Codicologists and palaeographers of Samaritan manuscripts are fortunate in that many manuscripts carry dates and present us with the name of the scribe or scribes who wrote the manuscript, the name of the place where it was written, and for whom it was written. The information may be supplied in a variety of ways. The fullest data is usually presented in a tashqil, a colophon picked out of a text, generally in Pentateuch manuscripts, by the isolation of letters from individual words, in a vertical column. The placing of a tashqil may, in itself, be a clue to the status of a scribe. In the main, tashqils placed in Leviticus are indications that the scribe is of priestly or Levitical stock, whereas in most other circumstances the tashqil is placed in Deuteronomy. There are instances of placement in other books and even in two books within one manuscript. There are instances where a tashqil is so long that it overlaps the end of one book of the Pentateuch and intrudes into another. There are also instances where the tashqil is in a different fist from, and is external to, the text and in such cases we may suspect an intention to deceive a buyer depending on the nature of the manuscript.


2 For a full description of a tashqil and an example thereof see R. Gottheil, “The Dating of Their Manuscripts by the Samaritans”, J.B.L., xxv (1906), 29-48.

3 Cf., I. Ben Zvi, Sepher Hashomronim (rev. edn., Jerusalem, 1970), pp. 227-232; (= S.H.). [All references are to this edition]. Ben Zvi claimed that the normal placement of colophons by Levitical priests was after Lev. 16, 'ahare mot.

4 Examples of tashqils external to the text are in the small sections of Torah scroll to be found in the Bodleian and Keble College libraries, Oxford. These sections appear to be in the same fist but carry the names of different scribes. In
In addition to, or instead of, a tashqil a scribe may supply a colophon or colophons at the end of a book or other division in his work. This is commonly the case with liturgical and other non-Pentateuch manuscripts, but even in a Pentateuch a short colophon may be found at the end of a book or books. Final colophons in Pentateuchs tend to be more succinctly worded than full tashqils, and they may be tantalising in that they lack much of the information which we hold to be desirable for dating and describing the provenance of manuscripts. Thus, for example, the Torah which is identified as Nablus 9 has only the scribe’s name, but no date, at the end of each book. In cases where a final colophon was the only full colophon or the only colophon in a manuscript, it may well have been lost, as many manuscripts lack their first and last folios or gatherings because they were of the type in which the first and last folios served as a paste-down to the binding cover or which were never bound in the first place.

In addition to the information noted, many manuscripts, in particular the older Pentateuch codices, contain shtarim, i.e. deeds of sale, which describe the price paid for the manuscript when it changed hands, the date of the sale, the names of the vendors and purchasers and the names of witnesses.

In the not infrequent event of a manuscript being fragmentary or lacking a precise date in an otherwise adequate colophon, the case of Keble MS. 85 the script of the tashqil differs from that of the manuscript, but the letters of the tashqil are not picked out of the text, as one would normally find them, but are external to the text in three places, viz., in the margins between columns, at the end of a column, and on the reverse side of the sheet of text. In the case of Bodley Sam. MS. b 9 the script of the text differs from that of the tashqil, although the letters of the tashqil are intrinsic to the text. In other words, in Keble MS. 85 the tashqil has been supplied after the text was written and in the case of Bodley Sam. MS. b 9 the original tashqil has been erased and rewritten, as traces of erasure and intra-symbol ink would testify. Probably a recent Torah scroll was dismantled and the sheets sold separately to increase the profits of the scribe.

5 The Nablus numbers used in this study are those allocated to the films in the Institute of Hebrew Microfilms, Jerusalem.

6 A full study of the technique appears in the author’s study of Samaritan bindings which is as yet unpublished.

ability to provide full data about a scribe, owner or witness to a sale could be of critical value when judgements have to be made about the age of a manuscript, its authorship and the relation of one text to another. Recent editions of the Arabic⁸ and Aramaic⁹ versions of the Samaritan Pentateuch, the Chronicle of Abul Fath¹⁰ and of Samaritan halachic texts¹¹ demonstrate how valuable such data can be when other information is lacking or difficult to decipher.¹² Even when the information from colophons and deeds of sale is relatively complete, data about scribes, owners and the like, enables us to cross-check that information with results that are sometimes surprising. Not only do we find incorrect transcriptions in catalogues and lists (that much must be expected) but we also find mistakes by the Samaritan scribes in their colophons and even indications that in copying a manuscript a colophon has been transferred from one manuscript to another or that it has otherwise been tampered with. Examples are given in the notes to the entries below, but two instances may be noted here.

The first is that of the deed of sale in BL Or. 7562, at the end of the book of Numbers, f. 166v. The deed indicates that the transaction, the purchase of the manuscript by Tabiah b. Ab Zehuta, took place in 1066 H = 1656 A.D. However, cross-references to Tabiah in other manuscripts make it clear that the deed has been misdated by its scribe by one century and that it was written in 1166 H. The second instance to be cited here is the strange deed of sale to be found in Topkapi G i 101 which is worded identically to a deed in Bodley Or. 699 (= Ben Zvi 4, but the deed is omitted by Ben Zvi), with the same unusual spelling. The entry in the Topkapi

¹² Cf. A. Harkavy, Catalogue der hebräischen und samaritanischen Handschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg, St. Petersburg, 1875, vol. 2. Almost every entry in the volume presents difficulties, many of which could have been resolved if a proper listing of scribes, owners, etc., had been available.
manuscript has been overwritten by a restoring scribe. At first it might seem that, since the same owners but different scribes are involved in the deed and sale, one of them might have dictated the wording of the deed, accounting for the identity of wording. However, such a course of events would not account for the same idiosyncratic spelling. One can only conclude that both deeds were written by the same scribes even though they now carry different names. It would seem to be highly probable that the restoring scribe, in overwriting the deed, substituted the name Aaron b. Jacob b. Abraham (no. 4 in our list) for that of Şadaqah b. Pinhas who wrote the deed in Bodley Or. 699.

In the course of examining Samaritan manuscripts in scattered collections and of studying the entries for Samaritan manuscripts in the various catalogues which list the same, the writer listed in alphabetic order the names of scribes, owners, and witnesses to sales with whatever evidence the manuscripts presented about their persons and domiciles. To these were added the names of readers and any other biographical data—birth and death notices, for example,—which were to be culled from the manuscripts as secondary entries rather than as part of the content. This listing is presented below together with an index (based on the serial numbers of the entries) to the principal Samaritan families.

Of especial value in preparing this list were those bilingual texts in which a name was given in an alternative form. It soon became evident that many scribes had at least two names, either of which they used quite commonly in their colophons. Scribes who lived before the sixteenth century (when the use of Aramaic was virtually lost completely) sometimes had three names and used all three as the occasion suited. Thus we find Abi Berakhatah b. Ab Zehuta, Abi Berakhatah b. Ab Sasson and Abu'l Barakhat b. Abu'l Sarur all appearing as names of the same scribe in the late twelfth century when Aramaic and Arabic were both in common use by the Samaritans. Surprisingly, as late as the sixteenth century, when the Arabic vernacular had replaced Aramaic as a literary language and Arabic names were used in everyday intercourse, we still find three names in use by one scribe; for example, Ghazal, Ṭabiah and Haṣṣebhi. Bilingual readings were also drawn from Bodley Sam. e 16. Wherever it has been possible, alternative

names for scribes have been indicated in the listings and where an alternative name is common it is placed as a separate, but unnumbered, entry in the listings.

It should be noted that some names seem to have more than one equivalent form even in the same language. Thus, both the Hebrew forms *Matana* and *Netanel* are found as equivalents. Particularly confusing is the appearance of the very common name Abd Yahweh as Abd Allah, Abdallah, Abd Allelah or even Abd Hayehub and possibly Abd Haṭov, though there is some doubt as to whether the latter is to be taken as an equivalent (see below). One cannot base judgements on the appearance of the scribe's name, but must rely upon identity of antecedents in this case. The spelling of these names adopted here reflects the integrity of the forms in the Samaritan texts. Where a word is clearly separated with the appropriate word-dividing dot in the original, that form is preserved in the transcription.

One factor which makes for difficulty in compiling the register of personae in the manuscripts is the Samaritan practice of "papponymy", that is, the habit of naming every third generation after the ancestor, so that grandfather, grandson and great-great grandson would carry the identical name. If the practice is carried to extremes so that the intermediate generations are also named alike, the identification of individuals in a chain is fraught with problems. Even in less extreme cases the questions raised by the habit of papponymy are not resolved easily and the catalogues are testimony to the confusion which may arise from inability to separate the generations. In the current list, when it has been impossible to assign all like-names to a given generation, all the relevant data is presented under one name even though the life span is obviously inordinately long and could not represent a single individual. A case in point is the data for the several seventeenth- and eighteenth-century scribes called Murjan = Ab Sakhwah. It is to be hoped that as studies progress more information will be forthcoming and it will prove to be possible to make clear definitions between life spans and differentiations between individuals with the like name. On the other hand it should be remembered that papponymy makes it possible to offer, with some credibility, reconstructions of names. In the not-infrequent instances where a manuscript was shared between several owners, especially between twins or, by inheritance, through brothers and sisters or male and female cousins, we are
vouchsafed the names of females. Similarly, when a widow sold her late husband's property we may be fortunate enough to discover her name in a deed of sale. These female names not only find a rightful place in the register, but they also allow us to piece together data regarding family connections, so that it is sometimes possible to trace the extended family on the distaff side. Some female names are more common than others. There are two reasons for this. The data allows us to see clearly that some Samaritan families were wealthy enough to indulge themselves in building up large manuscript collections, so that when they were sold by the heirs we find the same vendors' names appearing in several deeds of sale. Sometimes, however, repetition is merely the mark of the popularity of a given name; Nemillah is one such popular name.

Most Samaritan names are expressed as $X$ ben $X$, i.e. $X$ son of $X$, or $x$ bat $x/X$ barat $X$, i.e. $X$ daughter of $X$. The sequence may be extended to include whatever antecedents to whichever generation the writer wished to recall. In the register barat is always presented in full whereas ben is abbreviated thus, b. However simple the Samaritan name structure may appear at first sight, there are pitfalls for the unwary who would use the data. On occasion one finds a nickname rather than a proper personal name; for example, Abraham HaAyyah, Abraham the stammerer, a scribe and payyetan whose correct cognomen is Abraham b. Jacob b. Murjan or Ibrahim b. Yaqub b. Ab Sakhwah. The same scribe is known as Ibrahim b. Yaqub Ab Sakhwah, a coalesced form achieved by the omission of ben. This form of coalescing is not uncommon. In the instances cited the evidence is clear enough that one coalescing represents a nickname and the other an omission. The evidence is not at all clear in the case of Abi Berakhatiyah Sadaqata b. Ab Hasdiyah Abraham b. Hadutah where we might be dealing with coalescing or the use of honorific titles (though which words are the honorifics and which are the proper names except for Abraham is not at all clear). There are other instances, such as Jacob es Shelaby or Joseph b. Joshua Marhib, where the second name would appear to be representing a family name

rather than a patronymic, though the names may also appear as personal names.

We must also note the practice, within the apparently simple name-representational scheme, of dropping a name without warning so that what appears to be a straightforward and complete genealogy is incomplete and misleading. The reason for this practice is not at all clear. In the case of the later Levitical priests there may have been some reluctance to include Haṣṣebhi b. Joseph in their genealogical chains, since his assumption of the priesthood may have been seen as usurpation. The practice may also have been a means of abbreviating lengthy genealogical statements by identifying ancestors whose illustrious lives would add lustre to the descendents. This may be the reason behind the genealogical presentation of the priest, Abisha b. Pinhas in 1364 as Abisha b. Pinhas b. Joseph b. Ozzi b. Pinhas b. Eleazar b. Netanel b. Eleazar and in 1360, in the longer sequence, Abisha b. Pinhas b. Joseph b. Ozzi b. Pinhas b. Joseph b. Ozzi b. Pinhas b. Eleazar b. Netanel b. Eleazar b. Pinhas b. Eleazar. Unless some duplication has occurred in the listing for 1360 (always a possibility), Abisha shortened his genealogy in his second listing. A more puzzling example is to be noted in the case of the scribe of Hebrew University Samaritan manuscript who presented his name differently within the same manuscript, viz. Ozzi b. Ithamar b. Abdel b. Ozzi b. Netanel b. Amram b. Ithamar b. Amram b. Eleazar. (The raised name represents an insertion and the lowered name a deletion in the second listing). One other solution to the problem might be that scribes found a long genealogy difficult to present in a tashqil format and shortened their presentation accordingly.

Another source of error in establishing the register and of potential difficulty in using it, lies in the inconsistency in the spelling of names, including quite common names, by Samaritan scribes. In its simplest form this inconsistency is manifested in the prefixing of Ab, Abi, Abu’l and Abd to names so that the same

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16 In Nablus 14 = Ben Zvi 18 (S.H., p. 284). All references to manuscripts listed in S.H. BY Ben Zvi are given as BZ + number.
17 In BZ 17, S.H., p. 283. See also the entry for Shelah b. Abraham b. Shelah b. Ab Sakhwah for 1848. The author is either making an error or foreshortening his genealogy.
person can be known by names compounded with them or without them or in names compounded with more than one form of the prefix. Thus, one may find Ab Yetrana or Yetrana, Abi Hapetah or Abu’l Fatah, Ab Ozzi or Abi Ozzi. When it is readily apparent that this has happened, a cross-reference is given and the alternative form is indicated, e.g. Ab(i), so that it can be found in the register without difficulty. More complex are the cases where a name which contains a guttural has that guttural presented in any of the guttural letters because of the Samaritan habit of reducing all the gutturals to a common form. There are other examples where unusual names are spelled in a range of ways, perhaps representing variations in pronunciation or even regional dialects between Nablus, Damascus and Egypt. It becomes difficult in such circumstances to determine the correct spelling of a given name, as, for example, in the variant spellings of the fourteenth-century Samaritan family name which is presented in the forms Haqabah, Hakifah and Haqinah.18

To try and achieve some sort of harmony and unity in the listing, a transliteration has been preferred which represent the Hebrew spelling of names rather than the Arabic; so, for example, Isaac is preferred to Iiaq though some cataloguers prefer the reverse procedure.19 However, if a scribe invariably uses the Arabic form of his name rather than the Hebrew alternative, the scribe’s preference is reflected in the register, as it would be quite arbitrary to confer on a scribe a name which he never used of himself.

