CHAPTER SIX

DEVICES EMPLOYED IN PRODUCING EVEN LEFT MARGINS

Hebrew scribes diligently observe the lefthand marginal bounding line and did their best so that all lines might end at the same point. They employed various devices in order to achieve relatively straight left margins. In order to produce an even margin they used devices to fill out a short line, to prevent the margin being exceeded or to write protruding words or letters in such a manner that the margin-line would still be kept.164

Apart from aesthetic motivations and the influence of non-Jewish, namely Arabic, calligraphy and bookmaking, this striking marginal neatness is probably rooted in old Halakhaic rules and practices of writing the ritual Pentateuch Scroll.165

1. FILLING OUT SHORT LINES

A. Dilatation of letters

The commonest device in all entities to fill out a short line was by dilating one of the letters of the last word in the line166 (see Plates 20, 22, 24, 26, 27, 29-31). This device is best manipulated when writing in a square script, and is particularly implemented on letters composed of natural long horizontal bars.

B. Spacing last letters or words

In order to reach the left margin-line and not to leave empty space at the end of the written line scribes used to leave space before the last word or the last graphic signs (see Plates 20, 22, 24), or, particularly in Sefard, before the last letter of the last word.

---

164 Some of these devices were employed in Latin manuscripts only by the Renaissance scribes. Cf. B.L. Ullman, The origin and development of Humanistic script, Roma 1960, pp. 26-27, 128-130.
165 Cf. Babylonian Talmud, Men. 30a-30b; Malmonides, Mishne Tora, Hiljot Sefar Tora 7:5-7:6, etc.
166 The practice is mentioned by Menahem ben Solomon Mairi, Oribot Sefar, ed. Hirschler, p. 62, regarding writing the Pentateuch Scroll.
C. Graphic Fillers

In all regions scribes used to insert in the empty space left at the end of the line graphic signs. These graphic fillers, which are usually of the same dimensions as the script employed, are shaped in various forms (see Plates 8, 12, 13, 16, 20, 24, 26, 30). Despite the fact, demonstrated clearly in manuscripts written by several different scribes, that such fillers are chosen according to the individual taste or habit of each scribe, common elementary basic shapes are shared by scribes in each paleographical entity, especially in Ashkenaz (compare Pl. 22 to Pl. 23), the Orient (compare Pl. 13 to Pl. 21) and Sephard.

In the Orient and Sephard such graphic fillers may consist of certain letters or parts of letters, particularly alef and shin (see Plates 21-22). Inserting of graphic fillers between words within the line is sometimes employed in these entities.

The beginning of this device can already be traced before the Middle Ages, in the Dead Sea Scrolls and in documents issued by the Bar Kokhba administration in the Judean Desert.164

D. Anticipating the beginning of the next word

When the space remaining at the end of a line was not sufficient for writing the entire word following in the copied text, a very common practice in all the areas was to fill in the space with as many letters of the word as could be inserted and write the complete word, repeating those letters, at the beginning of the following line. When a scribe started a word only to discover that he had reached the end of the line, he might leave the word incomplete and start over again on the next line (see Plates 9-11, 22-24).

Quite frequently scribes would add some sign to those letters, generally the same sign used for abbreviations (see Plates 11, 24), or, especially in Ashkenaz, a graphic filler after the letters (see Pl. 22).

This device is probably also rooted in pre-Medieval scribal practices, since it is found to be employed once in a letter from the time of Bar Kokhba's revolt against Rome (132-135 C.E.).165

Quite frequently in Ashkenaz and sometimes in Italy, the last letter of the anticipated word is not written completely, but one or more of its strokes are omitted (see Plates 10, 11, 23). This practice is likely to be applied to almost all the letters, but it is most common with shin, alef and mem, which are likely to appear stunted in abbreviations within the written line in all regions. Out of this arose the practice of Ashkenazic scribes of deliberately writing strokes which might be the first stroke of several different letters (see Pl. 23).

