DESCRIPTIVE CATALOGUE OF GENIZAH
FRAGMENTS IN PHILADELPHIA
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Prefatory Note

The various Genizot of the Orient, especially that of the Old Cairo synagogue, have for centuries preserved some important remnants of Jewish literature which were unknown until comparatively recent years. The publication of all the fragments would undoubtedly throw a flood of light upon Jewish history, would enhance our knowledge of the various branches of Jewish literature, and would clear up many obscure phases. But owing to the hugeness of the task and the lack of special funds for this purpose, any publication on a large scale is for the moment out of the question. The most that we can expect in the near future is to have a complete catalogue of the various collections stored up in European and American libraries. For one reason or another, only three catalogues of Genizah fragments have hitherto appeared, those of the Bodleian Library, of the British Museum, and of Elkan N. Adler.¹ It is to be hoped that the present catalogue, which is confined to the description of Genizah fragments in the city of Philadelphia, will prove of value to scholars.

The fragments described in the following pages form five main collections which were purchased at different times. Dr. Cyrus Adler acquired his fragments while in Cairo in 1891, that is, about five years prior to Professor Schechter's famous 'expedition' to that city. The Honorable Mayer Sulzberger, Professor David Werner Amram, Dr. Herbert Friedenwald, and Professor Camden M. Coburn subsequently obtained their collections, which presumably hail from the Orient (most of the fragments seem to be

from the Cairo Genizah), from various dealers. Dr. Adler, Mr. Sulzberger, and Dr. Friedenwald donated their collections to the Dropsie College, while Professor Amram presented thirty of his fragments to the University of Pennsylvania, seven to Mr. Ephraim Lederer, and six to the Young Men's Hebrew Association of Philadelphia. The Dropsie College purchased the Amram and the Cobern Collections, and Mr. Lederer kindly presented his fragments to the same institution. Accordingly, all the fragments described in this Catalogue, with the exception of those at the University of Pennsylvania (marked U. P.) and at the Young Men's Hebrew Association (marked Y. M. H. A.), are in the Dropsie College Library.

Although these fragments were acquired at random, they practically represent all branches of Jewish literature. Even the fourteen fragments in the Friedenwald Collection contain Bible, Talmud, Liturgy, Kabbalah, and ethical works. In the Amram and Sulzberger Collections there is a comparatively large number of legal documents and letters, a good many of which are of great value for the study of Jewish history. Owing to the multiplicity of subjects, the task of identifying these fragments is by no means an easy one. My difficulty was enhanced by not having a complete collection of Hebraica and Judaica at my disposal for ready reference. It was only by a thorough and careful perusal that I was able to identify nearly all the fragments. In many cases a mere guess or chance put me on the right track. The few fragments that still remain unidentified are so minutely described that any one familiar with the subject will have no difficulty in recognizing them. Some years ago Dr. Cyrus Adler had begun to work on a few of his fragments, and I found his notes very useful.

The branches of Jewish literature that gain most by these fragments are undoubtedly, as is the case with practically all Genizah collections, Halakah and Liturgy, especially the latter. In the liturgic codices, mainly in the Adler Collection, we meet some names of hymn writers who were either entirely unknown or whose hymns have rarely been preserved. Mention may be made of Nissi al-Nahrwani— that blind scholar who had been offered the Gaonate by David b. Zaccai before Sa’adya was appointed Gaon— whose Confession was erroneously ascribed to Nissim b. Jacob of Kairawan. There is no reference to him in Zunz’s Liturgisches der synagogalen Poesie, and only two of his hymns are recorded in the Catalogue of the Bodleian Library; but from his hymns and Selihot, preserved in No. 275 and other fragments, it may be inferred that Nissi was a prolific païtan. Incidentally we learn that his father’s name was Berechiah. The same codex has preserved a series of piyyuṭim by Joseph ibn Abitur, based upon the fifteen Songs of Ascents (Psalms 120-134). There is every reason to assume that the poet composed fifteen piyyuṭim, all beginning with כַּל. In this codex we find six complete piyyuṭim and the beginning of a seventh belonging to this series constructed on a definite plan, a full description of which is given in this Catalogue. Zunz only knew of two of these hymns (the second and the third, the latter of which he hesitatingly ascribes to this author), and did not detect their intrinsic connection. Altogether about two hundred and fifty piyyuṭim have been recorded in this Catalogue. Owing to the circumstance that the greater part of these liturgic compositions are either still unpub-

1 Although in all acrostics the spelling of this païtan’s name is כַּל, it seems to be merely a case of plene writing. Accordingly, this name is abbreviated from כַּל, just as כַּל is the shortened form of כַּל. It is, however, possible that כַּל is a Persian name similar to כַּל, and has nothing to do with כַּל or כַּל. Should this assumption be correct, the transliteration of this name would be Nid.


3 The full name is found in the acrostic of No. 275, 43.

4 Liturgisches der synagogalen Poesie, p. 179, Nos. 42, 43.
lished or inaccessible to scholars, I deemed it advisable to describe their structure as minutely as possible. The alphabetic arrangements employed by the paṭanīm being of various kinds, it is insufficient to describe them merely as א"נה or פ"תם. In many cases the alphabet or the author's name is so skilfully and intricately worked in as to be baffling at first sight, especially when the writing is faded and the lines are continuous and not separated by dots. The hymn of Samuel the Third, or Fourth (No. 252, 8), may serve as an illustration of this point. In ascertaining whether a piyyuṭ had ever been published, I was aided by my friend, Professor Israel Davidson, of the Jewish Theological Seminary of America, who has examined all printed works housed in the Seminary Library, and given a detailed account of each piyyuṭ and poem occurring in them. I herewith wish to express my gratitude to him for his kindness in putting at my disposal his manuscript work which is a veritable Thesaurus of Liturgical Poetry, supplementing Zunz's Literaturgeschichte der synagogalen Poesie. Of peculiar interest are also the fragments of Ashkot in Jewish-Arabic (Nos. 262, 263, belonging to the Adler and Friedenwald Collections, respectively). That they represent two independent poems is evident from the different systems of enumerating the 613 precepts which they presuppose. Another liturgical poem in Jewish-Arabic is the translation of Judah ha-Levi's famous poem כְּסָתָר יִנָּה (No. 282), which is also known under the titleﾀ ﹃вод ﹃יו. On the basis of some fragments it may be asserted that there was a vast literature, in Jewish-Arabic, on prayer in its various ramifications, only faint traces of which have been preserved.

Among the talmudic fragments and the documents, attention may be drawn to the Arabic original of Ḥeḳeḳ b. Yaṣḥaḥ's Book of Precepts (No. 121; published, Philadelphia, 1915); the extracts from the Yerushalmi (No. 85); the twenty-two parchment leaves of the 'Arak (No. 97) which prove that the author divided his Dictionary into books and chapters in the manner of Arabic lexicographers; the Arabic translation of Maimonides' Yad ha-Iṣaḥaq (No. 133); the autograph responsa of Abraham the son of Maimonides (No. 159). Foremost among the documents is Sa'adya's letter, addressed to his three pupils in Egypt (No. 332), which was published by Schechter in his Saadyana, pp. 24–6, and served as a connecting link in the Ben Meir controversy. This fragment is part of a codex which probably contained historical letters or documents relating to this controversy similar to the compilation of H. J. Bornstein (Warsaw, 1904). Although this document is not the original, it is indisputably Sa'adya's, as may be seen from the four lines, in Arabic script, which were omitted by Schechter. Other documents that may be cited here are those relating to Maṣliḥa ha-Kohen, Ga'on of Egypt in the first half of the twelfth century (Nos. 342, 343); the legal document drawn up in the court of Daniel (No. 346); the edict issued by Abraham the son of Maimonides (No. 347). On the whole, these documents reveal some interesting details in the inner life of mediæval Egyptian Jewry.
Part of a codex of the Pentateuch with masoretic notes. Gen. 6. 5–7. 3.

First column of recto begins with בְּיִשָּׁרָה (6. 5), and the last legible words of the second column are בְּיִשָּׁרָה (6. 14). First column of verso begins with הָעָלְמָנוּ (6. 16), and the second column ends with יִשָּׁרָה (7. 3).

One parchment leaf, badly damaged and obliterated, measuring 7¾ × 7¼ ins. (=18.7 × 18.2 cm.). There seem to have been two columns to a page, and the number of lines ranged from sixteen to seventeen to a column. The text is in bold, beautiful square character, vocalized and accented, while the masoretic notes are in a smaller hand. [Y. M. H. A.]

Part of a codex of the Pentateuch with masoretic notes. Gen. 10. 14–12. 15.

Fol. 1a begins with אִמָּה (10. 14); the last legible line is אִמָּה (10. 26); 1b begins with אִמָּה (10. 28), and ends with יִשָּׁרָה (11. 6); 2a continues 1b, and the last legible line is אִמָּה (11. 15); 2b begins with פְּלֶגֶנָה (11. 17), and ends with יִשָּׁרָה (11. 29); 3a continues 2b, and the last legible line is יִשָּׁרָה (12. 5); 3b begins with נֶבֶל (ibid.), and ends with יִשָּׁרָה (12. 15).

Three parchment leaves, badly damaged, measuring 8 × 8½ ins. (=20.3 × 20.9 cm.). There are two columns to a page and seventeen lines to a column, besides several lines of masoretic notes above and below the text. Bold square character, with vowel-points and accents. The masoretic notes are in a smaller hand and unvocalized. [Amram].


The first legible word is אֲנָשָׁי (14. 24). The column ends with אֲנָשָׁי (15. 18). There are a few fragmentary lines of the next column containing 17. 7–13.

A piece of parchment, badly damaged, forming part of a Scroll of the Law. A little over a column has been preserved. Size 15¾ × 7½ ins. (=40 × 19 cm.). Bold square character. [Amram].

Part of a codex of the Pentateuch. Gen. 27. 7–30. 16.

Fol. 1a begins with פָּרָת (27. 7), and the last legible word is פָּרָת (27. 34); fol. 1b begins with פָּרָת (27. 37), and the last legible word is פָּרָת (28. 12); fol. 2a begins with פָּרָת (28. 15), and the last legible word is פָּרָת (29. 18); 2b begins with פָּרָת (29. 23), and last legible word is פָּרָת (30. 16). There are variants in orthography and vocalization. While this codex tends to scriptio plena, there are examples of defective writing of words which are plena in our masoretic text. אֲנָשָׁי for אֲנָשָׁי (27. 9); הָעָלְמָנוּ for הָעָלְמָנוּ (27. 10); הָעָלְמָנוּ for הָעָלְמָנוּ (27. 33); הָעָלְמָנוּ before הָעָלְמָנוּ (29. 3) is repeated twice, and there is a line through הָעָלְמָנוּ; הָעָלְמָנוּ for הָעָלְמָנוּ (29. 26), הָעָלְמָנוּ for הָעָלְמָנוּ (30. 1).

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size 8½ × 13 ins. (=21.9 × 33 cm.). There are three columns to a page, and there must have been about twenty-six lines to a column; but the lower part is torn off, and only about eleven to seventeen lines have been preserved. Large square character, vocalized and accented. Masoretic notes on the margin in a smaller hand. [Sulzberger].


Fol. 1a begins with פָּרָת (37. 9), and 1b ends with פָּרָת (37. 35). Some leaves are missing between 1b and 2a. The latter begins with בָּשֵׁם (41. 24), and 2b ends with בָּשֵׁם (41. 50). The vocalization is faulty, and there are some orthographic variants. פָּרָת for פָּרָת (37. 10); פָּרָת for פָּרָת (ibid.); פָּרָת for פָּרָת (37. 14); פָּרָת for פָּרָת (41. 32); פָּרָת for פָּרָת (41. 38); פָּרָת for פָּרָת (41. 41); פָּרָת for פָּרָת (41. 45); הָעָלְמָנוּ for הָעָלְמָנוּ (41. 48).

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size 9⅞ × 7⅛ ins. (=25 × 19 cm.). There are two columns to a page, and twenty-two lines to a column. Beautiful square character with vowel-points. [Sulzberger].
6

Part of a codex of the Pentateuch. Lev. 1. 9-17.

Recto begins with לוע (1. 9), and verso ends with שניר (1. 17). While this leaf seems to belong to an accurate codex, the orthography differs somewhat from that of our Masorah, as shown instead of שניר (1. 9), and instead of בטול (1. 17).

One paper leaf, measuring $9\frac{1}{2}\times6\frac{1}{2}$ ins. ($=24.8\times16.4$ cm.). There are thirteen lines to a page. Bold square character, vocalized and accented. [Sulzberger.]

7

Part of a codex of the Pentateuch. Lev. 1. 14-3, 3.

Fol. 1a begins with ביית (1. 14), and 1b ends with המש (2. 1); 2a continues 1b, and 2b ends with השם (2. 7); 3a continues 2b, and 3b ends with ירבד (2. 14); 4a continues 3b, and 4b ends with על עקב (3. 3). It is a part of a very carelessly written codex. While the orthography generally agrees with that of our Masorah, there are numerous mistakes in the letters. 2 and 2 are frequently confused. The codex does not seem to be the work of a professional scribe.

Four paper leaves, badly damaged, forming the inner sheets of a fascicle. Size $6\frac{1}{2}\times5\frac{1}{2}$ ins. ($=17.4\times13$ cm.). There are nine lines to a page. Square character with sporadic vocalization. [Sulzberger.]

8

Part of a codex of the Pentateuch. Lev. 11. 40-12. 7; 13. 26-42.

Fol. 1a begins with יניע (11. 40), and 1b ends with וה waktu (12. 7). Some leaves are missing between 1b and 2a. The latter begins with הנהו (13. 42). There are some orthographic variants and scribal errors. On the whole, the codex seems to have been carelessly written.

ן for וה (11. 42); י for ון (ibid.); ו for ות (ibid.); וה and וה for וה (11. 43); ה for וה (ibid.); וה for וה (11. 44); וה for וה (ibid.); וה for וה (ibid.); וה for וה (11. 447); וה and וה for וה (12. 4); for וה for וה (12. 6); וה and וה for וה (12. 7); וה for וה (12. 28); for וה (12. 34); and וה (12. 34) are omitted.

Two paper leaves, forming the outer sheet of a fascicle, measuring $4\frac{1}{2}\times3\frac{1}{2}$ ins. ($=12.4\times8.8$ cm.). Number of lines ranges from nineteen to twenty-one to a page. Square character. [Sulzberger.]

9

Part of a codex of the Pentateuch. Lev. 16. 18-32.

Recto begins with ויהי (Lev. 16. 18), and ends with ויהי (16. 32).

A parchment leaf, badly mutilated, measuring $10\frac{1}{2}\times9\frac{1}{2}$ ins. ($=26.8\times24$ cm.). There are two columns to a page, and the number of lines to a column ranges from nineteen to twenty. Verso has only half a column of ten lines, the rest of the page being blank. Beautiful large square character. [Amram.]

10

Part of the Pentateuch. Lev. 15. 33-18. 1.

The first legible word on column 1 is וה (15. 33); it ends with וה (16. 14). The first legible word on column 2 is וה (16. 21); it ends with וה (16. 32). The first legible word on column 3 is וה (17. 10); it ends with וה (18. 1).

A piece of parchment, which may have been part of a scroll, as the writing is only on one side. It is badly damaged on all sides, except the lower part, and contains about two and a half columns. Size $15\frac{1}{2}\times18$ ins. ($=39.3\times46.3$ cm.). Highest number of lines preserved on a column is twenty-eight. Verso is blank. Beautiful large square character. [Sulzberger.]

11

Part of a codex of the Pentateuch. Lev. 16. 31-17. 2.

Recto begins with וה (16. 31), and verso ends with וה (17. 2).

One paper leaf, badly damaged and faded, measuring $6\frac{1}{2}\times4\frac{1}{2}$ ins. ($=16.5\times11.8$ cm.). There are nine lines to a page. Large square character, vocalized and accentuated. [Y. M. H. A.]

12

Part of a codex of the Pentateuch (Hebrew text and Targum), Lev. 23. 10-20. The Hebrew text and the Targum are given alternately, verse by verse.

Recto begins with וה (Targum of 23. 10), and ends with וה (Targum of 23. 15). Verso continues recto, and ends with וה (23. 20).

One parchment leaf, with a piece of paper pasted on the top, measuring $6\frac{1}{2}\times4\frac{1}{2}$ ins. ($=17.1\times12.4$ cm.). There are seventeen lines to a page. Square character with a strong tendency to cursiveness. Vowel-points and accents have been added by a later hand. [Amram.]
13


Fol. 1a begins with רַנְדֵּס (26. 5), and 1b ends with רַנְדֵּס (20.
26); fol. 2a continues 1b, and 2b ends with הָעַל (26. 36). A very
accurate codex.

Two parchment leaves, badly damaged, forming the inner sheet
of a fascicle. Size 8½ x 7½ ins. (=20.3 x 19.7 cm.). There are
seventeen lines to a page. Clumsy square character, vocalized and
accented. [Sulzberger.]

14

Part of a codex of the Pentateuch. Num. 8. 21–9. 4.

Recto begins with נַעֲמְרָא (8. 21), and verso ends with הָעַל (9. 4).
There are a few textual and orthographic variants. Thus שִׁבְתֵּי
בִּלְבָּד (9. 3); בִּלְבָּד for בְּלִבְּד (ibid.).

One paper leaf, measuring 8½ x 6⅛ ins. (=20.9 x 15.8 cm.). There
are ten lines to a page. Bold square character, vocalized and
accented. [Sulzberger.]

15

Part of a codex of the Pentateuch. Num. 16. 30–17. 4.

Recto begins with נַעֲמְרָא (16. 30), and ends with נַעֲמְרָא (16. 35).
Verso continues recto, and ends with נַעֲמְרָא (17. 4).

It seems to be part of a very accurate codex.

One parchment leaf, slightly damaged, measuring 6¼ x 5½ ins.
(=16.4 x 14 cm.).

Recto has twelve lines of text, beside four lines, in a smaller
hand, of masoretic notes, two above and two below. Verso has
seven lines of text (there is some space between chapter 16 and
17), beside the four lines of masoretic notes. Bold square character, with
vowel-points and accents. [Amram.]

16

Part of a codex of the Pentateuch. Deut. 1. 15–25.

Fol. 1a begins with נַעֲמְרָא (1. 15), and ends with נַעֲמְרָא (1. 17);
1b continues 1a, and ends with רַנְדֵּס (1. 23); 2b continues 2a, and
ends with רַנְדֵּס (1. 25).

Two paper leaves, forming the inner sheets of a fascicle, slightly
faded. Size 6½ x 4⅛ ins. (=15.8 x 11 cm.). There are ten lines to a
page. Square character with a tendency to cursiveness. [Amram.]

17

Part of a codex of the Pentateuch. Deut. 1. 31–36.

BIBLE

Recto begins with אַלְוַיּוֹד (1. 31), and verso ends with אַלְוַיּוֹד (1. 36).

One paper leaf, damaged and faded, measuring 6⅛ x 4½ ins.
(=15.7 x 11.8 cm.). There are ten lines to a page. Square character
with a tendency to cursiveness. [Y. M. H. A.]

18

Part of a codex of the Pentateuch. Deut. 5. 1–14.

Recto begins with אַלְוַיּוֹד (5. 1), and ends with תָּרָם (5. 6); verso
continues recto, and ends with אַלְוַיּוֹד (5. 14). Recto is vocalized, but
the vowels are not always the same as in our texts. Altogether the
vowels seem to have been carelessly put in. A glaring instance is
בָּשָׁר (5. 1) instead of בְּשָׁר. Verso is entirely without vowel-
points, and even the verses are not always divided. The last few
lines are mostly obliterated.

One parchment leaf, measuring 7⅛ x 7 ins. (=18.7 x 17.8 cm.).
There are fourteen lines to a page. Square character. [Adler.]

19

Part of a codex of the Pentateuch. Deut. 7. 17–19. 6.

Recto begins with נַעֲמְרָא (7. 17), and verso ends with נַעֲמְרָא
(9. 16).