Each entry in the register (except for the presentation of name-equivalents) is prefixed with a serial number to allow for easy cross reference from one entry to another. The name is usually followed by the family connection, where this is certain, and then such other information as is available follows. This includes dates, place(s) of residence, role (e.g. scribe, vendor, witness to a deed of sale), and the manuscripts where the information is to be found. Variant forms of names are given with information about broth-

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18 In S.H., p. 279 the reading is presented as Haqinah. Ben Zvi’s reading is probably in error. In B. N. Sam MS. 2 the form Haqabah is found, in Rylands Sam. MS. 2 the form Haqifah.

19 See, for example, Z. Shunnar, Katalog samaritanischer Handschriften (= K.S.H.), Berlin, 1974. Shunnar’s reading and transcription may have been influenced by the fact that the majority of the manuscripts noted in his catalogue are modern.
ers, sisters or the like, where known. Where a name has been partially reconstructed or the genealogy extended through cross-referencing, parentheses [ ] are used to enclose the additional material. If there is any degree of uncertainty about the reconstruction or the extension, a question mark is added within the parentheses, thus [?].

It is interesting to note the frequency with which some names are to be found and the rarity of others. It is possible to isolate some names by date and place (though that is not done here) to show the current fashion in first names, as, for example, Ab Zehutah in the fifteenth century in some parts of the Samaritan Diaspora. This exercise alone is not without its values as a rough guide to the date of a manuscript when no other data but a name is available. It should be noted that some names are avoided. No names are used which reflect the Judean royal family; David, a popular Jewish name, is not used by the Samaritans. Moses, too, is avoided, though for the reason that there will be none like the prophet Moses until the coming of the Samaritan Messiah, the Taheb. One non-Samaritan name appears on the list, namely Jean de Damas ibn Qaṭah, since this scribe copied copied manuscripts in Paris for some of the French savants.20

It should be understood that the listing presented here is by no means complete. Some eight hundred manuscripts are included in the indices from which these names are culled but there are many more manuscripts which are not yet indexed because neither time nor circumstances permitted. The ninety-seven manuscripts of the collection in the Ben Zvi Institute, Jerusalem, are not yet indexed, nor are the great collections in Leningrad. There are isolated copies scattered in numerous libraries and in private hands which have yet to be seen and assessed21 and some which have been inspected in private collections may not be mentioned for their owners prefer not to be identified. These additional manuscripts, no doubt, will add valuable data which will make it possible to resolve some of the problems which could not be solved with the

21 The Leningrad collection tends to be inaccessible to western scholars for anything other than tourist visits. The author expresses his gratitude to private individuals such as M. Klagsbald and Mr. and Mrs. H. Spiro, who allowed detailed examination of their manuscripts.
data currently available. In particular it should be observed that since the writer has not inspected all the manuscripts which are discussed, there are problems of reliability when there is a clear dependence upon others. Wherever possible a note has been appended to readings which must be regarded with caution. Even where the writer has inspected a manuscript there must be some reservations when the scholia discussed are so obscure as to make reconstructions hypothetical. A very clear case appears in respect of entry 521, where two other scholars differ from each other as well as from the writer in indicating what they saw in the text.

The Samaritan chronicles and stone inscriptions hold a good deal of genealogical information which, for the most part, has been ignored here since the purpose was to provide a key to the manuscript entries. However, on occasion it was felt that it was important to draw on some of this data to amplify other information. In this case the entries concerned are marked with an obelos, thus ↯.

Despite the incomplete nature of the list, it should still prove to be a valuable tool for scholars editing and studying Samaritan texts. In regard to this last point one particular value stands out. One finds with some frequency that the data drawn from the scholia has no harmony with that presented in the Tolidah. Part of the reason for that is that many of those who describe themselves in the scholia as "priests" are not from the priestly family at all but from the Levitical families of the Diaspora. However, this does not account for all the discrepancies and there is a clear need for a new edition of the Tolidah which would take account of data such as ours.

I. REGISTER OF NAMES

1. AARON b. ISAAC b. Seth Aaron; Levitical priest, Damascus, 1471. Witness, sale of BZ 11. Possibly a synonym for Seth Aaron. The scribe may have used the abbreviated form of his name to avoid confusion with his famous grandfather (560). See also Abraham b. Aaron, a son.

22 A simple demonstration of the utility of the register is the dating of Sassoon MS. 36 (Abū’L Fath) to the early part of the 16th century by cross-reference to B.L. Add. MS. 19956. See no. 75 below.

23 The following are some of the current locations of the Ben Zvi manuscripts which are not self-evident from the data presented in S.H.: BZ 1 = Nablus MS. 21, BZ 5 = Nablus MS. 10, BZ 8 = Sassoon MS. 402, BZ 9 = Chester Beatty (CB) MS. 751, BZ 10 = Bible et Terre Sainte, Paris, BZ 12 = Nablus MS. 5, BZ 14 = CB MS. 752, BZ 16 = Nablus MS. 12.

3. AARON b. SALAMAH; Levitical priest, Nablus, 1838. Witness to Ketubah, Smithsonian Institute, Washington.

4. AARON b. JACOB b. Abraham; priest [Levitical?]. Scribe and witness to deed of sale, A.D. 1226, Gerar/Ascalon. Also known as Haroun. Topkapi G i 101. (See the introduction for a discussion).

5. AARON b. YIZGI; priest, Gerar/Ascalon, A.D. 1201. Father of Seth, vendor of Topkapi G i 101.


7. AB ELYON, vendor, Barberini Or. 1, 1454. Family name unknown. See Abraham b. Ab Elyon, grandson. The appellation Bnai Haššuri is likely to be a reference to the city of his birth since a family name, Haššuri, is not otherwise attested.

8. AB ELYON b. AB SAKHWAH b. Abi Hapetaḥ; Meṭer family, 1505-1525. A scribe in Bodley Or. 139, 1525; vendor, CW 2473, 1505. His son’s name is given as Ab Sakhwah and daughter-in-law, Nemillah. See no. 9 for grandson. "Ab Elyon claims that he was 80 years old in 1525.

9. AB ELYON b. AB SAKHWAH b. Ab Elyon b. Ab Sakhwah; Meter family, Damascus, A.D. 1532. Part owner, Bodley Or. 139. Brothers, Joseph, Isaac, Ṣadaqah, Ab Ḥasda and sister, Rabatun. [Damascus?].


**AB ḤASDA:** see also Abu ’l Hassan (equivalents)


13. AB ḤASDA b AB SAKHWAH b. Ab Elyon b. Ab Sakhwah; Meṭer family, Damascus, A.D. 1532. Part owner Bodley Or. 139. (See no. 9).

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25 But see *H.P.S.* M (Roman) where the name is applied to a family. The family, Haššurai, is also attested in MS. Cott. Claud. B viii. However, the names Ab Elyon and Abraham would rather bespeak the Meter family. See nos. 8-10.

26 CW = Chamberlain Warren manuscript. See *C.W.C.*

27 The conclusion follows from the fact that the witnesses are Damascus-based priests.


16. AB ḤASDA b NEFUSHA b. Isaac; family unknown. Commissioned CB 751 in A.D. 1225.


18. AB IKKARA b. YETRANA; Manasseh clan. Commissioned Nablus 10, A.D. 1197. [Coastal Diaspora?]²⁸

19. AB IKKAR b. MATANAH [b. Ab Ikkar?]; Bostinah family.²⁹ Purchaser, BL Add. 21581, 1446 [Damascus?].³⁰

20. AB IKKAR b YETRANA [b. Ab Ikkar?]; Bostinah family.³¹ Vendor, BL Or. 6461, 1461, Damascus. (See no. 19).³²

²⁸ The view that the commissioner of the manuscript lived in the coastal Diaspora depends upon the observation that the scribe was Abi Berakhatah who wrote there.

²⁹ This family is attested several times in different ways. In the manuscript cited we note the form B'oṣṭinah; in BL Or. MS. 6461 we note Ḍeḥaṣṭinah (Damascus, 1469). In Petermann MS. 1 (Egypt, 1517) we note 'aṣṭinah. In each case cited the scribe was obviously uncertain about how the family should be identified, for he took the unusual step of adding "the family which is called ...". In Topkapi MS. G i 101 a variant of this is "By the name of the Baṭniyah". (The same reading is found in Bodley Or. MS. 699, but there are reasons for believing that the whole deed was copied as noted in the introduction). The mixture of gutturals and the loss of bet in the third example would incline us to believe that the family name should have been written without its bet prefix and that it began with a guttural. It may have been an Arabic name. Perhaps the name related to the root ḥṣḥ, which has an association with being foreign, in the Samaritan, perhaps meaning a family which had converted to Samaritanism or had returned from a distant part of the diaspora.

³⁰ The witnesses were priests in Damascus.

³¹ See note 29.

³² Since there is no evidence that Matanah and Yetrana are equivalents (Ab Yetrana appears as an equivalent of Abū el Faṣal in DMG 130) one must assume that the papponymy principle is at work and that both Ab Ikkar b. Matanah and Ab Ikkar b. Yetrana had a common grandfather, Ab Ikkar. Note that Matanah is equivalent to Ḥabat and also to Netanel.
21. AB KIVITI b. ABI HAPETAH; Metzer family, Damascus, 1470. Commissioned CW 2473.


23. AB KIVITI b. ISAAC b. Bazaz(?); Munis family, 1525, Egypt. Purchased CW 2478a.

24. AB KIVITI b. JOSEPH b. Ab Zahuta; Yakira [Ikkara] family, Gerar/Ascalon, 1350 AD. The completing scribe, Leiden Or. 6.

25. AB MISTAHIA b. AB YETRANA b. Zehuta; A.D. 1182. Commissioned BN Sam. 3.

AB NEFUSHA: see also Nefusha and Abul'l Faraj (equivalents)

26. AB NEFUSHA; priestly family, Egypt, 1472 AD. Witness to the sale of Nablus 10.

27. AB NEFUSHA b. ABI MAMROMAMTA b. Ab Nefusha; priestly family, Egypt. He also describes himself as one of the Haqabah family. Witness to the sale of BN Sam. 2, 1380; BL Or. 22369, 1364; Rylands Sam. 2, 1365; owner of BZ 15, 1396. Known also as Nefusha b. Abi Hameram (infra). Children, Abi Hapetaḥ and Abi Meromamta.

28. AB NEFUSHA b. AB TAHMADAH b. Ab Nefusha b. Adan(?). Also known as Abu'l Faraj b. Abi al Mami b. Abu'il Faraj; 14th century. Witness to sale of Garret 5 (Princeton). Is he a cousin of no. 27 (papponymy)?

29. AB NEFUSHAH b. ABRAHAM; priestly family, Nablus. s.d. but c. 1350 A.D. Commissioned Nablus 15. (See Abraham b. Ab Nefusha b. Ishmael).

30. AB NEFUSHAH b. ISHMAEL; s.d. [but 14th century?] Deed of sale, Leningrad 11 Φ 1.2.

31. AB NEFUSHA b. PINHAS b. Jacob b. Abi Ozzi; priestly family, Nablus. s.d., but Garret 5 probably written for him.

32. AB NEFUSHA b. TABIAH; priest, 1348. Vendor, Nablus 8.

33. AB NESANAH b. ABIPETAH b. Ab Nesanah; [Munis family?] 1226 A.D. Damascus. Scribe, part of Barberini Or. 1.35

34. AB NESANAH b. SADAQAH b. Jacob b. Sadaqah b. Ab Hasda b. Abd Yahweh; Munis family, Egypt, 1468-1485. Vendor, BN Arabe 6; scribe, Sassoon 403; Sassoon 404, 1468; Cambridge Trinity College R. 15 55, 1469; CW 2484, 1474; Leningrad 37 Φ II 23,67 4°, 1474; 15 T 2 = VG I, 33 I have not been able to verify this reading in C.W.C. The name is not otherwise attested.

34 The Yakira family is not otherwise attested. Presumably it should be read as the Ikkara family.

35 The names are found in association with the Munis family, hence the suggested identification.
AB OZZI: see also Abi Ozzi


36. AB(I) OZZI b. HARABBAN JOSEPH b. Ab Ozzi; priestly family, Damascus, 1509-86. Witness to the sales of Nablus 20, 1580; BZ 11, 1509; BL Or. 1443, 1586; BN Sam. 4, 1578; BL Or. 6461, 1578. Sponsor, new Torah case for the Damascus synagogue, 1565 and a cover for the same in 1567. (See no. 38).

37. AB OZZI b. AB KIVITI b. Tabia b. Romah; Romah family, 1321. Scribe of Pococke 3 (Bodley), his 3rd Torah.


40. AB OZZI b. JOSEPH b. Harabban Ithamar; priestly family, 1525. Witness to sale of CW 2478a. (Is this a shortened form of no. 36?).

41. AB(I) OZZI b. JOSEPH; Yetrana family, 1485. Vendor, Nablus 4. Son, Sadaqah, grandsons, Isaac and Tabiah.

42. AB(I) ROMAMETA b. ABRAHAM b. Abi Romameta; Ikkara family, Egypt, 1450-1474. Owner, Rylands Sam. 4, and CW 2484.

43. AB SAKHNUNAH HAŠŠEBHI b. BAT HAMEDA b. Abi Hasidah; Danfi family, 1330 [Nablus?]. Commissioned BZ 11.

AB SAKHWAH: see also Murjan (equivalents).

44. AB SAKHWAH b. ABRAHAM; Danfi family, 1893, Owner, JNUL 2a 2.

45. AB SAKHWAH b ABRAHAM b Ishmael b. Joseph b. Abraham; Danfi family, Nablus, 1669-1770. (Unless the scribe lived for an abnormal life-span

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36 For details of this scribe see no. 2 in this series, “The Rate of Writing of Samaritan Scribes” (note 1 above).

37 This deed is not noted by Von Gall, H.P.S., but is to be found in the manuscript, f. 63*. The witness has been corrected to jäah in item 40.


39 Kahle’s reading of the difficult deed of sale in Cott. MS. Claud. B viii would appear to be sameah. My reading adds ahiv telmah, his twin brother, to the deed of sale. Sameah appears to be equivalent to Hido. My reading would appear to have support from Nablus MS. 14 ... Ab Ozzi and his twin, Jacob ... sons of Joseph of the Gerah family.
there are two scribes of the same name who are impossible to separate. See
the Introduction). Also known as Murjan b. Ibrahim. The scribe of BL.
Or. 2689, 1737; BL Add. 19791, 1739-41; BL Or. 10544, = Gaster 1189,
1736; BN Sam. 21, 1672; BN Arabe 4521, 1741; BL Add. 19012, 1770;
Berlin Or. 4° 1086 I, 1742; Berlin Or 4° 1086 II, 1742; Mignana Sam. 2
(Selly Oak Colleges), 1708; Rylands Sam. 93, 1676; Rylands Sam. 118,
1739; CW 26343, 1724; Gotha 58 (= Arabe 963), 1703; Cambridge Or.
1799, 1735. Witness to the sale of BL Or. 12375 b, 1667; mentioned in
Rylands Sam. 277, 1669.

