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CATALOGUE
OF THE
HEBREW AND SAMARITAN
MANUSCRIPTS

IN THE
BRITISH MUSEUM

BY

G. MARGOLIOUTH, M.A.

ASSISTANT IN THE DEPARTMENT OF ORIENTAL PRINTED BOOKS AND MSS.
FORMERLY TYRWHITT HEBREW SCHOLAR.

PART I.

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PREFACE.

THE descriptions of Biblical texts included in the present volume are arranged—apart from the main order of the Biblical books—according to the dates of the codices, and are further subdivided with reference to the different schools of calligraphy. In arranging the Commentaries (both Rabbanite and Karaite), the dates of the authors have been taken as a guide.

In the second volume of the Catalogue the sections dealing with (1) Midrashim and Midrashic discourses, (2) Talmud and Halakha, and (3) the Liturgies, will be described. The third volume will treat of the remaining sections.

The nine photographic plates at the end of this volume have been selected partly with the object of illustrating fresh or striking points of ancient calligraphy, and partly in order to show examples of specially famous MSS. To the latter class belong Or. 4445 (the earliest known copy of the Hebrew Pentateuch), and Or. 5518 (the Hebrew text of Ecclesiasticus found at Cairo).

ROBERT K. DOUGLAS,

*Keeper of the Department of Oriental
Printed Books and MSS.*

BRITISH MUSEUM,

October, 1899.



AUTHOR'S PREFACE.

AN account of the work previously undertaken in connection with the Catalogue of the Hebrew MSS. in the British Museum will be given in the General Introduction prefixed to the third volume. For the present it need only be remarked that about half the following three hundred and forty descriptions were originally written by my predecessor, Dr. R. Hoerning. I have, however, made a complete and independent examination of every MS. described, and I have endeavoured throughout to give a fuller and clearer insight into the many difficult problems connected with Hebrew, and more especially Hebrew-Arabic, bibliography.

The proofs of the first portion of this volume (Biblical texts, nos. 1—165) have been read by the well-known Masoretic scholar, Dr. C. D. Ginsburg; and in revising the descriptions dealing with both Rabbanite and Karaite Commentaries, I have been most ably and most kindly assisted by Dr. S. Poznański (formerly of Berlin, and now of Warsaw), to whose brilliant and accurate scholarship I am indebted not only for the correction of various mistakes, but also for many additional remarks and a number of helpful references to both printed works and rare manuscripts.

G. MARGOLIOUTH.

BRITISH MUSEUM,
October, 1899.

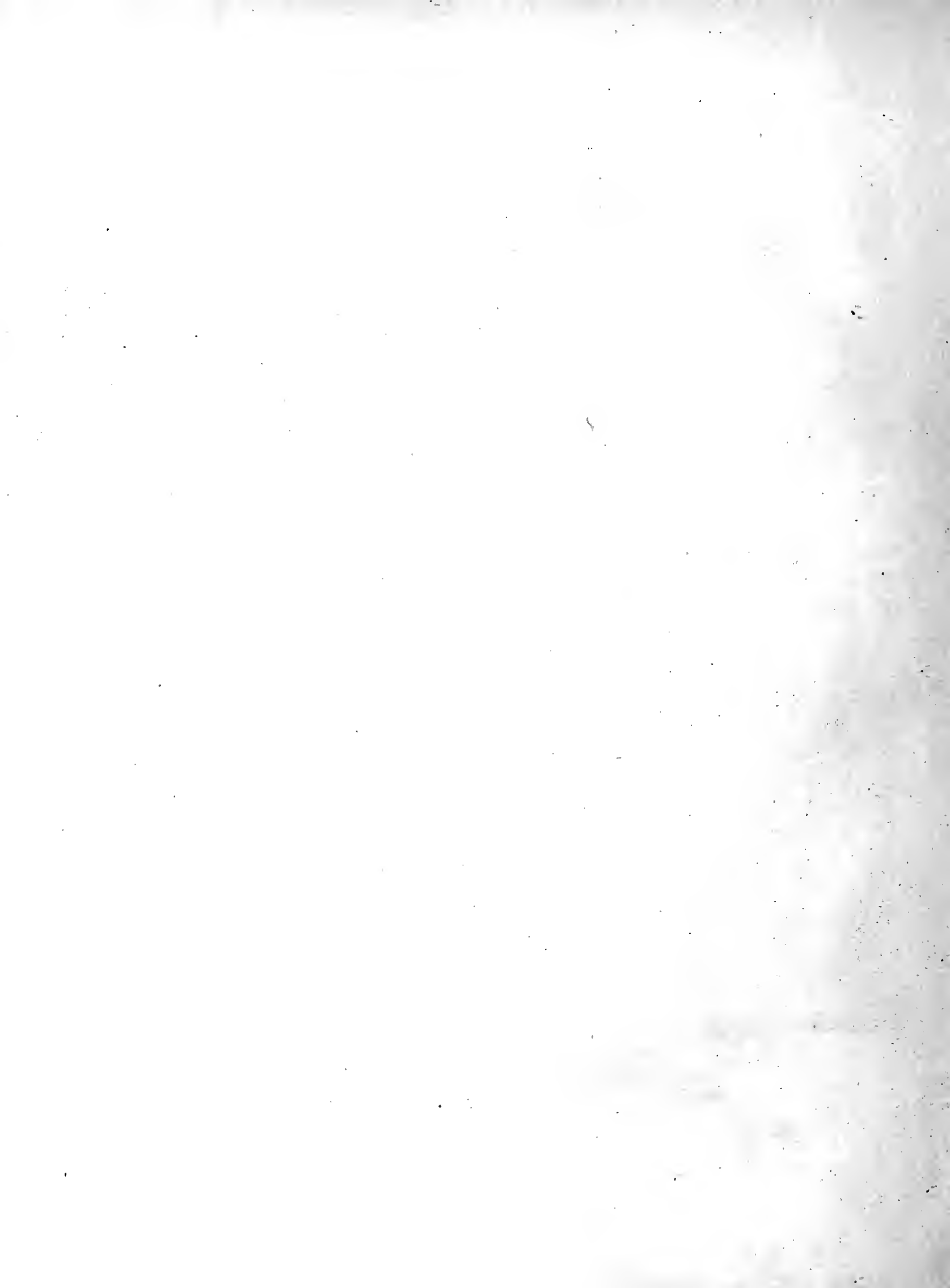


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CATALOGUE OF HEBREW MANUSCRIPTS.

BIBLICAL TEXTS.

ROLLS.

1.

Harl., 7619.—Forty strips of leather, with 3 to 6 columns in a strip; 153 columns, measuring about 26 $\frac{3}{4}$ in. by 7, with 63 lines to a column. Sefardi hand, probably of the fourteenth century. Wooden rollers. *Kennicott (Introductio Generalis)*, no. 105.

THE PENTATEUCH.—Except at the beginning of Numbers (where the letters שעכטונג have three Tägīn, and בודיק one Täg), this roll is only occasionally provided with Tägīn (four Tägīn being found on ט, three on פ, two on כמספק, and one on היכנר).

Majuscular letters: ב of בראשית, Gen. i. 1; נ of נצר, Ex. xxxiv. 7; ר of אחר, Ex. xxxiv. 14; ו of נחק, Lev. xi. 42; נ of והתנלה, Lev. xiii. 33; י of ינדל, Num. xiv. 17; ע of שמע, Deut. vi. 4; ד of אחד, Deut. vi. 4; ל of וישלכם, Deut. xxix. 27 (doubtful); initial ה of הליהה, Deut. xxxii. 6, this letter being also written by itself.

Minuscular letters: ה of בהנראם, Gen. ii. 4; כ of ולבכתה, Gen. xxiii. 2; ק of קצתי, Gen. xxvii. 46; א of ויקרא, Lev. i. 1; מ of מוקדה, Lev. vi. 2; ה of וכבשה, Lev. xiv. 10 (doubtful); י of תשי, Deut. xxxii. 18.

The shape of ז is א in ינהכנו, Gen. v. 29; עקום נ occurs in וענו, Gen. xv. 13; פ לפוף is not infrequent, the four earliest examples being הנפלים, Gen. vi. 4; פני, Gen. vi. 7; נפתחו, Gen. vii. 11; באפיו, Gen. vii. 22.

The ו of שלום, Num. xxv. 12, is broken (ויו קטיעה). נון הפוכה (c) or inverted Nūn, is placed before and after Num. x. 35-36.

The "puncta extraordinaria" are placed on the words fixed by the Masorah, except on ובקומה, Gen. xix. 33, and ועשרון, Num. xxix. 15.

The ש and כ of the סימן known as ביה שמו are not שני, Lev. xvi. 8, and מה, Num. xxiv. 5; but שמר, Deut. xii. 28, and מוצא, Deut. xxiii. 24, according to the rules laid down in MS. Harl., 5710, fol. 135b (Gins-

burg's Massorah, letter ס, § 174, vol. ii., p. 337a).

The second דרש in Lev. x. 16 is written at the end of the line. The song הראינו, Deut. xxxii., is written in 66, not in 70, lines. It is preceded by six lines with the prescribed initial words, and one blank line; but it is followed by one blank line, eight lines of text, and another blank line. The initial words of these eight lines, containing Deut. xxxii. 44—47, are שימו את, באוני, ויבא, אתם, דייכם, דברי, היום.

In *e.g.* the following lines, the half-verse is not divided into hemistichs:—

Line 10 (v. 7):

וזר ימות עולם בניו שנית דר ודר שאל אבך ויגדך ויגדך ואמרו לך

Line 16 (v. 11):

כנשר יעזר קנו על נחלו ירחם יפרש כנפיו יקחהו ישארו על אברתו

Lines 37-38 (v. 25 with parts of vv. 24 and 26) are thus disposed:

עם חמת זחלי עפר מהוין תסכל הרב ומחזירים אמה
גם בתור גם בתולה יונק עם איש שיבה אמתו אסאדם

Several lines and parts of lines are written on erasures.

2.

Egerton, 610.—Seventy-five strips of leather, with 1 to 5 columns in a strip; 254 columns, measuring about 21½ in. by 7, with 42 lines to a column. Sefardi hand, probably of the fourteenth century. Wooden rollers.

THE PENTATEUCH.—There are three Tägīn on the letters שעטנונך, and one Täg on ברהיק. The ה is arched in ויהי, Gen. xlvii. 28.

The ר of אהר, Ex. xxxiv. 14, and the י of יגדל, Num. xiv. 17, are not majuscular; nor are the מ of מוקרה, Lev. vi. 2, and the ה of וכבשה, Lev. xiv. 10, minuscular. But with regard to the other enlarged and diminutive letters this roll agrees with the preceding one.

שלום, Num. xxv. 12, has the קטיעה, and

the הפוכה נן is placed before and after Num. x. 35-36.

The “puncta extraordinaria” are placed on the words fixed by the Masorah, except on ובינדך, Gen. xvi. 5.

The second דרש, Lev. x. 16, is, contrary to the rule, not placed at the beginning of the line.

The words תמים אחד לעלה וכבשה אחת, Num. vi. 14, are written on an erasure.

3.

Add. 4707.—Seventy strips of vellum, with 3 to 5 columns in a strip; 268 columns, measuring about 18¼ in. by 5, with 42 lines to a column. Sefardi hand, probably of the fifteenth century. Wooden rollers.

[Presented by SOLOMON DA COSTA, June 2, 1759.]

THE PENTATEUCH.—There are three Tägīn on the letters שעטנונך, and one on ברהיק, and sometimes also on ו and ה. The ה is also occasionally arched.

The ן of משפטן, Num. xxvii. 5, is not majuscular, nor are the מ of מוקרה, Lev. vi. 2, and the ה of וכבשה minuscular. The other enlarged and diminutive letters are the same as in no. 1.

The ו of שלום, Num. xxv. 12, is broken, and the inverted Nūn is placed before and after Num. x. 35-36. The “puncta extraordinaria” are placed on all the words prescribed by the Masorah. The second דרש, Lev. x. 16, is, contrary to the rule, not placed at the beginning of the line.

4.

Add. 11,828.—Forty-eight strips of vellum, with 2 to 4 columns in a strip; 147 columns, measuring about 25½ in. by 9, with 57-58

lines to a column. German hand, probably of the seventeenth century. Wooden rollers.

[REV. THOMAS BUTLER, July 5, 1841.]

THE PENTATEUCH.—There are three Tāgin on שעטנץ, and one on אברהם־חִפְקָתָא. ש and צ have sometimes four, and ט and ז sometimes five Tāgin. On the letters בהכרמספּרָקָת there are occasionally three Tāgin, and on הכמפר sometimes two. The letter ה is arched throughout.

The majuscular letters agree with the lists given in Ginsburg's Massorah, vol. i., pp. 35-36, with the following few exceptions: (1) The ל of הלפּאָה, Lev. xi. 30, is here enlarged; (2) ערש, Deut. iii. 11, has the enlarged ש, and not ערש; (3) The ט of טהטבו, Num. xxiv. 5, is not enlarged; (4) The ז of הצור, Deut. xxxii. 4, is enlarged, but not the צ of צא, Ex. xi. 8; (5) Neither נ nor ל are enlarged in לנלנתם, Num. i. 2, 22. Notice also that the final ך in ונך, Deut. ii. 33, is here enlarged in agreement with Ginsburg's second list (no. 227, *loc. cit.*).

Minuscular letters: besides the first five in the list of no. 1, also the ס of בסופה, Num. xxi. 14; the second ט of כמרים, Deut. ix. 7; the first ט of the same word in Deut. ix. 24; and the י of תשי, Deut. xxxii. 18.

The letters ה, נ, ע, and פ sometimes have the peculiar forms noted in Ginsburg's Massorah at the beginning of the sections respectively belonging to these letters of the alphabet. The letters ז, י, ל, ס, ר also occur at times in peculiar shapes.

The ו of שלום, Num. xxv. 12, is broken; but the inverted Nūn is wanting before and after Num. x. 35-36. The "puncta extraordinaria" are placed on all the ten words fixed by the Masorah.

There is no ש for the "sīmān" ביה שמו at the head of a column (שה, Lev. xxvii. 26, can hardly be taken to stand for the ש of שמו). The second דרש, Lev. x. 16, is not written at the beginning of the line.

5.

Add. 11,829.—Thirty-one strips of leather, with 3 to 5 columns in a strip; 116 columns, measuring about 22½ in. by 6¾, with 42 lines to a page. Sefardi hand, probably of the sixteenth century. Wooden rollers.

[REV. THOMAS BUTLER, July 5, 1841.]

THE PENTATEUCH.—This roll consists of a number of fragments in the following (misplaced) order: Gen. i. 1—xliv. 7; Ex. v. 14—xvii. 6; Deut. xxii. 3—xxv. 9; Lev. iv. 20—yii. 27; xiii. 37—xvii. 12; ix. 22—xiii. 37; Num. iv. 11—vi. 2; Lev. xxvii. 7—Num. i. 49; Num. xiv. 36—xix. 13; Deut. xviii. 22—xxii. 3; xxix. 24—xxxiv. 12.

There are three Tāgin on the letters שעטנץ, and one Tāg on the letters ברהק.

Majuscular letters: ב of בראשית, Gen. i. 1; ו of נהק, Lev. xi. 42; נ of והתגלה, Lev. xiii. 33; ל of וישלכם, Deut. xxix. 27; ה of הלידה, Deut. xxxii. 6, this ה being also written by itself.

Minuscular letters: ה of בהבראם, Gen. ii. 4; כ of ולבנתה, Gen. xxiii. 2; ק of קצתי, Gen. xxvii. 46; י of תשי, Deut. xxxii. 18.

The "puncta extraordinaria" are placed on the words fixed by the Masorah, with the exception of וואהק, Num. iii. 39; רחקה, Num. ix. 10; אשר, Num. xxi. 30; ועשרון, Num. xxix. 15.

The second דרש, Lev. x. 16, is placed at the beginning of the line.

6.

Add. 19,250.—Ninety-four strips of sheep-skin, with 1 to 5 columns in a strip; 239 columns, measuring about 23 in. by 6 to 8½, with 49 lines to a column. The roll was written for the use of the Jews at K'ai-fung-Fu in China, and its peculiar style of writing shows great similarity to the Hebrew square

character used by the Jews in Persia. It probably belongs to the eighteenth century. Compare "Facsimiles of the Hebrew Manuscripts obtained at the Jewish Synagogue in K'ae-fung-foo, Shanghae, 1851." Wooden rollers.

[Presented by the Society for Promoting Christianity among the Jews, Dec. 11, 1852.]

THE PENTATEUCH.—This roll has no Tāgīn, and there are no majuscular or minuscular letters. The prescribed four blank lines to be interposed between the end of a book and the beginning of another are also wanting. Exodus and Numbers begin with an open section, and Leviticus and Deuteronomy with a closed section. Three blank lines are, however, interposed between the end of פ' חיי שרה and the beginning of פ' תולדת יצחק, Gen. xxv. 19.

The letters י, ש, and מ of the "sīmān" ביה שמו are not יהודה, Gen. xlix. 18; שני, Lev. xvi. 8; and מזה, Num. xxiv. 5; but יששכר, Gen. xlix. 14; שפטים, Deut. xvi. 18; and מוצא, Deut. xxiii. 24.

Every column, with the exception of those belonging to the "sīmān" ביה שמו, begins with the letter ו (see MS. Harley, 5683).

The initial words of the five lines of text preceding the Song of Moses, Ex. xv., are יהוה, על, ביום, ביבשה, הבאים. The five lines following the Song begin with ותקח, הנשים, ומים, כי.

The Song האוינו, Deut. xxxii., is written in 68 lines, the last being only a half-line. It is preceded by four lines beginning ואעידה (written at the head of a column), השחת, וידבר, באהרית, and followed by six lines with the ordinary initial words, and ending with הייכס. No blank lines are interposed before and after the Song.

The second דרש, Lev. x. 16, is not written at the beginning of the line, and the "puncta extraordinaria" only appear on the follow-

ing words: אליו, Gen. xviii. 9; וישקו, Gen. xxxiii. 4; and ואהרן, Num. iii. 39. There is no inverted Nūn before and after Num. x. 35-36.

7.

Or. 13.—Fifteen strips of leather, with 3 to 6 columns in a strip; 73 columns, measuring about 26½ in. by 6 to 6½, with 51 lines to a column. Oriental hand, probably of the sixteenth century. Enclosed in a tin box.

[Presented by MAJ.-GEN. V. EYRE, Feb. 25, 1867.]

THE PENTATEUCH.—This roll consists of the following fragments: Gen. i. 1—xxxvi. 27; Lev. xix. 5—Num. v. 8; Num. xvii. 3—xxix. 19.

Every column begins with a new verse, and the initial letter is always ו, with the exception of בראשית, Gen. i. 1, וזה, Gen. v. 1, and thirteen other instances.

Majuscular letters: ב of בראשית, Gen. i. 1; ס of ספר, Gen. v. 1; ז of הזונה, Gen. xxxiv. 31; ג of גנאל, Lev. xxv. 33; מ of מזה, Num. xxiv. 5; ן of משפטן, Num. xxvii. 5.

Minuscular letters: ה of בהבראם, Gen. ii. 4; כ of ולבכתה, Gen. xxiii. 2; ק of קצתי, Gen. xxvii. 46.

Tāgīn are rather rare, occurring only in about ninety instances, as e.g. בראשית, Gen. i. 1; וישו, Gen. ii. 21; וצא, Gen. xvii. 19.

The letters א, ז, ח, ד, ל, ס, נ, ע, and פ have sometimes peculiar forms; the shapes of the נ and ע being in these cases rather similar to those observed in Add. 11,828, and the פ taking the form of the לפוף פ.

The "puncta extraordinaria" occur on the following words: אליו, Gen. xviii. 9; ובקומה, Gen. xix. 33; וישקו, Gen. xxxiii. 4; אשר, Num. xxi. 30; ועשרון, Num. xxix. 15.

8.

Or. 1085.—Twenty-eight strips of vellum, with 1 to 4 columns in a strip; 82 columns, measuring about 26 in. by 7 to 9, with 48 lines to a column. German writing, probably of the seventeenth century. Wooden rollers.

[Bequeathed by REV. J. NOBLE COLEMAN, May 25, 1872.]

THE PENTATEUCH.—This roll resembles MS. Add. 11,828, and consists of the following two fragments, written by two different hands:—

1. Ex. xi. 8 (first word, צא)—Num. xiv. 8 (last word, יהוה).
2. Num. xviii. 28 (first word, מכני)—xxvii. 2 (last words, כשה ולפני), with a gap extending from ch. xxv. 15 to xxvi. 14.

There are three Tāgin on the letters ש, ט, ז, and one Tāg on ברהי. The form of the final Mim is מ, and the letters ה, ו, and י are frequently provided with a peculiar flourish.

The ה is arched throughout, sometimes (as e.g. in ברוחך, Ex. xv. 10) assuming a more than usually elaborate form. The פּ is very frequent, the first example being הכפתים, Ex. xi. 10. The נ has the form noted in Add. 11,828 in ואני, Num. vi. 27.

Majuscular letters: צ of צא, Ex. xi. 8; ד of אך, Ex. xii. 15; נ of נצר, Ex. xxxiv. 7; ש of שמר, Ex. xxxiv. 11; ר of אחר, Ex. xxxiv. 14; ו of נחן, Lev. xi. 42; ו of והתנלח, Lev. xiii. 33; ס of ויהם, Num. xiii. 30.

Minuscular letters: א of ויקרא, Lev. i. 1; כ of מוקדה, Lev. vi. 2; י of פינהם, Num. xxv. 11; ו of שלום, Num. xxv. 12 (instead of קטיעה).

No inverted Nūn is placed before and after Num. x. 35-36. The "puncta extraordinaria" occur on the following words: ואהרן, Num. iii. 39; רהקה, Num. ix. 10; אשר, Num. xxi. 30.

The Song of Moses, Ex. xv., is preceded by six lines of text, beginning ישראל, הבאים, במצרים, הים, מיר, מימים. It is followed by one blank line and ten lines of text, beginning ותקח, סוס, אחריה, מים, על-כן, מצאו, כל, יהוה, לו, אל.

The letter ש of the "sīmān" ביה שמו is שמר, Ex. xxxiv. 11, not שני, Lev. xvi. 8. The second דרש, Lev. x. 16, is placed at the beginning of the line.

This roll is much stained, and the ink has fallen off in a good many places. In the second fragment are two mutilated columns which have been mended.

9.

Or. 1451.—Forty-two strips of red leather, with 3 to 7 columns in a strip; 226 columns, measuring about 18 in. by 4 to 4½, with 51 lines to a column. Yemenite hand, probably of the fifteenth century.

THE PENTATEUCH.—This roll has no Tāgin. Exodus, Leviticus, Numbers and Deuteronomy begin with a new column, four lines being left blank at the end of the preceding column.

Every column commences with a new verse, ו being, with few exceptions, the initial letter. The end of a verse is marked by a dry point after the last word. At the end of a section, or at the end of a column, this point is, however, omitted. The place of the אתנה is indicated by a dry point under the word. An upper dry point is also employed to distinguish אַת, בַל, and הוּא from אֶת-, בְּל-, and הוּא. Three dry points (·) are sometimes placed in the margin at the beginning of an open or closed section.

The last two lines of the Song of Moses, Ex. xv., are disposed in the following form:—

בא סוס פרינה ברכנו ופרישי בים
 ריבם יהוה עליהם
 את מי הים
 ובני ישראל הלכו ביבשה בתוך הים

The first five lines of text following the Song begin with the following words: ותקה, כים, סוף, סוס, אחריה.

The Song האוינו, Deut. xxxii., is written in 67 lines. The six lines of text following the Song begin with ויבא, ויכל, לבבכם, לשמר, הוא, את.

The letters ש and מ of the *simān* ביה שמו are not שני, Lev. xvi. 8, and מה, Num. xxiv. 5; but שמר, Deut. xii. 28, and מוצא, Deut. xxiii. 24.

In Lev. x. 16, the first דרש is placed at the beginning of the line.

The "puncta extraordinaria" are placed on the ten words fixed by the Masorah, except on וישקו, Gen. xxxiii. 4.

The following letters are majuscular: ב of בראשית, Gen. i. 1; ס of ספר, Gen. v. 1; ר of אחר, Ex. xxxiv. 14; ו of נהון, Lev. xi. 42; ג of והתגלה, Lev. xiii. 33; י of יגדל, Num. xiv. 17; ן of משפּטן, Num. xxvii. 5; ע of שבע, Deut. vi. 4; ד of אחר, Deut. vi. 4; ק of קן, Deut. xxii. 6; initial ה of הלידה, Deut. xxxii. 6; א of אשריך, Deut. xxxiii. 29.

The following letters are minuscular: ה of בהבראם, Gen. ii. 4; כ of ולבכתה, Gen. xxiii. 2; ק of קצתי, Gen. xxvii. 46; א of ויקרא, Lev. i. 1; י of תשי, Deut. xxxii. 18.

נון הפוכה is placed before and after Num. x. 35-36. ה is arched throughout.

פּ לפוף is very frequent in this roll, the earliest example being נפתחו, Gen. vii. 11.

10.

Or. 1452.—Sixty-three strips of red leather, with 3 to 5 columns in a strip; 226 columns, measuring about 24 in. by 5 to 5½, with 50 lines to a column. A Yemenite(?) hand, exhibiting considerable likeness to the Spanish style of writing; possibly of the fifteenth century.

THE PENTATEUCH.—There are three Tāgin,

not only on the letters שעמנוך, but also on כדכספך.

Exodus, Leviticus, Numbers, and Deuteronomy begin with a new column, four lines being left blank at the end of the preceding column.

Every column begins with a new verse, and the initial letter is usually ן.

The single dry point is used in the same manner as in Or. 1451 (no. 9). Four dry points (∴) are sometimes placed in the margin at the beginning of a section.

The Song of Moses, Ex. xv., is written in 31 lines. The disposition of the last lines is similar to that in Or. 1451; only the words בתוך הים at the end stand at the beginning of the last line.

The Song is preceded by six lines, the first five of which have the usual initial words; the last word, עבדו, is written at the commencement of the 6th line.

The first five lines immediately following the Song begin with ותקה, אחריה, ורכבו, ויצאו, מרתה. No blank lines are interposed before and after the Song.

The Song האוינו, Deut. xxxii., is written in 71 lines, the 23rd line beginning with בני, and the last word, עמו, being written at the beginning of the 71st line.

It is preceded by seven lines of text, the first five of which have the usual initial words, while the sixth line begins with כל; the last two words, ער תכם, are written at the beginning of the seventh line.

The six lines of text immediately following the Song begin with the following words: אשר, דבר, אשר, אלהם, בו, ויבא.

No blank lines are interposed before and after this Song.

The second דרש, Lev. x. 16, is written at the beginning of the line.

The letters of the "simān" ביה שמו are the same as in Or. 1451.

The "puncta extraordinaria" are placed on the ten words fixed by the Masorah.

The majuscular letters agree with the list given in Ginsburg's *Massorah*, vol. i., pp. 35-36 (no. 225), with the following exceptions: (1) The ז of הכונה, Gen. xxxiv. 31; ט of טוב, Ex. ii. 2; ף of ובהעשף, Gen. xxx. 42; צ of צא, Ex. xi. 8; ש of ערש, Deut. iii. 11, are not enlarged. (2) The ס of ספר, Gen. v. 1; צ of הצור, Deut. xxxii. 4; ל of ישראל, Deut. xxxiv. 12, are enlarged. In אשרך, Deut. xxxiii. 29, both the א and ש are enlarged. Neither נ nor ל are enlarged in לנללתם, Num. i. 2, 22.

Minuscular letters: besides the first five in the list of no. 1, also ו of שלום, Num. xxv. 12, and the second כ of ככרים, Deut. ix. 24.

The inverted Nūn is placed before and after Num. x. 35-36.

ח is arched throughout.

פּ is very frequent in this roll, the earliest example being פישק, Gen. ii. 11.

11.

Or. 1453.—Seventy-six strips of red leather, with 1 to 6 columns in a strip; 224 columns, measuring 22 to 24 in. by $4\frac{1}{4}$ to $4\frac{3}{4}$, with 51 lines to a column. Various oriental hands, apparently of the fifteenth century.

THE PENTATEUCH.—This roll is made up of a number of fragments pieced together to complete the Pentateuch. There are no Tāgin.

Exodus, Leviticus, and Numbers begin with a new column, but not Deuteronomy. Four lines are left blank at the end of the column preceding each of the first-named three books.

A column generally begins with a new verse, and the initial letter is usually ו.

In most of the fragments the end of a verse and of a half-verse is marked regularly by a dry point, and את, ווא, and כל are also sometimes indicated by a dry point over the word.

The Song of Moses, Ex. xv., and the five lines of text preceding and following it, are written according to rule. The last line of the Song commences with את. The Song האוינו, Deut. xxxii., is written in 67 lines.

The peculiar arrangement of various lines noted in Harley, 7619 (no. 1) is also found here. Line 23 (v. 14) begins here with בני.

The Song is preceded by six lines of text with the usual initial words, and one blank line. It is followed by one blank line and vv. 44-47 arranged in five lines, with the following initial words: ויבא, אשר, משה, ויבא, אשר, הוואת.

The letters of the "sīmān" ביה שמו are the same as in Or. 1451. The second דרש, Lev. x. 16, is written at the beginning of the line, and the "puncta extraordinaria" are placed on all the ten words fixed by the Masorah.

Majuscular letters: ב of בראשית, Gen. i. 1; ס of ספר, Gen. v. 1; פ of פשע and לפשע, Gen. i. 17; נ of נצר, Ex. xxxiv. 7 (doubtful); ר of אחר, Ex. xxxiv. 14; ו of נחון, Lev. xi. 42; נ of והתגלה, Lev. xiii. 33; י of יגדל, Num. xiv. 17; ן of כשפטן, Num. xxvii. 5; ע of שמע, Deut. vi. 4; ת of תמים, Deut. xviii. 13; initial ה of הליהוה, Deut. xxxii. 6; א of אשרך, Deut. xxxiii. 29.

Minuscular letters: the first three noted in Or. 1451.

The inverted Nūn is placed before and after Num. x. 35-36. ח is arched in one of the fragments. פּ is very frequent.

In some of the fragments the writing is very faint, the ink having sprung off, and the leather is also in a bad state of preservation in different places. Some few places are also worm-eaten.

12.

Or. 1454.—Eighty-four strips of red leather, with 1 to 7 columns in a strip; 227 columns,

measuring 20 to 21½ in. by 4½ to 5¼, with 51 lines to a column. Various oriental hands, probably of the fifteenth century.

THE PENTATEUCH.—This roll is, like no. 11, made up of a number of fragments pieced together to complete the Pentateuch. There are no Tāgīn, except in the fragment containing Ex. xiv. 28—xx. 21, where the letters שעטנז are provided with three Tāgīn.

The observations made in no. 9 *sqq.* on the beginnings of Exodus, Leviticus, Numbers and Deuteronomy, as well as on the blank lines preceding these books, and on the style of beginning a column, also apply to this roll. The same is the case with the letters of the “*sīmān*” ביה שמו; and the use of the single dry point, as well as of the three dry points (··), is also the same as in no. 9 in most of the fragments belonging to this roll.

The Song of Moses, Ex. xv., and the five lines of text preceding and following it, are written according to rule. The last line of the Song commences with את, and is disposed as follows:—

את מי הם ובני ישראל הלכו בניסה בתוך הים

The Song האינו, Deut. xxxii., is written in 67 lines. The peculiar arrangement of various lines noted in Harley, 7619 is also found here. Line 21 (v. 14) begins with בני, as in the preceding no., and not with ואילים.

The Song is preceded by six lines of text, with the usual initial words, and one blank line. It is followed by one blank line, and vv. 44—47 are written in five lines, with the following initial words: אשר, לדבר, ויבא, אשר, הזאת.

The second דרש, Lev. x. 16, is written at the beginning of the line, and the “*puncta extraordinaria*” are placed on the ten words fixed by the Masorah.

Majuscular letters: בראשית of ב, Gen. i. 1; אחר of ר, Ex. xxxiv. 14; והתגלה of ג, Lev.

xiii. 33; י of יגדל, Num. xiv. 17; ז of משפטן, Num. xxvii. 5; ע of שמע, Deut. vi. 4; ד of אחר, Deut. vi. 4; ז of הארץ, Deut. xi. 21; ת of תמים, Deut. xviii. 13; ק of קן, Deut. xxii. 6; ל of וישלכם, Deut. xxix. 27; initial ה of הליהוה, Deut. xxxii. 6, which is also written by itself; א of אשריך, Deut. xxxiii. 29.

Minuscular letters: the first four noted in no. 1.

The inverted Nūn is placed before and after Num. x. 35-36; ח is arched in some of the fragments, and פ' לפור is frequent.

Portions of some of the fragments are now only legible with difficulty, and the leather is worm-eaten in various places.

13.

Or. 1455.—Eighty-seven strips of red leather, with 1 to 6 columns in a strip; 225 columns, measuring 19½ to 24 in. by 4 to 5, with 50 lines to a column. Various oriental hands, probably of the fifteenth century.

THE PENTATEUCH.—This roll is also made up of a number of fragments, but Deuteronomy xxxiii. 15—xxxiv. 12 is wanting. Some of the fragments are provided with Tāgīn.

It agrees with no. 9 *sqq.* with regard to the beginnings of the last four books, the blank lines preceding them, the style of beginning a column, and the letters of ביה שמו. Some of the fragments also employ the single dry point, as well as the three dry points, in the same manner as no. 9.

Line 6 (vv. 3—4) of the Song of Moses, Ex. xv., is disposed as follows:—

יהוה שם מרכבה שרעה חזילו ידה בים ומבחר

The last line begins with את, and is disposed in the same manner as in the preceding number.

The five lines of text preceding the Song have the following initial words: הבאים, במצרים, על, ביום, ביבשה.

The five lines of text following the Song begin severally as follows: סוס, אחריה, ותקה, כים, סוף.

The arrangement of the Song האינו, Deut. xxxii., and of the lines preceding and following it, is the same as in Or. 1454 (no. 12).

The first דרש, not the second, of Lev. x. 16, is written at the beginning of the line, and the "puncta extraordinaria" are placed on the ten words fixed by the Masorah.

The majuscular letters are the same as in Or. 1451 (no. 9), with the following exceptions: (1) א of אשרך, Deut. xxxiii. 29, is not majuscular; (2) ת of תמים, Deut. xviii. 13; ל of וישלכם, Deut. xxix. 27, are majuscular.

The minuscular letters are also the same as in Or. 1451, with the exception of the י of תשי, Deut. xxxii. 18, which is not diminutive in this roll.

The inverted Nūn is placed before and after Num. x. 35-36. ה is arched in some of the fragments, and פ לפוף is frequent.

Many portions of the scroll are in an unsatisfactory state of preservation.

14.

Or. 1456.—Seventy-five strips of red leather, with 1 to 6 columns in a strip; 224 columns, measuring 21 to 22 in. by $4\frac{1}{2}$ to $5\frac{1}{2}$, with 50 lines to a column. Various oriental hands, probably of the fifteenth century.

THE PENTATEUCH.—This roll is made up of a number of fragments pieced together to complete the Pentateuch.

With regard to the beginnings of the last four books, &c., it agrees with no. 9, in the same manner as Or. 1455.

The last line of the Song of Moses, Ex. xv., begins with את, and is disposed in the same manner as in the preceding numbers.

The Song האינו, Deut. xxxii., is written

in 67 lines, and is arranged in the same way as in nos. 12 and 13. The six lines of text preceding this Song have the usual initial words. The six lines following it begin severally: תאריכו, את-כל, לכל, ויכל, ויבא, לרשתה.

The second דרש, Lev. x. 16, is written at the beginning of the line, and the "puncta extraordinaria" are placed on the ten words fixed by the Masorah.

Besides the list of majuscular letters given in no. 9, the ו of ואכל, Gen. xl. 19, and ל of וישלכם, Deut. xxix. 27, are enlarged in this roll.

The minuscular letters are the same as in the preceding number.

The inverted Nūn and פ לפוף are also used as in the preceding number, and arched ה is very frequent.

15.

Or. 1457.—Eighty-two strips of red leather, with 1 to 6 columns in a strip; 223 columns, measuring 22 to 26 in. by $4\frac{1}{2}$ to $7\frac{1}{2}$, with 50 and 51 lines to a column. Various oriental hands, probably of the fifteenth century.

THE PENTATEUCH.—This roll also consists of a number of fragments by various hands, pieced together to complete the Pentateuch.

Some of the fragments are provided with Tāgin.

Leviticus, Numbers, and Deuteronomy begin with a new column, four lines being left blank at the end of the preceding column. Four blank lines are also interposed between the end of Genesis and the beginning of Exodus, which commences in the same column.

A column often begins with a new verse, and the initial letter is frequently ו.

The words שמר, Deut. xii. 28, and מוצא, Deut. xxiii. 24, represent the letters ש and מ of the סימן ביה שמו. שמור, Deut. v. 12,

stands also at the head of the column, and יהורה, Gen. xlix. 8, takes the place of יששכר, Gen. xlix. 14. The end of a verse and of a half-verse is marked by a dry point; and אַת, פֶּל, and הִיא are also distinguished by a point over the word, as in no. 9 *sqq.* Three dry points (·) are sometimes placed in the left margin at the beginning of a section, but this mark is also frequently used to indicate merely the beginning of a verse, e.g. Gen. xxxvi. 12; xxxix. 7; xli. 38, 48; xlii. 7; xliii. 11, 24. Two points (·) occur in the left margin of Gen. xlvi. 28, at the beginning of a closed section.

The last line of the Song of Moses, Ex. xv., begins with אַת, and is disposed as follows:—

אֵת מִי הִים וּבְנֵי יִשְׂרָאֵל הִלְכוּ בְּיַבְשֵׁהוּ בַחַד הַיָּם

In all other respects the Song is written according to rule.

The Song of Moses, Dent. xxxii., is written in 67 lines, arranged as in nos. 12 and 13.

Both דַּרְשׁ, Lev. x. 16, are written in the middle of the line.

The “puncta extraordinaria” are placed on the ten words fixed by the Masorah.

Majuscular letters: ב of בְּרֵאשִׁית, Gen. i. 1; ר of אַחֲרַי, Ex. xxxiv. 14; ו of נַחֲוֹן, Lev. xi. 42; ג of וְהִתְגַּלְהָה, Lev. xiii. 33; י of יַגְדֵּל, Num. xiv. 17; ע of שְׂמַע, Deut. vi. 4; ד of אַחֲדַי, Deut. vi. 4; ל of וַיִּשְׁלַכְכֶם, Deut. xxix. 27.

Minuscular letters: ה of בְּהִבְרָאם, Gen. ii. 4; א of וַיִּקְרָא, Lev. i. 1.

The inverted Nūn is placed before and after Num. x. 35-36.

In some fragments ה is arched. פֿ לִפְנֵי is frequent, and its form is generally majuscular.

16.

Or. 1458.—Sixty-five strips of red leather, with 1 to 5 columns in a strip; 227 columns, measuring about 25 in. by $4\frac{1}{2}$ to $6\frac{1}{4}$, with 50 lines to a column. Oriental hand, probably of the fifteenth century.

THE PENTATEUCH.—The following portions of this roll are due to other hands: Ex. xxxv. 14—Lev. iii. 14; Num. iv. 32—vii. 59; vii. 60—ix. 21; ix. 22—xiv. 16 (this fragment being provided with Tāgin); xiv. 17—xvi. 12; xvi. 13—xxi. 8; xxi. 9—xxii. 26; xxvi. 14—xxxii. 37.

Four lines are left blank between the end of a book and the beginning of another. Leviticus begins with a new column.

A column generally commences with a new verse, and the initial letter is usually ו.

The letters of בִּיה שְׂמוֹ are the same as in no. 9 *sqq.* The end of a verse is not marked in this roll, but the position of *Ethnah* is indicated by a black point. A black point is also used on the א of אַת to distinguish it from אֶת־, and on the פ of פֶּל to distinguish it from פֶּל־. Three black points are generally placed in the right margin, at the beginning of an open or closed section. Sometimes these points appear at the end of a section, and often they merely indicate the beginning of a verse.

The last line of the Song of Moses, Ex. xv., begins with אַת, and is disposed in the same manner as in no. 12 *sqq.*

In all other respects the Song is written in the ordinary way.

The Song הַאֲמִינוּ, Deut. xxxii., is written in 67 lines, the arrangement of the lines being the same as in no. 12, *sqq.*

Both דַּרְשׁ, Lev. x. 16, are written at the end of the line. The “puncta extraordinaria” are placed on the ten words fixed by the Masorah.

Majuscular letters: ב of בְּרֵאשִׁית, Gen. i. 1; ו of נַחֲוֹן, Lev. xi. 42; ג of וְהִתְגַּלְהָה, Lev. xiii. 33; י of יַגְדֵּל, Num. xiv. 17; ו of מִשְׁפָּטָן, Num. xxvii. 5; ע of שְׂמַע, Deut. vi. 4; ד of אַחֲדַי, Deut. vi. 4; ץ of הָאֲרָץ, Deut. xi. 21.

Minuscular letters: כ of וּלְבַכְתָּהּ, Gen. xxiii. 2; ק of קִצְתִּי, Gen. xxvii. 46; א of וַיִּקְרָא, Lev. i. 1.

לֵךְ לְךָ in כִּף כְּפֹלָה, Gen. xii. 1.

The initial ה of הליהוה, Deut. xxxii. 6, is written by itself, but it is not majuscular.

נן הפוכה is placed before and after Num. x. 35-36.

This scroll is worm-eaten in many places.

17.

Or. 1459.—Eighty-nine strips of leather, with 2 to 4 columns in a strip; 268 columns, measuring about 25 in. by 8, with 45 lines to a column. Oriental hand, probably of the sixteenth century.

THE PENTATEUCH.—This roll is provided with Tāgin, viz., three on the letters שעמנון and one on the letters ברהיק.

Numbers xiii. 1—20 is written in smaller letters.

The word שני, Lev. xvi. 7 (not xvi. 8), represents the letter ש of שמו.

The first five lines of text following the Song of Moses, Ex. xv., have the following initial words: ותקח, גאה, הנשים, את, במדבר.

The Song of Moses, Deut. xxxii., is written in 70 lines.

The 23rd line begins with בני, not with ואלים.

The Song is followed by vv. 44—47 arranged in seven lines, with the following initial words: לשמר, אשר, אל, הוא, ויבא, על, רק.

Both דרש, Lev. x. 16, are written at the end of the line.

The "punctum extraordinarium" is wanting on ועשרה, Num. xxix. 15. In ובקומה, ק (not second ו) is dotted. This roll has points on כ of ולבכתה, Gen. xxiii. 2, and on א of אשר, Num. xxxi. 23.

Majuscular letters: ב of בראשית, Gen. i. 1; ף of ובהעטף, Gen. xxx. 42; ז of הכונה, Gen. xxxiv. 31; נ of נצר, Ex. xxxiv. 7; ר of אחר, Ex. xxxiv. 14; ו of נחק, Lev. xi. 42; ג of והתגלה, Lev. xiii. 33; ס of ויהס, Num. xiii. 30;

י of יגדל, Num. xiv. 17; מ of מה, Num. xxiv. 5; ן of משפטן, Num. xxvii. 5; ע of שמע, Deut. vi. 4; ד of אחר, Deut. vi. 4; second י of הייתם, Deut. ix. 24; ת of תמים, Deut. xviii. 13; ק of קן, Deut. xxii. 6; כ of והתמכרתם, Deut. xxviii. 68; ל of וישלכם, Deut. xxix. 27; initial ה of הליהוה, Deut. xxxii. 6.

Minuscular letters: besides the first five of no. 9, also the second מ of כמרים, Deut. ix. 24.

The inverted Nūn is placed before and after Num. x. 35-36.

18.

Or. 1460.—Forty-eight strips of leather, with 3 to 5 columns in a strip; 187 columns, measuring about 23½ in. by 7, with 48 to 49 lines to a column. Oriental hand, probably of the sixteenth century.

THE PENTATEUCH.—Tāgin the same as in the preceding number. Deut. xxvii. 12 (beginning: יעמרו)—xxxii. 28 (ending: האלה) is due to a different hand.

The first five lines of text following the Song of Moses, Ex. xv., begin: ותקח, אחריה, מים, סוף, סוס.

The fifth of the six lines of text preceding the Song of Moses, Deut. xxxii., begins with במעשה. The first word of the twenty-third line of the Song is בני.

In Lev. x. 16, both דרש are written in the middle of the line. The "puncta extraordinaria" are placed on the ten words fixed by the Masorah.

Majuscular letters: the same as in no. 1, with the addition of the ס of ויהס, Num. xiii. 30; ן of משפטן, Num. xxvii. 5; ת of תמים, Deut. xviii. 13.

Minuscular letters: the same as in no. 1, with the addition of the ו of שלום, which is also broken (וי קטיעה).

The inverted Nūn is placed before and after Num. x. 35-36.

19.

Or. 1461.—Sixty-six strips of leather, with 2 to 5 columns in a strip; 234 columns, measuring about 18 in. by 6 to $6\frac{3}{4}$, with 42 lines to a column. Oriental hand, probably of the sixteenth century.

THE PENTATEUCH.—This roll breaks off with Deut. xxxii. 49 (last word: כנען). Tāgin the same as in nos. 17 and 18.

The word שמי, Ex. xxiii. 21, represents the letter ש of שמו ביה שמו.

The Song of Moses, Ex. xv., and the five lines of text preceding and following it, occupy a separate column. The fourth and fifth lines of the five lines of text following the Song begin respectively with את and ולא.

The twenty-third line of the Song האינו, Deut. xxxii., begins with בני. Vv. 44—47, which follow the Song, are arranged in six lines, with the following initial words: ויבא, את, כי הוא, בניכם, שימו, בו.

In Lev. x. 16, both דרש are written in the *middle* of the line. The “puncta extraordinaria” are placed on the ten words fixed by the Masorah.

Majuscular letters: the same as in no. 17, with the following exceptions: (1) ם of שלשים, Gen. i. 23, and א of אנכי, Ex. xx. 2, are enlarged in this roll; (2) מ of מה, Num. xxiv. 5; second י of הייתם, Deut. ix. 24, are not enlarged.

Minuscular letters: ה of בהבראם, Gen. ii. 4; כ of ולבנתה, Gen. xxiii. 2; א of ויקרא, Lev. i. 1; מ of מוקדה, Lev. vi. 2.

ו of שלום, Num. xxv. 12, is broken. ה is arched throughout. The inverted Nūn is placed before and after Num. x. 35-36.

20.

Or. 1462.—Forty-six strips of leather, with 3 to 6 columns in a strip; 188 columns, measuring about $20\frac{1}{2}$ in. by $5\frac{1}{2}$, with 48 lines

to a column. Oriental hand, probably of the fifteenth century.

THE PENTATEUCH.—This roll begins with Gen. xlviii. 7 (first word: ואקברה). The following portions are due to other hands: Ex. xxix. 38 (beginning: תמיד)—xxxiv. 1 (ending: הראשנים); Lev. vi. 6—viii. 16 (ending: ויקטר); Deut. xvi. 18—xxi. 2 (ending: אל); xxv. 1—xxviii. 12 (ending: הטוב את); xxxii. 25 (beginning: יזנק)—xxxiv. 12.

There are three Tāgin on the letters שעטנוגן. The words יששכר, Gen. xlix. 14; שפטם, Deut. xvi. 18; מוצא, Deut. xxiii. 24, represent the letters י, ש, and מ of שמו ביה.

In Lev. x. 16, both דרש are written in the *middle* of the line.

Of the “puncta extraordinaria” fixed by the Masorah, the points are uncertain in the case of אשר, Num. xxi. 30; and ועשרון, Num. xxix. 15, the leather being injured in these places.

The last line of the Song of Moses, Ex. xv., begins with את, and is disposed in the same manner as in no. 12, *sqq.*

The twenty-third line of the Song האינו, Deut. xxxii., begins with בני.

Majuscular letters: נ of נצר, Ex. xxxiv. 7; ר of אחר, Ex. xxxiv. 14; ו of נחוק, Lev. xi. 42; ג of והתגלה, Lev. xiii. 33; ן of כמשפטן, Num. xxvii. 5; ע of שמע, Deut. vi. 4; ד of אהר, Deut. vi. 4; ל of וישלכם, Deut. xxix. 27; initial ה of הליהוה, Deut. xxxii. 6. Some of these letters are, however, not really majuscular, but only thicker in form.

The inverted Nūn is placed before and after Num. x. 35-36. In the fragment containing Deut. xxxii. 25—xxxiv. 12 the letter ה is arched.

21.

Or. 1463.—Eighteen strips of leather, with 3 to 5 columns in a strip; 78 columns, measuring about 26 in. by $7\frac{1}{2}$, with 54

lines to a column. Oriental hand, probably of the sixteenth century.

THE PENTATEUCH.—This roll contains the whole of Genesis and Exodus as far as ch. xxxviii. 19. It abounds in Tāgīn and peculiarly shaped letters (arched ה, לפוף, פ' &c.).

A column generally begins with a new verse, and the initial letter is always ו, the columns represented by the first three letters of ביה שמו being, of course, excepted.

The "puncta extraordinaria" are placed on the five words in Genesis fixed by the Masorah.

Majuscular letters: ב of בראשית, Gen. i. 1; א of אנכי, Ex. xx. 2; נ of נצר, Ex. xxxiv. 7; ר of אחר, Ex. xxxiv. 1-4.

Minuscular letters: ה of בהבראם, Gen. ii. 4; כ of ולבכתה, Gen. xxiii. 2.

22.

Or. 1464.—Twenty-five strips of leather, with 3 columns in each; 75 columns, measuring about 25 in. by 7, with 52 to 53 lines to a column. Oriental hand, probably of the sixteenth century.

THE PENTATEUCH.—This roll contains only a fragment. It begins with Gen. xlix. 8, and ends with Lev. xxi. 8 (last word: להם).

The following portions of the text are due to other hands: Ex. vii. 12—ix. 17 (last word: כסתולל); Lev. vii. 7 (first word: יכפר)—ix. 15 (last word: ויקח); xi. 47 (first words: ובין המדר)—xiv. 7 (last word: פעמים); xiv. 7 (first word: ויחרו)—xv. 22 (last word: ורחץ).

This roll is provided with Tāgīn, and contains many instances of פ' לפוף and other peculiarly shaped letters.

The last line of the Song of Moses, Ex. xv., begins with את, and is arranged in the same manner as in no. 12, *sqq.*

In Lev. x. 16 the second דרש is written at the beginning of the line.

שני, Lev. xvi. 8, does not stand at the head of the column.

Majuscular letters: ה of חכלילי, Gen. xlix. 12; צ of צא, Ex. xi. 8; א of אנכי, Ex. xx. 2; צ of ציץ, Ex. xxviii. 36; נ of נצר, Ex. xxxiv. 7; ר of אחר, Ex. xxxiv. 14; ו of נחון, Lev. xi. 42; ג of והתגלה, Lev. xiii. 33.

Minuscular letters: א of ויקרא, Lev. i. 1; כ of כווקדה, Lev. vi. 2.

23.

Or. 1465.—Six strips of leather, with 5 columns in each, except in the last strip, which has only four columns; 29 columns, measuring about 26 in. by 6, with 52 lines to a column. Oriental hand, probably of the sixteenth century.

THE PENTATEUCH.—This fragment is written by the same hand as MS. Or. 1463. It contains Num. iii. 33 (first word: וכשפחת)—xxvi. 10.

Every column begins with the letter ו, except the column represented by the letter כ ביה שמו. Fifteen out of the twenty-nine columns begin with a new verse.

כה, Num. xxiv. 5, stands at the head of the column.

The "puncta extraordinaria" are placed on וואהרין (ואהרין), ch. iii. 39, and רחקה (רחקה), ch. ix. 10; but in אשר, ch. xxi. 30, the point over the ר is erased.

The inverted Nūn is placed before and after Num. x. 35-36.

The ו of שלום, Num. xxv. 12, looks like a broken ו.

24.

Or. 4726.—Twenty-two strips of vellum, with 3 to 8 columns in a strip; 121 columns, measuring about 4½ in. by 1½, with 42 lines

to a column. A small Askhenazi hand of the seventeenth to eighteenth century.

THE PENTATEUCH.—This roll only contains Gen. i. 1—Ex. ix. 29 (last word : יחדלון), and Deut. i. 9—xxxii. 12.

There are generally three Tāgīn on שעטנונץ. Instead of the three small strokes, there is a rather elaborate little design over the same letters when occurring in the upper line of a column.

Each column, with the exception of the first, and the ם of ביה שמו (יהודה, Gen. xlix. 8), begins with the letter ן.

The majuscular and minuscular letters are not always easy to distinguish, as the writing is unequal in parts, but there is not much variation from the ordinary style of scrolls belonging to a rather late date.

The "puncta extraordinaria" occur on the words fixed by the Masorah (as far as these words are contained in the fragments), excepting את, Gen. xxxvii. 12, which is not dotted. ך is arched throughout.

25.

Harley, 7620.—Seven strips of vellum; 24 columns, measuring about 17½ in. by 7½, with 21 lines to a column. German hand, probably of the fifteenth century. The first six columns, which are in a different hand, are provided with vowel-points (though in a very inadequate form), and accompanied by an inter-linear Latin translation. Wooden roller. Kennicott, 123.

THE BOOK OF ESTHER.—There are three Tāgīn on שעטנונץ, six on ש (in the first six columns, three), and one on ה.

Majuscular letters: ח of חור, i. 6; ן of ויתא, ix. 9; second ת of ותכתב, ix. 29.

Minuscular letters: ת of פרשנרתא, ix. 7; ש of פרמשתא, ix. 9; ן of ויתא, ix. 9.

The names of the sons of Haman are arranged in six lines.

The following open sections occur in the roll: ch. i. 7; ii. 21; iii. 1; viii. 3; ix. 29.

Readings differing from the כתיב of the Masoretic text are ובמלאת, i. 5; ממוכן, i. 16; היהודיים, viii. 1 (with the second ם over the line); היהודים, ix. 15.

26.

Egerton, 67a.—Six strips of vellum; 30 columns, measuring about 6½ in. by 4¾, with 15 lines to a column. Flowers are painted on the space between the columns. Sefardi hand, probably of the sixteenth century. Wooden roller.

THE BOOK OF ESTHER.—There are three Tāgīn on שעטנונץ. In the first nine columns the letters ברהחיק are provided with one Tāg.

Majuscular letters: the same as in no. 25, the only difference being that the first, and not the second, ת of ותכתב, ix. 29, is enlarged.

Minuscular letters: also the same as in no. 25.

The names of the sons of Haman are arranged in eleven lines, in accordance with the rule.

The Megillah is preceded by three benedictions, and followed by one benediction. After the latter:—

ארור המן ברוך מרדכי וכי
ואתה קדוש אי דירא

27.

Sloane, 2641.—Four strips of vellum; 17 columns, measuring about 4½ in. by 4, with mostly 21 lines to a column (columns 1—7 have 18 lines each, and the last column, which is written in the form of a circle,

consists of 15 lines). Painted borders with floral designs and figures of animals. German hand of the seventeenth century, but the first seven columns are due to a later hand. Wooden roller.

THE BOOK OF ESTHER.—There are no Tāgin. The letter ה is arched in חור, i. 6, and regularly in the older portion of the MS.

Majuscular letters: the initial letters of the words יבוא המלך והמן היום, v. 4, thus forming the tetragrammaton; ו of ויתא, ix. 9; first ת of ותכתב, ix. 29.

Minuscular letters: the same as in nos. 25 and 26. The ל of לכל, and ץ of זרע, in ch. x. 3, are flourished.

The names of the sons of Haman are arranged in conformity to the rule.

The following open sections occur: ch. iii. 8 and iv. 1.

Readings differing from the Masoretic כתיב are ובכלאות, i. 5; כמוכן, i. 16; ותבונאיה (the ך being written over the line), iv. 4; אהשורוש, x. i.

The Megillah is preceded by two benedictions.

28.

Sloane, 2642.—Eleven strips of vellum; 39 columns, measuring about $3\frac{1}{2}$ in. by $2\frac{1}{2}$ to $5\frac{1}{4}$, with 11 lines to a column. Sefardi hand (writing very indifferent), probably of the seventeenth century.

THE BOOK OF ESTHER.—There are no Tāgin, and the only majuscular letter occurring in the roll is the ה of חור, i. 6. Minuscular letters are entirely absent.

The names of the sons of Haman are arranged in conformity with the rule.

The following sections are open: ch. vi. 1; vii. 5.

Readings differing from the Masoretic

כתיב are: כמוכן, i. 6; הפרוים, ix. 19; וקבלו, ix. 27; אהשורוש, x. 1. The words ביהודים and היהודים are written with one ך before the ם, where the Kethib has a double ך.

A Mezūzah, or door-phylactery, is attached to the roll at the end.

29.

Add. 7144.—Six strips of leather; 21 columns, measuring about $9\frac{1}{4}$ in. by $6\frac{1}{2}$, with 19 lines to a column. Sefardi hand, sixteenth to seventeenth century. Wooden roller.

[RICH COLLECTION, acquired in 1825.]

THE BOOK OF ESTHER.—There are three Tāgin on שעטנוץ, and ה is arched throughout.

Majuscular and minuscular letters: the same as in no. 26. The names of the sons of Haman are arranged in conformity with the rule.

30.

Add. 8132.—Nine strips of vellum, of which the first and part of the second are lined with green silk; 40 columns, measuring about $3\frac{1}{4}$ in. by 3, with 13 lines to a column. Sefardi hand, probably of the fifteenth century. Ivory roller.

[Presented by DAVID ISRAEL BRANDON, May 11, 1822.]

There are three Tāgin on שעטנוץ and ס, and one on ברהחיק. The letter ה is arched sometimes, as are also occasionally בהבסרת at the end of a line. The ץ in the last word of the Megillah (זרע) is flourished.

There are no majuscular or minuscular letters. The names of the sons of Haman are arranged in conformity with the rule.

The reading in ch. i. 16 is כמכן (not the Kethib כמוכן).

31.

Add. 11,691.—One strip of vellum; 17 cols., measuring about $1\frac{5}{8}$ in. by $1\frac{1}{8}$, with 30 to 31 lines to a column. Sefardi hand, probably of the nineteenth century. Ivory roller. [Presented by D. MOCATTA, March 19, 1840.]

THE BOOK OF ESTHER.—There are three Tāgin on שעמנוץ, and one on ח. Majuscular and minuscular letters: the same as in nos. 26 and 29.

The names of the sons of Haman are arranged in conformity with the rule.

32.

Add. 11,831.—Three strips of vellum; 18 columns, measuring about 3 in. by $2\frac{5}{8}$, with 20 lines to a column. Sefardi hand, probably of the seventeenth century. Ivory roller.

[REV. THOMAS BUTLER, July 5, 1841, from Adam Clarke's Collection.]

There are three Tāgin on שעמנוץ, but not regularly, except in the first column. Majuscular and minuscular letters: the same as in nos. 26, 29, and 31.

The names of the sons of Haman are arranged in conformity with the rule.

33.

Add. 11,832.—Seven strips of vellum, the first of which is lined with grey silk; 38 columns, with 15 lines to a column. The columns have the form of circles, with a diameter of 3 inches. The upper and lower margins, and the space between the columns, are ornamented with coloured floral designs and drawings, one of which represents Haman hanging on the tree. German hand, written by Abraham b. Moses, A.M. (5)381 (A.D. 1621). Wooden roller.

[REV. THOMAS BUTLER, July 5, 1841.]

THE BOOK OF ESTHER.—There are three Tāgin on the letters שעמנוץ, and one Tāg on ברהיכק.

ח is arched throughout.

Majuscular letters: the same as in no. 26, &c., with the addition of the ע of עשרת, ix. 10.

Minuscular letters: also the same as in no. 26, &c.

The column containing the names of the ten sons of Haman is arranged in nine lines, contrary to the rule. The words ארדי (for ארירי), ויותא, and עשרת, are written in the vacant space between the remaining eight names and ואת.

Colophon:

נכתב על ידי אברהם בן כהרר משה בשנת שפ"א לפ"ק

34.

Add. 11,833.—Three strips of vellum; 11 columns, measuring about 18 in. by $6\frac{1}{2}$ to $9\frac{1}{2}$, with 39 lines to a column. Sefardi hand, probably of the sixteenth century. Wooden roller.

[REV. THOS. BUTLER, July 5, 1841.]

THE BOOK OF ESTHER.—There are three Tāgin on שעמנוץ. Majuscular and minuscular letters: the same as no. 26, &c. The y in the last word (ורע) is slightly flourished. The names of the sons of Haman are arranged in conformity with the rule.

35.

Add. 11,834.—Nine strips of leather, the first of which is partly lined with yellow flowered silk; 27 columns, measuring about $10\frac{3}{4}$ in. by $6\frac{1}{2}$, with 18 lines to a column. Sefardi hand, probably of the sixteenth century. Wooden roller.

[REV. THOS. BUTLER, July 5, 1841.]

THE BOOK OF ESTHER.—There are three Tāgin on שעטנוץ, and one on ברהוק. Majuscular and minuscular letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

36.

Or. 1047.—Eight strips of vellum; 14 cols., measuring about $18\frac{3}{4}$ in. by $10\frac{1}{2}$, with 26 lines to a column. The upper and lower margins, and the space between the columns, are covered with coloured drawings representing the events recorded in the book, words of the text being added to each drawing. In the text itself a crown is painted over the names of Esther and Ahasverus; also over the name of Vashti when mentioned before her disgrace, and over the words כתר מלכות, ch. ii. 17. German hand, probably of the sixteenth century. Wooden roller. [REV. M. ELKIN, Feb. 24, 1871.]

THE BOOK OF ESTHER.—This roll has no Tāgin.

Majuscular letters: ה of חור, i. 6; initial letters of היא וכל הנשים יתנו, i. 20, forming the tetragrammaton if read backwards; initial letters of יבוא המלך והמן היום, v. 4, and the final letters of כי כלתה אליו הרעה, vii. 7, both forming the tetragrammaton; ו of ויחא, ix. 9; first ת of ותכתב, ix. 29.

Minuscular letters: the same as in no. 25, &c.

The names of the sons of Haman are arranged in conformity with the rule.

On the margin at the end are figures with musical instruments, bearing the following names: גהם, וואלף, הירש, היים, שמעון, בער.

37.

Or. 1086.—Six strips of leather; 20 columns, measuring about $6\frac{3}{4}$ in. by 4 to 5, with 21

lines to a column. Sefardi hand of the sixteenth to seventeenth century. Ivory roller, mounted with brass.

[Bequeathed by the REV. J. NOBLE COLEMAN, May 25, 1872.]

THE BOOK OF ESTHER.—There are three Tāgin on שעטנוץ, and one Tāg on ברהוק. The letter ה is arched throughout. Majuscular and minuscular letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

The Megillah is preceded by three benedictions, and followed by one benediction, ending with the words:—

ארור הכן ונם חרבונה זכור לטוב

38.

Or. 1087.—This MS. is now in book-form, and contains 19 columns, measuring about $11\frac{1}{4}$ in. by $6\frac{1}{4}$, with 21 lines to a column. Sefardi hand (well written), probably of the fifteenth century. The first four columns (containing ch. i. 1—ii. 15) are provided with vowel-points, the Ethnaḥ being also given.

[Bequeathed by the REV. J. NOBLE COLEMAN, May 25, 1872.]

THE BOOK OF ESTHER.—The letters שעטנוץ are provided with three Tāgin, and one Tāg is placed on the letters ברהוק. Majuscular and minuscular letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

On a fly-leaf at the beginning is a note signed J. N. C. (J. Noble Coleman), in which he states that the MS. was presented to him by his friend George Pope, who had bought it from a bookseller at Bristol.

39.

Or. 2086.—Five strips of leather; 14 columns, measuring about $8\frac{3}{8}$ in. by 6, with 23 to 25 lines to a column. Sefardi hand, probably of the fifteenth century. Wooden roller.

[Presented by MAJ.-GEN. AUG. MEYRICK, Oct. 26, 1878.]

THE BOOK OF ESTHER.—There are three Tāgin on שעטנוץ, and one on ברהחיק. Majuscular letters: the same as in no. 26, &c., but there are no minuscular letters.

The פ of דלפון, פורתא, and פרמשתא (ix. 7, 8, 9) is flourished. The names of the sons of Haman are arranged in conformity with the rule.

40.

Or. 4224.—Five strips of leather; 16 columns, measuring about $14\frac{1}{2}$ in. by $5\frac{3}{4}$, with 22 lines to a column. Sefardi hand of the fifteenth to sixteenth century. The ink is occasionally blotted, col. 1 being in a specially bad condition.

[C. D. GINSBURG, Feb. 17, 1891.]

THE BOOK OF ESTHER.—There are three Tāgin on שעטנוץ, and one Tāg on ברהחיק. Majuscular and minuscular letters: the same as in no. 26, &c. The initial letters of יבוא המלך והמן היום, v. 4, are marked by dots to indicate the tetragrammaton, and there are similar dots in other parts, though not always marking the tetragrammaton (*e.g.* ויבקש הדבר וימצא, ii. 23). It is, however, difficult to say whether these dots were in the MS. originally.

Reading at variance with the Masoretic Kethib: והיהודים, ix. 18.

41.

Or. 4670.—One strip of fine vellum; 3 columns, measuring about 2 in. by $1\frac{1}{4}$, with

64 lines to a column. Written in a very minute hand, probably eighteenth century. Silver-plated roller. Pen and ink illustrations on the middle portion of the spaces between the columns.

THE BOOK OF ESTHER.—The Megillah is followed by two benedictions, שושנת יעקב, and ארור המן.

42.

Or. 4727.—Seven strips of vellum; 26 cols., measuring about $9\frac{3}{4}$ in. by $7\frac{1}{2}$, with 17 lines to a column. A large good Sefardi hand of the sixteenth to seventeenth century. Wooden roller.

THE BOOK OF ESTHER.—There are three Tāgin on שעטנוץ, and one Tāg on ברהחיק. Majuscular and minuscular letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

43.

Or. 4786.—Five strips of vellum; 31 columns, measuring about $4\frac{3}{8}$ in. by $2\frac{1}{8}$, with a space of about $\frac{7}{8}$ in. between the columns. Eighteen lines to a column. Italian writing of about the middle of the seventeenth century.

Copper-plate illustrations by Salomon Italia,^a with architectural and floral designs over each column. The spaces between the columns are occupied by figures representing Ahasverus, Esther, Mordecai, and Haman, which are repeated in regular succession.

THE BOOK OF ESTHER.—It is difficult to ascertain the use of Tāgin, the strokes being

^a See Gandelini's *Notizie degli Intagliatori*, vol. ii., p. 136. The date A.D. 1641 is attached to a work of this artist.

frequently very faint; but there appear to be three Tāgin on שַׁעֲטוֹנָן, and one Tāg on בְּרִדְהֶפֶר.

Majuscular and minuscular letters: the same as in no. 26, &c. The majuscular ה in הוּר, i. 6, is also arched. The writing is, however, unequal in parts, and it is, therefore, uncertain whether other letters were intended to have enlarged or diminutive forms.

The names of the sons of Haman are arranged in conformity with the rule.

The quasi-heraldic device at the beginning of the scroll is signed: "Salom. Italia sculpsit." The name of the original owner, which had been written on a blank space within the same design, has been erased, and the following note of a later owner has been written down instead: זאב בכיה יהודה שטאקפיש (sic!) זה הכנילה שייך להק"ם בניסן.

In another blank space above this is written in the same hand: בתנה כאת אהובי(?) ... יוסף בחר אליעזר משה פראר(?)

Below the design, in a recent hand: ונכתב: בהספר ק (A.M. (5)629 = A.D. 1869).

44.

Or. 4221.—Two strips of leather; 7 columns, measuring about $8\frac{1}{2}$ in. by $4\frac{3}{4}$, with 23 lines to a column. Yemenite hand of the fifteenth to sixteenth century.

[C. D. GINSBURG, Feb. 17, 1891.]

THE SONG OF SONGS.—There are no Tāgin in this roll. The letter ה is occasionally arched. There are no open sections, and the closed* sections are: ii. 1; iii. 1; iv. 1;

* There is, however, barely enough blank space left within the line to satisfy the Masoretic requirement that room sufficient for nine letters should be left at closed sections.

v. 1; vi. 1; vii. 1 (comp. the list of open and closed sections given in Ginsburg's Masorah, vol. ii., p. 497). There are no majuscular letters; but all the three letters of שיר at the beginning are enlarged merely on account of its being the opening word.

The readings of the Masoretic קרי have been adopted in the text instead of the כתיב.

45.

Or. 4801.—Two strips of vellum; 9 columns, measuring about $10\frac{1}{2}$ in. by $4\frac{3}{4}$, with 20 lines to a column. Nineteenth century. A fine specimen of modern writing.

[M. SWIDIRICHIN, July 16, 1894, originally, together with nos. 47, 49, 51, in the possession of Sir Moses Montefiore.]

THE SONG OF SONGS.—There are three Tāgin on שַׁעֲטוֹנָן, and the letter ה, which is also arched, is provided with one Tāg. There are no open sections, and only two closed ones (iii. 1; vi. 1). The only majuscular letter is the ש in the first word of the scroll. Compare the preceding number.

46.

Or. 4220.—Two strips of leather; 7 columns, measuring about $9\frac{1}{2}$ in. by $4\frac{1}{2}$ to $5\frac{1}{2}$, with 21 lines to a column. Yemenite hand of the fifteenth to sixteenth century.

[C. D. GINSBURG, Feb. 17, 1891.]

THE BOOK OF RUTH.—There are no Tāgin, but ה is occasionally arched. Breaks are found at ii. 1, iii. 1, iv. 1; but the blank space left is not sufficient to bring them under the category of פְּתוּחוֹת וּמְסוּמוֹת (compare no. 44).

There are no majuscular or minuscular

letters, though ויש and דוד in the last verse may have been purposely written in somewhat enlarged letters.

The readings of the Masoretic קרי have in most cases been adopted in the text instead of the כתיב.

47.

Or. 4799.—Two strips of vellum; 9 columns, measuring about $10\frac{3}{4}$ in. by 5, with 20 lines to a column. Nineteenth century.

[M. SWIDIRICHIN, July 16, 1894.]

THE BOOK OF RUTH.—This roll is written by the same hand as no. 45, and agrees with it in the use of Tāgīn, &c. There are no open sections, and the only closed one is iv. 1. Majuscular letter: ל of ליני, iii. 13.

48.

Or. 4223.—Two strips of leather; 9 columns (only about half of the last being occupied), measuring about 11 in. by $4\frac{3}{8}$, with 24 lines to a column. Yemenite hand (not very well written) of the fifteenth to sixteenth century.

[C. D. GINSBURG, Feb. 17, 1891.]

THE LAMENTATIONS.—There are no Tāgīn, but the letter ן is frequently arched. There are breaks in the form of open sections at ii. 1, iii. 1, iv. 1, and the break at v. 1 is in the form of a closed section (comp. Ginsburg's Massorah, vol. ii., p. 497). The full requisite space for nine letters is, however, not left at iii. 1, although there is no blank line following.

There are no minuscular letters, and the enlarged form of the letters in איכה at the

beginning is merely due to its being the first word.

The readings of the Masoretic קרי are in almost all cases followed in the text, instead of the כתיב.

The 20th verse (השיבנו וכו') of ch. v. is repeated at the end, though the simān יתקן is not given.

49.

Or. 4798.—Three strips of vellum; 10 cols., measuring about $10\frac{7}{8}$ in. by 5, with 20 lines to a column. Nineteenth century.

[M. SWIDIRICHIN, July 16, 1894.]

THE LAMENTATIONS.—Written by the same hand and in exactly the same style as nos. 45 and 47. Open sections: ii. 1, iii. 1, iv. 1. Closed section: v. 1 (compare the preceding number).

Minuscular letters: ל of לוא, i. 12; ט of טבע, ii. 9; ע of לעות, iii. 36 (comp. Ginsburg's Massorah, vol. i., p. 37).

The 20th verse of ch. v. is not repeated at the end.

50.

Or. 4222.—Four strips of leather; 13 cols., measuring about $12\frac{1}{2}$ in. by $5\frac{3}{4}$, with 28 lines to a column. Yemenite hand of the fifteenth to sixteenth century.

[C. D. GINSBURG, Feb. 17, 1891.]

ECCLESIASTES.—There are no Tāgīn, but the letter ן is almost always arched. There are breaks in the form of open sections at vii. 1 and xii. 1, and in the form of closed sections at ii. 1, iii. 1, iv. 1, v. 1, vi. 1, ix. 1, x. 1, and xi. 1. The rule relating to the blank space sufficient for nine letters is,

however, not observed in all cases. There are no majuscular or minuscular letters, the first word being written in larger letters merely to mark the opening of the scroll.

Vv. 2—8 of ch. iii. are arranged in eight lines in the form of אריה ענן אריה ולבנה ענן לבנה.

The readings of the קרי have been adopted in the text instead of the Masoretic כתיב, but the spelling ישנא, viii. 1 (א' במקום ה'), has been retained.

The 12th verse of ch. xii. is repeated at the end, without, however, giving the simān יתקק; comp. no. 48.

51.

Or. 4800.—Six strips of vellum; 19 columns, measuring about $10\frac{3}{4}$ in. by $5\frac{1}{8}$, with 20 lines to a column. Nineteenth century.

[M. SWIDIRICHIN, July 16, 1894.]

ECCLESIASTES.—Written by the same hand and in exactly the same style as nos. 45, 47, and 49. There are no open or closed sections. Vv. 2—8 of ch. iii. are arranged in 14 lines in the form of אריה ענן אריה ולבנה ענן לבנה.

Majuscular letters: ט of טוב, vii. 1; ס of ספק, xii. 12.

The 12th verse of ch. xii. is not repeated at the end.

BIBLICAL TEXTS IN BOOK FORM.

52.

Or. 2201.—Vellum, about $9\frac{1}{2}$ in. by $8\frac{1}{2}$, consisting of 368 leaves. Three columns, with 32 lines in each (foll. 265—307, containing the books אֲבֹת, are written in two columns, being disposed in verse form). Folia 5—99 are numbered צו—ב, 2—96. The quires contain 6 leaves each almost throughout. Some leaves are missing after fol. 210. Square character. Sefardi hand; dated Toledo, Iyyar, A.M. 5006 (A.D. 1246). Ginsburg (*Introduction to . . . the Hebrew Bible*), no. 37.

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Pentateuch:—

Genesis, fol. 4*b*; Exodus, fol. 27*b*; Leviticus, fol. 48*b*; Numbers, fol. 62*b*; Deuteronomy, fol. 82*a*.

2. Prophets:—

Joshua, fol. 104*b*; Judges, fol. 116*a*;

Samuel, fol. 127*b* (2 Sam., fol. 142*a*); Kings, fol. 155*a* (2 Ki., fol. 170*a*); Isaiah, fol. 189*b*; Jeremiah, fol. 208*b*, wanting ch. vi. 6 (from קִיָּר)—xx. 18 (as far as לְרֵאוֹת); Ezekiel, fol. 227*a*; Hosea, fol. 248*b*; Joel, fol. 251*a*; Amos, fol. 252*a*; Obadiah, fol. 254*b*; Jonah, fol. 255*a*; Micah, fol. 255*b*; Nahum, fol. 257*b*; Habakkuk, fol. 258*a*; Zephaniah, fol. 259*a*; Haggai, fol. 259*b*; Zechariah, fol. 260*b*; Malachi, fol. 264*a*.

3. Hagiographa:—

Psalms, fol. 265*a*; Job, fol. 290*a*; Proverbs, fol. 299*b*; Ruth, fol. 307*b*; Song of Songs, fol. 309*a*; Ecclesiastes, fol. 310*b*; Lamentations, fol. 314*a*; Esther, fol. 316*a*; Daniel, fol. 319*b*; Ezra, fol. 326*b* (Nehemiah, fol. 331*a*); Chronicles, fol. 338*b* (2 Chron., fol. 351*b*).

The two Songs of Moses, Ex. xv. and Deut. xxxii., foll. 34*b*, 97*b*, have painted borders, that of the former song being broader and of a richer pattern. Joshua,

Isaiah, the Psalms, and Chronicles begin a new leaf, and Jeremiah opens with a new column.

In the Pentateuch the beginning of a new pericope is indicated by the word פֶּרֶשׁ in the margin.

The סדרים are marked with the letter ס in the margin throughout the whole MS.

Both פֶּרֶשׁ and ס are surrounded by ornamental pen and ink designs. There are Masoretic rubrics at the end of the books, stating the number of verses, &c. At the end of Malachi, the Psalms, and Chronicles, these rubrics are omitted.

The Masorah Magna occupies two lines at the top, and three lines at the bottom, of each page. The sīman יתקק is written after the four books to which it belongs.

The Pentateuch is preceded and followed, and the former Prophets and Ezra-Nehemiah are followed, by a number of leaves (foll. 2—3, 100—104, 184—189, 337—338), containing Masoretic rubrics, some of which are written in the form of ornamental patterns (so foll. 187—189, 338).

The following are some of the more extensive of these rubrics:—

1. סדרי התורה, list of the סדרים in the Pentateuch. Fol. 2*b*.

2. אלין פת באתנן וסו פסו בתור, list of the passages in the Pentateuch where Pathah occurs with Ethnah and Sōf Pāsūk. Fol. 3*a*.

3. פלונות רבן אשר ובן נפתלי, the differences of Ben Asher and Ben Naftali in the Pentateuch. Fol. 100*a*.

4. מספר שנים של תורה, Chronology of the Pentateuch. Fol. 101*b*.

5. List of the passages in Psalms, Job, Proverbs, five Megilloth, Daniel, and Ezra-Nehemiah, where Pathah occurs with Ethnah and Sōf Pāsūk. Fol. 102*a*. See also no. 10.

6. A recension of R. Aaron ben Asher's ס' הטעמים. Foll. 102*b* and 103*a*. Compare Ginsburg's Masorah, letter ט, rub. 246,

§§ 1—5, vol. i., p. 654 (from Add. 15,251; foll. 444*a* and 445*b*).

7. אלפא ביתא דאותיות גדולו שבקריה, list of the majuscular letters in the Bible. Fol. 184*b*.

8. אלפא ביתא דאותיות קטנו שבקריה, list of the minuscular letters in the Bible. Fol. 184*b*.

9. טו נקודו בקר י בתו וד בנב וחד בכתו, list of fifteen words marked with dots in the Bible. Fol. 184*b*.

10. אלין פת באתנן וסו פסו בכתו, list of passages in the Hagiographa where Pathah occurs with Ethnah and Sōf Pāsūk. Fol. 337*b*. This list begins with Chronicles, and forms the commencement of the rubric given under no. 5.

The colophon of the scribe, Joseph ben R. Judah ben Marwās, is written at the end of the former Prophets, fol. 184*a*, and reads as follows:—

אני יוסף בר יהודה נע בן מרואס כתבתי אלו עשרים וארבעה ספרים בעזרת אדיר אדירים במאמר היקר הנחמד אור זורח וציץ פורח צפנת פענח וגויע נדיבים ושועים מובחר בין רעים השם הטוב בגן הטוב . . . הישישים טוב עם יה ועם אנשים אדר היקר חסן ויקר . . . האל יזכהו להנות בהם וללמד וללמד לשמור ולעשות ויקים בו מקרא שכתו לא ימוש ספר התורה הוה מפיד והנית בו יומם ולילה למען תשמור לעשות ככל הכתוב בו כי אז תצליח את דרכך ואז תשכיל . . . הלא צויתיד חוק ואמץ אל תערץ ואל תחת כי עמך יי' אלהיך בכל אשר תלך . . . ונא אמן . . . וסיימתם ברח איאר שנת חמשת אלפים וששה לבריאת עולם בטליטלה ישע יקרב . . .

The name of the owner, by whose order this manuscript was written, has been erased.

Fol. 2*a* contains drawings of the sacred vessels, executed in gold and colours.

In an Arabic note (Maghrabi characters) at the end of the Pentateuch, fol. 99*b*, a Jew, Sulaiman ben Samuel(?) ben Ḥayyim, testifies that he received a certain sum of money for the present book, and that he has no further claims on it. Another Arabic note, half obliterated and written in Hebrew

characters, is to be found on the last page of the MS. The dates of both entries are now illegible.

On fol. 184a are also the following owners' notes, in hands of the eighteenth century:—

1. ועתה בהלק שלום בן יוסף חיים ...
2. ועתה נעתק ליד מוסי ן סאלם אלנכאל ...

53.

Add: 15,250.—Vellum, about 14 in. by 11½, consisting of 437 leaves. There are 3 columns to a page, with the exception of foll. 319b—367a, which are written in 2 columns. The number of lines in each column is 31. There are, exclusive of the first 4 leaves, 53 complete quires of 8 leaves each, with signatures in Hebrew letters at the beginning and end of a quire. The last quire appears to have had 10 leaves originally, of which only the first 9 have been used. Sefardi hand, square character; probably of the thirteenth century. Bound in velvet, with brass fittings. *Ginsburg*, no. 21.

[DUKE OF SUSSEX'S SALE, July 31, 1844.]

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Pentateuch:—

Genesis, fol. 5b; Exodus, fol. 32b; Leviticus, fol. 56a; Numbers, fol. 72b; Deuteronomy, fol. 95b.

2. Prophets:—

Joshua, fol. 116b; Judges, fol. 131b; Samuel, fol. 145b (2 Sam., fol. 164b); Kings, fol. 180a (2 Ki., fol. 198a); Isaiah, fol. 215a; Jeremiah, fol. 239a; Ezekiel, fol. 270b; Hosea, fol. 297a; Joel, fol. 300b; Amos, fol. 302a; Obadiah, fol. 305a; Jonah, fol. 305a; Micah, fol. 306a; Nahum, fol. 303a; Habakkuk, fol. 309a; Zephaniah, fol. 310a; Haggai, fol. 311a; Zechariah, fol. 312a; Malachi, fol. 316b.

3. Hagiographa:—

Ruth, fol. 317b; Psalms, fol. 319b; Job, fol. 346b; Proverbs, fol. 358a; Ecclesiastes, fol. 367a; Song of Songs, fol. 371b; Lamentations, fol. 373a; Daniel, fol. 375b; Esther, fol. 384a; Ezra, fol. 388b (Nehemiah, fol. 394a); Chronicles, fol. 402a (2 Chron., fol. 417b).

Exodus, Numbers, Jeremiah, Malachi, Psalms, Song of Songs, Esther, and Ezra-Nehemiah begin a new column, and Leviticus and Proverbs begin a new leaf.

The number of the Psalms is 151, Ps. cxviii. being divided into two unequal sections numbered cxviii. (vv. 1—4) and cxix. (cxviii. 5—29).

In the Pentateuch the beginning of a pericope or weekly section is marked by the word פֶּרֶשׁ in the margin. The beginning of a סֵדֶר is indicated by an ornamental ס in the margin at Num. xxxii. 1, fol. 92b. The פֶּרֶשׁוֹת פְּתוּחוֹת, with a blank line at the break, are sometimes marked with פ. The *simān* יִתְקַן is given after Isaiah, the Minor Prophets, Ecclesiastes, and Lamentations.

The Masorah Magna usually occupies two lines of the upper, and three lines of the lower margin of each page. It is often written in the form of ornamental designs, that of a candlestick being the most frequent.

The text of the Bible is preceded by—

1. פְּלוֹגְמוֹת בֶּן אֲשֶׁר וּבֶן נִפְתָּלִי, the differences between Ben Asher and Ben Naftali on the Pentateuch. Fol. 1b. This list is arranged in columns (three to a page) and enclosed by richly illuminated borders. It was originally intended to be carried further, five columns being left blank for the continuation (foll. 2b, 3a).

2. Drawings of the candlestick and other sacred vessels, in gold on coloured ground. Foll. 3b—4a.

The birth of a former owner's brother, Joseph, with the date, 15 Nisan, A.M. 5253

(A.D. 1493), is recorded on fol. 437*a* in cursive Sefardi characters:—

היום הו' כחודש ניסן שנת חמשת אלפים ומאתים
וחמשים ושלשה לבריאת עולם נולד אחי יוסף השם
יזכרו לחופה ומעשים טובים וכן יהי רצון ונאמר אמן

54.

Harl. 5710-5711.—Vellum; two uniform volumes, consisting respectively of foll. 258 and 302, measuring about 15½ in. by 10½; 2 columns, 29 lines. Most of the quires consist of 10 leaves each, but the catch-words by which they were marked at the end have been almost entirely cut away. Folia 137—258 of vol. i., and foll. 1—127 of vol. ii., which contain the former and latter Prophets, are numbered א—רמט (1—249). Square character; fine Italian hand of the thirteenth century. *Kennicott*, 102; *Ginsburg*, 4.

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Vol. I. Pentateuch and Former Prophets:—

Genesis, fol. 1*a*; Exodus, fol. 34*b*; Leviticus, fol. 63*a*; Numbers, fol. 83*a*; Deuteronomy, fol. 110*b*; Joshua, fol. 137*a*; Judges, fol. 155*a*; Samuel, fol. 172*b* (2 Sam., fol. 196*b*); Kings, fol. 215*b* (2 Ki., fol. 238*a*).

Vol. II. Latter Prophets and Hagiographa:—

Isaiah, fol. 1*a*; Jeremiah, fol. 31*a*; Ezekiel, fol. 70*a*; Hosea, fol. 103*a*; Joel, fol. 107*b*; Amos, fol. 109*a*; Obadiah, fol. 112*b*; Jonah, fol. 113*a*; Micah, fol. 114*a*; Nahum, fol. 116*b*; Habakkuk, fol. 117*b*; Zephaniah, fol. 118*b*; Haggai, fol. 120*a*; Zechariah, fol. 121*a*; Malachi, fol. 126*b*.

Chronicles, fol. 130*a* (2 Chron., fol. 149*a*); Psalms, fol. 174*a*; Job, fol. 222*a*; Proverbs, fol. 241*b*; Ruth, fol. 258*b*; Song of Songs, fol. 260*b*; Ecclesiastes, fol. 263*a*; Lamentations, fol. 268*a*; Esther, fol. 270*b*; Daniel,

fol. 276*a*; Ezra, fol. 286*b* (Nehemiah, fol. 293*a*).

Numbers, Joel, Ruth, Song of Songs, and Esther begin a new column, and Leviticus, Joshua, Isaiah, Chronicles, Psalms, and Job begin a new leaf.

The Masorah Magna usually occupies three lines at the top, and five lines at the bottom of each page.

The Masoretic rubric registering the number of verses is placed at the end of each book, but at the end of Joshua, Judges, Samuel, Jeremiah, and the Minor Prophets this rubric is omitted. At the end of Ezra-Nehemiah the number of verses of the whole Bible is given. The *simān* at the end of Isaiah, the Minor Prophets, Ecclesiastes, and Lamentations is יתקא instead of the usual יתקק.

Between the Pentateuch and the former Prophets the rules for the scribe of a *Sēfer Tōrah* are inserted. Beginning (fol. 135*b*):—

הכותב ספר תורה צריך ליהדר לכתוב בראש שיטה
ובראש הדף אילו שש תיבות וסימנם ביה שמו

These rules have been printed by Dr. Ginsburg in vol. ii. of his *Massorah*; see pp. 337-338, letter ט, § 174.

After the Minor Prophets, foll. 128*b*-129*b*, there is a list of the *Haftārōth* of the weekly Parashiyoth and of the feasts and fasts, with references to the Hebrew foliation of the MS.

The book of Psalms is preceded by an index, fol. 173, giving the opening words of each Psalm.

In some books, *e.g.* Samuel and Chronicles, the chapters are numbered with Hebrew letters (in a later hand), but the division does not always agree with the printed text. Thus 2 Sam. xiii. 37 (vol. i., fol. 205*b*) and 2 Chron. xiii. 23 (vol. ii., fol. 157*a*) are both marked as the beginning of ch. xiv.

In the prophetic books the beginning and the end of the *Haftārōth* are frequently indicated in the margin.

The beginning of each book is surrounded by a finely illuminated border, and the first word is written on an elaborate ornamental design in large ornamental letters. Psalms xlii., lxxiii., xc., and cvii. (the beginnings of books ii.—v.) have illuminated headings in addition to the opening illumination. In the Pentateuch the first word of each Parashah is written in large ornamental characters on a delicate interlaced ornament executed in coloured ink.

On fol. 136*a*, vol. i., there is a finely executed coloured drawing of the sacred candlestick, with the inscription: *זה מעשה המנורה*, and a description in Hebrew.

The last leaf of vol. ii. contains several inventories of Hebrew books, headed as follows:—

1. *ואלו הם הספרים אשר הם קנין כסף להאיש יצחק*, list of books belonging to R. Jeziel of Arseniano.

2. *ואלו הם ספרי הרפואה נשאר מהנעלה משמואל*, list of medical books left behind by Samuel the physician of Arseniano.

3. *ואלו הן ספרי החכמות ליהא*, list of scientific books, apparently left by the same physician Samuel of Arseniano.

There is a fourth list of Halakhik and other works without an owner's name.

The verso of the same leaf contains the following contract of sale:—

כרדה אני ליאון בנכר וילהיה כי מכרתי זה ספר עשרים וארבעה לכה אברהם בר צדק נע בשנה חכמים פרחים זהב וקבלתי המעות מידו ונדרתי לו לפצותו מכל ... וערער והיה בפרי(?) שנת המשת אלפים לבריאת עולם וכתבתי וחתמתי להיות בידו וביד הבאים מכחו לזכות ולראי ליאון בנכר בנכר וילהיה: שמואל בכמר מתתיה

This highly important codex of the Bible was accordingly sold by Leon son of Benjamin to Abraham son of Zedekiah, for 50 gold florins, A.M. 5000 (A.D. 1240). The name of the witness is Samuel son of Mattathiah.

Censors' names:—

1. Clemento Renatto (vol. i., fol. 258*b*).
2. Domenico Fresolo(?) (vol. ii., fol. 301*b*).

55.

Add. 15,451.—Vellum, about 18 $\frac{3}{4}$ in. by 14 $\frac{3}{8}$, consisting of 508 leaves; 3 columns, with 30 lines to a column. Several quires are missing after fol. 436. The extant quires, which are 65 in number, and consist mostly of 8 leaves each, are marked by catchwords at the end, the mark $\bar{\text{ב}}$ being written in the upper right-hand corner at the beginning of the quires. A German hand, square character; probably thirteenth century. *Ginsburg*, 25.

THE BIBLE, provided with vowel-points and accents, and accompanied by the Maserah Magna and Parva. The titles of the books, as well as the marginal references to the Haftārōth in the Prophets, are written in red.

1. Pentateuch:—

Genesis, fol. 2*b*; Exodus, fol. 37*b*; Leviticus, fol. 69*a*; Numbers, fol. 89*b*; Deuteronomy, fol. 119*a*.

2. Prophets (each book having a separate Hebrew foliation in red):—

Joshua, fol. 145*b*; Judges, fol. 162*b*; Samuel, fol. 179*b* (2 Sam., fol. 203*b*); Kings, fol. 223*a* (2 Ki., fol. 245*a*); Jeremiah, fol. 267*a*; Ezekiel, fol. 306*a*; Isaiah, fol. 341*a*; Hosea, fol. 371*a*; Joel, fol. 375*b*; Amos, fol. 377*a*; Obadiah, fol. 381*a*; Jonah, fol. 381*b*; Micah, fol. 382*b*; Nahum, fol. 385*a*; Habakkuk, fol. 386*a*; Zephaniah, fol. 387*a*; Haggai, fol. 389*a*; Zechariah, fol. 390*a*; Malachi, fol. 395*b*.

3. Hagiographa:—

Psalms, fol. 397*b*; Job, fol. 436*b* [only the beginning, the text breaks off with ch. i. 10; Proverbs and the five Megilloth are wanting altogether]; Daniel, fol. 437*a*; Ezra,

fol. 447*b*; (Nehemiah, fol. 455*a*); Chronicles, fol. 465*a* (2 Chron., fol. 485*b*).

Leviticus, Joshua, Kings, and Isaiah begin a new leaf, and the Psalms open on a new page. The manner of beginning the other books seems to have been determined by the exigencies of space.

The beginning of a weekly section is here marked by the word סדר in the margin, the sign פפ standing between the sections. The beginning and end of the Pentateuch lessons for the feasts and fasts are marked in red (so *e.g.* foll. 14*a*, 45*b*, 46*b*). The Haftārōth are similarly marked in the Prophets.

The Masorah Magna occupies two lines in the upper and three in the lower margin. The *simān* יתקק is only written at the end of Isaiah. The rubrics at the end of books, relating to the number of verses, are frequently omitted.

Fol. 1*b* contains, in what is apparently a contemporary Greek hand:—

1. A list of the Haftārōth of the weekly Pentateuch sections and of the feasts and fasts.

2. A table of certain divisions, styled אמואפאת (=المضافات), of the Prophets, Proverbs, Job, the Psalms, Daniel, and Ezra: the same divisions being indicated by the rubric מואפאת in the margin of the text itself.

At the end: הארי הו תרתיב אלחבורה קהל סרקוסה (Syracusae) אלה ינצרהום אמן

This list is printed in Ginsburg's *Massorah*, vol. ii., pp. 474-475. It is evidently a division of the above-named books according to the weeks of the year, answering to the weekly sectional divisions of the Pentateuch. The number of מואפאת is 51, and provision is also made for the reading of the five Megilloth.

56.

Kings, 1.—Vellum, about 13 in. by 10, consisting of 429 leaves. The quires, which, exclusive of foll. 1—7, number 53, consist

of 8 leaves each, with the exception of the last, which has only 6 leaves. They are signed with Hebrew letters on the first and last pages. Foll. 8—427 are paged תתטל-א (1—839). Written in a fine Sefardi hand, square character. Dated Solsona, Kislev, A.M. 5145 (A.D. 1385). Painted ornamental designs at the beginning of each book, besides other coloured illuminations. *Kennicott*, 99; *Ginsburg*, 9.

THE BIBLE, provided with vowel-points and accents. In the Pentateuch the Masorah Parva is frequently added in the margins and between the columns. Josh. i.—ii. (foll. 105*b*-106*a*) is provided with the Masorah Magna and Parva, and to Judges xvi.—1 Sam. xi. (partly also ch. xii.), occupying foll. 127*b*—136*a*, the Masorah Magna, accompanied occasionally by the Masorah Parva, has been added.

1. Pentateuch:—

Genesis, fol. 8*b*; Exodus, fol. 31*a*; Leviticus, fol. 51*a*; Numbers, fol. 65*b*; Deuteronomy, fol. 87*a*.

2. Prophets:—

Joshua, fol. 105*b*; Judges, fol. 118*b*; Samuel, fol. 131*a* (2 Sam., fol. 148*a*); Kings, fol. 163*a* (2 Ki., fol. 180*a*); Isaiah, fol. 196*a*; Jeremiah, fol. 218*a*; Ezekiel, fol. 246*a*; Hosea, fol. 270*b*; Joel, fol. 273*b*; Amos, fol. 275*a*; Obadiah, fol. 277*b*; Jonah, fol. 278*a*; Micah, fol. 279*a*; Nahum, fol. 280*b*; Habakkuk, fol. 281*b*; Zephaniah, fol. 282*b*; Haggai, fol. 283*b*; Zechariah, fol. 284*a*; Malachi, fol. 288*b*.

3. Hagiographa:—

Psalms, fol. 289*b*; Ruth, fol. 330*a*; Job, fol. 331*b*; Proverbs, fol. 348*b*; Song of Songs, fol. 363*a*; Lamentations, fol. 364*b*; Ecclesiastes, fol. 367*a*; Esther, fol. 370*b*; Daniel, fol. 374*b*; Ezra, fol. 382*a* (Neh., fol. 387*b*); Chronicles, fol. 395*a* (2 Chron., fol. 409*b*).

Judges, Samuel, Jonah, Habakkuk, Psalms,

and Ecclesiastes begin a new column; and Deuteronomy, Nahum, Zechariah, Malachi, and Lamentations begin a new leaf.

The beginning of a pericope, or weekly section of the Pentateuch, is indicated by פָּ (i.e. פרשה) in the margin. In the prophetic books the beginning and end of the Haftārōth are marked in the margin.

The subscription (fol. 427a), in which the scribe, Jacob b. Rabbi Joseph of Ripol (probably Ripoll in Catalonia), states that he wrote the codex for Rabbi Isaac b. Rabbi Yehudah of Tolosa,* in the month of Kislev, A.M. 5145, is as follows:—

כתבתי אני יעקב בר יוסף דריפול זל ספר ארבעה
ועשרים זה לר' יצחק בר יהודה דטולושה זל בחדש
כסליו פה שולשנה שנת חמשת אלפים ומאה וארבעים
חמשה ליצירה המקום יזכרו להנות בו הוא חרעו וכו'

Affixed to the vellum fly-leaf at the beginning is a quarto paper sheet, marked: "Dr. Kennicott's account and Receipt of a Hebrew Bible Manuscript, 1768," and containing a résumé of the history of the MS. as given in Latin on fol. 1b (*vide infra*), and other matter.

In accordance with the Latin account, Dr. Kennicott says that this codex "is particularly curious, as having belonged to a Synagogue of Jews at Jerusalem, where it was preserved as a most sacred and venerable treasure, till, on account of some persecution from the Turks, the Jewish chief carried it to Aleppo: and there, after the death of this chief, his widow, through extreme distress, sold it. It afterwards came into the possession of the celebrated D'Arvieux, consul for France and Holland at Aleppo, 1683."

Dr. Kennicott also notices that "the three poetical books of the Psalms, Job, and Proverbs, are here written (not, as in most MSS. and printed Copies like Prose, but) like Poetry, the two parts of each verse

being arranged in two different columns;" and further on he says that "several words of consequence, which are only in the margin of common Bibles, are here happily found in the text itself. And it has, in one place, two whole verses, which are most certainly genuine, and yet are now to be found in very few MSS." [Joshua xxi. 36-37.]

The contents of foll. 1a—8a are as follows:—

1. Latin title-page. Fol. 1a. The place in which Rabbi Isaac b. Rabbi Yehudah dedicated the MS. to a Jerusalem Synagogue is here given as Narbonne.

2. History of the MS. in Latin. Fol. 1b. Besides the information given in Dr. Kennicott's English account (*vide supra*), it is, among other things, also stated that Laurentius d'Arvieux, who acquired the codex in 1683, added the titles of the books, numbered the chapters and verses, paginated the MS., and provided it with various tables [containing the indices, &c.]. The history of the codex as here described is attested by three Rabbis at Aleppo, and witnessed by two Christians.

D'Arvieux, as will be seen later on, employed a Jewish scribe to make the additions mentioned in the above account.

3. A richly illuminated ornamental design, with the tetragrammaton in the centre, and verses of Scripture, &c., on the outside borders, and in various spaces within the design. Fol. 2a.

4. A design with inscriptions, showing that the original owner of the codex, Rabbi Isaac b. Yehudah of Tolosa, dedicated it to a Synagogue* (מקדש יה), which must be understood to have been one of the Jerusalem Synagogues. Fol. 2b.

* It was thus understood by the writer on the Latin title-page on fol. 1a; but מקדש יה is a term which may signify the Holy Scriptures. See e.g. Zedner's Catalogue, p. 97.

* In Spain; or, perhaps, Toulouse in France.

5. Drawings of the holy candlestick and other sacred vessels in various colours. Foll. 3*a*—4*b*.

6. Lists of the majuscular and minuscular letters in the Bible. Foll. 4*b*—6*a*.

7. An index of the Biblical books, giving the pages in the MS., the number of chapters and verses, and the names of the prophets and authors. Foll. 6*a*—7*a*.

8. A richly illuminated design, containing the tables of the Law. Fol. 7*b*.

9. Another ornamental design, forming the Hebrew title-page. Fol. 8*a*.

The entries under nos. 6—9, as well as the indices at the end, were made when the codex was in D'Arvieux's possession.

The following note (in red) on the right-hand upper corner of fol. 8*b* (beginning of Genesis), was evidently written by the Jewish scribe employed by D'Arvieux in his desire to make the MS. more useful for purposes of study:—

מספר פרשיות זה בא מאדום
 חמוץ בנדים למחלקותם
 כתבתים בדיו צה ואדום
 למען ירוץ קורא בו להשיב
 להופכים לבן לשחור וירוק
 לאדום והאמת יורה צדק
 לאמר הלעיטני נא מן
 הארום האדום
 סמכתי על מה שאמרו ז"ל
 הוי שקיד ללמוד תורה
 מה שתשיב את אפיקורוס
 ולכונה טובה נתכונתי ...

It is clear, therefore, that the scribe had an independent idea of his own as to the value of his work from a Judaic point of view.

At the end are the following appendices:—

1. An index to the Psalms, giving the opening words of each, and the number of the page in which it occurs. Foll. 427*b*—428*b*.

2. A similar index to the other Biblical Canticles, the names of the prophets who uttered them being also given. Fol. 429*a*.

57.

Harley, 1528.—Vellum, about 13½ in. by 10½, consisting of 424 leaves. Each page (with the exception of foll. 309—355, which are written in 2 columns) is divided into 3 columns, with 32 lines to each column. The leaves were originally numbered with Hebrew letters, but most of these have been cut away in the trimming of the margin. Foll. 1—10 are outside the original quire arrangement. Foll. 11—418 contain 51 quires of 8 leaves, foll. 419—22 form the 52nd quire, and the last two leaves stand by themselves. The quires are signed with Hebrew letters on the first and last pages. A good Sefardi hand, square character; probably of the fourteenth century. Foll. 5-6 are in a German hand of about the same age. *Kennicott*, 100; *Ginsburg*, 3.

THE BIBLE, provided with vowel-points and accents (which, together with some Masoretic rubrics, were added later), and accompanied by the Masorah Magna and Parva.

1. Pentateuch:—

Genesis, fol. 11*b*; Exodus, fol. 36*b*; Leviticus, fol. 58*a*; Numbers, fol. 73*a*; Deuteronomy, fol. 94*a*.

2. Prophets:—

Joshua, fol. 113*b*; Judges, fol. 127*a*; Samuel, fol. 140*b* (2 Sam., fol. 158*a*); Kings, fol. 172*b* (2 Ki., fol. 190*a*); Isaiah, fol. 206*a*; Jeremiah, fol. 229*a*; Ezekiel, fol. 260*a*; Hosea, fol. 287*a*; Joel, fol. 290*b*; Amos, fol. 292*a*; Obadiah, fol. 294*b*; Jonah, fol. 295*a*; Micah, fol. 296*a*; Nahum, fol. 298*a*; Habakkuk, fol. 299*a*; Zephaniah, fol. 300*a*; Haggai, fol. 301*a*; Zechariah, fol. 302*a*; Malachi, fol. 306*a*.

3. Hagiographa:—

Ruth, fol. 307*b*; Psalms, fol. 309*a*; Job, fol. 336*b*; Proverbs, fol. 347*a*; Ecclesiastes, fol. 356*a*; Song of Songs, fol. 359*b*; Lamentations, fol. 361*a*; Daniel, fol. 363*b*; Esther,

fol. 371*b*; Ezra, fol. 376*a* (Neh., fol. 381*b*); Chronicles, fol. 389*a* (2 Chron., fol. 404*a*).

Some lines (generally four) are left blank between the end of a book and the beginning of another. Joshua, Isaiah, Nahum, Habakkuk, Haggai, Ruth, and Esther begin a new column, and Zechariah begins a new leaf.

In the Pentateuch, the beginning of a pericope or weekly section is indicated by the word פֶּרֶשׁ in the margin. In the prophetic books the beginning and the end of the Haftārōth are marked by later hands. The סדרים are left unmarked in this MS.

The Masorah Magna generally occupies two lines at the top and three lines at the bottom of each page. It is also often written in the outer margin in the form of ornamental figures, that of a candlestick being the most frequent (so foll. 24*a*, 36*b*, 73*a*, &c.). For the Masoretic rubrics at the end of each book, such ornamental designs as circles (so the Minor Prophets), or sexagons enclosed within a circle (so the books of the Pentateuch), are frequently chosen.

The Simān יִתְקַן occurs at the end of Isaiah, the Minor Prophets, Ecclesiastes, and the Lamentations.

The Masoretic rubrics registering the number of verses, the centre-mark, and the number of Sedārīm, which are placed at the end of each book, are omitted at the end of the books of the Hagiographa.

The first ten leaves of the MS. contain:—

1. The differences between Ben Asher and Ben Naftali, arranged in columns and enclosed by painted borders. Foll. 1—4, 9—10. This list follows the order of the Biblical books in this MS., but it is imperfect at the end, the last various reading being כַּפְרִים נִתְּן בִּי, Ps. lviii. 7 (see Ginsburg's *Massorah*, vol. i., p. 585*b*).

2. A list of the pericopes or weekly Parashiyoth, and the corresponding Haftārōth,

with references to the leaves of the MS., and the subscription: נשלמו סימני הפרשיות וההפטרות. Fol. 5*a*.

3. A list of the Parashiyoth and Haftārōth of the feasts, the four special Sabbaths, and the fasts, headed: ועתה אתחיל סימני פרשיות והפטרות של ימים טובים וארבע פרשיות וצומות. Fol. 5*b*.

4. Drawings of the holy candlestick, holy table, and other sacred vessels, executed in gold on coloured ground. Foll. 7-8.

The last two leaves, foll. 423-424, contain a list of the Haftārōth of the weekly Parashiyoth and of the feasts and fasts, headed: סדר ההפטרות.

Name of former owner (fol. 424*a*): דוד פנצי . . . בכמר כנהם פנצי

The following two censorial notes are written on fol. 422*b*:—

1. 1555 Die xii. decbris Revisus p D. Jac^m Giraldini commiss. ap^lum.
Caesar Curiae Ep^lis Bonon. . . . D. Commiss. Nos^r mand^o [mandato].
2. Visto per mi fra Luigi da Bolonga del 1602
In Reggio.

58.

Or. 4227.—Vellum, about 10 $\frac{3}{8}$ in. by 7 $\frac{5}{8}$, consisting of 279 leaves; 3 columns to a page, with 44 lines to a column. The quires, nearly all of 8 leaves each, are marked by catchwords at the end (so *e.g.* foll. 10, 18, 42, 50); but these have in some cases been cut away in the trimming. Written in a neat Franco-German hand of apparently the fourteenth century. Roughly illuminated headings. Foll. 205, 214 were supplied later on. *Ginsburg*, 50.

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. Masoretic lists.

1. Pentateuch:—

Genesis, fol. 3*b*; Exodus, fol. 21*a*; Leviticus, fol. 35*a*; Numbers, fol. 44*b*; Deuteronomy, fol. 58*b*.

2. Prophets:—

Joshua, fol. 70*b*; Judges, fol. 79*a*; Samuel, fol. 87*a* (2 Sam., fol. 98*a*); Kings, fol. 106*b* (2 Ki., fol. 118*a*); Jeremiah, fol. 129*b*; Ezekiel, fol. 150*a*; Isaiah, fol. 167*b*; Hosea, fol. 183*a*; Joel, fol. 185*a*; Amos, fol. 186*a*; Obadiah, fol. 188*a*; Jonah, fol. 188*a*; Micah, fol. 189*a*; Nahum, fol. 190*a*; Habakkuk, fol. 190*b*; Zephaniah, fol. 191*b*; Haggai, fol. 192*a*; Zechariah, fol. 192*b*; Malachi, fol. 195*b*.

3. Hagiographa:—

Ruth, fol. 200*a*; Psalms, fol. 201*a*; Job, fol. 219*a*; Proverbs, fol. 225*b*; Ecclesiastes, fol. 231*b*; the Song of Songs, fol. 233*b*; Lamentations, fol. 234*b*; Esther, fol. 236*a*; Daniel, fol. 238*b*; Ezra, fol. 243*a* (Neh., fol. 246*a*); Chronicles, fol. 250*a* (2 Chron., fol. 258*b*).

The Masorah Magna usually occupies two lines at the top, and three or four lines at the bottom of the page.

The number of Psalms is 170 (קס"ז), Psalm cxix. (in the MS. cxviii.) being divided into its 22 parts.

The number of verses, &c., is only given after some of the books.

The Masoretic lists consist of three different portions:—

(1) Foll. 1—3 contains a fragment with the following principal headings: אלה תולדות סימן, סימן תברא, סימן שישלה, סימני אויה, האתיות דרך אולא, שתי אותות אשר בתבה אחת צבותות סימן שלש נקדות ושתי, דרך געיא בכל המקרא, העולה נקדות אשר יתיצבו בראש התבה. Fol. 2*a* contains a sketch of the candlestick.

(2) Foll. 199*b*—201*a* exhibit (a) the differences between the Eastern and Western recensions in the books of the Hagiographa, (b) the number of verses in each of the same books, (c) the סדרים, and (d) the פסיקתא of

the same books. Foll. 197*a*—198*b* have illuminated borders.

(3) Foll. 272*a*—279*b* contain the following lists: אותיות קטנות; אותיות גדולות שבמקרא; מחלוקת אשר בין בן אשר ובין בן נפתלי; שבמקרא; פסיקתא דספרא בכל ספר וספר; concerning the letters of the alphabet, the vowels, and the accents; the "sēdārīm;" הלוח פסוקי התורה; דרכין; the middle and quarter of the Biblical books; הלוח הקרייה מחר חר.

59.

Harl., 5498 a-d.—Vellum; four uniform volumes, consisting respectively of foll. 124, 115, 121, and 155. The leaves of the last three volumes measure about 7¼ in. by 4¾; but the first volume, which has been reduced in size by the trimming of the margin, only measures about 6½ in. by 4¼. Two columns, 32 lines. Forty-three quires, signed with Hebrew letters on the last page. In vol. i., however, all the signatures are lost. The quires consist of 12 leaves each, except the last, which now only has 10 leaves, one leaf out of the eleven which were originally used having been lost after fol. 145 (vol. iv.). Square character; small Sefardi hand of the fourteenth to fifteenth century. *Kennicott*, 101.

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Vol. I. Pentateuch:—

Genesis, fol. 2*b*; Exodus, fol. 30*b*; Leviticus, fol. 53*b*; Numbers, fol. 72*a*; Deuteronomy, fol. 100*a*.

Vol. II. Former Prophets:—

Joshua, fol. 1*b*; Judges, fol. 18*b*; Samuel, fol. 35*a* (2 Sam., fol. 56*b*); Kings, fol. 74*b* (2 Ki., fol. 95*b*).

Vol. III. Latter Prophets:—

Isaiah, fol. 1*b*; Jeremiah, fol. 29*a*; Ezekiel, fol. 65*a*; Hosea, fol. 96*b*; Joel, fol. 100*b*;

Amos, fol. 102*a*; Obadiah, fol. 105*b*; Jonah, fol. 106*a*; Micah, fol. 107*b*; Nahum, fol. 109*b*; Habakkuk, fol. 110*b*; Zephaniah, fol. 112*a*; Haggai, fol. 113*a*; Zechariah, fol. 114*a*; Malachi, fol. 119*b*.

Vol. IV. Hagiographa:—

Psalms, fol. 1*a*; Proverbs, fol. 37*b*; Job, fol. 52*a*; Ruth, fol. 68*b*; Song of Songs fol. 70*b*; Ecclesiastes, fol. 73*a*; Lamentations, fol. 78*a*; Esther, fol. 80*b*; Daniel, fol. 86*a*; Ezra, fol. 96*b* (Neh., fol. 103*b*); Chronicles, fol. 113*b* (2 Chron., fol. 132*b*, wanting ch. xxiii. 7 [last word]—xxiv. 20 [as far as לְבִיָּזָה]).

Leviticus, Deuteronomy, Judges, Samuel, Kings, Jeremiah, Hosea, Ruth, Song of Songs, Daniel, and Ezra begin a new column, and Joshua, Isaiah, Zephaniah, and the Psalms begin a new leaf.

The weekly pericopes (vol. i.) are marked in the margin by פֶּרֶשׁ, enclosed within a pen and ink ornamental design in the earlier part, and by פֶּר without ornamentations further on. The *sīmān* יתקן is used after the books signified by it. The Masoretic rubric relating to the number of verses, &c., has only been written in the blank space after the book of Genesis. Foll. 108*b*—113*b* in vol. ii. (note that these leaves, together with foll. 106-7, should come after foll. 115) have been left unpointed.

60.

Add. 15,252.—Vellum, about 12½ in. by 14½, consisting of 477 leaves; two columns, 30 lines. Sixty quires, marked with catchwords, but not numbered. No. 16 is signed א (fol. 123*b*). There are 8 leaves in a quire, but nos. 15 and 60 number 4 and 10 leaves respectively. Square character; Sefardi hand of the fourteenth to fifteenth century. *Ginsburg*, 23.

[DUKE OF SUSSEX'S SALE, July 31, 1844.]

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Pentateuch:—

Genesis, fol. 1*b*; Exodus, fol. 29*a*; Leviticus, fol. 53*b*; Numbers, fol. 71*a*; Deuteronomy, fol. 94*b*.

2. Prophets:—

Joshua, fol. 116*b*; Judges, fol. 131*b*; Samuel, fol. 146*b* (2 Sam., fol. 165*a*); Kings, fol. 181*b* (2 Ki., fol. 201*a*); Isaiah, fol. 218*b*; Jeremiah, fol. 243*a*; Ezekiel, fol. 275*a*; Hosea, fol. 302*a*; Joel, fol. 305*b*; Amos, fol. 307*a*; Obadiah, fol. 310*a*; Jonah, fol. 310*b*; Micah, fol. 311*b*; Nahum, fol. 313*b*; Habakkuk, fol. 314*b*; Zephaniah, fol. 315*b*; Haggai, fol. 316*b*; Zechariah, fol. 317*b*; Malachi, fol. 322*a*.

3. Hagiographa:—

Ruth, fol. 323*b*; Psalms, fol. 326*a*; Job, fol. 371*a*; Proverbs, fol. 389*b*; Song of Songs, fol. 404*b*; Ecclesiastes, fol. 406*b*; Lamentations, fol. 411*a*; Daniel, fol. 413*b*; Esther, fol. 422*a*; Ezra, fol. 427*a* (Neh., fol. 432*b*); Chronicles, fol. 441*a* (2 Chron., fol. 457*b*).

Joshua, Judges, Jeremiah, Habakkuk, Zephaniah, Ruth, and Proverbs begin a new column, and the Psalms begin a new leaf.

The Masorah Magna occupies two lines at the top and three lines at the bottom of each page. In the lower margin it is frequently written in the form of ornamental patterns. In the outer margin of fol. 116*b* it is written in the form of a candlestick.

The Masoretic rubric indicating the number of verses and סררים is omitted at the end of Leviticus, Numbers, Hosea, Obadiah, Micah, Nahum, Zephaniah, Haggai, Zechariah, Malachi, Ruth, Song of Songs, Ecclesiastes, Lamentations, Daniel, Esther, Ezra-Nehe-miah, and Chronicles.

The end of each book (with the exception of Hosea) is marked by a delicate interlaced ornament executed in blue or red, or in both colours combined. The beginning of the

Parashiyoth, or weekly sections in the Pentateuch, is indicated in the margin by the word פֶּרֶשׁ enclosed within a small interlaced ornament, executed in either blue or red, and surmounted by a design in gold. There are also blue interlaced ornaments in the body of the text on foll. 300*b*, 313*a*, 323*a*, and 405*a*. The numbering of the Psalms in the margin by means of Hebrew letters is evidently due to the original scribe.

This MS. was once the property of the celebrated Samuel di Modena, who lived in the sixteenth century (see Wolf, *Bibliotheca Hebraica*, vol. i., p. 1010), as is shown by the following two Hebrew notes on fol. 1*a*:—

1. לְהַ' הָאָרֶץ וּמְלוּאָה קִנָּן כֶּסֶפִי שְׂמוּאֵל דִּי מוֹדֵינָה
2. שֶׁל בְּנֵי כְּמֹהַר־ר' שְׂמוּאֵל דִּי מוֹדֵינָה וְצִוְּקֵל

On the same page are entries in Spanish, in which the births of Abram, Yeosua, Jacob Haim, and Jahacob in 1699, 1700, 1702, and 1704 respectively are recorded; but no family name is given.

On the last page there is the following censorial note: "Visto per' me, Gio. Dominico Carretto, 1618."

61.

Add. 15,251.—Vellum, about $9\frac{3}{4}$ in. by $7\frac{1}{2}$, consisting of 448 leaves. There are 2 columns to a page, with 31 lines in each column. Foll. 347—394 (the three poetical books entitled אִמְתָּה) are arranged in verse form. Foll. 1—12 are outside the original quire arrangement. Foll. 13—442 form 43 quires, which (with the exception of the 11th and 41st which have 12 and 8 leaves respectively) contain 10 leaves each. Of the last quire the scribe has only used 6 leaves (foll. 443—48). The quires were originally signed with Hebrew letters at the beginning and end, but only a comparatively small number of the signatures has been preserved. Sefardi hand, with a strong

leaning to the Italian style of writing. Dated A.M. 5208 (A.D. 1448). On the illuminations see below. *Kennicott*, 572; *Ginsburg*, 22.

[DUKE OF SUSSEX'S SALE, July 31, 1844.]

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. Copious Masoretic lists at the beginning and the end, in which are also embodied the Song of Songs, Ruth, and several Psalms, in a small fine character (*vide infra*).

1. Pentateuch (Hebrew foliation: קיג—א, the number צד being accidentally omitted).

Genesis, fol. 13*a*; Exodus, fol. 41*b*; Leviticus, fol. 65*b*; Numbers, fol. 81*b*; Deuteronomy, fol. 104*a*.

2. Prophets (Hebrew foliation: קפב—א).

Joshua, fol. 125*a*; Judges, fol. 138*b*; Samuel, fol. 151*b* (2 Sam., fol. 168*b*); Kings, fol. 183*a* (2 Ki., fol. 200*a*); Isaiah, fol. 216*b*; Jeremiah, fol. 239*a*; Ezekiel, fol. 268*b*; Hosea, fol. 294*a*; Joel, fol. 297*a*; Amos, fol. 298*b*; Obadiah, fol. 301*a*; Jonah, fol. 301*b*; Micah, fol. 302*b*; Nahum, fol. 304*b*; Habakkuk, fol. 305*b*; Zephaniah, fol. 306*b*; Haggai, fol. 307*b*; Zechariah, fol. 308*a*; Malachi, fol. 312*b*.

3. Hagiographa (Hebrew foliation: קצ—ש, the number קצב being repeated).

Chronicles, fol. 313*b* (2 Chron., fol. 328*b*); Psalms, fol. 347*a*; Job, fol. 375*a*; Proverbs, fol. 386*a*; Ruth, fol. 394*b*; Song of Songs, fol. 396*b*; Ecclesiastes, fol. 398*a*; Lamentations, fol. 402*a*; Esther, fol. 404*a*; Daniel, fol. 408*a*; Ezra, fol. 416*a* (Neh., fol. 421*a*).

The MS. is distinguished by a number of decorations. The first word of each book is written in letters of gold on coloured ground, encompassed by borders of gold, and containing flower-like designs in gold and colours. The Song of Moses (Ex. xv., foll.

49b, 50a) is distinguished by a spacious gold border, with paintings of animals and various flowers executed in different colours. The only book which has no ornament at the beginning is Lamentations.

Joshua, the Psalms, and Proverbs begin a new leaf; and Isaiah and Job open on a new column. In the other cases in which a book begins a new column (as *e.g.* Exodus and Leviticus), the arrangement appears to be merely due to exigencies of space.

In the Pentateuch, the beginning of a weekly section is marked by פֶּרֶשׁ in the margin. The Haftārōth are indicated in the margin of the Prophets.

The Masorah Magna occupies two lines of the upper, and three lines of the lower margin. At the end of each book the Masoretic rubric relating to the number of verses, Parashiyoth, and Sedārīm is given. At the end of Deuteronomy the number of words and letters in each of the books of the Pentateuch are given in addition, and at the end of Malachi the number of verses in all the Prophets is also given.

The numbering of chapters in Hebrew letters on the margin of the books is by a later hand.

Foll. 2a—12b and 430a—448a are occupied by numerous Masoretic lists, written both in the body of the pages and round the margin, and including the numbers of the סדרים in the Pentateuch and the other Biblical books (foll. 2a, 5b, &c.), the variations between בן אשר and בן נפתלי in the Pentateuch (fol. 3b), the variations between the Westerns (מערבאי or בני ארץ ישראל) and the Easterns (כדנהאי or בני בבל) in the former Prophets (fol. 10a), the chronology of the Bible (fol. 434b), and the ספר הטעמים of Ben-Asher (fol. 444b). The larger number of these lists have been printed by Ginsburg in his "Massorah" under the respective letters of the alphabet to which they belong. With Ben-Asher's ספר הטעמים as contained in this MS. comp.

ספר דקדוקי הטעמים, ed. Baer and Strack, Leipzig, 1879; see also Ginsburg, *Introduction*, Appendix II.

The margin of foll. 2b—10a and 430b also embodies the Song of Songs, Ruth, Psalms i.—v., and the beginning of Ps. lxxxix.

Fol. 429b contains the following rhymed colophon, penned by the scribe, Moses 'Akrish.

הורה נבאנו כסני מהנה :	מצה לכל עברי הקח עלי ספר
רצו בתורהם זכו באמונה :	חזון נבאו ומסא נשיא עם
יוסם ולל הניה סקרא האמה :	דחמד קראה בו הקור יסדותו
הביא בניה האל כל: סדור ומה :	עון יוני מעליו מאד הרחק
עוננו למשכלים להקרים מנה :	הורה לכל משכל הלול לירעי מה
דבר ונמסה ציה ונמנה :	הור למחוקק רב אלי כנינו חן
.	שמואל בן השר כמ"ר ^a
פספש בנקדו אמת כאש ביה :	משה כתב ספרו דקדק בהקור
חקק עלי קלף סקרא ונב מסנה :	עקרש ספרדי עשה נאלה רבות
נושר הנמנה עד הוא ונו ענה :	זכות הנגיד הנינו בספלו
ימח כמי כוחד ועת להננה :	יגדל שלומי עד הלך וקרא סונ
יראו פני נואל טוב האל צינה :	בניו ונב ורעו אחיו חן ישישו
חמסה אלפים בארס וממנה :	שלמה כתיבתו בשנה אנשים

62.

Or. 2626—2628.—Vellum; three uniform volumes, measuring about 11½ in. by 9½, and consisting of 184, 273, and 186 leaves respectively. Two columns, with 26 lines in each (foll. 50b—126a of vol. iii., containing אִתָּה, are arranged in verse form). The quires, nearly all of 8 leaves each, are marked by catch-words. Written in a beautiful Sefardi hand; square character. Dated Lisbon, Kislew, A.M. 5243 (A.D. 1482-83). On the illuminations see below. *Ginsburg*, 48.

[BENJAMIN COHEN, of Bukhara, Nov. 17, 1882.]

THE BIBLE, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

^a The name of the original owner has been erased, and the above words are the only ones legible of the entry that was made over the erasure.

Vol. I. [Or. 2626]: the Pentateuch:—

Genesis, fol. 23*b*; Exodus, fol. 61*b*; Leviticus, fol. 94*a*; Numbers, fol. 117*a*; Deuteronomy, fol. 150*a*.

The beginning of a weekly section is marked by פֶּרֶשׁ (in letters of gold within a gold border, standing in an elongated delicate design) in the margin, and the Haftarah belonging to each section is also indicated in the margin.

The Masorah Magna occupies two lines of the upper, and three of the lower margin, the same being also the case in the other two volumes. Among the Masoretic notes on the sides of the columns are quoted a large number of variant readings from the Codex Zambūki (זמבוקי). These variants are embodied in Ginsburg's Masorah, vol. iii. An open section is occasionally marked by פ פ, when the rules require a whole blank line between the sections (so *e.g.* foll. 31*a* and 59*b*).

The text is preceded by twenty-two leaves containing a list of the 613 commandments arranged in the order of the weekly sections in which they respectively occur. Around the margin of these leaves is written (in rows of large letters surrounded by rows of small letters) a part of what is considered to be a recension of Ben-Asher's treatise on the vowel-points and accents (ספר הטעמים or דקדוקי הטעמים); printed in Ginsburg's Masorah, vol. iii., p. 36, *seqq.* Compare the edition of Baer and Strack, and see also Or. 2201 and Add. 15,251.

The five leaves at the end (foll. 180—184) contain the variations between Ben-Asher and Ben Naphtali on the Pentateuch, unfortunately without the vowel-points and accents to indicate the differences. On the last page is a list of the eighteen passages which the translators of the Septuagint are said to have altered in the Greek version. Round the margin of these leaves Ben-Asher's treatise on the vowel-points and accents is continued.

Vol. II. [Or. 2627]: the Prophets:—

Joshua (containing vv. 36-37 in ch. xxi.), fol. 1*b*; Judges, fol. 21*a*; Samuel, fol. 40*a* (2 Sam., fol. 65*a*); Kings, fol. 85*b* (2 Ki., fol. 110*b*); Isaiah, fol. 136*b*; Jeremiah, fol. 168*a*; Ezekiel, fol. 210*a*; Hosea, fol. 246*a*; Joel, fol. 250*b*; Amos, fol. 252*a*; Obadiah, fol. 256*a*; Jonah, fol. 256*b*; Micah, fol. 258*a*; Nahum, fol. 260*b*; Habakkuk, fol. 261*b*; Zephaniah, fol. 263*a*; Haggai, fol. 264*b*; Zechariah, fol. 265*b*; Malachi, fol. 271*b*.

The former and latter Prophets are separated from each other by two leaves containing the celebrated Okhla we-Okhla Masoretic list, *i.e.* an alphabetical list of "hapaxlegomena," once without and once with *waw* at the beginning. This list gave the title to the Masoretic collection entitled ספר אכלה ואכלה (ed. Frensdorff, 1864). Round the margin is the rubric beginning הוּא מְסוּרָתָא שְׁמֵסֵר רוּסָא בְּנֵי רַ' אֲפִסִי בֵן אֲלֵעָזָר בְּנֵי שַׁל רַ' אֲפִסִי, which registers the number of verses in the Hebrew Bible. This is followed (round the margin of fol. 135) by a portion of another Masoretic rubric beginning הַסְּדָרִים כִּי בְּקוֹל הַסְּדָרִים הַשִּׁירִים שִׁיר הַשִּׁירִים

Vol. III. [Or. 2628]: the Hagiographa:—

Chronicles, fol. 1*b* (2 Chron., fol. 23*a*); Psalms, fol. 50*b*; Proverbs, fol. 93*a*; Job, fol. 107*a*; Daniel, fol. 127*a*; Ruth, fol. 138*b*; Song of Solomon, fol. 141*a*; Lamentations, fol. 144*a*; Ecclesiastes, fol. 147*a*; Esther, fol. 152*b*; Ezra, fol. 159*a* (Nehemiah, fol. 167*a*).

The nine leaves (foll. 178—186) which follow the Biblical text contain (1) lists giving the number of verses, the middle verse, and the number of the Sedārīm as contained in the books of the Hagiographa, to which are added lists of passages in which Pāsēḵ occurs; (2) other Masoretic rubrics, as *e.g.* an alphabetical list of phrases which respectively occur twice, once without and once with the article; an alphabetical list of words which are written with *yod* and read with *waw* (foll. 181*b*—184*b*); (3) a chrono-

logical sketch of the Biblical period, written round the margin of foll. 178a—180b; (4) a piece beginning שירים יקרים כפו ויהלום . . . הנקראים מלחמת שלום בין פסוק והתלמוד, written round the margin of foll. 181b—185a (ending in an elaborate circular design in the body of fol. 185a); (5) the following colophon of the scribe Samuel b. Rabbi Samuel ibn Mūsā, who states (fol. 185b) that he wrote the codex for Rabbi Joseph b. Rabbi Yehudah, surnamed al-Hakim, and that he finished his task in the month of Kislew, on the sixth day of the week, A.M. 5243 (A.D. 1483-84), in the city of Lisbon, as mentioned above.

אני שמואל הסופר בר' שמואל ו' מוסא נ"ע כתבתי אלו ארבעה ועשרים בעזרת יושב הכרובים במאמר הנביר הנחמד השם הטוב כנן רטוב זית רענו יפה פרי תאר ר' יוסף בן כבוד ר' יהודה המכונה אלחכים בצרור החיים תהא נשמתו הכתים בנן עדן ינחם והחיים לכען חסדיו ירחם י וצה להקור דקדוקם ולבקר לכל אשר און וחקר על כן יענו לו אשריו ואשרי בניו אחריו ינצרהו האל ויראהו ביאת הנואל ובימיו ישע יהודה וישראל בוראהו חסד ימציאהו אל יאבד לנצח נבירנו וסימתי בחדש כסלו יום ששי ערב ישת בן השמשות שנת חמשת אלפים ומאתים וארבעים ושלשה לבריאת עולם במדינת לישבואה ישע יקרבי אמן

On fol. 186a is the following (apparently expressing the first owner's pleasure in the MS.):—

שבה והודאה לצורי אתנה' שהחיה אותי והניעני לראות חמודות מיקר ספר חמדתהו בעודי עד כאשר באני' בו אשכחה אנהת לבני ועמלי צור לבנינו הלא נשני' אזכה להבין בו הדורות משפטי דתו לצאצאי אשר חנני

הוא ספר ואהיהו יקראם' מאבני אהק' על סוד הקקס' ברכים חוקקו הקים אפר הם' על חן מדגם נסה מתקס' בפעיהם יצאצאו רשו' כמו ירו לנרטה נקקס' ולא נודע לחאים אם נשואים' ואם נשואים כחזה השחק' ומסוניהם ידמה כי בשחיות' צננים צננים הם אקס' כמו סוסים במרומה אשר לא סהורם לא לבנים לא סדוק' בכל חסר וכל מלא נחשים' בכל מקום וכל הלוי מנוקס' מיושרם בשתח חתוב' נבל סוטה וכל דבוק ברוקס' ידי שמואל הקסום הם רמזים' הססום נרא סתק הקס' ידי סוד בשורתו ויהיה' קולו ינה סכסוקס' ויזכה אשר ציה לנרבים' במצותיו ידי חסן קקס'

This MS. is the most profusely illuminated copy of the Hebrew Bible in the collection. There are richly illuminated titles to each book, and in the Pentateuch, to each weekly section, but the skill of the artist is chiefly displayed in the decoration of the supplementary leaves containing Masoretic matter. Each page of these folios has a double border, the outer one being composed of beautiful floral designs in gold and colours, while the inner border consists of delicate pen work in coloured ink. The headings of the rubrics, as well as the whole of the Masoretic lists and "opuscula" running round the margins, are written in letters of gold.

