CATALOGUE
OF THE
HEBREW AND SAMARITAN
MANUSCRIPTS
IN THE
BRITISH MUSEUM

BY
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FORMERLY TYRWHITT HEBREW SCHOLAR.

PART I.

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PREFACE.

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

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

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

ROBERT K. DOUGLAS,
Keeper of the Department of Oriental Printed Books and MSS.

BRITISH MUSEUM,
October, 1899.
AUTHOR'S PREFACE.

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

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

G. MARGOLIOUTH.

British Museum,
October, 1899.
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Nine Photographic Plates.
CATALOGUE OF

HEBREW MANUSCRIPTS.

BIBLICAL TEXTS.

ROLLS.

1.
Harl., 7619.—Forty strips of leather, with 3 to 6 columns in a strip; 153 columns, measuring about $26\frac{1}{2}$ in. by 7, with 63 lines to a column. Sefardi hand, probably of the fourteenth century. Wooden rollers. Kennicott (Introductio Generalis), no. 105.

The Pentateuch.—Except at the beginning of Numbers (where the letters שנמיעא have three Tāgin, and only one Tāg), this roll is only occasionally provided with Tāgin (four Tāgin being found on ב, three on פ, two on כ, and one on ד).

Majuscular letters: ב of באהתי, Gen. i. 1; מ of מָּנָה, Ex. xxxiv. 7; ה of הָּאָר, Ex. xxxiv. 14; מ of מֹּאָר, Lev. xi. 42; מ of מָּלֹּל, Lev. xiii. 33; מ of מָּשֶּׁר, Num. xiv. 17; מ of מָּשְׁכֵּה, Deut. vi. 4; מ of מֻּשָּׁלֶּם, Deut. xxix. 27 (doubtful); initial מ of מָּלָּד, Deut. xxxii. 6, this letter being also written by itself.

Minuscular letters: מ of מָּדָּר, Gen. ii. 4; מ of מָּדָּר, Gen. xxiii. 2; מ of מָּדָּר, Gen. xxvii. 46; מ of מָּדָּר, Lev. i. 1; מ of מָּדָּר, Lev. vi. 2; מ of מָּדָּר, Lev. xiv. 10 (doubtful); מ of מָּדָּר, Deut. xxxii. 18.

The shape of מ is מ in ד, Gen. v. 29; מ occurs in מָּדָּר, Gen. xv. 13; מ is not infrequent, the four earliest examples being מָּדָּר, Gen. vi. 4; מ, Gen. vi. 7; מ, Num. vii. 11; מ, Gen. vii. 22.

The מ of מָּדָּר, Num. xxv. 12, is broken מ or inverted נ, Gen. xvi. 33, and מ, Deut. vi. 11; מ, Num. xxi. 15.

The “puncta extraordinaria” are placed on the words fixed by the Masorah, except on מָּדָּר, Gen. xix. 33, and מ, Num. xxix. 15.

The מ and מ of the known as מָּדָּר are not מ, Lev. xvi. 8, and מ, Num. xxiv. 5; but מ, Deut. xii. 28, and מ, Deut. xxxii. 24, according to the rules laid down in MS. Harl., 5710, fol. 135b (Gins-

The second ד in Lev. x. 16 is written at the end of the line. The song, Deut. xxxii., is written in 66, not in 70, lines. It is preceded by six lines with the prescribed initial words, and one blank line; but it is followed by one blank line, eight lines of text, and another blank line. The initial words of these eight lines, containing Deut. xxxii. 44—47, are thus disposed:

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

Line 10 (v. 7):

Line 16 (v. 11):

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

Several lines and parts of lines are written on erasures.

2.

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

The Pentateuch.—There are three Tāgin on the letters בדכרי, and one Tāg on the letters סעטננין. The י is arched in Gen. vii. 28.

The ר of אפר, Ex. xxiv. 14, and the ר of יר, Num. xiv. 17, are not majuscular; nor are the כ of כבא יר, Lev. vi. 2, and the כ of הבשה, Lev. xiv. 10, minuscule. But with regard to the other enlarged and diminutive letters this roll agrees with the preceding one.

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

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

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

The words הני Emperor to behold Nahum. Num. vi. 14, are written on an erasure.

3.

Add. 4707.—Seventy strips of vellum, with 3 to 5 columns in a strip; 268 columns, measuring about 18½ in. by 5, with 42 lines to a column. Sefardi hand, probably of the fifteenth century. Wooden rollers.

[Presented by Solomon da Costa, June 2, 1759.]

The Pentateuch.—There are three Tāgin on the letters בדכרי, and one on מזא, and sometimes also on ע and ז. The מ is also occasionally arched.

The י of נבשלם, Num. xxvii. 5, is not majuscular, nor are the כ of כמא, Lev. vi. 2, and the כ of הבשה minuscule. The other enlarged and diminutive letters are the same as in no. 1.

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

4.

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

5.

Add. 11,829.—Thirty-one strips of leather, with 3 to 5 columns in a strip; 116 columns, measuring about 22\(\frac{1}{2}\) in. by 6\(\frac{3}{4}\), with 42 lines to a page. Sefardi hand, probably of the sixteenth century. Wooden rollers.

[Rev. Thomas Butler, July 5, 1841.]

The Pentateuch.—This roll consists of a number of fragments in the following (misplaced) order: Gen. i. 1—xlix. 7; Ex. v. 14—xvii. 6; Deut. xxii. 3—xxv. 9; Lev. iv. 20—yii. 27; xiii. 37—xvii. 12; ix. 22—xiii. 37; Num. iv. 11—vi. 2; Lev. xxvii. 7—Num. i. 40; Num. xiv. 36—xix. 13; Deut. xviii. 22—xxii. 3; xxix. 24—xxxiv. 12.

There are three Tāgin on the letters שפנין, and one Tāg on the letters בריין.

Majuscular letters: ב of the אברוע, Gen. i. 1; ב of the לברוע, Lev. xi. 42; ב of the וברוע, Lev. xiii. 33; ב of the יברוע, Deut. xxix. 27; ב of the לברוע, Deut. xxxii. 6, this ב being also written by itself.

Minuscular letters: מ of the הבברוע, Gen. ii. 4; מ of the ובברוע, Gen. xxvii. 2; מ of the כברוע, Gen. xxvii. 46; מ of the שברוע, Deut. xxxii. 18.

The “puncta extraordinaria” are placed on the words fixed by the Masorah, with the exception of בברוע, Num. iii. 39; בברוע, Num. ix. 10; מברוע, Num. xxi. 30; מברוע, Num. xxix. 15.

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

6.

Add. 19,250.—Ninety-four strips of sheepskin, with 1 to 5 columns in a strip; 239 columns, measuring about 23 in. by 6 to 8\(\frac{1}{2}\), with 49 lines to a column. The roll was written for the use of the Jews at K’ai-fung-Fu in China, and its peculiar style of writing shows great similarity to the Hebrew square

[Rev. Thomas Butler, July 5, 1841.]

The Pentateuch.—There are three Tāgin on the letters שפנין, and one Tāg on the letters בריין. The majuscular letters agree with the lists given in Ginsburg’s Massorah, vol. i., pp. 35-36, with the following few exceptions:

(1) The ב of the אברוע, Lev. xi. 30, is here enlarged; (2) ה, Deut. iii. 11, has the enlarged ב, and not ר; (3) The ב of the בברוע, Num. xxiv. 5, is not enlarged; (4) The ב of the אברוע, Deut. xxxii. 4, is enlarged, but not the ב of the אברוע, Ex. xi. 8; (5) Neither ב nor ב are enlarged in the לברוע, Num. i. 2, 22. Notice also that the final ב in the same, Deut. ii. 33, is here enlarged in agreement with Ginsburg’s second list (no. 227, loc. cit.).

Minuscular letters: besides the first five in the list of no. 1, also the ב of the בברוע, Num. xxi. 14; the second ב of the בברוע, Deut. ix. 7; the first ב of the same word in Deut. ix. 24; and the ב of the שברוע, Deut. xxxii. 18.

The letters ב, ג, ד, ה, and ש sometimes have the peculiar forms noted in Ginsburg’s Masorah at the beginning of the sections respectively belonging to these letters of the alphabet. The letters מ, ר, ש, ת, and פ also occur at times in peculiar shapes.

The ב of the לברוע, Num. xxv. 12, is broken; but the inverted נינ is wanting before and after Num. x. 35-36. The “puncta extraordinaria” are placed on all the ten words fixed by the Masorah.

There is no מ for the “siman” ב ידי being שפנין at the head of a column (א, Lev. xxvii. 26), can hardly be taken to stand for the מ of שפנין. The second מברוע, Lev. x. 16, is not written at the beginning of the line.
HEBREW MANUSCRIPTS.

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

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

The Pentateuch.—This roll has no Tagin, and there are no majuscular or minuscular letters. The prescribed four blank lines to be interposed between the end of a book and the beginning of another are also wanting. Exodus and Numbers begin with an open section, and Leviticus and Deuteronomy with a closed section. Three blank lines are, however, interposed between the end of פ תלחס ינקות פ and the beginning of השוד פ, Gen. xxii. 19.

The letters י, ש, and ב of the "siman" הב ש were not used, Gen. xli. 18; but ש ב, Num. xxv. 3; and י ב, Num. xxiv. 5, but י ב, Gen. xlii. 14; י ב, Deut. xvi. 18; and י ב, Deut. xxviii. 24.

Every column, with the exception of those belonging to the "siman" הב ש, begins with the letter י (see MS. Harley, 5683).

The initial words of the five lines of text preceding the Song of Moses, Ex. xv., are יִתְנָה, וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא. The five lines following the Song begin with יִתְנָה, וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא.

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

The second נוּר, Lev. x. 16, is not written at the beginning of the line, and the "puneta extraordinaria" only appear on the following words: נוּר, Gen. xviii. 27; נוּר ווּר, Gen. xxxiii. 4; and נוּר ווּר, Num. iii. 39. There is no inverted Nun before and after Num. x. 35-36.

7.

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

[Presented by Maj.-Gen. V. Eyre, Feb. 25, 1867.]

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

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

Majuscular letters: י of נאָּס, Gen. i. 1; י of אָּס, Gen. v. 1; י of אָּס, Gen. xxxiv. 31; י of אָּס, Gen. xxv. 33; י of אָּס, Num. xxiv. 5; י of אָּס, Num. xxvii. 5.

Minuscular letters: י of אָּס, Gen. ii. 4; י of אָּס, Gen. xxiii. 2; י of אָּס, Gen. xxi. 46.

Tagin are rather rare, occurring only in about ninety instances, as יִתְנָה וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא, Gen. i. 1; יִתְנָה וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא, Gen. ii. 21; יִתְנָה וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא, Gen. xvii. 19.

The letters נ, ר, ש, ר,ן,ל,ם, י, ת, and י have sometimes peculiar forms; the shapes of the י and ת being in these cases rather similar to those observed in Add. 11,828, and the י taking the form of the נ.

The "puneta extraordinaria" occur on the following words: יִתְנָה וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא, Gen. xix. 33; יִתְנָה וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא, Gen. xxxiii. 4; יִתְנָה וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא, Num. xxi. 30; יִתְנָה וַיַּהֲסֶהוּ בִּבְשַׁם רִבְבָּא, Num. xxix. 15.
BIBLICAL TEXTS.

8.

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


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

1. Ex. xi. 8 (first word, א) — Num. xiv. 8 (last word, י).  
2. Num. xviii. 28 (first word, בּנָן — xxvii. 2 (last words, חָזְקֵהָלֵבּ), with a gap extending from ch. xxv. 15 to xxvi. 14.

There are three Tāgin on the letters שְׁמַעְתָּנְךָ, and one Tāgh on נָא. The form of the final Mem is מ, and the letters ר, ו, and י are frequently provided with a peculiar flourish.

The מ is arched throughout, sometimes (as e.g. in בְּרֹאֶת, Ex. xv. 10) assuming a more than usually elaborate form. The נ is very frequent, the first example being מֶלֶלֶכֶת, Ex. xi. 10. The י has the form noted in Add. 11,828 in א and Num. vi. 27.

Majuscule letters: א of אֵל, Ex. xi. 8; ד of דַּבְיָם, Ex. xii. 15; ג of מְשַׁרְשֵׁר, Ex. xxxiv. 7; י of יָשָׁר, Ex. xxxiv. 11; ר of רָת, Ex. xxxiv. 14; כ of כָּרָת, Lev. vi. 42; כ of כָּרָת, Lev. xiii. 33; ד of דָּרוֹת, Num. xiii. 30.

Minuscule letters: א of אָרֶץ, Lev. i. 1; ב of בְּרֹאֶת, Lev. vi. 2; כ of כָּרָת, Num. xxv. 11; ד of דָּרוֹת, Num. xxv. 12 (instead of כָּרָת).

No inverted Nun is placed before and after Num. x. 35-36. The "puncta extraordinaria" occur on the following words: קֹרֵא, Num. iii. 39; רֹאשׁ, Num. ix. 10; אָרֶץ, Num. xxi. 30.

The Song of Moses, Ex. xv., is preceded by six lines of text, beginning יָתָא, וַיִּהְנוּ מְכֻנָּרָם, וַיִּהְנוּ מְכֻנָּרָם. It is followed by one blank line and ten lines of text, beginning שָׁם, וַיִּשְׁמָרָה נַחֲגָה, נַחֲגָה, נַחֲגָה, נַחֲגָה, נַחֲגָה, נַחֲגָה, נַחֲגָה, נַחֲגָה, נַחֲגָה, נַחֲגָה. The letter נ of the "siman" ה is שְׁמַעְתָּן, Ex. xxxiv. 11, not שְׁמַע, Lev. xvi. 8. The second שְׁמַע, Lev. x. 16, is placed at the beginning of the line.

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

9.

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

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

Every column commences with a new verse, י being, with few exceptions, the initial letter. The end of a verse is marked by a dry point after the last word. At the end of a section, or at the end of a column, this point is, however, omitted. The place of the אָרֶץ is indicated by a dry point under the word. An upper dry point is also employed to distinguish אָרֶץ, מֶלֶלֶכֶת, נָא, פַּל, מַע, and אָרֶץ from אָרֶץ, מֶלֶלֶכֶת, נָא, פַּל, מַע, and אָרֶץ. Three dry points (•) are sometimes placed in the margin at the beginning of an open or closed section.

The last two lines of the Song of Moses, Ex. xv., are disposed in the following form:
The first five lines of text following the Song begin with the following words: "תורה, ספר, עשרת, תורא, ספר.

The Song, Deut. xxxii., is written in 67 lines. The six lines of text following the Song begin with "הוֹא, הֵלֶבֶנָה, יִרְשָׁא, יְרֵא, התוֹא.

The letters ש and ב of the simañ are not written, Lev. xvi. 8, and hוֹי, Num. xxiv. 5; but ו, Deut. xii. 28, and ד, Deut. xxiii. 24.

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

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

The following letters are majuscular: ב of יִשָּׁר, אַכְלֶה, Deut. i. 1; ד of רֹאשׁ, Gen. v. 1; ר of דָּמָא, Ex. xxxiv. 14; ר of עַנִּי, Lev. xi. 42; ל of רָעָב, Lev. xiii. 33; י of מְנַצֵּץ, Num. xiv. 17; ו of שִׁמְשָׁן, Num. xxvi. 15; נ of נַשָּׁן, Deut. vi. 4; ר of דָּמָא, Deut. vi. 4; י of ד, Deut. xxii. 5; ר of רֶמֶשׁ, Deut. xxxii. 6; נ of נמשך, Deut. xxxiii. 29.

The following letters are minuscular: כ of יִשָּׁר, אַכְלֶה, Gen. ii. 4; ל of רָעָב, Gen. xxixii. 2; י of מְנַצֵּץ, Gen. xxvii. 46; א of נמשך, Lev. i. 1; י of ד, Deut. xxxii. 18.

ן is arched throughout.

ן is very frequent in this roll, the earliest example being נמשך, Gen. vii. 11.

10.

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

The Pentateuch.—There are three תּאָגִין, not only on the letters שֵׁמוֹת, but also on הדפסה.

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

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

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

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

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

The first five lines immediately following the Song begin with הָאִדָּה, אָרְבָּא, פְּלַד, לֶב, and רָמָה. No blank lines are interposed before and after the Song.

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

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

The six lines of text immediately following the Song begin with the following words: עַבְרָי, רָמָה, אָרְבָּא, פְּלַד, לֶב, and רָמָה.

No blank lines are interposed before and after this Song.

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

The letters of the "simañ" דָּיָן שְׁמִי are the same as in Or. 1451.

The "puncta extraordinaria" are placed on the ten words fixed by the Masorah.
The majuscular letters agree with the list given in Ginsburg's Massorah, vol. i., pp. 35-36 (no. 225), with the following exceptions: (1) The נ of ב האדם, Gen. xxxiv. 31; נ of ב, Ex. ii. 2; נ of רבעה, Gen. xxx. 42; נ of י, Ex. xi. 8; נ of עם, Deut. iii. 11, are not enlarged. (2) The נ of י, Gen. v. 1; נ of י, Deut. xxxii. 4; נ of ש, Deut. xxxiv. 12, are enlarged. In the, Deut. xxxiii. 29, both the נ and ס are enlarged. Neither נ nor ס are enlarged in the list given, Num. i. 2, 22.

Minor letters: besides the first five in the list of no. 1, also נ of א, Num. xxv. 12, and the second נ of מ, Deut. ix. 24.

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

נ is arched throughout.

ס is very frequent in this roll, the earliest example being פיינן, Gen. ii. 11.

11.

Or. 1453.—Seventy-six strips of red leather, with 1 to 6 columns in a strip; 224 columns, measuring 22 to 24 in. by 4½ to 4¾, with 51 lines to a column. Various oriental hands, apparently of the fifteenth century.

The Pentateuch.—This roll is made up of a number of fragments pieced together to complete the Pentateuch. There are no Tāgin. Exodus, Leviticus, and Numbers begin with a new column, but not Deuteronomy. Four lines are left blank at the end of the column preceding each of the first-named three books.

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

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

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

The peculiar arrangement of various lines noted in Harley, 7619 (no. 1) is also found here. Line 23 (v. 14) begins here with ב. The Song is preceded by six lines of text with the usual initial words, and one blank line. It is followed by one blank line and vv. 44—47 arranged in five lines, with the following initial words: אנש ב, בו, ויש מ, נ. The letters of the "simān" הנ are the same as in Or. 1451. The second ד, Lev. x. 16, is written at the beginning of the line, and the "puncta extraordinaria" are placed on all the ten words fixed by the Masorah.

Majuscular letters: ב of בְּרַאֲשֵׁי, Gen. i. 1; נ of נָשְׁתָה, Gen. v. 1; נ of נָשְׁתָה and פְּשָׁנָה, Gen. i. 17; נ of נַצְרָא, Ex. xxxiv. 7 (doubtful); נ of נַצְרָא, Ex. xxxiv. 14; נ of נַצְרָא, Lev. xi. 42; נ of נַצְרָא, Lev. xiii. 33; נ of נַצְרָא, Num. xiv. 17; נ of נַצְרָא, Num. xxvii. 5; נ of נַצְרָא, Deut. vi. 4; נ of נַצְרָא, Deut. xviii. 13; נ of נַצְרָא, Deut. xxxii. 6; נ of נַצְרָא, Deut. xxxiii. 20.

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

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

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

12.

Or. 1454.—Eighty-four strips of red leather, with 1 to 7 columns in a strip; 227 columns,
measuring 20 to 21½ in. by 4½ to 5½, with 51 lines to a column. Various oriental hands, probably of the fifteenth century.

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

The observations made in no. 9 sqq. on the beginnings of Exodus, Leviticus, Numbers and Deuteronomy, as well as on the blank lines preceding these books, and on the style of beginning a column, also apply to this roll. The same is the case with the letters of the "siman"ibir, 'esh; and the use of the single dry point, as well as of the three dry points (•), is also the same as in no. 9 in most of the fragments belonging to this roll.

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

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

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

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

Majuscular letters: ב of תִּשְׁבַּי, Gen. i. 1; ד of רָעה, Ex. xxxiv. 14; ב of יַהֲנֵמָה, Lev. xiii. 33; ב of יְרֵד, Num. xiv. 17; ב of יִשְׂכַּר, Num. xxvii. 5; ב of שֹׁעַ, Deut. vi. 4; ד of אָדָר, Deut. vi. 4; ב of אֲנָאִים, Deut. xi. 21; א of יְבִיסָס, Deut. xviii. 13; ב of פ, Deut. xxii. 6; ב of יִכְלָלָם, Deut. xxix. 27; initial א of גְּלָה, Deut. xxxii. 6, which is also written by itself; א of אֲנָאִים, Deut. xxxiii. 29.

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

The inverted Nun is placed before and after Num. x. 35—36; ה is arched in some of the fragments, and י נָעָל is frequent.

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

13.

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

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

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

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

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

The five lines of text preceding the Song have the following initial words: הָעָלָה, הָעָלָה, הָעָלָה, לְבָדָר, לְבּא, לְבָדָר.
BIBLICAL TEXTS.

The five lines of text following the Song begin severally as follows: שָׁמָּה, ואָרָה, וְתַחְתָּה, סָמִים, סָמִים.

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

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

The majuscular letters are the same as in Or. 1451 (no. 9), with the following exceptions: (1) נ of אָרָה, Deut. xxxii. 29, is not majuscular; (2) מ of בֵּית, Deut. xviii. 13; מ of וְתַחְתָּה, Deut. xxix. 27, are majuscular.

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

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

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

14.

Or. 1456.—Seventy-five strips of red leather, with 1 to 6 columns in a strip; 224 columns, measuring 21 to 22 in. by 4½ to 5½, with 50 lines to a column. Various oriental hands, probably of the fifteenth century.

The Pentateuch.—This roll also consists of a number of fragments pieced together to complete the Pentateuch. Some of the fragments are provided with Tāgin.

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

A column often begins with a new verse, and the initial letter is frequently ב. The words שָׁמָּה, Deut. xii. 28, and מָאָס, Deut. xxxiii. 24, represent the letters ש and מ of the beginning of the Book of Deuteronomy, Deut. v. 12,
stands also at the head of the column, and פִּילָּד, Gen. xlix. 8, takes the place of יְבָשָׁר, Gen. xlix. 14. The end of a verse and of a half-verse is marked by a dry point; and פּ, פל, and פּּּיִּי are also distinguished by a point over the word, as in no. 9 sqq. Three dry points (•) are sometimes placed in the left margin at the beginning of a section, but this mark is also frequently used to indicate merely the beginning of a verse, e.g. Gen. xxxvi. 12; xxxix. 7; xli. 38, 48; xlii. 7; xliii. 11, 24. Two points (••) occur in the left margin of Gen. xlv. 28, at the beginning of a closed section.

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

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

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

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

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

Majuscular letters: י of יבַּשָּר, Gen. i. 1; ו of וּניָה, Ex. xxxiv. 14; י of ויָגוּנָ, Lev. xi. 42; א of אָנָה, Lev. xiii. 33; א of אָנָה, Num. xiv. 17; א of אָנָה, Deut. vi. 4; י of יָניָה, Deut. vi. 4; י of יָניָה, Deut. xxix. 27.

Minoruscular letters: מ of מָבַרְבַּרְבַּרְבַּר, Gen. ii. 4; מ of מִשְׁמַעית, Lev. i. 1.

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

In some fragments י is arched. יַפְּלָה יַפְּלָה is frequent, and its form is generally majuscular.

16.

Or. 1456.—Sixty-five strips of red leather, with 1 to 5 columns in a strip; 227 columns, measuring about 25 in. by 4¾ to 6¾, with 50 lines to a column. Oriental hand, probably of the fifteenth century.

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

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

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

The letters of מִשְׁמַעית are the same as in no. 9 sqq. The end of a verse is not marked in this roll, but the position of אָנָה is indicated by a black point. A black point is also used on the י of יָניָה to distinguish it from יָנָה, and on the ב of בּ to distinguish it from בּ. Three black points are generally placed in the right margin, at the beginning of an open or closed section. Sometimes those points appear at the end of a section, and often they merely indicate the beginning of a verse.

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

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

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

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

Majuscular letters: ב of בַּרְבַּרְבַּר, Gen. i. 1; י of ויָגוּנָ, Lev. xi. 42; א of אָנָה, Lev. xiii. 33; י of ויָגוּנָ, Num. xiv. 17; י of ויָגוּנָ, Num. xxvii. 5; א of אָנָה, Deut. vi. 4; י of יָנוּי, Deut. vi. 4; י of יָנוּי, Deut. xi. 21.

Minoruscular letters: ק of קְוָלָה, Gen. xxiii. 2; נ of נְפָּל, Gen. xxvii. 46; מ of מִשְׁמַעית, Lev. i. 1.

The whole in לָלָל, Gen. xii. 1.
The initial נ of והלאה, Deut. xxxii. 6, is written by itself, but it is not majuscular. The נ is placed before and after Num. x. 33-36.

This scroll is worm-eaten in many places.

17.

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

The Pentateuch.—This roll is provided with Tāgin, viz., three on the letters שפנותא, and one on the letters דכדמ. Numbers xiii. 1—20 is written in smaller letters.

The word ח, Lev. xvi. 7 (not xvi. 8), represents the letter ח of ביה שב.thus.

The first five lines of text following the Song of Moses, Ex. xv., have the following initial words: בכם א comando ותסה לרבא. The Song of Moses, Deut. xxxii., is written in 70 lines.

The 23rd line begins with ב, not with בם.

The Song is followed by vv. 44-47 arranged in seven lines, with the following initial words: ל(Boolean נא, אל, נא, תוש, נא, ק"ג, נא.

Both ל and נא, Lev. x. 16, are written at the end of the line.

The “punctum extraordinarium” is wanting on בכם, Num. xxix. 15. In בכם, ב (not second ב) is dotted. This roll has points on ב of לְבָּכַתְּנָה, Gen. xxxii. 2, and on ב of רבא, Num. xxxi. 23.

Majuscular letters: ב of רברשת, Gen. i. 1; ב of יִנָּה, Gen. xxx. 42; ב of לָכַתְּנָה, Gen. xxxiv. 31; ב of נָה, Ex. xxxiv. 7; ב of רבא, Ex. xxxiv. 14; ב of לָכַתְּנָה, Lev. xi. 42; ב of יִנָּה, Lev. xiii. 33; ב of וְיָדָה, Num. xiii. 30; ב of דְלָכַתְּנָה, Num. xiv. 17; ב of מ, Num. xxiv. 5; ב of וְסָמָה, Num. xxvii. 5; ב of וְזָמָה, Deut. iv. 4; ב of וְזָמָה, Deut. vi. 4; second ב of וְזָמָה, Deut. ix. 24; ב of וְזָמָה, Deut. xviii. 13; ב of וְזָמָה, Deut. xxii. 6; ב of וְזָמָה, Deut. xxviii. 68; ב of וְזָמָה, Deut. xxix. 27; initial נ of והלאה, Deut. xxxii. 6.

Majuscular letters: besides the first five of no. 9, also the second ב of כַּנְרִים, Deut. ix. 24. The inverted נ is placed before and after Num. x. 35-36.

18.

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

The Pentateuch.—Tāgin the same as in the preceding number. Deut. xxvii. 12 (beginning : הדלאר)——xxxi. 28 (ending : הדלאר) is due to a different hand.

The first five lines of text following the Song of Moses, Ex. xv., begin: אתרה, תוחכת, כו, יא, יב, יג.

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

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

Majuscular letters: the same as in no. 1, with the addition of the ב of וְזָמָה, Num. xiii. 30; ב of וְסָמָה, Num. xxvii. 5; ב of וְזָמָה, Deut. xviii. 13.

Minuscular letters: the same as in no. 1, with the addition of the ב of and, which is also broken (יְי קְוֵית). The inverted נ is placed before and after Num. x. 35-36.
HEBREW MANUSCRIPTS.

19.  
Or. 1461.—Sixty-six strips of leather, with 2 to 5 columns in a strip; 234 columns, measuring about 18 in. by 6 to 6½, with 42 lines to a column. Oriental hand, probably of the sixteenth century.

The Pentateuch.—This roll breaks off with Deut. xxxii. 49 (last word: בָּנָן). The same as in nos. 17 and 18.

The word מִּטְנֵיא, Ex. xxiii. 21, represents the letter ש of מִּטְנֵיא. The Song of Moses, Ex. xv., and the five lines of text preceding and following it, occupy a separate column. The fourth and fifth lines of the five lines of text following the Song begin respectively with תָּנָא and אלֵי.

The twenty-third line of the Song, Deut. xxxiii., begins with בָּנָן. Vv. 44—47, which follow the Song, are arranged in six lines, with the following initial words: יָהָנָן, יִּתְנָא, יִּתְנָא, יִּתְנָא, יִּתְנָא.

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

Majuscular letters: the same as in no. 17, with the following exceptions: (1) מ of שֶׁילָשְׁתֵּנ, Gen. i. 23, and נ of נֵא, Ex. xx. 2, are enlarged in this roll; (2) מ of מִּטְנֵיא, Num. xxiv. 5; second מ of מִּטְנֵיא, Deut. xiv. 24, are not enlarged.

Minuscule letters: ב of בְּרִנְדֵרָּא, Gen. ii. 4; ב of לַברָּא, Gen. xxiii. 2; א of וְעָרָא, Lev. i. 1; ה of וְתַחְדָּה, Lev. vi. 2.

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

20.  
Or. 1462.—Forty-six strips of leather, with 3 to 6 columns in a strip; 188 columns, measuring about 29½ in. by 5½, with 48 lines to a column. Oriental hand, probably of the fifteenth century.

The Pentateuch.—This roll begins with Gen. xlviii. 7 (first word: יָמָשְׁר). The following portions are due to other hands: Ex. xxxix. 38 (beginning: הָרֵדָּה)—xxxiv. 1. (ending: וַעֲשָׂנָה); Lev. vi. 6—viii. 16 (ending: יָמָשְׁר); Deut. xvi. 18—xxi. 2 (ending: לה); xxv. 1—xxviii. 12 (ending: וַעֲשָׂנָה); xxxii. 25 (beginning: תָּנָא)—xxxiv. 12.

There are three Tāgin on the letters שֶׁרֶדֶר. The words מָשָׂרָה, Gen. xlix. 14; שֶׁרֶדֶר, Deut. xvi. 18; מָשָׂרָה, Deut. xxxii. 24, represent the letters שֶׁרֶדֶר and שֶׁרֶדֶר.

In Lev. x. 16, both שֶׁרֶדֶר and שֶׁרֶדֶר are written in the middle of the line.

Of the "puncta extraordinaria" fixed by the Masorah, the points are uncertain in the case of מָשָׂרָה, Num. xxii. 30; and שֶׁרֶדֶר, Num. xxii. 15, the leather being injured in these places.

The last line of the Song of Moses, Ex. xv., begins with תָּנָא, and is disposed in the same manner as in no. 12, סֶגֶג. The twenty-third line of the Song, Deut. xxxiii., begins with נָא.

Majuscular letters: פ of פִּכְנְא, Ex. xxxiv. 7; פ of פִּכְנְא, Ex. xxxiv. 14; פ of פִּכְנְא, Lev. xii. 42; פ of פִּכְנְא, Lev. xiii. 33; פ of פִּכְנְא, Num. xxvii. 5; פ of פִּכְנְא, Deut. vi. 4; פ of פִּכְנְא, Deut. vi. 4; פ of פִּכְנְא, Deut. xxxix. 27; פ of פִּכְנְא, Deut. xxxii. 6. Some of these letters are, however, not really majuscular, but only thicker in form.

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

21.  
Or. 1463.—Eighteen strips of leather, with 3 to 5 columns in a strip; 78 columns, measuring about 26 in. by 7 to 7½, with 54
lines to a column. Oriental hand, probably of the sixteenth century.

The Pentateuch.—This roll contains the whole of Genesis and Exodus as far as ch. xxxviii. 19. It abounds in Tāgin and peculiarly shaped letters (arched [כ, פ, ל], &c.).

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

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

Majuscular letters: ב of בראשית, Gen. i. 1; א of אבינו, Ex. xx. 2; ב of בני, Ex. xxxiv. 7; ג of רם, Ex. xxxiv. 14.

Minuscular letters: ח of חתרם, Gen. ii. 4; ז of אביהם, Gen. xxiii. 2.

22.

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

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

The following portions of the text are due to other hands: Ex. vii. 12—ix. 17 (last word: אלהים); Lev. vii. 7 (first word: כמך) — ix. 15 (last word: כיון); xi. 47 (first words: פנים ים); xiv. 7 (last word: ימי נ_sibling_tr); xiv. 22 (last word: ור ohio). This roll is provided with Tāgin, and contains many instances of ליעפ and other peculiarly shaped letters.

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

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

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

Majuscular letters: ב of באלים, Gen. xlix. 12; א of אב, Ex. xi. 8; א of אבש, Ex. xx. 2; ג of גבר, Ex. xxviii. 36; ד of דר, Ex. xxxiv. 7; ה of רשם, Ex. xxxiv. 14; י of וניא, Lev. xi. 42; כ of הימים, Lev. xiii. 33.

Minuscular letters: א of אים, Lev. i. 1; ואת, Lev. vi. 2.

23.

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

The Pentateuch.—This fragment is written by the same hand as MS. Or. 1463. It contains Num. iii. 33 (first word: ימשהו) — xxxvi. 10.

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

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

The “puncta extraordinaria” are placed on לבר (לבר), ch. iii. 39, and וּוּד (וּוּד), ch. ix. 10; but in רֵא, ch. xxxi. 30, the point over the י is erased.

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

The ר of שבת, Num. xxv. 12, looks like a broken י.

24.

Or. 4726.—Twenty-two strips of vellum, with 3 to 8 columns in a strip; 121 columns, measuring about 4½ in. by 1¾, with 42 lines
HEBREW MANUSCRIPTS.

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

The Pentateuch.—This roll only contains Gen. i. 1—Ex. ix. 29 (last word חתר), and Deut. i. 9—xxxi. 12.

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

Each column, with the exception of the first, and the first of 장רש (יחד, Gen. xlix. 8), begins with the letter א.

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

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

25.

Harley, 7620.—Seven strips of vellum; 24 columns, measuring about 17\(-\)\(\frac{1}{2}\) in. by 7\(\frac{3}{4}\), with 21 lines to a column. German hand, probably of the fifteenth century. The first six columns, which are in a different hand, are provided with vowel-points (though in a very inadequate form), and accompanied by an interlinear Latin translation. Wooden roller. Kennicott, 123.

The Book of Esther.—There are three Tāgin on שמש, six on י (in the first six columns, three), and one on מ.

Majuscular letters: מ of דר, i. 6; י of מלחים, ix. 9; second מ of מלחים, ix. 29.

Minuscular letters: מ of פרישתא, ix. 7; י of מלחים, ix. 9; מ of מלחים, ix. 9.

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

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

Readings differing from the Masoretic text are: תובלאא, i. 5; למש, i. 16; משיח, viii. 1 (with the second i over the line); ויחויהם, ix. 15.

26.

Egerton, 67a.—Six strips of vellum; 30 columns, measuring about 6\(\frac{1}{2}\) in. by 4\(\frac{3}{4}\), with 15 lines to a column. Flowers are painted on the space between the columns. Sefardi hand, probably of the sixteenth century. Wooden roller.

The Book of Esther.—There are three Tāgin on שמש. In the first nine columns the letters יתלע are provided with one Tāg.

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

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

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

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

א ידראו והב ברוך מברך ותרן קדוש

27.

Sloane, 2641.—Four strips of vellum; 17 columns, measuring about 4\(\frac{3}{4}\) in. by 4, with mostly 21 lines to a column (columns 1—7 have 18 lines each, and the last column, which is written in the form of a circle,
consists of 15 lines). Painted borders with floral designs and figures of animals. German hand of the seventeenth century, but the first seven columns are due to a later hand. Wooden roller.

**The Book of Esther.**—There are no Tagin. The letter ת is arched in אור, i. 6, and regularly in the older portion of the MS.

Majuscular letters: the initial letters of the words בּוֹזֶ הַגְּלֵל הַגְּלֵל הָיִם and יתָהַי, v. 4, thus forming the tetragrammaton; י of יתָהַי, ix. 9; first ל of לַעֲשֵׂה, ix. 29.

Minuscular letters: the same as in nos. 25 and 26. The ש of יש, and ו of יሸ, in ch. x. 3, are flourished.

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

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

Readings differing from the Masoretic columns.

The Megillah is preceded by two benedictions.

**28.**

**Sloane, 2642.**—Eleven strips of vellum; 39 columns, measuring about 3 ½ in. by 2 ½ to 5 ½, with 11 lines to a column. Sefardi hand (writing very indifferent), probably of the seventeenth century.

**The Book of Esther.**—There are no Tagin, and the only majuscular letter occurring in the roll is the ת of אור, i. 6. Minuscular letters are entirely absent.