46. AB SAKHWAH b. ABD er RAHMAN; Danfi family, Nablus, 1813.
Witness to Ketubah on marriage of his daughter, BL Or. 12375 i.

47. AB SAKHWAH b. AB ELYON b. Ab Sakhwah [b. Abi Hapeta]; [Meter
family]. (Son, entry, no. 9). Born 1444, had at least one child after his 80th
birthday. Damascus; a collector of manuscripts. Owner Adler 1808, 1535
AD; Bodley Or. 139, 1532 AD; Cambridge Add. 713, 1532 A.D.; JNUL 2° 1,
1532 AD; Leningrad 181 Π II 18. (See no. 455 for wife, children’s names.)

48. AB SAKHWAH b. ABD HANUNAH; Danfi family, 1781. Witness, sale
of Rylands Sam. 2. (See no. 440)

49. AB SAKHWAH b ABRAHAM; Danfi family, Nablus, 1893. Vendor,
JNUL 2° 2.

50. AB SAKHWAH b. ASAD (Sa’adah); Danfi family, Nablus 1854-1901.
Witness to Ketubah, Library of Congress Doc. 8; Scribe, Bodley Sam. c. 7;
will, sale JNUL 2° 2, 1893.

Safi?]; Danfi family, 1753-1809. Married to Zahra bat Ishmael b. Joseph,
Marhibi, 1809. Smithsonian Museum Ketubah. Scribe, Bodley Or. 663,
1753.

52. [AB TAHMADETAH] b. Abu Neser b. Abu’l Paḥar b. Siah; Boştınah
family. Owner, Topkapı G i 101, 1226. Alternative name for Ab

40 John MacDonald, Memar Marqah (= M.M.), Berlin, 1963, vol. 1 p. xxx,
argues that in Berlin Or. MS. 4° 1086 parts I and II there are two scribes at work,
Murjan and Ab Sakhwah, whom he describes as brothers. They are the same
person.

41 The catalogue (M. G. de Slane, Catalogue des manuscrits Arabes, Paris,
1883-1895) gives this date as 1103 H, i.e. 1692 A.D. I read this as 1153 H, i.e.
1741 A.D. Murjan/Ab Sakhwah characteristically has little differentiation
between his 5 and 0 and this may be one of the sources of the dating problem for
this scribe.

42 Cf., W. Pertsch, Die orientalischen Handschriften der herzoglichen
Bibliothek zu Gotha, Gotha, 1893.

43 The date appears to be 1148, not 1048 H.

44 For details see the deed of sale in Bodley Or. MS. 139.

45 The script is obscured by staining. Perhaps the genealogy should read ben
Tahmadetah is Abu'l Mana. The deed of sale has been overwritten and is unreliable.

**AB YETRANA**: see also Abu Katar, (equivalents).

53. AB YETRANA b. ŞADAQAH b. Ab Ḥasda; [Yetrana family?],
Damascus, 1405. Purchaser of BL Or. 6461.

**AB ZEHUTA**: see also Abu'l Sarur (equivalents).


55. AB ZEHUTA b. JOSEPH; [Meter family?], Nablus, 1747-1758. Owner, Adler MS. 1359 and BL Add. 19014.


57. AB ZEHUTA b. NEGAMA b. Ab Zehuta; Danfi family, Nablus, 1493. Witness to sale of Sassoon 402.

58. AB ZEHUTA b. SADAQAH b. ABRAHAM; Qabasah family [Damascus], 1494-98. Owner, BN Sam 4. Mentioned, Strugnell’s “Inscription No. 6”.

59. AB ZEHUTA b. SADAQAH of the Manasseh clan; Nablus, 1463. Purchaser of CB 752 from his son-in-law, Şadaqah of the Shemtaimah family.

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**šim Botaniyah**, i.e. “by the name of Botaniyah”, a reading which would accord better with other citations of this family name. See no. 18 and note 31.

46 Von Gall (H.P.S., p. v) quotes the family name as Sahaba. He has apparently misunderstood the word which means “old”, “elderly”, “long-established”, from the שֶׁבֶּה to be elderly; cf., Z. Ben Hayyim, *The Literary and Oral Tradition of Hebrew and Aramaic among the Samaritans*, vol. II, Jerusalem, 1957, = *Melitz* p. 456b. The family name would appear to be stated as Ab Yetrana of the established family (i.e. of the same name). Note that Ab Yetrana is often described as Ab Yetrana the elder.

47 The equivalent of Film no. 41372 in the JNUL Institute of Hebrew Microfilms.

48 In view of the fact that Ab Ḥasda b. Ab Zehuta owned the manuscript some two centuries earlier (see no. 14) and in view of the fact that manuscripts tended to pass down in families, it is possible that this person was a descendent of Ab Ḥasda.


50 Also known as the Shamtiyah family.
60. ABDAH b. SA'ADAH; Gerah family, 15th century. Vendor, BL Or. 7562, s.d. but c. 1410 A.D.51 Probably a cousin of the purchaser, Abraham b. Jacob.52

**ABD ALLAH:** see also Abd Yahweh (equivalents).53

61. ABD ALLAH b. ABU'L FATAH b. Sa'ad Allah; Damascus, 1533. Mentioned in Harley 5514.


63. ABDALLAH b. ABU EL SARUR; Nablus, 1436. Also known as Abdallah b. Ab Zehuta. Father of bride, Sassoon 729.

64. ABD ALLAH b. BABA; priestly family [Levitical? Awerta?], 1441. Vendor, Nablus 2.

65. ABD ALLAH b. ISAAC [b. Ab Tahmadatah]; Ikkara family, Egypt, 1512-1515.55 Owner, Sassoon 403 and Leningrad T 2 Nr. 15.

51 Three deeds of sale occur on the same folio of BL Or. MS. 7562. The first belongs to 1401-1403, the third to 1415, therefore the intermediate entry must represent a date between these two.

52 The vendors were the brother of the purchaser, Sakhwah and the daughter of his cousin (avivo). Since the vendors inherited the manuscript there was clearly some relationship between them.

53 Cf. Sassoon MS. 404, where Abd Yahweh and Abd Allah are clear alternatives in the bilingual texts. Von Gall tends to treat all forms of Abd Allah as one, spelling them in transcription Abdallah, and claims that this is also equivalent to Abd Hatob, but this is not verified from the evidence.

54 See the abbreviation 'av: in the deed of sale.

55 Von Gall, *H.P.S.*, I, appears to have misread the deed of sale in Leningrad MS. T2 Nr. 15. In the first place he indicates that Abd Allah is a member of the unattested Amkara family, stated correctly in a parallel note in Sassoon MS. 403 as the Ikkara family. Secondly, the date 1589 is too high. The three young children of Sassoon MS. 404 (MSS. 403, 404 are by the same scribe and pass through similar hands) are young in 1515, but appear to be still young in 1589, on Von Gall's reading. From the photograph of the deed printed in *H.P.S.* it is evident that Von Gall mistook the letters yad (followed by an abbreviation mark) and sade, an error that is easily made in a legal majuscule; the date 997 H, 1589, should be read as 917 H, 1511. That Von Gall's reading created difficulties is evident from his attempt to correct Harkavy's reading of the deed of sale at the end of Leviticus in MS. T2 Nr 15. It is immaterial whether the form tav quf or tet quf is found for 900. The meaning is clear enough. It is the middle number which causes difficulty. The situation would seem to be as follows. In the second deed in the manuscript (end of Genesis), Abd Ha'ashir buys the manuscript; in the third deed (end of Leviticus) he sells it to Abd Allah b. Isaac who (in the fourth deed) has heirs who sell it after his death. The sale in 1550 A.D. by the heirs of Abd Allah b. Isaac presuppose that the other sales took place before this date, during
66. ABD ALLAH b. JACOB b. Šadaqah; Danfi family. An undated entry in Sassoon 729, Calendar. See Jacob b. Šadaqah, (341).


68. ABD ALLAH b. JOSEPH b. Abi Ḥatob; Aṣṭīna family [Boština], Egypt, 1517. Owner, Petermann 1. (See nos. 19,52).


70. ABD ALLAH b. MUSLIM b. Murjan; [Danfi family], Nablus, 1779. Witness to a Ketubah, Sassoon 413.

71. ABD ALLAH b. SA'ADA; Gaza, 1407. Vendor, Rylands 1.

72. ABD ALLAH b. ŠADAQAH; [Romah family], Egypt, 1456-1489. Vendor, BZ 23, Sassoon 404; purchaser, Nablus 10; commissioned Leningrad T 2 Nr. 15.

73. ABD ALLAH b. SALAMAH b. Baba; Priest, 1322. Scribe, Nablus 122 S.56

ABD el GANI: see also Abd Ha'ashir (equivalents).

74. ABD el GANI b. AHMAD b. Abd el Gani b. Joseph b. Abd as-Samiri al Ascalani; Abdah family, Ascalon, 1513. Scribe, Leiden Or. 249 Pt. II. (See no. 78; cousins?).

ABD EL LATIF: see Abd Hanunah (equivalents).

75. ABD el LATIF b. JACOB b. Šadaqah b. al Ḥakim Šafi as-Samiri; Romah family, 1502. Scribe, BL. Add. 19956 and Sassoon 36 (S.D., but of similar

his lifetime. The problem of all the readings of the date in the third deed is that they would either have sold it before the manuscript was bought the first time or after it was sold the second time. Clearly, these solutions are impossible. Harkavy's proposal would seem to be the best, but for the fact that the dates of the sales also specify the months, so that the date of the second sale would still be two months before the first. Since the Leningrad manuscript is not available for study at close quarters (the author has been consistently refused access by the Soviet authorities), I can only guess at a solution to the puzzle based on the fact that some letters can be misread in fading Samaritan inscriptions and that the same persons are mentioned in other manuscripts. Since the numbers must fall within a restricted range and the letter being misread must represent a number less than fifty and more than ten, the number can only be twenty, thirty or forty. Assuming that Harkavy has read the vav correctly, the most likely second numeral would be mem. The date would then be 947 H. The first sale, then was in 917 H, the second in 947 H, and the third in 957 H; that is 1511, 1541 and 1550 A.D., respectively.

56 Nablus numbers followed by S. are based on the numbering in K.S.H.
date). Also known as Abdael b. Salamah, Hatakvi, Aziel branch of the priesthood.

76. ABD el RAHMAN; born, 1666. Entry, Sassoon 729.

77. ABD ASHIR b. SHELAH; Danfi family, 1781. Witness, sale of Rylands 2.


79. ABD HA’ASHIR b. ABD HA’ASHIR b. Joseph; Abdah family, 1515. Vendor, Leningrad T 2 Nr. 15. Almost certainly the same person as no. 78 with one name omitted.58

80. ABD HA’ASHIR b. ABRAHAM; Hatanah family, Egypt 1534-1536. Purchaser, Berlin Or. Folio 534, vendor, same manuscript.


82. ABD HAMEMAN b. SHELAH; Danfi family, 1781. Witness, sale of Rylands 2.

*ABD HANUNA*: see *Abd el Latif (equivalents).*

83. ABD HANUNAH b. AB GELUGAH b. Abi Zemora; Ikkara family, 1462-1477, Egypt. Father of the vendors (Tauriz and Marhiba) of Haverford College 22 and NYPL 11010.

84. ABD HANUNA b. SADAQAH b. Abraham; Ikkara family, 1532. Owner, BL Or. 2683.

85. ABD HANUNA b. SADAQAH; Danfi family, Nablus, 1814-1838. Witness, Smithonian Ketubah. officiant at wedding.

86. ABD HARAMAHAN/ABD el RAHMAN b. ABD ’ASHIR; Danfi family, Nablus, 1814. Witness, marriage contract, Sassoon 724.

87. ABD HARAMAH b. Berakhah; Ansir family [Nablus?], 1431. Owner, Sassoon 30. The only known member of this family.

88. ABD HAROFE’ b. AB ZEHUTA b. Isaac; Safr family, Manasseh clan, c. 1707. Owner, Rylands 24 (s.d.), Commissioned Rylands 290 (= Gaster 820). Decribed as a young man in 1707.

57 Ben Zvi presents these names in tandem correctly, but misreads them as Abd Ha’ashir/Abd El Gazi instead of Abd Ha’ashir/Abd El Gani. Abd El Gani is, of course, the equivalent of Abd Ha’ashir.

58 This conclusion is based on the fact that, while an Abd Ha’ashir of the Abdah family bought the manuscript, neither he nor his heirs seem to have sold it and yet it passes into other hands. A year seems to have passed between purchase and sale (see no. 55). If this conclusion is correct we can be sure of our reconstruction of the genealogy in no. 75.
89. ABD HATOB b. JACOB b. Ab Elyon; Romah family, Egypt, 1522-1578. Witness, deeds of sale of BN Sam. 3 and CW 2478a.

90. ABD HATOB b. JACOB b. Şadaqah; Romah family, Egypt, 1511-1520. Scribe, deeds of sale, Nablus 12 and Nablus 21; witness, deeds of sale, CW 2484, Petermann 1, BZ 11 (in Gaza?), Sassoon, 403, 404.

91. ABD HATOB b. ŞADAQA; Romah family, Egypt, 1512. (See note 55). Vendor, Nablus 4.


93. ABD HAYEHUB b. AB TAĦMADATA; Ikkara family, Egypt, 1484. Commissioned 2478a.

94. ABD RAHMANA b. ABD ALLAH b. Abd Yahweh; İkkara family, Egypt, 1500. Witness, sale CW 2478a.


96. ABD YAHWEH b. ? Haftawi; Priestly family, Damascus, 1564. Witness, sale of Nablus 20. (See no. 99).

97. ABD YAHWEH b. AB SADAQAH [b. ABRAHAM]; Danfi family, 1738. Owner, Rylands 2. (See no. 62).

98. ABD YAHWEH b. AB YETRANA b. Nefush Allah; Kapit family, Damascus, 1467-1482. May have moved to Nablus subsequently. Owner, BZ 13; scribe, deed of sale, Barberini Or. 1. Abd Yahweh was one of triplets: his siblings were Şadaqah and Zahara. Vendor, Nablus 4.