A description of the MS. was published in the Athenæum in 1883 (p. 409).

63.

Add. 16,915.—Vellum and paper; 12 leaves of various sizes.

"Fragmenta Codicum Hebraicorum collecta et cum textu in editione E. van der Hooght et paraphrasi Chaldaica in Bibliis polyglottis Londinens. collata ab M. A. Grimm." (Fol. 1a.)

I. Fol. 2. Vellum; a single leaf, measuring about 10½ in. by 7½. The recto is much soiled, and the writing is partly obliterated. Two columns in each page, and 30 lines in each column. Square character. Italian(?) hand, probably of the fifteenth century.

Numbers, ch. xvii. 4 (beginning: אֶלְעָזָר)—20 (ending: בּוֹ). Pointed and accentuated Hebrew text, with the pointed and accentuated Targum of vv. 4—19. Masorah Parva.

II. Fol. 4. Vellum; a single leaf, measuring about 15 in. by 11. Three columns in each page, and 30 lines in each column. The upper half of the third column is muti-

lated. Square character. Franco-German hand, probably of the fourteenth century.

Numbers, ch. x. 18—xi. 5 (ending: **הַבְּצִלִּים**). Pointed and accentuated Hebrew text, with the pointed and accentuated Targum of ch. x. 17 (beginning: **מִשְׁכָּנָא**)—xi. 4.

III. Fol. 6. Vellum; a single leaf, measuring about $13\frac{5}{8}$ in. by $9\frac{1}{4}$, partly stained and mutilated. Three columns in each page, and 30 lines in each column. Square character. German hand, probably of the fourteenth century.

The Haftārōth of the first and second days, and the Sabbath of the semi-festival days, of Easter. Pointed and accentuated Hebrew text.

1. First day; imperfect at the beginning.
Joshua, ch. v. 8 (beginning **וַיְבַרְכֵם**)
—vi. 1.
2. Second day.
2 Kings, ch. xxiii. 1—9, 21—25.
3. Sabbath; imperfect at the end.
Ezekiel, ch. xxxvii. 1—6.

IV. Foll. 7 and 9. Two rather long vellum strips, representing the first and third columns of a leaf of three columns, the middle column having perished. The top of fol. 7 is cut off, and fol. 9 has lost part of the lower margin. There are 22 lines in each of the fully preserved columns (recto and verso) of fol. 9. Square character. German hand, probably of the fourteenth century.

Leviticus, ch. xxiii. 3 (only last word: **מִשְׁבֹּתֵיכֶם**)—8 (ending: **לְיִהוָה**); 12 (beginning: **הַיְנִיפְכֶם**)—14; 15 (beginning: **הַיְבִיאֲכֶם**)—18 (ending: **תִּמְכִּימִים**); 21 (beginning: **מִלְאֲכֶת**)—24 (ending: **שִׁבְתֶּן**). Pointed and accentuated Hebrew text, with Masorah Magna and Parva.

V. Folia 11 and 12. Two vellum leaves, measuring about 9 in. by $7\frac{1}{4}$. The writing is partly faded. There are eighteen lines in a page. Square and Rabbinic character. German hand, probably of the fourteenth century.

Two detached leaves of a Prayer-book. Fol. 12 contains the following lessons from the Bible: Deut. xvi. 6 (beginning: **אִם**)—17; Num. xxviii. 19—25 (ending: **וַיְבִיִם**).

On the paper leaves, foll. 3, 5, 8, 10, the contents of fragments nos. I., II. and IV. are stated, and the result of the collation of the text with the printed editions, &c., is given.

Pentateuch.

64.

Or. 4445.—Vellum; $16\frac{1}{2}$ in. by about 13, consisting of 186 leaves. Each page is divided into 3 columns of generally 21 lines each. The original arrangement of quires is uncertain, leaves having been cancelled in different parts, and many of the extant folios being rather irregularly joined together. Signatures are found *e.g.* on foll. 142*a* and 150*a* to mark the beginning of quires (**ו** on the upper left-hand corner, and **י** on the right-hand corner, in the first case; **ט** and **י** in the second). The writing, which depends from the ruled line, is identical with the square character used in the “Codex Babylonius Petropolitanus,”^a which is dated A.D. 916; but from other considerations (*vide infra*) it appears that the present MS. may safely be looked upon as older than that codex. It was probably written about the middle of the ninth century. Some leaves (as *e.g.* foll. 122—24, 126—27) are more or less seriously damaged. Foll. 1—28, 125, 128, and 159—186, which are paper, were added A.D. 1540. *Ginsburg*, 1.

THE PENTATEUCH, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

^a Edited in photographic facsimile by Dr. Strack in 1876. It contains the Latter Prophets (Isaiah—Malachi).

1. Genesis. Fol. 1*b*.

The first 28 leaves, belonging to the later portion, are much mutilated.

The ancient part begins with **המלך אסורים** (in ch. xxxix. 20) on fol. 29*a*.

2. Exodus. Fol. 42*a*.3. Leviticus. Fol. 85*a*.4. Numbers. Fol. 115*a*.5. Deuteronomy. Fol. 158*b*.

The ancient part ends with **לראתכם** (ch. i. 33). The rest, belonging to the later portion, is much mutilated.

Both this MS. and the Codex Babylonicus Petropolitanus were written with a reed, and the ink used is thick and shiny. The upper perpendicular stroke of the **ל** is considerably lengthened out in the first line of a page. The left side of the columns is irregular, the scribe not having known the use of (or not caring to employ) elongated letters. Verse-divisions were originally altogether absent in this codex, whereas they are regularly employed in the St. Petersburg MS. Where such dividing marks were later on added in Or. 4445 (**;**, as in the codex of A.D. 916; and not **:**, as in most later MSS.), the two dots often appear to have been forced in, notwithstanding the want of space. This important consideration, together with the stiffer and somewhat less formed type of writing used in the MS., appears unmistakably to point to its greater antiquity.*

To fill up a line, parts of the letter **א** (**א** or **׳׳׳**, &c.) are generally used. This may possibly be taken to show that the name of the scribe began with that letter

(see the descriptions of plates xiv., lxviii., &c., in the Oriental Series of the Palæographical Society), but there is no sufficient certainty on the point.

The punctuation, which is in all probability contemporary with the consonantal text, is not the superlinear vowel-system used in the Codex Babylonicus Petropolitanus, but the ordinary system which is commonly associated with the school of Tiberias. One of its noticeable features is the scarce and irregular use of the "metheg." On fol. 120*a*, *e.g.* the word **ישרתו** occurs with a "metheg" under the **ש** in col. 1 (Num. iv. 9), without it in col. 2 (*ibid.*, verse 12), and with a "ga'yā" (which is a cognate sign) under the **י** lower down in the same column (*ibid.*, verse 14). On fol. 30*a*, col. 1, the word **ויחלם** (Gen. xli. 5) has a ga'yā under the **י**, but no "metheg" under the **י**; and the word **ויאשלחך** on fol. 44*a*, col. 1 (Ex. iii. 10), has a "ga'yā" under the **א** in agreement with the lost Codex Jericho, but no "metheg" under the **ל** in disagreement with the same Codex (see Ginsburg's Massorah, vol. iii., p. 135). The MS., therefore, appears to have been punctuated at a time when no fixed rules for the use of either "metheg" or "ga'yā" had yet been established.

The text of this MS. is identical with the Palestinian or Western recension on which the "textus receptus" is based, and differs also in this respect from the Codex Babylonicus Petropolitanus, which contains many readings attributed to the Babylonian or Eastern recension. There is, however, considerable divergency between this ancient text and the commonly accepted Masoretic recension with regard to the open and closed sections (**פתוחות וסתומות**). In some cases, as *e.g.* on fol. 48*b*, col. 2 (beginning of Ex. viii.), and fol. 76*a*, col. 1 (Ex. xxxiii. 5), the later annotator has marked the divergencies (*vide infra*); but in the larger number of cases the difference has remained unnoticed. It is also

* The division of each page into three columns, as against the two columns of the St. Petersburg MS., should perhaps also be mentioned as pointing to the same conclusion (see Wright's preface to his "Catalogue of the Syriac MSS. in the British Museum," p. xxvii., where he says that Syriac MSS. in three parallel columns "are scarcely to be met with after the seventh century").

noteworthy that after Ex. viii. 15 (fol. 50a, col. 2), the later annotator marked an open section where the Masoretic text requires a closed one, the original scribe having made no break at all. The letters פ and ס to indicate the open and closed sections are absent; with the exception of פ on fol. 141b, end of col. 2, contrary to the Masorah, and another פ in the upper line of fol. 108a, col. 1, in agreement with the Masorah.

The numbers of verses in each book and each weekly section are given at the end of the books and sections respectively; but no "sīmānīm" or mnemonic signs are used, and there are also some divergencies from the numbers as given in the Masorah.

The "sedārīm" are only marked twice (at Gen. xliii. 14 and xlvi. 8), but the beginnings of the weekly sections are indicated (by a later hand) by פרשׁ in the margin.

Both the Masorah Magna and Parva were written about a century(?) later than the text, the corrections relating to the open and closed sections (*vide supra*) being later still. In order to indicate that there is to be no break at all in the text, the later annotator uses the term מישר צריך, or מישר באיד, *i.e.* "straight on," or "straight on is required." On fol. 48b, col. 2, מישר באיד is found, thus testifying to the Persian affinities of the MS. One of the features of the Masorah Magna consists in a certain number of rubrics with vowel-points.

The Masorah Parva does not, as a rule, indicate the קרי in the margin, if there is no audible difference between the כתיב of the text and the Masoretic קרי. For words, therefore, like שילה, סגתה, there is no קרי (סרתו, שיליו) marked. Occasionally, however, the Masoretic note ל' וכת' בן is found in connection with such words, *e.g.* with ובנחה, Num. x. 36. The text itself exhibits invariably the כתיב, and in cases of difference between the Eastern and Western recensions it always follows the latter.

The Masorah Magna, though apparently containing only one or two rubrics that are not found in Dr. Ginsburg's edition of the Masorah, frequently has a different way of expressing the Masoretic statements. In a good many instances it falls short with regard to fulness. On the upper margin of fol. 116a there is, *e.g.*, the alphabetical enumeration of instances in which י is "written" in the middle of a word, and ו "read"; but it is found very defective if compared with the similar Masoretic rubric in Dr. Ginsburg's *Massorah*, vol. i., p. 679.

On foll. 30b, 31b, &c., יפה is quoted as an authority. Judging by the analogy of similar references to Masoretic authorities, this word in all probability denotes an ancient lost codex, like טבריה, זנבוקי, סיני, &c.

On fol. 40b (outer margin) the famous Masorite Ben-Asher is referred to in the following note:—

מלמד הגדול בן אשר מעדני כולך יערפו טל ממערה
נבע תערכו לו

This is in opposition to others (יש אומרים) who placed a מקף between each two consecutive words. This Masoretic note is not at present known to exist anywhere else, and the Masoretic text does not in this instance follow the reading of Ben-Asher.

Another reference to this Masorite is found on fol. 106a. It will be noticed that no euphemism for the dead is used after Ben Asher's name, thus apparently showing that he was alive at the time.

On fol. 40a (outer margin) is a statement from which it appears that there once existed a whole Bible written by the same scribe, and punctuated by the same "Nakdān" (possibly the same person as the scribe). In the list, namely, of the exceptional occurrences of certain words and phrases, the following occurs:—

על שם הכותב והמנקד יתגדל ל'

i.e. "on the authority of the scribe and the punctuator, the form יתגדל is only once found

in the Bible." But as this word occurs in Isa. x. 15, and the other similar form יִתְגַּדֵּל in Dan. xi. 37, one is justified in assuming that Or. 4445 is but a small portion of a complete Bible written and punctuated in exactly the same ancient manner.

The colophon (mutilated at the end) of the more recent part is as follows (fol. 186*b*):—

נשלם ביום ג' בשבת דהוא יג יומין לירח מרחשון
דשנת אלפא ותמני מאה וחמשים וחד שנין למנין
שטרות אנכי

וכתב העציר ככל ישראל יועץ ... ודורש עזרת האל
... מפאיו בו ...

The owner's note in Persian (Heb. char.) on the same page, is no more sufficiently legible. On fol. 1*a* is a mutilated list of books in a Persian hand of the sixteenth to seventeenth century, in which, among other entries, סידור הפתני and בר סירא occur.

65.

Or. 2363.—Vellum, about 14 $\frac{3}{4}$ in. by 12, consisting of 212 leaves. Mostly two columns, 27—29 lines. The following pages are arranged in one column: foll. 67*b*, 68*a*, 95*a*, 95*b*, 108*a*, 108*b*, 208*a*, 208*b*, 209*a*, and part of 209*b*. Twenty-two quires, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. There are 10 leaves in a quire, but the last quire numbers only 6 leaves, and nos. 1 and 4 (defective at the beginning, and lacuna after fol. 27) are imperfect. A considerable number of leaves are soiled and mutilated, foll. 19, 76, 105, and 117, being some of the more seriously damaged leaves. Square character. Oriental hand of the Babylonian or Persian type, probably of the eleventh to twelfth century. *Ginsburg*, 43.

THE PENTATEUCH.—Text and Targum, in alternate verses, both provided with the

superlinear punctuation; Masorah Magna and Parva. In punctuation and accentuation this MS. agrees with Or. 1467 (*q.v.*). There is, indeed, a very striking likeness between the two codices, which no doubt belong to the same school, and were written at about the same time.

Genesis, fol. 1*a*, wanting ch. i. 1—ii. 12 (as far as דהוא); xxx. 9—38 (as far as בְּבֵאֵן); Exodus, fol. 52*b*; Leviticus, fol. 98*a*; Numbers, fol. 130*a*; Deuteronomy, fol. 173*a*.

The Book of Numbers begins with a new column.

Each pericope is divided into seven sections, numbered with Hebrew letters in the margin. The letters indicating the number of verses to be read on Mondays, Thursdays, &c. appear to have been added later.

The Masorah Magna generally occupies two lines in the lower margin. In the upper margin it varies from three to five lines, but here it is due to a later hand.

The number of verses and the *simān* are stated at the end of each pericope and at the end of each book (except at the end of Deuteronomy). At the end of the Pentateuch there is the usual Masoretic summary, in conjunction with Proverbs iii. 18, v. 19, vi. 22, iii. 4, viii. 10-11, Psalm xix., which are written in the form of an ornamental design, with illuminated border.

The centre-mark, פלגיה דכפרא, occurs in Genesis, fol. 25*a*; Exodus, fol. 76*a*; Leviticus, fol. 115*a*; Numbers, fol. 151*a*; Deuteronomy, fol. 192*a*.

The middle verse, חצי הפיכו של תורה, and the middle word, חצי תיבות התורה, are marked in the margin on foll. 105*a* and 107*b*. The middle letter is marked in the text, fol. 109*b*; but the marginal note is lost, the margin being cut away.

The end of the first 1000 verses is noted in the margin at Gen. xxxiv. 20, fol. 32*b* (עד כאן אלף פיסו).

The following liturgical directions (in red) are found :—

לְיוֹמָא קְרִימָא דְפִסְחָא, at Ex. xii. 21, fol. 64*b*.

לְיוֹמָא שְׁבִיעָא דְפִסְחָא, at Ex. xiii. 17, fol. 66*a*.

לְעֶזְרַתָּא לְיוֹמָא קָמָא, at Ex. xix. 1, fol. 72*a*.

This MS. is remarkable for its ornamentations. Both Songs of Moses, Ex. xv., and Deut. xxxii., have broad, illuminated borders.

Rosettes and other ornaments are added between the hemistichs in Deut. xxxii. The Masoretic notes at the end of each pericope and of the first four books are written in letters of red, green, and yellow colour. An ornamental design is added between the columns at the end of each pericope, and the Masoretic rubrics at the end of the first four books are enclosed within illuminated borders. בִּיהַ שְׁנוֹ תִקֵּן סוֹפְרִים is written in coloured letters against הַבָּאִים Ex. xiv. 28, and against וְאֶעֱרָא Deut. xxxi. 28. The centre-marks in Genesis, Exodus, and Leviticus, and the Masoretic note indicating the middle word in the Pentateuch are likewise written in coloured characters. The commandments are written in two tables in coloured letters, fol. 73*b*. Other ornamental designs occur on foll. 60*b*, 63*b*, 64*b*, 65*a*, 67*a*, 68*b*, 138*a*, 210*a*.

On fol. 212*b*, the name אַבְרָהָם בֶּן נִתָּן (presumably that of a former owner) occurs.

66.

Or. 1467.—Vellum, about 14½ in. by 11½, consisting of 121 leaves. The number of quires was originally 23, of which the first 21 consisted of 10 leaves each, the 22nd of 8 (of which one was cancelled), and the 23rd of 6 leaves. The first 11 quires, together with the first three leaves of the 12th, have, however, been lost. The catchwords, and in a few instances also the numbering of the quires in Hebrew letters, are still recognisable at the left-hand lower

corners of foll. 18*b*, 28*b*, 38*b*, 58*b*, and 115*b*.

In a few places the numbering is also discernible on the right-hand upper corner of the first page of a quire. Each page is divided into two columns of 27 lines each, and there are vertical lines bounding the text of each column. The writing, which depends from the ruled line, is the square character of the Babylonian or Persian type. It probably belongs to the eleventh or the twelfth century. Foll. 1—11 are modern. *Ginsburg*, 30.

A large fragment of the Pentateuch : Hebrew text with the Masorah Magna and Parva, accompanied by the Targum of Onkelos^a in alternate verses, both being provided with the simple superlinear punctuation.^b

Genesis and Exodus are missing entirely. Leviticus, fol. 1*a* (but ch. i.—xii. 8 are a modern addition); Numbers, fol. 33*b*; Deuteronomy, fol. 78*a*.

It is to be specially noticed that the sub-linear פתח and סגול are, in the vowel-system used here, represented indiscriminately by the sign ֿ, and that חטף פתח, שוא נע, and חטף סגול are also not distinguished from one another, all three being marked by a horizontal line over the letter. קמץ חטף, קמץ גדול, and חטף קמץ are not differentiated either, the sign ֿ being used for each of the three. The דגש is not uniformly employed. At a much later date, the ordinary vowel-signs were often added to the Hebrew text, chiefly with the object of differentiating the various sounds which the superlinear punctuation leaves uncertain. The accentuation, which

^a There are many variations in the Targum from the Rabbinic Bible of 1524-25.

^b See G. Margoliouth's article on the "Superlinear Punctuation," in the Proceedings of the Society of Biblical Archaeology, vol. xv., part 4.

^c Comp. Or. 1470, where the חטף קמץ is represented by ֿ.

agrees with the ordinary system, was apparently added by the same later hand.

The Masorah Magna is written on the lower, and rather rarely also on the upper margin, the Masorah Parva being on the side margins and between the columns. The critical apparatus is, however, short, and in its earlier form. In many places, it differs from the printed Masorah both in substance and form. It is also to be noted that the name **יהרה** has no superlinear punctuation, but has been provided with the sublinear signs by the original punctuator. In the Targum it is represented by **יָי**, which has the same numerical value, viz., 26.

At the beginning of a new pericope are ornamentations of a rather long shape in red, green, and yellow. The word **פרשה** within the column, or **פ** in the margin (occasionally both), in large coloured letters, generally accompanies this ornamentation. The numbers of verses, with the **סיכנים** (not always in agreement with the printed Masorah), are also written in coloured letters. There are also coloured ornamentations in other parts of the MS. (*e.g.* on fol. 43, evidently representing the vessels offered by the princes). The words **בִּיה שְׁמוֹ**, heading their respective columns on foll. 95*a*, 106*a*, and 117*a*, are in yellow. The words **תקן ספרים**, in green, are added on fol. 117*a*.

See plate liv. in the "Oriental Series" of the Palæographical Society's publications. With the punctuation of the class of MSS. to which the present codex belongs, compare the more developed system of superlinear signs in the Codex Babylonius Petropolitanus (edited in photographic facsimile by Dr. H. Strack, Petropoli, 1876).

67.

Or. 2542.—Paper, about 8 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$, consisting of 251 leaves, with 15 lines to a page.

The MS. is imperfect at the beginning and the end, and a leaf is also missing after fol. 8. The extant leaves are nearly all more or less damaged. A Naskhi hand of probably the eleventh century.

It contains the following portions of the Hebrew Pentateuch, written in the Arabic character, but provided with the ordinary Hebrew vowel-points and accents (in red):—

Gen. xxiv. 28—xxviii. 14; xxix. 12—l. 26; the whole of Exodus (fol. 43*a*); the whole of Leviticus (fol. 103*a*); the whole of Numbers (fol. 144*a*); and Deut. i. 1—xxxi. 9 (fol. 203*b*).

The beginnings of the weekly sections were marked by **فراش** (*i.e.* 'פרש') in the margin, but this mark has only been preserved in a few instances (so *e.g.* on foll. 49*a*, 171*a*). The numbers of verses at the end of the sections are indicated by means of Arabic letters, and the numbers of verses contained in each of the first four books of the Pentateuch are given in an Arabic transcription of the Hebrew rubrics, the one belonging to Genesis having been only partially preserved.

Appended are two small fragments of Exodus (ch. xl. 9—16, 33—38): the Hebrew text in an Arabic transcription provided with the ordinary Hebrew vowel-points, and an Arabic translation to each verse. This fragment also appears to belong to the eleventh century.

68.

Ar. Or. 2.—Vellum, about 9 $\frac{1}{2}$ in. by 8, consisting of 301 leaves. Two columns, 19 lines. The quires are mostly of 8 leaves each, but the catchwords are now only discernible in a few places. The MS. is imperfect at the beginning and at the end, and there are leaves missing after foll. 8, 56, and 59. A

great many leaves are soiled and mutilated. Square character. Italian hand, dated A.M. (4)976 (A.D. 1216). Fol. 87 and one half of fol. 218 are by a later hand. *Kennicott*, 129; *Ginsburg*, 7.

The Pentateuch, with the Targum of Onkelos in the margin, and the Haftārōth, with the five Megillōth in the margin, provided with vowel-points and accents. פתח and קמץ, and סגול and צרי, are very often respectively interchanged. The מתג appears to be entirely absent, and the דגש is frequently missing (comp. *Harley*, 5683).

1. The Pentateuch, with the Targum of Onkelos:—

Genesis, fol. 1a, wanting ch. i. 1—vi. 20 (as far as מלל רמש); xiv. 10 (from ועמרה)—xxi. 9; l. 4 (from הו)—26; Exodus, fol. 57a, wanting ch. iii. 18 (from ישראל)—v. 8 (as far as הלבנים); Leviticus, fol. 115a; Numbers, fol. 157a; Deuteronomy, fol. 219a.

2. The Haftārōth of the weekly Parashiyoth. Fol. 271b; imperfect at the end.

The last Haftārāh is that of ביום השמיני, 2 Sam. vi.

Subscription, fol. 301a (strangely enough): סליקו אפטרות מן ספר בראשית

In the margin are the five Megillōth, viz.: Song of Songs, fol. 271b; Ruth, fol. 274a; Lamentations, fol. 277b; Esther, fol. 288b; Ecclesiastes, fol. 300b, breaking off with ch. ii. 20 (last word: אני).

Each of the books of the Pentateuch begins with a new leaf, and the Haftārōth begin with a new column.

The first words of each pericope in the Pentateuch, and of each Haftārāh and Megillah (with the sole exception of Lamentations), are written in larger characters.

The beginning of a new pericope is generally marked by פ פ פ between the sections.

Ex. xxxix. 32, fol. 111b, is marked like the beginning of a pericope.

The number of verses in Exodus, and the date of the MS., are stated on fol. 114 as follows:—

מניין פסוקי שמחה,

(the huge ornamental letters of שמחה containing within them the words:)

מאלה שמות אלף (ששש) ומאה וחמשים
זה סימן יצחק בן שמחה בעם תתקעו מפרט

The number 1150 is at variance with the Masoretic number, which is 1209. The simān יצחק, if we supply the thousand, is equal to 1208.

Isaac ben Simḥah is evidently the son of the scribe, whose full name, Simḥah ben Rabbi Joseph, occurs at the end of Deuteronomy, fol. 271b:—

חוק ונתחוק שמחה בר יוסף

בערת is probably an abbreviation for בערת מרום.

The scribe has written at the end of Leviticus, fol. 156b, חוק ונתחוק (sic) חוק, and at the end of Numbers, fol. 218b, ונתחוק.

69.

Harley, 5683.—Vellum, about 10½ in. by about 8, consisting of 201 leaves. The quires, originally 28 or more in number, and containing mostly 10 leaves each, are marked nearly all through by catchwords, and in the portion containing the Pentateuch also by numbers in Hebrew letters. Seven quires are missing at the beginning, one quire after fol. 30, and another after fol. 70 (the numbering of the quires is, however, in this place continued as if there were no gap). Several leaves are also missing after fol. 127, and at the end; besides the mutilated state of a considerable number of leaves. There are 24

* The treble ש only served to fill up the space.

lines in a page, and the wide margin was evidently intended for Masoretic notes of some kind. The writing, which depends from the line, is the square character, in an Italian hand of probably the end of the thirteenth century. *Kennicott*, 106.

The Pentateuch and the Haftārōth, both provided with vowel-points, and the Haftārōth also with accents. As in Ar. Or. 2, with which this MS. has much affinity, so are also here פתח and קמץ, סגול and צרי, very often respectively interchanged, the כתר being also entirely absent, and the דגש very frequently missing. Unlike Ar. Or. 2, the semi-vowels פתח סגול, חטף קמץ, and חטף סגול are here very rare in the Pentateuch, the full vowels taking their places. The רפה is however, more consistently marked than in Ar. Or. 2.

1. The Pentateuch, Genesis missing entirely.

a. *Exodus*. Fol. 1a; beginning with ch. xvii. 15, and ending with ch. xl. 8, but fol. 1 is much mutilated.

b. *Leviticus*. Fol. 31a; beginning with ch. viii. 28.

c. *Numbers*. Fol. 58b; wanting chs. vii. 61—xv. 10.

d. *Deuteronomy*. Fol. 99b; wanting chs. xxiii. 10—xxvii. 12.

2. The Haftārōth of the pericopes, and of the feasts and fasts. Fol. 144a. This portion is headed:—

אתחיל לכתוב ההפטרות
בעזרת רוכב ערבות

and it breaks off in the middle of the Haftārah for פרשת החדש.

At the beginning are the benedictions recited before and after the reading of the Law and of the Haftārōth (foll. 141b—143b); but before the usual benedictions preceding the Haftārah, there is the sentence:

נאלינו יהוה צבאות שמו קדוש ישראל

At the end of this part the heading חתן תורה is written, but no benediction follows.

On foll. 138b—140a are three certificates for a שומע, written in different Italian cursive hands, the second one having in the middle of the document the date A.M. 5248 (= A.D. 1488).

This copy of the Pentateuch was evidently intended as a pattern for the scribe of a ספר תורה, each verso beginning with the letter ו, and forming with the following recto a column of 48 lines.

The pericopes are only marked by the first word being written in larger letters, and the פתוחות וסגולות are very carefully observed. The "puncta extraordinaria" are, however, in the unmutated parts, only found in Num. ii. 39 (ואהרן), fol. 63b, and Deut. xxix. 28 (לנו ולבנינו), fol. 133a.

Masoretic notes are very rare; but the רבינו משה (ספר התנ"ך), and ספר תני several times referred to as authorities (*e.g.* fol. 20b.)

At the end of Deuteronomy (fol. 138a) are written the words כבודך יי.

70.

Add. 9401—9402.—Vellum. Two uniform volumes, about 15½ in. by 11¾, consisting respectively of foll. 297 and 229. Three columns, 25 lines. In vol. i. there are 38, and in vol. ii. 29 quires, marked with catchwords on the last page. The usual number of leaves in a quire is 8. There is a gap of at least 6 leaves after fol. 226 in vol. i. Square character. German hand, dated Elul A.M. 5046 (A.D. 1286). Folia 2, 4, 7, 9 of vol. i., and fol. 2 of vol. ii., are due to later hands. *Ginsburg*, 14.

The Pentateuch, the Megillōth, and the Haftārōth; the three poetical books, Daniel,

Ezra-Nehemiah, Chronicles, Jeremiah i. 1—xxiii. 6, and Isaiah xxxiv., xxxv.; provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Vol. I. 1. Pentateuch:—

Genesis, fol. 3*a*; Exodus, fol. 56*a*; Leviticus, fol. 100*a*; Numbers, fol. 132*a*; Deuteronomy, fol. 176*a*.

2. Megillōth, wanting Lamentations:—

Song of Songs, fol. 214*a*; Ruth, fol. 217*b*; Ecclesiastes, fol. 221*a*, wanting ch. ix. 10 (from וְהִכְתִּיבָהּ)—xii. 14; Esther, fol. 227*a*, wanting ch. i. 1—3 (as far as לְפָנָיו).

3. The Haftārōth for the whole year. Fol. 235*a*.

At the end of the Haftārōth, on foll. 296*b* and 297*a*, in a different hand: Hosea xiv. 2—Joel ii. 27.

Vol. II. 1. Part of the Hagiographa:—

Psalms, fol. 3*a*; Job, fol. 60*a*; Proverbs, fol. 82*a*; Daniel, fol. 101*a*; Ezra, fol. 117*a* (Nehemiah, fol. 127*a*); Chronicles, fol. 143*a* (2 Chron. fol. 171*a*).

2. Jeremiah i. 1—xxiii. 6. Fol. 207*a*.

3. Isaiah xxxiv.—xxxv. Fol. 227*b*.

Leviticus, Numbers, Deuteronomy, Song of Songs, the Haftārōth, and all the opening chapters of the books in vol. ii. begin a new leaf.

The first word of each book is written in large ornamental characters.

In the Pentateuch the beginning of a new pericope is indicated by פ פ פ, and by the first word being written in larger characters.

The following letters in Esther are majuscular: ה of חור, ch. i. 6; ו of וַיִּזְתָּא, ch. ix. 9; and first ת of וַתִּכְתֹּב, ch. ix. 29.

The Masorah Magna occupies two lines at the top, and three lines at the bottom of each page.

The following Masoretic rubrics occur at the end of the books:—

Number of verses, Parashahs, and Sedarim, with Simānim and centre-mark at the end of Genesis.

Number of verses at the end of Leviticus.

Number of verses, Parashahs, and Sedārim at the end of Numbers.

Number of verses, with Simān, and centre-mark at the end of Ezra-Nehemiah.

A later hand has written at the end of the Psalms:—

סך הכל קמו מיומרים (sic)

Words of the scribe:—

חוק ונתחוק at the end of Deuteronomy, fol. 213*a* in vol. i.

חוק at the end of Chronicles, fol. 206*a* in vol. ii.

Subscription of the scribe, vol. ii., fol. 229*a*:—

אני יצחק בר' יהודה הסופר כתבתי זה החומש כתובים ירמיה ל' מרדכי בר' . . . בשנת המשת אלפים וארבעים וששה לבריאת עולם ועשרים ושנים לירח אלול ביום חמישי המקום יזכה להורישו לבניו ולבני בניו עד סוף כל הדורות אמן אמן אמן סלה: ברוך הוא הנותן ליעף כח: הוא הנקדש והנקדם ברוך אשר יצר את האדם:

חוק ונתחוק

הסופר

לא

[זיק]

These two volumes were accordingly finished by Isaac b. Jehudah for R. Mordekhai, son of . . . ,* on Thursday, the 22nd of Elul, A.M. 5046 (A.D. 1286), as stated above.

A former owner, Jacob ben Joseph Sason, יעקב בר יוסף שסון, has written on the same page the ordinary owner's note, beginning: לעולם יכתו אדם שמו על ספרו.

According to a note on fol. 228*b* of vol. ii. (repeated in a different form on fol. 229*a*), the MS. belonged, A.M. (5)348 (A.D. 1588), to an owner of the name ליב. On fol. 229*a* is also written, with a red pencil: אני בנימן בר' יואל זצ"ל. The same note is re-

* The name is lost, there being a hole in the vellum.

peated on the margins of foll. 9b—12a of vol. i.

On the back of fol. 2 in vol. i. there is pasted a large modern sheet, containing a pen and ink design, on which the Ten Commandments are inscribed.

Fol. 2b of vol. ii. contains a Hebrew poem, dedicated by Christian Mēir, כריסטיאן מאיר, to John van der Hagen, and dated Amsterdam, the 17th of Nisan, A.D. 1726. The lines bear the acrostic יחזק האנען.

Latin descriptions of these MSS. are written on fol. 1 of each volume.

These two codices are the fourth and fifth of the ten Hebrew MSS. (now Add. 9398—9407, acquired by the Museum in 1834), once the property of the Hagen family and bought for Adam Clarke, at Utrecht, in 1823. Adam Clarke's book-plate in each volume.

71.

Add. 9400.—Vellum, about 16 $\frac{3}{4}$ in. by 13 $\frac{1}{2}$, consisting of 337 leaves. Three columns, 28 lines. Forty-two quires, marked on the last page with catchwords, surmounted by pen and ink designs, generally representing heads of animals. Each quire consists of 8 leaves, except the last, which numbers only 7 leaves. Square character. German hand, probably of the thirteenth century (*vide infra*). Foll. 2—5 and 274 were added in the eighteenth century. *Ginsburg*, 13.

The Pentateuch, with the Targum of Onkelos, the five Megillōth, and the Haftārōth; provided with vowel-points and accents.

1. Pentateuch: Hebrew text and Targum, in alternate verses:—

Genesis, fol. 2b; Exodus, fol. 70a; Leviticus, fol. 128a; Numbers, fol. 170a; Deuteronomy, fol. 223b.

2. The five Megillōth:—

Song of Songs, fol. 275a; Ruth, fol. 277a;

Lamentations, fol. 279a; Ecclesiastes, fol. 282a; Esther, fol. 286b.

3. The Haftārōth of the weekly Parashiyoth and of the feasts and fasts. Fol. 292a.

The following books begin a new leaf: Numbers, Song of Songs, and Ecclesiastes.

The first words of Genesis, the Song of Songs, and the Haftārōth are written in larger characters.

The beginning of a pericope in the Pentateuch is marked in the margin by פּר or פּ, generally ornamented like the catchwords (*vide supra*).

Masoretic notes are extremely scarce in this MS. The middle word and the middle letter in the Pentateuch are marked in the margin on foll. 140b and 142b.

The following spurious colophon is written in cursive Rabbinic characters on fol. 273b, at the bottom of the first column, and a transliteration in the square character is added in the second column:—

אני יחיאל בר יקוב כתבתי זה הספר בעיר קונשטנצין
אלף ושבע לחרבן הבית שהיא אלף שלוש מאות שבע
ושמונים למנין השמרות שהיא שנת ארבע אלפים
שמונה מאות שלושים ושש ליצירה

Below the transliterated colophon there is the following Latin note:—

“Haec eadem verba leguntur in hac ipsa pagina ad calcem Pentateuchi, scripta Literis Rabbinicis, fere detritis: quapropter ea iterum describi curavi, Literis Quadratis, aō Chrī 1726, Aprilis 25. Johannes van der Hagen, pastor Amstelodami.

“In his verbis, Scriptionis annus triplici acra designatur, et nomen Scribae, atque locus Scriptionis exprimitur.”

At the foot of the page another hand has written:—

“A.M. 4836
q est A.C. 1076.
Scriptus est hic liber.”

Below it there is the following note of John van der Hagen:—

“Haec est manus Cornⁱⁱ Schulting, Pastoris Amstelodamensis, qui annum Scriptionis recta notavit, ut patet ex iis, quae hic e regione leguntur, et supra descripta sunt.”

These notes of John van der Hagen and Cornelius Schulting are copied on a slip of paper attached to fol. 273*b*, and on the back of it an English translation of the colophon is written.

Fol. 274*a* contains a Latin description of the MS., headed: “The Rev. John van der Hagen’s account of this MS. is as follows”; an English translation of the colophon; and the following memorandum:—

“This ancient MS. was once in the Library of the Rev. Cornelius Schulting, and at his demise was purchased by the Rev. J. v. d. Hagen in 1726. Both were ministers of the reformed religion in Amsterdam: the autographs of both are on the opposite page.

“The work is written on 334 leaves of vellum, in an Italian (*sic*) hand: Length of the page, 17 inches; breadth, 13 inches and a half. It is one of the oldest Hebrew MSS. known to exist, and has not been collated either by Kennicott or de Rossi. See a further description of this and the other van der Hagen MSS. in my MS. Catalogue.”

The Latin description of the MS. above referred to is to be found on fol. 1*a*. Fol. 1*b* contains a short description in English by Adam Clarke, whose book-plate is found inside the upper cover.

72.

Harl., 5706.—Vellum, about 12 in. by 9½, consisting of 259 leaves. Two columns, 23 lines. The quires, usually of 8 leaves, are marked with catchwords on the last page. Some leaves are missing after fol. 85, and

one leaf is wanting after fol. 243; also imperfect at the beginning and the end. Square character. French Ashkenazi hand of about the thirteenth century. *Kennicott*, 107.

The Pentateuch, the five Megillōth, and the Haftārōth, provided with vowel-points and accents.

1. Pentateuch, wanting the whole of Genesis, Exodus i. 1—vi. 22, and Numbers iv. 23 (from כִּי) —viii. 20.

Exodus, fol. 1*a*; Leviticus, fol. 46*b*; Numbers, fol. 80*a*; Deuteronomy, fol. 122*a*.

Fol. 165*b* contains 2 Chron. xxiv. 5, 1 Kings viii. 27, and a number of single words and passages taken from Gen. xix. 16, xxxix. 8, xix. 6, xxvii. 25, v. 29, and Num. xxxii. 42, all provided with vowel-points and accents. These are intended to illustrate the use of the accents, the name of the respective accent occurring in each word being written over it. Compare Ginsburg’s Massorah, vol. i., p. 653, letter *ו*, § 236.

2. The five Megillōth:—

Esther, fol. 166*a*; Song of Songs, fol. 175*a*; Ruth, fol. 178*b*; Lamentations, fol. 182*b*; Ecclesiastes, fol. 187*a*.

3. The Haftārōth of the weekly Parashiyoth, the four special Sabbaths, the 9th of Ab, and the feasts. Fol. 195*b*.

The Haftārōth for Passover and Pentecost (fol. 244, *sqq.*) are accompanied by the pointed and accentuated Targum.

Lamentations and Ecclesiastes begin a new column. Numbers, Deuteronomy, Esther, and Song of Songs open on a new leaf. All the other books commence a new page.

In the Pentateuch the beginning of a new pericope is indicated by *פ פ פ* written within the column.

The centre-marks indicating the middle verse and the middle letter in the Pentateuch are to be found on fol. 53*a*, 57*a*.

The following Masorah is written at the foot of fol. 11a, on a piece of vellum with which the MS. had been mended, and which originally belonged to another codex.

- כולהו שני אדנים תחת הקרש האחד זכא שני
 Ex. xxxvi. 30. אדנים שני אדנים תחת הקרש
 האחד
 Ex. xxvi. 19. קדם תחת עשרים הקרש
 Ex. xxxvi. 24. תנינ תחת עשרהי הקרשים
 תימנה
 Ex. xxvii. 9. תנינא לפאת ננב תימנה
 Ex. xxvi. 26. קדם ועשית בריחם
 Ex. xxxvi. 31. תנינא ויעש בריח
 Ex. xxvi. 26. קדם צלע המשכן האחד
 Ex. xxxvi. 31. תנינ צלע המשכן האחת
 חד פסו סימן

Compare Ginsburg's Massorah, vol. ii., pp. 344-45, letter ס, §§ 243-247, 249, 254.

This MS. is remarkable for the large number of words, passages, and entire verses omitted in the text, and supplied in the margin, chiefly by later hands. The following are some of the larger omissions:—

- Ex. xiii. 6-11, fol. 10a; xx. 9-11, fol. 18a; xxiv. 6-7, fol. 22b; Lev. ii. 14-16, fol. 47b (the marginal addition not being wholly preserved in this and the following passage); Lev. vii. 36-37, fol. 52b; Deut. xxxii. 22, 28, fol. 161b; Isa. liv. 9-10, fol. 196a; Isa. vi. 4-5, fol. 210a; Jer. xvi. 21-xvii. 1, fol. 222b; lx. 10-11, fol. 237a; Ezek. xlvi. 14-15, fol. 243b.

73.

Add. 9403.—Vellum, about 13½ in. by 10½, consisting of 320 leaves. Franco-German writing, in different hands, belonging to the twelfth to fourteenth centuries. *Ginsburg*, 15.

* The "textus receptus" has עשרים.

I. Foll. 2-212. Three columns, with 31 lines to a column. Square character, twelfth to thirteenth century. Several leaves are more or less mutilated.

The Pentateuch, Haftārōth, Megillōth, and the three poetical books, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. The vowel-signs and accents are frequently too faint to be recognisable.

1. Pentateuch:—
 Genesis, fol. 2a, wanting ch. i. 1-25; Exodus, fol. 30b; Leviticus, fol. 57a; Numbers, fol. 73b; Deuteronomy, fol. 98a.
2. The Haftārōth for the whole year.
 Fol. 117b.

The Haftārōth for פ' צו, and for Passover and Pentecost are accompanied by the Targum.

3. The five Megillōth:—
 Song of Songs, fol. 153a; Ruth, fol. 155a; Lamentations, fol. 157a; Ecclesiastes, fol. 159b; Esther, fol. 163b.

4. The three poetical books:—
 Psalms, fol. 169a; Proverbs, fol. 195b; Job, fol. 202a, wanting ch. xlii. 11 (from קשיטה)—17.

The beginning of a weekly section in the Pentateuch is generally marked by פ פ on the blank space between the sections. An open section is mostly marked by a single פ; but when a whole line has to be left blank פ פ שורר, or in its abbreviated form פ ש' or פש', is used (so e.g. foll. 11b, 49b, 93b). The mark of a closed section is the letter ס. Occasionally the term סדורה is found (so e.g. foll. 12b, 92b). Three kinds of sections are, therefore, distinguished in this MS., viz. פתוחות, סתומות, and סדורות. The

* See also no. III. 6. The term סדורה apparently indicates a break in which the right and left-hand blanks taken together make up a whole line, thus:—



letters פ and ס are very often omitted, and in some places they are placed contrary to the ordinary Masoretic rule, so *e.g.* ס on fol. 109*b*, col. 1, where one would expect פ.

The Haftārōth begin with ראש חדש בשבת, and end with שמת תורה.

The Masorah Magna occupies two lines of the upper and three of the lower margin throughout the MS.

II. Foll. 213—227. Square and Rabbinic character of about the thirteenth century. The first page is almost illegible.

Genesis i. 1—xii. 15: Hebrew text, partly pointed and partly unpointed, accompanied by the Targum and Rashi's Commentary.

Fol. 227*a* (margin) contains the beginning of the Targum of 1 Sam. ii. 1—10 (Prayer of Hannah) in a rather later Franco-German Rabbinic hand.

III. Foll. 228—230. Various Rabbinic hands of the thirteenth to fourteenth century.

A number of short tracts in the following order:—

1. A short treatise on the accents of the twenty-one prose books. Fol. 228*a*.

2. List of words with ש and ש; *ibid.* Comp. Ginsburg's Massorah, vol. ii., pp. 589—90. On the lower margin of the page:

ימן (ימין) ושמאל .. מיסוד
ר' זלמן הנקדן מרוטנבורק

3. An extract from the treatise entitled אותיות דר' עקיבה. Fol. 228*b*. Beginning: את זה דרש ר' עקיבה בן יוסף.

4. List of Majuscular letters in the Bible. *Ibid.*

5. A list headed: זה העתקות מן אותיות עד כאן מספר, and ending with הקטנות מהחומש אכן (for אבן?) *Ibid.* The passages quoted are, however, not from the Pentateuch, but from other parts of the Bible.

6. תקון של מנלה מרבינו יעקב. *Ibid.* These rules for writing the Book of Esther also contain a section styled סדורה, besides the open and closed sections generally employed.

7. Rules for writing תפילין and מזוזות. Foll. 228*b*—230*b*.

This codex is the sixth of the ten Hebrew MSS. which were at one time the property of the Hagen family. Adam Clarke's book-plate is pasted on the inner side of the upper cover.

74.

Add. 15,282.—Vellum, about 9 in. by 6 $\frac{3}{8}$, consisting of 360 leaves. Three columns to a page, with 30 lines to a column. The quires, which are mostly of 8 or 12 leaves each, are marked with catchwords at the end. Square character. German hand of the thirteenth to fourteenth century. *Ginsburg*, 14. [DUKE OF SUSSEX'S SALE, 1844.]

The Pentateuch, pointed and accentuated Hebrew text and Targum, followed by the five Megillōth and Haftārōth (also pointed and accentuated), and accompanied by the Masorah Magna and Parva.

1. Pentateuch:—

Genesis, fol. 1*b*; Exodus, fol. 75*b*; Leviticus, fol. 137*a*; Numbers, fol. 179*b*; Deuteronomy, fol. 238*a*.

2. The five Megillōth:—

Ruth, fol. 294*a*; Song of Songs, fol. 296*b*; Lamentations, fol. 299*a*; Ecclesiastes, fol. 302*a*; Esther, fol. 307*b*.

3. The Haftārōth of the weekly sections and of the feasts and fasts. Fol. 314*a*.

At the end of each weekly section is given the number of verses and words contained in the same. At the close of each of the first four books of the Pentateuch is a rubric giving the number of verses, the centre-mark, and number of weekly sections and "sedārīm" of the respective books. At the end of the Megillōth are similar rubrics

stating the number of verses in each, and also indicating the centre-mark.

סימן יתקן is written at the end of Lamentations and Ecclesiastes.

The smaller sections for Mondays and Thursdays and other occasions, at the beginning of each pericope, are marked with red Hebrew letters, the letter א noting the end of the first portion (ראשון), and the letter ב the end of the second (שני). The end of the third portion is indicated by the א in black which marks the end of the first Sabbath lection.

The Masorah Magna occupies two lines of the upper and three of the lower margin.

The beginning of each of the five books of the Pentateuch is distinguished by a whole page illumination executed in gold and colours, with the first word of the respective book in the middle. The beginning of each of the Megillōth (with the exception of Lamentations) and of the Haftārōth is marked by a smaller ornament of a similar nature.

Between the Pentateuch and the Megillōth, foll. 291^a—293^b, the following short pieces are written in a German Rabbinic hand of nearly the same date as the Biblical portions:—

1. The mnemonic words : משך · תורא · קרש · בכספא · פסל · במדברא · שלח · בוכרא · (לפכה).

2. סימני הקריאה משאר כל השנה כרב סעדיה, a list of lessons for the other festivals, the fasts, and the four special Sabbaths. The mnemonic words are also here written at the head of the list.

3. חילוקי הפטרות, arrangement of the Haftārōth. Beginning : ער הפטרת דברי ירמיהו מפטירין מעי הפרשיות מכא ואילך לפי הזמן ·

4. חילוקי פרשיות, arrangement of the weekly sections in accordance with the variations in the calendar (depending on whether the year is פשוטה or מעוברת).

5. דיני קריאה, rules relating to the reading from the Tōrah, collected from various sources.

6. על הכל יתנדל וכו', and the benedictions to be said before and after the reading of the Haftārōth.

The name of the scribe was חיים, for at the end of Esther (fol. 313^b) he wrote below the חוק of verses, &c. : חוק חיים לא יזוק אמן סלה. Similarly at the end of the Haftārōth (fol. 358^a): חיים חוק.

On fol. 358^b is the following contract of sale:—

לזכות ולעדות ולראייה לר' יהואל בר' אורי יצו מודה אני החמ איך שמכרתי זה החומש לו ודמיו קיבלתי במעות מזומני מידו לידי המכירה היא מכירה עלמית דלא למידר בה מן יומא דין ולעלם ומעת' אני מוכרח לסלק אותה מכל הזק ועירעורי שיוכל לבא מצד מכירה דנא ומה שנעשה היום יו' ד' כ"ח אייר רכט לפק נאו' יעקב בר' מרדכי יצו (יצו MS.).

The MS. was accordingly sold by Jacob ben Mordechai to Yehiel ben Uri on the 28th of Iyyar, A.M. (5)229 (A.D. 1469).

On a modern paper leaf at the end (fol. 359) a translation of this contract is given in Italian and French.

Book-plate of the Duke of Sussex inside the front cover.

75.

Add. 21,160.—Vellum, about 15¼ in. by 11¼, consisting of 329 leaves. Three columns to a page, with 30 lines in a column. Most of the quires consist of 12 leaves each, but the catchwords at the end have, to a large extent, been cut away in the trimming. The MS. is defective at the beginning and the end, and leaves are also missing after foll. 273, 300, and 321. Written in a good Franco-German hand; square character of the thirteenth to fourteenth century. Ginsburg, 27.

The Pentateuch, with the Targum of Onkelos; the Haftārōth for the four special Sabbaths and the principal festivals; the five Megillōth; and the Book of Job. The Hebrew text is provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva, and the Targum of Onkelos is provided with vowel-points only.

1. The Pentateuch, with the Targum of Onkelos in alternate verses:—

Genesis, fol. 1*a*, wanting ch. i. 1—xiv. 10; Exodus, fol. 63*b*; Leviticus, fol. 137*a*; Numbers, fol. 184*a*; Deuteronomy, fol. 253*b*, wanting ch. xii. 17 (in part) to the end.

2. Haftārōth:—

For the four special Sabbaths, fol. 274*a* [first words: **הַחַיִּים אִמְרָא**, in 1 Sam. xx. 21]; for the feast of the Passover, fol. 277*b*; for the feast of weeks, fol. 284*b*; for the New Year, fol. 289*a*; for the Day of Atonement, fol. 290*b*; for the feast of Tabernacles, fol. 293*a*.

3. The five Megillōth:—

Ruth, fol. 298*a*; the Song of Songs, fol. 301*a*, wanting ch. i. 1—vi. 8 (in part); Ecclesiastes, fol. 301*b*; Esther, fol. 308*a*; Lamentations, fol. 315*a*.

4. The Book of Job. Fol. 318*b*; wanting ch. viii. 2—x. 8; xxxi. 2 (in part) to the end.

The Targum Yerushalmi is sometimes quoted in the margin of the Targum of Onkelos; so *e.g.* fol. 48*a* **בהתחננו אלינו תרנום** (ירושלמי מפרפר קדמנא, to Gen. xlii. 21); fol. 49*b* **תרו דאשהינו** (תר' ירו' דאשהינו, to Gen. xliii. 9); fol. 51*a* **תרו לקטונייא** (תר' ירו' לקטונייא, to Gen. xliii. 30).

The beginning of each book and, in the Pentateuch and Haftārōth, of each hebdomadal portion, is distinguished by the opening word or words being written in large characters.

The Masorah Magna is frequently written in the form of grotesque figures representing fishes, serpents, hinds, &c. Thus on fol. 292*a* there is a design representing Jonah in the

act of being swallowed by the whale, and on the following page is a representation of the קקין, or "gourd-tree," mentioned in the book of Jonah. A most elaborate design is to be found on fol. 300*b* (end of Ruth: containing the genealogy of David).

On fol. 293*a* (at the beginning of the Haftarah for the first day of סכות) is the following note of the punctuator:—

מכה עד סופה לא נקדתי מלבד פסוק אחרון אך
לא ראשו

The punctuation has, however, been completed by another hand.

76.

Harl. 5773.—Vellum; about 8 $\frac{3}{4}$ in. by 6 $\frac{5}{8}$, consisting of 248 leaves. Two columns, 25 lines. This MS. consists of two parts, foll. 1—171 and 172—248, the quires being separately numbered in each part. The first part contains 22 quires, mostly of 8 leaves each, numbered with Hebrew letters and marked with catchwords on the last page; but many of the numbers and catchwords are now lost, part of the lower margin having been cut away. Of the last quire only 3 leaves (foll. 169—171) have been used by the scribe, and two blank leaves follow. The second part, foll. 172—248, consists of 10 quires, mostly of 8 leaves each, numbered with Hebrew letters on the first, and marked with catchwords on the last page. Of the last quire only 5 leaves have been used by the scribe, and a leaf has also been cancelled after foll. 190, 195 respectively. Square character. Fine Sefardi hand of the fourteenth century. *Kennicott*, 110.

The Pentateuch, the Haftārōth, and the five Megillōth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. The Pentateuch:—

Genesis, fol. 1*b*; Exodus, fol. 42*b*; Leviticus, fol. 80*a*; Numbers, fol. 106*a*; Deuteronomy, fol. 141*a*.

2. The Haftārōth for the whole year.
Fol. 172*a*.

The Haftārāh for the pericope *יהי ביום השמיני* is placed last, with the following note at the end:—

בעבור ששכחתי מלכתוב אותה במקומה כתבתיה כאן

3. The five Megillōth:—

Ruth, fol. 225*a*; Song of Songs, fol. 227*b*; Ecclesiastes, fol. 230*a*; Lamentations, fol. 236*a*; Esther, fol. 239*b*.

Leviticus and Esther begin a new column, and the Haftārōth open on a new leaf.

In the Pentateuch the beginning of a pericope is marked in the margin by *פרשׁ*, sometimes surmounted by a pen and ink design.

The Masorah, which in its larger form occupies two lines at the top and three lines at the bottom of each page, is confined to the Pentateuch.

Masoretic rubrics registering the numbers of verses, centre-mark, number of Parashiyoth and Sedārīm, are found at the end of the last four books of the Pentateuch. A similar rubric for the whole Pentateuch occurs at the end of Deuteronomy. At the end of each pericope the number of verses is likewise stated.

The scribe has written *הוק* at the end of Genesis, Leviticus, Deuteronomy, and Esther. At the end of Genesis it is written in large ornamental characters.

In a Latin description pasted on the back of fol. 2*, this MS. is reckoned as the first volume of a series completed by MSS. Harl. 5774—5775, which are in a similar, though not identical, style of writing.

77.

Or. 2415.—Vellum, about $7\frac{7}{8}$ in. by 6, consisting of 215 leaves. Two columns to a page, with 25 lines in a column. The MS. is imperfect at the beginning and the end, and a leaf is also missing after foll. 6 and 209 respectively. The Hebrew foliation shows that the first extant leaf of the MS. was originally the seventeenth (יז). The quires, which for the most part contain 8 leaves each, are marked by catchwords at the end. Written in a rather fine African Sefardi hand of probably the fourteenth century.

[NIC. MAVROCORDATO, Oct. 8, 1881.]

The Pentateuch and the Former Prophets, provided with vowel-points and accents.

1. Pentateuch:—

Genesis, fol. 1*a*, wanting ch. i. 1—xxix. 7; xxxvii. 23—xxxix. 5; Exodus, fol. 14*b*; Leviticus, fol. 42*a*; Numbers, fol. 60*a*; Deuteronomy, fol. 86*a*.

2. Former Prophets:—

Joshua, fol. 108*b*; Judges, fol. 124*b*; Samuel, fol. 140*a* (2 Sam., fol. 160*b*); Kings, fol. 178*a* (2 Ki., fol. 198*a*, wanting ch. xvi. 15—xvii. 34; xxv. 22—30).

The books of Leviticus and of Kings begin a new leaf, and between the other books there is a blank of four lines.

The Masoretic notes are very scanty, being almost entirely confined to the *מלא* and *חסר*, and the *כתיב* and *קרי*.

The two verses beginning *וּכְמַטֵּה רֵאוּנוּ*, which have been omitted in printed texts after Josh. xxi. 35, are contained in this MS., being accompanied by the following marginal note:—

אלו שני הפסוקים אינם כתובים בהללי ולא בספר
בבלי:

The following owners' notes are found on fol. 2*a* :—

מוסי אבן סלימאן עראקי יצו
אן אלכתאב חק עמראן יצו

Both these notes are apparently in the same hand. Mūsā ibn Sulaiman 'Irākī probably thereby testifies that the MS. is the property of 'Imrān.

78.

Or. 2365.—Paper, about $13\frac{1}{2}$ in. by $10\frac{1}{8}$, consisting of 203 leaves. Two columns, 18 lines in a column. Twenty-one quires, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. There are 10 leaves in a quire for the most part, but the first only numbers 7, and the last 6 leaves. Square character. Yemenite hand of probably the fourteenth century.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Genesis, fol. 1*b*; Exodus, fol. 51*b*; Leviticus, fol. 93*a*; Numbers, fol. 123*b*; Deuteronomy, fol. 165*b*.

All books, except Leviticus, begin with a fresh column.

An open section at the beginning or at the end of a column is distinguished by a blank line, with פ at the end; so foll. 2*a*, 35*a*, 49*b*, 75*b*. On fol. 124*b* there is י at the beginning instead of פ.

The beginning of a pericope is marked in the margin by an ornamental pen and ink design, with פ in the centre. Each pericope is divided into 7 sections, numbered with Hebrew letters in the margin.

The סדרים are sometimes indicated in the margin by a small ornamental ס, above and

below which there is a small pen and ink design.

The Masorah Magna occupies 1—3 lines in the upper, and 2—7 in the lower margin. The number of verses is stated at the end of each pericope.

At the end of Genesis and Exodus the number of verses and of the open and closed sections is stated.

At the end of Deuteronomy there is a statement as to the number of verses and the centre-mark in each book, and the middle word and middle letter in the Pentateuch.

The centre-mark, חצי הספר בפיט, occurs in Genesis, fol. 26*a*; Leviticus, fol. 108*b*; Numbers, fol. 144*b*; and Deuteronomy, fol. 184*a*; but it is wanting in Exodus.

The middle verse in the Pentateuch, חצי התורה בפיט, the middle word, חצי התורה בתיבות, and the middle letter, חצי התורה באות, are marked in the margin on foll. 99*b*, 102*a*, 103*b*.

On fol. 202*b* there is an Arabic note (in Hebrew characters), recording the consecration of the present Pentateuch, הודא אלתאג, to the synagogue belonging to the house of Pinḥas al-'Irākī (לכניסת בית פינחס אלעראקי) סלימאן אלראיבי (תנצבה) by the daughters of אלראיבי. Among the signatures at the end of this note are those of סעיד ו' יוסף, יחיא ו' סלימאן, and יוסף ו' מר' מחפון.

On the verso of the last leaf there are some lines in Hebrew, beginning: טוב להדות: ליי ולומר לשמך עליון החייני אלרי הנשמה.

79.

Add. 10,455.—Vellum, about $17\frac{1}{4}$ in. by $12\frac{3}{4}$, consisting of 460 leaves. Three columns, 28 lines. The quires, of 8 leaves each, are marked with catchwords on the last page, but most of these words are now lost, the lower margin of the leaves having been cut

away. Square character. Fine German hand, dated the 26th of Tishri, A.M. 5071 (A.D. 1310). *Ginsburg*, 19.

The Pentateuch, with Targum; the five Megillōth; the Haftārōth; Job; Jeremiah i. 1—xxiii. 6, xxxi. 2—20; and Isaiah xxxiv.—xxxv.: provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. The Pentateuch: Hebrew text and Targum in alternate verses:—

Genesis, fol. 1*b*; Exodus, fol. 86*b*; Leviticus, fol. 162*a*; Numbers, fol. 211*b*; Deuteronomy, fol. 284*b*.

The beginning of a new pericope is indicated by פ פ פ within the column. The Targum is, like the text, pointed and accented. In Num. vii. 30—83, fol. 226*b sqq.*, it is omitted.

2. The five Megillōth:—

Song of Songs, fol. 349*a*; Ruth, fol. 352*a*; Lamentations, fol. 355*a*; Ecclesiastes, fol. 358*b*; Esther, fol. 365*a*.

3. The Haftārōth of the weekly Parashiyoth and of the feasts and fasts. Fol. 372*b*.

4. Job. Fol. 423*a*.

5. Jeremiah i. 1—xxiii. 6, xxxi. 2—20, and Isaiah xxxiv.—xxxv. Fol. 441*b*.

All the books, except Ruth, Lamentations, Ecclesiastes, and the portions of Jeremiah and Isaiah, begin a new page, and Leviticus, Song of Songs, Esther and Job, commence a new leaf.

The first word of each book is written in huge ornamental letters.

The selection of the portions from Jeremiah and Isaiah should be compared with the מאפאת as printed in *Ginsburg's* Masorah, vol. ii., pp. 474-75. See Add. 15,451, and compare Add. 9405-6.

Subscription of the scribe, fol. 460*b*:—

אני שמשן הסופר בר יעקב זצ"ל המכונה וינואנט
החוקק הותבות כתבתי זה החמש תרגום חמש כנילות

והפטרות ואיוב וירמיה שבה לברא העולם ביה: יום
ד פרשה ברכה זו בתשרי שנת ה אלפים שבעים
ואחד לפרט לך מרכי [מרדכי] בר צדוק השם
יזכה לו ולבניו ולבני בניו עד סוף כל העולם: אמן
אמן סלה:

חוק · הסופר לא זק לא היום
ולא לעולם:

This MS. was accordingly written by Samson, son of R. Jacob, surnamed Vivant, the seal-engraver, for R. Mordechai, son of R. Šādōk, and finished on Wednesday, the 26th of Tishri, A.M. 5071 (A.D. 1310).

Prefixes to the MS. is a letter on a quarto sheet of paper, addressed by several leading Jewish inhabitants of Düsseldorf to their leading coreligionists in Essen, asking for aid on behalf of the Jews of Lissa, whose houses and synagogues had been destroyed by fire. The letter is dated Thursday, the 10th of Tebeth, A.M. (5)528 (A.D. 1768). The character is Hebrew cursive, and the language is partly Hebrew, and partly German. Outside address: Herrn Abraham Moses, vornehmer Handelsz (*sic*) Jude in Essen.

80.

Add. 19,776.—Vellum, about 11½ in. by 8½, containing 252 leaves. Two columns, with 32 lines in a column. The quires consist of 8 leaves each almost throughout, and are marked with catchwords at the end. Square German writing. Dated Coburg, Kislew, A.M. 5156 (A.D. 1395). *Ginsburg*, 26.

The Pentateuch, the five Megillōth, and the Haftārōth, provided with vowel-points and accents, these books being followed by עין הקורא of Yekuthiel* Nakdan, and several smaller pieces.

* That his full name was Yekuthiel ben Isaac is clear from Or. 853, q.v.

I. The Pentateuch:—

Genesis, fol. 1*b*; Exodus, fol. 28*b*; Leviticus, fol. 55*a*; Numbers, fol. 73*a*; Deuteronomy, fol. 96*b*.

Foll. 1*a*—8*a* have been supplied with the Masorah Magna and Parva, and there are also notes belonging to the Masorah Parva to a few other portions.

The beginning of a new weekly section is marked by פ פ פ placed in the blank space between the sections.

The first word of each of the five books is written in large letters in gold within a coloured design, and the following rubrics and designs occur at the end of the different books:—

At the end of Genesis is a rubric in small peculiarly arranged letters, giving the numbers of verses, Sedārīm, weekly sections, letters, and centre-mark (ch. xxvii. 40), besides some other Masoretic notes.

At the end of Exodus is written:—

חוק: סכום פסוקי דספרא אלף קנ"ט
צ"ב סב"י

Then follows a rather grotesque coloured design, containing the figure of a man sitting on the roof of a building, and holding a scroll in his right hand, the other end of the scroll being chained to a dog with a flower in his mouth. Two other animals, a lion and some fabulous bird, support the building at the bottom. This scroll, as well as another on the right, contains Masoretic notes.

At the end of Leviticus:—

(sic) חוק" סימן סכום פסוקי דסיפרא נ"ט
ע"ח ע"א

Below this note is a curious elaborate design in colours, representing a man with a whip in his hand sitting near a gate opposite a child with a book before it.

At the end of Numbers is the following difficult rubric after the word חוק:—
סך פסוקי דספר וידבר אלף ומאתים שנים ושמונה

סימן אר"פ"ה וחציו מטה יפרח וסדרו עשרי' ושלוש (פ)
שנים עשר הוצא מהם יום ושלושת ימים הכינו:

On the side of this rubric is the figure of a man, with a Tallith wrapped round him, standing under an archway with an open scroll before him, on which are the following words:
חוק ונתחוק שמואל בר' אברהם מולרשטט (פ) הנקדן
לא יזק לעולם אמן

On this Naḳdan see below.

At the end of Deuteronomy is written in a cursive hand on the left-hand margin:—

סכום פסוקי דכול אורית' חמשת אלפי' ושמונה מאות
וארבעים וחמשה

The page following (fol. 117*a*) contains the following lines, exhibiting the acrostic מאיר (name of the first owner, *vide infra*), and marking the date A.M. (5)156 in the word ציון:—

חוק ונתחוק' בעל הספר לא יזוק'
אשר ידו שמים נטה' ישמור הרשום למטה':
מרוקם צור בפה עברו' ברוחו
שפרה שחק ואולם'
אשר חוק ידי כושל' אני
לשמו ארנן שיר לעולם"
יהודר הוד במקלות' אברך
אל בַּשֶּׁת כסאו בעילם"
רצון יוצרי היות משען' בעת
נגמר כתב יושר ונשלם:
זוכרני השם ברצון עמד ופוקדיני בישועתך'
שנת ציון במשפט תפרה ושביה בצדקה"

On the left-hand part of the lower margin of fol. 112*b* is the following cursive note, written apparently in the same hand as the Masoretic rubric at the end of Deuteronomy:

עד כאן נקדתי שמואל בר אברהם ממולדשטטט (פ)
בשש שבועות' ברוך הנתן ליעף כח ביום ר"ח כסליו

It does not follow, however, that Samuel ben Abraham did not complete the punctuation of the Pentateuch (see the colophon at the end), for the above note only shows that the Naḳdan had in the course of six weeks, ending with the New Moon of Kislew, punctuated as far as Deut. xxviii. 51.

II. The five Megillōth :—

The Song of Songs, fol. 117*b*; Ruth, fol. 119*b*; Lamentations, fol. 121*b*; Ecclesiastes, fol. 124*a*; Esther, fol. 128*a*.

Only the first word of the Song of Songs is written in large letters in gold within a painted design. The *sīmān* יתקק is written at the end of Lamentations and Ecclesiastes, but there are no other Masoretic notes.

III. The Haftārōth for the whole year.
Fol. 132*b*.

The first word (כה, Isaiah xlii. 5) is distinguished in the same way as the opening words of the books of the Pentateuch and of the Song of Songs. The last Haftārah (beginning with 1 Samuel xx. 18; for the Sabbath preceding the day of the New Moon) has been left without vowel-points and accents.

At the end of the Haftārōth is the following colophon:— חזק ונתחזק שמחה לוי לא יחק' בנה לפרט' הומש זה נחרט' ביום א' נא' לאדר השני רני פלט תסובבני

The consonantal text of this part of the MS. was, therefore, finished on Sunday, the 21st day of Adar II., in the year (51)55 of the creation (A.D. 1395).

IV. עין הקורא, a grammatico-masoretic treatise on the Pentateuch, Esther, and Lamentations; by Yekuthiel ben Isaac (*vide supra*) Naḳdan. Fol. 170*a*. The first word of the treatise is distinguished in the same manner as the opening words of the books of the Pentateuch, &c.

Beginning (like the recension used by Heidenheim, ביאור עינים, Rüdellheim, 1818—21; compare Or. 853):— ברוך "אלהי ישראל" אשר נתן למשרתו יקותיאל' עין רואה ואזן שומעת' לשון למודים לדעת' לעשות עבדת כלאכת הקדש' ודברים עתיקים לחדש'

Then follows the poem with the acrostic יקותיאל כהן as given by Heidenheim; and the little poem beginning זה הספר, and yielding

the acrostic זלמן הכהן, also agrees with Heidenheim's recension, and not with Or. 853.

The introductory part ends with a piece beginning: אלון דנושן בעלילת דחיק על כתג See Or. 853, fol. 72*a*, where the same piece occurs in a modified form at the end of דרכי הנקוד והננינות by Moses Naḳdan.

After this piece the author says:— ועל אודות הכבודות הזאת אין כרפא ללשונינו עד כי יבא מורה צדק כי או יהפך אל עמים שפה ברורה ותרון לשון אלם ולשון עלנים תמהר לדבר צחות' בשובע שמחות' אמר יקותיאל' לבי לחקקי ישראל' הפועלים באמונתם' במחוקק במשענותם' סליק בריך רחמנא דסייע' בנלך ואעי'

Then follows the second part of the treatise, containing the Masoretic annotations on the Pentateuch, Esther, and Lamentations.

Genesis, fol. 190*a*; Exodus, fol. 201*b*; Leviticus, fol. 210*a*; Numbers, fol. 219*a*; Deuteronomy, fol. 227*a*; Esther, fol. 234*b*; Lamentations, fol. 236*b*.

For a future edition of Yekuthiel Naḳdan's עין הקורא, a careful comparison of this recension with that contained in Or. 853 will be indispensable.

V. A collection of several smaller pieces in the following order:—

1. Joseph Naḳdan's list of passages where the שמאל occurs. Fol. 237*b*.

Beginning: ויצבר יוסף, and ending: וקשקשת ושרט שפם

See Ginsburg's "Massorah," vol. ii., pp. 586—89.

On the lower margin of fol. 237*b* is a note in a later hand, beginning: הוסיף ר' יוסף נקדן: במא ואמר ולא עמדנו בברור לבנון ושריק.

2. Four short Masoretic rubrics, the first being headed: "א וזגין חד כפיק הא וחד לא כפי' הא." Fol. 239*b*.

3. A poem embodying an account of the accents. Fol. 240*a*.

Beginning: אלהים לי מנן.

After the letters of the alphabet follows

the acrostic: יעקב בר רבי מאיר הזק ואמץ לעד. Jacob ben Meir, therefore, appears to be the author of the poem.

4. A short treatise on the vowel-points, &c. Fol. 240b.

Beginning: כל ישר בני מלכים הם.

The first point treated on relates to the רפה of the letters.

At the end: סליק סודות מן הניקוד תם ונשלם. הוֹק.

5. Tables of lessons for the whole year, followed by סימני זמנא, treating on the dates of the different festivals in relation to the liturgical lessons. Fol. 242a.

Fol. 251a contains a poem with the acrostic: מאיר ברבי עובדיה הזק at the beginning of the lines, the names גרשם ברבי יהודה, שמחה ברבי שמואל, and אברהם ברבי אברהם, being marked off in other parts of the verses (see the colophon).

Meir ben Obadiah was, as is shown in the colophon on the following page, the first owner of the MS. as well as the composer of these verses.

Beginning of introductory line:—

לְצוּר וְכַנֵּי לְהַתְחִיל וְלִגְמַר

After the lines which yield the acrostic מאיר, the following is added as a note:—

משקל הסופה והראשה" ארבע מלכים ואת-החמשה"
ובתווד התנגשה" המשרת עם השלשה"

Colophon (fol. 252a):—

חֲזַק וּנְתַחֲזַק הַסּוֹפֵר וְאֵל יוֹזֵק בַּעַל הַסּוֹפֵר וּבַעַל
הַמְּלֵאכָה יוֹזֵק לְבִיאַת גּוֹאֵל וְהַנְּקֻדִים יִתְבַּרְכוּ מֵאֵת
צוּרֵי אֵל" זֶה סֵפֶר חוֹמֵשׁ עֵבְרִי וְחֹמֵשׁ מְגִלּוֹת וְהַפְּטוּרוֹת
וּסְפֵר דְּקֻדּוֹק הַקְּרִיאָה וְעֵין הַקּוּרָא כְּתָב ר' שְׁמַחָה
בְּר' שְׁמוּאֵל הַלֵּוִי וְגַמַּר בַּעִיר קִיפּוּרֵק וְר' שְׁמוּאֵל בְּר'
אֲבֵרָהָם נִקְדָּה ה' חוֹמֵשִׁים בַּעִיר בְּבִנְיָמִין וְר' גֵּרְשָׁם בְּר'
יְהוּדָה נִקְדָּה חֹמֵשׁ מְגִלּוֹת וְהַפְּטוּרוֹת וּסְפֵר הַדִּיקוּדוֹק
וְעֵין הַקּוּרָא בְּכַפֵּר רֹטְלוֹן וְהַכֵּל נִשְׁלַם וְנִגְמַר בַּעֲדָה
מִגַּן יִשְׂרָאֵל בְּיוֹם א' בְּרֵאשׁ חֹדֶשׁ כְּסֻלּוֹ שְׁנַת חֲמִשָּׁת
אֲלָפִים וּמֵאָה וְחֲמִשִּׁים וְשָׁשׁ שָׁנִים לְפָרֵט בְּשַׁנַּת הַכ
פְּשׁוּמָה בְּיוֹם א' לְפָרֵשֶׁת וַיְבָרְכֵנִי יְהוָה וְשָׁלֵי זֶה הַסֵּפֶר

מֵאִיר בְּר' עוֹבְדִיָּה הַכּוֹנֵה הַצֵּעִיר לְיִבְרָטְרוּט וְשְׁמִי
וְשִׁמּוֹת יִגְיַעִי הַמְּלֵאכָה הַסּוֹפֵר וְהַנְּקֻדִים רְמוּזֵי וְכַלְלָתִי
לְמַעַלָּה בְּשִׁיר מְשַׁקְלִי וְכִשֵּׁם שׁוֹכְנֵי הָאֵל יִתְבַּרְךְ שְׁמוֹ
לְהַגִּיהָ(?) לְכַתּוּב וְלִגְמַר כֵּן יוֹכְנִי וְאֵת זֵרְעִי אַחֲרַי
לְשִׁמּוֹר וְלַעֲשׂוֹת כָּל הַכְּתוּב בּוֹ כִּי אִזְ אֲצַלִּיהָ בְּכָל
דְּרָכַי וְאִזְ אֲשַׁכִּיל

Below this: לכל תכלה ראיתי קץ רחבה מצותיך (sic) עד מאד

The colophon is provided throughout with vowel-points and accents. In the transcription only some curious modes of pointing have been rendered.

The MS. was, therefore, written for Meir ben Obadiah, surnamed ליברטרוט, by Simḥah ben Samuel hal-Levi, at Coburg. The punctuator of the Pentateuch was Samuel ben Abraham, at בפנבערק, and Gershom ben Yehūdah punctuated the rest רוטלוי. The whole was completed on the New Moon of Kislew, A.M. 5156 (at the end of A.D. 1395).

Fol. 252b contains a list of the accents.

On fol. 1a is the following owner's note:—
קניתי זה הספר הק' אלכסנדר באא' ... שלמה
ולמן כהן תפל לפק' (A.D. 1750)

The other notes on the same page are not sufficiently legible.

On fol. 252a are the following entries:—

אבי מורי ז"ל נפטר כ"ב סיון שנת רצ"ה לפק' וקברתי
בקק' ווארשטיין
אמי מרתי ז"ל נפטרת ה' אב פה ביטינגן רצ"ה
לפק' וקברתה (sic) גם בקק' ווארשטיין

81.

Add. 9404.—Vellum, about 11¼ in. by 8¾, consisting of 210 leaves. Mostly 3 columns, 40 lines. Twenty-seven quires, some of which are marked with catchwords on the last page. The usual number of leaves in a quire is 8. Square character. German hand, probably of the fourteenth century. Folia 1 and 8 are due to a later hand. Ginsburg, 16.

The Pentateuch, with the Targum of Onkelos, the Megillôth, and the Haftārôth, provided with vowel-points and accents.

1. The Pentateuch: Hebrew text and Targum, in alternate verses:—

Genesis, fol. 1*b*; Exodus, fol. 45*b*; Leviticus, fol. 83*a*; Numbers, fol. 108*b*; Deuteronomy, fol. 146*a*.

2. The five Megillôth:—

Esther, fol. 174*a*; Song of Songs, fol. 178*a*; Ruth, fol. 179*b*; Lamentations, fol. 181*a*; Ecclesiastes, fol. 182*b*.

3. The Haftārôth for the whole year. Fol. 186*b*. The Haftārôth for the festivals begin with ראש השנה, and end with the second day of שבועות, here called עזרת.

The following parts commence a new leaf: Leviticus, Esther, Song of Songs, and the Haftārôth.

The first word, or the first two words, of each book, and in the Pentateuch of each pericope, are written in larger letters.

The number of verses, centre-mark, numbers of Parashahs and Sedārîm are stated at the end of Genesis and Leviticus.

The scribe's formula, חוק ונתחוק, occurs at the end of Exodus, fol. 82*b*, and Leviticus, fol. 108*b*. In the latter case (?) חל is written between the two words.

The following Latin description is written on the back of the first cover.

“Pentateuchus membranaceus in fol. minori cujus versibus singulis subjicitur Targum Onkelos. item quinque Megilloth et Haphtaroth absque Massora. Scriptionis Annus frustra quaeritur; videtur tamen Codex antiquus.”

This is the seventh of the ten Hebrew MSS. once the property of the Hagen family, and bought for Adam Clarke at Utrecht in 1823. Adam Clarke's book-plate inside the upper cover.

82.

Add. 15,306.—Vellum, about 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$, consisting of 196 leaves. Two columns, with 25 lines to a column. Foll. 8—191 form 23 quires of 8 leaves each, and foll. 1—7 and 192—96 are all the leaves used of the additional quires at the beginning and the end respectively. Square character. Sefardi hand of the fourteenth to fifteenth century. [DUKE OF SUSSEX'S SALE, 1844.]

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. Masoretic lists at the beginning and the end.

Genesis, fol. 8*b*; Exodus, fol. 53*a*; Leviticus, fol. 92*b*; Numbers, fol. 119*b*; Deuteronomy, fol. 157*b*.

The beginning of a weekly section is marked by פרשׁ in the margin, the chapters and subdivisions having been noted by means of Hebrew letters in later writing.

At the end of Genesis and Exodus there are rubrics giving the number of verses in each book as well as the centre-marks. At the end of Leviticus the numbers of weekly sections and sedārîm are added, and the rubric at the end of Numbers also contains the numbers of words and letters as well as the number of years occupied by the history of the book. At the end of Deuteronomy the numbers of verses, sedārîm, weekly sections, and פתוחות וסתומות, together with the centre-mark, are given.

The Masorah Magna usually occupies two lines of the upper and three of the lower margin, but in some cases it is arranged in ornamental designs of various kinds.

The Masoretic lists at the beginning and end of the MS. contain the following rubrics:—

1. מספר שנים של ספרים, chronology of

- Biblical books from Genesis to Kings. Fol. 2a.
2. List of the authors of the Biblical books. Fol. 3a.
 3. חשבון הפסוקים, numbers of verses in the Pentateuch, the Prophets, and Hagiographa, followed by the total number [22,747] of verses in the whole Bible. Fol. 3b.
 4. מספר אותיות של תורה, number of letters and middle letter in the Pentateuch. Fol. 3b.
 5. First quarter of the Pentateuch, Gen. xlviii. 5; according to others (?) (ופלגותיה), Gen. i. 25. Fol. 4a. Also last quarter of the Pentateuch, Num. xxii. 21. *Ibid.*
 6. A chronological sketch of the Biblical period, headed: זה סדר קבלה של דורות: הראשונים ואבות קדמונים וכו'. Fol. 4a.
 7. אלפא ביתא דכל חד וחד לית בותיה ואנון. *i.e.* an alphabetical list of words that occur twice in the same form, but in a different sense. Fol. 6b. See Frensdorff's *אכלה ואכלה*, no. 59.
 8. ששה ועשרי פסוקי דאית בהון אלפא ביתא, *i.e.* the 26 verses in each of which all the letters of the Hebrew alphabet occur. Fol. 7a.
 9. עשרה דברים במקרא נקראים ולא נכתבים, *i.e.* list of the ten words in the Bible that are read, but not written in the text. Fol. 192b. See Ginsburg's *Massorah*, vol. ii., pp. 54-5.
 10. סדר קרי ולא כתב ופירושו ועלתו, explanation of the preceding rubric, stating the reasons why the words in question have been omitted in the text. Fol. 193a.
 11. עשר נקודות בתורה, list of the ten passages in the Pentateuch in which certain words are distinguished by dots. Reasons why the respective

words are thus distinguished are also given. Fol. 195b.

Round the margins of foll. 2b—7a, 192a—196a is written in large square characters the unpointed text of Psalms cxix. 1—42 (the last word being ויאענה), xix., xxxiv. 1—9. On the same leaves Psalms are also written round the Masoretic rubrics in very minute characters formed into various kinds of ornamental figures.

Former owners' notes:—

1. Io. petri. Arriuabeni. Fol. 1a.

2. זה חומש של (sic) אני דוד יצחק קרמי יצו. Fol. 2a.

3. שלי יצחק כהן בן יחושע כהן. Fol. 2a.

Censor (fol. 196b): Gio. Domenico Carretto, 1612.

83.

Add. 27,167.—Vellum, about $6\frac{3}{4}$ in. by $4\frac{5}{8}$, consisting of 464 leaves. The quires, which (exclusive of the last two leaves) are 58 in number, consist mostly of 8 leaves each, and are occasionally marked by catchwords at the end. Each page contains 20 lines. The writing, which depends from the ruled line, is in a fine Sefardi hand (square character) of the fourteenth to fifteenth century. [ALMANZI, no. 277.]

The Pentateuch, the Haftārōth, and the five Megillōth, provided with vowel-points and accents. Masoretic lists at the beginning and the end.

1. The Pentateuch:—

Genesis, fol. 11b; Exodus, fol. 86a; Leviticus, fol. 148b; Numbers, fol. 192b; Deuteronomy, fol. 256a.

2. The Haftārōth of the weekly pericopes, the four special Sabbaths, and the fasts and feasts. Fol. 311a.

3. The five Megillōth:—

Song of Songs, fol. 407*b*; Ruth, fol. 413*b*; Lamentations, fol. 419*b*; Ecclesiastes, fol. 427*b*; Esther, fol. 441*a*.

The first word of each book of the Pentateuch, and of each of the five Megillōth, is written in letters of gold standing within elaborate ornamental designs. The beginning of each pericope is indicated by פֶּרֶשׁ within a smaller ornamental design in the margin, and the titles of the weekly pericopes, &c., prefixed to each Haftarah are similarly distinguished.

Masoretic notes in the margin of the text are very rare, and the closed and open sections do not always agree with the list published in Ginsburg's Massorah.

The Haftārōth of this Sefardi MS. often agree with the Ashkenazi use (comp. *חיטש עין הכופר*, ed. Heidenheim, Rödelheim, 1818).

The Masoretic lists, which are partly written in the Sefardi Rabbinic character, may be divided into such as are written in the body of the leaves and such as are written round the margin of the same.

I. Lists in the body of the leaves:—

1. סימני הפרשיות והפטרות של כל הכתובים. Fol. 1*b*. The list concludes with the 9th of Ab.
2. מספר אותיות של תורה, number of letters in the Pentateuch, including statements on the middle letter and middle word in the Pentateuch, as well as on the first and last quarter of the same. Fol. 4*b*.
3. List of the authors of the canonical books. Fol. 4*b*.
4. The number of verses in each of the weekly pericopes, expressed by the Aramaic סימנים (inaccurate, however). Fol. 5*b*.
5. מספר שנתו של ספר בראשית, a statement on the chronology of Genesis. Fol. 7*a*.

6. פרשיות דספר ואלה שמות, an enumeration of the pericopes contained in Exodus, with the number of verses in each. Fol. 7*b*.

7. A statement on the number of pericopes, verses (also giving the centre-mark), and sedārim of Exodus. Fol. 8*a*.

8. A list of the places in Exodus where פֶּסֶק occurs. Fol. 455*a*.

9. A list of passages in Genesis in which letters with peculiar forms occur (מלופפות ועמוקות ומנוחרים). Fol. 455*b*.

10. An alphabetical list of minuscular letters in the Bible. Fol. 461*b*.

II. The Masoretic rubrics written in the margin contain a list of the majuscular letters of the Bible, lists of vowel-signs and accents, and the rule relating to the "sīmān" ביה שמו. Biblical verses accompany these rubrics in various places.

84.

Add. 15,283.—Vellum, about $7\frac{3}{4}$ in. by $5\frac{3}{8}$, consisting of 265 leaves. Two columns, with 21 lines to a column. The arrangement of quires is not easily discernible, nearly all the catchwords at the end having been cut away in the trimming. A fine African Sefardi hand (square Rabbinic) of the fourteenth to fifteenth century. Fol. 185 is due to a later hand.

[DUKE OF SUSSEX'S SALE, 1844.]

The Pentateuch, the Haftārōth, and the five Megillōth, provided with vowel-points and accents, and accompanied by the Masorah Parva.

1. Pentateuch:—

Genesis, fol. 2*a*; Exodus, fol. 48*b*; Leviticus, fol. 88*a*; Numbers, fol. 114*b*; Deuteronomy, fol. 152*a*.

2. The Haftārōth of the weekly sections and of the fasts and feasts. Fol. 185*b*.

3. The five Megillōth :—

Ruth, fol. 242*b* ; Song of Songs, fol. 245*b* ; Ecclesiastes, fol. 248*b* ; Lamentations, fol. 255*a* ; Esther, fol. 258*b*.

The Masorah is fullest in the Pentateuch. In the Haftārōth and the five Megillōth only the קרי is occasionally marked.

The beginning of each of the five books of the Pentateuch is marked by a spacious illuminated border containing drawings of flowers or birds, executed in gold or colours on blue, pink, or white ground, the opening word of each book being written on a delicate intertwined ornament. The beginning of each of the five Megillōth is marked by a smaller ornament of a similar character.

85.

Harl., 5586.—Vellum, about 10 in. by 7½, consisting of 170 leaves. Two columns, 26 lines. Seventeen quires of 10 leaves each, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. Square character. Italian hand of the fourteenth to fifteenth century. *Kennicott*, 103.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Parva.

Genesis, fol. 2*a* ; Exodus, fol. 43*a* ; Leviticus, fol. 78*b* ; Numbers, fol. 103*b* ; Deuteronomy, fol. 140*a*, wanting ch. xxxii. 29*b*—xxxiv. 12.

The last four books begin in the middle of a column, after a blank space of four lines.

A new pericope is either headed by the word פרשה or indicated by the same word in the margin.

Many letters in this MS. are provided with *Tāgīn*, and the majuscular and minuscular letters, the פ' לפופות, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1*b* :—

לה' הארץ ומלואה

הגיע לחלק אברהם מפאנו בכר' שלמה מפאנו ז"ל

The ownership of two other members of the same family, Eliezer, son of Abraham of Fano, and Solomon of Fano, is recorded on the same page.

86.

Add. 15,423.—Vellum, about 13 in. by 8¾, consisting of 143 leaves, with 27 lines to a page. Foll. 1—140 form 14 quires of 10 leaves each, the last three leaves (foll. 141—3) being all that the scribe has used of the last quire. The catchwords at the end of the quires are written in the middle of the lower margin. A characteristic Italian hand (square character) of the fourteenth to fifteenth century.

[*Mr. Thos. Rodd* (Duke of Sussex's sale), 1845].

The Pentateuch, provided with vowel-points and accents :

Genesis, fol. 1*a* ; Exodus, fol. 35*a* ; Leviticus, fol. 65*b* ; Numbers, fol. 87*a* ; Deuteronomy, fol. 117*a*.

The beginning of each book is marked by a large initial letter written in gold on coloured ground, the page itself being distinguished by an ornamental design in the form of a wreath executed in gold and colours.

The opening word of each weekly section is written in blue letters within an interlaced coloured ornament, the letter פ' (*i.e.* פרשה) being written in the margin.

With the exception of the קרי, which is

occasionally marked, and the centre-mark (הצי התורה בתיבות) on fol. 71*b*, no Masoretic rubrics are found in the MS.

Duke of Sussex's book-plate on the front fly-leaf.

87.

Or. 2286.—Vellum, about 10 in. by 7½, consisting of 144 leaves. Two columns, with 20 lines in a column. The MS. originally consisted of 14 quires, each containing 12 leaves; but the first quire, together with the first leaf of the second quire, as also the last eleven leaves of the fourteenth quire, are now missing. The letters יג—ב by which the quires are numbered at the end are preserved (so foll. 11, 23, 35, &c.), but the Hebrew signatures at the beginning of the quires are now only extant in the second half of the MS. A number of leaves are more or less stained, some being also a little damaged. A very fine Sefardi hand of the fifteenth century, the scribe having been apparently (*vide infra*) Moses (ben Jacob) Sabarah (or Zabarah).

The Pentateuch, Haftārōth, and part of the five Megillōth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Genesis, fol. 1*a*, wanting ch. i. 1—xxi. 21; Exodus, fol. 19*b*; Leviticus, fol. 43*b*; Numbers, fol. 60*a*; Deuteronomy, fol. 82*b*.

2. The Haftārōth of the weekly sections, and of the feasts and fasts. Fol. 104*b*.

This part has no Masorah Magna.

3. Ruth, fol. 137*b*; Song of Songs, fol. 139*a*; Ecclesiastes, fol. 141*a* [wanting a few words at the end]. Esther and Lamentations are now missing.

Four blank lines are interposed between the books of the Pentateuch, and also between the extant Megillōth. The Masorah Magna

on the Pentateuch and the Megillōth generally occupies two lines of the upper and three of the lower margin.

The weekly sections of the Pentateuch are marked with פֶּרֶשׁ in the margin, a continuous enumeration of the 54 sections being added in Hebrew letters. The positive and negative commandments (מֵעַ and בְּלֹאֹת) are written on the outer and inner margin, or between the columns, where they respectively occur.

On fol. 103*b* another hand wrote as follows:—
ספרא רבה בישראל גדול שמו הרב
הקדוש שמו נודע בישראל להלל' אדונינו כמנהג
משה זאברה זי"עא אשרי איש יחזיק בזה הספר ויהיה
בבית גניו והיתה לבני ישראל למשמרת לדרתם'
להגיה ממנו ספר תורת משה ע"ה וזכות הרב תנן
עליו ועל זרעו אכ"ר

There is a MS. by the same scribe in the Bodleian library (Neub. 2322), which is dated A.M. 5236 (A.D. 1476).

On fol. 130*b* the name יעקב [בן] משה is written on the lower margin, the name Zabarah having been also begun (זא).

On fol. 137*a* is the following, in a smaller square hand:—
בערו לא ידענו מה משפט
הכתיבה והדוכסוסטוס אשר אני אחזה לית דין בר
אנש אלא מלאך השם צבאות' הלא הוא החכם השלם
חסידא קדישא הסופר המובהק כעורא הסופר ע"ה
זל"ה זתל

88.

Or. 2350.—Paper, about 12¾ in. by 9, consisting of 411 leaves, with 17 lines in a page. There are upwards of 41 quires, as follows:—

1. Foll. 1—37. Four quires, originally of 10 leaves each, signed with Hebrew letters on the first page. The first quire is defective.

2. Foll. 38—307. Twenty-seven quires, of 10 leaves each, signed with Hebrew letters on the first and last pages.

* There are erasures in the places marked.

3. Foll. 308—411. Upwards of ten quires, of 10 leaves each, signed with Hebrew letters on the first and last pages. One leaf is missing after fol. 377.

A number of leaves are imperfectly preserved, especially at the beginning and end of the MS. Square character. Fine bold Oriental (Yemenite) hand, dated A. Contr., 1720 (A.D. 1408-9). *Ginsburg*, 42.

The Pentateuch and the Haftārōth provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. The *Mahbereth hat-Tiqān* is prefixed.

Genesis, fol. 40*b*; Exodus, fol. 105*b*; Leviticus, fol. 160*b*; Numbers, fol. 200*a*; Deuteronomy, fol. 255*b*.

Genesis and Numbers begin a new leaf, and Exodus, Leviticus, and Deuteronomy open on a new page.

The Haftārōth, which are imperfect at the end, begin on fol. 310*b*, preceded by two illuminated pages, foll. 306*b* and 307*a*, and the benedictions to be said before and after the reading of the Haftārāh, foll. 309*b* and 310*a*. The illuminations embody verses from the Psalms and Proverbs. On fol. 307*a*: וכתב . . . חיים בן ישעיה בן יוסף בן סעדיה מן ארץ מדי ופרס. The benedictions on foll. 309*b*, 310*a* were written in the sixteenth century, and are provided with the superlinear punctuation. On fol. 310*a*: כתב יד הצעיר משה בירב סעדיה בירב זכריה בירב יוסף בירב משה הידוע אלפתחיה(?)

The beginning of each pericope is marked in the margin by a large ornamental ס, *i.e.* סדרא.

Each pericope is divided into seven sections numbered with Hebrew letters in the margin, the numbers of verses belonging to the smaller sections for Mondays, Thursdays, &c., being also indicated by means

of Hebrew letters at the beginning of a pericope.

An open section occurring at the beginning or at the end of a page is distinguished by a blank line, with פ at the beginning; so on foll. 64*b*, 182*a*, 201*a*. On fol. 68*b* there is one פ at the beginning and one at the end of the line. This פ occurs also sometimes in the middle of a page; so on foll. 50*a*, 63*a*, 103*a*, 107*a*, 116*a*, 120*b*, 124*b*, 154*a*.

The majuscular and minuscular letters, the פ לפיפות, and other ornamental forms of letters are written in the text and noted in the margin.

The positive and negative precepts are numbered in red ink in the margin.

The Masorah Magna occupies one to two lines at the top and one to three lines at the foot of a page.

The number of verses and the סימן are stated at the end of each pericope and at the end of each book.

The centre-mark, חצי הספר, occurs in Genesis, fol. 72*b*; Leviticus, fol. 180*b*; Numbers, fol. 227*b*; and Deuteronomy, fol. 280*a*; but it is wanting in Exodus.

The middle verse, חצי התו בפ"ס, the middle word, חצי התורה בתיבות, and the middle letter, וו דנהון חצי אותיות התו, are marked in the margin on foll. 169*a*, 172*a*, 174*a*.

The remark עד כאן אלף פ"ס is placed against Gen. xxxiv. 20; fol. 82*a*.

At the end of Deuteronomy, fol. 304*b*, there is a statement as to the number of verses and Sedārīm in each book of the Pentateuch, the total number of verses, pericopes, and Sedārīm in the Pentateuch, the beginning and end of each thousand of the first 5000 verses, and the number of verses in the remaining part of the Pentateuch, the centre-mark in each book, the middle verse, middle word and middle letter, the total number of words and letters, and the total number of the open and closed sections.

* The names before חיים are illegible.

This statement is concluded as follows:—

הכל על תיקון הספר שהיה במצרים שהניהו בו אשר
ודקדק בו שנים רבות כמו שהעתיקו

Colophon, fol. 305a:—

נכתבה זאת התורה אשר היא לעיני דורשיה מאירה
לכִּנֶּק צפירת תפארת הזקן זקן תורה הנכבד האהוב
והנחמד השר הגדול המעון המגדול החכם הנבון
המשכיל התחכמן כר עזרא ביר כִּנֶּק שלום נענֶה בר
כִּנֶּק זכריה נבת ביר כִּנֶּק נר ביר כִּנֶּק משלם וללה
ביר כִּנֶּק חֲטָר אלהבישי המקום ישימיה עליו ועל בנו
שְׁלֹמֹה סִימֵן מִיֹּב ויזכהו להגות בה הוא חרעו חרע
זרעו מעתה ועד עולם ויקיים עליו לא ימוש ספר
התורה הזה מפִּיךְ וכו' וזכה ללמד וללמד לשמור
לעשות את כל דברי התורה הזאת באהבה וזכה
לזקנה ושיבה ולכל מדה טובה ולשמחת בית השאובה
ולחיי העולם הבא כן יאמר אל נערץ בסוד קדושים
רבה אֲנִי כִּתְבֵתִי וְהִנְהֵתִי וְנִקְדַּתִּי וְדִקְדַּתִּי כְּמוֹ
שֶׁהֵעִתִּיקוּ הַסּוֹפְרִים אִישׁ מִפִּי אִישׁ כִּד אֱלֹהֵי הַטּוֹבָה
עָלַי אֲנִי מִשָּׂה בֶן עֶמְרָם אֲבֹן נֶצֶר רִיִּת הַיְדוּעַ כֵּן
קֵאִימַת אֲבֹן הָבִישׁ שֵׁנַת אֲתֶשֶׁב לַשְׁמֵרוֹת קֶרֶן (sic) וְסוֹף
לְכָל הַצְּרוֹת תְּהִלָּה וְרֵאשׁ לְכָל הַבְּשָׁרוֹת אֲנִי

This MS. was accordingly written for R. Ezra ben R. Shālōm ben R. Zekhariah ben R. Gud ben R. Meshullam ben R. חֲטָר al-Hābīshī by Moses ben 'Amram Ibn Naṣr Ibn Hābīsh, A. Contr. 1720 (A.D. 1408-9), as stated above. This date is repeated on fol. 154b, in the second line of the Masorah Magna:—

כתבתי זאת התורה בשנת אֲתֶשֶׁב לַשְׁמֵרוֹת

The scribe's name occurs again on fol. 54a, where he has filled up with it the second line of the Masorah Magna:—

אנא ספרא משה בן עמרם בן עזרא

The following note on fol. 240a, in the last line of the Masorah Magna, shows that the scribe was 37 years of age when he wrote the present MS.:—

כתבתי זאת התורה ואני בן שבע ושלושים שנה:

The *Mahbereth hat-Tiqān* is followed by—

1. A list of lessons from the Pentateuch for the feast-days and fast-days, headed: והיה פצול אלאעיאד, fol. 37b.

2. The Masorah במקרא פיסוקים במקרא ששה ועשרים פיסוקים במקרא יש בהן אלף בית (Ginsburg's Massorah, letter פ, § 227, vol. ii., p. 456), fol. 38a. The passages are written out in full, but the order is partly different from the printed Masorah. Isa. v. 25 is placed before Isa. lxvi. 17, and after Eccles. iv. 8 there follow Esther iii. 13; Daniel ii. 45, iii. 22, iv. 20, vii. 19; Ezra vii. 28; Neh. iii. 5—7.

This Masorah is written in the form of an ornamental design, consisting of a square, with circles and semicircles within.

3. The same Masorah in an incomplete form. Fol. 39a. It is likewise written in the form of an ornamental design, consisting of circles and semicircles.

The names of owners occurring in different parts of the MS. are not always sufficiently legible. Note the following: יהודה אבן ספיר סעיר אבן מוסא פאיו; (fol. 40a); אבן עמרמן אלצירפי (ibid.); שלמה ביר' סעריא בן משה (fol. 305a); (ibid.); עזרא ביר' (ibid.); (ibid.); date: 1749 A.Gr. = A.D. 1438).

On fol. 305b the birth of a child (שלוס בן יוסף) is recorded (date: 1819 A.G. = A.D. 1508), the entry having been made by סעריא בן דוד.

89.

Or. 2348.—Paper, about $8\frac{3}{8}$ in. by $10\frac{3}{4}$, consisting of 158 leaves. Two columns, 25 lines. Many leaves are mutilated at the lower margin. Square character. Fine bold Oriental (Yemenite) hand, dated Ṣafar (A.H. 874 (A.D. 1469)). Apparently written by Benayah, the scribe of Or. 2210-11, 2375, and 2370. Fol. 88 is a recent restoration. Ginsburg, 40.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. The grammatical introduction usually to be found in MSS. of the Pentateuch from Yemen, and known by the name of *Maḥbereth hat-Tiḡān*, is prefixed.

Genesis, fol. 39*b*; Exodus, fol. 68*a*; Leviticus, fol. 92*b*; Numbers, fol. 109*b*; Deuteronomy, fol. 133*a*.

Genesis, Leviticus, and Numbers begin a new column, and Exodus and Deuteronomy open on a new leaf.

The beginning of each pericope is marked in the margin by a large ornamental ס, *i.e.* סדרה.

Each pericope is divided into 7 sections numbered with Hebrew letters (in green, yellow, and red ink) in the margin. The verses to be read for כהן לוי וישראל on Mondays, Thursdays, &c., are also indicated by letters at the beginning of the weekly sections.

An open section, with a whole blank line, occurring at the beginning (fol. 69*b*, 95*a*, 127*a*) or at the end (fol. 44*b*, 97*b*) of a column, is marked by the letter פ at the beginning of the blank line.

The numbers of the positive and negative precepts, according to Maimonides, are written in the margin in red ink.

The פ לפרות are regularly marked in the margin and partly written in the text.

The Masorah Magna occupies two lines at the top, and three lines at the bottom, of each page.

The number of verses and the סימן are stated at the end of each pericope and at the end of each book (except Deuteronomy).

The centre-mark, חצי הספר, occurs in Genesis, fol. 53*b*; Exodus, fol. 80*b*; Leviticus, fol. 101*a*; Numbers, fol. 121*a*; and Deuteronomy, fol. 143*a*.

Leviticus viii. 8, fol. 96*a*, is marked as the

חצי התורה, middle verse in the Pentateuch, בפ"ס.

דָּרָשׁ, Lev. x. 16, fol. 97*b*, is marked as the middle word in the Pentateuch, חצי התורה בתיבות.

וּ in נָחֹן, Lev. xi. 42, fol. 98*a*, which is majuscular, is marked as the middle letter in the Pentateuch, חצי התורה באותיות.

The remark עַד כֵּן אֵלֶּף פִּיט is placed against Gen. xxxiv. 20, fol. 57*b*; Ex. xvii. 16, fol. 78*a*; Num. x. 17, fol. 116*b*; and Deut. iv. 1, fol. 135*a*.

The *Maḥbereth hat-Tiḡān*, which wants one page at the beginning, is written in two columns of 25 lines each. See also nos. 88, 90, &c.

On two illuminated pages, fol. 38*b* and 39*a*, Ps. cxix. is written in the form of ornamental designs. Ornaments are also found on fol. 157*b sqq.*

The following Arabic inscription is written on two illuminated pages, fol. 154*b* and 155*a*, at the end of the MS. :—

كان الفراغ لهذا الكتاب المبارك في ستة شهر صفر
سنة اربع وسبعين وثمان مئة
ملك ابراهيم ابن يوسف ابن سعيد [ابن] ابراهيم
الاسرائيلي

This MS. was accordingly finished on the sixth day of Šafar, A.H. 874 (A.D. 1469), for Ibrāhīm Ibn Yusuf Ibn Sa'īd Ibn Ibrāhīm al-'Isrā'īlī.

On fol. 156*b* is a fragment headed : הושענא · שרה בעץ אלפאן.

Beginning :

צחיקה אלצפא והי אלארץ אלמתחנרה אלעטשאנה.

On fol. 157*b* is a piece beginning : תאנא רוב בנים דומין לאחי האם.

From notes of sale on fol. 37*b* it can be seen that the MS. was once in the possession of בנימן בירב' אברהם and יוסף בן שלמה and that it passed from them to the בני כניסה הנצל, the name הנצל having also belonged to

the two owners just named. The price was 10 gold pieces.

A longer note of sale on fol. 38a shows that אברהים בן יוסף בן סאלם parted with this MS. and another of the Former Prophets, to the synagogue of אברהים בן יוסף בן סעיד הנצל. The witnesses before whom the transaction took place were David ben Joseph (hak-Kohen), Joseph ben Sa'adyah, and Abraham ben Joseph. All the notes of sale mentioned above are in Arabic in the Hebrew character, the last one also containing a number of Aramaic words.

90.

Or. 2349.—Vellum, about 13½ in. by 6, consisting of 145 leaves. Each page is divided into 2 columns, with 25 lines in each. The quires, fifteen in number, are marked with Hebrew letters at the right-hand upper corner of the first page. Foll. 1—28 (quires א-נ) contain 1 quire of 12, 1 of 10, and 1 of 6 leaves; foll. 29—145 (numbered יב-א) consist of 11 quires of 10 leaves each, and 1 quire of 8 leaves (including the unfolioed last blank leaf). The writing, which depends from the now hardly discernible ruled lines, is in a good Yemenite hand (square character). Dated Marḥeshwan, A.Gr. 1802 (A.D. 1490). *Ginsburg*, 41.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. To it are prefixed: 1. The *Maḥbereth at-Tigān*, fol. 2*b*; 2. A rather similar treatise on the Hebrew letters, vowel-points, and accents, in Arabic, but written in the Hebrew character, fol. 23*a* (published under the title "Petite Grammaire Hébraïque, provenant de Yemen," by A. Neubauer in 1891).

Genesis, fol. 29*b*; Exodus, fol. 58*a*; Leviticus, fol. 82*b*; Numbers, fol. 99*b*; Deuteronomy, fol. 123*a*.

Four blank lines intervene between any two books.

The beginning of each pericope is marked in the margin by a large ornamental ס, i.e. סדרא. The sedārīm, properly so called, are in Genesis, Exodus, and the beginning of Leviticus noted in the margin by means of a small ornamental ס, and by the word סדר followed by the respective numeral. The number of sedārīm belonging to the different sections are in the same parts stated in a marginal note at the beginning, or, when occasion requires (so e.g. foll. 65*b*, 75*b*), in the middle of a pericope. The sedārīm as marked here do not, however, always agree with the list published in Ginsburg's "Massorah."

Each pericope is divided into seven subsections, numbered with Hebrew letters in the margin. The numbers of verses assigned to the three smaller sections read on Mondays, Thursdays, &c., are indicated in Hebrew letters at the beginning of the weekly sections.

An open section occurring at the beginning or at the end of a column is distinguished by a blank line, with פ at its beginning.

The פ לפנות are regularly written both in the text and in the margin.

The Masorah Magna occupies 3 to 5 lines at the top, and 3 to 6 lines at the bottom of each page.

The number of verses and the סימן are stated at the end of each pericope and at the end of each book.

The centre-mark, חצי הספר, occurs in Genesis, fol. 43*b*; Exodus, fol. 70*b*; Leviticus, fol. 91*a*; Numbers, fol. 111*a*; Deuteronomy, fol. 133*a*.

The middle verse in the Pentateuch, חצי חצי התורה, the middle word, חצי התורה, בתבות, and the middle letter, חצי התורה, באותיות, are marked in the margin on foli. 86*a*, 87*b*, 88*a*.

The remark עד כאן אלף פים is placed

against Gen. xxxiv. 20, fol. 47*b*; Ex. xvii. 16, fol. 68*a*; Lev. xi. 8, fol. 87*b*; Num. x. 17, fol. 106*b*; Deut. iv. 1, fol. 125*a*. Comments of a non-Masoretic character are found e.g. on foll. 82*b*, 135*b*.

At the end of Deuteronomy there is a statement as to the number of verses in each book of the Pentateuch, the beginning and end of each thousand of the first 5000 verses, and the number of verses in the remaining part of the Pentateuch, the total number of verses in the Pentateuch, the number of pericopes, the number of סדרים, the centre-mark in each book, the middle verse, middle word, middle letter, total number of words and letters in the Pentateuch, and the number of open and closed sections.

This statement concludes as follows:—

הכל על תיקון הספר שהיה במצרים שהגיהו
בן אשר ודקדק בו שנים רבות כמו שהעתיקו.

Colophon, fol. 144*a*:—

נכתבה זאת התורה התמימה הטהורה אשר היא
לעיני דורשיה מאירה ובשמש מזהירה לחבר הטוב
והנעים נטע שעשועים אורי ומחמד עיני אלופי ומיודעי
ורביד על גרוני וענק על צוארוני השר הגדול המעון
המגדול דוד שצ' בן אביחסד רית בן בנימן תנצבה
בן יוסף נעג אלטוילי. האל ישימיה עליו סימן טוב
וברכה מעתה ועד עולם ויקים עליו מק שכת לא ימ
ספ הת הז מפ ומפ זר זרע מעת וע עולם אנס.
ויזכה לכל מדה טובה ולזקנה ושיבה ולשמחת בית
השאויה. ולחיי העולם הבא אמן בן יאמר אל גערץ
בסוד קרושים רבה אנס. ◦

והסופר הקל דוד ישל בן בניה זקל בן
סעדיה רית בן זכריה זצל אלהי ימחול לי
על כל מה ששגיתי וטעיתי והוספתי ונרעתי
כדכ שניאות מי יבין מנסתרות נקיני.
ונשלמה בחדש מרחשון בשנת אתתב
לשטרות קץ וסוף לכל הצרות תחלה וראש
לכל הבשורות אמן ◦—

ואם שְׁנִיתִי וְטַעֲמִיתִי בְּמַעֲשֵׂי יְרַחֲמֵנִי אֱלֹהֵי עוֹשֵׂי
צוֹפֵה עֲלֹמֵי וְבוֹחֵי מַעֲשֵׂי בֹ חֲסִיתִי מִפְּלֵ שׁוֹיִ תּוֹכֵן
לְבָבוֹת וּמְרִים נְפִי שְׁלִי ◦—

This Pentateuch was accordingly written for David ben Abi-hesed ben Benjamin ben Joseph at-Tawilī by David ben Benāyāh ben Sa'adyah ben Zekhariah, at the date mentioned at the beginning of the description.

Folia 1*b* and 2*a* contain Masoretic rubrics written in the form of ornamental designs:—

On fol. 144*b* there is a hymn beginning:—

שִׁירוֹ לַיְי שִׁיר הַדָּשׁ

אֲמוֹנָה יוֹצֵרָה אֲצִלוֹ אֲמֹנָה וְעַד לֹא נִסְדָּה אֶרֶץ הַכִּינֵה

End:—

וַיַּעֲלֶיהָ לְעִיר קָדְשׁוֹ וְכִימִי נַעֲרִיָּה יַחֲדָשׁ אֶת־שִׁשׁוֹנָה

The scribe has inserted:—

כתבתיה אני דויד צעירה ילוד בניה קטן חברי המונה
חתמתיה שנת אתתב למנין לאום זרה

The pointing of the poem is peculiar.

Fol. 145*a* contains דרך ידיעת הפרשיות, with the date repeated at the end:—

ונשלמה בחדש מרחשון

אתתב לשטרות

ישע יקרב ששון יערב (?)

אמן ◦

The following Hebrew and partly Arabic note is written on fol. 1*a*:—

סימן טוב וברכה

מי שהקדיש זאת התורה הטהורה מממנו ומיניע
כפו מרינו ורבינו ועמרת ראשינו סעדיה תנצבה בן
יצחק בן מנצור אלצעדי לכניסה. צנעא בהודאת
יורשיו שהקדיש אותו לבית הכנסת הטהורה הקדושה
כניסה. צנעא. ארור הוא ליי אלהי ישראל כל מן
יכרנ הדי אלתאנ מן באב אלכניסה לבאבה סרק אלא
לכלאצה. או עלי ראי גמאעה מן יהוד צנעא.

Another MS. due to the same scribe, and written for Halfon ben Sa'adyah ben David at-Tawilī, is MS. Or. 1470.

For the same patron as the present MS. the scribe also wrote the Pent. MS. Add. 1174 of the University Library, Cambridge.

91.

Or. 2364.—Paper, about 11½ in. by 9½, consisting of 288 leaves. Two columns, 22 lines.

1. Foll. 1—18. Two quires, the first of which is defective at the beginning, whilst the second numbers 12 leaves. The end of the first quire is marked with a catchword.

2. Foll. 19—185. Seventeen quires, of 10 leaves each (with the exception of the last, which only numbers 7 leaves), signed with Hebrew letters on the first and last pages.

3. Foll. 186—288. Eleven quires, originally of 10 leaves each, signed with Hebrew letters on the first, and marked with catchwords on the last page. The last quire is defective at the end.

Square and Rabbinic character. Oriental (Yemenite) hand of the latter half of the fifteenth century. *Ginsburg, 44.*

The Pentateuch and the Haftārōth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva, the Maḥbereth at-Tigān (imperfect at the beginning) being prefixed. The Haftārōth are accompanied by the Targum provided with the simple superlinear punctuation.

Genesis, fol. 19*b*; Exodus, fol. 61*a*; Leviticus, fol. 96*a*; Numbers, fol. 120*a*; Deuteronomy, fol. 154*b*.

The beginnings of the first few pericopes are marked with ם in the margin.

Each pericope is divided into seven sections numbered with Hebrew letters in the margin, or in the text itself. The letters indicating the verses to be read on Mondays, Thursdays, &c., are given in the margin.

An open section at the beginning or at the end of a column is generally distinguished by a blank line, with ם at the beginning; so on fol. 83*b*, 96*b*, 131*a*, 139*b*, 184*b*.

The Masorah Magna usually occupies two lines at the top, and two at the foot of a page.

In the Haftārōth the upper and lower margins are chiefly occupied by Midrashic comments in Hebrew and partly in Arabic (written in Hebrew characters).

The number of verses and the sīmān are stated at the end of each pericope and of each book. At the end of Deuteronomy, fol. 185*b*, there is the usual Masoretic summary.

The centre-mark, הצי הספר, occurs in Genesis, fol. 40*a*; Exodus, fol. 79*a*; Leviticus, fol. 108*b*; Numbers, fol. 137*b*; Deuteronomy, fol. 170*a*.

The middle verse, middle word, and middle letter are marked in the margin on fol. 101*b*, 103*b*, 104*b*.

The remark ער כאן אלף פיו is placed against Gen. xxxiv. 20, fol. 46*b*; Ex. xvii. 16, fol. 75*b*; Lev. xi. 8, fol. 103*b*; Num. x. 17, fol. 131*a*; Deut. iv. 1, fol. 158*a*.

The Haftārōth, which are defective at the end, have the following heading (fol. 186*b*) written in ornamental characters:—

בעזרת האל הגדול הנבור והנורא אתחיל לכתוב
הפטריות התורה

92.

Or. 2451.—Paper, about 6½ in. by 5, consisting of 278 leaves, with 18 to 20 lines to a page. The MS. is defective at the beginning, and leaves are also missing after foll. 6, 189, 213, 263, &c. The writing, which depends from the ruled line, is in a rather small Persian hand (square character). Dated Kūm in Persia, A.Gr. 1794 (A.D. 1483). Foll. 7—27, 34, 59, and 66 are later.

[A. NEUBAUER, June 24, 1882.]

The Pentateuch, Haftārōth, and Psalms, provided with vowel-points and accents (the Pentateuch and Psalms being also accompanied by the Masorah Magna and Parva), followed by a calendar in Persian (Hebrew character).

1. The Pentateuch :—

Genesis, fol. 1*a*, wanting ch. i. 1—12 and vi. 1—xi. 25; Exodus, fol. 62*a*; Leviticus, fol. 114*a*; Numbers, fol. 149*a*, wanting ch. xxviii. 29 to the end; Deuteronomy, fol. 190*a*, wanting ch. i. 1—xi. 17 and xxxii. 8 to the end.

2. The Haftārōth, fol. 214*a*, imperfect at the beginning.

Following the above (foll. 287*b*-288*b*) is a piece containing the rules relating to the Haftārōth of the three Sabbaths preceding the 9th of Ab, and the nine Sabbaths following it.

Heading: סיוג* מאמרי חכמים זכרונם לברכה
במסכת פירוש כך נורקה מפי האשל ר' סגן לוי

At the end of this portion is a reference to Maimonides' ספר אהבה (part of the יד ההזקה). The reference is introduced by וכן אמ' הרב הנערב אור מורה ונר מערב

3. The Psalms. Fol. 289*b*.4. A calendar of the cycles (מחזורים) with rules for fixing the Jewish festivals, written in Persian (Hebrew character); defective. Fol. 363*b*.

Heading: אחל לכתוב מחזור גדול דולאבי מאמר
הר' ר' יאשיהו ביר' מבורך אלעאקולי ירחמיהו אל זקל

The two pages preceding this portion (foll. 362*b*, 363*a*) contain the end of another treatise on the calendar, and foll. 276—78 are also unconnected with the bulk of the calendar.

The סדרים of the Pentateuch, which are not in entire agreement with the usual divisions, are marked by the letter ס in the margin, accompanied by a small ornamental design. The mark פרש' against the beginning of a weekly section is only used where such a section does not coincide with the beginning of a סדר (so e.g. foll. 78*a* and 99*a*, the respective beginnings of בשלח

and כי תשא). The seven subsections of each weekly portion are marked with Hebrew letters in the margin, and the numbers of verses that are to be read on Mondays and Thursdays, &c., are indicated by Hebrew letters in the margin at the beginning of a pericope.

The centre-mark (for verses) in Genesis is on fol. 30*b*, in Exodus on fol. 88*b*, in Leviticus on fol. 132*b*, in Numbers it is missing, in Deuteronomy on fol. 196*b*. The centre-mark of verses in the whole Pentateuch is on fol. 121*b*, that of words (חצי התור' בדברים) is on fol. 125*a*, and that of letters on fol. 126*b*.

The סכום of verses and sedārim, as given at the end of the first three books of the Pentateuch, is not in entire agreement with the usual numbers of the Masorah.

The centre-mark in the Psalms is marked on fol. 325*a*, and the marginal note חצי הכתר' is also duly placed on fol. 352*b*.

The following colophons occur in the MS. :—

Fol. 286*a*:— יס' וסי' סימניו וטעמיו של ספר—
זה נקדתי ושלמתי בסייעתא דשמיא ית' שמ' בב'
בשב' כב' באלול שנת אתשצד סימן זחא לשט' ביד
ביפתך (?) המקום בה יסלח וימחול שנגי ועוני איר'
תם

Fol. 361*a*-361*b*:— נכתב זה שלשה ספרים חמשה—
חומשי תורה ואפטרה וספר תילין [ב]כח צורי ית'
בה' בה' בשבה דהוא תרין יומי לחדש השלישי
[ב]שנת אתשצד לשט' סימן זחא על יד הצעיר הגולה
הדל משרת תורת אל העני שמואל הקטן יאלע בן
ההה רבי אהרן שצבהמ מקומי ביר' כבוד ההה המרוחם
ר' יהוסף ולהה ביר' ה' ר' גרשום תמך נחתם במדינת
קום יס' וכ'

וסימניו וטעמיו ומוסדות (sic) של זה ספר תילין נסתים
בכח צורי וגאלי בה בתלתה בשבה דהוא עשרין יומין
לירח בול דשנת אתשצה לשט' סימן גכמו יס' וסי
עלינו

Then follows a prayer occupying the greater part of fol. 361*b* and the whole of

* The word סיוג is a later addition to the title.

fol. 362a, beginning זכרני יי ברצון עמך ויהא ויתן משאלות לבי ואשמתי ללמוד מעשה הנזיל ולכתוב עד כמה ספר תורה פאר המשרה

This prayer is written in the same hand as the scribe's colophon, but the colophons relating to the pointing, accentuating, &c., of the MS. are in different writing.

Besides the slighter specimens of colouring which occur in the MS. here and there, the following pages are to be noted for their more elaborate ornamentations in red and green: foll. 79b, 80a (containing או ישיר); foll. 113b, 114a (end of Exodus and beginning of Leviticus); foll. 289b, 290a (beginning of the Psalms); foll. 360b, 361a (end of the Psalms); and fol. 378b, where clauses from the Psalms are written in a circular design of black and red.

93.

Or. 2491.—Paper, about 7¼ in. by 5¼, consisting of 63 leaves.

I. Foll. 1—41. Leaves are missing after foll. 7, 9, 10, 11, 12, 13, 15, 17, 23, 24, 26, 27, 29, 30, 31, 32, 33, 34, 35, 36, 39, 40, and 41. Square and Rabbinic character. Dated Monday, the 7th of Shebāt, A.Contr. 1714 (A.D. 1403).

Fragments of Genesis, Exodus, Numbers and Deuteronomy. Pointed and accentuated Hebrew text, with the Arabic translation of the Karaite Yeshū'ah ben 'Arī or al-Shaikh Abū 'l-Faraj Furkān ibn Asad.

The MS. begins with the translation of Genesis iii. 22b: לאן אן נטרדה כן אלננאן לילא ימד ידה פיאכד איצא כן שגר אלהיאה פיאכל פיאבא היא ללאבד

The translation of iii. 24 is as follows: ולמא טרד אלאדמי אסכן כן שרקי גנאן עדן אלכרובים

ויקאל אלצור אלתי תחמל כרסי אלוקאר וכאן באידיהא סיוף תלמע ענד מא תתקלב ליחצל בדלך חפן טריק שגר אלהיאה:

A rationalistic tendency shows itself in *e.g.* the rendering of וישע יהוה in iv. 4 by פאלתפת אמאם אללה.

The following portions of the Hebrew text are preserved:—

Gen. iii. 23—v. 3 [as far as אָתֶּךָ]; xix. 28 [beginning: עָלָה]—35; xxv. 20—23; xxix. 13 [beginning: כִּשְׁמֵעַ]—18 [ending: בְּרַחֵל]; xli. 52—56 [ending: הָאָרֶץ]; xlii. 8 [beginning: לֹא־תִרְאוּ]—13; xliii. 5 [beginning: הָרִים]—12.

Ex. xxix. 30—39 [ending: הָאֲהָרָה]; 44—xxx. 26 [ending: וּמִשְׁהֶתָּה].

Num. i. 35—39; vii. 88—viii. 6; xi. 27 [beginning: הַנֶּעַר]—31; xii. 9 [beginning: וַיִּלָּךְ]—xiii. 2; xiv. 31—34; xvi. 33—xvii. 3 [ending: אֲתֶם]; xxi. 18 [beginning: שָׂרִים]—23 [ending: בְּנִבְלֵי]; xxviii. 25—28; xxxvi. 3—5; 13 [beginning: בְּעֶרְבֹתַת].

Deut. vi. 1 [beginning: אֲשֶׁר]—4 [ending: אֶלְהֵינוּ]; xii. 12 [beginning: אֱלֹהֵיכֶם]—23 [ending: עִם]; xxviii. 63 [beginning: לְהַאֲבִיד]—66; xxxi. 17—19.

The beginning of a weekly section is indicated in the margin by the word פֶּרֶשׁ enclosed within a rough pen and ink design. So the beginnings of פ' תשא, fol. 20b; פ' שלח לך, fol. 29b.

The number of verses in each weekly section is registered at the end, as follows:—

קא סימן מיכאל — פ' תצוה. Fol. 20b.

קען עמוס — פ' נשא. Fol. 25b.

קלו מהללאל — פ' בהעלתך. Fol. 29b.

קלב בלק — פ' מסעי. Fol. 35a.

These figures are in agreement with the ordinary Masorah (Ginsburg, vol. ii., pp. 451 and 452).

The סדרים (also in agreement with the ordinary Masorah) are marked with ס in the margin at Gen. v. 1, fol. 7a, and Ex. xxx. 1, fol. 18b.

The following Masoretic notes occur in this MS. :—

1. הָלוֹא on יז מל בתו, Gen. iv. 7. Fol. 2b.
2. נֹד on ל מל, Gen. iv. 16. Fol. 5a.
3. לְחַבְרָתִי on ל חס, Gen. iv. 23. Fol. 6b.
4. בְּצוּעַר on ג מל, Gen. xix. 30. Fol. 8b.
5. לְבוֹא on ש מל, Gen. xix. 31. Fol. 8b.
6. וַיִּקְוֶמָה on מו נקוד, Gen. xix. 33. Fol. 9a.
7. וַיֵּאָי on ד' ג חס וא מל, Gen. xix. 34. Fol. 9b.
8. וַיִּקְרָמָה on ל חס, Gen. xix. 35. Fol. 9b.
9. נְיִים on גוים ק, Gen. xxv. 23. Fol. 10b.
10. לְבוֹא on יז מל בתו, Gen. xli. 54. Fol. 12a. Comp. no. 5.
11. הַפְּרִדְהוּ on ב חס, Gen. xlii. 8. Fol. 13a.
12. נִחְנֶנּוּ on ג' ב פת וא קמ, Gen. xlii. 11. Fol. 13b.
13. אֲחֵים on פָּסוּ, Gen. xlii. 13. Fol. 13b.
14. הַיְדוּעַ on ג' ב חס וא מל, Gen. xliii. 7. Fol. 14a.
15. לֹלֵא on ד בתו, Gen. xliii. 10. Fol. 15a.
16. פְּנוּ on פָּסוּ, Gen. xliii. 11. Fol. 15a.
17. נ פָּסוּ בתו רא שין וסופ שין, Ex. xxix. 30. Fol. 16a.
18. בְּמִקְמָם on ג דוס, Ex. xxix. 31. Fol. 16a.
19. אֲתָקָה on ל מל, Ex. xxix. 35. Fol. 17a.
20. קָמְתוּ on חס, Ex. xxx. 2. Fol. 18b.
21. בְּהִיטִיבּוֹ on ל מל, Ex. xxx. 7. Fol. 19b.
22. לְזַפְרוֹן on ה (ט) ז מל ב חס, Ex. xxx. 16. Fol. 22a.
23. בְּיֹד on ג מל, Ex. xxx. 18. Fol. 22a.
24. וַיִּקְבְּרוּ on פלוג מך, Ex. xxx. 23. Fol. 23a.

25. הַמְּנֹרֶה on ג מל בתו, Num. viii. 2 and 3. Fol. 26a.
26. הַנְּרוֹת on ב מל, Num. viii. 2. Fol. 26a.
27. סְבִיבוֹת on ב מל בתו, Num. xi. 31. Fol. 27b.
28. נוֹאֲלֶנּוּ on ד מל, Num. xii. 11. Fol. 28a.
29. רָפָא on ב' א כת א וא כת ה, Num. xii. 13. Fol. 28b.
30. תְּנוּאָתֵי on ל מל, Num. xiv. 34. Fol. 30b.
31. לְקַלָּם on ג חס, Num. xvi. 34. Fol. 31a.
32. בְּנִפְשֵׁתָם on ג חס, Num. xvii. 3. Fol. 31b.
33. בְּשָׂרָה on ג רפ, Num. xxi. 22. Fol. 32b.
34. בְּשִׁבְעֵיכֶם on ח במע, Num. xxviii. 26. Fol. 33a.
35. עוֹלָה on ל מל בתו, Num. xxviii. 27. Fol. 33b.
36. וּמַגְרָל on ג חס בליש, Num. xxxvi. 3. Fol. 34a.
37. כִּצְיָק on ל, Deut. vi. 2. Fol. 36a.

Marginal notes by later hands :—

1. Against Gen. iv. 26, fol. 7a :

ליס כקול אלמכאלפין אן אנוש אול מן עבד עבודה זרה פאנא מא ונדנא פי אלמקרא סמית עבודה זרה בידר הא וו הא ' כתבה הע הע ... ע אלדראים בן פיר

The writer of this note is probably a member of the family of Firūz. The words לים כקול אלמכאלפין אן אנוש אול מן עבד עבודה זרה פאנא מא ונדנא פי אלמקרא סמית עבודה זרה בידר הא וו הא ' כתבה הע הע ... ע אלדראים בן פיר are written on the side of the note.

2. Against Num. i. 35, fol. 24a :

בלר סימן בכורתו לקח רעהו

Against Num. i. 37, fol. 24b :

הלר (הלות) סימן היכל לבנות תאב

Against Num. i. 39, fol. 24b :

בסז (בסד) סימן בסעף סלע דן

Colophon of the scribe at the end of Numbers, fol. 35b :—

כתבתי אני העבד הצעיר המקוה רחמי צורו יצחק

בן שמואל בן יוסף בן שמואל הנטמן בירוש' בכבוד
תחת כסא הכבוד מנו כ' בן כונך

וכאן אלפראנ מן אלנוון והמא ספר במדבר פסוק נז
ופשאטה תחתה תרנמה מר ור הח המש' (המשכיל .i.e.)
ישועה בן ארי ידיע אלש' (אלשיך .i.e.) אבו אלפרנ
פרקאן מנו כ' פי יום אלאתנין סאבע שבט סנה אלף
וסבעמאיה וארבעה עשר

II. Foll. 42—63. Leaves are wanting
after foll. 42, 43, 49, 50, 52, 53, 54, 56, 61
and 63. Square and Rabbinic character.
Fifteenth century.

Fragments of Genesis: pointed and ac-
centuated Hebrew text, with the Arabic
translation of Yefet ben 'Ali.

The MS. begins with the translation of
Gen. iv. 9*b*. It contains the following por-
tions of the Hebrew text:—

Ch. iv. 10—14; v. 8 [beginning: שְׁנֵי וַתֵּשֶׁע]
—14 [ending: שְׁנַיִם]; viii. 1 [beginning:
וְאֵת־כָּל־הַבְּרִיָּה]—ix. 6; xliv. 25—29 [ending:
פָּנִי]; xlv. 3—9; xlvii. 4—6; 11—14; 24—
31 [ending: לוֹ]; xlviii. 4 [beginning: אֶת־
וְיִלְטְרָקָה]—22; xlix. 11 [beginning: הָאָרֶץ]
—23.

The numbers of verses, words, and letters
in פ' רינש are registered on fol. 55*b* in the
manner following:—

קו סימן יהלאל (Ginsburg's Massorah,
vol. ii., p. 450*b*.)
כלים אתפ אותיות און ס

The beginning of פ' ויהי is indicated in the
margin by the word פ'רש enclosed within a
pen and ink design, fol. 56*a*.

Ch. viii. 15 is marked in the margin with
ס as the beginning of the third כדר, fol. 47*a*;
it is the seventh כדר in the usual Masoretic
list (Ginsburg, vol. ii., p. 329*b*).

The following two Masoretic notes occur
in the fragments:—

1. הַיָּצָא on הַיָּצָא, ch. viii. 17. Fol. 47*a*.
2. וְיָצָא נַח on וְיָצָא, ch. viii. 18. Fol. 47*b*.

94.

Or. 2786.—Vellum, about 6 in. by 5, con-
sisting of 256 leaves, with 20-21 lines to
a page. Square character. Italian hand,
dated Adar 187 (A.D. 1427).

The Pentateuch with the Haftārōth and
the five Megillōth, provided with vowel-
points and accents. Rashi's commentary on
the first three chapters of Genesis.

1. The Pentateuch with the Haftārōth,
each Parashah or hebdomadal sec-
tion being followed by its corre-
sponding Haftārah.

Genesis, fol. 1*a*; Exodus, fol. 63*b*; Leviti-
cus, fol. 111*a*; Numbers, fol. 143*b*; Deutero-
nomy, fol. 184*a*.

Then follow the Haftārōth for the four
Sabbaths (fol. 220*a*); Passover (fol. 223*a*);
Pentecost (fol. 226*b*); the 9th of Ab (fol.
227*b*); New Year (fol. 228*b*); Day of
Atonement (fol. 230*a*); and the Feast of
Tabernacles (fol. 232*a*).

2. The five Megillōth:—

Esther, fol. 235*a*; Song of Songs, fol.
241*b*; Ruth, fol. 244*a*; Lamentations, fol.
247*a*; Ecclesiastes, fol. 249*b*.

The beginning of each book, and in the
Pentateuch and the Haftārōth of each Para-
shah and Haftārah, is marked by the open-
ing word being written in large ornamental
characters.

In the roll of Esther the sacred name יהוה,
which is wanting in the book, is represented
by the enlarged initial letters of the phrase
יבא המלך והמן היום (ch. v. 4).

In Lamentations the alphabetical arrange-
ment of the verses in each of the first four
chapters is indicated by the initial letter of
each verse being written in a larger character.

