. 83-4) has stitch holes in the free margin. The vellum of the first leaf (pp. 79-80) is thinner than the others, more brittle and has suffered more damage. There are several holes in it (affecting only individual letters of the text), and it has a number of cracks.

The pages begin:

H

Pp. (85-6) + (87-8) + (89-90). 3 leaves. Leviticus [xvii. 14 (16)-xviii. 27 (10)] + [xxiii. 20 (1)-39 (end)] + [xxiv. 21 (4)-xxv. 21 (6)]. Former listing (F 1-2) + (F 3-4) + (C 1-2), the appropriate letter and number being inscribed on each page, together with beginning of text on each page. Pagination in Leviticus section of Codex : 23-8.

On vellum. P. 85 is flesh side, pp. 87 and 89 are hair. The script is a small medium majuscule. The handwriting is careful and pleasing. The characters are heavily inked and lose somewhat in character. The ink is black, but its gloss has disappeared. The style tends to a more pronounced backward slope. There are only slight indications of 'columnar' text distribution. There are the usual guide lines. It is a 'one-letter' MS. The letters of װװװ are not separated at the end of a line, and they are not written to the end of the line unless space compels.

There is no direct information as to date or scribe. The handwriting, however, bears a close resemblance to that of Codices I and IV, and B and D of Codex V. It may be by the same hand. The text column measures 6 in. by 5 5 in. There are 27 lines to a full page and c. 25 letters to a full line. The space between lines is 2 in. The punctuation and ornamentation marks are the same as in Codices I and IV. There do not appear to be any vocalisation marks.

The leaves are soiled from use. The first leaf (pp. 5-6) has two holes in it, caused, it would seem, by burning. The other two leaves have been splashed with a liquid which has left a reddish-brown stain. The third leaf (pp. 89-90) has three small holes (worm?) in it. The text throughout is undamaged and perfectly legible. The margins of all three leaves, from which portions of vellum were missing, have been repaired.

The beginnings of the pages are:

I

Pp. 91-2. 1 leaf. Numbers xi. 34 (8)-xiii. 13 (end). Former listing M 1-2, marked with letter and appropriate number on each page, together with page beginnings and endings. Pagination in Numbers section of Codex : 1, 2.

On vellum. P. 91 is flesh side. The writing is a large medium majuscule. The characters have a slight looseness in form and are too closely set for elegant writing. There are the usual guide lines, but inaccurately drawn. The shape of the text column is not well determined. It is broader at the top than at the foot. There is no information
supplied as to scribe, but the writing leaves
the impression of an unskilled hand. The ink
(black) has been affected by the dampness
to which the leaf has been exposed and in
places has either spread, or faded away, or
eaten through the vellum. The columnar
distribution of text is well evidenced on p. 92.
It is a ‘two-letter’ MS.

The text column measures 7·2 in. by 5·7 in.
at top and 5·2 in. at bottom. There are
32 lines to a full page, and c. 26 letters to a
full line. The space between lines is 3 in.
The separator dot is not written at the ends
of lines, and seemingly only the colon form
of double-dot is used. To mark the end of
a section the scribe uses the triangle of dots
and a stroke (—:). There are no other
vocalisation marks.

The leaf has been much affected by damp.
The ends of the lines on p. 91 are conse­
quently much blurred and the ink in part
has disappeared, but the ‘ghosts’ of the
letters can be made out without difficulty.

The page beginnings are:

P. 91. Numbers xi. 34 (8) : 92, xii. 14 (8).

J

Numbers xx. 8 (25)–xxvii. 12 (12). Former
listing: I 1-2 (pp. 93-4) + N 1-16 (97-112) +
I 3-4 (95-6), the pages in every case being
inscribed with appropriate letter and number,
together with the text beginnings of each
page. Pagination in Numbers section of
Codex: 3-22.

On vellum. P. 93 is hair side. It has been
written in ink with a red basis which has
faded reddish-brown. The writing is a small
medium majuscule with a tendency to back­
ward slope. The individual characters are well-
shaped and well-spaced, producing a writing
both neat and elegant. There are the usual
guide lines, but occasionally the last words
of lines project into the margin. One whole
line has been omitted originally in the pro­
cess of copying, has been introduced between
lines, continued into the margin, and written
upwards (p. 100). Another full line has been
added interlinearly (p. 111). There are supra­
linear additions of 3 words (pp. 106, 109).
Traces of erasure and rectification of text
on pp. 94, 95, 96, 102. The ‘columnar’
method of text distribution is in evidence
(pp. 109-12). It is essentially a ‘one-letter’
MS., but occasionally, especially in the case
of words of two letters, two letters are placed
together at the end of a line. The scribe has
no objection to separating the letters of かもし
at the end of a line (see, especially, p. 96,
line 9).

The text column measures 6·6 in. by 5·6 in.
To the full page 30 to 31 lines, and to the full
line c. 25 letters. The interlinear space is
2 in. There is no tashqil, although the
oracles in the Balaam narrative have been
split, with a space for a tashqil. But perhaps
this was merely an arrangement to direct
attention to the passages (pp. 105-8). Al­
though there is no direct information con­
cerning date or scribe, the MS. has every
appearance of being of considerable antiquity
The separator dot is written also at the ends
of lines. Of the double dot, the colon is
used freely, the consecutive dots sparingly.
At the end of each section we find —:< or
—<:<. If two words, to complete a section;
are inserted in the blank line, they are written
at its end. There are no vocalisation marks.
The letters of moil are separated when thought
necessary.

The leaves have at some time been left lying
in such a way that the upper part of the Codex
MS. in one of its corners has been exposed

\textsuperscript{1} It is the same for both pages, since the lines are
always scored on the flesh side, and their impress serves
for the hair side also.
to damp, with a consequent loss of vellum at that part from some at least of the leaves (pp. 103-4, 111-12), and the disappearance of the writing in the corresponding place in others. In the case of the latter the outline of the letters may, in most cases, be traced. The leaves are much soiled from use. P. 93 is splashed with what appears to be bloodstains. The seventh leaf (pp. 105-6) has a large hole, which was originally in the vellum, since the text has been written independently of it. The leaves furnish a consecutive text in two parts (93-4) + (97-108), and (109-12) + (95-6), but not in the order in which they are bound in the Codex.

Lacunae. The only lacunae of any importance occur on pp. 103-4.

P. 103. Numbers xxii. 20, [ט"נ], and [ף"ב], and [ף"ב], and [ף"ב]. 21, [ף"ב]. 22, [ף"ב]. 23, [ף"ב].

P. 104. xxii. 30, [ף"ב], and [ף"ב], and [ף"ב], and [ף"ב]. 31, [ף"ב], and [ף"ב], and [ף"ב], and [ף"ב]. 32, [ף"ב].

The pages begin:


K

Pp. 113-20. 8 leaves. Numbers xxiii. 9 (1)-xxvi. 32 (end). Formerly listed B 1-8,

with letter and appropriate number inscribed on each page together with the beginnings and, in some cases, endings of text on each page. Pagination in Numbers section of Codex V: 23-30.

On vellum. P. 113 is flesh side. The writing is a medium-sized majuscule. The ink has faded to a reddish-brown tint. The characters, which appear to have been retouched in several places, are regular in form, well-shaped and well-spaced, leaving on the observer the impression of neatness and elegance. There are the usual guide lines, which have been lightly made and show but faintly. The columnar distribution of text which manifests itself (especially pp. 119-20) is accurately carried out. It is essentially a 'one-letter' MS. The letters of הוהי are not separated and הוהי is written to the end of the line. There are a few supralinear corrections, confined in general to rectifications of omissions of single letters, apparently by later hands, and several cases of erasion (pp. 113, 116, 120). Although the text has been well spaced at one or two points the final letters of a line intrude into the margin.

The text column measures 6.7 in. by 6.2 in. with 26 to 27 lines to a full page and c. 28 letters to a full line. The space between lines is .275 in. There are the usual punctuation marks. The separator dot is written also at the ends of lines, as well as the double-dot in both its forms. The end of a section is marked by colon and stroke (:), and the end of a chapter, or larger sense division, by }. The vocalisation marks are the supralinear —, < = e sound, and o = o sound. With the possible exception of —, they have to all seeming been added by later hands.

There is no direct indication of date or scribe. There is, however, a short tashqil on p. 116. It occurs in the הוהי verses (Numbers xxiv. 20 and 21) and reads either הוהי or,
more probably, נַעַרְתֶּיהוּ—"they have seen," or "they will see."

The leaves are much discoloured, and yellow from damp and age, for the MS. appears to be very old. In places the ink has entirely disappeared or been effaced. The third leaf (pp. 117-18) is especially stained and soiled. On the first and last leaves the text has suffered from rubbing. The text column throughout is intact, and is legible where it has suffered no material damage. Even then the 'ghosts' of the letters are still recognisable. The pages begin:


L

Pp. (125-8) + (129-32) + (133-4) + (135-6). 6 leaves. Deuteronomy [v. 19 (or 22) (23)-vii. 16 (9)] + [xii. 29 (1)-xiv. 29 (end)] + [xvii. 4 (3)-xviii. 6 (11)] + [xxii. 21 (17)-xxiii. 21 (3)]. Formerly listed R I 1-4 (pp. 125-8) + R I 5-8 (pp. 129-32) + R II 1-2 (133-4) + R II 3-4 (135-6), and marked with appropriate letter and number on each page, together with its text-beginning and sometimes ending. Pagination in the Deuteronomy section of the Codex: 1-12.

On vellum. Pp. 126, 129, 133 are hair sides. P. 135 is flesh side. The script is a small medium majuscule. It is written in red, or reddish-brown, ink, which has faded slightly but is on the whole well preserved. The writing is the product of a skilled hand. The characters are made with care and accuracy, and are carefully spaced, providing a script of great beauty. The slope of the writing is normal. There are the usual guide lines. Attention has been paid to 'columnar' distribution of text (see especially pp. 127, 130, 131). A few of the letters have been retouched in black ink (pp. 130, 131). There are interlinear corrections in black ink by another hand (pp. 124, 135), and a marginal addition in black ink (p. 128). A few omissions of letters have been rectified interlinearly by the first hand. The MS. is a 'two-letter' one. The letters of the word הַנִּלַת are not separated at the end of a line, and if space permits it is not written to the end of the line if it should chance to be the last word of that line.

The text column measures 7.5 in. by 6.3 in., with 30 lines to a full page and c. 27 letters to a full line. The interlinear space is .2 in. There are the usual punctuation marks. The separator dot is also written at the ends of lines as are the double dot (.) and colon (:). A greater pause is also marked by colon and stroke (---). The end of a section is marked by .: .: . The vocalisation marks are the supralinear — for the less usual reading,  for the e sound, and  for the o sound.

There is no tashqil and consequently no direct information regarding date and scribe, but a comparison of the writings makes it seem probable that the scribe was the same Tabiah who wrote Codex VII, i (q.v.).

The leaves are much soiled and some of them have suffered considerable damage. Leaf 1 (pp. 125-6) is worn thin and has 2 holes affecting the text to a slight degree. P. 125 has been splashed with some fluid which has left a reddish deposit. Leaf 2 (pp. 127-8) has been much harmed by damp, and in some places the ink has been obliterated, leaving only the faint outlines of the letters. Leaf 4 (pp. 131-2) is worn very thin in parts and has liquid stains. Leaves 5 and 6 (pp. 133-6) have been so harmed by damp at the bottom of their text columns that part of the vellum, containing text, has disappeared. In leaf 5 there is also a large hole which has

1 Not 15 (9) as inscribed on the MS.
been repaired. Both leaves are heavily stained with deposit from fluid.

**Lacunae.** P. 126. Deuteronomy vi. 7, וּבְרֵאשֵׁית וּבְּשֵׁם, and vii. בְּשֵׁם, and ix. רָע וְחָסֵד, and x.וְחָסֵד, and xii. [תֶּלְאֹה], and xiii. [תֶּלְאֹה] additional in Sam. after הוהי.

P. 131. xiv. 7, [קָנָה], and xiv. 8, וַיָּלַע, and xiv. 11, וַיִּתְנְךָ, and xiv. 12, [יִתְנְךָ].

P. 133. xviii. 7, וַיַּעַנְךָ, and xviii. 8, וַיַּעַנְךָ, and xviii. 11, וַיַּעַנְךָ, and xviii. 12, [יַעַנְךָ], and xviii. 13, [יַעַנְךָ].

P. 134. xix. 7, וַיִּתְנְךָ, and xix. 8, שָׁם וְהָיָה, and xix. 12, [יִתְנְךָ].

P. 135. xxiii. 1, וַיִּתְנְךָ, and xxiii. 2, [יַעַנְךָ].

P. 136. xxiii. 18, [יִתְנְךָ].

P. 137. Deuteronomy v. 19 (or 22) (23):


The pages begin:

P. 125. Deuteronomy v. 19 (or 22) (23):

Pp. 137-44. 4 leaves. Deuteronomy iv. 16 (3)-vi. 18 (8). Former listing: Q r-8, with letter and appropriate number, together with beginning and ending of text, on each page. Pagination in Deuteronomy section of Codex: 13-20.

On vellum. P. 137 is flesh side. The script is a medium-sized majuscule, in black ink. The letters are rather heavily inked, and although they are accurately shaped, their spacing is apt to be irregular and the guide lines carelessly drawn, thus detracting from any claims it may have to elegance. Attention has been paid throughout to the 'columnar' distribution of text. The MS. is a 'one-letter' MS. The letters of הוהי are not separated and are not written to the end of a line if space allows otherwise. There are traces of erasions to make way for corrections (pp. 140, 144), and there are supralinear corrections by another hand (p. 142).

The text column measures 6-8 in. by 5-10 in., with 30 to 31 lines to a full page, and c. 26 letters to a full line. Space between lines is ~2 in. The usual punctuation marks are found. The separator dot is not written at the ends of lines but the double dot, in both its forms, is. The mark at the end of a section is -: There are no vocalisation marks. After each of the Commandments the section mark (=:) is used (p. 141). No direct indication of date or scribe is given.

The leaves are much soiled. Each of the first three (pp. 137-42) has a few small holes (?) worm, but they do not affect the text. The last leaf (pp. 143-4) has a much larger hole, which has not been repaired. Apart from these defects the text is in good condition. The margins of the leaves from which portions have been rent, have been repaired.

**Lacunae.** P. 143. Deuteronomy v. 25, וְהָיָה, אֲשֶׁר רָע וְחָסֵד. P. 144. vi. 5, וַיִּתְנְךָ, בְּשֵׁם, וַיַּעַנְךָ, אַף צַעְרִי, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְךָ, וַיַּעַנְ�. The pages begin:


Pp. 145-52. 4 leaves. Deuteronomy vi. 18 (1)-ix. 21 (18). Former list: V. 1-8, marked
with this letter and appropriate number, with text-beginning and sometimes text-ending on each page. Pagination in Deuteronomy section of Codex, 21-8.

On vellum. P. 145 is flesh side. The script is a medium-sized majuscule, and is written in black ink which has faded to a dull brown. The characters are well made with a greater tendency to roundedness where such can be expressed. The letters are heavily inked and well spaced, and the result is a writing both neat and pleasing. The slope is ordinary. There are unusual guide lines. 'Columnar' distribution of text is not in evidence and has evidently not been schemed for. There are indications in places that the letters have been retouched (see pp. 148-51). A number of supralinear corrections (single letters mostly) by a later hand (pp. 148, 150, 151). There are 3 additions of the letter א in black ink to suggest a reading דמ instead of ל in Deut. vii. 17, instead of נ in viii. 18, and נ instead of ד in ix. 9. There is an erasure on p. 149. Holes in the vellum have led to rectification of text above the place where portion of text was thus lost. There is no definite information regarding date or scribe.

The text column measures 6-6 in. by 6-2 in., with 26 lines to a full page and c. 27 letters to a full line. The usual punctuation marks. The separator dot is found also at the ends of lines as well as the double dot in both its forms. The end of a section is marked by \(-\). Two or even more of these may be written at the beginning of the inter-sectional blank line. A large subject-division—such as a chapter—has \(-\) \(-\) \(-\). There appear to be no vocalisation marks. It is a 'one-letter' MS, and the letters of ע are not generally separated (one instance of slight separation on p. 145, line 23, where it has probably been done in order to get the \(1\) directly under a \(1\) of the line above it). Sometimes \(י\) is written to the end of a line, sometimes not.

The leaves are much soiled and spotted from use. Leaves 1 and 2 (pp. 145-8) are cracking in parts. The text column is undamaged throughout except for 2 small holes in the last folio (pp. 151-2), where the vellum has worn through or been rubbed thin. The text itself is perfectly legible throughout.

The pages begin as follows:


O

Pp. 153-6. 2 leaves. Deuteronomy ix. 15 (8)-xi. 4 (6). Former list: G 1-4, with this letter and appropriate number, and text-beginning and sometimes text-ending inscribed on each page. Pagination in the Deuteronomy section of the Codex is 29-32.

On vellum. P. 153 is hair side. The vellum is of good quality with the ink glossy black and showing up particularly well on the hair side. The writing is a medium to large majuscule, with well-shaped and well-spaced letters having a less pronounced backward slope than is usually found in Samaritan writing. There is disposition to make angular such parts of letters as are generally made round. The usual guiding lines for the script. The writing is both neat and elegant. 'Columnar' distribution has been schemed for. There is no \(tashqil\) and no epigraph to give information as to date and scribe. The handwriting bears a close resemblance to that found in Codices I and IV, and may be by the same hand or by one who imitated it closely. There is a supralinear correction on p. 155.

The text column measures 7-5 in. by 5-8 in. with 29 lines to a full page and c. 24 to 26 letters to a full line. The interlinear
space is 25 in. It is a 'two-letter' MS. The letters of ה are not separated at the end of a line, nor unless compelled by lack of space is the word written to the end of the line. The usual punctuation marks are found. The separator dot is not written at the end of a line, although the double dot in both forms is. The end of a section is marked by -. A word to complete a section is written in the inter-sectional blank line, and at its end. Vocalisation marks are more freely used in this MS. than any we have hitherto met with. They appear to be by the original hand, but on that point it is impossible to be certain, for they could well have come from a later hand. The supralinear horizontal stroke to mark the unusual reading (also written frequently above a final י when it represents an ת sound. Supralinear I is the ש"ת, and is very often found with the prefixed prepositions. v = ס sound, and א = ס sound.

The leaves are soiled and dampness has left its mark on them. They have suffered the loss of a portion of vellum affecting one of the corners of the text column throughout, but more particularly the second half. Apart from this the text is in good condition. P. 156 has a few reddish-brown stains.

**Lacunae.** P. 153. Deuteronomy ix. 15, [ות].

P. 154. ix. 25, [אברעם והים], and [ות].

P. 155. x. 6, [בראש י שהוא י וים, and [ות].

P. 156. x. 14, [טומן], [ות], [学者], [ות], and [ות].

The pages begin:


P. 157. Deuteronomy xxix. 18 (1).

Pp. 157-8. 1 leaf (fragmentary). Deuteronomy xxix. 18 (1)–xxx. 5 (8). Former listing:
P. 158. Deuteronomy xxix. 25.

1. Writing. The script is a small majuscule in black ink which still preserves its glossy appearance on the hair side of the vellum. The letters are made with skill, finely formed and carefully spaced, presenting a writing of great beauty. The ink has faded in places, but where the leaves have been preserved from serious damage the text is good, clear, and legible. The slope of the characters is ordinary. The writing varies in size in parts of the MS. (see pp. 26, 49, etc.), and very occasionally a line spills into the margin. When that happens the surplus letters are usually written a short way into the margin clear of the text column. ‘Columnar’ distribution of text is not a feature, but is found occasionally (e.g. pp. 4, 36). The customary guide lines have been drawn. It is a ‘two-letter’ MS. with a tendency to keep the final 2 letters of each line slightly apart, due to the relatively large space marked off for the final letter. The letters of נָהָר are separated at the end of a line if required.

The text column measures c. 5 in. by 3.5 in., with 28 to 33 lines to a full page, and c. 28 letters to a full line. The space between lines measures roughly .1 in. A dittograph on
p. 27 has been erased, as well as a portion of text on p. 62, and there are numerous rectifications by supralinear additions (see pp. 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 21, 22, 24, 26, 27, 32, 33, 34, 42, 44, 45, 46, 48, 49, 58, 59).

3. Punctuation, etc. There are the usual punctuation dots, although the twin dots (••) and the colon (:) are sparingly used. The separator dot is written at the ends of lines. The end of a section is marked by «<;», and of a larger subject division (chapter) by «<;:<<;». The double stroke / is used at the ends of a number of successive lines, seemingly to attract attention to a particular passage. (Thus on p. 27 the covenant between Abraham and Abimelech is so distinguished.) It may be that these marks are not by the original hand. Vocalisation marks hardly appear. There are a few instances of the use of the supralinear horizontal stroke to direct attention to an uncommon reading.

4. Date and Scribe. There is no tashqil in what remains of the MS. and consequently no direct information on date or scribe. Nor are there any epigraphs to record its vicissitudes. The MS., however, appears to be of considerable age.

5. Condition, Lacunae, and Text Index.

It is convenient in the case of this MS. to take all three together. The MS. has suffered both severe and extensive damage. There is hardly a single page with complete text, the only exceptions being a few towards the middle of the MS. Large portions have been rent from it, or at least have disappeared, for the damage may have been due to disintegration of the vellum at the edges of the folios from exposure to damp. The leaves are much soiled from use, and wear and tear have so effaced parts of the text as to make them indecipherable. As the lacunae are so extensive and numerous it is impossible to give them all in detail. It must suffice to give a general description of each page with an account of the state of its text, and a note where it begins. The figures in brackets after the verse-number give the number of the word in the verse where the legible part of the text begins or ends.

P. 1. Much defaced and soiled, with a small portion of text missing from the top l.h. corner. The last 4 lines at the foot of the page are almost illegible. Inscribed below text ‘‘a1. Gen. ch. 6 v. 14 to ch. 7. v. 4.’’

Begins Gen. vi. 14 (1).

P. 2. Flesh side. Much soiled, and in places defaced. The top r.h. corner is missing. The last 2 lines are only partially legible. Inscribed below text, ‘‘a2. Gen. 7. 4 to 7. 18.’’


P. 3. Very badly damaged: the leaf in 2 fragments. The text of the smaller fragment is almost illegible. There are only about 3 complete lines in the whole page. Inscribed below text ‘‘3. Gen. ro. 17.’’

Beg. Gen. ix. 27 (4).

P. 4. Similar condition to p. 3, its text, if anything, in a worse state. There are no complete lines. It begins with a fragment of a word of Gen. x. 18, and ends with a faint trace of xi. 2. Nothing inscribed below text.

Beg. Gen. x. 18 (5 ?).

P. 5. Similar to p. 3. No complete lines of text.

Beg. xi. 2 (5).

P. 6. Fragmentary and similar to p. 3. The last 13 lines are defaced and partially illegible. There are no complete lines of text.

Beg. with a trace of xi. 15 (3).

P. 7. Similar in its fragmentary condition to the preceding pages, but with rather more text. No complete lines.

Beg. xi. 24 (1).
P. 8. The verso of the preceding, in much the same condition.

Beg. with trace of xii. 4 (5).

P. 9. Fragmentary, browned, and soiled. It is defaced in places. Its general condition is similar to the preceding pages but with more text. The text which exists is on the whole legible. There are only about 4 complete lines. There are 3 supralinear corrections.

Beg. xii. 15 (1).

P. 10. Fragmentary, soiled and with stains of damp. There are 10 complete lines out of 32. There are 2 supralinear corrections.

Beg. xiii. 10 (5).

P. 11. Verso of p. 10 and in much the same state; 1 correction.

Beg. xiv. 6 (1).

P. 12. Fragmentary, much soiled and defaced. No complete lines of text. The lower portion of the page is largely indecipherable.

Beg. xiv. 17 (11).

P. 13. Fragmentary but with a considerable portion of text; much rubbed in the lower part of text column and text partially effaced. Otherwise the text which survives is good. There are about 6 complete lines out of 32; 3 corrections.

Beg. xv. 6 (1).

P. 14. Damaged: top r.h. corner missing; soiled slightly, defaced in lower portion, but the text otherwise is good. There are about 16 complete lines out of 30.

Beg. xv. 21 (6).

P. 15. Damp stained; edges of text col. have suffered damage and loss of text; lower part partially defaced. The words ידוע .לט :י ת י מ מ י מ מ ה (verse 16) had been omitted originally.

Beg. xvi. 11 (7).


Beg. xvii. 9 (4).

P. 17. Damage to top l.h. corner of text col. affecting the ends of the first 10 lines; damp stained; text effaced in parts of lower half.

Beg. xvii. 20 (12).

P. 18. Parts of lower half of text col. rubbed and effaced. Otherwise only damage to top r.h. corner of text col. The handwriting of the upper half of the page is larger than in the surrounding text.

Beg. xviii. 6 (2).

P. 19. Damage to top l.h. corner of text col., affecting the ends of the first 6 lines. Text partially defaced, especially at the edges of the lower half of the text col. Otherwise the text is good.

Beg. xviii. 20 (1).

P. 20. R.h. top corner of text col. damaged, affecting beginnings of first 5 lines; soiled; part of text of last 2 lines effaced; 3 supralinear corrections.

Beg. xviii. 33 (2).

P. 21. Slight damage to top l.h. corner and bottom r.h. corner of text col.; soiled; 2 corrections; in one the words וֹדֵדוֹ אַשָּׁרוֹ (verse 16) had been omitted originally.

Beg. xix. 12 (1).

P. 22. Slight damage to top r.h. corner and the 2 bottom corners of text col.; soiled and lower part of text col. partially defaced; 1 correction.

Beg. xix. 22 (12).

P. 23. Damage to top l.h. corner of text col.; bottom l.h. corner slightly defaced. Writing uneven, mixture of larger and smaller characters.

Beg. xix. 34 (19).
P. 24. Much soiled in places and text effaced, especially at bottom r.h. corner; tendency to a larger style of handwriting than hitherto. 
Beg. xx. 8 (13).
P. 25. Damage to top l.h. corner and both bottom corners of text col.; the handwriting is now in distinctly larger characters than at the outset.
Beg. xxi. 1 (1).
P. 26. Slight damage to top r.h. corner of text col.; bottom l.h. corner partially defaced; text faint, 2 corrections.
Beg. xxi. 14 (2).
P. 27. Slight damage to top l.h. corner of text col., affecting ends of first 5 lines; l.h. bottom corner worn, portions of text effaced. Return is here made to smaller script; 1 erasure.
Beg. xxi. 23 (6).
P. 28. Much soiled, with after-effects of damp. Considerable defacement. Only a few words distinguishable in lower half of text col. Top l.h. corner missing, affecting the beginnings of the first 6 lines. The beginnings of all lines after line 12 have been effaced.
Beg. xxii. 3 (16).
P. 29. Much damaged by damp and rubbing. Small portion at top l.h. corner missing. Considerable portion of the last quarter of the text has been completely obliterated.
Beg. xxii. 15 (7).
P. 30. Verso of preceding; hair side of vellum and much cracked; damp stained and soiled. Most of the text clear and legible. Top l.h. corner missing, affecting the beginnings of first 3 lines.
Beg. xxiii. 4 (6).
P. 31. Small portion of top l.h. corner of text col. missing, affecting ends of first 4 lines. The bottom corners are slightly defaced, but otherwise the text is good and legible.
Beg. xxiii. 17 (1).
P. 32. Soiled and stained; portion of r.h. top corner missing, affecting first 6 lines; text otherwise good; 2 corrections.
Beg. xxiv. 10 (2).
P. 33. Top l.h. corner of text col. missing. Slight damage to bottom l.h. corner; much soiled and stained but text legible; 2 corrections.
Beg. xxiv. 22 (16).
P. 34. Portion of top r.h. corner missing, affecting first 4 lines; bottom l.h. corner slightly defaced; 1 correction.
Beg. xxiv. 37 (10).
P. 35. Top l.h. corner of text col. missing, affecting ends of first 3 lines; surface much cracked; 1 correction.
Beg. xxiv. 49 (11).
P. 36. Top r.h. corner missing, affecting first 4 lines; grimy but text legible; 'columnar' scheme of text distribution; 1 correction.
Beg. xxiv. 62 (2).
P. 37. Top l.h. corner and bottom l.h. corner missing, affecting the ends of first 4 and last 3 lines; damp and soil stained; 1 correction.
Beg. xxv. 7 (8).
P. 38. Top r.h. corner missing affecting beginnings of first 3 lines; last line of text defaced; 1 correction.
Beg. xxv. 22 (5).
P. 39. Slightly defaced at foot of text col.; text otherwise complete and in good condition; 2 corrections.
Beg. xxvi. 3 (7).
P. 40. Slight damage to top l.h. corner; worn and text partially effaced at bottom corners; 1 correction.
Beg. xxvi. 15 (1).
P. 41. Damaged at top l.h. corner, and middle of last 2 lines; 4 corrections.
Beg. xxvi. 28 (8).
P. 42. Damaged at top r.h. corner (slight); foot of text damaged, affecting last 4 lines; 3 corrections.
Beg. xxvii. 9 (r).
P. 43. Surface cracked; lower half rubbed, text faint and partially effaced; text in lower half only legible with difficulty; 1 correction.
Beg. xxvii. 25 (10).
P. 44. Damage to top r.h. corner, affecting first 2 lines slightly; surface cracked; vellum covered with brown deposit; 1 correction.
Beg. xxvii. 38 (10).
P. 45. Much soiled; bottom l.h. corner defaced and portion missing; text otherwise complete and legible; 2 corrections.
Beg. xxviii. 6 (12).
P. 46. Surface slightly cracked; small portion of bottom r.h. corner missing, affecting last 2 lines; otherwise text complete and in good condition; 1 correction.
Beg. xxviii. 18 (1).
P. 47. Slight damage to bottom l.h. corner, affecting final words of last line; text otherwise complete and in good condition. First 14 lines in slightly larger characters than the rest.
Beg. xxix. 10 (11).
P. 48. Slight damage at top r.h. corner; soiled and stained; text good; 2 corrections.
Beg. xxix. 23 (r).
P. 49. Slight damage to top r.h. corner, and considerable damage to bottom l.h. corner; text in lower half considerably defaced; last 4 lines in part effaced; 2 corrections.
Beg. xxx. 19 (r).
P. 50. Surface cracking; l.h. corner rubbed and text partially effaced; 2 corrections.
Beg. xxx. 32 (18).
P. 51. Slight damage to bottom l.h. corner, affecting last line; large hole in middle (repaired) involving loss of text; 2 corrections.
Beg. xxx. 32 (18).
P. 52. Verso of preceding; large hole in middle; much soiled and lower part defaced; 1 correction.
Beg. xxx. 40 (9).
P. 53. In very bad state; fragmentary; about half (l.h. portion) of text col. is wanting; lower half of what is left much defaced; 1 correction.
Beg. xxx. 40 (9).
P. 54. Verso of p. 53 and in much the same condition; here r.h. of text col. affected.
Beg. xxxi. 23 (5).
P. 55. Fragmentary; much the same condition as p. 53; 2 corrections.
Beg. xxxi. 34 (10).
P. 56. Same condition as p. 54; cracked surface; soiled.
Beg. xxxi. 44 (7).
P. 57. Same general state as p. 53; about half of the text survives.
Beg. xxxii. 7 (1).
P. 58. Fragmentary; same general condition as p. 54; 1 correction.
Beg. xxxii. 18 (15).
P. 59. Fragmentary; still larger portion of text missing from l.h. side; writing tends to be larger; 2 corrections.
Beg. xxxii. 31 (12).
P. 60. Fragmentary; much the same as p. 54; 1 correction.
Beg. xxxiii. 10 (13).
P. 61. Fragmentary; much as p. 53; writing returns to smaller characters.
Beg. xxxiv. 1 (1).
P. 62. Fragmentary (as p. 54); damp stained; number of words erased in second line.
Beg. xxxiv. 16 (1).
The text ends at Gen. xxxiv. 30 (6) and at this point our Codex ends.
6. Catalogue Marks. Marked Codex No. VI, in ink, inside r.h. cover. Book-plate of the Earl of Crawford inside l.h. cover has E/9 in pencil.

**CODEX VII**

(COLLECTION OF FRAGMENTS OF TORAH: NONE DATED)

Codex VII consists of a number of fragments, of 'pocket-edition' size, of Samaritan Pentateuch MSS. They existed before being bound in this volume as loose leaves or small gatherings. As in Codex V they have been arranged for the English binder under the headings of the books of the Pentateuch, with the same unfortunate consequences. An attempt is here made to reconstitute the original MSS. as far as they can be reconstituted. The reconstituted MSS. are denoted by the letters a to t. The letter assigned to a MS. is determined by the order of its appearance in the Codex.

The binding of the Codex is uniform with the other Codices (see Introduction). The edges of the leaves have been trimmed and the edges gilt. There are 3 binder's fly-leaves at each end, but, unlike Codex V, there are no fly-leaves inserted between the books. On the third fly-leaf from the beginning are written the words: "Codex VII. Fragmenta Pentateuchi Samaritani," together with a list of the pages found in each book, i.e. "Genesis, pp. 1-14; Exodus, pp. 15-22; Leviticus, pp. 23-28; Numbers, pp. 29-68; Deuteronomy, pp. 69-76." The fragments have been arranged in their Scriptural order throughout.

The leaves have been made of uniform size for binding either by trimming or by augmenting (in this case generally augmenting) by adding vellum to the margins. The present dimensions of the leaves are: length 5.5 in. and breadth 4.5 in. Pagination is by odd numbers only. Unlike the fragments with larger leaves forming Codex V, the fragments have not been listed previously under letters of the alphabet, although the part of the Pentateuch to which each page belongs has been inscribed on it by a former cataloguer (probably Dr. Löwy). The Codex is marked Codex No. VII in ink inside r.h. cover, and the book-plate of the Earl of Crawford on the inside of the l.h. cover has E/8 in pencil. On the last binder's fly-leaf, at the end, is "Cat. L. B 10."

The manuscripts, as reconstituted, will be described separately. What is said of the constituents of Codex V can equally well be said of those of Codex VII. Many of them suggest by their appearance and by other indications that they are much older than is Codex I. The following index will serve as a guide to the reconstituted MSS. and their elements:

<table>
<thead>
<tr>
<th>MS.</th>
<th>Pages in Codex.</th>
<th>Text.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>1-2 Gen. vi. 18 (1)-vi. 13 (end).</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>3-6 ,, ix. 8 (1)-xi. 3 (end).</td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>7-8 ,, xi. 11 (10)-xi. 32 (end).</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>9-10 ,, xx. 3 (1)-xxii. 9 (1).</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>11-12 ,, xxii. 13 (5)-xxiii. 16 (4).</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>13-14 ,, xxiv. 46 (1)-xxxv. 6 (7).</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>15-16 ,, Exod. vi. 15 (6)-vi. 13 (end).</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>17-18 ,, vii. 26 (1)-viii. 13 (11).</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>19-20 ,, viii. 20 (16)-ix. 4 (interpol.).</td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>21-2 ,, x. 6 (2)-x. 21 (end).</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>23-4 ,, Levit. vi. 15 (5)-vi. 9 (7).</td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>25-6 ,, xi. 44 (13)-xiii. 5 (14).</td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>27-8 ,, xx. 2 (8)-xxi. 10 (15).</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>37-8 ,, Numb. x. 30 (5)-xi. 30 (end).</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>47-8 ,, xx. 13 (interpol.)-xxi. 18 (3).</td>
<td></td>
</tr>
<tr>
<td>q</td>
<td>73-4 ,, Deut. xxiv. 16 (1)-xxvi. 14 (12).</td>
<td></td>
</tr>
<tr>
<td>r</td>
<td>75-6 ,, xxx. 20 (9)-xxxii. 29 (end).</td>
<td></td>
</tr>
<tr>
<td>s</td>
<td>29-30 ,, Numb. iii. 13 (11)-36 (6).</td>
<td></td>
</tr>
</tbody>
</table>
The leaf is much soiled and tattered. It appears to be of considerable age. The text in patches has disappeared from p. 1 through wear and tear. P. 2 is in slightly better shape than p. 1, but here, too, the text, especially at the foot of the text column, has been almost entirely effaced.

The pages begin:

P. 1, Gen. v. 18 (6); 2, v. 32 (7).

It ends at vi. 13 (end) and not vi. 15 (4) as inscribed on the MS.

Pp. 3-6. 2 leaves. Gen. ix. 8 (1)-xi. 3 (end).

On vellum. P. 3 is hair side. It is written in black ink. The script is majuscule, in microscopic characters. Although the writing is so small (the letters are only 1 millimetre high) the characters are accurately shaped and carefully spaced, presenting a writing of great elegance. The slope of the letters is ordinary, inclining, if anything, to the upright form. There is no indication of date or scribe, but the MS. has none of the special signs of early date (see Introduction), and the ink is unfaded.

The text column measures 3'1 in. by 2 in., with 28 to 30 lines to a full page and c. 24 letters to a full line. It is a ‘two-letter’ MS., and shows signs of ‘columnar’ arrangement of text. There are the usual punctuation marks. The separator dot is not written at the ends of lines, although the twin-dot and the colon are. The section stops are ‘;’ and ‘;’. When the last word of a section is written at the beginning of the inter-sectional blank line, ‘;’ is repeated at the end of the line. Vocalisation marks occur fairly frequently. They are the supralinear horizontal stroke, marking unusual reading: for an e sound; ı for an a sound, or indistinct.

The dimensions of the text column cannot be accurately determined now, but probably they were roughly 5 in. by 3'7 in., with about 34 lines to a full page, and about 23 letters to a full line.


On vellum. P. 1 is flesh side. The writing is a small majuscule, and the characters are shaped with care. The slope is ordinary. There is no tashqil and consequently no direct information regarding date or scribe. There are the usual punctuation marks. The separator dot may be found at the ends of lines but the dilapidated state of the leaf makes this uncertain. The mark at the end of a section is ‘;’. The MS. is so worn that it is impossible to determine whether there were vowel marks or not. Traces of ‘columnar’ scheme exist (p. 1). It is a ‘two-letter’ MS. with marked separation of the final 2 letters of a line.

The dimensions of the text column cannot be accurately determined now, but probably they were roughly 5 in. by 3'7 in., with about
vowel, or to indicate the separate existence of the prefixed preposition.

The leaves are in good condition, except for a hole in the first leaf (pp. 3-4), which has affected a small portion of text on each page.

The pages begin:

P. 3, Gen. ix. 8 (1); 4, ix. 21 (4); 5, x. 5 (6); 6, x. 19 (1).


On vellum. P. 7 is hair, p. 9 flesh side. The black ink used has faded to a reddish tinge. The writing is a small size majuscule, in a good, clear and neat hand. The backward slope of the characters is pronounced. There is no indication of date or scribe. The MS. appears to be of considerable age.

The usual punctuation marks are found. The separator dot is not written at the ends of lines. The end of a section is marked \ with \ added at end of blank line if section ends at its beginning. There are no vocalisation marks observable. It is a 'two-letter' MS., with no evidence of 'columnar' distribution of text. There are corrections on pp. 8 and 10 and an erasion on p. 10.

The text column measures 3 4 in. by 2 8 in. with 33 lines to a full page, and c. 26 letters to a full line. The space between the lines is roughly 1 in. The text beginnings and endings of each page are inscribed in ink above the text columns. The MS. is in poor state. P. 7 is defaced in places and the leaf is worn so thin that the surface is broken and holes have appeared. P. 8 is soiled and the lower portion of text effaced in places. The second leaf (pp. 9-10) has suffered the loss of 2 large pieces of vellum from the r.h. side (recto) and bottom middle, affecting particularly the lower part of the text column of each page, and is generally soiled. There are 2 corrections on p. 10.

Lacunae. P. 9. Gen. xx. 7, 8, וְתֵיסָרֵי נוּ֑מָה, and [ינָשָׁתָה] and [ותֵיסָרֵי נוּ֑מָה]. 9, [יִנָּשָׁתָה] and [ותֵיסָרֵי נוּ֑מָה]. 10, [יִנָּשָׁתָה] and [ותֵיסָרֵי נוּ֑מָה]. 11, [יִנָּשָׁתָה] and [ותֵיסָרֵי נוּ֑מָה]. 12, [יִנָּשָׁתָה] and [ותֵיסָרֵי נוּ֑מָה].

The pages begin as follows:

P. 7. Gen. xi. 10 (1): 8, xi. 21 (4):
9, xx. 3 (1): 10, xx. 13 (17).}

Pp. (11-12) + (13-14). 2 leaves. Gen. xxii. 13 (5)-xxiii. 16 (4) + xxiv. 46 (1)-xxv. 6 (7).

On vellum. P. 11 is flesh and p. 13 hair side. The writing is a small majuscule in black ink, which has faded much on the flesh sides. It is in a good hand in a style tending to the upright. There is no indication of date or scribe, but the MS. has none of the special signs of an early date. The usual guide lines have been marked out. It is a 'two-letter' MS. with an occasional 'one-letter' line. There is no evidence of 'columnar' arrangement of text.

The text column measures 3 4 in. by about 3 in. with 31 lines to a full page and about 26 letters to a full line. The space between lines is 1 in. There are the usual punctuation marks. The separator dot is not found at the end of a line, and the ; as main stop has as alternative -. The mark at the end of a section is -- -. The only vocalisation mark is the horizontal stroke to indicate some special reading. There is one correction (p. 12).

1 Not at the fifteenth word as inscribed on the MS.
The MS. is considerably soiled. P. II has a large damp-stain, the l.h. edge of the text column has suffered damage and the loss of some letters of text from the end of each line. P. 12 (the verso of II) has suffered corresponding damage at the beginnings of the lines. P. 14 has been splashed with fluid which has left a dark stain and has soaked through to leave marks on p. 13. The text, where not specially damaged, is clear. The lacunae are not serious.

The pages begin:

P. 11. Gen. xxii. 13 (5): xxiii. 12, xxiv. 46 (1); xxiv. 60 (1).


On vellum. P. 19 is flesh and p. 21 hair side. The script is a small majuscule and the ink, originally black, has faded to brown. The writing is neatly made and the characters are well spaced. It displays a greater individuality than we have been generally led to expect. This is especially so in the formation of the letters ג and ה. The text column is irregularly made and there is no trace of either transverse or perpendicular guide lines. The tendency seems to be towards a ‘one-letter’ arrangement, but the scribe was evidently not particular on that point. There is no indication of scribe or date beyond some special signs for an early date (see Introduction).

The text column measures 4.4 in. by 3.4 in. with 21 to 24 lines to a full page and c. 23 to 25 letters to a full line, with a space of 0.4 in. between lines. The punctuation marks are the dot and the colon. (The twin dot does not appear.) The mark at the end of a section is /:. The vocalisation marks are the usual supralinear horizontal stroke — and nothing else. There are several corrections, most of them by other hands (2 on p. 19, 1 on p. 20, 2 on p. 21, and 1 on p. 22). One word on p. 19
is written in the margin. The MS. is in good condition, albeit soiled, and a small portion of the text column is missing at one of the corners (top r.h. corner of recto of the second leaf), but affects only individual words or portions of words.

The pages begin:

**P. 19.** Exod. viii. 20 (16): 20, ix. 1 (i): 21, x. 6 (22): 22, x. 13 (i).

**g**

Pp. 23-4. 1 leaf. Levit. v. 15 (15)—vi. 9 (7).

On vellum. P. 23 is hair side. In a slightly smaller script (majuscule) than the preceding. The ink has faded from black to brown. The handwriting displays the same peculiarities as the preceding, and is obviously by the same hand on another occasion. In the case of this MS. there are guide lines for the initial and final letters of the text column, but seemingly none for the lines. As in the case of the preceding there are several corrections, chiefly in another hand (i on p. 23, and 3 on p. 24).

The text column measures 4 in. by 3.5 in., with 24 lines to a full page and roughly 23 letters to a full line. The space between lines is c. 1.15 in. Whether it is a 'one-letter' or a 'two-letter' MS. is indeterminable. The punctuation and vocalisation marks are as in f. There is no evidence of 'columnar' arrangement.

P. 23 shows signs of wear and is soiled, but p. 24 is in better state. The text is legible throughout.

The pages begin:


**h**

Pp. 25-6. 1 leaf. Levit. xi. 44 (13) 1—xiii. 5 (4).

On vellum. P. 25 is flesh side. The script is a small majuscule but larger than the preceding, and is clearly by the same hand as f and g. There is no trace of guide lines, but the regularity of the text column is well maintained. There are corrections on both pages.

The text column measures 4.2 in. by 3.5 in., with 22 to 23 lines to a full page and c. 24 letters to a full line. The punctuation marks are as in f and g. Additional vocalisation marks are 3 = a and ˂ = e, but whether these are by original hand or not cannot be determined. They would appear to be. Both pages are soiled, and p. 26 is much defaced. The writing of p. 25 shows through the vellum and makes the reading of text on p. 26 difficult.

The pages begin:

**P. 25.** Levit. xi. 44 (13); 26, xii. 6 (3).

**i**


On vellum. Pp. 27, 65, 73 are flesh sides, 34, 47, 75 hair. The writing is a small neat majuscule with a style disposed to angularity in the characters. The ink has faded to a dull brown colour, but was probably originally black. On p. 28 there is the beginning of a tashqil giving the words נבאל "I, Ţabiah 1 . . .," but unfortunately we have no more. The tashqil begins at Levit. xxi. 1 (3). The scribe, Ţabiah, however, appears to be the one who wrote Codex V, L (q.v.). The usual guide lines have been drawn, but they have been very carefully obliterated.

---

1 This is not Tobiah but the Samaritan for the Arabic غزال (Ghazal).
leaving only a faint trace. It is a ‘one-letter’ MS. There is one instance of ‘columnar’ arrangement (p. 66), otherwise it is not in evidence. The letters of מָרָן are separated at the end of a line (see p. 37, line 12). Although unfortunately we have no date the MS. has many of the signs of considerable age (cf. Introduction).

The text column measures 4:2 in. by 3:2 in., with 41 to 43 lines to a full page and 27 to 29 letters to a full line. The punctuation and vocalisation marks are as in V, L (q.v.). The single dot is not written at the end of a line.

On the whole the condition of the text is good and it is legible in most places. The leaves are brown with age and use, and the vellum, which has been repaired throughout, is thin and inclined to be worn at the edges. The first leaf (pp. 2-8) is pierced with 6 small holes which have been in the vellum from the first, since they have been ringed with the same ink as the text and avoided in the writing. P. 27 is defaced at all four corners and at these points the text can be made out only with difficulty. P. 28 has a large reddish stain and a few of the letters have been retouched in black ink. The second leaf (pp. 37-8) although slightly damaged at all 4 corners has a legible text. The third leaf (pp. 47-8) is more damaged and a small portion, affecting the ends of lines, has been lost. P. 47 is much soiled. The fourth leaf (pp. 65-6) is in a good state of preservation, although one edge of the text column has been affected by damp. The fifth leaf (pp. 73-4) has lost one corner (top l.h. of recto), affecting the first 4 lines of text on each page. P. 73 has the bottom r.h. corner of the text column defaced, and a small portion of l.h. corner missing. The sixth leaf has suffered damage. P. 75 has the top l.h. corner missing. P. 76 is in bad shape. The top r.h. corner, affecting the first 4 lines, is missing and the whole of the text column is much defaced, the ink being almost entirely erased in places and the text can only be read with difficulty.

The pages begin:

P. 27. Levit. xx. 2 (8) : 28, xx. 21 (1) : 37, Numb. x. 30 (5) : 38, xi. 14 (1) : 47, xx. 13 (61 interpol.) : 48, xxi. 1 (1) : 65, xxxiiii. 55 (8) : 66, xxxiv. 32 (1) : 73, Deut. xxiv. 16 (1) : 74, xxv. 16 (1) : 75, xxx. 28 (8) : 76, xxxii. 16 (1).


On vellum. P. 29 is hair side. The writing is a small majuscule, rather heavily inked, with corresponding loss of elegance. The style tends to a pronounced backward slope. The spacing of the letters is inclined to vary and the writing has in consequence a loose appearance, although the individual letters are accurately made. The ink is black and has faded on the flesh side (p. 30). There are the usual guide lines. It is, so far as can be judged, a ‘one-letter’ MS. There is no evidence of ‘columnar’ distribution of text.

The text column measures 3:3 in. by 2:7 in. There are 26 lines to the full page and 19 to 21 letters to the full line. There are the usual punctuation marks. The separator dot is not written at the end of a line. The mark at the end of a section is — : . The only vocalisation mark found is the supralinear stroke to mark the more rare reading.

The text is in good condition. P. 29 has the r.h. margin of the text column rubbed and the first 2 or 3 letters of most of the lines effaced. P. 30 has suffered similarly at the ends of its lines. There is a small hole in the centre of the leaf, but it has not affected the text of either page. P. 29 has a few white-coloured stains and is slightly scored. The
leaf has been mounted on vellum to make it extend to the dimensions of the Codex.

The pages begin:

P. 29. Numb. iii. 13 (11): 30, iii. 23 (3).

Pp. (31-2) + (33-4). 2 leaves. Numb. v. 27 (15)–vi. 15 (end) + vii. 79 (1)–viii. 9 (6).

On vellum. P. 31 is hair side, p. 33 flesh side. The script is a small majuscule. The ink, probably originally black, has faded a dull brown. The writing, which is careful and pleasing, displays more individuality than is customarily met with in Samaritan scripts. The slope of the letters tends to the upright. The letters are written close to each other, and so, too, the lines. The and the show unusual forms. The usual guiding lines were no doubt used, although all traces of the transverse lines have been obliterated. The MS. is mainly a 'one-letter' MS. It shows a disposition to separate the letters of if occasion demanded (see p. 31, ll. 15 and 20, of text).

The text column measures 3·4 in. by 2·6 in., with 25 lines to the full page and roughly 22 letters to the full line. The punctuation marks are the separator dot, which is also written at the end of a line, and :, with −: or −·−: at the end of a section. The 'columnar' scheme of text distribution is in evidence on p. 33. As regards vocalisation there appears to be one (doubtful) instance of the supralinear stroke (p. 31, l. 5). There is one supralinear correction on p. 32. The condition of the leaves is fairly good. P. 31 is badly grimed and rubbed at the bottom r.h. corner of the text column, and the beginnings of the last 5 lines are affected. The l.h. side of the lower part of the text column is much defaced, and the ink partially erased, but the writing is quite legible. P. 32 has a large brown stain. The bottom l.h. corner of text is affected, as well as its r.h. edge. Otherwise the text is legible. P. 33 has lost a portion of the r.h. bottom corner of text affecting the beginnings of the last 8 lines. It is slightly soiled and its surface is cracked in places but the text is otherwise good. P. 34 is soiled and its surface is cracked in 2 places. A small part of the l.h. bottom corner of the text is missing, affecting the last 5 lines. The text otherwise is clear and legible.

The pages begin:


Pp. 35-6. 1 leaf. Numb. x. 10 (55, Sam. interp.)-30 (end).

On vellum, which is stout, of coarser quality, and has the appearance of leather. P. 35 is hair side. The script is a small majuscule, the ink of which has been effaced in parts. The writing has been made with a broad-pointed pen or reed and the inking is in consequence heavy. The slope tends to the upright. There are the usual guide lines. The MS. is a 'two-letter' MS. The fragment appears to be of considerable age.

The text column measures 3·2 in. by 2·3 in., with 27 lines to the full page, and roughly 20 letters to the full line. There are the usual punctuation marks, but the separator dot is not written at the end of lines. The mark at the end of a section is −·. There is no sign of any vocalisation marks, but the text is so obscured that it is impossible to say whether there were any or not. The general condition of the text as regards legibility is good, since the text column is unbroken in both pages. P. 35 is rubbed

1 The Samaritan interpolation between Numbers, chapter x., vv. 10 and 11, is drawn from Deut. i. vv. 6-8.
and the ink in many of its parts erased. P. 36 is much soiled and has suffered from rubbing, especially on the r.h. margin of text, affecting the beginnings of lines. The text column, however, is unbroken, and the outlines of the letters still remain.

The pages begin:

P. 35. Numb. x. 10 (55 interpol.) : 36, x. 19 (1).

m


Written on vellum. P. 39 is flesh side, p. 41 hair side. The script is a small majuscule. The ink, originally black, has faded a dark brown colour. The writing is of a much more free and easy character than is usually found. There is a disposition to roundedness in the shaping of the letters, and the style is markedly upright. If guide lines were originally used they have been successfully obliterated. The text column has not preserved its shape and there are irregularities in the spacing of the lines. It gives the impression of a manuscript which has been hastily written; yet, in spite of this, it leaves a pleasing impression. Indeed, the writing presents many of the features of the writing in Codex II (dated 1329 A.D.). It is a 'two-letter' MS., at least mainly, and on p. 39 there is evidence of 'columnar' distribution of text.