100. ABD YAHWEH b. ABD HAYEHUB b. Şadaqah; Romah family, Egypt, 1484-1487. Also in Nablus 148(97). Owner, CW 2478a, Leningrad 37 Φ II, 23, 67, 40; donor of BL Add. 22369 to the Nablus synagogue. (See no. 102).

101. ABD YAHWEH b. ABD YAHWEH b. Abi Hapeta; Romah family, Egypt, 1478. Commissioned Sassoon 404.

102. ABD YAHWEH b. ABD YEHuba [b. Şadaqah?]; Romah family, Egypt, 1462. Owner, NYPL 11010.

103. ABD YAHWEH b. ABRAHAM, priest and Haftawi. 1232 A.D. The scribe of Leningrad 70 Φ II 7, 8, 10.

104. ABD YAHWEH b. ABRAHAM b. Ab Elyon; Metıer family. 1531 A.D. Purchaser of Rylands 1.

59 The deed of sale in Barberini Or. MS. 1 says that “he was at that time in Damascus”, implying that he was not a permanent resident of the city.

106. ABD YAHWEH b. ISAAC; Pigma family, Damascus, 1497-1503. Owner, Leipzig HS 1120.


108. ABD YAHWEH b. JACOB b. Ab?; Romah family, 1578. Scribe, deed of sale, BN Sam. 3.

109. ABD YAHWEH b. JOSEPH; (see no. 65). C. 1532. Purchaser, Leninograd 13 F 12, 14, 35.


112. ABD YAHWEH b. MESHALMAH [b. Murjan; Danfi family], Nablus, 1781. (See no. 70, the same person). Witness, sale of Rylands 2.

113. ABD YAHWEH b. ȘADAQAH; Munis family, 1586.

114. ABD YEHUBA b. ABRAHAM b. Ab Neßana; Munis family, 1532. Witness, sale, BL Or. 2683.


116. ABD YEHUBA b. Șadaqa; Ikkara family. No date known. Purchaser BL Or. 2683: the deed of sale is undated.


118. ABI BERAKHATIYAH ȘADAQATAH b. AB ȘASDIYAH ABRAHAM b. Hadutah. [Nunah family?] 1166, at Zarepath. Scribe, Spiro Katava Katisha.61

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60 The date derives from the fact that Joseph b. Harraban Ab Ozzi b. Ithamar was a witness. The latter's dates are known.

61 It is difficult to know whether this double-barrelled name is composed of personal names plus honorary titles (honorifics) or whether the name is unusually long. If Berakhatiyah and Hasiyah are honorifics, we are dealing with the name Sadaqah b. Abraham. Cf. the discussions of the name Berakhatiyah by Shehadeh, op. cit., p. 123f.
119. ABI HAPETAH b. AB NEFUSA [b. Abi Mamromamtah b. Ab Nefusha]; Haqifa family. Damascus, 1401-1405. Vendor, BZ 15 and BN Sam. 2. Brother's name is Abi Mamromamtah. (See no. 27 for father's entry).

120. ABI HAPETAH b. ABD YAHWEH b. Saad Allah; Damascus, 1551. Witness to the sales of Nablus 12 and 14.

121. ABI HAPETAH b. AB OZZI; Manasseh clan, Damascus, 1578. Vendor, BL Or. 6461.

122. ABI HAPETAH b. ABRAHAM; Yetrana family, 1523. Purchaser, Leningrad 90 Φ II 5.

123.ABI HAPETAH b. ISAAC b. [Baba?] ; Metuhia family, 1471. Purchaser, BZ 11.

124. ABI HAYETER b. HAZAQEN ABI HAYETER?, 1208. Commissioned Leningrad 10 Φ 1, 2.

125. ABI ISAAC b. MANASSEH; priest [Damascus?], 1189. Commissioned BZ 4.


127. ABI OZZI b. ABD ALLAH; priest [Damascus?], 1441. Witness, sale BL Add. 21581.

128. ABI OZZI b. ITHAMAR; priest, [Damascus?], 1532. Witness, Sale Cambridge Add. 713. Son named Joseph, brother of same name; nephew Ab Ozzi.

129. ABI OZZI b. HARABBAN JOSEPH b. Harabban Ab Ozzi b. Ithamar. (See no. 36).

62 Ben Zvi (S.H., p. 279) reads this as Haqina. It appears to be Haqifa and this reading would be verified by the alternative form Haqiba/Haqaba, which is attested in BN MS. Sam. 2.

63 BZ 11 misrepresents the evidence. The first word in the fourth line of the deed on page 274 of S.H. should be emended to min, from. Ben Zvi has misread the family name; it is not Messiah but Metuhia. The ancestor of Abi Hapetah is not Bibekho, as Ben Zvi would have it, but Baba.

64 The combination of data relating to this man allows us to see that the Haqaba/Haqifa family is a branch of the priestly family. We can also correct Von Gall's understanding of Kiryat Hacohanim as referring to Damascus, when we find that this priest is located at Awerta. Each Diaspora centre seems to have had its only priestly establishment, but the Kiryat Hacohanim par excellence may have been Awerta. We can also deduce from the various references that Ab Nefusha, his father, was dead by 1405, since the manuscript is sold at that time as an heirloom.
130. ABI OZZI b. ŠADAQAH b. Ṭabiaḥ; Romah family, Damascus, 1405.
    Purchaser, BZ 15.

131. ABI RASHID; before 1181. Mentioned in the tashqil of BN Sam. 3.65

132. ABI SAADA b. AB ḤASDA b. Za’rurah; 1163-1195. Owner, Nablus 21.66

133. ABI YETRANA b. HALAF b. Ab Ḥasda b. Siah; Boṣṭanīah family, 1202-
    1226. Owner, Topkapi G i 101. Also known as Abu’l Faṣal. [Brother
    Haduta?].67

ABI ZEMORAH: see also Abi Romametah (equivalents)68

    Netanel b. Eleazar; priestly family, Nablus, 1340-1364. Scribe, CB 752,
    (4th Torah), Nablus 14 and BZ 17 (7th Torah).69 Twin brother, Eleazar.
    High priestly family at Nablus and well known as the author of liturgical
    hymns.

    Eleazar. High Priest, Nablus, 1431-1509 (in office 1474-1509). Witness,
    sale, CB 752, sale Sassoon 30, sale of Leningrad 14 T I. Author of
    poetry written in the calendar, Sassoon 185, mentioned in CB 753,
    scribe, Nablus 7, restored Nablus 10. Grandson of Abisha in the preceding
    entry.

136. ABISHA b. PINHAS b. Isaac b. Salamah b. Ṭabiaḥ; Levitical family,
    Nablus, 1902-1904. Scribe, Rylands 50, 51, 52, 53; Barton 1, JTS 2,
    BN Sam. 30, Columbia K. 64.

137. ABRAHAM DANAFTA; Danfi family, 1106 A.D. Signatory, Bodley MS.
    Heb. d 66 fol. 8 (Genizah fragment).

138. ABRAHAM b. AB ELI (ELYON) b. Ab Sakhwh b. Abi Hapetah; Meṭer
    family, [Damascus?], 1514-1586. Sponsor, Vat. Sam. 2, BL Or. 1443.
    (See no. 9 for his father and family).

139. ABRAHAM b. AB ḤASDA b. Nefusha; Qabašah family, Damascus,
    1413. Brother of Matanah; half owner of Cambridge Add. 714.

65 From the incomplete nature of the tashqil we must assume that this man
    was the father or grandfather of the scribe of BN Sam. MS. 3.

66 The tashqil in Nablus MS. 21 may not be trustworthy as the pages of
    the tashqil are in different fists. However, the deeds of sale appear to be
    authentic. My transcription of the deeds differs substantially from those of
    Ben Zvi (S.H., p. 264).

67 S.H., p. 166, draws attention to an Ab Yetrana of the Badu’a family, c.
    1214 A.D. at Kfar Kalil. There may be some relationship.

68 Compare the deeds of sale in Haverford College MS. for 1477 with the
    deed in NYPL 11010 for 1462.

69 Abisha’s genealogy is given in the Tolidah and appears to be correct as
    stated. The OZZI who was High Priest in Nablus was not his great-grandfather
    but his great-grandfather’s cousin. His presentation of his genealogy in BZ 17
    duplicates several names and is misleading.
140. ABRAHAM b. AB NEFUSHA b. Ishmael; Ikkara family, Damascus, 1350. However, he is said to be a mainstay of the Awerta congregation. Mother said to be of the Qahallah family. Owner, Leiden Or. 6. (See no. 29).

141. ABRAHAM b. AB NESSANA; Munis family, Egypt, 1515. Commissioned BN Sam. 22, ff. 67-76.

142. ABRAHAM b. AB YETRANA; Memerah family, Egypt, 1472. Vendor, Nablus 10.

142. ABRAHAM b. AB YETRANA; Badua family, Nablus, 1215. Mentioned, Kfar Kharil inscription.

143. ABRAHAM b. ABD ALLAH; Ikkara family, Egypt, 1479. Vendor, Rylands 2.

144. ABRAHAM b. ABD ALLAH/ABD YAHWEH; Hatanah family, Egypt, 1500. Owner, CW 2478a. Son, Joseph, sells the MS. in 1522.

145. ABRAHAM b. ABDALLAH; Safr family, Nablus, 1779-1809. Witness to marriages in Sassoon 413 (Ketubah) and Smithsonian Ketubah.


147. ABRAHAM b. ABD HA’ASHIR b. Joseph; Abdah family, [Egypt], 1517. Vendor, CW 2484. (See no. 78).


149. ABRAHAM b. ABD YAHWEH b. Abraham b. Manasseh/[Shimshah?] /[Qalil?] ; Metuhiah family, Damascus, 1559-1579. Owner, BN Sam 3.

150. ABRAHAM b. ABD YAHWEH b. Japhet/Mahsan; Munis family, commissioned Pentateuch BZ 21 = JNUL film no. 31472 (see n. 97).


70 The dating of BN Sam. MS. 8 to the late fifteenth century, achieved by palaeographic examination, would appear to be supported by the fact that the grandfather of the scribe lived in the second half of the fourteenth century.

71 The assignment of Abraham b. Abd Ha’ashir to the Egyptian Diaspora depends upon the observation that the signatory to the deed of sale in 1517 was Abd Hatob b. Jacob, who is known to have been in Egypt at that time from his witnessing of other manuscripts there at this time.

72 The name is found spelled MYTAH and MYTBAH. This would seem to indicate that the Bet had lost its sound and was being heard as a waw. In fact, we must argue that the name being represented was MTHYAH = Metuhia, in which the guttural was totally lost. The scribe, representing this name spelled it once as he heard it, with no guttural, and a second time representing the slight
152. ABRAHAM b. ABD YAHWEH b. Sadaqah; Metuhiah family, Nablus, 1551-1564. Owner, 49 Φ II 10, 11, Nablus 12, Nablus 19. Brothers are Isaac and Jacob, part owners of Nablus 12. Nablus 12 was sold in Damascus so Abraham commuted between the communities.

153. ABRAHAM b. ABI NEŞAN b. Ab Sa’ada b. Ab Haşda b. Abi Elyon Haggerari; Ikkara family, Gerar/Ascalon, 1359-1389. Scribe, part of Cott. Claud B viii and witness to the sale of the same manuscript; scribe, BL Add. 22369 and BN Sam. 15.


155. ABRAHAM b. AL AYYA b. Jacob b. Ab Sakhwah (= Abraham b. Jacob b. Murjan b. Abraham); Danfi family, Nablus, 1748-1787. Author and scribe, Rylands 124, BL Or. 2691; witness to the sale of Rylands 2, BZ 25; scribe, Adler 359, Nablus 7, Nablus N 46 S.

156. ABRAHAM al MAŢARI; Meter family, [Egypt?], 1761 ; scribe conjointly with brother Sarur, BL Or. 8738.

157. ABRAHAM b. DARAJ ŠADAQAH el Samiri; Sadaqah family, Nablus, 1905. Witness, sale of Casson 403.

158. ABRAHAM HAMARHIBI (= Abraham Mufarrij); Mufarrij/Marḥib family, Nablus, 1737. Scribe, Rylands 30.

159. ABRAHAM b. ISAAC; priest [Levite], Nablus 1740-1761. Scribe, Nablus N 45 S, Nablus N51 S.

160. ABRAHAM b. ISAAC; Danfi family, Nablus, 1779. Witness, Ketubah, Sassoon 413.

161. ABRAHAM b. ISAAC b. Ab Taḥmada; Ikkara family. Owner, BN Sam. 3, 1578.

162. ABRAHAM b. ISHMAEL; Danfi family, Nablus, 1711. Scribe, Rylands 9.


164. ABRAHAM b. ISHMAEL b. ABRAHAM b: [?] b. Jacob; Marḥib family/Mufarrij, Nablus, 1698-1738. Scribe, Mary Frere (Girton College) 10, Nablus N 40, 41, 42, 43 S.

165. ABRAHAM b. ISRAEL b. Ephraim b. Joseph hanasi; Nesiim family, [Coastal Diaspora?], 1200-1232. Scribe, Cambridge Add. 1846, NYPL 11010, Nablus 18, Leningrad 4 Φ I 1, 3, 10 Φ 1, 2.


167. ABRAHAM b. JACOB b. Ab Sakhwah/Murjan b. Abraham; Danfi family, Nablus, 1738-1786. Scribe of note in Nablus 16 and Sassoon 728; Scribe, Sassoon 720, Adler 1359, Rylands 10; witness to sales of BL Add. 19022, Rylands 2; advocate, Ketubah, Sassoon 413; vendor, Haverford 22; an inscription at the tomb of Eleazar at Awerta states that Abraham and his brother rededicated the tomb in 1776.

168. ABRAHAM b. JACOB b. Ab Zehuta; [Nuna family?], Damascus, 1413. Owner, Cambridge Add. 714.73


171. ABRAHAM b. JACOB b. Joseph; Gerah family, 1364. Part owner of Nablus 14. Brother is Ab Ozzi and his uncle is also Ab Ozzi.


174. ABRAHAM b. JOSEPH. Vendor, BL Or. 2683, after 1532 A.D.

175. ABRAHAM b. JOSEPH; Danfi family, Nablus, 1781. Witness, sale Rylands 2.

176. ABRAHAM b. JOSEPH Hasa'adi, Manasseh clan. Nablus, 1738. Vendor, Rylands 2. (Is he the same person as the preceding?).

