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SAMARITAN MANUSCRIPTS
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CATALOGUE
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SAMARITAN MANUSCRIPTS
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MANCHESTER

BY
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WITH FIVE PLATES

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TO THE
MEMORY
OF
ENRIQUETA AUGUSTINA RYLANDS
TO WHOSE ENLIGHTENED MUNIFICENCE
THE JOHN RYLANDS LIBRARY
OWES
ITS EXISTENCE

FOREWORD

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

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

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

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

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

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

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

HENRY GUPPY,
Librarian.

THE JOHN RYLANDS LIBRARY,
August, 1938.

PREFACE

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

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

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

EDWARD ROBERTSON.

July, 1938.

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4. CODEX XXII : (EARLY 18TH CENTURY), A BILINGUAL (ARABIC AND SAMARITAN) ASTRONOMICAL CALENDAR.
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INTRODUCTION

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

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

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

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

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

¹ Published in 2 vols., 1909. It is the S.L. of our notes in the following pages.

² To be exact Codices XI-XVIII and XXVII.

preparing this catalogue, I have followed the general plan of Sir Arthur Cowley, and have incorporated his work. Where he had supplied explanations of obscure Samaritan terms I have given them in footnotes, with his initials attached.

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

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

The second Handlist had evidently been made after the Pentateuch fragments here mentioned had been separated from the cahiers and so assembled as to provide 4 additional codices. The two largest units were bound as separate codices (IV and VI). The remaining fragments were ranged into two groups according to size and bound separately to form Codices V and VII. Unfortunately, in

so doing, the fragments of individual MSS., which no doubt had been kept together in the cahiers, were dispersed and ranged according to their text under the books of the Pentateuch. Thus a MS. of which portions of Genesis and Deuteronomy survived had them separated and assigned with other similar fragments to these books, the text order being regarded evidently as the more important. This has now necessitated in the present catalogue an identification of the parts and a re-assembling, on paper, of the MSS.

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

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

¹ *Der Hebräische Pentateuch der Samaritaner*, Giessen, 1913-18, in five parts.

² Part I, p. xxxviii.

³ Pp. lxxx-lxxxiv.

1213-14] in a deed of sale and hence by implication may be older than our Codex I.¹ Codex I is also a sister MS. to another in Cambridge University Library,² listed as **E** by v. Gall. Both were written by Abī Berakhāthah or Abū 'l-Barakāt, to give him his Arabic title. The industry of this calligraphist (for the MSS. are beautifully written) can be gathered from the fact that Codex I was the 27th copy of the Pentateuch he had made, whilst **E**, dated 616 [A.D. 1219-20], was the 40th. Thus, in the course of 8 years Abū 'l-Barakāt prepared and produced 13 copies of the Pentateuch. He had other interests as well, as he was one of the precursors of Abu Sa'īd in the preparation by the Samaritans of their own Arabic translation of the Pentateuch.

In all the Pentateuch manuscripts vellum is the material used, with the exception of Codex III, which probably dates from last century, and is written on paper. For their Bible MSS. the Samaritans used the skins of animals killed as *shelamīm* ("peace-offerings"), no other skins being regarded as ritually suitable for the purpose.³ Even the leather which they used for binding their religious books had to be from such animals.⁴ They were careful at all times to avoid uncleanness from contact with the skins of animals not slain by one of their own community.⁵ For the same

reason on Sabbaths and feast days they avoided touching strange leather, and when riding to Mount Gerizim, used to cover saddle and reins with cloth. The Jews seemingly were not so particular. It was their rule that a Pentateuch scroll must be written on the skin of a clean animal, beast, or fowl (cf. Lev. xi. 2 f.) although it might not be slaughtered according to Jewish ritual. The skin of a fish, however, even if clean, must not be used for that purpose.

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

¹ See v. Gall, p. xxxi.

² P. xxxii-xxxv.

³ In the letters written by the Samaritans to Scaliger in 1582 and 1589 mention was made that their famous old Scroll was written on the skins of peace-offerings. So also to the same effect the letter of Meshalmah (M. Gaster, *Samaritans*, London, p. 174).

⁴ There is an epigraph in Ryl. Codex XXIII, f. 157a, to the effect that a possessor of the codex bound it with his own hand in a ceremonially clean skin from the peace-offerings in Shechem.

وجلدته بيدي בעור . שחור . מן . זבח . השלמים . בשבם .

⁵ H. Petermann recalls that although skins used to be spread in the streets of Nablus to be made pliant by passers-by walking on them, the Samaritans would never tread on them (*Reisen im Orient*, I, Leipzig, 1860, p. 276).

¹ Jewish practice determined the width of the scroll at 6 handbreadths (about 24 ins.). Every full line should consist of 30 letters. Spaces were carefully regulated. The margin at the top should be 3 fingerbreadths (3 ins.), that at the foot 4, and between columns 2. The length of column was 10 fingerbreadths. The space between one

of letter, number of lines to a page, etc., were matters of individual taste. In general, however, the same dimensions of column and the same number of lines to a page were preserved throughout the manuscript. In marking lines the impress was made usually on the flesh side and the scoring was so made as to leave a mark on the hair side sufficiently definite to serve for its text also. There are some MSS. in this collection (e.g. VII, *i*, *k*) which show no trace of guiding lines, and the text appears either to have been written without their aid, or they have been very lightly made and afterwards obliterated. In VII, *m*, longitudinal lines alone seem to have been provided.

Unlike most other scripts, the Samaritan was written with reference to an *upper* line. The characters were not designed to rest their pediments on a lower line, but rather to depend from one on which were ranged their tops. The bodies of the letters thus appeared to hang free in the interlinear space, like clothes pegged to a clothes-line. Only 3 Samaritan letters out of the 22 of their alphabet project upwards beyond this upper line, i.e. their ל, י, and ט. The Samaritans finished each line with a complete word in accord with most Semitic languages. They never, at least in carefully written MSS., divided a word between two lines, and rather than crowd the letters of a word together in order to get it within the compass of the line, they preferred to transfer it to a new line and leave a blank space in that from which it was taken. The Jews, on the other hand, disliked blank spaces in their manuscripts, and preferred to fill out the line by extending the form of the last letter of the last word.¹ The Samaritans knew how to

make artistic use of blank spaces in their MSS. They wrote the last letter of the last word at the very end of the line and left between it and the other letters the blank. As the necessity for such a blank is bound to occur frequently, and often too in a number of consecutive lines, the isolated letter at the end of the line stands out prominently and becomes a distinctive feature of the MS. Such a manuscript it will be convenient to name a "one-letter" MS. A variation of this is to have two letters isolated at the end of the line with the blank preceding them. This we may conveniently describe as a "two-letter" MS. A few MSS. are found where the blank occurs before the last letter or the last two letters indiscriminately, and these we can call "mixed" MSS. The Samaritan scribes, whilst they had no hesitation in disrupting other words, made an exception of the tetragrammaton—at any rate in the later period. In very few of the MSS. represented in the Rylands collection are the letters of יהוה separated. Rather than divide the Divine name they were content to write it where it chanced to fall in the line, and leave the columned space provided for the last letter of the line unoccupied.

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

Pentateuch book and another should be 4 lines, and so on (cf. *Baba Bathra*, 13b).

¹ These letters known to grammarians as the *Litteræ Dilatabiles* are מ, ת, ל, ה, א, in printed texts, and in addition נ, ד, ר in MSS.

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

:	ו	אלה בני	אפרים	למשפחו	ת	:
:	ל	לשונת	ל	משפח	ת	השתל
:	ל	לכר	ל	משפח	ת	הבכ
:	ל	לתחם	ל	משפח	ת	התח
:	א	לה	ל	בני	שות	ל
:	ל	לעדן	ל	משפח	ת	העד
:	א	לה	ל	משפחות	בני	אפר
:	ל	לפקדיה	ל	מ	שנים	ושלשים
:	ו	חמש	מאות	אלה	בני	יוסף
:	ל	למשפחות	ל	למשפחות	ל	למשפחות

The Samaritans at an early stage made use of the dot as a word separator in their MSS. A later outcome was the use of the double dot in the form of a colon (:) to mark the end of a sentence. Presumably later still was the use of two dots side by side (the "twin-dot") to indicate the main pause within the sentence. The end of a section (קץ) was marked by a colon with some additional sequelæ. The earliest form appears to have been the colon combined with a horizontal stroke (—:). There are many variations of these marks according to the whims of the copyists. Thus the colon is sometimes written : or / or even =, and the section mark is found as —:, or

—<:, or —c:, or —:; or elaborations of these. Larger divisions of text corresponding to our chapters are marked at the end by still greater elaboration of signs, occupying often the greater part of a line.¹

The Samaritans also developed a system of vowel marks or signs which in some respects resembles the Babylonian system of vocalisation as used in Hebrew Bible MSS. The first step in the direction of "pointing" appears to have been the use of a small horizontal stroke written above a word or letter to direct the reader's attention particularly to it. Thus a word capable of a double "pointing" is marked with the stroke to show that the less usual pointing is to be read. Sometimes the stroke is found over a letter to indicate doubling. Gradually a system of vowel marks developed. Thus a short perpendicular stroke was used to mark an indefinite vowel. It is found written in some MSS. over prefixed prepositions with vocal *shewa*. The sign < is often used for an *e* vowel, and ⊥ for an *o* vowel. All these signs are superposed. A contraction is marked by < (בעי) added in place of the remainder of the word.

In Samaritan Pentateuch MSS. there are no catchwords nor any form of pagination. In other MSS. they used both, such manuscripts being composed of small gatherings (usually ten leaves), the last leaf of each bearing the letter indicating the number of the gathering. In their Pentateuch MSS. the Samaritan scribes made a practice of concluding each folio and usually also each page with a syntactical pause, or full sentence, even if to achieve this they had to add at the foot of the page a line or part of a line above the prescribed number. In consequence by far the

¹ At the end of the Book of Deuteronomy in the Barberini Triglott there is a note which gives the Samaritan names of these signs as follows. —אנחז, —פסק, —ננד. See M. Heidenheim, *Bib. Sam.*, Leipzig, 1884, p. xxxiv, note.

largest number of their pages begin with the conjunction *waw*.¹ Each book of the Pentateuch began with a new page. At the end of each book there was left a considerable portion of blank page—usually half or more. In this was written by the scribe the number of sections (קציץ, קצים) found in the book just completed. In the case of some MSS. the number of words or letters was also added.² At a later time, however, the remainder of the page was utilised to record transfer of ownership and terms of sale of the codex from time to time. Such records, written usually in Samaritan-Aramaic, supply interesting information on the travels and vicissitudes of the codex. We shall return to a detailed consideration of these in the case of Codices I and II.

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

horizontal stroke under the final letter of each. The Samaritans called this colophon of theirs a *tashqil*.¹ By way of illustration we give the beginning of the *tashqil* of Codex I (Deut. i. 1).

א	לח	הדברים	א	א	שר	דבר	משה	אל	כ	ל
י	ישראל	בעבר	היורד	נ	במדבר	בער	ב	ה		ה
מ	ול	סוף	בין	פ	ראן	ובין	ת	פ		ל
י	ולבן	זחצר	ו	ת	ודי	זחב	א	ח		ד
ע	שר	יום	מ	חרב	דרד	הר	שעיר	ע		ד
ק	דש	ברנע	ו	י	ח	י	בארבעים	ש	נ	ה

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

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

¹ Some Jewish scribes were careful to begin each column with the letter *waw*, others with one of the letters found in the words ביה שמו ("by his name Jah"—Ps. lxxviii. 5).

² The number of sections are alone given in the two complete codices in the Rylands collection.

¹ The root of this word is presumably the Aramaic שקל = "to take, or take away". The form here is the *maṣḍar* of the II form (فَعَّلَ) of the Arabic verb.

was from very early times so stereotyped that no great variation from precise form appears to have occurred. Individuality is shown occasionally in the shaping of a few characters such as the loop heads of the Samaritan כ and ך, and in the formation of the ס and ל, but generally it is confined to the angle of slope of the writing. In the writing of the eighteenth century there are traces of a more ornate style, as shown in epigraphs on the MSS. All the Pentateuch MSS. are written in the formal script, customarily known as the majuscule, which the Samaritans used for that purpose. The less formal script, customarily known as minuscule, which they used largely in their liturgical MSS., although derived from the majuscule, does not at first glance show many signs of resemblance. The relationship of Samaritan majuscule and minuscule may be likened to that of the Hebrew square characters to the Rabbinic script. The ink used was generally black (Indian) ink, which in well-preserved MSS. retains a glossy appearance, at least on the hair side of the parchment. Occasionally a kind of red ink was used for writing the text, which has faded to a reddish-brown colour. The pens used were mostly reed pens. These, if more recent practice be a true guide, the scribe would make from canes imported from Mesopotamia. The making of a pen was a fine art.¹ But in all this there is little which can be of use to us in dating a manuscript.

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

1. The use made of the separator dot. In very early MSS., particularly in some still in Nablus, the separator dot is used sparingly, if

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

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

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

4. The writing of the tetragrammaton at the end of a line. It was clearly a later conception which extended the sacredness of the Divine name to include the non-separation of its letters. We cannot imagine that a separation of the letters of יהוה could have been contemplated *after* the belief in their sacredness and necessary union had taken firm hold.¹

¹ Vide E. Robertson, Muhammad ibn Abd-ar-Rahman on Calligraphy, in *Studia Semitica et Orientalia*, Glasgow, 1920, pp. 76 ff.

¹ Jewish scribes exercised scrupulous care in writing the names of God. It was laid down that before writing a name of God the scribe must say, "I intend to write the Holy name," otherwise the scroll would be unfit (פסול) for public reading. The scribe must not allow himself to be

Any MS., then, which has the letters of יהה separated at the end of a line like any ordinary word to meet the requirements of Samaritan symmetry in the design of their MSS., must be deemed relatively early.

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

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

The columnar, or symmetric,¹ scheme of text distribution might be expected to represent a late development, but on that score there is not sufficient evidence. All indications point to its having originated at an early date and continued in use in all MSS. which made claim to elegance.

As the point of departure in our scheme of comparative dating of the MSS. we have as earliest dated MS. Codex I, with the date A.D. 1211. How many of the features of early dating listed above does this thirteenth-century MS. possess? Its vellum is in an excellent

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

¹ "Symmetric" is the term employed by Dr. Gaster.

state of preservation, contrasting very favourably in that respect with many of the manuscript fragments in Codices V and VII. There is no dot at the end of its lines. Of punctuation marks, it uses freely both the "colon" and the "twin-dot." The vocalisation system is only represented by the short horizontal stroke, which, however, is used but sparingly. The tetragrammaton is not divided, nor is it written to the end of a line if space permits otherwise. It is a "two-letter" MS. Each page ends with a sense division, usually marked by a "colon." Thus it will be appreciated that at the beginning of the thirteenth century this MS. already possessed most of the features we recognise as relatively late. Now, many of the undated fragments in our collection exhibit several of the features we class as early, suggesting that they are prior to the thirteenth century in date. There is one in particular [Ryl. Sam. VII, n.] which on the basis of our reading must be the oldest in the collection. It consists of three single leaves of thin, worn vellum, discoloured with age, and mounted on other vellum by the repairer to ensure their preservation. The text column measures only 3.8 in. by 3 in. with 38 lines to the full page and about 26 letters to the full line. The ink, which was originally black, has now faded to a dull brown colour. The writing is not elegant, but is pleasing to the eye, and displays more individuality than is found in carefully written MSS. There is no trace left of guiding lines, either longitudinal or latitudinal. The lines of text, however, maintain straightness and the squareness of the text column is well preserved. Occasionally lines spill into the margin. The lines, too, are close written, and so also are the words and letters. The separator dot is found at the ends of lines. The colon is used only at the ends of sections where it is found combined with the stroke

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

The Theological MSS. The three codices we have in this class are of great interest. Codex VIII, which was written in the year A.D. 1752, has four short tractates. The first two of these are by Ghazāl b. Al-Duwaik, who, according to the Samaritans, lived in the thirteenth century of our era,² and are dissertations on Balaam and on the Second Kingdom. The third is a short commentary (it consists of two pages only) on Genesis xlv. 1, and is attributed in the rubric to Abu Sa'īd. This is the Abu Sa'īd who revised the Samaritan version of the Pentateuch in Arabic in the middle of the thirteenth century.³ Gaster, who gleaned much information concerning Samaritan literature from the Samaritans themselves, says that "Abu Sa'īd is also credited with writing a special commentary on Genesis xlv." ⁴ Later in the same sketch of Samaritan literature (p. 8) he mentions that Ghazāl b. Al-Duwaik wrote a treatise

"on the fear of Jacob on his going down to Egypt (connecting it with the verse *wayyizbah zebāhīm* [Gen. xlv. 1], 'and he brought sacrifices')." This is undoubtedly the short dissertation which we have here bound up with the other two dissertations of Ghazāl b. Al-Duwaik but definitely assigned in the rubric to Abu Sa'īd. This suggests that Ghazāl b. Al-Duwaik and Abu Sa'īd were one and the same person. There is nothing in their appellations to forbid identification, and both flourished in the middle of the thirteenth century—but such an identification could only be accepted with great reserve pending more satisfactory means of confirmation. The fourth treatise, on the nature of God, especially his unity, has no name of author in its rubric. A line has been left blank where in the previous three treatises the title of the work and the name of the author were supplied. A work on this subject is said to have been composed by the physician Ṣadaqah b. Munajjī, who also belonged to the thirteenth century. This may well be it.

In Codex IX are bound together the MSS. of two works. The first is a MS. of the famous Samaritan work *Kitāb al-Ṭabbākh*, literally "The Book of the Cook." Gaster has it from the Samaritans that they translate it "The Book of the Meat," for after a brief introduction, the author at once gives a full description of the method of slaughtering animals and everything connected with the preparation of food in lawful manner."¹ It is, in fact, a book which treats of the scriptural basis of the enactments affecting religious ceremonies and practices. The author was Abū 'l-Ḥasan al-Ṣūrī [in Samaritan Ab Ḥisdah], whose date is uncertain. Gaster places the composition of the work at between A.D. 1030 and 1040. Mills, whose information,

¹ Vide VII, n., p. 43, l. 25, and p. 54, l. 25.

² See J. Mills, *Nabulus and the Modern Samaritans*, 1864, p. 319. Mills had his information from the Priest 'Amram, who furnished a list of books kept in Nabulus, with name, author, language, subject and date.

³ See P. Kahle, *Die Arabischen Bibelübersetzungen*, 1904, p. xi.

⁴ M. Gaster, *The Samaritan Literature* [*Encyclopædia of Islam* Suppl.], 1925, p. 6.

¹ See *l.c.* p. 4.

where I have been able to test it, I have always found reliable, places him in the twelfth century.¹ The modern Samaritans evidently believe that the copy they possess in Nablus is unique, and that it dates in its present form from 1850. At that time, they allege, 'Amram, the then High Priest, collected stray leaves and fragments of the book, and ordered his relative Pinhas and his nephew Jacob to make a copy of these portions collated by him.² From Gaster's description of the contents of this MS., of which the Samaritans made a translation into Hebrew at his request, it is the same as we have in the Rylands Collection. The book thus existed in its present form as early as 1692, the date when the transcription of the Rylands MS. was begun. There is likewise a copy of the work in the Bodleian Library [Sam. Cod. V], of which a description is given in Nicoll and Pusey's Catalogue of Oriental MSS.³ No date is given in the catalogue, but the copyist is said to be Mufarrij b. Ya'qūb, which would make the Oxford MS. some 30 years earlier than that in the Rylands Library.

The second treatise in Codex IX is the MS. of a commentary on the *Asāṭīr*, a haggadic supplement to the Pentateuch. The *Asāṭīr* was written originally in Hebrew, but was later known by its Arabic title *Kitāb al-Asāṭīr*, or "Book of the Traditions."⁴ The

commentary we have here is by the famous Samaritan scholar Muslim b. Murjān, a writer of one of the letters¹ addressed by the Samaritans to their supposed brethren in England. Moreover, it is in his own neat handwriting. It is clearly not the same commentary as that of which Dr. Gaster has published a Hebrew translation. Dr. Gaster, in his *Asatir*, has taken great pains to prove the early date of the work, which he now regards as the oldest work written in Samaritan, older than the Samaritan Targum and the compositions of Marqah.² The title of our MS. shows with what esteem the Samaritans regarded the *Asāṭīr* as having been "transmitted from our Master, the Apostle Moses, Son of 'Amram". The fact that Muslim wrote a commentary—a treatment usually reserved for the Scriptures—shows the position the *Asāṭīr* had attained in the religious life of the Samaritan community. Muslim, in his commentary, gives portions of the text of the *Asāṭīr* in Samaritan script, and translates and expands other parts of it in Arabic. A cursory collection of texts shows that the text Muslim had before him agrees substantially with that published by Gaster. There are variants, however.

Codex X is a MS. of another well-known book on the birth of Moses—the *Molad Mosheh* of Iṣmā'il Ramīhī [or possibly the diminutive form of the name, i.e. Rumaiḥī]. The Samaritans themselves would seem to have called it also *Kitāb al-Nāshī*, from its opening words.³ This work was famous amongst them, and was read at assemblies on special

¹ J. Mills, *Nablus and the Modern Samaritans*, 1864, p. 318.

² Gaster, *l.c.*

³ *Bibliotheca Bodleiana Codicum Manuscriptorum Orientalium Catalogus*, II, 1835, pp. 3 f.

⁴ The Hebrew text, with a commentary translated into Hebrew from the Arabic at Dr. Gaster's request, has been published by him under the title *The Asatir. The Samaritan Book of the "Secrets of Moses"* [R.A.S. *Orient. Transl. Fund.*, N.S., Vol. XXVI], 1927. *Asāṭīr* is the pl. of *أسطورة*

(*أسطورة*, *اسطوره*) = story, or tradition, and Gaster's associating it with the root *סתר* and translating "secrets" is difficult to justify, the more so since in the Samaritan

title given in his text *אסטר* is used. The probability is that the collection had no title other than the general one of "Traditions."

¹ B.M. MSS. Add. 19,791.

² *Asatir*, p. 161.

³ This is what Mills calls it in his list (*l.c.* p. 320). The word *ناشي* is difficult to translate. It may mean "youth, young man" if taken as a noun.

occasions. Its date has been a matter of conjecture and it has been held that the composition of the book could not have been later than the thirteenth century.¹ In our copy, a specially ornate one, we have the account of its origin given with exactness. It was prepared by its author on the suggestion of Pinhas b. Eleazar, who was High Priest from A.H. 914-955 [A.D. 1508-48]. The suggestion was made on Saturday, 4th June, A.D. 1537, and the work was completed by the following Tuesday.

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

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

Samaritan Liturgy, describes Codex XI as an excellent copy, well-written and correct. He made considerable use of it to supplement the Vatican MS., on which he based his text. All the Samaritan liturgical services are not represented in our MSS. There are the services for Sabbaths and Festivals (Codd. XI and XVIII), Unleavened Bread¹ (Codd. XIII and XX), Burial (Cod. XV), Circumcision and Marriage (Cod. XIX), Sabbath of "Conjunction" of Passover (Cod. XXVII), Eve of the First Month (Cod. XII), Special Prayer in time of Drought (Cod. XVI). There is, however, no adequate representation amongst them of the extensive series of services for Passover, Weeks, Tabernacles, and Day of Atonement. The service for Circumcision (Cod. XIX) is one of the rarer liturgical MSS.

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

كان مرادي اشرح اكثر لكن خفت من التازرين . . .
 هذه العلم ارايه في يد هكهنيهم لم يخرج ابداً والذي يخرج

¹ Gaster (*The Sam. Lit.*, p. 9) arrived at that conclusion from the evidence before him.

¹ The Samaritans differ from the Jews in separating the Festivals of Passover and Unleavened Bread.

يكون خارجي وخالف القول ربنا يكثر من بني لوي
 הנשאים • את • הארון • ברית • יהוה : لان هذه العلم
 خص فيهم ليس في غيرهم ولهم في ذلك شهود ودلائل
 كثير في الكتاب العزيز . . .

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

According to the Samaritan belief, based on Genesis i. 14, the calendar dates back to the Creation, and was revealed to Adam by God. Moses proclaimed it in fixing the first month to be that of the Passover, and astronomical computation was due to Pinhas b. Eleazar, and was based on a meridian through Shechem. This was introduced, they believed, shortly after the entry of the Children of Israel into the Holy Land. There seems to be little doubt, however, that the earliest determinations of new moons by both Jews and Samaritans came by observation, and the mathematical calculations which they shrouded in so much mystery came later, probably subsequent to the Muslim occupation of the land. The Samaritans in their calendar calculations make use of the *abjadī* system of numerical notation as used by the Arab astronomers. It should be noted, however, that they use the letters of the Samaritan alphabet as figures in their astronomical tables. Codex XXII is a multiple calendar combining Persian, Julian, and Muhammadan calendars, and calculated over a period of 200 years. An analysis of its composition and the interrelation of its parts,

as well as an interpretation of its text, is given in the description of the codex.¹ The unlocking of the secret of the Samaritan calendar has been a task of many hours and much patience, but I may now claim to have succeeded. The other MSS. (XXIII-XXVI) are astronomical tables for calculating the courses and positions at any given time of the sun and moon, the eccentric path of the moon, and the precession of the equinoxes. They are calculated for year, month, day, and hour.

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

The Additions. There are numerous additional entries on the surplus leaves of most of the Samaritan codices. Very few have any bearing on the text of the codex in which they appear, although they may be determined by its character. Thus the codex containing the Service of Burial (XV) has a number of entries recording the deaths of members of the Samaritan community, and on the surplus leaves of the Great Calendar (Cod. XXII) are numerous entries of births and marriages. There are some additions of a literary kind.² They record happenings of communal interest, such as rain- and snow-storms, earthquakes, droughts, visitations of locusts, organised expeditions to the tombs of the Patriarchs in the neighbourhood, etc. They are written mainly in an Arabic often dialectical in character and orthographically defective. The writing varies from the neatness and precision

¹ I hope to deal more fully with the subject in a subsequent issue of the *Bulletin of the John Rylands Library*.

² See *Bulletin of John Rylands Library*, April, 1938.

of the skilled penman to the almost undecipherable scribble of the unskilled or careless. All entries have been noted in the catalogue, and at least an indication given of their contents. Particular interest attaches to them, since often they have been written by, or mention

the names of, so many personages prominent in Samaritan religious or literary history. As they are almost invariably dated, they furnish rich material for solving the puzzles of genealogy and chronology which have greatly perplexed Samaritan scholars.

CATALOGUE OF SAMARITAN MANUSCRIPTS

I. PENTATEUCH MSS.

CODEX I

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

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

The damaged parts of the MS. have been skilfully repaired throughout. The size of the leaves before binding was 12.75 in. by 10.75 in. In the process of binding this was reduced to 10.8 in. by 8.9 in.¹ The destruction of so much margin has involved the loss of part of an epigraph at the end of the Book of Exodus (p. 284). The edges of the folios have been gilt. Pagination (recent) is by odd numbers in the top l.h. corner of each recto.

2. **Writing**, etc. The MS. is written in a glossy black ink, the script being a large majuscule. The individual characters are accurately formed with a slight differentiation in thickness of stroke between parts of the same letter. The letters are well placed and spaced, presenting a writing of dignity and much beauty. The 'columnar' scheme of

text distribution (see *Introduction*) has been kept prominently in view throughout (see especially pp. 23, 24, 28, 77, 88, 91, 104, 110, 148, 151, 214, 250, 264, 271, 276, 280, 314, 340, 384, 421, 468, 469-73, 495, 497, 499, 501, 529, 544, 590). The fine quality of the vellum, too, indicates that it was a work on which both care and money were expended. Notwithstanding this, there are some erasures (see, e.g., pp. 133, 454, 461). The text column measures 6.8 in. by 5.8 in. There are 26 lines to a full page and *circa* 23 letters to a full line. The space between lines is *c.* .25 in. The usual guide lines have been drawn, both transverse and perpendicular (see *Introduction*). It is a 'two-letter' MS. (see *Introduction*). The letters of יהוה are not separated as are the letters of other words at the ends of lines. As is usual in Samaritan Pentateuch MSS. there are no catchwords or other indication of sequence of pages. Care has been taken to prevent lines trespassing on the margin. To obviate this the text has been written small in some places.

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

¹ The binding was done before the Codex came into the possession of the Library.

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

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

4. **Date and Scribe.** There is a *tashqīl* (see *Epigraphs* below) which gives the date of the MS. as A.H. 607 (A.D. 1211), and the scribe as Ab Berakhāthah, s. of Ab Sasōn, s. of Ab Nefūshah, s. of Abraham the Šarephathite (i.e. of Šarepta?). For other dates on the MS. relating to changes of ownership of the Codex see *Epigraphs*.

5. **Condition.** The general condition of the MS. is good, apart from the defects at the

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

P. 37. A large red stain has obliterated several words.

Pp. 131-4. Large red stain. The liquid has soaked through both folios but has not affected the legibility of the text.

Pp. 144-6. Red stain with obliteration of a few letters.

Pp. 152-3. Red stains in margin.

Pp. 257-63. Worm holes, not sufficiently large to destroy completely any letter.

Pp. 303-4. This folio has a rent extending from the bottom upwards penetrating the text column, now repaired.

Pp. 305-6. Three small holes.

Pp. 389-90. A diagonal rent extending from the bottom upwards across the text

column. It was originally sewn together but has later been repaired in modern fashion.

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

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

Pp. 547-8. Rent in lower margin, originally stitched, now skilfully repaired.

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

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

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

P. 2. Begins i. 22, and text is complete to the end of verse 26. The parts wanting are: 27, [אֶת־הָאָדָם] and [אֶת־זָכָר] . 28, [בְּדֹגַת] and [וּרְכֻבֹּת] and [וּמִלֵּאן] and [אֱלֹהִים] . 29, [וּבְעֹנָף] and [הָרִמְשָׁת] and [עַל־הָאָרֶץ] and [הֵם] . 30, [אֲשֶׁר] and [וְהָיָה] and [נָתַתִּי] and [לָכֶם] and [אֶת־כָּל־עֵשֶׂב] and [עַל־פְּנֵי] and [כָּל־הָאָרֶץ] and [וְאֶת־לֹאֲכָלָהּ] . The only other word remaining of that verse is לאכלה. There is no complete word left of v. 30.

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

P. 4. Begins ii. 10 (1). In this verse are wanting: [וְנָהָר] and [וּמִשְׁמַח] . 19, [וַיִּצָּר] and [וַיִּבֶן] and [וַיִּבְנוּ] and [וַיִּבְנוּ] and [וַיִּבְנוּ] and [וַיִּבְנוּ] . 20, [וַיִּבְנוּ] and [וַיִּבְנוּ] and [וַיִּבְנוּ] .

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

[וְהָיָה] . 10, [וְהָיָה] and [וְהָיָה] . P. 14. Gen. vi. 18, [וְהָיָה] and [וְהָיָה] . 19, [וְהָיָה] and [וְהָיָה] and [וְהָיָה] . 20, [וְהָיָה] .

The text continues complete as far as p. 37 where a portion of the upper r.h. corner of the text column is missing, affecting parts of Gen. xvi. 7-10, and on p. 38 Gen. xvii. 3-6.

P. 37. xvi. 7, [וְהָיָה] and [וְהָיָה] . 8, [וְהָיָה] and [וְהָיָה] . 9, [וְהָיָה] and [וְהָיָה] . 10, [וְהָיָה] and [וְהָיָה] .

P. 38. xvii. 3, [וְהָיָה] and [וְהָיָה] . 4, [וְהָיָה] and [וְהָיָה] . 5, [וְהָיָה] and [וְהָיָה] . 6, [וְהָיָה] and [וְהָיָה] .

Thereafter the text is complete to Deut. xxix. 18 (end). For the remaining chapters there are but scraps of two folios giving each small portions of text (pp. 601-4). On p. 601 we have a small portion of Deut. xxx. The first word given is a portion of [וְהָיָה] in verse 7. Of verse 8 the only words found are [וְהָיָה] and [וְהָיָה] and [וְהָיָה] . In verse 9, [וְהָיָה] and [וְהָיָה] and [וְהָיָה] . Of verse 10 there is only wanting [וְהָיָה] and [וְהָיָה] . Verse 11 is complete. 12, [וְהָיָה] . In verse 13 we have only . . . [וְהָיָה] .

P. 602. Deut. xxx. 16. Only [וְהָיָה] . [וְהָיָה] and [וְהָיָה] . 17, [וְהָיָה] and [וְהָיָה] . In 18 the words wanting are [וְהָיָה] and [וְהָיָה] . 19, [וְהָיָה] and [וְהָיָה] . Text complete to 20 (18) [וְהָיָה] .

P. 603. Deut. xxxi. 2 has only [וְהָיָה] and [וְהָיָה] and [וְהָיָה] . 3, [וְהָיָה] and [וְהָיָה] and [וְהָיָה] . 4, [וְהָיָה] and [וְהָיָה] and [וְהָיָה] . 5, [וְהָיָה] and [וְהָיָה] and [וְהָיָה] .

¹ The portions of text within square brackets are the parts wanting in the MS.

P. 604. xxxi. 10, 1, **מקץ שבע**, and **בחג**.
 11, **להראות**, and **יבחר אשר**, and **במקום**, and
וגר. 12, **את העם**, and **אשר**, and **הוא**. 13, **ישמעו**,
 and **ילמדו**, and **ושמרו**, and **הוא**. 13, **אשר**, and **אלהיהם**, and **אשר**.

7. Index of Chapters.¹ The first number within brackets is the page of the Codex, the second is the line on that page, and the number in parentheses the word in the line, where the chapter begins. When not otherwise indicated, the chapter starts at the beginning of the line.

GENESIS

i. (fragmentary, see *Lacunæ*). ii. [3, 4].
 iii. [5, 12]. iv. [8, 1]. v. [10, 9 (2)]. vi. [13, 1].
 vii. [15, 7]. viii. [17, 6]. ix. [19, 20 (5)].
 x. [22, 8]. xi. [24, 17]. xii. [28, 5]. xiii.
 [30, 6 (5)]. xiv. [31, 23]. xv. [34, 11]. xvi.
 [36, 9]. xvii. [37, 22]. xviii. [40, 13]. xix.
 [43, 20]. xx. [47, 19]. xxi. [49, 18]. xxii.
 [52, 21]. xxiii. [55, 11]. xxiv. [57, 8]. xxv.
 [63, 23]. xxvi. [66, 22]. xxvii. [70, 6]. xxviii.
 [74, 20]. xxix. [77, 1]. xxx. [80, 5]. xxxi.
 [84, 19]. xxxii. [90, 4 (3)]. xxxiii. [93, 12].
 xxxiv. [95, 12]. xxxv. [98, 16]. xxxvi. [101,
 12]. xxxvii. [105, 3]. xxxviii. [108, 24].
 xxxix. [111, 22]. xl. [114, 12]. xli. [116, 19].
 xlii. [122, 15]. xliii. [126, 16 (3)]. xliv. [130,
 11]. xlv. [133, 19]. xlvi. [136, 17]. xlvii.
 [139, 18]. xlviii. [143, 12]. xlix. [146, 3].
 l. [149, 1 (5)].

EXODUS

i. [152, 1]. ii. [153, 22]. iii. [156, 8].
 iv. [159, 7 (3)]. v. [162, 15]. vi. [165, 1].
 vii. [168, 6]. viii. [172, 4]. ix. [175, 22].
 x. [180, 23]. xi. [184, 24]. xii. [186, 20].
 xiii. [192, 8]. xiv. [194, 22]. xv. [198, 19].

¹The Samaritans subdivided the five books of the Torah into numerous sections (**קצץ**) which do not correspond either with the Jewish *parashas* or with the chapter divisions.

xvi. [201, 8 (5)]. xvii. [205, 7]. xviii. [207,
 3]. xix. [211, 1]. xx. [213, 16]. xxi. [218, 5].
 xxii. [221, 11 (1)]. xxiii. [224, 2 (4)]. xxiv.
 [227, 8]. xxv. [229, 5]. xxvi. [232, 17].
 xxvii. [237, 15]. xxviii. [239, 21 (5)]. xxix.
 [244, 6]. xxx. (the Sam. text places vv. 1-10
 after xxvi. 13: xxx. 11 begins 249, 1). xxxi.
 [251, 12]. xxxii. [253, 2 (1)]. xxxiii. [257, 1].
 xxxiv. [259, 12]. xxxv. [263, 10]. xxxvi.
 [266, 16 (3)]. xxxvii. [270, 18]. xxxviii.
 [273, 13]. xxxix. [276, 18 (1)]. xl. [281, 1].

LEVITICUS

i. [285, 1]. ii. [286, 24]. iii. [288, 14].
 iv. [290, 14]. v. [294, 15]. vi. [297, 19].
 vii. [300, 1]. viii. [303, 23]. ix. [308, 1].
 x. [311, 9 (2)]. xi. [312, 21]. xii. [317, 5].
 xiii. [318, 1]. xiv. [324, 4]. xv. [330, 6].
 xvi. [333, 10]. xvii. [337, 12]. xviii. [339,
 13]. xix. [341, 21]. xx. [345, 5]. xxi. [348,
 4]. xxii. [350, 8]. xxiii. [353, 8]. xxiv.
 [357, 24]. xxv. [360, 1]. xxvi. [365, 7 (1)].
 xxvii. [370, 3].

NUMBERS

i. [374, 1]. ii. [379, 1]. iii. [381, 21].
 iv. [386, 18]. v. [391, 23]. vi. [395, 10].
 vii. [397, 24]. viii. [405, 23]. ix. [408, 15].
 x. [411, 7]. xi. [414, 20]. xii. [418, 23].
 xiii. [420, 19]. xiv. [424, 14]. xv. [429, 11].
 xvi. [433, 8]. xvii. [437, 1]. xviii. [439, 23].
 xix. [443, 24]. xx. [446, 14]. xxi. [450, 22].
 xxii. [455, 18 (4)]. xxiii. [460, 15]. xxiv.
 [463, 12 (6)]. xxv. [465, 20]. xxvi. [467, 16].
 xxvii. [474, 19]. xxviii. [477, 13]. xxix.
 [480, 10]. xxx. [484, 4 (3)]. xxxi. [486, 1].
 xxxii. [491, 15]. xxxiii. [496, 1]. xxxiv.
 [499, 22]. xxxv. [502, 3]. xxxvi. [505, 20].

DEUTERONOMY

i. [508, 1]. ii. [513, 14 (3)]. iii. [518, 1 (1)].
 iv. [521, 19]. v. [528, 1]. vi. [532, 10].
 vii. [534, 22]. viii. [538, 1]. ix. [540, 6].

x. [544, 1]. xi. [546, 16 (1)]. xii. [550, 14 (2)]. xiii. [554, 11 (4)]. xiv. [556, 23]. xv. [559, 16]. xvi. [562, 5]. xvii. [564, 15 (5)]. xviii. [567, 5]. xix. [569, 8]. xx. [571, 16]. xxi. [573, 21]. xxii. [576, 8 (6)]. xxiii. [579, 14 (2)]. xxiv. [582, 1]. xxv. [584, 13]. xxvi. [586, 12]. xxvii. [589, 1]. xxviii. [591, 13]. xxix. [599, 6]. The end of the last complete portion of text is xxix. 18 (end). For portions of xxx. and xxxi. see *Lacunæ*.

8. Epigraphs and other Additions.

a. The *tashqîl*s (see *Introduction*).

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

אנה • אני • ברכה • בר • אב • ששון • בר • אב •
נפוש • בר • אברהם • צרפתאה • כתבת • הד •
אורחות • קדישת • לתרין • אחין • טביה • ויוסף •
בני • סעדה • בר • יצחק • בשנת • ח • ו • ק • למלכות •
שמעאל • והיא • מלוי • ז • ו • ארואן • כתבת • רב •
חילה • דכן • סעד •

"I, Ab Berakhāthah, son of Ab Sasōn, s. of Ab Nefūshah, s. of Abraham of Şarepta, have written this holy Torah for two brothers, Tabiah and Joseph, sons of Sa'dah, s. of Isaac, in the year 608 of the dominion of Ishmael. And it is the 27th Law I have written. The Lord of Might is the helper" (or "is my witness").¹

(2) The *tashqîl* marking the middle point of the Pentateuch (Leviticus vii., end of verse 15) is on p. 301. It is חצי • התורה, 'Half Torah.' Its beginning is the ה of זבח [Lev. vii. 11 (3)] and its end the ה of נדבה, vii. 16 (4). The actual midpoint occurs after the word בקר, the last word of verse 15, and as בקר happens to be written near to the middle of the line

we find :-: after it and the rest of the line left blank, except for the section mark -: which is written at the end of the line. Verse 16 begins a new line.

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

(4) The 'Deliverance' *tashqîl* (p. 197). This is found in the passage recording the deliverance at the Red Sea, and is as follows: יהוה • נצוהי • קרביה • "The Lord is the conqueror of his foes." It extends from Exod. xiv. 19 to 23. It begins with the י of אלהים [19 (3)] and ends with the ה of פרעה [23 (7)].

There are other *tashqîl* 'beds' prepared which have not been utilised. Thus on p. 500 a 'bed' has been prepared shaped as a circle superimposed on a St. Andrew's cross. It is found in the passage on the boundaries of the Promised Land (Numbers xxxiv. 1-12). The shape resembles that of an early map of the world found on a Babylonian tablet.¹ There is another 'bed' on p. 502, in the passage relating to the Levites possessing cities (Numbers xxxv. 1 seq.). There are here four parallel *tashqîl* 'beds'

¹ מער is used often in Aramaic for סהר, 'witness.'

¹ In the British Museum, Babylonian and Assyrian room, Table-case E, No. 149; illustration in B.M. Guide to Bab. and Assy. Antiquities.

splitting the text column longitudinally into five equal sections. A circular 'bed' has been introduced and the others have the appearance of being superimposed on it in such a way that the two outermost 'beds' join the rim of the circle and the two central divide it. Other blanks are found at the 'Song of the Well' [Numbers xxi. 17-18 (p. 453)] and the 'Song of Moses' [Exod. xv. 1-20 (p. 198)], but it is possible that the blank space is used to separate the hemistichs. The oracles of Balaam have similar blanks [Numbers xxiii. 6-10 (p. 461); 18-24 (p. 462); xxiv. 3-9 (p. 463 f.); 15-25 (p. 465)].

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

At the end of Genesis (p. 151),

ספר הראשון ר. ו. קצ.

"First Book, 250 *qāṣīm*."

At the end of Exodus (p. 284),

ספר השני ר. קצים

"Second Book, 200 *qāṣīm*."

At the end of Leviticus (p. 373),

ספר השלישי ק. ול. וד.

"Third Book, 134."

At the end of Numbers (p. 507),

ספר הרביעי ר. ויה. קצים

"Fourth Book, 218 *qāṣīm*."

c. 'Deeds of Sale' of the Codex.¹

(1) At the end of the Book of Genesis (p. 151) there is recorded in Samaritan majuscule script a change of ownership of the Codex. The epigraph is very much defaced and the ink has so faded as to make the characters in parts illegible. The epigraph is a mass of abbreviations; the great majority

of the words consisting of honorific titles are represented only by their initial letter together with ⚡ (the sign of contraction). The words have been amplified partly from similar epigraphs, where the titles are given in full and partly from a list of honorific titles furnished in prayers for the dead (Codex XV. pp. 41 ff.). The text, so far as it can be deciphered, is as follows:

קנה. זאת. התורה. הקדושה. יקירה. וקראה.
וצלאה. ונאירה. ונשובה. וכתובה. וסמוך.
קנהלה. ואנרכון. קנהלה. עבד. יהוה. בן.
יקירה. וקראה. וצלאה. ונשובה. וכתובה.
ונאירה. וידועה. ומבוגה. וינס. דעתה.
ובינתה. ופנרד. זבוג. וקדושה. וסמוך.
קנהלה. ואנרכון. קנהלה. ועשה. טבהתה.
אברהם. בן. סנהבה. טבה. ויקירה. וקראה.
וצלאה. ונשובה. וכתובה. ונאירה. ומשירה.
ורנטורה. ונשוב. קנשה. וסמוך. קנהלה.
ואנרכון. קנהלה. ועשה. טבהתה. אב.
עודת. ויקירה. ונאירה. דמבני. מטר.
מבן. יקירה. צדקה. בן. סנהבה. טבה.
ויקירה. וקראה. וצלאה. ונשוב. חנשבן.
קנשה. וסמוך. קנהלה. ואנרכון. קנהלה.
ועשה. טבהתה. ישמעאל. בן. סנהבה. טבה.
וסמוך. קנהלה. ואנרכון. קנהלה. צדקה.
דמבני. שכס. קנה. למדלה.
במאתים. ושמיים. כסף. אדומי. וזה. הקנ.
בחדש. שואל. ד. שבע. ושלים. ותשע. מאות.
למלכות. בני. ישמעאל. ילמד. בה. בנו. ובן.
בנו. אמן. כתב. מן. יד. מכתבה. יוסף. בן. רעובן.
אבי. עזי. בן. איתמר.

(Purchase of this Torah by Obadiah (= Arabic 'Abdullah), s. of Abraham, s. of Ṣedhāqah, the Maṭarite (?) from Ishmael, s. of Ṣedhāqah, the Shechemite (?) for 260 (subsequently changed to 280) pieces of silver (Roman),² on the 4th of Shawwāl 937

¹ Originally written ששים (60) but subsequently changed to שמיים (80) by someone wishing to dispose of it at an enhanced price.

² Presumably *dīnārs* (Lat. *denarius*).

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

A.H. (1531 A.D.). Scribe, Joseph, s. of Ab 'Uzzī, s. of Ithamar.)

(2) At the end of the Book of Exodus (p. 284), a deed of sale is written in Samaritan majuscule in good clear hand with a tendency to backward slope. In this case there are no abbreviations.

קנה • הדה • ארהותה • קדישתה • דירדת • על • יד •
משה • בן • עמרם • איש • האלהים • הצדיק • בנכיותו •
דיסדו • בו • מלפני • אדם • סמוכה • רבה • וארכונה •
מתוחיה • בר • סהבה • טבה • נפוש • מבני • מתוחיה •
בשכם • מן • עבד • אלה • בר • סהבה • טבה • סעדה •
מן • שכני • עזה • בשנת • י • ב • ח • ק • בחדש •
אלקעדה • י • בשש • מאות • כסף • וחמשים • כסף •
ימלי • יהונה • דקנה • אתה • וישמרו • אמן • וכתב •
פינחס • בן • אבישע • בן • פינחס • ובמה • סופיר •
אסיד • וברוך • אלהינו • לעולם <

(Purchase by Methūhiah, s. of Nefūshah, of the children of Methūhiah in Shechem, from Abdullah, s. of Sa'dah of Gaza in the month Dhū'l-Qa'dah of the year A.H. 812 (Feb. 1410) at a price of three (subsequently changed to six) hundred and fifty pieces of silver. May the Lord fulfil (the days of) the purchaser and keep him! Scribe and witness. Pīnhas, s. of Abīsha', s. of Pīnhas.)

(3) Beneath the foregoing, on the same page (284), in Sam. majuscule, displaying more individuality than customary, is this certificate. Unfortunately the trimming of the margin in the process of binding has entailed a loss of text towards the end.

חיותי • בואת • התורה • הקדושה • וקריתי • בה •
וכתבתי • עליה • תורה • תמימה • מודאה • לאלה •
דכן • סעד • ואני • עבדה • מסנכניה • הצריך •
לרחמות • יהונה • וצדקנותיו • שלח • בן • אברהם •
בן • שלח • דמבני • דנפתה • יסלח • לי • מרה • (?) •
דיכלתה • בעמל • קדוש • ארהותה • והזה • (?) •
התלתה • ובעל • חלם • ודמע • דנביותה •
ובית • כהנתה • אמן •

¹ Originally בשלש. The ל has been erased.

And beneath this, in Arabic, in what appears to be the same hand:

في ٥ شعبان ١٢٦٨ عريه متوافق حدش هشيبي عندنا.

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

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

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

קנה • זאת • התורה • הקדושה • סמוך • קהלה •
וארכון • קהלה • שת • מבני • רמח • מן • שכני • דמשק •
מן • סהבה • טבה • מתוחיה • מן • שכני • שכם •
במספר • חמשה • ועשרים • דגר • אפלורי • ימלי •
יהיה • דקנא • אתה • וישמרו • וישמר • בני • אמן •
וכתב • פינחס • בן • אבישע • בן • פינחס • ועל • כיר •
יד • מתוחיה • הזוכיר • אסיד • וברוך • אלהינו •
לעולם <

(Purchase of the Torah by Seth of the children of Ramaḥ (?) of the residents of Damascus, from Methūhiah of Shechem, at the price of 25 dinars *aflōrī* (Florentine?). Scribe and witness, Pīnhas, s. of 'Abīsha', s. of Pīnhas.)

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

קנה • זאת • התורה • הקדושה • סמוך • קהלה •
 וארכון • קהלה • ועשה • טבהתה • וקראה • וצלאה •
 ומשירה — ויקירה • וכתובה • וחשובה • יוסף • בר •
 סהבה • טבה • ויקירה • וסמוך • קהלה • וארכון •
 קהלה • וקראה • וצלאה • ומשירה • וכתובה • וחשובה •
 צדקה • מבני • סגינה • מן • סהבה • טבה • וסמוך •
 קהלה • וארכון • קהלה • וקראה • וצלאה • ומשירה •
 שת • מבני • רמח • וכהלון • מן • שכוני • דמשק •
 במספר • חמשה • ועשרים • דנר • אפלון[רי] • ימלי •
 יהוה • דקנא • אתה • וישמרו • וינשמר • בניו • אמן •
 וכתב • פינחס • בן • אבישע • בן • פינחס[ן] • ויב[מה] •
 סופיר • אסיד • וברוך • [אלהינו] • לעולם —

(Purchase of the Torah by Joseph, s. of Šedhāqah of the Sagīnites from Seth of the Ramaḥites (?) all of them residents of Damascus, at the price of 25 dinars *aflōrī* (Florentine ?). Scribe and witness, Pīnḥas, s. of 'Abīsha', s. of Pīnḥas.)

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

CODEX II

(A COPY OF THE TORAH, BILINGUAL (HEBREW-ARABIC), DATED A.H. 729 (A.D. 1328))

1. **General.** A Samaritan MS. of the Pentateuch with Hebrew and Arabic in parallel columns, the Hebrew being the r.h. column. Both are in Samaritan script. It is written on vellum. Folio 1a is hair side. The text occupies 220 folios (1b-220a). The Codex has suffered damage at the beginning, and to some extent also at the end, presumably after it lost its original binding. For the consequent loss of text see *Lacunæ* below. The binding and additional case are as for Codex I. The folios measured originally 16.75 in. by 13.5 in., now reduced to 13.7 in. by 12 in. The edges of the leaves have been

gilt. Foliation (recent) is in pencil, the numbers being in top l.h. corner of the *recto*. The Codex changed owners several times (see *Epigraphs*), and was at one time in Egypt.

2. **Writing,** etc. The MS. is written in a black (Indian) ink, which, when fading, has turned a brownish colour. The writing is a small medium majuscule. The characters are shaped neatly enough and the general effect is pleasing. There are traces of haste and there is little of the dignity observable in Codex I. Much less care seems to have been taken with the writing towards the end of the Codex. The characters are less accurately shaped and signs of hasty and careless work increase. The double column offers less scope for the 'columnar' arrangement of text. It appears from time to time, however, in the Hebrew column (see 6a, 8b, 10a, 15a, 21b, 39a, 55a, 57a, 67a, 94a, 111a, 132b, 166a, b, 167a, 176a, 177b), and in a less common and less pronounced form in the Arabic (see 12a, 39a, 111a, 132b, 166a, b, 167a, 176a, 177b). There are numerous erasures, especially in the Arabic column, a notable one being on 56a, where 8 lines have been erased and rewritten (other erasures 36a, 53b, 177b, 180a, 182a). In the Arabic column are several blanks where the translator had difficulty in rendering Hebrew proper names (see 5a, 15a, 21b, 24b, 25b). The measurements of the text column are length 9.5 in. to 10.2 in., and breadth 3.7 in. to 4 in. The space between the columns is roughly .4 in. and the space between consecutive lines roughly .2 in. Guide lines do not appear to have been made, or if made at all, very faintly. When they are supplied the first and last letters of each column are marked off, but little attention is paid to the final letters of the lines in the Arabic column, which are very irregular in length. The Codex begins with 41 lines to the page, but a departure is made

from that number at folio 11 and the number of lines to the page tends to increase until at a later stage it reaches 50 and 51. The height of the letters is roughly .1 in. for the Hebrew column and rather less for the Arabic. The number of letters to the line in the Hebrew column is roughly 17, but in the Arabic the number varies, and by diminishing the size of the letters as many as 25 and 30 letters are crowded into a line. The text of both columns is occasionally crowded and written small at the foot of a page, presumably to preserve the page arrangement of the parent text. On f. 132a the text is written in small characters throughout the lower half of the page in order to finish the Book of Leviticus on that page, and commence overleaf with the Book of Numbers. No resort is made in the Arabic column to Arabic script to save space as is so often done in more recent transcripts. Letters omitted by any chance are written above the line at the point of insertion. When the last word of an Arabic line projects into the margin the excess letters are usually written well away from the rest of the word. Very occasionally, in order to secure for the second letter columnar arrangement, the initial letter of a line may be written in the margin. As might be expected in a Codex of the Pentateuch there are no scribblings on the text or in the margins; but at the end of the Book of Leviticus, below the Hebrew column, in large majuscule, in another hand, are the words **ספר · השלישי** (The Third Book). It is a 'mixed' MS., either one or two-letter, according to convenience seemingly.

3. **Punctuation, etc.** There are the usual punctuation marks. The separator dot is written also at the ends of lines. The ·· ('twin-dots') and the : ('colon') are the usual stops, with -o: at the end of a section. If the blank line between sections is intruded

upon by one or two words, the extra word, or words, is put at the beginning of the line in the Hebrew column, and at the end in the Arabic. A more complete pause, corresponding to the end of a chapter, is marked by :-:.

Vocalisation is not specially marked. A supralinear stroke is used to draw attention to some special form, otherwise apparently nothing. In the Arabic column diacritic points are placed over the appropriate Samaritan letters to represent the special Arabic sounds, thus $\dot{\text{h}}$ = ح, $\dot{\text{b}}$ = ب, $\dot{\text{t}}$ = ت, $\dot{\text{th}}$ = ث, etc. The *tanwīn al-fath*, the *medda*, and occasionally the *hamzah* are indicated.

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

5. **Condition.** The MS. is, generally speaking, in good condition. It is damp-stained, soiled and rubbed in places, so that the writing is at times almost obliterated. Ff. 65-70, containing the Passover passages (Exod. x.-xiii.), are much stained through exposure to the weather. So also ff. 84b and 85a with the altar of incense passage (Exod. xxvii.) show traces of rubbing and exposure. Fol. 109b is much begrimed through handling and kissing. It contains Lev. ix. 22-4, where Moses and Aaron blessed the people. Similarly, 140b and 141a, where is Numbers vi. 24-7 (the Aaronic Blessing). Other folios affected by damp are 11b, 26a, b (slight), 47b (sl.), 59a (sl.), 73a, b, 74a, b (writing showing through the leaf in the last two cases), 81b (sl.), 144a, b, 145a, 146a, b, 151a, 162a, b (sl.), 186-9, 191b, 192a, 194a, 203-4. From 217 to the end the MS. is much damp-stained and rubbed. In 217a the Hebrew text is badly effaced at the middle of the column;

217*b* is in very bad state, soiled, damp-stained, and defaced. In 218*a* the text is badly affected, especially the Arabic column, by damp and wear; 219*b* is damp-stained but not badly.

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

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

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

6. **Lacunæ.** The Hebrew text begins on 1*b* with Gen. i. 1 and continues complete to verse 9, the last complete line of the column being וַיֹּאמֶר • אֱלֹהִים • יִקְוֹ • הַיָּמִים. Thereafter for that page, due to the diagonal tear in the folio gradually diminishing, portions of the subsequent lines remain. Seven complete lines have disappeared. Since folios 1 and 2 have suffered from the tear, the Hebrew columns for 1*a* and 2*a* have suffered damage, and similarly the Arabic columns for 1*b* and 2*b*. The Arabic column of 1*b* is in better state than the Hebrew, but a portion torn from the top l.h. corner of fol. 1 has destroyed the ends of the first 11 lines. In 2*b* the Hebrew column is almost complete, only a few words at the ends of the last

4 or 5 lines being affected. It begins Gen. i. 14 (1):

וַיֹּאמֶר • אֱלֹהִים • יְהִי • מְאֹרֹת וְקָל הָאֱלֹהִים תִּכּוֹן אֲנֹאֲרָא

The last complete line of the Hebrew text on that page is from Gen. i. 24 (5): נֶפֶשׁ • חַיָּה • לְמִינָהּ • בְּהֵמָה • וְרֶמֶשׁ: The last complete line of the Arabic is Gen. i. 21: الثَّانِينَ الْعِظَامَ وَكُلَّ

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

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

כִּי • לֹא • הִמְטִיר • יְהוָה • אֱלֹהִים אֵד לֹא יִמְטֵר הַקִּדִּים הָאֱלֹהִים

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

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

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

וַנְחַמְדָּה • הָעֵץ • לְהַשְׁכִּיל • וְחָקַח
וְאוּפִיק הַשֵּׁבֶר לְלִרְשָׁא וְאַחַד

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

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

בְּעֶצְבוֹן • תֹּאכְלֶנָּה • כָּל • יְמֵי • חַיֶּיךָ
بَشَقًا تَأْكُلُهَا كُلَّ أَيَّامِ حَيَاتِكَ

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

F. 5a begins iv. 8 (Sam. addition):

נלכה • השדה : ויהי • בהיותם • בשדה
نمضى الصحرا وكان عند كونهما

The first 2 words are a Samaritan addition. There is slight damage to the last line of the Arabic affecting some letters only.

In fol. 5b there is corresponding damage to parts of the last line of the Hebrew only. The repair of a tear which has bitten into the Hebrew column has affected individual letters in each of the last 9 lines.

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

ויהי • אנוש • אחרי • הולידו • ועاش • انسان • بعد • ولادته

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

..... دا كل اسرائيل.

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

GENESIS

i. [1b, 1]. ii. [2b, 26]. iii. [3b, 24]. iv. [4b, 22]. v. [5b, 14m]. vi. [6b, 23m]. vii. [7b, 15]. viii. [8b, 6]. ix. [9a, 34]. x. [10a, 27]. xi. [11a, 18]. xii. [12a, 36]. xiii. [13a, 13m]. xiv. [13b, 22]. xv. [14b, 11]. xvi. [15a, 26]. xvii. [15b, 28]. xviii. [16b, 19]. xix. [17b, 31]. xx. [19a, 25]. xxi. [19b, 40]. xxii. [21a, 3]. xxiii. [21b, 40]. xxiv. [22b, 14]. xxv. [24b, 36]. xxvi. [25b, 38]. xxvii. [27a, 14]. xxviii. [28b, 30]. xxix. [29b, 13]. xxx. [30b, 25]. xxxi. [32a, 28m]. xxxii. [34a, 24m]. xxxiii. [35a, 37]. xxxiv. [36a, 9]. xxxv. [37a, 14]. xxxvi. [38a, 11]. xxxvii. [39a, 32]. xxxviii. [40b, 9]. xxxix. [41b, 7].

xl. [42a, 37]. xli. [43a, 11]. xlii. [45a, 1]. xliii. [46a, 30m]. xliv. [47b, 11]. xlv. [48b, 20]. xlvi. [49b, 17]. xlvii. [56b, 19]. xlviii. [52a, 3]. l. [53b, 39m].

EXODUS

i. [55b, 1]. ii. [56a, 13]. iii. [57a, 4m]. iv. [58a, 6m]. v. [59a, 12]. vi. [59b, 37]. vii. [60b, 45]. viii. [62a, 28]. ix. [63b, 9]. x. [65a, 24]. xi. [66b, 17]. xii. [67a, 31]. xiii. [69a, 31]. xiv. [70a, 21]. xv. [71b, 1]. xvi. [72a, 31m]. xvii. [73b, 20]. xviii. [74a, 29]. xix. [75b, 6]. xx. [76b, 1]. xxi. [78a, 1]. xxii. [79a, 17m]. xxiii. [80a, 8m]. xxiv. [81a, 20]. xxv. [81b, 41]. xxvi. [83a, 13]. xxvii. [84b, 37]. xxviii. [85b, 14m]. xxix. [87a, 22]. xxx. [vv. 1-10 Sam. puts after xxvi. 35; xxx. 11 begins 88b, 45]. xxxi. [89b, 32]. xxxii. [90a, 35m]. xxxiii. [91b, 24]. xxxiv. [92b, 11]. xxxv. [93b, 41]. xxxvi. [95a, 5]. xxxvii. [96a, 42]. xxxviii. [97a, 41]. xxxix. [98b, 3m]. xl. [100a, 11].

LEVITICUS

i. [101b, 1]. ii. [102a, 15]. iii. [102b, 17]. iv. [103a, 29]. v. [104b, 15]. vi. [105b, 14]. vii. [106a, 35]. viii. [107b, 1]. ix. [108b, 39]. x. [109b, 22m]. xi. [110b, 11]. xii. [112a, 15]. xiii. [112a, 43]. xiv. [114b, 18]. xv. [116b, 38]. xvi. [118a, 10]. xvii. [119b, 8]. xviii. [120a, 30]. xix. [121a, 21]. xx. [122a, 40]. xxi. [123a, 47]. xxii. [124a, 23]. xxiii. [125a, 39]. xxiv. [127a, 20]. xxv. [127b, 44]. xxvi. [129b, 44m]. xxvii. [131b, 8].

NUMBERS

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

xix. [157b, 7]. xx. [158b, 4]. xxi. [160a, 11].
xxii. [161b, 31m]. xxiii. [163b, 3]. xxiv.
[164b, 2]. xxv. [165a, 23]. xxvi. [165b, 30].
xxvii. [168a, 11]. xxviii. [169a, 8]. xxix.
[170a, 10]. xxx. [171a, 42]. xxxi. [172a, 11].
xxxii. [174a, 14]. xxxiii. [175b, 15]. xxxiv.
[176b, 34]. xxxv. [177b, 7]. xxxvi. [178b, 22].

DEUTERONOMY

i. [179b, 1]. ii. [181a, 40m]. iii. [183a, 5m].
iv. [184a, 29]. v. [186a, 44]. vi. [188a, 9].
vii. [189a, 4]. viii. [190a, 8]. ix. [190b, 37].
x. [192a, 25]. xi. [193a, 31]. xii. [194b, 35m].
xiii. [196a, 39m]. xiv. [197a, 37]. xv. [198a,
34]. xvi. [199a, 26]. xvii. [200a, 18m].
xviii. [201a, 18]. xix. [202a, 1]. xx. [202b,
30]. xxi. [203b, 13]. xxii. [204b, 9m]. xxiii.
[205b, 25m]. xxiv. [206b, 17]. xxv. [207b, 7].
xxvi. [208a, 28]. xxvii. [209a, 38]. xxviii.
[210a, 35]. xxix. [213a, 8]. xxx. [214a, 34].
xxxi. [215a, 28]. xxxii. [216b, 29]. xxxiii.
[218a, 42]. xxxiv. [219b, 1].

8. Epigraphs and other Additions.

a. Tashqils. There are 3 *tashqils* in the Codex, and the 'beds' for 2 more have been prepared but not utilised.

(1) The first *tashqil* begins on 53b and ends at the foot of 54a, and is two-fold, the Hebrew being duplicated by a translation in Arabic set forth as a *tashqil* in the Arabic column. In each case the beginning is in Gen. xlix. 28, the מ of אביהם being the first letter in the Hebrew form, and the خ of خاطب in the Arabic. Both finish in the same verse (l. 11), and on the same line in the Codex. That in the Hebrew column is as follows:

מכתב • משלמה • בן • יעקב • הרפא • יושל •
פלטה • מיהוה •

¹ The ך here was probably written by mistake in the *tashqil* 'bed' instead of an נ which is the next letter to it in the word ואשובה.

The *tashqil* in the Arabic column is the Arabic rendering of the same:

خط مسلم ابن يعقوب المتطبب يسأل السلامه من الله.

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

(2) A short double *tashqil* to direct attention to the midpoint of the Pentateuch (between 15th and 16th verse of Lev. vii.). It is also indicated by :-: in this Codex (106b). The *tashqil* in the Hebrew column reads חצי • התורה, and in the Arabic نصف التوراه, both meaning "Half Torah." The *tashqil* of the Hebrew column begins with the ה of זבח in verse 12 and finishes with the ה of נדבה in 16. The Arabic begins in verse 11 and ends in verse 19.

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

הדה • ארהותה • קדישתה • כתבה • י העבדה •
העני • לרצון • יהוה • משלמה • אסאה • בן • יעקב •
נסיכה • בן • משלמה • נזירה • ליעקב • אבני • ואחת •
על • אחיו • והיא • מליו • בארון • וחטלתה • בירח •
תשרין • שנת • תשע • ועשרים • ושבע • מאות • למכות •
ישמעאל • תהיא • בריכה • עליו • ויילף • בה • בנים •
ובני • בנים • אמן • אמן •

¹ There appears to be a ה too many in this word. Either we should have the Aramaic form עברה or the Hebrew העבר, but not the combination of both.

² The נ appears only faintly written, as if an attempt had been made to erase it. Its presence is justified in the Arabic but not the Hebrew.

³ The waw penetrates into the *tashqil* 'bed,' but I do not think it was meant to form part of the *tashqil*.

⁴ For מלכות. As I have observed this form in other epigraphs, it is possible that the ל was somehow lost in the pronunciation of this word.

⁵ The נ has been added here under the influence of the pronominal form היא.

The collateral Arabic is

هذه التوراه المقدسه كتبها العبد الفقير الى الله مسلم
المتطيب بن يعقوب الناسك بن مسلم النازر ليعقوب ابني
خاصه عن اخوته وهي كمال نسختين وانتهيتها في شهر
المحرم سنة تسع وعشرين وسبع ماوت لملكه اسماعيل
تكون مباركه عليه ويعلم فيها اولاده امين.

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

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

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

(1) After Genesis (55a).

ספר הראשון: — عدد السفر الاول: —
ר: ון: < קצים: — מאתיים وخمسين سوره: —

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

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

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

(4) After Numbers (179a).

ספר הרביעי: < عدد السفر الرابع
קצים: ר: ון: < מאתיים وعشرين سوره:

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

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

תורה תמימה שריעה كامله
ברוך נתניה تبارك معطيها

"The Complete Torah, Blessed be he who gave it."

c. *Deeds of Sale*.¹

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

קנה. זאת. התורה. הקדושה. סמוכה. ויקירה.
יעקב. בן. וקנה. אב. יתרנה. דמבני. פוקה.
במדלה. לנפשה. מן. יוסף. בן. חכימה. משלמה.
דמבני. התוך. בחמש. מאות. ושבעים. כסף. בירח.
טיבת. בשנת. ז: < וס: < וז: ק: < לממלכות.
ישמעאל. תהי. בריכה. עליו. וילמד. בה. בנים.
ובני. בנים. אמן. בעמל. משה. הנאמן. על. יד.
כהנה. אב. נפוש. שמש. כתבה. קדישה. במצרים: —

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

¹ See further *Bulletin of the John Rylands Library*, July, 1937.

(2) On 101a.

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

אתעתקת . זאת . התורה . הקדושה . מן . ממלכת .
 סמוכה . וארכונה . יוקנה . יעקב . בן . זקנה . טבה .
 אב . יתרנה . הזוכיר . בה . אל . ממלכת . אשתו .
 שמחה . ברת . סמוכה . וחכמה . אברהם . דמבני .
 רמח . במדלה . לגפשה . בחמש . מאות . ושבעים .
 כסף . בשנת . שבעה . ותשעים . ושבע . מאות .
 לממלכת . ישמעאל . תהי . בריכה . עליה . אמן .
 וכן . זבינותה . בחיי . בעלה . הזוכיר . אעלה . הוה .
 כן . ובכן . סהד . עבדה . צריכה . צדקה . בן . חלף .
 כהנה . שמש . כתבה . במצרים :

(Transfer of the ownership of the Torah from Jacob, s. of Ab Yithranah, to his wife Simḥah, daughter of Abraham of the Children of Ramah⁴ at the price of 570 pieces of silver, in the year A.H. 797 (A.D. 1394/5). "And likewise the purchase price (was paid) during the lifetime of her husband, the recorder." Witness: Ṣedhāqah, s. of Helaf (?), priest and custodian of the scroll, in Egypt.)

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

קנה . זאת . התורה . הקדושה . במה . דלו .
 לגפשו . סמוך . קה[לה] . ואר[כונה] . וקר[נה] .
 וצל[נה] . ועש[נובה] . וכת[נובה] . ויעדוה . ויקירה .
 ועשה . טובה . יעקב . בן . סמוך . קה[לה] . ואר[כונה] .
 קה[לה] . יומסכינה . אברהם . דמבני . פוקה . יסלח .
 לו . יה[וה] . מן . סמוך . קה[לה] . ואר[כונה] . וקר[נה] .
 וצל[נה] . ועש[נובה] . וכת[נובה] . אברהם . בן .
 סמוך . קה[לה] . ואר[כונה] . קה[לה] . וקר[נה] .
 וצל[נה] . ועש[נובה] . וכת[נובה] . ומסכינה . עבד .

¹ The letter *waw* looks as if it had been written originally *h* and changed to *ו*, or *vice versa*. Perhaps to be read *ו*.

² Or is it the equivalent of the Ar. *سهم* = spear?

³ *מדלה* is a word coined from *מה* . *דלו*, lit. 'what is his.' See next epigraph.

⁴ Note 2, above.

⁵ So I think this should be read, for *חשובה*. The Samaritans used the gutturals indiscriminately.

⁶ Mistake for *וידועה*.

אלה . דמבני . איקירה . יסלח . לו . יה[וה] . ומנחתה .
 ארבעים . דנר . זהב . תהיה . בריכה . ומברכה . עליו .
 וילמד . בה . לגבה . בנים . ובני . בנים . וימלי . יתה .
 בה . בעמל . דמע . הנאמנים . וכן . בירח . שעבאן .
 שנת . ד . ופ . וח . מאות . לממלכות . עמי . נאדס .
 ואנפל . קשטה . מן . התונו . וחסיד . על . גפשו . כל .
 מה . יאתי . מן . יעביביו . ואחיו . ואחותו . וכל .
 קריביו . יהיה . דרכיו . ובכן . אסיד . וכתב . צדקה .
 בן . יושע . בן . מתוחיה . בן . טביה . בן . אברהם . בן .
 ברכה . הלוי . דמן . קרית . הכהנים . שעתי . המכתב .
 הקדוש . יה[וה] . יסיר . יתה . מן . ארע . מצרים .
 בטוב . אל . שכם . קרוב . בעמל . אבר[נהם] . ויצ[חק] .
 ויע[קב] . אמן . ובעמל . משה . הנאמן .

(Purchase of the Torah by Jacob, s. of Abraham, of the children of Puqah, from Abraham, s. of Abdullah, of the children of 'Iqirah (?), at the price of 40 gold dinars. "May it be a blessing and a cause of blessing upon him and may he teach with it to the highest degree (לגובה) children and children's children, and may he fulfil it (i.e. the Law) through it, through the merit of the best of the faithful, and this in the month of Sha'bān of the year 884 (Oct. 1479) of the dominion of the people of Nādos. And even if the truth comes from his she-ass,¹ may it be for his benefit. And may that which comes from his parents (חביביו),² his brothers, and sister, and all his relations, be for his guidance (lit. his ways). And to this testi-fieeth and writeth, Ṣedhāqah, s. of Joshua, s. of Methuḥiah, s. of Ṭabiah, s. of Abraham, s. of Berakhah, the Levite, who is of the city of the priests. May the Lord in a short space of time³ restore in good the holy scroll from the land of Egypt to Shechem near [to Mount Gerizim, Beth-el], through the merit

¹ Mistake for *חביביו*, cf. note 1 above.

² The translation of this passage is uncertain. I have read *חתונו* as the equivalent of *אתונו*. The link is with the narrative of Balaam.

³ Ar. *حيب*.

⁴ *שעתא* for *שערי*.

of Abraham, Isaac, and Jacob, amen, and through the merit of Moses, the faithful one.")

(3) On 179a. Sam. majuscule in a good hand.

קנה • זאת • התורה • הקדושה • במדלו • לנפשו ;
 סה[נבה] • טבה • ויק[נ]ירה • וקר[נ]אה • וצ[נ]לאה •
 וחש[נ]ובה • וכת[נ]ובה • ונ[נ]אירה • ויד[נ]ועה • ומב[נ]וננה •
 יור[נ]טורה • ומש[נ]ירה • ומע[נ]ינ • העדה • ומתקן •
 מק[נ]רתה • וחש[נ]וב • חש[נ]בן • קש[נ]טה • וסמ[נ]וך •
 קה[נ]לה • ואר[נ]כון • קנ[נ]לה • ועשה • מיני • טבהתה •
 גלים • ונסתרותה • עם • כל • יתום • ואלמנותה •
 ועם • כל • מסכין • במתנת • ידו • ובטב • דבר •
 לשנותה • עבד • יהוה • בן • סה[נבה] • ט[נבה] •
 ויק[נ]ירה • וקר[נ]אה • וצ[נ]לאה • וחש[נ]ובה • וכת[נ]ובה •
 ונ[נ]אירה • ויד[נ]ועה • ומב[נ]וננה • ופ[נ]תורה • ור[נ]טורה •
 ומש[נ]ירה • ומע[נ]ינ • העדה • ומתקן • מק[נ]רתה •
 ואמור • כל • חכמה • ופרד • זבנו • בחכמתו •
 ודעתו • ובמתנת • ידו • וחשוב • חש[נ]בן • קש[נ]טה •
 ואבי • יתום • ואלמנה • וסמ[נ]וך • קנ[נ]לה • ואר[נ]כון •
 קנ[נ]לה • ועשה • טבה[נ]תה • אב • סכוה • דמבני •
 דנפתה • קנה • מן • גברה • טבה • ויק[נ]ירה • וקר[נ]אה •
 ונא[נ]ירה • וסמ[נ]וכה • ואר[נ]כונה • ועשה • ט[נבה]תה •
 אברהם • בן • סה[נבה] • ט[נבה] • ויק[נ]ירה • וקר[נ]אה •
 וצ[נ]לאה • ונא[נ]ירה • וסמ[נ]וך • קנ[נ]לה • ואר[נ]כון •
 ק[נ]לה • ועשה • ט[נבה]תה • יוסף • הסעדי • דמבני •
 מנשה • ומנחתה • שש • מאות • כסף • וכן • בשנת •
 אחד • וחמשים • ומאה • ואלף • לממ[נ]לכת • בני •
 ישמ[נ]עאל • וכתבו • העבד • הדל • משלמה • בן • אב •
 סכוה • הזוכיר • יסלח • לו • יהוה • אמן :

(Purchase of the Codex by Abdullah (called here Ebed Yahweh), s. of Ab Sakhwah, the Danafile, from Abraham, s. of Joseph, the Sa'dite, of the children of Manasseh at the price of 600 pieces of silver, in the year A.H. 1151 (A.D. 1738/9). Writer: Mashlamah (Muslim), s. of Ab Sakhwah.)

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

¹ Glk. *ḡḡḡḡḡ*.

² Interpreter of dreams.

(a) סהד • על • זה • ישמעאל • בן • יצחק • דמבני • מרחיב •

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

(b) סהד • כמה • סופיר • אברהם • בן • יעקב • דמבני • דנפתה •

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

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

תהבת (?) • זאת • התורה • הקדושה • האשה •
 התמימה • שלחה • אל • בן • אחיה • הנער • הטב •
 ישמעאל • בן • יעקב • הדנפי • וקנה • אתה • כמו •
 הנער • הטב • יעקב • בן • עבד • המיטב • הסעדי •
 הכתרי • ומנחתה • שלשת • אלפים • כרישה • מצריה •
 נתן • אתם • לו • טרם • קחתו • אתה • ההוא • לממלכתו •
 מכינה • תורה • תמימה • ברוך • יהוה • נותנה • תהיה •
 בריכה • עליו • ויתן • כברכתה • אליו • ומן • זה •
 הקנון • בחדש • רביע • הראש • שנת • ששה • ותשעים •
 ומאה • ואלף • לממלכת • בני • ישמעאל • אודה •
 את • יהוה • והלעד • בכך • וכתבו • אברהם • העיה •
 בן • שכן • רחמות • יהוה • ורתותו • יעקב • בן • אב •
 סכוה • הדנפי • דרוש • מיהוה • חתמת • הטוב • וכלות •
 מחיותו • בטוב • בעמל • אדוני • אברהם • ויצחק •
 ויעקב • ושלום • יהוה • על • אדון • משה • בן • עמרם •

(Gift of the Codex by Sheliḥah (?) to her young nephew, Ishmael, s. of Jacob, the Danafile, purchasing it on his behalf from Jacob, s. of 'Abd al-Laṭīf (עבד • המיטב), the Sa'dite, the Kitharite (?) at the price of 3000 Egyptian piastres (כרשיה), paid over before receiving it, certified a 'complete Torah,' in the month of *Rabī* I of the year 1196 A.H. (Jan.-Feb. 1782). Witness and recorder: Ibrāhīm al-'Ayah (אברהם • העיה), s. of Jacob, s. of Ab Sakhwah, the Danafile.)

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

¹ Marḥīb is the Sam. rendering of Mufarrij.

² So written—perhaps for *בן • המנוב*.

³ No doubt the Sam. rendering of *عبد عبد الكريم* or *عبد اللطيف*.

⁴ Or *הטהב*, the text is obscured.

(a) סהד • בזה • עבד • יהוה • בן • משלמה • הדנפי •

Witness: 'Abdullah, s. of Mashlamah (Muslim), the Danafite.

(b) סהד • בזה • עבד • הממן • בר • שלח • הדנפי •

Witness: 'Abd al-Mannān (עבד • הממן), s. of Mursal (שלח), the Danafite.

(c) סהד • בזה • אברהם • בן • יוסף • הדנפי •

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

(d) סהד • בזה • עבד • עשיר • בן • שלח • הדנפי •

Witness: 'Abd al-Ghanī (עבד • עשיר), s. of Mursal, the Danafite.

وليكن اد يدخلك الله
الهك الى ارض الكنعاني
التي انت داخل الى هناك لوراتها
فتقيم لك حجاره كبار
وتشيدها بشيد وتكتب
على الحجارة كل خطوب
الشريعة هدا : ويكون عند
عبورك الاردن تقيموا
الحجارة هدا التي انا
موصيكم اليوم في جبل
المنقطعين : وتبته هناك
مدبحا لله الهك مدبح
حجاره لا تحيز عليها حديد
بل حجاره كامله تبته مدبح
الله الهك : وتصعد عليه
صعايد لله الهك : وتدبح
سلايم وتاكل هناك وتفرح
في حضرة الله الهك
ذلك الجبل في جيزه الاردن
تبع طريق مغيب الشمس
في ارض الكنعاني : الساكن
في البقه : مقابل الجبل
جانب مرج الرها مقابل نابلس :—

(e) סהד • בזה • אב • סכזה • בן • עבד • חנונה • הדנפי •

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

9. **Catalogue Marks.** In pencil inside l.h. cover, Samaritan MSS. No. 2, and 5/E also in pencil on book-plate (Bibliotheca Lindesiana).

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

והיה • כי • יביאך • יהוה •
אלהיך • אל • ארץ • הכנעני •
אשר • אתה • בא • שמה • לרשתה •
והקמת • לך • אבנים • גדולות •
ושדת • אתם • בשיד • וכתבת •
על • אבנים • את • כל • דברי •
התורה • הזאת : והיה •
בעברכם • את • הירדן • תקימו • את •
האבנים • האלה • אשר • אנכי •
מצוה • אתכם • היום • בהר •
גריזים : ובנית • שם • מזבח •
ליהוה • אלהיך • מזבח • אבנים •
לא • תניף • עליהם • ברזל • אבנים •
שלמות • תבנה • את • מזבח •
יהוה • אלהיך : והעלית •
עליו • עלות • ליהוה • אלהיך •
וזבחת • שלמים • ואכלת • שם •
ושמחת • לפני • יהוה • אלהיך •
ההר • ההוא • בעבר • הירדן •
אחרי • דרך • מבוא • השמש •
בארץ • הכנעני • הישב •
בערבה • מול • הגלגל • אצל •
אלון • מורא • מול • שכם :—

CODEX III

(PORTION OF THE TORAH: BILINGUAL, UNDATED, PROBABLY NINETEENTH CENTURY)

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

2. **Writing.** The MS. is written in black ink, probably with a steel pen, and is by the same hand throughout. The script at the outset is a largish majuscule, but turns to a smaller majuscule towards the end of the MS. Thus on p. 1 the number of letters to each line averages 9 in the Hebrew column, and 10 in the Arabic column. On p. 180 the averages are 10 and 12 respectively, and on p. 358 (the last page of the MS.) they are 14 and 15 respectively. The writing is clear and bold with no claim to elegance. The style evinces a more pronounced backward slope in the letters than the average. The copying was evidently done with some haste. The crowding of lines at the foot of a page, as sometimes happens, would seem to indicate that the copyist was following a MS. with

columns of a more appropriate length than he was using. To avoid dividing a word between 2 lines, the copyist often trespasses, in the Hebrew column at least, on the space between the columns, continuing the line by bending it sharply upwards. Very occasionally a line is started with a word written in the marginal space. In the case of the Arabic column, where the line is longer than the column permits, surplus letters or words (when the latter, they are very often written in Arabic script) are written in the margin, well clear of the text column. Omissions have been rectified by supralinear additions. The regularity of the columns is fairly well maintained, and to preserve it in the case of the Arabic column, resort is readily made to the Arabic script.