The numbers of verses with sīmān and the
centre-mark are stated at the end of Genesis,
Exodus and Numbers. The rule of four
lines being left blank between the end of a

book and the beginning of another, בין ספר לספר, is added at the end of Genesis.

Colophon (in large letters), fol. 256a:—
 חוק ונתחוק הסופר לעולם לא יוק עד שיעלה חמור
 בסולם וסיימתי בזה אדר ר בשנת קפ"ו באש'

95.

Add. 4709.—Vellum, about 8½ in. by 6, consisting of 295 leaves. Thirty quires, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. Each quire consists of 10 leaves, but the last has only 6 leaves. There are from 26 to 28 lines in a page. Square character. Italian hand, dated A.M. 5246 (A.D. 1486). *Kennicott*, 125.

[Presented by SOLOMON DA COSTA, 1759.]

The Pentateuch, the five Megillōth, Psalms, Job, and the Haftārōth, provided with vowel-points and accents.

1. Pentateuch:—

Genesis, fol. 1b; Exodus, fol. 34b; Leviticus, fol. 64a; Numbers, fol. 85b; Deuteronomy, fol. 116a.

2. The five Megillōth:—

Song of Songs, fol. 144a; Ruth, fol. 146b; Lamentations, fol. 149a; Ecclesiastes, fol. 152a; Esther, fol. 157b.

3. Psalms, fol. 164b; Proverbs, fol. 209a; Job, fol. 223a.

4. The Haftārōth for the whole year. Fol. 240a.

The following parts commence a new leaf: Deuteronomy, Song of Songs, Lamentations, Psalms, Proverbs, and Haftārōth.

The first word of each book is written in larger letters.

In the Pentateuch the beginning of a pericope is indicated in the margin by the word פרש (פרשה), accompanied by a small pen and ink design. A larger ornamental design

is placed at the beginning of the pericope ראה, fol. 125b.

The Haftārōth of the feasts and fasts are separated from those of the weekly Parashiyoth by the following subscription on fol. 277b:—

נשלמו ההפטרות מכל שבתות השנה בלא ירח
 ומועד ואתחיל לכתוב הפטרת ר"ח וד פרשיות וכל
 ההפטרות מהמועדים והלולא בעהו בנלך ולאעי

In the colophon, fol. 293b, the scribe Abraham Farissol, son of Mordekhai Farissol, of Avignon, states that he wrote this book for Samuel from פולא*, and that he finished it at סירמיני, in the district of Mantua, on the day of the fast of Esther, A.M. 5246 (A.D. 1486).

אני אברהם פריצול יין בכמור מרדכי פריצול יין
 מאויניון כתבתי הספר הלז אשר בו תורת משה ע"ה
 וזה מגלות ותלים משלי ואיוב והפטרות כל השנה
 כלה אל החשוב כמר שמואל מפולא יזי"א השם יחנהו
 ויזכהו הוא זורע וזרע לקרוא ולהנות בזה ובשאר
 כתבי הקדש לעד אמ והשלמתיו פה סירמיני גליל
 מאנטובא ביום צום אסתר המלכה שנת אמר גואלך ה'
 לאלף הששי ..

ולאל לברו התהלה אשר עורני עד כה
 יתברך שמו אמן

Abraham Farissol was not only a distinguished penman, but also an author of note. He wrote an itinerary entitled אגרת ארצות, a commentary on Job, and a polemic work against the Christian religion, entitled מנו אברהם. See Wolf, Bibliotheca Hebraica, vol. i., p. 89, sqq., also Kitto, Cyclopaedia of Biblical Literature, vol. ii., p. 4. The itinerary and the commentary on Job are printed, and of the מנו אברהם a MS. copy is preserved in the British Museum (MS. Add. 27,108). Besides the present MS., the British Museum possesses several Prayer-books written by Abraham Farissol.

Immediately below the subscription there

* Probably Pola in Austria.

^b One should expect אורתי.

is the following note of a subsequent owner, Jehiel Foa:—

זה החומש עם ההפטרות ותלים משלי איוב וה' מנילות של היקר כמר' יחיאל פואה יצו אחרי חלוק האחי' ... ה' לביע הסדיו זכהו להנות בו הוא חרעו חרע זרעו עד סוף כל הדורות אכיר

On fol. 294*a* there is a list of ten books, stated in the heading to be the patrimonial share of the lady רולציטה.

זכר מהספרי' שנפלו לחלק מרת רולציטה בירושת אביה כמ' מנחם מריבירה זללה

The first is the present MS.: זה האחד שהוא ספר בו תורה כתובי' וה' מנילות והפטרות

In a note on fol. 294*b*, dated Thursday, the 21st of April, 251 (A.D. 1491), it is stated that a certain person, whose name is erased, has pledged himself by an oath on the Ten Commandments not to play, nor to engage any one to play for him, any game except the game of the board (probably draughts or chess), and to play even that game only occasionally, during the next ten years. This statement was attested by five witnesses; but the whole document is in the same handwriting:—

זכרון טוב יהיה אמן כמו שהיום י' ה' כנ' שעות כא' אפרי' רנא קבל עליו ר' ... בשבועה הכורה על עשרת הדברות שלא לצחוק לשום צחוק ולא להצחק לשום אדם בעבורו וזולתי לצחוק הטבלי לבר בא' רביע הצחוק וזה לא לעשות כי אם לפעמים מה בזמן עשר שנים רצופי' וכן נשבע ונדר בפנינו יקותיאל בר' גרשום אישכנוי זל כמ' שמואל מפולא אביו יצו כמ' דוד מסירמיני בכ' יצו כמ' יצחק מציאה צרפתי יצו ובפני יס' אוביצו(?) סופר מהנה נשבע ונדר לקים

On the verso of the first leaf there is a note of Samuel of פולא, for whom this MS. was written, recording the birth of his two sons, Ben Zion and Isaiah, but the ink is very much faded.

Beginning: לזכר טוב יהיה לי שמואל מפולא יצו כמו שחנני אלהים.

Fol. 143*b* contains the סימן לראשי פרשיות התורה in cursive Italian characters of a later date.

The birth of a son, with the date 5 Ab (=19 July) 337 (A.D. 1577), is recorded on fol. 163*b*:

הנער המבורך בן לאחותי מרת סטלינה תמא' נולד בר' שק' ה' אב יט' ליוליא שלו' ה' יחייהו ויברכהו אמן

On fol. 239*b* at the foot, the ברכות הפטרה are written in a German hand of a later date.

The following censorial note is written at the foot of fol. 294*b*:—

“Io fra luigi lo uidi del 1599.”

On the upper cover of the binding, in letters of gold, enclosed in an ornamental gold design: שלמה דה קושטה עטיאש, the inscription being continued on the lower cover with (A.D. 1719) יצוא לונרש התעט.

96.

Or. 1379.—Paper, about 10¼ in. by 8, consisting of 374 leaves. There are 17 lines in a page. The MS. has been restored in many places, especially at the beginning. Square and Rabbinic character. Oriental (Yemenite) hand of the end of the fifteenth or the beginning of the sixteenth century. Fol. 143 is due to a somewhat later hand. *Ginsburg*, 29.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva; with the *Maḥbereth at-Tigān* at the beginning.

Genesis, fol. 33*b*; Exodus, fol. 119*a*; Leviticus, fol. 192*a*; Numbers, fol. 243*a*; Deuteronomy, fol. 313*b*.

Each book begins with a new page.

The beginning of each pericope is marked with a large ornamental ס in the margin, the seven subsections being indicated by means of Hebrew letters.

An open section at the beginning or at the end of a page is distinguished by a blank line, with פ mostly placed at the beginning; so on foll. 34*b*, 62*b*, 71*b*, 139*b*, 197*a*, 200*a*, 241*a*, 248*a*, 253*a*, 274*b*, 284*a*, 359*a*.

The majuscular and minuscular letters, the פּ, לפופות, and other ornamental forms of the letters, are written both in the text and in the margin.

The Masorah Magna occupies one line at the top, one at the bottom, and one in the outer margin of each page. In the latter case it consists of a number of short lines forming a series of angles.

The number of verses and the סימן are stated at the end of each pericope and at the end of each book.

The centre-mark, חצי הספר, occurs in Genesis, fol. 75*b*; Exodus, fol. 155*b*; Leviticus, fol. 218*a*; Numbers, fol. 278*b*; Deuteronomy, fol. 344*a*.

The middle verse, חצי התורה בפס, the middle word, חצי התורה בתיבות, and the middle letter, חצי התורה באותיות, are marked in the margin on foll. 203*a*, 207*a*, 209*b*.

The remark עד כאן אלף פס is placed against Gen. xxxiv. 20, fol. 88*a*; Ex. xvii. 16, fol. 147*b*; Lev. xi. 8, fol. 208*a*; Num. x. 17, fol. 264*b*; Deut. iv. 1, fol. 320*a*.

Compare Ginsburg's Massorah, vol. ii., p. 452*b*, letter פ, § 194.

At the end of Deuteronomy there is a statement as to the number of verses in each book of the Pentateuch, the beginning and end of each thousand of the first 5000 verses, and the number of verses in the remaining part of the Pentateuch, the total number of verses in the Pentateuch, the number of the pericopes and סדרים, the centre-mark in each book, the middle verse, middle word, and middle letter, the total number of words

and letters in the Pentateuch, and the number of open and closed sections.

At the beginning of בראשית and of נח there is, in the margin, a reference to portions of the Prophets, the Hagiographa, and the Mishnah, which were (apparently) to be read at the same time.

Colophon (after: הכל על תיקון הספר . . . והגידו בו אשר וכו' fol. 373*b*):—

נכתבה זאת התורה אשר לעיני דורשיה מאירה וכשמש כזוהירה על שם האה הטוב דומה לעין רטוב הא . . . והנעים נטע שעשועים אברהם שצ' ביר' סעדיה שצ' בי . . . ורד רית' הידוע אלעזר[יר] . . . סימן טוב . . . להגות בו הוא וזרעו וזרעו זרעו מעתה ועד עולם ויקיים עליו לא ימוש ספר הת' הז' . . . בה לכל מדה טובה . . . ולשכחת בית השאובה ולחיי עולם הבא אמן כן יאמר אל נערץ בסוד קדושים רבה . . .

This colophon is followed by the hymn כימי נעוריה יחדש (last words: שירו ליי שיר חדש את ששונה)

The Maḥbereth at-Tigān is preceded by Psalm cxix. (foll. 1*b*, 2*a*), written in the form of an ornamental design.

On fol. 1*a* there is a note stating that this codex was bought by Aaron ben Abi Shelōmoh ben R. Joseph hak-Kohen al-'Irāḳi, A. 437 (בשנת תול כטל אמרתי לפק) = A.D. 1676-77. To the writer of this note is also due a short tract on fol. 33*a*, headed טעם על עשר נקודות (שמעתי מהחכם הנבון רבי שלמה (אשכנזי), stating reasons why certain words in ten passages of the Pentateuch are distinguished by dots.

Two notes on fol. 32*b*, which are imperfectly preserved, record the birth of two children (brothers), the name in one case being Shālōm ben Sa'adyah ben Zekhariah ben Shelōmoh ben David ben Sa'adyah al-'Azirī, surnamed al-Haddī, and in the other case Joseph ben Sa'adyah &c. The date in the first note is lost; the second note is dated Tammuz A. Contr. 1920 (A.D. 1609).

97.

Add. 26,938.—Vellum, about 5 in. by 3 $\frac{1}{4}$, consisting of 401 leaves, with fifteen lines to a page. The quires contain mostly 10 leaves each, and are marked by catchwords at the end. Square character. Italian hand of the fifteenth to sixteenth century.

[ALM. COLL., no. 46.]

The Pentateuch, provided with vowel-points and accents.

Genesis, fol. 1a; Exodus, fol. 103b; Leviticus, fol. 191b; Numbers, fol. 250b; Deuteronomy, fol. 332b.

The open and closed sections are marked by the letters פ and ס respectively, and the weekly pericopes are indicated by the same letters thrice repeated. In some cases, as *e.g.* at the beginning of ויצא, fol. 53a, no Masoretic section is marked at all.

At the end of Exodus the scribe wrote:

חוק פתוחה ה' שטן

At the end of Deuteronomy: חוק של

(? שאל or בלך ואע

Then follows in cursive writing:—

ירא(ה) ה' את עמלי ואת יגיע היום סיימתי הומש הרביעי
למי שירצה לקנות ספרים יצבר לי כסף המרים המרים
עד שאוכר די והותר בזה יקנה לראשו כתר

Lower down: פרות ובה נואל, with some curious emblematic characters on each side.

Former owner's note on fol. 401a: אני יעקב [A.D. 1661].

98.

Harley, 5520.—Vellum, about 8 in. by 6 $\frac{1}{2}$, consisting of 112 leaves, with 29-33 lines to a page. The MS. originally contained 14 quires of 8 leaves each; but the beginning and end having been lost, two fresh leaves were later on added at the beginning, and an equal number of leaves at the end. One

leaf has been cancelled after fol. 71. The writing, which is between the ruled lines, is in a French Ashkenazi Rabbinic hand of the thirteenth century. Foll. 1-2 and 111-112 are in an Italian hand of probably the fifteenth century. A few leaves are slightly damaged.

The Targum Onkelos on the Pentateuch, provided with vowel-points. Occasional corrections in the margin.

Genesis, fol. 1a; Exodus, fol. 32b; Leviticus, fol. 56a; Numbers, fol. 72b; Deuteronomy, fol. 92b.

At the end of Exodus: חוק ונתחוק מניין
פסוקיא דספרא אר"ט

At the end of Leviticus: חוקני ואכצני

The name of a former owner is given in a fine Italian cursive hand on the upper part of fol. 1a: נם את זה שלי נאם מתתיה באסולה (compare Neubauer's Bodl. Catal., no. 1125).

In fainter ink underneath: אהים באסולה.

Censors' names:—

1. (Fol. 112a): Gio. Domenico Carretto, 1628.

2. (Fol. 112b): Clemente Renatto.

99.

Add. 27,031.—Paper, about 7 $\frac{1}{4}$ in. by 5, consisting of 231 leaves, with 30 lines to a page. Rabbinic character. German hand of the sixteenth century. [ALM., no. 137.]

The Jerusalem Targum on the Pentateuch, ascribed to Jonathan ben Uzziel.

Genesis, fol. 4a; Exodus, fol. 59a; Leviticus, fol. 105a; Numbers, fol. 139a; Deuteronomy, fol. 189a.

On fol. 230b is the following note, in Italian cursive, on the word ארמילגוס (Deut. xxxiv. 3): ניל ארמילגוס הרשע שאה קראין אותו

אנטקריסטו

At the end : תם ונשלם : שבה לבורא עולם :

חוק הכיתב : ואמיץ הקורא :

Owner's note on fol. 3a : קנין כספי בלא מאומה אני מנשה ביריקסי' (?)

Censor's note on fol. 231b : Domenico Fresolo (or Gerosolomitano ?) 1598 (or 3 ?).

100.

Or. 1041—Paper, about $10\frac{3}{4}$ in. by $7\frac{5}{8}$, consisting of 188 leaves, with 22 lines to a page. The quires, which contain 10 leaves each, are numbered with Hebrew letters both at the beginning and the end of quires (so *e.g.* foll. 30a, 39b, and 40a). Yemenite hand (square character) of the fourteenth to fifteenth century (foll. 10, 185-7 are modern).

[A. NEUBAUER, Oct. 6, 1870.]

The Pentateuch in Sa'adyah Gaon's Arabic translation:—

Genesis, fol. 1b; Exodus, fol. 49a; Leviticus, fol. 89a; Numbers, fol. 117a; Deuteronomy, fol. 153a.

The preface to the translation (see ed. J. Derenbourg, Paris, 1893) is not contained in the MS.

Owner's notes:—

(1) Fol. 49a : הצעיר שלמה בן לא'א יוסף בן כמהר"ר צאלח בן מו' יחיאל צאלח אלמפצל לבית פרץ יצו'

(2) Fol. 118b : הצעיר נראמה ו' סאלם יצו'.

(3) Fol. 187a (modern) : קנין ... יוסף בן מו' שלמה צאלח יצו'

(4) Fol. 188b (also modern) : צאר הדא [א]לתפסיר חמשה ספרים אלא (אלי) סלימאן ו' יחיה כצמון ...

On the margin of fol. 89a is a record of sale, showing that the MS. passed from the possession of אברהם ו' יוסף אלאחמר to that of his brother Dā'ūd, on Friday, the 18th day of Nisan, A.Gr. 1920 (A.D. 1609).

101.

Or. 2481.—Paper, about $7\frac{1}{2}$ in. by $4\frac{7}{8}$, consisting of 281 leaves. Rabbinic character. Nineteenth century.

An Arabic translation of the Pentateuch, based mainly on that of Yefeth.

Of the Hebrew text only the first words of each verse are given.

Genesis, fol. 1a; Exodus, fol. 73b; Leviticus, fol. 134b; Numbers, fol. 177b; Deuteronomy, fol. 231b.

102.

Add. 18,694.—Paper, about 12 in. by $8\frac{1}{2}$, consisting of 219 leaves, with 21 to 34 lines to a page. A rather large German cursive hand of the sixteenth century. Foll. 1—2, and a certain number of leaves in the body of the volume and at the end, appear to have been added by a scribe of the seventeenth century, in order to replace lost leaves. In its present condition the MS. is only slightly defective at the end.

The Pentateuch in the Jewish-German dialect.

Genesis, fol. 2a; Exodus, fol. 58b; Leviticus, fol. 102b; Numbers, fol. 136a; Deuteronomy, fol. 176b.

As a specimen of the style, the beginning of Leviticus may be quoted : אונט (or און) ער רופט צו משה אונט ער רירט גוט צו אים בון גצעלט דער טעדיגונג צו זנין ריד צו קינדר יש'ראל אונט דו זולשט זנין צו זי איין מענש ווען ער גנעהט בון אויך קרבו צו גוט בון דעם ויך בון דען רינדר אונט בון דען שופן איר זולט גנעהן אויאר קרבו

103.

Or. 2541.—Paper, about $7\frac{5}{8}$ in. by $5\frac{1}{4}$, consisting of 98 leaves, with 13 lines to a page.

A Naskhi hand of apparently the tenth century.

It contains the following fragments of Genesis and Exodus, written in the Arabic character, but provided with the ordinary Hebrew vowel-points and accents: Gen. xxx. 35—xxxii. 30; Ex. (from fol. 9a onwards) v. 14—vii. 5; xi. 2—xviii. 14; xviii. 24—xxii. 15; xxiii. 1—xl. 34. The system of transcription is literal (see "British Museum Karaite MSS.," by R. Hoerning, pp. x., xi.).

The writing in the fragment from Genesis is almost entirely faded.

The extant beginnings of weekly sections are marked by *فَرَس* (*i.e.* פֶּרֶשׁ) in the margin, the number of verses in the preceding section (for the most part in agreement with the usual numbering) being indicated by means of Arabic letters. The beginnings of *sedārīm* are also noted in the margin; so *e.g.* on fol. 29a (*سدرج*, *i.e.* סדר ג, against Ex. xvi. 28), and fol. 37b (*سدر يو*, *i.e.* סדר י, against Ex. xxi. 1).

104.

Or. 2540.—Paper, about 9½ in. by 7, consisting of 21 leaves, with 7 to 10 lines to a page. Written in a clear but peculiar Naskhi of the tenth century. Diacritic points are not very common.

Exodus i. 1—viii. 5 (ending with *لما تاتي*, *למאתי*): Hebrew text written in Arabic characters. The ordinary vowel-points (in red) and the accents (in green) have been subsequently added.

There are two good full page illuminations in gold and a brownish tint at the beginning, and the spaces between the portions of text

at the open and closed sections are also filled in with ornamentations in gold.

Specimen of transcription:—

وانلا سموث نبى سرايك هبام مصرايا
i.e. ואלה שמות בני ישראל הבאים מצרימה

At the end of שמות (fol. 15b) *ماية* (i.e. 124) *فذلك ماية* (i.e. 124) *واربعة وعشرون*, *i.e.* "and this (*i.e.* the pericope just completed) contains 124 verses." Besides the other ornamentations there is here also the word *فراسه* (*i.e.* פֶּרֶשׁ) in gold, placed against the beginning of *וארא*.

All the pages of this MS. have been photolithographed in R. Hoerning's work on the British Museum Karaite MSS. (mentioned in the preceding number), where a very full account of the peculiarities exhibited in the transcription will also be found.

105.

Or. 2703.—Vellum, about 12½ in. by 9, consisting of 73 leaves. Two columns, with 25 lines to a column (23 lines to a column in fol. 73). Square character. Yemenite hand of the fourteenth to fifteenth century. Many leaves, especially foll. 1—11, are mutilated.

Fragments of Genesis, each verse being followed by the Targum of Onkelos and Sa'adyah's Arabic translation (in the Hebrew character). Text and Targum have the simple superlinear punctuation. The *רפה* is absent, and *דנש* is more regularly used in the Hebrew text than in the Targum. The spelling *קָדָם* is employed, and the superlinear *Ethnaḥ* (*בֵּ*) is used both in the Hebrew and in the Targum.

The following portions are more or less perfectly preserved:—

Ch. ii. 24—v. 14; vi. 18—viii. 5; ix. 16—x. 32; xi. 19—xxvii. 34; xxviii. 3—xxxii.

11; xxxii. 14†—xxxvii. 3; xxxvii. 8—xxxviii. 14; xxxviii. 29—xlii. 19; xlvi. 5—xlvii. 7; xlvi. 18—xlix. 26.

Fol. 72 contains ch. xxxi. 40—53, and fol. 73 ch. ix. 25—x. 15, the style of the former showing great similarity to the rest of the MS., and the latter having a marked style of its own. Both these leaves have the Targum and Sa'adyah's Arabic translation after each verse, like the rest of the MS.; but the contents are duplicates of parts contained in foll. 1—71.

106.

Or. 2367.—Paper, about 11 $\frac{5}{8}$ in. by 8, consisting of 234 leaves. There are generally 13 lines of text in a page, accompanied by 26 lines of translation. Square and Rabbinic Yemenite writing. It is dated Marsheshwan, A.M. (5)186 (A.D. 1425), but the general impression of the writing favours a later date. Foll. 1—3, 126, 164-5, 167-8, 170 and 177 belong to later, and partly quite recent, dates. Fol. 25*b* is blank, causing a lacuna, but the blank of fol. 195*b* does not form a break in the text. Several leaves have been recently mended.

The books of Genesis and Exodus, accompanied by the Targum of Onkelos and Sa'adyah's Arabic translation, and preceded by the *מהברת אלתיגאן*. The Hebrew text is provided with the ordinary vowel-signs and accents, and the Targum has the simple superlinear punctuation. A form of the "Masorah marginalis" accompanies the Hebrew text.

Genesis, fol. 23*b*; Exodus, fol. 138*a*.

† Ch. xxxii. 14 begins on fol. 49*a*, and judging from the very small portion that is here wanting, no whole leaf can be missing; fol. 49 *sqq.* must, therefore, have originally belonged to another MS. written in a similar style.

On fol. 23*a*: אתחיל לכתוב פרשיות התורה בעזרת שוכן שמי שפרה

The subdivisions of the weekly sections are marked with Hebrew letters in the margin, and two other systems of subdividing the sections are also indicated, one of these being designated *לנאונים* and the other *לעזרא*. But none of the three systems agree with the usual divisions. At the beginning of each weekly section the numbers of verses that are to be read for *כהן*, *לוי*, and *ישראל* on Mondays, Thursdays, &c., are indicated by means of Hebrew letters; another system, that of *תיקון יששכר*, being also given. Thus at the beginning of נה (fol. 34*b*): דדו ובתיקון: סדר עבודת ישראל, ששכר ונד (comp. S. Baer, *ישראל*, pp. 451—481). Rough pen and ink designs in the margin mark the beginnings of the weekly sections.

At the end of each pericope is the Masoretic statement relating to the number of verses, together with the *simān*. At the end of Genesis is a rubric giving the number of verses contained in the book, together with the numbers of the open and closed sections, as well as the centre-mark; at the end of Exodus is a similar rubric, giving in addition the number of *sedārīm*, but containing no statement concerning the centre-mark.

The *מהברת אלתיגאן* is contained in foll. 1*b*—22*a* (the first three leaves being quite modern). At the end of this part of the MS.: יזכה הכותב והנכתב לו לחזות ביה (פ) נשלם יום ה' ב' יומין מרחשון קפ"ו

107.

Or. 2414.—Vellum, about 12 in. by 8 $\frac{3}{4}$, consisting of 89 leaves, with 17 lines to a page. The quires, which contain 10 leaves each, are signed with Hebrew letters both in the left-hand lower corner of the page, and in the right-hand upper corner of the first

page. A rather large Yemenite hand of apparently the fifteenth century.

[NIC. MAVROCORDATO, Oct. 8, 1881.]

The book of Genesis, provided with vowel-points and accents, and accompanied by a form of the Masorah Magna and Parva. A fragment of a treatise on the accents (agreeing with pp. 395—97 and 411—15 in "Manuel du Lecteur" [מחברת אלתינאן], published in the Journal Asiatique for 1870) is prefixed, the first words being: וכן: וכן:

המארכה תצמד בטעם לנרמיה

On fol. 3a (end of treatise on accents):—

זה הוא שראינו לכתבו לפי כדעינו

וברוך אדונינו שהפיק רצוננו ברוך יי לעולם אמן ואמן:

The book of Genesis begins on fol. 3b. The beginning of a weekly section is marked by an ornamental פ, and the liturgical subdivisions in each section by ב, ג, &c., in the margin.

When an open section happens to be either at the beginning or the end of a page, it is marked by פ or פפ (one פ at each end of the blank line); so e.g. foll. 32b, 34a. הצי הספר is written on fol. 45b in the usual place. The סכום of verses at the end of Genesis also agrees with the usual reckoning.

On fol. 8a (against דרך in Gen. iii. 24):—

ראיתי בסת ישן דרך כאפ פשוטה הפוכה

On fol. 26a (beginning of וירא) is a piece of Rashi's commentary in the margin (in a Rabbinic hand of probably the seventeenth century).

On fol. 29a, 'ירוש' and 'מחזור הירוש' are mentioned as authorities in the Masorah.

On fol. 46b (against the beginning of ויצא):—

פרשה זו סתומה ואין בה פרשה לפי שיצא בלילה בסתר כמתחבא וכנגב לכך נסתמה

In its original condition the MS. also contained the Haftārōth of Genesis, but of these only the beginning is preserved on fol. 89b.

Heading of the Haftārōth:—

בעורת האל הגדול הנבור והנורא אתחיל לכתוב
אפטריות זה החומש

On the upper margin of fol. 3b is the following entry (presumably of a former owner):—

הצעיר שלום בן שלמה הכהן יצו

108.

Or. 2366.—Vellum, about 9 in. by 5, consisting of 118 leaves, with 17 lines to a page. Imperfect at the beginning and the end, and also having several lacunae between various leaves of the extant portion. Considerably stained or blurred in parts. Yemenite square writing of about the fifteenth century.

The first two books of the Pentateuch: Text provided with the simple superlinear punctuation, and also with the superlinear accents Ethnah (◌◌◌) and Zākēf (◌◌◌).

Genesis, fol. 1a, wanting i. 1—ix. 17; Exodus, fol. 67b, wanting vii. 11—viii. 1; xxxii. 7—23; xxxiii. 5—xxxiv. 24; xxxviii. 17—xl. 38.

Between Genesis and Exodus (foll. 64b—67a) a later hand (sixteenth to seventeenth century) has written a list of the weekly sections with the opening words of the seven subsections into which each is divided. These divisions differ partly from those generally marked in the margin of the Yemenite MSS. In the present text the subsections are only occasionally noted.

109.

Or. 1468.—Paper, about 9½ in. by 7¾, consisting of 161 leaves, with 17 lines to a page in foll. 1—107, 112—156, the number of lines in the remaining leaves being various (*vide infra*). The quires, which are of 10 leaves

each, were marked by catchwords or signed with Hebrew letters at the end, besides being numbered with Arabic numerals (*e.g.* fol. 31a: **الرابع**) on the left-hand upper corner, and Arabic figures and Hebrew letters at the right-hand upper corner, at the beginning of the quires. But the catchwords and signatures are only partially preserved. Square character; bold Yemenite hand of the fifteenth to sixteenth century. Letters with peculiar shapes (**פ'** לפוף, &c.) are rather common. There is a lacuna after fol. 107. Foll. 108—111 and 157 are modern, and foll. 158—161 appear to belong to the fourteenth century. *Ginsburg*, 31.

The two first books of the Pentateuch, provided with vowel-points and accents, and accompanied by a form of the Masorah Magna and Parva.

Genesis begins on fol. 1b, and Exodus on fol. 87a.

Each pericope is divided into the seven liturgical subdivisions, marked by means of coloured Hebrew letters in the margin. The numbers of verses with the *simānīm* are indicated at the end of each pericope, and the beginnings of the same are marked by coloured ornamental designs in the margin. At the end of Genesis the number of verses contained in the whole book is given, followed by the numbers of the open and closed sections. These figures, as well as the centre-marks of the books (on margins of foll. 43b, 122b), agree with the usual enumerations. When an open section with a complete blank line occurs at the beginning or end of a page, the letter **פ'** is employed as a mark (so *e.g.* foll. 32a, 39b).

With the rubrics belonging to the Masorah proper are joined notes of a Midrashic and expository character; so on the upper margin of fol. 1b: **עד שלא נברא העולם לא היה אלא**; **הקב"ה ושמו בלבד**

fol. 11b: **על הערב נאמר כחומץ לשינים וכעשן לעינים כן העצל לשולחו**

On the inner margin of fol. 122b, &c., are Hebrew letters in red, indicating the numbers which the commandments contained in the text occupy in the Rabbinical enumerations of the **מצות עשה** and **מצות לא תעשה** respectively.

Foll. 158—161 contain portions of Lev. xi., xii., xiii., and of Deut. xxix., xxx., but the last two leaves are very badly mutilated, and the first two are also damaged.

On fol. 1a is the following owner's note: **אשתרא לנפסה מן עין מאלה ולדי יוסף הב"ה יזכהו להגות בו הו(?) וורעו וורעו עד סוף כל הדורות ילדי (ואלדי) יסתעירוהו ומא ירדה ישכנו נחש ועם יי בשלום י הצעיר שכר ו' שכר סרי**

110.

Or. 1469.—Vellum, about 11½ in. by 8½, consisting of 103 leaves. Each page is divided into 2 columns, with 22 lines to a column for foll. 1—102, fol. 103 containing 28 lines in a column. Square character; Oriental hand of the fourteenth to fifteenth century. Fol. 103 is in a different hand, but apparently not much later in date. The MS. is imperfect at the beginning and the end, and the leaves are frequently stained.

The last three books of the Pentateuch, provided with vowel-points and accents, and accompanied by a form of the Masorah Magna and Parva:—

Leviticus, fol. 1a, wanting ch. i.—ii. 3 (in part); Numbers, fol. 28a; Deuteronomy, fol. 68b, wanting ch. xxxii. 51 (in part)—xxxiv.

The beginning of a pericope is marked by an ornamental **ס** in the margin, and the numbers of verses with the *simānīm* are indicated at the end of each weekly section. At the end of Leviticus and of Numbers the

number of verses contained in each of the respective books is similarly stated, the figures agreeing with the usual enumeration.

Fol. 103 contains a fragment of Numbers, viz., ch. xviii. 32—xix. 19 (in part), accompanied, verse by verse, by the Targum of Onkelos and Sa'adyah's Arabic translation. Text and Targum are provided with the simple superlinear punctuation.

111.

Harley, 5239.—Paper, about $8\frac{3}{4}$ in. by $5\frac{3}{4}$, consisting of 152 leaves. Hebrew square character and French cursive, A.D. 1622.

Genesis: the pointed Hebrew text, with an interlinear French translation by Jacques d'Auzoles Lapeyre.*

Title (fol. 3a), with a French translation over each word:—

בְּרֵאשִׁית הַיּוֹם בְּלִשׁוֹן צִרְפֶּת עַל יַד יַעֲקֹב דְּהוֹלָאוֹשׁ
לְאַפְיָרָא וְכוּ'

Lower down on the same page: "Dedié a Monseigneur Alphonse-Louys du Plessis de Richelieu Cardinal Archevesque de Lyon."

On fol. 2b, facing the title-page, is a small engraving of Cardinal Richelieu, bearing the words: "La Genese en Hebreu et en françois par la Peyre. A Monseig' l'Archevesque de Lyon."

Colophon (fol. 152a): "Achevee par Jacques D'Auzolles Lapeyre Lan de grace 1622. Le xviii. Decembre."

On fol. 1a is the following note: "L'an 1637. Le xxvii jour d'Avril le jeudi a quatre heures du soir par les misericordes infinies du bon Dieu Monseigneur l'evesque de Montpeiller a receu au giron de la

* See "Biographie Universelle (Michaud) Ancienne et Moderne. Nouvelle edition." Vol. xxiii. pp. 223—25.

St. Eglise Catholique Apostolique Romaine Monsieur d'Auzoles mon tres cher frere."

At the foot of fol. 3a: "Ex libris Antonii Ducarbon."

On the outer side of each cover is the gilded coat of arms of the translator's family, with the inscription "Ozolai. Plus en effect quen aparence" at the head.

112.

Or. 2368.—Vellum, about $12\frac{5}{8}$ in. by $9\frac{3}{8}$, consisting of 86 leaves. Two columns, with 24 lines in a column. Imperfect at the beginning, and also having lacunae between some leaves in the body of the MS. Much stained or blurred in parts, and occasionally also a little damaged. Square character. Yemenite hand of apparently the fifteenth century.

The book of Exodus: Hebrew text, accompanied, verse by verse, by the Targum of Onkelos and Sa'adyah's Arabic translation. Text and Targum are provided with the simple superlinear punctuation, and also with the superlinear Ethnah.

The missing parts are ch. i. 1—11; xxii. 6—21; xxvii. 7—20; xxviii. 12—26; xxxix. 7—20.

113.

Or. 2704.—I. Foll. 1—48. Vellum, about 12 in. by 9, with 24 lines to a page. Square character. Yemenite hand of the fourteenth century. All the leaves are more or less damaged, and the writing is often blurred or faint.

Fragments of the book of Numbers, each verse being followed by the Targum and Sa'adyah's Arabic translation (in the Hebrew

character). Text and Targum have the simple superlinear punctuation, and the "pathal" and "shurek" are also frequently employed in the Arabic to mark the sounds of the "fatha" and the "damma." The details relating to the use of the vowel-signs and the "Ethnah" as given under Or. 2703 (no. 105), are also applicable here.

The following portions are more or less perfectly preserved:—

Ch. i. 1—ii. 31; xv. 39—xix. 6; xxii. 26—xxvi. 49; xxix. 17—xxx. 1; xxx. 12—xxxii. 33; xxxiii. 32 to the end of the book.

II. Foll. 49—56. Vellum, about 12 in. by 9. Two columns, with 22 lines in a column. Square character. Yemenite hand of the fourteenth to the fifteenth century.

A fragment of Deuteronomy, viz., ch. iii. 3—iv. 46: Text, Targum, and Sa'adyah's Arabic translation (in Hebrew character), accompanied by a form of the Masorah Magna and Parva. Text and Targum have the simple superlinear punctuation. The sign of רפה is absent, רנש is infrequent in the Targum, and the pointing קֶרֶם is used. The text has the ordinary accents, but uses the superlinear Ethnah, the sublinear Ethnah being employed in the Targum.

114.

Or. 2585.—Paper, about $7\frac{5}{8}$ in. by $5\frac{1}{2}$, consisting of 100 leaves, with 19 lines to a page. The MS. is imperfect at the beginning and the end, and there is also a lengthy lacuna after fol. 2. Many of the extant leaves are more or less injured. Oriental square writing of apparently the fourteenth century.

A small portion of the book of Leviticus, followed by the book of Numbers, and the greater part of Deuteronomy, in Sa'adyah's Arabic translation.

Fragment of Leviticus, fol. 1a, containing chs. xvii. 3—xviii. 27, xxiii. 40 to the end; Numbers, fol. 10b; Deuteronomy, fol. 62b, the last verse being the 5th in ch. xxix.

115.

Or. 2586.—Paper, about 6 in. by $4\frac{3}{4}$, containing the under-mentioned 62 leaves, these being the only ones preserved of the volume, or volumes, to which they originally belonged. There are 13 lines to a page. Written in a rather large Oriental hand (square character) of the thirteenth to fourteenth century. Arabic vowel-signs occasionally occur.

It contains the following fragments of Sa'adyah Gaon's Arabic translation of the book of Deuteronomy: xii. 12—xiii. 14 (foll. 1—6); xiv. 10—xviii. 22 (foll. 7—23); xix. 20—xxii. 12 (foll. 24—31); xxii. 25—xxv. 5 (foll. 32—39); xxvi. 1—xxviii. 12 (foll. 40—47); xxviii. 25—xxix. 9 (foll. 48—55); xxix. 22—xxx. 17 (foll. 56—62).

For the contents of foll. 63—86, see under the heading "Poetry."

Prophets and Hagiographa.

116.

Add. 21,161.—Vellum, about $15\frac{3}{4}$ in. by 13, consisting of 258 leaves. Three columns to a page, with 33 lines in a column. The MS. is defective at the beginning and the end, and leaves are also missing after foll. 98, 230, and 234. Most of the quires consisted originally of 8 leaves each, the catchwords at the end being generally preserved. Square character. Greek Ashkenazi hand; probably written in the earlier part of the twelfth century (*vide infra*). Ginsburg, 28.

Part of the Prophets and the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Parva and a number of notes belonging to the Masorah Magna.

Samuel, fol. 1*a*, wanting 1 Sam. i. 1—xx. 24 (2 Sam., fol. 8*b*, col. 1); Jeremiah, fol. 27*a*; Kings, fol. 56*b* (2 Ki., fol. 75*a*, col. 3); Ezekiel, fol. 94*a*, wanting ch. xi. 19 (in part) to the end of the book; Isaiah, fol. 99*a*, wanting ch. i. 1—xli. 17 (in part); Hosea, fol. 109*a*; Joel, fol. 112*b*; Amos, fol. 114*a*; Obadiah, fol. 117*a*; Jonah, fol. 117*b*; Micah, fol. 118*b*; Nahum, fol. 121*a*; Habakkuk, fol. 121*b*; Zephaniah, fol. 122*b*; Haggai, fol. 124*a*; Zechariah, fol. 125*a*; Malachi, fol. 130*a*.

Ruth, fol. 132*a*; Psalms, fol. 135*a*; Job, fol. 173*b*; Proverbs, fol. 191*a*; Ecclesiastes, fol. 203*b*; Song of Songs, fol. 208*b*; Lamentations, fol. 211*b*; Daniel, fol. 215*a*; Esther, fol. 226*a*, wanting ch. ix. 16 (in part) to the end; Ezra-Nehemiah, fol. 231*a* [wanting Ezra i. 1—ii. 69 (in part); viii. 24 (in part) to the end; also Nehemiah i. 1—5 (in part)]; Chronicles, fol. 245*b*, wanting 1 Chron. xix. 6 (in part) to the end, and the whole of 2 Chron.

The notes belonging to the Masorah Magna, which are more frequent in the earlier portion of the MS. than later on, have no fixed place assigned to them, but are written in different parts of the margin on the pages where they occur, and some notes of this Masorah are also to be found between the columns. The *simān* יתקק is only written at the end of Isaiah, but the opening words of the last verse but one are repeated at the end of all the four books denoted by the abbreviation.

The number of verses are given at the end of Samuel [1501 instead of the usual 1506], Jeremiah [1349 instead of 1365], Isaiah [1291, unless ארצא is a mistake for ארצה, which is likely], Minor Prophets [1045 in-

stead of 1050; in Codex Reuchlin (*vide infra*) 1047], Ruth, Proverbs, and Ezra-Nehemiah [585 instead of 683].

The Haftārōth have frequently been marked by a later hand in the margin (so especially in the extant portion of Isaiah).

The following peculiarities of the MS. are to be noticed:—

1. The dot of ψ and ω is placed inside the letter, *i.e.* between the first and second apex in the case of ψ , and between the second and third apex in the case of ω . The dot is, however, placed as usual over the first or third apex if the letter has a dagesh.

2. Almost throughout the whole MS. the word אָשָׁר appears without vowel-points, but it is always provided with an accent or with the Makḳēph.

3. The name of the prophet Habakkuk is pointed תַּבְּרִיק, whilst the usual pointing תַּבְּרִיק.

4. The vowel קמץ חטוף has (with the exception of כָּל־) the same form as the קמץ חטוף. The Hātēph vowels assume the forms , , , under the letters ה and ה.

5. The Sheva quiescens is placed not only in final Kaph (ך), but also in the final consonantal ו (see *e.g.* אֲדִירֵי, Nahum ii. 6) and under the letters ה and ע, even when the last two letters have the pathah furtivum (so *e.g.* יִרְעֵ, Eccles. xi. 5, דְּרִיחַ, *ibid.*).

6. Dagesh euphonicum is very extensively used.

7. The mark of Rāphē is placed not only over the letters בּנרַכַּת when aspirated, and over ה when quiescent, but also over ט, ל, נ, נ (but not over final ל, מ, ו), ק, and the sibilants ז, ס, צ, ש when these letters have no dagesh forte. The same mark is also applied to ו and י (the copulative ו, and י at the beginning of a word excepted) when these letters have consonantal value and are without dagesh. Notice, however, that the final

ו in words like פָּנִי, אָבִי is not provided with the Rāphē. This circumstance seems to confirm the opinion of several modern grammarians that the ו has no consonantal value when thus used as a pronominal suffix.

8. The dot which marks the aspirated ה at the end of a word (כפיק) is placed under the letter, and not inside it.

There is an unmistakable family likeness between this MS. and the famous Reuchlin Codex, which is preserved at Carlsruhe. See plate lxxvii. in the Palaeographical Society's "Oriental Series" and the description belonging to it. There is no doubt that both MSS. proceeded from the same school at no very great interval of time, and as the Carlsruhe MS. is dated A.D. 1105-6, the present codex may also with sufficient certainty be assigned to the earlier part of the twelfth century.

117.

Or. 2091.—Vellum, about $17\frac{1}{4}$ in. by $12\frac{5}{8}$, consisting of 424 leaves. Three columns, 27 lines. There are 53 quires, marked with catchwords, but not signed. The number of leaves in a quire is generally 8. Two leaves are wanting after fol. 190. Square character. Fine German hand, probably of the thirteenth century. *Ginsburg*, 36.

The Former and Latter Prophets and the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Joshua, fol. 1*a*; Judges, fol. 20*a*; Samuel, fol. 38*b* (2 Sam., fol. 63*b*); Kings, fol. 84*a* (2 Ki., fol. 103*b*).

Jeremiah, fol. 132*a*; Isaiah, fol. 172*b* (wanting ch. xxxviii. 9—xlii. 4); Ezekiel, fol. 203*a*; Hosea, fol. 239*a*; Joel, fol. 243*b*; Amos, fol. 245*a*; Obadiah, fol. 249*b*; Jonah,

fol. 250*a*; Micah, fol. 251*a*; Nahum, fol. 254*a*; Habakkuk, fol. 255*a*; Zephaniah, fol. 256*b*; Haggai, fol. 258*a*; Zechariah, fol. 259*b*; Malachi, fol. 265*b*.

Ruth, fol. 268*a*; Psalms, fol. 270*b*; Job, fol. 309*a*; Proverbs, fol. 324*a*; Song of Songs, fol. 335*b*; Ecclesiastes, fol. 338*a*; Lamentations, fol. 343*a*; Esther, fol. 345*b*; Daniel, fol. 352*a*; Ezra, fol. 363*a* (Nehemiah, fol. 370*b*); Chronicles, fol. 380*b* (2 Chron., fol. 399*b*).

Judges, Ezekiel, Obadiah, and Nahum begin a new column, and Jeremiah, Hosea, Ruth, and Daniel open on a new leaf.

The first word of each book is written in large ornamental characters.

At the beginning of the different books the Masorah is written in ornamental designs, frequently assuming the forms of animals.

The catchwords of the quires are enclosed within a pen and ink design, generally representing the figure of an animal.

Subscription of the scribe, fol. 424*a* :—

ברוך גותן ליעף כה
חזק ונתחזק הסופר
לא יק

The running titles of the books are written in cursive German characters in the upper left-hand corner of the recto of each leaf.

The leaves are numbered with ordinary ciphers in the lower right-hand corner of each verso, and the Latin titles of the books and the numbers of the chapters are written at the foot of each recto.

In the text, the chapters are numbered with ordinary ciphers throughout the whole MS. On fol. 424*b* is a note in Latin relating to the order of the Minor Prophets, &c. Bound in stamped vellum over wooden boards, with brass clasps, corners, and bosses. The binding bears the date An. 1524.

118.

Ar. Or. 16.—Vellum, about $16\frac{1}{4}$ in. by $12\frac{3}{8}$, consisting of 389 leaves. Three columns, 30 lines. The quires, which are generally of 8 leaves each, were originally marked by catchwords at the end, but most of these have been cut away almost entirely in the trimming. Leaves are missing after foll. 174 and 372. Square character. German hand, apparently of the thirteenth century. *Kennicott*, 130; *Ginsburg*, 8.

The Prophets and the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Prophets:—

Joshua, fol. 1*b*; Judges, fol. 18*b*; Samuel, fol. 35*a* (2 Sam., fol. 57*a*); Kings, fol. 75*b* (2 Ki., fol. 97*b*); Isaiah, fol. 119*a*; Jeremiah, fol. 147*b*, wanting ch. xli. 12 (beginning: *עֵם*)—lii. 34; Ezekiel, fol. 175*a*, wanting ch. i. 1—xiv. 3 (as far as *הַאֵלֶּה*); Hosea, fol. 199*b*; Joel, fol. 203*b*; Amos, fol. 205*a*; Obadiah, fol. 208*b*; Jonah, 209*a*; Micah, fol. 210*a*; Nahum, fol. 212*b*; Habakkuk, fol. 213*b*; Zephaniah, fol. 214*b*; Haggai, fol. 216*a*; Zechariah, fol. 217*a*; Malachi, fol. 222*a*.

2. Hagiographa:—

Chronicles, fol. 237*b* (2 Chron., fol. 257*a*); Ruth, fol. 282*b*; Psalms, fol. 284*b*; Job, fol. 321*b*; Proverbs, fol. 336*a*; Song of Songs, fol. 348*b*; Ecclesiastes, fol. 351*a*; Lamentations, fol. 355*b*; Esther, fol. 358*a*; Daniel, fol. 363*b*, wanting ch. xi. 3 (beginning: *הַנְּצִיחָה*)—xii. 13; Ezra, fol. 373*a*, wanting ch. i. 1—ii. 23 (Nehemiah, fol. 379*a*).

Kings, Jonah, Ruth, Psalms, and Song of Songs begin a new column, and Isaiah and Chronicles open on a new leaf.

The chapters are numbered with Hebrew letters, and the titles of the books have been

added in Hebrew in the upper margin by a later hand.

The Psalms are numbered by the hand of the original scribe.

This MS. is furnished with a very full Masorah, the Masorah Magna occupying four lines at the top, and seven at the bottom, of each page.

The סדרים are marked in the margin by the word סדר in the Prophets, and by סדר or ס in the Hagiographa. They are not marked in the book of Esther. The centre-mark *הצי הספר* is placed in the margin in all the books, except in Proverbs.

The note *הצי המקרא באותיות* is placed against the כ of *בְּהַקִּיר*, Jer. vi. 7, fol. 151*a*.

This MS. is remarkable for the fulness of the Masoretic rubrics at the end of each book, especially in the Prophets. These rubrics contain full statements as to the number of verses, the centre-mark, the number of סדרים with beginning of each, the number of פסקות with list of passages, the differences between the Westerns and Easterns, and the קרי ולא כתיב.

The following rubrics may be specially mentioned:—

1. Differences between Ps. xviii. and 2 Sam. xxii., at the end of Samuel.
2. First quarter, centre, and last quarter of Former Prophets, at the end of Kings.
3. Total number of verses, first quarter, centre, and last quarter, in Latter Prophets, at the end of the Minor Prophets.
4. A rubric relating to the initial letters of the verses in Ruth, at the end of that book: *וכולהו פסוקא מתחילין בואו בכ"ח* (*i.e.* and all the verses begin with ו, except 8).
5. Rule of three blank lines to be left between the end of a book and the beginning

of another, וצריך להניח ג' שיטין בין כל ספר וספר, at the end of Ezekiel, each of the Minor Prophets, Psalms, and Ruth.

Words of the scribe at the end of the Minor Prophets, fol. 224a:—

יגמלני יהוה כצדקתי כבור ידי ישיב לי: ברוך הנותן
ליעף כח ולאין אנים עוצמה (sic) ירבה: אמן ואמן סלה:

Twelve leaves, foll. 225—236, between the Prophets and the Hagiographa, contain the following important Masoretic lists:—

1. A list of the similar passages in the Scriptures, from Judges to Kings. Fol. 225b.
2. The differences between the parallel passages in Kings and Chronicles. Fol. 230b.
3. הלוקה מלכים וירמיהו, the differences between similar passages in Kings and Jeremiah. Fol. 231a.
4. The differences between similar passages in the Latter Prophets and the twelve Minor Prophets. Fol. 231b.
5. A list headed: אהל הלוקה נביאים, and containing the differences between Ben Asher and Ben Naftali in the prophetic books. Fol. 233b.
6. The differences between similar passages in the books of the Hagiographa. Fol. 235b.
7. The differences between the genealogical tables (היהש השני and היהש הראשון) contained in Ezra ii. 3 ff. and Neh. vii. 8 ff. Fol. 236a.

Comp. Ginsburg's Massorah under הלופים, vol. i., p. 522 ff., letter ה, § 501 ff.

119.

Add. 9398.—Vellum, about 19½ in. by 14½, consisting of 316 leaves. Three columns, 34 lines. There are 40 quires, signed with catchwords on the last page, but not num.

bered. The quires consist of 8 leaves each, but nos. 12, 13, 17, 36, 40 have 10, 9, 7, 6 and 2 leaves respectively. Square character. German hand, probably of the thirteenth century. *Ginsburg*, 11.

The Former and Latter Prophets and the Hagiographa (with the exception of the five Megillōth), provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Prophets:—

Joshua, fol. 3b; Judges, fol. 17b; Samuel, fol. 32a (2 Sam., fol. 51a); Kings, fol. 66a (2 Ki., fol. 84b); Jeremiah, fol. 102a; Ezekiel, fol. 133a; Isaiah, fol. 159a; Hosea, fol. 183a; Joel, fol. 186b; Amos, fol. 188a; Obadiah, fol. 191a; Jonah, fol. 191a; Micah, fol. 192a; Nahum, fol. 194b; Habakkuk, fol. 195a; Zephaniah, fol. 196a; Haggai, fol. 197a; Zechariah, fol. 198a; Malachi, fol. 202b.

2. Hagiographa:—

Psalms, fol. 205b; Proverbs, fol. 235b; Job, fol. 245b; Daniel, fol. 257b; Ezra, fol. 266a (Nehemiah, fol. 272a); Chronicles, fol. 280a (2 Chron., fol. 296b).

Judges, Kings, Isaiah, and Joel begin a new column, and Jeremiah, Ezekiel, and Psalms open on a new leaf. The initial word of each book is written in large letters. Jer. lli. 29 (beginning: עֵשְׂרָה)—34 (fol. 132b) has been added by a later hand.

The Masorah Magna occupies, as is usually the case, two lines at the top, and three lines at the bottom of each page.

The סדרים are not marked in this MS., and the Masoretic rubrics generally found at the end of the books are here omitted.

Marginal notes (mainly of a Midrashic character) have been added by a later hand, e.g. on foll. 17—19.

The chapters and verses are numbered in Roman and Arabic ciphers; but not throughout the whole MS.

The following note of a former owner, Abraham b. Joel Cohen, occurs on fol. 113b:—

זה הספר קניתי בעד עשרה זהובי והגיתי בו יומם
ולילה ולמנען אשכיל לפרט אני אברהם בר יואל הכהן
המכונה אמר (?) נכתב יום ב סיון ...

This MS. was accordingly purchased for 10 gold florins, A.M. (5)196 (A.D. 1436), and the above note was written on the 2nd Siwan of the same year.

The following Latin inscription of the MS. is written on fol. 2a (paper fly-leaf):—

Codex MS. in Pergameno Fol. magno.

“In hoc pervetusto codice, continentur, Joshua, Libri Judicum, Samuelis et Regum, Jeremias, Ezechiel, Jesias, XII. Prophetæ minores, Psalmi, Proverbia, Jobus, Daniel, Ezra, Nehemia, et Chronicorum Libri cum Masora Magna et Parva.”

“Annus Scriptionis nusquam notatur, sed scriptum esse jam ante annum Christi MCCCXXXVI. quia folio 110, [according to the Hebrew numbering of the leaves] verso Possessor hujus Codicis Abraham filius Joelis, sacerdos, indicat se illum emisse A. 196, secundum Computum minorem=A.D. 1436.”

Fol. 1 contains “Memoranda relative to the ten Hebrew MSS., late the property of the Reverend John van der Hagen,” of which the present MS. is the first. These memoranda are dated Haydon Hall, Pinner, Middlesex, April 16, 1832, and signed by Adam Clarke, for whose library these MSS. were purchased at Utrecht in 1823, as stated at the end of description no. 70. Adam Clarke’s book-plate.

At the end (fol. 316b): אני יששכר בר אליעזר
שליט המכונה ביום

This owner has, however, not finished the entry, and the surname is now illegible.

* The surname has been erased.

120.

Add. 9399.—Vellum, about $17\frac{3}{4}$ in. by $13\frac{1}{8}$, consisting of 249 leaves. Three columns, 30 lines. There were originally 32 quires, marked with catchwords on the last page, but no. 31 (after fol. 242) is lost. The MS. is also defective at the end, and of fol. 155 only a portion is preserved. The usual number of leaves in a quire is 8. Square character. German hand, probably of the thirteenth century. *Ginsburg*, 12.

Isaiah, Ezekiel, the twelve Minor Prophets, and the Hagiographa, provided with vowel-points and accents and accompanied by the Masorah Magna and Parva.

1. Prophets:—

Isaiah, fol. 2a; Ezekiel, fol. 32a; Hosea, fol. 57b; Joel, fol. 62a; Amos, fol. 63b; Obadiah, fol. 67a; Jonah, fol. 67b; Micah, fol. 69a; Nahum, fol. 71a; Habakkuk, fol. 72a; Zephaniah, fol. 73b; Haggai, fol. 74b; Zechariah, fol. 76a; Malachi, fol. 81b.

2. Hagiographa:—

Ruth, fol. 84a; Song of Songs, fol. 86b; Ecclesiastes, fol. 89a; Lamentations, fol. 94b; Esther, fol. 97b; Psalms, fol. 103b; Proverbs, fol. 147b; Job, fol. 162a; Daniel, fol. 179a; Ezra, fol. 191b (Nehemiah, fol. 199b); Chronicles, fol. 211a (2 Chron., fol. 232b, wanting ch. xvi. 5 [from בְּשִׁמְעַע]—xxviii. 9 [as far as יְהוֹה], xxxvi. 12 [from אֱלֹהֵי יְהוֹה]—23).

The Song of Songs, Lamentations, Esther, the Psalms, Proverbs, and Ezra begin on the verso of a leaf, Job opens on a new column, and Ruth and Daniel commence a new leaf.

The first word in Isaiah and in all the books of the Hagiographa is written in large ornamental characters. In the other prophetic books the blank space reserved for the first word has not been filled up.

The number of Psalms in this MS. is 159. This divergence from the “textus receptus” is due to the subdivision of Pss. lxxviii.,

cxv., cxvi., cxviii., and cxix. (the latter being here represented by Pss. cxxi.—cxxxviii.). Ps. cxviii. answers to cxvii.—cxviii. 4 of the received text; Ps. cxix. covers cxviii. 5—24; and Ps. cxx. contains the remaining part of Ps. cxviii. Ps. lvii. is omitted altogether in the MS.

The beginning of the Haftārōth is marked in the margin in the prophetic books.

Words of the scribe:—

הזק ונתחוק שלמה הסופר לא יזק, at the end of the Minor Prophets and Job, fol. 83*a*, 178*b*.

הזק ונתחוק הסופר לא יזק, at the end of the Psalms, fol. 147*a*.

The name of the first owner, Jacob, son of the martyr R. Jō'ēs, is written in the word יעקב בן הקדוש ר' שיר השירים, fol. 86*b*:
יֵעֶזְרָא

The Masorah occupies two lines at the top, and three at the bottom, of each page.

The following words are written at the end of Ruth, fol. 86*a*, in the same small handwriting as the Masorah:—

שמואל כתב ספר רות ושפטים וספרו

The following description and memorandum is written on fol. 1*a* (a paper fly-leaf):—

“Vol. 2^m vol. 1^m pervenit ad Biblioth. Dav. Millii. vide Wolf. postea ad Bib. Doct. Benj. Kennicotti.

“Codex MS. in Pergameno Fol. Mag. In hoc libro pervetusto continentur: Jesaias, Ezekiel, xii. Prophetæ minores, quinque Megilloth, Psalmi, Proverbia, Jobus, Daniel, Ezra, Nehemiah, et libri Chronicorum, usque ad 2 Chron. cap. xxxvi. v. 12, ita ut ultimum folium desit. Cum masora magna et parva. Scribae Salomonis nomen occurrit ad calcem xii. Prophetarum; & ad calcem Jobi. Annus scriptionis nusquam reperitur. sed script. circiter A.M. 4894 = A.C. 1136 [antedated, however].

“Prior ille codex, Pentateuchus scilicet, pervenit ad Davidem Millium, Professorem theologum Ultrajectinum eruditissimum:

patet itaque duo haec volumina, quae unum codicem Biblicum constituerunt, à se invicem male esse separata.” Wolf. Bibl. Heb. v. 14. p. 80.

“Vol. i. continetur Pentateuchus, incipiens a Genes. xxxiii. 7. Josuae, Judicum, Samuelis libri, Jeremias. Desunt, ni fallor, libri Regum. Jesaiae et Ezechielis, tum 12 Prophetæ minores, item Ruth. Ibid.”

This MS. is the second of the ten Hebrew MSS. once the property of the Hagen family, and bought for Adam Clarke, at Utrecht, in 1823. The first is MS. Add. 9398 (no. 119). Adam Clarke's book-plate.

121.

Harl. 5774—5775.—Vellum. Two uniform volumes about 9 $\frac{3}{8}$ in. by 6 $\frac{7}{8}$, consisting respectively of fol. 323 and 217. Two columns, 25 lines. The quires, which are of 8 leaves each, were originally marked by catchwords, and also signed with Hebrew letters at the beginning, the signatures being still preserved in vol. ii. Square character. Sefardi hand, dated Elul, A.M. 5156 (A.D. 1396). Fol. 125 in MS. Harl. 5775 is a later restoration. *Kennicott*, 113 and 119; *Ginsburg*, 6.

The Prophets and Hagiographa, provided with vowel-points and accents and accompanied by the Masorah Magna and Parva.

MS. Harl. 5774. The Prophets:—

Joshua, fol. 1*b*; Judges, fol. 24*a*; Samuel, fol. 46*b* (2 Sam., fol. 76*a*); Kings, fol. 101*a* (2 Ki., fol. 131*a*); Isaiah, fol. 158*b*; Jeremiah, fol. 196*b*; Ezekiel, fol. 245*a*; Hosea, fol. 288*b*; Joel, fol. 294*a*; Amos, fol. 296*b*; Obadiah, fol. 301*a*; Jonah, fol. 302*a*; Micah, fol. 303*b*; Nahum, fol. 306*b*; Habakkuk, fol. 308*a*; Zephaniah, fol. 309*b*; Haggai, fol. 311*b*; Zechariah, fol. 312*b*; Malachi, fol. 320*a*.

MS. Harl. 5775. The Hagiographa:—

Ruth, fol. 3*a*; Psalms, fol. 6*b*; Proverbs, fol. 60*a*; Job, fol. 79*b*; Ecclesiastes, fol. 101*b*; Song of Songs, fol. 108*a*; Lamentations, fol. 111*b*; Daniel, fol. 115*a*; Esther, fol. 129*b*; Ezra, fol. 137*a* (Nehemiah, fol. 146*b*); Chronicles, fol. 159*b* (2 Chron., fol. 186*a*).

The following books begin a new column: Kings, Amos, Psalms, and Job.

The number of the Psalms is 149, Pss. cxiv. and cxv. being regarded as one.

The beginnings of the Haftārōth are indicated in the margin of the prophetic books.

The Masorah, which is frequently written in the form of ornamental designs, especially in the second volume, occupies two lines at the top, and three lines at the bottom of each page.

The Masoretic statements regarding the number of verses, Sedārīm, and the middle verse, are distributed among the various books as follows:—

1. Number of verses: Jonah, Nahum, Zechariah.
2. Number of verses, with *sīmān*: Lamentations and Daniel.
3. Number of verses and middle verse: Ezra-Nehemiah.
4. Number of verses, with *sīmān*, and middle verse: Joshua, Ezekiel, Ruth, Proverbs, Job, and Song of Songs.
5. Number of verses and Sedārīm: Hosea, Joel, Amos, Obadiah, Micah, Habakkuk, Zephaniah, and Haggai.
6. Numbers of verses and Sedārīm and middle verse: Esther.
7. Number of verses, with *sīmān*, middle verse, and number of Sedārīm: Judges, Samuel, Kings, Isaiah, Jeremiah, Psalms, Ecclesiastes, and Chronicles.

At the end of Malachi (fol. 322*b*), the

total number of verses, with *sīmān*, the middle verse, and the number of Sedārīm in the Minor Prophets, and the total number of verses and Sedārīm in all the Prophets, are stated.

At the beginning of the second volume there is a list of the Psalms, 149 in number (*vide supra*), by a later hand, and a short chronological table, fol. 2*b*, beginning: עשרה מלך בשנ' ד' אלף ש"ה' ת"ק שנה אחר חרבן הבית שתבנה ותכונן במהרה בימינו אמן. The letters ש"ה' have, however, a fresh appearance.

Subscription of the scribe at the end of Chronicles:—

נכתב בקשטיון דאמפוריא ונשלם בחדש אלול שנת
המשת אלפים ומאה וחמשי' ושש ליצירה והמכתב
מכתב עזרא בר' יעקב בן אדרת ז"ל

This MS. was accordingly written by Ezra ben R. Jacob ben Addereth, at קשטיון דאמפוריא, in the month of Elul, A.M. 5156 (A.D. 1396).

A Latin translation of the subscription is written underneath.

On fol. 323*a* of vol. i. is the following owner's note: הצעיר עבדיה הלוי במהר ישועה כאתב. Most of the owners' names on fol. 1*a* of the same volume are not clear, and on fol. 24*a*: ... זה חלקי מכל עמלי הצעיר מכלוף ...

122.

Or. 1478.—Vellum, about 12½ in. by 10, consisting of 126 leaves. Three columns, 28 lines. The MS. is imperfect at the beginning and at the end, and there are leaves missing after fol. 104, 110, 112, 114, 120. Some leaves are stained, and more or less damaged, e.g. foll. 1, 120. Square character. Good Sefardi hand of the fourteenth century. Ginsburg, 35.

A large portion of the Prophets and fragments of the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Judges, fol. 1*a*, wanting ch. i. 1—xx. 7 (as far as הָלַט); Samuel, fol. 2*a* (2 Sam., fol. 18*a*); Kings, fol. 31*a* (2 Ki., fol. 46*b*).

Isaiah, fol. 61*b*; Jeremiah, fol. 82*a*, wanting ch. xlv. 25—xlviii. 4 (as far as הַשְׁכִּיעַ); Ezekiel, fol. 109*a*, wanting ch. v. 8 (from יְהוָה)—xlviii. 35.

Daniel, fol. 111*a*, viz. ch. iii. 20 (from חֵיל)—v. 29 (ending וְהִכְרִזוּ), viii. 25 (from וְהִצִּילֶה)—xi. 40 (as far as וְשָׁטַף); Ezra, fol. 115*a*, viz. ch. iv. 3 (beginning with אֶלֶהי)—x. 44 (Nehemiah, fol. 119*a*, viz. ch. i. 1—iv. 17*a*); 2 Chronicles, fol. 121*a*, viz. ch. iv. 15 (beginning with אָחַד)—xviii. 1 (as far as וַיִּתְחַבֵּן).

Samuel begins with a new column, and Isaiah opens on a new page, after a blank space of two columns and a half.

The Masorah Magna occupies three lines in the upper and four in the lower margin.

The Masoretic statements usually to be found at the end of the books occur in this MS. as follows:—

1. At the end of Judges: Number of verses, with סִימָן and centre-mark.
2. At the end of Kings: Number of verses and סִימָן, centre-mark, and number of סְדָרִים.
3. At the end of Jeremiah: Number of verses and סִימָן.

The centre-mark הַצִּי הַסֵּפֶר occurs in Samuel, fol. 17*a*; Jeremiah, fol. 95*b*; and Ezra-Nehemiah, fol. 120*a*.

This MS. contains a large number of readings from the ancient codices כּוֹנֵה and הַלְלִי, and the Commentary of Kimḥi is frequently cited in support of a reading. These readings have been collected by Dr. Ginsburg and published in the third volume of his Massorah, pp. 27—36.

This MS. was used by Baer and Delitzsch for their edition of Isaiah (Leipzig, 1872); see the preface, p. vi., and compare the edition of the Psalms (Leipzig, 1880), p. 84.

Former and Latter Prophets.

123.

Harley, 5720.—Vellum, about 13½ in. by 11¾, consisting of 322 leaves. Three columns, with 21 lines to a column. The quires are signed with Hebrew letters on the upper part of the inner margin of the first page, and consist of 8 leaves each, with the exception of the 22nd and 23rd quires, which have 10 leaves each (see the Arabic notes in Hebrew character as given lower down). The first quire is wanting altogether, of the 2nd only the last six, and of the 42nd quire only the first two (foll. 321-22) are preserved. Leaves are also missing after foll. 6, 21, and 303. Square character. Fine bold hand, apparently showing the oriental character in its transition stage to the more regular Spanish style of writing. The codex was probably written in the earlier part of the twelfth century. *Kennicott*, 114; *Ginsburg*, 5.

The Former and Latter Prophets, viz., Joshua vii. 22 (beginning: וַיִּרְצֵי)—xi. 22; xiii. 6 (beginning: אֲנֹכִי)—Judges ii. 7 (ending: אֵת כָּל־); Judges iii. 8 (beginning: אֶת־כּוֹשֵׁן)—Ezekiel xxvi. 17 (ending: הָעִיר); Ezekiel xxvii. 29 (beginning: כָּל הַבְּלִי)—xliv. 19 (ending: הַבְּהֵן): furnished with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. The Former Prophets:—

Joshua, fol. 1*a*; Judges, fol. 20*a*; Samuel, fol. 46*a* (2 Sam., fol. 82*a*); Kings, fol. 112*b* (2 Ki., fol. 147*a*).

2. The Latter Prophets :—

Isaiah, fol. 178a; Jeremiah, fol. 225a; Ezekiel, fol. 280a.

The blank space between the end of a book and the beginning of another is determined by the length of the Masoretic rubric occupying it.

To fill up a vacant space at the end of a line, the scribe has written an abbreviated ש (ׁ or ׂ), which may possibly be the initial letter of his own name (Shemū'ēl, Shime'ōn, &c.).

The Masorah Magna generally occupies one line at the top, and two lines at the bottom, of each page. At the end of each book, the numbers of the verses and of the סדרים and the centre-mark are stated. The Masoretic סימן יתקק is written at the end of Isaiah. The סדרים are indicated in the margin of the text by an ornamental ס.

The names of the books are written in cursive Rabbinic characters at the top of the recto of each leaf, and in Latin at the beginning of each book.

Among the marginal notes on Jeremiah are many references to Kimḥi's Commentary; so e.g. foll. 226a, 234b, 236b. There are also some references to an authority introduced by the designation of כן (so e.g. fol. 268b, on the last word in col. 3; 269a, on line 4 in col. 3). The idea suggests itself that the LXX. version is meant, as the numerical value of כן is 70; but a complete comparison of the passages in question shows that this theory can only be maintained on the supposition that the annotator misunderstood the LXX. in various instances.

The Arabic notes in Hebrew characters already referred to are as follows :—

Fol. 158a: פי הדה אל כראסה עשרה אוראק
והי רקן ונצף

Fol. 168a: והדה אל כראסה איצא כן עשרה
אוראק והי רקן ונצף כתל אלרי קבלהא

On fol. 72a is the following Masoretic note

in Arabic relating to לפנע in 1 Sam. xxii. 17: פי אל תצחיה לבן אשר ובו נפתלי לפנע רפי והם נמיעא
מתפקן עלי דלך והו צד אלמצל

This MS. abounds in various readings.

A facsimile page, with description, was published by the Palaeographical Society in their "Oriental Series" (pl. xl.).

124.

Add. 14,760.—Vellum, about 12 $\frac{7}{8}$ in. by 8 $\frac{7}{8}$, consisting of 317 leaves. Two columns, 25 lines. Foll. 314-15 are partly stained. Square character. Franco-German hand, dated the 13th of Tebeth A.M. (50)53 (A.D. 1293). *Ginsburg*, 20.

The Former and Latter Prophets, provided with vowel-points and accents.

Joshua, fol. 2a; Judges, fol. 22b; Samuel, fol. 42b (2 Sam., fol. 70b); Kings, fol. 93b (2 Ki., fol. 122a).

Isaiah, fol. 150a; Jeremiah, fol. 189a; Ezekiel, fol. 239a; Hosea, fol. 283a; Joel, fol. 288a; Amos, fol. 290a; Obadiah, fol. 294b; Jonah, fol. 295a; Micah, fol. 296b; Nahum, fol. 300a; Habakkuk, fol. 301a; Zephaniah, fol. 302b; Haggai, fol. 304b; Zechariah, fol. 306a; Malachi, fol. 313a.

Obadiah begins a new column, and Isaiah, Ezekiel, Hosea, and Nahum open on a new leaf.

The first word of each book (except in the case of Joshua, Judges, and Samuel) is written in large ornamental letters, with the addition of a pen and ink design in Kings. The closed sections are frequently marked with the letter ס.

Omitted words are supplied, and faulty readings are corrected in the margin.

The following larger omissions are written in the lower margin:—1 Ki. x. 16, 17, fol.

106*b*; 2 Ki. ii. 2—4, fol. 123*a*; xiv. 29—xv. 7, fol. 137*a*; Isa. xliv. 24—28, fol. 176*b*; Ezek. ix. 11—x. 1, fol. 244*b*.—2 Ki. xiv. 29—xv. 7 may be due to a contemporary of the original scribe, the other passages are by later hands.

The beginning and end of the Haftārōth are marked in the margin by a later hand.

At the end of Ezekiel (fol. 282*a*): חזק בנימן המנקה חזק בר יואב נבתי'א ממשפחת הענויים. בנלכוואעי

At the end of Malachi (fol. 315*a*): כבודך יהוה, followed by the total number of verses in the Prophets, enclosed within an ornamental pen and ink design:—

נמצאו הנביאים כולם
בפסקין תשעת אלפים
ומאתים ושמונים וחמשה

This statement, according to which the Prophets contain 9285 verses, is at variance with the ordinary Masorah, which registers 9294 verses in the Prophets; see Ginsburg's *Massorah*, vol. ii., p. 453, letter פ, § 202.

Subscription of the punctuator (who may also have been the scribe), fol. 315*a*:—

נשלם ביום ז' פרשת ויחי בשלשה עשר יום לירח טבת שנת נ"ן לפרט בן לכו'א עי' בנימן המנקה חזק בר יואב נע' ממשפחת הענויים כבודך יי'

This MS. was accordingly finished, at the date already mentioned, by Benjamin the punctuator, son of R. Joab, of the family of the 'Anāwīm.

MS. de Rossi 1261 is a Bible written by the same scribe.

The following contract of sale is written on fol. 315*b*:—

בהנא
מורה אני יצחק חזן יצו' מפורמצינו איך היום יום ו' כג' תמוז השנה פה פירארה מכרתי הספר הזה בכסף מלא לנעלה כמהר שלמה יהושוע יצו' ממודינה בכמהר עמיאל שמואל זלחה ומשכתי מיד מעכו המעות ירכא

שיזכה להנות בו הוא חרעו וזרע ורעו עם כל ספרי הקדש אכיר

This MS. was accordingly sold by Isaac, precentor, of פורמצינו, to Solomon Joshua of Modena, son of 'Ammi'el Samuel, on Friday, the 23rd of Tammuz, A. 5355 (A.D. 1595), at Ferrara.

On fol. 316*a*: אני יחיאל זרם בכמר פתחיה ירא יצ' בכמר ברוך נע' ממשפחת אלטארינו'

Another former owner, ברוך בן פתחיה, has written his name several times on the fly-leaves.

On fol. 316*b* the name of "Luge(?) navaro," son of "Eliezer navaro de Ferrara," is given as that of a former owner.

Censor's note, fol. 315*a*:—

Fra Luigi da Bologna 1599.

125.

Add. 11,657.—Vellum, about 14 $\frac{3}{4}$ in. by 9 $\frac{7}{8}$, consisting of 333 leaves, with 25 lines in a page. There are 33 quires, of 10 leaves each (except no. 31, which numbers 12 leaves), and a single leaf (fol. 333 being the only preserved leaf of the last quire). The quires are marked with catchwords on the last page, but not numbered. The MS. is imperfect at the end, and leaves are missing after fol. 332. Square character. Fine German hand, probably of the fourteenth century.

The Former and Latter Prophets, provided with vowel-points and accents.

Joshua, fol. 2*a*; Judges, fol. 27*a*; Samuel, fol. 51*a* (2 Sam., fol. 83*a*); Kings, fol. 110*b* (2 Ki., fol. 141*b*); Isaiah, fol. 171*b*; Jeremiah, fol. 213*a*; Ezekiel, fol. 266*b*; Hosea, fol. 313*a*; Joel, fol. 318*b*; Amos, fol. 321*a*; Obadiah, fol. 326*b*; Jonah, fol. 327*a*; Micah, fol. 329*a*; Nahum, fol. 332*b*, wanting ch. ii. 1—iii. 19; Zechariah, viii. 15 (beginning: בִּימִים)—x. 4 (ending: מִפְּנֵי).

The whole of Habakkuk, Zephaniah, and Haggai is wanting.

All books except Joel, Amos, Obadiah, Jonah, and Nahum begin a new page; and Judges, Samuel, Isaiah, Jeremiah, Hosea, and Micah commence a new leaf.

The opening pages of Joshua, fol. 2*a*, and Isaiah, fol. 171*b*, are richly illuminated with ornamental designs executed in gold and colours. Smaller ornaments are to be found at the beginning of the other books.

In Joshua, Judges, Samuel, and Isaiah the number of verses is stated (in a Spanish Rabbinic hand) at the end; but the numbers of Samuel and Isaiah are at variance with the ordinary Masorah.

The *Keri* is added (in the same Spanish Rabbinic hand) in the margin of the MS.

The beginning and end of the *Haftārōth* are indicated in the margin by a later hand. Another hand has numbered the chapters with Hebrew letters, and added the titles in the upper margin.

The birth of three children, one girl and two boys, named Olympia, Isaac, and 'Amminadab Gentilhomme, is recorded on fol. 1*a*, with the dates, 22nd of July, A. 298(?) (A.D. 1538), 14th of September, 303 (A.D. 1543), and 7th of April, 305 (A.D. 1545). From a note written in the same square characters below the above, one gathers that the father of the three children was בנימן כהן, and that the scribe who copied out the entries from another book was ישעיה בן טוביה מבניקואלי. An entry in Italian cursive lower down records the birth of a daughter, ריונייה (A.D. 1555), named ריונייה ארסיניאה; the mother, ליטיניאה, being the second wife. The record of the birth of a son below this is not sufficiently legible. In the second of the above entries the town of ציס is named as the father's dwelling-place.

The words משלם הספר in 2 Ki. xxii. 3 (fol. 166*a*) are written in red. The scribe's name was, therefore, Meshullam.

Within the design at the beginning of Kings the following is written: ישמעאל נחמיה רפאל היים אוטולינגי יהודה אליעזר נחמן (?) אחים בנים של מנחם

The following Italian note is written inside the front cover:—

“Manoscritto Ebraico in pergamena contenente i Profeti, fino a Nahum, in fol.”

“Il codice si vi tiene scritto nel Sec. xiv. Le pergamene sono assai belle, e l' esecuzione magnifica, essendo benissimo scritto, ed ornato di iniziali fregiate in oro ed in colori, di ottimo gusto.

“Proviene dalla Libreria Foà di Reggio.”

126.

Harley, 5722.—Vellum, about 13 $\frac{3}{8}$ in. by 10 $\frac{1}{4}$, consisting of 349 leaves. Two columns, 22 lines. Thirty-five quires, signed with Hebrew letters on the first and last pages. The usual number of leaves in a quire is 10, but quires 1 and 15 have 8; nos. 8, 10—12, 26, number 12; no. 16 has 6; and no. 35 consists of 7 leaves. Fol. 1 and the last three leaves are not wholly preserved. Square character. Sefardi hand, dated 7 Iyyar, 16 Tammuz, 4 Elul, (5)188, and 9 Tebeth (5)189 (A.D. 1428—29). *Kennicott*, 112.

The Former and Latter Prophets, provided with vowel-points and accents.

Joshua, fol. 1*a*; Judges, fol. 25*a*; Samuel, fol. 49*a* (2 Sam. fol. 79*b*); Kings, fol. 104*b* (2 Ki., fol. 134*a*).

Isaiah, fol. 161*a*; Jeremiah, fol. 205*a*; Ezekiel, fol. 262*b*; Hosea, fol. 312*a*; Joel, fol. 318*a*; Amos, fol. 320*b*; Obadiah, fol. 325*b*; Jonah, fol. 326*b*; Micah, fol. 328*b*; Nahum, fol. 332*a*; Habakkuk, fol. 333*b*; Zephaniah, fol. 335*b*; Haggai, fol. 337*b*; Zechariah, fol. 339*a*; Malachi, fol. 347*a*.

Samuel, Kings, Ezekiel, Joel, Micah, and

Haggai begin a new column, and Isaiah commences a new leaf.

The margin of the MS. contains the *Ḳerī* and the beginning and end of the *Haftārōth*. Also the centre-mark, *חצי הספר*, in Samuel, fol. 77*b*; Kings, fol. 132*a*; Isaiah, fol. 182*b*; Jeremiah, fol. 232*b*; and Ezekiel, fol. 286*b*.

The MS. is four times dated, as follows:—

1. Fol. 49*a*, at the end of Judges :

תם תל ז אייר שנת פקח עניך וכו' .

2. Fol. 104*a*, at the end of Samuel :

תם תל יו תמו שנת ויקבלם דוד :

3. Fol. 160*b*, at the end of Kings :

תם תל ד אלול :

שנת חפצי לתת :

לחסדיה בן לוי זל :

Hasdiah ben Levi appears to be the name of the person to whom the scribe intended to present the MS.

4. Fol. 262*a*, at the end of Jeremiah :

לדעת חכמה ומוסר להבין כתיבה שבת בשבתו ודי
תם תל ט טבת שנת כי רוח החיה באופנים .

The colophon, fol. 349*b*, where the date occurs for the fifth time, is only half preserved.

Ornamental pen and ink designs of the chain pattern are to be found *e.g.* at the end of Kings, fol. 160*b*; and Isaiah, fol. 205*a*.

The titles of the books are written at the top of every recto, and the leaves are numbered with Hebrew letters.

Former Prophets.

127.

Or. 2370.—Paper, about 11½ in. by 8½, consisting of 206 leaves. Twenty-one quires, of 10 leaves each, signed with Hebrew letters on the first, and marked with catchwords on the last page. The first and last quires

number only 8 leaves each. There are 19 lines in a page. The first three leaves and the last leaf are not wholly preserved. Square character. Oriental (Yemenite) hand, dated A. Contr. 1772 (A.D. 1460—61). *Ginsburg*, 46.

The Former Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Joshua, fol. 1*b*; Judges, fol. 32*b*; Samuel, fol. 62*a* (2 Sam., fol. 100*b*); Kings, fol. 132*b* (2 Ki., fol. 171*a*).

The titles of the books are written at the top of every page, and the chapters are numbered with Hebrew letters by later hands.

The סדרים are marked in the margin by an ornamental ס.

The Masorah Magna occupies one line at the foot of each page. Foll. 178*b*—206 are without Masorah. The centre-mark, *חצי הספר*, occurs in Joshua, fol. 18*a*; Judges, fol. 47*a*; Samuel, fol. 98*a*; Kings, fol. 168*b*.

The number of verses, with סימן, is stated at the end of each book.

The colophon (fol. 206*b*), which is imperfectly preserved, runs as follows:—

נבצע בשנת אתשעב לשטרות יהא סימן טוב על
מריה] ברב זכריה רית הידוע אלבונִי (?) אלה
יזכיהו להגות בו ולדקדק בעניניו ולהבין [מצפוניו]
מעתה ועד עולם הוא חרעו חרעו זרעו אנסו ויתקיים
עליו מקרא שכתוב יברכך יי וישל יאר יי פניו אל
ישא יי פניו אל ול ספרא חלשא ומסכינא קל הקטנים
בניה בן סעדיה בן זכריה בן מרגה אלה ימחול לי
על מה ששגיתי וטעיתי ונסתר מ[עני כדכתיב] שניאות
מי יבין מנסתרות נקיני אנס ישע יקרב ששון יערב

The following Arabic note is written to the right of the colophon:—

علمت بان ندى تبلا ويحيى كتابها
علمت بان يدي تبلا ويحيى (?) كتابها .
i.e.

The same scribe wrote Or. 2210-11, 2348, and 2375.

128.

Or. 2210.—Paper, about $16\frac{1}{2}$ in. by $10\frac{1}{8}$, consisting of 194 leaves. Two columns, 26 lines. Twenty quires, signed with Hebrew letters on the first, and marked with catch-words on the last page. The usual number of leaves in a quire is 10, but the first and last quires number 8, and the 15th and 17th quires consist of 9 leaves each. Square character. Fine bold Oriental (Yemenite) hand, dated Marḥeshvan, A.Contr. 1780 (A.D. 1468). Apparently written by the scribe of Or. 2211 (see colophon in that MS.), 2348, 2375, and 2370. *Ginsburg*, 38.

The Former Prophets: Hebrew text, provided with the ordinary vowel-points and accents, and Targum, with the superlinear punctuation, in alternate verses. Masorah Magna and Parva.

Joshua, fol. 1*b*; Judges, fol. 28*a*; Samuel, fol. 55*b* (2 Sam., fol. 91*a*); Kings, fol. 121*b* (2 Ki., fol. 159*a*).

The סדרים are marked in the margin by a large ornamental ס.

The beginning and end of the Haftārōth are marked in the margin.

The Masorah Magna, which accompanies the text as far as fol. 166*a*, occupies one line at the bottom of each page, and occasionally also one line at the top. The number of verses is stated at the end of Joshua, Judges, and Samuel.

The centre-mark, חצי הכפר, occurs in Joshua, fol. 15*b*; Judges, fol. 42*a*; Samuel, fol. 88*b*; Kings, fol. 157*a*.

In the colophon, fol. 193*b*, it is stated that this volume was written for Abraham b. Joseph at the date already mentioned:—

נבצע בירה מרחשון שנת אֶתְשָׁף לִשְׁטְרֵי יְהוּא סִימֵן
טוֹב עַל מְרִיחַ אַבְרָהָם שֶׁצָּר בְּרַב יוֹסֵף רִית אֱלֹהִים
זִכְיָהוּ לְהַנּוֹת בּוֹ וּלְדַקֵּק בְּעֵינָיו וּלְהַבִּין מִצְּפוֹנוֹ מַעֲתָה
עַד עוֹלָם הוּא זֹרַע וּזְרַעוֹ אֲנֹסוֹ וּיְתַקֵּים עָלָיו

מִקְרָא שְׁכַתּוֹב יִבְרַכְךָ יְיָ וְיִשְׁמְרְךָ יְיָ פְּנֵי אֱלֹהֵי יִשְׂרָאֵל
יְיָ פְּנֵי אֱלֹהֵי וּגְוֵי אֱלֹהֵי יִמְחֹל לִי עַל כָּל מַה שֶּׁשֵּׁנִיתִי
וּמַעֲתִי וְנִסְתַּר מֵעֵינַי כְּכַתִּיב שְׁנִיאוֹת מִי יִבֶּן מְנַסְתְּרוֹת
נִקְיֵי אֲנֹס יִשַׁע יִקְרַב שִׁשּׁוֹן יִעֲרַב

On the same page the birth of a son, Sa'īd, to the owner, Ibrahim Ibn Yūsuf Ibn Sa'īd Ibn Ibrahim, is recorded, with the date Adar, A.Contr. 1781 (A.D. 1470).

נולד הילד הטוב הדומה לעין רטוב אלהים יתן לו
הטוב סעיד נ אברהים נ יוסף נ סעיד נ אברהים
ראש חדש אדר של שנת אֶתְשָׁף לִשְׁטְרוֹת אֱלֹהִים יוֹסֵף
לו חיון על חייהו ושנין על שנהו ויתקיים עליו קרא
דכת כי ילד ילד לנו בן נתן לנו ותהי המשרה על
שכמו ויקרא שמו פלא יועץ אל גבור אבי עד שר
שלום ויקיים עליו מקרא שכת יברכך יְיָ וְיִשְׁמְרְךָ יְיָ
יְיָ פְּנֵי אֱלֹהֵי וּיְחַנֵּךְ יִשְׂרָאֵל יְיָ פְּנֵי אֱלֹהֵי וְיִשֶּׁם לְךָ
שְׁלֹמֶם.

This note is followed by a list of certain Haftārōth.

In a Hebrew-Arabic note on fol. 194*b*, the purchase of this MS. and one of its companion volumes (the Pentateuch) by a man named Yahya is recorded:—

זכה וקנה יהיא אבן סאלם אלוביב יציע
הארא אלתאנ תורה ונביאים השם בה
זיכני להנות בו אני זרעי זרעי זרעי
עד סוף כל הדורות
אֲנֹכֶל
כִּד

129.

Or. 2369.—Paper, about $10\frac{3}{8}$ in. by $7\frac{3}{8}$, consisting of 195 leaves, with 20 lines in a page. Twenty quires, signed with Hebrew letters on the first page. They consist of 10 leaves each, except the first and the last, which now contain 8 and 7 leaves respectively. The following leaves are more or less mutilated: fol. 86, 118, 127, 130—132, 135, 137, 149, 187. Square character. Oriental (Yemenite)

hand, dated Ṣan'ā, Nisān, A.Contr. 1811 (A.D. 1500). *Ginsburg*, 45.

The Former Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Joshua, fol. 1*b*; Judges, fol. 29*a*; Samuel, fol. 57*a* (2 Sam., fol. 94*a*); Kings, fol. 123*b* (2 Ki., fol. 158*a*).

The chapters are numbered with Hebrew letters by a later hand, but not throughout the whole MS.

The סדרים are marked in the margin by an ornamental ס.

The Masorah Magna occupies one line at the bottom of each page, and frequently also one line at the top.

The centre-mark, חצי הספר, occurs in Joshua, fol. 16*a*; Judges, fol. 43*a*; Samuel, fol. 91*a*; Kings, fol. 156*b*.

The number of verses, with simān, is stated at the end of each book.

There are marginal comments in various parts of the MS., taken for the most part from Rashi, Radaḳ (*e.g.* fol. 139*b*), and רבינו ישעיה (*e.g.* fol. 51*b*). The writing of these notes appears to belong to the sixteenth or seventeenth century.

This MS. was written for Yeshū'āh ben Jacob ben Judah al-Ḥabīshī at Ṣan'ā (in Yemen), at the date mentioned, as stated in the colophon, fol. 190*b*:—

נכתבו נביאים אלו על שם החבר הטוב והנעים נטע
שעשועים ישועה שצ' בן יעקב רית בן יהודה נענ
הידוע אלהבישי אלה יזכו להנות בו ולדקק בעניניו
ולחבין מצפוניו הוא זרעו זרע מעתה ועד עולם
אנסו ויתקיים עליו מן שכת לא ימוש ספר התורה
הזה מפ' זהו בו יזמ' ולי' וכו' ועוד יתק' על יברכך יי'
ישא יי' יאר יי' כן תהי רעוא מן שמויא אמן ונבצע
בחדש ניסן שלשנת אהתיא לשטרתי במדינת צנעא
ישע יקרב ששון יערב שגיאות מי יבין כנסתרות נקני'

Fol. 192*a* contains some Arabic verses, beginning: סבחו ללמעבוד יא נמיע אלהוצאר.

These lines are written in the Hebrew

character, and are provided with superlinear vowel-signs.

On fol. 193*a* are some verses in Hebrew, headed: שיר סימן מן שעת אל, and beginning: מבין לבני וניבי

Fol. 193*b* and 194*b* contain Hebrew poems written in designs of a rectangular shape. The upper lines on fol. 193*b* begin: צאניה בנות נוא אמן במשחקים וקול תודה לקראת ראש ההמון נביא בא"פז"הנר המערבי בהיכל לא יכבה בהלו

In about the middle of the same page: אחרת · הרידי לב הדחתים מנויהם ומשכנם וכו'

On fol. 194*b* (at the end, after the poem, concluding with או כשמן הטוב יורד על-ראש (אהרן): אחרת ליהודה הלוי זלחה: (אהרן). These poems are fully pointed.

Fol. 195 is an Arabic-Hebrew fragment of what appears to be a poetic epistle dealing with the restoration of Israel. On the upper part of the verso occur the words: ונזבח שם · ונקריב הפסחים · פי בלאד אלשאם הית זבחים · סאלם ותם אלקול · · · · · אלפרין לאום. This piece is provided with the superlinear punctuation.

130.

Or. 1471.—Paper, about 11 $\frac{3}{4}$ in. by 8, consisting of 254 leaves. Twenty-six lines to a page. Twenty-five quires, nos. ג-א (fol. 1—27) and כב-א (fol. 28—248), signed with Hebrew letters on the first and last pages. The usual number of leaves in a quire is 10. The leaves are numbered with Hebrew letters. Fol. 249—254 are imperfectly preserved. Square character. Oriental (Yemenite) hand, dated Ab, A.Contr. 1900(?) (A.D. 1589). Fol. 1—4, 186, and 248 have been recently supplied to fill up lacunae.

The Former Prophets: Hebrew text, with the ordinary punctuation, and Targum with

the simple superlinear punctuation, in alternate verses. רפה is not marked in the Targum. דגש occurs frequently, and קדם has generally the sign \leq over the ק. Masorah Magna and Parva. The Maḥbereth at-Tiḡān (comp. Or. 1379, &c.) is prefixed.

Joshua, fol. 28*b*; Judges, fol. 59*b*; Samuel, fol. 92*b* (2 Sam., fol. 134*b*); Kings, fol. 169*b* (2 Ki., fol. 210*b*).

All the books, except Judges, commence on a new page.

The Song of Deborah and the two preceding verses, Judg. iv. 23—v. 31, have Sa'adyah's(?) Arabic translation (written in Hebrew characters), in addition to the Targum. The Targum on the Song of Deborah has marginal additions headed תוספתא.

The beginning and end of the Haftārōth are indicated in the margin, and an annual cycle for the complete Bible is also noted in various places. The general heading of these notes is written in the right-hand upper corner of fol. 28*b* (beginning of Joshua), and is as follows: אלו הענינות שקראין: בכל שבת ושבת כדי להשלים תורה נביאים וכתובים בשבתות השנה

The sections of this cycle are indicated in the margins of foll. 28*b*, 42*a*, &c.

The Masorah Magna occupies 1 to 3 lines in the upper, and 1 to 4 lines in the lower margin.

The number of verses and the סימן are stated at the end of each book. At the end of Samuel the number of סדרים, and at the end of Kings the number of סדרים and the centre-mark, are likewise mentioned.

The centre-mark, הצי הכפר, occurs in Joshua, fol. 45*b*; Judges, fol. 76*a*; Samuel, fol. 131*b*; Kings, fol. 208*a*.

Foll. 249—253 are the remnants of the original first four leaves.

On fol. 254*a* there is a mutilated list of the Haftārōth (כמנהג אנשי תימן), with references to the Hebrew foliation of the MS.

The lengthy colophon on the same page runs as follows:—

נשלם זה הנביאים בחסד האל וברחמי יום שלישי
 דהוא תרין יומין לירח אב ייהפך לששון שנת אתתק(?)
 שנין לשטרי במאתא אלכרבה תחרוב ותצדי וירשלם
 תתבני ותשתכלל אמן כיון(sic) יאמ' רחום ונכתב על שם
 בית הכנסת הקדושה המהורה על שם(?) החבר הטוב
 והנעים ילר שעשועים סעדיה בן דוד בן זכריא בן עמרם
 הידוע אלאכלופי קנה אותו לשם בית הכנסת כניסה
 לצף אלהים יזכיהם להנות בו ולדקדק בעניניו ולגלות
 מצפוניו ויקיים עליהם מקרא שכת בו לא ימוש ספר
 התורה הזה מפוך והגית בו יומם ולילה למ' תש' לעש'
 ככל הכת בו כי אז תצליח את דרכך ואז תשכיל:
 אמן וכן יהי רצון . כתבתי ונקדתי והנהתי ודקדקתי
 כיד אלהי הטובה עלי אני קל הקלים ועפר רגלי . . .
 יוסף בן זכריא בן מעודד בן סעדיא הידוע אלקסי
 אלהים ימחול לי על כל מה ששנית וטעיתי והוספת
 ונרעתי ונסתר מעיני כדכת שניאות מי יבין מנסתרות
 נקוני אוכיר והנני מתחנן לפני כל מי שקרא בזה
 הנביאים ומצא בו טעיה הרי זה יתקנה וידון אותי
 לכף זכות לפי שלא כתבתיו אלא ואני בדוחק גדול
 מעול זמן ועול מלכות ואורד הנלות ולא נכתב אלא
 סירוגין סירוגין ועוד לפי שאין עמי דקדוק בו אלהים
 יאיר עינינו במאור תורתו וינחמינו בביאת משיחנו
 ויקיים עלינו קרא דכת כאיש אשר אמו תנחמנו כן
 אנכי אנחמכם ובירושלם תנוחמו אמן נצח סלה

This MS. was accordingly finished in the city אלכרבה on Tuesday, the 2nd of Ab, A.Contr. 1900 (A.D. 1589), and it was written for the synagogue known as כניסה לצף on behalf of Sa'adyah ben David ben Zekhariah ben 'Amram, known as al-'Akhlūfi, by Joseph ben Zekhariah ben Me'ōdab ben Sa'adyah al-Kaisi.

The above date is not perfectly certain, as there may have been an addition after אתתק, 1900. The margins of this leaf are unfortunately torn off, but the MS. may safely be assigned to the end of the sixteenth or the beginning of the seventeenth century.

131.

Or. 2371.—Paper, about $12\frac{1}{4}$ in. by 8, consisting of 217 leaves. There are 26 lines to a page. Twenty-two quires, signed with Hebrew letters on the first and last pages, but after the eleventh quire the signatures are lost. The quires have 10 leaves each, with the exception of the last, which has only 7 leaves. There is an original foliation in Hebrew letters. Folia 1—3, 209—215 are imperfectly preserved. Square character. Oriental (Yemenite) hand of the sixteenth to seventeenth century, evidently written by the same hand as Or. 1474 (no. 139), the writing being also similar to that of Or. 1471 (no. 130), which is apparently dated 1589. The last two leaves are due to a later hand.

The Former Prophets (forming a companion volume to Or. 1474, which contains the Latter Prophets): Hebrew text with the ordinary punctuation, and Targum with the simple superlinear punctuation, in alternate verses; Masorah Magna and Parva.

Joshua, fol. 1*b*; Judges, fol. 32*b*; Samuel, fol. 65*b* (2 Sam., fol. 107*a*); Kings, fol. 141*a* (2 Ki., fol. 180*a*).

The Song of Deborah and the two preceding verses, Judg. iv. 23—v. 31, have, in addition to the Targum, an Arabic translation (written in Hebrew characters), which is probably by Sa'adyah. See also no. 130.

The titles of the books are written on the verso of each leaf in the upper margin.

Samuel begins with a new page, and Kings opens on a new leaf.

In 2 Samuel and in Kings the chapters are numbered with Hebrew letters.

The following passages are marked in the margin by a large ornamental ס, accompanied by a note relating to the annual lectionary: Josh. xi. 1 (fol. 15*a*); xix. 1 (fol. 23*b*); Judg. i. 1 (fol. 32*b*); xi. 1 (fol. 49*b*).

The note placed against Josh. xi. 1 is as follows: מְקָאן סדר תולדות נח למי שמשלים בשנתו: תורה וכתרי, and the remarks relating to the three other passages are of a similar nature. These sections are entirely different from those commonly understood by the term סדרים (triennial sections). Compare Or. 1471 (אלו הענינות שקוראין בכל שבת ושבת וכו').

The beginning and the end of the Haftā-rōth are indicated in the margin.

The Masorah Magna usually occupies one or two lines in the upper, and one to four lines in the lower margin.

The number of verses and the סימן are stated at the end of each book. At the end of Samuel, the number of סדרים and the centre-mark, and at the end of Kings the centre-mark, are likewise mentioned.

The centre-mark, הצי הספר, occurs in Joshua, fol. 18*b*; Judges, fol. 49*a*; Samuel, fol. 104*b*; and Kings, fol. 177*b*.

The ancient codex כונה (ספר כונה) is twice cited, viz. on Judg. xx. 1, fol. 61*b*, and on 1 Ki. v. 28, fol. 148*b*.

The following Masoretic note is written against בְּשֵׁנֶת, 2 Ki. xxv. 1 (fol. 215*b*):
בשנה כה למדנחא

Comments of a non-Masoretic character are found *e.g.* on foll. 42*b*, 45*a*.

On the verso of fol. 216, which contains the Hebrew text only, and is due to a later hand, we find the following subscription, which may possibly be a copy of the original subscription of the MS.:—

ותהי השלמתו יום שלישי י"ח לחדש מרחשון
שנת אהתקנ"ד במאתא מעבר תו ותוביר (פ)

This would show that the MS. was finished on Tuesday, the 18th of Marheshvan, A. Contr. 1954 (A.D. 1642), in the city of מעבר (but compare the date 1589 of Or. 1471).

The following name (presumably that of an owner) is written in large letters on fol. 1*a*: אהרון הכהן ישל

132.

Harl. 5721.—Vellum, about 13½ in. by 10¾, consisting of 165 leaves. Two columns, 24 lines. The quires, a few of which are marked with catchwords on the last page, consist of 8 leaves each. The MS. is imperfect at the beginning and end, and there is one leaf missing after fol. 85. Square character. Fine Sefardi hand of the thirteenth to fourteenth century. *Kennicott*, 115.

The book of Kings and the Latter Prophets, provided with vowel-points and accents, and accompanied by a scanty Masorah Parva.

Kings, fol. 1*a*, wanting ch. i. 1—ix. 11*a* (2 Ki., fol. 15*a*); Isaiah, fol. 39*a*; Jeremiah, fol. 72*a*, wanting ch. xx. 11 (from תִּשְׁבַּח)—xxii. 11 (as far as שָׁם); Ezekiel, fol. 113*b*; Hosea, fol. 149*a*; Joel, fol. 154*a*; Amos, fol. 156*b*; Obadiah, fol. 160*b*; Jonah, fol. 161*b*; Micah, fol. 162*b*, wanting ch. vii. 18 (from וַיַּעַר)—20.

Ezekiel, Amos, and Jonah begin a new column, and Isaiah opens on a new leaf.

The chapters have been numbered in ordinary figures by a later hand, partly in ink, and partly in pencil.

At the end of Ezekiel, the number of verses with סִמָּן, and the number of סְדָרִים are stated, this rubric being written within a square with ornamental border.

The centre-mark (הַצִּי הַסֵּפֶר, written within an ornamental pen and ink design) in Isaiah is placed against ch. xxxiii. 21, fol. 54*b*.

At the end of Isaiah : יתקק סימן

The beginning and end of the Haftārōth have occasionally been marked in the margin by a later hand.

133.

Or. 1472.—Vellum, about 14¼ in. by 9¾, consisting of 167 leaves. Two columns, 28 lines. There are 18 quires, 9 in each of the two

parts of the MS., with a separate enumeration (in Hebrew letters on the first page of a quire) for each part. There are 10 leaves in a full quire, but the last quire of the first part has only 2 leaves, and of the last quire of the second part only 6 leaves have been used. A leaf has been left blank after fol. 81. Square character. Oriental (Yemenite) hand, dated A. Contr. 1824 (A.D. 1512-13). *Ginsburg*, 32.

The books of Samuel and Kings: Hebrew text and Targum, in alternate verses. The text is provided with the ordinary vowel-points and accents, and in the Targum the same style of the superlinear punctuation has been followed as in Or. 1470† (*q.v.*), the forms קָרָם, קָרְמוֹי, &c., being used, and the sign of רפה being absent. Masorah Magna and Parva.

Samuel, fol. 1*b* (2 Sam., fol. 45*b*); Kings, fol. 82*b* (2 Ki., fol. 126*a*).

The book of Kings begins on the verso of a new leaf. On the recto of the same leaf there is a heavy and curious pen and ink design, with the following inscription:—

(Ps. cxviii. 20) זה השער ליי צדיקים יבואו בו

The סְדָרִים are marked in the margin by an ornamental ס.

The Masorah Magna occupies one line at the bottom of each page, and frequently also one line at the top.

The centre-mark, הַצִּי הַסֵּפֶר, occurs in Samuel, fol. 42*b*, and in Kings, fol. 124*a*.

The colophon (fol. 167*a*), which is partly obliterated, runs as follows:—

נכתב זה הנביאים אשר הוא לעיני דורשו מאירו וכשמש
 מזוהירו לכנג הכהנים הטובים צפירת תפארת כחמד
 עינינו ורביד על גרונינו וענק על צוארינו אשר ברביד
 החן נרבידים ובשם טוב נובדים אדונינו ורבותינו
 ... הכהן ישל ב[ר] יוסף הכהן רית בן ישועה הכהן ...

† A volume of Haftārōth to be described in the Liturgical section of this Catalogue.

[אלהים] וזכיהם להגות [בו] ובתורתו הם וזרעם וזרע זרעם
 מעתה ועד עולם אִנֶּס ויקיים עליהם מִקְּ שַׁבַּת לֹא יִמָּ סַפְּ הַתּוֹ
 הוּ מִפּוֹ וְהַזְּ בַּ יוֹמָ וְלֵילָה אִמֵּן כֵּן יֵאמַר בְּעַל הַרְחֵמִים אִמֵּן .
 בִּשְׁנַת אֲתַתְּכֶד יִשַׁע יִקְרַב שְׁשׁוֹן יַעֲרַב אִמֵּן .

o—o

On fol. 1a are the following owners' notes:—

- (1) זֶה הַסֵּפֶר לִיחִיא בֶן סָאֵלִם אֱלֹזִיבִיב וְכוּ
- (2) קֹדֶשׁ לְכַנִּיסַת בֵּית אֶלְכַסְתֶּר
- (3) זֶכֶה וְקִנְהָ זֶה הַכְּתָב מִוֶּסֶא בֶן יַחִיאֵל אֱלֹזִיבִיב וְכוּ

Latter Prophets.

134.

Or. 2543.—Paper, generally measuring about $7\frac{1}{4}$ in. by $4\frac{1}{2}$, consisting of 119 leaves. Different Naskhi hands of the tenth to the twelfth century.

Four Biblical fragments, containing the following portions of the Hebrew text in Arabic transcription, the system employed being phonetic throughout:—

1. Jeremiah xxiii. 22—xxv. 10; xxv. 32—xxxvi. 27; xxxvi. 32—xxxviii. 24; xxxix. 7—xlix. 37. Foll. 1—102, with 10 lines to a page. The ordinary Hebrew vowel-points and accents are added in red. The beginning of Sedārīm are marked by *سدر* in the margin. On fol. 17a, against Jer. xxviii. 11, is written *نصف السفر (= חצי הספר)*.

This fragment, which comprises foll. 1—102, has 10 lines to a page. The extant first leaves of quires are marked by Arabic numerals on the left-hand upper corner; thus *عاشرة* on fol. 16a, *حادية عاشره* on fol. 25a.

2. Gen. xxii. 1—xxiv. 6. Foll. 103—109 (the first leaf being mutilated), with 8 or 9 lines to a page. There are neither vowel-points nor accents.

3. Lev. xxv. 53—xxvii. 6. Foll. 110—115, with 10 to 12 lines to a page. Hebrew vowel-points and accents.

4. Ezek. xxi. 33—xxii. 12; xxvii. 7—23. Foll. 116—119, with 9 to 11 lines to a page. Hebrew vowel-points.

135.

Add. 4708.—Vellum, about 13 in. by $11\frac{1}{4}$, consisting of 213 leaves. Two columns, 20 lines. The quires, which are nearly all of 8 leaves each, were originally signed with Hebrew letters at the end and the beginning, but the signatures have been mostly cut away in the trimming. Leaves are missing after fol. 83 and 160. Square character. Sefardi hand of the twelfth to thirteenth century. *Kennicott*, 126; *Ginsburg*, 10.

[Presented by SALOMON DA COSTA, 1859.]

The Latter Prophets, provided with vowel-points and accents.

Isaiah, fol. 16; Jeremiah, fol. 48b, wanting ch. xxxii. 7 (from *מִשְׁפָּט*)—xxxiii. 4 (as far as *כְּלָבִי*); Ezekiel, fol. 112b, wanting ch. xl. 27 (from *מִשְׁעַר*)—xliv. 13 (as far as *וַיְבִילָה*); Hosea, fol. 168b; Joel, fol. 176a; Amos, fol. 179a; Obadiah, fol. 185a; Jonah, fol. 186a; Micah, fol. 188a; Nahum, fol. 192b; Habakkuk, fol. 194b; Zephaniah, fol. 196b; Haggai, fol. 199a; Zechariah, fol. 200b; Malachi, fol. 210b.

Jonah begins a new column, and Amos opens on a new leaf.

The following additions occur in the margins:—

1. The words and passages omitted by the original scribe.
2. Indications of the beginning and end of the Haftārōth, in some parts of the MS.

3. The קרי and some other Masoretic notes.

The following Masoretic rubrics occur at the end of the books:—

1. At the end of Isaiah: Number of verses, with *sīmān*, number of *Sedārīm*, and middle verse.
2. At the end of Jeremiah: Number of verses, with *sīmān*.
3. At the end of Ezekiel: Number of verses, with *sīmān*, and middle verse.

The following note is written on a small piece of vellum, pasted on the back of fol. 213* :—

נביאים אחרונים כתיבת יד רבינו תם

The MS. was accordingly supposed to have been written by Rabbenu Tam, the grandson of Rashi (ob. 1171), but there is nothing to confirm this tradition.

On fol. 213b* there was originally a contract of sale, but it is now entirely obliterated.

This MS. was at one time regarded as one of the most ancient Biblical codices (see Strack, *Prolegomena critica*, p. 47).

136.

Or. 2372.—Vellum, about $12\frac{1}{8}$ in. by $9\frac{3}{8}$, consisting of 117 leaves. Two columns, 29 lines. Square character. Fine Sefardi hand, probably of the fourteenth century. A number of leaves are stained in part.

The Latter Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva; imperfect at the beginning and the end.

Isaiah, fol. 1a, wanting ch. i. 1—viii. 14 (as far as נָקַד); Jeremiah, fol. 26a; Ezekiel, fol. 62a; Hosea, fol. 94b; Joel, fol. 98b; Amos, fol. 100a; Obadiah, fol. 104a; Jonah, fol. 104a; Micah, fol. 105b; Nahum, fol.

108a; Habakkuk, fol. 108b; Zephaniah, fol. 110a; Haggai, fol. 111a; Zechariah, fol. 112b; Malachi, fol. 117b, wanting ch. i. 2 (from יַעֲקֹב)—iii. 24.

Zechariah begins a new column, and Jeremiah, Obadiah, and Nahum open on a new leaf.

An instance of an open section occurring at the head of a column, with the letter פ at each end, is found on fol. 95b.

The titles of the books are written at the top of the recto of each leaf.

The chapters are numbered with Hebrew letters by a later hand, but not throughout the whole MS.

The Masorah Magna occupies two lines at the top, and three at the bottom, of each page.

The centre-mark, חצי הספר, occurs in Isaiah, fol. 11b, and in Ezekiel, fol. 77b.

The following Masoretic notes occur at the beginning of Jeremiah:—

On fol. 25b:—

מספר פסוקי ירמיה
אשפה וסדריו לא

On fol. 26a:—

מסורתא הדין מרא (פ) דפין
ומסופן מהדף של ספר
ישעיהו
מסורתא של דפין כתי
בצד הדפין

137.

Harl., 5509.—Vellum, about $11\frac{5}{8}$ in. by $9\frac{1}{2}$, consisting of 131 leaves. Two columns, 24 lines. Seventeen quires, marked with catch-words on the last page. The usual number of leaves in a quire is 8. The MS. is imperfect at the beginning and at the end, and leaves are also missing after foll. 51 and 86. Square character. Sefardi hand, probably of the fourteenth century. *Kennicott*, 116.

The Latter Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva; imperfect at the beginning and the end.

Isaiah, fol. 1*a*, wanting ch. i. 1—xiii. 14 (as far as אֶל-עַמּוֹ); Jeremiah, fol. 28*a*, wanting ch. xxxi. 18*b*—xxxii. 39 (as far as וְלִבְנֵיהֶם); Ezekiel, fol. 69*b*, wanting ch. xxii. 29 (from וְאֶת-הַיָּרֵךְ)—xxiii. 29*a*; Hosea, fol. 111*a*; Joel, fol. 115*b*; Amos, fol. 117*b*; Obadiah, fol. 122*b*; Jonah, fol. 123*a*; Micah, fol. 124*b*; Nahum, fol. 127*b*; Habakkuk, fol. 128*b*; Zephaniah, fol. 130*a*; Haggai, fol. 131*b*, wanting ch. i. 5 (from יְהוָה)—iii. 23.

Jeremiah and Jonah begin a new column.

The chapters are numbered with Hebrew letters.

The beginning of the Haftārōth is frequently marked in the margin.

The Masorah Magna occupies two lines at the top, and three at the bottom, of each page. It is omitted after fol. 86 (ending with Ezek. xxii.).

At the end of Isaiah: סִמֵּן יִתְקַן

138.

Or. 2211.—Paper, about 15 $\frac{7}{8}$ in. by 11, consisting of 321 leaves. Two columns, 24 lines. Thirty-one quires, signed with Hebrew letters on the first and marked with catchwords on the last page. There are usually 10 leaves in a quire, but no. 1 has eleven, no. 26 twenty, and no. 9 nine leaves. The last two leaves are imperfectly preserved. Square character. Fine bold Oriental (Yemenite) hand, dated Ṣan'ā, 21st Adar, A. Contr. 1786 (A.D. 1475). *Ginsburg*, 39.

The Latter Prophets: Hebrew text, provided with vowel-points and accents, and Targum, with the superlinear punctuation, in alternate verses. רפה is absent in the

Targum, דגש is frequently employed, and the pointing קָרָם is used. Masorah Magna and Parva. Isaiah has Sa'adyah Gaon's Arabic translation (written in Hebrew characters) in addition to the Targum.

Jeremiah, fol. 2*b*; Ezekiel, fol. 84*a*; Isaiah, fol. 156*a*; Hosea, fol. 262*a*; Joel, fol. 272*b*; Amos, fol. 276*a*; Obadiah, fol. 284*a*; Jonah, fol. 285*b*; Micah, fol. 287*b*; Nahum, fol. 293*b*; Habakkuk, fol. 296*a*; Zephaniah, fol. 299*a*; Haggai, fol. 302*a*; Zechariah, fol. 304*a*; Malachi, fol. 316*b*.

Jonah, Zephaniah, Haggai, and Malachi begin a new column, and Hosea opens on a new leaf.

The סדרים are marked in the margin by a large ornamental ס.

The beginning and end of the Haftārōth are indicated in the margin, for the most part in red ink.

The Masorah Magna occupies from one to three lines in the lower margin.

The number of verses is stated at the end of each book.

The centre-mark, חצי הספר בפסוקים, occurs in Jeremiah, fol. 42*a*; Ezekiel, fol. 120*a*; Isaiah, fol. 207*a*; Minor Prophets, fol. 290*a*.

The middle verse in Isaiah is ch. xxxiii. 22, while according to Ginsburg's "Massorah" (vol. ii., p. 452, letter פ, § 199) it is ch. xxxiii. 21.

Isaiah xvii. 3 is marked as the middle verse in the Prophets, חצי הנביאים בפסוקים, fol. 181*b*.

In a lengthy colophon, fol. 320*a*, written in the form of a column made up of eleven circles, it is stated that this MS. was finished by Benāyāhū the scribe, at Ṣan'ā, for Abraham ben Joseph ben Sa'adyah ben Abraham, at the date already mentioned.

למי חמדת יקר כל מעדנים הלא לשר לאברם הם נתונים: ילוד יוסף אשר אסף ששונים והוא ילד בן זקונים: לך השר תהלות מלפנים והוריד להושע למשנים: ומרעה נתונה (sic) לרועה ומאבות מסרדוהו

לבנים: שמח דודי שנה בת הנפנים עלי שושן ונמע
נעמים (נעמים for): עלו ושמח והסיר אונים יי עורך
שומר אמונים: יזכך ראות טובות צפונים ות(ת)גילה
ותרבה בששונים: עדה .. אמונה לנבונים ושום שכל
לך שר הסננים: עלה לעב ובקע העננים נצור תורה
יקרה מפנינים: והתבונן בהוקי אל ודינים מבוארים
מחוכמים נכונים: לך הרב סנולות המבינים לך אברם
שביה ממעונים:

כתבתיה שנת את עם שמונים שלוש מאות המטה
לאמונים: למי לו(?) נכבשה נחל עדנים לאור מערב
אשר עיניו כיונים: המוד כשביר אשר הרבה כלונים
לכל עובר ושב מן ההמונים: אני הקל צעיר ימים
ושנים בניהו משרת הזקנים: אני סופר וגיטי הם
שנונים אני איני כדאי קל הקטנים: נשלם והלל ליי:
נשלם זה הנביאים בעזרת בורא הברואים יום שלישי
דהוא עסרין וחד יומין בירח אדר שלשנת אלפא
ושבע מאה ותמנן ושית שנין לשטרית(ים) במדינת
צנצא תחרוב ותצדי: וירושלם תתבני ותשתכלל:
יהא סימן טוב וברכה על מדיה דאתעסק ביה אברהם
שצ בן יוסף בן סעדיה בן אברהם וזכה למדנו ביה
הוא וזרעיה ורע זרע ורעיה כדכ לא ימוש ספר
התורה הוה כפיך והגית בו יומם ולילה וזכה לכל
מדה טובה ולשמחת בית השאובה ולחיי עולם הבא
כו יאמר אל נערץ בסוד קדושים רבה: אנסלא

The text of the MS. is preceded by two whole-page illuminations, consisting of richly coloured floral designs enclosed by ornamental borders. The following Arabic inscription, which is written in the upper and lower borders, shows that Ibrāhīm ben Yūsuf ben Sa'īd ben Ibrāhīm ordered the MS. to be written for the synagogue of his place (San'ā).

ما عمل يرسم احبر الاجبار سلالت صريح الاختيار الناض
تشوقا
في طلب العلم وكنز الاسرار علي الاستمرار باجتهد في
الليل
والنهار ابراهيم بن يوسف بن سعيد بن ابراهيم لخزانة
المعمورة
دامت بسعادته ونعمة الله عليه [و]علا قارئها وحافظها
وضانها امين

The expression *لخزانة المعمورة* evidently = for the public library.

Fol. 321, which is written by a hand of the seventeenth century, contains a fragment of a list of the negative precepts, comprising nos. 161—180.

The following notes are written on fol. 2a by a late hand:—

הקדש לכניסת אדונינו כהר"ץ זל"ה

הוא אלתאנ כט בניה הסופר זת"ע נכתב בשנת
אתשפו לשטרי כמה ב"ן פי אכרה ואליום לה מן סנת
מא אחכא פי אכרה אלדי הי סנת אתשפו אלו
(אלי) סנתנא הרה בזפט ארבע מ"א
... ותלאת סנה

Between מ"א or מ"י and ותלאת some words have been erased.

139.

Or. 1474.—Paper, about 12½ in. by 8½, consisting of 274 leaves, with twenty-six lines to a page. It originally contained 27 quires, of 10 leaves each, signed with Hebrew letters on the first and last pages. Square character. Oriental (Yemenite) hand of the sixteenth to seventeenth century (possibly by the scribe of Or. 1471 (no. 130), *q.v.*). The beginning and end (foll. 2—4, 270—274) have been supplied in the eighteenth century. Ginsburg, 34.

The Latter Prophets: Hebrew text, with the ordinary punctuation, and Targum, with the simple superlinear vowel-system, in alternate verses. There is no רפה in the Targum, and דנש is very rare. The form קָרם is used. Masorah Magna and Parva. Isaiah has Sa'adyah's* Arabic translation (written in Hebrew characters), in addition to the Targum.

* Compare Neub. Bodl. Cat., no. 182; also R. Saadia Phijumensis Versio Jesaiae Arabica, &c., Jena, 1790-1.

Jeremiah, fol. 2a; Ezekiel, fol. 70b; Isaiah, fol. 132a; Hosea, fol. 222a; Joel, fol. 231a; Amos, fol. 234b; Obadiah, fol. 241b; Jonah, fol. 242b; Micah, fol. 245a; Nahum, fol. 250a; Habakkuk, fol. 252b; Zephaniah, fol. 255a; Haggai, fol. 258a; Zechariah, fol. 260a; Malachi, fol. 270b.

All the books except Joel, Amos, Obadiah, Jonah, Nahum, Zephaniah, and Malachi begin with a new page.

The beginnings of the chapters, according to the Christian division (occasionally, however, differing from the ordinary arrangement), are marked in the margin with ס and the respective number. The number of chapters in Isaiah is 67, the last chapter being divided into two.

The beginning and end of the Haftārōth are indicated in the margin.

The Masorah Magna generally occupies one line at the top, and one or two lines at the bottom, of a page. At the end of Isaiah and the Minor Prophets is the *sīmān* יתקק.

The number of verses and the *sīmān* are stated at the end of each book, except Zechariah and Malachi.

The centre-mark, חצי הספר, occurs in Jeremiah, fol. 35b; Ezekiel, fol. 101a; Isaiah, fol. 175b; and the Minor Prophets, fol. 247a.

ו in בּוּר (בּוּר ק) Jer. vi. 7, fol. 9b, is marked as the middle letter in the Bible, חצי אותיות של מקרא

The following *sīmān* is prefixed to the Minor Prophets, fol. 221b:—

סימן תרי עשר

הושע והואל עמוס: עבד ליונה וגם מיכה: נחם ודבך צפוניד: חגי זכריה וצִירִיד. פיר הושע יואל עמוס עובדיה יונה מיכה נחום חבקוק צפניה חגי זכריה מלאכי שנ וציר בניים שלח

Comp. Ginsburg's Massorah, vol. ii. p. 356b.

On fol. 274a there is a list of Haftārōth, in a modern hand, with references to the

leaves of the MS. in their original Hebrew foliation.

On fol. 1a: זכה וקנה יחיאל ו' יוסף בנימין יצו' בקרש חנר

On fol. 1b: אשתרא היא אלתאנ * * * * * צאחב כִּבְר סעואן בקרש ונצף * * * * * הקורא ישמח בעהו ובעה ונאנא אלמשתרי לה יוסף דנן (or דכנ?) בחצר אדללאל סאלס יודא מנצורה

140.

Or. 1473.—Vellum, about 12½ in. by 9½, consisting of 169 leaves. Two columns, 24 lines. Eighteen quires, signed with Hebrew letters on the first page. There are usually 10 leaves in a quire, but nos. 1, 12, 13 have 8 leaves each, and the last quire numbers only 5 leaves. Folia 1—10 and some other leaves are partly stained. Square character. Oriental (Yemenite) hand of the end of the fifteenth or the beginning of the sixteenth century. *Ginsburg*, 33.

Jeremiah and Ezekiel: Hebrew text and Targum, in alternate verses, both provided with the superlinear punctuation. The רפה is not marked, the דגש is employed irregularly, and the sign = is used for the ק of קדם.

Jeremiah, fol. 1b; Ezekiel, beginning with a new leaf, fol. 93a.

The סדרים are marked with ס in the margin against the following passages:—

Jer. iii. 12, fol. 6a; vii. 23, fol. 14b; ix. 23, fol. 18a; xii. 15, fol. 22b; xiv. 22, fol. 26a; xvii. 7, fol. 29b; xix. 14, fol. 33a; xxii. 20, fol. 36b; xxiv. 7, fol. 40b; xxvi. 14, fol. 44a; xxix. 7, fol. 48a; xxxi. 20, fol. 52b; xxxii. 41, fol. 56b; xxxv. 10, fol. 61a; xxxvii. 1, fol. 64b; xxxix. 18, fol. 69a; xlii.

* Name erased.

12, fol. 72*b*; xlix. 1, fol. 81*b*; l. 20, fol. 85*b*; li. 19, fol. 88*a*; lii. 5, fol. 90*b*. Ezek. i. 1, fol. 93*a*; iii. 12, fol. 96*a*; vi. 1, fol. 99*b*; viii. 1, fol. 101*b*; x. 1, fol. 103*b*; xi. 20, fol. 106*a*; xiv. 2, fol. 109*b*; xvi. 14, fol. 112*b*; xvi. 60, fol. 115*b*; xx. 1, fol. 119*b*; xx. 41, fol. 122*a*; xxii. 16, fol. 125*b*; xxiv. 24, fol. 130*a*; xxviii. 13, fol. 135*a*; xxix. 21, fol. 137*b*; xxxii. 1, fol. 140*a*; xxxiii. 16, fol. 143*a*; xxxiv. 26, fol. 145*b*; xxxvi. 25, fol. 148*b*; xxxvii. 28, fol. 151*a*; xxxix. 29, fol. 154*a*; xl. 45, fol. 156*b*; xlii. 13, fol. 159*a*; xliv. 4, fol. 161*b*; xlv. 15, fol. 164*a*; xlvii. 12, fol. 167*a*.

This list differs considerably from the list published by Ginsburg, *Massorah*, vol. ii., p. 332.

The following sections are marked with פצל in the margin:—

Jer. vii. 20, fol. 14*a*; xi. 14, fol. 21*a*; xii. 1, fol. 21*b*; xxxvii. 17, fol. 65*b*; Ezek. xlvi. 6, fol. 165*a*.

The beginnings of the Haftārōth are marked in the margin.

The number of verses and the סכּן are stated at the end of each book.

The centre-mark, הצי הספר, occurs in Jeremiah, fol. 47*b*, and Ezekiel, fol. 131*b*.

Concluding formula:—

ברך יי לעולם
אכן ואכן

In the fly-leaves at the end, three paper fragments have been let in. The first contains a somewhat mutilated communication in Arabic (Hebrew characters), addressed by Joseph ben Joseph(?) to Judah...; it belongs apparently to the twelfth century. The last two fragments contain some Hebrew verses, provided with the simple superlinear vowel-signs. Extant beginnings: שלום האל אל נערץ בכור נללו and לאיש חבר ורע

Hagiographa.

141.

Harley, 5506.—Vellum, about 11 in. by 8 $\frac{3}{4}$, consisting of 259 leaves. Two columns, 20 to 22 lines. The quires are mostly of 8 leaves each. Square character. Greek Ashkenazi hand, probably of the thirteenth century. Folia 254—257 are due to another, but apparently contemporary, hand. *Kennicott*, 117.

The Hagiographa, provided with vowel-points and accents.

Psalms, fol. 1*b*; Daniel, fol. 61*b*; Ezra, fol. 79*a* (Nehemiah, fol. 91*a*); Song of Songs, fol. 109*a*; Ruth, fol. 112*b*; Lamentations, fol. 116*a*; Ecclesiastes, fol. 120*b*; Esther, fol. 128*b*; Job, fol. 137*b*; Proverbs, fol. 162*b*; Chronicles, fol. 184*a* (2 Chron., fol. 217*a*).

Ps. xlvii., which was originally omitted by the scribe, is written in the margin of fol. 19*a*. Some other lacunae, as *e.g.* 2 Chron. xix. 7 *sqq.* and xxxvi. 22, 23, have been similarly supplied by still later hands. The omission of 2 Chron. iii. 16*b*—iv. 1 (as far as אמה ארכו), fol. 218*b*, has been left unsupplied.

Daniel and Proverbs begin a new column, and the Song of Songs opens on a new leaf.

The first word of Daniel, Ezra-Nehemiah, Ecclesiastes, and Proverbs, and the first two words of Lamentations, Esther, and Chronicles, are written in larger letters.

Psalms i.—lxxxviii. were numbered by the original scribe, and the rest by a later hand.

The centre-mark, הצי, occurs in all the books, except in Lamentations, Esther, and Chronicles. It is placed after Ps. lxxxviii. 37, fol. 32*a*; Neh. iii. 38, fol. 94*b*; Song of Songs v. 1, fol. 110*b*; Ruth iii. 7, fol. 114*b*; Eccles. vi. 12, fol. 124*b*; Job xxii. 30, fol. 150*b*; and Prov. xviii. 9, fol. 174*a*.

The number of verses is stated at the end

of the Psalms, fol. 61*a* (where for **ושבעים** read **ושבעה**), and of Ruth, fol. 116*a*.

On fol. 1*a* there is a list of Hebrew works, probably the property of a former owner of the MS. This list comprises Biblical MSS., commentaries on the Bible, portions of the Talmud, commentaries on Talmudic tractates, and Maḥzorim, or books of festival prayers, among which there is the **מחזור רב עמרם**, which is probably identical with the **סדר רב עמרם**.

The following entries of former owners occur on fol. 258*a*:—

1. שלי משה שבה בכר יעקב מבוע
2. שלי יעקב בכר אליה מבוע
3. מודה אני שבתי בכר יעקב מבוע כמו שזה
הספר מכתובים הגיע לחלק מר משה אחי
כשנשינו החלוקה

Fol. 258*b* contains a list of Sabbath lessons mainly from the Bible, but including also **משנה ממסכת אבות**, and **אזהרות מרבינו שלמה ע"ה**. Lower down on the same page are a number of cabbalistic recipes.

The birth of a daughter is recorded by the owner named under (1), on fol. 259*a*, with the date, 15th July, 222 (A.D. 1462).

This MS., though later in date, shows some points of likeness to MS. Add. 21,161 (no. 116), and consequently also to the celebrated Codex Reuchlin.

142.

Or. 2373.—Vellum, about 12½ in. by 9¾, consisting of 125 leaves, with 22 lines to a page, most of the pages being arranged in two columns (on account of the verse-form). The MS. is imperfect at the beginning and the end, and a leaf is also wanting after fol. 6. Square character. Oriental hand of apparently the thirteenth to fourteenth century.

A portion of the Hagiographa: Hebrew text, provided with an interesting variety of the superlinear punctuation (*vide infra*), and accompanied by an unusual form of the Masorah Magna and Parva.

Ruth, fol. 1*a*, wanting ch. i. 1—iii. 2; Psalms, fol. 2*a*, wanting ψ xvii. 4—xviii. 29; Job, fol. 65*b*; Proverbs, fol. 91*a*; Ecclesiastes, fol. 114*b*; Song of Songs, fol. 122*b* [breaking off in the middle of ch. vi. 11].

With regard to the punctuation, the following details are to be noticed: (1) there is no sign of **רפה**; (2) both the **שוא נח** and **שוא נע** are indicated by a somewhat slanting line over the consonant (נ̄); (3) the sign **שׂ** is often used to represent the same sound as is expressed by the sublinear “*sēgōl*” (שׁ), thus **אָת**, **וְחָסְרוֹן**, &c.; (4) the composite signs **שׂשׂ**, **שׂשׁ**, and **שׁשׁ** are used in the same way as the sublinear **שׁשׁ**, **שׁשׂ**, and **שׁשׁשׁ**.

It should also be noted that the superlinear Ethnaḥ **שׂ** is regularly employed for the sublinear accent **שׁ**.

The Masoretic terms used in the MS. are also interesting. Thus on fol. 112*a* (containing Prov. xxx. 4—17), **דק' ושל'** is written in the margin against **לעלוקה וחס'**; **דק' וחס'** against **ולו יקחת** is written against **ולו יקחת**; the marginal note on **ליקחת** is **ועצר**; the term **של'** (= **שלם**, *i.q.* **מלא**) standing over the word in the text. **של'** for **מלא** is also used in *e.g.* Or. 4445, and for **דק'** see Ginsburg's *Massorah*, vol. iii., p. 211, *alia*.

The blank spaces between the several books are filled up by ornaments, which are mostly of a circular design, and executed in red and green colours. In some cases the design of the cross appears to be included in the ornamentations. In the middle of a blurred and very irregular whole page design on fol. 114*a*, the date A.Contr. 1257 (A.D. 946) appears to be written down in connection with the birth of a child; but the entry is no doubt a spurious one.

143.

Add. 9405-6.—Vellum. Two uniform vols., consisting respectively of foll. 14 and 32, and measuring about $9\frac{3}{4}$ in. by $7\frac{1}{2}$ to $7\frac{3}{4}$. Three columns. There are 28 lines in a page in Add. 9405, and 27 in Add. 9406. Two quires, of 8 and 6 leaves, in Add. 9405; and four quires, of 8 leaves each, in Add. 9406. Square character. German hand, dated Nisān, A.M. 5069 (A.D. 1309). *Ginsburg*, 17.

Two detached portions of a Mahzor (evidently here used in the sense of arrangement of the books in a liturgical cycle), containing the Megillōth (with the exception of Esther), Jeremiah i. 1—xxiii. 6, and Isaiah xxxiv.—xxxv.; provided with vowel-points and accents.

Add. 9405. The Megillōth:—

Song of Songs, fol. 1*a*; Ruth, fol. 3*b*; Ecclesiastes, fol. 6*a*; Lamentations, fol. 12*a*.

Add. 9406.

Job, fol. 1*a*; Jeremiah i. 1—xxiii. 6, fol. 17*a*; Isaiah xxxiv.—xxxv. fol. 32*a*.