2. PREVENTING THE MARGIN FROM BEING EXCEEDED

A. Compression of letters and words

This is the simplest way of preventing words from protruding into the margin just as dilatation is the simplest way of filling out the line. In areas like Sephard and the Orient where both semi-cursive and cursive scripts were used, scribes may change their semi-cursive script into a cursive one at the end of the line, or just in writing the final letter, in order to keep the line from running long.

B. Abbreviation

Abbreviating final word in the line as a means to avoid exceeding the margin is seldom used by Hebrew scribes. Usually the same abbreviations and initials used within the lines occur also at the end of lines.

164 Alef is inserted once at the end of a line in the scroll of Peshar Habakkuk (see M. Burrow, Dead Sea Scrolls of St. Mark's Monastery, I, New Haven 1960, Pl. LVI). In the same scroll an X-sign is found a dozen times at the end of lines (see, for example, ibid. Pl. LVI, where it occurs four times). The same X-signs are written a dozen times in the margins between columns in the First Isaiah Scroll, and have evoked passionate disputes among scholars as to their meaning; see M. Martin, The scribal character of the Dead Sea Scrolls, I, Louvain 1967, pp. 176-179, 199-200. X-signs at the end of lines are found also in deeds issued by the Bar-Kokhba administration in Ein Gedi, which were found in the Cave of Letters at Nahal Hever in the Judean Desert; see Y. Yadin, Bar Kokhba, London 1971, pp. 177, 179 (two deeds written in a formal script by the same scribe). Yadin (p. 173) assumes that the scribe marked these signs to prevent anyone from forging or adding anything to these official records.

Pl. 22  Graphic fillers employed by Ashkenazic scribes, anticipated letters, stunted final letters. Paris, 1303
MS Paris, Bibliothèque nationale heb. 44, fol. 131v

Pl. 23  Graphic fillers, anticipated letters, stunted final letters and strokes, spaced exceeding letter in an Ashkenazic manuscript dated 1340
MS Oxford, Bodleian Library Opp. 14, fol. 72v
Exceeding letters written above the end of the line
Sefaradic handwriting, 1516
MS Paris, Bibliothèque nationale heb. 403, fol. 201r

Exceeding words written diagonally in a Yemenite manuscript
Thiele, 1433
MS Jerusalem, JNUL Yah. Ms. Heb. 2, fol. 71v
C. Word division

The practice of dividing final words so that the beginning of the word is written at the end of the line and the rest of it at the head of the following line was employed quite frequently only in Italy and Yemen (see Plates 24-25). Elsewhere such a device was employed very rarely.\(^{166}\)

Usually in Italy, and sometimes in Yemen, only words that include prefixed preposition letters were divided — the prepositional prefix written at the end of the line, the word itself in the following line. Italian scribes used to vocalize these prefixes\(^{167}\) (see Pl. 24). Divided words were hyphenated in Yemen (see Pl. 25), but vocalized prefixes in Italy were usually not (see Pl. 24). Sometimes only the continuation at the head of the following line was hyphenated, and sometimes both parts of the divided word were.

3. EXCEEDING LETTERS OR WORDS

Scribes may complete final words across the left vertical bounding line, nevertheless they were accustomed to employing a variety of devices by which the exceeding letters or words were written in such a way that the bounding line is somehow retained.

A. Spaced exceeding letters

Very frequently in Ashkenaz, sometimes in Italy and rather rarely in Sefarad and Byzantium, the exceeding part of the last word was written in the margin while space was left between the two parts. Left margin lines are well observed by employing this device (see Plates 23, 26, 27).

B. Writing exceeding letters above the end of the line

Very frequently in Sefarad, quite frequently in Italy and Byzantium, sometimes in the Orient and only occasionally in Ashkenaz, exceeding letters may be written above the end of the line (see Plates 7, 28, 32). Sometimes scribes confine this practice to the last letter alone.\(^{168}\) In some Oriental manuscripts entire words, which were liable to exceed the margins, are written in this manner.