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

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

Readings differing from the Masoretic are: קָרָּאת, i. 6; נְפָּרָּים, ix. 19; בְּרֵאשֵׁים, x. 1. The words בְּרֵאשֵׁים and נְפָּרָּים are written with one ק before the ת, where the Kethib has a double ק.

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

**29.**

**Add. 7144.**—Six strips of leather; 21 columns, measuring about 9 ½ in. by 6 ½, with 19 lines to a column. Sefardi hand, sixteenth to seventeenth century. Wooden roller.

[Rich Collection, acquired in 1823.]

**The Book of Esther.**—There are three Tagin on שֵׁעֲפַתָוֹן, and ת is arched throughout.

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

**30.**

**Add. 8132.**—Nine strips of vellum, of which the first and part of the second are lined with green silk; 40 columns, measuring about 3 ½ in. by 3, with 13 lines to a column. Sefardi hand, probably of the fifteenth century. Ivory roller.

[Presented by David Israel Brandon, May 11, 1822.]

There are three Tagin on שֵׁעֲפַתָוֹן and ת, and one on בְּרֵאשֵׁים. The letter ת is arched sometimes, as are also occasionally בְּרֵאשֵׁים at the end of a line. The ת in the last word of the Megillah (יוש) is flourished.

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

The reading in ch. i. 16 is כָּכָן (not the Kethib כָּכָן).
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31.

Add. 11,691.—One strip of vellum; 17 cols., measuring about 1¾ in. by 1¼, with 30 to 31 lines to a column. Sefardi hand, probably of the nineteenth century. Ivory roller. [Presented by D. Mocatta, March 19, 1840.]

The Book of Esther.—There are three Targin on שנותנין, and one Targ on בחרים.

י is arched throughout.

Majuscule letters: the same as in no. 26, &c., with the addition of ה of והרחא, ix. 10.

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

The column containing the names of the ten sons of Haman is arranged in nine lines, contrary to the rule. The words אדרי, והרחא, and דריה, are written in the vacant space between the remaining eight names and כי.

Colophon:

נכתב על ידי אברהם בן מרדכי משה בשלום שאם לפלך.

32.

Add. 11,831.—Three strips of vellum; 18 columns, measuring about 3 in. by 2½, with 20 lines to a column. Sefardi hand, probably of the seventeenth century. Ivory roller. [Rev. Thomas Butler, July 5, 1841, from Adam Clarke's Collection.]

There are three Targin on שנותנין, but not regularly, except in the first column. Majuscule and minuscule letters: the same as in nos. 26, 29, and 31.

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

33.

Add. 11,832.—Seven strips of vellum, the first of which is lined with grey silk; 38 columns, with 15 lines to a column. The columns have the form of circles, with a diameter of 3 inches. The upper and lower margins, and the space between the columns, are ornamented with coloured floral designs and drawings, one of which represents Haman hanging on the tree. German hand, written by Abraham b. Moses, A.M. (5)381 (A.D. 1621). Wooden roller. [Rev. Thomas Butler, July 5, 1841.]

The Book of Esther.—There are three Targin on שנותנין. Majuscule and minuscule letters: the same as no. 26, &c. The ה in the last word (וֹרָשָׁא) is slightly flourished. The names of the sons of Haman are arranged in conformity with the rule.

34.

Add. 11,833.—Three strips of vellum; 11 columns, measuring about 18 in. by 6¾ to 9¾, with 39 lines to a column. Sefardi hand, probably of the sixteenth century. Wooden roller. [Rev. Thos. Butler, July 5, 1841.]

The Book of Esther.—There are three Targin on שנותנין. Majuscule and minuscule letters: the same as no. 26, &c. The ה in the last word (וֹרָשָׁא) is slightly flourished. The names of the sons of Haman are arranged in conformity with the rule.

35.

Add. 11,834.—Nine strips of leather, the first of which is partly lined with yellow flowered silk; 27 columns, measuring about 10½ in. by 6½, with 18 lines to a column. Sefardi hand, probably of the sixteenth century. Wooden roller. [Rev. Thos. Butler, July 5, 1841.]
BIBLICAL TEXTS.

The Book of Esther.—There are three Tagin on שְׁנֵמַטי מֶשֶׁך, and one on ברֹאשׁ. Majuscular and minuscules letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

36.

Or. 1047.—Eight strips of vellum; 14 cols., measuring about 18¾ in. by 10½, with 26 lines to a column. The upper and lower margins, and the space between the columns, are covered with coloured drawings representing the events recorded in the book, words of the text being added to each drawing. In the text itself a crown is painted over the names of Esther and Ahasverus; also over the name of Vashti when mentioned before her disgrace, and over the words בר מלאך, ch. ii. 17. German hand, probably of the sixteenth century. Wooden roller. [Rev. M. Elkin, Feb. 24, 1871.]

The Book of Esther.—This roll has no Tagin.

Majuscular letters: מ of וֹר, i. 6; initial letters of אָבִי אֵלֵה וֹתָמ, i. 20, forming the tetragrammaton if read backwards; initial letters of יְבֹא מֶלֶךְ וֹתָמ, v. 4, and the final letters of יְבֹא מֶלֶךְ וֹתָמ, vii. 7, both forming the tetragrammaton; מ of יְבֹא מֶלֶךְ וֹתָמ, ix. 9; first מ of יְבֹא מֶלֶךְ וֹתָמ, ix. 29.

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

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

On the margin at the end are figures with musical instruments, bearing the following names: נִזַּס, דַּוַּיָּשׁ, שֶׁסַיָּו, בָּרָי, וֹתָמ, and מֶלֶךְ מֶלֶךְ.

37.

Or. 1086.—Six strips of leather; 20 columns, measuring about 6¾ in. by 4 to 5, with 21 lines to a column. Sefardi hand of the sixteenth to seventeenth century. Ivory roller, mounted with brass.


The Book of Esther.—There are three Tagin on שְׁנֵמַטי מֶשֶׁך, and one Tag on ברֹאשׁ. The letter מ is arched throughout. Majuscular and minuscules letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

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

אָרוּ מֶלֶךְ וֹתָמ וֹתָמ וֹתָמ לֵאָמ

38.

Or. 1087.—This MS. is now in book-form, and contains 19 columns, measuring about 11½ in. by 6¼, with 21 lines to a column. Sefardi hand (well written), probably of the fifteenth century. The first four columns (containing ch. i. 1—ii. 15) are provided with vowel-points, the Ethnath being also given.


The Book of Esther.—The letters שְׁנֵמַטי מֶשֶׁך are provided with three Tagin, and one Tag is placed on the letters וֹתָמ. Majuscular and minuscules letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

On a fly-leaf at the beginning is a note signed J. N. C. (J. Noble Coleman), in which he states that the MS. was presented to him by his friend George Pope, who had bought it from a bookseller at Bristol.
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39.
Or. 2086.—Five strips of leather; 14 columns, measuring about 83 in. by 6, with 23 to 25 lines to a column. Sefardi hand, probably of the fifteenth century. Wooden roller.


The Book of Esther.—There are three Tagin on בָּרָדוֹרְכִּים, and one on פְּרָטַרָבָּה, מִרְאוֹן. Majuscular letters: the same as in no. 26, &c., but there are no minuscular letters.

The p of בָּרָדוֹרְכִּים, מִרְאוֹן (ix. 7, 8, 9) is flourished. The names of the sons of Haman are arranged in conformity with the rule.

40.
Or. 4224.—Five strips of leather; 16 columns, measuring about 14½ in. by 5½, with 22 lines to a column. Sefardi hand of the fifteenth to sixteenth century. The ink is occasionally blotted, col. 1 being in a specially bad condition.

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

The Book of Esther.—There are three Tagin on בָּרָדוֹרְכִּים, and one Tag on פְּרָטַרָבָּה. Majuscular and minuscular letters: the same as in no. 26, &c. The initial letters of יִשָּׂאָר, אָדָם, אֶנֶּמֶר מַיֶּשׁ, v. 4, are marked by dots to indicate the tetragrammaton, and there are similar dots in other parts, though not always marking the tetragrammaton (e.g. יִבְּשֵׁשׁ הָרֶם יִבְּלֵשׁ יִבְּלֵשׁ, ii. 23). It is, however, difficult to say whether these dots were in the MS. originally.

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

41.
Or. 4670.—One strip of fine vellum; 3 columns, measuring about 2 in. by 1½, with 64 lines to a column. Written in a very minute hand, probably eighteenth century. Silver-plated roller. Pen and ink illustrations on the middle portion of the spaces between the columns.

The Book of Esther.—The Megillah is followed by two benedictions, and מַעָרְכִּים.

42.
Or. 4727.—Seven strips of vellum; 26 cols., measuring about 9½ in. by 7½, with 17 lines to a column. A large good Sefardi hand of the sixteenth to seventeenth century. Wooden roller.

The Book of Esther.—There are three Tagin on בָּרָדוֹרְכִּים, and one Tag on פְּרָטַרָבָּה. Majuscular and minuscular letters: the same as in no. 26, &c. The names of the sons of Haman are arranged in conformity with the rule.

43.
Or. 4786.—Five strips of vellum; 31 columns, measuring about 4¾ in. by 2¼, with a space of about ½ in. between the columns. Eighteen lines to a column. Italian writing of about the middle of the seventeenth century.

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

The Book of Esther.—It is difficult to ascertain the use of Tagin, the strokes being

* See Gandelini's Notizie degli Intagliatori, vol. ii., p. 136. The date A.D. 1641 is attached to a work of this artist.
frequently very faint; but there appear to be three Tāgin on שֵׁמְעָה, and one Tāg on בֶּרְדוּהוֹפָה.

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

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

The quasi-heraldic device at the beginning of the scroll is signed: "Salom. Italia sculptit." The name of the original owner, which had been written on a blank space within the same design, has been erased, and the following note of a later owner has been written down instead: 

תְּבִינָה שֵׁמְעָה לֵךְ בֵּית (sic)

and בֵּית וַיְהִי שָׁמַעְתָּם.

In another blank space above this is written in the same hand:

מְתָהּ כָּאמַר אָדוֹבֶב רְאָה וַיִּפְגָּשֶׂהוּ בֵּית (A.M. 5629=1869).

45.

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

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

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

46.

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

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

The Song of Songs.—There are no Tāgin in this roll. The letter ה is occasionally arched. There are no open sections, and the closed sections are: ii. 1; iii. 1; iv. 1;

* There is, however, barely enough blank space left within the line to satisfy the Masoretic requirement that room sufficient for nine letters should be left at closed sections.
letters, though יִשְׂרָאֵל in the last verse may have been purposely written in somewhat enlarged letters.

The readings of the Masoretic יִשְׂרָאֵל have in most cases been adopted in the text instead of the הַגָּדָה.

47.

Or. 4799.—Two strips of vellum; 9 columns, measuring about 10½ in. by 5, with 20 lines to a column. Nineteenth century.

[M. SWIDIRICHIN, July 16, 1894.]

The Book of Ruth.—This roll is written by the same hand as no. 45, and agrees with it in the use of תָּגִין, &c. There are no open sections, and the only closed one is iv. 1. Majuscule letter: יָד, iii. 13.

48.

Or. 4223.—Two strips of leather; 9 columns (only about half of the last being occupied), measuring about 11 in. by 4½, with 24 lines to a column. Yemenite hand (not very well written) of the fifteenth to sixteenth century.

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

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

There are no minuscule letters, and the enlarged form of the letters in הנך at the beginning is merely due to its being the first word.

The readings of the Masoretic יִשְׂרָאֵל are in almost all cases followed in the text, instead of the הַגָּדָה.

The 20th verse (דְּשֶׁנ הַטָּרַע) of ch. v. is repeated at the end, though the siman יִנָּחַל is not given.

49.

Or. 4798.—Three strips of vellum; 10 cols., measuring about 10½ in. by 5, with 20 lines to a column. Nineteenth century.

[M. SWIDIRICHIN, July 16, 1894.]

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

Minuscule letters: י of פָּשַׁל, i. 12; י of שָׁבַע, ii. 9; י of קָעֵל, iii. 36 (comp. Ginsburg’s Massorah, vol. i., p. 37).

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

50.

Or. 4222.—Four strips of leather; 13 cols., measuring about 12½ in. by 5½, with 28 lines to a column. Yemenite hand of the fifteenth to sixteenth century.

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

Ecclesiastes.—There are no תָּגִין, but the letter כ is almost always arched. There are breaks in the form of open sections at vii. 1 and xii. 1, and in the form of closed sections at ii. 1, iii. 1, iv. 1, v. 1, vi. 1, ix. 1, x. 1, and xi. 1. The rule relating to the blank space sufficient for nine letters is,
however, not observed in all cases. There are no majuscular or minuscular letters, the first word being written in larger letters merely to mark the opening of the scroll.

Vv. 2—8 of ch. iii. are arranged in eight lines in the form of איה עץ אדום עבודה עץ עץ לבריה.

The readings of the מט have been adopted in the text instead of the Masoretic יתב, but the spelling instead, viii. 1 (比赛 לבריה), has been retained.

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

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51.

Or. 4800.—Six strips of vellum; 19 columns, measuring about 10 3/4 in. by 5 1/2, with 20 lines to a column. Nineteenth century.

[M. SWIDIRICHIN, July 16, 1894.]

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

Majuscular letters: פ of וו, vii. 1; פ of קסף, xii. 12.

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

BIBLICAL TEXTS IN BOOK FORM.

52.

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

The Bible, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Pentateuch:—
   Genesis, fol. 4b; Exodus, fol. 27b; Leviticus, fol. 48b; Numbers, fol. 62b; Deuteronomy, fol. 82a.

2. Prophets:—
   Joshua, fol. 104b; Judges, fol. 116a;
   Samuel, fol. 127b (2 Sam., fol. 142a); Kings, fol. 155a (2 Ki., fol. 170a); Isaiah, fol. 189b;
   Jeremiah, fol. 208b, wanting ch. vi. 6 (from ערים—xx. 18 (as far as הרלאר); Ezekiel, fol. 227a; Hosea, fol. 248b; Joel, fol. 251a;
   Amos, fol. 252a; Obadiah, fol. 254b; Jonah, fol. 255a; Micah, fol. 255b; Nahum, fol. 257b; Habakkuk, fol. 258a; Zephaniah, fol. 259a; Haggai, fol. 259b; Zechariah, fol. 260b; Malachi, fol. 264a.

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

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

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

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

The rubrics are marked with the letter כ in the margin throughout the whole MS.

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

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

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

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

1. § 1-5, vol. i., p. 654 (from Add. 15,251; foll. 444a and 445b).
2. § 7. list of the majoruscule letters in the Bible. Fol. 184b.
3. § 8. list of the minoruscule letters in the Bible. Fol. 184b.
4. § 9. list of fifteen words marked with dots in the Bible, Fol. 184b.
5. § 10. list of passages in the Hagiographa where Pathah occurs with Ethnah and סופ פסוק. Fol. 337b. This list begins with Chronicles, and forms the commencement of the rubric given under no. 5.

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

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

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

In an Arabic note (Maghribi characters) at the end of the Pentateuch, fol. 99b, a Jew, Sulaiman ben Samuel(?), ben Hayyim, testifies that he received a certain sum of money for the present book, and that he has no further claims on it. Another Arabic note, half obliterated and written in Hebrew...
characters, is to be found on the last page of the MS. The dates of both entries are now illegible.

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

1. ... והנה בחל שלם וב שמח ידך
2. ... והנה יטע לרד כוס טל takım

53.

Add: 15,250.—Vellum, about 14 in. by 11¾, consisting of 437 leaves. There are 3 columns to a page, with the exception of foll. 319b—367a, which are written in 2 columns. The number of lines in each column is 31. There are, exclusive of the first 4 leaves, 53 complete quires of 8 leaves each, with signatures in Hebrew letters at the beginning and end of a quire. The last quire appears to have had 10 leaves originally, of which only the first 9 have been used. Sefardi hand, square character; probably of the thirteenth century. Bound in velvet, with brass fittings. *Ginsburg*, no. 21.

[Duke of Sussex's Sale, July 31, 1844.]

The Bible, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

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

2. Prophets:
   - Joshua, fol. 116b; Judges, fol. 131b; Samuel, fol. 145b (2 Sam., fol. 164b); Kings, fol. 180a (2 Ki., fol. 198a); Isaiah, fol. 215a; Jeremiah, fol. 239a; Ezekiel, fol. 270b; Hosea, fol. 297a; Joel, fol. 306b; Amos, fol. 302a; Obadiah, fol. 305a; Jonah, fol. 305a; Micah, fol. 306a; Nahum, fol. 308a; Habakkuk, fol. 309a; Zephaniah, fol. 310a; Haggai, fol. 311a; Zechariah, fol. 312a; Malachi, fol. 316b.

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

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

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

In the Pentateuch the beginning of a pericope or weekly section is marked by the wordfläche in the margin. The beginning of a pericope is indicated by an ornamental א in the margin at Num. xxxii. 1, fol. 92b. The דְּמַעְתַּ֣ם מִונִ֣ה, with a blank line at the break, are sometimes marked with א. The siman קדש is given after Isaiah, the Minor Prophets, Ecclesiastes, and Lamentations.

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

The text of the Bible is preceded by—

1. מצורע נב אושר וגר נב מערל, the differences between Ben Asher and Ben Naftali on the Pentateuch. Fol. 1b. This list is arranged in columns (three to a page) and enclosed by richly illuminated borders. It was originally intended to be carried further, five columns being left blank for the continuation (foll. 26, 3a).

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

The birth of a former owner's brother, Joseph, with the date, 13 Nisan, A.M. 5253.
HEBREW MANUSCRIPTS.

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

54.

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

The Bible, provided with vowel-points and accents, and accompanied by the Masora Magna and Parva.

Vol. I. Pentateuch and Former Prophets:—

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

Vol. II. Latter Prophets and Hagiography:—

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

Chronicles, fol. 130a (2 Chron., fol. 149a); Psalms, fol. 174a; Job, fol. 222a; Proverbs, fol. 241b; Ruth, fol. 258b; Song of Songs, fol. 260b; Ecclesiastes, fol. 263a; Lamentations, fol. 268a; Esther, fol. 270b; Daniel, fol. 276a; Ezra, fol. 286b (Nehemiah, fol. 293a).

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

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

The Masoretic rubric registering the number of verses is placed at the end of each book, but at the end of Joshua, Judges, Samuel, Jeremiah, and the Minor Prophets this rubric is omitted. At the end of Ezra–Nehemiah the number of verses of the whole Bible is given. The siman at the end of Isaiah, the Minor Prophets, Ecclesiastes, and Lamentations is ל' instead of the usual פ"א.

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

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

After the Minor Prophets, fol. 128b–129b, there is a list of the Haftaroth of the weekly Parashiyoth and of the feasts and fasts, with references to the Hebrew foliation of the MS.

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

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

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

On fol. 136a, vol. i., there is a finely executed coloured drawing of the sacred candlestick, with the inscription: הוי י אברהם, and a description in Hebrew.

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

1. אראל הוה טפסיריוו אשל וה עטט המכסה רבי ויאניאן יש, list of books belonging to R. Jechei of Arseniano.

2. אראל הוה טפסיריוו וסראק וסינסקה משה ישראלב וסראק וסינסקה וויאניאן, list of medical books left behind by Samuel the physician of Arseniano.

3. אראל הוה טפסיריוו אשל, list of scientific books, apparently left by the same physician Samuel of Arseniano.

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

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

The highly important codex of the Bible was accordingly sold by Leon son of Benjamin to Abraham son of Zedekiah, for 50 gold florins, A.M. 5000 (A.D. 1340). The name of the witness is Samuel son of Mattathiah.

Censors' names:
2. Domenico Fresolo (?) (vol. ii., fol. 301b).

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

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

1. Pentateuch:
- Genesis, fol. 2b; Exodus, fol. 37b; Leviticus, fol. 69a; Numbers, fol. 89b; Deuteronomy, fol. 119a.

2. Prophets (each book having a separate Hebrew foliation in red):
- Joshua, fol. 145b; Judges, fol. 162b; Samuel, fol. 179b (2 Sam., fol. 203b); Kings, fol. 223a (2 Ki., fol. 245a); Jeremiah, fol. 267a; Ezekiel, fol. 306a; Isaiah, fol. 341a; Hosea, fol. 371a; Joel, fol. 375b; Amos, fol. 377a; Obadiah, fol. 381a; Jonah, fol. 381b; Micah, fol. 382b; Nahum, fol. 385a; Habakkuk, fol. 386a; Zephaniah, fol. 387a; Haggai, fol. 390a; Zechariah, fol. 390a; Malachi, fol. 395b.

3. Hagiographa:
- Psalms, fol. 397b; Job, fol. 436b [only the beginning, the text breaks off with ch. i. 10; Proverbs and the five Megilloth are wanting altogether]; Daniel, fol. 437a; Ezra,
fol. 447b; (Nehemiah, fol. 455a); Chronicles, fol. 465a (2 Chron., fol. 485b).

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

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

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

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

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

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

At the end: רַדֶּשׁ וּרְדֶּשׁ אַֽלְמַזְּנְתָּו עָלַֽיֻם (Syracuse) This list is printed in Ginsburg's Massorah, vol. ii., pp. 474-475. It is evidently a division of the above-named books according to the weeks of the year, answering to the weekly sectional divisions of the Pentateuch. The number of רַדֶּשׁ is 51, and provision is also made for the reading of the five Megilloth.

56.

Kings, 1.—Vellum, about 13 in. by 10, consisting of 429 leaves. The quires, which, exclusive of fol. 1—7, number 53, consist of 8 leaves each, with the exception of the last, which has only 6 leaves. They are signed with Hebrew letters on the first and last pages. Foll. 8—427 are paged מ-תטט (1—839). Written in a fine Sefardi hand, square character. Dated Solsona, Kislev, A.M. 5145 (A.D. 1385). Painted ornamental designs at the beginning of each book, besides other coloured illuminations. Kennicott, 99; Ginsburg, 9.

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

1. Pentateuch:—

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

2. Prophets:—

Joshua, fol. 105b; Judges, fol. 118b; Samuel, fol. 131a (2 Sam., fol. 143a); Kings, fol. 163a (2 Ki., fol. 180a); Isaiah, fol. 196a; Jeremiah, fol. 218a; Ezekiel, fol. 246a; Hosea, fol. 270b; Joel, fol. 273b; Amos, fol. 275a; Obadiah, fol. 277b; Jonah, fol. 278a; Micah, fol. 279a; Nahum, fol. 280b; Habakkuk, fol. 281b; Zephaniah, fol. 282b; Haggai, fol. 283b; Zechariah, fol. 284a; Malachi, fol. 288b.

3. Hagioiapha:—

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

Judges, Samuel, Jonah, Habakkuk, Psalms,
and Ecclesiastes begin a new column; and Deuteronomy, Nahum, Zechariah, Malachi, and Lamentations begin a new leaf.

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

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

הנהצבא Cùng ינשב רב יתקד רומשלו לסר אברנה
ועשריו והל ת 스스 ער ויהי וכרשת
וכסילה פינ שלמלנה ש atof החמא אלפים וכיםยา ואורני
והמשלח לצלידה המקס מבור למחב רב ואר חי יר

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

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

Dr. Kennicott also notices that "the three poetical books of the Psalms, Job, and Proverbs, are here written (not, as in most MSS. and printed Copies like Prose, but) like Poetry, the two parts of each verse being arranged in two different columns;" and further on he says that "several words of consequence, which are only in the margin of common Bibles, are here happily found in the text itself. And it has, in one place, two whole verses, which are most certainly genuine, and yet are now to be found in very few MSS." [Joshua xxii. 30-37.]

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

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

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

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

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

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

* It was thus understood by the writer on the Latin title-page on fol. 1a; but דְּשָׁמַר is a term which may signify the Holy Scriptures. See e.g. Zedner's Catalogue, p. 97.
5. Drawings of the holy candlestick and other sacred vessels in various colours. Foll. 3a—4b.


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

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

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

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

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

כמסר פרשות זו לא תמאום
הexampleInputיולבמה
בלתם ערמ צד אורים
לולע ידנ קראא ב' להמב
לזומככר נל שומר ורכ
לראות א' האמת ורד צד
לאמר הלענים לא כן
לראות אדעת
טכרכי על כים שאמור 울
וי שקר על אחרים חות
כתי ששירת את אפקואד
לבלennent פרבנ מתנワイン

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

At the end are the following appendices:

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

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

57.

Harley, 1528.—Vellum, about 13\(\frac{1}{2}\) in. by 10\(\frac{1}{2}\), consisting of 424 leaves. Each page (with the exception of foll. 309—355, which are written in 2 columns) is divided into 3 columns, with 32 lines to each column. The leaves were originally numbered with Hebrew letters, but most of these have been cut away in the trimming of the margin. Foll. 1—10 are outside the original quire arrangement. Foll. 11—418 contain 51 quires of 8 leaves, foll. 419—22 form the 52nd quire, and the last two leaves stand by themselves. The quires are signed with Hebrew letters on the first and last pages. A good Sefardi hand, square character; probably of the fourteenth century. Foll. 5—6 are in a German hand of about the same age. **Kemisscott, 100; Ginsbury, 3.**

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

1. Pentateuch:

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

2. Prophets:

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

3. Hagiographa:

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

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

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

In the Pentateuch, the beginning of a pericope or weekly section is indicated by the word סוף in the margin. In the prophetical books the beginning and the end of the Haftaroth are marked by later hands. The טעמים are left unmarked in this MS.

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

The Siman מזון occurs at the end of Isaiah, the Minor Prophets, Ecclesiastes, and the Lamentations.

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

The first ten leaves of the MS. contain:

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

2. A list of the pericopes or weekly Parashiyyoth, and the corresponding Haftaroth, with references to the leaves of the MS., and the subscription: שלחנין ככני פרושית. Fol. 5a.

3. A list of the Parashiyyoth and Haftaroth of the feasts, the four special Sabbaths, and the fasts, headed: תועות אחאלו ככני פרושית. In the Masoretic rubrics to this list, the leaves are numbered with the former MS., and Zechariah begins a new leaf.

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

The last two leaves, foll. 423-424, contain a list of the Haftaroth of the weekly Parashiyyoth and of the feasts and fasts, headed: סדר ההפרושים.

Name of former owner (fol. 424a): וָדָר וּפָנֵן . . . בַּכָּרִים מַדִּים

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


2. Visto per mi. fra Luigi da Bolonga del 1602 In Reggio.

58.

Or. 4227.—Vellum, about 10¾ in. by 7¼, consisting of 279 leaves; 3 columns to a page, with 44 lines to a column. The quires, nearly all of 8 leaves each, are marked by catchwords at the end (so e.g. foll. 10, 18, 42, 50); but these have in some cases been cut away in the trimming. Written in a neat Franco-German hand of apparently the fourteenth century. Roughly illuminated headings. Foll. 205, 214 were supplied later on. Ginsbury, 50.

The Bible, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. Masoretic lists.
HEBREW MANUSCRIPTS.

1. Pentateuch:—

Genesis, fol. 3b; Exodus, fol. 21a; Leviticus, fol. 35a; Numbers, fol. 44b; Deuteronomy, fol. 588.

2. Prophets:—

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

3. Hagiographa:—

Ruth, fol. 200a; Psalms, fol. 201a; Job, fol. 210a; Proverbs, fol. 225b; Ecclesiastes, fol. 231b; the Song of Songs, fol. 233b; Lamentations, fol. 234b; Esther, fol. 236a; Daniel, fol. 238b; Ezra, fol. 243a (Neh., fol. 246a); Chronicles, fol. 250a (2 Chron., fol. 258b).

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

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

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

The Masoretic lists consist of three different portions:

(1) Foll. 1—3 contains a fragment with the following principal headings: אלל תרודה סטנ טנ בנהו, סטנ פיטרש, סטנ אורי, סטנ נגד良い סטנ רודג 이야, סטנ אורי סטנ פיטרש, סטנ פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטרש פיטר

(2) Foll. 199b—201a exhibit (a) the differences between the Eastern and Western recensions in the books of the Hagiographa, (b) the number of verses in each of the same books, (c) the terminus, and (d) the contents of the same books. Foll. 197a—198b have illuminated borders.

(3) Foll. 272a—279b contain the following lists:

אבות, קפיאת אתות נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמות; נוהת המן, נוהת נוהת שבעמת

concerning the letters of the alphabet, the vowels, and the accents; the “סִדהִים”; the middle and quarter of the Biblical books.

59.

Harl., 5498 a-d.—Vellum; four uniform volumes, consisting respectively of foll. 124, 115, 121, and 155. The leaves of the last three volumes measure about 7¼ in. by 4½; but the first volume, which has been reduced in size by the trimming of the margin, only measures about 6½ in. by 4½. Two columns, 32 lines. Forty-three quires, signed with Hebrew letters on the last page. In vol. i., however, all the signatures are lost. The quires consist of 12 leaves each, except the last, which now only has 10 leaves, one leaf out of the eleven which were originally used having been lost after fol. 145 (vol. iv.). Square character; small Sefardi hand of the fourteenth to fifteenth century. Kennicott, 101.

The Bible, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Vol. I. Pentateuch:—

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

Vol. II. Former Prophets:—

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

Vol. III. Latter Prophets:—

Isaiah, fol. 1b; Jeremiah, fol. 29b; Ezekiel, fol. 65a; Hosea, fol. 96b; Joel, fol. 100b;
Amos, fol. 102a; Obadiah, fol. 105b; Jonah, fol. 106a; Micah, fol. 107b; Nahum, fol. 109b; Habakkuk, fol. 110b; Zephaniah, fol. 112a; Haggai, fol. 113a; Zechariah, fol. 114a; Malachi, fol. 119b.

Vol. IV. Hagiographa:

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

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

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

60.

Add. 15,252.—Vellum, about 12½ in. by 14¾, consisting of 477 leaves; two columns, 30 lines. Sixty quires, marked with catchwords, but not numbered. No. 16 is signed 8 (fol. 123b). There are 8 leaves in a quire, but nos. 15 and 60 number 4 and 10 leaves respectively. Square character; Sefardi hand of the fourteenth to fifteenth century.

Ginsburg, 28.

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

The Bible, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Pentateuch:

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

2. Prophets:

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

3. Hagiographa:

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

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

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

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

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

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

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

1. לְּהַנָּה פְּלֶתָהּ קָנָו כֶּפֶר שֵׁמוֹת לָיוֹתָא וּרְכָּזָא

2. שִׁלִּי בֶּן בֶּנְדָרָא שֵׁמוֹת לָיוֹתָא וּרְכָּזָא

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

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

61.

Add. 15,261. — Vellum, about 9½ in. by 7¼, consisting of 448 leaves. There are 2 columns to a page, with 31 lines in each column. Foll. 347—394 (the three poetical books entitled הַנָּה) are arranged in verse form. Foll. 1—12 are outside the original quire arrangement. Foll. 13—442 form 43 quires, which (with the exception of the 11th and 41st which have 12 and 8 leaves respectively) contain 10 leaves each. Of the last quire the scribe has only used 6 leaves (foll. 443—48). The quires were originally signed with Hebrew letters at the beginning and end, but only a comparatively small number of the signatures has been preserved. Sefardi hand, with a strong leaning to the Italian style of writing.


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

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

1. Pentateuch (Hebrew foliation: נ–טָנָה, the number יָא being accidentally omitted).
   Genesis, fol. 13a; Exodus, fol. 41b; Leviticus, fol. 65b; Numbers, fol. 81b; Deuteronomy, fol. 104a.

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

3. Hagiographa (Hebrew foliation: ר–פָּא, the number פָּא being repeated).
   Chronicles, fol. 313b (2 Chron., fol. 325b); Psalms, fol. 347a; Job, fol. 375a; Proverbs, fol. 386a; Ruth, fol. 394b; Song of Songs, fol. 396b; Ecclesiastes, fol. 398a; Lamentations, fol. 402a; Esther, fol. 404a; Daniel, fol. 408a; Ezra, fol. 416a (Neh., fol. 421a).

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

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

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

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

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

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

Foll. 2a—12b and 430a—448a are occupied by numerous Masoretic lists, written both in the body of the pages and round the margin, and including the numbers of the דירש in the Pentateuch and the other Biblical books (foll. 2a, 5b, &c.), the variations between ב ו נ mistype in the Pentateuch (fol. 3b), the variations between the Westerns (עברית or כותבי ישרא or עברית 표 or מי כותב) in the former Prophets (fol. 10a), the chronology of the Bible (fol. 434b), and the ספרא of Ben-Asher (fol. 444b). The larger number of these lists have been printed by Ginsburg in his "Massorah" under the respective letters of the alphabet to which they belong. With Ben-Asher's ספרא וממצאות as contained in this MS. comp.

The margin of foll. 26—10a and 430b also embodies the Song of Songs, Ruth, Psalms i.—v., and the beginning of Ps. lxxxix.

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

62.

Or. 2626—2628.—Vellum; three uniform volumes, measuring about 11 1⁄2 in. by 9 1⁄2, and consisting of 184, 273, and 186 leaves respectively. Two columns, with 26 lines in each (foll. 50b—126a of vol. iii., containing תְנַן, are arranged in verse form). The quires, nearly all of 8 leaves each, are marked by catchwords. Written in a beautiful Sefardi hand; square character. Dated Lisbon, Kislev, A.M. 5243 (A.D. 1482-83). On the illuminations see below. Ginsburg, 48.

[BENJAMIN COHEN, OF BUKHARA, NOV. 17, 1882.]

The Bible, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

* The name of the original owner has been erased, and the above words are the only ones legible of the entry that was made over the erasure.
Vol. I. [Or. 2626]: the Pentateuch:—

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

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

The Masorah Magna occupies two lines of the upper, and three of the lower margin, the same being also the case in the other two volumes. Among the Masoretic notes on the sides of the columns are quoted a large number of variant readings from the Codex Zanbuki (אודות). These variants are embodied in Ginsburg’s Massorah, vol. iii. An open section is occasionally marked by מ, when the rules require a whole blank line between the sections (so e.g. fol. 31a and 50b).

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

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

Vol. II. [Or. 2627]: the Prophets:—

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

The former and latter Prophets are separated from each other by two leaves containing the celebrated Okhla we-Okhla Masoretic list, i.e. an alphabetical list of “hapaxlegomena,” once without and once with וואו at the beginning. This list gave the title to the Masoretic collection entitled ספרי אללוהי אלו התרב (ed. Frensdorf, 1864). Round the margin is the rubric beginning נמצא ס yıllarda מደרים במדא אשת נאשׁר, which registers the number of verses in the Hebrew Bible. This is followed (round the margin of fol. 135) by a portion of another Masoretic rubric beginning והמשים יכעל התעונים והשימים שרי התורה.

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

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

The nine leaves (foll. 178—186) which follow the Biblical text contain (1) lists giving the number of verses, the middle verse, and the number of the Sedærím as contained in the books of the Hagiographa, to which are added lists of passages in which פסוק occurs; (2) other Masoretic rubrics, as e.g. an alphabetical list of phrases which respectively occur twice, once without and once with the article; an alphabetical list of words which are written with יוד and read with וואו (foll. 181b—184b); (3) a chrono-
This MS. is the most profusely illuminated copy of the Hebrew Bible in the collection. There are richly illuminated titles to each book, and in the Pentateuch, to each weekly section, but the skill of the artist is chiefly displayed in the decoration of the supplementary leaves containing Masoretic matter. Each page of these folios has a double border, the outer one being composed of beautiful floral designs in gold and colours, while the inner border consists of delicate pen work in coloured ink. The headings of the rubrics, as well as the whole of the Masoretic lists and "opuscula" running round the margins, are written in letters of gold.

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

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

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

I. Fol. 2. Vellum; a single leaf, measuring about 10 1/2 in. by 7 1/2. The recto is much soiled, and the writing is partly obliterated. Two columns in each page, and 30 lines in each column. Square character. Italian (?) hand, probably of the fifteenth century.


II. Fol. 4. Vellum; a single leaf, measuring about 15 in. by 11. Three columns in each page, and 30 lines in each column. The upper half of the third column is mutu-
lated. Square character. Franco-German hand, probably of the fourteenth century.
Numbers, ch. x. 18—xi. 5 (ending: תברא). Pointed and accentuated Hebrew text, with the pointed and accentuated Targum of ch. x. 17 (beginning: בְּשָׁנָה)—xi. 4.

III. Fol. 6. Vellum; a single leaf, measuring about 13½ in. by 9½, partly stained and mutilated. Three columns in each page, and 30 lines in each column. Square character. German hand, probably of the fourteenth century.