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

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

¹ This indicates that it was written during last century, and for sale abroad. The Samaritans would not have used a Pentateuch written on anything but the skins of the animals sacrificed as peace offerings.

and only in cases where confusion in reading might readily arise. The sign < above the letter stands for an *e* sound, and , for *o* or *u*. The sign ı is often placed above a prefixed preposition to show that it is such. The supralinear horizontal stroke is used, as always, to draw attention to the less common reading. In the Arabic column the usual diacritic points are placed over the Samaritan characters, and *tanwīn al-fath* is indicated after **Ⲁ**.

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

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

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

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

GENESIS

i. [1, 1]. ii. [6, 6]. iii. [11, 9]. iv. [16, 11]. v. [21, 1]. vi. [25, 15*m*]. vii. [29, 17]. viii. [33, 24]. ix. [37, 24*m*]. x. [41, 26]. xi. [45, 12]. xii. [51, 14]. xiii. [54, 14*m*]. xiv. [56, 25].

xv. [60, 15]. xvi. [63, 4]. xvii. [65, 16]. xviii. [69, 6]. xix. [73, 31]. xx. [80, 10]. xxi. [83, 9]. xxii. [87, 26]. xxiii. [91, 29]. xxiv. [94, 29]. xxv. [105, 7]. xxvi. [109, 15]. xxvii. [114, 7]. xxviii. [120, 19]. xxix. [123, 27]. xxx. [127, 32]. xxxi. [134, 12*m*]. xxxii. [142, 27]. xxxiii. [147, 22]. xxxiv. [150, 25]. xxxv. [155, 10]. xxxvi. [159, 12]. xxxvii. [164, 26]. xxxviii. [170, 22]. xxxix. [176, 22]. xl. [181, 14]. xli. [184, 29]. xlii. [194, 7]. xliii. [200, 15*m*]. xliv. [206, 14]. xlv. [211, 4]. xlv. [215, 5*m*]. xlvii. [219, 29]. xlviii. [225, 21]. xlix. [229, 27]. l. [234, 18*m*].

EXODUS

i. [240, 1]. ii. [242, 30]. iii. [246, 22]. iv. [251, 7]. v. [256, 23]. vi. [260, 19*m*]. vii. [265, 24]. viii. [271, 27]. ix. [277, 18]. x. [285, 10]. xi. [291, 29]. xii. [295, 17]. xiii. [304, 7]. xiv. [308, 11]. xv. [314, 12]. xvi. [318, 25]. xvii. [325, 3]. xviii. [327, 30]. xix. [334, 1]. xx. [338, 10]. xxi. [343, 29]. xxii. [347, 11]. xxiii. [350, 1]. xxiv. [353, 13]. xxv. [355, 7]. xxvi. [358, 36], but breaks off at v. 2.

8. Epigraphs and Additions.

The only addition is the usual note at the end of the Book of Genesis.

ספר הראשון : عدد السفر الاول
 7 : ו1 : קצים : מאינן وخمسين سورة

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

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

10. **Specimen of text.** Genesis xxxi. 31-5. (P. 138, l. 25-p. 139, l. 24.)

CODEX IV

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

1. **General.** A portion of the Sam. Pentateuch from Genesis xxv. 30 (1) to Exodus i. 15 end, on vellum. P. 1 is hair side. The text occupies 36 folios. There are 3 binder's fly-leaves (vellum) at each end. The binding is uniform with the other codices (see *Introd.*). In present form the leaves measure 10.2 in. by 8.5 in., but they have been trimmed for binding, and have suffered other damage (see *Condition*) so that it is impossible to say what the original measurements were. The edges of the folios have been gilt. Pagination (recent) is in pencil at top of each script column at the point nearest to the bound edge.

2. **Writing.** The MS. is written in glossy black ink, the script being a largish Sam. majuscule. The general slope of the characters inclines to the upright, and the writing has much the same appearance and all the characteristics of Codex I, and is most probably by the same hand. Not only are the letters identically shaped, but the punctuation and ornamentation marks are made in the same way in both. Omissions from the text, confined almost entirely to single letters, are rectified supralinearly. There are some erasures (see 7, 4; 18, 1; 31, 12). On p. 31 at l. 12 the letter ל (preposition) is written at the end of the line and the word to which it is attached at the beginning of the next. The text is very accurately and carefully written, but on p. 42 line 22 suggests that here an attempt has been made (due to the omission of a line in copying) to crowd two lines into one, or, as line 21 is also written in a smaller hand, perhaps three lines into the space normally given to two. Even with small writing the text of line 22 extends

פאגאב יעקוב	ויען . יעקב .
וואל ללן	וואמר . ללן . כי .
לא לני חפת ושפقت	יראתי . כי . אמרתי .
אן תעצבני בנאטק	פן . תגול . את . בנותך .
מע מן תבד	מעמי : עם . אשר .
מבודק לא	תמצא . את . אלהיך .
יבא מואל	לא . יהיה . נד .
אחונא תערף לך	אחינו . הכר . לך .
מא מעי וחד	מה . עמדי . וקח .
לך ולם יעלם	לך : ולא . ידע .
יעקוב אן ראחיל	יעקב . כי . רחל .
סרקהם פדחל	גנבתם : ויבא .
ללן וקח	ללן . ויחפש .
פי מוצר יעקוב	באהל . יעקב .
ופי מוצר לא	ובאהל . לאה .
ופי מוצר האמין	ובאהל . שתי . השפחות .
ולם יבד וחרג מן	ולא . מצא : ויצא .
מוצר לא ודחל	מאהל . לאה . ויבא .
פי מוצר ראחיל	באהל . רחל .
וראחיל אדחל	ורחל . לקחה . את .
האסטרלאב ובעלה	התרפים : ותשימם .
פי עטפה האלם ובעלה	בכר . הגמל . ותשב .
עליו וקח ללן	עליהם . וימשש . ללן .
כל המוצר פלם	את . כל . האהל . ולא .
יבד . פואל אל	מצא : ותאמר . אל .
איהא לא ישתד	אביה . אל . יחר .
ענד מואל אן	בעיני . אדני . כי .
לא אדור הליאם	לא . אוכל . לקום .
מן בין ידיך אן סביל	מפניך : כי . דרך .
האסא אטאני וקח	הנשים . לי : ויחפש .
ולם יבד	ולא . מצא . את .
האסטרלאב . . ע	התרפים : . ע

into the margin. The text column measures roughly 6.5 in. by 5.8 in. There is a space of .25 in. between the lines. There are 26 to 27 lines to a full page, and 27 to 30 letters to a full line. It is a 'two-letter' MS. like Codex I.

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

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

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

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

P. 1. Gen. xxv. 30, העליט (!) האדם, and אנכי . . . כן. xxvi. 1, יצחק . . . אבימלך, and וי'רא . . . אליו, and מצ'רימה, and בא'רץ, and ככוכבין, and [אבר]הם, and [הארצות . האלה . והתברכון כל . גויי] and from

to 5, שמע . [, and מצותי . . . אברהם, and from מצותי of verse 5 to אשתו of verse 7.

P. 2. Gen. xxvi. 7, יהרגוני . . . על. 10, אשם . . . והבאת. 11, עמו . . . נגע. 12 begins at יצחק, and there is another gap, . . . בשנה, and וכל . הן . . . 13, ויגדל . . . וילך. 15, . . . 13, ויגדל . . . וילך, and a gap from אשר, and אל . יצחק, and from יצחק to וימל, and אל . יצחק, and from יצחק to וימל, and וילך.

P. 3, and from וילך to verse 21, ויחפרו. 22, ההוא . . . אנכי. 24, לנו . . . בארץ. 25, מזבח, and [ורעך]. 29, לא . נגע, and אהלו . . . עבדי, and בשם . . . , and from יועש to טוב in verse 30, and from יועש to וישלחם in verse 31.

P. 4. xxvii. 1, ותכהנה . . . מראות, and ועתה . . . , 2, הגדול . . . אליו, 3, ועתה . . . , and בקנלי . . . אני. 8, וצא . . . וצודה, and אל . . . , and from אתם to והבאת in verse 10.

P. 5. 13, ותאמר . . . אמו, and שמע . . . ולך. 15, גדיי . . . הלביש, 16, ותלבש . . . בנה. 17, עשיתה . . . יעקב, and 18, ויאמר . . . אל. 21, גא . . . , and from ויגש to ויגש in verse 22, and וימשהו . . .

P. 6. 25, ויגש. 26, יצחק . . . , and כריח . . . מלא, and ויברכהו . . . , and ורב . . . תי'רש, and [האלהים], and 29, . . . , and 30, כאשר . . . , and 32, from עשו to גדלה in verse 33, and . . . עד, and from וימשהו to ואברכהו in verse 34.

P. 7. 37, ואת . . . אחיו, 38, עשו . . . , and ויאמר . . . הנה, 39, קנלון, and 42, אליו . . . מתנחם, 43, לך . . . , and from עד to אחי in verse 44.

P. 8. xxviii. 1, [כנען], 2, וקה . . . , and 9, מחלת . . . עשו, and 10, ויצא to נביות in verse 10.

P. 9. 19, [לראשונה], 20, [והיה . אלהים], and הזה . . . וגת.

¹ This word is not found in Masoretic Text, but is found in LXX.

P. 10. xxix. 10, את רחל אחי . . . , and אמו . . . ויגש .

P. 11. 21, כי . . . ואבואה, 22, את . . . ויעש, 23, אתה . . . יעקב, and בערב . . . ל[א]ה, 24, זלפה . . . שפחה .

P. 12. xxx. 1, רחל . . . יעקב, and אל . . . , and [אנכי] .

There is a large gap extending to xxxi. 3, at which point the text is resumed on P. 13. xxxi. 13, אל . . . הזאת, 14, ותאמר[נה] .

P. 14. 26, בנתי . . . [את] . 27, נחבאת . . . ותגוב, 28, בלבן . . . יעקב, and כל . . . שים, 29, את . . . , and ללכן . . . מה, 30, [הגל] .

P. 15. 36, יעקב . . . , and יעקב . . . , and כל . . . שים, 37, את . . . , and ללכן . . . מה, 38, [הגל] .

P. 16. 46, אבנים . . . אבנים, and [הגל] .

P. 17. xxxii. 5, כי . . . ריצו .

P. 18. 15, וחישים . . . רחלים, and from בניהם . . . פרות, 16, גמלים to אילים .

P. 19. 26, יעקב . . . עמו .

P. 20. xxxiii. 6, ילדיהן . . . ותשתחווין .

P. 21. 18, יעקב . . . , and בארץ . . . מפדן .

P. 22. xxxiv. 11, ואל . . . שכם, and בעיניכם תאמרו . . .

P. 23. 22, בנתי . . . לנ[ו] . האנשים, and להיות . . . בהמתם . . .

P. 24. xxxv. 2, אשר . . . הסרו . . . כל . . . א[ש]ר . . .

P. 25. 11, לא . . . אני, and גוי . . . גוים .

P. 26. ובני . . . שפחה .

P. 27. xxxvi. 7, יכלה . . . מגורייהם, 8, בהר . . .

P. 28. 20, ישובל . . . ישובל, 21, . . . ודישון . . . אלה .

P. 29. 36, תחתיו . . . הדד, 37, . . . שמלה . . . תחתיו, 38, ומלך . . .

P. 30. xxxvii. 5, ויוספו . . . ויגד, and עוד . . .

P. 31. 15, בשדה . . . האין, ש, 16, .

P. 32. 26, וכסיו . . .

Pp. 33, 34. A few words are indistinct, but decipherable at the foot of each page, otherwise the text is complete.

P. 35. xxxviii. 24, וגם . . . ויאמר, and from לאיש to ויאמר in verse 25.

P. 36. xxxix. 6, [כל], and a gap from יהיה in verse 7.

P. 37. 18, [קולי], and [יונס] .

P. 38. xl. 5, [מצרים] .

Pp. 39-42. Some letters are half effaced at the foot of each page, but still recognisable.

P. 43. xli. 41, אל . . . , and . . . על .

Pp. 50-3. Several words and letters partially effaced, but can be distinguished by close examination.

P. 59. xlvi. 30, פניך . . . הפעם .

P. 60. 6, [לי] .

P. 61. xlviii. 22, [בחרבין] .

P. 66. xlix. 14, . . . בין . From this point to where it finally breaks off the text is complete.

7. Index of Chapters.

GENESIS

xxv. 30 [1, 1]. xxvi. [1, 10]. xxvii. [4, 10]. xxviii. [8, 7]. xxix. [10, 6]. xxx. [12, 24]. [Gap here from xxx. 1 to xxxi. 3 [13, 1].] xxxii. [17, 17m]. xxxiii. [20, 13]. xxxiv. [22, 5]. xxxv. [24, 21]. xxxvi. [27, 8]. xxxvii. [30, 14]. xxxviii. [33, 23]. xxxix. [36, 12]. xl. [38, 16]. xli. [40, 15]. xlii. [45, 13]. xliii. [48, 25]. xliv. [52, 9]. xlv. [55, 4]. xlvi. [57, 17]. xlvii. [60, 11]. xlviii. [63, 18]. xlix. [66, 1]. l. [68, 14].

EXODUS

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

8. Epigraphs and other Additions.

a. There is the usual note at the end of the Book of Genesis (p. 71):

ספר הראשון: - ר: < ונ: < קצין: -

"The First Book, 250 sections."

b. On p. 71.

In the blank space left at the end of the Book of Genesis is a record of change of ownership. An attempt has been made to efface it, probably with the aim of obliterating

the price for reasons of sale, as has been done in other MSS. Although the ink has been entirely erased, the impress of the pen still remains, and the 'ghosts' of the letters are sufficient to enable the epigraph to be read, all except the last two lines which may give either witnesses or price.

אתעתקת • זאת • התורה • הקדושה • מן • ממלכת •
 סמוכה • טבה • ויקירה • יצחק • בן • סמוכה • ויקנה •
 חלף • אל • ממלכת • סמוך • קהלה • וארכון • קהלה •
 וקראה • וצלאה • וחשובה • וכתובה • ועשה • טבה •
 אבי • רוממותה • בן • סהבה • טבה • ויקירה • וסמוכה •
 וארכונה • אברהם • וכהלון • מבני • איקרה • מן •
 שכני • ארץ • מצרים • במדלה • לנפשו • בירח • גמדי •
 אלאחר • שנת • ד • ונ • ושמנה • מאות • לממלות • (sic) •
 שמעאל • אודי • את • יהוה • וכתב • יעקב • בן •
 צדקתה • הסאי • דמבני • מונוס • (?) • . . .

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

9. **Catalogue Marks.** Marked Codex No. III on inside r.h. cover. Inside l.h. cover E/11 in pencil on book-plate of the Earl of Crawford.

CODEX V

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

Codex V is composed of fragments of 16 different Pentateuch MSS. (vellum) which had existed before binding as single loose leaves or small gatherings. For the English binder they have been arranged under the headings of the books of the Pentateuch. In consequence leaves which belong to the same MS. have been separated in order to attach them to others which have their text from the same book. An attempt is here made to

re-unite the scattered portions and reconstitute, so far as they can be reconstituted, the original MSS. The reconstituted MSS. are denoted by the capital letters A to P. The letter assigned to a manuscript is determined by the order of its appearance in the Codex.

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

cover, and the book-plate of the Earl of Crawford on the inside of the l.h. cover has E/II in pencil.

The manuscripts will be described separately.

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

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

I	
Re-const. MS.	Parts.
A	S I-18 (pp. 1-18)
B	L I-2 (pp. 19-20) + L 3-4 (pp. 23-4) + A III I-12 (pp. 51-62) + J I-4 (pp. 63-6) + A IV I-2 (pp. 67-8) + A II I-4 (pp. 69-72) + A I I-2 (pp. 73-4) + J 5-8 (pp. 75-8) + D I-4 (pp. 121-4)
C	O I-2 (pp. 21-2)
D	T I-8 (pp. 25-32)
E	P I-2 (pp. 33-4)
F	U I-16 (pp. 35-50)
G	H I-2 (pp. 79-80) + E I-2 (pp. 81-2) + H 3-4 (pp. 83-4)
H	F I-4 (pp. 85-8) + C I-2 (pp. 89-90)
I	M I-2 (pp. 91-2)
J	I I-2 (pp. 93-4) + N I-16 (pp. 97-112) + I 3-4 (pp. 95-6)
K	B I-8 (pp. 113-20)
L	R I I-4 (pp. 125-8) + R I 5-8 (pp. 129-33) +

Re-const. MS.	Parts.
L	R II I-2 (pp. 133-4) + R II 3-4 (pp. 135-6)
M	Q I-8 (pp. 137-44)
N	V I-8 (pp. 145-52)
O	G I-4 (pp. 153-6)
P	W I-2 (pp. 157-8).

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

III		
MS.	Pages.	Text.
A	1-18	Gen. vii. 24 (1)-xvii. 9 (end).
B	19-20	Exod. vii. 9 (1)-26 (end).
	23-4	„ xi. 7 (11)-xii. 12 (end).
	51-62	„ xxxv. 35 (11)-xl. 2 (end).
	63-6	Levit. iii. 2 (10)-iv. 30 (end).
	67-8	„ iv. 31 (1)-v. 15 (16).
	69-72	„ v. 15 (17)-vii. 15 (7).
	73-4	„ vii. 15 (8)-viii. 2 (end).
	75-8	„ viii. 3 (1)-ix. 9 (9).
	121-4	Numb. xxv. 8 (10)-xxvii. 14 (7).
C	21-2	Exod. x. 8 (12)-xi. 1 (7).
D	25-32	„ xiv. 19 (1)-xvii. 13 (end).
E	33-4	„ xxvi. 4 (1)-28 (end).
F	35-50	„ xxix. 27 (1)-xxxiv. 18 (end).
G	79-80	Levit. v. 11 (11)-vi. 5 (7).
	81-2	„ vi. 5 (8)-vii. 7 (15).
	83-4	„ xxvi. 18 (1)-41 (end).
H	85-6	„ xvii. 14 (16)-xviii. 27 (10).
	87-8	„ xxiii. 20 (1)-39 (end).
	89-90	„ xxiv. 21 (4)-xxv. 21 (6).
I	91-2	Numb. xi. 34 (8)-xiii. 13 (end).
	93-4	„ xx. 8 (25)-xxvii. 12 (12).
J	97-112	
	95-6	
K	113-20	„ xxiii. 9 (1)-xxvi. 32 (end).
L	125-8	Deut. v. 19 (or 22) (23)-vii. 16 (9).
	129-32	„ xii. 29 (1)-xiv. 29 (end).
	133-4	„ xvii. 4 (3)-xviii. 6 (11).
	135-6	„ xxii. 21 (17)-xxiii. 21 (3).
M	137-44	„ iv. 16 (3)-vi. 18 (8).
N	145-52	„ vi. 18 (1)-ix. 21 (8).
O	153-6	„ ix. 15 (8)-xi. 4 (6).
P	157-8	„ xxix. 18 (1)-xxx. 5 (8).

A

Pp. 1-18, 9 leaves. Genesis vii. 24 (1)-xviii. 9 (end). Pagination in Genesis section of Codex: 1-18. Originally listed S1-18, the

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

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

There is the usual separator dot for word division, but the double dot, in either of its forms, is not used. The dot, too, is not used at the end of a line. Even the end of a section, if it occurs at the end of a line, has no mark. When the section ends at the beginning of the blank line the mark is —<:. The copyist

has used <:—:> as the mark of a clear sense division, as on p. 18 at the end of chapter xvi. The supralinear horizontal stroke is used, and used frequently, to mark the less common reading, especially above proper names, as, e.g., Shem. The supralinear < is also used for the *e* vowel, but only on one occasion.

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

Genesis vii. 24 [1] [1, 1]. viii. [1, 3]. ix. [2, 25]. x. [4, 27]. xi. [6, 25]. xii. [10, 4]. xiii. [11, 23^m]. xiv. [13, 9]. xv. [15, 10]. xvi. [16, 26]. xvii. [18, 7].

B

Pp. (19-20) + (23-4) + (51-62) + (63-6) + (67-8) + (69-72) + [(73-4) + (75-8)] + (121-4). 18 leaves. Exodus [vii. 9 (1)-26 (end)] + [xi. 7 (11)-xii. 12 (end)] + [xxxv. 35 (11)-xl. 2 (end)] + Leviticus [iii. 2 (10)-iv. 30 (end)] + [iv. 31 (1)-v. 15 (16)] + [v. 15 (17)-vii. 15 (7)] + [vii. 15 (8)-ix. 9 (9)] + Numbers [xxv. 8 (10)-xxvii. 14 (7)]. The former listing was [L 1-2] + [L 3-4] + [A iii. 1-12] + [J 1-4] + [A iv. 1-2] + [A ii. 1-4] + [A i. 1-2] + [J 5-8] + [D 1-4], and on each page the appropriate letter and number has been inscribed. The places which the leaves of the MS. occupy in the books of the Codex are, in Exodus, pp. 1-2, 5-6, and 33-44; in Leviticus, 1-16; and in Numbers, 31-4. On vellum, thin and of good quality. Of the groups of leaves, pp. 19, 63, 121 are flesh side. Pp. 23, 51 are hair side. The writing is a medium-sized majuscule with the characters well formed and spaced, and the effect left on the observer is most pleasing. The

ink used was glossy black. It has retained its gloss generally, but in places has faded brown. The MS. has all the features both in design of characters and punctuation marks of Codices I and IV. It is just possible that B is a part of Codex IV, but it may be part of another Codex by the same hand. There are the usual guide lines. The 'columnar' distribution of text is much in evidence. There do not seem to be any omissions calling for rectification. On p. 55 there has been the erasure of a word of 4 letters (see also p. 51).

The text column measures roughly 6.4 in. by 5.9 in. with a space of c. .25 in. between lines. There are 26 to 27 lines to a full page, and 27 to 30 letters to a full line. It is a 'two-letter' MS. The letters of the tetragrammaton are not separated at the end of a line. There is no *tashqıl* in what remains of the MS. and, therefore, no direct information on date or scribe. The punctuation, vowel, and ornamentation marks are the same as in Codices I and IV. There are no epigraphs or other additions.

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

Lacunæ. P. 63. Lev. iii. 2, ... הכהנים ואת, and ואת, 3, ... את. החלב, and ואת, 4, ... עליהן, and ואת. הנעולה, 5, ... אתו, and ואת, 6, ... העצים, and ואת, 9, [תמימה], and ואת, 10, [שתי].

¹ M.T. reads אשה for all up to ריח. The Sam. text has אשה. על. המזבח.

P. 64. 14, קרבנו . . . , and . . . החלב . את . הקרב . היתרת . . . ענל . 15, אשר . . . 16, והקטירם . . . המזבח, and 17, וניחח . . . כל . iv. 4, [והביא] and the first [יהוה] .

P. 65. 8, אשר . . . הקרב (first). 9, הכנליות . . . , and הכנסלים . . . הותרת . . . , and הנפר . . . כל . 11, [והקטירם] . 10, [יסירנה] בשרו , and [פרשו] .

P. 66. 20, עשה . . . לפר , and כן . . . וכןפר , and חטאת . . . , and שרף . . . שרף , and 22, [מצות] .

P. 67. 31, מעל . . . יסיר , and וקטיר . . . , and ונסלח . . . , and לריח .

P. 68. v. 6, ליהוה . . . , and אשר . . . הוצאן , and על . חטאתו . אשר . . . , and עזים . . . , and כפר . . . , and ונסלח . לו .

P. 69. 15, . . . הקדש .

P. 70. vi. 1, לאמר . . . , and אהרן . . . לאמר .

P. 71. 13, [אהרן] , and [המנחת] .

P. 72. vii. [ואת] .

The individual pages have been inscribed with the beginnings, and in some cases the endings, of the text on that page.

The pages begin as follows :

P. 19. Exodus vii. 9 (9) : 20, vii. 17 (1) : 23, xi. 3 (57)¹ : 24, xii. 1 : 51, xxxv. 35 (11) : 52, xxxvi. 9 (7) : 53, xxxvi. 20 (7) : 54, xxxvi. 55 (1) : 55, xxxvii. 9 (1) : 56, xxxvii. 20 (1) : 57, xxxviii. 3 (8) : 58, xxxviii. 18 (1) : 59, xxxviii. 28 (1) : 60, xxxix. 8 (1) : 61, xxxix. 21 (24)² : 62, xxxix. 33 (1) : 63, Leviticus iii. 2 (10) : 64, iii. 14 (1) : 65, iv. 8 (8) : 66, iv. 20 (4) : 67, iv. 31 (1)³ : 68, v. 6 (1) : 69, v. 15 (17) : 70, vi. 1 (1) : 71, vi. 12 (1) : 72, vii. 2 (9) : 73, vii. 15 (8) : 74, vii. 28 (1) : 75, viii. 3 (1) : 76, viii. 15 (12) : 77, viii. 25 (1) : 78, viii. 34 (3) : 121, Num-

bers xxv. 8 (10) : 122, xxvi. 3 (1) : 123, xxvi. 58 (11) ; 124, xxvii. 2 (14).

C

Pp. 21-2. 1 leaf. Exodus x. 8 (12)-xi. 1 (7). In a previous listing O 1-2 ; the letter and appropriate number being inscribed on each page. Pagination in Exodus section of Codex : 3-4.

On vellum of good quality but tending to crack. P. 21 is flesh side. The script is a medium-sized majuscule. The ink, originally black, has now faded (especially p. 21) to a brown colour. The characters have been well formed and spaced, and the result is a script pleasing and even elegant. There are the usual guide lines. The initial letters of the lines have the appearance of being slightly detached from the rest, there being a small but distinct space between them and the text column. On both pages the columnar treatment of text is evident. There are erasures and 1 correction on p. 21. It is a 'two-letter' MS. The letters of יהוה are not separated at the end of a line.

The text column measures c. 7 in. by 6.8 in. There are 29 lines to the full page, and c. 25 to 26 letters to the full line. The space between the lines is c. .1 in. There is no direct information as to date or scribe. The separator dot is not written at the end of lines, but the double dot in either form is. The end of a section is marked by : which is repeated at the end of the line if the section ends at the beginning of the blank line. In addition —, separated from :, is written well into the margin. The only vowel mark found is the mark for the e vowel (<). The leaf is soiled from use, and on p. 22 there are several spots. Both pages have been inscribed with text beginnings and endings. The pages begin : P. 21, Exod. x. 8 (12) ; 22, x. 18 (5).

¹ The Sam. text here inserts ליהוה , wanting in M.T.

² Sam. text here differs from M.T.

³ Part of the Sam. addition to Exod. xi. 3.

⁴ There begins here a Sam. addition.

⁵ Wrongly inscribed on MS. as beginning at verse 35.

D

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

On vellum. P. 25 is flesh side. The writing is a medium-sized majuscule, in black ink which has not faded, and with characters more heavily inked than is customary. The individual characters are well shaped and spaced, and the whole effect is neat and pleasing to the eye. The writing in many of its features exhibits a close resemblance to Codices I and IV, as well as V B above. It is possible that H below is also by the same hand, and may even be part of this MS. The usual guide lines are found in the text column. The 'columnar' scheme of text distribution is evidenced on p. 32. The text column measures roughly 6.5 in. by 5.6 in. There are 28 lines to the full page, and c. 25 letters to the full line. The space between lines is .25 in. It is a 'one-letter' MS.

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

The pages begin as follows:

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

¹ Not verse 10 as inscribed on the MS.

E

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

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

The text column measures c. 6.4 in. by 6 in. It has 28 to 29 lines to the full page and c. 26 letters to the full line. There is .2 in. between lines. There is no direct information of date or scribe. The punctuation dots are very faintly written and only the double dot is found at the end of lines. The end of a section is marked by a triangle of dots and a stroke. The triangle of dots is also used in the space for the initial letter of a line, when it begins in the space of the second letter because the second letter of the line above happened to be the same letter. The leaf is soiled and marked with damp stains, but otherwise the leaf and the text are entire.

The text pages begin as follows:

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

F

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

On vellum. P. 35 is flesh side. Large medium majuscule. The handwriting is consistent and neat, and is in black ink, which

has faded very much, or been effaced, leaving in some places only the 'ghosts' of the letters. There are the usual guide lines. 'Columnar' distribution of text is evident, see especially pp. 38, 40. It is a 'two-letter' MS. On p. 38 a whole line has been erased and two lines in smaller script inserted to make good the loss of a line omitted when transcribing. The omission of a word on p. 41 has been rectified by a supralinear addition. The letters of יהוה are not separated at the end of a line nor is יהוה written to the end of the line unless lack of space compels.

There is no *tashqil* in what survives of the MS. and consequently no direct information regarding date or scribe. The general appearance of the MS. seems to indicate, however, an early date. The text column measures 7 in. by 6.3 in. There are 24 lines to a full page, and c. 25 letters to a full line. The space between lines is .3 in. There are the usual punctuation marks. The separator dot is not written at the end of lines. The end of a section is marked by the colon and an inclined stroke (↙). Only one word apparently is permitted to intrude in the inter-sectional blank line. The only vocalisation marks appear to be the dot above the א in ואמר (Exod. xxxii. 24) and the supralinear horizontal stroke to indicate the less usual reading.

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

individual words of Exod. xxxii. 11-14 and Exod. xxxii. 18-19.

The pages begin:

P. 35. Exodus xxix. 27 (1): 36, xxix. 34 (9): 37, xxix. 45 (1): 38, xxx. 18 (7): 39, xxx. 29 (6): 40, xxxi. 3 (1): 41, xxxi. 14 (1): 42, xxxii. 2 (10): 43, xxxii. 10 (12, Sam. add.): 44, xxxii. 17 (7): 45, xxxii. 26 (1): 46, xxxii. 34 (10): 47, xxxiii. 7 (1): 48, xxxiii. 13 (16): 49, xxxiv. 1 (11): 50, xxxiv. 10 (1).

G

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

On vellum. Pp. 79 and 83 are hair sides. The script is a largish majuscule in an ink which is glossy and deep black and has not faded. The letters are more heavily inked than usual. The individual characters are carefully executed and the style has a tendency to the upright. The impression it makes is that of a good and pleasing script. There are the usual guide lines. 'Columnar' distribution of text is in evidence, see especially p. 82. On p. 84 a word in Sam. majuscule has been written by another hand in a blank line between sections and subsequently erased. The letters of יהוה are not separated at the end of a line, but יהוה can be separated from a prepositional prefix (see p. 7a, where יהוה is written to the end of the line). There is no direct information as to date or scribe. The text column measures 7.2 to 2.5 in. by 5.6 to 5.9 in. There are 28 to 29 lines to a full page and c. 25 letters to a full line. The space between lines is c. .25 in.

¹ Ends at verse 41, not 44 as inscribed on the MS.

The separator dot is not written at the end of lines, but the double dot, in both forms, is. The supralinear scheme of vocalisation marks is more elaborate than we have been accustomed to find. The — is frequent, and is commonly found above a final ׀ when written to *ā*. The sign *v* is used for an *o* sound and *i* for an indistinct vowel.

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

The pages begin :

P. 79. Leviticus v. 11 (11) : **80**, v. 21 (17) : **81**, vi. 5 (8) : **82**, vi. 17 (1) : **83**, xxvi. 18 (1) : **84**, xxvi. 30 (13).

H

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

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

end of a line, and they are not written to the end of the line unless space compels.

There is no direct information as to date or scribe. The handwriting, however, bears a close resemblance to that of Codices I and IV, and **B** and **D** of Codex V. It may be by the same hand. The text column measures 6 in. by 5.5 in. There are 27 lines to a full page and c. 25 letters to a full line. The space between lines is .2 in. The punctuation and ornamentation marks are the same as in Codices I and IV. There do not appear to be any vocalisation marks.

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

The beginnings of the pages are :

P. 85. Leviticus xvii. 14 (16) : **86**, xviii. 13 (1) : **87**, xxiii. 20 (1) : **88**, xxiii. 30 (10) : **89**, xxiv. 21 (4) : **90**, xxv. 9 (10).

I

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

On vellum. P. 91 is flesh side. The writing is a large medium majuscule. The characters have a slight looseness in form and are too closely set for elegant writing. There are the usual guide lines, but inaccurately drawn. The shape of the text column is not well determined. It is broader at the top than at the foot. There is no information

supplied as to scribe, but the writing leaves the impression of an unskilled hand. The ink (black) has been affected by the dampness to which the leaf has been exposed and in places has either spread, or faded away, or eaten through the vellum. The columnar distribution of text is well evidenced on p. 92. It is a 'two-letter' MS.

The text column measures 7.2 in. by 5.7 in. at top and 5.2 in. at bottom.¹ There are 32 lines to a full page, and c. 26 letters to a full line. The space between lines is .3 in. The separator dot is not written at the ends of lines, and seemingly only the colon form of double-dot is used. To mark the end of a section the scribe uses the triangle of dots and a stroke (—∴). There are no other vocalisation marks.

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

The page beginnings are :

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

J

Pp. (93-4) + (97-112) + (95-6). 10 leaves. Numbers xx. 8 (25)-xxvii. 12 (12). Former listing : I 1-2 (pp. 93-4) + N 1-16 (97-112) + I 3-4 (95-6), the pages in every case being inscribed with appropriate letter and number, together with the text beginnings of each page. Pagination in Numbers section of Codex : 3-22.

On vellum. P. 93 is hair side. It has been written in ink with a red basis which has faded reddish-brown. The writing is a small medium majuscule with a tendency to backward slope. The individual characters are well-

shaped and well-spaced, producing a writing both neat and elegant. There are the usual guide lines, but occasionally the last words of lines project into the margin. One whole line has been omitted originally in the process of copying, has been introduced between lines, continued into the margin, and written upwards (p. 100). Another full line has been added interlinearly (p. 111). There are supralinear additions of 3 words (pp. 106, 109). Traces of erasion and rectification of text on pp. 94, 95, 96, 102. The 'columnar' method of text distribution is in evidence (pp. 109-12). It is essentially a 'one-letter' MS., but occasionally, especially in the case of words of two letters, two letters are placed together at the end of a line. The scribe has no objection to separating the letters of יהוה at the end of a line (see, especially, p. 96, line 9).

The text column measures 6.6 in. by 5.6 in. To the full page 30 to 31 lines, and to the full line c. 25 letters. The interlinear space is .2 in. There is no *tashqil*, although the oracles in the Balaam narrative have been split, with a space for a *tashqil*. But perhaps this was merely an arrangement to direct attention to the passages (pp. 105-8). Although there is no direct information concerning date or scribe, the MS. has every appearance of being of considerable antiquity. The separator dot is written also at the ends of lines. Of the double dot, the colon is used freely, the consecutive dots sparingly. At the end of each section we find —<: or —<:<:. If two words, to complete a section, are inserted in the blank line, they are written at its end. There are no vocalisation marks. The letters of יהוה are separated when thought necessary.

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

¹ It is the same for both pages, since the lines are always scored on the flesh side, and their impress serves for the hair side also.

to damp, with a consequent loss of vellum at that part from some at least of the leaves (pp. 103-4, 111-12), and the disappearance of the writing in the corresponding place in others. In the case of the latter the outline of the letters may, in most cases, be traced. The leaves are much soiled from use. P. 93 is splashed with what appears to be blood-stains. The seventh leaf (pp. 105-6) has a large hole, which was originally in the vellum, since the text has been written independently of it. The leaves furnish a consecutive text in two parts (93-4) + (97-108), and (109-12) + (95-6), but not in the order in which they are bound in the Codex.

Lacunæ. The only lacunæ of any importance occur on pp. 103-4.

P. 103. Numbers xxii. 20, [לילה], and [האנשים], and [הדבר אשר], 21, [ויקם בלעם], and [הנלך הוא], 22, [וילכונו עם שרי], and [לנשטן], and [נעריין]. 23, [יהוה].

P. 104. xxii. 30, [ויאמר לא], 31, [ויראו], and [בדרך וחרבו], and [וישתחוון], 32, [את], and [אליו מלאך], and [את אחנך], and [אנכי], and [לנגדין], 33, [לפני], and [נשתה], and [ואותה]. 34, [יהוה].

The pages begin :

P. 93. Numbers xx. 8 (25): 94, xx. 13 (110, Sam. add.¹): 95, xxvi. 56 (1): 96, xxvii. 1 (1): 97, xx. 23 (1): 98, xxi. 5 (5): 99, xxi. 12 (32, Sam. add.): 100, xxi. 21 (1): 101, xxi. 30 (6): 102, xxii. 6 (14): 103, xxii. 20 (1): 104, xxii. 30 (20): 105, xxii. 41 (4): 106, xxiii. 11 (8): 107, xxiii. 25 (8): 108, xxiv. 10 (1): 109, xxvi. 7 (1): 110, xxvi. 19 (1): 111, xxvi. 31 (1), 112, xxvi. 42 (1).

K

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

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

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

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

There is no direct indication of date or scribe. There is, however, a short *tashqil* on p. 116. It occurs in the וירא verses (Numbers xxiv. 20 and 21) and reads either ורא or,

¹ Blayney's *Samaritan Pentateuch*, p. 392 (not 393 as inscribed on the MS.).

more probably, 𐤒𐤓𐤕—"they have seen," or "they will see."

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

P. 113. Numbers xxiii. 9 (1): **114**, xxii. 21 (9): **115**, xxiv. 3 (1): **116**, xxiv. 15 (1): **117**, xxv. 4 (12, Sam. add.): **118**, xxv. 18 (1): **119**, xxvi. 10 (1): **120**, xxvi. 21 (1).

L

Pp. (125-8) + (129-32) + (133-4) + (135-6). 6 leaves. Deuteronomy [v. 19 (or 22) (23)-vii. 16¹ (9)] + [xii. 29 (1)-xiv. 29 (end)] + [xvii. 4 (3)-xviii. 6 (11)] + [xxii. 21 (17)-xxiii. 21 (3)]. Formerly listed R I 1-4 (pp. 125-8) + R I 5-8 (pp. 129-32) + R II 1-2 (133-4) + R II 3-4 (135-6), and marked with appropriate letter and number on each page, together with its text-beginning and sometimes ending. Pagination in the Deuteronomy section of the Codex: 1-12.

On vellum. Pp. 126, 129, 133 are hair sides. P. 135 is flesh side. The script is a small medium majuscule. It is written in red, or reddish-brown, ink, which has faded slightly but is on the whole well preserved. The writing is the product of a skilled hand. The characters are made with care and accuracy, and are carefully spaced, providing a script of great beauty. The slope of the writing is normal. There are the usual guide lines. Attention has been paid to 'columnar' distribution of

text (see especially pp. 127, 130, 131). A few of the letters have been retouched in black ink (pp. 130, 131). There are interlinear corrections in black ink by another hand (pp. 124, 135), and a marginal addition in black ink (p. 128). A few omissions of letters have been rectified interlinearly by the first hand. The MS. is a 'two-letter' one. The letters of the word 𐤒𐤓𐤕 are not separated at the end of a line, and if space permits it is not written to the end of the line if it should chance to be the last word of that line.

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

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

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

¹ Not 15 (9) as inscribed on the MS.

been repaired. Both leaves are heavily stained with deposit from fluid.

Lacunæ. P. 126. Deuteronomy vi. 7, [בשב]תך. 8, [ויקשר]תם, and [בין]עיןך. 11, [וכרמ]ים, and [ואכל]ת. 12, [אלהיך] additional in Sam. after יהוה.

P. 131. xiv. 7, [וממפר]יסי.

P. 133. xvii. 7, [ויד]כל העם, 12, [הה]וא, 13, [ישמע]ען, and [עוד]עוד. 14, [אלהיך]נתן, and [בה]בה.

P. 134. 17, [ולא]ירבה, and [ל]בבו וקסף. 18, [וזבח]ין, and [וזה]זה. 3, [ותורה]הואת, and [הזרע]ע. 4, [ותירשך]וצהך, and 4-5, [לעמד]לפני יהוה, 6, [לוי]כי בו בחך, and [הלוי]מאחר שערך.

P. 135. xxiii. 1, [ויגלה]כנף אביו, 2, [בקהל]הל. 3, [בקהל]יהוה, 4, [בקהל]יהוה, 5, [ובצאתכם]ממצרים, and [אתכם]בלחם ובמים.

P. 136. xxiii. 18, [ולא]יהיה, 19, [אתחנן]חנן. 20, [וגם]שניהם, and [לכל]גדר, and [זונה]ונה, [לנכרי]תשיך, 21, [כסף]נשך אכל נשך, and [ולאחך]אחך.

The pages begin :

P. 125. Deuteronomy v. 19 (or 22) (23) : 126, vi. 1 (9) : 127, vi. 17 (1) : 128, vii. 4 (13) : 129, xii. 29 (1) : 130, xiii. 7 (21) : 131, xiv. 1 (1) : 132, xiv. 18 (1) : 133, xvii. 4 (3) : 134, xvii. 14 (13) : 135, xxii. 21 (17) : 136, xxiii. 5 (12).

M

Pp. 137-44. 4 leaves. Deuteronomy iv. 16 (3)-vi. 18 (8). Former listing : Q 1-8, with letter and appropriate number, together with beginning and ending of text, on each page. Pagination in Deuteronomy section of Codex : 13-20.

On vellum. P. 137 is flesh side. The script is a medium-sized majuscule, in black ink. The letters are rather heavily inked, and although they are accurately shaped, their spacing is apt to be irregular and the guide lines carelessly drawn, thus detracting from

any claims it may have to elegance. Attention has been paid throughout to the 'columnar' distribution of text. The MS. is a 'one-letter' MS. The letters of יהוה are not separated and are not written to the end of a line if space allows otherwise. There are traces of erasures to make way for corrections (pp. 140, 144), and there are supralinear corrections by another hand (p. 142).

The text column measures 6.8 in. by 5.10 in., with 30 to 31 lines to a full page, and c. 26 letters to a full line. Space between lines is .2 in. The usual punctuation marks are found. The separator dot is not written at the ends of lines but the double dot, in both its forms, is. The mark at the end of a section is -;. There are no vocalisation marks. After each of the Commandments the section mark (-;) is used (p. 141). No direct indication of date or scribe is given.

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

Lacunæ. P. 143. Deuteronomy v. 25, [הזה]הזה. אשן דבר, and [אל]י. שמעת.

P. 144. vi. 5, [ובכל]מאדך. 6, [האל]האל. 7, [ושננתם]לבניך ודברתי, אשר אנכי מצוך, and [בקשר]תם. 8, [בביתך]בדרך ובשכך, לאות על.

The pages begin :

P. 137. Deut. iv. 16 (3) : 138, iv. 26 (8) : 139, iv. 35 (1) : 140, iv. 46 (14) : 141, v. 10 (1) : 142, v. 21 (37, Sam. add.) : 143, v. 24 (13) : 144, vi. 4 (1).

N

Pp. 145-52. 4 leaves. Deuteronomy vi. 18 (1)-ix. 21 (18). Former list : V. 1-8, marked

with this letter and appropriate number, with text-beginning and sometimes text-ending on each page. Pagination in Deuteronomy section of Codex, 21-8.

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

The text column measures 6.6 in. by 6.2 in., with 26 lines to a full page and c. 27 letters to a full line. The usual punctuation marks. The separator dot is found also at the ends of lines as well as the double dot in both its forms. The end of a section is marked by -: . Two or even more of these may be written at the beginning of the inter-sectional blank line. A large subject-division—such as a chapter—has -.: :.-. There appear to be no vocalisation marks. It is a 'one-letter' MS. and the letters of יהוה are not generally separated (one instance of slight separation on p. 145, line 23, where it has probably been done in order to get the י directly under a י of

the line above it). Sometimes יהוה is written to the end of a line, sometimes not.

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

The pages begin as follows :

P. 145. Deuteronomy vi. 18 (1) : **146**, vii. 2 (6) : **147**, vii. 12 (1) : **148**, vii. 21 (1) : **149**, viii. 4 (1) : **150**, viii. 15 (11) : **151**, ix. 5 (17) : **152**, ix. 12 (1).

O

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

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

The text column measures 7.5 in. by 5.8 in. with 29 lines to a full page and c. 24 to 26 letters to a full line. The interlinear

space is .25 in. It is a 'two-letter' MS. The letters of יהוה are not separated at the end of a line, nor unless compelled by lack of space is the word written to the end of the line. The usual punctuation marks are found. The separator dot is not written at the end of a line, although the double dot in both forms is. The end of a section is marked by -: . A word to complete a section is written in the inter-sectional blank line, and at its end. Vocalisation marks are more freely used in this MS. than in any we have hitherto met with. They appear to be by the original hand, but on that point it is impossible to be certain, for they could well come from a later hand. The supralinear horizontal stroke to mark the unusual reading (also written frequently above a final ה when it represents an *ā* sound. Supralinear | is the *Sh'wa*, and is very often found with the prefixed prepositions. *v* = *e* sound, and *ʌ* = *o* sound.

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

Lacunæ. P. 153. Deuteronomy ix. 15, [ושני].

P. 154. ix. 25, [ארבעים • היום], and התנפלת].

P. 155. x. 6, [ובני • ישראל], 7, [יעקן • משם], and [וימת] • [משם], and הגדודה • [משם].

P. 156. x. 14, [ושמ'י • השמים], 15, • באבתין • [חשק], and [בזרעם].

The pages begin :

P. 153. Deuteronomy ix. 15 (8) : 154, ix. 25 (1) : 155, x. 6 (1) : 156, x. 14 (1).

P

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

W 1-2, marked with this letter and appropriate number on each page, together with its text-beginning and text-ending. Pagination in the Deuteronomy section of the Codex : 33-4.

On vellum. P. 157 is flesh side. The script is a large medium majuscule. Originally written in glossy black ink, which has faded much, especially on the flesh side (p. 157). The writing is inclined to uprightness and the looped heads of letters to squareness. The individual characters are neatly and carefully made, and this fragment must have belonged to a manuscript whose writing had an elegant appearance. It has many of the features which mark Codex I. Some of the letters on p. 158 may have been retouched. The usual guide lines. An indication of columnar distribution is the writing of the second יהוה, which word occurs in successive lines, beneath the first.

The text column measures 6.6 in. by (probably) 6 in., although no full line is available for the purposes of measurement. There were 26 lines to a full page, and (probably) about 24 letters to a full line. There are the same punctuation marks as in Codex I. The separator dot is not written at the end of a line. There is no sign of supralinear vocalisation. It is a 'two-letter' MS.

The leaf is indeed only a half leaf. The text column has been torn in two almost from corner to corner and one half is missing. The fragment is much rubbed and grimy, and is altogether in a dilapidated state. It has been repaired. The text, at least what survives of it, is fairly legible.

As so much of the text is missing I will give all that remains.

P. 157. Deuteronomy xxix. 18 (1).
 (18) והיה • ב • • • • • והתברנן] • • • • • לי • כי • • • • • ספות •
 • • • • • (19) • • • • • יהוה • ל • • • • • יהוה • ו • • • • • בו • כל •
 • • • • • (20) • • • • • והבדיל • • • • • ישראל • • • • • ומחה • • • • •

הכתובה . ב (21) ואמר . הדור . . . יקומו .
מאחרי . . . יבנא . מארץ . רחוקה . . . הארץ . ההיא .
ואת . תח . . . חלה . יהוה . בה . (22) גפרית . ומ
... כל . ארצה : לא . תזריע . ול . . . ולא . יעלה .
בה . כל . עשב . כמה . . . ועמרה . אדמה . וצבואים .
א . . . יהוה . באפו . ובחמתו : (23) ואמ . . . הגוים .
על . מה . עשה . יהוה . כ . . . לארץ . הזאת . ומה .
חרי . האף . . . הזה : (24) ואמרו . על . אשר . עזבו .
... ברית . יהוה . אלהי . אבותם . אשר . . . עמהם .
בהוצאו . אתם . מארץ . . .

P. 158. Deuteronomy xxix. 25.

(25) . . . אחרים . . . אשר . לא . . . (26) ויחר .
אף . . . עליה . את . . . בספר . הזה : (27) . . .
אדמתם . באף . . . וישליכם . . . (28) הנסחרות .
[הנגנ]לאות . . . לנו . . . לעשות . את . . . הזאת :

Chapter xxx. i.

(1) . . . עליך . כל . הדברים . . . והקללה . אשר .
נחתי . . . השבות . אל . לבבך . בכל . . . אשר .
ידיחך . יהוה . אלהיך . . . (2) ושבת . עד . יהוה .
אלהיך . . . בקולו . ככל . אשר . אנכי . . . היום .
אתה . ובגיד . בכל . לבבך . . . נפשך : (3) ושב .
יהוה . אלהיך . את . . . תך . ורחמך . . . ושב . וקבצך .
מכל . . . העמים . אשר . הפיצך . יהוה . אלהיך . . .
(4) אם . יהוה . נדחך . בקצה . השמים . [משם] .
יקבצך . יהוה . אלהיך . ומשם . [יקחך] : והביאך .
יהוה . אלהיך . אל . הארץ . אשר . ירשו . אבותיך .

CODEX VI

(PORTION OF TORAH, MUCH DAMAGED:
UNDATED, PROBABLY EARLIER THAN
THIRTEENTH CENTURY)

1. **General.** Portion of a Samaritan Pentateuch. MS. on vellum. Pp. 1 and 3 are hair sides. On the first fly-leaf is inscribed "Genesis c. 6, v. 14—c. 34, v. 30 (6th word)." The text, however, is in 2 parts. The first leaf has Gen. vi. 14 (1)—vii. 18. The second leaf (pp. 3-4) begins with Gen. ix. 27 (4), and the text, apart from the lacunæ, runs continuous to the last page (62), and ends Genesis xxxiv. 30 (6). Pagination (recent) is in ink through odd numbers in top l.h. corner

of the recto. The same pagination is also found, with the letter *a* prefixed, at the foot of each text column of recto. The Codex has suffered extensive damage, with the consequent loss of large portions of text (see *Lacunæ* below). There are 3 binder's fly-leaves (vellum) at each end. The binding is uniform with the other Codices. The leaves of the Codex were evidently so thin and dilapidated that their repair has involved in effect mounting them on vellum. Every leaf has required attention. The present measurement of the leaves as bound in the Codex are: length, 6.7 in.; breadth, 5.2 in. The leaf edges have been gilt.

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

The text column measures c. 5 in. by 3.5 in., with 28 to 33 lines to a full page, and c. 28 letters to a full line. The space between lines measures roughly .1 in. A dittograph on

p. 27 has been erased, as well as a portion of text on p. 62, and there are numerous rectifications by supralinear additions (see pp. 3, 4, 5, 7, 9, 10, 11, 13, 15, 18, 20, 21, 22, 24, 26, 27, 32, 33, 34, 42, 44, 45, 46, 48, 49, 58, 59).

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

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

5. **Condition, Lacunæ, and Text Index.**

It is convenient in the case of this MS. to take all three together. The MS. has suffered both severe and extensive damage. There is hardly a single page with complete text, the only exceptions being a few towards the middle of the MS. Large portions have been rent from it, or at least have disappeared, for the damage may have been due to disintegration of the vellum at the edges of the folios from exposure to damp. The leaves are much soiled from use, and wear and tear have so effaced parts of the text as to make them indecipherable. As the lacunæ are so extensive and numerous it is impossible to

give them all in detail. It must suffice to give a general description of each page with an account of the state of its text, and a note where it begins. The figures in brackets after the verse-number give the number of the word in the verse where the legible part of the text begins or ends.

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

Begins Gen. vi. 14 (1).

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

Beg. Gen. vii. 4 (1). First legible word, לילה (12).

P. 3. Very badly damaged: the leaf in 2 fragments. The text of the smaller fragment is almost illegible. There are only about 3 complete lines in the whole page. Inscribed below text "3. Gen. 10. 17."

Beg. Gen. ix. 27 (4).

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

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

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

Beg. xi. 2 (5).

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

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

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

Beg. xi. 24 (1).

P. 8. The verso of the preceding, in much the same condition.

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

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

Beg. xii. 15 (1).

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

Beg. xiii. 10 (5).

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

Beg. xiv. 6 (1).

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

Beg. xiv. 17 (11).

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

Beg. xv. 6 (1).

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

Beg. xv. 21 (6).

P. 15. Damp stained; edges of text col. have suffered damage and loss of text; lower part partially defaced. The words **ונתתי לך** **ואחריו** were originally omitted (due to homoioteleuton), and later inserted above the line.

Beg. xvi. 11 (7).

P. 16. Verso of preceding. Considerable damage to margins of text col.; lower part defaced and text in parts effaced. No complete line.

Beg. xvii. 9 (4).

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

Beg. xvii. 20 (12).

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

Beg. xviii. 6 (2).

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

Beg. xviii. 20 (1).

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

Beg. xviii. 33 (2).

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

Beg. xix. 12 (1).

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

Beg. xix. 22 (12).

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

Beg. xix. 34 (19).

P. 24. Much soiled in places and text effaced, especially at bottom r.h. corner; tendency to a larger style of handwriting than hitherto.

Beg. xx. 8 (13).

P. 25. Damage to top l.h. corner and both bottom corners of text col.; the handwriting is now in distinctly larger characters than at the outset.

Beg. xxi. 1 (1).

P. 26. Slight damage to top r.h. corner of text col.; bottom l.h. corner partially defaced; text faint, 2 corrections.

Beg. xxi. 14 (2).

P. 27. Slight damage to top l.h. corner of text col., affecting ends of first 5 lines; l.h. bottom corner worn, portions of text effaced. Return is here made to smaller script; 1 erasion.

Beg. xxi. 23 (6).

P. 28. Much soiled, with after-effects of damp. Considerable defacement. Only a few words distinguishable in lower half of text col. Top l.h. corner missing, affecting the beginnings of the first 6 lines. The beginnings of all lines after line 12 have been effaced.

Beg. xxii. 3 (16).

P. 29. Much damaged by damp and rubbing. Small portion at top l.h. corner missing. Considerable portion of the last quarter of the text has been completely obliterated.

Beg. xxii. 15 (1).

P. 30. Verso of preceding; hair side of vellum and much cracked; damp stained and soiled. Most of the text clear and legible. Top l.h. corner missing, affecting the beginnings of first 3 lines.

Beg. xxiii. 4 (6).

P. 31. Small portion of top l.h. corner of text col. missing, affecting ends of first 4 lines. The bottom corners are slightly defaced, but otherwise the text is good and legible.

Beg. xxiii. 17 (1).

P. 32. Soiled and stained; portion of r.h. top corner missing, affecting first 6 lines; text otherwise good; 2 corrections.

Beg. xxiv. 10 (2).

P. 33. Top l.h. corner of text col. missing. Slight damage to bottom l.h. corner; much soiled and stained but text legible; 2 corrections.

Beg. xxiv. 22 (16).

P. 34. Portion of top r.h. corner missing, affecting first 4 lines; bottom l.h. corner slightly defaced; 1 correction.

Beg. xxiv. 37 (10).

P. 35. Top l.h. corner of text col. missing, affecting ends of first 3 lines; surface much cracked; 1 correction.

Beg. xxiv. 49 (11).

P. 36. Top r.h. corner missing, affecting first 4 lines; grimy but text legible; 'columnar' scheme of text distribution; 1 correction.

Beg. xxiv. 62 (2).

P. 37. Top l.h. corner and bottom l.h. corner missing, affecting the ends of first 4 and last 3 lines; damp and soil stained; 1 correction.

Beg. xxv. 7 (8).

P. 38. Top r.h. corner missing affecting beginnings of first 3 lines; last line of text defaced; 1 correction.

Beg. xxv. 22 (5).

P. 39. Slightly defaced at foot of text col.; text otherwise complete and in good condition; 2 corrections.

Beg. xxvi. 3 (7).

P. 40. Slight damage to top l.h. corner; worn and text partially effaced at bottom corners; 1 correction.

Beg. xxvi. 15 (1).

P. 41. Damaged at top l.h. corner, and middle of last 2 lines; 4 corrections.

Beg. xxvi. 28 (8).

P. 42. Damaged at top r.h. corner (slight) ; foot of text damaged, affecting last 4 lines ; 3 corrections.

Beg. xxvii. 9 (1).

P. 43. Surface cracked ; lower half rubbed, text faint and partially effaced ; text in lower half only legible with difficulty ; 1 correction.

Beg. xxvii. 25 (10).

P. 44. Damage to top r.h. corner, affecting first 2 lines slightly ; surface cracked ; vellum covered with brown deposit ; 1 correction.

Beg. xxvii. 38 (10).

P. 45. Much soiled ; bottom l.h. corner defaced and portion missing ; text otherwise complete and legible ; 2 corrections.

Beg. xxviii. 6 (12).

P. 46. Surface slightly cracked ; small portion of bottom r.h. corner missing, affecting last 2 lines ; otherwise text complete and in good condition ; 1 correction.

Beg. xxviii. 18 (1).

P. 47. Slight damage to bottom l.h. corner, affecting final words of last line ; text otherwise complete and in good condition. First 14 lines in slightly larger characters than the rest.

Beg. xxix. 10 (11).

P. 48. Slight damage at top r.h. corner ; soiled and stained ; text good ; 2 corrections.

Beg. xxix. 23 (1).

P. 49. Slight damage to top r.h. corner, and considerable damage to bottom l.h. corner ; text in lower half considerably defaced ; last 4 lines in part effaced ; 2 corrections.

Beg. xxx. 19 (1).

P. 50. Surface cracking ; l.h. corner rubbed and text partially effaced ; 2 corrections.

Beg. xxx. 32 (18).

P. 51. Slight damage to bottom l.h. corner, affecting last line ; large hole in middle

(repaired) involving loss of text ; 2 corrections.

Beg. xxx. 32 (18).

P. 52. Verso of preceding ; large hole in middle ; much soiled and lower part defaced ; 1 correction.

Beg. xxx. 40 (9).

P. 53. In very bad state ; fragmentary ; about half (l.h. portion) of text col. is wanting ; lower half of what is left much defaced ; 1 correction.

Beg. xxxi. 10 (9).

P. 54. Verso of p. 53 and in much the same condition ; here r.h. of text col. affected.

Beg. xxxi. 23 (5).

P. 55. Fragmentary ; much the same condition as p. 53 ; 2 corrections.

Beg. xxxi. 34 (10).

P. 56. Same condition as p. 54 ; cracked surface ; soiled.

Beg. xxxi. 44 (7).

P. 57. Same general state as p. 53 ; about half of the text survives.

Beg. xxxii. 7 (1).

P. 58. Fragmentary ; same general condition as p. 54 ; 1 correction.

Beg. xxxii. 18 (15).

P. 59. Fragmentary ; still larger portion of text missing from l.h. side ; writing tends to be larger ; 2 corrections.

Beg. xxxii. 31 (12).

P. 60. Fragmentary ; much the same as p. 54 ; 1 correction.

Beg. xxxiii. 10 (13).

P. 61. Fragmentary ; much as p. 53 ; writing returns to smaller characters.

Beg. xxxiv. 1 (1).

P. 62. Fragmentary (as p. 54) ; damp stained ; number of words erased in second line.

Beg. xxxiv. 16 (1).

The text ends at Gen. xxxiv. 30 (6) and at this point our Codex ends.

6. **Catalogue Marks.** Marked Codex No. VI, in ink, inside r.h. cover. Book-plate of the Earl of Crawford inside l.h. cover has E/9 in pencil.

CODEX VII

(COLLECTION OF FRAGMENTS OF TORAH:
NONE DATED)

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

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

The leaves have been made of uniform size for binding either by trimming or by augmenting (in this case generally augmenting) by adding vellum to the margins. The present dimensions of the leaves are: length 5.5 in. and breadth 4.5 in. Pagination is by

odd numbers only. Unlike the fragments with larger leaves forming Codex V, the fragments have not been listed previously under letters of the alphabet, although the part of the Pentateuch to which each page belongs has been inscribed on it by a former cataloguer (probably Dr. Löwy). The Codex is marked Codex No. VII in ink inside r.h. cover, and the book-plate of the Earl of Crawford on the inside of the l.h. cover has E/8 in pencil. On the last binder's fly-leaf, at the end, is "Cat. L. B 10."

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

MS.	Pages in Codex.	Text.
a	1-2	Gen. v. 18 (1)-vi. 13 (end).
b	3-6	„ ix. 8 (1)-xi. 3 (end).
c	7-8	} „ xi. 11 (10)-xi. 32 (end).
	9-10	
d	11-12	} „ xxii. 13 (5)-xxiii. 16 (4).
	13-14	
e	15-16	} Exod. v. 15 (6)-vi. 13 (end).
	17-18	
f	19-20	} „ viii. 20 (16)-ix. 4 (interpol.).
	21-2	
g	23-4	Levit. v. 15 (15)-vi. 9 (7).
h	25-6	} „ xi. 44 (13)-xiii. 5 (14).
	27-8	
	37-8	
i	47-8	} Numb. x. 30 (5)-xi. 30 (end).
	65-6	
	73-4	
	75-6	
j	29-30	} „ xxxiii. 55 (8)-xxxv. 14 (12).
		Deut. xxiv. 16 (1)-xxvi. 14 (12).
		„ xxx. 20 (9)-xxxi. 29 (end).
		„ xxx. 20 (9)-xxxi. 29 (end).
		Numb. iii. 13 (11)-36 (6).

MS.	Pages in Codex.	Text.
k	31-2 } Numb. v. 27 (4)-vi. 15 (end).	
	33-4 } „ vii. 79 (1)-viii. 9 (6).	
l	35-6 } „ x. 10 (55, interpol.)-x. 30 (end).	
	39-40 } „ xii. 16 M.T. [xiii. 1 (59),	
m		Sam. Text]-xiii. 33 (20).
	41-2 } „ xiv. 40 (1)-xv. 23 (8).	
	43-4 } „ xvii. 10 (3)-xviii. 15 (1).	
	45-6 } „ xx. 13 (12, interpol.)-xxi. 11 (20, interpol.).	
n	53-4 } „ xxvi. 62 (3)-xxvii. 23 (end, interpol.).	
	49-50 } „ xxii. 6 (13)-xxiii. 10 (end).	
o	61-2 } „ xxxi. 42 (1)-xxxii. 33 (17).	
p	51-2 } „ xxv. 1 (1)-xxvi. 13 (2).	
	55-60 } „ xxix. 5 (1)-xxxii. 33 (17).	
q	63-4 }	
r	67-8 } „ xxxiv. 3 (1)-28 (end).	
s	69-70 } Deut. iv. 1 (13)-16 (2).	
t	71-2 } „ xi. 13 (12)-xii. 3 (12).	

a

Pp. 1-2. 1 leaf. Gen. v. 18-vi. 13 (end).

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

The dimensions of the text column cannot be accurately determined now, but probably they were roughly 5 in. by 3.7 in., with about

34 lines to a full page, and about 23 letters to a full line.

The leaf is much soiled and tattered. It appears to be of considerable age. The text in patches has disappeared from p. 1 through wear and tear. P. 2 is in slightly better shape than p. 1, but here, too, the text, especially at the foot of the text column, has been almost entirely effaced.

The pages begin :

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

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

b

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

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

The text column measures 3.1 in. by 2 in., with 28 to 30 lines to a full page and c. 24 letters to a full line. It is a 'two-letter' MS., and shows signs of 'columnar' arrangement of text. There are the usual punctuation marks. The separator dot is not written at the ends of lines, although the twin-dot and the colon are. The section stops are -∴ and -∴. When the last word of a section is written at the beginning of the inter-sectional blank line, -∴ is repeated at the end of the line. Vocalisation marks occur fairly frequently. They are the supralinear horizontal stroke, marking unusual reading : < for an *e* sound : 1 for an *a* sound, or indistinct

vowel, or to indicate the separate existence of the prefixed preposition.

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

The pages begin :

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

c

Pp. (7-8) + (9-10). 2 leaves. Gen. xi. 11 (10)-32 (end) + Gen. xx. 3 (1)-xxi. 9 (end).

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

The usual punctuation marks are found. The separator dot is not written at the ends of lines. The end of a section is marked / with -<: added at end of blank line if section ends at its beginning. There are no vocalisation marks observable. It is a 'two-letter' MS., with no evidence of 'columnar' distribution of text. There are corrections on pp. 8 and 10 and an erasion on p. 10. The letters of יהוה are not separated, nor is יהוה written to the end of the line.

The text column measures 3.4 in. by 2.8 in. with 33 lines to a full page, and c. 26 letters to a full line. The space between the lines is roughly .1 in. The text beginnings and endings of each page are inscribed in ink above the text columns. The MS. is in poor state. P. 7 is defaced in places and the leaf is worn so thin that the surface is broken and holes have appeared. P. 8 is soiled and the lower portion of text effaced in places. The second leaf (pp. 9-10) has suffered the loss of 2 large pieces of vellum from the r.h. side (recto) and bottom middle, affecting par-

ticularly the lower part of the text column of each page, and is generally soiled. There are 2 corrections on p. 10.

Lacunæ. P. 9. Gen. xx. 7, כי . מות . 8, [ויקרא], and [עבדיו], and [באוניהם]. 9, [והרגונוי]. and [מה]. 11, [יראת . אל]הים, and [על . דבר]. 12, [אחתי . בת . אבי . היא], and a gap from [לאשה . לי] to [יהי] in v. 13, [אלהים] מולדתי . (a Sam. interpol.), and [אמר . לה . זה].

P. 10. xxi. 8, [גדול . ביום]. 8, 9, [בנו : ותרם]. 9, [המצריה . אשר . ילדה].

The pages begin as follows :

P. 7. Gen. xi. 11 (10) : 8, xi. 21 (1) : 9, xx. 3 (1) : 10, xx. 13 (17).¹

d

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

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

The text column measures 3.4 in. by about 3 in. with 31 lines to a full page and about 26 letters to a full line. The space between lines is .1 in. There are the usual punctuation marks. The separator dot is not found at the end of a line, and the ; as main stop has as alternative -;. The mark at the end of a section is -<:. The only vocalisation mark is the horizontal stroke to indicate some special reading. There is one correction (p. 12).

¹ Not at the fifteenth word as inscribed on the MS.

The MS. is considerably soiled. P. 11 has a large damp-stain, the l.h. edge of the text column has suffered damage and the loss of some letters of text from the end of each line. P. 12 (the verso of 11) has suffered corresponding damage at the beginnings of the lines. P. 14 has been splashed with fluid which has left a dark stain and has soaked through to leave marks on p. 13. The text, where not specially damaged, is clear. The lacunæ are not serious.

The pages begin :

P. 11. Gen. xxii. 13 (5) : **12**, xxiii. 2 (1) : **13**, xxiv. 46 (1) : **14**, xxiv. 60 (1).

e

Pp. (15-16) + (17-18). 2 leaves. Exod. v. 15 (6)-vi. 13 (end) + vii. 26 (1)-viii. 13 (11).

On vellum. P. 15 is flesh, p. 17 hair side. The script is a small majuscule in black ink, which has faded much. The letters, although written closer together than usual, are accurately made and spaced, presenting a writing of considerable elegance. The slope of the characters is ordinary. There is no indication of date or scribe, but it has some of the signs of an early date. It is in the main a 'one-letter' MS. although 'two-letter' lines are occasionally found. The letters of יהוה are separated at the end of a line. There is no trace of 'columnar' arrangement of text.

The text column measures 3.9 in. by 3 in. with 27 lines to a full page, and c. 26 letters to a full line. Interlinear space is .1 in. There are the usual guiding lines and punctuation marks. The separator dot is also found at the end of a line. The colon alone is found. There is no sign of the twin dot. The mark at the end of a section is —<: . Of vocalisation marks there is the horizontal stroke, and the < for an e sound. There are corrections on pp. 16 and 18.

The leaves have suffered damage at one of

the top corners (l. for recto), where a small portion of text is missing from each page. The first leaf (pp. 15-16) has had 2 holes in it which have been repaired. The last page has had its surface defaced in 3 places, damaging slightly the text. Both leaves are stained yellow with age and use. The text is generally in good condition.

The pages begin :

P. 15. Exod. v. 15 (6) : **16**, vi. 5 (1) : **17**, vii. 26 (1) : **18**, viii. 3 (1).

f

Pp. (19-20) + (21-2). 2 leaves. Exod. viii. 20 (16)-ix. 4 (interpol.) + x. 6 (22)-21 (end).

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

The text column measures 4.4 in. by 3.4 in. with 21 to 24 lines to a full page and c. 23 to 25 letters to a full line, with a space of .2 in. between lines. The punctuation marks are the dot and the colon. (The twin dot does not appear.) The mark at the end of a section is /<: . The vocalisation marks are the usual supralinear horizontal stroke — and nothing else. There are several corrections, most of them by other hands (2 on p. 19, 1 on p. 20, 2 on p. 21, and 1 on p. 22). One word on p. 19

is written in the margin. The MS. is in good condition, albeit soiled, and a small portion of the text column is missing at one of the corners (top r.h. corner of recto of the second leaf), but affects only individual words or portions of words.

The pages begin :

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

g

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

On vellum. P. 23 is hair side. In a slightly smaller script (majuscule) than the preceding. The ink has faded from black to brown. The handwriting displays the same peculiarities as the preceding, and is obviously by the same hand on another occasion. In the case of this MS. there are guide lines for the initial and final letters of the text column, but seemingly none for the lines. As in the case of the preceding there are several corrections, chiefly in another hand (1 on p. 23, and 3 on p. 24).

The text column measures 4 in. by 3.5 in., with 24 lines to a full page and roughly 23 letters to a full line. The space between lines is c. .15 in. Whether it is a 'one-letter' or a 'two-letter' MS. is indeterminable. The punctuation and vocalisation marks are as in **f**. There is no evidence of 'columnar' arrangement.

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

The pages begin :

P. 23. Levit. v. 15 (15) : **24**, v. 24 (13).

h

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

On vellum. P. 25 is flesh side. The script

¹ Wrongly inscribed 43 (3) on the MS.

is a small majuscule but larger than the preceding, and is clearly by the same hand as **f** and **g**. There is no trace of guide lines, but the regularity of the text column is well maintained. There are corrections on both pages.

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

The pages begin :

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

i

Pp. (27-8) + (37-8) + (47-8) + (65-6) + (73-4) + (75-6). 6 leaves. Levit. xx. 2 (8)-xxi. 10 (15) + Numb. x. 30 (5)-xi. 30 (end) + xx. 13 (interpol.)-xxi. 18 (3) + xxxiii. 55 (8)-xxxv. 14 (12) + Deut. xxiv. 16 (1)-xxvi. 14 (12) + xxx. 20 (9)-xxxii. 29 (end).

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

¹ This is not Tobiah but the Samaritan for the Arabic غزال (Ghazāl).

leaving only a faint trace. It is a 'one-letter' MS. There is one instance of 'columnar' arrangement (p. 66), otherwise it is not in evidence. The letters of יהוה are separated at the end of a line (see p. 37, line 12). Although unfortunately we have no date the MS. has many of the signs of considerable age (cf. *Introduction*).

The text column measures 4.2 in. by 3.2 in., with 41 to 43 lines to a full page and 27 to 29 letters to a full line. The punctuation and vocalisation marks are as in V, L (*q.v.*). The single dot is not written at the end of a line.

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

whole of the text column is much defaced, the ink being almost entirely erased in places and the text can only be read with difficulty.

The pages begin :

P. 27. Levit. xx. 2 (8) : **28**, xx. 21 (1) : **37**, Numb. x. 30 (5) : **38**, xi. 14 (1) : **47**, xx. 13 (61 interpol.) : **48**, xxi. 1 (1) : **65**, xxxiii. 55 (8) : **66**, xxxiv. 32 (1) : **73**, Deut. xxiv. 16 (1) : **74**, xxv. 16 (1) : **75**, xxx. 28 (8) : **76**, xxxi. 16 (11).

j

Pp. 29-30. 1 leaf. Numb. iii. 13 (11)-36 (6).

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

The text column measures 3.3 in. by 2.7 in. There are 26 lines to the full page and 19 to 21 letters to the full line. There are the usual punctuation marks. The separator dot is not written at the end of a line. The mark at the end of a section is —<: . The only vocalisation mark found is the supralinear stroke to mark the more rare reading.

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

leaf has been mounted on vellum to make it extend to the dimensions of the Codex.

The pages begin :

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

k

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

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

The text column measures 3.4 in. by 2.6 in., with 25 lines to the full page and roughly 22 letters to the full line. The punctuation marks are the separator dot, which is also written at the end of a line, and **;**, with **—;** or **—<.** at the end of a section. The 'columnar' scheme of text distribution is in evidence on p. 33. As regards vocalisation there appears to be one (doubtful) instance of the supralinear stroke (p. 31, l. 5). There is one supralinear correction on p. 31. The condition of the leaves is fairly good. P. 31 is badly grimed and rubbed at the bottom r.h. corner of the text column, and the beginnings of the last 5 lines are affected. The l.h. side of the lower part of the text column is much defaced, and the ink partially erased, but the writing is quite legible. P. 32 has a large brown stain. The bottom l.h. corner of

text is affected, as well as its r.h. edge. Otherwise the text is legible. P. 33 has lost a portion of the r.h. bottom corner of text affecting the beginnings of the last 8 lines. It is slightly soiled and its surface is cracked in places but the text is otherwise good. P. 34 is soiled and its surface is cracked in 2 places. A small part of the l.h. bottom corner of the text is missing, affecting the last 5 lines. The text otherwise is clear and legible.

The pages begin :

P. 31. Numb. v. 27 (15) : **32**, vi. 5 (16) : **33**, vii. 79 (1) : **34**, vii. 88 (1).

l

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

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

The text column measures 3.2 in. by 2.3 in., with 27 lines to the full page, and roughly 20 letters to the full line. There are the usual punctuation marks, but the separator dot is not written at the end of lines. The mark at the end of a section is **—;**. There is no sign of any vocalisation marks, but the text is so obscured that it is impossible to say whether there were any or not. The general condition of the text as regards legibility is good, since the text column is unbroken in both pages. P. 35 is rubbed

¹ The Samaritan interpolation between Numbers, chapter x., vv. 10 and 11, is drawn from Deut. i. vv. 6-8.

and the ink in many of its parts erased. P. 36 is much soiled and has suffered from rubbing, especially on the r.h. margin of text, affecting the beginnings of lines. The text column, however, is unbroken, and the outlines of the letters still remain.

The pages begin :

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

m

Pp. (39-40) + (41-2). 2 leaves. Numb. xiii. 1 (59, Sam. interpol.²)-33 (20) + xiv. 40 (1)-xv. 23 (8).

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

The text column measures roughly 3.8 in. by 3.2 in. with about 32 lines to the full column and about 28 letters to the full line. The punctuation marks are the separator dot and the colon (:), with -.: as the sectional stop. Between sections indicating a clear division are — or .:—: (much the same as

¹ As note 1 above.

² Interpolation from Deut. i. 20b-23a.

in Codex II). Of vocalisation marks there is only found the supralinear stroke. It occurs, however, several times. There is seemingly no other vocalisation mark.

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

The pages begin :

P. 39. Numb. xiii. 1 (59¹): **40**, xiii. 20 (12): **41**, xiv. 40 (1): **42**, xv. 6 (1).

n

Pp. (43-4) + (45-6) + (53-4). 3 leaves. Numb. xvii. 10 (3)-xviii. 15 (1) + xx. 13 (121 interpol.²)-xxi. 11³ (20 Sam. text) + xxvi. 62 (3)-xxvii. 23 (interpol.⁴).

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

¹ Interpolation from Deut. i. 20b-23a.

² Between vv. 13 and 14 there is an interpolation drawn from Deut. ii. 2-6.

³ After v. 11 there is an interpolation drawn from Deut. ii. 9.

⁴ The interpolation is drawn from Deut. iii. 21b-22.

ally lines spell into the margin. The lines are close written and so are the letters and words. The MS. is a 'one-letter' MS. It separates the letters of **יהוה** at the end of a line (see p. 43, l. 25, and p. 54, l. 25). There is no sign of 'columnar' distribution of text. As there is no *tashqil* there is no direct indication of age or scribe, but the MS. has many of the signs of considerable antiquity, and to all appearance it is the oldest in the Rylands Collection of Samaritan MSS.

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

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

The vellum of all the leaves is brown with age.

The pages begin :

P. 43. Numb. xvi. 45 (3, Sam. text) : **44**, xviii. 1 (1) : **45**, xx. 13 (121, Sam. text) : **46**, xx. 27 (5) : **53**, xxvi. 62 (3) : **54**, xxvii. 11 (10).

o

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

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

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

is no indication of 'columnar' distribution of text.

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

The pages begin :

P. 49. Numb. xxii. 6 (13) : **50**, xxii. 30 (1) : **61**, xxxi. 42 (1) : **62**, xxxii. 11 (17 originally).

P

Pp. 51-2. 1 leaf. Numb. xxv. 1 (1)-xxvi. 13 (traces of the first 2 words remain).

Written on vellum (stout). P. 51 is flesh side. The script is a small majuscule. Black ink has been used and in fading has developed a brownish-red tint. The writing is carefully executed and displays some individuality. It is too heavily inked for elegance. There are the customary guide lines. The MS. is a 'two-letter' one. 'Columnar' distribution of text is evident on p. 52.

The length of the text column, owing to the damaged state of the leaf, is uncertain. As we have it, it is 3.5 in. by 3.2 in. There are the usual punctuation marks. The dot is not written at the end of the line. The end of a section is marked by : with -.; written beyond the text in the margin. The state of

the text is such that it is impossible to tell whether there were vocalisation marks. None are now visible.

The condition of the leaf is poor. It has lost some part of its lower half and what survives does not provide a clear text. P. 51 is much soiled and has been affected by damp which has destroyed parts of the text. P. 52 is soiled and partially defaced. The surface has cracks in several places. Although the text column has suffered considerable damage, most of the text which exists can be read with the exercise of care.

The pages begin :

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

Q

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

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

The text column measures 3.9 in. by 3 in. with 38 lines to the full page and about 29 letters to the full line. There are as punctuation marks the dot, colon and /, but seemingly not the double dot (··). The separator dot is not written at the end of a line. The end

of a section is marked by —; . There is no sign of any vocalisation marks.

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

affecting some words and letters. Damp and the 2 holes referred to add to the difficulties of reading the text.

The pages begin :

P. 55. Numb. xxix. 5 (1) : **56**, xxix. 21 (1) : **57**, xxx. 1 (1) : **58**, xxxi. 1 (1) : **59**, xxxi. 21 (1, Sam. text) : **60**, xxxi. 35 (10) : **63**, xxxii. 1 (1) : **64**, xxxii. 18 (1).¹

r

Pp. 67-8. 1 leaf. Numb. xxxiv. 3 (1)-28 (end).

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

The text column measures 3.1 in. by 2.6 in. There are 25 or 26 lines to the full page and about 24 letters to the full line. The punctuation marks are the dot (written also at the end of the line) and the colon (;). The mark at the end of a section is — < . ; . In the space between sections we find . ; — ; . . There is no trace of supralinear or other vocalisation.

¹ Wrongly inscribed on MS. xxxii. 16.

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

The pages begin :

P. 67. Numb. xxxiv. 3 (1) : **68**, xxxiv. 13 (1).

s

Pp. 69-70. 1 leaf. Deut. iv. 1 (13)-16 (2).

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

The text column measures 3.2 in. by 2.6 in. There are 26 lines to the full page and about 22 letters to the line. The punctuation marks are the dot and the colon (:), with —< marking the end of a section. So far as can be ascertained there are no vocalisation marks, but the text is so much rubbed that even if they existed they could hardly be detected.

The leaf is much rubbed on both sides and a large part of the text is affected. In some

places only the 'ghosts' of the letters are left, and in others hardly that. The text column, however, is complete in form.

The pages begin :

P. 69. Deut. iv. 1 (13) : **70**, iv. 9 (7).

t

Pp. 71-2. 1 leaf. Deut. xi. 13 (12)-xii. 3 (12).

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

The text column measures 3.4 in. by 2.8 in. There are 33 lines to the full page and about 25 letters to the full line. The punctuation marks appear to have been the dot and the colon, so far as can be seen. It is impossible to tell whether the separator dot was written at the end of lines or not. If there were any vocalisation marks it is now impossible to identify them owing to the state of the text.

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

The pages begin :

P. 71. Deut. xi. 13 (12) : **72**, xi. 26 (1).

II. THEOLOGICAL.

CODEX VIII

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

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

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

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

4. Contents.

a. First Dissertation. The heading (p. 1) and title are

بسم الله الرحمن الرحيم وبه نستعين وشلوم يهوه عل
مشه بن عمرم. المقالة الشافية ثبوت الدولة الثانية تاليف
الشيخ غزال بن الدويك رحمة الله عليه امين.

("In the name of God the Compassionate, the Merciful, in whom we seek help; and the peace of the Lord be upon Moses, son of Amram. The perspicuous dissertation, 'The Affirmation of the Second Kingdom' by Shaikh Ghazāl, b. al-Duwaik, on whom be the mercy of God.¹ Amen.")

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

The text begins (p. 2):

فاقول ان الدليل على ثبوت الدولة الثانية يستمد من
عشرة مواضع . . .

At the end of the dissertation (p. 11) there is this colophon:

تمت هذه المقالة المباركة بحمد الله تعالى في عشية
ليلة المباركة ختام شهر صفر الخير من شهور سنة ١١٦٥
عربيه الموافق الي خمسة من كانون الثاني علي يد الفقير
لله تعالى عبده صالح بن سرور بن صدقه الصباحي يغفر
له ولوالديه ولجميع قهله يشرال وشلوم يهوه عل ادونن
مشه بن عمرم هنيبي هصديق امين.

¹ Said of one who is dead.

² So written for مباركة.

It records that the copying of the dissertation was finished on the evening of the last day of the month of Šafar of the year A.H. 1165 (Dec.-Jan., A.D. 1752), corresponding to the 5th of Kānūn II by Šālīḥ, b. Sarūr, b. Šadaqah al-Šabāḥī,¹ "may God pardon him, his parents, and the whole congregation of Israel, and the peace of the Lord be upon our Master, Moses, s. of Amram, the trusty Prophet. Amen."

b. *Second Dissertation*, p. 12.

Its title is

مقالة بلعام للشيخ غزال الدويك

("The Balaam Dissertation, by Shaikh Ghazāl al-Duwaik.")

The heading is

بسم الله الرحمن الرحيم وبه ^٢تقتي وشلوم يهوه على مشه.

The text begins :

الحمد لله الدائم القادر القديم الذي اقتضي النظر في
بدائع صنعة الاقرار بوحدانته . . .