A piece of parchment, badly damaged, measuring 9½ x 6⅛ ins.
(=24.8 x 15.8 cm.). Each side has two columns, and each column
has twenty-nine lines. Oriental square character. [Amram.]

20

Part of the Book of Joshua. 21. 6–24. 32.

Fol. 1a begins with נַעֲמְרָא (21. 6), and 1b ends with נַעֲמְרָא
(21. 43); fol. 2a continues 1b, and 2b ends with פִּלְגָּה (22. 25); fol.
3a continues 2b, and 3b ends with פִּלְגָּה (24. 1); fol. 4a continues
3b, and 4b ends with פִּלְגָּה (24. 32). There are a number of
variants, especially in orthography and vocalization. Some words
are missing altogether, while others have been restored by a later
hand. פִּלְגָּה for פִּלְגָּה (21. 16); פִּלְגָּה for פִּלְגָּה (21. 26); פִּלְגָּה for פִּלְגָּה (21. 27); פִּלְגָּה for פִּלְגָּה (ibid.). The second פִּלְגָּה
(21. 44) is unvocalized, פִּלְגָּה is apparently crossed out by a line, and
on the margin there is פִּלְגָּה; it is thus evident that the copyist wanted
the verse to read פִּלְגָּה, but the variant פִּלְגָּה
is missing and is not supplied on the
Part of a codex of Isaiah. 15. 1–18. 4.

Recto begins with אֶל (last word of Isa. 15. 1), and ends with לֹא (16. 14). The first column of verso is almost entirely damaged, and the first visible word is בְּרֵאשִׁית (17. 3); the third column ends with ה. (18. 4). The orthography, while generally accurate, deviates sometimes from our masoretic text with regard to defective or full writing. Thus הִתָשָׁלָל instead of הִתְשָׁלָל (17. 6). The vocalization is in some cases curious, and points to the Oriental origin of the codex, as, for instance, רַבּוּ הַיָּמִים for יָעָץ (17. 10). Of peculiar interest is the vocalization בָּשַׁמ instead of בָּשָׁם (17. 11), since the Septuagint renders this word by καὶ ὡς παράβαν.

One parchment leaf, badly mutilated and torn, measuring 11¼ × 10½ ins. (≈29.2 × 26.8 cm.). There are three columns to a page, and at least twenty-four lines to a column, apart from a number of masoretic notes on the margins. Beautiful large square character; vocalized and accented, probably by a later hand. [Amram.]


Recto begins with מִי (14. 2), and ends with אָשֶׁר מְכַוָּנָם (14. 6); verso continues recto, and ends with מוּרְבָּכָה (14. 11).

One paper leaf, slightly faded, measuring 7½ × 4½ ins. (≈17.8 × 12.4 cm.). Bold square character, with vowels and accents added by a later hand. There are eleven lines of text on each side, besides one or two lines of notes in a smaller hand. There are also some notes on the margin. [Amram.]

Psalm 37. 23–37.

Recto begins with נָע (37. 23), and ends with מְרָא (37. 30); verso continues recto, and ends with מִשְׁמַע (37. 37).

Judging by the mode of writing the divine name, this leaf may have formed part of a prayer-book.

One paper leaf, measuring 6½ × 5 ins. (≈16.4 × 12.7 cm.). There are thirteen lines to a page. The words are not evenly spaced, and the scribe probably intended to give the lines a poetic appearance. Square character, with vowel-points and accents. [Amram.]

Part of a biblical codex. Pa. 50. 18–51. 9.
Recto begins with גַּםָּה יָדָו (50. 18), and ends with וּכְצַּתֶּם (51. 2); verso continues recto, and ends with מִתְבַּאָר (51. 9). The vocalization and the orthography differ slightly from our Masorah. Thus מַתְבַּאָר (50. 18) instead of מַתְבַּאָר; עַלְמַתְבַּאָר (51. 7) instead of עַלְמַתְבַּאָר; הַמְבַּאָר (51. 8) instead of הַמְבַּאָר.

A piece of parchment, trimmed on the lower side, although no words have been cut off. Size 6 1/4 × 5 ins. (=16×12.7 cm.). Recto has thirteen lines, while verso has eleven. Bold square character, with vowel-points and accents, probably supplied by a later hand. [Amram.]

28

Part of the Book of Psalms. 106. 5–107. 37; 118. 29–119. 86.

Fol. 1 a begins with נְאָעֲרֵי (106. 5), and 1 b ends with וְשָׁבָה (107. 37). Some leaves are missing between 1 b and 2 a. The latter begins with הַלְוָיָה (118. 29), and 2 b ends with חָּמָא (119. 86). There is a great number of variants in the orthography and vocalization. There is especially a tendency in this codex to employ א and י as often as possible, although in some cases this fragment writes definitively words which are written plene in our Masorah. A few examples may be given here: יִגְּזַהּ לְמִלְמָאֲרָאֲרָא (106. 7); הָתַרְלַדְוַי לְמִילְמָאֲרָאֲרָא (106. 21); הָאָּא (106. 26); מִלְמָאֲרָא (106. 30); בַּיִתְי לְמִילְמָאֲרָא (106. 40); הָמָא (107. 33); מִלְמָא (107. 33); מִיִּמָא (119. 2); מִלְמָא (119. 15); מִלְמָא (119. 23); בַּיִיתְי (119. 28); בַּיִיתְי (119. 78).

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size 11 1/2 × 9 1/2 ins. (=28.2×23.8 cm.). There are twenty-six lines to a page. Beautiful square character; vocalized and accented, probably by a later hand. [Salzberger.]

29

Part of the Book of Psalms. 126. 6–134. 3.

Fol. 1 a begins with מַלְסָלָל (126. 6), and ends with שְׁלֵשִׁים (128. 6); fol. 1 b begins with רוּש (129. 1), and ends with רֹזִּיר (131. 1); fol. 2 a continues 1 b, and ends with הַשַּׁעַי (132. 12); fol. 2 b continues 2 a, and ends with הַנַּעֲר (134. 3). The orthography differs from that of the Masorah. It often inserts א and י as mater lectionis, as הַנַּעֲר (126. 6), מִלָּא (127. 4), מִלָּא (128. 4), מִלָּא (130. 4). More important variants are מִלָּא (127. 2) and בַּיִם (129. 6).

Some words have been scribbled on top of fol. 1 b by a later hand.

Two parchment leaves, measuring 6 1/4 × 6 1/4 ins. (=17.4×15.8 cm).
that is to say, not in accordance with the Masorah. Thus instead of וְיֵשׁ (Prov. 31. 30); מָעַרְתִּי אֲרָא יָהַהַהַ דַּרְיָה (Job 1. 4); נָאָרַ הָעַרְיֵי מֹארְיָה (1. 6); נָאָרַ הָעַרְיֵי מֹארְיָה (1. 8); נָאָרַ הָעַרְיֵי מֹארְיָה (ibid.); נָאָרַ הָעַרְיֵי מֹארְיָה (1. 10); נָאָרַ הָעַרְיֵי מֹארְיָה (ibid.).

Two parchment leaves, slightly damaged, forming the inner sheet of a fascicle. Size 6\times7 ins. (=15.2\times17.8 cm.). There must have been twelve lines to a page; but fol. 1a, concluding a book, has only eleven lines, while 1b has ten lines of text and two of masoretic notes. Bold square character, with vowel-points and accents. [Amram.]

33

Part of a biblical codex. Job 2. 4–3, 26; 7. 8–8, 21.

Fol. 1a begins with עם (2. 4), and 1b ends with [ומ] (3. 26).

Some leaves are missing between fol. 1a and 2a. The latter begins with יָבְשׁ (7. 8), and the last legible word on this page is יָבְשׁ (7. 2f), but it no doubt continued to יָבְשׁ (7. 8); 2b begins with וכ (8. 8), and the last legible word is יָבְשׁ (8. 21). This fragment has a number of variants in orthography and vocalization. דַּרְיָה for דַּרְיָה (2. 6); דָּרְיָה for דָּרְיָה (2. 9); קָרַז (3. 19); נָאָרַ for נָאָרַ (8. 8); נָאָרַ for נָאָרַ (8. 14); רָבַם for רָבַם (8. 16). On the whole, this codex seems to prefer the scriptio plena.

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size 8\frac{1}{2}\times8\frac{1}{2} ins. (=22.2\times21.2 cm.). There are two columns to a page, and twenty lines to a column. Bold square character, vocalized and accented. [Sulzberger.]

34

Part of a biblical codex. Canticles 2. 13–3. 3; 4. 6–14.

Fol. 1a begins with רָאָ אִמְרוֹ (2. 13), and 1b ends with שָׁמַיִם (3. 3). Some leaves are missing between fol. 1a and 2a. The latter begins with נָאָרַ (4. 6), and 2b ends with הָעַרְיֵי מֹארְיָה (4. 14). There are some variants in orthography. יָבְשׁ for יָבְשׁ (2. 13); נָאָרַ for נָאָרַ (3. 15); נָאָרַ for נָאָרַ (3. 2); נָאָרַ for נָאָרַ (4. 6); נָאָרַ for נָאָרַ (4. 9); נָאָרַ for נָאָרַ (4. 10).

Two parchment leaves, forming the outer sheet of a fascicle. Size 4\frac{1}{2}\times3\frac{1}{2} ins. (=10.4\times8.8 cm.). There are ten lines to a page. Square character, vocalized and accented. [Sulzberger.]

35

Part of a biblical codex with masoretic notes. Cant. 3. 6–4. 12.

BIBLE

25

Recto begins with שְׁמָטָה (3. 6), and ends with יָמִים (4. 3); verso continues recto, and ends with ב (4. 12).

On the upper margin of verso the word במלא is added by a later hand.

A piece of parchment, badly damaged, measuring 12\frac{1}{2}\times11 ins. (=32.4\times27.9 cm.). Each page has two columns, and each column has seventeen lines. Large square character, with vowel-points and accents. [Amram.]

36

Part of the Book of Esther. 2. 13–16.

Recto begins with [ואֵצָל] (2. 13), and ends with [יס] (2. 14); verso begins with [לְ] (2. 15), and ends with [לְ] (2. 16). There are some variants in orthography and vocalization. נָאָרַ (ibid.); נָאָרַ instead of נָאָרַ (2. 16); נָאָרַ (ibid.).

A piece of parchment, forming lower half of a page. A little over five lines to a page have been preserved; but judging from the missing words between recto and verso, one may assume that there were about eight or nine lines to a page. Size 3\frac{1}{4}\times3\frac{1}{4} ins. (=13.6\times8.4 cm.). Bold square character; vocalized and accented, probably by a later hand. [Lederer.]

37

Part of the Haftarah for the first day of Passover. Joshua 5. 2–11.

Recto is headed יָבְשׁ (יוֹלְדוֹ), which is followed by Joshua 5. 2–11; both the Hebrew text and the Targum are given alternately, verse by verse. The vowel-points of the Hebrew text seem to have been supplied by a later hand.

It is very inaccurate. דָּרַיִם (5. 2) is omitted, and in verse 3 it is instead מָעַרְיֵי מֹארְיָה instead of מָעַרְיֵי מֹארְיָה.

A piece of parchment, badly damaged, measuring 8\frac{1}{2}\times6\frac{1}{2} ins. (=21.6\times17.1 cm.). Recto has nineteen lines besides the heading, while verso has twenty-one lines. Square character. [Amram.]

38

Part of a collection of Haftarot.

Recto begins with וּלְהָרָם (Jonah 4. 8) to the end of the chapter. This is obviously for the Day of Atonement. This is followed by Micah 7. 18–20. Then comes the heading יָמִים נָרָּא אֲלֵד מָמְלֵקֶת יָמִים which is followed by Zech. 13. 9–14. 2. The last word of verso is יָכֻּפָּה.
One paper leaf, faded, measuring \(7 \times 5\frac{1}{2}\) ins. (=17.9 \times 13.2 cm.). There are eleven lines to a page besides some masoretic notes. Bold square character with vowel-points and accents. [Amram.]

39

Part of a collection of Haftarot, Hebrew and Aramaic alternating verse after verse.

Recto begins with \(לֹאָ֣הֲנָאָ֣שׁ (Mic. 7. 19), which belongs to the Haftarah of the afternoon service of the Day of Atonement. The conclusion of this Haftarah is followed by the Haftarah of the first day of Tabernacles (Zech. 13. 9–14. 21), which is headed \(לֹאָ֣הֲנָאָ֣שׁ (Zech. 13.9), and this page ends with \(תְּלָאָ֣שׁ (Targum of 14. 6). Verso continues recto, and ends with \(רֹאֲשׁ (14. 16).

One paper leaf, measuring \(11\frac{1}{2} \times 7\frac{1}{2}\) ins. (=29.5 \times 18.9 cm.). There are thirty-two lines to a page. Square character with a tendency to cursiveness. Vocalized and accented, the Hebrew text in the Tiberian system, and the Aramaic Targum in the Babylonian. [Y. M. H. A.]

40

Part of Targum of Leviticus. 4. 10–5. 2; 7. 16–8. 10. First legible word on fol. 1a is \(וְיִּשְׂרָאֵֽלָא (4. 10); this page ends with \(שֵׁם (4. 25). First legible word on fol. 1b is \(לֹאָ֣הֲנָאָ֣שׁ (last word); this page ends with \(נָאָ֣שׁ (5. 2). Some leaves are missing between fol. 1b and fol. 2a. The first legible word on the latter is \(בֹּֽרִים (7. 16); it ends with \(לֹאָ֣הֲנָאָ֣שׁ (7. 29), corrected by a later hand into \(נָאָ֣שׁ. First legible word on fol. 2b is \(לֹאָ֣הֲנָאָ֣שׁ (7. 31). Next line is \(לֹא (7. 34), and it is obvious that all the words between \(לֹאָ֣הֲנָאָ֣שׁ and that of 7. 33) have been omitted by homoioteleuton. These words are added on the margin. It ends with \(מְסָה (8. 10).

It is vocalized by a later hand, and has a number of marginal notes, chiefly corrections.

The upper part is burned.

This fragment belongs to the same fascicle as No. 41.

Two parchment leaves, forming the outer sheet of a fascicle, measuring \(9\frac{1}{8} \times 6\frac{1}{2}\) ins. (=23 \times 23.5 cm.). Number of lines of each page is twenty-two. Square character. [Friedenwald.]

41

Part of Targum of Leviticus. 5. 3–7. 15. First legible word on fol. 1a is \(סָבָֽאָ֣שׁ–סֹֽמָאָ֣שׁ (5. 3); this page ends with \(נָאָ֣שׁ (5. 16). First legible word on fol. 1b is \(בֹּֽרִים (6. 3); this page ends with \(בֹּֽרִים (6. 5). First legible word on fol. 2a is \(לֹאָ֣הֲנָאָ֣שׁ (6. 19). First legible word on fol. 2b is \(לֹא (6. 21); this page ends with \(לֹא (7. 15).

It is vocalized by a later hand, and has marginal notes, chiefly corrections. Some words and even verses are omitted in the text and are added on the margin. These omissions are usually through homoioteleuton.

The upper part is burned.

These leaves are to be inserted between those of No. 40.

Two parchment leaves, forming the inner sheet of a fascicle, measuring \(9\frac{1}{8} \times 6\frac{1}{2}\) ins. (=23 \times 23.5 cm.). Number of lines of each page is twenty-three. Square character. [Friedenwald.]

42

Part of a sort of compendium of the Pentateuch containing the first three and the last three verses of every Sidrah. Gen. 23. 2–28. 13. Fol. 1a begins with \(םַעֲלָא (23. 2), and ends with \(הַסְּפָר יִבְּרוּ (25. 17); fol. 1b continues 1a, and ends with \(הַסְּפָר יִבְּרוּ (25. 21). Fol. 2a continues 1b, and ends with \(םַעֲלָא (28. 11); fol. 2b continues 2a, and ends with \(םַעֲלָא (28. 13). There are many scribal errors:

\(לֹא (25. 20); לֹא (25. 21); לֹא (25. 27); לֹא (28. 11).

Two paper leaves, forming the inner sheet of a fascicle, measuring \(4\frac{1}{8} \times 3\frac{1}{8}\) ins. (=12.4 \times 8.8 cm.). There are twelve lines to a page, except fol. 2b which has only six, the rest of the page being blank. Square character. [Sulzberger.]

43

Part of a Jewish-Arabic translation of the Pentateuch (not Sada'iya's). This fragment covers Gen. 8. 11–9. 26. Each verse begins with the Hebrew word. Over every Arabic word is written its Hebrew equivalent in a very small cursive hand.

Recto begins with \(טַעֲלָא מַעֲלָא (8. 11), and ends with \(טַעֲלָא מַעֲלָא (9. 6); verso continues recto, and ends with \(טַעֲלָא (9. 26).

One paper leaf, badly damaged in the middle, measuring \(11\frac{1}{2} \times 7\frac{1}{2}\) ins. (=29.2 \times 19 cm.). There are twenty-seven lines to a page. Oriental square character with a strong tendency to cursiveness. [Amram.]
44

Part of a Jewish-Arabic translation of the Pentateuch. Gen. 24. 51.53. 25. 17. Each verse begins with the first Hebrew word. The first legible word is מַעֲרַד (24. 58), and the last is מַעֲרַד (25. 17). Possibly Sa‘adya’s translation, but no conclusive evidence can be adduced. The variants from the printed text of Sa‘adya’s translation, though mostly insignificant, are sufficiently numerous to make one hesitate to decide definitely about the authorship. יִרְאֶה יִרְאֶה (24. 60); S. יִרְאֶה יִרְאֶה (24. 26); S. יִרְאֶה יִרְאֶה (25. 6); so S.; the Beyrouth translation has more correctly יִרְאֶה יִרְאֶה (ibid.); so Beyrouth translation; S. יִרְאֶה.

A narrow and long strip of parchment, badly mutilated, written closely on one side. Size 19 x 3 1/2 ins. (= 48.1 x 8.8 cm.). Recto has seventy-nine lines, while verso is blank. Square character with a tendency to cursiveness. [Salzberger.]

45

Part of a translation of Exodus in vulgar Jewish-Arabic, with notes. 38. 21-39. 10.

Recto begins with מִשְׁפַּט יִשְׂרָאֵל מִשְׁפַּט יִשְׂרָאֵל (38. 21), and continues to the end of 38. 24. Then follows a note on the value of מַעֲרַד. The opinion that it is a מַעֲרַד is refuted. Verso is scarcely legible. It begins with מִשְׁפַּט יִשְׂרָאֵל (39. 3c), and ends with מִשְׁפַּט יִשְׂרָאֵל (39. 10).

The translation is as a rule paraphrastic. Nevertheless the translator desires to express every Hebrew word. Thus מַעֲרַד is consistently rendered by מַעֲרַד. Every verse begins with the Hebrew word.

One parchment leaf. All the four sides have been trimmed, and none of the lines is complete. Size 10 x 3 1/2 ins. (= 26 x 9.5 cm.). The number of lines now is twenty-nine to a page. Square character. [Adler.]

46

Part of Sa‘adya’s translation of the Pentateuch. Lev. 26. 34-44.

Recto begins with מַעֲרַד יִשְׂרָאֵל (26. 34), and ends with מַעֲרַד יִשְׂרָאֵל (26. 39); verso continues recto, and ends with מַעֲרַד יִשְׂרָאֵל (26. 39); Every verse begins with the first Hebrew word. There are some minor variants. Thus מַעֲרַד יִשְׂרָאֵל for מַעֲרַד יִשְׂרָאֵל (26. 39); מַעֲרַד יִשְׂרָאֵל for מַעֲרַד יִשְׂרָאֵל (26. 39); the first part of verse 42 has been omitted by mistake.

BIBLE

One paper leaf, torn and faded, measuring 6 1/4 x 4 ins. (= 15.5 x 10.1 cm.). There are thirteen lines to a page. Oriental square character with a tendency to cursiveness. [Amram.]