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

1. First day; imperfect at the beginning.
Joshua, ch. v. 8 (beginning בֵּית יִשְׂרָאֵל)
—vi. 1.

2. Second day.
   2 Kings, ch. xxiii. 1—9, 21—25.

3. Sabbath; imperfect at the end.
Ezekiel, ch. xxxvii. 1—6.

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

Leviticus, ch. xxiii. 3 (only last word: תְּלָעֵת)—8 (ending: לַחֲצֵה); 12 (beginning: אֶלָּכָא); 14 (beginning: אֶלָּכָא) 18 (ending: אֶלָּכָא); 21 (beginning: אֶלָּכָא)—24 (ending: אֶלָּכָא). Pointed and accentuated Hebrew text, with Masorah Magna and Parva.

V. Folia 11 and 12. Two vellum leaves, measuring about 9 in. by 7½. The writing is partly faded. There are eighteen lines in a page. Square and Rabbinic character. German hand, probably of the fourteenth century.

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

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

Pentateuch.

64.

Or. 4445.—Vellum; 16½ in. by about 13, consisting of 186 leaves. Each page is divided into 3 columns of generally 21 lines each. The original arrangement of quires is uncertain, leaves having been cancelled in different parts, and many of the extant folios being rather irregularly joined together. Signatures are found e.g. on foll. 142a and 150a to mark the beginning of quires (ן on the upper left-hand corner, and י on the right-hand corner, in the first case; י and י in the second). The writing, which depends from the ruled line, is identical with the square character used in the "Codex Babylonicus Petropolitanus," which is dated A.D. 916; but from other considerations (vide infra) it appears that the present MS. may safely be looked upon as older than that codex. It was probably written about the middle of the ninth century. Some leaves (as e.g. foll. 122—24, 126—27) are more or less seriously damaged. Foll. 1—28, 125, 128, and 159—186, which are paper, were added A.D. 1540. Ginsburg, 1.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

* Edited in photographic facsimile by Dr. Strack in 1876. It contains the Latter Prophets (Isaiah—Malachi).
The first 28 leaves, belonging to the later portion, are much mutilated. The ancient part begins with (in ch. xxxix. 20) on fol. 29a.


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

Both this MS. and the Codex Babylonicus Petropolitanus were written with a reed, and the ink used is thick and shiny. The upper perpendicular stroke of the 5 is considerably lengthened out in the first line of a page. The left side of the columns is irregular, the scribe not having known the use of (or not caring to employ) elongated letters. Verse-divisions were originally altogether absent in this codex, whereas they are regularly employed in the St. Petersburg MS. Where such dividing marks were later on added in Or. 4445 (22, as in the codex of A.D. 916; and not 22, as in most later MSS.), the two dots often appear to have been forced in, notwithstanding the want of space. This important consideration, together with the stiffer and somewhat less formed type of writing used in the MS., appears unmistakably to point to its greater antiquity.*

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

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

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

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

* The division of each page into three columns, as against the two columns of the St. Petersburg MS., should perhaps also be mentioned as pointing to the same conclusion (see Wright's preface to his "Catalogue of the Syriac MSS. in the British Museum," p. xxvi., where he says that Syriac MSS. in three parallel columns "are scarcely to be met with after the seventh century").
noteworthy that after Ex. viii. 15 (fol. 50a, col. 2), the later annotator marked an open section where the Masoretic text requires a closed one, the original scribe having made no break at all. The letters $ד$ and $ס$ to indicate the open and closed sections are absent; with the exception of $ס$ on fol. 141b, end of col. 2, contrary to the Masorah, and another $ס$ in the upper line of fol. 108a, col. 1, in agreement with the Masorah.

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

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

Both the Masorah Magna and Parva were written about a century (?) later than the text, the corrections relating to the open and closed sections (*vide supra*) being later still. In order to indicate that there is to be no break at all in the text, the later annotator uses the term יושר תחרי, or ינשרא תירש, *i.e.* "straight on," or "straight on is required." On fol. 486, col. 2, ינשרא אבריא is found, thus testifying to the Persian affinities of the MS. One of the features of the Masorah Magna consists in a certain number of rubries with vowel-points.

The Masorah Parva does not, as a rule, indicate the י in the margin, if there is no audible difference between the חכמ of the text and the Masoretic י. For words, therefore, like יהוושע, ישונה, there is no י marked. Occasionally, however, the Masoretic note י is found in connection with such words, *e.g.* with ינושאר, Num. x. 36. The text itself exhibits invariably the י in, and in cases of difference between the Eastern and Western recensions it always follows the latter.

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

On fol. 306, 31b, &c., מ is quoted as an authority. Judging by the analogy of similar references to Masoretic authorities, this word in all probability denotes an ancient lost codex, like מ, ס, ס, תמי, ס, &c.

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

בב יתייערה מלחמה חסן ב אפרים נבעים שאל פירוסו שכתובים אשתו

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

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

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

לע יסלה וסמה הדסא תגילה

*i.e.* "on the authority of the scribe and the punctuator, the form *בקש* is only once found
in the Bible." But as this word occurs in Isa. x. 15, and the other similar form in Dan. xi. 37, one is justified in assuming that Or. 4445 is but a small portion of a complete Bible written and punctuated in exactly the same ancient manner.

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

Joshua xix. 15. "And thou shalt divide by lot the possession of these among the tribes of Judah as their inheritance." 

The owner's note in Persian (Heb. char.) on the same page, is no more sufficiently legible. On fol. 1a is a mutilated list of books in a Persian hand of the sixteenth to seventeenth century, in which, among other entries, ص. 34 and ص. 38 are noted.  

65.

Or. 2363.—Vellum, about 14½ in. by 12, consisting of 212 leaves. Mostly two columns, 27—29 lines. The following pages are arranged in one column: foll. 67b, 69a, 95a, 95b, 108a, 108b, 208a, 208b, 209a, and part of 209b. Twenty-two quires, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. There are 10 leaves in a quire, but the last quire numbers only 6 leaves, and nos. 1 and 4 (defective at the beginning, and lacuna after fol. 27) are imperfect. A considerable number of leaves are soiled and mutilated, foll. 19, 76, 105, and 117, being some of the more seriously damaged leaves. Square character. Oriental hand of the Babylonian or Persian type, probably of the eleventh to twelfth century. Ginsbury, 43.

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

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

The Book of Numbers begins with a new column.

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

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

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

The centre-mark, פְּרִי, appears in Genesis, fol. 25a; Exodus, fol. 76a; Leviticus, fol. 115a; Numbers, fol. 151a; Deuteronomy, fol. 192a.

The middle verse, וַיִּשְׁתָּהָ וּלְהָרָדָה, and the middle word, וַיִּשְׁתָּהָ וּלְהָרָדָה, are marked in the margin on fol. 105a and 107b. The middle letter is marked in the text, fol. 109b; but the marginal note is lost, the margin being cut away.

The end of the first 1000 verses is noted in the margin at Gen. xxxiv. 20, fol. 32b (de loro אָלֶי הַפָּתי).
The following liturgical directions (in red) are found:

ליאון מראת הפרסמה, at Ex. xii. 21, fol. 64b.
ליאון יברשת הפרסמה, at Ex. xii. 17, fol. 66a.
ליאון לשון הסמה, at Ex. xix. 1, fol. 72a.

This MS. is remarkable for its ornamentations. Both Songs of Moses, Ex. xv., and Deut. xxxii., have broad, illuminated borders. Rosettes and other ornaments are added between the hemistichs in Deut. xxxii. The Masoretic notes at the end of each pericope and of the first four books are written in letters of red, green, and yellow colour. An ornamental design is added between the columns at the end of each pericope, and the Masoretic rubrics at the end of the first four books are enclosed within illuminated borders.

The centre-marks in Genesis, Exodus, and Leviticus, and the Masoretic note indicating the middle word in the Pentateuch are likewise written in coloured characters. The commandments are written in two tables in coloured letters, fol. 73b. Other ornamental designs occur on foll. 60b, 63b, 64b, 65a, 67a, 68b, 138a, 210a.

On fol. 212b, the name שמשת ב נני (presumably that of a former owner) occurs.

Or. 1467.—Vellum, about 14½ in. by 11¾, consisting of 121 leaves. The number of quires was originally 23, of which the first 21 consisted of 10 leaves each, the 22nd of 8 (of which one was cancelled), and the 23rd of 6 leaves. The first 11 quires, together with the first three leaves of the 12th, have, however, been lost. The catchwords, and in a few instances also the numbering of the quires in Hebrew letters, are still recognisable at the left-hand lower corners of foll. 18b, 28b, 38b, 58b, and 115b. In a few places the numbering is also discernible on the right-hand upper corner of the first page of a quire. Each page is divided into two columns of 27 lines each, and there are vertical lines bounding the text of each column. The writing, which depends from the ruled line, is the square character of the Babylonian or Persian type. It probably belongs to the eleventh or the twelfth century. Foll. 1—11 are modern.

Ginsburg, 30.

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

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

It is to be specially noticed that the sub-linear מָעַה and מָעָה are, in the vowel-system used here, represented indiscriminately by the sign כ', and that, moreover, שְׁמָה כְּ in, and שְׁמָה כְּ in are also not distinguished from one another, all three being marked by a horizontal line over the letter. קֵם דַּהֵק, קֵמ דַּהֵק, קֵמ דַּהֵק are not differentiated either, the sign כ' being used for each of the three. The י and י are not uniformly employed. At a much later date, the ordinary vowel-signs were often added to the Hebrew text, chiefly with the object of differentiating the various sounds which the superlinear punctuation leaves uncertain. The accentuation, which

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* There are many variations in the Targum from the Rabbinc Bible of 1524-25.
* Comp. Or. 1470, where the תְּפִלַּיָּה כְּנֶם is represented by כ.
agrees with the ordinary system, was apparently added by the same later hand.

The Masorah Magna is written on the lower, and rather rarely also on the upper margin, the Masorah Parva being on the side margins and between the columns.

The critical apparatus is, however, short, and in its earlier form. In many places, it differs from the printed Masorah both in substance and form. It is also to be noted that the name הַמָּשָּׁרָה has no superlinear punctuation, but has been provided with the sublinear signs by the original punctuator.

In the Targum it is represented by הַמָּשָּׁרָה, which has the same numerical value, viz., 26.

At the beginning of a new pericope are ornamentalations of a rather long shape in red, green, and yellow. The word הַמָּשָּׁרָה within the column, or כ in the margin (occasionally both), in large coloured letters, generally accompanies this ornamentation. The numbers of verses, with the 되eff (not always in agreement with the printed Masorah), are also written in coloured letters. There are also coloured ornamentations in other parts of the MS. (e.g. on fol. 43, evidently representing the vessels offered by the princes).

The words הַמָּשָּׁרָה, heading their respective columns on foll. 95a, 106a, and 117a, are in yellow. The words הַמָּשָּׁרָה, in green, are added on fol. 117a.

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

68.

Or. 2542.—Paper, about 8½ in. by 6½, consisting of 231 leaves, with 15 lines to a page.

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

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

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

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

Appended are two small fragments of Exodus (ch. xli. 9—16, 33—38): the Hebrew text in an Arabic transcription provided with the ordinary Hebrew vowel-points, and an Arabic translation to each verse. This fragment also appears to belong to the eleventh century.
great many leaves are soiled and mutilated. Square character. Italian hand, dated A.M. (4)976 (A.D. 1216). Fol. 87 and one half of fol. 218 are by a later hand. Kennicott, 129; Ginsburg, 7.

The Pentateuch, with the Targum of Onkelos in the margin, and the Haftarah, with the five Megillot in the margin, provided with vowel-points and accents. The numbers, viz. ר"ר and כ"ס, and מ and ס, are very often respectively interchanged. The ה appears to be entirely absent, and the ו is frequently missing (comp. Harley, 5683).

1. The Pentateuch, with the Targum of Onkelos:—
Genesis, fol. 1a, wanting ch. i. 1—vi. 20 (as far as יק"ש ויבא—ך"פ); xiv. 10 (from מ"מ)—xxi. 9; i. 4 (from מ)—26; Exodus, fol. 57a, wanting ch. iii. 18 (from ב"ד)—v. 8 (as far as ה"ו); Leviticus, fol. 115a; Numbers, fol. 157a; Deuteronomy, fol. 219a.

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

The last Haftarah is that of 2 Sam. vi.

Subscription, fol. 301a (strangely enough): סליב אמרי"ר ופי סר בריאת

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

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

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

The beginning of a new pericope is generally marked by  י  ח  ב between the sections.
Ex. xxxix. 32, fol. 111b, is marked like the beginning of a pericope.

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

(תנוין פסוקים שמותו)

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

"אתו שם הנבואה אלחנן, ויהיו רוחות הנבואה

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

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

חכם מרום שומרה רבי יוסי

ט"כ is probably an abbreviation for מ"כ.

The scribe has written at the end of Leviticus, fol. 156b, פ"כ סימן (סימן סימנ), and at the end of Numbers, fol. 218b, נ"כ סימני.

Harley, 5683.—Vellum, about 10\frac{1}{2} in. by about 8, consisting of 201 leaves. The quires, originally 28 or more in number, and containing mostly 10 leaves each, are marked nearly all through by catchwords, and in the portion containing the Pentateuch also by numbers in Hebrew letters. Seven quires are missing at the beginning, one quire after fol. 30, and another after fol. 70 (the numbering of the quires is, however, in this place continued as if there were no gap). Several leaves are also missing after fol. 127, and at the end; besides the mutilated state of a considerable number of leaves. There are 24

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

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

1. The Pentateuch, Genesis missing entirely.
   a. Exodus. Fol. 1a; beginning with ch. xvii. 15, and ending with ch. xli. 8, but fol. 1 is much mutilated.
   b. Leviticus. Fol. 31a; beginning with ch. viii. 28.
   c. Numbers. Fol. 58b; wanting chs. vii. 61—xv. 10.

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

אַהֲרָתָל כָּלְכַּבָּר חֶסֶם וְרֶפֶסִים
בֶּעָרְתָּר רְאוֹב יְרַבְּתָה

and it breaks off in the middle of the Haftarah for פָּרָשַׁת חַוָּה.

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

ואלה הדרת שבת מיכל קדוס ישראלי

At the end of this part the heading פָּרָשַׁת חַוָּה is written, but no benediction follows.

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

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

The pericopes are only marked by the first word being written in larger letters, and the words פָּרָשַׁת חַוָּה are very carefully observed. The "puncta extraordinaria" are, however, in the un mutilated parts, only found in Num. ii. 39 (משה נשה פָּרָשַׁת חַוָּה), fol. 63b, and Deut. xxix. 28 (משה נשה פָּרָשַׁת חַוָּה), fol. 133a.

Masoretic notes are very rare; but the words פָּרָשַׁת חַוָּה, פָּרָשַׁת חַוָּה, and פָּרָשַׁת חַוָּה are several times referred to as authorities (e.g. fol. 20b.)

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

70.

Add. 9401—9402.—Vellum. Two uniform volumes, about 15½ in. by 11½, consisting respectively of fol. 297 and 229. Three columns, 25 lines. In vol. i. there are 38, and in vol. ii. 29 quires, marked with catchwords on the last page. The usual number of leaves in a quire is 8. There is a gap of at least 6 leaves after fol. 226 in vol. i. Square character. German hand, dated Elul A.M. 5046 (A.D. 1286). Folia 2, 4, 7, 9 of vol. i., and fol. 2 of vol. ii., are due to later hands. Ginsburg, 14.

The Pentateuch, the Megilloth, and the Haftaroth; the three poetical books, Daniel,
HEBREW MANUSCRIPTS.

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

Vol. I. 1. Pentateuch:—

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

2. Megiloth, wanting Lamentations:—

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

3. The Haftaroth for the whole year. 
Fol. 235a.

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

Vol. II. 1. Part of the Hagiographa:—

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

2. Jeremiah i. 1—xxiii. 6. Fol. 207a.


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

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

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

The following letters in Esther are majuscular: ב of רֶוֶם, ch. i. 6; ג of עַתִּי, ch. ix. 9; and first נ of יָבּוּר, ch. ix. 29.

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

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

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

Number of verses at the end of Leviticus.
Number of verses, Parashahs, and Sedarim at the end of Numbers.
Number of verses, with Siman, and centre-mark at the end of Ezra-Nehemiah.

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

Psalm 111: 1-10

Words of the scribe:—

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

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

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

According to a note on fol. 228b of vol. ii.

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

A former owner, Jacob ben Joseph Sason, לֵאמֶר יִרְבּ שֵׁשׁ, has written on the same page the ordinary owner’s note, beginning: לְשָׁלוֹם יִרְבּ שֵׁשׁ. The name note is repeated.

According to a note on fol. 228b of vol. ii. (repeated in a different form on fol. 229a), the MS. belonged, A.M. 5(3)48 (A.D. 1588), to an owner of the name לֵאמֶר יִרְבּ. On fol. 229a is also written, with a red pencil: לֵאמֶר יִרְבּ. The same note is re-

* The name is lost, there being a hole in the vellum.
peated on the margins of foll. 9b—12a of vol. i.

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

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

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

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

71.

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

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

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

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

2. The five Megillot:—

Song of Songs, fol. 275a; Ruth, fol. 277a; Lamentations, fol. 279a; Ecclesiastes, fol. 282a; Esther, fol. 286b.


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

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

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

Masorhetic notes are extremely scarce in this MS. The middle word and the middle letter in the Pentateuch are marked in the margin on foll. 1408 and 142b.

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

איני יווה בון בת얘י והמשר בני ימי קוקסנוסן
אף דכתב לחרון יבשו יאלא עלף השלש Kısa שעון
ועסיתם לינן ושפרהו ישיא שטרת ארבע אלפים.

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

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

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

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

“A.M. 4836
9 est A.C. 1076.
Scriptus est hic liber.”
Below it there is the following note of John van der Hagen:

"Haec est manus Corn." Schulting, Pastoris Amstelodamensis, qui annum Scriptiorum perpetuo, notavit, ut patet ex iis, quae hic in regione leguntur, et supra descripta sunt."

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

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

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

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

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

72.

Harl., 5706.—Vellum, about 12 in. by 9½, consisting of 259 leaves. Two columns, 23 lines. The quires, usually of 8 leaves, are marked with catchwords on the last page. Some leaves are missing after fol. 85, and one leaf is wanting after fol. 243; also imperfect at the beginning and the end. Square character. French Ashkenazi hand of about the thirteenth century. Kennicott, 107.

The Pentateuch, the five Megillôth, and the Haftantoth, provided with vowel-points and accents.

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

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

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

2. The five Megillôth:—

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

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

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

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

In the Pentateuch the beginning of a new pericope is indicated by ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת ה ת HEBREW MANUSCRIPTS.
The following Masorah is written at the foot of fol. 11a, on a piece of vellum with which the MS. had been mended, and which originally belonged to another codex.

Ex. xxxvi. 30. וּנְאַס נִלְנֵי תַּחַת חִרְשׁ וּמְדָרָה
Ex. xxvi. 19. קְרֵמ תַּחַת עֵשֶׂר וְכֶרֶם
Ex. xxxvi. 24. מֵעְטֶנָת
Ex. xxvii. 9. וּנְעָנֵת פָּאָמָת נְבֵי תַּכְכָה
Ex. xxvi. 26. קְרֵמ וּמְשׁת בֵּרָה
Ex. xxxvi. 31. קְרֵמ זָלַל דְּמֶשָׁכּ וּמְדָרָה
Ex. xxvi. 26. מֵעְטֶנָת דְּמֶשָך וּמְדָרָה


This MS. is remarkable for the large number of words, passages, and entire verses omitted in the text, and supplied in the margin, chiefly by later hands. The following are some of the larger omissions:

Ex. xiii. 6—11, fol. 10a; xx. 9—11, fol. 18a; xxiv. 6-7, fol. 22b; Lev. ii. 14—16, fol. 47b (the marginal addition not being wholly preserved in this and the following passage); Lev. vii. 36-37, fol. 52b; Deut. xxxi. 22, 28, fol. 161b; Isa. liv. 9-10, fol. 196a; Isa. vi. 4-5, fol. 210a; Jer. xvi. 21—xvii. 1, fol. 225b; lx. 10-11, fol. 237a; Ezek. xlvi. 14-15, fol. 243b.

73.

Add. 9403. — Vellum, about 13½ in. by 10½, consisting of 320 leaves. Franco-German writing, in different hands, belonging to the twelfth to fourteenth centuries. Ginsburg, 15.

I. Foll. 2—212. Three columns, with 31 lines to a column. Square character, twelfth to thirteenth century. Several leaves are more or less mutilated.

The Pentateuch, Haftaroth, Megilloth, and the three poetical books, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. The vowel-signs and accents are frequently too faint to be recognisable.

1. Pentateuch:—

Genesis, fol. 2a, wanting ch. i. 1—25; Exodus, fol. 30b; Leviticus, fol. 57a; Numbers, fol. 73b; Deuteronomy, fol. 98a.

2. The Haftaroth for the whole year.

Fol. 117b.

The Haftaroth for יַב, and for Passover and Pentecost are accompanied by the Targum.

3. The five Megilloth:—

Song of Songs, fol. 153a; Ruth, fol. 155a; Lamentations, fol. 159b; Ecclesiastes, fol. 163b.

4. The three poetical books:—

Psalms, fol. 169a; Proverbs, fol. 195b; Job, fol. 202a, wanting ch. xlii. 11 (from קָדַשְׁנֵה).

The beginning of a weekly section in the Pentateuch is generally marked by לַא on the blank space between the sections. An open section is mostly marked by a single ל, but when a whole line has to be left blank וּמְדָרָה, or in its abbreviated form וּפְא, is used (so e.g. foll. 11b, 49b, 93b). The mark of a closed section is the letter י. Occasionally the term יָדִורֵיהּ is found (so e.g. foll. 12b, 92b). Three kinds of sections are, therefore, distinguished in this MS., viz. יָדִורֵיהּ, יָדִורֵיהּ, and מַדְרֵכַת. The

* The “textus receptus” has עָשִׂים.

* See also no. iii. 6. The term יְדִירֵיהּ apparently indicates a break in which the right and left-hand blanks taken together make up a whole line, thus:

______________________________
I. Foll. 3–32. The Masorah Praebetulae occupies two lines of the upper and three of the lower margin throughout the MS.

II. Foll. 213–227. Square and Rabbinic character of about the thirteenth century. The first page is almost illegible.

Genesis i. 1—xx. 15: Hebrew text, partly pointed and partly unpointed, accompanied by the Targum and Rashi’s Commentary.

Fol. 227a (margin) contains the beginning of the Targum of 1 Sam. ii. 1–10 (Prayer of Hannah) in a rather later Franco-German Rabbinic hand.

III. Foll. 228–230. Various Rabbinic hands of the thirteenth to fourteenth century.

A number of short tracts in the following order:—

2. List of words with ש and ש; ibid. Comp. Ginsburg’s Massorah, vol. ii., pp. 589–90. On the lower margin of the page:

3. An extract from the treatise entitled "אחתית יד עיבר". Fol. 228b. Beginning:

4. List of Majuscular letters in the Bible. Ibid.

5. A list headed: "הרבחת נא אשירות, העבורה המטרות והирующيون, and ending with "אמונא". Ibid. The passages quoted are, however, not from the Pentateuch, but from other parts of the Bible.

6. Text שים של מנהַד רבי מונע עיקר. Ibid. These rules for writing the Book of Esther also contain a section styled "סרת המנהד", besides the open and closed sections generally employed.


This codex is the sixth of the ten Hebrew MSS. which were at one time the property of the Hagen family. Adam Clarke’s bookplate is pasted on the inner side of the upper cover.

74.

Add. 15,282. Vellum, about 9 in. by 6½, consisting of 360 leaves. Three columns to a page, with 30 lines to a column. The quires, which are mostly of 8 or 12 leaves each, are marked with catchwords at the end. Square character. German hand of the thirteenth to fourteenth century. Ginsbury, 14. [Duke of Sussex’s Sale, 1844.]

The Pentateuch, pointed and accentuated Hebrew text and Targum, followed by the five Megilloth and Haftaroth (also pointed and accentuated), and accompanied by the Masorah Magna and Parva.

1. Pentateuch:

Genesis, fol. 16; Exodus, fol. 75b; Leviticus, fol. 137a; Numbers, fol. 179b; Deuteronomy, fol. 238a.

2. The five Megilloth:

Ruth, fol. 294a; Song of Songs, fol. 296b; Lamentations, fol. 299a; Ecclesiastes, fol. 302a; Esther, fol. 307b.

3. The Haftaroth of the weekly sections and of the feasts and fasts. Fol. 314a.

At the end of each weekly section is given the number of verses and words contained in the same. At the close of each of the first four books of the Pentateuch is a rubric giving the number of verses, the centre-mark, and number of weekly sections and "sedarim" of the respective books. At the end of the Megilloth are similar rubrics.
stating the number of verses in each, and also indicating the centre-mark.

The smaller sections for Mondays and Thursdays and other occasions, at the beginning of each pericope, are marked with red Hebrew letters, the letter א noting the end of the first portion (אינך), and the letter ב the end of the second (בש). The end of the third portion is indicated by the א in black which marks the end of the first Sabbath lesson.

The Masorah Magna occupies two lines of the upper and three of the lower margin.

The beginning of each of the five books of the Pentateuch is distinguished by a whole page illumination executed in gold and colours, with the first word of the respective book in the middle. The beginning of each of the Megillôth (with the exception of Lamentations) and of the Haftârôth is marked by a smaller ornament of a similar nature.

Between the Pentateuch and the Megillôth, foll.291a—293b, the following short pieces are written in a German Rabbinic hand of nearly the same date as the Biblical portions:

1. The mnemonic words: מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, with explanations showing the lessons for the Passover feast (לְפָסָח).  
2. A list of the festivals and their observances, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁ�.  
3. The names of the books, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁ�.  
4. The names of the weekly lessons, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁ�.  
5. דִּירֵךְ, rules relating to the reading from the Tôrah, collected from various sources.
6. On the tract of Esther (fol. 313b) he wrote below the tract: מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁךְ, מָשֶׁ�.  

On fol. 358b is the following contract of sale:—

The MS. was accordingly sold by Jacob ben Mordekkai to Yeheiel ben Uri on the 28th of Iyyar, A.M. (5)229 (A.D. 1469).

On a modern paper leaf at the end (fol. 359) a translation of this contract is given in Italian and French.

Book-plate of the Duke of Sussex inside the front cover.

75.

Add. 21,160.—Vellum, about 15 in. by 11½, consisting of 329 leaves. Three columns to a page, with 30 lines in a column. Most of the quires consist of 12 leaves each, but the catchwords at the end have, to a large extent, been cut away in the trimming. The MS. is defective at the beginning and the end, and leaves are also missing after foll. 273, 300, and 321. Written in a good Franco-German hand; square character of the thirteenth to fourteenth century. *Ginsburg, 27.*
The Pentateuch, with the Targum of Onkelos; the Haftarah for the four special Sabbaths and the principal festivals; the five Megilloth; and the Book of Job. The Hebrew text is provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva, and the Targum of Onkelos is provided with vowel-points only.

1. The Pentateuch, with the Targum of Onkelos in alternate verses:

   Genesis, fol. 1a, wanting ch. i. 1—xxiv. 10; Exodus, fol. 63b; Leviticus, fol. 137a; Numbers, fol. 184a; Deuteronomy, fol. 253b, wanting ch. xii. 17 (in part) to the end.

2. Haftaroth:

   For the four special Sabbaths, fol. 274a
   [first words: ההיפוך במילים, in 1 Sam. xx. 21];
   for the feast of the Passover, fol. 277b; for the feast of weeks, fol. 284b; for the New Year, fol. 289a; for the Day of Atonement, fol. 290b; for the feast of Tabernacles, fol. 293a.

3. The five Megilloth:

   Ruth, fol. 298a; the Song of Songs, fol. 301a, wanting ch. i. 1—vi. 8 (in part); Ecclesiastes, fol. 301b; Esther, fol. 308a; Lamentations, fol. 315a.

4. The Book of Job. Fol. 318b; wanting ch. viii. 2—x. 8; xxxi. 2 (in part) to the end.

The Targum Yerushalmi is sometimes quoted in the margin of the Targum of Onkelos; so e.g. fol. 48a (ברוחפות על תרשימים (at Gen. xliii. 21); fol. 49b (ונע רעים ב ItemType (at Gen. xliii. 9)); fol. 51a (צר רעים ב ItemType (at Gen. xliii. 30).

The beginning of each book and, in the Pentateuch and Haftaroth, of each hebdomadal portion, is distinguished by the opening word or words being written in large characters.

The Masorah Magna is frequently written in the form of grotesque figures representing fishes, serpents, hinds, &c. Thus on fol. 292a there is a design representing Jonah in the act of being swallowed by the whale, and on the following page is a representation of the עץ, or "gourd-tree," mentioned in the book of Jonah. A most elaborate design is to be found on fol. 300b (end of Ruth: containing the genealogy of David).

On fol. 293a (at the beginning of the Haftarah for the first day of the New Year) is the following note of the punctuator:

لا رأى

The punctuation has, however, been completed by another hand.

76.

Harl. 5773.—Vellum; about 8½ in. by 6½, consisting of 248 leaves. Two columns, 25 lines. This MS. consists of two parts, foll. 1—171 and 172—248, the quires being separately numbered in each part. The first part contains 22 quires, mostly of 8 leaves each, numbered with Hebrew letters and marked with catchwords on the last page; but many of the numbers and catchwords are now lost, part of the lower margin having been cut away. Of the last quire only 3 leaves (foll. 169—171) have been used by the scribe, and two blank leaves follow. The second part, foll. 172—248, consists of 10 quires, mostly of 8 leaves each, numbered with Hebrew letters on the first, and marked with catchwords on the last page. Of the last quire only 5 leaves have been used by the scribe, and a leaf has also been cancelled after foll. 190, 195 respectively. Square character. Fine Sefardi hand of the fourteenth century. Kennicott, 110.

The Pentateuch, the Haftarah, and the five Megilloth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.
BIBLICAL TEXTS.

1. The Pentateuch:—

Genesis, fol. 1a; Exodus, fol. 42b; Leviticus, fol. 80a; Numbers, fol. 106a; Deuteronomy, fol. 141a.

2. The Haftarah for the whole year.
Fol. 172a.

The Haftarah for the pericope תֵיָּו בֵּית הֶוֹ on Genesis xxi. 23 is placed last, with the following note at the end:
כָּל הַשְּׁכָּלִים וַלְמוֹדַּי נַעֲהֵי בֵּית הֻדָּנ הַבְּרָכָה נַעֲהֵי.

3. The five Megillot:—

Ruth, fol. 225a; Song of Songs, fol. 227b; Ecclesiastes, fol. 230a; Lamentations, fol. 236a; Esther, fol. 239b.

Leviticus and Esther begin a new column, and the Haftarah open on a new leaf.

In the Pentateuch the beginning of a pericope is marked in the margin by הֶוֹצְל, sometimes surmounted by a pen and ink design.

The Masorah, which in its larger form occupies two lines at the top and three lines at the bottom of each page, is confined to the Pentateuch.

Masoretic rubrics registering the numbers of verses, centre-mark, number of Parashiyoth and Sedairim, are found at the end of the last four books of the Pentateuch.

A similar rubric for the whole Pentateuch occurs at the end of Deuteronomy. At the end of each pericope the number of verses is likewise stated.

The scribe has written מַשְׁל כֹּל at the end of Genesis, Leviticus, Deuteronomy, and Esther. At the end of Genesis it is written in large ornamental characters.

In a Latin description pasted on the back of fol. 2*, this MS. is reckoned as the first volume of a series completed by MSS. Harl. 5774—5775, which are in a similar, though not identical, style of writing.

77.

Or. 2415.—Vellum, about 7½ in. by 6, consisting of 215 leaves. Two columns to a page, with 25 lines in a column. The MS. is imperfect at the beginning and the end, and a leaf is also missing after foll. 6 and 209 respectively. The Hebrew foliation shows that the first extant leaf of the MS. was originally the seventeenth (ד). The quires, which for the most part contain 8 leaves each, are marked by catchwords at the end. Written in a rather fine African Sefardi hand of probably the fourteenth century.

[Nic. Mavrocordato, Oct. 8, 1881.]

The Pentateuch and the Former Prophets, provided with vowel-points and accents.

1. Pentateuch:—

Genesis, fol. 1a, wanting ch. i. 1—xxix. 7; xxxvi. 23—xxxix. 5; Exodus, fol. 14b; Leviticus, fol. 42a; Numbers, fol. 60a; Deuteronomy, fol. 86a.

2. Former Prophets:—

Joshua, fol. 108b; Judges, fol. 124b; Samuel, fol. 140a (2 Sam., fol. 160b); Kings, fol. 178a (2 Ki., fol. 198a, wanting ch. xvi. 15—xvii. 34; xxv. 22—30).

The books of Leviticus and of Kings begin a new leaf, and between the other books there is a blank of four lines.

The Masoretic notes are very scanty, being almost entirely confined to the חֵ当地时间 and כָּל הֲוֹמַי, and the כֹּל הֲוָי and כָּל הֲוָי.

The two verses beginning יָרְאָה הַשָּׁמֶשׁ which have been omitted in printed texts after Josh. xxii. 35, are contained in this MS., being accompanied by the following marginal note:

אָל שֶׁיָּשֶׁמְשְׁעַי אֱכָלְתִּי בַּעֲלָי אֱכָלְתִּי

בֵּין י. 2
The following owners' notes are found on fol. 2a:

מַיְיָא אָבִי רַלְאָא תַּרְאָאָא יִתְא
ואֶל בֶּתִּי דָּרוֹן יִתְא

Both these notes are apparently in the same hand. Musâ ibn Sulâman 'Irâkî probably thereby testifies that the MS. is the property of 'Irân.

78.

Or. 2365.—Paper, about 13\(\frac{1}{2}\) in. by 10\(\frac{1}{2}\), consisting of 203 leaves. Two columns, 18 lines in a column. Twenty-one quires, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. There are 10 leaves in a quire for the most part, but the first only numbers 7, and the last 6 leaves. Square character. Yemenite hand of probably the fourteenth century.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Genesis, fol. 1b; Exodus, fol. 51b; Leviticus, fol. 93a; Numbers, fol. 123b; Deuteronomy, fol. 165b.

All books, except Leviticus, begin with a fresh column.

An open section at the beginning or at the end of a column is distinguished by a blank line, with \(\text{в} \) at the end; so foll. 2a, 35a, 49b, 75b. On fol. 124b there is \(\text{в} \) at the beginning instead of \(\text{в} \).

The beginning of a pericope is marked in the margin by an ornamental pen and ink design, with \(\text{в} \) in the centre. Each pericope is divided into 7 sections, numbered with Hebrew letters in the margin.

The verses are sometimes indicated in the margin by a small ornamental \(\text{в} \), above and below which there is a small pen and ink design.

The Masorah Magna occupies 1—3 lines in the upper, and 2—7 in the lower margin. The number of verses is stated at the end of each pericope.

At the end of Genesis and Exodus the number of verses and of the open and closed sections is stated.

At the end of Deuteronomy there is a statement as to the number of verses and the centre-mark in each book, and the middle word and middle letter in the Pentateuch.

The centre-mark, \(\text{עי וֹרָה בִּפְּסָמִים} \), the middle word, \(\text{עי וֹרָה בָּאָא} \), and the middle letter, \(\text{בָּטִוָּה} \), are marked in the margin on foll. 99b, 102a, 103b.

On fol. 202b there is an Arabic note (in Hebrew characters), recording the consecration of the present Pentateuch, הרוא אלטאנא, to the synagogue belonging to the house of Pinâš as-`Irâkî (לכומְשְׁת בֵּית פִּנַּחַשׁ אָל-טַאְרָאָא) by the daughters of Sulâaimân the Benêth. Among the signatures at the end of this note are those of סֵעַי פִּיקָה, דִּיאָא פּלֵטָנָא, and פּוֹקָה פִּיְרָ הָפְדָה.

On the verso of the last leaf there are some lines in Hebrew, beginning: מָצַב הָלְוָה, лиיו לודר لماפש עליוו הodial אַלְּחָא הסמך.

79.

Add. 10,455.—Vellum, about 17\(\frac{1}{2}\) in. by 12\(\frac{1}{2}\), consisting of 460 leaves. Three columns, 28 lines. The quires, of 8 leaves each, are marked with catchwords on the last page, but most of these words are now lost, the lower margin of the leaves having been cut
This MS. was accordingly written by Samson, son of R. Jacob, surnamed Vivant, the seal-engraver, for R. Mordekhai, son of R. Šadok, and finished on Wednesday, the 26th of Tishri, A.M. 5071 (A.D. 1310).

Prefixed to the MS. is a letter on a quarto sheet of paper, addressed by several leading Jewish inhabitants of Düsseldorf to their leading coreligionists in Essen, asking for aid on behalf of the Jews of Lissa, whose houses and synagogues had been destroyed by fire. The letter is dated Thursday, the 10th of Tebeth, A.M. (5)528 (A.D. 1768). The character is Hebrew cursive, and the language is partly Hebrew, and partly German. Outside address: Herrn Abraham Moses, vonnehmer Handelsz (sic) Jude in Essen.

80.