The text column measures roughly 3·8 in. by 3·2 in. with about 32 lines to the full column and about 28 letters to the full line. The punctuation marks are the separator dot and the colon (i), with — : as the sectional stop. Between sections indicating a clear division are — or •:•:• (much the same as in Codex II). Of vocalisation marks there is only found the supralinear stroke. It occurs, however, several times. There is seemingly no other vocalisation mark.

The general condition of the leaves is good. P. 39 is soiled, and slightly rubbed. There is a reddish stain, but the text is clear and legible. P. 40 is soiled, but is otherwise in perfect condition. It has a red splash stain. P. 41 is soiled but in good condition. P. 42 is slightly soiled and rubbed, and the ink has partially faded. Its text, however, is good and clear.

The pages begin:


n

Pp. (43-4) + (45-6) + (53-4). 3 leaves. Numb. xvii. 10 (3)-xviii. 15 (1) + xx. 13 (12 interpol.)-xxi. 11 (20 Sam. text) + xxvi. 62 (3)-xxvii. 23 (interpol.).

Written on vellum. It is almost impossible now to distinguish the hair side from the flesh side in this MS., it is so worn. Probably p. 43 is flesh, p. 45 hair, and p. 53 hair. It may have been written originally in black ink which has now faded a dull brown colour. The style of penmanship is disposed to be upright. The writing is not elegant but is pleasing and displays more individuality than is met with in carefully written MSS. There is no indication left that the columns and lines were originally scored for writing, but probably the usual guide lines were supplied. The lines are accurately made and the shape of the column is well maintained. Occasion-

1 Interpolation from Deut. i. 208-23a.
2 Between vv. 13 and 14 there is an interpolation drawn from Deut. ii. 2-6.
3 After v. 11 there is an interpolation drawn from Deut. ii. 9.
4 The interpolation is drawn from Deut. iii. 418-22.
ally lines spell into the margin. The lines are close written and so are the letters and words. The MS. is a ‘one-letter’ MS. It separates the letters of מִלָּה at the end of a line (see p. 43, l. 25, and p. 54, l. 25). There is no sign of ‘columnar’ distribution of text. As there is no 'tashqil' there is no direct indication of age or scribe, but the MS. has many of the signs of considerable antiquity, and to all appearance it is the oldest in the Rylands Collection of Samaritan MSS.

The text column measures 3.8 in. by 3 in. There are roughly 38 lines to the full page and 26 letters to the full line. The punctuation marks are confined to the separator dot and the colon (:',), which, however, appears twice only, and in one of these cases it is doubtful. The single dot is written at the ends of lines, and the colon and stroke (:-') at the end of a section. Between sections, often at the beginning of the blank line, is written ─: (probably a hasty way of writing 2 colons and a stroke (─:')). No vocalisation marks are evident, and it appears to be one of the very few manuscripts which do not end a page at a sense division of text.

The first 2 folios (pp. 43-6) are in a much damaged state. The vellum has suffered much from time and usage, and there are holes in both leaves which have been repaired. A fluid has been splashed over both leaves and has done considerable damage to the text, notably on p. 43. The fluid has soaked through from p. 43 to p. 44, affecting the text of the latter but not so badly as p. 43. It has also affected p. 45 but less so than p. 44. The damage has extended to p. 46, but there it is only slight. The text on the whole has suffered little damage. The text of the third leaf (pp. 53-4) is in good state. On both pages the surface has been rubbed in small patches and a few letters of text have been effaced. There are several tiny holes in the vellum.

The vellum of all the leaves is brown with age.

The pages begin:


Pp. (49-50) + (61-2). 2 leaves. Numb. xxii. 6 (13)-xxiii. 10 (end) + xxxi. 42 (1)-xxxiii. 17 (legibility ends at 12th word now).

Written on sheepskin vellum. P. 49 is flesh side, p. 61 hair side. The script is a microscopic majuscule, of rare beauty. The tiny characters are delicately shaped and spaced. One noticeable feature is that the pediment of the letter ב rests on the guide line (upper). Black ink has been used which has partially faded. There are the usual guide lines. The slope of the writing is normal. The lines are written with the minimum of space between. It is a ‘one-letter’ manuscript. The letters of מִלָּה are not separated when it is written as the last word of a line, and the blank space, if any, is made before the word itself. The MS. appears to be of considerable age.

The text column measures 3.2 in. by 2.6 in. There are 38 to 39 lines to the full page and about 38 letters to the full line. The letters are 1 millimetre high. The space between the transverse guide lines is 2 millimetres. There are the usual punctuation marks. The dot is not written at the ends of lines. In addition to the colon and the double dot there is also c to mark a main pause. It also is written at the end of a line if it chance to fall there. The end of a section is marked by ─: <; , or when the section finishes at the end of a line, it is written in the margin in extended form thus ─: <; <; <; <; <; <; <; . No vocalisation marks appear to have been used, and there
is no indication of 'columnar' distribution of text.

The first leaf (pp. 49-50) has suffered damage at three of its corners. On p. 49 it concerns the top l.h. corner and the 2 bottom corners, affecting the text materially at these points. Otherwise the text is good and clear, the page not being seriously soiled. P. 50 has suffered damage from rubbing as well. The page is slightly grimed and the surface displays some cracks. The second leaf (pp. 61-2) has suffered similar damage at the corresponding corners, and there is a large hole (now repaired) in the centre. P. 61 has the text slightly rubbed and there are surface cracks in the vellum. The text, where not affected by the damage indicated, is beautifully clear. Apart from the holes and the damaged corners the text on p. 62 is clear and distinct.

The pages begin:


**P. 51.** Numb. xxv. 1 (1): 52, xxvi. 1 (1).

Pp. (55-60) + (63-4). 4 leaves. Numb. xxix. 5 (1)-xxxii. 54 (end) + xxxii. 1 (1)-33 (17). The whole forms a continuous portion of text.

Written on vellum (stout). P. 55 is flesh side. The script is a small majuscule. The ink used was originally black but has faded much, leaving a brown tint. The pen used has had rather too broad a point for the size of the letters. The style gives the impression of a slope slightly more backward than normal. The writing is careful and exact and makes a very pleasing impression. The usual guide lines have been scored. The MS. is a 'one-letter' one. The letters of מ מ מ מ are not separated at the end of a line, and the word is written short of the end of the line, where possible, unless it occurs at the end of a section.

The text column measures 3·9 in. by 3 in. with 38 lines to the full page and about 29 letters to the full line. There are as punctuation marks the dot, colon and i, but seemingly not the double dot (·). The separator dot is not written at the end of a line. The end
of a section is marked by –: There is no sign of any vocalisation marks.

The general condition of the leaves is none too good. It appears to be a MS. which is fairly old and has suffered deterioration from damp and age. The bottom corners of the text columns have suffered damage, affecting the text. P. 55 is much rubbed. The l.h. edge, and the lower half of the text column have suffered severely and the greater part of the last 8 lines of text has been effaced. P. 56 is in better condition and only a few letters at the beginnings of the last 8 lines are missing. The bottom quarter of the column has been affected by damp, blurring considerably the text. Apart from that the text is clear and good. P. 57 is in much the same condition as p. 56; in this case the letters are missing at the ends of the last 12 lines. Damp has affected the bottom quarter of text and made it legible only with difficulty. P. 58 (the verso of p. 57) is like p. 56, only more of its lines (the last 16 to be exact) have letters missing at the beginnings of their lines. Here the effects of damp are less marked. P. 59 has lost a large portion of text from the bottom l.h. corner and the l.h. margin of the text column is damaged in places. Damp has also affected the text in the bottom quarter in this and the following page. P. 60 is like p. 56 except that a large portion of text is missing from the r.h. bottom corner, and the effects of damp on the legibility of the text are more severe. The surface of the vellum is also cracked in places. P. 63 has a portion missing from the bottom l.h. side of the text column, affecting a few letters at the ends of the last five lines of text. Damp has affected a considerable part of the page. There are two largeish holes at the top r.h. corner of the text column, affecting some letters of text. On p. 64 the bottom r.h. side of the text column is missing, affecting some words and letters. Damp and the 2 holes referred to add to the difficulties of reading the text.

The pages begin:


Written on vellum. P. 67 is hair side. The script is a small majuscule. The ink used was originally black but has now faded a dull brown colour. The writing has been executed with a pen with a fairly fine point. The slope is normal. The letters are carefully made and well spaced, and the writing is both neat and attractive. Guide lines have been scored. A tashqil matrix has been prepared in the upper half of the text column. It consists of a circle with rectilinear branches leading to the two top corners and the corners of the mid-line of the page. No letters have been introduced into the prepared space, however. This tashqil space is found in the section on the boundaries, and may have been designed merely to draw attention to the particular passage (see Codex I, Epigraphs). There is no direct indication of scribe or date. It is a 'one-letter' MS. Columnar distribution of text is evident on p. 68.

The text column measures 3.1 in. by 2.6 in. There are 25 or 26 lines to the full page and about 24 letters to the full line. The punctuation marks are the dot (written also at the end of the line) and the colon (1). The mark at the end of a section is –: There is no trace of supralinear or other vocalisation.

1 Wrongly inscribed on MS. xxxii. 16.
The general condition of the leaf is fairly good. P. 67 is rubbed in parts, notably on the edges of the lower part of the text column, but otherwise the text is legible. P. 68 is slightly soiled, but the text is in excellent condition.

The pages begin:

P. 67. Numb. xxxiv. 3 (i): 68, xxxiv. 13 (i).

Pp. 69-70. 1 leaf. Deut. iv. r (r3)-r6 (2).
Written on vellum. P. 69 is flesh side. The script is a small majuscule, originally written in black ink, which has faded brown. A pen too broad for the size of the letters has been used, destroying any chance of elegance. The writing is careful and neat. The usual guide lines have been scored. The style shows a slight tendency to backward slope. The MS. is a 'mixed' MS., with a slight partiality for 'one-letter' ending of lines. The writing suggests the same hand as the preceding fragment (r). The characters here are, however, larger, and it is, perhaps, safer to regard the fragments as belonging to different MSS. There is no evidence of 'columnar' distribution of text.

The text column measures 3·2 in. by 2·6 in. There are 26 lines to the full page and about 22 letters to the line. The punctuation marks are the dot and the colon (:), with ~<: marking the end of a section. So far as can be ascertained there are no vocalisation marks, but the text is so much rubbed that even if they existed they could hardly be detected.

The leaf is much rubbed on both sides and a large part of the text is affected. In some places only the 'ghosts' of the letters are left, and in others hardly that. The text column, however, is complete in form.

The pages begin:

P. 69. Deut. iv. r (r3): 70, iv. 9 (7).

Pp. 71-2. 1 leaf. Deut. xi. r3 (r2)-xii. 3 (r2).
Written on vellum. P. 71 is flesh side. The script is a small majuscule. It was written originally in black ink but only a very few traces of the ink itself have survived. The writing, so far as can be gathered from the 'ghost' of it, which is all that remains, was good. The usual guide lines had been scored. The writing appears to resemble that of the fragments which compose VII, i and may be by the same hand. It is a 'two-letter' MS. There is some indication of 'columnar' distribution of text on p. 72.

The text column measures 3·4 in. by 2·8 in. There are 33 lines to the full page and about 25 letters to the full line. The punctuation marks appear to have been the dot and the colon, so far as can be seen. It is impossible to tell whether the separator dot was written at the end of lines or not. If there were any vocalisation marks it is now impossible to identify them owing to the state of the text.

The general condition of the leaf is poor. The text column is complete in form, but the writing has become so obliterated on both pages that its 'ghost' only remains, and even that can only be traced with difficulty.

The pages begin:

P. 71. Deut. xi. r3 (r2): 72, xi. 26 (1).
II. THEOLOGICAL.

CODEX VIII

(IN MIXED ARABIC AND SAMARITAN SCRIPTS, A COLLECTION OF FOUR SHORT DISSERTATIONS. AN EIGHTEENTH CENTURY MS.)

1. General Description. This is an Arabic MS. with quotations from the Pentateuch, when they occur, written in Samaritan character and in minuscule script. It is written on stout paper, highly polished, which, however, shows no watermark. The text occupies 58 pages. Two binder’s fly-leaves have been added at each end. The binding (modern, English) is uniform with the rest of the collection. (See Introduction.) The edges of the leaves have been gilt. Pagination is by odd numbers and in pencil. The leaves now measure 8.5 in. by 6 in. Before binding they were possibly slightly larger.

2. Writing, etc. The writing is a clear, bold and neat hand, the Arabic script being a good naskhi, although at times it deteriorates (see p. 23, e.g.). The Samaritan characters, also, are well shaped. The text column measures 6 in. by 4.5 in. There are 17 lines to the full page. It is written in black ink. In some of the ornamentation marks and Pentateuch quotations in the first two dissertations red ink has been used which has faded badly, but from p. 22 on, another kind has been used which has retained its colour. Catchwords have been supplied. The same hand has written throughout. There is, however, an addition by another hand at the end of the MS. (see Additions). When letters of a word are forced into the margin at the end of a line, they are written clear of the text column. Hebrew words if written in the Arabic script have above them a horizontal stroke.

3. Scribe and Date. According to the colophons (q.v.) the MS. was written in the course of the year A.D. 1752 and the scribe was Şāliḥ b. Sarūr b. Şadaqah al-Şabāḥi.

4. Contents.

a. First Dissertation. The heading (p. i) and title are

("In the name of God the Compassionate, the Merciful, in whom we seek help; and the peace of the Lord be upon Moses, son of Amram. The perspicuous dissertation, 'The Affirmation of the Second Kingdom' by Shaikh Ghazāl, b. al-Duwaik, on whom be the mercy of God. Amen.")

In the preface which follows the author explains that it was written in response to a special request. There are ten passages of Scripture associated with the affirmation. These he gives, explaining their special significance in this respect.

The text begins (p. 2):

At the end of the dissertation (p. ii) there is this colophon:

("As told of one who is dead. So written for.

١ Said of one who is dead.
٢ So written for.)
It records that the copying of the dissertation was finished on the evening of the last day of the month of Ṣafar of the year A.H. 1165 (Dec.-Jan., A.D. 1752), corresponding to the 5th of Ḳānūn II by Šāliḥ, b. Sarūr, b. Šaḏaqah al-Šabāḥī,1 "may God pardon him, his parents, and the whole congregation of Israel, and the peace of the Lord be upon our Master, Moses, s. of Amram, the trusty Prophet. Amen."

Its title is مقالة للشيخ غزال الدويخ ("The Balaam Dissertation, by Shaikh Ghazāl al-Duwaik.")
The heading is: بسم الله الرحمن الرحيم وعَجْلَهْوَ عَلَى مَنِحَهُ هَدِيَتَهُ. The text begins:
الحمد لله القدام القائد القديم الذي انتهى النظر في بدائع صائمة الأقراار ووحدانيته . . .

At the end of the discourse there is the following colophon (p. 27):
تم ذلك بعون الله تعالى وحَبِنَهُ أَثْرُهُ في أَهْلَ الابْدِمَة المباركة ثلاثاً شهر ربيع الأول من شهرت سنة 1165 عربيع وهو حديث 1260 4 شهراً. وذلك على يد أقفر الوحي والعباد الثلاث الفقراء صاحب بن المرحوم سورد ابن صفقة الصحابي السامري حامداً الله تعالى على جزع نعه طالباً منه الاعانة والمغفرة والنجوز عنما مضى راجياً منه حسر الجزء في الدنيا والآخرة جنه وكرمه والقدوم له وحده وشلوم بهو عل أمون منه بن عمر بن هني. (Recording that the copying was finished the eve of Wednesday, 3rd of Rabīʿ I, A.H.

---
2 For ذلك.
3 For ذلك.
4 For ليلة.
5 Mistake for شل.”

---
1 Gen. xlvii. 108
2 For جَمَعَ.
3 For دَيْرَ.
4 For جم.”
There is no specific title given to the dissertation. It is, however, on the nature of God.

It begins:

الحمد لله الواحد الحق القدر العلمي الفي وجوده قديم وجوده عمييم...

It ends with a colophon (p. 55):

وكان الفرج من ذلك وليا ليلة الامين المبارك
22 شهر ربيع الأول من شهر سنه 1155 عريه علي
يبد القرآني الفنير صاحب الله ساحب الرحمن سرور ابن صدعه
الصاخبي عامله الله تعالى بالخط الحني امين امين يا رب
العالمن.

("This was finished on the eve of Monday, 22nd of the month Rabi' I, A.H. 1165 (Jan., A.D. 1752) by the hand of the poorest of mortals, the poor Şâli̇h, s. of the late Sarûr, s. of Şadaqah, al-Şabâ̇li̇. May God, Most High, bestow on him His secret favour. Amen, Amen, O Lord of the Worlds.")

5. Additions. There are two additions on p. 55, the first in the original hand, has been added at the same time as the text was written, the second possibly also by the original hand but added on another occasion in less careful handwriting, and with a pen having a finer point. Both are in the category of whimsicalities.

a.

سيبقى الخط مي في الكتاب... ونقي اليد مي في التراب
سالم يا الله يا قادي كتابي... دعو علي بالإخلاص من العيب...
علل الله يرحمني سربع... بركة من نزل جلبه الكتاب.

("This my writing will remain in the book, whilst my hand will remain in the earth. I entreat you, O reader of my book, in the name of God to pray for deliverance for me from punishment. It may be that God will quickly show me mercy, with the blessing of

b.

وإن تجد عيبًا فصخ الخلاف... نقيف عند الله في عين الملا
ولا تعام من يه عيب وقل... جن من لا فيه عيب وعلا
خلا.

("And if you find a fault (in it), make excuses, you will be justified in the sight of God. And do not reproach one in whom is fault, but say ‘May He in whom is no fault be magnified and exalted.’")
with the word كراس (gathering or quire) and its number in the top left-hand corner of the recto of the first leaf of such gathering. Thus 10a is inscribed كراس (second gathering). This second gathering consists of only 8 leaves, however, and the third gathering begins at f. 18a. Subsequent gatherings are of 10 leaves, till the 11th gathering (begins f. 98a) which consists of 12 leaves. The 12th gathering begins on f. 110a. The MS. ends with the 23rd gathering (f. 229b).

The present (reduced?) size of the leaves is 7.4 in. by 5.8 in. The text column measures 5 in. by 3.7 in., with 11 lines to the column for the first 169 folios. Thereafter the size of the column changes to 5.5 in. by 3.9 in., with 16 to 17 lines to the page and continues to f. 220b (18 lines), 221a (19), 226b (22). The text column remains constant in size, the writing becoming smaller. The text is the product of four hands, and the additions to the text in the margin include other hands (see Additions). The handwriting to f. 168a (that of Ibrāhīm b. Murjān) is a bold naskhi, clear and good, with no special claim to elegance. That from f. 168a to 216b (by Ibrāhīm b. 'Ismā'īl) is of the same character with heavier lines. From f. 217a to 226a (by Muslim b. Murjān) the writing is small, neat and elegant. From 226b to the end, including the colophon (by 'Abdullah b. Murjān) it is in a fine, elegant hand, with a good deal of character. As far as f. 71a occasional use has been made of red ink for chapter headings and punctuation marks.

2. Scribes and Date. The scribes are Shaikh Ibrāhīm, b. Murjān, b. Ibrāhīm, b. Ismā'īl, al-Sāmārī, al-Danafi (to f. 168a); Ibrāhīm, b. Ismā'īl, al-Danafi, his cousin (to f. 216b); Muslim, b. Murjān, al-Danafi (to 226a); 'Abdullah, b. Murjān, b. Ibrāhīm, b. Ismā'īl, al-Sāmārī, al-Isrā'īl (to the end).

The writing was begun on Sunday, middle of the month Jumādā II of the year A.H. 1103 (March, A.D. 1692), and finished midday Thursday, the 2nd of Shawwāl of the year A.H. 1123 (Nov., A.D. 1711). See also Additions.

3. Contents.

On the title page:

"The Book of the Cook" by Shaikh Abūl-Ḥasan al-Ṣūrī, may God be pleased with him and benefit us with his blessings. Amen, Amen."

Then follows:

"This hallowed book was begun on Sunday, mid-month Jumādā II A.H. 1103 (March, A.D. 1692), and that at the instance of its writer, the wretched Ibrāhīm b. Murjān b. Ibrāhīm b. Ismā'īl al-Sāmārī al-Danafi. May the invisible King pardon him by his favour and bounty. Amen."

The Preface begins:

"..."
4. Additions.

a. Corrections. Marginal corrections are numerous, especially by the first two copyists.

b. Additions to the text. There are a number of additions to the text written in the margin, some of them signed by their writers.

(i) On f. 16b additional comment by Muslim b. Murjân, the Danafi.

(ii) On f. 48a the words "قل هذه الصفحه كتاب أسحق ابن سلامة الإمام. ("The writer Isaac, s. of Salâmah the Imam, transcribed this page.")."

(iii) F. 70a, a longish correction in the handwriting of Muslim (?).

(iv) F. 111b. An ascription of praise to God on the words "を行い 1014, 1015 (Exod. xv. 17) by Ibrâhîm b. Ya'qûb, the Danafi.

(v) F. 169b. Comment by Muslim, b. Murjân, the Danafi, written on 26 Muhârâm, A.H. 1133 (Nov. A.D. 1720).

(c. Colophons.

(i) On title page (see 4 above).

(ii) At end (f. 229b).

This book was written by Muslim, b. Murjân, the Danafi, in 26 Muharram, A.H. 1133 (Nov. A.D. 1720). It is signed by his name and the date on the title page.

January 2023

(1) Called in text לְאַחָת. (f. 216a).
The writing of this 'Book of the Cook' was begun by (. . . honorific titles . . .) the dearly beloved brother, Shaikh Ibrâhîm, brother of the writer, and (continued) till he had written 17 gatherings of leaves. It was carried on by Ibrâhîm, s. of Ismâ'îl, the Danafi, and what remained of the exegesis of the exalted text we wrote, we and (. . .) Muslim, the writer's brother. It was finished at midday of Thursday, the 2nd of Shawwâl of the year A.H. 1123 (Nov., A.D. 1711) corresponding to 10th Nov. of the Greek reckoning, by the meanest of creatures and servants, the slave Abdullah, son of the late Murjân, s. of Ibrâhîm, s. of Ismâ'îl, the Danafi, the Samaritan, the Israelite. May God forgive him and pardon him, and his parents, and him who taught him, and be gracious to him and to the whole congregation of Israel who worship towards Mount Gerizim, Beth-el. And whosoever finds an error and corrects it, may he prosper in his affairs; and praise be to God alone, and the peace of the Lord be upon our Master Moses, the son of Amram, prophet of the whole world, and selector of every soul.'\(^1\)

'Seventeen gatherings' would bring us to f. 169b. The second Ibrâhîm appears to have taken up the writing at f. 168a, line 7, to be exact. The writing of the two Ibrâhîms was markedly similar. So were the writings of Muslim and Abdullah, both of them being elegant and full of character. A scrutiny seems to show that Muslim (who also wrote the treatise which follows) wrote as far as the foot of f. 226a, and Abdullah finished it.

**B**

KITÂB AL-ÂSÂṬIR

On title page:

کتاب الأساطير المنقول عن السيد الرسول موسى ابن عمران عليه السلام وآله وسلم.

('' 'Book of the Traditions' transmitted from the Master, the Apostle Moses, son of Amram, on whom be prayer and the most perfect peace.'')

This forms the part of the codex extending from f. 230a to f. 258b. The writing is elegant naskhî and is a fine example of the penmanship of the famous Samaritan scholar Muslim b. Murjân, the Danafi. There are 13 lines to the page. Catchwords have been supplied.

It begins:

"All souls were believed to have been created at Creation. The legend was that Moses selected them for incorporation.

\(^1\) All souls were believed to have been created at Creation.
the flood (f. 238a), Shem, Ham, Japheth (f. 238b), Nimrod and Terah (f. 241b), a second Nimrod and Abraham (f. 242a), Lot (f. 244a), Jacob, Joseph (f. 245a), Amram and Moses (f. 247b), Balaq and Balaam (f. 250b), Phinehas (253b), Joshua, s. of Nun (f. 255a), Eli, Samuel, Saul, David, Solomon, the Imām Baba Rabbah (f. 257b), the Kings of Greece and Rome, the Arabs, and the Taheb [Messiah] (f. 258a).

On f. 258b is the colophon:

After it is this colophon:

That book entitled ‘Collection of Traditions’ transmitted from the Master, the Apostle, on whom be the peace of God, was finished on the afternoon of Tuesday, 26th of Safar, 1115, Arabic era (June, A.D. 1703), corresponding to the 29th of June of 2016, Greek reckoning, and it is the 3rd month of the year 6141 from the creation of the world, and the year 3441 of the settlement of the Children of Israel in the land of Canaan, by the hand of the poor, etc. . . . Muslim, b. Murjān, b. Ibrāhīm, b. Ismā‘īl, the Samaritan, the Dañafi. May God Almighty pardon him, etc. . . . on behalf of the beloved boy, Joseph, son of the present writer, already described. May God, exalted be he, make it a blessing upon him, and may he instruct in it his children and children’s children. Amen. Praise be to God alone, and the peace of the Lord be upon Moses, son of Amram, the prophet.”

There are no other additions to the text of B and very few corrections. There are, however, several Additions on the surplus leaves of the Codex.

(i) On f. 259b with heading

Names of the sons of Adam. Given in Samaritan script with the corresponding Arabic name under each. Sometimes the names are translated or otherwise explained. Thus under šem (Shem) is the Arabic جعل = ‘put’ (Hebrew שם). ṭam (Ham) has ‘black,’ under it, and is rendered by حسن as if derived from the root يفم, etc.

(ii) On f. 260a there is a poem of 26 lines (having also half-lines). The heading describes it as بيت الي كأس موعظ نفس علمه عن شئه تعالى أمن. (“A poem, a self homily, to its writer. May God in his grace forgive him.”)

The poem is in Samaritan script (minuscule) and in the Samaritan dialect. It is carelessly written, but yet distinct. Each line consists of 2 hemistichs, the second rhyming in -لا throughout. It begins:

(‘‘That book entitled ‘Collection of Traditions’ transmitted from the Master, the Apostle, on whom be the peace of God, was finished on the afternoon of Tuesday, 26th of Safar, 1115, Arabic era (June, A.D. 1703), corresponding to the 29th of June of 2016, Greek reckoning, and it is the 3rd month of the year 6141 from the creation of the world, and the year 3441 of the settlement of the Children of Israel in the land of Canaan, by the hand of the poor, etc. . . . Muslim, b. Murjān, b. Ibrāhīm, b. Ismā‘īl, the Samaritan, the Dañafi. May God Almighty pardon him, etc. . . . on behalf of the beloved boy, Joseph, son of the present writer, already described. May God, exalted be he, make it a blessing upon him, and may he instruct in it his children and children’s children. Amen. Praise be to God alone, and the peace of the Lord be upon Moses, son of Amram, the prophet.’’)
"This poem was finished by the hand of its composer, the servant, etc. . . . Isaac, s. of Salāmah, s. of Ghazāl, the Imām . . . on the 7th of Jumādā I of the year A.H. 1256 (July, A.D. 1840)."

(iii) On f. 260b. An addition in Arabic records that on the 20th of Safar of the year 1261 (March, A.D. 1845), there were married Ibrahim, s. of Ya'qūb, s. of Ibrahim al-Ṣālīḥ, the Danafi, to daughters of their relatives, the festivities being somewhat marred and the propriety of the marriage questioned by an unexpected happening to one of the brides. Recorded by 'Amrān b. Salāmah, the Priest, the Levite [i.e. the High Priest] of Shechem.

(iv) On f. 261b. An addition in Arabic, recording the birth of a daughter to Jacob Shalābi, the Danafi (the child was named Ḥabīb), on 29th of Rajab (the seventh month), 1277 (Feb., A.D. 1861). The recorder is Ṣāliḥ, b. Ibrāhīm, b. Ṣāliḥ Murjān, the Danafi.

(v) On f. 266a, in Arabic, the words

شَمُولُ يِهْوَهُ عَلَى مَشْهَرٍ عِنْدَ عُمَّرٍ اِمْنَ كَيْ كَلَّ وَقْتٍ

("The peace of the Lord on Moses, s. of Amram, Amen, ever.")"

(vi) On f. 266a below (v) in an uneducated hand:

قد طَالَعَ فِي هِذَا الْكَتَابِ عَدَدٌ وَأَنْبَعَهُ عَدَدٌ خَضْرٌ اِبْنِ اسْحَاقٍ وَادَسِ (ع) مِن (ع) بَعْضٍ بَعْضٍ مَا فِي (ع)

(Record of the study of the book by Isaac's son, Khīḍr, who went through the book bit by bit for 2 years (?) and finished it in the year 1275 (A.D. 1858-9)).

Catalogue Marks. It is marked Codex IX in ink on the inside of l.h. cover. The number XII/16 is written in pencil on the recto of the second of the fly-leaves of the Codex at the beginning and on the recto of the last original fly-leaf at the end, as well as on the title page (f. 1a). The catalogue mark on the book-plate of the Earl of Crawford on inside of l.h. cover is E/10 and on the fly-leaf facing the last mark is B to Cat. L.—both in pencil.

CODEX X

AL-MUKHTAṢAR AL-NĀṢIḤI Fī MAULĪD 'ADŌNĀN MOSHEH.

(A MS. IN ARABIC AND SAMARITAN (MINUSCULE) MIDDLE OF EIGHTEENTH CENTURY)

1. Description: Stout oriental paper with three crescents as watermark. There were 60 folios in the original Codex. The text occupies 57 of these and finishes on f. 57a with an elaborate colophon in Arabic. The surplus folios have a number of additions unrelated to the text (see below, Additions). The Arabic part (ff. 1a-54a) is written in naskh in large character and in an elegant hand. The Samaritan part (ff. 54a-56b) is less carefully executed. Black ink has been used for the text, but liturgical directions, section headings, and the kobs which separate the poetic units throughout are in red.

The folios measure 11·5 in. by 8 in. and the dimensions of the Arabic text column are roughly 8·5 in. by 6 in. There are 13 lines to the full page. In the Samaritan part there are 25 to 28 lines to the page, the text column measurements remaining roughly the same as the Arabic. On the words in majuscule script there are vocalisation marks found; the supralinear— for a doubled letter (as ˓ﺪ), < = e, and ــ = o.

The Codex is heavily stained with damp, especially the latter half (from f. 34 on). The impress of one page is often left on that
opposite. There are a few interlinear corrections, but these are confined almost entirely to the Samaritan portion. The codex is bound uniformly with the rest of the collection. There are 2 binder’s fly-leaves at each end.

2. Contents. Codex X is a collection of poetic pieces in eulogy of Moses, the main part being a rhymed discourse in Arabic on the birth of the Prophet Moses, by Ismā’īl of the family of Ramiḥ (Rumaiḥ ?).

On the title page (f. 1a) there is the ornamental heading بسم الله الرحمن الرحيم وبه عستينت followed by a second ornamental heading above the title proper بسم الله الرحمن الرحيم وبه تفتني وتوكي.

The title reads:

"This book which concerns itself with the birth (day) of Moses, the peace of the Lord be upon him, is the composition of the late revered scholar, the noble Shaikh Ismā’īl of the family of Ramiḥ (Rumaiḥ). May God, exalted be He, cover him with mercy and favour, and make him to dwell at ease in Paradise, Amen. And its beginning (i.e. the transcription) was on the 14th of Rabī’ II, 1162 (Apr., A.D. 1749)."

F. 1b has another ornamental heading:

بسم الله الرحمن الرحيم وبه تفتني وتوكي

followed by the instruction

"When all the congregation are assembled they will read together ملilih. آله يس يش و همنا. 8 After that the Reader will say."

Here follows an invitation to the assembly to assist in the service. It begins:

" then the direction to the Reader:

نمل به بعد يعود إلى قراءات الفاتحة الشريفة بالعربية ("Thereafter he shall return to the reading of the noble Fātiḥah in Arabic.") It begins:

أن بسم الله مانياتي. فأطرونا عليه ارضا. Then follows (f. 2a) by the direction

ثم قال الفاتحة مدح في موله ترتيب الالم الشيخ ابراهيم التباسي رضي الله تعالى عنه. ("Then shall be said the Preface eulogising the author compiled by Shaikh Ibrahim al-Qabasī . . . ")

It begins: . . .

and (f. 2b) gives the author's full description as Ismā’īl, b. Badr, b. Abū l’Izz, b. Ramiḥ.

F. 3a has another heading:

بسم الله الرحمن الرحيم لبله خي.

The text proper then begins with the author's ascription of praise to God, which opens

الحمد لله الواحد المعبدو الرحمن الرحيم المعصوم . . .

This is followed (f. 4a) by an account of how the work came to be composed:

فما كان بتاريخ نهار السبت المقدس رابع شهر حزيران الموافق ثلاث عشر المحرم سنة اربعم واربعين وثمانية

لملكه اسماعيل. بعد صلالة الظهر. وانا علي غاية من

الظهر . . .

On Saturday, 4th June, corresponding to the 13th Muḥarram of the year 944 (A.D.

2 Ex. ii. 1 seq.
rZ3
CODEX X
CATALOGUE OF SAMARITAN MANUSCRIPTS

1537) he was expressly desired by Pinḥas 1 (Phinehas), the High Priest, to compose a special discourse (בָּשַׁד) on the birth of the Master of Mankind, with a further instruction that he should include from before Adam down to the time when his mother bore him. The author goes on to say with what concern he approached his task, relying on God's help to support him and to forgive his shortcomings. He praises his teacher Ibrāhīm b. Qābāṣ 2 and reminds us that whatsoever mistakes there are, are not to be attributed to Pinḥas, Ibrāhīm al-Qābāṣi, or anyone other than the author himself. The composition took him three days from the Sunday to the Tuesday of the date given. He mentions that he called the discourse "The Compendium featuring the birth of our Master, Moses" (f. 7b).

The discourse proper begins on f. 7b at l. 5, and the theme proper at f. 8b, l. 5, where God's word "Let there be light" (Gen. i. 3) comes under discussion and eventually it is claimed that Moses is the light. There follows an expanded account of the circumstances attending the birth of Moses, his exposure in a ספָּנֶה, and rescue by Pharaoh's daughter. On f. 21b we are reminded of two views held as to the date of Moses' birth: (1) on Sabbath, the 7th day, of the 7th month, at the 7th hour; (2) according to the traditions (אֲסֵאֵר) on the 5th of Niṣān. From f. 22a on we have a series of laudations of Moses at his birth by representatives of all creation. (i) The heavens speak (f. 22a); (ii) the divine fire (f. 23a); (iii) darkness (f. 25a), pointing out that he was summoned on 3 occasions, in Egypt, at the Sea, and on Mt. Sinai; (iv) the cloud (f. 25b); (v) the three angels בַּלָּה, גָּאוֹן, פִּימֶל each with an attendant host, who chant all together in a loud voice the following (thrice repeated):

"סְדֵי מֹוָסִי; כֹּנֶן שִׁפַּעְיָא, יְמִם הָיָה:"

("O my Master, Moses, be my intercessor on the Day of Judgment in the presence of God.")

Here follows a series of epithets of the Prophet, presumably due to the angelic host, to the number of 56.

From f. 29a it is continued in another form:

וַאֲחֵא́הוּ הַוָּאֵדָאָה: לְךַ הָסָלָמְא יֵהְדַי. וַיֵּעָל

When the angels had ceased their praises, there appeared: (vi) Mt. Sinai (f. 29b); (vii) day and night (f. 30a); (viii) the sun (f. 30b); (ix) the moon (f. 30b); (x) the earth (f. 31a), each with his special theme of praise.

F. 31b, the author changes the thread of the discourse in order to call to mind some of the wonders and marvels of Moses and his life-history. He tells us (f. 32b) of the killing of the Egyptian and his burial in the sand, the dispute of the two Hebrews, and Moses' consequent flight to Midian. He relates how the people marvelled at him, how great and small recognise him for what he is and bow down before him; how he watered the flocks of the maidens who report to their father that wonderful things happened that day and they have met one of the very best (vאָהָדֶא) זְיַפְּרוֹא, describing the wonderful qualities and attributes of Moses to her father (f. 34a), includes the following, which,
perhaps, has no more significance than to supply another rhyme to the writer:

The father and brother of Zipporah address her, and after that Jethro hastens to receive Moses into his home with all tokens of hospitality and honour. Moses is then called to his great task. The deliverance from Egypt, etc., is merely mentioned and Moses arrives at Sinai (ff. 35a-36a). On f. 37b the number of the heavenly host is given as 22,000. The ascent of Moses to heaven is described, where he is made to sit on a throne of fire and has revealed to him all mysteries, save that he was not permitted to see God’s face (ff. 36a-37b). He receives the Torah, with instruction from the Almighty about the reception of the book. The transmission of the book is thus described (f. 41b):

"It is said that the Most High read it to ‘The Glory’ and ‘The Glory’ read it to the Prophet.” . . .

The account ends (f. 43a) with the chant given above thrice repeated.

This is followed by the direction “Then the Reader shall say.” Then come stanzas of a poem (46 in number) in praise of Moses, each beginning with

"Where is there one like our Master, Moses? And who can compare with our Master, Moses?”

It finishes (f. 55a). There follows in red ink the heading to another eulogy:

("Call down peace on Moses who was drawn from the water. . . ") It finishes f. 55a. There follows in red ink the heading to another eulogy:

"Where is there one like our Master, Moses? And who can compare with our Master, Moses?”

It ends (f. 49a) with the chant to be thrice repeated, as above.

"Then the Reader shall say.” Here follows, in poetic form, an exhortation to different classes of the community to call down blessings on Moses. Each stanza rhymes by itself. It ends (f. 54a) with the blessing in Samaritan majuscule script.

This is followed by

(" And after that he shall say הַשָּׁם, the eulogy on our Master, Moses, the peace of the Lord be upon him, the composition of our Master Abisha’, the composer, may God show mercy and favour to him, Amen, Amen.”) This turns out to be an alphabetic poem, the first letter of the first word of each stanza beginning with the letters of the alphabet in their regular order. Each stanza consists of 4 hemistichs, the first 3 of which rhyme together, the rhyming syllable varying from stanza to stanza. The fourth hemistich rhymes throughout the poem in נ or one of its equivalents so far as Samaritan usage is concerned, נ, נ or נ. The Abisha’ poem, which is in Sam. dialect and in Sam. minuscule character, begins with a stanza used as a refrain:

(" Call down peace on Moses who was drawn from the water. . . ") It finishes f. 55a. There follows in red ink the heading to another eulogy:

Hebrew.

"Where is there one like our Master, Moses? And who can compare with our Master, Moses?”

It ends (f. 49a) with the chant to be thrice repeated, as above.

"Then the Reader shall say.” Here follows, in poetic form, an exhortation to different classes of the community to call down blessings on Moses. Each stanza rhymes by itself. It ends (f. 54a) with the blessing in Samaritan majuscule script.

This is followed by

(" And after that he shall say הַשָּׁם, the eulogy on our Master, Moses, the peace of the Lord be upon him, the composition of our Master Abisha’, the composer, may God show mercy and favour to him, Amen, Amen.”) This turns out to be an alphabetic poem, the first letter of the first word of each stanza beginning with the letters of the alphabet in their regular order. Each stanza consists of 4 hemistichs, the first 3 of which rhyme together, the rhyming syllable varying from stanza to stanza. The fourth hemistich rhymes throughout the poem in נ or one of its equivalents so far as Samaritan usage is concerned, נ, נ or נ. The Abisha’ poem, which is in Sam. dialect and in Sam. minuscule character, begins with a stanza used as a refrain:

(" Call down peace on Moses who was drawn from the water. . .") It finishes f. 55a. There follows in red ink the heading to another eulogy:

(" Call down peace on Moses who was drawn from the water. . . ") It finishes f. 55a. There follows in red ink the heading to another eulogy:

(" Call down peace on Moses who was drawn from the water. . .") It finishes f. 55a. There follows in red ink the heading to another eulogy:
"Also a eulogy on my Master, Moses, the peace of the Lord be upon him, by the achievement of the writer, poor, seeking the forgiveness of him, cognisant of his faults, the wretch Ibrāhīm, son of the late Ya'qūb, b. Murjān, the Danaff. May the solitary One who lives in secret pardon him by his grace and show kindness to him.")

The poem which follows is after the same fashion as the preceding and has the same refrain. It has 22 stanzas (alphabetic, but not in alphabetic order) and ends f. 56a.

There follows a poem of 30 lines (each 2 hemistichs) in Sam'. dialect and minuscule character. It has the heading in red:

(" Also a poem by the writer, an eulogy on him on whom be the peace of the Lord and on the arrangement of its utterances (?)")

It begins:

Each line rhymes in ḍ or its equivalent ḍ.

3. Additions.

(i) On f. 57a this colophon in Arabic:

("The copying of this 'Birth,' honourable, great and ennobled, was finished on the morning of Thursday the blessed, the 11th of the month Dhūl-Hijjah, corresponding to the 9th of the month Tishrin II of the year A.H. 1162 (= Nov., 1749) at the hand of the writer, poor (depending on) the pardon of the Noble One, the slave, and son of a slave, the servant who is mortal, Ibrāhīm, s. of the departed one who has been pardoned (by his Lord) Ya'qūb, b. Murjān, the Danaff, may the hidden King pardon him, and may his Lord show mercy to him. I wrote it and made it at the instance of, and in the name of, his excellency, my Master, the light of my eye, the core of my heart, and the fruit of my heart, son of the respected Al-Ṣulbi the shaikh Ya'qūb of the family of the late respected Ibrāhīm, generally known as Ghaban, the Danaff. May God, exalted be He, make it a blessing upon him, and a means of happiness and joy to him. May God, exalted be He, destroy his enemies and detractors through the merit of my Master, Moses, and his fathers, and his grandfathers, and his family and relations, and the rest of his nation and his hosts. Amen.")

(ii) The following whimsicality in verse by the writer of this book (f. 56b):

(" Beware, my friend, of lending your book in this world. Rely not on its people nor expect good from them. If you do lend take (in exchange) a pledge, and beware of denial from him whose turban is big but whose conscience is loose, and for whom Hell is a (fitting) abode.")
(iii) At the side of the colophon (no. i above), the quips beginning ...

and (see Codex VIII above, Additions, a and b). Beneath the colophon is written in red ink

"And he who finds a mistake and corrects it shall prosper in his affairs.")

(iv) On f. 57b record of the birth of a son (Muslim) to Salâmah, b. Murjân, the Danafi. Recorder, the father.


"This section by the writer to be said before the section beginning ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.ـ.~"

(f. 49b). First line :

(vi) On f. 58b. On roth Ramadhân, A.H. 1258, the Great Feast, and on that night much rain and thunder and lightning. The writer is Șâlih, b. Ibrâhîm, b. Sâlih, b. Murjân, b. Muslim, "and you, who may chance upon this writing, I beg you will entreat mercy for me, hoping that God will receive your prayer."

(vii) On f. 59b are two additions :

(a) On Thursday, 9th of Dhûl-Ḥijjah, A.H. 1258, to Murjân, s. of 'Abdullah, a daughter who was named ˫āziẓah.

(b) On eve of Friday, roth Muḥarram of the year A.H. 1259, a daughter born to Șâlih, b. Ibrâhîm, b. Șâlih. 'She was named Ẓâhrah.'

(viii) On f. 60b. Two 'whimsicalities,' in rhyme :

"The book is finished, may the bliss of happiness be perfected to its owner. And may God in his mercy and goodness forgive the writer, poor in his writing and hoping against hope to prove void of error. May God be merciful to him who says, 'May God show mercy to the writer.'"


"This book concerned with the birth of him who created being for the sake of his existence, Moses, prophet of the true message, concerning which all creation is witness. Happiness to the stars of the righteous ones along with the prophet, branches of those who were his ancestors, Abraham, Isaac, and Jacob, the roots of happiness for everyone who longs through his (Moses') intercession for continued existence in the Garden and bliss, and to delight there in tranquil rest. Let him then have recourse to what the intercession brings and secure happiness in both abodes."

III. LITURGICAL

CODEX XI

(A BILINGUAL MS.—SAMARITAN AND ARABIC IN PARALLEL COLUMNS. A LITURGY, DATING FROM END OF EIGHTEENTH CENTURY)

1. General Description. On stout oriental paper with no special watermark. Size of page, 8½ in. by 6½ in. The text occupies 317 pages, the last page containing the colophon. There are 3 surplus pages at the end which contain additions (q.v.). The Codex is bound uniformly with the rest of the collection (English binding), and there are 2 binder’s fly-leaves at each end. It is written in black ink. The headings and directions are mainly in Arabic with a few in Samaritan. At the outset both columns are in Samaritan characters with occasional lapses into Arabic letters in the Arabic column for reasons of space. The Arabic script becomes increasingly prominent in the Arabic column from p. 270 on, and from p. 282 on the Arabic column is written entirely in Arabic characters. The Sam. character at first is majuscule, clear, but shaky, as if the copyist were an old man. Some words are written in minuscule from limitations of space. From p. 167 minuscule is used for both columns, but from pp. 246 to 263 it reverts to majuscule in both columns. From p. 283 to the end the Samaritan column is written in minuscule, and the Arabic column in Arabic script—a crude naskhi, rather difficult to read. The text column, comprising both Samaritan and Arabic texts, measures 5½ in. (varying to 5½ in.) by 4½ in., each of the parallel columns being about 2 in. broad. There are from 21 to 28 lines in a full page. Pagination (Western) is in pencil. The leaves are in gatherings of ten. There are in all 16 of such gatherings, and the number of the gathering is marked on its first page in Samaritan alphabetic numbers. There are catchwords before each new leaf. Vowels are frequently indicated by marks in the Samaritan column, and sometimes also in the Arabic.

The general condition of the MS. is excellent. Some leaves are slightly damp-stained. A few have been torn (vid. 123/4 and 195/6), but have been neatly repaired. On p. 8 (2 lines) and on p. 60 (3 lines) a piece of paper has been pasted over a portion of text which has been wrongly transcribed. The correct text has been written on the paper thus provided. There are numerous corrections throughout.

2. Scribe and Date. According to the colophon (see Additions) the scribe was Mufarrij b. Josha’ b. Mufarrij, and was begun on 10th Muharram, A.H. 1209 (July, A.D. 1794) and was finished on 23rd of Rajab (Feb., A.D. 1795).

3. Contents. This is a MS. of the Daftar (_Drawer), or ‘Codex’ par excellence, the Samaritan Corpus Liturgicum, and is one of its later recensions. It is one of the MSS. used by Sir Arthur Cowley in framing the text of the Samaritan liturgy. He says of it: “It is an excellent copy, well written and correct.” As there is considerable variation in the contents and the order in all copies, they are set out here in detail.

P. 1. Title:

A collection comprising words of praise and of wisdom; and orders for Sabbaths and festivals, composed by the priests and elders, on whom be the favour of the Lord. Amen.”


* Ibid. II, p. x.
Above it there is written in Arabic by another hand, 'order of prayers."

Below it there is a colophon (see Additions (i)). This has been partly re-copied, with an attempt at exact reproduction, by a youthful penman. Beneath this the words, probably by still another hand, "This is the great avowal of intention) to be said at the beginning of every service" (lit. prayer).

It begins:

لاستمراض كم يمنصب قدمك
صللا عليه ورمضًا. علي باب رحمك...

P. 4. Heading:

وهمي عقد النبي الثاني الصغيره
(‘And this is the second and small"

Begins:

مرلي لا ينحدر
وي رما لا نسجد
لائدة الا لك:

P. 5. Heading:

وإذا كان يوم السبت بكره بهذا الإمام أول الصلاة المشروحة أداه.

('And if it is the Sabbath day the Imam (priest conducting the service) shall first of all begin with the prayer as now set forth.')

Begins:

لاستمراض كم يرشي، الذي في الأول
وإلى السليمة، برك، وفي الآخى برك.

P. 6. Heading:

جوابه من الجمعه
("Response of the congregation.")

Begins:

الله، الإله،
الله، الإله.
رومي، رضاه، رحم وروفع...

P. 10. Heading:

وبعذ ذلك يقرء الإمام كل بمسم: الكير، المبره: عمائد، الجاني والمادي، والله.

("Thereafter the Imam shall recite في السما، المبره (‘For in the name . . ’), and (The passages of Creation), and the rest will follow the usual order. And God is all-knowing.")

P. 11. Heading:

صلاة يونشو
 بين نون عليه
تشلري، للايد:

("The prayer of Joshua, s. of Nun, on whom be the peace of God for ever.")

Begins: As in the response of the congregation, p. 6 above, but deviates after 20 lines.

P. 18. Heading:

 Juni يكتب المير، على الوضع السماي، الدوره ومشرح.
("Also we write في السماي، الدوره and interpretation.")

Begins (p. 19):

نيرتي، وهمي، محمد بننجل.
نيرتي، متشكم، ونظم ونصرخ.

P. 19. Heading:

شوق، في انا كدلك.
ثم يقال بعده: 

لايد، وهمي، متشكم.

For

Presumably for
I35
CODEX XI
CATALOGUE OF SAMARITAN MANUSCRIPTS

("Also there shall be said after it,"  
"And they are as you see.") (Here follow short passages from the Pentateuch,  
each having a different response after it.)

Begins:

"<S';>'"

Other passages with the responses (in brackets) are:

("Then after that we write the first  
to be said on the first and third Sabbaths of  
the month, and if there be five Sabbaths in  
the month, it shall be said on the first and  
fourth Sabbaths. And we include also a  
second to be said on the second and  
fourth Sabbaths, and if there be five Sabbaths  
in the month, to be said on the second, third,  
and fifth Sabbaths. And they are as follows.  
This is the first.")

Begins:

P. 23. Heading:

("Also this.")—Here follows the rubric.

P. 24:

("This by the holy angels, on whom be  
peace for evermore.")

Begins:

1 Used by the Samaritans for et cetera.

("Then after that we write the first  
to be said on the first and third Sabbaths of  
the month, and if there be five Sabbaths in  
the month, it shall be said on the first and  
fourth Sabbaths. And we include also a  
second to be said on the second and  
fourth Sabbaths, and if there be five Sabbaths  
in the month, to be said on the second, third,  
and fifth Sabbaths. And they are as follows.  
This is the first.")

Begins:

P. 37. Heading:

("And this is  
the second.") It begins as the first and  
continues so for 14 lines, when it parts company.

P. 40. Heading:

("And this is  
the opening word of  
the prayer) to be said on every Sabbath.")

Begins:

P. 43. Heading:

("And this is the Prayer of our Master  
Moses, son of Amram, on whom be supreme  
peace.")
Begins:

(“Then after that we write the (ex-
pose, or supplication?) next following, to be
said at the end of every service.”)

It is an alphabetic poem, and the first verse
is as follows:

This is an alphabetic poem of 22 stanzas
with the refrain:

[Marqah is the most highly esteemed of
Samaritan writers. He and Amram, probably
his father, are also the earliest who can be
definitely dated. They lived in the 4th cent.
A.D. according to the Chronicles. See S.L.
II, pp. xx sq.—A.E.C.]

At the close of this poem, there follows
(p. 60) a (exúr̄) or (exúr̄) It begins:

P. 62. Heading:

(“Also a petition (?) on the bringing down
of the Book (i.e. Scroll of the Law) to the
circle of people is to be said. And it is
the next following.”)

A poem of 3 stanzas. Begins:

P. 68. Heading:

(“And this shall be said about the book at
the appointed time.”)
Begins:

בשנוהדאלת
עלאתורוסכם

[Perhaps by Marqah as stated in Codex 18, f. 136.—A.E.C.]

P. 71. Heading:

זתורןןתנרצון.ןתנרצון.ןתנרצון.ןתנרצון.ןתנרצון
غيرذلكنقلعالוע anvghan بالن عليهامين

("This to be said on the days of Pentecost. It is by Marqah on whom be the favour of the Lord, Amen.")

Begins:

כמדיסיםmakes
רבעיםמפרשים

After an introductory verse, the poem becomes alphabetic, with a refrain to which attention is drawn on p. 72 as follows:

ثمبعدكلبيتقالרבעה المنروجةاندانا

("Then after each verse shall be said רבעה, set forth in what next follows.") The refrain is


There are only 15 stanzas instead of 22. The order of the first letters of the stanzas are נ, ב, ד, נ, ל, צ, כ, ז, י, מ. As the Samaritans did not distinguish the gutterals in their speech, they are continually interchanged in their writing. The מ between the נ and the ל is interesting. Here the first word of the stanza is יהוה. But the Samaritans substituted שמהי ("the Name") for יהוה, so that the מ here represents ש.