47

Part of a Jewish-Arabic translation and commentary of Genesis, 31. 50-32. 3. Each verse begins with one or more Hebrew words of the text, which are followed by the Arabic translation. After every paragraph the author discusses exegetical and grammatical problems.

Fol. 1a begins with a note on the word מַעֲרַד (31. 50) which is explained in accordance with Sa‘adya’s translation. Of 31. 50-53 the translation is missing; but the commentary tallies with Sa‘adya’s translation, as may be seen from מַעֲרַד and from the insertion of יִרְאֶה יִרְאֶה after יִרְאֶה יִרְאֶה (ibid.), which Sa‘adya renders יִרְאֶה יִרְאֶה. Of verses 31. 34-32. 3 we have only the translation, the fragment breaking off just when the author begins to discuss that paragraph.

This fragment offers many variants from Sa‘adya’s translation, as יִרְאֶה יִרְאֶה for יִרְאֶה יִרְאֶה (31. 54); יִרְאֶה יִרְאֶה for יִרְאֶה יִרְאֶה (32. 1); יִרְאֶה יִרְאֶה for יִרְאֶה יִרְאֶה (32. 2).

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size 7 1/2 x 5 1/2 ins. (= 18.7 x 14 cm.). The number of lines ranges from twenty to twenty-one to a page. Oriental square character with a strong tendency to cursiveness. [Amram.]

48

Part of an Arabic translation and commentary of 2 Samuel, chapters 11 and 12.

Fol. 1a begins with the Hebrew of 11. 23, which is rendered into Arabic; then follows the Hebrew and Arabic of verse 24, after which is a long note covering the rest of fol. 1. Some leaves are missing between 1b and 2a. The latter comments upon the exact force of מַעֲרַד (12. 5), and יִרְאֶה יִרְאֶה (12. 4), while 2b has a long discussion on David’s action in connection with Bath-sheba.

It was obviously the author’s system to give the Hebrew text and Arabic translation alternately, verse by verse, and then comment on the entire paragraph.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size 8 1/2 x 6 1/2 ins. (= 21.6 x 15.2 cm.). There are nineteen lines to a page. Oriental square character with a strong
tendency to cursiveness; the Hebrew words are in a bold square hand, with vowel-points and accents. [Amram.]

49

Part of a Jewish-Arabic translation and commentary of Jeremiah. About a half of every verse of the Hebrew text is first given and is then followed by a literal translation. The exposition of the text is placed after the paragraph has been completed.

Fol. 1a begins with a note on Jer. 4. 20b, and ends with notes on 4. 22; fol. 1b continues 1a, and ends with general notes on 4. 20–26. Some leaves are missing between fol. 1b and 2a. The latter begins with notes on 4. 31, and ends with notes on 5. 1, 2; fol. 2b continues these notes at length.

The name וֹאָלָב (4. 23) is rendered by הָלָב, while Sa'adya's translation of this phrase (Gen. 1. 2) is הָלָב. Our author confuses biblical verses. Thus in commenting on Jer. 4. 30, 31, he attributes the words בְּנֵי הָלָב to Ezekiel; doubtless he had in mind בְּנֵי הָלָב שֶׁשֶּׁמְשָׁוֲךָ (Zech. 5. 9) to Ezekiel; doubtless he had in mind בְּנֵי הָלָב שֶׁשֶּׁמְשָׁוֲךָ (Ezek. 23. 2). Similarly, he confuses and combines (while commenting on Jer. 5. 1, 2) Hos. 12. 8 with Amos 8. 5b. In translating Jer. 5. 1, he omits the words שֶׁמֶשֶׁת אָנָא כָּלָה כָּלָה. Comp. I. LXX.

Diacritical points are seldom used, and there is no consistency about this usage. The divine Name is written thus י’. The orthography of the Arabic words is as a rule classical. But fol. 2a has אֲלָלְמָל[כ] for אֲלָל[כ] מ[כ].

Two paper leaves, measuring 7 ½ x 5 ins. (= 19.5 x 14 cm.). The number of lines to a page ranges between nineteen and twenty. Square character. [Adler.]

50

Part of an Arabic translation of and commentary on the Book of Job. 31. 12–40. At the beginning of every verse one or two words of the Hebrew text are given; then follows the translation of the entire verse. The annotations were obviously placed at the end of each speech, regardless of chapter, for after the translation of chapter 31 we have notes on chapter 29.

Fol. 1a begins with בּוֹרֶךְ אֲלָלְמָל[כ] (31. 12 b), and ends with סְתָנָא מְשַיְּתִי (31. 25 b); fol. 1b continues 1a, and ends with לוּוֹ הָלָב (31. 36a). Fol. 2 was a narrow strip when the copyist wrote on it, as no words are cut off. 2a continues 1b, and ends with צָרִי הָלָב (31.

40. Fol. 2b continues 2a, and completes chapter 31. Then follows a note on בּוֹרֶךְ אֲלָלְמָל[כ] (29. 3). This page ends with the beginning of a note, perhaps on 30. 1.

This translation is to all intents and purposes identical with that of Sa'adya's. It is true, we have a number of variants, but the bulk of them are quite insignificant, and are due to different systems of orthography, like פְּלָשֵׁי (31. 28) where Sa'adya has פְּלָשֵׁי and快来 (31. 34), S. read. Other variants are due to an inadequate knowledge of grammar, like יִיעָּשְׂו (31. 26); S. read. יִיעָּשְׂו (31. 27); S. read. יִיעָּשְׂו. Some variants are errors of the copyist, as הָלָב הָלָב (31. 32); S. read. הָלָב הָלָב. Bacher in his edition of Sa'adya's translation and commentary on Job quotes some variants which agree with our fragment, as הָלָב הָלָב (31. 15); S. read. הָלָב הָלָב (31. 18); S. read. הָלָב הָלָב.

The commentary presents a greater problem. The words commented upon and the opinions expressed are identical in our fragment with those of Sa'adya's; but the position in which the notes are placed and the language employed are entirely different. In Sa'adya, as printed by Bacher, the notes are placed at the end of every paragraph, while in our fragment they are at the end of the speech which, in this case, extends over three chapters.

In order to illustrate the difference of style in the notes, I give the two texts in parallel columns:

<table>
<thead>
<tr>
<th>Fragment.</th>
<th>Sa'adya.</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֹאָלָב אֲלָלְמָל[כ]</td>
<td>לֹאָלָב אֲלָלְמָל[כ]</td>
</tr>
<tr>
<td>מְשַיְּתִי</td>
<td>מְשַיְּתִי</td>
</tr>
<tr>
<td>בּוֹרֶךְ אֲלָלְמָל[כ]</td>
<td>בּוֹרֶךְ אֲלָלְמָל[כ]</td>
</tr>
<tr>
<td>הָלָב הָלָב</td>
<td>הָלָב הָלָב</td>
</tr>
<tr>
<td>יִיעָּשְׂו</td>
<td>יִיעָּשְׂו</td>
</tr>
<tr>
<td>צָרִי</td>
<td>צָרִי</td>
</tr>
</tbody>
</table>

It is well known that Sa'adya wrote more than one recension of his commentary, and our fragment may represent one of those. (See
Bacher, p. ix). It is also possible that one of Sa’ada’s pupils wrote down in his own language that which he heard from his teacher.

The orthography was intended to be classical. Discritical points are placed only over א and א.

One and a half parchment leaves. With the exception of the last page, the number of lines on each page is seventeen. The complete leaf measures 6 5/16 x 5 1/4 ins. (=16.6 x 14.9 cm.), while the half is 6 5/16 x 2 1/4 ins. (=16.6 x 7 cm.). Square character. [Adler.]

51

Part of Ibn Ezra’s commentary on Genesis. 8. 5-21.

Recto begins with וַיִּהְדֵּהוּ לְגַבֵּרֹת (8. 5), and last legible words are [�ן] (8. 11); verso begins with בִּנְיָמִין (8. 13), and last legible words are [ףָינָן] (8. 21).

This fragment belongs to the same fascicle as Nos. 52, 53.

A piece of paper, other half of No. 52. Size 4 1/2 x 3 ins. (=12 x 9.5 cm.). Fourteen lines have been preserved on each side. Rabbinic cursive hand. [Amram.]

52

Part of Ibn Ezra’s commentary on Genesis. 8. 5-21.

Recto begins with וַיִּהְדֵּהוּ לְגַבֵּרֹת (8. 5), and the last legible words are [ףָינָן] (8. 11); verso begins with בִּנְיָמִין (8. 13), and last legible words are [ףָינָן] (8. 21).

This fragment belongs to the same fascicle as Nos. 51, 53.

A piece of paper, torn on all sides; other half of No. 51. Size 4 1/2 x 3 ins. (=12 x 9.5 cm.). Fourteen lines have been preserved on each side. Rabbinic cursive hand. [Amram.]

53

Part of Ibn Ezra’s commentary on Genesis. 11. 28-12. 8.

Recto begins with וְיָבֵשׁ הָעָנָא וְשָׁבָב (11. 28), and ends with כִּנְבָּתָן הַיָּדָה וְתַעֲמִד (11. 31); verso begins with בִּרְכֵּה וַרְבֵּים (12. 5), and ends with מַהַם וְרֶכֶךָ (12. 8).

It belongs to the same fascicle as Nos. 51 and 52.

One paper leaf, badly damaged and lower part torn off. Size 4 1/2 x 3 ins. (=12 x 14.6 cm.). Fourteen lines have been preserved on each page. Rabbinic cursive hand. [Amram.]

54

Part of Rashi’s commentary on Genesis. 41. 8-23.
56

Part of Rashi’s commentary on Proverbs. 18. 4–22. 4.

Fol. 1a begins with בֵּית אֵל (18. 4), and 1b ends with כול הכתוב (19. 29); a few lines are torn off at the top of 2a, which begins with כל הכתוב (20. 5), and 2b ends with כְּפַר הָרָה (22. 24).

This fragment has important variants, as לָמָּה for לָבָּה (20. 8).

Two parchment leaves, badly damaged, forming the inner sheet of a fascicle. The upper part is entirely torn off. Size 14 ¼ × 6 ins. (-29.2 × 15.5 cm). Each page has two columns, and there must have been more than thirty lines to a page. Rabbinic cursive character.

[Amram.]

57

Part of Kimhi’s kabbalistic commentary on Ezekiel. 1. 21, 22; 1. 24, 25.

Fol. 1a begins with דַּיֶּלֶת הָאָדָם מִמַּוְהַר מִשְׁלֵש (1. 21), and 1b ends with נַעֲרוּ אֶלֶף (1. 22). Two leaves are missing between fol. 1b and 2a. The latter begins with קוֹלַת יָרֵא (1. 24), and 2b ends with לַאֲמֹרָה יָרֵא יָרְאָר בְּחֵיק (1. 25).

There are some interesting variants. Thus verses 22 has שבע (instead of השבע); 23 has שבע (instead of השבע). Verse 25 has ראב (instead of רומד).

Two paper leaves, forming the outer sheet of a fascicle, measuring 54 × 4 ins. (=13.3 × 10.1 cm). Thirteen lines to a page. Rabbinic hand, but each verse begins with bold square character. [U. P.]

58

Beginning of an Arabic commentary on Psalms, which is much briefer than Sa’adaya’s. It is headed עם שם כְּפַר הָרָה בְּכָל הָלֵל לָמָּה. The first few words of each verse are quoted and then commented upon; but no translation is given. This leaf covers the greater part of the first two psalms.

One paper leaf, badly damaged and faded, measuring 61/4 × 43/8 ins. (=15.5 × 10.9 cm). There are fifteen lines to a page. Oriental cursive character. [Amram.]

59

Part of an Arabic commentary on Psalms. 105. 21–106. 3.

Fol. 1a begins with NOTES (105. 21), and 1b ends with תֶּלֶת (105. 22); fol. 1b continues 1a, and ends with notes to יִדְּרֵח וּלְּכָּל (105. 24). Some leaves are missing between fol. 1b and 2a. The latter begins with a general introduction to Psalm 106. It discusses its contents, and explains why this Psalm which contains a sketch of Jewish history is prefaced and appended by verses of prayer. It also points out that יִדְּרֵח (106. 4) refers to the psalmist personally, whereas מָשָּׁא (106. 47) is for the nation in general. This page ends with notes on 106. 1, in which the usage of the words denoting praise, thanks, etc., is explained. Fol. 2b continues 2a, and ends with notes on 106. 3.

A few characteristic sentences of this writer may be mentioned. In explaining that תֶּלֶת (105. 23) refers to all the tribes, while by מָשָּׁא (106. 47) he means Jacob alone is meant, he remarks: וְכָל אֲמֹרָה יָרֵא יָרְאָר בְּחֵיק (105. 24). מָשָּׁא (106. 47) יָרֵא יָרְאָר בְּחֵיק (105. 47) מָשָּׁא יָרֵא יָרְאָר בְּחֵיק.

The orthography of Arabic words is not consistent. There seems to be an attempt to follow the classical forms. But spellings like מָשָּׁא – מָשָּׁא are not infrequent. Then a short š is often represented by š, and לָמָּה לָמָּה. Similarly מ is used for מ and מ for מ, though these cases are less frequent than those of מ for מ and מ for מ.

Diacritical points are only placed on מ and מ.

On fol. 2a there is a marginal note suggesting a different explanation from that given in the text.

Two parchment leaves, forming the outer sheet of a fascicle, measuring 4 1/2 × 6 1/2 ins. (=27.9 × 17 cm). The number of lines ranges between twenty-seven and twenty-eight on each page. Square character. [Adler.]

60

Part of an allegorical commentary, in Jewish-Arabic, on Song of Songs. 2. 1-11; 5. 7-14. Not all verses are commented upon. The Hebrew words are usually in a larger character and vocalized, three dots (•) being put on each word.

Some leaves are missing between fol. 1b and 2a.

Two paper leaves, forming the outer sheet of a fascicle, slightly obliterated. Size 61/4 × 5 1/4 ins. (=17.4 × 13 cm). Number of lines ranges from fifteen to sixteen to a page. Oriental cursive hand. [U. P.]

61

Part of Gersonides’ commentary on the five Megillot. Canticles 8. 4–Ruth.
BIBLE

63

Probably part of an Arabic commentary on the Haftarah. The style is that of Sa'adya, and the notes may have been excerpted from his commentaries. There are lengthy notes on Hos. 14. 10 and Mic. 7. 18 (Haftarah for Sabbath Shubah). These notes cover fol. 1a and 1b. Some leaves are missing between fol. 1b and 2a. The latter deals with 2 Sam. 22. 1, 2 (=Ps. 18. 1, 2). The Hebrew quotations are vocalized and accented.

Two paper leaves, badly damaged in the upper part, forming the outer sheet of a fascicle. Size 10 x 7.5 ins. (=25.4 x 18.4 cm.). There are twenty-four lines to a page. Oriental cursive character; the Hebrew words commented upon are in a large square hand. [Amram.]

64

The beginning of a homily, in Aramaic, on Ezek. 1. 1.

Recto is blank, except for a few letters of the alphabet, written probably by a boy. Verso is headed יד בלא בולש ויבי, and has thirty-three lines in irregular square character.

One parchment leaf, measuring 8.5 x 3 ins. (=20.3 x 14.6 cm.).

[Sulzberger.]

65

Part of a free rendering, in vulgar English-Arabic, of Daniel.

Every verse begins with the first Aramaic word of the text, but not all verses are translated.

Fol. 1a begins with המלך יבשא, the third word representing מָלֵךְ יַבְשָׁא (Daniel 4. 34), and the narrative continues till fol. 2a. The next paragraph is headed יבשא יבשא יבשא יבשא יבשא, and the story continues as far as יַבְשָׁא יַבְשָׁא, which is probably Dan. 6. 7.

Two paper leaves, badly damaged, measuring 7.5 x 6.5 ins. (=19.3 x 16.4 cm.). Number of lines ranges from fifteen to eighteen to a page. Square character with a tendency to cursiveness. [Sulzberger.]

make it probable that this leaf served as a cover, being originally blank, and a later scribe jotted down some passages from other books.

Two parchment leaves, forming the outer sheet of a fascicle, measuring 7.5 x 5.5 ins. (=18.1 x 14.6 cm.). Fol. 1a has twelve lines to a page (the lower half of 1b is blank); fol. 2 has thirty-three lines on each page. Square character with a slight tendency to cursiveness. [Adler.]
66

Part of a halakic commentary on the Pentateuch. These leaves deal with the section Emor. Each leaf is headed רמאי אל המדרש. Two paper leaves, measuring 8\(\frac{1}{4}\) × 6\(\frac{1}{4}\) ins. (= 21.6 × 15.5 cm.). Number of lines ranges from thirty-one to thirty-four to a page. Late Oriental cursive character. [Amram.]

67

Part of a Jewish-Arabic lexicon of the Bible in the same style as Ibn Jarab’s Ṣasul.

Fol. 1 has the root סנף (incomplete). Fol. 2 has the root איניר (also incomplete).

Some leaves are missing between folios 1 and 2.

Two paper leaves, damaged, forming the outer sheet of a fascicle. Size 6\(\frac{1}{4}\) × 4\(\frac{1}{4}\) ins. (= 17.1 × 10.9 cm.). There are seventeen lines to a page. Square character with a tendency to cursiveness. [U. P.]

68

Part of a Hebrew-Arabic glossary to first Book of Kings.

Fol. 1a begins with קותא=ואמה which is rendered by פָּרָשָׁה (5. 3), and ends with וַיֶּלֶדֶת which is rendered by בּוֹרֵד (6. 4); fol. 1b begins with וַיִּשְׁרֵס rendered by מְשָׁרֶשׁ and ends with מְשָׁרֶשׁ rendered by מְשָׁרֶשׁ (6. 18). Fol. 2a continues 1a. It begins with rendered by אָרָה, דָּרָה (ibid.), and ends with בּוֹ (7. 6). The rendering of this word is entirely obliterated, and no trace whatsoever is left. It might have been omitted by the scribe. Fol. 2b begins with כְּלָה which is rendered by כְּלָה (7. 9), and ends with כְּלָה rendered by כְּלָה (7. 29).

Although the Hebrew words, with a few exceptions like כְּלָה, are spelled in accordance with our Masorah, the orthography of the Arabic words is phonetic. Thus קותא is sometimes confused with כָּלָה (1 Kings 5. 3). i and u are usually indicated by ’ and 1, respectively, as may be seen from the words quoted above. In some cases, where double renderings are given, the Hebrew word is repeated twice, as פָּרָשָׁה מְשָׁרֶשׁ (5. 28).

Some of the renderings are interesting, as כְּלָה (7. 9) is taken to mean ‘heavy’ in the Aramaic sense. See Rashi.

69

A compilation of Hebrew words occurring in the Bible. Each word is accompanied by the biblical expression in which it is found.

One paper leaf, badly damaged and faded, measuring 7\(\frac{1}{4}\) × 7 ins. (= 20 × 17.8 cm.). There are two columns to a page and twenty-two lines to a column. Square character. [Amram.]

70

Part of a treatise, in Jewish-Arabic, on the usage of certain Hebrew expressions.

Fol. 1a begins with a discussion of the usage of the expression לְעָלָה, which, the author says, is employed in three ways: (1) in connection with obedience to God; (2) disobedience to God; (3) in connection with an act which involves neither obedience nor disobedience. Several examples for each case are given, and rabbinic passages are extensively quoted. The author refers to Saḥadya: מֵאָמַר נָחָשׁ מֵאָמַר נָחָשׁ מֵאָמַר נָחָשׁ מֵאָמַר נָחָשׁ. But the reader might not understand the meaning of the example. Fol. 1a, 1b. At the end of fol. 1b the author is still quoting passages to illustrate the first usage. Some leaves are missing between 1b and 2a. The latter begins with the third mode: לאָמַר נָחָשׁ מֵאָמַר נָחָשׁ מֵאָמַר נָחָשׁ מֵאָמַר נָחָשׁ. This is continued to the end of 2a.

The author gives the source of every quotation, and this fact would lead one to assume that this book belongs to a later period, probably to the thirteenth century.