177. ABRAHAM b. JOSEPH; Danfi family, Nablus, 1886. Scribe of BN Sam. 48, 60. Brother is Ben Ari.

177'.ABRAHAM b. JOSEPH b. Abd Hanunah, Danfi family. Restorer, last folio CB 751, 1900.

178. ABRAHAM b. JOSEPH SAREPTAH; 1149-1181. Scribe of Leningrad 45 Φ Π 14, 15, 4n, (14th Torah) and part of Codex Gaster 801.


73 The deed of sale states that Abraham traced his genealogy from Joshua the son of Nun. If this be the way that the Nuna family came by its name (the matter is not clear), then Abraham would be a member of the Nuna family.
ABRAHAM/Barhum b. Joseph b. Abd Hanunah/Abd el Latif b. Ishmael; Danfi family, Born Nablus, 1877. Scribe, Dropsie NS 34, Dropsie NS 22, 37, 38, CW 10313.


ABRAHAM b. Joshua b. Metuhiah; Levitical priest, Egypt, 1456. Witness to the sale of Nablus 10.

ABRAHAM b. Joshua b. Munis; priestly family, 1335-1336. Scribe, Nablus 5. His daughter Rahuma was located in Nablus.

ABRAHAM b. Marhib; Marhib family, Nablus, 1809. Witness, Smithsonian Ketubah. (Is he the same as no. 159?).

ABRAHAM b. Marhib b. Jacob; Safr family, d. 1928. Purchased JNUL 2° 2, the scribe of Dropsie NS 40. Brothers, Jacob and Japhet.


ABRAHAM b. Mufarrrij; Mufarrrij family, Nablus, 1814. (See nos. 158, 186. The same person?).


ABRAHAM b. Nashi barat Ab Elyon; Şuri family, 1454. Owner, Barberini Or. 1.

The manuscript was written when the scribe was eleven years old.

The Degalim family is not otherwise attested. Names of this type i.e. the "flaggers"/"flagbearers" would seem to represent functions perhaps within the priesthood. Just as the Haqifah/Haqiba family is clearly identified as a priestly family, apparently normally localised at Awerta, the Degalim might also be such a family.

Note that Ben Zvi misreads the date of the sale of JNUL 2° 2. He reads 1300 instead of 300 = yad gimel v. ve gimel.

Hašuri may really portend "from Tyre" where there was a Samaritan community rather than the Şuri family. The phrase bnei Hašuri might mean no more than "from the community in Tyre". It is clear that sometimes the home
194. ABRAHAM b. NEGAMAH b. Abdallah; Shafet family, 1501. Owner, BL Or. 2688.


197. ABRAHAM b. SAAD; Marḥib family, Nablus, 1893. Witness, sale of JNUL 2° 2.

198. ABRAHAM b. SAADA; Munis family, 1562. Vendor, Nablus 7.


200. ABRAHAM b. ŠADAQAH; Qabaṣa family. 1065? [1405?]. Commissioned Nablus 21, purchased Bodley Or. 140.

201. ABRAHAM b. ŠADAQAH; Romah family, Egypt, 1496. Owner, Haverford College 22.

202. ABRAHAM b. ŠADAQAH [b. Abraham]; Abdah family, 1511-1589. 79 Vendor, Nablus 12, Sassoon 403, 404, Nablus 21, Petermann 1, Leningrad 2.15.

203. ABRAHAM ŠADAQAH; Šadaqah family, Nablus, 1904. Inherited Adler 1808.

204. ABRAHAM b. ŠADAQAH b. Abraham b. Ťabiah; Aramatah family, Damascus, 1579. Owner, BN Sam. 3, 4.

205. ABRAHAM b. ŠADAQAH b. Harabban Ithamar; priestly family, Egypt, 1534-1555. Owner, Bodley Marsh 15, witness sale of Berlin Or. fol. 534, CW 2484.

town also is applied to individuals as an identification and becomes virtually a gentilic. We cannot be certain of the situation in this case.

78 The conflict in the evidence is difficult to resolve. Both sets of evidence cannot relate to the same person. However, we should note the following relevant details. The deed of sale in Bodley Or. MS. 140 has no date, but the vendor was alive in 1405 A.D. There is no doubt that the name in the tashqil of Nablus MS. 21 is authentic and can be relied upon. However, the date must be suspect as it is in a different fist from both the name and from the body of the text. Ostensibly the deeds of sale would support a date of 1065 A.D. for this name, but it is quite possible that folios have been inserted into the manuscript at a later time and the evidence is, therefore, difficult to resolve. There might have been two scribes of the same name.

79 The last date would seem to be too high. It is impossible to verify or test this reading at the moment.

207. ABRAHAM b. SHELAḤ; Danfi family, Nablus, 1848. Witness, sale Adler 1808.

208. ABRAHAM b. SARUR; Nablus 1771. Part owner, Bodley Sam. e. 10.

209. ABRAHAM b. SETH; Ḥirah family, Damascus, 1523. Vendor, Leningrad 90 Φ II 5.80 (See next entry. Probably the same person).


211. ABRAHAM b. ṬABIAḤ; Danfi family, 1362. Vendor, BZ 11. (See Abraham b. Abd Allah).

212. ABU'L BARAKHAT b. SAID el Baṣri el Şuriani. Probably the translator of the Pentateuch into Arabic. Mentioned in Sassoon 71 and Nablus N 3 S.81


abu'L FARAJ: see Ab Nefusha (Equivalents).

214. ABU'L FARAJ MUNNAJAH b. ŞADAQAH b. Gharub: author of the Khilaṭ, according to Sassoon 377.

215. ABU'L FAŞAL b. HALAF; vendor, Bodley Or. 699, Topkapi Gi 101, 1226 A.D.82

216. ABU'L FATH b. JOSEPH b. Jacob b. Ṣafr; Manasseh clan, Damascus, 1524. The smith of a Torah case for the Damascus synagogue. (See no. 36).

ABU'L HASSAN: see Ab Ḥasda (Equivalents).


218. ABU'L HASSAN b. JACOB b. Aaron b. Salamah; Levitical family, Nablus, 1849-1927. In addition to the MSS. attributed to him under his name Ab Ḥasda, see also the following. Scribe of Adler 1596, Dropsie NS 10, 33, 41, 42, JTS 15, Nablus 118 S, 156 S, 23 S.

80 If entries 206/207 relate to the same person, the Ḥirah family would be a branch of the Levitical family.

81 For an assessment of the career of Abu'l Barakhat see A.T.S.P., p. 123.

82 The tashqil in Bodley Or. MS. 699 is a replica of that in Topkapi MS. Gi 101 save for the variation in some of the names.


ABU’L SARUR: see Ab Zehuta (Equivalents).


223. ABU’L SARFAT [Sarur?] b. YUSUF Yaqub b. Rashid; Romah family, 1596. Scribe, Huntington 350, pt. II.

224. ABU SAID b. AB ḤASDA; Pigma family, Damascus, 1226. Commissioned Barberini Or. 1.


226. AFIF b. SADAQAH b. Jacob b. Şadaqah b. Ab Ḥasda. See Ab Neşana (no. 33).

227. AMIN b. JACOB JALABIISHELABY b. Joseph b. Murjan; Danfi family, 1876. Scribe, LC Sam. 8, Columbia 45 Q.84


83 On the question of whether Abu Said was the scribe of the manuscript or whether the manuscript is a copy of Abu Said’s autograph see A.T.S.P., pp. 119-157.

84 The two manuscripts by the scribe would appear to be in sequence and part of the same set. The dates attributed to the scribe are fixed by other references. See E. Robertson, Catalogue of the Samaritan Manuscripts in the John Rylands Library, Vol. II The Gaster Manuscripts, (= C.J.R.L. II) (Manchester, 1962), pp. 66 and 108.
231. AMRAM b. TABIAH b. Isaac b. Abraham; Levitical priest, born 1781. (CW 26349).


233. ARYEH b SALAMAH b. Ishmael b. Shelah; Safr family, Nablus, 1901. Scribe, Rylands 34.


236. AZIZ/OZZI b. JACOB b. Aaron; Levitical priest, Nablus, 1897. Scribe, Yale Sam. 2. Copied at the age of 22.


238. BABA b. ABRAMAH b. Abd Allah; priestly family, Gaza, 1435. Witness, sale of BL Or. 12269; mentioned in JNUL 2a 2.

239. BABA; priestly family, s.d., but before 1201. Mentioned, Cambridge Add. 1846.


241. BENJAMIN b. ABD ALLAH; Levitical family, (s.d.) Owner, Bodley Opp. Add. 4a 99.

242. BENJAMIN b. JACOB; Danfi family, Nablus, 1872-1872. Scribe, BL Or. 1448, 1449.


244. BERAKHAH b. ABI HAPETAH b. Jacob; Pigma family, Damascus, 1405. Vendor, BL Or. 6461, Bodley Or. 140. Perhaps also the scribe of part of this manuscript.

245. BERAKHAH b. SADAQAH b. Jacob b. Ishmael; priestly family, Nablus, 1484-1486. Witness, date of Nablus 4, scribe, BN Sam. 4 (Numbers and Deuteronomy only).

246. IELEAZAR, HIGH PRIEST; 11th century, Nablus. Mentioned on Ustinov inscription.

85 Since the name is found on one of the restored pages of the JNUL manuscript, the dates therein attributed to Baba cannot be relied upon.

86 On this name see the Ustinov inscription in J. Pederson, *Inscriptiones Semiticae* (Oslo, 1928), pp. 15-25.
247. ELEAZAR b. PINHAS, the High Priest, b. the High Priest Eleazar; [Damascus?], 1534. Purchaser, Sassoon 402.

248. FARAJ b. JACOB ŠADAQAH; Šadaqah family, Nablus, 1848-1891. Owner, Sassoon 403, Adler 1808.

249. FAHDAL as-SAMIRI; s.d., but 15th century. Purchaser, Leiden Or. 1222.87

250. FAȘL/AB YEṬRANA b. AZAEL; 1227. Owner, Nablus 21.

GHAZAL: see Ţabiah (equivalents).

251. GHAZAL [EL MA'TARI] b. ABU’l SARUR b. Ghazal b. Abu’l Sarur b. Safi al Safawi al Yusufi; Meşer family, Gaza, b. 1705, d. 1761. Also known as el Ghazi. Scribe, BL Add. 19657, part of Gotha 58, owner, BL Or. 8378, 7562, scribe BL Or. 1450. See Ţabiah b. Ab Zehuta for further references.


254. 🎫 KIMAH barat MESHALMAH b. Abi Berakhatah; Nuna family, c. 1390.88 Owner, Cambridge Add. 1864.


256. HALAF b. ABRAHAM; Egypt, 1472. Purchaser, Nablus 10.


259. HAMALIK barat ISAAC b. Ishmael; Manasseh clan, 1497. Owner of a one third share in Leningrad T. I:14. (See no. 234; cousins).

260. ḤANUNIAH bat ISAAC b. Abd Ḥanunah; Danfi family, Nablus, 1814. Bride in Ketubah Sassoon 724.

261. HASAN b. FARAJ b. ŠADAQAH al Sabahi; Nablus, 1912. (See also Japhet).89

87 The date is fixed from the names of the witnesses.
88 This date depends on the dating of the witness, Ithamar b. Aaron b. Ithamar, who became High Priest in Damascus in 1361.
89 At least two other manuscripts are known to have been copied by this scribe. Their whereabouts are currently unknown, however he records in Rylands MSS. 133 and 134 that he copied the other two manuscripts in 1912.
HASSEBHI: see also Tabiah (equivalent).

262. HASSEBHI b. JOSEPH b. Tabiah; Levitical priest, Nablus, 1487-1520. Scribe, BL Add. 19011, Keble 83 (13th Torah), Marsh 15 (5th Torah), BL Or. 10271 (8th Torah), BZ 25 (10th Torah), BN Sam. 22 (parts only). Witness and poet in BL Add. 22369.


264. HILMI b. JACOB Shelaby; Danfi family, Nablus, 1901-27. Scribe, Berlin Freie Universität MS. Sam. 26, LC Sam. 9, Nablus 158, 159, 167 S.


266. ISAAC b. ABD YAHWEH b. Ṣadaqah; Metuhiah family, Nablus and Damascus, 1551. Owner, Nablus 12, with brothers Abraham and Joseph.

267. ISAAC b. ABRAHAM; Danfi family, Nablus, 1798-1859. Owner, Nablus 12, witness, Smithsonian Ketubah, scribe, BL Add. 25880, Berlin Or. 4° 532.


269. ISAAC b. ABRAHAM b. Isaac b. Sadaqah; Levitical family, Nablus, d. 1753, according to an entry in CW 26349.


271. ISAAC b. BENJAMIN; Jerusalem, 1912. Scribe, Dropsie, NS 15.


274. ISAAC b. HALAF; Ikkara family, Egypt, 1450. Vendor, Rylands 4.


276. ISAAC b. JACOB b. Ṣabiaḥ; Pigma family, Damascus, 1380. Vendor, BN Sam. 2.

277. ISAAC b. JOSEPH; Kedmiḥ family, 1563. Vendor, Leningrad 49 Φ II 10, 11, 15.


90 On this scribe see note 15.
279. ISAAC b. JOSEPH b. Metuḥiah; Metuḥiah family, [Nablus?], 1562. Purchaser, Nablus 7.

280. ISAAC b. JOSHUA; Marḥib family, Nablus, 1848. Witness, Ketubah, Sassoon 725.


282. ISAAC b. JOSHUA b. Abi Ozzi; Yetrana family, Gaza, 1512. Part owner of Nablus 4 with brother Ṭabiah.

283. ISAAC b. MURJANIAB SAKHWA; Danfi family, 1645. Owner, Adler 1808.

284. ISHMAEL; priestly family, [after 1532?]. Witness to sale of BL Or. 2683, s.d.


286. ISHMAEL b. Abi Ozzi; Priestly family, Damascus, 1337. Commissioned, Haverford 22.

287. ISHMAEL b. ABRAHAM; Danfi family, Nablus, 1838. Witness, Smithsonian Ketubah.

288. ISHMAEL b. BADR b. Abi Ozzi b. Romah; Romah family, 1532-1536. Reader's mark, BL Or. 10754, witness, sale of BL Or. 1443, Bodley Or. 139, 140. Author of the Molad Moshe: see Sassoon 720.