P. 82. Heading:

غيرذلكلهيعنعالميومسبوتالخمس الثاليلةؤولصفحة

("Further by him (i.e. Marqah) also, on the Sabbaths of Pentecost, that which appears at the top of the next page.")

Begins (p. 83):

אוסיפובכרה.ויהנדוןובארק
אנתשםהנכם.اسمקריב

P. 84. Heading:

והיقالعليהמקתב.הקורות

("And this shall be said over the Holy Scroll.")

Begins:

את.AddInParameterכתובה.דברה.אנתהעקרתענין.מקות
דאמרון.מקות.מקות.אנייאינהשיגף։מקות

This is an alphabetic poem. Instead of the letter מ a word beginning with מ has been substituted. It has the full 22 stanzas, however. After each is the refrain:

וית.כתובה.כאמום.לאון.לאון.ולאון.תעלומ.מקות

P. 87. Heading:

יונהذلكתלובה.על.יאום.אםכתבה.מקות

(Also this (invocation?) on our Master, the Holy Scroll, as you will now see.)

Begins:

 الحي.כתובה.כתובה.וזה.כתובה.מקות.מקות

There follow 7 stanzas of an alphabetic poem, נ to כ inclusive, where it breaks off.

P. 90. Heading:

והיווהיהתעלומ.מקתב.מקות

1 A metathesis; for י, which the alphabetism of the poem demands.
("Further a glorification for the uncovering of the Holy Scroll.")

אלהו, חכמה, רוחו, זה הוא הקבר העליון דבלל, חכמה,jured ת'שלמה, יברון, מושלה, יברון, מושלה, יברון.

It concludes with ת'שלמה, יברון,jured שהיה אלה, presumably said by all present.

There then follow parts spoken antiphonally by priests and people, also for the glorification of the Holy Scroll.

P. 93. Heading:

("Further shall be said on recognised occasions (the following) by Abü Hasan al-Šūrī, on whom be the mercy of God, Amen. It is set forth at the top of the (next) page.")

There follows an alphabetic poem, which begins

אלהו, רוח, חכמה, מתנה, אלה, עלים, ולש.

After each stanza there is the refrain

עד, רוח, חכמה, רוח, עלים: לאף על כולם לאף רוח;

The verses נ to כ inclusive are given, and following them only the two verses with כ as first letters.

P. 101. Heading:

("And after that we write הי, כי, a composition of Marqah's. May God Most High show favour to him, Amen, Amen.")

It is an alphabetic poem with the full 22 verses. נ takes the place of נ in first verse, כ that of כ in the fifth, and נ that of נ in the eighth.

P. 110. Heading:

M.H. have mercy upon him, Amen. A manāf for Sunday morning, and for the midday service on the first Sabbath of the month.

Begins:

Maḥa Ṭau ḫalat. ..
Aḏ leš ālāh āla. ..
Ala ṭah: ḫalat. ..
Wala sawa:
Ala ṭahat:

P. 121. Heading:

Manāf liʾal ḥattat ʿasbi wa natāʾ bi′in ṣalat al-sháhir.

("Manāf for the eve of Monday, at evening prayer, and the second Sabbath (of the month) at midday prayer.")

Begins (p. 122):

Ler. bimt. maṣr. ..
Liṭḥaṭ. al-ṣuṭṭaqīn

P. 123. Heading:

Manāf yom al-anīn baʾkhe.

("Manāf of Monday, early (prayer).")

Begins:

Mimḥo ṭalalt. ..
Al-dam al-ḥaqq alḥaṣas liʾanfar

P. 126. Heading:

Manāf liʾal ḥattat ʿasbi wa natāʾ bi′in ṣalat al-sháhir.

("Manāf of the eve of Tuesday, evening (service), and of the third Sabbath (of the month) at midday.")

Begins:

Manāf ṭalalt. ..
Ba ḥan wa ṣamīn
Labīḥat. bāḥar

P. 128. Heading:

Manāf yom al-anīn baʾkhe, wa hāda

("Manāf of Tuesday, at early morning (service).")

Begins:

Ḥoḥa ṭau ḫalat. ..
Ṭaḥtah ḫarṣ. ..
Makṣar al-din šakīn

P. 130. Heading:

Manāf liʾal ḥattat ʿasbi wa ṣabīt bi′in ṣalat al-sháhir.

("Manāf of eve of Wednesday, evening (service), and at midday (prayer) of the 4th Sabbath of the month.")

Begins:

Ala ṭalalt. bīl ʿalāh. ..
Allah ūns wa ʿālāh: ḫalat. ..
Menā ṣawq ūnsim.

P. 133. Heading:

Manāf yom al-anīn baʾkhe.

("Manāf of the morning (prayer) of Wednesday.")

Begins:

Ḥoḥa ṭau ḫalat. ..
Ḳaym al-din ṣawqin fi ṣimim

P. 134. Heading:

Manāf liʾal ḥattat ʿasbi.

("Manāf for the eve of Thursday, evening (service).")

Begins:

Ala ṭalalt. ṭawrīḥ. ..
Anḥo al-ṣāliḥ al-qādir al-ṭāhir

P. 136. Heading:

Manāf yom al-anīn baʾkhe. Wādāka ḫākh fi al-sháhir

("Manāf for early morning (service) of Thursday, and if there happen to be

1 Probably mistake for ʿalāmim.
5 Sabbaths in the month, it shall be said also on the 5th Sabbath at midday (prayer)."

Begins:

("Manåf of the eve of Friday, evening (service), and likewise for the morning (service), and it is set forth at the top of the (next) page, and God is all-knowing.")

Begins (p. 145):

P. 147. Heading:

(" Also on ' And he planted' on the Sabbath day early.")

Begins:

P. 144 has the following:

("This ends the verses of the obligatory 1 durrân. And now we write the durrân of the holy Sabbath by the same (Amrām), on whom be God's mercy, Amen.")

P. 144. There follows the heading:

(" The following is also to be said on ' Now these are the names' after the praise-giving.")

Begins:

---

1 Cowley thinks here may refer to weekdays as against the Sabbath. In which case it would be better to translate here "durrân of the lawful days" (for work). The Jews, however, use the term for the semi-holy days, viz. the days which fall within the compass of festivals which extend over several days (such as Tabernacles), but are not treated as Sabbaths. It is possible that this is the interpretation here.
P. 155. Heading:

"Also on 'In the wilderness of Sinai.'"

Begins:

Egypt, Babylon, Tiberias. Lies in all days.

This problem is not met.

P. 157. Heading:

"Also on 'These are the words.'"

Begins:

The LORD, Rham. The Creator of the universe.

P. 158. Beneath it are the words

"This is the end of the verses for the holy Sabbath."

P. 158. Heading:

"Also to be said on the first day of the month."

Begins:

Israel, Nazareth, Jerusalem. The world, the month.

P. 161. Heading:

"Also on the blessed festival of the Passover."

Begins:

Blessed is he who makes peace. He is the fountain of peace.

P. 163. Heading:

"Also on the Feast of the Seventh Month, the blessed."

Begins:

God, the Lord, the merciful. May He be exalted, the perfect one.

This is followed (p. 167) by the heading:

"And after this we write the prayers composed by Marqah, the mercy of the Lord be upon him, Amen."

Here follow 12 hymns, all of them alphabetic, with the words

Israel, Nazareth, Jerusalem. The world, the month.

after each. They consist of stanzas of 4 hemistichs, the first and third of which begin with the same letter. Occasionally all four begin with the same letter. The same holds true in general of the Arabic translation, although it is not alphabetic.

1. Begins (p. 167):

"Also on the holy Day of Atonement, according to Pinhas."

Begins:

Israel, Nazareth, Jerusalem. The world, the month.

1 Numb. i. 1.

2 Deut. i. 1.

*So written: for שבעות.
y takes place of w in 1st word of 1st stanza, w in place of כ (5th stanza), and כ for w (16th stanza).

2. Begins (p. 171):
   אתוש: אלוהים
   ואלה אבינה
   y takes the place of כ in 1st word of 1st stanza, כ in place of iI (5th stanza), and iI for y (16th stanza).

3. Begins (p. 174):
   אתוש: אלוהים
   ואלה אבינה
   This hymn is complete, strictly according to the alphabet.

4. Begins (p. 178):
   הב, כ, משבחות: ואגב עלينا הנפש;
   מפרשה: עליונה:
   This hymn has the full number of stanzas with כ for w in the 1st. The second last stanza begins with כ, which was read as שמה ("the name").

5. Begins (p. 182):
   אמע: משבחות:
   ולעם: שמות: למ ה-
   Has the full 22 stanzas. Has כ for w in 1st, and כ for w in 16th stanza.

6. Begins (p. 186):
   אתוש: והרן:
   דרמחא: דלמא בותא: עליה רעהו بلا אעיה;
   Has w for y in 16th stanza.

7. Begins (p. 189):
   אתוש: ברודא:
   דצלמנ: טלבים:
   Has the alphabet in correct order.

8. Begins (p. 193):
   אלוהים: קפאת:
   הרומ: טללים;
   Has כ for w in 5th stanza.

9. Begins (p. 196):
   אלוהים: קפאת:
   הרומ: טללים;
   Has כ for w (5th stanza), כ for w (8th stanza).

10. Begins (p. 200):
   אלהים: יהודא:
   נחמ: חרב: לא יס עמה סמך;
   Has the alphabet in correct order.

11. Begins (p. 204):
   אלהים: יהודא: עליון:
   אלק תחת מכינה:
   Has w for w (8th stanza).

12. Begins (p. 207):
   אלהים: יהודא: עליון:
   ישמע: בד, כ, פמ:
   יפה בכל פי;
   Has כ for w (1st stanza).

Underneath the refrain (?) (p. 211) is the following:

"End of the authorized verses of the Sabbaths by the help of God, Most High, and his favour and bounty."

Then follows:

("The prayers of Amram Darah, the Lord's mercy and pardon be upon him. Amen.")

This introduces a series of five alphabetic poems with the same arrangement as the first series, and the same vociferation separating them.

13. Begins (p. 212):
   הב, כ, משבחות: ואגב עלينا הנפש;
   מפרשה: עליונה:
  crowd
   סעיף العالم;
   מmayı ונãi רצאני:
  ("I.e. the name of the world.")

See note above.
Has 3 for נ (5th stanza), 3 for נ (8th stanza), 3 for נ (16th stanza).


"'Ebōveh · Ḥəlēmā : סָנַע הָדָן ;
SəJJd · Wəsəh Bahh ;
Has 3 for נ (1st stanza), 3 for נ (5th stanza),
3 for נ (8th stanza), 3 for נ (16th stanza).

Under this hymn (p. 234) are the words

לך · עָלָיו · יִשָּׁהוּ · מָסְחָה : ("'By him also on the (theme of the) Sabbath day.")

15. Begins (p. 219):

אַחֲרֵי · הָדוֹת · חָנָן : וַהֲדוֹת · הָדוֹת · חָנָן ;
לי · כָּל · הָיָה · הָיָה ;
Has 3 for נ (8th stanza), 3 for נ (16th stanza).

16. Begins (p. 223):

אַחֲרֵי · עֲבֹדָה : אֲנִי · הָיוּ · הָיוּ · הָיוּ ;
רחֱדַק · לֶא · כָּלָה ;
Has 3 for נ (5th stanza), 3 for נ (8th stanza), 3 for נ (16th stanza).

17. Begins (p. 226):

אַלְּדוֹמָה · רַחֲמֵנָה : וַיְהִי · לָיָה · רָחֲמֵנָה ;
בְּךָן · בְּרַחֲמֵנָה ;
Has 3 for נ (5th stanza), 3 for נ (8th stanza).

P. 230. Heading:

עַלְּדָה · אָזְנוֹת · הָבָה · חָנוּנֵי · אלְדוֹמָה · רוּחַ ·
יָדָה · סָלְתוּת · שָׁלֹם : אָזְנוֹת · בְּרַחֲמֵנָה · שָׁלֹם ;
Ni · וְנֵפַל · מָלוּם .

("Prayer(s) of our Master, the High Priest, Eleazar, on whom be the Lord's mercy and pardon, Amen. To be said on the Sabbath at the set time.")

There follow two alphabetic poems, which have the same arrangement as before, but also rhyme in their 2nd and 4th hemistichs.

18. Begins (p. 230):

אַחֲרֵי · רוּחַ : אֲנִי · הָיוּ · הָיוּ · הָיוּ ;
פִּלְלָה · לֶא · כָּלָה : סָנַע · קָל · הָאָלָם ;

Has 3 for נ (5th stanza), 3 for נ (8th stanza), 3 for נ (16th stanza).


אָבִיה · טָהוֹת · חָנָן : וַהֲדוֹת · הָדוֹת · חָנָן ;
ולֵ続 · אָבִיה · סָנַע ;
This has the alphabet in correct order.

P. 238. Heading:

וַהֲדוֹת · כָּל · בֹּרָא ; יַחֲדוֹת · לֶא · כָּלָה ;
כָּלָה · לֶא · כָּלָה ;
כָּלָה · לֶא · כָּלָה ;
כָּלָה · לֶא · כָּלָה ;
("

These two hymns, also, composed by the aforesaid patriarch Eleazar, on whom be the mercy of the Lord, Amen. They are to be recited on the fifth Sabbaths, when there happen to be five Sabbaths (in the month), otherwise to be recited on the fourth Sabbath. They are as follows.")

Two alphabetic hymns, with first and third hemistichs of each stanza beginning with the same letter.

20. Begins (p. 238):

אָבִיה · טָהוֹת : וַיְהִי · לָיָה · רָחֲמֵנָה ;
דְּקֵם · לֶא · כָּלָה ;
Has 3 for נ (5th stanza), 3 for נ (8th stanza).


עַבְדוֹה · צָלֵלָה : וַיְהִי · לָיָה · רָחֲמֵנָה ;
בְּךָן · לֶא · כָּלָה ;
Has 3 for נ (5th stanza), 3 for נ (8th stanza).
P. 246. Heading:

A *durrān* poem and a poem of Marqah, to be recited on the holy Sabbath days in the *qaṭaf* on 'Command... my oblation' [Numbers xxviii. 2], composed by the High Priest, Pinlās, the mercy of the Lord be upon him, Amen.”

22. Begins (p. 246):

"Also this which is called *Shīrān* is to be said on Sabbath days after the reading of the lesson in house and in synagogue, according to what the practice may be, and it is composed by Al-Dustān.”

23. Begins (p. 248):

This is an alphabetic hymn where the first and third hemistichs of each stanza do not necessarily begin with the same letter.

P. 252. Heading:

"By him also, on the second Sabbath, at midday prayer.”

P. 253. Heading:

"By the same also, on the third Sabbath, at morning and midday prayers.”

P. 254. Heading:

"And the following is by Abū 'l-Ḥasan of Tyre, may God, Most High, forgive him, on the fourth Sabbath at morning and midday prayers.”
Begins:

P. 255. Heading:

"By the same; the mercy of God Most High be upon him (to be recited) on the fifth Sabbath, if there happen to be five Sabbaths in the month, at morning and midday prayers. And God is All-Knowing.")

Begins:

P. 256. Heading:

And this is by Marqah, may God have mercy on him (to be recited) on the fifth Sabbath, if there happen to be five Sabbaths in the month, at morning and midday prayers. And God is All-Knowing.")

Begins:

P. 256. Heading:

This is the prayers [lit. prostrations] during the week.")


Here follow 3 short prayers under each heading, to be said presumably with the prostrations. The first begins:


The first begins:


The first begins:


The first (prostration) begins:

5. P. 262. "Manâḥ of eve of Tuesday, evening service.

The first begins:

6. P. 263. "Manâḥ of Tuesday, morning service.

The first begins:

The seasons of pilgrimages 1 were probably the pilgrimages from Nablus to the top of Mt. Gerizim, and perhaps also the pilgrimages to the tombs of Joseph, Eleazar, Ithamar, and Phinehas.

After it (p. 257) the words...
7. P. 264. "Manāṭ of eve of Wednesday, evening service."
The first begins:

8. P. 265. "Manāṭ of Wednesday, morning prayer."
The first begins:

The first begins:

10. P. 266. "Manāṭ of Thursday, morning prayer."
The first begins:

At this point comes the instruction

("Repeat 10 times on the Sabbath day.")
P. 273. Heading:

("Also by Marqah, on whom be mercy, Amen." And beside it is written "Called the Amulet.")

Begins:

P. 274. Heading:

("By the same also.")

Begins:

P. 275. Heading:

("Likewise this to be said on the first Sabbath of the month.")

Begins:

At the close of this (p. 278) is the colophon:

1 Presumably Sam. for "protection."
159 CODEX XI CATALOGUE OF SAMARITAN MANUSCRIPTS 160

("Finished the sections of the service (prayer) by the help of God, Most High, on the blessed eve of Wednesday, the 15th of the month Rajab of the year 1299 (Feb., A.D. 1795.")
P. 279. Heading:

"...")

("And after it we write a blessed invocation to be said on the eves of Sabbaths after the service. May God have mercy on its composer.")

Begins:

("In the name of the Lord. This called Tephillah (prayer), to be repeated in the rhythm of the Tephillah by our Master Abisha'."

It is a composition of the late esteemed Muslim, son of the late esteemed Murjân, the Dariafi. May the invisible King pardon him. Amen. Amen.")

Beside it is written:

("To be said in a year when the rainfall is small.")

Begins:

Here follow a number of alphabetic stanzas of 14 hemistichs, the even hemistichs rhyming. In the first stanza of, otherwise the alphabetic scheme is complete. After each verse is the refrain given on p. 284 as follows:

("And also this blessed petition, if God Most High so will, which is by the aforesaid late esteemed Muslim, the mercy of God be upon him, to be said if there should happen (and the refuge is with God) in that year a plague. May God be gracious and remove from his servants that which they hate.")
Begins (after the superscription "In the name of the Lord "): 

اللهمم رحبwear: لا أملك أصح

It is an alphabetic poem on the same principle as the one immediately preceding. Each stanza has 14 hemistichs rhyming in the even hemistichs. The 7 verse begins with ن—otherwise the alphabetism of the first letters is complete. The same refrain as in the preceding is evidently intended after each stanza although it is only given at the end of the poem (p. 314), i.e.

مرّٰ: وِرَّٰبِ لاَّتِينٰ-بَرَّتها... 

It concludes (p. 316) with

ورّٰبِ: لاَّتِينٰ-بَرَّتها... 

See above.

4. Additions. (a) Scribblings, pp. 1, 2, 3.
Arabic, ink and pencil; 17, Arabic, pencil; 142, Arabic, ink; 158, Sam. and Arabic, pencil; 270, Sam., ink; 283 Arabic, ink; 318, 319, Arabic numbers and Sam. words, pencil.
(b) Colophons.
(i) P. 1 in Arabic: كان البداية في ذلك المجمع في 10 شهر خرزم موافق 4 شهر توز الرمسي سنة 1209.

"The beginning (of the copying) of this collection was on the roth of Muḥarram, corresponding to the 24th of Tammūz (Byzantine) of the year 1209."

(ii) P. 278 in Arabic: ليلة الادعية المباركة 16 شهر رجب سنة 1209.

"The chapters of prayer finished with the help of God, Most High, on the eve of Wednesday, the blessed, the 15th of the month of Rajab, 1209 (Jan., A.D. 1795)."
5. Catalogue Marks. It is marked Codex XI in top r.h. corner of r.h. board. On p. 1 in pencil "B, B and nr. 8, nr. 5." In pencil inside l.h. board "Samaritan MSS., no. 11," and Bibliotheca Lindesiana book-plate with Ε/Ιο in pencil.

CODEX XII

(A LITURGICAL MS. IN SAMARITAN MINUSCULE WITH DIRECTIONS MAINLY IN ARABIC, DATE A.D. 1860)

1. General Description. On paper, of good quality, with watermark FF, PALAZZUCINI in capital letters. The Codex is bound uniformly with the rest of the collection, and has two binder's fly-leaves at each end. The Codex comprises 20 leaves, and of its 40 pages the text occupies 37. The present dimensions of the page are 8½ in. by 6½ in. It is written in black ink. The script is Samaritan minuscule in a flowing hand, showing evidence of the influence of Arabic writing. The directions are generally in Arabic. The size of the text column is 5½ in. by 4½ in. with 29 to 33 lines to a full page and about 35 letters to a full line. There are catchwords at the end of each folio. The general condition of the MS. is excellent.

2. Scribe and Date. According to the colophon (see Additions) it was completed on the 10th of Jumādā I, A.H. 1277 (Nov., A.D. 1860), the scribe being Joseph, son of Israel, son of Ishmael, the Danafite.

3. Contents.

P. 2. Superscription:

בֵּשֶם יְהוָה אֱלֹהֵינוֹ הַמֶּשֶׁךְ ("In the name of the Lord we begin.")

("The beginning [of the copying] was Monday, the 29th of Rabi' II of the year A.H. 1277 [Oct., A.D. 1860].")

Then the title:

אֵלֹהֵינוּ הַמֶּשֶׁךְ הַמָּצָא הַמֶּשֶׁךְ רַחֲמֵינוּ שֵׁרֵי רַחֲמֵינוּ אֱלֹהֵינוּ הַמֶּשֶׁךְ הַמֶּשֶׁךְ רַחֲמֵינוּ שֵׁרֵי רַחֲמֵינוּ אֱלֹהֵינוּ הַמֶּשֶׁךְ רַחֲמֵינוּ שֵׁרֵי רַחֲמֵינוּ אֱלֹהֵינוּ הַמֶּשֶׁךְ רַחֲמֵינוּ שֵׁרֵי רַחֲמֵינוּ אֱלֹהֵינוּ הַמֶּשֶׁךְ רַחֲמֵינוּ שֵׁרֵי רַחֲמֵינוּ אֱלֹהֵינוּ H

("Service of the eve of the First Month, evening. They begin the service with 'Crying out and saying,' and 'At the door of thy mercies,' and 'For in the name,' and the sections of Creation, and they chant the qafāf, as follows."")

The prayers or chants indicated here by their opening words are well-known parts of the liturgy.

Begins:

רָצַמִּים וַיַּהֲדוּ אֶלֹהֵינוּ מַקְדֵּשִׁים כָּל תָּשָׂר (Gen. ii. 9).

At the end (p. 5):

אֵלֹהֵינוּ הַמָּצָא הַמֶּשֶׁךְ רַחֲמֵינוּ שֵׁרֵי רַחֲמֵינוּ אֱלֹהֵינוּ הַמֶּשֶׁךְ רַחֲמֵינוּ שֵׁרֵי רַחֲמֵינוּ אֱלֹהֵינוּ H

("Crying out and saying 'There is no God but One' (to be repeated three times). The Lord is a God, merciful and gracious.")

P. 5. The second series of selected passages begins:

וַיִּבָּשֵׁס אֲשֶׁר מֵבָשֵׁס לְדָרָה הַקְּרָאָה אֶלֹהִים הַמֶּשֶׁכֶּךְ תָּרָה תָּרָה הָווֹן 1 (Exod. ii. 1, 2 f.) 1

then passing on to ii. 10...

Throughout the excerpted passages there are interspersed the זְרַעַת אֲשֶׁר (the 3 ejaculations, "There is no God but One," or the single vociferation (זרעַת חדַּע), and after each of the Plagues passages the words:

שָׂמַחְתָּם טְבּוּלֵה סְמַעַה פָּרַשָּׁה שָׂמַחְתָּם טְבּוּלֵה סְמַעַה פָּרַשָּׁה פָּרַשָּׁה פָּרַשָּׁה פָּרַשָּׁה פָּרַשָּׁה פָּרַשָּׁה פָּרַשָּׁה (A.E.C.)
P. 8. The series of passages relating to the Passover with the priest giving the verses of the alphabetic hymn beginning: אַחֵינוּ בֵּשָּׁם (Moleh), to which the congregation make suitable responses (מַעְרָה). The verses from א to ב are given (the ב verse is introduced by a ב), and on p. 20 the ב verse. Throughout these pages, where the Biblical passages also are given, are interspersed the (ס) either single or three-fold and responses.

P. 20. Direction:

"Then they chant 'This month,' etc. (Exod. xii. 1), and the three-fold vociferation. Thereafter the officiant shall say.

וַיְבָאוּ חָשִּׁים הָאֵלֶּה שֵׁם עַל קְרָצָהּ וּבֶן יְהוָה.

("Then they shall chant 'This month,' etc., and a three-fold vociferation. Thereafter the officiant shall say.

P. 23. Begins:

תּוֹםָה תֹּלֵה סֶּה· יִהוָה· אֲלָכָדּ אֲלָכָדּ אֲלָכָדּ

(Deut. xvi. 8), and the three-fold vociferation.

Then the officiant shall say אֶלֶּה, all of it.")

There are here given the alphabetic poem verses א-ב and ב. At the end (p. 23) are the words:

וַיְבָאוּ חָשִּׁים הָאֵלֶּה שֵׁם עַל קְרָצָהּ וּבֶן יְהוָה.

("'Then they shall chant 'This month,' etc., and a three-fold vociferation. Thereafter the officiant shall say.'

P. 25. Here follows:

וַיְבָאוּ חָשִּׁים הָאֵלֶּה שֵׁם עַל קְרָצָהּ· וּבֶן יְהוָה.

(Deut. xviii. 13) followed by a number of other extracted phrases and passages.

P. 25. The heading continues:

ברֵי מְבוֹרָךְ· שְׁלֹמָה· בִּרְאֶשֶׁס· וָאָסַרְתָּם· וָאָסַרְתָּם.

(I.e. "Blessed and a blessing on us and on the beginnings (of months), etc.")

P. 25. The heading continues:

רְעוֹמָה· אָלָכָדּ· אָבְרָהָם· לָךְ· בָּנָךְ· אֶמֶת· שִׁיר·

(Or as Cowley translates, "to a quick chant.")

1 Or "slowly."
"Then is said 'God of Abraham, thee we bless' and 'Then sang' rather slowly (heavily) antiphonally (?), and our Master the Holy Scroll is brought forth and along with it one (other) scroll, while they exclaim 'The Lord mighty in battle' with great vehemence, the four sections. The trebles (?) shall sing, (Pharaoh's) Chariots' to 'And in the greatness of thy excellency' [Exod. xv. 4-7]. There the basses (?) shall begin. Then the priests turn with the scrolls towards the congregation who advance and kiss them, beginning with the eldest down to the youngest. And they say to the priests: 'May your days be a hundred years.' And when they come to, Until thy people pass over' [Exod. xv. 16], the priests descend for the 'sealing' (conclusion). And they conclude 'Then sang' [Song of Moses]. The senior priest says 'The beginning,' etc., with the response, Great is God,' etc. Then is said 'Let us follow' and 'Glory be,' etc. Then shall be recited this hymn of praise, the author of which is unknown.")

It begins (p. 25).

At close (p. 26) the praise beginning:

followed by the response, then, followed by the same response. Then come two stanzas of 16 hemistichs, rhyming in the even hemistichs, beginning:

These are followed by 3 more stanzas of 18 hemistichs rhyming in the same way, and with a refrain. They have the heading:

"To be said if the Sabbath chance to fall (on that day)."

P. 28. Heading:

It has the acrostic יזך marked off in the first stanza.

At its end (p. 30), the laudation (see p. 26):

The first 2 stichoi are marked (to come after) and the next 3 (to precede) implying that they should be interchanged. They are followed by 7 ascriptions of praise, beginning:

There follows (p. 30) another hymn of 5 stanzas with varying numbers of hemistichs (from 14 upwards), which rhyme in both odd and even.

Begins:

followed by the response, then, followed by the same response. Then come two stanzas of 16 hemistichs, rhyming in the even hemistichs, beginning:

These are followed by 3 more stanzas of 18 hemistichs rhyming in the same way, and with a refrain. They have the heading:

("Finished at midday on the 10th of Jumādā I, 1277 [Nov., 1860].")

1 The name שְׁבָעָה is not a general term, but denotes a hymn composed in a particular form.—A.E.C.]
Then is said *durriin* ‘Blessed is,’ and ‘For in the name,’ and *Glory be* in full, and the *qaṭāf* of the *Signet ring,* 1 ‘Sun’ and ‘First’ (day of the month).

Begins:

(gen. i. 16)

At its end a twofold

("There is no God but one.")

P. 34. Heading:

At its end a twofold

("There shall be said ‘Thou art He that created the world’ in full and the 3 prostrations.")

Then follows:

Then shall be said 

Begins:

Then follows an alphabetic poem with stanzas Α to Τ.

P. 35. Heading:

Then is said ‘Thou are the great scroll’ in full. From ‘We all set ourselves’ (?) the (prescribed) portion. Then is said ‘O Scripture’ as follows.’"

Begins (p. 35):

Then follows a series of passages nearly all biblical.

P. 38. The final rubric is

("Afterwards is said ‘Hearers,’ 1 ‘Repetition’ and ‘Praised be,’ etc. Then shall be said ‘For in the name’ and ‘Hear, O Israel,’

Footnotes:

1 Cowley gives as the “circle” of the congregation.

2 The *Qaṭāf of the Congregation* is a selection of passages introduced towards the end of the service for the benefit of those who were not present at the beginning. It is called here ‘Sun’ and ‘First’ because the phrases are connected by the fact that they relate to those ideas.—A.E.C.]
and 'He commanded us' and 'Law' and 'Praised be our God.' The officiant now says 'May God accept of you.'"

Written beside the rubric in the margin are the words:

الله لا يطع عوايد بشرال بعمل منه هنام امن

("May God not cut off the rites of Israel for the sake of Moses, the faithful. Amen.")


(i) P. 2 (see under Contents) where it is indicated that the copying was begun in Oct., A.D. 1860.

(ii) P. 32 (see under Contents). The copying up to that page was finished in Nov., A.D. 1860.

(iii) P. 38. At the end

"Finished by the help of God, M.H., and his mercy and favour, and the goodness of his succour on the afternoon of the blessed day of Tuesday, the roth of Jumādā I of the year 1277 (Nov. 25, A.D. 1860) by the hand of the poorest of the servants of God, M.H., and the most sinful of them, Joseph, son of Israel, son of Ishmael the Samaritan, the Danaite. May God pardon him and his parents and the whole congregation of Israel. Amen."

(iv) On p. 40:

"Finished and completed happily and it is now our intention, if God M.H. wills, to write the prayer of the First day, morning, in detail. We ask the Most High for aid."

This was evidently intended to introduce a new section of prayers. If the writer ever carried out his intention, the result was not attached to this volume.

There are no other additions.

5. Catalogue Marks. Marked Codex XII in ink, top r.h. corner inside r.h. board: p 1, in pencil, 12 and nr. 21; p. 40, 12 and iv upon 21, in pencil. Bib. Lindes. book-plate has E/10 in pencil.

CODEX XIII

(A LITURGICAL MS. IN SAMARITAN MINUSCULE WITH DIRECTIONS MAINLY IN ARABIC, EARLY EIGHTEENTH CENTURY)

1. General Description. On paper of good quality, with watermark V.G. (?) in capital letters. The Codex is bound uniformly with the rest of the collection, and has 2 binder's fly-leaves at each end. It comprises 58 leaves. The text (including title) occupies all the pages except the last (58b). The present measurements of the pages are 8-2 in. by 6 in. The size of the text column is 4-7 in. by 4-1 in. There are 28 to 31 lines to a full page and about 32 letters to a line. The script is Samaritan minuscule in a beautiful hand. Arabic is used in the rubrics, in which red ink is largely used at the outset. Elsewhere a black (Indian) ink has been used. The MS. has formed part of a larger collection originally, for the gatherings of 10 folios are numbered with Samaritan letter numbers, and the numbers, found at every 10th folio, are 32 to 35. There are catch words throughout.

The general condition of the MS. is good and no damage has been done to the text. On f. 17b there is a large blot in the margin;
rob has been slightly soiled with red ink stains; 15b, 16a, 19b, 20a are slightly splashed with ink spots; 17b has a burnt spot in margin; 26b, a considerable erasure of words written in the margin; 38b is stained with ink, and 52b, a considerable erasure of words written in the margin; 55a, 56a, 57a are splashed with small ink spots. There are many corrections by the original hand using the margins. There are also others by another hand, see Additions. Foliation (modern) is by pencilled numbers. One folio has been left accidentally unnumbered between 52 and 53.

2. Scribe and Date. It has been transcribed by Muslim (Mashlamah), ibn Murjân, ibn Ibrahim, the Danafite, in the year A.H. 1120 (A.D. 1708).

3. Contents.

P. 1. Title in majuscule characters, and in triangular form:

חַגָּבָא. חַלָּלָא. אָבָנָא. מַעָּרָא. צַלֶּדֶת. צִלָּמָה.

קרְבַּנָּא. מַפְּרֵטָא. קָדָשָׁא. מַפְּרְאָא.

יעֵלָא. חַלָּלָא. חַלָּלָא.

("The third part: order of the Feast of Unleavened Bread: the excellent blessings: on Mt. Gerizim, holiest of hills: peace and prayer be upon it.

Above it, scribbled by a later hand:

صلاة حج الفطر في الموضع المختار الذي اختاره الله.

("Prayer of the pilgrimage of unleavened bread in the chosen place, which God chose.

F. 1b. Heading:

בָּשָׂרוֹ. זִילֶה. נְשָׁרָא. צִלֶּדֶת. לֵילֶה. מַעָּרָא. מַפְּרְאָא.

רַמְשָׁה:

("In the name of the Lord we begin. Prayer of the eve of the Feast of Unleavened Bread: evening.

שִׁירָא. צַלָּמָה. מַפְּרְאָא. צַלָּמָה. טוֹלֶל. פָּתָח.

רַמְשָׁה: בָּשָׂרוֹ. זִילֶה. נְשָׁרָא. צִלֶּדֶת. מַעָּרָא. מַפְּרְאָא.

1 [The word ה is used here in its proper sense for a pilgrimage, i.e. the ascent of Mount Gerizim, which takes place three times a year.—A.E.C.]
F. 2a. Heading:

Service of the Feast of Unleavened Bread on Mt. Gerizim. The whole congregation with the Elders will assemble at the door of the Synagogue before dawn by a bit, and the priests will produce two scrolls. The senior priest will begin: (the ‘Praised be God.’)

.diag

F. 2b. Heading:

And they begin the qatatif, ‘Unleavened Bread,’ and ‘Sea,’ and ‘Sabbath,’ and ‘Harvest.’

Begins:

F. 4b. At the close of the above the words:

And they say to one another: ‘May your days be a hundred years.’

F. 5a. Heading:

And now, Israel’ [Deut. iv. 1]. May God not cut off the rites of Israel.’

Here follows the first colophon. [See below Additions.]

F. 2b. Heading:

And now, O Israel’ [Deut. iv. 1] and they process during it, reading a section high and a section low, until they arrive at

1 Perhaps antiphonally—or the officiant reading one and the congregation the other.
the place of the Olive Tree. Whatever the section they are in they sit down there until they reach in the reading 'When thou goest forth to battle,' the second passage [Deut. xx. 10]. They process during it to the Stone ('And it shall be if thou shalt hearken diligently' [Deut. xxxviii. 1]). There they sit down until they reach the section aforesaid. They read it through and process (again) with the beginning of 'The Lord shall open' [Deut. xxviii. 12]. They proceed until they reach the station, 'N,' ('And it shall come to pass when there come' [Deut. xxx. 1]). There they sit down until they reach it (the above passage). They journey again until they reach Maccadah, and there they finish the Law. Then is said 'Law' and 'We bless it,' and the three vociferations quickly, and 'Praised be' slowly. Then is said this durran passage, with two poems of Marqah following it, as follows:

Begins:

At its end (f. 56) מַדְחֵהַ נֶדֶרֶת . בֵּכֶלֶק מַרְבָּה
followed by מַדְחֵהַ נֶדֶרֶת , and again מַדְחֵהַ נֶדֶרֶת

F. 56b. The two poems by Marqah given are alphabetical. They are written in double column, the odd stanzas in r.h. column, and the even in the left.

The first begins: מַדְחֵהַ נֶדֶרֶת . פָּנֹי עָנָא פָּנֹי עָנָא . See S.L. I, p. 25. Ends with מַדְחֵהַ נֶדֶרֶת . פָּנֹי עָנָא פָּנֹי עָנָא .


F. 76b. Heading:

'גֶּרֶת הַמַּשָּׁמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ הַיָּמֶשׁ H

('Then shall be said this 'Gloria,' ")

1 The first passage, מַדְחֵהַ נֶדֶרֶת , is at Deut. xx. 1.

2 The stages on the processional route to Mt. Gerizim were known by the scriptural passages associated with them, being the points in the reading arrived at as the procession, wending its way, came to them.

3 Durran No. 12; Cowley, S.L. p. 43.

The priest says this 'Gloria.'

See S.L. I, p. 270.

The rubric proceeds (in red ink):

When thou goest forth to battle,' the second passage [Deut. xx. 10]. They process during it to the Stone ('And it shall be if thou shalt hearken diligently' [Deut. xxxviii. 1]). There they sit down until they reach the section aforesaid. They read it through and process (again) with the beginning of 'The Lord shall open' [Deut. xxviii. 12]. They proceed until they reach the station, 'N,' ('And it shall come to pass when there come' [Deut. xxx. 1]). There they sit down until they reach it (the above passage). They journey again until they reach Maccadah, and there they finish the Law. Then is said 'Law' and 'We bless it,' and the three vociferations quickly, and 'Praised be' slowly. Then is said this durran passage, with two poems of Marqah following it, as follows:

('And 'At the door of thy mercies,' and 'For in the name' and the sections of the Creation, slowly. Then they process at the beginning of 'Blessed be our God' until they arrive at the well-known station (?), the Šṭūṭ al-Muqārah, where are the crippled (defective) children of the unbelievers. They complete the sections of Creation. Then is said ')

 mater: אלוהים אלוהים אלוהים אלוהים אלוהים...


F. 8a. Heading:

טְלָלָה אלֵהִים אלֵהִים אלֵהִים אלֵהִים אלֵהִים...

('Then shall be said 'Praised be' [S.L. I, 157], slowly, and 'For ever first and last, blessed is our God' [4], in slow measure. And 'The Lord is God' [4], slowly verse by verse. Then they proceed meanwhile until they arrive at the Fig Grove (?). There they halt and finish 'The Lord is God.' The priest
says ‘We bless’ [7 f.], according to the arrangement as set forth in the following page. And God is All-Knowing.’)

Begins:

This is the opening verse. All the verses are written in triangular form alternately in red and black ink, and in this contracted style. Cf. S.L. I, 7 f., where the verses are given in full. It breaks off after the verse beginning ‘Alahim ’ hahad.’ In the margin ‘Alahim ’ hahad.: haddah.’

(‘The Lord our God is one Lord,’ after (it) ‘And Sabbath’ to ‘the Lord thy God is the Lord.’)

F. 9a. Heading:

(‘And they finish that at the gate of the house of the Ra’is, and say to one another ‘May the days of all of you be a hundred years’ [156]. The priest begins: ‘We all set ourselves’ [9], slowly. They proceed meanwhile until they come to the Twelve Stones. And this is it’)

Begins:

F. rob. Heading:

(‘Then the three-fold vociferation,’ and ‘The Lord is a God, merciful and gracious,’ slowly. Then is said ‘To thee we pray’ [39, Durran, No. 2], slowly.’)

1 The Twelve Stones of Joshua, set up, according to the Samaritans, on Mt. Gerizim.

2 This is known as the ‘Holy Angels’ Prayer,’ [47].

3 This begins ‘mabarak’ , corrupted here into ‘mabark ’ .

4 There are a number of prayers beginning with ‘mabarak.’ This is probably that given in Cowley, S.L. I, p. 101.
Begins:

F. 12a. Heading:

וֹקַלְת רֹמֵת הָּרִיק תְּבוֹאָה • רֹמֵת הָּרִיק.

(‘‘Then is said ‘Praised be’ [157] slowly. After that is said these well-known verses from ‘Look upon us our Lord Most High’ [12].’’)

Begins:

This is an alphabetic poem by Marqah, with a refrain beginning:

בָּאוּת הָּרִיק תְּבוֹאָה • רֹמֵת הָּרִיק.

The verses given are those beginning with א, ב, ג, ד, ה, ו, ז, ח, י, י, ק, ל, מ, נ.

Beside it is written in the margin:

(‘‘Then they say quickly. And thereafter are recited these three poems of Marqah.’’)

All three, given in full, are alphabetical.

Between the hymns the words שומת אָלְלוֹתָה וְכָלָּרִים: שְׁבוֹתִים • כָּלָּרִים.

(‘‘And in the name,’ etc. Then they chant (paragus) the qataf: Covenant, Memorial, Oblation, Joseph, Wonders, Sheep, Oxen, Morning, Egypt, First, Unleavened Bread, Sea, Cloud, Glory, Festival, Feast (Pilgrimage), Place, Rejoice, Eleazar, Sabbath, Harvest, and Horeb, as follows. And first of all is said ’’):

Begins:

(See S.L. I, p. 29).

The second (f. 14a) begins:

{אָלְלוֹתָה וְכָלָּרִים: שְׁבוֹתִים • כָּלָּרִים

(See S.L. I, p. 48.)

The third (f. 15a) begins:

{אָלְלוֹתָה וְכָלָּרִים: שְׁבוֹתִים • כָּלָּרִים

(See S.L. I, p. 271.)

F. 15b. Heading:

זָמַלְתֶּה תְּבוֹאָה • רֹמֵת הָּרִיק

(‘‘Then is said a thanksgiving.’’)

Begins:

(See S.L. I, p. 272.)

F. 16a. Heading:

וֹקַלְת רֹמֵת הָּרִיק תְּבוֹאָה • רֹמֵת הָּרִיק.

followed by Exod. xx. 1 ff., Gen. i. 4 ff., Gen. ii. 9 ff., etc.

On f. 21b:

(‘‘And the three vociferations and ‘The Lord is God, merciful and gracious.’’

Then follows on f. 22a the qataf for Exodus, beginning Exod. i. 1. The verses of קָלָּרִים • כָּלָּרִים are interspersed but have merely

1 Ascribed also to Moses b. ‘Amram.
2 Ascribed also to Pinhas, the High Priest (S.L. II, p. xxvii).
3 Ascribed to Pinhas, the High Priest.

This hymn also ascribed to ‘Amram Darah.
the opening words given, with ḥaqem (etc.) added (f. 24b). Another hand has completed them in the margin. The first ten verses (K-ר) alone are indicated. Directions when to make the vociferations threefold or single are interspersed.

On f. 32b begins the qafaf for Leviticus (Levit. ii. 2, etc.). At its end (f. 34b) is the direction:

WAYAL KARZEH VALA'AN BUBDE YEHUELAH[A ALHAM[AD]AROH [ד]OAH

("Then shall be said the threefold vociferation and afterwards 'Praised be our God: The Lord is a God merciful and gracious.' ")

F. 34b. The qafaf for Numbers (Numb. ii. 9, etc.) follows. Near the end (f. 37b) the verse of Marqah's poem is introduced, followed later by a conclusion as on f. 21b.

F. 37b. The qafaf for Deuteronomy (Deut. i. 5, etc.). The verse of Marqah's poem is introduced (f. 40a).

F. 40b. Heading:

WAYAL KARZEH VALA'AN BUBDE YEHUELAH[A ALHAM[AD]AROH [ד]OAH

("Then is said the threefold vociferation, high and low, and after it is repeated also 'O Congregation,' high and low, and the chant 'Six days,' and the threefold vociferation, high and low. Then is finished the qafaf as you observe.")

On the margin is written by another hand the verses K-ר, and א and ב of ה ק. The writer has added a colophon [see below Additions].

The qafaf is continued to f. 43b.

F. 43b. Heading:

WAYAL KARZEH VALA'AN BUBDE YEHUELAH[A ALHAM[AD]AROH [ד]OAH

("Then is said the threefold vociferation slowly, high and low, and 'The Lord is a God, merciful and gracious' slowly, and they use as refrain 'The Lord is Mighty,' and the reading from the Scroll is 'Then sang (Moses) ,' (Exod. xv. 1), and its zafjat are in the order set down, and after each section a response (ךל), and they chant the zafjah which is after it.")

Begins:

(Exod. xv. 1)

At end (f. 45a) the words:

WAYAL KARZEH VALA'AN BUBDE YEHUELAH[A ALHAM[AD]AROH [ד]OAH

("They chant again the zafjat of the chapter, and repeat them, all as detailed above.")

F. 45a. Heading:

WAYAL KARZEH VALA'AN BUBDE YEHUELAH[A ALHAM[AD]AROH [ד]OAH

("Then is said 'Thou art He who created the world,' 'The gate of thy mercies,' and the three Prostrations.")

These are three Scriptural passages with additions.

1 Presumably both bass and treble voices.
The first begins:

(Exod. xvi. 14)

The second:

(Levit. xxiii. 2)

The third:

(Deut. xvi. 8)

F. 45b. Heading:

After each stanza a refrain:

("'Thou art He that is merciful' (repeated).
'Praise to thy name, great and all-victorious.'
'There is no God but one.'")

F. 46b. Heading (written in the margin):

("Then the priest will begin 'Great is God' [S.L. I, 70]. This is by Shaikh Abū Ḥasan, the Tyrian, may God have mercy on him.")

Begins:

1 Cowley suggests this hymn is wrongly ascribed to Marqab, and is probably by Pniḥas.

2 Date of Abū Ḥasan (or Abū Ḥasan) is uncertain, but probably the twelfth century (see S.L. II, p. xxiii).
An alphabetic poem of which verses א to ש are given. The refrain is:
(See f. 45b.)

At the end (f. 50b) is the קהלת [S.L. I, 157], followed by the qafāf of the place, which begins (f. 50b):

וְהִזְרָגָתָם וְרָבָּם וְאָלוֹם וְהָאָלָהָם וְָּנָּם
(Gen. xxii. 34)

F. 51a. Heading: "Then is said."
Begins: (S.L. I, p. 72).

שמםך רכל עבדך.

The last two stanzas of the poem...

F. 51b. Heading:

ויָמוּך יָזָרָתְם וְיָמְלוּךְ וְיִמְוֹךְ מַבָּהָם וְָּנָּם

(Then they enter and visit the Altar, and ascend and stand in front of the Altar of Noah. They begin 'Blessed is he' [S.L. I, 47]. There is said three sections of it slowly. They draw close to the Altar at 'Produce of the field' [4th stanza], and they finish it quickly. (Then come) the threefold vociferation and 'Praised be' [157] slowly, and 'For in the name' [126, 654] and 'It is good for us' [270], and the qafāf of the place, i.e. the qafāf of Noah.')

Begins: (Gen. vi. 8)

והָּנָּא וּמַאָּתְן וּבְּנָּתְן וּתֹתְנָה
Ends with אַלּוּתְם וּשְׁרָתָם [S.L. II, 494].

F. 52b. Heading:

וְיָמָּלָהָם וְיָמְלוּךְ וְיִמְוֹךְ וְיָזָרָתְם וְרָבָּם וְאָלוֹם וְָּנָּם

(‘Then they enter and visit the Altar, and ascend and stand in front of the Altar of Noah. They begin ‘Blessed is he’ [S.L. I, 47]. There is said three sections of it slowly. They draw close to the Altar at ‘Produce of the field’ [4th stanza], and they finish it quickly. (Then come) the threefold vociferation and ‘Praised be’ [157] slowly, and ‘For in the name’ [126, 654] and ‘It is good for us’ [270], and the qafat of the place, i.e. the qafat of Noah.’)

Begins: (Gen. vi. 8)

לֹא תַעֲרֹּק מָצַתְם וּקְרָתְנָה.

(‘Then is repeated ‘O thou that feedest’ at the entrance to the hill, and after that the priest will say verses (?) by the late trusty ‘Abdullah b. Solomon,’ may God have mercy on him.”)

Begins:

(F., p. 275)

F. 53a. Heading:

וְיָמְלָךְ וְיִמְוֹךְ וְיָזָרָתְם וְרָבָּם וְאָלוֹם וְָּנָּם

(‘Then is said.’)

Begins:

ירָאָתְן וּרְאוּתְן וּרְאוּתְן וּרְאוּתְן וּרְאוּתְן

(Levit. ix. 22 ff.)

1 Written מִסְרָיִם (S.L. I, 60) and מִסְרָיִים (ibid. II, 872).
2 This is an acrostic poem with acrostic letters. אַלּוּתְם, מִסְרָיִם, מִסְרָיִם, מִסְרָיִם, מִסְרָיִם, in both first and second hemistichs (see ibid. p. 494).
3 See ibid. p. xxviii.
F. 53b. Heading:

("After it the qaṣaf of the Blessing, as follows.")

Begins:

(.Gen. i. 22): 
A series of Scriptural passages which speak of God.

F. 55a. Heading:

("There is said 'Law' [S.L. I, 115, 468] etc., and 'Praised be' [157] somewhat slowly, and 'Thou art He who created the world' [67] in full, and the three Prostrations.")

The first begins (f. 55a):

مكره · ابهر · ...

All three as on f. 45a.

F. 55b. Heading:

("Then is said 'The Lord is a God, merciful and gracious' slowly, and the priest says 'Our Lord receive your prayers' [S.L. I, 276]. It is as follows.")

Begins:

مقر · يكبل · الآفاق · فتح · عشت · 
This is followed by the tawhīl [157] (f. 56a).

F. 56a. Heading:

("And after it is said 'Come (in peace)' [S.L. I, 276] by our Master Pinhas.")

Begins:

أنا · بالله · مودع · لا · مشاه · هو · الكبري · Perhaps originally an alphabetic poem—but only the Λ and Ι stanzas are given.

F. 56b. Heading:

("And the zaffah. 'And thou shalt remember that thou wast a servant in the land of Egypt,' etc. [S.L. I, 276, Deut. v. 15], and the threefold vociferation.")

F. 56b. Heading:

("After that the congregation encircles the hill-top in order, and then the priest begins.")

Here follows tawhīl [S.L. I, 157], and after it is said (Exod. xl. 33 ff.) ...

Then follows ... tawhīl · أثـت · ، · دـل · بـئـتـه · تـفـاطـم· تر، as on f. 51a.

Ending (f. 57a):

لا · يـب · وم · مثـقـة · ميت · شـم · نـب · الله لا يقطع عوائد يشرـال.

F. 57a. Colophon (see below Additions).

4. Additions.

A. Colophons.

(i) F. 2a.

في يوم الخميس ٢٧ شهر صفر سنة ١١٢٠.
("On Thursday, 27 Safar, A.H. 1120" [May, A.D. 1708].)

(ii) F. 41b. A colophon to an Addition.

كتبه الفقير له صالح ابراهيم الداني عفه عنه في ليلة حج همومت هبروك سنة ١٣٧٢ غرية.
("Written by the poor one in the sight of God, Sāliḥ (b.) 'Ibrāhīm, the Danafite, may (God) forgive him (his sins), on the eve of the Feast of Unleavened Bread, the Blessed, in the year A.H. 1272 [A.D. 1856].")

(iii) F. 57a.

("And the zaffah. 'And thou shalt remember that thou wast a servant in the land of Egypt,' etc. [S.L. I, 276, Deut. v. 15], and the threefold vociferation.")

F. 56b. Heading:

("After that the congregation encircles the hill-top in order, and then the priest begins.")

Here follows tawhīl [S.L. I, 157], and after it is said (Exod. xl. 33 ff.) ...

Then follows ... tawhīl · أثـت · ، · دـل · بـئـتـه · تـفـاطـم· تر، as on f. 51a.

Ending (f. 57a):

لا · يـب · وم · مثـقـة · ميت · شـم · نـب · الله لا يقطع عوائد يشرـال.

F. 57a. Colophon (see below Additions).

4. Additions.

A. Colophons.

(i) F. 2a.

في يوم الخميس ٢٧ شهر صفر سنة ١١٢٠.
("On Thursday, 27 Safar, A.H. 1120" [May, A.D. 1708].)

(ii) F. 41b. A colophon to an Addition.

كتبه الفقير له صالح ابراهيم الداني عفه عنه في ليلة حج همومت هبروك سنة ١٣٧٢ غرية.
("Written by the poor one in the sight of God, Sāliḥ (b.) 'Ibrāhīm, the Danafite, may (God) forgive him (his sins), on the eve of the Feast of Unleavened Bread, the Blessed, in the year A.H. 1272 [A.D. 1856].")