The first word of each book is written in large ornamental characters, and in Add. 9405 there is a pen and ink drawing at the beginning of each book, representing the figure of an animal in the first three books, and the figures of two mourning persons in Lamentations. At the end of Ecclesiastes there are two pen and ink drawings, representing David and Goliath.

On the margin of Lam. v. (last page of Add. 9405), the alternate refrains *אוי כה* and *אוי לני* are repeated by the side of vv. 1—17.

The number of verses in the Song of Songs is stated at the end to be 114, *מספר עשר*, in disagreement with the ordinary Masorah, which fixes the number of verses at 117 (see *Ginsburg's Massorah*, vol. ii., p. 453, letter פ, § 207).

אני שלמה בר יהואל בתבתי זה הפחזור לך ... בר is written at the end of Ecclesiastes and Lamentations.

After Isa. xxxv. (end of Add. 4906), the rubrical direction: *ואתה קדוש כו וקדיש בלא תתקבל*

Subscription of the scribe, on the same page:—

אברקם שנת חמשת אלפים ותשעה ושישים לבריאת עולם בח בניסן

The Mahzor, of which these two volumes originally formed part, was accordingly written by Solomon bar Jehiel for one R. (the name is omitted) b. Abraham, at the date mentioned. The portions of Isaiah and Jeremiah should be compared with the list of *מזמורת* printed in Dr. Ginsburg's "Massorah," vol. ii., pp. 474—75. See Add. 15,451 (no. 55).

Latin descriptions, by the hand of John van der Hagen, are written on the back of the upper covers.

These volumes formed part of the collection of ten Hebrew MSS., once the property of the Hagen family, and bought for Adam Clarke, at Utrecht, in 1823 (see no. 70, &c.). Adam Clarke's book-plate at the beginning of each volume.

144.

Harley, 5715.—Vellum, about $14\frac{1}{2}$ in. by $10\frac{7}{8}$, consisting of 165 leaves. Two columns, 25 lines. Quires mostly of 8 leaves each. Square character. A fine Sefardi hand, probably of the first half of the fourteenth century, or even earlier. *Kennicott*, 118.

The Hagiographa, provided with vowel-points and accents; imperfect at the beginning.

Psalms, fol. 1*a*, wanting Ps. i. 1—xxviii. 7; Proverbs, fol. 36*a*; Job, fol. 52*b*; Daniel,

fol. 69*b*; Ezra, fol. 80*b* (Nehemiah, fol. 88*a*); Chronicles, fol. 99*b* (2 Chron., fol. 120*a*); Ruth, fol. 146*a*; Song of Songs, fol. 148*b*; Ecclesiastes, fol. 151*a*; Esther, fol. 156*a*; Lamentations, fol. 162*a*.

Chronicles and Esther begin a new column, and the book of Proverbs opens on a new leaf.

If there is not sufficient room in a line to complete the last word, the final letter or the last two letters of the same are placed in the margin, some vacant space being left between the columns and these letters.

The number of Psalms is 151, Ps. cxvi. being divided into two, the second beginning :

מה אשיב

There are few Masoretic notes in this MS.

The number of verses is stated at the end of Daniel, Ezra-Nehemiah, and Chronicles. At the end of the last-named book the number of Sedārīm is also recorded.

The number of verses in Ezra-Nehemiah is, according to the MS., 685, whilst the usual Masoretic number is 688 (see Ginsburg's Massorah, vol. ii., p. 453, letter פ, § 213).

At the end of Lamentations we find חזק and the words of the scribe:—

חזק
הכותב לא יזק

The following contracts of sale are written on fol. 165*b*:—

1. Sale of a volume of Talmudic tractates belonging to the latter half of Sēder Mō'ēd and a complete copy of the Hagiographa (the present MS.), by Judah, son of R. Solomon, to R. Elijah, R. Samuel, R. Zedekiah, and R. Abraham, sons of R. Moses, for 17 gold florins.

מודה אני יהודה בנכמור שלמה זלהוה כי מכרתי אילו הספרים דהיינו גמרא מחצי סדר מועד אחרון וא כתובים שלם למורי הנכבדים ר אלייא ור שמואל ור צדקיה ור אברהם בני כמור משה זצל בשכר י

פרחי זהב מכירה שרירא חלוטה וקיימא ועלי לפצותם מכל דין וערער ה יזכה אותם להנות בהם הם וזרעם וזרע זרעם עד סוף כל הדורות אמן י יהודה המוכר בנכמור שלמה זלהוה

2. Sale of the present MS. by Samuel, son of R. Moses, to his brother-in-law R. Solomon, son of R. Jekuthiel of Bethel, for 4 gold florins.

מודה אני שמואל בכמור משה תנצבה כמו שמכרתי זה הספר למורי ר שלמה ניסי בכר יקותיאל ישר מביתאל בשכר ר פרחי זהב שקיבלתי מידו מכירה שרירא חלוטה וקיימא ועלי לפצותו מכל טענה וערער ה יזכהו להנות בו הוא וזרעו וזרע עד סוף כל הדורות אמן וחתמתי שמי פה כדי שיהיה בידו וביד כל הבאים מכוחו לזכות ולראיה הכל שריר וקיים שמואל בכמור משה תנצבה

3. Sale of the present MS. by Solomon, son of R. Jekuthiel, to R. Benjamin, son of R. Joab, for 5 gold florins.

מודה אני שלמה בכמור יקותיאל ישרו כמו שמכרתי זה הספר למורי ר בנימין אחי בכמור יואב זצל בשכר ה פרחים זהב שקיבלתי מידו מכירה שרירא חלוטה וקיימא ועלי לפצותו מכל טענה וערער ה יזכהו להנות בו הוא וזרעו וזרע עד סוף כל הדורות אמן וחתמתי שמי פה כדי שיהיה בידו וביד כל הבאים מכוחו לזכות ולראיה הכל שריר וקיים שלמה בכמור יקותיאל ישרו

4. Sale of the present MS. and of a copy of the "Sēfer hat-Terūmah," by Benjamin, son of R. Joab, to R. Daniel, son of R. Jechiel of Montalcino, at Perosa, in May (5)135 (A.D. 1375).

מודה אני בנימין בכמור יואב זצל כי מכרתי זה הספר כתובים וא ספר הניק ספר התרומה לכמור דניאל בכמור יחיאל זצל מהר אלצינו מכירה חלוטה ושרירה וקיימא וקבלתי המעות מידו הנה בפירושא ועלי לפצותו מכל טענה וערער וזה היה במייו קלה לכן

* Either in the sense of half-brother or brother-in-law, more likely the former; possibly meaning only "my friend."

כתבתי וחתמתי שמי פה כדי שיהיה בידו וביד הבאים
מכוורו לזכות ולראייה [ה]כל שריר וקיים בנימן בככר
יואב זצ"ל

5. Attestation by Jehiel, son of R. Meshulam the scribe, and Benjamin, son of R. Manoah, to the sale of the present MS. by the lady Brunetta, widow of Daniel of Montalcino, to R. Mordechai, son of R. Moses, of קנייא, at Perosa on the Tiber, on Thursday the 11th of Kislew, A.M. 5162 (A.D. 1401).

מעידים אנו חתומי מטה מה שהיה בפנינו בהמשי
בשבת יא בכסליו שנת חמשת אלפים ומאה וששים
ושנים לבריאת עולם לכנין שאנו רגילים למנות בו
פה בעיר פירושא הושבת על נהר טיבריס איד באו
לפנינו מר מרדכי ישר בכר משה זל מקנייא מצד אחד
וכרת ברניטה אלמ מר דניאל מהר אלצנו מצד
אחר ואמרו לנו הו ענינו עדים וכתבו וחתמו בכל
לשון של זכות כמו שאנכי ברניטה הנזכרת מכרתי
למר מרדכי הנז זה הכתובים דהיינו תלים איוב
ומשלי דניאל ועזרה ודברי הימים חמש מגילות וקבלתי
המעות מידו כי הייתי צריכה מהם בעבור מחייתי
ולצורך פרנסתי ועלי להוציאו מכל טענה וערער
ומחלתי לו דמי אונאה ואפילו שווה יותר ובטלתי כל
מודעי ומודעי ומודעי ומודעי דנפקי מנו מודעי
עד סוף כל מודעי בכל לישנא דאמור רבנן דבטלי
בהון מודעי ותנאי ואנו היעדים מה ששמענו מפי מרת
ברניטה הנזכרת כתבנו וחתמנו שמינו פה להיות
ביר מר מרדכי הנז להיות בידו וביד הבאים מכוור
לזכות ולראייה שריר וקיים יחואל בכא מר משולם
הסופר זצ"ל בנימן בכר מנוח זל

An English translation of the first three contracts, and accounts of the last two, which are, however, not entirely correct, are written on a sheet of paper attached to the fly-leaf at the end (fol. 167).

In a Latin note (signed J. Rogers) on fol. 166 a various reading, בִּי־טוֹב for כְּטוֹב, from Ps. cix. 21, is mentioned, but the MS. reads like the printed text בְּי־טוֹב (fol. 26*b*).

145.

Or. 2377.—Paper, measuring 10 to 10 $\frac{1}{2}$ in. by about 7 $\frac{3}{4}$, and consisting of 225 leaves, with 18 lines to a page. Twenty-eight quires (preserved either in whole or in part)—viz. nos. 27—33, 36, 38—57—signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. The number of leaves in a full quire is 10, but quires 27, 31—33, 36, 38, 42—43, 46, 48, 53, 56—57 are incomplete. The MS. is, as the above remarks show, very imperfect. A very large portion is missing at the beginning, and the end is not preserved either. Leaves are also wanting after foll. 35, 51, 52, 53, 88, 91, 94, 95, 120, 121, 122, 138, 141, 182, 219. A considerable number of leaves are imperfectly preserved, the more seriously damaged ones being foll. 66, 88, 93, 111—115, 121, 122, 134. Square character. Yemenite hand of the fourteenth century.

Part of the Hagiographa: Hebrew text provided with vowel-points and accents, all the books, except Ezra-Nehemiah and Chronicles, being accompanied by an Arabic translation (written in Hebrew characters), and Lamentations, Ecclesiastes, and Esther having, in addition, the Targum provided with the simple superlinear punctuation (רפה being very rarely marked, and the pointing קָבִיל, קָרָם being used).

Among the contents is also the Megillath Antiochus (*vide infra*).

The translation of the book of Proverbs is that known as Sa'adyah Gaon's, and the other Arabic translations are also probably by Sa'adyah.

Proverbs, fol. 1*a*; Lamentations, fol. 36*a*; Ecclesiastes, fol. 52*a*; Daniel, fol. 54*b*; Megillath Antiochus: Aramaic text, with the simple superlinear punctuation, and Arabic translation (imperfect), fol. 88*b*; Esther,

fol. 94a; Ezra, fol. 142a (Nehemiah, fol. 152b); Chronicles, fol. 168a (2 Chron. fol. 197a).

On the margins of fol. 55a *sqq.*, and fol. 145a *sqq.*, are expository notes which partly agree with Rashi.

The following lacunae occur in this MS. (besides the missing portions of the Megillath Antiochus):—

Prov. i. 1—v. 2, xxxi. 18—31; Lam. i. 1-2 (as far as וְיִקְעָתָה); Eccles. i. 1—ii. 5, ii. 11 (from רָחַה)—xi. 10, xii. 6—14; Esther i. 2, v. 1—3, v. 8 (from הַמְשִׁתָּה)—vi. 1, 3—8; 1 Chron. xiii. 13—xv. 12 (as far as אֶל־); 2 Chron. xxiv. 25 (from בְּמַחֲלִיִּים)—xxxvi. 13 (as far as וְהַמֶּשׁ), xxxii. 4 (from רַב)—xxxvi. 23.

The Targum on Esther is the so-called תרגום שני

Esther is followed by a fragment of a rhymed poem in Arabic (written in Hebrew characters), containing the history of the book, fol. 139—141. First complete extant line: וּמִן פְּרַחְתָּה אֲלֻמְלֵעוֹן מֵא צַדְקִי. Last extant words: פְּלִים כְּעִבּוּדךָ מֵתֵל.

Daniel is preceded by a fragment of a Hebrew poem on the עֲשֵׂרָה הַרְגֵי מַלְכוּת (differing both from אֱלֹהֵי אֲזַכְרָה and the פִּיטֵשׁ contained in the קִינּוֹת).

At the end of Lamentations, fol. 51b, Ps. cxxxvii. is written by a later hand.

Omissions are supplied in smaller writing in the margin.

The Masorah is chiefly confined to the קָרִי.

The number of verses is stated at the end of Lamentations, fol. 51b, Daniel, fol. 88b, and Ezra-Nehemiah, fol. 168a.

The centre-mark, הַצִּי הַסֵּפֶר, occurs in Proverbs, fol. 17b, against ch. xviii. 10; Lamentations, fol. 45b; Daniel, fol. 71a; Ezra-Nehemiah, fol. 155b.

146.

Or. 1477.—Paper, about 9½ in. by 7½, consisting of 116 leaves, with 23 to 24 lines in a page. There were originally upwards of 14 quires, but only nos. 2—14 are preserved. The usual number of leaves in a quire is 10, but no. 11 has 9 leaves only (foll. 83—91), and nos. 2, 3, and 14 are imperfect. The quires are marked with catchwords on the last page. Leaves are missing after foll. 1*, 7, 8, 116. Some leaves, especially foll. 1*, 1, 103, 116, are imperfectly preserved. Square character. Oriental (Yemenite, but showing some similarity to the Persian) hand of the fourteenth century. Folia 1* and 113 are of the seventeenth century.

Part of the Hagiographa: Hebrew text, with the simple superlinear punctuation*, and an Arabic translation (written in Hebrew characters), in alternate verses. The translation of the Psalms and of the Song of Songs is Sa'adyah Gaon's, and that of Ecclesiastes and Lamentations may also be due to him.

Psalms, fol. 1*b; Ecclesiastes, fol. 92b; Song of Songs, fol. 108b; Lamentations, fol. 115b.

The following lacunae occur in this MS. :—

Ps. ii. 3b—xviii. 48, xxix. 11—xxxii. 11, xxxii. 7—xxxvii. 8; and Lam. i. 17 (from יְרוּשָׁלַם) to the end.

The verso of fol. 99 is left blank, but there is no break in the text.

Heading of the Psalms, fol. 1*b :—

בעזרת אל סוכך נופלים
אתהיל לכתוב ספר תהלים.

Both Ecclesiastes and Lamentations are

* There is no sign of "Raphē," and the sublinear Ethnah was added by a later hand. Fol. 1*b is provided with a complete system of the ordinary accentuation, with various differences.

headed *בשם רחמן*, and the Song of Songs has the following heading:—

*בשם רחמן
תפסיד שיר השירים לבען אלעלמא זל*

The subscription to each book is:—

ברוך יי לעולם אמן ואמן

The division of the Psalms into five books is observed in this MS.

Subscription of the first book, fol. 13*a*:—

כמל אלנו אלאול נבתדי אלנו אלב בעון אללה

Subscription of the second book, fol. 36*a*:—

כמל אלנו אלתאני נבתדי באלנו אלז

The headings to the fourth and fifth books, foll. 51*a*, 63*b*, are due to a later hand.

The Psalms are numbered by a later hand.

The סדרים are marked in the margin with the respective numbers placed under a simple rough design.

List of the סדרים:—

1. Psalms: No. 5, Ps. xxv., fol. 5*a*; no. 8, xxxviii., fol. 10*a*; no. 9, xlii., fol. 13*a*; no. 10, xlvi., fol. 17*a*; no. 11, lii., fol. 20*b*; no. 12, lix., fol. 25*a*; no. 13, lxx., fol. 28*b*; no. 14, lxxix., fol. 32*a*; no. 15, lxxviii., fol. 36*a*; no. 16, lxxxviii., fol. 40*a*; no. 17, lxxx., fol. 43*b*; no. 18, lxxxvi., fol. 47*a*; no. 19, xc., fol. 51*a*; no. 20, xcvi., fol. 55*a*; no. 21, civ., fol. 59*a*; no. 22, cvi., fol. 62*a*; no. 23, cviii., fol. 65*b*; no. 24, cxii., fol. 68*a*; no. [25], cxix. 1, fol. 71*b*; no. 26, cxix. 89, fol. 74*b*; no. 27, cxxii., fol. 78*b*; no. 28, cxxxi., fol. 81*a*; no. 29, cxxxix., fol. 84*b*; no. 30, cxlv., fol. 88*b*.

This list is in entire disagreement with the list published by Ginsburg, *Massorah*, vol. ii., p. 333*a*.

2. Ecclesiastes: No. 2, ch. iii. 12, fol. 96*b*; no. [3], vii. 1, fol. 101*a*; no. 4, ix. 7, fol. 104*b*.

Comp. Ginsburg's list, *Massorah*, vol. ii., p. 333*b*.

3. Song of Songs: No. 2, ch. v. 2, fol. 111*b*.

The centre-mark, *פלניה דספרא*, occurs in the Psalms, against ψ lxxviii. 38, fol. 41*b*.

In Ecclesiastes, fol. 100*b*, and the Song of Songs, fol. 111*b*, it is due to a later hand.

At the end of Ecclesiastes, fol. 108*a*, a later hand has written the Midrashic Targum (*תרנב יהונתן*) on ch. i. 1 of the Song of Songs.

The Psalms are provided up to Ps. lxxii. with special directions in Hebrew by a later hand, indicating their use for the obtaining of special favours, or the warding off of certain calamities, *e.g.*: לשאילת חלום ולפרנסה, ψ xxiii.; להצלחה, ψ xxiv.; להצליח וללמוד, ψ xxv.; לכל צרה בים או ביבשה, ψ xxvi. These directions bear the heading שמוש תהלים (fol. 1**b*).

In the margin the קרי is sometimes noted.

Among the marginal notes which occur here and there, may be noted the one against יִשְׁנָה, Eccles. viii. 1, fol. 102*b*:—

אל תקרא יִשְׁנָה אלא יִשְׁנָה

On fol. 115*a* occurs the following name of a former owner:—

יוסף בן סעדיה בן שלום

147.

Or. 2375.—Paper, about 15 $\frac{1}{4}$ in. by 11, consisting of 316 leaves. Two columns, 24 lines. A considerable number of leaves at the beginning of the MS. are more or less mutilated. It is imperfect at the end, and leaves are missing after foll. 1, 2, 311, 314. Square character. Fine bold Oriental (Yemenite) hand of the latter half of the fifteenth century. Apparently written by the same hand (namely, that of Benayāhū the scribe) as Or. 2210—11, 2348, and 2370. *Ginsburg*, 47.

The Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. All the books, except Ezra-Nehemiah and Chronicles, are

accompanied by an Arabic version (written in Hebrew characters), and the five Megillōth have in addition the Targum, with the simple superlinear punctuation. The Targum on Esther is the so-called תַּרְגוּם שֵׁנִי.

The Arabic translations of the Psalms, Job, Proverbs, and the Song of Songs are known to be by Sa'adyah Gaon, and the other translations are probably also due to him.

The superlinear vowel-signs, &c., belong to the same order as those in Or. 2211 (no. 138), &c.

At the end of Ruth (fol. 6*b* *sqq.*) is a portion containing Midrashic and expository comments on the book. It begins with an Arabic doxology (קאל אלמפסר אלחמד ללה וכו'), but the comments themselves are mainly in Hebrew. As a specimen the following may be taken (fol. 7*a*, col. 2): למה נתחייב אלימלך: ומת בשדה מואב לפי שפירש מן הצבור לפי שהיה אב בית דין וקו' ושם שני בניו מחלון וכלי' והמא יואש ושרף ולמה סמיא מחלון וכו'

Ruth, fol. 1*b*, wanting ch. i. 5—ii. 4 (as far as להם); ii. 14—23; Psalms, fol. 9*b*; Job, fol. 87*b*; Proverbs, fol. 119*a*; Ecclesiastes, fol. 145*a*; Song of Songs, fol. 168*b*; Lamentations, fol. 184*b*; Daniel, fol. 195*a*; Esther, fol. 217*b*; Ezra, fol. 252*b* (Nehemiah, fol. 259*b*); Chronicles, fol. 269*b* (2 Chron., fol. 289*a*, wanting ch. xxxiv. 29 [from יהודה]—xxxvi. 23).

The book of Lamentations begins a new column.

The סדרים are marked in the margin by a large ornamental ס.

The Masorah Magna occupies 1 to 5 lines at the bottom of each page; also 1 to 3 lines at the top in the latter part of the MS.

The number of verses is stated at the end of each book.

The centre-mark, חצי הספר, occurs in the Psalms, fol. 51*b*; Job, fol. 103*b*; Proverbs, fol. 131*b*; Ecclesiastes, fol. 156*b*; Song of

Songs, fol. 177*a*; Lamentations, fol. 191*a*; Daniel, fol. 207*a*; Esther, fol. 239*a*; Ezra-Nehemiah, fol. 261*b*; and Chronicles, fol. 287*a*.

Foll. 312—315 (three columns, 36 to 37 lines) contain fragments of a treatise on the accents of the three poetical books, in Arabic, but written in Hebrew characters. This treatise is entitled הרהייה אלקארי, هداية القار, and is usually assigned to R. Jehudah ben Balaam, but, as it appears, on insufficient grounds. See the remarks of Dr. W. Wickes in his טעמי אמ"ת, pp. 102—105. An abridgment of this treatise was published by the same author in the above-named work, pp. 106—117.

The above fragments of the larger recension were printed by Dr. Ginsburg in vol. iii. of his Massorah, pp. 43—49.

The last leaf (fol. 316) belongs to an entirely different MS. Its page has two columns, with 26 lines in each. Fine Oriental (Yemenite) hand of the twelfth to thirteenth century.

It contains a fragment of the Pentateuch, viz. Lev. xv. 19—xvi. 8 (as far as וְנוקַל): Text, with vowel-points and accents, and Targum, with the simple superlinear punctuation, in alternate verses. Masorah Magna and Parva.

148.

Add. 27,053.—Vellum, about 5¼ in. by 4, consisting of 248 leaves, with 15 lines to a page. The MS. is defective at the beginning and the end. The extant quires, which are nearly all of 10 leaves each, are marked by catchwords on the lower left-hand corner of the last page, and they are also numbered with Hebrew letters both at the beginning and the end of a quire. The catchwords from page to page are written in the middle

of the lower margin. Square character. Italian hand of the fifteenth century.

A portion of the Hagiographa, provided with vowel-points and accents, and accompanied by marginal notes relating to the קרי.

Psalms, fol. 1*a*, wanting Ps. i. 1—end of Ps. xxi.; Job, fol. 137*a*; Esther, fol. 197*a*; Song of Songs, fol. 218*b*; Ruth, fol. 227*b*; Lamentations, fol. 236*a*; Ecclesiastes, fol. 247*a* [breaking off with ch. ii. 3].

The Psalms are numbered, and the several books into which they are divided are separated from each other by blank spaces occupying from one to eight lines.

At the end of the Psalms (fol. 136*b*), after the rubric relating to the number of verses, is the following scribe's colophon:—

בְּנִלְכָּךְ וְאֵי חוֹק וְנִתְחַזַּק נִתָּן קִסְלוֹ הַסּוֹפֵר לֹא יוֹחַ
לֹא הַיּוֹם וְלֹא לַעֲלֹם עַד שִׁיעָלָה הַחֲמוּר בְּסוֹלֵם

At the end of the Song of Songs (fol. 227*b*) the following two names (evidently of former owners) are found:—

שִׁלְכָה סְקַנְרִיאֲנִי (2) כִּשָּׁה רַפְאֵל סְקַנְרִיאֲנִי (1)

149.

Or. 2374.—Vellum, about 13½ in. by 9½, consisting of 180 leaves. Two columns, 28 lines. Twenty-two quires, viz. nos. 2—13, 18—20, 22—28, signed with Hebrew letters on the first page. A complete quire consists of 10 leaves, but nos. 2, 7—9, 11—13, 18—20, 28, are imperfect, there being lacunae after foll. 6, 46, 55, 61, 80, 97, 102, 103, 113, 114, 175. Folia 12, 59, 61, and 107 are mutilated. Square character. Oriental (Yemenite) hand of the end of the fifteenth or the beginning of the sixteenth century.

The Hagiographa: Hebrew text, provided with the simple superlinear punctuation; im-

perfect. All the books, except Chronicles, are accompanied by an Arabic version (written in Hebrew characters), and Lamentations and Esther have in addition the unpointed Targum. The Targum on Esther is the תַּרְגוּם שֵׁנִי. The Arabic translations of the Psalms, Job, and Proverbs are those known as Sa'adyah's.

The superlinear punctuation as exhibited in this MS. agrees with the style of Or. 2227 (see "The Superlinear Punctuation," &c., by G. Margoliouth, "Proceedings of the Society of Biblical Archaeology," vol. xv., pt. 4), employing both the signs בָּ and בֵּ; e.g. צְהָרִים, וְנִחַתָּה.

Psalms, fol. 1*a*; Job, fol. 61*b*; Proverbs, fol. 84*b*; a small fragment of Lamentations, fol. 104*a*; Daniel, fol. 104*a*; Esther, fol. 114*a*; Ezra, fol. 123*b* (Nehemiah, fol. 134*a*); Chronicles, fol. 147*b* (2 Chron., fol. 164*b*).

The following lacunae occur in this MS.:—

Ps. i. 1—xi. 1 (as far as נִוְדוּ); xxv. 14—xxviii. 3 (as far as דְּבָרַי); cvi. 40—cvii. 7; cxxvi. 1—cxxxv. 17 (as far as רִוְחָ).

Job i. 9—v. 25; xxxvi. 16 (from תִּחַתֶּיהָ)—xxxvii. 23.

Prov. xx. 21—xxii. 8; xxix. 16—xxx. 24.

Lam. i. 1—v. 13.

Dan. vi. 25 (from רִי-אֲכָלוּ)—xii. 13.

Esther i. 1—vi. 11 (as far as חֲפָץ).

2 Chron. xxiv. 14 (from כָּלֵי)—xxvi. 1 (as far as שָׁנָה); xxxiv. 23 (from וְלֹא)—xxxvi. 23.

Four blank lines are interposed between the end of a book and the beginning of another.

The division of the book of Psalms into five books is observed in this MS., four lines being left blank at the end of each book (so foll. 14*a*, 29*a*, 38*b*).

The beginning of a large number of lessons, corresponding to the weekly Parashiyoth, is indicated in the margin.

There is a scanty Masorah Parva.

The beginnings of the סדרים are marked with ס in the margin.

The centre-mark, הצי הספר, occurs in the Psalms, fol. 32*b*, against ψ lxxviii. 38; Job, fol. 72*a*; Ezra-Nehemiah, fol. 136*b*, against Neh. iii. 33; and Chronicles, fol. 163*a*.

The occasions at which the different sections of the 119th Psalm, and some other Psalms, are to be said are indicated by a later hand; thus *e.g.* the section beginning *מה אדברתי* (Ps. cxix. 97, fol. 53*a*), is to be said as a remedy *להשישת יד ימין*. Comp. no. 146 (p. 111, col. 2).

150.

Or. 1476.—Paper, about 11 in. by $8\frac{1}{4}$, consisting of 251 leaves, with 17 lines to a page. Twenty-five quires, signed with Arabic ciphers on the first and last pages. The usual number of leaves in a quire is 10, but nos. 6 and 21 have 9 leaves each. After fol. 239, which is the first leaf of the 25th quire, there is a gap extending over several leaves. Square character. Yemenite hand of the fifteenth to sixteenth century. Foll. 240—247 are in a rather similar hand of about the same date, and foll. 248—251 appear to belong to the end of the sixteenth or the beginning of the seventeenth century.

Part of the Hagiographa: Hebrew text, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. All the books, except Ezra-Nehemiah and Chronicles, have an Arabic translation (written in Hebrew characters). On the grounds for considering the Arabic translation of the Song of Songs to belong to Sa'adyah Gaon, see A. Merx, *Die Saadjanische Uebersetzung des Hohen Liedes* (Heidelberg, 1882). But see no. 166.

Song of Songs, fol. 1*b*; Lamentations, fol. 27*b*; Daniel, fol. 44*b*; Esther, fol. 81*a*;

Ezra, fol. 141*a* (Nehemiah, fol. 152*a*); Chronicles, fol. 168*b* (2 Chron. fol. 200*b*).

The Targum on Esther is the so-called תרגום שני.

The Masorah is fullest in Ezra-Nehemiah and Chronicles.

The beginnings of the סדרים are marked with ס in the margin. The number of verses and the *simān* are given at the end of each book, except Chronicles. The centre-mark, הצי הספר, is noted in the margin in all the books, viz., Song of Songs, fol. 10*b*; Lamentations, fol. 38*a*; Daniel (against vi. 12), fol. 63*b*; Esther, fol. 118*a*; Ezra-Nehemiah (against Neh. iii. 33), fol. 155*b*; Chronicles, fol. 197*b*.

Foll. 240—251 contain:—

1. A fragment of the Psalms, viz., Ps. x. 9—18, xi.—xx., xxi. 1—12: Unpointed text and Sa'adyah's Arabic translation (see S. H. Margulies, Saadia Al-Fajūmi's arabische Psalmenübersetzung), in alternate verses.
2. A fragment of Ruth, viz., ch. iv. 10—19: Unpointed Hebrew text and Targum, accompanied by an Arabic translation agreeing with the one contained at the beginning of Or. 1302 (no. 166). Fol. 247*a*.
3. Comments (taken from Rashi) on passages in Pss. vii.—xlii. Fol. 248*b*.

In the entries on fol. 1*a* occur the names of סלימאן בן דוד אלטביעה and סאלם בן נזאת as those of former owners.

151.

Or. 2212.—Paper, about $10\frac{3}{4}$ in. by $7\frac{3}{4}$, consisting of 234 leaves, with 21 lines to a page (for the most part). Twenty-four quires, signed with Hebrew letters on the first and last pages. The number of leaves in a quire is 10, but no. 1 has 8 leaves, and the last two quires are imperfect. There are catchwords

throughout. At least two leaves are missing after fol. 227. Square character. Oriental (Yemenite) hand, dated Ab, A.Contr. 1897 (A.D. 1586).

The Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Ruth, fol. 1*b*; Psalms, fol. 4*b*; Job, fol. 58*b*; Proverbs, fol. 80*a*; Ecclesiastes, fol. 97*b*; Song of Songs, fol. 104*b*; Lamentations, fol. 108*a*; Daniel, fol. 112*a*; Esther, fol. 127*b*; Ezra, fol. 135*b* (Nehemiah, fol. 145*b*); Chronicles, fol. 159*b* (2 Chron., fol. 188*b*).

The Masorah Magna occupies one line at the top, and one at the bottom, of each page.

The number of verses and the סימן are stated at the end of each book.

The centre-mark, חצי הספר, occurs in Ruth, fol. 3*a*; Psalms, fol. 32*b*, against ♀ lxxviii. 39; Job, fol. 69*b*; Proverbs, fol. 88*b*; Ecclesiastes, fol. 101*a*; Song of Songs, fol. 106*a*; Lamentations, fol. 110*b*; Esther, fol. 132*a*, against ch. vi. 1; and Ezra-Nehemiah, fol. 148*b*, against Neh. iii. 33; but it is wanting in Daniel and Chronicles.

Colophon, fol. 224*a*:

נשלם זה הכתובים בעזרת יושב הכרובים יום ששי
דהוא תמני עשר בירח אב ייהפך לששון ולשמחה
של שנת אתתצו שנון לשטרי במאתא אלהצנון יחרוב
ויצדי וירושלם תתבני ותשתכלל אלהים ישימיהו טוב
על מריה דאתעסק ביה אברדם בו זכריה שצי יהודע
אלמעלם אלתנעמי תנצבה ויזכה להנות בו הוא חרעו
חורע זרעו עד עולם כדכת לא ימוש ספר התורה הזה
מפד והנית בו יומם ולילה ונ' כי או תצליח את
דרכיך ואז תשכיל אמן ויזכה לכל מרה טובה ולוקנה
ושיבה ולשמחת בית השאובה ולחי העולם הבא כן
יאמר אל נערץ בסוד קדושים רבה אמן וכן יהי רצון

* The abbreviation שצי must be referred to אברדם, as תנצבה applies to זכריה.

ספרא חלשא ומסכינא זכריה בן שלמה בן משה נענ
הלוי אלצאהרי אלהים ימחול לי על כל מה ששניתי
והוספתי ונרעתי ונעלם מעיני דכת שניאות מי יבין
מגסתרות נקיני אויר י שע יקרב ששון יערב י הדן לכף
זכות מן השמים ידינהו לכף זכות י צדקתך צדק לעולם
ותורתך אמת ברוך יי לעולם אמן ואמן

This MS. was accordingly finished at the date mentioned, in the city of al-Hiṣnain, for Abraham ben Zekhariah, known as יאמעלם אלתנעמי, by Zechariah ben Solomon ben Moses hal-Levi ad-ḏāhiri.

The following pieces are appended by the same hand:—

I. The Megillath Antiochus: Aramaic text, with the superlinear punctuation, and an Arabic translation (in Hebrew characters), in alternate verses. Fol. 224*b*. Only the last verse is wanting.

II. A series of Masoretic lists (clearly imperfect at the beginning), as follows:—

1. Number of verses (685) in Ezra-Nehemiah (? text: של ספר), in the whole of the Pentateuch, the Prophets, the Hagiographa, and the whole Bible, with two memorial verses (Gen. v. 5, Num. iii. 43). Fol. 228*a*.
2. Middle verse in the Prophets (Isa. xvii. 3); end of first quarter, middle verse, and beginning of last quarter in the Former Prophets, the Latter Prophets, and the Hagiographa. *Ibid*.
3. אלין פסקתא דאורייתא, list of passages where the Pāsēḳ occurs in the Pentateuch. Fol. 228*a*.
4. ה מלן בתרי טעמי, list of five words, which are provided with two accents, fol. 228*b*; see Ginsburg's Massorah, vol. i., p. 653*b*, letter ט, § 242.
5. פסקתא דכתיביא, list of passages where the Pāsēḳ occurs in the Hagiographa. Fol. 228*b*.

The Masorah Magna occupies one line at the top, and 1 to 3 lines at the bottom, of a page. In the restored part of the MS. (fol. 2—4, 141—154) there is no Masorah.

The number of verses and the סִכּוּן are stated at the end of each book, except Chronicles. At the end of Job and Proverbs the numbers of verses are given in the so-called Arabic ciphers, here, perhaps, more correctly called באלדגרי, in addition to the usual סִכּוּן.

The centre-mark, הצי הספר, occurs in the Psalms, fol. 23a, against ψ lxxviii. 38; Job, fol. 50b; Proverbs, fol. 66a, against ch. xviii. 10; Ecclesiastes, fol. 74a, against ch. vii. 8; Daniel, fol. 85b; Ezra-Nehemiah, fol. 104b, against Neh. iii. 33; and Chronicles, fol. 129b. It is wanting in the Song of Songs, the Lamentations, and Esther.

There are small ornamental pen and ink designs at the end of the Psalms, fol. 42b, and Job, fol. 58b.

153.

Or. 1475.—Paper, about 12½ in. by 8¼, consisting of 138 leaves. Two columns, 28 lines. The leaves are numbered with Hebrew letters. Square character. Oriental (Yemenite) hand, dated Tammuz, A.(Contractuum) 1916 (A.D. 1605).

The Hagiographa, provided with vowel-points and accents, and accompanied by a scanty Masorah Parva.

Ruth, fol. 1b; Psalms, fol. 3b; Job, fol. 34a; Proverbs, fol. 47a; Ecclesiastes, fol. 58a; Song of Songs, fol. 62b; Lamentations (ספר קינית), fol. 64b; Esther, fol. 67a; Daniel, fol. 72a; Ezra, fol. 82a (Nehemiah, fol. 88b); Chronicles, fol. 98a (2 Chron., fol. 116b).

Each of the first six books begins with a new column.

The division of the book of Psalms into five books is marked in this MS.

The number of verses and the middle verse are stated at the end of most of the books.

At the end of Esther a later hand has written:—

חוק ונתחוקה בעד עמינו ובעד ערי אלהינו

The marginal Masorah chiefly consists of the קרי, the centre-mark, and the marking of the majuscular, minuscular, and suspended letters.

The centre-mark, הצי הספר, occurs in all the books except in Daniel, Ezra-Nehemiah, and Chronicles. In the Psalms it is placed against ψ lxxviii. 38, fol. 19a.

In Esther v. 13, fol. 69b, the final letters of the first four words, which form the tetragrammaton when read in inverted order, are marked, and the following marginal note is added:—

השם מהופך כלמד שנהפכה עליו מדת הדין

Colophon, fol. 138b:—

נשלם זה הכתובים בעזרת האל וברחמי ביום רביעי בשלושה עשר לחדש תמוז שנת אַתְתִּיקוּ על שם התלמידים הטובים האהובים החשובים אברהם חכריא ודוד בני שלמה בן דוד הידוע אלמביעה ה' זכה אותם להגות בו ולדקק בעניניו ולגלות מצפוניו וזכה אותם לכל מדה טובה ולשמחת בית השאובה אַנְסֵל אני העבד הצעיר הקל הנקל קטן הסופרים צעיר התלמידים המתאבק בעפר רגלי החכמים אברהם בי רב יוסף בן סעדיה הידוע ונֵה ה' ימחול לי על כל מה ששניתני ומעיתי ונסתר מעיני כמאמר רבינו דוד מלך ישראל שניאות מי יבין כנסתרות נקיני . . . צורי ונואלי . . . שושרש במש ל כי עמרא

This copy of the Hagiographa was accordingly completed on Wednesday, the 13th of Tammuz, in the year already mentioned, for Abraham, Zekhariah, and David, sons of Solomon ben David, known as aṭ-Ṭabī'ah, by Abraham ben R. Joseph ben Sa'adyah.

Below the colophon a later owner of the MS. has written his name:—

הַצֵּעֵר זְכַרְיָה בֶּן סַעְדִּיָּה יִשָּׁל

Above the colophon there is an Arabic contract (in Hebrew characters), stating that the present MS. was sold in the city *מעבר*, by *לולוהה* (daughter of Ḥasan at-Ṭabī'ah, to Ibrāhīm ben Da'ūd מאחת (or מִנְחַת), for $7\frac{1}{2}$ *hurūf* (בסבעה חרוף ונצף חרף כל חרף מנהא), on Sunday, the 22nd of Sīwān, A. 165 (= A.Gr. 1965, A.D. 1654). This contract is witnessed by—

יִצְחָק בִּירְב אֲבֵרָהִם תִּנְנָבָה
מַעֲוֹד בִּירְב יוֹסֵף זֵלֶהָ
סַעְדִּיָּה בֶּן מַעֲוֹד יִשָּׁל

On fol. 1a are the following names of former owners:—

(1) הרון (sic) דואד (sic) אבן מרי יהיא אלמידאני
אברהם ו' מו' אהרון (3); ו' יוסף גיאט.

Psalms.

154.

Sloane, 2127.—Two vellum leaves, numbered foll. 1 and 46 of the Italian MS. to which they are now attached, and measuring about $6\frac{1}{2}$ in. by $4\frac{1}{8}$. Oriental square hand of the twelfth to thirteenth century. The recto of fol. 46 is almost entirely obliterated.

A small fragment of the Psalms, provided with vowel-points and accents.

Fol. 46 contains Pss. xlv. 16-17; xlv. ; xlvii. ; xlviii. 1—11.

Fol. 1: Pss. li. 21; lii. ; liii. ; liv. ; lv. 1—4.

These two Hebrew folios have been used as fly-leaves in the binding of an Italian work entitled "Trattati dei colori di 'cavalli," which forms the contents of this MS.

155.

Add. 18,830.—Vellum, about $5\frac{5}{8}$ in. by $6\frac{7}{8}$, consisting of 122 leaves, with 11 lines to a page. The quires contain 6 leaves each, but the catchwords by which they were originally marked at the end have been mostly cut away in the trimming. A very good Spanish hand, square character. Fourteenth century.

[REV. A. LÖWY, Jan. 10, 1852.]

The Psalms, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

The Latin beginnings of the Psalms are written in the margin, and the following notes show that the MS. was at an early period successively in the possession of the monasteries of Sancta Maria de angelis in Florence, and of St. Benedict outside the walls of the same city. The abbreviated words are given in full in the following transcriptions, and the use of capitals is employed more uniformly than in the original.

Fol. 1b: *Istud Psalterium Hebraicum est Monasterii Sanctae Mariae de angelis . . .*

Ibidem: *Psalterium istud jam fuit precedentis Monasterii S. Sanctae Mariae de angelis sed nunc modo est Monasterii Sancti Benedicti extra muros Florentiae.*

Fol. 3a: *Notum est omnibus legentibus quod anno Domini MCCC XXXX die quarto mensis Martii nos monachi et conventus monasterii Sancti Benedicti extra muros Florentiae civitatis ordinis camaldulensis ememus atque comparavimus Psalterium istud a monachis et conventu Monasterii Sanctae Mariae de angelis civitatis Florentiae ordinis predicti pretio duorum florinorum quos florinos duos solvimus anno et die supradicto per manus fratris Petri conversi predicti nostri Monasterii Sancti Benedicti domino Marco monacho et camerario Monasterii Sanctae Mariae de angelis supradicti*

recipienti pro dicto Monasterio Sanctae Mariae de angelis. Apparet haec solutio in libro nostro 48(?) in carta L.

Fol. 120*b* (in large letters): Psalterium istud est Monasterii Sancti Benedicti.

On fol. 121*b* are the records (in cursive Italian writing) of the birth of several children, the date in one of these being A.M. (5)422 (A.D. 1662).

Below this is written: Sanctus Job vermes habuit, et per virtutem Domini nostri Jesus Christi mortui sunt.

— Os non comminuetis ex eo: —

156.

Add. 26,973.—Vellum, about 4 in. by 2 $\frac{3}{4}$, consisting of 129 leaves, with 13 lines to a page. Italian hand of apparently the fifteenth century. [ALMANZI COLL., no. 84.]

The Psalms, without vowel-points or accents. The numbering in the margin is probably by the hand of the original scribe. By an oversight he passed from no. 103 at once to no. 105. Pss. civ.—cxix. are thus wrongly numbered cv.—cxx., and the scribe then began to rectify his mistake by marking Ps. cxx. as cxix., and then passing on to cxxi. and the succeeding numbers.

The usual division into five books is not observed in the MS. It is to be noted that the divine name appears throughout the MS. in its abbreviated form יְיָ.

At the end of the Psalms (on foll. 127*b*—129*a*) is a form of תפלת הררך in an Italian cursive hand of about the same age as the rest of the MS.

On fol. 1*a* the name אברהם appears as that of a former owner. The owner's name on the inside on the front cover is not legible, but his father's name was יצחק מקולונייה (?). Both these notes are written in the Italian cursive character.

157.

Harley, 2427.—Paper, about 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$, consisting of 161 leaves. Seventeenth to eighteenth century.

The Psalms and Prov. xx. 14—xxx. 33: the pointed and accentuated Hebrew text, with the Septuagint and a Latin version. The Psalms are also accompanied by an English translation.

The MS. was apparently written by a student for his own use. The complicated order (see the Latin note on the fly-leaf at the end) of the Psalms and chapters of Proverbs, show that the writer at first used one side of the paper only, filling up the blank side later on.

From the same Latin note it appears that the MS. at one time contained the whole of Proverbs.

158.

Add. 19,342.—Paper, about 4 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$, consisting of 12 leaves, with 19 to 32 lines in a page. Inelegant *Ethiopic* writing, apparently of the eighteenth century.

[ARLEY CASTLE SALE, Jan. 8, 1853.]

Psalms i.—xi. 4 (foll. 1—8, 11*a*); li. (fol. 9*b*); cxxi., cxxiii., cxxx., cxl. (foll. 9*a*, 10): the Hebrew text written in the *Ethiopic* character.

Fol. 1*a* (Ps. i.) opens as follows:—

אֲשֶׁר־ :: א :: אֵלֵהוּ : אֵלֵהוּ :

אֵלֵהוּ : אֵלֵהוּ : אֵלֵהוּ :

On fol. 11*a* is the Arabic alphabet, in a rude Maghribi form, with *Ethiopic* equivalents.

Foll. 11*b*, 12*a*, contain a list of church furniture, in an Italian hand of the eighteenth century.

See Wright's "Catalogue of the *Ethiopic* Manuscripts in the British Museum," no. cxxvii.

159.

Or. 4729.—Paper, about $8\frac{3}{4}$ in. by $6\frac{1}{4}$, consisting of 82 leaves, with (for the most part) 22 lines to a page. Persian Rabbinic character; dated A.M. 5582 (A.D. 1822).

[S. J. A. CHURCHILL, Feb. 2, 1894.]

It contains a Persian translation of the Psalms by Baba ben Nuriel, made at Ispahan about 1740 by order of Nādir Shah,* under the general superintendence of Mirza Maḥṭī 'Aḳīlī. A grammatical introduction on the servile letters, the vowels, and the accents, precedes the translation, and at the end is a Persian translation of several "Azhārōth."

Heading:—

אינסת . . . תפסיר תורה ותפסיר תהלים דר אספאהאן
נושתה שורה

The translation of the Pentateuch, therefore, appears to have been also copied by the scribe.

Beginning of the introduction:—

בראנך תחריר ותקדיר תפסיר תורה ותהלים דרין
ביין דר אספאהאן נושתה שדה דר סאל התקן או
פרמאן המלך הגדול קבלה עאלם שאהנשאה גיהי
סתאן תקדיר שדה כה אין כמינה כמתרין תלמיד
הכמים . . . הצעיר א' באבא בן כמוהר א"א כהר
נוריאל זלה"ה או אבתדאי פרמאן קבלה עאלם תא
באנתהאי אנך תפסיר תורה ותהלים בלפט פארסי
מרבוש תחריר שדה . . . תחת אל אמר . . . מירוא
מהשי עקילי וכו'

The Psalms, which begin on fol. 76, are divided into five books in accordance with the usual arrangement, and in the division for the days of the week Ps. xxx. begins the portion for the 2nd day, Ps. xlii. that of the

3rd day, Ps. lxxiii. that of the 4th day Ps. xc. that of the 5th day, and Ps. cvii. that of the 6th day of the week.

At the end of the Psalms (fol. 70b) is the following colophon:—

תמת אל כתאב בעון מלך אל והאב דר רוז ב'
שבת כ"ו אם נמאי סיון שנת התקפ"ב ליצירה או
גהת . . . מרקום גרדיר הצעיר והועיר משה בה"ר
מ' יששכר נ"ע אמיר מבארך באד או"ר

Then follow "Azhārōth" and other poems in Persian (Hebrew character):—

Fol. 71a contains a fragment forming the conclusion of a poem, of which the first extant hemistichs are:—

בקירו תו כה דארם כִּוְדאוונד גהאן דארם

Heading of poem on fol. 71b:—

דר סכב נשם כְּתאב גויד

First hemistich:—

שבי בודם נשסתה

End of the poem (fol. 73a):—

ואו נור שכינה מרא כון תאוה בינא
בנאום אי אמינא בנא כון נאם גבאר

Immediately after the above:—

אינסת רשות אוהרות לרבי דוד בן אלעזר בקודה

The Hebrew beginning of the poem:—

אמון יום זה נחלו עם זה
על יד חווה איש האלוהים

is written in large square characters before the Persian translation.

On fol. 74b:—

אנאו אוהרות לרבי שלמה בן גבריאל שמור לבי

On fol. 81b:—

כתאב אחתראו נאמה תפסיר אוהרות או תצניף
כה"ר מ' משה בן מ' יצחק ז"ל פי אל מוקדמה

Note of former owner (fol. 70b):—

אין פארסי או מאל כמתרין דל שנסתה אליהו בן
א' [משה?]

* So the MS.

† The name of the first owner has been erased.

* Nādir Shah ordered the translation into Persian of the Pentateuch, the Psalms, the Gospels, and the Koran. See the Introduction to the Persian version of the Koran by Aga Jamāl al-Dīn Khwānsārī, Bombay, 1893; also the Memoirs of Khojeh Abdulkurreem . . . translated by Francis Gladwin (Calcutta, 1788), pp. 89—91.

160.

Or. 2452.—Paper, about $8\frac{1}{2}$ in. by 6, consisting of 54 leaves, with 25 to 26 lines to a page. A Persian Rabbinic hand of the eighteenth to nineteenth century. Imperfect. [A. NEUBAUER, June 24, 1882.]

It contains the same Persian translation of the Psalms as the preceding number, but about half the Introduction is missing, and the last leaf (which is mutilated) breaks off near the end of Ps. cxxxii.

161.

Harley, 5521.—Paper, about $8\frac{1}{4}$ in. by $6\frac{1}{4}$, consisting of 62 leaves. There are 30 to 32 lines to a page. Square character in a rather unformed hand. Copied A.D. 1660 from a MS. in the University Library of Cambridge, the latter being dated A.D. 1347.

It contains the Targum on Chronicles, provided with vowel-points.

1 Chronicles, fol. 2a; 2 Chronicles, fol. 29b.

The colophon (fol. 62a) is also a copy of the above-mentioned Cambridge MS. (see Schiller-Szinessy's Cat., Camb. Un. MSS., no. 25):—

חוק ונתחוק חיים הסופר לא ירוק (יחוק *sic for* סיכתי
הכתובים עם התרנום בשנת חמשת אלפים ומאה
ושבע לבריאות *(sic)* עולם בששי בשבת באחד ועשרים
יום לחדש טבת

On the margin: ה'קף, Anno Christi, 1347.

The copyist's colophon, on the lower margin of the same page: Descripsit Tho: Carston fil. Oxonij 1660.

On fol. 1a is the following note of the owner: "Sum Jōis Covel ex dono Mri. Dom. Duckfied. Μημημοστυου Charissimi viri. maij 9^o 1702."

NEW TESTAMENT.

162.

Add. 11,659.—Paper, about $7\frac{7}{8}$ in. by $6\frac{1}{4}$, consisting of 134 leaves, with 21 lines to a page. Square character, dated A.D. 1805. [Presented by ESTHER GRAVELL, Nov. 4, 1839.]

The four Gospels in the Hebrew translation of Thomas Yeates (of the British Museum).

St. Matthew, fol. 4a; St. Mark, fol. 42a; St. Luke, fol. 66a; St. John, fol. 103a.

On the title-page (fol. 3a):—

אונגלין ודיא הבשורה הקדושה לאדוננו וכושיענו
ישוע המשיח כפי מתידי *(sic)* הכבשר אשר בשר בלשון
עברית בארץ פלשתים לקוח מספרי *(sic)* הנקראים
הברית החדשה ונעתק מלשון יון ללשון הקודש

June 7. T. Y. 1805.

On a leaf attached to fol. 2 it is stated that Mrs. Esther Gravel presented the MS. to the British Museum at the request of her late brother, the translator. This note is dated Nov. 4th, 1839.

Fol. 1a contains some account of the translation, including a statement that it was printed by the London Society for the Promotion of Christianity among the Jews.

It does not appear, however, that this version has ever been published, although the "Specimen of Hebrew Testament" printed in the London Society's Report for 1811 agrees entirely with Mr. Yeates' MS. It differs very considerably from the same Society's first edition of the entire Hebrew New Testament, which appeared in 1813 (bearing the names of T. Fry and W. B. Collyer).

163.

Harley, 7637.—Paper, about 8 in. by $5\frac{1}{2}$, consisting of 52 leaves. There are 22 lines

to a page. Square character. Eighteenth century.

A Hebrew translation of the Gospel of St. Matthew, provided with vowel-points; agreeing with the Basle edition of 1537 and the Paris text of 1551.

Title (fol. 1a):—

תורת המשיח תורת אלהים חדשה והיא בשורת האדונינו ישוע המשיח כפי מתי המבשר:

At the end (fol. 52b):—

תמה ונשלמה בשורה טובה ותורת המשיח הנכתבה עלי ידי מתי המבשר
יתן לנו יי לעשות הישר לעינו כל ימי חיינו אמן

164.

Old Royal 16, A. II.—Paper, about 4 in. by 2½, consisting of 49 pages, with 10 lines to a page. Hebrew square character (approaching to Rabbinic) and Latin. Sixteenth century.

The Epistles of St. James and St. Jude, translated into Hebrew, with a Latin dedication to Henry VIII., by Joannes Schepreus (John Shepreve).

The dedication, beginning on fol. 1b, opens as follows: "Invictissimo Angliæ

Frāciaeque regi, Dnō Hyberniae, fidei Catholicae defēsori, in terrisque supremo capiti, Hērico ejus nōis octavo, Joānes Schepreus foelicitatē optat perpetuam."

"Circūspiciēti mihi ter maxime p̄iceps, velut è specula."

The Epistle of St. James, fol. 23a.

Beginning:—

מכתב יעקב השליח: אָמַר יַעֲקֹב . . . לְשָׁנִים עָשָׂר
שְׁבָטִים הַמְּפֹרָיִם שְׁלוֹם לָכֶם:

The Epistle of St. Jude, fol. 44a.

Beginning:—

מכתב יהודה השליח: אָמַר יְהוּדָה . . . לְמַקְדָּשִׁים
בְּאֵל הָאֵב לְשִׁמּוֹרֵי יִשׁוּעַ מְשִׁיחַ וְקִרְוָאָיו

At the end:—

נְשָׁלֵם הַמְּכַתֵּב (sic) יְהוּדָה

165.

Sloane, 237.—Paper, about 5½ in. by 3½.

Foll. 31—34 contain a Hebrew translation of the Revelation of St. John i.—ii. 12.

The Hebrew is altogether unsatisfactory (*sanctus* is *e.g.* translated by הַקֹּדֶשׁ, and *θεολογος* by הַמְדַבְּרָאֵל).

The rest of the MS. contains "Tractatus de sphaerā Armillari."

BIBLICAL COMMENTARIES.

166.

Or. 1302.—Paper, about $10\frac{1}{4}$ in. by $8\frac{1}{2}$, consisting of 275 leaves, with 24 lines to a page. The quires, 29 in number, consisted originally of 10 leaves each (with the exception of the 19th quire which only has 8 leaves); but of the first quire only the last three leaves (fol. 2—5), and of the last quire only the first two and another leaf near the end (fol. 273—74, lacuna, fol. 275) have been preserved. Foll. 253, 274, and 275 are imperfect. There are signatures in Hebrew letters on the upper margin of the first and the lower margin of the last page of a quire. Yemenite square character of the fourteenth to fifteenth century.

The books of Ruth, Psalms, Proverbs, Song of Songs, and Ecclesiastes: the Hebrew text, provided with the simple superlinear punctuation, and accompanied by a translation and commentary in Arabic (written in the Hebrew character). The commentary is wanting in the book of Proverbs. Ruth, the Song of Songs, and Ecclesiastes have also the Targum provided with the simple superlinear punctuation. The רפה (ר) is frequently marked both in the Hebrew and the Aramaic, דנש is but rarely used, and the pointing קרם is to be noticed.

Ruth, fol. 2a, wanting ch. i. 1—ii. 12; Psalms, fol. 9b; Proverbs, fol. 123b; Song

of Songs, fol. 154a; Ecclesiastes, fol. 186b, wanting parts of the last chapter.

The Arabic translation and commentary of the Psalms, as also the Arabic translation of the book of Proverbs, are those known as Sa'adyah's.

The Arabic translation of the Song of Songs agrees with the version published by Merx as "Die Saadjanische Uebersetzung," and the portion of Commentary given on pp. 34, 35 of Merx's edition also forms part of the comments contained in this MS. Jacob Loevy (*Magazin für die Wissenschaft des Judenthums*, 1883, p. 33 *sqq.*) has, however, made it probable that the present translation can only be looked upon as a later recension of Sa'adyah's work. But see Bacher in *Stade's Zeitschrift*, iii., p. 202 *sqq.*

The Arabic translation and Commentary of Ecclesiastes agree with those made known by J. Loevy (1884) as the work of Isaac b. Judah ibn Gajjath.

The fragment of Ruth (the Commentary being mainly in Hebrew) begins:—

ויכון אנרך כאמלא מן ענר אלה אלאה אסר
אלדי גית לתסתכני תחת צלאה ק' ותהם כל העיר
עליהן נכנסו כל אנשי העיר לראות את געמי באותה
שעה

At the end, a piece beginning:—

וקיל אנה למה אחתאג אלי דכר אלנסב אלשריה

Comp. Steinschneider's *Berlin Cat.*, no. 129, also *Neub.*, *Bodl. Cat.*, no. 2484.

At the end of the Psalms (fol. 123a):—

תם מא ענא בתפסירה ותאוילה רבינו סעדיה הכהן (sic)
בן יוסף ראש הישיבה זכרו לברכה ולתחייה ושלמא
לרבנן ולכל ישראל

The following division into sections, marked with the letter ס and the respective number in the margin, occurs in the books of Psalms and Proverbs:—

1. ג, Psalms xvii., fol. 19b; ד, xx., fol. 23b; ה, xxv., fol. 27a; ו, xxx., fol. 30a; ז, xxxv., fol. 34a; ח, xxxviii., fol. 38a; ט, xlii., fol. 41b; י, xlvi., fol. 45b; יא, lix., fol. 53b; יב, lxv., fol. 57a; יג, lxix., fol. 61b; יד, lxxiii., fol. 65a; יו, lxxviii., fol. 69b; יז, lxxx., fol. 73b; יח, lxxxvi., fol. 77a; יט, xc., fol. 81a; כ, xcvi., fol. 85b; כא, civ., fol. 89b; כב, cvi., fol. 92a; כג, cviii., fol. 95a; כד, cxix. 1, fol. 101b; כו, cxix. 89, fol. 104a; כז, cxxii., fol. 107a; כח, cxxxix., fol. 113a; כט, cxlv., fol. 114a.

2. ג, Proverbs iii. 19, fol. 125b; ד, vii. 5, fol. 129a; ה, x. 1, fol. 131b; ו, xii. 21, fol. 134a; ז, xv. 23, fol. 137a; ח, xviii. 10, fol. 139b; ט, xx. 22, fol. 141b; י, xxii. 22, fol. 143b; יא, xxiv. 25, fol. 146a; יב, xxvii. 11, fol. 148b; יג, xxx. 1, fol. 151a.

This division differs entirely from the usual arrangement of סדרים, as can be seen from a comparison of the above lists with the lists of סדרים given in Ginsburg's Masorah, vol. ii., p. 333a.

Various Masoretic notes are scattered about the volume. Ps. lxxviii. 38, fol. 71a, and Prov. xviii. 10, fol. 139b, are fixed as the centre-verses, in disagreement with the usual Masorah, see the same edition, vol. ii., p. 453a.

A later hand has placed the centre-mark, against Ps. lxxviii. 36, fol. 71a, and Prov. xvi. 18, fol. 137b.

The number of verses in the book of Ruth is given at the end, fol. 9a, as 85, in agree-

ment with the usual Masorah (Ginsburg, vol. ii., p. 453a):—

סכום הפיסוקים של ספר זה שמונים וחמשה
פיסוקים סימן פה נגד המנין שם ימלה .:

Another hand has added the number of verses, middle verse, and number of סדרים in the book of Proverbs at the end, fol. 153b:—

סכום פסוקי דספר משלי תשע מאות וחמשה עשר
סי' תתקמו וחציו לפני שבר נאון וסדריו שמונה

Headings of the books:—

1. Psalms, fol. 9b:—

בשם רחמן
מלא רחמים

אתחיל לכתוב ספר תלם (sic) בעזרת רופא
חולים ועוזר דלים .

2. Proverbs, fol. 123b:—

בשם יי אל עולם

3. Song of Songs, fol. 153a:—

בשם רחמן מלא רחמים

אתחיל לכתוב שיר השירים בעזרת משפיל ומרים
והוא האל יוצר יצורים .

4. Ecclesiastes, fol. 186b:—

בשם רחמן מלא רחמים

אבתדי אן אכתב כתאב אלוהד
אלמלקב בספר קהלת אבתדא אלמתוולי תאליפה
ושרחה וקאל .

The following notes of the scribe are to be found respectively at the end of the books of Proverbs, fol. 153b, and Song of Songs, fol. 186b:—

כתב ונקט עלי נסיך ניר מחקק לאן אלתחקיק מעדום
פי אלבלאד ולא יונד אלא נקט בקדר תרניה אלעקל
(ואללה אלעאלם באלגבאיא) אלא כלם יסירה שאדה
קד אמלנא עלי תחקיקהא פי כתב עלי טריק אלתקליד
לא בטרק ברהאנייה פמן אמל עלי הדי אלכתאב
ידון לכף זכות פאלעדור ואצח אד אלדקדוק מעדום
פי בלאד * איצא פי חאל אלתעלים למ נקרא עלי ידי
מרשד מחקק פנסאל מן אללה אן ילהמנא אלי טרק
אלרשאד ויצפח לנא ען גמיע כטאיאנא וולאתנא והו
ולי דאלך סבחאנה גל ועלי עלווא כבירא .:

* An erasure.

נקל אלתרנום ואלתאויל ען נסכה נלק כתירת אלוהף
ואלולל ולא יונד גירדהא פלא ינקד עלי אלנאסך ואללה
תע עאלם אלנבאיא והו יצפח ען נמיע אלכטאיא
ואלוללת סבחאנה ונל גלאלה כניב מן דעא אליה .

The following names of former owners occur on fol. 1a: יחיא בן יוסף צאלח, יחיא בן יוסף, and יצחה.

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Or. 2388.—Paper, about $9\frac{3}{4}$ in. by $6\frac{3}{4}$, consisting of 193 leaves, with 27 lines to a page. There are lacunae after foll. 8, 27, 45, 64, and 113, besides the missing portion at the beginning. The quires, originally consisting of 10 leaves each, were marked by catch-words at the end, and also signed with Hebrew letters on the last and first pages respectively (so *e.g.* foll. 8*b*, 27*b*, 36*b*, 85*a*, 114*a*, 174*a*). Written in a good Oriental Rabbinic hand of the sixteenth century. Some of the extant leaves are more or less badly damaged.

An Arabic Commentary on the second book of Samuel, by Isaac ben Samuel has-Sefardi. An Arabic translation (generally in small sections) precedes the respective portions of the commentary, but of the Hebrew text the first words only are given.

First words (in comments on ch. i. 21):—

יכסח קט ברהו ולא דלך • וקיל פי בלי אנה מן
בלול בשמן בתית והו קול אלתרנוס פיה דמשיח
כרבמישחא •

At the end (showing that the Commentary originally covered also the first book of Samuel):—

כמל תפסיר ספר שמואל אלנבי עליה אלסלם סכא
צנפה רבינו יצחק ביר' שמואל הספרדי זלחה וקצר
פיה אחצאר כחאסן אקואל פצלא אלכפסרין רצי אללה
ענהם • ואחצאר איצא כא ופקה אללה תע לידה
ואחצרה כאטרה מן כיעני גריב ותפסיר עניב: ברוך
י' לעולם אמן ואמן: ימלך י' לעולם אמן ואמן:

Immediately below the above:—

תם ונחתם על ידי מיכאל בר דוד הנצבא

The scribe has not unfrequently filled up a blank at the end of a line with the first letter of his name (so *e.g.* fol. 1*a*, line 1; fol. 8*a*, line 5; fol. 15*b*, line 3).

The value of the Commentary lies mainly in the very numerous references to the early grammarians and commentators that are found in it. In Steinschneider's article on Abraham b. Salomo's Commentary on the Prophets (*המוכיר*, xix. 131—136; xx. 7—12, 39—40, 61—65), Isaac b. Samuel is stated to have lived about A.D. 1380. This conclusion is reached partly on the ground of an Isaac b. Samuel being mentioned in a note contained in a Bodleian MS. (Cod. Hunt, 185) as having lived at that date (see *המוכיר*, vi. 114), and partly on the strength of references to a late work, and connections with late personages, supposed to be embodied in Abraham b. Salomo's quotations from Isaac b. Samuel (*op. cit.*, xx. 10).

The list of authorities (of whom a detailed account will be given presently) who are referred to in the present MS. does not, however, warrant a later date for our author than the earlier, or, at the latest, the middle part of the twelfth century. The conclusion, therefore, at which one is bound to arrive on the internal evidence before us is that the Isaac ben Samuel has-Sefardi who is mentioned in Cod. Hunt, 185, is only a much later namesake of the author of the present Commentary. A "Dayyan" bearing the name יצחק ביר' שמואל הספרדי is found as a signatory at the foot of two Caïrene Hebrew-Arabic deeds published by Merx in "Documents de Paléographie Hébraïque et Arabe," the first belonging to A.D. 1115, and the second to A.D. 1124. The suggestion lies, therefore, very near that the author of the present Commentary is to be identified with

this Isaac ben Samuel rather than with any later authority of the same name. The difficulty that yet appears to remain lies in the reference to al-Ḥarīzī, which Steinschneider noticed* in the quotations from Isaak b. Samuel in Abraham b. Salomo's Commentary (*op. cit.*, xix. 10). It is very probable, however, that the passage in question contains the words of Abraham b. Salomo himself, and were only regarded as Isaac b. Samuel's remarks on account of their apparent connection with the actual quotations from that author. The only volume of Abr. b. Salomo's work possessed by the Museum (Or. 2387) does not contain the Commentary on 2 Kings from which the embarrassing quotation is made; but it is very unlikely that an author who mentions no later authorities than authors flourishing in the eleventh century, in a lengthy Commentary on 2 Samuel, should refer to al-Ḥarīzī in his Commentary on 2 Kings, or be even connected with personages who lived in the fourteenth century.

The following is a list of the authorities quoted in the present Commentary:—

1. Sa'adyah Gaon, pretty frequently in the latter portions of the commentary. Notice especially a long quotation beginning at the end of fol. 134*b* (on ch. xxi.):—

וקד תכלם פיהא סייד אלמפסרין רבינו סעדיה גאון זכ' לב' פי תפסיר פרשת ואתה תצוה פי קצה אלמפסרין ואלתמים בכלאם ונזי קד חאט פיה במעטם אנראצהא

On fol. 164*b* (extending to fol. 166*a*, comment on ch. xxii.):—

וקד פסר איצא הדה אלשירה רבנו סעדיה ראם אלמתיבה אלפיומי זכר' לבר' פי פרשת ויהי בשלח קבל תפסירה לשירת ויושע' קאל קד ינבני אן נעלם אנה ארא קאל מיד כל אויביו פקד דכר שאול פי נמלתהם זכר'

* See, however, the foot-note on p. 388 of the number of the "Jewish Quarterly Review" already referred to.

On fol. 169*b* (on ch. xxiii. 1—7):—

וונדת רבינו סעדיה גאון פיומי זכ' לבר' קד פסר הדה אלפצל אלי ובליעל פי אול פראסה וארא קאל' קאל דוד כי לא כן ביתי עם אל' מענאה כי לא כן לבר ביתי עם אל ונ'

See the full text of these three longer quotations from Sa'adyah in my account of the MS. in the "Jewish Quarterly Review" for April, 1898.

On fol. 33*a* (on ch. vi. 13) Sa'adyah is mentioned in conjunction with Hai Gaon in the following terms:—

ולא באס אן אדכר לך ההנא מא ונדתה מסטורא לטורי אלעלם פי אלמא' והמא רבנו סעדיה ורבנו האי גאונים זכ' לב' קאל רבנו סעדיה גאון זל אן אלגואמים כשרים לקרבן ושחומהא הראם ... וקאל רבנו האי גאון זל אנהא פסולין לקרבן ושחומהא חלאל זכר'

2. Sharira Gaon (in a quotation from Yehūdah ibn Balaam), on fol. 42*b* (in comments on ch. vii. 23), the passage being as follows: וקאל ר' יהודה פי תפסיר גוים ואלהין' ראי אלמפסרין' אלמתקדמין פי הדה אלפסוק אן אלהו' הנה יעני אלבארי סבחהנה' קאל הכרי כאנה אשרד תע' דאתה מעהם פי אלנזאה ואן כאן הו' תע' רבהם וכאלקהם' וקיל הדה פי דראש וקע פי אני ויהו' הושיעה' נא' אלמקול פי איאם אלסוכה' ראית דלך לרב שרירא גאון זל פי תשובה

See S. Poznański, "Zeitschrift für Hebräische Bibliographie," i. 98, 99.

3. Hai Gaon, fol. 33 (on שור ומריא in ch. vi. 13, see also under Yehūdah ibn Balaam); foll. 158*b* and 162*a* (where the אלמפסרין is quoted in connection with ch. xxii. 34, 46 respectively).

4. Abu Zakaryah Yahyah, *i.e.* Yehūdah Hajjūj, almost continuously: so *e.g.* foll. 1*b*, 2*b*, 3*b*, 18*a*. The same authority is referred to under the title אלמפסרין in *e.g.* foll. 156*b*, 163*a*.

The following quotations are evidently taken from the כתאב אלנתף (see Harkavy in "Revue des Etudes Juives," xxxi., p. 288-9.

On fol. 11a (on ch. iii. 12):—

ופסרה אבי זכריא יחיי וקאל אנה יעני תחת איש
בשת במעני סרא ענה וכו'

On fol. 17a:—

קאל אבו זכריא יחיי פי קול אלנן הרנו לאבנר
(ch. iii. 30) ונדת מתל הדא אללאמאת פי ניר
מוצע (כא מוצע MS.) יוצלן בהא אלפאעל אל
אלכפעיל כמא יוצלן אלפעל אלי אלכצאף אליה
באלבא אלזיאדה מתל הרי בנלבע וכו'

On fol. 29a (on ch. vi. 3):—

קאל אבו זכריא יחיי ען הדא אלפסוק אלתאני אן
פיה אצמאר כלכה כאנה קאל וילכו עם ארון האלהים

5. Abu 'l-Walid Merwān ibn Jannāh is very often quoted as צאחב כתאב, צאחב אלאצול, or אללכע, or צאחב אלמסתלהק; so e.g. foll. 2a, 6a, 15b, and fol. 120b (quotation from ch. 27 of the אללכע).

6. Yehūdah ibn Balaam* is also frequently quoted under the simple designation of ר' יהודה; so e.g. foll. 1a, 8b, 12b, 14a, and 42b (see under Sharira Gaon).

On fol. 33b (on ch. vi. 13):—

וקד קאל ר' יהודה פי נכת פי הדא אלספר כא
יעצר כלאם רבנו האי זלי

On fol. 32b—33a:—

קאל ר' יהודה פי תאליף לה פי אלמטאבק ואלמנאנס
מרי מריא אלאול כי בית מריא הכה ואלתאני
שור ומריא וצאן והו אסם חיואן ולא באס וכו'
See also under Sa'adyah and Sharira.

See the Paris Catalogue, no. 1221, where a
מסכת of Ibn Balaam is contained.

7. Moses b. Samuel ibn Jiqatilia is mentioned twice.

* The quotations from Ibn Balaam given by S. Poznański in "Zeitschrift für Hebr. Bibl.," vol. i., pp. 97—99, are nearly all found in the present MS. under ר' יהודה.

* The passage introduced by this preamble agrees almost word for word with the quotation from Ibn Balaam on vi. 13, as given by Poznański on p. 98 of the above-named article, and the term נכת does not, therefore, appear to refer to another work on Samuel. On Ibn Balaam's אלמקרא see S. Fuchs, "Studien über ... Ibn Balaam," p. viii., and comp. p. xxix.

On fol. 108b (ch. xvii. 29):—

וקאל ר' משה בן נקטילה נבע פי כתאב אלתדכיר
ואלתאנית ואמא ושפות בקר פינח אן יכון ואחדה
שפה מתל שדה ושדות ויעני בה סמאן אלבקר וכו'

On fol. 150b:—

קאל ר' יהודה ונמיע אלקצה אנמא תקתצי כלאצה
מן אלאעדא ולקד אכטא בן נקטילה פי תפסירה
נחלי בליעל אמראצא רדיה אשתקה מן כל המחלה
'ונ' בזעמה

8. Nathan ben Yehiel (צאחב אלערוד) is also referred to twice:—

On fol. 95b (in comments on ch. xv. 32):—

קאל פי אלערוד פי באב ארד איה בית נדיב תרנום
האן בית ארכונא קרית ספר תרנום קרית ארכי
ויתא ראשי עם שעם כל חבורה וחבורה הוא בא
ונוטל שכר לפרנסים בפני עצמן ולארכונים בפני עצמן

Comp. Kohut, ערוך השלם, i. 287.

On fol. 106a (in comments on xvii. 19):—

הריפות אסם ללקמח אלמבלול אלמדקוק וזי אלהריסה
ונמירה בתוך הריפות בעלי וקאל פיה אלתרנום
דקילן ודכרה צאחב אלערוד ולם ישרחה

Comp. ערוך השלם, iii. 124.

9. Abu 'Alī al-Baṣrī (the famous Karaite Yefeth ben 'Alī) is mentioned on fol. 164b (in comments on ch. xxii. 34; comp. Yefeth on Ps. xviii. 34 in Bargès' edition, p. 30):—

ועל במתי פאמא אבו עלי אלבצרי פאנה קאל
כמא דכרנא ענה קמאקם בלדי בויאדה אל בלד יעני
אנה יכון דלך ענד רנועהם מן אלנוו וחסב הדא
אלקול אן ירד עליה וארא סלם אליה פמא יעמל פי
במתי ים ונירה

10. On fol. 42a (in comments on נים
אלהו, ch. vii. 23) is the following reference
to the author of ארון אב ואם (i.e. apparently
part iii. of the רסאלה of Yehūdah b.
Koreisch):—

ואעלם אן אלמתרנם ללנביאים לם יתרנם נים

* See Poznański, Mose b. Sam. Hak. ibn Chiquitilla, pp. 20—23.

* See Poznański, *op. cit.*, p. 98.

ואלהיו יוקד בין צאחב אנרון אב ואם יאן אלמטרנם
שך פיה ואוסע אלקול הנאך

Besides the above-named individual authorities, the author of the commentary also refers to אלמטרנא or אלאואיל, the Talmud, the מסרת, the Aramaic dialect (אלסריאני), the Targum, and a few other indefinite authorities (בעץ אלמפסרין, בעץ אלדקרוקין, &c.).

Isaac ben Samuel refers to his own commentary on Joshua on foll. 105*b*, 130*a*, 143*b*. A reference to his commentary on Judges (קצה פלגש בנבעה) is found on fol. 9*b*.

That the author of the commentary was acquainted with Palestine follows from what he says (fol. 23*b*) in connection with ch. v. 6:—

וכאן רסם כל עור ופסח יקצד אלי ירושלם כמא יקצד
פי זמאננא דרא אלמבתלאין [אלי] טבריה

See Steinsch., *op. cit.*, xx., 10, 63.

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Add. 26,917.—Vellum, about $9\frac{5}{8}$ in. by $7\frac{1}{2}$, consisting of 242 leaves, with 28 to 36 lines to a page. Foll. 16—235 form 22 complete quires of 10 leaves each, provided with signatures in Hebrew letters (כד—ג) on the last page, and also marked by catchwords. Foll. 7—15 are the remaining leaves of the 2nd quire; foll. 1—6 have been added later to supply the deficiency at the beginning; and the folding of foll. 236—242 is uncertain. The writing appears to be French. The date of foll. 7—237 is A.M. 5033 (A.D. 1273). Foll. 239—242 belong to the fourteenth, and foll. 1—6 are probably of the sixteenth century. Several leaves, as *e.g.* foll. 7, 207, are mutilated.

[ALM. COLL., no. 26.]

I. Rashi's Commentary on the Pentateuch: Genesis, fol. 1*a*; Exodus, fol. 56*a*; Leviticus, fol. 119*b*; Numbers, fol. 156*a*; Deuteronomy, fol. 199*a*.

After each of the first four books the scribe wrote a certain number of rhymed lines, and similar shorter verses are found after the weekly pericopes.

The lines which are prefixed to the Commentary on Exodus are as follows:—

אליך מבטחי • מרחם נחי •
להחליף כוחי • נוטע נשמות •
לכתוב פירוש • כרת דרוש •
וכשורה חרוש • בתיו רשומות •
מפירוש הרב נר המערב •
שלום בקרב • וחי הנשמות •
להחזיק ימיני • ולהעצים אוני •
בספר שיני ואלה שמות •

On fol. 237*a* is the following colophon:—

ותבל כל מלאכת הקודש בשלישי לחודש בחדש
הרביעי בשנת חמשת אלפים ולג שנה לבריאת עולם
על ידי יוסף ביר דוד נע לר בנימן ביר יצחק השם
ישמריהו ויחיהו הוא זרעו זרעו זרעו עד סוף כל
הדורות אמן

This MS. was accordingly finished on the 3rd day of the 4th month, A.M. 5033 (A.D. 1273), by Joseph ben R. David for Benjamin ben R. Isaac.

II. A fragment of ספר תיקון מדות הנפש, an ethical treatise of Solomon Ibn Gabirol, translated from the Arabic into Hebrew by Yehudah Ibn Tibbon. Written in a fine Italian Rabbinic hand of the fourteenth century. The last three of the four extant leaves (foll. 239—242) are badly mutilated.

Heading:—

ספר תיקון מדות הנפש על דעת החכמים הקדמונים
ול אשר חיבר החכם הפילוסוף המובהק ר' שלמה בר'
יהודה הידוע בן גיבורול הספרדי במדינת סרקסטה
בניסן שנת תת"ה

On the margin of foll. 1*a* and 2*a* appears the name יוסף חיים קצינין; apparently that of a former owner.

Censor (fol. 239*b*): Dominico Fresolo (or Gerosolomitano?), 1597.

169.

Harley, 1861.—Vellum, about $10\frac{5}{8}$ in. by $8\frac{1}{4}$, consisting of 311 leaves (including the three paper leaves at the beginning), with 22 to 29 lines to a page. Partly two columns. Square and Rabbinic character. German writing of the thirteenth to fourteenth century. Some of the headings are illuminated.

It contains :—

I. The Pentateuch, with the Targum and Rashi's Commentary.

Genesis, fol. 4*b*; Exodus, fol. 57*b*; Leviticus, fol. 101*a*; Numbers, fol. 132*b*; Deuteronomy, fol. 178*a*.

At the end of the Pentateuch (fol. 219*a*):—
חוק ונתחוק הסופר לא זק לא היום ולא לעולם עד
שיעלה הסוד בסולם אשר יעקב אבינו חלם

The same formula is repeated on the same page at the end of the Targum and of the Commentary.

II. The five Megillôth, accompanied by Rashi's Commentary.

The Song of Songs, fol. 220*a*; Ruth, fol. 223*b*; Lamentations, fol. 226*a*; Ecclesiastes, fol. 231*a*; Esther, fol. 239*a*.

At the end of Lamentations is Ps. cxxxvii., after which (on fol. 230*a*, evidently a later leaf) there are some lines, beginning: זכרה בעל זה הספר יעקב, which give in acrostics the name יעקב.

III. The Haftārôth for the whole year (in two columns to a page). Fol. 245*a*.

The first five Haftārôth are accompanied by Rashi's Commentary, and the Haftārôth for Passover and Pentecost have the Targum.

At the head of the Targum to the Haftārah for the first day of Passover (fol. 282*b*) is the following :—

וזה תרנום של ההפטרָה אמיר דאיתמר בנבואה
על ידי יהושע נבייא כמה דפריש יהונתן בר עזיאל
וכרו הוה פריש אמיר "

At the end (fol. 288*a*), חוק in large letters, within which the same sentence as at the end of the Pentateuch, the scribe's name being given as Abraham.

IV. The book of Job, accompanied by Rashi's Commentary. Fol. 289*a*.

Fol. 307*b* contains 2 Chron. xxiv. 5; 1 Ki. viii. 27; Gen. xix. 16, pointed and accentuated, the names of the accents being written over the lines. The use of the accents is intended to be illustrated in this way.

Fol. 308*a* contains the benedictions that are said before and after the reading of the Haftārôth.

V. Megillath Antiochus in Hebrew, with vowel-points. Fol. 309. Compare the printed editions.

At the end :—

תם ונשלם " האל הנותן מאורות בעולם " יאיר עינינו
אור עולם " ותחיש הישועה בעולם " לעם הכו לך
מעולם "

Foll. 1*b*—3*a* contain (in a cursive Italian hand) a list of the Psalms which are liturgically connected with the weekly pericopes and the services of the feasts and fasts.

Heading (fol. 1*b*):—

לח המזמורים .. מכל השנה

On the inner sides of each cover a leaf is pasted in, belonging to what appears to have been a Latin Law Dictionary (apparently of the sixteenth century).

The following entries of former owners are found in the MS. :—

On fol. 1*a*: Liber Humfredi Wanley,
נר ן מאיר, יוסף בן נר

On fol. 307*b* (all in the same hand):
מאיר בן מאיר, חיים בן יעקב (below the latter entry): חוק .. הסופר לא זק. But see the remark under III.

On fol. 310*b*:—

שמואל בר מאיר

On fol. 311*b*: חיים ראני (besides the two names also recorded on fol. 307*b*).

On fol. 311*a* is the following entry:—

הו' יו' ג' ד' ימ' לירח שבט יד' להדשי הנוצרי
ברטארן (?) מארוט נתן לי פטור

The same is copied immediately after, in a hand that cannot be much later than the original entry.

170.

Harley, 5709.—Vellum, about 12 $\frac{3}{8}$ in. by 9 $\frac{7}{8}$, consisting of 323 leaves, with 23 to 25 lines in a page of text. Forty quires, marked by catchwords, and mostly containing 8 leaves each. Square and Rabbinic German writing, the former being generally written between the ruled lines, and the latter depending from the line. The MS. belongs to the end of the thirteenth or the beginning of the fourteenth century. Foll. 1, 8, and 308—323 are by a different hand. The margins have been too closely cut.

It contains:—

I. The Pentateuch: Hebrew text, provided with vowel-points and accents, and accompanied by the punctuated Targum of Onkelos and the Commentary of Rashi.

Genesis, fol. 1*a*; Exodus, fol. 61*a*; Leviticus, fol. 112*b*; Numbers, fol. 149*a*; Deuteronomy, fol. 196*b*.

A large number of smaller or greater omissions from text, Targum, and Commentary have been subsequently supplied in the margins by different hands.

There is no Targum on the priests' benediction (Num. vi. 24—26), a circumstance^b which in itself points to the antiquity of the MS.

^a Meaning the 14th *day*; if the month is meant, the right reading must be יב.

^b See the description (end) of Pl. liv. in the "Oriental Series" of the Palaeographical Society.

II. The Haftārōth for the weekly Parashiyōth and the feasts and fasts: Hebrew text, provided with vowel-points and accents, and accompanied by Rashi's Commentary. Fol. 241*a*.

The Haftārōth for Passover and Pentecost have also the punctuated Targum.

There is no Prophetical portion for the last pericope (מסעי) of Numbers to be used on the occasion of its being separated from מטות, and the arrangement of the Haftārōth differs in other respects from the Ashkenazi use of the present day.

At the end of the Haftārah for שבת חולו in the Passover octave (fol. 287*b*), is the following:—

לאחר התרגום • על דא יתברך וישתבח שמייה
דמריה כולא דאיתרעי בנביא צדיקא ויהב לנא אוריתא
על ידי משה רבנא לשבוחי ולברוכי • בריך שמייה
דקודשין ואמרו אמן •

Comp. מחזור ויטרי, ed. S. Hurwitz, p. 172.

III. The five Megillōth: pointed and accentuated Hebrew text, accompanied by Rashi's Commentary.

Song of Songs, fol. 295*b*; Ruth, fol. 300*a*; Lamentations, fol. 303*a*; Ecclesiastes, fol. 308*a*; Esther, fol. 315*a*.

IV. A portion of the Targum on the Song of Songs, written in two columns to a page (46 lines to a column). Fol. 321*b*.

The MS. breaks off with: אתפני רחומך in ch. vi. 1 (catchword: באסתלקות).

Pen and ink designs of a fanciful sort are sometimes interwoven with the columns containing the Targum, and the Commentary is also occasionally grouped within symmetrical outlines.

In a Latin note on the lower margin of the last page, the name of the censor Hipp^a Ferr^{is} occurs.

Commentary on the Song of Songs. Fol. 230*b*.
3. The same author's commentary on Ecclesiastes. Fol. 242*a*. 4. Joseph Kara's Commentary on Lamentations (see also Harley, 7621, fol. 418*b*, *sqq.*). Fol. 255*a*.

A Commentary on Esther, without an author's name. Fol. 260*a*.

Beginning:—

ויהי ... כשבת ... כשנתישב במלכותו · שראה
שנתקיימה מלכותו בידו · דהיינו בשנת שלש שכבר
הוחזק ובטוח במלכות

III. ספר מבוחר הפנינים of Solomon ibn Gabirol, translated from the Arabic into Hebrew by R. Yehūdah ibn Tibbon. Fol. 264*b*.

. The portions of the Hebrew text which are commented upon are in nos. I. and II. overlined with red ink, and the same is the case with the headings and introductory formulæ in no. III.

That the scribe's name was Moses follows from the letters composing משה being marked at the beginning of the lines, as *e.g.* on fol. 170*b*, 260*b*, 261*b*.

The following certificate of a Shōḥēṭ, named Mattathiah ben David, of Sforno, signed by his teacher, David 'Azriel, and dated Friday, the 9th of Siwān, A. 300 (A.D. 1540), is written on fol. 264*a*:—

למען דעת כל עמי הארץ כי זה הנעים כמר
מתתיה יצו בכמר דוד דספורנו יצו בקי בדיני שחיטה
ובהלכותיו כי אני דוד המלמד למדתי אותו ושאלתי
והשיבני כדון וכהלכה ואמנתי את ידיו לשחוט
והשבעתיו על אמונתו לחזור את השחיטות פעם
אחת בכל שבוע עד משך שני חדשים מתחילי מרח
סיון שין ועוד נדר להחזירם פעם אחת בחדש עד
שלשה חדשי רצופים באופן שיהיו שגורים וסגורים
בפיו גם נתחייב לשחוט לפני בקי ומובהק עד סכום
ששה עופות וארבעה בהמות דקות טרם ישחוט בינו
לבין עצמו ואחרי כן יהיה רשאי להאכיל משחיטתו
לאשר יחפוץ וירצה לאכול מכנה ולמען יהיה לו לעדות
כי למד דיני השחיטה כתבתי שמי פה היום יום ששי
פ סיון שנת שין לפק דוד עזריאל המלמד מעיד עליו

כי למדתי ושאלתי והשיבני בכל דיני שחיטה כדון
וכהלכה

The same Mattathiah ben David of Sforno states in a note on fol. 2*a* that he bought with his own money the present volume, containing a Commentary on the Pentateuch and the five rolls and the book Mibḥar hap-Penīnīm, all bound together:—

עמי עשו בהנוא · לה הארץ ומלואה · עמי עשו בהנוא ·
קניתי מכספי שלי מתתיה יצו בכמר דוד זל
מספורנו זה הספר מהפירוש על התורה וחמש
מנילות וספר מבוחר הפנינים הכל קשור בזה יחד

Censor's notes:—

- (1) on fol. 280*b*: Domenico Fresolo min° (or Gerusalemmitano?) 1592.
- (2) on fol. 280*a*: Visto per me Gio. Domenico Carretto, 1618.

176.

Egerton, 872.—Vellum, about 11 $\frac{3}{8}$ in. by 9 $\frac{1}{4}$, consisting of 287 leaves. Two columns, with 29 lines to a column. Thirty-seven quires, of 8 leaves each (with the exception of the 1st, the 16th, and the last, which have 7, 8, and 2 leaves respectively), marked by catchwords at the end of the quires. Rabbinic character. Franco-German hand. Dated the 18th day of Shebat, A.M. 5101 (A.D. 1341).

It contains:—

I. Rashi's Commentary on the books of the Pentateuch and their corresponding Haḥḥārōth, the Commentary of each Parāshah being followed by that of its respective Haḥḥārah.

Genesis, fol. 1*a*; Exodus, fol. 61*b*; Leviticus, fol. 126*a*; Numbers, fol. 162*b*; Deuteronomy, fol. 200*a*.

II. The same author's Commentary on the five Megillōth.

Esther, fol. 240*b*; Song of Songs, fol.

243*a*; Ruth, fol. 253*a*; Lamentations, fol. 254*b*; Ecclesiastes, fol. 259*a*.

III. The same author's Commentary on the Haftārōth for the New Moon (fol. 270*a*), ninth of Ab (fol. 271*b*), four special Sabbaths (fol. 272*a*), Passover (fol. 275*a*), Pentecost (fol. 280*b*), New Year (fol. 282*a*), Day of Atonement (fol. 284*a*), Feast of Tabernacles (fol. 285*b*).

Numerous marginal notes in various parts of the MS.

Colophon (fol. 287*a*):—

אני ... שמואל הסופר כתבתי אילו הפירושים
מחומש ומחמש מגילות והפטרות לדודי ר' מאיר בן
מורי זקני הקדוש ... המכונה ... וסיימתיו (sic)
אותם בשמונה עשר יום ירח שבט בשנת אחד ומאה
לפרט לאלף הששי ביום ג' והמקום זכיהו להורישם
לבניו ולבני בניו סלה' אמן אמן אמן חוק ונתחזק"

177.

Add. 26,878.—Vellum, about $11\frac{1}{4}$ in. by $8\frac{5}{8}$, consisting of 382 leaves, with 23 to 28 lines of square writing in the centre of a page. The quires, mostly of 8 leaves each, are marked by catchwords (in the earlier part the catchwords are threefold: for text, Targum, and Commentary). The MS. is defective at the beginning and the end. There are, besides, two long lacunae after foll. 146 and 378, and one leaf is missing respectively after foll. 186 and 192. Square and Rabbinic German character of apparently the fourteenth century. Foll. 371—381 exhibit a different hand from the rest of the MS. Fol. 382 is a small vellum leaf of the fourteenth to fifteenth century. The margin has, in the case of several leaves, been too closely cut, some of the writing having been lost.

It contains the Pentateuch, with Targum; the five Megillōth and the Haftārōth: all provided with vowel-points and accents, and accompanied by Rashi's Commentary.

I. The Pentateuch, with the pointed Targum of Onkelos and Rashi's Commentary:—

Genesis, fol. 1*a* [wanting i. 1—xviii. 1, the first word being פתח]; Exodus, fol. 50*b*; Leviticus, fol. 113*a* [wanting xxiii. 20 (in part)—xxvii. 34]; Numbers, fol. 147*a* [wanting xxii. 38 (in part)—xxiii. 18 (in part)]; also xxvii. 4 (in part)—23 (in part)]; Deuteronomy, fol. 209*a*.

II. The five Megillōth, with Rashi's Commentary:—

Song of Solomon, fol. 273*a*; Lamentations, fol. 278*b*; Ruth, fol. 285*a*; Ecclesiastes, fol. 290*b*; Esther, fol. 300*b*.

III. The Haftārōth for the whole year, with Rashi's Commentary. Fol. 312*a*.

The Haftārōth for Passover, beginning on fol. 340*a*, have the text and Targum in alternate verses; to those of Pentecost the Targum is partly added in the margin. The lacuna after fol. 378 covers the greater part of the Haftārōth for the feast of Tabernacles, besides the end of that of וילך and the whole Haftārah of האוינו.

The MS. breaks off at וינקתם על צד in the Haftārah for שבת וראש חודש.

The end of a weekly section in the Pentateuch is marked by פ פ פ; the beginning is distinguished by the large ornamental characters of the first word, together with a pen and ink design, usually representing the figure of a dragon. A similar, but rather more elaborate design is used at the beginning of a book. The beginning of each of the five Megillōth and of each Haftārah is mainly distinguished by the large, and mostly ornamental, characters of the first word. The commentary is often arranged in ornamental designs of different kinds.

Masoretic notes are frequently added, especially in the Pentateuch.

Not all the Haftārōth are in agreement with the printed Ashkenazi arrangement. On the margin of fol. 318*b*, against תלויים ועמי

למשובתי (Haft. for ויצא), is the following note (apparently in the same Rabbinic hand as the Commentary):—

אין אומרים זו הפטרה במדינת אשכנז ותמצא
ההפטרה כדון לאחר אסוף אסופם ויתחיל ויברח יעקב

On fol. 368*b* (end of Haft. of במדבר):
מסעי, לא מצאתי הפטרה במסעי, but the Haft. for
מסעי as given in the MS. is the one generally
appointed for מסעי.

At the end of Deuteronomy, on fol. 272*a*,
is the following in large characters:—

חוק ואמין הסופר שמואל

The scribe's fuller name is given in a note
at the end of the Megillōth (fol. 311*b*):—

חוק שמואל בן החבר רבי חיים זצ"ל בלונדייל

Immediately before this: מספר הפסוקים
דאסתר קט"ו כאה וששים שנה. It is possible
that instead of שנה we should read וששה, thus
repeating the number of verses in the
form of numerals; but if 160 is the date of
writing (which appears unlikely), it would
answer to A.D. 1400.

At the end of the Haft. for Passover, the
word חוק is made up of minute letters (giving
the colophon: נשלמו הפטרות כפסח וכו'), but
neither name nor date are given there.

On fol. 272*b* is a contract, probably refer-
ring to the sale of the MS., which is no more
sufficiently legible.

178.

Add. 22,122.—Vellum, about 10 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$,
consisting of 176 leaves. Quires nearly all
of 8 leaves each. Two columns, with 37
lines in each column. Franco-German hand
of the fourteenth century.

Rashi's Commentary on the Pentateuch:—

Genesis, fol. 2*a*; Exodus, fol. 52*a*; Leviti-
cus, fol. 99*a*; Numbers, fol. 129*b*; Deutero-
nomy, fol. 155*a*.

On fol. 1*a* there is the following entry:—
Andenken der Freundschaft von Jos. H.
Sim. Halberstamm.

The same entry, with the addition of
the name of the person (not sufficiently
legible) to whom the book was given and
the date ("Warschau, 7 Februarij 1816"),
occurs on a fragment of an ancient Latin
MS. (on ecclesiastical law) at the beginning
of the volume, and another fragment of the
same MS. at the end contains the following
other names in German writing of the
fifteenth to sixteenth century:—

אני נרשון בר אליעזר שליט

אני חיים בר אליעזר שליט

אני אברהם בר אליעזר שליט

אני מאיר בר אליעזר שליט

On fol. 176*b* we read:—

אני אדיל בת הח ר יצחק הלוי זל

179.

Or. 2696.—Vellum, about 8 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$, con-
sisting of 636 leaves, with 20 lines of the
square writing in the body of a page. The
quires, mostly of 8 leaves each, are marked
by catchwords at the end. German square
and Rabbinic character of probably the first
half of the fourteenth century. Foll. 619*b*—
636*b* are in different hands of partly about
the same, and partly (foll. 619*b*, 620*b*) of a
later date. Illuminated headings with letters
of gold within. *Ginsburg*, 49.

[R. N. RABINOWITZ, Dec. 8, 1883.]

The Pentateuch, the five Megillōth, and the
Haftārōth, provided with vowel-points and
accents, and accompanied by the Masorah
Magna and Parva. Rashi's Commentary
throughout in the outer margin.

I. Pentateuch:—

Genesis, fol. 3*a*; Exodus, fol. 104*b*; Leviti-

cus, fol. 195*a*; Numbers, fol. 257*b*; Deuteronomy, fol. 345*a*.

II. The five Megilloth:—

Esther, fol. 423*a*; Song of Songs, fol. 439*a* [compare the opening of Rashi's Commentary with the printed text]; Ruth, fol. 452*a*; Lamentations, fol. 458*b*; Ecclesiastes, fol. 466*b* [no Masorah to this book].

III. The Haftārōth of the weekly sections, and of the feasts and fasts. Fol. 487*a*.

Alternate Haftārōth to those in the text on *ויקהל* and *פנחס* have been added by a later hand on foll. 619*b*, 620*a*. Marginal notes on foll. 522*b*, 552*b*, draw the reader's attention to these changes (1 Ki. vii. 13—26 and 1 Ki. xviii. 46—xix. 21, those in the text being 1 Ki. vii. 51—viii. 10 and Jer. i. 1—ii. 3).

The punctuator and Masoretic annotator was Mordecai ben Hayyim אמרדנטי. At the end of Genesis (fol. 104*b*) he wrote:—

ברוך מרדכי הנקדן והמסרן המכנה אמרדנטי

At the end of Numbers (fol. 344*b*):—

וברוך אל קוני אשר לנקדו עד הלום הביאני ולמסרו אמיני ולגמרו בנקודו עורני: נאם מרדכי מוסר ונקד היום (י) במקל שקד: אני מרדכי המסרן והנקדן בְּהַקְדָּה הַחַיִּים נְצַבָּה

His name is also signed at the end of Deuteronomy (foll. 422*a*), and of the Haftārōth (fol. 619*a*).

Below the end of Rashi's Commentary on the last-named page:—

שלמתי החומש והפיר סמכ

The punctuator and Masoretic annotator has marked the name מרדכי in the book of Esther, as *e.g.* on fol. 425*b* (where נקדן is added in the margin) and fol. 426*b* (with מסרן in the margin).

The references to the Codex Yehon, contained in the Masorah of the MS., have been published by Dr. Ginsburg in the appendix to his edition of the Masorah. There are also references to *e.g.* משה, רמח, and רין.

Foll. 621*a*—636*b* contain the following appended pieces:—

1. Leading portions of the prayers for the Sabbath, beginning (on fol. 621*a*) with *בִּיאִימָה* ... וצונו על נטילת ידים (in מוסף), and ending (on fol. 630*b*) with *זכר למעשה בראשית* (in מוסף).

2. Fragment of a small treatise containing notes on the punctuation, &c., of certain words in the pericopes of the Pentateuch. This was, perhaps, written by Mordecai ben Hayyim, the punctuator and annotator. It extends over the entire fol. 631, and the margins of fol. 632*a*—633*a*.

Beginning:—

מקץ כדברכם כן הוא כל כן שן יש כשהן מוקפין על תיבה שהנגינה בראש או הם פק (פתח קטן) *(i.e.)*

It ends in notes on וילך.

On the side:—

לא מצאתי יותר ...

3. On foll. 632*a*—633*a* the verses 2 Chron. xxiv. 5, 1 Ki. viii. 27, and Ezek. xxxix. 9, followed by:—

ויתמהמה וימאן פֶּטֶף כי לולא התמהמהנו, marked so as to illustrate the use of the accents.

At the end: חיים דְּקוֹפְדָנָא (without accents), apparently the name of the scribe of this part.

4. On foll. 634*b*—636*b* is a portion headed:—

סדר הקריאה הקצוב לכל רגל .
ולכל זמן מפורש לאיש באות כל דגל .

It begins with (משך תורא וכי) סימני פרשיות (כ"ל אמ' מהרם של פסח). The last clause is בכל עת שקורין בתורה וכי

At the end is the following:—

כשקרא אחד בתורה לא ירד עד שיבא חברו ויעלה לקרות שלא יהא מקום פנוי מעבודת הש' כדאית' גבי כהנים מקבל המלא ומחזיר הריקון שלא יהא פנוי "בכך לא הנחתי מקום פנוי בתר סדר קריאת המועדי וכתבתי מקצת דיני קריאה

On fol. 1a is the following note of a former owner:—

אני אברהם לוצאטו כותב פה ציטאדילה היו י' ו'
ינ' לחדש אדר שנת לי תהנה לפק (i.e. A.M.
(5)463 = A.D. 1703).

This owner also records the name of his wife (פירלה). There is an entry of the same owner, in Italian, on fol. 1a.

On the upper part of fol. 3a are the following entries: (1) שלמה בר יוסף קשטעל וירנקו, (2) ריקה לוריא, Richa Loria.

The notes on fol. 634a show that the MS. was formerly owned by (1) חיים כמוריאל בן יעקב in A.D. 1404; (2) by Menahem ben Yehiel, who bought it from Solomon ben Hayyim in 1407; (3) by Jacob ben Eliezer, who bought it from the preceding owner in 1430; (4) by Eliezer ben Samuel, who bought it from the said Jacob in the same year; and (5) by Israel ben Meir Heilprin.

The name of Meir ben Isaac Katzenellenbogen also occurs as having sold the MS. on behalf of a certain widow. The date of this entry is not readable.

180.

Harley, 5655.—Vellum, about 9½ in. by 6½, consisting of 273 leaves, with 24 lines to a page. Twenty-eight quires, of 10 leaves each, with the exception of the 1st, the 7th, and the last, which only have 9, 8, and 5 leaves respectively. There are catchwords at the end of most of the quires. Rabbinic Italian hand of the fourteenth to fifteenth century.

Rashi's Commentary on the Pentateuch:—

Genesis, fol. 2a; Exodus, fol. 74b; Leviticus, fol. 143b; Numbers, fol. 185b; Deuteronomy, fol. 229b.

Over the beginning of Genesis:—

מתוקן על ידי יצחק כארלי

On fol. 272b are the following contracts of sale:—(a)

מודה אני שלמה בכר משה איד מכרתי זה
הפרוש מר[ש]י[ל]ר' שמואל צרפתי בהסכמת מורי אבי
כמר' משה הנ' וקבלתי מר' שמואל הנ' דמי שווי
היום יום ו' כב' דיצימ' שנת רעה ובוה היה במעמד
כמ' ר' ישראל יצו

(b, mostly illegible)—

מודה אני יצחק (?) בכמר יקותיאל פנצי .. הודאה
גמורה שרירה ... רנו לפק' מכרתי זה הפרוש ...
מרקנאטי ..

On fol. 273a is the following note:—

בהנא היום יום ו' יב' דיצימ' רסו התחלתי ללמד
(ללמד) בני כמ' משה מריקנאטי יהי רצון שיהיה
בשעה (בשעת) ברכה ובמזל צומח ועולה עם
ישועת הנפשות והנופ' והמכון וחפץ ה' בידו יצלה

Censors (fol. 271b):—

1. Domenico Fresolo (or Gerosolomitano?).
2. Gio. Domenico Carretto, 1618(?).

181.

Add. 19,653.—Vellum, about 8½ in. by 5¾, consisting of 231 leaves, with 32 lines to a page. The quires contain, for the most part, 10 or 12 leaves each. Italian Rabbinic hand; dated Kislew, A.M. (5)188 (A.D. 1427).

Rashi's Commentary on the Pentateuch:—

Genesis, fol. 2a; Exodus, fol. 57b; Leviticus, fol. 117b; Numbers, fol. 154a; Deuteronomy, fol. 195b.

Colophon (fol. 231a):—

נכתב על ידי שלמה הצעיר ונחל' במאמר משה ישר'
בכמר' שלמה הרופא זל' והשלמתו רח' כסליו שקפח
ה' שויכני לכותבו ולהשלימו זוכני להנות בו ובשאר
ספרי הקודש אני חרעי חרע זרעי עד סוף כל הדורות
אמן ואמן כן יהי רצון

On fol. 231b is the following note:—

זכיתי (זכתי MS.) לראות פי' רשי כ"י וזה היה

ביום ששי חי' ימים לירח טבת שנת תר"ב גדולתו
לפ"ק אני הצער מצעירי צאן שבגליל עליון צפת
תובבא נתן מרגלית ו' של הכסף נבחר ונין ונכר
של השך והתו' יומ' זיעא

Below the above is an entry by the censor Antonio Francesco Enrique (?), who examined the MS. in 1680 (?).

182.

Harley, 5772.—Vellum, about $9\frac{1}{4}$ in. by $6\frac{1}{2}$, consisting of 225 leaves. The Biblical text is frequently written in two columns. The number of lines varies, but 31 is the predominant number. Square and Rabbinic character. German hand, probably of the fifteenth century. *Kennicott*, 104.

The Pentateuch, provided with vowel-points and accents, and accompanied by the pointed Targum and Rashi's Commentary. The first two leaves contain also the Commentary of Abraham Ibn Ezra on Genesis, ch. i. 1—16.

Genesis, fol. 1a; Exodus, fol. 56a; Leviticus, fol. 105a; Numbers, fol. 139a; Deuteronomy, fol. 184a.

At the end of Deuteronomy:—

חזק ונתחזק לוי חלפן

The following contract of sale is written on fol. 225a:—

מורה אני בן ציון בכמו' רפאל מיטנצו ז"ל איך
מכרתי מיכרה נמורה לכמר' דוד מירץ זה החומש
בקלף צבי וזה כתבתי לסלקו מיכל טענה ועירעור
וקבלתי מהר' דוד הניו' דמי שווייו והכל שריר וקיים
ומה שנעשה מרצון נפשי היום יום ה טו סין רפנ

The present MS. was accordingly sold by Ben Zion, son of Raphael מיטנצו, to David Merz, on Thursday, the 15th of Siwān 283 (A.D. 1523).

The same page contains the record of the birth of four children, three sons and one

daughter, with the dates 282 (A.D. 1522), 285 (A.D. 1525), 291 (A.D. 1531), 293 (A.D. 1533). These entries were probably made by דוד מירץ, who, according to the foregoing contract, purchased the MS. in 1523.

Censor's notes (fol. 224b):—

1. Domenico Fresolo, min^o (or Gerosolomitano?) 1593 (or 8?).
2. Visto per me Gio. Domenico Carretto, 1628.

183.

Or. 2228—30.—Three uniform volumes, containing 300, 207, and 110 leaves respectively. Paper, measuring about $11\frac{1}{2}$ in. by $8\frac{1}{2}$. The number of lines, both in the body of a page and in the margin, differs in various parts of the MS. Square and Rabbinic Yemenite writing. Dated Marḥeswan, A.M. 1966 (A.D. 1665). Foll. 157 and 229 of Or. 2228 are recent additions.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Targum of Onkelos with the simple super-linear punctuation, Sa'adyah's Arabic translation, and Rashi's Commentary.

Or. 2228.—[מחברת אלתנאן], fol. 1b; Genesis, fol. 28b; Exodus, fol. 178b.

Or. 2229.—Leviticus, fol. 1b; Numbers, fol. 87a.

Or. 2230.—Deuteronomy, fol. 1b.

The beginnings of the weekly sections are marked by small pen and ink designs in the margin, and the number of verses to be read for כהן לוי וישראל on Mondays and Thursdays, &c., are also indicated by means of Hebrew letters. See Or. 2367 (no. 106), &c.

At the end of the weekly sections are the Masoretic statements relating to the number of verses, together with the *sīmānīm*.

At the end of Genesis is a rubric giving the number of verses contained in the book, together with the centre-mark; at the end of the three following books are also statements relating to the number of verses; and on fol. 110*b* of Or. 2230 is a lengthy rubric concerning the number of verses, *sedārīm*, open and closed sections, centre-marks, &c., in the books of the Pentateuch.

On fol. 300*b* of Or. 2228 is the following colophon:—

ספרא האלשא (sic) ומסכניא יוסף בן סעדיא בן יוסף
בן דוד הידוע אלאברה השם יזכני על מה ששנית וכו'
והנני מפיל תחנתי לכל מי שיקרא בה שאם מצא
טעות שיתקנה וידון אותי לכף זכות לפי שלא כתבתיה
אלא ואני דחוק בתלאות הזמן ובגלות מעיר לעיר ואין
שם קודת רוח מן הטלטול והדן לכף זכות מן השמים
ידינהו לכף זכות*

ונשלמה בחדר האל וברחמי יום חמישי כ"ו במרחשון
אתתקסוי לשטרות במאתא אלטארה (?) מן ואדי קמא (?)
דעל בירא דמיא סידה מותבה תהא שנה זו סוף וקץ
לכל הצרות וכו'

ונכתבה על שם החבר הטוב הדומה לעץ טוב
סעדיא בן דוד הידוע מרחב יזכה להנות בה וכו'

The names of the scribe and the first owner are also given in the colophon at the end of the Masoretic rubric on fol. 110*b* of Or. 2230, and it is there also stated that the whole was written במצרים שהיה הספר שדיה במצרים על תיקון הספר שדיה במצרים שהיה בן אשר ודקדקו בו שנים רבות כמו שהעתיקו

The name of a former owner, Ḥayyim ibn Yahya al-Tīri, occurs on fol. 1*a* of Or. 2228, in a peculiar style of Arabic writing.

184.

Or. 4838.—Paper, about 12½ in. by 9, consisting of 214 leaves. Yemenite square and Rabbinic character, indifferently written. Eighteenth century.

* So, no doubt, originally. The two letters תת have by some person been falsified into רת to make it appear to have been written A.Gr. 1566 instead of 1966.

Genesis and Exodus: Hebrew text, with Targum of Onkelos, and Sa'adyah's Arabic translation, verse by verse, and accompanied by Rashi's Commentary.

Various marginal notes.

185.

Or. 4839.—Paper, about 12¾ in. by 8½, consisting of 189 leaves. Yemenite square and Rabbinic writing (better style than Or. 4838); dated Tishri, A.M. 5508 (A.D. 1749).

A volume uniform with the preceding number, and containing Leviticus, Numbers, and Deuteronomy, with the same translations and Commentary.

On fol. 2*a*:—

בשם רחמן מלא רחמים בשם אשר לו הנבורה
אתחיל לכתוב ספר ויקרא*

עם פירוש שלשה עמודי עולם אשר בכל בתי
מדרשות נשמע קול פלפולם זכותם תעמוד לי ולכל
ישראל כולם והנני מתחיל לעשות כאשר יעזרני יהי
יהיה בעזרי אביר

On fol. 188*b* is a Masoretic statement on the number of verses, pericopes, &c.

On fol. 189*a*:—

כשפותחין לקרות בתורה אומרין אלו הדברים יפתח
יהי לך את אוצרו הטוב וכו'

After this:—

וכשמשלימין לקרות הפרשה ביום שבת אומרין זה
הנוסח שמדבר בשבח התורה ובמעלת משה רבינו
עליו השלום צדקתך צדק לעולם ותורתך אמת משה
אמת ותורתו אמת וכו'

This part consists of Biblical verses with an Arabic translation (Hebrew character), followed by Ps. xxix.; a piece beginning by the names of the Parashiyyōth in the Pentateuch, with an

* These three must be Onkelos, Sa'adyah, and Rashi. The term פירוש, in its usual sense, can, however, only apply to Rashi.

Aramaic translation; the genealogy of Moses; and several Scripture verses.

Colophon (fol. 189*b*):—

נשלמה זאת התורה התמימה נזר ועטרה • וכליל
הודה • וצפירת תפארה " ולקונה אותה היתה אורה •
היום יום שלישי לחדש תשרי שהיא יום חמישי בסדר
וילך משה שנת תרין אלפין וחמשין ותשע שנין
לשטרות שהוא שנת התק"ח ליצירה תהא שנה זו סוף
וקץ לכל צדה ומפיל אני תחנתי לפני כל מעיין
שאם ימצא טעות שיתקננה כי הנוסח שהייתי כותב
ממנו לא היה כתוב כתיקון על פי מלא וחסר
כה מעתה נבזה וחדל אישים . . . הצעיר יהיה בן
אדוני אבי משה בן שלו' בן יהיה הידוע אלקראטה
'וכו'

186.

Or. 1466.—Paper, about $12\frac{3}{4}$ in. by $8\frac{3}{8}$, consisting of 184 leaves. The number of lines contained both in the body of the pages and in the margin differs very considerably in various parts. Square and Rabbinic character. Yemenite writing of the nineteenth century.

The Pentateuch, provided with vowel-points and accents, and accompanied by the pointed Targum (Onkelos), Sa'adyah's Arabic translation, and Rashi's Commentary.

Genesis, fol. 3*b*; Exodus, fol. 48*a*; Leviticus (beginning a new leaf, after a formal break), fol. 93*b*; Numbers, fol. 120*b*; Deuteronomy, fol. 153*b*.

At the beginning of Numbers (foll. 120*b*, 121*a*, *sqq.*) are some marginal notes under the heading *חדושים*, which are taken from בעל הטורים (Jacob ben Asher).

At the end of the weekly sections are statements relating to the number of verses, together with the *simānim*. At the beginning of the sections is a small pen and ink design enclosing three letters, which signify the number of verses to be read for כהן, לוי, and ישראל on Mondays and Thursdays, &c., as in no. 183, &c. Thus at the

beginning of לך לך (fol. 11*b*): ננו; at the beginning of וירא (fol. 15*b*): דדו; &c.

On fol. 2*a* are lists of the alphabet in differently arranged groups (beginning: אהחע, אטבח, איק, אלבם, אחס, אתבש, אבנד), followed by an alphabetical acrostic commencing: תורה צוה לנו כו', אלפא בינה נמר דעה, and וזאת התורה וכו'.

On fol. 2*b* are lines with an alphabetical acrostic, beginning: אל לבי פתח • בתורתך יי' תחכמי

Owner's note on fol. 184*b*:—

היה אלארשה (for אלמורשה?) חק מוסי' הרון
אלקצרני וכו'

187.

Add. 26,879.—Vellum, about $14\frac{1}{2}$ in. by $11\frac{1}{4}$, consisting of 268 leaves. Thirty-seven lines to the central column in a page. The quires, nearly all of 12 leaves each, are marked by catchwords at the end. There are lacunae after foll. 117, 154, 234, 235. Franco-German square and Rabbinic character of probably the thirteenth century. Finely written.

The Former and Latter Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva, together with the Targum (partially pointed) of Jonathan, and Rashi's Commentary.

Joshua, fol. 2*b*; Judges, fol. 26*b*; Samuel, fol. 50*a* (2 Sam. fol. 82*a*); Kings, fol. 108*a* (2 Ki., fol. 126*a*) [wanting 1 Ki. viii. 7*b*—xvi. 26 (as far as ירבעם)]; Jeremiah, fol. 154*b* [only i. 1, as far as אשר, is preserved]; Ezekiel, fol. 155*a*; Isaiah, fol. 199*b* [wanting liii. 11 (in part)—lxvi. 24]; Hosea, fol. 235*a* [wanting i. 1—ix. 16; xii. 4—xiv. 10]; Joel, fol. 236*a* [wanting i. 1—ii. 11]; Amos, fol. 237*b*; Obadiah, fol. 243*a*; Jonah, fol. 243*b*; Micah, fol. 245*b*; Nahum, fol. 249*a*; Habakkuk, fol. 251*a*; Zephaniah, fol. 252*b*;

Haggai, fol. 254*b*; Zechariah; fol. 256*b*; Malachi, fol. 265*a*.

The beginnings of the Haftārōth are frequently marked in the margin. The סרים are marked by ס. The opening word of each book is distinguished by large ornamental characters.

The Masorah Magna occupies three lines on the upper and four on the lower margin of a column of text. The Targum forms the inner column, and Rashi's Commentary (generally in the form of circles and other designs) is written on the outer part of the page.

The number of verses, &c., is omitted at the end of some of the books. The "sīmān" יתקק is written at the end of the Minor Prophets.

At the end of Ezekiel, below the Targum :

תקוף ספרא בתקוף רב ציירא

At the end of the Minor Prophets, below the Commentary :—

חזק ונתחזק הסופר לא יזק ' לא היום ולא לעולם
עד שיעלה חמור בסולם ' אשר יעקב אבינו חלם :

Below the Targum :—

תקוף מבועי בייע יתרבי עלי ספרא
דידהי רשימו פרישות ספרא
ורוי לחישה צפנת פענח נמרא
בגין כן במחוי יתנניד ליה אנרא
מן הוא דעתיד למיתי בנברא
למיתו אנר שלים לכל נברא
ואנא לא אבהתת בניסורא
במיעל יומא דחילא ויקרא :

On fol. 2*a* is a note of purchase, dated A.M. 5119 (A.D. 1359). The original entry (on the top of the page) is now hardly readable, but a partial modern copy of it is given about the middle of the same page.

On the left-hand upper corner of fol. 3*a* :—

אשר הגו אלקים לעברו הושע משה לוי

On fol. 268*a* are various entries of births and deaths (some having been made at

לודי, ורצילי, and פורינצולי) of the sixteenth century.

Censor's note (fol. 267*b*) :—

Revisto et spurgato per me Gio. Dom. Vistorini, 1609.

A similar note of the same censor is found on fol. 2*a*.

188.

Harley, 5518.—Vellum, about 8½ in. by 5¼, consisting of 225 leaves, with 23 lines to a page. Twenty-eight quires, nos. 2—29, of 8 leaves each, signed with Hebrew letters on the first page, and marked with catchwords on the last. Imperfect at the beginning and the end. A fine French Rabbinic hand, probably of the thirteenth century.

It contains :—

I. An anonymous collection of comments on passages in the books of Samuel and Kings.

Beginning of fragment (fol. 2*a*) :—

ויחשב להם לרצחנות שני ולפני משכן יי לא הביאו
דם יחשב לאיש ההוא דם שפך ' פינות העם ' ראשי
העם

Fol. 9*b* :—

סליק ספר שמואל ' בעחר ובסיוע האל
מלך מלכי המלכים ' סייעני בספר מלכים

Beginning of comments on Kings :—

ולא יחם לו ' מתרגמי' ולא שחין ליה ' עניין חוב '
סוכנת ' בעלת אוצר ' כמו לך בא אל הסוכן ויש
אומ' לשו' חמימות

II. Rashi's Commentary on the Latter Prophets :—

Isaiah, fol. 17*a* (compare the beginning with the printed editions); Jeremiah, fol. 88*a*; Ezekiel, fol. 118*b*; Hosea, fol. 170*b*; Joel, fol. 184*b*; Amos, fol. 186*b*; Obadiah, fol. 193*a*; Jonah, fol. 194*a*; Micah, fol. 197*a*; Nahum, fol. 202*b*; Habakkuk, fol. 205*b*;

Zephaniah, fol. 210*a*; Haggai, fol. 211*b*; Zechariah, fol. 213*b*; Malachi (imperfect at the end), fol. 225*a*.

Heading of Isaiah:—

אל שוכן שמי עלייה
יחזקני בפי' ישעיה

Subscription of Isaiah:—

נשלם פירוש ישעיה
שבח למאזין געיה

Subscription of Jeremiah:—

נשלם פירו' ירמיה
שבח לאל והוריה

Heading of Ezekiel:—

בעוזר ובסיוע האל
אחל פיר' יחזקאל

189.

Harley, 150.—Vellum, about 10½ in. by 8, consisting of 235 leaves. This MS. contains the following four distinct portions:—

I. Foll. 1—27. Two columns, 33 lines; dated A. 264 (A.D. 1504). Folia 13-14, 17-18 belong to an older MS.

Rashi's Commentary on the five Megillōth.

Ecclesiastes, fol. 1*a*; Ruth, fol. 11*b*; Song of Songs, fol. 13*a*; Esther, fol. 21*b*; Lamentations, fol. 23*b*.

Colophon, fol. 27*a*:—

בעזרת השי' השוכן בישראל בתהילות בכל הקהילות
סיימתי ששה אלפא ביתות באיכה אשר כתב ירמיה
בעואה(?) בספרי המעלות וכתבתי להר' משה בר
מרדכי זל' וכן אמרו רז"ל קן קולמוס וקן מנילתא
מנילת עיפה בנהני והי כמו שפי' במכלתא השי' יהפוך
זה המנילה לששון ולשמחה וישגס יגון יאנחה וריוח
וצהלה יעמוד לנו ממקום ב"ה בשנת לפרט קטון רס"ד
נא' תיו החמיש מנילות משה בר יהושע ולה"ה משה
מערקיש

This portion of the MS. was accordingly written for R. Moses ben R. Mordecai, at

the date mentioned, by Moses ben R. Joshua Merkis.

The name of the copyist occurs again at the end of the Commentary on Esther, fol. 23*b*.

On fol. 10*a* the first eleven lines are a repetition of the first twelve lines on fol. 9*a*. The copyist excuses his mistake in the following note:—

תעיתי כשה אובר והתחלתי מה שכתבתי כבר
וכל זאת שאי' לי מקום קבוע לכתוב ואצטרך לעקור
מקומי מאה פעמי' ביום ובלילה ועלי נאמר היום
למלאכ' והלילה למשמר' וידבר משה בר יהושע
ולה"ה ויאמר' בכאן

מתחיל הראש מזה העמוד

“I have strayed like a lost sheep and commenced to write what I have already written, just because I have no fixed place to write, and am obliged to move from my place a hundred times by day and by night. And of me it is said: ‘The day is for work, and the night is for watching.’ Moses ben R. Joshua (blessed be his memory) says: ‘Here is the beginning of this column.’”

On fol. 15*a*, at the beginning of the second column, the scribe has drawn a crown over ענה דודי ואמ' לי על ידי משה in the passage משה ואמר לי על ידי אהרן, and added the following marginal note:—

הרם המצנפת והסר העטרה' כי לא נאה לכסיל
משה מערקיש השררה

“Take away the tiara and remove the diadem, for princely estate is not fit for foolish Moses Merkis.”

II. Foll. 28—209. Quires, partly of 8 and partly of 12 leaves, marked by catchwords. Two columns, 33 lines; dated Adar, A.M. 5017 (A.D. 1257).

Rashi's Commentary on the Former and Latter Prophets.

Joshua, fol. 28*b*; Judges, fol. 35*a*; Samuel, fol. 41*b*; Kings, fol. 59*b*.

Jeremiah, fol. 79*b*; Ezekiel, fol. 96*a*;

Isaiah, fol. 127*b*; Hosea, fol. 174*b*; Joel, fol. 183*a*; Amos, fol. 184*a*; Obadiah, fol. 188*b*; Jonah, fol. 189*b*; Micah, fol. 190*a*; Nahum, fol. 193*b*; Habakkuk, fol. 195*a*; Zephaniah, fol. 197*b*; Haggai, fol. 199*a*; Zechariah, fol. 200*a*; Malachi, fol. 207*a*.

The scribe has added the following lines at the end (fol. 209*a*):—

חוק ונתחוק מאתי
הסופר יוסף · שבח
ותהילה לכל מאסף:
ידו שנית עוד יוסף:
ועז וגבורה לי יוסף:

Lower down on the same page the colophon:

אני יוסף הסופר בר נתן סימתי פירוש זה של
נביאים לך שמשון בן הנדיב ר' יהודה ביום שלשה
עשר לחדש אדר · שנת שבע עשרה לאלף ששי ·
הצור יזכו להנות בו חרעו חרעו עד סוף כל
הדורות · אמן אמן סלה:

The margin of foll. 84*b* to 146*b* contains Rashi's Commentary on the Psalms, written by a hand of apparently the fifteenth century.

III. Foll. 210—229. Two columns, 43 to 49 lines; fifteenth or sixteenth century.

A Commentary on Job, by R. Joseph Kārā; defective at the end.

Beginning:—

תם וישר ולא תאמר בפני הבריות היה תם וישר
אבל בדברים שבינו לבין קונו לא היה צדיק · לכן
צריך לאמר ירא אלהים וסר כרע ·

See כרם חמד, vii. 57 *sqq.*, and comp. the text printed in Frankel's Monatschrift, voll. v.—vii.

IV. Foll. 230—235. Three columns, 23 to 24 lines. Square character. French hand of the fifteenth century. In fol. 235 part of the upper leaf is torn off, and the writing on fol. 233*b* is partly faded.

Leviticus vi. 18 (beginning במקום)—ix. 9: Unpointed Hebrew text and Targum.

This fragment is mentioned by Bruns in Kennicott's "Dissertatio in Vet. Testam. Hebr." (Brunsvici, 1783).

Two leaves at the beginning of the MS., numbered respectively 1* and 2*, contain:—

1. A Latin translation of the rhymes and colophon on fol. 209*a*.

2. An index to the contents of the volume, in Latin (apparently eighteenth century), headed: "Elenchus sive Periocha Contentorum in isto Codice," in which the abbreviation רש" is erroneously dissolved into "Rabbi Salomon Jarchi."

190.

Add. 22,092.—Vellum, about 9½ in. by 6½, consisting of 140 leaves, with 28 lines to a page in the main portion (*vide infra*). Foll. 3—132 form 13 quires of 10 leaves each, with a catchword at the end of each quire. The first three vellum leaves (foll. 1*, 1, 2), as also foll. 133—139, are outside the regular quire arrangement. A Franco-German Rabbinic hand; dated A.M. 5163 (A.D. 1403).

A work entitled גן אלהים, being very largely of the nature of a supercommentary on Rashi's Commentary on the Pentateuch. It is not the ספר הגן which is quoted in כנחת יהודה, פענח רזא, and elsewhere; but it exhibits a very striking likeness to the כנחת יהודה of Yehudah ben Eliezer just mentioned (printed, together with בעלי התוספות, under the common title דעת זקנים, at Livorno in 1783). It is, in fact, a recension of Yehudah ben Eliezer's work, based on an original which differed largely from the printed text. There is a great deal in כנחת יהודה which is not in the present MS., and *vice versa*. The two together would make up a completer edition. An Italian hand of the fifteenth to sixteenth century has provided the MS. with continuous notes, mainly with a view to a collation with כנחת יהודה, and also giving extracts under the heading משה, &c.

For the authorities mentioned in the work see מנחת יהודה, and comp. Zunz, Z. G. u. L., p. 96 ff. Aaron and Benjamin of Canterbury, Berachyah of Lincoln (the same as the Naḳdan?), Joseph of Lincoln, and הרם of London, occur both in the MS. and in the similar printed work. A collation of the two would be interesting from more than one point of view.

On the upper margin of fol. 3a (in square characters):—

בעדן גן אלהים היית כל אבן יקרה מסוכתך

Below this (in an Italian Rabbinic hand):

(1) a column headed: הדברים ששנו לתלמי; (2) another column headed: אלה הם; (3) the Masoretic statement: חמש עשרה נקודות הם, י' בתורה, ד'; סימ' למצות הנעשות (4); בנביאים, חד בכתובים וכו' מעומד 'הסכת וכו'

The work itself begins on fol. 3b.

Exodus, fol. 51b; Leviticus, fol. 93a; Numbers, fol. 105a; Deuteronomy, fol. 118b.

Colophon (fol. 130b):—

סימתי גן אלהים של אלהים חיים ליל ו' פרשת אלה פקודי שנת קסג' לאלף השישי חזק ונתחזק: רפאל לא יזק' לא היום ולא לעולם עד שיעלה חמור בסולם" אאא סלה"

The scribe רפאל has marked his name in the text on e.g. fol. 12a.

Foll. 131b—137a contain the following small pieces and notes, written in different hands:—

(a) באור שלש עשרה מדות, imperfect at the end.

(b) A piece beginning:—

אמ' במדרש כי האדם עולם קטן כיצד כל מה שברא ה' בה בעלמו ברא באדם רקיע נגד ראשו של אדם וכו'

(c) מעשה תורה נאמ' על ידי רבי הקדוש עה

Beginning:—

שלשה פעמים בכל יום הכרוז יוצא ואו' נוח לו לאדם שלא נברא וכו'

The last paragraph is:—

עשרה דברים קשים נבראו בעולם

Then follows the omitted paragraph:—

שלשה דברים נאמ' בכותח

At the end (fol. 136a, col. 1):—

נשלם מעשה תורה לרבי הקדוש"

See Benjacob, אוצר הספרים, p. 357, and compare the printed text.

(d) A small piece headed:—

בענין יוסף בנימ' ציון

Beginning:—

אמ' רחב כל מה שאירע ליוסף אירע לציון

also two smaller notes on the same page.

(e) היאך רב בר אחוה ובר אחתיה דר'. חייה • המשל בזה • ראובן נשא אשה וכו'

See תלמוד בבלי, Moed Kāton, 20a.

This is followed by several other small notes.

(f) A list of expressions headed:—

שמושים לדבר והפכו

The first in the list is:—

ולא פקדתם אותם ויפקד מקום דוד ודומיהם

Among the notes (in Italian cursive writing of the fifteenth to sixteenth century, but partly mere scribblings) to be found on fol. 1**b*, the following may be noted:—

(1) אמר משה בנותי בשלשת ספרי שלמה והנה אחד מהם כולל יסודות החכמה המדינית והוא ספר משלי וכו'

(2) ספרו לי כי הגורה אשר היתה במלכות נפולי היתה שנת ה' אלפים ונג' ונתנו לה סימ' וינדל עון בת עמי

(3) ואמרו לי כי רבי ישעי' האחרון בן בתו של רבי ישעי' הראשון היה ובהולדו אמ' בן בתי יורש אותי

On the top of the same page (in an unformed late hand): ספר הגן:

On the upper margin of fol. 1a (in a late hand): ספר גן אלקי'. The recto and verso of this leaf contain a list of the Talmudical

tractates, accompanied (on the verso) by some short Talmudical notes.

On the upper part of fol. 2a:—

זה הספר הדרוש של רשי שלי יהודה הרופא יצו
מלאקווילה (for כן אקווילה?)

On fol. 131a is a contract of sale, dated קסד לפרט (A.D. 1404), but names, &c., have been erased.

The same page contains several other small notes, the last being:—

יין ושכר אל תשת נוטריקון תפלת שכור תעבה

191.

Or. 1487.—Vellum, about 7½ in. by 6, consisting of 194 leaves, with 30 lines in a page. Cursive Sefardi hand of the fourteenth to fifteenth century. Fol. 194 is a recent restoration of the leaf which is missing after fol. 119.

The Commentary of Abraham ibn Ezra on the Pentateuch.

This volume is decorated with numerous interlaced ornaments in coloured ink. The larger designs occur at the beginning and end of the books, and at the beginning of each pericope.

Genesis, fol. 1a; Exodus, fol. 41a; Leviticus, fol. 111a; Numbers, fol. 139a; Deuteronomy, fol. 165b.

This copy has the ordinary introduction, but the Commentary on Exodus is partly the larger and partly the shorter recension, the latter beginning in the middle of פ' יתרו, fol. 82a, l. 1, with the words ומשה עלה אחר שהשם קראו, and continuing to the end of the book.

The special metrical introduction and the rhymes between the weekly sections are to be found in the present MS., the only rhymes missing being those prefixed to פקודי.

The two anti-Christian passages quoted by

de Rossi, *Annales hebraeo-typographici*, sec. xv., pp. 59-60, had both been erased in this MS., foll. 19a, 25b, but have been restored by a later hand.

192.

Harley, 7585.—Vellum, about 10¼ in. by 7½, containing 151 leaves. Foll. 1—149a have mostly 28 lines, and foll. 179b—151a contain 40 to 42 lines to a page. Foll. 2—121 form 12 quires of 10 leaves each; the 13th quire has 12 leaves (foll. 122—133); the 14th has 10; and the last extant quire only numbers 8 leaves. Besides the catchwords at the end, the quires have also signatures in Hebrew letters both at the beginning and the end. Franco-Italian hand of the fourteenth to fifteenth century. Foll. 149b—151b are in a smaller hand of about the same date.

It contains:—

I. The Commentary of Abraham ibn Ezra on the Pentateuch. Introduction (the ordinary one), fol. 1a; Genesis, fol. 4a; Exodus, fol. 39a; Leviticus, fol. 80b; Numbers, fol. 104b; Deuteronomy, fol. 126a. The Commentary on Exodus is the shorter recension (פירוש הקצר).