Add. 19,776.—Vellum, about 11½ in. by 8½, containing 252 leaves. Two columns, with 32 lines in a column. The quires consist of 8 leaves each almost throughout, and are marked with catchwords at the end. Square German writing. Dated Coburg, Kislev, A.M. 5156 (A.D. 1395). Ginsburg, 26.

The Pentateuch, the five Megillot, and the Haftaroth, provided with vowel-points and accents, these books being followed by the name Ye'kuthiel* Nakdan, and several smaller pieces.

* That his full name was Ye'kuthiel ben Isaac is clear from Or. 853, q.v.
HEBREW MANUSCRIPTS.

I. The Pentateuch:
Genesis, fol. 16; Exodus, fol. 28a; Leviticus, fol. 55a; Numbers, fol. 73a; Deuteronomy, fol. 96b.

Foll. 1a—8a have been supplied with the Masorah Magna and Parva, and there are also notes belonging to the Masorah Parva to a few other portions.

The beginning of a new weekly section is marked by a placed in the blank space between the sections.

The first word of each of the five books is written in large letters in gold within a coloured design, and the following rubrics and designs occur at the end of the different books:

At the end of Genesis is a rubric in small peculiarly arranged letters, giving the numbers of verses, Sedarim, weekly sections, letters, and centre-mark (ch. xxvii. 40), besides some other Masoretic notes.

At the end of Exodus is written:

This scroll, containing the figure of a man sitting on the roof of a building, and holding a scroll in his right hand, the other end of the scroll being chained to a dog with a flower in his mouth. Two other animals, a lion and some fabulous bird, support the building at the bottom. This scroll, as well as another on the right, contains Masoretic notes.

At the end of Leviticus:

Below this note is a curious elaborate design in colours, representing a man with a whip in his hand sitting near a gate opposite a child with a book before it.

At the end of Numbers is the following difficult rubric after the word פֶּרֶשׁ:

On the side of this rubric is the figure of a man, with a Tallith wrapped round him, standing under an archway with an open scroll before him, on which are the following words:

On this Nakdan see below.

At the end of Deuteronomy is written in a cursive hand on the left-hand margin:

The page following (fol. 117a) contains the following lines, exhibiting the acrostic name of the first owner, wide infra), and marking the date A.M. (5) 156 in the word פָּרָשַׁה:

On the left-hand part of the lower margin of fol. 112b is the following cursive note, written apparently in the same hand as the Masoretic rubric at the end of Deuteronomy:

It does not follow, however, that Samuel ben Abraham did not complete the punctuation of the Pentateuch (see the colophon at the end), for the above note only shows that the Nakdan had in the course of six weeks, ending with the New Moon of Kislev, punctuated as far as Deut. xxviii. 51.
BIBLICAL TEXTS.

II. The five Megillot:

The Song of Songs, fol. 117b; Ruth, fol. 119b; Lamentations, fol. 121b; Ecclesiastes, fol. 124a; Esther, fol. 128a.

Only the first word of the Song of Songs is written in large letters in gold within a painted design. The siman pashat is written at the end of Lamentations and Ecclesiastes, but there are no other Masoretic notes.

III. The Haftarot for the whole year.

Fol. 132b.

The first word (יה, Isaiah xlii. 5) is distinguished in the same way as the opening words of the books of the Pentateuch and of the Song of Songs. The last Haftarah (beginning with 1 Samuel xx. 18; for the Sabbath preceding the day of the New Moon) has been left without vowel-points and accents.

At the end of the Haftarah is the following colophon:

וְהָקְחַתּ שְׁמֵיהָ לְךָ לְאִשָּׁה נֵסֵפֶת וּרְשֵׁית וּרְדֵּשׁ וּרְדוֹי הַמֵּסֶבֶּנֶם.

The consonantal text of this part of the MS. was, therefore, finished on Sunday, the 21st day of Adar II, in the year (51)55 of the creation (A.D. 1395).

IV. יֵשׁ בָּיֵר, a grammatico-masoretic treatise on the Pentateuch, Esther, and Lamentations; by Yekuthiel ben Isaac (vide suprâ) Nakdan. Fol. 170a. The first word of the treatise is distinguished in the same manner as the opening words of the books of the Pentateuch, &c.

Beginning (like the recension used by Heidenheim, see Or. 853):


The text follows the poem with the acrostic as given by Heidenheim; and yielding the acrostic also agrees with Heidenheim's recension, and not with Or. 853.

The introductory part ends with a piece beginning:

ואליה יִתְגַּשֶּה בְּעַלְמֵה יֵשׁ עִלָּה מִיָּרָא מִיָּרָא מִיָּרָa מִיָּרָa מִיָּרָa מִיָּרָa מִיָּרָa מִיָּרָa מִיָּרָa מִיָּרָa מִיָּr

See Or. 853, fol. 72a, where the same piece occurs in a modified form at the end of רחיב חכמה וּרְדוֹי הַמַּעֲנָה by Moses Nakdan.

After this piece the author says:

ונְעַל מִיָּרָא מִיָּרָa מִיָּr

and a careful comparison of this recension with that contained in Or. 853 will be indispensable.

V. A collection of several smaller pieces in the following order:

1. Joseph Nakdan's list of passages where the קְשַׁךְתָּה יִסְטַר שְׁלָל שָׁלָל. Fol. 237b.

Beginning: יִנּוּבְרָי וּמְכַסֵּה עַד הַקְשַׁךְתָּה:


On the lower margin of fol. 237b is a note in a later hand, beginning: וְרַכֵּס רַכֵּס נְכַסֶּה בַּכֶּר עַל עָלָי יִשְׂרָאֵל אֶצְרָא לָי נַעֲרָתּ הַמַּעֲנָה לְאִשָּׁה لְאִשָּׁה נֵסֵפֶת וּרְדֵּשׁ וְרֵדוֹי מִיָּרָא מִיָּרָa מִיָּr

2. Four short Masoretic rubrics, the first being headed:

יִנְנֶזֶה הַקְשַׁךְתָּה אֶצְרָא לָי נַעֲרָתּ הַמַּעֲנָה לְאִשָּׁה לְאִשָּׁה נֵסֵפֶת וּרְדֵּשׁ וְרֵדוֹי מִיָּרָא מִיָּr


Beginning:

אֲלָלְדָה לַעֲנַי.

After the letters of the alphabet follows
HEBREW MANUSCRIPTS.

the acrostic: Jacob ben Meir, therefore, appears to be the
author of the poem.


Beginning: 'TTion Square ten
Tables 11 nnnan nnnirn ova relation "niwmn TV n VOW A arnrv nih 251a 'n ani poem ova "ntyNim shown wop nxnprr

the owner the being liturgical followed
"ptn. of n3T

At Meir fol. (see

the owner's notes.

of the different festivals in relation to the

Fol. 251a contains a poem with the
acrostic: Jacob ben Meir at the begin-
ing of the lines, the names

being marked off in other parts of the verses
(see the colophon).

Meir ben Obadiah was, as is shown in
the colophon on the following page, the first
owner of the MS. as well as the composer
of these verses.

Beginning of introductory line:—

After the lines which yield the acrostic

the following is added as a note:—

Colophon (fol. 252a):—

Below this: The colophon is provided throughout with
vowel-points and accents. In the transcription only some curious modes of pointing
have been rendered.

The MS. was, therefore, written for Meir
ben Obadiah, surnamed, by Sim-

hah ben Samuel hal-Levi, at Coburg. The
punctuator of the Pentateuch was Samuel

The whole was completed on the New Moon
of Kislew, A.M. 5156 (at the end of A.D.
1395).

Fol. 252b contains a list of the accents.

On fol. 1a is the following owner's note:—

The other notes on the same page are not
sufficiently legible.

On fol. 252a are the following entries:—

81.

Add. 9404.—Vellum, about 11½ in. by 8½,

consisting of 210 leaves. Mostly 3 columns,
40 lines. Twenty-seven quires, some of
which are marked with catchwords on the
last page. The usual number of leaves in a
quire is 8. Square character. German hand,
probably of the fourteenth century. Folia 1
and 8 are due to a later hand. Ginsburg, 16.
The Pentateuch, with the Targum of Onkelos, the Megillóth, and the Haftáróth, provided with vowel-points and accents.

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

   Genesis, fol. 16; Exodus, fol. 45b; Leviticus, fol. 83a; Numbers, fol. 108b; Deuteronomy, fol. 146a.

2. The five Megillóth:

   Esther, fol. 174a; Song of Songs, fol. 178a; Ruth, fol. 179b; Lamentations, fol. 181a; Ecclesiastes, fol. 182b.

3. The Haftáróth for the whole year.

   Fol. 186b. The Haftáróth for the festivals begin with רבי משלי והימים, and end with the second day of שבעת ימי חנוכה, here called יאדו.

The following parts commence a new leaf:
Leviticus, Esther, Song of Songs, and the Haftáróth.

The first word, or the first two words, of each book, and in the Pentateuch of each pericope, are written in larger letters.

The number of verses, centre-mark, numbers of Parashahs and Sedárim are stated at the end of Genesis and Leviticus.

The scribe’s formula, קמן הנה ויא隩, occurs at the end of Exodus, fol. 82b, and Leviticus, fol. 108b. In the latter case (?) הו is written between the two words.

The following Latin description is written on the back of the first cover.

“Pentateuchus membranaceus in fol. minori cujus versibus singulis subjicitur Targum Onkelos. Item quinque Megilloth et Haphtaroth absque Massora. Scriptionis Annum frustra quieritur; videtur tamen Codex antiquus.”

This is the seventh of the ten Hebrew MSS. once the property of the Hagen family, and bought for Adam Clarke at Utrecht in 1823. Adam Clarke’s book-plate inside the upper cover.

Add. 15,306. — Vellum, about 9¾ in. by 6¾, consisting of 196 leaves. Two columns, with 25 lines to a column. Foll. 8—191 form 23 quires of 8 leaves each, and foll. 1—7 and 192—96 are all the leaves used of the additional quires at the beginning and the end respectively. Square character. Sefardi hand of the fourteenth to fifteenth century. [DUKE OF SUSSEX’S SALE, 1844.]

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. Masoretic lists at the beginning and the end.

Genesis, fol. 8b; Exodus, fol. 53a; Leviticus, fol. 92b; Numbers, fol. 119b; Deuteronomy, fol. 157b.

The beginning of a weekly section is marked by בְּיַאדו in the margin, the chapters and subdivisions having been noted by means of Hebrew letters in later writing.

At the end of Genesis and Exodus there are rubrics giving the number of verses in each book as well as the centre-marks. At the end of Leviticus the numbers of weekly sections and sedárim are added, and the rubric at the end of Numbers also contains the numbers of words and letters as well as the number of years occupied by the history of the book. At the end of Deuteronomy the numbers of verses, sedárim, weekly sections, and פְּרוּחַת וְשָׁנוֹת, together with the centre-mark, are given.

The Masorah Magna usually occupies two lines of the upper and three of the lower margin, but in some cases it is arranged in ornamental designs of various kinds.

The Masoretic lists at the beginning and end of the MS. contain the following rubrics:

1. מֵסֶרֶפֶּה שֶׁל מִסְפָּר מְלָכָּא, chronology of
Biblical books from Genesis to Kings.
Fol. 2a.

2. List of the authors of the Biblical books. Fol. 3a.

3. Numbers of verses in the Pentateuch, the Prophets, and Hagiographa, followed by the total number [22,747] of verses in the whole Bible. Fol. 3b.

4. Masorah, number of letters and middle letter in the Pentateuch. Fol. 3b.

5. First quarter of the Pentateuch, Gen. xxviii. 5; according to others (?) (מֶלֶךְ), Gen. i. 25. Fol. 4a. Also last quarter of the Pentateuch, Num. xxvi. 21. Ibid.

6. A chronological sketch of the Biblical period, headed: הז רדיס כּלָּמָה של PRODUCTS דְּרָאשי.昆虫 is the author, i.e. an alphabetical list of words and phrases, in the same form, but in a different sense. Fol. 4b. See Frensdorff's "Almanzor," no. 59.

7. Alphabetical list of words, i.e. an alphabetical list of words that occur twice in the same form, but in a different sense. Fol. 4a.

8. סֵפֶר הַיָּהוּדָה is a list of the 26 verses in each of which all the letters of the Hebrew alphabet occur. Fol. 7a.

9. סֵפֶר הַיָּהוּדָה is a list of the ten words in the Bible that are read, but not written in the text. Fol. 10a. See Ginsburg's "Masorah," vol. ii., pp. 54-5.

10. סֵפֶר הַיָּהוּדָה, explanation of the preceding rubric, stating the reasons why the words in question have been omitted in the text. Fol. 10b.

11. סֵפֶר הַיָּהוּדָה, list of the ten passages in the Pentateuch in which certain words are distinguished by dots. Reasons why the respective

words are thus distinguished are also given. Fol. 19b.

Round the margins of foll. 2b—7a, 192a—
196a is written in large square characters
the unpointed text of Psalms cxix. 1—42
(the last word being נַעֲשָׂה), xix., xxxiv.
1—9. On the same leaves Psalms are also
written round the Masoretic rubrics in very
minute characters formed into various kinds
of ornamental figures.

Former owners' notes:—
2. זה ומחש של אנוי רוד פּוּכָה ור. (sic) Fol. 2a.
3. של פּוּכָה ור... ור Assy. Fol. 2a.

83.

Add. 27,167.—Vellum, about 6 1/2 in. by 4 1/2, consisting of 464 leaves. The quires, which (exclusive of the last two leaves) are 58 in number, consist mostly of 8 leaves each, and are occasionally marked by catchwords at the end. Each page contains 20 lines. The writing, which depends from the ruled line, is in a fine Sefardi hand (square character) of the fourteenth to fifteenth century.

[Almanzi, no. 277.]

The Pentateuch, the Haftarot, and the
five Megillot, provided with vowel-points
and accents. Masoretic lists at the beginning
and the end.

1. The Pentateuch:—
Genesis, fol. 11b; Exodus, fol. 86a; Leviti-
cus, fol. 148b; Numbers, fol. 192b; Deutero-
onomy, fol. 256a.

2. The Haftarot of the weekly peri-
copes, the four special Sabbaths,
and the fasts and feasts. Fol. 311a.
3. The five Megillōth:

Song of Songs, fol. 407b; Ruth, fol. 413b; Lamentations, fol. 419b; Ecclesiastes, fol. 427b; Esther, fol. 441a.

The first word of each book of the Pentateuch, and of each of the five Megillōth, is written in letters of gold standing within elaborate ornamental designs. The beginning of each pericope is indicated by a smaller ornamental design in the margin, and the titles of the weekly pericopes, &c., prefixed to each Haftarah are similarly distinguished.

Masoretic notes in the margin of the text are very rare, and the closed and open sections do not always agree with the list published in Ginsburg's Masorah.

The Haftarah of this Sefardi MS. often agree with the Ashkenazi use (comp. "To the Esther, Exodus indicated the A"). The letters are onjnon Pentateuch.

The Masoretic lists, which are partly written in the Sefardi Rabbinic character, may be divided into such as are written in the body of the leaves and such as are written round the margin of the same.

I. Lists in the body of the leaves:

1. סְטֵלָה הַפְּרֶשֶׁת הַמַּסֵּרָה שֶל כָּל הַמּומְלָיִם. Fol. 1b. The list concludes with the 9th of Ab.

2. המַסֵּרָה אָחָרָה שֶל הַמִּשְׁכָּב, number of letters in the Pentateuch, including statements on the middle letter and middle word in the Pentateuch, as well as on the first and last quarter of the same. Fol. 4b.

3. List of the authors of the canonical books. Fol. 4b.

4. The number of verses in each of the weekly pericopes, expressed by the Aramaic (inaccurate, however). Fol. 5b.

5. המַסֵּרָה שֶּׁל חֲלוֹלֵי בַּרְאָשִׁים, a statement on the chronology of Genesis. Fol. 7a.

6. פְּרֶשֶׁת אֶפֶסֶר אֲרוֹם שֶׁמֶתֶת the enumeration of the pericopes contained in Exodus, with the number of verses in each. Fol. 7b.

7. A statement on the number of pericopes, verses (also giving the centre-mark), and sedarim of Exodus. Fol. 8a.

8. A list of the places in Exodus where Ps has occurred. Fol. 455a.

9. A list of passages in Genesis in which letters with peculiar forms occur (ךָלֶפְּהָת אָ历史文化 ובנויות). Fol. 455b.

10. An alphabetical list of minuscular letters in the Bible. Fol. 461b.

II. The Masoretic rubrics written in the margin contain a list of the majuscular letters of the Bible, lists of vowel-signs and accents, and the rule relating to the "sim'an" בַּרְצֵה שֶׁל. Biblical verses accompany these rubrics in various places.

Add. 15,283.—Vellum, about 7½ in. by 5½, consisting of 265 leaves. Two columns, with 21 lines to a column. The arrangement of quires is not easily discernible, nearly all the catchwords at the end having been cut away in the trimming. A fine African Sefardi hand (square Rabbinic) of the fourteenth to fifteenth century. Fol. 185 is due to a later hand.

[DUKE OF SUSSEX'S SALE, 1844.]

The Pentateuch, the Haftarah, and the five Megillōth, provided with vowel-points and accents, and accompanied by the Masorah Parva.

1. Pentateuch:

Genesis, fol. 2a; Exodus, fol. 48b; Leviticus, fol. 88a; Numbers, fol. 114b; Deuteronomy, fol. 152a.

12
2. The Haftaroth of the weekly sections and of the fasts and feasts. Fol. 185b.

3. The five Megilloth:—
Ruth, fol. 242b; Song of Songs, fol. 245b; Ecclesiastes, fol. 248b; Lamentations, fol. 255a; Esther, fol. 258b.

The Masorah is fullest in the Pentateuch. In the Haftaroth and the five Megilloth only the ה is occasionally marked.
The beginning of each of the five books of the Pentateuch is marked by a spacious illuminated border containing drawings of flowers or birds, executed in gold or colours on blue, pink, or white ground, the opening word of each book being written on a delicate intertwined ornament. The beginning of each of the five Megilloth is marked by a smaller ornament of a similar character.

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—

Many letters in this MS. are provided with Tagin, and the majuscular and minuscule letters, the ת' 'ז, and other ornamental forms of letters are introduced. The following note of a former owner, Abraham, son of Solomon of Fano, is written on fol. 1b:—


85.

Harl., 5586.—Vellum, about 10 in. by 7½, consisting of 170 leaves. Two columns, 26 lines. Seventeen quires of 10 leaves each, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. Square character. Italian hand of the fourteenth to fifteenth century. Kennicott, 103.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Parva.

Genesis, fol. 2a; Exodus, fol. 43a; Leviticus, fol. 78b; Numbers, fol. 103b; Deuteronomy, fol. 140a, wanting ch. xxxii. 29b—xxxiv. 12.

The last four books begin in the middle of a column, after a blank space of four lines.
A new pericope is either headed by the word המ', or indicated by the same word in the margin.

Add. 15,423.—Vellum, about 13 in. by 8½, consisting of 143 leaves, with 27 lines to a page. Foll. 1—140 form 14 quires of 10 leaves each, the last three leaves (foll. 141—3) being all that the scribe has used of the last quire. The catchwords at the end of the quires are written in the middle of the lower margin. A characteristic Italian hand (square character) of the fourteenth to fifteenth century.
[Mr. Thos. Rodd (Duke of Sussex's sale), 1845].

The Pentateuch, provided with vowel-points and accents:

Genesis, fol. 1a; Exodus, fol. 35a; Leviticus, fol. 65b; Numbers, fol. 87a; Deuteronomy, fol. 117a.

The beginning of each book is marked by a large initial letter written in gold on coloured ground, the page itself being distinguished by an ornamental design in the form of a wreath executed in gold and colours.
The opening word of each weekly section is written in blue letters within an interlaced coloured ornament, the letter פ' (i.e. פָּרָשָׁה) being written in the margin.

With the exception of the ימ', which is
occasionally marked, and the centre-mark (יִשְׁתִּי חַזֶּה לֹכֶה) on fol. 71b, no Masoretic rubries are found in the MS.


87.

Or. 2286.—Vellum, about 10 in. by 7½, consisting of 144 leaves. Two columns, with 20 lines in a column. The MS. originally consisted of 14 quires, each containing 12 leaves; but the first quire, together with the first leaf of the second quire, as also the last eleven leaves of the fourteenth quire, are now missing. The letters ב—י by which the quires are numbered at the end are preserved (so fol. 11, 23, 35, &c.), but the Hebrew signatures at the beginning of the quires are now only extant in the second half of the MS. A number of leaves are more or less stained, some being also a little damaged. A very fine Sefardi hand of the fifteenth century, the scribe having been apparently (vide infra) Moses (ben Jacob) Sabarah (or Zabarah).

The Pentateuch, Haftōrāth, and part of the five Megillōth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. Genesis, fol. 1a, wanting ch. i. 1—xxi. 21; Exodus, fol. 19b; Leviticus, fol. 43b; Numbers, fol. 60a; Deuteronomy, fol. 82b.

2. The Haftōrāth of the weekly sections, and of the feasts and fasts. Fol. 104b.

This part has no Masorah Magna.

3. Ruth, fol. 137b; Song of Songs, fol. 139a; Ecclesiastes, fol. 141a [wanting a few words at the end]. Esther and Lamentations are now missing.

Four blank lines are interposed between the books of the Pentateuch, and also between the extant Megillōth. The Masorah Magna on the Pentateuch and the Megillōth generally occupies two lines of the upper and three of the lower margin.

The weekly sections of the Pentateuch are marked with יִשְׁתִּי מְשֹׁר in the margin, a continuous enumeration of the 54 sections being added in Hebrew letters. The positive and negative commandments (נִנaramel וְנְעוּר) are written on the outer and inner margin, or between the columns, where they respectively occur.

On fol. 1036b another hand wrote as follows:—

There is a MS. by the same scribe in the Bodleian library (Neub. 2322), which is dated A.M. 5236 (A.D. 1476).

On fol. 130b the name מְשֹׁר [בּוֹ] יִקְבּ is written on the lower margin, the name Zabaruh having been also begun (81).

On fol. 137a is the following, in a smaller square hand:—

The Pentateuch, Haftōrāth, and part of the five Megillōth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

88.

Or. 2350.—Paper, about 12½ in. by 9, consisting of 411 leaves, with 17 lines in a page. There are upwards of 41 quires, as follows:—

1. Foll. 1—87. Four quires, originally of 10 leaves each, signed with Hebrew letters on the first page. The first quire is defective.

2. Foll. 38—307. Twenty-seven quires, of 10 leaves each, signed with Hebrew letters on the first and last pages.

* There are erasures in the places marked.
3. Foll. 308—411. Upwards of ten quires, of 10 leaves each, signed with Hebrew letters on the first and last pages. One leaf is missing after fol. 377.

A number of leaves are imperfectly preserved, especially at the beginning and end of the MS. Square character. Fine bold Oriental (Yemenite) hand, dated A.Contr., 1720 (A.D. 1408-9). Ginsburg, 42.

The Pentateuch and the Haftaroth provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. The Mahbereth hat-Tif'ah is prefixed.

Genesis, fol. 40b; Exodus, fol. 105b; Leviticus, fol. 160b; Numbers, fol. 200a; Deuteronomy, fol. 255b.

Genesis and Numbers begin a new leaf, and Exodus, Leviticus, and Deuteronomy open on a new page.

The Haftaroth, which are imperfect at the end, begin on fol. 310b, preceded by two illuminated pages, foll. 306b and 307a, and the benedictions to be said before and after the reading of the Haftaroth, foll. 309b and 310a. The illuminations embody verses from the Psalms and Proverbs. On fol. 307a: וינא יב העט תביב ב Differences in various forms of Hebrew letters at the beginning of a pericope.

An open section occurring at the beginning or at the end of a page is distinguished by a blank line, with  at the beginning; so on foll. 64b, 182a, 201a. On fol. 68b there is one  at the beginning and one at the end of the line. This  occurs also sometimes in the middle of a page; so on foll. 50a, 63a, 103a, 107a, 116a, 120b, 124b, 154a.

The majuscule and minuscule letters,  and  , and other ornamental forms of letters are written in the text and noted in the margin.

The positive and negative precepts are numbered in red ink in the margin.

The Masorah Magna occupies one to two lines at the top and one to three lines at the foot of a page.

The number of verses and the is stated at the end of each pericope and at the end of each book.

The centre-mark, ט有两种, occurs in Genesis, fol. 72b; Leviticus, fol. 180b; Numbers, fol. 227b; and Deuteronomy, fol. 280a; but it is wanting in Exodus.

The middle verse, in the middle word, and the middle letter, , כנה.pipeline and נ, are marked in the margin on foll. 169a, 172a, 174a.

The remark  על הוא פס המ is placed against Gen. xxxiv. 20; fol. 82a.

At the end of Deuteronomy, fol. 304b, there is a statement as to the number of verses and Sedârim in each book of the Pentateuch, the total number of verses, pericopes, and Sedârim in the Pentateuch, the beginning and end of each thousand of the first 5000 verses, and the number of verses in the remaining part of the Pentateuch, the centre-mark in each book, the middle verse, middle word and middle letter, the total number of words and letters, and the total number of the open and closed sections.

* The names before כנא are illegible.
This statement is concluded as follows:

The Mahbereth hat-Tigun is followed by—

1. A list of lessons from the Pentateuch for the feast-days and fast-days, headed: דואל על plage תפסר”) שדיה בּכּות ינניירמּ שֶדִידְה בּוּא יָאָר

The following note on fol. 240a, in the last line of the Masorah Magna, shows that the scribe was 37 years of age when he wrote the present MS.:—

cותאי את החותרים עָלֶי נְבֵונית שַׁבִּית

This MS. was accordingly written for R. Ezra ben R. Shalom ben R. Zekhariah ben R. Gad ben R. Meshullam ben R. al-Habishi by Moses ben 'Amram Ibn Naṣr Ibn Habish, A.Contr. 1720 (A.D. 1408-9),

as stated above. This date is repeated on fol. 154b, in the second line of the Masorah Magna :

The scribe's name occurs again on fol. 54a, where he has filled up with it the second line of the Masorah Magna :

This statement is concluded as follows:

Colophon, fol. 305a:—

The passages are written out in full, but the order is partly different from the printed Masorah. Isa. v. 25 is placed before Isa. lxvi. 17, and after Eccles. iv. 8 there follow Esther iii. 13; Daniel ii. 45, iii. 22, iv. 20, vii. 19; Ezra viii. 28; Neh. iii. 5—7.

This Masorah is written in the form of an ornamental design, consisting of a square, with circles and semicircles within.

3. The same Masorah in an incomplete form. Fol. 39a. It is likewise written in the form of an ornamental design, consisting of circles and semicircles.

The names of owners occurring in different parts of the MS. are not always sufficiently legible. Note the following: יי לוּ תְּפִלְיָה ומְסָר (fol. 40a); שָׁלַמְּיָה יָאָר מְסָרָה אַבּוּ נֵיאָר (ibid.); שְׁלַמְּיָה בּוּר (fol. 305a); שְׁלַמְּיָה מְסָרָה (ibid.); שְׁלַמְּיָה שְׁלַמְּיָה (ibid.; date: 1749 A.Gr. = A.D. 1498).

On fol. 305b the birth of a child (שְׁלַמְּיָה בּוּר) is recorded (date: 1819 A.G. = A.D. 1508), the entry having been made by תְּפִלְיָה בּוּר דִידֶא.
The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. The grammatical introduction usually to be found in MSS. of the Pentateuch from Yemen, and known by the name of Mahbereth hat-Tifân, is prefixed.

Genesis, fol. 39b; Exodus, fol. 68a; Leviticus, fol. 92b; Numbers, fol. 109b; Deuteronomy, fol. 133a.

Genesis, Leviticus, and Numbers begin a new column, and Exodus and Deuteronomy open on a new leaf.

The beginning of each pericope is marked in the margin by a large ornamental ד, i.e. רָדָה.

Each pericope is divided into 7 sections numbered with Hebrew letters (in green, yellow, and red ink) in the margin. The verses to be read for בְּנֵי לֵילַי תֵּאֵזֶל on Mondays, Thursdays, &c., are also indicated by letters at the beginning of the weekly sections.

An open section, with a whole blank line, occurring at the beginning (foll. 69b, 95a, 127a) or at the end (foll. 44b, 97b) of a column, is marked by the letter ב at the beginning of the blank line.

The numbers of the positive and negative precepts, according to Maimonides, are written in the margin in red ink.

The תּוֹמַרְתָּא פ is regularly marked in the margin and partly written in the text.

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

The number of verses and the וְסֶרֶנ are stated at the end of each pericope and at the end of each book (except Deuteronomy).

The centre-mark, הָיְתָה הָדָרָא, occurs in Genesis, fol. 53b; Exodus, fol. 80b; Leviticus, fol. 101a; Numbers, fol. 121a; and Deuteronomy, fol. 149a.

Leviticus viii. 8, fol. 96a, is marked as the middle verse in the Pentateuch.

Lev. x. 16, fol. 97b, is marked as the middle word in the Pentateuch.

The remark הוא תורה בַּאֲרֵרָה is placed against Gen. xxxiv. 20, fol. 57b; Ex. xvii. 16, fol. 78a; Num. x. 17, fol. 116b; and Deut. iv. 1, fol. 135a.

The Mahbereth hat-Tifân, which wants one page at the beginning, is written in two columns of 25 lines each. See also nos. 88, 90, &c.

On two illuminated pages, foll. 386 and 39a, Ps. cxix. is written in the form of ornamental designs. Ornaments are also found on fol. 157b sqq.

The following Arabic inscription is written on two illuminated pages, foll. 154b and 155a, at the end of the MS.:—

كان الفراغ لهذا الكتاب البكر في سنة شهر صفر سنة ربع وسبعين وثمانين ملة ملك إبراهيم ابن يوسف ابن سعيد [ابن] إبراهيم الإسرائيلي

This MS. was accordingly finished on the sixth day of Safar, A.H. 874 (A.D. 1470), for Ibrahim Ibn Yusuf Ibn Sa'id Ibn Ibrahim al-Isra'ili.

On fol. 156b is a fragment headed: רַשָּׁה בּנֵי אֲלֵפָּא.

Beginning:

This תְּאֹרֲאָא אלפָאָא וּתְּאֹרֲאָא אָלָמוֹת הָלְחֵתָא אָלָמוֹת

On fol. 157b is a piece beginning: הֲנַא:

From notes of sale on fol. 37b it can be seen that the MS. was once in the possession of בּוֹאָא בּרַיֶּד אָרָבָא וּפְדוֹר בּוּשָּׁעָא, and that it passed from them to the book binders בּוֹאָא בּוּשָּׁעָא, in the same having also belonged to
BIBLICAL TEXTS.

the two owners just named. The price was 10 gold pieces.

A longer note of sale on fol. 38a shows that אֲלָלָח בַּיִּדְךָ בַּאֲבָדְרַם and another of the Former Prophets, to the synagogue of אֲבָדְרַם בַּיִּדְךָ בַּעֲדֵי עֲזֵּזֶל.
The witnesses before whom the transaction took place were David ben Joseph (hak-Kohen), Joseph ben Sa'adyah, and Abraham ben Joseph. All the notes of sale mentioned above are in Arabic in the Hebrew character, the last one also containing a number of Aramaic words.

90.

Or. 2349.—Vellum, about 13½ in. by 6, consisting of 145 leaves. Each page is divided into 2 columns, with 25 lines in each. The quires, fifteen in number, are marked with Hebrew letters at the right-hand upper corner of the first page. Foll. 1—28 (quires נ–י) contain 1 quire of 12, 1 of 10, and 1 of 6 leaves; foll. 29—145 (numbered נ–ב) consist of 11 quires of 10 leaves each, and 1 quire of 8 leaves (including the unfolioed last blank leaf). The writing, which depends from the now hardly discernible ruled lines, is in a good Yemenite hand (square character). Dated Marheshwan, A.Gr. 1802 (A.D. 1490). Ginsburg, 41.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. To it are prefixed: 1. The Mahbereth at-Tigan, fol. 25; 2. A rather similar treatise on the Hebrew letters, vowel-points, and accents, in Arabic, but written in the Hebrew character, fol. 23a (published under the title "Petite Grammaire Hebraique, provenant de Yemen," by A. Neubauer in 1891).

Genesis, fol. 29v; Exodus, fol. 58a; Leviticus, fol. 82b; Numbers, fol. 99v; Deuteronomy, fol. 123a.

Four blank lines intervene between any two books.

The beginning of each pericope is marked in the margin by a large ornamental א, i.e. נְדָרַם. The sedârîm, properly so called, are in Genesis, Exodus, and the beginning of Leviticus noted in the margin by means of a small ornamental א, and by the word נְדָרַם followed by the respective numeral. The number of sedârîm belonging to the different sections are in the same parts stated in a marginal note at the beginning, or, when occasion requires (so e.g. foll. 65b, 75b), in the middle of a pericope. The sedârîm as marked here do not, however, always agree with the list published in Ginsburg's "Masorah."

Each pericope is divided into seven subsections, numbered with Hebrew letters in the margin. The numbers of verses assigned to the three smaller sections read on Mondays, Thursdays, &c., are indicated in Hebrew letters at the beginning of the weekly sections.

An open section occurring at the beginning or at the end of a column is distinguished by a blank line, with א at its beginning.

The הַלְּפֶשֶׁת are regularly written both in the text and in the margin.

The Masorah Magna occupies 3 to 5 lines at the top, and 3 to 6 lines at the bottom of each page.

The number of verses and the words they are stated at the end of each pericope and at the end of each book.

The centre-mark, נְדָרַם, occurs in Genesis, fol. 43b; Exodus, fol. 70b; Leviticus, fol. 91a; Numbers, fol. 111a; Deuteronomy, fol. 133a.

The middle verse in the Pentateuch, נְדָרַם, the middle word, נְדָרַם, נְדָרַם, נְדָרַם, נְדָרַם, נְדָרַם, נְדָרַם, כַּאֲלָלָח פִּלֵּמָה, are marked in the margin on foli. 86a, 87b, 88a.

The remark דָּעַי לְאֵלַי פִּלְּמָה is placed
This Pentateuch was accordingly written for David ben Abi-ḥesed ben Benjamin ben Joseph at-Ṭawili by David ben benayyih ben Saʿadyah ben Zekharial, at the date mentioned at the beginning of the description.

Folia 1b and 2a contain Masoretic rubrics written in the form of ornamental designs:

On fol. 144b there is a hymn beginning:

יןולע לזר קהה אפיה

The scribe has inserted:

The pointing of the poem is peculiar.

Fol. 145a contains תוד המהפך, with the date repeated at the end:

This Pentateuch note is written on fol. 1a:

The following Hebrew and partly Arabic note is written on fol. 1a:

Another MS. due to the same scribe, and written for Halfon ben Saʿadyah ben David at-Ṭawili, is MS. Or. 1470.

For the same patron as the present MS. the scribe also wrote the Pent. MS. Add. 1174 of the University Library, Cambridge.
91.

Or. 2364.—Paper, about 11½ in. by 9½, consisting of 288 leaves. Two columns, 22 lines.

1. Foll. 1—18. Two quires, the first of which is defective at the beginning, whilst the second numbers 12 leaves. The end of the first quire is marked with a catchword.

2. Foll. 19—185. Seventeen quires, of 10 leaves each (with the exception of the last, which only numbers 7 leaves), signed with Hebrew letters on the first and last pages.

3. Foll. 186—288. Eleven quires, originally of 10 leaves each, signed with Hebrew letters on the first, and marked with catchwords on the last page. The last quire is defective at the end.

Square and Rabbinic character. Oriental (Yemenite) hand of the latter half of the fifteenth century. **Ginsburg, 44.**

The Pentateuch and the Haftaroth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva, the Maḥbereth at-Tiğan (imperfect at the beginning) being prefixed. The Haftaroth are accompanied by the Targum provided with the simple superlinear punctuation.

Genesis, fol. 19a; Exodus, fol. 61a; Leviticus, fol. 96a; Numbers, fol. 120a; Deuteronomy, fol. 154a.

The beginnings of the first few pericopes are marked with 5 in the margin.

Each pericope is divided into seven sections numbered with Hebrew letters in the margin, or in the text itself. The letters indicating the verses to be read on Mondays, Thursdays, &c., are given in the margin.

An open section at the beginning or at the end of a column is generally distinguished by a blank line, with 5 at the beginning; so on foll. 83b, 96b, 131a, 139b, 184b.

The Masorah Magna usually occupies two lines at the top, and two at the foot of a page.

In the Haftaroth the upper and lower margins are chiefly occupied by Midrashic comments in Hebrew and partly in Arabic (written in Hebrew characters).

The number of verses and the siman are stated at the end of each pericope and of each book. At the end of Deuteronomy, fol. 185b, there is the usual Masoretic summary.