(iii) F. 57a.
Finished the service of the Feast of Unleavened Bread, the Blessed, by the help of God M.H. and his favour, goodness, bounty and succour, on the eve of Thursday, the blessed, the fifteenth of the month Jumāda II, of the year 1120 corresponding to the nineteenth of the month of Ab (August), Julian calendar, and it is the fifth month, by the hand of the poorest of slaves, the poor Muslim, son of the late Murjān, s. of ʿIbrāhīm (Abraham) the Samaritan, the Danafite. May God M.H. pardon him and his parents and the whole congregation of Israel who prostrate themselves towards Mount Gerizim, Bethel, Amen. And (it was made) at the instruction of Service, Ḥiyā, Righteousness, Stay, Exalted, the most dear brother, Abraham, brother of the writer, may God M.H. make it blessed on his account. And praise be to God, lord of the worlds. And the peace of the Lord be upon Moses, son of Amram, prophet of all generations. Next follow the services of the seven Sabbaths of Weeks.

B. Additions to Text.

(i) F. 1a. In ink by another hand:

("Services of the Feast of Unleavened Bread in the chosen place, which God chose.")

(ii) Sāliḥ b. ʿIbrāhīm (see colophon ii above) has completed in the margin the verses of ḫatilā left incomplete by the copyist. See from f. 24b on. He has also written the verses of the same poem as used in the service, all together in full, on f. 41b.

C. Other Additions.

F. 57b. The words فلما كان تاريخ ("And on the date.") There the proposed entry stopped.


CODEX XIV

(A MS. OF MIXED CONTENTS, BUT MAINLY LITURGICAL HYMNS, 86 IN NUMBER, IN SAMARITAN AND ARABIC. PART OF MS. early eighteenth century, the rest first half of nineteenth century)

I. General Description. On stout oriental paper of different periods with no special watermark. The Codex is bound uniformly with the rest of the collection and has 2 binder's fly-leaves at each end. It comprises 95 folios, all of which, except 1a, have text or additions (q.v.). The present measurements of the page are 8·r in. by 5·8 in. It is written in black ink and the writing in no part of the Codex is good, although on the whole fairly easy to read. In the oldest part of the Codex (pp. 1-70) there are about 18 lines to a page, but elsewhere the number varies greatly. The text column equally is varied in size. Pagination has been marked in ink but carelessly done, for on two occasions 2 leaves have been turned over instead of one. Thus 118 and 119, and 172 and 173 have had to be repeated. There are catch-
words throughout. The general condition of the MS. is excellent.

2. Scribes and Dates. There appear to be three chief hands (a) pp. 2-70, 75, 76 by 'Abdullah b. Murjan; (b) pp. 70-73, 'Amram b. Salāmah; (c) pp. 77-end by Ṣāliḥ b. Ibrāhīm, and others.

The dates are (a) A.H. 1239 (A.D. 1723); (b) A.H. 1255 (A.D. 1839); (c) A.H. 1251-63 (A.D. 1835-47).

3. Contents. P. i. is blank.
P. 2. Title, with heading:

In the name of God, the merciful the compassionate. This is a pamphlet (lit. quires) of praise to be recited during visitations' and on the eves of Sundays, and of happiness and rejoicing, and after the reading of 'The Birth of our Master Moses,' 2 son of 'Amram on whom be peace, composed by those of whom mention will be made, may God, M.H., have mercy upon them, Amen.

1. P. 2. Heading:

"A hymn by our Master, Pinḥas, may God have mercy on his noble spirit.")

In Arabic: Stanzas of 4 hemistichs. First 3 rhyme together. The 4th rhymes throughout in الله. In all 8 stanzas.

Begins:

الله الها الله هو الذي ارسل موسي ونباة.

The composer, in p. 3, describes himself thus:

وَاللهِ فِنْحَسٌ مِنْ جَدِي فِنْحَسٍ وَأَعِطَاهُ رَبَّ النَّاسِ اسْتُحْيَا الله.

2. P. 4. Heading:

لَهِ اِيْلَى رَضُوْيِ اللَّهِ تَعَالَيْ عَنْهُ.

("By him also, may God M.H. have mercy upon him.") In Arabic: rhymes as in preceding: last line in الله. In all 10 stanzas.

Begins:

يا رَبِّي يا رَبِّي ابْطَالِكُ فِرْجُ كِرْنَا.

At the end of the hymn the words:

"Finished by the help of God, M.H., and his favour.")

This formula is repeated, with variations, after each hymn in the collection.

3. P. 5. Heading:

"A hymn by . . . Pinḥas . . . . ."

In Arabic: stanzas and rhyming as in No. 1: 4th hemistich rhyming in الله. In all 10 stanzas in all.

Begins:

بَعْدَ الْكِرْنَا اِنْ كُنْتُمْ مَا كَانُوا مَنْا مَثَلًا.

4. P. 6. Heading:

"A hymn by the late, revered, Shaikh Ibrahim b. Qabāsi, may God, etc.")

In Arabic: as in No. 1: 4th in الله. In all 10 stanzas in all.

Begins:

بَعْدَ الْكِرْنَا اِنْ كُنْتُمْ مَا كَانُوا مَنْا مَثَلًا.

---

1 Pilgrimages to the tombs of the patriarchs, especially Eleazar, Ithamar, and Pinḥas, are here intended.
2 See Codex X.
5. P. 7. Heading:

"Also by the same author on the ascetic life, after (the measure of) 'Il-{"Il-}{"Il-} al-Dawla, may God, etc.")

Arabic: 14 lines (stichoi) rhyming in ّٓٔٓ-

Begins:

"Also a hymn by the same . . . on our Master, Eleazar, the peace of the Lord be upon him, Amen.")

Arabic: 19 lines rhyming in ٓٔٓ-

Begins:

"Also in the same metre on our Master, Moses . . . by the late revered Shaikh, Mufarrij, may God, M.H., grant him to dwell in Paradise.")

Arabic, 21 lines rhyming in ٓٔٓ-

Begins:

6. P. 8. Heading:

"Also a hymn by the same . . . on our Master Eleazar, the peace of the Lord be upon him, Amen.")

Arabic: 19 lines rhyming in ّٓٔٓ-

Begins:

Also by the same author on the ascetic life, after (the measure of) 'Il-{"Il-}{"Il-} al-Dawla, may God, etc.")

Arabic: stanzas rhyming as in 1: the 4th line in ّٓٔٓ-

Begins:

"By the same in the metre of 'Il-{"Il-}{"Il-} al-Dawla, may God, etc.")

Arabic: stanzas rhyming as in 1: 4th line in ّٓٔٓ-

Begins:

9. P. 14. Heading:

Arabic: stanzas rhyming as in 1: 4th line in ّٓٔٓ-

Begins:

"By Zainab, the Šafawiyyah, may God, etc.")

Arabic: stanzas rhyming as in 1: 4th line in ّٓٔٓ-

Begins:

10. P. 17. Heading:

Arabic: stanzas rhyming as in 1: 4th line in ّٓٔٓ-

Begins:

"Hymn in praise of Moses, the Apostle, on whom . . . Author unknown, may God, etc.")

Samaritan with Arabic translation.

Begins:

1. Mufarrij is the Arab. equivalent of Marqāb. This is Mufarrij b. Ya'qūb (seventeenth century), S.L. II, p. xxxiv. He describes himself on p. 11.

2. See note on No. 4 above.

fourth rhymes throughout in مـ. In all 8 stanzas.

The Arabic translation of opening stichos is

"Also a hymn of praise on the patriarch Abraham, the friend (of God) by our Master Abisha', may God, etc.")

In Samaritan, in stanzas of 4 hemistichs rhyming as in previous. Between stanzas there is inserted a poem in Arabic also about Abraham, although not a translation of the Samaritan. 14 stanzas each, Sam. and Arabic.

Samaritan begins (1st stanza):

13. P. 23. Heading:


The Samaritan (1st stanza) begins:

الفتة: كللاء 15;

The Arabic (1st stanza):


alternate stanzas in Arabic and Hebrew, each of 4 stichoi. In both the first 3 rhyme together, the 4th rhymes in مـ. There are 17 stanzas in Arabic, 18 in Samaritan.

Arabic begins:

Most of the hemistichs begin with أذكر (أذكر) (أذكر) (أذكر) (أذكر) (أذكر), 'remember.'

14. P. 30. Heading:


Arabic begins:

Most of the hemistichs begin with أذكر (أذكر) (أذكر) (أذكر) (أذكر) (أذكر), 'remember.'

15. P. 34. Heading:


Arabic: stanzas rhyming as in 1: 4th rhymes in مـ. 25 stanzas in all.

1 See Bulletin of the John Rylands Library, April, 1938.
Begins:

16. P. 37. Heading:

By the same, may God, etc.

Stanzas of 4 hemistichs rhyming as in 1. First 2 hemistichs of each stanza in Hebrew, other 2 in Arabic. 4th rhymes throughout in —. 20 such mixed stanzas, and 2 additional in Arabic.

Begins (first stanza):

17. P. 40. Heading:

By the same, may God, etc.

Stanzas of 4 hemistichs rhyming as in 1. First 2 hemistichs of each stanza in Hebrew, other 2 in Arabic. 4th rhymes throughout in —. 20 such mixed stanzas, and 2 additional in Arabic.

Begins (first stanza):

18. P. 41. Heading:

By the same, may God, etc.

Stanzas of 4 hemistichs rhyming as in 1. First 2 hemistichs of each stanza in Hebrew, other 2 in Arabic. 4th rhymes throughout in —. 20 such mixed stanzas, and 2 additional in Arabic.

Begins (first stanza):

19. P. 42. Heading:

By the same, may God, etc.

Stanzas of 4 hemistichs rhyming as in 1. First 2 hemistichs of each stanza in Hebrew, other 2 in Arabic. 4th rhymes throughout in —. 20 such mixed stanzas, and 2 additional in Arabic.

Begins (first stanza):

20. P. 45. Heading:

By the same, may God, etc.

Stanzas of 4 hemistichs rhyming as in 1. First 2 hemistichs of each stanza in Hebrew, other 2 in Arabic. 4th rhymes throughout in —. 20 such mixed stanzas, and 2 additional in Arabic.

Begins (first stanza):

21. P. 47. Heading:

By the same, may God, etc.

Stanzas of 4 hemistichs rhyming as in 1. First 2 hemistichs of each stanza in Hebrew, other 2 in Arabic. 4th rhymes throughout in —. 20 such mixed stanzas, and 2 additional in Arabic.

Begins (first stanza):

---

1 See note on 4 above. 2 See note on 12 above. 3 See note on 1 above.
Refrain is:

22. P. 49. Heading:

By the same . . . in the measure of the
(hymn of) praise on our Master Abraham, the Friend (of God), the peace of the Lord,
etc. . . .”

Arabic: same arrangement as in previous. 14 stanzas: 4th stichos rhymes throughout
in
Begins:

The refrain is:

23. P. 53. Heading:

By the same also. . . .”

Arabic: 13 stanzas rhyming as in 1: 4th hemistich ends throughout in
Begins:

24. P. 55. Heading:

This is a Moorish hymn of devotion by the
Moor, Al-Bahlil, the mercy of God. . . .”

Arabic: 25 stanzas of 4 stichoi; the first
3 odd hemistichs rhyme with each other, similarly the even. The 7th hemistich rhymes
throughout the poem in — , and the 8th

---

1 See note on 1 above.
[In the margin is written:

And at times the assembly makes the circuit (of the grave) of our Master Eleazar, chanting this song in the measure of pilgrims.)

Begins: (Song of Moses, Exod. xv. 1 ff.)

And if the pilgrimage should be to (the grave of) Joseph... there shall be said after 'The Lord our God is one Lord,' the section 'Fruitful bough' [Gen. xlix. 22] as far as 'they shall be on the head of Joseph' [xlix. 26]. And after it shall be said 'But God shall surely visit...' [Gen. I. 24].

(And then shall be said the qa'af of the Patriarchs, on whom be peace for evermore. As follows.)

Begins (p. 67):

(ex. iii. 15)...

P. 70. Heading:

And then shall be said 'For in the name' in full, and 'Hear, O Israel' in full and 'And he has commanded us (a law)' in full up to 'Blessed be our God for ever, and blessed be his name for ever': 'Praised be our God. The Lord is a God merciful and gracious, long suffering, and abounding in mercy and truth.'

Here follows a colophon (see Additions).

P. 74 is blank.

Pp. 75-7 have Additions (q.v.) relating to a pilgrimage to the tomb of Eleazar, etc., in the year A.H. 1136 (A.D. 1724).

27. P. 77. [Other handwriting from now on mainly that of Śaliḥ b. Ibrāhīm b. Śaliḥ, the Danafite.]

Heading:

This is an alphabetic hymn as given on p. 93 of Codex XI, but without the Arabic translation. The same number of stanzas are here given, as there, i.e. א-ט and פ, נ. The officiant's wish for long life to the congregation and the response as on p. 71.

Here follows a colophon (see Additions).

Lit. "Call for succour."

2 Lived probably in the eleventh century A.D. See S.L. II, p. xxiii.
This hymn of praise on my Master, Moses... is by the late, revered Isaac, s. of the late revered Murjân, the Dānafite."

Begins:

"We found it in an old manuscript in Damascus (?) May the mercy of God be on its composer, Amen."

P. 79 contains **Additions** (q.v.).

**28. P. 80.** Heading:

A hymn of praise by ... Isaac, s. of Salāmāh (Solomon) the priest. ...

Stanzas of 4 hemistichs in Arabic and Samaritan alternately. The Samaritan stanzas have the 4th hemistich in Arabic. The first 3 rhyme together: the 4th throughout in َـٰـ. 25 stanzas in all. The author introduces his name in the 23rd.

Begins:

Next stanza (Samaritan) begins:

After it (p. 82) a colophon (see **Additions**).

**29. P. 83.** Heading:

A hymn of praise on the Great High Priest, and the exalted Patriarchs, composed by the late one, whose sins are forgiven, grandfather of the writer, my master, elder of Israel, the Shaikh Ibrāḥīm al-'Ayyah."

Arabic: 29 stanzas each of 4 short hemistichs; first 3 rhyme together, 4th throughout in َـٰـ.

Begins (as introduction):

"We found it in an old manuscript in Damascus (?) May the mercy of God be on its composer, Amen.

**30. P. 84.** Heading:

"By our Master Abisha'." 6 lines (stichoi) rhyming in َـٰـ, later changed to the plural َـٰـ. Begins:

(see No. 18 above).

**31. P. 84.** Heading:

A hymn of praise in the measure of َـٰـ by ... the late priest Ghazāl."

---

1 Abraham, b. Jacob b. Murjân. About middle of eighteenth century.
Alternate Samaritan and Arabic stanzas of 4 hemistichs: first 3 in each case rhyme together. The 4th in Samaritan stanzas ends in 

\[ \text{الله} \] and in Arabic in 

\[ \text{الله} \]. 28 stanzas (14 of each) together with the opening stanza of the poem on which it is modelled, i.e.

 anlam ذكر الله ان شاء وحده

The first stanza (Samaritan) begins (p. 85):

\[ \text{وهي} \text{الله} \text{النور} \text{الصمد} \text{الزمان} \]

The first Arabic stanza begins:

با قلبى اذكر الله عز وجل

32. P. 87. Heading:

له إضافة على نسب كتاب

(“By the same after ‘Pardon us’”) [S.L. II, p. 693].

In Arabic: stanzas of 4 hemistichs, first 3 rhyme together; 4th rhymes throughout in — . 32 stanzas in all.

First stanza:

الله واحد ما له بناء دام معبود هو سلطاني.

33. P. 89. Heading:

ابن الله رضي الله عنه

(“By him also. . .”)

Followed by what may have been the refrain:

با رب صلي على الرسول زين الانام

موسى حبيب يا مهول طول الايام

In Arabic: 13 stanzas with a metre which is somewhat involved. Each stanza appears to consist of 10 (11?) hemistichs. 1, 2, 4, 5 rhyme together, so also, but in a different rhyme, do 7, 8, 9. Nos. 3 and 6 rhyme throughout in — , and 10 rhymes throughout in — .

Begins:

قدره سما فوق السما وفن (؟) ان سلك...

Introduces his name in last stanza.

P. 90. Colophon (see Additions).

34. P. 91. Heading:

لاستود الله عن روحه الشريف واسكنه فسيح جلته أمين.

(“By him also. . .”)

Arabic: 29 stanzas of 4 hemistichs: first 3 rhyme together, 4th rhymes throughout in — .

Begins:

با سادة خلفوي أبي وهو دوم (sic) من عيني.

Name of author introduced in 27th stanza.

35. P. 94. Heading:

قلبه طريقه فدم لم ظلم مولها تقال لاي الحدود وقت الصنم والانثار وشرب الراح وقت انها أسور ابن سعدون

وعفا عنه جنه.

“An elegant piece, from long ago, the author unknown to us. It is recited on the eves of Sundays (first nights) and on occasions of pleasure and happiness, and drinking of wine. It is attributed to Sariir b. Sa’dun, may (God) in his mercy pardon him.”

Samaritan: irregular metre, but apparently a series of stichoi (29), most of which rhyme in — : a few rhyme in — and — .

Begins:


36. P. 96. Heading:

قلبه أيضا تافه نبت الله المصري وحنين الله عليه أمين.

(“Another piece by Hibat Allah, the Egyptian (Cairene?) . . .”)

1 His date is uncertain. “In style he seems to belong to the period about a.h. 800.”—A.E.C. See S.L. II, p. xxix.
Alternate Samaritan and Arabic:

6 stanzas of 10 hemistichs: the first 6 rhyme together, and 7, 8, and 10 rhyme throughout in ُل-، or ُر-． The first stanza is in the form of the last 4 hemistichs of the Samaritan and last 4 of Arabic combined.

Begins (first stanza):

من نحيم بن دمحم: أ، م، ن، د، ل، م، ف، م، ن، د، م

37. P. 97. Heading:

quete تأليف سيدنا الزرد وصول بهوم علي أمين أمين.

("A piece composed by our Master Eleazar, the mercy of the Lord be upon him. Amen, Amen.")

Samaritan and Arabic alternately. Similar to preceding, except that hemistichs 2, 4, 6, 8 rhyme with each other, and last hemistich rhyme throughout in ُل-، or ُر-． In all 10 stanzas, 5 of each.

Begins (1st Sam. stanza):

اهل البحر: بريمو مشمار...

First Arabic stanza begins:

ظهر الحكم والاطيار وبالدمام اشهر...

38. P. 99. Colophon (see Additions).

P. 100. Heading:

مذجه في سيدنا موسى سلام الله عليه أمين.

وهي من قول الم المرحوم غزال المطاري رحم الله عليه أمين.

("Eulogy of our Master, Moses... by the late Ghazal al-Maṣṭarī...")

Arabic: 17 stanzas of 4 hemistichs; first 3 rhyme together (except 1st stanza) and last rhymes throughout in ُل-،.

Begins:

سلى بن ربيع موسى الكلم صاحب الأنوار ذو القدر الجليل.

Name of author introduced in last stanza.

---

39. P. 102. Heading:

غيرها الي المرحوم جدنا العالم العلامة الشيخ ابراهيم

المهديي في حجة الله عليه أمين.

("Another by our late grandfather (ancestor) the very learned Shaikh Ibrahīm al-'Ayāyah, the Danafite...")

Arabic: 15 stanzas each of 4 short hemistichs, first 3 rhyme together (except 1st stanza); the last rhymes throughout in ُل-،.

Begins:

زور المحبوب وقت الاغلاق ...

Name of author in 13th stanza.

40. P. 103. Heading:

على الوذن من قول الم هكهن سلامه ادام الله شريف

وجوده أمين.

("In the same measure by the priest Salāmah...")

Arabic: 9 stanzas like the preceding; the 4th hemistich rhyming also in ُل-،.

Begins:

زاري المحبوب في رياض الاس ...

41. P. 104. Heading:

quete هزله تتحفال وقت الصفا والانشراح.

("A jocular piece to be recited at a time of pleasure and merry-making.")

Arabic: 18 stanzas of 4 hemistichs; first 3 rhyming together and the 4th rhyming throughout in ُل-،.

Begins:

انهض يا من نهويا الحمره قوم نصف الليل وافتح جبهه

42. P. 106. Heading:

مذجه في اذكي العالم للمرحوم جد كاتبه الشيخ ابراهيم

المهديي في حجة الله عليه.

---

1 See S.L. 11, p. xxvii.

2 Presumably Solomon b. 'Ibāyah, died A.H. 127 (A.D. 1857).
212 CODEX XIV CATALOGUE OF SAMARITAN MANUSCRIPTS

("Eulogy of the saints of the world by the late grandfather of the writer, ʿIbrāhīm al-ʿAyyah."")

Arabic: 18 stanzas of 4 short hemistichs, as before; 4th hemistich rhymes throughout in

Begins:

يا سكان حجرون وداك الوادي...

43. P. 107. Heading:

عليها أيضاً له رحمت الله عليه امين على الوزن.

("On them also by the same... in the same measure.")

Arabic: 22 stanzas, rhyming as in preceding: 4th stanza in

Begins:

يا الله يفوقك ادرك بالرضوان...

44. P. 108. Heading:

علي الوزن انا له رحمت الله عليه امين.

("In the same measure also by the same...")

Arabic: 29 stanzas as in previous; 4th hemistich rhymes throughout in

Begins:

يا سيدي الاعز خاطرك معا...

45. P. 110. Colophon (see Additions).

46. P. 110. Heading:

عليها ايضاً على الوزن نور الفجري له رحمت الله عليه امين.

("On the same in the measure of...", by the same...""

Arabic: 21 stanzas: 4 hemistichs rhyming as before: 4th in

Begins:

انا الخبير مسكيه قبر...

47. P. 113. Heading:

علي الوزن من قول الام المرحوم غزال المطرزي رحمت الله عليه امن.

("In the same measure by... Ghazāl al-Maṭārī...")

Arabic: 18 stanzas as in the previous: 7th hemistich rhymes throughout in

Author's name in 17th stanza.

Begins:

سكان داك المحام اني بكم مستهام...

48. P. 116. Heading:

تسبحه من قول زينب الصوفي رحمة الله عليها امين.

يا علي البحر شوقتي في تنضم 60 سليه في

منحت اليدي.

("A hymn of praise by Zainab the Mystic.")

It follows the metre (poem) شوقتي in the composition 796 10 in praise of the Prophet.

Arabic: 6 stanzas, of 7 hemistichs: 1st hemistich always

is موسى ابن عمر (عثمان), and

1 See note to 29 above.

2 See note on 31 above.
the last is irregular. The others seem to rhyme irregularly.

Begins:

هو موسی ابن عمران علي حني النهش.

P. 116. Colophon (see Additions).

49. P. 117. Heading:

قطمبه لهى الله الحسي رحمه الله عليه امين.

("A piece by Hibat Allah, the Egyptian (Cairene)."")

Hebrew and Arabic alternately: 4 stanzas of 10 hemistichs each, with an introductory stanza (a refrain?) of 4 hemistichs each, Samaritan and Arabic. Hemistichs 2, 4, 6 rhyme together, 8 and 10 rhyme together and throughout in - or -.

Begins (Hebrew):

 Arabic:

The introductory stanza is as follows:

The first stanza begins:

Malakham, Sama, Zamakh; Zohar, Homayt, Hikal.

51. P. 118a. Heading:

قطمبه دعا دميل على وزنه.

("A portion of an ancient prayer after its measure.")

Hebrew: 3 stanzas of 8 hemistichs of which nos. 2, 4, 6 rhyme together: the 8th rhymes throughout in -1-. It has a prefatory stanza of 4 hemistichs of which the 2nd and 4th rhyme in -1-. It begins:

Arabic:

52. P. 119a. Heading:

ذلك البيت لسورة ابن سدون.

("This verse by Sarûr b. Sa'dûn.")

Samaritan: 10 hemistichs, the last 2 of which rhyme in -1-.

Begins:

53. P. 119a. Heading:

ألا ست放手: خليفة ولقيريم.

Also a hymn of praise by my esteemed great grandfather, Muslim b. Murjan."

Hebrew and Arabic: mainly stanzas of 8 hemistichs. 14 stanzas in Hebrew and the same number in Arabic. The last hemistich of each Hebrew stanza is in Arabic. In general, hemistichs 1, 3, 5, 7 rhyme together, and 2, 4, 6 rhyme together. No. 8 rhymes throughout, both in Hebrew and Arabic stanzas, in -1-. There is a prefatory line which reads:

The first stanza begins:

שתחם, חקלמ: זאחל, אשל, זאחל.


The Arabic stanzas are an interpretation of the preceding Hebrew. The first Arabic stanza begins:

سَبَحَانُ قَدِيمُ الْأَزْلِ الآَوَّلِ الأَبْدِي

The author's name appears in last stanza (Arabic).

54. P. 124. Heading:

تَسْبِيحُ كَبِيرٌ نَفْسِي مِنْ قُوَّةِ جَنَابِ الْعَمَّ سَيدٍ

(“A hymn of contrition by . . . Salámah, the priest 1 . . . may God, M.H., lengthen the days of his life. Amen.”)

Arabic: 25 stanzas of 4 hemistichs, first 3 rhyming together: the 4th rhyming throughout in i—i. The author's name appears in last stanza.

Begins:

يا قلب وحد الله واطلب رضا من الله

In the margin a form of Gematria, with the first letters of each hemistich and the last letters of each line for the first five stanzas given their numerical values as they are written down in the order in which they occur.

55. P. 127. Heading:

عَلَى إِيَّاَمُ مِنْ قُوَّةِ جَنَابِ الْعَمَّ غَزَالِ أبُنَ الشَّيْخَ

سرور المُتَنَّى رَحْمَةٌ الله عَلَيْهِ امَنَ.

(“On the same 2 also by the . . . late Ghazáli b. . . . Sarúr al-Maṭarí 3 . . .”)

Arabic: 12 stanzas in same form as previous 4th hemistich rhymes throughout in i—i. Reference to author in last stanza.

Begins:

هَتْ نَسْحُ الأَورَاحِ لِيْ رِبَاطُ الأَرْوَاحَ . . .

56. P. 128. Heading:

غيرها تَأْلِيفُ المَرَحْمَةُ بَيْنِ الصَّفَوِي عَلَى جَمِيلِ امْنٍ

(“Another by the late Joseph, the Ṣafawi.”)

Arabic: 11 stanzas as in preceding: 4th hemistich rhymes throughout in i—i. Author's name in last stanza.

Begins:

رب الخَلَقِ طَبِيْبٍ يَعْلَمُ جَمِيلُ الْعَيْنِ يَبِينَ

57. P. 130. Heading:

قُلْنِهْ طَارِقُهُ لم نَعْلِمُ مَلَقِها.

(“An elegant piece, author unknown.”) 1

Hebrew and Arabic in same stanza: 8 stanzas of 3 stichoi: first 4 hemistichs in Hebrew, last 2 in Arabic. The stichoi in each stanza rhyme together.

Begins:

آَلِهَةٌ . . . عَلَى يَدِ الْمَلَكِ . . . مَلَكٌ . . . طَارِقٌ : . . .

Has a refrain (دارِج) beginning:

أَلِهَةٌ . . . عَلَى يَدِ الْمَلَكِ . . . مَلَكٌ . . . طَارِقٌ : . . .

58. P. 131. Heading:

على وزنها لَم غَزَالٌ الطَّيِّبُ رَحْمَة اللهَ امَنِ.

(“In the same measure by Ghazáli al-Maṭarí.”)

Arabic and Hebrew in alternate stanzas: 6 stanzas each. Each stanza has 4 hemistichs: 1st 3 rhyme together, last rhymes throughout in both Arabic and Hebrew in i—i or i—i.

Begins:

يا سَيدٌ عَلِمَانِ مَاتَ مَاتُ مِنْ صِدِّوْكِ . . .

It concludes with a دَارِج (refrain ?) in Arabic which begins:

كَلَّ رَاحٌ وَرَاحٌ فِي هَوَالِي لِي مَاحِ

2 Or perhaps “ In the same measure.”
3 See also No. 47.
1 The poem is also given on pp. 18 seq. See 11 above.
2 See 47, 55 also.
59. P. 132. Heading:

Another by . . . the priest, Ghazāl b. . . . Isaac, the Levite,¹

Arabic: 8 stanzas of 4 hemistichs: first 3 rhyme together, the 4th rhymes throughout in —. In addition the 4th hemistich is in 3 parts, the first two of which rhyme together, e.g.

The first stanza begins:

Ain al-habib 'in al-mamid bi 'in al-mumtaz.

The refrain is:

P. 139. At the end a colophon (see Additions).

60. P. 133. Heading:

An ancient piece, author unknown, on the fate of the trusty one (Joseph). . . .

Arabic: 13 stanzas of 4 hemistichs: 1st 3 rhyme together, and the 4th rhymes throughout in —.

Begins:

Buwwat kannan ya-hassar adh-dī ṣīh . . .

61. P. 135. Heading:

Another in the measure of 'O one who sets his perfection in his work' by . . . our grandfather, the late Elder of Israel, the late Ibrāhīm, nicknamed 'The Stammerer' ² . . . .

Arabic: 20 stanzas each of 8 hemistichs. The 1st, 3rd, 5th rhyme together, as also do 2nd, 4th, 6th. The 7th hemistich rhymes throughout in — and the 8th throughout in —. It has also a refrain which is given in full at the close of the first stanza, and is afterwards indicated after each stanza by the initial letters of its words. Author's name in last line.

Begins:

Dun ya-taʿmum fi-lak al-dī ṣīh . . .

The refrain is:

P. 139. At the end a colophon (see Additions).

62. P. 140. Heading:

Hymn by . . . my grandfather (mother's father) . . . Ibrāhīm, nicknamed 'Stammerer' ¹ . . . in the measure of Yusuf kannan ya-hassar [see No. 60]. . . .)

Arabic: scheme as on p. 133: 52 stanzas in all. The 4th hemistich ends in — throughout. Author's name in second last stanza.

It has as introduction the words:

Bism allāh ar-rahīm wa-bi'llāhī wa-bi'īz al-aʿwalā l-nabī yamīn 'in al-mumtaz wa-bi'īz allāh wa-bi'īz Yusuf ālī allāh.

Begins:

Jibal al-baṣīl bāl-al-baṣīl tuḥmūr mi-lā ma-aqūl . . .

P. 146. Colophon (see Additions).

63. P. 147. Heading:

Hymn by . . . my grandfather (mother's father) . . . Ibrāhīm, nicknamed 'Stammerer' ¹ . . . in the measure of Yusuf kannan ya-hassar [see No. 60]. . . .)

Arabic: scheme as on p. 133: 52 stanzas in all. The 4th hemistich ends in — throughout. Author's name in second last stanza.

It has as introduction the words:

Bism allāh ar-rahīm wa-bi'llāhī wa-bi'īz al-aʿwalā l-nabī yamīn 'in al-mumtaz wa-bi'īz allāh wa-bi'īz Yusuf ālī allāh.

Begins:

Jibal al-baṣīl bāl-al-baṣīl tuḥmūr mi-lā ma-aqūl . . .

P. 146. Colophon (see Additions).

¹ See note to 29.
² See note to 29.
("Hymn in the measure of Allah ... by our grandfather ... Ibrahim al-'Ayyah, 1...")

Arabic: 19 stanzas of 4 hemistichs, 1st 3 rhyming together. The 4th ends in the
throughout. Author's name in last stanza.

Begins:

"Eulogy on ... Moses, the Apostle, in the
measure of [see No. 17] by ... Ibrahim al-'Ayyah, 1 the Danafite ...")

Arabic: 30 stanzas each of 4 hemistichs:
first 3 rhyme together, and the 4th rhymes
throughout. The stanzas are arranged
in 2 columns, the odd stanzas in r.h., and
even in l.h. column. Author's name in
second last stanza.

Begins:

This piece has been substituted for what
the scribe intended to write originally. The
was probably the catchword and repre-
sented the opening word of the piece which
should have been begun on the new page.

Arabic: 4 stichoi rhyming in ...  
Begins:

(In the margin after each line are
directions for their repetition.)

This is followed on the same page by 5
stichoi rhyming in ...  

---

1 See note to 29.
2 = فهل (people).
3 The same as Ibrahim, al-Ayah—A.E.C. See note to 29.

1 Al-Hikmah is perhaps the dream of Abisha (see S.L. II, p. 149) which is sometimes so described—A.E.C.
2 See also 47, 55, 65, 66, 79.
Begin:

After it some one has begun to write the
"Song of Moses" [Exod. xv. 1], but inaccurately

(2½ lines).

Pp. 153-5 have Additions (q.v.).

67. P. 156. Heading (in another hand):

After it some one has begun to write the
"Song of Moses" [Exod. xv. 1], but inaccurately

(2½ lines).

Pp. 153-5 have Additions (q.v.).

67. P. 156. Heading (in another hand):

"The following hymn by the writer
Khidr b. . . . Isaac, b. . . . Salāmah. May God
in his grace have mercy on me. Amen.")

Arabic: 4 stanzas each of 4 hemistichs,
first 3 rhyme together, the 4th rhymes
throughout in — — . Author's name in 23rd stanza.

Begins:

P. 157 is blank.

Pp. 158-63 have Additions (q.v.).

68. P. 164. Heading:

"A hymn in the measure of
by the grandfather of the writer. . . . the late . . . Ibrāhīm, al-'Ayah, the Danafite. . . .")

Arabic: 19 stanzas, each of 4 hemistichs,
rhyming as in the preceding. Author's name
is in the last stanza.

Begins:

P. 166. At its close a colophon (see Additions).

1 Late nineteenth century. See S.L. II, p. xxxii.
2 See p. 34 of Codex.
3 See note on 29.

69. P. 166. Heading:

"Also in the measure of

(1) 1, by the same.'

Arabic: 24 stanzas, each of 4 hemistichs,
first 3 rhyming together, 4th rhyming throughout in — — . Author's name in 23rd stanza.

Begins:

P. 169. At the end of the hymn a date (see Additions).

70. P. 170. Heading:

"Another hymn by the same also, in the
measure of

Arabic: 12 stanzas of 4 hemistichs, each
hemistich ending throughout in — — . Author's
name in last stanza.

Begins:

P. 170. At the end of the hymn a date (see Additions).

71. P. 170. Heading:

"Similarly a hymn in eulogy of our Master,
Moses, b. Amrān by the same . . . .")

Arabic: 8 stanzas, each of 8 hemistichs,
of which Nos. 1, 3, 5, 7 rhyme together, and
2, 4, 6 rhyme together, the 8th ends throughout in — — . Author's name in last stanza.
There is also an introductory stanza of 4
hemistichs, rhyming as above, perhaps a refrain. It is:

P. 166. At its close a colophon (see Additions).

1 See No. 12.
2 See No. 17.
The first stanza begins:

هو موسى بن عمر
النورانور
قبل كان ام
ابن البصر

P. 171. At the end of the hymn a date (see Additions).

72. P. 172. Heading:

غيرها علي هل نعم با وحداني له اضمن راحة الله عليه امين.

("Also in the measure of با وحداني 1 by the same...")

Arabic: 19 stanzas, each of 4 short hemistichs, the first 3 of which rhyme together, while the 4th rhymes throughout in ي. Author's name in the 17th stanza.

Begins:

نار المشيب وزي وچب ...

P. 172. At end of the hymn a date (see Additions).

73. P. 173. Heading:

غيرها علي هل نعم لا الله لا الله ولا مقصود إلا الله له اضمن راحة الله عليه.

("Another in the measure of لا الله لا الله, 2 and ... لا مقصود ... لا مقصود, by the same...")

Arabic: 15 stanzas of 4 hemistichs, rhyming as in preceding, the 4th hemistich rhyming throughout in ناس. Author's name in last stanza but one.

Begins:

ثم في جلخ الاغلال صاحي واجمع حواس ...

The last stanza is the composition of the scribe, as indicated in the margin (كاتب). 3

74. P. 173a. Heading:

ابدا تصبح له اضمن راحة الله عليه وحي علي نمم

("Likewise a hymn by the same... in the measure of هـ، 1")

Arabic: 28 stanzas of 4 hemistichs, rhyming as in preceding. Last hemistich rhymes throughout in ي. Author's name in last stanza.

Begins:

يا نفس تومي واختي الوحداني ...

P. 174. At end of the hymn a date (see Additions).

75. P. 174. Heading:

له ايضا علي وزن يا نسيم القدس راحة الله عليه امين.

("By the same, in the measure of يا نسيم قدس...")

Arabic: 12 stanzas of 4 hemistichs, the first 3 rhyme together and throughout in ناس. The 4th hemistich rhymes throughout in ناس.

Begins:

نور الله قد لاح واشرق الصباح ...

76. P. 175. Heading:

عليه أيضا له ايضا راحة الله عليه امين علي نعم 9

يشم 330 تم 332 بال魔兽 340:النح:

("Similarly by the same... in the measure of اح... ال.....") 4

Arabic: 13 stanzas of 4 hemistichs, the first 3 of which rhyme together, and the 4th rhymes throughout in ي. Author's name in last stanza. It has a prefatory stanza of 2 hemistichs as follows:

اجاب هؤلى قلي وعشق الملاح مدهي...

The first stanza begins:

مدهي عشق الملاح وجم حاله لا اسلا

هذا شرعآ صالح وعشق ما احلا

1 A number of hymns begin with يـا لـه. The most famous being that of Nanah b. Marqah. See S.L. II, p. 689.
2 See Nos. 23, 24.
3 See No. 11 (Arabic).
4 See No. 35.
P. 176. At end of hymn a date (see Additions).

77. P. 176. Heading:

"Another in the measure of the same." (Arabic: 25 stanzas of 4 hemistichs rhyming as in preceding; 4th hemistich ends throughout with الله.) The last three stanzas are the composition of the scribe as indicated in the margin (كتابه), and he gives his name (فليه b. مربان) in the first of the additional verses. The name of the author of the poem itself is given in the 22nd stanza.

Begins:

لا الله إلا الله اشهد ١ بال (٢) توب الله

Arabic: 48 stichoi in hemistichs, the second of which rhymes throughout in -

Begins:

يا جرينا ورزو بالسنجق ولا سحيم

The number 48 is written over تمت at the end.

P. 183. Colophon (see Additions).

80. P. 184. 4 stanzas in Arabic of a poem on Moses, each of 4 hemistichs, 1st 3 rhyming together and the 4th rhyming throughout in ). Perhaps a continuation of that on p. 156. Author's name in 3rd stanza.

Begins:

يا سيدى موسى عبد١ الله

P. 184. Colophon at foot of page (see Additions).

An addition with date, above the text (see Additions).

P. 185. Blank.

P. 186. Addition (see Additions).

4. Additions.

A. Colophons.

(i) P. 70.

نجز ذلك في بكرت نهار الثامنة ١٨ من جمادى الآخرة

The number 48 is written over تمت at the end.

(Finished on the morning of Tuesday, 18th Jumâdâ II, corresponding to 7th Adhâr March (Roman Calendar) of the year ١١٣٥ [A.D. 1723].)

(ii) P. 73.

تم ذلك على يد كتابة الحفيظ عمران ابن سلامه ابن المرحوم غزال هكنت هدوئي، بحكم عهده مرن وكتب له رسم روحی وليب ابي حسنی ومنا تلقي حضرة الحاكم

الشيخ إبراهيم ابن العم صالح مرجان الديني إطوان الله

Begins with خلفته امين امين.
Then follows in margin:

Finished by the writer 'Amrân b. Salâmah b. Ghâzâl, the Priest, the Levite in Shechem . . . at the instigation of . . . his maternal grandfather Ibrâhîm, b. . . . Sâlihi Murjân, the Danafite . . . 'And it was composed in the Haram of . . . Eleazar, on Wednesday, 14th Jumâdâ I, A.H. 1255 [July, A.D. 1839].')

(iii) P. 82.

Finished, Friday, 17th Rabî‘a II, A.H. 1252 [July, A.D. 1836] by the writer Isaac Salâmah, the Priest, the Levite, written in the court (mâm) of Eleazar. . . .

(iv) P. 90.

Finished, eve of Sunday, 14th Jumâdâ I, of year 1251 [Aug., A.D. 1835] by the writer Ibrâhîm (b.) Sâlihi (b.) Murjân . . .

(v) P. 99.

Finished the writing of these quires the eve of Sunday 21 of Jumâdâ I (?), A.H. 1251 [Aug.,

---

1After the line of high priests in direct descent from Aaron died out in A.D. 1632, the High Priest was no longer known as ّليه هو مجد لفكي أمن, but as ّليهي هو مجد لفكي أمن. 'Amrân died in 1291 (A.D. 1874).

That is in the sanctuary of the tomb of the patriarch Eleazar in the village of 'Amartâh—a place of pilgrimage for Samaritans.

A.D. 1835], by Ibrâhîm (b.) Sâlihi (b.) Murjân, the Danafite. . . .

(vi) P. 110.

Finished, morning of Wednesday, 3rd Jumâdâ II (?) 1251 [Sept., A.D. 1835].

(vii) P. 116.

Finished, 7th of Rajab, 1250 [Nov., A.D. 1834].

(viii) P. 139.

Finished, Wednesday, 18th Ramadhan, A.H. 1251 [Dec., A.D. 1835]. On its eve such snow as had not been experienced before.

(ix) P. 146.

Finished this hymn, praise be to God, on eve of Monday, 5th of Rabî‘a II, 1251 [July, 1835] by the writer Ibrâhîm (b.) Sâlihi (b.) Murjân, the Danafite. 'We ask him who studies it for liberal-mindedness. May he exalt One who is perfect."

(x) P. 150.


(xi) P. 161.

Finished, 7th Rajab (?) A.H. 1252 [Oct., A.D. 1836].

(xii) P. 161.
LITURGICAL MANUSCRIPTS

CODEX XIV 230

This book of hymns comprising hymns and names of authors finished, and the writer is Ibrāhīm b. Šālīḥ b. Muslim b. Murjān b. Murjān. He hopes that the reader will entreat for the writer and for all the authors repentance, forgiveness and pardon from the King, the Generous Giver, and entry into Paradise. The book was made for himself and his young children, Šālīḥ and Murjān, and any that might come after. He also asks the reader of these lines to excuse the writer because the pen was inky. This account was composed in the courtyard of the tomb of Eleazar, and written on 3rd Rajab, 1261 [July, A.D. 1849].

(xii) P. 166.

Completed, eve of Saturday, 25th Shaban; 1262 [July, A.D. 1847] by Șālīḥ b. Ibrāhīm b. Șālīḥ, the Danafite.

(xvii) P. 181.

In the month of Monday, 28th Rajab, 1263 (?) [June, A.D. 1847] by Ibrāhīm, 'the writer of these quires.'


2 His writing is scratchy and inclined to smudginess.
(i) The writer records the celebration of the 'Sacrifice of the Lord' (כַּ '\"{}ָא בְּנָי יִשְׂרָאֵל\') on the top of Mt. Gerizim, on the 1st of Rajab of the year A.H. 1136 [March, A.D. 1724]. The offering was made on the Friday according to custom and the lamb eaten on the eve of Saturday after prayer. The assembly returned to their tents till midnight when they arose and took part in the customary Sabbath service of the festival, the officiant being the writer's brother Muslim.

On the Thursday of the 27th of the same month his brother, Isaac, organised a pilgrimage (men, women and children) to the tombs of Eleazar, Ithamar, and Phinehas. They set out on the early morning of Friday for 'Awarta to visit the tomb of Eleazar. There they spent the second Sabbath of Pentecost, Isaac recited the נאיבא, and read the 'venerated נאיבא, remaining at this place till the Sunday, when they proceeded at sunrise to the tombs of Ithamar and Phinehas. In the party throughout was the High Priest עחא. The party returned to Nablus in the late afternoon of the same day. This account was composed and written down in the courtyard of Eleazar under the terebinth.

(ii) P. 76. The same writer adds that the Haj 'Othman Pasha, the Vezir and Wall of Damascus, Gaza, Jerusalem, and Nablus was in that quarter with a large force of soldiery, about 200 regiments (banners) and took from the places mentioned and other parts about 400 rams whence we could not offer sacrifice on Dictys, although God knows the sacrifice has been made each year (hitherto). [The date of this interruption is not given.]

(iii) The same writer records (p. 77) that on the eve of Sunday, 23rd Safar, 1139 [Oct., A.D. 1726], there were thunders and lightnings such as had not been experienced in their time, so that the world seemed on the point of destruction—torrents of rain with thunder and lightning continuing without interruption from sunset to sunrise.

(b) P. 79. On the eve of Tuesday, 16th Muharram, 1252 [May, A.D. 1836] the undersigned made the pilgrimage with others to the tomb of Eleazar on the 31st of the Pentecostal days, a night of unexampled happiness. Signed by 'Amrān Salāmah, Priest-Levite. (Here follow 2 rude designs, one suggesting a circular seal, and below them, as copiers of them (?) are given the names of Mubārak b. Ibrāhīm Mufarrij, al-Mufarrijī, and Isaac b. Salāmah, the Priest-Levite on 16th R[abi'] II, 1252 [July-Aug., A.D. 1836].

(c) P. 153. Towards the end of the day of Tuesday, 19th Jumādā I, 1258 [July, A.D. 1842], we made pilgrimage to Eleazar, and remained there the eve of Wednesday, a night full of happiness from association with the patriarchs: signed by 'Amrān b. Salāmah b. Ghazāl, Priest-Levite.

(d) P. 154. On Tuesday, 19th Jumādā II, 1258 [July, A.D. 1842], pilgrimage 'to this exalted place of our master, Eleazar,' where the eve of Wednesday was spent. Where there was drinking of wine, feasting, reciting of hymns of praise, and stories, returning to Nablus on the Wednesday: signed by Sālih, s. of Ibrāhīm, s. of Sālih, s. of Murjan.

(e) P. 155. On Thursday, 9th Jumādā II, 1264 [May, A.D. 1848], the 19th day of Pentecost, a company was present at the tombs of the Patriarchs. That day and following night

---

1 A village about eight miles to the S.E. of Nablus.
2 There are several ascriptions of praise beginning with זלז. Here probably it is that of Abu Murjan (?). See S.L. I, p. 286.
3 Scripture passages appropriate to the occasion [?].
5 A name given to a part of the summit of Mt. Gerizim.
6 Presumably 'Amram b. Solomon, who died A.H. 1291.
were spent ‘in the love and light’ (في حب ونور) of Eleazar. On the Friday they returned to the town, and spent there that day, Saturday and Sunday. On the Monday they repaired again to the holy place. That day and the following night were spent in happiness, eating and drinking. They set out for Nablus on the Tuesday. At the first halt on the way they were met by the father of the writer, and by Isma'il, al-Sarawi (?), and Latif (?) al-Murjan, and turned back with them to the tomb. There they spent the Tuesday and the following night that of the ‘Second Passover,’ carrying through the appropriate services, before returning to the city on the Wednesday: writer Šāliḥ, s. of Ibrāhīm Šāliḥ Murjan, al-Samarā. 

(f) P. 158. On Friday, the first of the first month, which was Jumādā II, 1266 [April, 1850], the writer, Šāliḥ b. Ibrāhīm b. Šāliḥ Murjan, the Danaite, asked the priest ‘Amrān b. Salāmah 1 to secure an examination of the sacred scroll of Abisha’ b. Pinl; they might see the writing and the fashqil, and allay all suspicions as to its genuineness, since no one in that generation had seen it. This was assented to with conditions as to ceremonial purity. The Scroll was unrolled until they came to the fashqil which began at Deut. vi. 10 and ended at Deut. xiii. 13, and was

[partial text]

This awe-inspiring sight dispelled all doubts. In addition to the writer, there were present (the High Priest) Salāmah, the father of the writer Ibrāhīm, and Ibrāhīm b. Yaʿqūb Šāliḥ, and his brother. They read in it and found a dittographed word, which they erased with a penknife. They found the MS. much damaged by age and use. 1

(g) P. 159. When the first month came round it was the opinion of the leaders of the congregation (السادة المحاصرين) that the sacrifice of the Passover should be celebrated according to the word of God. Some of the congregation were in agreement, but others not. But finally they followed the lead of the High Priest Salāmah and his son ‘Amrān, and agreed to perform the customary sacrifice on Mt. Gerizim. Some ascended on the Thursday, the rest on Friday. The tents had to be pitched on the rocky ground since the land belonging to them on the hill-top was under cultivation. There follows an account of the sacrifice, and the wonderful time it was for the community. When the priest came to the passage commanding the sacrifice the forms of angels appeared plain to behold (لا زِي اشباح الليله عيان). The reason of the interruption of the sacrifice from 1256 to 1266 [A.D. 1840-50] was due to the lack of public security. The writer was Šāliḥ b. Ibrāhīm, etc. (as above), who wrote towards the end of Jumādā II, 1266 [May, A.D. 1850].

P. 160 (a) Record of birth. Eve of Tuesday at the 4th hour, in the middle of the month of Ramadhan, 1260 [Sept., A.D. 1844], son born to ‘Amrān b. Salāmah the Priest, and was named Ibrāhīm. Written by Šāliḥ b. Ibrāhīm Šāliḥ Murjan, Danaif. Muslimī.

(b) Eve of Friday at the 7th hour, 25th Dhū‘l-Hijjah 1260 [Jan., A.D. 1851], son born to Israel al-Shalabi; was named Ibrāhīm: writer Šāliḥ b. Ibrāhīm Šāliḥ Murjan, Danaif.

P. 161. See Colophons (xi).

P. 162f. In Arabic. 61 lines of poetry (each of 2 hemistichs) rhyming in 1. The

1 ‘Amrān became chief priest on death of his father, Salāmah in 1273 (A.D. 1856-7).
number 61 we are told in the last line, was determined by the year (1261) concerning which they were written. The poem is a description of the extraordinary happenings in that year. In December and January there was scarcity of rain and the springs began to dry up, the days of winter being like summer days. This was followed by a plague of locusts which devoured wheat, barley, etc., and East winds ruined the olive crop, sending the prices of these soaring. Wars broke out amongst Christians, Druses, and Moslems in the Jebel Duruz, especially involving, according to report, the massacre of 3 great Consuls. The massacres affected the Christians especially, the Moslems being safe. Trade was impossible and such were the conditions prevailing at the Feast of the Passover and during Pentecost. The writer concludes by calling down blessings on Moses and Aaron, and reveals himself (1. 56) as Šaliḥ b. Ibrāhim b. Šaliḥ. It was written on eve of Friday, a day of Jumāda II, and the 41st of Pentecost, 1261 [June, A.D. 1845].

P. 184. 1st of Iyyār, 1280 [May, A.D. 1863], explanation of its ‘signs’.

P. 185 is blank.

P. 186. On the eve of Monday, 19th Šafar, 1264 [Jan. A.D. 1848], rain commenced to fall at sunrise and continued day and night without cessation till midnight of Friday, when rain and wind ceased and the full moon appeared. It was made an occasion of rejoicing and visitation of each other’s houses. On the eve of Sunday, at the third hour and a half there was born to ‘Abd al-Laṭīf b. Ismā’īl, al-Sarāwī, a son, who was named Joseph. Also on Sunday in the morning, 6th hour, was born a son to writer’s brother-in-law, Ibrāhim, b. Isaac Ibrāhim. The child was called Ismā’īl. Written by Šaliḥ b. Ibrāhim, b. Šaliḥ Murjān.

He adds later. ‘The boy Ismā’īl, s. of Ibrāhim, died when 46 days old. May God have mercy on him.’

5. Catalogue Marks. Marked Codex XIV in ink on inside r.h. board. Book-plate of Lord Crawford inside l.h. board, with mark E/10 in pencil. On pp. 1 and 186 are DD and [Cod] X/2 in pencil.

CODEX XV
(SERVICE FOR THE DEAD, MAINLY IN SAMARITAN MINUSCULE WRITING, RUBRICS IN ARABIC. DATED A.D. 1732.)

1. General Description. On stout, polished Oriental paper with no special watermark. The Codex is bound uniformly with the rest of the collection of Samaritan MSS. and has 2 binder’s fly-leaves at each end. It comprises 56 folios. The actual text extends from 2a to 30b and 32b to 51a. Ff. 1b, 32a, 55b are blank. The remaining pages have non-textual additions (q.v.) of one kind or another. Filiation is in pencil. The folio after 15 was originally left unnumbered and is now numbered 15A. The present measurements of the page are 8 in. by 6½ in. The text column measures 4½ in. by 4 in. There are 31 lines to a full page, and 27 to 29 letters to a full line. The writing is in black ink, and both the Samaritan and Arabic scripts are attractive. There is but one hand in the text. The non-textual additions, however, are by different hands. There are catchwords throughout. The general condition of the MS. is excellent.

2. Scribe and Date. The scribe is Muslim b. Murjān b. Ibrāhim, the Danafite. The dates in the colophons are (f. 30a) 17th of

1 The months when heavy rainfall is expected.

See S.L. II, p. xxxiii.

3. Contents. F. 1a-2a Additions (q.v.). F. 2b is blank. F. 2b. In a strange hand the title (Mourning services) has been added.