Two paper leaves, forming the outer sheet of a fascicle, measuring 6\(\frac{1}{4}\) × 5 ins. (= 17 × 12.7 cm.). Number of lines ranges from twenty to twenty-two to a page, apart from some irregular lines on the margins. Oriental cursive character. [Amram.]

71

Stray notes, in Jewish-Arabic, on biblical passages. Some notes are brief, while others are rather lengthy and irrelevant.

The verses commented upon are: Psalms 68. 31; 75. 9; Job 25. 5; 34. 29. The writer expatiates upon the use of the Imperfect; he then
Two parchment leaves, measuring 5 1/16 x 3 11/16 ins. (= 13.7 x 14.8 cm.). There are sixteen lines on each page. Square character. [Adler.]

69

A compilation of Hebrew words occurring in the Bible. Each word is accompanied by the biblical expression in which it is found.

One paper leaf, badly damaged and faded, measuring 7 1/4 x 7 ins. (= 20 x 17.8 cm.). There are two columns to a page and twenty-two lines to a column. Square character. [Amram.]

70

Part of a treatise, in Jewish-Arabic, on the usage of certain Hebrew expressions.

Fol. 1a begins with a discussion of the usage of the expression חכם, which, the author says, is employed in three ways: (1) in connection with obedience to God; (2) disobedience to God; (3) in connection with an act which involves neither obedience nor disobedience. Numerous examples for each case are given, and rabbinic passages are extensively quoted. The author refers to Sa’adya: ויעו חכם השם מדרך מבית חכם ויבוא חכם (6. 18). At the end of fol. 1b the author is still quoting passages to illustrate the first usage. Some leaves are missing between 1b and 2a. The latter begins with the third mode: והוא חכם אלוהים ובו מאמר חכם (6. 18). This is continued to the end of 2b.

The author gives the source of every quotation, and this fact would lead one to assume that this book belongs to a later period, probably to the thirteenth century.

Two paper leaves, forming the outer sheet of a fascicle, measuring 6 3/16 x 5 ins. (= 17 x 12.7 cm.). Number of lines ranges from twenty to twenty-two to a page, apart from some irregular lines on the margins. Oriental cursive character. [Amram.]

71

Stray notes, in Jewish-Arabic, on biblical passages. Some notes are brief, while others are rather lengthy and irrelevant.

The verses commented upon are: Psalms 68. 31; 75. 9; Job 23. 5; 34. 29. The writer expatiates upon the use of the Imperfect; he then...
stumbles upon the word המסה, and gives a number of passages in which it occurs. He is thus led to explain the use of the 1 to introduce the predicate, and a great many passages are cited.

Two parchment leaves, slightly damaged, measuring 5½ × 4½ ins. (=14×11.7 cm.). There are nineteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

72

Part of a treatise, in Jewish-Arabic, on Hebrew grammar. This fragment contains rules about the мяדס (written ממאן, which is against the vocalization ממאן) after יא and ליל.

Two paper leaves, badly obliterated, measuring 6½ × 5 ins. (=17×12.7 cm.). Number of lines ranges from eleven to fourteen to a page. The writing, which is in Oriental square character with a strong tendency to cursiveness, is very slovenly. [U. P.]

73

Part of a treatise, in Jewish-Arabic, on Hebrew syntax. It is also possible that it formed part of a lengthy commentary on the Bible in which syntactical usages were fully discussed. This fragment deals with the use of the third person (ויבריע אלמלא) in the Pentateuch instead of the first or the second, as יא, ידא, ינדא, י יחסי את, יא_relationship יא. The author points out that the exceptions like יא_relationship יא are few. The writer's aim was evidently polemical, as in referring to this principle and to the one which preceded it, he observes: סẻס רדוי פאלפלאל 내אמן מ纹理 נל התליגליעו והוא. He then discusses repetitions of words which add nothing to the meaning, but are merely employed for rhetorical effect, as ג יא רביער יא (Ps. 92. 10); or for the sake of making the sentence more intelligible, as the repetition of the word המך in 2 Kings 23. 15.

One paper leaf, measuring 7 × 5½ ins. (=17.8×13.6 cm.). The right upper corner is torn off. There are twenty-one lines to a page. Oriental square character with a strong tendency to cursiveness. (Coburn.)

74

Part of Kimhi's Hebrew grammar. The treatment of the verb ends on recto, l. 2, where the quinqueliteral verbs (משאר ברשורי ויודע) are given. This is followed by the שיבת תואם in a large square hand, and the page ends with יא_relationship יא (Fuerth edition, p. 153 a, l. 4).
II

TALMUD, MIDRASH, AND HALAKAH (Texts, Translations, Commentaries, and Dictionaries).

75

Part of a codex of the Mishnah. Bikkurim 3.2-4.2.

Recto column 1 begins with המשנה 간 (3.2), and ends with הפרק והנאות (3.4); recto column 2 continues column 1, and ends with הפרק והנאות (3.7); verso column 1 continues recto column 2, and ends with הפרק והנאות (3.10); verso column 2 continues column 1, and ends with הפרק והנאות (4.2).

The Mishnah paragraphs are numbered by the letters of the alphabet. But the division of the paragraphs does not always agree with that of the printed texts. Thus while in the printed texts chapter 3 of this tractate has 12 paragraphs, our fragment counts them as 11, the two paragraphs from הפרק והנאות being regarded as one.

There are only slight variants, such as as in חוצות instead of ח antioxid (3.3) and בסולם instead of לסולם (ibid.). The orthography practically agrees with that of the printed texts, except for the frequency of י to indicate a short י.

One parchment leaf measuring 6½ × 7½ ins. (17.4 × 19 cm.). Each page has two columns, and the number of lines on each column is twenty-four. Square character. The edges are burned. [Friedenwald.]

76


Recto begins with הפרק והנאות (Nedarim 11.10), and ends with הפרק והנאות (Nazir 1.7). The first legible word on verso is幂 (ibid. 2.1); it ends with幂 (ibid. 3.2). At the end of Nedarim there is הפרק והנאות, while the printed editions divide this chapter into twelve paragraphs. Nazir is headed הפרק והנאות. At the end of the second chapter of Nazir there is הפרק והנאות. This fragment contains a number of variants: פרק והנאות (Nedarim 11.10); omit al ז流れ before הפרק והנאות (ibid. 11.11); omit ז流れ and ז流れ are reversed (ibid. 11.2); omit ז流れ for ז流れ and ז流れ for ז流れ (ibid. 11.4); omit ז流れ for ז流れ (ibid. 1.2); omit ז流れ for ז流れ (ibid. 2.7).

One parchment leaf, badly damaged and oblitered, measuring 10½ × 5½ ins. (26.6 × 14.6 cm.). Twenty-eight fragmentary lines have been preserved to a page. Square character with superlinear vocalization. About one line is torn off at the top. [Sulzberger.]

77

Part of Pirke Abot. 1.6-2.3.

Recto begins with הפרק והנאות (1.6), and ends with הפרק והנאות (1.13); verso continues recto, and ends with הפרק והנאות (2.3).

At the end of the chapter there is הפרק והנאות. לקלף הפרק (1.13); הפרק והנאות (2.1) (ibid.).

Variants: הפרק והנאות (1.13); הפרק והנאות (2.1) (ibid.).

A piece of parchment, one side torn off, measuring, where not torn, 8½ × 7½ ins. (20.6 × 18.1 cm.). Recto has nineteen lines which fill the page, with uniform spaces between the lines; verso has eighteen lines which cover three-fourths of page. Square character. [U. P.]

78

Part of a codex of the Mishnah. Zebalhim 5.1-5.5.

Recto begins with הפרק והנאות (5.1), and ends with הפרק והנאות (5.5); verso continues recto, and ends with the last word of 5.4. In this fragment 5.4 and 5.5 have changed places. There are some variants as well as scribal errors. הפרק והנאות (5.1); הפרק והנאות (5.5); הפרק והנאות (5.1, 2); הפרק והנאות (5.3); הפרק והנאות (ibid.) is repeated twice through dittography; הפרק והנאות (5.5).

A narrow paper leaf, measuring 9½ × 3½ ins. (25.1 × 9.2 cm.). Recto has thirty-one lines, while verso has only six, the rest of the page being blank. Square character with a tendency to cursiveness. [Sulzberger.]
79

The first part of Mishnah Middot. 1,1–3.

It is headed גmissão ח_MINOR, מה שהוה מדרש מדרש, and the last words are ירח לighbor ליגר. The orthography is inaccurate, and the vocalization faulty. Thus י is sometimes used for י. The word פסיון (1.2) is erroneously vocalized פסים. There seem to be traces of the use of distinctive accents, like פ and א.

A piece of parchment, badly mutilated, measuring 5\frac{1}{4} \times 6\frac{1}{4} ins. (=13 \times 15.9 cm.). There are seventeen lines on recto, while verso is blank. Square character, with vowel-points. [Amram.]

80

Part of Meikita Beshallah.

The first legible words of recto are עֲשַׂרַּה בֵּין כְּנֶשֶׁת (Meikita, ed. Weiss, p. 72, 1.7); this page ends with the words נַחֲמוּ בֵּן דִּינָנָן (ibid., p. 59, 1.4). The first legible words of verso are אֲשֶׁר פָּרָה רַבָּה פָּרָה (ibid., l. 5). The fragment ends with the words בְּמִסְתָּר תְּאוֹרָה (ibid., l. 23).

Our manuscript offers some variants. In most cases it agrees with Meikita de-Rabbi Yishmael; but in many paragraphs it follows Meikita de-Rabbi Shim'on b. Yoḥai. It thus forms a combination of the two famous recensions of the Meikita. The paragraph on שֶׁמֶת הָעִמָּל is practically the same as in Meikita de-Rabbi Shim'on b. Yoḥai (ed. Hofmann, p. 78, l. 11, seg.).

The orthography is as a rule that of our printed texts; but there is a number of scribal errors. Thus we have ב instead of ב (recto last line) and מ instead of מ (ibid., p. 59, l. 6). The name of יִשְׂרָאֵל (Weiss, p. 59, l. 2) is sometimes spelled יִשְׂרָאֵיל. The name of יִרְקָא (Weiss, p. 59, l. 2) is corrupted to יִרְקַה. The paragraph is marked by the letters of the alphabet. But the divisions do not agree with those of Meikita de-Rabbi Shim'on b. Yoḥai. Our fragment begins with the paragraph נ. The passage יֶרֶם מַעַן עַל פָּרָה דִּינָנָן is superscribed: יֶרֶם מַעַן עַל פָּרָה דִּינָנָן.

One parchment leaf, measuring 8\frac{1}{2} \times 6\frac{1}{2} ins. (=21.2 \times 17 cm.). The top lines are burned, hence it cannot be ascertained how many lines there were originally on a page. Recto has now thirty-two, and verso thirty lines. One of the lower corners is trimmed, but as no words are missing, it is obvious that it was in that shape when the scribe wrote on it. Square character. [Friedenwald.]

81

Part of the Sifra.

Fol. 1a begins with רְכִּי הָנָה בְּלָא וָרִבע (Sifra Zav, section 8.1), and ends with וַאֲלֵיהַ תִּדְגִּמָה לְאֵל אֶת מִדְרָשׁוֹ לֵאמֶר (chapter 13.1); fol. 1b continues 1a, and ends with וַאֲלֵיהַ תִּדְגִּמָה לְאֵל אֶת מִדְרָשׁוֹ לֵאמֶר (13.9). Some leaves are missing between fol. 1b and 2a. The latter begins with בּוֹזָה בְּלָא פָּרָה בְּלָא פָּרָה (Shemini, chapter 3.6), and ends with עִמָּל תַּלִּית מַעַן פָּרָה (ibid., chapter 4.5); fol. 2b continues 2a, and ends with וַאֲלֵיהַ תִּדְגִּמָה לְאֵל אֶת מִדְרָשׁוֹ לֵאמֶר (ibid., section 3.4).

There is a number of orthographic and lexical variants, as well as differences in the arrangement of chapters and paragraphs. Thus what is chapter 4 in the printed edition is headed 1 פָּרָה.

Two parchment leaves, forming the outer sheet of a fascicle, slightly damaged. Size 11\frac{1}{4} \times 9 ins. (=28.6 \times 22.8 cm.). There are thirty-one lines to a page. Bold square character. [Amram.]

82

Part of Yerushalmi Damani.

Recto begins with סְלַכֵּל בְּנֵי אֶל (2.1, p. 22d, l. 15), and the last legible words are תַּלִּית מַעַן פָּרָה (ibid., l. 30); verso begins with בּוֹזָה בְּלָא פָּרָה (ibid., l. 64), and last legible words are סְלַכֵּל בְּנֵי אֶל (23a, l. 4).

As may be seen from the omission, the greater part of the leaf is torn off, and the number of lines may have originally been about thirty.

There seem to be some variants.

A piece of parchment, faded and torn on all sides, measuring 5\frac{1}{2} \times 5\frac{1}{2} ins. (=12.7 \times 14 cm.). Twelve lines have been preserved on each page. Square character. [Amram.]

83

Part of the Talmud, מסכת מדרש ו_halakah.

Fol. 1a begins with וַאֲלֵיהַ תִּדְגִּמָה לְאֵל אֶת מִדְרָשׁוֹ לֵאמֶר (6), and 1b ends...
with [hebrew text]

There are such radical and important variants as to lead us to the conclusion that this is an entirely different version from the one printed by M. Friedmann (Vienna, 1908). The above quotations indicate some of the variants, and mention may also be made here that from י"ח to end of paragraph י"ח (Friedmann's edition, p. 49) is omitted in this fragment.

At the end of every chapter there is הפנים הפנים, usually in a larger hand.

Two paper leaves, forming the inner sheet of a fascicle, badly damaged. Size 11×7½ ins. (=27.9×19 cm.). There are twenty-seven lines to a page. Square character with a tendency to cursiveness. [Salzberger.]

84


Fol. 1a begins with [hebrew text] (25.1), and 1b ends with וְשָׁם יִשְׂרָאֵל וְשָׁם בְּנֵי יִשְׂרָאֵל (25.8). A few lines are torn off at the top of fol. 2a, where the first legible words are סְמֹךְ וְסְמֹךְ וְסְמֹךְ וְסְמֹךְ (ibid.); fol. 2b ends with אֲבָרָם וּבְנֵי אֲבָרָם (26.3).

Some important variants.

Two parchment leaves, badly damaged and faded, forming the inner sheet of a fascicle. Size 11×7½ ins. (=27.9×20.1 cm.). There were thirty-one lines to a page. Square character. [Amram.]

85

Fragment of a compendium of the Palestinian Talmud. It practically covers the whole of tractate Rosh ha-Shanah and the greater bulk of tractate Ta'anit.

The excerpts are very short and far between. There is hardly any system, and there seems to be no guiding principle as to what to include and what to exclude. In this respect it is inferior to Al-Fasi and Esa Ya'akov. Nevertheless this fragment is important for the text of the Yerushalmi, as it offers a considerable number of variants.

A full table of contents may not be out of place.

Fol. 1a begins with [hebrew text] (Yerushalmi Rosh ha-Shanah 1.4). [hebrew text] (ibid.)

86

Fol. 1b continues this paragraph which ends with יִשָּׂרָיֵל אֲשֶׁר בֵּית אָבֹתֵינוּ (ibid.). Then follows the story about the conception and birth of the Amora Samuel, and the reason why he became a great man. It begins as follows:

וְיִשָּׂרָיֵל אֲשֶׁר בֵּית אָבֹתֵינוּ (ibid.). The rest of the story is practically the same as Halakot Gedolot, Gitin (ed. Hildesheimer, p. 337, bottom); but our fragment has a few more details. At the end of this story our fragment remarks and אֲשֶׁר הָיָה אֶלְּעָנֵיהוּ (ibid. 3a under the heading gives this story in short. In brackets the origin of this narrative is given as Yerushalmi, but a marginal note refers it to Halakot Gedolot.

Fol. 2a has part of this narrative. Then the words בֵּית אָבֹתֵינוּ are repeated, and that passage of Yerushalmi is continued till אֲשֶׁר הָיָה אֶלְּעָנֵיהוּ (ibid. 2.6).

Fol. 2b continues this paragraph till יִשָּׂרָיֵל אֲשֶׁר בֵּית אָבֹתֵינוּ (ibid. 2.9); then comes: יִשָּׂרָיֵל אֲשֶׁר בֵּית אָבֹתֵינוּ (ibid. 3.1); שֵׁם יִשָּׂרָיֵל וּשְׁמִית הָאָדָם (ibid. 3.5); כַּעֲשׂא רַני לָא יֵאָשֵׂף (ibid. 3.8); the last line of this page is אָשֶׂר הָיָה אֶלְּעָנֵיהוּ (ibid. 3.9).

Fol. 3a continues this paragraph which ends with יִשָּׂרָיֵל (ibid.). Then comes: יִשָּׂרָיֵל (Gemara 4.8); this page ends with יִשָּׂרָיֵל (ibid. 4.9).

Fol. 3b continues this paragraph which ends with יִשָּׂרָיֵל (ibid.). Then comes: יִשָּׂרָיֵל (ibid.) till the end of Rosh ha-Shanah. This is followed by tractate Ta'anit. The copist here begins on another line, and heads it by extracts from Ta'anit.

The first paragraph is יִשָּׂרָיֵל (Ta'anit 1.1). This page ends with יִשָּׂרָיֵל (ibid.; but the first part is missing in the printed texts).

Fol. 4a continues this paragraph which ends with יִשָּׂרָיֵל (ibid.). Then comes: יִשָּׂרָיֵל (ibid.).
Fol. 4b continues this paragraph which ends with הָיָה אֶרֶן אֹלַּדְהֵי (ibid.). Then comes: הָיָה אֶרֶן אֹלַּדְהֵי (ibid.). This page ends with דְּרֶשׁ עַיִן לְאִבָּה (ibid.).

Fol. 5a continues this paragraph which ends with הָיָה אֶרֶן אֹלַּדְהֵי (ibid.). Then comes: הָיָה אֶרֶן אֹלַּדְהֵי (ibid.). This page ends with דְּרֶשׁ עַיִן לְאִבָּה (ibid.).

Fol. 5b begins a new section (ibid. 1.7). Then comes: אֶנֶּקֶּס (ibid. 1.9) till end of chapter; אֶנֶּקֶּס הָאֹדַה (ibid. 1.10) till end of chapter. This page ends with נָשָׁה (ibid. 1.11).

Fol. 6a continues this paragraph, and ends with מִכְּרוֹנַּה (ibid. 2.1). Then comes: אֶנֶּקֶּס (ibid. 2.3) till end of chapter; אֶנֶּקֶּס הָאֹדַה (ibid. 2.4) till end of chapter. This page ends with קָרָדְסָא (ibid. 2.5).

Fol. 6b continues this paragraph, and ends with מִכְּרוֹנַּה (ibid. 2.6). This page ends with נָשָׁה (ibid. 2.7).

Fol. 7a continues this paragraph, and ends with מִכְּרוֹנַּה (ibid. 2.8). Then comes: אֶנֶּקֶּס (ibid. 2.9) till end of chapter; אֶנֶּקֶּס הָאֹדַה (ibid. 2.10) till end of chapter. This page ends with נָשָׁה (ibid. 2.11).

Fol. 8a begins with a new section (ibid. 2.12). Then comes: אֶנֶּקֶּס (ibid. 2.13) till end of chapter; אֶנֶּקֶּס הָאֹדַה (ibid. 2.14) till end of chapter. This page ends with קָרָדְסָא (ibid. 2.15).

Fol. 8b continues this paragraph which ends with מִכְּרוֹנַּה (ibid. 2.16). Then comes: אֶנֶּקֶּס (ibid. 2.17) till end of chapter; אֶנֶּקֶּס הָאֹדַה (ibid. 2.18) till end of chapter. This page ends with נָשָׁה (ibid. 2.19).

Fol. 9a continues this paragraph which ends with מִכְּרוֹנַּה (ibid. 2.20). Then comes: אֶנֶּקֶּס (ibid. 2.21) till end of chapter; אֶנֶּקֶּס הָאֹדַה (ibid. 2.22) till end of chapter. This page ends with נָשָׁה (ibid. 2.23).