C. Writing exceeding words diagonally

The device of writing final words liable to exceed the margin diagonally, usually downwards, but sometimes also upwards, was the favorite practice of Oriental scribes.\(^{169}\) They made such an extensive use of this practice (see Plates 29, 30), that one gets the impression that it was employed as a calligraphic embellishment, which was indeed used widely in Arabic manuscripts. Outside the Orient oblique last words appear also in Byzantium, and very rarely, at the end of paragraphs, in Sefarad.

D. Writing exceeding letters vertically

Such a device was employed much less than the other devices. Completions of words, or sometimes entire last words were written vertically upwards,\(^{170}\) especially at the end of paragraphs or chapters. Quite extensive use of this practice was made only in Ashkenaz (see Pl. 311).

---

\(^{166}\) It is found in a very old Oriental fragment including a Pyyurf, MS Vienna, Nationalbibliothek, Erzherzog Rainer Collection H110a; cf. E. Fleischer, Sinai, LXXI (1967), p. 36.

\(^{167}\) Such is already the practice of the scribe of the earliest Italian dated manuscript, MS Vatican Ebr. S (HPP E91), written in 1072/3, in which only the preposition be is hyphenated (a custom also used by later scribes in Italy).

\(^{168}\) A scribal practice already used by the scribe of the scroll of Perser Habakkuk; see Burrows' edition, pl. V, lines 15 and 24. But this scribe used to write last letters of many other words inside the line in such a manner.

\(^{169}\) So far, the earliest employment of this device is found in a geniza fragment, MS Cambridge, University Library TS K9.24 (HPP C647), written in Cairo in 1095.

\(^{170}\) The scribe of the scroll of Perser Habakkuk, who once completed a word in such a manner, wrote the exceeding two letters downwards. See ibid., pl. II, line 23.
CHAPTER SEVEN
ADOPTION OF LOCAL CODICIOLOGICAL PRACTICES
BY IMMIGRANT SCRIBES

The particular historical conditions of the Jewish people are demonstrated in Hebrew palaeography by the coexistence of different types of script in the same area, due to frequent migrations. Consequently, localization of a manuscript based merely on script identification might be mistaken should the scribe be an immigrant who may naturally retain his native handwriting for a long time, even for his entire life. Once local codicological practices are revealed, vital importance should be attached to examining the codicological techniques employed by immigrant scribes who retain their native handwriting. Hebrew manuscripts offer a good opportunity for the study of the relationship between script and techniques, which is best reflected in manuscripts produced by immigrant scribes. It is surely very important to any palaeographer to know whether the codicological techniques of manuscripts written by immigrant scribes are those practiced in his native land, or whether immigrant scribes adopt the techniques employed in their new localities. If immigrant scribes retain the book techniques which they were accustomed to, the palaeographer would never be able to differentiate between manuscripts written in a certain area and manuscripts written elsewhere by scribes originating from that area. If such is the case, Hebrew palaeography in particular would find itself restricted to chronological analysis, while its validity as a tool for localizing manuscripts would be questionable. But if examination of manuscripts produced by immigrant scribes will reveal that local techniques were adopted, palaeography would be enriched and supported by a more sophisticated means of identification, enabling palaeographers to apply both codicological and morphological criteria and to identify the origin of a scribe and his actual place of activity.

We hereby present the results of our codicological examination of some manuscripts written by immigrant scribes.

Medieval manuscripts written by immigrant scribes are represented in a considerable number in two areas: the Orient, particularly Palestine and especially Jerusalem, and Italy. To Palestine and Egypt Jews emigrated from Sefarad, Byzantium and even Ashkenaz. To Italy Jews came from Spain, Provence, Ashkenaz and Byzantium.