Heading:

In the name of the Lord, the Merciful, the Living, who dieth not.

The order of the service of mourning, may God avert evil from all the congregation of Israel, when the dead is taken to the mercy of God, M.H., and they proceed to his washing, and perform the complete ablution, and after it they warm him in fresh (lit. sweet) water, and those present recite ‘crying out and saying’ in full. Thereafter they say ‘Lord have mercy upon you and sanctify your lives, and show you pity. May the Lord fully pardon him who has passed on (if it should be a woman ‘pardon her’), and ‘For in the name, etc.’ Then they begin to read the ‘seal’1 from Genesis i. 1 until they reach in the course of their reading ‘And it shall be when they come’ [Deut. xxx. 1], when they bear the dead (man) to the grave, and walk before the body reading (the section) ‘And it shall be when they come’ until they come to the utterance of God, M.H., the truest of speakers, ‘See, now, that I, I am he’ [Deut. xxxii. 39]. They then leave the rest of the khatmah till they lower the body into the grave, when they repeat ‘See, now,’ and complete the khatmah. They recite ‘Torah’ slowly, and thereafter is said—"

Here follows a poem (Samaritan) of 11 stanzas of 4 hemistichs. The first two and the 4th rhyme together: the third is the same throughout (viz.: תודעה)> תהלת אלוה). It begins:

כלו דִּמְעָל מִלְּא מַדְּא: נָעֵה שביל אָרוֹמ

It has a refrain:

ולעֶל מִלְּא: לעֶל אָלֹה: לעֶל אָלֹה: לעֶל אָלֹה:

F. 3b. The last verse which is to be said if the dead man is a priest, begins:

לַא בּוֹדֶדְא: בּוֹדֶדְא: בּוֹדֶדְא: בּוֹדֶדְא:

In the margin beside it, in the original hand, is the instruction that if the dead man is an Elder of Israel, דִּמְעָל should be read instead of דִּמְעָא.

[전문: I say, etc.]

F. 3b. Heading:

(Editor, the Elder) says, etc. theעלת אלוה.]

("Also the following poem to be said for priest and sage.")

Begins (f. 4a):

cלַת מִלְּא: מִלְּא: מִלְּא: מִלְּא: מִלְּא: מִלְּא: מִלְּא: מִלְּא:

1 The reading of the whole Torah. Perhaps it means here appropriate selections.

* See S.L. II, p. 852.
Three stanzas, with refrain as before. After it the doxology:

F. 4a. Heading:

"And when they will fill up the grave with soil they say all together."

Begins:

F. 4b. Heading:

Here follow, after introductory petitions, a series of appropriate extracts from the Pentateuch. Thus we have Gen. ii. 15-17, iii. 17-21, v. 3-5, v. 8 ff. (interspersed with the Sh’mah, f. 5a), xxv. 7-II (f. 6a), xxxv. 27-9 (f. 6b), xlvi. 27-31 (f. 6b), xlix. 28-32 (f. 6b), li. 26 (f. 8a). Ex. i. 6 (followed by petition) (f. 8a, b). Num. xiv. 11-23 (f. 8b), xix. 14-22 (f. 9a). Deut. iii. 24 (with petition) (f. 9b), vi. 4-9 (f. 9b), vi. 24-5 (f. 10a), ix. 25-9 (f. 10a), x. 12-21. i (f. 10b), xiii. 18 (f. 10b), xxi. 8 (with petition) (f. 11a), xxx. 1-xxxii. 8 (f. 11a), xxxi. 14-xxxiii. 1 (f. 12a), xxxiv. 1-12 (with doxologies) (f. 15a).

F. 15b. Heading:

After the Sh’mah, Num. xxxiii. 1-27, xxxiv. 1-20, (with petition) (f. 15b), xxxv. 1-3 (f. 16a). Num. xiv. 22-27, f. 16b, etc. (with Scriptural passages as follows: Gen. ii. 15-17, f. 16a), iii. 17-21 (f. 16b), xxxiii. 1-21 (f. 15A), xxxv. 8, 9, 20 (f. 15Ab). Lev. xxvi. 42-6 (f. 15Ab). Num. xiv. 11-23 (f. 15Ab-r7a), xix. 14-22 (f. 17a), etc., given above for men.

It finishes (f. 23a) with Deut. xxxiii. 4] etc., and Deut. xxxiv. 4, etc., concluding on f. 9b etc., with the aid of the Ruler.

F. 23b. Heading:

Begins with Deut. xxxiii. 4, etc., concluding on f. 9b etc., with the aid of the Ruler.

("'In the name of the living God: this is the order of the Abduction to be recited at the evening (service) for men and women.")

Ends with Num. xiv. 22-27, f. 16b, etc.; the Sh’mah (f. 24a). Deut. vii. 24-5 (f. 24a), etc., as in f. 9b etc., concluding on f. 30a with Deut. xxxiii. 4.

F. 30a. Heading:

And after it is said ••• as before, and ••• as before also.

F. 30b. A colophon (see Additions).

F. 31a, b. Additional matter (see Additions).

F. 32a is blank.

F. 32b. Heading:

In the name of the living God: order of the service to be said for the dead. On the first Sabbath they complete the Law and after its completion is said: ••• as in the ‘ablution,’ and after it the ‘Preface (fatiḥah)’ and the following is the Preface to be said for learned men.’’

Here follows a poem of 15 stanzas of 4 hemistichs. The first 3 rhyme together, and the last rhymes throughout in •••.

F. 33a. Heading:

Also a ‘Preface’ for common people.

11 stanzas as above, the 4th hemistich rhyming throughout in •••.

F. 33b. Heading:

Begins:

F. 34a. Heading:

Then after the ‘Preface’ to be said in the same measure these verses by the (present) writer Muslim b. Murjān, the Danafite. . . .”

24 stanzas as before; the 4th hemistich rhymes throughout in •••.

F. 34b. After it the following:

And after that he says quickly the stanza ••• “•••” (the 12th stanza of the poem).

Then come the words:

And after that he says quickly the stanza ••• (the 12th stanza of the poem).

F. 35a. Heading:

Begins:

F. 35b. Heading:

(‘Also ‘Preface’ for common people.’)

Here follow two stanzas, the first of which begins:

Then come the words:

Then follow three stanzas of 4 hemistichs. The last rhyme throughout in •••.

1 S.L. II, p. 855. 2 Ibid. 3 S.L. II, p. 852.
When he is washed they read from the khatmah 3 passages, and the officiant says:

1. "When he is washed they read from the khatmah 3 passages, and the officiant says:"
2. "Then he says the above introduction, and the verses set forth to the chant of:
3. "At the end of the verses he repeats:
4. "And if there be a prose passage it shall be after the fashion of the fițiḥah, and the verses after it shall be to the customary chant instead of the chant:
5. "At the end of the verses he recites the following verses to a rising chant,"
6. "Here follow 5 stanzas. In the case of the first, the first 3 hemistichs rhyme together, the last rhymes throughout in 17. In the case of the other stanzas the second hemistich rhymes with the 4th in 17."
7. "The verses set forth to the chant of:"
8. "At the end of the verses he recites the following verses to a rising chant."
9. "Here follow 8 stanzas of 4 hemistichs, the 2nd and 4th of which rhyme together."
10. "Beginning:

F. 36b. Heading: 8. ("Further-

F. 37a. Heading: "In addition, exhortations.

F. 37b. Heading:

F. 38b. Heading:

F. 39a. Heading:

F. 39b. Heading:

S. L. II, p. 852.
S. L. II, p. 852.
S. L. II, p. 858.
S. L. II, p. 859.
S. L. II, p. 859.
S. L. II, p. 859.
S. L. II, p. 859.
S. L. II, p. 859.
6 stanzas of 4 hemistichs; the 2nd and 4th rhyme together.

Begins:

חָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 40a. Heading: יָדְיוֹ יָדוֹת לְעֵינִי

("A naqdishah 9 to be said for elders.")

6 stanzas of 4 hemistichs, rhyming as the preceding.

Begins:

חָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 40b. Heading: יָדְיוֹ יָדוֹת לְעֵינִי

("Also the chapter (section) for the funeral cortège (?)."

21 lines of 2 hemistichs with irregular rhyming.

Begins:

כָּל הַבָּשָׂר, בְּכִינָתָו, בֵּיתָהּ, אַבָּלוֹן;

F. 41a. Heading: יָדוֹת כִּי אֵין

("This is said, so far as befits, for every man according to the extent of his knowledge and his position. Indications are given in the margin to be used at the discretion of the officiant.")

Begins:

צָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 41b. Heading: יָדְיוֹ יָדוֹת לְעֵינִי

("Also is said for Elders.")

Begins:

צָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 42a. Heading: יָדוֹת כִּי אֵין

("This is said, so far as befits, for every man according to the extent of his knowledge and his position. Indications are given in the margin to be used at the discretion of the officiant.")

Begins:

צָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 42b. Heading: יָדוֹת כִּי אֵין

Begins:

צָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 43a. Colophon (see Additions).

F. 43b. Heading: יָדוֹת כִּי אֵין

("May God fend off evil from the congregation of Israel.")

Begins:

14 stanzas of 4 hemistichs, first 3 of which rhyme together: the 4th rhymes throughout in כִּי אֵין.

Begins:

צָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 44a. Conclusion and heading: יָדוֹת כִּי אֵין

("End of the 'preface' with the aid of God M.H., and there follow it the following verses on the (same) measure, composed by the scribe . . .")

14 stanzas of 4 hemistichs, rhyming as in the preceding.

Begins:

צָרֵד לְעֵינִי, מָכָר, קָרָה, בְּדִי, מִיָּדְיוֹ

F. 45a. Heading: יָדוֹת כִּי אֵין

1 S.L. II, p. 861.
2 A poem is described as a poem contradictory to another.
3 S.L. II, p. 861.
4 S.L. II, p. 862.
5 Ibid
6 S.L. II, p. 863.
("If it is an 'ablution,' he says, and they finish it according to custom, and if there is a prose passage it is said after the preceding verses. He says these verses as daray.")

5 stanzas of 4 hemistichs; the even hemistichs rhyme throughout in atitis (except in first stanza where the 2nd hemistich ends in ialis).

Begins:

אוהא, צעורה, דאום: דמשם, אל, כלמה:

From here to 49a we have the same text as f. 36a-39b. F. 49a continues with כל, הסן, כלמה: זיו as on f. 40b. F. 49b has the appropriate petitions for women (cf. f. 41a for men).

Begins:

עברם, שלום, במקום, והשמית, והممורת:

In the margin is a special petition if the woman is the daughter of a priest.

F. 50a. Begins: ר Üniversitesi לולדה זיו as on f. 42a and continues to f. 51a, as from ff. 42a to 43a.

F. 51a. Colophon (see Additions).

Ff. 51b, 52a, b, 53 a, b, 54a, b, 55a have non-textual matter (see Additions).


(1) F. 30a.

كان الفجور من كتابة المفاعل المشروحة بون الله وطذه في عصرية نهار الأثنين المبارك سبع عشر شهر في الحجة سنة اربعين وماه ولم يلف على يد المد الفقيم المعرف بالذنبي والتفسير مسلم ابن مرجان ابن إبراهيم السامري الدلفي غفر الله له ولوالديه ولمن عمله واحسن إليه وجعل من ذل بشرال هجودوم له جزيرم يبت ال امن وذل فت من حفظ فيه وثاب رحمه عليه ورحمه عليه نبيه وهو علأ أحمد بن علي بن إبراهيم بن جماعة.

(2) F. 43a.

"The writing of the 'ablutions' here set forth was completed with the help and favour of God, in the afternoon of Monday, the 7th of Dhū '-Hijjah of the year 1144 [June, A.D. 1732], by the poor servant, who confesses his sins and his shortcomings, Muslim b. Murjān b. Ibrāhīm, the Samaritan, the Danafite, may God pardon him, and let him read in it and restore it to its place. I ask of every one who reads in it by God Almighty that he call down (God's) mercy on the writer and pray for his pardon and forgiveness, and God will listen to him.")

(3) F. 51a.

"Finished during the afternoon of Monday, the 8th of Muḥarram, 1145, the writer being the servant Muslim b. Murjān, the Danafite. God forgive him."

(1) S.L. II, p. 858.

1 July, A.D. 1732.
Sunday, 28th Muḥarram, 1145 [July, A.D. 1732], by the poor servant Muslim b. Murjan b. Ibrāhim, the Danafite, may God pardon him, and his parents, and his teacher, and show favour to him and to all the congregation of Israel who worship toward Mt. Gerizim, Beth-el, Amen. I ask as a favour from him who reads in it and cons it, that he call down God's mercy on the writer, and pray for his pardon and forgiveness, and praise be to God alone. The peace of the Lord be upon our Master Moses, s. of Amram, the prophet of all the world, for ever.

B. Other Additions, not connected with the Text.

The remaining additions are all records of deaths, and are written on blank leaves and fly-leaves of the Codex.

(1) F. 1a. Death of the Priest-Levite Ghazāl (Tabiah), s. of Isaac, on the eve of Monday, 22 Ramaḍān, 1201 [July, A.D. 1787].

(2) F. 2a. Death of Joseph b. Sarūr al-Ṣabāḥī. Written by Salamah, Priest-Levite. Died at Jenin, and news reached Nablus on a Wednesday; no date given.

(3) F. 31ab. At daybreak on Wednesday, 10th of the first month, 1188 [A.D. 1774], death of Salāmah b. Yaʿqūb. Written by his brother, Ibrāhim.

(4) Ff. 51b, 52a. On Thursday, 1149, end of Jumādā I [Sept., A.D. 1736], in the appointed week of the seventh month, death of Ibrāhim, b. Murjan b. Ibrāhim, the Danafite. Written by his brother, 'Abdullāh.

(5) F. 52b. On 18th Rajab, 1155 [Sept., A.D. 1742], death of Yaʿqūb, b. Murjan, the Danafite. Written by his son, Salāmah.

(6) F. 53a. At sunset on eve of Sunday, 28th Muḥarram, 1211 [Aug., A.D. 1796], death of 'Abdu l-Laṭīf, b. Yaʿqūb b. Murjan, the last of six brothers. Written by his son, Murjan.


(8) F. 54a. At midnight on eve of Tuesday, 9th Rajab, 1173 [Feb., A.D. 1760], death of the Priest, Joseph. Writer's name not given, but appears to be the same as the preceding.

(9) Ff. 54b, 55a. On eve of Sabbath in the 3rd hour, death of the young man Joseph, s. of Jalabi. Written (no name given) on 11th Ṣafar, 1208 [Sept., A.D. 1793].

F. 55b is blank.


CODEX XVI

(Prayer for Rain; Bilingual MS.; Dated A.D. 1728.)

1. General Description. On stout polished Oriental paper with no special watermark. The Codex is bound uniformly with the rest of the Samaritan MSS. The text occupies only 10 folios. There are 2 binder's fly-leaves at the beginning, and 16 have been added at the end. Pagination is in pencil. The text extends from p. 2 to p. 19. Pp. 1 and 20 are blank. The present measurements of the page are 8-1 in. by 6-4 in. The text column (including the Arabic column) measures 4-7 in. by 4-1 in. There are 23 lines of text to a full page. The text is in 2 columns, Samaritan in minuscule script on r.h. and the Arabic translation in Arabic naskh script on l.h. The writing is in black ink and both columns are written with neatness and distinction.
There are catchwords to both columns throughout. Although the leaves are slightly damp stained, the condition is excellent.

2. Scribe and Date. The scribe is Muslim b. Murjān b. Ibrāhīm, the Danafite. It was completed noon of Friday, 21st Jumādā I, A.H. 1140 [Jan., A.D. 1728].

3. Contents. A hymn of 22 stanzas, the first letter of each stanza being in alphabetic order. The 5th stanza begins with ١ instead of ١١. Each stanza consists of 14 hemistichs of which the even numbers rhyme throughout the stanza. After each stanza there is a refrain. The author is the scribe.

4. Colophon.

P. 19.

("Finished at noontide of Friday, 21st Jumādā I, 1140, corresponding to the 22nd of Kānin (I) by the author, the poor servant Muslim, b. Murjān b. Ibrāhīm, the Danafite. May God, M.H., pardon him, and his parents, and the whole congregation of Israel who worship toward Mt. Gerizim, Beth-el. Amen. And the peace of the Lord be upon Moses, s. of Amram. We crave the indulgence of the reader.")

5. Catalogue Marks. In ink inside r.h. cover, Codex XVI. On p. 1 in pencil, III/20, and the same on p. 20. Inside l.h. cover book-plate (Bibliotheca Lindesiana) has E/10 in pencil; on fly-leaf facing it is B 10 Cat. L.
CODEX XVII.

(MISCELLANY OF VERSE WITH SOME PROSE PIECES: CHIEFLY ARABIC, SOME SAMARITAN: MIDDLE OF EIGHTEENTH CENTURY.)

1. General Description. On stout polished oriental paper with no watermarks. The codex is bound uniformly with the other Samaritan MSS. in the library. The text occupies 273 of the 276 pages. Pages 1, 273, 276 have non-textual entries (see Additions). There are 2 binder’s fly-leaves at each end. The pagination is first in pencil, sometimes twice, and ultimately in ink on recto only. There are frequent notes in pencil (by Dr. Löwy ?). In present form the leaves measure 7.2 in. by 5.5 in. but they have obviously been cut down considerably for binding. There is no regularity in the text column, and the arrangement of text differs from place to place. The writing is in black ink. The Arabic is a good naskhi generally legible, and the Samaritan a good minuscule with a tendency to backward slope. In some parts of the collection there are catchwords. The general condition of the codex is good, although most of the pages show the effects of damp. There appear to be lacunae between pp. 8 and 9, 66 and 67 (?), 88 and 89, but this is due partly to displacement of some pages, as will be indicated.

2. Scribe and date. There appears to be but one hand throughout—Ibrāhīm al-‘Ayyah. The dates in the colophons are from A.H. 1170 to 1177 [A.D. 1756 to 1764].

3. Contents. There appears to be no general title for the whole collection of pieces. Some of the individual parts are supplied with titles, however.

1. P. 1. A non-textual entry (see Additions).

P. 2. A poem with no heading: 84 stanzas of 8 hemistichs, in each of which the even stanzas rhyme with the even and the odd with the odd. The text occupies pp. 1-8 inclusive. Here it breaks off and one or more pages are missing. The text on p. 9 does not belong to this poem, but deals with another subject. The text up to p. 8 is a versified account of a visit to the tombs of the patriarchs Eleazar, Ithamar, Pinhas. The text is in two columns: the stanzas in each column are consecutive.

Begins:

بسم الله الرحمن الرحيم

2. P. 9. Part of an alphabetic poem in similar form to the preceding, except that the stanzas follow one another across the page, instead of down each column separately. The first part of the poem is found on p. 88. There it has the heading

اِبْنُو اِبْنُو اِبْنُو اِبْنُو اِبْنُو اِبْنُو اِبْنُو اِبْنُو

("Also a poem of supplication and inquiry for the day of judgement of the world when the Most High by his power brings it to trial. We entreat that he may regard it (the supplication) as worthy of asking and receiving through the merit of our Master, the Prophet. "In the name of God, the compassionate, the merciful, in whom I put my trust.")

Begins (p. 88):

الله سلطاننا وحلفنا وحكامنا وضاقت حملي

The ١٧ verse has been put by mistake before the ١٧ verse. Attention has been drawn to this by the word ١٧ ١٧ (‘comes later’) written above the ١٧ verse in another hand. The verses are 22 in number and follow the Hebrew alphabet.

P. 10. Colophon (see Additions).
3. P. 10. Heading:

After it, God willing, we intend to write here some songs of praise of our compilation to be used on the occasion of pilgrimage to the chief saints to kiss the thresholds of the lords of mankind, our Master Eleazar, Ithamar, and Pinhas on whom be the purest of prayers and the most perfect peace for all time. And we crave the indulgence of him who uses it not to reproach the poor [scribe] if he finds some of the poems defective since that fault is due to our neglect of the study of the science of grammar (العراب), and this knowledge (poetry) needs both it and also (the science of) prosody. And because of the failure of our forefathers to develop such knowledge we are associated with them (in their ignorance). A new feature for such a collection as this is the inspiration and the love which constitute the prevailing element. We beg in thy presence, God, M.H., that thou mayest receive [our prayer] through the merit of the Apostle. And he who finds a fault and corrects it will be successful in all his affairs.

4. P. 15. Heading:

Another in the metre of

After it, God willing, we intend to write here some songs of praise of our compilation to be used on the occasion of pilgrimage to the chief saints to kiss the thresholds of the lords of mankind, our Master Eleazar, Ithamar, and Pinhas on whom be the purest of prayers and the most perfect peace for all time. And we crave the indulgence of him who uses it not to reproach the poor [scribe] if he finds some of the poems defective since that fault is due to our neglect of the study of the science of grammar (العراب), and this knowledge (poetry) needs both it and also (the science of) prosody. And because of the failure of our forefathers to develop such knowledge we are associated with them (in their ignorance). A new feature for such a collection as this is the inspiration and the love which constitute the prevailing element. We beg in thy presence, God, M.H., that thou mayest receive [our prayer] through the merit of the Apostle. And he who finds a fault and corrects it will be successful in all his affairs.

5. P. 15. Heading:

Another in the metre of
29 stanzas of 4 hemistichs in each of which the first 3 hemistichs rhyme together. The 4th rhymes throughout the poem in
Begin:

P. 18. Heading:

"A hymn by the writer in the metre of

19 stanzas of 4 hemistichs, first 3 rhyming together, the 4th ending throughout the poem in

Author's name in last stanza.

Begin:

P. 27. Heading:

A piece on the three ... (patriarchs)
Abraham, Isaac and Jacob ... to the measure of

"A piece on the three ... (patriarchs) Abraham, Isaac and Jacob ... to the measure of

"Also a hymn by the writer in the metre of

47 stanzas of 4 hemistichs first 3 rhyming

The introductory verse begins:

The introductory verse begins:

9

also a hymn by the writer in the metre of

20 stanzas of 4 hemistichs, as in preceding, the 4th rhymes throughout in.

Author's name in last stanza.

Begin:

P. 32. Heading:

Also a hymn by the writer in the metre of

47 stanzas of 7 hemistichs, the first 3 of

The 7th ends throughout in

Begin:

P. 26. Colophon (see Additions).

7 stanzas of 4 hemistichs, as in preceding, the 4th rhymes throughout in.

Author's name in last stanza.

Begin:

P. 29. Heading:

Also a hymn by the writer in the metre of

8 stanzas of 8 hemistichs, of which 1, 3, 5,

Rhyme with one another, as do also 2, 4, 6.
The 8th ends always in.

Author's name in last stanza. There is an introductory

stanza of 4 hemistichs (refrain?).

Begin:

P. 33. At the end the date: afternoon of

Monday, 2 Khânûn I 1170 [Nov. 1756].

10. P. 34. Heading:

"A hymn in praise of the Master, the

Apostle, on whom be the finest peace."

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of

Also a hymn by the writer in the metre of
18 stanzas of 4 hemistichs. First 3 rhyme together, 4th rhymes throughout the poem in —...;—. Author's name in last stanza but one.

Begins:

يا سكان حرون وداك الوادي

11. P. 36. Heading:

غيرها ايضاً نسيبه على وزن خليل الله.

("Another hymn in the metre of خليل الله.")

24 stanzas of 4 hemistichs, as in preceding. The 4th rhymes throughout in —...;—. Author's name in last stanza but one.

Begins:

ثم معي في الأغلاص خذني من الاقداد

12. P. 38. Heading:

غيرها أيضاً على وزن يا سكان حرون.

("Another in the metre of خليل الله.") See no. 10.

22 stanzas as in p. 34. The 4th hemistich rhymes throughout the poem in —...;—. Author's name in last stanza (p. 41).

Begins:

يا اللهي بفؤاد ادرك بالرضوان

13. P. 41. Heading:

غيرها على وزن آنا ماني قباش.

("Another in the metre of آنا اخلاق.")

12 stanzas of 8 hemistichs, with arrangement as on p. 32. The last hemistich rhymes throughout in —...;—. There is an introductory verse of 4 hemistichs, 1 and 3, and 2 and 4 rhyme. Author's name in the last verse.

Begins:

امتحن المختار وزين الأفار

14. P. 44. Heading:

بسم الله الرحمن الرحيم وناستن اضلاً هذه تزية

تسبحه علي وزن ثلاثاً لا تزال وهي للحافر.

("In the name... this lament, a hymn in the metre of ثلاثاً، ثلاثاً ۱ by the writer.")

28 stanzas of 4 hemistichs, of which the first 3 rhyme together. The 4th rhymes throughout the poem in —...;—. In the opening verse 1 and 3, and 2 and 4 rhyme. Author's name in last.

Begins:

يا نفسى توبي واخشى الوحداني

15. P. 45. Heading:

اذا مدحه في السيد الرسول علي وزن ابي الزوار.

("A hymn of praise on the Master, the Apostle, in the metre of ابي الزوار.")

30 stanzas of 4 hemistichs. The first 3 in each stanza rhyme. The 4th rhymes throughout in —...;—. Author's name in last stanza but one.

Begins:

امتحن المختار وزين الأفار

16. P. 47. Heading:

غيرها على وزن يا نفسى توبي وارجمي.

("Another in the metre of نفسى او...")

19 stanzas of 4 hemistichs, as in preceding. 4th hemistich rhymes throughout in —...;—. Author's name in last stanza.

Begins:

يا رينا بين الأنام عبد يرجع حسن الحنام

17. P. 49.

غيرها قطعه علي نغمة يا من جعل كحله في مقالته غيه.

("Also a piece to the measure of اين...")

1 There are a number of hymns which begin with these words. Probably he refers to that by Nanah b. Marqah (see S.L. II, p. 689).

2 See no. 14.
20 stanzas of 8 hemistichs: 1, 3, 5 rhyme and also 2, 4, 6. 7 rhymes throughout in — and 8 in —. The last 2 hemistichs of first stanza are repeated as a refrain after each stanza. They are indicated in the text by initial letters only. The author's name is in the last stanza.

Begins:

دع يا قوم فملك الي كل دي سيه

The refrain is

سلف الخير تملك تقبل منك هديه

P. 54. At its end a colophon (see Additions).

18. P. 55. Heading:

غيرها قلبه علي نتم من يتشي هين عبد الله

(“A piece to the measure of the Master, the Apostle (Moses), on whom be the perfection of peace.”)

20. P. 57. Heading:

غير أيضاً علي وزن قم بنا سيدي وهي مديح في السيد الرسول عليه افضل السلام.

(“Another in the metre of in praise of the Master, the Apostle (Moses), on whom be the perfection of peace.”)

23 stanzas, 10 of which are in Samaritan dialect and Samaritan minuscule. The remainder in Arabic. There is a short introductory verse. Each stanza has 8 hemistichs. 1, 3, 5, 7 rhyme, also 2, 4, 6 in both Sam. and Arabic. The last hemistich in the Samaritan stanzas is in Arabic and Arabic script. It rhymes throughout in —. In the last stanza but one (Arabic) is given the author's name.

Begins:

21. P. 62. Heading:

غيرها أيضاً علي وزن لا الله لا الله ولا مصوص الا الله وهي محصره.

(“Another in the metre of لا الله الا, abridged.”)

14 stanzas of 4 hemistichs, of which first 3 rhyme. The last rhymes throughout in —. Author's name in last verse.

Begins:

22. P. 64. Heading:

غيرها أيضاً علي وزن لا الله الا الله وحده ليس له ثاني.

(“Another in the metre of لا الله الا”)

24 stanzas as in preceding. Last hemistich of each stanza ends throughout in الله. Author's name in third last stanza.
Begins:

لا الله إلا الله

P. 66. At the end of the poem is a colophon (see Additions).

P. 67. Material suitable for the end of the collection. There is probably no lacuna between 66 and 67 (see General Description above). The material is mostly in rhyme of varying metre (see Additions).

P. 68. Heading:

بسم الله الرحمن الرحيم وعليه هو الرب جل وجل و

فهذه الدعاء العربي الذي من ترجمة كتابي المقترب إبراهيم

الله ابن المرحوم حقوق ابن مرحان الدقيق وقد سيمه

حاويه الكمال من كثر الرواة أسال الله تعالى القبول

بجاه الطمع والجلال.

("In the name of God, M.C., on whom is my reliance and to whom is my entreaty. This is the prayer in Arabic composed by the writer Ibrāhīm al-‘Ayyah b. Ya‘qūb b. Murjān, the Dānafite, which I have called ‘The embodiment of success through repetition of the questions.’")

The prayer is in rhymed prose and extends to p. 82. Begins:

بسم الله الطمع الواحد الجلي القديم الدائم البديع

المستقيم ...

The name of the author is introduced at the foot of p. 68. The prayer ends (p. 82) with a colophon (see Additions).

23. P. 83. Heading:

بسم الله الرحمن الرحيم وعليه هو الرب جل وجل و

فهذه السجدة العربية الذي من ترجمة كتابي المقترب إبراهيم

الله ابن المرحوم حقوقة ابن مرحان الدقيق وقد سيمه

حاويه الكمال من كثر الرواة أسال الله تعالى القبول

بجاه الطمع والجلال.

("In the name ... This supplication in verse by the writer Ibrāhīm al-‘Ayyah . . .")

An alphabetic poem of 22 stanzas each of 8 hemistichs: 1, 3, 5, 7 rhyme, and so do 2, 4, 6. The 8th rhymes throughout in ي. The last 2 hemistichs of the first stanza are used as a refrain to be repeated after each stanza.

Begins:

الله رحمن الرحيم وعليه هو الرب جل وجل و

The refrain is:

من وسط الضيق العظيم آن الفرن قرب

P. 87. After it a colophon (date) (see Additions).

P. 88. See above p. 9.

24. P. 89. Heading:

"Also the song in the metre of كورل for the feast of Kippur (Atonement), the blessed.")

12 stanzas, in Samaritan, quatrains all rhyming. It is completely alphabetic in the sense that each of the four lines of any stanza begins with its alphabetic letter. The alphabetism is from ح to س and then ص. At its head is the introductory formula وسم حود مسريا.

("In the name of the Lord we begin.")

Begins:

وسم حود مسريا.

The name of the author is introduced at the foot of p. 89. The preface begins:

بسم الله الرحمن الرحيم وعليه هو الرب جل وجل و

فهذه مقدمة

بية وفات المرحوم المدعو عن روحه الشيخ إبراهيم

لاذ الفاسي نور الله تعالى.

("In the name . . . This maqāmah on the death of Shaikh Ibrāhīm al-Qabāṣī. . .")

1 Ascribed to Ben Manir, or Mattanah ha-Miṣrī. See S.L. I, p. 180.
P. 93. The text of the *maqāmah* begins:

The death took place on the 15th (full moon) of the 3rd month of the year A.H. 992 [A.D. 1584]. The eulogy concludes on p. 116, with a colophon (see Additions).

P. 116. Comment on the preceding in Samaritan, 8 lines of poetry, the second half-lines rhyming throughout in בד. A note in Arabic at the end.

Begins:

(“Written by the Priest Amram on 2nd Rabia’ I 1261 [March, A.D. 1845] in the Fanāthah.”)

P. 117. Relating a dream of a visit to the tombs of the patriarchs at Hebron by Ibrāhīm al-‘Ayyah, on the eve of Saturday, 11 Muḥarram A.H. 1172 [Sept. A.D. 1758].

Begins:

The account extends to p. 122.

P. 117. In the margin of pp. 117, 118, 119, written by Ibrāhīm al-‘Ayyah is the relation of a similar dream experienced by Ṣadāqah b. Sarūr al-Ṣabāḥī, in which he visited ‘Amartah and the tomb of Pinḥas.

P. 123. Heading:

Begins:

A disquisition in rhymed prose on earthquakes—in particular on the earthquake of October A.D. 1759 (p. 129 seq.) by Ibrāhīm al-‘Ayyah. The colophon at the end:

Written by . . . Ibrāhīm distinguished by his nickname Al-‘Ayyah . . . (“Let not the reader be excessively astonished for the matter far exceeds what we have described. It was the blackest of years and most scholars so depict it when reference is made to it.”)

25. P. 143. Heading:

P. 169. Heading:

Begins:

A disquisition in rhymed prose on earthquakes—in particular on the earthquake of October A.D. 1759 (p. 129 seq.) by Ibrāhīm al-‘Ayyah. The colophon at the end:

Written by . . . Ibrāhīm distinguished by his nickname Al-‘Ayyah . . . (“Let not the reader be excessively astonished for the matter far exceeds what we have described. It was the blackest of years and most scholars so depict it when reference is made to it.”)

26. P. 169. Heading:

Begins:

A disquisition in rhymed prose on earthquakes—in particular on the earthquake of October A.D. 1759 (p. 129 seq.) by Ibrāhīm al-‘Ayyah. The colophon at the end:
267 stanzas of 4 hemistichs, of which the first 3 rhyme together. The 4th rhymes throughout the poem in J-. A versified account of the pilgrimage to the tombs of the patriarchs at 'Amartah. Author’s name in the stanza sixth from the end, Ibrāhīm, the Danafite.

Begins:

سيحان قادر قدرب ورام سور
رب البراية والبشر وكون كما امر

P. 190. Colophon (date 1170) (see Additions).

P. 190. Heading:

بسم الله الرحمن الرحيم وبِسْمِ اللهِ الَّذِي خَلَقَ الْعَالَمِ رَحْمَةً وَبِرَаيةً وَأَمَرَ وَلَدَّي
فَهَذَا تَارِیخْ عَمَّادة حَضْرُ سِدِّينَا الْعَرْقِيَّةَ الْمَسْطَرَّةَ الْمُطْلَبَةَ وَتَحْرِير
الْبَابِ وَهُما سُوَى وَهُما حَابِبُ تَوْلُو قَانِهُمْ مِنْ جَهَةِ بَيْتِهِمْ
وَكَانَ ذُلِّي كَمَا وَفْرَعَ كَانَتِ الْعَمَّادُ الْمُذَكُورِةِ الْمَعْلُومَةِ
الْفِيْزَرُ نَظَرُ حَلِيمُ وَامْرُهُ بِالْعَمَّادِ مِنْ فَأَنْ سَأُلُو الجُرْم
الْشَّرْفِ وَلَمْ أَقْعَلُ عَلَيْهِ مِنْ هُوَ مِنْ الْمُلْكِ وَكَلِّي صَدْت
أَكْبَرْ ذَلِكَ هَانَهَا بِالتَّوْبَيْنِ بَاجِلٍ تُرْبِيْبُ البَيْلِ لَاجِلٌ حَفْظُ
وَقُتُ الْعَمَّادِ لَاجِلٌ مِنْ يَقَرُّ وَيَدْنُكِرُ بَيْنِ يَدْنُكِرُ الْلَّهِ
تَعَالِي بَاجِلٌ رَبَّاهُ وَيَنْشُبُ جَنَّةُ الْقُرْبَاءِ مَسْكِنُهُ وَجَوَاءُ بَجَاء
ذُو المَنَافِيِّ مَوْسِي خَيْرُ الْمُبْتَدَأِ وَذُبْرَةُ الْسَمْرِ كُوَابِ
حَصْرَةُ الآمِنَا الْكَرَامُ عَلَيْهِمْ اسْتَطُولُ سَلَامْ وُجُدُوْجِ سَلَامُ فِي
كُلِّ الْبَابِ وَكَانَ كِتَابًا هَذَا الْتَارِیخُ فِی الْلِّيْلِ الْثَّلَاثِ ۳۸ رَبِيع
التَّالِي سِنَّتَهُ۱۱۷۰.

("In the name... this account of the repair of the courtyard of our Master Eleazar, the western courtyard and altering the door, and making it arched and the construction of a wall of the height of a man from the southern side. This was at the instance of the writer, and the incentive for the aforesaid restoration was that the writer had a dream in which he was bidden to the work by the dweller in the sacred Harem itself, and I a mere creature could not oppose him. But I made up my mind to write it here on paper in the finest possible style to preserve [the record of] the time of the restoration and in order that he who reads it and remembers me kindly may be remembered by God with his good pleasure, and his abode be Paradise: through the merit of the Possessor of Communion [with God], Moses, the best of mankind, and treasure of the Samaritan branch, stars of the noble prophets on whom be the best of prayer and the most perfect peace for ever. Written on the eve of Tuesday, 28th Rabī‘ II, 1170 [Dec.-Jan. A.D. 1756].")

P. 191. Text begins:

بسم الله الرحمن الرحيم ابتدي فلما كان بتاريخ ليلة
السبت النقدسه المشهود بالسرور وإيالها والثور بعد اداء
فرض المسا...

Description of the writer’s call to restore the mausoleum of Eleazar at ‘Amartah and how he carried out the work. In rhymed prose, author Ibrāhīm al-‘Ayyah. It closes (p. 202) with the colophon

التَّمْمَمِ مِنْ نُسُخِ هَذِهِ العَمَّادَةِ فِي عَصْرِهِ الحَمِيصِ المُبَارَكِ
عَشْرَةُ جَانِدِيَّ الْأَوَّلِ الْمَوْافِقِ لِتَأْصِبُ شَهِيدِ كَانَاً الرُّمِيَّ مِن
شَهُورِ سَبْعَةِ وَفِيْهَا وَقَدْ اسْتَهْلَكَ الْلَّهُ عَلَيْهَا كَانَاًAMEE
أَمِينَ عَلَى بَعْجَهِ السِّبَدِ الْأَمِينِ أَمِينَ.

The copying of the magāmah finished in the afternoon of Thursday, 10th Jumādā I = 9th of Kānūn (Dec.-Jan.), 1170 [A.D. 1757].

P. 203. Heading:

فَطَلَ عَلَى هُمْ عَلَى (١) بَابِ (٤) التَّفَاخِ (٥) فِي تَفَقَّيْحِ
كَانَا فَطَلَ عَلَى بَعْجَهِ الرَّحْمِ العَمَّامِ الْعَذَّابِ إِبْرَاهِيمِ.

("A piece to the measure of مَغْمَامَةٍ in the collection of the writer... Ibrāhīm.")

18 stanzas of 4 hemistichs; first 3 rhyme together, the 4th rhymes throughout in J-.
At the end (p. 210) date, Monday, 23 Dhūl-Hijjah, 1176 [July, A.D. 1763].

31. P. 211. Heading:

"Another petition, and it is for our Lord to pay heed."

10 stanzas of 10 hemistichs. 1, 3, 5, 7, 9 rhyme together, also 2, 4, 6. Nos. 8 and 10 rhyme throughout the poem in ر— ر. The last hemistich ends throughout in هسن الحالم.

At end (p. 213) date, Thursday afternoon, 26 Dhūl-Hijjah, 1176 [July, A.D. 1763].

P. 214. Heading:

Basm Allah al-Rahman al-Rahim. We ask of you this date: This is your forty-ninth consecutive day. This is for the month that is three years before the month of the pilgrimage. 1777 [April, A.D. 1764].

Colophon at the end (p. 227) (see Additions).

32. P. 228. Heading:

"A piece to the measure of ر— ر by the writer."

16 poetic lines of 2 hemistichs, the second of which rhymes throughout in ر— ر. The second hemistich is throughout a petition of the first with an inversion of its elements. Author's name in last line but one.

33. P. 229. Heading:

"To the measure of ر— ر by the writer."
12 lines of 4 members, each rhyming in .
Author’s name in last line.
Begins:

At the end (p. 229) date, 18 Jumādā I, 1272 [Jan. A.D. 1759].
P. 230. Heading:

This supplication by the writer is recited at times after the prayer of ‘decree’ about dawn. It is of the mercy of God and the goodness of his bounty and benevolence, and the completeness of his favour that it is miraculous in the promptness of the response (given) to him who purposes to recite it with sincerity of purpose and of heart; and the Lord will dispel from him whatsoever of anxiety oppresses him, for he who seeks in him a refuge and on him relies, will achieve his full purpose. And God is all-knowing.

22 stanzas in Samaritan of an alphabetic poem, with a refrain after each. Each stanza consists of 10 (in the case of the second, 12) hemistichs, the even numbers of which rhyme. The refrain consists of the last 2 hemistichs of the first stanza, and is indicated throughout by the initial letters only of the words written in Sam. majuscule, with the sign of contraction.

Begins:

The refrain is:

“"And after it a prayer of supplication is said: And God is repeated thrice.”"

P. 240. There follows a colophon and record of the birth of a daughter (see Additions).
35. P. 241. Heading:
In the name... we purpose to write here hymns by the writer attaching to the service in the days marking the approach of the feast of the Passover and during it and to the end of the seven days of the feast of unleavened Bread, on occasions of assemblies and convivial gatherings. May the Lord grant their continuance. A song in the metre of.

In Samaritan: 12 stanzas of 4 hemistichs, all of which rhyme in each stanza. The initial letters of the first five stanzas form an acrostic.

Begins:

The first response is:
(Exod. xii. 2)

At the end is the direction:

("Then shall be said the three ejaculations right and left. May the Lord grant the times of its recital ever propitious for his exalted people, his inheritance, Israel. Amen.")

36. P. 243. Heading:
In the same metre after the 2nd stanza rhyming as preceding.

Begins:

The first response is:
Exod. xii. 2.

37. P. 244. Heading:
("Another abridged song by the writer in the metre of.")"}

38. P. 246. Heading:
In the same metre, interspersed with passages of the sacred festival only, except the zaft of, for there is a separate hymn for them. So this hymn when recited in full is accompanied by the zaft of as you observe.

In Samaritan: 18 stanzas of 4 hemistichs, of which 1, 3, and 5 rhyme in each stanza. The 3rd rhymes throughout in.

Begins:

The first response is Exod. xii. 2.

P. 248. Heading:
("Another hymn by the writer to the same measure and rhythm, interspersed with passages of the sacred festival only, except the zaft of, for there is a separate hymn for them. So this hymn when recited in full is accompanied by the zaft of as you observe.")

In Samaritan: 6 stanzas of 4 hemistichs rhyming as before. After each stanza a response is said chantingly, consisting of specially chosen scriptural passages.

Begins:

The first response is:
(Exod. xii. 2)

At the end is the direction:

("Then shall be said the three ejaculations right and left. May the Lord grant the times of its recital ever propitious for his exalted people, his inheritance, Israel. Amen.")

1 A hymn by Ben Manir, or Mattanah ha-Misr. See S.L. I, p. 180.
3 A hymn by Phaïnas, High Priest. See S.L. I, p. 194.
Here follow eight passages selected from ⟨אולא⟩ (the song of Moses and the children of Israel, Exod. xv.), the first of which is Exod. xv. 2.

P. 249. Ends with the direction

_endit._

Then is said the three vociferations "above" and "below."

39. P. 249. Heading:

Again these stanzas are in the same metre with the connecting "zafat" of the preceding, but the extreme of the rhythm of each verse settles on the rhythm of "zafat" at the time of the eating of the sacrifice."

In Samaritan: 10 stanzas of 4 members as before, with a response (?) between stanzas. The initial letters of the first five stanzas form the name אבתרם. The introductory formula is:

בשם יהוה. הנהו. ושם. והשם. והשם.

Begins:

אלא. קרא. עזה. טב. ומשה. ויהוה.

Ends (p. 253) with the direction:

_endit._

Amen.)

Then is said a "zafat" appropriate to the occasion and on days other than the Passover, and between festivals if it should be a time of rejoicing which requires after the recitation that something appropriate should follow, let them follow it with all the "zafat." So also for any new occasions of festivity. May God cause it to survive amongst all our brethren the tribe of Israel whom may God regard through the covenant of our Master, the Friend."

41. P. 254. Heading:

Again these stanzas are in the same metre with the connecting "zafat" of the preceding, but the extreme of the rhythm of each verse settles on the rhythm of "zafat" at the time of the eating of the sacrifice."

In Samaritan: 10 stanzas of 4 members as before, with a response (?) between stanzas. The initial letters of the first five stanzas form the name אבתרם. The introductory formula is:

בשם יהוה. הנהו. ושם. והשם. והשם.

Begins:

אלא. קרא. עזה. טב. ומשה. ויהוה.

Ends (p. 253) with the direction:

_endit._

Amen.)

Then is said a "zafat" appropriate to the occasion and on days other than the Passover, and between festivals if it should be a time of rejoicing which requires after the recitation that something appropriate should follow, let them follow it with all the "zafat." So also for any new occasions of festivity. May God cause it to survive amongst all our brethren the tribe of Israel whom may God regard through the covenant of our Master, the Friend.”}

1 Durran, no. 22, see S.L. I, p. 47. In the poem given here these words occur as the last hemistich of the first stanza.

1 Abraham who was called "the Friend of God."
Another by the writer on the passages of the blessed Feast of the Passover to the measure of the Hasm, abridged. May God make it good to hear. Amen."

In Samaritan: 10 stanzas of 4 members. The 1st, 2nd, and 4th rhyme throughout the poem in . The 3rd rhymes throughout in . After introductory formula as before, begins:

At the end (p. 255) the following:

Another hymn in the same metre and rhythm by the writer. . . .

In Samaritan: 17 stanzas of 4 hemistichs, all rhyming in each stanza.

At the end (p. 264) date and writer.

Evening of Friday, 21 Dhū'l-Qa'dah, 1170 [July, A.D. 1757], by Ibrāhīm, the Danaite.

P. 264. Registration of marriage (see Additions).

45. P. 265. At the head of the page the introductory formula:

Bismillah. Locality: Nablus. 

Heading:

كنا لنا هذا الشكر، على أن يوم فتح هبروك واردها لكبب في هذا المكان وافنا لأجل المدحكر، وخوفاً أن يضع من عدم الراغب.

1 There are several hymns beginning with . From the form of the metre given here it is probable that of Ibrāhīm al-Qādāf given in S.L. I, p. 419.
We have furnished this for Pentecost (?), and we purpose to write it here both for the sake of record, and also through concern lest it be lost from want of the interpreter.

In Samaritan: 12 stanzas of 4 hemistichs, all of which rhyme in each stanza.

Begins:

In Arabic: 26 stanzas of 4 hemistichs, of which the first 3 rhyme: the 4th rhymes throughout in آم. Author's name in last stanza.

Begins:

P. 267. Introductory formula as in preceding.

Heading:

This intercessory hymn by the writer to the measure of أ، to be said mornings and on occasions of pilgrimage: and acceptance rests with God...

In Samaritan: 22 stanzas of 4 hemistichs, of which 1 and 2 rhyme together, and similarly 3 and 4. It is alphabetic, the 4th hemistich throughout being

Begins:

At the end colophon with date: the writing (lit. 'making black') completed at noon of Wednesday, 26 Dhü‘l-Qa‘dah, 1170 [July 30, A.D. 1757], by the aforesaid Ibrāhīm.

P. 268. In another hand a non-textual epigraph (see Additions):

46. P. 267. Introductory formula as in preceding.

sdi بي آل الآل الكرام ونام تواج بيت الإمام

P. 270. Colophon with date and writer: Friday, 25 Dhü‘l-Qa‘dah (34th of the Pentecostal days), 1177 [May, A.D. 1764], by the composer.

48. P. 271. Heading:

Another piece by the writer.

In Arabic: 10 stanzas of 4 hemistichs, of which the first 3 rhyme: the last rhymes throughout in ل. There is a repetitive feature in the last hemistich of each stanza. There is a short introductory couplet (refrain?) which indicates this feature. Thus:

The author's name appears in last stanza but one. First stanza begins:

The matter not connected with text (see Additions).

49. P. 274. Heading:

("To the measure of قبلي الح, .")

In Arabic: 15 stanzas of 4 hemistichs, rhyming as in preceding. Author's name in last stanza but one.

P. 275. Extraneous matter — see Additions.
4. Additions.

(I) Colophons.

P. 10. 

Finished by the composer in the early part of the forenoon of Tuesday, 9 Rabī' I, 1170 [Nov. A.D. 1756].

P. 14.

Finished the afternoon of Wednesday, 17 Rabī' I, 1170; asks the reader to excuse the shortness of the measure due to the form of composition.

P. 26.

Finished the afternoon of Monday, 2 Kānūn I, 1170 [Nov. A.D. 1756].

P. 43.

Finished at sunset of Wednesday, 24 Rabī' I, corresponding to 4 Kānūn, "the bare." 1

P. 54.

Finished the afternoon of Sunday, 5 Rabī' II, 1170 [Jan. A.D. 1757].

P. 57.

Finished morning of Thursday, 9 Rabī' II, 1170.

P. 66.

Finished noon of Friday, 17 Rabī' II, 1170.

P. 82.

The prayer finished on the afternoon of Sunday, 7 Rabī' I = 17 Tishrīn II (November), 1170.

P. 87.

Finished afternoon of Monday, 8 Rabī' I, 1170.

P. 91.

Finished noon of Thursday, 4 Dhū'l-Hijjah, 1170 [Aug. A.D. 1757].

P. 116.

Finished 28 Dhū'l-Qa'dah, 1171 [July, 1758].

For the colophon to the Samaritan addition on this page see above.

P. 119.

Colophon to the relation of a dream written in the margin.

Finished the afternoon of the eighth month, 8 Rabī' I, 1170.

Finished on the forenoon of Tuesday, 9 Rabī' I, 1170 [Nov. A.D. 1756].

P. 1170.

Finished on the afternoon of Thursday, 9 Rabī' II, 1170.

P. 1176.

Finished noon of Friday, 17 Rabī' II, 1170.

P. 1177.

The prayer finished on the afternoon of Sunday, 7 Rabī' I = 17 Tishrīn II (November), 1170.

P. 1179.

Finished afternoon of Monday, 8 Rabī' I, 1170.

P. 1180.

Finished noon of Thursday, 4 Dhū'l-Hijjah, 1170 [Aug. A.D. 1757].

P. 1181.

Finished 28 Dhū'l-Qa'dah, 1171 [July, 1758].

For the colophon to the Samaritan addition on this page see above.

P. 119.

Colophon to the relation of a dream written in the margin.

Finished the afternoon of the eighth month, 8 Rabī' I, 1170.

Finished on the forenoon of Tuesday, 9 Rabī' I, 1170 [Nov. A.D. 1756].

P. 1170.

Finished on the afternoon of Thursday, 9 Rabī' II, 1170.

P. 1176.

Finished noon of Friday, 17 Rabī' II, 1170.

P. 1177.

The prayer finished on the afternoon of Sunday, 7 Rabī' I = 17 Tishrīn II (November), 1170.

P. 1179.

Finished afternoon of Monday, 8 Rabī' I, 1170.

P. 1180.

Finished noon of Thursday, 4 Dhū'l-Hijjah, 1170 [Aug. A.D. 1757].

P. 1181.

Finished 28 Dhū'l-Qa'dah, 1171 [July, 1758].

For the colophon to the Samaritan addition on this page see above.

P. 119.

Colophon to the relation of a dream written in the margin.

Finished the afternoon of the eighth month, 8 Rabī' I, 1170.

Finished on the forenoon of Tuesday, 9 Rabī' I, 1170 [Nov. A.D. 1756].

P. 1170.

Finished on the afternoon of Thursday, 9 Rabī' II, 1170.

P. 1176.

Finished noon of Friday, 17 Rabī' II, 1170.

P. 1177.

The prayer finished on the afternoon of Sunday, 7 Rabī' I = 17 Tishrīn II (November), 1170.

P. 1179.

Finished afternoon of Monday, 8 Rabī' I, 1170.

P. 1180.

Finished noon of Thursday, 4 Dhū'l-Hijjah, 1170 [Aug. A.D. 1757].

P. 1181.

Finished 28 Dhū'l-Qa'dah, 1171 [July, 1758].

For the colophon to the Samaritan addition on this page see above.

P. 119.

Colophon to the relation of a dream written in the margin.

Finished the afternoon of the eighth month, 8 Rabī' I, 1170.
Written by Ibrāhīm al-‘Ayyah, the Danafte.

P. 122. Colophon of dream of visit to the Patriarchs’ tombs.

كتبت الحجة تعالى في عصرية الآريمية الببارك. 207

في دانتده الموافق إلى 15 شووز الرومي من شهور

سنة 1171.

Finished the afternoon of Wednesday, 22
Dhūl-Qa‘dah, 1171 [July, A.D. 1758].

P. 208. Date: 17 Jumādā I, 1172 [Dec.
A.D. 1758].

P. 210. Date: Morning of Monday, 23
Dhūl-Hijjah, 1176 [July, A.D. 1763].

P. 213. Date: afternoon of Thursday, 26
Dhūl-Hijjah, 1176 [July, A.D. 1763].

قال هذا التاريخ وكب في المد الفقير الخبير. 227

السني والمحرزين-court the ندي أمنić and إين أمنه الدانوي

السير إبراهيم نابوط المحمدين، رضي الله عناه، وعند أمن أمنه إلا في الخبير.