289. ISHMAEL b. ISAAC; Marḥib family, Nablus, 1738. Witness, sale of Rylands 2.

290. ISHMAEL b. ISRAEL b. Ishmael b. Abraham; Danfi family, Nablus, 1886. Scribe, CW 10312.

291. ISHMAEL b. JACOB; High Priest [Damascus?], 1348. Witness, sale of Nablus 8.


293. ISHMAEL b. JOSEPH; priestly family, [Damascus?], 1066 A.D. Scribe, Nablus 21.

91 The deed of sale concerned is at the end of Leviticus. The sale recorded at the end of Exodus was in 1532. If the entries were made in sequence, at the end of each book, as is often the case (but not always so) in Samaritan manuscripts, then Ishmael would have lived after 1532.

92 See BZ 1, S.H., p. 264, for this suggestion.
294. ISHMAEL b. JOSEPH b. Jacob; Damascus, s.d., but 14th century.93 Entry in Petermann 1:3.

295. ISHMAEL b. JOSEPH b. JOSHUA; Marhib family, Nablus, 1786-1814. Commissioned Bodley Sam. e 18, witness, Ketubah, Sassoon 724.

296. ISHMAEL b. SAFR; Manasseh clan, [Gaza?], 1499-1518. Witness, sale of Nablus 17, B.Z. 11.

297. ISHMAEL b. SHELAH/SHAFI b. Isaac; Danfi family, Nablus, 1890-1899. Scribe, Columbia Sam. 43, owner, CW 2486.


300. ISRAEL b. ABRAHAM b. [Isaac]; Danfi family, 1809-1848. Vendor, Adler 1808, witness, Smithsonian Ketubah.


301. ISRAEL b. EPHRAIM b. Joseph, Nesiyah; Nesiim family, coastal Diaspora, 1176-1182. Scribe, 45 Φ II 14, 15, 4° (14th Torah), 57 Φ II 14, 15, 4° (7th Torah). (See no. 165 for son).94


304. JACOB b. AB SAKHWAH b. ABRAHAM; Danfi family, Nablus, 1725. Scribe, Rylands 25.

305. JACOB b. ZEQENA AB YETRANA; Pokah family, Egypt, 1364-1392. Commissioned, Rylands 2, owner, BL Add. 22369, BZ 17.

306. JACOB b. AB KIVITI b. [Isaac?]; Ikkara family, 1441. Owner, CB 752.


308. JACOB b. ABD ALLAH; [Egypt?], 1520. Witness, sale NYPL 11010.


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93 This entry depends on Shehadeh, A.T.S.P., p. 301, who claims to read this name on folio 149 of the manuscript.

94 On the family of the Nesiim see my R.W.S.S.
310. JACOB b. ABI MEROMAMETAH b. Marḥīb; Marḥīb family, 1361-1362. Owner, Cambridge Abb. 714.96

311. JACOB b. AARON b. SALAMAḤ b. Ṭabīyah b. Isaac b. Abraham b. Isaac b. Ṣadaqah b. Ṭabīyah b. Abraham b. Joseph b. Ṭabīyah b. Joseph; Levitical family, made High Priest 1857 in succession to his uncle Amram. Born, 1841, writings found till 1915. Scribe of Sassoon 30, Barton 16, MF (Girton) 41, Barton 10, Barton 11, Adler 1595. Restoring scribe, Nablus 9 (fourth restoration, 1887), scribe, CW 2481, Adler 1806, BL Or. 10271, Rylands 57 (part), Rylands 38, Rylands 59, Rylands 89, Rylands 157, LC Sam. MS. 1, BN Sam. 33, 35, 36, 37, 38, BL Or. 1447 (restored portion), BL Or 10875, 12375, JTS/ENA 1356, Garret 1, Dropsie NS 3, LC Doc. 8, Columbia Sam. 41, 46, BZ 10, corrections and restorations, Nablus 5, restorations, Dropsie, NS 29, 30, 17. Scribe and author, Dropsie NS 14. Scribe, Dropsie NS 1, 7. Restorer, Nablus 3, 4, 6, 8, 9, 12, 15, 16, 11, scribe, BL Or. 2080, BL Or. 10777, Yale, Landsberg 663, JNUL 8° 5, Bodley Sam. e 11, Bodley Or. 651, restorer, Bodley Sam. e 13, owner, BL Or. 1447, witness, sale HU 2°.96

312. JACOB b. ABRAHAM; Romah family, 1562. Scribe, Huntington 350 pt. 1.

313. JACOB b. ABRAHAM b. Abd Allah; Munis family, Egypt, 1505-1534. Owner, Bodley Sam. b. 5, Sassoon 404, BL Or. 2683, Berlin Or. Fol. 534. Commissioned Marsh 15. Son, Japhet.

314. JACOB b. ABRAHAM b. Jacob b. Abdallah; Pokah family, Egypt, 1479-1518. Scribe, Nablus 17, owner, Rylands 2, CW 2473, Nablus 4, witness to sale of BZ 11.

315. JACOB b. ABRAHAM b. Japhet; Munis family, 1534. Owner, Nablus 31472.97 Son Japhet.


317. JACOB B. ISAAC; Munis family, Damascus, 1503. Owner, Leipzig 1120.

96 It is probably that the words 'ad ṣim in the deed of sale are to be interpreted as meaning “of the same name”. However, neither Von Gall H.P.S., p. xxxii nor Herbert Loewe in his unpublished catalogue of the Samaritan manuscripts in the University of Cambridge offers such an interpretation.

97 The following statement is found about Jacob b. Aaron's family.—I, Amram, had two brothers. The first was called Aaron and the second was Isaac. When Aaron was twenty-three years old he died and left a son, Jacob. When the second brother was twenty he also died leaving a son called Khidr. When the lads grew up and when I was fifty-two years old, I decided to appoint my nephew Jacob as High Priest in my stead. This was in the year 1274 A.H. (= 1851 A.D.)

97 The Nablus number 31472 refers to the number ascribed to the microfilm of a manuscript by the Institute of Hebrew Microfilms of the Jewish National and Hebrew University Library. The manuscript is owned by Sadok b. Abisha in Nablus.
318. JACOB b. ISAAC b. Joseph; Ikkara family, Egypt, 1378. Vendor, BN Sam. 3.

319. JACOB b. ISAAC; Ikkara family, Bet Bezin, 1441. Part owner, CB 752. (Is he connected with the former entry?)

320. JACOB b. ISAAC; Ikkara family, 1555. Owner, BL Add. 19011. (The grandson of the preceding?)


322. JACOB b. ISHMAEL b. Ab[dael b. Jacob?] Hasuri. Damascus, 1341. Scribe, main part of Bodley Or. 140. (See next entry).


326. JACOB b. Jacob; Levitical family, Nablus, 1905. Scribe, Mary Frere/Girton 46.

327. JACOB b. JAPHET; Nesiiim family. 1518. Commissioned 180 Φ II, 3. Son, Abraham, c. 1532 A.D.

328. JACOB b. JOSEPH; Priestly family, 1163. Vendor, Nablus 21.


330. JACOB b. JOSEPH; Metuhiah family, Damascus, 1570. Owner, Nablus 20.


333. JACOB b. JOSEPH b. Meshalmah b. Joseph;\(^99\) Levitical family, Damas-

\(^98\) The date of 35 A.H., i.e. 655 A.D. is clearly in error. See W. Scott Watson, "A Samaritan Manuscript of the Hebrew Pentateuch Written in A.H. 35", Journal of the American Oriental Society, XX, (1899), 173-179. The scribe is known to us as the scribe of Haverford College MS. 22. The form MR, which gave both Von Gall and Kahle difficulty (H.P.S., xxxviii), is established as Mar Dror, both by the reference in Haverford MS. 22 and in BL Or. MS. 1443, among others. Mar Dror would seem to be a clan name.

\(^99\) Jacob is described as demin Kohane ha'even Halevi bedameseg mibnei Ephraim b. Kohanei Gerar. The description of Jacob both as priest and Levite
cus, 1482-1495. Scribe, part of Barberini Or. 1 (1st Torah?), scribe, BZ 22 (2nd Torah), scribe, VG O (6th Torah).

334. JACOB b. JOSEPH b. Jacob; Kedmah family, 1495. Scribe, BL Or. 1444 (8th Torah).

335. JACOB b. JOSEPH b. Salamah. Scribe of an unidentified Pentateuch sold to Ab Sakhwah in 1532.

336. JACOB b. MANASSEH; 1195. Witness, sale of Nablus 21.

337. JACOB b. MARHIB b. Jacob; Safr family, Nablus, 1893. Owner, JNUL 2° 2. Brothers, Abraham and Japhet.


341. JACOB b. SADAQAH; Danfi family, Nablus, 1848. Witness, Ketubah, Sassoon 725.

342. JACOB SADAQAH; Sadaqah family, Nablus, 1891. Brother, Abraham. Owner, Adler 1808.

343. JACOB b. SHELABI b. Jacob; Danfi family, Nablus, 1797. Reader’s mark, BL Add. 19956. See no. 341. Perhaps the same person.

344. JACOB b. SA’AD HADAT; Damascus, 1497. Owner, Leningrad T 1.14, 8 Φ II, 7, 8.


JAPHET; see also Hasan (Equivalents).

346. JAPHET b. ABD YAHWEH; Nesim family, Damascus, 1496. Owner, JNUL 2° 2.

347. JAPHET/HASAN b. FARAJ b. Jacob el Sabahi; Levitical family, Nablus, 1914. Scribe, Sassoon 730.

points up the need to be cautious about names where there is the description simply as “priest”, especially when the person so described lived in Cairo, Gaza or Ashkelon, where the ‘priestly’ establishment was probably only a Levitical establishment. Care must be taken to observe whether the names are traditional Levitical family names.

100 The manuscript identified as VG O is currently said to be in the library of H.P. Kraus in New York.

101 On the sale of three Torah codices in 1532 see S.H., p. 257-258.
348. JAPHET b. JACOB b. Abraham b. (Abd Allah); Munis family, Egypt, 1534-1541. Witness, sale of Berlin Or. fol. 534, BL Or. 2683, half owner, Nablus 31472. His father was still alive in 1532. Witness, sale of Cambridge, Trinity R. 15. 54.

349. JAPHET b. JACOB; Hatanaḥ family, [Egypt?], 1528-1534. Witness, sale of Sassoon 404, Marsh 15.

350. JAPHET b. MARḤIB b. Jacob; Safr family, Nablus, 1893. Part owner, JNUL 2° 2. Brothers, Abraham and Jacob.

351. JEAN de DAMAS ibn Qata; Paris 1682. Copied, BN Arabe 7, Rouen 3.

352. JOSEPH b. (?) Mar [Deror] clan; priestly family, Damascus, 1355. Witness, sale BL Or. 1443.


355. JOSEPH b. AB SAKHWAH b. Ab Elyon b. Ab Sakhwah; Meṭer family, Damascus, 1532-1565. Part owner, Bodley Or. 139, maker, Torah case for the Damascus synagogue.

356. JOSEPH b. AB SAKHWAH b. Ab Elyon b. Ab Sakhwah; Meṭer family, Damascus, 1532-1565. Part owner, Bodley Or. 139, maker, Torah case for the Damascus synagogue.


358. JOSEPH b. ABD ALLAH b. Ziqah; Romah family, 1578. Purchaser, BN Sam. 3.


360. JOSEPH b. ABD ALLAH/ABD YAHWEH b. Abd Hayehub; Ikkara family, Egypt, 1487-1493. Purchaser, CW 2478a, NYPL 11010.

361. JOSEPH b. ABD ALLAH/ABD YAHWEH b. Śadaqah; Meṭuḥiah family, 1551. Owner, Nablus 12. Brothers Abraham and Isaac.

362. JOSEPH b. ABD ALLAH/ABD YAHWEH b. Śadaqah; Romah family, Nablus, Damascus and Egypt, 1511-1559. Owner, Nablus 12, Marsh 15, CW 2484, part owner, Sassoon 30. Donor of Torah to synagogue. Wife, Puah.


102 My reading differs from that of Kahle, H.P.S., lxxv.
103 See note 38. The reading in the U.S.N.M. proceedings is clearly incorrect. It is as presented here.
364. JOSEPH b. ABD HANUNAH; Hatanah family, Egypt, 1496-1511. Witness, sale of Haverford 22, Sassoon 30.

365. JOSEPH b. ABD RAHMANAH/Abd el Rahman b. Abraham; Romah family, Egypt, 1534-1554. Owner, CW 2484, Berlin Or. 4° 534, witness, sale of Cambridge, Trinity College R. 15.54, Marsh 15, Nablus 31472.

366. JOSEPH b. ABD YAHWEH b. Abd Hayehub; see Abd Allah.


368. JOSEPH b. ABD YAHWEH b. Sadaqah; see Abd Allah.


370. JOSEPH b. ABI HAPETAH b. Joseph; Abdah family, 1450. Purchaser, BL Or. 1443.


372. JOSEPH b. HARABBAN ABI OZZI b. Ithamar; priestly family, Damascus, 1527-1551. Witness, sales of Nablus 12, Rylands 1, Cambridge Add. 713, CW 2478a, Bodley Or. 139, Nablus 3, 13 Φ II 12, 14, 90 Φ II 5. Uncle's name Joseph, son's name Abi Ozzi.


374. JOSEPH b. ABI SA'ADA; [Nablus?], 1205. Commissioned BL Or. 5036, Nablus 6, Leningrad 178 Φ 11.

375. JOSEPH b. ABRAHAM; Hatanah family, 1518. Owner, Bodley Sam. b 5. Sister Satitah.

376. JOSEPH b. ABRAHAM b. Abd Yahweh; Hatanah family, Egypt, 1522-1532. Owner, Sassoon 403, CW 2478a.


379. JOSEPH B. ABRAHAM; Joseph clan, Gaza/Ashkelon 1520-1525. Owner, CW 2478a, NYPL 11010.

380. JOSEPH b. BABA; priestly family, Gaza, 1435. Witness, sale BL Or. 12269.

381. JOSEPH b. IBN MOSHE?; Levitical priest, Egypt, 1511 (see note 55). Witness, sale of Leningrad T2 15.

104 In view of the Samaritan avoidance of the name Moses, the reading here must be regarded as suspect.
382. JOSEPH b. ISAAC; Yetrana family, Damascus, 1567-1578. (d. 1590?)\(^{105}\) Owner, BN Sam. 4, BL Or. 6461, maker of a cover for a Torah in the Damascus synagogue.