At the end (foll. 148b, 149a) is the poem beginning:—

חדשים כעשה (מעשי) אל לבקרים

At the bottom of fol. 149a is the scribe's colophon:—

אני ברוך בכר שמשון צרפתי כתבתי זה הספר
להמשכיל והמפואר כמר מרדכי בכמר יהודה ישרון
הש' יזכהו להנות בו הוא חרעו וזרעו עד סוף כל
הדורות אמן ואמן סלה

II. A fragment containing notes on the הלכות יסודי התורה and the beginning of ה' דעות of Maimonides (*Mishnē Torah*,

Book i.), by Rabbi Levi ben Shabbathai. Fol. 149*b*.

Heading (in a somewhat difficult style):—
 אילו המלות זרות מרבי משה מצאתי כתובות
 בקנטרס קטן מר' לוי שבתי מ"כ והעתקתי אותם משם
 לפי שירעתי בו מה שתמצאם כי הוא היה איש חי
 רב פעלים ולפי נסמכתי עליהם וזה בלבד מה שתמצאם
 כתובות למטה ומה' אשאל ועוזר (שיעזור) ויצליה
 מנמתי כי ליי' כל מחשבותי להוציא אור בלימודי וללמד
 לבניי (sic) בע"ה

Beginning of notes:—

בהקדמת החיבור מרבי משה ז"ל כתוב שרב אשי
 וחנינא קבלו מרביא יש לתמוה דהא קיימי לן יום
 שמית רבינא ומת רבא נולד רב אשי

Last words of fragment:—

(ואל: catchword) שהיא המדה הבינונית

On the inner side of the paper fly-leaf at the beginning, which bears the number 1, is a description of the MS. in English.

A short account of the MS. is contained in Dr. M. Friedländer's "Essays on the writings of Abraham ibn Ezra," p. 197.

193.

Add. 26,880.—Vellum, about 13½ in. by 9½, consisting of 184 leaves, with 30 lines to a page. Nineteen quires, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. The usual number of leaves in a quire is 10, but no. 1 consists of 8 leaves, and no. 19 has only 6 leaves. Spanish Rabbinic character, finely written; dated Zīw (Iyyar), A.M. 5161 (A.D. 1401).

The Commentary of Abraham ibn Ezra on the Pentateuch.

Genesis, fol. 1*a*; Exodus, fol. 36*b*; Leviticus, fol. 117*a*; Numbers, fol. 140*a*; Deuteronomy, fol. 161*a*.

This copy has the ordinary introduction,

and the Commentary on Exodus is the longer recension.

The following tracts are inserted between the Commentaries on Exodus and Leviticus:—

1. A small piece of Ibn Ezra on Lev. xxiii. 15, fol. 111*a*, beginning:—

יש במועד עצרת דבר לתמוה שהוא כולל הרבנים
 והמינים למה איננו כשאר המועדים כי הפסח בחצי
 ניסן ויום הזכרון באחד לחדש ויום כפור בעשור
 וסוכות בחצי החדש

Subscription, fol. 111*b*:

ככה העתקתי ממכתב החכם כי שפתיו ישמרו דעת

2. Ibn Ezra's explanation of 1 Chron. xxix. 11, fol. 111*b*, beginning:—

לך יהי הגדולה והגבורה דע כי גדולת השם
 נשגבה מדעת חכמי לבב:

Subscription, fol. 112*b*:—

פי זה הפסוק העתקתי ממכתב יד החכם אשר הוא
 פי ככה

3. A Supercommentary on Ibn Ezra's Commentary on Ex. iii. 15, fol. 112*b*, beginning:—

ודע כי האחד סוד כל המספר כי כמנו יחל לספור
 כל המספרים כי לא יתכן שיאמר שנים שלשה אם לא
 יהיה האחד בתחלה

The above-mentioned three pieces are printed in Dr. Friedländer's Essays (Hebrew part), p. 69 *sqq.* On no. 1 see also Poznanski, Monatschrift, xli., p. 205 *sqq.* The *יועה* mentioned in this piece is, of course, the Karaite Abu'l-Faraj Fuskan ibn Asad.

The following note on Hebrew measures is inserted between the Commentaries on Leviticus and Numbers, fol. 140*a*:—

החומר היא המדה הגדולה כי עשרת הבתים חומר
 והאיפה והבת תכו אחד להם אם כן החמר עשרה
 בתים או עשרה איפות והאיפה שלש סאים והסאה
 ששת קבין והקב ד' לוגין והלוג ששה ביצים . . אם כן
 הקב כד ביצים והסאה קכ"ד ביצים והאיפה תלב ביצים
 אם כן החומר הוא ארבעת אלפים ושלש מאות
 ועשרים ביצים . . ועשירית האיפה האמור בכל מקום
 הוא מ"ג ביצים וחומש ביצה י ע"כ מצאתי . .

At the end (fol. 184b):—

אלו חרתי המחבר
 הא לך ידיד תורה מפורשה והיא
 תשאך לרום ותקריבך
 אם תשמרנה לעשות תדריבך
 על במתי צרים ותרכיבך
 לפני גדולים תנחך אם נכחך
 תשים דרכיה ותציבך
 תמחה עגן כסל ותשים לך פדות
 אסיר פתיות וענות תשכך
 תשנה באהבתה ובה תדבק וצור
 ידבק בך כל טוב ויאהבך
 יטיבך כי תהיה עם לבך
 אל מאבותיך ונס ירבך
 היא תצרך תמיד אבל אם תעבה
 יום תטשך נצה ותעזבך

Colophon, fol. 184b:—

אני שם טוב בר שמואל ברוך זל כתבתי זה הפירוש
 שלך אברהם אבן עזרא זל ליקר השלם ר שלמה
 ידידי זי"א בכ"מ מתתי זל"ה ה ברחמי זכרו להנות
 בו ובכל ספרי הקדש הוא חרעו חרעו עד סוף
 כל הדורות אמן ואמן והשלמתי בחדש זיו שנת
 חמשת אלפים ומאה וששים ואחד לפרט היצירה
 וסיכניד טוב לי תורת פד כאלפי זהב וכסף לא
 ימוש ספר התורה הזה כפד והגית בו יומם ולילה
 למצן תשמור לעשות ככל הכתוב בו כי אז תצליח
 את דרכיך ואז תשכיל חוק ואמץ אל תערוץ ואל
 תחת כי עמך ה אלהיך בכל אשר תלך ויסיפו
 לך שנות חיים

This MS. was accordingly written by Shemtob ben R. Samuel Barukh for R. Solomon Yedidiah ben R. Mattathiah, and finished in the month of Ziḡ (Iyyar), in the year already mentioned.

The following censors' notes occur at the end of this MS.:—

1. "Revisto p mi fra luigi dī ordine de sa' Dominico setembr dī 91" (1591). Fol. 184b.
2. "Visto per me Gio. Dominico Carretto, 1618." Fol. 183b.

For some further particulars concerning

this MS. see the description of Dr. M. Friedländer in his "Essays on the writings of Abraham ibn Ezra," pp. 197—201.

The two anti-Christian passages quoted by De Rossi, *Annales Hebraeo-typographici* sec. xv., pp. 59-60, are both erased in this MS., foll. 17b, 23a.

194.

Or. 1088.—Vellum, about 10 $\frac{3}{4}$ in. by 8, consisting of 162 leaves, with 30 lines to a page. Sixteen quires, of 10 leaves each, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. In foll. 157—161 the lower margin has been cut off. Italian Rabbinic character, dated Fiorentino,* Shebat, A. 248 (A.D. 1488).

The Commentary of Abraham ibn Ezra on the Pentateuch, with notes from other commentators.

Genesis, fol. 4a; Exodus, fol. 43a; Leviticus, fol. 87b; Numbers, fol. 113a; Deuteronomy, fol. 135b.

Title, fol. 3a:—

בשם האל הגדול והנורא
 אחל פירוש אבן עזרא
 על חמשה חומשי תורה
 לשמואל הארי שבחבורה
 עי שבת עבר יי בכ"מ
 יהושע יצו סופר
 שנת רחם פה פיורינטינו

This copy has the ordinary introduction, but the commentary on Exodus is the shorter recension.

Of the two anti-Christian passages mentioned by De Rossi, *Annales Hebraeo-typographici* sec. xv., pp. 59-60, the first (on Gen. xxvii. 40, fol. 28a) is for the most part

* *i.e.* Ferenzuola, a small place in the province of Naples; the modern name is Ferentino.

erased, whilst the second (on Gen. xviii. 1, fol. 21*b*) has escaped the eyes of the censor.

An English translation of the former passage, in the handwriting of John Noble Coleman, is to be found on fol. 1*b*.

Colophon, fol. 162*a*:—

אני שבתי עי" (פ) תלמיד הסופרים בכ"מ יהושע סופר
מטיבולי י"ן כתבתי זה הפירוש מאבן עזרא על המשנה
חומשי תורה עם הגהות וביאורים ופירושי אחרים
כתובים בו מכתובה קטנה וכתבתי אותו לאדוני
המפואר והמתואר כמדר שמואל בכר מנחם נ"ע פה
בפירינטינו נכתב באחד עשר שבועות נשלם ביציאת
שבט שנת ר"חם הזכור לאלף הששי ה' ית יזכרו להנות
בו הוא זרעו זרעו עד אלף דור ולא ימוש
ממנו לא היום ולא לעולם עד שיעלה חמור בסולם
אפ"לוא

This MS. was accordingly written by Shabbethai ben Joshua, of Tivoli, for Samuel ben R. Menachem, at Fiorentino, in eleven weeks, and finished at the end of Shebāt, A. 248 (A.D. 1488). The scribe has frequently marked his name by means of the initial letters in the lines of a page.

The notes from other sources, "in smaller writing," are generally introduced by the phrase *יש מפרשים* (abbreviated *יש*) or *יש ויאמרו* (abbreviated *יא*).

The following entries of former owners are to be found on fol. 162*b*:—

1. שלי שמואל בכ"ר שמואל נ"ע מפירינטינו ל"י.
הארץ ומלואה קנין כספי

The first שמואל is crossed out.

2. קניתי לי ברומא היום יום י"ח פיברארו בשנת
שע"א לפ"ק ידגן פלאנטאוויט די לא פאושא

This entry is dated the 18th of February, A. 371 (A.D. 1611).

3. A mere repetition of the first entry, with the names of the owner and the place crossed out.

On fol. 2*a* there is a memorandum by a former owner, the Rev. John Noble Coleman,

^a This word is written in the margin, close to the lines of the colophon.

Queen's College, Oxford, whose bookplate is affixed to fol. 1*b*, and another to the inner side of the outer cover, stating that this MS. once belonged to the celebrated theologian, lawyer, and philanthropist, Granville Sharp (1734—1813), and that he (*i.e.* J. N. Coleman) purchased it for three guineas, "chiefly for the sake of the autograph pasted on the opposite page," which runs as follows:—

"Aben Ezra on the Law of Moses, a fine Manuscript on Vellum."

195.

Add. 27,561.—Paper and vellum, about 8 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$, consisting of 85 leaves. There are 26 to 34 lines to a page in foll. 2—49, and 23 to 27 in foll. 53—85. Two different Rabbinic hands, the first being apparently Spanish, and the second (foll. 53—85) Oriental. The latter portion is dated A.M. 5142 (A.D. 1382). The MS. is defective at the beginning.

It contains three Supercommentaries on Abraham ibn Ezra's Commentary on the Pentateuch:—

- I. A work without an author's name. Fol. 2*a*.

The first extant words are:—

(writing very faint in first four lines) ואם האמת
..... לדעת המדות הנזכרות

Genesis (fol. 4*a*) begins:—

אין לשון ראשית ואחרית אלא בזמן והזמן נופל עם
התנועה היומית

At the end:—

תמו סודות (not תמו בעה as given by Friedlaender).

- II. Additional notes on the same work of Ibn Ezra. Fol. 45*a*.

Heading:—

מה שמצאתי עוד מספר בראשית על פי ר' אברהם
ב"ע ז"ל

Beginning:—

[אמרו] שהבית נוסף ר"ל זה מורה כפי מאמר האומ'

The latter half of fol. 48b and 49a are occupied with remarks on פרשת ואלה שמות.

End:—

כונתו הוא זה הניע והגזח הוא הנקוד שנוקדו והוא שבא וקמץ וכו' כתוב לעיל

Friedl., *op. cit.*, p. 229, is here inexact in his citations from the MS.

On fol. 49b is a piece beginning:—

ברם זכור אותו האיש לטוב ורבינו סעדיה נאמן ז"ל שמו שאלמלא הוא נשתכחה התורה כישראל

It contains an account of the four cases in which the literal meaning is impossible, and where, therefore, a Midrashic method of interpretation must be resorted to.

At the end:—

עד כה דבריו בדרך קצרה מה נעמו אמרו ומה צדקו דבריו

Then a short note beginning:—

חשבונו מקום שהוא שמו של הקב"ה

III. Joseph ibn Caspi's* [פירוש סודות ר'] [אברהם בן עזרא]. Fol. 53a.

Heading:—

בשם יי אל עולם אתהיל פירושי הסודות אשר אל החכ"ר אברהם אבן עזרא

Beginning:—

לא מיהותי (sic) איש חכ"ר בעיני פתני לבבי לבא להבנים בעמקי תהום אשר עמקו לאין סוף ותכלית אין להם כי אין לבא בבית המלך ואני איש בער ולא ארע ואיך אבוא אל מקדשי אל אבינה לאחריתם

End:—

אם כן נראה כי התורה והמצוה אינם הכרחיים אבל הם רצוניים כמו שאמר ראה נתתי לפניך והוא הדיון לכל דבר ההוה אין השם נפרע מהם או(?)

* On Ibn Caspi's Commentaries on Ibn Ezra see, besides Friedländer's *Essays*, Geiger's "Jüdische Zeitschrift," vi., pp. 125-26, and Schiller-Szincassy's *Cambridge Catalogue*, pp. 55-56, where also further references will be found.

לעולם להחריבו אבל מניחו כפי אשר נזרה חכמתו ואין לאיש להבין בו וזהו שאמר סוד גדול

Colophon:—

אני אבנר שוקיר כתבתי זה ספר סודות ר' אברהם אבן עזרא ומאמר היחודי ונשלמתי (sic) אותו יום שלישי לירח אדר בט"ו בו שנת ה' אלפים וכאה ושנים וארבעים שנה לבריאת עלמא הרחמן יזכני לקרות בו וכו'

On fol. 1b (in a Spanish hand of the fifteenth century, different from the text of the MS.): זה הספר הוא פי' על התורה. Then: צופים, the word נפת having been erased.

On the same page, owner's name:—

פנחס נרשון שצ

For further information on this MS. see Friedl., *op. cit.*, pp. 226—231.

196.

Add. 22,091.—Vellum, about 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$, consisting of 85 leaves, with 30 lines to a page. A French(?) hand of the fifteenth century.

[פרשת הכסף], one of Ibn Caspi's Supercommentaries on Abraham ibn Ezra's Commentary on the Pentateuch (see Friedl., *op. cit.*, pp. 231, 232).

Heading:—

אחל ביאורן עזרא לפי התורה לן כספי

Beginning:—

בראשית י' יש אומרו שהבית נושא כלי טעם י' זה טעות נופל בספרי והוא כלי טעם י' כלומר בית הכלי

End:—

והעד כי סמך משה ר"ל כי אמרו כי סמך משה היה עדות והודאה להיות מלא רוח חכמה

Colophon:—

תם ונשלם פירוש אבן כספי על ביאור התורה של ר' אברהם בן עזרא בעזרת איום ונורא

* This work was, therefore, originally contained in the codex of which foll. 53—85 are the only extant portion.

197.

Or. 1432.—Paper, about 8 $\frac{3}{8}$ in. by 6, consisting of 217 leaves, with 26 lines to a page. Written (in a Spanish Oriental hand) for Don Judah Abravanel, son of Don Isaac Abravanel, A.M. 5324 (A.D. 1546). Imperfect at the beginning.

A Supercommentary on Abraham ibn Ezra's Commentary on the Pentateuch.

First word (in בראשית):—

על כן נורש כנע" וראייתו וילך בשלום כה עד
החכם הספרדי כי מלת וישלחו וילך בשלום שהוא
דרך כבוד

Exodus, fol. 45a; Leviticus, fol. 122a; Numbers, fol. 155b; Deuteronomy, fol. 193 (fol. 192—199 being misplaced).

In many passages there is an almost literal agreement with Joseph ibn Caspi's *Perush ha-kof*; comp. e.g. the beginnings of נח (fol. 4b), אלה הדברים (fol. 12a), לך לך (fol. 193b), and ואתחנן (fol. 196b), with the corresponding portions in Add. 22,091, foll. 5b, 8a, 74a, 75b respectively.

The Commentary contained in the present MS. is, however, much longer than that of Add. 22,091.

Scribe's colophon (fol. 217):—

אמר המעתיק המתנצל הצל יצילנו קורא או כיעין
בספר הנכבד הזה לבל ישים בי עון אשר חטא אם
תמצא בו איזו שגיאה כי לא מלבי בהיות כי כן מצאתי
בהעתק אשר היה מונח לפני ... ולא מלאני לבי
להגידם בהחלט בהיותי תולה הטעות בעומק המושג
וקוצר המשיג אבל כתבתי בחוץ בגליון מה שנראה
לי והנחתי מבפנים כמו שמצאתי ... ועל המעיין
לעיין איזה מהם יצדק זו או זו ובמקומות אשר קצרה
יד שכלי מהשתרע משכתי בגליון חוט א' בדיו
ובקולמוס נגד השטה אשר בה החסרון או הטעות ...
ותשלם המלאכה ... בפ"י ביאור התורה על הראב"ע
ז"ל היום יום שלישי אך טוב לחדש שבט שנת השכ"ב
ליצירה פה ... במצות האדון אדוני שרש היחס
והמעלה שתיל החמדה וענף התהלה בן גדולים בן
מלכי קדם ... הוא הוא אשר לו יד ואל ולהכמות

יקרא גואל ... כהרר האדון דון יהודה אברבנאל יצו
בן לשר וטפסר נודע בשערים שמו לשם ולתהלה יהי
שמו לעולם האדון דון יצחק אברבנאל יצו אשר כול
זוהר יפעת יקרת פנת זיות הוד תורתו אקוד ואשתחווה
אפים ארצה ... יוחנן בכמאאר אברהם ן עזיאל

198.

Add. 26,987.—Paper, about 9 $\frac{1}{2}$ in. by 6 $\frac{5}{8}$, consisting of 69 leaves, with 29 lines to a page. An Italian Rabbinic hand of apparently the fifteenth century.

[ALM. COLL., 99.]

אֵינֶת נֶפֶשׁ, a Supercommentary on Ibn Ezra's Commentary on the Pentateuch, by Asher b. Abraham Crescas (see אור החיים, p. 256, also Benjacob, אוצר הספרים, p. 31).

Heading (fol. 2a):—

ביאור הסודות מאבן עזרא על התורה ונקראת אות נפש

Beginning:—

אות נפש שואף רוח ורודף קדים אשר חקר על
פשטי התורה על אדני פו מיוסדים ושם אותם במכתב
מפורים

End:—

ר"ל למחות רושם התאוה מנפש השלם אשר הוא
סעיף מסעיפי החמירות וישאר כולו נצחי ושכלי בעולם
הנפרדים

Maimonides is often quoted.

On fol. 1a (modern fly-leaf), apparently in Almanzi's handwriting, the work is attributed to רלב"ג.

Names of former owner (fol. 2a):—

(1) אשר ויטרבו; (2) יהודה אפרים ויטרבו.

Censor's names (fol. 69b):—

(1) Camillo Jagel, 1619.

(2) Alessandro de Caii ... 1559(?).

199.

Add. 26,981.—Paper, about 9 $\frac{3}{8}$ in. by 7 $\frac{1}{8}$, consisting of 110 leaves, with 28 to 36 lines

to a page. Italian cursive hand of the fifteenth to sixteenth century.

[ALM. COLL., 93.]

It contains:—

I. *ספר כנלת סתרים* of Samuel Moṭot, the work being a Supercommentary on Abraham ibn Ezra's Commentary on the Pentateuch (compare the printed edition, Venice, 1553; also the abridgment contained in *מרגליות טובה*, Amsterdam, 1721). Fol. 3a.

The notes include quotations from Joseph ibn Caspi, Shemtob Shafrut's *צפנת פענח*, *רס*, *אן*, *אן*, *אן*, and Ibn Ezra's *סוד מורא*

On fol. 76a is a piece beginning:—

מְרֻבַּע מִסְפַּר הַשֵּׁם שֶׁהוּא כֹּן עֲלֵה תִרְעֵו

Lower down on the same page:—

הַשֵּׁם הַמְיֻחָד שֶׁהוּא שֵׁם בֶן דָּ אֹתוֹת סוּבַל שְׁנַיִם
עֵשֶׂר צְרוּפִים וְכוּ

These twelve combinations of the letters contained in the tetragrammaton are given on fol. 76b.

II. *סוד ה' ליראיו*, a Supercommentary on Abraham ibn Ezra's Commentary on the Pentateuch, by Ezra b. Solomon ben Gatigno, surnamed Astruk. Fol. 77a.

Beginning:—

אִמְרָ עֲזָרָא בְרַ' שְׁלֵמָה בֶן נַטְיָנוּ הַמְכַנְהָ אֶשְׁתְּרוּק
שְׁלֵמָה יָמִים רַבִּים נִרְתַּעְתִּי לְאַחֲרֵי וּמִשְׁכַּתִּי אַחֲרַי
מִלְחָבֵר זֶה הַסֵּפֶר שֶׁקִּרְאתִי שְׁמוֹ סוּד ה' לִירְאִיו

Farther on the same page:—

(i.e. lest the book should fall into the hands of persons who do not understand) לֹא רָצִיתִי לַעֲרַב אוֹתוֹ עִם פִּירוּשׁ הַפְּשׁוּטִים
שֶׁפִּירְשְׁתִּי לְדַעַת הַחֲכָמִים שֶׁקִּרְאתִי שְׁמוֹ סֵפֶר הַזְּכוּרֹנוֹת
כִּאֲשֶׁר כָּתַבְתִּי בְּהַקְדַּמַּת אוֹתוֹ הַסֵּפֶר

End (fol. 107a):—

וְאִמְרוּ וְהִסְדֵּד אֶךְ אֶלְקֵי יִפְדֶּה נַפְשִׁי רַכּוּז בּוֹהַ אֶל
הַהֲשָׂאוֹת שֶׁהוּא הַעֵיקָרִי הָאִמְתִּי

* The word *העיקר* is, however, crossed out, and *הדבוק* substituted in the margin.

The author continually quotes Franco's Supercommentary on Ibn Ezra (generally introduced under the initials פ"פ (פירש פרנקו), and among the other authorities cited is דון הר"ם (פירש פרנקו) סולימאן אבן יעיש הספרדי (fol. 80b, 82a), כמו שכתב הר"ם (i.e. Maimonides; so fol. 104b: הר"ם), (בהלק א' מספר המורה), דון יוסף ווקאר (fol. 106a), and ספר השולכנות לאלכסנדר (fol. 92a).

On both the above works see M. Friedländer, *Essays on the writings of Ab. ibn Ezra*, pp. 232, 233.

On fol. 108b is a charm for travellers given by R. Samuel Romili (כפי כמחרר שמואל) (רומילי ז"ל).

On fol. 3a (upper margin):—

לְהֵאָרֵץ וּמְלוֹאָהּ שְׁלֵי אֲבֵרָהֶם נִיֵּאֱלִיקוּ יֵצֵו
בְּכַמְהָרָר דְּנִיֵּאֵל נִיֵּאֱלִיקוּ זָדָהָּ

200.

Add. 22,093.—Paper, about 8 in. by 6, consisting of 186 leaves, with mostly 28 lines to a page. Sixteenth century.

צפנת פענח, a Supercommentary, by R. Shemtob ben Isaac ben Shafrut, on Ibn Ezra's Commentary on the Pentateuch.

The Commentary is divided into two parts, of which the first treats of Ibn Ezra's Commentary in general, while the second deals with the Haggadic elements contained therein.

Introduction, fol. 3b; Genesis, fol. 5b; Exodus, fol. 41b; Leviticus, fol. 94a; Numbers, fol. 119a; Deuteronomy, fol. 139a.

The second part begins on fol. 170a.

Heading, fol. 3a:—

סֵפֶר צְפֻנַת פְּעֻנָּח חֲבֵרוֹ חֲכָמִים הַשְּׁלֵם כְּלוּל בְּחֻכְמָה
בְּתַבּוּנָה וּבְרַעַת בְּכָל מִינֵי מַדְעַ בִּידִיעָה שְׁלִימָה הַפִּילוֹסוּפִי
הָאֱלֹהִי בְעַל אֲמוּנָה רַמָּה הַרְבֵּה הַגְּדוֹל בְּתוֹרַת ה' תְּמִימָה
נֶאֱוֵן הַתְּלֻמוּד הַהַרְבֵּה שֶׁמֶ טוֹב בּוֹ שֶׁפְּרוּט זָעַל
אִמְרָ הַכּוֹתֵב נִסִּים מוֹרִיאֵל (?) מְעִיר טְרַאסוֹנָא

The scribe's name is accordingly Nissim Muriel(?), of the city of טראסונא.

For further particulars concerning this MS. see Dr. Friedländer in his "Essays on the writings of Abraham ibn Ezra," pp. 221—226.

201.

Add. 19,970.—Paper and vellum, about 10½ in. by 8, consisting of 257 leaves. Two columns, with 33 lines to a column. Thirteen quires of 20 leaves each, with the exception of the last, which has only 17 leaves. A Greek Rabbinic hand; dated Nisān, A.M. 5229 (A.D. 1469).

A Commentary on the Pentateuch (unique, so far as is known at present), by Rabbi Meyuḥas b. Eliah. That the author lived in Greece appears to follow from his occasional reference to Greek words, and as Abraham ibn Ezra (*vide infra*) is the latest authority quoted by him, one may conclude that he was not later than the twelfth century. The value of the Commentary lies mainly in the illustration it affords of the state of Jewish learning in Greece in the time of Ibn Ezra and a little later. It also contains (as will be seen lower down) some interesting references to unknown sources. For these reasons a sufficiently full description of the MS. has been considered desirable.

Beginning of Genesis (fol. 2a):—

בראשית ברא · הרי זה מקרא חסר · וזהו פירושו
בראשית הכל ברא המקום את השמים ואת הארץ
וכן מידה במקרא לחסר דבר במקום שמשמעו נוכר

Beginning of Exodus (fol. 33b):—

ואלה שמות · מוסב על וימת יוסף · ומקראות יתרים
הן שהרי נאמר כבר בפרש' ויגש ובפרשת ויח'

Beginning of Leviticus (fol. 86b):—

ויקרא אל משה · הרי זה מקרא מסורס · וזהו
סדרו · ויקרא יי אל משה מאהל מועד וידבר אליו ·

Beginning of Numbers (fol. 167a):—

במדבר סיני באהל מועד · במשכ' נאמ' לו בזמן
שהיו חונים סמוך להר סיני · זהו פשוטו · ומדר'
מקיש דברות אהל מועד לדברות הר סיני

Beginning of Deuteronomy (fol. 205a):—

אלה הדברים · דברי תוכחה האמורים בענין ·
אבל דברי תורה כבר נאמ' למטה אלה העדות
והחוקי'

At the beginning of each of the four last books, and also of each pericope, the author has written some short rhyming lines. Thus at the beginning of נח (fol. 7a):—

גדול ורב כח" עורני בפרשת נח

At the beginning of Exodus:—

יודע תעלומות" ונותן עוז ותעצומות" יעורני בספר
"ואלה שמות"

Prefixed to the Commentary (fol. 1b) is an introductory piece headed:—

עיון בהקדמה זו ואל תיפן אל און כי על זה בחרת
מעני "

These remarks, which are probably due not to the author but to the scribe of the MS., open as follows:—

דע לך בני המעיין בספרי החכמים הקדושים עליהם
השלום · שרוב פעמים תמצא בפירושים הרי זה מקרא
קצר · · · · · וכן תמצא הרי זה מקרא מסורס

It ends:—

והשמר אל תפן אל און לחטור שום א' מן המפרשים ·
שים דברי באזניך כתבם על לוח לבך "

It is not likely that the author of the Commentary would have referred in this manner to terms occurring in his own work.

The Commentary is very largely grammatical, but Halakha is also frequently taken full notice of (so especially *הלכות שחיטה*, fol. 218b, in *פרשת ראה*).

The grammatical remarks are mostly of a very elementary nature, so *e.g.* fol. 4b, col. 1: ויפח כמו וינפח שעיקרו נפח אלא שהגון מובלע בדגש. For the infinitive Meyuḥas uses the term

כּוּצָר, a corruption* of כּוּצָר (i.e. being of the nature of a כּוּצָר, مصدر; compare the term כּוּצָרוֹת in "Die Anfänge der hebräischen Grammatik," Bacher, Z. D. M. G., Band 49, p. 34). The apocopated Imperfect is styled כּוּצָר. For expressions which are not to be taken in a literal sense he uses the term כּוּשַׁל הַמְקָרָא. An absence of adequate lexical knowledge is betrayed in e.g. the statement (fol. 2b, col. 2) ליבשה ארץ · על שם שרצן בה בני אדם.

The author frequently refers to another work of his bearing the title סֵפֶר הַמְדוּת. So e.g. on fol. 4a, col. 2:—

ארץ ושמים · הוא הדין לכל צבאם אלא שדבר בעקר והטפל בכללו וכן דרך המקרא כמו שהודעתך בספר המדות

On fol. 16b, col. 1:—

זהו כפל ענין האמור בספר המדות

Besides Midrashic and Talmudical authorities, the author refers several times to Rashi, four times to an author of the name of Isaac b. Samuel, once to the ערוך (fol. 219a, col. 1: שר הטבחים: שר הטבחים; compare Kohut, השלם, ערוך השלם, under אמטלים), and once to Abraham ibn Ezra.

The references to Isaac b. Samuel are as follows: 1 (fol. 13a, col. 2, end): לרשי פי ר' · יצחק בן שמואל לשון ארמי בצק לישא לרבעה פי ר' יצחק בר' שמואל לשון ארמי: 2 (fol. 140a, col. 1): רובין; 3 (fol. 146a, col. 2): similar to the preceding note; 4 (fol. 193a, col. 1): שלופה פי ר' יצחק בן שמואל לשון ארמי הוא חלוצה

The reference to Abraham ibn Ezra (evidently given in a corrupt form) is found on fol. 9a, col. 1, end, and is as follows:—

והחמר שמעתי משם אברם בן עזרא שפי באר · הוא בערביא ומוציא כמ' זפת ושחין בו הוא חוק וקורין אותו חמר ונראין דבריו שג' בארות בארות חמר

* This corruption may, however, be due to the scribe of the MS.

† Written over the line.

The manner in which the remark is introduced (שמעתי משם) shows that Meyuhas had no written copy of Ibn Ezra before him, and the explanation mentioned is found neither in that author's printed work on the Pentateuch, nor in the שטה אחרת published by M. Friedländer in vol. iv. of "Ibn Ezra Literature—Essays" (Publications of the Society of Hebrew Literature). It is, in fact, likely that a report of this statement reached Meyuhas in Ibn Ezra's lifetime.

On fol. 195a, col. 1, a quotation from Tobiah b. Eliezer's* לקח טוב is found, with the heading גיליון מרבנו טוביהו ז"ל. This piece (אלו יב' ניסים שנעשו לו לפנחס וכו') may, however, have been added by the scribe.

Meyuhas also frequently refers to the Targum, and to an authority styled המליץ. With regard to the latter, it must be remarked that the references sometimes agree with the Targum (so e.g. פניחין, fol. 22a, col. 1), but in most cases they point to an entirely different source (so fol. 26b, col. 1, on שר הטבחים: שר הטבחים; רב על כל זהורנים ונוקמים למלך כל רועה צאן המליץ תרג' מפני שהיו עוברים: צורת בהמה)

Finally, mention should be made of a reference to אחד מבעלי המקרא on טרף בפיה (Gen. viii. 11): לשון ארמי עלה כמו טרפי צמחה: והוא שם דבר in loco.

At the end (fol. 257b) are some lines beginning:—

זה ספר נשלם
בביאור כל נעלם
בעזרת חי עולם · לרבן מיוחס

Then:—

נשלם זה הספר הנחמד שחיברו ר' מיוחס בר' אליהו ז"ל על ידי אליהו בר' אלקנה מניקופולי בשנת ה' אלפי' ורכ"ט ליצירה ···· לחדש ניסן בט' בו ·

* Also in all probability an inhabitant of Greece; see the Introduction to Buber's edition, 1880.

† A small blank in the MS.

והש' יזכנו ויהיש נאולתינו ובימינו יבוא משיחנו
ונראה ונשמח כולנו ונאמר הנה אלהינו זה קוינו לו
וישיענו זה יי קוינו לו נגילה ונשמחה בישועתו
אמא נס

On the upper margin of 2*b* (over first page of Commentary) the following is written:—

הנדה אלא שאין הפסוק יוצא מידי פשוטו ספר
רבינו מיוחס זצ"ל

In an Italian cursive hand, in the upper left-hand corner of the same page, is the following entry (with peculiar name):—

מקנת כסף הצעיר ש... בן לאה אישוע אלקלי
בלבני. 1800.

202.

Or. 2671.—Paper, about 12 in. by $8\frac{5}{8}$, consisting of 125 leaves.

I. Foll. 1—8, the number of lines in a page varying from 28 to 29. Two leaves are wanting after fol. 4. Oriental Sefardi hand of the fifteenth century.

A small fragment of Abraham Ibn Ezra's longer Commentary on Exodus.

It corresponds, *e.g.*, to the edition of Constantinople (1514), foll. 43*b*, col. 2, l. 14—45*b*, col. 1, l. 6; 46*a*, col. 2, l. 19—48*a*, col. 1, l. 11.

II. Foll. 9—125, the number of lines in a page varying from 25 to 27. Leaves are wanting after foll. 69 and 113. Folia 103—109 are damaged, and of fol. 125 only a small portion is preserved. African Sefardi hand of the fifteenth century.

The Commentary of R. David Kimḥi on the Former Prophets, imperfect at the beginning and at the end.

The MS. begins with Judges xi., and ends with 1 Kings xxii.

Beginning, fol. 9*a*:—

לא הות נבר יכיל למיסב אתתא דלא משבטיה

Samuel begins on fol. 19*a*, with the following lines for a heading:—

מבונן מלתי ועד לא בשפתי מכונן נופתי ויוצר
נשמתי היה נא עזרתי וישר דברתי בספר אפרתי
שמואל רמתי

2 Samuel, fol. 57*a*; Kings, fol. 90*a*.

The following gaps occur through the loss of leaves after foll. 68 and 113: 2 Sam. viii. 4—x. 18, 1 Kings xiv. 21—xv. 33.

The following gaps are apparently caused by the defective state of the MS. from which the scribe copied: 1 Sam. v. 4—vi. 14, fol. 26*a*; 2 Sam. xiv. 26—xv. 8, fol. 73*b*; xvi. 5—xvii. 29, fol. 75*b*; 1 Kings i. 41—ii. 28, fol. 92*a*.

The beginning of a Haftārāh is indicated in the margin by the word הפטרה on foll. 37*a*, 45*a*, 64*a*, 82*b*, 96*b*, 103*b*, 116*b*.

203.

Add. 27,046.—Vellum, about 16 in. by $10\frac{1}{2}$, consisting of 178 leaves. The square writing in the centre of the page is arranged in two columns, with 21 lines in a column. The Rabbinic writing generally occupies the upper and lower as well as the outer side margin. A magnificent codex, written at Rovigo by Menahem b. Samson (of France), and completed on the 27th of Nisan, A.M. 5207 (A.D. 1447). Blank margins have in some cases been cut away, as *e.g.* from foll. 75, 178.

[ALM. COLL., no. 152.]

The Hebrew text (pointed and accentuated) of the Latter Prophets, accompanied by Kimḥi's Commentary in the margin:—

Isaiah, fol. 2*a*; Jeremiah, fol. 44*b*; Ezekiel, fol. 97*b*.

Minor Prophets:—Hosea, fol. 143*b* (text begins on fol. 144*a*); Joel, fol. 149*b*; Amos, fol. 151*b*; Obadiah, fol. 156*b*; Jonah, fol. 157*a*; Micah, fol. 159*a*; Nahum, fol. 162*a*; Habakkuk, fol. 163*b*; Zephaniah, fol. 165*a*;

Haggai, fol. 167*a*; Zechariah, fol. 168*a*; Malachi, fol. 175*b*.

Preceding the General Introduction to the Minor Prophets (fol. 143*b*):—

דברי נביאים · במשל נשואים · כאשר קרואים · אינם
מצואים

נבון וחכם · יתבוננו בם · ידעו ביאורם · כאשר ברואים
בהם דברים · ארכו ובהם · קצרו כבשנים · עשר נביאים

A part of the commentary on Hosea, which had been omitted near the end of the book, was subsequently written on fol. 143*a*, with the following note at the head:—

זה הפי' הכתוב בב' דפי' האילו הן כסוף ספר הושע

The colophon (fol. 178*a*) is as follows:—

תם ונשלם פי' ספר כלאכי על יד מנהם בכר'
שמשון זל צרפתי בכז' בנסן שנת חמשת אלפים
ומאתים ושבעה לבריאת עולם לכנין שאנו מנין
כאן ברואינו מתא דיתבא על נהר אישא וכתבתיהו
לר' יהוד' פינצי הש' יזכהו להנות בו הוא חרעו וכו'
ברוך יי' אשר לא הסיר חסדו מאת' אכן

The name of a former owner, הושע חיים
(?) קונסיליו י"ז רוויני, is written on fol. 171*b*. Of
the names written on fol. 2*a*, only בן שלמה
יקותיאל is clearly legible.

204.

Or. 1018.—Vellum, about 8¼ in. by 5½, consisting of 139 leaves. Thirty-two lines to a page. The quires, containing almost throughout 10 leaves each, are marked at the end by catchwords and by signatures in Hebrew letters (so *e.g.* foll. 11*b*, 21*b*, 31*b*). Italian Rabbini hand of the fifteenth century.

David Kimḥi's Commentary on the Psalms. The first words of text are written in red ink, and the numbering of the Psalms in the margin is also mostly in red.

On fol. 2*a*, owner's name on top of page: יעקב בן יקותיאל. On the same page are the entries of the birth of two daughters of

Josef b. Yeḳuthiel, the date of the first entry being רצ"ח (A.D. 1538). The family (as appears from these entries) came originally from Rome, but Josef was settled at Naples.

Fol. 139 is a fragment of Piyyuṭim (Kīnōth), belonging probably to the fourteenth century.

205.

Or. 1489.—Vellum, about 11½ in. by 8, consisting of 132 leaves, with 35 lines to a page. A leaf is missing after fol. 124. Italian Rabbini hand of the fifteenth century.

Kimḥi's Commentary on the Psalms.

At the end of book i. (fol. 38*a*):—

נשלם הספר הראשון
שבה לאל אשר הוא אחרון וראשון ·
אתחיל ספר השני
בעורת הצור אשר אין לו שני:

The other four books end respectively on foll. 65*a*, 83*a*, 100*b*, 131*a*.

The scribe's name, אליה, is marked off at the beginning of lines on fol. 73*b*; in other pages (*e.g.* fol. 77*b*) אליא is similarly marked.

There are several erasures of the censor. A former owner has scribbled on a number of leaves.

206.

Or. 1023.—Paper and vellum, about 8¼ in. by 6, consisting of 231 leaves, with 18 to 20 lines to a page. The quires consist mostly of 16 leaves each, and are marked at the end by both catchwords and signatures in Hebrew letters (so *e.g.* foll. 21*b*, 41*b*, 81*b*, 97*b*, 113*b*). An African Sefardi hand of the thirteenth to fourteenth century. The margins are very largely worm-eaten, and the writing is also occasionally damaged. Fol. 1 is a later restoration.

I. Samuel ibn Tibbon's Commentary on Ecclesiastes. Fol. 1b.

Beginning (introduction):—

פרי צדיק עץ חיים . . . ענין הפסוק ופירושו כן הוא :
פי צדיק חכמה ובה החכם לוקח נפשות

At the end (fol. 204a):—

הנה נשלם פי' ספר קהלת זל' חבור החכם המעולה
הפילוסוף ר' שמואל אבן תבון זלה"ה

See Steinsch., Bodl. Cat., col. 2488.

II. ספר יצירה, with the Commentary of Sabbatai Donolo (see הכמוני ס' in Warsaw edition of ס' יצירה, 1884. For references see Steinsch., Bodl. Cat., col. 2235, and Benj. אוצר הספרים, p. 649). Fol. 204b.

The MS., which does not contain any preface, but begins בשלשים ושתים נתיבות, should be compared with the printed edition for variant readings.

Heading:—

ספר יצירה לאברהם אבינו

At the end:—

זה ספר אותיות של אברהם אבינו הנקרא . . .
(the greater part of the rest is now illegible).

207.

Or. 5063.—Paper, about 6 $\frac{7}{8}$ in. by 5 $\frac{1}{8}$, consisting of 218 leaves, with 17 lines to a page. The leaves were originally numbered by means of Archaic Coptic figures, which are for the most part preserved. Ten leaves are now missing at the beginning, and one leaf respectively after foll. 168, 176. Written in Egypt in a Syrian Rabbinic hand; dated Marḥeshwan, A.M. 5087 (A.D. 1336). A number of leaves are more or less damaged.

Tanḥum Yerushalmi's Arabic Commentary on Ecclesiastes, the vocalized Hebrew text being embodied.

Beginning (in comments on i. 4):—

אלומאן ועסר תצורה ואלוקוף עלי סרה ומאדחתה

Colophon:—

ננמר פירוש ר' תנחום על ספר קהלת ביום שביעי
מחדש מרחשון שנת חמשת אלפין ותמנין ושבעה שנין
ליצירה במדינת נא אמון האל יזכה הקורא בו לבנין
הארמון בזכות אב המון וכתב התלמיד הצעיר יצחק
בר יפת החון תנצב"ה (תנצב"ה for the usual)

An edition of the Commentary might be based on the present MS. together with the copies at the Bodleian (Neub. no. 133, 363c).

208.

Harley, 5703.—Vellum, about 12 $\frac{1}{2}$ in. by 9, consisting of 357 leaves, with 32 lines to a page. The quires, 27 in number, contain mostly 10 leaves each, and are marked by catchwords (occasionally cut away) at the end, with Hebrew letters as signatures written partly over and partly under the respective catchword. The signatures are, however, omitted in the latter portion of the MS. A leaf is missing after fol. 8. The writing, which depends from the ruled line, is a very fine example of the Italian Rabbinic writing of the fourteenth to fifteenth century.

The Commentary of Naḥmanides on the Pentateuch, followed by his Prayer and additional comments.

Genesis, fol. 2a; Exodus, fol. 87a; Leviticus, fol. 168b; Numbers, fol. 229a; Deuteronomy, fol. 282a.

The general introduction to the commentary begins:—

בשם האל הגדול הגבור והנורא אתחיל לכתוב
חדושין בפירוש התורה באימה ברדת בוע ובמורא

The author's colophon to the whole commentary (fol. 343b) ends with בהיות
מקדשי בתוכם לעולם (compare the somewhat longer form as given in printed editions, Harley, 5503, &c.).

The recension of the earlier part of סדר

is much shorter than in other MSS. and the printed editions.

The well-known composition beginning:—

עומדות היו רגלנו בשערך ירושלים

begins on fol. 344a, and is headed—

תפלה לר' משה בר' נחמן זל

The term תפלה is really only applicable to the latter part of the composition, the greater portion being a mournful contemplation on the condition of Jerusalem.

The additional comments on the Pentateuch occupy foll. 346b—357b.

Heading:—

אלו התוספות שהוסיף הרב זל בפירוש זה בהיות בעכו

End:—

חמת הברכה in יהי בישורן כלך; compare Neub., Bodl. Cat., 2253, 12.

These additions have also been used by the scribe in the body of the MS.

The notes beginning כצאתי במדרש משלי and ברכני יהיה עד כה are not found here.

There are many marginal corrections and additions, and also some various readings in the margin. Many clauses have been effaced.

Notes of former owners on fol. 1a show that the MS. once belonged to the Norzi family (יחיאל משה כנורצי, יצחק כנורצי).

Censors (fol. 357b):—

1. Domenico Fresolo (or Gerosolomitano), 1600.
2. Gio. Domenico Carretto, 1618(?).

209.

Harl. 5503.—Paper and vellum, about 11½ in. by 8½, consisting of 354 leaves, with 30 lines to a page. Two parts, one extending from fol. 1 to fol. 183 (including also the following two blank leaves), and the other from fol. 184 to the end (with the addition of the blank leaf preceding fol. 184). Part I.

contains 10 quires of 20 leaves each (with the exception of the first and the 10th quires, from which leaves had been cancelled). Part II. has 9 quires of 20 leaves each (with the exception of the last, which contains only 12 leaves). Both the beginning and the end of a quire are signed by Hebrew letters in their numerical order. The writing is the African type of the Sefardi Rabbinic character. To be noted is the final "Pē," its form being פ instead of פ. Dated the 3rd of Siwān, A.M. 5232 (A.D. 1472).

The Commentary of Nahmanides on the Pentateuch.

Fol. 1a begins with the words of the scribe:—

בשם האל הגדול והנורא אתהיל לכתוב פירוש התורה כהרמב"ן זצ"ל

The work opens with—

באימה ביראה ברמת בויע במורא

Genesis, fol. 1a; Exodus, fol. 97a; Leviticus, fol. 184a; Numbers, fol. 247a; Deuteronomy, fol. 295b.

At the end of Numbers the author's colophon is followed by a diagram illustrating Nahmanides' exposition of the cities of Levites, described in Num. xxxv. 1—8.

Fol. 354b contains:—

1. The note beginning:

כצאתי במדרש משלי בשעה שבקשו סנהדרין למנות שלמה עם שלשה מלכים וארבעה הריוטות . . .

2. The following note referring to the שקל:—

ברכני יי' עד כה שזכיתי ובאתי לעכו ומצאתי שם ביד זקני הארץ מטבע כסף כפותח פתוחי [הותם] מצדו האחד כעין מקל שוקד ומצדו השני כעין צלחית ובשני צדדין סביב כתב כפותח באר היטב וכי

The piece beginning עומדות היו רגלנו בשערך ירושלים is wanting in the MS.

* This word is here added from the edit. princ., &c.

3. The colophon of the scribe is as follows :
 והיתה השלמתו שלשה ימים להדש סיון שנת חמשת
 אלפים ומאתים ושלשים ושנים וכתבתיו ליקר דון
 אברהם ׳ פאזגון השם ברחמיו יזכהו להנות בו וזרעו
 זרע זרעו ויקיים בו מקרא שכתוב לא ימוש ספר
 התורה הזה מפיד והנית בו יומם ולילה למען תשמור
 לעשות ונ' תם ונשלם תלבע ׳

Besides the date of writing (*vide supra*),
 this colophon states that the MS. was written
 for Don Abraham ibn Pazgon.

On fol. 1a: Bernard Mould, Smyrna, 1724
 [owner].

On the upper margin of fol. 124a the
 following note relating to another former
 ownership occurs:—

׳׳ אישמי ליברו איש די שנייור (?) טובי ׳׳

210.

Add. 18,731.—Vellum, about $10\frac{3}{4}$ in. by $7\frac{5}{8}$,
 consisting of 191 leaves (or 192, if the last
 blank leaf be included). The number of
 quires is 19, containing mostly ten leaves
 each. There are two columns to a page,
 with 41 lines in a column. French Ash-
 kenazi (?) Rabbinic hand. The MS. is dated
 Tammuz, A.M. 5251 (A.D. 1491).

It contains the Commentary of Nahmanides
 on the Pentateuch.

Genesis, fol. 2b; Exodus, fol. 55a; Leviti-
 cus, fol. 100b; Numbers, fol. 144b; Deutero-
 nomy, fol. 162a.

On fol. 191a there is (round the margin)
 the following colophon:—

והנה נשלם הספר הזה אשר כתבתי אל הנעלה
 כמ׳ פנחס יקר יז״א בן כמ״ר יצחק יקר זל״ה ע׳
 נמלה הצעירה אריה חלפן יצ׳ בכמ״ר אליעזר חלפן
 זל״ה ״ והיתה השלמתו פה איזולא בחמשי בשבת ׳
 בשמנה ימים לירח תמוז ׳ שנת חמשת אלפים ומאתים
 וחמשים ואחד לבריאת עולם ״ ומי שזכהו להכתבו
 יזכהו להנות בו ובספרים אחרים הוא וזרעו וזרעו זרעו
 עד סוף כל הדורות לעולם ועד ׳ כן יהי רצון אמן ׳׳
 לכבוד י׳

Accordingly, this MS. was written for
 Pinhas Yaḳar ben Isaac Yaḳar by Aryeh
 Halfan ben Eliezer Halfan, and finished at
 Isola on Thursday, the 8th day of Tammuz,
 in the year already mentioned.

The following note of a former owner is
 written on fol. 1b:—

לה' הארץ ומלואה
 שלי ׳׳׳׳

קניתיו אלינקנפו בדמים יקרים
 ה' יזכני להנות בו אני וזרעי וזרע
 זרעי עם שאר ספרי הקדש
 ברוב טוב וחיים טובים
 וברכה ושלום מעתה
 ועד עולם

The owner's name has been cut out after
 the word שלי.

This MS. contains neither the notes be-
 ginning ברכני יהוה and מצאתי במדרש משלי
 עומדות היו רגלינו עד כה

211.

Harley, 7638.—Paper, about $11\frac{1}{2}$ in. by 8,
 consisting of 311 leaves. There are 31 lines
 to a page. Rabbinic writing of the African
 Sefardi style. Fifteenth century.

It contains the Commentary of Nahmanides
 on the Pentateuch.

Genesis, fol. 2a; Exodus, fol. 82a; Leviti-
 cus, fol. 152a; Numbers, fol. 212b; Deu-
 teronomy, fol. 260a.

The heading (fol. 2a) is as follows:—

בשם האל הגדול והנורא אתחיל לכתוב פירוש
 התורה מהרב רבינו משה בר נחמן זצ׳ל מגירונא
 תנצ׳בה

This is evidently the scribe's modification
 of בשם האל ׳׳׳׳ אתחיל לכתוב חידושין בפירוש
 התורה ׳ באימה ׳׳׳׳, which forms the begin-
 ning of Nahmanides' own general introduc-
 tion in e.g. Harley 5703 (*q.v.*). Compare
 Harley 5503.

At the end of Exodus, there is (fol. 151*a*), besides Nahmanides' own colophon, the following subscription of the scribe:—

תם ונשלם שבה לאל בורא עולם
ברוך נותן ליעף כח ולאין אונים עצמה ירבה
בריד רחמנא דסייע מריש ועד כעו
ברוך יי לעולם אמן ואמן תם תל

At the beginning of Leviticus, the scribe wrote:—

בשם מכן תבל ושמים שפרה' ברוחו במים עליותיו
קרה אקו (אקה for) עח כידו ועור מהודו לעורני
לכתוב ספר ויקרא

There are some additions in the margin which mainly correspond to the additional comments at the end of Harley 5703 (*q.v.*).

On fol. 311*b* there is the note on the שקל, beginning: ברכני יי עד כה. Then follows in a cursive hand the following note of a former owner: שלי אני הצעיר הני בר החכם אהרן זל.

212.

Harley, 5504.—Paper, about 10 $\frac{3}{4}$ in. by 8, consisting of 323 leaves, with 30 lines to a page. The quires, which are of 12 leaves each, are in two groups, the first comprising foll. 1—155, containing quires יג—א, and the second, foll. 156—323, consisting of quires ד—א. The abbreviation בַּה is written under the Hebrew letter or letters by which the quires are numbered on the right-hand upper corner of the first page. In the latter part of the MS. the quire-marks are absent. Written in the African Sefardi Rabbinic style. Probably of the fifteenth century. The first three leaves and fol. 323 have been supplied by a later hand.

The Commentary of Nahmanides on the Pentateuch.

Genesis, fol. 3*a* (the general introduction being given on fol. 2*b*); Exodus, fol. 183*b*;

Leviticus (beginning a new part), fol. 156*b*; Numbers, fol. 214*a*; Deuteronomy, fol. 263*b*.

Fol. 263*a* is occupied by a diagram on the כנרשים.

Censors (fol. 322*b*):—

1. Laurentius Franguellus, 1525.
2. Fra Luigi da Bologna Maggio, 1599.

213.

Add. 26,933.—Vellum, about 5 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$, consisting of 181 leaves with 20 lines to a page. Foll. 1—180 form 18 quires (marked by catchwords at the end) of 10 leaves each, and fol. 181 is all that is extant of the last quire. A Spanish Rabbinic hand of the fifteenth to sixteenth century. Illuminated headings. [ALM. COLL., no. 41.]

It contains the Commentary of Nahmanides on the Pentateuch in an abridged form.

The MS. breaks off with the words:—

שידע השם פנים אל פנים

Censors (fol. 181*b*):—

1. Alessandro de Caii, 1559.
2. Laurentius Franguellus.

214.

Add. 27,172.—Paper, about 8 $\frac{1}{2}$ in. by 6, consisting of 123 leaves, with 31 to 36 lines to a page. Italian cursive writing; dated A.M. (5)312 (A.D. 1552).

[ALM. COLL., no. 282.]

כאירת עינים, a Supercommentary on Nahmanides' Commentary on the Pentateuch, by Isaac b. Samuel, of Acco (see Steinschneider, Cat. Leyd., pp. 307, 308, also St., Bodl. Cat., pp. 2523—26; אור החיים, p. 513).

Beginning of introduction:—

בשם המשכיל לכל המשכילים
מאציל כאתו כל הנאצלים

Beginning of Supercommentary (fol. 6a):—
 בראשית · אמר הרמבן זל והטעם לכתובת התורה
 בלשון זה סתם מפני שקדמה לבריאת עולם · אהזל
 בפסוק ואהיה אצלו אמון · מכאן שקדמה תורה אלפים
 שנה לבריאת העולם · · · וכבר ידעת כי שבע ספירות
 נקראו שבעה ימים

Colophon (fol. 123a):—

ואני המעתיק יעקב בר' מתתיה פואה זלה ·
 המתגורר פה שאלוצי עיר על החר גבוהה · אחלה
 פני שוכן מעונה · שכאשר זכני להשלים זה הספר
 באמונה · כן יזכני להנות בתורתו בכל עבר ופנה
 · · · · · ויצילנו מהצרה אשר אנתנו בה · שהיא קול
 רעם מלחמה וחרבה · שנת ישב רוחו הנדיבה ·
 באלף הששי לפקוד אומתו באהבה ובחבה · ליל כ"ט
 כסליו חמשי להדלקה יקיים עמנו בצדקה וכ'

Below the above:—

והעתקתיו מטופס מוטעה עד פר' תרומה · ואהרי
 כן זמן ה' לידי טופס מדויק והנהתי מה שכתבתי
 והשלמתי אהכ כל הספר לבטח ושגיאות מ' יבין וה
 יצילנו משגיאה אכיר

215.

Add. 19,777.—Vellum, about 7 $\frac{7}{8}$ in. by 5 $\frac{5}{8}$,
 consisting of 155 leaves (including the two
 paper leaves at the end), with 27 lines to a
 page. A French(?) Rabbinic hand; dated
 A.M. 5186 (A.D. 1426).

זכרון טוב, a Philosophical Commentary on
 selected passages of the Pentateuch, by
 Nathan b. Samuel Tibbon (see Add. 26,900,
 no. ii.).

Fol. 2a contains a poem, beginning:—

בספר זכרון טוב אמרי בין אהטוב

Fol. 2b, a piece beginning:—

אמר נבש'ת המחבר זכור תזכור ותשוח עלי נפשי
 לרוב כאבי · אף רוחי תהמה בקרבי · וינה שביבי
 · · · · · כי לתוהו והבל כליתי כחי בימי עלומים ·

Fol. 3a, piece headed הצעה, and begin-
 ning:—

אמר נבש'ת דע ישכילך האלהים שכל טוב ויפריהך

בנו רמוב · כי משפט אנשי לשון הקודש ומחברי
 ספרי המקרא · החמורה והיקרה · לכתוב דרך קצרה
 ולהשתמש בשמות המשותפים והמושאלים בהרבה
 מקומות

Fol. 4a, הקדמה, beginning:—

דע אתה המעיין בספר זה שכל עניין ועניין שבא
 בדרך הנגלה והנסתר כפי מה שאמר הנגלה ממנה
 דומה לחמר החיולי

Beginning of Genesis (fol. 4b):—

כתי' ויאמר יי' אלהים אמר המחבר ידוע תדע כי
 יכול אתה להבין מה שאפשר לך ברמז מפני ההצעה
 וההקדמה שכתבתי לך · ועתה אומ' דע כי פעמים
 רבות ידבר השליח בשם שלחו

The order of the comments are (1) פשט,
 (2) הנסתר, (3) מדרש.

At the end (fol. 153b), a poem beginning:—

די קרא(?) ספר משולש · · · · ·
 פשט ודרש ונסתר הם כאחים

Last lines:—

ואיש זקן אפס כח אספס
 בפ' ש · · · · · עלי סך ה' אלפים
 ונתן בר' שמואל הוא מקורא
 מכונה הוא בפי זכים וחבים

The date of composition according to
 these lines would be A.M. 5086 (A.D. 1226),
 but see De Rossi, MSS. Codices Hebraici,
 no. 1140, where A.M. 5067 (A.D. 1307) is
 given instead.

Colophon at the bottom of the same page:—

בכ"א ימים לחדש אדר שנת הקפ"ו ליצירה כתבתי
 אני אברהם בר' שמואל · · · · · זל זה הספר לר'
 יעקב זל בר' שמואל נע' השם יזכהו להנות בו וכ'

Fol. 154 contains some notes in a late
 Spanish Oriental cursive, beginning:—

ובמ"ש שלשה ספרים קשה לכאורה מ"ש באבות וכל
 מעשיך בספר נכתבים דמשמע שלכל א' יש ספר אחר ·

216.

Or. 5065.—Paper, about 7 in. by 5 $\frac{5}{8}$, con-
 sisting of 21 leaves, with 31 lines to a page.
 Defective at the beginning, besides a long

lacuna after fol. 1. The Hebrew foliation of foll. 2—21 (כד—כה) shows that the missing leaves at the beginning and after fol. 1 amount altogether to 23. Written in a small fine Italian Rabbinic hand, and dated A.M. 5302 (A.D. 1542).

A large portion of an allegorical and mystical commentary on the Pentateuch (with continuous נמטריות), based on a work of Ela'zar of Worms (see שם הנרולים and אור החיים under this author's name, and comp. Neub. Cat., no. 268, 1; 1812, 4, 6).

Beginning of fragment (in ורא):—

שעלה קצת אור ולא שחר כמש אלא ענן מאיר
כתוד החשך

After the opening portion of חיי שרה (fol. 1b) is the long lacuna already referred to, extending to the middle of תרומה in Exodus.

Beginning of וקרא (fol. 5b):—

וקרא אל משה נר' כי מלאך קראו ואהכ' ודבר ה'
אל משה כלומר כלכותא דארעא מעין כלכותא
דרקיעא וכן דרך המלכים כשרוצים לדבר אל העם
קוראין להם עי' שלח

Beginning of במדבר (fol. 11b):—

אל משה נימ' שלום כי משיצאו כמצרים נסעו חנו
בקטטה וכשבאו לסיני חנו בשלום שנא' רחץ שם ישר'
בלשון יחיד

Beginning of אלה הדברים (fol. 16b):—

כלו המנהיגים שהעולם מתנהג בוכותם ככנן אלה
נימ' לו כלו כל העוסק בלו מסכתות שיש בהם
נמרא לשמה זוכה להיות בכחיצת מלאכי השרת
שרחוקים מהשכינה לו אלף פרסה

End:—

לעיני כל יש' רת' לבי ליום כהנים ישראל: ה'כז
אותיו הכאור והתור' מתהלת בראשית ומסיימת יש'
כלו יש' קאו (?) לעולם ונקראו ראשית והתורה נקרא'
ראשית וה' נתן ראשית לראשית וראשית בריאת
עולם לא נברא אלא בשבילם ולכך התחיל בראשית

Colophon:—

סליק מדרש ה' חומשי תורה מיסוד הר' אליעזר
מנרמיישא זלהה שנת השב' ליצירה ברה תמו

From a reference on fol. 4b (וכן כתב הר' אליעזר מנרמיישא זל'), it is clear that the present work is not the actual composition of Ela'zar of Worms, but that it is only based on it.

217.

Add. 11,567.—Vellum, about $9\frac{1}{8}$ in. by $6\frac{3}{4}$, consisting of 146 leaves. Each page is divided into 2 columns, with 33 lines to a column. A fine small Spanish Rabbinic hand of the fifteenth century (apparently influenced by the Italian style of writing).

It contains the Commentary of 'Immanuel ben Shelomoh on the book of Proverbs, the pointed and accentuated text being embodied.

Beginning of introduction:—

אמר עמנואל בכר' שלמה זל' אחרי השבח לאל על
רוב נעימותיו וכל תנכולוהי עלי

In the printed edition (Naples, 1487*) שלמה is substituted for יעקב.

218.

Add. 27,033.—Paper and vellum, about 8 in. by $5\frac{1}{2}$, consisting of 77 leaves, with 32 to 37 lines to a page. An Italian Rabbinic hand of apparently the fifteenth century.

[ALM. COLL., no. 139.]

A collection of small treatises and various notes in explanation of Biblical passages, by Yehudah b. Moses b. Daniel of Rome. The

* On this edition see J. B. de Rossi's *Annales Heb. Typ.*, pp. 133—35.

tendency throughout is philosophico-rationalistic. See Zunz, Yehudah ben Moses Romano, in Geiger's "Wissenschaftliche Zeitschrift für jüdische Theologie," ii., pp. 321—330; also אור החיים, p. 470.

I. An exposition of Gen. i. and ii., followed by some remarks on other parts of the pericope בראשית. Fol. 2a.

The title ביאור מעשה בראשית, written by Almanzi on fol. 1a, is not found in the MS. itself.

Heading lines:—

כתב החידוש יהל אור על ביאור ישכון אורי שם
ובילדי נכרים לא אשפיק היום מפני אורישים
פן אשתה ממי מעיינם אשכח דין דלים או רישים

Beginning:—

בראשית . . . אמר יהודה המפרש להיות חיבור ספר
אחד פעולה אחת וכל פעולה מתחייבת מהסיבות
יצטרך המבאר המוציא כוונת החיבור מהכח אל
הפועל לבאר בהתחלת הביאור סיבות החיבור

End (fol. 25a):—

ובמאמר נח • מצא ביאורי לכף רגלו מנוח • להיות
ביאור השכל ותכליתו • אשר יעדתי לבאר מראשיתו
עד אחריתו • אחלי לפני יקר תפארת המציאות הנערך
במהות ומציאה • לחון העדר הגבל במהות לנמצא
אחרון בסדר הבריאה • באמצעות השכל הנפרד
ראשונה בראו • ולהשפיע מציאות המציאו ולהט
החרב המתהפכת והכרובים • אשר מקדם לגן עדן
שוכבים • ידריכו שכלינו בדרך עץ החיים להשכל
המציאות הנעלם • ואכל וחי לעולם •

Then:—

שוקק אל מי רוח דעת יצורים
רוח חידש חודש בימי תעודה
ישתה מים ילד חנו אלהים
מבור בית להם נור אריה יהודה

II. A series of short comments on various Biblical passages. Fol. 25b.

The first note is on—

סיפור וישכב וישן תחת רותם אחד עד ויבקשו את
נפשי לקחתה

The last note is on גלמי ראו עיניך, of which

(as in other instances) several philosophical explanations are given.

On fol. 34a (at the end of the Biblical comments) is a passage beginning:—

עתה ראה אחי בעיניך ולבבך יבין כמה ראיות
נצחות אמתיות הראנו לך בנפש על היותה בלתי
מתנועעת בלתי מתחלקת בלתי משתנת

On fol. 34b is a note beginning:—

יש שואלים עם היות שהשם ית' ישכיל כל הנמצאים
העתידים וישינם השנה נבדלת לל הבדלה נבדלת
מהשגתנו לא תמלט זאת ההשגה מאחד משני ענינים
או שימשך המושג אחרי המשיג בכח או שלא ימשך

III. A treatise on the nature of prophecy, consisting of 65^a paragraphs (שערים). Fol. 36b.

Heading:—

שערים שהיבר החכם האמתי ר' יהודה בר' משה
בר' דניאל והם פתיחות והקדמות אל ביאור ספרי
הנבואה

Introductory paragraph:—

אמר יהודה בר' משה בר' דניאל המחבר כל ידוע
נודע ידיעה מוחלטת ולא על תכונת המעאה שהיא
תכונת מקרית בידעת ענינים שלשה • והם ידיעת
הסבות וכו'

End of the treatise (fol. 54a):—

ועל כן הנמשך הוא הכרחי לא במה שהוא עתיד
בהקש אלינו כי אם במה שיבחן בהווה לפי מה שיוצק
לידיעה הקודמת האלהית

IV. A fresh series of notes on various Biblical passages, preceded (fol. 54a) by a piece headed: לחכם המתואר אם הרצון נבדל, מהמהות המלאכי, and another (fol. 55a) headed: מיוחס לחכמה המדינית לחכם. The first Biblical passage treated on (fol. 55b) is: תוחלת ממושכה כחלת לב, and the last (beginning on fol. 75b) is: ואשא עיני וארא והנה ארבע מרכבות

End:—

זה בביאור זאת המראה רצינו והמשכילים יבינו

Fol. 77 is an appended leaf of about the same date as the main portion of the MS.,

^a Zunz, *loco citato* (p. 328), gives the number 66.

containing on the verso the beginning of Maimonides' medical work entitled ספר פרקי משה. The leaf is slightly mutilated at the top.

219.

Add. 14,759.—Vellum, about 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$, consisting of 481 leaves. Each page is divided into 2 columns, with 33 lines to a column. The quires, nearly all of 8 leaves, are numbered with Hebrew letters at the end. Franco-German writing; dated Avignon, Kislew, A.M. 5190 (A.D. 1430).

The Commentary of Levi b. Gershon on the Pentateuch, the Hebrew text (mostly unpointed) being given in the margin.

Genesis, fol. 3*b*; Exodus, fol. 104*b*; Leviticus, fol. 218*b*; Numbers, fol. 335*a*; Deuteronomy, fol. 392*b*.

Of the various dates of composition given in the MS. (sometimes at the end of weekly pericopes) only two will be cited here:—

At the end of Exodus (fol. 217*a*):—

ובכאן נשלם הביאור בזה הספר והיתה השלכתו בראש חדש אלול של שנת תשעים לפרט האלף הששי ליצירה (A.D. 1330) יתברך ויתעלה האל אשר עזרנו כרוב רחמי וחסדיו על כל ברכה ותהלה אמן אמן סלה

Four pages are left blank between Exodus and Leviticus.

At the end of Deuteronomy (fol. 480*a*):—

ובכאן נשלם הביאור בדברי התורה בכללם והתועלות המגיעות מהם והתהלה לאל אשר עזרנו ברחמי וברוב חסדיו ומרוכס על כל ברכה ותהלה והיתה השלמתו בשלשה ועשרים לירח שבט של שנת תשעים ושכנה לפרט האלף הששי (A.D. 1338) פה בעיר האזובי יבונה עליון

* On האזוב and other points connected with the Commentary, see Steinschn., Bodl. Cat., col. 1611, *sqq.* Comp. Gallia Judaica, Henri Gross (translated into French by Moïse Bloch), p. 19, *sqq.*; also Revue des Études Juives, i., p. 72, *sqq.*

Below this, in a more cursive Spanish hand, the scribe's colophon:—

ואני הצעיר כתבתיו לעצמי באלפי נתנאל בן נחמיה כספיי כתבתיו לעצמי פה אוניון היתה השלכתו בשכנה עשר לירח כסלו של שנת מאה ותשעים לפרט האלף הששי לבריאת עולם המקום ברחמי יזכני להנות בו אני חרעי חרעי ונוכה לכות בבית הנואל אל נולת אריאל עם כל ישראל חברים אמן אמן

Fol. 1*b*—3*a* contain pen and ink drawings in the following order: (1) צורת העקידה, the offering of Isaac; (2) צורת הכנורה הטהורה, the sacred candlestick; (3) צורת הכובה, צ' הארון, צ' הלחות, צ' החרטום, the altar, the ark, and the tables of the Decalogue; (4) צורת השלחן, צ' לחם הפנים וכו', the holy table, the show-bread, &c.

On fol. 1*a*:—

חלקו של משה פאנצי (פ) מריקאנאטי

On fol. 481*a* is pasted a mutilated paper leaf containing two entries, half of which has been cut away. In the second, which refers to a ceremony of circumcision, the date ה'שלד (A.D. 1574) is given.

Censor's note (fol. 480*b*):—

Revisto per me Antonio Fran^{co} Enrique(?) d'ordine dell monast. Archiv. d'Urbino, 1687.

220.

Add. 27,069.—Paper, about 12 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$, consisting of 396 leaves, with 34 lines to a page. The MS. is defective at the beginning and the end, and the last extant three leaves are also more or less mutilated. French Rabbinic hand of apparently the fifteenth century.

* The scribe, Nathanel ben Nehemiah Caspi, wrote a Commentary on the ספר הכוזרי; see Neub. Bodl. Cat., no. 1229, and Zotenberg Paris Cat., nos. 677, 678; also Steinschn., Berlin Cat., no. 203 (where see further references).

The Commentary of Levi b. Gershon on the Pentateuch.

Genesis, fol. 1a (first words: המזחות כי כבר, in the introduction); Exodus, fol. 79a; Leviticus, fol. 165a; Numbers, fol. 280a; Deuteronomy, fol. 325b. It ends (on the mutilated fol. 396) near the beginning of התועלת יא at the end of הברכה.

The text often varies from the printed editions.

221.

Harley, 7622.—Vellum, about 8 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$, consisting of 109 leaves, with 26 lines to a page. Eleven quires, of 10 leaves each, signed with Hebrew letters on the first and last pages. Square and Rabbinic character. Sefardi hand of the fourteenth to fifteenth century. *Kennicott*, 122.

The Commentary of Levi ben Gershon on the book of Proverbs, with the pointed and accentuated Hebrew text.

This MS. contains the preface, which is wanting in the printed editions.

Beginning:—

אמר לוי בן גרשום בעבור שראינו זה הספר ר"ל ספר משלי עמוק מאד והוא רב התועלת להשיר האדם אל הצלחתו המדעית והמדינית ראינו להפליג בבאור בו כיד שכלנו

The author states at the end that this commentary was completed on the 3rd of Iyyar, A. 5098 (A.D. 1338).

ובכאן נשלם זה הבאור והיתה השלמתו בשלישי לירח אייר של שנת תשעים ושמונה לפרט האלף הששי יתברך ויתעלה האל המישיר אותנו אל הנכונה ויתרומם על כל ברכה ותהלה

A former owner, Solomon Raphael of Fano, has entered his name on the first page:—

בהנ"א

שלי שלמה רפאל יצ"ו מפאנו שהגיע לחלקי לי"א

On a fly-leaf marked 2* :—

לה' הארץ ומלוואה מקנת כספי אברהם יצ"ו בן לא"א
שלמה מפאנו יצ"ו

Censor's note:—

Camillo Jagel, 1611, Lugo.

222.

Add. 12,209.—Vellum, about 6 $\frac{3}{4}$ in. by 5 $\frac{1}{8}$, consisting of 87 leaves. Two columns, with 37 lines to a full column of small writing. The quires, mostly of 8 leaves each, are marked by catchwords at the end. Square and Rabbinic character. Italian hand (the square character being rather in the Franco-German style of writing). About the middle of the fifteenth century.

The Commentary of Levi ben Gershon on the book of Proverbs, the pointed and accentuated Hebrew text being embodied.

The heading (fol. 7b) is as follows:—

ביאור משלי לר' לוי בן גרשום המכונה משטרו ליאון
תנצבהא

In the face of this, the Italian note on fol. 2b (paper fly-leaf), which states that this MS. is "scritto di sua mano propria," is clearly wrong.

The ביאור המלות and ביאור הדברים are respectively written on the two sides of the text.

At the end:—

ובכאן נשלם ספר הביאור תל"ה חזק ונתחזק ביראת
חזק ולעד לא נוק אמן

Folia 3—5 contain three קינות or "elegies," with the following headings:—

1. (Fol. 3a):

קינה קוננתיה אני יהודה עמי יזי"א בכ"מ
שלמה ידידיה בעת פטירת מרת שטיליזה
אמי תנצבהא

אשר אל ינאל קדמיה (פ) ביום שבת י"ז בתמו
ר"ז

* The correct spelling is שטיליזה, as is evident from what follows.

This elegy (beginning: שמש [יורה] קדרו was accordingly composed by Judah ben R. Solomon Yedidyah, at the time of the demise of his mother, the lady שטילוזה, which took place on Saturday, the 17th of Tammuz, A. 217 (A.D. 1457).

The writing of this elegy is very much faded.

2. (Fol. 3b):—

קנה שולחה אלי יהודה עמי ייזי בעת פטירת
 מרת שטילוזה אמי
 תנצבהא

Beginning: איכה יעיב באפו החשך. Acrostic (in second half): יהודה.

3. (Fol. 4b):—

תשובה השיבותיה אני יהודה
 עמי ייזיא לקינה

Beginning:—

כי זה כרים קולו ברוב הגין

On fol. 6b there is a list of the accents of the three poetical books, with the heading מיושב צנור מכרכר עולה). אילו הם טעמי אכת יורד יכנית שופר עלוי חונה נרפי כרעיש כנענע צתף ימן סוף פסוק).

The following contract of sale is written on fol. 86b:—

כודה אני יהודה פארזי בכמר שלמה ידד זל
 היום יום ז יז במרחשון רכו מכרתי זה ספר משלי
 עם פרישת ר לוי בן נרשן זל לכמר אליעזר
 זיילא בכמר אליה מאקילא הדר היום פה אסקולו
 וקבלתי הכיעו מידו משלם ומחלתי לו דמי אונאה
 אפי' היא יותר משליש ונדרתי לו לפצותו מכל טענה
 וערער וכדי שיהיה בידו וביד באי כחו לעדות לזכות
 ולראיה כתבתי לו שורותים אלו והתכתי שמי בסופו
 ופייסתי כורי החתומים לכמה שידתמו שכותם גם
 הם לתוספת ראיה הכל שריר וקים

יהודה עמי ייזיא בכמר שלמה ידד זל כודה ומקים
 כל כדה שכתו לעיל

מנחם ייזיא בכמר אליהו ישרוא מאסקולו
 יקותיאל ייזיא בכמר משה חילי ין כסולמונא

† In the margin, against חונה the terms פונה are written.

This MS. was accordingly sold by Judah ben R. Solomon Yedidyah, on Tuesday, the 16th of Marḥeshvan, A. 226 (A.D. 1465), to R. Eliezer ben R. Elijah of Aquila, at the time resident at Ascoli. This contract is signed by the seller and witnessed by Menaḥem ben R. Elijah of Ascoli, and Yeḡuthiel ben R. Moses of Solmona.

It is probable that Judah ben Solomon Yedidyah was the scribe of the present MS., the handwriting of the above-mentioned elegies (and apparently also of the contract of sale) seeming to be the same as that of the Commentary.

On fol. 3a is a seal of a former owner with the following inscription around it:—

“Pandulphi de Ricasolio Baronibus Cano.
 Flor.”

In the body of the seal:—

†⁺ over a heraldic design.

The date 1654 is written underneath the seal.

223.

Harley, 5526.—Vellum, about 8½ in. by 5½, consisting of 121 leaves, with 26 lines to a page. Twelve quires, of 10 leaves each, marked by catchwords at the end. Written at Ancona by Abraham b. Hasdai* of Perpignan. Dated Marḥeshwan, A.M. 5159 (A.D. 1398).

Levi ben Gershon's Commentary on the book of Job. Compare Harley 5797, i.

Colophon (fol. 120b):—

נכתב ונשלם בעזרת אל עולם על ידי אברהם בכמר
 חסדאי זל כפירפניאן אשר בגליל צרפת בשליש בשבת
 בארבעה ימים לחדש מרחשון שנת חמשת אלפים
 וכמה ותשעה וחמישים לחרבן הבית^ב וכתבתיו בעיר
 אנקונה אשר על שפת הים לר' יואב בכמר בנימין

* Namesake, therefore, of the celebrated translator of the “Book of the Apple,” &c.

^b This is clearly an error; the era is that of the Creation.

יָלַבְרַיָא בְּרַיָא יוֹאב בְּרַיָא בְּנִימִין בְּמַהֲרָא מִשֶּׁה בְּרַיָא יִחְיֵאל
הַשֵּׁם יִשְׁמְרֵהוּ וְיַחֲיֵהוּ וְיִזְכְּהוּ לְהַגּוֹת בּוֹ וּבְכָל תּוֹרַת
מֹשֶׁה הוּא זֹרַעוּ וְזֹרַעוּ זֹרַעוּ עַד סוֹף כָּל הַדּוֹרוֹת כְּאִשֶּׁר
צִוָּה לָנוּ מֹשֶׁה עַבְדְּךָ ה' אֲמֵן

The substance of the colophon is given in Latin underneath the Hebrew, written by Julius Bartolomaeus, a Cistercian Abbot.

Fol. 2a contains a Hebrew note to the same effect written by Jacob ben Benjamin, the first owner of the MS.

On fol. 3b is the following note in an Italian cursive hand of the fifteenth or sixteenth century:—

הַיּוֹם יוֹם ה' (פ) ח' יָמִים לִירַח מִרְחֻשׁוֹן קִבְּלָתִי בְּהַלּוּאָה
ד' יוֹלֵיאַ עַל זֶה הַתְּנַאי שֶׁאִם לֹא אֲנַבְּנוּ בְּג' חֲדָשִׁים
שֶׁהַסֵּפֶר יִהְיֶה שְׁלֹו

On the last vellum fly-leaf (numbered 121) is the following entry in another Italian cursive hand of A.D. 1445:—

כְּמָה יוֹאב עוֹוִיל .. קִבַּל מִכֵּנִי שׁוֹלֵם (פ) זִיַּיָא בְּנִי יוֹנִיִּי
רָה א' דוֹק מַע' בְּהַלּוּאָה עַל זֶה הַפִּירוּשׁ וְכוּ

224.

Or. 2416.—Paper, about 8 $\frac{3}{8}$ in. by 6, consisting of 137 leaves, with 23 to 25 lines to a page. The MS. is defective at the beginning and the end; two leaves are missing after fol. 2, and a leaf is also wanting after fol. 18. An eastern Rabbinic hand. Dated A. Contr. 1962 (A.D. 1650—51).

It contains:—

I. מִדְרַשׁ חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה, a work known as פִּירוּשׁ הַתּוֹרָה, of Jacob b. Asher of Toledo. Compare the separate printed editions (ed. pr., Constantinople 1514) and פִּרְפּוּרָאוֹת מִבְּעַל הַפְּרָשׁוֹת in the editions of the Bible, known as מִקְרָאוֹת גְּדוּלוֹת, and distinguish it from the same author's פִּירוּשׁ עַל הַתּוֹרָה (published Zolkiew, 1806, and Hanover, 1838).

Genesis, fol. 1a; Exodus, fol. 20b; Levi-

ticus, fol. 50b; Numbers, fol. 65a; Deuteronomy, fol. 84b.

First extant words: העולם בירך העולם והשבת (בראשית). The pericopes נח, לך, and יחי are also fragmentary.

At the end of this work (fol. 105a):—

נְשָׁלֵם זֶה הַמִּדְרַשׁ שֶׁהוּא רַבִּינוּ יַעֲקֹב בֶּן אֲשֶׁר בַּעַל
הַמְּוִרִים בְּתַלְתָּהּ בִּשְׁבָא דְהוּא יָבַל לִירַח כְּסֻלּוֹ שְׁנַת
אֲתַתְקָסֶב לְשִׁמְרוֹת (לִיצִירָה מִס) תְּהֵא
סוֹף לְכָל הַצְּרוֹת וְתַחֲלָה וְרֵאשׁ לְכָל הַבְּשׂוּרוֹת אֲמֵן
כֵּן יֵאמֵר קוֹרֵא הַדּוֹרוֹת בְּהוֹשׁ" וְהַכּוֹתֵב הַקָּל וְהַצֵּעִיר
דוֹר בֶּן יוֹסֵף בֶּן שְׁמַעוֹן אֲלֻכְלָפִי כְּתַב יְתִידָה לְנַפְשִׁיהָ
יִזְכֶּה לְהַגּוֹת בּוֹ הוּא זֹרַעוּ וְזֹרַעוּ זֹרַעוּ וְיִתְקִיִּים עֲלֵיו
מִקְרָא שְׁכַתּוּב לֹא יִמוּשׁ סֵפֶר הַתּוֹ הַזֶּה ... מַעֲתָה
[עוֹלָם]

II. A Midrash on Esther, agreeing with אגדת אסתר, published by Buber in 1897 (see also Steinschn., Berlin Cat., vol. ii., no. 149. Fol. 106b). Compare the מִדְרַשׁ רַבָּה; also מִדְרַשׁ פְּנִים אַחֲרִים נּוֹסַח ב, edit. S. Buber, Wilna, 1887.

Heading:—

בְּשֵׁם רַחֲמֵי מַלְאֲכֵי רַחֲמִים בַּעֲזֵרַת אֲשֶׁר לּוֹ הַגְּדוּלָה
נִתְחַיֵּל בְּאַגְדַּתָא דְמַגְלָה

Beginning:—

וַיְהִי בְיוֹמֵי אַחְשׁוּרוֹשׁ זֶה הוּא שְׁאֲמַר הַכְּתוּב כְּאִשֶּׁר
יְנוּס אִישׁ מִפְּנֵי הָאָרִי ... אָרִי זֶוּ בְּבַל

A small portion is missing at the end, and foll. 123, 137 are damaged.

Last extant words (not in Buber's text):—

דָּא דוֹרֵשׁ טוֹב זֶה תְּלַמּוֹר תּוֹ שֶׁנִּי כִי לִקַּח טוֹב
נִתְתִּי לָכֶם

On fol. 106a is a notice of the birth of Josef b. Abraham b. Moses b. Abraham b. 'Odēd b. Ḥayyīm אלְצַבְרֵי הַיְדוּעַ on the 9th of שבט in the year בָּן (evidently 2052 of the Greek era=1741 A.D.).

225.

Add. 19,946.—Vellum, about 9 $\frac{7}{8}$ in. by 5 $\frac{3}{8}$, consisting of 192 leaves, with 39 lines to a page. The quires are of 8 leaves each.

Defective at the beginning, also a lacuna after fol. 190. Italian Rabbinic hand of the fifteenth century.

Menaḥem Reḳanati's (kabbalistic) Commentary on the Pentateuch:—

Genesis (first extant words: יהי מאור; in ch. i. 14), fol. 1a; Exodus, fol. 62a; Leviticus, fol. 104b; Numbers, fol. 140a; Deuteronomy, fol. 164a.

Compare the printed editions. There are many marginal notes in the MS.

226.

Or. 2387.—Paper, about 9 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$, consisting of 297 leaves, with 27 lines to a page. The MS. is imperfect at the beginning, and there is a rather extensive lacuna after fol. 5. A few leaves at the beginning and the end are damaged. Written in a Yemenite square Rabbinic hand; dated Kislew, A.Gr. 1825 (A.D. 1513).

An Arabic Commentary on Joshua, Judges, the two books of Samuel, and 1 Ki. i.—viii., by Abraham b. Solomon.

Joshua, fol. 1a [wanting the whole of chs. i.—vi., part of ch. vii., and (after fol. 5) nearly the whole of chs. xii.—xiv.].

Judges, fol. 19b; Samuel, fol. 72b (2 Sam., fol. 174b); Kings, fol. 247b.

On the authorities quoted in these interesting compilations, which range from the age of Sa'adyah Gaon to Shemaryah b. Elia Ikriti (end of thirteenth and beginning of fourteenth century), and also include the Commentary of Isaac ben Samuel (contained in Or. 2388), see Steinsch. המזכיר (xix. 131—136; xx. 7—12, 39—42, 61—65), where three other MSS. (now at the Bodleian; Neub. Cat., no. 2488) of the same author's commentary are described.

To the names there mentioned add Samuel

hak-Kohen,* quoted on fol. 143b (on 1 Sam. xxi. 6):—

ופסר ר' שמואל הכהן ז"ל וקאל קד יצן אן דוד אכל לחם הפנים אד קאל ויתן לו הכהן קודש כי לא היה שם לחם כי אם לחם הפנים וליס דלך צחיה לאן אללחם עלי ג' מנאזל לחם חול יחל לאלטמא אן יאכלה: ולחם קדש לא יאכלה אלא טהור: ולחם קדשי קדשים מתל לחם הפנים אלדי לא יאכלה ישראל ואפלו טהור: פלמא סמע אחימלך מן דוד אנה טהור קלדה ורפע לה לחם קודש כי לא היה שם לחם זולתו כי אם לחם הפנים אלדי לא ינו לרוד עלי א' ונה מן אלונה:

At the end (concluding with 1 Ki. viii.):—

סליק בסיוע שמיא: ברוך שעורני להשלימו כן יעורני על מעשה רצוני:

The scribe's colophon (fol. 297a) is as follows:—

ממה שנכתב בשם החבר הטוב: הרובה לען רטוב: אלהים ינחילו ארץ הטוב: כן יאמר האל הטוב: סעריה בן מעורד בן דוד ידיע באלסבאר אלהים יזכהו להנות בעניני ולגלות כל מצפוניו הוא זורעו: והכותב מעורד בן יוסף בן סעריה בן יוסף בן שלמה בן נתנאל ידיע באבן חסאן קדשא בריד הוא ימחול לי על כל מה ששנית וטעיתי ונסתר מעיני כדכת' שניאות מי יבין מנסתרות נקיני: וכתב בעיר אלגראניש תתקיים לישראל דבנה עד עדין קרתא קדישתא ירושלם אמן נצח סלה: וכאן אלפראנ' מן נסכה בחדש כסלו של שנת אלפא ותכני מאה ועשרין וחמיש שנין לשטרות: אלהים ידש הקן ויבהר הנאולה: בקרוב בענלא: אמן נצח סלה:

In a note on the lower part of fol. 296b is contained the name of Abraham b. Gershom, who purchased the MS. in Elul, A.Gr. 1842 (A.D. 1531).

227.

Or. 2854.—Paper, about 8 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$, consisting of 372 leaves, with 34 lines to a page

* No doubt the Gaon שמואל בן הפני; comp. the explanation of the same passage as given by David Kimhī in the name of his father Joseph.

in foll. 1—365 (for foll. 366—372 see below). An Italian cursive hand, dated A.M. (5)338 (A.D. 1578).

חשק שלמה, a philosophical and mystical Commentary on the Song of Songs by Johanan Alemanno, who also refers to עיני העדה, his Commentary on the Pentateuch (on this work and on the same author's מלאכת משכלת see Neub., Bodl. Cat., no. 1535, 2, and on the whole subject consult Steinsch., Berlin Cat., vol. ii., no. 143; also חשק שלמה, part ii., under הגדולים).

The introduction bears the separate title שיר המעלות לשלמה, and has been printed under the name of שער החשק (Livorno, 1790; Halberstadt, 1860?). The printed text should, however, be compared with the present MS. The Commentary itself begins on fol. 75a.

In the introduction the author refers to his patrons, Lorenzo di Medici (fol. 1b) and Giovanni Pico di Mirandola (fol. 2b). It was at the request of the latter that he undertook the composition of the work in its present form in 1489.

On fol. 3a he says:—

זה החלי לעשות בימים ההם ובעת ההיא בהרש תשרי רמס אשר נתארחתי לחברה בבית שם תורה וגדולה במקום אחד ... הוא בית הגבר הוקם על ... האיש הירא את דבר ה' מעורו אשר קמני (sic) מנעורי וגדלני כאב בביתו ובחומותיו ... כמהרר instead of ורם stands נכס in Neub.,) יחיאל ורם (loc. cit. מפיסא ושני בניו הרר יצחק והר שמואל יצו מפיסא

Colophon (fol. 365b):—

נשלם זה הספר נקרא חשק שלמה עי אני הוא הצעיר ממשפחתי יעקב בכמר מרדכי נייטי יצ יום ח (?) פיבראר שלה לפק ה' למען רחמי הרבים ... יוכני להנות בו וכו'

On the same page are the following names of censors:—

(1) Boniforte del Asinay,

אני בוניפורטי אסינאי

(2) Hieron Carolus, 1582.

Foll. 366—372, smaller (octavo) leaves, contain quotations from חשק שלמה, with references to the pages of the MS. This was probably written in the seventeenth century.

228.

Add. 27,560.—Paper, about 8½ in. by 6, consisting of 231 leaves, with 24 lines to a page; imperfect at the beginning. African Sefardi hand. Fifteenth to sixteenth century.

A Commentary on Jeremiah [apparently unique] by Josef b. Abraham ibn Hayyūn, completed A.D. 1466.

First extant words (comment on ii. 29):—

למה תריבו אלי כלכם פשעתם בי נאם יי לפי שאמר כי בעת רעתם יאמרו לו ית' קומה והושיענו והוא לא ירצה להושיעם ומפני זה יתלוננו ויריבו עמו על שלא יושיעם וכו'

End:—

ואזל כי כשנשא אויל מרודך את ראש יהויכין צוה יהויכין והביאו לו עפר ואבנים מארץ ישראל ובנה בבבל בית הכנסת ... לקיים מה שנאמר כי רצו עבדיך את אבניה ... עד יערה עלינו רוח ממרום ויבנה בית קדשנו ותפארתנו ... וכמו שהבטיחנו על יד נביאו עה והביאותים אל הר קדשי ושמתים בבית תפלתי וכו'

Author's colophon:—

ישתבח ויתפאר שמו של מלך מלכי המלכים בה ... ולי אני עברו בן אמתו יוסף בן אברהם אוהבו נע המכונה י' חיון נתן כח להחל ולכלות לפרש הספר הזה של ירמיהו נביאו עה ותכל עבודתי יום שני ארבעה ימים לירח סיון מאתים ועשרים ושש שנים אחר האלף החמישי ליצירה במתא (?) אירורה ממלכות פורטוגאל ואני נפרד מארצי ומולדתי ובית אבי ומקהלתי קהלת קרית לישבונה .. דואג ונחלה על מכות הארץ ההיא ותחלוהיה אשר חלה יי בה זה אלה שלש שנים כי הדביק יי בה את הדבר וחלאים רעים ונאמנים חרשים גם ישנים וכו'

* So the MS.

229.

Add. 26,902.—Paper, about 11½ in. by 8½, consisting of 209 leaves, with 33 lines to a page. An Oriental Rabbinic hand of probably the beginning of the sixteenth century. The first leaf is damaged.

[ALM. COLL., no. 11.]

The Commentary of Joseph b. Abraham ibn Ḥayyūn on the Psalms. See the printed edition (together with the text and Kimḥi's Commentary), Salonica, 1522.

Heading:—

פירוש ספר תהלים חברו החכם השלם ר' יוסף סט
בר אברהם היו נע

At the end:—

תם ונשלם שבח לאל בורא עולם אמן אמן אמן
סלה סלה סלה ברוך יי לעולם אמן ואמן
והתהלה לאל אשר עורני כרחמי וכרוב חסדיו
לכתוב הספר הזה להתחיל ולנמור אמן

On the top of fol. 1a:—

מתקן על ידי יצחק מארלו

On the side of the above:—

לה הארץ ומלואה נתן לשר דון יהודה אברבנלו

230.

Add. 26,960.—Paper, about 5½ in. by 4½, consisting of 218 leaves, with 18 lines to a page. An Italian Rabbinic hand (auto-graph?) of the sixteenth century.

[ALM. COLL., no. 71.]

A number of works by Isaac hak-Kohen b. Ḥayyim b. Abraham b. Isaac b. Joseph, in the following order:—

I. A Commentary on the Song of Songs. Fol. 5a.

Beginning of introduction:—

דברי יצחק הכהן בן חיים נע בן אברהם בן יצחק
בן יוסף הכהן נע יתברך צורנו חי וקים נוטה

שמים ויוסד ארץ וים . . . ואני עני ואביון כמלקט
אחרי הקוצרים לאכול כקלויים . הצני נערת ונתעוררתי
לקבץ זרעים ולהתקשט מקשוטי בני ישראל את עדיים
כמה שלא מצאתי בפרושי זקני יצחק הכהן בן יוסף
נע פירוש לשיר השירים ולמנילת איכה בפירושי
לחמש מנילות נתתי את לבי לתור ולפרשם

Beginning of Commentary (fol. 7b):—

שיר השירים אשר לשלמה כבר ידעת אמרם זל כל
שיר קדש ושיר השירים קדש קדשים על היות דברי
הספר מעורר האהבה הענותנית והצניעות

End (fol. 46b):—

והיותר שאת שיש בתורתנו האלהית ואתה לא
השנתו ועל זה דמה לך לצבי או לעופר האילים ורוץ
מהרה על הרי בשמים ותריה בהם ושוב נפשך בך
ותנח דעתך

Then the author's colophon:—

נשלם זה הפירוש שהתחלתי בבולוניה פה ישי בחדש
אייר ה' ימים שנת עזר לאלף השישי [A.D. 1517]
ב'לא

עם שם מרים תום ביאורים שיר השירים יום
החמישי וכו

II. A small piece, headed: לפרשת שקלים. Fol. 147a.

Beginning:—

יש לשאול מה טעם צוה קבה לנפקדים לתת איש
כופר נפשו

III. A homily, headed: לפרש זכור דרשתי. Fol. 50a.

Beginning:—

שלשה דברים נצטוו אבותי כשנכנסו לארץ וכו ולפי
דעתי נרמזו בפסוק והיה בהניה יי אלהיך לך מכל
אובך וכו

A summary of the discourse is given in verse form at the end (foll. 61a—62a).

IV. A Commentary on אבות פרקי. Fol. 64a.

Heading:—

פרקי אבות ליצחק הכהן בן חיים נע

* So the MS.

Beginning of introduction:—

בשם יי אל עולם • מגלה כל נעלם • מן העולם
וער העולם •

On fol. 64*b* (in the course of the same introduction):—

והנה לעומתי פרקי אבות החשובות והטובות והביאני
ההכרה לפרשם לקהלתי • • • וכדי שיהיו לזכרון לאוהבים
אותם • כתבתי פירושם בכתבתי כידועתי

Each *Pérek* is preceded by a composition in verse giving a summary of the contents.

The פרק דר מאיר is included.

End (fol. 188*b*):—

ועל זה רצה קבה לזכותינו בהרבה תורה ובהרבה
מצות שנאמר יי הפץ לזכותנו למען צדקו והסידותו
יגדיל תורה הרבה ויאדיר עמו במצות הרבה

Author's colophon:—

נשלם פי פרקי אבות ביא לחדש תמוז שנת עורא
לאלף השישי [A.D. 1518] בעיר רומה

Then follow some more verses beginning:—
הלא (פ) תשלום פרישה זאת

V. A Commentary on the book of Lamentations. Fol. 189*a*.

Beginning of introduction:—

יהי שם יי מבורך • על טוב ועל רע יתברך • צדיק
וישר הוא בכל דרכיו אשר דרך

Beginning of Commentary (fol. 192*b*):—

איכה ירמיהו עדי התחיל לקונן על ירושלם ובכללה
כל ארץ ישראל ועל כל העם הנמצא בה גדולים
אמצעיים וקטנים והיה מתרעם ומיצר על צרותיה
ורעותיה כי זה הוא נדר הקינה אמנם נדר ההספד
הוא התרעמות על איבוד הטובה וכו'

End (fol. 213*b*):—

חדש ימינו וגאלנו כקדם שנאלתנו ממצרים גאלתנו
מבבל גאלנו ממלכות אדום • • • ועלו מושיעים בהר
ציון וכו'

Then the author's colophon:—

נשלם פי זאת המגילה פה ריקנישא • יום ה' י"ט
בתמוז שנת עור [A.D. 1517] לאלף השישי • בנלכוואעי

* A word (דרשעה) erased by the censor.

VI. A short piece, headed: הערות בפרשת
בלעם בקיזר. Fol. 214*a*.

Beginning:—

יש לדקדק ולהשיב ולומר שמה שחרה אף האל ית'
על בלעם כי הולך הוא ובלעם היה הולך ברשותו

On fol. 216*b* are some verses beginning:—
תריסר נעשו ניסים לפנחס

On fol. 2*a*, in large letters:—

לפום ריהטא לא דייקנא עמון להרדפת החידושים

On foll. 3*b*, 4*b*, are some notes, in cursive
Italian, written by שמואל קואני.

Censor (fol. 217*b*):—

Dominico Fresolo, mi^{no} (or Gerosolomitano ?),
1598.

231.

Add. 27,198.—Paper, about 11 $\frac{3}{4}$ in. by 8, consisting of 642 leaves. The number of lines to a page varies considerably. Autograph (Italian cursive writing), completed A.D. 1626. [ALM. COLL., no. 312.]

גודר פרץ (or, as in the printed text [Mantua Bible, 1742—44]: (מנחת שי), a continuous series of critical and Masoretic notes on the books of the Old Testament, by Yedidyah Solomon Rafael [b. Abraham] Norzi.

The notes are preceded by the prefaces, elaborate title-page, and חתימת החיבור, as published by Jellinek (מקדש יה, Wien, 1876). Foll. 2*a*—7*b* contain besides what appears to be the rough draft of the greater הקדמה.

On the top of fol. 37*a* is the following note:—

שמי הראשון ירדיה שלמה כשם זקני ואחכ הוסיפו
לי רפאל בחולי

See De Rossi's remarks (Cat., no. 895) on his autograph copy of the same work.

232.

Add. 27,037.—Paper, about $8\frac{3}{4}$ in. by $5\frac{7}{8}$, consisting of 88 leaves, with 25 lines to a page. Italian cursive hand of the seventeenth century. [ALM. COLL., no. 143.]

נרן ארנו, a (largely mystical) Commentary on the book of Numbers by Eliezer Nahman Foa. See Ghirondi's *ישראל גדולי*, p. 5; also Azulai, *שם הגדולים*, under *נחמן פואה*

Title (in a later hand) on fol. 1a (with ornamentations abstracted from a printed book):—

ספר נרן ארנו על ספר במדבר מהרב המקובל
האלהי כמ"ר אליעזר נחמן פואה זצוקל

Beginning (fol. 2a):—

ידבר יי אל משה וכו' . הנה יקשה מ"ש שאו לשון
רבים ולא הזכיר בפסוק הראשון אלא משה .

End:—

לעשות הפרש ביניהם לשאר המצות הואיל ובחלקם
היו (היה) הבית המקדש

Then:—

תם ונשלם ספר במדבר
בעזר
המשים בפי אלם דבר

233.

Add. 26,939.—Paper, about $9\frac{1}{2}$ in. by $6\frac{3}{4}$, consisting of 152 leaves, with 20 to 23 lines to a page. Italian cursive hand. Eighteenth to nineteenth century. [ALM. COLL., no. 47.]

Discourses on the pericopes of the Pentateuch by Isaac Raphael Finzi.

Beginning (fol. 3a):—

לסדר בראשית . והנחש היה ערום כמה
רעה גרם הלה"ר של הנחש שעי' שנתפתתה האשה
לאכזר מעין הרעת

On fol. 145a (at the end of Deuteronomy):—
לסדר חקת . פרשה זו לא באה לידי אלא אחר
העתקת הספר לכן לא נכתבה במקומה

On foll. 2 and 149a—151b are written down excerpts from Jacob Reischer's *עיון יעקב*, in 55 small paragraphs. On foll. 148a—149a are also notes of a similar nature. To one of these notes (fol. 148b) the following is prefixed:—

מה ששמעתי מהרב המובהק שליחא דרחמנא ע"ה
ירוש' תובבא בליל ש"ק נצבים התקמד פה קתק(?)
הוא כמוה"ר רפאל יוסף רביי בהיותו בבית
בעת הלימוד

On fol. 1b is written in large square characters: *הרי בשמים* (the title of Finzi's work?).

Then the following note of Almanzi:—

בהנ"א הן קניתי היום ר"ח אייר לשנת או קנה
מ"ד עמ"תך לפ"ק (A.D. 1824) מאת אלמנט
הרב המחבר כמוה"ר יצחק רפאל פינצי זצוקל ס'
הזה עם מחזור ויטרי כ"י ב' חלקים בקלף ונתתי לה
עשרה כ"אל"רי בכסף מלא: הצ' יוסף אלמנצי

234.

Harley, 7621.—Vellum, about $8\frac{7}{8}$ in. by $6\frac{3}{4}$, consisting of 439 leaves, with 20 lines to the central part of a page. Forty-four quires, of 10 leaves each, marked with catchwords on the last page. The last quire has only 9 leaves. Square and Rabbinic character. Small Italian hand, probably of the fifteenth century. [Kennicott, no. 108.]

The Pentateuch, with the Targum of Onkelos and Rashi's Commentary; the Haf-tārōth, with Kimhi's Commentary; and the five Megillōth, with commentaries by various authors. The Hebrew text is pointed and accentuated, the Targum is pointed in part.

* These words are written in the MS. under שליחא דרחמנא וכו'
z 2

I. The Pentateuch, with the Targum and Rashi's Commentary.

Genesis, fol. 1*a*; Exodus, fol. 76*b*; Leviticus, fol. 142*b*; Numbers, fol. 191*a*; Deuteronomy, fol. 254*b*.

The scribe's name, Samuel, appears in the subscription at the end of Leviticus, fol. 190*a*:—

שמואל הסופר חזק
וקורא בו לא יזק

Subscription at the end of the Pentateuch, fol. 310*b*:—

סליקו ליהו חמשה חומשי תורה
תהלה לאל איום ונורא
ברוך רחמנא דיהיב חילא
לעבדיה בר אמתיה אמון

II. The Haftārōth, the Haftārōth for the whole year, with David Kimḥi's Commentary. Fol. 311*a*.

III. The five Megillōth, with commentaries by various authors:—

Ruth, with a Commentary which is almost identical with that of Rashi, fol. 400*a*.

Ecclesiastes, with the Commentary of Joseph Kara, (fol. 404*a*), as far as ch. xi. 2, and with Rashi's Commentary from these to the end of the book.* Fol. 412*b*:—
ער כאן
פי רבינו יוסף קרא ע"ה מכאן ואילך פי רבינו שלמה ע"ה

Song of Songs, with the Commentary of Abraham ben Isaac hal-Levi. See מגלת שיר השירים עם פירוש החכם ר' אברהם תמך ז"ל Sabionetta, 1558; Prague, 1611, fol. 414*a*.

The Lamentations, with the Commentary (see printed edition in Eliezer Ashkenazi's (דברי חכמים) of Joseph Kara (followed by the unpointed text of Psalms cxxxvii. and lxxix. [here ע"ה]), fol. 418*b*.

Esther, with the Commentary of Levi ben Gerson, fol. 425*a*. See printed editions.

The last four leaves of the MS., foll. 436*b*—439*a*, contain the benedictions to be

said before and after the reading of the Haftārāh.

All the Biblical books begin a new page, except Ecclesiastes and Esther; and Numbers, the Haftārōth, Ruth, and Song of Songs begin a new leaf.

At the beginning of each book of the Pentateuch there is a finely executed illuminated design, on which the first word is written in large ornamental letters of gold. Smaller ornaments are to be found at the beginning of each pericope and of all the other books.

Censors' notes (fol. 439*a*):—

1. Dominico Fresolo, min^o (or Gerosolomitano), 1898 (or 3?).
2. Visto per me Gio. Domenico Carretto, 1628.

235.

Harley, 269.—Paper, about 8½ in. by 5¾, consisting of 227 leaves, with 33 lines to a page. The quires, which are generally marked by catchwords in the middle of the lower margin (the catchwords of other leaves being in the left-hand corner), consisted mostly of 12 leaves each, but there are lacunae after foll. 1, 2, 85, 116, 183, 210, the MS. being also defective at the beginning. Apparently a Franco-German hand. Dated A.M. 5211 (A.D. 1451).

It contains:—

I. מנחת יהודה, a Commentary on the Pentateuch (in elucidation of Rashi) by Rabbi Yehudah ben Eliezer; compare the printed edition (in ספר דעת וקנים, Livorno, 1783). Fol. 1*a*.

The first extant page treats on the latter part of Gen. xiv.

II. Jonah Gerondi's Commentary on פרקי אבות (chs. i.—v.); compare the printed edition (Altona, 1848). Fol. 137*a*.

* Compare ברם חמד, vii. 57, 68.

At the end :—

תם ונשלם שבח לבורא עולם יום ו' בכ לחדש
תמוז שנת הרי"א ליצירה בהל"כ אמן

III. Tobiah ben Eliezer's Commentary on
Ruth. Fol. 182*b*.

Heading :—

פירוש רות למרי ורבי טוביהו בר כבוד ר' אליעזר
(instead of אליעזר)

The printed edition (Aschaffenburg, 1887)
bears the title :—

פירוש לקח טוב (פסיקתא זוטרתי) על מגלת רות

IV. Rashi's Commentary on the Book of
Lamentations. Fol. 190*a*.

V. The same author's Commentary on
the Song of Songs. Fol. 195*a*.

VI. Abraham ibn Ezra's Commentary (in
another recension: מהדורא תניינא) on the
Book of Esther. Fol. 210*a*. See Zedner's
edition (London, 1850).

VII. A number of medical prescriptions.
Fol. 219*a*.

A description of the MS. in Hebrew is
given in the Introduction to Zedner's edition
of no. vi.

On a fly-leaf (marked 1*) is an account of
the contents of the MS. in Latin.

236.

Add. 26,900.—Vellum, about 11 $\frac{7}{8}$ in. by 8 $\frac{3}{4}$,
consisting of 31 leaves. Each page is divided
into 2 columns, with 52 to 53 lines to a
full column. Spanish Rabbinic writing of
the fourteenth century. The latter portions
are in a rather thicker hand than the earlier
ones. [ALM. COLL., no. 9.]

It contains :—

I. פירוש סודות של ר' אברהם בן עזרא ז"ל למקצת
המפרשים

The title פורת בן פורת is contained in the fol-
lowing lines at the head of the first column :—

עת פתח אל רחם שכלי • יולד או לי • בן לא אחר
וקראתיו בשם בן פורת • לאמר יוסף • לי בן אחר

In המזכיר, iv. 53, Prof. Steinschneider
suggests that the compiler's name might
have been Joseph (בן פורת). The further
suggestion may, perhaps, be hazarded that
this is one of the works of Joseph ibn Kaspi.
Nothing definite can, however, be said before
Ibn Kaspi's known works have been carefully
compared with the סודות in this MS. See
Friedländer, Essays, pp. 233—35, and com-
pare Neub., Bodl. Cat., nos. 227, 1, 232, 3, &c.

Beginning :—

פרשת בראשית • הכמינו אמרו שהבית נוסף על
דעת מי שאומ' שמים נבראו תחלה כאלו אמ' ראשית
ברא • כמוהו לחמו בלהמי • ובית בראשונה • יש
אומ' שהבית נושא כלי טעם • פי' בית הכלי וכו'

End (fol. 7*a*) :—

פרשת האזינו • כבר פירשתי בספרי הוא ספר
מאזנים • כי בעבור שעשה ביהוה ספר השם וספר
מאזנים וקורא ספר מאזנים ספרי סתם • כי מגלת האזינו
מגורת און • וירגל מגורת רגל • וידו מגורת יד •
נס החודד מגורת חדר כאשר מביא שם •

Foll. 7*b* and 8*a* contain some additional
notes of a similar nature, of which the fol-
lowing are the opening phrases :—

(a) כל סודותיו וכל פשוטיו של אבן עזרא וכל
דקדוקיו צריכים עיון גדול

(b) אמר' אבן תבון בפסוק ונהר יוצא מעדן • • • •
רמז אל יסוד האש ההוא סביב תחת הנלגלים שהוא
הזהב

Then follow similar short remarks on
ותרדמה and עלי תאנה

(c) מצאנו במדרש משלי • בשעה שבקשו סנהדרין
למנות שלמה עם שלשה מלכים ושלשה הדיוטות

This is followed by a series of very brief
similar remarks.

(d) והנה אנלה לך סוד הגן והנהרות והכתנות •
ולא מצאתי לאחר הגאונים זה הסוד רק לר' שלמה

בן גבירול בעבור כי הוא חכם גדול בסוד הנפש · עזר
הוא העליון וכי

Comp. Steinschn. in Berliner's סופרים, פלישת סופרים,
p. 46 (both in the Hebrew and the German
portions).

לעזרר ישנים · · מצאנו בפי הנאון רבינו הנאל (e)
בפ"ק דברכות" אמ' ר' יצחק מניין שהק"ב מניה
תפלין · · · פי' מניין שהק"ב מראה כבודו לנביאים
באובנתא דליבא כדמות אדם יושב דכת' ראיתי את
" יושב על כסאו וכי

II. Extracts from Nathan b. Samuel Tib-
bon's Commentary on the Pentateuch, en-
titled מבחר המאמרים Fol. 8b.

Heading:—

פירוש קצת ענייני התורה על דרך כלל והוא המכוון
בדרך הנסתר מאשר חבר החכם כמ"ר נתן הרופא
נב"ש" בפירוש התורה שלו הנקרא ספר מבחר
המאמרים

Compare the title of the printed edition
(Livorno, 1830), where, *e.g.*, instead of
(Livorno, 1830), where, *e.g.*, instead of
the word *הברו* alone is used.
The heading as given in the MS. apparently
points to a larger work, from which extracts
were written out.

For the rest, the MS. agrees substantially
with the printed text, although the former
omits the names of the weekly pericopes at
the beginnings of sections in the four last
books of the Pentateuch.

At the end of the remarks on Genesis
(fol. 14b) follow additional notes on the
same book, which are headed as follows:—

זה גם כן הוא ממחברת המבחר השנית הוא הספר
הנקרא ספר זכרון טוב שהוסף בו עניין נסתר לפסוקים
ידועים · והנני כותב קצתם

See Add. 19,777 (no. 215 in this Catalogue).

The extracts from טוב זכרון, as printed at
the end of מבחר המאמרים on the whole Penta-
teuch, should be compared with the MS.

^a *i.e.* נתן בן שמואל תיבון (?).

At the end (fol. 25a):—

נשלם ספר ואלה הדברים · בעזרת משפיל ומרים ·
והוא הנקרא משנה תורה וספר התוכחות · ונשלמו
קצת נסתרי הפסוקים מאשר השיג שכלי · ומצאה ידי
בחילי · אלהים עזר לי

III. פירוש וייצר לר' דוד קמחי ז"ל. Fol. 25b.

Beginning:—

עתה אשובי לפרש הנסתר אשר מפסוק וייצר ·
אלהי את האדם עד זה ספר תולדות אדם · ותחלה
אומר כי האדם הנזכר מפסוק זה עד זה ספר · הנגלה
הוא על אדם הראשון · והנסתר הוא על שם המין ·
ושניהם הם אמת · אך הנגלה הוא להמין · והנסתר
הוא ליחידים שהם סגולת ההמון

At the end (in faint writing):—

וזה מה שרצינו לבאר · הועתק מהעתק משובש
הרבה ·

IV. פירוש מעשה מרכבה לר' דוד קמחי ז"ל.
Fol. 28a.

Compare the printed text in *e.g.* Biblia
Rabbinica, Venice, 1568.

At the end:—

נשלם מעשה מרכבה · שבת לאל הנערץ בסוד
קדושים רבה

Then again:—

הועתק מהעתק משובש הרבה

On fol. 31b are some lines in an Italian
hand, beginning:—

שמע מני רפואות הגויה · ונפשך בו תהי שומרה
(for שמורה וחיתה)

On fol. 9a, col. 1, the name אליהו (ap-
parently that of the scribe) is marked off at
the beginning of the lines.

Censors' notes:—

- (1) Fol. 30b: Visto per me Gio. Domenico Carretto, 1617.
- (2) Fol. 31b: Dominico Fresolo mi^{no} (or Gerosolomitano?), 1599.

^b In the margin is the remark: ס"א אחל ·

237.

Add. 24,896.—Vellum, about 9½ in. by 7, consisting of 422 leaves, with 31 lines to a page. The quires are nearly all of 10 leaves each. Foll. 1—3 are paper fly-leaves; foll. 4—38 form the first gathering (of 4 quires); foll. 39—252 contain a gathering of quires numbered א—כב; and foll. 253—422 consist of 17 quires with 10 leaves each. Besides the signatures in Hebrew letters at the beginning and end of the quires in the second gathering, and also in the opening portion of the first, a catchword is employed throughout to mark the end of a quire. The MS. is incomplete at the end. Written in a good Spanish Rabbinic hand, probably of the fourteenth century.

It contains Commentaries on the whole Bible, with the exception of the Pentateuch, by various authors.

I. Comments of Isaiah of Trani (the elder) on the Book of Joshua, followed by notes from various authors. Fol. 4a.

Heading:—

בשם אל השומע כל שוע' אהל ואסיים ספר יהושע' שפירש רבינו ישעיה ז"ל

Beginning:—

ותצפנו פ' ותצפן כל אחד ואחד מהם וכמהו רבים במקרא

See "Comment. in lib. Josnam, quem ex Cod. MS. Bibl. Senat. Lips. [nunc xv.] descriptum et versione et notis illustratum . . . subjeit. Jo. Ad. Steinmetz, Lips. 1712."

Fol. 5b:—

הנהגות מספר יהושע מפרשים רבים

II. Comments on Judges by the same author, also followed by notes from various sources. Fol. 6b.

Fol. 9b:—

הנהגות מספר שופטים

III. Comments on the Books of Samuel (2 Sam. begins on fol. 16b) by the same

author, followed by notes like the preceding numbers. Fol. 11a.

Fol. 22b:—

הנהגות מספר שמואל מפרשים רבים

On the last two numbers compare Isaiah of Trani's comments in the Rabbinic Bible of 1548, &c.

IV. Comments on the Books of Kings (2 Ki. begins on fol. 34b), also followed by various notes. Fol. 27a.

The comments on 1 Ki. i.—vii. 14 are by Isaiah of Trani, the rest being by Benjamin b. Yehudah, of Rome.*

Heading:—

אתחיל ואסיים ספר מלכים
בעזרת אל מושיע תכנים

Beginning:—

לרבי ישעיה ז"ל ולא יחס לו' יש אומ' מפני שראה את המלאך

At the end of de Trani's comments (fol. 30a):

פרי צדיק ינוב חכמה' ויוציא אור כתעלומה'
עד כה ויש יורדי דומה' גפשו בנו ערו שומה'

On fol. 30b:—

תשלום פ' מלכים שלא פירשו רבי ישעיה' העירני
לבבי להשלימו אני בנימן הבא בר' יהודה ב"ל

Beginning:—

ויצר את שני העמודים' לש' ציור כמו ויצר אותה
בחרט'

Fol. 38a:—

הנהגות מספר מלכים

V. The Commentary of Abraham ibn Ezra on Isaiah. Fol. 40a. See Dr. M. Friedländer, *Essays on the writings of Ibn Ezra*, pp. 204—6.

VI. A Commentary on Jeremiah, by Menahem ben Simeon, of Posquieres. Fol. 80b.

On this number and the next see "Litera-

* On this author's commentaries see e.g. אור החיים, p. 279; Vogelstein and Rieger, *Geschichte der Juden in Rom.*, 387, sqq.

turblatt des Orients, 1847," pp. 512—19, where specimens are given; compare also Poznanski, *Mose . . . ibn Chiquitilla*, p. 150 (besides other places), where further references will be found.

Heading:—

בשם השוכן בשמי עלייה •
אכתוב פי' ספר ירמיה •
שפירש ר' מנחם בר' שמעון •

The author's heading:—

המלמד לאדם דעת יבינני לדעת בספר ירמיה החוזה
לפרש בו כל סתום ויגלהו לעיני ואחזה לי אני עבדו
המחבר מנחם בר' שמעון שמי הבא לפרשנו ונס
בכתב הדיקרוק לבארנו ומאתו אשאל העור אשר כל
כושל עוזר להחל אותו ולכלותו ואחלי יכוננו בו זממי
יתמוד אשורי במעגלותיו בל ימוטו פעמי והמסתכל
בספרי יוציאני בחסדו לזכות מכל שגגה ומעות שימצא
בו כי אין בינה שלימה חוץ מיוצר רוח אדם בקרבנו •

Beginning:—

דברי • בעבור שמצאו המפרשים חלקיהו בן שפן
הכהן בספר מלכים שמצא ספר תורה בבית השם
בימי יאשיהו המלך וירמיהו התנבא בשנת שלש עשרה
למלכו היה נראה להם בבירור כי היה חלקיהו אבי
הנביא הזה

In the author's colophon at the end of
Jeremiah (fol. 129*b*), the time of composition
is given as A.M. (4)951 (A.D. 1191):—

ברוך לעד יוצרי • למדני ספר ולשון עברי • והנחתי
ברוך ישרה • לחבר זה הספר שנת תתקנ"א ליצירה

For further remarks on the author, and
also on the authorities quoted by him, see
the next number.

VII. The same author's Commentary on
Ezek. i.—xliv., followed by Rashi's Com-
mentary from ch. xl. to the end. Fol. 129*b*.

Heading:—

בשם אל אלהי ישראל •
אחל ואשלים פי' יחזקאל •
אשר פירש ר' מנחם בר' שמעון ז"ל •

Beginning:—

נאם מנחם בר' שמעון נ"ע מפשקירש המחבר זה

הספר זה הנביא הגלה מירושלם עם הגולה אשר
הגלתה עם יכניה מלך יהודה . . . והעדים על זה שנים
פסוקים הכתובים למטה בספר האחד ויהי בשנים
יעשרה שנה לגלותינו בא אלי הפליט מירושלם • והשני
יהי בעשרים וחמש שנה לגלותינו כי אין ספק אצלנו
שזה החשבון הוא נסמך לגלות יהויכין

On fol. 184*a* the scribe wrote:—

לא נמצא יותר

On fol. 184*b*:—

תשלום פי' יחזקאל מיסוד רבי שלמה ז"קל

Rashi's comments overlap Menaḥem's work
on chs. xl.—xliv., because the latter does not
treat on the architectural details contained
in these chapters.

At the end (fol. 193*a*):—

נשלם פי' ספר יחזקאל לר' מנחם בר' שמעון ולרבינו
שלמה ז"קל

Menaḥem was a pupil of Joseph Kimḥi,
whom he often quotes (as *e.g.* fol. 111*a*:
כ"ן פירש לי אדוני ר' יוסף קמחי ז"ל). Among the
other authorities referred to are Sa'adyah,
Menaḥem b. Saruḳ, Dunash b. Labrat,
Ḥajjuj, Ibn Janah, Rabbi Ḥananēl, ר' משה,
(*i.e.* Ibn Gikatilia), Ibn Ezra, and Moses
Kimḥi.

VIII. The Commentary of Abraham ibn
Ezra on the Minor Prophets:—

Hosea, fol. 193*b*; Joel, fol. 200*a*; Amos,
fol. 201*b*; Obadiah, fol. 206*a*; Jonah, fol.
206*b*; Micah, fol. 208*a*; Nahum, fol. 211*b*;
Habakkuk, fol. 213*a*; Zephaniah, fol. 215*a*;
Haggai, fol. 216*b*; Zechariah, fol. 218*a*;
Malachi, fol. 224*a*.

Heading:—

פי' תרי עשר לר' אברהם בן עזרא ז"קל

At the end (fol. 226*a*):—

נשלם פי' תרי עשר • הודות לאלהי הרוחות לכל
בשר • פירשתיו אני המחבר אברהם בר' מאיר בן עזרא
הספרדי שנת ארבעת אלפים ותשע מאות ושבע עשרה
בראש חודש טבת בעיר דרום (דרום) (possibly for רדום)

The explanation, however, that דרום stands for דרוס, and represents Dreux, has found greater acceptance. See Bacher, *Rev. des Et. Juives*, xvii., p. 300 *sqq.*; also H. Gross, *Gallia Judaica*, p. 176 *sqq.*

Immediately below the above is the following note of Joseph de Maudeville, pupil of Ibn Ezra:—

אמר המעתיק הספר הזה ואני יוסף בר יעקב
מכדויל העתקתי ממכתב יד המחבר, גם הוספתי
קצת פירוש על לשונו, כאשר הוא פירש לי בעת
חיבורו, רק בעבור שהוא לש' פירוש סימנתי הטורים
הנוספים בשתי נקודות בראש השור ובסופו, ובכל
מקום שימצאו השתי נקודות בן מלה למלה היא
תוספת פירוש מפיו

This remark was of course transcribed from the copy of Ibn Ezra's work made by Joseph de Maudeville. The present codex does not mark any additions to Ibn Ezra's original work. See M. Friedländer, *op. cit.*, p. 209.

IX. Notes on Isaiah from various sources. Fol. 226b.

Heading:—

אלו הם ההגרות כמפרשים רבים מספר ישעיה

At the end:—

נשלם ספר ישעיה שבה לאל דר בשמי שמיא

X. A similar collection of notes on Jeremiah. Fol. 239a.

The heading of these notes is as follows:—

אנא אלהי דשן בשמן ראשי כוסי ריה בהתחילי
ספר הנביא ירמיה

At the end:—

נשלם ספר ירמיה שבה לשוכן רום עלייה

XI. Similar notes on Ezekiel. Fol. 242b.

Heading:—

אחל ואשלים ספר יחזקאל בעזרת אל אלהי ישראל

At the end:—

נשלם ספר יחזקאל תהילה לאל הכושע ונואל

XII. Similar notes on the Minor Prophets. Fol. 246a.

Heading:—

אחל ואשלים ספר תרי עשר בעזרת האל הגדול

At the end (fol. 253a):—

פי ספר מלאכי נשלם

תהילה ושבה לאל עולם

נשלם פי תרי עשר

רון וחמר אתן לאלהי כל בשר

נשלם פי נביאים

תהילה לאל שברא כל הנבראים

The collections of notes contained in nos. ix.—xii. and other parts of the MS. deserve to be carefully studied. Among the מפרשים quoted, the name of קבחי occurs most frequently.

XIII. A Commentary on the Books of Chronicles (2 Chron. beginning on fol. 260a), by Benjamin ben Yehūdah, of Rome. Fol. 254a. Concerning the extant MSS. of this Commentary see H. J. Michael, *אור החיים*, p. 279.

Heading:—

פי דברי הימים אשר פירש הר בנימן בר יהודה
מעיר רומא זל

Author's heading:—

בעבור אשר ראיתי בני אדם ואם הם חכמים נמנעים
לכבוד ספר דברי הימים ואף לקרותו להיעדר הפירושים
העירני לבני אני בנימן הבא לפרשו כפי אשר תשיג
יד שכלי וכל משכיל אשר יראהו יוסף בו דעתו
ושכלו ובוזה יבא האמת חוצה וייראה לעין כל ואינני
כי אם מתחיל לבר ישמע חכם ויוסף לקח

Beginning of Commentary:—

אדם שת אנוש אומר כי כוונת זה הספר היה
בקיצור כי לא חובר זה כי אם להשלים חסרון שחסרו
שאר ספרי הגבואה או לגלות האנשים או המקומות
שהיו להם שמות כפולות

XIV. Abraham ibn Ezra's Commentary on the Psalms. Fol. 266b. Same prologue and epilogue as in the printed text of the Commentary. See M. Friedländer, *op. cit.*, p. 210.

XV. The same author's Commentary on

* A word which probably rhymed with תרי עשר has been erased after הגדול.

the Book of Job. Fol. 330a. See M. Friedländer, *op. cit.*, p. 210.

XVI. A Commentary on the Book of Proverbs, by Benjamin ben Yehūdah, of Rome. Fol. 343b. Concerning the MSS. of this Commentary see אור החיים, *loc. cit.*

Heading:—

הא לך ביאור ספר משלי · ביאר אותו רב בנימן ·
נפשו אל חיי עד תלין · גם גורלו אל קץ ימין ·
האל חזק יד עבדך · יד גור אריה בן בנימן ·
לכתוב את זה ספר משלי · תן עוז בשמאלו ובנימן ·
פי' משלי להר' בנימן בר' יהודה
איש רומי זל'

The scribe גור אריה (i.e. יהודה) בן בנימן may be the same as the [המנקד] בנימן בן יואב, whose contract of sale is given on fol. 419b (*vide infra*).

Beginning:—

על אשר ראיתי מפרשי ספר משלי הנמצאים אתנו
פירושיהם כי תמיד ידרכו דרך הדרש לא אחרי פשט
ושכחו מאמר רבותינו ע"ה אין מקרא יוצא מידי
פשוטו ... לכן העירני לבבי אני בנימן בר' יהודה נ"ע
לפרש אותו בפשט נמור מוחלט כאשר יראוני מן
השמים וכו'

At the end (fol. 355b):—

נשלם פי' משלי להר' בנימן זל'

XVII. Abraham ibn Ezra's Commentary on Ruth. Fol. 356a.

Heading:—

פי' מגילת רות להר' אברהם בן עזרא זל'

On this and the following five numbers see M. Friedländer, *op. cit.*, pp. 211, 212.

XVIII. The same author's Commentary on the Song of Songs.

This Commentary represents the French recension. Introductory part, fol. 357b; הפעם הראשונה, fol. 358a; הפעם השנית, fol. 359b; הפעם השלישית, fol. 361b. Compare the arrangement of the printed edition. Compare also Add. 27,298, no. 3 (p. 181, col. 2, of this Catalogue).

XIX. The same author's Commentary on Ecclesiastes. Fol. 364a.

Heading:—

בשם אל אשר לו הממשלת · אחל לפרש קהלת ·
אשר פי' אבן עזרא זל'

XX. The same author's Commentary on Lamentations. Fol. 380b.

At the head is the following rhyme:—

בשם המוחץ ומעלה ארוכה · אחל לכתוב פירוש
איכה ·

XXI. The same author's Commentary on Esther (ordinary recension). Fol. 384b. Compare the מהדורא תניינא contained in Harley 269, no. 6 (p. 173, col. 1, of this Catalogue).

XXII. The same author's Commentary on the Book of Daniel. Fol. 288b.

Heading:—

פי' ספר דניאל אשר פי' אבן עזרא זל'

At the end (fol. 402a):—

נשלם פי' דניאל שפירש החכם ר' אברהם בן עזרא
הספרדי זל'

XXIII. The Commentary of Isaiah of Trani (the elder) on Ezra—Nehemiah (Neh. beg. on fol. 404b). Fol. 402a. See A. Schächter, *Der Commentar zu Ezra u. Nehemiah von Jesaja di Trani, I. Theil (Diss.)*, Königsberg, 1892.

Heading:—

פי' עזרא לרבי ישעיה זל'

Beginning:—

ובשנת אחת לכורש · כיון שזהו תחילת הספר הי"ו
היא יתירה והיה ראוי לומר בשנת

At the end:—

נשלם פי' עזרא · תהילה לאל נורא · לרבי ישעיה זל' ·

XXIV. A collection of notes from various sources on the Psalms, Job, the Song of Songs, Ecclesiastes, Lamentations, Esther, and Ezra—Nehemiah.

(a) ההגהות מספר תילים (sic) כמפרשים רבים · Fol. 408a.

(b) הגהות מספר איוב · Fol. 414b.

(c) הנהות מספר שיר השירים. Fol. 417a.

(d) הנהות מספר קהלת. Fol. 417b.

(e) ספר איכה. Fol. 418a.

(f) מגלת אסתר. *Ibid.*

(g) ספר עזרא. Fol. 418b.

At the end (fol. 419a):—

נשלם ספר עזרא
ופי' כל המקרא
שבח לאל גדול ונורא:

Appended* are (1) the pieces beginning: יש במועד עצרת דבר לתבנה שהוא כולל הרבנים והמינים; (2) another small piece beginning: לך יי' הגדולה והנבירה דע כי גדולת השם נשנבה; (3) a third beginning: מדעת חכמי לבב; (4) a fragment of a Commentary on Habakkuk III., with the following heading (fol. 421b): פירוש מתפילה לחבקוק אשר פירש הנכבד הנבון כר עמנואל בר' שלמה כפרס

Immanuel b. Shelomoh, of Rome, is no doubt meant, and it is just possible that פרס is a corruption of פרמו (Fermo), in which place Immanuel collected an edition of his poems after 1321 (see St., Cat. Bodl., col. 1057). A still more probable explanation is that פרס stands here for Rome; see Berliner's Magazin, xvi., p. 274; also Vogelstein u. Rieger, Gesch. d. Jud. in Rom, i., pp. 298, 422.

Beginning:—

תפלה לחבקוק... חבקוק אמר ר'ל שהוא בן השונאים שהחיה אלישע

The fragment ends in the comments on verse 11. The last page (fol. 422b) can in part only be read with difficulty, the writing having become faint.

The above-named appended pieces (especially no. 4) are written in a smaller hand than the rest of the MS.

* On nos. 1—3 see Add. 26,880 (p. 146, col. 2, of this Catalogue).

On fol. 1b is a note of the eighteenth or nineteenth century, relating to the purchase of the MS. by a person who does not give his name, followed by some bibliographical remarks on the works of Benjamin b. Yehūdāh, of Rome. The initials הבא are there explained to be = אל = בעבדי אל = הצעיר בעבדי אל = ברוך לעולם צורו. Another explanation is that = ברכות לראש צדיק = בל'ן = הצעיר בבית אבי = הבא; see Vogelstein u. Rieger Geschichte der Juden in Rom, i., p. 388, note 6.

On fol. 2a is another modern note which reads as follows:—

ר' אברהם ון עזרא נודע לו ספר יצירה כי הוא מזכירו בפירושו לזמור יט על פסוק יום ליום יבוע אוכר:

On fol. 3a is a record, in German cursive, of the purchase of the MS., for חמשה ליטות, on the 8th of January, 1836. The name, which is given in Latin character, appears to be M. Conti.