Fol. 9b continues this paragraph which ends with מִכְּרוֹנַּה (ibid. 2.24). Then comes: אֶנֶּקֶּס (ibid. 2.25) till end of chapter; אֶנֶּקֶּס הָאֹדַה (ibid. 2.26) till end of chapter. This page ends with נָשָׁה (ibid. 2.27).

These ten leaves form one fascicle. The string which holds them together is decayed. [Adler.]
50

GENIZAH FRAGMENTS IN PHILADELPHIA

One parchment leaf, measuring 8\(\frac{1}{4}\) x 7\(\frac{3}{8}\) ins. (=21.6 x 18.1 cm.).
Number of lines on each page is thirty-three. The leaf is damaged,
especially in the corners. Square character. [Friedenwald.]

87

Part of a talmudic codex. Tractate Soṭah 2a-4a.
Fol. 1a begins with רכז שָׁנָה (2a, l. 18), and 1b ends with
יאו לָכֵי חַיָּם (2b, l. 8). Some leaves are missing between 1b and 2a.
The latter begins with אָבֶּר תִּכְלָה (3b, l. 39), and 2b ends with
כְּהַמָּה בְּהַכְוָי (4a, l. 9).
There are some insignificant variants, as כְּהַמָּה, which
is in accordance with the Bible, may also be mentioned.
Two paper leaves, slightly damaged, forming the outer sheet of a
fascicle. Size 8\(\frac{1}{4}\) x 5\(\frac{1}{4}\) ins. (=20.3 x 14.6 cm.). Number of lines
ranges from fifteen to seventeen to a page. Square character with
a strong tendency to cursiveness. [Amram.]

88

Part of a talmudic codex. Yebamot 22b-24b.
Recto begins with כָּעֲפָר רֵדֶר אָדָה וַאֲרוֹמָר שֹׁמוּר (22b, towards the end),
and ends with כְּקֻדָּשׁ, which is evidently
some addition, as it is not found in the printed editions.
Some lines are torn off. Verso begins with יֶלְדָּה אל לא רֶמֶל הַשָּׁחֵר (24a),
and ends with אֲרָא לא רֶמֶל תֵּעוֹן עִקְּרָה (24b). There are many variants,
some of which are important.
In last line of 2a this fragment adds אֲשֶׁר נַחֲנָן בְּנֵי יִשְׂרָאֵל
after אשר ישימ擤. Only the words יֵרֵד רֵדֶר of the Mishnah
(23b) are quoted, and the discussion of the Gemara follows immediately.
This proves that in this codex the entire Mishnah of a chapter was
put at the beginning, as is the case in the Yerushalmi. The Mishnah
(fragment אֲשֶׁר נַחֲנָן) is not marked as such (24b),
while the Baraita (fragment אֲשֶׁר נַחֲנָן) is headed
אֲשֶׁר נַחֲנָן (ibid.).

A wide piece of parchment, damaged, measuring 8\(\frac{1}{4}\) x 12 ins.
(=21.6 x 30.5 cm.). There are twenty-three lines to a page, besides
marginal notes. The text is in a square hand, while the notes are in
small Oriental cursive character. The heading אָשֶׁר נַחֲנָן is in large character.
[sulzer.]

TALMUD, MIDRASH, AND HALAKAH

89

Part of tractate Shabbat 74b-75a.
Recto begins with עַשָּׁה אֶת קְרָא (74b), and verso ends with
עָלְיוֹנָים (75a).
The variants are significant. Some paragraphs are arranged
differently from what they are in the printed editions. The names
of the authorities are usually omitted, the only exception in this fragment
being וַיְהֵם נַחֲנָן אֵשֶׁר (75a).
One parchment leaf, badly damaged, measuring 7\(\frac{1}{4}\) x 5\(\frac{1}{2}\) ins.
(=193 x 143 cm.). Recto has twenty-nine lines, while verso has
only twenty-eight. Square character with a tendency to cursiveness.
[Amram.]

90

Part of tractate Baba Meši'a 86a (?).
Recto begins with חָרָבָה אָדָה וַאֲרוֹמָר שֹׁמוּר (86, l. 29),
and verso ends with אָדָה וַאֲרוֹמָר שֹׁמוּר (ibid., l. 38).

Some of the Aramaic phrases have been translated into Hebrew,
as, for instance, וחָרָבָה אָדָה וַאֲרוֹמָר שֹׁמוּר (ibid., l. 29).
But in most cases the talmudic phraseology has been retained. The
narrative is rather shortened.

Is it part of a book containing talmudic narratives?

A piece of paper, badly damaged, measuring 6\(\frac{1}{4}\) x 4\(\frac{1}{4}\) ins. (=16 x
10.9 cm.). There are thirteen lines to a page. Square character with
a distinct tendency to cursiveness. [Amram.]

91

Part of tractate Menahot. 12b-13b.
Recto begins with וַלְּכָל מְפֹרָשִׁי מַעֲרֵים אֶדֶם (12b), and ends with
לְכָל (13a). Verso begins with וַלְּכָל מְפֹרָשִׁי מַעֲרֵים (13b),
and ends with לְכָל (ibid.).
There are some variants, as the omission of לְכָל (12b) and
לְכָל (13a). There are also some corrections by a later hand.
Thus the words וַלְּכָל מְפֹרָשִׁי מַעֲרֵים (13b), which had been omitted, were
inserted above the line.
This fragment belongs to the same codex as Nos. 92, 93, and 94.

A narrow piece of parchment, beautifully preserved, measuring 5\frac{1}{2} \times 3\frac{1}{2} ins. (=14.9\times8.8 cm.). Eighteen lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

92

Part of tractate Menahot. 16a–16b.

Recto begins with ה NIH א (16a, l. 37), and ends with ר"מ (16b, l. 13). About one line is missing between recto and verso; the latter begins with יא (16b, l. 14), and ends with יא יא (16b, l. 29).

There is a number of variants, as follows... (16a, l. 43): ויתר לא מצה במשנה (ibid., l. 45); א"ב (16b, l. 1); והו א"ב (16b, l. 1); והו א"ב (ibid., l. 12); והו א"ב (ibid., l. 19); והו א"ב (ibid., l. 29).

This fragment belongs to the same codex as Nos. 91, 93, and 94.

A narrow piece of parchment, beautifully preserved, measuring 8\frac{1}{2} \times 3\frac{1}{2} ins. (=22.6\times8.6 cm.). It is trimmed on all sides, but the length of the lines is intact. Twenty-nine lines have been preserved to a side; but judging from the missing words, each page seems to have had about thirty lines. There may have also been two columns to a page, one of which is cut off. Bold square character. [Lederer.]

93

Part of tractate Menahot. 17a.

Recto begins with רב"ד ר"ב (17a, l. 10), and ends with ר"מ (17a, l. 29). Verso begins with א"ב (Mishnah 3 to end). This is followed by Gemara א"ב (17a, last line).

It is obvious that in this manuscript each chapter was preceded by the entire Mishnah appertaining to it, as in the Yerushalmi.

94

Part of tractate Menahot. 18a–18b.

Recto begins with ל"א (18a), and ends with א"ב (ibid.). Verso begins with א"ב (ibid.), and ends with א"ב (18b). The Mishnah is not given, for in this codex, as in the Yerushalmi, each chapter was preceded by the entire Mishnah appertaining to it.

There are some variants, as follows... (18a). There are also some mistakes which have been corrected by a hand. Thus (ibid.). This fragment belongs to the same codex as Nos. 91, 92, and 93.

A narrow piece of parchment, beautifully preserved, measuring 7\frac{1}{2} \times 3\frac{1}{2} ins. (=18.7\times10.4 cm.). Twenty-four lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

95


Recto begins with י (s. v. הבש), and ends with א (s. v. הבש). Verso continues recto, though the first few words are torn off, and ends with 'ה (s. v. הבש).
There are some interesting variants. The quotation from Bereshit Rabbah 19 (19)אברך) is as follows:

This leaf belongs to the same fascicle as No. 96, which continues it. Indeed the small portion attached to this fragment is part of No. 96.

One paper leaf and a small portion of another, badly damaged and torn, measuring 8\(\frac{1}{2}\) X 6\(\frac{1}{2}\) ins. (=21.6 X 15.5 cm.) There are twenty-two lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

Part of the ʿAruk by Nathan b. Jehiel of Rome.

Recto begins with בתר אברך (19)אברך) and the last legible words are בתר אברך (19)אברך). Some words are missing between recto and verso; the latter begins with בתר אברך (19)אברך). This leaf contains important variants, as אברך בלשון יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל יפעל י площ (the reading of this fragment is decidedly superior). There is also a number of scribal errors.

One paper leaf, badly damaged and torn, measuring 7\(\frac{1}{2}\) x 6\(\frac{1}{2}\) ins. (=19.5 x 15.5 cm.). Recto has preserved eighteen lines, while verso still has twenty-one. Square character with a strong tendency to cursiveness.

This leaf belongs to the same fascicle as No. 95 of which it is a continuation. Indeed the small portion attached to No. 95 is part of this fragment. [Lederer.]

Part of the ʿAruk by Nathan b. Jehiel of Rome.

These fascicles cover the words  יִפְרָד. Of this section about a fourth has been preserved, as eighteen leaves are missing altogether, while more than a half of each leaf is cut off.

This fragment contains some interesting variants. There are indications that the author arranged his work into books and chapters, which were numbered. Every letter of the alphabet formed a separate book, and there were accordingly twenty-two books, while the second letter of the word began a new chapter. Thus all words beginning with בֹּקֶל belonged to book 1, chapter 1, while words beginning with מִן were included in book 1, chapter 2, and so forth. Being an adherent of the bittellah theory, the author did not make a separate chapter for the third radical. Owing to the missing parts in this fragment, most of the chapter headings are wanting, and none of the book headings is given; but the following are numbered: רָפֵאֵי מָנוּ (fol. 3b); רָפֵאֵי מָנוּ (fol. 14a); רָפֵאֵי מָנוּ (fol. 16a); רָפֵאֵי מָנוּ (fol. 17a); רָפֵאֵי מָנוּ (fol. 21b); רָפֵאֵי מָנוּ (fol. 22a).

The first word of each paragraph is in large square character.

Twenty-two parchment leaves, made up into five fascicles. Size 4\(\frac{1}{2}\) X 7\(\frac{1}{2}\) ins. (=10.4 X 20 cm.). Originally each fascicle seems to have consisted of eight leaves, but only the first fascicle had been preserved in its entirety. At present fascicle 1 has eight leaves,  

2  six  
3  four  
4  two  
5  two  

Only thirteen lines to a page have been preserved; but judging from the missing parts, fifteen lines or more have been cut off. Accordingly there must have been twenty-eight or thirty lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

Part of a Hebrew-Arabic glossary to the Mishnah. Only difficult or unusual words and expressions are explained. The arrangement of the words is not alphabetic, but follows the order in which they occur in the Mishnah.

This fragment, some parts of which are entirely obliterated, covers the following tractates:

Horayot: The first expression that can readily be deciphered in line 1 is קְרָב (2.9); Abot: The first word is לְחָזָה (1.10); The next word is לְחָזָה (1.13); Zebulim: The first word is לְחָזָה (2.4); Menahot: The first word to be explained is כִּסָּב (10.4). The fragment ends with רָפֵאֵי מָנוּ (11.4).
99

Part of Rashi's commentary on tractate Erubin (without text). 88b—89b.

Fol. 1a begins with שער ו' אמואל על 'ר פלויי (88b), and 1b ends with בהנה (89a; fol. 2a continues 1b, and 2b ends with בバッグ (89b).

There are some interesting variants. Thus the printed edition has המחנה (89a). This fragment, however, reads מחנה (89a).

Two paper leaves, forming the inner sheet of a fascicle, measuring 6½ x 5½ ins. (=17.3 x 13.3 cm.). Number of lines ranges from twenty-four to twenty-six to a page. Square character with a distinct tendency to cursiveness. [Amram.]

100

Part of the Arabic original of Maimonides' commentary on the Mishnah. This fragment contains a portion of the preface explaining the reason for the arrangement of the various tractates.

Fol. 1 discusses the arrangement of the tractates from Kil'ayim to Ta'anit. Some leaves are missing between 1b and 2a. The latter begins with Horayot, and 2b ends with Kinnim.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size 8½ x 5½ ins. (=21.6 x 14.3 cm.). Number of lines ranges from twenty-one to twenty-two to a page. Square character with a strong tendency to cursiveness. [Amram.]

101

Part of Maimonides' Arabic commentary on Mishnah Middot.

Recto begins with middle of 1.8. The second chapter is headed עד פירḳא ימי in a large square hand. Verso ends with the middle of 2.4.

One paper leaf, slightly damaged and faded, measuring 9½ x 6½ ins. (=24.1 x 16.4 cm.). Number of lines ranges from twenty-three to twenty-four. Square character with a tendency to cursiveness. [Amram.]

102

Part of the commentary of Nahmanides on Niddah (נידוח). Recto begins with הרהרה חברת עקרה (Niddah 14b; Commentary, תומך, Sulzbach, 1752, p. 82c, l. 17), and verso ends with כנישת שלמה (Niddah 15a; Commentary, ibid., l. 58). There are some important variants.

This leaf belongs to the same codex as Nos. 105, 104, 105, and 106.

One paper leaf, measuring 7½ x 5½ ins. (=20.1 x 14.3 cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

103

Part of the commentary of Nahmanides on Niddah (נידוח).

Fol. 1a begins with ו' פסוקה עקרה בשים כרות (Commentary, p. 82c, l. 58). After ו' פסוקה עקרה וכרות in our manuscript inserts a few lines from a paragraph which should be placed in the next page. This paragraph is repeated in IDENTICAL WORDS (op. cit., p. 82d, l. 20). It is afterwards repeated. This commentary continues till the bottom of fol. 2b which ends with ו' פסוקה עקרה בשים כרות (op. cit., p. 83a, l. 4). Sixteen leaves are missing between fol. 2b and 3a. The sixteen leaves marked 104 are to be inserted here. Fol. 3a begins with פסוקה עקרה (op. cit., 85c, l. 37). This commentary continues till the bottom of fol. 4b which ends with ו' פסוקה עקרה בשים כרות (op. cit., p. 85d, l. 56).

This fragment offers a number of variants some of which involve complete sentences, while others are merely phraseological. The pages of tractate Niddah are marked on the margin by a later hand.

This fragment belongs to the same codex as Nos. 102, 103, 105, and 106.

Four paper leaves. 8½ x 5½ ins. (=20.4 x 14.4 cm.). Number of lines on each page is twenty-four. Rabbinic cursive character.

These four leaves formed the outer sheet of a fascicle which, perhaps, consisted of twenty leaves. The inner sixteen leaves are found in the Adler collection (see No. 104). [Friedenwald.]
Part of the commentary of Nahmanides on Niddah (דיכרע גויה).

This fragment begins withбе התביבות ותנורן (Commentary, 1752, p. 83a, l. 4), and ends withאיהם והיה אלכסמהכם ד中关 (op. cit., 85c, l. 37).

The variants are very slight in this fragment. The pages of tractate Niddah are marked on the margin by a later hand.

This fragment belongs to the same codex as Nos. 102, 103, 105, and 106.

Sixteen paper leaves, measuring 8½×5½ ins. (=20.4×14.4 cm.). Number of lines on each page is twenty-four. Rabbinic cursive character. These sixteen leaves are fastened together by a string. They are continuous, and are to be inserted between fol. 2b and 3a of No. 103. [Adler.]

Part of the commentary of Nahmanides on Niddah (דיכרע גויה).

Fol. 1a begins withAlamat המושג האוסט תמציתו (Niddah 32a; Commentary, 86a, l. 1. 8 from bottom), and fol. 16b ends withאיהם והיה אלכסמהכם ד中关 (Niddah 40b).

There is a number of variants, some of which are important. This fascicle belongs to the same codex as Nos. 102, 103, 104, and 105.

Sixteen paper leaves, fastened by a string and forming one fascicle. Size 7½×5½ ins. (=20.1×14.3 cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

Part of the commentary of Nahmanides on Niddah (דיכרע גויה).

Fol. 1a begins withלאו מ建て בשטח במקצת לכה 되 (Niddah 42a; Commentary, p. 89b, l. 26), and fol. 18b ends withלכף אריך są תכתי (Niddah 61b; Commentary, p. 92a, l. 59). There is a number of variants, some of which are important. This fascicle belongs to the same codex as Nos. 102, 103, 104, and 105.

Part of a kabbalistic commentary on tractate Berakot. Recto of each leaf is headedמשנה בברכה, while verso has the superscriptionאברך.

Fol. 1 has nothing but the commentary, but the lower right-hand corner of fol. 2a hasברא אמר רבי יוסי (Berakot 3a), which is continued on the right side of 2b, the commentary being written on the left side. The quotation from the text ends with תנו לברוחה (ibid.). The text is shorter than that of the printed editions, and there are some lexical variants, as the words תנו לברוחה are omitted, and it has תנו לברוחה instead. Two paper leaves, badly damaged and faded, forming the inner sheet of a fascicle. Size 8½×6½ ins. (=22.2×16.4 cm.). There are twenty-eight lines to a page. The text is in bold square character, while the commentary is in a Spanish cursive hand. [Amram.]

Part of a commentary or responsa on tractate Ujajigah 21b and 22a (in connection with the immersion of vessels).

The opinions of Rabba and R. Ela (fragment reads אלאים, whereas printed edition has להים) are quoted.

A narrow piece of parchment, the greater part of which is torn off, measuring 6½×2½ ins. (=16.4×7 cm.). Recto has nineteen lines, while verso has twenty. Square character with a tendency to cursiveness. [Amram.]

Part of a commentary on tractate Yebamot 22b-25a. This commentary is more extensive than that of Rashi.

Recto discusses מק אברך בברכה (22b). The page must have been very large, as verso begins with the explanation of מק אברך בברכה (24b). The last words are כי לא אמר אל נחא (discussion of 25a).
60

GENIZAH FRAGMENTS IN PHILADELPHIA

A piece of parchment, faded and badly damaged, only the lower corner having been preserved. Size 5½ x 7⅞ ins. (= 13.7 x 17.9 cm.). The number of lines cannot be ascertained. Rabbinic cursive character. [Amram.]

110

Part of an Arabic commentary on tractate Baba Ḳamma 47a–50a.

Fol. 1a has explanations of the words מַעֲשַׂה יְנֵאָמָא and מַעֲשַׂה יְנֵאָמָא (47a). This is followed by רַבִּיקְרָא יְנֵאָמָא, and the discussion is continued on 1b: 2a begins with שֶׁיָּדַע שֶׁיָּדַע מִשְׁפַּכְתּ הַשֵּׁבַע (48b), and 2b ends with the discussion on R. Ishmael's supposed opinion concerning the owner of the pit (50a).

Two paper leaves, slightly damaged, measuring 6½ x 5 ins. (= 16.4 x 12.7 cm.). The number of lines ranges from sixteen to nineteen to a page, except 1b which has only seven, the lower half being blank. [Amram.]

111

Part of a lengthy commentary on tractate Shebu'ot. These two leaves cover Shebu'ot 12a–14b.

No authorities are quoted; but the writer seems to belong to the school of Nahmanides.

Two paper leaves, one of them badly damaged and torn, measuring 7½ x 5½ ins. (= 18.1 x 15 cm.). The upper part is torn off, and the number of lines preserved is twenty-two to a page. Square character with a strong tendency to cursiveness. [Amram.]

112

Part of an extensive commentary (not by Nahmanides) on 'Abodah Zarah. 37b–38b.

Recto begins with an explanation of שנאמר בספרא (37b), and verso ends with מִי מִלְשַׁנֶּה (38b).

One paper leaf, badly damaged and torn, measuring 7½ x 5½ ins. (= 19 x 14.6 cm.). Recto has twenty-two lines, while verso has twenty-three. Square character with a distinct tendency to cursiveness. [Amram.]