At the end of the discourse there is the following colophon (p. 27) :

تم ^٣ذلك بعون الله تعالى وخفي لطفه في ^٤ليلة الاربعه
المباركه ثلاثه شهر ربيع الاول من شهور سنه ١١٦٥ عربيه
وهو حداثه ^٥احد . ^٥شعر . وذلك علي يد افقر الوربي
والعباد الفقير الحقير صالح بن المرحوم سرور ابن صدقه
الصباحي السامري حامداً لله تعالى علي جزيل نعمه طالباً
منه الاعانه والمغفره والتجاوز عنما مضى راجياً منه حسن
الجزا في الدنيا والاخره بجمه وكرمه والحمد لله وحده وشلوم
يهوه على ادولن مشه بن عمرم هنبى.

(Recording that the copying was finished
the eve of Wednesday, 3rd of Rabī' I, A.H.

¹ Evidently a member of the Levitical family at Nablus,
vid. Cowley, *Sam. Lit.* II, p. xlv.

² For ^٢تقتي .

³ For ذلك .

⁴ For ليلة .

⁵ Mistake for ^٥شعر .

1165 (Jan., A.D. 1752), and it is the 11th month, by Šālīḥ, etc. . . ., "who gives praise to God for his manifold bounty, craving from him succour, pardon and remission for what has passed, in the sure hope of a glorious reward in this world and the next through his favour and goodness, and praise be to God alone. And the peace of the Lord be upon our Master, Moses, s. of Amram, the Prophet.")

c. *Third Dissertation*, p. 28.

The heading is

بسم الله الرحمن الرحيم وبه توفيتي

The title is

مقاله للشيخ الفاضل الرئيس السيد ابو سعيد رضي
الله عنه في قوله تعالى ويذبح . ذبحيم . لاله . ابني .
يضحك :

(Dissertation by the worthy magnate Shaikh Abu Sa'īd, may God be pleased with him, on the word of the Most High, "And he offered sacrifices to the God of his father, Isaac.")¹

There is a colophon at the end (p. 29) :

^٢تمه ذلك بحمد الله تعالى في تاريخ ^٣المدكور باطنه
علي يد اقل عباد الله تعالى ^٣المدكور فيه وشلوم يهوه على
ادولن مشه بن عمرم يدرش تفلوتو يوم نغم وهشبن
والحمد لله وحده.

(Finished on the aforesaid date by the aforesaid scribe. "The peace of the Lord be upon our Master, Moses, s. of Amram, whose intercessions he will seek in the day of vengeance and reckoning. And praise be to God alone.")

d. *Fourth Dissertation*, p. 30.

Heading :

بسم الله الرحمن الرحيم رب ارزقني علماً وعملاً يا كريم.
(. . . "Lord bestow on me knowledge and action, O Bountiful One!")

¹ Gen. xlv. 1.

² For تمت .

³ ذ for د .

There is no specific title given to the dissertation. It is, however, on the nature of God.

It begins :

الحمد لله الواحد الحق القدير العليم الذي وجوده
قديم وجوده عميم . . .

It ends with a colophon (p. 55) :

. . . وكان الفراغ من ذلك بتاريخ ليلة الاثنين المباركه
٢٢ شهر ربيع الاول من شهور سنة ١١٦٥ عريه علي
يد افقرالوي الفقير صالح ابن المرحوم سرور ابن صدقه
الصباحي عامله الله تعالى باللفظ الحقي امين امين يا رب
العالمين.

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

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

a.

سبقي الخط مني في الكتابي . . . وتبقي اليد مني في التراي
سالتك بالله يا قاري كتابي . . . ادعي لي بالاخلاص من العداي
لعل الله يرحمني سريع . . . بركة من نزل لجله الكتابي.

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

him who came down for the exaltation of the book.")

b.

وان تجد عيبًا فسد الحلا . . . تبقي عند الله في عين الملا
ولا تعار من به عيبٌ وقل . . . جل من لا فيه عيبٌ وعلا
تمت

(" And if you find a fault (in it), make excuses, you will be justified in the sight of God. And do not reproach one in whom is fault, but say ' May He in whom is no fault be magnified and exalted.' ")

CODEX IX

(MSS. OF TWO SAMARITAN TREATISES IN ARABIC, THE *KITĀB AL-ṬABBĀKH* OF ABŪ 'L-ḤASAN AL-ṢŪRĪ AND THE *KITĀB AL-ASĀṬĪR*, "TRANSMITTED FROM MOSES, THE SON OF AMRAM." END OF SEVENTEENTH CENTURY)

In the " Handlist of Samaritan and Arabic Samaritan Manuscripts belonging to the Earl of Crawford " (1874) this codex is described as a " small quarto in poor native binding." It is now bound uniformly with the rest of the collection. There are 258 folios of text with 8 fly-leaves at the end, and 2 at the beginning. In addition there are 2 binder's fly-leaves at each end. It is written on stout polished paper (with no watermark), in black ink.

A

KITĀB AL-ṬABBĀKH

1. **General Description.** This is a theological MS. with the quotations from the Pentateuch in Samaritan minuscule characters. There are, however, a few words in majuscule. Foliation is in ink in the top left-hand corner of recto.

The text occupies 229 leaves. The MS. has been composed of gatherings of 10 leaves which have been marked off by the scribe

with the word كراس (gathering or quire) and its number in the top left-hand corner of the recto of the first leaf of such gathering. Thus 10a is inscribed ثاني كراس (second gathering). This second gathering consists of only 8 leaves, however, and the 'third gathering' begins at f. 18a. Subsequent gatherings are of 10 leaves, till the 11th gathering (begins f. 98a) which consists of 12 leaves. The 12th gathering begins on f. 110a. The MS. ends with the 23rd gathering (f. 229b).

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

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

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

3. Contents.

On the title page :

كتاب الطباخ للشيخ ابو الحسن الصوري رضي الله عنه ونفعنا بركاته امين امين.

("The 'Book of the Cook' by Shaikh Abū'l-Hasan al-Sūrī, may God be pleased with him and benefit us with his blessings. Amen, Amen.")

Then follows :

كان الابتدا في ذلك الكتاب المبارك في يوم الاحد نصف شهر جمادي الاخر سنة ١١٠٣. وذلك برسم كاتبه الحقيق ابراهيم ابن مرجان ابن ابراهيم بن اسماعيل السامري الدنفى عفي عنه الملك الحقيق بجه وكرمه امين.

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

The Preface begins :

بسم الله الرحمن الرحيم وبه اتق . . .
قال مرتب اصول العلم والدين. الفاضل العالم العلامة الشيخ المكين. ابو الحسن الصوري رضي الله عنه . . .

The book deals with a wide range of topics, mainly of ritual interest. It partakes of the character of the Mishnah but on a much smaller scale. The topics dealt with are : Animals permissible as food (f. 5a) ; kinds of blood (f. 15b) ; the נזק (flux) (f. 20b) ; refutation of the Jews on the point of the slaughter of pregnant animals (ديبح الحامل)

(f. 23b); the Sabbath (f. 26a); on forbidden degrees of consanguinity in marriage (f. 44a); order of precedence of Jacob's sons (f. 50a); purification with water (f. 55a); refutation of the allegation of the Jews that the Samaritans are not of the Children of Israel (f. 55b); the Passover (f. 58a); on resolving the doubt which certain of the transgressors have raised against the transcript of the Holy Torah (f. 92a); the attack of philosophers on the beliefs of the people of the Torah (f. 94b); interpretation of the passage which lays down the making of 'fringes' (f. 108a); on worshipping God facing in a fixed direction and on a particular spot (f. 110a); on the dispute with Qara'ites and Rabbins on this (f. 112a); and that Mount Gerizim is the focus of worship and its 'chosen place' (f. 115b); the difference between the Samaritans and the Jews, Qara'ites and Rabbins on the beginnings of the new moons (مبادي الاهلة) (f. 120a); on angels (f. 123b); leprosy (f. 127a); its associated diseases, eruptions of skin (בהרת) (f. 128b); ספחת (f. 129b); special diseases of head and chin (beard) (f. 130b); falling out of hair (נחק) (f. 130b); interpretation of the Shema' (f. 136a); on the oneness of God (f. 139b); the need for sending prophets and messengers (f. 145a); the prophethood of Moses (f. 146b); on the reality of the prophet, his covenants and his validity (f. 149a); on the Imām (f. 185b); on actions (الافعال) (f. 186b); refutation of the Jews in their not constraining infants to fast on the Day of Atonement (f. 190b); that the Passover cannot be celebrated save at the 'Chosen Place'—against the Jews (f. 192b); interpretation of Moses' song at the Red Sea (f. 196a); on the manna (f. 200a); the blessing of Moses (f. 201a); on the words "And to Levi . . ." (Deut. xxxiii. 8) (f. 204a); "And to Benjamin . . ." (12)

(f. 205b); "And to Zebulon . . ." (18) (f. 209a); "And to Dan . . ." (22) (f. 210b); "And to Asher . . ." (24) (f. 211a); on the section beginning ויעל (Deut. xxxiv. 1) (f. 212b); on וימת (5) (f. 213b); on ולא . קם . עוד (10) (f. 215a); on the general discourse (الخطبة الجامعة) popularly known as האזינו (f. 216a).

4. Additions.

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

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

(i) On f. 16b additional comment by Muslim b. Murjān, the Danafī.

(ii) On f. 48a the words نقل هذه الصفحة كاتب اسحق ابن سلامه الامام ("The writer Isaac, s. of Salāmah the Imām, transcribed this page.")

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

(iv) F. 111b. An ascription of praise to God on the words יהוה . כונו . ידך (Exod. xv. 17) by Ibrāhīm b. Ya'qūb, the Danafī.

(v) F. 169b. Comment by Muslim, b. Murjān, the Danafī, written on 26 Muḥarram, A.H. 1133 (Nov. A.D. 1720).

c. Colophons.

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

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

هذا كتاب الطباخ المبارك ابتدا في كتابته بخدمه صدقة
الركن الاجل حضره الاخ الاعز الشيخ ابراهيم اخو كاتبه
الي ان كتب فيه سبعة عشر كراس الاورقين وكماله خدمه
صدقه الركني الاجلي حضره ابن عمنا الشيخ ابراهيم ابن
المرحوم العم الشيخ اسماعيل الدنقي وتبقا منه شرح الخطبة
الشريفة ¹بأزني . كتبناها نحنا وحضره الاخ الاعز الشيخ
مسلم اخو كاتبه وكان النجاز من ذلك بتاريخ شهرية نهار
الخميس المبارك ثاني يوم في شهر شوال من شهور سنة

¹ Called in text האזינו (f. 216a).

١١٢٣ عريه الموافق الي عشرة تشرين الاخر من شهر
الروم سنه تاريخه وذلك علي يد افقر الوبي والعباد المملوك
الاصغر الادل الاخر عبده عبد الله ابن المرحوم مرجان
ابن ابراهيم ابن اسماعيل الدنفي السامري الاسراييلي عفي
الله عنه وغفر له ولوالديه ولمن علمه واحسن اليه ولجميع
قهل يشرال سجودي هرجيريم بيت ال ومن وجد عيب
واصلح في جميع اموره ينجح والحمد لله وحده وشلوم يهوه
عل ادونن مشه بن عمرم نبي كل علمه وقطف كل نشمه.

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

'Seventeen gatherings' would bring us to f. 169b. The second Ibrāhīm appears to

¹ All souls were believed to have been created at Creation. The legend was that Moses selected them for incorporation.

have taken up the writing at f. 168a, line 7, to be exact. The writing of the two Ibrāhīms was markedly similar. So were the writings of Muslim and Abdullah, both of them being elegant and full of character. A scrutiny seems to show that Muslim (who also wrote the treatise **الاساطير** which follows) wrote as far as the foot of f. 226a, and Abdullah finished it.

B

KITĀB AL-'ASĀṬĪR

On title page:

كتاب الاساطير المنقول عن السيد الرسول موسي ابن
عمران عليه الصلات واتم السلام.

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

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

It begins:

بسم الله الرحمن الرحيم وبه التوفيق والعون الحمد لله
واجب التوفيق ونسأله ان يهدينا الي الطريق وبعد حمده
اخترت ان اشرح الاساطير المنقوله عن السيد الرسول
موسي ابن عمران عليه افضل السلام وذلك ما وصلت اليه
مقدرتي وملاطوتي . מדעי :

It gives an expansion of the stories of the earliest ancestors of mankind, and the patriarchs. Seth founded Damascus and Enoch the city which became eventually Nablus. Mount Ebal was the mount where Enoch was buried (f. 235a). Adam, Noah, Methuselah, Lamech were buried at Kirjath Arba' (Hebron) (f. 236a). On Noah (f. 236a),

the flood (f. 238a), Shem, Ham, Japheth (f. 238b), Nimrod and Terah (f. 241b), a second Nimrod and Abraham (f. 242a), Lot (f. 244a), Jacob, Joseph (f. 246a), Amram and Moses (f. 247b), Balaq and Balaam (f. 250b), Phinehas (253b), Joshua, s. of Nun (f. 255a), Eli, Samuel, Saul, David, Solomon, the Imām Baba Rabbah (f. 257b), the Kings of Greece and Rome, the Arabs, and the Taheb [Messiah] (f. 258a).

On f. 258b is the colophon :

نجز ذلك الكتاب المبارك المعروف بمجموع الاساطير
المنقول عن السيد الرسول سلام الله عليه في عصره نهار
الثلاثاء المبارك ٢٦ في شهر صفر سنة خمسة عشر ومايه والف
عريه موافقا الي ٢٩ في شهر حزيران سنة الفين وستة
عشر روميه وهو . حده . השלישי . שנת . ١٠ . אלף . וקמא .
לבריאח . עלמה . והי . שנת . ١٠ . אלף . וקשמא .
למושב . בני . ישראל . ארץ . כנען : علي يد فقير عفو
الله وأقل عبيد الله واحواجهم الي رحته الطالب المسامحة
وغفران الذنوب من علام الغيوب اله ابراهيم واسحق
ويعقوب سوك مسلم ابن المرحوم مرجان ابن ابراهيم ابن
اسماعيل السامري الدنفي غفر الله تعالى له تم لوالديه تم
لجميع قهل يشرال هسجوديم لهرجريزيم بيت ال امن وذلك
برسم الولد العزيز يوسف ولد كاتبه المذكور اعلاه جعله
الله تعالى مبارك عليه ويعلم فيه اولاده واولاد اولاده امين
والحمد لله وحده وشلوم يهوه علمسه بن عمرم هنبني .

("That book entitled 'Collection of Traditions' transmitted from the Master, the Apostle, on whom be the peace of God, was finished on the afternoon of Tuesday, 26th of Šafar, 1115, Arabic era (June, A.D. 1703), corresponding to the 29th of June of 2016, Greek reckoning, and it is the 3rd month of the year 6141 from the creation of the world, and the year 3441 of the settlement of the Children of Israel in the land of Canaan, by the hand of the poor, etc. . . . Muslim, b. Murjān,

b. Ibrāhīm, b. Ismā'il, the Samaritan, the Danafī. May God Almighty pardon him, etc. . . . on behalf of the beloved boy, Joseph, son of the present writer, already described. May God, exalted be he, make it a blessing upon him, and may he instruct in it his children and children's children. Amen. Praise be to God alone, and the peace of the Lord be upon Moses, son of Amram, the prophet.")

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

(i) On f. 259b with heading *اسما بني ادم*.

Names of the sons of Adam. Given in Samaritan script with the corresponding Arabic name under each. Sometimes the names are translated or otherwise explained. Thus under *שמ* (Shem) is the Arabic *جمل* = 'put' (Hebrew *שום*). *הם* (Ham) has *سويد*, 'black,' under it, and *יפת* is rendered by *حسن* as if derived from the root *יפה*, etc.

(ii) On f. 260a there is a poem of 26 lines (having also half-lines). The heading describes it as *بيت الي كاتسم وعظ نفس عفه عنه بهنه* *تعالى امين*.

("A poem, a self homily, to its writer. May God in his grace forgive him.")

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

על . תרח . אוכחתה . נפתח : ונוכיה . נפשותינו :

After it is this colophon :

تم ذلك البيت علي يد مالفه عبده الفقير لله تعالى سوك
اسحاق ابن سلامه ابن غزال الامام عفه عن مولاه بهنه
امين في ٧ جاد اول سنة ١٢٥٦ سته وخشن عريه للمملكيت
ال اسماعيل .

(" This poem was finished by the hand of its composer, the servant, etc. . . . Isaac, s. of Salāmah, s. of Ghazāl, the Imām . . . on the 7th of Jumādā I of the year A.H. 1256 (July, A.D. 1840).")

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

(iv) On f. 261b. An addition in Arabic, recording the birth of a daughter to Jacob Shalabī, the Danafī (the child was named الله¹), on 29th of Rajab (the seventh month), 1277 (Feb., A.D. 1861). The recorder is Šāliḥ, b. Ibrāhīm, b. Šāliḥ Murjān, the Danafī.

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

شَـلُومَ يَـهוֹהَ עַל מֹשֶׁה בֶּן עֲמֵרָם אָמֵן בְּכָל זֶמֶן.

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

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

قَدْ طَالَعَ فِي هَذَا الْكِتَابِ عَبْدُهُ وَابْنُ عَبْدِهِ خُضْرُ
ابْنُ إِسْحَاقَ وَارْتَسَى (؟) مِنْ (؟) بَعْضُ بَعْضٍ مَا فِيهِ فِي (؟)
سَنَتَيْنِ (؟) وَاخْتَامَ فِي سَنَةِ ١٢٧٥.

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

Catalogue Marks. It is marked Codex IX in ink on the inside of l.h. cover. The number

¹ Presumably a mistake for עֲלֵה = Leah.

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

CODEX X

*AL-MUKHTAŠAR AL-NĀSHĪ FĪ MAULID
'ADŌNAN MOSHEH.*

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

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

The folios measure 11.5 in. by 8 in. and the dimensions of the Arabic text column are roughly 8.5 in. by 6 in. There are 13 lines to the full page. In the Samaritan part there are 25 to 28 lines to the page, the text column measurements remaining roughly the same as the Arabic. On the words in majuscule script there are vocalisation marks found; the supralinear — for a doubled letter (as אֵפִי), < = e, and ֿ = o.

The Codex is heavily stained with damp, especially the latter half (from f. 34 on). The impress of one page is often left on that

opposite. There are a few interlinear corrections, but these are confined almost entirely to the Samaritan portion. The codex is bound uniformly with the rest of the collection. There are 2 binder's fly-leaves at each end.

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

On the title page (f. 1a) there is the ornamental heading *بسم الله الرحمن الرحيم* وبه استغيت, followed by a second ornamental heading above the title proper *بسم الله الرحمن الرحيم* وبه تقتي وتوكلي.

The title reads:

هذا الكتاب الناشي في مولد ادونن مشه شلوم يهوه عليو
تاليف العم المرحوم العلامة الشيخ العماد اسماعيل آل رميح
تعمد الله تعالى بالرحمة والرضوان واسكنه فسيح الجنان امين
وكان الابتدا فيه في رابع عشر ربيع الاخر سنة ١١٦٢.

("This book which concerns itself with the birth(day) of Moses, the peace of the Lord be upon him, is the composition of the late revered scholar, the noble Shaikh, Ismā'il of the family of Ramih (Rumaiḥ).¹ May God, exalted be He, cover him with mercy and favour, and make him to dwell at ease in Paradise, Amen. And its beginning (i.e. the transcription) was on the 14th of Rabī' II, 1162 (Apr., A.D. 1749).")

F. 1b has another ornamental heading:

بسم الله الرحمن الرحيم وبه نستعين اللهم وفق وعين
followed by the instruction
لما يجتمعوا كل الجماعة يقرأوا *כי . בשם .* جمله وبعدها
וילך . איש . ثم بعد ذلك يقول القاري.

¹ See Cowley, *The Samaritan Liturgy*, II, p. xxxii.

("When all the congregation are assembled they will read together *כי . בשם* and *וילך . איש*.² After that the Reader will say.") Here follows an invitation to the assembly to assist in the service. It begins:

يا ايها السادة الكرام. يا سامعين هذا الكلام . . .

Then the direction to the Reader:

ثم بعده يعود الي قرات الفاتحه الشريفه بالعربي.

("Thereafter he shall return to the reading of the noble Fātiḥah in Arabic.") It begins:

ان بسم الله مناداتي. فاعطوا العظمه لرنا.

This is followed (f. 2a) by the direction

ثم يقال الفاتحه مدح في مولفه ترتيب العم الشيخ ابراهيم
القباصي رضي الله تعالى عنه.

("Then shall be said the Preface eulogising the author compiled by Shaikh Ibrāhīm al-Qabāṣī³ . . .")

It begins: . . . العالم العامل. قال الشيخ الفاضل. and (f. 2b) gives the author's full description as Ismā'il, b. Badr, b. Abū 'l-'Izz, b. Ramih. F. 3a has another heading:

بسم الله الرحمن الرحيم لطفه خفي.

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

الحمد لله الواحد المعبود. الرحمن الرحيم المقصود . . .

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

فلما كان بتاريخ نهار السبت المقدس رابع شهر حزيران
الموافق لثالث عشر المحرم. سنة اربعه واربعين وتسعمائه.
لملكه اسماعيل. بعد صلاة الظهر. وانا علي غاية من
الطهر . . .

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

¹ See Cowley, *S.L.* I, 126.

² Ex. ii. 1 seq.

³ See Cowley, *S.L.* II, p. xxxi.

1537) he was expressly desired by Pinḥas¹ (Phinehas), the High Priest, to compose a special discourse (קלם) on the birth of the Master of Mankind, with a further instruction that he should include from before Adam down to the time when his mother bore him. The author goes on to say with what concern he approached his task, relying on God's help to support him and to forgive his shortcomings. He praises his teacher Ibrāhīm b. Qabāṣ² and reminds us that whatsoever mistakes there are, are not to be attributed to Pinḥas, Ibrāhīm al-Qabāṣī, or anyone other than the author himself. The composition took him three days from the Sunday to the Tuesday of the date given. He mentions that he called the discourse "The Compendium featuring the birth of our Master, Moses" (f. 7b).

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

(iv) the cloud (f. 25b); (v) the three angels כבולע, אנוסע, פנואל; each with an attendant host, who chant all together in a loud voice the following (thrice repeated):

סידי מוסי : כון שפייע :
יום القيامة : قدام الهي :

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

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

هذا هو رسول الله. هذا هو حبيب الله. هذا هو
كليم الله . . .

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

وايضاً الواحد الاحدي. لك السلام يهدي. ويقول
لك يا عبدي . . .

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

F. 31b, the author changes the thread of the discourse in order to call to mind some of the wonders and marvels of Moses and his life-history. He tells us (f. 32b) of the killing of the Egyptian and his burial in the sand, the dispute of the two Hebrews, and Moses' consequent flight to Midian. He relates how the people marvelled at him, how great and small recognise him for what he is and bow down before him; how he watered the flocks of the maidens who report to their father that wonderful things happened that day and they have met one of the very best (واحد من الاخيار) (f. 33b). Zipporah, describing the wonderful qualities and attributes of Moses to her father (f. 34a), includes the following, which,

¹ This is Pinḥas, s. of Eleazar, who was High Priest from A.H. 914-955 (A.D. 1508-48).

² The writer of the Preface.

perhaps, has no more significance than to supply another rhyme to the writer:

وهو من نسل ابونا ابراهيم. واول اسمه حرف
الميم. اخر اسم القديم. عليه مني افضل التسليم . . .

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

وقيل ان الحق تعالى قراها علي **الكتاب**.
الكتاب قراها علي الرسول . . .

("It is said that the Most High read it to 'The Glory' and 'The Glory' read it to the Prophet" . . .)

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

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

. اين كسيد موسي. ومن يشبه الي سيدنا موسي.

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

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

"Then the Reader shall say." Here follows, in poetic form, an exhortation to different classes of the community to call down blessings

on Moses. Each stanza rhymes by itself. It ends (f. 54a) with the blessing in Samaritan majuscule script.

وبرוך . آلهينو . לעולם . وبرוך . שמו . לעולם .

This is followed by

وبعد ذلك يقول هشلم مديح في سيدي مشه شلوم
يهوه عليو وهي من تاليف سيدنا ايشع المصنف رصون
يهوه ورحمو عليو آمن امن.

("And after that he shall say ¹هشلم the eulogy on our Master, Moses, the peace of the Lord be upon him, the composition of our Master Abīsha', the composer, may God show mercy and favour to him, Amen, Amen.") This turns out to be an alphabetic poem, the first letter of the first word of each stanza beginning with the letters of the alphabet in their regular order. Each stanza consists of 4 hemistichs, the first 3 of which rhyme together, the rhyming syllable varying from stanza to stanza. The fourth hemistich rhymes throughout the poem in י, or one of its equivalents so far as Samaritan usage is concerned, ה, ח or א. The Abīsha' poem, which is in Sam. dialect and in Sam. minuscule character, begins with a stanza used as a refrain:

השלם . על . משה : דמן . מים . המשי : . . .

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

عليه ايضاً مديح في سيدي مشه شلوم يهوه عليو من
توفيق كاتبه فقير عفو علام الغيوب الحقير ابراهيم ابن
المرحوم يعقوب ابن مرجان الدنفي عفه جنة الواحد الحفي
ولطف به.

¹ Heb. **השלום** (= invoke peace upon). It is so called after the opening word.

"Also a eulogy on my Master, Moses, the peace of the Lord be upon him, by the achievement of the writer, poor, seeking the forgiveness of him, cognisant of his faults, the wretch Ibrāhīm, son of the late Ya'qūb, b. Murjān, the Danafī. May the solitary One who lives in secret pardon him by his grace and show kindness to him.")

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

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

عليه بيت لكانته مديح فيه شلوم يهوه عليو ועל سדר
ארשיו امن.

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

It begins:

לך . מני . שלם . רבן : נביה . רבה . משה :

Each line rhymes in י or its equivalent ה.

3. Additions.

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

كان الفراغ من نسخ هذا المولد الشريف ذو العظمة
والشريف في صباح نهار الخميس المبارك حادي عشر شهر
دحلجة الموافق الي تاسع شهر تشرين الثاني سنة ١١٦٢
اتنين وستين ومايه والف عريه وذلك علي يد كاتبه فقير
عفو ربه الكريم عبده وابن عبده العبد الفاني ابراهيم ابن
المرحوم المعفو عنه يعقوب ابن مرجان الدنفي عفي عنه
الملك الحفي ولطفه به مولاه وقد سطرته وجعلته علي رسم
واسم حضرة سيدي ونور عيني ولب لبني وثمره قلبي ابن
العم الصلبي الشيخ يعقوب آل العم المرحوم ابراهيم الشهير
اسمه غبن الدنفي جعله والله تعالى مبارك عليه وقايد الفرح
والسرور اليه واهلك الله تعالى اعداء وحسوده بجاء سيدي
موسي واباه وجدوده واله وعترته وسائر امته وجنوده امين.

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

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

اياك حبيبي في ذا الدهر كتابك تعيرا
ولا تركن لاهله قط لا ولا منهم تستخيرا
وان تعر فخذ الرهن عليه واحذر وقوع الذكيرا
من كبير العمه وسيع الدمه ذو جهنم سعيرا

("Beware, my friend, of lending your book in this world. Rely not on its people nor expect good from them. If you do lend take (in exchange) a pledge, and beware of denial from him whose turban is big but whose conscience is loose, and for whom Hell is a (fitting) abode.")

(iii) At the side of the colophon (no. i above), the quips beginning . . . سيقى الخط منى . . . and . . . وان تجد عيباً . . . (see Codex VIII above, **Additions, a and b**). Beneath the colophon is written in red ink

ومن وجد عيباً واملح في اموره ينجح

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

(iv) On f. 57b record of the birth of a son (Muslim) to Salāmah, b. Murjān, the Danafī. Recorder, the father.

(v) On f. 58a a poem consisting of 18 lines (each consisting of 2 hemistichs) rhyming in يـا. It is a prayer for divine help and succour.

Heading :

هذا الفصل لكاتبه يقال قبل فصل يا ايها الحضار

("This section by the writer to be said before the section beginning الحضار") (f. 49b). First line :

ربنا عود علينا برضوانك. وثبتنا علي الامتحان انا رضينا

(vi) On f. 58b. On 10th Ramadhān, A.H. 1258, the Great Feast, and on that night much rain and thunder and lightning. The writer is Ṣāliḥ, b. Ibrāhīm, b. Ṣāliḥ, b. Murjān, b. Muslim, "and you, who may chance upon this writing, I beg you will entreat mercy for me, hoping that God will receive your prayer."

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

(a) On Thursday, 9th of Dhū'l-Ḥijjah, A.H. 1258, to Murjān, s. of 'Abdullah, a daughter who was named Ḥafīzah.

(b) On eve of Friday, 10th Muḥarram of the year A.H. 1259, a daughter born to Ṣāliḥ, b. Ibrāhīm, b. Ṣāliḥ. She was named Zīhrah."

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

(a) تم الكتاب تكاملت نعم السرور لصاحبه
وعفي الاله بفضلِه وجوده عن كاتبه
مسكين خطه عسي دعوة عتر خايه
رحم الله قايلاً رحم الله كاتبه

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

(b)

هذا الكتاب الناشي في مولد من انشا الكون لشان وجوده
موسي نبي الرسالة حقاً وعليها جميع الخلق شهوده
هنياً لكواكب الازكيا بالنبي اغصان من هم جدوده
ابراهيم واسحاق ويعقوب اصول نعمة كل من رام خلوده
بشفاعته في الجنة والنعيم والتلادد هناك برقوده
يعتصم بما يوصله الشفاعة ويقتنم في الدارين سعوده

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

4. **Catalogue Marks.** Marked Codex X on inside of r.h. board, and on fly-leaf facing this XIII/1. On book-plate Bibliotheca Lindesiana, in pencil A/5.

III. LITURGICAL

CODEX XI

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

1. General Description. On stout oriental paper with no special watermark. Size of page, 8.9 in. by 6.4 in. The text occupies 317 pages, the last page containing the colophon. There are 3 surplus pages at the end which contain additions (*q.v.*). The Codex is bound uniformly with the rest of the collection (English binding), and there are 2 binder's fly-leaves at each end. It is written in black ink. The headings and directions are mainly in Arabic with a few in Samaritan. At the outset both columns are in Samaritan characters with occasional lapses into Arabic letters in the Arabic column for reasons of space. The Arabic script becomes increasingly prominent in the Arabic column from p. 270 on, and from p. 282 on the Arabic column is written entirely in Arabic characters. The Sam. character at first is majuscule, clear, but shaky, as if the copyist were an old man. Some words are written in minuscule from limitations of space. From p. 167 minuscule is used for both columns, but from pp. 246 to 263 it reverts to majuscule in both columns. From p. 283 to the end the Samaritan column is written in minuscule, and the Arabic column in Arabic script—a crude *naskhī*, rather difficult to read. The text column, comprising both Samaritan and Arabic texts, measures 5.6 in. (varying to 5.2 in.) by 4.2 in., each of the parallel columns being about 2 in. broad. There are from 21 to 28 lines in a full page. Pagination (Western) is in pencil. The leaves are in gatherings of ten. There are in all 16 of such gatherings, and the number of the gathering is marked on its first page in Samaritan alphabetic

numbers. There are catchwords before each new leaf. Vowels are frequently indicated by marks in the Samaritan column, and sometimes also in the Arabic.

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

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

3. Contents. This is a MS. of the *Daftar* (دفتر, *dipta*), or 'Codex' par excellence, the Samaritan *Corpus Liturgicum*, and is one of its later recensions. It is one of the MSS. used by Sir Arthur Cowley in framing the text of the Samaritan liturgy.¹ He says of it: "It is an excellent copy, well written and correct."² As there is considerable variation in the contents and the order in all copies, they are set out here in detail.

P. 1. Title:

כנוש • מכוש • מימרי • תשבחתה • ומימרי • חכמתה •
ואמנות • השבתות • והמועדים • מן • מימר • הכהנים •
והזקנים • רצון • יהוה • עליהם • אמן • 1

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

¹ A. E. Cowley, *The Samaritan Liturgy*, 2 vols., Oxford, 1909.

² *Ibid.* II, p. x.

Above it there is written in Arabic by another hand, 'ترتيب صلوات', 'order of prayers.'

Below it there is a colophon (see **Additions** (i)). This has been partly re-copied, with an attempt at exact reproduction, by a youthful penman. Beneath this the words, probably by still another hand, يوسف بن سهوان.

P. 2. Heading :

בשם . יהוה . הגדול . בו . נשרי . ונחטל

("In the name of the Lord, the Mighty, in whom we begin and end.")

Beside it is written the Arabic rendering of the same words : بسم الله العظيم به نبدا ونختتم .

Below, the heading in Arabic :

هدي عقد النيه الكبيره تقال كل مبتدا صلاه .

("This is the great (avowal of intention) to be said at the beginning of every service" (lit. prayer).)

It begins :

עמדת . קמריך . منتصب قدماك

על . פתח . רחמריך . עלי باب رحمتك . . .

P. 4. Heading :

وهدي عقد النيه الثانيه الصغيره

("And this is the second and small (avowal of intention) to be said at the beginning of every service")

Begins :

מרי . לא . נסגד . يا ربنا لا نسجد

לעלם . אלא . לך : للابد الا لك :

P. 5. Heading :

واذا كان يوم السبت بكره يبدأ الامام اول الصلاه المشروح ادناه .

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

Begins :

דלעלם . ברישה . الذي في الاول

ובעקבה . בריך . وفي الاخر تبارك .

P. 6. Heading :

جوابه من الجماعه

("Response of the congregation.")

Begins :

יהוה . אלה . الله . اله

רחמן . ורחמאה : رحمن ورووف . . .

P. 10. Heading :

وبعد ذلك يقري الامام כי . בשם : וקצי . הבריה :

الباقى الجارى العاده والله اعلم .

("Thereafter the Imām shall recite כי . בשם ('For in the name . . .'), and קצי . הבריה (The passages of Creation), and the rest will follow the usual order. And God is all-knowing.")

P. 11. Heading :

צלוח . יהושע . صلاة يوشع

בן . נון : עליו . ابن نون عليه

השלים . לעולם : السلام للبد

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

Begins : As in the response of the congregation, p. 6 above, but deviates after 10 lines.

P. 18. Heading :

² أيضاً نكتب נברך . علي الوضع³ الماتي ذكره ومشروح .

("Also we write נברך in the following manner ; ذکره and interpretation.")

Begins (p. 19) :

נברך . ונהלל . نحمد ونهلل .

ונגדל . ונצעק . ونعظم ونصرخ .

P. 19. Heading :

עורן . כן . ايضا كذلك .

יתמר . בתרו : يقال بعده

¹ For للبد .

² Presumably for الآتي .

³ For أيضاً .

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

Begins :

ויברך . אלהים . וبارك الله
את . יום . השביעי : اليوم السابع
1 فتما مه فتما مه
קדוש . שמך : قدوس اسمك :

Other passages with the responses (in brackets) are :

ויקרא . יהוה . אלהים . אל .
האדם . . . (רבוחה . לך) :
ויכן . נח . מזבח . ליהוה . . .
(תשבחתה . לך) : אחר .
הדברים . האלה . . .
(צדיק . שמך) : ויאמר .
יצחק . אל . אברהם . אביו . . .
etc., etc. (גבור . שמך)

P. 23. Heading :

עורן . כן . ايضاً ذلك

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

P. 24 :

זה . למלאכים . هذا للملائكة .
הקדושים . المقدسين
עליהן . השלום . عليهم السلام
לעולם : لا يبد.

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

Begins :

ישר . נשוי . כהלך : يجب نستوي كلنا
ונימר . לך . דאתה . ونقول لك انت
אלה : . . . الهن : . . .

¹ Used by the Samaritans for *et cetera*.

P. 34. Heading :

ثم بعد ذلك نكتب קדישה . الاوله تقال علي اول
سبت من الشهر وعلي ثالث سبت واذا حكم في الشهر
خمس سبوت تقال اول سبت ورابع سبت ويصا نكتب
קדישה . الثانيه وهي تقال علي ثاني سبت ورابع سبت
واذا حكم في الشهر خمس سبوت وهي تقال ثاني سبت
وتالث سبت وخامس سبت وهم هاوילي كما تري وهدى
الاوله .

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

Begins :

קדישה . יקירה . يا قدوس يا جليل
דפרשת . לך . קדשיך . بسطت لنا اقداسك

P. 37. Heading : ("And this is the second.") It begins as the first and continues so for 14 lines, when it parts company.

P. 40. Heading :

وهدي בנצירו . تقال في كل سبت

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

Begins :

בנצירו . בקשט . بخلاص وبحق
وبرحمتو . נימר . وبمحبه نقول

P. 43. Heading :

وهدي صلات سيدنا موسى ابن عمران عليه افضل السلام .

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

Begins :

יתרבי • זה • השם • יתעظم •
הגדול • אחד • הו • הכי •
האחד • הו •

[The above may all be regarded as anonymous compositions. As to their very uncertain, but probably early, date, see S.L. II, p. xxii.—A.E.C.]

P. 47. Heading :

והדי • מן • קול • מרקח • רצי •
אלה • תעלי • ען • רוח •
וה • בצי • ק • הלא •
אלה • יפר • אל • עי •

("And this is a prayer of Marqah, may God Most High have mercy on his soul, when *in extremis*. Deliverance God will provide for his servants.")

Begins :

אדי • ק • עלי •
מר • : • לי •
א • ר •
א • ר •

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

צד • ק • ע •
מר • : • ו •
ג •
א •

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

At the close of this poem, there follows (p. 60) a *מפוק* (مخرج), or *exitus*. It begins :

מר • • •
מר • • •

P. 62. Heading :

ثم • بعد • ذلك • نكتب •
وهي • هدي • والله • اعلم •

("Then after that we write the *مشروحه* (*ex-posed*, or supplication?) next following, to be said at the end of every service.")

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

את • ה • ד •
ע • ל •
ק • ב •
מ • נ •

In the margin is written

ק • ב •

("And after each verse there shall be said . . . ק • ב •"), i.e. the last two lines of the verse given above are used as a refrain. Some verses are added after the poem has reached the letter ת (i.e. 22 verses).

[As this follows אדי • ק • (p. 47) the scribe may mean to ascribe it also to Marqah, as Codex 18 does.—A.E.C.]

P. 66. Heading :

يضًا • تلي • علي • نزول •
المشروحه • ادناه •

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

A poem of 3 stanzas. Begins :

ני • ז •
כ • ת •
א •

P. 68. Heading :

והדי • ת •

("And this shall be said about the book at the appointed time.")

¹ Appears to be so written, perhaps with the word *מכתב* in view, or it may be simply a slip for *הכתב*.

Begins :

בשעבוד • אלה • בתווע אללה
על • טור • סיני • עלי טור סינא

[Perhaps by Marqah as stated in Codex 18, f. 13b.—A.E.C.]

P. 71. Heading :

עורן • כן • תתמר • על • יומי • השבעות : מן •
מימר • מרקה • רצון • יהוה • עליון • אנמן •
غير ذلك يقال علي ايام الخمسين من ميمر مرقه
رضوان الله عليه امين.

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

Begins :

מן • ימטי • מימר • מן יצל יקול
רבות • מימרה • عظمة قايله

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

تم بعد كل بيت يقال ربوتاه • المشروحه ادناه.

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

רבوتاه • רבה • العظمه للعظيم
דיהבה • מן • כותך • الذي اعطاه من متلك
אה • קעימה • يا قيوم
דגליך • לך • אהן • الذي اظهرت لنا هدا
הוא • דמללה • هو الكلم

There are only 15 stanzas instead of 22. The order of the first letters of the stanzas are א, ב, ג, ד, ה, ו, ז, ח, ט, י. As the Samaritans did not distinguish the gutturals in their speech, they are continually interchanged in their writing. The י between the ח and the ט is interesting. Here the first word of the stanza is יהוה. But the Samaritans substituted שמא (" the Name ") for יהוה, so that the י here represents ש.

P. 82. Heading :

غير ذلك له يضا علي ايام سبوت الخمسين وهي
الاتيه في اول الصفحه.

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

Begins (p. 83) :

אויספו • וברכו • وزيدو وباركو
את • השם • הנכבד • الاسم الكبير

P. 84. Heading :

وهدي يقال علي المכתب • הקדוש •

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

Begins :

אתהו • כתבה • רבה : انت هو الكتاب العظيم
דאתינן • נסגד • קמיד : الذي اتينا نسجد قدامك

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

ולית • כתב • רב • כותך : وليس كتاب عظيم متلك

P. 87. Heading :

يضا ذلك تلبيه • על • אדון • המכתב • הקדוש •
وهي هدي كما تري.

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

Begins :

יהא • כתיב • נהיר • هدا كتاب بهي
וקדיש • דיהבה • ومقدس الذي وهبه

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

P. 90. Heading :

وهذا يضا تعظيم لكشف المכתب • הקדוש •

¹ A metathesis; for אה, which the alphabetism of the poem demands.

("Further a glorification for the uncovering of the Holy Scroll.")

אתהו • כתבה • רבה • هذا هو الكتاب العظيم
דכל • זכותה • الذي كل زكوه

It concludes with *יְתְהַלֵּל • אֱלֹהִים* *يُجَدِّدُ الله*, presumably said by all present.

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

P. 93. Heading :

غير ذلك تقال علي اوقات معلومه وهي من قول ابو
حسن الصوري رحمة الله عليه امين وهي مشروحه في اول
الصفحة.

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

There follows an alphabetic poem, which begins

אלה • רב • ולית • الله عظيم وليس
כֹּתֶה • אלה • مثله : الله

After each stanza there is the refrain

דת • רחמן • דת • רחמן : لانك رحمن لانك رحمن :
תשבחתה • לשמך • רבה : التسييح لاسمك العظيم :
ונצוחה • לית • אלה • אלא • الجبار ليس اله الا واحد.
אחד :

The verses א to ס inclusive are given, and following them only the two verses with ש and ת as first letters.

P. 101. Heading :

وبعد ذلك نكتب *הא • סביאן •* وهي من قول *מרקה* :
رضى الله تعالى عنه امين امين.

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

Begins :

הא • סביאן • هذا شيع
נפשאתן • מן • نفوسنا : من
דעתיד • כתבה : لدة الكتاب :

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

P. 110. Heading :

وبعد ذلك نشرح ونكتب *אזל • שלם* : تقال في صلات
ליالي الحدود خروج السبت وهي من قول *ננה • בן • מרקה* :
רצון • יהוה • עליו : אמן : 1 وهي هدي.

("Thereafter we set forth and write *אזל • שלם*, which is said in the services on the eves of Sundays at the close of the Sabbath, composed by Nanah, son of Marqah, on whom be the favour of the Lord, Amen. And it is this :")

Begins :

אזל • שלם • יום • امضي بسلام يا يوم
שבתה : כלילה • السبت : تاج
רבה • לישיאל : عظيم لا . اسرايل

P. 119. Heading :

ثم بعد ذلك نكتب *الدران* وهو من قول *عمران المزمان*
رضي الله تعالى عنه امين. مناط يوم الاحد بكره واول
سبت في الشهر في صلات الضهر.

("Thereafter we write the *durrān* composed by 'Amrām, the Muzmān,² May God

¹ A mistake for *لاسررايل*—see Samaritan column.

² [The author, Amram Darah b. Sared, is probably father of the above Marqah—and in that case belongs to the fourth century A.D. See S.L. II, p. xxi. The name Durrān (prop. "pearls") is no doubt due to a play on the name Dara (*דראה* = *المزمان* = the ancient) by which this author is distinguished from later persons named Amram. The Durrān consists of short pieces for various occasions.—A.E.C.]

M.H. have mercy upon him, Amen. A *manāt*¹ for Sunday morning, and for the midday service on the first Sabbath of the month.”)

Begins :

מד . לית . אלה . אז לیس אלה
אלא . אחד : לעלם . الا واحد . للابد
אלא . דילה : ولا سواء :

P. 121. Heading :

מנאט לילה האתנין עשית וטאני סבת פי שלאט הזهر.

(“ *Manāt* for the eve of Monday, at evening prayer, and the second Sabbath (of the month) at midday prayer.”)

Begins (p. 122) :

לך . נביע . מרן . לך נטלב יא רבנא
דבוקן . דלחציה . עאזד המציאין

P. 123. Heading :

מנאט יום האתנין באר

(“ *Manāt* of Monday, early (prayer).”)

Begins :

ממנה . דכלה . האים האדי הכל
כפת . לה . צפי . חאצע לה אנظر

P. 126. Heading :

מנאט לילה האלטה עשית ואלא סבת פי שלאט הזهر

(“ *Manāt* of the eve of Tuesday, evening (service), and of the third Sabbath (of the month) at midday.”)

Begins :

טבה . דמיטב . יא חסן ומחסן
לעלמה . עבד . לעלמא אפל

P. 128. Heading :

מנאט יום האלטה באר והוא הדי

(“ *Manāt* of Tuesday, at early morning (service).”)

Begins :

חיל . הו . הילה . ¹ עזי הו האדי
תקיפה . דדער . האדי האדי סכן

P. 130. Heading :

מנאט לילה הארבע עשית וראב סבת פי הזهر פי

שלאט הזهر.

(“ *Manāt* of eve of Wednesday, evening (service), and at midday (prayer) of the 4th Sabbath of the month.”)

Begins :

אלה . רב . ולית . אלה עזי ולס
כחא : קהל . רב : מלה אוק עזי.

P. 133. Heading :

מנאט יום הארבע באר

(“ *Manāt* of the morning (prayer) of Wednesday.”)

Begins :

האן . דאתון . חית אתם
קעמין . בחלקה . קאמין פי סחם

P. 134. Heading :

מנאט לילה האמיס עשית

(“ *Manāt* for the eve of Thursday, evening (service).”)

Begins :

אתהו . יקירה . את הו האלי
חילה . דכסי . האדר האדי

P. 136. Heading :

מנאט יום האמיס עלי באר ואذا כאן חאק פי הזهر

חמס סבות יפאל יפאל פי חאמס סבת פי שלאט הזهر.

(“ *Manāt* for early morning (service) of

Thursday, and if there happen to be

¹ Probably mistake for עזי.

¹ [מנאט, “appendage,” a prayer, etc., added for a special occasion.—A.E.C.]

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

Begins :

סיאגים • רברבים • סיאגאט עזימ
וקשים • אנוך • ומניעם אהם

P. 139. Heading :

מנאט לילה الجمعة עשיה

("Manāt of the eve of Friday, evening (service).")

Begins :

מלכה • דלעל • המלך العالي
מכלה : ושלטנה • عن الكل : وسلطانه

P. 142. Heading :

מנאט יום الجمعة بكره

("Manāt for early morning (service) on Friday.")

Begins :

חילה • רמה • القادر العظيم
שמע • בקלן • يسمع اصواتنا

P. 144 has the following :

تمت بيوت دران الحل وبعدهم نكتب دران السبت
المقدس له يضاً رضوان الله عليه امين.

("This ends the verses of the obligatory¹ durrān. And now we write the durrān of the holy Sabbath by the same ('Amrām), on whom be God's mercy, Amen.")

P. 144. There follows the heading :

مناط ليلة السبت وكذلك على بكره وهو المشروح
في اول الصفحة والله اعلم.

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

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

Begins (p. 145) :

הא • איקר • רב • هذا جليل عظيم
איקרה • דיום • جليل يوم
שבתה : السبت :

P. 147. Heading :

עורן • כן • על • וויטע • ביום • השבת • צפרה :

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

Begins :

קעמנ • מן • שנתן • قنا من نومنا
ואחינ • לידך • واتينا لذاتك

P. 150. Heading :

עורן • כן • על • ואלה • שמות :

("Also on 'now these are the names.'")

Begins :

חיול • הוא • חילה • عظيم هو القوي
דכן • ארכן • الذي اعاد

P. 151. Heading :

غير ذلك يقال. עלי • ואלה • שמות • بعد אלישתחבה.

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

Begins :

מדימנה • ממנה • يا مهيمن يا باقي
טובי • רחמיך : طوبا محبيك

P. 152. Heading :

עורן • כן • על • ויקרא • אל • משה :

("Also on 'And he spake to Moses.'")

Begins :

הא • יום • קדיש • هذا يوم قدس
ומקדש • טובי • ومقدس : طوبا

¹ Gen. ii. 8.

² Exod. i. 1.

³ Levit. i. 1.

P. 155. Heading :

עורן . כן . על . במדבר . סיני :

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

Begins :

לית . בכל . יומיה .
 לیس فی کل الايام
 יום . רב . הק .
 يوم عظیم مثل
 יום . שבתה :
 يوم السبت :

P. 157. Heading :

ועורן . כן . על . אלה . הדברים :

(" Also on ' These are the words.' ")

Begins :

חילה . רמה .
 القادر العظیم
 ויקירה . פקד .
 الجلیل وصی

P. 158. Beneath it are the words

תמ ימות السبت المقدס.

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

P. 158. Heading :

غير دلی یقال فی راس الشهر

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

Begins :

לחילה . חיולה .
 القادر . المقدر
 ונצוחה . ונודי .
 الجبار نشکر

P. 161. Heading :

עורן . כן . על . מועד . הפסח . הברוך :

(" Also on the blessed festival of the Pass-over.")

Begins :

מברך . הו .
 مبارك هو
 ביתה . דיעקב .
 بیت یعقوب

P. 163. Heading :

עורן . כן . על . מועד . חדש . השביע . הברוך :

¹ Numb. i. 1.

² Deut. i. 1.

³ So written : for השביעי .

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

Begins :

רב . חילה . דכן .
 عظیم الله الذي
 פקד : אפרש .
 اوصا باول
 ירחה . שביעה .
 الشهر السابع

P. 164. Heading :

עורן . כן . על . יום . הכפור . הקדוש : על . פינחס :

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

Begins :

דכורה . טבה .
 يا ذاكر جواد
 דלא . מנשי :
 لم ينسى

P. 167. At the end of the section the words :

نجز جميع الدران بعون الله الملك الرحمن جل الكامل.

(" This completes the whole *durrān* by the help of God, the King, the merciful, may He be exalted, the perfect one.")

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

ובתר . כן . נכתב . צלות . מימר . מרקה : רצון .
 יהוה . עליו : אמן :

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

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

לית . אלה .
 ليس الله
 אלא . אחד :
 الا واحد

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

1. Begins (p. 167) :

עבודה . דעלמה :
 صانع الوجود
 אלהים . יסתגד :
 الله يعبد

ע takes place of א in 1st word of 1st stanza, א in place of ה (5th stanza), and א for ע (16th stanza).

2. Begins (p. 171):

אתהו • אלהינו : انت هو الهنا
ואלהי • אבותינו : والہ اباينا

ע takes the place of ה in 1st hemistich of 8th stanza.

3. Begins (p. 174):

אתהו • אלהנן : انت هو الهنا
ואלה • אבהתן : والہ اباينا

This hymn is complete, strictly according to the alphabet.

4. Begins (p. 178):

הב • לן • משבחה : واجب علينا التسبيح
למרה • דעלמה : لرب العالمين

This hymn has the full number of stanzas with ה for א in the 1st. The second last stanza begins with יהוה, which was read as שמה ('the name').

5. Begins (p. 182):

הבו • תשבחתה : اعطו التسبيح
למן • דאלוף • משתבח : لمن هو معتاد يسبح

Has the full 22 stanzas. Has ה for א in 1st, and א for ע in 16th, stanza.

6. Begins (p. 186):

אתהו • רחמנה : انت هو الرحمن
דרחמיך • דלא • סוף : الذي رحمتك بلا انتها

Has ה for ע in 16th stanza.

7. Begins (p. 189):

אתהו • עבודה : انت هو صانع
דעלמה • וטובינן : الدنيا وطوبانا

Has the alphabet in correct order.

8. Begins (p. 193):

אלהים • קמאה : الله القديم
דקדם • לעלם : من قبل الوجود

Has א for ה in 5th stanza.

9. Begins (p. 196):

אלהים • קעימה : الله القيوم
דקעים • עד • לעלם : الدائم للابد

Has א for ה (5th stanza), ע for ח (8th stanza).

10. Begins (p. 200):

אלהים • יחידאי : الله الواحد

דלית • עמה • חבר : الذي ليس معه صاحب

Has the alphabet in correct order.

11. Begins (p. 204):

אלהים • אל • עליון : الله القادر العالي
לך • אנן • משבחים : لك نحن مسبحين

Has ע for ח (8th stanza).

12. Begins (p. 207):

הא • מלך • רחמן : الملك الرحمن
ישתבח • ביד • כל • פם : يسبح بكل في

Has ה for א (1st stanza).

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

תם ביوت סבوت הלל בעון الله تعالى ومنه وكرمه.

("End of the authorized¹ verses of the Sabbaths by the help of God, Most High, and his favour and bounty.")

Then follows:

צלוח • עמרם • דרה : صلوة عمران الزمان
רצון • יהוה • וסליחתו • رضوان الله وغفرانه
עליו • אמן : عليه : امين

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

This introduces a series of five alphabetic poems with the same arrangement as the first series, and the same vociferation² separating them.

13. Begins (p. 212):

עבודה • דעלמה : صانع العالم
מן • ישום • רביאנך : من يروم يعظمك

¹ See note above.

² I.e. אלה אלא אחד

Has ע for א (1st stanza), ע for ה (5th stanza),
ע for ה (8th stanza), ה for ע (16th stanza).

14. Begins (p. 215) :

עבודה • דעלמה : صانع الدنيا :
תסתגד • ותשתבח : تسجد وتسبح :

Has ע for א (1st stanza), א for ה (5th stanza),
א for ה (8th stanza), א for ע (16th stanza).

15. Begins (p. 219) :

אתהו • חדה : انت هو الواحد :
דאלהותה • דילך : الذي الربوبيه لك :

Has א for ה (8th stanza), ה for ע (16th stanza).

16. Begins (p. 223) :

אתהו • עבודן : انت هو خالقنا :
דהדך • ולא • כלום : الذي كنت ولا شيئاً

Has א for ה (5th stanza), ע for ה (8th stanza),
א for ע (16th stanza).

17. Begins (p. 226) :

אלהים • רחמנה : يا الله يا رحمن :
דבקן • ברחמיך : ارحمنا برحمتك :

Has א for ה (5th stanza), א for ה (8th stanza).

P. 230. Heading :

צלוח • אדונן • הכהן • הגדול • אלעזר : רצון
יהוה • וסליחתו • עליו : אמן : יתמר • ביום • השבת :
في وقت معلوم.

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

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

18. Begins (p. 230) :

אתהו • יהוה : انت هو الله :
פעל • כל • עלמה : صانع كل العالم :

Has א for ה (5th stanza), א for ה (8th stanza),
ה for ע (16th stanza).

Under this hymn (p. 234) are the words

לו • עוד • על • יום • השבת :

("By him also on the (theme of the) Sabbath day.")

19. Begins (p. 234) :

אחד • הו • יהוה • הנכבד : واحد هو الله الجليل :
ואין • עוד • מלברו : وليس ايضا سواء :

This has the alphabet in correct order.

P. 238. Heading :

وهذا اليتين يضاً من قول المذكور سيدنا **אלעזר** •
רצון • יהוה • עליו • **אמן** : يقالو في سبوت الخوامس اذا
كان حاكم في الشهر خمس سبوت يقالو في رابع سبت
وهما هاوولي.

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

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

20. Begins (p. 238) :

אלהים • אלהינו : الله الهنا :
דקדם • על • כל • בוראי : القديم من كل الخلاق :

Has ע for ה (5th stanza), ע for ה (8th stanza).

21. Begins (p. 242) :

עבודה • דעלמה : يا خالق الوجود :
בכל • עת • תשתבח : في كل وقت تسبح :

Has ע for א (1st stanza), א for ה (5th stanza),
ע for ה (8th stanza).

P. 246. Heading :

בית • דראן • ובית • מרקא : יתמרו • על • יומי •
השבתות • הקדושים : פי • אלקטף : על • צוי • את •
קרבני • מן • מימר • הכהן • הגדול • פינחס • רצון •
יהוה • עליו • אמן : 1

"A *durrān* poem and a poem of Marqah, to be recited on the holy Sabbath days in the *qaṭaf* ¹ on 'Command . . . my oblation' [Numbers xxviii. 2], composed by the High Priest, Pinḥas, ² the mercy of the Lord be upon him, Amen." ³

22. Begins (p. 246) :

יתברך • ויתקדש • ייארק • ויקדש
אלהים • הרבי • אל • העظیم

23. Begins (p. 248) :

אלהים • יתברך : אל • ייארק :
ויתקדש • ויתרבי : ויקדש • ויעظم :

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

P. 252. Heading :

עורן • כן : הדי יקאל לה שיראן יקאל פי איום הסבות
בעד קראית הנובה פי הדאר ופי הכניסה עלי מא גרת בה
העאד • וחו מן קול הדסטאן.

("Also this which is called *Shīrān* is to be said on Sabbath days after the reading of the lesson in house and in synagogue, according to what the practice may be, and it is composed by Al-Dustān.") ⁴

There follows this the heading :

מנאט יום הסבת האול מן השחר בכה.

¹ [The *qaṭaf* is a string of Scriptural phrases connected by a common idea or word. It is very frequently used in the Liturgy.—A.E.C.]

² Presumably Pinḥas, son of Abīsha', the liturgist who died in A.H. 846 (A.D. 1442).

³ These may have been pieces composed in the style of the *durrān* and of Marqah as Cowley maintains (see Cowley, S.L. II, p. xxi).

⁴ See *ibid.*, p. xxii.

(" *Manāṭ* of the first Sabbath in the month, at early morning prayer.")

Begins (p. 252) :

דבעי • מדע • מה • הו • מן יעלמ • מא • הו • האדר •
חילה : 1

P. 253. Heading :

מנאט יום הסבת האול הזחר ויום הסבת האני באכה
לה יצא.

(" *Manāṭ* of the first Sabbath, at midday prayer, and the second Sabbath, at early morning prayer. Composed by him also.")

Begins :

שבתה • דמיה • הסבת שיה
למדינה : בניה • אליה מניה

P. 253. Heading :

לה יצא עלי הסבת האני הזחר

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

Begins :

תתדכרון • בטב • תדכרון בחר
שבותיה : 1 וישר • יא מסבחים : ויטקין

P. 254. Heading :

לה יצא עלי הסבת האלל עלי בכה והזחר.

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

Begins :

תלתה • רחמן • תלתה • אהב
קנה • חילה • אחר האדר

P. 254. Heading :

והדי מן קול אבו האסן الصوري تغمده الله تعالى
بالرحمة علي السבת الرابع بכה והזחר.

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

¹ So written.

Begins :

שמועין • דכל • צבעתה :1 יא سامע כל الصرخات

P. 255. Heading :

له يضاً رحمة الله تعالى عليه

("By the same; the mercy of God Most High be upon him.")

Begins :

תניו • מחנה • مکافة عسكر

נפשאתן :1 אמת • نفوسنا وقت

P. 256. Heading :

وهذا من قول مرقه رضي الله عنه علي السبت الخامس اذا كان حاكم في الشهر خمس سبوت يقال في السبت الخامس علي بكره والضره والله اعلم.

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

Begins :

אה • זבן • מודאה • هذا وقت الحمد

למרן :1 אה • זבן • لربنا هذا وقت

P. 256. Heading : له يضاً

("By him also.")

Begins :

תהבה • דעתיד • التايب معد

ומשמש • לאלה • ليعخدم لله

P. 257. Heading :

علي سبوت المواسم والافراح

("On the Sabbaths of seasons of pilgrimages¹ and rejoicings.")

Begins :

כל • טב • לדריה • כל خير لاجيال

שבתה :1 כל • איקב • السبت : כל خير

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

After it (p. 257) the words

تمت ذلك بعون الله تعالى.

P. 257. Heading :

هذا سجديات وسط الجمعة

("These are the prayers [lit. prostrations] during the week.")

1. P. 258. —مناط ليلة الاحد عشيہ *Manāṭ* of eve of Sunday, evening service."

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

הרמתי • את • ידי • رفعت ידי

אל • האלהים • אל • الي الله القادر

2. P. 258. —مناط يوم الاحد بكره *Manāṭ* of Sunday, morning prayer."

The first begins :

קטנתי • מכל • صغرت عن كل

החסדים • • • • • الاحسان • • • • •

3. P. 260. —مناط ليلة الاثنين عشيہ *Manāṭ* of eve of Monday, evening service."

The first begins :

ואמר • לי • מה • فيقولون لي ما

שמו : מה • אמר • اسمه : ما اقول

4. P. 261. —الاثنين بكره *Monday morning.*"

The first (prostration) begins :

יהוה • ילחם • לכם • الله يحارب عنكم

5. P. 262. —مناط ليلة الثلاثاء عشيہ *Manāṭ* of eve of Tuesday, evening service."

The first begins :

יהוה • אלהי • الله اله

אבותיכם • יסף • ابايكم يزيد

6. P. 263. —مناط يوم الثلاثاء بكره *Manāṭ* of Tuesday, morning service."

The first begins :

ואיבתי • את • איבך • اوغادي اعاديك

("Finished the sections of the service (prayer) by the help of God, Most High, on the blessed eve of Wednesday, the 15th of the month Rajab of the year 1209 (Feb., A.D. 1795.")

P. 279. Heading :

وبعد ذلك نكتب دعا مبارك يقال في ليالي الحدود بعد الصلاة رحمه الله علي مولفه.

("And after it we write a blessed invocation to be said on the eves of Sabbaths after the service. May God have mercy on its composer.")¹

Begins :

אה • טבה • דלית • סבור • יא محسن الذي ليس يخيب
מן • טבה • תך • מואש • من احسانك يرتجي

At the end of this section (p. 281) is the colophon (see below, **Additions**).

24. P. 282. Heading :

בשם • יהוה • הדי תסי תפלה • תאל עלי ² נעם
אלתפלה • الذي الي سيدنا ابيشع • وهي من قول
المرحوم العم مسلم ابن المرحوم العم مرجان الدلفي عفي
عنه الملك الخفي امين امين.

("In the name of the Lord. This called *Tephillah* (prayer), to be repeated in the rhythm of the *Tephillah* by our Master Abisha'.³

It is a composition of the late esteemed Muslim,⁴ son of the late esteemed Murjān, the Danafi. May the invisible King pardon him. Amen. Amen.")

¹ [Meaning that the author is unknown—but it is by Marqah.—A.E.C.]

² I take נעם to be the equivalent of "to hymn."

³ The scribe by the use of سيدنا seems to imply it was by Abisha', the great grandson of Aaron. But probably by Abisha', son of Pinhas. See Cowley, *S.L.* II, p. xxvii.

⁴ *Ibid.*, p. xxxiii.

Beside it is written :

תאל סנה אנ יכון المطر قليل.

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

Begins :

אתפלל • קמיד • אה • יקירה • אתשע قدماك يا جليل :
יהוה • לך • ואשבח : يا الله لك واسبح :

Here follow a number of alphabetic stanzas of 14 hemistichs, the even hemistichs rhyming. In the first stanza א, ה, ז are made to rhyme with each other. The ה stanza begins with א, otherwise the alphabetic scheme is complete. After each verse is the refrain (תאל بعد كل بيت) given on p. 284 as follows :

מרי • הרחיב • לנו • מן • יא رب فرج لنا من
הצרעה : אשר • אנה • الضيقه الذي نحن فيها.
בה :

P. 300. At the end after the refrain come the words

ורחם • עלינ • ברחמיד :

given three times, followed by

ורפא • אתנו • ברב • גדל • חסדך • בעמל • משה •
נאמן • ועבדך :

Then

תמת ذلك بعون الله تعالى.

("Finished by the help of God Most High.")

25. P. 300. Heading :

ويضا هدى دعا مبارك ان شا الله تعالى وهي من قول
المذكور المرحوم العم مسلم رحمة الله عليه يقال اذا كان
والمعياذ بالله في ذلك السنة واقع وبا الله يلفظ ويزيل
عن عباده ما يكرهو.

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

Shirān at the instance of his father Ibrāhīm Ṣālīh.

5. **Catalogue Marks.** It is marked Codex XI in top r.h. corner of r.h. board. On p. 1 in pencil "B, B and nr. 8, nr. 5." In pencil inside l.h. board "Samaritan MSS., no. 11," and Bibliotheca Lindesiana book-plate with E/10 in pencil.

CODEX XII

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

1. **General Description.** On paper, of good quality, with watermark FF. PALAZZUCINI in capital letters. The Codex is bound uniformly with the rest of the collection, and has two binder's fly-leaves at each end. The Codex comprises 20 leaves, and of its 40 pages the text occupies 37. The present dimensions of the page are 8.4 in. by 6.3 in. It is written in black ink. The script is Samaritan minuscule in a flowing hand, showing evidence of the influence of Arabic writing. The directions are generally in Arabic. The size of the text column is 5.5 in. by 4.2 in. with 29 to 33 lines to a full page and about 35 letters to a full line. There are catchwords at the end of each folio. The general condition of the MS. is excellent.

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

3. Contents.

P. 2. Superscription:

בשם יהוה נשרי .

("In the name of the Lord we begin.")

Under it in Arabic,

كان الابتداء يوم الاثنين ٢٩ ربيع الثاني سنة ١٢٧٧

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

Then the title:

צללות . לילת . חדש . הראשון . רמשה . שריו .
הצללות . כאר < ואמ < ועל . פתח . רחמיך . וכי .
בשם וקצי . הבריה . וישרו . القطف وهو هده .

("Service of the eve of the First Month, evening. They begin the service with 'Crying out and saying,' and 'At the door of thy mercies,' and 'For in the name,' and the sections of Creation, and they chant the *qataf*,¹ as follows.")

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

Begins:

ויצמיח . יהוה . אלהים . מן . האדמה . כל . עץ . . .

(Gen. ii. 9).

At the end (p. 5):

כארזין . ואמרים . לית . אלה . אלא . אחד . תكرر

ثلاث مرات . יהוה . אל . رحوم . وحنون : ١

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

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

וילך . איש . מבית . לוי . . . (Exod. ii. 1, 2 f.)

then passing on to ii. 10 . . . ותקרא . את . שמו . . .

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

ישתבח . עבוד . סימניה . ופליאתה . יתרבי . אלה .
אלהיה :

¹ [The *qataf* is a string of phrases from the Pentateuch, generally connected by some one word or idea running through them all.—A.E.C.]

("Blessed be he that worketh signs and wonders. May the God of Gods be glorified.")

P. 8. The series of passages relating to the Passover with the priest giving the verses of the alphabetic hymn beginning: **אֲתִי • בְּשֵׁלֶם • מוֹעֲדָה**; to which the congregation make suitable responses (بطرقوا). The verses from **א** to **כ** are given (the **ה** verse is introduced by a **ה**), and on p. 20 the **ת** verse. Throughout these pages, where the Biblical passages also are given, are interspersed the **כְּרִזָּה** either single or three-fold and responses.

P. 20. Direction:

ویزفو חדش • הזה • وتماہ وکرزہ ثلاثہ وبعده یعيدوا
الزفات ואתי • فوق وتحت.

"Then they chant 'This month,' etc. (Exod. xii. 1), and the three-fold vociferation. Thereafter they repeat the chants and the hymn (beginning) **אֲתִי** antiphonally (?)."

This **אֲתִי** is the same alphabetic poem we have already discussed.

Then follow 30 beginnings of Biblical verses arranged in triangular form with the *Et cetera* after them. Thus (Exod. iv. 30):

ייעש • האותות
לעיני • העם
ויאמנו
ותמה

P. 22. Ends with

ששת • ימים • תאכל • מצות • וביום • השביעי • חג •
ליהוה • אלהיך • לא • תעשה • כל • מלאכת • עבודה •
וכרזתה ثلاثہ ويقال اتي • كلها.

("Six days shalt thou eat unleavened cakes and on the seventh day is a feast to the Lord, thy God. Thou shalt not do any work (cf.

¹ [The word **זֶה** denotes a particular chant; الزفات are the verses so chanted. The phrase **فوق وتحت**, which is often used, seems to denote an antiphonal arrangement.—A.E.C.]

Deut. xvi. 8), and the three-fold vociferation. Then the officiant shall say **אֲתִי**, all of it.")

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

ویزفوا חדش • הזה • وتماہ وکرزہ ثلاثہ وبعده یقال.

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

P. 23. Begins:

תמים • תהיה • עם • יהוה • אלהיך • . . .

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

P. 25. Here follows:

וכרזתה ثلاثہ خفيف ויתהلل • تقيل وברוך • אלהנו •
תقيل ויהוה • אלה • كلها تقيل شويه فوق وتحت ונברך •
והמוסף • בה • :

("And the three-fold vociferation lightly¹ and **יתהلل** ('Praised be') heavily,² and 'Blessed be our God' heavily; and 'The Lord is God' in full, rather heavily, antiphonally (?) and 'Let us bless' with the addition.")

Here follow 3 verses as on p. 20, and also as fourth:

ברוך • ומברך • עלינו • ובראשי • وتماہ

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

P. 25. The heading continues:

ויתמר • אלהי • אברהם • לך • נברך • ואז • ישר •
תقيل شويه فوق وتحت ויצא • אדון • מכתב • הקדוש •
ועמו • מכתב • אחד • וילכו • יהוה • גבור • במל •
برهج عظيم الاربع فصول וישרו • המעלים • מרכבת •
الي عند وبرب • ناوون • يبدوا التحاتا ويلفتوا הכהנים •
بالكتب الي הקהל • ויקדמו • יגשקו • בגדול • החל •
ובקטן • כלה • ויימרו • לכהנים • מאה • שנה • ביומיכון •

¹ Or as Cowley translates, "to a quick chant."

² Or "slowly."

ولما يصلو עד . יעבר . ינזלו הכהנים . אל . הטבע :
 ויחתמו . אז . ישר . ויימר . זקן . הכהנים . ראשה :
 ותמאם جوابه גדול . אלה . ותמאם ויתמר . ניזל . ויתהלל .

ותמאם ויתמר . שבחו . לא . נדע . בעלה :

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

It begins (p. 25).

תשבחתה . נשבח : לקדוש . הקדושים :

At close (p. 26) the praise beginning :

יהוה . הו . האלהים : ירוש . הירושים :

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

כריזתה . נכרז : ונדכר . תלתה . זכאים :

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

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

P. 28. Heading :

عليه ايضا שבחו من قول خال كاتبه المرحوم المعفو عنه روحه الشريفه هكهن اسحاق بن شلمه הלוי . ירחמו . יהוה . אמנ : 1

("For it, also, a שבחו¹ composed by the (maternal) uncle of the writer, the late (forgiven (his sins) for his noble spirit) priest Isaac, son of Solomon, the Levite. May the Lord have mercy on him. Amen.")

A hymn of 3 stanzas with varying numbers of hemistichs, rhyming in the odd hemistichs as well as the even. It begins :

אשבח . שם . יהוה : אל . שרי . אלה . ראה :

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

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

יהוה . הו . האלהים . ירוש . הירושים :

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

לאלה . יכולה . דיאנה :

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

Begins :

אכרוז . בשם . האלהים : הצדיק . והישר :

At the end (p. 32) the response (جوابه)

(Exod. xxxiv. 6) ותמאם

There is here written a colophon :

كان تمامها في وقت الضهر في عشره جاد اول ١٢٧٧ .

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

¹ [The name שבחו is not a general term, but denotes a hymn composed in a particular form.—A.E.C.]

P. 32. Heading :

ויתמר • דראן • מברכו • וכי • בשם : ויתרבי •
 كلها وقطف הטבעת • שמש : וראישון :

("Then is said *durrān* 'Blessed is,' and 'For in the name,' and 'Glory be' in full, and the *qataf* of the 'Signet ring,'¹ 'Sun' and 'First' (day of the month).")

Begins :

ויעש • אלהים • את • שני • המאורות • (Gen. i. 16)
 לית • אלה • אלא • אחד •
 ("There is no God but one.")

P. 34. Heading :

ויתמר בשעבוד :

"Then shall be said בשעבוד."

Begins :

בשעבוד • אלה • על • טור • סיני • זוע • חילין •
 וגבוראן • ויסדין :

Then follows an alphabetic poem with stanzas א to ז.

P. 35. Heading :

ויתמר • אתהו • כתבה • רבה • כלה • מן • נשוי •
 כהלן • المناط ויתמר • הא • כת • وهي هذي •

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

Begins (p. 35) :

הא • כתיב • נהיר • וקדיש • דיהבה • אלה • ...

Alphabetic א-ז.

P. 36. Heading :

ויתמר • אהנו • כתבה • רבה • דכל • זכותה •
 קשטה • ותאמ • וילבו • קבלו • וכי • בשם • ושמע •
 ישראל • והמקרא • על • המכתבים • ואל • אה •
 وعلى كل فصل يزفوا وبكل • אלה • מצרים • ותאמ • وبعد •

¹ Cowley gives as the "circle" of the congregation. [The *Qataf* of the Congregation is a selection of passages introduced towards the end of the service for the benefit of those who were not present at the beginning. It is called here 'Sun' and 'First' because the phrases are connected by the fact that they relate to those ideas.—A.E.C.]

يقروا وبراשי • ויתמר • אתהו • דברייך • עלמה • כלה •
 והסגודות • שלשה :

("Then is said 'This here is the great Scripture wherein is all righteousness and truth,' etc. Then they chant 'Receive ye' and 'For in the name' and 'Hear, O Israel,' and the passage concerning the scrolls, and 'Unto Aaron.' After each section they intone 'And on all the gods of Egypt,' etc. Thereafter they read 'And on the beginnings.' Then shall be said 'Thou art He that created the world' in full and the 3 prostrations.")

Then follows :

החדש • הזה • לכם • ראש • החדשים • ראישין • הו •
 לכם • לחדשי • השנה : תكرر ثلاث مرات • ויתמר •
 יהוה • אל • רחום • וחנן • תقبل ומרן • יקבל • צלו •

("This month shall be for you the head of the months, the first shall it be to you of the months of the year' thrice repeated. Then shall be said 'The Lord is a God, merciful and gracious' slowly, and 'O Lord receive our prayers.'")

Then comes :

ויתמר • יתהלל • אלהים • אין • אלה • אלא •
 אחד • (twice) • כי • בשם • كلها •

("There shall be said 'יתהלל', etc. (twice repeated) and 'For in the name' all of it.")

There follows a series of passages nearly all biblical.

P. 38. The final rubric is

وبعد • يقال شموعين • وتنيو • وتايم • ويتהלل • وتايم •
 ويقال • כי • בשם • وשמע • ישראל • ויצונו • ותורה •
 ויתהלל • אלהינו : وتايم • ويقول الامام • אלה • יקבל •
 מנוכון :

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

¹ [The last two stanzas of a hymn.—A.E.C.]

and 'He commanded us' and 'Law' and 'Praised be our God.' The officiant now says 'May God accept of you.'")

Written beside the rubric in the margin are the words:

الله لا يقطع عوايد يشرال بعمل مشه هنامن امن.

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

4. Colophons.

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

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

(iii) P. 38. At the end

تمت بعون الله تعالى ومنه وكرمه وحسن توفيقه في عصره
نهار الثلاثاء المبارك في عشره جاد اول سنه ١٢٧٧ عريه
علي يد افقر عباد الله تعالى واحرجهم يوسف ابن اسرائيل
ابن اسماعيل السامري الدنفي غفر الله له ولوالديه ولجميع
قهل يشرال امين.

("Finished by the help of God, M.H., and his mercy and favour, and the goodness of his succour on the afternoon of the blessed day of Tuesday, the 10th of Jumādā I of the year 1277 (Nov. 25, A.D. 1860) by the hand of the poorest of the servants of God, M.H., and the most sinful of them, Joseph, son of Israel, son of Ishmael the Samaritan, the Danafite. May God pardon him and his parents and the whole congregation of Israel. Amen.")

(iv) On p. 40:

تمت وكلمات بخير ومرادنا ان شا الله تعالى نكتب صلات
يوم الراس الصبح علي الترتيب. نسال تعالى المعونه.

("Finished and completed happily and it is now our intention, if God M.H. wills, to write

the prayer of the First day, morning, in detail. We ask the Most High for aid.")

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

There are no other additions.

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

CODEX XIII

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

1. **General Description.** On paper of good quality, with watermark V.G. (?) in capital letters. The Codex is bound uniformly with the rest of the collection, and has 2 binder's fly-leaves at each end. It comprises 58 leaves.¹ The text (including title) occupies all the pages except the last (58b). The present measurements of the pages are 8.2 in. by 6 in. The size of the text column is 4.7 in. by 4.1 in. There are 28 to 31 lines to a full page and about 32 letters to a line. The script is Samaritan minuscule in a beautiful hand. Arabic is used in the rubrics, in which red ink is largely used at the outset. Elsewhere a black (Indian) ink has been used. The MS. has formed part of a larger collection originally, for the gatherings of 10 folios are numbered with Samaritan letter numbers, and the numbers, found at every 10th folio, are 32 to 35. There are catch words throughout.

The general condition of the MS. is good and no damage has been done to the text. On f. 1b there is a large blot in the margin;

¹ So written for تمت.

¹ The pagination gives 57 but a leaf has been omitted after 52.

10b has been slightly soiled with red ink stains ; 15b, 16a, 19b, 20a are slightly splashed with ink spots ; 17b has a burnt spot in margin ; 26b, a considerable erasure of words written in the margin ; 38b is stained with ink, and 52b with damp ; 55a, 56ab, 57a are splashed with small ink spots. There are many corrections by the original hand using the margins. There are also others by another hand, see **Additions**. Foliation (modern) is by pencilled numbers. One folio has been left accidentally unnumbered between 52 and 53.

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

3. Contents.

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

החלק השלישי : אמנית . מועד . יג . המצות :
הברכות . הטובות : בהגריזים . קדש . הטברות :
עליו . השלום . והצלות .

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

Above it, scribbled by a later hand:

صلوات حج الفطير في الموضع المختار الذي اختاره الله.

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

F. 1b. Heading:

בשם . יהוה . נשרי : צלות . לילת . מועד . המצות .
רמשה :

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

שריו . הצלות . כארזין . ואמרים : ועל . פתח .
רחמים : וכי . בשם : וקצי . הבריה . ואלקטף . מצות .

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

יום . ושבת . וקציר : ועלי כל سفر קרזנה תלתי ועל .
אחר . התורה : יתמר . תורה : ויתהלל : תפיל וברוך .
אלהנו : ויה . אלה : חפית ונברך : והמוסף . בה .
מועדי . יהוה : וברוך . מן . דאמר . שבכ . שבתות .
ויברך . יהוה : וששת . ימים . תאכל . מצות : ואלהי .
אברהם . לך . נברך : ואז . ישר : ויצו . מכתב .
אחד : ויתמר . ניזל : מן غیر حلقه ونשרי . כהלך .
المناط . וקדישה : ואה . רבה : וילבו . כי . בשם .
ושמע . ישראל : והמקרא . על . המכתב . וחדש .
הראשון : الذي بعد وבראשי : ואתהו . דברך .
עלמה : תרח . רחמ . והסגוד . שלשה :

("The beginning of the service 'Exclaiming and saying,' and 'At the door of mercies,' and 'For in the name,' and the sections of the Creation, and the *qataf* of 'Unleavened Bread,' and 'Sea' and 'Sabbath' and 'Harvest.' And after each portion the threefold vociferation and 'At the end of the Torah.' There shall be said 'Torah' and 'Praised be' solemnly, and 'Blessed be our God,' and 'The Lord is God' quickly, and 'Let us bless,' and the addition to it, 'The festivals of the Lord,' and 'Blessed is He who said Seven Sabbaths,' and 'The Lord bless thee,' and 'Six days shalt thou eat unleavened bread,' and 'God of Abraham, Thee we bless,' and 'Then sang,' and 'He commanded one writing.' And shall be said *ניזל* from another part (?) and 'We set ourselves, all of us,' the *manāt* and *qadīshah* and 'O Lord,' and they recite 'For in the name,' and 'Hear, O Israel.' Then the scripture on the Scroll, and 'The First Month' which is after 'And on the beginnings,' 'Thou art he who didst create the world,' 'Thou wilt cause mercies to rest,' and the three prostrations.")

F. 1b. The first begins:

מעדי . יהוה . אשר . תקראו . אתם : . . .

F. 2a. The second begins:

יברך . יהוה . וישמרך :

The third:

ששת . ימים . תאכל . מצות :

F. 2a. Heading :

ויתמר . יהוה . אל . רחום . וחנון : ויתמר . מרן .
יקבל . צלואתכון : ואה . קהל . כלָּהּ ויתמר . מליפוט .
מן . מימר . אדונן . אבישע : רצון . יהוה . עליו :

(" Then shall be said ' The Lord is a God, merciful and gracious.' Then shall be said ' May our Lord accept your prayers,' and ' O Congregation ' in full. Then shall be recited a lyrical poem¹ composed by our Master 'Abīsha', on whom be the favour of the Lord.")

Begins :

תנים . יומה . מאה . שנה : אה . סדר . אחינו :

After it comes :

ברוך . אלהנו . תפיל יפולחא . האמא . כארון .
ואמרים : ועל . פתח . רחמיך : וכי . בשם : וקצי .
הבריה : وبعد אתהאם . תאל יתהלל . אלהים : ותנים .
יומה . מאה . שנה : ויתפארו המשיח תורה אלי ועתה .
ישר . ל . אלה לא יقطع עויד . ישאל .

(" ' Blessed be our God,' solemnly, said by the priest. Then shall be said ' Vociferating and saying,' and ' At the door of thy mercies,' and ' For in the name,' and the sections on the Creation. And when they have finished them, shall be said ' Praised be God,' ' May you be repeating (celebrating again) the day a hundred years (hence).' Then the elders shall take turns to read the Torah as far as ' And now, Israel ' [Deut. iv. 1]. May God not cut off the rites of Israel.")

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

F. 2b. Heading :

צלוח . מועד . חג . המצות : בהרגריזים : יתגעו
כל الجماعة والمشاخ في باب الكنيسة قبل الفجر بحصه
ويحضرو الكهنه شتي مكسيم ويد ازقن² هكنيم .

¹ (מליפוט) is apparently the Greek μελοποιήτης .
Cf. the late Hebrew פיוט, a liturgical poem, from ποιήτης .