On fol. 3b is an index giving the contents of the MS., and at the top of the same page (in a different hand) is the following entry:— כר' מנחם יהל כן שנת התקן ליצירה (= A.D. 1790)

The following contract of sale, in a hand which is not altogether unlike that of the MS. itself, is found on fol. 419b:—

מודה אני יהודה בר' בנימן המנקד כי מכרתי זה הפי' מכל המקרא לר' נתן ולר' אברהם בני ר' חיאל בר' דניאל ממונטי סנטו בטו' פרחי זהב במכירה חלוטה שרירא וקיימא ונדרתי לפצותם מכל ערער' הבורא למענו יזכרם ללמוד ולהבין כל מה שכת' בו הם חרעם אחריהם עד סוף כל הדורות ויקיים עליהם מקרא שכת' כי לית חן הם לראשך וענקים לנרנרותיך וחלקי המחוקק יהיה ספון עם מצדיקי הרבים ככוכבים לעולם ועד אמן'

יהודה בר' בנימן המנקד ישר' בר' יואב נע'

Below this contract is an index of the Commentaries contained in the MS., dating apparently from the seventeenth century.

238.

Harley, 5797.—Vellum, about $10\frac{1}{2}$ in. by $7\frac{1}{4}$, consisting of 131 leaves. Foll. 1—72 have an undivided page, with a varying number of lines. In foll. 73—131 each page is divided into two columns, with 33 lines in a column. The quires, which contain 10 leaves each, are marked by an enumeration in Hebrew letters on the last page, accompanied by a catchword, and (in the earlier portion of the MS.) also by Hebrew letters on the right-hand upper corner on the first page. Italian Rabbinic (and partly square) hand; dated Nisān, A.M. (5)175 (A.D. 1415), and Tammuz, A.M. (5)172 (A.D. 1412).

[Kennicott, no. 120.]

It contains:—

1. The Commentary of Levi ben Gershon on Job, the pointed and accented Hebrew text being embodied. Fol. 2a. See the account of the Editio Princeps (Pesaro, 1477) in Steinschn., Bodl. Cat., col. 1613.

At the end (fol. 72b):—

השלמתי זה הפירוש מאיוב שחבר לוי בן גרשום
וְלֵהָא . וכתבתיו אני מנחם יאֵע בכר יוסף יצחק זָצַל
הנה באקוילה בניסן קָעָה ה' למען רחמיו וחסדיו
הרבים זכינו להגות בו אני זרעי זרעי זרעי עד סוף
כל הדורות אמ' וכו'
חוק מנחם יאֵע ואמיץ כל הקורא בו ..

This portion of the MS. was accordingly finished by Menahem ben Joseph Isaac at Aquila in Nisān, A.M. (5)175 (A.D. 1415).

II. The Commentary of Immanuel ben Shelomoh on the Song of Songs, with the unpointed Hebrew text. Fol. 73a. Concerning the MSS. of this Commentary see Benjacob, אוצר הספרים, p. 477.

Beginning of Introduction:—

אמר עמנואל בְּכָרְ שְׁלֹמֹה זָצַל אחרי הודות לאל ית'
אומר כי הספר הזה על דעת רבותי זָל הוא מבחר
הספרים

Beginning of Commentary (fol. 76b):—

ישקני זכרו המפרשים כי כל נשיקה שהיא בלא
למד היא בפה

Colophon, fol. 126b:—

השלמתי זה הפירוש משיר השירים שחברו עמנואל
בְּכָרְ שְׁלֹמֹה זָצַל עִי יְדֵי מִנְחָם יֵאֵע בְּכָרְ יוֹסֵף יִצְחָק
זָצַל פה בעיר אקוילה כֹּד בתמוז קָעָב ה' למען רחמיו
וחסדיו הרבים זכינו להגות בו אני זרעי זרעי זרעי
עד סוף כל הדורות אמ' ויקיים בנו מקרא דכתי' לא
ימוש ספר התורה מפנינו אמ' חוק מנחם יאֵע ואמיץ
כל קורא בו .

The portion was accordingly finished by the same scribe, at Aquila, on the 24th of Tammuz, 172 (A.D. 1412).

III. Fragment of the Commentary of Moses ben Samuel ibn Tibbon on the Song of Songs. Fol. 126b.

Only part of the introduction is preserved. See the printed edition (מקוצי נרדמים), Lyck, 1874. Concerning the MSS. of this Commentary see Benj. אוצר הספרים, letter פ, no. 650.

The following contract of sale is written on fol. 1a:—

מודה אני מנחם שֵׁעִי בְּכָרְ יוֹסֵף יִצְחָק זָל כמו שהיו
יום כֹּו יינרו רֵשׁ מכרתי זה הפירוש מאיוב עם
פירוש לוי בן גרשום עם ביאור^a וְנֵכ שיר השירי עם
פירוש מעמנואל למר אליה יִשְׁרוּ בְּכָרְ מִשֵּׁה נִבְתִּיּוּא
מכירה חלוטה ועלי לפצהו מכל מענה וערער וקבלתי
המעות מידו לירי ומחלתי לו דמי אונאה זה לזה וזה
לזה ולמען יהיה לו ולבאים מכוחו לזכות ולראיה
כתבתי שורותים אילו מכתבת ידי ממש ופייסתי אלו
הנכבד היינו לכמר שמואל יִשְׁרוּ מְבֹלוּנִיא בְּכָרְ (?) מִשֵּׁה
זָל [ונם] למר שמואל יִשְׁרוּ בְּכָרְ אֲבִנְדוּר שִׁיחַתְמו
שמן בסוף שורותים אילו הכתוב לעל מכתבת
ידי ממש

אני מנחם יאֵע בְּכָרְ יוֹסֵף יִצְחָק מודה ומקיים כל כזה
שכת לעל

שמואל בְּכָרְ מִשֵּׁה זָל עד

שמואל בכְּאֲמֵר אֲבִינְדוּר מִבְּעַד עד

^a For שֵׁעִי (?).

^b i.e., Ralbag's המלות באור, written in the margin.

Accordingly this MS. was sold by the scribe, Menaḥem ben R. Joseph Isaac, on the 26th of January, 209 (A.D. 1449), to R. Elijah ben R. Moses. The witnesses to the sale are Samuel ben R. Moses, of Bologna, and Samuel ben R. Abigdor.

239.

Add. 27,298.—Vellum, leaf (in full size) about $6\frac{1}{8}$ in. by $5\frac{1}{2}$, the whole consisting of 102 irregularly shaped leaves, with 20 to 25 lines to a page. The margins have in a large number of leaves been too closely cut, but the catchwords which have been preserved (foll. 8, 19, 27, 35, 45, 55, 63, 87) show that most quires consisted of 8 or 10 leaves. The MS. is defective at the beginning and the end. One leaf is missing after fol. 15, another (blank) leaf has been removed after fol. 75, and a few of the extant leaves are damaged. Franco-German Rabbinic writing of probably the end of the twelfth century. Foll. 82*b*, 83*a*, 97*b*, 98*a* are in a different hand, and a want of uniformity in the style also shows itself in other parts of the MS.

[SAM. SCHÖNBLUM, Apr. 13, 1866.]

It contains a collection of Biblical commentaries in the following order:—

I. Rashi's Commentary on Ecclesiastes. Fol. 1*a*.

The first five verses, and also ch. x. 2—12, are missing.

II. Joseph Kara's Commentary on the Book of Lamentations. Fol. 20*b*.

See the edition of the Hagiographa, printed at Naples in 1847, and דברי הכמים, edited by E. Ashkenazi (1848).

Additional comments were added in the margin of foll. 21*a*—22*b* at about the time to which the MS. belongs.

At the end:—

נשלם קינות · המקום ימירנו להנינות

III. The Italian recension of the Commentary of Abraham ibn Ezra on the Song of Songs. Fol. 27*a*.

Compare the printed texts, and also Add. 24,896, no. 18 (p. 178, col. 1, of this Catalogue).

Heading:—

פירוש שיר השירים אשר פירש הרב אברהם בן עזרה ננ

The poem introducing the Commentary begins:—

בשם הצופן תושיה לישירים · אפרש שיר השירים ·

IV. The same author's Commentary on Ecclesiastes. Fol. 37*b*.

Heading:—

פירוש קהלת אשר פירש רבינו אברהם בן עזרה ננ

Introductory poem (שמע אכרי שפר) as in the printed texts. The date 4900 A.M. is also given in the lines at the end of the Commentary.

V. The beginning of the same author's Commentary on Daniel. Fol. 74*a*.

Heading:—

בשם יי אתהיל לכתוב פירוש ספר דניאל אשר פירש הרב אברהם בן עזרה נע

Beginning:—

בשם אלהי ישראל · אפרש ספר דניאל · מימי הנחל הנובע הקרובים אל המעין זכים

The extant portion of this Commentary belongs to a different recension from the printed texts.

VI. A Commentary on Daniel, which has been falsely attributed to Sa'adyah Gaon. Fol. 76*b*.

Heading:—

סלך צור ישראל · שבמאמרו הכל היה · חוקני לכתוב פיר' דניאל · שפירש רב סעדיה ·

* Possibly ננ in this instance.

But the סעדיה רב named here is not the same as Sa'adyah Gaon.

Over the above, in a different hand:—

סְעָדִינִי יְהִי הַגּוֹאֵל לְבָאֵר פִּי דְנִיֵּאל

The text of the MS. should be compared with the Commentary as printed in the Rabbinic Bibles.

VII. The beginning of what appears to be the same author's Commentary on Ezra. Fol. 102*b*.

Heading:—

סְעָדִינִי יְהִי בְּגִבּוֹרָה חֲקוֹק פִּירֵי שֶׁל עוֹרָא

See Commentary on Ezra and Nehemiah by Rabbi Saadiyah, edited by H. J. Mathews (*Anecdota Oxoniensia, Semitic Series, vol. i., part 1*).

240.

Or. 1004.—Paper, about 9½ in. by 6½, consisting of 66 leaves, with 30 lines to a page in foll. 2—56, and 29 lines in foll. 58—86 (for fol. 57 see below). Oriental Rabbinic writing of the sixteenth century.

I. The Commentary of Josef b. Abraham ibn Ḥayyūn on the Song of Songs.

On the ornamented title-page (fol. 1*a*):—

פִּירוֹשׁ מְגִילַת שִׁיר הַשִּׁירִים לְהַחֲוֵה הַשְּׁלֵמִים הָרִי יוֹסֵף בֶּרֶךְ
הָרִי אֲבִרְהָם הַמְּכֻנָּה אֲבֹן חַיִּין וְצֵל בְּעוֹרַת שִׁיבֹן
מְרוֹמִים

Beginning (fol. 2*a*):—

אָמַר יוֹסֵף אַחֲרֵי הַתְּהִלָּה לְאֵל אֲשֶׁר עוֹרְנִי בְּרוֹב
חֲסָדָיו לְפָרֵשׁ הַרְבֵּה מִסְפְּרֵי הַנְּבוּאָה . . . רֵאִיתִי עֵתָה
לְפָרֵשׁ הַמְּגִילָה הַזֹּאת הַיְקָרָה רְצוֹנִי מְגִילַת שִׁיר הַשִּׁירִים
עַב הַיּוֹתִי יִרְא מְאוֹד לֵב סְבוֹת

At the end (on fol. 56*a*) is a passage beginning:—

אָמַר יוֹסֵף כֹּל מֵה שֶׁפִּירֵשְׁתִּי בְּפִי הַמְּגִילָה הַזֹּאת לְפִי
הַנִּמְשָׁל הַבִּי הוּי לְפִי דְרֵךְ הַפִּילוֹסוֹפֵאשׁ

The following lines in a peculiar style of

barbarous Arabic are at the bottom of the same page:—

תָּם אֲלַכְתָּב בְּמַחְמָאֵד אֵלֶה בְּהֵאֲנָה" (פ)
וּמֹן בְּלֵא שֶׁךְ בְּעֵאֵד אֲלַמְכַת יַחֲיִנָא
וְנַחֲן נַעֲלָאֵם פֵּאִיִן אֲלִיִּד פֵּאֲנִיִּה
תָּם אֲלַתוֹרֵב וִיבֵק כֵּאֵשׁ יִדִּיאֲנָא
פִּירֵב אֲרַחֵם לְעֵבָאֵד כֵּאֵן כְּתַבְהוּ
וִיא קִרְיָה קוֹל בְּאֵלֶה אֲמִינָא
אֲמֹן אֲמֹן לֹא אֲרֻצָּה בּוֹאֲהֵדָא
חֲתָא תְצַף אֵלֶף אֲמִינָא

Fol. 57*a* contains within an ornamental border the colophon of the scribe:—

יִשְׂרָאֵל דּוֹד בְּרִי יוֹסֵף נַחְמִיאֵשׁ

II. (apparently written by another scribe). The Commentary of Josef b. David ibn Yaḥyah on Ruth. Fol. 58*a*. See the printed text.

241.

Or. 2385.—Paper, about 12 in. by 8¾, consisting of 221 leaves, with 24 to 35 lines to a page. The MS. is imperfect at the beginning and the end, and there are also lacunae after foll. 173, 215. Of foll. 209, 210, only very small fragments are preserved. Different Yemenite Rabbinic hands of the sixteenth century and later. Foll. 47 and 154—56 are quite modern.

I. A Commentary on the Pentateuch in Arabic and Hebrew, containing frequent quotations from Midrashic works (including the *מדרש הגדול*), Maimonides, אֲבֹן יִשְׁעִיָּה (*i.e.* the *נור אלצלם* of Nathaniel b. Isaiah), &c. There are also a fair number of marginal notes.

Genesis (in the middle of *נח*), fol. 1*a*; Exodus, fol. 32*b*; Leviticus, fol. 71*a*; Numbers, fol. 124*a*; Deuteronomy, fol. 154*a*.

There are rhymes at the beginning of the weekly sections; so *e.g.* at the beginning of *לך לך* (fol. 3*b*):—

זכור את בוראיד' בימי בהורותיך
 ועבריהו מאהבה בכל לבבך ובכל נפשך
 למען יברכך אלהיך ויגדל את שמך.
 כענין שנאמר בפרשת לך לך

At the beginning of וישלח (fol. 20*b*) is the following rhyme:—

הזהר בדברי מורה הנבוכים
 תהיה מן הגדולים הנסיכים
 ותזכה לראות פני מהנות מלאכים
 כענין שנאמר בישלח יעקב מלאכים

The beginning of לך לך (first extant opening of a pericope) is as follows:—

כדו לך לך קיל או דלך אשארה אלא (אלי) (for)
 ולאדת יצחק בעד מאיה סנה' דא' לך לך שלך העולם
 הוה והעולם הבא

The MS. breaks off (fol. 208*b*) at the end of האת הברכה. It is difficult to say whether the contents of foll. 209, 210 originally belonged to the present MS., the preserved portions of these leaves being very small.

On the margin of fol. 1*a* is the following note:—

הפשתי למצא כי הוא מחבר ספר המדרש הזה
 ומצאתי בסופו חתיכה מדברת תשלום הספר וביהו
 הסופר ושיר מהמהבר עצמו והנה הוא הח' (?) דרד
 הלוי עה' וצוקל מהכמי צנעא יענא הראשונים הוא
 הוא שחיבר שירים אתה תמצא בסדר השירים ואחת
 מהן היא קאל דאוד אלליואני ארחכני ואקלני ריש
 באמצע השיר תושיח חה לשונו יא אללה ננאך
 ארנו רנאך ואקבל עטאך נאך וכאך סאלם מש

The leaf at the end on which the name of David hal-Levi of San'aa was recorded as that of the author, is no more extant.

Appended (foll. 211—221) are fragments of the Haḥfārōth of Genesis with the Targum after each verse.

242.

Or. 2386.—Paper, about 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$, consisting of 137 leaves, with 33 or 34 lines to a page. Imperfect at the beginning and the

* So in the MS.

end, and there are also lacunae after foll. 8, 27, 40, 41, 125, 128. The greater part of fol. 107 is blank, a gap being thus left in the text. A Yemenite Rabbinic hand of the sixteenth century.

Another fragmentary copy of the Commentary described under the preceding number.

First words: ואלט' אבעאר אבנה ישמעאל (in לך לך). Exodus, fol. 27*a*; Leviticus, fol. 61*b*; Numbers, fol. 106*a*; Deuteronomy, fol. 129*a*. The MS. breaks off in the middle of עקב.

243.

Or. 2853.—Paper, about 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$, consisting of 233 leaves, with 24 to 28 lines to a page. There are lacunae after foll. 61, 71, and 227, the MS. being also defective at the beginning and the end. A German Rabbinic hand of the sixteenth century.

A Commentary on the Pentateuch, belonging to the school of the Tosafists, and being very largely concerned with legal decisions (פסק). It is ascribed on fol. 1*a* to Joseph Bechor Shor* (ספר בכור שור והוא כלו); (פסקי' של הפרשיות לקדמוני' זל' but the printed portion of that author's Commentary differs entirely from the corresponding sections in the MS.; and from the authorities cited (amongst whom are Maimuni, fol. 184*b*; R. Yehūdah of Paris; and ר"ף, who died A.D. 1300, see Zunz, Zur Gesch. u. Lit., p. 41), it is certain that the present work was composed after the time of Joseph Bechor Shor.

Among the author's references to his own relations may here be noted: (1) ופי' רבינו (פ' כורי וקיני הר' נרשון), fol. 73*a*; (2) וקיני מיואני

* Unless בכור שור is a mere title in this instance. It is also possible that the compiler of the Commentary was a descendant of Joseph Bechor Shor.

fol. 111*b*; (3) פסק ה"ר אברהם מאורליינש אחי (3) fol. 168*b*. אמו של מורי זקני הר' נרשום

Beginning (in ואלה המשפטים):—
... שבועה ואפי' מספק כגון שותפין או כגון שאינו ברשותו מנגלגין עליו טענת שמה

Beginning of תרומה (fol. 16*b*; the first extant beginning of a pericope):—
ויקחו לי תרומה לאחר שנתן להם הק"ב התורה עשר' הדברים וחוקים ומשפטים ישרים אמר להם בבקשה מכם לקח טוב נתתי לכם תורת אל תעוובו ולא עוד אלא ויקחו לי תרומה

End (in וזאת הברכה):—
עמים הר יקראו שהיו מלכות מתכנסות ובאות לפרקמטיא לארץ ישראל והיו אומרי' הואיל ונצטערו לבא כאן ... ורואין שכל ישראל ... ואוכלין מאכל

Former owner's name (fol. 1*a*):—
דוד טריוויש יצו
David Treves.

Censor's entry (fol. 233*b*):—
Domenico Fresolo (or Gerosolomitano?), 1598.

244.

Ar. Or. 27.—Paper, about 8½ in. by 6, consisting of 52 leaves, with 30 to 34 lines to a page. German Rabbinic writing of the seventeenth century.

Notes on passages in the Pentateuch, with many German words in the Hebrew character.

Foll. 30—34 are smaller leaves, containing a list of the 72 kabbalistic variations of the names of the Deity, and some other notes. Each variation is transcribed into the Latin character, and the names of the letters precede the combination in each case.

245.

Or. 2459.—Paper, about 7¼ in. by 6, consisting of 123 leaves, with 13 to 23 lines to

a page. Different Persian Rabbinic hands of the sixteenth century and later.

Fragments of Persian Commentaries on the Pentateuch and other Biblical books.

On fol. 32*b*—

זה פתרון פרשת בהעלותך: הושלמה בהעלותך ובה נש' מצות · שלשים מהם על דרך המשכן · ובה משפט א' ונברתה:

Fol. 33*a* begins another fragment, of which the first words are:—

והאלהים עשה שייראו מלפניו: אז ... בודנד מווחידאן

On fol. 64*a* is an elegy, beginning:—
על שדים סופדים ... אבכה על עיר מלכות ויקירי

On fol. 64*b*:—
בשם יי' אתחיל לכתוב ספר משלי · אני יי' אלהיך מלמדך ... ופרמור נביאים רא וכו'

On fol. 72*b*:—
בשם יי': פתרון נחמו ינחם יי' בנחמת ציון וירושלם עם צדיקים למפתירי' · ברוב סרעפי בקרבי ... מדה כרדה וכו'

Fol. 80*b*:—
בשם יי': תפסיר ואלה שמות · אל נקמות יי' ... פא קיבל עמך יי' ידכאו וכו'

246.

Or. 2460.—Paper, about 11½ in. by 8, consisting of 33 leaves, with 34 to 45 lines to a page. Persian Rabbinic writing of the sixteenth century.

Fragment of a Persian Commentary on portions of the Prophets.

The first portion of text occurring on fol. 1*a* is Jeremiah i. 5*a*.

* So the MS.

On fol. 3a begins a piece with the heading :
 סר אברשת ישראל, the first words being :—

בידאו כי פא ירושלם תנדיס אז סרי יהורם בן
 יהושפט אנדר אמר

On fol. 10a :—

תמאם בוד אין קיצת

Then another piece, beginning :—

אני כאנה דיוס אניא בד תר פישוס ואספסיאנוסי
 כרדנד : בידאו כי בידן אברדנד כלקי בסיאר אז
 ישראלן ונופתנד כי פא נאי הכי בריס שומא רא
 יכי רח ב' רח נורסא ותשנה *

On fol. 10b :—

בשם יי : תפסיר שמעו ולא שמעו עמי לקולי וכו'

On fol. 17b (at the end of a section) :—

עשרה דברים נקראו יקרים
 במקרא ואלו הן א' התורה שנ' יקרה
 היא כפנינים : ב' הנבואה שנ' ודבר
 יי היה יקר וכו'

Immediately after the above (on the same
 page) :—

בשם יי אלהי ישראל : ענין כפור * ואמר סלו סלו *

Heading on fol. 21b :—

בשם יי * תפסיר קומי אורי * מוקדם או *

Heading on fol. 30a :—

תפסיר ענין רח יי אלהים עלי *

Heading on fol. 33b :—

בשם יי * תפסיר ענין רוסף עד חיד :

247.

Or. 2563.—Paper, about 7 in. by 4½, with
 15 lines to a page, consisting of 50 leaves.
 Five quires, nos. 16—20, signed with Hebrew
 letters on the first and last pages. Square
 and Rabbinic character of the fifteenth
 century.

An Arabic Commentary on the Haftārōth
 of Exodus; imperfect at the beginning.

* There is in the MS. some indistinct letter after
 the פ, probably an נ.

The unpointed Hebrew text is embodied.

The following is a list of the Haftārōth :—

1. הפט' תרוכה, 1 Ki. v. 28—vi. 13. Fol. 1a.
Imperfect at the beginning.
2. הפט' ואתה תצוה, Ezek. xliii. 10—27.
Fol. 8a.
3. הפט' כי תשא, 1 Ki. xviii. 1—45. Fol. 21a.
4. הפט' ויקהל, 1 Ki. vii. 13—22. Fol. 39b.
5. הפט' אלה פקודי, 1 Ki. vii. 40—50.
Fol. 46a.

Subscription, fol. 50b :—

נשלם פירוש ההפטרויות של ספר ואלה שמות בעזרת
 שוכן מרומות אשר לו תהלל כל הנשמות הוא ברחמי
 הרבים יפרוש עלינו סוכת שלמות ויגלה לנו כל
 התעלומות אנוס בריך רחמנא דסייע (?)

The blank spaces on foll. 5a, 5b, 10a, 12b,
 and 14b, were intended to be filled up with
 figures illustrative of the building of the
 temple.

The following authorities are cited :—

1. Targum of Jonathan, אל וינתן ע אל, on 1 Ki.
 vi. 1, 4, foll. 3a, 4a; Ezek. xliii. 15, 21,
 foll. 14a, 18a; and 1 Ki. xviii. 26,
 fol. 29b.
2. Sifrā, כמא קאלו זל פי סיפרא, on Ezek. xliii.
 19, fol. 17b.
3. Masseketh Zebahim, מסכת זבחים, on
 Ezek. xliii. 16, fol. 14b.
4. R. Shelomoh (Rashi), רבנו שלמה זל, on
 1 Ki. vi. 1, fol. 3a; Ezek. xliii. 14, 21,
 foll. 13b, 18b.
5. Abū 'l-Walid, אבו אלוליד זל, on 1 Ki. vi. 2,
 fol. 3b; xviii. 21, fol. 27a; xviii. 26,
 fol. 29b; xviii. 27, fol. 30a.
6. R. Moshe (Maimonides), רבנו משה זכר,
 ענדנא במצר or ענדנא במצ, on 1 Ki. vi. 6, foll. 4b, 6a.

From the phrase *عندنا بمصر*, *ענדנא במצר*,
 which occurs on foll. 4a, 6b, it is evident
 that the author lived in Egypt. From the

authorities cited, one may assume that the author lived in the thirteenth century, thus being a contemporary of Tanḥum Yerushalmi.

The comments on 1 Ki. v. 28, fol. 1a begin as follows:—

קולה עשרת אלפים יעני כאן נמלה אלמוכור שלשים
אלף אלא או לים כאנוא יעמלוא אסתמר ולא יבטלוא
איצא אלעמל פי וקת דון וקת ולא יתניירווא איצא
הדה אלשלשים אלף בגירדהם אלא כאו אלדי יעמל
אלשגל מנהם עשרה אלאף פקט פי שהר

Beginning of comments on the Haft. of
Ezek. xliii. 10):—

תקדיר אלנץ את תבנית הבית יעני שכלה ויחפזו
חד כל שי ושי ממא תחרה להם וינטרו מקדאר מא
שרפתהם בה במא שרעתהם בה ובמא ועדתהם בה
מן בניאן מכאן פי מא בינהם לאחל נורי פיה ואעתני
בהם כמא אעתנית באבאתהם פקד חאן להם או
יסתחוא ויכגלוא ממא הם מרתכביה מן דנובי

Beginning of comments on the Haft. of
1 Ki. xviii. 1):—

נא קבל דלך ויאמר אליהו התשבי ונ' חי יי' אלהי
ישראל ונ' אם יהיה השנים האלה טל ומטר ... ולם
יכון פעלה עאל דלך אלא נירה פי חקה תע לתרכהם
עבארתה ועבארתהם להואה פקולה הנא ימים רבים
תקדירה ויהי אחרי ימים רבים בשנה השלישית
לשבועת אליהו לאחאב

Beginning of comments on the Haft. of
1 Ki. vii. 13):—

לא שך או מן אסתקרא^(?) אלנץ יטהר ויתצח או
סבב אתצאל שלמה עה בחירם מלך צור הו להרנה^b
כאנת בינהם פלאגל דלך סיר אכל מן ענדה הדא
אלצאנע אלדי אסמה חירם וכו'

Beginning of comments on the Haft. of
1 Ki. vii. 40):—

מעלום וטאהר או אלכיוור הו אלדי יקדשו ממנו
הכהנים דיהם ורגליהם כמא דלך טאהר מן אלנץ
ויעש את הכיוור נחושת ונ' ורחצו ממנו וכו'

^a באבאתהם is thus altered into באבהאתהם in the MS.

^b i.e. لُدْنَة

248.

Or. 2584.—Paper, about $7\frac{7}{8}$ in. by $5\frac{1}{2}$, consisting of 130 leaves, with 15 to 17 lines to a page. Twelve quires, nos. 13—24 (foll. 3—113), originally signed with Arabic words on the first, and with Hebrew letters on the last page; but most of the signatures are now lost. There are gaps after foll. 1 and 2, which precede the complete quires. A bold square Rabbinic hand, probably of the thirteenth or fourteenth century. Foll. 114—129 are a much later restoration.

An Arabic Commentary on the Haftārōth of Numbers, probably by the author of the work contained in the preceding number; imperfect at the end.

The pointed and partly accentuated Hebrew text is embodied.

General heading (fol. 2a):—

אתחיל לכתו ספר במדבר

The following is a list of the Haftārōth:—

1. הפט' במדבר, Hos. ii. 1—22. Fol. 2a.
2. הפט' נשא, Judg. xiii. 2—25. Fol. 22b.
3. הפט' בהעלתך וזי הפטר חנוכ', Zech. ii. 14—iv. 9. Fol. 32a.
4. הפט' שלח לך, Josh. ii. Fol. 50a.
5. הפט' ויקח קרח, 1 Sam. xi. 14—xii. 22. Fol. 60a.
6. הפט' זאת חקת, Judg. xi. Fol. 73a.
7. הפט' וירא בלק, Micah v. 6—vi. 8. Fol. 89b.
8. הפט' פינחס, 1 Ki. xviii. 46—xix. 21. Fol. 102a.
9. הפט' כשות, Jer. i. Fol. 114a.
10. הפט' מסעי, Jer. ii. 5 sqq. Fol. 122a. Imperfect at the end.

Fol. 1 contains a fragment of הפט' אמר (Leviticus), viz., Ezek. xlii. 20-21.

The following authorities are cited:—

1. Targum of Jonathan, עס, on Hos. ii. 15, 17, foll. 17a, 19a; Judg. xiii. 3, 25, foll. 24b, 31a; Zech. ii. 17, fol. 34a; iii. 4, fol. 37a; iii. 8, fol. 43a; iii. 9,

- fol. 43*b*; iv. 2, fol. 45*a*; iv. 9, fol. 49*b*; Josh. ii. 1, foll. 50*b*, 51*a*; and Judg. xi. 5, 6, foll. 75*b*, 76*a*.
2. R. Shelomoh (Rashi), רבי שלמה זל, on Hos. ii. 15, 19, foll. 17*a*, 20*a*; Zech. iv. 9, fol. 49*b*; and Micah vi. 1, fol. 96*a*.
3. Abū 'l-Walid, אבו אלוליד זל, on Zech. ii. 14, fol. 32*a*; iv. 9, fol. 49*a*; and Josh. ii. 18, fol. 58*b*.
4. R. Abraham ben Ezra, ר' אברהם בן עזרא זל, on Judg. xi. 30. Fol. 83*a*.

The author refers to his own Commentary on the Pentateuch in his comments on Zech. iv. 3, fol. 46*b*:—

כמא ביינא דלך פי שרה אלתורה

Beginning of comments on the Haft. of בכדבר (Hos. ii. 1):—

דכר קבל דלך מא ינאלהם כן עקובה בקולה קרא שמה לא רחמיה ועלל דלך תם כותהא בולדך לאנל קולה פי מא בעד לא אוסיף עוד ארחם את בית ישראל יעני בולדך ע עשרת השבטים כאצה לאנה יקול בעד דלך ואת בית יהודה ארחם

The fragment of the Haft. of כסע ends (comments on Jer. ii. 11):—

לפטה המיר משתקה כן קול אלתורה לא ימיר אותו וג' והו אבדאל שי בשי פקולה ההימיר תקדירה ההימיר נר כן הננים אלהים אשר הוא עובד אותו באלהים אחרים שאינם אלהים . ומעני דלך אן לא יתגיר קביל כן אל אכס כן עבאדה מעבודה לעבאדה נירה אלא לבעד פכרה ורויה ומקאסה בין אלמעבוד ואלמתרוד ובין אלמעבוד אלדי תעיין לה אסתעדאה עבאדתה לה ואיהכא אפצל ואנפע בחסב ראיה מעתקדה וכא אתבתה כמרי ען פי נפסה כל אן יתרך דלך אלמעבוד רמטי למעבוד אכר בלא פכרה ולא רויה כמא פעלתם אנתם והו כונכם תרכתם (catchword: כא)

249.

Add. 18,686.—Paper and vellum, about 12 $\frac{1}{8}$ in. by 8 $\frac{5}{8}$, consisting of 57 leaves, with 25

• Ms. תרבתם

lines to a page. Foll. 1-2 and 56-57, constitute, however, one large folio each, folded in two (*vide infra*). There are lacunae after foll. 10, 17, 21, 25, 26, 31, 34, 46, 47, 50, 54. Written in a good Franco-Spanish hand of the fourteenth century.

Large portions of an anonymous Commentary on the Former Prophets.

I. Joshua. Fol. 3*a*.

Beginning:—

ויהי עמ' ויהי ושניהם באו בזרות וראוין להיות ויהי כחוק תחת היוד ובסגול תחת ההא והחית והוא על משק' ויפן ויבן ויקן ומצאנו שנהפכו כמו כי הוא אמר ויהי על כל עובר לא יהי ומפני שהיו רגילין להשתמש בתיבה ויהיה כבד על הלשו' לומר כן היינו מקילין על הלשון ונאמר ויהי

End (fol. 10*a*):—

קברו בשכם • משכם ננבחו ולשכם השיבדו • קשיטה • מעה

Then follows the rhyme:—

נשלם ספר יהושע • תהלה למי אשר הנסתר והנעלם ידוע

II. Judges. Fol. 10*b*.

Beginning:—

פי אחר שמת יהושע כנהינם ולא היה להם ראש וקצין שאלו לבורא מי יהיה כמונה שלהם •

End (fol. 22*b*):—

אין מלך • אין שופט כי אז לא היו מושלים עליהם כי אם שופטים והם היו במקום מלכים ועל שלא היה עליהם מושל איש הישר בעיניו יעשה המקום יהיה לי למחסה ובכסא תורתו אותי ינשא ואת כל פשעי יכסה אמן

Then:—

נשלם ספר שופטים ואתחיל לעשות ספר שמואל בעזרת האל'

III. The Books of Samuel. Fol. 22*b*.

Beginning:—

ויהי איש אחד רל אחד מיוחד שבדורו ויחזו לכבוד שמואל שיצא ממנו ובא על דרך כבש אחד ורל ... שהיה מיוחד שבעדרו

Of the Commentary on 1 Samuel only three leaves are preserved (foll. 23—25) besides the small portion on fol. 22*b*, and of that on 2 Samuel there is only one leaf (fol. 26), dealing with a part of ch. xxiv.

Last words of fragment:—

ר"ל אי זה הדבר יכשר בעיניך שתבא אליך משלשה דברים הללו שאני משים לפניך שתבא שבע שנים רעב בארצך או שתנוס שלשה חדשים לפני אויביך והם ירדפוך (או: catchword)

IV. The Books of Kings. Fol. 27*a*.
(2 Ki. begins on fol. 43*a*).

Beginning (in 1 Ki. 38):—

יונ' קשתיא וקלעיא ויא' אורים ותומים ויקראו כן לפי שכורתין את דבריהם ומפליא את דבריהם

End (fol. 55*a*):—

נשלם פרוש מלכים שבח למלך המלכים ברוך גותן ליעף כח ולאין אונים עצמה ירבה חוק ונתחוק הסופר לא זק אמן אמן סלה חוק

The author cites his father (whom he sometimes designates as *השנירין*), his grandfather (*רבינו*), his uncle *ר' שמואל* (*Rashi*), his uncle *ר' יונה* (*Jonah ibn Jannah*), the *שלמה*, *Targum Jonathan*, the *ספר יצירה*, *סדר עולם*, *מסרת*, and Talmudical explanations. Very frequently explanations of terms are given in the French dialect of the time, which, judging from the authorities cited, was some time in the twelfth century.

The following are examples of the quotations:—

1. Fol. 21*b* (in comments on Judg. xx. 16):
ואמר אדוני אבי כי לא רצה לומר על השער ממש כי זה לא יוכל להיות אלא ר"ל על דבר נס ומרחוק הוא נראה כשער

2. Fol. 16*a* (in comments on Judg. vii. 16):
ויתן שופרות ביד כלם ונו' כל זה עשה כדי להפחידם אבל אדני אבי השנירין אמר כי כל אלה היה לזכר מתן תורה

† On the cognomen *השנירין* see H. Gross, *Gallia Judaica*, pp. 360-61.

3. Fol. 19*a* (in comments on Judg. xvii. 3):

ועתה אשיבנו לך כד אמרה לו אמו הנה אמסרנו לך ויעמוד ברשותך אחר שהקדשתיו לשם יי' ולקחו בנו מידה ואחר כן השיבו אליה ואמר לה איני רוצה שיעמד ברשותי אבל קחי אותו ועשה ממנו כאשר נדרת וזהו שאומ' אחריו פעם [שנית] וישב את הכסף לאמו כד פירש אדני זקני

4. Fol. 4*a* (in comments on Josh. ii. 20):
ואם תגיד את דברינו זה פי' אדוני דודי החכם ר' שמואל אם תגיד שלא תספרי שנהיה אותך ולא תשימי את שכיניך שאינם ממשפחתך עמד

Besides the many old French words which are introduced by the usual בלעז, there is a reference to לשון ערבי on fol. 49 (end of recto and beginning of verso, in comments on 2 Ki. xv. 5):—

ויא' בבית החפשית פי' בבית קצרה שכן בלשון ערבי אֶלְחָפֶשׂ

On fol. 55*b*: שלי שלמה משה, probably the same as the Solomon Mosse in the notarial instruments in Latin, annexed to the MS., of which the following is a brief account:—

1. A large folio, now folded in two (foll. 1, 2): a notarial instrument of Bertrand de Rua, notary public of Toulouse, setting forth the particulars of debts owed by Bernard de . . . and William . . . to Master Solomon Mosse. Dated Toulouse, Dec. 7, 1383.

2. Another large folio (now foll. 56, 57): also forming a notarial instrument of Bertrand de Rua, notary public of Toulouse, setting forth the particulars of a bond relating to debts owed by John Gayricie and two others to Master Solomon Mosse, a Jew of Toulouse. Dated June 3, 1383.

On the lower margin of fol. 3*a* are the following entries:—

1. Die 17 Augusti, 1590.

Elia Lattas . . .

2. Conceditur ad tempus usque et donec visitetur licet fuerit expurgatus.

3. Fr. Alexander Longus Inquisitore . . .

KARAITE COMMENTARIES.

250.

Or. 2557.—Paper, foll. 1—12 measuring about 10¼ in. by 5⅞, with 24 to 28 lines to a page; foll. 13—24 about 9⅞ in. by 6½, with 21 lines to a page; and foll. 25—43 about 8⅞ in. by 5¼, with 17 lines to a page. Three different Arabic hands, the first and second fragments apparently belonging to the thirteenth, and the third to the twelfth century. In the first two fragments the Hebrew quotations are written in the Hebrew character, but in the third collection of fragments the Hebrew text is given in the Arabic character, the Hebrew vowel-points and accents being supplied in red. Several of the leaves are more or less injured.

It contains:—

I. A large portion of Abu Yūsuf Ya'kūb al-Kirkisāni's introduction to his Commentary on Genesis.† Fol. 1b.

Compare the shorter recension contained in Or. 2492.

Title on fol. 1a:—

תפסיר בראשית ללקקסאני רצי אללה ענה

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ان التسمية بالله اولي ما
ابتدي به عند الدخول في كل امرٍ وذلك كما قال
ردد עליה אלס ברוד הבא בשם יי

† On Kirkisāni's Commentary see S. Poznański in Steinschneider's "Festschrift," p. 214; and on this see the remarks of G. Margoliouth in "Zeitschrift für Hebr. Bibliographie," 1897, pp. 29—100. For references to Harkavy and Bacher on this subject see Poznański, *op. cit.*, p. 196.

On fol. 3b (eighth line from the end):—

فلنقدم قبل ان نبتدي بالتفسير ذكر اشيا مما
يحتاج الى تقدمتها في شرح معاني الكتاب
ليكون ذلك كالاساس الموضوع وهي سبعة وثلاثين
باباً

The first of these 37 principles is as follows (fol. 3b, end):—

اول ذلك انه يجب ان نعلم ان نبينا وسيدنا موسى
عليه السلم هو الذي دون هذه التوراة من راس براشيت
الى اخرها النح

The fragment ends with the beginning of the twenty-fifth principle, but the lower part of fol. 12 is considerably mutilated.

II. Two fragments of a lengthy Karaite Commentary on Lev. xviii. 6, *sqq.* Fol. 13a.

Beginning of fragment (in remarks on (איש איש):—

בריתי אשר תשכרו (sic) الى غير ذلك مما
يكثر احضاره وقال في النهي بما لفظه لفظ الجمع على
حكم المقابلة وكله كלאכה לא תעשו

The comments on the word אל begin on fol. 15a:—

اعلم ان אל هي حرف من الحروف الخوادم النح

The second fragment begins on fol. 19a with the words:—

ذهبنا اليه بل المشهور قول الربانيين وان قوله
واّل اשת עביתך

* So the MS.

Last extant words:—

وذلك ان السكر والنوم ما اخرج القادر عن كونه
قادراً وانما لم يبق معهما على صفة

The authorities referred to are 'Abū Ya'kūb (*i.e.* Yūsuf al-Baṣīr); Abu-al-Sarī and 'Abū 'Alī (these two are evidently also meant by المعلمان on fol. 18*b*); 'Abū-Sa'īd, son of 'Abū 'Alī (fol. 15*a*); and Abu 'l-Faraj Furkān ibn Asad (fol. 18*b*).

The first-named of these authorities appears to be frequently in the author's mind as far as the preserved fragments go.

In a long digression beginning on fol. 21*a* (heading in large letters: هذه الجملة : الكلام في هذه الجملة) (من كلامه رحمه الله

فهذه الجملة من كلام الشيخ ابي يعقوب رضى الله
عنه مضطربة اضطرابا شديدا في عدة وجوه منها قوله
ان الموت لا يخرج المالك عن ملكه

The passage on fol. 20*b*, beginning:—

وقال رحمه الله في الفصل الذي احال عليه وهو
الفصل السادس في ابطال قولهم ان الرجل والمرءة في
حكم الشخص الواحد وما يتصل بذلك

also refers, in all probability, to Yūsuf al-Baṣīr, who was the first to oppose the adherents of the רכוב theory; see Bashiatzi's אדרת אליהו, fol. 85, and Aaron b. Elijah's גן עדן, Eupatoria edition, 1835, fol. 130.

The first words quoted from the فصل in question are:—

اعلم ان احد ما احتجوا به في هذا الباب قوله تعالى
في مرة الاب يعרות' אביד' היא

As a longer specimen from the fragment may be given the passage which immediately precedes the one just quoted:—

فاما الكلام في تحريم ضرّتها وهي مرة زوجها وهو غير
ابيك وضرّة ضرّتها نذكرة فيما بعد عند الكلام في

* So the MS.

אליבום وقد † ذهب اكثر اصحابنا الى ان المراد بقوله
יערות' אביד' היא جعل ذلك دلالة على ان الرجل
والمرءة في حكم الشخص الواحد فحرموا بذلك اقراره من
اقرارها ما تحرم عليه من اقراره وقالوا ان اخت مرة الرجل
هي في حكم الاخت له فيجب ان تحرم على اخيه كما
حرمت اخته عليه فحرموا على الاخوين زيجة الاختين
وحرموا على ابن اخت مرة الرجل بنت اخته لان بنت
اخته بنت اختها فابن اختها بمثابة الاخ لها وان كان
هذا قد يمكن ان يكون في بنت الخالة له ونحن
نفرد للكلام في ذلك فصلا نذكر فيه تعلقهم بهذا النص
وما عليهم فيه ونذكر ساير النصوص التي تعلقوا بها في
هذا المعنى وسائر فساد احتجاجهم وان كنا قد ذكرنا ذلك
في مسئلة مفردة غير انا نرى ذكر ذلك هاهنا لتكون
المقالة اكمل لما تحتاج الى معرفته من هذا الباب

The author of the work to which the fragments belong might, as far as the probable date of composition and his attitude towards the laws of עריות are concerned, be Solomon Nāsī, known as אלוניס אבו אלפצל, who, according to Ibn al-Hitī,^c died A.H. 600. See what is said concerning Solomon Nāsī in Fürst's Geschichte, ii., pp. 192-93.

III. Several fragments of Yefeth's Commentary on Daniel (chs. ii. 2—7, 20—23; viii. 21—ix. 10; x. 7—xi. 4). Fol. 25*a*. See D. S. Margoliouth's edition of the Commentary (Anecdota Oxoniensia, Semitic Series, vol. i., part iii.).

Owner's notes on fol. 1*a*:—

- (1) מלך אבי אלמנד בן אבי . . .
(2) מלך אלמולי אלשיך אהרן בן משה בן פירו נע

† So usually in the MS.

^b So the MS.

^c See my edition of Ibn al-Hitī's Chronicle, pp. 7, 14. There is, however, much confusion concerning the person indicated by אלוניס אבו אלפצל. It is also true that Fürst's "Geschichte" can only be quoted with very much caution; but many of its contested statements are likely to be confirmed by further investigation.

251.

Or. 2492.—Paper, about $6\frac{3}{4}$ in. by $4\frac{3}{4}$, consisting of 75 leaves. There is an original pagination in Hebrew letters, and the number of lines to a page is 24. Oriental Rabbinic writing of the nineteenth century. Imperfect.

Two portions of an Arabic Commentary on Genesis by Abū Yūsuf Ya'qūb al-Kirki-sāni,* the first (foll. 1a—54b) being an abridgment of the longer exposition on the first weekly section, and the second (foll. 55a—75a) a fragment of the fuller commentary on the second weekly section. The title of the fuller work is Kitāb ar-Riyād wā 'l-Ḥadāik (the Book of Fields and Gardens).

The introduction to part i. begins as follows:—

אני בעד מא פרנת מן תאליף הדיא אלכתאב פי מעאני אלתוריה אלתי הי ניר אלפראיץ תאמלת מא עמלה פי בראשית פוגרתה טולא נרא ואני קד אכתרת פי אלכלאם פי אלמעאני אלעקלה ואלפלספיה ... פראית אן אכתצר דלך ... ליסהל דלך עלי אלקארי אדא אראד אן יחפטה וכאצה למן יכתב בדלך עלי אלנאם פי אלמנאלם וכר

At the end of part i. :—

הדיא מכתצר תפסיר פרשת בראשית ושרח מעאניהא אכתצרה רבי יעקב בן ר' אסחק בן ר' סמעיה אלקרסאני נע' מן אלתפסיר אלאל אלדי תלאה ותצניפה ותאליפה וזו אלדי וסמה בכתאב אלריאץ ואלחדאיץ:

After this :—

תם אלנזו אלאל מן אלכסם אלאל מן כתאב אלריאץ ואלחדאיץ וכר

Then :—

טאלע פי דלך אלנזו אלמבארד אקל אלעבארד אלראני עפו כאלקה סב ותע אלמב (אלמכלוך) אלדי תלאה אקל אלעביר ואחקרהם ואפקרהם אלי רחכה רבה צדקה

* A copy of the Commentary exists at the Imperial Library of St. Petersburg; see J. Q. R., vol. vii., p. 690; see also the note to col. 1 of p. 189 of this Catalogue.

בו אברדם בן עובדיה נע' ודלך פי אלעשר אלאכיר כן שהר תשרי שנת אלתרקמו למספר יונים בער דמשק ושלום על כל ישראל אמן

The copy of the work which Sadakah b. Abraham read towards the end of the month Tishri, A.Gr. 1747 (= A.D. 1435), was evidently the codex from which the modern copy was made, the scribe having reproduced the entries which he found in the original before him.

Heading of part ii. (fol. 55a) :—

אלנזו אלתאני מן ספר בראשית מן כתאב אלריאץ ואלחדאיץ פי שרח מעאני אלתוראה אלתי הי ניר אלפראיץ תצניף אלמאם אלעאלם אלפאצל אלכאמל אלשיד אבו יוסף יעקב בן אסחק בן סמעיה אלקרסאני רחמה אלה תעאלי אמן

Last words of fragment :—

ולם יבער עליה אלא אן ינחד אלעיאן פמן
(catchword : דלך)

252.

Or. 2516.—Paper, about $6\frac{3}{8}$ in. by $4\frac{3}{8}$, consisting of 198 leaves, with 17 lines to a page. Twenty quires, of 10 leaves each (except the first and the third, which have 9 leaves each), signed with Hebrew letters and Arabic ciphers on the upper part of the first page. Square Rabbinic character. Dated Monday, the 15th of Tammuz, A.M. 5507 (A.D. 1747).

Salmon b. Yeroḥam's Arabic Commentary on Lamentations, an Arabic translation being also given of each verse of text. The unpointed Hebrew text is embodied.

Beginning of Introduction (fol. 1b) :—

קאל אלמפסר רצי אלה תע ענה למה אוצרת לנא אלכתב אלמנולה אן אלבארי עז ונל עארל

Beginning of Commentary (fol. 11b) :—

קו רבתי שרתי רסם ללעבראני אן יכון אדא אחתאג אלי תפכים כלמה מינתה געל להא תא וגעל מע אלתא יוד

After the last verse of איכה, the commentator gives an exhaustive list of Biblical passages containing the opposite of the mournful sayings in the book (עכס כל מא פי) (ספר איכה), fol. 180b.

At the end (fol. 197a) is an epilogue headed:—

וקול הדא (הדה) אלתשיעהי כל סבת עקיב
אלקטעהי

and beginning:—

נסאל אלה תע יסהל עלינא אמורנא
ויזיל אלאם אלצרבאת ענא

The author refers to his Commentary on the Song of Songs on foll. 25a, 28a, 93a, 110a; to his Commentary on the Psalms on foll. 78b, 93b, 99a, 102b, 179a; to his Commentary on Daniel on foll. 71a, 72a, 121a(bis), 167a; to that on Job on fol. 99b.

On fol. 101a (on ch. ii. 20) is the following reference to נתן בן נתן:—

עלי מא דכרה מבורך בן נתן נע לאן הדא מבורך
רח' אלה תע פי בעץ אלקינות קאל ואבכה מול קבר
זכריהו בן יהוידע אשר קברו בצלע האלף נודע וקד
כאן כהן ונביא ולדלך ספכת דמאהם פי אלקדס

The date of composition is found on fol. 113a:—

ועלי מא הו מעלום אן מנד גלות יכניה אלי חית
אנתהינא אלף ותלת מאיה כמסה ותמאנן סנה ומנד
כראב בית שני אלי חית אנתהינא תתפח סנה
(888+68=A.D. 956).

A violent passage against Mohammedanism, similar to the one cited by Fürst, from the Commentary on Ecclesiastes ix. 9 (Gesch. des Karäerthums, ii., pp. 79-80), is here found in connection with ch. v. 17, on fol. 178b.

With the above description of the Commen-

* = التشييعة in the sense of "accompanying" prayer? In Dozy, i. 811, it is used in the sense of "embassade." The word, as written in the MS., does not look like אלתשועה (though it may possibly stand for it); and even if so, the sense would be difficult.

^b See Pinsker, לק' קד, pp. קה, קו, 62, 139.

† So the MS.

tary, compare Fürst, G. d. K., pp. 88, 89, and the notes belonging to this part. See also Poznański, Karaite Miscellanies, J. Q. R., viii., p. 688. For the Paris copy of this Commentary see Zotenberg's Cat., no. 295(1).

Colophon (fol. 198a):—

כמל שרה אלקינו[ת] (mutilated) אלרייס אלצדר
אלכאמל אלמנל מרי ורבי הח' סלמון בן ירוהם
בבנין ציון ינוחם האבל המתאבל על שבר ציון וירושלם
תנצבה אנס

וכתב אותה הדל הנבוה ... אשר הוא ישאל מאלהיו
כל ימי חייו ממצרים יעלהו ובירושלם ישכניהו ...
יעקב מצליח לוי בן .. סעדיה לוי נע בן .. אברהם
הלוי נע בן .. משה לוי נע תהי נפשם צדורה
בצדור החיים אנס

וכאן אלפראנ מנה יום אלאתנן המשה עשר יום
מחדש תמו יאל שנת התקו ליצירה ושלום על ישראל

After this, in a somewhat later hand, apparently name of an owner:—

מצליח לוי: סט נע

253.

Or. 2515.—Paper, about 7½ in. by 5¾, consisting of 244 leaves, with 15 lines to a page. Twenty-seven quires, of 10 leaves each, except the last, which has 6 leaves only; but nos. 1, 4, 5, 6, 9, 10, 15, 18, 19, 20, 23, and 24 are imperfect, there being lacunae after foll. 27, 36, 44, 46, 76, 85, 134, 163, 171, 180, and 209. The quires are signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Square and Rabbinic character. Of the end of the fifteenth or the beginning of the sixteenth century.

Another copy of Salmon ben Yeroḥam's Arabic Commentary on Lamentations.

The introduction wants one leaf at the beginning. The commentary proper begins on fol. 13a.

The year of composition, as given in this copy (fol. 129*a*), is 865, after the destruction of the second temple (A.D. 933); not 885 (A.D. 953, Fürst, *Geschichte des Karäerthums*, ii., pp. 88-89), nor 888 (A.D. 956), as in the preceding number.

The prayer beginning: נסאל אלה תע יסהל is not contained in this copy of the Commentary.

The pointed Hebrew text (wanting chs. i. 6, 9-10; iii. 17-18, 63-66; iv. 2; 8*b*-9) is embodied, each verse being followed by an Arabic translation.

The text follows the readings of the קרי, e.g. הַיְצִיִּים, i. 18; but in ii. 14 it has שְׁבוֹתֵךְ. In ii. 5 the MS. reads יְיִ for אֲדִי.

The use of Dagesh in the י of לְהִיָּהּ in ch. i. 2; עֲנִיָּה, i. 7; and הָיָה, ii. 5, is noteworthy.

254.

Or. 2517.—Paper, about 8 in. by 6, consisting of 147 leaves.

I. Foll. 1-107, with 24 lines to a page. Eleven quires, of 10 leaves each, except the first and last, which number 9 and 8 respectively; signed with Hebrew letters on the right-hand upper corner of the first page. Square and Rabbinic character, apparently of the sixteenth century. Foll. 1-2 are due to a later hand.

Salmon b. Yeroḥam's Arabic Commentary on Ecclesiastes, including a translation of the Hebrew text, which latter is also given in full, chs. i. 2-ii. 20 being written in red ink.

For extracts from this Commentary see H. Hirschfeld, *Arabic Chrestomathy*, pp. 103-109.

Title (of the same age, apparently, as foll. 1-2):—

זה הספר ספר פתרון קהלת מִדְּבַרֵי הַשֵּׁר הַגְּדוֹל
בְּיִשְׂרָאֵל אֲשֶׁר הָיָה מְלֵא חֲכָמוֹת כְּרַמְּוֹן הַחֲכָם הַגְּדוֹל

סלמון בן השר ירוחם בבנין ציון וירושלם ינוחם אשר
היה אבל וכת על שבר ציון וירושלם שברו כפול
כיאת שוכן שמים תנצבה

Beginning of introduction (fol. 1*b*):—

תבארך אלה אלה אסראיל ... קאל אלמפסר ול
ינב עלי אלמתעלמין או יעלמו או מעאני קהלת עה
עלי טאהרהא ואנהא ליסת אמתאל

Beginning of Commentary (fol. 4*a*):—

קצד אלחכים ע אלס בהרא אלקול תעריף אהל
אלעאלס או נביע אמור אלדניא ומה אלנאס עליה מן
אלתעב ואלכר ואלכנא ואלנרס ונמע אלעדד ואלאמואל
כלה הבא ובאטל ואנה לא יתבת מנה ללאנסאן שיא

The author refers to his Commentary on Proverbs on foll. 1*b*, 6*a*, 50*a* (Prov. xxvii. 23); to his Commentary on Psalms, foll. 6*b* (Ps. cii.), 16*a* (תפסיר תהלות), 88*a* (Ps. li. 7), 100*b* (Ps. cxxxix. 1); to his Commentary on Job, fol. 49*a*.

On fol. 2*a* is the following reference to Benjamin Nahawendi (objecting to the latter's allegorical method of interpreting the book):
ואול מא אפתתח הדא אלמעאני בנימין אלנהאונדי
רחמה אלה. ולס אלנרין מא דהב אליה בנימין
וגירה בל אלדי קצד אליה שלמה עה

Salm. b. Yer. also refers to אכר on e.g. foll. 46*a*, 57*b*.

The violent passage against Mohammedanism mentioned in Fürst's *Gesch.*, ii., pp. 79-80, is here found on fol. 83*b*, and on fol. 104 is a very strong utterance against the study of ספרים זרים ונכרים and חיזונים

At the end (by the original scribe):—

נשלם פתרון ספר קהלת בעורת אשר כל לשון
לשמו מהללת תאלף מר ור הנ סלמון בן ירוחם
בבנין ציון ינוחם וכו'
נכתב ונחתם על יד הצעיר ... שלמה החון הסופר
בן ... דוד החון נע בן ... אברהם אשר היה משרת
בבית יוי(?) בירוש ונמכו בה ... הנודע ירושלמי וכו'

The number of verses is given on the same

page as 222, in agreement with the usual Masorah (Ginsburg, vol. ii., p. 453a).

כנס הפסוקים של ספר קהלת רכב סימן רכב

II. Foll. 108—146, with 21 lines to a page. Four quires, nos. 27—30, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. Rabbinic character. Dated A.M. 5460 (A.D. 1700).

A kind of Midrashic Commentary on the Book of Esther, by the Karaite Yehūdah Meir, with the cognomen al-Hakīm uṣ-Ṣafī, יהודה מאיר אלמלקב באלחכים אלצפי הנצבה (in all probability the same as Yehudah Meir Taurizi; see Pinsker, *Lik. Kad.*, pp. 143, 150, and Fürst, *Gesch.*, p. 288).

The following authorities are quoted in connection with the questions and answers contained on fol. 128b, *sqq.* (*vide infra*):—

1. Yefet :

נדבר מא אחכאה רבי יפת הגדול הלוי זכ לך כלאם ען אקואם עלמא ואפסדה הו זכא מאל אליה ולא אסתצובה פקאל קאלו קום אן סבב דלך סגודתם לזנמ (fol. 129a).

ורבי יפת אלמד (אלמדוכור *i.e.*) זכ לך קאל ויום להא פצארו ארבעה (fol. 132a).

2. Samuel ham-Maghribī :

תם מרי ורבי שמואל המערבי תאבעה עלי דלך במא דכרה פי כתאבה אלמסמי באלמרשד פי מעני פורים והדה נצה קאל וארי אן אדכר הדה אלסבב (foll. 129b-130a).

3. R. Bahya :

ור בחיי [בן אשר?] דכר פי פירושו אנכאר אלהיה וארעא אן אלחסאב מן זכאן משה רבי עה והדה נן כלאמה כך היו נוהגים כל ישראל לקבוע חדשים ... אלף ומאה שנים מימות משה רבי עה עד אנטיגנוס (fol. 142b).

4. Yehūdah hal-Levi :—

אלי תרי אן יהודה לוי אחכי ללמלך אלכורי מא מדכור פי אלתלמוד למא סאלה ען אלקראיין ואלרבאנין (fol. 143a.)

At the end of this passage (fol. 143b) :—

הדה ראיתה פי כתאב ליהודה הלוי ערבי אללפט ומנקול בלנה עבר ומשהור ענר אררבאנין

The author calls the Rabbanites "our brethren" and "our companions" :—

ווננא נחן ואכואננא אררבאנין (fol. 135b).

Again :—

ואכואננא אררבאנין (fol. 136b, l. 5 from the foot; see also lower down.)

For אצחאבנא see p. 195, col. 1.

On fol. 138b :—

ואעלם עלי אן בעין מן עלמא אררבאנין אעתנב בקולה כיף מרדכי ואסתר גדרו הדה אלמגלה וצארת מנמועה מן גמלה אלכתב אלנבייה

The author refers to his own Commentary on Zechariah on fol. 129b :—

וקד אוסענא פי הדה אלקול פי תפסיר זכריה עה ענד מא בעתו אלסאלין יקולון האבכה בחדש החמישי (Zech. vii. 3) ותמאם אלקול כמא ימול אעארתה האהנא

Yehūdah Meir speaks of himself and his fellow-countrymen as being the גמאעה, אלמסתערב, on foll. 134b, 135b; and on the last-named page he contrasts with the communities passing under that designation. A little further on he says :—

זכרון אלחרוף בהברת לשון יעני בפצאחה לסאן לא יכון מתל קראהי אכואננא אררבאנין אלרי אבטלו פצאחה אלקראהי בלשון הקדש וצארו ילפטו מתל לפט אלפרנג ואלתרף ואלאשכנו אלרי לא יקדרו ילפטו בצחה מא פי אלכתאב אלעיון

† So the MS., several other irregularities of which are reproduced in these quotations.

* Note the "teshdid" over א, *vice* another spelling קראאה (*vide infra*).

Another reference to the Germans (אלאסכנאזין) is found on fol. 127b:—

ופי זמאנא אלדי נחן פיה הדא נרי אלאסכנאזין
לם יקרון פי אליד ואלטו מן אדר ראשון שי כמא
יצאי צד אלשמחה ולא יצומן פיהם וכו'

With the references to the רבאנין, &c., found in the present MS., compare Yeh. Meir Taurizi's similar manner recorded in Pinsk. Lik. Kad., pp. 143-44 (footnote).

At the end of the Esther paraphrase, and before the Questions and Answers (see below), is the following (fol. 125):—

אן ארדת אן תבסט באלשרח
ותשוול באלקראאה תקול
מן ענד אעלם מא יקולוה אצחאבנא אלרבאנין
ואן ארדת אלאינאו ואלאכתצאר
תקול
נסאל את אן ישתרף עלינא ברהמתה וכו'

The piece: אעלם מא יקולוה אצחאבנא אלרבאנין, referred to in this direction, begins on fol. 126b and ends on fol. 128b.

This rubrical direction shows a connection with a liturgical system.

On fol. 128b begins a series of twelve questions, with their answers, of which the following may be noticed:—

אלמסלה אלכאמסה .. לאי שי אתגזירת אלמגלה
פי אלוצע ואלכתאבה ען אלגביאים ואלכתובים
פכתבת פי גויל ידרג וילף . ואיצא כתבת פי גמלה
(fol. 133b). ואלכתו ואלגביאים בטעמים ונקודים ..

אלמסלה אלסאדסה .. לאי שי נחן נמאעה אלמסתערב
נקרא אלמגלה עלי חאלתין כתגאורין . אול לילה .
וצבחתה . ותאני לילה עלי צפה . ותאני יום בקר עלי
(fol. 134b). צפה אכרי ..

אלמסלה אלסאבעה .. למא דא תקרא אלמגלה
תאני יום פי אלתאג בטעמים כתל קראה אלגביאים
(fol. 135a). ואלכתובים

¹¹
I.e. *יצו*, vicit, superavit.

אלמסלה אלתאמנה .. למא דא לם ינד פיהא שם
(fol. 138a). יי' יתב' שמו

אלמסלה אלתאסעה .. כיה אנאזו אנעאלהא כוע
(fol. 138b). אלכג ספר וצארו כד בהא ..

אלמסלה אלתאשרה .. כיה ננסב הדה אלמגלה
לאסתר ולא נקול מגלת מרדכי . ואלנין יקול ויכתוב
(fol. 138b). מרדכי את הדברים האלה ונ'

אלמסלה אלתאדרי עשר .. למא דא אנצאפת הדה
אלמגלה אלי אלכתובים ולא אנצאפת אלי אלגביאים
(fol. 140a).

The scribe's name (as given on fol. 146b) was: דגיאל בן משה המלמד

Fol. 147, which is now attached to the present MS., originally belonged to a prayer-book. It contains the following entry:—

קראתי בזה הספר המכבד של תפלות השבוע יום
ולילה וראש חדש אני הצעיר העבר הרל ... ידריה
שלמה נשיא יצו ירושלמי ... בן לאדוני אבי ...
הנשיא הגדול ... אמציהו יוסף נשיא יצו ירושלמי ...
בן ... יאשיהו] משה הנשיא נע וכו'

Date at the end (in large letters):—

שנת התקכח (A.D. 1788).

Former owners:—

1. Fol. 1a. ברוך נשיא בן .. הנשיא הג' יאשיהו
משה סט בן .. הנשיא הג' צפניה נשיא ככ

The date of this entry is A.M. 5430 (A.D. 1670), and it appears to be due to the same hand as foll. 1-2.

2. *Ibid.* משה נשיא בן .. הנשיא הג' ישועה סט
בן .. [הנשיא] הג' אליהו

3. *Ibid.* אברהם כהן בן אליהו כהן נע בן ידריה
כהן

Part ii. (a careful study of which is likely to prove interesting from more than one point of view) once belonged to the Karaite synagogue of Damascus, the words קדש קדש being written in the upper margin on the recto of each page.

255.

Or. 2462.—Paper, about $8\frac{1}{2}$ in. by 6, consisting of 224 leaves, with 21 lines to a page. Twenty-three quires, of 10 leaves each, signed with Hebrew letters and Arabic words on the upper margin of the first page, and also on the lower margin of the last page. Quires 1—3, 5, 17, and 23 are imperfect, leaves having been lost after foll. 1, 2, 11, 18, 29, 165, 224 (at the end). Square and Rabbinic character. Sixteenth to seventeenth century.

Yefeth's Arabic Commentary on Genesis i. 1—xviii. 15 (from בראשית to the beginning of וירא).

No portion of Yefeth's Commentary on the Pentateuch has yet been published, but small extracts will be found in the "Journal Asiatique" for April, 1850, and in "Commentaire de R. Tan'houm de Jérusalem sur le livre de 'Habakkuk," pp. 104, *sqq.* (both by S. Munk).

The unpointed Hebrew text (wanting chs. i. 2-3; xii. 4), accompanied by Yefeth's Arabic translation, is embodied. The beginnings of נח and לך לך are marked by the word פרש in the margin, enclosed within a rude pen and ink design (foll. 120*a*, 164*b*). There is a rough ornamental design in colours at the beginning of וירא (fol. 217*b*).

The scribe's name was שמואל, this name being given at the conclusion of some lines at the end of נח: ([*sic*] עבדיך), and also marked off at the beginning of lines on foll. 200*b*, 221*b*, 222*b*.

On fol. 1*a*:—

מלך אל עבד אלפקיר פרנא בן אלמרחום מרדכי
רופא יצו ושלום על ישראל אמן ארור גונבו ומכרו

In Arabic characters on the same page:—

ملك المعلم فرج الله ابن مردخاي
الحكيم اليهودي القراي . السلام

256.

Or. 2461.—Paper, about $7\frac{1}{8}$ in. by $5\frac{1}{4}$, consisting of 187 leaves, with 14 lines to a page. Originally 26 quires, of 10 leaves each (except the last, which has only 8 leaves), signed with Hebrew letters and Arabic numerals on the upper margin of the first page; but quires 1 and 3—7 are lost, and the second, twelfth, and fifteenth quires are imperfect, there being lacunae after foll. 4, 44, 52, 72, and 80. Square and Rabbinic character (written by the same hand as Or. 2399, foll. 1—14 of Or. 2465, and foll. 84—120 of Or. 2466). Fifteenth century.

Yefeth's Arabic Commentary on the first weekly section (בראשית) of Genesis, viz., chs. i.—vi. 8. The unpointed Hebrew text (wanting ch. i. 3—15), accompanied by Yefeth's Arabic translation, is embodied.

On fol. 187*a* is the copyist's colophon:—

הדא אול מא אסתנסכה לנפסה מן שרח אלתורה
יג' ויא' בכט ידה אלפאניה במעונה אללה אלבאקיה
אלעבד . . . עבד אלואחד אבן אלמרחום אלסדיד נצר
אללה אבן אלמר' אלפכר מוסי אלמערוף באבן כאחב
אלערב תנמדהם אללה תע' באלרחמה ואלרצואן
ויסכנהם אלגנאן אמן ושלום

Compare no. 267 of this Catalogue.

257.

Or. 2463.—Paper, about $8\frac{3}{4}$ in. by $6\frac{3}{8}$, consisting of 103 leaves.

I. Foll. 1—9, with 19 lines to a page. A single quire, wanting the last leaf, signed נ and תאלת^a קראס on the upper margin of the first page. Rabbinic character. Sixteenth to seventeenth century.

A fragment of Yefeth's Arabic Commentary on Genesis i.

^a So pointed in the MS.

The pointed Hebrew text of ch. i. 6—10, with the Arabic translation, is embodied.

II. Foll. 10—103. This portion of the MS. consists of two parts:—

1. Foll. 10—48. Originally part of a MS. with 28 quires, of 10 leaves each, each signed with Hebrew letters and Arabic words on the upper margin of the first page and on the lower margin of the last page, but only quires 24—28 are preserved, and of these the 24th alone is perfect, there being lacunae after foll. 19, 29, 41, 45, 48.

2. Foll. 49—103. Nine quires, originally of 10 leaves each, signed with Hebrew letters and Arabic words on the upper margin of the first page and on the lower margin of the last, but only the 5th and 7th quires are perfect, there being lacunae after foll. 49, 50, 51, 53, 63, 64, 69, 83, 97, 98, 99, 100, 102.

Square and Rabbinic character. Sixteenth to seventeenth century.

Yefeth's Arabic Commentary on Genesis xviii. 25—l. 7.

The Commentary is for the most part written out separately, below the text and translation, in the lower part of the page.

The following portions of the Hebrew text, accompanied by the Arabic translation, are embodied:—

Chs. xviii. 26—xx. 16 [end.: **הוּא**]; xxi. 9—xxiii. 12; xxiv. 1 [beg.: **בַּא**]—xxv. 34 [end.: **תוֹד**]; xxvi. 30 [beg.: **לְהֵם**]—xxvii. 28 [end.: **וּמְשַׁכְּנֵי**]; xxvii. 33 [beg.: **וּמְבַרְכָּהוּ**]—xxviii. 9; xxviii. 15 [beg.: **עֲמָה**]—22 [end.: **יְהִי**]; xxxi. 15 [beg.: **לֹל**]—32 [end.: **אֶלְהֵיךָ**]; xxxi. 52 [beg.: **אֶעֱבֹר**]—xxxii. 3; xxxii. 9 [beg.: **לְפָלְטָה**]—25; xxxii. 33 [beg.: **גִּיד**]—xxxvi. 14 [end.: **אֶת־עֵישׁ וְאֶת־**]; xxxvi. 30 [beg.: **אֶלֹהֵי דִשָּׁן**]—39 [end.: **תַּחֲתָיו**]; xxxvii. 2 [beg.: **וְאֶת־בְּנֵי זְלָפָה**]—35 [end.: **וַיִּבֶךְ**]; xxxviii. 8 [beg.: **אֶשֶׁת**]—xli. 40 [end.: **פִּיד**]; xliii. 3 [beg.: **אֵלֵי**]—xlvi. 18 [end.: **אֵל**];

xlvi. 12—16 [end.: **וַיִּדַע**]; xlix. 5—8 [end.: **אֶחָד**]; xlix. 13—15 [end.: **טוֹב**]; xlix. 17 [beg.: **עַלִי אַרְחָה**]—23; xlix. 30 [beg.: **עַפְרוֹן**]—47 [end.: **וַיַּעֲלוּ**].

From the words given above it will be seen that the text is only partially pointed and accented.

The following Masoretic notes may be noticed:—

1. **קרי** is marked in connection with certain words on foll. 34a, 43a, 56a, 57a, 59b, 63a, 86b, 96a, 97b.

2. **תְּלִידָתָהּ** on **לֵת חַס**, ch. xxv. 12, fol. 38a.

3. **כֹּה פָסוּ פִסְקִינָן כְּצִיעוֹת פִּסְקוֹ**, on ch. xxxv. 22, fol. 61b. The **פְּתוּחָהּ** is here marked with **פ** in the text.

4. **הַצִּי הַסֵּפֶר**, enclosed within an ornamental design, against Genesis xxvii. 39, in the margin of the text and of the Commentary, fol. 46b.

The beginning of a weekly section is distinguished by being written in larger letters.

The end of a weekly section is marked by **פ פ פ**, so foll. 38b, 48b (here **ס ס** above), 51b (twice, at the end of the text and of the Commentary), 79a, 88b.

The **סדר** at ch. xxvi. 34 is marked in the margin, fol. 42b, with **ס** surmounted by an ornamental device.

The **פְּרָשִׁיּוֹת פְּתוּחוֹת** are indicated by **פ** in the margin at ch. xx. 1 (the printed text has a **פ** **סְתוּכָה**), xxii. 1 (foll. 18a, 22b; in both places **פ** is enclosed within an ornamental pen and ink design), and xlix. 8 (fol. 99b); in the text at ch. xxxv. 9 (fol. 60a), xxxvi. 1 (fol. 62a), 31 (fol. 64a). Small blank spaces without **פ** occur at xxxix. 7 (fol. 73b; there is no section in the printed text) and xl. 1 (fol. 76a).

The scribe (**שְׂכוּמָל**) has marked his name on foll. 93b, 99b.

258.

Or. 2464.—Paper, about $7\frac{7}{8}$ in. by $5\frac{3}{4}$, consisting of 101 leaves.

I. Foll. 1—4, containing 24 lines in a page. Fourteenth century.

Two fragments (foll. 1-2, 3-4) of an Arabic Commentary on Genesis, viz., portions of chs. ii. and xxv., including an Arabic translation of ch. xxv. 19—26. Of the Hebrew text only the opening words of each verse are given.

A part of the comments on ch. ii. 17 is as follows (fol. 1*b*):—

וקיל יום תאכל מנה תסתחק אלמות לקולה כי עפר
אתה ואל עפר תשוב וקיל יום ההנא אלף סנה
לדלך מאת ולם יכרנה(?) מן אלף סנה י הדא אלנהי
חסן בעד סתה אצול אחרהא אנה כאן אדם כאמל
אלעקל ואלב' כאן עארף באוצאף רבה וכו'

II. Foll. 5—101, with 25 lines in a page. Fourteenth century.

Yefeth's Arabic Commentary on Genesis xxviii.—xxxviii., including a translation of chs. xxviii. 11—xxx. 24, xxxi. 33—xxxviii. 22. Only the opening words of each verse are given in the Hebrew.

Two blank lines are interposed between the end of a weekly section and the beginning of a new one; so foll. 50*a*, 86*a*.

259.

Or. 2465.—Paper, about $7\frac{1}{4}$ in. by $5\frac{1}{4}$, consisting of 83 leaves.

I. Foll. 1—14, with 14 lines to a page. Fragments of five different quires, viz., foll. 1-2; 3, 4; 5, 6-7, 8; 9-10 (the first two leaves of the original 16th quire, signed with Hebrew letters and Arabic words on the upper margin of the first page); 11—14 (part of the original 18th quire). Square and Rabbinic character. Fifteenth century.

Written by the same hand as MSS. Or. 2399, 2461, and foll. 84—120 of Or. 2466.

Fragments of Yefeth's Arabic Commentary on Genesis i., ii., and iii.

The unpointed Hebrew text of chs. i. 3, ii. 8, 10—14, iii. 1—3, is embodied, each verse being followed by an Arabic translation. Slight ornamental pen and ink design in the margin of ch. i. 3 and iii. 2 (foll. 1*a* and 13*a*).

II. Foll. 15—73. Quires 4—9, of 10 leaves each, except the 9th, of which the last leaf is wanting; signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Square and Rabbinic character. Fifteenth century.

Yefeth's Arabic Commentary on Genesis xxiv. 20—xxvi. 28.

The pointed and accentuated Hebrew text of chs. xxiv. 21—xxvi. 28 is embodied, each verse being followed by an Arabic translation.

Masoretic notes:—

1. וישם on וישם ק, ch. xxiv. 33, fol. 20*b*.

2. תלדת on לז חס, ch. xxv. 12, fol. 39*b*.

III. Foll. 74—83. Fragments of two quires, viz., 74-75, 76—83. Square and Rabbinic character. Fifteenth century. The writing shows some similarity to that of no. ii.

Fragment of Yefeth's Arabic Commentary on Genesis xxxvii.

The pointed and accentuated Hebrew text, accompanied by the Arabic translation, of vv. 3 [as far as בני], 11—27 is embodied.

260.

Or. 2469.—Paper, about $8\frac{1}{4}$ in. by 6, consisting of 89 leaves.

I. Foll. 1—34, containing 19 lines in a page. Three complete quires, nos. 5—7, of

10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page, and also on the lower margin of the last page. Following these are four single leaves (fol. 31—34) forming parts of other quires, there being a lacuna after each of them. Square and Rabbinic character. Dated Tuesday, the 28th of Tammuz, A.M. 5374 = Jumāda I., A.H. 1022 (A.D. 1614).

Yefeth's Arabic Commentary on Exodus iii. 14—iv. 26; v. 1—2; v. 14—16; vi. 8-9 (large part of ואלה שמות and beginning of ורא). The pointed Hebrew text of chs. iii. 15—iv. 26; v. 1-2; v. 15-16; vi. 9, is embodied, each verse being followed by an Arabic translation.

On fol. 33a is the following:—

תב שרה פרשה ואלה שמות בני ישראל בעזרת
כושיע ונואל למשכיל הנדול מר' ורב' יפת בן על
ר'ת אלמערופ באלמעלם אבי עלי הסן אלבצרי רצי
אללה ענה בתארין נהאר אלתלאת כח שהר תמח
יאל סנה השעד ליצירה אלמואפק דלך לשהר נמאר
אלאול סנה כב בעד אלאלף לישמעאל

On fol. 33b the scribe continued as follows:

והנה זאת כתיבתי בידי ויד תבלה ומכתבה
לעילום (sic) אני העי יוסף בן רצון בן
שמואל בן אהרן המשרת בכניסה מצרים וכו'

II. Foll. 35—83, with 20 or 21 lines to a page. Six quires, of 10 leaves each (except the first, which has 9 leaves only), signed with Hebrew letters and Arabic numerals on the upper margin of the first page. Quires 4 and 6 are imperfect, there being lacunae after fol. 64, 75, and 83. Rabbinic character. Seventeenth century.

The same author's Arabic Commentary on Exodus x.—xii. (בא). The pointed Hebrew text of chs. x. 1—xii. 3; xii. 13 [beg. ופסחתי]—24; xii. 29—40, is embodied, each verse being followed by an Arabic translation.

Title (fol. 35a):—

שרה בא אלפרעה מן כלאם המשכיל
הנדול יפת בן עלי תנצבה
יקים עליו המשכילים יהירו

This fragment ends with: ואלפאידה פי קולה : ויהי כמזרח (in ch. xii. 48).

III. Foll. 84—87, with 19 lines to a page. Fragment of a single quire. Square and Rabbinic character. The same hand as in no. I.

A fragment of the same commentary on Exodus xii. The pointed Hebrew text of vv. 21—28 is embodied, each verse being followed by an Arabic translation.

IV. Foll. 88, 89. Two detached leaves, the second one being only partially preserved, and the writing of both having become rather blurred through damp, and also otherwise damaged. The full number of lines to a page is 21. Square and Rabbinic character. Seventeenth century.

Fragments of the same commentary on Exodus xxxvii. and xxxviii. (ויקהל). The pointed Hebrew text of chs. xxxvii. 9—17 [as far as כפתריה] and xxxviii. 4—7 is embodied, each verse being followed by an Arabic translation.

261.

Or. 2467.—Paper, about 8½ in. by 5½, consisting of 221 leaves.

I. Foll. 1—103. Eleven quires, viz., 1—7 and 12—15, signed with Hebrew letters and Arabic numerals on the upper margin of the first page. The first quire contains 9 leaves, quires 3, 6, and 15 have 8, and all the other quires 10 leaves each. There is a long gap after fol. 65, covering the lost quires 8—11. Rabbinic character. Fifteenth to sixteenth century.

Yefeth's Arabic Commentary on Exodus

x. 1—xiii. 7 and xv. 16—xvii. 16 (greater part of **בא**, portion of **בשלה**). The Hebrew text (accompanied by an Arabic translation) of chs. x. 1—xiii. 7 and xv. 17—xvii. 16 is embodied.

II. Foll. 104—221. Twelve quires, of 10 leaves each (except the first and fourth, which have only 9 leaves), signed with Hebrew letters on the right-hand upper corner of the first page. Rabbinic character; the writing being similar to that of Or. 2468, I. Fifteenth to sixteenth century.

Yefeth's Arabic Commentary on Exodus xviii. 1—xx. 26 (greater part of **יתרו**). The unpointed Hebrew text (accompanied by the Arabic translation) is embodied.

On fol. 1*a* is the following advice with regard to lending books:—

לא תעירו כתאבא ואנעל אלער נואבא
ואן כאן ולא בר כד אלרהו צואבא

262.

Or. 2470.—Paper, about 8 in. by $5\frac{3}{4}$, consisting of 57 leaves, with mostly 24 lines to a page. Six quires, viz., 22—27, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. The twenty-seventh quire is imperfect at the end, the last 3 leaves having been lost.

Yefeth's Arabic Commentary on Exodus xvii. 5—xx. 14 (end of **בשלה** and greater part of **יתרו**). An Arabic translation of the Hebrew text is embodied, the first verse translated being ch. xvii. 7 (fol. 1*b*). Of the Hebrew text only the opening words of each verse are given.

263.

Or. 2466.—Paper, about $7\frac{3}{8}$ in. by $5\frac{1}{4}$, consisting of 120 leaves, with 15 lines to a page

in foll. 1—83, and 14 in foll. 84—120. Thirteen quires, viz., 1—11 and 13-14, signed with Hebrew letters and Arabic numerals on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Quires 10-11, 13-14 (foll. 84—120) are signed on the first page only. The number of leaves in a quire is 10, but nos. 1, 4, 6, and 14 are imperfect, there being lacunae after foll. 2, 34, 44, 103, and 117. The MS. is also slightly defective at the end. Rabbinic writing. Fifteenth century. Foll. 84—120 are due to a different hand, the writing being the same as that of MSS. Or. 2399, 2461, and 2465, foll. 1—14.

Yefeth's Arabic Commentary on Exodus xviii.—xx. (**יתרו**). The Hebrew text of chs. xviii. 1—xx. 12 and xx. 16—22 is embodied, each verse being followed by an Arabic translation. Chs. xviii. 1—xx. 7 are pointed and accentuated (with the exception of ch. xix. 14, 15, fol. 45*b*); the rest is unpointed.

On fol. 1*a* is the following owner's note:—

מלך אלפקיר ישועה רופא בכר מרדכי רופא נע
ארור גונבו וברוך הקורא בו

264.

Or. 2468.—Paper, about $8\frac{1}{2}$ in. by $6\frac{1}{8}$, consisting of 207 leaves, to which two other fragmentary leaves are appended at the end.

I. Foll. 1—148, with mostly 21 lines to a page. Fifteen quires, nos. 6—20, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. The 20th quire is now imperfect, there being lacunae after foll. 140 and 148. Rabbinic hand, similar to that of MS. Or. 2467, II. Fifteenth to sixteenth century.

Yefeth's Arabic Commentary on Exodus xxi. 33—xxvii. 15 (the greater part of **משפטים** and **תרומה**). The unpointed Hebrew text of

chs. xxi. 35—xxvi. 35 and xxvii. 1—15 is embodied, each verse being followed by an Arabic translation.

At the end of כשפטים (fol. 106*b*) is the following:—

תמת פרשת ואלה המשפטים כן תפסיר הרב הגדול
כר' ור' ועטרת ראשנו החכם המופלא רבנו יפת
הלוי אבן עלי אלבצרי תנצבה אמן יתלה תפסיר
פרשת ויקחו לי תרומה בעזרת מי שלו עו ותעצובה
ברוך הוא אמן נצח סלה וכן יהי רצון

II. Foll. 149—207. Eight quires, nos. 9—16, of unequal length, signed with Hebrew letters on the right-hand upper corner of the first page. The 15th quire is now imperfect, there being lacunae after foll. 194 and 202. Rabbinic character. Two hands. Foll. 149—184, with 20 to 23 lines to a page, are by the same hand as no. I.; but foll. 185—207, with 23 to 24 lines to a page, are by the scribe of Or. 2472 (*q.v.*), and dated Monday, the 13th of Iyyar, A.M. 5324 (A.D. 1564).

Yefeth's Arabic Commentary on Exodus xxxiii. 4—xxxvii. 29 (parts of כי תשא and ויקהל), and xxxviii. 17—xl. 38 (a portion of ויקהל, and a large part of פקודי).

The unpointed Hebrew text of chs. xxxiii. 5—xxxv. 3 (belonging to foll. 149—184) is embodied, each verse being followed by an Arabic translation. In chs. xxxv. 4—xxxvii. 29; xxxviii. 21—xl. 16; xl. 24—38, only the opening words of each verse are given, and no translation is added.

On foll. 206*b*, 207*a* is the following colophon:—

נשלם [פירו]ש ספר ואלה שמות בעזרת נוטה
מרוכות ומחל וסולח כל פשע ואשמות ונתן
באוצרות תהומות ומבין לכל תעלומות ועשה נפלאות
עצומות ונלא רוץ ומפענה לכל סודות סתומות
דברותיו עלי לבי נעימות הוא ברחמי הרבים יסיר
מעל עמו האף וההמות וישפות להם רובי שלומות
ויבהר להם ביאת העתידות והנחמות אמן
נשלם ביום שני בשבת שהוא יום שלשה עשר
כהרש אייר שנת המשת אלפים ושלש מאות ותשרים

וארבעה שנים לבריאת העולם וכתב לעצמו הע' ...
יעקב החזן ס"ט בן ... אליהו החזן נ"ע בן ... יוסף
החזן נ"ע הנודע באבן אלחואש וכר' †

Below this is the following note of a later owner:—

מלך הע' הצ' משה בן ... יוסף ... בן ישועה ...
בן אברהם המלמד הנודעים ב... מן וראתת אבי
אלמרחום מור' יוסף החכם תנצבה ושלום

Underneath the above:—

וקרי פי הרה אלמצחאף הע' הצ' אברהם צנור סנה'
התיג (A.D. 1653) ארור מוחה שמי מעליו

The two appended leaves (foll. 208, 209) are much mutilated, and are written in two different fine hands (Spanish), of apparently the eleventh to twelfth century.

Fol. 208 contains a fragment of Mo'ed Kāṭon, belonging to foll. 8 and 9*a* of the printed edition. Fol. 209 contains a larger piece belonging to 'Erubin, foll. 87, 88.

265.

Or. 2471.—Paper, about $7\frac{1}{2}$ in. by $5\frac{1}{4}$, consisting of 63 leaves. Seven quires, viz., an imperfect one at the beginning (foll. 1—4, with a lacuna after each leaf), followed by quires 13—18, of 10 leaves each (except the last, which only has 9 leaves), signed with Hebrew letters and Arabic numerals on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Square and Rabbinic character. Fifteenth century.

Yefeth's Arabic Commentary on a portion of Exodus, comprising a part of ch. xxxiv., and the whole of chs. xxxv.—xl. (part of

† The portion beginning לעצמו וכתב has been crossed out by a later owner, perhaps by Moses b. Josef, whose name follows the original entry.

* The page is here damaged.

(פקודי and ויקהל and כי תשא). The unpointed Hebrew text of chs. xxxiv. 6-7; 8-9; 11—14; and xxxv. 1—xl. 38, is embodied, an Arabic translation being added to each verse.

At the end of פקודי (fol. 63*b*) are the same lines (נשלם פירוש ואלה שמות" בעזרת נוטה מרוכות) as in the preceding number, foll. 206*b*, 207*a* (*q.v.*).

266.

Or. 2472.—Paper, about 8 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$, consisting of 155 leaves, with 24 lines to a page. In foll. 1—92 are the following signatures of quires in Hebrew letters on the right-hand upper corner of the respective first pages: ה (fol. 1*a*); ז (fol. 20*a*); ט (fol. 38*a*); י (fol. 48*a*); יד (fol. 66*a*); טו (fol. 76*a*); יו (fol. 86*a*). In foll. 93—155 the quires are not marked. Leaves are wanting after foll. 10, 29, 37, 57, 92, 124, and 147. Rabbinic hand (by the scribe of Or. 2468, II., fol. 185, *sqq.*), dated Tuesday, the 11th of Elul, A.M. 5327 = Shēṭārōth, 1877 (A.D. 1567).

Yefeth's Arabic Commentary on Leviticus v. 15—xv. 33 (end of ויקרא to end of מצורע), and part of ch. xxv. (in ברה סיני). Of the Hebrew text only the opening words of each verse are given, and no translation is added.

At the end of מצורע (fol. 147*a*):—

כתיבת זה הספר ביום שלישי בשבוע שהוא אחד עשר מחדש אלול שנת חמשת אלפים ושלש מאות ועשרים ושבעה לבריאת העולם והיא שנת אלף ושמונה מאות ושבעה ושבעים שנה לשטרות ושלוש

On fol. 147*b*:—

זה הכתב מפתרון מר' ור' משכ' מוז' המלמד יפת הלוי זצ"ל תהא נפשו כלולה עם שם ויפת: בנן ערן מרחפת: תחת צאליה (צלליה) מתחופפת: מטל דליותיה מורעפת: מויל רסיסיה מוטפת: ממשאבי בשמיה מונפת: תהא נפשו עם כתות הצדיקים אחויה: בערן גן שרויה: תחת אשלי גן לתחיה: ושלוש

* So the MS.; apparently for מוהיר מוהיר

267.

Or. 2399.—Paper, about 6 $\frac{1}{2}$ in. by 5, consisting of 179 leaves, with 14 lines to a page. Eighteen quires, of 10 leaves each (with the exception of the 1st quire, which only has 9 leaves, and of the last, which contains 11 leaves). A leaf is missing after fol. 18 (last leaf of quire 2). Square and Rabbinic character, the same hand as Or. 2461, 2465 (foll. 1—14), and 2466 (foll. 84—120). Fifteenth century.

Yefeth's Arabic Commentary on Leviticus xxi.—xxiv. (the pericope אמור), the unpointed Hebrew text, accompanied by an Arabic translation, being embodied.

On fol. 1*a* is the following title (written at the same time as the body of the MS.):—

מן כלאם אלעאלם אלעלאמה אלשיך אלפאזל אבו
עלי אלבצרי תנמדה אללה תעאלי באלרהמה" ואלרצואן
אמן

Below this, in a much later hand:—

פרשת אמור

The scribe's colophon (fol. 197*a*) is as follows:—

כתבתי זה הפרוש כיד יוי אללה הטובה עלי אני
העבד הצעיר ... אהרן בן ... מרי ורבי ונזרי וכתרי
ועטרת ראשי עזרא ... בן כנך מרי ורבי ... הנכבד
משה ... הנודעים בבני כאתב אלערב† נוחם ערו
אמן

The Arabic designation of the same copyist was:—

עבד אלואחד אבן נצר אללה אבן מוסי

So Or. 2461, fol. 187*a* (see p. 196, col. 2, of this Catalogue).

On foll. 178*b*, 179*b*, is the following owner's note:—

מלך אחקר אלעבאר ע' אלעזי אבן פירח

† Compare Steinschneider in J. Q. R., xi. 123.

268.

Or. 2473.—Paper, about $7\frac{1}{4}$ in. by $5\frac{3}{8}$, consisting of 90 leaves, with 15 lines to a page. Imperfect at beginning and end. Leaves are also missing after foll. 7, 15, 16, 21, 30, 38, 48, 50, 52, and 60. Square and Rabbinic character. Fifteenth century.

Yefeth's Arabic Commentary on Numbers, viz. portions of chs. i., vii.—viii., xv., xx., xxiv., xxxi.—xxxii., xxxv.—xxxvi.

The pointed and accented Hebrew text (accompanied by an Arabic translation) of chs. i. 1—20; vii. 84—viii. 4; xv. 35-36, 39-40; xx. 9—13, 18—26; xxiv. 10—21; xxxi. 27—34; 47—xxxii. 6; xxxv. 4—xxxvi. 13, is embodied.

Masoretic note :—

ֶּ on קריית, ch. i. 16, fol. 4b.

269.

Or. 2474.—Paper, about $10\frac{1}{2}$ in. by $6\frac{1}{4}$, consisting of 90 leaves, with 26 lines to a page. Nine quires, nos. 7—15, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. The signatures of quires 12—15 are not preserved. Square character. Fourteenth century.

Yefeth's Arabic Commentary on Numbers, chs. vi. 22—xv. 31.

Of the Hebrew text only the opening words of each verse are given, but a translation is added.

270.

Or. 2477.—Paper, about 7 in. by $5\frac{5}{8}$, consisting of 70 leaves, with 23 lines to a page. Seven quires, nos. 9—15, of 10 leaves each,

signed with Hebrew letters in the right-hand upper corner of the first page. Square character. Fourteenth century.

Yefeth's Arabic Commentary on Numbers, chs. viii. 21—xv. 4.

Of the Hebrew text only the opening words of each verse are given. An Arabic translation is added.

271.

Or. 2475.—Paper, about $8\frac{1}{4}$ in. by 6, consisting of 130 leaves, with 21 lines to a page. Thirteen quires, marked 1—3 and 3—12, of ten leaves each (except the first, which has 9 leaves, and the eleventh, which has 12 leaves), signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page; but quires 3, 4, 5, 9, and 12 are imperfect, there being lacuna after foll. 27, 47, 87, 93, and 123. Rabbinic character. Sixteenth to seventeenth century (see Or. 2478 and 2479). The last four leaves are due to a recent hand.

Yefeth's Arabic Commentary on Numbers, chs. xxii.—xxxvi.

The pointed Hebrew text (accompanied by an Arabic translation) of chs. xxii. 2—xxiv. 14; xxiv. 18—xxvii. 1; xxvii. 9—xxxi. 20; xxxi. 23—53; xxxii. 6—xxxv. 34; xxxvi. 5—13, is embodied.

Foll. 127—128a, l. 3 (as far as אבות), supply the contents of the missing leaf after fol. 123.

272.

Or. 2476.—Paper, about $8\frac{3}{4}$ in. by 6, consisting of 124 leaves.

I. Foll. 1—50, with 22 lines to a page. The quires are not numbered. Leaves are wanting after foll. 20, 21, 22, and 50. Square and Rabbinic character. Sixteenth century. The writing is similar to that of MSS. Or. 2467 ii., and 2468 i. and ii., foll. 149—184.

Yefeth's Arabic Commentary on Numbers, chs. xxvi.—xxix.

The unpointed Hebrew text of chs. xxvi. 2—xxvii. 4; xxvii. 12—14; xxvii. 22—xxix. 39, is embodied, each verse being followed by an Arabic translation.

II. Foll. 51—124, with 21 lines to a page. Eight quires, nos. 3—10, of 10 leaves each, except the last, which has 4 leaves only, signed with Hebrew letters in the right-hand upper corner of the first page. Rabbinic character. Seventeenth century.

The same Arabic Commentary on Numbers, chs. xxxi.—xxxvi.

The Hebrew text of chs. xxxi. 7—xxxvi. 13 is embodied, each verse being followed by an Arabic translation. Some verses are pointed and accentuated.

Beginning of פ' מסעי. Fol. 84a.

273.

Or. 2480.—Paper, about $7\frac{3}{8}$ in. by $5\frac{3}{8}$, consisting of 79 leaves, with 15 lines to a page.

1. Foll. 1—10: a single quire, no. 5.
2. Foll. 11—60: five quires, nos. 8—12.
3. Foll. 61—79: quires no. 7 (imperfect), and no. 8, and the first leaf of the 9th quire.

The quires are signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page.

Square and Rabbinic character. Fifteenth century.

Yefeth's Arabic Commentary on Deuteronomy, chs. i. 39—ii. 14; xix. 20—xxii. 2; xxviii. 12—20, 35—53.

The unpointed Hebrew text of chs. i. 40—ii. 15; xix. 21—xxii. 3; xxviii. 13—20, 36—55 [as far as לאחד], is embodied, an Arabic translation being added to each verse.

At the end of פ' שפטים, fol. 33a:—

* חפשתי לתור בנתיבות חקים
 והם ממני למאד רחוקים
 * ספרתי כשמוע אוני מלמוד חוקים
 ולא יכלתי לפלל נפלאים עמקים
 * נפשי עיפה מכל שוקקים לרוות
 כמשאבים דבש ומתוקים
 ברוך נותן ליער כח ולאין אונים עצמה
 ירבה אמן

The acrostic חסן (*i.e.* Yefeth) is marked by means of asterisks in the foregoing transcription. Compare Bargès, Rabbi Yapheth . . . in *Librum Psalmorum*, pp. xxiii., xxiv.; also see Pinsker, *Lik. Qadim.*, p. 181.

274.

Or. 2478.—Paper, about $8\frac{1}{8}$ in. by 5, consisting of 92 leaves, with 23 lines to a page. Ten quires, of ten leaves each, except the first, which has only 4 leaves, signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page, but the 6th and 10th quires are imperfect, there being lacunae after foll. 53 and 84. Square and Rabbinic character. Sixteenth to seventeenth century. The writing is very much like that of Or. 2475 and 2479, the latter MS. being dated A.D. 1603.

Yefeth's Arabic Commentary on Deuteronomy, chs. i. 1—vii. 10.

The Hebrew text of chs. i. 1—vi. 1 and vi. 6—vii. 10, is embodied, each verse being fol-

lowed by an Arabic translation. Chs. i. 1—ii. 21; iii. 24; iv. 7, 29—30 are pointed; the rest is unpointed.

Beginning of פ' ואתחנן Fol. 28*b*.

This volume has been collated. Comp. the words *זח* *בלג* *מקבלה*, or *בלג* *מקבלה* alone, in the right-hand lower corner of the last page of each quire.

275.

Or. 2479.—Paper, about $8\frac{1}{4}$ in. by 6, consisting of 159 leaves, with 21 lines to a page. Sixteen quires of 10 leaves each, numbered 1—8 in each of the two halves of the MS. In the first half (foll. 1—78) the first quire has only 9 leaves, and one leaf is missing out of the 5th quire (after fol. 48). In the second half (foll. 79—159) the 8th quire has 11 leaves. There are signatures consisting of Hebrew letters and Arabic words on the upper margin of the first page, and also Hebrew letters on the last page of a quire. The upper part of fol. 1 is torn off. Square and Rabbinic character. Dated Shēbat, A.M. 5363 (A.D. 1603). The writing of Or. 2475 and 2478 is very similar to that of the present MS.

A portion of Yefeth's Arabic Commentary on Deuteronomy xxvi.—xxxiv. (from *כי תבא* onwards). The pointed Hebrew text of chs. xxvi. 2—xxix. 5 and xxix. 9—xxxiv. 12 is embodied, each verse being followed by an Arabic translation.

The pericope *האזינו* commences a new page (fol. 80*b*), the preceding page (otherwise blank) bearing the title *האזינו חאת הברכה*.

At the end of וילך (fol. 77*a*) is the following colophon:—

נשלם ביום ראשון בשבוע ששה ימים מחדש שבט
שנת ה'שס"ז וכתב הדל הנבזה שפל ורוה הצ' יעקב
חון ב"ר ישועה הון נ"ע ושלום רב ישע יקרב א'

On fol. 78*a* are lines beginning:—

שבה אתן לאל מלכי ופודי

which exhibit the acrostic *שמואל הרופא*.

On fol. 159*a*, after Biblical verses in Hebrew:—

وحسبنا الله ونعم الوكيل

In a lengthy colophon on fol. 159*b*, the scribe gives his genealogy thus:—

יעקב החון ... בן ... ישועה החון ... בן ... יעקב
נ"ע ב"כ"ג השר ... הוד החונים ותפא' הנב' ... אליהו
החון נב"ע ב"כ"ג הוד הזונים ותפא' הנב' ... אבינו
ועט' ראש' הו' הנב' אברהם ... בן כ"ג הוד הוד
ותפא' הנבו' אהוב עדת יקותיאל הו' הנב' שמואל נ"ע וכי'

Below this the scribe says:—

נכתב כל פירוש התורה על שם כ"ג השר ...
מרכי הלוי פ"ט ב"כ"ג ... שמעון הלוי החון ...
ב"כ"ג ... ראש המלמדים ונדול ליהודים ... יעקב
הלוי נ"ע" וכי'

276.

Or. 2499.—Paper, consisting of two different portions with 89 leaves in all.

I. Foll. 1—21, about $7\frac{1}{2}$ in. by $5\frac{5}{8}$, with 24 to 27 lines to a page. There is a gap after fol. 8. Rabbinic square character. Fourteenth century.

A work containing short (mainly) grammatical notes on the Pentateuch, Joshua, and Judges; apparently the *שרה אלאלפאט* of Abu 'l-Faraj Harūn (*vide infra*).

It begins with Genesis xlix. 28, and ends with Judges viii. 13. There is a gap extending from *פ' במדבר* to *פ' אחרי מות*.

Exodus, fol. 1*a*; Leviticus, fol. 7*b*; Numbers, fol. 9*a*; Deuteronomy, fol. 14*a*; Joshua, fol. 18*b*; Judges, fol. 20*b*.

In the Pentateuch, the beginning of a weekly section is usually indicated in the

margin by the word פֶּרֶשׁ enclosed within, or surmounted by, a pen and ink design.

The following passages, containing references to the same author's אֲלֻמְשֶׁתְּמֵל וְאֲלֻכְאֵפִי, may at the same time serve as specimens of the longer notes contained in the present work:—

Fol. 11a (on Num. xvi. 18):—

וַיַּעֲמְדוּ פֶתַח אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן וְקִפּוֹ פֶתַח מִצְרַב אֲלֻמְעֵאֵד מֵעַ מוֹסִי וְהָרֹן וַיִּבְעַד אֵן יִפְסֵר וְקִפּוֹ וּמֹשֶׁה וְאַהֲרֹן וְתִכּוֹן אֲלֹנֹן עֵאֲטֶפֶה אֵן לֹא יַעֲטֹף עֲלֵי אֲלֻצְמִיר אֲלֻמְתַּצֵּל אֲלֵדִי הוּ אֲלֹנֹן פִּי וַיַּעֲמְדוּ מִן דָּוֶן אֲטֶהֱאֲרָה מִנְפַצֵּלָא וְכֹאֵן יִנְבְּנִי מִגִּיהַ לֹו כֹאֲנַת אֲלֹנֹן וְזֶן עֲטֹף וַיַּעֲמְדוּ הֵם וּמֹשֶׁה וְאַהֲרֹן מִתַּל וַיִּרְדּוּ הֵם וְכֹל אֲשֶׁר לֵהֶם וַיִּצְאוּ הֵם וְכֹל מִחֲנִיָּהֶם פִּקְרָב לְדֹלֵךְ גַּעַל אֲלֹנֹן אֲלֵתִי פִי מֹשֶׁה וְאַהֲרֹן בְּמַעֲנֵי מֵעַ מִתַּל אֲלֹנֹן אֲלֵתִי פִי הִיָּה אֲרוֹן הָאֱלֹהִים וּבְנֵי יִשְׂרָאֵל בְּמַחֲנֶה חֶסֶב כֹּא מִצִּי בִיאָנָה פִי אֲקִסָּאֵם אֲלֹנֹן מִן אֲלֻמְשֶׁתְּמֵל וְאֲלֻכְאֵפִי פִי קִרְבַּ לְמִתַּל דִּלֵךְ כּוֹן אֲלֹנֹן אֲלֵתִי פִי פֶתַח אֱהִלֵּיהֶם וְנִשְׂיָהֶם בְּמַעֲנֵי מֵעַ

Fol. 14b, 15a (on Deut. iv. 32)^a:—

כִּי שָׂאֵל נָא לִימִים רֵאשֻׁנִים אֵן סוֹאֵלָא יִנְבְּנִי וְקוּעָה אֲלֹאֵן מִנְדַּ עוֹנִי אֹהֶל אֲלֵאִיָּאֵם אֲלֹאֹלָה פֶּסֶרַת שָׂאֵל מִצְדָּרָא לְאֻמְתַּנְאֵעַ דְּכּוֹל פִּי עֲלֵי אֲלֹאֹאֲמֵר תַּחֲקִיקָא אֹו אֲלֵתַחֲקִיק פִּי דְכּוֹלָהָ עֲלֵי אֲלֹאֲפַעְאֵל הוּ מָא כֹּאֵן מִנְהָא מִסְתַּקְבֵּלָא וּמֵאֲצִיָּא לֹא אֲמֵרָא לֵאנְהָ אֹו תִרְנַמַּת אֵלֵי אֲלֵעֲרַבִי בְּמַעֲנֵי אֹו אֲלֻמְשֶׁדְּדָה כֹּאֵן אֲסַם וְכִבְרַ מִתַּל כִּי אֱלֹהִים שׁוֹפֵט וְאֹו תִרְנַמַּת בְּמַעֲנֵי אֹו אֲלֻמְכַפְפָּה כֹּאֵן אֲשֶׁתִּהֵר דְכּוֹלָהָ עֲלֵי אֲלֻפַּעַל לְלִשְׁרַט וְאֲלֹגֹזָא מִתַּל כִּי תִקְנָה וְגוֹ' כִּי תִבְנֶה בֵּית חֲדָשׁ וְגוֹ' וְצִלַח אֵיֲצָא אֹו תִדְכַּל עֲלֵי אֲלֻמְאֲצִי לְלִתּוֹכִיד מִתַּל כִּי עֲשֵׂה שְׁלֵמָה כִּיֹּור וְצִלַחַת לְגִיר הָרִין אֲלֻצְרַבִּין מִן פּוֹאִידֵהָ אֲלֻמְשֶׁרוּחָה פִי בֹאֲבֵהָ מִן כְּתָאֲבִי אֲלֻמְשֶׁתְּמֵל וְאֲלֻכְאֵפִי וְכוֹ'

That this work of Abu'l-Faraj Harūn is not his Commentary on the Pentateuch, &c., is proved by the fact that none of the quota-

^a Compare S. Poznański, Aboul-Faradj Haroun ben Al-Faradj . . . et son Mouschtamil, *Revue des Études Juives*, xxxiii. 214.

^b In the margin fol. 14b: אֲלֻעֲאֹז פִי אֲלֹרְקָה אֲלֻצְנִירָה, "that which is missing is on the small leaf" (i.e. fol. 15).

tions from our author contained in Or. 2498 (*q.v.*) are found in the present fragment; and, by the nature of its contents, it must be assumed to be identical with the זֶרַח אֲלֻלְפֶאֲט, another copy of which is reported to exist at St. Petersburg.^c

II. Foll. 22—89, about 8½ in. by 6¼, with 22 to 26 lines to a page. Eight quires, nos. 8—15, of 10 leaves each; but quires 8 and 11 are imperfect, leaves having been lost after foll. 22 and 46. The quires are signed with Hebrew letters on the upper (inner) margin of the first page. The upper part of the leaf is torn off in foll. 22 and 23. Square and Rabbinic character. Sixteenth century.

Yefeth's Arabic Commentary on 1 Samuel ix. 25—27; xi. 5—xiv. 23; 31—xviii. 9.

The Hebrew text of chs. x. 1—4; xi. 7—xiv. 28; xiv. 36—xviii. 12, is embodied, each verse being followed by an Arabic translation.

A few verses:—x. 1 [in part]; xi. 11—15, 41—45 [in part]; xiv. 16-17, 41—45 [in part]—are pointed; the rest of the text is unpointed.

The translation of chs. xii. 1-2, 6, 10, 16, 18—23; xiii. 2-3, 11, 18—19, 22—23; xiv. 7, 10-11, 13-14, 18, 22, 49—52; xvi. 5, 10, 17; xvii. 12—13, 22; xviii. 57 [in part]—xviii. 3; xviii. 5, 7-8, 10, is written in red ink.

The סדרים are marked with ס in the margin, and in agreement with the usual Masorah (Ginsburg, vol. ii., p. 331*b*), at chs. xii. 22 (no. 7), fol. 32*b*; xiv. 23 (no. 8), fol. 45*a*; xv. 17 (no. 9), fol. 58*b*; and xvii. 37 (no. 11), fol. 80*a*.

The readings of the קרי on chs. xi. 9 (fol. 23*a*); xii. 10 (fol. 28*a*); xiv. 27 (fol. 46*b*); and xviii. 9 (fol. 88*b*), are given in the margin.

^c See S. Poznański, *op. cit.*, *Revue des Études Juives*, xxxiii., p. 213.

277.

Or. 2404.—Paper, about $7\frac{1}{4}$ in. by $5\frac{1}{2}$, consisting of 217 leaves, with 13 lines to a page. There were originally 23 quires of 10 leaves each (except the last which only has 6 leaves), signed with Hebrew letters on the right-hand upper corner of the first page (on fol. 61a טאמנ is preserved in addition to ט), and also marked by catchwords on the preceding page (the catchwords from page to page having been added later); but the 1st quire is lost, and fol. 142 is an additional leaf inserted in the 15th quire. Square and Rabbinic character; probably fifteenth century. Many of the extant leaves are more or less mutilated.

The Book of Joshua: the pointed and accented Hebrew text, accompanied by Yefeth's Arabic translation and Commentary. The missing portion at the beginning comprises ch. i. 1—13.

The "sēdārīm" are marked by ס in the margin at ch. iii. 7 (fol. 19a); iv. 24 (fol. 31a); vi. 27 (fol. 53b); viii. 1 (fol. 65b); viii. 33 (fol. 79a); x. 8 (fol. 97a); x. 42 (fol. 111a); xiii. 1 (fol. 126a); xiv. 5 (fol. 141a); xvii. 4 (fol. 154b); xviii. 28 (fol. 164b); xix. 51 (fol. 170b); xxi. 41 (fol. 181a); xxii. 34 (fol. 197a). Of these only the "sēder" at viii. 1 is wanting in Ginsburg's list (Massorah, vol. ii., p. 331a).

The פסקא באמצע פסוק in ch. iv. 1 is marked by a whole blank line in the middle of the verse (fol. 23b).

The number of verses is registered on fol. 217a as 656, in agreement with the usual Masoretic numbering.

At the end (fol. 217b): תם יהושע עליו : אל שלום , besides ואכן ואכן &c.

278.

Or. 2547.—Paper, about $8\frac{3}{8}$ in. by $6\frac{3}{8}$, consisting of 290 leaves, with 14 to 17 lines in a

page (foll. 288—290 have 11 lines to a page). The quires consisted originally of 10 leaves each, but they are now for the most part imperfect, and of the Arabic numerals by which they were signed only a few traces are left (foll. 70a, 108a, 269a). Besides the missing portions at the beginning and the end, leaves are wanting after foll. 1, 9, 13, 14, 16, 17, 18, 19, 25, 26, 34, 35, 36, 42, 43, 44, 50, 51, 52, 61, 69, 137, 138, 139, 140, 176, 182, 183, 191, 206, 210, 211, 217, 223, 232, 238, 248. A number of the extant leaves are more or less mutilated. Written in a good clear Naskhi, probably belonging to the earlier part of the eleventh century. The diacritic points are generally added.

Fragments of the books of Joshua, Judges, and Samuel: the Hebrew text written in the Arabic character, and provided (for the greater part in red) with the Hebrew vowel-points and accents, accompanied by the Arabic translation and Commentary of Yefeth. The method of transcribing the Hebrew text into the Arabic character is mainly phonetic.

The following portions of the Hebrew text are preserved: Joshua iii. 5-6; iii. 14—iv. 24; vi. 24—vii. 11; xii. 9—17; xii. 19—24; xiii. 4—12; xiii. 16—23; Judges ii. 6-7; iii. 7—9; iii. 25—iv. 10; v. 1 (end.: ... بيوم); xi. 3—31; xvi. 23-24 (end.: ... امر); xvii. 3—6; xix. 12—30; xxi. 8—13; xxi. 22; 1 Samuel ii. 6—13; vi. 17—21; vii. 7—9; ix. 13 (beg.: ... كي هو)—x. 8; x. 10—xi. 10; xi. 14—xiii. 4; xiii. 6—xvii. 52; xviii. 25—27; xx. 7—9; xx. 35—xxv. 3; xxv. 14—31; xxv. 35—37; xxv. 41 (beg.: ... لرحوص)—xxvi. 20; xxvii. 2—xxviii. 25; 2 Samuel ii. 8—17; ii. 22-23; iii. 9—25; iii. 34 (beg.: ... كنفول)—iv. 12; v. 11—vi. 12; viii. 3—18; xi. 8—xii. 14; xiii. 3—xvi. 11.

The "sēdārīm" are marked by the word *סדר* in the margin, in black or in red.

The instances of *פסקא באמצע פסוק* in Joshna iv. 1; 1 Samuel x. 22; xiv. 19, 36; xvi. 2, 12; xvii. 37; xxi. 10; xxiii. 2, 11; 2 Samuel v. 19; xii. 13, are not observed in the MS.

The tetragrammaton is throughout represented by *אדוּנאִי*.

At the end of the commentary on 1 Samuel xxviii. 8—25 (fol. 205*a*) is the following:—

تم الجز الاول من هذا السفر بفضل الله واحسانه اليه

Foll. 205*b*—206*a* are filled up with notes on *באעלת אוב* (1 Sam. xxviii. 7) by a later hand.

Appended are three leaves (foll. 288—290) containing the Hebrew text, in Arabic transcription, of Judges xx. 18 (partly)—35 (partly); xxi. 5 (beg.: *מות*)—14 (end.: *יבאיש*). The Hebrew vowel-points and accents are added in red ink. This fragment probably belongs to the tenth century; the style of writing is similar to that of foll. 186-187 in the next number.

For further information on this MS. see Hoerning, *British Museum Karaite MSS.*, pp. 45—60.

279.

Or. 2548.—Paper, about $9\frac{1}{8}$ in. by $7\frac{1}{4}$, consisting of 187 leaves, with 11 to 13 lines to a page (foll. 186, 187 have regularly 11 lines to a page). The MS., in its complete state, consisted of two parts, the quires having been separately numbered in each part. Part i. is now only represented by foll. 1—12, and foll. 13—185 belong to part ii. Besides the missing portions at the beginning and the end, leaves are wanting after foll. 1, 7, 8, 10, 11, 12, 14, 16, 26, 36, 37, 39, 88, 96, 137, 139, 141, 143, 149, 153, 155, 157, 159, 165, 175. Several of the extant leaves are more or less damaged. Written apparently by the

same hand as Or. 2554 which is dated A.H. 395 (A.D. 1004-5). The diacritic points are generally added. The method of transcription is phonetic.

The Book of Isaiah: the Hebrew text written in the Arabic character, with the Arabic translation and Commentary of Yefeth.

The following portions of the Hebrew text are preserved: ch. iii. 4; v. 2—13; xiii. 9—11; xiii. 16—22 (end. *עֲתָה, עֲתָה*); xiv. 1-2; xvi. 9; xxxvii. 4—7; xxxvii. 17—20; xxxvii. 24—xxxviii. 6; xxxviii. 8—xxxix. 4; xl. 13; xl. 21-22; xl. 27—xliv. 11 (end: *חָלָם, חָלָם*); xlv. 15—xlv. 3; xlv. 7—xlix. 18; xlix. 21—25; l. 2-3; l. 5—8 (end: *مَشْفَاطِي*); l. 11—li. 6; li. 16—lii. 2; lii. 13-14; liii. 3-4; liii. 7—9; liv. 1 (beg.: *شوميمَا*)—13; lv. 1—lvi. 5; lvi. 8—lvii. 12.

The tetragrammaton is generally represented by the abbreviation *ما*, but *אדוּנאִי* also stands for *יהוה* in a fairly large number of passages.

On fol. 166*a* is the following entry:—

הקדישו לוי הלוי בן יפת הלוי זנע אל עדת בני מקרא

Appended are two leaves (foll. 186-87) containing the Hebrew text, in Arabic transcription, of Isaiah xxvi. 15 (beg.: *כל*)—xxvii. 13 (end.: *عقودش*). The Hebrew vowel-points and accents are added in red ink. With this fragment, which probably belongs to the tenth century, comp. Or. 2547, foll. 288—290.

For further information on this MS. see Hoerning, *op. cit.*, pp. 28—37.

280.

Or. 2501.—Paper, about $8\frac{1}{8}$ in. by 6, consisting of 251 leaves, with 17 lines to a page. Twenty-six quires, of 10 leaves each (except the first and tenth, which have 8 leaves each, and the second and twenty-sixth, which have

9 and 6 leaves respectively), signed with Hebrew letters and Arabic words on the upper margin of the first page. Rabbinic character. Sixteenth century.

The second part of Yefeth's Arabic Commentary on Isaiah, comprising ch. xxvii. 13—xliv. 5. The pointed Hebrew text (accompanied by an Arabic translation) is embodied.

Heading on fol. 1*b* (mutilated):—

נתלוי אלנו אלתאני מן ספר ישעיהו להחכם
ורבי יפת הלוי הגדול תנצבה

On fol. 251*a*:—

ככל אלנו אלתאני מן ישעיה מן פרש כר ור
יפת הלוי החכם הגדול בישראל תנצבה

The סדרים are marked by ס in the margin at ch. xxvii. 13 (no. 11), fol. 1*b*; xxix. 22 (no. 12), fol. 40*a*; xxxii. 18 (no. 13), fol. 86*a*; xxxv. 10 (no. 14), fol. 120*b*; xxxvii. 20 (no. 15), fol. 138*a*; xl. 1 (no. 16), fol. 171*a*; xli. 27 (no. 17), fol. 211*b*. The numbers were, however, added by a later hand. With the סדרים of this and the following number comp. Ginsburg's list, "Massorah," vol. ii., p. 332*a*.

The beginning and end of the הפטרות are marked in the margin as follows:—

Ch. xl. i., fol. 171*a*:—

אול הפטרה שבת נחמו

Ch. xl. 26, fol. 189*b*:—

אכר הפטרה שבת נחמו

Ch. xl. 27, fol. 191*b* (by a later hand):—

הפטרה לך לך

Ch. xli. 17, fol. 204*b*:—

אכר הפטרה לך לך

Ch. xlii. 1, fol. 213*b*:—

אול הפטרה בראשית

Ch. xlii. 16, fol. 222*b*:—

אכר הפטרה בראשית

Ch. xliii. 21, fol. 242*a*:—

אול הפטרה ויקרא

On fol. 1*a* is recorded the following name of a former owner:—

יוסף כהן בן אברהם ... בן יוסף כהן

The threat is added:—

ארור ננבנו ומכרו ומוחה שמות יוי כעל זה הספר

281.

Or. 2502.—Paper, uniform with the preceding volume in point of size, writing, &c. Twenty-nine quires, of 10 leaves each (except the first and tenth, which have only 3 leaves each, and the nineteenth, which has 9 leaves). Quires 18, 24, and 29 are, however, defective, there being lacunae after foll. 170, 227, and 272. Several leaves at the end are mutilated.

The third part of Yefeth's Arabic Commentary on Isaiah, comprising chs. xliv. 6—lxvi. (wanting part of the com. on chs. lviii. 7; lxvi. 8-9; lxvi. 20-21; besides small portions from the mutilated leaves at the end). The pointed Hebrew text (accompanied by an Arabic translation) is embodied.

Heading (fol. 1*b*):—

בשם יוי נעשה ונצליח נבתרי אלמן בכתאבה
אלנו אלתאלת מן שרה ישעיהו עה מן כלאם כר
ור החכם הגדול יפת הלוי הגדול תנצבה

The סדרים are marked in the margin at ch. xliv. 6 (no. 18), fol. 1*b*; xlv. 17 (no number), fol. 25*b*; xlvi. 2 (no. 19), fol. 47*a*; xlix. 26 (no. 20), fol. 76*a*; lii. 7 (no. 21), fol. 107*a*; lv. 13 (no. 22), fol. 142*a*; lviii. 14 (no. 23), fol. 178*b*; lix. 21 (without a number), fol. 192*a*; lxi. 9 (no. 24), fol. 212*a*; lxv. 9 (no. 25), fol. 248*b*. The numbers have been added by a later hand, as in the preceding volume.

* נתלי, "we shall cause to follow," would be the form expected.

The beginning and end of the הפטרות are marked in the margin as follows:—

Ch. xlv. 6, fol. 1*b*:—

אכר הפטרה ויקרא

Ch. xlix. 14, fol. 69*a*:—

אול הפטרה והיה עקב

Ch. l. 10, fol. 85*a*:—

אכר הפטרה עקב

Ch. li. 12, fol. 97*a*:—

אול הפטרה שופטים

Ch. lii. 10, fol. 108*b*:—

אכר הפטרה שופטים

Ch. liv. 1, fol. 123*b* (by a later hand):—

הפטרה אלה תלדות נח

Ch. liv. 11, fol. 129*a*:—

אול הפטרה ראה

Ch. lv. 4, fol. 136*b*:—

אכר הפטרה נח וראה ויבא הן גור

Ch. lxi. 10, fol. 212*b*:—

אול הפטרה אתם נצבים

On fol. 1*a* are the following two names of former owners:—

1. יוסף כהן בן אברהם כהן בן יוסף כהן

2. שמואל בן יהודה בן שמואל

282.

Or. 2505.—Paper, about $7\frac{1}{4}$ in. by $5\frac{3}{8}$, consisting of 99 leaves, with mostly 16 lines to a page.

I. Foll. 1—30. Three quires (nos. 5, 16, 19) of 10 leaves each, signed with Hebrew letters on the upper (inner) margin of the first page. Rabbinic character. Sixteenth century.

Fragments of Yefeth's Arabic Commentary on Isaiah, viz., on chs. xlvii. 14—xlvi. 14; lvii. 15—lviii. 7; lix. 20—lx. 18.

The pointed Hebrew text of chs. xlvi. 1—14; lvii. 15 [beg.: וקרוש]—lviii. 7; lix. 21—lx. 18, is embodied, each verse being followed by an Arabic translation. A later hand has indicated the Hebrew text by the word נץ in the margin.

The סדר at ch. xlvi. 2 is marked with an ornamental ס in the margin, fol. 2*a*. The number, 21, appears to have been added by a later hand. It is the 19th סדר in MS. Or. 2502 (fol. 47*a*), and the 20th סדר in the usual Masoretic list (Ginsburg's "Massorah," vol. ii., p. 332*a*).

II. Foll. 31—80. Five quires, nos. 3—7, of 10 leaves each, signed with Hebrew letters and Arabic words on the upper margin of the first page. Square and Rabbinic character. Fifteenth century.

A fragment of Yefeth's Arabic Commentary on Ezekiel (compare Or. 5062 and 2549, II.), viz., on chs. i. 25—vi. 13.

The pointed and accented Hebrew text of chs. i. 26—vi. 13 is embodied, each verse being followed by an Arabic translation.

The following Masoretic notes occur in this fragment:—

1. The readings of the קרי on chs. iii. 15 (fol. 46*a*), 20 (fol. 51*a*); iv. 6 (fol. 57*b*); vi. 3 (fol. 75*b*).

2. On בעצבון, תאכלנה, ch. iv. 12 (fol. 61*b*), תאכלנה וענת, Ginsburg's "Massorah," letter א, § 474 (vol. i., p. 54*a*).

III. Foll. 81—87. Five detached and two consecutive leaves. Square and Rabbinic character. Fifteenth century.

Fragments of Yefeth's Commentary on Hosea, viz., on chs. i. 2; vi. 5—7; vii. 6, 9—11; viii. 6—7; xii. 4—7.

The pointed Hebrew text of chs. vi. 6—7; vii. 10—11; viii. 7; xii. 6—7, is embodied, each verse being followed by an Arabic translation.

IV. Foll. 88—97. A single quire, numbered י on the upper (inner) margin of the

first page. Square and Rabbinic character, probably of the sixteenth century. Similar to no. I.

A fragment of Yefeth's Arabic Commentary on Amos, viz., on chs. vi. 7—vii. 13.

The pointed Hebrew text of chs. vi. 8—vii. 5 is embodied, each verse being followed by an Arabic translation.

There is one Masoretic note in this fragment, *ז' דס* on *ל'רב*, ch. vii. 4 (fol. 97*b*). The other passage, where *ל'רב* occurs written defectively, is Prov. xxv. 8. Compare Ginsburg's "Massorah," letter *ר*, § 326 (vol. ii., p. 576*a*).

פנל is written at the head of Amos vii. 1, fol. 95*b*.

V. Foll. 98 and 99. Two detached leaves. Square and Rabbinic character. Fifteenth century. Apparently the same hand as no. III.

Fragments of the same Commentary on Amos, viz., on ch. viii. 5-6, 8—10.

The pointed Hebrew text of ch. viii. 6 and 9-10 is embodied, each verse being followed by an Arabic translation.

283.

Or. 2549.—Paper, about 8½ in. by 6¾, consisting of 308 leaves, with 12 to 20 lines to a page. The quires were originally signed with Arabic numerals on the left-hand upper corner of the first leaf, but only a very few of the signatures are preserved (*تاسعة* on fol. 47*a*, *عاشرة* on fol. 57*a*). Besides the missing portions at the beginning and the end, there are lacunae after foll. 8, 27, 67, 78, 84, 85, 87, 88, 89, 90, 96, 97, 105, 111, 132, 140 (end of first part of the MS.), 148, 155, 156, 225, 233, 234, 238, 269, 288, 294, 296, 298, 301. A good many of the extant leaves are more or less mutilated. Two different Arabic hands of the eleventh century.

It contains:—

I. An Arabic Commentary on Jeremiah, apparently by Yefeth (compare Or. 2503, 2504), viz., chs. ii. 17—31; iii. 17—v. 9; v. 14—ix. 2; ix. 25—x. 25; xi. 6—20; xxiii. 2—4, 7—10, 17—19, 22—25; xxxi. 6—7, 21—22; xxxi. 33—xxxii. 9; xxxii. 12—15, 22—44; xxxiii. 9—26; xxxiv. 2—xxxvi. 31; xxxvii. 1—xxxviii. 5.

II. The same author's Arabic Commentary (in a different hand) on Ezekiel (compare Or. 2502, II., and Or. 5062), chs. iii. 18—iv. 10; iv. 15—v. 15; vi. 1—5; vi. 7—xvi. 5; xvi. 7—27, 29—30, 36—45; xvi. 51—xix. 7; xix. 1—xx. 38; xx. 43—xxi. 18; xlv. 11—15, 20—27; xlv. 5—20.

The Hebrew text is in both parts written (phonetically) in large Arabic characters, and is provided with the Hebrew vowel-points and accents (in red ink). An Arabic translation accompanies each verse.

The *סדרים* are, so far as they are marked, in agreement with the usual Masoretic list, with the exception of Ezekiel x. 1, which is noted as the beginning of the fourth *סדר* (*سدر [رابع]*) on fol. 178*b*.

It will be useful to give the beginnings and endings of the two parts of the MS.:—

Fol. 1*a* (on Jeremiah ii. 16):

شيا بعد شي كذاك كان مصرايم يرعون يسرايل وقت
بعد وقت وقوله قد تود يشير الى الملوك الخ

Fol. 140*b* (in comments on Jeremiah xxxviii. 5, end of fragment):

قد صم عنده ان قول يرميا هو حق لا شك فيه
وقوله كى ابن هپاليم

Fol. 141*a* (beginning of comment on Ezekiel iii. 18, the first line of the page being mutilated):

قدم ذكر الطالع لانه قد يكون قد توني على المعاصي

Fol. 308*b* (in the comments on Ezekiel xlv. 18—20, end of fragment):

وقال في المذبح: *על* *העזריאל* (?) *בחיבר*

284.

Or. 2503.—Paper, about 7½ in. by 5¼, consisting of 252 leaves, with 16 lines to a page. Two single leaves (foll. 1 and 2), and 29 quires (foll. 3—252), signed with Hebrew letters on the right-hand upper corner of the first page. The quires originally consisted of 10 leaves each; but nos. 1—6, 8, 10-11, 14-15, 19, 25, are imperfect, there being lacunae after foll. 1, 2, 8, 9, 18, 23, 35, 38, 46, 57, 69, 75, 83, 103, 111, 117, 149, 151, 153, 204, and 212. Square and Rabbinic character. Fifteenth century.

The same Arabic Commentary on Jeremiah, chs. xiv. 19—22; xv. 9-10; xxvi. 1—lii. 16.

The pointed Hebrew text is embodied, viz., chs. xiv. 19 [beg.: קנה]—22; xv. 9 [beg.: ושאריה], printed text: ושאריהם—10; xxvi. 1—16, 20; xxvi. 24—xxviii. 1; xxviii. 12—xxix. 9; xxix. 19 [beg.: ושלח]—xxx. 17; xxx. 22—xxxi. 4; xxxi. 8, 22 [breaking off with: ער]; xxxi. 23 [beg.: והנה]—xxxii. 9; xxxii. 32—xxxiii. 11; xxxiii. 14—xxxiv. 1; xxxiv. 8 [beg.: בירושלם]—xxxv. 7 [breaking off with: תבני]; xxxv. 12—xxxvii. 12; xxxvii. 15—xxxviii. 13; xxxviii. 22—xxxix. 5; xxxix. 9—xliv. 13; xliv. 16—21 [breaking off with: מלביקם], 26—30; xlv. 4—l. 2, l. 4—18; l. 21—lii. 18 [breaking off with the first ואת]. An Arabic translation is added to each verse.

The סדרים are marked with an ornamental ס in the margin, in entire agreement with the usual Masorah (Ginsburg, vol. ii., p. 332, where for xlviii. 12 read xlix. 2[?]), at chs. xiv. 22 (no. 8), fol. 1*a*;

xxvii. 5 (no. 15), fol. 11*b*; xxix. 7 (no. 16), fol. 22*b*; xxx. 9 (no. 17), fol. 32*b*; xxxi. 33 (no. 18), fol. 51*a*; xxxiii. 16 (no. 20), fol. 70*a*; xxxvi. 26 (no. 22), fol. 96*b*; xxxviii. 8 (no. 23), fol. 110*a*; xxxix. 18 (no. 24), fol. 120*b*; xlii. 12 (no. 25), fol. 137*a*; xlv. 20 (no. 26), fol. 151*b*; xlvi. 27 (no. 27), fol. 165*b*; xlix. 2 (no. 28), fol. 186*a*; l. 5 (no. 29), fol. 205*b*; li. 10 (no. 30), fol. 226*a*; li. 59 (no. 31), fol. 243*b*.

With this usual list compare the סדרים in the next number.

The readings of the קרי are given in the margin.

The following notes occur in the margin of the MS.

1. By a contemporary hand:—

Against ch. xxix. 8, fol. 23*b*:

ומן הדא אלפסוק עמלו חכמי האמת אן יצלו צלאת אלגשם וצלאת אלמל ...

2. By later hands:—

Against ch. xxx. 4, fol. 30*b*:

הפטארת אלה הדברים

” ” xxxi. 14, fol. 42*b*:

אכר הפטארת אלה הדברים
(in yellow ink) אכר הפטרת וישב יעקב

” ” xxxii. 39, fol. 60*b*:

אכר הפטארתית (sic) ואתחנן

” ” xxxiii. 1, fol. 64*b*:

אול נצף צו ב

” ” xxxiii. 26, fol. 73*a*:

אכר נצף צו ב

” ” xxxv. 18, fol. 86*b*:

תגליק הפש ואלה המשפטים

” ” xxxv. 19, fol. 87*a* (another rite):

אכר הפ ואלה המשפטים

On fol. 3*a* there is (besides a not sufficiently readable entry) the name of אליהו בן שלמה בן שמואל בן אליהו בן אהרן בן יצחק בן אליהו הנודע בית פירון

^a For עלמו?

285.

Or. 2504.—Paper, about $7\frac{1}{8}$ in. by $5\frac{1}{2}$, consisting of 142 leaves, with 24 lines to a page. Foll. 1—2 are the remnant of what was probably the first quire; and foll. 3—142 form quires 7—21, which originally contained 10 leaves each, only quires 7 and 21 are now imperfect. There were signatures in Hebrew letters on the right-hand upper corner of the first page in each quire, but these are now either wholly lost or only imperfectly preserved. Foll. 3, 127, 128, 136, 137, and 139—141 are more or less mutilated; and of foll. 138 and 142 only small portions are preserved. Rabbinic square character of apparently the fourteenth century. Foll. 13—26 have been supplied by a later hand.