The centre-mark, הימן, occurs in Genesis, fol. 40a; Exodus, fol. 79a; Leviticus, fol. 108b; Numbers, fol. 137b; Deuteronomy, fol. 170a.

The middle verse, middle word, and middle letter are marked in the margin on foll. 101b, 103b, 104b.

The remark יִהְיָה לְכֶם אֲוַיָּא פְּסֵי is placed against Gen. xxxiv. 20, fol. 46b; Ex. xvii. 16, fol. 75b; Lev. xi. 8, fol. 103b; Num. x. 17, fol. 181a; Deut. iv. 1, fol. 158a.

The Haftaroth, which are defective at the end, have the following heading (fol. 186b) written in ornamental characters:

ועבר ה' אלדואל תבואר אותרא אאדיו לכותב

The Pentateuch, Haftaroth, and Psalms, provided with vowel-points and accents (the Pentateuch and Psalms being also accompanied by the Masorah Magna and Parva), followed by a calendar in Persian (Hebrew character).

92.

Or. 2451.—Paper, about 6½ in. by 5, consisting of 278 leaves, with 18 to 20 lines to a page. The MS. is defective at the beginning, and leaves are also missing after foll. 6, 189, 213, 262, &c. The writing, which depends from the ruled line, is in a rather small Persian hand (square character). Dated Kūm in Persia, A.Gr. 1794 (A.D. 1483). Foll. 7—27, 34, 59, and 66 are later.

[A. Neubauer, June 24, 1882.]
1. The Pentateuch:—

Genesis, fol. 1a, wanting ch. i. 1—12 and vi. 1—xi. 23; Exodus, fol. 62a; Leviticus, fol. 114a; Numbers, fol. 149a, wanting ch. xxviii. 29 to the end; Deuteronomy, fol. 190a, wanting ch. i. 1—xi. 17 and xxxii. 8 to the end.

2. The Haftarot, fol. 214a, imperfect at the beginning.

Following the above (foll. 287b-288b) is a piece containing the rules relating to the Haftarot of the three Sabbaths preceding the 9th of Ab, and the nine Sabbaths following it.

Heading: סוכן קטמר חוכמי וchersו לברכה. The reference is introduced by במכסה פרדס כנוראית הספר, מי אמר ולו At the end of this portion is a reference to Maimonides’ ספר האבר (part of the הרדנאה). The reference is introduced by בקר לא ובר וביור וביור. אמא וברא ועריא ואברה וני ובמע.


4. A calendar of the cycles (מחזורים) with rules for fixing the Jewish festivals, written in Persian (Hebrew character); defective. Fol. 363b.

Heading:adol תלות מצור דוד דרויים ימי ספורים, וראה ר. ואישית ביה מחפץ עלtube וגרות ר. מברא שמים אסתרים היידבוע אלי ציון. The two pages preceding this portion (foll. 362b, 363a) contain the end of another treatise on the calendar, and foll. 276—78 are also unconnected with the bulk of the calendar.

The two pages following this treatise (foll. 365a, 366a) contain the end of the calendar, and the beginning of the weekly section, which is marked by the letter ס in the margin, accompanied by a small ornamental design. The mark ס against the beginning of a weekly section is only used where such a section does not coincide with the beginning of a ch. (so e.g. foll. 78a and 99a, the respective beginnings of כלש and אתה).

The seven subsections of each weekly portion are marked with Hebrew letters in the margin, and the numbers of verses that are to be read on Mondays and Thursdays, &c., are indicated by Hebrew letters in the margin at the beginning of a pericope.

The centre-mark (for verses) in Genesis is on fol. 306, in Exodus on fol. 88b, in Leviticus on fol. 132b, in Numbers it is missing, in Deuteronomy on fol. 196b. The centre-mark of verses in the whole Pentateuch is on fol. 121b, that of words (הפעלות) is on fol. 125a, and that of letters on fol. 126b.

The centre-mark of verses and sedarim, as given at the end of the first three books of the Pentateuch, is not in entire agreement with the usual numbers of the Masorah.

The centre-mark in the Psalms is marked on fol. 325a, and the marginal note is duly placed on fol. 352b.

The following colophons occur in the MS.:—

Fol. 286a: נבכי חלשה ספורים התוקף—עלם הספר, בך ידה המсколько בראשום הספר, ית שפה בך. The centre-mark is placed at the beginning of a folio, in Genesis, fol. 286a, which is also wanting.

Fol. 361a-361b: תומרת תורת אוסרדרת ספור עלין [ב]צת יצור תור. The centre-mark is placed at the beginning of a folio, in Genesis, fol. 286a, which is also wanting.

Fol. 364a: יתפהו תורת אלהים עלין חכמה מקומן בו. The centre-mark is placed at the beginning of a folio, in Genesis, fol. 286a, which is also wanting.

Fol. 366b: ועושהו תורת אלהים עלין חכמה מקומן בו. The centre-mark is placed at the beginning of a folio, in Genesis, fol. 286a, which is also wanting.

The word סמר is a later addition to the title.
This prayer is written in the same hand as the scribe's colophon, but the colophons relating to the pointing, accentuating, &c., of the MS. are in different writing.

Besides the slighter specimens of colouring which occur in the MS. here and there, the following pages are to be noted for their more elaborate ornamentations in red and green: foll. 79b, 80a (containing שיר)

foll. 113b, 114a (end of Exodus and beginning of Leviticus); foll. 280a, 290a (beginning of the Psalms); foll. 360a, 361a (end of the Psalms); and foll. 378b, where clauses from the Psalms are written in a circular design of black and red.

93.

Or. 2491.—Paper, about 7½ in. by 5½, consisting of 63 leaves.

I. Foll. 1—41. Leaves are missing after foll. 7, 9, 10, 11, 12, 13, 15, 17, 23, 24, 25, 27, 29, 30, 31, 32, 33, 34, 35, 36, 39, 40, and 41. Square and Rabbinic character. Dated Monday, the 7th of Shebat, A. Contr. 1714 (A.D. 1403).

Fragments of Genesis, Exodus, Numbers and Deuteronomy. Pointed and accentuated Hebrew text, with the Arabic translation of the Karaite Yeshu’ah ben ‘Ari or al-Shaikh Abu'l-Faraj Furqan ibn Asad.

The MS. begins with the translation of Genesis iii. 22b: לאו נאם ויבואו כל לישראל ואמר לו שער אלוהים פיוכל יבש זו ויבואו כל.

The translation of iii. 24 is as follows: הלפם מדר אלדנרים עמק מ_shared נגס עד אלדנרים

A rationalistic tendency shows itself in e.g. the rendering of ישמ ויהז in iv. 4 by ישמ ויהז המתר תאני אלולים.

The following portions of the Hebrew text are preserved:

Gen. iii. 23—v. 3 [as far as חינ;] xix. 28 [beginning: חינическом]—35; xxv. 20—23; xxix. 13 [beginning: יבש]—18 [ending: יבש]; xlii. 52—56 [ending: יבש]; xlii. 8 [beginning: יבש]—13; xliii. 5 [beginning AGAIN: יבש] 10—12.

Ex. xxix. 30—39 [ending: יבש] 44—xxx. 26 [ending: יבש].

Num. i. 35—39; vii. 88—viii. 6; xi. 27 [beginning: שע]—31; xii. 9 [beginning: שע]—xiii. 2; xiv. 31—34; xvi. 33—xvii. 3 [ending: שע]; xxi. 18 [beginning: שע]—23 [ending: שע]; xxviii. 25—28; xxxvi. 13—5; 13 [beginning: שע].


The beginning of a weekly section is indicated in the margin by the word שער enclosed within a rough pen and ink design. So the beginnings of שער נמה שער, fol. 208b; שער נמה שער, fol. 299b.

The number of verses in each weekly section is registered at the end, as follows:

פ מ trillion. Fol. 208b.
פ מ trillion. Fol. 258b.
פ מ trillion. Fol. 298b.
פ מ trillion. Fol. 35a.

These figures are in agreement with the ordinary Masorah (Ginsburg, vol. ii., pp. 451 and 452).
The Masoretic notes (also in agreement with the ordinary Masorah) are marked with in the margin at Gen. v. 1, fol. 7a, and Ex. xxx. 1, fol. 18b.

The following Masoretic notes occur in this MS.:

1. on אנה ב, Gen. iv. 7. Fol. 23a.
2. on ב, Gen. iv. 16. Fol. 5a.
3. on ב, Gen. iv. 23. Fol. 6a.
4. on ב, Gen. xix. 30. Fol. 86a.
5. on אנה, Gen. xix. 31. Fol. 8b.
6. on אנה ב, Gen. xix. 33. Fol. 9a.
7. on אנה ב, Gen. xix. 34.
8. on אנה ב, Gen. xix. 35. Fol. 9b.
9. on אנה ב, Gen. xxv. 23. Fol. 106b.
10. on אנה ב, Gen. xlii. 54. Fol. 12a. Comp. no. 5.
12. on אנה ב, Gen. xlii. 11. Fol. 13b.
15. on אנה ב, Gen. xliii. 10. Fol. 15a.
16. on אנה ב, Gen. xliii. 11. Fol. 15a.
17. on אנה ב, Ex. xxix. 30. Fol. 16a.
18. on אנה ב, Ex. xxix. 31. Fol. 16a.
19. on אנה ב, Ex. xxix. 35. Fol. 17a.
20. on אנה ב, Ex. xxx. 2. Fol. 18b.
21. on אנה ב, Ex. xxx. 7. Fol. 19b.
22. on אנה ב, (for אנה ב) Ex. xxx. 16. Fol. 22a.
23. on אנה ב, Ex. xxx. 18. Fol. 22a.
24. on אנה ב, Ex. xxx. 23. Fol. 23a.

The writer of this note is probably a member of the family of Firuz. The words are written on the side of the note.

2. Against Num. i. 35, fol. 24a:
3. Against Num. i. 37, fol. 246:
4. Against Num. i. 39, fol. 24b:

Colophon of the scribe at the end of Numbers, fol. 35b:
94.

Or. 2786.—Vellum, about 6 in. by 5, consisting of 256 leaves, with 20-21 lines to a page. Square character. Italian hand, dated Adar 187 (A.D. 1427).

The Pentateuch with the Haftärōth and the five Megillōth, provided with vowel-points and accents. Rashi's commentary on the first three chapters of Genesis.

1. The Pentateuch with the Haftärōth, each Parashah or hebdomadal section being followed by its corresponding Haftārah.

Genesis, fol. 1a; Exodus, fol. 63b; Leviticus, fol. 111a; Numbers, fol. 143b; Deuteronomy, fol. 184a.

Then follow the Haftārah for the four Sabbaths (fol. 220a); Passover (fol. 223a); Pentecost (fol. 226b); the 9th of Ab (fol. 227b); New Year (fol. 228b); Day of Atonement (fol. 230a); and the Feast of Tabernacles (fol. 232a).

2. The five Megillōth:

Esther, fol. 235a; Song of Songs, fol. 241b; Ruth, fol. 244a; Lamentations, fol. 247a; Ecclesiastes, fol. 249b.

The beginning of each book, and in the Pentateuch and the Haftärōth of each Parashah and Haftārah, is marked by the opening word being written in large ornamental characters.

In the roll of Esther the sacred name יהוה, which is wanting in the book, is represented by the enlarged initial letters of the phrase ויהי המלך ויהי ויהי (ch. v. 4).

In Lamentations the alphabetical arrangement of the verses in each of the first four chapters is indicated by the initial letter of each verse being written in a larger character.

The numbers of verses with simān and the centre-mark are stated at the end of Genesis, Exodus and Numbers. The rule of four lines being left blank between the end of a
book and the beginning of another, פה יפשו, is added at the end of Genesis.

Colophon (in large letters), fol. 256a:

The Haftaroth of the feasts and fasts are separated from those of the weekly Parashiyoth by the following subscription on fol. 277b:

In the colophon, fol. 293b, the scribe Abraham Farissol, son of Mordekhai Farissol, of Avignon, states that he wrote this book for Samuel from Pola, dated Πολα 5246 (A.D. 1486).

[Presented by Solomon da Costa, 1759.]

The Pentateuch, the five Megillah, Psalms, Job, and the Haftaroth, provided with vowel-points and accents.

1. Pentateuch:

Genesis, fol. 16; Exodus, fol. 34b; Leviticus, fol. 64a; Numbers, fol. 85b; Deuteronomy, fol. 116a.

2. The five Megillah:

Song of Songs, fol. 144a; Ruth, fol. 146b; Lamentations, fol. 149a; Ecclesiastes, fol. 152a; Esther, fol. 157b.

3. Psalms, fol. 164b; Proverbs, fol. 209a; Job, fol. 223a.

4. The Haftaroth for the whole year.

Fol. 240a.

The following parts commence a new leaf: Deuteronomy, Song of Songs, Lamentations, Psalms, Proverbs, and Haftaroth.

The first word of each book is written in larger letters.

In the Pentateuch the beginning of a pericope is indicated in the margin by the word מפריש (פריש), accompanied by a small pen and ink design. A larger ornamental design is placed at the beginning of the pericope הנד, fol. 125b.

Abraham Farissol was not only a distinguished penman, but also an author of note. He wrote an itinerary entitled עירות, a commentary on Job, and a polemic work against the Christian religion, entitled ימי אלכימ. See Wolf, Bibliotheca Hebraica, vol. i., p. 89, sqq., also Kitto, Cyclopaedia of Biblical Literature, vol. ii., p. 4. The itinerary and the commentary on Job are printed, and of the former a MS. copy is preserved in the British Museum (MS. Add. 27,108). Besides the present MS., the British Museum possesses several Prayer-books written by Abraham Farissol.

Immediately below the subscription there

* Probably Pola in Austria.

* One should expect הまま.
BIBLICAL TEXTS.

is the following note of a subsequent owner, Jehiel Foa:—

Beginning: לבר כהו hiding יפimd קפה אלא

Fol. 143b contains the first leaf printed in cursive Italian characters of a later date.

The birth of a son, with the date 5 Ab (=10 July) 337 (A.D. 1577), is recorded on fol. 163b:

On fol. 294b at the foot, the written are written in a German hand of a later date.

The following censorial note is written at the foot of fol. 294b:

On the upper cover of the binding, in letters of gold, enclosed in an ornamental design: שלמה ו下面小编, the inscription being continued on the lower cover with (A.D. 1719).

Or. 1379.—Paper, about 10½ in. by 8, consisting of 374 leaves. There are 17 lines in a page. The MS. has been restored in many places, especially at the beginning. Square and Rabbinic character. Oriental (Yemenite) hand of the end of the fifteenth or the beginning of the sixteenth century. Fol. 143 is due to a somewhat later hand. Ginsburg, 29.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva; with the Mahbereth at-Tigan at the beginning.

Genesis, fol. 33b; Exodus, fol. 119a; Leviticus, fol. 192a; Numbers, fol. 243a; Deuteronomy, fol. 313b.

Each book begins with a new page.
HEBREW MANUSCRIPTS.

The beginning of each pericope is marked with a large ornamental ב in the margin, the seven subsections being indicated by means of Hebrew letters.

An open section at the beginning or at the end of a page is distinguished by a blank line, with ב mostly placed at the beginning; so on fol. 34b, 62b, 71b, 139b, 197a, 200a, 241a, 248a, 253a, 274b, 284a, 350a.

The majuscule and minuscule letters, the לִפְפָתָה, and other ornamental forms of the letters, are written both in the text and in the margin.

The Masorah Magna occupies one line at the top, one at the bottom, and one in the outer margin of each page. In the latter case it consists of a number of short lines forming a series of angles.

The number of verses and the ס is stated at the end of each pericope and at the end of each book.

The centre-mark, תֵּעָר הספֶר, occurs in Genesis, fol. 75b; Exodus, fol. 155b; Leviticus, fol. 218a; Numbers, fol. 278b; Deuteronomy, fol. 344a.

The middle verse, תָּא הַמְּלֶא הַמַּלֶּא, the middle word, תָּא הַמְּלֶא הַמַּלֶּא, and the middle letter, תָּא הַמְּלֶא הַמַּלֶּא, are marked in the margin on fol. 203a, 207a, 209b.

The remark דוע תא אלִי יִשְׂרַיְי (the end of the book) is placed against Gen. xxxiv. 20, fol. 88a; Ex. xvii. 16, fol. 147b; Lev. xi. 8, fol. 208a; Num. x. 17, fol. 264b; Deut. iv. 1, fol. 320a.


At the end of Deuteronomy there is a statement as to the number of verses in each book of the Pentateuch, the beginning and end of each thousand of the first 5000 verses, and the number of verses in the remaining part of the Pentateuch, the total number of verses in the Pentateuch, the number of the pericopes and דָּאָרִים, the centre-mark in each book, the middle verse, middle word, and middle letter, the total number of words and letters in the Pentateuch, and the number of open and closed sections.

At the beginning of numbers and of the there is, in the margin, a reference to portions of the Prophets, the Hagiographa, and the Mishnah, which were (apparently) to be read at the same time.

Colophon (after: ... תֵּעָר הספֶר) (Shinzadat be-Asher Mi— תָּא הַמְּלֶא הַמַּלֶּא), fol. 373b:—

This colophon is followed by the hymn תֵּעָר הספֶר (last words: תֵּעָר הספֶר (אַשֶּנֶה) (שִׁירֵי ר' לֵי שְׂרַי

The Mahbereth at-Tigan is preceded by Psalm cxix. (foll. 1b, 2a), written in the form of an ornamental design.

On fol. 1a there is a note stating that this codex was bought by Aaron ben Abi Shelomoh ben R. Joseph hak-Kohen al-Iraki, A. 437 (בּ'ב לְבֵן אֵי-אֵרְשֵׁי) = A.D. 1670-77. To the writer of this note is also due a short tract on fol. 33a, headed דוע תא אלִי יִשְׂרַיְי (the end of the book) stating reasons why certain words in ten passages of the Pentateuch are distinguished by dots.

Two notes on fol. 32b, which are imperfectly preserved, record the birth of two children (brothers), the name in one case being Shilom ben Sa'adyah ben Zekhartiah ben Shelomoh ben David ben Sa'adyah al-'Aziri, surnamed al-Haddi, and in the other case Joseph ben Sa'adyah &c. The date in the first note is lost; the second note is dated Tammuz A.Contr. 1920 (A.D. 1609).
97.

**Add. 26,938.**—Vellum, about 5 in. by 3½, consisting of 401 leaves, with fifteen lines to a page. The quires contain mostly 10 leaves each, and are marked by catchwords at the end. Square character. Italian hand of the fifteenth to sixteenth century.  

[Alm. Coll., no. 46.]

The Pentateuch, provided with vowel-points and accents.  

Genesis, fol. 1a; Exodus, fol. 103b; Leviticus, fol. 191b; Numbers, fol. 250b; Deuteronomy, fol. 332b.

The open and closed sections are marked by the letters י and ב respectively, and the weekly pericopes are indicated by the same letters thrice repeated. In some cases, as e.g. at the beginning of וַיַּעַבְדֵה, fol. 53a, no Masoretic section is marked at all.

At the end of Exodus the scribe wrote:

וַיִּבְנֶה יִשְׂרָאֵל (or יִשְׂרָאֵל בְּנֵלֶל?)

At the end of Deuteronomy:

וַיִּבְנֶה יִשְׂרָאֵל (or יִשְׂרָאֵל בְּנֵלֶל?)

Then follows in cursive writing:—

וַיִּבְנֶה יִשְׂרָאֵל (or יִשְׂרָאֵל בְּנֵלֶל?)

Lower down: בַּר יִשְׂרָאֵל בְּנֵן הַלָּל, with some curious emblematic characters on each side.

Former owner's note on fol. 401a: אֲנִי עִקָּב פָּרִים מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל [A.D. 1661].

98.

**Harley, 5520.**—Vellum, about 8 in. by 6½, consisting of 112 leaves, with 29-33 lines to a page. The MS. originally contained 14 quires of 8 leaves each; but the beginning and end having been lost, two fresh leaves were later on added at the beginning, and an equal number of leaves at the end. One leaf has been cancelled after fol. 71. The writing, which is between the ruled lines, is in a French Ashkenazi Rabbinic hand of the thirteenth century. Foll. 1-2 and 111-112 are in an Italian hand of probably the fifteenth century. A few leaves are slightly damaged.

The Targum Onkelos on the Pentateuch, provided with vowel-points. Occasional corrections in the margin.

Genesis, fol. 1a; Exodus, fol. 32b; Leviticus, fol. 56a; Numbers, fol. 72b; Deuteronomy, fol. 92b.

At the end of Exodus: מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל

At the end of Leviticus: מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל מַעֲשַׂר הָלָל

The name of a former owner is given in a fine Italian cursive hand on the upper part of fol. 1a: גוֹת הָלָל גוֹת הָלָל (compare Neubauer's Bodl. Catal., no. 1125). In fainter ink underneath: גוֹת הָלָל גוֹת הָלָל.

Censors' names:—


2. (Fol. 112b): Clemente Renatto.

99.

**Add. 27,031.**—Paper, about 7½ in. by 5, consisting of 231 leaves, with 30 lines to a page. Rabbinic character. German hand of the sixteenth century.  

[Alm., no. 137.]

The Jerusalem Targum on the Pentateuch, ascribed to Jonathan ben Uzziel.

Genesis, fol. 4a; Exodus, fol. 59a; Leviticus, fol. 105a; Numbers, fol. 139a; Deuteronomy, fol. 189a.

On fol. 230b is the following note, in Italian cursive, on the word אָרִיכָה (Deut. xxxiv. 3): לָן אָרִיכָה רָשָׁע שְׁאֵל יְרוּם יִשְׂרָאֵל לָן אָרִיכָה רָשָׁע שְׁאֵل יְרוּם יִשְׂרָאֵל
HEBREW MANUSCRIPTS.

At the end:

Owner’s note on fol. 3a: נייק כוסי בליא (which is termed long)

Censor’s note on fol. 231b: Domenico Fres- solo (or Gerosolomitanò?) 1598 (or 3?)

100.

Or. 1041—Paper, about 10\(^{3}/\)\(\_\) in. by 7\(\frac{1}{2}\), consisting of 188 leaves, with 22 lines to a page. The quires, which contain 10 leaves each, are numbered with Hebrew letters both at the beginning and the end of quires (so e.g. fol. 30a, 39b, and 40a). Yemenite hand (square character) of the fourteenth to fifteenth century (fol. 10, 185-7 are modern).

[A. Neubauer, Oct. 6, 1870.]

The Pentateuch in Sa‘adyah Gaon’s Arabic translation:

Genesis, fol. 1b; Exodus, fol. 49a; Leviticus, fol. 89a; Numbers, fol. 117a; Deuteronomy, fol. 153a.

The preface to the translation (see ed. J. Derenbourg, Paris, 1893) is not contained in the MS.

Owner’s notes:

(1) Fol. 49a: הניערה שלוחה ב’: לא יאש תחנת נגולות י CultureInfo שלוחה ב’: לא יאש תחנת נגולות

(2) Fol. 118b: ייער נרגובה לא יאש.

(3) Fol. 187a (modern): ייער יאש

(4) Fol. 1886 (also modern): אימאד אידיא

On the margin of fol. 89a is a record of sale, showing that the MS. passed from the possession of Abbe de Tocques à Laatzer to that of his brother Dā‘ūd, on Friday, the 18th day of Nisan, A.Gr. 1920 (A.D. 1609).

101.

Or. 2481.—Paper, about 7\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\), consisting of 281 leaves. Rabbinic character. Nineteenth century.

An Arabic translation of the Pentateuch, based mainly on that of Yefeth.

Of the Hebrew text only the first words of each verse are given.

Genesis, fol. 1a; Exodus, fol. 73b; Leviticus, fol. 134b; Numbers, fol. 177b; Deuteronomy, fol. 231b.

102.

Add. 18,694.—Paper, about 12 in. by 8\(\frac{1}{2}\), consisting of 219 leaves, with 21 to 34 lines to a page. A rather large German cursive hand of the sixteenth century. Foll. 1—2, and a certain number of leaves in the body of the volume and at the end, appear to have been added by a scribe of the seventeenth century, in order to replace lost leaves. In its present condition the MS. is only slightly defective at the end.

The Pentateuch in the Jewish-German dialect.

Genesis, fol. 2a; Exodus, fol. 58b; Leviticus, fol. 102b; Numbers, fol. 136a; Deuteronomy, fol. 176b.

As a specimen of the style, the beginning of Leviticus may be quoted: וחקו (or וחקו) וחקו... וחקו וחקו... וחקו וחקו... וחקו וחקו...

On the margin of fol. 89a is a record of sale, showing that the MS. passed from the possession of Abbe de Tocques à Laatzer to that of his brother Dā‘ūd, on Friday, the 18th day of Nisan, A.Gr. 1920 (A.D. 1609).

103.

Or. 2541.—Paper, about 7\(\frac{3}{4}\) in. by 5\(\frac{1}{4}\), consisting of 98 leaves, with 13 lines to a page.
A Naskhi hand of apparently the tenth century.

It contains the following fragments of Genesis and Exodus, written in the ordinary Hebrew characters, but provided with the ordinary vowel-points and accents: p. 18—vii. 1; vi. 2—viii. 14; xvii. 24—xvi. 30; Ex. (from fol. 9 onwards) v. 14—vii. 5; xi. 2—xviii. 14; xviii. 24—xxii. 15; xxiii. 1—xxlv. 34. The system of transcription is literal (see "British Museum Karaite MSS," by R. Hoerning, pp. x., xi.).

The writing in the fragment from Genesis is almost entirely faded.

The extant beginnings of weekly sections are marked by מָה (i.e. מָה) in the margin, the number of verses in the preceding section (for the most part in agreement with the usual numbering) being indicated by means of Arabic letters. The beginnings of sedarim are also noted in the margin; so e.g. on fol. 29a, מַדְרִי, i.e. מַדְרִי, against Ex. xvi. 28, and fol. 37b, מַדְרִי, i.e. מַדְרִי, against Ex. xvi. 1).

104.

Or. 2540.—Paper, about 9 in. by 7, consisting of 21 leaves, with 7 to 10 lines to a page. Written in a clear but peculiar Naskhi of the tenth century. Diacritical points are not very common.

Exodus i. 1—viii. 5 (ending with הָלֵּא, לֵּא: Hebrew text written in Arabic characters. The ordinary vowel-points (in red) and the accents (in green) have been subsequently added.

There are two good full page illuminations in gold and a brownish tint at the beginning, and the spaces between the portions of text at the open and closed sections are also filled in with ornamentations in gold.

Specimen of transcription:

וַאֲדוֹלֶה סַמְעָה סִיּוֹ בֵּיתָן הַגַּם מָשָׁרָה

חִלְּקָן מֵאָשָׁנָה מַעַרְרָי

At the end of fol. 158 is a folio, i.e. "and this (i.e. the pericope just completed) contains 124 verses." Besides the other ornamentations there is here also the word פרום (i.e. פְּרוֹם) in gold, placed against the beginning of אָנָא.

"All the pages of this MS. have been photolithographed in R. Hoerning's work on the British Museum Karaite MSS. (mentioned in the preceding number), where a very full account of the peculiarities exhibited in the transcription will also be found.

105.

Or. 2703.—Vellum, about 12 by 9, consisting of 73 leaves. Two columns, with 25 lines to a column (23 lines to a column in fol. 73). Square character. Yemenite hand of the fourteenth to fifteenth century. Many leaves, especially foll. 1—11, are mutilated.

Fragments of Genesis, each verse being followed by the Targum of Onkelos and Sa'adyah's Arabic translation (in the Hebrew character). Text and Targum have the simple superlinear punctuation. The הָלֵּא is absent, and הָלֵּא is more regularly used in the Hebrew text than in the Targum. The spelling רֶסֶף is employed, and the superlinear Ethnah (ר) is used both in the Hebrew and in the Targum.

The following portions are more or less perfectly preserved:

Ch. ii. 24—v. 14; vi. 18—viii. 5; ix. 16—x. 32; xi. 19—xxvii. 34; xxviii. 3—xxxii.
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11; xxxii. 14—xxxvii. 3; xxxvii. 8—xxxviii. 14; xxxviii. 29—xlii. 19; xlii. 5—xliii. 7; xliii. 18—xlii. 26.

Fol. 72 contains ch. xxxi. 40—53, and fol. 73 ch. ix. 25—x. 15, the style of the former showing great similarity to the rest of the MS., and the latter having a marked style of its own. Both these leaves have the Targum and Sa'adyah's Arabic translation after each verse, like the rest of the MS.; but the contents are duplicates of parts contained in foll. 1—71.

106.

Or. 2367.—Paper, about 11½ in. by 8, consisting of 23½ leaves. There are generally 13 lines of text in a page, accompanied by 26 lines of translation. Square and Rabbinic Yemenite writing. It is dated Marheshwan, A.M. (5)186 (A.D. 1425), but the general impression of the writing favours a later date. Foll. 1—3, 126, 164-5, 167-8, 170 and 177 belong to later, and partly quite recent, dates. Fol. 25b is blank, causing a lacuna, but the blank of fol. 195b does not form a break in the text. Several leaves have been recently mended.

The books of Genesis and Exodus, accompanied by the Targum of Onkelos and Sa'adyah's Arabic translation, and preceded by the בכרות meisjesות. The Hebrew text is provided with the ordinary vowel-signs and accents, and the Targum has the simple superlinear punctuation. A form of the "Masorah marginalis" accompanies the Hebrew text.

Genesis, fol. 23b; Exodus, fol. 138a.

On fol. 23a: בתיהל לוחות ורשויות והתרחה
בכרות שעון עyı' מפורד.

The subdivisions of the weekly sections are marked with Hebrew letters in the margin, and two other systems of subdividing the sections are also indicated, one of these being designated למטיכות and the other לערים. But none of the three systems agree with the usual divisions. At the beginning of each weekly section the numbers of verses that are to be read for ירמא, ו, ו, and ירמא on Mondays, Thursdays, &c., are indicated by means of Hebrew letters; another system, that of הנקות השכר, being also given. Thus at the beginning of fol. 34b: מדר בתניין (fol. 34b): מדר בתניין (comp. S. Baer, ירמא ינוג, pp. 451—481). Rough pen and ink designs in the margin mark the beginnings of the weekly sections.

At the end of each pericope is the Masoretic statement relating to the number of verses, together with the siman. At the end of Genesis is a rubric giving the number of verses contained in the book, together with the numbers of the open and closed sections, as well as the centre-mark; at the end of Exodus is a similar rubric, giving in addition the number of sedarim, but containing no statement concerning the centre-mark.

The נבורה is contained in foll. 1b—22a (the first three leaves being quite modern). At the end of this part of the MS.: יוה יוהי וכרבת כל לחמות ובילה (9) יוה יוהי וכרבת כל לחמות ובילה מים סרים מים ש/MPLK.

107.

Or. 2414.—Vellum, about 12 in. by 8½, consisting of 89 leaves, with 17 lines to a page. The quires, which contain 10 leaves each, are signed with Hebrew letters both in the left-hand lower corner of the page, and in the right-hand upper corner of the first
page. A rather large Yemenite hand of apparently the fifteenth century.

[Nic. Mavrocordato, Oct. 8, 1881.]

The book of Genesis, provided with vowel-points and accents, and accompanied by a form of the Masorah Magna and Parva. A fragment of a treatise on the accents (agreeing with pp. 393—97 and 411—15 in "Manuel du Lecteur" [A. Arfand], published in the Journal Asiatique for 1870) is prefixed, the first words being: בורא והמלך במעת ור电机.

On fol. 3a (end of treatise on accents):—

וזה ל的人来说ו עלברון פל מיתרי

The book of Genesis begins on fol. 3b. The beginning of a weekly section is marked by an ornamental ^n, and the liturgical subdivisions in each section by ^d, ^w, &c., in the margin.

When an open section happens to be either at the beginning or the end of a page, it is marked by a ^d or a ^w (one ^d at each end of the blank line); so e.g. foll. 32b, 34a. The beginning of a section is written on fol. 45b in the usual place. The number of verses at the end of Genesis also agrees with the usual reckoning.

On fol. 8a (against רואא in Gen. iii. 24):—

رأיאו הנחת יש ראאเกาหล פסוקה מהכחה

On fol. 26a (beginning of היא א) is a piece of Rashi's commentary in the margin (in a Rabbinic hand of probably the seventeenth century).

On fol. 29a, מומחה זיירא וירוח are mentioned as authorities in the Masorah.

On fol. 46b (against the beginning of און):—

משה ושבתי התיו בה פרושה לפני שיאת לבילה

In its original condition the MS. also contained the Haftarah of Genesis, but of these only the beginning is preserved on fol. 89b.

Heading of the Haftarah:—

כְּלָא הַאָדָם כֹּהָן הָעָמָדָא אַלְּאָהָא לְכָּלָא

On the upper margin of fol. 3b is the following entry (presumably of a former owner):—

ועפרפ ש勞ּב נין שלמה רכזת יי

108.

Or. 2366.—Vellum, about 9 in. by 5, consisting of 118 leaves, with 17 lines to a page. Imperfect at the beginning and the end, and also having several lacunae between various leaves of the extant portion. Considerably stained or blurred in parts. Yemenite square writing of about the fifteenth century.

The first two books of the Pentateuch: Text provided with the simple superlinear punctuation, and also with the superlinear accentsETHNÂ (.;) and ZÂKÈF (;).

Genesis, fol. 1a, wanting i. 1—ix. 17; Exodus, fol. 67b, wanting vii. 11—viii. 1; xxxii. 7—23; xxxiii. 5—xxxiv. 24; xxxvii. 17—xl. 38.

Between Genesis and Exodus (foll. 64b—67a) a later hand (sixteenth to seventeenth century) has written a list of the weekly sections with the opening words of the seven subsections into which each is divided. These divisions differ partly from those generally marked in the margin of the Yemenite MSS. In the present text the subsections are only occasionally noted.

109.

Or. 1468.—Paper, about 9½ in. by 7¾, consisting of 161 leaves, with 17 lines to a page in foll. 1—107, 112—156, the number of lines in the remaining leaves being various (vide infra). The quires, which are of 10 leaves
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80

each, were marked by catchwords or signed with Hebrew letters at the end, besides being numbered with Arabic numerals (e.g. fol. 31a: רבע), on the left-hand upper corner, and Arabic figures and Hebrew letters at the right-hand upper corner, at the beginning of the quires. But the catchwords and signatures are only partially preserved. Square character; bold Yemenite hand of the fifteenth to sixteenth century. Letters with peculiar shapes (לט, &c.) are rather common. There is a lacuna after fol. 107. Foll. 108—111 and 157 are modern, and foll. 158—161 appear to belong to the fourteenth century. Ginsburg, 31.

The two first books of the Pentateuch, provided with vowel-points and accents, and accompanied by a form of the Masorah Magna and Parva.

Genesis begins on fol. 1b, and Exodus on fol. 87a.

Each pericope is divided into the seven liturgical subdivisions, marked by means of coloured Hebrew letters in the margin. The numbers of verses with the simanim are indicated at the end of each pericope, and the beginnings of the same are marked by coloured ornamental designs in the margin. At the end of Genesis the number of verses contained in the whole book is given, followed by the numbers of the open and closed sections. These figures, as well as the centre-marks of the books (on margins of foll. 43b, 122b), agree with the usual enumerations. When an open section with a complete blank line occurs at the beginning or end of a page, the letter ס is employed as a mark (so e.g. foll. 32a, 39b).

With the rubries belonging to the Masorah proper are joined notes of a Midrashic and expository character; so on the upper margin of fol. 1b: דע שלא נברא לそれに ולтехירם, and on the upper margin of fol. 11b: על ודיבר נאמר כותביה שלכיכם yaşע.

On the inner margin of fol. 122b, &c., are Hebrew letters in red, indicating the numbers which the commandments contained in the text occupy in the Rabbinical enumerations of the, which and 3 and 103 respectively.

Foll. 158—161 contain portions of Lev. xi., xii., xiii., and of Deut. xxix., xxx., but the last two leaves are very badly mutilated, and the first two are also damaged.

On fol. 1a is the following owner's note: "טומרא לעבש ני על טמאל על פי פי יטבר וקבר פג 하는 ותרשע יד חותם על פי הקבר טטבר על פי פג יא יטבר יטבר וקבר פג lesen."

110.

Or. 1469.—Vellum, about 11½ in. by 8½, consisting of 103 leaves. Each page is divided into 2 columns, with 22 lines to a column for foll. 1—102, fol. 103 containing 28 lines in a column. Square character; Oriental hand of the fourteenth to fifteenth century. Fol. 103 is in a different hand, but apparently not much later in date. The MS. is imperfect at the beginning and the end, and the leaves are frequently stained.

The last three books of the Pentateuch, provided with vowel-points and accents, and accompanied by a form of the Masorah Magna and Parva:

Leviticus, fol. 1a, wanting ch. i.—ii. 3 (in part); Numbers, fol. 28a; Deuteronomy, fol. 68b, wanting ch. xxxii. 51 (in part)—xxxiv.