² So written for הֶכְנִימ .

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

יתהלל . אלהים . אין . אלה . אלא . אחד . . .

F. 2b. Heading :

ويبدو القطف מצות . וים . ושבת . וקציר : علي هذا
الوضع .

(" And they begin the *qataf*, ' Unleavened Bread,' and ' Sea,' and ' Sabbath,' and ' Harvest.' ")

Begins :

ויברך . אלהים . את . יום השביעי . . .

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

ويقولوا لبعضهم מאה . שנה . ביוםיכם :

(" And they say to one another ' May your days be a hundred years.' ")

F. 5a. Heading :

ويبدأ الامام القرايه من وعته . اسرائيل : ويسير فيها
ويقرو سورة فوق وسورة تحت الي ان يصلو مكان الزيتونه
في اي سورة كانت يقعدو هناك الي ان يصلو في القرايه
כי . תצא . למלחמה . الثانيه يسير فيها الي عند حجر
והיה . אם . שמע . תשמע : يقعدو هناك الي ان يصلو
السورة المذكوره ويقروها ويسير في بدو יפתח : يسير
الي وقفة והיה . כי . יבאו : يقعدو هناك الي ان يصلوها
ويسير فيها الي מקדה : ויחתמו . התורה . שם : ויתמר .
תורה : ונברך . יתה . וקרנֵה תלתֵה חפִיף ויתהלל . תפיל
ويقال هذه البيت الدران ويتلو بيتين מרקא : كما יאֵי .

(" The priest begins the reading (of the Torah) at ' And now, O Israel ' [Deut. iv. 1] and they process during it, reading a section high and a section low,¹ until they arrive at

¹ Perhaps antiphonally—or the officiant reading one and the congregation the other.

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

Begins:

חילה • רמה • שמע • בקלן • רחמנה • • •

At its end (f. 5b): **לית • אלה • אלא • אחד :** followed by **לית • אלה • וג' :** and again **לית • אלה • וג' :**

F. 5b. The two poems by Marqah given are alphabetical. They are written in double column, the odd stanzas in r.h. column, and the even in the left.

The first begins: **אלהים • אל • עליין :** See S.L. I, p. 25. Ends with **לית • אלה • וג' :**

F. 6b. The second begins: **הא • מלך • רחמן :** See S.L. I, p. 26. Also ends with **לית • אלה • וג' :**

F. 7b. Heading:

תמ יקול האמא הדה אלתח.

("Then the priest says this 'Gloria.'")

¹ The first passage, **כי תצא**, is at Deut. xx. 1.

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

³ Durrān No. 12; Cowley, S.L. p. 43.

Begins:

תהותה • הסאה :

See S.L. I, p. 270.

The rubric proceeds (in red ink):

ועל • פתח • רחמין • וכי • בשם • וקצי • הבריה :
 תתיל ויסירו פי בדו בריך • אלהנו • אלי ענד חליה (؟)
 המרופה והו שטוח המאר הדפי פיהא אולאד העוג הקאר
 ויקמלו סור חליקה ויקאל.

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

יתהלל • אלהים • אין • אלה • • • •

Cf. S.L. I, p. 157. The text, here, is abridged. It proceeds, after **כי • בשם • וקצא**, to **טוב • לנו • וג' :** After it comes a series of Scripture passages indicated by their opening words only. At its end **אין • כאל • ישרון :** ("There is none like to the God of Jeshurun"), the opening words of a hymn composed by Abīsha' b. Pinḥas b. Joseph. See S.L. II, p. 494.

F. 8a. Heading:

ויקאל יתהלל • תתיל ודלעלם • ברישה • ובעקבה :
ברוך • אלהנו • תתיל בטרפה ויהוה • אלה • תתיל בית וית
ויסירו פיהא אלי ענד העבר תין יקפו הנאק ויתחמו יהוה •
אלה • ויקול האמא נברך • עלי הדא הוזה קמא יאפי פי
الصفحه الاتيه والله اعلم.

("Then shall be said 'Praised be' [S.L. I, 157], slowly, and 'For ever first and last, blessed is our God' [4], in slow measure. And 'The Lord is God' [4], slowly verse by verse. Then they proceed meanwhile until they arrive at the Fig Grove (?). There they halt and finish 'The Lord is God.' The priest

says 'We bless' [7 f.], according to the arrangement as set forth in the following page. And God is All-Knowing.")

Begins :

נברך • ונהלל • ונגדל • ונצ • ונאמנו ברוך •

This is the opening verse. All the verses are written in triangular form alternately in red and black ink, and in this contracted style. Cf. S.L. I, 7 f., where the verses are given in full. It breaks off after the verse beginning לך • יהוה • יפתח. In the margin יה • אלהינו • יה • אחד : بعد ושבת • עד • יה • אלהיך • יהוה :

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

F. 9a. Heading :

ويختتمو ذلك عند باب دار الرئيس ويقولو الي بعضهم
מאה • שנה • ביומכם • כלכם : ויבא • האמא • נשוי •
כהלן : תתיל ויסיירו פיהא אלי عند אלשנים • עשר • אבן •
והי הדי ישר

("And they finish that at the gate of the house of the Ra'is, and say to one another 'May the days of all of you be a hundred years' [156]. The priest begins: 'We all set ourselves' [9], slowly. They proceed meanwhile until they come to the Twelve Stones.¹ And this is it") (ישר—chant).

Begins :

נשוי • כהלן • ונימר • לך •

F. 10b. Heading :

وينهو ذلك عند الابنيم من جهة القبلة بعد ان يكونو
נשקו • אלשנים • עשר • אבן : ويقال قطف الابنيم.

("And they finish that at the Stones on the south side after they have kissed the

Twelve Stones. Then shall be said the *qataf* of the Stones.") This is followed by the יתהלל ('Praised be') [157] and the passage on the Stones, Deut. xxvii. 4. (In the Sam. Pent. it comes after the Ten Commandments in Exod. xx.)

F. 10b. Heading :

ويهنو بعض ويبدو التحاتا קדישה : وهي هذه.

("They congratulate one another, and the basses (?) begin 'Holy One' [11], and this is it") :

קדישה • יקירה • דאפרשת •

Beside it, in the margin, is written

يسيرو في ذلك الي عند باب اлахبا : يقعدو هناك.

("They proceed in the course of it to the Door of the Tent, where they sit down.")

F. 11a. Heading :

ثم يبدو الفواقا.

("Then the tenors (trebles) (?) begin.")

Begins [see S.L. I, p. 11] :

בנצירו • ובקשט •

F. 11b. Heading :

ثم يقول الامام شبخو • العاده ويقال دران مبركو :

("Then the Priest says the customary ¹שבخו and *durrān* [47].")²

Begins :

מברך • הו • ביתה •

F. 11b. Heading :

وكرزته تلاته ويهوه • אל • רחום • וחنون : تقييل ويقال
לך • نبيعه • تقييل.

("Then the three-fold vociferation,³ and 'The Lord is a God, merciful and gracious,' slowly. Then is said 'To thee we pray' [39, Durrān, No. 2], slowly.")

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

² This is known as the 'Holy Angels' Prayer,' [למלאכים • הקדושים].

³ There are a number of prayers beginning with שבחו. This is probably that given in Cowley, S.L. I, p. 101.

² This begins • הו • מברך • דו • corrupted here into מברכו •

³ אין • אלה • אלא • אחד :

the opening words given, with *ותאמה* (etc.) added (f. 24b). Another hand has completed them in the margin. The first ten verses (א-י) alone are indicated. Directions when to make the vociferations threefold or single are interspersed.

On f. 32b begins the *qataf* for Leviticus (Levit. ii. 2, etc.). At its end (f. 34b) is the direction:

ויקאל כרזנה תלתה ובעדה יקאל יתהלל [ל] . אלהינו . יהוה . אל . רחום . וחנן :

("Then shall be said the threefold vociferation and afterwards 'Praised be our God: The Lord is a God merciful and gracious.'")

F. 34b. The *qataf* for Numbers (Numb. ii. 9, etc.) follows. Near the end (f. 37b) the כ verse of Marqah's poem is introduced, followed later by a conclusion as on f. 21b.

F. 37b. The *qataf* for Deuteronomy (Deut. i. 5, etc.). The ת verse of Marqah's poem is introduced (f. 40a).

F. 40b. Heading:

ויזפו ששת . ימים . תאכל . מצ . וקרזנה תלתה פוק ותחת ובעדה יעאד הזפא פוק רתחת והו האולאי .

("And they chant 'Six days shalt thou eat unleavened bread,' and the threefold vociferation, high and low,¹ and after it the chants, high and low. And they are these.")

Begins:

ויעש . האותות . לעיני . העם : ויאמנו . העם : ותאמה (Exod. iv. 30)

A series of scriptural passages, with only the opening words given, each set out in triangular form in double column.

F. 41b. Heading:

ויקאל כרזנה תלתה פוק ותחת ובעדה תעאד איה . קהל . פוק ותחת וזפה ששת . ימים . וקרזנה תלתה פוק ותחת ובעדה יקמל הקטף כמה תרי .

¹ Presumably both bass and treble voices.

("Then is said the threefold vociferation, high and low, and after it is repeated also 'O Congregation,' high and low, and the chant 'Six days,' and the threefold vociferation, high and low. Then is finished the *qataf* as you observe.")

On the margin is written by another hand the verses אה . קהל , and כ and ת of אה . קהל . The writer has added a colophon [see below **Additions**].

The *qataf* is continued to f. 43b.

F. 43b. Heading:

ויקאל כרזנה תלתה תתיל פוק ותחת ויהוה . אל . רח . וחנ . תתיל וילבו יהוה . גבור : והמקרא . על . המכתב . אז . ישר : וזפאתה עליי هذا الوضع وعلي كل فصل تلييه ويزفو الزفه الذي بعده .

("Then is said the threefold vociferation slowly, high and low, and 'The Lord is a God, merciful and gracious' slowly, and they use as refrain 'The Lord is Mighty,' and the reading from the Scroll is 'Then sang (Moses)' (Exod. xv. 1), and its *zaffāt* are in the order set down, and after each section a response (تلبية), and they chant the *zaffah* which is after it.")

Begins:

אז . ישר . משה (Exod. xv. 1)

ויזפו עזי . חזמרתי . (Exod. xv. 2)

At end (f. 45a) the words:

ויזפו זפאת הסורה ויעידוהם כלם כמה تقدم شرحهم .

("They chant again the *zaffāt* of the chapter, and repeat them, all as detailed above.")

F. 45a. Heading:

ויקאל מן . אתהו . דבריך . עלמה : תרח . רחמיך . והסגודות . שלשה :

("Then is said 'Thou art He who created the world,' 'The gate of thy mercies,' and the three Prostrations.")

These are three Scriptural passages with additions.

The first begins :

ויקרא . אברהם . את . שם . המקום . . .
(Gen. xxii. 14)

The second :

מועדי . יהוה . אשר . תקראו . . .
(Levit. xxiii. 2)

The third :

ששת . ימים . תאכל . מצות . . .
(Deut. xvi. 8)

F. 45b. Heading :

ויתמר . יהוה . אל . רחום . וחנן : וימר . הכהן .
מרן . וקבל . צלואת . העדה . וידבר . ויפולו . לבעזם
מאה . שנה . ביומכם . כלכם : אל . לא . יقطع . לکم . עاده
ת . יבא . האמא . אז . ישר . עלי . נעם . אלה . רב : ויסירו
פיהא . אלי . מזבח . שח : וחדא . תרטיהא .

(" Then is said ' The Lord is God, merciful and gracious.' The priest shall then say, ' Our Lord receive your prayers,' as is usual and traditional. They shall say to one another, ' A hundred years be your days, all of you; May God not interrupt his dealing with you.' Then the priest begins : ' Then sang (Moses)' (Exod. xv. 1) to the measure of ' God is great.' Meanwhile they proceed to the Altar of Seth. This is the order of it.")

Begins :

אז . ישר . משה . . .

After each stanza a refrain :

יהוה . גבור . במלחמה : יהוה . שמו . לעולם :

(" The Lord is mighty in battle : The Lord is his name for ever"), followed by :

דת . רחמן . דת . רחמן : תשבחתה . לשמך . רבה .
ונצוחה . לית . אלה . אלא . אחד :

(" ' Thou art He that is merciful ' (repeated). ' Praise to thy name, great and all-victorious.' ' There is no God but one.'")

F. 46b. Heading (written in the margin) :

يدخلو الي المزبح في قوله עד . يعبر . עמך . יהוה :

(" They approach the altar with the passage ' Till thy people pass over, O Lord ' " (Exod. xiv. 28).)

At the end the יתהלל [S.L. I, 157].

F. 47a. Heading :

ويقال قطف هزكهم وعلي كل اخر فصل تلبيه وهو هذا .

(" Then is said the *qatāf* of the Patriarchs, and at the end of each section, a response (refrain), as follows.")

Begins :

ויברך . אלהים . את . יום . השביעי :

The refrain is either the יתהלל, or יהוה . אל . רחום . ונ

F. 48b. Heading :

ويقال اهنا . כתבה . רבה : ويلبو شوب . مחרון .
أفך : וכי . בשם : وشמע . ישראל : تم بعد ذلك يقولو
الجوق جميعا بقلب خالص طاهر .

(" Then is said ' This is our great scripture' [S.L. I, 56], and they respond with ' Turn from the fierceness of thy wrath ' (Exod. xxxii. 12), ' For in the name ' [126, 654], and ' Hear, O Israel ' (Deut. vi. 4). After that the gathering will say all together with a free and pure heart.")

¹ אלהים . יראה : יהוה . יראה : . . .

(S.L. I, p. 271).

The first stanza is to be repeated five times, followed by the יתהלל [157]. Then they shall say to one another ' A hundred years be your days, all of you.'

F. 49a. Heading :

ويبدأ الامام أله . رب : وهي لسيدى الشيخ ابو حسن
الصوري رضى الله عنه .

(" Then the priest will begin ' Great is God ' [S.L. I, 70]. This is by Shaikh Abū Ḥasan, the Tyrian,² may God have mercy on him.")

Begins :

אלה . רב . ולית . כֹּתֶה :

¹ Cowley suggests this hymn is wrongly ascribed to Marqah, and is probably by Pinhas.

² Date of Abū Ḥasan (or Abū l'Ḥasan) is uncertain, but probably the twelfth century (see S.L. II, p. xxiii).

An alphabetic poem of which verses א to ס are given. The refrain is :

דת . רחמן : וג' (See f. 45b.)

At the end (f. 50b) is the יתהלל [S.L. I, 157], followed by the *qataf* of the place, which begins (f. 50b) :

ויהי . אחר . הדברים . האלה : והאלהים . נסה . את . אברהם : . . . (Gen. xxi. 34)

F. 51a. Heading : "Then is said." *تم يقال* , Begins : (S.L. I, p. 72).

שמעון . דכל . צבעתה :

The last two stanzas of the poem . . . אלה . רב . . . F. 51b. Heading :

ويدخلو يزورو المزيج ويطلعو يقفوا مواجه מזבח . נח :
וידעו מברכו : ويقال منها ثلاث فصول تقيل وينفرو الى
المزيج في شبلي . עקלה : ويكملوها خفيف . وكرزته
تلاته ויתהלל : تقيل וכי . בשם . ולטוב . לנו : وقطف
المكان وهو هذا קטף . נח :

("Then they enter and visit the Altar, and ascend and stand in front of the Altar of Noah. They begin 'Blessed is he' [S.L. I, 47]. There is said three sections of it slowly. They draw close to the Altar at 'Produce of the field' [4th stanza], and they finish it quickly. (Then come) the threefold vociferation and 'Praised be' [157] slowly, and 'For in the name' [126, 654] and 'It is good for us' [270], and the *qataf* of the place, i.e. the *qataf* of Noah.")

Begins : (Gen. vi. 8)

ונח . מצא . חן . בעיני . יהוה :

Ends with . . . אין . כאל . ישרון . . . [S.L. II, 494]. F. 51b. Heading :

ويقال يتهللل : تقيل و دلעלם . ברי : ובעקבה :
ברוך . אלהנו . ומשבח . אלהנו : تقيل ويكملوها خفيف
ואין . כאל . ישרון : יתהלל : تقيل تم بعد ذلك يبدأ

الامام הא . סביאן : ويسيرو فيها الى אלגבע : وينهوها
وهم داخلين وهي الامام מרקא : رصون יהوه عليو امن .

("Then is said 'Praised be' [S.L. I, 157] slowly, and 'For ever first and last, blessed is our God, and praised is our God' [4], slowly, and they finish it rapidly. Then 'There is none like the God of Jeshurun' ² [494], followed by 'Praised be' slowly. Then after it the priest begins 'O thou that feedest' [60, 872]. Meanwhile they proceed to the hill-top (?) and finish it as they arrive. It is by the Imām Marqah, the mercy of the Lord be upon him, Amen.")

Begins :

הא . סביאן . נפשאתה : (S.L., p. 60)

An alphabetic poem of 22 stanzas, with ה in א verse, ע for ה, א for ח.

F. 52 (ii) b. Heading :

تم يعاد הא . סביאן : في باب الجبع وبعد ذلك يقول
الامام شيوخ من قول المرحوم الثقة عبد الله ابن
سلامه رضي الله عنه .

("Then is repeated 'O thou that feedest' at the entrance to the hill, and after that the priest will say verses (?) by the late trusty 'Abdullah b. Solomon,' ³ may God have mercy on him.")

Begins :

כרוז . לאלה : רמה . מרומה : (S.L., p. 275)

F. 53a. Heading : ويقال بعد ذلك

("Then is said.")

Begins :

וישא . אהרן . את . ידו . על . העם . . .

(Levit. ix. 22 ff.)

¹ Written סביעין (S.L. I, 60) and סבעין (*ibid.* II, 872).

² This is an acrostic poem with acrostic letters, אבישע . . . בן . פנחס . כהנא . רבה : (see *ibid.* p. 494).

³ See *ibid.* p. xxviii.

F. 53b. Heading :

وبعدہ قطف البرکہ وهو ہدا.

("After it the *qataf* of the Blessing, as follows.")

Begins :

(Gen. i. 22) : **ויברך . אתם . אלהים :**

A series of Scriptural passages which speak of God.

F. 55a. Heading :

ויقال תורה : **ותמא ויתהלל :** **תקיל שויה ואתהו .**

דבריד . עלמה : **כלה והסגודות . שלשה :**

("Then is said 'Law' [S.L. I, 115, 468] etc., and 'Praised be' [157] somewhat slowly, and 'Thou art He who created the world' [67] in full, and the three Prostrations.")

The first begins (f. 55a) :

ויקרא . אברהם . . .

All three as on f. 45a.

F. 55b. Heading :

ויתמר . יהוה . אל . רחום . וחנן : **תקיל וימר .**

הכהן . מרן . יקבל . צלו . **وهو ہدا**

("Then is said 'The Lord is a God, merciful and gracious' slowly, and the priest says 'Our Lord receive your prayers' [S.L. I, 276]. It is as follows.")

Begins :

מרן . יקבל . צלואתכון : וג'

This is followed by the **יתהלל** [157] (f. 56a).

F. 56a. Heading :

وبعدہ يقال آتی : وهي لسيدنا فينحس.

("And after it is said 'Come (in peace)' [S.L. I, 276] by our Master Pinhas.")

Begins :

آتی . בשלם . מועדה : לא . משתרי . חג . הקציר :

Perhaps originally an alphabetic poem—but only the א and ת stanzas are given.

F. 56a. Heading :

וזפה וזכרת . כי . עבדה . הית . בארץ . מצרים :

ותמא וקרזנה תלת.

("And the *zaffah*. 'And thou shalt remember that thou wast a servant in the land of Egypt,' etc. [S.L. I, 276, Deut. v. 15], and the threefold vociferation.")

F. 56b. Heading :

وبعد ذلك يطوفو سدر . הקהל : حول هيجع تم بعده

يبدأ الامام.

("After that the congregation encircles the hill-top in order, and then the priest begins.")

Here follows **יתהלל** [S.L. I, 157], and after it is said (Exod. xl. 33 ff.) **ויקם . את . החצר .** **סביב . למשכן . . .**

Then follows **יתהלל . אלהינו . . .** and after it **תניז . מחנה .** **שמועין . דכל . צבעתה : וג'** **נפשאתן : וג'** as on f. 51a.

Ending (f. 57a) :

אלה . יקבל . מנוכח . מאה . שנה :

תנים . יומה . מאה . שנה :

الله لا يقطع عوايد يشرال.

F. 57a. Colophon (see below **Additions**).

4. **Additions.**

A. *Colophons.*

(i) F. 2a.

في يوم الخميس ٢٧ شهر صفر سنة ١١٢٠.

("On Thursday, 27 Šafar, A.H. 1120" [May, A.D. 1708].)

(ii) F. 41b. A colophon to an Addition.

كتبه الفقير لله صالح ابراهيم الدنفى عفه عنه في ليلة حج همصوت هبروك سنة ١٢٧٢ عريه.

("Written by the poor one in the sight of God, Sālīḥ (b.) 'Ibrāhīm, the Danafite, may (God) forgive him (his sins), on the eve of the Feast of Unleavened Bread, the Blessed, in the year A.H. 1272 [A.D. 1856].")

(iii) F. 57a.

نجزت عادة موعده حج همصوت هبروك بعون الله تعالى وكرمه وجوده وبره وحسن توفيقه في ليلة الخميس المبارك خامس عشر شهر جمادى الاخر سنة عشرين ومايه والف

الموافق الي تاسع عشر شهر اب الرومي وهو ١٢٧٠٠٠ :
 علي يد افقر العباد الفقير مسلم ابن المرحوم مرجان ابن
 ابراهيم السامري الدنفي عفي الله تعالى عنه وعن والديه
 وعن جميع قهل يشرال هسجوديم لهرجيزيم بيت ال امن
 وذلك برسم خدمة صدقت الركن الاجل الاخ الاعز ابراهيم
 اخو كاتبه جعله الله تعالى مبارك عليه امين والحمد لله رب
 العالمين وشلوم يهوه علي مشه بن عمرم نبي كل هدوروت .م
 يتلوه عوايد شبع شبتوت هسبعوت.

("Finished the service of the Feast of Unleavened Bread, the Blessed, by the help of God M.H. and his favour, goodness, bounty and succour, on the eve of Thursday, the blessed, the fifteenth of the month Jumādā II, of the year 1120 corresponding to the nineteenth of the month of Ab (August), Julian calendar, and it is the fifth month, by the hand of the poorest of slaves, the poor Muslim, son of the late Murjān, s. of 'Ibrāhīm (Abraham) the Samaritan, the Danafite. May God M.H. pardon him and his parents and the whole congregation of Israel who prostrate themselves towards Mount Gerizim, Bethel, Amen. And (it was made) at the instruction of Service,¹ Righteousness, Stay, Exalted, the most dear brother, Abraham, brother of the writer, may God M.H. make it blessed on his account. And praise be to God, lord of the worlds. And the peace of the Lord be upon Moses, son of Amram, prophet of all generations. Next follow the services of the seven Sabbaths of Weeks.")

The MS., however, ends here, and nothing more has been added to this volume.

B. Additions to Text.

(i) F. 1a. In ink by another hand :

صلات حج الفطير في الموضع المختار الذي اختاره الله.

("Services of the Feast of Unleavened Bread in the chosen place, which God chose.")

¹ This and its companion words are honorific titles.

(ii) Sālīḥ b. Ibrāhīm (see colophon ii above) has completed in the margin the verses of ١٢٧٠٠٠ left incomplete by the copyist. See from f. 24b on. He has also written the verses of the same poem as used in the service, all together in full, on f. 41b.

C. Other Additions.

F. 57b. The words فلما كان بتاريخ
 ("And on the date.") There the proposed entry stopped.

5. **Catalogue Marks.** Marked Codex XIII in ink inside r.h. board. F. 1a: in pencil, II 18, and No. 18. Inside l.h. board: Bib. Lind. book-plate has in pencil E/10. and on fly-leaf opposite, Cat. L. and B 10.

CODEX XIV

(A MS. OF MIXED CONTENTS, BUT MAINLY LITURGICAL HYMNS, 80 IN NUMBER, IN SAMARITAN AND ARABIC. PART OF MS. EARLY EIGHTEENTH CENTURY, THE REST FIRST HALF OF NINETEENTH CENTURY)

1. **General Description.** On stout oriental paper of different periods with no special watermark. The Codex is bound uniformly with the rest of the collection and has 2 binder's fly-leaves at each end. It comprises 95 folios, all of which, except 1a, have text or additions (*q.v.*). The present measurements of the page are 8.1 in. by 5.8 in. It is written in black ink and the writing in no part of the Codex is good, although on the whole fairly easy to read. In the oldest part of the Codex (pp. 1-70) there are about 18 lines to a page, but elsewhere the number varies greatly. The text column equally is varied in size. Pagination has been marked in ink but carelessly done, for on two occasions 2 leaves have been turned over instead of one. Thus 118 and 119, and 172 and 173 have had to be repeated. There are catch-

words throughout. The general condition of the MS. is excellent.

2. **Scribes and Dates.** There appear to be three chief hands (a) pp. 2-70, 75, 76 by 'Abdullah b Murjān; (b) pp. 70-73, 'Amram b Salāmah; (c) pp. 77-end by Ṣāliḥ b. Ibrāhīm, and others.

The dates are (a) A.H. 1139 (A.D. 1723); (b) A.H. 1255 (A.D. 1839); (c) A.H. 1251-63 (A.D. 1835-47).

3. **Contents.** P. 1 is blank.

P. 2. Title, with heading:

بسم الله الرحمن الرحيم. هذا كراس تسابيح يقال في
الزيارات وفي ليالي الحدود والحظ والانصراف وبعد قرايه مولد
سيدنا موسي ابن عمران عليه السلام تاليف من ياتي ذكرهم
رحمهم الله تعالى امين. בשם יי"ה > נשרי:

("In the name of God, the merciful the compassionate. This is a pamphlet (lit. quires) of praise to be recited during visitations¹ and on the eves of Sundays, and of happiness and rejoicing, and after the reading of 'The Birth of our Master Moses,'² son of 'Amrām on whom be peace, composed by those of whom mention will be made, may God, M.H., have mercy upon them, Amen.")

1. P. 2. Heading:

تسبيحه من قول سيدنا فينحس رضي عن روحه الشريفه
امين.

("A hymn by our Master, Pīnḥas,³ may God have mercy on his noble spirit.")

In Arabic: Stanzas of 4 hemistichs. First 3 rhyme together. The 4th rhymes throughout in الله. In all 8 stanzas.

Begins:

الله الله الله هو الذي ارسل موسي ونباه.

¹ Pilgrimages to the tombs of the patriarchs, especially Eleazar, Ithamar, and Pinḥas, are here intended.

² See Codex X.

³ Probably Pinḥas, b. Eleazar, b. Pinḥas (see S.L. II, p. xlv.) who died in A.H. 846 (A.D. 1442).

The composer, in p. 3, describes himself thus:

وانا فينحس من جدي فينحس واعطاني رب الناس
امامه الله.

2. P. 4. Heading:

له ايضاً رضي الله تعالى عنه.

("By him also, may God M.H. have mercy upon him.") In Arabic: rhymes as in preceding: last line in نا—. In all 10 stanzas.

Begins:

يا ربنا يا ربنا بلطفك فرج كربنا.

At the end of the hymn the words

تم بمون الله تعالى وكرمه.

("Finished by the help of God, M.H., and his favour.")

This formula is repeated, with variations, after each hymn in the collection.

3. P. 5. Heading:

تسبيحه من قول سيدنا فينحس رضي الله تعالى عنه.

("Hymn by . . . Pīnḥas . . .")

In Arabic: stanzas and rhyming as in No. 1: 4th hemistich rhyming in نا—. 11 stanzas in all.

Begins:

نحن لو كنا اين ما كنا سيدنا معنا ما يضيعنا.

4. P. 6. Heading:

تسبيحه من قول المرحوم العم الشيخ ابراهيم ابن قباص
رضي الله عنه.

("Hymn by the late, revered, Shaikh Ibrāhīm b. Qabās,¹ may God, etc.")

In Arabic: as in No. 1: 4th in نا—. 17 stanzas in all.

Begins:

نحن قد لنا غاية المنا بذكر ربنا وبذكره قد فزنا.

¹ Abraham b. Joseph, al-Qabāsī (sixteenth century). S.L. II, p. xxxi.

5. P. 7. Heading :

ايضاً من قوله في السلوك نغم مقوم رضي الله عنه.

("Also by the same author on the ascetic life, after (the measure of) מקום, may God, etc.")

Arabic: 14 lines (stichoi) rhyming in —ام.

Begins :

قم معي ان كنت مثلي مستهام نظرق الحانات في جنب
الظلام.

6. P. 8. Heading :

ايضا تسبيحه من قوله رضي الله تعالى عنه في سيدنا
العزرا شلوم يهوم عليه امين.

("Also a hymn by the same . . . on our Master, Eleazar, the peace of the Lord be upon him, Amen.")

Arabic: 19 lines rhyming in —اما.

Begins :

يا امام الله يا ابو الائمة يا حبيب يا نسيب يا اماما.

7. P. 10. Heading :

ايضاً علي الوزن في سيدنا موسي سلام الله عليه من
قول المرحوم العم الشيخ مفرج اسكنه الله تعالى فصح الجنان
امين.

("Also in the same metre on our Master, Moses . . . by the late revered Shaikh, Mufarrij,¹ may God, M.H., grant him to dwell in Paradise.")

Arabic, 21 lines rhyming in —اما.

Begins :

يا رسول الله يا موسي الكليم يا حبيب يا لبيب يا زين
الاناما.

8. P. 11.

في سيدنا العزرا من قول المرحوم العم الشيخ ابراهيم
القباصي رضي الله عنه.

("On our Master Eleazar by the late rev. Sh. Ibrāhīm al. Qabāṣī,¹ may God, etc.")

Arabic: stanzas rhyming as in 1: the 4th line in —ام. In all 30 stanzas.

Begins :

القلب قد هام شوقا للمقام الحرم الحرام سيدي العزرا
الامام.

9. P. 14. Heading :

له ايضاً علي وزن نטר . سميم . رضي الله عنه امين.

("By the same in the metre of نטר . سميم, may God, etc.")

Arabic: stanzas rhyming as in 1: 4th line in —ري. 23 stanzas in all.

Begins :

نور الفجري فيك يسري.

10. P. 17. Heading :

²من قول زينب الصفويه رحمه الله تعالى عليها امين.

("By Zainab, the Ṣafawīyah, may God, etc.")

Arabic: stanzas rhyming as in 1. 4th lines in —اني. 13 stanzas.

Begins :

يا وحداني ما لك ياني من احسانك لا تنساني.

11. P. 18. Heading :

مديح في موسي الرسول عليه السلام لم يعلم مولفه
رحمه الله.

("Hymn in praise of Moses, the Apostle, on whom . . . Author unknown, may God, etc.")

Samaritan with Arabic translation.

Begins :

אה . רוח . הגנה : ה' . לי . מגיד . טובה :

This hymn is in stanzas of 4 hemistichs, the first three rhyme with each other, the

¹ Mufarrij is the Arab. equivalent of Marḥīb. This is Mufarrij b. Ya'qūb (seventeenth century), S.L. II, p. xxxiv. He describes himself on p. 11.

² See note on No. 4 above.

³ Hymn given in full with translation in *Bulletin of the John Rylands Library*, October, 1937.

fourth rhymes throughout in חן . In all 8 stanzas.

The Arabic translation of opening stichos is
 يا نسيم القدس كون لي مخبراً.

The Arabic translation is made to rhyme in the second and fourth hemistichs.

There is added at the end a form of chorus beginning :

سيد موسي نون شفيعي يوم القيامة قدام الهي.

12. P. 20. Heading :

ايضاً مديح في السيد ابراهيم الخليل من قول سيدنا
 ايشع رضي الله تعالى عنه امين.

("Also a hymn of praise on the patriarch Abraham, the friend (of God) by our Master Abīsha',¹ may God, etc.")

In Samaritan, in stanzas of 4 hemistichs rhyming as in previous. Between stanzas there is inserted a poem in Arabic also about Abraham, although not a translation of the Samaritan. 14 stanzas each, Sam. and Arabic. Samaritan begins (1st stanza) :

אה • אברהם • וזכותו • עבדך • כד • אתו •
 ידרשו • צדקתו • הך • די • אמנותו •

Arabic (1st stanza) :

خليل الله خليل الله سلامي علي خليل الله
 عز الله وجل الله ما في الملك غير الله

Note the interesting ending descriptive of Paradise, and its treasures² (p. 23) :

يا عبر الي الجنة خبرني بما فيها
 فيها الدر والياقوت مرصع في اراضيها
 فيها المن والسلوي تجري في مجاريها
 فيها القبة البيضاء سيدني موسي قاعد فيها
 عليه البندله الخضرة طرازاً لكم باسم الله
 في يده قلم فضه يكتب في عبيد الله
 عليه دايم سلام الله

¹ Abīsha' b. Pīnhas, who died in 778 (A.D. 1376), see S.L. II, p. xxviii.

² See *Bulletin of the John Rylands Library*, April, 1938.

13. P. 23. Heading :

تسبيحه في سيدي العزر شلوم يهوه عليو من قول المرحوم
 ابراهيم ابن صفي رحمه الله تعالى عليه امين.

("Hymn of praise on my Master, Eleazar, the peace of the Lord upon him, by the late Ibrāhīm b. Šafī, may God, etc.")

In alternate stanzas of Arabic and Hebrew, each of 4 stichoi. In both the first 3 rhyme together, the 4th rhymes in מה — throughout the hymn. It begins with a refrain beginning :

قم بنا سيدي واصرف الهمه.

The Samaritan (1st stanza) begins :

כהני • יהוה • מלכה • קעימה •

The Arabic (1st stanza) :

ايه كبار هو اصحاب اسرار.

There are 17 stanzas in Samaritan, and the same number in Arabic.

14. P. 30. Heading :

تسبيحه ايضاً من قوله رحمه الله عليه امين.

("Hymn of praise also by the same, may God, etc.")

Alternate stanzas of Arabic and Samaritan as in the previous. The 4th hemistich in each case rhymes in מי — : 21 stanzas Arabic, 18 Samaritan.

Arabic begins :

يا لوم قلبي لومي عيني جفاها النومي.

Sam. :

עבדך • עמך • קעום • נפשו • משביר • צעום •

Most of the hemistichs begin with זכר (ادكر), 'remember.'

15. P. 34. Heading :

له ايضاً رحمه الله تعالى عليه امين.

("By the same, may God, etc.")

Arabic : stanzas rhyming as in 1 : 4th rhymes in עי — . 25 stanzas in all.

Begins :

يا نفس توبي وارجمي وراقبي الله واخشعي.

16. P. 37. Heading :

له ايضاً رحمه الله عليه امين.

("By the same, may God, etc.")

Stanzas of 4 hemistichs rhyming as in 1. First 2 hemistichs of each stanza in Hebrew, other 2 in Arabic. 4th rhymes throughout in —وي. 20 such mixed stanzas, and 2 additional in Arabic.

Begins (first stanza) :

أَلْ . لَحْي . رَاة : شَمْعِي . مَكْرَاي :
اي لك داعي ابلغ مطلوبي.

17. P. 40. Heading :

تسبيحه في سيدنا يهوشع شلوم يهوه علي وزن
القلب قد هام من قول المرحوم ابراهيم القباصي رضي
الله عنه امين.

("Hymn of praise on our Master, Joshua, . . . on the measure of [No. 8 above]. by the late Ibrāhīm al-Qabāṣī¹. . .")

Metrical scheme as in 8 above ; 4th hemistich rhymes in —ار. 16 stanzas in all.

Begins :

ايها الزوار ايها الحضار قلبكم قد نار وقد حاز الاسرار.

18. P. 41. Heading :

تسبيحه من نغم مقوم في السلوك من قول سيدنا ايشع
رضي الله تعالى عنه امين.

("Hymn of praise in the measure of مقوم في
[cf. No. 5 above] by our Master Abisha'.². . .")

Six stichoi, rhyming in —ح.

Begins :

قم الي باب كريم كلما طرق الطارق بالخير فتح.

¹ See note on 4 above.

² See note on 12 above.

19. P. 42. Heading :

¹ تسبيحه علي وزن يا ربنا من قول زينب الصفويه رحمه
الله تعالى عليها امين امين.

("Hymn of praise in the measure of يا ربنا
by Zainab, al-Şafawīyah, the mercy of God,
etc.")

For the hymn يا ربنا see above p. 4 (No. 2).
The 4th hemistich rhymes in —يم. 24 stanzas
in all. She introduces her name in the 23rd
stanza.

Begins :

يا ربنا انت الكريم انظر لعبدك السقيم.

20. P. 45. Heading :

تسبيحه من قول سيدنا هكهن هجدول فينحس رصون
يهوه عليو امين.

("Hymn by our Master, the High Priest
Pīnḥas,² the mercy of the Lord, etc.")

Arabic : 11 stanzas of 4 hemistichs, rhym-
ing as in 1 ; 4th rhymes in —ابي.

Begins :

علي باب الفتاح واقف جايي يطلب الرحمه من الثوابي

21. P. 47. Heading :

له ايضاً رضي الله تعالى عنه مديح في سيدنا موسي
الرسول شلوم يهوه عليو.

("By the same . . . in praise of our Master
Moses, the Apostle . . .")

Arabic : 10 stanzas of 4 stichoi, with a
refrain ; first 3 stichoi rhyme together, and
the 4th throughout the poem in —ار. The
name Pīnḥas introduced in last stanza.

Begins :

يا سيدي موسي يا زين كل الناس.

¹ Hymn given in full with translation in *Bulletin of the John Rylands Library*, October, 1937.

² See note on 1 above.

Refrain is :

يا سيدي موسي ما دلا اسرار
يا رسول الله يا زين الاخيار

22. P. 49. Heading :

له ايضاً رضي الله تعالى عنه علي الوزن مديح في
سيدنا ابراهيم الخليل شلوم يهوه عليو امين.

(" By the same . . . in the measure of the
(hymn of) praise on our Master Abraham,
the Friend (of God), the peace of the Lord,
etc. . . ")

Arabic : same arrangement as in previous.
14 stanzas : 4th stichos rhymes throughout
in —يم .

Begins :

يا سيدي ابراهيم انا عبدك.

The refrain is :

قولو شي لله ياسيدي ابراهيم
يا صاحب اسماط للابد مقيم.

23. P. 53. Heading :

تسييحه من قول سيدنا هكهن هجدول فينحس رصون
يهوه عليو امين.

(" Hymn of praise by our Master, the High
Priest Pīnḥas,¹ the mercy of the Lord. . . ")

Arabic : 13 stanzas rhyming as in 1 : 4th
hemistich ends throughout in الله .

Begins :

لا اله الا الله لا معبود الا الله.

24. P. 55. Heading :

هده زهديه مغريه من قول المغربي البهلول رحمه الله
تعالى عليه امين.

(" This is a Moorish hymn of devotion by the
Moor, Al-Bahlūl, the mercy of God. . . ")

Arabic : 25 stanzas of 4 stichoi ; the first
3 odd hemistichs rhyme with each other,
similarly the even. The 7th hemistich rhymes
throughout the poem in —ر , and the 8th

similarly in —اني : There appears to be a
refrain. Composer introduces his name in
second last stanza.

Begins :

خلق الخلقه بالقدره والامكان.

The refrain is :

لا اله الا الله وحده ليس له ثاني
الواحد القهار في ملكه واحداني

Second last stanza :

هذا النظم الباهي نظم المغربي البهلول
وهو للجاهل ناھي وفطنه لاهل المعقول
والمر لا يكون ساھي فان هذا الشرح يطول
والحيث المكار يكون بكمركه ندمان

25. P. 60. Heading :

ايضاً من قوله رحمه الله.

(" By the same also. . . ")

Arabic : same arrangement as preceding :
7th hemistich rhymes throughout in —اش ,
and 8th hemistich similarly in —ني . 24 stanzas
and a refrain.

Begins (p. 61) :

مني واش عليا وانا عبداً مملوك.

Refrain (p. 60) :

نفلق (؟) من رزق لاش والخالق يرزقني
انا ماني فياش واش عليا مني

P. 67. Heading :

هده صلات الزياره تقال في كل زياده اولاً يقال

(" This is the service of pilgrimage to be
said at every pilgrimage. First is said.")

Begins :

יתהלל . אלה < אין . אלה . אלא . אחד : א' א'
א' א' : מרתין כי . בשם . כלה אהיה . אשר . אה <
זכור . לעבד < לאברהם . ליצ < וליעקב . אדני .
בעמלם . ובצלם . משה . עבדך . אל . תפן . אל .
קשהנו . ואל . רשענו . ואל . חטאותינו . אנחנו . הרשע < |
(as in S.L., I, p. 124).

¹ See note on 1 above.

[In the margin is written :

واذا كان الزياره في سيدنا يوسف شلوم يهوه عليه
يقال بعد يه > آلهي > يه > آحد : بن . فرت الي عند
تھينو . لראش . يوسף . بعده . يقال وهآلهي . فكد . . .

(rest of the marginal note has been destroyed in trimming the leaves for binding).

(" And if the pilgrimage should be to (the grave of) Joseph . . . there shall be said after 'The Lord our God is one Lord,' the section 'Fruitful bough' [Gen. xlix. 22] as far as 'they shall be on the head of Joseph' [xlix. 26]. And after it shall be said 'But God shall surely visit . . . ' [Gen. I. 24].")

وبعد يقال قطف هزكهم عليهم شلوم لعولم امين وهو هذا

(" And then shall be said the *qaṭaf* of the Patriarchs, on whom be peace for evermore. As follows.")

Begins (p. 67) :

وهآلهي . فكد . فكد . . . (Gen. I. 24)

يهوه . آلهي . آכותيكم . . . (Ex. iii. 15)

etc., etc.

P. 70. Heading :

ويقال كي . بشم . كلها وشמע . اسرائيل . كلها ويصنو .
كلها الي قوله برون . آلهي > לעולם . وברוך . שמו .
לעולם . יתהלל : אלהינו . יه > אל . רח > וחג >
ארך . אפים . ורב . חסד . ואמת :

(" Then shall be said 'For in the name' in full, and 'Hear, O Israel' in full and 'And he has commanded us (a law)' in full up to 'Blessed be our God for ever, and blessed be his name for ever' : 'Praised be our God. The Lord is a God merciful and gracious, long suffering, and abounding in mercy and truth' .")

Here follows a colophon (see **Additions**). There is added (p. 70) the direction :

وفي بعض الاوقات يطوفو الجماعة حول سيدنا العزر
ناشدين في هذه الشيره نعم الحيجوج .

(" And at times the assembly makes the circuit (of the grave) of our Master Eleazar, chanting this song in the measure of pilgrims.")

Begins : (Song of Moses, Exod. xv. 1 ff.)

אז . ישר . משה . . .

P. 71. Heading :

يقول الامام مآه . سנה . بيوميكم . كلכם . يسي :

جوابه مآه . سנה . بيوميك . يسي :

(" Then the priest will say, 'A hundred years be your days, all of you,' with the response 'A hundred years be thy days.'")

P. 72. Heading :

ثم يضاف اليها ذلك الاستغاثه تاليف الشيخ ابو الحسن
الضويدي رضي الله عن روحه الشريفه امين .

(" Then is joined to it this petition¹ by Shaikh Abu 'l-Ḥasan, al-Ṣūrī (the Tyrian).² . . .")

26. Begins : (see S.L. I, p. 70) :

آله . رب . ولית . כֹּתֶה :

This is an alphabetic hymn as given on p. 93 of Codex XI, but without the Arabic translation. The same number of stanzas are here given, as there, i.e. א-ס and ש, ח. The officiant's wish for long life to the congregation and the response as on p. 71.

Here follows a colophon (see **Additions**).

P. 74 is blank.

Pp. 75-7 have **Additions** (*q.v.*) relating to a pilgrimage to the tomb of Eleazar, etc., in the year A.H. 1136 (A.D. 1724).

27. P. 77. [Other handwriting from now on mainly that of Ṣāliḥ b. Ibrāhīm b. Ṣāliḥ, the Danafite.]

Heading :

هذه تسييحه في سيدي موسي سلام الله عليه وهو من
قول العم المرحوم اسحاق ابن العم المرحوم مرجان الدنفي
رحمة الله عليه واسكنه فسيح جنته امين امين .

¹ Lit. "Call for succour."

² Lived probably in the eleventh century A.D. See S.L. II, p. xxiii.

("This hymn of praise on my Master, Moses . . . is by the late, revered Isaac, s. of the late revered Murjān, the Danafite.¹ . . .")

Begins :

يا موسي النبي يا موسي النبي يا ذو الزابرين صلوا
علي النبي.

In stanzas of 4 hemistichs. First 3 rhyme together; the 4th ends throughout in نبي—. 24 stanzas in all. In 21st the author introduces his name.

At its close (p. 78) the words :

وجدناها في ورقه قديمه في الاشم رحمة الله علي ناظمها
امين.

("We found it in an old manuscript in Damascus (?) May the mercy of God be on its composer, Amen.")

P. 79 contains **Additions** (q.v.).

28. P. 80. Heading :

تسبيحه من قول العبد الفقير اسحاق ابن سلامه هكهن
يسلح لو يهوه امين.

("A hymn of praise by . . . Isaac, s. of Salāmah² (Solomon) the priest. . .")

Stanzas of 4 hemistichs in Arabic and Samaritan alternately. The Samaritan stanzas have the 4th hemistich in Arabic. The first 3 rhyme together: the 4th rhymes throughout in ار—. 25 stanzas in all. The author introduces his name in the 23rd.

Begins :

ايها هل حضار ايو هل زوار.

Next stanza (Samaritan) begins :

משה • הנבי : כוכב • בית • לוי :

After it (p. 82) a colophon (see **Additions**).

¹ Early twelfth century, A.H. (eighteenth century, A.D.).

² Died A.H. 1105 (A.D. 1693). See S.L. II, p. xxxiii.

29. P. 83. Heading :

مديحه في الامام الاعظم والاسياد المعظمين وهي نظم
المرحوم المعفو عنه جد كاتبه سيدي زاقن يشراييل الشيخ
ابراهيم العيه رحمة الله عليه.

("A hymn of praise on the Great High Priest, and the exalted Patriarchs, composed by the late one, whose sins are forgiven, grandfather of the writer, my master, elder of Israel, the Shaikh Ibrāhīm al-'Ayyah.¹ . . .")

Arabic : 29 stanzas each of 4 short hemistichs ; first 3 rhyme together, 4th throughout in اس—.

Begins (as introduction) :

قولو شي لله يا سادات الناس سيدي ازللازر • ويتمر
وفينحس.

30. P. 84. Heading :

من قول سيدنا ابريشا •

("By our Master Abīsha'.²")

6 lines (stichoi) rhyming in ح—, later changed to the plural حو—.

Begins :

قم الي كريم واقصد بابه كلما طرق الطارق بالخير فتحو.
(compare No. 18 above).

31. P. 84. Heading :

تسبيحه علي وزن احبا (؟) قلبي ذكر الله من قول
سيدي المرحوم هكهن غزال رضي الله عن روحو الشريفه
وهي الاتيا اول الصفحه.

("A hymn of praise in the measure of ('My heart loves mention of God') by . . . the late priest Ghazāl³

¹ Abraham, b. Jacob b. Murjān. About middle of eighteenth century.

² Presumably Abīsha' b. Pīnhas, who died A.D. 1376. See S.L. II, p. xxviii.

³ Presumably Ṭabiah (or Ghazāl) b. Isaac, who died in A.H. 1201 (A.D. 1787). See S.L. II, p. xxxiii.

[Ṭabiah] . . . and it is that which comes at the top of the (next) page.”)

Alternate Samaritan and Arabic stanzas of 4 hemistichs: first 3 in each case rhyme together. The 4th in Samaritan stanzas ends in אלהים and in Arabic in الله. 28 stanzas (14 of each) together with the opening stanza of the poem on which it is modelled, i.e.

احبا قلبي ذكر الله انعش روحي حب الله . . .

The first stanza (Samaritan) begins (p. 85):

זכרון • אלה • לן • רפא • בו • תעצר • המניפה •

The first Arabic stanza begins:

يا قلبي اذكر ربك عسا تحيي ويلطف بك.

32. P. 87. Heading:

له ايضاً علي نعم سلاخ • لؤ •

(“By the same after ‘Pardon us’”) [S.L. II, p. 693].

In Arabic: stanzas of 4 hemistichs, first 3 rhyme together; 4th rhymes throughout in —اني. 32 stanzas in all.

First stanza:

الله واحد ما له ثاني دايماً معبود هو سلطاني.

33. P. 89. Heading:

ايضاً له رضي الله عنه.

(“By him also. . .”)

Followed by what may have been the refrain:

يا رب صلي علي الرسول زين الانام
موسي حبيبك يا مهول طول الايام

In Arabic: 13 stanzas with a metre which is somewhat involved. Each stanza appears to consist of 10 (11?) hemistichs. 1, 2, 4, 5 rhyme together, so also, but in a different rhyme, do 7, 8, 9. Nos. 3 and 6 rhyme throughout in —لك, and 10 rhymes throughout in —ام.

Begins:

قدره سما فوق السما وفن (؟) ان سلك . . .

Introduces his name in last stanza.

P. 90. Colophon (see **Additions**).

34. P. 91. Heading:

ايضاً له عفا الله عن روحه الشريفه واسكنه فسيح
جنته امين.

(“By him also. . .”)

Arabic: 29 stanzas of 4 hemistichs: first 3 rhyme together, 4th rhymes throughout in —وني.

Begins:

يا سادتاً خلفوني ابكي دما (sic!) من عيوني.

Name of author introduced in 27th stanza.

35. P. 94. Heading:

قطعه ظريفه قديم لم نعلم مولفها تقال ليالي الحدود ووقت
الصفه والانشراح وشرب الراح وقيل انها لسرور ابن سعدون
عفا عنه منه.

“An elegant piece, from long ago, the author unknown to us. It is recited on the eves of Sundays (first nights) and on occasions of pleasure and happiness, and drinking of wine. It is attributed to Sarūr b. Sa’dūn, may (God) in his mercy pardon him.”

Samaritan: irregular metre, but apparently a series of stichoi (29), most of which rhyme in —: a few rhyme in —ر and —ت.

Begins:

מי • ישחה • היין • עבד • עבד • אני •
קום • קח • קדח • בידך • מהר • והשקיני •

36. P. 96. Heading:

قطعه ايضاً تاليف هبت الله المصري رحمت الله عليه امين.

(“Another piece by Hibat Allah,¹ the Egyptian (Cairene?). . .”)

¹ His date is uncertain. “In style he seems to belong to the period about A.H. 800.”—A.E.C. See S.L. II, p. xxix.

Alternate Samaritan and Arabic :

6 stanzas of 10 hemistichs : the first 6 rhyme together, and 7, 8, and 10 rhyme throughout in ֊—, or ֊— . The first stanza is in the form of the last 4 hemistichs of the Samaritan and last 4 of Arabic combined.

Begins (first stanza) :

מנו . דשאם : אי . מנו . דראם :

37. P. 97. Heading :

قطعه تاليف سيدنا العزير رصون يهوه عليه امين امين.

(" A piece composed by our Master Eleazar,¹ the mercy of the Lord be upon him. Amen, Amen.")

Samaritan and Arabic alternately. Similar to preceding, except that hemistichs 2, 4, 6, 8 rhyme with each other, and last hemistich rhymes throughout in ֊—, or ֊— . In all 10 stanzas, 5 of each.

Begins (1st Sam. stanza) :

אחי . הברית : דבינו . משתמר . . .

First Arabic stanza begins :

ظهر المكنم وانظروا وبالمدامع اشتهر . . .

38. P. 99 Colophon (see **Additions**).

P. 100. Heading :

مديحه في سيدنا موسي سلام الله عليه امين.
وهي من قول العم المرحوم غزال المطري رحمت الله عليه امين.

(" Eulogy of our Master, Moses . . . by the late Ghazāl al-Maṭarī. . . ")

Arabic : 17 stanzas of 4 hemistichs ; first 3 rhyme together (except in first stanza) and last rhymes throughout in ֊— .

Begins :

صلي يا ربي علي موسي الكليم صاحب الانوار ذو
القدر الجليل.

Name of author introduced in last stanza.

39. P. 102. Heading :

غيرها الي المرحوم جدنا العالم العلامة الشيخ ابراهيم
العيه الدنفى رحمت الله عليه امين.

(" Another by our late grandfather (ancestor) the very learned Shaikh Ibrāhīm al-'Ayyah,¹ the Danaḥite. . . ")

Arabic : 15 stanzas each of 4 short hemistichs, first 3 rhyme together (except 1st stanza) ; the last rhymes throughout in ֊— .

Begins :

زور المحبوب وقت الاغلاس . . .

Name of author in 13th stanza.

40. P. 103. Heading :

علي الوزن من قول العم هكهن سلامه ادام الله شريف
وجوده امين.

(" In the same measure by the priest Salāmah². . . ")

Arabic : 9 stanzas like the preceding ; the 4th hemistich rhyming also in ֊— .

Begins :

زارني المحبوب في رياض الاس . . .

41. P. 104. Heading :

قطعه هزليه تقال وقت الصفا والانشراح.

(" A jocular piece to be recited at a time of pleasure and merry-making.")

Arabic : 18 stanzas of 4 hemistichs ; first 3 rhyming together and the 4th rhyming throughout in ֊— .

Begins :

انهض يا من تهوي الحمره قوم نصف الليل وافتح جره

42. P. 106. Heading :

مديحه في ازيه العالم للمرحوم جد كاتبه الشيخ ابراهيم
العيه رحمت الله عليه.

¹ See 29 above.

² Presumably Solomon b. Ṭabiah, died A.H. 127 (A.D. 1857).

¹ See S.L. II, p. xxvii.

("Eulogy of the saints of the world by the late grandfather of the writer, Ibrāhīm al-'Ayyah.¹ . . .")

Arabic: 18 stanzas of 4 short hemistichs, as before; 4th hemistich rhymes throughout in —ادي.

Begins:

يا سكان حبرون وداك الوادي . . .

43. P. 107. Heading:

عليها ايضاً له رحمت الله عليه امين علي الوزن.

("On them also by the same . . . in the same measure.")

Arabic: 22 stanzas, rhyming as in preceding: 4th stanza in —ان.

Begins:

يا الهي يعفوك ادرك بالرضوان . . .

44. P. 108. Heading:

علي الوزن ايضاً له رحمت الله عليه امين.

("In the same measure also by the same . . .")

Arabic: 29 stanzas as in previous; 4th hemistich rhymes throughout in —عنا.

Begins:

يا سيدي العزr خاطرك معنا . . .

P. 110. Colophon (see **Additions**).

45. P. 110. Heading:

عليه ايضاً علي وزن نور الفجري له رحمت الله عليه امين.

("On the same in the measure of نور الفجري by the same . . .")

Arabic: 21 stanzas: 4 hemistichs rhyming as before: 4th in —ير.

Begins:

انا الحقير مسكين فقير . . .

46. P. 111. Heading:

عليها ايضاً تسبيحة من قول العم المرحوم سيدي هكهن
غزال ابن المرحوم اسحاق رحمت الله عليه.

¹ See note to 29 above.

("On them also a hymn of praise by . . . the late . . . Ghazāl,¹ son of the late Isaac . . .")

Arabic: 18 stanzas of 7 hemistichs: the first 3 rhyme together, as also the second three: the 7th rhymes throughout in —اني.

It has also as preface لا اله الا الله دايم باقي. Composer's name introduced in 17th stanza.

Begins:

سكان داك المقام اني بكم مستهام . . .

47. P. 113. Heading:

علي الوزن من قول العم المرحوم غزال المطري رحمت
الله عليه امين.

("In the same measure by . . . Ghazāl al-Maṭarī. . .")

Arabic: 18 stanzas in the same scheme as the previous: 7th hemistich rhymes throughout in —اني.

Author's name in 17th stanza.

Begins:

سكان داك الوادي شوقي اليكم زادي . . .

48. P. 116. Heading:

تسبيحه من قول زينب الصوفيه رحمة الله عليها امين
امين. يلي علي البحر شوقني في تنظيم ١٨ • ١٧ • في
مدح النبي.

("A hymn of praise by Zainab the Mystic.² . . .")

It follows the metre (poem) شوقني in the composition ١٨ • ١٧ in praise of the Prophet.

Arabic: 6 stanzas, of 7 hemistichs: 1st hemistich always (عمران) عمرم, and

¹ See note on 31 above.

² She is called الصوفيه on pp. 17, 42. The الصوفيه may be a mistake for الصفويه. See *Bulletin of the John Rylands Library*, October, 1937.

the last is *يوم الموقفي*. The others seem to rhyme irregularly.

Begins :

هو موسي ابن عمران عطى حتي اندهش.

P. 116. Colophon (see **Additions**).

49. P. 117. Heading :

قطعه لهيه الله المصري رحمت الله عليه امين.

("A piece by Hibat Allah, the Egyptian (Cairene). . .")

Hebrew and Arabic alternately : 4 stanzas of 10 hemistichs each, with an introductory stanza (a refrain?) of 4 hemistichs each, Samaritan and Arabic. Hemistichs 2, 4, 6 rhyme together, 8 and 10 rhyme together and throughout in 1- or 2-.

Begins (Hebrew) :

חייך קום לא חישן ואקץ ואשתי חמר . . .

Arabic :

انته يا نايم قبل تقضي الاعمار.

The introductory stanza is as follows :

האיש אשר ישתה יין : אני עבד עבדו ;
ולא יחלף סרה : לבנו מלבדו ;

الوضيع لا يجمع شي لوارث بعده
داك عندي اشكع من يخلق (9) لواده

50. P. 118. Heading :

عليه ايضاً له عفه عنه.

("On the same by the same . . .")

Hebrew and Arabic in alternate stanzas as in the previous piece, with an introd. stanza also. There are 5 Hebrew stanzas and 4 Arabic. Hemistichs 8 and 10 of each rhyme in 1- (2-) throughout.

Introd. stanza begins :

מלקחי פאת עמוכון ותהי המחיה חלק :

¹ About A.H. 800 (A.D. 1397)—so A.E.C. See S.L. II, p. xxix.

51. P. 118a. Heading :

قطعه دعا قديمه علي وزنها.

("A portion of an ancient prayer after its measure.")

Hebrew : 3 stanzas of 8 hemistichs of which nos. 2, 4, 6 rhyme together : the 8th rhymes throughout in 1-. It has a prefatory stanza of 4 hemistichs of which the 2nd and 4th rhyme in 1-. It begins :

רצון אלה ותהבה : ביומיוכן ישובו :

52. P. 119a. Heading :

ذلك البيت لسرور ابن سعدون.

("This verse by Sarūr b. Sa'dūn.")¹

Samaritan : 10 hemistichs, the last 2 of which rhyme in 1-.

Begins :

אה סגי חסדה : דלית לחסדיד דמו : . . .

53. P. 119a. Heading :

ايضاً تسيحه تاليف سيدي والد والد والدي الهمام
الشيخ مسلم ابن مرجان رحمت الله عليه في كل وقت
واوان واسكنه فسيح الجنان.

("Also a hymn of praise by my esteemed great grandfather, Muslim b. Murjān. . .")²

Hebrew and Arabic : mainly stanzas of 8 hemistichs. 14 stanzas in Hebrew and the same number in Arabic. The last hemistich of each Hebrew stanza is in Arabic. In general, hemistichs 1, 3, 5, 7 rhyme together, and 2, 4, 6 rhyme together. No. 8 rhymes throughout, both in Hebrew and Arabic stanzas, in 1- . There is a prefatory line which reads :

قم بنا سيدي واخلص المنان ودعنا نسبح واحد ديان

The first stanza begins :

ישתבח הקדש : אהיה אשר אהיה : . . .

¹ See No. 35. Nothing appears to be known of this author.

² Beginning of eighteenth century A.D. See S.L. II, p. xxxiii.

The Arabic stanzas are an interpretation of the preceding Hebrew. The first Arabic stanza begins :

سبحان قديم الازل الازلي الابدی

The author's name appears in last stanza (Arabic).

54. P. 124. Heading :

تسبيحه كسر نفس من قول جناب العم المكرم سيدي
هكهن سلامه مد الله تعالى في ايام حياته امين.

(" A hymn of contrition by . . . Salāmah, the priest ¹ . . . may God, M.H., lengthen the days of his life. Amen.")

Arabic : 25 stanzas of 4 hemistichs, first 3 rhyming together : the 4th rhyming throughout in —دي. The author's name appears in last stanza.

Begins :

يا قلب وحد الله واطلب رضا من الله

In the margin a form of Gematria, with the first letters of each hemistich and the last letters of each line for the first five stanzas given their numerical values as they are written down in the order in which they occur.

55. P. 127. Heading :

عليه ايضاً من قول العم المرحوم غزال ابن الشيخ
سرور المطري رحمة الله عليه امين.

(" On the same ² also by the . . . late Ghazāl b. . . Sarūr al-Maṭarī ³ . . .")

Arabic : 12 stanzas in same form as previous 4th hemistich rhymes throughout in —وي.

Reference to author in last stanza.

Begins :

هيت تسبح الافراح الي رياض الارواح . . .

56. P. 128. Heading :

غيرها تاليف المرحوم يوسف الصفوي عفه عنه جنه امين.

" Another by the late Joseph, the Ṣafawī.

Arabic : 11 stanzas as in preceding : 4th hemistich rhymes throughout in —بي. Author's name in last stanza.

Begins :

رب الخلايق طببي يعلم جميع الذي بي

57. P. 130. Heading :

قطعه ظريفه لم نعلم ملفها.

(" An elegant piece, author unknown.") ¹

Hebrew and Arabic in same stanza : 8 stanzas of 3 stichoi : first 4 hemistichs in Hebrew, last 2 in Arabic. The stichoi in each stanza rhyme together.

Begins :

אה • רוח • הגנה :: הוי • לי • מגיד • טובה • . . .

Has a refrain (دارج) beginning :

אהבי • משה : עליו • שלמו :

58. P. 131. Heading :

علي وزنها للعم غزال المطري رحمة الله امين.

(" In the same measure by Ghazāl al-Maṭarī. ² . . .")

Arabic and Hebrew in alternate stanzas : 6 stanzas each. Each stanza has 4 hemistichs : 1st 3 rhyme together, last rhymes throughout in both Arabic and Hebrew in —ك or —7.

Begins :

يا سيدي عبيدك ماتو من صدودك . . .

It concludes with a دارج (refrain ?) in Arabic which begins :

كل راح وراح في هواك لي مباح

¹ Solomon b. Ṭabiah, died 1273 (A.D. 1857). See S.L. II, p. xxxiii.

² Or perhaps " In the same measure."

³ See also No. 47.

¹ The poem is also given on pp. 18 seq. See 11 above.

² See 47, 55 also.

59. P. 132. Heading :

ايضاً من قول العم المكرم المرحوم المعفو عنه الامام الهمام
هكهن غزال ابن المرحوم اسحاق هلوي رحمت الله عليه.

("Another by . . . the priest, Ghazāl b. . . . Isaac, the Levite,¹ . . .")

Arabic: 8 stanzas of 4 hemistichs: first 3 rhyme together, the 4th rhymes throughout in د—. In addition the 4th hemistich is in 3 parts, the first two of which rhyme together,

e.g. انت الحبيب انت الطيب في كل مقصد

The first stanza begins :

يا من هو بالحسن مفرد الله هو مولانا الاحد.

60. P. 133. Heading :

قطعه قديم لم نعلم مولفها في وقعت الصديق رحمة الله
علي نازمها.

("An ancient piece, author unknown, on the fate of the trusty one (Joseph). . . .")

Arabic: 13 stanzas of 4 hemistichs: 1st 3 rhyme together, and the 4th rhymes throughout in —اني.

Begins :

يوسف كان يا حزار قصه بيت هش . . .

61. P. 135. Heading :

غيرها علي وزن يا من جعل كلمته في فعلته عنه تاليف
المعفو عنه جدنا المرحوم زاقن يشرايل المرحوم ابراهيم
الملقب بالعيه رحمة الله عليه.

("Another in the measure of 'O one who sets his perfection in his work' by . . . our grandfather, the late Elder of Israel, the late Ibrāhīm, nicknamed 'The Stammerer'.² . . .")

Arabic: 20 stanzas each of 8 hemistichs. The 1st, 3rd, 5th rhyme together, as also do 2nd, 4th, 6th. The 7th hemistich rhymes

throughout in لك— and the 8th throughout in —يه. It has also a refrain which is given in full at the close of the first stanza, and is afterwards indicated after each stanza by the initial letters of its words. Author's name in last line.

Begins :

دع يا قوم فعلك الي كل دي سيه . . .

The refrain is :

سلف الخير قبلك نقبل منك هديه.

P. 139. At the end a colophon (see **Additions**).

62. P. 140. Heading :

تسيحه لجنا ب سيدي وسيدي والد والتي زقن يشرايل
المرحوم المعفو عنه الشيخ ابراهيم الملقب عيه رحمة الله
عليه امين وهي علي وزن يوسف كان يا حزار رحمة الله
علي المصنف امين.

("Hymn by . . . my grandfather (mother's father) . . . Ibrāhīm, nicknamed 'Stammerer'¹ . . . in the measure of يوسف كان [see No. 60]. . . .")

Arabic: scheme as on p. 133: 52 stanzas in all. The 4th hemistich ends in الله throughout. Author's name in second last stanza.

It has as introduction the words :

بسم الله الرحمن الرحيم وبه الإعافه واولاً نكتب بيت
التقبيل وهو هذه لا اله الا الله وعلي يوسف صلي الله.

Begins :

جيتك ساييل بالرسول تسمع مني ما اقول . . .

P. 146. Colophon (see **Additions**).

63. P. 147. Heading :

تسيحه علي وزن يا عاقل اذكر الله من قول جدنا
سيدي ابراهيم العيه رحمة الله عليه امين.

¹ See 31.

² See note to 29.

¹ See note to 29.

“ Hymn in the measure of الله يا عاقل اذكر الله
by our grandfather . . . Ibrāhīm al-‘Ayyah.¹
...”)

Arabic: 19 stanzas of 4 hemistichs, 1st
3 rhyming together. The 4th ends in الله
throughout. Author's name in last stanza.

Begins:

يا غافل اذكر الله وقل لا اله الا الله.

64. P. 149. Heading:

مدحه في سيدي موسى الرسول علي وزن ايها الزور
من قول سيدي المرحوم الشيخ براهيم اليه الدفني رحمة
الله عليه امين.

“ Eulogy on . . . Moses, the Apostle, in the
measure of ايها الزور [see No. 17] by . . . Ibrāhīm
al-‘Ayyah,¹ the Danafite. . . .”)

Arabic: 30 stanzas each of 4 hemistichs:
first 3 rhyme together, and the 4th rhymes
throughout in هـار. The stanzas are arranged
in 2 columns, the odd stanzas in r.h., and
even in l.h. column. Author's name in
second last stanza.

Begins:

امدح المختار وزين الاقار مخزن الاسرار . . .

P. 150. Short colophon (see **Additions**).

P. 150. Heading:

قطعه من قول المرحوم زاقن يسرائيل المعفو عنه الشيخ
ابراهيم ابن المرحوم يعقوب الدفني رحمه الملك الحفي
تقال في زيارة عمرته وهي علي نعم الحكمه الله يدم الافراح
بين² قال يسرائيل امين **נפשה** صح لم نقلناها ذلك ومرادنا
نكتب واحده من قول المرحوم غزال المطري رحمه الله
تعالى امين.

(“ A piece by the late elder of Israel . . .
Ibrāhīm,³ son of the late Jacob, the Danafite

¹ See note to 29.

² = قهل (people).

³ The same as Ibrāhīm, al-Ayah—A.E.C. See note to
29.

. . . to be said on the pilgrimage to ‘Amarta,
in the measure of Al-Ḥikmah.¹ . . . Correc-
tion: we have not copied this here, but
propose to write a piece by the late Ghazāl
al-Maṭarī.² . . .”)

65. P. 151. Heading:

من قول المرحوم المعفو عنه العم غزال المطري الموسوي
رحمة الله عليه.

(“ By . . . Ghazāl, al-Maṭarī, al-Mousawī.
...”)

Arabic: 15 stichoi, the hemistichs rhyming
with each other.

Begins:

اتاني زمانى بما ارتضى علي مرتني . . .

This piece has been substituted for what
the scribe intended to write originally. The
נפשה was probably the catchword and repre-
sented the opening word of the piece which
should have been begun on the new page.

66. P. 152. Heading:

قطعه من قول العم المرحوم غزال المطري رحمة الله
عليه امين.

(“ A piece by the . . . late Ghazāl, al-
Maṭarī.² . . .”)

Arabic: 4 stichoi rhyming in —يل.

Begins:

جل من انشا جالك يا خليل حسن قدك يا حنوني
دوم بميل.

(In the margin after each line are directions
for their repetition.)

This is followed on the same page by 5
stichoi rhyming in —الي.

¹ Al-Ḥikmah is perhaps the dream of Abisha (see *S.L.*
II, p. 149) which is sometimes so described—A.E.C.

² See also 47, 55, 58, 65, 66, 79.

Begins :

اهوي الغزال الدربي (الدرس؟) باهي الجمالي
حلو المراشق سكرى ربه (؟) حلالي (؟)

After it some one has begun to write the "Song of Moses" [Exod. xv. 1], but inaccurately (2½ lines).

Pp. 153-5 have **Additions** (q.v.).

67. P. 156. Heading (in another hand) :

تسبيحه التاليه لي المسكين خضر ابن المرحوم اسحاق
ابن المعفو عنه سلامه رحمتي الله برحمته امين امين.

("The following hymn by the writer Khidr b. . . . Isaac, b. . . . Salāmah.¹ May God in his grace have mercy on me. Amen.")

Arabic: 4 stanzas each of 4 hemistichs, first 3 rhyme together, the 4th rhymes throughout in —ار.

Begins :

يا من هو بلحسن فار هو موسي المختار . . .

P. 157 is blank.

Pp. 158-63 have **Additions** (q.v.).

68. P. 164. Heading :

تسبيحه علي وزن يا نفس توبي وارجمي من نظمه
جد كاتبه المعفو عنه روح الشريفة المرحوم الشيخ ابراهيم
العبيد الدنفني رحمة الله عليه.

("A hymn in the measure of *يا نفس توبي*,² by the grandfather of the writer . . . the late . . . Ibrāhīm, al-'Ayah,³ the Danafite. . .")

Arabic: 19 stanzas, each of 4 hemistichs, rhyming as in the preceding. Author's name is in the last stanza.

Begins :

يا ربنا بزين الانام عبدك يرجو حسن الختام.

P. 166. At its close a colophon (see **Additions**).

¹ Late nineteenth century. See *S.L.* II, p. xxxiii.

² See p. 34 of Codex.

³ See note on 29.

69. P. 166. Heading :

غيرها علي وزن خليل الله له ايضاً.

"Also in the measure of *خليل الله*,¹ by the same."

Arabic: 24 stanzas, each of 4 hemistichs, first 3 rhyming together, 4th rhyming throughout in —اس. Author's name in 23rd stanza.

Begins :

قم معي في الاغلاس فحيتني من الاقداس

70. P. 169. Heading :

ايضاً تسبيحه له ايضاً علي نغم ايها الزوار.

("Another hymn by the same also, in the measure of *ايها الزوار*."²)

Arabic: 12 stanzas of 4 hemistichs, each hemistich ending throughout in —ان. Author's name in last stanza.

Begins :

ايها الاخوان اخلصو الان واطلبو الرحمن . . .

P. 169. At the end of the hymn a date (see **Additions**).

71. P. 170. Heading :

عليه ايضاً تسبيحه في مدح سيدنا موسي ابن عمران له
ايضاً رحمة الله عليه.

("Similarly a hymn in eulogy of our Master, Moses, b. Amrān by the same . . .")

Arabic: 8 stanzas, each of 8 hemistichs, of which Nos. 1, 3, 5, 7 rhyme together, and 2, 4, 6 rhyme together, the 8th ends throughout in النبي. Author's name in last stanza. There is also an introductory stanza of 4 hemistichs, rhyming as above, perhaps a refrain. It is :

مني لك يشر ومنك مطلبي
تغم از يشر في مدح النبي

¹ See No. 12.

² See No. 17.

The first stanza begins :

هو موسي بن عمرم النور الانور
قبل كان ادم ابا للبشر

P. 171. At the end of the hymn a date (see **Additions**).

72. P. 172. Heading :

غيرها علي نعم يا وحداني له ايضاً رحمة الله عليه امين.

("Also in the measure of ¹ يا وحداني by the same . . .")

Arabic : 19 stanzas, each of 4 short hemistichs, the first 3 of which rhyme together, while the 4th rhymes throughout in —يب. Author's name in the 17th stanza.

Begins :

جل المشيب وزني رقيب . . .

P. 172. At end of the hymn a date (see **Additions**).

73. P. 173. Heading :

غيرها علي نعم لا اله الا الله ولا معبود الا الله ولا مقصود الا الله له ايضاً رحمة الله عليه.

("Another in the measure of ² لا اله الا الله, and . . . لا معبود, and . . . لا مقصود, by the same . . .")

Arabic : 15 stanzas of 4 hemistichs, rhyming as in preceding, the 4th hemistich rhyming throughout in —اس. Author's name in last stanza but one.

Begins :

قم في جنح الاغلاس صاحبي واجمع حواس . . .

The last stanza is the composition of the scribe, as indicated in the margin (لکاتبه).³

74. P. 173a. Heading :

ايضاً تسبيحه له ايضاً رحمة الله عليه وهي علي نعم
سلا . ل . نو :

("Likewise a hymn by the same . . . in the measure of . سلا . ل . نو")¹

Arabic : 28 stanzas of 4 hemistichs, rhyming as in preceding. Last hemistich rhymes throughout in —تي. Author's name in last stanza.

Begins :

² يا نفس توبي واخشي الوجداني . . .

P. 174. At end of the hymn a date (see **Additions**).

75. P. 174. Heading :

له ايضاً علي وزن يا نسيم القدس رحمة الله عليه امين.

("By the same, in the measure of ³ يا نسيم . . .")

Arabic : 12 stanzas of 4 hemistichs, the first 3 rhyme together and throughout in —اح. The 4th hemistich rhymes throughout in —اد.

Begins :

نور الله قد لاح واشرق الصباح . . .

76. P. 175. Heading :

عليه ايضاً له ايضاً رحمة الله عليه امين علي نعم ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

P. 176. At end of hymn a date (see **Additions**).

77. P. 176. Heading :

غيرها علي وزن لا اله الا الله وحده ليس له ثاني له ايضاً.

("Another in the measure of ¹ لا . . . ثاني by the same.")

Arabic : 25 stanzas of 4 hemistichs rhyming as in preceding : 4th hemistich ends throughout with الله . The last three stanzas are the composition of the scribe as indicated in the margin (لکاتبه), and he gives his name (Ṣāliḥ b. Murjān) in the first of the additional verses. The name of the author of the poem itself is given in the 22nd stanza.

Begins :

لا اله الا الله اشهد ² بال (؟) قوم الله

78. P. 179. Heading :

عليه ايضاً قطعه له ايضاً رحمة الله عليه علي نعم علي باب الفتح.

("Similarly a piece by the same . . . in the measure ³ علي باب الفتح.")

Arabic : 19 stanzas of 4 hemistichs rhyming as in preceding, 4th in —اح. Author's name in 18th stanza. Last stanza has been added by Ṣāliḥ b. Murjān as his name is in it.

Begins :

شفو الاقداح من صافي الراح . . .

P. 181. At the end of the poem a colophon (see **Additions**).

79. P. 182. Heading :

هذه ⁴نشيده مدح في الرسول عليه السلام تأليف العم المرحوم غزال ابن سرور المطري رحمة الله تعالى عليه.

("This recitation, a eulogy on the Apostle . . . by . . . Ghazāl b. Sarūr, al-Maṭari.⁵ . . .")

¹ See No. 24.

² For بالقوم ؟

³ See No. 20.

⁴ A نشيده is a poem recited at a meeting.

⁵ See note on 65.

Arabic : 48 stichoi in hemistichs, the second of which rhymes throughout in —م.

Begins :

يا جيرتاً نزلو بالسفح والا سحيم
هل لا ذكرتم محباً بالغرام يسمي

The number 48 is written over تمت at the end.

P. 183. Colophon (see **Additions**).

80. P. 184. 4 stanzas in Arabic of a poem on Moses, each of 4 hemistichs, 1st 3 rhyming together and the 4th rhyming throughout in د. Perhaps a continuation of that on p. 156. Author's name in 3rd stanza.

Begins :

يا سيدي موسى عبدك عمدا

P. 184. Colophon at foot of page (see **Additions**).

An addition with date, above the text (see **Additions**).

P. 185. Blank.

P. 186. Addition (see **Additions**).

4. **Additions.**

A. *Colophons.*

(i) P. 70.

نجز ذلك في بكرت نهار الثلاثاء ١٧ من جمادي الاخر
الموافق الي ٦ من اذار الرومي سنة ١١٣٥.

(Finished on the morning of Tuesday, 18th Jumādā II, corresponding to 7th Adhār March (Roman Calendar) of the year 1135 [A.D. 1723].)

(ii) P. 73.

تم ذلك علي يد كاتبه الحقير عمران ابن سلامه ابن
المرحوم غزال هكهن هلووي بشكم عفه عنه بجهه وكتبه برسم
روحي ولب لبي جيبني ومنا قلبي حضرة الخال المكرم
الشيخ ابراهيم ابن العم صالح مرجان الدفني اطال الله
بقاه وحفظه امين امين.

Then follows in margin :

وحررة ذلك في حرم سيدي العزر الشريف في نهار
الاربعه المبارك رابع عشر جاد اول سنه ١٢٥٥ عريه.

(Finished by the writer 'Amrān b. Salāmāh b. Ghazāl, the Priest, the Levite¹ in Shechem . . . at the instigation of . . . his maternal grandfather Ibrāhīm, b. . . . Šālīḥ Murjān, the Danaḥite 'And it was composed in the ḥaram of . . . Eleazar,² on Wednesday, 14th Jumādā I, A.H. 1255 [July, A.D. 1839].')

(iii) P. 82.

تمت في نهار الجمعة في ١٧ ربيع [يع] اخر سنه ١٢٥٢
علي يد كاتبه اسحاق ابن سلامه هكهن هلوي وكتبناه في
مقام العزر ادنن "סלח.לי.מר.אמן."

(Finished, Friday, 17th Rabīa' II, A.H. 1252 [July, A.D. 1836] by the writer Isaac Salāmāh, the Priest, the Levite, written in the court (مقام) of Eleazar. . . .)

(iv) P. 90.

تمت بالخير عمت ليلت الاحد ١٤ جا سنه ٢٥١ علي
يد كاتبه ابراهيم صالح مرجان عفه عنه المنان.

(Finished, eve of Sunday, 14th Jumādā I, of year 1251 [Aug., A.D. 1835] by the writer Ibrāhīm (b.) Šālīḥ (b.) Murjān. . . .)

(v) P. 99.

كان النجاز من كتب هذه الكراس في ليلت الاحد
المباركه ٢١ خلت (٩) من شهر جا سنه ٢٥١ عريه علي
يد الفقير ابراهيم صالح مرجان الدنقي عامله الله بلطفه
الحققي امين.

(Finished the writing of these quires the eve of Sunday 21 of Jumādā I (?), A.H. 1251 [Aug.,

¹ After the line of high priests in direct descent from Aaron died out in A.D. 1623, the High Priest was no longer known as הכהן הגדול, but as הכהן הלוי. 'Amrān died in 1291 (A.D. 1874).

² That is in the sanctuary of the tomb of the patriarch Eleazar in the village of 'Amartah—a place of pilgrimage for Samaritans.

A.D. 1835], by Ibrāhīm (b.) Šālīḥ (b.) Murjān, the Danaḥite. . . .)

(vi) P. 110.

تمت بالخير في صبحت نهار الاربع في ٣ جا سنه ١٢٥١.

(Finished, morning of Wednesday, 3rd Jumādā II (?), 1251 [Sept., A.D. 1835].)

(vii) P. 116.

تمت بالخير في ٧ رجب سنه ١٢٥٠.

(Finished, 7th of Rajab, 1250 [Nov., A.D. 1834].)

(viii) P. 139.

تمت في عشو الاربعه المبارك ١٨ رمضان سنه ٢٥١
وكان ليلتها حاصا تلج عمر (٩) ما سبق قبله الله يجعل
العافيه خير امين.

(Finished, Wednesday, 18th Ramadhān, A.H. 1251 [Dec., A.D. 1835]. On its eve such snow as had not been experienced before.)

(ix) P. 146.

تمت بالخير هذه الشيره بحمده (٩) تعالي (٩) في ليلت
الاثنين المبارك خامس يوم شهر ر اخر سنه ١٢٥١ علي يد
كاتبه ابراهيم صالح مرجان الدنقي نسال من طالع فيها
بسط الصدر جل من [لا] فيه تقص.

(Finished this hymn, praise be to God, on eve of Monday, 5th of Rabī' II, 1251 [July, 1835] by the writer Ibrāhīm (b.) Šālīḥ (b.) Murjān, the Danaḥite. 'We ask him who studies it for liberal-mindedness. May he exalt One who is perfect.')

(x) P. 150.

تمت وبالخير عمت في ١١ ر سنه ١٢٥٢.

(Finished, 11th R[ajab] (?), A.H. 1252 [Oct., A.D. 1836].)

(xi) P. 161.