113

Colophon of a book entitled פָּרֹכְתָּה בֵּרֶשְׁרָב (not Bereshit Rabbah).

Recto has the concluding formula of the book, which ends עם נֶפֶשׁ בֵּרֶשְׁרָב (47a). While practically the entire passage, consisting chiefly of biblical verses of consolation, is in Hebrew, there are two Arabic words צְדָקַהֲו ובְּנַפְשָׁהו' which would lead to the assumption that the book was written in Arabic, though not necessarily so.

Verso is blank.

One paper leaf, measuring 8 x 5½ ins. (= 20.3 x 14.9 cm.). Oriental cursive character. [Amram.]

114

Part of a haggadic commentary on Genesis similar to Midrash Rabbah.

Fol. 1 covers the end of Wayyvashb and the beginning of Mishle (Genesis 40:18–41:3). Some leaves are missing between fol. 1b and 2a. Fol. 2 deals with Wayyagog (ibid. 46:28–47:14).

This fragment contains additional matter not found in the printed text of the Midrash Rabbah.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size 6½ x 4½ ins. (= 16.1 x 12 cm.). The upper part is torn off, but there were at least thirty lines to a page. Square character with a tendency to cursiveness. [Amram.]

115

Part of a rationalistic treatise on haggadic passages in the Midrash and Talmud.

Fol. 1b begins with ַוַיִּקְרָא וְיִקְרָא אֶלֶף תַּוְּא הָלָּה וְיִקְרָא which concludes the writer's discourse on some haggadah. This is followed by רַבִּיקְרָא יְנֵאָמָא and יְנֵאָמָא מַעֲשַׂה יְנֵאָמָא (Exodus Rabbah 38:8), and יְנֵאָמָא לִי אֶת עֲשָׂרָה הַשָּׁבְעַת מִשְׁפַּכְתּ הַשֵּׁבַע (Bakrak 32a). At the bottom of this page is the word חֵלֶק בְּרֵאשִׁית which follows the preceding fol. Some leaves are missing between fol. 1b and fol. 2a. The latter concludes a discourse perhaps on אֲבָרָּם וְלַאֲבָרָּם (Bakrak 35a). This is followed by יְנֵאָמָא לִי אֶת עֲשָׂרָה הַשָּׁבְעַת מִשְׁפַּכְתּ הַשֵּׁבַע (Exodus Rabbah 39:10) and יְנֵאָמָא לִי אֶת עֲשָׂרָה הַשָּׁבְעַת מִשְׁפַּכְתּ הַשֵּׁבַע (ibid. 40b) and יְנֵאָמָא לִי אֶת עֲשָׂרָה הַשָּׁבְעַת מִשְׁפַּכְתּ הַשֵּׁבַע (ibid. 50a). Fol. 2b concludes the
discourse on the preceding passage, and is followed by מאמג עמהה הוער יד על התוכן א"ל (ibid. 54b).

Maimonides is quoted: "וכבר ירחית עשה יד על התוכן א"ל (Exodus Rabban 23.4). This discourse is concluded at the bottom of fol. 1b. Fol. 2a is headed על מדרש" and has a discourse on על מדרש" (Bereshit Rabban 1.10). Six difficulties are pointed out by the author, and he proceeds to answer them. At the end of fol. 2b we are still in the middle of the discourse.

It belongs to the same codex as No. 116.

Two paper leaves, measuring $8\frac{1}{2} \times 5\frac{1}{2}$ ins. (20.4 x 14.9 cm.). Number of lines on each page is twenty-three. Italian rabbinic cursive character. The leaves are marked י"ב, י"ד. [Friedenwald.]

Part of a collection containing stories from rabbinic literature on the merits of charity.

One parchment leaf, torn and faded, measuring $6\frac{1}{2} \times 4\frac{1}{2}$ ins. (17.1 x 11.4 cm.). Number of lines ranges from thirty to thirty-two. Small square character with a tendency to cursiveness. [Amram.]

Part of a treatise, in Hebrew, in the form of an ethical will, on the merits of charity. It contains abundant quotations from rabbinic literature.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size $8\frac{1}{2} \times 5\frac{1}{2}$ ins. (20.4 x 14.3 cm.). Number of lines ranges from twenty-five to twenty-six to a page. Square character with a distinct tendency to cursiveness. [Adler.]

Fragment of תֵּקְתֶּקֶץ וְמֵעָשָׁה הַמַּעֲרָבָא (p. 85, l. 17 of Schlossberg's edition, 1886), and ends with the paragraph על מַלְפָּטָה שְׁמוֹש הַעָשָׁה מֵעָרָבָא (ibid., p. 86, l. 4). It seems that in our fragment this paragraph was
longer. But this part is almost entirely damaged, and the nature of the additional matter cannot be ascertained.

Verse begins with [טומקה] (ibid., p. 86, l. 12), and ends with [לך לך] (ibid., p. 86, l. 2 from bottom).

Our fragment offers a number of important variants. Thus the printed edition has [טמקה], while our fragment reads [טמקה] (ibid., p. 85, l. 19), our fragment reads [טמקה].

In our fragment after the precept about nursing a baby there is a precept about the share a daughter is to have in her father's inheritance. The case dealt with is that of a man who dies without leaving a will. This precept hardly belongs here, and is missing in the printed edition. The formula of introducing a talmudic passage in the printed edition is [טמקה], but our fragment has [טמקה].

One parchment leaf, measuring 7 1/2 x 6 1/2 ins. (19.0 x 17.4 cm.). Number of lines on each page was probably twenty-nine. The lower part is badly damaged, and the writing is scarcely legible; it is therefore impossible to ascertain the exact number of lines. Square character. [Friedenwald.]

Six responsa in Arabic and part of Hефеb b. Yašljah's Book of Precepts.

Responsum 1 (fol. 1a) is a discussion about the representative a woman appoints to receive her bill of divorce. Only the end of this responsum is preserved.

Responsum 2 (fol. 1b) deals with the question whether the prohibition against making a betrothal party on a festival refers to that which the bridegroom makes or to that which the bride's father makes for the bridegroom. The answer is that it refers to the latter.

Responsum 3 (ibid.) deals with the question whether it is permissible to rescue a Jew who had confessed to murder and was arrested and sentenced to death by a non-Jewish court. In the reply several passages from the Talmud are cited, and the decision is that it is not only permissible, but it is the duty of every Jew to rescue that man by all possible means.

Responsum 4 (fol. 2b) deals with the question whether a Jew may have his unleavened bread baked by a non-Jew who acquired skill in kneading and baking rapidly, thereby preventing fermentation of the dough. The reply is that if a Jew supervises the work, such a procedure is to be recommended. Incidentally the writer speaks of the limit of the quantity of dough that may be baked at one time.

Responsum 5 (fol. 4b) deals with the question whether a man is permitted to obstruct the prayers in order to have his grievances redressed. The answer is that it is allowed; but if after being promised redress he persists in obstructing, he should be ejected.

Of responsum 6 (ibid.) only the beginning of the question is preserved. It deals with people who come to synagogue in the early hours of the morning during the festivals and Sabbaths to recite Psalms.

Fol. 5a–fol. 5a contains the Book of Precepts (תלמוד Миידרושא והלכותא) by Hефеb b. Yašljah. Our fragment begins with the middle of the eighth precept of the third section of part 3, book 3. This part deals with civil law appertaining to damages and sacrifices that are to be brought as a duty.

Part 4 (fol. 12b) is headed [טמקה]. The next precept is headed [טמקה], the one after that is headed [טמקה].


At the end of fol. 36a we reach as far as the middle of precept 3 of book 5 which is a very long one and deals with the defilement of vessels. Here the manuscript breaks off, though we are in the middle of a sentence, and fol. 36b is blank. Thus codex, therefore, never contained the entire book.

Fol. 37a has in plain square writing

ליעקר רב ביצקת חלב

בנן דוהי מטעם ב ו הדו שומאי

סח

Fol. 37b has, in a different writing, a list of debtors who owed money to one of the owners of this codex.

[דוע אויב אלוליאתל ד. יון מ קדר] [דוע אויב אלוליאתל ב. יון מ קדר]

[דוע אויב ד. קדר ב. קדר]


This fragment was published with a Hebrew translation, notes, and an introduction by B. Halper, Philadelphia, 1915.
Thirty-six and a half paper leaves, measuring 6¼ X 3½ ins. (=17.6 X 13.5 cm.). The number of lines on a page of the first four leaves ranges from 18 to 19, while the pages of the remainder of the codex have 23, 24, and 25 lines. Oriental square character with a tendency to cursiveness. These leaves are made up into four fascicles which are fastened together by a string. The first fascicle which hangs rather loosely contains four leaves. It is no doubt incomplete. The other fascicles originally consisted of ten leaves each. As was customary among scribes, the last page of a fascicle bears at the bottom the word with which the following fascicle begins. Every fascicle is marked by a letter of the alphabet. Guided by these signs we can know with certainty that the first fascicle did not form part of the original codex, and that the fascicle which is now second was the first, for the third, fourth, and fifth fascicles are marked ב, ג, and ד, respectively. Of the second fascicle eight leaves are preserved; the first two leaves are torn off, while the last two are pasted to the following fascicle. It thus appears to have only six leaves. Fascicles 3 and 4 are complete, each having ten leaves. The last fascicle has only three and a half leaves of writing belonging to this codex, verso of the fourth leaf being blank, while fol. 37 which is a narrow strip bears a few notes by a later hand (see above).

The first four leaves are of a lighter hue than the others, but the writing is similar to, if not identical with that of the other fascicles. [Adler.]

Part of a Book of Precepts in Jewish-Arabic. The preserved fragment was part of the introduction in which the author explained his system. This work is neither by Maimonides nor by Hēfe b. Yāshīa, although the author followed the latter in many respects. Apparently Hēfei may have been the author, except for the fact that in this fragment the word הכתוב is employed, whereas Hēfei invariably uses הכתוב. Is it identical with the work a fragment of which was published by Neubauer in JQR., VI, p. 705?

Two paper leaves, forming the inner sheet of a fascicle, measuring 6¼ X 3½ ins. (=16 X 13.3 cm.). Number of lines ranges from seventeen to eighteen to a page. Oriental square character with a tendency to cursiveness. [U. P.]
GENIZAH FRAGMENTS IN PHILADELPHIA

126

Part of Al-Fasi's treatise on Tefilin, extracted mostly from tractate Menabot, chapter 3, with a commentary.

Fol. 1a begins with the commentary, which is followed by an extract from Menabot (Vilna edition, 7a, bottom). Some leaves are missing between fol. 1b and 2a. The latter begins with a note (8b, 1.8), and fol. 2b ends with a note (ibid., l. 29). There are some important variants.

Two paper leaves, torn and faded, forming the outer sheet of a fascicle. Size 6 1/2 x 5 1/2 ins. (= 17.1 x 13.2 cm.). There are thirteen lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

127

Fol. 1 is part of Al-Fasi's compendium of tractate Hullin.

Fol. 1a begins with part of the commentary (Al-Fasi, Hullin, p. 38, l. 13, Vilna edition), and ends with a name (ibid., 38b, l. 19). Fol. 1b continues 1a, and ends with 1b (ibid., 39a, l. 17).

The paragraphs which are included in brackets in the printed edition are missing here. They are obviously later interpolations, as they are not found in the extensive commentary of R. Nissim. Thus the long paragraph from 38a, l. 15) to 38a, l. 146) is missing in our fragment, and not a single note on it occurs in R. Nissim's commentary.

Sporadic vocalization and marginal notes have been added by a later hand. The notes supply sentences which were omitted by the scribe.

Fol. 2 contains part of a treatise in Arabic on the ordinances concerning Shehitah and Terefot. The style and orthography are rather vulgar. As a rule a short a is represented by i, but in some cases it is indicated by a.

Is it by Samuel b. Jacob ibn Jam'?

Two parchment leaves, measuring 6 1/2 x 6 1/2 ins. (= 15.5 x 15.3 cm.). Number of lines on each page of fol. 1 is fifteen, while on fol. 2a and 2b there are twenty-two and twenty-one lines, respectively. Square character with a tendency to cursiveness. These two leaves formed part of a fascicle the inner leaves of which are missing. The writing is the same on both leaves, but the characters of fol. 1 are much larger than those on fol. 2. This is to be accounted for by the fact that different treatises are written on these leaves. [Adler.]

128

Part of Maimonides' Yad ha-Hazakah. Hilbot Talmud Torah. 4.7-5.3.

Recto begins with a note (4.7), and verso ends with a large note (5.3).

There are marginal notes in Arabic, added by a later hand, to explain difficult words. The word commented upon usually has a circle over it. Thus a is explained by a large note (ד' פ' ט' א"ש) (ד' פ' ט' א"ש).

The paragraphs are not numbered. Chapter 5 is headed עם חמש.

(It probably belongs to the same codex as the other Yad ha-Hazakah fragments of the Amram collection.)

One paper leaf, damaged, measuring 9 1/2 x 6 1/2 ins. (= 24.8 x 17.4 cm.). There are twenty-two lines to a page. Square character with a tendency to cursiveness. [U. P.]

129


Recto begins with a note (12.20), and ends with a large note (12.24).

There are some insignificant variants, as לבר instead of לבר (12.23). The word ש"ד is omitted in 12.20. The paragraphs are not numbered. The left-hand margin has scribbling in Arabic characters, and is very plain.

Verso, which was originally blank, is covered with scribbling in Arabic characters.

One paper leaf, measuring 9 1/2 x 5 1/2 ins. (= 23.6 x 13.8 cm.). Recto has nineteen lines. Square character with a tendency to cursiveness. [Amram.]

130


Fol. 1a begins with the middle of a note. The first line is י"א א"ב ו"ה ו"ב י"א א"ב ו"ה ו"ב (chapter 13, paragraph 14; the printed edition has ה"א א"ב ו"ה ו"ב).
Chapter 13 of the halakhic work ends on fol. 3a, l. 13. Chapter 14 extends from fol. 3a, l. 14, to fol. 6b, l. 3. Chapter 15 extends from fol. 6b, l. 4, to fol. 8b, l. 19. This chapter, which is the end of the halakhic work, ends with a note (לבין יד) indicating that the text ends here. Then follows the title "ןחלות הלכות פרשיות" which ends fol. 8b, as well as the fascicle.

A leaf is missing between fascicle 1 and fascicle 2.

The first line of fascicle 2 (fol. 9a) is ירש ותיניק עליך (chapter 1, paragraph 6 of ירש ותיניק עליך). This chapter ends on fol. 12a, l. 4. Chapter 2 extends from fol. 12a, l. 5, to fol. 14, l. 16. Chapter 3 extends from fol. 14, l. 17, to fol. 19a, l. 1. Chapter 4 extends from fol. 19a, l. 2, to fol. 24, l. 5. Chapter 6 extends from fol. 24a, l. 6, to fol. 26a, l. 16. Chapter 6 extends from fol. 26a, l. 17, to the bottom of fol. 28b which is the end of our fragment. On the lower left-hand corner are the words פרק שני which with the next page began.

The last page of this manuscript is obliterated in many places. Although the paragraphs are divided from one another by three dots, they are not numbered in this fragment.

Our manuscript offers a number of variants in phraseology.

Twenty-eight paper leaves, measuring 9.5×6.4 ins. (=23.1×15.5 cm.). These leaves form three fascicles which are fastened together by a string. Originally each fascicle had ten leaves, and fascicles 2 and 3 still consist of this number. But the outer sheet, that is to say, two leaves of fascicle 1, is missing. Hence we miss one leaf at the beginning of this fascicle and one leaf at the end. Number of lines on each page ranges from twenty-two to twenty-three. Bold square character with a distinct tendency to cursiveness. [Adler.]

Part of Maimonides' Yad ha-Hassabah. Issure Bi'ah. First legible word is בלב (1.5); last legible words are אושפומות קרוב (1.7).

One paper leaf, slightly damaged, measuring 9.5×5.4 ins. (=23.1×14.6 cm.). There are twenty-four lines to a page. Oriental square character, with a tendency to cursiveness. [U. P.]

Part of Maimonides' Yad ha-Hassabah. Hilket 'Akum, chapter 1. Recto begins with רבדא rather than רבדא, and ends with ויבא ויבא ויבא ויבא ויבא ויבא. Then follows the title הילקוט 'אקום (1.1).

One paper leaf, badly damaged and torn, measuring 9.5×6.4 ins. (=24.1×17.1 cm.). There are twenty-two lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

Part of Hebrew text and Arabic translation of Maimonides' Yad ha-Hassabah. Hilket Shekilot 2.7–15. The Arabic translation, which is literal, follows each paragraph. The first word or so in the Hebrew paragraphs is in red ink. Every Arabic paragraph is headed והשא, also in red ink. The paragraphs are not numbered.

Fol. 1a begins with the Arabic translation of בקק או (2.7), and fol. 6b ends with בני מינושק (2.15).

This fragment contains lexical variants as well as differences in the arrangement of paragraphs. Thus_rxq (2.8). Paragraph 10 begins with ושא רשא והשא, whereas in the printed edition it begins with ושא השא. We also have רחא רשא והשא for רחא רשא והשא (ibid.). Paragraphs 11 and 12 are run together, whereas paragraph 13 is divided into two (טבב ולבב being a new paragraph).

The translator may be Samuel ha-Dayyan (see No. 134).

Six paper leaves, forming a small fascicle of three sheets. Size 5.5×3.1 ins. (=14×9.5 cm.). Square character with a tendency to cursiveness. There are twelve lines to a page. [Amram.]

Partly the title-page of a Jewish-Arabic book on the laws of slaughtering animals by Samuel ha-Dayyan ha-Maskil.

Recto has in bold square character: "הלכת רכוש ב' מ advant (1.3). Then follow a few phrases which may have been part of the preface.

שא לארשי איתא אלמלועי תפוקא" (1.3).
but the first line is repeated twice, and the rest is mere scribbling. It appears as though some one utilized the blank space to test his pen. This is confirmed by verso which has several times תורבב קָלָל, and a number of letters of the alphabet.

One paper leaf, damaged and torn, measuring 6\(\frac{1}{2}\) x 3\(\frac{1}{2}\) ins. (=15.8 x 9.5 cm.). [Amram.]

135

Part of a collection of laws by various scholars of Rome.

Recto has the end of the laws of slaughtering by Abraham b. Elijah of Rome (61) נאל ילהו אֵל יִתְנָה וְשָׁלֹת עֲלֵיהּ דְּלַֽיְּרָא יִסָּרָה יִשָּׂא). This is followed by Hilkat Terefah by Judah b. Benjamin of Rome. The author’s preface is first given, explaining the object of writing this book. Seeing many of his countrymen rendering decisions in a lenient way, relying in every case upon that gnomic authority who declares a thing permitted, the author ‘arose to clarify matters’. Then comes the superscription_skin hakel hakof sherur m’di chodesh bav rehaviym in rehaviym in rehaviym. One paper leaf, slightly damaged, measuring 8\(\frac{1}{2}\) x 5\(\frac{3}{4}\) ins. (=20.6 x 14.1 cm.). Recto has eighteen lines, while verso has twenty. Square character with a tendency to cursiveness. [Amram.]

136

Fol. 1 contains excerpts from tannaitic literature. It might have been some sort of code similar to the Halakhot Pesikhot.

Fol. 1a begins with אל אחיה עɴי אורזיה לזרחב וְקָמָה פָּרָד (comp. Berakhot 62a). Then follows a paragraph marked ו which deals with the laws of writing a scroll. It begins with בק אי יד לעון וכותב המ (comp. Sukkah 133b), and is followed by בקע דָּבָרلاعب נב אלד (comp. Sifre Re’eh, section 61, p. 87b, ed. Friedmann, where this statement is ascribed to R. Iahmbol). Fol. 1b continues this paragraph as far as ו אלום (our fragment has ו אלום). Then comes a new paragraph marked ו which begins with אלuum (comp. Shabbat 35a). This page ends with a new paragraph which begins with בקאי אליאב ידע (comp. Masseket Sofreron 4:9). See description of No. 137.