Unfortunately, we have hardly come across any manuscripts which were written by the same scribe specifying the places of writing in different countries. We do find scribes indicating their origin who were active in other countries, and many manuscripts written in certain places in a handwriting which is typical of other palaeographical entities. These manuscripts were obviously written by immigrant scribes.

1. Sefaradic and Byzantine Scribes in the Orient

MS Oxford, Bodleian Library Hunt. 305\(^{171}\) was copied in Safed (Palestine) in 1314 in a Byzantine handwriting. Its writing material is Oriental paper; it has 5 sheets in a quire, and signatures which are placed both at the head and at the end of each quire. All these features conform to the local Oriental practices. But the ruling techniques employed in this manuscript — prickings to guide the vertical lines and ruling the vertical lines only with a hard point — were not used in the Orient.

MS Oxford Hunt. 155\(^{172}\) was copied in Damascus in 1323 in a Sefaradic handwriting by a scribe whose name attests to his Provencal origin. All the codicological techniques employed in this manuscript are indeed typical of the Orient. The owner for whom the manuscript was copied, a native of Damascus, added a year later (according to his own colophon) many glosses in the margins, and it is striking to see those leaves, written in a typical Sefaradic hand and glossed in a typical Oriental hand (see Pl. 32).

MS New York, JTS Rab. 1118\(^{173}\) was copied in Jerusalem by two scribes in 1388. Both scribes wrote in a Sefaradic script, and the second one indeed called himself “the Spaniard.”\(^{174}\) The paper of this manuscript is, naturally,

\(^{171}\) Neubauer 605 (HPP C95).
\(^{172}\) Neubauer 316 (HPP C92).
\(^{173}\) HPP D95.
\(^{174}\) Joseph ben Eliezer, author of Zafnat Pa’amah, a supercommentary on Ibn Ezra’s commentary to the Pentateuch, composed in Jerusalem. On his way from Spain to Jerusalem he stopped in Crete, where he copied a manuscript in Genea in 1375, according to the
Oriental, and it was ruled according to the exclusive Oriental practice with a ruling-board. But the composition of its quires (7 sheets in a quire) was not used in the Orient, but was employed sometimes in Sefarad.

MS Paris, Bibliothèque nationale heb. 704 was written in Jerusalem in 1391 in a script of the Sefaradic type, similar to its South Italian and Sicilian variant. The writing material (Oriental paper), the ink (black) and the ruling are characteristic of the Orient, while the composition of the quires (6 sheets) is typical of Sefarad or Byzantium.

MS Paris heb. 376 was written in Jerusalem in 1440 by a scribe whose origin was Crete. Its handwriting is indeed typical of Byzantium, but its technical elements are entirely Oriental: the writing material (glossy paper with grouped chain lines), the ink (black), the composition of the quires (5 sheets) and the ruling (with a ruling-board).

MS Paris heb. 735 was copied in Jerusalem in 1459 in a typical Byzantine hand. The composition of its quires is Oriental, and apparently its ruling technique as well, but it is written on European watermarked paper, which was imported to the Orient from that time on. Another manuscript which was copied by the same scribe twenty five years earlier without indicating the place of writing reflects entirely Byzantine techniques, and therefore should have been produced in Byzantium.

2. SEFARADIC AND ASHKENAZIC Scribes in Italy

Abraham ben Hisdai of Perpignan copied in 1398 a manuscript in Ancona in a Sefaradico-Provençal handwriting. The composition of the quires is the usual Italian one (5 sheets) and so is the ruling technique (ruling sheet by sheet on the colophon of MS Oxford, Bodleian Library Hunt. 293. A comparison to MS New York proves that this manuscript is merely a later copy of the original one, including the colophon.