قد تتم ورمم هذا كتاب التساييح المبارك الحادي من
تساييح من اقاويل من ذكر اسماهم رحمة الله تعالي عليهم
اجمعين امين يا رب العالمين امين وانا العبد الفقير الحقير

الذماني الفقير ابراهيم ولد صالح ولد المرحوم مسلم ولد المرحوم مرجان ولد المرحوم مرجان السامري المسلمي يرجو من قرا في هذا الكتاب يرحم ويترحم ويدعو لكاتبه والي الناظرين فيه اجمعين بلبتوبه والمغفره والمسامحه من الملك الوهاب وادعو لهم بدخول جنان النعيم وقد جعلت ذلك الكتاب برسمي ورسم اولادي المحروسين وهم صالح ومرجان ومن يجد بعدهم من الاخوان جعلهم لي (٩) **לפי רבבה**. جعله الله تعالى مبارك عليهم امين ونسال من قرا ذلك الاحرف لا يواخذ الكاتب لان كان القلم محبور وحكم ذلك التاريخ في حضير سيدي العز حور في ٣ رجب في شهر ر سنة الف ومايتين وواحد وستين جعل الله تعالى ختامها خير امين النبي الامين.

(This book of hymns comprising hymns and names of authors finished, and the writer is Ibrāhīm b. Šālīḥ b. Muslim b. Murjān b. Murjān¹ Sāmārī Muslimī. He hopes that the reader will entreat for the writer and for all the authors repentance, forgiveness and pardon from the King, the Generous Giver, and entry into Paradise. The book was made for himself and his young children, Šālīḥ and Murjān, and any that might come after. He also asks the reader of these lines to excuse the writer because the pen was inky.² This account was composed in the courtyard of the tomb of Eleazar, and written on 3rd Rajab, 1261 [July, A.D. 1845].)

(xii) P. 166.

تمت وبالحير عمت في ليلة السبت المبارك ٢٨ شهر رجب سنة ٢٦٣ (٩) علي يد كاتبه العبد الفقير صالح ابراهيم كاتب ذلك الكراس المبارك (٩).

(Finished, eve of Saturday, 28th Rajab, 1263 (?) [June, A.D. 1847] by Ibrāhīm, 'the writer of these quires.')

¹ Probably written inadvertently for Ibrāhīm b. Šālīḥ b. Murjān b. Muslim b. Murjān. See S.L. II, p. xlvii.

² His writing is scratchy and inclined to smudginess.

(xiii) P. 171.

تمت بحمده تعالى ليلة الخميس ٣ شعبان سنة ١٢٦٣.

(Finished, eve of Thursday, 3rd of Sha'bān, 1263 [July, A.D. 1847].)

(xiv) P. 172.

تمت في ليلة الخميس في ٣ شعبان سنة ١٢٦٣.

(Finished (same date as preceding).)

(xv) P. 174.

تمت وبالحير عمت انشا الله تعالى في ليلة السبت المبارك

٥ شعبان.

(Finished, eve of Saturday, 5th Sha'bān.)

(xvi) P. 176.

تمت وبالحير عمت سنة ١٢٦٣.

(Finished year 1263 [A.D. 1847].)

(xvii) P. 181.

تمت وبالحير عمة انشا الله تعالى في ليلة السبت في

٢٥ من سنة ٦٣ علي يد كاتبهم عبده الفقير صالح بن ابراهيم صالح الدنفقي عفه عنه.

(Finished, eve of Saturday, 25th Sh[a'bān?], 1263 [July, A.D. 1847] by Šālīḥ b. Ibrāhīm b. Šālīḥ, the Danafite.)

(xviii) P. 183.

في صباح نهار الاثنين المبارك ٢٨ خلت من شهر ربيع

الآخر سنة ٢٦٦ وهو حداث سنيم عشر عندنا علي يد

كاتبها راجي عفو ربه الكريم عبده صالح ابن ابراهيم ابن

صالح المرجان الدنفقي عفه عنه ببنه ولطفه الحفي امين

ושלום • יהודה • על • אדונן • משה • בן • עמרם : א

("Finished, morning of Monday, 28th Rabīa' II, 1266 [Feb., A.D. 1850] ('12th month with us'). Writer is Šālīḥ b. Ibrāhīm b. Šālīḥ Murjān, Danafī. . .")

B. Other Additions, not relating to the Text.

(a) Pp. 75-6. [In Arabic in a florid *nashkh* script by 'Abdullah b. Murjān b. Ibrāhīm b. Ismā'il,¹ the Danafite.]

¹ See the genealogical table of the Danafite family in S.L. II, p. xlvii.

(i) The writer records the celebration of the 'Sacrifice of the Lord' (קרִבֵּן • יְהוָה) on the top of Mt. Gerizim, on the 1st of Rajab of the year A.H. 1136 [March, A.D. 1724]. The offering was made on the Friday according to custom and the lamb eaten on the eve of Saturday after prayer. The assembly returned to their tents till midnight when they arose and took part in the customary Sabbath service of the festival, the officiant being the writer's brother Muslim.

On the Thursday of the 27th of the same month his brother, Isaac, organised a pilgrimage (men, women and children) to the tombs of Eleazar, Ithamar, and Phinehas. They set out on the early morning of Friday for 'Awarta¹ to visit the tomb of Eleazar. There they spent the second Sabbath of Pentecost, Isaac recited the כִּי־מִי² and read the 'venerated *nūbah*,³ remaining at this place till the Sunday, when they proceeded at sunrise to the tombs of Ithamar and Phinehas. In the party throughout was the High Priest (הַכֹּהֵן הָעֹלִי) Ibrāhīm.⁴ The party returned to Nāblūs in the late afternoon of the same day. This account was composed and written down in the courtyard of Eleazar under the terebinth.

(ii) P. 76. The same writer adds that the Ḥāj 'Othmān Pasha, the Vezir and Wālī of Damascus, Gaza, Jerusalem, and Nāblūs was in that quarter with a large force of soldiery, about 200 regiments (banners) and took from the places mentioned and other parts about 400 rams whence we could not offer sacrifice on Dictys,⁵ although God knows the

sacrifice has been made each year (hitherto). [The date of this interruption is not given.]

(iii) The same writer records (p. 77) that on the eve of Sunday, 23rd Šafar, 1139 [Oct., A.D. 1726], there were thunders and lightnings such as had not been experienced in their time, so that the world seemed on the point of destruction—torrents of rain with thunder and lightning continuing without interruption from sunset to sunrise.

(b) P. 79. On the eve of Tuesday, 16th Muḥarram, 1252 [May, A.D. 1836] the undersigned made the pilgrimage with others to the tomb of Eleazar on the 31st of the Pentecostal days, a night of unexampled happiness. Signed by 'Amrān Salāmah,¹ Priest-Levite. (Here follow 2 rude designs, one suggesting a circular seal, and below them, as copiers of them (?) are given the names of Mubārak b. Ibrāhīm Mufarrij, al-Mufarrijī, and Isaac b. Salāmah, the Priest-Levite on 16th R[abī'] II, 1252 [July-Aug., A.D. 1836].

(c) P. 153. Towards the end of the day of Tuesday, 19th Jumādā II, 1258 [July, A.D. 1842], we made pilgrimage to Eleazar, and remained there the eve of Wednesday, a night full of happiness from association with the patriarchs: signed by 'Amrām b. Salāmah b. Ghazāl, Priest-Levite.

(d) P. 154. On Tuesday, 19th Jumādā II, 1258 [July, A.D. 1842], pilgrimage 'to this exalted place of our master, Eleazar,' where the eve of Wednesday was spent. Where there was drinking of wine, feasting, reciting of hymns of praise, and stories, returning to Nāblūs on the Wednesday: signed by Šālīḥ, s. of Ibrāhīm, s. of Šālīḥ, s. of Murjān.

(e) P. 155. On Thursday, 9th Jumādā II, 1264 [May, A.D. 1848], the 19th day of Pentecost, a company was present at the tombs of the Patriarchs. That day and following night

¹ A village about eight miles to the S.E. of Nāblūs.

² There are several ascriptions of praise beginning with כִּי־מִי. Here probably it is that of Abu Murjān (?). See S.L. I, p. 286.

³ Scripture passages appropriate to the occasion (?).

⁴ H.P. from 1105 to 1145 (A.D. 1693-1732/3). See S.L. II, p. xlvī.

⁵ A name given to a part of the summit of Mt. Gerizim.

¹ Presumably 'Amram b. Solomon, who died A.H. 1291.

were spent 'in the love and light' (في حب ونور) of Eleazar. On the Friday they returned to the town, and spent there that day, Saturday and Sunday. On the Monday they repaired again to the holy place. That day and the following night were spent in happiness, eating and drinking. They set out for Nāblūs on the Tuesday. At the first halt on the way they were met by the father of the writer, and by Ismā'īl, al-Sarāwī (?), and Laṭīf (?) al-Murjān, and turned back with them to the tomb. There they spent the Tuesday and the following night that of the 'Second Passover,' carrying through the appropriate services, before returning to the city on the Wednesday: writer Ṣāliḥ, s. of Ibrāhīm Ṣāliḥ Murjān, al-Sāmari.

(f) P. 158. On Friday, the first of the first month, which was Jumādā II, 1266 [April, 1850], the writer, Ṣāliḥ b. Ibrāhīm b. Ṣāliḥ Murjān, the Danafite, asked the priest 'Amrān b. Salāmah¹ to secure an examination of the sacred scroll of Abīsha' b. Pinḥas that they might see the writing and the *tashqīl*, and allay all suspicions as to its genuineness, since no one in that generation had seen it. This was assented to with conditions as to ceremonial purity. The Scroll was unrolled until they came to the *tashqīl* which began at Deut. vi. 10 and ended at Deut. xiii. 13, and was

אוי . אבישע . בן . פינחס . בן . אלעזר . בן . אהרן .
להם . רצון . יהוה . וכבודו : כתבתי . ספר . הקדש .
בפתח . אהל . מועד . בהרגריזים . שנת . שלשה . עשר .
לממלכת . בני . ישראל . ארץ . כנען . לגבולותיה .
סביב : אודה . את . יהוה : |

This awe-inspiring sight dispelled all doubts. In addition to the writer, there were present (the High Priest) Salāmah, the father of the writer Ibrāhīm, and Ibrāhīm b. Ya'qūb

¹ 'Amrān became chief priest on death of his father, Salāmah in 1273 (A.D. 1856-7).

Ṣāliḥ, and his brother. They read in it and found a dittographed word, which they erased with a penknife. They found the MS. much damaged by age and use.¹

(g) P. 159. When the first month came round it was the opinion of the leaders of the congregation (السادة المخاديم) that the sacrifice of the Passover should be celebrated according to the word of God. Some of the congregation were in agreement, but others not. But finally they followed the lead of the High Priest Salāmah and his son 'Amrān, and agreed to perform the customary sacrifice on Mt. Gerizim. Some ascended on the Thursday, the rest on Friday. The tents had to be pitched on the rocky ground since the land belonging to them on the hill-top was under cultivation. There follows an account of the sacrifice, and the wonderful time it was for the community. When the priest came to the passage commanding the sacrifice the forms of angels appeared plain to behold (نري اشباح الملائكة عيان). The reason of the interruption of the sacrifice from 1256 to 1266 [A.D. 1840-50] was due to the lack of public security. The writer was Ṣāliḥ b. Ibrāhīm, etc. (as above), who wrote towards the end of Jumādā II, 1266 [May, A.D. 1850].

P. 160 (a) Record of birth. Eve of Tuesday at the 4th hour, in the middle of the month of Ramadhan, 1260 [Sept., A.D. 1844], son born to 'Amrān b. Salāmah the Priest, and was named Ibrāhīm. Written by Ṣāliḥ b. Ibrāhīm Ṣāliḥ Murjān, Danafī, Muslimī.

(b) Eve of Friday at the 7th hour, 25th Dhū'l-Hijjah 1260 [Jan., A.D. 1851], son born to Israel al-Shalabī; was named Ibrāhīm: writer Ṣāliḥ b. Ibrāhīm Ṣāliḥ Murjān, Danafī.

P. 161. See **Colophons** (xi).

P. 162f. In Arabic. 61 lines of poetry (each of 2 hemistichs) rhyming in بن. The

¹ See *Bulletin of John Rylands Library*, July, 1935.

number 61 we are told in the last line, was determined by the year (1261) concerning which they were written. The poem is a description of the extraordinary happenings in that year. In December and January¹ there was scarcity of rain and the springs began to dry up, the days of winter being like summer days. This was followed by a plague of locusts which devoured wheat, barley, etc., and East winds ruined the olive crop, sending the prices of these soaring. Wars broke out amongst Christians, Druses, and Moslems in the Jebel Duruz, especially involving, according to report, the massacre of 3 great Consuls. The massacres affected the Christians especially, the Moslems being safe. Trade was impossible and such were the conditions prevailing at the Feast of the Passover and during Pentecost. The writer concludes by calling down blessings on Moses and Aaron, and reveals himself (l. 56) as Šāliḥ b. Ibrāhīm b. Šāliḥ. It was written on eve of Friday, a day of Jumādā II, and the 41st of Pentecost, 1261 [June, A.D. 1845].

P. 184. 1st of Iyyār, 1280 [May, A.D. 1863], explanation of its 'signs'.

P. 185 is blank.

P. 186. On the eve of Monday, 19th Šafar, 1264 [Jan. A.D. 1848], rain commenced to fall at sunrise and continued day and night without cessation till midnight of Friday, when rain and wind ceased and the full moon appeared. It was made an occasion of rejoicing and visitation of each other's houses. On the eve of Sunday, at the third hour and a half there was born to 'Abd al-Laṭīf b. Ismā'īl, al-Sarāwī, a son, who was named Joseph. Also on Sunday in the morning, 6th hour, was born a son to writer's brother-in-law, Ibrāhīm, b. Isaac Ibrāhīm. The child

was called Ismā'īl. Written by Šāliḥ b. Ibrāhīm, b. Šāliḥ Murjān.

He adds later. "The boy Ismā'īl, s. of Ibrāhīm, died when 46 days old. May God have mercy on him."

5. **Catalogue Marks.** Marked Codex XIV in ink on inside r.h. board. Book-plate of Lord Crawford inside l.h. board, with mark E/10 in pencil. On pp. 1 and 186 are DD and [Cod] X/2 in pencil.

CODEX XV

(SERVICE FOR THE DEAD, MAINLY IN SAMARITAN MINUSCULE WRITING, RUBRICS IN ARABIC. DATED A.D. 1732.)

1. **General Description.** On stout, polished Oriental paper with no special watermark. The Codex is bound uniformly with the rest of the collection of Samaritan MSS. and has 2 binder's fly-leaves at each end. It comprises 56 folios. The actual text extends from 2a to 30b and 32b to 51a. Ff. 1b, 32a, 55b are blank. The remaining pages have non-textual additions (*q.v.*) of one kind or another. Foliation is in pencil. The folio after 15 was originally left unnumbered and is now numbered 15A. The present measurements of the page are 8 in. by 6.1 in. The text column measures 4.8 in. by 4 in. There are 31 lines to a full page, and 27 to 29 letters to a full line. The writing is in black ink, and both the Samaritan and Arabic scripts are attractive. There is but one hand in the text. The non-textual additions, however, are by different hands. There are catchwords throughout. The general condition of the MS. is excellent.

2. **Scribe and Date.** The scribe is Muslim b. Murjān b. Ibrāhīm,¹ the Danaḥite. The dates in the colophons are (f. 30a) 17th of

¹ The months when heavy rainfall is expected.

¹ See *S.L.* II, p. xxxiii.

Dhū'l Hijjah, A.H. 1144 [June, A.D. 1732], and 28th of Muḥarram, A.H. 1145 [July, A.D. 1732] in f. 51a.

3. **Contents.** F. 1a-2a **Additions** (q.v.). F. 1b is blank. F. 2b. In a strange hand the title اقوايل الكره (Mourning services) has been added.

Heading :

בשם . יהוה . רחמנה : החי . דלא . ימות : גרי
 عادة الكره الله يدفع عن جميع قهل يشرال السو لما ينتقل
 المتوفي الى رحمة الله تعالى ويشرعو في تغسيله ويوضوه
 وضو تمام وبعده يحموه بالماء العذب ويقرأ الحاضرين
 כארזין . ואמרים . אלי תמאמה ובעדה יקולו מרי . אתרחם .
 עליכון . ומצדק . חייכון . ועבד . לוכון . רתו : סלח .
 למן . דעבר . יסלח . לו . יהוה : ואזא קאנת אמרא יקאל
 יסלח . לה . יהוה : וכי . בשם . ותמאמה ויבד יקרו חתם
 מן בראשית : אלי אן יסלוו פי הקרא ויהי . כי . יבאו :
 יחמלו המתו פי התרבה וימשו קדאמה בקרא מן ויהי .
 כי . יבאו : אלי אן יסלוו קולה תעלי וهو אصدق القائلين
 ראו . עתה . כי . אני . אני . הוא : ייקו בקי חתמה אלי אן
 ינזלו . המתו פי المدفن יקולו ראו . עתה : ויכמלו חתמה
 ויקולו תורה . תקיל ובעדה יקאל .

("In the name of the Lord, the Merciful, the Living, who dieth not.")

"The order of the service of mourning, may God avert evil from all the congregation of Israel, when the dead is taken to the mercy of God, M.H., and they proceed to his washing, and perform the complete ablution, and after it they warm him in fresh (lit. sweet) water, and those present recite 'crying out and saying' in full. Thereafter they say 'Lord have mercy upon you and sanctify your lives, and show you pity. May the Lord fully pardon him who has passed on (if it should be a woman 'pardon her'), and 'For in the name, etc.' Then they begin

to read the 'seal'¹ from Genesis i. 1 until they reach in the course of their reading 'And it shall be when they come' [Deut. xxx. 1], when they bear the dead (man) to the grave, and walk before the body reading (the section) 'And it shall be when they come' until they come to the utterance of God, M.H., the truest of speakers, 'See, now, that I, I am he' [Deut. xxxii. 39]. They then leave the rest of the *khatmah* till they lower the body into the grave, when they repeat 'See, now,' and complete the *khatmah*. They recite 'Torah' slowly, and thereafter is said—")

Here follows a poem (Samaritan) of 11 stanzas of 4 hemistichs. The first two and the 4th rhyme together: the third is the same throughout (viz.: הוא . אלה . והקעים). It begins:

כל . דמן . מין . אדם : געו . שביל . אדם :

It has a refrain :

ולית . ממן . לעלם : אלא . אלה . לגדלה :

F. 3b. The last verse which is to be said if the dead man is a priest, begins :

לא . נבי . ולא . כהן : מן . מותה . ימאן :

In the margin beside it, in the original hand, is the instruction that if the dead man is an Elder of Israel, זקן should be read instead of כהן .

[ואזא קאן זקן . ישראל : יקאל לא . נבי . ולא . זקן :]

F. 3b. Heading :

ايضاً البيت الاتي يقال للكهن والعالم .

("Also the following poem to be said for priest and sage.")

Begins (f. 4a) :

כל . מעשיו . חכמה : וכל . דרכיו . משפט :

¹ The reading of the whole Torah. Perhaps it means here appropriate selections.

² See S.L. II, p. 852.

Three stanzas, with refrain as before. After it the doxology:

ברוך • אלהינו • לעולם; וברוך • שמו • לעולם:

F. 4a. Heading:

ولما يطمو القبر بالتراب يقولو جميعاً.

("And when they fill up the grave with soil they say all together.")

Begins:

טבה • מכרי • עלם: ...

F. 4b. Heading:

وينقري للمتوفي مغسل ثلاث ايام علي الصباح او الي ان يعدي السبت بحسب الامكان وهذا ترتيب مغسل الرجال.

("And there shall be read the office of ablution for the deceased 3 days at dawn, or until the Sabbath intervenes, in accord with decree, and the following is the order of the ablution of men.")

Begins:

מרי • אתרחם • עליכון:

Here follow, after introductory petitions, a series of appropriate extracts from the Pentateuch. Thus we have Gen. ii. 15-17, iii. 17-21, v. 3-5, v. 8 ff. (interspersed with the (f. 5a), xxv. 7-11 (f. 6a), xxxv. 27-9 (f. 6a), xlvii. 27-31 (f. 6b), xlix. 28-32 (f. 6b), 33-1. 26 (f. 8a). Ex. i. 6 (followed by petition) (f. 8a, b). Num. xiv. 11-23 (f. 8b), xix. 14-22 (f. 9a). Deut. iii. 24 (with petition) (f. 9b), vi. 4-9 (f. 9b), vi. 24-5 (f. 10a), ix. 25-9 (f. 10a), x. 12-xi. 1 (f. 10b), xiii. 18 (f. 10b), xxi. 8 (with petition) (f. 11a). xxx. 1-xxx. 8 (f. 11a), xxxi. 14-xxxiii. 1 (f. 12a), xxxiv. 1-12 (with doxologies) (f. 15a).

F. 15b. Heading:

وبعد ذلك يقال ولית • ممّن • לעולם: كما تقدم في الاول وبعده مري • אתרחם • עליכון • وتامها كما تقدم ايضا والله اعلم. نجز هذا المغسل بعون الازلي الذي لم يزل.

¹ S.L. II, p. 853.

("Then is said **לעלם • ממן • ולית** as before, at the outset, and after it **מרי • אתרחם**, etc. as before also. End of this 'ablution' by the aid of the Eternal who ceaseth not.")

F. 154 is out of place, it should come after f. 16, as the catchwords show.

F. 16a. Heading:

בשם • יהוה • חיה • דלא • ימות: 1 هذا ترتيب المغسل

الذي يقري للنساء علي الصباح.

("In the name of the Lord, the living, who dieth not. This is the order of 'ablution' as said for women at dawn.")

Here follow ... **מרי • אתרחם** and ... **כי • בשם** with Scriptural passages as follows: Gen. ii. 15-17 (f. 16a) iii. 17-21 (f. 16b), xxiii. 1-21 (f. 15A), xxxv. 8, 9, 20 (f. 15Aa). Lev. xxvi. 42-6 (f. 15Ab). Num. xiv. 11-23 (f. 15Ab-17a), xix. 14-22 (f. 17a), etc., as given above for men.

It finishes (f. 23a) with **תורה • צוה • לנו • משה** (Deut. xxxiii. 4], etc., and **לית • ממן** and ... **מרי • אתרחם**, etc.

At the end **تم ذلك بعون المالك** ("Finished by the aid of the Ruler.")

F. 23b. Heading:

בשם • יהוה • הקעים: هذا ترتيب المغسل الذي ينقر

عشيه للرجال وللنساء.

("In the name of the living God: this is the order of the Ablution to be recited at the evening (service) for men and women.")

Begins with **מרי • אתרחם**, etc., and **כי • בשם**, followed by Num. xiv. 17-23 (f. 23b), etc.; the *Shema* (f. 24a). Deut. vi. 24-5 (f. 24a), etc., as in f. 9b etc., concluding on f. 30a with **תורה • צוה • לנו • משה** [Deut. xxxiii. 4].

¹ S.L. II, p. 852.

² S.L. II, p. 853.

³ Ibid.

⁴ S.L. II, p. 854.

⁵ S.L. II, p. 852.

⁶ S.L. II, p. 853.

⁷ Ibid.

⁸ S.L. II, p. 854.

المتقدمه والايات المشروحه علي نعم وليت . ممم : وبعد
 انتها الايات يقال وليت . ممم . לעלם : אלא . אלה .
 לגדלה : דו . מגו . כל . דרין . וחיי . עולם . דילה : א
 بعده يقال מרי . אתרחם . על : وان كان قول يكون
 نعم (٩) الفاتحه والا يات الذي بعدها بنعم معروف خلاف
 نعم وليت . ممم : وبعد انتها الايات يقول الايات الايه
 درج والله اعلم .

("When he is washed they read from the *khatmah* 3 passages, and the officiant says :
 : *وليت . ممم* in the well-known measure.
 Then he says the above introduction, and
 the verses set forth to the chant of : *وليت . ممم* .
 At the end of the verses he repeats . *وليت . ممم* .
 2. *مري . אתרחם . וג* . Then is said ' *לעלם : וג* ' .
 And if there be a prose passage it shall be
 after the fashion of the *fāṭihah*, and the
 verses after it shall be to the customary
 chant instead of the chant : *وليت . ممم* . At
 the end of the verses he recites the following
 verses to a rising chant." 4)

Here follow 5 stanzas. In the case of the
 first, the first 3 hemistichs rhyme together,
 the last rhymes throughout in -r . In the
 case of the other stanzas the second hemistich
 rhymes with the 4th in -r .

Begins (f. 36a) :

6 *ואה . צעורה . דאדם : דשמך . אל . קעים :*

With the response from the congregation :

ברוך . אלהינו . לעולם : וברוך . שמו . לעולם :

F. 36a. Heading : *עורן . כן :* ("Further-
 more.")

Begins :

7 *יודכי . דיאנה : דעתיד . כרו . ביום . דינה :*

And the response (f. 36b) :

רב . חילה . לעלם : ורב . שמה :

F. 36b. Heading : *עורן . כן :* ("Further-
 more.")

Here follow 8 stanzas of 4 hemistichs, the
 2nd and 4th of which rhyme together.

Beginning :

1 *שבחו . ורוממו : וברכו . ושבחו :*

F. 37a. Heading : *מוاعץ :*

("In addition, exhortations.")

11 further stanzas of same construction.

Beginning :

3 *אה . מסכין . אה . מסכין : אתיקץ . מן . שנתך :*

F. 37b. Heading :

غير ذلك مواعظ علي نعم اרך . حينو . نبكي :

("Further exhortations on the chant of
 4 (" *أرك . و* ") . A poem of 10 stanzas of 6 hemi-
 stichs. Each of the even hemistichs rhymes
 throughout the poem in -l .

Begins :

5 *אה . בן . אדם . עד . מתי : בדרך . הרע . תלך :*

with the response : *(جوابه بعد كل بيت)*

צור . ילדך . תשא : ותשכח . אל . מהללך :

F. 38b. Heading : *غيره درج :*

("Another *daraj*.")

8 stanzas of 4 hemistichs, 2nd and 4th of
 which rhyme together.

Begins :

6 *הגדלות . ליהוה : המלך . הגדול :*

F. 39a. Heading : *ايضاً درج :*

("Another *daraj*.")

11 stanzas of 4 hemistichs ; first 3 rhyme
 together, 4th rhymes throughout in -t
 (except 1st stanza).

Begins :

לית . אנון . אנשה : מוקרין . לאנשה :

F. 39b. Heading :

غيره ايضاً درج يقال להכהנים :

("Another *daraj*, also to be said for priests.")

1 S.L. II, p. 852.

2 S.L. II, p. 853.

3 S.L. II, p. 852.

4 So Cowley translates *درج* .

5 S.L. II, p. 858.

6 S.L. II, p. 859.

1 S.L. II, p. 859.

2 For *مواعظ* .

3 S.L. II, p. 859.

4 S.L. II, p. 688 (ascribed to Sa'd-ul-Din b. Ṣadhaqah).

5 S.L. II, p. 860.

6 *Ibid.*

6 stanzas of 4 hemistichs; the 2nd and 4th rhyme together.

Begins :

¹ יתרבי • דיאנה : חנון • החנונים :

F. 40a. Heading : ² نقيضه يقال لזקנים :

("A *naqīdhah* ² to be said for elders.")

6 stanzas of 4 hemistichs, rhyming as the preceding.

Begins :

³ יתרבי • דיאנה : חנון • החנונים :

F. 40b. Heading : ⁴ עורן • כן • פצל • תשיע :

("Also the chapter (section) for the funeral cortege (?).")

21 lines of 2 hemistichs with irregular rhyming.

Begins :

⁵ כל • חשבן • בעלמה : במותה • מבטל :

F. 41a. Heading : ⁶ עורן • כן ("Also").

Then in margin :

هذا يقال بحسب ما يليق لكل من هوا علي قدر معرفته ومقامه وهذا ايضاً نعمل اشارات علي الحاشيه والقبائل له التصرف.

("This is said, so far as befits, for every man according to the extent of his knowledge and his position. Indications are given in the margin to be used at the discretion of the officiant.")

Begins :

⁵ עבד • עלינן • נזכר • יקירה • וקראה • וצלחה :

F. 41b. Heading : ⁶ غيره يقال لזקנים :

("Also is said for Elders.")

Begins :

עבד • עלינן • נזכר • זקן • ישראל :

F. 42a. Heading : ⁶ עורן • כן ("Also").

Begins :

⁶ חירת • צוקתה : צוקתון • בדיל • מיתיו :

¹ S.L. II, p. 861.

² A *naqīdhah* is described as a poem contradictory to another.

³ S.L. II, p. 861.

⁴ S.L. II, p. 862.

⁵ Ibid

⁶ S.L. II, p. 863.

Concludes (f. 43a) with

ברוך • אלהינו • לעולם : וג'

and

מרי • אתרחם • וג'

and the petition

الله يدفع السوء عن قهل يشرال.

("May God fend off evil from the congregation of Israel.")

F. 43a. Colophon (see **Additions**).

F. 43b. Heading :

בשם • יהוה • החי • הקעים : ترتيب القول الذي يقال

للنساء بعد تمام الحتمه يقال وليت • ممن : وبعده الفاتحه الاتيه.

("In the name of the Living, the Eternal. Order of service to be said for women. After completing the *khatmah* there is said • وليت • ممن and afterwards the following *fātiḥah*.")

12 stanzas of 4 hemistichs, first 3 of which rhyme together : the 4th rhymes throughout in —מה.

Begins :

¹ יאה • צריכה • שמע : לאל • דקרא • לך • שמה :

F. 44a. Conclusion and heading :

تمة الفاتحه بعون الله تعالى ويتلوه الايات الاتيه علي النعم تاليف كاتبهم عفي الله عنه.

("End of the 'preface' with the aid of God M.H., and there follow it the following verses on the (same) measure, composed by the scribe . . .")

14 stanzas of 4 hemistichs, rhyming as in the preceding.

Begins :

² אה • בן • אדם • אה • מסכין : לא • תחשב • אן • עלמה :

F. 45a. Heading :

ان كان مغسل يقول وليت • ممن • לעלם : אלא • אלה • לגדלה : דו • מזו • כל • דרין : וחיי • עולם • דילה : وينهو ذلك كالعاده وان كان قول يقول بعد انتهى الايات المتقدمه يقول هذه الايات درج.

¹ S.L. II, p. 864.

² Ibid.

(" If it is an 'ablution,' he says 'ולית וג', and they finish it according to custom, and if there is a prose passage it is said after the preceding verses. He says these verses as *daraj*.")

5 stanzas of 4 hemistichs ; the even hemistichs rhyme throughout in -ר (except in first stanza where the 2nd hemistich ends in -ם).

Begins :

יִוָּאֵה • צִעוּרָה • דָּאֲדָם : דְּשִׁמְךָ • אֵל • קִעִים :

From here to 49a we have the same text as f. 36a-39b. F. 49a continues with כל • חֲשֹׁכִין • בעלמה : וג' as on f. 40b. F. 49b has the appropriate petitions for women (cf. f. 41a for men).

Begins :

עֲבָד • עֲלִינָן • נֹזְכֵר • הָאֵשֶׁה • הַתְּמִימָה :

In the margin is a special petition if the woman is the daughter of a priest.

F. 50a. Begins : חִירַת • צוּקְתָה : וג' as on f. 42a and continues to f. 51a, as from ff. 42a to 43a.

F. 51a. Colophon (see **Additions**).

Ff. 51b, 52a, b, 53 a, b, 54a, b, 55a have non-textual matter (see **Additions**).

4. **Additions. A. Colophons.**

(1) F. 30a.

כָּאן הַנִּיחָא מִן כְּתָבָה הַמְּגִלָּה הַמְּשֻׁרָה בְּעוֹן אֱלֹהִים
וּלְפָנֶיךָ יְיָ עֲשִׂיתָ נֶהַר הָאֲנִינִים הַמְּבָרֵךְ שָׁבַע עָשָׂר שָׁנָה זִכְרִי
הַחֵיכָה שְׁנֵה אַרְבַּעַ וְאַרְבַּעִין וְמֵאֵה וָאֵלֶּף עָלֵי יָד הָעֶבֶד הַפֶּקֶד
הַמְּעֻרָּף בַּדָּלֶת וְהַתְּקִיפִיר מִסְלָם אֲבִין מִרְיָן אֲבִין אֲבִירָהִים
הַסָּמָרִי הַדְּנִיפִי גִפְרָה לֵאלֹהִים לֵה וְלוֹאֲדֵיֶה וּלְמִן עִלְמֵה וְאֲחִסֵּן
אֵלֶיֶךָ וְלְכָלִּים קִהֵּל יִשְׁרָאֵל הִסְגִּידִים לֵהר גְּרִיזִים בֵּית אֵל
אֲמֵן וְכָתְבְתָּ דָּלֵךְ עָלַי אִסְמִי וְאִסְמֵ אוֹלָדִי וְלְכָל מְחַתָּךְ
יִקְרִי בִּי וְיִרְגַּעֵה אֵלַי מְחֵלֵה וְאִסָּל כָּל מִן קִרְיִי בִּי אֱלֹהִים
הַגָּדִים אֲנִי יִתְרַחֵם עָלַי כָּתִיבֵה וְיִטְלַב לֵה הָעֲפֹרָה וְהַתְּפִירָה וְעָלֵי
אֱלֹהִים הַמְּקֻבֵּל.

¹ S.L. II, p. 858.

(" The writing of the 'ablutions' here set forth was completed with the help and favour of God, in the afternoon of Monday, the 7th of Dhū 'l-Ḥijjah of the year 1144 [June, A.D. 1732], by the poor servant, who confesses his sins and his shortcomings, Muslim b. Murjān b. Ibrāhīm, the Samaritan, the Danafite, may God pardon him, and his parents and his teacher, and show favour to him and to all the congregation of Israel who worship toward Mt. Gerizim, Beth-el. Amen. I have written it for myself and my children, and for every one who has need, let him read in it and restore it to its place. I ask of every one who reads in it by God Almighty that he call down (God's) mercy on the writer and pray for his pardon and forgiveness, and God will listen to him.")

(2) F. 43a.

نَجَزَ فِي عَصْرِيَةِ نَهَارِ الْاِثْنَيْنِ الْمُبَارَكِ ثَامَنَ شَهْرٍ مُحَرَّمٍ
سَنَةِ ١١٤٥ عَالِي يَدِ كَاتِبِهِ الْعَبْدِ مُسْلِمِ بْنِ مَرْجَانَ الدَّنَفِيِّ
عَفِيَ اللَّهُ عَنْهُ.

(" Finished during the afternoon of Monday, the 8th of Muḥarram, 1145,¹ the writer being the servant Muslim b. Murjān, the Danafite. God forgive him.")

(3) F. 51a.

نَجَزَ جَمِيعَ قَوْلِ الْكُورِ بِعَوْنِ اللَّهِ تَعَالَى وَلُطْفِهِ وَحَسَنِ
تَوْفِيقِهِ فِي عَصْرِيَةِ نَهَارِ الْاِحْدِ الْمُبَارَكِ ثَامَنَ وَعِشْرِينَ شَهْرٍ
مُحَرَّمٍ سَنَةِ ١١٤٥ عَالِي يَدِ الْعَبْدِ الْفَقِيرِ مُسْلِمِ بْنِ مَرْجَانَ
ابْنِ اِبْرَاهِيمِ الدَّنَفِيِّ غَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ وَلِمَنْ عِلْمُهُ وَاحْسَنَ
اِلَيْهِ وَلِجَمِيعٍ قَهْلٍ يَشْرَأَلِ هَسْجُودِيْمٍ لِهَرِ جَرِيزِيْمٍ بَيْتِ اِ
اَمِنْ وَنَسَالِ فَضْلٍ مِنْ طَالَعٍ فِيهِ وَوَقَفَ عَلَيْهِ اَنْ يَتَرَحَّمْ عَلَيَّ
كَاتِبِهِ وَيُدْعِيَ لَه بِالْمَسَاحَةِ وَالْفَقْرَانِ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَشَلُومُ
يَهُوَهْ عَلِ ادُونِنِ مَشَهْ بِنِ عَمْرَمِ نَبِي كُلِّ هَعُولَمٍ لَعُولَمٍ.

(" The whole funerary service was finished with the help of God on the afternoon of

¹ July, A.D. 1732.

Sunday, 28th Muḥarram, 1145 [July, A.D. 1732], by the poor servant Muslim b. Murjān b. Ibrāhīm, the Danaḥite, may God pardon him, and his parents, and his teacher, and show favour to him and to all the congregation of Israel who worship toward Mt. Gerizim, Beth-el, Amen. I ask as a favour from him who reads in it and cons it, that he call down God's mercy on the writer, and pray for his pardon and forgiveness, and praise be to God alone. The peace of the Lord be upon our Master Moses, s. of Amram, the prophet of all the world, for ever.")

B. *Other Additions, not connected with the Text.*

The remaining additions are all records of deaths, and are written on blank leaves and fly-leaves of the Codex.

(1) F. 1a. Death of the Priest-Levite¹ Ghazāl (Ṭabiah), s. of Isaac, on the eve of Monday, 22 Ramaḍān, 1201 [July, A.D. 1787].

(2) F. 2a. Death of Joseph b. Sarūr al-Ṣabāhī.² Written by Salāmāh, Priest-Levite. Died at Jenīn, and news reached Nablus on a Wednesday; no date given.

(3) F. 31ab. At daybreak on Wednesday, 10th of the first month, 1188 [A.D. 1774], death of Salāmāh b. Ya'qūb. Written by his brother, Ibrāhīm.

(4) Ff. 51b, 52a. On Thursday, 1149, end of Jumādā [Sept., A.D. 1736], in the appointed week of the seventh month, death of Ibrāhīm, b. Murjān b. Ibrāhīm, the Danaḥite. Written by his brother, 'Abdullah.

(5) F. 52b. On 18th Rajab, 1155 [Sept., A.D. 1742], death of Ya'qūb, b. Murjān, the Danaḥite. Written by his son, Salāmāh.

(6) F. 53a. At sunset on eve of Sunday, 28th Muḥarram, 1211 [Aug., A.D. 1796],

death of 'Abdu 'l-Laṭīf, b. Ya'qūb b. Murjān, the last of six brothers. Written by his son, Murjān.

(7) F. 53b. On morning of Sunday, 27th Jumādā I, 1166 [April, A.D. 1753], the Priest-Levite, Ibrāhīm. Written by Ibrāhīm al-'Ayyah b. Ya'qūb, the Danaḥite.

(8) F. 54a. At midnight on eve of Tuesday, 9th Rajab, 1173 [Feb., A.D. 1760], death of the Priest, Joseph. Writer's name not given, but appears to be the same as the preceding.

(9) Ff. 54b, 55a. On eve of Sabbath in the 3rd hour, death of the young man Joseph, s. of Jalabī. Written (no name given) on 11th Ṣafar, 1208 [Sept., A.D. 1793].

F. 55b is blank.

5. **Catalogue Marks.** Marked Codex XV in ink inside r.h. board. On f. 1a V/17 in pencil. Inside l.h. board on book-plate E/10 in pencil, and on fly-leaf opposite, faintly in pencil, B 10 Cat. L.

CODEX XVI

(PRAYER FOR RAIN; BILINGUAL MS.; DATED
A.D. 1728.)

1. **General Description.** On stout polished Oriental paper with no special watermark. The Codex is bound uniformly with the rest of the Samaritan MSS. The text occupies only 10 folios. There are 2 binder's fly-leaves at the beginning, and 16 have been added at the end. Pagination is in pencil. The text extends from p. 2 to p. 19. Pp. 1 and 20 are blank. The present measurements of the page are 8.1 in. by 6.4 in. The text column (including the Arabic column) measures 4.7 in. by 4.1 in. There are 23 lines of text to a full page. The text is in 2 columns, Samaritan in minuscule script on r.h. and the Arabic translation in Arabic *naskhī* script on l.h. The writing is in black ink and both columns are written with neatness and distinction.

¹ Succeeded Levi b. Ibrāhīm as Priest-Levite in 1165 (A.D. 1752).

² Died towards end of eighteenth century. He was alive in the year 1199 (A.D. 1785).

There are catchwords to both columns throughout. Although the leaves are slightly damp stained, the condition is excellent.

2. **Scribe and Date.** The scribe is Muslim b. Murjān b. Ibrāhīm, the Danaḥite. It was completed noon of Friday, 21st Jumādā I, A.H. 1140 [Jan., A.D. 1728].

3. **Contents.** A hymn of 22 stanzas, the first letter of each stanza being in alphabetic order. The 5th stanza begins with א instead of ה. Each stanza consists of 14 hemistichs of which the even numbers rhyme throughout the stanza. After each stanza there is a refrain. The author is the scribe.

P. 2. Heading :

בשם . יהוה . הגדול : استغاثه تقال سنة يكون المطر
قليل علي نعم تفلہ سيدنا ايشع لكاتبها افقر العباد واحقرهم
مسلم ابن مرجان الدنفي عفي الله عن ذنبه ووزره بمنه امين.

("In the name of the Lord, the Great : A petition to be said in a year when the rainfall is meagre, to the measure of the prayer of our Master Abisha' ¹ by the scribe, the poorest and humblest of servants, Muslim b. Murjān, the Danaḥite. May God pardon his sin and iniquity by His grace. Amen.")

Begins :

אתפלל . קמך . אה . יהוה : استشفع قدامك يا جليل
יהוה . לך . ואשבח : يا الله لك واسبح

The refrain is :

מרי . הרחיב . לנו . מן . הצרעה :
الهي فرج لنا من الضيقه
אשר . אנחנו . בה :
الذي نحنا فيها.

The refrain, which forms the last 2 hemistichs of the 1st stanza, is indicated after

¹ A prayer of Abisha' is found in S.L. II, p. 484.

the second and succeeding stanzas usually by writing only the first letters of the words, both Samaritan and Arabic. At the close is :

ורחם . עלינן . ברחמיך :

thrice repeated, followed by

ורפא . אתנו . ברב . גדל . חסדך :
בעמל . משה . נאמןך . ועבדך :

4. Colophon.

P. 19.

فجزت بتاريخ¹ ضهرية نهار الجمعة المبارك ٢١ شهر
جادي الاول سنة ١١٤٠ موافقاً الي ٢٢ شهر كانون² الاول
علي يد مولفها العبد الفقير مسلم ابن مرجان ابن ابراهيم
الدنفي غفر الله تعالى له ولوالديه ولجميع قهل يشرال
هسجوديم لهر جريزيم بيت ال امن وشلوم يهوه عل مشه
بن عمرم نسال المطالع بسط³ العذر.

("Finished at noontide of Friday, 21st Jumādā I, 1140, corresponding to the 22nd of Kānūn (I) by the author, the poor servant Muslim, b. Murjān b. Ibrāhīm, the Danaḥite. May God, M.H., pardon him, and his parents, and the whole congregation of Israel who worship toward Mt. Gerizim, Beth-el. Amen. And the peace of the Lord be upon Moses, s. of Amram. We crave the indulgence of the reader.")⁴

5. **Catalogue Marks.** In ink inside r.h. cover, Codex XVI. On p. 1 in pencil, III/20, and the same on p. 20. Inside l.h. cover book-plate (Bibliotheca Lindesiana) has E/10 in pencil ; on fly-leaf facing it is B 10 Cat. L.

¹ For ظهريه .

² الاول has been added by another hand. It should

be الثاني .

³ For العذر .

⁴ Lit. "We ask the investigator for an extension of the excuse."

CODEX XVII.

(MISCELLANY OF VERSE WITH SOME PROSE
PIECES: CHIEFLY ARABIC, SOME SAMARI-
TAN: MIDDLE OF EIGHTEENTH CENTURY.)

1. **General Description.** On stout polished oriental paper with no watermarks. The codex is bound uniformly with the other Samaritan MSS. in the library. The text occupies 273 of the 276 pages. Pages 1, 273, 276 have non-textual entries (see **Additions**). There are 2 binder's fly-leaves at each end. The pagination is first in pencil, sometimes twice, and ultimately in ink on recto only. There are frequent notes in pencil (by Dr. Löwy?). In present form the leaves measure 7.2 in. by 5.5 in. but they have obviously been cut down considerably for binding. There is no regularity in the text column, and the arrangement of text differs from place to place. The writing is in black ink. The Arabic is a good *naskhī* generally legible, and the Samaritan a good minuscule with a tendency to backward slope. In some parts of the collection there are catchwords. The general condition of the codex is good, although most of the pages show the effects of damp. There appear to be lacunæ between pp. 8 and 9, 66 and 67 (?), 88 and 89, but this is due partly to displacement of some pages, as will be indicated.

2. **Scribe and date.** There appears to be but one hand throughout—Ibrāhīm al-'Ayyah. The dates in the colophons are from A.H. 1170 to 1177 [A.D. 1756 to 1764].

3. **Contents.** There appears to be no general title for the whole collection of pieces. Some of the individual parts are supplied with titles, however.

1. P. 1. A non-textual entry (see **Additions**).

P. 2. A poem with no heading: 84 stanzas of 8 hemistichs, in each of which the even

stanzas rhyme with the even and the odd with the odd. The text occupies pp. 1-8 inclusive. Here it breaks off and one or more pages are missing. The text on p. 9 does not belong to this poem, but deals with another subject. The text up to p. 8 is a versified account of a visit to the tombs of the patriarchs Eleazar, Ithamar, Pīnhas. The text is in two columns: the stanzas in each column are consecutive.

Begins:

بسمك الله ربي انا ابتدي اقوالي

2. P. 9. Part of an alphabetic poem in similar form to the preceding, except that the stanzas follow one another across the page, instead of down each column separately. The first part of the poem is found on p. 88. There it has the heading

ايضاً منظومه ابتهاله وسوال وفا دين الدنيا مجربه بقدرته
تعالى للاجابه نساله ان يجعلها حيدة السوال والقبول بجاه
سيدي الرسول. بسم الله الرحمن الرحيم وعليه توكلت.

("Also a poem of supplication and inquiry for the day of judgement of the world when the Most High by his power brings it to trial. We entreat that he may regard it (the supplication) as worthy of asking and receiving through the merit of our Master, the Prophet.

"In the name of God, the compassionate, the merciful, in whom I put my trust.")

Begins (p. 88):

اللهي يا املي وحقق ضاقت حيلي

The ط verse has been put by mistake before the ح verse. Attention has been drawn to this by the word *يوخر* ('comes later') written above the ط verse in another hand. The verses are 22 in number and follow the Hebrew alphabet.

P. 10. Colophon (see **Additions**).

3. P. 10. Heading :

غيرها ايضاً ابتهاله وسوال لوفاً دين الاخره نسال
صاحب العفو والمغفرة القبول والاجابه بجاء الرسول وهي
ايضاً من توفيق الحقيير لله تعالى.

(" Another supplication and entreaty for the day of judgement. We pray the Lord of pardon and forgiveness to hear and respond, through the merit of the Prophet. It also is composed by (lit. from the success of) the poor in the sight of God, M.H.")

This is followed by the introductory formula

بسم الله الرحمن الرحيم وبه استغيث.

(" In the name . . . in whom I seek succour.")

An alphabetic poem of 22 stanzas, each of 8 hemistichs of which 1, 3, 5, 7 rhyme together : 2 and 4 rhyme : 6 and 8 rhyme throughout the poem in —يف. The last hemistich throughout is يا لطف يا الهي .

Begins (p. 11) :

اللهم يا عالي رجوتك يا عتمادي

The name of the author is in the last stanza. At the end (p. 14) a colophon (see **Additions**).

P. 14. The following comment :

وبعد ذلك انشا الله تعالى مرادنا نكتب في هذا المقام
كام تسييحه من تلفيقنا يقالو في اوقات زيارة السادة الاقطاب
وتقبيل اعتاب سادات الناس ادوننين العزّز وايشمر وفينجس
عليهم ازكي الصلاوات واجل السلام في كل الايام ونسال
صدقات الواقف علي ذلك ان لا يواخذ الحقيير اذا وجد
بعض المنظوم مكسور لان العذر في ذلك لكون عندنا قصور
عن ادراك علم الاعراب وهذا علم يلزم له ذلك وغيره
العروض ومع عدم طلب اوائلنا من السابق لعلمه لحقنا بهم
والذي يحدثنا في مثل هذا التلقيق القريحه والعشق هو
الغالب لديك نسال الله تعالى القبول بجاء الرسول ومن
وجد عيباً واصلح في جميع اموره ينجح.

(" After it, God willing, we intend to write here some songs of praise of our compilation to be used on the occasion of pilgrimage to the chief saints to kiss the thresholds of the lords of mankind, our Master Eleazar, Ithamar, and Pīnhas on whom be the purest of prayers and the most perfect peace for all time. And we crave the indulgence of him who uses it not to reproach the poor [scribe] if he finds some of the poems defective since that fault is due to our neglect of the study of the science of grammar (الاعراب), and this knowledge (poetry) needs both it and also (the science of) prosody. And because of the failure of our forefathers to develop such knowledge we are associated with them (in their ignorance). A new feature for such a collection as this is the inspiration and the love which constitute the prevailing element. We beg in thy presence, God, M.H., that thou mayest receive [our prayer] through the merit of the Apostle. And he who finds a fault and corrects it will be successful in all his affairs.")

4. P. 15. Heading :

بسم الله الرحمن الرحيم وعليه توكلت لطفه خفي هذه
تسييحه مختصره علي وزن يا نسيم القدس وهي مربعه اول
تسايع الحقيير.

(" In the name . . . this abridged hymn in the metre of يا نسيم القدس, in quatrains, the first of the writer's hymns.")

12 stanzas of 4 hemistichs, the first 3 of which rhyme throughout the poem in —اح, and the 4th in —اد.

Begins :

نور الله قد لاح واشرق الصباح

5. P. 15. Heading :

غيرها ايضاً علي وزن نحن لو كنا.

(" Another in the metre of نحن لو كنا")

29 stanzas of 4 hemistichs in each of which the first 3 hemistichs rhyme together. The 4th rhymes throughout the poem in —اب .

Begins :

قم بنا سيدي وارفق الاصحاب

6. P. 18. Heading :

ايضاً تسييحه لكتابها الحقيق علي وزن فيوسف كان يا حزار وهي منساقه مساق قصته في الشرع الشريف وللقايل فيما يستحسن قوله التعريف لانها جزيله التاليف والله اعلم.

("Also a hymn by the writer in the metre of يا حزار, a poetical rendering of his story in the Holy Law, and may the reciter know how best to recite it, for it is a fine piece of composition.")

This is followed (p. 19) by

بسم الله الرحمن الرحيم وبه الاعانه اولاً نكتب بيت التقييل وهو هذا.

("In the name . . . and first of all we write the introductory verse (refrain ?) as follows :

."لا اله الا الله وعلي يوسف صلي الله

52 stanzas of 7 hemistichs, the first 3 of which rhyme together as do also the second 3. The 7th ends throughout in الله .

Begins (p. 19) :

جيتك ساييل بالرسول نسمع مني ما اقول

Author's name in last stanza but one (p. 26).

P. 26. Colophon (see **Additions**).

7. P. 27. Heading :

بسم الله الرحمن الرحيم وبه اائق ايضاً تسييحه علي وزن يا غافل اذكر الله.

("In the name . . . a hymn in the metre of يا غافل اذكر الله

19 stanzas of 4 hemistichs, first 3 rhyming together, the 4th ending throughout the poem in الله . Author's name in last stanza.

Begins :

يا غافل اذكر الله وقل لا اله الا الله

8. P. 29. Heading :

ايضاً تسييحه للحقير علي الوزن في عشق الايه الكرام عليهم السلام.

("A hymn by the writer in the metre of ("في عشق الخ

20 stanzas of 4 hemistichs, as in preceding, the 4th rhymes throughout in —ري . Author's name in last stanza.

Begins :

نجم الصبوه اقل وانا مختار في امري

9. P. 32. Heading :

ايضاً تسييحه مديح في السيد الرسول عليه افضل السلام.

("A hymn in praise of the Master, the Apostle, on whom be the finest peace.")

8 stanzas of 8 hemistichs, of which 1, 3, 5, 7 rhyme with one another, as do also 2, 4, 6. The 8th ends always in النبي . Author's name in last stanza. There is an introductory stanza of 4 hemistichs (refrain ?).

Begins :

هو موسي بن عمرم النور الانور

The introductory verse begins :

مني لك يشر ومنك مطلبلي

P. 33. At the end the date: afternoon of Monday, 2 Kānūn I 1170 [Nov. 1756].

10. P. 34. Heading :

قطعه في الثلاث الكرام فرحات القلوب اسياونا العظام ابراهيم واسحق ويعقوب عليهم السلام في كل الايام وقد جعله نغمها كنغم اتاني زمانني بما ارتضي فبالله يا ظهر لا تنقضي.

("A piece on the three . . . (patriarchs) Abraham, Isaac and Jacob . . . to the measure of الخ اتاني الخ")

18 stanzas of 4 hemistichs. First 3 rhyme together, 4th rhymes throughout the poem in —دي. Author's name in last stanza but one.

Begins :

يا سكان حبرون وداك الوادي

11. P. 36. Heading :

غيرها ايضاً تسييحه علي وزن خليل الله.

(“ Another hymn in the metre of الله خليل الله.”)

24 stanzas of 4 hemistichs, as in preceding. The 4th rhymes throughout in —اس. Author's name in last stanza but one.

Begins :

قم معي في الاغلاس فنجتني من الاقداس

12. P. 38. Heading :

غيرها ايضاً علي وزن يا سكان حبرون.

(“ Another in the metre of حبرون يا سكان حبرون.”)

See no. 10.

22 stanzas as in p. 34. The 4th hemistich rhymes throughout the poem in —ان. Author's name in last stanza (p. 41).

Begins :

يا اللهبي بعفوك ادرك بالرضوان

13. P. 41. Heading :

غيرها علي وزن انا ماني قياس.

(“ Another in the metre of انا الخ.”)

12 stanzas of 8 hemistichs, with arrangement as on p. 32. The last hemistich rhymes throughout in —رك. There is an introductory verse of 4 hemistichs, 1 and 3, and 2 and 4 rhyme. Author's name in the last verse.

Begins :

اوصيك صاحبي اسمع الذي لك أقول

The introductory verse begins :

قم واقصد الرب قبل انقضي عمرك

P. 43. At close of the hymn a colophon (see **Additions**).

14. P. 44. Heading :

بسم الله الرحمن الرحيم وبه نستعين ايضاً هذه تبكية تسييحه علي وزن سلاه . لانو . وهي للحقير.

(“ In the name . . . this lament, a hymn in the metre of سلاه . لانو¹ by the writer.”)

28 stanzas of 4 hemistichs, of which the first 3 rhyme together. The 4th rhymes throughout the poem in —اني. In the opening verse 1 and 3, and 2 and 4 rhyme. Author's name in last.

Begins :

يا نفسي توبي واخشي الوحداني

15. P. 45. Heading :

ايضاً مديحه في السيد الرسول علي وزن ايها الزوار.

(“ A hymn of praise on the Master, the Apostle, in the metre of ايها الزوار.”)

30 stanzas of 4 hemistichs. The first 3 in each stanza rhyme. The 4th rhymes throughout in —ار. Author's name in last stanza but one.

Begins :

امدح المختار وزين الاقار

16. P. 47. Heading :

غيرها علي وزن يا نفسي توبي وارجي.

(“ Another in the metre of يا نفسي الخ.”)²

19 stanzas of 4 hemistichs, as in preceding. 4th hemistich rhymes throughout in —ام. Author's name in last stanza.

Begins :

يا ربنا بزین الانام عبدك يرجو حسن الختام

17. P. 49.

غيرها قطعه علي نغمة يا من جعل كحله في مقلته غيه.

(“ Also a piece to the measure of يا من الخ.”)

¹ There are a number of hymns which begin with these words. Probably he refers to that by Nanah b. Marqah (see S.L. II, p. 689).

² See no. 14.

20 stanzas of 8 hemistichs: 1, 3, 5 rhyme and also 2, 4, 6. 7 rhymes throughout in لك— and 8 in يه—. The last 2 hemistichs of first stanza are repeated as a refrain after each stanza. They are indicated in the text by initial letters only. The author's name is in the last stanza.

Begins:

دع يا قوم فملك الي كل دي سيه

The refrain is

سلف الخير قبلك تقبل منك هديه

P. 54. At its end a colophon (see **Additions**).

18. P. 55. Heading:

غيرها قطعه علي نعم من يشتي هين عبد عبدو اني.

("A piece to the measure of الح من يشتي الح")

13 stanzas of 8 hemistichs. 1, 3, 5, 7 rhyme and 2, 4, 6. The 8th rhymes throughout in بي—. There is an introductory verse. Author's name in the last stanza.

Begins:

مذهبي عشق الملاح وجبهم لا اسلا

The introductory verse (refrain?) is:

احبابي هوي قلبي وعشق الملاح مذهبي

19. P. 56. Heading:

غيرها علي وزن يا وحداني وهي مختصره.

("Another in the metre of يا وحداني, abridged.")

19 stanzas of 4 hemistichs, of which first 3 rhyme. The last rhymes throughout in يب—. Author's name in the last stanza but two.

Begins:

حل المشيب وربي رقيب

P. 57. At its end a colophon (see **Additions**).

20. P. 57. Heading:

غير ايضاً علي وزن قم بنا سيدي وهي مديح في السيد الرسول عليه افضل السلام.

("Another in the metre of قم بنا سيدي in praise of the Master, the Apostle (Moses), on whom be the perfection of peace.")

23 stanzas, 11 of which are in Samaritan dialect and Samaritan minuscule. The remainder in Arabic. There is a short introductory verse. Each stanza has 8 hemistichs. 1, 3, 5, 7 rhyme, also 2, 4, 6 in both Sam. and Arabic. The last hemistich in the Samaritan stanzas is in Arabic and Arabic script. It rhymes throughout in يم—. In the last stanza but one (Arabic) is given the author's name.

Begins:

هو . مשה . הנבי : דבו . דביקותי :

The introductory verse:

يال قوم مستقيم قم معي نهيم
في حب الكلم مختار الرحيم.

21. P. 62. Heading:

غيرها ايضاً علي وزن لا اله الا الله ولا معبود الا الله ولا مقصود الا الله وهي مختصره.

("Another in the metre of لا اله الا الله, abridged.")

14 stanzas of 4 hemistichs, of which first 3 rhyme. The last rhymes throughout in اس—. Author's name in last verse.

Begins:

قم في جنح الاغلاس صاحي واجمع حواس

22. P. 64. Heading:

غيرها علي وزن لا اله الا الله وحده ليس له ثاني.

("Another in the metre of لا اله الا الله")

24 stanzas as in preceding. Last hemistich of each stanza ends throughout in الله. Author's name in third last stanza.

Begins :

لا اله الا الله اشهد بآل قوم الله

P. 66. At the end of the poem is a colophon (see **Additions**).

P. 67. Material suitable for the end of the collection. There is probably no lacuna between 66 and 67 (see **General Description** above). The material is mostly in rhyme of varying metre (see **Additions**).

P. 68. Heading :

بسم الله الرحمن الرحيم وعليه توكلني واليه توسلي وبعد
فهذا الدعا العربي الذي من ترتيب كاتبه الحقيير ابراهيم
العيه ابن المرحوم يعقوب ابن مرجان الدنفني وقد سميته
حاوي الكمال من تكرار السؤال اسأل الله تعالى القبول
بجاء العظمة والجلال.

(" In the name of God, M.C., on whom is my reliance and to whom is my entreaty. This is the prayer in Arabic composed by the writer Ibrāhīm al-'Ayyah b. Ya'qūb b. Murjān, the Danaḥite, which I have called ' The embodiment of success through repetition of the questions.'")

The prayer is in rhymed prose and extends to p. 82. Begins :

استغفر الله العظيم الواحد الحي القديم الدائم الباقي
المستقيم . . .

The name of the author is introduced at the foot of p. 68. The prayer ends (p. 82) with a colophon (see **Additions**).

23. P. 83. Heading :

بسم الله الرحمن الرحيم وبه استغيث هذه ايضا منظومه
استغاثه لكتابها الفقير ابراهيم العيه ابن المرحوم يعقوب
لطف به مولاه بجاء خير انبياء.

(" In the name . . . this supplication in verse by the writer Ibrāhīm al-'Ayyah . . . ")

An alphabetic poem of 22 stanzas each of 8 hemistichs : 1, 3, 5, 7 rhyme, and so do 2, 4, 6.

The 8th rhymes throughout in —يب. The last 2 hemistichs of the first stanza are used as a refrain to be repeated after each stanza.

Begins :

الا يا رب حقاً بجودك يا عظيم

The refrain is :

من وسط الضيق العظيم ان الفرج قريب

P. 87. After it a colophon (date) (see **Additions**).

P. 88. See above p. 9.

24. P. 89. Heading :

ايضا شيره علي وزن موداه . لالهينو . مود >
وهي موعده . הכפור . הברוך .

¹ מודאה . וג' (" Also the song in the metre of for the feast of *Kippur* (Atonement), the blessed.")

12 stanzas, in Samaritan, quatrains all rhyming. It is completely alphabetic in the sense that each of the four lines of any stanza begins with its alphabetic letter. The alphabetism is from א to כ and then ת. At its head is the introductory formula בשם . יהוה . ושרי . (" In the name of the Lord we begin.")

Begins :

אודו . לאדני . יהוה : אה . עם . קדש . ודמע :

P. 91. Colophon (date), (see **Additions**).

P. 92. Preface to an obituary appreciation of Ibrāhīm al-Qabāṣī² by Ibrāhīm al-'Ayyah.

The preface begins :

بسم الله الرحمن الرحيم وعليه توكلت وبعد فهذه مقامة
جمعة وفات العمر المرحوم المعفو عن روحه الشيخ ابراهيم
القباصي نور الله تعالى.

(" In the name . . . This *maqāmah* on the death of Shaikh Ibrāhīm al-Qabāṣī. . . ")

¹ Ascribed to Ben Manir, or Mattanah ha-Miṣri. See S.L. I, p. 180.

² A famous liturgist of the sixteenth century. See S.L. II, p. xxxi.

P. 93. The text of the *maqāmāh* begins :

فلما كان بتاريخ ليله ان كان مساها اسود من سواد
الامم . . .

The death took place on the 15th (full moon) of the 3rd month of the year A.H. 992 [A.D. 1584]. The eulogy concludes on p. 116, with a colophon (see **Additions**).

P. 116. Comment on the preceding in Samaritan, 8 lines of poetry, the second half-lines rhyming throughout in -בו. A note in Arabic at the end.

Begins :

קרא . מא . בו . סופיר : וחזה . ספר . יתוב :

The Arabic note is :

كتبه الحقير عمران هكهن في ٢ ربيع اول سنة ١٢٦١
عربه בפנותה :

("Written by the Priest Amram on 2nd Rabi' I A.H. 1261 [March, A.D. 1845] in the *Fanūthah*.")

P. 117. Relating a dream of a visit to the tombs of the patriarchs at Hebron by Ibrāhīm al-'Ayyah, on the eve of Saturday, 11 Muḥarram A.H. 1172 [Sept. A.D. 1758].

Begins :

بسم الله الرحمن الرحيم وعليه توكلتي وبه ثقيتي واليه
سوالي فلما كان بتاريخ ليلة السبت المقدس حادي وعشري
شهر محرم الحرام سنة اثنتين وسبعين ومايه والـ . . .

The account extends to p. 122.

P. 117. In the margin of pp. 117, 118, 119, written by Ibrāhīm al-'Ayyah is the relation of a similar dream experienced by Ṣadaqah b. Sarūr al-Ṣabāhī, in which he visited 'Amartah and the tomb of Pīnḥas.

P. 123. Heading :

بسم الله الرحمن الرحيم وبه نستعين في كل امر مهين
اللهم يا خفي الالطاف يا ملجأ من خاف . . .
وبعد ايها الواقف علي هذا التاريخ العظيم الحاروي ما
حدث ووقع من الامر العجيب . . .

A disquisition in rhymed prose on earthquakes—in particular on the earthquake of October A.D. 1759 (p. 129 seq.) by Ibrāhīm al-'Ayyah. The colophon at the end :

كتب ذلك وقاله الفقير الحقير ذوي العجز والتقصير
والذنب الكبير الراجي من مولاه العفو والتكفير العبد ابراهيم
الشهير لقبه العيه من بني الدنفية لطف بهم وبه رب البريه
بجاه خير البريه والمطالع فيه لا يتعجب من المبالغه فان
الامر فوق ما حررناه مبالغه وهي سنه مشهوره سوده
السنين وارخوها اكثر العالمين لما حدث فيها والله اعلم.

Written by . . . Ibrāhīm distinguished by his nickname Al-'Ayyah. . . . ("Let not the reader be excessively astonished for the matter far exceeds what we have described. It was the blackest of years and most scholars so depict it when reference is made to it.")

25. P. 143. Heading :

بسم الله الرحمن الرحيم
وفي دات البراهين عام الثلاث وسبعين
اللهي بك نستعين بلطفك لنا تعين

200 quatrains in each of which all four members rhyme. A poetic description of the events of the year 1173 [A.D. 1759].

Finishes with the prayer that the like may never again happen.

وعام الثلاثه وسبعين منه بك نستعين
لا تعيد يا معين بئله الوري اجمعين

Then follows a colophon (see **Additions**).

26. P. 169. Heading :

بسم الله الرحمن الرحيم وبه نستعين وبعد فهذه ترحيلة
اتجها هنا قرية عمرتا وكان بها سته عظيم وذلك في جمادي
الثاني من شهور سنة ١١٦٥ والله تعالي اعلم.

("In the name . . . this is our pilgrimage to the village of 'Amartā, in which were the six great ones, in Jumādā II 1165 [April, A.D. 1752].")

216 stanzas of 4 hemistichs, of which the first 3 rhyme together. The 4th rhymes throughout the poem in —. A versified account of the pilgrimage to the tombs of the patriarchs at 'Amartah. Author's name in the stanza sixth from the end, Ibrāhīm, the Danafite.

Begins :

سبحان قادر قدر دنيا وامم صور
رب البرايا والبشر وكون كما امر

P. 190. Colophon (date 1170) (see **Additions**).

P. 190. Heading :

بسم الله الرحمن الرحيم وبه نستعين وعليه نتوكل وبعد
فهذا تاريخ عمارة حضير سبدنا العزر الحضير الغرقى وتغبر
الباب وعمله قوس وعمل حايط طول قامه من جهة قبله
وكان ذلك من الفقير كاتبه والدعي للعمارة المذكورة ان
الفقير نظر حلم وامر به الي العمارة من فاء ساكن الحرم
الشريف ولم اقطع عليه من هو من الخلق ولكني قصدت
اكتب ذلك هاهنا بالتوريق باجل ترتيب انيق لاجل حفظ
وقت العمارة ولاجل من يقرأ ويدكرني بخير يذكره الله
تعالى باجل رضاه ويجعل جنة النعيم مسكنه وحاواه بجاء
ذو المناجاة موسي خير الوري ودخيرة فرع السمرة كواكب
حضرة الانبيا الكرام عليهم افضل صلاة واجل سلام في
كل الايام وكان كتابة هذا التاريخ في ليلة الثلاثة ٢٨ ربيع
الثاني سنة ١١٧٠.

("In the name . . . this account of the repair of the courtyard of our Master Eleazar, the western courtyard and altering the door, and making it arched and the construction of a wall of the height of a man from the southern side. This was at the instance of the writer, and the incentive for the aforesaid restoration was that the writer had a dream in which he was bidden to the work by the dweller in the sacred Harem itself, and I a mere creature could not oppose him. But I made

up my mind to write it here on paper in the finest possible style to preserve [the record of] the time of the restoration and in order that he who reads it and remembers me kindly may be remembered by God with his good pleasure, and his abode be Paradise : through the merit of the Possessor of Communion [with God], Moses, the best of mankind, and treasure of the Samaritan branch, stars of the noble prophets on whom be the best of prayer and the most perfect peace for ever. Written on the eve of Tuesday, 28th Rabi' II, 1170 [Dec.-Jan. A.D. 1756].")

P. 191. Text begins :

بسم الله الرحمن الرحيم ابتدي فلما كان بتاريخ ليلة
السبت المقدسه المشهوره بالسرور والبهاء والنور بعد اداء
فرض المسا . . .

Description of the writer's call to restore the mausoleum of Eleazar at 'Amartah and how he carried out the work. In rhymed prose, author Ibrāhīm al-'Ayyah. It closes (p. 202) with the colophon

التمام من نسخ هذه المقامه في عصره الخميس المبارك
عشرة جادي الاول الموافق لتاسع شهر كانون الرومي من
شهور سنة سبعين ومايه والى احسن الله تمامها الي ختامها
امين امين بجاء السيد الامين امين.

The copying of the *maqāmah* finished in the afternoon of Thursday, 10th Jumādā I = 9th of Kānūn (Dec.-Jan.), 1170 [A.D. 1757].

27. P. 203. Heading :

قطعه علي نعمه علي (٩) باب (٩) الفتاح (٩) في تلفيق
كاتبها فقير عفو ربه الرحيم العبد الفاني ابراهيم.

("A piece to the measure of باب علي in the collection of the writer . . . Ibrāhīm.")

18 stanzas of 4 hemistichs ; first 3 rhyme together, the 4th rhymes throughout in —. Author's name in last stanza.

Begins :

شفو الاقداح من صافي الراح

28. P. 205. Heading :

حكمه من تلفيق الحقيير تقال في اوقات الزيارات وفي
ليالي الحدود الافراح جعلها الله تعالى مسا مع صباح.

(" A philosophical piece from the writer's collection to be recited on the occasions of pilgrimages and on the nights of the festivals. May God M.H. combine their evening with morning.")

32 quatrains in Samaritan, all members of which rhyme within their quatrain.

Begins :

نفسه • وشوره • فلي : ولبي • امرو • آلي :

P. 207. Colophon (date) (see **Additions**).

29. P. 208. Heading :

تشبيحه علي نعمة نور الفجري للحقيير.

(" Hymn to the measure of نور الفجري by the writer.")

21 stanzas of 4 hemistichs, first 3 of which rhyme together. The 4th rhymes throughout in —ر. There were originally 22 but one has been crossed out and the words هذا بطل (" This is of no account ") added.

Begins :

انا الحقيير مسكين فقير بقلبي الكبير بربي استجير

At the end (p. 208) the date 18 Jumādā I, 1172 [Jan. A.D. 1759].

30. P. 209.

توسله لكانتها الحقيير.

(" Petition (to God) by the writer.")

10 stanzas with rhyme as in the preceding. A refrain after each stanza.

Begins :

يا قلبي ثق بربك الخير هو اولي بك منك وبصير.

The refrain is

فوق تدبيرنا لله تدبير.

At the end (p. 210) date, Monday, 23 Dhū'l-Hijjah, 1176 [July, A.D. 1763].

31. P. 211. Heading :

ايضاً توسله وعلي مولانا القبول.

(" Another petition, and it is for our Lord to pay heed.")

10 stanzas of 10 hemistichs. 1, 3, 5, 7, 9 rhyme together, also 2, 4, 6. Nos. 8 and 10 rhyme throughout the poem in —ام. The last hemistich ends throughout in حنّام.

At end (p. 213) date, Thursday afternoon, 26 Dhū'l-Hijjah, 1176 [July, A.D. 1763].

P. 214. Heading :

بسم الله الرحمن الرحيم وبه اتق وبعد فهذا تاريخ اريخ
واجب التنزيح في يوم الجمعة ثالث عشر شهر شوال سنة
١١٧٧ عريه . . .

An account in rhyme prose of the celebration of the Passover on Mt. Gerizim in Shawwāl of the year A.H. 1177 [April, A.D. 1764].

Colophon at the end (p. 227) (see **Additions**).

32. P. 228. Heading :

قطعه علي قد صلي يا سلام علي البدر التمام.

(" A piece to the measure of يا سلام الخ")

16 poetic lines of 2 hemistichs, the second of which rhymes throughout in —اس.

Begins :

يا ناس نفسي قومي قومي نفسي يا ناس
تبدو الوساس كل يوماً كل يوماً تبدو الوساس

The second hemistich is throughout a repetition of the first with an inversion of its elements. Author's name in last line but one.

33. P. 229. Heading :

علي نعمة ايها الزوار للفقير كاتبها.

(" To the measure of ايها الزوار by the writer.")

12 lines of 4 members, each rhyming in —ان .
Author's name in last line.

Begins :

ايها الاخوان اخلصو الان
واطلبو الرحمن عوده بالرضوان

At the end (p. 229) date, 18 Jumādā I, 1172
[Jan. A.D. 1759].

P. 230. Heading :

وهذه صلاة الحقير الذي يلزمها بعد صلاة الجمع
والافراد في الوقتين والسبوت والاعياد وقد سميتها بالطافات
اللطيفات وعلي الله القبول بجاه الرسول امين.

(" This is the prayer of the writer to be
used after the service of Fridays and on week-
days at the two times,¹ and Sabbaths, and
festivals. I have called it ' the finest of the
fine.' Its acceptance is with God, through
the merit of the Apostle. Amen.")

A special service.

After the introductory formula

בשם . יהוה . הגדול . נשרי :

Begins :

אה . רחמנה . טבה . אהיה . אשר . אהיה . אה .
עזי . וזמרת :

ends (p. 233) with the direction :

وبعده يقال والاكفه مبسوطة ومرفوعة لتجو السما باخلاص
القلب والنية. مني . لך . השאול : אה . עזי . וזמרת :
ועל . רחמיך . הקבול : הך . לישועתך . קויתי :

(" And then shall be said with hands out-
spread and raised towards heaven with sin-
cerity of heart and purpose 'ג . לך . ו'")

P. 233. There follows the date, noon of
Tuesday 11 Jumādā II [= 18th Feb.], A.H.
1170 [A.D. 1757].

34. P. 234. Heading :

هذه الاستغاثه الذي من توفيق الفقير يقولها اياماً بعد
صلاة القضى عند حصه الفجر ومن حمده تعالى وحسن كرمه

¹ Viz. evening and morning.

وتعطيفه وكامل لطفه فهي عجوبه في اسراع الاجابه لمن
يقصد اتلاها باخلاص التيه والقلب فيفرج عنه الرب ما
يغشاه من الكرب ومن جعل به الملاء وعليه الاعتماد فاز
بكل المراد والله اعلم.

(" This supplication by the writer is recited
at times after the prayer of ' decree ' about
dawn. It is of the mercy of God and the
goodness of his bounty and benevolence, and
the completeness of his favour that it is
miraculous in the promptness of the response
(given) to him who purposes to recite it with
sincerity of purpose and of heart ; and the
Lord will dispel from him whatsoever of
anxiety oppresses him, for he who seeks in
him a refuge and on him relies, will achieve
his full purpose. And God is all-knowing.")

22 stanzas in Samaritan of an alphabetic
poem, with a refrain after each. Each stanza
consists of 10 (in the case of the second, 12)
hemistichs, the even numbers of which rhyme.
The refrain consists of the last 2 hemistichs
of the first stanza, and is indicated through-
out by the initial letters only of the words
written in Sam. majuscule, with the sign of
contraction.

Begins :

אהיה . אשר . אה < אתה . יהוב . ומיטב :

The refrain is :

מלנו . לחצה . רבה : כי . נפוש . קריב :

P. 240. Heading :

وبعدها توسيله بابتهاى تقال واتها . לגדלך : אלה .
דלא . מתחלה : ודבעי . לבר . מנך : בלש . ולא .
שקה : לישועתך . קויתי . יה < תكرر ثلاث مرات.

(" And after it a prayer of supplication is
said : ' ואתה . ו' repeated thrice.")

P. 240. There follows a colophon and
record of the birth of a daughter (see **Addi-
tions**).

Here follow eight passages selected from *אז . ישר* (the song of Moses and the children of Israel, Exod. xv.), the first of which is Exod. xv. 2.

P. 249. Ends with the direction

ويقال عليها كرزنه ثلاثه فوق وتحت والله اعلم بكل شي.

Then is said the three vociferations "above" and "below."

39. P. 249. Heading :

ايضاً هذه شيره للفقير علي الوزن وهي مربوطه بزفات
 אז . ישר . فقط نسال الله تعالى ان يحسن سماعها ويمين
 دايماً باداعها في كامل افراح قومه اسراييل امين.

("Also this hymn by the writer in the same metre with the connecting *zaffāt* of *אז . ישר* only. We pray God to prosper its hearing and show continual favour to its recital in the complete happiness of his people Israel. Amen.")

Then the introductory formula :

בשם . יהוה . הגדול . אשרי :

("In the name of the mighty Lord I begin.")

In Samaritan : 10 stanzas of 4 members, all rhyming in each stanza. In between the verses are responses chosen from the Song of Moses (Exod. xv).

Begins :

אז . ישר . לישר . הצור : משה . ועמו . בתר . אמור :

The first response begins :

אשירו . ליהוה . כי . גוי . גאה . סוס . ורכב . וג'

The last response is :

לית . אלה . אלא . אחד : וג'

40. P. 252. Heading :

ايضاً شيره للحقير تسمي شخايف (9)

1 מברך . הו . ביתה . דיעקב : وهي علي وزن

¹ Durrān, no. 22, see S.L. I, p. 47. In the poem given here these words occur as the last hemistich of the first stanza.

من تقدمتها وانما نهايه نغم كل بيت ينزل علي نغم
 مברكو . ساعة اكل اלקربن :

("Another by the writer called by some 'مברך . و' in the metre of the preceding, but the extreme of the rhythm of each verse settles on the rhythm of *مברكو* at the time of the eating of the sacrifice.")

In Samaritan : 10 stanzas of 4 members as before, with a response (?) between stanzas. The initial letters of the first five stanzas form the name *אברהם*.

The introductory formula is :

בשם . יהוה . הגדול . אשרי :

Begins :

אלהי . קדם . יצוב : טב . ומיטב . יהוב :

Ends (p. 253) with the direction :

ويقال عليها زفه المناسبه للوقت وفي ايام الالهفصح
 وبين العيدين اذا اتفق وقت فرح داعي الي قولها وري
 الجمهور مناسبة يتبعوها بجميع الزفات وذلك لحسب الاوقات
 الحادته بالمسرات جعلها الله تعالى دايمة بين جمهور اخواتنا
 جوق اسراييل لاحظهم الله تعالى بعهد سيدنا الحليل.

("Then is said a *zaffah* appropriate to the occasion and on days other than the Passover, and between festivals if it should be a time of rejoicing which requires after the recitation that something appropriate should follow, let them follow it with all the *zaffāt*. So also for any new occasions of festivity. May God cause it to survive amongst all our brethren the tribe of Israel whom may God regard through the covenant of our Master, the Friend.")¹

41. P. 254. Heading :

ايضاً شير للحقير مختصره علي اقبال موعده هفصح هبروك
 علي نغم همصل جعلها الله تعالى حسنة في السماع امين.

¹ Abraham who was called "the Friend of God."

("Another by the writer on the passages of the blessed Feast of the Passover to the measure of *همصل*, abridged. May God make it good to hear. Amen.")

In Samaritan: 10 stanzas of 4 members. The 1st, 2nd, and 4th rhyme throughout the poem in *ו-ד*. The 3rd rhymes throughout in *ב-ן*. After introductory formula as before, begins:

אתי • בשלם • מועד • חדו: דבך • פרקן • וזהו •
חדו:

At the end (p. 255) the following:

ويقال كرزنة ثلاثة والله اعلم نساله بجرمة جلاله وبركة
رسوله وجاله وكماله لا يقطع عوايد قهله.

("There shall be said the threefold vociferation. . . . We pray God through the saving power of His majesty, and by the blessing of His Apostle, His grandeur and perfection, that He cut not off the rites of His people.")

42. P. 256. Heading:

ايضاً شيره علي الوزن والنغم وهي للفقير لطف الله
تعالى به بجاء ذوي الوجه المنير امين.

("Another hymn in the same metre and rhythm by the writer. . . .")

In Samaritan: 17 stanzas of 4 hemistichs, all rhyming in each stanza.

After the introductory formula:

בשם • יהוה • הגדול • והרחום • החל:

Begins:

בפם • קדש • שבחו: לאל • התמיד • באלהו:

Finishes with the direction:

وتمامها وكرزته ثلاثة والله اعلم بكل شي وهو حسبي
وعليه توكلت في جميع احوالي.

("And so on, and three vociferations. . . .")

43. P. 258. Heading:

ايضاً علي وزن *מועד* • وهي ايضاً للحقير تقال في
زمان العيد المذكور.

("Another in the metre of *מועד*¹ by the writer to be recited on the occasion of the aforesaid festival.")

In Samaritan: 12 stanzas of 4 hemistichs, of which 1, 2, 4 rhyme. The 3rd rhymes throughout in *ם-ח*.

Begins:

אשירו • אה • בחרוים: מאב • אמון • הגוים:

At the end a date: Evening of Tuesday, 10th Rajab, 1170 (March, A.D. 1757).

44. P. 260. Heading:

قطعه للحقير تقال في اوقات الزيارات في ليالي الافراح
جعلها الله تعالى دايمة في المساء والصباح وانما ذلك القطعه
في مقام الحكمه ونغمها كنغم الحكمه.

("A piece of poetry by the writer to be said on the occasions of pilgrimages and on festive eves. May God M.H. preserve them for ever. This poem substitutes for the *hikmah*, and its measure is as the measure of the *hikmah*.")

In Samaritan: 28 stanzas of 4 hemistichs. The members of each stanza rhyme.

Begins:

נפשה • ושורה • פלי: ולבי • אמר • אלי:

At the end (p. 264) date and writer. Evening of Friday, 21 Dhū'l-Qa'dah, 1170 [July, A.D. 1757], by Ibrāhīm, the Danaḥite.

P. 264. Registration of marriage (see *Additions*).

45. P. 265. At the head of the page the introductory formula:

בשם • יהוה • הגדול • נשרי:

Heading:

כנא לפקנא هذا *לשבוע* • علي آتي يوم هفسخ هبروك
واردنا نكتبه في هذا المكان وانما لاجل المداكره وخوفاً ان
يضيع من عدم الراغب.

¹ There are several hymns beginning with *מועד*. From the form of the metre given here it is probable that of Ibrāhīm al-Qabāsī given in *S.L.* I, p. 419.

(" We have furnished this for Pentecost (?) after (the style of) *الح* , *اتي يوم الح* , and we purpose to write it here both for the sake of record, and also through concern lest it be lost from want of the interpreter.")

In Samaritan : 12 stanzas of 4 hemistichs, all of which rhyme in each stanza.

Begins :

אה • בני • האבות • הדלזו : בתשבחן • לאלה • כרוז :

Ends (p. 266) with date : morning of Monday, 24 Dhū'l-Qa'dah, 1170 [July, A.D. 1757].

