A decade ago a fragment of Judeo-Arabic text of Samaritan Origin was discovered in Cambridge in the treasures of the celebrated Cairo Geniza.\(^1\) It was identified and edited\(^2\) by F. Niessen, a prominent specialist on Samaritan Hebrew heritage. The editor stated its Samaritan origin and pointed to its textual correspondence with Liber Josue\(^3\) p. 29, lines 13-16 and the Chronicle of Aba-\(^1\)Fath,\(^4\) p.20, lines 2-4. For the extant Arabic texts only these two printed editions were utilised by the editor.

The Leiden Scaliger manuscript, published by Juynboll (Or.249), hereafter also S, written and probably supposed to contain text composed originally in Samaritan characters, nevertheless seems to have been transcribed from an exemplar in Arabic characters, and its editor re-transcribed it into them in fact. As it will be shown below, it abounds in faults elucidated by comparison with other ancient Samaritan-Arabic manuscripts, though seeming hardly accessible. These manuscripts, or, to say more precisely, *disjecta membra* of such, are mostly preserved in the Russian National Library, St. Petersburg, and are discussed in detail in a monograph by the present writer.\(^5\) The passage, corresponding to the Geniza Fragment is found in the remnants of what may be designated as Codex A\(^6\) and Codex D\(^7\) of Liber Josue, cap.29 (=Ms Leiden Univ. Or.249, p.140).

Below the text of the Geniza fragment is republished with the variant readings of the other manuscripts in square brackets. Passages not found anywhere else are printed

---

\(^1\) Cambridge T-S NS 188.20.
\(^3\) Juynboll 1848.
\(^4\) Vilmar 1865.
\(^6\) SfPb RNL Sam. VI. 13(14). f.53r-v. vide Zhamkochyan 2003: 34.
\(^7\) SfPb RNL Sam. VI. 12. f.23v. vide Zhamkochyan 2003: 36.

AINES VI/1, 2011, p. 168-171
لا أقولكم إلا فذ看了一眼 بينك وبيني في اللحظات جلبت لي بسم الله الرحمن الرحيم وجعلني أن أرى أنك أنت قدمت لنفسك ما لم ينزل من سماواتك إلا أمر لله وما خلق من الأرض ولا من السموم.
in bold characters. Diacritical dots over ی usually found in the original manuscripts only in status constructus as well as those below ی in its final form are not taken into consideration as variant readings.

Text

Some variant readings attract special attention:

Geniza – خنق S, A&D. Both the words resemble each other in Arabic characters.

Geniza – حرق S, but حرق A&D.

Geniza – محض النار A&D.

Geniza – جریحه S omits حرق A&D.

Geniza – خروبة S, but خروبة A&D.

So read by the Editor. The word ("ten" (plagues)) seems to have been nevertheless transcribed here (as I can judge by the facsimile) normally with ی marbūta (here ی) not with ی. The disputed letter is scarcely discerned at the end of the line.

Geniza – ينظيم S, but ينظيم A&D. The double writing of the consonant l in ينظيم (v. 10) does not denote gemination (tasdīd) instead of ی ينظيم, it denotes the second stem, quite usual for both Middle and Modern Colloquial Arabic. So exactly it is found in both the StPb codices.

Some variant readings are indeed similar to each other in the Arabic characters. Here results the collation of the Geniza fragment differ considerably from

---

1 Contrary to Niessen 2002: 223.
that with Ms Scaliger / ed. Juynboll only. Some passages (though not all) missing in Scaliger are found indeed in more reliable Samaritan text, so that the resemblance between the two versions comes more precise.

As far as the provenance of the story is concerned, it should be noted that Samuel Shallum in a note to his edition of Sefer Yuhasin by Abrahan Zacut (1450 or 1452 – 1510, or 1515, or 1520), printed in Constantinople (Istanbul) in 1566, said that he found this story also in a Samaritan Chronicle. That means that in 1566 the legend was known to be also Samaritan.

The present collation shows that both the Geniza fragment and Scaliger Ms seem to have been transcribed from exemplars in Arabic characters, probably badly damaged.

Harutyun S. Zhamkochyan
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PLATES

Plate 1. Codex A. StPb RNI. Sam. Vl. 15(14). f.53r bottom.
Plate 2. Codex A. StPb RNI. Sam. Vl. 15(14). f.53v top.
Plate 3. Codex D. StPb RNI. Sam. Vl. 12. f.23v.

1 Yahuda 1908: 907.
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A PROBABLE STRUCTURE OF A PROTOFORM OF THE ANCIENT ARMENIAN SONG OF VAHAGN

Vyacheslav V. Ivanov

I

(1) erknēr erkin, erknēr erkir, (variant: erknēr erkin ew erkir)
(2) erknēr ew cown cirani (variant: cirani cow)
(3) erKin i cown owner (ew)
(4) zkarnriki elegniki

II

(5) and elegan p’ol cowx elanēr,
(6) and elegan p’ol boc’ elanēr,
(7) ew i boc’oyn vazór
(8) (xarteas) patanekik. (variant: patanekik vazór)

III

(9) na howr her owner,
(10) ... boc’ owner mörows,
(11) ew ač’ kownk’n eín aregakownk”.

AJNES VI/1, 2011, p. 7-23