384. JOSEPH b. ISHMAEL b. Halaf; Hatanah family, Egypt, 1378. Owner, BN Sam. 3.

385. JOSEPH b. ISHMAEL; Marḥīb family, Nablus, 1755. Vendor, BL Or. 7562.

386. JOSEPH b. ISHMAEL; Segiana family, 1377, Damascus (see note 98). Commissioned Scott Watson 1.

387. JOSEPH b. ISRAEL b. Ishmael b. Abraham; Danfi family, Nablus, 1858-1860. Scribe, Rylands 12, CW 26344, Dropsie NS 11, BL Or. 2080 (with Jacob b. Aaron).

388. JOSEPH b. JACOB Shelaby; Danfi family, Nablus, 1885. Scribe, Dropsie NS 19.


391. JOSEPH b. JACOB; Šafir family, 1511-1519. Witness, sale Nablus 12.


393. JOSEPH b. JOSHUA; Mufarrij family, Nablus, 1779-1848. Witness, sale of Adler 1808. Officiant, marriage ceremony, Ketubah Sassoon 725.


395. JOSEPH B. MATANAH b. Šadaqah; Ḥalaf family, Damascus, c. 1401. Owner, Nablus 5, Vatican Sam. 1.

\(^{105}\) If this Joseph b. Isaac is the same as the Joseph b. Isaac AsSamiri of Shehadeh (A.T.S.P., p. 316) then he died in 1590.

\(^{106}\) A. E. Cowley (The Samaritan Liturgy, Oxford, 1909, ii. p. xvi) reads the name differently from me and differs by ten years in the date.
397. JOSEPH b. MATANAH b. Ezer; priestly family, Gaza, 1511-1512. Witness, sale of Nablus 4, BZ 11.

398. JOSEPH b. MESHALMAH; Hatanaḥ family, Egypt, 1365. Vendor, Rylands 2.


400. JOSEPH b. RASHID b. Abdallah; Romaḥ family, 1501. Purchaser, BL Or. 2688.

401. JOSEPH b. SA'ADA b. Isaac; 1211. Commissioned Rylands 1 with brother Ṭabiah.

402. JOSEPH b. ŞADAQAḤ; Romaḥ family, 1533. Purchaser, Rylands 28.


404. JOSEPH b. ŞADAQAḤ; Aramatah family, 1550. Owner, Leningrad 53 Φ II 14.


406. JOSEPH b. ŞADAQAḤ; Segiana family, Damascus, 1405. Purchaser, Rylands 1, BL Or. 7562.

407. JOSEPH b. ŞADAQAḤ b. Jacob; Danfi family, Nablus, 1766. Commissioned Bodley Sam. f 4.108 See no. 410, the same person?

408. JOSEPH b. ŞADAQAḤ b. Jacob; 1532. Witness, sale of Cambridge Add. 713.

409. JOSEPH b. ŞADAQAḤ b. Joseph; priestly family, Damascus, 1514. Scribe, Vatican Sam. 2.

410. JOSEPH b. SHELABY b. Jacob b. Murjan b. Şadaqah; Danfi family, Nablus, 1790, BL Add. 19956. See no. 407. The same person?

411. JOSEPH b. SARUR b. JOSEPH b. Sarur; see Joseph b. Ab Zehuta.


413. JOSHUA b. JOSEPH b. Joshua b. Marḥib; Marḥib family, Nablus, 1846. Scribe, Bodley Sam. e 5.

107 The family name of the scribe is offered in various forms, viz., as the Arabah family in Von Gall's reading of the scribe's name and Shehadeh reads it as Ikkara, A.T.S.P.. p. 290. Abdah may be more likely than either of these readings.

108 Joseph was described as a youth in 1766.

415. JOSHUA b. MUFARRIJ; Mufarrij family, Nablus, 1809-1814. See next entry.

416. JOSHUA b. MARHĪB; Marhib family (the same as the preceding), Nablus, 1809. Witness, Smithsonian Ketubah.


418. KAMIL b. ISRAEL; Danfi family, Nablus, 1893-1908. Scribe, Dropsie NS 18, Rylands 95, 104, 109.

419. KETURAH b. ABRAHAM B. Ishmael; Marhib family, Nablus, 1848. Bride, Ketubah Sassoon 725.

KHIDR; see Pinhas (equivalents).


421. LEVI b. TABIAH; Levitical family, s.d. Scribe, [Nablus?] 27 Φ I, 9.

422. MANIR b. ABDALLAH b. Murjan b. Salamah; Danfi family, 1907, Nablus. Scribe, Dropsie NS 2. (Written at age 14).

423. MARHIB b. ABRAHAM b. Ishmael; Marhib family, Nablus, 1786-1848. Scribe, Bodley Sam. e 13, witness, Ketubah, Sassoon 725.

MARHĪB; see Mufarrij (equivalents).

424. MARHIB b. JACOB; Nablus, 1778. Scribe of letter in Bodley Opp. Add. fol. 55-75.109


427. MATANAH b. NEGAMAH; 1435. Owner, BL Or. 12269.


429. MATANAH b. ABI HAPETAH; Shafet family, 1441. Owner, Nablus 2.

109 The letter is dated 3301 after the entry into Canaan, a figure which is consistent in all Samaritan sources and gives us an equivalent date of 1778 A.D. We are precluded by this consistency in arguing for an earlier chronology which would have allowed us to identify Marhib (no. 424) with Marhib (no. 425).
430. MANASSEH b. JOSEPH b. Isaac b. Abraham; Vendor, Huntinton 350 Pt. II. After 1596.

**MESHALMAH**: see Muslim (Equivalents).


432. MESHALMAH b. ABRAHAM b. Ab Zehuta; Zahava family, before 1390, Damascus.\(^{110}\) Vendor, Leiden Or. 6. Son, Abraham.

433. MESHALMAH b. JACOB b. Meshalmah; [Hatanaḥ?] family, 1328.\(^{111}\) Scribe, Rylands 2 (2nd Torah).

434. METUHIAH b. AB NEFUSHA; Metuḥiah family, Nablus, 1415.\(^{112}\) Owner, Rylands 1, BL Or. 7562.


436. MITPATŞIAH b. METUHIAH; 1149. Owner, Cambridge Add. 1846.


**MUFARRIJ**: see Marḥib (equivalents)


**MURJAN**: See Ab Sakhwh (equivalents).


440. MURJAN b. LATIF b. Jacob, Nablus, 1814. (See no. 48. The same person?). Witness, Ketubah, Sassoon 725.

441. MURJAN el MURJANI; Danfi family. (See no. 45 and note 40). Nablus, 1779. Witness, Sassoon 413, Ketubah.

\(^{110}\) The deed is s.d. However, Meshalmah’s son, Abraham, is attested as alive in 1390.

\(^{111}\) The reconstruction of the family name is based on readings in the deed of sale at the end of Genesis in Rylands Sam. MS. 2. Meshalmah is described as a Doctor.

\(^{112}\) The date attributed to Sakhwah is derived from the position of the deed of sale which is sandwiched between two deeds dated to 1401 and 1415. My transcription differs a little from that of Von Gall *H.P.S.*, S. The whole of the deed could be read with infra-red lamp.
442. MUSLIM b. JOSEPH b. ABRAHAM b. Habat/Matanah; Qabaşa family, Egypt, 1523-1531. Scribe, BN 10, BZ 19 pt. 2.

443. MUSLIM b. MURJAN b. Abraham b. Šadaqah. See also Meshalmah b. Ab Sakhwah, (no. 531), Murjan, (no. 539) and Ab Sakhwah, (no. 45). Name also given as Muslim b. Murjan b. Muslim b. Murjan. Danfi family, Nablus, 1699-1738. Scribe, Rylands 9, 13, 15, 16, 19, BL Add. 19017 (part of MS.), mentioned in Gotha 58 as the son of the writer.

444. NA’AMAN b. JOSEPH b. Abd. Hanunah/Abd el Latif b. Ishmael b. Abraham; Danfi family, Jaffa, 1906-1908. Scribe, Dropsie NS 12, 36.\(^{113}\)


446. NEFUSH ALLAH b. AB YETRANAH b. Nefush Allah; Kapit family, 1441. Purchaser, BL. Add. 21581.


448. NEFUSHAH b. JOSEPH b. Ab Nefusha; Abi Said family [priestly family?],\(^{114}\) 1450. Vendor, BL Or. 1443.

449. NEGAMA B. AB HIYA [Ab Yahweh?]; [Shafet family?], Kiryat Esrin, 1441-1463.\(^{115}\) Owner, CB 752, Berlin Or. fol. 534. (See no. 194).

450. NEGAMA b. JACOB; 1436, Nablus. Bridegroom, Ketubah, Sassoon 729.\(^{116}\)


452. NEMILAH bat HAPETAH; Pigma family, Damascus, [c. 1401]. Vendor, Nablus 5.

453. NEMILAH barat ABI OZZI; Yetrana family, 1551. Owner, Nablus 12. Niece is also called Nemilah.

454. NEMILAH barat ABRAHAM b. Abi Ozzî; Yetrana family, Damascus, 1551. Vendor, Nablus 19. Aunt is also called Nemilah. (See the previous entry).

\(^{113}\) According to the census by Gaster in 1908 (cf. C.J.R.L., ii. 275sq.) Na’aman was in service to a Gentile. He was probably recruited by Jacob b. Aaron to serve as a scribe.

\(^{114}\) The family name Abi Said is not otherwise attested and should be considered with reserve, unless it be that of one of the lesser known priestly clans.

\(^{115}\) See Abraham b. Negama b. Abdallah; a son?

\(^{116}\) I am not able to confirm the date on the Sassoon Ketubah. The Nablus dates are accurate. If it were not for the Sassoon dating one would suspect that Negama (450) and Negama (451) were the same person.

456. NEMILAH batat ŠADAQAH b. Joseph Ḥakkhumah; [Qabaša family], 1435. Part owner, BL Or. 12269. Brother, Abraham b. Šadaqah. (See nos. 200, 206).

457. NESĪB b. ISAAC; Marhib family, Nablus, 1888. Restorer of part of Cambridge, Westminster College MS.

458. NETANEL b. AARON; Priestly family, 1202-1227. Scribe, parts of Nablus 21, parts of Leningrad 4 Φ 1:3.

459. NETANEL b. ISHMAEL b. Netanel b. Isaac b. Netanel b. Ozzi b. Aaron; priestly family, Nablus and Damascus, 1477-1497. Scribe, BZ 20 (1st Torah), JNUL 2o 2; witness, sales of Leipzig 1120, Sassoon 402, BN Sam. 4. Presents his name in differing forms in JNUL 2° 2, (see the introduction), and another slight variant in Leipzig 1120.

460. NETANEL b. OZZI; priestly family, Damascus, 1503. Witness, sale of Leipzig 1120.


463. OSNATH barat MAR DEROR; priestly family, 1396. Vendor, BZ 15.

464. PINHAS b. ABISHA b. Pinhas; High Priest, Nablus and Damascus, 1405-1474. Witness, sale of Rylands 1, s.d., but c. 1405,117 sale of CB 752, 753, Leningrad 15 Φ 1:3, sale of Bodley Or. 140. Witness, sale of Bodley Or. 140, c. 1409. Name fraudulently attached to Torah roll portion Bodley Sam. b 9.


117 The date attributed to the sale of Rylands Sam. MS. 1 depends on the known chronology of a witness, Joseph b. Šadaqa of the Segiana family.

118 The dates here are an interesting example of the way the biographical entries illuminate the chronicles. There is a sharp contrast between the date and order of the priests in the Tolidah and in such a modern chronicle as Jacob b. Aaron's chronicle Dropsie MS. 35. This latter chronicle would appear to have been researched by Jacob from the scholia in the manuscripts and is supported by our data. The tolidah would appear to be in error.

119 These three manuscripts are all said to be portions of one original manuscript, described by Tal (S.T.P., p. 38) as his manuscript C.


469. PINHAS b. JOSEPH; priestly family, c. 1500. Scribe? Nablus 15.


472. PINHAS b. SALAMAH b. Halaf b. Ithamar b. Ḥalaf b. Isaac; priestly [Levitical?] family. Scribe, Bodley Sam. b 5, s.d.

473. PUAH bat ABD ALLAH; Romah family, 1493. Vendor, NYPL 11010.


475. PUAH, wife of ABRAHAM; Abdah family, 1533. Vendor, Rylands 28.

476. PUAH bat ABRAHAM b. Marhib; Safr family, Nablus, 1901. Bride, Ketubah, LC Doc. 8.


478. PUAH bat ABI HAPETAH b. Ziha; Metuhiyah family, Damascus, 1555. Part owner, CW 2484.

479. QAFAR/PINHAS ibn Haroun/Aaron; Levitical family, 1893. Scribe, JTS 12.

480. RABBATUN barat JOSEPH ḤAKHUMAH; Qabaşah family, 1435. Part owner, BL Or. 12269. Sister of Joseph, aunt of Rabbatun barat Abraham b. Šadaqah.

481. RABBATUN bat JOSEPH b. Abd Yah; Romah family, 1555. Part owner, CW 2484.

482. RABBATUN barat ŠADAQAH; 1403. (No data).


484. RASHID b. IBRAHIM; Mufarrij family, Nablus, 1757. Scribe, BN Sam. 28, 29. Probably the scribe of the two Liverpool Samaritan manuscripts.

\(^{120}\) The Kahle MS is described by MacDonald, *M.M.*, p. xxvi.
485. REŞUMAH bat JOSHUA; priestly family, Nablus, 1364. Owner, Nablus 5. (See Joshua b. Şadaqah).


488. SAAD b. ABRAHAM b. Marḥīb; Marḥīb family, 1838, Nablus. Groom, Smithsonian Ketubah.


494. SAAD ALLAH b. JOSEPH b. Saad Allah; [Ikkara family?], Damascus, 1450. Witness to the sale of BL Or. 1443. [Grandson of next entry?].

495. SAAD ALLAH b. SAADAH; [Ikkara family?], 1360. Commissioned BZ 17.

496. SAAD ALLAH b. YETRANA; 1355 A.D. Scribe, Cambridge, Trinity College R 16 41.

497. SAAD ALLAH b. SALAMAH b. Ab Zehuta; Safr family, Nablus, 1814. Groom, Ketubah, Sassoon 724.

498. SAADI b. JACOB b. Abd HametivvAbd Hanunah]; Meter family, Nablus, 1781. Owner, Rylands 2.

499. SAAD YAHWEH b. SADQATAH b. Abi Meromamtah; Shemtaimah family, 1454. Commissioned Nablus 7.

121 Cambridge Add. 713 was sold by the son of the scribe in 1213 A.D. It cannot, therefore, have been written much earlier than this. The earliest possible date for the manuscript would be c. 1170 A.D.