The beginning of a pericope is marked by an ornamental ס in the margin, and the numbers of verses with the simanim are indicated at the end of each weekly section. At the end of Leviticus and of Numbers the
number of verses contained in each of the respective books is similarly stated, the figures agreeing with the usual enumeration.

Fol. 103 contains a fragment of Numbers, viz., ch. xviii. 32—xix. 19 (in part), accompanied, verse by verse, by the Targum of Onkelos and Sa'adyah's Arabic translation. Text and Targum are provided with the simple superlinear punctuation.

111.

Harley, 5239.—Paper, about 8½ in. by 5½, consisting of 152 leaves. Hebrew square character and French cursive, A.D. 1622.

Genesis: the pointed Hebrew text, with an interlinear French translation by Jacques d'Auzoles Lapeyre.¹

Title (fol. 3a), with a French translation over each word:

ךִּבְּרֶשֶׁת הַרְשׁוֹם בְּכֵלָּשׁ, גַּרְבָּה יְבַעֵת יָתִיב, וַיְאִיטָלָּו תַּרְגֻּמִי לְךַשָּׁה לֶאֱמֹר.

Lower down on the same page: “Dédic a Monseigneur Alphonse-Louys du Plessis de Richelieu Cardinal Archevesque de Lyon.”

On fol. 2b, facing the title-page, is a small engraving of Cardinal Richelieu, bearing the words: “La Genese en Hebreu et en Francois par la Peyre. A Monseig l'Acheveesque de Lyon.”


On fol. 1a is the following note: “L'an 1637. Le xxvii jour d’Avril le jeudi a quatre heures du soir par les misericordes infinies du bon Dieu Monseigneur l'évesque de Montpeiller a receu au giron de la

St. Eglise Catholique Apostolique Romaine Monsieur d'Auzoles mon tres cher frere.”

At the foot of fol. 3a: “Ex libris Antonii Ducarbon.”

On the outer side of each cover is the gilded coat of arms of the translator's family, with the inscription “Ozolai. Plus en effect quen aparence” at the head.

112.

Or. 2368.—Vellum, about 12½ in. by 9½, consisting of 86 leaves. Two columns, with 24 lines in a column. Imperfect at the beginning, and also having lacunae between some leaves in the body of the MS. Much stained or blurred in parts, and occasionally also a little damaged. Square character. Yemenite hand of apparently the fifteenth century.

The book of Exodus: Hebrew text, accompanied, verse by verse, by the Targum of Onkelos and Sa'adyah's Arabic translation. Text and Targum are provided with the simple superlinear punctuation, and also with the superlinear Ethnai.

The missing parts are ch. i. 1—11; xxii. 6—21; xxvii. 7—20; xxviii. 12—26; xxxix. 7—20.

113.

Or. 2704.—I. Foll. 1—48. Vellum, about 12 in. by 9, with 24 lines to a page. Square character. Yemenite hand of the fourteenth century. All the leaves are more or less damaged, and the writing is often blurred or faint.

Fragments of the book of Numbers, each verse being followed by the Targum and Sa'adyah's Arabic translation (in the Hebrew

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character). Text and Targum have the simple superlinear punctuation, and the "pathah" and "shurek" are also frequently employed in the Arabic to mark the sounds of the "fatha" and the "damma." The details relating to the use of the vowel-signs and the "Ethnah" as given under Or. 2703 (no. 105), are also applicable here.

The following portions are more or less perfectly preserved:

Ch. i. 1—ii. 31; xv. 39—xix. 6; xxii. 26—xxvi. 49; xxix. 17—xxx. 1; xxx. 12—xxxii. 33; xxxiii. 32 to the end of the book.

II. Foll. 49—56. Vellum, about 12 in. by 9. Two columns, with 22 lines in a column. Square character. Yemenite hand of the fourteenth to the fifteenth century.

A fragment of Deuteronomy, viz., ch. iii. 3—iv. 46: Text, Targum, and Sa'adyah's Arabic translation (in Hebrew character), accompanied by a form of the Masorah Magna and Parva. Text and Targum have the simple superlinear punctuation. The sign of נח is absent, נח is infrequent in the Targum, and the pointing נח is used. The text has the ordinary accents, but uses the superlinear Ethnah, the sublinear Ethnah being employed in the Targum.

114.

Or. 2585.—Paper, about 7½ in. by 5½, consisting of 100 leaves, with 19 lines to a page. The MS. is imperfect at the beginning and the end, and there is also a lengthy lacuna after fol. 2. Many of the extant leaves are more or less injured. Oriental square writing of apparently the fourteenth century.

A small portion of the book of Leviticus, followed by the book of Numbers, and the greater part of Deuteronomy, in Sa'adyah's Arabic translation.

Fragment of Leviticus, fol. 1a, containing chs. xvii. 3—xviii. 27, xxiii. 40 to the end; Numbers, fol. 10f; Deuteronomy, fol. 62h, the last verse being the 5th in ch. xxix.

115.

Or. 2586.—Paper, about 6 in. by 4½, containing the under-mentioned 62 leaves, these being the only ones preserved of the volume, or volumes, to which they originally belonged. There are 13 lines to a page. Written in a rather large Oriental hand (square character) of the thirteenth to fourteenth century. Arabic vowel-signs occasionally occur.

It contains the following fragments of Sa'adyah Gaon's Arabic translation of the book of Deuteronomy: xii. 12—xiii. 14 (fol. 1—6); xiv. 10—xvii. 22 (fol. 7—23); xix. 20—xxii. 12 (fol. 24—31); xxii. 25—xxv. 5 (fol. 32—39); xxvi. 1—xxviii. 12 (fol. 40—47); xxviii. 25—xxix. 9 (fol. 48—55); xxix. 22—xxx. 17 (fol. 56—62).

For the contents of foll. 63—86, see under the heading "Poetry."

Prophets and Hagiographa.

116.

Add. 21,161.—Vellum, about 15½ in. by 13, consisting of 258 leaves. Three columns to a page, with 33 lines in a column. The MS. is defective at the beginning and the end, and leaves are also missing after foll. 98, 230, and 234. Most of the quires consisted originally of 8 leaves each, the catchwords at the end being generally preserved. Square character. Greek Ashkenazi hand; probably written in the earlier part of the twelfth century (vide infra). Ginsburg, 28.
Part of the Prophets and the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Parva and a number of notes belonging to the Masorah Magna.

Samuel, fol. 1a, wanting 1 Sam. i. 1—xx. 24 (2 Sam., fol. 8b, col. 1); Jeremiah, fol. 27a; Kings, fol. 56b (2 Ki., fol. 75a, col. 3); Ezekiel, fol. 94a, wanting ch. xi. 19 (in part) to the end of the book; Isaiah, fol. 99a, wanting ch. i. 1—xii. 17 (in part); Hosea, fol. 109a; Joel, fol. 112b; Amos, fol. 114a; Obadiah, fol. 117a; Jonah, fol. 117b; Micah, fol. 118b; Nahum, fol. 121a; Habakkuk, fol. 121b; Zephaniah, fol. 122b; Haggai, fol. 124a; Zechariah, fol. 125a; Malachi, fol. 130a.

Ruth, fol. 132a; Psalms, fol. 135a; Job, fol. 173b; Proverbs, fol. 191a; Ecclesiastes, fol. 203b; Song of Songs, fol. 208b; Lamentations, fol. 211b; Daniel, fol. 215a; Esther, fol. 226a, wanting ch. ix. 16 (in part) to the end; Ezra-Nehemiah, fol. 231a [wanting Ezra i. 1—ii. 69 (in part); viii. 24 (in part) to the end; also Nehemiah i. 1—5 (in part)]; Chronicles, fol. 245b, wanting 1 Chron. xix. 6 (in part) to the end, and the whole of 2 Chron.

The notes belonging to the Masorah Magna, which are more frequent in the earlier portion of the MS. than later on, have no fixed place assigned to them, but are written in different parts of the margin on the pages where they occur, and some notes of this Masorah are also to be found between the columns. The siman ה' is only written at the end of Isaiah, but the opening words of the last verse but one are repeated at the end of all the four books denoted by the abbreviation.

The number of verses are given at the end of Samuel [1501 instead of the usual 1506], Jeremiah [1349 instead of 1365], Isaiah [1291, unless יִשְׂרָאֵל is a mistake for יִשְׂרָאֵל, which is likely], Minor Prophets [1045 instead of 1050; in Codex Reuchlin (vide infra) 1047], Ruth, Proverbs, and Ezran-Nehemiah [583 instead of 683]. The Haffaroth have frequently been marked by a later hand in the margin (so especially in the extant portion of Isaiah).

The following peculiarities of the MS. are to be noticed:—

1. The dot of ש and של is placed inside the letter, i.e. between the first and second apex in the case of ש, and between the second and third apex in the case of של. The dot is, however, placed as usual over the first or third apex if the letter has a dagesh.

2. Almost throughout the whole MS. the word ה' appears without vowel-points, but it is always provided with an accent or with the Makkeph.

3. The name of the prophet Habakkuk is pointed יִבְנֵי, whilst the usual pointing יִבְנֵי.

4. The vowel ה has (with the exception of ו) the same form as the ה. The Ḥāṭeph vowels assume the forms , ,  under the letters י and ו.

5. The Sheva quiescens is placed not only in final Kaph (י), but also in the final consonantal י (see e.g. יִשְׂרָאֵל, Nahum ii. 6) and under the letters י and ו, even when the last two letters have the pathal furtivum (so e.g. יִבְנֵי, Eccles. xi. 5, יִבְנֵי, ibid.).

6. Dagesh euphonicum is very extensively used.

7. The mark of דָּלְכּ is placed not only over the letters דָּלְכּ, דָּלְכּ, דָּלְכּ (but not over final דָּלְכּ, דָּלְכּ, דָּלְכּ, and the sibilants ד, ד, ד when these letters have no dagesh forte. The same mark is also applied to י and ע (the copulative י, and ע at the beginning of a word excepted) when these letters have consonantal value and are without dagesh. Notice, however, that the final
1 in words like נָנָה, רַבִּים is not provided with the Rāphē. This circumstance seems to confirm the opinion of several modern grammarians that the 1 has no consonantal value when thus used as a pronominal suffix.

8. The dot which marks the aspirated ֶ at the end of a word (פֶּות) is placed under the letter, and not inside it.

There is an unmistakable family likeness between this MS. and the famous Reuchlin Codex, which is preserved at Carlsruhe. See plate Ixxvii. in the Palæographical Society’s "Oriental Series" and the description belonging to it. There is no doubt that both MSS. proceeded from the same school at not very great interval of time, and as the Carlsruhe MS. is dated A.D. 1105-6, the present codex may also with sufficient certainty be assigned to the earlier part of the twelfth century.

117.

Or. 2091.—Vellum, about 17½ in. by 12½, consisting of 424 leaves. Three columns, 27 lines. There are 53 quires, marked with catchwords, but not signed. The number of leaves in a quire is generally 8. Two leaves are wanting after fol. 190. Square character. Fine German hand, probably of the thirteenth century. Ginsburg, 36.

The Former and Latter Prophets and the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Joshua, fol. 1a; Judges, fol. 20a; Samuel, fol. 38b (2 Sam., fol. 63b); Kings, fol. 84a (2 Ki., fol. 108a).

Jeremiah, fol. 132a; Isaiah, fol. 172b (wanting ch. xxxviii. 9—xlii. 4); Ezekiel, fol. 203a; Hosea, fol. 239a; Joel, fol. 243b; Amos, fol. 245a; Obadiah, fol. 249b; Jonah, fol. 250a; Micah, fol. 251a; Nahum, fol. 254a; Habakkuk, fol. 255a; Zephaniah, fol. 256b; Haggai, fol. 258a; Zechariah, fol. 259b; Malachi, fol. 265b.

Ruth, fol. 268a; Psalms, fol. 270b; Job, fol. 390a; Proverbs, fol. 324a; Song of Songs, fol. 335b; Ecclesiastes, fol. 338a; Lamentations, fol. 343a; Esther, fol. 345b; Daniel, fol. 352a; Ezra, fol. 363a (Nehemiah, fol. 370b); Chronicles, fol. 380b (2 Chron., fol. 399b).

Judges, Ezekiel, Obadiah, and Nahum begin a new column, and Jeremiah, Hosea, Ruth, and Daniel open on a new leaf.

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

At the beginning of the different books the Masorah is written in ornamental designs, frequently assuming the forms of animals.

The catchwords of the quires are enclosed within a pen and ink design, generally representing the figure of an animal.

Subscription of the scribe, fol. 424a:—

בָּרְכֵּךְ-זֶהָ נַעֲלֵיהָ הָעֵצָּר
תֵּשַׁ ת הָנְהַוָּ עֵדְּסָר
לָא יִקְט

The running titles of the books are written in cursive German characters in the upper left-hand corner of the recto of each leaf.

The leaves are numbered with ordinary ciphers in the lower right-hand corner of each verso, and the Latin titles of the books and the numbers of the chapters are written at the foot of each recto.

In the text, the chapters are numbered with ordinary ciphers throughout the whole MS. On fol. 424b is a note in Latin relating to the order of the Minor Prophets, &c. Bound in stamped vellum over wooden boards, with brass clasps, corners, and bosses. The binding bears the date An. 1524.
118.

**Ar. Or. 16.**—Vellum, about 16½ in. by 12½, consisting of 359 leaves. Three columns, 30 lines. The quires, which are generally of 8 leaves each, were originally marked by catchwords at the end, but most of these have been cut away almost entirely in the trimming. Leaves are missing after foll. 174 and 372. Square character. German hand, apparently of the thirteenth century. *Kennicott*, 130; *Ginsburg*, 8.

The Prophets and the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. **Prophets:**

Joshua, fol. 1b; Judges, fol. 18b; Samuel, fol. 35a (2 Sam., fol. 57a); Kings, fol. 75b (2 Ki., fol. 97b); Isaiah, fol. 119a; Jeremiah, fol. 147b, wanting ch. xii. 12 (beginning: דוע)—lii. 34; Ezekiel, fol. 175a, wanting ch. i. 1—xiii. 3 (as far as נֵבֶל); Hosea, fol. 199b; Joel, fol. 203b; Amos, fol. 205a; Obadiah, fol. 208b; Jonah, 209a; Micah, fol. 210a; Nahum, fol. 212b; Habakkuk, fol. 213b; Zephaniah, fol. 214b; Hagai, fol. 216a; Zechariah, fol. 217a; Malachi, fol. 222a.

2. **Hagiographa:**

Chronicles, fol. 237b (2 Chron., fol. 257a); Ruth, fol. 282b; Psalms, fol. 284b; Job, fol. 321b; Proverbs, fol. 336a; Song of Songs, fol. 348b; Ecclesiastes, fol. 351a; Lamentations, fol. 355b; Esther, fol. 358b; Daniel, fol. 363b, wanting ch. xi. 3 (beginning: נְגֵד)—xii. 13; Ezra, fol. 373a, wanting ch. i. 1—ii. 23 (Nehemiah, fol. 379a).

Kings, Jonah, Ruth, Psalms, and Song of Songs begin a new column, and Isaiah and Chronicles open on a new leaf.

The chapters are numbered with Hebrew letters, and the titles of the books have been added in Hebrew in the upper margin by a later hand.

The Psalms are numbered by the hand of the original scribe.

This MS. is furnished with a very full Masorah, the Masorah Magna occupying four lines at the top, and seven at the bottom, of each page.

The passages are marked in the margin by the word חָדָסָה in the Prophets, and by חָדָס in the Hagiographa. They are not marked in the book of Esther. The centre-mark שֶׁכֶר בְּדוֹרֵךְ is placed in the margin in all the books, except in Proverbs.

The note שֶׁכֶר בְּדוֹרֵךְ is placed against the נ of נְשָׁר, Jer. vi. 7, fol. 151a.

This MS. is remarkable for the fulness of the Masoretic rubrics at the end of each book, especially in the Prophets. These rubrics contain full statements as to the number of verses, the centre-mark, the number of פָּסָקִים with beginning of each, the number of פָּסָקִים with list of passages, the differences between the Westerns and Easterns, and the נְשָׁר אֲלֵה בְּדוֹרֵךְ.

The following rubrics may be specially mentioned:

1. Differences between Ps. xviii. and 2 Sam. xxii., at the end of Samuel.

2. First quarter, centre, and last quarter of Former Prophets, at the end of Kings.

3. Total number of verses, first quarter, centre, and last quarter, in Latter Prophets, at the end of the Minor Prophets.

4. A rubric relating to the initial letters of the verses in Ruth, at the end of that book: פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָקִים פָּסָק (i.e. and all the verses begin with ב, except 8).

5. Rule of three blank lines to be left between the end of a book and the beginning.
of another, יָתַרְוַיִּים מִשָּׁן בֵּית כָּל, at the end of Ezekiel, each
of the Minor Prophets, Psalms, and
Ruth.

Words of the scribe at the end of the
Minor Prophets, fol. 224a:—

The Former and Latter Prophets and the
Hagiographa (with the exception of the five
Megillot), provided with vowel-points and
accents, and accompanied by the Masorah
Magna and Parva.

1. Prophets:—
Joshua, fol. 3b; Judges, fol. 17b; Samuel,
fol. 32a (2 Sam., fol. 51a); Kings, fol. 66a
(2 Ki., fol. 84b); Jeremiah, fol. 102a;
Ezekiel, fol. 133a; Isaiah, fol. 159a; Hosea,
fol. 183a; Joel, fol. 186b; Amos, fol. 188a;
Obadiah, fol. 191a; Jonah, fol. 191a; Micah,
fol. 192a; Nahum, fol. 194b; Habakkuk,
fol. 195a; Zephaniah, fol. 196a; Haggai,
fol. 197a; Zechariah, fol. 198a; Malachi,
fol. 202b.

2. Hagiographa:—
Psalms, fol. 205b; Proverbs, fol. 235b;
Job, fol. 245b; Daniel, fol. 257b; Ezra, fol.
266a (Nehemiah, fol. 272a); Chronicles, fol.
280a (2 Chron., fol. 296b).

The chapters, Kings, Isaiah, and Joel begin a
new column, and Jeremiah, Ezekiel, and
Psalms open on a new leaf. The initial word
of each book is written in large letters.
Jer. ii. 29 (beginning: יִשְׂרָאֵל)—34 (fol. 132b)
have been added by a later hand.
The Masorah Magna occupies, as is usually
the case, two lines at the top, and three lines
at the bottom of each page.
The initials דִּדְרָשׁ and רֵדֵר שֶׁרָשַׁ עַשָּׁרַשׁ
are not marked in this MS., and
the Masoretic rubrics generally found at the
end of the books are here omitted.
Marginal notes (mainly of a Midrashic
character) have been added by a later hand,
e.g. on fol. 17—19.
The chapters and verses are numbered in
Roman and Arabic ciphers, but not through-
out the whole MS.
The following note of a former owner, Abraham b. Joel Cohen, occurs on fol. 113b:

This MS. was accordingly purchased for 10 gold florins, A.M. (5)196 (A.D. 1436), and the above note was written on the 2nd Siwan of the same year.

The following Latin inscription of the MS. is written on fol. 2a (paper fly-leaf):

Codex MS. in Pergameno Fol. magno.


“Annum Scriptionis nusquam notatur, sed scriptum esse jam ante annum Christi MCCCXXXVI. qua folio 110, [according to the Hebrew numbering of the leaves] verso Possessor hujus Codicis Abraham filius Joels, sacerdos, indicat se illum emisse A. 196, secundum Computum minorem=A.D. 1436.”

Fol. 1 contains “Memoranda relative to the ten Hebrew MSS., late the property of the Reverend John van der Hagen,” of which the present MS. is the first. These memoranda are dated Haydon Hall, Pinner, Middlesex, April 16, 1832, and signed by Adam Clarke, for whose library these MSS. were purchased at Utrecht in 1823, as stated at the end of description no. 70. Adam Clarke’s book-plate.

At the end (fol. 316b) אֶנֶּא אֶשְׁכֶר בַּר אָלִיָּהוּ

This owner has, however, not finished the entry, and the surname is now illegible.

* The surname has been erased.

**BIBLICAL TEXTS.**

120.

Add. 9399.—Vellum, about 17½ in. by 13½, consisting of 249 leaves. Three columns, 30 lines. There were originally 32 quires, marked with catchwords on the last page, but no. 31 (after fol. 242) is lost. The MS. is also defective at the end, and of fol. 155 only a portion is preserved. The usual number of leaves in a quire is 8. Square character. German hand, probably of the thirteenth century. *Ginsbury, 12.*

*Isaiah, Ezekiel, the twelve Minor Prophets, and the Hagiographa, provided with vowel-points and accents and accompanied by the Masorah Magna and Parva.*

1. Prophets:—

Isaiah, fol. 2a; Ezekiel, fol. 32a; Hosea, fol. 57b; Joel, fol. 62a; Amos, fol. 63b; Obadiah, fol. 67a; Jonah, fol. 67b; Micah, fol. 69a; Nahum, fol. 71a; Habakkuk, fol. 72a; Zephaniah, fol. 73b; Haggai, fol. 74b; Zechariah, fol. 76a; Malachi, fol. 81b.

2. Hagiographa:—

Ruth, fol. 84a; Song of Songs, fol. 86b; Ecclesiastes, fol. 89a; Lamentations, fol. 94b; Esther, fol. 97b; Psalms, fol. 103b; Proverbs, fol. 147b; Job, fol. 162a; Daniel, fol. 179a; Ezra, fol. 191b (Nehemiah, fol. 199b); Chronicles, fol. 211a (2 Chron., fol. 232b, wanting ch. xvi. 5 [from אֶנֶּא אֶשְׁכֶר בַּר אָלִיָּהוּ]—xxviii. 9 [as far as הַיֶּה, xxxvi. 12 [from אֶנֶּא אֶשְׁכֶר בַּר אָלִיָּהוּ]—23).

The Song of Songs, Lamentations, Esther, the Psalms, Proverbs, and Ezra begin on the verso of a leaf, Job opens on a new column, and Ruth and Daniel commence a new leaf.

The first word in Isaiah and in all the books of the Hagiographa is written in large ornamental characters. In the other prophetic books the blank space reserved for the first word has not been filled up.

The number of Psalms in this MS. is 159. This divergence from the “textus receptus” is due to the subdivision of Ps. lxxviii.,
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exv, exvi, exvii., and exix. (the latter being here represented by Ps. cxvi.—exxxviii.). Ps. exvii. answers to exvii.—exvii. 4 of the received text; Ps. exix. covers exvii. 5—24; and Ps. exx. contains the remaining part of Ps. cxviii. Ps. liv. is omitted altogether in the MS.

The beginning of the Haftaroth is marked in the margin in the prophetic books.

Words of the scribe:—

הָן הַתַּחְתִּים שלמה וָהֵם לָא שָׁמְרוּ, at the end of the Minor Prophets and Job, fol. 83a, 1786.

הָן הַתַּחְתִּים וַהֲפָרוּ לָא שָׁמְרוּ, at the end of the Psalms, fol. 147a.

The name of the first owner, Jacob, son of the martyr R. Jochai, is written in the word יִעַבְּר בּ וְהָפָרֵד רָא שֶׁדָּוִים שֶׁדָּוִים יִעַבְּר of fol. 86b: יִעַבְּר שֶׁדָּוִים

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

The following words are written at the end of Ruth, fol. 86a, in the same small handwriting as the Masorah:—

שְׁמוֹאֵל חַיֶּר סֶפֶר הוּר וָשֶׁפָּמֵי יִטְפָּר

The following description and memorandum is written on fol. 1a (a paper fly-leaf):—


This MS. is the second of the ten Hebrew MSS. once the property of the Hagen family, and bought for Adam Clarke, at Utrecht, in 1823. The first is MS. Add. 9398 (no. 119). Adam Clarke's book-plate.

121.

Harl. 5774—5775.—Vellum. Two uniform volumes about 9½ in. by 6½, consisting respectively of fol. 323 and 217. Two columns, 25 lines. The quires, which are of 8 leaves each, were originally marked by catchwords, and also signed with Hebrew letters at the beginning, the signatures being still preserved in vol. ii. Square character. Sefardi hand, dated Elul, A.M. 5156 (A.D. 1396). Fol. 125 in MS. Harl. 5775 is a later restoration. Kennicott, 113 and 119; Ginsburg, 6.

The Prophets and Hagiographa, provided with vowel-points and accents and accompanied by the Masorah Magna and Parva.

MS. Harl. 5774. The Prophets:—

Joshua, fol. 1b; Judges, fol. 24a; Samuel, fol. 46b (2 Sam., fol. 76a); Kings, fol. 101a (2 Ki., fol. 131a); Isaiah, fol. 158b; Jeremiah, fol. 196b; Ezekiel, fol. 245a; Hosea, fol. 288b; Joel, fol. 294a; Amos, fol. 296b; Obadiah, fol. 301a; Jonah, fol. 302a; Micah, fol. 303b; Nahum, fol. 306b; Habakkuk, fol. 308a; Zephaniah, fol. 309b; Haggai, fol. 311b; Zechariah, fol. 312b; Malachi, fol. 320a.
MS. Harl. 5775. The Hagiographa:—

Ruth, fol. 3a; Psalms, fol. 6b; Proverbs, fol. 60a; Job, fol. 79b; Ecclesiastes, fol. 101b; Song of Songs, fol. 108a; Lamentations, fol. 111b; Daniel, fol. 115a; Esther, fol. 129b; Ezra, fol. 137a (Nehemiah, fol. 146b); Chronicles, fol. 159b (2 Chron., fol. 186a).

The following books begin a new column: Kings, Amos, Psalms, and Job.

The number of the Psalms is 149, Pss. cxiv. and cxv. being regarded as one.

The beginnings of the Haftaroth are indicated in the margin of the prophetic books.

The Masorah, which is frequently written in the form of ornamental designs, especially in the second volume, occupies two lines at the top, and three lines at the bottom of each page.

The Masoretic statements regarding the number of verses, Sedarim, and the middle verse, are distributed among the various books as follows:—
1. Number of verses: Jonah, Nahum, Zechariah.
2. Number of verses, with siman: Lamentations and Daniel.
3. Number of verses and middle verse: Ezra-Nehemiah.
4. Number of verses, with siman, and middle verse: Joshua, Ezekiel, Ruth, Proverbs, Job, and Song of Songs.
5. Number of verses and Sedarim: Hosea, Joel, Amos, Obadiah, Micah, Habakkuk, Zephaniah, and Haggai.
7. Number of verses, with siman, middle verse, and number of Sedarim: Judges, Samuel, Kings, Isaiah, Jeremiah, Psalms, Ecclesiastes, and Chronicles.

At the end of Malachi (fol. 322b), the total number of verses, with siman, the middle verse, and the number of Sedarim in the Minor Prophets, and the total number of verses and Sedarim in all the Prophets, are stated.

At the beginning of the second volume there is a list of the Psalms, 149 in number (vide supra), by a later hand, and a short chronological table, fol. 2b, beginning: "משרה", and ending with: "מלך", and "דזמון כמא ופ נו מובאר בכמה ויאו". The letters שילה have, however, a fresh appearance.

Subscription of the scribe at the end of Chronicles:—

This MS. was accordingly written by Ezr ben R. Jacob ben Addereth, at קספיא, in the month of Elul, A.M. 5156 (A.D. 1396).

A Latin translation of the subscription is written underneath.

On fol. 323a of vol. i. is the following owner's note: "זאוסער רב יעקב מצראדה". Most of the owners' names on fol. 1a of the same volume are not clear, and on fol. 24a: "והחלוק מחלי עבלי והיעדער מצלוקה"

122.

Or. 1478.—Vellum, about 12½ in. by 10, consisting of 126 leaves. Three columns, 28 lines. The MS. is imperfect at the beginning and at the end, and there are leaves missing after folio 104, 110, 112, 114, 120. Some leaves are stained, and more or less damaged, e.g. fol. 1, 120. Square character. Good Sefardi hand of the fourteenth century. Ginsbury, 35.
A large portion of the Prophets and fragments of the Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Judges, fol. 1a, wanting ch. i. 1—xx. 7 (as far as לְעַל); Samuel, fol. 2a (2 Sam., fol. 18a); Kings, fol. 31a (2 Ki., fol. 46b).

Isaiah, fol. 61b; Jeremiah, fol. 82a, wanting ch. xliv. 25—xlviii. 4 (as far as מִשְׁכַּבּ); Ezekiel, fol. 109a, wanting ch. v. 8 (from דָּעְתָּה)—xlviii. 35.

Daniel, fol. 111a, viz. ch. iii. 20 (from הָיוּ)—v. 29 (ending והבֶּן), viii. 25 (from וַיִּבְשָׂא)—xi. 40 (as far as יִשְׂרָאֵל); Ezra, fol. 115a, viz. ch. iv. 3 (beginning with יִשְׂרָאֵל)—x. 44 (Nehemiah, fol. 119a, viz. ch. i. 1—iv. 17a); 2 Chronicles, fol. 121a, viz. ch. iv. 15 (beginning with וַיְהִי)—xviii. 1 (as far as וּמִנהוֹ).

Samuel begins with a new column, and Isaiah opens on a new page, after a blank space of two columns and a half.

The Masorah Magna occupies three lines in the upper and four in the lower margin.

The Masoretic statements usually to be found at the end of the books occur in this MS. as follows:

1. At the end of Judges: Number of verses, with יִסְכָּר and centre-mark.
2. At the end of Kings: Number of verses and יִסְכָּר, centre-mark, and number of סְפֵר.
3. At the end of Jeremiah: Number of verses and יִסְכָּר.

The centre-mark occurs in Samuel, fol. 17a; Jeremiah, fol. 95b; and Ezra-Nehemiah, fol. 120a.

This MS. contains a large number of readings from the ancient codices מֶתֶנֶר and טַלְלָה, and the Commentary of Kimhi is frequently cited in support of a reading. These readings have been collected by Dr. Ginsburg and published in the third volume of his Massorah, pp. 27—36.

This MS. was used by Baer and Delitzsch for their edition of Isaiah (Leipzig, 1872); see the preface, p. vi., and compare the edition of the Psalms (Leipzig, 1880), p. 84.

Former and Latter Prophets.

123.

Harley, 5720.—Vellum, about 13½ in. by 11¼, consisting of 322 leaves. Three columns, with 21 lines to a column. The quires are signed with Hebrew letters on the upper part of the inner margin of the first page, and consist of 8 leaves each, with the exception of the 22nd and 23rd quires, which have 10 leaves each (see the Arabic notes in Hebrew character as given lower down). The first quire is wanting altogether, of the 2nd only the last six, and of the 42nd quire only the first two (fol. 321-22) are preserved. Leaves are also missing after fol. 6, 21, and 303. Square character. Fine bold hand, apparently showing the oriental character in its transition stage to the more regular Spanish style of writing. The codex was probably written in the earlier part of the twelfth century. Kennicott, 114; Ginsburg, 5.

The Former and Latter Prophets, viz., Joshua vii. 22 (beginning: יִתְחַדֵּשׁ)—xii. 22; xiii. 6 (beginning: יָסַר)—Judges ii. 7 (ending: וְעָלֵיהֶם); Judges iii. 8 (beginning: יַעֲשֶׂה)—Ezekiel xxvi. 17 (ending: וְעָלֵיהֶם); Ezekiel xxvii. 29 (beginning: וְשָׁם)—xlv. 19 (ending: וְעָלֵיהֶם): furnished with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

1. The Former Prophets:

Joshua, fol. 1a; Judges, fol. 20a; Samuel, fol. 46a (2 Sam., fol. 82a); Kings, fol. 112b (2 Ki., fol. 147a).
2. The Latter Prophets:—
Isaiah, fol. 178a; Jeremiah, fol. 225a; Ezekiel, fol. 250a.

The blank space between the end of a book and the beginning of another is determined by the length of the Masoretic rubric occupying it.

To fill up a vacant space at the end of a line the scribe has written an abbreviated א (or א), which may possibly be the initial letter of his own name (Shemü'el, Shime'on, &c.).

The Masorah Magna generally occupies one line at the top, and two lines at the bottom, of each page. At the end of each book, the numbers of the verses and of the רביים and the centre-mark are stated. The Masoretic ב in מ is written at the end of Isaiah. The רביים are indicated in the margin of the text by an ornamental ד.

The names of the books are written in cursive Rabbinic characters at the top of the recto of each leaf, and in Latin at the beginning of each book.

Among the marginal notes on Jeremiah are many references to Kimhi's Commentary; so e.g. foll. 226a, 234b, 236b. There are also some references to an authority introduced by the designation of ב (so e.g. fol. 268b, on the last word in col. 3; 269a, on line 4 in col. 3). The idea suggests itself that the LXX version is meant, as the numerical value of ב is 70; but a complete comparison of the passages in question shows that this theory can only be maintained on the supposition that the annotator misunderstood the LXX in various instances.

The Arabic notes in Hebrew characters already referred to are as follows:—


Fol. 168a: נ י י א מ ר ש א י ש ר א מ ר ש א י ש ר א מ ר ש א י ש ר א מ ר ש א י ש ר א מ ר ש א י ש ר א מ ר ש א י ש ר א מ ר ש א י ש ר a

On fol. 72a is the following Masoretic note in Arabic relating to 1 קפנ in 1 Sam. xxii. 17: פ קנ י נ או נ י י א מ ר ש א י ש ר a

This MS. abounds in various readings.
A facsimile page, with description, was published by the Palaeographical Society in their "Oriental Series" (pl. xl).

124.


The Former and Latter Prophets, provided with vowel-points and accents.

Joshua, fol. 2a; Judges, fol. 22b; Samuel, fol. 42b (2 Sam., fol. 70b); Kings, fol. 93b (2 Ki., fol. 122a).

Isaiah, fol. 150a; Jeremiah, fol. 189a; Ezekiel, fol. 239a; Hosea, fol. 283a; Joel, fol. 288a; Amos, fol. 290a; Obadiah, fol. 294b; Jonah, fol. 295a; Micah, fol. 296b; Nahum, fol. 300a; Habakkuk, fol. 301a; Zephaniah, fol. 302b; Haggai, fol. 304b; Zechariah, fol. 306a; Malachi, fol. 313a.

Obadiah begins a new column, and Isaiah, Ezekiel, Hosea, and Nahum open on a new leaf.

The first word of each book (except in the case of Joshua, Judges, and Samuel) is written in large ornamental letters, with the addition of a pen and ink design in Kings. The closed sections are frequently marked with the letter ד.

Omitted words are supplied, and faulty readings are corrected in the margin.

The following larger omissions are written in the lower margin:—1 Ki. x. 16, 17, fol.
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106b: 2 Ki. ii. 2—4, fol. 123a; xiv. 29—xv. 7, fol. 137a; Isa. xlv. 24—28, fol. 176b; Ezek. ix. 11—x, 1, fol. 244b.—2 Ki. xiv. 29—xv. 7 may be due to a contemporary of the original scribe, the other passages are by later hands.

The beginning and end of the Haftaroth are marked in the margin by a later hand.

At the end of Ezekiel (fol. 282a) the scribe's name: הנ PROGMEM נייניוו פל

At the end of Malachi (fol. 315a): כבדרי בחר הוא, followed by the total number of verses in the Prophets, enclosed within an ornamental pen and ink design:

This statement, according to which the Prophets contain 9285 verses, is at variance with the ordinary Masorah, which registers 9294 verses in the Prophets; see Ginsburg's Massorah, vol. ii., p. 453, letter b, § 202.

Subscription of the punctuator (who may also have been the scribe), fol. 315a:

This MS. was accordingly finished, at the date already mentioned, by Benjamin the punctuator, son of R. Joab, of the family of the Ana'im.

MS. de Rossi 1261 is a Bible written by the same scribe.

The following contract of sale is written on fol. 315b:

This MS. was accordingly sold by Isaac, precentor, of Ferrara, to Solomon Joshua of Modena, son of 'Ammi'el Samuel, on Friday, the 23rd of Tammuz, A. 5355 (A.D. 1595), at Ferrara.

On fol. 316a: אני ידוהי אֱלֹהִים בֵּלֵדָה פָּרֵד; יאר ג' בכם ונין... כָּפָהָהּ אֵלֶּהּ אָלֶּהָהוֹי.

Another former owner, רבי יוחנן פְּתַחְיוֹ, has written his name several times on the fly-leaves.

On fol. 316b the name of "Lungato navaro," son of "Eliezer navaro de Ferrara," is given as that of a former owner.

Censor's note, fol. 315a:

Fra Luigi da Bologna 1599.

125.

Add. 11,657.—Vellum, about 14½ in. by 9\(^{3/4}\), consisting of 333 leaves, with 25 lines in a page. There are 33 quires, of 10 leaves each (except no. 31, which numbers 12 leaves), and a single leaf (fol. 333 being the only preserved leaf of the last quire). The quires are marked with catchwords on the last page, but not numbered. The MS. is imperfect at the end, and leaves are missing after fol. 332. Square character. Fine German hand, probably of the fourteenth century.