Then is added by another hand, or by the
same hand on another occasion:

 وهو بإخوننا الشيخ عبد القادر الله يديم لنا حاجته

أمين أمنه.

("These composed this account and wrote it.

. . . Ibrāhīm, s. of Jacob, s. of Murjān, the
Danafte . . . at the instance of our brother,
‘Abd al-Baqi, may God prolong his life for us.
Amen."

P. 229. Date: 18 Jumādā I, 1172 [Jan.
A.D. 1759].

A.D. 1757].

تم ونابلر عبت في صاحبة الآريمية الببارك. 233

حادي عشر جامدي الآخر الموافق لاثمان عشر شباط الرومي

من شهر سنة 1170.

Finished and completed noon of Tuesday,
II Jumādā II, 1170 [Feb. A.D. 1757].

A.D. 1757].

كان الفراغ من نسماه في صاحب الآريمية الببارك. 240

الببارك 26 في شهر جامدي الثاني الموافق إلي 26 اذار

الرومي من شهر سنة سبعين وماه والفقاح إبن الله تعالى

ختمها بخير علي جميع فهل يرش الامين امين.

Finished the copying of the magāmah on
the afternoon of Thursday, 10 Jumādā I,
1170 [Jan. A.D. 1757].
Finished the copying on morning of Wednesday, 26 Jumādā II, 1170 [March, A.D. 1757].

P. 242. Date: morning of Thursday, 27 Jumādā II.

P. 260. Date: evening of Tuesday, 10 Rajab, 1170 [March, A.D. 1757].

P. 266. Date: morning of Monday, 24 Dhūl-Qa‘dah, 1170 [July, A.D. 1757].

P. 270. Date: noon of Wednesday, 26 Dhūl-Qa‘dah, 1170 [July, A.D. 1757].

P. 270. Date: evening of Tuesday, 25 Dhūl-Qa‘dah, 1170 [July, A.D. 1757]

Finished eve of Friday, 21 Dhūl-Qa‘dah, 1170 [25 July, A.D. 1757], by Ibrahim, the Danafite.

Record of the birth of a daughter to Ibrahim.

Flama kana tayyrib Nahar ad-‘arib a-mbarak Tamas’it a-shar pasha jami‘u‘shar. Jami‘u‘shar 1170 ni muhajriyin azamu‘shar. Abra‘im an-nu‘muhammad yuqubu abn marshuq an-nufal. Abn Sariir, al-Qazawi, records that he has read what has been written, and compares unfavourably those of his age with those who preceded them.

On Sunday, 13 Dhul-Hijjah, 1247 [May, A.D. 1832], there visited the tomb of Eleazar, the priest Amram, the writer Sa‘ifān, As‘ad Sarūr and Faraj, and his brothers Sa‘d and Mubarak, and Isaac, s. of Joshua, and ‘Abdullah Sarūr and Safīḥ, al-Qazawi, a band of nine. They spent the Sunday night at the tomb of Eleazar, on whom be peace etc.

And we did not sleep for a single moment.”

Written by Ibrahim, nicknamed Sa‘ifān, the Muffarriji.

Finished its “blacking (i.e. writing) after its improvement,” noon of Wednesday, 26 Dhul-Qa‘dah, 1170 [30 July, A.D. 1757] by the aforementioned Ibrahim.

Finished Friday, 25 Dhul-Qa‘dah, 34th of the statutory days (i.e. Pentecostal days), by its “adapter.”

(2) Other Additions.

In poor and scribbled handwriting.

On Sunday, 13 Dhul-Hijjah, 1247 [May, A.D. 1832], there visited the tomb of Eleazar, the priest Amram, the writer Sa‘ifan, As‘ad Sarūr and Faraj, and his brothers Sa‘d and Mubarak, and Isaac, s. of Joshua, and ‘Abdullah Sarūr and Safīḥ, al-Qazawi, a band of nine. They spent the Sunday night at the tomb of Eleazar, on whom be peace etc.

“And we did not sleep for a single moment.”

Written by Ibrahim, nicknamed Sa‘ifan, the Muffarriji.

Flama kana tayyirah Nahar ad-‘arib a-mbarak Tamas’it a-shar pasha jami‘u‘shar. Jami‘u‘shar 1170 ni muhajriyin azamu‘shar. Abra‘im an-nu‘muhammad yuqubu abn marshuq an-nufal. Abn Sariir, al-Qazawi, records that he has read what has been written, and compares unfavourably those of his age with those who preceded them.

Written by Ibrahim, nicknamed Sa‘ifan, the Muffarriji.

Finished its “blacking (i.e. writing) after its improvement,” noon of Wednesday, 26 Dhul-Qa‘dah, 1170 [30 July, A.D. 1757] by the aforementioned Ibrahim.

Finished Friday, 25 Dhul-Qa‘dah, 34th of the statutory days (i.e. Pentecostal days), by its "adapter."

(2) Other Additions.

In poor and scribbled handwriting.

On Sunday, 13 Dhul-Hijjah, 1247 [May, A.D. 1832], there visited the tomb of Eleazar, the priest Amram, the writer Sa‘ifan, As‘ad Sarūr and Faraj, and his brothers Sa‘d and Mubarak, and Isaac, s. of Joshua, and ‘Abdullah Sarūr and Safīḥ, al-Qazawi, a band of nine. They spent the Sunday night at the tomb of Eleazar, on whom be peace etc.

“And we did not sleep for a single moment.”

Written by Ibrahim, nicknamed Sa‘ifan, the Muffarriji.

Flama kana tayyirah Nahar ad-‘arib a-mbarak Tamas’it a-shar pasha jami‘u‘shar. Jami‘u‘shar 1170 ni muhajriyin azamu‘shar. Abra‘im an-nu‘muhammad yuqubu abn marshuq an-nufal. Abn Sariir, al-Qazawi, records that he has read what has been written, and compares unfavourably those of his age with those who preceded them.

Written by Ibrahim, nicknamed Sa‘ifan, the Muffarriji.

Finished its “blacking (i.e. writing) after its improvement,” noon of Wednesday, 26 Dhul-Qa‘dah, 1170 [30 July, A.D. 1757] by the aforementioned Ibrahim.

Finished Friday, 25 Dhul-Qa‘dah, 34th of the statutory days (i.e. Pentecostal days), by its "adapter."

(2) Other Additions.

In poor and scribbled handwriting.

On Sunday, 13 Dhul-Hijjah, 1247 [May, A.D. 1832], there visited the tomb of Eleazar, the priest Amram, the writer Sa‘ifan, As‘ad Sarūr and Faraj, and his brothers Sa‘d and Mubarak, and Isaac, s. of Joshua, and ‘Abdullah Sarūr and Safīḥ, al-Qazawi, a band of nine. They spent the Sunday night at the tomb of Eleazar, on whom be peace etc.

“And we did not sleep for a single moment.”

Written by Ibrahim, nicknamed Sa‘ifan, the Muffarriji.

Flama kana tayyirah Nahar ad-‘arib a-mbarak Tamas’it a-shar pasha jami‘u‘shar. Jami‘u‘shar 1170 ni muhajriyin azamu‘shar. Abra‘im an-nu‘muhammad yuqubu abn marshuq an-nufal. Abn Sariir, al-Qazawi, records that he has read what has been written, and compares unfavourably those of his age with those who preceded them.

Written by Ibrahim, nicknamed Sa‘ifan, the Muffarriji.

Finished its “blacking (i.e. writing) after its improvement,” noon of Wednesday, 26 Dhul-Qa‘dah, 1170 [30 July, A.D. 1757] by the aforementioned Ibrahim.

Finished Friday, 25 Dhul-Qa‘dah, 34th of the statutory days (i.e. Pentecostal days), by its "adapter."

(2) Other Additions.

In poor and scribbled handwriting.

On Sunday, 13 Dhul-Hijjah, 1247 [May, A.D. 1832], there visited the tomb of Eleazar, the priest Amram, the writer Sa‘ifan, As‘ad Sarūr and Faraj, and his brothers Sa‘d and Mubarak, and Isaac, s. of Joshua, and ‘Abdullah Sarūr and Safīḥ, al-Qazawi, a band of nine. They spent the Sunday night at the tomb of Eleazar, on whom be peace etc.

“And we did not sleep for a single moment.”

Written by Ibrahim, nicknamed Sa‘ifan, the Muffarriji.
CODEX XVII
Catalogue of Samaritan Manuscripts

287

Thursday, 13 Dhīl-Qa’dah, 1170 [July, A.D. 1757] marriage of Isaac Jalabi to the immature virgin, Latifah, daughter of the late Isaac, full brother of the writer’s father, Jacob the Danafite, the marriage festivities lasting a fortnight. The writer was Ibrāhīm al-‘Ayyah.


Note by Khīḍr the Priest beside the colophon of Ibrāhīm (see Colophon, p. 268) commending the work of Ibrāhīm: written on 27 Dhīl-Hijjah, 1281 [Apr. A.D. 1865].

P. 276. Scribbled handwriting.


(b) Eve of Sunday at the 9th hour, 18 Dhīl-Hijjah, 1262, to “our brother” Israel, s. of Ishmael, Al-Sarawī, a son, Ishmael.

(In the same handwriting as the preceding.)

5. Catalogue Marks.—In ink Codex XVII on inside of r.h. cover. On fly-leaf opposite, vi. 19 in pencil. On p. 1 the letters GG and the number 19 in pencil. On p. 276 (last page of MS.) the letters GG in pencil. On the bookplate of the Earl of Crawford’s library inside l.h. cover, the mark E/9 in pencil.

CODEX XVIII.

(Service Book without Arabic Translation: In Samaritan, with some Arabic Headings: Middle of Eighteenth Century.)

1. General Description.—On stout semi-polished oriental paper without watermark. The codex, originally of larger format, is bound uniformly with the other Samaritan codices. The text occupies 217 pages. Pagination in pencil is by folios, and by a mistake f. 89 has been made to succeed f. 87. There are 3 fly-leaves belonging to the MS. and also 2 binder’s fly-leaves at each end. The present measurements of each page are 6·1 in. by 4·7 in. by 3·2 in. There are 22 to 27 lines to a full page, and about 20 letters to a full line. The MS. has been written in black ink which has faded to a brown colour generally. The script is Samaritan minuscule with occasionally in the headings, etc., some words in majuscule. It is clear and good with no pronounced characteristics. The Arabic is a simple naskhi, in general easily legible. There are catchwords throughout. The condition of the MS. is excellent. There is a folio missing between ff. 8 and 9.

2. Scribe and Date.—The scribe is Ghazāl, b. Iṣḥāq, b. Ibrāhīm, the Priest-Levite, and according to the colophon on f. 105b the MS. was completed on the eve of Monday, 17 Sha’bān, A.H. 1179 [Jan. A.D. 1766]. The last 4 folios seem to be by another hand, or hands.

3.Contents.

F. 1a. Introductory formula:

(Compare the title of Codex XI.)
Above the title is written by another hand in Arabic:
("Order of prayers without translation.")

F. 6b. Heading:
ורם • כנ • תליבאה •riter • כל • שמה:
�� • מומק • עלי • הרזור:
("Supplication to be said every Sabbath, (composed) by Marqah. . . ")

Begins:

אדיק • עלי • מרט;
Rhythmic and alphabetic with a refrain:
צאקה • שבד • כנ • מרט • דלא • שמחה:
A folio is wanting and so there is a gap between first line of ב, and part of ה in the alphabetic scheme.

F. 11a. Heading:
מקף
("Conclusion.")

Begins:
מורי • כנפ • טליב • שלמה;
followed again by the refrain.

F. 11a. Heading:
ורם • כנ • חומר • טל •משל • כנ • צלחה:
("By him also to be said at the close of every service.")

Begins:
אמרה • בכר • טלמה • דלא • שמחה:
Alphabetical with the refrain:
קודל • צלחה • מרו • אח • רוממה:

F. 13a. Heading:
ורם • כנ • תליב • טל • חומר • חמה •{id:11478,offset:14671}
("Then the supplication on the bringing down of the Scroll to the circle of the Congregation, by him also.")

Begins:
ניל • בחר • חמה • קדרות.

F. 13b. Heading:
ורם • כנ • טל • שמיט • חמה • מ • מעובד:
("To be said on every Sabbath.")

Begins:
ינו • דער:

F. 6a. Heading:
ורם • כנ • חומר • טל • שלמה • חמשה:
("Also after it.")

Begins:
כספר • מצר • מחפש • долר • כשנ:
("Also by the Holy Angels, on whom be peace.")

F. 3a. Heading:
(Also after it.)

Begins:
כספר • מצר • מחפש • долר • השלמה:
("Also by the Holy Angels, on whom be peace.")

F. 12a. Heading:
("Conclusion.")

Begins:
כספר • מצר • מחפש • долר • השלמה:
Alphabetical with the refrain:
כספר • מצר • מחפש • долר • השלמה:

F. 7b. Heading:
כספר • מצר • מחפש • долר • השלמה:
("Prayer of Moses, s. of Amram. . . ")

Begins:
ךורב • כנ • שלמה • ממרד:

F. 8b. Heading:
ורם • כנ • תליבאה •riter • כל • שמה:
�� • מומק • עלי • הרזור:
("Supplication to be said every Sabbath, (composed) by Marqah. . . ")

Begins:
אדיק • עלי • מרט;
Rhythmic and alphabetic with a refrain:
צאקה • שבד • כנ • מרט • דלא • שמחה:
A folio is wanting and so there is a gap between first line of ב, and part of ה in the alphabetic scheme.

F. 11a. Heading:
מקף
("Conclusion.")

Begins:
מורי • כנפ • טליב • שלמה;
followed again by the refrain.

F. 11a. Heading:
ורם • כנ • חומר • טל •משל • כנ • צלחה:
("By him also to be said at the close of every service.")

Begins:
אמרה • בכר • טלמה • דלא • שמחה:
Alphabetical with the refrain:
קודל • צלחה • מרו • אח • רוממה:

F. 13a. Heading:
ורם • כנ • תליב • טל • חומר • חמה •{id:11478,offset:14671}
("Then the supplication on the bringing down of the Scroll to the circle of the Congregation, by him also.")

Begins:
ניל • בחר • חמה • קדרות.

F. 13b. Heading:
ורם • כנ • טל • שמיט • חמה • מ • מעובד:
("To be said on every Sabbath.")

Begins:
ינו • דער:
(‘‘Then on the bringing up of the Scroll from the Congregation, by him also.”)

Alphabetic: א–ט.

Begins (Prefatory):

בשנבעד. אלחא. טל. תמר. טל. השבחת. טל.

Then alphabetic, begins:

אלה. מלך. אוות.

F. 14b. Heading:

שובר. כף. רביע. טל. השבחת. בטלה.

(‘‘To be said on the days of the Weeks (Pentecost): by him also.”)

Begins with passage:

면. דמי. одном: וַי.

Then alphabetical, rhythmic: the end of each section is: לֵנֶזמִרָה.

The ת section is introduced in place of ת, and the sections ט to ק are omitted. The ש section begins with מִית, which the Samaritans read as מִית (“The Name”).

F. 17a. Heading:

שֹׁבֶר. כף. לֵז. טוֹר. טל. וֹוי. השלמות.

(‘‘By him also on the days of the Weeks.”)

Begins:

אוספים וּורכּוֹד. אֲחֵי. השם. והכור. והטוא.

At end: "תְשַׁמְת".

F. 17b. Heading:

שֹׁבֶר. כף. תלמודי. טל. השלמות. רבָּה.

(‘‘Then a supplication (?) on the great Scroll.”)

Alphabetic: with a refrain.

Begins:

אחיו. חתנה. רבָּה.

The refrain is:

ولات. חתנה. רב. חתנה.

Alphabetically complete except that the ה section begins with an ט.

F. 19a. Heading:

שֹׁבֶר. כף. תלמודי. טל. השלמות. רבָּה.

(‘‘Another Supplication (?) on the great Scroll.”)

Alphabetic: only sections א–ט.

Begins:

את. חתנה. נומי. וכלרש.

F. 20a. Heading:

resher. כף. רביע. טל. השבחת. בטלה.

(‘‘Additional on the opening of the Scroll.”)

Begins:

את. השבחת. רבָּה.

followed by verses to be said alternately by priests and people.

Begins:

כִּבֶּל. מלאל. דוחים.

F. 21a. Heading:

שובר. כף. תלמודי. תלמודי. השלמות. בטלה.

שלא. shader. והכור. והכור. והטוא.

טוסרוי. זمديرية. יהודו. אוֹת. אוֹת.

("To be said on the eve of the Sabbath after the reading, and on the summit of Mt. Gerizim, and on the eve of Atonement, by Ab Hisdah the Tyrian.”)

Alphabetic: א–ס, then ש, ת, with a refrain.

Begins:

אלה. רבי. ולית. חתנה.

The refrain is:

הד. רחמן. דה. רחמן. השלמות. לשמך.

רבו. מענתה. שלה. אלה. אזדו.

F. 23a. Heading:

שובר. כף. תומא. גבעותה. מני. ממר. מרקי.

(על. והכור. אוֹת:)

על. והכור. אוֹת.

(‘‘On the approach to the hill, by Marqah.”)

Alphabetic: In the margin against פ–ר, זה, זה is written ו perhaps an indication that the verse is to be repeated.

Begins:

וה. שמיר. ומשמשה.

F. 25b. Heading:

שובר. כף. תומא. על. תלמודי. הדרו. מפק. וּפי. השלמות. מני. ממר. גבעותה.

(אלמי.

1 The equivalent in Samaritan of the name Abi‘l-Hasan (see S.L. II, p. xxiii). He lived most probably in the eleventh century A.D.
("Prayer on the eve of Sunday, conclusion of the Sabbath day, by Nanah, s. of Marqah.")

Headings of sections in majuscule script.

Begins:

At end:

F. 27b. Heading:

("Prayer after the service eve of Sunday, by Marqah.")

Begins:

Rhymes generally: 4 sections, 3rd and 4th each to be repeated three times; to be followed by:


F. 28b. Heading:

("And now we write a durrân by 'Amram Darah. . . . It shall be said on the first Sabbath at mid-day, the manât of Sunday morning.")

Begins:

There follow here a series of manâts each ending with 

F. 29a. Heading:

("Eve of Monday, to be said on 2nd Sabbath of the month.")

Begins:

F. 29b. Heading:

("For Monday.")

In another hand and scribbled:

("Also by Shaikh Ibrâhim.")

Begins:

F. 30a. Heading:

("Eve of Tuesday, said on 3rd Sabbath at noon.")

Begins:

F. 30b. Heading:

("Manât of Tuesday.")

Begins:

F. 31a. Heading:

("Eve of Wednesday, to be said on 4th Sabbath at noon.")

Begins:

F. 32a. Heading:

("Wednesday.")

Begins:

F. 32b. Heading:

("Eve of Thursday.")

Begins:

F. 33b. Heading:

("Thursday, to be said on the 5th Sabbath at noon.")

1 Lived in the fourth century A.D.  See S.L. II, p. xxi.

Begins:

\( \text{Samarit.} \cdot \text{Rabbin.} \cdot \text{Kesh.} \)

F. 33b. Heading:

\( \text{Manât of the 1st month.} \)

(" Eve of Friday."")
Begins:

\( \text{Mâlkh.} \cdot \text{Dâlî.} \cdot \text{Mâlah.} \)

F. 34a. Heading:

\( \text{Manât of the 2nd month.} \)

(" Friday."")
Begins:

\( \text{Rûh.} \cdot \text{Râma.} \cdot \text{Rûmah.} \cdot \text{Bâkî.} \)

F. 34b. Heading:

\( \text{Manât of the 3rd month.} \)

(" Another dutan for the Sabbath, also by him for the eve of the Sabbath at evening (prayer) and the morning of the Sabbath."")
Begins:

\( \text{Kâfûm.} \cdot \text{Man.} \cdot \text{Shâm.} \cdot \text{Hâdšîn.} \cdot \text{Li'd.} \)

F. 35b. Heading:

\( \text{Manât of the 4th month.} \)

(" On the 2nd book (Exodus)."")
Begins:

\( \text{Hûl.} \cdot \text{Uôt.} \cdot \text{Hûl.} \cdot \text{Dâr.} \cdot \text{Rûm.} \cdot \text{Shâm.} \)

F. 36a. Heading:

\( \text{Manât of the 5th month.} \)

(" On the same after the praise-giving."")
Begins:

\( \text{Mâhrât.} \cdot \text{Mâmà.} \cdot \text{Tâbî.} \cdot \text{Rûmî.} \cdot \text{Lûlâm.} \)

F. 36b. Heading:

\( \text{Manât of the 6th month.} \)

(" Manâth of the 3rd book (Leviticus)."")
Begins:

\( \text{Dâ.} \cdot \text{Rûm.} \cdot \text{Kûrîsh.} \cdot \text{Mâkh.} \)

F. 37a. Heading:

\( \text{Manât of the 7th month.} \)

(" Manâth of the 4th book (Numbers)."")
Begins:

\( \text{Samarit.} \cdot \text{Rabbin.} \cdot \text{Kesh.} \)

F. 37b. Heading:

\( \text{Manât of the 8th month.} \)

(" M. of the 5th book (Deuteronomy)."")
Begins:

\( \text{Rûl.} \cdot \text{Rûmah.} \cdot \text{Rûmah.} \)

F. 37b. Heading:

\( \text{Manât of the 9th month.} \)

(" M. of the 1st month."")
Begins:

\( \text{Dâr.} \cdot \text{Rûmah.} \cdot \text{Mâkh.} \cdot \text{Shâm.} \)

F. 38a. Heading:

\( \text{Manât of the 10th month.} \)

(" M. of the 7th month."")
Begins:

\( \text{Rûb.} \cdot \text{Mâkh.} \cdot \text{Dâr.} \cdot \text{Mâkh.} \cdot \text{Rûmah.} \)

F. 39a. Heading:

\( \text{Manât of the 11th month.} \)

(" M. of the blessed feast of the Passover."")
Begins:

\( \text{Mâbâr.} \cdot \text{Rûmah.} \cdot \text{Rûmah.} \cdot \text{Rûmah.} \)

at the end:

\( \text{Samarit.} \cdot \text{Mârât.} \)

(" Calling out,' thrice."")
F. 38b. Heading:

\( \text{Manât of the 12th month.} \)

(" M. of the 8th month."")
Begins:

\( \text{Rûb.} \cdot \text{Mâkh.} \cdot \text{Dâr.} \cdot \text{Mâkh.} \cdot \text{Rûmah.} \)

F. 39a. Heading:

\( \text{Manât of the 13th month.} \)

(" M. of the blessed Day of Atonement."")
Begins:

\( \text{Dâr.} \cdot \text{Rûmah.} \cdot \text{Mâkh.} \cdot \text{Mâkh.} \)

F. 39a. Heading:

\( \text{Manât of the 14th month.} \)

(" Then the dutan. . . ."")

Here is the beginning of a series of poems, mainly alphabetical, in Samaritan. Between each two the words:

\( \text{Lîh.} \cdot \text{Hûl.} \cdot \text{Akh.} \cdot \text{An.} \)

F. 39b. Heading:

\( \text{Manât of the 15th month.} \)

"Calling out,' thrice.
"In the name of the Lord. Prayer of Marqah, on whom be the favour of the Lord. Amen."

22 stanzas of 4 short hemistichs, apparently without rhyme. Alphabetical, not only the first hemistich but also the third begins with its appropriate letter of the alphabet. The interchanges of the acrostic gutturals are ü for א, א for י, and י for ü.

Begins:

 petitioner, declarer: אלהים יתברך. יתברך:

2. F. 41b. No heading. 22 stanzas as in No. 1 above. Interchange of gutturals in the acrosticon: א for י, י for א. Begins:

 אלהים אלהים: יתברך יתברך:

3. F. 43b. No heading. 22 stanzas as in 1. No interchange of gutturals in acrosticon. Begins:

 יתברך יתברך: אלהים אלהים:

4. F. 46a. No heading. Alphabetical, as in 1. י and י for א, א and א for י. The acrosticon is not preserved throughout in the case of the second hemistich of each stanza. Begins:

 יתברך יתברך: אלהים אלהים:

5. F. 48a. No heading. Alphabetical, as in 1. י for א, א for י, י for א. Begins:

 יתברך יתברך: אלהים אלהים:

6. F. 50a. No heading. Alphabetical, as in 1. י for י. Begins:

 יתברך יתברך: אלהים אלהים:

7. F. 52a. No heading. Alphabetical, as in 1. י for א. Begins:

 יתברך יתברך: אלהים אלהים:

8. F. 54b. No heading. Alphabetical, as in 1. א for י, י for א. Begins:

 יתברך יתברך: דרכם לשלום.

9. F. 56b. No heading. Alphabetical, as in 1. י for י, י for א. Begins:

 יתברך יתברך: דרכם לשלום.

10. F. 58b. No heading. Alphabetical, as in 1. י for י. Begins:

 יתברך יהוה: דרכם לשלום.

11. F. 60b. No heading. Alphabetical, as in 1. י for י, י for א. Begins:

 יתברך יתברך: דרכם לשלום.

12. F. 62b. No heading. Alphabetical, as in 1. י for א. Begins:

 יתברך יתברך: דרכם לשלום.

13. F. 65a. The introductory formula:

 יתברך יתברך: דרכם לשלום.

In the acrosticon there is found י for א, א for י, י for א, and י for ü.

Begins:

 יתברך יתברך: דרכם לשלום.

14. F. 67a. No heading. In acrosticon, י for א, א for י, י for א. In the י and י stanzas the 3rd hemistich does not begin with the appropriate letter. Begins:

 יתברך יתברך: דרכם לשלום.

("Also for the Sabbath day, by him also, on whom be the favour of the Lord. Amen.")

A number of alphabetical hymns of same type as 1.

13. F. 65a. The introductory formula:

 יתברך יתברך: דרכם לשלום.

In the acrosticon there is found י for א, א for י, י for א, and י for ü.

Begins:

 יתברך י tabBarך: דרכם לשלום.

14. F. 67a. No heading. In acrosticon, י for א, א for י, י for א. In the י and י stanzas the 3rd hemistich does not begin with the appropriate letter.

Begins:

 יתברך י tabBarך: דרכם לשלום.
X for ב, ל for י. The י and ק stanzas defective as regards acrostic scheme.
Begins:

Begins:

17. F. 73a. No heading. Variations in acrosticon: כ for ב, ב for ב, י for י, כ for כ, ל for ל. The acrostic scheme while complete for the first letters of stanzas, is not so for the third hemistichs in many cases.
Begins:

Begins:

Begins:

Begins:

Begins:

22. F. 83b. Heading:
By him also a hymn [in the style of] the durrān, and one after Marqah to be said on the Sabbath at the Section נב (Numb. xxviii. 2 ff.), by the High Priest Phinehas. . . ."
Begins:

23. F. 84a. No heading. Alphabetical, as in 1, but full acrostic scheme not carried out in respect of the 3rd hemistichs of each stanza. Variations in acrosticon: ב for ב.
Begins:

24. F. 86a. Heading:
By him also a hymn [in the style of] the durrān and one after Marqah to be said at the beginnings of the months.
Begins:

25. F. 87a. No heading. Alphabetical: as described in 23. Complete alphabetic scheme so far as initial letters of stanzas are concerned.
Begins:

26. F. 90a. Heading:
By him also a hymn [in the style of] the durrān and one after Marqah to be said on the 5th Sabbath at noon, and to be said on feast days, and in respect of the Ten Commandments.
Begins:
301 LITURGICAL MANUSCRIPTS CODEX XVIII 302

("By the same, a durrān hymn and a Marqāh hymn, to be said on the Sabbaths of pilgrimages at Ḫams."

Begins:


Begins:

28. F. 92b. Heading:

By the same, a durriin hymn and a Marqāh hymn, to be said on the Sabbaths of pilgrimages at Ḫams.

Begins:

29. F. 94b. Heading:

By the same, a durrān hymn and a Marqāh hymn for the Pentecostal Sabbaths on the section (Lev. xxiii. 15)."

F. 95a. Begins:


Begins:

31. F. 97b. Heading:

Two Marqāh hymns to be said on the Sabbath of the Ten Days, at Ḫams (Deut. vi. 18 ff.), and on the day after the Ten Days, at Ḫams (Deut. xxxi. 30 or xxxii. 44), by our Master, the High Priest Eleazar.")

F. 97b. Alphabetical, as in 1. Acrostic scheme complete.

Begins:

32. F. 99b. No heading. Alphabetical: in it all four hemistichs of each stanza begin with the same letter of the alphabet. Variations in acrosticon: ι for ι.

Begins:

33. F. 101b. Heading:

A Marqāh hymn to be said on the holy Day of Atonement, by our Master, the High Priest Phinehas.")

Alphabetical, but in general only in the first letters of the stanzas. Variations in acrosticon: ι for ι.

Begins:

34. F. 104a. Heading:

A portion of the Shīrān, for the first Sabbath of the month at morning prayer, by Al-Dustān.

Begins:

35. Eleazar, s. of Phinehas, was High Priest from a.h. 764-789 (A.D. 362-387). See S.L. II, p. xxvii.

36. Probably Phinehas who was High Priest from a.h. 709-764, but this is not certain.—A.E.C.

F. 104a. Heading:
علي أول سبت الشهر وثاني سبت بكره له ابدا.
("On the first Sabbath, at noon, and the second Sabbath, morning, by the same.")
Begins:
brahim 1. dmi 1 lamina: behe 1 al 1 chul.

F. 104b. Heading:
علي الثاني سبت الشهر له ابدا.
("On 2nd Sabbath, noon, by the same.")
Begins:
 tamur 1 bi 1 sabih:

F. 104b. Heading:
علي السبت الثالث بكره والشهر من قول ابو الحسن الصوري رحمة الله عليه.
("By the same for the 3rd Sabbath morning and noon.")
Begins:
 halah 1 rovem 1 kune 1 halah 1 rev:

F. 104b. Heading:
علي السبت الرابع بكره والشهر من قول ابو الحسن الصوري رحمة الله عليه.
("For the 4th Sabbath, morning and noon, by Abu'l-Hasan, the Tyrian.")
Begins:
 sans 1 dala 1 sabih:

F. 105a. Heading:
علي سبوت المواسم وفي الأفراح له ابدا رضي الله عنه.
("For the Sabbaths of pilgrimages and festivals, by the same.")
Begins:
 kal 1 sbe 1 sabih:
F. 105b. Colophon—date 1179 (see Additions).
F. 106a. Heading (in another hand):
سجادات أيام الجمع.
("The ‘prostrations’ for week days.")
The “prostrations” are three in number and there follow three short biblical passages (manat) for each service indicated, night and morning.
F. 106a. Heading:
مناط ليلة الأحد.
("Manat the eve of Sunday.")
The first “prostration” begins:
 tamur 1 al 1 dmi 1 halah 1 halah 1 chul:
F. 106b. Heading:
مناط يوم الأحد بكره.
("Sunday morning.")
The first begins:
 koma 1 mel 1 tawr 1 mel 1 komb 1 halah 1:
F. 106a. Heading:
مناط ليلة الاثنين عشيه.
("Eve of Monday, evening prayer.")
The first begins:
 elma 1 days 1 sham 1 mel 1 alah 1 halah 1:
F. 106b. Heading:
مناط يوم الاثنين بكره.
("Monday morning.")
The first begins:
 yahwe 1 lihm 1 limbs 1 waw 1 tawr 1 halah:
F. 107a. Heading:
مناط ليلة الثلاثاء عشيه.
("Eve of Tuesday, evening prayer.")
The first begins:

(“Tuesday morning.”)
The first begins:

(“Eve of Wednesday, evening prayer.”)
The first begins:

(“Wednesday morning.”)
The first begins:

(“Eve of Thursday, evening prayer.”)
The first begins:

(“Eve of Friday, evening prayer.”)
The first begins:

F. 109b. Heading (in a third hand):

F. 109b. Heading:

(“The writer used to recite a supererogatory prayer and on each occasion the following supplication was included in the petition.”)

Begins:

F. 108b. Heading:

4. Additions.

(I) Colophons.

a. F. 28a (in another hand?):

b. F. 105b.

F. 107b. Heading:

(“Finished ... eve of Thursday, 6 Sha’bān, A.H. 1155 [Oct. A.D. 1742].”)

b. F. 105b.

(“Finished this service book on the eve of Monday, 17 Sha’bān, corresponding to 16 Kānūn II, of the year 1179 by the poor servant, of many sins, hoping for the pardon of the Knower of Secrets through the merit of Abraham, Isaac, and Jacob, the slave Ghazāl, son of the late Isaac, son of Abraham the Priest-Levite, may God forgive him, his parents, all whosoever have taught him and benefited him, and the whole congregation of Israel, who prostrate themselves towards Mt. Gerizim, the house of God. Amen, Amen. And peace be upon Moses, son of Amram.”)

---

1 January, A.D. 1766.
(2) Other Additions.

a. F. ia (first fly-leaf recto)—a number of the letters of the alphabet (especially 1, i, p, t) by someone either trying a new pen, or practising the shaping of the letters.

b. F. ib (first fly-leaf, verso)—in Arabic, in poor handwriting, certification of birth of a son, Murjan, to Ibrahim, b. Šâliḥ, on 14 Muharram, 1255 (March, A.D. 1839). Certified by his son, Šâliḥ.

c. F. iib (second fly-leaf, verso). Account of what was sold in the "absence" of the father. Details given.


e. F. II2b. In Arabic, in poor handwriting, this note.


CODEX XIX.

[A LITURGICAL MS. IN SAMARITAN, SOME ARABIC—FOR MARRIAGE AND BIRTH SEASONS—DATED 1115 [A.D. 1703].]

I. General Description.—On oriental paper which has no watermark. The text proper occupies 54 folios, and there are 7 fly-leaves at each end of the original MS. on which are additions not relating to the text. Some folios are coloured, blue-green, yellow, and coffee-colour. The MS. is bound uniformly with its companion codices. There are two binder’s fly-leaves (modern paper) at each end. The pages are marked in ink (over pencil) on the recto only. Samaritan marking of quires (10 pages) had been resorted to, but had not proceeded beyond 7. This letter, too, is not found where expected, suggesting the misplacing or loss of some folios. The surplus pages at the beginning have been marked in pencil a-n. Those at the end are marked ro9-127. The MS. is written in black ink with some red, and on one occasion green, ink. The writing is Samaritan minuscule and is neatly, even elegantly, executed. The Arabic is a good naskhi. There are catchwords throughout.

The present measurements of a page are 6 in. by 4 in. The text column measures 4'2 in. by 2'6 in. There are 23 lines to a full page and about 20 letters to the line. The
general condition of the MS. is fair to good, and the text is perfectly legible. The leaves are in general discoloured and in places show the effects of damp. A considerable number of pages are splashed with small dark (ink?) stains. About a quarter of a folio (pp. 60-1) is missing, affecting about 4 lines of text. It has been repaired. The catchwords show that there are several lacunae in the text. Thus the text of each of the pages 5, 7, 9, 11, 31, 55, 61, 73, 75, 77, 89 does not continue that of its predecessor.

2. Scribe and date.—Of the text proper there is only one hand. For the non-textual additions there are others. The scribe's name is given in the colophon on p. 108 as Muslim b. Murjan b. Ibrahim, the Danafite, and the date 1155 (A.D. 1703).

3. Contents.

Title (p. 1):

("In the name of the Great Lord, we begin:
in respect of marriage and birth: from the composition of Abdullah b. Solomon, and Sa'dullah b. Sadaqah, the Kitharite. May the Lord pardon them. Words of joy, in which the heart rejoices.")

P. 3. Heading:

("Then a parisaḥ on marriage by Abdullah b. Solomon. . . .")

An indefinite number of stanzas of 4 hemistichs, of which the 2nd and 4th rhyme throughout in الت. After the 8th stanza there is a lacuna.

Begins:

على، نصيف، تقديم: اكتمال، بممليك.

Pp. 5, 6. On blue-green paper: it is evidently an insertion. No heading: 10 stanzas of the same character as preceding. The rhyme in this case is in الت.

Begins:

آسر، أشاك، ناه، مستم، مص، مص، مت، مص، مت.

Pp. 7, 8. This folio likewise does not follow textually on the preceding. There is no heading. It comprises 5 stanzas and a refrain (½ stanza) to conclude with. The first 2 lines of the first stanza are missing. Each stanza consists of 8 hemistichs of which the odd in any stanza rhyme, likewise the even.

Begins (3rd and 4th hemistichs):

ورمث، ومرملس: ومسا، ومسا، وملع.

At the end:

نتمنى الله تعالى وجوء.

("Finished with the aid of God M.H. and his goodness.")

P. 9. Heading:

("Then the eldest of the priests shall say...")

A.E.C. 1

1 parisaḥ = spreading forth of the hands, name of a prayer.

2 So written—presumably for هكهنم.
This is followed by the heading:

Then the officiant shall say a hikmah for the bridegroom by the late... 'Abdullah b. Salamah. May God M.H. cover him with his mercy. Amen.”

7 stanzas (and one line) each of 4 hemistichs which do not seemingly rhyme according to any fixed plan. The text breaks off at the opening of the 8th stanza.

Begins:

(“A hikmah for a birth,” by Sa’dullah, the Kitharite. . .”)

11 stanzas similar to the preceding; alphabetic, 9-c. The 7 verse has been inserted by mistake before the 5 verse. Attention is drawn to this by the scribe who has written “to come after” over the 5 verse, and “to precede” over the 5 verse.

Begins:

(“Afterwards this shall be recited in a loud chant.”)

Begins:

(“Also they shall recite at a wedding (the hymn) by Abdullah b. Solomon. May the Lord have mercy upon him.”)

13 stanzas of 4 hemistichs, of which the first 3 rhyme in each stanza, and the 4th rhymes throughout in 4-c. It is alphabetic, 9-c, and 7, 9 (the 7 verse comes before the 9).
("Then for a birth is recited (the hymn) by Sa'dullah b. Sadaqah, the Kitharite. May the Lord pardon him.")

20 stanzas similar to preceding. The initial letters of the hemistichs of the first stanza, and of the first 2 of the second, form the acrostic مـ. The first 2 hemistichs of the 2nd stanza have been interchanged and we have the 7 line before the 6. The 4th hemistich rhymes throughout in يـ.

Begins: 

Then for a birth is recited (the hymn) by Sa'dullah b. Sadaqah, the Kitharite. May the Lord pardon him.

At the end:

P. 25. Heading:

("Then the following.")

Begins:

P. 26. Heading:

("Then shall be said a surshur on marriage by Abdullah b. Solomon. . . .")

17 stanzas of 4 hemistichs. The first, except in opening stanza, is سـ. The 2nd and 4th hemistichs rhyme.

Begins:

At end:

P. 26. Heading:

("Then for the weaning, by Abdullah b. Solomon, the priest . . . .")

15 stanzas of 4 hemistichs, of which 2nd and 4th rhyme throughout in يـ (except in last stanza).

At end (p. 36):

P. 33. Heading:

("Another surshur for the weaning, by Abdullah b. Solomon, the priest . . . .")

Begins:

At end:

P. 36. Heading:

("Then we write an eulogy on the High Priesthood. . . .")

42 lines, rhythmic but without ordered rhyme.

Begins:

At end:

P. 38. Heading:

("Answering Amen.")

See note 1 above. See S.L. II, p. 676.

See S.L. II, p. 826.

See S.L. II, p. 827.

1 See S.L. II, p. 676.

2 Ibid., p. 826.

3 In Arabic is a "cricket." The nature of the poem may be inferred.

4 See S.L. II, p. 827.
Another on them, on whom be the favour of the Lord, and between us and them stand silent relatives. Amen.

21 lines as on p. 13, rhyming in תָּה-.

Begins:

At end:

P. 40. Heading:

בשך 20. פַּפִּים: הָרָשָׁע 20. אַשֶּׁר:

At end:

P. 42. Heading:

בשך 20. פַּפִּים: הָרָשָׁע 20. אַשֶּׁר:

24 lines as above, rhyming in תָּה- (or other guttural instead of ת).

Begins:

At end:

P. 44. Heading:

בשך 20. פַּפִּים: הָרָשָׁע 20. אַשֶּׁר:

("In the name of the Lord. Then we write memorial hymns on the Levites. May the Lord increase their number. Amen.")

17 lines (of 2 hemistichs), rhyming in תָּה-.

Begins:

At end:

P. 46. Heading:

בשך 20. פַּפִּים: הָרָשָׁע 20. אַשֶּׁר:

("Another on them."")

11 lines as before, rhyming in תָּה-.

Begins:

At end-as before.

P. 48.

("Another on them.")

11 lines as before, rhyming in תָּה-.

Begins:

At end-as before.

P. 49. Heading:

בשך 20. פַּפִּים: הָרָשָׁע 20. אַשֶּׁר:

("Now we write an Introduction for the bridegroom by the late . . . Abdullah b. Solomon. May God cover him with his mercy. Amen.")

7 stanzas of 8 hemistichs, the even rhyming.

There is an introductory verse (refrain) of 4 hemistichs, even ones rhyming in הת-.

Beginning of introductory verse:

At end-as before.

P. 51.

("Then are said 3 poems dedicated to the bridegroom.")

The first is of 13 lines (of 2 hemistichs) rhyming in הת-.
Begins (p. 52):

באתהלת יהואכרא: ימשר פדoultry.

P. 53. Heading:

"In the name... the second on him."

8 lines as before, rhyming in יז—.

Begins:

מן דכרך אצאת: האל. דכרך. אצרך.

P. 53. Heading:

"Third poem on him, too."

7 lines as before, rhyming in יז—.

Begins:

תתשא. מבת: יתת. ילמה. יחותך.

P. 54. Heading:

"For the bridegroom’s father."

7 lines as before (but incomplete) rhyming in יז—. The catchword shows that a folio (or folios) is missing.

Begins:

אבר דחאה: דבחמן. אחקר.

P. 55. No heading.

The first 2 lines of the page are:

אתו. מנ שמאר. חאר פר: לכל. פוך. קאל. ערבאהת.

P. 55. Heading:

"On the relatives of the bridegroom and bride."

7 lines as before rhyming in ו— and 3 similar lines rhyming in ב—, preceded by "another".

Begins:

קריבי תחנה. וחרתחה. טבר.

P. 56. Conclusion:

"Response from the congregation a יושר."

Here follows a non-textual addition—see Additions.

P. 57. Heading:

"Now we write a naqādīh (in fashion of) for the child by the late Sa’d ul-Din the Kitharite..."

8 stanzas of 8 hemistichs, with an introductory stanza of 4 hemistichs. The even hemistichs rhyme.

The introductory verse begins:

"For a son of the Priest-Levite."

A stanza of 8 hemistichs as before, rhyming in י— (or י—).

Begins:

P. 60. Heading:

"For a son of an Elder of Israel."

Part of a similar stanza, of which only 5 hemistichs are given,—rhyming in י—.

Begins:

P. 61. The folio is mutilated and the heading is missing.

First line (fragmentary) begins:

P. 61. Heading:

"On the relatives of the bridegroom and bride."

7 lines as before rhyming in ו— and 3 similar lines rhyming in ב—, preceded by "another".

Begins:

קריבי תחנה. וחרתחה. טבר.

P. 56. Conclusion:

"Response from the congregation a יושר." 1

1 There are several beginning with יושר. See S.L. I, pp. 9, 339, 396; II, p. 656.

Then all the priests together recite.”

Begins:

Then the priest reads and to the measure of the chant in translation."

P. 62. Heading:

Then the priest shall say, in the well-known chant in translation.”

Begins:

followed by

After it in majuscule and

“Finished ‘the joyous utterances’ with the aid of the King, the Opener (victorious).”

P. 66. Heading:

"Then we write 2 verses of ‘Introduction’, in translation, of the boy, a naqìf of the bridegroom by the late Jacob, son of Isaac, son of Sa’dûn. . . ."

Begins:

followed by the response:

P. 68. Heading:

Another poem from the aforesaid passage.”

10 poetic lines as before; rhyming in vîm-

Begins:

followed by the response:

P. 69. Heading:

"Then shall be said in translation.”

I.e. Exod. ii. 1.
The first 2 hemistichs of the 7th verse are:

דָּלְתָּו, לָיְתוּ לָלְכָּא סַלְתָּא: חַלָּבֹת, אַרְצָת

P. 79. Heading:

فصل مدب في العيس له إضا.

("A section in praise of the bridegroom, by the same.")

A number of stanzas (27 in all) of 4 hemistichs, rhyming as before, 4th hemistich in ה. With special verses for different categories of bridegroom. Thus: "("the Priest-Levite"), "("if he has a beard"), "("the High-Priest"), "("if he has a second brother"), for all of whom special verses are supplied.

Begins:

The first line of the 1st verse is:

The first 2 hemistichs:

לָלְכָּא · אָשָׁלָמָה: רְחִי · כִּדּ: נְחַמָּה

P. 73 is not the continuation of p. 72.

P. 73. No heading. Part of a poem of stanzas of 4 hemistichs: alphabetic, beginning with part of the 5th verse and continuing to ס, which is given in full. The first 3 hemistichs in each stanza rhyme and the 4th rhymes throughout in ה.

Begins with 2nd line of 5th verse:

The first line of the 6th verse is:

יִתְנָה · יִרְשָׁה

P. 75. No heading. Part of poem of stanzas of 4 hemistichs, as before, but non-alphabetic.

Begins (first 2 hemistichs):

לָלְכָּא · תְּלָמִי: חַלָּבֹת: נְחַמָּה · וַּיְרָה

P. 77. No heading. Part of poem with stanzas of 4 hemistichs rhyming as before, 4th hemistich in ה. It is alphabetic and the first line given is the 4th of the 1st verse. It is complete from הָלְכָּא, and finishes with ה.

The 4th line of the 1st verse is:

בָּלָלָמָה · וַאוֹדָרָת
(‘Then he shall read אנים in the chant of the chapters, and he who is on the right of the priest reads the section which follows it, viz. וpreh, and the one who comes next shall read שרים אשאיר, and he on whom the turn falls shall read וייעל. Then those present shall read all together the passage ריל אים in Hebrew, and they shall repeat it in translation as follows.’)

Begins:

ואלול • נבר • מברך • כף • מברך • ברך • לכ

P. 87. Heading:

ויודא זכרו המלכתי בברץ קהל • כף • עברי וبيدוה

(‘And if the child born is a maid, they read קהל • כף in Hebrew, and repeat it in translation as follows.’)

Begins:

וכמל • תחלת • כף • מברך • כף • מברך • לכ

Heading:

בשכר • פmoth • כף • מברך • כף • מברך • לכ

(‘Then those present shall say this verse of the Shiran softly. All of it.’)

Begins:

אמורתיה • ים • שבתא • אשתה

P. 88. Heading:

שכד • תחלת • כף • מברך • כף • מברך • לכ

Begins:

וכד • פmoth • כף • מברך • כף • מברך • לכ

(‘Then the priest shall say ברכו • כף as before and afterwards he whose turn it is shall read אippines in Hebrew, and they shall repeat it in translation as follows.’)

וכמל • תחלת • כף • מברך • כף • מברך • לכ • בככר • לברך • לברך • לכ • בככר • לברך • לברך • לכ

As p. 89 does not follow textually on p. 88, we have only a portion of the passage given.

P. 89. No heading. Samaritan Targum passage on the finding of the infant Moses by Pharaoh’s daughter. The first line of the page is part of v. 4.

At the end ‘the response from all present’ isufs עבל תחת • כף • רמב • כף in majuscule and

תננ אבואו האורן באון אלה ופדווהו ומושיו והحمد

לוהה והודה • השלום • יהוה • טלח • קדוש • משה • בן • שמרם • בככר • התמלות:

(‘Finished the aবাওো the help of God, his power, and his good pleasure. And praise be to God alone. And the peace of the Lord be upon our Master Moses, son of Amram, author of the prayer.’)

P. 90. Heading:

ומברך • נברך • יהוה • חל

Begins:

וכד • פmoth • כף • מברך • כף • מברך • לכ

(‘Now we write a zajah to the bridegroom composed by our Master, the Chief, Joseph, ...’)

This is followed (p. 91) by :

בכתחו • יהוה • היה • גבריו עהדים החכמה המبارك الله

לא יפל יהו מין יבשח עים.

(‘In the name of the merciful Lord. The order of service for the blessed circumcision.

1 Gen. xvii, 7.
2 Gen. xvii, 9 (5).
3 Gen. xvii, 15 (5).
4 Gen. xvii, 22 (4).
5 Exod. ii, 1-10.
6 Exod. xiii, 2.
7 The beginning of the poem by Sa’dullah. See S.L. II, p. 818.
8 Gen. xvii, 7.
May God not make it cease from amongst the children of Israel. Amen.

Begins:

16 stanzas of 4 hemistichs, of which the first 3 rhyme in each stanza, and the 4th rhymes throughout in -ד. The second verse is to be said slowly.

At the end:

Begins:

This is followed by:

The verse is repeated but each time it concludes with a new בטלל . Thus Adam, Seth, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses (in four capacities), Aaron, Eleazar, Ithamar, Phinehas, Joshua, Caleb, the Seventy, by their respective ‘merits’ are to preserve the child for his parents.

Another on the child to the measure of מלחמה דקמהום יבראמה: ים תר לילדה.

24 stanzas in Hebrew, with a free Arabic rendering in alternate verses. In both Hebrew and Arabic each stanza consists of 4

1 See S.L. II, p. 846.
hemistichs, 3 of which rhyme and the 4th rhymes throughout in ḳ— (or). The first stanza in Hebrew and Arabic is:

 Gerçek Mamlık'dan Müşiri: "In the name of the Great Lord. Introduction to the book of the bridegroom by its writer the poor servant Muslim b. Muḥjān the Danafite."

At end: "Copied on Monday, the blessed, 28 of the month of Muḥarram, 1134 ... [Oct. A.D. 1721]."

P. 113. Heading:

"Another abridged introduction by the writer."

6 stanzas as in preceding. The 4th hemistich rhymes throughout in ḳ—.

At end (p. 114), and date:

"The 2nd of Rajab, 1143" [Jan., A.D. 1731].

P. 114. Heading:

"Another introduction by the writer."

6 stanzas as before. The 4th hemistich rhymes throughout in ḳ—.

At end (p. 115), and date:

"The 6th of the month of Sha'bān, 1143 [Feb., A.D. 1731], by the poor servant Muslim b. Muḥjān."

Pp. 116-19, 121 have additions not relating to text.

Pp. 120, 122 are blank.

4. Additions.


At end: "In the name of the Great Lord. Introduction to the book of the bridegroom by its writer the poor servant Muslim b. Muḥjān the Danafite."

At end: "Copied on Monday, the blessed, 28 of the month of Muḥarram, 1134 ... [Oct. A.D. 1721]."

P. 108. Colophon—see Additions.

P. 109. Has an addition not relating to the text.

P. 110. Heading:

"Another introduction by the aforesaid Muslim b. Murjān."

16 stanzas rhyming as in preceding. The 4th hemistich rhymes throughout in ḳ— (or its equivalents in Samaritan ḳ or ọ).

Begins:

Malī. Ṭabḥon: Ḍabr: Balī. Ṭiḥā. Minzar:
(“O thou who scankest this collection, know by the direction of God, that all that has preceded of commemorative poems have been entrusted to the speaker that he may remember suitably everyone there is, according to his knowledge, ability, intelligence, and position, as is most fitting. And God is all-knowing.”)

b. P. 71. a. P. l.

b. Latin, poor handwriting.

Tuesday, at 8 hours and a half, 16th Muharram, 1267 [Nov., A.D. 1850], to Isaac, s. of Salāmah, s. of Ghazāl (Tabiāh), Priest-Levite, a son, Khidr. Recorded by Ṣāliḥ b. Ibrāhīm, b. Ṣāliḥ, b. Murjān.

b. P. m. In Arabic, small script, in a scholarly hand.

At 3 hours and a quarter, on Friday, 24 Ramaḍān, 1266 [July, A.D. 1850], to Ibn Sālim, b. Abdullah Muslim, a son, its mother being Tuḥfah, sister of the recorder. Recorded by Ṣāliḥ, b. Ibrāhīm . . . . (as in preceding).


On Thursday, 15 Rajab, 1243 [Jan., A.D. 1828], to the recorder a son, whom he named Shākir. Recorded by Ibrāhīm, b. Ṣāliḥ, b. Murjān, b. Muslim, b. Murjān, b. Ṣāliḥ, b. Sadaqah.