The same Arabic Commentary on Jeremiah xxvi. 20—xxvii. 5 and xxxiii. 17—lii. 31. Of the Hebrew text only the opening word, or words, of each verse are given, an Arabic translation being added. The later leaves (foll. 13—26) embody the full Hebrew text of chs. xxxv. 6—xxxvi. 31, the vowel-points being added for the most part.

The סדרים are marked with an ornamental ס in the margin at chs. xxxv. 10 (no. 20), fol. 13*b*; xxxviii. 10 (no. 22), fol. 35*b* [ס is, however, also placed against xxxviii. 8, fol. 35*a*]; xxxix. 18 (no. 23), fol. 44*a*; xlii. 12 (no. 24), fol. 54*a*; xliv. 20 (no. 25), fol. 63*b*; xlvi. 27 (no. 26), fol. 75*b*; xlix. 2 (no. 27), fol. 90*a*; l. 5 (no. 28), fol. 105*a*; li. 10 (no. 29), fol. 119*b*; li. 59 (no. 30), fol. 131*a*.

With the above compare the סדרים as marked in the preceding number in agreement with the usual Masoretic divisions.

286.

Or. 5062.—Paper, about $8\frac{7}{8}$ in. by 6, consisting of 238 leaves, with 21 lines to a page. The quires are arranged in two

groups, comprising respectively foll. 1—119 and 120—238. In the former group the first extant number of a quire is נ on the right-hand upper corner of fol. 16*a*, and the last is י on fol. 113*a*. In the latter group the extant numbering begins with ב on fol. 128*a*, and ends with י on fol. 228*a*. Another group of quires may have preceded the two that are preserved (see the remark near the end of this description). The quires contained originally 10 leaves each; but the MS. is now defective at the beginning and the end, and there are lacunae after foll. 6, 63, 92, 119, 147, 152, 165, 176, 199, and 221. Written in an oriental square Rabbinic hand. Dated in the month of Dhul-Ḳa'dah, A.H. 863 (A.D. 1459). Several leaves are mutilated.

A large portion of Yefeth's* Arabic Commentary on Ezekiel, comprising (with the deduction of several lacunae, *vide supra*) ch. xxvi. 7 to the end. Of the Hebrew text only the opening word or words are given in the body of the pages, but the full text has been added in the margin in a similar contemporary hand. An Arabic translation is given of each verse.

Fol. 1*a* begins with the Arabic translation of ch. xxvi. 7, which is as follows:—

פֶּאן כְּדָא קֵאל אֶלְרֵב אֶלְלֵאָה הָא אֶנָּא מְנִיב אֵלִי
צֵר בְּכַתְנָצֵר מֶלֶךְ בְּבֵל מִן אֶלְעֵרָאק מֶלֶךְ אֶלְמִלוּךְ
בְּכִיל וּבְרַכְבּ וּבְפִוּאֵרְס וְנוֹק וְשַׁעֵב עֵמִים כְּתִיר :

The MS. ends in the middle of the remarks on the last verse of the book:—

וְקֵאל מִפְּסֵר אֶכְרֵ אֵן אֶסְמֵהָ שְׁמָהּ כִּאֲנֵה יְקוּל
אֶלּוּאֶחֶד אֵלִי צֵאֲחָבָה נִמְצֵי אֵלִי תֵם פִּיכֹן אֶלְאֶשְׁאֶרָה

* Compare *e.g.* the remarks on ch. xxxvii. 2 (fol. 104) with Daniel xii. 2 (edit. D. S. Margoliouth). There are various references to the author's Commentary on the תורה (*e.g.* fol. 187*b*, 218*a*) and other Biblical books; but the fragmentary state of the Museum Karaitic MSS. makes identification impossible in most cases. אֶלְפִּיּוּבִי is argued against on foll. 214*b*, 231*b*.

אֲבֵרָא אֵלֵי יְרוּשָׁלַיִם וְקִיל דְכָר אֲסִמְיָה לְכֶם פִּי הִדְרָה
 אֲלִמְוִזֵעַ לֹאן קִד סְמָאָהָ נִירָה חֲפָצִי בָּהּ
 (catchword: כסא)

Some of the vowel-signs, &c., of the above quotation appear strange.

The סדרים (marked by ס and an enumeration by means of Hebrew letters) agree, so far as the marginal notes are preserved, with the usual Masoretic list.

On fol. 119*b* is the following colophon:—

... אֲלֵנָּה אֲלֵתָאנִי יוֹם אֲלֵתָנִין אֲלֵמְבָאָרְךָ סָאָדָס
 וְעֵשְׂרִין מִן שְׁהַר דִּי אֲלֵקְעָדָה סְנָה תִּלְתָּה וְסֵתִין וְתִמְבָּאָן
 מֵאִידָה לְקִרְן זְעֵר' תִּשְׁבֵּר בְּמָה' אֲמִן
 כְּתִבְתִּי אֲנִי הָעֵבֶד הַצֵּעִיר יוֹסֵף בֶּן הַשָּׂר הַגְּדוֹל בְּעַם
 הָאֵל מֶר' וְרַבִּי אֲלֵעֹזֶר † בֶּן הַשָּׂר הַגְּדוֹל בְּעַם הָאֵל
 מֶר' וְרַבִּי יִפְתָּה יִרְחִמֵם צוּרִם ... בְּמִדְיָנָה הַבְּחִירָה
 (the rest not sufficiently legible).

The first part of Ezekiel with Commentary may possibly have been contained in the same MS.

On fol. 237*a* (after the Arabic translation of the last verse of Ezekiel):—

אֲרַעֵג סְכוּם הַפְּסוּקִים שֶׁל יִחְזָקָאֵל אֶלֶף וּמֵאֵתַיִם שְׁלֹשָׁה
 וּשְׁבַעִים

287.

Or. 2400.—Paper, about 8 $\frac{7}{8}$ in. by 6, consisting of 116 leaves. The pages are numbered with Hebrew letters. Square and Rabbinic oriental character of the nineteenth century. Fol. 79*b* is by a different hand from the rest of the MS.

It contains the first four books of the Minor Prophets, accompanied by Yefeth's Arabic translation and commentary (the unpointed Hebrew text being written in red ink):—

Hosea, fol. 1*b*; Joel, fol. 63*b*; Amos, fol. 79*b*; Obadiah, fol. 110*b*.

† The name is no longer clear.

The heading of the MS.:—

(אלגזו אלאל מן שרה ספר תרי עשר מן כלאם
 אלשיך אלפאצל החכם הנבון מר' ורב' יפת הלוי
 דמכונה באבו עלי הבצרי תנצבה אנט)

is followed by a short general introduction on the advantages (eight in number) to be derived from the mission of the prophets.

Colophon at the end of the volume:—

תם ספר עבדיה עה ויתלוח ספר יונה עה והו
 אלספר אלכאמס

For the other eight books see the next number.

288.

Or. 2401.—Paper, about 7 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$, consisting of 261 leaves, with 19 lines to a page. The quires, which for the most part contain 10 leaves each, were marked with Hebrew letters on the right-hand upper corner of the first page, but the enumeration has been partly cut away. Written in two similar hands, each square and Rabbinic (*vide infra*); finished on Sunday, the 20th of Adar I., A.M. 5448 = Rabī II., A.H. 1099 (A.D. 1688).

Yefeth's Arabic Commentary on the Minor Prophets, books v.—xii., the unpointed Hebrew text (with an Arabic translation) being embodied.

Jonah, fol. 1*b*; Micah, fol. 20*a*; Nahum, fol. 62*a*; Habakkuk, fol. 78*b*; Zephaniah, fol. 103*a*; Haggai, fol. 128*a*; Zechariah, fol. 143*b*; Malachi, fol. 234*a*.

At the end of Haggai (fol. 142*b*):—

כִּמְלֵךְ שֶׁרַח חֲנִי עֵה וְכֹאן אֲלֵפְרוּג מְנָה יוֹם אֲלֵאֲחֵד
 סֵתָה פִּי חֲדָשׁ אֲדָר רֵאשׁוֹן סְנָה הִתְמַח לְבְרִיאַת
 הָעוֹלָם וְכֵתֵב אוֹתוֹ הֵעַ הַצֵּ מְכַל בְּנֵי הָעִיר שְׁמוּאֵל
 מְלַמֵּד בֶּן כְּהֵר בְּרוּךְ רוּפָא יֵצוּ פִּי אֲרִץ מְצָרִים

Samuel b. Barukh, therefore, finished this part of the MS. on Sunday, the 6th of Adar I., A.M. 5448 (A.D. 1688).

At the end of Malachi (fol. 261a):—

ככל שרח ספֶר תְּרִי עֶשֶׂר בעזרת האל הנוכל
 לחייבים טובות: ושלום
 וכאן אלפרונ מנה יום אלאחד עשרין פי חדש אדר
 ראשון סנה התכנה ליצירה אלמואפק לשהר רביע
 אלב' כן סנה אלף צַט לישמעאל ושלום על ישראל
 וכתב היה הדל הנבזה ... ברוך רופא חון סופר
 יצו נז המנ' כמהר אלעזר חון ידע רופא נע בן כִּנֵּק
 מר' ור' אהרן הרופא נע בן כִּנֵּק מר' ור' יהודה הדן
 נע בן כִּנֵּק מר' ור' יוסף נע הנודעים בביתה עמרם
 נע תנצבה אמן ואמן

Foll. 143—261 were accordingly written by Barukh, the father of the preceding scribe, who finished it a fortnight after the completion of foll. 1—142.

On fol. 143a is the following entry:—

רסם ספרי [תרי] עשר כן יונה לאוכרה עלי אלפקיר
 אלחקיר אברדם רופא' לכהר החכם דניאל הרופא
 פירח יצו פי סנה התכנץ ושלום

The MS., therefore, passed into the possession of Daniel ha-Rōfē Pērōz in 1689.

289.

Or. 2550.—Paper, about 8½ in. by 7, consisting of 120 leaves, with 11 to 14 lines in a page. In its complete state, the MS. consisted of about 24 quires of 10 leaves each, but only quires 7 and 14—17 are now perfect. Quires 1—5 and 19—23 are entirely lost, and the rest are more or less imperfect. Besides the missing portion at the beginning, leaves are wanting after foll. 18, 26, 35, 41, 59, 67, 107, and 116. One leaf is also missing at the end. Most of the extant leaves are more or less mutilated, the best preserved part of the volume being foll. 78—116. The MS. was apparently written by the same hand as Or. 2554 and 2548, and it, therefore, belongs to the earlier part of the eleventh century.

* This note may possibly consist of two entries in the same hand, the first ending where marked. Each part occupies two lines in the MS.

It contains fragments of the Minor Prophets: the Hebrew text in an Arabic phonetic transcription, with the Arabic translation and commentary of Yefeth.

The following portions of the Hebrew text are preserved: Habakkuk iii. 14—19; Zechariah i. 1—ii. 7; ii. 9 (beg.: كسذوم)—iii. 5; iii. 8—20; Haggai i. 3—ii. 3; ii. 10—23; Zechariah i. 1—17; ii. 4—iii. 2; iii. 5—viii. 10; viii. 13—ix. 1; Malachi iii. 23-24.

The tetragrammaton is rendered by the abbreviation ما in most instances, though in some cases اذونى stands for it.

For further information on this MS. see Hoerning, *British Museum Karaite MSS.*, pp. 38—44.

290.

Or. 2551.—Paper, about 8½ in. by 7, consisting of 113 leaves, with 13 to 16 lines to a page. Several leaves are more or less badly damaged. Five different Naskhi hands of the eleventh century.

Five fragments of the Psalms, each with an Arabic translation and commentary:—

I. Foll. 1—30, containing Pss. li. 3—15, 19—20; lii. 3—5; lii. 7—liv. 9; lv. 10; lv. 12—lvi. 2; lvi. 5-6; lxv. 6—10; lxvi. 7—19; lxvii. 7—lxviii. 3.

The Hebrew text is written in large Arabic characters, and is provided with the Hebrew vowel-points in red. Against the translation of a verse is written in the margin in red العبارة, and against the portions of the commentary المعنى (in some cases النظم).

The translation and part of the comment belonging to Psalm li. 4 (fol. 2a) may be given as a specimen:—

كثراغسلني من ذنبي يعني كثر في ان تغسلني من
 ذنبي وطهرني من خطيبي. اراد انني خائف ان ذنبي

لكثرة لا تزيل عني المطالبة به الا بعد ان يجرى على
 محن كثيرة لانه مثل الطبع في الثوب او مثل الوسخ
 الكثير الذي قد اجتمع فيه فليس يزول الا بعد الغسل
 الكثير وانا اوثران تمحضه عني في الدنيا بالمحن لاخلص
 في الاخرة من المطالبة به

The method of transcribing the Hebrew text into Arabic characters in this, as also in the following fragments, is largely phonetic.

II. Foll. 31—56, containing Pss. lxxviii. 49—lxxix. 4; lxxx. 18—lxxxii. 5; lxxxii. 10—lxxxii. 6; lxxxv. 3—lxxxvi. 5; lxxxvii. 1—lxxxviii. 1. The translation and commentary of this and the following portion are by Yefeth. The Hebrew text is in both portions provided both with the Hebrew vowel-points and accents in red.

III. Foll. 57—101, containing Pss. xc. 3—15; xcix. 6—ci. 6; cii. 9—ciii. 1; ciii. 9—civ. 12; cxix. 117—140; cxix. 155—cxx. 4; cxxxii. 10—cxxxv. 11.

IV. Fol. 102, containing Ps. cv. 11—15. The Hebrew text is provided with both vowel-points and accents in red. The translation is not in full agreement with that of Yefeth as published by Bargès (Paris, 1861).

Translation of cv. 11, 12 :—

قولا لك اعطي ارض الشام حطة نخلتكم عند كونهم
 رهطا عددا يسيرا ومجاورين بها .

V. Foll. 103—113, containing Pss. cxix. 42, 44—50; cxxi. 7—cxxii. 1; cxxix. 4—cxxxii. 5; cxxxii. 7, 9; cxxxviii. 7—cxxxix. 2.

As a specimen the translation and comment of Ps. cxix. 42 (fol. 103a) may be given :—

ومكنني من ان اجاوب معيري بكلام حق بين لانني
 وثقت بكلامك . تفسير .

اراد مكني من اجابة من كان يعيرني بالجهل والضلال
 ... بكلام حق ابين به انني لست كذلك جزا ايماني
 وثقتي بكتبك .

291.

Or. 2521.—Paper, about $7\frac{1}{4}$ in. by $5\frac{1}{4}$, consisting of 166 leaves, with 16 lines to a page. Eighteen quires, but unsigned. Leaves are wanting after foll. 37, 48, 49, 54, and 61. Large Rabbinic character. Dated Damascus, Thursday, the 26th day in 'Omer, A. Contr. 1843 (A.D. 1532). Fol. 166 has been supplied by a later hand.

The Psalms of the weekly Parashiyoth of Numbers and Deuteronomy, according to the Karaite ritual. Unpointed Hebrew text, with Yefeth's Arabic translation and commentary.

The following is a list of the Psalms translated and explained :—

Pss. lxxx., פרשת במדבר, fol. 1a, wanting verse 1; lxvii., פ' נשא את ראש, fol. 10b; xxvii., פ' שלח לך, fol. 24b; xc., פ' ויקח קרח, fol. 29b, wanting vv. 20-21; li., זאת דקת התורה, fol. 41b, wanting vv. 11-12, 15—18; lxxxiii., פ' וירא בלק, fol. 51b; cxix. 121—128, פ' פנחס, fol. 61a, wanting vv. 123—125; cxv., פ' ראשי המטות, fol. 63b; lxxvii., פ' אלה מסעי, fol. 75a; xix., פ' ואתה נ, fol. 89b; cxix., 105—112, פ' והיה עקב, fol. 110a; xxiv., פ' שופטים, fol. 113b; lviii., פ' כי תצא, fol. 130b; cxlix., פ' אתם, fol. 139b; xl., פ' והיה כי תבוא, fol. 143a; xxvii., פ' האזינו, fol. 152b; lxxvii., פ' וזאת הברכה, fol. 162b.

This list is in complete agreement with the list in the Prayer-book, MS. Or. 2531, foll. 9b—13a, where, however, פ' מטות is by mistake omitted.

At the end of בלק (fol. 61a) :

ברוך יי לעולם אמן ואמן . תם יקרא ושלמות
 ויקדש . ושלום .

Similar directions are given after several other Psalms (e.g. foll. 63b, 75a).

The colophon after the Psalms belonging

to the Book of Numbers (fol. 88) is as follows:—

נשלם ספר שרח מואמר פרשיות של ספר במדבר בעזרת כי שבישראל בחד בשבוע לפני יי תמהרו .
הוא יום חמישי בשבוע והוא ששה ועשרים פי אלעזר
שנת אלף ושמונה מאות וארבעים ושלושה שנים
לשטרות בעיר דמשק ש' נ' א' ופ' מוש' ושלום
וכתב אתו הע' הצ' ... שלמה בן ... דוד החון ...
בן ... הזקן הנכבד אברהם אשר חיה משרת ביר' עיר
הק' ונטמן בה ... הנודע באבן אלכאזרוני נע' אמן ואמן

On fol. 166b is the following owner's note :
מלך אלעבד אלפקיר אברהם פירח משתרא בכמסין
דרהם פצה ושלום

292.

Or. 2402.—Paper, about 7½ in. by 5, consisting of 190 leaves, with 21 lines to a full page. The pages of foll. 3—186 are numbered with Hebrew letters and Arabic ciphers. Square and Rabbinic character. Dated Cairo, Friday, the 21st of Tebeth, A.M. (5)627 (A.D. 1867).

Yefeth's Arabic Commentary on the Book of Proverbs.* The unpointed Hebrew text (accompanied by an Arabic translation) is embodied.

Title (fol. 1a):—

פירוש ספר משלי שלמה בן כלאם אלשיך אלפאצל
אבו עלי אלבצרי תנצבה

Scribe's colophon (fol. 187a):—

כמל שרח ספר משלי שלמה באלתמאם ואלכמאל
וכאן אלפראג בן נקלה פי יום אלנמעה אלמבארך
אך טוב וחסד ירדפוני לח' טבת ... שנת תרכ"ו ...
לפק פה בעיר מצרים יעא על יד הכותב והסופר הצ'
... כתושבי ציון ... משה הלוי ירו' הכתובן פה בקהל
מצרים היו בלאאור ... אברהם הלוי ... הרופא המובהק
... בלאאור ... משה הלוי ... בלאאור ... שמואל
הלוי ... והוא היה כתושבי עיר דמשק יעא ואחכ בא
הוא ובניו וכל משפחתו ונתישב בארץ הקדושה בירושלם
וצל בלאאור אברהם הלוי ... בלאאור אלדו דלר' ...

* On edited portions see note b on the next page.

כתושבי דמשק יעא הקבה זכני להנות בו ונכ זכני
להעתיק עוד ספרים ויצילני מצרתי ושיבני אל ארצי
ואל מולדתי עיר הק' ירושלתו וכו'

On the copyist Moses b. Abraham hal-Levi, see Steinschneider's "Festschrift," p. 213; also Zeitschrift für Hebr. Bibliographie, ii., 78.

After this colophon is (on fol. 187b) the following note:—

והוא כמא ונדתה פה מצרים יעא בקהלתנו הק'
פי אלנניזה פי ורק קדים מקטע אסמא אלחכמים
חכמי בני מקרא יעו אלסאדאת אלעטאם רחמהם
אללה תעאלי אנמעין ... והא אנא נאקלה האהנא
עלי קדר אלמכאן כלמה בכלמה וחרף בחרף כן
גיר נקצאן ולא זיאדה ע' מא ונדתה פי אלורק אלקדים
ונקלתה האהנא כופא מן אלתייע ואנתסאך כלאם
מרתבה רח' את ולאגל אלאתפאע ללאניאל אלתיה
כן בעדנא ושלום

The short account of Karaite doctors here referred to occupies foll. 188a—190a, and is headed:—

בשם יי אל עלום נעשה ונעליח נבתדי אלאן
בתרתיב אלשיך אלרשיד אבו אלהיתי רצי את ענה

Beginning:—

פרכר אסמא בן דכר בן אלעלמא אלקראיין רצי
את ענהם אלדי ונדת להם דכרא

The list begins with 'Anan, and ends with Samuel b. Moses hā-Rofe ham-Maghrībī, who is referred to in the following terms:—

תם מר שמואל בן משה הרופא המערבי צאחב
אלמסאלה ואלנואב וספר מיצות ואיצא מקדמאת עלי
אלמסאלה ואלנואב והו אכר אלעלמא ואלחכמא
ואלמכרשדן אלי אלחק והמשכילים זיהירו וגו' ותם
אן ללקראיין בן אלעלמא אלדי לס ערפנאהם ולא
וקפנא עלי כתבהם: ושלום על ישראל:

See my edition of this Chronicle of Ibn al-Hiti (reprinted from the "Jewish Quarterly Review," 1897).

On fol. 190b is the following rhymed epigram on the Muhammadan doctrine of fate:—

ואיצא ונדת פתוא פי אלמקדר בן ואחד יאודי דל
בן בלאד אלנרב וסאלהא בן עלמא אלמסלמין והאנא

ואצפיהא ונאקלהא מן קטעה ורקא קדימה לינתפע
בהא אל טאלבין

עלמא אלדין דמי דינכס תחיר רדוה באוצה חנתי:
אדא מא קצא רבי בכפרי בזעמכס ולא ירצא בני
פמא ונה חירתי: דעאני וסר אלבאב עני פהל אלי
אלדכול סביל בינו לי בעלאלי קצתי: ארצא באלקצי
פהא אנא ראציא פרבי לא ירצי בכען בלותי: והל לי
רצא מא ליס ירצאה סידי: פקד חרת דלוני עלי כשא
חירתי: אדא שא רבי אלכפר בני משיתא פהא אנא
ראציא באתבאת אלמשייתי: והל לי א... אכתיארא
אן אכאלף חכמה: פבאללה פאשפו באלברהאן גלתי:
אברהם אלקרטיב

293.

Or. 2506-7.—Paper, about 7 in. by 5¼. Two uniform volumes, consisting respectively of 129 and 175 leaves, with 14 lines to a page.

Vol. i. contains, in its present defective form, 17 quires (nos. 5—21), which originally consisted of 10 leaves each; but quires 5—9, 13, 15, and 20, are imperfect, there being lacunae after foll. 8, 9, 12, 16, 17, 25, 33, 65, 78, and 119.

Vol. ii. contains 21 quires of originally 10 leaves each, but quires 1—4, 8, 10—12, 14, and 17—21, are imperfect, there being lacunae after foll. 5, 13, 27, 58, 78, 93, 101, 111, 149, 157, 172, and 173. The MS. is also imperfect at the end.

The quires are in both volumes signed with Hebrew letters and Arabic numerals on the upper margin of the first page. Square and Rabbinic character of the fifteenth century. Fol. 129 in vol. i., and foll. 1 and 18 in vol. ii., have been supplied by somewhat later hands.

The greater part of Yefeth's Arabic Commentary on the Book of Proverbs,^b the pointed

^a For ואצפיהא.

^b Chs i.—iii. of Yefeth's Commentary on Proverbs were published by Israel Günzig (Krakau, 1898), and ch. xxx. was edited, with a Latin translation, by Z. Auerbach (Bonn, 1866).

Hebrew text (accompanied by an Arabic translation) being also given.

Vol. i. contains the following portions of Commentary: chs. iv. 24—vi. 1; vi. 6—9; vi. 12—21; vi. 23—35; viii. 6—36; ix. 7—x. 10; x. 12—xii. 24; xiii. 8—xiv. 11; xiv. 30—xviii. 1; xviii. 19—xix. 9. Of the Hebrew text the following parts are preserved: chs. v. 1—vi. 5; vi. 17—35; viii. 19—29; viii. 32—ix. 3; ix. 10—x. 10; x. 13—xii. 24; xiii. 9—xiv. 11; xiv. 31—xviii. 1; xviii. 20—xix. 9.

At the end (fol. 29a):—

כמל אלנצף אלאל מן שרח ספר משלי מן כלאם
אלשיך אבו עלי אל בצרי נע . תם בען את .

The heading of vol. ii. (fol. 16) is as follows:—

בשם יהיה נעשה ונצליח . אלנצף אלתאני מן שרח
משלי ללשיך אלפאצל אלמעלם אבו עלי אלבצרי
תנצבה

The portions of commentary contained in this volume are on chs. xix. 10—15; xix. 23—xx. 8; xx. 17—xxi. 13; xxi. 14—xxiii. 19; xxiii. 22—xxv. 2; xxv. 4—xxvi. 6; xxvi. 10—28; xxvii. 4—15; xxvii. 17—xxx. 6; xxx. 8—16; xxx. 23—xxxi. 11; xxxi. 15—20; xxxi. 26—31 (imperfect at the end). The preserved parts of the text are chs. xix. 10—16 (as far as נפשו); xix. 23 (beg. : לחיים)—xx. 8; xx. 18—xxi. 13; xxi. 15—xxiii. 20; xxiii. 23—xxv. 2; xxv. 6—xxvi. 7 (as far as שקים); xxvi. 11—28; xxvii. 5—15; xxvii. 18—xxx. 7 (as far as אל); xxx. 10—xxxi. 31.

In ch. xxi. 15 (vol. ii., fol. 28a) the text reads לַאִישׁ, but the translation ללצאלח agrees with the reading of the printed text: לַצִּדִּיק.

The readings of the קרי are, in both volumes, noted in the margin. The סדרים are marked with the letter ס in the margin, the numbers of the sections being indicated by means of Hebrew letters below the ס. Ch. xxii. 20 (vol. ii., fol. 46b) is marked as

the beginning of the sixth סדר, whilst the usual Masoretic lists open a section at verse 21.

The following division into smaller sections occurs in vol. i. : ch. v. 1 (א'), fol. 1*b*; v. 7 (ב'), fol. 3*b*; vi. 1 (ג'), fol. 8*a*; ix. 1 (ד'), fol. 25*b*; ix. 10 (ה'), fol. 27*a*; x. 1 (ו'), fol. 29*b*.

A later hand has added the numbers of the chapters as given in the printed text.

294.

Or. 2553.—Paper, about 8½ in. by 6½, consisting of 132 leaves, with 14 or 15 lines to a full page. Several leaves are more or less badly damaged. Naskhi hand of the eleventh century. Fragmentary.

Proverbs, chs. ii. 1—iii. 5; iii. 13—18, 22—32; iv. 1—19, 23—27; vii. 1—viii. 9; viii. 32—ix. 5; x. 1—4, 8—20, 25—28; xi. 5—7, 12—26; xii. 5—xiii. 7; xiii. 11—xiv. 16; xiv. 24—xv. 22; xvi. 3—5, 12—26, 27—31; xvii. 5-6, 15-16, 24—26; xviii. 2—xix. 3; xix. 7—15, 20—29; xx. 12—23; xxi. 8—21; xxii. 5—xxiv. 14; xxvii. 8—20; xxix. 11—23; xxxi. 1—29. Hebrew text written in the Arabic character and provided with vowel-points and accents (in red), with Yefeth's Arabic translation and commentary.

295.

Or. 2510.—Paper, about 7½ in. by 5½, consisting of 127 leaves, with 16 lines to a page. Twenty quires, nos. 1—18, 20—21, originally of 10 leaves each; but with the exception of quires 3, 13, 18, and 20, all are imperfect, there being lacunae after foll. 1, 2, 3, 9, 19, 20, 23, 27, 28, 32, 33, 36, 37, 45, 49, 50, 51, 57, 59, 72, 73, 75, 79, 81, 89, 98, and 108. The quires are signed with Hebrew letters and Arabic words on the upper margin of

the first page. Square and Rabbinic character. Fifteenth century.

The former half of Yefeth's Arabic Commentary on Job, containing fragments of the introduction and chs. i.—xxii.

The pointed Hebrew text is embodied, viz., chs. i. 2 [beg.: וְהָלַחַשׁ]—12; i. 16 [beg.: כְּרִבְרִי]—ii. 10; ii. 12; iii. 10—17; iii. 23—iv. 7; iv. 12—14; v. 4—12; v. 24; vi. 27—vii. 3; vii. 17—20; viii. 7—ix. 4; ix. 12 [beg.: יִאֲבִיר]—19, 22-23, 31-32; x. 2—22; xi. 15—xii. 3; xii. 9—xiv. 3; xiv. 22; xv. 5—14 [as far as וְהָלַחַשׁ], 17—28; xv. 33—xvi. 2; xvi. 7—xvii. 9; xvii. 12—xix. 4; xix. 6—xx. 9; xxi. 14—xxii. 29. An Arabic translation is added to each verse.

The readings of the קרי are given in the margin on words in chs. i. 21 (fol. 13*a*); vi. 29 (fol. 34*b*); vii. 1 (fol. 35*b*); ix. 13 (fol. 46*b*); x. 20 (fol. 57*a*); xiii. 15 (fol. 68*b*); xv. 22 (fol. 78*a*); xvi. 16 (fol. 84*b*); xviii. 13 [בְּרוּ כֵתוּבָה בְּרוּי קַ] (fol. 95*b*); xix. 29 (fol. 106*a*); xxi. 20 (fol. 110*b*); xxii. 24 [יִשִּׁית כֵּתוּבָה וְשִׁית קַ] the printed text reads וְשִׁית] (fol. 126*a*).

The סדרים are marked with ס in the margin, and in agreement with the usual Masoretic lists, at chs. xi. 19 (no. 3), fol. 59*a*, and xvii. 9 (no. 4), fol. 89*b*. The numbers are due to a later hand.

The following division into smaller sections is indicated in the margin: iv. 1 (ב'), fol. 25*b*; ix. 1 (ה'), fol. 44*b*; xii. 1 (ז'), fol. 59*b*; xvi. 1, (ט'), fol. 81*b*; xix. 1 (א'), partially erased, fol. 98*b*; xx. 1 (יב'), fol. 107*a*; xxii. 1 (יד'), fol. 117*b*.

The numbers of the chapters of the printed text have been added by a later hand.

On fol. 41*b* is the following entry of a former owner:—

אני הני' הצ' שמואל פירח א' אליהו החכם א' שלמה
א' שמואל א' אליהו א' אהרן אשר הקדיש ספר תורה
ובגדים נחמדים לתפארה נו' בן עזר א' נ' ס' תלצב'ה

296.

Or. 2511.—Paper, about $7\frac{1}{2}$ in. by $5\frac{3}{8}$, consisting of 150 leaves, with 14 lines to a page. Eighteen quires, nos. 1-2, 4—19, originally of 10 leaves each (except the 18th, which although imperfect, has 11 leaves); but with the exception of quires 6—8, 11—12, and 17, all are imperfect, there being lacunae after foll. 7, 8, 16, 22, 53, 71, 91, 99, 107, 115, 119, 133, and 143. The quires are signed with Hebrew letters and Arabic words on the upper margin of the first page. Square and Rabbinic character. Fifteenth century. The writing is similar to that of MSS. Or. 2399; 2461; 2465, 1.; 2466, foll. 84—120.

The latter half of Yefeth's Arabic Commentary on Job, viz., chs. xxiii.—xlii.

Title, fol. 1a:—

שרה אלנצף אלתאני
מן שרה איוב ללמעלם
אבו עלי אלנצרי ריח

Heading, fol. 1b:—

בשם יי אל עולם
תפסיר אלנצף אלתאני מן שרה ספר איוב

The pointed Hebrew text is embodied, viz., chs. xxiii. 1—xxiv. 4; xxv. 3—5; xxvii. 16—xxviii. 18; xxix. 1—11; xxix. 15—xxxii. 13; xxxii. 20—xxxvi. 22; xxxvi. 26—xxxvii. 11; xxxvii. 18—xxxviii. 7; xxxviii. 16—34; xxxviii. 38—xxxix. 8; xxxix. 19—xli. 2; xli. 5—xlii. 7; xlii. 9—17. An Arabic translation is added to each verse.

The readings of the קרי are given in the margin on words in chs. xxiv. 1 (fol. 6a); xxx. 11 (fol. 28b); xxx. 13 (fol. 29b); xxxi. 20 (fol. 41b); xxxiii. 19 (fol. 59a); xxxiii. 21 (fol. 59a); xxxviii. 1 (fol. 105a); xxxix. 26 (fol. 123a); xxxix. 30 (fol. 123b); xl. 6 (fol. 125b).

One סדר is marked with ס in the margin, and in agreement with the Masorah, at ch. xxxiii. 33 (no. 7), fol. 63a.

The numbers of the chapters of the printed text have been added by a later hand.

On fol. 1a is an owner's entry containing the name:—

אברהם בן שלמה בן שמואל בן אליהו בן אהרן בן
יצחק בן אליהו הנודעים בית פירח

An entry recording the name and genealogy of the same owner is also found on fol. 150b.

In the lower part of the last-mentioned page is the following rhyme:—

לא בר ללארץ מן תקילא" יני תקל אלפין פילא"
ימשי פי אלנרב בשפקתא" כוף עלי אלשרק לא ימילא

297.

Or. 2509.—Paper, about $7\frac{3}{8}$ in. by $5\frac{3}{8}$, consisting of 102 leaves, with 15 lines to a page. Twelve quires, originally of 10 leaves each, except the third, which has 11 leaves. Quires 1-2, 8, 11-12, are imperfect, leaves having been lost after foll. 3, 63, and 101. The quires are signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Square and Rabbinic character. Probably of the beginning of the sixteenth century. Fol. 12 is a recent restoration.

Yefeth's Arabic Commentary on Job, viz., part of the introduction and Commentary on chs. i. 1—v. 25; vi. 1—ix. 19; ix. 21-22.

The pointed and accentuated Hebrew text of chs. i. 1—v. 26; vi. 1—ix. 19; ix. 22, is embodied, each verse being followed by an Arabic translation.

The readings of the קרי on words in i. 10 (fol. 14a); vi. 17 (fol. 69b, ק ירבו כתי ירבו); the printed text reads ירבו; vi. 29 (fol. 73b); vii. 1 (fol. 74b), 5 (fol. 76b); viii. 10 (fol. 87b,

הלא־הם כת' לא קי (הלא־הם), the printed text has הלא־הם are noted in the margin.

This volume has been revised, omissions being supplied and mistakes corrected, in the margin.

298.

Or. 2512.—Paper, measuring from $7\frac{1}{2}$ to $8\frac{1}{4}$ in. by 6, consisting of 58 leaves.

I. Foll. 1—7, with 19 lines to a page. Part of a single quire, signed \aleph on the lower margin of the last page. Square and Rabbinic character. Sixteenth century.

Fragment of Yefeth's Arabic Commentary on Job, viz., part of the introduction and ch. i. 1.

The pointed Hebrew text of ch. i. 1, with an Arabic translation, is embodied.

II. Foll. 8-9, with 25 lines to a page. Square character. Fourteenth century.

The same Commentary on chs. v. 15—vi. 4.

Of the Hebrew text only the opening words of each verse are given. The full Hebrew text, with an Arabic translation, has been added in the margin by a later hand.

On fol. 9a, $\frac{\text{ד}}{\text{ז}}$ in the margin, against v. 27, $\frac{\text{ד}}{\text{ז}}$ in agreement with the usual Masorah (Ginsburg, vol. ii., p. 333a).

III. Foll. 10-11, 12-13. Twenty-four lines to a page. There is a gap after fol. 11. Square character. Fourteenth century.

The same Commentary on chs. viii. 14—22, ix. 9—17.

Of the Hebrew text only the opening words of each verse are given, an Arabic translation being added.

IV. Foll. 14—43. A fragment of the same MS. as no. II. Gaps after foll. 15, 17, 25, and 35. Square character. Fourteenth century.

The same Commentary on chs. x. 13—xi. 5; xii. 22—xiii. 20; xiv. 15—xvii. 10; xviii. 1—xxi. 23; xxi. 34—xxiv. 22.

Of the Hebrew text only the opening words of each verse are given, but the text has been added in full in the margin by a later hand, an Arabic translation following each verse, as in II.

In the margin of fol. 25b, $\frac{\text{ד}}{\text{ז}}$ against ch. xvii. 9; and of fol. 39a, $\frac{\text{ד}}{\text{ז}}$ against ch. xxii. 30, in agreement with the usual Masorah.

V. Foll. 44—47, with 23 or 24 lines to a page. Gap after fol. 45. Square character. Fourteenth century. Foll. 46 and 47 are mutilated.

The same Commentary on chs. xxiv. 6—16; xxvi. 4—14.

Of the Hebrew text only the opening words of each verse are given; an Arabic translation is added.

VI. Foll. 48-49. Square character. Fourteenth century. Part of the same MS. as nos. II. and IV.

The same Commentary on ch. xxxiv. 24—37.

Marginal additions as in nos. II. and IV.

VII. Fol. 50, with 21 lines to a page. The first leaf of a quire, marked \beth on the upper (inner) margin of the first page. Rabbinic character. Sixteenth century.

The same Commentary on ch. xxxv. 13—15.

The pointed Hebrew text and an Arabic translation are embodied.

VIII. Fol. 51. Square character. Fourteenth century. Part of the same MS. as nos. II., IV., and VI. Mutilated in the margin.

The same Commentary on ch. xxxvi. 20—30.

Marginal additions as before.

* The marginal $\frac{\text{ד}}{\text{ז}}$ must (apparently) only be taken to indicate that \aleph is to be put instead of γ , the full reading being הלא־הם, or rather הלא־הם, as in the printed text.

IX. Fol. 52, with 27 or 28 lines to a page. Square character. Fourteenth century.

The same Commentary on ch. xli. 4—12.

Of the Hebrew text only the opening words of each verse are given; an Arabic translation is added.

X. Foll. 53—58, with 19 lines to a page. Part of the fourteenth quire of a MS., with gaps after foll. 53 and 58. The quire is signed \aleph on the upper (inner) margin of the first page and on the lower margin of the last page (fol. 58b). Square and Rabbinic character. Seventeenth century.

The same Commentary on chs. xli. 18—23; xlii. 6—10, 17.

The pointed Hebrew text of chs. xli. 19—23, xlii. 7—11, with an Arabic translation, is embodied.

299.

Or. 2552.—Paper, about $9\frac{1}{4}$ in. by $7\frac{1}{4}$, consisting of 141 leaves, and comprising the following fragments:—

I. Foll. 1—89, with 15 lines to a full page. Naskhi writing of the eleventh century, the Hebrew text being also written in the Arabic character, and provided with the Hebrew vowel-points and accents in red. The method of transcription is phonetic.

This portion contains Job, chs. i. 6; ii. 8—10; iii. 1—3, 10—11; iii. 25—iv. 1; v. 25—vi. 25; xi. 10—11; xi. 15—xii. 8; xii. 21—24; xiii. 27—xiv. 5; xiv. 11—22; xv. 2—3, 5—14; xvi. 19—21; xx. 4—11; xxix. 1—4; xxxi. 7—xxxii. 8; xxxii. 14—xxxiii. 30; xxxiv. 5—9, 20—37; xxxv. 8—15; xxxvi. 3—21, 25—28; xxxvi. 32—xxxvii. 24; xxxviii. 12—32, 37—40; xl. 19—xli. 19: Hebrew text, with Yefeth's Arabic translation and Commentary.

II. Foll. 90—141, with 10 or 12 lines to a page. Fine Naskhi hand of the tenth

century. The latter portions are in a very bad state of preservation, and in many instances hardly legible.

Fragments of an Arabic Commentary on Ecclesiastes and Lamentations, comprising Eccles. i. 1—ii. 10; ii. 13—iv. 16; v. 9—vii. 27; x. 8—xi. 6; xii. 2—12; Lam. ii. 1—16; iv. 5—v. 22. Of the Hebrew text only the first words of verses (in Arabic phonetic transcription) are given, نص being written against these in the margin.

Heading (fol. 90b):—

بشيم حي^ا عولاميم وقيام لناصح نصاحيم
كي^ا موت ناموت^ب وخمايم هنكاريم وتمامه
(بشם חי עולמים וקים לנצח נצחים
כי מות נמות וכמים הנגרים ותמאמה)

Beginning of introduction to Ecclesiastes:—

تبارك الله القديم الازلي الذي لم يزل ولا يزول الاوّل

قبل كلّ اول الخ

Further on:—

ومن تمام مصالحه لنا تدوينه لهذا الكتاب الجليل
على يد وليه سليمان ... بتأييد حتى نطق به وهو زهد
في امور الدنيا الفانية ورغب فيه على امور الاخرة الباقية
وكان غرضه فيه هذين الشيين فصدر في صدر كتابه ذكر
الزهد وختم كتابه بالحث على الامر والنهي وجعل توسط
كتابه تحذيرا الخ

Beginning of translation and Commentary (fol. 92a):—

هذه خطب الجامع ابن داود الملك على مدينة السلم
سما سليمان الجامع لان الله جمع له كل حال سنيه من
حكمة وملك وحسب ونسب ويسار وغير ذلك . واما
ثانيته بلغة العبراني الجامعة فاته يومي الى حكمته التي
هي جامعة جميع فنون الحكم وهو المعرب عنها ..

* The dots of the ي are written over the line in the MS.

^b ب for ت , an Arabism in pronunciation, as regularly in the MS.

The fragments of the Lamentations begin on fol. 121a.

The opening of ch. ii. (same page) is as follows:—

كيف يُغَلِّظُ رَبُّ الْعَالَمِينَ . . . جَمَعَ صِهْيُونَ وَالْقَا فَنَحَرَ
بَنِي إِسْرَائِيلَ إِلَى الْأَرْضِ بَعْدَ أَنْ كَانَ فِي السَّمَاءِ عَلَوًّا وَمَا
رَبِّي . . . فِي يَوْمٍ غَضَبِهِ . . . هَذَا الْبَيْتِ الثَّانِي تَعْدِيدَ عَلَيَّ
الدَّوْلَةَ الَّتِي كَانَتْ ذَوْبِينَ (?) السَّمَاءِ وَنَزَلَتْ إِلَى اسْفَلِ
السَّافِلِينَ الْعِجْ

The comments are short, and deal with the subject-matter of the verses. The style does not appear unlike that of David b. Boaz (see Or. 2403, *etc.*), who is known to have written a Commentary on Ecclesiastes (Ibn al-Hitī, pp. 5, 10).

On fol. 90a is written in Hebrew characters:—

פיה קהלת ואלקטע

Lower down:—

(1) מלך כרדכי הכהן נפעה אללה בה

(2) فِي نُوْبَةٍ عَبْدُ اللَّهِ ابْنِ
الْعَزْرِ (?) ابْنِ الصَّحْرِ (?)
ذُرَّ

On this MS. see the note on pp. vii. and viii. in Dr. Hörning's "British Museum Karaite MSS."

300.

Or. 2514.—Paper, about 7 in. by 5¼, consisting of 119 leaves, with 14 lines to a page. Originally 16 quires, of 10 leaves each (except the last, which has only 8 leaves), signed with Hebrew letters and Arabic words on the upper margin of the first page. But the first two quires are entirely lost; of the third quire only 2 leaves (fol. 1, 2), of the fourth 1 (fol. 3), and of the fifth 8 (fol. 4—11) are

* On نُوْبَةٍ in the sense of "possession" see Dozy, *Suppl. au Dict. Ar.*, p. 732, col. 2.

* Or الصَّحْرِ.

preserved. Square and Rabbinic character. Fifteenth century. The last two leaves are due to a different, but contemporary, hand. Foll. 12, 21, 31, 45, 48, 61, and 115, are recent restorations.

Yefeth's Arabic Commentary on the Song of Songs.*

The MS. is defective at the beginning, chs. i. 1—ii. 4, and ii. 6—13 having been lost.

The pointed Hebrew text (accompanied by an Arabic translation) is embodied. In chs. iii. 9—iv. 4 the points are added in red ink; and chs. v. 2—vii. 2; vii. 4, are written in red ink, with the points added in black ink.

The colophon on the last page is as follows:—

תם תפסיר ספר שיר השירים בעזרת משפיל ומרים
נפתרון הרב הנדול מר' ור' החכם המופלא משכילנו
ומזהירנו ר' יפת אבני עלי אלבצרי האל יכפיל שכרו
ויקצו לקחת שכרו יקיים על הדרת מעלתו והמשכילים
יוהירו כוזהר הרקיע ונ' ושלום

Below the colophon is the beginning of a question and answer (נואב — סואל) on the difference of the grammatical person in the Song of Songs i. 2, יִשְׁקֵנִי being in the third person, and דוֹדִיךְ in the second.

301.

Or. 2554.—Paper, about 9 in. by 7¼, consisting of 95 leaves. The number of lines to a page in the first part (fol. 1—24) varies from 11 to 15, and in the second part (fol. 25—95) from 11 to 12. The quires, which are usually of 10 leaves each, are signed with Arabic letters on the left-hand upper corner of the first page, a separate enumeration being used for each of the two parts. The first part originally consisted of 4 quires; but of the third quire only one leaf (fol. 19) has been preserved, and the fourth quire con-

* See Bargès' edition, 1884.

sists of 5 leaves only (foll. 20—24). In the second part there were 11 quires originally, but nos. 5—7 are lost, and of the last quire only two leaves have been used by the scribe. Written in a good Naskhi hand; dated A.H. 395 (A.D. 1004-5). The diacritic points are generally added.

The Books of Ruth and the Song of Songs: the Hebrew text in an Arabic phonetic transcription, with the Arabic translation and Commentary of Yefeth.

Ruth, fol. 1*b* [missing chs. iii. 3—iv. 10].

The Song of Songs, fol. 25*b* [missing chs. iii. 9—v. 14].

At the end of Ruth (fol. 24*b*):—

تم تفسير مجلث روث والحمد لله وحده

At the end of the Song of Songs:—

كامل تفسير شير هشيريم والحمد لله على عونه تصنيف
المعلم ابي علي الحسن بن علي البصري ايده الله ونسخ
بالرمة في سنة خمس وتسعين وثلاثماية لخزانة الشيخ
الجليل ابي الفرج يعقوب... كبت الله اعاده واهداه (sic)
الى علم كتابه والعمل بواجباته

The phrase "may God strengthen him," referring to Yefeth, shows that the MS. was written in the author's lifetime. There is an erasure after the name of Abu 'l-Faraj Ya'kūb, for whose library it was written at ar-Ramlah, A.D. 1004-5.

On fol. 25*a* is an Arabic note showing that the MS. was once the property of Sha'yā (i.e. Yesha'yā) ben Ṣāliḥ ben 'Azaryāhū. On the same page is also the following entry, which is identical with a note on fol. 166*a* of Or. 2548:—

הקדישו לוי הלוי בן יפת הלוי נזע על עדת בני מקרא

For further information on this MS. see Hoerning, *op. cit.*, pp. 21—27.

* See J. Q. R., ix. 239, 605.

302.

Or. 2513.—Paper, about 6 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$, consisting of 161 leaves, with 17 lines to a page. Seventeen quires, of 10 leaves each (except the thirteenth and seventeenth quires, which have only 8 and 3 leaves respectively), each signed with Arabic words on the upper margin of the first page. Square and Rabbinic character. Dated Thursday, the 24th of Iyyar, corresponding to Sha'bān, A.H. 732 (A.D. 1331). Foll. 1, 81, and 149 are recent restorations.

Yefeth's Arabic Commentary on Ruth and the Song of Songs. The pointed and accentuated Hebrew text (accompanied by an Arabic translation) is embodied.

The Song of Songs begins on fol. 45*b*, and on the preceding page is the title: שרח שיר, followed by rhymed lines (in another hand) commencing:—

הדא שרח ספר שיר השירים
אשר דבריו ממולאים בספירים
הוא נחמה לכל ערת העברים
פירשדו החכם המשכיל ראש הפותרים
מרינו ורבינו יפת הלוי שר השירים

At the end:—

תם תפסיר שיר השירים ב... אללה ועונה ממו
עלקה העבד הנצרך לרחמי צורו שמואל בן יוסף כונך
נזע וכאן אלפראג מנה יום אלכמים ראבע ועשרין איר
אלמואפק לשעבאן סנה אתנין ותלתין ושבע מאות
לישמעאל
תפסיר אלמעלם אבו עלי

The above colophon is no longer clear in the MS. in some parts. Underneath it is a copy of the same in a more recent hand.

303.

Or. 2556.—Paper, about 8 $\frac{1}{2}$ in. by 7, consisting of 129 leaves, with 12 to 15 lines in a page. The quires, which are all now more

or less imperfect, were signed with Arabic numerals at the left-hand upper corner of the first page, but only one of the signatures (ثامن عشر, fol. 105a) is preserved. Besides the missing portions at the beginning and the end, leaves are wanting after foll. 2, 3, 7, 13, 19, 25, 34, 35, 46, 55, 62, 68, 69, 77, 79, 88, 90, 96, 97, 104, 113, 120, 121, 122. Most of the extant leaves are more or less damaged, the best preserved part of the volume being foll. 70—113. Written in a fine clear Naskhi, provided with the diacritic points. It probably belongs to the earlier part of the eleventh century.

It contains fragments of Daniel,* Ezra-Nehemiah, and Chronicles: the Hebrew text in an Arabic phonetic transcription, with the Arabic translation and Commentary of Yefeth. The Hebrew text is provided with the vowel-points and accents in red.

The following portions of the text are preserved:—

Daniel i. 3—5; ii. 28—30; Ezra iv. 23—v. 7; vi. 6—21; vii. 13—28; viii. 19—34; viii. 36—ix. 14 (end.: *بعثي*, *بعثي*); x. 26—33; x. 38—44; Nehemiah i. 1—ii. 8; viii. 11—ix. 6; ix. 8 (beg.: *وتقم*)—22; ix. 32—x. 29; x. 31 (beg.: *بنوثيهام*)—33; x. 35—xi. 8; xi. 26—xii. 19 (end.: *وليوياريب*); xiii. 17—31; 1 Chronicles i. 1—12 (end.: *فثروسيم*); i. 35—48 (end.: *محتاو*); xi. 13—25; xi. 32—47; xv. 27—xvi. 18; xviii. 1—xix. 5; xxi. 28—xxii. 10; xxvii. 21 (beg.: *بن زخرياهو*)—24; xxviii. 11—15 (end.: *زاهاب*); 2 Chronicles xv. 9 (beg.: *ميافريم*)—xvi. 6.

The beginning of the סדרים is marked in the margin by the word *سدر* surmounted by a small pen and ink design.

* For references to the printed edition of the Commentary on Daniel, see no. 250, iii., and no. 286 (p. 213, note).

The tetragrammaton is represented by *اذوناي*.

On fol. 87a is an Arabic note showing that the MS. once belonged to Sha'yah ben Šūliḥ ben 'Azaryāhū (so also fol. 25a of Or. 2554).

Below this:—

הקדישו לוי הליי בו יפת הליי נע על עדת בני מקרא

(So also Or. 2554, *loc. cit.*, and Or. 2548, fol. 166a.)

For further information on this MS., see Hoerning, *op. cit.*, pp. 61—68.

304.

Or. 2403.—Paper, about 7½ in. by 6½, consisting of 108 leaves, with 16 lines to a page. Eleven quires, of 10 leaves each, signed with Arabic words on the upper margin of the first page. The eleventh quire is imperfect, one leaf having been lost after fol. 100, and another at the end. Elegant Naskhi, probably of the thirteenth century. The letter *ج* is represented by *ج* with a small *ن* placed underneath (so *e.g.* *هجورال*, fol. 68a).

Part of an Arabic Commentary on Exodus, viz., chs. xxv. 1—xxxiii. 13, ascribed to Ar-Ra'is David ben Bonz; imperfect at the end.

The title (fol. 2a) is as follows:—

من تفسير الرئيس داويد بن بوغز رضي الله عنه من
الجزء الثاني من ايللا شموث من ويقحوا لي تروما الى
آخر السفر

From this title, which is written in an Arabic hand of perhaps the fourteenth century, it follows that the MS. originally extended to the end of Exodus. In the Hebrew title on the top of the same page (probably of the same date as the Arabic title), the author is called *בועז בן דוד* בועז קרא (see no. 305, ii.).

Headings :—

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 Fol. 2b. فراسه ويقحو لي تروما [פ' ויקחו לי תרומה]
 Fol. 36a. فرّاسه وإتا تصوا [פ' ואתה תצוה]
 Fol. 68b. فرّاسه كى تّسا [פ' כי תשא]

Each Parasha, or weekly section, is divided into a number of sections termed فصل. The following is a list of these sections: chs. xxv. 1—9, 10—22, 23—30, 31—40; xxvi. 1—6, 7—14, 15—30, 31—37; xxvii. 1—8, 9—19, 20—21; xxviii. 1—5, 6—14, 15—30, 31—35, 36—38, 39, 40, 41—43; xxix. 1—37, 38—46; xxx. 1—10, 11—16, 17—21, 22—33, 34—38; xxxi. 1—11, 12—17; xxxi. 18—xxxii. 6; xxxii. 7—14, 15—29; [30—35 are wanting;] xxxiii. 1—11, 12—23.

Most of these sections agree with either the פרשיות סתומות or פרשיות פתוחות of the printed text. In each section the Arabic translation is prefixed. Of the Hebrew text only the opening words of each verse are given.

Specimen of translation (Ex. xxv. 1, 9):—

Verse 1 :

خاطب الله موسى قولاً ٥ خاطب بني اسرائيل في
 ان ياخذوا لي فريزةً وقل لهم يجب ان تاخذوا فريزتي
 من كل انسان يسخيه قلبه ٥

Verse 9 :

حسب ما انا موريك من بنية المسكن وبنية جميع
 آلانه وكذلك يجب ان تعملوا ٥

Beginning of commentary :—

اعلم ان الله تعالى قال لموسى عليه السلام على ايدى
 هاهنا. واهيبى شام وبتنا لجا ايت لوحوت هان وهنورا...
 فقدم في هذا القول اعطا لوحوت هان على مخاطبته
 بالنورا والبصوا لجلالة عسايرت هدايريم المكتوبة فيها وانها
 بكتابة الله ٥

In two places, foll. 19 and 32a, the author combats a writer whom he merely introduces by the term هذا الرجل (in all probability Sa'adyah; see also Or. 2561, II., &c.).

The first passage (beginning in the last line of fol. 19a, at the end of the comments on Ex. xxv. 31—4) is as follows:—

واعلموا ان ذلك الرجل قال في المنارة قولاً خالف
 به قول الله عز وجل وذلك انه قال وينبغي ان تعلم
 ايضا ان ليس نظام هذه الست قصبات على شكل
 الاغصان النابتة من الشجرة التي تكون غصن فوق غصن
 محاذى له ولكن هيئتها كهيئة كف فيها ست اصابع التي
 سنتها هي في قوس هي نصف دائرة واما النصف
 الاخر ففارغ منها كذلك ششا قانيم تحيط بالمنارة باستدارة
 ان تخرج منها على انفراج... نصف محيط المنارة الشرقي
 محاطاً بششا قانيم وبصير نصفها الغربي جالياً منها وهذا
 يخالف قول الله عز وجل شلوشا قني منورا مصداه
 هاحاد الخ

The second passage (fol. 32a, in the comments on Ex. xxvii. 7) is:—

وقد ادعى هذا الرجل قوايماً للمذبح لم يذكرها الله
 تعالى الخ

The author also refers to his Commentary on Numbers in his explanation of לַיָּמִים, ch. xxix. 38, fol. 62a^b:—

وقد شرحت القول فيه في تفسير فراسه فينجاس

المترجمون are quoted on ch. xxvi. 32, first line of fol. 27a:—

ونائباً اوتاه وتامه [בְּנֵי אֶתְנָה וְגו'] اراد انه يجب
 ان تعلق هذه الفاروخب بعري اربع في اعلاها في اربع
 واويم [וַיִּים] من ذهب هي مثل ما تعلق فيه السُتور

^a A word is here illegible.

^b Cf. Poznański in Revue des Ét. Juives, xxxiv. 174, note 1.

* وقد ترجم المترجمون هذه اللفظة زرافين واطن انها
تسمى بغير هذا الاسم وان الزرفين هو ما تعلق ويزر في
لا ما تعلق عليه ©

and on ch. xxviii. 17—20, fol. 45a:—

وقد اتبعنا في ترجمة هذه الاسما بعض المترجمين

are cited on ch. xxv. 15, fol. 11a, and
on ch. xxxiii. 3, fol. 105a.

The following entry is (besides two other
very defective Arabic entries on the same
page, the margin having been too closely
cut) found on fol. 2a:—

انتقل بالاتباع الشرعي من يوسف ابن عبد الله ...
ابن نوح ابن كهل لابراهيم ابن لطف الله ...

In a defective entry in Hebrew characters,
on the same page, is the name:—

שמואל ב ... הננד הנזבה

305.

Or. 2561.—Paper, about $5\frac{1}{4}$ in. by $3\frac{1}{2}$, con-
sisting of 111 leaves.

I. Foll. 1—17, with 15 to 18 lines to a
page. Foll. 13 and 15 are imperfectly pre-
served, and the upper half of fol. 14 is
damaged. Cursive Naskhi, of the twelfth or
thirteenth century.

Fragment of an Arabic Commentary on
Leviticus xi., including a translation of vv.
29—38, probably by the author of no. 11.
See also Or. 2495.

Beginning of fragment (on ver. 25 of
ch. xi.):—

العله ومقداره اقل من زيتونة متوسطة ... لكونه
عضوا منها وان لم يكن عضوا منها لم ينحس الا ان يكون
مقداره مقدار زيتونة متوسطة بين الكبير والصغر

* Here fol. 27a begins.

The Rabbanites, الربنين, are mentioned on
foll. 3a, 3b, 4a, 4b, and 5a.

II. Foll. 18—74. Many leaves are worm-
eaten. The same Naskhi hand as in no. 1.

An Arabic Commentary on the weekly
section פינחס, Numbers xxv. 10—xxx. 1,
including a translation of the Hebrew text,
by Ar-Ra'is Abū Sa'id. Imperfect at the end.
Title, fol. 18a:—

فراسه فينحاس من تفسير
الرئيس ابي سعيد رضى الله عنه

The translation is arranged in the follow-
ing sections: chs. xxv. 10—18, fol. 18b;
xxv. 19—xxvi. 4, fol. 22b; xxvi. 5—11, fol.
24a; xxvi. 12—51, fol. 25b; xxvi. 52—56,
fol. 29a; xxvi. 57—65, fol. 36b; xxvii.
1—5, fol. 38a; xxvii. 6—11, fol. 40a; xxvii.
12—23, fol. 53a; xxviii. 1—8, fol. 57b;
xxviii. 9—10, fol. 62a; xxviii. 11—15, fol.
63b; xxviii. 16—25, fol. 65a; xxviii. 26—
31, fol. 67b; xxix. 1—6, fol. 69a; xxix.
7—11, fol. 70b; xxix. 12—16, fol. 72a;
xxix. 35—xxx. 1, fol. 72b.

Verses 17—34 of ch. xxix. are not trans-
lated, but only the first Hebrew words of
vv. 17, 20, 23, 26, 29, and 32, are given.

On fol. 18a:—

הקדיש אותו המשכיל עלי [בן] שלמה זל על המשכיל
משה (ז) בן השר חסד זל ועל דורות ב ... אחריו בכל
מקום שיהיו ...

The problem as to the full name of the
author, here entitled Ar-Ra'is Abū Sa'id,
still awaits further investigation. The best
known son of Yefeth b. 'Alī is generally
called Abū Sa'id (full name: Abū Sa'id
Levi b. al-Ḥasan b. 'Alī al-Baṣrī); but the
members of Yefeth's family only bear the
designation המלמד, a circumstance which
rightly determined Pinsker (Liḳ. Ḳadm., p. ק"ב)
to declare that Moses Bashiati was mistaken
in referring to him as הנשיא. An important
point in this investigation is the fact that,
according to an entry on fol. 2a in Or. 2403

(*q.v.*), David b. Boaz was also called Abū Saʿīd; and as הנשיא or Ar-Raʿīs was the proper title of this author, one is tempted to identify our Ar-Raʿīs Abū Saʿīd with David b. Boaz rather than with the son of Yefeth b. ʿAlī. Ibn al-Hiti (see my edition, pp. 5, 10) informs us that David b. Boaz, the author of "a commentary on the Pentateuch, and a book on its fundamental principles," composed his commentary on Ecclesiastes in the year 383 of the Hijrah, or 993 A.D. This date brings him down to a much later period^a than is assigned to him by Pinsker and others. If, furthermore, the identification of Ar-Raʿīs Abū Saʿīd with David b. Boaz should prove correct, additional evidence of the later date would be afforded by the express mention of Saʿadyah in Or. 2495 (*q.v.*), which clearly represents another recension of the work contained in no. I. of the present MS. Harkavy's statement (Stade's Zeitschrift, vol. i., p. 157) that הרמא אלרגל is David b. Boaz's usual manner of referring to Saʿadyah, also appears to receive confirmation from the occurrence of the same term in Or. 2495, just referred to as being akin to the present MS. (compare also Or. 2494 and 2403). As a point in favour of the identification of Ar-Raʿīs Abū Saʿīd with the son of Yefeth, might be mentioned the fact that in Or. 2563, I. (no. 309, written in the twelfth century) the title Ar-Raʿīs is given to the Abū Saʿīd, whose work was used by ʿAlī b. Sulaimān in the compilation of his Commentary on Numbers and Deuteronomy; for ʿAlī b. Sulaimān is known to have based his lexicographical work אנרון on Levi hal-Levi's abridgment of David b. Abraham's work of the same name. But there is, on the other hand, no reason why ʿAlī b. Sulaimān should not have used for his

commentary the work of another Abū Saʿīd, to whom the title Ar-Raʿīs properly belongs. The fact is, that in the MS. in question (apparently all in the same hand, and, at any rate, undoubtedly of about the same date), the author of no. II. (fol. 90—100, containing a fragment of a Séfer Mišwōth) is distinctly called al-Muʿallim Abū Saʿīd Levi b. al-Ḥasan al-Bašri, as if to distinguish him from Ar-Raʿīs al-jalīl Abū Saʿīd, who is named in the heading of no. I. For the reasons just enumerated, one is strongly inclined to identify Ar-Raʿīs Abū Saʿīd with the נשיא David b. Boaz, and if this identification be accepted, we may consider as the works of David b. Boaz^b (1) the Commentary on Exodus contained in Or. 2403; (2) the Commentary on Leviticus and Numbers contained in nos. I. and II. of the present MS.; (3) the similar fragment of a Commentary on Leviticus in Or. 2495; (4) possibly also the Commentary on the first pericope of Leviticus contained in Or. 2494, I.; (5) the Commentary on Numbers and Deuteronomy contained in Or. 2562.

III. Fol. 75—82. Fol. 78 is partially stained. Cursive Naskhi and Rabbinic square character (for the Hebrew text, where quoted). Twelfth or thirteenth century.

Fragment of an Arabic Commentary on Deuteronomy xxviii. The author is not known.

The beginning of the fragment relates to Joshua viii. 30—35 by way of reference.

Beginning of Commentary on ch. xxviii. 1 (fol. 75b):

והיה אם שמוע תשמע . اعلم ان شرط مجي
 الברכות والكلالات كون الجمهور على الطاعة والمعصية
 وقد كان عاهد الابا في سني عهد امم بحקותي فلما
 مات اكثرهم في الامم دبر جعل اولادهم احولا بدلهم

^a Steinschneider (Hebräische Übersetzungen, p. 940), also thinks it likely that David b. Boaz was a contemporary of Saʿadyah.

^b On the possibility that the Commentary on Ecclesiastes and Lamentations contained in Or. 2552, II. is also by David b. Boaz, see no. 299.

The Rabbanites are cited on ver. 38 (fol. 82a).

IV. Foll. 83—95. Of fol. 83 only about half is preserved, and several of the remaining leaves are more or less damaged. There is a gap after fol. 86. Naskhi and Hebrew square character; probably of the fourteenth century.

An Arabic Commentary on Job xxxvi. 12—33; xxxvii. 22—xxxviii. 34. The author is not known.

Beginning of fragment (on ch. xxxvi. 12):

ويتوقفون بغير تدبیر ولا معرفة

The interpretation of ch. xxxviii. 1 (fol. 87b) begins as follows:—

اجاب الله من العاصف على يد بعض الملايكة وقال
من ذا الذي يظلم التدبير والحكم بقول فارغ بلا معرفة
كيفية ذلك اعلم ان اصحاب ائيب عليه السلام قد
نطقوا بانه لا يجوز ان يفعل الله بائيب ما فعله بغير
استحقاق

V. Foll. 96—111. The first two leaves, and portions of other leaves, are stained, and the writing is partly obliterated. Part of the lower half of fol. 104 is torn off. There are gaps after foll. 97 and 103. Elegant Naskhi, probably of the eleventh century.

Fragment of a Hebrew Grammar in Arabic (כתאב אלמשתמל על אל אצול ואלפצול פי אללנה) (אלעבראניה), by Abu'l-Faraj Harūn ibn al-Faraj (see *Revue des Études Juives*, xxx., pp. 232—256; xxxiii., 24—39, 197—218).

This fragment consists of the index, fol. 96a, imperfect at the beginning; ch. i., fol. 96b, imperfect at the end; the second chapter (imperfect at the beginning and the end), fol. 98a: chs. xv., fol. 104a, imperfect at the beginning; xvi., fol. 105a; xvii., fol. 108a; xviii., fol. 110a, imperfect at the end.

The extant headings of chapters are as follows:—

الفصل الاول في حد المصدر وحقيقته هـ
الفصل السادس عشر في الكلام في ليمور من جملة
المصادر هـ

الفصل السابع عشر فيما يركب من الحروف على
المصادر هـ

الفصل الثامن عشر في الفرق بين المصدر المضاف الى
اسم الفاعل اذا كان مضمرًا فيه وبين المصدر
المضاف الى اسم المفعول اذا كان كذلك هـ وفي
الفرق بين المصدر المضاف وبين المصدر المحذوف
عنه فعلاه هـ

306.

Or. 2495.—Paper, about 7½ in. by 5¾, consisting of 186 leaves, with 14 to 15 lines to a page. Imperfect at the beginning and the end. A rather indistinct form of the square Rabbinic character; probably thirteenth century.

Fragment of an Arabic Commentary on Leviticus, extending from xi. 1 to xv. 25. The author, who wrote either during the lifetime* of Sa'adyah or later, is uncertain.

The contents of fol. 30a, sqq. (لכל הבהמה וכו') agree with Or. 2561, fol. 5b, sqq. In other portions, as e.g. the passages preceding the one just named, Or. 2561, i., seems to represent a longer recension of the work contained in the present MS. On the probability that David b. Boaz is the author, see the remarks made in the description of Or. 2561, i. and ii.

* The formula רח' אלה, which occurs twice after his name (*vide infra*), may be due to the scribe.

פ' תזריע, which begins on fol. 61a, opens with an introduction commencing with a doxology* and containing an explanation of Psalm cxxxix., the contents of this Psalm being applicable to the subject of the pericope.

פ' מצרע, which begins on fol. 109a, is similarly preceded by an introduction (and doxology), in which an explanation of a part of Psalm li. is contained, the wording of ver. 9 (תהטאני באזיב ואטהר וכר) being considered analogous to the condition of a leper.

The only Karaite authority mentioned by name is 'Ānān (fol. 182a, on ch. xv. 25). The author speaks of אצהאבנא on foll. 27b, 43a, 158a; of אהל לנתנא on fol. 14b; and אהל אללנא on foll. 132b, 139b, 140a.

The Rabbanites (ארבאנין) are cited on chs. xi. 11 (fol. 14b); xi. 13—19 (fol. 19a); xi. 34 (fol. 41b); xii. 4 (foll. 72b, 74a); xv. 25 (fol. 181a). The quotation on fol. 181a is in Hebrew, and there is also a quotation in Hebrew on fol. 19a (introduced by תלמוד לומר). Other citations in Hebrew occur on foll. 131b, 132a, and 141 (both recto and verso), the last being ascribed to אלאולין.

The only authority cited by name is al-Fayyumi, whose opinion is quoted on chs. xi. 13—19 (foll. 17b, 19a, spoken of as הדא אלהינא on the latter page); xi. 24 (fol. 26b); xi. 34 (fol. 45a); xi. 35 (foll. 46b, 47a); xi. 38 (fol. 51a); xi. 40 (fol. 53b); xii. 4 (fol. 75a); xiii. 2 (fol. 85a); xv. 19 (fol. 163a); xv. 24 (fol. 177a); xv. 25 (fol. 181a). The formula רח' אלה is placed after his name on foll. 26b, 46b.

The MS. begins (in comments on xi. 2):—
אמר אללה באחראקה ולא ינו אן יאכל מן אלהיאן
אלמקרב אלמאכול מן למ יעל אללה אן יאכל מנה

End (in comments on xv. 25):—

והדאן אלקסמאן נמיעא המא בלא עת נרתא אי
אנהמא (פי גיר) (catchwords : פ' גיר)

* Compare the doxology in Or. 2552, ii. (no. 299), which may possibly also be by David b. Boaz.

† See Or. 2561, ii.

307.

Or. 2562.—Paper, about $7\frac{3}{4}$ in. by $5\frac{7}{8}$, with mostly 11 lines to a page, consisting of 150 leaves. Many of the leaves are damaged. Half of the lower part of fol. 27 is lost, and of foll. 142—150 the upper margin is torn off. The manuscript is imperfect at the beginning and the end, and leaves are also wanting after foll. 2, 4, 5, 13, 14, 20, 27, 56, 76, 82, 88, 89, 107, 111, 135, and 141. Naskhi, of the twelfth or thirteenth century.

Fragments of an Arabic Commentary on Numbers and Deuteronomy, viz. chs. xxii.—xxix. of Numbers, and chs. xvi., xvii., xxiii., xxiv., and xxxii. of Deuteronomy, including a translation of the Hebrew text. The author is Ar-Ra'is Abū Sa'id (compare the contents of foll. 28a—102b with foll. 19a—70a of Or. 2561).

The fragment of the Commentary on Deuteronomy, which begins on fol. 103a, opens as follows:—

يتاملوا ما يحكموا به ويتحذروا من وقوع الخطا منهم
فيه كي لو لا انام تشفتو'

The translation is arranged in the following sections, termed فصل:—

Numb. xxii. 27—30, fol. 3a; 31—32, fol. 5b; xxiii. 7—10, fol. 6b; 11—17, fol. 11b; 18—24, fol. 14a; xxiv. 10—13, fol. 20a; xxv. 1—5, fol. 27a; &c., as in Or. 2561, foll. 18—74.

Deut. xvii. 1, fol. 110b; 2—3, fol. 111b; xxiii. 22—24, fol. 114b; 25—26, fol. 120a; xxiv. 1—4, fol. 122b; 5, fol. 132a; 6, fol. 135a; 8, fol. 137b; 9, fol. 140a; 10—13, fol. 140b; xxxii. 7, fol. 143b; 8, fol. 145b; 9, fol. 146b; 10, fol. 147a; 11, fol. 150a.

In the Hebrew text, which is only quoted in part, the tetragrammaton יהוה is represented by اذوناي. הוא, Deut. xxiv. 4, is written هي, fol. 131a; and יששכר, Num. xxvi. 23, is transliterated يساخار, يسكّر, fol. 41a.

Among the noticeable variations are the following:—

Num. xxiii. 10, ומספר רבע, ומספר רובע ישראל, fol. 10a; but on fol. 10b the manuscript reads ומספראת רובע ישראל, ומספראת רובע ישראל, as in the Masoretic text.

„ xxiv. 6, פְּנִינֹת עַל-נֶדֶר, כְּגִנּוֹת עַל נֶהָר, fol. 15b.

„ xxvi. 31, לְאַשְׁרֵי־אֵל, לַאֲשֵׁרֵי־אֵל, fol. 42a.

„ „ 33, וְלִצְלָפְחָד, וְלִצְלָפְחָד, fol. 42a.

„ „ 54, וְלִמְעַט, וְלִמְעַט תְּמִיט אֵת נֶחֱלָתוֹ, fol. 53b, 55a.

„ xxvii. 2, וְלִפְנֵי כָּל-הַיְעֻדָה, וְלִפְנֵי חַל הָעֵינָא, fol. 65b.

„ xxviii. 20, 21 are apparently treated as one verse, fol. 91b.

„ xxviii. 29 begins ועָסָרוּן, ועָסָרוּן, fol. 97b.

Deut. xvi. 18, תִּתֶּן לְחָ, תִּתֶּן לְחָ, fol. 105b.

„ xxiii. 22, כִּי תָדוּר לַדְּוָא הַוָּחָא, כִּי תָדוּר לַדְּוָא הַוָּחָא, fol. 114b; but on fol. 115b the manuscript reads כִּי תָדוּר נָדָר, כִּי תָדוּר נָדָר, as in the Masoretic text. The translation, *إذا نذرت لله الهك*, fol. 114b, agrees with the former reading.

„ xxiii. 23, לְנֶדֶר, לְנֶדֶר, fol. 116a.

לָא is transliterated לו. נ is represented by ك or ك. Observe מוֹצִיאָו מִזֶּ=צ in אָנוּ, אָנוּ, and *madda* in אָנוּ, אָנוּ, ch. xxiii. 9, fol. 8b.

The Rabbanites (רבאנין) are cited on Num. xxvii. 9, foll. 76b and 82a; xxix. 1, fol. 102a; and Deut. xxiv. 7, fol. 136a.

308.

Or. 2564.—Paper, consisting of 24 leaves.

I. Foll. 1—10, about 7 in. by 4½, with 15 or 16 lines to a full page. Naskhi, pointed in part. Dated Sha'bān, A.(H.) 608 (A.D. 1211).

Fragment of a short Arabic Commentary on Joshua, comprising chs. i.—xi, by Abu Sa'īd Levi ben al-Ḥasan ben 'Alī al-Baṣrī.

Title (with the addition of diacritic points), fol. 2a:—

نُكْتُ

سفر يهوشوع وسفر

شونطيم . وسفر

شموائل وسفر ملاخيم

ترتيب المعلم الفاضل ابي سعيد

لاوي بن الحسن بن علي البصري

رحمه الله ورضي عنه ☉

According to this title, therefore, the Commentary extended originally to the Books of Judges, Samuel, and Kings, besides Joshua.

Marginal comments, called زيادات, and marked with ز, are to be found on almost every page. According to a note (in a very small hand) on fol. 2a, the writing of the زيادات of the Book of Kings was finished in Sha'bān, A.(H.) 608: كملت زيادات سفر ملاخيم في شعبان سنة حرت, i.e. *بشيم ما ايل عولام*, i.e. *بشيم يهوه آل عولام*.

Beginning:—

وايبي احرى موث موشا . افاد ان الله لم يحتر
غيره في حياته . وان الله لم يحل امته من يسوسها .

Comparatively few passages are explained, and of these the Hebrew text is given, but it is written in the Arabic character.

In ch. vi. 18, where the printed text reads פְּוֹת־חַרְמוֹ, the manuscript text (fol. 5b) has פְּוֹת־חַרְמוֹ. פָּן תַּחַרְמוֹ. No other variants have been noticed.

II. Foll. 11—18, also about 7 in. by 4½, with 19 to 21 lines to a full page. Naskhi, almost entirely unpointed. Dated Rabī' al-ākhir = Marḥeshvān, A.(H.) 437 (A.D. 1045).

Fragment of an Arabic treatise on Prayer, attributed to the same author; imperfect at the beginning.

The statement of Abū Sa'īd's authorship is contained in the following note on fol. 2a, below the title of no. 1. :—

وفيه القول في الصلاة من تصنيفه

The following headings of chapters occur in this fragment :—

- القول في المنزلة من الصلوات Fol. 12b.
القول في هل يجوز الصلاة بكل لغة Fol. 13b.
القول في اللاحق بها Fol. 15a.

The last-named chapter begins as follows :

قد مضى القول في الزمان والمكان والشخص والماهية
والكيفية والكمية وبقي القول في الوقوف والانحناء
والركوع والبروك والسجود وبسط الكفين ورفعها واحدا
ورفع العينين وتنكيسهما ورفع الوجه وتنكيسه وتربيع
الوجه والسقوط على الوجه والتصارع* والتحنن.

This manuscript was transcribed from the author's autograph copy, as stated in the subscription, fol. 18b :—

هذا آخر الكلام
في الصلاة منقولاً من خط السيد
مُصنّفه رضوان الله عليه وفرغ
من نقله يوم الاس نكرة وهو اليوم
الحادي والعشرون من شهر ربيع الآخر
مرحسوا سنة ٤٣٧ لله السكر ابدا

* والتصارع.

i.e., with addition of all the diacritical points :—

هذا آخر الكلام في الصلاة منقولاً من خط السيد
مُصنّفه رضوان الله عليه وفرغ من نقله يوم الاثنين بكرة
وهو اليوم الحادي والعشرون من شهر ربيع الآخر مرحسوا
سنة ٤٣٧ لله والشكر ابدا

On the same page, and by the same hand, it is stated that this copy was collated with the original and found correct :—

صح بالقراءة
والعطف في نسخة
الاصل والله السكر ابدا

i.e., with addition of all the diacritical points :—

III. Foll. 19—24, about 7½ in. by 5¾, with 12 or 13 lines to a page. The upper part of the leaves is imperfectly preserved. Fine Naskhi, of the eleventh to twelfth century.

Another fragment of a treatise on Prayer in Arabic.

The Biblical passages quoted are written in the Hebrew character.

The first undamaged sentence on fol. 19a (line 6) is as follows :—

فاما ما اعتمد عليه الاول من موافقة اصحابنا له على
تحريم الصلاة على الطمي وسائر القول الخ

End of fragment :—

ومثل . . . في القرابين وهو انه ان جاز للناس ان
يقدموا موضعاً غير الموضع الذي اقدس الله فكذلك
يقدموا قرابيناً وواجبوا غير الذي اوجبه الله وذلك مثل
آلاتهم

'Ānān is quoted on fol. 21b (line 4), and the Rabbanites are cited on fol. 24b. 'اصحابنا', "our Companions," are also mentioned on fol. 22a.

The contents should be compared with the Steinsch., Berlin Catalogue, no. 200). ספר מצות סדר or סדר מצוות (Steinsch., Berlin Catalogue, no. 200).

309.

Or. 2563.—Paper, consisting of 100 leaves.

I. Foll. 1—89, about 8½ in. by 4½, with 26 to 27 lines to a page. The quires consisted originally of 12 leaves each, and were signed with Arabic ciphers on the upper margin of the first page, and with catchwords on the lower margin of the last page (so *e.g.* fol. 36*b*). Complete quires are represented by foll. 13—24, 25—36, 37—48. A number of the extant leaves are imperfectly preserved, those more seriously damaged being 1-2, 3, 11, 49, 77—89. Cursive Naskhi, probably of the twelfth century.

Fragments of an Arabic Commentary on Numbers and Deuteronomy, viz., Num. iii., v., xv.—xvii., xviii.—xxii., xxvii., xxx., and xxxi., and Dent. i., ii., vii.—viii., xi.—xii., xiv., xvi., xxi.—xxiii., xxv., xxvi., xxvii., xxix.—xxxii., compiled by 'Ali ben Sulaimān.*

The following title is placed at the beginning of the Commentary on Deuteronomy, fol. 59*a* :—

تفسير سيفر ايلًا هَدَبَارِيم مِمَّا جَمَعَهُ
عَلِيُّ بْنُ سَلِيمٍ مِنْ تَفْسِيرِ الرَّئِيسِ الْجَلِيلِ
أَبِي سَعِيدٍ وَمِنْ تَلْخِيصِ الشَّيْخِ الْفَاضِلِ أَبِي
الْفَرَجِ هَرُونَ بْنِ التَّرْجِ لِتَفْسِيرِ الشَّيْخِ أَبِي يَعْقُوبَ
أَبْنِ نُوحٍ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ *

Accordingly this Commentary is a compilation from the Commentary of ar-Ra'is Abū Sa'id, and from Abu 'l-Faraj Harūn's abridgment of the Commentary of Shaikh Abū Ya'qūb ibn Nūh.

Beginning of Deuteronomy (as far as it is legible, fol. 59*b*) :—

اَيْلًا تَكُونُ ... وَقَوْلُهُ هَدَبَارِيمُ يَعْنِي جَمَلَةَ السَّفَرِ ...
وَقَوْلُهُ أَشَارُ دَبَّارِ مُوشَا أَلْ كُلِّ يَسْرَائِيلَ ... أَنْ لَا صَعْدَ

* Cf. *Revue des Études Juives*, xxxiii., 215.

عَلَى كُرْسِيٍّ مَرْتَفِعٍ وَمَا يَجْرِي مَجْرَاهُ نَظِيرُ قَوْلِهِ وَيَاعْمُودُ
عِزْرًا عَلَ مَعْدَلِ عَيْصِ النَّحْلِ

II. Foll. 90—100, about 7 in. by 4¾, with 24 to 26 lines to a page. The following leaves are imperfectly preserved: foll. 90, 91, 97—100. Cursive Naskhi, similar to no. 1., probably of the twelfth century.

Fragments of the fourth part of the "Sefer Mišwōth" of al-Mu'allim Abu Sa'id Levi ben al-Ḥasan al-Baṣrī. Arabic.

Title, fol. 90*a* :—

الجز الرابع من سيفر مصووث تصنيف
المعلم ... أبي سعيد لآوى بن الحسن البصري رضى الله
عنهما

[This note (originally copied by Dr. Hörning) is now partly illegible in the MS.]

The contents as stated on the same page are as follows :—

يتضمن
الكلام في بعض عسارت هَدَبَارِيم [עֲשָׂרַת הַדְּבָרִים]
وفي دينى مموثوث [דיני ממונות] وما يتصل
بذلك ..
الكلام في الذودر والايما وناذر نذروث [נדר נזירות]
وناذر عراخيم [נדר עֲרָכִים] ..
الكلام فيما يلزم الكوهنيم وما يتعلق بذلك ..
الكلام في الصيصيت [צִיִּצִית] ورسالة في الصلاة ..

Beginning (fol. 90*b*) :—

قال كَبِيدُ اثِ الْبِيخَا وَاثِ اَمَّاخَا . وقال ايش امو
وابيو تيراو ... الاكرام اعم من لفظ الخوف وذلك ان
الاکرام على ضر[وب اكرام بالقول واکرام بالفعل والاکرام
بالقول هو الثنا الخ

On fol. 94*a* :—

القول في قصة النازير. قد اختلف العلماء في هذا
الباب وقال بعضهم انه يختص بزمان الدولة وقال بعضهم
انه يصح في ... والاول اقرب

This passage answers exactly to the Hebrew contained in fol. 115*b* of the Oxford MS. 857 (see Dr. Neubauer's Catalogue). The Hebrew translation in its entirety represents, however, a recension which appears to differ more or less essentially from the original Arabic.

Foll. 99, 100 contain a fragment of the chapter on כהנים (Lev. xxi.).

310.

Or. 2544.—Paper, about 7 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ (foll. 1—54 measure about 6 $\frac{5}{8}$ in. by 5 $\frac{5}{8}$), consisting of 210 leaves. The larger portion (foll. 55—195) usually has 16 lines to a full page; in foll. 1—54 the number of lines is 15; and in foll. 196—210 it varies from 11—14. The manner of marking the quires, which originally numbered 10 leaves each, can be seen from *e.g.* the entry on fol. 56*a* (left-hand upper corner): ثانية من الجزء الاول من تفسير وايللا شوت. There are frequent lacunae in the first portion (foll. 1—54); and the last portion (foll. 196—210), which is considerably worm-eaten, is now inlaid between sheets of tracing paper. Written in different Naskhi hands of apparently the twelfth century.

Vol. i. of an Arabic work on the Pentateuch (constituting the shorter recension of Abu 'l-Faraj Furkân's* Commentary), the Hebrew text in Arabic character, with the Hebrew vowel-points and accents in red ink, being embodied.

The work is arranged according to the weekly pericopes. Sections of the Hebrew text, with an Arabic translation after

* See my article on the "Writings of Abu 'l-Faraj Furkân ibn Asad" in the *Jewish Quarterly Review* for January, 1899, where also translations of several pieces quoted in this and the following descriptions will be found.

each verse, precede each portion of the Commentary.

Before each pericope are given some verses from other parts of the Old Testament, under the heading مقدمة.

At the end of a book and of a pericope, the number of verses is indicated by means of Arabic letters in red ink.

The following parts of the Hebrew text are extant in this volume: Genesis vii. 20—23; ix. 8—11; x. 13—18; xxiv. 5—34; xxiv. 54—61; xxx. 16—26; xxx. 43—xxxii. 4; xxxi. 10—18; xxxi. 28—36; xxxi. 40—43; xxxii. 4—xxxiii. 17; xliii. 3—14; Exodus ii. 25—ix. 35.

The translation of Genesis xliii. 5—12 is also found in Or. 2491 (*q.v.*), and the two are substantially identical.

The number of authorities quoted (practically the same as in Or. 2496 [no. 317], &c.), is much smaller than in what appears to be the longer recension of the same author's Commentary (see Or. 2494, II.), and the latter is also referred to in the recension represented by this MS. (so *e.g.* fol. 87*a* of the present MS., and Or. 2545, fol. 22*a*).

At the end:—

باروح سا لعولام الامين والامين

[ברוך " לעולם אמן ואמן]

אלי אכר פרשה וארא

Specimen of translation, Genesis xxxii. 4—6 (foll. 28*b*-29*a*):—

وبعث يعقوب قدامه رسلاً الى العيص اخيه الى بلد
الشراة الى ضياع ادوم

روصاهم وقال قولاً هاكذا تقولون لسيدي للعيص هاكذا
قال عبدك يعقوب عند لابان جاورت فتاخرت

عن قضاء حقت الى الان لبُعدي عنك
وصار لي ثورٌ وحمارٌ وغنمٌ وعبدٌ وجاريةٌ فانفذت
للاخبار بذلك لسيدي لوجود حظ عندك

Commentary on Genesis xxxii. 4 (fol. 38b-39a):—

وبشلاخ يعاقوب . هذه البعثة كانت بعد فراقه للابان على نسق الكتاب . واذا قيل ما . . . اليها مع قول الله تعالى له شوت ال الرص ابوثاها ولمولداتاها واهيا عماخ ومع ما اراه اياه من عسكر الملايكة لتطمينة وعلا كانت^ه كما قيل من قبل ذلك وان يعاقوب اراد ان يكشف عما في نفس اخيه لان لم يبين ان رسول امه جاءه الى حران يعلمه بزوال غضبه عنه بل انها لقيته دبورا في الطريق وكان خروجه من حران بامر الله تعالى فقط . قلنا ان وعوده سبحانه بالسلامة والخلص قد تكون مشروطة بالاحتراز من الغيد وفعله ما يقتضيه الحزم في الامور ويكون تأثيرها سكون النفس الى السلامة مع ترك التفريط من غير ان يكون من لم يوعد على ثقة من السلامة مع بلوغه في الحزم غايته . وان احتاج يعاقوب مع قوله تعالى له بحران واهيا عماخ الى التحرز بانقاذ رسل او ساغ له ذلك جاز(?) مثله مع لقاء الملايكة له .

Abu 'l-Faraj follows the Midrash in this passage; comp. Rashi on Genesis xxxv. 8.

311.

Or. 2545.—Paper, about 8½ in. by 5½, consisting of 208 leaves, with 15 to 17 lines to a page. Many lacunae, and a large number of leaves are also more or less badly damaged.

Vol. ii. of the work described in the preceding number. The portions of Hebrew text embodied in the fragments are: Ex. xix. 9—16; xx. 11—26; xxi. 22—xxii. 3; xxii. 6-7, 15, 24—27; xxiii. 15—24; xxiv. 1—11;

- A word not sufficiently legible, apparently الموج.
- Apparently "For the quieting of fear was it so."
- I.e. דבורה.

xxiv. 15—xxvi. 12; xxvi. 18—xxvii. 18; xxvii. 21; xxviii. 16—20; Lev. iv. 22—v. 6; vi. 3—16, 20—23; viii. 30—33; ix. 2—7; ix. 23—x. 3; xi. 23; xxv. 47—53; xxvii. 26—34.

At the end of the text and translation of Leviticus (fol. 207b): فواسق السفر طذف (in red), thus agreeing with the usual Masoretic reckoning. The number of verses in בחקתי is similarly indicated by ع ح in red.

On the last leaf of the MS. begins the Commentary on the last chapter of Leviticus.

For agreement of contents with Or. 2398 and 2497, I., see the descriptions of the latter MSS.

In confirmation of Abu 'l-Faraj Furkan's authorship must be mentioned the agreement of the quotation from *פז זר* in Or. 2493 (fol. 40b) with the remark in lines 2 and 3 of fol. 91b in the present MS.

The Commentary on the Ten Commandments (Ex. xx., fol. 7a) begins as follows:—

وبذبيير الوهيم . النوحى . قوله ايت كل هدباريم هايللا هو من النوحى الى وحول ايشار لريرچا :

فرى ان نقدم القول في معنى مسايل والجواب عنها بغاية ما يمكن من الاختصار

فنقول

ان الامة عرفت ان الله تعالى مخاطبها بلا واسطة بغير الرسول عليه السلام دون ما يتعلق به لذلك من قوله قول حادول . ومن قوله ولا پاساف . الذي عند المتمسك بهما انه كان صوتاً عظيماً وممتداً غير ممتطع . ومن انه كان يسمع من عدة جهات . ومن انهم علموا ضرورة كونه سبحانه مخاطبهم [و] ما يمتنع ايضاً انه تعالى قال لهم اعلموا انني مخاطبكم بغير واسطة عند حصول تلك الايات فجرى هذا مجرى دعوى تقارنها دلالة

312.

Or. 2546.—Paper, about $8\frac{1}{2}$ in. (full length) by $5\frac{7}{8}$, consisting of 145 leaves, with 14 to 18 lines to a page. Many lacunae, and a number of leaves are damaged.

Vol. iii. of the work described under the two preceding numbers. The portions of text contained in the fragments are: Num. xiv. 32—xv. 38; xvii. 26—28; xxiv. 17—22; xxxii. 6—42; xxxiii. 16—xxxiv. 29; xxxvi. 1—13; Deut. ii. 15—23.

For agreement with the contents of Or. 2497 II., see the description of the latter MS.

The Arabic translations of Numbers xiv. 32—34, xxxvi. 3—5 (fol. 1 and 132-133 respectively) are in sufficient agreement with Or. 2491, fol. 30, 34.

Specimen of Commentary. Beginning of Numbers xxxii. (fol. 90b):—

ومقنا راب . ويابواو بنى غاد . عطاروث . هالارص
ويومروام ماصانو حين
عرفنا الكتاب الوجه في انقسام الامه في مساكنها
وحصول قوم منها سكانا في جيزة الاردن شرقا وانفرادهم
بذلك ولولا هذا الغرض الداعي الى الاختصاص بالموضع
المذكور لكانت الامه باسرها تقسم البلدين بينها ان لم
تظهر عن غير هولاء المذكورين رغبة في التفرد بالجهة
الشرقية ولم ينافس باقي الامه لهولاء الطالبين في ما طلبوا
ان لم يكن لهم ما يدعوههم الى المنافسة لانهم يعتاضون
مما يحصل لهم من ثم بتوسيع عليهم من هاهنا .

313.

Or. 2398.—Paper, about $8\frac{3}{8}$ in. by $5\frac{3}{8}$, consisting of 270 leaves, with 19 lines to a page. There were originally 32 quires of 10 leaves each (with the exception of the eighth and ninth, which have 11 and 8 leaves respectively). Signatures in Hebrew letters on the

left-hand upper corner of the first page of a quire are found on foll. 63a, 74a, 82a, 92a, 102a, 112a, 122a, 142a, and 152a. The first and second quires are imperfect, there being lacunae after foll. 3 and 6, and quires 17—20 are entirely lost. Rabbinic square character of apparently the thirteenth to fourteenth century.

An Arabic (fragmentary) Commentary on the weekly sections בשלח, יתרו, and משפטים (Ex. xiii. 17—xxiv. 18). The contents agree with the corresponding portions of Or. 2545, and they therefore form a part of the shorter recension of Abu'l-Faraj Furkân's work on the Pentateuch.

Beginning (fol. 2a):—

בשם יי נע' ונצ'^{*}
פראשה מקדמה
לאמר לאסורים צאו וכו'

The unpointed Hebrew text of chs. xiii. 17—xiv. 5; xiv. 29 [beg.: הלכו]—xv. 19 [end.: ישראל]; xv. 22—xx. 26; xxi. 12—xxiv. 18, is embodied, each verse being followed by an Arabic translation.

On fol. 270a:—

ננו בעון אללה ופמלה
וד' עלה בר אלנשו
תנצבה אא

On fol. 1a the name of פירוז(?) קראי (a former owner) is written.

On fol. 1b:—

על שם החכם הנדול הנבון הנודע הצדיק היודיע
תורה תמימה יוסף בן משה יתן האל שכנו ירושלים
ובישועתו יראדו אא

On fol. 270a (with the addition of diacritic points):—

يا عالما بحالي
تولكت على الله
عليك اتكالي

נעשה ונצליח *

The introductory remarks to Exodus xv. (the Song of Moses) begin as follows (fol. 27*b*, *sqq.*):—

חצלת אלמקאבלה לנעמה אללה סבחאנה באלשכר
ובתעיד אוצאפה ואפעאלה אלכטירה בהדה אלשירה
וקילת אלאן ולס תִּקְלַל פי מא תקדם למא הצל מן
סכן אלנפס אלי אלאכלאין ואעלם אנה יסתעמל פי
תסביח אללה תעאלי ואעטאמה אלפאטא מנהא מא
הו כוֹצֵעַ לדרך • ומנהא מא וצֵעַ ללקול תסביחא
כאן ושכרא או ניר דלך פאלאול כתל אברכה •
אוכרה • אהללה • אנדלה • ארוכמה • ארונה •
אפארה • אשבה • אנשאה • אהדרה • אנצחה •
אסלסלה • אעריצה • אקדישה • אשירה • אודה • וניר
דלך מן אלפאט תונר פי אסתעמאל אלאמה • ואלתאני
כתל אדברה • אוכרה • א[ני]דה • אספרה • אודיעה •
אמללה ומא נרי הדה אלמנרי • ולפטה שיר מודה
עלי אלקסמין נכיעא מן חית אנהא תנרי פי אלעבראני
מנרי אלשנע ואלשער פי אלע[רבי]ומא אכתן בטריקה
פי אלנטם אלמונ[ב] לרתבה • פי אלפצאחה ואלבלאנה
ומן חית אנהא אנמא תסתעמל פי אלאכתר ענר אמר
תנדר או הו מתנדר יכן נפעא או כלאצא • מן מצרה
כמא הצל פי שירת דויד אלמקול פיהא וידבר דויד
ליי את דברי השירה הזאת ביום הציל יי אותו ככף
וני אלי אכרהא כלא אלממין וקאל • שירו ליי הללו
את יי כי הציל את נפש אביו מיד מרעים ואלמתנדר
ינקסם פקד יכן האצלא פי אלהאל כתל או ישיר
ישראל את השירה הזאת עלי באר ענו לה • ויכון
כאלמתנדר כמא תצמנת שירת דויד ושירת דברה
ונירה מא מן אלשירות אלמדכורה פי אלתהלות וקר
יתבת כתל הדא אלמעני פי אלברכה ונירהא כקו
אברכה את יי בכל עת וכו

314.

Or. 2497.—Paper, about 10½ in. by 6¾, consisting of the three undermentioned portions, and numbering 26 leaves in all:—

I. Foll. 1-2, with 27 lines to a page. Fine Rabbinic hand, probably of the thirteenth century.

A small portion of an Arabic Commentary on Exodus xxiv. ('Abu'l-Faraj Furkan's

shorter Commentary), including the pointed and accentuated Hebrew text of ver. 12—18 (as far as וידי), with an Arabic translation of ver. 12—17.

The contents of fol. 1 correspond to MS. Or. 2545, fol. 105, and the translation of ver. 15—17 (fol. 2*b*) also agrees with that contained in the same MS., fol. 108.

Each of the two leaves forms a separate fragment of the work.

Beginning of fol. 1 (in comm. on xxiv. 1):
עלה אל יי בעד אן תעמל כל דלך וכרי אכבר אנה
בעד אלפראג מנה צעד מע אכיה ונירה ונפרו
כבוד יי

Beginning of fol. 2 (on xxiv. 10):—

הו אלכבוד אלאעטם אלרי לא ירי ונהא ככלוק
כמא נדכר פי פראשה כי תשא תם עאד בעד תקצי
אלכטאב אלי מוצעה ונא הדא • ואלקול אלאול אקרב
פאמא קולה ותחת רנליו במעשה לבנת הספיר פהו
כרסי כקולה וכמעל לרקיע אשר על ראשם כמראה
אבן ספיר דמות כסא • וקר וכעצם השמים ינח רנועה
(being written over) אל ירנע) אלי אלקיע אלרי
כאן תחת אלכרסי •

II. Foll. 3—18, with 24 lines to a full page. Two imperfect quires, nos. 33, 34, signed with Arabic numerals on the left-hand upper corner of the first page (so fol. 11*a*), and also marked by a catchword at the end. A fine Rabbinic hand of the thirteenth to fourteenth century.

A fragment of the same Commentary on Numbers xxxv., including the pointed and accentuated Hebrew text of vv. 9—34, with an Arabic translation.

Foll. 15*b* (last line)—18 correspond to MS. Or. 2546, foll. 127*a*—131*a*.

Beginning of fragment (preceding the beg. of ch. xxxv.):—

אלנחלה או אלכתיר אלועד ואן תקלו מא תאכרו
מנהא • מן אלקליל אלנחלה או אלועד פקר ונב עלי

* The word מנהא is repeated in the MS.

כל ואחד מן אלאסבאט או יעמי מן קראה ללוי
בחסב נחלתה .

The author's longer recension is referred to in the comments on ver. 30 (fol. 17a):—
ואלכלאם פי מעני שהארה וחקיקה שהוד וניד דאך
ממא יתעלק באלשהאדראת תגדה לנא מסתופא פי
פצל אלעד מן אלתפסיר אלמבסוט

The same passage is found in MS. Or. 2546, fol. 128b.

The authorities cited are:—

1. Al-Mu'allim Abu 's-Sarī (with רח' אלה), on fol. 17b (ver. 32); comp. MS. Or. 2546, fol. 129b.
2. Al-Awā'il, on fol. 8a (ver. 12).
3. צאהב אלמכלתא, on fol. 18b (ver. 10, *sqq.*), in the following passage:—

ובעד מא קד אנתהי תפסיר הדא אלפצל ארי או
אורד יסירא אלתקטה ממא מר מן קול צאהב אלמכלתא
פיה קאל כי אתם עוברים את הירדן ארצה כנען
מיכאן היה ר' יהודה אומ' אין הירדן מארץ כנען וכו'

See also MS. Or. 2546, foll. 130b—132a, and in connection with it note the reference to אלמכאלה in Or. 2496, fol. 55a (presumably by the same author).

III. Foll. 19—26, with 25 lines to a page. Rabbinic hand of probably the thirteenth century.

A fragment of an extensive work on the forbidden degrees of marriage, being possibly a portion of Maḳālah iii. of a treatise on עריות, by Abu 'l-Faraj Furḳān ibn Asad (if it is not to be taken as a part of a larger work embracing all the subjects of a ספר מצות). See the account given by Fürst (*Geschichte des Karaerthums*, ii., pp. 181—184) of a Hebrew translation of a work on עריות, attributed to Abu 'l-Faraj (Pinsker, p. 172). The present fragment belongs to a work divided into מקאלאת like the one described by Fürst, and the citations^a from 'Ahan and

^a No decisive judgment can, however, be formed until the present MS. has been compared with the supposed Hebrew translation.

Ḳirḳisāni (*vide infra*) appear to prove (so far as this evidence goes) the identity of the treatises. We may therefore provisionally assume that we are dealing with the Arabic original of the Hebrew work just mentioned.

The fragment begins with the latter portion of a series of quotations from 'Ānān in Aramaic, each piece being followed by an Arabic translation, with the heading: ביאן
ברצח (comp. the similar way of quoting from 'Ānān as exemplified in MS. Or. 2494, II.).

Then follow quotations from Ḳirḳisāni's כתאב אלמכאלה, Maḳālah xi.^b (chs. 17, 26, 27; see MS. Or. 2578, foll. 1—40, where ch. 26 begins on fol. 10b, and ch. 27 on fol. 15a). After each quotation from Ḳirḳisāni our author adds remarks with the heading: אלכלאם עליה פי דלך or אלכלאם פי דלך.

At the end of the quotations from 'Ānān (fol. 21a) is the following:—

ואעלם אננא תרכנא או נתכלם עלי כל פצל מן
כלאם אלסיד ענו זכ' לב' לונגה אחרה לאן לים הדא
הו מוצע אלכלאם פי אחכאם אליבום ושרוטה ומא
יתעלק בה ואנמא כאן אלקצד דכר מא יראה פי אחי
יבום לתעלם שריקתה פיה ולכן למא תעלק כלאמה
בעצה בבעץ דכרנא נמיעה ואלא פליס הדא הו מוצע
אלכלאם עלי אליבום . ואיצא פאן כלאמה רח' אלה
אתסע האנהא ותחרירה יתסע נדא והדה אלמקאלה
פקד אתסע אלקול פיהא קדרא מן אלאתסאע פכאן
אכתצאר דלך הו אלאולי פאעלם דלך או שא אלה
תע

Then:—

פצל פימא קאלה אלשיך אבו יוסף אלקרקסאני רח'
אללה פי דלך וכו'

315.

Or. 2559.—Paper, about 6 $\frac{7}{8}$ in. by 5 $\frac{1}{2}$, consisting of 61 leaves, with 13 lines to a page.

^b In Fürst, ii., p. 183, it is stated, however, that the 8th, 9th, 11th, and 12th chapters (Abschnitte) are quoted from Ḳirḳisāni's work. In note 506: פרק בספור אשר

זכר אותו אלקרקסאני יר"א בפתרון העריות

^c This word is in the margin.

The manuscript is imperfect at the beginning and the end. Leaves are also wanting after foll. 1, 9, 11, 12, 13, 15, 16, 25, 28, 29, 31, and 53. The writing is in some cases partly rubbed away; so *e.g.* foll. 2*a*, 34*a*. The signatures of the 11th, 15th, and 16th quires are preserved (so foll. 29*a*, 34*a*, 44*a*). The 15th and 16th quires are perfect (foll. 34—53). Naskhi, probably of the thirteenth century.

I. Foll. 1—53. Fragments of an Arabic Commentary on Leviticus xxi., xxii., xxiii., and xxiv., being possibly a portion of the shorter recension of Abu 'l-Faraj Furkān's Commentary on the Pentateuch. The Hebrew text belonging to the verses treated on, or to quotations from other parts, are provided with the vowel-points in red.

A translation of chs. xxii. 17—22 (fol. 13*b*); xxiii. 33—43 (fol. 32*b*); xxiv. 1—4 (fol. 45*b*); 5—9 (fol. 47*b*); 10—23 (fol. 51*b*), is embodied.

The author refers to the longer recension of the Commentary (التفسير المبسوط) in his comments on ch. xxiii. 10, fol. 21*a*.

The following authorities are cited:—

1. المعلم ابو السري, Al-Mu'allim Abu 's-Sari, on chs. xxii. 10 (here in conjunction with راس المثيبة) and 11, fol. 10*b*; xxii. 11, fol. 11*a*; xxiii. 10, fol. 18*a*; and xxiii. 38, fol. 36*a* (here with addition of the formula الله (رحمه الله)).
2. راس المثيبة on ch. xxii. 10 (in conjunction with al-Mu'allim Abu 's-Sari), fol. 10*b*; chs. xxii. 11, fol. 11*b*; and xxiii. 12, fol. 24*a*.
3. سعديا الفيومي, pointed סעדיה, on ch. xxii. 5, fol. 6*b*.
4. الاولون "Al-Awwalūn," or الاوائل "al-Awā'il," on chs. xxi. 4, fol. 1*b*; xxii. 5, fol. 6*b*; xxiii. 15, fol. 29*b*; xxiii. 39, fol. 39*a*; 40, fol. 44*a*; 42, fol. 44*b*; xxiv. 2, fol. 46*b*; 5, fol. 48*b*; 6, fol. 49*a*;

7, fol. 49*b*; 9, fol. 51*a*. The quotations on ch. xxiii. 15 and 39 are in Hebrew.

As a specimen the beginning of the fragments (on ch. xxi. 3-4) is here appended:—

ولا اصل له يُقَطَّعُ به لا في الكتاب ولا في اللغة وإنما استدلوا عليه بشي ضعيف مختصرة* وخصوه بالامراة الكششيرا دون الفسولا. لوا يطما باعل بعمار اعاد النبي له عن النجاسة لوجهين احدهما ليقول فيه باعل الذي المراد به جليل فقال منعناه عن هذه النجاسة بجلاله والاخر ليقول ليحلو وهذه اللفظة عكس القدشا وقد قال عنه كبي قاذوش هو ليلوهاو ويبعد ان يخرج هذا القدر من البذلة عن الصلاح للقربان ابدا الدهر وان يكون ذاك مؤثرا في نسله الخ

II. Foll. 54—61. Fragment of an Arabic Commentary on the Psalms, viz., Ps. lxvii. 5—lxviii. 14.

A complete Arabic translation of Ps. lxviii. is embodied.

Beginning of fragment:—

هُم يَفْرَحُونَ كَقَوْلِهِ بِشَانَاطِ بَيْنِ هَجْوَيْمٍ وَتَمَامِهِ ...
بَارِصٍ تَجِيمٍ سَالًا يَعْنِي أَنَّهُ يَتَوَلَّى تَدْبِيرَهُمْ وَسَوْتَهُمْ فِي بُلْدَانِهِمْ وَيَنْصِفُ بَيْنَهُمْ

Beginning of Ps. lxviii., in the Arabic translation (fol. 54*b*):—

لِلْمُسْتَحْتِ لِذَاوَيْدَ مَجْدَ نَشِيدٍ ... يَقُومُ اللَّهُ بِنَصْرِهِ
يَتَّبَعُ أَعْدَاؤَهُ وَيَهْرَبُ شَانِيَهُ مِنْ بَيْنِ يَدَيْهِ ... كَدَفَعِ
الدَّخَانَ تَدْفَعُ كَذُوبَ الشَّمْعِ مِنْ قَدَامِ النَّارِ كَذَلِكَ يَبِيدُ
الْأَشْرَارَ مِنْ بَيْنِ يَدَيْ اللَّهِ .

316.

Or. 2560.—Paper, about 7½ in. by 5½, consisting of 96 leaves, with 14 to 15 lines to a

* For اختصرناه ?

page in foll. 1—18 and 89—96, and 20 to 22 lines in foll. 19—88. Eleven quires, signed with Arabic words, of which the first and last are imperfect. There is a gap after fol. 95, besides the missing portions at the beginning and the end. The third quire has only 6 leaves, but the other quires number 10 leaves each. The original numbering of quires 4—10 (foll. 19—88) was 3—9 (من الجز الثاني من تفسير بمدبار). Cursive Naskhi, probably of the thirteenth century. Foll. 1—18, 89—96, have been supplied by a different hand of about the same date.

Fragment of an Arabic Commentary on Numbers, viz., chs. xix. 4—xxiii. 16, including a translation of the Hebrew text, being probably part of the shorter recension of Abu 'l-Faraj Furkan's Commentary on the Pentateuch.

The Arabic translation is arranged in the following sections: chs. xx. 1—13, fol. 43a; 14—21, fol. 50b; xx. 22—xxi. 3, fol. 53b; xxi. 4—20, fol. 56a; xxi. 21—xxii. 1, fol. 63b; xxii. 2—xxiii. 12, fol. 68b. The translation of ch. xxi. 18—22, foll. 57a, 63b, agrees with MS. Or. 2491, fol. 32.

Beginning of fragment:—

والعازار ... وهذا الاخير هو الذي قربناه لقوله ولاناح
العازار هكوهين والوجه في ذلك ان لو كان العازار ذابجا
اغنى عن ان يقول ولاناح العازار الخ

The lesson from the Prophets belonging to פ בלק is given by way of introduction on fol. 68b, as follows:—

فراس مقدمه

يراو غويديم وييدوشو وتماه . يلاحخو عافار وتماه .
وايضا لاختين حى انى ناوم ابا صباوت الوهى يسرايل
كي مواب وتماه . زوت لاهام تاحت جاوانام وتماه .
نورا ابا عليهم وتماه . وايضا شمعو نا ايت اشرا ابا
اومير وما بعده الى بما اقديم

ילחכו עפר ונר ; Micah vii. 16 ; יראו נזים ויבשו ונר . i.e.

Mic. vii. 17 ; לכן חי אני נאם יהוה צבאות אלהי ; זאת להם ; Zephaniah ii. 9 ; נורא יהוה עליהם ונר ; Zeph. ii. 10 ; שמעו נא את אשר יהוה אמר ... במה ; Zeph. ii. 11 ; אקדם Mic. vi. 1—6.

The longer recension (المبسوط) of the Commentary is quoted on chs. xix. 15, 16, 22, and xxi. 17, foll. 34b, 37b, 42b, and 62b.

The following Karaite authorities are cited:—

1. Al-Mu'allim Abu 's-Sarī, المعلم ابو السرى رحمه الله, on chs. xix. 10, fol. 6b; xix. 13, 14, foll. 22b, 23b, 24a; xix. 15, foll. 33a, 35a; xxii. 3, fol. 71b.
2. Al-Mu'allim Abū 'Alī on ch. xix. 14, fol. 27b, and in conjunction with Abu's-Sarī on fol. 24a.
3. Ar-Ra'īs "the Prince" الرئيس رضى الله عنه (probably David ben Boaz) on chs. xix. 15, fol. 33a; xx. 8, 11, foll. 46b, 48a.
4. Benjamin بنيامن on ch. xix. 14, fol. 29a. This quotation is in Hebrew.

The author refers to اصحابنا, "our Companions," on chs. xix. 6, fol. 2b; xix. 14, fol. 25b; xix. 15, fol. 32b; xix. 16, fol. 36b.

Al-Awwalūn, or الاوائل Al-Awā'il, are cited on chs. xix. 6, foll. 2b, 3a, 3b; xix. 9, fol. 5b; xix. 11, fol. 20b; xix. 13, foll. 21b, 22a; xix. 14, foll. 25a, 28b, 30b; xix. 16, fol. 36a; xix. 17, fol. 38a; xix. 19, fol. 39b; xix. 21, fol. 41b. Where the actual words are quoted, the quotation is in Hebrew and written in the Hebrew character.

المخاله, i.e. מכללתא, is quoted on ch. xix. 15, foll. 31a, 31b, 32a, and אלמשנה on the same passage on fol. 32a. Comp. MS. Or. 2496, fol. 55a, and 2497, fol. 18b.

As a specimen, the beginning of the comments on Numbers xix. 11, 12 (foll. 6b, 7a), is here subjoined:—

هفوغيع بميث . هو يثخطا بو . قد سلك الناس في
هذا القول طريقين نذكرهما ونذكر ايها اولى به ان لم

يتم ذكر ثالث لهما وان تم رجع بعض على بعض
 احدهما كون هنوغيغ وما بعده وصفا لا ابتدا تعليم فكانه
 قال تكون هذه لكم رسما موبدا حتى النوغيع بيت
 اذام الذي قد بحس سبعة ايام هو ان برکس (?) بمياها
 في ثالث يوم نجاسته وفي سابعة يطهر وان لم يفعل
 ذلك لا يطهر وقوى هذا بما علم من حصول النجاسة من
 الميت من قبل هذا القول وتعلق بعضهم له ايضا بقوله
 وطامي ولم يقل يطما وقالوا ايضا انا قلنا ان التقدير في
 هو يخطا بو هو ام يخطا بو لاجل قوله وام لا يخطا بو
 لان كذا العادة فيما يقول فيه وام ان يكون من قبله ام
 مثل وام لا ياعبرو بنى غان وبنى راويين وام تمانو
 ومريثام المتقدم عليه ام توبو وشمعتام . والاخران يكون
 هنوغيغ بميث وتامه ابتدا تعليم ولا فرق بين قوله
 وطامي وبين قوله يطما على طريقة اللغة وقوله هو يخطا
 بو يصلح له لغير دليل يوجب تركه واذا بين ان التكليف
 لا يحسن الا بما يطاق بوجه هو يخطا بو الى الواصل الى
 الحظوظ (?) كون من لم يصل اليه وكلم هولا بصحة الطهر من
 النجاسة بالميت في الجالوت مع عدم مي ندا الخ

317.

Or. 2496.—Paper, consisting of the three undermentioned portions, and containing 72 leaves in all.

I. Foll. 1—58, about 7 in. by 5½, with 25 lines to a page of the smaller writing. There is a gap after fol. 31. All the leaves are more or less worm-eaten. Square and Rabbinic character. Fourteenth century.

Numbers, chs. i. 1—iii. 51; iv. 21—v. 31. The pointed and accentuated Hebrew text, with the Arabic translation and shorter Commentary of (apparently) Abu 'l-Faraj Furkân.

* The Alif ul-wikāyat appears to have been accidentally left out in consequence of the next word beginning with Alif.

At the beginning of פ' נשא, fol. 33a:—

פרשה

מקדמה

וּסְפָרוּ הַלְוִיִּם מִבְּנֵי עֶשְׂרִים שָׁנָה וּמַעְלָה [1 Chron. 3
 [xxiii. 3] ותמאמה . . פי בדברי דוד האחרנים הפה
 מספר בני לוי מבו עשרים שנה ולמעלה: [1 Chron. 3
 [xxiii. 27] וישב מצרף ומטהר פספ וטהר את בני לוי
 [Mal. iii. 3] ותמאמה

The Hebrew text is arranged in the following sections: chs. i. 1—54; ii. 1—34; iii. 1—51; iv. 21—49; v. 1—4, 5—10, 11—31.

An Arabic translation is added to each verse, and each section is followed by the corresponding portion of the Commentary. The formula *י' לעולם אמן ואמן* is placed at the end of the Commentary on במדבר פ' fol. 32b.

The סדרים are marked with ס in the margin, and in agreement with the ordinary Masorah, at chs. iii. 1 (fol. 22b), and v. 11 (fol. 48a).

Masoretic notes:—

1. קריאי on קרואי ק, ch. i. 16, fol. 2a.
2. וְאַחֲרָיו on נקוד בתו, ch. iii. 39, fol. 27a.

In ch. iii. 51, the MS. reads הפרים, fol. 28b.

That Abu 'l-Faraj Furkân is the author of the translation and Commentary appears to follow from the combined force of the subjoined considerations:—

1. The literal agreement of the translation of ch. i. 34—39 (fol. 5b-6a) with MS. Or. 2491, fol. 24.

2. The mentioning of the longer recension of the Commentary, from which the present is an abridgment^b:—

ולא ונה לאכתלאש טמאי נפש כע אלזבים לכא

^b See e.g. Neubauer, "Aus der Petersburger Bibliothek," p. 20; Ibn al-Hiti, pp. 7, 13.

דברנאה מסתופא פי אלתפסיר אלמסתופא ונכתנא
בה פי הדא אלמכתצר
in the comments on ch. v. 1—4, foll.
44a-44b.

וקד בינא הנאך מא אכתצרנאה מן גמלה שרהנאה
פי תפסיר דלך אלפצל פי אלתצניף אלמבסוט מא לא
נרי אעארתה האהנא
on ch. v. 7, fol. 46b.

The authorities cited are:—

1. Al-Mu'allim Abu's-Sarī on chs. v. 1—4, fol. 40b; v. 12, fol. 52a; v. 13, fol. 54b; the reference on fol. 52a has in addition the formula ודא: רחמה אלה (compare also fol. 40b: קאל הו רח' אלה)
2. Al-Awwalūn on chs. v. 6, fol. 46a; v. 8, fol. 47a; v. 12, fol. 53a; v. 14, fol. 53b; and v. 18, fol. 56b. The first four of these quotations are in Hebrew.
3. אצחאבנא on ch. v. 8, foll. 47a and 47b.
4. אלמכאלה (i.e. מכילתא) and אלמכאנה in Hebrew on ch. v. 15, fol. 55a.

The Commentary on Numbers ii. 2 (fol. 19a) begins as follows:—

קולה איש אמא אן יריד בה אלסבט באסרה וקאל
פיה איש לאנה מסמא באסם ואחד הו ולד טהר יעקב
ואמא אן אראד מקדם אלסבט והו אלמקול פיה ונשיא
לבני פלוני ואלבאקון מן סבטה יתבעונה * ואראד כל
ואחד מן אלסבט יריד אלמעודודין וגיריהם בגיר שך
בחכמ[ם] וקולה על דגלו אראד בה אלדגל אלרי קד
חצל מן יסיר תבעה * וקולה באותות אמא אן אראד
בה עלאמאת וקע אלאצטלאח עליה יערף כל מן
אלאמה אן אלעלאמה אלפלאניה הי ללדגל אלפלאני
מן גיר אן ונב אכתצאץ כל סבט בעלאמה בעינהא לם
תכן פסחה פי תביר ניריהא או יכון קד חצל אלשי
עלי שי ונב אמתתאלה * ועלי אלונהין נמיעא פימכן
פי אלעלאמאת מא קיל מן כון עלאמה דגל יהודה
צורה * אריה וכו'

II. Foll. 59—66, about 8½ in. by 5½, with 21 lines to a page. Square and Rab-

binic character. Probably of the thirteenth century.

Fragment of an Arabic Commentary on Leviticus, comprising ch. xiii. 30—46, possibly part of the shorter Commentary on the Pentateuch by Abu'l-Faraj Furkān.

Of the Hebrew text, comprising ch. xiii. 38—96, only the opening words of each verse are given.

Beginning of fragment:—

אלאול פאדן קד סקט אלצהובה ולו אננינא נפוסנא
ען הדא וקלנא אנה אסם שרעי וכו'

The comments on Leviticus xiii. 38 (fol. 63a) are as follows:—

ואיש או אשה כי יהיה בעור בש' . . . קד כאן ינו אן
ידכר צרעת קרחת ונבחת עקיב מא תקדם לאשתראך
אלכל פי אלגנאסה ולמנאסבתהמא ללנתק פי טהורחמא
פי אלראס גיר אנה ראיי אן ידכר מא יטהר פי
אלרנאל ואלנסא ואלצביאן [מנ]תסקא בעצה אלי בעין *
קאל בעור בשרו לכוו אלבהק אנמא יטהר פי אלגסם
דון אלראס וקאל בהרות בלסאן אלתכתיר יקרב מן
חית אנה פי אלאכתר אנמא יטהר בקאעא כתירה *
ואעאד בהרות ליקול לבנות *

The following authorities are cited:—

- Al-Mu'allim Abu's-Sarī on ver. 30, fol. 59a; ver. 32, fol. 62a; and ver. 43, fol. 64b.
- Al-Mu'allim Abū 'Alī on ver. 32, fol. 62b.
- אלפיומי on ver. 30, fol. 59a.

III. Foll. 67—72; same dimensions and number of lines as in the preceding fragment. Square and Rabbinic character. Fourteenth century.

Another fragment of probably the same author's Commentary, viz., on Deuteronomy, ch. xxxi. 7—13, including a translation of vv. 7—18.

The authorship of Abu'l-Faraj Furkān is rendered probable by the literal agree-

* The word ראי was written by a later hand in the margin, and אן in the text has been retouched.

* צורת.

ment of the translation of vv. 16b—18 (fol. 72) with MS. Or. 2491, fol. 41.

The Hebrew text of vv. 8—13 and 14—19 [as far as תהיה] is embodied, all pointed and accentuated except the last four verses.

Specimen of Commentary (ch. xxxi. 7, fol. 68a):—

ויקרא משה . . . לם יסלך על אלס' מע יהושע מסלכה
 מע אלאמה פי אלכזי אליה לאנה נלאמה . ולו כאן
 האצר מע אלנכמעה לא (אלי. MS.) אחתאנז אלי
 אסתדעאיה . ואנכא כאן כשתנלא פכא כאן רסמה
 או יכון פיה כק' ומשרתו יהושע בן נון נער לא יכיש
 כתוך האהל ואלקריב או יכון אסתחצרה אלי חית
 כאנת אלנכמעה האצרה ווצאה בין אידהא פי וקת
 כטאבה להא בכא תקדם ולדאך קאל לעיני כל ישראל
 לאן כא קאלה כא ינאכב מא קאלה להא פי כעני
 חרב שבעה נים . וקר כאן אללה תע קאל לה וצו
 את יהושע וחוקהו ונ' וקאל הו על אלס' ואת יהושע
 צייתי אלא אנה ראי או יוכר עליה פי וקת אכר
 (עליהא*) פי וקת אלודאע .

318.

Or. 2494.—Paper, consisting of the two undermentioned different portions:—

I. Foll. 1—30, about 7 in. by 5½, with 26 lines to a page. Three quires, of 10 leaves each, marked by catchwords on the last page, and also signed with Hebrew letters on the first page (נ on fol. 11, ד on fol. 21). Rabbinic square characters. Fourteenth century.

An Arabic Commentary, without an author's name (but probably by an early writer), on the first pericope of Leviticus (ch. i. 1—v. 26); imperfect at the beginning and the end.

The fragment includes an Arabic translation of chs. ii. (beginning on fol. 2a), iii. (beg. on fol. 11a), iv. (beg. on fol. 14b), and v. 1—13 (beg. on fol. 27b), but of the Hebrew text the opening words only are given. Note

* Apparently superfluous.

that in ch. ii. 4 the MS. reads (fol. 2a) ואם וכי at the beginning, but correctly וכי in the comments, fol. 5b.

First words of fragment (in ch. i. 15):—

.. הדין אלטאירין הי פי אלערף

End of fragment (in ch. v. 1):—

והוא אלתפסיר אחק בקולה והוא עד מן קולה או
 ידע: ידל עלי דלך קול בעו עדים אתם היום ונס את
 רות המואביה ונ פאנאבה אלהאצרון עו קול הדא
 עדים: פסמאדם עדים: . . . אשהדהם בה עלי נפסה
 ולם יסכיהם יודעים —o—

(אם לא ינד: catchwords)

Specimen of translation (ch. iv. 22, 23, fol. 15b):—

אלדי ינב עלי אלרייס אלדי יכטי בואחדה כן נכיע
 וצאיא אללה אלאהה אלתי לא תפעל יעני וצאיאה
 אלתי הי נוואהי בנלט פאתם: יעני אנה תנאח אלנהי
 בנלט לא בקצד^b:

פערף כטיתה אלתי אכטא בהא או יאתי בקרבאנה
 קהר מאע דכרא צחיחא

On fol. 4a (in comm. on ii. 1) the author says:—

ולעלי או אסתופי דכר אקסאם ורוד אלשרע או
 אבתרהא פי ניר הדא אלכוזע במעונה אללה:

Also note the reference to הדא אלרנל on foll. 1b, 4b. According to Harkavy (see no. 305, II.), this was David ben Boaz's manner of referring to Sa'adyah,^c comp. Or. 2403. From Ibn al-Hiti (see my edition, p. 10) and other sources we learn that David b. Boaz's chief activity falls after that of Sa'adyah, and there would, therefore, be no chronological difficulty.

The רבאנז are referred to on fol. 6b, and the author's Commentary on the pericope צו is spoken of on fol. 23a.

II. Foll. 31—80, about 7¼ in. by 5½, with 22 lines to a page. Five quires, nos. 6—10, of 10 leaves each, marked by catchwords at

^b Note the glosses.

^c The term הדא אלרנל is, however, used by many other Karaites to designate Sa'adyah. Even Rabbanites refer to him in this manner (see J.Q.R., x. 276).

the end, and signed with Hebrew letters on the right-hand upper corner of the first page. Rabbinic square character. Thirteenth and fourteenth century.

Portion of an extensive Arabic Commentary on Leviticus, ch. xi., probably part of the longer recension of Abu 'l-Faraj Furḳān's Commentary on the Pentateuch (*vide infra*).

Beginning of the fragment (on ch. xi. 37):—

קאיל אן הדא אלפסוק תצמון מא צח אן יזרע טאהר
וליס פיה דלאלה עלי אן מא לם יצה פיה דלך טמא וקד
דאי קום אנה לא יסתפאד מן אלאתבאת נפי פמא
לא יתם אן יזרע הו עלי חכמה פי אלעקל אלא אן
ירד פיה נץ ולם יהצל נץ פי אלמקלי ואלמשוי מן
אלזרע בל אנמא הצל פי אלמבלול צח מע בלה אן
יזרע אן לם צח לאן פיהא אשכאלא סנדכרה פלם
חכמתם בננאסה מא תעדר אן יזרע

End of fragment (on ch. xi. 44):—

פבקי מא יכרג מנהא מן ערק ובול וגירמהא פי האל
היאתהא פחרמה בקולה ולא תטמאו את נפשותיכם
בכל השרץ הרומש על הארץ אלדי אלמראד בה במא
יכרג מן אלשרץ אלרומש לאנה לא יקאל רומש אלא
פי האל היאתה (וקד : catchword)

The following authorities are cited or referred to:—

1. 'Anan, on foll. 35*b*, 36*a*, 38*a*, 39*a*, 46*b*, 48*b*, 49*a*, 50, 51*b*, 55*a*, 59*b*, 60*a*. The references on foll. 39*a*, 50, include quotations in Aramaic from 'Anan's writings, and in both cases is an Arabic rendering given immediately after, introduced in the first case by the term ביאנה, and in the second by ביאן מראדה בה.
2. Al-Shaikh Abū Ya'kūb (probably Joseph al-Baṣīr), on foll. 32*a*, 36*a*, 53*a*.
3. Al-Mu'allim Abu 's-Sari, on foll. 34*a*, 37*a*, 52*a*, 61*a*, 63*a*, 64*b*, 65*a*, 67*b*.
4. Al-Mu'allim Abū Sa'id, on foll. 36*a*, 52*b*.
5. Al-Mu'allim Abū 'Alī, on foll. 36*b*, 52*b*, 61*b*.
6. Al-Kirḳisānī, on foll. 37*b*, 50*b*, 52*a*; in conjunction with Daniel al-Ḳumasi, on

fol. 48*a*; as צאחב כתאב אלמנאר, on foll. 36*a*, 53*a*.

7. Daniel al-Ḳumasi,^a on foll. 38*a*, 60*b*, 63*b*.
8. Ar-Ra'īs (probably דוד בן בעז), on foll. 37*b*, 52*a*, 61*b*, 68*b*.
9. מישויה, on fol. 51*b*.
10. Al-Fayyūmī, on foll. 35*b*, 36*a*, 44*a*, 46*b*, 53*b*, 70*a*, 72*b*, 75*b*. He is spoken of as אלהא אלהא on foll. 56*a*, 59*a*, 74*a*, 75*b*, 76*b*, 77*b*.
11. Al-Awwalūn, or Awā'il, on foll. 35*b*, 40*a*, 47*b*, 49*b*, 53*a*, 70*a*, 79*a*.

The אלהא אלהא are mentioned on fol. 57*a*, and אלהא אלמנהיינ on fol. 68*b*. The Targum is referred to on fol. 76*a*. The author refers to what he said in פראשה צו on fol. 65*a*.

The formula רה אללה or רצי אללה ענה is placed after the names of the authorities given under 1—6, 8.

Subjoined is a passage from fol. 75 (in comments on Lev. xi. 41, *sqq.*), in which (1) the date of composition is stated to have been the 6th day of Rajab, A.H. 442 (= A.D. 1050, Nov. 23), and where (2) the author refers to another composition of his, entitled מסלה מפרדה. As to (1), the time agrees very well with the date A.D. 1054-55, when, according to Ibn al-Hiti (see my edition, p. 13), Abu 'l-Faraj was occupied with the composition of his shorter Commentary on the Pentateuch. With regard to (2), see the mention of our author's מופרדה in Fürst, "Geschichte des Karäerthums," note 543 (Vierter Abschnitt). These two grounds render Abu 'l-Faraj Furḳān's authorship of the present work sufficiently probable.

ואעלם אן אלנטר אלעקלי ואלנטר פי אחכאם
אלכתאב לא ירל עלי שי ממה דכרה והו פאנמא
יסנד דעאויה הדה אלי אלנקל ען אלרסול אלדי לם
יכרג פימא יעתצם בה מנה ען באב אלדעוי איצא

^a See J. Q. R., viii. 683.

^b So the MS.

וקד ביינא נחו אן תאכיד אלאומר ואלנואה ירד
בהסב אלמצלחה • וביינא פי מסלה מפרדה אנה לא
ימתנע אן יכון תבראר אלנה ונהא פי תואיד אלמסתחק
ענד אלמכאלפה מן דון אן ידל עלי אנה אנמא ורד
הכדי לבון אלמסתחק עטימא • וקד דבר אלפיומי
מציאפא אלי מא תקדם אן אלהוד תכתר ענד
אלתכרר (?) פי אלמעציה • והדא לא ננכרה אדא תבת
אסתהקאק אלהד פי דלך אלקביח • פלו אן אנסאנא
כאצם נירה פי הדא אליום אלדי הו יום אלנמעיה
לכמס כלון מן רנב מן סנה אתנתן וארבעין וארבע
מאיה וצח פיה קול אלכתאב ויהי אם בין הכות
הרשע ותמאמה • תם כאנת הדא חאלה פי נד אליום
אלמדכור אמא מעה או מע נירה לבאן אלהכם קד
תכרר בתכרר אלקביח לבון אלנץ לם יכתן בוקת
ולא בשכץ בל אנמא ורד עאמא • וקד דבר הדא
אלרנל פי נהי קד תכרר אנה לא ילום פיה אויז מן
חד ואחר והו אלשעמנו אלמדכור אלנהי ען לבסה
בקולה ובנד כלאים שעמנו ותמאמה • ובקולה לא
תלבש שעמנו ותמאמה והדא אנמא צח ענדה לאן
אלכוזע אלתאני לם יכון אלנרץ בה אלנהי בל אנמא
הו תפסיר שעמנו מא הו •

References to this MS. are found in Poznański, Steinschneider's Festschrift, p. 215, and J. Q. R., vol. viii., pp. 682—84.

319.

Or. 1097.—Paper, about 11½ in. by 8½, consisting of 246 leaves, with 31 lines to a page. An Eastern hand of the fifteenth and sixteenth century.

ספר המבחר, an important Hebrew Commentary on the Pentateuch, by the Karaite Aaron b. Josef (אהרן הראשון), composed A.D. 1294.^a See the printed edition.

Genesis, fol. 1*b*; Exodus, fol. 54*a*; Leviticus, fol. 126*a*; Numbers, fol. 175*a*; Deuteronomy, fol. 210*a*.