46. P. 267. Introductory formula as in preceding.

Heading :

هذه استشفاعه لکاتبها وهي علي نغم آه • أبرهه •
וזכותו : تقال في الصباح وفي اوقات الزيارات وعلي الله
القبول بسر المشرفة بذكرهم بها.

(" This intercessory hymn by the writer to the measure of *אה • أبرهه • וז* , to be said mornings and on occasions of pilgrimage : and acceptance rests with God. . . .")

In Samaritan : 22 stanzas of 4 hemistichs of which 1 and 2 rhyme together, and similarly 3 and 4. It is alphabetic, the 4th hemistich throughout being : באברהם • ויצחק • ויעקב :

Begins :

אדני • יהוה • היצוב : ארחיב • לנו • קרוב :

At the end colophon with date : " the writing (lit. 'making black') completed at noon of Wednesday, 26 Dhū'l-Qa'dah, 1170 [July 30, A.D. 1757], by the aforesaid Ibrāhīm."

P. 268. In another hand a non-textual epigraph (see **Additions**):

47. P. 269. Heading :

ايضاً علي وزن قولو شي لله يا سيدي ابراهيم.

(" Another in the metre of *الح* ")

In Arabic : 26 stanzas of 4 hemistichs, of which the first 3 rhyme : the 4th rhymes throughout in *اس*—. Author's name in last stanza.

Begins :

قولو شي لله يا سادات الناس
سيدي العزير وايمر وفيه حس

P. 270. Colophon with date and writer : Friday, 25 Dhū'l-Qa'dah (34th of the Pentecostal days), 1177 [May, A.D. 1764], by the composer.

48. P. 271. Heading :

ايضاً قطعه للحقير.

(" Another piece by the writer.")

In Arabic : 10 stanzas of 4 hemistichs, of which the first 3 rhyme : the last rhymes throughout in *لا*—. There is a repetitive feature in the last hemistich of each stanza. There is a short introductory couplet (refrain ?) which indicates this feature. Thus :

اه واه امر ثم اه حاشا لقلبي حبك ان سلا ان سلا

The author's name appears in last stanza but one. First stanza begins :

سيدي يا آل الآل الكرام وتاج تواج بيت الامام

P. 273. Matter not connected with text (see **Additions**).

49. P. 274. Heading :

علي نعمة قلبي يحب الاسجريا (٩).

(" To the measure of *الح* ")

In Arabic : 15 stanzas of 4 hemistichs, rhyming as in preceding. Last hemistich rhymes throughout in *ح*—. Author's name in last stanza but one.

P. 275. Extraneous matter—see **Additions**.

4. Additions.

(I) Colophons.

P. 10. تمت ذلك علي يد مرتبها الحقير ذوي العجز والتقصير في فحوية الثلثا المبارك تاسع ربيع الاول من شهور سنة ١١٧٠ وعلي الله القبول والاجابه بالمسيول انه سميع مجيب.

Finished by the composer in the early part of the forenoon of Tuesday, 9 Rabī' I, 1170 [Nov. A.D. 1756].

P. 14. تمت ذلك بحمده تعالي في عصره الخميس المبارك عاشر شهر ربيع الاول سنة ١١٧٠ علي يد ملفقها الحقير عبده وابن عبده ابراهيم ابن المرحوم المعفو عنه يعقوب ابن المرحوم مرجان الدنفي عامله مولاة بلطفه الحفي امين.

Finished on the afternoon of Thursday, 10 Rabī' I, 1170, by the compiler Ibrāhīm, s. of Jacob, s. of Murjān the Danafite.

P. 26. تمة هذه السيره العبيره بحمده تعالي في عصرية الاربعه سابع عشر ربيع الاول سنة ١١٧٠ نسال من طالع فيها ان ييسط العدد لانها قصيره الباع في امر الزظم وانما هي لاجل النشا والله اعلم.

Finished the afternoon of Wednesday, 17 Rabī' I, 1170; asks the reader to excuse the shortness of the measure due to the form of composition.

P. 33. في عصرية الاثنين ٢ كانون الاول سنة ١١٧٠
Afternoon of Monday, 2 Kānūn I, 1170 [Nov. A.D. 1756].

P. 43. تمت في غروب نهار الاربعه المبارك ٢٤ ربيع الاول الموافق الرابع كانون الاجرد سنة ١١٧٠.

Finished at sunset of Wednesday, 24 Rabī' I, corresponding to 4 Kānūn, "the bare."¹

¹ الاجرد—a term applied in folk-sayings to the December-January months, especially January.

P. 54. تمت في عصرية الاحد المبارك خامس شهر ربيع الاخر من شهور سنة ١١٧٠ عريه احسن الله ختامها.
Finished the afternoon of Sunday, 5 Rabī' II, 1170 [Jan. A.D. 1757].

P. 57. تمت في صباح الخميس المبارك تاسع ربيع الاخر من شهور سنة ١١٧٠.
Finished morning of Thursday, 9 Rabī' II, 1170.

P. 66. تمت ذلك بحمد الله تعالي في ضهرية نهار الجمعة المبارك ١٧ ربيع الاخر من شهور سنة سبعين ومايه والف لملك بني اسماعيل.

Finished noon of Friday, 17 Rabī' II, 1170.
P. 82. . . . تم الدعا المبارك في عصرية الاحد سابع شهر ربيع الاول الموافق لسابع عشر تشرين الثاني من شهور سنة سبعين ومايه والف.

The prayer finished on the afternoon of Sunday, 7 Rabī' I = 17 Tishrīn II (November), 1170.

P. 87. تمت ذلك بتاريخ عصرية الاثنين ثامن ربيع الاول سنة ١١٧٠.

Finished afternoon of Monday, 8 Rabī' I, 1170.

P. 91. تمت في ضهرية الخميس المبارك ٤ في دلحجه سنة ١١٧٠.

Finished noon of Thursday, 4 Dhū'l-Hijjah, 1170 [Aug. A.D. 1757].

P. 116. وكان الفراغ من نظمه ورقه في ٢٨ القعدة الموافق الي تموز سنة ١١٧١.

Finished 28 Dhū'l-Qa'dah, 1171 [July, 1758].
For the colophon to the Samaritan addition on this page see above.

P. 119. Colophon to the relation of a dream written in the margin.

كتبه الحقير ابراهيم العيا ابن يعقوب المذكور الدنفي عفه عنه مولاة ١٠.

Written by Ibrāhīm al-'Ayyah, the Danafile.
P. 122. Colophon of dream of visit to the Patriarchs' tombs.

كتبه العبد الفاني ابراهيم ابن المرحوم يعقوب ابن المرحوم مرجان ابن ابراهيم الدنفي عفه عنه وعنهم الملك الحنفي امين اللهم امين بجا حبيبتنا السيد موسى الامين امين.

Written by Ibrāhīm, s. of Jacob, s. of Murjān, s. of Ibrāhīm, the Danafile.

P. 142. Colophon given above.

P. 168. تمت ذلك الايات وشرح ما حصل من الامتحانات ووصف تراكم النكبات علينا علي جميع السادات وعلي كامل الوري في ذلك الياقات من ضيق تلك الاوقات والضايقات اللاحقات في صباح نهار الاربعه ٢٤ جادي الاول الموافق لكانون الاول ٢٠ سنة ١١٧٤ ومايه والف واربعه وسبعين علي ملفقها العبد الدليل ذوي العجز والتقصير والدنب الكبير الخايف من ربه العظيم الفاني ابراهيم العيه ابن المرحوم يعقوب الدنفي عفه عنه دو اللطف وورقه المحاماه من العذاب يوم المكافاه بشفاعه خير انبياء.

(Finished these verses and the description of what befell of trials, and the heaping up of disasters on us, on all the upper classes, and on all mankind in the stress of such times and the consequent straits, on the morning of Wednesday, 24 Jumādā I, 1174 [Dec. 1760] by their author . . . Ibrāhīm al-'Ayyah, s. of Jacob. . . .)

P. 190. Finished the eve of Tuesday, 28 Rabī' II, 1170 [Jan. A.D. 1757].

P. 202. . . . وكان التمام من نسخ هذه المقامه في عصرية الحبس المبارك عشرة جادي الاول الموافق لتاسع شهر كانون الرومي من شهور سنة سبعين ومايه والف احسن الله تمامها الي ختامها امين امين بجاه السيد الامين امين.

Finished the copying of the *maqāmah* on the afternoon of Thursday, 10 Jumādā I, 1170 [Jan. A.D. 1757].

P. 207. تمت بحمده تعالى في عصرية الاربعه المبارك ٢٢ في دلعهده الموافق الي ١٥ نموز الرومي من شهور سنة ١١٧١.

Finished the afternoon of Wednesday, 22 Dhū'l-Qa'dah, 1171 [July, A.D. 1758].

P. 208. Date: 17 Jumādā I, 1172 [Dec. A.D. 1758].

P. 210. Date: Morning of Monday, 23 Dhū'l-Hijjah, 1176 [July, A.D. 1763].

P. 213. Date: afternoon of Thursday, 26 Dhū'l-Hijjah, 1176 [July, A.D. 1763].

P. 227. قال هذا التاريخ وكتبه العبد الفقير الحقيير الفاني المسكين المقتكر الحزين عبده وابن عبده العبد العاجز السقيم ابراهيم ابن المرحوم يعقوب ابن مرجان الدنفي عفه عنه مولاه وعامله بلطفه الحقيير.

Then is added by another hand, or by the same hand on another occasion:

وهو برسم اخونا الشيخ عبد الباقي الله يديم لنا حايته امين امين.

("These composed this account and wrote it. . . . Ibrāhīm, s. of Jacob, s. of Murjān, the Danafile . . . at the instance of our brother, 'Abd al-Bāqī, may God prolong his life for us. Amen.")

P. 229. Date: 18 Jumādā I, 1172 [Jan. A.D. 1759].

P. 233. تمت وبالحير عمت في شهره الثلاثه المبارك حادي عشر جمادي الاخر الموافق لثامن عشر شباط الرومي من شهور سنة ١١٧٠.

Finished and completed noon of Tuesday, 11 Jumādā II, 1170 [Feb. A.D. 1757].

P. 240. كان الفراغ من نسخها في صباح الاربعه المبارك ٢٦ في شهر جمادي الثاني الموافق الي ٢٥ ادار الرومي من شهور سنة سبعين ومايه والف احسن الله تعالى ختامها بخير علي جميع قهل يشرال امين امين.

Finished the copying on morning of Wednesday, 26 Jumādā II, 1170 [March, A.D. 1757].

P. 242. Date: morning of Thursday, 27 Jumādā II.

P. 260. Date: evening of Tuesday, 10 Rajab, 1170 [March, A.D. 1757].

P. 264. تمت هذه الحكمه في عشيه الجمعه المباركة ٢١ خلت من شهر ذي القعدة الموافق الي ٢٥ خلت من تموز الرومي سنة سبعين ومايه والف احسن الله تعالى ختامها وذلك علي يد فقير عفو ربه الكريم الحقير ابراهيم الدنفي.

Finished eve of Friday, 21 Dhū'l-Qa'dah, 1170 [25 July, A.D. 1757], by Ibrāhīm, the Danafite.

P. 266. Date: morning of Monday, 24 Dhū'l-Qa'dah, 1170 [July, A.D. 1757].

P. 268. كان الفراغ من تسويدها بعد تجديدها في ضهرية نهار الاربعه المبارك ٢٦ في شهر دلقةده المبارك الموافق الي ٣٠ في شهر تموز الرومي سنة ١١٧٠ علي يد المسكين ابراهيم المذكور عامله مولاه بلطفه في ساير الامور امين.

Finished its "blackening (i.e. writing) after its improvement," noon of Wednesday, 26 Dhū'l-Qa'dah, 1170 [30 July, A.D. 1757] by the afore-said Ibrāhīm.

P. 270. تمت ذلك في يوم الجمعه ٢٥ في ذلقةده ٣٤ من المفروض عندها احسن الله تعالى ختامها واجل تمامها في سنة ١١٧٧ علي يد موفقها عفي عنه مولاه.

Finished Friday, 25 Dhū'l-Qa'dah, 34th of the statutory days (i.e. Pentacostal days), by its "adapter."

(2) Other Additions.

In poor and scribbled handwriting.

On Sunday, 13 Dhū'l-Ḥijjah, 1247 [May, A.D. 1832], there visited the tomb of Eleazar, the priest Amram, the writer Sa'ifān, As'ad

Sarūr and Faraj, and his brothers Sa'd and Mubārak, and Isaac, s. of Joshua, and 'Abdullah Sarūr and Sāliḥ, al-Qazāwī, a band of nine. They spent the Sunday night at the tomb of Eleazar, on whom be peace etc. "And we did not sleep for a single moment." Written by Ibrāhīm, nicknamed Sa'ifān, the Mufarrijī.

P. 116. Samaritan addition in verse wherein 'Amram, s. of Shelomoh (Solomon), s. of Ṭabiah, records that he has read what has been written, and compares unfavourably those of his age with those who preceded them.

P. 240. Record of the birth of a daughter to Ibrāhīm.

فلما كان بتاريخ نهار الاربعه المبارك تاسع عشر شهر جمادي الاول سنة ١١٧٠ في محل الضهر رزق كاتبه الحقير ابراهيم ابن المرحوم يعقوب ابن مرجان الدنفي ولد اثني ودعينا اسمها اصبهان جعل الله تعالى قدومها خير علينا وعلي جميع جوق اسرائيل وربنا يروينا علي قدومها كل خير وفرج قريب بجاء رسوله وكليمه النبي الحبيب عليه افضل صلاوات واكمل تسليمات في ساير الاوقات والحمد لله وحده لا قبله ولا بعده.

Wednesday, 19 Jumādā I, 1170 (Jan. 1757) a daughter born, named Iṣpahān. "May God M.H. make her advent a good to us and to all the congregation of Israel, and may our Lord on account of her arrival show us all good, and immediate solace" through the merit of his Apostle, etc.

P. 264. فلما كان بتاريخ نهار الخميس المبارك ١٣ في شهر القعدة المذكور اعلاه سنة سبعين ومايه والف صح كاتبة عشيه دخلة الاخ الاعز الاكرم روح الفواد اسحاق جليبي علي البنت البكر الغير بالغ لطيفه بنت العم المرحوم اسحاق شقيق المرحوم والد كاتبه يعقوب الدنفي رحمة الله عليهم اجمعين وكان عرس من حمده تعالى عظيم الانشا

والصناعات بالنشاء وانواع المشرات واقامة الافراح فيه خمسة عشر يوم ونعمة الله تعالى تواقه جعله الله تعالى معقوب بالنبيين امين امين اللهم امين بجاه السيد موسي الامين وكتبه الحقيير ابراهيم العيا المشروح اعلاه راجي رحمة مولاه وصدقه من قراه واترحم علي بغاه.

Thursday, 13 Dhū'l-Qa'dah, 1170 [July, A.D. 1757] marriage of Isaac Jalabī to the immature virgin, Laṭīfah, daughter of the late Isaac, full brother of the writer's father, Jacob the Danafite, the marriage festivities lasting a fortnight. The writer was Ibrāhīm al-'Ayyah.

P. 268. Marginal, at foot of page. Poor handwriting.

عفه الله تعالى عنه اجاد فيما قال صحيحاً فيها كلام قريب (٩) للاجابه غب الاطلاع فيها اولاً (٩) معان في معينها شهير في مثلها عبده خضر هكهن في ٢٧ ذي الحجه سنة ١٢٨١.

Note by Khidr the Priest beside the colophon of Ibrāhīm (see Colophon, p. 268) commending the work of Ibrāhīm: written on 27 Dhū'l-Hijjah, 1281 [Apr. A.D. 1865].

P. 276. Scribbled handwriting.

(a) Eve of Wednesday at the 4th hour, 7th Dhū'l-Hijjah, 1262 [Dec. A.D. 1846] to Israel, s. of Abu Shalabī, a son, Fayyādh. Writer, Sāliḥ, b. Ibrāhīm, b. Sāliḥ, b. Murjān.

(b) Eve of Sunday at the 9th hour, 18 Dhū'l-Hijjah, 1262, to "our brother" Israel, s. of Ishmael, Al-Sarāwī, a son, Ishmael.

(In the same handwriting as the preceding.)

5. **Catalogue Marks.**—In ink Codex XVII on inside of r.h. cover. On fly-leaf opposite, vi. 19 in pencil. On p. 1 the letters GG and the number 19 in pencil. On p. 276 (last page of MS.) the letters GG in pencil. On the bookplate of the Earl of Crawford's library inside l.h. cover, the mark E/9 in pencil.

CODEX XVIII.

(SERVICE BOOK WITHOUT ARABIC TRANSLATION: IN SAMARITAN, WITH SOME ARABIC HEADINGS: MIDDLE OF EIGHTEENTH CENTURY.)

1. **General Description.**—On stout semi-polished oriental paper without watermark. The codex, originally of larger format, is bound uniformly with the other Samaritan codices. The text occupies 217 pages. Pagination in pencil is by folios, and by a mistake f. 89 has been made to succeed f. 87. There are 3 fly-leaves belonging to the MS. and also 2 binder's fly-leaves at each end. The present measurements of each page are 6.1 in. by 4.1 in. The text column measures roughly 4.7 in. by 3.2 in. There are 22 to 27 lines to a full page, and about 20 letters to a full line. The MS. has been written in black ink which has faded to a brown colour generally. The script is Samaritan minuscule with occasionally in the headings, etc., some words in majuscule. It is clear and good with no pronounced characteristics. The Arabic is a simple *naskhi*, in general easily legible. There are catchwords throughout. The condition of the MS. is excellent. There is a folio missing between ff. 8 and 9.

2. **Scribe and Date.**—The scribe is Ghazāl, b. Ishāq, b. Ibrāhīm, the Priest-Levite, and according to the colophon on f. 105b the MS. was completed on the eve of Monday, 17 Sha'bān, A.H. 1179 [Jan. A.D. 1766]. The last 4 folios seem to be by another hand, or hands.

3. Contents.

F. 1a. Introductory formula:

בשם יהוה גשרי

Title:

כנוש מכוש מימרי תשבחתה ומימרי חכמתה
מן מימר הכהנים והזקן להם רצון יהוה
וסליחתו אמן

(Compare the title of Codex XI.)

Above the title is written by another hand

in Arabic : ترتيب صلوات من غير تفسير

("Order of prayers without translation.")

F. 1b. Heading :

צלוח • יהושע • בן • נון • עליו • השלום •

("Prayer of Joshua, son of Nun, on whom be peace.") Cf. above Cod. XI, p. 11.

Begins :

יהוה • אלה • רחמן • ורתאה : יהוה • מלך • ועלמה • סהד :

F. 3a. Heading :

עורן • כן • בתרו :

("Also after it.")

Begins :

נברך • ונהלל • ונגדל •

(The introductory words of the Scriptural passages which come later are alone given.)

F. 4a. Heading :

עורן • כן • למלאכים • הקדושים : עליון • השלום :

("Also by the Holy Angels, on whom be peace.")

Begins :

ישר • נשׁי • כהלן :

F. 6a. Heading :

עורן • כן • בתרו • על • השבת • הראש • והשלישי • מן • החדש :

("Also, thereafter, on the first and third Sabbaths of the month.")

Begins :

קדישה • יקירה • דאפרשת • לן • קדשיך :

F. 6b. Heading :

עורן • כן • על • השבת • השני • והרביעי :

("Second and fourth Sabbaths.")

Begins (as in previous).

F. 7a. Heading :

עורן • בתרו • יתמר • בכל • שבת :

("To be said on every Sabbath.")

Begins :

בנצירו • ובקשט • וברחמו • נאמר •

F. 7b. Heading :

צלוח • משה • בן • עמרם : עליו • השלום • לעולם :

("Prayer of Moses, s. of Amram. . .")

Begins :

יתרבי • זה • השם • הגדול :

F. 8b. Heading :

עורן • כן • תלביאתה • תתמר • בכל • שבת : מן • מימר • מרקה • עליו • הרצון :

("Supplication to be said every Sabbath, (composed) by Marqah. . .")

Begins :

אדיק • עלינן • מרן :

Rhythmic and alphabetic with a refrain :

צדקה • עבד • לן • מרן : ולא • תגוי • לן • גמלינן :

A folio is wanting and so there is a gap between first line of ב, and part of ח in the alphabetic scheme.

F. 11a. Heading :

מפוק

("Conclusion.")

Begins :

מרי • בעמל • תלתי • שלמיה :

followed again by the refrain.

F. 11a. Heading :

עורן • כן • תתמר • על • חסול • כל • צלות : לו • עוד :

("By him also to be said at the close of every service.")

Begins :

אתהו • דברך • עלמה • דלא • שותף :

Alphabetical with the refrain :

קבל • צלותן • מנן • אה • רחמנה :

F. 13a. Heading :

עורן • כן • תלביה • על • חנות • כתבה • אל • הטבעת : לו • עוד :

("Then the supplication on the bringing down of the Scroll to the circle of the Congregation, by him also.")

Begins :

ניזל • בתר • כתבה • קדישה •

F. 13b. Heading :

עורן • כן • על • נסעות • כתבה • מן • הטבעת : לו • עוד :

¹ חנות = "bringing down"—A.E.C.

² חשבועת = حلة = "the circle of the congregation"—A.E.C.

³ נסעות = "bringing up"—A.E.C.

("Then on the bringing up of the Scroll from the Congregation, by him also.")

Alphabetic : א-ז.

Begins (Prefatory) :

בשעבוד . אלה . על . טור . סיני . זוע .

Then alphabetic, begins :

אלה . מלך . ואעת :

F. 14b. Heading :

עורן . כן . תתמר . על . יומי . השבעות . לו . עוד .
עליו . הרצון :

("To be said on the days of the Weeks (Pentecost) : by him also.")

Begins with passage :

מן . ימטי . מימר : וג

Then alphabetical, rhythmic : the end of each section is : לעלם . נימר .

The ה section is introduced in place of ה, and the sections ס to ק are omitted. The ש section begins with יהוה, which the Samaritans read as שמה ("The Name").

F. 17a. Heading :

עורן . כן . לו . עוד . על . יומי . השבעות :

("By him also on the days of the Weeks.")

Begins :

אויספו . וברכו . את . השם . הנכבד . והנורא :

At end : تمت ذلك

F. 17b. Heading :

עורן . כן . תלביה . על . כתבה . רבה :

("Then a supplication (?) on the great Scroll.")

Alphabetic : with a refrain.

Begins :

אתהו . כתבה . רבה :

The refrain is :

ולית . כתב . רב . כותך :

Alphabetically complete except that the ה section begins with an ע.

F. 19a. Heading :

עורן . כן . תלביה . על . כתבה . רבה :

("Another Supplication (?) on the great Scroll.")

Alphabetic : only sections א-ז.

Begins :

הא . כתיב . נהיר . וקדיש :

F. 20a. Heading :

עורן . כן . רבוי . על . גלות . כתבה :

("Additional on the opening of the Scroll.")

Begins :

אהגו . כתבה . רבה :

followed by verses to be said alternately by priests and people.

Begins :

קבלו . ממלל . דחיים :

F. 21a. Heading :

עורן . כן . תתמר . לילת . שבחה . בתר . מקרתה :
ועל . ראש . הרגריזים : ולילת . הכפור . לאב .
חסדה . הצורי . ירחמו . יהוה . אמן : 1

("To be said on the eve of the Sabbath after the reading, and on the summit of Mt. Gerizim, and on the eve of Atonement, by Ab Hisdah¹ the Tyrian.")

Alphabetic : א-ס, then ש, ת, with a refrain.

Begins :

אלה . רב . ולית . כותה :

The refrain is :

דת . רחמן . דת . רחמן . תשבחתה . לשמך .
רבה . ונצוצה . לית . אלה . אלה . אחד :

F. 23a. Heading :

עורן . כן . על . מובא . גבעתה . מן . מימר . מרקה .
עליו . הרצון . אמן :

("On the approach to the hill, by Marqah.")

Alphabetic : In the margin against ע, ל, ז-ב is written צ perhaps an indication that the verse is to be repeated.

Begins :

הא . סביאן . נפשאתה :

F. 25b. Heading :

עורן . כן . צלות . על . לילת . חדה . מפוק . יום .
שבחה . מן . מימר . נגה . בן . מרקה . עליו . הרצון .
אמן :

¹ The equivalent in Samaritan of the name Abū'l-Ḥasan (see S.L. II, p. xxiii). He lived most probably in the eleventh century A.D.

("Prayer on the eve of Sunday, conclusion of the Sabbath day, by Nanah,¹ s. of Marqah.")

Headings of sections in majuscule script.

Begins :

אזל . שלם . יום . שבתה :

At end :

לית . אלה . אלא . אחד :

F. 27b. Heading :

עורן . כן . תפלה . בתר . צלות . לילת . חדה . מן .
מימר . מרקה . עליו . הרצון . אמן . אמן :

("Prayer after the service eve of Sunday, by Marqah.")

Begins :

אה . טבה . דלית . סבור . מן . טבהתך . מואש .

Rhymes generally : 4 sections, 3rd and 4th each to be repeated three times ; to be followed by :

אה . אדני . יהוה . תמיד :

F. 28a. Date : in Arabic. Eve of Thursday, 6 Sha'bān, 1155 [Oct. A.D. 1741].

F. 28b. Heading :

وبعد ذلك نكتب دران من قول عמרם . درة . رضي
الله تعالى عنه امين امين .

ويقال في اول سبت الظهر مناظ يوم الاحد بكرة .

("And now we write a *durran* by 'Amram Darah.² . . . It shall be said on the first Sabbath at mid-day, the *manāṭ* of Sunday morning.")

Begins :

מד . לית . אלה . [אלא] אחד :

There follow here a series of *manāṭs* each ending with אחד . אלא . אלה . לית .

F. 29a. Heading :

מנאט לילה האנין ויאל תאני סבת الظهر .

("Eve of Monday, to be said on 2nd Sabbath of the month.")

Begins :

לך . נביע . מרן . דבוקון . דלחיציה :

¹ Lived in the fourth century A.D. See S.L. II, p. xxi.

² Fourth century A.D. See S.L. II, p. xxi.

F. 29b. Heading :

מנאט יום האנין .

("For Monday.")

In another hand and scribbled :

ايضا لقول الشيخ ابراهيم .

("Also by Shaikh Ibrāhīm.")

Begins :

ממנה . דכלה . כפית . לה :

F. 30a. Heading :

מנאט לילה האלانا ויאל תאל סבת الظهر .

("Eve of Tuesday, said on 3rd Sabbath at noon.")

Begins :

טבה . דמיטב . לעלמה :

F. 30b. Heading :

מנאט יום האלانا .

("Manāṭ of Tuesday.")

Begins :

חייל . הו . חילה . תקיפה .

F. 31a. Heading :

מנאט לילה הארבעה ויאל רابع סבת الظهر .

("Eve of Wednesday, to be said on 4th Sabbath at noon.")

Begins :

אלה . רב . ולית . כותה :

F. 32a. Heading :

מנאט יום הארבעה .

("Wednesday.")

Begins :

האן . דאתון . קעמין . בחלקה . דצפרה :

F. 32a. Heading :

מנאט לילה החמיס .

("Eve of Thursday.")

Begins :

אתהו . יקירה . חילה . דכסי . מכלה :

F. 32b. Heading :

מנאט יום החמיס ויאל עלי خامס סבת الظهر .

("Thursday, to be said on the 5th Sabbath at noon.")

Begins :

סיאגים • רברבים • וקשים :

F. 33b. Heading :

מנאט לילה الجمعة.

(" Eve of Friday.")

Begins :

מלכה • דלעל • מכלה :

F. 34a. Heading :

מנאט יום الجمعة.

(" Friday.")

Begins :

חילה • רמה • שמע • בקלן :

F. 34b. Heading :

עורן • כן • דראן • יום • שבתה : לו • עוד • רצון
יהוה • עליו • אמן : מנאט לילה السبت عشية ويوم السبت
بكره.

(" Another *durrān* for the Sabbath, also by him for the eve of the Sabbath at evening (prayer) and the morning of the Sabbath.")

Begins :

קעמנן • מן • שנתן • ואחנין • לידך :

F. 35b. Heading :

علي ثاني سفر.

(" On the Second Book (Exodus).")

Begins :

חיול • הו • חילה • דכן • ארכן • מן • שמה •

F. 36a. Heading :

عليه ايضاً بعد الشبتح.

(" On the same after the praise-giving.")

Begins :

מהימנה • ממנה : טובי • רחמיך • לעלם :

F. 36b. Heading :

مناط السفر الثالث.

(" *Manāṭ* of the Third Book (Leviticus).")

Begins :

הא • יום • קדיש • ומקדש :

F. 37a. Heading :

مناط السفر الرابع.

(" *Manāṭ* of the 4th Book (Numbers).")

Begins :

לית • בכל • יומיה • יום • רב • הק • יום • שבתה :

F. 37b. Heading :

مناط السفر الخامس.

(" *M.* of the 5th Book (Deuteronomy).")

Begins :

חילה • רמה • ויקירה :

F. 37b. Heading :

مناط روس الشهور.

(" *M.* of the firsts of the months.")

Begins :

לחילה • חיולה • ונצוצה :

F. 38a. Heading :

مناط موعد هفصح هبروك.

(" *M.* of the blessed feast of the Passover.")

Begins :

מברך • הו • ביתה • דיעקב •

at the end :

כארוזן ثلاث مرات.

(" 'Calling out,' thrice.")

F. 38b. Heading :

مناط حدش هشيبي.

(" *M.* of the 7th month.")

Begins :

רב • חילה • דכן • פקד • בריש • ירחה •

F. 39a. Heading :

مناط يوم هكفور هبروك.

(" *M.* of the blessed Day of Atonement.")

Begins :

דכורה • טבה • דלא • מנשי :

F. 39a. Heading :

ثم الدران يعون الله الرحمن.

(" Then the *durrān*. . . .")

Here is the beginning of a series of poems, mainly alphabetical, in Samaritan. Between each two the words : לית • אלה • אלא • אחד :

1. F. 39b. Heading :

בשם • יהוה : צלות • מרקה • רצון • יהוה • עליו •
אמן :

("In the name of the Lord. Prayer of Marqah, on whom be the favour of the Lord. Amen.")

22 stanzas of 4 short hemistichs, apparently without rhyme. Alphabetical, not only the first hemistich but also the third begins with its appropriate letter of the alphabet. The interchanges of the acrostic gutturals are ע for א, א for ה, and א for ע.

Begins :

עבודה • דעלמה : אלהים • יסתגד :

2. F. 41b. No heading.

22 stanzas as in No. 1 above. Interchange of gutturals in the acrosticon : א for ה, ע for ח.

Begins :

אתהו • אלהינו : ואלהי • אבותינו :

3. F. 43b. No heading.

22 stanzas as in 1. No interchange of gutturals in acrosticon.

Begins :

אתהו • אלהגן : ואלה • אבהתן :

4. F. 46a. No heading.

Alphabetical, as in 1. ה and ח for א, א and ח for ה. The acrosticon is not preserved throughout in the case of the second hemistich of each stanza.

Begins :

הב • לך • משבחה : למרה • דעלמה :

5. F. 48a. No heading.

Alphabetical, as in 1. ה for א, א for ה, א for ח, א for ע.

Begins :

הבו • תשבחתה : למן • דאלוף • משתבח :

6. F. 50a. No heading.

Alphabetical, as in 1. ה for ע.

Begins :

אתהו • רחמנה : דרחמין • דלא • סוף :

7. F. 52a. No heading.

Alphabetical, as in 1. א for ה.

Begins :

אתהו • עבודה : דעלמה • וטובין :

8. F. 54b. No heading.

Alphabetical, as in 1. א for ה, א for ח.

Begins :

אלהים • קמאה : דקדם • לעלם :

9. F. 56b. No heading.

Alphabetical, as in 1. א for ה, ע for ח, ח for ע.

Begins :

אלהים • קעימה : דקעים • עד • לעלם :

10. F. 58b. No heading.

Alphabetical, as in 1. ע for ה.

Begins :

אלהים • יחדאי : דלית • עמה • חבר :

11. F. 60b. No heading.

Alphabetical, as in 1. ע for ה, ע for ח.

Begins :

אלהים • אל • עליון : לך • אנן • משבחין :

12. F. 62b. No heading.

Alphabetical, as in 1. ה for א.

Begins :

הא • מלך • רחמן : ישתבח • ביד • כל • פם :

F. 64b. Heading :

עורן • כן • על • יום • השבת • לו • עוד : רצון • יהוה • עליו • אמן :

("Also for the Sabbath day, by him also, on whom be the favour of the Lord. Amen.")

A number of alphabetical hymns of same type as 1.

13. F. 65a. The introductory formula :

בשם • יהוה • הגדול

In the acrosticon there is found ע for א, ע for ה, ח for ע.

Begins :

עבודה • דעלמה : מן • ישום • רביאנך :

14. F. 67a. No heading. In acrosticon, ע for א, א for ה, א for ח, א for ע. In the 7 and 8 stanzas the 3rd hemistich does not begin with the appropriate letter.

Begins :

עבודה • דעלמה : תסתגד • ותשתבח :

15. F. 69a. No heading. Alphabetical. א for ה, ה for ע. The ט and ק stanzas defective as regards acrostic scheme.

Begins :
אתהו . חדה : דאלהותה . דילך :

16. F. 71a. No heading. Variations in acrosticon : ע for א, א for ה, ע and א for ה, א for ע. The stanzas ע and ק deviate from the acrostic scheme in respect of their 3rd hemistichs.

Begins :
אתהו . עבודן : דה'יך . ולא . כלום :

17. F. 73a. No heading. Variations in acrosticon : א for ה, א for ה. The acrostic scheme while complete for the first letters of stanzas, is not so for the third hemistichs in very many cases.

Begins :
אלהים . רחמנה : דבקן . ברחמין :

18. F. 75a. No heading. Variations : י for א, א for ה, א for ה, ה for ע.

Begins :
אתהו . יהוה : פעל . כל . עלמה :

19. F. 77a. No heading. Variations in acrosticon : מ for נ.

Begins :
אחד . הו . יהוה . הנכבד : ואין . עוד . מלבדו :

F. 79b. Heading :

לה ايضاً رضي الله تعالى عنه هذه البيتين يقولون في السبت
الخامس الضهر ويقولون في ايام الاعياد وعلي العشر كلمات
والله اعلم.

("Further by him . . . these two poems to be said on the 5th Sabbath at noon, and to be said on feast days, and in respect of the Ten Commandments.")

20. F. 79b. No heading. Alphabetical, as in 1. Variations in acrosticon : ע for א, ע for ה, א for ע.

Begins :
אלהים . אלהינו : דקדם . על . כל . בוראי :

21. F. 81b. No heading. Variations in acrosticon : ע for א, א for ה, ע and א for ה.

Begins :
עבודה . דעלמה : בכל . עת . תשתבח :

22. F. 83b. Heading :

بيت دران وبيت مرقة يقولون يوم السبت علي وقفة صور .
من قول سيدنا هكهن هجدول فينحس رضي الله تعالى
عنه امين.

("A hymn [in the style of] the *durrān*, and one after Marqah to be said on the Sabbath at the Section צרי (Numb. xxviii. 2 ff.), by the High Priest Phinehas. . .")

Begins :
יתברך . ויתקדש . אלהים . הרבי :

23. F. 84a. No heading. Alphabetical, as in 1, but full acrostic scheme not carried out in respect of the 3rd hemistichs of each stanza. Variations in acrosticon : ה for ה.

Begins :
אלהים . יתברך : ויתקדש . ויתרבי :

24. F. 86a. Heading :

ايضاً له رضي الله [عنه] بيت دران وبيت مرقة يقولون
علي روس الشهور والله اعلم.

("By him also a hymn [in the style of] the *durrān* and one after Marqah to be said at the beginnings of the months.")

F. 86b. Begins :

כי . בשם . יהוה . נקרא : ונימר . ברוך . אתה .
יהוה . אלהינו :

25. F. 87a. No heading. Alphabetical : as described in 23. Complete alphabetic scheme so far as initial letters of stanzas are concerned.

Begins :
אל . שדי . נראה : לאבינו . הרעי :

26. F. 90a. Heading :

ايضاً بيت دران وبيت مرقة يقولون علي سبوت المواسم
علي כי . تشاء . رضي الله عنه امين.

("By the same, a *durrān* hymn and a Marqah hymn, to be said on the Sabbaths of pilgrimages at **חשא** **כי** (Exod. xxx. 12).")

Begins :

יתברך • ויתקדש • אלהים • אשר • ברך • וקדש • זה • יום • השבת :

27. F. 90a. No heading. Alphabetical, as in 1. Variations in acrosticon : **ע** for **ה**, **ע** for **ח**, **ח** for **ע**.

Begins :

אל • עליון : קני • שמים • וארץ :

28. F. 92b. Heading :

بيت مرقه يتمر شلش فعميم لشنه عل راش هرجريزيم
بيت ال له ايضاً رضي الله عنه امين.

("A Marqah hymn to be said three times in the year on top of Mt. Gerizim, the house of God, by the same author.")

Alphabetical, as in 23. As far as first letters of stanzas are concerned, it is complete.

Begins :

אלהים • יראה : יהוה • יראה :

29. F. 94b. Heading :

له ايضاً رضي الله عنه بيت دران وبيت مرقه علي
سبوت الخمسين علي وفقه وسفرتها : والله اعلم.

("By the same, a *durrān* hymn and a Marqah hymn for the Pentecostal Sabbaths on the section **וספרתם** (Lev. xxiii. 15).")

F. 95a. Begins :

ברוך • אתה • יהוה • אלהינו : אשר • בחרת • לך :

30. F. 95a. No heading. Alphabetical in first letters of stanzas only. Variations in acrosticon : **א** for **ה**.

Begins :

אלהי • האלהים : ואדון • האדונים :

31. F. 97b. Heading :

بيتين مرقه يقالو علي سبت العشر ايام علي شופטים •
وفي يوم اخر العشر ايام علي **באזני** • من قول سيدنا هكهن
هجدول العزر رصون يهوه عليو امين.

("Two Marqah hymns to be said on the Sabbath of the Ten Days, at **שופטים** (Deut. vi. 18 ff.), and on the day after the Ten Days, at **באזני** (Deut. xxxi. 30 or xxxii. 44), by our Master, the High Priest Eleazar.")¹

F. 97b. Alphabetical, as in 1. Acrostic scheme complete.

Begins :

אלהים • אל • בריו : אמור • יהי • ויהי :

32. F. 99b. No heading. Alphabetical : in it all four hemistichs of each stanza begin with the same letter of the alphabet. Variations in acrosticon : **א** for **ח**.

Begins :

אלהים • אל • עליון : אל • ראה • שדי :

33. F. 101b. Heading :

بيت مرقه يقال بيوم هكفور هقدوش لادونن هكهن
هجدول فينحس رصون يهوه عليو امن.

("A Marqah hymn to be said on the holy Day of Atonement, by our Master, the High Priest Phinehas.")²

Alphabetical, but in general only in the first letters of the stanzas. Variations in acrosticon : **ע** for **ח**.

Begins :

אך • בעשור • לחדש : השביעי • הזה :

F. 104a. Heading :

بيت شيران علي اول سبت في الشهر بكره من قول
الدستان رحمة الله عليه.

A portion of the *Shirān*, for the first Sabbath of the month at morning prayer, by Al-Dustān.³

Begins :

דבעי • מדע • מה • הו • חילה :

¹ Eleazar, s. of Phinehas, was High Priest from A.H. 764-789 (A.D. 1362-1387). See S.L. II, p. xxvii.

² Probably Phinehas who was High Priest from A.H. 709-764, but this is not certain.—A.E.C.

³ Eleventh century A.D. ? See S.L. II, p. xxii.

F. 104a. Heading :

עלי אול סבת הזھر ותני סבת בקר له ایضاً.

("On the first Sabbath, at noon, and the second Sabbath, morning, by the same.")

Begins :

שבחה • דמי • למדינה : בניה • על • חסול •
בריאחה :

F. 104a. Heading :

עלי תני סבת הזھر له ایضاً.

("On 2nd Sabbath, noon, by the same.")

Begins :

תדכרון • בטב • שבויה :

F. 104b. Heading :

עלי הסבת התל בקר והזھر له ایضاً.

("By the same for the 3rd Sabbath morning and noon.")

Begins :

תלתה • רחמין • קנה • חילה • רבה :

F. 104b. Heading :

עלי הסבת הרابع בקר והזھر מן قول ابو الحسن
الصوري رحة الله عليه.

("For the 4th Sabbath, morning and noon, by Abū'l-Hasan, the Tyrian.")

Begins :

שמעון • דכל • צכעתה :

F. 104b. Heading :

עלי הסבת הרابع הזھر له ایضاً.

("For the 4th Sabbath, noon, by the same.")

Begins :

תני • מחנה • נפשאתן :

F. 105a. Heading :

עלי הסבת החמש בקר והזھر מן قول الامام مرقه
رضي الله عنه.

("The 5th Sabbath, morning and noon, by the Imām Marqah.")

Begins :

אה • זבן • מודאה • למרן :

F. 105a. Heading :

עלי סבות המواسم ופי الافراح له ایضاً رضي الله عنه.

("For the Sabbaths of pilgrimages and festivals, by the same.")

Begins :

כל • טב • לדריה • שבחה :

F. 105b. Colophon—date 1179 (see Additions).

F. 106a. Heading (in another hand) :

سجادات ايام الجمعة.

("The 'prostrations' for week days.")

The "prostrations" are three in number and there follow three short biblical passages (*manāt*) for each service indicated, night and morning.

F. 106a. Heading :

مناط ليله الاحد.

("Manāt the eve of Sunday.")

The first "prostration" begins :

הרמתי • את • ידי • אל • האלהים •

F. 106a. Heading :

مناط يوم الاحد بكره.

("Sunday morning.")

The first begins :

קטנתי • מכל • החסדים • ומכל • האמת • . . .

F. 106b. Heading :

مناط ليلة الاثنين عشي.

("Eve of Monday, evening prayer.")

The first begins :

ואמרו • לי • מה • שמו • מה • אמר • אלהים •

F. 106b. Heading :

مناط يوم الاثنين بكره.

("Monday morning.")

The first begins :

יהוה • ילחם • לכם • ואתם • תחרישון :

F. 107a. Heading :

مناط ليلة الثلاثاء عشي.

("Eve of Tuesday, evening prayer.")

(2) *Other Additions.*

a. F. ia (first fly-leaf recto)—a number of the letters of the alphabet (especially 1, 1, 7, 7) by someone either trying a new pen, or practising the shaping of the letters.

b. F. ib (first fly-leaf, verso)—in Arabic, in poor handwriting, certification of birth of a son, Murjān, to Ibrāhīm, b. Šāliḥ, on 14 Muḥarram, 1255 (March, A.D. 1839). Certified by his son, Šāliḥ.

c. F. iib (second fly-leaf, verso). Account of what was sold in the "absence" of the father. Details given.

d. F. iiib. In Arabic, in poor handwriting, almost illegible, an historical note mentioning Suleimān al-Ḥusain, mutesellim of Nāblūs Ibrāhīm Pasha of Damascus, and Muhammad Ali of Egypt.

e. F. iibb. In Arabic, in poor handwriting, this note.

بسم الله الرحمن الرحيم نسال الله الفرج قريب يا الله
يا ربي تفرج علي خلقك بلفرج القريب بجاه سيدنا موسي
ابن عمران عليه الصلات والسلام يا الله من كرمه وجوده
وحسنه القريب امين امين وهو هذه دفتر انشا الله تعالى
مباوكة امين وهو الي الولد السعيد الرشيد المبارك عبده
صالح ابن ابراهيم ابن صالح ابن مرجان السامري الدنفني
المسلمي عفه الله عنه امين امين وهو تحرر وانكتب في
يوم الاحد المبارك في تئين الحجه شهر المبارك سنة سته
وخسين ومائتين والى ١٢٥٦ كاتب الاحرف (٩) عبده
صالح ابن ابراهيم ابن صالح ابن مرجان الدنفني المسلمي
السامري عفه الله تعالى امين. ١٢٥٦.

("... this service book belongs to . . . Šāliḥ b. Ibrāhīm b. Šāliḥ b. Murjān, the Samaritan, the Danafite, the Muslimite¹ . . . and it was copied and written on Sunday, 2 Dhū'l-Hijjah, 1256 (Jan. A.D. 1841). The writer Šāliḥ, etc." (as before)).

¹ I.e. belonging to the family of one named Muslim.

Ff. iia, iiia, iio*b*, iiii*a*, *b*, iia*a*, iia*b*, *b* are blank.

5. **Catalogue Marks.** — Marked Codex XVIII in ink on inside of r.h. cover. On f. ia: the letters AA in pencil. On f. iia: VII in red pencil, with 4 in black pencil. Below it VII/4 in pencil. On f. ia: AA, and no. 4 in pencil. On f. iib*b*: AA in pencil. The book plate of the Earl of Crawford's library, inside l.h. cover, has the mark E/8 in pencil.

CODEX XIX.

(A LITURGICAL MS. IN SAMARITAN, SOME ARABIC
—FOR MARRIAGE AND BIRTH SEASONS—
DATED 1115 [A.D. 1703].)

1. **General Description.** — On oriental paper which has no watermark. The text proper occupies 54 folios, and there are 7 fly-leaves at each end of the original MS. on which are additions not relating to the text. Some folios are coloured, blue-green, yellow, and coffee-colour. The MS. is bound uniformly with its companion codices. There are two binder's fly-leaves (modern paper) at each end. The pages are marked in ink (over pencil) on the recto only. Samaritan marking of quires (10 pages) had been resorted to, but had not proceeded beyond 7. This letter, too, is not found where expected, suggesting the misplacing or loss of some folios. The surplus pages at the beginning have been marked in pencil *a-n*. Those at the end are marked 109-121. The MS. is written in black ink with some red, and on one occasion green, ink. The writing is Samaritan minuscule and is neatly, even elegantly, executed. The Arabic is a good *naskhi*. There are catch-words throughout.

The present measurements of a page are 6 in. by 4 in. The text column measures 4.2 in. by 2.6 in. There are 23 lines to a full page and about 20 letters to the line. The

general condition of the MS. is fair to good, and the text is perfectly legible. The leaves are in general discoloured and in places show the effects of damp. A considerable number of pages are splashed with small dark (ink?) stains. About a quarter of a folio (pp. 60-1) is missing, affecting about 4 lines of text. It has been repaired. The catchwords show that there are several lacunæ in the text. Thus the text of each of the pages 5, 7, 9, 11, 31, 55, 61, 73, 75, 77, 89 does not continue that of its predecessor.

2. **Scribe and date.**—Of the text proper there is only one hand. For the non-textual additions there are others. The scribe's name is given in the colophon on p. 108 as Muslim b. Murjān b. Ibrāhīm, the Danaḥite, and the date 1115 (A.D. 1703).

3. Contents.

Title (p. 1) :

בשם . יהוה . הגדול . נשרי : ועל . חתונה . וילידה :
מן . מימר . עבד . אלה . בן . שלמה . וסעד . אלה . בן .
צד < הכתארי . יסלח . לון . מרי : מימרי . השמח :
הלכב . בו . ישמח :

("In the name of the Great Lord, we begin : in respect of marriage and birth : from the composition of Abdullah b. Solomon, and Sa'dullah b. Ṣadaqah, the Kithārite. May the Lord pardon them. Words of joy, in which the heart rejoices.")

P. 2. Heading :

اول ما يقول القايل وهو واقف والקרء في يده :
לחתנה :

("The officiant first of all says, standing with the cup in his hand, for a marriage.")

Begins :

ברוך . אתה . יהוה . אלהינו . ולית . אלה . אלא .
אחד . ורבותה . לה :

This is followed by לילידה, i.e. "for a birth."

The beginning is the same as for a marriage.

P. 3. Heading :

עורן . פריסה . על . חתונה . מן . מימר . עבד .
אלה . בר . שלמה . עליו . רצון . רה < אמן . אמן :
("Then a *parisah*¹ on marriage by Abdullah b. Solomon. . .")

An indefinite number of stanzas of 4 hemistichs, of which the 2nd and 4th rhyme throughout in לי-. After the 8th stanza there is a lacuna.

Begins :

על . מעין . חכמתה : אקום . בממללי :

Pp. 5, 6. On blue-green paper : it is evidently an insertion. No heading : 10 stanzas of the same character as preceding. The rhyme in this case is in תה-.

Begins :

אדרש . אשתה . נא . מעט . מים : מן . מעין .
חכמתה :

Pp. 7, 8. This folio likewise does not follow textually on the preceding. There is no heading. It comprises 5 stanzas and a refrain ($\frac{1}{2}$ stanza) to conclude with. The first 2 lines of the first stanza are missing. Each stanza consists of 8 hemistichs of which the odd in any stanza rhyme, likewise the even.

Begins (3rd and 4th hemistichs) :

ודמע . הדמעים : ונשיא . נשיאי . העולם :

At the end :

تمت بعون الله تعالى وجوده.

("Finished with the aid of God M.H. and his goodness.")

P. 9. Heading :

وبعد ذلك يقول شيخ² هكئهم : אמר . שלם . ישר :
וכל . מה . אתה . אתי : אה . אמור . מימר :
("Then the eldest of the priests shall say
(. כל . מה . וג' and אמר . וג'")

¹ פריסה = *spreading forth* of the hands, name of a prayer—A.E.C.

² So written—presumably for הֶכְיֵהֶם .

This is followed by the heading :

ثم يقول القايل حكمه علي العريس نظم المرحوم العم
الثقة. عبد الله بن سلامه تغمده الله تعالى برحمته امين.

(" Then the officiant shall say a *hikmah*¹ for the bridegroom by the late . . . 'Abdullah b. Salāmah. May God M.H. cover him with his mercy. Amen.")

7 stanzas (and one line) each of 4 hemistichs which do not seemingly rhyme according to any fixed plan. The text breaks off at the opening of the 8th stanza.

Begins :

עודני . מלך . נתן : מן . אנה . ומעלה :

P. 11. Heading :

חכמה . על . ילידה . מן . מימר . סעד . אלה .
הכתארי . יסלח . לו . מרי :

(" 'A *hikmah* for a birth,' by Sa'dullah, the Kitharite. . . ")

11 stanzas similar to the preceding; alphabetic, כ-א. The י verse has been inserted by mistake before the ט verse. Attention is drawn to this by the scribe who has written יוחר (" to come after") over the י verse, and יקדם (" to precede") over the ט verse.

Begins :

אלהי . קדם . יהוה : דמעשיו . נוראים :

At end :

תמה وبالخير عمت.

P. 13. Heading :

עורן . כן . קציר . מן . קטף . על . חתנה . מן .
מימר . עבד . יה : בר . שלמה . ירצי . עליו . יהוה :

(" Also an abridgement of the *qataf* on marriage by Abdullah b. Solomon. . . ")

25 poetic lines (of 2 hemistichs) rhyming throughout in דות-.

Begins :

הלב . והעץ . והרוח : והגביה . וכל . הגידות :

At end :

תמה ذلك بعون الله وكرمه وجوده.

¹ A particular kind of hymn.

P. 15. Heading :

ايضاً نقيضه علي الولد من قول المرحوم العم سعد
الدين ابن كثار رحمة الله تعالى عليه امين امين.

(" Also a *naqīdah*¹ on the child by the late Sa'duddīn, b. Kithār. . . ")

22 lines similar to preceding, rhyming throughout in -ם. The first six lines form the acrostic סעדאלה , " Sa'dullah."

Begins :

סוברו . רבה . לחיינן : דכרן . משה . בן . עמרם :

At end :

תמה ذلك بعون الله تعالى وخفي لطفه.

P. 17. Heading :

ובתר . כן . יתמר . זה . ברנן . טרח :

" Afterwards this shall be recited in a loud chant."

Begins :

שוב . מחרון . אפך : והנחם . ברחמך : והשקן .
ממעון . קדשך : וברך . את . ישראל :

response. "—גואה

תדיר . ישר . ושביך . טבן :

P. 18. Heading :

עורן . כן . יקראו . על . חתנה : מן . מימר . עבד .
אלה . בר . של : ירחמו . יה : אמין .

(" Also they shall recite at a wedding (the hymn) by Abdullah b. Solomon. May the Lord have mercy upon him.")

13 stanzas of 4 hemistichs, of which the first 3 rhyme in each stanza, and the 4th rhymes throughout in -ני. It is alphabetic, כ-א, and ש, ת (the ת verse comes before the ש).

Begins :

עני . אני . עני : בעות . ופגעת . אדוני :

P. 21. Heading :

עורן . כן . אקראו . על . ילידה . מן . מימר : סעד .
אלה . בן . צדקה . הכתארי . יسلח . לו . מרי .

¹ In ordinary parlance a *naqīdah* is a poem contradictory to another:

("Then for a birth is recited (the hymn) by Sa'dullah b. Šadaqah, the Kitharite. May the Lord pardon him.")

20 stanzas similar to preceding. The initial letters of the hemistichs of the first stanza, and of the first 2 of the second, form the acrostic סעדאלה. The first 2 hemistichs of the 2nd stanza have been interchanged and we have the ה line before the ל. The 4th hemistich rhymes throughout in -רי.

Begins :

סדרה . דאכה . שרי : עמי . לרז . מימרי :

At the end :

¹ ומד . אנן . ידעין ותמאם.

P. 25. Heading :

بعده يقال هذا.

("Then the following.")

Begins :

² כל . שביכון . טבין . מן . אלה :

P. 26. Heading :

ובתר . זה . יתמר . צרצר . על . חתנה . מן . מימר .
עבד . אלה . בן . שלמה . ירצי . עליז . יהוה :

("Then shall be said a *šuršur* ³ on marriage by Abdullah b. Solomon. . .")

17 stanzas of 4 hemistichs. The first, except in opening stanza, is זכרון . שם . אלהים (יהוה) and the 3rd זכרון . שם . משה. The 2nd and 4th hemistichs rhyme.

Begins :

⁴ הממלל . המוחי : המצי . המושי :

At end :

⁴ נסול . לאלה . בעמלון :

P. 30. Heading :

غيره صرصر علي الولد نقيض الممملل . من قول
المرحوم العم سعد الدين ابن كتار غفر له الملك الغفار
امين امين.

¹ See S.L. II, p. 676.

² Ibid., p. 826.

³ *مرصّر* in Arabic is a "cricket." The nature of the poem may be inferred.

⁴ See S.L. II, p. 827.

"Another *šuršur* on the child, a *naqīd* of *הממלל*, by . . . Sa'd ul-Dīn b. Kithār. . ."

11 stanzas of 4 hemistichs : the first 3 rhyme and the 4th rhymes throughout in -ם . . .

The catchword indicates that a folio is missing here.

Begins :

¹ נטהר . הלשן . והפמם : ונאמר . בקול . רם :

At the end :

נשול . לאלה . בעמלון : ותמאם.

P. 33. Heading :

עורן . כן : צרצר . על . גמלה : לעבד . יהוה .
בן . שלמה . חבתה . יס : לו . מרה . דיכלתה . امين .

("Another *šuršur* for the weaning, by Abdullah b. Solomon, the priest. . .")

15 stanzas of 4 hemistichs, of which 2nd and 4th rhyme throughout in -תי (except in last stanza).

At end (p. 36) :

נשול . לאלה . בעמלון : ותמאם תمة ذلك بحمد الله
تعالى وعونه وكرمه.

P. 36. Heading :

وبعد ذلك نكتب مدح في الامامة الكبرى رضي الله
تعالى عنهم امين.

("Then we write an eulogy on the High Priesthood. . .")

42 lines, rhythmic but without ordered rhyme.

Begins :

² פממי . יתגלג : וראשי . יתנשא :

At end :

מגיבים . אמן

("Answering Amen.")

P. 38. Heading :

ايضاً فيهم رصون يهوه عليهم ويصمط (1) بينن وبينهم
قروب امين.

¹ See note 1 above.

² See S.L. II, p. 829.

Another on them, on whom be the favour of the Lord, and between us and them stand silent relatives. Amen.

21 lines as on p. 13, rhyming in **בה**—.

Begins :

אתפחר • ואתגלג : בדכרן • בעלי • המיתובה :

At end :

מגיבים • אמן :

P. 40. Heading :

ایضاً فیهم رضی الله تعالی عنهم امین.

24 lines as above, rhyming in **חו**— (or other guttural instead of **ח**).

Begins :

אתהר • פממי : וראשי • אשאו :

At end :

מגיבים • אלן :

P. 42. Heading :

בשם • יה • وبعد ذلك نكتب بیوت تدکیر فی בני •
לוי : יהוה • יסני • מספרם : אמן :

(" In the name of the Lord. Then we write memorial hymns on the Levites. May the Lord increase their number. Amen.")

17 lines (of 2 hemistichs), rhyming in **נים**—.

Begins :

נתפחר • בדכרן : שרתי • יהוה • הכהנים :

P. 44. Heading :

فیهم ایضاً کثر الله تعالی منهم.

(" Another on them. God M.H. increase them.")

12 lines as before, rhyming in **כה**—.

At end :

מגיבים • אמן :

P. 45. Heading :

בשם • יהוה : وبعد ذلك نكتب بیوت تدکیر فی عدت
השמרים • کثر الله منهم امین.

(" In the name . . . and now we write poems to commemorate the congregation of the Samaritans. God increase them. Amen.")

13 poetic lines (of 2 hemistichs) rhyming in **רים**—.

Begins :

סמוכינן • וארכונינן : עדת • השמרים :

At end—as before.

P. 46. Heading :

ایضاً فیهم יהوہ یسجی منهم امن بعمل مشه هنامن امن.

(" On them also. The Lord increase them. Amen. For the sake of Moses, the faithful one. Amen.")

16 poetic lines as before, rhyming in **נים**—.

Begins :

נתגלג • עורי • בדכרן : הסמוכים • והארכונים :

End—as before.

P. 48.

עורן • כן • בהם • עוד :

(" Another on them.")

11 lines as before, rhyming in **דים**—.

Begins :

ארכוני • קהלה : אשר • לון • עמודים :

End—as before.

P. 49. Heading :

وبعد ذلك نكتب فاتحه علي العريس للمرحوم التقه عبد
الله ابن سلامه تغمده الله برحمته امین.

(" Now we write an Introduction for the bridegroom by the late . . . Abdullah b. Solomon. May God cover him with his mercy. Amen.")

7 stanzas of 8 hemistichs, the even rhyming. There is an introductory verse (refrain) of 4 hemistichs, even ones rhyming in **יה**—.

Beginning of introductory verse :

בקל • רם • נימר : רב • אלה • אלהיה :

Beginning of 1st stanza :

מבגלל • פרוחה : ברא • ית • אדם :

P. 51. Heading :

تم يقال بعد ذلك ثلاث ابيات تدکیر الي العريس.

(" Then are said 3 poems dedicated to the bridegroom.")

The first is of 13 lines (of 2 hemistichs) rhyming in **נה**—.

Begins (p. 52) :

באהלין • דאזכרו : ישמר • דן • חתנה :

P. 53. Heading :

בשם • יה • < תאני בית • פה • אישא.

("In the name . . . the second on him.")

8 lines as before, rhyming in -בר .

Begins :

מן • דכרנך • אצא : ואל • דכרנך • אעבר :

P. 53. Heading :

תאל • בית • פה • אישא.

("Third poem on him, too.")

7 lines as before, rhyming in -תך .

Begins :

חתנה • טבה : יהוה • ימלא • חדותך :

P. 54. Heading :

לא • בו • العريس .

("For the bridegroom's father.")

7 lines as before (but incomplete) rhyming in -רי . The catchword shows that a folio (or folios) is missing.

Begins :

אבי • חתנה : דבהם • אתקרי :

P. 55. No heading.

7 lines as before, rhyming in -ותה .

The first 2 lines of the page are :

אה • מן • שמו • אדוני • פלן :

מזדעק • בין • קהל • עבראותה :

P. 55. Heading :

في اقارب العريس والاعروس .

("On the relatives of the bridegroom and bride.")

7 lines as before rhyming in -נה and 3 similar lines rhyming in -בן , preceded by "another" (غيره).

Begins :

קריבי • חתנה • וחרסתה • סגים :

P. 56. Conclusion :

جواب من الجماعة . يسر :

¹ "Response from the congregation a *ישר*."

Here follows a non-textual addition—see

Additions.

P. 57. Heading :

وبعد ذلك نكتب تقيض בקל • رم • للولد من نظم
المرحوم العلم سعد الدين الكثاري رضي الله عنه.

"Now we write a *naqīdh* (in fashion of ²)
for the child by the late Sa'd ul-Dīn
the Kitharite. . . ."

8 stanzas of 8 hemistichs, with an introductory stanza of 4 hemistichs. The even hemistichs rhyme.

The introductory verse begins :

גזרת • הגזרה : שרוה • מן • אברים :

The first stanza begins :

כל • יליד • לעבראי : בשמיני • יתגור :

P. 60. Heading :

لابن هكهن اللاوي .

("For a son of the Priest-Levite.")

A stanza of 8 hemistichs as before, rhyming in -בי (or -וי).

Begins :

ילידה • דאתילד : מן • בני • לוי :

P. 60. Heading :

لابن زقن يشرال .

("For a son of an Elder of Israel.")

Part of a similar stanza, of which only 5 hemistichs are given,—rhyming in -ל .

Begins :

ילידה • דאתילד : מן • זקן • ישראל :

P. 61. The folio is mutilated and the heading is missing.

First line (fragmentary) begins :

כל • טב • לדריה . . .

P. 61. Heading :

ايضا يقولو هكهنيم جميعا .

¹ There are several beginning with *ישר*. See S.L. I, pp. 9, 339, 396; II, p. 650.

² *בקל • רם • נימר*—see S.L. II, p. 832—a poem by 'Abdullah b. Solomon.

(" Then all the priests together recite.")

Begins :

אתדכרון • בטב • שבותיה :

Heading :

وبعد ذلك يقرأ الحقتاوي כי • בשם : وبعدها ויצחק •
בא • במדבר עלי وزن أمور (؟) الذي (؟) ينقرو (؟) علي
الكتاب في العياد (؟) والله اعلم.

Then the priest reads כי • בשם and ויצחק • וג' to the measure of أمور الح. And God is All-Knowing." (The beginning was on p. 62, but the upper part of the folio is missing.)

P. 62. Heading :

وبعد ذلك يقال بيتين فاتحه ويفتحو بترجوم رحمة الله
علي من مولفهم امين امين.

(" Then are recited 2 verses of " Introduction " and they begin in translation—God have mercy on their composer. Amen, Amen.")

7 poetic lines (of 2 hemistichs) rhyming in -ים.

Begins (p. 63) :

יתרבי • שם • יהוה : רחום • הרחומים :

Heading :

جوابه من كهنيهم.

(" Response from the priests.")

בכל • הימים • רבותה • לה : ישר • ושביך • טבן :
וברוך • אלהינו • לעולם :

P. 63. Heading :

ايضاً ثاني بيت من الجملة المذكورة والله اعلم.

(" Another from the recognised passage.")

9 poetic lines as before, rhyming in -מו .

Begins :

נודי • ליהוה : ונרבי • לשמו :

followed by "Response from the priests"—جوابه من كهنيهم

ישר • ושביך • טבן : וברוך • שמו • לעולם :

P. 65. Heading :

ובתר • כן • יימר • חבתה • ויצחק • בא • במדבר •
תרגום • ברנן • מתודע :

(" Then the priest shall say ויצחק • וג' in the well-known chant in translation.")

Begins :

ויצחק • אתי • במדברה :

followed by جوابه من كهنيهم جميعاً

ישר • ונביה • רבה • מימנה • מגדי • ארהותה •
קדישתה :

After it לעולם in majuscule and

تمت اقاويل الافراح بعون الملك الفتاح.

" Finished ' the joyous utterances ' with the aid of the King, the Opener (victorious)."

P. 66. Heading :

وبعد ذلك نكتب بيتين فاتحه ترجوم الولد نقيض العريس
من قول الموحوم يعقون ابن اسحاق ابن سعدون رحمة الله
تعالى عليه امين.

(" Then we write 2 verses of ' Introduction,' in translation, of the boy, a *naqid* of the bridegroom by the late Jacob, son of Isaac, son of Sa'dūn. . . .")

4 poetic lines as before, rhyming in -מים .

Begins :

יתרבי • שם • יהוה : רחום • הרחומים :

followed by the response :

בכל • הימים • רבותה • לה : וג'

P. 68. Heading :

ايضاً ثاني بيت من الجملة المذكورة.

(" Another poem from the aforesaid passage.")¹

10 poetic lines as before ; rhyming in -מו .

Begins :

נרבי • ליהוה : התמיד • בריאמו :

followed by the response :

ישר • ושביך • טבן : וברוך • שמו • לעולם :

P. 69. Heading :

ובתר • כן • יתמר • וילך • איש • תרגום :

(" Then shall be said וילך • איש in translation.")

¹ I.e. וילך • איש • וני • I. Exod. ii. 1.

Begins :

ואזל . גבר . מבית . לוי . נסב . ית . ברת . לוי :

followed (p. 70) by *الحاضرين جميعاً* "Response from all present."

ישר . ונביה . רבה . מהימנה : וג'

P. 71. Colophon—see **Additions**.

P. 73. Heading :

وبعد ذلك نكتب زفة العريس من قول سيدنا الرئيس
يوسف رضي الله عنه امين.

("Now we write a *zaffah* of the bridegroom by our Master, the chief, Joseph. . .")

Incomplete : 3 stanzas of 4 hemistichs given : rhyme uncertain.

Begins :

לאלהים . אשלמת : רוחי . כד . חכמת :

P. 73 is not the continuation of p. 72.

P. 73. No heading. Part of a poem of stanzas of 4 hemistichs : alphabetic, beginning with part of the ט verse and continuing to פ, which is given in full. The first 3 hemistichs in each stanza rhyme and the 4th rhymes throughout in ת-.

Begins with 2nd line of ט verse :

מסיב . מן . סביה :

The first line of י verse is :

יתחנו . ירושי :

P. 75. No heading. Part of poem of stanzas of 4 hemistichs, as before, but non-alphabetic.

Begins (first 2 hemistichs) :

לך . צלם . יזרח : כות . השמש . והירה :

P. 77. No heading. Part of poem with stanzas of 4 hemistichs rhyming as before, 4th hemistich in ת. It is alphabetic and the first line given is the 4th of the ג verse. It is complete from כ-ד, and finishes with ת.

The 4th line of the ג verse is :

בעלמה . ובאחרת :

The first 2 hemistichs of the ד verse are :

דכֹּתוּ . לית . ימצא : בכל . פאת . ארצה :

P. 79. Heading :

فصل مدح في العريس له ايضاً.

("A section in praise of the bridegroom, by the same.")

A number of stanzas (27 in all) of 4 hemistichs, rhyming as before, 4th hemistich in ת. With special verses for different categories of bridegroom. Thus *הלווי* ("the Priest-Levite"), *אדא* ("if he has a beard"), *אדא* ("if he has a second brother"), for all of whom special verses are supplied.

Begins :

אה . חתן . אה . יפת : טובותיך . עדפת :

At the end :

تمت ذلك الزفة بعون الله تعالى وكرمه وجوده واحسانه.

("Finished that *zaffah* by the help of God M.H., his mercy, goodness, and grace.")

P. 85. Heading :

جاري عادة قرات ليلة الستة عند الولد : يبدأ الامام
بريך . آلهنو . بنغم كجاري عاده بدو الصلاة في ايام
السبوت فلما ينتهى منها يقول.

("The regular service for the sixth night at the child's home. The priest begins *בריך* chantingly, as at the beginning of the Sabbath services, and when he finishes he says ") :

ברוך . אתה . יהוה . אלהינו . ולית . אלה . אלא .
אחד . ורבנותה . לה : . . .

ثم بعد ذلك يقرأ كي . בשם . יהי . אברם : علي نغم
الفصول ويقرأ الذي علي يمين الامام السورة الذي بعدها
وهي واتה . את . בריתי . תשמר : ويقرأ الذي بعده
שרי . אשתך : ويقرأ الذي عليه الدور ויעל . אלהים .
ثم يقرأ الحاضرين جميعاً جملة ويلך . איש . عبراني ويعيدها
ترجوم هكذا.

¹ ייהי. and כי. בשם ("Then he shall read in the chant of the chapters, and he who is on the right of the priest reads the section which follows it, viz. ² ואתה. וג' and the one who comes next shall read ³ שרי. אשתך and he on whom the turn falls shall read ⁴ ויעל. Then those present shall read all together the passage ⁵ וילך. איש in Hebrew, and they shall repeat it in translation as follows.")

Begins :

ואזל. גבר. מבית. לדי. ונסב. ית. ברת. לדי. . .

P. 87. Heading :

ואدا كان المولود بكر يقرأ קדש. לי. عبراني ويعيدها ترجمه هكدا.

("And if the child born is a maid, they read ⁶ קדש. לי. in Hebrew, and repeat it in translation as follows.")

Begins :

ומלל. יהוה. עם. משה. למימר. קדש. לי. כל. בכור. פתוח. כל. פנר. . .

Heading :

وبعد ذلك يقول الحاضرين هذا البيت الشيران خفيف جملة.

("Then those present shall say this verse of the *Shīrān* softly. All of it.")

Begins :

אמדינה. ייה. יום. שבתה. אתרה. :

P. 88. Heading :

ثم بعد ذلك يقول الامام بروך. אתה. יה. < كما تقدم وبعده يقرأ الذي عليه الدور הנה. אנכי. وبعده يقرأ الحاضرين جلم אשה. כי. תורע. عبراني ويعيدها ترجمه هكدا.

("Then the priest shall say 'ברוך. וג' as before and afterwards he whose turn it is

shall read ¹ הנה. אנכי. ('Behold, I. . .'). Then those present shall all of them read ² אשה. כי. וג' in Hebrew, and they shall repeat it in translation as follows.")

ומלל. יהוה. עם. משה. למימר. מלל. עם. ברי. שרון. למימר. אתה. כד. הזרע. ותילד. דכר. . .

As p. 89 does not follow textually on p. 88, we have only a portion of the passage given.

P. 89. No heading. Samaritan Targum passage on the finding of the infant Moses by Pharaoh's daughter.³ The first line of the page is part of v. 4.

At the end "the response from all present" is לעולם. ישר. ונביה. רבה. וג' followed by majuscule and

تمت اقاول الافراح بعون الله وقدرته ومشيئته والحمد لله وحده. وشلوم. יהוה. על. אדונן. משה. בן. עמרם. בעל. התפלה. :

("Finished the *afrah* by the help of God, his power, and his good pleasure. And praise be to God alone. And the peace of the Lord be upon our Master Moses, son of Amram, author of the prayer.")

P. 90. Heading :

وبعد ذلك نكتب زפה. الي العريس وهي من نظم سيدنا الرئيس يوسف رزون. יהוה. עליו. :

("Now we write a *zaffah* to the bridegroom composed by our Master, the Chief, Joseph, . . .")

This is followed (p. 91) by :

בשם. יהוה. רח. < גרני عادة الختانه المباركة الله لا يقطعها من بين يשרال امين.

("In the name of the merciful Lord. The order of service for the blessed circumcision.

¹ Gen. xvii, 1.

² Gen. xvii, 9 (5).

³ Gen. xvii, 15 (5).

⁴ Gen. xvii, 22 (4).

⁵ Exod. ii, 1-10.

⁶ Exod. xiii, 2.

⁷ The beginning of the poem by Sa'dullah. See S.L. II, p. 818.

¹ There are several passages so beginning. Perhaps Exod. iv, 23.

² Lev. xii, 2.

³ Exod. ii, 1 ff., i.e. the *איש. וילך* passage.

May God not make it cease from amongst the children of Israel. Amen.")

Begins :

כי . בשם . ותמאמא ישתבח . באריה : דכן . ברא .
בראשית . כלל בריך . אלהו . ותמאמא ויאמר . אלהים .
יהי . רקיע . . .

("כי . בשם", etc., 'ישתבח . וג', all of it, 'ברוך . וג', etc. 'And God said let there be a firmament,' etc. (Gen. i. 6) followed by a number of scriptural sentences strung together.")

P. 97.

ברוך . אלהו . כלל תפיל שויה : ובעד יקא מרה .
דאלהותה : מן קול האמא מרקה . רצי אלל תעאלי ענה
אמין אמין .

" 'Blessed be our God' all of it somewhat slowly, then shall be said 'Lord of Deity' ¹ by the priest Marqah. . . ."

Begins :

מרה . דאלהותה : דילך . הי . רבותה .

13 stanzas, each of 4 hemistichs, of uncertain rhyme. The initial letters of the first four stanzas, form the name מרקה .

P. 99. Heading :

ويقول الحاضون الي ابو الولد مة . شمة . يقول
لهم فلان يجاوبوه يتنتر : مبارك
وبعد ذلك يقول الامام وهو واقف وאלקדה . פי . ידה .
ילידה . דאתגור : מן קול سيدنا هكهن هجدول العز
اخو سيدنا ايشع
المصنف رصون يهوه عليو امن .

("Those present shall say to the father of the child 'What is his name?' He shall reply, 'So and so.' They shall respond with a blessed 'יתנטר' ('May he be guarded'). The priest shall then say, whilst standing with the cup in his hand, 'ילידה . וג', by our Master, the

High Priest Eleazar, brother of our Master, Abisha', the composer. . . .")

Begins :

ילידה . דאתגור : אלהים . לו . ישמר :

16 stanzas of 4 hemistichs, of which the first 3 rhyme in each stanza, and the 4th rhymes throughout in -ר . The second verse is to be said slowly (هدا بيت ثقيل).

At the end : تمت وبالخير عمت

P. 102. Heading :

בשם . יהוה . רחמנה : هذه تقال ليله الستة وليله
الفريضة من قول الامام مرقه رضي الله تعالى عنه امين .

("In the name of the merciful Lord. This is said on the sixth night and the prescribed night, composed by Marqah. . . .")

Begins :

מלכה . דמקומם . עבדאתה : יטר . ית . ילידה .
לאבהתה :

said slowly.

This is followed by בעמל . אדם . וקמאותה :

The verse is repeated but each time it concludes with a new בעמל . Thus Adam, Seth, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses (in four capacities), Aaron, Eleazar, Ithamar, Phinehas, Joshua, Caleb, the Seventy, by their respective 'merits' are to preserve the child for his parents.

P. 103. Heading :

ايضا علي الولد علي نعم يلىده . دאתغور : من ميمر
ادونن هكهن هجدول فينحس رصون يهوه وسليحتو عليو
امن امن .

("Another on the child to the measure of 'ילידה . דאתגור', ¹ by our Master, the High Priest Phinehas. . . .")

24 stanzas in Hebrew, with a free Arabic rendering in alternate verses. In both Hebrew and Arabic each stanza consists of 4

¹ See S.L. II, p. 846.

¹ See MS. p. 99.

hemistichs, 3 of which rhyme and the 4th rhymes throughout in 7- (7-). The first stanza in Hebrew and Arabic is :

מודאה . לאלה . אשר : נתן . לנו . זכר :
פניו . מניר . הדר : יהוה . לו . ישמר :
الحمد لمن جبر واعطانا ولد ذكر
وجه مثل القمر عبقا لك يا من حضر.

P. 108. Colophon—see **Additions**.

P. 109. Has an addition not relating to the text.

P. 110. Heading :

בשם . יהוה . הנדול : فاتحه كتاب عريس لکاتبها العبد
الفقير مسلم بن مرجان الدنفي عفي الله عنه بمئه امين.

(" In the name of the Great Lord. Introduction to the book of the bridegroom by its writer the poor servant Muslim b. Murjān the Danafite. . . .")

10 stanzas of 4 hemistichs rhyming as in p. 103. The 4th hemistich rhymes throughout in 7-.

Begins :

עבד . עלי . בכל . מימר : נפשי . במאדי . אשמר :

P. 111. At end :

בעבור . כן . בשנת . כדא וקדא في اواسط شهر محرم
سنه 1132.

(" Hence in the year so and so. In the midst of the month of Muharram, 1132 [Nov. A.D. 1719].")

P. 111. Heading :

ايضاً فاتحه لکاتبها مسلم ابن مرجان المذكور عفي الله عنه.

(" Another introduction by the aforesaid Muslim b. Murjān.")

16 stanzas rhyming as in preceding. The 4th hemistich rhymes throughout in 7- (or its equivalents in Samaritan 7 or 8).

Begins :

מלי . תשבחן . אדבר : בלב . ירא . מנציר :

At end : בעבור . וג' , as in preceding, and date :

حررت بتاريخ نهار الاثنين المبارك 28 شهر محرم
سنه 1134 احسن الله ختامها.

(" Copied on Monday, the blessed, 28 of the month of Muharram, 1134 . . . [Oct. A.D. 1721].")

P. 113. Heading :

ايضاً فاتحه مختصره لکاتبها عفي عنه مولاه.

(" Another abridged introduction by the writer.")

6 stanzas as in preceding. The 4th hemistich rhymes throughout in 7-.

Begins :

מה . טב . זה . הדבר : דבו . אשרי . ואימר :

At end (p. 114) בעבור . וג' , and date :

بتاريخ ثاني شهر رجب سنه 1143.

(" The 2nd of Rajab, 1143" [Jan., A.D. 1731].)

P. 114. Heading :

ايضاً فاتحه لکاتبها عفي الله عنه.

(" Another introduction by the writer . . .")

6 stanzas as before. The 4th hemistich rhymes throughout in 8-.

Begins :

מפני . נקרא : חן . הנפש . ניסירה :

At end (p. 115) : בעבור . וג' , and date :

بتاريخ سادس شهر شعبان سنه 1143 علي يد العبد
الفقير مشلم ابن مرجان الله تعالى عفي عنه.

(" The 6th of the month of Sha'bān, 1143 [Feb., A.D. 1731], by the poor servant Muslim b. Murjān. . . .")

Pp. 116-19, 121 have additions not relating to text.

Pp. 120, 122 are blank.

4. Additions.

(1) *Colophons*.

a. P. 56. ايها الواقف علي هذا المجموع اعلم وفقك
الله تعالى ان جميع ما كان تقدم فيه من الايات التداكير

التصرف فيهم الي القايل ان يذكر الي كل من هو علي قدر علمه وعمله ومعرفته ومقامه بحسب ما يليق والله اعلم.

("O thou who scannest this collection, know by the direction of God, that all that has preceded of commemorative poems have been entrusted to the speaker that he may remember suitably everyone there is, according to his knowledge, ability, intelligence, and position, as is most fitting. And God is all-knowing.")

b. P. 71. تمة اقاويل الافراح بعون الله الفتاح وكرمه وجوده واحسانه في شهره نهار الاربعه المبارك ٢٧ في شهر صفر سنة خمسة عشر ومايه والف عريه الموافق الي ختام شهر حزيران سنة الفين وستة عشر روميه علي يد الفقير الحقير المعترف بالعجز والتقصير سوك مسلم ابن مرجان ابن ابراهيم السامري الدنفي غفر الله تعالى له ولوالديه ولجميع قهل يشرال اجمعين امين والحمد لله رب العالمين وشلوم يهوه عل مشه بن عرمم نبي كل هودروت.

("Finished the words for festive occasions by the help of God, the Succourer, his mercy, goodness and favour at noon of Wednesday, 27 Šafar, 1115 [June, A.D. 1703], corresponding to the end of the month of June of the year 2016, Greek reckoning, by the poor and abject slave, cognizant of his sins and shortcomings, Muslim b. Murjān, b. Ibrāhīm, the Samaritan, the Danaſite, may God M.H. pardon him, his parents, and all the congregation of Israel, one and all. Amen. And praise be to God, the Lord of the worlds, and the peace of the Lord be upon Moses, son of Amram, prophet of all generations.")

Beneath it the tag frequently found in Samaritan MSS.

ومن وجد عيباً واصلح في جميع اموره ينجح.

("And he who finds a mistake and corrects it, will be successful in all his affairs.")

c. P. 108. نجز ذلك بعون الله تعالى وكرمه وجوده وبره وحسن توفيقه في عصره نهار الاحد المبارك سابع شهر ربيع الاخر سنة ١١١٥ عريه علي يد العبد الدليل سوك مسلم ابن مرجان ابن ابراهيم السامري الدنفي غفر الله تعالى له ولوالديه ولجميع قهل يشرال هسجوديم لهرجريزيم بيت ال امن والحمد لله وحده وشلوم يهوه علمشه بن عرمم هذبي.

("Finished . . . afternoon of Sunday, 7 Rabī' II, 1115 [Aug., A.D. 1703] by . . . Muslim b. Murjān. . .")

2. Other additions.

a. P. l. In Arabic, poor handwriting.

Tuesday, at 8 hours and a half, 16th Muḥarram, 1267 [Nov., A.D. 1850], to Isaac, s. of Salāmah, s. of Ghazāl (Ṭabiah), Priest-Levite, a son, Khidr.¹ Recorded by Šāliḥ b. Ibrāhīm, b. Šaliḥ, b. Murjān.²

b. P. m. In Arabic, small script, in a scholarly hand.

At 3 hours and a quarter, on Friday, 24 Ramaḍān, 1266 [July, A.D. 1850], to Ibn Sālīm, b. Abdullah Muslim, a son,³ its mother being Tuḥfah, sister of the recorder. Recorded by Šāliḥ, b. Ibrāhīm . . . (as in preceding).

c. P. 109. In Arabic, scribbled and orthography poor.

On Thursday, 15 Rajab, 1243 [Jan., A.D. 1828], to the recorder a son, whom he named Shākīr. Recorded by Ibrāhīm, b. Šāliḥ, b. Murjān, b. Muslim, b. Murjān, b. Šadaqah.⁴

¹ See genealogical table of Levitical family, S.L. II, p. xlv.

² See genealogical table of Danaſite family, S.L. II, p. xlvii.

³ No name given, a blank space was left for the name, but it was never supplied. Presumably the child died soon after birth.

⁴ See genealogical table, S.L. II, p. xlvii, for this and others.

d. P. 116. Arabic, fair hand.