122 On p. 50 the scribe presents a valuable series of chronological cross-references to his dating scheme. These allow us to see that the MS. was written in 656 A.H. or 1258 A.D., solving the problems left by the colophon.

123 The deed of sale reads ve'ekhtav al piv, demibnai Makro. The final vav should probably be read as an abbreviation sign, in which case the first letter would be 'aleph and the whole should be read as Ikkar; i.e. an abbreviated form of Ikkara.

124 Reading Matari, rather than the unattested form katari. My reading differs from that of Robertson (C.J.R.L., i. 30). The suggested alternative form Abd Ḥanunah supports Robertson's reading.
500. ȘADAQAḤ b. ABI MEROMAMTAḤ?; Shemṭaimah family, 1463. Owner, CB 752.


503. ȘADAQAḤ b. AB/i OZZI b. Joseph; Yetrana family, Nablus and Damascus, 1484-1494. Commissioned part of BN Sam. 4, and part owner thereof.

504. ȘADAQAḤ b. AB SAKHWAH b. Ab Elyon b. Ab Sakhwah; Meter family, 1532. Part owner of Bodley Or. 139. See entry no. 265, Isaac, his brother.


506. ȘADAQAḤ b. ABD HAṬOB b. Taḥat [b. Ṣadaqah]; Haramatah family, Egypt, 1540. Owner, Cambridge, Trinity College R. 15.54.

507. ȘADAQAḤ b. ABD YAHWEH HAKIMA; Danfi family, 18th century? Scribe of ff. 280, 281, Nablus 4.125


509. ȘADAQAḤ b. ABRAHAM; 1518. Witness, sale of Bodley Sam. b 5.

510. ȘADAQAḤ b. ABRAHAM b. Abd Yahweh; Ikkara family, 1518-1532. Owner, NYPL 11010, BL Or. 2683, Bod. Or. 140, Nablus 12.


513. ȘADAQAḤ b. ABRAHAM b. Șadaqah; Danfi family, 1730-1732. Scribe, JNUL 8° 17, BL Add. 19790.

514. ȘADAQAḤ b. ABRAHAM b. Șadaqah; Danfi family, Nablus, 1904. Scribe, Yale Sam. MS. 1.

515. ȘADAQAḤ b. EPHRAIM; Abdah family, 1489. Owner, BZ 23.

516. ȘADAQAḤ b. ḤALAF b. Ithamar b. Ḥalaf b. Isaac; priestly family [Levitical], Egypt, 1378-1394. Scribe, BL Or. 2683, witness, sales of BN Sam. 3, BL Add. 22369, Rylands 2.

125 There are two Danfi scribes named Abd Yahweh who would qualify as Șadaqah’s father. Both lived in the eighteenth century, hence the date attributed to Șadaqah.
517. SADAQAH b. HALAF b. Joseph b. Shamti; Shemtaimah family, 1258. Scribe, BL Or. 5034.126

518. SADAQAH b. ISAAC; Romah family, Egypt, 1477-1496. Vendor, Bodley Or. 140, Leningrad 13 Φ 12, 14, 35,127 Haverford 22.

519. SADAQAH b. ISAAC; 1551, Damascus. Witness, sale of Nablus 12.


521. SADAQAH b. ISHMAEL b. Sadaqah Segiana family, 1531. Vendor, Rylands 1.128


523. SADAQAH b. JACOB b. Isaac; Munis family, Damascus, 1532-1551. Witness, sale of Nablus 19, Bodley Or. 139.

524. SADAQAH b. JOSEPH; Gaza, 1497. Witness, sale of Leningrad T 1.14.

525. SADAQAH b. JOSEPH HAKHUMAH; Qabașa family, before 1435.129 Owner, BL Or. 12269, Leiden 1222. Daughters are Rabbatun and Nemilah, son Abraham.

526. SADAQAH b. JOSEPH; Yetrana family, 1582. Witness, sale of Nablus 31472.


529. SADAQAH b. MESHALMAH; Romah family, 1392. Vendor, BZ 17.

530. SADAQAH b. NEFUSH ALLAH b. Sadaqah; Yetrana or Segiana family, 1532. Witness, sale of Cambridge Add. 713.

126 It is not clear from the colophon whether Sadaqah commissioned the manuscript or was the scribe.

127 The name may be incomplete in the Leningrad entry, hence there may be another individual with a similar name.

128 Robertson’s reading of this name as Ishmael b. Sadaqah is in error (C.J.R.L., i. 12). Kahle/GV (H.P.S., Zu K p. lxxx) reads Sadaqah b. Abdel b. Sadaqah. My reading is based on several examinations of the entry.

129 The date depends on the fact that the manuscript was sold by his heirs. The catalogues offer Halmah for Ḥakhumah.
531. SADAQAH b. PINHAS b. Shalem; priestly family, 1226. Witness, sale of Bodley Or. 699.\footnote{Ben Zvi (S.H., p. 267) omits the deed of sale containing this name.}

532. SADAQAH b. TABIAH b. Sadaqah; Danfi family, 1534. Vendor, Sassoon 402.

533. SAFR b. JACOB; Manasseh clan, 1448, Nablus and Damascus. Purchaser, Leningrad T 1 14, and Leningrad 8 F II, 7, 8. A Safr b. Jacob witnessed the sale of BL Add. 19011, Egypt, 1560. He cannot be the same person.


538. SALAMAH b. ABRAHAM b. Joseph Sareptah; 1166. Scribe, part of Spiro Katava Kadisha.

539. SALAMAH b. AMRAM b. Salamah b. Tabiah b. Isaac; Levitical priest, Nablus, b. 1858. MSS-1908. Restored, Cambridge, Westminster College MS., BL Or. 7562, scribe, BL Or. 2690, JTS 16, CW 2486, Dropsie NS 9, NS 43, NS 6, Berlin Or. 4° 1082.

540. SALAMAH b. Ghazal; 1832. Restored JNUL 8* 69.


542. SALAMAH b. JACOB b. Murjan b. Abraham b. Ishmael; Danfi family, Nablus, 1645-1770. (There must be two scribes with the identical genealogy). Scribe, Rylands 163, CW 10262, Nablus 21, Petermann 1, Cornell (Torah, 1738), BL Add. 19005, BL Add. 19008, BL Add. 19017, BL Add. 19651, Nablus N 6, N 44, N 50, Rylands 163, BL Add. 19012, Garret 4, mentioned in Adler 1808.\footnote{See A.T.S.P., p. 305 for details of the second scribe with the identical name.}


544. SALAMAH b. MURJAN; Danfi family, Nablus, 1814. Witness, Ketubah, Sassoon 724.

545. SALAMAH b. SADAQAH; Nablus, 1877. Scribe, Dropsie NS 32.\footnote{Judging the age of the person connected with the manuscript is complicated by the probability that the scribe copied the colophon of his source manuscript.}

547. SALAMAH b. TABIAH b. Isaac b. Abraham b. Isaac b. Šadaqah; Levitical family, 1783-1848. Scribe, parts of BL Add. 09019, 19005, scribe of BL Add. 19655, CW 26349, owner, BL Or. 6461, witness, sale of Adler 1808.


549. SARAH barat ABRAHAM; Levitical family, 1510. Vendor, Sassoon 30. Husband, Joshua.


SARUR: see Ab Zehuta (equivalents).

551. SARUR b. ŠADAQAH; c. 1750. Scribe, Mary Frere 35.

552. SARUR el MAṬARI; Meter family, [Gaza?], 1761. Conjoint scribe with brother Abraham of BL Or. 8738. Is he the same as entry 55?.

553. SARUR b. GHAZAL b. Sarur; 1754. Conjoint scribe, Bodley Or. 663.

554. SARUR b. JACOB; [Mufarrij family?], 1770. Commissioned, Bodley Sam. e 10. Son, Abraham.

555. SARUR b. [JOSHUA?]; 1518. Witness, sale of Bodley Sam. b 5.


557. SETH b. [?]; Romia family, 1418-1419, Damascus. Vendor, Rylands 1 (s.d., but before 1440). Owner, BL Or. 7562: see no. 559.

133 The family name is derived from Stenhouse's reading of the colophon of Petermann 1:8 (Cf., K.T.A.F., p. 13). The reading is undoubtedly correct. Tahir b. Jacob is known to us both as a member of the Danfi family and as a member of the Šafir family. Stenhouse's reading of Qabasa for someone who otherwise appears to be known as of the Šafir family, supports the evidence of Tahir b. Jacob that the designation Šafir is probably to be applied to an extended family which can have identifiable sub-family names.

134 BL Or. MS. 8738 is the Samaritan manuscript described in the catalogue of Robert Curzon, Catalogue of Material for Writing on Early Tablets and Stones, Rolls and Other Manuscripts and Oriental Manuscript Books in the Library of the Hon. Robert Curzon at Parham in the County of Sussex, London, 1849. Curzon's description errs; Uru Tahor is not the name of the scribe but a description of the ritually clean skin on which the manuscript was written.

559. SETH b. ABD YAHWEH; Romah family, Damascus, 1404-1419. Purchaser, BZ 17.

560. SETH AARON b. ISAAC b. Seth Aaron; priestly [Levitical?] family, Damascus, 1469-1481. Scribe, BN Sam. 5, CW 2473, witness, sale of BZ 11, BL Or. 6461.

561. [SETH] b. ABRAHAM; Hira family, 1453. Scribe, 90 Φ II 5. (See Abraham b. Seth, grandson?).


563. SHAHALA b. JOSEPH b. Abd Allah b. Yehuba; Ikkara family, Egypt, 1500. Part owner with brother Shatiha (see next entry) of CW 2748a. Uncle, Abd Rahmanah b. Abd Allah.

564. SHATIHA b. JOSEPH; (see previous entry).

SHELAB: see Ṣadaqah (equivalents).


567. SHELAH b. AB ZEHUTA/SARUR b. Ṣadaqah; Nablus, 1750-1752. Scribe of Rylands 9, 23.


569. SHELAH b. ABRAHAM; Meṭer family, c. 1760. Owner, Nablus 18.

570. SHELAH b. SALAMAH b. ABRAHAM; Haftawi, priestly family, Nablus, 1219. Commissioned Cambridge Add. 714.

571. SHELAH b. ISAAC; Danfi family, 1750-1778, Nablus. Witness, Ketubah, Sassoon 413, scribe, Berlin Or. 4* 531, 533.

572. SHELAH b. ISHMAEL b. Shelah; Danfi family, Nablus, 1848. Groom, Ketubah, Sassoon 725.

572*.SHELAH b. JACOB SHELABI, Scribe, Garrett 2213, 1904.

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135 The provision of the first name, Seth, depends on the assumption that the principle of papponymy was observed in the naming of descendents. Such an assumption would appear to be justified from the name of the other known member of the Hira family, Abraham b. Seth.
573. SIMHA barat ABRAHAM; Romah family, Egypt, 1394. Owner, BL Add. 22369, Rylands 2. Wife of Jacob b. Ab Yetrana.


TABIAH: see also Ghazal (equivalents).

575. TABIAH b. AB ZEHUTA b. Tabiah; Metzer family. (See no. 251 for details). Scribe, Trinity, Dublin, MS. 2331 c. 1746.

576. TABIAH b. ABRAHAM: Romah family, 1586. Witness, sale of BL Or. 1443.

577. TABIAH b. ISAAC b. Abraham b. Shadaqah b. Hašebhi; Levitical family, Nablus, 1747-1785. Prolific scribe and restorer. Scribe, Rylands 18, 100, 116, Bodley Or. 656, Bodley Sam. f 4 (9th Torah), Bodley Sam. e 15, Mary Frere 9, CW 26349, CW 10311, Berlin Or. 4° 535, Mingana Sam. 1, BL Add. 19650, 19006, 19018, 19654, BL Or. 10722, Nablus 7 S, 9 S, 10 S, 11 S, 12 S, 13 S, restorer, Topkapi G i 101, witness, sale of BL Or. 7562, transfers codex from Gaza to Nablus in 1767.

578. TABIAH b. JOSEPH b. Abraham b. Isaac; Levitical priest. Scribe, Keble 85 (Scroll fragment); Claims date of 300 H but probably 1300 H = 1882.


580. TABIAH b. MESHALMAH; 1195 AD. Owner, Nablus 12.

581. TABIAH b. ISAAC b. Salamah. (See no. 252 for details).

582. TABIAH b. SAADA b. Isaac; 1211 AD. Owner, Rylands 1. Brother, Joseph.

583. TABIAH b. SAAD ALLAH; Ikkara family, 1554-1570, Owner, Nablus 20.

584. TABIAH b. RADAQAH b. Abi Ozzi; Yetrana family, 1511-1512. Owner, with brother Isaac, of Nablus 14, BZ 11.

585. TABIAH b. SHADAQAH b. Abd Yahweh; Danfi family, Damascus, 1493-1497. Owner, Sassoon 402, witness to sale of Leipzig 1120.

586. TAHAT b. SHADAQAH; Haramatah family, 1468. Purchaser, BN Arabe 6. (See no. 506).


136 Shehadeh’s reading of the family name (S.A.T.P.) as Makara, has been set aside. Ikkara seems to be more likely.

137 Tahir’s family name is given as Safr in the 1908 census (cf., C.J.R.L., ii), though the scribe always describes himself as being a member of the Danfi family. See note 133.
Yale Sam. MS 3, CW 2482, Columbia Sam. 43, Dropsie OS 110, NS 16, 24, 25, 26, 31.

588. TAMIN b. ISRAEL b. Ishmael; Danfi family, 1901. Ketubah LC Sam. Doc. 8, groom.


YAPHEH: see Japhet

590. YEHOBAT ALLAH b. JOSEPH b. Jacob; 1354-1389. Vendor, Cott. Claud B viii, commissioned, 71 Φ II 8, 12.


YUSHA: see Joshua

593. ZAHARA b. ABI OZZI b. Romah; Romaḥ family, Nablus, 1532. Witness, sale of Bodley Or. 139, Sassoon 402. Son, Ishmael.

594. ZAHARA bat ISHMAEL b. Joseph; Marhib family, Nablus, 1809. Smithsonian Ketubah, groom.


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