155 Sirat--Beit Arié, Manuscrits médiévaux, 1, 81.
156 Ibid, I, 96.
158 MS Cambridge, Trinity College F.12.130 [HPP C638].
159 MS London, British Library Harl. Or. 5526 (Margoliouth 223) [HPP C406].
hair-side with a hard point). Four years later he copied another manuscript there, employing the same composition of quires, but a ruling technique used quite frequently in *Sefarad* and not in Italy (ruling each parchment leaf on its verso side).

MS London, British Library Add. 19943 was written in Ferrara in 1447 in a *Sefaradic* hand, but the techniques employed in this manuscript are entirely Italian: quires composed of 5 sheets starting with the flesh-side and horizontal lines ruled with pen-and-ink, and vertical lines with pencil. This combination of practices is only employed in Italy, mainly in the Northern regions, and never in *Sefarad*.

Abraham ben Mordecai Farisol of Avignon, a professional scribe and author, settled in Northern Italy and copied many manuscripts from 1469 until 1528. All his manuscripts, from the very beginning, bear the codicological practices of Northern Italy. Manuscripts copied until 1475 were written in a *Sefaradic* handwriting, but later on, Abraham Farisol adjusted his hand to the needs of the local consumers and copied most of the manuscripts in the local Italian script. Sometimes he used his native *Sefaradic* script while writing his colophon, the personal contribution of a scribe to the book.

180 MS Oxford, Bodleian Library Opp. Add. fol. 37 (Nobauer 302) [HPP C58].
181 Margoliouth 1035 (HPP C432).
182 Most of them are listed by A. Freimann, *Jewish Scribes in Medieval Italy*, *Alexander Marx Jubilee volume*, New York 1950, no. 33, pp. 244-246.
183 Adoption of the local Italian script can be found among other *Sefaradic* immigrant scribes in Italy in the second half of the fifteenth century. For example: Isaac Zakar ben Zerabja, who copied seven manuscripts in Ferrara between 1446 and 1463, two of them, dated 1456 and 1463, in an Italian script and the rest in a *Sefaradic* hand; Isaac ben Joshua from Provence, who copied a manuscript in Rimini in 1447 (MS Paris hcb. 1147), in a script dominated by *Sefaradic* elements, but at the end employed the typical Italian script. That readers in Italy were accustomed to the *Sefaradic* script already at the end of the thirteenth century is proved from MS Soissons, Bibliothèque municipale 1 (cf. Sistr–Beit–Arûd, *Manuscripts médiévales*, 1, 14), which was copied in 1289 by three scribes: the first one wrote in a *Sefaradic* hand while the other two in the local Italian script, Benjamin ben Yuqã who copied for himself a manuscript in Ancona in 1403 (MS London, British Library Or. 1084, Margoliouth 920/II–IV) did not hesitate to pass it over to a professional scribe (explicitly stated by him on fol. 57v), who continued the copying (foll. 58r–95v) in a *Sefaradic* script. At the end of the Middle Ages one can find in Italy copyists of Italian origin who employed both Italian and *Sefaradic* handwritings, such as Yehiel Nissim ben Samuel of Pisa, the famous banker and scholar (cf. MS Paris hcb. 781, 783).
184 MS London, Jews' College, Montefiore Collection 61 (Hirschfeld 213) [HPP C549].
185 MS Munich, Bayerische Staatsbibliothek Cod. Hebr. 117 [HPP G24].
186 Sistr–Beit–Arûd, *Manuscripts médiévales*, 1, 143.

MS Paris hcb. 407 was copied in 1418 by Isaac ben Eliezer ha-Kohen in an unknown place. The manuscript is written in an *Ashkenazic* hand. Its quires consist of 4 sheets, the only practice known in *Ashkenaz* at that time, but employed sometimes also in Italy. The parchment of the manuscript is of Italian manufacture, and the prickings and ruling techniques are also Italian, and were not employed in *Ashkenaz*. Where was this manuscript produced?