Some leaves are missing between fol. 1b and 2a. The two leaves of No. 137 are to be inserted here.

TALMUD, MIDRASH, AND HALakah

Fol. 2 is part of a theological treatise written in vulgar Jewish-Arabic. It divides prophets and prophecies into four categories. It begins with המ ובש בפוא אֵל יִתְנָה וְשָׁלֹת עֲלֵיהּ דְּלַֽיְּרָא יִסָּרָה יִשָּׂא. No dia- critical points are placed on any letter. The word "ט" after מַדִּיעַ in the above quotation is a kind of enclitic, and should be compared with ba’den = "after" in modern Arabic. It is also possible that it merely stands for the conjunction מַדִּיעַ. When the ה of the definite article is assimilated to the following letter it is entirely omitted. Thus "הִנְה" = "and he saw". The first ה in "and he saw" doubtless represents ה = classical ה. A curious spelling is אֵל = אֵל.

Two parchment leaves, forming the outer sheet of a fascicle. Size 5\(\frac{1}{2}\) x 4\(\frac{3}{4}\) ins. (=14 x 11.4 cm.). Number of lines on each page is thirteen, except fol. 2b which has twelve lines. Oriental square character with a tendency to cursiveness. [Adler.]

137

Part of a code or theological treatise in vulgar Jewish-Arabic.

The first line of fol. 1a is המ ובש. The second line is אֵל יִתְנָה וְשָׁלֹת עֲלֵיהּ דְּלַֽיְּרָא יִסָּרָה יִשָּׂא. The sentence is not finished, and a new treatise in Arabic begins in the second line. The first few lines are as follows: המ ובש אֵל יִתְנָה וְשָׁלֹת עֲלֵיהּ דְּלַֽיְּרָא יִסָּרָה יִשָּׂא. This preface continues till the end of 1b, but is not finished, as some leaves are missing between 1b and 2a. The latter begins with the following: המ ובש אֵל יִתְנָה וְשָׁלֹת עֲלֵיהּ דְּלַֽיְּרָא יִסָּרָה יִשָּׂא. The words המ ובש of fol. 2a of No. 136 complete this sentence.

For the description of the orthography see No. 136. In this fragment we see that the copyist was by no means consistent, for he
has here א"ו תוק. A very interesting spelling is א"ו תוק for םש א"י תוק. This is the only case where א is used after a short a.

Two parchment leaves, forming the outer sheet of a fascicle. Size $5\frac{1}{2} \times 4\frac{1}{2}$ ins. (=14×11.4 cm.). Number of lines on each page ranges from eleven to fourteen. Oriental square character with a tendency to cursiveness.

These two leaves are to be inserted between fol. 1b and fol. 2a of No. 136, as 1a of this fragment is a continuation of 1b of the other, and 2a of that fragment continues 2b of this one. [Adler.]

138

Part of a code, in Jewish-Arabic, dealing with the laws of marriage and divorce. It may belong to חַּפִּיס b. יַסְלִיחַ's Book of Precepts.

A piece of parchment, badly damaged, measuring $5\frac{1}{2} \times 4\frac{1}{2}$ ins. (=13.2×11.4 cm.). There were at least eighteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

139

Part of a Jewish-Arabic compendium of talmudic laws, probably by Samuel b. יחורי. The two leaves are not continuous.

Fol. 1 deals with the laws of inheritance, while fol. 1 treats of the laws appertaining to a hireling. The leaves that followed, as stated in the last line of fol. 2b, were devoted to the laws of buying and selling.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size $5\frac{1}{2} \times 5\frac{1}{2}$ ins. (=20.6×14.4 cm.). Number of lines ranges from fourteen to fifteen to a page. There is some writing on the margin, lengthwise. Oriental square character with a tendency to cursiveness. [U. P.]

140

Part of a compendium of the laws of Sabbath, which seems to be in the same style as the Halakot Pesahot. It follows the arrangement of the Talmud, but not as closely as Al-Fasi.

These two leaves cover the following parts of tractate Shabbat:
Fol. 1 = 62a (נַתּ רַבִּי נִזְיִדָה) to 66b (נַתּ רַבִּי נִזְיִדָה). Some leaves are missing between fol. 1b and 2a.

TALMUD, MIDRASH, AND HALAKH

Fol. 2 = 73a (םֶדֶרֶדֶר) to 74b (תַּבָּרְנָּו). This is followed by a long explanation.

Two parchment leaves, damaged, forming the outer sheet of a fascicle. Size $7\frac{1}{2} \times 5\frac{1}{2}$ ins. (=19.7×14.9 cm.). Number of lines ranges from twenty-six to twenty-nine to a page. Square character with a slight tendency to cursiveness. [U. P.]

141

Probably part of a treatise, in Jewish-Arabic, on the laws of Torah.

The author explains the various accidents which render an animal unfit for consumption, and enumerates the eighteen cases mentioned in Hullin 3.1. He states that he previously explained the principle underlying the laws of that Mishnah, דנה דָּנָא מִצְמַע יָדָה תַּחְפֹּקַט הַיְּדוּעָה, verso 12.

One paper leaf measuring $4\frac{1}{2} \times 5\frac{1}{2}$ ins. (=10.6×14.4 cm.). There are eleven lines to a page. Square character with a slight tendency to cursiveness. [U. P.]

142

Part of a treatise, in Jewish-Arabic, on the laws of property.

The author discusses the selling of cattle, as well as the rights of a married woman to sell her property.

חַּפִּיס b. יַסְלִיח, Samuel b. יחורי, Hai may be mentioned as the probable authors of this code.

A piece of parchment, badly damaged, measuring $5\frac{1}{2} \times 5\frac{1}{2}$ ins. (=14×14 cm.). About nineteen lines to a page have been preserved. Square character with a tendency to cursiveness. [Amram.]

143

Part of בִּי עָדָת דַּתָא by Jacob b. Asher. Hilbot Ḥeri'ah.

Rejoins with הבן יִנָּה (340.5), and verso ends with הבן יִנָּה (340.18).

This fragment belongs to the same codex as No. 144.

One parchment leaf, badly damaged and faded, measuring $7\frac{1}{2} \times 5\frac{1}{2}$ ins. (=19.2×14.6 cm.). Twenty-eight lines have been preserved to a page, but the lower part is torn off. Cursive rabbinic character. [Amram.]
One paper leaf, slightly damaged, measuring 8\times5\frac{3}{4} ins. (=20.3\times14.6 cm.). There are fourteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

Part of a table of contents of an unknown code in Jewish-Arabic. This book had at least twenty-two chapters. This page begins with the mention of the seventh chapter, and the words נאבלא אכלסא לבראכ are legible towards the end. Chapter 7 dealt with silver... light; chapter 11 with milk and cheese; chapter 13 with a man's wife; chapter 17 with prayer; chapter 18 with writing; chapter 19 with building; chapter 20 with women... heirs.

Verso seems to be the preface of the book; it begins with a quotation from Ben Sira: אכלה אבוי רבר אכלסא.

One paper leaf, badly damaged and torn, measuring 8\frac{1}{2}\times4\frac{3}{4} ins. (=20.6\times1 cm.). There must have been more than twenty lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

Part of a commentary on Shelhan 'Arak, Orak Hayyim. Fol. 1 deals with paragraphs 307, 308. Some leaves are missing between fol. 1b and 2a. Fol. 2 contains notes on paragraphs 282-284. The appearance of the fragment does not allow the changing of the order of the leaves.

Two paper leaves, badly torn and faded, forming the outer sheet of a fascicle. Size 6\frac{1}{2}\times4\frac{1}{4} ins. (=16.8\times11.4 cm.). There are eighteen lines to a page. Italian character. [Amram.]

It seems to be part of a treatise, in Jewish-Arabic, dealing with the prohibitions against robbery and oppression. Recto and the first part of verso treat of the laws of inheritance, and it is assumed that Plinius inherited his sepulchre from his wife. This is, however, a digression, as the author remarks: רבי אסולם אלין/of 'Let us return now to the treatment of wrongs.' Mention is made of 'אכלה אבוי רבר אכלסא...'
A lengthy discourse on the talmudic principle of Bererah. The writer discusses the principle from all points of view, and cites many talmudic passages, as well as use of the term (verso, column 2, l. 14) and (ibid., l. 15).

One paper leaf, measuring 12½ x 8½ ins. (≈31.1 x 21.6 cm.). There are two columns to a page, each column having thirty-three lines. Italian cursive character. [Amram.]

Part of a gaonic responsa on culeneration. It is identical with responsa 1 ascribed to R. Hai in [Abraham, ed. Lyck, 1864.]

Our fragment begins with a prayer, "הרי והראתי את פנים" (Lyck, p. 4, l. 17), and ends with "הרי והראתי את פנים" (ibid., p. 6, l. 3).

On the whole our fragment agrees essentially with the printed text. There are, however, a few variants which are mostly scribal errors either in this fragment or in the manuscript used for that edition. Instead of "הרי והראתי את פנים" (Lyck, p. 4, l. 20) this fragment has " även והראתי את פנים" which is obviously a scribal error. On the other hand, our fragment offers a better reading for the phrase, "רבי והראתי את פנים" (Lyck, p. 7, l. 4), as it has used the spelling אבנה. The spelling אבנה of our fragment is preferable to אבנה of the printed edition, p. 7, l. 3. See also ibid., note 4, p. 30. The following variant is interesting. The printed text, p. 7, l. 16, has "עלמתו של נביא וס亂 של ברוך, and our fragment adds וס亂 הפרטיה.

Some words of our fragment are provided with Tiberian vowels, but the vocalization is not always correct; thus יְרַז.

Eight paper leaves, measuring 7¾ x 5½ ins. (≈20 x 14.4 cm). Number of lines on each page ranges from fifteen to sixteen. Oriental square character with a strong tendency to cursiveness. These eight leaves form a fascicle and are fastened together by a string.

[Adler.]
had two short responsa. It has a complete responsum, dealing with
the question whether locusta belong to the class of forbidden food,
and the beginning of another. Some leaves are missing between fol.
1b and 2a. Fol. 2 contains the greater part of two responsa.

Published by L. Ginzberg, Geonom, II, pp. 43-47.

Two paper leaves, forming the outer sheet of a fascicle, badly
damaged and faded. Size 7×5½ ins. (=17.8×13.5 cm.). Number
of lines ranges from eighteen to twenty to a page. [Anram:]

157

Part of the collection of responsa known as הממשה יתנש by Jacob
ha-Levi of Corbeil or Marvège.

Each responsum has the question, which begins ויקל אינש, and
the answer beginning ובשנ. All the responsa are marked by let-
ters of the alphabet on the margin. From these letters we infer that
there was a much larger collection than the one given at the end of
the Leghorn edition of י"ה ר"ד ותנש (1818). For the latter contains only
ninety-six responsa, while this fragment has a responsum numbered 406
(see also below, No. 158).

Fol. 1a begins with the last few lines of responsum 360 (=49 of
printed edition); responsum 361 (=ibid., 2) deals with the benediction
on the phylacteries. The question is whether the law is according
to Al-Fasi or the Geonom. The reply is torn off. Fol. 1b has the end of responsum 364 (=ibid., 51). Responsa 365 (=ibid., 39) is about those who eat during the interval between the af-
fternoon and evening prayers. Is it a sin, as is the opinion of R. Jacob,
or not? The reply is torn off. Some leaves are missing between fol.
1b and 2a. The latter has the end of responsum 403. The writer
marks that when the answer reached them they rejoiced greatly.
Responsum 404 deals with the ablation on the Day of Atonement.
Responsum 405 is about the reason why it is necessary to blow ר"נ on
the shofar at the termination of the Day of Atonement. Fol. 2b
continues this question, and responsum 406 deals with the blowing of
the shofar at the conclusion of the prayers on New Year. The
manuscript breaks off in the middle of the answer.

Although the writing material is different, this fragment seems to
belong to the same codex as No. 157.

TALMUD, MIDRASH, AND HALAKAH

I am indebted to Prof. Louis Ginzberg for drawing my attention
to the printed edition.

One and a half paper leaves, badly mutilated, forming the outer
sheet of a fascicle. Size 10½×7½ ins. (=27.4×20 cm.). Number
of lines to a page of fol. 1, of which only a half has been preserved,
is ten, while fol. 2 has twenty-three lines to a page. Square char-
acter with a distinct tendency to cursiveness. [Adler.]

158

Part of the collection of responsa known as הממשה יתנש by Jacob
ha-Levi of Corbeil or Marvège.

All responsa are marked by letters of the alphabet.

Recto begins with the last few lines of responsum 414 (=Leg-
horn edition, 62), which deals with the question whether it is neces-
sary to take out the lungs of a slaughtered animal in order to ex-
amine them. Responsa 415 (=ibid., 60) deals with the statement of
the Talmud ערב איינש (Hullin 48a). The question is whether the
perforated lung has to be grown together with the flesh or bone. The
answer is indirect, but the writer concludes that if the lung is not grown
together with the flesh, the meat is unfit. Responsa 416 (=ibid.,
21) is about a certain mode of plucking the feathers and the salting
of poultry. Responsa 417 (=ibid., 19) deals with the custom to
read the Shema' of the evening prayer before the stars appear. Verso
continues this question. Responsa 418 (=ibid., 23) is about the
question whether it is permitted to recite the Thirteen Attributes
during the Ten Days of Penitence, if less than ten men are present.
The decision is against it. Responsa 419 (=ibid., 25) deals with the
question whether it is appropriate to read the Kiddush and Habb-
dalah in synagogue, for in some places it is customary not to do so.
The fragment breaks off in the middle of the answer which is in the
affirmative.

This fragment, despite the different writing material, seems to
belong to the same codex as No. 157. Judging from the numbers,
it is evident that not many leaves are missing between Nos. 157 and 158.

One parchment leaf, badly damaged, measuring 10½×7½ ins.
(=27.4×20 cm.). Number of lines to a page is twenty-two. Square
character with a distinct tendency to cursiveness. [Adler.]
Recto has an inquiry, in Jewish-Arabic, addressed to Abraham, together with his autograph responsa. He signs his name Abraham b. Moses, and he is undoubtedly Abraham the son of Maimonides, and the entire document is apparently an autograph. The inquiry consists of twenty-six lines, while the reply is written on the left-hand margin and has six lines. The inquiry is divided into three parts, the first and third of which end with "ז" and the second reads "ז" while the second has the mistake רעניר. Reuben has a wife who owns half of a dwelling valued at six dinars; he pledged the dwelling to a creditor whom he owed eight dinars, and died. Should the widow pay the debt? If Reuben owned the other half of the same dwelling, and bequeathed it to some of his children, should the debt be paid from the half belonging to the widow, or from that belonging to the orphans? Should the laws of inheritance apply to the other children (the bequest having been made by the laws of the Gentiles)?

Verso was then used for copying down some poems. It has two columns, and number of lines to a column ranges from twenty-eight to thirty. Square character with a tendency to cursiveness.

Column 1 seems to be headed [בּּוּם] וּדְיָרָן. 1 (col. 1, l. 1). A dirge, probably by Moses ibn Ezra or Ibn Gebirol, rhyming in 42. The first line reads: דַּעַם מַעֲרֵיה מַחְבַּבְתָּם הַבַּב. The meter is Kamil.

2 (col. 2, l. 1). A short poem, rhyming in 8. The first line seems to be [ז"ה] צִירִי הַשָּׁרִי מָאָם וְרָאִי יִמָּהָם קָפֵר (Weberheimer, יִנְיָה, רָאִי, וָדָם, לַעֲדָהָם, p. 6a, where there are errors). The meter is Kamil.


One paper leaf, damaged and faded, measuring 10⁵⁄₈ x 7⅞ ins. (=27.6 x 20 cm.). [Sulzberger.]

A table of contents, in Jewish-Arabic, of a volume of various responsa. The first three lines of recto read: [ז"ה] בַּעֲרֵיה וְגַנָּה. Twelve responses by R. Nissim seem to be enumerated. Then follows [ז"ה] יִמָּה יִנְיָה מַכָּלִים נַשָּׁתַם וְרָאִי כַּלַּהּ הַנִּמְסָס. and five more responsa are mentioned. The writing on verso is in the opposite direction, and gives headings of twenty-three subjects treated at full length in the response. The sources from which the statements of the headings are excerpted are given on the right-hand margin. Thus opposite [ז"ה] מַמְלֹא הַשָּׁרִי מַיְמִינוֹש הַדָּוָה is marked (the number [ב] מַיְמִינוֹש is cut off). The ends of the lines are torn off.

This fragment belongs to the same codex as No. 161.

Two pieces of paper, torn and badly damaged, belonging to one leaf. When pieced together, they measure 9⅞ x 13 cm.). There must have been more than twenty-three lines to a page. Square character with a tendency to cursiveness. [Amram.]

Part of a collection of responsa.

Recto is in Hebrew, in square character with a tendency to cursiveness. L. 13 has the superscription: [ז"ה] בַּעֲרֵיה וְגַנָּה, and it deals with the laws of partnership.

On the margin are given the references to talmudic passages, and the peculiar spelling יִפְשְׁע יִפְשְׁע of וָדָם may be mentioned. Verso is in a Spanish cursive hand, and is written in the opposite direction. It is in Jewish-Arabic, and contains the end of a responsa which probably dealt with the laws of buying something from a Gentile before Passover. This is followed by a responsa treating of the case of a man who sold his dwelling.

This fragment belongs to the same codex as No. 160.

A piece of paper, damaged on all sides, and it is impossible to determine its original length. Its present size is 5⅞ x 5⅞ ins. (=12. 9 x 13.2 cm.). Fifteen lines have been preserved on each side. [Amram.]
162

A responsum by Joseph b. Moses of Trani on Jesus. It is headed הביא מתתא תמגדת ב’ סמואלsad למשה יבריאコレ זכליאלבא יכין, חכם ויהו לא יהלויו פאתי עלי נいます בלםใבליזיריה קרא והיו. This responsum, which could not be traced in the printed edition of Trani’s responsa, ends on fol. 2b, l. 4 (the rest of the page being blank) with הסנין יבב. The manuscript ends after עפש נ ICommandו עב יבריאコレ זכליאלבא יכין. Four paper leaves, the last two of which are blank, forming the end of a book. Size 7 1/2 x 5 1/2 ins. (=18.3 x 13.4 cm.). There are about twenty-two lines to a page, apart from marginal notes. Italian cursive character. The first word in every paragraph is in square hand. [Amram.]

163

Part of a discourse or responsum, in Jewish-Arabic, concerning the laws of sacrifices and ritual cleanliness.

The writer quotes, apart from talmudic authorities, the ספרטניאסם.

One paper leaf, slightly damaged, measuring 9 1/2 x 7 1/2 ins. (=23.5 x 18.1 cm.) There are twenty lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

164

Part of a responsum, in Hebrew, concerning the laws of Passover.

A piece of paper, badly damaged, the upper part being entirely torn off. Size 5 1/2 x 8 1/2 ins. (=13 x 22.5 cm.). On recto eleven lines have been preserved, though not all are legible. Verso is blank. Square character. [Amram.]

165

A lengthy responsum, in Hebrew, concerning the laws of usury.

Fol. 2b seems to have the writer’s signature, which is, however, illegible.

Two paper leaves, measuring 8 1/2 x 6 1/2 ins. (=22.2 x 16.8 cm.). There are thirty-six lines to a page, except fol. 2b which has only sixteen, the rest of the page being blank. Late cursive character. [Amram.]

166

Part of collection of talmudic discourses, in Hebrew, probably belonging to the end of the eighteenth or beginning of the nineteenth century. One discourse ends on middle of fol. 1b. 2a begins with a discourse on נסוב (Yoma 88a); although fol. 2b is blank, this discourse does not end on 2a.