1 See genealogical table of Levitical family, S.L. II, p. xivii.
3 No name given, a blank space was left for the name, but it was never supplied. Presumably the child died soon after birth.
4 See genealogical table, S.L. II, p. xivii, for this and others.
On eve of Friday, at first hour, 16 Jumādā I and 28 Shebāt, 1234 [28 Feb., A.D. 1819] to Ibrāhīm Abu Faraj, a son, named Sa‘d. Recorded by Ibrāhīm, b. Șāliḥ, b. Murjān.

e. P. 117. Arabic, handwriting fair to poor.
On eve of Friday, at the 3rd hour, 25 Jumādā II, 1235, corresponding to 26 Adhār [26 March, A.D. 1825], to Abu Shalabi a son, named Ibrahim. Recorded by Abd Hibah, b. Abd Hibah, b. Ibrāhīm, b. Șāliḥ, b. Murjān.

f. P. 118. Arabic, fair hand.
On Sunday at 12th hour, 20 Safar to Asa‘d Sarūr, a son, named Joseph. Recorded by Ibrāhīm, b. Șāliḥ, b. Murjān.

g. P. 119. Arabic, fair hand.
On eve of Sunday at dawn, 16 Jumādā I, 1234 [Feb., A.D. 1819], to Ibrāhīm, b. Salāmāh (Solomon), (b.) Sarūr, a son, named Salāmah. Recorded by Ibrāhīm, b. Șāliḥ, b. Murjān.

h. P. 121. Arabic, scribbled and partly erased, household accounts, or perhaps priestly dues.


1 A ṛati is a weight of 5 lbs. in Syria.

CODEX XX.

(A LITURGICAL MS. IN SAMARITAN, SOME ARABIC SERVICE FOR THE FEAST OF UNLEAVENED BREAD—MS. IN RECONDITIONED FORM DATED 1248 [A.D. 1833], DATE OF EARLIER PORTION 1117 [A.D. 1705].)

I. General Description.—On stout oriental paper, the earlier part with no watermark, the later shows a capital G. The text occupies 62 leaves, and there is one fly-leaf at each end, both of which have epigraphic additions. There are, in addition, 2 binder's fly-leaves at each end. The codex is bound uniformly with the other Samaritan codices in the library. Pagination is in pencil. The MS. is written in black ink, which in the older part had faded slightly. The Samaritan is a good minuscule throughout, and the Arabic a fairly clear and good naskhi. There are catchwords throughout. As explained in the colophon at the beginning (see below under Contents) an early codex, which had become dilapidated, has been reconditioned.

The present measurements are 5⅛ in. by 4 in. The text column measures 4⅜ in. by 3 in. The writing tends to vary in size but there are roughly 29 lines to a full page, and about 23 letters to a full line. The general condition of the MS. is good, and the text is perfectly legible. There is some marginal writing, see especially pp. 24, 45, 122, all by the same hand as the adjoining text. The leaves from p. 125 to the end show discolouration due to damp. P. 25 marks the beginning of the original MS. which extended from there to p. 40.

2. Scribe and Date.—The scribe of the early portion, which includes pp. 4-24, 45-94, 105-end, was Ismā‘il, b. ‘Abdullaḥīf, b. Ismā‘īl-b. Ibrāhīm, the Danafite. The gaps, pp. 25, 41, and 41-4 are seemingly by different hands.
The text of pp. 95-104 is apparently by the same hand as pp. 41-4. The scribe responsible for reconditioning and remedying defects was Amram, the Priest. The early portion was finished 15 Jumādā I; 1117 [Aug., A.D. 1705], and the reconditioning in Dhīl-Hijjah, 1248 [Apr., A.D. 1833]. May God bring it to a happy end.

3. Contents.

P. 3:

In the name (of God) the Compassionate, the Merciful: by His favour, mercy, and goodness this service (book) of the eve of the Feast of Unleavened Bread, and the day of the same feast, was dilapidated and defective in the possession of our maternal uncle... Shaikh Ibrahim, b. Salāḥ, b. Murjān. The aforesaid invited me to complete it and replace what had been lost from it, and repair it. I agreed to his request and undertook it with the help of the Ruler of Kingdoms. So I repaired it, bound it with my own hand, and completed it in my own handwriting. He further requested me to arrange it in the form set by the authorities Šāliḥ and Joseph. I pray the Compassionate, the Merciful, that He make it a blessing on them and on all the brethren who come to them, if God so will, to the uttermost. Amen. The writer is the meaniest and most abject slave, 'Amram the Priest in Shechem. In the month of Dhīl-Hijjah, 1248 [Apr., A.D. 1833].

P. 4. Heading:

In the name of the Lord we begin. Service of the eve of the Feast of Unleavened Bread, evening (service). The beginning of the service is 'Crying out and saying' and 'At the gate of Thy mercies' and the sections of Creation, and the qaṭafs of Sabbath, Unleavened Cakes, Harvest, and Sea, as follows."

Followed by:

(Exod. ii. 1, etc.)

At its end (p. 13) as before.

Followed by:

(Lev. ii. 4, etc.)

At its end (p. 19) as before.

Followed by:

(Deut. i. 7, etc.)

At its end (p. 23) after the 3 vociferations there follows:
And 'Praised be' slowly and 'Blessed is our God' and 'The Lord is a God' quickly, and 'We bless' and the addendum 'The feasts of the Lord, etc.,' 'Blessed is he who said, etc.,' 'The Lord bless thee, etc.,' 'Six days shalt thou eat unleavened cakes, etc.'

This is followed by:

"Then is said, 'God of Abraham, Thee we bless,' and 'Then sang' and 'There went forth a writing (scroll) and descended,' omitting a portion and a part of 'We all of us set ourselves,' the manaq, and 'Holy' and 'O Lord.' Then they read in turns (?) 'For in the name' and 'Hear, O Israel.' There is read the section preceding which has been abridged in the qafaf (?) and 'Thou art He who created the world, the gate of Thy mercies, etc.,' and the 3 'prostrations.'"

The first is בכר, etc., and משלוח, etc.
The second is ייוב, etc., etc.
The third is ששת, etc., etc.

Then comes:

"Then is said, 'The Lord is a God, merciful and gracious,' and 'May our Lord receive your prayers,' and 'O people' all of it. There is said a poem by our Master Abisha', on whom be the favour of the Lord. Amen. The chief (priest) says from behind the curtain, 'May you be celebrating this day, a hundred years hence....'

"The priest now says 'Blessed is our God' slowly, followed by 'Calling out (and saying),' and 'At the door of Thy mercies' and 'For in the name,' and the sections of Creation. Then after it 'Praised be our God.' 'May you be celebrating....' The assembly will share amongst them (the reading of) the Law as far as 'And now, O Israel' [Deut. iv. 1]. May God not suffer Israel's ceremony to lapse. Amen. O God. Amen. Written by Amram, b. Solomon, the Levite, on behalf of Shelah (Mursal) and Joseph, sons of Abraham, s. of Shelah, the Danafite.")

P. 25 marks the beginning of the original book.

Heading:
The order of service of the day of the blessed Feast of Unleavened Bread, on Mt. Gerizim. All the people, together with the elders, assemble at the door of the Synagogue an hour before dawn. They bring forth the books and stand at the stone. The senior priest begins the service, saying, 'Praised be God. There is no God save one' thrice, and 'For in the name, etc.', 'For a benefit to us, etc.' The elders begin the qalaf comprising 'Unleavened Bread,' 'Sea,' 'Harvest' and 'Sabbath.' And they read the qalaf of 'And (the Lord God) planted' as far as 'And now, O Israel.' When they reach that point, they process during it, reading section by section till they come to the Olive Tree and 'When thou goest forth to battle' (the second passage). They sit down there till they reach it, and process in it as far as the Stone and 'And it shall be if thou shalt hearken.' They sit down there and read until they reach it. They process with the beginning of 'The Lord will open' and they continue to the halting place (known as) 'And it shall be when ye come.' They stop there until they reach that passage. They process in it to Maqqedah. They finish the Law there. Then is said 'Law, etc.' 'We bless it, etc.' and 'Praise be' slowly and the durrān 'O mighty Power, hear our voice' and a [hymn of] Marqah, 'God, Most High God' and 'O Merciful King' and a Gloria beginning. Then 'At the door of Thy mercies' and 'For in the name, etc.,' and the sections of Creation slowly. The congregation proceeds in 'Blessed is our God' until the stopping-place, known as Alil. There they stop and finish it. Then is said 'Praised be God, there is no God save One' thrice, and 'For in the name,' 'For a benefit to us, etc.,' and the short qalaf, known to the elders, as far as 'In the day when they were created.' 'Praised be' is said slowly, and 'Blessed is

---

our God,' followed by 'The Lord is God' slowly. They process in it as far as the Fig­
grove. They stop there and finish it and begin 'We bless.' They proceed in this, verse be­
hind and verse before, adding from the Masaf as much as is deemed suitable. They
finish it at the door of the Chief's house. They greet one another with 'May your days
be a hundred years, all of you.' They begin 'We all set ourselves.' They journey in it
as far as the Stones (known as) the Abanim. They take off their shoes and advance to them
and prostrate themselves. They kiss the Twelve Stones, and stand to the south of
them. They cease from 'We all set ourselves' and say 'Praised be God. There is
no God save One' thrice, and 'For in the name, etc.,' For a benefit to us, etc.,' and the
qafaf of the Stones, as follows.

Begins:

• l"K • 1~'Pl"l

This is followed by:

• Pi'il • l"K • O~i:J~:J

• il'j\11 • O'l:JKil

• il'j\11 • O'lil~il

• il'j\11 • O'lil~il

• il'j\11 • O'lil~il

Begins:

• iK • Pi'il • l"K • O~i:J~:J

• il'j\11 • O'l:JKil

• il'j\11 • O'lil~il

• il'j\11 • O'lil~il

Begins:

• iK • Pi'il • l"K • O~i:J~:J

• il'j\11 • O'l:JKil

• il'j\11 • O'lil~il

• il'j\11 • O'lil~il

A

• iK • Pi'il • l"K • O~i:J~:J

• il'j\11 • O'l:JKil

• il'j\11 • O'lil~il

• il'j\11 • O'lil~il

Begins:

• iK • Pi'il • l"K • O~i:J~:J

• il'j\11 • O'l:JKil

• il'j\11 • O'lil~il

• il'j\11 • O'lil~il

Begins:

• iK • Pi'il • l"K • O~i:J~:J

• il'j\11 • O'l:JKil

• il'j\11 • O'lil~il

• il'j\11 • O'lil~il

See S.L. I, p. 348.

P. 32. Heading:

See S.L. I, p. 12.

A

1 See S.L. I, p. 12.


3 See S.L. I, p. 29—attributed to Amram Darah.

4 See S.L. I, p. 48—attributed to 'Moses.'


7 Attributed to the High Priest, Pinhas.
LITURGICAL MANUSCRIPTS

"Then the qataf of the Ten Commandments and they begin the qataf.")

Begins:

זֵכָּרְתָּהּ, זְכוֹרְתָּהּ, זִכְרוֹתָהּ (Gen. ii. 9.)

This passage is followed by a series of excerpts from the Pentateuch.

P. 35. New section begins:

uran. עַנָּרָה, עֲנָרָה, עַנָּרָה (Gen. xiii. 3.)

P. 39. New section of qataf:

ראָם. עָכַּבְּרֹת, עָכַּבְּרֹת (Gen. xxviii. 10.)

P. 40. New section of qataf:

orkh. עָכַּבְּרֹת, עָכַּבְּרֹת (Gen. xxviii. 16.)

P. 40. New section of qataf. Begins with:

וַיַּרְאָם, וַיָּאָמְר. בְּרִית, בְּרִית (Exod. xi. 9.)

P. 52. New section begins:

ירָאָם. יִדְחָה, יִדְחָה, יַדְחָה (Exod. xi. 9.)

At end (p. 53):

וַיַּרְאָם, וַיָּאָמְר. בְּרִית, בְּרִית (Exod. xii. 1.)

Interspersed with vociferations.

After it (p. 53):

וַיַּרְאָם, וַיָּאָמְר. בְּרִית, בְּרִית (Exod. xii. 1.)

This is part of the opening verse of an alphabetic poem. The other verses of the poem as far as the ד verse (p. 86) and also the ה verse (p. 92) are found written between sections in the Scriptural passages which follow.

In them, also, single vociferations are interspersed.

P. 72. Heading:

ומְרָשָׁה, יִנְשָׁה, יַנְשָׁה (Lev. ii. 2, etc.)

P. 78. Same heading as p. 72, and is followed by:

רַבְשָׁה, יַנְשָׁה, יִנְשָׁה (Numb. ii. 9; iii. 1, etc.)

P. 87. Heading:

וַיַּרְאָם, וַיָּאָמְר. בְּרִית, בְּרִית (Deut. i. 5.)

1 See S.L. I, p. 162—ascribed doubtfully to Marqah.
"Then they chant 'Six days shalt thou eat unleavened bread' (Deut. xvi. 8), and the threefold vociferation, both high and low (voices?), and repeat the zaffat (chants?), as follows":

The opening words of these chants (28 in all) only are given, set out in triangular form on pp. 93, 94.

The first given is:

\[
\text{Exod. iv. 30.)}
\]

P. 94. Heading:

\[
\text{Exod. xv. 1.)}
\]

Here follows the "Song of Moses," parts of which they chant in chorus. These are interesting.

(a) (verse 2):

\[
\text{Exod. xv. 2.)}
\]

(b) (verse 3):

\[
\text{Exod. xv. 3.)}
\]

(c) (verse 6):

\[
\text{Exod. xv. 6.)}
\]

(d) (verse 11):

\[
\text{Exod. xv. 11.)}
\]

(e) (verse 17):

\[
\text{Exod. xv. 17.)}
\]

(f) (verses 17, 18):

\[
\text{Exod. xv. 17, 18.)}
\]

(g) (verse 21):

\[
\text{Exod. xv. 21.)}
\]

P. 102. Heading:

\[
\text{Gen. xxii. 14.)}
\]

A poem. See p. 53 of the Codex.

1 A poem. See S.L. I, p. 67— ascribed to Marqah.
it is finished they halt there, and all say 'Praised be God, There is no God save one,' three times. And 'For in the name,' etc., and 'For a good unto us,' etc. Then is said 'Praised be God,' 'There is no God save one,' 'The Lord our God is one Lord.' There is said the qaṭaf of the Saints, with, as refrain after each section, 'The Lord is a God merciful and gracious,' 'O their God,' etc., and the last is said slowly. Then is said 'This is the great Book.' They chorus, 'Turn from the fierceness of thine anger' and 'For in the name' and 'Hear O Israel.' Then all say with a fervent heart 'God sees, the Lord sees who speaks this day on Mount Jehovah-jireh'¹ five times. There shall be said 'Praised be our God; the Lord is a God merciful and gracious, slow to anger and plenteous of mercy and truth.' They say to one another 'A hundred years may your days be, all of you.' The Priest then begins 'God is great'—the one by Abūl-Ḥasan al-Ṣūrī, may God be pleased with him. Amen. They process during it to the Altar of Isaac.')

Here follow the verses of 'God is great.' It is an alphabetic poem, apparently without rhyme except at the end of each stanza. The verses here given are those from א to ב and כ to ח. Begins :

(see S.L. I, p. 70).

It has the refrain :

"The Lord is a God merciful and gracious,' and 'May our Lord receive our prayers' as customary. They shall say to one another 'May your days be a hundred years,' 'May thy days be a hundred years.' Thereafter the Priest begins 'Then sang' (Moses) [Exod. xv. 1] to the tune of 'God is great.' They process in it to the Altar of Seth. They approach the altar at 'Until (thy people) pass over' [verse 16], and when

¹ So written.
P. 109. Heading:

After it is said 'Hearers' and 'They repeat' and after them 'Praised be our God: the Lord is a God merciful and gracious, slow to anger and full of mercy and truth.' They then enter and visit the altar. They ascend and stand facing the altar of Noah and begin 'Blessed be.' The first of it is said as far as the third part to a slow (heavy?) tune known to the elders. [Here follows the first 3 phrasings of 'Blessed be.'] They hasten to the altar with [the continuation of the durrān] and finish it at a slow pace, with the threefold vociferation. 'Praised be' is said slowly, and 'For in the name,' etc., and 'For a good to us,' etc. Then the old men recite the qatāf of the place which is the qatāf of Noah, as given at the top of the next page.

Begins:

(Gen. vi. 8.)

This is followed (p. 110) by:

After it the Priest shall say lines by the trusty 'Abdullāh, s. of Sālimah, may God be pleased with him. Amen.

[In the margin].  'On the feast of Unleavened Bread.'

Begins:

Following on p. 117 by a maqtāk ("conclusion"). beginning:

---

2 See S.L. I, p. 60, attributed to Marqāh.
3 See S.L. I, p. 275.
The text is a transcription of a liturgical manuscript from Codex XX. The transcription includes details of liturgical practices, such as the ascent of Aaron, the prayers for the congregation, and the contributions made by various individuals. It also includes a list of contributions received in the year 582, as well as a section on the week of the Feast of Unleavened Bread. The transcription is annotated with footnotes providing additional context and explanations.
of the week of Unleavened Bread by the hand of... Šalīl b. Ibrāhīm b. Šalīl, the Danafite, may he be pardoned.

(iii) Colophon on p. 3. See Contents, above.

(iv) Colophon (p. 123):

"By the hand of the poor slave Ishmael s. of Abdu'l-laṭif, may the Lord forgive him, Amen, on account of Moses, the faithful.

(v) P. 122. In margin:

Records death (?) of writer's brother Murjān, who left a son of tender years on the 22 of Nisān (?) of the year 1258 [A.D. 1842]. On the previous night the Birth of Moses was read and on the previous Wednesday night the writer was betrothed to Rebecca, daughter of Luṭf (?) the Samaritan. Writer Šalīl b. Ibrāhīm b. Šalīl b. Murjān, the Danafite.

5. Catalogue Marks.—Codex XX in ink inside r.h. cover. On p. 1 IX (red pencil) over 15 (pencil). On p. 3 15 in pencil. On the book-plate (Bibliotheca Lindesiana) inside l.h. cover, is E/8 in pencil. On fly-leaf opposite in pencil is Bro Cat. L.

CODEX XXVII.

(PART OF SERVICE BOOK: IN SAMARITAN, WITH ARABIC HEADINGS: ONE PART DATED 1075 [A.D. 1664].)

1. General Description.—On paper of different ages and thicknesses. Two folios have watermarks, in one case three crescents,

\[\text{a. August, A.D. 1705.}\]
in the other an elaborate watermark not identifiable. The MS. is bound uniformly with its companion codices, and the dimensions of the leaves do not appear to have been altered in the process. The text occupies 17 folios (1a-17b). There are 6 binder's fly-leaves at each end. Foliaion is in pencil at the bottom l.h. corner. The MS. is fragments. At the top l.h. corner of f. 5a there appears to be a made of dots, presumably representing the 4th quire (or 40th folio) in the original codex. The writing is a Samaritan minuscule with some words in majuscule, and varies slightly with the different hands, yet throughout it is neat and attractive. The headings and directions are in an ornate Arabic naskhi. There are catchwords throughout. The ink used is black generally, but in places some red ink is used for effect, alternate lines in some headings being written in black and red.

The present dimensions of the page are 8 in. by 5·6 in. The text column varies in size: it is approximately 6 in. by 4 in., and the number of lines to a full page has 32 as maximum. The general condition of the MS. is good and it is perfectly legible. The leaves of the original MS. are slightly stained and soiled; those added more recently, although also slightly stained, look clean and fresh by comparison. A worm hole in folios 3-8, 11, 12, not affecting the text, has been repaired. The MS. is incomplete. The catchword at the foot of f. 17b indicates that there was more to follow.

2. Scribe and Date.—There are 3 or 4 hands, and the MS. is made up of separate parts: (a) ff. 1, 2, 9, 10; (b) ff. 3-8; (c) ff. 12-17; (d) f. 11. Part (a) is the most recent part, and the name of the scribe is not given. The scribe of part (c) is given on f. 17a as Mufarrij b. Ya'qūb (Jacob) b. Ibrāhīm (Abraham) al-'Afrāyīm (the Ephraimite). He is probably also the scribe of ff. 3-8. Ff. 3-8 and 17 are characterized by short laudations in Arabic at the foot of each page. These have no connection with the text. No other scribe has been recorded. The date given in the colophon on 17a is 14 Jumādā I, 1075 [Nov., A.D. 1664].

3. Contents.
F. 1a is blank.
F. 1b. Heading:

(“In the name . . . Prayer of the Sabbath of the Conjunction of Passover, the blessed. The qatāf is and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and an astronomical term, was the occasion of a minor festival 60 days before Passover and Succoth respectively—A.E.C.

2 Sections or passages of Scripture to which these names were given.

3 Durra, no. 13. See S.L. I, p. 43.

4 See S.L. I, p. 31. Cowley attributes it doubtfully to Amram Darah.
An alphabetic hymn, where 1st and 3rd hemistichs of each stanza begin with its appropriate letter. So far as the 3rd hemistichs are concerned the scheme is only adhered to in a proportion of the stanzas. The variations in the guttural letters include for א, ו for י, מ for ז.

Begins:

לְאֵלָהּ נְבָרֵךְ וּדְרוֹרֵי: וּרְמָתָרָה.

(“The Elders sing the qafaf to [Exodus]. Then is said durrān, מְדִרֵיתָם וּזְרָה. Then the Gloria is said.”)

Begins:

וַיְכֹרֶת מַרְכָּחָם אָלַמָּוִים אָשָׁר בֹּרְךּ וּקָקָשׁ.

F. 2a. Heading:

דְּרָלָתֶם וּתְנַנְנֶה חַמְרָמְרָא דְרָזָא מְתוּרָמְתָא מְפָגָה.

Then a hymn by our master the High Priest Phinehas.

22 Then is said a hymn, and a Marqah hymn, by our master the High Priest Phinehas, the favour of the Lord, etc.

This is the durrān hymn:

Begins:

וַיִּכְּרָת מַרְכָּחָם אָלַמָּוִים אָשָׁר בֹּרְךּ וּקָקָשׁ.

F. 2b. Heading:

אָוֹלָתֶם בּוֹתֶת אָלַמָּוִים, כְּאֶפֶר בּוֹרְךּ.

(“Great is the Lord, etc. Then shall be said durrān, מְדִרֵיתָם וּזְרָה. Then the Gloria is said.”)

Begins:

וַיִּכְּרָת מַרְכָּחָם אָלַמָּוִים אָשָׁר בֹּרְךּ וּקָקָשׁ.

F. 4a. Heading:

רְבּוֹ אָלַהְתֶם וְתַנְתִּנְהֵה חַמְרָמְרָא דְרָזָא מְתוּרָמְתָא מְפָגָּה.

(“He reads it (Exod. xxx. 12 sq.) entirely, and after that they chant the qafaf as far as Lev. i. 1. Then is said חִנֵּה, etc., and the 3 vociferations to a quick chant, and דְּרָלָתֶם וּתְנַנְנֶה חַמְרָמְרָא דְרָזָא מְתוּרָמְתָא מְפָגָה.

There is said a durrān poem, מְדִרֵיתָם וּזְרָה, כְּאֶפֶר בּוֹרְךּ וּקָקָשׁ, and a Marqah hymn, אָוֹלָתֶם בּוֹתֶת אָלַמָּוִים, כְּאֶפֶר בּוֹרְךּ וּקָקָשׁ.

Begins:

לְאֵלָהּ נְבָרֵךְ וּדְרוֹרֵי: וּרְמָתָרָה.

F. 4b. Heading:

רְבּוֹ אָלַהְתֶם וְתַנְתִּנְהֵה חַמְרָמְרָא דְרָזָא מְתוּרָמְתָא מְפָגָה.

(“Great is God.” Then they chant the qafaf as far as Numbers i. 1, then is said חִנֵּה, etc., and the 3 vociferations to a quick chant, and דְּרָלָתֶם וּתְנַנְנֶה חַמְרָמְרָא דְרָזָא מְתוּרָמְתָא מְפָגָה.

There is said a hymn by Ben Mir.”)

Begins (f. 4b):

בּוֹלְתָהּ שְׁבְתָהּ דְּרָמָהְתָה: עַמִּי הַצְּפֵּית אֲלַמָּוִים.
21 stanzas of 4 hemistichs, each of which rhymes in its last two letters within the stanza.

F. 5b. Heading:

Priest. (S.L., p. xxviii). See S.L., I, p. 82. Ascribed to Amram, the High Priest.

Each stanza consists of 4 hemistichs the first 3 of which rhyme together, in their last two letters, and the last rhymes through in "[O:]..."

First stanza begins:

At the end: "Then they chant the qafaf as far as Deut. 6b. (Alalah, ḥādīmim). Then is said ' [Moses] commanded us a Law' to the end. Then: "[O:]...

1 Two durrān are found so beginning. See S.L., I, pp. 43, 46.
2 The opening words are. See S.L., I, p. 373.
3 See S.L., I, p. 373.

There follow 5 stanzas of 10 or more distichs which rhyme usually in the last two letters. The first distich is:

The Lord is God gracious and merciful. Then is said a durrān hymn, ḥādi, 1 and a Marqah hymn, al-lālit, ḥādi, 2 and the Gloria, ḥādi, 3 ending with 'Blessed is our God' and 'The Lord is God' solemnly. Then is said the Introduction, cimr, ḥādi, 4 by Abdullah al-ḥaftawi, b. Barakāt. . . ."

Begins:

Cimr. ḥādi, 4 al-ḥaftawi. Cimr. ḥādi. 4

Then follows a poem of 12 stanzas, the first letter of each of which is N. Each stanza consists of 4 hemistichs the first 3 of which rhyme together, in their last two letters, and the last rhymes through in "[O:]...

At the end: "Then is said the 'Introduction,' cimr, ḥādi, 4 by Abdullah al-ḥaftawi, b. Barakāt. . . ."

Begins:

At the end (f. 8a): "Then they chant the qafaf as far as Deut. 6b. (Alalah, ḥādīmim), then is said ' [Moses] commanded us a Law' to the end. Then: "[O:]...

1 See S.L., I, p. 30. Ascribed to Amram, the High Priest.
2 See S.L., I, p. 494. Ascribed to Pinhas, the High Priest.
3 See S.L., I, p. 82. Ascribed to Pinhas, the High Priest.
4 Deut. xxxiii, 4.
F. 9a. After the last stanza a response begins:

“Then is said ‘Look down upon us, Lord,’ parts (acrostic) ﾘ, ｲ, ﾇ, ｰ, ｳ, _ctrl+6, ｷ, _ctrl+7 and (the supplement) ‘Lord, for the sake of three perfect ones.’ Then they intone ‘And the Children of Israel rested from their work,’ etc. Then this hymn of praise, the author of which is unknown to us—May the Lord have mercy upon him. Amen.”

Begins:

F. 9b. Heading:

“He is the name for a selection of biblical passages (here 20) of which the opening words only are given, generally arranged as here in a series of triangles. They are written here alternately in black and red ink. The first given is:

F. 10a. Heading:

“Then is said ‘Look down upon us, Lord,’ parts (acrostic) ﾘ, ｲ, ﾇ, ｰ, ｳ, _ctrl+6, ｷ, _ctrl+7 and (the supplement) ‘Lord, for the sake of three perfect ones.’ Then they intone ‘And the Children of Israel rested from their work,’ etc. Then this hymn of praise, the author of which is unknown to us—May the Lord have mercy upon him. Amen.”

Begins:

The stanzas (13 in number) which follow are composed of distichs (5 to 8) which rhyme in their stanzas. Four of them are written in the margin, the reason being that folio 10 forms part of a later insertion, and the scribe could not otherwise get the text to fit. There is added this note:

“Since in this place there was no room for the verse 11:1, and the missing 2 lines which follow it, I decided to put them in the margin, as written.”

F. 11b. Heading:

“I.e., ‘missing’ in the sense of intervening between it and the text of f. 11a.”

Begins:

1. I.e. the stanzas of an alphabetic poem beginning with these letters.

2. I.e. ‘missing’ in the sense of intervening between it and the text of f. 11a.
F. 12b. Heading:

יִדְוָהוּ אֲלֹהֵי רָהִים וּרְאוֹתֵיהֶם סְתָאָה וּלְמֹרְחַב׃

This folio contains 8 sections, I-7, and 'He did wonders,' etc., and the threefold vociferation solemnly. Then shall be said 'Let us all set ourselves,' verse by verse, rapidly, and the words of pardon by our master, the High Priest, Abisha [see S.L. II, p. xxviii]. . . )

Here follow 7 stanzas each of 7 to 9 rhyming distichs, and alphabetic, I-7. The variations in the guttural letters are I for  ז. They are preceded by an introductory verse with an explanatory note beside it in the margin.

At end, in red ink (f. 15a):

אָרָק כִּהלָה אָלֶלִית׃

"There is none as the Lord, our God.""

F. 15a. Heading:

יחָלָה אֲלֹהֵי רָהִים וּרְאוֹתֵיהֶם סְתָאָה וּלְמֹרְחַב׃

The introductory verse begins:

דהא אֲלֹהֵי רָהִים וּרְאוֹתֵיהֶם סְתָאָה וּלְמֹרְחַב׃

The alphabetic poem begins:

 Allocate 3 בְּאָרָק כִּהלָה אֲלֹהֵי רָהִים וּרְאוֹתֵיהֶם סְתָאָה וּלְמֹרְחַב׃

The introduction of 5 I-7. In red ink:

אמרו והאמר:

"We have said and will say."

Here follow 7 more stanzas of the same type as those just described, but non-alphabetic.

Begins:

Then comes (f. 16a) in red ink ('conclusion').

1 See S.L. I, p. 293.
There follow 4 similar verses, rhyming in ֶלָּכָה יאשתו, לָכָה יאשתו הושׁמָה יאשתו:

At its end the note, “to be repeated twice,” referring presumably to the last verse given. Then follow the other 4 'prostrations’ (1 מֶרֶדְדַמִּים) of which only the opening words are given. It concludes with ֶלָּכָה יאשתו, לָכָה יאשתו, הושׁמָה יאשתו:

F. r6b. Heading:

ָלָכָה יאשתו, לָכָה יאשתו, הושׁמָה יאשתו:

(“Then shall be said a ‘Marran’ by Mattanah, the Egyptian. God pardon him. Amen.”)

There follows a poem of 3r lines (each of 2 hemistichs), rhyming throughout in ֶלָּכָה יאשתו, לָכָה יאשתו, הושׁמָה יאשתו, חֶפֶךְ יאשתו, חֶפֶךְ יאשתו, חֶפֶךְ יאשתו, חֶפֶךְ יאשתו:

At the end in red ink (f. 17a):

ַחֶפֶךְ יאשתו, חֶפֶךְ יאשתו, חֶפֶךְ יאשתו, חֶפֶךְ יאשתו

(“Praised be God,’ thrice. ‘For ever Thou art worshipped, and for ever Thou art praised.’ The service is ended.”)

There follows the colophon (see Additions). F. 17b. Heading:

יִשְׂחַג עליון השבת הואقبال חמשה ימי הפך=settings, מתיים יתן: מתיים יתן

(“A Gloria on the Sabbath preceding the first month by Ḣedḥaqah, the ḥaftāwī (priest).”)

At the end:

יִדְּרָשׁ יאשתו, ויִדְּרָשׁ יאשתו

A catchword, ֶלָּכָה יאשתו, indicates the beginning of a new heading but the leaf which contained it is lost.

4. Additions.

1. Colophon. F. r7a:

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.

(I) Additions.
(e) F. 5b. The same as 5a.

(f) F. 6a. 

(“Surely Thou art our God and the God of our fathers.”)

(g) F. 6b.  

(“Amen, I am that I am.”)

(h) F. 7a. 

(“O Thou who smoothest away all difficulty, O God.”)

(i) F. 7b.  

(“O Helper of the patient.”)

(j) F. 8a. 

(“Amen, O Eternal.”)

(k) F. 8b. 

(“O Thou that speakest the word (orderest the issue), O bountiful, O God.”)

(l) F. 17b. 

(“O Lord of lords, consider my state, O owner of majesty.”)

5. Catalogue Marks.—Marked in pencil on inside l.h. cover “Samaritan MSS. no. 27,” with E/6 below it. E/6 also on book plate of the Earl of Crawford’s library. On f. 1a there has been a note in pencil which has been partially obliterated. It reads “Dr. Neubauer mentions 7/4/71 and says there is another copy in the Museum. . . .” On f. 17b in pencil 5163/20.

IV. ASTRONOMICAL.

CODEX XXI

(AN ARABIC MS. ASTROLOGICAL. UNDATED)

1. General Description. On stout oriental paper which is polished and has as watermark three crescents. The size of page is 12 in. by 8 in. and that of the text column 9 3 in. by 6 in. with slight variations. The text occupies 100 pages with 23 lines to the page. The codex is bound uniformly with the rest of the collection. It is written in black ink with chapter and sectional headings in red. The script is a small-sized naskhi, good and clear. There are catchwords before each folio. Letters trespassing on the margin are written well clear of the text column. The effects of damp are observable throughout the MS, but more particularly in the opening folios. There is marginal writing in another hand (ff. 37b and 38a), and marginal corrections by the original hand on ff. 44a, 47b, 48a. The general condition of the MS. is very good. Filiation is by pencil in the top l.h. corner of the recto. A folio has been overlooked in the numbering between 3 and 4. The MS. had 3 fly-leaves at the end and 1 at the beginning. They have later been utilised by others for non-textual matter (see Additions). The modern binder (English) has introduced 2 leaves additional at each end.

2. Scribe and Date. The MS. appears to have been left in an incomplete state, and there is no name given either of author or of scribe. There is no date attaching to the text, but some dates, A.H. 1219, 1248, 1258 [A.D. 1804/5, 1832/3, 1842/3] appear in the additions.

3. Contents. The title is not expressly given but it is implied in the introduction, p. 2, l. 4:

قال مؤلف الكتاب اعلم أن حكم اقترانات الكواكب
بازره حكمها على البلدان التي تحت تلك البروج . . .

(“Said the author of the book, ‘Know that the philosophy of the conjunctions of the stars can be made applicable to the regions which lie underneath the zodiacal signs ’ . . .”) truck)

The book purports to reveal the effect of the association of the planets in the signs of the zodiac on the countries thought to lie immediately beneath them in promoting wars, fevers, assassinations, rebellions, etc., etc.
F. 1b. Begins:

بسم الله الرحمن الرحيم وَبِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَبِسْمِ النَّبِيِّ مُصْلِحِ الْوَلَادَانِ الآخِرينَ الحَسَنَ الرَّحْمَٰنِ الرَّحِيمِ

The signs of the zodiac are dealt with in turn, beginning with Aries. The effects of the conjunctions of each pair of the planets, beginning with Saturn, in this sign are enumerated. Thus the lands lying under Aries (حمل) are Babylon and adjacent territories, and when Saturn and Jupiter are associated in Aries it portends the assassination of a king in those lands, threat to the position of monarchs through ill-treatment of their subjects, the incidence of barrenness and drought with scarcity of rain, etc., etc.

F. 2b. The sign Taurus (ثور), to which belongs Hamadan, etc.

F. 3 iib. Gemini (جُوزاً), to which belongs Dailam, etc.

F. 4b. Cancer (سُرطان), to which belongs Armenia, etc.

F. 6a. Leo (أسد); with Yemen, Tūs, etc.

F. 7b. Virgo (سُبُلَاء), "the cultivated peninsula," etc.

F. 9a. Libra (مُرَّان): with Carmatia, etc.

F. 11a. Scorpio (عِقَد): with Hejāz, etc.

F. 12b. Sagittarius (قوس): with Baghdad, etc.

F. 14b. Capricorn (جَذَيْر): with India, etc.

F. 16b. Aquarius (دَلَّاء): with Kūfah and district.

F. 18b. Pisces (حوْت): with "sands of the Berbers," etc.

F. 20b. On the conjunctions of the "seven stars" with aphelion."

F. 21a. On the "approaches" of the stars to Saturn.

F. 22b. On the conjunctions of the "seven stars" with Jupiter.

F. 24a. With Mars (جَرِيعَة).

F. 24b. With the Sun (شَمْس).

F. 25a. With Venus (ثَمْرَة).

F. 25b. With Mercury (عَطَارِد).

F. 25b. Concerning the highest points of the stars (إِرَاث).

F. 26a. Concerning the lowest (نُبتِط).

F. 26a. On the risings (الْنَّاسِمَات) of the "five stars." 1

F. 26b. On their regressions (الْجِرَوع).

F. 27a. On their emergence (الْبَلَوشَة).

F. 31b. On their "setting" (الْحُرُوب).

F. 32a. On the "highest stars" (الْكُواكب العلوية).

F. 34a. On the "rain stars" (الْكُواكب الإِطَار).

F. 37b. On derangement of the world order (قَيْمَةَ سُلُوطِ الْعَالَم).

F. 43b. On "cheapness of prices" (i.e. plentifulness of commodities).

F. 48b. On the signs of eclipses of the Sun and their rules.

F. 49b. Ends abruptly in midpage after showing gaps, as if the transcription was from a MS. which had become illegible or was torn and defective.

4. Additions.

(a) Textual. (i) F. 37b, 38a. Marginal additions by another hand. That on f. 38 concludes: "as we took down from the lips of our Shaikh Ḥāṣim Efendi in the year 1250 [A.D. 1834/5]."

1 The "seven stars" are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon.

Saturn, Jupiter, Mars.

Venus, Mercury, and the Moon.
(ii) Ff. 44a, 47b, 48a: marginal rectification of omissions in the original hand.

(b) Non-textual. (i) F. 1a. Lines drawn for the tabulation of the lucky and unlucky conditions resulting from the appearance of the moon in the 28 mansions (J-ul). Beyond the rubric nothing has been written.

(ii) F. 1b. Notice of death of Isaac, s. of 'Abdu 'I-Latif. Underneath it is the beginning of an entry which was not proceeded with. The date alone is given, 19 Muhaarram, 1248 [May, A.D. 1833] with the Alexandrian date added, i.e. 2188.

(iii) F. 2a. On the risings of Sirius.

(iv) F. 49b. Numerals I to 24 written as if in preparation for a tabulation.

(v) F. 50a. In the handwriting of the original scribe. Two tabulations: that on the r.h. side of the page concerning blood-letting on the several days of the Arabic month and the benefits to be expected, that on the left concerning dreams on the several nights of the month and what they signify.


(viii) F. 51b. Nos. 1 and 2 are forms of letters for use in business.

(ix) F. 52a. Arithmetical calculations.

(x) F. 52b. Forms of address for individuals of various ranks for use in correspondence.

5. Catalogue Marks. Codex XXI in ink in r.h. board. On fly leaf opposite XIV/10 in pencil, F. 14 XIV/10 (AB) in pencil. On F. 53b: (AB), N1: 6, marked by A. Loewy 6, 6, and XIV/10 twice—all in pencil. The bookplate of the Earl of Crawford is on inside l.h. board, but has no catalogue number on it.

CODEX XXII

(A BILINGUAL MS. ARABIC AND SAMARITAN. ASTRONOMICAL CALENDAR. EARLY EIGHTEENTH CENTURY)

1. General Description. On stout oriental paper generally without any watermark, but a few leaves show three crescents. The present size of page after reduction in binding is 17.5 in. by 8 in. and the text column measures 10.7 in. by 7.2 in. The total number of folios is 162.1 The MS. has 8 fly-leaves at the beginning and 7 at the end. The text proper is found from 7b to 157b. The codex is bound uniformly with the rest of the collection. There are 2 binder's fly-leaves at each end in addition. The MS. is written throughout in black ink. There are numerous additions on the fly-leaves of the MS., and a considerable number interspersed throughout the text (see Additions). The writing and the figures, which are in abjâdi notation, although by three different hands, are neat and clear. The general condition of the MS. is good. The leaves of the earliest portion have been slightly affected by damp and in some places the writing has left an impress on the page with which it contacts. Slight repairs have been made to a few leaves where the margins have been damaged. Where additions have been written in the margin they have been rendered subject to multiplication through the trimming of the leaves. Foliation is by pencil mainly; 1-15 is in ink, 16-55 in ink over pencil, 56-162 in pencil. The MS. is entire except for the loss of small portions at the middle of the loose margins of folios 9-14.

1 In the "Handlist of Sam. MSS. in the Earl of Crawford's Library" of the year 1874, it is said to have 163 leaves.
no doubt due to continuous handling. At the date Shawwāl, 1267 [July-Aug. A.D. 1851], a slip of paper, on which are particulars of an eclipse of the sun with the calculations, has been inserted.

2. Scribe and Date. There are 3 hands.  
(b) His son Muslim from that date to Shaʿbān, 1255 [Oct.-Nov., A.D. 1839].  
(c) Another son, ‘Abdullah, carried it on from that date to the end of the year 1300 [Oct.-Nov., A.D. 1883]. The writing of the Calendar was completed on the afternoon of Wednesday, 9 Dhul-Ḥijjah, 1124 [Dec., A.D. 1712].

3. Contents. The Calendar is set forth in 7 columns, 6 of which have arithmetical figures, and the 7th a mixture of text (both Samaritan and Arabic) and figures. No clue as to the import of the figures in the columns or text is supplied. From a careful study of the Calendar and the Astronomical Tables supplied in Codices XXIV-XXVI it is now possible to give the following explanation.

This is a calendar calculated for a period of 200 years, i.e. from Muḥarram, 1101 [3 Oct., A.D. 1689, Julian] to Dhul-Ḥijjah, 1300. This month began, according to the Calendar, on 19th Sept., A.D. 1882. The Calendar determines the day, hour, and minute of the monthly conjunction of sun and moon which marks the beginnings of the months in the Muhammadan (lunar) year. It gives the day of the month in terms of the Yazdajirdian (Persian) and the Roman (Julian) year, both of which are solar years. The names of the months it uses for the Julian year are the Hebrew names imported from Babylonia, no doubt the names in use in the district at that time. There are some slight variations in their spelling.

The calculations by which they arrive at their results are set out in 6 columns, the 7th being reserved for the sum of the whole matter. Cross divisions, of which there are 9 to each page, mark off the calculations for the individual months. The columns are meant to be taken in order from right to left, and the data which they contain are derived in the first instance from the Astronomical Tables already mentioned. These have been calculated in respect of the Hebrew solar and Persian years and eras.

On the first page of the Calendar (f. 9b), there is the prefatory invocation "In the name of the great Lord". Along the top but within the first cross division are the words:

"The year 6128 [from the Creation of the World], 3328 [from the first year of Israel's rule in the land of Canaan], in the cycle of 28 [years], [No.] 21, and in the cycle of 19 (i.e. Metonic Cycle), 9, excerpt for the 1058 Hebrew solar Yazdajirdian (Persian)."

Remembering that the columns are to be followed from right to left and that the rows of figures are to be read in the same direction, we find in Column I, first division:

\[
\begin{array}{cccc}
6 & 52 & 28 & 5 \\
44 & 57 & 27 & 11 \\
50 & 49 & 26 & 5 \\
\end{array}
\]

The interpretation of the first row is 5 zodiacal divisions, 28 degrees, 52 minutes, 6 seconds. As each zodiacal division, or sign, is one-twelfth (i.e. 30°) of the ecliptic circle the standard table is thus 60 seconds = 1 minute; 60 minutes = 1 degree; 30 degrees = 1 sign of the zodiac. The first column throughout
is the calculated path of the sun (תלחה חמשה). We are already told that we are dealing with the year 1058 Persian era. The first row of figures given above will be found in the Astronomical Tables opposite the year 1050 in the tens (תבנת) column and the second row opposite 8 in the units (תבנה) column. The third row is the sum of the other two. With 12 zodiacal signs the circle is completed and a fresh beginning is made, hence we have 5 and not 17 zodiacal signs in the third row above. This row is now the calculation for the year 1058 Persian era, and is repeated as an element in the calculations for the individual months which follow, being entered as the first row in each monthly division throughout that year. To it is now added the excerpts from the Tables for the additional months and days. The Tables furnish calculations also for hours, but our Calendar does not make use of them. What the months and days in the Persian Calendar are at the time of the monthly conjunction of sun and moon will be found in Col. III in Samaritan alphabet numbers under ש (שנה) and מ (מועד). Thus in the second division of Col. III we find the entry 0 months, 8 days. Turning to the Tables under the "path of the sun" we find that the calculation for 8 days (as there are no months no entry for months can be made) is 5° 53' 7". This is added to 50° 49' 26" 5', giving as answer the third row 55° 42' 4" 6'. If there had also been a calculation for months, the first three rows would be added together and the sum of them would constitute the fourth row. This answer gives the mean movement of the sun. The next row, also excerpted from the Tables, gives the "correction" (משלת חמשה) necessary to ascertain the true movement. The last row of the division is the result obtained by subtracting the "correction" from the previous answer. This "correction" is to be sought in the Tables on the "altitude of the sun" (מלחה חמשה) calculated in Col. V.

In Col. II are the corresponding excerpts and calculations for the moon. The "correction" for the moon is to be found in the Tables against the result arrived at in Col. III and is added in this case. In Col. III we deal with the "anomalous path of the moon" (תלחה סלולה וזרד). The first 3 rows of figures are the excerpts for year, month and day. The last row is the sum of those that precede.

Col. IV provides the calculations for the movement of the pole star (תלחה ראשים ו ogląda). Calculations are available in the Tables for years, months, days and hours. Those for years, months, and days are utilised at the beginning of the Calendar, but soon the calculations for months and days are omitted, and the calculation for the year only retained. Columns V and VI have only three sets of figures in each row, the seconds being omitted. The first row of Col. V is the "mean movement" of the sun, as determined in Col. I, to the nearest minute. From it is subtracted 55° 17' 2" — the "altitude of the sun" at Shechem — to give the answer on which the Tables provide the "correction" for Col. I. Col. VI takes the corrected paths of the sun and the moon, as determined in Cols. I and II, to the nearest minute and subtracts the less from the greater. If the sun calculation be the greater the month is called "solar" and מ (מועד) is written above. If the moon calculation be the greater the month is called "lunar" and מ (מועד) is written above. The result of the subtraction is then doubled and gives row 4. This answer provides the means of ascertaining the hours and minutes of day or night when the conjunction takes place. The minutes are easily calculated. If the month happens to be "solar" the minutes are those given, if "lunar" they are those.
minutes subtracted from 60. For determining the hours the Samaritans made use of a table (جدول ساعات المبعد) not included in the Astronomical Tables, but given on fly-leaves of Codices XXIII and XXV, as follows:

<table>
<thead>
<tr>
<th>Lunar</th>
<th>Solar</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Day</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>1</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>0</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Night</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>1</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>0</td>
<td>11</td>
<td>17</td>
</tr>
</tbody>
</table>

To take an example of its use. On f. 9b (the first page of the Calendar) we have in Col. VI the result 32° 4° against the month Muḥarram, which is given as a "lunar" month. In the hours column above against 4 we find in the "lunar" column the number 1 and also that it is in the "day" part of the table. The minutes are found by subtracting 32 from 60, giving 28. The conjunction then takes place at 1 hour 28 minutes of the daytime, as indicated in Col. VII.

Col. VII gives the conjunction of sun and moon (the first day of the Muhammadan month) in terms of the solar (Julian) year. Thus on f. 9b in the second division we have:

اجتماع المجيد سنة الفوم وماه وواحد عريض 32° 4°

حيث 32° 4° من يوم 9 ولا 10 من المحرم: 21 ولا 11.

(Conjunction of Muḥarram of the year 1101 Arab era at 1 [hour], 28 [minutes] of the daytime of [day] 5 (= Thursday), the 3rd of Tishri (October): [it begins on the] 3rd day (Tuesday) [and has] 31 [days]. It is Feast. The Seventh month.)

That in the third division from the foot of the same page reads:

اجتماع جامع الآخر 80 2 6 4 من ليلة 10 ولا 8

من حرم 6 ولا 8. وشبل مسقط ما حكى في المداخلات


كشمى: 16 ولا 8. ليلة 11.

Conjunction of Jumādā II at 5 [hours] 36 [minutes] of the eve of 7 (Saturday), the 1st of Adhār (March), [which begins on the] 7th [day], [and has] 31 [days]. And Ishbāt (February) falls out and is not included in the firsts of the months. Its first [day] is on the 7th (Saturday), [and it has] 28 [days] and a half. The last of the months of the year 6 in Shemittah. Blessed be the Lord. The 12th [month].)

The reason that February of this year is not mentioned amongst the firsts is that January (ربيع) had two conjunctions, the first on the first of the month and the second on the 30th. The next conjunction thereafter fell on the 1st of March, thus overstepping the short (Julian) month of February.

4. Additions.
A. Colophons.

(i) F. 83a.

هذا الجمل البسارية ماهنة سنة ممّا وابدا

هذه الجمل خط المرحوم المعفور له والكاببي مرجان ابن

ابراهيم الدفني رجع الله عليه حج بنغته من شهر مجرب

سنة الفوم وماه وواحد عريض إذ شهر جامع الأول سنة

الف وماه وثلاثاء وسبعين ومن ذلك الشهر إلى هذه الموضوع

1 In the Calendar February is given with 28½, 28½, 28½ and then 29 (leap year).

2 The seventh year—Year of Release.
Astronomical Manuscripts

This hallowed Calendar for a full 100 years was begun in the writing of the late father of the present writer, Murjân b. Ibrâhîm, the Danafî . . . who wrote it from Muḥarram of the year 1101, Arab era, to the month of Jumâdâ I of the year 1173. From that month to this place it was the work of the present writer, the poor, etc. Muslim, b. Murjân aforesaid, having associated with him in this noble science Shaikh ‘Abdullah b. Yusuf, al-Matrâî. . . . And if God so will it is our intention to add another 100 years to this Calendar, thus making a complete Calendar for 200 years. We ask God, etc. This was written on the day of Friday, the 4th of the month of Râfî’ II, 1117 [July, A.D. 1705]. And this Calendar is one combining three Calendars."

The opening part is to the same effect as the colophon on f. 83a. It adds that from Sha’bân of the year 1255 to the end it was the work of the writer . . . ‘Abdullah b. Murjân b. Ismâ’îl b. Sâdaqah b. Ibrâhîm, the Danafî, in association with his brother Ibrâhîm. The Calendar for 200 years combines three calendars. It was completed on the afternoon of Thursday, 9 Dhû ‘l-Hijjah, 1124 [Dec., A.D. 1713], corresponding to the 25th Dec. of the Roman year 2025, and is also the 10th month in Jubilee. . . . The writer had reached the age of 25 years. . . . “And he who finds a fault in it and corrects it will prosper in all his affairs.”

B. Non-textual. 1. Personal matters inserted in the text (in Arabic unless otherwise stated).

b. F. 16b. Murjan records that he made a mistake in “equating” (صِيَّل) the sun under date Muharram 1111 [June-July, A.D. 1699]. Others to the same effect under dates Safar, 1118 [May-June, A.D. 1706]. Other similar entries on ff. 25b, 30b.

c. F. 37b. Under Shawwal, 1139 [May-June, A.D. 1727], record of marriage on the 9th of that month, of Shāhīn, son of Ghaban, cousin of the recorder, to the daughter, Şafā, of the recorder. Also on the same date marriage of Ibrahim, brother of recorder, to Şāliḥah, daughter of Sarūr b. Şadaqah, al-Şabāhī. Writer: Muslim b. Murjan, the Danafite. Under the next month it is pointed out that a mistake was made in the entry and that the events took place in Dhu’l-Qa’dah.

d. F. 40b. Under Rajab, 1156 [Aug.-Sep., A.D. 1743], on the eve of Saturday, 19th of the month, death of the father of the writer, i.e. Ya’qūb b. Murjan, the Murjan who transcribed the first part of the Calendar.

e. F. 115a. Under Dhu’l-Qa’dah, 1244 [May, A.D. 1829], birth of the writer: Şāliḥ Ibrahim, the Danafite.


g. F. 127b. Rabî’ I, 1262 [Jan.-Feb., A.D. 1846], in red ink, birth of a daughter, Şalīḥa, to the aforesaid. The mother died when the child was 8 days old.

h. F. 128a. Ramaḍān, 1262 [Aug., 1846], in red ink, marriage of aforesaid to a widow, Kāṭibah, daughter of Ismā’īl Sa’īfān.


Similar entries under Rajab, 1269, 1270, Sha’bān, 1271, Ramaḍān, 1272, 1274, 1275.


n. F. 137a. At 9th hour, eve of Tuesday, 13 Rajab, 1275 [Feb., A.D. 1859], birth of a daughter to the aforesaid. Name of child Wardah.

o. F. 137b. Muharram, 1276 [July-Aug., A.D. 1859], marriage of Şāliḥ’s brother, Murjan, to Ḥāfizah d. of Murjan, al-Ṣaidānīyah (?)


2. Eclipses. Many eclipses both of sun and moon are recorded. The entries are made by many hands. We draw attention to those where the writers give their names.