Thirteen years later the same scribe copied another manuscript which displays the same technical practices. In the colophon of this copy Isaac ben Eliezer stated his locality, which was indeed Fermo in central Italy. In another manuscript which he copied two years later, in 1433, the composition of the quires as well was changed to the usual Italian practice of 5 sheets, and, in addition, some Italian elements were adopted in the handwriting.

MS Paris hcb. 422 was copied in Soncino in 1478 in a typical German hand. Its parchment was manufactured so that one can easily distinguish the hair-side from the flesh-side. It has 5 sheets in a quire. Its sheets are ruled on the hair-side with a hard point, or with pen-and-ink (the vertical bounding lines probably with a pencil) on both sides. All these practices were indeed unknown in Germany according to our classification, but were typical of Italy, especially of Northern Italy.
3. CONCLUSIONS

Indeed, part of the manuscripts written by immigrant scribes display mixed techniques, some which correspond to the practices employed in the area from which the scribe originated, and some which are characteristic of the locality in which the manuscripts were written. But as a general rule, at least some local techniques are always employed by the immigrant scribe.

The observation of manuscripts of this kind proves that immigrant scribes may retain their native script for a long time, sometimes even for a lifetime, but do change their technical practices and begin, entirely or gradually, to adopt the new local techniques. Naturally, the scribe is bound to the supply of the local writing material. But the quick adaptation to the local composition of quires and ruling techniques may be explained if one assumes that prepared ruled quires were also sold or supplied to copyists.387

The adoption of local techniques by immigrant scribes while retaining their native handwriting makes the archeological examination of an unlocalized manuscript vital for palaeographical identification. We are not allowed to assume the origin of a manuscript solely according to its script. One always has to use combined analysis of both script and techniques. Whenever the whole, or part of the codicologic features do not correspond to the area of the type of the handwriting, one should assume that the manuscript was written in the area where these techniques were used. Thus, we can achieve a much more complex and precise identification: the script reflects the origin of the scribe, the techniques, when they do not correspond to the same area, attest to the area of his actual activity.

387 Support for this assumption can be drawn from MS Parma, Biblioteca Palatina 2179 (De Rossi 269), copied in Piacenza (Northern Italy) in 1444 by a Sephardic scribe (HP E390). The composition of the quires is Italian (5 sheets). Most of the quires were ruled leaf by leaf on the verso side with a hard point, a technique employed in Sefard at that time. Four complete quires (fol. 70-79, 135-163) and three inner sheets of a quire (fol. 52-57) were ruled according to the new technique introduced in Northern Italy at that time (horizontal lines with ink, vertical lines with a pencil, page by page). The disposition of this local ruling differs from the disposition of the ruling with the hard point; one more horizontal line is ruled in the sheets of local ruling, and the length of the lines is shorter, so that the scribe had to start writing from the outer marginal line in order to adjust these ruled quires and sheets to his personal disposition. It seems that the scribe, running out of quires and sheets ruled by himself, completed his copying on sheets supplied and ruled by local manufacturer.

ADDENDA AND CORRIGENDA

p. 10, note 3, add: For a complete list, description, bibliography and reproductions of the surviving Hebrew papyri, and the literary and documentary leather and paper findings written from the time of the Judean Desert scrolls and documents to that of the earliest dated codices and documents, see the forthcoming publication of Études de Paléographie hebraïque (C.N.R.S.) C. Sirat, M. Dukan and M. Beit-Arié, Les papyrus écrits en lettres hébraïques trouvés en Égypte, Paris 1981.


p. 15, note 10, add: MS Cairo, Karaites Synagogue, written by Zekarya ben ‘Arav from the Maghreb, shows Oriental script and composition of quires but reflects the Iberian technique of pruning and ruling.

p. 17, line 6 from bottom of text, for: 904, read: 903/4
note 13: delete the last sentence

p. 18, lines 16–17, for: Constantinian, 1330/40, ... (HPP B80), read: Titmores, 1226 – MS Lenin-grad, Public Library, II Firkovich 168 (HPP Y809).