On eve of Friday, at first hour, 16 Jumādā I and 28 Shebāt, 1234 [28 Feb., A.D. 1819] to Ibrāhīm Abu Faraj, a son, named Sa'd. Recorded by Ibrāhīm, b. Šāliḥ, b. Murjān.

e. P. 117. Arabic, handwriting fair to poor.

On eve of Friday, at the 3rd hour, 25 Jumādā II, 1235, corresponding to 26 Adhār [26 March, A.D. 1825], to Abu Shalabī a son, named Ibrāhīm. Recorded by Abd Hibah, b. Abd Hibah, b. Ibrāhīm, b. Šāliḥ, b. Murjān.

f. P. 118. Arabic, fair hand.

On Sunday at 12th hour, 20 Šafār to Asa'd Sarūr, a son, named Joseph. Recorded by Ibrāhīm, b. Šāliḥ, b. Murjān.

g. P. 119. Arabic, fair hand.

On eve of Sunday at dawn, 16 Jumādā I, 1234 [Feb., A.D. 1819], to Ibrāhīm, b. Salāmāh (Solomon), (b.) Sarūr, a son, named Salāmāh. Recorded by Ibrāhīm, b. Šāliḥ, (b.) Murjān.

h. P. 121. Arabic, scribbled and partly erased, household accounts, or perhaps priestly dues.

تمانيه وعشرين حق لحم نصف في يد امي تلت لا
مقبل اربعة حق رطرين خيار ٢ متين (٩) حق بطيخ اصفر
اربعة حق احمر.

("28 of meat, half in the hand of my mother, 3 not received, 4 ratls¹ of cucumbers, 200 (?) melons, 4 water melons.")

On p. a اقاويل الفرح has been written in ink.

5. **Catalogue Marks.**—Codex XIX in ink and pencil, inside r.h. cover. On p. a and p. 122 VIII/14 in pencil. On p. 1, no. 14 in pencil. Inside l.h. board on the bookplate E/8 in pencil. On fly-leaf facing it, Cat. L. Bro.

¹ A ratl is a weight of 5 lbs. in Syria.

CODEX XX.

(A LITURGICAL MS. IN SAMARITAN, SOME ARABIC SERVICE FOR THE FEAST OF UNLEAVENED BREAD—MS. IN RECONDITIONED FORM DATED 1248 [A.D. 1833], DATE OF EARLIER PORTION 1117 [A.D. 1705].)

1. **General Description.**—On stout oriental paper, the earlier part with no watermark, the later shows a capital G. The text occupies 62 leaves, and there is one fly-leaf at each end, both of which have epigraphic additions. There are, in addition, 2 binder's fly-leaves at each end. The codex is bound uniformly with the other Samaritan codices in the library. Pagination is in pencil. The MS. is written in black ink, which in the older part had faded slightly. The Samaritan is a good minuscule throughout, and the Arabic a fairly clear and good *naskhi*. There are catchwords throughout. As explained in the colophon at the beginning (see below under **Contents**) an early codex, which had become dilapidated, has been reconditioned.

The present measurements are 5.8 in. by 4 in. The text column measures 4.5 in. by 3 in. The writing tends to vary in size but there are roughly 29 lines to a full page, and about 23 letters to a full line. The general condition of the MS. is good, and the text is perfectly legible. There is some marginal writing, see especially pp. 24, 45, 122, all by the same hand as the adjoining text. The leaves from p. 125 to the end show discoloration due to damp. P. 25 marks the beginning of the original MS. which extended from there to p. 40.

2. **Scribe and Date.**—The scribe of the early portion, which includes pp. 4-24, 45-94, 105-end, was Ismā'il, b. 'Abdullaṭīf, b. Ismā'il-b. Ibrāhīm, the Danafite. The gaps, pp. 25, 41, and 41-4 are seemingly by different hands.

The text of pp. 95-104 is apparently by the same hand as pp. 41-4. The scribe responsible for reconditioning and remedying defects was Amrām, the Priest.¹ The early portion was finished 15 Jumādā I, 1117 [Aug., A.D. 1705], and the reconditioning in Dhū'l-Ḥijjah, 1248 [Apr., A.D. 1833].

3. Contents.

P. 3. بِسْمِ الرَّحْمَنِ الرَّحِيمِ بِمَنْه وَكْرَمِهِ وَجُودِهِ هَذِهِ عَادَةُ
 لَيْلَةِ حَيْجِ هَمْصُوتٍ وَيَوْمِ حَيْجِ هَمْصُوتٍ كَانَتْ دَاتَرَهُ وَعَادَمَهُ
 عِنْدَ جَنَابِ خَالَتِنَا الْمَكْرَمِ الشَّيْخِ إِبْرَاهِيمَ آلِ صَالِحِ الْمَرْجَانِ
 وَالْمَذْكُورِ نَدْبِنِي إِلَى تَكْمِيلِهَا وَتَعْوِضِ مَا ذَهَبَ مِنْهَا وَعِمَارَتِهَا
 فَاجْتَبَهُوهُ إِلَى مَطْلُوبِهِ وَكَانَ مِنْهُ (؟) ذَلِكَ بَعُونَ مَالِكِ الْمَمَالِكِ
 وَعَمَرَتِهَا لَهُ وَجَلَدَتْهَا بِيَدِي وَكَمَلْتُهَا بِخَطِّي وَاخْتَارَ مِنْهُ أَنْتَنِي
 أَرْسَمَهَا بِرِسْمِ أَنْجَالِهِ الْمُحْرُوسِينَ صَالِحِ وَيُوسُفَ إِسَادِ الرَّحِيمِ
 الرَّحْمَنِ أَنْ يَجْعَلَهَا مَبَارَكَةً عَلَيْهِمْ وَعَلَيَّ مِنْ يَأْتِي لَهُمْ مِنَ
 الْإِخْوَةِ أَنْشَأَ اللَّهُ لِلْأَفِي . رَبَّنَا . آمِينَ وَكَاتَبَهُ الْعَبْدُ الْأَصْغَرُ
 الْأَدْلُ الْأَحْقَرُ عَبْدُهُ عِمْرَانُ هَكْهَنَ بَشَكِّمْ . فِي شَهْرِ دَلْجَةِ
 سَنَةِ ١٢٤٨ عَرَبِيَّةً جَعَلَ اللَّهُ خَتَامَهَا خَيْرًا .

(" In the name (of God) the Compassionate, the Merciful : by His favour, mercy, and goodness this service (book) of the eve of the Feast of Unleavened Bread, and the day of the same feast, was dilapidated and defective in the possession of our maternal uncle . . . Shaikh Ibrāhīm, b. Šāliḥ, b. Murjān. The aforesaid invited me to complete it and replace what had been lost from it, and repair it. I agreed to his request and undertook it with the help of the Ruler of Kingdoms. So I repaired it, bound it with my own hand, and completed it in my own handwriting. He further requested me to arrange it in the form set by the authorities Šāliḥ and Joseph. I pray the Compassionate, the Merciful, that He make it a blessing on them and on all the brethren

¹ Amram, b. Salāmah, b. Ṭabiah, died 1291 [A.D. 1874]. See S.L. II, p. xlvi.

who come to them, if God so will, to the uttermost. Amen. The writer is the meanest and most abject slave, 'Amrām the Priest in Shechem. In the month of Dhū'l-Ḥijjah, 1248 [Apr., A.D. 1833]. May God bring it to a happy end.")

P. 4. Heading :

בְּשֵׁם . יְהוָה . נִשְׂרִי : צִלּוֹת . לַיְלָה . מוֹעֵד . חֵג .
 הַמִּצּוֹת . רִמְשָׁה . שְׂרִי . הַצִּלּוֹת . כְּאֲרִיזִין . וְאִמְרִים .
 וְעַל . פֶּתַח . רַחֲמֶיךָ . וְקִצִּי . הַבְּרִיָּה . וְאֶלְקָטָה . שַׁבָּת .
 וּמִצּוֹת . וְקִצִּיר . וַיִּם . עָלַי . הַזֶּה הַתְּרִיב .

(" In the name of the Lord we begin. Service of the eve of the Feast of Unleavened Bread, evening (service). The beginning of the service is 'Crying out and saying' and 'At the gate of Thy mercies' and the sections of Creation, and the *qatafs* of Sabbath, Unleavened Cakes, Harvest, and Sea, as follows.")

Begins :

וַיִּצְמִיחַ . יְהוָה . מִן . הָאֲדָמָה . אֶת . כָּל . עֵץ . נֹעַמְד .
 לְמִרְאָה . . . (Gen. ii. 9, etc.)

At its end (p. 7) :

וּכְרוֹנָה . שְׁלֹשָׁה . וַיְהוָה . אֵל . רַחוּם . וְחַנוּן :

(" And the 3 vociferations and 'The Lord is God merciful and gracious.' ")

Followed by :

וַיִּלֶךְ . אִישׁ . מִבֵּית . לִי . . . (Exod. ii. 1, etc.)

At its end (p. 13) 'וַיִּגְ' , as before.

Followed by :

וְכִי . תִּקְרִיב . קֶרֶבֶן . מִנְחָה . . . (Lev. ii. 4, etc.)

At its end (p. 15) 'וַיִּגְ' , as before.

Followed by :

סֵל . מִצּוֹת . סֵלֶת . חֲלוֹת . . . (Numb. vi. 15, etc.)

At its end (p. 19) 'וַיִּגְ' , as before.

Followed by :

וּבְחוּף . הַיָּם . בָּאוּ . וְרָשׁוּ . אֶת . הָאָרֶץ . . .

(Deut. i. 7, etc.)

At its end (p. 23) after the 3 vociferations there follows :

וית < תְּקִיל וּבְרִיךְ . אֱלֹהֵנוּ . וְיֵה < אֱלֹהֵ . חֲפִיף
וּנְבָרֵךְ . וְהַמוֹסֵף . בֵּה :
מוֹעֲדֵי . יְהוָה . וְתַמָּה
בְּרוּךְ . מִן . דָּאִמֵּר . וְתַמָּה
יְבָרֵךְ . יְהוָה . וְתַמָּה
שֶׁשֶׁת . יָמִים . ת < מִצָּ < וְתַמָּה

(“ And ‘ Praised be ’ slowly and ‘ Blessed is our God ’ and ‘ The Lord is a God ’ quickly, and ‘ We bless ’ and the addendum ‘ The feasts of the Lord, etc., ’ ‘ Blessed is he who said, etc., ’ ‘ The Lord bless thee, etc., ’ ‘ Six days shalt thou eat unleavened cakes, etc. ’ ”)

This is followed by :

וּיְתַמַּר . אֱלֹהֵי . אַבְרָהָם . לְךָ . נְבָרֵךְ . וְאִזּוּ . יִשְׂרָאֵל .
וַיֵּצֵא . מִכְתָּב . אֶחָד . וַיִּזְלַל . מִן . גִּיּוֹר חֲלָקֵהּ וּמִן . נִשְׁאִי .
כֹהֵלֶן . הַמְּנַאֵט וּקְדִישָׁהּ . וְאֵה . רַבָּה . וַיִּלְבּוּ . כִּי . בִשְׁמֵם .
וַשְׁמַע . יִשְׂרָאֵל < וַיִּקְרָא עָלֶיּהּ הַסּוּרָה הַמִּתְקַדֵּם וְכִסְרָהּ
בִּי הַקֶּטֶף וְאַתְהוּ . דְּבָרֵיךְ . עֲלֵמָה . תִּרְחָ . רַחֲמִיךָ .
וְתַמָּה וְהַסּוּדוֹת . שְׁלֹשָׁה :

(“ Then is said ‘ God of Abraham, Thee we bless,’ and ‘ Then sang ’ and ‘ There went forth a writing (scroll) and descended,’ omitting a portion and a part of ‘ We all of us set ourselves,’ the *manaf*, and ‘ Holy ’ and ‘ O Lord.’ Then they read in turns (?) ‘ For in the name ’ and ‘ Hear, O Israel.’ There is read the section preceding which has been abridged in the *qataf* (?) and ‘ Thou art He who created the world, the gate of Thy mercies, etc., ’ and the 3 ‘ prostrations.’ ”)

The first is < מוֹעֲדֵי . יְהוָה < , etc., and בְּרוּךְ . מִן , etc.

The second is . . . יְבָרֵךְ . יְהוָה . , etc.

The third is . . . שֶׁשֶׁת . יָמִים , etc.

Then comes :

וּיְתַמַּר . יְהוָה . אֱלֹהֵי . רַחֲמוֹם . וְחַנּוּן . וּמִרְחֵם . יִקְבֹּל .
צְלוֹתָם כֹּהֵל . וְאֵה . קָהֵל . כִּלְמָה וּיְתַמַּר . מִלִּפְּוֹט . מִן .

מִיָּמֵר . אֲדוֹנָן . אֲבִישָׁע . רִצּוֹן . יְהוָה . עֲלֵינוּ . אֲמֵן :
כִּי יִקְוֹל הָרִישׁ וְרָא הַסֵּטֶר
תְּנִים . יוֹמָה . מֵאָה . שָׁנָה : אֵה . סִדֵּר . אֲחִינוּ :
תִּם יִקְוֹל הָאִמָּם בְּרִיךְ . אֱלֹהֵנוּ . תְּקִיל וַיִּתְּמֵר כְּאַרְצִין . וְעַל .
פֶּתַח . רַחֲמִיךָ . וְכִי . בִשְׁמֵם . וְקִצִּי . הַבְּרִיָּה . וְעַד .
יִתְהַלֵּל . אֱלֹהִים : וְתִנִּים . מֵאָה . שָׁנָה . יִסִּי . וַיִּכְוֹנוּ
הַיִּמָּה מִתְּפָרִינֵי הַתּוֹרָה לְעֵד וְעַתָּה יִשְׁרָאֵל אֱלֹהֵי לֹא יִקְטֹעַ
לִישְׁרָאֵל עָאֵדֵה אֲמִין אֲמִין אֲמִין .

Then follows the colophon :

מִכְתָּב . עֲמָרָם . בֶּן . שְׁלֹמֹה . הַלֵּוִי . עַל . שֵׁם . שְׁלֹחַ .
וַיִּוֹסֵף . בְּרִי . אַבְרָהָם . בֶּן . שְׁלֹחַ . הָדָּ <

(“ Then is said, ‘ The Lord is a God, merciful and gracious,’ and ‘ May our Lord receive your prayers,’ and ‘ O people ’ all of it. There is said a poem by our Master Abīsha, on whom be the favour of the Lord. Amen. The chief (priest) says from behind the curtain, ‘ May you be celebrating this day, a hundred years hence. . . . ’

“ The priest now says ‘ Blessed is our God ’ slowly, followed by ‘ Calling out (and saying),’ and ‘ At the door of Thy mercies ’ and ‘ For in the name,’ and the sections of Creation. Then after it ‘ Praised be our God.’ ‘ May you be celebrating. . . . ’ The assembly will share amongst them (the reading of) the Law as far as ‘ And now, O Israel ’ [Deut. iv. 1]. May God not suffer Israel’s ceremony to lapse. Amen. O God. Amen. Written by Amram, b. Solomon, the Levite, on behalf of Shelah (Mursal) and Joseph, sons of Abraham, s. of Shelah, the Danafite.”)

P. 25 marks the beginning of the original book.

Heading :

جاری عاده یوم موعده حج همصوت المبارک بهر حرزیم
یجمعو جمع الناس والمشاخ علی باب الكنيسه قبل الفجر
بساعه ويخرجو الكتب ويقفوا بالحجر ويبدأ كبير كهنتهم الصلاة

ויקול יתהלל . אלה < אי < אלה . אלא . אחד : תלאת
 וכי . בשם . ותמאם לטוב . לנו . ותמאם ויבדו הזקני <
 القطف ويزاد فيه מצות . וים . וקציר . ושבת . ויפטפו من
 ויטעו אלי ועתה . ישראל . ולמא יטלוها ימשו فيها ויקרו
 صوره بسوره الي عند زيتونه כי . תצא . למלחמה . الثانية
 יפטפו عندها حتي يטلوها ويسيرو فيها الي عند حجر وهيه .
 אם . שמע . תשמע . יפטפו هناك ויקרו حتي يטلوها يמשו
 في بدو 'פתח . ويسيرو الي وقفه وهيه . כי . יבאו : יפטפו
 هناك حتي يטلوها يמשו فيها الي . מקדה . ויחטמו التواراه
 ויקל תורה . ותמאם נברך . יתה . ותמאם ו יתהל < תטיל
 ودران חילה . רמח . שמע . בקלן . ומרע אלהים . אל .
 עליון : והא . מלך . רחמן . וישתבח :
 1 תהותה . הסאה . והתהבים . יתחנו . על . פתח .
 רחמין . ותמאם וכי . בשם . ותמאם וקצי . הבריה . תטיל
 יסירו קהל פי בריך . אלהנו . אלי وقفه בריך . אלהנו .
 יפטפו هناك ויטמוה ויקל יתהלל . אלה < אין . אלה .
 אלא . אחד . תלאת וכי . בשם . לטוב . לנו . ותמאם וקطف
 صغير يفهمو المشايخ الي عند بيو . הבראם . יקל יתהלל .
 תטיל וברוך . אלהנו : ויקל יהוה . אלה . תטיל וימשו
 فيها الي عند العبر تين יפטפו هناك ויטמוה ויבדו נברך .
 ויסירו فيها בית خلف ובית קדאם ויזאד فيها אלמוסף .
 حسب ما 2 يوفق ويطموها عند باب دار الرئيس ويقولو لبعضهم
 מאה . שנה . ביומיהם : כלכם . ויבדו נשוי . כהלן . ויסירו
 فيها الي عند احوار אלאבנים . ויקאמו العالم من رجליهم
 ويقدمو قدامهم ويسجدו ويوسو الاثنا عشر حجر ויפטפו عندهم
 من جهة القبلة وينهو נשוי . כהלן : ויקולו יתהלל . אלהים :
 אין . אלה . אלא . אחד . תלאת וכי . בשם . ותמאם לטוב .
 לנו : ותמאם וקטף . אלאבנים : وهو هذا .

Begins :

והיה . בעברכם . את . הירדן . תקימו . את .
 האבנים . וג'

¹ S.L. I, p. 270.

² Or يوقف , so Cowley.

("The order of service of the day of the blessed Feast of Unleavened Bread, on Mt. Gerizim. All the people, together with the elders, assemble at the door of the Synagogue an hour before dawn. They bring forth the books and stand at the stone. The senior priest begins the service, saying, 'Praised be God. There is no God save one' thrice, and 'For in the name, etc.,' 'For a benefit to us, etc.' The elders begin the *qataf* comprising 'Unleavened Bread,' 'Sea,' 'Harvest' and 'Sabbath.' And they read the *qataf* of 'And (the Lord God) planted' as far as 'And now, O Israel.' When they reach that point, they process during it, reading section by section till they come to the Olive Tree and 'When thou goest forth to battle' (the second passage). They sit down there till they reach it, and process in it as far as the Stone and 'And it shall be if thou shalt hearken.' They sit down there and read until they reach it. They process with the beginning of 'The Lord will open' and they continue to the halting place (known as) 'And it shall be when ye come.' They stop there until they reach that passage. They process in it to Maqqedah. They finish the Law there. Then is said 'Law, etc.,' 'We bless it, etc.' and 'Praise be' slowly and the *durrān* 'O mighty Power, hear our voice' and a [hymn of] Marqah, 'God, Most High God' and 'O Merciful King' and a Gloria beginning . תהותה . Then 'At the door of Thy mercies, etc.' and 'For in the name, etc.,' and the sections of Creation slowly. The congregation proceeds in 'Blessed is our God' until the stopping-place, known as . בריך . אלהנו . There they stop and finish it. Then is said 'Praised be God, there is no God save One' thrice, and 'For in the name,' 'For a benefit to us, etc.,' and the short *qataf*, known to the elders, as far as 'In the day when they were created.' 'Praised be' is said slowly, and 'Blessed is

our God,' followed by 'The Lord is God' slowly. They process in it as far as the Fig-grove. They stop there and finish it and begin 'We bless.' They proceed in this, verse behind and verse before, adding from the *Mūsaf* as much as is deemed suitable. They finish it at the door of the Chief's house. They greet one another with 'May your days be a hundred years, all of you.' They begin 'We all set ourselves.' They journey in it as far as the Stones (known as) the *Abanīm*. They take off their shoes and advance to them and prostrate themselves. They kiss the Twelve Stones, and stand to the south of them. They cease from 'We all set ourselves' and say 'Praised be God. There is no God save One' thrice, and 'For in the name, etc.,' 'For a benefit to us, etc.,' and the *qataf* of the Stones, as follows.")

Begins :

והיה • בעברכם • את • הירדן • תקימו • את • האבנים • וג'

This is followed by :

ويهنو بعضهم.

(" They congratulate one another.")

P. 28. ويدو التحاته קדישה • תייל ויסיرو فيها الي
عند باب الحبا عند القلعه ويقعدوا هناك ويقولو الفواقا
بنصير • تقييل ويقول كبير הכהנים • שבחו • الماده تقييل
وبعدها يقال مברכו • ויתהלל • ולך • נביע • ויתהלל •
ويبدو اديק • עלינן • מרן : يقال منها א • ב • ז • ל • ע •
ר • ש • ת : יסיرو فيها الي عند حجر الكيش ويقال בית
ש • علي الحجر المذكور ولما يبدو בית ת • يفتقرو בלקב
وينزلو الي מזבח • 1 אדם • يقال מרי • בעמל • תלתי •
שלמיה • וילבו וינחו • וبعده يقولو אלהים • רחמנה •
ואחד • הו • יה • הנכבד : ואלהים • יראה : ويقول
الامام يشتمج لسيدنا هكهن هجدول فينحس رضي الله عنه.

¹ In the MS. נח (Noah) was first of all written and then crossed out.

(" Then the basses (?) begin the Sacer slowly, and they proceed in it as far as the door of the Tent at the Citadel. There they sit down, and the tenors (or trebles ?) chant 'In sincerity' ¹ slowly, and the senior priest says the usual 'Gloria' slowly. Then is said 'Bless' and 'Praised be' and 'Thee we supplicate,' and 'Praised be.' They begin 'Look upon us, O Lord' ² of which they say verses א, ב, ג, ד, ה, ו, ז, ח, ט. They proceed in it till they reach the stone of the (sacrificial) lamb. There is said the verse ש over the said stone, and when they begin ת, they read in the books and descend to the Altar of Adam. Then is said 'Lord, through the merit of the three offerings.' They chant quickly 'And they rested.' Then they say 'God is merciful' ³ and 'One is he, the glorious Lord' ⁴ and 'God shall see.' ⁵ The priest shall say a 'Gloria' by our Master, the High Priest, Phinehas. May God have mercy upon him.")

Begins :

חילה • דצמת • בינן • ובינכם • על • ראש • זה • הרגר • בית • אל :

P. 30. وبعد ذلك כי • בשם • ويبدو القطف وهو هذا
اول ما يقال قطف العشر كلمات هكذا.

(" Then (they recite) 'For in the name' and begin the *qataf* as follows. First is said the *qataf* of the Ten Commandments, thus :")

Begins :

יתגלג • קראה • דקרא • עסרתי • מליה • . . .

See S.L. I, p. 348.

P. 32. Heading :

وبعد ذلك قطف العشره امروت ويبدو اלקטף •

¹ See S.L. I, p. 12.

² See S.L. I, p. 12—attributed to Marqah.

³ See S.L. I, p. 29—attributed to Amram Darah.

⁴ See S.L. I, p. 48—attributed to "Moses."

⁵ See S.L. I, p. 271—ascibed to Marqah.

⁶ See S.L. I, p. 272.

⁷ Attributed to the High Priest, Pinhas.

(" Then the *qataf* of the Ten Commandments and they begin the *qataf*.")

Begins :

ויצמיח • יהוה • אלה • מן • האדמה • את • כל •
(Gen. ii. 9.) עץ . . .

This passage is followed by a series of excerpts from the Pentateuch.

P. 35. New section begins :

עד • המקום • אשר • היה • שם • אהלו • בתחלה •
(Gen. xiii. 3.)

P. 39. New section of *qataf* :

ויצא • יעקב • מבאר • שבע • ללכת • חרנה •
(Gen. xxviii. 10.)

P. 40. New section of *qataf* :

ויקץ • יעקב • משנתו • ויאמר •
(Gen. xxviii. 16.)

P. 40. New section of *qataf*. Begins with :

(יתהלל • אלהים • א[י]ן • א[ל]ה[ו]ה • א[ל]א • אחד)
וילך • ראובן • בימי • קציר • חטים • : . . .
(Gen. xxx. 14.)

Introduces a number of 'Joseph' passages, ending (p. 47) with his death, etc. (Gen. l. 26).

At the end :

יתמר • כרזת • תלת • ויתהלל • : ותאמר •

(" There shall be said the threefold vociferation and ' Praised be,' etc.")

Then follows *qataf* of passages from Exodus beginning Exod. i. 1. The passages are not always given in full. We frequently find (etc.) written and the *כרזת* (threefold vociferation).

P. 52. New section begins :

ויאמר • יהוה • אל • משה • לא • ישמע • אליכם •
(Exod. xi. 9.) פרעה . . .

At end (p. 53) : יתמר • כרזת • תלת • חפית • ובעד •

(" There shall be said the threefold vociferation lightly and after it.")

Begins :

ויאמר • יהוה • אל • משה • ואל • אהרן •
(Exod. xii. 1.)

Interspersed with vociferations.

After it (p. 53) :

ויقال • אה • קהל • ישראל • אשירו • : . . .

This is part of the opening verse of an alphabetic poem. The other verses of the poem as far as the כ verse (p. 86) and also the ת verse (p. 92) are found written between sections in the Scriptural passages which follow.

In them, also, single vociferations are interspersed.

P. 72. Heading :

יתמר • כרזת • תלת • ויתהלל • אלהינו • יהוה • אל • רחום •
וחנון :

(" Then shall be said the threefold vociferation and ' Praised be our God,' ' The Lord is a God merciful and gracious.' ")

This is followed by :

והקטיר • הכהן • את • אזכרתה • : . . .
(Lev. ii. 2, etc.)

P. 78. Same heading as p. 72, and is followed by :

ראישונה • יסעו • ואלה • תולדת • אהרן • ומשה •
(Numb. ii. 9 ; iii. 1, etc.)

P. 87. Heading :

ויתמר • כרזת • תלת • ויהוה • אל • רחום • וחנון :

(" Then shall be said the threefold vociferation and ' The Lord is a God merciful and gracious.' ")

This is followed by a series of Scriptural passages headed by :

הואל • משה • באר • את • התורה • הזאת • : . . .
(Deut. i. 5.)

P. 92. After the ת verse has been given, there follows the heading :

ויעד • יזפו • ששת • ימים • תאכל • מצות • וכרזת • תלת •
فوق وتحت ويعيدو الزفات وهم هاولاء.

¹ See S.L. I, p. 162—ascribed doubtfully to Marqah.

(" Then they chant 'Six days shalt thou eat unleavened bread' (Deut. xvi. 8), and the threefold vociferation, both high and low (voices ?), and repeat the *zaffāt* (chants ?), as follows ") :

The opening words of these chants (28 in all) only are given, set out in triangular form on pp. 93, 94.

The first given is :

ויעש האתות לעי העם ויאמנו העם ותאמנו.

(Exod. iv. 30.)

P. 94. Heading :

يقال يوم حج المذبح : ويعبرو בתוך הים .
המדברה . ויום מועד هفسح بكره يقال هذا الاربع كلمات
وفنيآ . בבקר . והלכת . לאהולך . ששת ימים .
תאכל . מצות . וביום . השביעי . חג . ליה . אלה .
לא . תעשה . כל . מלאכת . עבדה : וكرزته تلاته وبعده
يعيدو آه . قهله . جله خفيف ويزفو شשת ימים . ويكملوا
القطف .

(" Then shall be said on the day of the Feast of Unleavened Bread: 'And they passed over in the midst of the sea desertwards' [Numb. xxxiii. 8]. And on the day of the Feast of the Passover at early morning (service) shall be said these four commandments (lit. words): 'And thou shalt turn in the morning and go to thy tents. Six days shalt thou eat unleavened bread, but the seventh day shall be a feast to the Lord, thy God. Thou shalt not do any kind of work' [cf. Deut. xvi. 7, 8], and the threefold vociferation. After it they will repeat 'O Congregation,'¹ all of it quickly. Then they chant (?) 'Six days' [Deut. xvi. 8], and complete the *qataf*.")

Begins :

והיית הך שמח . שלש פעמים . בשנה . יראה . . .
(Deut. xvi. 15.)

¹ A poem. See p. 53 of the Codex.

P. 98. Heading :

ويقال كرزته تلاته تقيل فوق وتحت وיהوه . אל . רח .
וחנוך . تقيل ויצא . همكتب ويلبو יהوه . גבור . והמקרא .
על . המכתב . אז . ישר . עלי هذه الترتيب .

(" Then shall be said the threefold vociferation slowly (heavily ?), both high and low (voices ?), and 'The Lord is a God merciful and gracious' slowly. The Scroll is brought forth and they chant, as refrain (or in chorus), 'The Lord is mighty,' and the Scriptural reading on the Scroll is 'Then sang' in this order.")

Begins :

אז . ישר . משה . ובני . ישראל .
(Exod. xv. 1.)

Here follows the "Song of Moses," parts of which they chant in chorus. These are interesting.

(a) (verse 2) :

עזי . חמרתי . יהי . לי . לישועה . . .

(b) (verse 3) :

יהוה . גבור . מלחמה . יהוה . שמו . . .

(c) (verse 6) : מיניך יהוה . . .

(d) (verse 11) : מי . כמוך . באילים . . .

(e) (verse 17) : ובגדול זרועך . ידמו . . .

(f) (verses 17, 18) :

יהוה . כוננו . ירך . יהוה . ימלך . . .

(g) (verse 21) : שירו . ליהוה . כי . גאה . גאה . . .

P. 102. Heading :

ويزفو جميع الزفات المذكورة والكتاب يلبي ويقال آتاهو .
דברך . עלמה . תרח . רחמיך . והסגודות . שלשה .

(" They chant all the aforesaid choruses, and the Scroll is rolled up (?) Then is said, 'Thou art he that didst create the world,'¹ 'May thy mercies rest' and the 3 'prostrations.'") The first being :

ויקרא . אבר . את . שם . המקום . ההוא . . .
(Gen. xxii. 14.)

¹ See S.L. I, p. 67—ascribed to Marqah.

The second :

(Lev. xxiii. 2.) מועדי יה אֶשֶׁר תִּרְאוּ . . .

The third :

(Deut. xvi. 8.) שֶׁשֶׁת יָמִים תֹּאכַל מִצֹּת . . .

P. 102. Heading :

וַיִּתְמַר יְהוָה אֱלֹהֵינוּ רַחוּם וְחַנוּן וּמֶרֶץ יִקְבַּל .
צֶלֶק כַּלְמָדוֹ וַיִּקְוֻ לְבַעֲזָם מֵאֵה שָׁנָה בְּיוֹמֵכֶם יִסִּי .
מֵאֵה שָׁנָה בְּיוֹמֵי יִסִּי . תִּמְיֵדָה אִמָּם אֲנִי יִשְׂרָאֵל .
נִגְמֵנוּ אֱלֹהֵינוּ רַב וְיִסְרוּ בָּהֶן אֵלֵינוּ מִזִּבְחָה שֶׁתּ . וַיִּדְּכֻנוּ
אֶתְּמִינָהּ בְּעַד יַעֲבֹד . וְעַד תִּמְאָהָ יִקְוֻ הֵנָּה וַיִּקְוֻ
בְּחֵלֶם יִתְהַלֵּל אֱלֹהֵינוּ אֵין אֱלֹהֵינוּ אֶלֶּא אֶחָד . תִּלְמֵה
וְכִי בִשְׁמֵנוּ וְתִמְאָה וְלִטְוָה לָנוּ . וְתִמְאָה וַיִּקָּל יִתְהַלֵּל .
אֱלֹהֵינוּ אֵין אֱלֹהֵינוּ אֶלֶּא אֶחָד יְהוָה אֱלֹהֵינוּ .
יְהוָה אֶחָד : וַיִּקָּל קִטְף הַזִּכָּאִים . וְעַלֵּי כָל פֶּסֶל תִּלְמֵה
יְהוָה אֱלֹהֵינוּ רַחוּם וְחַנוּן אֱהֵא אֱלֹהֵינוּ . וְתִמְאָה וְאַחֲרֵיהּ
יִקָּל תִּפְיֵל וַיִּתְמַר אֲהֵנוּ כְּתִבָּה רַבָּה . וַיִּבְּנוּ שׁוּב .
מִחֲרוֹן אַפְּךָ וְכִי בִשְׁמֵנוּ וְשִׁמְעֵנוּ יִשְׂרָאֵל . וְעַד דָּלֵק
יִקְוֻנוּ כָּלֵם בְּלֵב חָלָס אֱלֹהֵינוּ יִרְאֵה : יְהוָה יִרְאֵה .
אֲשֶׁר יֹאמַר הַיּוֹם בָּהֶר יְהוָה יִרְאֵה : חֲסִי דְּפִתָּה
וַיִּקָּל יִתְהַלֵּל אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ רַחוּם וְחַנוּן אֶרֶךְ .
אֲפִים וְרַב חֶסֶד וְאִמָּת : וַיִּקְוֻ לְבַעֲזָם מֵאֵה שָׁנָה .
בְּיוֹם אֶשֶׁר כָּלְכֶם יִסִּי : תִּמְיֵדָה אִמָּם אֱלֹהֵינוּ רַב וְהֵי
אֵלֵינוּ אֲבוּ הַחֲסֵן הַסּוּרִי רַצִּי אֱלֹהֵינוּ אִמֵּן וְיִסְרוּ
בָּהֶן אֵלֵינוּ מִזִּבְחָה יִצְחָק :

("Then is said 'The Lord is a God merciful and gracious,' and 'May our Lord receive our prayers' as customary. They shall say to one another 'May your days be a hundred years,' 'May thy days be a hundred years.' Thereafter the Priest begins 'Then sang' (Moses) [Exod. xv. 1] to the tune of 'God is great.' They process in it to the Altar of Seth. They approach the altar at 'Until (thy people) pass over' [verse 16], and when

¹ So written.

it is finished they halt there, and all say 'Praised be God, There is no God save one,' three times. And 'For in the name,' etc., and 'For a good unto us,' etc. Then is said 'Praised be God,' 'There is no God save one,' 'The Lord our God is one Lord.' There is said the *qataf* of the Saints, with, as refrain after each section, 'The Lord is a God merciful and gracious,' 'O their God,' etc., and the last is said slowly. Then is said 'This is the great Book.' They chorus, 'Turn from the fierceness of thine anger' and 'For in the name' and 'Hear O Israel.' Then all say with a fervent heart 'God sees, the Lord sees who speaks this day on Mount Jehovah-jireh' ¹ five times. There shall be said 'Praised be our God; the Lord is a God merciful and gracious, slow to anger and plenteous of mercy and truth.' They say to one another 'A hundred years may your days be, all of you.' The Priest then begins 'God is great'—the one by Abū'l-Ḥasan al-Ṣūrī, may God be pleased with him. Amen. They process during it to the Altar of Isaac.")

Here follow the verses of 'God is great.' It is an alphabetic poem, apparently without rhyme except at the end of each stanza. The verses here given are those from א to ס and ש, ת.

Begins :

(see S.L. I, p. 70). אֱלֹהֵינוּ רַב וְלִית כֹּתָה . . .

It has the refrain :

דָּת רַחֲמֵנוּ דָּת רַחֲמֵנוּ תִשְׁבַּח[תה] לְשִׁמְךָ רַבָּה .
וְנִצְוָה לִית אֱלֹהֵינוּ אֶחָד :

P. 107. Heading :

יִתְמַר עַל מִזְבְּחָה יִצְחָק כִּי בִשְׁמֵנוּ וְלִטְוָה לָנוּ .

Then is said over the Altar of Isaac, "For in the name" and "For a good to us." There follows the passage on the trial of Abraham (Gen. xxii. 1 ff.).

¹ See S.L. I, p. 271, ascribed to Marqah, but probably by Pinhas.

P. 109. Heading :

יִתְמַר בַּעַד דָּלֵק שְׁמַעוֹן . וְתַנִּיז . וּבַעֲדֵהּ יִתְהַלֵּל .
אֱלֹהֵינוּ . יְהוָה . אֵל . רַחֲמָנָא . וְחַנּוּן . אֲרֵךְ . אֲפִים . וְרַב .
חֶסֶד . וְאֵמֶת : וּבַעֲדֵהּ יִדְּחֻּהּ יִזְרוּ אֵל . מִזְבֵּחַ . וְיִטְלַעוּ
יִקְפּוּ מִוַּאכֶה מִזְבֵּחַ . נַח . וְיִשְׁבּוּ מִבְּרַכּוֹ . יִקָּא אֹהֶלָא תְּלַת
פְּסוּלִים יִנְגַּם תְּקִיל מַעְרוּף בֵּין הַזְּקִנִּים :

מִבְּרַךְ . הוּא . בֵּיתָה . דִּיעֶקֶב . . . גְּלִיזִין :

[See S.L. I, p. 47.]

וַיִּנְתֵּר אֶל־הַמִּזְבֵּחַ בִּי שְׁבִלִי . עֵקֶלָה . וְיִכְמְלוּהָ דִּרְגָא וּכְרִזָּה
תְּלַתֵּהּ . וְיִתְמַר יִתְהַלֵּל . תְּקִיל וְכִי . בְּשֵׁם . וְתַמָּה . וְלִטְוִב .
לְנֹחַ . וְתַמָּה . וּבַעֲדֵהּ יִקְוֻלֻּהּ הַמְּשַׁיִּיחַ קִטְפֵּי הַמָּקָאן . וְהוּא קִטְפֵּי
נַח . הַמָּאִי בִּי אֹהֶל הַפְּסֻלָּה .

"After it is said 'Hearers' and 'They repeat' and after them 'Praised be our God : the Lord is a God merciful and gracious, slow to anger and full of mercy and truth.' They then enter and visit the altar. They ascend and stand facing the Altar of Noah and begin 'Blessed is.'¹ The first of it is said as far as the third part to a slow (heavy?) tune known to the elders. [Here follows the first 3 phrasings of 'Blessed be.']. They hasten to the altar with עֵקֶלָה . שְׁבִלִי [the continuation of the *durrān*] and finish it at a slow pace, with the threefold vociferation. 'Praised be' is said slowly, and 'For in the name,' etc., and 'For a good to us,' etc. Then the old men recite the *qataf* of the place which is the *qataf* of Noah, as given at the top of the next page.")

Begins :

נַח . מִצָּא . חֵן . בַּעֲדֵי . יְהוָה . . . (Gen. vi. 8.)

This is followed (p. 110) by :

אֵין . כָּאֵל . יִשְׂרָאֵל . יִתְהַלֵּל . תְּקִיל דְּלַעֲלֵם . בְּרִישָׁה .
וּבַעֲקֵבָה . בְּרִיךְ . אֱלֹהֵינוּ . אֹהֶלָא תְּקִיל וְאַחֲרָהּ חֲפִיף
וְיִתְהַלֵּל . תְּקִיל וּבַעֲדֵהּ יִזְרוּ אֶל־הַמִּזְבֵּחַ וְיִהְיוּ בְּחֻמְהוֹן .

¹ A *durrān* (no. 22). See S.L. I, p. 47.

וַיִּקְוֻלֻּהּ אֱלֹהֵי אֱלֹהֵי מִצָּא . שְׁנָה . בְּיוֹמֵיכֶם . כֻּלְכֶם . יִסִּי .
גְּוֹאֵה מִצָּא . שְׁנָה . בְּיוֹמֵיךְ . יִסִּי . תִּמְיִידָא אֱלֹהֵי מִצָּא .
סְבִיאָן . יִתְמַר עַל מִזְבֵּחַ . גְּבַעַת : עֵלְמָה . מִן קוֹל מַרְקָה
עֲלֵיו הֲרִצְיוֹן אֱמֵן .

(" 'There is none like the God of Jeshurun, praised be' ¹ slowly, 'For ever first and last blessed be our God,' beginning slowly and ending rapidly, and 'Praised be' slowly. Then they visit the altar and congratulate one another. The Priest says to them, 'May your days be an hundred years,' with the response 'A hundred years be thy days.' The Priest then begins 'He who feeds.'² There shall be said at the 'Approach to the hill-top,' עֵלְמָה , by Marqah, on whom be [God's] favour. Amen.")

Begins (p. 111) :

הָא . סְבִיאָן . נִפְשָׁהֶתֶן . . .

An alphabetic poem of uncertain metre given in full. In the alphabetic scheme it has ה for א, ע for ה, א for ח.

P. 116. Heading :

תִּמְיִידָא דִּלְכָּא יִקְוֻלֻּהּ אֱלֹהֵי מִצָּא שְׁבִיבֵי מִן קוֹל הַתִּנְקָה עַבְדֵּי אֱלֹהִים
אֱבִין סִלְמָה רִצְיִי אֱלֹהִים עִנֵּה אֱמֵן .

and in the margin

עֲלֵי חֵן הַמִּשְׁוֹת .

("After it the Priest shall say lines by the trusty 'Abdullah, s. of Salāmah, may God be pleased with him. Amen.

[In the margin]. 'On the feast of Unleavened Bread.'")

Begins :

כְּרִזָּה . לֵאלֹהִים : רִמָּה . מִרְוִמָּה :

followed on p. 117 by a מִפּוֹק ("conclusion"). beginning :

כֵּל . מִן . דִּאֲכָה :

¹ An acrostic poem by 'Abisha' b. Pinhas. . See S.L. II, p. 494.

² See S.L. I, p. 60, attributed to Marqah.

³ See S.L. I, p. 275.

P. 117. Heading :

تم بعد ذلك يقال ويشأ . آهرا : الى عند لكل .
 העם . ويقال יתרבי . כלها וקטף . הברכה : وهو هذه .

(" Then is said ' And Aaron lifted up [his hand] ' [Lev. ix. 22] as far as ' to all the people ' [v. 23], the ' May (he) be magnified ' ¹ in full and the *qataf* of ' Blessing ' as follows.")

Begins :

ויברך . אתם . אלהים . . .

P. 122. Heading :

وبعد ذلك يقال تורה . ויתהלל . תביל ואתה . דבריך .
 עלמה : כלها והסגודות . שלשה :

(" Then is said ' Law ' and ' Praised be ' slowly and ' Thou art he who creates the world ' in full and the three ' prostrations. ' ")

The first begins . . . ויקרא , the second, . . . מועדי , and the third, . . . ששת , as before.

P. 122. Heading :

ויתמר . יהוה . אל . רח . וחנן . ובעד ימר . הכה <
 מרן . יקבל . צלותכו < הכיר وبعد ذلك אתי . בשלם .
 وهي هدى لسيدنا فينجس رضي الله عنه .

(" There is said ' The Lord is a God merciful and gracious, ' and then the Priest says ' May our Lord receive your prayers ' ² (the long one), followed by ' [The Feast] is come in peace, ' ³ the one by our master Pinhas, may God be pleased with him.")

P. 123. The conclusion :

ويزفو وוכרת . وتماه وكرزله تلاته والله اعلم وادا كان
 فيه حجاج يثمر . كي . בשם . ויקים . את . החצר . סביב .
 כלها ושמועין . ותנ < וيطوفو جميع הקהל . حول הגבע .
 ויהנו بعضهم بعض .

¹ There are several poetic pieces beginning with יתרבי , two of them by 'Abdullah b. Salāmah (Solomon).

² See S.L. I, p. 276.

³ There are many pieces beginning with אתי . בשלם . That by Pinhas is found in S.L. I, p. 276.

(" They chant ' And thou wilt remember, ' ¹ etc., and the threefold vociferation, and ' God is all knowing. ' And if there are pilgrims present there shall be said ' For in the name ' and ' He made a court round about ' in full and ' Hearers ' and ' Repeat. ' All the congregation circumambulates the hill-top, and congratulate one another.")

4. Additions.

(i) P. 1. Statement of the contributions we received on the reckoning of Murjān in the year '58.² A list is given thus " From the esteemed Salāmah ibn Yusuf a *raṭl* ³ of coffee." Against this is set in figures in columns the number of *raṭls* and the price. Amongst those contributing were Faraj Mufarrij, Luṭfī ibn Suleimān, Salāmah Ṣadaqah, Isrā'īl b. 'Abd[ullah], Yusuf Yōsha' [Joshua] and his brother Sulaiman, Murjān b. 'Abdullah, Ya'qūb Yōsh', Ibn Shalabī, Ibn Isrā'īl.

(ii) P. 2. Heading :

كام سطر في شبع . حג . המצות : من تالیف العم المكرم
 المفخم هكهنيه عمران ادام الله تعالى ايام حياته .

(" A few lines on the week of the Feast of Unleavened Bread by the esteemed . . . 'Amrān, may God M.H. prolong the days of his life.")

Begins (first line) :

ומאה . שנה . תעשו . אתו : ואתון . בשמחכם :

There are 16 such lines in all. And after it the colophon :

في عصريت نهار الاربعه المبارك عشرين شهر ر اخر
 سنه ١٢٦٢ ستة ايام شبع . המצות : על . يد عبده
 الحقير صالح ابن ابراهيم ابن صالح الدنفي عفه عنه .

(" In the afternoon of Wednesday, 20th of Rabi' II, 1262 [March, A.D. 1846], sixth day

¹ Deut. v. 15.

² I.e. 1258 (A.D. 1842).

³ The *raṭl* is 5 lbs. weight in Syria, but about 1 lb. weight in Egypt.

of the week of Unleavened Bread by the hand of . . . Šāliḥ b. Ibrāhīm b. Šāliḥ, the Danaḥite, may he be pardoned.”)

(iii) Colophon on p. 3. See **Contents**, above.

(iv) Colophon (p. 123) :

על . יד . עבדה . ומס . שמעל . בר . עבד .
חנונה . הדנפי . יסלח . לו . מרי . אמן . בעמל . משה .
חנאמן :

(“ By the hand of the poor slave Ishmael s. of Abdu’l-laṭīf, may the Lord forgive him, Amen, on account of Moses, the faithful.”)

(v) P. 122. In margin :

جل من لا فيها كتبنا ذلك السجديات وهما الي حج
همصوت والله اعلم . . . من (؟) . . . ختام صلات المذكوره .

[The first 4 words have been scored through.]

“ We have written these ‘ prostrations ’ [see p. 122 above] and they are for the Feast of Unleavened Bread, and God is all-knowing.”) The rest has been damaged in the process of binding.

(vi) P. 124. Colophon :

تم ذلك بعون الله تعالى ومنه وكرمه وجوده وكبرته (؟)
وحسن توفيقه في عصره نهار الاربعه المباركه خسه عشر
جواد الاول موافقا الي ٢٢ اب من شهور الروم سنه ١١١٧
علي يد الفقير الحقير المملوك اسماعيل ابن عبد اللطيف
ابن اسماعيل ابن ابراهيم الدنفي السامري الاسراييلي الموسوي
غفر الله له ولوالديه ولمن علمه واحسن اليه والي جميع بني
يشراىل هسجوديم لهر جريزيم بيت ال امن بعمل مشه
هنا من امن والحمد لله وحده وشلوم يهوه علمشه بن عمرم هنبني
ودلك برسم مولفها (؟) لنفسه (؟) (and in r.h. margin)

(“ Finished . . . afternoon of Wednesday, 15 Jumādā I, = 22 Aug. of the Byzantines, 1117¹ by Ishmael, s. of ‘Abdu’l-laṭīf, s. of Ishmael, s. of Abraham, the Danaḥite, Samaritan, Israelite, and Mosaite, may God forgive him,

his parents, etc., etc. (and in the margin). This at the instance of him who compiled (?) it for himself.”)

(vii) P. 125. فلما كان بتاريخ نهار الاثنين المبارك ٢٢ شهر ن سنه ٢٥٨ قد قصين (؟) الي حفرة الاخ الاكرم والروح المكرم اخي وسندي وسندي زو الولد المحروس سيدي مرجان ولد والدي ربنا يجعله مباركه امين وقبله ليلة الاثنين قد قرينا مولد سيدي موسي الكليم يجعله مقبول وعملنا له كفافه (؟) وقبله (ان شا الله تعالى) (؟) ليلة الخميس المبارك قد خطب كاتبه الفقير علي البنت البالغة المرشده ربه بنت العم لطفي السامري ربنا يجعله مباركه بسر (؟) سيد الاولين والآخرين امين كتبه الفقير الحقير الراجي كرم رب العالمين عبده صالح ولد ابراهيم صالح مرجان الدنفي السامري (؟) عفه عنه امين.

Records death (?) of writer’s brother Murjān,¹ who left a son of tender years on the 22 of Nīsān (?) of the year 1258 [A.D. 1842]. On the previous night the Birth of Moses was read and on the previous Wednesday night the writer was betrothed to Rebecca, daughter of Luṭfi (?), the Samaritan. Writer Šāliḥ b. Ibrāhīm b. Šāliḥ b. Murjān, the Danaḥite.

5. **Catalogue Marks.**—Codex XX in ink inside r.h. cover. On p. 1 IX (red pencil) over 15 (pencil). On p. 3 15 in pencil. On the book-plate (Bibliotheca Lindesiana) inside l.h. cover, is E/8 in pencil. On fly-leaf opposite in pencil is Bro Cat. L.

CODEX XXVII.

(PART OF SERVICE BOOK : IN SAMARITAN, WITH ARABIC HEADINGS : ONE PART DATED 1075 [A.D. 1664].)

1. **General Description.**—On paper of different ages and thicknesses. Two folios have watermarks, in one case three crescents,

¹ August, A.D. 1705.

¹ See **Additions** (i) above.

in the other an elaborate watermark not identifiable. The MS. is bound uniformly with its companion codices, and the dimensions of the leaves do not appear to have been altered in the process. The text occupies 17 folios (1a-17b). There are 6 binder's fly-leaves at each end. Foliation is in pencil at the bottom l.h. corner. The MS. is fragmentary. At the top l.h. corner of f. 5a there appears to be a 7 made of dots, presumably representing the 4th quire (or 40th folio) in the original codex. The writing is a Samaritan minuscule with some words in majuscule, and varies slightly with the different hands, yet throughout it is neat and attractive. The headings and directions are in an ornate Arabic *naskhī*. There are catchwords throughout. The ink used is black generally, but in places some red ink is used for effect, alternate lines in some headings being written in black and red.

The present dimensions of the page are 8 in. by 5.6 in. The text column varies in size: it is approximately 6 in. by 4 in., and the number of lines to a full page has 32 as maximum. The general condition of the MS. is good and it is perfectly legible. The leaves of the original MS. are slightly stained and soiled; those added more recently, although also slightly stained, look clean and fresh by comparison. A worm hole in folios 3-8, 11, 12, not affecting the text, has been repaired. The MS. is incomplete. The catchword at the foot of f. 17b indicates that there was more to follow.

2. **Scribe and Date.**—There are 3 or 4 hands, and the MS. is made up of separate parts: (a) ff. 1, 2, 9, 10; (b) ff. 3-8; (c) ff. 12-17; (d) f. 11. Part (a) is the most recent part and the name of the scribe is not given. The scribe of part (c) is given on f. 17a as Mufarrij b. Ya'qūb (Jacob) b. Ibrāhīm (Abraham) al-'Afrāyimī (the Ephraimite). He is

probably also the scribe of ff. 3-8. Ff. 3-8 and 17 are characterized by short laudations in Arabic at the foot of each page. These have no connection with the text. No other scribe has been recorded. The date given in the colophon on 17a is 14 Jumādā I, 1075 [Nov., A.D. 1664].

3. Contents.

F. 1a is blank.

F. 1b. Heading:

בשם • יהוה • הגדול : צלות • שבת • צמות • הפסח •
הברוך • אלקטף • ברית • וזכרון • ותרומה • ופקד •
ויוסף • ושבת • ומופתים • ואלעזר • שריו • הצלות •
يقول الامام بריך • آلهنو • بعده • על • פתח • רחמיך •
וכי • בשם • יתמר • קחי • הבריאה • وقال درאן •
קעמנן • מן • שנתן • ומרקה • עבודה • דעלמה • מן •
ישום • רביאנך : וישתבח : 10

(" In the name . . . Prayer of the Sabbath of the Conjunction¹ of Passover, the blessed. The *qataf* is ברית,² and זכרון, and תרומה, and מופתים, and יוסף, and פקד, and אלעזר. The Priest shall say בריך • וג', and after it כי • בשם, and על • פתח • וג'. Then shall be said a *durrān*, עבודה • 3, and [a hymn of] Marqah, וג'.⁴ Then the Gloria.")

Begins:

חילה • דבחר • אדם : מכל • הברוים :

F. 1b. Heading:

וישרו • הזקינים • אלקטף • אל • ואלה • שמות •
יתמר • תורה • ויתהלל • ודראן • חייל • הו • חילה •
דכל • ארכן • ומרקה • עבודה • דעלמה • תסתגד •
ותשתבח • ויתמר • ישתבח : 1

¹ צמות—an astronomical term, was the occasion of a minor festival 60 days before Passover and Succoth respectively—A.E.C.

² Sections or passages of Scripture to which these names were given.

³ *Durrān*, no. 13. See S.L. I, p. 43.

⁴ See S.L. I, p. 31. Cowley attributes it doubtfully to Amram Darah.

(“The Elders sing the *qataf* to שמות • ואלה [Exodus]. Then is said תורה, and יתהלל, and a *durrān*, חיו • לו • וג, ¹ and [a hymn of] Marqah, עבודה • וג. ² Then the Gloria is said.”)

Begins :

חילה • דאפריש • זה • שבת • הצמות :

F. 2a. Heading :

רב • אלה • ותאמא ויתמר • דראן • מהימנה • מלנה •
ותשרי • הזקנים • אלקטף • אלי • ענד • צורת • כי •
תשא • אח • ראש • בני • ישראל • לפקדיהם • יתמר •
יתהלל • אלהיו • יהוה • אל • רחום • וחנן • סלח •
לעמך • ישראל • הסגודים • להרגריזים • אשר • פדית •
יהוה • לית • אלה • אלא • אחד : ויתמר • בית • דראן •
ובית • מרקה • לאדונן • הכהן • הגדול • פינחס • רצון •
יהוה • וסליחתו • עליו • אמן : 10 • הדה • בית • דראן •

(“Great is the Lord, etc. Then shall be said *durrān*, מהימנה • וג. ⁴ The Elders sing the *qataf* as far as the section (צורת) כי • תשא • וג [Exod. xxx. 12]. Then shall be said יתהלל • וג. Then is said a *durrān* hymn, and a Marqah hymn by our master the High Priest Phinehas, the favour of the Lord, etc.”)

This is the *durrān* hymn :

Begins :

יתברך • ויתקדש • אלהים • אשר • ברך • וקדש •
זה • יום • השבת :

F. 2b. Heading :

אחד : ויתמר • בית • אלמרקה • כא • هو • مسطر
قدامك •

(“⁵ אחד. Then is said a hymn (in style of) Marqah, as set forth before you.”)

Begins :

ל • על • עלין : קני • שמים • וארץ :

¹ See S.L. I, p. 45. *Durrān*, no. 18.

² See S.L. I, p. 27. Ascribed to Amram Darah.

³ See S.L. I, p. 93.

⁴ See S.L. I, p. 46. *Durrān*, no. 19.

⁵ I.e. لا اله الا احد

⁶ For אל. The Samaritans interchanged freely the guttural letters. See S.L. I, p. 94. Ascribed to Pinhas, the High Priest.

An alphabetic hymn, where 1st and 3rd hemistichs of each stanza begin with its appropriate letter. So far as the 3rd hemistichs are concerned the scheme is only adhered to in a proportion of the stanzas. The variations in the guttural letters include ע for א, ה for ע, ע for ח, ח for ע.

Ends with • לית • אלה • אלא • אחד :

F. 4a. . . . [יהוה] • [לע] [לם] • [יש] [תבח] •, introducing the reading of Exod. xxx. 12.

Heading :

يقراها كلها وبعد ذلك تشاء القطاف الى عند ويقرا
ال مشه يقال توره وتمامه ويقال كآر • ثلاثه خفيف ويهوه
ال ر • ون • يقال بيت دران آه • يو • كد • وم •
آتهو • حده : ويشتبك :

(“He reads it (Exod. xxx. 12 sq.) entirely, and after that they chant the *qataf* as far as Lev. i. 1. Then is said תורה, etc., and the 3 vociferations to a quick chant, and יהוה • אל • ר[חום] • וח[נן] •. There is said a *durrān* poem, קד[וש] •, אה • יו[ם] •, and a Marqah hymn, אתהו • חדה, ¹ and the Gloria.”)

Begins :

לאלהון • גברך : דו • מרון • ורבון :

F. 4a. Heading :

רב • אלה : وتشري القطاف الى بمدم : سيني • يقال
توره وكرزته ثلاثه خفيف ويهوه آل رحوم وحنون يقال
شيره من قول بن مير رضي الله عنه امين امين •

(“‘Great is God.’ Then they chant the *qataf* as far as Numbers i. 1, then is said תורה and the 3 vociferations to a quick chant, and יהוה • אל • וג. There is said a hymn by Ben Mīr.” ²)

Begins (f. 4b) :

בנה • שבתה • דעמותה : עמית • צפית • אלהותה :

¹ See S.L. I, p. 28. Ascribed to Amram Darah.

² So written. Cowley takes it as for Ben Manīr.

21 stanzas of 4 hemistichs, each of which rhymes in its last two letters within the stanza.

F. 5b. Heading :

ויעש . האתות . וְתַמָּה כֹּא . וְאִמָּה . תְּלָתֵה תְּקִיל
וַיְתַמַּר . בְּעַד דֹּלֶק דְּרֵאן . לִית . בְּכַל . יוֹ . וְמִרְקָה .
אַתְהוּ . עֲבוּדִין : וַיִּשְׁתַּבַּח .

(“Then [ואמ]רין . ויעש . וג’ thrice to a slow chant. Thereafter a *durrān* (hymn), . לית . בכל . רחמיה . and a Marqah hymn, אתהו . וג’ and the Gloria.”)

Begins :

חילה . דזכר . ברית . האבות :

F. 6a. Heading :

רב . אלה . וְתַמָּה וּבִתֵּר . וְזֶה . תְּשִׁירִי הַקָּטֵף אֵלַי
צוֹי . יִקָּאֵל יִתְהַלֵּל . תְּקִיל וַיִּקָּאֵל בֵּית דְּרָאן יִתְבַּרַךְ .
וַיִּתְקַדֵּשׁ . וּמִרְקָה . אֵל . יִתְבָּ . וַיִּשְׁתַּבַּח .

(“Great is God,” etc., and after it they chant the *qataf* as far as צוֹי . Then is said יתהלל, solemnly, a *durrān* hymn, וְזֶה . יתברך . וג’ and a Marqah hymn, וַיִּשְׁתַּבַּח . יתברך . וַיִּתְקַדֵּשׁ . וְזֶה . וַיִּתְבַּ . וַיִּשְׁתַּבַּח .”)

F. 6a. Heading :

וְתְשִׁירִי הַקָּטֵף אֵלַי אֶלֶּה דְּבִרִּים יִקָּאֵל תּוֹרֵה שׁוֹה לְנוּ
אֵלַי אַחֲרֵה בְּעַדֵּה יִקָּאֵל אֵין . כֹּא . יִשָּׁר . וְכִרְזֵנֵה תְּלָתֵה חֲפִיף
יֵה . אֵל . רַח . וְחֲנוּן . וַיִּקָּאֵל דֵּר . חִילָה . רַמָּה .
וּמִרְקָה . אֵל . רַחֲמָנָה . וַיִּשְׁתַּבַּח וְהִי תַהוּתָה . הֵס .
אֲלֵי תִנְזַל עֲלֵי בְרִיךְ . אֵל . וְיֵה . אֵלֵה . תְּקִיל וַיִּקָּאֵל
פִּתְחֵה כִּי . מִן קוֹל עֲבֵד אֱלֹהֵי הַחֲפִתָּאוּי בֵּן בְּרַכָּת רַצִּי
אֱלֹהֵי עֵנֵה אֵמִין יָא רֵב עֲלָמִין .

(“Then they chant the *qataf* as far as Deut. i. 1 (אלה . הדברים), then is said ‘[Moses] commanded us a Law’⁴ to the end. Then . אֵין⁵

¹ See S.L. I, p. 30. Ascribed to Amram, the High Priest.

² See S.L. I, pp. 81, 94. Ascribed to Pinhas, the High Priest.

³ See S.L. I, p. 82. Ascribed to Pinhas, the High Priest.

⁴ Deut. xxxiii. 4.

⁵ By Abīsha’ b. Pinhas b. Joseph, died 778 (A.D. 1376), (S.L. II, p. xxviii). See S.L. II, p. 494.

and the 3 vociferations to a quick chant. ‘The Lord is God gracious and merciful.’ Then is said a *durrān* hymn אל . רחמנה . and a Marqah hymn, תהותה . וג’, ending with ‘Blessed is our God’ and ‘The Lord is God’ solemnly. Then is said the ‘Introduction’ by Abdullah al-ḥaftāwī,⁴ b. Barakāt. . . .”)

Begins :

כימי . השמ[ים] . על . הארץ :

There follows a poem of 12 stanzas, the first letter of each of which is א. Each stanza consists of 4 hemistichs the first 3 of which rhyme together, in their last two letters, and the last rhymes through in תך .

First stanza begins :

אלהי . אברהם . בן . תרח :

At the end : : אמן . אהיה . אשר . אהיה :
and beside it a note :

من قول بن مير رضي الله عنه امين.

(“By Ibn Mīr . . .”),

which may refer to the hymn (25 stanzas) of the same type as the one we have just considered. Its 4th hemistich rhymes throughout in ש-ה .

Begins :

שלום . יה[וה] . על . משה :

At the end (f. 8a) : א . א . א . א , which stands for : אמן . אהיה . אשר . אהיה :

There follow 5 stanzas of 10 or more distichs which rhyme usually in the last two letters. The first distich is :

שבת . הצמות . הוזה : אתגלות . השמחות :

¹ Two *durrāns* are found so beginning. See S.L. I, pp. 43, 46.

² The opening words are . ותהבים . תהותה . הסאה . ותהבים . See S.L., pp. 97, 129, 225, etc.

³ See S.L. I, p. 373.

⁴ Abdullah b. Berakhah, *ḥaftāwī* of Damascus (sixteenth century). See S.L. II, p. xxxii.

⁵ See S.L. I, p. 373.

F. 9a. After the last stanza a response (جوابه) begins :

יתברך • אלה • ולית • כותה • רבותה • לה • בכל •
הימים :

F. 9b. Heading :

ויתמר • נברך • והמוסף • בה :

(" Then is said נברך, and its supplement.")

נברך is the name for a selection of biblical passages (here 20) of which the opening words only are given, generally arranged as here in a series of triangles. They are written here alternately in black and red ink.

The first given is :

וירך • אלהים • ותמאם.

F. 9b. Heading :

ויתמר • אלהי • אברהם • לך • נברך • וירא • ישראל •
ותמאם ואז • ישר • وسط ויחנו • אל • הטבעת • בשני •
מכתבים • ויתמר • ניזל • ולך • נביע • וילבו • כי • בשם •
ושוב • מחרון • אפך • ושמע • ישראל • והמקרא • על •
המכתבים • כי • תשא • תשא • את • ראש • ויהי • מטר •
קדאם.

(" Then shall be said 'וג' אלהי, and 'וג' וירא, etc., and 'אז ישר' (' Then sang') somewhat slowly and 'They came down to the congregation with 2 scrolls.' Then is said 'Let us descend' and 'To Thee we pray.' They then intone (recite antiphonally) 'כי בשם' (' For in the name'), and 'Turn from the fierceness of thy wrath,' and 'Hear, O Israel.' The reading in the Scrolls is Exod. xxx. 11-16, as set forth here.")

Begins :

וידבר • יהוה • אל • משה • לאמר :

F. 10a. Heading :

ויתמר • אדיק • עלינ • מרן • א • ב • ז • ל • מ • נ • ס •
ע • ש • ת • ומר • בעמל • תלתי • שלמיה • וילבו •
ויחנו • בני • ישראל • מן • העבדה • ותמאם ויתמר •
שבחו • לא • נדע • בעלה • ירחמו • יהוה • אמ :

(" Then is said ' Look down upon us, Lord,' parts (acrostic) א, ב, ג, ד, ה, ו, ז, ח, ט, י, and (the supplement) ' Lord, for the sake of three perfect ones.' Then they intone ' And the Children of Israel rested from their work,' etc. Then this hymn of praise, the author of which is unknown to us—May the Lord have mercy upon him. Amen.")

Begins :

שבחו • אה • עם • קדש • מלך • ומנפֿש :

The stanzas (13 in number) which follow are composed of distichs (5 to 8) which rhyme in their stanzas. Four of them are written in the margin, the reason being that folio 10 forms part of a later insertion, and the scribe could not otherwise get the text to fit. There is added this note :

بحيث ان في هذا المحل لم وسع بيت نكرو والضايع
من الذي بعده اوصى وضعناهم على الحاشية كم مرقوم.

(" Since in this place there was no room for the verse נכרו, and the missing ² lines which follow it, I decided to put them in the margin, as written.")

F. 11b. Heading :

ויעבר • יהוה • על • פניו • ותמאם ויתמר • מברך •
הו • ביתה • דיעקב • ותמאם וכי • בשם • ותמאם ויתמר •
קטף • הטבעת :

(" ' And the Lord passed before him,' etc. Then is said ' Blessed is the house of Jacob,' etc., and ' For in the name,' and the *qataf* of the Congregation.")

Begins :

וירך • אלהים • את • יום • השבי • ותמאם.

¹ I.e. the stanzas of an alphabetic poem beginning with these letters.

² I.e. 'missing' in the sense of intervening between it and the text of f. 11a.

F. 12b. Heading :

יהוה . אלה . רחמן . ורחמא . סלח . לעמך .
 ישראֵל . דפרקת . יהוה : ותמא ויסקו . מן . הטבעת .
 פי . אתי . בשלם . א . ב . ג . ד . ה . ו . ז . ח . ט . י . יעש .
 האות > ותמא וקרזנה תלאתה תפיל ויפאל נשוי . כהלן . בית
 בית חפית ויתמר . מלי . סליחתה . לאדונן . הכהן .
 הרב . אבישע : רצון . יה > וסליחתו . עליו :

(" ' Lord God gracious and merciful, pardon thy people Israel, whom Thou, Lord, has delivered,' etc.¹ and they go up from the congregation reciting 'Welcome,' ² sections א-ז, ח, and 'He did wonders,' etc., and the threefold vociferation solemnly. Then shall be said 'Let us all set ourselves,' verse by verse, rapidly, and the words of pardon by our master, the High Priest, Abīsha' [see S.L. II, p. xxviii]. . . ")

Here follow 7 stanzas each of 7 to 9 rhyming distichs, and alphabetic, א-ז. The variations in the guttural letters are א for ה. They are preceded by an introductory verse with an explanatory note beside it in the margin.

هذا البيت الاول من قول سيدنا فينحس رصون الله عليه.

(" This first verse is by our master, Phinehas, on whom be the favour of God.")

The introductory verse begins :

בְּתֵר . אֹדָאוֹת . אֱלֹהִים : וְהַשְׁלוֹם . עַל . מֹשֶׁה . בֶּן .
 עֲמֶרָם :

The alphabetic poem begins :

אֵל . הַקֹּדֶם . בּוֹ . אִפְתָּח : פֶּתַח . וְהִי . עֲבוּר :

F. 13b. In red ink :

אִמְרֵנוּ . וְנֹאמֶר

(" We have said and will say.")

Here follow 7 more stanzas of the same type as those just described, but non-alphabetic.

Begins :

כְּדֹמוֹת . מֶה . אֲתִי : אֲתוֹ . אֲדַבְרָה :

¹ See S.L. I, p. 293.

² See S.L. I, p. 291.

³ See S.L. I, p. 105. By Pinhas b. Abīsha' b. Pinhas b. Joseph.

At end, in red ink (f. 15a) :

אֵין . כִּי־הוּא . אֱלֹהֵינוּ :

(" There is none as the Lord, our God.")

F. 15a. Heading :

וְיֵאָדָא . אֵה . אִיקָר . רַב : וְאַתָּהּ . יְהוּה . וְאַחַד .

הוּ . יְהוּה . וְיִשְׁתַּבַּח : לְאֲדוֹנָן . אֲבִישַׁע :

(" Then is said ' O great glory,' and ' Thou art the Lord,' and ' The Lord is one,' and a Gloria by our master Abīsha.")

Begins :

מֶרֶה . דְּאֵלֵּהוּתָהּ : אֲדוֹן . הָאֲדוֹנִים :

F. 15a. Heading :

רַב . אֱלֹהִים . וְתִמְאָה . וְכִי . בְּשֵׁם . וְתִמְאָה . וְיִקְטְפוּ .
 עֲשֶׂרֶת . הַדְּבָרִים . וְיֵאָדָא . יִתְרַבִּי . כֻּלָּהּ . וְיִקְטְפוּ . קִטְף
 הַזִּכָּאִים . אֵלֵי . עֵינֵי . אֱלֹהִים . הַדְּבָרִים . וְיִקְטְפוּ . הַסִּפְר
 הַחֲמִשִּׁים . וְעַל . אַחֵר . הַתּוֹרָה . יִתְמַר . תּוֹרָה . וְתִמְאָה
 נִבְרָךְ . יִתָּה . וְתִמְאָה . וְיִתְהַלֵּל . תְּפִיל . וְאַתָּהּ . דְּבָרִיךְ .
 עַל־מֶה . כֻּלָּהּ . וְיִתְמַר . דְּכוּר : מִן . מִימַר . עַבְד .
 יְהוּה : בֶּן . שְׁלֹמֹה . יִרְאֵם . עַל־יוֹ . יְהוּה :

(" ' Great is God,' etc., and ' For in the name,' etc. Then they recite the *qataf* of the Ten Commandments, and ' Magnified be,' all of it. Then is said the *qataf* of the righteous, as far as ' These are the words ' [Deut. i. 1], then the *qataf* of Deuteronomy. At the end of the Law is said ' Law,' etc., and ' We bless it,' etc., and ' Praised be ' solemnly, and ' Thou art He who didst create the world,' entirely. Then shall be said a memorial hymn by Abdullah b. Solomon, on whom the Lord have mercy.")

Follows a hymn arranged in stanzas (15 in number) of 2 distichs which rhyme throughout in ה-ף .

Begins :

יּוֹם . שְׁבַתָּה . דְּצִמּוּתָהּ : אַתָּא . בְּשֵׁלָם . יִחְלַף :

Then comes (f. 16a) in red ink מְפֹק (" conclusion ").

¹ See S.L. I, p. 109.

There follow 4 similar verses, rhyming in -נים.

Begins :

שביכון . טב > מן . אלה : לוכון . אימר . תנים :

At its end the note, ותמא שנים, "to be repeated twice," referring presumably to the last verse given. Then follow the other 4 'prostrations' (סגדות) of which only the opening words are given. It concludes with ויה[וה] . אל . רח[ום] . וחנן :

F. 16b. Heading :

ויתמר . מרן . מן . מימר . מתנה . המצרי . יס[לח] .
לו[ו] . מרי . אמן :

("Then shall be said a 'Marran' by Mat-tanah,² the Egyptian. God pardon him. Amen.")

There follows a poem of 31 lines (each of 2 hemistichs), rhyming throughout in -לו .

Begins :

מצח . ועליו . נור : דן . יומה . דמי . לו :

At the end in red ink (f. 17a) :

יתהלל . אלה > יצא ולעלם . תסתגד . ולעלם .
תשתבח : ותתחסל . הצלות :

(" 'Praised be God,' thrice. 'For ever Thou art worshipped, and for ever Thou art praised.' The service is ended.")

There follows the colophon (see **Additions**).

F. 17b. Heading :

يشتهج علي السبت الذي قبل حداث هرايشون من قول
صدقه الحفتاوي رضي الله عنه امين.

("A Gloria on the Sabbath preceding the first month by Şedhāqah, the ḥaftāwī (priest).")

Begins :

התמיד . באלהותה :

¹ See S.L. I, pp. 109 f.

² About A.H. 800 (end of fourteenth century A.D.). See S.L. II, pp. xxiv, xxix.

³ See S.L. I, p. 111.

⁴ See S.L. I, p. 113.

At the end : רב . אלה . ותמא :

A catchword, هذا¹ المليفوط, indicates the beginning of a new heading but the leaf which contained it is lost.

4. Additions.

(1) *Colophon*. F. 17a :

تمت عوايد موسم الفطير المبارك بعون الله تعالى ومنه
وكرمه في بكرة نهار الاربعه تاسع شهر جمادي الاول من
شهور سنه خمس وسبعين والاف موافق الي سادس عشر
يوم من تشرين الثاني علي يد كاتبه افقر الوبي مفرج ابن
يعقوب ابن ابراهيم المفرجي الافرايمي عفي عنه وغفر له
ثم لوالديه ثم لجميع قهل يشرال امن امن.

("Finished the service of the blessed festival of unleavened bread . . . on the morning of Wednesday, 10 of Jumādā I, 1075 [Nov., A.D. 1664], corresponding to the 16th of Tishrīn II, by the writer, the basest of creatures, Mufarrij b. Jacob b. Abraham, the Mufarrijite, the Ephraimite. May God forgive and pardon him, his parents, and all the congregation of Israel. Amen, Amen.")

2. Other Additions.

As already indicated, there are certain laudations or pious exaltations of God, at the foot of certain pages.

(a) F. 3a. يا مهنون كل عسير هون

("O Thou, who smoothest away all difficulty.")

(b) F. 3b. امين يا ازلي يا ابدى

("Amen, O Eternal.")

(c) F. 4b. تبارك الله العظيم

("Blessed be God, the mighty one.")

(d) F. 5a. يا كافي يا شافي يا معافي يا الله

("O thou that sufficest, healest, pardonest, O God.")

¹ مليفوط = a lyrical poem (cf. Glk. μελοποιήτης). Mod. Heb. פיוט.

(e) F. 5b. The same as 5a.

(f) F. 6a. *ان اتا الهنا واله ابائنا*

("Surely Thou art our God and the God of our fathers.")

(g) F. 6b. *אמן • אהיה • אשר •* *אמן אהיה אשר אהיה* ("Amen, I am that I am.")

(h) F. 7a. *يا مهون كل عسير يا الله*
("O Thou who smoothest away all difficulty, O God.")

(i) F. 7b. *يا معين الصابرين*
("O Helper of the patient.")

(j) F. 8a. *امين يا ازلي يا ابدى*
("Amen, O Eternal.")

(k) F. 8b. *يا مدير دبر يا كريم يا الله*
("O Thou that speakest the word (orderest the issue), O bountiful, O God.")

(l) F. 17b. *يا مولا الموالى انظر لحالى يا دو الجلالى*
("O Lord of lords, consider my state, O owner of majesty.")

5. **Catalogue Marks.**—Marked in pencil on inside l.h. cover "Samaritan MSS. no. 27," with E/6 below it. E/6 also on book plate of the Earl of Crawford's library. On f. 1a there has been a note in pencil which has been partially obliterated. It reads "Dr. Neubauer mentions 7/4/71 and says there is another copy in the Museum. . . ." On f. 17b in pencil 5163/20.

IV. ASTRONOMICAL.

CODEX XXI

(AN ARABIC MS. ASTROLOGICAL. UNDATED)

1. **General Description.** On stout oriental paper which is polished and has as watermark three crescents. The size of page is 12 in. by 8 in. and that of the text column 9.3 in. by 6 in. with slight variations. The text occupies 100 pages with 23 lines to the

page. The codex is bound uniformly with the rest of the collection. It is written in black ink with chapter and sectional headings in red. The script is a small-sized *naskhi*, good and clear. There are catchwords before each folio. Letters trespassing on the margin are written well clear of the text column. The effects of damp are observable throughout the MS. but more particularly in the opening folios. There is marginal writing in another hand (ff. 37b and 38a), and marginal corrections by the original hand on ff. 44a, 47b, 48a. The general condition of the MS. is very good. Foliation is by pencil in the top l.h. corner of the recto. A folio has been overlooked in the numbering between 3 and 4. The MS. had 3 fly-leaves at the end and 1 at the beginning. They have later been utilised by others for non-textual matter (see **Additions**). The modern binder (English) has introduced 2 leaves additional at each end.

2. **Scribe and Date.** The MS. appears to have been left in an incomplete state, and there is no name given either of author or of scribe. There is no date attaching to the text, but some dates, A.H. 1219, 1248, 1258 [A.D. 1804/5, 1832/3, 1842/3] appear in the additions.

3. **Contents.** The title is not expressly given but it is implied in the introduction, p. 2, l. 4:

قال مولف الكتاب اعلم ان حكم اقترانات الكواكب
جاربه حكمها علي البلدان الذي تحت فلك البروج . . .

("Said the author of the book, 'Know that the philosophy of the conjunctions of the stars can be made applicable to the regions which lie underneath the zodiacal signs' . . .")

The book purports to reveal the effect of the association of the planets in the signs of the zodiac on the countries thought to lie immediately beneath them in promoting wars, fevers, assassinations, rebellions, etc., etc.

F. 1*b*. Begins :

بسم الله الرحمن الرحيم وبه نستعين وصلي الله علي
سيد الاولين والآخرين. الحمد لله الذي خلق النور
والظلمات . . .

The signs of the zodiac are dealt with in turn, beginning with Aries. The effects of the conjunctions of each pair of the planets, beginning with Saturn, in this sign are enumerated. Thus the lands lying under Aries (حمل) are Babylon and adjacent territories, and when Saturn and Jupiter are associated in Aries it portends the assassination of a king in those lands, threat to the position of monarchs through ill-treatment of their subjects, the incidence of barrenness and drought with scarcity of rain, etc., etc.

F. 2*b*. The sign Taurus (ثور), to which belongs Hamadan, etc.

F. 3 ii*b*. Gemini (جوزا), to which belongs Dailam, etc.

F. 4*b*. Cancer (سرطان), to which Armenia, etc.

F. 6*a*. Leo (اسد) ; with Yemen, Tūs, etc.

F. 7*b*. Virgo (سنبله) : with الجزيرة العمريه ,
"the cultivated peninsula," etc.

F. 9*a*. Libra (ميزان) : with Carmatia, etc.

F. 11*a*. Scorpio (عقوب) : with Hejāz, etc.

F. 12*b*. Sagittarius (قوس) : with Baghdād, etc.

F. 14*b*. Capricorn (جدي) : with India, etc.

F. 16*b*. Aquarius (دالي) : with Kūfah and district.

F. 18*b*. Pisces (حوت) : with "sands of the Berbers," etc.

F. 20*b*. باب في اقترانات الكواكب السبعة للراس
("On the conjunctions of the 'seven stars' ¹
with aphelion.")

¹ The "seven stars" are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon.

F. 21*a*. On the "approaches" of the stars to Saturn.

F. 22*b*. في امتزاجات الكواكب بالمشتري
("On the 'minglings' of the stars with Jupiter.")

F. 24*a*. With Mars (مريخ).

F. 24*b*. With the Sun (شمس).

F. 25*a*. With Venus (زهره).

F. 25*b*. With Mercury (عطارد).

F. 25*b*. Concerning the highest points of the stars (اشراف).

F. 26*a*. Concerning the lowest (هبوط).

F. 26*a*. On the risings (استقامات) of the
"five stars." ¹

F. 26*b*. On their regressions (رجوع).

F. 27*a*. On their emergence (ظهور).

F. 31*b*. On their "setting" (غروب).

F. 32*a*. On the "highest stars" ² (الكواكب
العلويه).

F. 34*a*. On the "rain stars" ³ (الكواكب الامطار).

F. 37*b*. On derangement of the world order
(في تحويل سني العالم).

F. 45*b*. On "cheapness of prices" (i.e.
plentifulness of commodities).

F. 48*b*. On the signs of eclipses of the Sun
and their rules.

F. 49*b*. Ends abruptly in midpage after
showing gaps, as if the transcription was from
a MS. which had become illegible or was torn
and defective.

4. Additions.

(a) *Textual*. (i) F. 37*b*, 38*a*. Marginal additions by another hand. That on f. 38 concludes : "as we took down from the lips of our Shaikh Hāshim Effendī in the year 1250 [A.D. 1834/5]."

¹ I.e. without the Sun and Moon.

² Saturn, Jupiter, Mars.

³ Venus, Mercury, and the Moon.

(ii) Ff. 44a, 47b, 48a : marginal rectification of omissions in the original hand.

(b) *Non-textual*. (i) F. 1a. Lines drawn for the tabulation of the lucky and unlucky conditions resulting from the appearance of the moon in the 28 mansions (منازل). Beyond the rubric nothing has been written.

(ii) F. 1b. Notice of death of Isaac, s. of 'Abdu 'l-Laṭīf. Underneath it is the beginning of an entry which was not proceeded with. The date alone is given, 19 Muḥarram, 1248 [May, A.D. 1833] with the Alexandrian date added, i.e. 2188.

(iii) F. 2a. On the risings of Sirius.

(iv) F. 49b. Numerals 1 to 24 written as if in preparation for a tabulation.

(v) F. 50a. In the handwriting of the original scribe. Two tabulations : that on the r.h. side of the page concerning blood-letting on the several days of the Arabic month and the benefits to be expected, that on the left concerning dreams on the several nights of the month and what they signify.

(vi) F. 50b, 1. Astrological note on the positions of the stars at the times of earthquakes. 2. Record of birth of a son (Ṣāliḥ) to Salāmah b. Ismā'il b. Ṣadaqah at 5.30 on the eve of the 5th of Sha'bān, 1258 [Sept. A.D. 1842]. Recorded by Ṣāliḥ b. Ibrāhīm b. Ṣāliḥ Murjān. 3. Some arithmetical calculations.

(vii) F. 51a. In crude handwriting to the effect that Murjān b. Ṣāliḥ b. Murjān b. Muslim b. Ṣāliḥ b. Ṣadaqah wrote in this book on 25 Shawwāl, 1217 [Jan. A.D. 1803].

(viii) F. 51b. Nos. 1 and 2 are forms of letters for use in business.