F. 37b. Şafar, 1140 [Sep.-Oct., A.D. 1727], sun: Muslim b. Murjan.


F. 103a. Şafar, 1228 [Feb.-Mar., A.D. 1813], sun: Salāmah, the Levite.

F. 107a. Rajab, 1233 [May-June, A.D. 1818], sun: Salāmah, the Priest.


3. On the surplus leaves. These are very numerous and are mostly in Arabic, mainly scribbled and often hardly legible.
a. F. 1a. A number of astronomical calculations.

b. F. 1b. (1) Heading: “A chapter on the science of medicine from which to learn the symptoms of the humours, their natures, and cures (?) and what concerns them.” Within the four squares are given the symptoms for blood, bile, spleen, and phlegm.

(2) “Verses on our masters, the Patriarchs, whose abode is Hebron, on whom be the best of peace.”

Here follow 3 stanzas of 4 hemistichs, the first 3 of which rhyme together in each stanza whilst the 4th rhymes throughout in جل .

Begins:

زائر بليني ودل الاعلام ونواحي تنه تار ووق نار

c. F. 2a. Arithmetical calculations.

d. F. 3b. Zodiacal chart with seasons, months, signs of zodiac, constellations, and astrological deductions, etc. Explanations given of its use in text written both above and below.

e. F. 3a. (1) The punctuation marks for the Hebrew text are given:

٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

followed by examples of the use of ن with each.

(2) The units, tens, hundreds and thousands in letters (abjad) and numerals (hindi).

(3) The numerals classified under the elements fire, earth, air, water.

f. F. 3b. Description of the visit of an Indian to the Samaritan community in Nablus and his account of the “People of Moses.”

g. F. 4a. The writer, Ibrahim b. Ya‘qūb b. Murjân relates how in the year 1193 [A.D. 1779] the rainfall was first of all scanty. Towards the end of January there came rain which lasted almost without interruption for 40 days. In the last 10 days there was snow instead which reached a great depth, causing extensive damage.


(2) On 15th of same, marriage of Murjân, the Danafite, to Turkiyah, d. of Samīr al-Sabbāhī. Writer’s name not given.

(3) Same handwriting as preceding. Records that Salāmah, s. of the aforesaid Ya‘qūb had studied this Calendar. Date 1151 [A.D. 1738].

(4) Records that Sarūr al-Maṭārī b. Ghazāl had studied this Calendar. Visit of writer from Gaza to Nablus, when he was shown the tasqīq in the Holy Scroll written by Abīsha’ī. Partly mutilated.

(5) Record of completion of second course (of study) by Murjân Jalabī and entry on the third. Writer’s name is missing. Also record of marriage of Murjân Jalabī to Ṣadīqah, d. of Ibrahim . . . [s] of Ṡamā‘īl, the Danafite, on 3 Muḥarram, 1134 [Oct., A.D. 1721]. Partly mutilated.


(7) Record of birth of a son (Salāmah) to the writer Ya‘qūb, at noon on Saturday, 20 Muḥarram, 1129 [Dec., A.D. 1716].

i. F. 6a. (1) On 8 Jumādā II, 1146 [Nov., A.D. 1733] heavy and continuous rain. It began sunset of Friday and lasted till sunrise on Monday without a moment’s cessation. The springs, especially ‘Ain Ḫusain, which had failed because of the scarcity of rain in the previous year, were filled to overflowing. Writer: Muslim b. Murjân.

---

1 See Bulletin of John Rylands Library, 1935.

2 Same marriage recorded in No. 1 on the same page.

j. F. 7a. Dissertation on eclipse of the sun by the same Ibrāhīm. Left hand margin of text column mutilated. Text extends to f. 7b.

k. F. 7b. An abridgement of the eclipse dissertation with examples and calculations. No name of writer.

l. F. 8a. (1) Arithmetical calculations.

(2) Arabic names of the months (Julian) of the year 1179 [A.D. 1765], the measures in Σε'άχ and ₣ατις and the prices in paras and dirhams. Writer: Ibrāhīm al-‘Ayyah, the Danaite.

q. F. 157b. (1) First of Muharram, 1250 [May, A.D. 1834], at 6th hour, a terrifying earthquake which caused severe damage in Nablus. Everyone young and old fled from their houses in terror.

(2) On 10 Ramaḍān [8 Dec.] heavy rain for 10 days, and on the 11th snow, frost and severe cold. Three days later it turned to rain until 15th day. At sunset, on eve of 16th, violent winds, followed by heavy snow, to a depth of 2 cubits (about 4 feet), causing consternation.


s. F. 159b. (1) Arabic and Samaritan. Eve of Tuesday, 15 Muharram, 1142 [July, A.D. 1729], twin children, son and daughter, born to Ishaq, brother of writer. Names Nathanēl and Katibah. Also on the following day, to another brother (?) were born twins, also son and daughter, ‘Abdullah and Badrah. Writer: Ibrāhīm b. Murjān b. Ibrāhīm b. Isma‘īl b. Ṣadaqah, the Danaite.

(2) Tuesday, 7 Jumādā I, 1144 [Nov., A.D. 1731], to aforesaid Muslim, a daughter (Sarah).


(5) Saturday, 27 Safar, 1169 [Nov., A.D. 1755], to the son of Shaikh Šāliḥ a son

(Ibrahim).  Writer: Ibrahim al-'Ayyah, Dana­
fite.

1. F. 160a.  (1) Arabic and Samaritan. In
Ṣafar, 1159 [Feb., A.D. 1756], the writer, Ivrahim b. Ya'qūb b. Murjān b. Ibrahim cal­
culated that there should be an eclipse of the
moon on Monday, 16th of that month, at the
11th hour. This was disputed, but was con-
firmed by the event, to the great joy of the
writer.

(2) and (3) were records of persons who had
read and understood the Calendar. Both
have been erased.

[Feb., A.D. 1757], to Ibrahim al-'Ayyah a
daughter (Isbahan). A note added that she
died in 1173 [A.D. 1761-2].

(2) Mon., 8 Ṣafar, 1172 [Oct., A.D. 1758], to
Ṣadaqah Jalabi a daughter (Ṣādiqah).

(3) Sunday, 19 Rabi’ I, 1172 [Nov., A.D.
1758], to Isḥāq b. Ibrahim a daughter (Re-
becca).

(4) Dhū ’l-Hijjah, 1174 [June, A.D. 1761], to
the same a daughter (Isbāḥān, pet name
Tussahāh (apple)).

(5) Tuesday, 16 Ṣafar, 1175 [Jan., A.D.
1762], to Ibrahim al-'Ayyah a daughter
(Zainab).

(6) A note attached to the preceding in-
timating her death on 5 Jumādā II, 1263
[May, A.D. 1847], written by her son Ibrahim
Ṣalih Murjān.

(7) Wed., 16 Muḥarram, 1171 [Sep., A.D.
1757], to Laṭīf, otherwise ‘Abdu ’l-Laṭīf, a
daughter (Ṣārah). A note is attached that she
died before the end of . . .

(8) Sat., 22 Rabi’ I [Nov., A.D. 1757], death
of the aforesaid Sārah.

(9) Sat., 13 Ṣafar, 1172 [Oct., A.D. 1758], to
the writer Ibrahim al-'Ayyah a daughter
(Kāṭibah).

(10) Tues., 12th of 7th month, 1187 [Oct.,
A.D. 1773], the aforesaid Kāṭibah gave birth
to a son (Ismā’īl) her husband being Isḥāq
Ya’qūb Isrāyīl.

(11) Friday, 15 Rabi’ II, 1172 [Dec., A.D.
1758], to Laṭīf Jalabi a son (Murjān).

(12) Wed., 9 Shawwāl, 1174 [May, A.D. 1761],
to Laṭīf a son (‘Abdullāh). Writer: Salāmah
b. Ya’qūb b. Murjān, Danafite.

(13) 15 Jumādā II, 1175 [Dec., A.D. 1761],
to Isḥāq b. Śāliḥ a son (‘Āṭa-Allah).  Writer:
Ibrahim al-'Ayyāh.

3. F. 161a.  (1) Frid., 5 Jumādā I, 1176
[Nov., A.D. 1762], to Shalabi a son (Ismā’īl).
A note added that he died when one year old.

(2) Tues., 27 Rabi’ II, 1177 [Oct., A.D. 1763],
to the writer Ibrahim al-'Ayyāh a daughter
(‘Arifah).

(3) Shawwāl, 1178 [March, A.D. 1765] to Ibn
Ibrahim a son (Ya’qūb).

(4) Thurs., 22 Ṣafar, 1179 [Aug. A.D. 1765],
to Śāliḥ Murjān a son (‘Abdu ’l-Hasan).
Murjān. A note added that child died in 1180.

(5) Sat., 16 Rajab, 1176 [Jan., A.D. 1763], to
Laṭīf a daughter (Ṣāliḥah).

(6) 1178 [1764-5] to Laṭīf a son (Isḥāq).

(7) Muḥ., 1178 [July, A.D. 1764], marriage of
writer Salāmah to Hadiyyah d. of Ghazāl b.
Ṣarūr, the Matarite of Yafah.

(8) Fri., 2 Ṣafar, 1179 [July, A.D. 1765], to
Salāmah a son (Ibrahim), after he had reached
the age of fifty years without having had a son.
A note added that when 21 days old the
child died, and the day after there was born
to Joseph Sātin, Mufarrijite, a son (Ibrahim)
who died when 22 days old.

(9) Mon., 23 Rabi’ II, 1187 [July, A.D. 1773],
death of aforesaid Hadiyyah d. of Ghazāl.
Writer: Salāmah b. Ya’qūb.

(10) 1179 [A.D. 1765-6] to Sarūr al-Ṣabāhī,
a son (Ghazāl). Boy died Rabi’ II, 1182 [Aug.,
A.D. 1768].

1 The Arabic for Nathaniel.
w. F., 161b. (i) to Rab. I., 1179 [Aug., A.D. 1765], to Shalabî a son (Joseph).
(ii) Thurs., 21 Dhu 'l-Hijjah of same year, to Sâlih Ishâq a son (Ismâ’il).
(iv) Rajab, 1181 [Nov.-Dec., A.D. 1767], to Ibn Ibrâhîm b. Ishâq a daughter (Luṭfiyâ).
(v) 5th of same month and year as (i) to Ismâ’il b. Ibrâhîm, Danafite, a son (Isrâyîl).
(vi) Thu., 23 Shawwâl, 1195 [Sep., A.D. 1781], to Ibn Sâlih Ibrâhîm Ishâq a son (Ya’qûb).
(vii) Sat., 7th of the Pentecostal days, 1179 [Ap.-May, A.D. 1765], to the writer Ibl’. al-‘Ayyah a son (Badr).
(ix) Arabic and Samaritan. Wed. . . . Safar, 1180 [July, A.D. 1766], to Salâmah b. Ya’qûb b. Murjân a daughter (Ishbâhân, with pet name Maḥbûbah (darling)).
(x) Mon., 16 Dhu ’l-Qa‘dah, 1181 [Apr., A.D. 1767], to the writer, Ibr. al-‘Ayyah, a daughter (Ṣâfiyâ).
(xi) to Muḥ., 1182 [May, A.D. 1768], to the writer Salâmah (?) a daughter (Bihân). A note added that the girl died after a month (?).
(ii) Sun., 1 Safar, 1153 [Apr., A.D. 1740], death of the aforesaid Shelhât.
(iv) Mon., 26 Dhu ’l-Qa‘dah, 1168 [Aug., A.D. 1755], marriage of the same to Tuḥfâh d. of Badr al-Šabâ’î.
(v) Fri., 7 Dhu ’l-Hijjah, 1168 [Sep., A.D. 1755], to Ibn Ibrâhîm b. Ishâq a son (Joseph).
(vi) Mon. 14 (?) Muḥ., 1190 [Feb., A.D. 1776], to Ibr. al-‘Ayyah a son (Joseph).
(vii) A note that the child died at the age of 26 months.
(viii) Mon., 3 Dhu ’l-Qa‘dah, 1192 [Nov., A.D. 1778], to Ibr. al-‘Ayyah a daughter (Ṣâfiyâ). 8 days later to Shalabî, a daughter (Tuḥfâh).
(ix) Tues., 23 Shawwâl, 1153 [Dec., A.D. 1740], marriage of Salâmah to Ṣâdiqâh d. of Murjân b. Ibrâhîm b. Ismâ’il, Danafite.
(x) Fri., 20 Safar, 1159 [Feb., A.D. 1746], to the aforesaid Salâmah a daughter (Ṣâdiqâh).
(xi) Fri., last day of Ramaḍân of same year (Sep.), death of Ṣâraḥ.
(xii) Sat., 20 Rabî’ I, 1160 [March, A.D. 1747], death of his wife, Ṣâdiqâh.
(xiii) Thurs., 3 Safar, 1161 [Feb., A.D. 1748], marriage of the writer, Salâmah, to Šâlih b. Yâsh’âb b. Mufarrij.
(xiv) Wed., last day of Dhu ’l-Qa‘dah, 1161 [Oct., A.D. 1748], to the writer, Salâmah, a daughter (Ishbâhân).
(xv) Thurs., 3 Rabî’ II, 1165 [Feb., A.D. 1752], death of child Ishbâhân of small-pox.
(xvi) Sat., 7 Rajab, 1165 [May, A.D. 1752], to the writer, Salâmah, a daughter (Ishbâhân).
(xviii) Tues., 23 Rabî’ I., 1167 (?) [Dec., A.D. 1753], death of the wife (Ṣâlihâh) of the writer, Salâmah b. Ya’qûb b. Murjân.
(xix) Thurs., 20 Dhu ’l-Qa‘dah, 1165 [Sep., A.D. 1752], marriage of the writer (Salâmah) to Šafâh d. of Muslim b. Murjân.
(xx) Sat., 23 Sha’bân, 1166 [June, A.D. 1753], to the same a daughter (Ṣâraḥ (?)).
(ii) Jumâdâ II (Sep.-Oct.) of the same year, death of child Ya’qûb.
(iii) Thurs., 5 Sha’bân, 1184 [Nov., A.D. 1770], to Ibn Ishâq b. Šâlih a son (Šâlih).
(4) Sha'bān, 1195 [July, A.D. 1781], to Ismā'īl Muslim a son ('Abdu 'l-Muṣsin).
(5) At end of same month and year, to Latīf a son (Ṣādaqa).
(6) Thurs., 14 Ram., 1185 [Dec., A.D. 1771], to Ṣadaqa Ḥalabī a son (Yāqūb Isrā'īl).
(7) Sun., 7 Dhū 'l-Ḥ, 1186 [March, A.D. 1773], to Salāmah a daughter (Bihān).
(8) Thurs., 5th of Pentecostal days, 24 Muḥ., 1187 [Ap., A.D. 1773], to the writer, Latīf, a daughter (Lutfiyah).
(9) II Ṣa‘īd, 1186 [Sep.-Oct., A.D. 1773], to Ibn Ismā'īl b. Muslim a son (Ṣālīr).
(10) A note that Murjān b. Latīf, Danafite, has studied and understood [the Calendar].

5. Catalogue Marks. Codex XXII in ink on inside of r.h. board. On fly-leaf opposite to it in pencil, XV/7. On f. 9a the words No. 7 in pencil. On the bookplate of the Earl of Crawford (inside l.h. board) A/5 in pencil.

CODEX XXIII
(Samaritan. Astronomical Tables. Middle of Eighteenth Century MS.)

1. General Description. On stout oriental paper, polished, but without watermark. The page measures 11·5 in. by 8·2 in. and the text column 8·8 in. by 6·5 in. The writing, including the colophon at the end, is in Samaritan majuscule script. The numbers in the tables are in the same character. The text (consisting almost entirely of tables of figures) occupies 14 pages. The codex is bound uniformly with the rest of the Samaritan collection of codices in the Library. There are 10 binder’s fly-leaves at the beginning and 2 at the end. In addition the MS. has itself 1 fly-leaf at each end. The writing is in black and red ink used alternately. The characters are large (about 2 in. in height) and carefully shaped. The columns are neatly and accurately ruled off in red ink, the bounding lines being double. The MS. shows the effects of damp throughout, every folio being s’-dampered. The text has not been affected and the MS. is complete and in excellent condition. Pagination is in ink.

2. Scribe and Date. The MS. was written by Shelah b. Ab Zahūth b. Ṣādhaqa, of the family of Manasseh in Muḥarram, 1164 [Dec., A.D. 1750].

3. Contents. No special title has been given to the codex, but in the colophon at the end it is described as ʿiṣṣil, ʿilm ʿilām. It begins on p. 2 with

("In the name of the Lord we begin. Table of the course of the sun in tens and units (i.e. the years and months.")

The first 2 columns, numbering from r. to l., are headed ṣīm · ṭukr · lām · ṭ∂yrūd ("years of the Yazdajjīdian era") and ṣīm · ṭukr · lām · ṭ∂yrūd · bni · ʿsrāʾil · arūr · bnuṭ ("years of the era of the indwelling of the children of Israel in the land of Canaan"). The first column begins with the year 1110, proceeding by tens to 1360 at the foot of the column. The second column begins with 3360 and ends with 3630. The writer has made 2 mistakes in this column. The parallel year to 1110 of the first column should have been 3380 (not 3360). He discovered his mistake after he had written 3370, and then inserted the correct year 3400 as next to follow. At the foot of the column, instead of 600 for 600, when he came to it he wrote 60 ḥr, 5 times 200. The third column is headed ḥkbḥōṯ ("the tens"). It is subdivided into 4 columns with the headings (reading from r. to l.) ṭkr (zodiac signs), ṭ∂y ("degrees"), ʿsrāʾil ("minutes") and ʿsrāʾil ("seconds"). In these columns are entered the figures giving the position of the sun. The figures are in letters of the Samaritan alphabet.
The fourth column is headed
הנחה (["units"]) and is subdivided as col. 3. There are, of course, only the 10 calculations. Beneath it is the fifth column, with the heading
הדורים (["months"]). This column is similarly subdivided and has the calculations for 12 months.

On p. 3 we have the heading
הלכתה ["Course of the sun in days and hours."]

There are 2 columns each of them subdivided as before with calculations for 30 days and also 30 hours.

Pp. 4 and 5 have exactly the same headings, etc., etc., with the substitution of moon for sun.

P. 6 has as heading
...סמלה ["Course of the 'vagaries' of the moon in tens, units, etc."] And pp. 6 and 7 are divided and subdivided as on pp. 2 and 3, etc.

Pp. 8 and 9 have also the same headings, etc., as on pp. 2 and 3, but in this case it is the course of the pole star, ר'אש ["heaven"], that is the subject of calculation.

Pp. 10-15 provides the corrective calculations needed to determine the true course from the mean course of both sun and moon. It gives the calculation for each degree. There are 3 columns to each page. The heading of the r.h. column is
מקומם ["columns of the numbering"]. This is divided into 4 sub-columns; in the 2 r.h. sub-columns we have a beginning made with 0° 1°. In the 2 l.h. we have the complementary 12° 29° — the "correction" being the same for both. In the other 2 columns, the correction is given for the sun and moon corresponding to the degrees in the first column.

4. Additions.


This Hebrew calculator was written by the poor, unfortunate slave in need of the pity and compassion of the Lord, the slave Shelah ben Ab Zahuthah ben Sh'edhaqah of the Children of Manasseh, one of the inhabitants of Shechem, the holy [city]. May the just God pardon him. Amen. Through the merit of Moses, the trusty prophet. In the month of Muharram of the year 1164 of the kingdom of Ishmael. On behalf of its scribe the recorder [of this]."

2. Deed of sale. P. 16.

This Hebrew calculator was transferred to the possession of the 'perfect' man Shelah b. Ab Sakhwah b. Mashlamah b. Ab Sakhwah, the Danafite, at a price truly estimated by the overseer of his inheritance, the writer, the unfortunate Abraham b. Ya'qub b. Ab Sakhwah, the recorder. May the Lord wipe away his sins and pardon him. Amen. In the...

Witness to this... Solomon, brother of Abraham, s. of Jacob, s. of Ab Sakhwah, the Danaite. ...

Witness to it... Shelaḥ b. Isaac b. Ab Sakhwah, the Danaite.

3. Other additions. P. 0 (1st fly-leaf). (1) Arabic: How to determine the extent of the eclipse of the moon.

(2) A chart for determining months and days (not completed).

(3) On 11 Dhū 'l-Ḥ, 1261 [Dec., A.D. 1847] the writer Šāliḥ b. Ibrāhīm b. Šāliḥ b. Murjān b. Muslim b. Murjān b. Ibrāhīm b. Ismāʾīl b. Šadaqah entered on the study of this Hebrew (astronomical) science under the guidance of Salāmah, the Priest. He purposed when he should complete this study to enter on the study of the corresponding Arabic. His age at the time of writing was 17 years.

P. r. (1) A list of the Syrian names of the months of the year (Julian) with the number of days in the month given in figures below. Below it a rhyme to remember the months and the number of days each has.

(2) A note on the firsts of the months in respect of the beginnings and ends of the "Roman" months.

(3) A series of notes to aid Calendar calculations. It is in another hand, the writer in this case being ‘Amrān b. Salāmah, the Priest-Levite. He says in conclusion that he had intended to give further explanations, but he feared the Christians. This science, he explains, is the heritage of the priests and must not be communicated to others on pain of excommunication.

P. r6. Table of the latitude of the moon, taking into account its anomalous course (?)

P. r7. The rules for the determination of the hours and minutes of the conjunction, together with the table for their mechanical calculation

See the account given of Col. VI of the Calendar, Codex XXII, above.


CODEX XXIV

(SAMARITAN. ASTRONOMICAL TABLES. END OF SEVENTEENTH CENTURY MS.)

1. General Description. On stout oriental paper, polished and without watermark. The page measures at present 9 in. by 6-5 in., and the text column 7-6 in. by 5 in. The script, both in headings and columns, is partly majuscule and partly minuscule, but mainly the latter. The text, consisting of the same tables of figures as in Codex XXIII, occupies 14 pages. The Codex has a binding uniform with the other Sam. MSS. The MS. has had 1 fly-leaf at each end, and in addition the English binder has included 8 fly-leaves at the beginning and 2 at the end. Red and black inks have been used in both the headings and tables but in a different way from Codex XXIII. Here the astronomical figures are all in black ink. The individual characters are small but well-shaped. The columns have been ruled in red ink, but somewhat carelessly. There are traces of damp on the MS. and it is slightly grimy from use, otherwise the MS. is in excellent condition.

2. Scribe and Date. The MS. was written by ‘Ebed Yahweh ('Abdullah), s. of Joseph, s. of Ab Zuhūthah, the Matarite, in the month of Dhū 'l-Qa'dah, 1109 [May-June, A.D. 1699].

3. Contents. The same astronomical tables as Codex XXIII. In this case, how-
ever, the calculations are from 1030 Yazdajirdian era, and 3300 of the Indwelling of Israel, to 1280 and 3550 respectively.

4. Additions.

(i) Colophon. P. 16 (1) (in triangular form).

This holy reckoner was transferred to the possession of 'Ebed HaRôfè' b. Ab Zahîthah b. Yîshaq, of the Children of Manasseh, of Shechem, the holy [city]. May the Lord bless him (it), and may he teach with it his children and children's children, etc. . . ."

(ii) Deed of sale. P. 16 (2).

"This holy reckoner was transferred to the possession of 'Ebed HaRôfè' b. Ab Zahîthah b. Yîshaq, of the Children of Manasseh, of Shechem, the holy [city]. May the Lord bless him (it), and may he teach with it his children and children's children, etc. . . ."

(iii) In text. (i) P. 2, along margin of column.

"Longitude (ascension) of the sun 2 zodiac signs, 17 degrees, 55 minutes, as calculated by Pinhas, s. of Eleazer, on Mt. Gerizim, the Holy, House of God."

(iv) P. 3.

"The start of the solar reckoning is from the month of Tishri (October), and every 28 years the cycle begins afresh."

(v) P. 4.

"The start of the lunar reckoning is from Tebeth (January) and every 19 years the cycle begins afresh."

(vi) P. 6.

"There is a conjunction of sun and moon once every month: its nearest, 4 'divisions' and furthest, 60 'divisions.'"

(vii) P. 8.

"The scheme of the minutes of the circle of the dragon will be seen to be the same as those of the circle of the moon, and that they and their inverses are within two and a half and a tenth."
(Continuation of preceding. "And the measurement taken is that of the minutes of the circle of the Dragon. Praise be to its creator who created also in order lofty wisdom.")

(b) On the fly-leaves.

(i) P. o. א"ל · צ"ל, "In the name of the Lord."

P. 1. (1) The names of the months (Julian) in Samaritan and Arabic.

(2) The signs of the zodiac in Samaritan and Arabic with the numbers of their order. Below it, in majuscule, ל"ז · כ"ה, "The Lord is Mighty."

(3) On the appearance (colour) of the moon at stages of an eclipse.

P. 16. (3) In Arabic: A note to the effect that the writer (name not given, but see below) studied this book under the direction of סלייח יברוח, the Danaite, Israeliite. Written on 16 June, 1272 [Jan.-Feb., A.D. 1856]. Also his grandfather, סلام, the Priest-Levite, took part in the instruction.

(4) First line in Arabic, thereafter in Samaritan: A note that the writer, Shelah b. Ab Sakhwah, the Danaite, studied the book with Salamah b. Tobiah, the Priest-Levite, as instructor. Written in the month of Jumādā I, 1272.

(ii) P. 17. (1) Note written by סלייח יברוח, the Danaite (see p. 16 (3) above), on the determination of the intercalary month. Written on 27 June, 1262 [Ap.-May, A.D. 1845].

(2) Another means of determining the hours of day or night at which conjunction takes place. Rules given.

5. Catalogue Marks. Marked Codex XXIV in ink on inside of r.h. board. On fly-leaf opposite there is XVII/B in pencil. The book plate of the Earl of Crawford on inside l.h. board has E/ro in pencil. On fly-leaf opposite there is Br Cat. L.
In the name . . . and the peace of the Lord be upon Moses, s. of Amram.

And at the foot of the page these words:

This Hebrew calculator was instituted by Pinhas, s. of Eleazar, on Mt. Gerizim, House of God, the peace of the Lord be upon him, Amen.

The MS. consists of the same astronomical tables as Codex XXIV, except that only the era of Yazdajird is given.

1. **Colophon** (in triangular form) p. 16.

2. **Non-textual.** On fly-leaf opposite p. 1 are lists of the months, both the Syrian list in Arabic and the Hebrew names in Samaritan.

3. A note in Arabic that the writer (no name given) began the study of this "noble science" [i.e. the astronomical tables] on l Rabii' I, 1156 [Apr., A.D. 1743]. On the same page also some rough calculations.

4. **Arabic.** Names of the signs of zodiac and the seven planets in separate columns. Under the latter, in another hand, the number attached to the zodiacal sign with which each is associated.

At the foot of the page instruction in calculating the hours and minutes of the conjunction.

P. 16. At foot of page, in Arabic, a note to the effect that on Sunday, 2 Dhul-Qa'dah, 1141 [May, A.D. 1729], there was born to Jacob, writer of the MS., a son (Sadaqah).

P. 17. (i) Arabic, Wednesday, 21 Jumada II, 1144 [Dec., A.D. 1731], to the writer, Ya'qub Murjan, a son (Joseph). A note added that in the month of Dhul-Qa'dah of the same year [May, A.D. 1732] the child died.

(ii) Arabic and Sam., Friday, end of the 4th year of the Ten, to Isaac a son and two daughters, "in all 3 in the womb."

P. 18. (i) After some scribblings, a note that the writer, Salamah b. Ya'qub b. Murjan, the Danafite, began the study of these tables in the year 1151 [A.D. 1738-9], when he was 4 months short of 22 years old.

(ii) A table (جدول ساعات الميلاد). See explanation of Col. VI in Codex XXII above.

P. 19. Part of an account of the appearance (colour) of the moon at stages of an eclipse. (See also Codex XXIV, P. 1 (3) above.)

At foot of page the words "To Salamah b. Ya'qub. . . ."

5. **Catalogue Marks.** Marked Codex XXV in ink inside r.h. board. On fly-leaf opposite there is XVIII/I3 in pencil. Inside l.h. board the bookplate of Earl of Crawford has E/8 in pencil. On the fly-leaf opposite there is B to Cat. L.

**MS. XXVI**

(Samaritan. Astronomical Tables. No Date, but probably Nineteenth Century MS.)

This is a sheet of thin paper 18-5 in. by 14-3 in. folded in four, and enclosed in a small cardboard case, marked Tabula Astronomica,
and kept between 2 loose pieces of cardboard. On it are written the tables for the sun, moon, "vagaries" of the moon and position of pole star, in respect of months and days only, those for the years and hours not being included. The tables of "corrections" for sun and moon are given in full. The main headings are in Sam. majuscule, the rest, including the numbers in the columns, are in miniscule. Black ink alone has been used. The lines delimiting the columns have been carelessly drawn without the aid of a ruler. It was evidently a working chart to be carried on the person. The paper is slightly soiled in places but the text is undamaged and clear. On one of the pieces of loose cardboard is written in pencil Samaritan MSS. No. 26. Below this is the bookplate of the Earl of Crawford with E/9 in pencil. There is this note in pencil—"to form part B of XVIII/7."

There is no colophon, but there is some non-textual matter. There is written in red ink in Sam. majuscule: "The peace of the Lord be upon Moses b. Amram, the deliverer, man, hero and prince." There is also a poem, written in Sam. minuscule, consisting of 26 stanzas, each of 4 hemistichs, of which the first 3 rhyme together, and the 4th rhymes throughout the poem in מלי.

Begins:

There are scribbled notes in Arabic, including the sentence always written when trying out a new reed pen, here written 3 times,

There is no colophon, but there is some non-textual matter. There is written in red ink in Sam. majuscule: "The peace of the Lord be upon Moses b. Amram, the deliverer, man, hero and prince." There is also a poem, written in Sam. minuscule, consisting of 26 stanzas, each of 4 hemistichs, of which the first 3 rhyme together, and the 4th rhymes throughout the poem in מלי.

Begins:

There are scribbled notes in Arabic, including the sentence always written when trying out a new reed pen, here written 3 times,

There is no colophon, but there is some non-textual matter. There is written in red ink in Sam. majuscule: "The peace of the Lord be upon Moses b. Amram, the deliverer, man, hero and prince." There is also a poem, written in Sam. minuscule, consisting of 26 stanzas, each of 4 hemistichs, of which the first 3 rhyme together, and the 4th rhymes throughout the poem in מלי.

Begins:

There are scribbled notes in Arabic, including the sentence always written when trying out a new reed pen, here written 3 times,
INDEX OF NAMES OF SAMARITANS

(s. = son of; d. = daughter of. The dates in brackets are those of the entries.)

A

Ab Berakhathah (= Abu 'I-Barakāt).
Ab Ḫisdah (= Abu 'I-Ḥasan).
Ab Nefūshah, 3, 9, 26 (1365).
Ab Sakhwah (see Murjān).
Ab Sakhwah, s. 'Abd al-Raḥmān, Danafite, 32 (1782).
Ab Sāsōn, 3, 9.
Ab 'Uzzi, 13.
Ab Yithrahah, 26.
'Abd 'Ashir ('Abd al-Gañī), s. Mursal, Danafite, 31 (1782).
'Abd al-Baqī, s. Jacob, s. Murjān, 284.
'Abd ai-Gañī, s. Abraham, s. Ali;iti, Danafite, 384 (1805).
'Abd al-I;asan, s. Ali;iti, s. Murjān, 386 (1765).
'Abd Hibah, s. 'Abd Hibah, s. Abraham, s. Ali;iti, Danafite, 331 (1825).
'Abd ai-Latif, s. Ishmael, Sarawi, 235 (1848).
'Abd ai-Latif, s. Jacob, s. Murjān, 389 (1781).
'Abd al-Mannān, 31 (1782).
'Abd al-Muḥsin, s. Ishmael, s. Muhammad, 389 (1781).
'Abd al-Muna'im, s. 'Awadh al-Shamma', 387 (1745).
'Abd al-Raḥmān, s. Murjān, 331 (1825).
'Abdullah, s. Abraham, s. Ali;iti, s. Murjān, 371, 378 (1713), 383 (1715).
'Abdullah Muslim, 330 (1850).
Abraham, s. Joseph, s. Ab Sakhwall (Murjān), Danafite, 30 (1738), 114, 127, 128 (1749), 206, 210-211, 217-219, 221, 249 (1774), 250 (1753), 253 (1756), 256, 263, 265 (1758), 266-268, 278 (1757), 279, 281 (1756), 283 (1760), 284-285 (1757), 286-287 (1757), 380 (1760), 381 (1779), 383 (1746), 384 (1765), 385 (1755), 386-388, 392 (1773), 393 (1781).
Abraham, s. Berakhah, Levite, 28.
Abraham, s. Ibn Śaḷīḥ, 385 (1755).
Abraham, s. Isaac, High-Priest, 231 (1724).
Abraham, s. Isaac, s. Abraham, 235 (1848).
Abraham, s. Ibrahim, Danafite, 111-112, 115.
Abraham, s. Israel, Shalabi, 234 (1851).
Abraham Jalabi, s. Sarūr, Maṭarite, 383 (1715).
Abraham, s. Joseph, Danafite, 31 (1782).
Abraham, s. Joseph, Qabāṣi, 122-123, 194, 196, 199, 264.
Abraham, s. Joseph, Sa'dite, 29 (1738).
Abraham, s. Mufarrij, 232.
Abraham, s. Murjān, s. Abraham, s. Ibrahim, s. Śadaqah, Danafite, 31 (1692), 115, 249 (1736), 378 (1696), 379 (1727), 384 (1729).
Abraham, Priest-Levite, 250 (1753).
Abraham, Pāqah-ite, 26.
Abraham, s. Śadaqah, Maṭarite, 12.
Abraham, s. Śafi, 198.
Abraham Sa'īṭan, Mufarrijite, 286 (1832).

403

404
INDEX OF NAMES OF SAMARITANS

Abraham, s. Salāmah, 386 (1765).
Abraham, s. Salāmah, s. Sarūr, 331 (1765).
Abraham, s. Šāliḥ, s. Isaac, 387 (1781).
Abraham, s. Šāliḥ, s. Murjān, s. Muslim, s. Murjān, Danafite, 119, 129, 162-163, 190, 227-229, 233, 330 (1828), 331 (1819), 333 (1833), 384 (1865), 385 (1847).
Abraham, Šārephathite, 3, 9.
Abraham, s. Shelah, Danafite, 14.
Abraham (Shaikh), 294.
Abu ’l-Barakat, s. Ab Sason, s. Ab Nefišah, s. Abraham, Šarephathite, xi, 3 (1771), 9.
Abu ‘l-Iṣāsan, Šud, xxiv, 110, 112, 141, 154, 204, 292, 303, 346.
Abu ‘l-Izz, s. Rumaiḥ (Ramiḥ), 7, 122.
Abu Murjān, 231.
Abu Sa‘id (Shaikh), xxiii, xxiv, 138.
Abu Shalabi, 33 (1825).
Amin, s. Šalil, s. Abraham, s. Šalil, s. Murjān, 380 (1861).
’Amram Darah, s. Sared, 142, 150, 181, 203, 340, 354-357.
’Amram, s. Salāmah (Solomon), s. Ghazāl (Ṭabial), Priest-Levite, xxviii (1827), 119 (1835), 193 (1839), 222, 232 (1842), 234, 265 (1845), 285 (1832), 286, 333 (1833), 336, 350, 380 (1855), 393.
As’ad, s. Sarūr, 285 (1832), 331 (1825).
’Aṭā-Allah (Nathan), s. Isaac, s. Šalil, 386 (1761).
Awdh, Ḥarīf, 383 (1745).

B

Baba Rabbah, 117.
Badr, s. Abraham al-‘Ayyah, 387 (1766).
Badr, s. Abu ’l-Izz, s. Rumaiḥ (Ramiḥ), 122.
Badr, Šabāḥ, 387 (1755).
Badr... 384 (1729).
al-Bahīlāl, Maqrībī, 201.
Ben Manir, 264, 273, 336.
Ben Mūr (see Ben Manir).
Berkahah, Levite, 28.
Bīḥān (1) d. Salāmah, s. Jacob, 387 (1768).
Bīḥān (2), d. Salāmah, s. Jacob, 389 (1773).

D

Darah, s. Sared, 142.
al-Dustān, 153, 302.
al-Duwaik, 107.

E

‘Ebed Ḥa-Rofe‘ (Abdu ‘l-Ḥakīm ?), s. Ab Zahūthah, s. Isaac, Manasseh-ite, 395.
‘Ebed Yahweh (see ‘Abdallah), Eleazar, s. Phīnas, High-Priest, 151-152, 209, 302 (1362-87).

F

Faraj (Mufarrij), 286 (1832), 350 (1842).
Fayyādā, s. Israel, s. Abu Shalabi, 287 (1846).

G

Ghaban, Danafite, 128, 379.
Ghazāl Imām, 119 (1840).
Ghazāl, s. Isaac, s. Abraham, Priest-Levite, 206 (1787), 212, 217, 249 (1785), 288 (1766), 306.
Ghazāl, Matarite, Mosafite, 209, 212, 216, 220.
Ghazāl, s. Sarūr, Matarite (of Jafā), 215, 225, 386 (1764).
Ghazāl, s. Sarūr, 386 (1768).

H

Hadiyih, d. Ghazāl, s. Sarūr, Matarite, 386 (1764).
Ḥafzah, d. Murjān, Shāmidiyah (?), 380 (1859).
Ḥāfizah, d. Murjān, s. ‘Abdallah, 129 (1842).
Ḥalaf, Ḥirāt-ite, 43.
Ḥashim (Effendi), 368.
Ḥelaf (see Ḥalaf).
Ḥibat Allāh, Miqī, 209, 213.

I

Ibn Ibrāhīm, s. Isaac (?), 386 (1765), 387 (1755, 1767).
Ibn Ishāq, s. Šāliḥ, 388 (1770).
Ibn Ismā’īl (Ishmael), s. Muslim, 387 (1766), 389 (1773).
Ibn Isrāyīl (Israel), 350.
Ibn Mūr (see Ben Manir).
Ibn Šāliḥ Abraham Isaac, 387 (1781).
Ibn Sālim, s. ‘Abdallah Muslim, 330 (1850).
Ibn Shalabi, 350.
Ibrāhīm (see Abraham).
Isaac... (father of triplets), 400.
Isaac, s. ‘Abd al-Laṭif, 369 (1833).
Isaac, s. Abraham, 384 (1755), 385 (1758).
Isaac, s. Ḥalaf, Ḥirāt-ite, 43 (1450).
Isaac, s. Jacob, Danafite, 384 (1755), 386 (1773).
Isaac, s. Laṭif, 386 (1764).
CATALOGUE OF SAMARITAN MANUSCRIPTS

Isaac, Mufarrijite, 30 (1738).
Isaac, s. Murjân, s. Abraham, s. Ishmael, s. Šadaqah, Danaite, 205, 231, 384 (1729, 1736).
Isaac, s. Sa’dîn, 320.
Isaac, s. Salâmah, s. Ghazîl, Imâm, 119 (1840), 205, 227, 232 (1836), 330 (1850).
Isaac, s. Šâliḥ, 386 (1761).
Isaac Shalabi, 386 (1761).
Išbâhân (or Išfâhân, Ispâhân).
Išbâhân, d. Abraham al-‘Ayyah, 287 (1757), 385 (1760).
Išbâhân (Tuffâh), d. Isaac, s. Abraham, 385 (1761).
Išbâhân (2) (Maḥbûbah), d. Salâmah, s. Jacob, s. Murjân, 387 (1766).
Išhaq (= Isaac).
Ishmael, s. Abû al-Laṭîfī, s. Ishmael, s. Abraham, Danaite, 332 (1705), 371.
Ishmael, s. Abraham, 387 (1767).
Ishmael, s. Abraham, s. Isaac, s. Abraham, 236 (1848).
Ishmael, s. Badr, s. Abû ‘l-Izz, s. Ramîh (Ramîh ?), 122.
Ishmael, Danaite, 111, 115.
Ishmael, s. Isaac, Mufarrijite, 30 (1738).
Ishmael, s. Isaac, s. Jacob, s. Israel, 386 (1772).
Ishmael, s. Israel, s. Ishmael, Sarâwi, 287 (1846).
Ishmael, s. Jacob, Danaite, 30 (1782).
Ishmael Rumâihî (Ramîh ?), xxvi, 121.
Ishmael, s. Šadaqah, Shechemite, 12 (1531).
Ishmael, s. Šâliḥ, s. Isaac, s. Abraham, 236 (1848).
Ishmael Sarâwi, 233.
Ishmael, s. Shalabi, 386 (1761).
Ismâ’il (= Ishmael).
Israel, s. Abû Abdullah, 350.
Israel, s. Abû Shalabi, 287 (1846).
Israel, s. Ishmael, s. Abraham, Danaite, 387 (1767).
Israel, s. Ishmael, Danaite, 171.
Israel, s. Ishmael Sarâwi, 287 (1846).
Israel Shalabi, 234.
Irâyi (see Israel).
Ithamar, 13.

J
Jacob, s. Abû al-Laṭîfî, Sa’dîte, Kithârite, 30 (1782).
Jacob, s. Abraham, Pûqah-ite, 28 (1749).
Jacob, s. Abraham, s. Šâliḥ, s. Isaac, Danaite, 119, 387 (1781).
Jacob, s. Ab Yîthraḥah, Pûqah-ite, 26 (1365), 27 (1394).
Jacob, s. Ibn Ibrâhîm, 386 (1765).
Jacob, s. Isaac, s. Sa’dîn, 320.
Jacob Israel, s. Šadaqah Jalâbi, 369 (1771).
Jacob, s. Joshua, 350.
Jacob, s. Meshlâmîm (Muslim), 18 (1328).
Jacob, s. Murjân (Ab Sakhwah), s. Abraham, Danaite, 30, 127-128, 249 (1742), 287, 379 (1743), 382 (1716, 1721), 398 (1725), 399, 400 (1729, 1731).
Jacob (nephew of High Priest), xxv (1850).
Jacob, s. Šadaqah, Saginité, 15, 43 (?), 1450.
Jacob, s. Salâmah, s. Jacob, s. Murjân, 388 (1770).
Jacob Shalabi, Danaite, 119.
Jacob, s. al-Šûlî, s. Abraham, Ghaban, 128 (1749).
Jalabi (see Shalabi).
Joseph, s. Abraham al-‘Ayyah, 388 (1776).
Joseph, s. Abraham, s. Shelah, Danaite, 336.
Joseph, s. Ab ‘Uzzi, s. Ithamar, 13 (1531).
Joseph, s. Ibn Ibrâhîm, s. Isaac, 387 (1755).
Joseph, s. Isaac, s. Abraham, 384 (1755).
Joseph, s. Isaac, s. Murjân, 384 (1736).
Joseph, s. Israel, s. Ishmael, Danaite, 171 (1860).
Joseph, s. Jacob, s. Murjân, Danaite, 400 (1731).
Joseph, s. Joshua, 350.
Joseph, s. Meshlâmîm (Muslim), Hathanakhitê, 26 (1365).
Joseph, Priest, 250 (1760).
Joseph, Safawi, 216.
Joseph, s. Sarûr, Šâlî, 249.
Joseph, s. Šadaqah, Saginité, 15.
Joseph, s. Shalabi, 250 (1793), 387 (1765).
Joshua, s. Methâšîa, s. Šabîa, s. Abraham, s. Berakah, Levite, 28.
Joshu (Yûšhî), s. Mufarrij, 132, 162.

K
Katibah, d. Abraham al-‘Ayyah, 385 (1758, 1783).
Katibah, d. Isaac, s. Murjân, s. Abraham, 384 (1729).
Katibah, s. Ishmael, Sa’îfân, 379 (1846).
Khidr, 330 (1850).

L
Laṭîf (see also Abû al-Laṭîf).
Laṭîf Jalâbi, 386 (1758).
Laṭîf al-Murjân, 233.
INDEX OF NAMES OF SAMARITANS

409

La'ifah, d. Isaac, s. Murjân, s. Abraham, 287 (1757).
Levi, s. Abraham, Priest-Levite, 249 (1752).
Lu′f, s. Murjân, 379 (1842).
Lu′f, s. Sulaimān, 350.
Lu′fiyah, d. Ibn Ibrāhīm, s. Isaac, 387 (1767).
Lu′fiyah, d. La′if (Abd al-La′if, s. Jacob), 389 (1773).

M

Maḥbūbah (see Iṣbāhān).
Marqāh, s. 'Amram, xxvi, 137-140, 142, 148, 153, 155, 158, 181-183, 188, 224, 273, 290, 292-293, 300-303, 325-326, 340, 342, 344, 354-357.
Mashlamah (= Muslim).
Mattenah ha-Miṣrī, 264, 273, 363.
Mesḥalmah (= Muslim).
Methūfiah, s. Nefūshah, Shechemite, 13 (1410), 14.
Methūfiah, s. Tābiyah, s. Abraham, s. Barākhah, 28.
Mubārak, s. Abraham, s. Mufarrij, 232.
Mubārak, s. Faraj, 286 (1832).
Mufarrij, 286 (1832), 350 (1842).
Mufarrij, s. Jacob, s. Abraham, Ephraimitc, xxv, 195, 353 (1864), 364.
Mufarrij, s. Jōsh', s. Mufarrij, 132 (1794), 162 (1795).
Murjān, s. Muslim, 129, 162.
Murjān, s. Sāliḥ, Danafite, 162, 227.
Murjān, s. Sāliḥ, s. Murjān, s. Muslim, s. Sāliḥ, s. Sadaqah, 369 (1803).
Mursal (= Shehāh).
Mursal, Danafite, 3 (1782).
Muslim, s. Ibn Ismā'īl, s. Muslim, 387 (1766).
Muslim, s. Jacob, s. Muslim, Physician, 18 (1328), 24-25.
Muslim, s. Murjān (Ab Sakhwah), s. Abraham, Danafite, xi, xxvi, 29 (1738), 139, 139-139, 173 (1708), 191 (1708), 214, 231, 234, 242, 248-249, 251 (1728), 252, 309, 327, 328 (1731), 329, 330 (1703), 371, 377, 379 (1727), 380, 382 (1733), 383, 384 (1732), 388.
Muslim, s. Salāmah, s. Murjān, Danafite, 129.

N

Nanah, s. Marqāh, 142, 224, 260, 293.
Nathanel (= 'Ata-Allah), 386 (1761).
Nathanel, s. Isaac, s. Murjān, s. Abraham, s. Ishmael, s. Sadaqah, Danafite, 384 (1729).

O

Obadiyah (= 'Abdullah), 12.
Sarfar, d. Abraham (Tabiah), 382 (1842), 379 (1846).
Salāmah (= Solomon).
Salāmah, s. Abraham, 33 (1819).
Salāmah, s. Ishmael, 369 (1842).
Salāmah, s. Jacob, s. Murjān (Ab Sakhwah), 249 (1774), 382 (1715, 1738), 383 (1763), 386 (1761, 1764, 1773), 387 (1766), 388 (1740, 1746, 1748, 1753, 1770), 393 (1773), 460 (1738).
Salāmah, s. Joseph, 350 (1842).
Salāmah, s. Murjān, Danafite, 129.
Salāmah, s. Tabia (Tabiā), Priest, 119, 210 (1857), 215, 233 (1850), 234, 380 (1857), 393 (1847), 397 (1856).
Salāmah, s. Šadaqaqah, 350.
Ṣāliḥ, s. Abraham, s. Ṣāliḥ, s. Murjān, s. Muslim, Danafite, 119 (1861), 129 (1842), 162 (1844), 190 (1856), 204, 223, 229, 230, 232 (1842), 233 (1850), 234 (1844), 235 (1843), 237 (1846), 330 (1850), 351 (1846), 352 (1842), 369 (1842), 379 (1829), 380 (1855, 1859), 393, 397 (1847), 399 (1856).
Ṣāliḥ, Daifur, s. Ghaban, 387 (1738).
Ṣāliḥ, s. Ibn Išāq, s. Ṣāliḥ, 388 (1770).
Ṣāliḥ, s. Isaac (Shaikh), 384 (1755), 387 (1765).
Ṣāliḥ, s. Murjān, s. Muslim, 129, 162 (1795), 225, 227, 386 (1765).
Ṣāliḥ, s. Salāmah, s. Ishmael, 369 (1842).
Ṣāliḥ, s. Sarūr, s. Šadaqaqah, Sabāhī, 106-108 (1752).
Ṣāliḥ, d. Laṭif (Abd al-Laṭif), 386 (1763).
Ṣāliḥ, d. Yosḥ (Josḥ), s. Mufarrij, 388 (1748, 1753).
Ṣāliḥ, d. Sarūr, s. Šadaqaqah, Sabāhī, 379 (1727).
Ṣāliḥ, d. Šāliḥ, s. Abraham, s. Šāliḥ, s. Murjān, 379 (1846).
šāmūr, Sabāhī, 382 (1721).
Ṣāriḥ, d. ′Abd al-Laṭif, 385 (1757).
Ṣāriḥ, d. ′Awda al-Ḥarīrī, 383 (1715).
Ṣāriḥ, d. Muslim, s. Murjān, 384 (1731).
Ṣāriḥ (1), d. Salāmah, s. Jacob, s. Murjān, 388 (1745).
Ṣāriḥ (2), d. Salāmah, s. Jacob, s. Murjān, 388 (1752).
Sarāwī (Ishmael), 233, 235.
Sared, 142.
Sarūr, s. Ghażāl (Tabiah), Maṭarite, 382.
Sarūr, s. Ibn Išma'il, s. Muslim, 389 (1773).
Sarūr, s. Šadaqaqah, Sabāhī, 379 (1727).
Sarūr, s. Sa'dūn, 208, 214.
Ṣedhaqah (see Šadaqaqah).
Ṣeth, Ramah-ite, 14, 15.
Ṣḥāh, s. Ghaban, 379 (1727).
Ṣḥākīr, 330 (1828).
Ṣhalābī (= Jalābī, Chelebī).
Ṣhalābī, 385, 386 (1762), 387 (1765), 388 (1778).
Ṣheḥā (= Mursal).
Ṣheḥā, s. Abraham, s. Ṣheḥā, s. Murjān (Ab Sakhwah), Danafite, 14 (1852?), 397 (1856).
Ṣheḥā, s. Ab Sakhwah, s. Muhāmād (Muslim), s. Ab Sakhwah (Murjān), Danafite, 392 (1773).
Ṣheḥā, s. Ab Zalutāthah, s. Šedaqaqah, Manasseh-ite, 390, 392 (1750).
Ṣheḥā, s. Isaac, s. Ab Sakhwah (Murjān), 393 (1773).
Ṣheḥā, 30.
Ṣheḥā, d. Šāliḥ, Daifūr, s. Ghaban, Danafite, 387 (1738, 1740).
Ṣimḥā, d. Abraham, Ramah-ite, 27 (1394).
Ṣulāmān, s. Joshua, 350.
[Suleimān al-Ḥusayn (Mutesellim), 307.] al-Šūbī, s. Abraham, 128.
al-Šūrī (see Abu al-Hasan).

T
Tabia (see Ghażāl).
Tuffāh (see Išbāhān).
Tuḥfah, 330 (1850).
Tuḥfah, d. Badr al-Šabāhī, 387 (1755).
Turkiyah, d. Samūr, Sabāhī, 382 (1721).

W
Wardah, d. ′Amram, Priest, 380 (1855).
Wardah, d. Šāliḥ, s. Abraham, s. Šāliḥ, 380 (1859).

Y
Yaqūb (= Jacob).
Yašāq (= Isaac).
Yōsh (= Joshua).
Yōsh, s. Mufarrij, 388 (1748).
Yusuf (= Joseph).

Z
Zainab, d. Abraham al-′Ayyah, 385.
Zainab, Safawīyah, 196, 200, 212.
Ẓihrah, d. Šāliḥ, s. Abraham, 130 (1843).
PLATE I.—CODEX VII. n (UNDATED). PROBABLY THE OLDEST MS. IN THE COLLECTION.
AT THE FOOT IS A DEED OF SALE.
Plate 3.—Codex II. (A.D. 1328), showing the Beginning of the great Tashqîl in Samaritan and Arabic running down the Centres of the Hebrew and Arabic Columns respectively.
PLATE 4.—CODEX XXII. (EARLY 18TH CENTURY). A BILINGUAL ARABIC AND SAMARITAN ASTRONOMICAL CALENDAR.
PLATE XXIII. (MIDDLE 18TH CENTURY). SAMARITAN ASTRONOMICAL TABLES.