p. 20, note 20, add: When visiting the Regional Library of Alexandria in 1970 I was shown an earlier Arabic paper manuscript, MS Sābīn Musīm, dated 233/848, written on wove paper.

p. 21, line 8, for: 1312, read: 1327
note 22, for: 2385, ... (HPP E436), read: 3169 (De Rossi 1339), written in Gravite (HPP E448).

p. 22, note 26, delete the last sentence

p. 23, line 8, for: 1263, read: 1226/7
line 9 from bottom of text, for: eleventh, read: twelfth

p. 24, line 9, add: The earliest Ashkenazic codex of parchment with completely equalized sides, dated 1226/7 (see above, p. 23, note 31), contains a commentary on Pahmilim. Undoubtedly compiled by a French scholar, who quotes contemporary French rabbi, it reflects German rabbinic learning (according to Dr. I. Ta-Shma) and thus might have been produced in Germany.

note 36, line 6, for: 1233, read: 1232/3
note 36, line 10, for: 1256, read: 1257/8


note 42, add: My implied assumption of an already existing paper industry in twelfth-century Morocco is supported by Arabic sources; see P. S. van Koningsveld in his review of this book, Bibliotheca Orientalis, XXXVII (1980), pp. 213–214.

p. 32, note 46, add: Irigoin (above, Addenda, p. 27, note 41), p. 20, refers to an Arabic manuscipt written in 1248 which has such a pattern.

note 48, add: The earliest Arabic manuscript written on this kind of paper in the Jewish National and University Library in Jerusalem is dated 1352 (MS Av. 319).

note 60, add: For corroborating evidence in Arabic sources about the introduction of European watermarked paper into the Orient, see van Koningsveld (above, Addenda, p. 27, note 42), p. 214.
p. 37, before line 6 from bottom of text, add: MS Berlin, Staatsbibliothek Gr. 2120 (HPP G1038), written in 1436 in Aethiopaeic script and reflecting Aethiopaeic codicological practices, has parchment paper quires.

p. 39, line 5, for: 1327, read: 1327


p. 41, note 66, add: Also arranged in this way are many Latin insular codices of the second half of the seventh century up to around 700, and of the ninth up to the eleventh century, as well as Latin manuscripts produced in continental scriptoria, mostly those under insular influence; see J. Vejin, 'La réalisation matérielle des manuscrits latins pendant le haut Moyen Âge', Codicologie, II, Leiden 1978, p. 26.

p. 42, note 70, line 4, following: p. 220, add: However, in MS Oxford, Bodleian Library, Hunt. 128 (Neubauer 1467), written in Saron (Greco) in 1307/8 (HPP C215), all the quires, excepting the first one, start with the flesh-side. For further information about this practice in the preparation of Greek and Latin manuscripts, and on its revival in the thirteenth century, see Vejin (above, Addenda, p. 41, note 86), pp. 26–27.

p. 43, following first paragraph, add: Three-sheet composition is also found in an Aethiopaeic codex dated 1322, MS Parma, Biblioteca Palatina 5287–5288 (De-Rossi 442 (HPP E441)), and in about one-third of the quires of MSS Parma, 3099, 3126, 3118 (De-Rossi 692–694), written in Rome in 1323. It was also found in an Arabic Quran probably written in Spain in the twelfth century (according to Mr E. Wust), MS Jerusalem, JNUL Yah. Ar. 26.