(ix) F. 52a. Arithmetical calculations.

(x) F. 52b. Forms of address for individuals of various ranks for use in correspondence.

5. **Catalogue Marks.** Codex XXI in ink in r.h. board. On fly leaf opposite XIV/10 in pencil, F. 1a XIV/10 (AB) in pencil. On F. 53b : (AB), N^o. 6, marked by A. Loewy 6, 6, and

XIV/10 twice—all in pencil. The bookplate of the Earl of Crawford is on inside l.h. board, but has no catalogue number on it.

CODEX XXII

(A BILINGUAL MS. ARABIC AND SAMARITAN. ASTRONOMICAL CALENDAR. EARLY EIGHTEENTH CENTURY)

1. **General Description.** On stout oriental paper generally without any watermark, but a few leaves show three crescents. The present size of page after reduction in binding is 11.5 in. by 8 in. and the text column measures 10.7 in. by 7.2 in. The total number of folios is 162.¹ The MS. has 8 fly-leaves at the beginning and 7 at the end. The text proper is found from 7b to 157b. The codex is bound uniformly with the rest of the collection. There are 2 binder's fly-leaves at each end in addition. The MS. is written throughout in black ink. There are numerous additions on the fly-leaves of the MS., and a considerable number interspersed throughout the text (see **Additions**). The writing and the figures, which are in *abjadi* notation, although by three different hands, are neat and clear. The general condition of the MS. is good. The leaves of the earliest portion have been slightly affected by damp and in some places the writing has left an impress on the page with which it contacts. Slight repairs have been made to a few leaves where the margins have been damaged. Where additions have been written in the margin they have been rendered subject to multiplication through the trimming of the leaves. Foliation is by pencil mainly ; 1-15 is in ink, 16-55 ink over pencil, 56-162 in pencil. The MS. is entire except for the loss of small portions at the middle of the loose margins of folios 9-14,

¹ In the "Handlist of Sam. MSS. in the Earl of Crawford's Library" of the year 1874, it is said to have 163 leaves.

no doubt due to continuous handling. At the date Shawwāl, 1267 [July-Aug. A.D. 1851], a slip of paper, on which are particulars of an eclipse of the sun with the calculations, has been inserted.

2. Scribe and Date. There are 3 hands.

(a) Murjān made the calculations and entries from Muḥarram, 1101 [Oct.-Nov., A.D. 1689] to Jumādā II, 1173 [Jan.-Feb., A.D. 1760].

(b) His son Muslim from that date to Sha'bān, 1255 [Oct.-Nov., A.D. 1839].

(c) Another son, 'Abdullah, carried it on from that date to the end of the year 1300 [Oct.-Nov., A.D. 1883]. The writing of the Calendar was completed on the afternoon of Wednesday, 9 Dhū'l-Ḥijjah, 1124 [Dec., A.D. 1712].

3. Contents. The Calendar is set forth in 7 columns, 6 of which have arithmetical figures, and the 7th a mixture of text (both Samaritan and Arabic) and figures. No clue as to the import of the figures in the columns or text is supplied. From a careful study of the Calendar and the Astronomical Tables supplied in Codices XXIV-XXVI it is now possible to give the following explanation.

This is a calendar calculated for a period of 200 years, i.e. from Muḥarram, 1101 [3 Oct., A.D. 1689, Julian] to Dhū'l-Ḥijjah, 1300. This month began, according to the Calendar, on 19th Sept., A.D. 1882. The Calendar determines the day, hour, and minute of the monthly conjunction of sun and moon which marks the beginnings of the months in the Muhammadan (lunar) year. It gives the day of the month in terms of the Yazdajirdian (Persian) and the Roman (Julian) year, both of which are solar years. The names of the months it uses for the Julian year are the Hebrew names imported from Babylonia, no doubt the names in use in the district at that time. There are some slight variations in their spelling.

The calculations by which they arrive at their results are set out in 6 columns, the 7th being reserved for the sum of the whole matter. Cross divisions, of which there are 9 to each page, mark off the calculations for the individual months. The columns are meant to be taken in order from right to left, and the data which they contain are derived in the first instance from the Astronomical Tables already mentioned. These have been calculated in respect of the Hebrew solar and Persian years and eras.

On the first page of the Calendar (f. 9b), there is the prefatory invocation **בשם יהוה הגדול** ("In the name of the great Lord"). Along the top but within the first cross division are the words :

שנת .ו .אלף .וקכח .גשכח .בדור .כח .כא .
ובדור .יט .ט .מסתخرج سنه ١٠٥٨ عبرانية شمسية
يزدجرديه.

("The year 6128 [from the Creation of the World], 3328 [from the first year of Israel's rule in the land of Canaan], in the cycle of 28 [years], [No.] 21, and in the cycle of 19 (i.e. Metonic Cycle), 9, excerpt for the 1058 Hebrew solar Yazdajirdian (Persian).")

Remembering that the columns are to be followed from right to left and that the rows of figures are to be read in the same direction, we find in Column I, first division :

6	52	28	5
44	57	27	11
50	49	26	5

The interpretation of the first row is 5 zodiacal divisions, 28 degrees, 52 minutes, 6 seconds. As each zodiacal division, or sign, is one-twelfth (i.e. 30°) of the ecliptic circle the standard table is thus 60 seconds = 1 minute ; 60 minutes = 1 degree ; 30 degrees = 1 sign of the zodiac. The first column throughout

is the calculated path of the sun (הלכת השמש). We are already told that we are dealing with the year 1058 Persian era. The first row of figures given above will be found in the Astronomical Tables opposite the year 1050 in the tens (קבצות) column and the second row opposite 8 in the units (נטהות) column. The third row is the sum of the other two. With 12 zodiacal signs the circle is completed and a fresh beginning is made, hence we have 5 and not 17 zodiacal signs in the third row above. This row is now the calculation for the year 1058 Persian era, and is repeated as an element in the calculations for the individual months which follow, being entered as the first row in each monthly division throughout that year. To it is now added the excerpts from the Tables for the additional months and days. The Tables furnish calculations also for hours, but our Calendar does not make use of them. What the months and days in the Persian Calendar are at the time of the monthly conjunction of sun and moon will be found in Col. III in Samaritan alphabet numbers under شهر (ש) and يوم (י). Thus in the second division of Col. III we find the entry 0 months, 8 days. Turning to the Tables under the "path of the sun" we find that the calculation for 8 days (as there are no months no entry for months can be made) is $5^{\circ} 53' 7'' 0^{\circ}$. This is added to $50^{\circ} 49' 26'' 5^{\circ}$, giving as answer the third row $55^{\circ} 42' 4'' 6^{\circ}$. If there had also been a calculation for months, the first three rows would be added together and the sum of them would constitute the fourth row. This answer gives the mean movement of the sun. The next row, also excerpted from the Tables, gives the "correction" (מצדק) necessary to ascertain the true movement. The last row of the division is the result obtained by subtracting the "correction" from the previous answer. This "correction" is to be sought in the Tables on the

"altitude of the sun" (מעלת השמש) calculated in Col. V.

In Col. II are the corresponding excerpts and calculations for the moon. The "correction" for the moon is to be found in the Tables against the result arrived at in Col. III and is added in this case.

In Col. III we deal with the "anomalous path of the moon" (הלכת סגולות הירח). The first 3 rows of figures are the excerpts for year, month and day. The last row is the sum of those that precede.

Col. IV provides the calculations for the movement of the pole star (הלכת ראש התנין). Calculations are available in the Tables for years, months, days and hours. Those for years, months, and days are utilised at the beginning of the Calendar, but soon the calculations for months and days are omitted, and the calculation for the year only retained.

Columns V and VI have only three sets of figures in each row, the seconds being omitted. The first row of Col. V is the "mean movement" of the sun, as determined in Col. I, to the nearest minute. From it is subtracted $55^{\circ} 17' 2''$ —the "altitude of the sun" at Shechem—to give the answer on which the Tables provide the "correction" for Col. I. Col. VI takes the corrected paths of the sun and the moon, as determined in Cols. I and II, to the nearest minute and subtracts the less from the greater. If the sun calculation be the greater the month is called "solar" and a ש (شمسي) is written above. If the moon calculation be the greater the month is called "lunar" and a ف (قري) is written above. The result of the subtraction is then doubled and gives row 4. This answer provides the means of ascertaining the hours and minutes of day or night when the conjunction takes place. The minutes are easily calculated. If the month happens to be "solar" the minutes are those given, if "lunar" they are those

minutes subtracted from 60. For determining the hours the Samaritans made use of a table (جدول ساعات البعد) not included in the Astronomical Tables, but given on fly-leaves of Codices XXIII and XXV, as follows:

	Lunar.	Solar.	Hours.
Day.	5	6	0
"	4	7	1
"	3	8	2
"	2	9	3
"	1	10	4
"	0	11	5
Night.	11	0	6
"	10	1	7
"	9	2	8
"	8	3	9
"	7	4	10
"	6	5	11
"	5	6	12
"	4	7	13
"	3	8	14
"	2	9	15
"	1	10	16
"	0	11	17

To take an example of its use. On f. 9b (the first page of the Calendar) we have in Col. VI the result $32' 4''$ against the month Muḥarram, which is given as a "lunar" month. In the hours column above against 4 we find in the "lunar" column the number 1 and also that it is in the "day" part of the table. The minutes are found by subtracting 32 from 60, giving 28. The conjunction then takes place at 1 hour 28 minutes of the daytime, as indicated in Col. VII.

Col. VII gives the conjunction of sun and moon (the first day of the Muhammadan month) in terms of the solar (Julian) year. Thus on f. 9b in the second division we have

اجتماع المحرم سنة الف ومايه وواحد عريه لآ. ٤٠
 כח. מן יום ה. לנ. ١. מן תשרי: ג. ל. 1: לנ.
 חג: السابع.

("Conjunction of Muḥarram of the year 1101 Arab era at 1 [hour], 28 [minutes] of the daytime of [day] 5 (= Thursday), the 3rd of Tishri (October): [it begins on the] 3rd day (Tuesday) [and has] 31 [days]. It is Feast. The Seventh month.")

That in the third division from the foot of the same page reads:

اجتماع جمادي الاخر لآ. ٢٠ ه. ل. ١٠ من ليله ٢٠ ل. ٤٠
 من הדר. ٢٠ ל. ٢٠ واشباط سقط ما حکم في المداخلات
 اوله ٢٠ وهو כח. ونصف ה[תמנת]. ה[דשי]. ש[נת]. ١٠
 בשמטה: 1: ברוך. יהוה: 1: الثاني عشر.

("Conjunction of Jumādā II at 5 [hours] 36 [minutes] of the eve of 7 (Saturday), the 1st of Adhār (March), [which begins on the] 7th [day], [and has] 31 [days]. And Ishbāt (February) falls out and is not included in the firsts of the months. Its first [day] is on the 7th (Saturday), [and it has] 28 [days] and a half.¹ The last of the months of the year 6 in *Shemittah*.² Blessed be the Lord. The 12th [month].")

The reason that February of this year is not mentioned amongst the firsts is that January (טיבת) had two conjunctions, the first on the first of the month and the second on the 30th. The next conjunction thereafter fell on the 1st of March, thus overstepping the short (Julian) month of February.

4. Additions.

A. Colophons.

(i) F. 83a. هذا الحل المبارك مائة سنة تمام وابتدا
 هذه الحل خط المرحوم المغفور له والد كاتبه مرجان ابن
 ابراهيم الدنفى رحمه الله عليه حل بخطه من شهر محرم
 سنة الف ومايه وواحد عريه الي شهر جمادي الاول سنة
 الف ومايه وتلاته وسبعين ومن ذلك الشهر الي هذه الموضع

¹ In the Calendar February is given with $28\frac{1}{2}$, $28\frac{1}{2}$, $28\frac{1}{2}$ and then 29 (leap year).

² The seventh year—Year of Release.

حل كاتبه الفقير الحقير المعترف بالدنوب والتقصير عبده مسلم ابن مرجان المذكور المنسوب في هذه العلم الشريف الى خدمه الركن الاجل العم الشيخ عبد الله ابن المرحوم العم الشيخ يوسف المطري فسح الله تعالى في اجله امين وان شا الله تعالى يتلو هذه الحل اخر مائة سنة قصدنا ان نجتمعها مع هذه الحل وتبقا مائتين سنة تمام نسال الله تعالى بفضله وجوده واحسانه ان يرشدنا الى الصواب ويدفع عنا شر العقاب لنجاه خير العباد امين وحرر ذلك في نهار الجمعة رابع شهر ربيع الاخر سنة ١١١٧ عريه الموافق لتالت عشر شهر تموز سنة ٢٠١٨ روميه والله اعلا واعلم وهذه الحل المبارك بلغ مقابله علي حل ثلاث حلالين والله اعلم.

("This hallowed Calendar for a full 100 years was begun in the writing of the late father of the present writer, Murjān b. Ibrāhīm, the Danaḥī . . . who wrote it from Muḥarram of the year 1101, Arab era, to the month of Jumādā I of the year 1173. From that month to this place it was the work of the present writer, the poor, etc. Muslim, b. Murjān aforesaid, having associated with him in this noble science Shaikh 'Abdullah b. Yusuf, al-Matarī. . . . And if God so will it is our intention to add another 100 years to this Calendar, thus making a complete Calendar for 200 years. We ask God, etc. This was written on the day of Friday, the 4th of the month of Rabī' II, 1117 [July, A.D. 1705]. And this Calendar is one combining three Calendars.")

(ii) F. 155b. هذا الحل المبارك فيه حل مائتين سنة تمام وإبتداء خط المرحوم المعفو عنه والد كاتبه مرجان رحمه العزيز الرحمن واسكنه فسح الله تعالى في اجله امين وان شا الله تعالى يتلو هذه الحل اخر مائة سنة قصدنا ان نجتمعها مع هذه الحل وتبقا مائتين سنة تمام نسال الله تعالى بفضله وجوده واحسانه ان يرشدنا الى الصواب ويدفع عنا شر العقاب لنجاه خير العباد امين وحرر ذلك في نهار الجمعة رابع شهر ربيع الاخر سنة ١١١٧ عريه الموافق لتالت عشر شهر تموز سنة ٢٠١٨ روميه والله اعلا واعلم وهذه الحل المبارك بلغ مقابله علي حل ثلاث حلالين والله اعلم.

فسح الله في اجله واقام منه مثله امين ومن شهر شعبان المذكور الي انتها هذه الحل الشريف حل كاتبه افقر الوري والعباد المملوك الاصغر الادل الاحقر عبده عبد الله ابن المرحوم مرجان ابن ابراهيم ابن اسماعيل ابن صدقه بن ابراهيم الدنفى السامري الاسرايلى المنسوب في هذه العلم الشريف الي حضرة الاخ العزيز اركن يشرال الشيخ ابراهيم اخو كاتبه فسح الله في اجله زمان طويل امين وهذه المائتين سنة قابله علي حل ثلاث حلالين.

وكان الفراغ من هذه الحل الشريف في عصرية نهار الخميس تاسع يوم من شهر ذي الحجة ختام سنة ١١٢٤ عريه الموافق الي ٢٥ كانون الاول سنة ٢٠٢٥ روميه وهو حدش هعشيري בשנת ה'תשפ"ה. والحمد لله وحده وشلوم يهوه عل ادونن مشه بن عمرم هنبى تدرس تفلتو يوم نتم وشلم وكان كاتبه بالغ من العمر خمسة وعشرين سنة تمام والله اعلم ومن وجد عيب واصلح في جميع اموره ينجح.

The opening part is to the same effect as the colophon on f. 83a. It adds that from Sha'bān of the year 1255 to the end it was the work of the writer . . . 'Abdullah b. Murjān b. Ismā'īl b. Ṣadaqah b. Ibrāhīm, the Danaḥī, in association with his brother Ibrāhīm. The Calendar for 200 years combines three calendars. It was completed on the afternoon of Thursday, 9 Dhū 'l-Ḥijjah, 1124 [Dec., A.D. 1713], corresponding to the 25th Dec. of the Roman year 2025, and is also the 10th month in Jubilee. . . . The writer had reached the age of 25 years. . . . "And he who finds a fault in it and corrects it will prosper in all his affairs."

B. *Non-textual*. 1. Personal matters inserted in the text (in Arabic unless otherwise stated).

a. F. 14b. Under date Jumādā II, 1108 [Dec.-Jan., A.D. 1696-7], record of death of the copyist of the first part of the Calendar, the father of the recorder, Murjān. Writer: Ibrāhīm b. Murjān.

b. F. 16b. Murjān records that he made a mistake in "equating" (تدليس) the sun under date Muḥarram 1111 [June-July, A.D. 1699]. Others to the same effect under dates Šafar, 1118 [May-June, A.D. 1706]. Other similar entries on ff. 25*b*, 30*b*.

c. F. 37b. Under Shawwāl, 1139 [May-June, A.D. 1727], record of marriage on the 9th of that month, of Shāhīn, son of Ghaban, cousin of the recorder, to the daughter, Šafā, of the recorder. Also on the same date marriage of Ibrāhīm, brother of recorder, to Šālīḥah, daughter of Sarūr b. Šadaqah, al-Šabāhī. Writer: Muslim b. Murjān, the Danaḥite. Under the next month it is pointed out that a mistake was made in the entry and that the events took place in Dhū 'l-Qa'dah.

d. F. 49b. Under Rajab, 1156 [Aug.-Sep., A.D. 1743], on the eve of Saturday, 19th of the month, death of the father of the writer, i.e. Ya'qūb b. Murjān, the Murjān who transcribed the first part of the Calendar.

e. F. 115a. Under Dhū 'l-Qa'dah, 1244 [May, A.D. 1829], birth of the writer: Šālīḥ Ibrāhīm, the Danaḥite.

f. F. 125a. Under Shawwāl, 1258 [Nov.-Dec., A.D. 1842], in red ink, marriage of writer, Šālīḥ Ibrāhīm, to Rebecca, d. of Luṭṭī b. Murjān, age of bridegroom, 14 years.

g. F. 127b. Rabī' I, 1262 [Jan.-Feb., A.D. 1846], in red ink, birth of a daughter, Šalūḥ, to the aforesaid. The mother died when the child was 8 days old.

h. F. 128a. Ramaḍān, 1262 [Aug., 1846], in red ink, marriage of aforesaid to a widow, Kātībah, daughter of Ismā'īl Sa'īfān.

i. F. 130b. Arabic and Samaritan: Rajab, 1266 [Ap.-May, A.D. 1850]. Feast of Passover celebrated on Mt. Gerizim.

j. F. 131a. Arabic and Samaritan: Jumādā II, 1267 [Ap., A.D. 1851]. Passover on Gerizim.

k. F. 132a. Arab. and Sam.: Rajab, 1268 [Ap.-May, A.D. 1852]. Passover on Gerizim.

Similar entries under Rajab, 1269, 1270, Sha'bān, 1271, Ramaḍān, 1272, 1274, 1275.

l. F. 135a. Shawwāl, 1272 [June-July, A.D. 1855], marriage of writer, Šālīḥ Ibrāhīm, to Wardah, daughter of the priest, 'Amrān, her age being 13 years.

m. F. 135b. Samaritan: Sha'bān, 1273 [Ap., A.D. 1857]. Passover, and death of priest Shelomoh b. Ṭabiah.

n. F. 137a. At 9th hour, eve of Tuesday, 13 Rajab, 1275 [Feb., A.D. 1859], birth of a daughter to the aforesaid. Name of child Wardah.

o. F. 137b. Muḥarram, 1276 [July-Aug., A.D. 1859], marriage of Šālīḥ's brother, Murjān, to Ḥafzah d. of Murjān, al-Šaidānīyah (?).

p. F. 139a. On Wednesday, 17 Jumādā II, 1278 [Dec., A.D. 1861], at 20th hour, birth of son to Šālīḥ, named Amīn.

2. Eclipses. Many eclipses both of sun and moon are recorded. The entries are made by many hands. We draw attention to those where the writers give their names.

F. 37b. Šafar, 1140 [Sep.-Oct., A.D. 1727], sun: Muslim b. Murjān.

F. 63a. Shawwāl, 1173 [May-June, A.D. 1760], moon: Ibrāhīm al-'Ayyah.

F. 72b. Muḥarram, 1187 [Mar.-Ap., A.D. 1773], sun: Ibrāhīm, Danaḥī.

F. 103a. Šafar, 1228 [Feb.-Mar., A.D. 1813], sun: Salāmah, the Levite.

F. 107a. Rajab, 1233 [May-June, A.D. 1818], sun: Salāmah, the Priest.

F. 130a. Shawwāl, 1265 [Aug.-Sep., A.D. 1849], sun: Šālīḥ Ibrāhīm.

F. 135a. Sha'bān, 1272 [Ap.-May, A.D. 1856], sun: Salāmah, Priest.

F. 136a. Šafar, 1274 [Sep.-Oct., A.D. 1857], sun: Salāmah, Priest.

3. On the surplus leaves. These are very numerous and are mostly in Arabic, mainly scribbled and often hardly legible.

a. F. 1a. A number of astronomical calculations.

b. F. 1b. (1) Heading: "A chapter on the science of medicine from which to learn the symptoms of the humours, their natures, and cures (?) and what concerns them." Within the four squares are given the symptoms for blood, bile, spleen, and phlegm.

(2) "Verses on our masters, the Patriarchs, whose abode is Hebron, on whom be the best of peace."

Here follow 3 stanzas of 4 hemistichs, the first 3 of which rhyme together in each stanza whilst the 4th rhymes throughout in *يل*—.

Begins:

زاد بليالي وقل الاصطبار وفوايدي فيه ناز فوق نار

c. F. 2a. Arithmetical calculations.

d. F. 3b. Zodiacal chart with seasons, months, signs of zodiac, constellations, and astrological deductions, etc. Explanations given of its use in text written both above and below.

e. F. 3a. (1) The punctuation marks for the Hebrew text are given:

مد نصب فتح ضم كسر شد
v 1 — 8 < 5

followed by examples of the use of *ס* with each.

(2) The units, tens, hundreds and thousands in letters (*abjadī*) and numerals (*hindī*).

(3) The numerals classified under the elements fire, earth, air, water.

f. F. 3b. Description of the visit of an Indian to the Samaritan community in Nablus and his account of the "People of Moses."¹

g. F. 4a. The writer, Ibrāhīm b. Ya'qūb b. Murjān relates how in the year 1193 [A.D. 1779] the rainfall was first of all scanty. Towards the end of January there came rain which lasted almost without interruption for 40 days. In the last 10 days there was snow

instead which reached a great depth, causing extensive damage.

h. F. 5a. (1) On eve of Thursday, 3 Muḥarram, 1134 [Oct., A.D. 1721], marriage of Murjān Jalabī b. Muslim, brother of recorder, to Ṣādiqah, bint Ismā'īl, the Danaḥite. Writer: Ya'qūb b. Murjān.

(2) On 15th of same, marriage of Murjān, the Danaḥite, to Turkiyah, d. of Samūr al-Sabāhī. Writer's name not given.

(3) Same handwriting as preceding. Records that Salāmah, s. of the aforesaid Ya'qūb had studied this Calendar. Date 1151 [A.D. 1738].

(4) Records that Sarūr al-Maṭarī b. Ghazāl had studied this Calendar. Visit of writer from Gaza to Nablus, when he was shown the *tashqīl* in the Holy Scroll written by Abīsha'.¹ Partly mutilated.

(5) Record of completion of second course (of study) by Murjān Jalabī and entry on the third. Writer's name is missing. Also record of marriage of Murjān Jalabī to Ṣādiqah, d. of Ibrāhīm . . . [s] of Ismā'īl, the Danaḥite,² on 3 Muḥarram, 1134 [Oct., A.D. 1721]. Partly mutilated.

(6) Records that 'Abdullah Ishāq b. Ya'qūb studied the Calendar, 10 Rabī' I, 1168 [Dec., A.D. 1754].

(7) Record of birth of a son (Salāmah) to the writer Ya'qūb, at noon on Saturday, 20 Muḥarram, 1129 [Dec., A.D. 1716].

i. F. 6a. (1) On 8 Jumādā II, 1146 [Nov., A.D. 1733] heavy and continuous rain. It began sunset of Friday and lasted till sunrise on Monday without a moment's cessation. The springs, especially 'Ain Ḥusain, which had failed because of the scarcity of rain in the previous year, were filled to overflowing. Writer: Muslim b. Murjān.

¹ See *Bull. J. Ryl. Lib.*, 1935.

² Same marriage recorded in No. 1 on the same page.

¹ See *Bulletin of John Rylands Library*, 1936.

(2) Short dissertation on forecasting eclipses of sun and moon. It extends to the middle of f. 6b. Writer: Ibrāhīm b. Ya'qūb b. Murjān, 16 Muḥarram, 1159 [Jan. A.D. 1746]. Slightly mutilated.

j. F. 7a. Dissertation on eclipse of the sun by the same Ibrāhīm. Left hand margin of text column mutilated. Text extends to f. 7b.

k. F. 7b. An abridgement of the eclipse dissertation with examples and calculations. No name of writer.

l. F. 8a. (1) Arithmetical calculations.

(2) Arabic names of the months (Julian) of the year with the number of the days in each, together with a rhyme, attributed to Pinḥas, by which to remember them.

m. Ff. 8b, 9a. Astronomical calculations.

n. F. 156a. Arabic with Sam. majuscule. Account by Muslim b. Murjān b. Ibrāhīm, the Danaḥite, of the examination of the *tashqīl* of the famous 'Abisha' Scroll.¹

o. F. 156b. At foot of page, marriage of 'Abdullah b. Ya'qūb, al-As'adī, to Sārah, d. of 'Awdh al-Ḥarīrī, on the eve of Tuesday, 23 Muḥarram, 1127 [Jan., A.D. 1715]. Writer: 'Abdullah b. Murjān. Also on Thursday, 18 Ṣafar, 1127 [Jan., A.D. 1715], Murjān Jalabī, s. of Muslim, brother of writer, completed the first course (of study) and entered on the second. Also on Wednesday, 28 Muḥarram, 1128 [Dec., A.D. 1715], Ibrāhīm Jalabī, s. of Sarūr al-Maṭarī, completed the first course and entered on the second. Also on Thursday, 6 Ṣafar, 1128 [Jan., A.D. 1716], Murjān Jalabī finished the second course and entered on the third. Text slightly mutilated.

p. F. 157a. (1) Arabic and Sam. minuscule. Calendar studied by Salāmah b. Ya'qūb b. Murjān, the last named being "the first writer in this Calendar." He found the Calendar tattered and torn and proceeded to

remedy its defects. "I bound it with my own hand with a ritually pure skin from the peace-offerings in Shechem." Date: 20 Dhū 'l-Ḥijjah, 1176 [June, A.D. 1763].

(2) Records prices prevailing for foodstuffs, vegetables, fruit, etc., at the beginning of the year 1179 [A.D. 1765], the measures in *Se'ahs* and *ratls* and the prices in *paras* and *dirhams*. Writer: Ibrāhīm al-'Ayyah, the Danaḥite.

q. F. 157b. (1) First of Muḥarram, 1250 [May, A.D. 1834], at 6th hour, a terrifying earthquake which caused severe damage in Nablus. Everyone young and old fled from their houses in terror.

(2) On 10 Ramaḍān [8 Dec.] heavy rain for 10 days, and on the 11th snow, frost and severe cold. Three days later it turned to rain until 15th day. At sunset, on eve of 16th, violent winds, followed by heavy snow, to a depth of 2 cubits (about 4 feet), causing consternation.

r. F. 158a. Eve of Wednesday, 25 Muḥarram, 1220 [Ap., A.D. 1805], birth of a son ('Abd al-Ghanī) to Ibrāhīm b. Ṣāliḥ.

s. F. 159b. (1) Arabic and Samaritan. Eve of Tuesday, 15 Muḥarram, 1142 [July, A.D. 1729], twin children, son and daughter, born to Ishāq, brother of writer. Names Nathanēl and Kātibah. Also on the following day, to another brother (?) were born twins, also son and daughter, 'Abdullah and Badrah. Writer: Ibrāhīm b. Murjān b. Ibrāhīm b. Ismā'īl b. Ṣadaqah, the Danaḥite.

(2) Tuesday, 7 Jumādā I, 1144 [Nov., A.D. 1731], to aforesaid Muslim, a daughter (Sarah).

(3) Monday, 27 Dhū 'l-Ḥijjah, 1148 [Ap., A.D. 1736], to Ya'qūb a son ('Abd al-Laṭīf): Sunday, 17 Muḥarram, 1149 [May, A.D. 1736], to Ishāq a son (Joseph).

(4) Friday, 27 Dhū 'l-Ḥijjah, 1168 [Sept., A.D. 1755], to Ishāq b. Ibrāhīm a son (Joseph). Writer: Ishāq b. Ya'qūb, the Danaḥite.

(5) Saturday, 27 Ṣafar, 1169 [Nov., A.D. 1755], to the son of Shaikh Ṣāliḥ a son

¹ Bull. J. Ryl. Lib., 1935.

(Ibrāhīm). Writer: Ibrāhīm al-'Ayyah, Danafite.

t. F. 160a. (1) Arabic and Samaritan. In Šafar, 1159 [Feb., A.D. 1756], the writer, Ibrāhīm b. Ya'qūb b. Murjān b. Ibrāhīm calculated that there should be an eclipse of the moon on Monday, 16th of that month, at the 11th hour. This was disputed, but was confirmed by the event, to the great joy of the writer.

(2) and (3) were records of persons who had read and understood the Calendar. Both have been erased.

u. F. 160b. (1) Wed., 19 Jumādā II, 1170 [Feb., A.D. 1757], to Ibrāhīm al-'Ayyah a daughter (Isbāhān). A note added that she died in 1173 [A.D. 1760-1].

(2) Mon., 8 Šafar, 1172 [Oct., A.D. 1758], to Šadaqah Jalabī a daughter (Šādiqah).

(3) Sunday, 19 Rabī' I, 1172 [Nov., A.D. 1758], to Ishāq b. Ibrāhīm a daughter (Rebecca).

(4) Dhū 'l-Hijjah, 1174 [June, A.D. 1761], to the same a daughter (Isbāhān, pet name Tuffāhah (apple)).

(5) Tuesday, 16 Rajab, 1175 [Jan., A.D. 1762], to Ibrāhīm al-'Ayyah a daughter (Zainab).

(6) A note attached to the preceding intimating her death on 5 Jumādā II, 1263 [May, A.D. 1847], written by her son Ibrāhīm Šāliḥ Murjān.

(7) Wed., 16 Muḥarram, 1171 [Sep., A.D. 1757], to Laṭīf, otherwise 'Abdu 'l-Laṭīf, a daughter (Sārah). A note is attached that she died before the end of . . .

(8) Sat., 22 Rabī' I [Nov., A.D. 1757], death of the aforesaid Sārah.

(9) Sat., 13 Šafar, 1172 [Oct., A.D. 1758], to the writer Ibrāhīm al-'Ayyah a daughter (Kātibah).

(10) Tues., 12th of 7th month, 1187 [Oct., A.D. 1773], the aforesaid Kātibah gave birth

to a son (Ismā'il) her husband being Ishāq Ya'qūb Isrāyīl.

(11) Friday, 15 Rabī' II, 1172 [Dec., A.D. 1758], to Laṭīf Jalabī a son (Murjān).

(12) Wed., 9 Shawwāl, 1174 [May, A.D. 1761], to Laṭīf a son ('Abdullah). Writer: Salāmah b. Ya'qūb b. Murjān, Danafite.

(13) 15 Jumādā II, 1175 [Dec., A.D. 1761], to Ishāq b. Šāliḥ a son ('Aṭā-Allah).¹ Writer: Ibrāhīm al-'Ayyā.

v. F. 161a. (1) Frid., 5 Jumādā I, 1176 [Nov., A.D. 1762], to Shalabī a son (Ismā'il). A note added that he died when one year old.

(2) Tues., 27 Rabī' II, 1177 [Oct., A.D. 1763], to the writer Ibrāhīm al-'Ayyā a daughter ('Ārifah).

(3) Shawwāl, 1178 [March, A.D. 1765] to Ibn Ibrāhīm a son (Ya'qūb).

(4) Thurs., 22 Šafar, 1179 [Aug. A.D. 1765], to Šāliḥ Murjān a son ('Abdu 'l-Ḥasan). Writer: Ibrāhīm al-'Ayyā b. Ya'qūb b. Murjān. A note added that child died in 1180.

(5) Sat., 16 Rajab, 1176 [Jan., A.D. 1763], to Laṭīf a daughter (Šāliḥah).

(6) 1178 [1764-5] to Laṭīf a son (Ishāq).

(7) Muḥ., 1178 [July, A.D. 1764], marriage of writer Salāmah to Hadīyah d. of Ghazāl b. Sarūr, the Matarite of Yāfah.

(8) Fri., 2 Šafar, 1179 [July, A.D. 1765], to Salāmah a son (Ibrāhīm), after he had reached the age of fifty years without having had a son.

A note added that when 21 days old the child died, and the day after there was born to Joseph Sa'ifān, Mufarrijite, a son (Ibrāhīm) who died when 22 days old.

(9) Mon., 23 Rabī' II, 1187 [July, A.D. 1773], death of aforesaid Hadīyah d. of Ghazāl. Writer: Salāmah b. Ya'qūb.

(10) 1179 [A.D. 1765-6] to Sarūr al-Šabāhī, a son (Ghazāl). Boy died Rabī' II, 1182 [Aug., A.D. 1768].

¹ The Arabic for Nathaniel.

w. F. 161b. (1) 10 Rab. I, 1179 [Aug. A.D. 1765], to Shalabī a son (Joseph).

(2) Thurs., 21 Dhū 'l-Hijjah of same year, to Šālih Ishāq a son (Ismā'il).

(3) Sat., 18 Jum. I, 1180 [Oct., A.D. 1766], to Ibn Ismā'il b. Muslim a son (Muslim).

(4) Rajab, 1181 [Nov.-Dec., A.D. 1767], to Ibn Ibrāhīm b. Ishāq a daughter (Luṭfiyah).

(5) 5th of same month and year as (1) to Ismā'il b. Ibrāhīm, Danaḥite, a son (Isrāyil).
Writer: Ibr. al-'Ayyah.

(6) Wed., 23 Shawwāl, 1195 [Sep., A.D. 1781], to Ibn Šālih Ibrāhīm Ishāq a son (Ya'qūb).
Writer: Murjān, Danaḥite.

(7) Sat., 7th of the Pentecostal days, 1179 [Ap.-May, A.D. 1766], to the writer Ibr. al-'Ayyah a son (Badr).

(8) Jum. II, 1182 [Oct., A.D. 1768], death of child Badr.

(9) Arabic and Samaritan. Wed. . . . Šafar, 1180 [July, A.D. 1766], to Salāmah b. Ya'qūb b. Murjān a daughter (Iṣbahān, with pet name Maḥbūbah (darling)).

(10) Mon., 16 Dhū 'l-Hijjah, 1181 [Ap., A.D. 1768], to the writer, Ibr. al-'Ayyah, a daughter (Šāfiyah).

(11) 10 Muḥ., 1182 [May, A.D. 1768], to the writer Salāmah (?) a daughter (Bihān). A note added that the girl died after a month (?).

x. F. 162a. (1) Thurs., 21 Jum. I, 1151 [Aug., A.D. 1738], marriage of the writer, Salāmah b. Ya'qūb b. Murjān, to Shelḥah, d. of Šālih Daifūr b. Ghaban, the Danaḥite.

(2) Sun., 1 Šafar, 1153 [Ap., A.D. 1740], death of the aforesaid Shelḥah.

(3) Tues., 2 Shawwāl, 1158 [Oct., A.D. 1745], marriage of Ibr. al-'Ayyah to Šafā d. of 'Abdu 'l-Muna'im b. 'Awadh al-Shammā'.

(4) Mon., 26 Dhū 'l-Q., 1168 [Aug., A.D. 1755], marriage of the same to Tuḥfah d. of Badr al-Šabāhī.

(5) Fri., 7 Dhū 'l-H., 1168 [Sep., A.D. 1755], to Ibn Ibrāhīm b. Ishāq a son (Joseph).

(6) Mon. 14 (?) Muḥ., 1190 [Feb., A.D. 1776], to Ibr. al-'Ayyah a son (Joseph).

(7) A note that the child died at the age of 26 months.

(8) Mon., 3 Dhū 'l-Q., 1192 [Nov., A.D. 1778], to Ibr. al-'Ayyah a daughter (Šāfiyah). 8 days later to Shalabī, a daughter (Tuḥfah).

(9) Tues., 23 Shawwāl, 1153 [Dec., A.D. 1740], marriage of Salāmah to Šādiqah d. of Murjān b. Ibrāhīm b. Ismā'il, Danaḥite.

(10) Fri., 20 Šafar, 1159 [Feb., A.D. 1746], to the aforesaid Salāmah a daughter (Šārah).

(11) Fri., last day of Ramaḍān of same year (Sep.), death of Šārah.

(12) Sat., 20 Rabī' I, 1160 [March, A.D. 1747], death of his wife, Šādiqah.

(13) Thurs., 3 Šafar, 1161 [Feb., A.D. 1748], marriage of the writer, Salāmah, to Šāliḥah d. of Yōsh' b. Mufarrij.

(14) Wed., last day of Dhū 'l-Q., 1161 [Oct., A.D. 1748], to the writer, Salāmah, a daughter (Iṣbahān).

(15) Thurs., 3 Rabī' II, 1165 [Feb., A.D. 1752], death of child Iṣbahān of small-pox.

(16) Sat., 7 Rajab, 1165 [May, A.D. 1752], to the writer, Salāmah, a daughter (Iṣbahān).

(17) Mon., 17 Dhū 'l-H., 1165 [Oct., A.D. 1752], death of the second Iṣbahān.

(18) Tues., 23 Rabī' I, 1167 (?) [Dec., A.D. 1753], death of the wife (Šāliḥah) of the writer, Salāmah b. Ya'qūb b. Murjān.

(19) Thurs., 20 Dhū 'l-Q., 1165 [Sep., A.D. 1752], marriage of the writer (Salāmah) to Šafah d. of Muslim b. Murjān.

(20) Sat., 23 Sha'bān, 1166 [June, A.D. 1753], to the same a daughter (Šārah (?)).

y. F. 162b. (1) Mon., 24 Rabī' I, 1184 [July, A.D. 1770], to Salāmah b. Ya'qūb a son (Ya'qūb).

(2) Jumādā II (Sep.-Oct.) of the same year death of child Ya'qūb.

(3) Thurs., 5 Sha'bān, 1184 [Nov., A.D. 1770], to Ibn Ishāq b. Šālih a son (Šālih).

(4) Sha'bān, 1195 [July, A.D. 1781], to Ismā'il Muslim a son ('Abdu 'l-Muḥsin).

(5) At end of same month and year, to Laṭīf a son (Ṣadaqah).

(6) Thurs., 14 Ram., 1185 [Dec., A.D. 1771], to Ṣadaqah Jalabī a son (Ya'qūb Isrā'il).

(7) Sun., 7 Dhū 'l-H., 1186 [March, A.D. 1773], to Salāmah a daughter (Bihān).

(8) Thurs., 5th of Pentecostal days, 24 Muh., 1187 [Ap., A.D. 1773], to the writer, Laṭīf, a daughter (Luṭfiyah).

(9) 11 Rajab, 1186 [Sep.-Oct., A.D. 1773], to Ibn Ismā'il b. Muslim a son (Sarūr).

(10) A note that Murjān b. Laṭīf, Danaḥite, has studied and understood [the Calendar].

5. **Catalogue Marks.** Codex XXII in ink on inside of r.h. board. On fly-leaf opposite to it in pencil, XV/7 On f. 9a the words No. 7 in pencil. On the bookplate of the Earl of Crawford (inside l.h. board) A/5 in pencil.

CODEX XXIII

(SAMARITAN. ASTRONOMICAL TABLES. MIDDLE OF EIGHTEENTH CENTURY MS.)

1. **General Description.** On stout oriental paper, polished, but without watermark. The page measures 11.5 in. by 8.1 in. and the text column 8.8 in. by 6.5 in. The writing, including the colophon at the end, is in Samaritan majuscule script. The numbers in the tables are in the same character. The text (consisting almost entirely of tables of figures) occupies 14 pages. The codex is bound uniformly with the rest of the Samaritan collection of codices in the Library. There are 10 binder's fly-leaves at the beginning and 2 at the end. In addition the MS. has itself 1 fly-leaf at each end. The writing is in black and red ink used alternately. The characters are large (about .2 in. in height) and carefully shaped. The columns are neatly and accurately ruled off in red ink, the bounding

lines being double. The MS. shows the effect of damp throughout, every folio being so. The text has not been affected in any way and the MS. is complete and in excellent condition. Pagination is in ink.

2. **Scribe and Date.** The MS. was written by Shelah b. Ab Zahūthah b. Ṣḏhaqah, of the family of Manasseh in Muḥarram, 1164 [Dec., A.D. 1750].

3. **Contents.** No special title has been given to the codex, but in the colophon at the end it is described as **זה . מחשב . העברי**. It begins on p. 2 with

**בשם . יהוה . נשרי : תוך . הלכת . השמש :
בקבצות . והנשתת . והחדשים :**

("In the name of the Lord we begin. Table of the course of the sun in tens and units (i.e. the years) and months.")

The first 2 columns, numbering from r. to l., are headed **שני . העקר . ליזדגורד** ("years of the Yazdajirdian era") and **שני . העקר . למושב . בני .** ("years of the era of the indwelling of the children of Israel in the land of Canaan"). The first column begins with the year 1110, proceeding by tens to 1360 at the foot of the column. The second column begins with 3360 and ends with 3630. The writer has made 2 mistakes in this column. The parallel year to 1110 of the first column should have been 3380 (not 3360). He discovered his mistake after he had written 3370, and then inserted the correct year 3400 as next to follow. At the foot of the column, instead of **וק** for 600, when he came to it he wrote **הר**, 5 times 200. The third column is headed **הקבצות** ("the tens"). It is subdivided into 4 columns with the headings (reading from r. to l.) **מגדלים** (zodiac signs), **דרגים** ("degrees"), **דקים** ("minutes") and **שנים** ("seconds"). In these columns are entered the figures giving the position of the sun. The figures are in letters of the Samaritan alphabet.

The fourth column is headed הַנִּסְתָּהוּת ("units") and is subdivided as col. 3. There are, of course, only the 10 calculations. Beneath it is the fifth column, with the heading הַחֲרָשִׁים ("months"). This column is similarly subdivided and has the calculations for 12 months.

On p. 3 we have the heading

הלכת • השמש • בימים • והשעות :

("Course of the sun in days and hours.")

There are 2 columns each of them subdivided as before with calculations for 30 days and also 30 hours.

Pp. 4 and 5 have exactly the same headings, etc., etc., with the substitution of moon for sun.

P. 6 has as heading

הלכת • ¹סגולות • הירח • בקבוצות • • •

(“ Course of the ‘ vagaries ’ of the moon in tens, units, etc.”) And pp. 6 and 7 are divided and subdivided as on pp. 2 and 3, etc.

Pp. 8 and 9 have also the same headings, etc., as on pp. 2 and 3, but in this case it is the course of the pole star, **ראש • החניך**, that is the subject of calculation.

Pp. 10-15 provides the corrective calculations needed to determine the true course from the mean course of both sun and moon. It gives the calculation for each degree. There are 3 columns to each page. The heading of the r.h. column is **מקום • הצדיקית**, and under it, **טורי • מספרה** ("columns of the numbering"). This is divided into 4 sub-columns; in the 2 r.h. sub-columns we have a beginning made with $0^{\circ} 1^{\circ}$. In the 2 l.h. we have the complementary $12^{\circ} 29^{\circ}$ —the "correction" being the same for both. In the other 2 columns, the correction is given for the sun and moon corresponding to the degrees in the first column.

4. Additions.

1. *Colophon.* P. 16 (in triangular form):

זה • מחשב • העברי • כתבו • העבד • הדל •
המסכין • הצריך • לרתות • יהוה • ורחמותו • העבד •
שלח • בן • אב • זהותה • בן • צדקה • דמבני • מנשה •
מן • שכוני • שכם • הקדושה • יסלח • לו • אל • ישר •
אמן • בעמל • אדונן • משה • הנבי • הנאמן • וכן •
בחדש • אלמחרם • שנת • ארבעה • וששים • ומאה •
ואלה • לממלכת • ישמעאל • וכן • על • שם • כתוב •
הזכיר :

(" This Hebrew calculator was written by the poor, unfortunate slave in need of the pity and compassion of the Lord, the slave Shelah ben Ab Zahūthah ben Š^edhaqah of the Children of Manasseh, one of the inhabitants of Shechem, the holy [city]. May the just God pardon him. Amen. Through the merit of Moses, the trusty prophet. In the month of Muḥarram of the year 1164 of the kingdom of Ishmael. On behalf of its scribe the recorder [of this].")

2. *Deed of sale.* P. 16.

עבר . זה . מחשב . העברי . בממלכת . האיש .
 התם . שלח . בן . אב . סכוה . בן . משלמה . בן . אב .
 סכוה . הדנפי . בניתינות . קשט . ערכו . על . יד .
 פוקד . ירותיו . כתו < המסכין . אברהם . בן . יע <
 בן . אב . סכוה . הזו < יהוה . לפשעו . יכפר . ויסלח .
 לו . אמנ ; וכן . בשנת : ז : ופ : וק : ואלף . לממלכת .
 בני . ישמעאל . אודי . ליהוה : ו
 סהד . על . זה . העבד . המסכין . שלמה . אחי .
 אברהם . בר . יעקב . בר . אב . סכוה . הדנפי . הזוכיר :
 יהוה . לפשעו . יכפר . אלן ; סהד . עליו . שלח . בן .
 יצחק . בן . אב . סכוה . הדנפי :

(“ This Hebrew calculator was transferred to the possession of the ‘ perfect ’ man Shelah b. Ab Sakhwah b. Mashlamah b. Ab Sakhwah, the Danafite, at a price truly estimated by the overseer of his inheritance, the writer, the unfortunate Abraham b. Ya’qūb b. Ab Sakhwah, the recorder. May the Lord wipe away his sins and pardon him. Amen. In the

¹ Pl. of the Hebrew סִקְלָה.

year 1187 [A.D. 1773-4] of the kingdom of the Children of Ishmael. I praise the Lord.")

Witness to this . . . Solomon, brother of Abraham, s. of Jacob, s. of Ab Sakhwah, the Danafile. . . .

Witness to it Shelaḥ b. Isaac b. Ab Sakhwah, the Danafile.

3. *Other additions.* P. o (1st fly-leaf). (1) Arabic: How to determine the extent of the eclipse of the moon.

(2) A chart for determining months and days (not completed).

(3) On 11 Dhū 'l-Ḥ., 1261 [Dec., A.D. 1847] the writer Ṣāliḥ b. Ibrāhīm b. Ṣāliḥ b. Murjān b. Muslim b. Murjān b. Ibrāhīm b. Ismā'īl b. Ṣadaqah entered on the study of this Hebrew (astronomical) science under the guidance of Salāmah, the Priest. He purposed when he should complete this study to enter on the study of the corresponding Arabic. His age at the time of writing was 17 years.

P. 1. (1) A list of the Syrian names of the months of the year (Julian) with the number of days in the month given in figures below. Below it a rhyme to remember the months and the number of days each has.

(2) A note on the firsts of the months in respect of the beginnings and ends of the "Roman" months.

(3) A series of notes to aid Calendar calculations. It is in another hand, the writer in this case being 'Amrān b. Salāmah, the Priest-Levite. He says in conclusion that he had intended to give further explanations, but he feared the Christians. This science, he explains, is the heritage of the priests and must not be communicated to others on pain of excommunication.

P. 16. Table of the latitude of the moon, taking into account its anomalous course (?)

P. 17. The rules for the determination of the hours and minutes of the conjunction, together with the table for their mechanical calculation

(جدول ساعات البعد). See the account given of Col. VI of the Calendar, Codex XXII, above.

5. **Catalogue Marks.** Marked Codex XXIII in ink on inside of r.h. board. On fly-leaf opposite XVI/9 in pencil. On p. o there is 9 in pencil. On p. 1 XVI in red pencil and 9 in black. The bookplate of the Earl of Crawford inside l.h. cover has A/5 in pencil. On fly-leaf opposite B10 Cat. L. in pencil.

CODEX XXIV

(SAMARITAN. ASTRONOMICAL TABLES. END OF SEVENTEENTH CENTURY MS.)

1. **General Description.** On stout oriental paper, polished and without watermark. The page measures at present 9 in. by 6.5 in., and the text column 7.6 in. by 5 in. The script, both in headings and columns, is partly majuscule and partly minuscule, but mainly the latter. The text, consisting of the same tables of figures as in Codex XXIII, occupies 14 pages. The Codex has a binding uniform with the other Sam. MSS. The MS. has had 1 fly-leaf at each end, and in addition the English binder has included 8 fly-leaves at the beginning and 2 at the end. Red and black inks have been used in both the headings and tables but in a different way from Codex XXIII. Here the astronomical figures are all in black ink. The individual characters are small but well-shaped. The columns have been ruled in red ink, but somewhat carelessly. There are traces of damp on the MS. and it is slightly grimy from use, otherwise the MS. is in excellent condition.

2. **Scribe and Date.** The MS. was written by 'Ebed Yahweh ('Abdullah), s. of Joseph, s. of Ab Zahūthah, the Maṭarite, in the month of Dhū 'l-Qa'dah, 1109 [May-June, A.D. 1699].

3. **Contents.** The same astronomical tables as Codex XXIII. In this case, how-

ever, the calculations are from 1030 Yazdajirdian era, and 3300 of the Indwelling of Israel, to 1280 and 3550 respectively.

4. Additions.

(1) *Colophon*. P. 16 (1) (in triangular form).

זה • מחשב • העברי • כתבו • העבד • הדל •
המסכן • הצריך • לרתות • יהוה • ורחמותו • עבד •
יהוה • בר • יוסף • בר • אב • זהותה • דמבני • מטר •
יסלח • לו • אל • ישר • אמן • אמן • בעמל • אדונן •
משה • הגבי • הנאמן • וכן • בחדש • אלקעדה • שנת •
תשע • ומאה • ואלף • לממלכת • ישמעאל • וכן •
על • שם • כתובו • הזוכיר • יהוה • לפשעו • יכפר • 1

The colophon has the same form as that of Codex XXIII, with the exception of name of writer and date. See above under **Scribe**, etc.

(2) *Deed of sale*. P. 16 (2).

אתעתקת • זה • המחשב • הקדוש • לממלכת •
גברה • טבה • ויקירה • וחשוב • חשבן • קשטה • ועשה •
טבהתה • עבד • הרפא • בן • אב • זהותה • בן • יצחק •
דמבני • מגשה • מן • שכוני • שכם • הקדושה • יהוה •
מברך • עליו • וילמד • בו • בני • ובני • בני • אמן •
בעמל • משה • בן • עמרם • הנאמן • אמן •

(" This holy reckoner was transferred to the possession of 'Ebed HaRōfē' b. Ab Zahūthah b. Yīshaq, of the Children of Manasseh, of Shechem, the holy [city]. May the Lord bless him (it), and may he teach with it his children and children's children, etc. . . .")

(3) *Other additions*. (a) in text. (i) P. 2, along margin of column.

מעלת • השמש • שני • מגדלים • ושבע • עשר • כנות •
וחמשה • וחמשים • דקות • נסה • אתו • פינחס • בן •
אלעזר • על • הרגריזים • הקדוש • בית • אל •

(" Longitude (ascension) of the sun 2 zodiac signs, 17 degrees, 55 minutes, as calculated by Pinhas, s. of Eleazer, on Mt. Gerizim, the Holy, House of God.")

(ii) P. 3.

שרוה • דחשבנה • דשמשה • מן • חדש • תשרי •
וכל • שמנה • ועשרים • שנה • מעזר • משרי • מן • ריש •

(" The start of the solar reckoning is from the month of Tishrī (October), and every 28 years the cycle begins afresh.")

(iii) P. 4.

שרוה • דחשבנה • דזהרה • מן • טיבת • וכל • תשע •
עשר • שנה • מעזר • משרי • מן • ריש •

(" The start of the lunar reckoning is from Tēbeth (January) and every 19 years the cycle begins afresh.")

(iv) P. 4.

إذا اردت تعرف معرفة استخراج سني هقبصوت فامسك
من راس المقوم اخرج عشره من التوني تجد الباقي ومن
الدقائق ١٨ ومن الدرج ٢٦ ومن البروج ٥ يصبح معك
الحساب.

(" If you would know how to make the calculation for the 'tens' years, from the column-head take 10 from the seconds to give you a remainder, 18 from the minutes, 26 from the degrees, and 5 from the zodiac signs. This will give you the correct answer.")

(v) P. 6.

זימון • זהרה • לשמשה • כל • ירח • זבן • אחד •
ומקרובה • מרחוקה • ד • חלקים • מן • ס • חלק •

(" There is a conjunction of sun and moon once every month : its nearest, 4 'divisions' and furthest, 60 'divisions.'")

(vi) P. 8.

מחכם • דקי • גלגל • תניגה • צפי • כמה • דקי •
גלגל • זהרה • ומה • אנון • ואקשון • לגו • תרין • ופלג •
ועסור •

(" The scheme of the minutes of the circle of the dragon will be seen to be the same as those of the circle of the moon, and that they and their inverses are within two and a half and a tenth.")

(vii) P. 9.

ומד • אצטמד • הוא • דקי • גלגל • תניגה • ישתבח •
באריה • דכן • ברא • בתקון • חכמה • רמה •

(Continuation of preceding. "And the measurement taken is that of the minutes of the circle of the Dragon. Praise be to its creator who created also in order lofty wisdom.")

(b) On the fly-leaves.

(i) P. o.

בשם יהוה, "In the name of the Lord."

P. 1. (1) The names of the months (Julian) in Samaritan and Arabic.

(2) The signs of the zodiac in Samaritan and Arabic with the numbers of their order. Below it, in majuscule, יהוה גבור, "The Lord is Mighty."

(3) On the appearance (colour) of the moon at stages of an eclipse.

P. 16. (3) In Arabic: A note to the effect that the writer (name not given, but see below) studied this book under the direction of Ṣāliḥ b. Ibrāhīm, the Danaḥite, Israelite. Written on 16 Jumādā, 1272 [Jan.-Feb., A.D. 1856]. Also his grandfather, Salāmah, the Priest-Levite, took part in the instruction.

(4) First line in Arabic, thereafter in Samaritan: A note that the writer, Shelaḥ b. Abraham b. Shelaḥ b. Ab Sakhwah, the Danaḥite, studied the book with Salāmah b. Ṭabiah, the Priest-Levite, as instructor. Written in the month of Jumādā I, 1272.

(ii) P. 17. (1) Note written by Ṣāliḥ Ibrāhīm, the Danaḥite (see p. 16 (3) above), on the determination of the intercalary month. Written on 27 Jumādā II, 1262 [Ap.-May, A.D. 1845].

(2) Another means of determining the hours of day or night at which conjunction takes place. Rules given.

5. **Catalogue Marks.** Marked Codex XXIV in ink on inside of r.h. board. On fly-leaf opposite there is XVII/B in pencil. The book plate of the Earl of Crawford on inside l.h. board has E/10 in pencil. On fly-leaf opposite there is Bro Cat. L.

CODEX XXV

(SAMARITAN. ASTRONOMICAL TABLES. EARLY EIGHTEENTH CENTURY MS.)

1. **General Description.** On highly polished but brittle Oriental paper without watermark. The page now measures 6.1 in. by 4.2 in. and the text column 5.5 in. by 3.7 in. The script used in the headings is partly majuscule and partly minuscule. The figures in the columns are all minuscule. Red and black inks are used for headings and tables as in previous Codex. Green ink has been used to rule the columns, the marginal lines being in red. It has an ornamental frontispiece in red, blue and green inks. With the colophon at the end of the MS. is a floral design in red and green inks. The characters are small and neatly shaped, and the ruled lines carefully made. The Codex is uniform in binding with the other Sam. Codices. The MS. had originally 2 fly-leaves at end and one at the beginning which are still preserved. The English binder has added 6 more at the beginning and 2 at the end. The MS. is in poor condition. The brittleness of the paper has led to damage being done to almost every leaf. The third and fourth leaves especially have portions missing affecting the text of pp. 5-8. Each of the remaining leaves has suffered damage, although not so extensively. Repairs have been made to the leaves throughout. The MS. shows signs also of much usage. Pagination is in ink.

2. **Scribe and Date.** The MS. was written by Jacob ben Ab Sakhwah ben Abraham, the Danaḥite, and finished on 11 Sha'bān, 1137 [Ap., A.D. 1725].

3. **Contents.** The frontispiece (p. 2) is a representation of the door of the Tent of Meeting on Mt. Gerizim. It has inscribed on it, בשם יהוה הגדול. At the top of the page are the words:

بسم الله الرحمن الرحيم وبه نستعين وشلوم يهوه علمشه
بن عمرم.

("In the name . . . and the peace of the Lord be upon Moses, s. of Amram.")

And at the foot of the page these words :

זה . המחשב . העברי : נסה . אתו . פינחס . בן .
אלעזר . על . הרגריזים : בית : אל . שלום . יהוה :
עליו : אמן :

("This Hebrew calculator was instituted by Pīnhās, s. of Eleazar, on Mt. Gerizim, House of God, the peace of the Lord be upon him, Amen.")

The MS. consists of the same astronomical tables as Codex XXIV, except that only the era of Yazdajird is given.

4. Additions.

1. *Colophon* (in triangular form) p. 16.

כתב . זה . החשבן . העברי . העבד . הדל .
המסכין . הצריך . לרתות . יהוה . ורחמותו . יעקב .
בן . אב . סכיה . בן . אברהם . דמבני . דנפתה . יסלה .
יהוה . חטאו . והוה . כלכלו . ביום . חדה . עשרה .
יום . מן . חדש . שעבאן . שנת . שבעה . ושלים .
ומאה . ואלף . לממלכת . בני . ישמ . והו . חדש .
הראשון . וכן . על . שם . כתובו . הזוכיר . יה . יכפר .
לפשו .

("This Hebrew calculator written by . . . Jacob, etc. . . . on 11 Sha'b., 1137 [see 2 above]. . .") (all much as in colophon to Cod. XXIV).

2. *Non-textual*. On fly-leaf opposite p. 1 are lists of the months, both the Syrian list in Arabic and the Hebrew names in Samaritan.

P. 1. A note in Arabic that the writer (no name given) began the study of this "noble science" [i.e. the astronomical tables] on 1 Rabī' I, 1156 [Ap., A.D. 1743]. On the same page also some rough calculations.

P. 3. Arabic. Names of the signs of zodiac and the seven planets in separate columns. Under the latter, in another hand, the number

attached to the zodiacal sign with which each is associated.

At the foot of the page instruction in calculating the hours and minutes of the conjunction.

P. 16. At foot of page, in Arabic, a note to the effect that on Sunday, 2 Dhū'l-Qa'dah, 1141 [May, A.D. 1729], there was born to Jacob, writer of the MS., a son (Ṣadaqah).

P. 17. (i) Arabic, Wednesday, 21 Jumādā II, 1144 [Dec., A.D. 1731], to the writer, Ya'qūb Murjān, a son (Joseph). A note added that in the month of Dhū 'l-Qa'dah of the same year [May, A.D. 1732] the child died.

(ii) Arabic and Sam., Friday, end of the 4th year of the Ten, to Isaac a son and two daughters, "in all 3 in the womb."

P. 18. (i) After some scribblings, a note that the writer, Salāmah b. Ya'qūb b. Murjān, the Danafite, began the study of these tables in the year 1151 [A.D. 1738-9], when he was 4 months short of 22 years old.

(ii) A table (جدول ساعات البعد). See explanation of Col. VI in Codex XXII above.

P. 19. Part of an account of the appearance (colour) of the moon at stages of an eclipse. (See also Codex XXIV, P. 1 (3) above.)

At foot of page the words "To Salāmah b. Ya'qūb. . . ."

5. *Catalogue Marks*. Marked Codex XXV in ink inside r.h. board. On fly-leaf opposite there is XVIII/13 in pencil. Inside l.h. board the bookplate of Earl of Crawford has E/8 in pencil. On the fly-leaf opposite there is B 10 Cat. L.

MS. XXVI

(SAMARITAN. ASTRONOMICAL TABLES. NO DATE, BUT PROBABLY NINETEENTH CENTURY MS.)

This is a sheet of thin paper 18.5 in. by 14.3 in. folded in four, and enclosed in a small cardboard case, marked Tabula Astronomica,

and kept between 2 loose pieces of cardboard. On it are written the tables for the sun, moon, "vagaries" of the moon and position of pole star, in respect of months and days only, those for the years and hours not being included. The tables of "corrections" for sun and moon are given in full. The main headings are in Sam. majuscule, the rest, including the numbers in the columns, are in miniscule. Black ink alone has been used. The lines delimiting the columns have been carelessly drawn without the aid of a ruler. It was evidently a working chart to be carried on the person. The paper is slightly soiled in places but the text is undamaged and clear. On one of the pieces of loose cardboard is written in pencil Samaritan MSS. No. 26. Below this is the bookplate of the Earl of Crawford with E/9 in pencil. There is this note in pencil—"to form part B of XVIII/7."

There is no colophon, but there is some non-textual matter. There is written in red ink in Sam. majuscule: "The peace of the Lord be upon Moses b. Amram, the deliverer, man, hero and prince." There is also a poem, written in Sam. minuscule, consisting of 26 stanzas, each of 4 hemistichs, of which the first 3 rhyme together, and the 4th rhymes throughout the poem in *מה*.

Begins :

על . פתח . רחמיך . נגש : ונטהר . הלב . ונתקדש :

There are scribbled notes in Arabic, including the sentence always written when trying out a new reed pen, here written 3 times,

تجربت قلم في قرطاس لا فليح من ظلم الناس

and the *Abjad* in Sam. majuscule.

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(s. = son of ; d. = daughter of. The dates in brackets are those of the entries.)

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 Ben Manīr, 264, 273, 356.
 Ben Mīr (see Ben Manīr).
 Berakhah, Levite, 28.
 Bihān (1) d. Salāmah, s. Jacob, 387 <1768>.
 Bihān (2), d. Salāmah, s. Jacob, 389 <1773>.

D

Darah, s. Sared, 142.
 al-Dustān, 153, 302.
 al-Duwaik, 107.

E

'Ebed ha-Rofē' ('Abdu 'l-Ḥakīm ?), s. Ab Zahūthah,
 s. Isaac, Manasseh-ite, 395.
 'Ebed Yahweh (see 'Abdullah).
 Eleazar, s. Pinḥas, High-Priest, 151-152, 209, 302
 <1362-87>.

F

Faraj (Mufarrij), 286 <1832>, 350 <1842>.
 Fayyādh, s. Israel, s. Abu Shalabī, 287 <1846>.

G

Ghaban, Danaḥite, 128, 379.
 Ghazāl, al-Duwaik, xxiii, xxiv, 107.
 Ghazāl Imām, 119 <1840>.
 Ghazāl, s. Isaac, s. Abraham, Priest-Levite, 206
 <1787>, 212, 217, 249 <1787>, 288 <1766>, 306.
 Ghazāl, Maṭarite, Mosaite, 209, 212, 216, 220.
 Ghazāl, s. Sarūr, Maṭarite (of Jafa), 215, 225, 386
 <1764>.
 Ghazāl, s. Sarūr, 386 <1768>.

H

Hadiyah, d. Ghazāl, s. Sarūr, Maṭarite, 386 <1764>.
 Ḥafzah, d. Murjān, Šaidaniyah (?), 380 <1859>.
 Ḥafīzah, d. Murjān, s. 'Abdullah, 129 <1842>.
 Ḥalaf, Īqīrah-ite, 43.
 Hāshim (Effendi), 368.
 Ḥelaf (see Ḥalaf).
 Hībat Allah, Miṣrī, 209, 213.

I

Ibn Ibrāhīm, s. Isaac (?), 386 <1765>, 387 <1755,
 1767>.
 Ibn Ishāq, s. Šālih, 388 <1770>.
 Ibn Ismā'il (Ishmael), s. Muslim, 387 <1766>, 389
 <1773>.
 Ibn Isrāyil (Israel), 350.
 Ibn Mīr (see Ben Manīr).
 Ibn Šālih Abraham Isaac, 387 <1781>.
 Ibn Sālim, s. 'Abdullah Muslim, 330 <1850>.
 Ibn Shalabī, 350.
 Ibrāhīm (see Abraham).
 Isaac . . . (father of triplets), 400.
 Isaac, s. 'Abd al-Laṭīf, 369 <1833>.
 Isaac, s. Abraham, 384 <1755>, 385 <1758>.
 Isaac, s. Ḥalaf, Īqīrah-ite, 43 <1450>.
 Isaac, s. Jacob, Danaḥite, 384 <1755>, 386 <1773>.
 Isaac, s. Laṭīf, 386 <1764>.

Isaac, Mufarrijite, 30 <1738>.
 Isaac, s. Murjān, s. Abraham, s. Ishmael, s. Šadaqah, Danafite, 205, 231, 384 <1729, 1736>.
 Isaac, s. Sa'dūn, 320.
 Isaac, s. Salāmah, s. Ghazāl, Imām, 119 <1840>, 205, 227, 232 <1836>, 330 <1850>.
 Isaac, s. Šāliḥ, 386 <1761>.
 Isaac Shalabī, 386 <1761>.
 Iṣbāhān (or Iṣfāhān, Ispāhān).
 Iṣbāhān, d. Abraham al-'Ayyah, 286 <1757>, 385 <1760>.
 Iṣbāhān (Tuffāḥah), d. Isaac, s. Abraham, 385 <1761>.
 Iṣbāhān (1) d. Salāmah, s. Jacob, s. Murjān, 387 <1766>.
 Iṣbāhān (2) (Maḥbūbah), d. Salāmah, s. Jacob, s. Murjān, 368 <1748, 1752>.
 Iṣḥāq (= Isaac).
 Ishmael, s. 'Abd al-Laṭīf, s. Ishmael, s. Abraham, Danafite, 332 <1705>, 351.
 Ishmael, s. Abraham, 387 <1767>.
 Ishmael, s. Abraham, s. Isaac, s. Abraham, 236 <1848>.
 Ishmael, s. Badr, s. Abu 'l-'Izz, s. Rumaiḥ (Ramīḥ ?), 122.
 Ishmael, Danafite, 111, 115.
 Ishmael, s. Isaac, Mufarrijite, 30 <1738>.
 Ishmael, s. Isaac, s. Jacob, s. Israel, 386 <1773>.
 Ishmael, s. Israel, s. Ishmael, Sarāwī, 287 <1846>.
 Ishmael, s. Jacob, Danafite, 30 <1782>.
 Ishmael Rumaiḥī (Ramīḥī ?), xxvi, 121.
 Ishmael, s. Šadaqah, Shechemite, 12 <1531>.
 Ishmael, s. Šāliḥ, s. Isaac, s. Abraham, 236 <1848>.
 Ishmael Sarāwī, 233.
 Ishmael, s. Shalabī, 386 <1761>.
 Ismā'il (= Ishmael).
 Israel, s. 'Abdullah, 350.
 Israel, s. Abu Shalabī, 287 <1846>.
 Israel, s. Ishmael, s. Abraham, Danafite, 387 <1767>.
 Israel, s. Ishmael, Danafite, 171.
 Israel, s. Ishmael Sarāwī, 287 <1846>.
 Israel Shalabī, 234.
 Isrāyīl (see Israel).
 Ithamar, 13.

J

Jacob, s. 'Abd al-Laṭīf, Sa'dīte, Kithārite, 30 <1782>.
 Jacob, s. Abraham, Pūqah-ite, 28 <1479>.
 Jacob, s. Abraham, s. Šāliḥ, s. Isaac, Danafite, 119, 387 <1781>.

Jacob, s. Ab Yithranah, Pūqah-ite, 26 <1365>, 27 <1394>.
 Jacob, s. Ibn Ibrāhīm, 386 <1765>.
 Jacob, s. Isaac, s. Sa'dūn, 320.
 Jacob Israel, s. Šadaqah Jalabī, 389 <1771>.
 Jacob, s. Joshua, 350.
 Jacob, s. Meshalmah (Muslim), 18 <1328>.
 Jacob, s. Murjān (Ab Sakhwah), s. Abraham, Danafite, 30, 127-128, 249 <1742>, 287, 379 <1743>, 382 <1716, 1721>, 398 <1725>, 399, 400 <1729, 1731>.
 Jacob (nephew of High Priest), xxv <1850>.
 Jacob, s. Šadaqah, Sagīnite, 15, 43 (?) <1450>.
 Jacob, s. Salāmah, s. Jacob, s. Murjān, 388 <1770>.
 Jacob Shalabī, Danafite, 119.
 Jacob, s. al-Šulbī, s. Abraham, Ghaban, 128 <1749>.
 Jalabī (see Shalabī).
 Joseph, s. 'Abd al-Laṭīf, s. Ishmael, Sarāwī, 235 <1848>.
 Joseph, s. Abraham al-'Ayyah, 388 <1776>.
 Joseph, s. Abraham, s. Shelah, Danafite, 336.
 Joseph, s. Ab 'Uzzī, s. Ithamar, 13 <1531>.
 Joseph, s. Ibn Ibrāhīm, s. Isaac, 387 <1755>.
 Joseph, s. Isaac, s. Abraham, 384 <1755>.
 Joseph, s. Isaac, s. Murjān, 384 <1736>.
 Joseph, s. Israel, s. Ishmael, Danafite, 171 <1860>.
 Joseph, s. Jacob, s. Murjān, Danafite, 400 <1731>.
 Joseph, s. Joshua, 350.
 Joseph, s. Mashlamah (Muslim), Hathanakhite, 26 <1365>.
 Joseph, Priest, 250 <1760>.
 Joseph, Šafawī, 216.
 Joseph, s. Sarūr, Šabāḥī, 249.
 Joseph, s. Šadaqah, Sagīnite, 15.
 Joseph, s. Shalabī, 250 <1793>, 387 <1765>.
 Joshua, s. Methūḥiah, s. Ṭabiah, s. Abraham, s. Berakhah, Levite, 28.
 Jōsh' (Yōsh'), s. Mufarrij, 132, 162.

K

Kātibah, d. Abraham al-'Ayyah, 385 <1758, 1783>.
 Kātibah, d. Isaac, s. Murjān, s. Abraham, 384 <1729>.
 Kātibah, d. Ishmael, Sa'ifān, 379 <1846>.
 Khidr, 330 <1850>.

L

Laṭīf (see also 'Abd al-Laṭīf).
 Laṭīf Jalabī, 386 <1758>.
 Laṭīf al-Murjān, 233.

Laṭifah, d. Isaac, s. Murjān, s. Abraham, 287 <1757>.
 Levi, s. Abraham, Priest-Levite, 249 <1752>.
 Luṭfi, s. Murjān, 379 <1842>.
 Luṭfi, s. Sulaimān, 350.
 Luṭfiyah, d. Ibn Ibrāhīm, s. Isaac, 387 <1767>.
 Luṭfiyah, d. Laṭif ('Abd al-Laṭif, s. Jacob), 389
 <1773>.

M

Maḥbūbah (see Iṣbāhān).
 Marqah, s. 'Amram, xxvi, 137-140, 142, 148, 153, 155,
 158, 181-183, 188, 224, 273, 290, 292-293, 300-
 303, 325-326, 340, 342, 344, 354-357.
 Mashlamah (= Muslim).
 Mattanah ha-Miṣrī, 264, 273, 363.
 Meshalmah (= Muslim).
 Methūḥiah, s. Nefūshah, Shechemite, 13 <1410>, 14.
 Methūḥiah, s. Ṭabiah, s. Abraham, s. Barākhah, 28.
 Mubārak, s. Abraham, s. Mufarrij, 232.
 Mubārak, s. Faraj, 286 <1832>.
 Mufarrij, 286 <1832>, 350 <1842>.
 Mufarrij, s. Jacob, s. Abraham, Ephraimite, xxv,
 195, 353 <1664>, 364.
 Mufarrij, s. Jōsh', s. Mufarrij, 132 <1794>, 162
 <1795>.
 Murjān, s. Muslim, 129, 162.
 Murjan, s. Šāliḥ, Danaḥite, 162, 227.
 Murjān, s. Šāliḥ, s. Murjān, s. Muslim, s. Šāliḥ, s.
 Šadaqah, 369 <1803>.
 Mursal (= Shelah).
 Mursal, Danaḥite, 31 <1782>.
 Muslim, s. Ibn Ismā'il, s. Muslim, 387 <1766>.
 Muslim, s. Jacob, s. Muslim, Physician, 18 <1328>,
 24-25.
 Muslim, s. Murjān (Ab Sakhwah), s. Abraham,
 Danaḥite, xi, xxvi, 29 <1738>, 111, 114-117,
 173 <1708>, 191 <1708>, 214, 231, 236, 242,
 248-249, 251 <1728>, 252, 309, 327, 328
 <1731>, 329, 330 <1703>, 371, 377, 379 <1727>,
 380, 382 <1733>, 383, 384 <1731>, 388.
 Muslim, s. Salāmah, s. Murjān, Danaḥite, 129.

N

Nanah, s. Marqah, 142, 224, 260, 293.
 Nathanēl (= 'Atā-Allah), 386 <1761>.
 Nathanēl, s. Isaac, s. Murjān, s. Abraham, s. Ishmael,
 s. Šadaqah, Danaḥite, 384 <1729>.

O

Obadiah (= 'Abdullah), 12.

P

Pinḥas (= Phinehas).
 Pinḥas (relative of High Priest), xxv <1850>.
 Pinḥas, s. Abisha', s. Pinḥas, s. Joseph, 13 <1410 ?>,
 14, 15, 153 <1442>, 159 (?), 186, 361-362.
 Pinḥas, s. Joseph, s. 'Uzzī, High Priest, 157, 182,
 273 (?), 302, 326, 340, 349 (?), 355, 357.
 Pinḥas, s. Eleazar, s. Pinḥas, 193 <1442>, 201, 395 (?),
 399 (?).
 Pinḥas, s. Eleazar, Priest, xxvii <1537>.

R

Ramiḥi (or Rumaiḥi ?), 14, 15.
 Rebecca, d. Isaac, s. Abraham, 385 <1758>.
 Rebecca, d. Luṭfi, s. Murjān, 379 <1842>.

S

Šabāḥi, 106-108 <1752>.
 Sa'd, s. Abu Faraj, 33 <1819>, 286 (?) <1832>.
 Sa'dah, 13.
 Sa'd ul-Dīn, s. Kithār, 314, 318.
 Sa'dullah, s. Šadaqah, Kithārite, 309, 311-313.
 Sa'dūn, 208, 214.
 Šadaqah (= Šedhaqah), 43.
 Šadaqah, s. Ḥelaf, 27 <1394>.
 Šadaqah, s. Jacob, s. Murjān (Ab Sakhwah), 400
 <1729>.
 Šadaqah Jalabī, 385 <1758>, 389 <1771>.
 Šadaqah, s. Joshua, s. Methūḥiah, s. Ṭabiah
 (Ghazāl), s. Abraham, s. Berakhah, Levite, 28
 <1479>, 363 (?).
 Šadaqah, s. Munajjī, xxiv.
 Šādiqah, d. Abraham, s. Ishmael, Danaḥite, 382
 <1721>.
 Šādiqah, d. Ishmael, Danaḥite, 382 <1721>.
 Šādiqah, d. Murjān, s. Abraham, s. Ishmael, Dana-
 ḥite, 388 <1740>.
 Šādiqah, d. Šadaqah Jalabī, 385 <1758>.
 Šafā, d. 'Abd al-Muna'im, s. 'Awdh al-Shammā',
 387 <1745>.
 Šafā, d. Muslim, s. Murjān (Ab Sakhwah), 379
 <1727>, 388 <1752>.
 Šafawī, 216.
 Šafawiyah, 196, 200, 212.
 Šafī, 198.
 Šāfiyah (1), d. Abraham al-'Ayyah, 387 <1768>.
 Šāfiyah (2), d. Abraham al-'Ayyah, 388 <1778>.

Sa'ifān (Abraham), Mufarrijite, 286 <1832>, 379 <1846>.
 Salāmah (= Solomon).
 Salāmah, s. Abraham, 33 <1819>.
 Salāmah, s. Ishmael, s. Šadaqah, 369 <1842>.
 Salamah, s. Jacob, s. Murjān (Ab Sakhwah), 249 <1774>, 382 <1716, 1738>, 383 <1763>, 386 <1761, 1764, 1773>, 387 <1766>, 388 <1740, 1746, 1748, 1753, 1770>, 393 <1773>, 400 <1738>.
 Salāmah, s. Joseph, 350 <1842>.
 Salāmah, s. Murjān, Danaḥite, 129.
 Salāmah, s. Ṭabiah (Ghazāl), Priest, 119, 210 <1857>, 215, 233 <1850>, 234, 380 <1857>, 393 <1847>, 397 <1856>.
 Salāmah, s. Šadaqah, 350.
 Šāliḥ, s. Abraham, s. Šāliḥ, s. Murjān, s. Muslim, Danaḥite, 119 <1861>, 129 <1842>, 162 <1844>, 190 <1856>, 204, 223, 229, 230, 232 <1842>, 233 <1850>, 234 <1844>, 235 <1845>, 287 <1846>, 330 <1850>, 351 <1846>, 352 <1842>, 369 <1842>, 379 <1829>, 380 <1855, 1859>, 393, <847>, 397 <1856>.
 Šāliḥ, Daifūr, s. Ghaban, 387 <1738>.
 Šāliḥ, s. Ibn Ishāq, s. Šāliḥ, 388 <1770>.
 Šāliḥ, s. Isaac (Shaikh), 384 <1755>, 387 <1765>.
 Šāliḥ, s. Murjān, s. Muslim, 129, 162 <1795>, 225, 227, 386 <1765>.
 Šāliḥ, s. Salāmah, s. Ishmael, 369 <1842>.
 Šāliḥ, s. Sarūr, s. Šadaqah, Šabāḥī, 106-108 <1752>.
 Šāliḥah, d. Laṭīf ('Abd al-Laṭīf), 386 <1763>.
 Šāliḥah, d. Yosh' (Jōsh'), s. Mufarrij, 388 <1748, 1753>.
 Šāliḥah, d. Sarūr, s. Šadaqah, Šabāḥī, 379 <1727>.
 Šālūḥ, d. Šāliḥ, s. Abraham, s. Šāliḥ, s. Murjān, 379 <1846>.
 Samūr, Šabāḥī, 382 <1721>.
 Sarah, d. 'Abd al-Laṭīf, 385 <1757>.
 Sarah, d. 'Awdh al-Ḥarīrī, 383 <1715>.
 Sarah, d. Muslim, s. Murjān, 384 <1731>.
 Sarah (1), d. Salāmah, s. Jacob, s. Murjān, 388 <1746>.
 Sarah (2), d. Salāmah, s. Jacob, s. Murjān, 388 <1752>.
 Sarāwī (Ishmael), 233, 235.
 Sared, 142.
 Sarūr, s. Ghazāl (Ṭabiah), Maṭarite, 382.
 Sarūr, s. Ibn Ismā'il, s. Muslim, 389 <1773>.
 Sarūr, s. Šadaqah, Šabāḥī, 379 <1727>.
 Sarūr, s. Sa'dūn, 208, 214.

Šedhaqah (see Šadaqah).
 Seth, Ramah-ite, 14, 15.
 Shāhīn, s. Ghaban, 379 <1727>.
 Shākīr, 330 <1828>.
 Shalabi (= Jalabi, Chelebī).
 Shalabī, 385, 386 <1762>, 387 <1765>, 388 <1778>.
 Shelah (= Mursal).
 Shelah, s. Abraham, s. Shelah, s. Murjān (Ab Sakhwah), Danaḥite, 14 <1852 ?>, 397 <1856>.
 Shelah, s. Ab Sakhwah, s. Mashlamah (Muslim), s. Ab Sakhwah (Murjān), Danaḥite, 392 <1773>.
 Shelah, s. Ab Zahūthah, s. Šedhaqah, Manasseh-ite, 390, 392 <1750>.
 Shelah, s. Isaac, s. Ab Sakhwah (Murjān), 393 <1773>.
 Shelḥah, 30.
 Shelḥah, d. Šāliḥ, Daifūr, s. Ghaban, Danaḥite, 387 <1738, 1740>.
 Simḥah, d. Abraham, Ramah-ite, 27 <1394>.
 Sulaimān, s. Joshua, 350.
 [Suleimān al-Ḥusain (Mutesellim), 307.]
 al-Šulbī, s. Abraham, 128.
 al-Šūrī (see Abu 'I-Ḥasan).

T

Ṭabiah (= Ghazāl).
 Tuffāḥah (see Iṣbāḥān).
 Tuḥfah, 330 <1850>.
 Tuḥfah, d. Badr al-Šabāḥī, 387 <1755>.
 Turkiyah, d. Samūr, Šabāḥī, 382 <1721>.

W

Wardah, d. 'Amram, Priest, 380 <1855>.
 Wardah, d. Šāliḥ, s. Abraham, s. Šāliḥ, 380 <1859>.

Y

·Ya'qūb (= Jacob).
 Yiṣḥāq (= Isaac).
 Yōsh' (= Joshua).
 Yōsh', s. Mufarrij, 388 <1748>.
 Yusuf (= Joseph).

Z

Zainab, d. Abraham al-'Ayyah, 385.
 Zainab, Šafawiyah, 196, 200, 212.
 Zihrah, d. Šāliḥ, s. Abraham, 130 <1843>.



PLATE 3.—CODEX II. (A.D. 1328), SHOWING THE BEGINNING OF THE GREAT TASHQIL IN SAMARITAN AND ARABIC RUNNING DOWN THE CENTRES OF THE HEBREW AND ARABIC COLUMNS RESPECTIVELY.

[illegible]

五	丁	未	申	酉	戌	亥	子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥	子
丁	未	申	酉	戌	亥	子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥	子	丑
未	申	酉	戌	亥	子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥	子	丑	寅
申	酉	戌	亥	子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥	子	丑	寅	卯