The Former and Latter Prophets, provided with vowel-points and accents.

Joshua, fol. 2a; Judges, fol. 27a; Samuel, fol. 51a (2 Sam., fol. 83a); Kings, fol. 110b (2 Ki., fol. 141b); Isaiah, fol. 171b; Jeremiah, fol. 213a; Ezekiel, fol. 266b; Hosea, fol. 313a; Joel, fol. 318b; Amos, fol. 321a; Obadiah, fol. 326b; Jonah, fol. 327a; Micah, fol. 329a; Nahum, fol. 332b, wanting ch. ii. 1—iii. 19; Zechariah, viii. 15 (beginning: כְּפָּרָה) —x. 4 (ending: בֵּן).
126.

Harley, 5722.—Vellum, about 13½ in. by 10½, consisting of 349 leaves. Two columns, 22 lines. Thirty-five quires, signed with Hebrew letters on the first and last pages. The usual number of leaves in a quire is 10, but quires 1 and 15 have 8; nos. 8, 10—12, 26, number 12; no. 16 has 6; and no. 35 consists of 7 leaves. Fol. 1 and the last three leaves are not wholly preserved. Square character. Sefardi hand, dated 7 Iyyar, 16 Tammuz, 4 Elul, (5)188, and 9 Ḥebeth (5)189 (A.D. 1428—29). Kennicott, 112.

The Former and Latter Prophets, provided with vowel-points and accents.

Joshua, fol. 1a; Judges, fol. 25a; Samuel, fol. 49a (2 Sam, fol. 79b); Kings, fol. 104b (2 Ki., fol. 134a).

Isaiah, fol. 161a; Jeremiah, fol. 205a; Ezekiel, fol. 262b; Hosea, fol. 312a; Joel, fol. 318a; Amos, fol. 320b; Obadiah, fol. 325b; Jonah, fol. 326b; Micah, fol. 328b; Nahum, fol. 332a; Habakkuk, fol. 333b; Zephaniah, fol. 335b; Haggai, fol. 337b; Zechariah, fol. 339a; Malachi, fol. 347a.

Samuel, Kings, Ezekiel, Joel, Micah, and...
HEBREW MANUSCRIPTS.

Haggai begin a new column, and Isaiah commences a new leaf.

The margin of the MS. contains the Keri and the beginning and end of the Haftaroth. Also the centre-mark, יודא הדם, in Samuel, fol. 77b; Kings, fol. 132a; Isaiah, fol. 182b; Jeremiah, fol. 232b; and Ezekiel, fol. 286b.

The MS. is four times dated, as follows:—

1. Fol. 49a, at the end of Judges:

ם ו היה לש יארי מתכ רכז

2. Fol. 104e, at the end of Samuel:

ם ו היה יבו תיכס רכז

3. Fol. 160b, at the end of Kings :

ם ו היה ינו תיכס רכז

4. Fol. 262a, at the end of Jeremiah :

לדעת ההכ开荒 כותר לזרב בחרת שבת עשה רד

ם ו היה ינו תיכס רכז

The colophon, fol. 349b, where the date occurs for the fifth time, is only half preserved.

Ornamental pen and ink designs of the chain pattern are to be found e.g. at the end of Kings, fol. 160b; and Isaiah, fol. 205a.

The titles of the books are written at the top of every recto, and the leaves are numbered with Hebrew letters.

Former Prophets.

127.

Or. 2370.—Paper, about 11½ in. by 8½, consisting of 206 leaves. Twenty-one quires, of 10 leaves each, signed with Hebrew letters on the first, and marked with catchwords on the last page. The first and last quires number only 8 leaves each. There are 19 lines in a page. The first three leaves and the last leaf are not wholly preserved. Square character. Oriental (Yemenite) hand, dated A.Contr. 1772 (A.D. 1460—61).

Ginsburg, 46.

The Former Prophets, provided with vowels, points and accents, and accompanied by the Masorah Magna and Parva.

Joshua, fol. 1b; Judges, fol. 32b; Samuel, fol. 62a (2 Sam., fol. 100b); Kings, fol. 132b (2 Ki., fol. 171a).

The titles of the books are written at the top of every page, and the chapters are numbered with Hebrew letters by later hands.

The MS. is marked in the margin by an ornamental ת.

The Masorah Magna occupies one line at the foot of each page. Foll. 178b—206 are without Masorah. The centre-mark, יודא הדם, occurs in Joshua, fol. 18a; Judges, fol. 47a; Samuel, fol. 98a; Kings, fol. 168b.

The number of verses, with יט, is stated at the end of each book.

The colophon (fol. 206b), which is imperfectly preserved, runs as follows:—

בזעט בשנה וארשדעש עפשת עד סוכן מוב לע

דוע יבשנה וארשדועע עפשת עד סוכן מוב לע

ידועו ולמו בולוקן בנסני הלוחב (supplier)

וימחו דוע יבשנה וארשדועע עפשת עד סוכן מוב לע

לע יבשנה וארשדועע עפשת עד סוכן מוב לע

The following Arabic note is written to the right of the colophon:—

علم إلى ندى بني وسعنى كدامها) i.e. علمت بابل يدي تيلا وعنى (؟) كدامها)

The same scribe wrote Or. 2210-11, 2348, and 2375.
128.

Or. 2210.—Paper, about 16½ in. by 10½, consisting of 194 leaves. Two columns, 26 lines. Twenty quires, signed with Hebrew letters on the first, and marked with catchwords on the last page. The usual number of leaves in a quire is 10, but the first and last quires number 8, and the 15th and 17th quires consist of 9 leaves each. Square character. Fine bold Oriental (Yemenite) hand, dated Marheshvan, A.Contr. 1780 (A.D. 1468). Apparently written by the scribe of Or. 2211 (see colophon in that MS.), 2348, 2375, and 2370. Ginsburg, 38.

The Former Prophets: Hebrew text, provided with the ordinary vowel-points and accents, and Targum, with the superlinear punctuation, in alternate verses. Masorah Magna and Parva.

Joshua, fol. 1b; Judges, fol. 28a; Samuel, fol. 55b (2 Sam., fol. 91a); Kings, fol. 121b (2 Ki., fol. 159a).

The ornamental " is marked in the margin by a large ornamental ס.

The beginning and end of the Haftaroth are marked in the margin.

The Masorah Magna, which accompanies the text as far as fol. 166a, occupies one line at the bottom of each page, and occasionally also one line at the top. The number of verses is stated at the end of Joshua, Judges, and Samuel.

The centre-mark, י", occurs in Joshua, fol. 13b; Judges, fol. 42a; Samuel, fol. 88b; Kings, fol. 167a.

In the colophon, fol. 193b, it is stated that this volume was written for Abraham b. Joseph at the date already mentioned:

P.S. Dr. Uriah, the elder, son of Abraham, and the younger son of Rabbi, son of Aaron, may God grant him everlasting life. An additional note is stated on the following page.

On the same page the birth of a son, Sa'id, to the owner, Ibrahim Ibn Yusuf Ibn Sa'id Ibn Ibrahim, is recorded, with the date Adar, A.Contr. 1781 (A.D. 1470).

The nonn son... leaves IDV i/v: The nonn son, leaves IDV i/v: The nonn son.

This note is followed by a list of certain Haftaroth in Hebrew-Arabic note on fol. 194b, the purchase of this MS. and one of its companion volumes (the Pentateuch) by a man named Yahya is recorded:

The purchase of this MS. and one of its companion volumes (the Pentateuch) by a man named Yahya is recorded:

This note is followed by a list of certain Haftaroth in Hebrew-Arabic note on fol. 194b, the purchase of this MS. and one of its companion volumes (the Pentateuch) by a man named Yahya is recorded:

Or. 2369.—Paper, about 10½ in. by 7¾, consisting of 195 leaves, with 20 lines in a page. Twenty quires, signed with Hebrew letters on the first page. They consist of 10 leaves each, except the first and the last, which now contain 8 and 7 leaves respectively. The following leaves are more or less mutilated: fol. 86, 118, 127, 130—132, 135, 137, 149, 187. Square character. Oriental (Yemenite)
The Former Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Joshua, fol. 1b; Judges, fol. 29a; Samuel, fol. 57a (2 Sam., fol. 9a); Kings, fol. 123b (2 Ki., fol. 158a).

The chapters are numbered with Hebrew letters by a later hand, but not throughout the whole MS.

The Masorah Magna occupies one line at the bottom of each page, and frequently also one line at the top.

The centre-mark, השער, occurs in Joshua, fol. 16a; Judges, fol. 45a; Samuel, fol. 91a: Kings, fol. 156b.

The number of verses, with siman, is stated at the end of each book.

There are marginal comments in various parts of the MS., taken for the most part from Rashi, Radak (e.g. fol. 139b), and Rumbach (e.g. fol. 51b). The writing of these notes appears to belong to the sixteenth or seventeenth century.

This MS. was written for Yeshu'a ben Jacob ben Judah al-Habishi at San'a (in Yemen), at the date mentioned, as stated in the colophon, fol. 190b:

כברב ניבא יכלה ולש ודברים וフם ודיתא יפגש ו_fhך נטיא ואלברזיא חלמה לבר הילא ובגגו ובגגו אתלבים בצפונים זוז ופי ויהיה ופי שהלה דעלם אמפ ורישים עליה נקן שלח על ימה מספר המਊ ויה דפקה ופי ולש ודברים וフם ודיתא יפגש ו_fhך נטיא ואלברזיא חלמה לבר הילא ובגגו ובגגו אתלבים בצפונים זוז ופי ויהיה ופי שהלה דעלם אמפ ורישים עליה נקן שלח על ימה מספר המਊ

On fol. 190b: זוז ופי ויהיה ופי שהלה דעלם אמפ ורישים עליה נקן שלח על ימה מספר המ𬶐

Fol. 192a contains some Arabic verses, beginning: בשם להלודיו אמינו אלבֶּרֶזיא

These lines are written in the Hebrew character, and are provided with superlinear vowel-signs.

On fol. 193a are some verses in Hebrew, headed: של של השען אל, and beginning:

בכין יבכין וינב

Foll. 193b and 194b contain Hebrew poems written in designs of a rectangular shape. The upper lines on foll. 193b begin: ויהיה ופי שהלה דעלם אממ ורישים עליה נקן שלח על ימה מספר המвшей. These poems are fully pointed.

Fol. 195 is an Arabic-Hebrew fragment of what appears to be a poetic epistle dealing with the restoration of Israel. On the upper part of the verso occur the words: והנה של ... מ urz: ניביאベン ... מ בָּלָא ואלאתא לוד. At the end: ... א으면 ודאלק ... אמי יאו.

This piece is provided with the superlinear punctuation.

130.

Or. 1471.—Paper, about 11¼ in. by 8, consisting of 254 leaves. Twenty-six lines to a page. Twenty-five quires, nos. 8—8 (foll. 1—27) and 8—8 (foll. 28—248), signed with Hebrew letters on the first and last pages. The usual number of leaves in a quire is 10. The leaves are numbered with Hebrew letters. Foll. 249—254 are imperfectly preserved. Square character. Oriental (Yemenite) hand, dated Ab, A.Contr. 1900 (A.D. 1589). Foll. 1—4, 186, and 248 have been recently supplied to fill up lacunae.

The Former Prophets: Hebrew text, with the ordinary punctuation, and Targum with
the simple superlinear punctuation, in alternate verses. היה is not marked in the Targum. This occurs frequently, and היה has generally the sign נ over the p. Masorah Magna and Parva. The Mahbereth at-Tigan (comp. Or. 1379, &c.) is prefixed.

Joshua, fol. 28b; Judges, fol. 59b; Samuel, fol. 92b (2 Sam., fol. 134b); Kings, fol. 169b (2 Ki., fol. 210b).

All the books, except Judges, commence on a new page.

The Song of Deborah and the two preceding verses, Judg. iv. 23—v. 31, have Sa’adyah’s (?) Arabic translation (written in Hebrew characters), in addition to the Targum. The Targum on the Song of Deborah has marginal additions headed רוחבי סא’דיה.

The beginning and end of the Haftaroth are indicated in the margin, and an annual cycle for the complete Bible is also noted in various places. The general heading of these notes is written in the right-hand upper corner of fol. 28b (beginning of Joshua), and is as follows:

The sections of this cycle are indicated in the margins of fol. 28b, 42a, &c.

The Masorah Magna occupies 1 to 3 lines in the upper, and 1 to 4 lines in the lower margin.

The number of verses and the entries are stated at the end of each book. At the end of Samuel the number of דרוי, and at the end of Kings the number of מדרים and the centre-mark, are likewise mentioned.

The centre-mark סניא, occurs in Joshua, fol. 45b; Judges, fol. 76a; Samuel, fol. 131b; Kings, fol. 208a.

Fol. 249—253 are the remnants of the original first four leaves.

On fol. 254a there is a mutilated list of the Haftaroth (בכורות ושבטים), with references to the Hebrew foliation of the MS.

The lengthy colophon on the same page runs as follows:

This MS. was accordingly finished in the city אלכדרה on Tuesday, the 2nd of Ab, A.Contr. 1500 (A.D. 1589), and it was written for the synagogue known as הקהנות על_behalf of Sa’adyah ben David ben Zekhariah ben ‘Amram, known as al-'Akhluṣ, by Joseph ben Zekhariah ben Me’ōdab ben Sa’adyah al-Kaisi.

The above date is not perfectly certain, as there may have been an addition after 1900. The margins of this leaf are unfortunately torn off, but the MS. may safely be assigned to the end of the sixteenth or the beginning of the seventeenth century.
HEBREW MANUSCRIPTS.

131.

Or. 2371.—Paper, about 12½ in. by 8, consisting of 217 leaves. There are 26 lines to a page. Twenty-two quires, signed with Hebrew letters on the first and last pages, but after the eleventh quire the signatures are lost. The quires have 10 leaves each, with the exception of the last, which has only 7 leaves. There is an original foliation in Hebrew letters. Folia 1—3, 209—215 are imperfectly preserved. Square character. Oriental (Yemenite) hand of the sixteenth to seventeenth century, evidently written by the same hand as Or. 1474 (no. 139), the writing being also similar to that of Or. 1471 (no. 130), which is apparently dated 1589. The last two leaves are due to a later hand.

The Former Prophets (forming a companion volume to Or. 1474, which contains the Latter Prophets): Hebrew text with the ordinary punctuation, and Targum with the simple superlinear punctuation, in alternate verses; Masorah Magna and Parva.

Joshua, fol. 1b; Judges, fol. 32b; Samuel, fol. 65b (2 Sam., fol. 107a); Kings, fol. 141a (2 Ki., fol. 180a).

The Song of Deborah and the two preceding verses, Judg. iv. 23—v. 31, have, in addition to the Targum, an Arabic translation (written in Hebrew characters), which is probably by Sa‘adyah. See also no. 130.

The titles of the books are written on the verso of each leaf in the upper margin.

Samuel begins with a new page, and Kings opens on a new leaf.

In 2 Samuel and in Kings the chapters are numbered with Hebrew letters.

The following passages are marked in the margin by a large ornamental ד, accompanied by a note relating to the annual lectionary: Josh. xi. 1 (fol. 15a); xix. 1 (fol. 23b); Judg. i. 1 (fol. 32b); xi. 1 (fol. 49b).

The note placed against Josh. xi. 1 is as follows: וכלא ירד הת الأورو lett לבר פסלי המ 시작יה הור היל יכה, and the remarks relating to the three other passages are of a similar nature. These sections are entirely different from those commonly understood by the term סדרים (triennial sections). Compare Or. 1471.

The beginning and the end of the Haftarah are indicated in the margin.

The Masorah Magna usually occupies one or two lines in the upper, and one to four lines in the lower margin.

The number of verses and the line are stated at the end of each book. At the end of Samuel, the number of סדרים and the centre-mark, and at the end of Kings the centre-mark, are likewise mentioned.

The centre-mark, צי קרמר, occurs in Joshua, fol. 189; Judges, fol. 49a; Samuel, fol. 104b; and Kings, fol. 177b.

The ancient codex ספר כומר (מ徭נה) is twice cited, viz. on Judg. xx. 1, fol. 61b, and on 1 Ki. v. 28, fol. 148b.

The following Masoretic note is written against 2 Ki. xxv. 1 (fol. 215b):

במלחכת עלית ינוי

Comments of a non-Masoretic character are found e.g. on foll. 42b, 45a.

On the verso of fol. 216, which contains the Hebrew text only, and is due to a later hand, we find the following subscription, which may possibly be a copy of the original subscription of the MS.: —

והנה השלחנה ביו שליש היה יי לחרז מברשת

This would show that the MS. was finished on Tuesday, the 18th of Marheshvan, A.Contr. 1954 (A.D. 1642), in the city of מברשת (but compare the date 1589 of Or. 1471).

The following name (presumably that of an owner) is written in large letters on fol. 1a: ארורו הכהăn ישה
132.

**Harl. 5721.**—Vellum, about 13½ in. by 10½, consisting of 165 leaves. Two columns, 24 lines. The quires, a few of which are marked with catchwords on the last page, consist of 8 leaves each. The MS. is imperfect at the beginning and end, and there is one leaf missing after fol. 85. Square character. Fine Sefardi hand of the thirteenth to fourteenth century. Kennicott, 115.

The book of Kings and the Latter Prophets, provided with vowel-points and accents, and accompanied by a scanty Masorah Parva.

Kings, fol. 1a, wanting ch. i.—ix. 11a (2 Ki., fol. 15a); Isaiah, fol. 39a; Jeremiah, fol. 72a, wanting ch. xx. 11 (from תקיבת)—xxii. 11 (as far as ל). Ezekiel, fol. 113b; Hosea, fol. 149a; Joel, fol. 154a; Amos, fol. 156b; Obadiah, fol. 160b; Jonah, fol. 161b; Micah, fol. 162b, wanting ch. vii. 18 (from הער)—20.

Ezekiel, Amos, and Jonah begin a new column, and Isaiah opens on a new leaf.

The chapters have been numbered in ordinary figures by a later hand, partly in ink, and partly in pencil.

At the end of Ezekiel, the number of verses with רדס, and the number of לָשׁוֹן הָעֵז, are stated, this rubric being written within a square with ornamental border.

The centre-mark ()findViewById, written within an ornamental pen and ink design) in Isaiah is placed against ch. xxxiii. 21, fol. 54b.

At the end of Isaiah: קֵלַלְקָלָל קָאָר.

The beginning and end of the Haftaroth have occasionally been marked in the margin by a later hand.

133.

**Or. 1472.**—Vellum, about 14½ in. by 9½, consisting of 167 leaves. Two columns, 28 lines. There are 18 quires, 9 in each of the two parts of the MS., with a separate enumeration (in Hebrew letters on the first page of a quire) for each part. There are 10 leaves in a full quire, but the last quire of the first part has only 2 leaves, and of the last quire of the second part only 6 leaves have been used. A leaf has been left blank after fol. 81. Square character. Oriental (Yemenite) hand, dated A.Contr. 1824 (A.D. 1512-13). Ginsburg, 32.

The books of Samuel and Kings: Hebrew text and Targum, in alternate verses. The text is provided with the ordinary vowel-points and accents, and in the Targum the same style of the superlinear punctuation has been followed as in Or. 1471† (q.v.), the forms רפסת, רפסת, &c., being used, and the sign of ה־פָּסְת being absent. Masorah Magna and Parva.

Samuel, fol. 1b (2 Sam., fol. 45b); Kings, fol. 82b (2 Ki., fol. 126a).

The book of Kings begins on the verso of a new leaf. On the recto of the same leaf there is a heavy and curious pen and ink design, with the following inscription:

(Ps. cxviii. 20)

The letters are marked in the margin by an ornamental ס.

The Masorah Magna occupies one line at the bottom of each page, and frequently also one line at the top.

The centre-mark, ראש תרפה, occurs in Samuel, fol. 42b, and in Kings, fol. 124a.

The colophon (fol. 167a), which is partly obliterated, runs as follows:

כְּכִבָּה הַדִּבְּרָא בַּאָרֶץ אַרְּאֶה לְעָלַיִם אוֹרַיִי מֵעָלָיִם עָלָיִם מִכְּכָּבָּה הַדִּבְּרָא בַּאָרֶץ אַרְּאֶה לְעָלַיִם אוֹרַיִי מֵעָלָיִם עָלָיִם מִכְּכָּבָּה הַדִּבְּרָא בַּאָרֶץ אַרְּאֶה לְעָלַיִם אוֹרַיִי מֵעָלָיִם עָלָיִם מִכְּכָּבָּה

The volume of Haftaroth to be described in the Liturgical section of this Catalogue.

† A volume of Haftaroth to be described in the Liturgical section of this Catalogue.
HEBREW MANUSCRIPTS.

134.

Or. 2543.—Paper, generally measuring about 7½ in. by 4½, consisting of 119 leaves. Different Naskhi hands of the tenth to the twelfth century.

Four Biblical fragments, containing the following portions of the Hebrew text in Arabic transcription, the system employed being phonetic throughout:

1. Jeremiah xxii. 22—xxv. 10; xxv. 32—xxxvi. 27; xxxvi. 32—xxviii. 24; xxxix. 7—xl. 37. Foll. 1—102, with 10 lines to a page. The ordinary Hebrew vowel-points and accents are added in red. The beginning of Sedarim are marked by סדר in the margin. On fol. 17a, against Jer. xxviii. 11, is written (נַכְּפָדְתֶּה). This fragment, which comprises foll. 1—102, has 10 lines to a page. The extant first leaves of quires are marked by Arabic numerals on the left-hand upper corner; thus on fol. 16a, חַיָּה (fařeṣṭer) on fol. 25a.

2. Gen. xxii. 1—xxiv. 6. Foll. 108—109 (the first leaf being mutilated), with 8 or 9 lines to a page. There are neither vowel-points nor accents.

3. Lev. xxv. 53—xxvii. 6. Foll. 110—115, with 10 to 12 lines to a page. Hebrew vowel-points and accents.

4. Ezek. xxi. 33—xxii. 12; xxvii. 7—23. Foll. 116—119, with 9 to 11 lines to a page. Hebrew vowel-points.

Add. 4708.—Vellum, about 13 in. by 11½, consisting of 213 leaves. Two columns, 20 lines. The quires, which are nearly all of 8 leaves each, were originally signed with Hebrew letters at the end and the beginning, but the signatures have been mostly cut away in the trimming. Leaves are missing after foll. 83 and 160. Square character. Sefardi hand of the twelfth to thirteenth century. Kennicott, 126; Ginsburg, 10.

[Presented by Salomon da Costa, 1859.]

The Latter Prophets, provided with vowel-points and accents.

Isaiah, fol. 1b; Jeremiah, fol. 48b, wanting ch. xxxi. 7 (from בְּרֵאשָׁי); Ezekiel, fol. 112b, wanting ch. xl. 27 (from בְּרֵאשָׁי)—xl. 18 (as far as בְּרֵאשָׁי); Hosea, fol. 168b; Joel, fol. 176a; Amos, fol. 170a; Obadiah, fol. 185a; Jonah, fol. 186a; Micah, fol. 188a; Nahum, fol. 192b; Habakkuk, fol. 194b; Zephaniah, fol. 196b; Haggai, fol. 199a; Zechariah, fol. 200b; Malachi, fol. 210b.

Jonah begins a new column, and Amos opens on a new leaf.

The following additions occur in the margins:

1. The words and passages omitted by the original scribe.

2. Indications of the beginning and end of the Haftarah, in some parts of the MS.
3. The רוח and some other Masoretic notes.
The following Masoretic rubrics occur at the end of the books:
1. At the end of Isaiah: Number of verses, with siman, number of Sedarim, and middle verse.
2. At the end of Jeremiah: Number of verses, with siman.
3. At the end of Ezekiel: Number of verses, with siman, and middle verse.

The following note is written on a small piece of vellum, pasted on the back of fol. 213*:

The MS. was accordingly supposed to have been written by Rabbenu Tam, the grandson of Rashi (ob. 1171), but there is nothing to confirm this tradition.

On fol. 213* there was originally a contract of sale, but it is now entirely obliterated.

This MS. was at one time regarded as one of the most ancient Biblical codices (see Strack, Prolegomena critica, p. 47).

136.

Or. 2372.—Vellum, about 12½ in. by 9¾, consisting of 117 leaves. Two columns, 29 lines. Square character. Fine Sefardi hand, probably of the fourteenth century. A number of leaves are stained in part.

The Latter Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva; imperfect at the beginning and the end.

Isaiah, fol. 1a, wanting ch. i. 1—viii. 14 (as far as רוח) ; Jeremiah, fol. 26a; Ezekiel, fol. 62a; Hosea, fol. 94b; Joel, fol. 93b; Amos, fol. 100a; Obadiah, fol. 104a; Jonah, fol. 104a; Micah, fol. 105b; Nahum, fol. 108a; Habakkuk, fol. 108b; Zephaniah, fol. 110a; Haggai, fol. 111a; Zechariah, fol. 112b; Malachi, fol. 117b, wanting ch. i. 2 (from ישיב) —iii. 24.

Zechariah begins a new column, and Jeremiah, Obadiah, and Nahum open on a new leaf.

An instance of an open section occurring at the head of a column, with the letter ג at each end, is found on fol. 95b.

The titles of the books are written at the top of the recto of each leaf.

- The chapters are numbered with Hebrew letters by a later hand, but not throughout the whole MS.

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

The centre-mark, מַעְרִית, occurs in Isaiah, fol. 11b, and in Ezekiel, fol. 77b.

The following Masoretic notes occur at the beginning of Jeremiah:

On fol. 25b:

כמסר פסוק ירמיהו
אשפאה וודיריה לא

On fol. 26a:

מסורה רוחי מַאֲרִית (ר) nip
ויסוף המסורה של ספר
ייעודיה
מסורה של ירמיה בחר
בצל החר

137.

Harl. 5509.—Vellum, about 11½ in. by 9¼, consisting of 131 leaves. Two columns, 24 lines. Seventeen quires, marked with catchwords on the last page. The usual number of leaves in a quire is 8. The MS. is imperfect at the beginning and at the end, and leaves are also missing after fol. 51 and 86. Square character. Sefardi hand, probably of the fourteenth century. Kennicott, 116.
The Latter Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva; imperfect at the beginning and the end.

Isaiah, fol. 1a, wanting ch. i. 1—xiii. 14 (as far as נַחֲמָה וְלֹא יָקָר); Jeremiah, fol. 28a, wanting ch. xxxi. 18b—xxxii. 39 (as far as מַעְרֵיא); Ezekiel, fol. 69b, wanting ch. xxxi. 29 (from הַיְשָׁרָא)—xxxii. 29a; Hosea, fol. 111a; Joel, fol. 115b; Amos, fol. 117b; Obadiah, fol. 122b; Jonah, fol. 123a; Micah, fol. 124b; Nahum, fol. 127b; Habakkuk, fol. 128b; Zephaniah, fol. 130a; Haggai, fol. 131b, wanting ch. i. 5 (from יָדֶה)—iii. 23.

Jeremiah and Jonah begin a new column. The chapters are numbered with Hebrew letters.

The beginning of the Haftaroth is frequently marked in the margin. The Masorah Magna occupies two lines at the top, and three at the bottom, of each page. It is omitted after fol. 86 (ending with Ezek. xxii.).

At the end of Isaiah: סְלִים תְּקֵין

138.

Or. 2211.—Paper, about 15½ in. by 11, consisting of 321 leaves. Two columns, 24 lines. Thirty-one quires, signed with Hebrew letters on the first and marked with catchwords on the last page. There are usually 10 leaves in a quire, but no. 1 has eleven, no. 26. Twenty, and no. 9 nine leaves. The last two leaves are imperfectly preserved. Square character. Fine bold Oriental (Yemenite) hand, dated San'â, 21st Adar, A.Contr. 1786 (A.D. 1475). Ginsburg, 39.

The Latter Prophets: Hebrew text, provided with vowel-points and accents, and Targum, with the superlinear punctuation, in alternate verses. רְמָה is absent in the Targum, רְמָה is frequently employed, and the pointing מַעְרֵיא is used. Masorah Magna and Parva. Isaiah has Sa'adyah Gaon's Arabic translation (written in Hebrew characters) in addition to the Targum.

Jeremiah, fol. 2b; Ezekiel, fol. 84a; Isaiah, fol. 156a; Hosea, fol. 262a; Joel, fol. 272b; Amos, fol. 276a; Obadiah, fol. 284a; Jonah, fol. 285b; Micah, fol. 287b; Nahum, fol. 293b; Habakkuk, fol. 296a; Zephaniah, fol. 299a; Haggai, fol. 302a; Zechariah, fol. 304a; Malachi, fol. 316b.

Jonah, Zephaniah, Haggai, and Malachi begin a new column, and Hosea opens on a new leaf.

The chapters are marked in the margin by a large ornamental מ. The beginning and end of the Haftaroth are indicated in the margin, for the most part in red ink.

The Masorah Magna occupies from one to three lines in the lower margin. The number of verses is stated at the end of each book.

The centre-mark, יִשְׁרָאֵל יָבוֹא בְּפַסְקָה, occurs in Jeremiah, fol. 42a; Ezekiel, fol. 120a; Isaiah, fol. 207a; Minor Prophets, fol. 290a.

The middle verse in Isaiah is ch. xxxiii. 22, while according to Ginsburg's "Masorah" (vol. ii., p. 452, letter ב, § 199) it is ch. xxxiii. 21.

Isaiah xvii. 3 is marked as the middle verse in the Prophets, וּצְרֵיךְ הָנְאָמָךְ בְּפַסְקָה, fol. 181b.

In a lengthy colophon, fol. 320a, written in the form of a column made up of eleven circles, it is stated that this MS. was finished by Benayahu the scribe, at San'â, for Abraham ben Joseph ben Sa'adyah ben Abraham, at the date already mentioned.

לֶמֶשׁ תְּכֵן: לְרָעָה רְמָה וְלֹא יָקָר לְגַוּרְבָּה יְהוָה מִלְצַרְתָּא: לְרָעָה רְמָה וְלֹא יָקָר לְגַוּרְבָּה יְהוָה מִלְצַרְתָּא: לְרָעָה רְמָה וְלֹא יָקָר לְגַוּרְבָּה יְהוָה מִלְצַרְתָּא: לְרָעָה רְמָה וְלֹא יָקָר לְגַוּרְבָּה יְהוָה מִלְצַרְתָּא: לְרָעָה רְמָה וְלֹא יָקָר LMSGRS: רְמָה וְלֹא יָקָר
The expression "אב contar el estudio de la obra" evidently = for the public library.

Fol. 321, which is written by a hand of the seventeenth century, contains a fragment of a list of the negative precepts, comprising nos. 161—180.

The following notes are written on fol. 2a by a late hand:

הказан לנסת את ספר יומא ולהר
וזה אלחנן פג בהת המשר והרב בתשת
 לנס יזרא לפני 편 בקר אייל וכתב זכרון
לא כתוב פג בקר אייל דכת כתוב זכרון
(arently for)
(Apparently for)

Between או or oim and some words have been erased.

139.

Or. 1474.—Paper, about 12½ in. by 8¼, consisting of 274 leaves, with twenty-six lines to a page. It originally contained 27 quires, of 10 leaves each, signed with Hebrew letters on the first and last pages. Square character. Oriental (Yemenite) hand of the sixteenth to seventeenth century (possibly by the scribe of Or. 1471 (no. 130), q.v.). The beginning and end (foll. 2—4, 270—274) have been supplied in the eighteenth century. Ginsburg, 34.

The text of the MS. is preceded by two whole-page illuminations, consisting of richly coloured floral designs enclosed by ornamental borders. The following Arabic inscription, which is written in the upper and lower borders, shows that Ibrāhīm ben Yūsuf ben Sa‘īd ben Ibrāhīm ordered the MS. to be written for the synagogue of his place (סאן).
HEBREW MANUSCRIPTS.

Jeremiah, fol. 2a; Ezekiel, fol. 70b; Isaiah, fol. 132a; Hosea, fol. 222a; Joel, fol. 231a; Amos, fol. 234b; Obadiah, fol. 241b; Jonah, fol. 242b; Micah, fol. 245a; Nahum, fol. 250a; Habakkuk, fol. 252b; Zephaniah, fol. 255a; Haggai, fol. 258a; Zechariah, fol. 260a; Malachi, fol. 270b.

All the books except Joel, Amos, Obadiah, Jonah, Nahum, Zephaniah, and Malachi begin with a new page.

The beginnings of the chapters, according to the Christian division (occasionally, however, differing from the ordinary arrangement), are marked in the margin with ו and the respective number. The number of chapters in Isaiah is 67, the last chapter being divided into two.

The beginning and end of the Haftaroth are indicated in the margin.

The Masorah Magna generally occupies one line at the top, and one or two lines at the bottom, of a page. At the end of Isaiah and the Minor Prophets is the siman יד. The number of verses and the siman are stated at the end of each book, except Zechariah and Malachi.

The centre-mark, וּדָמְשַׁר, appears in Jeremiah, fol. 35b; Ezekiel, fol. 101a; Isaiah, fol. 175b; and the Minor Prophets, fol. 247a.

In Jer. vi. 7, fol. 9b, is marked as the middle letter in the Bible, וּדָמְשַׁר יִשָּׂא הָאֱלֹהִים.

The following siman is prefixed to the Minor Prophets, fol. 221b:—


On fol. 274a there is a list of Haftaroth, in a modern hand, with references to the leaves of the MS. in their original Hebrew foliation.

On fol. 1a: "This is folio one of the Hebrew Bible.

On fol. 1b: "This is folio one of the Hebrew Bible.

Or. 1473.—Vellum, about 12½ in. by 9½, consisting of 169 leaves. Two columns, 24 lines. Eighteen quires, signed with Hebrew letters on the first page. There are usually 10 leaves in a quire, but nos. 1, 12, 13 have 8 leaves each, and the last quire numbers only 5 leaves. Folia 1—10 and some other leaves are partly stained. Square character. Oriental (Yemenite) hand of the end of the fifteenth or the beginning of the sixteenth century. Ginsburg, 33.

Jeremiah and Ezekiel: Hebrew text and Targum, in alternate verses, both provided with the superlinear punctuation. The וּדָמְשַׁר is not marked, the וּדָמְשַׁר is employed irregularly, and the sign י is used for the ו of כָּדוּר. Jeremiah, fol. 1b; Ezekiel, beginning with a new leaf, fol. 93a.

The verses יִדְרִים are marked with ו in the margin against the following passages:—

Jer. iii. 12, fol. 6a; vii. 23, fol. 14b; ix. 23, fol. 18a; xii. 15, fol. 22b; xiv. 22, fol. 26a; xvii. 7, fol. 29b; xix. 14, fol. 33a; xxii. 20, fol. 36b; xxiv. 7, fol. 40b; xxvi. 14, fol. 44a; xxix. 7, fol. 48a; xxxi. 20, fol. 52b; xxxii. 41, fol. 56b; xxxv. 10, fol. 61a; xxxvii. 1, fol. 64b; xxxix. 18, fol. 69a; xlii.

* Name erased.
12, fol. 72b; xli. 1, fol. 81b; i. 20, fol. 85b; li. 19, fol. 88a; lii. 5, fol. 90b. Ezek. i. 1, fol. 93a; iii. 12, fol. 96a; vi. 1, fol. 99b; viii. 1, fol. 101b; x. 1, fol. 103b; xi. 20, fol. 106a; xiv. 2, fol. 109b; xvi. 14, fol. 112b; xvi. 60, fol. 115b; xx. 1, fol. 119b; xx. 41, fol. 122a; xxii. 16, fol. 125b; xiv. 24, fol. 130a; xxviii. 13, fol. 135a; xxix. 21, fol. 137b; xxxii. 1, fol. 140a; xxxiii. 16, fol. 143a; xxxiv. 26, fol. 145b; xxxvi. 25, fol. 148b; xxxvii. 28, fol. 151a; xxxix. 29, fol. 154a; xl. 45, fol. 156b; xlii. 13, fol. 159a; xlv. 4, fol. 161b; xlv. 15, fol. 164a; xlvii. 12, fol. 167a.

This list differs considerably from the list published by Ginsburg, Masorah, vol. ii., p. 332.

The following sections are marked with א by the scribe in the margin:

Jer. vii. 20, fol. 14a; xi. 14, fol. 21a; xii. 1, fol. 21b; xxxvii. 17, fol. 65b; Ezek. xlv. 6, fol. 165a.

The beginnings of the Haftaroth are marked in the margin.

The number of verses and the text scanned are stated at the end of each book.

The centre-mark, ב ג, occurs in Jeremiah, fol. 47b, and Ezekiel, fol. 131b.

Concluding formula:

ב ר ילע א

In the fly-leaves at the end, three paper fragments have been let in. The first contains a somewhat mutilated communication in Arabic (Hebrew characters), addressed by Joseph ben Joseph (?) to Judah . . . it belongs apparently to the twelfth century. The last two fragments contain some Hebrew verses, provided with the simple superlinear vowel-signs. Extant beginnings: שפם לא and ונעב ברו והינ and

Hagiographa.