p. 46, note 84, line 1, for: 1292, read: 1291

p. 48, note 98, line 1, for: 1312, read: 1327

p. 50, last paragraph, add: Recently thorough examination of the earliest dated Hebrew codex, written in Tiberias in 884/5 (MS Cairo, Karaite Synagogue), has revealed traces of signatures at the head of five of its quires, thus, the earliest employment of signatures in Hebrew codices coincides with the earliest surviving codex. note 93, add: See also J. Vejin, 'Codicologie comparée', La paléographie hiéroglyphique médiévale (= Colloques internationaux du CMRS, 54/5), Paris 1974, pp. 153–157. Vejin refers to isolated manuscripts with catchwords prior to 800, and indicates that catchwords were first employed in Spain and France in the tenth century, and in Italy in the middle of the eleventh century. Traces of numeration of scroll sheets from Qumran were recently observed by Milik; see J.T. Milik, 'Numérotation des feuillets des rouleaux dans la scriptorium de Qumran', L'Épigraphie, XVI (1977), pp. 75–81, Pls. X–XI.

p. 51, following last paragraph of text, add: On vertical catchwords in late Latin and Greek manuscripts see Vejin (above, Addenda, p. 50, note 93), p. 157.

p. 51, line 6, for: 1216, read: 1216/6

p. 61, note 106, line 2, for: 1396, read: 1396/9

p. 61, note 106, add: A few signatures are found in an Aethiopaeic manuscript written in 1334 (MS Vienna, Nationalbibliothek Cod. Hebr. 4 (HPP F131)), and in most of the quires of MS Vatican Urb. Estv. 23 (HPP E132), copied in 1347 in an Aethiopaeic-type script.

p. 64, line 10 from bottom of text, for: right, read: left

p. 68, note 122, add: Among them is an Arabic manuscript written in Iran in 1340 (Yah. MS Ar. 401).

p. 69, following second paragraph, add: Milik (above, Addenda, p. 50, note 90), p. 76 and Pl. X, drew the attention to fragment 40SfaI from Qumran where short horizontal strokes are drawn in ink in the margins of a fragmentary sheet of a scroll. The strokes are parallel to the written lines and must very likely have served for guiding their ruling.

p. 70, note 125, line 2, for: 1282, read: 1281/2

p. 71, line 4, for: 1232, read: 1232/3; for: 1254, read: 1253/4

p. 75, note 133, add: MS New York was recently sold to a private collector in Toronto. An earlier Aethiopaeic codex in which all the quires were pricked in both margins is MS London, Valmadonna Trust 1 (formerly MS Sassoon 292; Catalogue I, pp. 16–18), dated 1189 (HPP C701). Glosses in old French written by the Masoretes in the margin of p. 143 attatch to the codicological assumption that the manuscript was produced in England, since the early occurrence of one of the French transliterated words can only be found in writings of Anglo-Norman authors of the twelfth century (according to M. Banitt). Therefore it seems very likely that Anglo-Norman Hebrew manuscripts employed the technique of prickings both margins earlier than the Franco-German Hebrew codices, following the insular practice (cf. note 132).

p. 77, line 14, for: 1189, read: 1188/9

p. 78, line 9, for: 1420, read: 1426

p. 86, lines 8, 16, for: 1436, read: 1429

p. 87, note 161, add: J.P. Gumbert drew my attention to the earlier employment of deleted lattars for filling lines in Latin manuscripts. Concerning minuscule strokes which are frequently left at the end of a line to avoid leaving a blank, see S.H. Thomson, Latin bookhands of the later Middle Ages 1100–1500, Cambridge 1969, end of the Introduction; and see various plates there of manuscripts dating from the middle of the thirteenth century on, e.g., Ps. 15, 42, 44, 65, 67, 91, 87 and 119.

p. 88, line 11, for: Plates 21–22, read: Plates 20–21
p. 89, line 10, preceding: This practice, add: The last letter of the anticipated words is also not completely written out in old Oriental, particularly Biblical, codices.


p. 108, line 3 from bottom of text, for: copied most of the manuscripts in, read: employed in many manuscripts also note 183, add at the beginning: For a detailed study of Abraham Farissol's manuscripts, see E. Engel, Abraham Farissol — Palaeographical and codicological study (Master Thesis submitted to the School of Library Science of the Hebrew University), Jerusalem 1981.