Two paper leaves, measuring 8 1/2 x 6 1/2 ins. (=20.9 x 17.4 cm.). Number of lines ranges from thirty-nine to forty-three to a page. Fol. 1b has only twenty-three lines, the lower part being blank; 2b is blank. Cursive European character. [Amram.]
III

LITURGY

167

Part of a treatise, in Jewish-Arabic, on prayer. The author speaks of the great merit of praying together with the community, which is more acceptable than private prayer. The first lines of fol. In read: "אֲלוֹ שֹאָל מִיַּדְוּת, מִי יָדֵיָהוּ? זֹאת הַמַּעֶצֶם כְּהֵנַעַת מִזְבַּח אוֹלִית, כְּסַפֵּר נוֹצַח לִבְּבֵי אָבֵלִית נַחֲתַת."

The various rules for prayer are called מָצוֹאְיָה, as on fol. 2a the words "וכְּסַפֵּר נוֹצַח לִבְּבֵי אָבֵלִית נַחֲתַת" are still legible. See No. 170.

As Sa'adya's Siddur is still unpublished, I have no means of ascertaining whether this fragment or any of the following formed part of that work.

One and a half paper leaves, badly damaged and faded, measuring 6\frac{1}{2} \times 5\frac{1}{2} ins. (=17.1 \times 13 cm.). Number of lines ranges from seventeen to eighteen to a page. Square character with a distinct tendency to cursiveness. [Amram.]

168

Part of a treatise, in Jewish-Arabic, on prayer. This leaf has the end of the introduction and the beginning of the book proper. The author, who writes in a clear and fluent style, tells us that his aim is to give the laws of prayer, and that it is necessary first to state the number of prayers before prescribing their appropriate time (לְעַלְעַל מִי יָדֵיָהוּ? זֹאת הַמַּעֶצֶם כְּהֵנַעַת מִזְבַּח אוֹלִית, כְּסַפֵּר נוֹצַח לִבְּבֵי אָבֵלִית נַחֲתַת). He quotes extensively from rabbinic literature.

One parchment leaf, slightly damaged, measuring 8\frac{1}{2} \times 6\frac{1}{2} ins. (=21.6 \times 15.7 cm.). There are twenty-two lines to a page. Clear square character with a slight tendency to cursiveness. [Amram.]
when the shofar is sounded. This hymn seems to have consisted of twenty-three stanzas, each stanza having two lines without rhymes. After each stanza a biblical verse, containing an allusion to the shofar, is quoted. The stanzas are in alphabetic order, both lines of each stanza beginning with the same letter. This fragment begins with the second line of the א stanza. Verso begins with the second line of the ה stanza, and the hymn ends in the middle of the page. This hymn seems to be very old, and probably dates from the time of Jose b. Jose, before rhymes had been introduced into liturgical poetry. Then follows the heading [קֵינַלְק וְאַלְפַּרְאַנָּן אַלְפֶּמֶסֶל] and the laws about Tabernacles are given in Arabic.

Does it belong to Sa'adya's Siddur?

One paper leaf, slightly damaged, measuring 9⅞ x 7 ins. (= 25.1 x 17.8 cm.). There are twenty-two lines to a page. Square character with a tendency to cursiveness. [U. P.]

172

Part of a prayer-book.

Fol. 1a begins with אַלְפַּרְאַנָּן (Singer's Prayer Book, p. 5), and fol. 1b ends with דַּרְכֶּהוּ יִשְׁאוֹר. Some leaves are missing between fol. 1b and 2a. The latter begins with יִשְׁאוּר נֵסֶף וְנַפְתָּה לְזַבָּר, and 2b ends with יִשְׁאוּר וְנַפְתָּה לְזַבָּר. There are some variants, as it has two additional paragraphs:

שֶׁנֵּאָשַׁר מָשָׁמְתִי וְנַפְתָּה אֶלָּמֶסֶל; שֶׁנֵּאָשַׁר מָשָׁמְתִי וְנַפְתָּה בְּרֶוֶד נָפָתָה.

Two parchment leaves, slightly damaged, forming the outer sheet of a fascicle. Size 5⅜ x 3⅛ ins. (= 14 x 9.5 cm.). There are sixteen lines to a page. Bold square character. Fol. 1 was vocalized by a later hand. [Amram.]

173

Part of a prayer-book.

Fol. 1a begins with בְּנֵבֶדֶר שֶׁפֶךְ עֹזִיוֹ בְּנֵבֶדֶר שֶׁפֶךְ עֹזִיוֹ בְּנֵבֶדֶר שֶׁפֶךְ עֹזִיוֹ (Singer's Prayer Book, p. 9). This prayer is followed by יְדֵי יִשְׁאַר וְיִשְׁאַר יִשְׁאַר יִשְׁאַר and the page ends with יִשְׁאַר יִשְׁאַר יִשְׁאַר יִשְׁאַר יִשְׁאַר. Fol. 1b continues 1a, and ends with נַפְתָּה נַפְתָּה נַפְתָּה נַפְתָּה נַפְתָּה. Fol. 2a continues 1b, and 2b ends with נַפְתָּה נַפְתָּה נַפְתָּה נַפְתָּה נַפְתָּה. Some important variants.

Two paper leaves, slightly damaged, forming the inner sheet of a
178

Part of a prayer-book.
Recto begins with וְאֵלֶּה (Singer’s Prayer Book, p. 61); verso ends with the prayer יְרָעָה.

Many important variants. Thus it reverses the order of the synonyms, and reads דָּרוֹן וּלְדָרוֹן instead of דָּרוֹן. It omits from הבש וְהַנִּשָּׁה אֵלֶּה, and inserts some words after רַעֲשַׁת.

One parchment leaf, measuring 4½ × 4½ ins. (= 11.7 x 10.4 cm.). There are ten lines to a page. Bold square character with vowel-points. [Amram.]

180

Part of a prayer-book for Friday night with directions in Jewish-Arabic.

Fol. 1a begins with וַחֲזַּרְתִּי (Singer’s Prayer Book, p. 113d). Some leaves are missing between fol. 1b and 2a. The last three lines of fol. 2a and the whole of 2b have the first portion of הבש. Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size 5½ x 3½ ins. (= 14.1 x 9.5 cm.). Number of lines ranges from twelve to thirteen to a page. Large square character. The greater part is vocalized. [Amram.]
Verso evidently has some names of owners. The first line is אברון פרסיים של מיכאל שלמה. The names are not quite legible and seem to be non-Hebraic. At the bottom of the page there are sentences of the prayer לאל שלמה.

One parchment leaf, measuring 54x61 ins. (=13x15.5 cm.). Square character. [Adler.]

184


Recto begins with the middle of the Birkat Hamazon (Singer’s Prayer Book, p. 65). This prayer is amplified, covering the entire page and having numerous additions, as דזוג תכזר. At the end of the page there is דזוג תכזר, followed by רבי, and ends with רבי תכזר. Verso has דזוג תכזר, followed by רבי, and ends with רבי תכזר.

One paper leaf, badly damaged, measuring 64x5 ins. (=16.8x12.8 cm.). There are sixteen lines to a page. Bold square character, with vowel-points. [Amram.]

185


Recto begins with the middle of the Kiddush. The note tells us what the reader and the congregation are to say. This prayer-book seems to be a copy of one that had been written during the ninth century, when some of the Siddurim were compiled (Siddur R. Amram). Sar Shalom (ייאר ר”ש יאדו, יאדו ג”ו, יאדו ג”ו) is mentioned. It must have been customary to mention the Gaon or exilarch in the Kiddush, just as we now make mention of the royal family or the government in a special prayer. Comp. also Nathan ha-Babil’s report. (See Neubauer, Medieval Jewish Chronicles, vol. II, p. 84.) Is this Sar Shalom of the ninth century or of the twelfth or thirteenth? See Poznanski, Babylonische Geonim im nachgonostischen Zeitalter, pp. 46, 72, 102, 103, 124, 131. The last reference actually has the title יאדו ג”ו, the bearer of which is a Karaitite.

One paper leaf, measuring 64x4½ ins. (=17.1x12.4 cm.). There are fifteen lines to a page. Large square character with a slight tendency to cursive ness. [Amram.]

186

Title-page of a prayer-book with an introduction and notes in Jewish-Arabic. The body of the book, five fragmentary lines of which have been preserved, is in Spanish cursive character, while the title is in a bold square hand.

Recto has the Hebrew title: רבי עץ רוא. This page also has five lines of a poem concerning prayers, beginning תבוני כי מאי עץ רוא. It may have been part of the title-page: but the fact that some words are repeated and that the size of the letters in the various lines is unequal would lead to the conclusion that this poem was added later by a man who wanted to utilize the blank portion of the page. Toward the end of the page there is ידא שמש בן ברוך שמואל, which is obviously part of the poem. Was this the copyist, the compiler, or the owner? The margin was used by some later hand to test a pen (🧥) מָלָל.

Verso contains the Arabic title which is in bold square character.

This is followed by the introduction which begins יאדו ג”ו. יאדו ג”ו is mentioned in the title-page and in the last reference. (ייאד ג”ו)

A piece of paper, torn and faded, measuring 7½x5½ ins. (=17.8x13.3 cm.). [Amram.]

187

It seems to be the title-page of a prayer-book. In bold square character the following inscription is still legible: יאדו ג”ו, יאדו ג”ו. Around it is illegible writing in a cursive hand. The other side must have had the beginning of the book, which was in a nice square character with vowel-points.

The scribe probably copied the book specially for this gentleman.

One paper leaf, the writing of which is almost entirely obliterated.

Size 6½x4½ ins. (=16.1x12 cm.). [Amram.]

188

Part of a prayer-book.

This fragment belongs to the same codex as No. 189.

A piece of paper, badly torn and faded, measuring 4½x2½ ins. (=12x6.3 cm.). Ten lines have been preserved to a page. Bold square character. [Amram.]

189

Part of a prayer-book.

This fragment belongs to the same codex as No. 188.
A piece of paper, badly torn and faded, measuring 5\(\frac{1}{4}\) x 3\(\frac{1}{4}\) ins. (\(\approx 14.9 \times 8.2\) cm.). Fourteen lines have been preserved to a page. Bold square character. [Amram.]

190

It may be part of a prayer-book with directions in Jewish-Arabic, or it may have formed part of a preface to a book.

One paper leaf, damaged and faded, measuring 5\(\frac{1}{2}\) x 3\(\frac{1}{2}\) ins. (\(\approx 13.7 \times 8.5\) cm.). There are twelve lines to a page. Square character with a tendency to cursiveness. Some words are vocalized in the Tiberian system. [Amram.]

191

Recto has the greater part of בְּלִי עַלְיוֹן יִתוּר, showing on the right and left margins how the various lines of this hymn correspond to the Ten Commandments and to the Ten סְפֵּדֵי. This part is in beautiful square character. This is followed by five lines, in a modern Ashkenazic cursive hand, dealing with kabbalistic calculations. In the opposite direction on the same side are eight lines, also in a modern Ashkenazic hand, treating of the grammatical rules about vocalization. Verso has thirty lines, in the same hand, explaining the various classes of nouns.

This fragment seems to belong to the beginning of the nineteenth century.

A piece of paper, measuring 7\(\frac{1}{4}\) x 4\(\frac{1}{4}\) ins. (\(\approx 18.5 \times 10.9\) cm.). [Amram.]

192

Portion of Grace after Meal with directions in Jewish-Arabic. Recto is headed אֲבֵר הַסְּפִּיףֵי מַטָּחֵי מַלְאַךְ קָדָשׁ, followed by בְּנַכְרֵי שְׁמָלָה שֶׁמֶלָה. The following vocalization is interesting: ... bvle mova n.

One paper leaf, damaged, measuring 5\(\frac{1}{2}\) x 3\(\frac{1}{2}\) ins. (\(\approx 13.8 \times 9.2\) cm.). There are eleven lines to a page. Large square character, with sporadic vowel-points. [Amram.]

193

A prayer probably to be inserted in the Grace after a wedding or circumcision banquet. Each line begins with תַּלְאָת מַדָּרוּת, and the root of the following word is in alphabetic order. All the lines rhyme in ב. The first line is רָאַי יִרָא אֲבָרָא פַּנֵי אֶל בָּשַׁם אַחֲרֵן. The ב and ג lines had been omitted, but the first was restored on the margin. Fol. 1a ends with the ב line. Fol. 2a continues 1a, and ends with the ג line. The ד line is missing.

Two paper leaves, slightly damaged, measuring 6\(\frac{3}{4}\) x 3 inches (\(\approx 16.4 \times 12.7\) cm.). Fol. 1a has fourteen lines, besides one on the right margin; 1b is blank; 2a has five lines written lengthwise; 2b is blank. Square character with a tendency to cursiveness. [Amram.]

194

Part of a piyyuṭ for Grace after meal, based on the names of the סְדָרִים and interwoven with the names of the months and constellations.

Two paper leaves, slightly damaged, forming the inner sheet of a fascicle. Size 4\(\frac{1}{2}\) x 3 inches (\(\approx 12 \times 8.2\) cm.). There are fourteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

195

Part of a prayer-book.

Recto begins with יִנְתַּן לַשְּׁמָיִם יִתְבָּרָךְ (Singer’s Prayer Book, p. 223) in the Eighteen Benedictions for New Moon, and the prayer is continued till וְאֵין לִשְׁמָר אֹתוֹ, which ends on verso.

There are some important variants, as the insertion of והוה אל כַּעַדְתֵּךְ, to which מִכָּל הָעָלְמָא לְהוֹוָה וְלִמְדוּ הָעָלְמָא אֲלֵהֶם לְהוֹוָה [now after מִכָּל הָעָלְמָא] מִכָּל הָעָלְמָא לְהוֹוָה וְלִמְדוּ הָעָלְמָא אֲלֵהֶם לְהוֹוָה. Some words are vocalized.

One paper leaf, damaged, measuring 9\(\frac{1}{2}\) x 5\(\frac{1}{2}\) ins. (\(\approx 19.2 \times 13.8\) cm.). Recto has fourteen lines, while verso has only three, the rest of the page being blank. Bold square character with a slight tendency to cursiveness. [Amram.]

196

Last leaf of a prayer-book, with copious directions in Hebrew.

Recto contains the last six lines, in a bold square hand, of the prayer for sanctifying the moon. This is followed by a lengthy note of eight lines, in an Oriental cursive hand. Verso is blank.

One paper leaf, damaged in the centre, measuring 6\(\frac{1}{4}\) x 4\(\frac{1}{4}\) ins. (\(\approx 16.4 \times 10.6\) cm.). [Amram.]

197

Part of a prayer-book.

This fragment covers part of the Eighteen Benedictions of the morning service for festivals.
Two paper leaves, slightly damaged, measuring 8\(\frac{1}{2}\)\(\times\)6\(\frac{1}{2}\) ins. (=22.2\(\times\)15.5 cm.). Number of lines ranges from twenty-two to twenty-four to a page. Square character with a distinct tendency to cursiveness. [Amram.]

It seems to be part of the service for New Year and the Day of Atonement after the prayer קַשָּׁת עָנָן.

One paper leaf, slightly damaged, measuring 5\(\frac{1}{2}\)\(\times\)3\(\frac{1}{2}\) ins. (=13.8\(\times\)8.8 cm.). There are ten lines to a page. Bold square character. [Amram.]


Fol. 1a begins with the prayer על ימים טעמי ארבע אספלייען למשיב צאל שלח תקוני (Singer's Prayer Book, p. 262). The end of this prayer is followed by the heading אָסָפָלָה תִּשְׁפְּת מַטְחָו Some leaves are missing between 1b and 2a. The latter begins with the prayer \(^*\) אָסָפָלָה תִּשְׁפְּת מַטְחָו, and 2b ends with the prayer \(^*\) אָסָפָלָה תִּשְׁפְּת מַטְחָו.

There are some variants as well as mistakes, as פָּרָשִׁי נְלֵי בֶּר that is פָּרָשִׁי לֵילִי רוּדָקִי.

Two paper leaves, damaged, forming the outer sheet of a fascicle. Size 6\(\frac{1}{2}\)\(\times\)5 ins. (=16.8\(\times\)12.7 cm.). Number of lines ranges from fifteen to seventeen to a page. Square character with a slight tendency to cursiveness. Fol. 1a has been vocalized, probably by a later hand. [Amram.]

Part of a prayer for week-days and the Day of Atonement, with short directions in Jewish-Arabic.

Fourteen paper leaves, most of which are badly damaged and mutilated, measuring 6\(\times\)4\(\frac{1}{2}\) ins. (=15.4\(\times\)10.9 cm.). When a page is complete it contains sixteen or seventeen lines. Oriental cursive writing.

These leaves have been published by Romain Butin, of the Catholic University of America, in JQR., New Series, IX, 237–303, where a minute description of all details is given. The original of this fragment seems to have been lost, and only the photographs have been preserved. [Coben.]

The portion preserved is the second half of the Ne'ilah prayer קדש קדש. There are important variants.

One paper leaf, badly damaged, measuring 4 1/2 x 4 1/2 ins. (12 x 11 cm.). Recto has eleven lines, but the leaf must have been considerably longer. Verso is blank. Bold square character. The entire page, except the last two lines, is vocalized. [Amram.]

205

Part of the service for the Day of the Atonement.

Two paper leaves, the writing of which is almost entirely faded. Size 6 1/2 x 4 1/2 ins. (16 x 11.4 cm.). There seem to be about thirteen lines to a page. Square character written with a thick reed. [Amram.]

206

Part of a prayer-book for the Day of Atonement. It is different from the ritual known to us.

Some leaves are missing between fol. 1b and 2a.

Two paper leaves, forming the outer sheet of a fascicle, slightly damaged. Size 7 1/2 x 4 1/2 ins. (18.2 x 12.4 cm.). Number of lines ranges from fourteen to fifteen to a page. Square character; vocalized. [U. P.]

207

Directions in Jewish-Arabic for the ritual of Hoshana Rabba and Shemini 'Aseret.

Shemini 'Aseret is called ילקוי רחמים because it is also a memorial to the Rabbis.

One paper leaf, slightly damaged, measuring 6 x 4 1/2 ins. (15.3 x 11.2 cm.). There are sixteen lines to a page. Oriental square character with a tendency to cursiveness. [U. P.]

208

Part of a prayer-book with directions in Jewish-Arabic. This leaf is marked ילקוי.

Recto has the end of the Book of Esther (9.32-10.3). The word המורים (9.32), which had been omitted, was added on the margin. There are some vocalization notes. The orthography differs from that of our texts. Thus שורחש (10.1) and ליב (10.3). Verso is headed ילקוי רחמים, and has Exodus 17.8-11, which is read on Purim.

LITURGY

209

Part of a prayer-book for Passover, with directions, in Hebrew, for the reciter. Oriental rite.

One paper leaf, badly damaged and faded, the lower left-hand corner being torn off. Size 13 1/2 x 10 ins. (34.3 x 26 cm.). There are thirty lines two to a page. Square character with a tendency to cursiveness. [Sulzberger.]

210


Fol. 1 contains part of the Eighteen Benedictions for Musaf, while fol. 2 has directions for the counting of the Omer on the first and the second nights.

A narrow strip of parchment, making up two complete leaves, which formed the outer sheet of a fascicle. Size 2 1/2 x 3 1/2 ins. (5.3 x 8.5 cm.). Number of lines ranges from four to five to a page. [Sulzberger.]

211

Part of a prayer-book, including the Haggadah for Passover, probably belonging to an ancient Palestinian ritual.

Fol. 1a contains the end of the benedictions after the reading of the Haffarah (from סנהדריה to the conclusion). Fol. 1b is headed מְסָרָה, and followed by a number of benedictions. Then comes המֹעֵד, consisting of three questions (fol. 4a). This codex contains the first part of the Seder service, including Grace after meal. There are very important deviations from the known rituals, and there is sufficient evidence to assume that this fragment is Palestinian, or at least it belonged to a community which followed the Palestinian ritual.

Eleven paper leaves, measuring 4 1/2 x 3 1/4 ins. (12.7 x 8.9 cm.). Leaves 4-11 form one fascicle, while the first three leaves hang loosely. The first five leaves and the last two are faded, but the middle leaves have been beautifully preserved. The number of lines ranges from ten to fifteen. Oriental square character with a strong tendency to cursiveness.