^a At the end of the introductory poem:—

שנת ה'ג' ספורים

320.

Or. 1098.—Paper, about 11¼ in. by 8¼, consisting of 367 leaves, with 31 lines to a page. The Hebrew foliation has been partly cut away. An Eastern Rabbinic hand; dated A.M. 5352 (A.D. 1592).

כתר תורה, a Hebrew Commentary on the Pentateuch, by the Karaite Aaron b. Elijah (האחרון), composed A.D. 1362.^b See the printed edition; also "Libri Coronae Legis . . . aliquot particulas . . . edidit Latine vertit atque illustravit J. G. L. Kosegarten, Jenae, 1824."

Genesis, fol. 5*b*; Exodus, fol. 92*b*; Leviticus, fol. 210*a*; Numbers, fol. 282*a*; Deuteronomy, fol. 328*a*.

Between Genesis and Exodus:—

נשלם פרשת ויחי בעבור היות ביי מבטחי
ונחתם ספר בראשית ומחסי ביי אלהים אשית
נחל ספר ואלה שמות • בשם בורא כל הנשמות

Similar lines at the end of the other books, and also at the end of the weekly pericopes.

Colophon (fol. 367*b*):—

והיתה השלמת זה הספר ביום ו' כ"ט למנחם השנב
ליצירה פה בכפר קרמרייא בנלך ואני

On fol. 1* are some lines beginning:—

באור יפה אף נעים

On fol. 1*a* is the following entry:—

זה הספר הוא שלי אליאו אפדא בכר' שלמה בני
יצו שקניתיו ממ' קראפולא (?) אלמנת כר' בנימין בני
נ"ג וכו'

321.

Or. 2486.—Paper, about 8½ in. by 6½, consisting of 205 leaves, with 21 lines to a page. The first 7 quires have been lost; foll. 1—

^b At the end of the introductory poem:—

שנת ה'קכ"ב לכנין הברואים

200 form 20 complete quires (nos. 8—27), of 10 leaves each; and foll. 201—205 are fragments of quires 28—30. There are signatures in Hebrew letters and Arabic numerals on the upper margin of the first page of a quire. Rabbinic character. Sixteenth century.

Part of an Arabic Commentary on the Pentateuch, viz., Exodus vi. 12—xix. 7 (with lacunae after foll. 201, 203), by Samuel ha-Rōfē al-Maghribī.

The work is composed in the form of questions and answers (מסלה and אלגואב), and is called in the subscriptions of the several weekly sections: השאלות והתשובות. The words of the Biblical text are introduced by the formula קאל אלנץ אלכרים.

פ' ורא, fol. 1a; beginning of fragment: תע' מעה דלך אלגואב הו אטהאר קוה פי אלמענו: פ' בא, fol. 51a; פ' בשלח, fol. 113a; פ' יתרו, fol. 192b.

End of fragment:—

מסלה מא מעני ק' וישם לפניהם את כל הדברים האלה (ch. xix. 7) אלגואב תלאוה מא כאטבה תע בה עליהם ותכיריהם

The following note, at the end of פ' בשלח, fol. 192a, is of interest as bearing on the author's private history:—

וקד מר בי מציבה פי האל תאליפי פי אלכלאם עלי אואכר הדה אלפרשה והו אן אציבת ולדה לי במרץ דמוי קתאל וכאנת אלנהאיה פי אמרהא אנהא תופת אלי רחמה אללה תע וחצל לי עליהא חון שדיד אסאל אללה תע אן לא יגדד עלי חון אכר ולא יעיד עלי חון פלם יתקבל אללה מני דלך בל אתי עלי במציבה שדידה אשר מן נמיע מא גרי עלי מנעורי ועד עתה ופי מתל דלך יקאל ורעה לך זאת מכל הרעה אשר באה עליך מנעורך ועד עתה [2 Sam. xix. 8]

322.

Or. 2487.—Paper, about 8½ in, by 6½, consisting of 112 leaves:—

I. Foll. 1—90, with 21 lines to a page. Nine quires, nos. 14—22, and fragments of another quire (foll. 87-88, 89-90). There are 10 leaves in each of the complete quires, excepting no. 21, which has 6 leaves only. Signatures in Hebrew letters on the right-hand upper corner of the first page of a quire. Rabbinic character. Seventeenth century.

Part of Samuel ha-Rōfē al-Maghribī's same Arabic Commentary on the Pentateuch, viz., Exodus xiv. 10—xx. 24; xxxix. 32—xl. 2, 19—38 (the greater part of בשלח and יתרו, and fragments of פקודי). The headings מסלה, אלגואב, and קאל אלנץ אלכרים, are written in red ink.

Beginning of fragment:—

אם כיה אלמאר אלגואב קאלו אצחאב הדא אלקול אנהם טנו דלך אי אן ישראל קדרו אן מצרים נסע אחריהם

The Commentary on יתרו begins on fol. 45a.

The note on the author's family affliction at the end of בשלח (see the description of Or. 2486) is not to be found in the present MS.

II. Foll. 91—112, with 26 lines to a page. Leaves are wanting after foll. 93, 99, 101. Rabbinic character. Sixteenth century.

The same author's Arabic Commentary on Exodus xxxii. 1—4, 8—19, 32—34; xxxiii. 17—xxxiv. 10.

Beginning of fragments:—

אנתמע אלקום וקאלו לאהרון מא קאלוה ואנאברהם במא דכר ענה ופעלו אלענל פי אליום נפסה ופי נדה פי אלצבח וכו'

323.

Or. 2488.—Paper, about 7½ in. by 5½, consisting of 41 leaves, with 14 lines to a page. Fragments of a quire (foll. 1-2, 3, 4), the number of which is uncertain, and quires 41—44, of 10 leaves each, except the last,

though similar hands. Besides the missing portions at the beginning and the end, there are lacunae after foll. 7, 19, 29, 32, 33, 40, 50, 60, 70, 106, 134. The quires of the first fragment were originally signed with Hebrew letters and Arabic numerals on the upper margin of the first page of a quire (so fol. 51*a*). In the latter parts, signatures in Hebrew letters only appear to have existed. Rabbinic writing of the sixteenth and seventeenth century.

Part of the same Arabic Commentary on the Pentateuch, viz., Numbers i. 1—49; i. 50—iii. 40; iv. 21—v. 24; v. 27—vi. 7; vi. 26—vii. 1; vii. 12—viii. 5; viii. 7—ix. 17; ix. 18—xi. 4; xi. 6—xii. 6; xii. 8—xv. 41; xvi. 1—xviii. 2; xviii. 4—32.

פ' נשא, fol. 20*a*; פ' בהעלתך, fol. 39*a*; פ' שלח לך, fol. 75*a*; פ' קרח, fol. 107*a*.

Beginning of fragments:—

אלסואל ואלגואב ענה לם אגד לאחד כל ... פיה מסלה מא אסתפדנא מן הדא אלתארך * אלגואב אסתפדנא מנה אן הדא אלכטאב מתקדס* פי אלתרוין עז מכאטבאת תדכר מן בעד מתל אל הנכה ואל פסח

In foll. 71—134 the headings קאל אלנץ and מסלה—אלכרים are written in red ink.

The following portions of the Mukaddimāt are included in this MS.:—

1. A small section beginning ושלומות כמספר at the end of פ' נשא, fol. 37*a*. It corresponds to MS. Or. 2483, fol. 257.
2. בשם הבורא, beginning מקדמה פרשה בהעלותך, fol. 37*a*. It is followed by the sections אקה רשות מאת האל הבורא אלכרם, fol. 37*b*; אלחמד ללה, fol. 38*a*; the

Masoretic section, beginning ובעד פאן הדה אלפרשה קד אחתות עלי ארבעה אסדאר ויליק בהא מן כאמלה, fol. 38*b*, followed by אלמואמיר לדוד יי אורי וישעי ונ [Ps. xxvii.], and the index to the contents of the pericope, fol. 39*a*.

At the end, fol. 73*a*, a small section beginning ושלומות כמספר כל אור וכל זוהר בעולם.

The MS. thus supplies a gap in the Museum copy of the Mukaddimāt, where the corresponding parts are wanting. See MS. Or. 2484, foll. 1—5.

3. בשם האל אשר כל מקדמה שלה לך, beginning אקה רשות מאת האל אשר כל דבריו אמת, fol. 73*b*; אלחמד ללה אלאלאה אלחך אלדי כל, fol. 73*b*; אפעאלה חק, *ibid.*; the Masoretic section, beginning ובעד פאן הדה אלפרשה קד אחתות עלי תלאתה אסדאר ויליק בהא מן אלמואמיר לכו נרננה ליוי נריעה [Ps. xcvi.] and the index to the contents of the pericope.

Here, too, the MS. supplies a gap in the Museum copy of the Mukaddimāt, where the corresponding part is wanting. See MS. Or. 2484, fol. 6.

4. A small fragment beginning מא הצל מן אלמגפה, viz., part of the index to the contents of פ' קרח, fol. 107*a*. It corresponds to MS. Or. 2484, fol. 22*b*.

326.

Or. 2518.—Paper, fragments of various dimensions and different styles of the Rabbinic square character, containing portions of Arabic Commentaries on the Pentateuch. There are 144 leaves in all.

I. Foll. 1—6, about 8½ in. by 6, with 21 lines to a page. Sixteenth century. Of fol. 4 only about a half is preserved.

* One of the uses of the two dots in the MS. is to indicate the hardening or doubling of בגדכפת.

Fragments of Yefeth's Commentary on Leviticus xxiii. (See Or. 2399 [no. 267], fol. 92b, *sqq.*)

II. Foll. 7—9, about 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$, with 21 lines to a page. Sixteenth century.

Two fragments (fol. 7, and foll. 8, 9) of a Commentary (or homiletic exposition?) on the part of Genesis which treats on the history of Joseph (ch. xxxvii. ff.).

Beginning of fol. 7:—

תע פאנה קבל כל שי ינתהר פי מא יצלה אלי
אלעכל אלצאלה אלמריצי לה סב

On fol. 7b (lines 1, 2):—

וקיל פי אלדרש איצא לאן יוסף כאן ישבה יעקב פי
אלכלק ואלכלקה וכו

The second fragment begins:—

או נקתלך פתציע להם ותדלל ולם ירק קלב אחד
כנהם

It is doubtful whether the fragment is Karaite.

III. Foll. 10—17, about 8 in. by 5 $\frac{1}{2}$, with 25 lines to a page. Apparently fifteenth century.

Commentary on Exodus xi., preceded by the end of the comments on ch. x.

Beginning of comments on ch. xi. (fol. 11a):—

וקאל עוד ננע אח' ולם יקל מכה אחת ולא את אחד
בל קאל ננע לאנה מא כצא עליה פי סאיד אלצרבאת
כתל מא לחקה פי זהה ככת בכורות

On fol. 10b:—

ומא דכרת הדא אלכלאם אליסיר פי הדא אלמוצע
מע אסתופאי אלקול עלי אלכצום פי ספר כצות אלא
חתי לא אכלי אלתפסיר כן דכר פרץ וגר

On fol. 13a:—

פינב פי קולה אני יוצא אנה כלאך יוצא ... אדא לא
ינח אן יקאל עלי אללה תב' לא כרוג ולא דכר וכו

IV. Foll. 18—27, about 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$, with 21 lines to a page. Fifteenth century.

Yefeth's Commentary on Exodus xix. 24—

xx. 5, including the Hebrew text, with the Arabic translation (see Or. 2467, fol. 155b, *sqq.*).

V. Fol. 28, about 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$, with 14 lines to a page. Fifteenth century.

Fragment of comments on Exodus xx. 11, 12.

Beginning of comments on v. 12:—

כבר ... פאכר באכראם אלואלרן לכא להם כן
אלנעמה עלי אלולר וכו

VI. Foll. 29—34, about 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$, with 27 lines to a page. Fourteenth to fifteenth century.

Foll. 29—31 treat on part of Exodus xiii. (אביב), and foll. 32—34 belong to the commentary on ch. xxii.

Sa'adyah is the object of attack. So e.g. fol. 29a:—

קאל ופי הדא חנג כתירה קד אתבתנאהא פי כתאב
אלרד עלי עאנאן:

Lower down:—

וקו' אן דכרה אלמביב הו עלאמה לוקת כרונהם כן
כצר ... פאן פיה נ' אשיא כנברה אחדהא אנה אדעי
אן קו' חדש האביב לא יונב אלתכאס אלמביב ענד
כל שהר ניסן וכו

VII. Foll. 35—42, about 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$, with 25 lines to a page. Probably fourteenth century. All the leaves are damaged.

Commentary extending from Exodus xxxi. 16 to xxxii. 22, an Arabic translation of the Hebrew text being included.

The translation and beginning of commentary belonging to ch. xxxii. 1 (fol. 35b) are as follows:—

וענד מא ראי אלשינב אן קד אבטא משה כן
אלנוול כן אלנבל ואתנוקו עלי אהרן וקאלו לה קום
אינע לנא צורה תסיר קדאמנא אן הדא משה אלדי

* Comp. Poznanski, *Anti-Karaite Writings of Saadyah Gaon* (J. Q. R. for January, 1898, p. 241). The passage given there is, however, not found in connection with Lev. xxiii. 15 or Or. 2399 (Yefeth). Is it the other recension?

אצעדנא מן מצר לם נעלם אי שי כאן מנה: בעד אן
תמם דבר מא ועד אללה בה למשה רנע יערף מא
פעלה אלשעב מן אלגנאיה אלעטימה וכו'

Nothing distinctively Karaite has been noticed in this fragment, and doubt also exists as to other fragments in the descriptions of which no special passages are noticed.

VIII. Foll. 43—46, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$, with 21 lines to a page. Sixteenth century.

Fragment of commentary on the latter part of Exodus xl., probably by the author of no. ii., the manner of commentary being similar, and the handwriting of the two fragments also showing a likeness to each other.

Beginning:—

... סאיר אלאחזאב קדרהם" אד נעל תע' מסכו
וקארה בינהם

IX. Foll. 47-48, about $7\frac{5}{8}$ in. by $5\frac{3}{4}$, with 25 lines to a page. Square Rabbinic character. Fourteenth to fifteenth century.

Fragment of Commentary on part of Leviticus iv.

Specimen (fol. 47b):—

וקולה מעיני יריד בה מקדמי אלגמאעה ומרשדיהא
ימן כאן מקאם אלעינין להם:

X. Fol. 49, a mutilated leaf containing comments on the end of Leviticus vi. and the beginning of ch. vii. Probably fourteenth century.

On fol. 49a:—

תם קאל כל זכר בכהנים יאכל • מתל מא קאל פי
אלמנחה כל זכר בבני אהרן יאכל • גיר אנה קאל תם
בבני אהרן ולם יקל בכהנים וכו'

XI. Foll. 50—57, about $5\frac{7}{8}$ in. by $4\frac{5}{8}$, with 14 lines to a page. Apparently fifteenth century.

Commentary on parts of Leviticus xv.

Beginning:—

[ער] בקו' שכ' זרע פאנה אנמא קאל דלך ליכני
בה אלוטי

Abu 'l-Faraj Harūn is quoted on fol. 51b:—
'יִקְאֵל אֱלֹשִׁיךְ אֲבוּ אֶלְפָּרַג הָרוּן זֶל אֶלְאוּלִי כֹון
אֶלְחָמִים וְאֶלְגַּסֵּל מִן טַמְאָה קֵלָה בְקֶרֶב אֶלְגְּרוּב וְכוּ'

XII. Foll. 58—61, about $7\frac{1}{8}$ in. by $5\frac{3}{8}$, with 19 lines to a page. Probably fifteenth century.

An interesting fragment on שחיטה (or from a ספר המצות) in connection with Leviticus xvii. 13 (very probably Yefeth b. Sa'ir, cf. Steinschneider, Festschrift, p. 213).

Beginning:—

אלמספוך ענד אדובה מן ציר חיה או עוף
אלר"ם אבו אלפצל (i.e. Solomon Nāsī) is referred to on fol. 60:—

ובעד פראנז הדה אלגמלה אקול אנה קד ינתקד
בעץ אלפתיים פי מעני אדריחה ומא יתעלק בהא
אשיא מנהא כון אלר"ם אבו אלפצל רח' אללה יואפק
אלרבאנין פי אמר וכו'

The כתאב אלכפאיה of Abraham Maimuni (בן כימיון) is quoted on fol. 60b. On the same page is a quotation from the הלכות שחיטה of ה"א. On fol. 61a are references to Abraham ben Ezra in connection with שיעור קומה, and to Rashi's פרדס.

XIII. Foll. 62—66, about $7\frac{3}{4}$ in. by $5\frac{1}{4}$; with 29 to 32 lines to a page. Fourteenth to fifteenth century.

Part of a Commentary on Leviticus xviii., preceded by the end of the comments on ch. xvii. (ואן לם ידכל אלקדם . . . דון אן יסתחם). (וינסל תיאבה).

On fol. 66b (4th line from the bottom):—

ואמא ענו רצי אללה ענה פאנה ירי אן אשה אל
אחותה אנה יריד בה אבנה אכתהא וכו'

This fragment is part of Yefeth's Commentary.^b

XIV. Fol. 67, about $7\frac{3}{4}$ in. by $5\frac{1}{4}$, with 39 and 40 lines to a page. Fourteenth to fifteenth century.

^a Cf. Revue des Ét. Juives, xxxiii., 216.

^b Cf. Neubauer, Aus der Petersburger's Bibliothek, p. 106.

Fragments of comments on Leviticus xix. 19, *sqq.* (perhaps by Yefeth; see no. xvi.).

Beginning:—

בקר שדך לא תזרע כל אנה לא יברר תב תחת שער

XV. Foll. 68-69, about $7\frac{1}{4}$ in. by $5\frac{1}{2}$, with 15 lines to a page.

Fragments of Commentary on Leviticus xix., apparently by Yefeth.

Beginning:—

כרצעה ותנקסם איצא עלי נ' אקסאם

XVI. Foll. 70—73, from the same MS. as no. xiv.

Parts of comments on Leviticus xxiii. (on פסח, &c.), forming part of the second recension of Yefeth's Commentary, the passages given by Poznański in "Anti-Karaite Writings of Sa'adyah Gaon," J.Q.R. for January, 1898, pp. 249, 250, agreeing with comments on fol. 73a of the present fragment.

XVII. Foll. 74—80. The handwriting is similar to no. xiii.

Parts of Commentary on Leviticus, ch. xxv. (probably Yefeth).

Beginning of comments on xxv. 1:—

לכא כאן הדא אלספר כן אולה אלי הדא אלמוצע
כוטב בה משה פי אלסנה אלב'

XVIII. Foll. 81-82, about $8\frac{1}{2}$ in. by $6\frac{1}{2}$, with 27 or 28 lines to a page.

Comments on parts of the same chapter.

Beginning:—

את הנחש ... וקאל פי אלברכות השנינד וכתלה פי
אלקלות קאל השנינד ... וקאל בעדה הארץ לא
תכבר: ואלארץ פלא תבאנ ללבתאת וכר

XIX. Foll. 83—90, about $7\frac{3}{8}$ in. by $5\frac{1}{4}$, with 15 lines to a page. Fifteenth century.

Fragment of a Commentary on the beginning of the book of Numbers.

First words (in the initial doxology):—

אלנייר אלבההאן(?) אלאול בלא אבתרא ואלאכר
בלא אנתהא

Specimen from fol. 84a:—

וקאל למשפחותם לבית אבותם: והו רפע אלשכץ
אלמעודד באלקול או באלכתאבה ונסבתה אלי אלאצל
אלדי הו כנה וכר

XX. Fol. 91, rather similar to no. v.

Comments, with text, on Numbers iii. 38, 39. Apparently by Yefeth.

XXI. Fol. 92, about $7\frac{1}{4}$ in. by $5\frac{1}{2}$, with 15 lines to a page. Fifteenth century.

Comments on Numbers xvi. 32, originally belonging to Or. 2473 (between foll. 21 and 22), and, therefore, part of Yefeth's Commentary.

XXII. Foll. 93—100, about $8\frac{1}{4}$ in. by $5\frac{1}{2}$, with 27 lines to a page.

Fragment of Commentary on Numbers xix. The first line of fol. 93a is mutilated; the second line begins:—

בשרו במ' ואחר' וכתלה אלקול פי אלאוכל בבית
ואלשוכב בבית יכנס

XXIII. Foll. 101-102, about $7\frac{1}{2}$ in. by $5\frac{1}{2}$, with 24 or 25 lines to a full page.

Yefeth's Commentary on the end of Numbers xxi. and the beginning of xxii. (the end of the fragment agreeing with Or. 2475, fol. 2a).

XXIV. Foll. 103-104, and 105—108, fragments of the same MS. as no. xxii.

Portions of commentary on Numbers xxiii., xxiv., and xxvi. The contents do not agree with the corresponding parts in Or. 2475 and 2476 (Yefeth).

XXV. Foll. 109—113, about $8\frac{1}{4}$ in. by $6\frac{1}{2}$, with 26 lines to a page. Fourteenth to fifteenth century.

Commentary on Numbers xxix. 39—xxx. 14.

Beginning ch. xxx. (fol. 110a):—

וכאטב משה אלי רוסא אלאסבאט אלדי לבני אסראל
... קד תקדם פי קולי או הדא אלפצל ינתמם אלי
קולה אלה תעשו ליי' בכוער'

On fol. 111*b* begins a passage which opens as follows:—

וקולה ידר יריד בה יגדר והו במו ירב יקום והו
מן גדר נקם גרב

XXVI. Foll. 114-115, about $8\frac{3}{8}$ in. by $6\frac{1}{8}$, with 24 lines to a page. Sixteenth century.

Two fragments of Yefeth's Commentary on Deuteronomy iii. (agreeing with Or. 2478, fol. 27*a*, *sqq.*).

XXVII. Fol. 116, about 7 in. by $6\frac{1}{4}$, with 15 lines to a page. Fifteenth century; writing similar to no. XXI.

A fragment of Commentary on Deuteronomy xi. Probably by Yefeth.

XXVIII. Foll. 117—120, about $7\frac{3}{4}$ in. by $5\frac{5}{8}$, with 24 lines to a page. Fourteenth to fifteenth century.

Fragment of Commentary on Deuteronomy xii.

Beginning:—

פיה חלים ומן כארנ אלארץ בפתר אלי אקצא אלדניא
חראם אכלה פיה

XXIX. Foll. 121-122, 123—126.

Yefeth's Commentary on portions of Deuteronomy xvi. 5, *sqq.*

On fol. 125*b*:—

וסעיד אלפיומי אחתג באן הדא אלאסם (שבת)
יקע עלי אלעיד והו נלט

XXX. Foll. 127—132, 133, 134, about $7\frac{5}{8}$ in. by $5\frac{5}{8}$, with 23 lines to a page. Fourteenth to fifteenth century.

Fragments of Commentary on parts of Deuteronomy xxiii. and xxiv.

Beginning:—

אנהא מן סכף אלכלב וגעל אל זונה הו איצא פעל קביח

Lower down:—

חכי ען אלאואיל אן אתגן זונה ענדהם הו מא
דופע אלי אלמחרמאת מן אלעריות

XXXI. Foll. 135-136, about $8\frac{1}{2}$ in. by $5\frac{3}{4}$, with 23 lines to a page. Fourteenth to fifteenth century.

Fragment of Commentary on Deuteronomy xxxi. 10, *sqq.*

Beginning:—

יקוי הדא אלקול אלדי קלנא אן מקץ הו טרף אלאול
מן סנה וליס הו אלטרף אלאכיר

XXXII. Foll. 137—144, about $7\frac{1}{2}$ in. by $5\frac{3}{4}$, with 23 lines to a page. The handwriting is similar to that of no. xxviii.

Fragments of Commentary on Deuteronomy xxxi., xxxii.

Beginning (part of xxxi. 28):—

ומסיטריכם חתי אתכלם בחצרתהם בהרה אלכטוב
ואשהד עליהם אלסמא ואלארץ:

327.

Or. 2519.—A volume of paper fragments, similar to the preceding number, containing portions of Arabic Commentaries (in the Hebrew character) on the Prophets and the Book of Psalms. There are 82 leaves in all.

I. Foll. 1—7, about $7\frac{3}{4}$ in. by $5\frac{3}{4}$, with 24 lines to a page. Probably fourteenth century.

Yefeth's Commentary on 1 Samuel vi. 15—viii. 5 (agreeing with the extant corresponding portions in Or. 2547).

Beginning (in comments on vii. 2, fol. 2*b*):

קיל אן וינהו מן לנה נהי ונהה נהי נהיה ומעניה
אנהם כאנו ינתחבון ויבכון עלי כראב בית אללה וכר

II. Fol. 8, about $9\frac{1}{4}$ in. by $6\frac{1}{4}$, with 23 lines to a page. Probably sixteenth century.

Commentary on 2 Samuel xix. 8—11.

Beginning of comments on xix. 9:—

ינב אן יכון ענד מא גאן אלקום אליה פעל מא
קאלה לה יואב ודבר על לב עבדיך

The translation of verse 10 begins:—

וכאן אלקום מתנוד פי כל אסבאט ישראל

The comment on it commences:—

נרן כתל ודון אלנו זאד פכאנו יתגודו מן ככאן
אלי ככאן

III. Foll. 9—16 and 17—21, about $7\frac{1}{4}$ in. by $5\frac{1}{4}$, with 16 lines to a page. Fifteenth to sixteenth century.

Fragments of Commentaries on 1 Kings xx., xxi., and xxiii., embodying the Hebrew text, with an Arabic translation of xx. 9—xxi. 7, and xxi. 17—xxii. 6. The contents agree with Or. 2500, fol. 145a, sqq.

IV. Foll. 22—33, about $8\frac{1}{4}$ in. by 6, with 17 lines to page. Written in a good regular hand, probably fifteenth century.

Commentary on 2 Kings ix. 29—x. 14, preceded by a part of the comments on the preceding portion. Text and translation are embodied. The contents agree with Or. 2500, fol. 208a, sqq.

At the end (fol. 33a):—

יתלוה פי אלנו אלהאלת אל סדר וילך משם ויבצא
את יהונרב בן רכב לקראתו (x. 15)

The following names of former owners occur on fol. 33b:—

- (1) פינחס בן אהרן בן חלפון בן אלעזר
- (2) נתנאל(?) הב' בן שמואל
- (3) שמואל משה בן הסדאל
- (4) משה בן אליעזר בן משה המלמד ... הגו(?) בבן(?) אבי אלמנד גע

V. Foll. 34—37, about $7\frac{1}{8}$ in. by $5\frac{1}{8}$, with 21 lines to a page. Apparently sixteenth century.

Fragment of a Midrashic exposition of Isaiah i. (Rabbanite).

Beginning:—

קאל שמעו שמים ... דבר אחר ... קאל איצה אנה
יריד בקולה שמעו שמים ע אהל אלסמאות והם
אלמלאכים

End (in comments on verse 18):—

או יעקב אלדי קלת לה אנבי ארד עמך מצרים
ולא מלב כנג רחמה לבטלאן אל (גזירה: catchword)

VI. Foll. 38, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$, with 26 lines to a page.

Commentary on Isaiah xxvi. 3—8.

Translation of ver. 4.

אתכלו ברב אלעאלמין אלי אלהר לאן באלאול
אלדי הו"י קוי אלהר בה ינב אן תתכלו

VII. Fol. 39, about $7\frac{1}{8}$ in. by $5\frac{1}{8}$, with 15 lines to a page. Fifteenth century. The writing is very similar to that of foll. 92 and 116 in Or. 2518.

Commentary on Ezekiel xviii. 15—17 (not the same as in Or. 2549, fol. 260b).

Specimen:—

וקאל וויש לא הונה כמא קאל תע ולא תונו ... וקאל
גולה לא גול לקר תע לא תעשק את רעד ולא תגול

VIII. Foll. 40—46, about $8\frac{1}{4}$ in. by $6\frac{1}{4}$, with 21 lines to a page. Probably sixteenth century.

Yefeth's Commentary on Ezekiel xliv. 11—xliv. 16; xlv. 6—xlvi. 12; xlvii. 4—7 (agreeing with Or. 5062, fol. 192b, sqq.).

IX. Fol. 47, about $6\frac{7}{8}$ in. by $5\frac{1}{4}$, with 16 lines to a page. Fifteenth century. The writing is similar to that of fol. 39.

Yefeth's Commentary on the end of Micah v. (agreeing with Or. 2501, fol. 46).

X. Fol. 48, about $6\frac{3}{8}$ in. by $5\frac{1}{4}$, with 14 lines to a page. Much damaged.

Part of a Commentary on Zechariah xi.

Beginning:—

אלהים ונ' ואנקטע בעד דלך עבודה זרה ... ופי
דלך קאל אלה תע' לזכריה רעה את צאן ההרנה
וארא אן אביון ... פנקול אן קולה רעה וכו'

This is followed by a mutilated leaf in a different hand, of which the writing is entirely rubbed off on the recto, the first readable words on the verso being:—

הו כא ... עלי אלסייד דוד(?) ... אבשלום וכו'

Lower down:—

מתל מא גרי עלי יוסף ע אלס'

XI. Foll. 50—57, about $6\frac{7}{8}$ in. by $5\frac{3}{8}$, with 15 lines to a page. Fifteenth to sixteenth century. The translation agrees with that of Yefeth as published by Bargès (1861).

Commentary on Psalms xi. 1—xii. 4, preceded by the latter portion of the Commentary on Psalm x.

Beginning of comments on Psalm xi. (fol. 50*b*):—

קד כנא דכרנא פי מזמור לדוד בנרחו סבעה אלפאט
אלתי פ ענואנאת אלמוזמיר

XII. Foll. 58—63, and 64—67, about $7\frac{7}{8}$ in. by $5\frac{3}{4}$, with mostly 22 lines to a page. Probably fifteenth century.

Commentary on Psalms xiii.—xv., preceded by a portion of commentary on Psalm xii., and followed by the opening of Psalm xvi.; and Commentary on portions of Psalms xviii. and xix. The translation differs from that of Yefeth as published by Bargès, but often reads like a different recension of it.

Beginning of Commentary on Psalm xiii. (fol. 60*b*):

אצאף הדא אלמוזמור למא תקדם אד כאן אסתנאתה
מן אשראר קאל עד אנה ידל עלי טול אלמדה יסתגתה
ולס תקצא האגתה

XIII. Fol. 68, from the same MS. as no. XI. (and also agreeing with Yefeth's translation), containing a portion of the commentary on Psalm xxxvii. 38 (vv. 38—40).

XIV. Foll. 69—74, from the same MS. as no. XII., containing a longer fragment of commentary on Psalm xxxvii.

The translation of vv. 38-39 is only slightly different from that contained in no. XIII., but the fragment breaks off before the comments on these verses begin.

XV. Foll. 75-76, about $7\frac{3}{4}$ in. by $5\frac{1}{4}$, with 24 lines to a full page. Fourteenth to fifteenth century.

End of Yefeth's commentary on Psalm lii. and beginning of Psalm liii.; and fragment of Psalm lviii. (agreeing with Or. 2521, fol. 124).

Beginning of comments on Psalm liii.:—
קד כננא קלנא פי אמר נבל בלבו · אלאול אן דלך
מקול עלי צאחב מלכות ישמעאל

XVI. Fol. 77, containing a fragment of another commentary on Psalm lviii.

Beginning:—

רשעים מרחם יריד מן קדים

XVII. Foll. 78—81, about $8\frac{1}{4}$ in. by $5\frac{5}{8}$, with 24 lines to a page. Fourteenth to fifteenth century.

Yefeth's Commentary on part of Psalm lxxviii. (agreeing with Or. 2565, fol. 106*a*, *sqq.*).

XVIII. Fol. 82, from the same MS. as no. XVI., containing a fragment of commentary on Psalm lxxxii.

Specimen (the recto, lines 2, 3):—

פדהא אלמוזמור אקיל פי חכאם אלנאליה אלרי פי
מתלהם קיל יי במשפט יבוא עם זק ע' וש'

Near the end of the verso:—

וכאנו דאים פי אלחשכה יתהלכו והי אלתרב אלרי
להם מתל אלמשנה ואלתלמוד וכו'

328.

Or. 2520.—A volume of paper fragments, similar to the two preceding numbers, containing portions of Arabic Commentaries (in the Hebrew character) on the Proverbs, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, and Chronicles, by Yefeth, Salmon ben Yeroḥam, and others. There are 199 leaves in all.

I. Fol. 1, about $7\frac{7}{8}$ in. by $5\frac{1}{2}$, with 24 lines to a page. Written by the same hand as Or. 2519, XVI. and XVIII.

Commentary on Proverbs i. 22, 23.

Specimen (recto, line 6, *sqq.*):—

תם כתמת עלי דכר אלכסלים וקאלת ואלו מתי
האולי אלנהאל יבנצח אלמערפה ואשארת בהדא אל
אלמלחדין אלדי יקולח בקדם אלעאלם ואלקאל בהדא
הו כסיל לא כחאלה לאן דליל אלחדת מתוד פי הדד
אלאנסאם אלתי לא תכלו מן אלסכח ואלדרכה

Higher up on the same page:—

ויטנוו במדאדב אלנאם כתל אלבראדמה ונירמם
אלדי יכרו אלנבה ואלרסול

II. Foll. 2-3, about 7 in. by 5½, with 16 lines to a page. Probably fifteenth century.

Yefeth's Commentary on Proverbs xiv. 23—27, followed by the text and Arabic translation of vv. 1—7 (agreeing with Or. 2402, foll. 17, 18).

III. Foll. 4-5, about 8 in. by 5½, with 35 to 38 lines to a page. Probably fourteenth century. Both leaves are damaged. The writing is rather like that of fol. 49 in Or. 2518.

Fol. 4 contains a commentary on the end of Proverbs v. and on part of ch. vi. Fol. 5 treats similarly on chs. viii. and ix.

The translation is sometimes like that of Yefeth, but the Commentary is a different one.

Beginning of ch. vi. (fol. 4a):—

בני אם יאבני או צמנת לצאתך צרבת ללנריב
כפך אוונבת אלחכמה עלי כל מן צמן לצאתכה שי
מא או צאפחה כף או יפי ברלך ולא יתכלף ע ופאה

IV. Foll. 6—11, about 8 in. by 5½, with 24 lines to a page. Probably fourteenth century.

Yefeth's Commentary on Proverbs x. 23—xi. 22 (agreeing with Or. 2402, foll. 40—45).

V. Foll. 12—21, from the same MS. as no. II.

Yefeth's Commentary on Proverbs xix. 24—xx. 16.

VI. Fol. 22, about 8½ in. by 5½, with 21 lines to a page. Probably fifteenth century.

Yefeth's Commentary on Proverbs xx. 12—15 (agreeing with Or. 2402, foll. 101, 102).

The Hebrew text is provided with vowel-points in red, and several words are also written in red.

VII. Foll. 23—30, about 7½ in. by 5½, with 22 to 24 lines to a page. Fourteenth to fifteenth century.

Yefeth's Commentary on Proverbs xxviii. 9—xxix. 18 (agreeing with Or. 2402, foll. 157—163).

Chs. xxviii. 10, xxviii. 17, and xxix. 18, are marked in the margin by כד, כה, and כו respectively.

VIII. Foll. 31-32, about 7½ in. by 5½, with 19 lines to a page, but of fol. 32 only about a third has been preserved. Probably fifteenth century.

Yefeth's Commentary on Proverbs xxix. 9, *sqq.* (agreeing with Or. 2402, foll. 164, 165).

IX. Fol. 33, about 8¼ in. by 5½, with 19 lines to a page. Fifteenth to sixteenth century.

Yefeth's Commentary on Proverbs xxxi. 26—30 (agreeing with Or. 2402, fol. 186).

X. Foll. 34—38, about 8 in. by 5½, with 21 lines to a page. Probably sixteenth century. Foll. 35, 36 are damaged.

Fragments of Yefeth's Commentary on the Song of Songs, comprising the introductory remarks and beginning of comments on the 1st verse of ch. i. (foll. 34-35), v. 16—vi. 4 (fol. 36), vi. 9-10 (fol. 37), and vii. 14—viii. 1 (fol. 38).

XI. Foll. 39—67, about 7½ in. by 5½, with 17 lines to a page. Probably fifteenth century.

Yefeth's Commentary on the Song of Songs, chs. i. 5—iii. 6 (but one leaf is missing after foll. 43 and 45 respectively).

XII. Foll. 68—75, about 8¼ in. by 5½, with 21 lines to a page. Partly damaged,

and ink very largely worn off with damp. Probably fourteenth century.

Fragment of a Commentary on the Song of Songs (of Salmon b. Yeroḥam?^a), comprising ch. ii. 8—12. There is a long digression (fol. 71*a*, *sqq.*), in which Daniel viii. 14, xii. 11, 12, are discussed. This portion is introduced in the following words:

ואכתר כיא אנלטהם ען אלטריק הו אנהם נטרו
פי מוצע מן ספר דניאל אלכני ע' אלס' מכתוב עד ערב
בקר אלפים ושלוש מאות ופי מוצע אכר וגרו מכתוב
ומעת הוסר התמיד . . . ואיצא בעדה יקול אשרי
המחכה וכו'

Al-Fayyumi is much referred to in this part. On foll. 71*b*, 74*b*, the eighth Maḳalah of the *כתאב אלמאנאת* is referred to.

XIII. Foll. 76-77, about 7½ in. by 5⅜, with 17 lines to a page. Fifteenth century.

Fragment of Yefeth's Commentary on the Song of Songs, ch. viii. (vv. 9—11).

XIV. Fol. 78, apparently from the same MS. as no. x.

Fragment of Yefeth's Commentary on the last two verses of the Song of Songs.

XV. Foll. 79-80, about 8 in. by 5⅞, with 24 lines to a page.

Fragments of a Commentary on Ecclesiastes, comprising comments on ch. i. 12, 13, and ii. 10—14.

Translation and beginning of comments belonging to ch. i. 13 (fol. 79*a*):—

ונעלת קלבי לטלב ולגס באלחכמה עלי נמיע כיא
פעל תחת אלסמא הו שדה צעב געל אללה לבני אדם
ללאנאבה פיה: אבתדי אן ידכר גרץ' הדא אלספר
פערף אנה געל קצדה אן יתאמל כיא יפעל פי דאר
אלדניא וינטר כיא יתחצל מנה וכו'

XVI. Fol. 81, about 7⅝ in. by 5⅞, with 22

^a Salmon b. Yeroḥam's name is found on fol. 74*b* (see Poznański, J. Q. R., viii. 688); but the text is so unreadable that I have not been able to make out whether his name is there mentioned by himself or by another writer.

and 23 lines to a page. Fourteenth to fifteenth century.

Fragment of Commentary on Ecclesiastes vii. 10—12.

Beginning of fragment:—

בקולה כיא לא מחכמה שאלת על זה יעני מתי כיא
קלת הדא אלקול לים הו חכמה

XVII. Foll. 82-83, 84-85, 86—93, about 7¾ in. by 6½, with 25 lines to a page. Fourteenth to fifteenth century.

Fragments of a Commentary on Ecclesiastes, comprising portions of chs. vii., viii., ix., xi., and xii.

Specimen (translation and beginning of commentary belonging to ch. ix. 3, fol. 84*a*):

הדא צעב פי נמיע מא פעל תחת אלשמס אן
מצאדפה ואחר ללכל ואיצא קלב בני אדם מלא מן
אלבלא ואלהגנאת פי קלובהם פי היאתהם ובעדה מע
אלמותי: קולה זהרע: יריר בה אנה באב ימץ אלנאס
אדא ראי מקרה אחד לצדיק ולרשע: וקאל בכל אשר
נעשה תחת השמש יעני אצעב מן כל שי יגרי עלי
אלנאס

XVIII. Foll. 94—96, about 7 in. by 5¼, with 23 to 25 lines to a full page. A rather small Rabbinic hand of probably the sixteenth century.

Fragments of Salmon b. Yeroḥam's Commentary on the Book of Lamentations, comprising chs. i. 1 (fol. 94), i. 16—18 (fol. 95), i. 22—ii. 1 (fol. 96). Agreeing with Or. 2516, foll. 15, 55, 60.

XIX. Foll. 97—139, about 7⅝ in. by 5⅜, with 16 lines to a page. Fifteenth to sixteenth century.

Fragments of the same Commentary on the Book of Lamentations, comprising chs. i. 3, 4 (fol. 97), ii. 4—9 (foll. 98—108), iii. 39—iv. 10 (foll. 109—139). Agreeing with Or. 2516, foll. 23-24, 78—87, 128—154.

XX. Foll. 140-141, about 6⅞ in. by 4⅝, with 16 lines to a page. Probably fifteenth century.

Fragments of the same Commentary on the Book of Lamentations, comprising chs. ii. 17-18 (fol. 140), and ii. 22—iii. 1 (fol. 141). Agreeing with Or. 2516, foll. 97-98, 102-103.

XXI. Foll. 142—145, about $7\frac{1}{4}$ in. by $5\frac{1}{2}$, with 14 lines to a page. Probably fifteenth century.

Two other fragments of the same Commentary on the Book of Lamentations, comprising chs. iii. 20 (fol. 142), iii. 28—32 (foll. 143—145). Agreeing with Or. 2516, foll. 120-121, 124—126.

XXII. Foll. 146—155, about $6\frac{7}{8}$ in. by $5\frac{1}{4}$, with 13 lines to a page. Thirteenth to fourteenth century.

The same commentary on Lamentations iii. 43—58 (agreeing with Or. 2516, foll. 129—136).

XXIII. Foll. 156-157, about $7\frac{3}{8}$ in. by $5\frac{1}{4}$, with 16 to 19 lines to a page. Fifteenth to sixteenth century.

Fragments of the same Commentary on the Book of Lamentations, comprising chs. iv. 7—9 (fol. 156), iv. 21-22 (fol. 157). Agreeing with Or. 2516, foll. 151-152, 165-166.

XXIV. Foll. 158—172, about $7\frac{3}{8}$ in. by $5\frac{1}{4}$, with 23 to 33 lines to a page. Fifteenth to sixteenth century.

A fragment of the same Commentary on the Book of Lamentations, comprising ch. iv. 11 to near the end of the book (agreeing with Or. 2516, foll. 154—194).

XXV. Fol. 173, about $6\frac{3}{8}$ in. by 5, with 15 lines to a full page. Fifteenth century.

Fragment of the same Commentary on the Book of Lamentations, comprising ch. v. 5-6 (agreeing with Or. 2516, fol. 171-172).

XXVI. Foll. 174-175, about $7\frac{1}{8}$ in. by $5\frac{1}{4}$, with 15 lines to a page. Probably fifteenth century.

Commentary on Esther ii. 9 (fol. 175), and text and Arabic translation of ch. iii. 1—7 (fol. 174).

Translation of ch. iii. 6 (fol. 175*b*):—

פכאן ענדה חקיר קתל מרדכי חודה אד אכברוה
בקום מרדכי פטלב הכן לאסתיצאל כל אליהוד אלדין
פי כל מלך אחשורוש קום מרדכי:

As a specimen of commentary the following may serve (in comments on ch. ii. 9, fol. 174*a*):—

וקאל הראויות יעני מכתאראת טלבתהן הי ... וכאנו
יהודיאת ידלנא עלי דלך קולהא נם אני ונערותי אנוס
כן פלולא אנהן מן בנאת ישראל לם ינתמן מערה

XXVII. Foll. 176—179, about 8 in. by $5\frac{3}{4}$, with 26 lines to a page. Probably fourteenth century.

Yefeth's Commentary on Daniel iii. 16—iv. 6.

XXVIII. Foll. 180-181, same writing as the preceding, but with 25 lines to a page.

Yefeth's Commentary on Daniel vi. 4—18 (fol. 180), and vii. 11—15 (fol. 181).

XXIX. Foll. 182—191, about 8 in. by $5\frac{7}{8}$, with 24 lines to a page. Probably fourteenth century.

Yefeth's Commentary on Daniel ix. 27—xi. 6.

XXX. Foll. 192—199, about $6\frac{3}{4}$ in. by $5\frac{1}{4}$, with 21 to 24 lines to a page. Fifteenth to sixteenth century.

A Commentary on 2 Chronicles viii. 17—ix. 19.

Beginning of fragment:—

אלמלך שלמה: קולה או הלך שלמה יתעלק במא
דכרה מן פראג שלמה מן בניאנאתה ואשנאלה פכר
בנפסה אלי עציון נבר ואילת חתי רתב אלמראכב
אלתי תסיר לה פי אלבחר תניב לה מא דכרה לה
מן אלדהב וניר דלך במא סיקול כי אני תרשיש בים
למלך

329.

Or. 2581 A.—A number of fragments of various dimensions and in different styles of Arabic writing.

I. Foll. 1—4, about $8\frac{1}{2}$ in. by 6, with 10 to 12 lines to a page. Eleventh to twelfth century.

Leviticus xxiv. 10—23: the Hebrew text in a phonetic Arabic transcription, provided with the ordinary Hebrew vowel-points and accents in red, and accompanied by an Arabic translation. The commentary on ch. xxiv. 9 forms the beginning of the fragment.

The author is possibly Abu 'l-Faraj Furkân ibn Asad, the contents being in agreement with Or. 2559, fol. 51a sqq.

As a specimen of the translation (with the addition of diacritic points) ver. 16 (fol. 3b) is here subjoined:—

وساب اسم الله ويقال وشارح اسم الله قتلاً
يقتل بان يرحمه رجما كل القاطنة مثل الدخيل
مثل الصريح عند سبه اسم الله يقتل

In Or. 2559 (fol. 52a) only the first half of the verse is translated.

II. Foll. 5—16, about $7\frac{1}{4}$ in. by $5\frac{1}{2}$, with 12 to 13 lines to a page. Probably eleventh century.

Numbers iii. 14—28; iv. 7—15; xxii. 34—xxiii. 12: the Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and commentary.

The translation of ch. iii. 15 (fol. 5a) may serve as a specimen:—

عد بني ليوي على ترتيب بيت اباهم وقبايلهم
كل ذكر ابن شهر وصاعدا

On fol. 9a (in comments on ch. xxii.):—
الاشبه في هذه القصة هو ان بلعام فارق القوم اما

لانه [لا] يحسن به ان يسير معهم واما ليتفرد لما يريد
ان يفكر فيه

III. Foll. 17-18, about 7 in. by $4\frac{5}{8}$, with 12 to 14 lines to a page. Probably eleventh century.

Deuteronomy ix. 11-12, and 21: the Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and commentary (the latter beginning with the explanation of verse 10).

Fol. 17a begins with a translation of ver. 11:—

وكان من انقضا اربعين يوما واربعين ليلة سلم الله
الى كلا الواح الجواهر الواح العهد

Then comments on ver. 10:—

قوله ويتن ما ايلاي يحتمل انه انزلها الله له من السما
ويحتمل انه هداه الى موضع في الجبل اخذها منه الخ

Ver. 21 (fol. 18a) is thus rendered:—

واما خطيتكم التي عملتم العجل اخذته واحرقته بالنار
ودققته نعماً الى ان دق مثل التراب والقيت ترابه الي
الواد المنحدر من الجبل

IV. Foll. 19—30, about $7\frac{3}{8}$ in. by $5\frac{1}{2}$, with 13 lines to a page. Probably eleventh century.

Deuteronomy xviii. 7-8, 12—16; xix. 17—21; xx. 10—18: the Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and portions of commentary.

Translation of ch. xviii. 8 (fol. 19a):—

نصيب مثل نصيب الحاضر ياكلون سوى ما له من
حرفاته على رسم الآبا

Comment on ch. xix. 15 (fol. 22a):—

كان قال وعيد احاد لا يعاينا بنافس لاموت وقال في
هذه الفراسة عل في شتايم عيديم . . . وهذان الموضعان
مخصوصان بالقتل الخ

V. Foll. 31—46, about $7\frac{1}{8}$ in. by $4\frac{3}{8}$, with 10 to 11 lines to a page. Probably of the eleventh century.

The Song of Songs i. 6—10 ; i. 12—ii. 1 : the Hebrew text in a phonetic Arabic transcription, accompanied by Yefeth's Arabic translation and commentary (see Bargès' edition, 1884).

VI. Foll. 47—54, about $7\frac{1}{8}$ in. by $4\frac{3}{8}$, with 13 to 15 lines to a page. Of the eleventh to twelfth century.

Ecclesiastes i. 4—6, ii. 8 : Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and commentary.

Translation of ver. 5 (fol. 51a):—

تشرق الشمس ثم تغيب وتصير طائبة المصير الى
مكانها حتى تكون شارقة هناك

The commentary on the same verse begins :

اراد وكذلك تشرق الشمس من المشرق في اول
النهار... وقيل في قوله تشرق الشمس وتغرب الشمس
ولم يقل تشرق الشمس ثم تغرب

VII. Foll. 55—69, about $5\frac{3}{4}$ in. by $4\frac{1}{8}$, with 15 lines to a page. Square character and Naskhi. Eleventh to twelfth century.

Daniel v. 5—vi. 11 ; viii. 15—ix. 27 : the Hebrew text written in the square character, and provided with vowel-points and accents ; with an Arabic translation.

To the translation of ch. viii. 20 on fol. 62b (الكبش الذي رايت صاحب القرنين هي ملوك مادي وقارس) the following short note is added:—

رايت ان اشرح من هاهنا شيئاً من اقاويل العلما
فيما يحضره الملك لدانيال . قالوا اختصر ذكر ملك مختصر
وولديه لانه قد انقضت السبعين سنة وعرفته الذي في
الوقت وهي دولة مادي وقارس هو الكبش وملك لهم
سنة (?) ملوك

The form **رايت** in the translation rests on the reading **ראיתי** (pointed, however, **רִאִיָּתִי**) as given in the Hebrew text of the MS.

330.

Or. 2581 B.—Eighteen fragments of various dimensions and in different styles of Arabic writing, all belonging to the eleventh or twelfth century.

I. Foll. 1—4, about $7\frac{1}{8}$ in. by $5\frac{3}{8}$, with 14 to 15 lines to a page.

Portion of an Arabic Commentary on Genesis i. 14—18.

Specimen (fol. 3a):—

ولو كان المعروف في وقت هذا القول ان راقيع وراقيع
هشاميم هو الراقيع المخلوق يوم الاثنين وهو الظاهر في
القول فيكون قوله براقيع هشاميم يشير الى هذا الراقيع
وقط واذا كانت الماوروث في هذا الراقيع وصح ما قاله
اصحاب علم الهيئة من ان الافلاك ثمانية وحب ان
يكون الراقيع ثمانى طبقات

II. Foll. 5-6, about $6\frac{7}{8}$ in. by $5\frac{1}{8}$, with 13 to 14 lines to a page.

Small portions of an Arabic Commentary on Genesis xxiv. (ver. 61—63) and xxv. (ver. 17, 18).

Specimen (fol. 6a, on ch. xxv. 18):—

وقوله عل فنى خل احاو هم يسرايل الذين حد بلادهم
الشرقى الي عمل الفرات والغربي الي عمل نيل مصر الخ

The section **שרה חיי** ends on the same page. On fol. 6b the word **فراش** is written, and for the **مقدمة** are given Prov. x. 1 (or xv. 20); xxiii. 24, 25. Compare the similar entries in Or. 2544—46 (Abu 'l-Faraj Furkân).

III. Foll. 7-8, about 8 in. by $5\frac{3}{4}$, with 17 lines to a page.

An Arabic translation of Exodus vii. 26—

viii. 5, preceded by a portion of commentary on the previous parts of the text. The beginnings of the Hebrew verses are given in a phonetic Arabic transcription, with the vowel-points in red.

Translation of ch. vii. 26—29, fol. 8a+b (showing some similarity to Yefeth's translation):—

ثم قال الله لموسى ادخل الى فرعون وقل له كذى
قال الله اطلق قومي حتى يعبدوني . وان كنت متقابي
لاطلاعهم ها انا ضارب كل تخمك بالضفادع . وبدب
للخيل صفادع ويصعدوا من الخيل ويدخلوا الى دارك
والى خدر فراشك وعلى سريرك وفي دور عبيدك
ودور قومك وفي تقانيرك ومعاجيدك . وتصعد الصفادع
في جسمك وجسم قومك وكل عبيدك

Immediately before the above is the following portion of commentary:—

ونتكلم فيها على وجه اخر وهو ان بعضها امره ان
يدخل الى دار فرعون يخاطبه وهي الصفادع ووبا البهايم
والجراد والبقار وبعضها امره يلقاه على الها وهي الدم
والوحش وبعضها يلقاه على الباب . . . عليها

IV. Fol. 9, about 6 $\frac{5}{8}$ in. by 5 $\frac{1}{4}$, with 17 to 18 lines to a page.

Portion of a Commentary on Exodus xv.

Beginning of fragment:—

נעבדו בייאנֶה נִצְבּוּ (?) וְיִיָּדָע אֵיךְ יִשְׁרָבֶה אֶלֶּחֶמֶת
من الجانبين

V. Fol. 10, about 5 $\frac{1}{2}$ in. by 3 $\frac{5}{8}$, with 22 lines to a page.

Portion of a Commentary on the Ten Commandments (Ex. xx.).

Beginning of fragment:—

وقوله ولما تعبدتم يفتد ما سوى السجود لها من
ضروب العبادة كالتقريب الخ

VI. Foll. 11-12, about 6 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$, with 22 to 25 lines to a page.

A fragment containing comments on Exodus xxxiv. 7—35, followed by the Hebrew text of ch. xxxv. 1—2 in an Arabic phonetic transcription.

The comment on ch. xxxiv. 10 (which is given in an Arabic transcription) begins as follows:—

يريد بهذه البريت بريت ام بحقوثاي المتضمنة
للوعد وللوعيد ولم يكن من قبل هذا يقول لهم وان لم
تفعلوا نزل بكم كيت وكيت الخ

VII. Foll. 13—15, about 8 $\frac{7}{8}$ in. by 6 $\frac{1}{4}$, with 19 to 22 lines to a page.

A fragment containing comments on parts of Leviticus xi.

Specimen (fol. 15b):—

وهذا اجود من قول من قال ان مقوى مايم نعت
للبور وتخصيص له من بور هشامن وما جرى مجراه
واستدلله بقوله يهيا طاهور ولم يقل يهيو لان التفريد
بعد الجمع سايب الخ

VIII. Foll. 16—25, about 7 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$, with 7 to 8 lines in a page.

A fragment containing a Commentary on Leviticus xviii. 1—6, preceded by a Commentary on the end of ch. xvii. A translation of ch. xviii. 1—6 is embodied.

Vv. 1—3 of ch. xviii. (fol. 17a-b) are thus translated:—

وكلم الله موسى قولا . خاطب بني اسراييل وقل
لهم انا الله الالهكم . مثل فعل اهل ارض مصر الذي
سكنتم فيها لا تفعلوا ومثل فعل اهل ارض كنعان التي
انا مدخلكم الى ثم لا تفعلوا وفي رسومهم لا تسلكوا

The comments immediately preceding ch. xviii. end as follows:—

والسادس انه قال ههنا وايم لو يحيس وبسارو لو
يرحاص وناسا عودو ولم يقل ذلك ثم وقد استدل
اصحابنا ايضا بهذا على ان كل من اخر الحميم وغسل
الثياب بغيره مانع مواخذ

IX. Foll. 26—27, about $6\frac{3}{4}$ in. by $5\frac{3}{8}$, with 15 to 16 lines to a full page.

A fragment containing Yefeth's Arabic translation (followed by partial Commentary) of Leviticus xxi. 1—9, preceded by a piece of Commentary on ch. xx. 27.

X. Foll. 28—35, about 7 in. by $5\frac{3}{8}$, with 14 lines to a page.

A fragment containing Abu'l-Faraj Furkân's Commentary on a part of Numbers xxxii. (agreeing with Or. 2546, fol. 91a, *sqq.*).

Comment on ver. 24 (fol. 30a):—

بنو لآخام عاريم . هذا مطابق لما ذكروه ويقرب
انهم عند حربهم لمنكي الاموري حربوا بلادهم كما
تفعل العساكر في وقت الظفر فينبى هولاء فيها قدرا من
البناء يفتان فيه عيالايهم (sic!) وحظروا حظائر يلتام
فيها اغنامهم ثم قال وما تضمنتموه من قولكم نأحنو
نأعبور حلوصيم تفعلونه ذنباكم كتل ذنباكم وواهددا
ذنبا بالرف ولنا ذنبا والافيس بهي

On fol. 35b is a reference to Abu-al-Sari.

XI. Fol. 36, about $5\frac{1}{2}$ in. by $3\frac{7}{8}$, with 19 lines to a page.

A fragment containing comments on Joshua ii. 4—vi. 6, by Abū Sa'īd Levi b. al-Ḥasan b. 'Alī al-Baṣri (agreeing with Or. 2564, fol. 3b, *sqq.*).

Beginning: *او كل واحد منهم* (on ch. ii. 4, (وتصرفنا).

XII. Fol. 37, a leaf of the same MS. to which the preceding number belongs, containing comments on Judges v. 21—vi. 26, evidently by the same author as the preceding number; see the title beginning *نُكَّت* in Or. 2564, i. (no. 308).

Beginning of fragment:—

فيه . تدرخي نفسي عوز هذا العز والقوى

XIII. Foll. 38—43, another fragment of the same, containing comments on Isaiah xliii. 9—lvi. 9, no doubt by the same author as the two preceding numbers.

The first Hebrew phrase given is *يبيد زوث* in ch. xliii. 9, and the comment is as follows:—

زوث البشارات والريشونوث ماعسي بريشيث

XIV. Foll. 44—49, about $7\frac{1}{4}$ in. by $4\frac{1}{2}$, with 11 or 12 lines to a page.

A fragment containing a Commentary on Hosea v. 13—vi. 8. An Arabic translation is given of the Hebrew text.

The first words of the Hebrew text are transcribed into the Arabic character in the case of each verse, the Hebrew vowel-points being added in red.

Ch. v. 15 (fol. 44b) is thus translated:—

قال امضى واعود الى موضعي الى ان يائثوا او
يطلبوا رحمتي في وقت شدتهم هم يذالجوني*

The comments on this verse begin as follows:—

الح . يشير الى ازالة الكابود من بينهم . . . مقومي وهي
جان عاين وانما سماها مقوم لان من وقت خروج ابادم
منها اسكنه الله فيها

XV. Foll. 50—53, about $7\frac{7}{8}$ in. by $5\frac{3}{4}$, with 16 to 18 lines to a page.

This fragment contains a portion of Yefeth's Arabic Commentary on parts of Habakkuk and Zephaniah. The Arabic translation is embodied.

XVI. Foll. 54-55, about $6\frac{3}{8}$ in. by $4\frac{1}{2}$, with 8 lines to a page.

A fragment of an Arabic Commentary on the Song of Songs, containing ch. iii. 6—8 (in translation), preceded by a piece of Commentary on the preceding part; and ch. iv. 8 (translation and Commentary), and verses 9, 10 (translation only; of ver. 10 only the beginning).

* In the comments (fol. 46a, line 2) the reading appears to be *يذالجوني*.

Beginning of fragment:—

مضى من زمانها في الهبا . . . رجعت الى خالقها
لما طال عليها الامر الى هذه الغاية

Translation of ch. iii. 6 (fol. 54*b*):—

من هذه الصاعدة من البرية كجبال الدخان منبجزة
بالمسك واللبنان ومن جميع ذراير العطار
(comp. Sa'adyah and Yefeth).

XVII. Foll. 56—63, about 6 $\frac{7}{8}$ in. by 4 $\frac{3}{8}$,
with 13 lines to a page.

A fragment of Commentary on another
portion of the Song of Songs, viz., ch. v.
7—vi. 7.

Beginning:—

مصاواني هشومريم
يقال على موافاة اذوم الى القدس في اول الجالية
الثانية . هسوبديم باعير بما كانوا المستولين على العالم
ذلك الوقت

XVIII. Fol. 64, about 9 in. by 6 $\frac{8}{8}$, with 17
lines to a page; much damaged.

Fragment of Commentary on Nehemiah vii.

Specimen (fol. 64*b*, ver. 70):—

ومقصات راشي هابوث . اعلم انه ذكر في النسخة
الاولى ذكر كميّه الذهب فعرف انه ست ربوات والف
وهاذا ذكر انه اربع ربوات والف الخ

331.

Or. 2565.—Paper, consisting of 121 leaves.

I. Foll. 1—103, about 6 $\frac{7}{8}$ in. by 5 $\frac{3}{8}$, with
15 lines to a page. Eleven quires, nos. 2—8,
11—14, of which nos. 2, 8, and 11 are
defective. A long gap occurs after fol. 64.
The complete quire generally consisted of
10 leaves, but no. 5 has only 8 leaves. There
are signatures in Arabic letters on the first
page of a quire. The paper is worm-eaten.
Naskhi, probably of the thirteenth century.

Fragments of an Arabic Commentary on
the Psalms, viz., on Ps. cix. 16—cix. 1;
cxxxiii. 3—cxlvi. 8, including a translation
of the Hebrew text. The author is not
known. The contents agree with the corre-
sponding portions in Or. 2551, foll. 103—113
(no. 290).

Translation:—Psalms cix. 17 (fol. 1*a*)—
31; cx., fol. 3*b*; cxi., fol. 5*b*; cxii., fol. 8*b*;
cxiii., fol. 10*b*; cxiv., fol. 12*a* [ver. 6 is
wanting]; cxv., fol. 13*a*; cxvi., fol. 16*b*;
cxvii., fol. 20*a*; cxviii., fol. 20*b*; cxix.,
fol. 25*b*; cxx., fol. 64*b* [breaking off with
ver. 1]; cxxxiv., fol. 65*a*; cxxxv., fol.
66*a*; cxxxvi., fol. 69*b*; cxxxvii., fol. 73*b*;
cxxxviii., fol. 76*a*; cxxxix., fol. 78*a*; cxl.,
fol. 83*b*; cxli., fol. 86*b*; cxlii., fol. 89*b*;
cxliii., fol. 91*a*; cxliv., fol. 94*b*; cxlv., fol.
98*b*; cxlvi., fol. 102*b* [breaking off with ver. 8].

Of the Hebrew text only the first word,
or words, of each verse are given.

Beginning of Psalm cx. (fol. 3*b*):—

قول قال الرب لسيدني اجلس منتظر لنصري وكفايتي
الى ان اجعل اعداك مداسا لرجليك . كما ذكر فعل
الروسا الظالمين ودعا عليهم اتبع ذلك بذكر رياسة
المسيح العادل وسلطانه .

II. Foll. 104—121, about 7 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$,
with 18 to 21 lines to a page. Two quires
(foll. 104—111), the number of which is un-
certain, and no. 8, signed ثامنة (foll. 112—
121). There is a gap after fol. 111. Naskhi,
probably of the fourteenth century.

Fragments of Yefeth's Arabic Commentary
on the Psalms, viz., Psalms lxxviii. 20—68;
cxix. 172—cxxiv. 5, including a translation
of the Hebrew text.

Translation:—Psalms lxxviii. 21 (fol. 104*a*)
—68; cxix. 173 (fol. 112*a*)—176; cxx. (fol.
112*b*); cxxi. fol. 115*a*; cxxii., fol. 117*a*;
cxxiii., fol. 119*b*; cxxiv., fol. 121*a* [breaking
off with ver. 5].

Of the Hebrew text only the first word or
words are given.

332.

Or. 2493.—Paper, about $8\frac{1}{4}$ in. by $5\frac{1}{2}$, consisting of 87 leaves. Ten quires, nos. 6—15, of 10 leaves each, except nos. 6, 7, 9, 13—15, which are imperfect, leaves having been lost after foll. 7, 15, 33, 72, and 81. Quires 8—14 are signed with Hebrew letters on the upper (inner) margin of the first page. A few leaves are damaged. Square and Rabbinic character. Fourteenth century.

Exodus xiii. 17—xv. 1; xv. 22—xvii. 7; xviii. 1—xxi. 36; xxii. 4—xxx. 21; xxx. 33—xxxii. 29; xxxiii. 12—xxxiv. 26. Pointed and accentuated Hebrew text, with a translation and short Commentary in Arabic. The translation is frequently in agreement with the corresponding portions in Or. 2545 (Abu 'l-Faraj Furkân ibn Asad).

The Hebrew text is arranged in the following sections: chs. xiii. 17—22; xiv. 1—14; xiv. 15—25, 26—31; xv. 1 [breaks off with *הַשְּׁמִירָה*]; xv. 22—26; xv. 27—xvi. 3; xvi. 4—10; xvi. 11—27, 28—36; xvii. 1—4, 5—7; xviii. 1—12, 13—27; xix. 1—25; xx. 1, 2—6, 7, 8—11, 12, 13—17, 18—21, 22—26; xxi. 1—6, 7—11, 12—13, 14, 15—17 [v. 16 is added in the margin], 18—19, 20—21, 22—25, 26—27, 28—32, 33—34, 35—36; xxii. 4, 5, 6—8, 9—12, 13—14, 15—16, 17, 18, 19—23, 24—26, 27—30; xxiii. 1—3, 4, 5, 6—9, 10—19, 20—25, 26—33; xxiv. 1—11, 12—18; xxv. 1—9, 10—16, 17—22, 23—30, 31—40; xxvi. 1—6, 7—14, 15—30 [ver. 22 is added in the margin], 31—37; xxvii. 1—8, 9—19, 20—21; xxviii. 1—5, 6—12, 13—14, 15—17, 18—29, 30, 31—35, 36—43; xxix. 1—37, 38—46; xxx. 1—10, 11—16, 17—21, 33*b*, 34—38; xxxi. 1—11, 12—17; xxxii. 18—xxxiii. 6; xxxiii. 7—14, 15—29; xxxiii. 12—16, 17—23; xxxiv. 1—10, 11—26.

The above sections represent the פרשיות

פתוחות וסתומות. Chs. xxii. 24* (fol. 36*b*); xxiii. 20* (fol. 40*b*); xxvi. 31 (fol. 54*a*); xxix. 1 (fol. 64*a*); xxx. 1* (fol. 69*b*); xxxi. 1 (fol. 74*b*); xxxii. 15* (fol. 80*a*); xxxiv. 1* (fol. 84*a*) are specially designated as closed sections by the letter ס in the margin. The sections marked with an asterisk are open in the usual Masoretic list (Ginsburg's *Masorah*, vol. ii., p. 480). The following sections are peculiar to this MS.: chs. xvii. 5 (fol. 15*a*); xviii. 13 (fol. 18*a*); xxiii. 10 (fol. 39*a*); xxvi. 7 (fol. 51*a*); xxviii. 18 (fol. 60*a*); xxviii. 30 (fol. 61*a*); xxxii. 30 (fol. 81*a*); xxxiv. 11 (fol. 86*b*). The small closed sections, ch. xx. 13—17 (fol. 26*a*), are united into one single section.

The beginning of the weekly Parashiyoth, each of which commences a new page, is indicated in the margin by the word פרש, the text itself being headed by the formula בשם יהוה אלהי עולם ברוך הוא לעולם, with the variation פ' בשלח in יהוה פ' יתרו (fol. 2*a*), and פ' יתרו (fol. 16*b*). This formula is omitted at the beginning of פ' משפטים (fol. 29*a*).

The number of verses in each weekly Parasha is registered at the end [עב=72 for פ' יתרו, fol. 28*b*; ק"ח=118 for פ' משפטים, fol. 44*b*; צ"ו=96 for פ' תרומה, fol. 57*a*; ק"א=101 for פ' תצוה, fol. 70*b*], these numbers being in entire agreement with the usual Masorah (Ginsburg, vol. ii., p. 465).

The centre-mark הצי הספר, recording the middle verse, is placed in the margin at ch. xxii. 17 (fol. 36*a*), in disagreement with the usual Masorah, which gives ch. xxii. 27 as the middle verse in Exodus (vol. ii., p. 450*b*).

The text follows the readings of the קרי, but the כתיב has been retained in the following instances: chs. xvi. 13 השלף (fol. 11*b*); xix. 13 ירה (fol. 20*b*); xxi. 8 לא (fol. 29*b*); xxii. 4 בעירה (fol. 34*a*); xxii. 26 כסותה (fol. 36*b*); xxxii. 17 ברעה (fol. 80*a*); xxxii. 25 פרעה (fol. 81*a*). In two instances,

chs. xxi. 8 and xxii. 4, the קרי was placed in the margin by a different, but apparently contemporary hand.

רפה is placed over the letters בנרכפת when aspirated, and over א and ה when quiescent.

Each of the above sections into which the text is divided, is followed by the corresponding portion of the translation and Commentary, both of which are distinguished from the text by smaller writing. The formula ברוך יי לעולם אמן ואמן is placed at the end of each weekly Parasha.

The end of each weekly Parasha is marked by an elaborate ornamental design, carefully executed in gold and colours. So especially foll. 1*b*, 45*a*, and 71*a*; the designs on foll. 16*b*, 28*b*, and 57*b* are less elaborate. Smaller ornaments are usually placed at the beginning, less frequently at the end, of the several sections into which each Parasha is divided.

In the Commentary the grammatical element predominates.

The following authorities are cited: עלי ולא תעבדום, 'Alī ibn Sulaiman, on Ex. xx. 5 (fol. 24*a*); פפ נע, *i.e.* Abu 'l-Faraj Furkān (often quoted without being named), on ch. xxiii. 18 (fol. 40*b*); ע נע, *i.e.* Abū 'Alī(?), on ch. xxv. 17—22 (fol. 48*a*); אלרייס נע, "the Prince," *i.e.* David b. Boaz (the two passages referred to being found in Or. 2403, foll. 12*b* and 80*b*-81*a*), on ch. xxv. 18 (fol. 48*a*), and ch. xxx. 34 (fol. 74*a*); אלפיומי, *i.e.* Sa'adyah, on ch. xxx. 24 (fol. 73*a*).

Beginning of בשלח (fol. 2*b*):—

ויהי בשלח וכו' וכו' ענד אמלאק פרעון אלקום או בעד אמלאק פרעון אלשעב ולם יסקהם טריק ארץ אלפלכטינין לאנה קריב ולאן אללה קאל קד ינדם או כי לא ינדם אלקום ענד נטרהם חרבא יחצל מעהם פיעודו אלי ניצר ויסב פאראר אללה אלשעב אלי טריק אלבריה תם אלי בחר אלקלום ויקאל מן טריק אלבריה תם אלי בחר אלקלום וכו'

In the comments on Exodus xx. 26 (fol.

28*b*), the following explanation of בְּמַעֲלֹת is quoted:—

וקד פטר במעלות בנכת מן כי תמעל מעל [v. 15] יעני לא תקרב קרבן ואנת מתטאהר במעציה אד אלמעציה קד תסמא ברלך כק' ונגלה ערות ונותך [Ezek. xxiii. 29, the printed text has וְיִנְיָד] פאלעאצי קרבאנה ניר מרצי כק' וכי תעלו עלה ומנחה אינני רוצם [Jer. xiv. 12] ואלמאיע בעכסה כק' ען אלומאן אלמסתקבל כי בהר קדשי בהר מרום יש' נאם יי שם יעבדוני כל בית יש' כלו בארץ שם ארצם ושם אדרוש את תרומותיכם ואת ראשית משאותיכם בכל קדשיכם: בריח ניחוח ארצה אתכם [Ezek. xx. 40-41]

This explanation of מעל, referred to as נכת, is mentioned in the name of בן זימא, and ridiculed by Ibn Ezra in his Commentary on Exodus xx. 26 (cf. Monatschrift, Bd. 41, p. 211).

If the euphemistic formula נע, *i.e.* נורו ערן, after the names of Abu 'l-Faraj Furkān, "the Prince," and Abū 'Alī, and its omission after the name of 'Alī ibn Sulaimān, may be taken as a safe guide, this Commentary was composed about the end of the eleventh or the beginning of the twelfth century.

333.

Or. 2558.—Paper, consisting of 212 leaves.

I. Foll. 1—205. This portion of the manuscript, which measures about 8 $\frac{7}{8}$ in. by 7 $\frac{1}{4}$, consists of two distinct parts: (1) foll. 1—159; eighteen quires, nos. 8—14, 19—27, 31-32, of which nos. 8, 9, 19, 22, 25, 26, 27, and 31 are imperfect; (2) foll. 160—205; seven quires, nos. 4-5, 8-9, 11, 13-14, of which nos. 4, 5, 8, 9, and 13 are imperfect.

The quires, of ten leaves each, are signed with Arabic words on the first page of the first leaf, and with Arabic letters on the first page of the four following leaves. Leaves

are wanting at the beginning and the end, and after foll. 18, 68, 74, 96, 100, 101, 121, 129, 138, 147, 148, 149, 159, 169, 170, 178, 184, 194, 195, and 205. Many of the extant leaves are more or less damaged. Naskhi, probably of the eleventh century.

Fragments of an Arabic Commentary on Exodus and Deuteronomy, comprising Ex. viii.—xii., xiv.—xx., and Deut. xvi.—xxi. The author is not known.

Beginning:—

وهي صيب [Ex. viii. 16] فقط يشبه ...

Ending:—

قيل انه على سبيل المحنة وهو ان كانت

At the beginning of פ' יתרו, פ' בא, and פ' כי תצא, the Psalm and prophetic section appropriate to each Parasha are given, as follows:—

1. Ex. x. 1, foll. 14b:—

تمت فراسه وايرا يتلوها فراسه بو ال . ويومر سا
ال موسى بو ال فرعو [واמר יהוה אל משה בא
אל פרעה] مقدمتها من المزامير الوهيم بازنيو
شاماعنو [אלהים באונינו שמענו] [Ps. xliv.,
وتمامه والفصل ولما فخذوا ان لبجنام [ولما
תכבדו את לבבכם] [1 Sam. vi. 6] وتمامه

2. Ex. xviii. 1, fol. 124a:—

ويشماع يثرو حوهين مديان حوثين موسى [ويشמע יתרו
כהן מדין התו משה] وتمامه مقدمتها من المزامير
شيرو لبنا شير حاداش شيرو لبنا كل حارص
[شירו لיהوה شير حادش شירו ليهوה كل الحارص
[Ps. xcvi., وتمامه لبنا عزى وماعزى ومنوسى
بيوم صارا ايلاخا جوييم يابواو ميانسى ارض] [יהוה
עז ומעזי ומנוסי ביום צרה אליך נוח יבאו
מאפסי ארץ, [Jer. xvi. 19] وقيل بعيت راصون
عندينا [בעת רצון עניתך, [Isa. xlix. 8] وتمامه

3. Deut. xxi. 10, fol. 201a.

كملت فراسه شونطيم والحمد لله يتلوها فراسه كى ثيصى
للمحاما [كى تضا للملحمة] ومقدمتها من المزامير
باروح لبنا صورى هاملميذ ياذى لقرب [برود
يهوה צורי המלמד ידי לקרב] [Ps. cxliv.] وتمامه
ومن الفصول وهايا باحرثت هياميم ناحون يهيا
هاريبث لبنا بروش هاهاريم [وهوה באחרית הימים
נכון יהוה הר בית יהוה בראש ההרים, [Isa. ii. 2]
وتمامه ولا يلمذوا عون [ولما يلמדو עוד Jer.
xxx. 34] وتمامه

The beginning of פ' כי תצא is marked in the margin by the word פָּרָשׁ, פָּרָשׁ.

The author refers to his Commentary (1) on Genesis in his remarks on Ex. xv. 3, fol. 78a (end of page):—

كما قد شرحنا معناه في بارا الوهيم [ברא אלהים
Gen. i. 1],

and (2) to his Commentary on the Psalms in his comments on Ex. xv. 13, fol. 88b:—

كما شرحنا في مزموه اامنام ايلم صادق تذييرو ميشاريم
تشفطو بنى اذام [האמנם אלם צדק תדברו]
מישרים תשפטו בני אדם, [Ps. lviii. 2]

and on Ex. xv. 17, fol. 91b:—

وقال الشنيع في صلاته جافن مصرايم تسيع [נפן ממצרים
תסיע, [Ps. lxxx. 9] وتمامه كما شرحناه مختصر
لان الكتب ليس تحتمل تطويل لا سيما انا قصدنا
ذكر النكت حسب (?)

He refers also to his Commentary on Exodus in his comments on Deut. xvi. 21, fol. 169a:—

كما شرحت في وايل هسفاطيم [والله המשפטيم]
References to a Commentary on Leviticus and Numbers, still to be written, are con-

* Masoretic text: תדברון

tained respectively in the comments on Ex. xv. 13, fol. 88a:—

ورتب لهم فيها ترتيبا يطول شرحه نبيته في فاراسه بهار
سيناي [פר' בהר סיני] ان شا الله

and in the comments on Ex. xv. 16, fol. 90a:—

كما سنشرح في قوله على كين يامار بسيفر ملكوت دا ات
واهيب بسوفا وات هخاليم ارنون [עלכן יאמר בספר
מלחמת יהודה את זהב בסופה ואת הנחלים
ארנון] [Num. xxi. 14;

No Karaite authority is mentioned by name. The Rabbanites, الرابانيين, are cited on Ex. xx. 9—11, fol. 159b. الاوائل, Al-Awā'il, are mentioned on Ex. xvi. 29, fol. 115a; Deut. xvi. 18, foll. 161a, 163b; xvi. 19, fol. 167a; xix. 17, fol. 189a; xix. 19, foll. 191b, 194b; xxi. 4, fol. 196b; xxi. 11, foll. 202b, 204a, 204b; and xxi. 12, fol. 205b.

As a specimen of the Commentary, the opening remarks on Ex. x. 1 (beginning of בא) are here given (foll. 14b, 15a):—

أمر الله تبارك موشا عليه السلام بالدخول الى قصر
فرعو حتى يبشرة بتلاف ما به قوى قلبه من . . . وغيرها .
وذلك انه امره بالدخول اليه خمس دفعات احدها حين
اقلب العصا ثنين والثانية في صفرديم والثالثة في . . .
وهذه الرابعة باربا والخامسة كاحصوت هلابلا انى يوصى
وتمامه كان ذلك في قصرة كما سنبيين . قال بوال فرعو
ولم يقل بواو وبعد هذا يقول ويابو موشا واهرون ال فرعو
وتمامه وذلك انه كان امر موطا (?) او يكون اهرون مع موشا
في كل آية كما تقدم في ويصويم ال بنى يسرايل وال
فرعو مالح مصرايم . اعلم انه قال له بوال فرعو ولم يعقبه
بذكر ما يقول له وانما نعلم ذلك من قوله ويابو موشا
واهرون ال فرعو ويومرو لو خوامار لنا الوهى هاعبريم عد
مائى ميانتا ليعانوث مفاناي وتمامه

II. Foll. 206—212. Square character and Naskhi. Large bold hand. Twelfth to thirteenth century.

An Arabic translation of Deuteronomy xxii. 5—xxv. 9, with the opening words of each verse written in the Hebrew square character. The translation appears to be arranged in sections beginning with chs. xxii. 6, 8, 9, 10, 22; xxiii. 10, 20; xxiv. 8; xxv. 5.

The translation exhibits considerable likeness to that contained in the corresponding portions of Or. 2562 (David b. Boaz).

With the exception of ואמר, ch. xxii. 16, the text is pointed. Shewā is omitted under the copula ו in ואם, ch. xxii. 20, 25, xxiv. 12; and under ו in ויבאו, ch. xxii. 21; ויבאו, ch. xxiv. 22; and under ב in ביומו, ch. xxiv. 15. For ו the manuscript text reads ו in ויקח, ch. xxii. 15; והנה, ch. xxii. 17; ויצא, ch. xxiv. 2; ויבאו, ch. xxiv. 18; ואם, ch. xxv. 7; ויקרא, ch. xxv. 8. The following vowels are noteworthy: Ḥaṭēf-Pathah for Ḥaṭēf-Segōl in אמת, ch. xxii. 20, for אמת; Pathah for Kāmeṣ-hāṭūf in לנכרי, ch. xxiii. 21, for לנכרי; Segōl for Pathah in בנגע הצרעה, ch. xxiv. 8, for בנגע הצרעה. Instead of י, Ḥirek is placed immediately below י, if the י is followed by another consonant, e.g. איש, ch. xxii. 13, fol. 206b, line 7; ch. xxii. 22, fol. 207a, line 2 from the foot; ch. xxiii. 1, fol. 208a, line 7; ch. xxiv. 5, fol. 210b, line 3; and ויבאו, ch. xxii. 21, fol. 207a, line 9. Compare, on the other hand, כן, e.g. ch. xxii. 6, 8, fol. 206a, lines 4, 10; and עמוני, ch. xxiii. 4, fol. 208a, line 2 from the foot.

The mark of Rāfē is regularly applied to the letters בנרכפת. Dagesh forte is omitted (probably through the carelessness of the scribe) in יקרא, ch. xxii. 6; שלח, ch. xxii. 7; יקח, ch. xxii. 13; xxiii. 1; xxiv. 5; וכיצא, ch. xxii. 22; xxiv. 7; בשדה, ch. xxii. 25; בשדה, ch. xxii. 27; עמך, ch. xxiii. 17; תשקה, ch. xxiii. 20; השקר, ch. xxiv. 5; השקר, ch. xxiv. 8; תטה, ch. xxiv. 10; and תטה, ch. xxiv. 17.

The marks of Metheg and Maḳḳif are regularly omitted.

In the following words, which are written defectively in the printed text, the manuscript text has *scriptio plena*: תְּרֹרֶשׁ, ch. xxii. 10; נְדָיִים, ch. xxii. 12; תְּרֹדֹר, ch. xxiii. 22; תְּרֹבֹט, ch. xxiv. 7; תְּרֹבֹט, ch. xxiv. 19; תְּרֹבֹט, ch. xxiv. 20; תְּרֹבֹט, ch. xxv. 4. The *Ḳerī* is adopted in תְּרֹבֹט, ch. xxii. 26. The tetragrammaton, יְהוָה, is represented by יְי, ch. xxiii. 15, fol. 209a, line 8.

The translation of ch. xxiii. 23, 26, which is wanting, has been supplied in the margin, (fol. 209b, 210a), by a later hand.

Beginning of the fragment:—

איבמה קאן מעה . לא יִהְיֶה לְלִי דָבָר לֹא תִכֵּן אֵל רֵגֶל
עַל אִמְרָה וְלֹא יִלְבֵּשׁ רֵגֶל טוֹב אִמְרָה אוּ בִזֵּה אִמְרָה אִן
כְּרִיבֵה אֱלֹהִים הֵיכָּן * כֹּל פֹּעֵל הַזֶּה .

כִּי יִקְרָא אִדָּא יִתְפַּק אוּ יִתְצַדֵּף עֵשׂ טַאִיר תְּדַמֵּת
פִּי הַטְּרִיב אוּ פִּי כָּל הַשֵּׁמֶר אוּ עַל הָאָרֶץ וּפִי
פְּרָח אוּ בִיז וְאִמְ רַבִּצָּה עַל הַפְּרָח אוּ עַל הַבֵּיז פְּלֵא
תֹאחַד הָאִמְ מֵעִל הַבֵּיז . יִיָּלֵךְ בֵּל עֲלֶיךָ אִן תִּטְלַק הָאִמְ
אִטְלַקָּא וְהָאִלּוּדִים תֹּאחַד לְךָ לְאִגְלִי אִן יִבּוֹד לְךָ וְתִטְוִיל
אִיָּמָא .

כִּי תִבְנֶה אִן תִּבְנֶה בֵּיתָא כְּדִידָא פְּעִילִיךָ אִן תִּשְׁעֵךְ
חַאזְרָא אוּ מִצִּיקָא לְשִׁטְעֵךְ וְלֹא תִשְׁעֵךְ חֲזָרָא אוּ וְלֹא תִשְׁעֵךְ
מֵאִי הֵלַק הָרֵמִי פִּי מִזְלֵךְ אִן יִקְעַל הַוָּאֵק מִנֵּה .

334.

Or. 2498.—Paper, about 7½ in. by 5, consisting of 161 leaves, with 21 lines to a page. Foll. 2—160 are numbered with Hebrew letters 1(א)—159(קנט). Rabbinic character. Nineteenth century.

An Arabic Commentary on Deuteronomy,

* As written in the MS. : **الهيك**

compiled and abridged from the works of Abū Yūsuf Ya'kūb al-Ḳirḳisānī, al-Mu'allim Abū 'Alī, al-Shaikh Abu 's-Sarī, al-Shaikh Abu 'l-Faraj Hārūn, Abu 'l-Faraj Furḳān, al-Muḳaddasī* (or, perhaps more correctly, Maḳḳisī), and others, by an anonymous author; imperfect at the beginning.†

Title, fol. 1a:—

שרח ספר ואלה הדברים

Beginning, fol. 2a:—

לא תכירו פנים במשפט [Deut. i. 17]: תפטר לא
תתבתו אי לה תהאבויז ולא תראוי אחד פי אלהכם

Subscription, fol. 160b:—

תם מא קצדת דכרה כן נכת מענאי אלתורה ינדלה
ויאדירה ודלך מלכין כן קול אלקרקסאני ואלמעלם
אבו עלי ואלשיך אבו אלסרי ואלשיך אבו אלפרג הארון
ואלשיך אבו אלפרג פרקאן ואלמקדסי ונידהם כן
אלעלמא רצי אלה תעאלי ענהם אנבעין נגו דלך פי
אלעשר אלאול כן שהר ניסן סנה אטרסג לשטרות ואפק
אלמחרם סנה בנני לקרן זערה אנם ברוך נותן לעיר
כח ולאין אונים עעמה ירבה

The codex from which this modern copy was made was accordingly finished in the first decade of Nisan, A. Contr. 1663 (A.D. 1352).

The names of the authorities cited are abbreviated, as follows:—

1. זע, al-Ḳirḳisānī, on foll. 10b, 15b, 17b, 20b, 53b, 89b, 91b, 97a, 100a, 100b, 107a, 140a, 144a, 144b, 153b, 154b.
2. ענע, Abū 'Alī, on foll. 3a, 14a, 61b, 68b, 73a, 92b, 93a, 108a, 109b, 110a, 134b.
3. סנע, Abu 's-Sarī, on foll. 12a, 16a, 18a, 24b, 49b, 61a, 61b, 67a, 69b, 71b, 83a,

* Abu 'l-Faraj Hārūn was also known by the title al-Muḳaddasī (i.e. of Jerusalem).

† There is a mention of this MS. in *Revue des Études Juives*, xxxiii., 216.

‡ MS. תהאבו.

* This must be (7)52 of the Hijrah (the 2 being written double at the end); Muḥarram, A.H. 752, fell in A.D. 1352 (see Wüstenfeld's Tables).

90b, 121b. The name is written in full, *אלמעלם אבו אלסרי רצי את ענה* on foll. 43a, 160b (in conjunction with *אלמעלם אבו סעיד*); see below.

On fol. 95a:—*ס ווע נע*, *i.e.* Abu 's-Sarī together with Abū 'Alī.

4. *פה נע*, Abu 'l-Faraj Hārūn, on foll. 21a, 28b, 74b, 88a, 95a, 96b, 113b, 128a, 134b.

5. *פפ נע*, Abu 'l-Faraj Furkān, on foll. 3b, 28b, 55a, 55b, 56b, 60a, 60b, 61a, 61b, 67b, 71a, 71b, 72b, 73a, 74b, 79a, 80a, 82a, 90b, 94a, 109b, 137a, 144a.

Abu 'l-Faraj Furkān and Abu 'l-Faraj Hārūn (*פפ ופה נע*) are quoted together on fol. 42b, and Abu 's-Sarī (*סנע*) appears in conjunction with Abu 'l-Faraj Furkān (*פפ נע*) on fol. 90b.

Other authorities cited are:—

אלר נע, Ar-Ra'īs "the Prince," *i.e.* probably, David b. Boaz, on foll. 3b, 4b, 6b, 53a, 55a, 57b, 59a, 61b, 65a, 72a, 73a.

אלמעלם אבו סעיד נע, Al-Mu'allim Abū Sa'īd, on foll. 39a, 41b, 43a, 62b, 69a, 72b.

Salmon ben Yeroḥam in his Commentary on Lamentations (*אלקטע* *אלקטעה*) i. 8 fol. 69b), and ii. 4 (*אלקטעה*) (fol. 106b).

בן אלברקמאני, Al-Barkmānī, or Ibn al-Barkmānī,* on foll. 143b and in the following passage, where he appears in conjunction with Abū Yūsuf al-Kirkisānī, Abu 'l-Faraj Furkān, and ad-Dustarī, fol. 144a: *וכתירא מתל הדא ישול: שרחה פמן אראד אלוקוף עליה פלינטר כלאם אלשיך אבי יוסף אלקרקסאני פי כתאב אלגנואר וכלאם פפ נע פי כתאבה אלמסמי תורה צוה לנו*

* See Neubauer, *Aus der Petersb. Bibliothek*, p. 25 and note xxi. (p. 118). Cf. *Semitic Studies in Memory of A. Kohut*, p. 436, note 3, and *Monatschrift*, vol. 42, p. 189.

וכלאם בן אלברקמאני פי אלרד עלי אלרבאני וכלאם אלדסתרי ונירהם מן אלמשכילים נע:

ר אליה, R. Eliyyah, on foll. 18a, 27a, 37a, 37b, 41a, 43b, 62b, 63b, 72a, 79a, 87b, 96a, 99b, 100a, 100b, 107b, 111a, 111b, 112a, 114a, 114b, 115a, 115b, 117b, 118a, 119b, 121a, 147b. These quotations are in Hebrew, and are called *חאשייה*, *חאשייה*, or "marginal gloss." On foll. 2b, 3a, 4a, 7a, 9a, quotations from *ר אליה* are actually found in the margin.

סע נע, perhaps Abū Sa'īd, on foll. 18b, 29b, 85a, 92b, 95a, 110b, 111a, 113b, 114b, 123b, and in conjunction with Abu 's-Sarī (*סוסע נע*) on foll. 55b, 74a, 93b, 96b.

ר יש קאל ר יש פי אלרד, R. Israel in his refutation of the Prince, author of the 'Arayoth, *עלי אלר צאחב אלערוות* fol. 70b.

Isaac ben Eleazar, in his book entitled *שפת יתר*, on fol. 150b. A manuscript of this grammatical treatise is in the Bodleian Library (Cat. Neub., no. 1458).

Al-Fayyūmī, and his followers (*אלפיומי*), on fol. 49a.

On fol. 16a is also a quotation from *ר יהודה הכהן בר' יוסף נין יהוסף הכ' פי שרחה ספר יצירה לאברהם אבינו עה*

335.

Or. 2500.—Paper, about 8¼ in. by 6, consisting of 320 leaves, with 21 lines to a page. Thirty-two quires, nos. 1—12, 14—33 (mostly of 10 leaves each), besides the last 3 leaves, which constitute a 34th quire. There are signatures in Hebrew letters and Arabic words on the upper margin of the first page of a quire, and there is also an enumeration in Hebrew letters at the ends of the quires. The 13th quire is lost, and quires 1, 17, 23,

82, are imperfect, there being lacunae after foll. 6, 118, 152, 210, and 294. Rabbinic character. Dated A.M. 5379 (A.D. 1619).

An Arabic Commentary on the Books of Kings, the pointed Hebrew text with an Arabic translation being embodied. The author, whose name is not known, refers to his Commentary on Samuel on fol. 90*b*. Other authorities are frequently referred to, but not by name. The *כתאב אלכלילה דכונה* is mentioned on fol. 28*a*. This Commentary is, perhaps, of Rabbanite origin.

1 Kings i. 1—xv. 8 is designated as Part I. (*אלקו אלמול*). Part II. (*אלקו אלמאני*) begins on fol. 118*a* with ch. xv. 9.

The *סדרים* are marked by *ס* in the margin at chs. i. 48 (no. 2), fol. 7*b*; ii. 45 (no. 3), fol. 17*b*; iv. 20 (no. 4), fol. 24*b*; vi. 13 (no. 5), fol. 35*a*; vii. 21 (no. 6), fol. 45*b*; viii. 11 (no. 7), fol. 56*b*; viii. 57* (unnumbered), fol. 68*a*; xi. 28 (no. 10), fol. 92*b*; xii. 24 (no. 11), fol. 101*b*; xiii. 31* (no. 12), fol. 108*a*; xv. 8 (no. 13), fol. 117*a*; xviii. 39 (no. 14*), fol. 132*a*; xxi. 17 (no. 16*), fol. 152*a*; xxii. 43 (no. 18*), fol. 160*a*; 2 Ki. iv. 26 (no. 19*), fol. 179*a*; iv. 44 (unnumbered), fol. 183*b*; vii. 16 (no. 23), fol. 196*a*; ix. 13 (no. 24), fol. 206*a*; x. 15 (no. 25), fol. 212*b*; xii. 3 (no. 26), fol. 223*b*; xiii. 23 (no. 27), fol. 233*a*; xv. 7 (no. 28), fol. 240*a*; xvi. 20 (no. 29), fol. 249*b*; xviii. 6 (no. 30), fol. 262*a*; xix. 19 (no. 31), fol. 273*b*; xxii. 2 (no. 32*), fol. 292*b*; xxiii. 25 (no. 33*), fol. 303*b*.

The *סדרים* marked with an asterisk differ, either as to the opening verse or as to the number, from the usual Masoretic list (Ginsburg's *Massorah*, vol. ii., pp. 329*b*-330*a*). *Sedarim* 1, 9, 15, 17, 20—22, are not marked. *Seder* 2 Kings iv. 44 is wanting in Dr. Ginsburg's list.

The readings of the *קרי* are given in the margin.

The heading is *בשכ אל עלם*.

Translation of the first verse:—

ואלמלך דויד שדך דכל פי איאם אלהרם ונמטה
באלתיאב ולא יחם לה

Beginning of Commentary:—

קד אכבר פי דברי הימים אנה ענד כמא שאהד דוד
מלך אללה תע' וסיפה מנרדא' בידה לחקה כן דלך
אנבהאר ורעדה כק' כי נבעת מפני הרב יי וערן
לה דלך דוד שדך פכון שדה רעדה בדנה לם יחם
בדנה כן אלתיאב

Comp. *Yalqut* to 2 Samuel xxiv. 15.

End:—

וכמא עלמנא כן כבר דבורה אנהא חמדת כן כמא
כנה אלנפע ללאמה ודמת כן לם ינפעקם ואשתגל
באסבאבה וכאצה פי דמא אלומאן אלדי דו זמאן
אלקללות אלדי לולא ענאיה אללה להלבת אלממה
וכן חסדי יי כי לא תמנו כי ונ' חדשים לבקרים ונ'
ברוך יי לעולם אמן ואמן:

Scribe's colophon:—

ננמר פרוש ספר מלכים בעזרת מלך מלכים ביום
רביעי בשבוע והוא שנים עשר בחדש אדר שנת חמשת
אלפים ושלש מאות ושבעים ותשעה שנים לבריאת
העולם ושלום
וכתב אתו הע' הצ' יוסף ברכה השם ירפא הלוי
ויחבוש שבר' אמן

On fol. 1*a* the following owner's note occurs:—

מלך העבר הצעיר כצר אלחכים סט' בן לאדוני
אברהם נע' ידיע כעאני תנצבה'

On fol. 320*b*:—

על שם אני (sic) אליאו בן החכם אברהם נע' ידיע
כעאני סט'

On the same page are also the former owners' names:—

- (1) אליעזר לוי בן ברוך לוי קיס (1)
- (2) (שנת התקע) ישועה לוי בן רבי שלומה הזקן (2).

336.

Or. 2566.—Paper, consisting of 32 leaves.

I. Foll. 1—26, about 5½ in. by 4, with 16 lines to a page. Three quires, of which the

second is numbered 1. The first and last quires are imperfect, leaves having been lost after foll. 8 and 18. Cursive Naskhi and Hebrew Rabbinic character, of the twelfth or thirteenth century.

Short Arabic comments on the Psalms: a fragment, comprising Psalms xxxii.—li., lv.—lxviii., lxix.—lxxx.

The author of the short notes contained in I. and II. is, perhaps, Levi hal-Levi b. Yefeth; compare the *نُكَّت* described in nos. 308, I., and 330, XI.—XIII.

II. Foll. 27—32, about 5½ in. by 3¾, with 14 to 16 lines to a page.

Fragment of a quire. The last three leaves are not perfect. Naskhi and Hebrew square character, of the thirteenth or fourteenth century.

Similar short comments on the Psalms: a fragment, comprising Psalms cxxxix.—cl. Arabic.

Beginning of Psalm cxl. (fol. 27b):—

חלצני יי' הזה אל אדם רע ואיש חמסים הם الذين
وصفهم אם תקטول ألوها رشة وتسمهم قسامين عوام
وخواص ..

337.

Or. 2567.—Paper, about 6½ in. by 4¾, consisting of 95 leaves, with 15 lines to a page. Ten quires, nos. 2—10 and foll. 88—95, the number of which is uncertain. Nos. 2, 10, and the last quire are imperfect, leaves having been lost after foll. 8 and 87. The quires are signed with Arabic words on the upper margin of the first leaf, and the four following leaves are numbered with Arabic ciphers. Foll. 1, 2, 15, 53, 54, 62, 65, 71, 76, 79, 80, 88, 90, and 91 are damaged, and the greater part of fol. 87 is lost. Square character and Naskhi, probably of the fourteenth century.

Fragments of an Arabic Commentary on Proverbs, comprising ch. i. 22—viii. 34, xxiv. 28—xxv. 11. The author is not known.

In addition to the Commentary, there is an Arabic translation arranged in the following sections:—

Chs. ii. (3rd section, *الفصل الثالث*), fol. 5a; iii. 1—18 (4th section, *الفصل الرابع*), fol. 13a; iii. 19—35 (5th section, *فصل خامس*), fol. 20a; iv. 1—19, fol. 30a; iv. 20—27, fol. 36b; v., fol. 39b; vi. 1—5, fol. 47b; vi. 6—11, fol. 49b; vi. 12—19, fol. 52a; vi. 20—35, fol. 55a; vii., fol. 62b; viii. 1—21, fol. 71a; viii. 22—36, fol. 79b; xxv. 1—13, fol. 90a.

The beginnings of the first two sections are indicated in the following introductory note to the third section, fol. 5b:—

قد تقدمت له فصلان الواحد שמע בני מז א
[ch. i. 20] *والفصل الثاني الحکمہ בה תר* [i. 8

The beginning of each section is marked by the word נן in the margin.

The Hebrew text is quoted in part, and it is written in the Hebrew square character.

The following Masoretic note on כבוד, ch. xxv. 2, occurs in the margin of fol. 90a:—
בז חס ובפס

Beginning of ch. ii. (fol. 5a):—

يا بني ان ليت تاخذ اقوالى ووصاياى تذخر معك .
للاصغا للحكمة اذنك تامل قلبك للفهم , الا للفهم تدعو
ثم للفهم تعلن صوتك

338.

Or. 2508.—Paper, about 6½ in. by 5¼, consisting of 80 leaves, with 23 to 25 lines to a page. Eleven quires, nos. 5—15, of which nos. 6—11 count 8 leaves each, and nos. 12—14 have 10 leaves each, while nos. 5 and 15 are imperfect. The quires are signed with Hebrew letters on the upper (inner)

margin of the first page. Square character (indistinct hand). Fourteenth century.

An Arabic Commentary on Proverbs, viz., on chs. vii. 20—xxi. 6, agreeing with the preceding number in the portion common to both.

The arrangement of the Hebrew text, of which only the opening words of each verse are given, is as follows:—

Chs. viii. 1 (fol. 2a)—21; 22—36; ix. 1—12; 13—18; x. 1—25; x. 26—xi. 18; xi. 19—xii. 12; xii. 13—xiii. 9; xiii. 10—xiv. 9; xiv. 10—34; xiv. 35—xv. 24; xv. 25—xvi. 17; xvi. 18—xvii. 9; xvii. 10—xviii. 9; xviii. 10—xix. 11; xix. 12—xx. 7; xx. 8—xxi. 3; xxi. 4—30.

An Arabic translation is added to each verse.

The letter פ at the beginning of the text in the margin=פצל, and similarly ת=תפסיר.

On fol. 17b:—

תם אלנו אלאול כן קול אלחכים יתלה אלנו אלתאני והו קולה כשלי שלמה בן חכם ישכח א' [ch. x. 1]

On fol. 64b:—

תם אלנו אלדי הו נהו נצפה
נבתדי באלנו אלתאני והו
כנדל עוד שם יי [xviii. 10]
בחסן אלתופיק כן אלתחכין וכענתה:

Beginning of fragment:—

אלדי הו מנשי כסתור לים יעלם אנה ראם שדר
אלא בעד שהוד אלהאל . וקיל אלשהר אלמנשי והו
חדש אביב לים יעלם אנה ניסן אי ישרר אלאביב פי
ארץ ישראל: ואמא כן קאל יום הבסא יומי אלי כולדת
לבנה ובה יערף רוס אלשהור פאן אלרד עליה יבן
קולה ויאמר אלהים יחי כאורות ונו

This passage shows that the Commentary is Karaite.

339.

Or. 2555.—Paper, about 7 in. by $5\frac{1}{2}$, consisting of 129 leaves, with 11 to 14 lines to a page. Some of the extant leaves are more or less badly injured, and the writing has, in other cases, become illegible through damp. Foll. 42—111 form seven complete quires of 10 leaves, marked by Arabic letters on the upper left-hand corner of the first page. Thus on fol. 52a: يا قوهيلت, i.e., *يا قوهيلت*. The number *بيح* (7) is given both on foll. 72a and 82a. Naskhi writing of the thirteenth to fourteenth centuries.

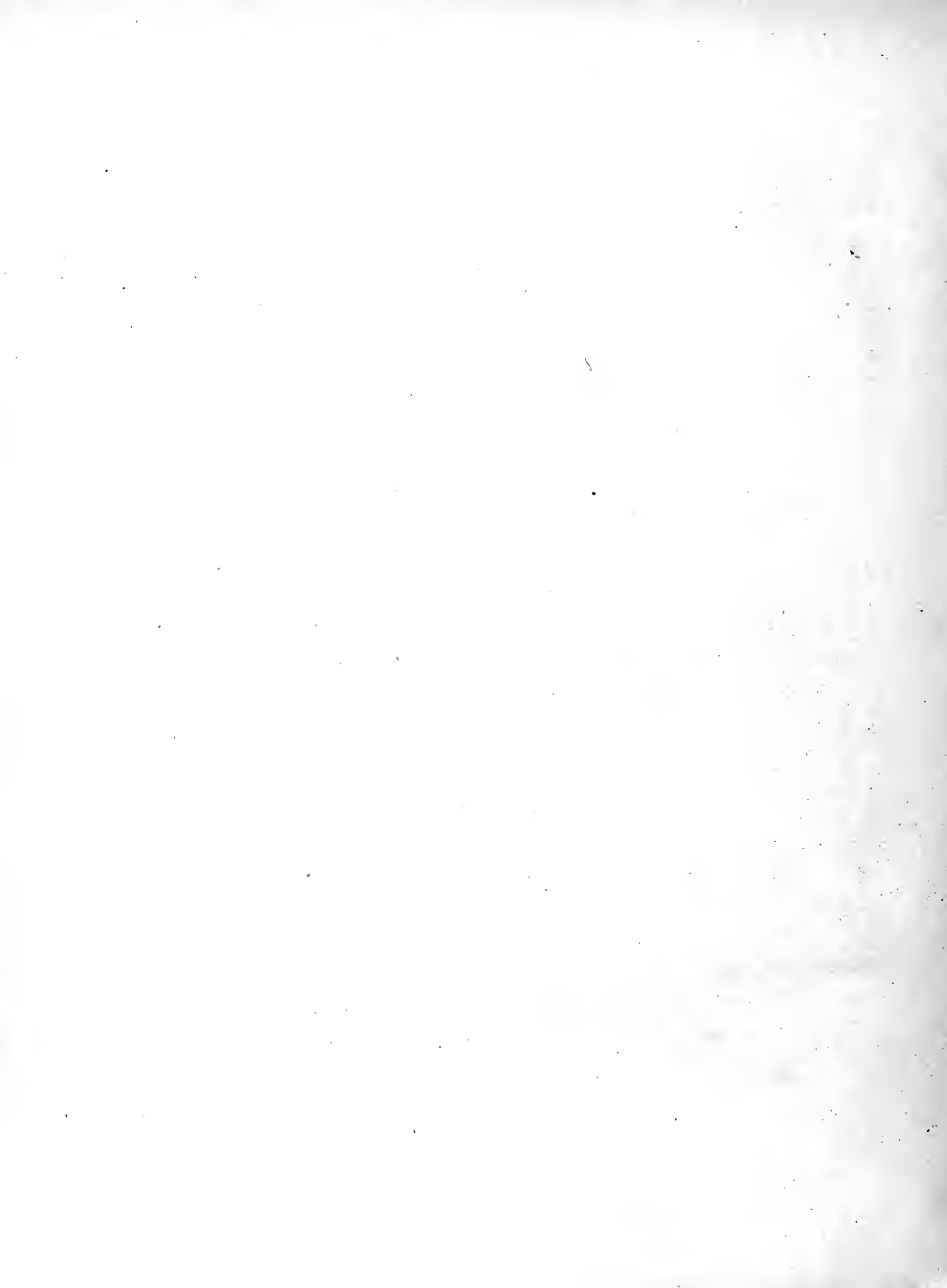
Ecclesiastes: Hebrew text written in the Arabic character, and provided with the Hebrew vowel-points, with an Arabic translation and Commentary. Chs. i. 1—ii. 21; iii. 3—6; 16-17; iv. 17; v. 7; xi. 1—4; xii. 3—14 are wanting.

Text and translation are always introduced by *قال قوهيلت*, and the comments by *قال المفسر*.

As a specimen, the translation and comment belonging to ch. ii. 20 (fol. 17) may be given:—

الكل مارّ الى موضع واحد الكل كان من التراب
والكل راجع الى التراب ه قال المفسر قوله الكل مارّ الى
موضع واحد يشير به الى الجلال اجسامهم ومصيرها الى
التراب الذي جعله الله اصل لخلق الحيوان كله منه خلق
واليه يعود وقد ذكر لنا الله عز وجل في التورات ان
جميع ما خلقه الله من الحيوان على ضربين منه ما هو
من التراب ومنه ما هو من الماء فما كان من حيوان البحر
فهو من الماء وما كان من حيوان البر فمن التراب وليس
يمنتع ان يكون ما خلقه من الماء ان يكون له اصل من
التراب لقول سليمان عليه السلم الكل كان من التراب
والكل راجع الى التراب اليه

* For اجسامهم



APPENDIX.

THE HEBREW TEXT OF ECCLESIASTICUS XXXI. 12—31;

XXXVI. 22—XXXVII. 26.

Or. 5518.—A complete account of the discovery of a number of leaves belonging to the same MS. as the present fragments will be found in the introduction to the “*editio princeps*”^a of the Bodleian MS., Heb. E. 62 (A. E. Cowley and Ad. Neubauer, Clarendon Press, Oxford, 1897). In the same edition were embodied the contents of a leaf belonging to Mrs. Agnes S. Lewis, of Cambridge, which had been previously identified and edited by Mr. (now Professor) S. Schechter in the “*Expositor*” for July 1896. Since then a number of fresh leaves belonging to the same MS., and also fragments of a different MS. containing portions of the same Hebrew text, were acquired by the University Library of Cambridge. The contents of these were published about the middle of the present year at the Cambridge University Press, the editors being Professor Schechter, and Dr. Charles Taylor, Master of St. John’s College, Cambridge.^b

The acquisition by the Museum of the two

additional leaves forming the subject of this appendix dates from the latter part of 1898.^a The present volume was even then too far advanced to permit the insertion of the following description between the Canonical Biblical texts of the Old Testament and the Hebrew translations of parts of the New Testament. It seems, therefore, suitable to add it in the form of an appendix to the present volume, thus completing the account of the Biblical Hebrew MSS. in the Museum.

The two leaves (now under glass) forming the MS. Or. 5518 exactly supply two missing portions in the Cambridge text. Fol. 1 fits in between pp. 12 and 13, and fol. 2 between pp. 16 and 17 of that publication. The complete number of lines to a page is 18; but the last line is wanting altogether, and ll. 16 and 17 are only partially preserved. The dimensions of a page (in fullest preservation) are about $7\frac{1}{4}$ in. by $6\frac{1}{8}$. The writing is in a Syro-Palestinian hand of the eleventh to twelfth century.

The text with the marginal notes are, so far as possible, here reproduced in exact conformity to the manner in which they are arranged in the MS. (see also my separate edition of the text, with translation, and notes. Williams and Norgate, 1899).

^a Among the later editions are those of R. Smend (Berlin, 1897), J. Halévy (Paris, 1897), and Israel Lévy (Paris, 1898). A photographic facsimile of the nine Oxford leaves were issued in 1897 by the editors of the Oxford edition.

^b Shortly before the appearance of the Cambridge publication was issued Prof. D. S. Margoliouth’s pamphlet: “The Origin of the ‘Original Hebrew’ of Ecclesiasticus,” intended to dispute the authenticity of the present text.

^a See the “Times” for April 4, 1899; also Prof. Schechter’s article in the “Times” for July 6, 1896.

מוסר לחם ויין יחדו

אל תפתח עליו גרֹנך: גרין	בני אם על שלחן גדול ישבתה	אש
זכור כי רעה עין רעה: ד	אל תאמר ספוק עליו	
ורע ממנו לא ברא:	רע עין שונא אל	
ומפנים דמעה תדמֹע: תסיע ^א	כי זה מפני כל דבר תזוע עין	הויז
על כֹן מִפְּנֵי כל נס לחה: על כל מלפני	רעֹמֶען לא חלק אל	רע ס' חלק ל(?)
ואל דיחד ^ב עמו בטנא: תיחד	מקום יביט אל ^ב אל תושיט יד	השיח
ובכל ששנאת התבונן: וכל אשר	דעה רעך כנפשך	ר... ^ד
ואל תעט פן תנעל:	הסב כאיש אשר נבחר	אֶת אֶת
ואכול כאיש דבר ששם לפניך	דע שרעך ^ה כמוך	הַעֲשֵׂה עִמָּךְ
ואל [ת]לנען [פ]ן [ת]מאס:	חדל [ראש]ון בע.....	פן הַלְוֵה
לפני רע אל תושט יד:	ונם [אם] בין רבים ישבת	הַלְוֵה
ועל יצועו לא ישיק יצועו	הלא די אנוש נבון מזער	נבון כושי
ופני הפוכות עם איש כסיל: ופנים	מכאוב ונדד ישנה וצער ותשנוק	ישנה
וקם בבקר ונפשו א[תו]	שנות חיים על קרב צולל	
[ו]לין עד בקר ונפשו עמו:	ש..... איש נבון	
..... ותמצא נחת:	

ולא היה גרין
פן המאס:

a) The reading of this word is doubtful; the lower portion of the second letter appears to be worn away on the right side, and there is a thickening at the left hand lower corner of the letter: in this way it almost gains the appearance of a רת. Probably, however, רזוע was meant (cf. the preceding hemistich), as the doubtful letter might be an ill-formed ז.

b) The scribe has put strokes over the letters of the first אל to indicate that the word (a dittography) is to be omitted.

c) Evidently an error of the copyist, the correct form being היחד (plene for תיחד) as in the margin.

d) The marginal note (in comparatively recent ink, not earlier, probably, than the 17th century) is blotted.

e) The middle part of the ש is lost, but the reading is certain.

f) The greater part of the remaining words is lost; perhaps בעם רב "among much people" (see the next line); but there appears to have been something more after the presumed ב.

וכל אסון לא ינע בד:
 וגם אם נאנסתה במטעמים קוה וינח לך:^{a)}
 ובאחרית תשיג אמ[ר]:
 ואל תלעיני עלי ובאחרית תמצא דברי: ^{הלג}
 עדות טובו נאמנה:
 דעת^{b)} רועו נאמנה: ^{הח}
 כי רבים הכשיל תירוש:
 כן^{c)} היון^o למצות לצים: ^{כ היה כצח}
 כן שכר לריב לצים:
 אם ישתנו במת[כנתו]:
 שרוא בראשית לניש[מחה נו]צר: <sup>כר סה
נצח (?)</sup>
 יין נשתה [בע]תו(?) וראי(?) ^{בסח}
 והוא לניל נחלק מראש:
 יין נשתה בתהרה וכעס:
 מחסר כח ומספק פצע ^{הה}
 [וא]ל^{ההסרה}
 לקי בני אדם

בכל מעשיך היה צנוע
 הלא די אנוש נבון מזער
 שמע בני ואל תבוז לי
 שמע בני וקח מוסר
 טוב על לחם תברך שפה
 רע על לחם ירנו בשער
 וגם על היון אל תתנבר
 כור בוחן מעשה לוטש ^{בית}
 נבון בוחן מעשה מעשה
 למי היון חיים לאנושי^{d)}
 מה חיים חסרי היון
 שמחת לב וששון ועדו
 חיי מה לחסר תירוש
 כאב ראש לענה וקלון
 [מר]בה חמר לכסיל מוקש ^{הקש}
 במשתה היון [אל] רע
 דבר חרפה אל.....

a) The clause beginning קוה is in rather smaller letters than the text, and stands in the margin; but appears to be in the handwriting of the original scribe.

b) So probably; but the reading רעת is not impossible, the first letter of the word being damaged.

c) Read in accordance with the Syriac כמי חיים היון לאנוש.

d) The reading is certain, though the letters are nearly worn away. One should, however, expect לחסר.

e) These two variants are written in fresher ink than most of the others.

<p>לב מבין מטעמי כזב: ואיש ותיק ישיבנה בו: ישיבו אך יש מכה ממכה תנעם: ועל כל מחמד עין ינבר: אין אישה^א מבני אדם עזר^ב ומבצר ועמוד משען: ובאין אישה נע ונד: המדלג מעיר אל עיר: המרניע באשר יערב: הלא דין מניע אל מות רע כנפשך נהפך לצר: למלא פני תבל תרמות: בעת צוקה מנגד יעמד:^ג ואל תעזבהו בשללך: אך יש יועץ דרך אל לץ: ודע לפנים מה צורכו: למה זה אליו יפול: רישך:^ד א</p>	<p>חיד בוחן מטעמי^ה דבר לב עקוב יתן עצבת כל נכנה^ה תאכל חיה תואר אשה והליל פנים ועד אם יש^ו מרפא לשון קנה^ד אשה ראשית קנין באין גדיר יבוער כרם מי יאמין בגדוד צבא כן איש אשר^ז לא קן כל אומר אמר אהבתי [הוי^ה רע שאמר] מדוע כן נוצרתי מרע^ה אודה מביט אל שלחן אל תשכה חביר בקרב כל יועץ ינוף יד מועץ שמור נפשך לנפשו יהשב [ד]רכך להביט</p>	<p>הלא בה^ב קנה^ד [אשר] אין לו הוי רע אמר מ' נוצרתי אל שדות בקרב מה יועץ נפשך להביט</p>
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לב מבין מטעמי כזב
[חיד בוחן מטעמי דבר]

אין אישה מבני אדם
עזר ומבצר ועמוד משען
ובאין אישה נע ונד
המדלג מעיר אל עיר
המרניע באשר יערב

ואל תעזבהו בשללך
אך יש יועץ דרך אל לץ
ודע לפנים מה צורכו
למה זה אליו יפול

a) Instead of the ע a מ appears to have been originally written, and the scribe then endeavours to remodel it into an ע.

b) The word is almost entirely lost, but the outlines of בה are pretty clearly discernible.

c) For אישה; the ך under the ש is now only faintly recognisable.

d) This word is written in comparatively recent ink, not earlier, probably, than the 17th century.

e) The spelling הו for הוי is also found in Amos v. 16. The restoration of the words in [] seems certain.

f) So apparently; of the note in the margin only מ is quite clear.

g) Not sufficiently clear, but probably so.

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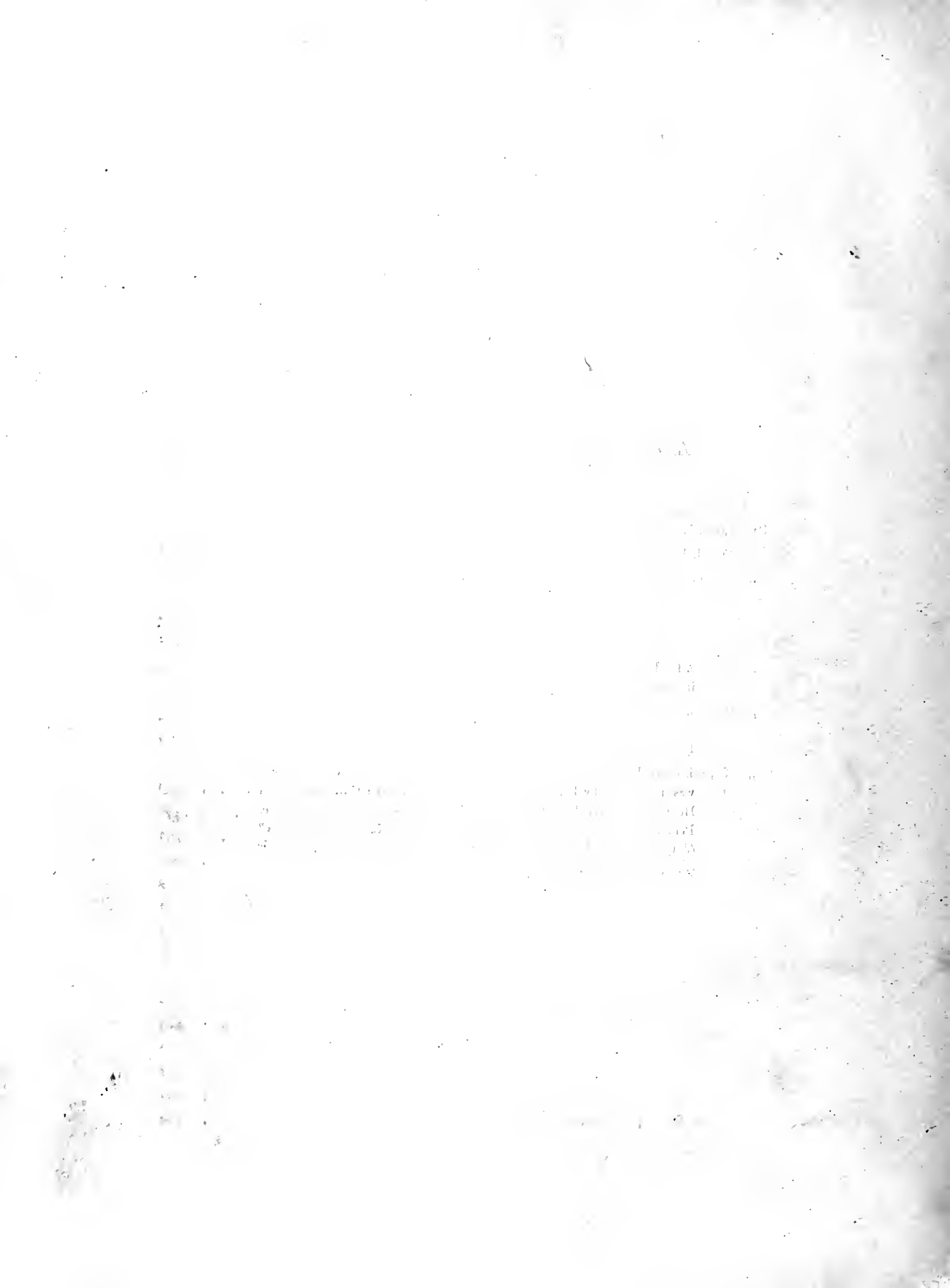
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ADDENDA ET CORRIGENDA.

- Page 1, col. 1, l. 6. For "Introductio" read "Dissertatio."
- „ 35, col. 1, line 35. For "Arseniano" read "Arzignano."
- „ 83, col. 2, l. 20. Add "is" after "pointing."
- „ 127, col. 2 (near end). In connection with **אנרון אב ואם**, see Bacher, J. Q. R., for July 1898, pp. 729-30.
- „ 190, col. 2. Read **אלפצל** for **אלפצל** in text and note.
- „ 192, col. 1. In connection with the quotation from **כבודך בן נתן**, see S. Munk in *Journal Asiatique*, 1850 (April), p. 311.
- „ 192, col. 2 (near end). The first chapter of Salmon b. Yeroḥam's Commentary on Lamentations was edited as a dissertation by S. Feuerstein, Krakau, 1898.
- „ 196, col. 1 (middle of column). A portion of Yefeth's Commentary on Leviticus was published by Dr. H. Hirschfeld in his "Arabic Chrestomathy in Hebrew characters." Quotations from Yefeth's Commentary on the Pentateuch will also be found in Dr. Poznański's "Karaitic Miscellanies" (*J. Q. R.*, viii. 681-704), and "Anti-Karaitic" writings of Sa'adiah Gaon (*J. Q. R.*, x. 238-276).



נא יהיה ואנא בן אברהם אבר שומא שימשיך נבוכדנאצר ופא קיבל שומא
 מער רא נא וואן בי טעם וכל אז אנא רסתא נא איל פא שימשיך ופא פיר
 אנאפנה אייתי ען פרדאכת ירמיהו אז גופתן אין סלונאן : גאב דאד
 עזיה בן הושעיה ושרי ^{החילים} החילים וכל השנים הזדיוס זידיקו רא גפנת
 דדו המי גוי נא י פרוסתאד תורא אלא ברוך בן נריה פריבאנכת תוראבס
 אן כי אבר אימא רימסת לטר: אז אן ווקת כי אימא עבור פא מרדיס ועמא
 נא ברדיס תליסאן רא כמי המא עיז בוד אימא ראי וכי אימא עמאן המי
 ברדיס תליסאן רא המא נכי בוד אימא: תא המא פא יכי גפנת כי פאמער
 אפרוד חיס יתעהו רא פא קהר סתאדט המא פא יכי פא מער אפרוד שודט
 ען פא מער אפרוד שודט ירמיהו רא גפת כי גיל ביטן וסנאן בלורגאן
 ביסתאן ודוכאן בזכון פא דדי סרא תרע מלק מער כי היטית כי יאנביא
 עי המי כמי בי גוי ענן גפת י איך אמא הוס נבוכדנאצר רא אידרוב
 אמד ואדר סרא פדה כוושטן רא בי כשר וזמי מער רא דוראן בי
 סט פא קבל ישראל: תא אמד נבוכדנאצר וזמי מער רא דוראן ברד תש
 גאן אז ישראלן ודה לדי ואן דוראן רא גפנת: ס סאל זמי מער אידראן
 פדה בוד עאבא ואדמי פא אז נא גדיטת ככ לא תעמד בה תל אדם וד
 בהמה לא תעמד בה לא תשב ארבעים שטאן אין בוד אימאנא כאנה אול:
 תמאס בוד אין קיעת:

אנה כאנה דיוס אמא בר תל:
 טיטוס ואספסמאטס לרדט: בידאן כי בידאן אברדט מלקי בסראר אז ישראלן
 גפנת כי פאנא המי בייס שומא רא יכי רוח ב רוז מרסא ותשנה ואן ווקת פא
 ביאפאן בודט כי גיהא דמיסתה תיג בראר ניהאדט וטעמיהא סור לרדט
 גפנת כי בי כורית ישראלן גפנת תשנה היס תא גפנתה כי הא אב כי גיהא
 פור טהאדיי כורדט טעאמיהא סור ען רתנר פא בן כי גיהא דידנה כי גיהא
 תיג גריסתת ומורדט בסיאר אז אישאן פא תשנאיי: דוגל מלקי ישראלן
 גרד אגלדט וקורי אהינין אברדט אושאן רא ליכתנ וקורי גרדאעפלת
 אבר אישאן ועשאן כושטת כי דפרי כנסה אישאן אז כון אישאן כורדט
 דוגר סר כורדאן רא פא סג דני ומאז אישאן רא בידאן אברדט דוגל
 פוסתי רוי עהלכאן ישראלן רא כרדט: ופא שכמבי טסתי אתשן ניהאדט:
 ופא גאן דיון אישאן רא אטר ניהאדט
 אבר אישאן ענאן בוד כי יכי רא פרזט עמא בוד ב רוז ג רוז עי נאבדט
 כוראעריש גפנתדיש כי בוד פא מעלים רפתסא מעלים אמד גפנתדיש כי
 כי עי כואגלי גפנת כרחס אב על צעסוג אישאן אנדישה ותזביי סיד בודט כי
 בי טשיס גבי כוריס אירא ען כרחס אב על צעס שטדנה אז כודך פא רי
 גליפתתיש וגרוסתנר וגאן חר ג תן אישאן אבר אמד:
 כגאיה מלקי בסיאר גרד אמדנר ושבי שבת אטר שחזנר כי ויא המי הישטנר
 חנניאן שבת דאשטן אישאן רא רוזי שבת אתש אברדט ודני פא דרי
 כעארה ואן מלקי בסיאר אזישי סוכתת אזישי פא דוד סנה בודט
 אספסמאטס עי סר יאזי ישראלן כואטאן חוד ז פוסר כאט
 וטאס כואדיי אישאן מרס בת תחוס אספסמאטס כאט איז תן רא ופא
 ומאדיי אישאן רא גפת אספסמאטס בראדי בזורגער אישעיקאר אבר פא
 עליבי כן גפנת אימא רא נבוסידאיי אנבי י אלהי סייאן פאדיל בוד גפר
 גרדן אז בידאן חדי דיוס רא כאט גפנתיש דייג בראדי תורא עי כרה:

املا على اصحابي ايام افناء الابلها من الحجار و ولغوب
 والى افاء الحكم موراثنا ابي يد ٥ و بينا زهونبا
 كان لبي سيرا لولا ما موراثه و بينا ما و صرح
 يعني بانبا ٥
 و عار در زهونبا اموره و نوار اذ و عومح
 مصرام و نيس لاج اذ و سيرا لولا ايصوه و بينا
 موبنا لقي در اموره ان سيرا لولا ما موراثنا و اج
 سواعي و عوامي ايرال سفا نام ٥ ٥
 و بينا در لوموب اول اهر من و صوالما اذ و سيرا لولا

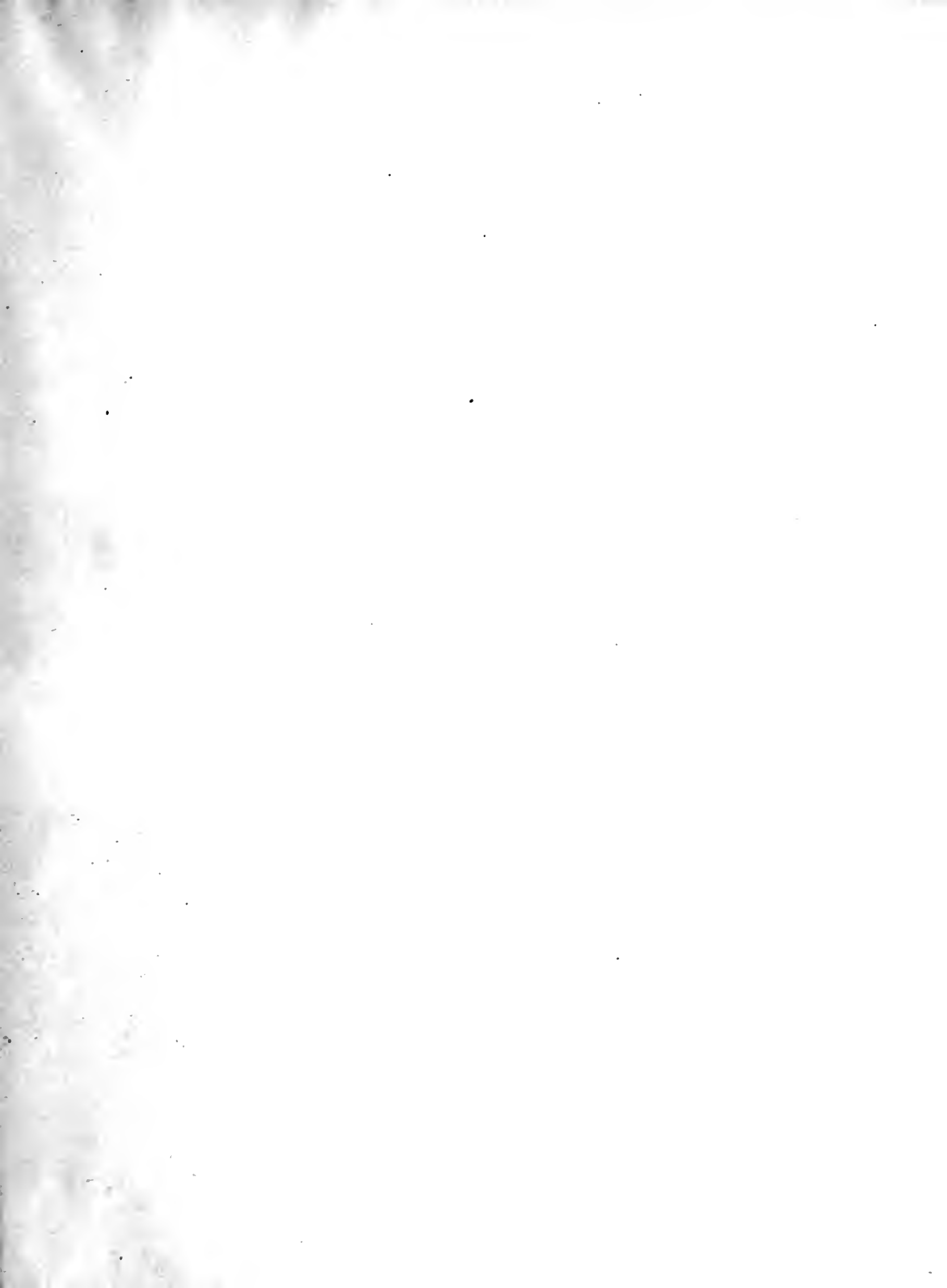
اياها على المدية وجزءها تشبيها على ما صنع له العبد فيها
 وفيه قال كليات ان حياض ثيافاخ جوفى اخو ونامه هـ

وهي كونيون عودين كرمين هيات يواو هيات وهاجان
 مال ان هاج صبر هفت

والكرومين وهو عن جنوب البيت عند دخول الملك والقام ملا من
 العجى الحوانيه هذه الكرومين هي الحوانان خافج سه
 النول انفاقات راغ من البيت لانها لا تخرج من الباب المشه
 لكون الميسيل هناك

ويار كنيون كرمين هيات يواو هيات وهاجان
 وما هيات هيات هيات وهاجان هيات هيات

وارتفع وقار الله من فوق الصورة الى سقفه البيت فامتلى البيت من العام
 وامتلات الصور نسفوق وقار الله هذا معاد لار قال
 قبله وصوره كرمين هيات يواو هيات وهاجان هيات هيات



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