Harley, 5506.—Vellum, about 11 in. by 83, consisting of 259 leaves. Two columns, 20 to 22 lines. The quires are mostly of 8 leaves each. Square character. Greek Ashkenazi hand, probably of the thirteenth century. Folia 254—257 are due to another, but apparently contemporary, hand. Kennicott, 117.

The Hagiographa, provided with vowel-points and accents.

Psalms, fol. 1b; Daniel, fol. 61b; Ezra, fol. 79a (Nehemiah, fol. 91a); Song of Songs, fol. 109a; Ruth, fol. 112b; Lamentations, fol. 116a; Ecclesiastes, fol. 120b; Esther, fol. 128b; Job, fol. 137b; Proverbs, fol. 162b; Chronicles, fol. 184a (2 Chron., fol. 217a).

Ps. xlvii., which was originally omitted by the scribe, is written in the margin of fol. 19a. Some other lacunae, as e.g. 2 Chron. xix. 7 sqq. and xxxvi. 22, 23, have been similarly supplied by still later hands. The omission of 2 Chron. iii. 16b—iv. 1 (as far as אלהי אבר, אֲלֵהָי אבר), fol. 218b, has been left unsupplied.

Daniel and Proverbs begin a new column, and the Song of Songs opens on a new leaf.

The first word of Daniel, Ezra—Nehemiah, Ecclesiastes, and Proverbs, and the first two words of Lamentations, Esther, and Chronicles, are written in larger letters.

Psalms i.—lxxxviii. were numbered by the original scribe, and the rest by a later hand.

The centre-mark, ר, occurs in all the books, except in Lamentations, Esther, and Chronicles. It is placed after Ps. lxxviii. 37, fol. 32a; Neh. iii. 38, fol. 94b; Song of Songs v. 1, fol. 110b; Ruth iii. 7, fol. 114b; Eccles. vi. 12, fol. 124b; Job xxii. 30, fol. 150b; and Prov. xviii. 9, fol. 17a.

The number of verses is stated at the end
of the Psalms, fol. 61a (where for read סבכ). and of Ruth, fol. 116a.

On fol. 1a there is a list of Hebrew works, probably the property of a former owner of the MS. This list comprises Biblical MSS., commentaries on the Bible, portions of the Talmud, commentaries on Talmudic tractates, and Maḥzorim, or books of festival prayers, among which there is the סדר רבי עמרם, which is probably identical with the עמרם.

The following entries of former owners occur on fol. 258a:—

1. שיל המסה שבע כָּחָר תפּך מֵלֶד 1
2. שיל יִנְאָב בֵּרָא אַלֵיה בֵּבְל 2
3. מְחַמָּה אֶל סְבּוֹת בֵּרָא יִנְקֵי פּּלֶנֶנָא מֵלֶד שֵׁה תַּנָּס הַצָּהֲרִים הַחֲלֹקָה

Fol. 258b contains a list of Sabbath lessons mainly from the Bible, but including also אַּהֲרָה מִרְבָּוָא and דְּמַשָּה מְסָכָה אָבָה הַשָּלָה הָעַד. Lower down on the same page are a number of cabbalistic recipes.

The birth of a daughter is recorded by the owner named under (1), on fol. 259a, with the date, 15th July, 222 (A.D. 1462).

This MS., though later in date, shows some points of likeness to MS. Add. 21,161 (no. 116), and consequently also to the celebrated Codex Reuchlin.

142.

Or. 2373.—Vellum, about 12½ in. by 9½, consisting of 125 leaves, with 22 lines to a page, most of the pages being arranged in two columns (on account of the verse-form). The MS. is imperfect at the beginning and the end, and a leaf is also wanting after fol. 6. Square character. Oriental hand of apparently the thirteenth to fourteenth century.

A portion of the Hagiographa: Hebrew text, provided with an interesting variety of the superlinear punctuation (vide infra), and accompanied by an unusual form of the Masorah Magna and Parva.

Ruth, fol. 1a, wanting ch. i. 1—iii. 2; Psalms, fol. 2a, wanting ² xvii. 4—xviii. 29; Job, fol. 65b; Proverbs, fol. 91a; Ecclesiastes, fol. 114b; Song of Songs, fol. 122b [breaking off in the middle of ch. vi. 11].

With regard to the punctuation, the following details are to be noticed: (1) there is no sign of דַּרְס; (2) both the דַּרְס שָׁנִי and דַּרְס שָׁנִי are indicated by a somewhat slanting line over the consonant (5); (3) the sign א is often used to represent the same sound as is expressed by the sublinear "סְגָל" (ד), thus תָּא, תָּו תָּא, &c.; (4) the composite signs י, יא, יא, and יא are used in the same way as the sublinear יא, יא, and יא.

It should also be noted that the superlinear אֲתָלָא is regularly employed for the sublinear א.

Two detached portions of a Mahzor (evidently here used in the sense of arrangement of the books in a liturgical cycle), containing the Megilloth (with the exception of Esther), Jeremiah i. 1—xxiii. 6, and Isaiah xxxiv.—xxxv.; provided with vowel-points and accents.

Add. 9405. The Megilloth:—
Song of Songs, fol. 1a; Ruth, fol. 3b; Ecclesiastes, fol. 6a; Lamentations, fol. 12a.

Add. 9406.
Job, fol. 1a; Jeremiah i. 1—xxiii. 6, fol. 17a; Isaiah xxxiv.—xxxv. fol. 32a.

The first word of each book is written in large ornamental characters, and in Add. 9405 there is a pen and ink drawing at the beginning of each book, representing the figure of an animal in the first three books, and the figures of two mourning persons in Lamentations. At the end of Ecclesiastes there are two pen and ink drawings, representing David and Goliath.

On the margin of Lam. v. (last page of Add. 9405), the alternate refrains וא עיני and עין וא are repeated by the side of vv. 1—17.

The number of verses in the Song of Songs is stated at the end to be 114, and in disagreement with the ordinary Masorah, which fixes the number of verses at 117 (see Ginsburg's Massorah, vol. ii., p. 453, letter ב; § 207).

After Isa. xxxv. (end of Add. 4906), the rubrical direction: הנשמת דברי חזק יִּו לָהֵם לְאָדָם. Subscription of the scribe, on the same page:—

The Mahzor, of which these two volumes originally formed part, was accordingly written by Solomon bar Jehiel for one R. (the name is omitted) b. Abraham, at the date mentioned. The portions of Isaiah and Jeremiah should be compared with the list of תָּרַּאְמָא printed in Dr. Ginsburg's "Massorah," vol. ii., pp. 474—75. See Add. 15,451 (no. 55).

Latin descriptions, by the hand of John van der Hagen, are written on the back of the upper covers.

These volumes formed part of the collection of ten Hebrew MSS., once the property of the Hagen family, and bought for Adam Clarke, at Utrecht, in 1823 (see no. 70, &c.). Adam Clarke's book-plate at the beginning of each volume.

Harley, 5718.—Vellum, about 14½ in. by 10½, consisting of 165 leaves. Two columns, 25 lines. Quires mostly of 8 leaves each. Square character. A fine Sefardi hand, probably of the first half of the fourteenth century, or even earlier. Kennicott, 118.

The Hagiographa, provided with vowel-points and accents; imperfect at the beginning.

Psalms, fol. 1a, wanting Ps. i. 1—xxviii. 7; Proverbs, fol. 36a; Job, fol. 52b; Daniel, p 2
HEBREW MANUSCRIPTS.

fol. 69b; Ezra, fol. 80b (Nehemiah, fol. 88a); Chronicles, fol. 99b (2 Chron., fol. 120a); Ruth, fol. 146a; Song of Songs, fol. 143b; Ecclesiastes, fol. 151a; Esther, fol. 156a; Lamentations, fol. 162a.


If there is not sufficient room in a line to complete the last word, the final letter or the last two letters of the same are placed in the margin, some vacant space being left between the columns and these letters.

The number of Psalms is 151, Ps. cxvi. being divided into two, the second beginning:

There are few Masoretic notes in this MS.

The number of verses is stated at the end of Daniel, Ezra-Nehemiah, and Chronicles. At the end of the last-named book the number of Sedārim is also recorded.

The number of verses in Ezra-Nehemiah is, according to the MS., 685, whilst the usual Masoretic number is 688 (see Ginsburg’s Massorah, vol. ii., p. 453, letter י, § 213).

At the end of Lamentations we find the words of the scribe:

The following contracts of sale are written on fol. 165b:


Either in the sense of half-brother or brother-in-law, more likely the former; possibly meaning only “my friend.”
5. Attestation by Jehiel, son of R. Meshul-lam the scribe, and Benjamin, son of R. Manoah, to the sale of the present MS. by the lady Brunetta, widow of Daniel of Montaleino, to R. Mordekhai, son of R. Moses, of Perosa, on the Tiber, on Thursday the 11th of Kislev, A.M. 5162 (A.D. 1401).

Part of the Hagiographa: Hebrew text provided with vowel-points and accents, all the books, except Ezra-Nehemiah and Chronicles, being accompanied by an Arabic translation (written in Hebrew characters), and Lamentations, Ecclesiastes, and Esther having, in addition, the Targum provided with the simple superlinear punctuation (ד"פ being very rarely marked, and the pointing תי being used).

Among the contents is also the Megillath Antiocchus (vide infra).

The translation of the book of Proverbs is that known as Sa'adyah Gaon's, and the other Arabic translations are also probably by Sa'adyah.

Proverbs, fol. 1a; Lamentations, fol. 36a; Ecclesiastes, fol. 52a; Daniel, fol. 54b; Megillath Antiocchus: Aramaic text, with the simple superlinear punctuation, and Arabic translation (imperfect), fol. 886; Esther,
HEBREW MANUSCRIPTS.

146.

Or. 1477.—Paper, about 9½ in. by 7½, consisting of 116 leaves, with 23 to 24 lines in a page. There were originally upwards of 14 quires, but only nos. 2—14 are preserved. The usual number of leaves in a quire is 10, but no. 11 has 9 leaves only (fol. 83—91), and nos. 2, 3, and 14 are imperfect. The quires are marked with catchwords on the last page. Leaves are missing after foll. 1*, 7, 8, 116. Some leaves, especially foll. 1*, 1, 103, 116, are imperfectly preserved. Square character. Oriental (Yemenite, but showing some similarity to the Persian) hand of the fourteenth century. Folia 1* and 113 are of the seventeenth century.

Part of the Hagiographa: Hebrew text, with the simple superlinear punctuation*, and an Arabic translation (written in Hebrew characters), in alternate verses. The translation of the Psalms and of the Song of Songs is Sa'adyah Gaon's, and that of Ecclesiastes and Lamentations may also be due to him.

Psalms, fol. 1*b; Ecclesiastes, fol. 92*b; Song of Songs, fol. 108*b; Lamentations, fol. 115*b.

The following lacunae occur in this MS.:

Ps. ii. 36—xxvii. 11; lam. i. 17 (from ירשלם) to the end.

The verso of Ps. 99 is left blank, but there is no break in the text.

Heading of the Psalms, fol. 1*b:

ברורה אלה סופך נופל

אורח לכהונת טמר הראוה

Both Ecclesiastes and Lamentations are

* There is no sign of "Raphé," and the sublinearEthnāh was added by a later hand. Fol. 1*b is provided with a complete system of the ordinary accentuation, with various differences.
BIBLICAL TEXTS.

headed, and the Song of Songs has the following heading:—

בכש הרומן

The subscription to each book is:—

ברוחי הלועם אמן והנה

The division of the Psalms into five books is observed in this MS.

Subscription of the first book, fol. 13a:—

ברוחי הלועם אמן והנה

Subscription of the second book, fol. 36a:—

ברוחי הלועם אמן והנה

The headings to the fourth and fifth books, fol. 51a, 63b, are due to a later hand.

The Psalms are numbered by a later hand.

The headings are marked in the margin with the respective numbers placed under a simple rough design.

List of the headings:

1. Psalms: No. 5, Ps. xxxv., fol. 5a; no. 8, xxxviii., fol. 10a; no. 9, xliii., fol. 13a; no. 10, xlviii., fol. 17a; no. 11, lii., fol. 20b; no. 12, lix., fol. 23a; no. 13, lxv., fol. 28b; no. 14, lxix., fol. 32a; no. 15, lxxii., fol. 36a; no. 16, lxxviii., fol. 40a; no. 17, lxxx., fol. 43b; no. 18, lxxxi., fol. 47a; no. 19, xc., fol. 51a; no. 20, xcvi., fol. 55a; no. 21, civ., fol. 59a; no. 22, cv., fol. 62a; no. 23, cvii., fol. 66b; no. 24, cxii., fol. 68a; no. 25, cxix. 1, fol. 71b; no. 26, cxix. 9, fol. 74b; no. 27, cxxii., fol. 78b; no. 28, cxxx., fol. 81a; no. 29, cxxxix., fol. 84b; no. 30, cxliv., fol. 88b.

This list is in entire disagreement with the list published by Ginsburg, Massorah, vol. ii., p. 333a.

2. Ecclesiastes: No. 2, ch. iii. 12, fol. 96b; no. [8], vii. 1, fol. 101a; no. 4, ix. 7, fol. 104b.


The centre-mark, פלטין רפסא רומא, occurs in the Psalms, against יxxxviii. 38, fol. 41b.

In Ecclesiastes, fol. 100b, and the Song of Songs, fol. 111b, it is due to a later hand.

At the end of Ecclesiastes, fol. 108a, a later hand has written the Midrashic Targum (תargarמה: תargarמה) on ch. i. 1 of the Song of Songs.

The Psalms are provided up to Ps. lxxii. with special directions in Hebrew by a later hand, indicating their use for the obtaining of special favours, or the warding off of certain calamities, e.g.: הלל בהוראתך, הלל בהוראתך, יתבכזו ותקחו, יתבכזו ותקחו, הלל בהוראתך, הלל בהוראתך, הלל בהוראתך.

The latter number, xxvii., after fol. 115a, occurs the name of a former owner:—

יוסף בן טופיה בנו שלמה

147.

Or. 2375.—Paper, about 15½ in. by 11, consisting of 316 leaves. Two columns, 24 lines. A considerable number of leaves at the beginning of the MS. are more or less mutilated. It is imperfect at the end, and leaves are missing after foll. 1, 2, 311, 314. Square character. Fine bold Oriental (Ye- menite) hand of the latter half of the fifteenth century. Apparently written by the same hand (namely, that of Benayahu the scribe) as Or. 2210—11, 2348, and 2370. Ginsburg, 47.

The Hagiographa, provided with vocal-points and accents, and accompanied by the Masorah Magna and Parva. All the books, except Ezra-Nehemiah and Chronicles, are
accompanied by an Arabic version (written in Hebrew characters), and the five Megillot
have in addition the Targum, with the simple superlinear punctuation. The Targum on
Esther is the so-called הָרִים יָלָד.

The Arabic translations of the Psalms, Job, Proverbs, and the Song of Songs are
known to be by Sa'adyah Gaon, and the other translations are probably also due to
him.

The superlinear vowel-signs, &c., belong
to the same order as those in Or. 2211
(no. 138), &c.

At the end of Ruth (fol. 6b sqq.) is a por-
tion containing Midrashie and expository
comments on the book. It begins with an
Arabic doxology (אֵל אָלֹהֶיךָ אַלפָּאָה לְלֵבָּנוּ אֶלֶה) but the comments themselves are mainly in
Hebrew. As a specimen the following may
be taken (fol. 7a, col. 2):

לְכַלָּה נְתוּ הַבִּלְסָרִים אַלְפָּאָה

which translates כַּלָּה נְתוּ הַבִּלְסָרִים אלֶה

après conçu provenant de la page de la même

and contains fragments of a treatise on the accents
of the three poetical books, in Arabic, but
written in Hebrew characters. This treatise
is entitled ודָּיָה חֲפָר, זַרְאֶה אַלַּקְאָרִים

and is usually assigned to R. Jehudah ben Balaam,
but, as it appears, on insufficient grounds. See the remarks of Dr. W. Wickes in his
תַּתְוָא אִלַּמָּה, pp. 102—105. An abridgment
of this treatise was published by the same
author in the above-named work, pp. 106—
117.

The above fragments of the larger recen-
sion were printed by Dr. Ginsburg in vol. iii.
of his Massorah, pp. 43—49.

The last leaf (fol. 316) belongs to an
entirely different MS. Its page has two
columns, with 26 lines in each. Fine Oriental
(Yemenite) hand of the twelfth to thirteenth
century.

It contains a fragment of the Pentateuch,
viz. Lev. xv. 19—xxvi. 8 (as far as בְּקַלָּה):

Text, with vowel-points and accents, and
Targum, with the simple superlinear punc-
tuation, in alternate verses. Masorah Magna
and Parva.

148.

Add. 27,053.—Vellum, about 5½ in. by 4,
consisting of 248 leaves, with 15 lines to a
page. The MS. is defective at the beginning
and the end. The extant quires, which are
nearly all of 10 leaves each, are marked by
catchwords on the lower left-hand corner of
the last page, and they are also numbered
with Hebrew letters both at the beginning
and the end of a quire. The catchwords
from page to page are written in the middle
of the lower margin. Square character. Italian hand of the fifteenth century.

A portion of the Hagiographa, provided with vowel-points and accents, and accompanied by marginal notes relating to the Targum. Psalms, fol. 1a, wanting Ps. i. 1—end of Ps. xxi.; Job, fol. 137a; Esther, fol. 197a; Song of Songs, fol. 218b; Ruth, fol. 227b; Lamentations, fol. 236a; Ecclesiastes, fol. 247a [breaking off with ch. ii. 3].

The Psalms are numbered, and the several books into which they are divided are separated from each other by blank spaces occupying from one to eight lines.

At the end of the Psalms (fol. 136b), after the rubric relating to the number of verses, is the following scribe’s colophon:—

ראוי, תועש ומקרא ונתנ ממקרא הוא וודא לא יושב
לא ודנה ולא לעלול דע שיעלה הדמות בסולו

At the end of the Song of Songs (fol. 227b) the following two names (evidently of former owners) are found:—

(1) שֶׁלמה קַמארְיאוֹנִי (2) מְשֹׁר וְרַפּאֵל סַקָּנָרִיאוֹנִי

149.

Or. 2374.—Vellum, about 13\(\frac{1}{2}\) in. by 9\(\frac{1}{2}\), consisting of 180 leaves. Two columns, 28 lines. Twenty-two quires, viz. nos. 2—13, 18—20, 22—28, signed with Hebrew letters on the first page. A complete quire consists of 10 leaves, but nos. 2, 7—9, 11—13, 18—20, 28, are imperfect, there being lacunae after foll. 6, 46, 55, 61, 80, 97, 102, 103, 113, 114, 175. Folia 12, 59, 61, and 107 are mutilated. Square character. Oriental (Yemenite) hand of the end of the fifteenth or the beginning of the sixteenth century.

The Hagiographa: Hebrew text, provided with the simple superlinear punctuation; imperfect. All the books, except Chronicles, are accompanied by an Arabic version (written in Hebrew characters), and Lamentations and Esther have in addition the unpointed Targum. The Targum on Esther is the Sa‘adyah's. The Arabic translations of the Psalms, Job, and Proverbs are those known as Sa‘adyah's.

The superlinear punctuation as exhibited in this MS. agrees with the style of Or. 2227 (see "The Superlinear Punctuation," &c., by G. Margoliouth, "Proceedings of the Society of Biblical Archaeology," vol. xv., pt. 4), employing both the signs ١ and ٢; e.g. 

Psalms, fol. 1a; Job, fol. 61b; Proverbs, fol. 84b; a small fragment of Lamentations, fol. 104a; Daniel, fol. 104a; Esther, fol. 114a; Ezra, fol. 123b (Nehemiah, fol. 134a); Chronicles, fol. 147b (2 Chron., fol. 164b).

The following lacunae occur in this MS.:—

Ps. i. 1—xi. 1 (as far as דוע; xxv. 14—xxvii. 3 (as far as יִרָב); cvii. 40—cvii. 7; cxxvi. 1—cxxxv. 17 (as far as יֵרָה).

Job i. 9—v. 25; xxxvi. 16 (from וְתַנְתָּה)—xxxvii. 23.

Prov. xx. 21—xxii. 8; xxix. 16—xxx. 24.

Lam. i. 1—v. 13.

Dan. vii. 25 (from וְתַתָּה)—xii. 13.

Esther i. 1—vi. 11 (as far as יִרָב)

2 Chron. xxiv. 14 (from יֵרָה)—xxvi. 1 (as far as יֵרָה); xxxiv. 28 (from יֵרָה)—xxxvi. 23.

Four blank lines are interposed between the end of a book and the beginning of another.

The division of the book of Psalms into five books is observed in this MS., four lines being left blank at the end of each book (so foll. 14a, 29a, 38b).

The beginning of a large number of lessons, corresponding to the weekly Parashiyoth, is indicated in the margin.

There is a scanty Masorah Parva.
HEBREW MANUSCRIPTS.

The beginnings of the סדרים are marked with ס in the margin.

The centre-mark, ובו מהפר, occurs in the Psalms, fol. 32a, against פ lxviii. 38; Job, fol. 72a; Ezra-Nehemiah, fol. 136b, against Neh. iii. 33; and Chronicles, fol. 163a.

The occasions at which the different sections of the 119th Psalm, and some other Psalms, are to be said are indicated by a later hand; thus e.g. the section beginning רדה ארה (Ps. exix. 97, fol. 53a), is to be said as a remedy לגדושה ד ימי. Comp. no. 146 (p. 111, col. 2).

150.

Or. 1476.—Paper, about 11 in. by 8½, consisting of 251 leaves, with 17 lines to a page. Twenty-five quires, signed with Arabic ciphers on the first and last pages. The usual number of leaves in a quire is 10, but nos. 6 and 21 have 9 leaves each. After fol. 239, which is the first leaf of the 25th quire, there is a gap extending over several leaves. Square character. Yemenite hand of the fifteenth to sixteenth century. Foll. 240—247 are in a rather similar hand of about the same date, and foll. 248—251 appear to belong to the end of the sixteenth or the beginning of the seventeenth century.

Part of the Hagiographa: Hebrew text, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. All the books, except Ezra-Nehemiah and Chronicles, have an Arabic translation (written in Hebrew characters). On the grounds for considering the Arabic translation of the Song of Songs to belong to Sa'adyah Gaon, see A. Merx, Die Saadijische Übersetzung des Hohen Liedes (Heidelberg, 1882). But see no. 166.

Song of Songs, fol. 1b; Lamentations, fol. 27b; Daniel, fol. 44b; Esther, fol. 81a; Ezra, fol. 141a (Nehemiah, fol. 152a); Chronicles, fol. 168b (2 Chron. fol. 200b).

The Targum on Esther is the so-called הרות שן.

The Masorah is fullest in Ezra-Nehemiah and Chronicles.

The beginnings of the סדרים are marked with ס in the margin. The number of verses and the siman are given at the end of each book, except Chronicles. The centre-mark, ובו מהפר, is noted in the margin in all the books, viz., Song of Songs, fol. 10b; Lamentations, fol. 38a; Daniel (against vi. 12), fol. 63b; Esther, fol. 118a; Ezra-Nehemiah (against Neh. iii. 33), fol. 155b; Chronicles, fol. 197b.

Foll. 240—251 contain:

1. A fragment of the Psalms, viz., Ps. x. 9—18, xi.—xx., xxii. 1—12: Unpointed text and Sa'adyah's Arabic translation (see S. H. Margulies, Saadia Al-Fajumi's arabische Psalmenübersetzung), in alternate verses.

2. A fragment of Ruth, viz., ch. iv. 10—19: Unpointed Hebrew text and Targum, accompanied by an Arabic translation agreeing with the one contained at the beginning of Or. 1302 (no. 166). Foll. 247a.

3. Comments (taken from Rashi) on passages in Pss. vii.—xlii. Foll. 248b.

In the entries on foll. 1a occur the names of מלכיא ב וッド אלעביעת and נוסל ב נאוה as those of former owners.

151.

Or. 2212.—Paper, about 10¼ in. by 7½, consisting of 234 leaves, with 21 lines to a page (for the most part). Twenty-four quires, signed with Hebrew letters on the first and last pages. The number of leaves in a quire is 10, but no. 1 has 8 leaves, and the last two quires are imperfect. There are catchwords
BIBLICAL TEXTS.

throughout. At least two leaves are missing after fol. 227. Square character. Oriental (Yemenite) hand, dated Ab, A.Contr. 1897 (A.D. 1586).

The Hagiographa, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Ruth, fol. 1b; Psalms, fol. 4b; Job, fol. 58b; Proverbs, fol. 80a; Ecclesiastes, fol. 97b; Song of Songs, fol. 104b; Lamentations, fol. 108a; Daniel, fol. 112a; Esther, fol. 127b; Ezra, fol. 135b (Nehemiah, fol. 145b); Chronicles, fol. 159b (2 Chron., fol. 188b).

The Masorah Magna occupies one line at the top, and one at the bottom, of each page.

The number of verses and the are stated at the end of each book.

The centre-mark, occurs in Ruth, fol. 3a; Psalms, fol. 32b, against  לxxxviii. 39; Job, fol. 69b; Proverbs, fol. 88b; Ecclesiastes, fol. 101a; Song of Songs, fol. 106a; Lamentations, fol. 110b; Esther, fol. 132a, against ch. vi. 1; and Ezra-Nehemiah, fol. 148b, against Neh. iii. 33; but it is wanting in Daniel and Chronicles.

Colophon, fol. 224a:

נסבל הרָבִים בנו תורִים יחַרְבִים עוֹשׂה וְיִשָּׂיָהוּ תּוֹרִים בֵּית בֵּיתוֹ בֵּית יִשָּׂיָהוּ הַשֵּׂרֵים אַל לְשַׁבֵּשׁ יִשָּׂיָהוּ אַל נַשֵּׂרֵים אַל לְשַׁבֵּשׁ יִשָּׂיָהוּ יָסְדַּיָּהוּ נֹשֵׂי אַל נַשֵּׂרֵים אַל לְשַׁבֵּשׁ יִשָּׂיָהוּ יָסְדַּיָּהוּ נֹשֵׂי אַל נַשֵּׂרֵים אַל לְשַׁבֵּשׁ יִשָּׂיָהוּ יָסְדַּיָּהוּ נֹשֵׂי אַל נַשֵּׂרֵים אַל לְשַׁבֵּשׁ יִשָּׂיָהוּ יָסְדַּיָּהוּ נֹשֵׂי אַל נַשֵּׂרֵים אַל לְשַׁבֵּשׁ יִשָּׂיָהוּ יָסְדַּיָּהוּ נֹשֵׂי אַל נַשֵּׂרֵים אַל לְשַׁבֵּשׁ יִשָּׂיָהוּ יָסְדַּיָּהוּ נֹשֵׂי אַל Н

This MS. was accordingly finished at the date mentioned, in the city of al-Hisnain, for Abraham ben Zekhariah, known as אַמְלָכְלֹת אֲלַמְנָא, by Zechariah ben Solomon ben Moses hal-Levi ad-dāhiri.

The following pieces are appended by the same hand:—

I. The Megillah Antiochus: Aramaic text, with the superlinear punctuation, and an Arabic translation (in Hebrew characters), in alternate verses. Fol. 224b. Only the last verse is wanting.

II. A series of Masoretic lists (clearly imperfect at the beginning), as follows:—

1. Number of verses (685) in Ezra-Nehemiah (? text: עֶזֶר נֵהֵמָי), in the whole of the Pentateuch, the Prophets, the Hagiographa, and the whole Bible, with two memorial verses (Gen. v. 5, Num. iii. 43). Fol. 228a.

2. Middle verse in the Prophets (Isa. xvii. 3); end of first quarter, middle verse, and beginning of last quarter in the Former Prophets, the Latter Prophets, and the Hagiographa. Ibid.

3. אֵלֵי פָּסָקָה וּרְאוּיאָת, list of passages where the Pāsēk occurs in the Pentateuch. Fol. 228a.

4. טֵילֵי זְרִים מֶשֶׁךָ, list of five words, which are provided with two accents, fol. 228b; see Ginsburg's Massorah, vol. i., p. 653b, letter ב, § 242.

5. פָּסָקָה אֲבֵרְיוּי, list of passages where the Pāsēk occurs in the Hagiographa. Fol. 228b.

* The abbreviation פָּסָקָה must be referred to אָבְרָכָה, as פָּסָקָה applies to בָּרָכָה.
6. List of passages (often with similar wording), with special reference to the accents, in the books of the Hagiographa. Fol. 229a. This list begins with Chronicles (opening words: זכר ו_packets הָרָשָׁה) and ends with the differences between the genealogical tables in Ezra iii. 3 ff. and Neh. vii. 8 ff. The object of this tabulation appears to be the safeguarding of the text.


8. Anot נַלְבָּד שֵׁשָּׁה (or מְסֹנֶים). Fol. 233a; see the same edition of the “Massorah,” vol. ii., p. 545b, letter ר, § 6.


III. Comments, as follows:—

1. פְּרִיטָתָנָה מְסֹרָה. (on Eccles. xii. 1—6). Fol. 233b.

2. Explanation of the passage Isa. lv. 6 (with a reference to Ibn Jannah). Ibid.

3. פְּרִיטָתָנָה מְסֹרָה. Ibid.

On fol. 234b there is the hymn בַּרְךָ שֵׁשָּׁה דִּבְרָי עֵלֶּאָה בִּרְכָּר חֶרֶב וְאָדוֹנִי, with the following heading:—

ברך ששה דִּבְרָי עֵלֶּאָה בִּרְכָּר חֶרֶב וְאָדוֹנִי

את כְּתֻנָּה

אוֹרָל שֶׁכֶּם עַל הַוַּעַבְּרָה לְמוֹקָר בַּעַל מַמְפוֹנָה

הַתָּעִינוּ נְשִׁים רַדְקָתָם, נְשִׁים רַדְקָתָם אֵינוֹנָה לְמַעֲבָה לְיָפָה;

בַּעַל לְמַרְכּוֹת לִכְנֵר בּוֹ.

A former ownership is given on fol. 1a: עליך בְּכִנָּה וַיָּשֶׁר לָמֵאל ולִבְרָדָנָה אֲלֵיַּם בְּכִנָּה וַיָּשֶׁר לָמֵאל komb. (לִבְרָדָנָה אֲלֵיַּם בְּכִנָּה וַיָּשֶׁר לָמֵאל)

On fol. 97b it is stated that בנימין אלכנת מקוקדו had dedicated the MS. to the הָנַן.

152.

Or. 2376.—Paper, about 11½ in. by 7½, consisting of 154 leaves. Two columns, 24 to 25 lines in foll. 5—140, and 26 lines in foll. 2—4, 141—154. Originally upwards of 18 quires, signed with Hebrew letters on the first and last pages and with Arabic words on the first page; but the first quire of the original MS. is lost, and the 18th quire is imperfect. Folia 1—4, 141—154, which supply the defects, are due to a later hand. The usual number of leaves in a quire is 8, but there are 11 leaves in the 7th quire, and quires 8 and 11 number 10 and 6 leaves respectively. Square character. Oriental (Yemenite) hand of the sixteenth to seventeenth century.

The Hagiographa, with the exception of Ruth, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

Psalms, fol. 2a; Job, fol. 42b; Proverbs, fol. 58b; Ecclesiastes, fol. 71b; Song of Songs, fol. 76a; Lamentations, fol. 78a; Daniel, fol. 80b; Esther, fol. 91a; Ezra, fol. 96b (Nehemiah, fol. 103a); Chronicles, fol. 112b (2 Chron., fol. 131a).

The first book in the original MS. was undoubtedly Ruth. Proverbs, Ecclesiastes, and Ezra-Nehemiah begin with a new column.

In the Psalms, יִשְׁרִי xlii. is marked by a later hand as the beginning of the second book; see פִּסְרָן שְׁלֵשָׁה occurs at the beginning of both יִסְרָאֵל, fol. 21a, and יִשְׁרִי, fol. 27a; and יִשְׁרִי, fol. 32a, is then erroneously marked as the beginning of the fourth book.

The beginning of the רַבִּיעִי is indicated by an ornamental י in the margin.
The Masorah Magna occupies one line at the top, and 1 to 3 lines at the bottom, of a page. In the restored part of the MS. (foll. 2—4, 141—154) there is no Masorah.

The number of verses and the middle verse are stated at the end of each book, except Chronicles. At the end of Job and Proverbs the numbers of verses are given in the so-called Arabic ciphers, here, perhaps, more correctly called הָבָלָדוֹרִים, in addition to the usual סְפיִיֵי.

The centre-mark, יָדָי בְּשֵׁיָם, occurs in the Psalms, fol. 23a, against ψ lxviii. 38; Job, fol. 50b; Proverbs, fol. 66a, against ch. xvii. 10; Ecclesiastes, fol. 74a, against ch. vii. 8; Daniel, fol. 85b; Ezra-Nehemiah, fol. 104b, against Neh. iii. 33; and Chronicles, fol. 129b. It is wanting in the Song of Songs, the Lamentations, and Esther.

There are small ornamental pen and ink designs at the end of the Psalms, fol. 42b, and Job, fol. 58b.

The division of the book of Psalms into five books is marked in this MS.

The number of verses and the middle verse are stated at the end of most of the books.

At the end of Esther a later hand has written:—

הָאֵוֶת הַתַּחְתִּית בְּשֵׁיָם בְּעֵינֵי בְּעֵינֵי אֶלָּדָוְתָו

The marginal Masorah chiefly consists of the יֵדְי, the centre-mark, and the marking of the majuscular, minuscular, and suspended letters.

The centre-mark, יָדָי בְּשֵׁיָם, occurs in all the books except Daniel, Ezra-Nehemiah, and Chronicles. In the Psalms it is placed against ψ lxviii. 38, fol. 19a.

In Esther v. 13, fol. 69b, the final letters of the first four words, which form the tetragrammaton when read in inverted order, are marked, and the following marginal note is added:—

**דָּהְשׁ תִּפְלָּלֶהל פְּלָרְפָּלֶהל הָאֵוֶת הַתַּחְתִּית.**

Colophon, fol. 138b:—

כְּשֶׁלָּה הַהַכְּתָבִים בְּעֵינֵי אֶלָּדָוְתָו בָּיָם בְּרָכָּה

This copy of the Hagiographa was accordingly completed on Wednesday, the 18th of Tammuz, in the year already mentioned, for Abraham, Zekhariah, and David, sons of Solomon ben David, known as ʿAbd-Ṭabiʿah, by Abraham ben R. Joseph ben Saʿadyah.
Below the colophon a later owner of the MS. has written his name:

עָבַר חַבֵּר בַּיָּדָיו

Above the colophon there is an Arabic contract (in Hebrew characters), stating that the present MS. was sold in the city, by (mother of Hasan at-Tabi'ah, to Ibrahim ben Da'ud (or Benjamin?), for 7½ Qur' (half a Qur'án), on Sunday, the 22nd of Siwan, A. 165 (=A. Gr. 1665, A.D. 1654). This contract is witnessed by—

עָבַר חַבֵּר אֲבֵר יִדּוֹת

On fol. 1 are the following names of former owners:—

(1) אלכסנדר; (2) פтельно; (3) מרדכי.

Psalmis

154.

Sloane, 2127.—Two vellum leaves, numbered foll. 1 and 46 of the Italian MS. to which they are now attached, and measuring about 6½ in. by 4½. Oriental square hand of the twelfth to thirteenth century. The recto of fol. 46 is almost entirely obliterated.

A small fragment of the Psalms, provided with vowel-points and accents.

Fol. 46 contains Pss. xlv. 16-17; xlvii. 11-15.

Fol. 1: Pss. li. 21; lii.; liii.; liv.; lv. 1-4.

These two Hebrew folios have been used as fly-leaves in the binding of an Italian work entitled “Trattati dei colori di cavalli,” which forms the contents of this MS.

155.

Add. 18,830.—Vellum, about 5½ in. by 6½, consisting of 122 leaves, with 11 lines to a page. The quires contain 6 leaves each, but the catchwords by which they were originally marked at the end have been mostly cut away in the trimming. A very good Spanish hand, square character. Fourteenth century.

[Rev. A. Löwy, Jan. 10, 1852.]

The Psalms, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva.

The Latin beginnings of the Psalms are written in the margin, and the following notes show that the MS. was at an early period successively in the possession of the monasteries of Sancta Maria de angelis in Florence, and of St. Benedict outside the walls of the same city. The abbreviated words are given in full in the following transcriptions, and the use of capitals is employed more uniformly than in the original.

Fol. 1b: Istud Psalterium Hebrewcum est Monasterii Sanctae Marie de angelis . . .

Ibidem: Psalterium istud jam fuit precedentis Monasterii Sancte Mariae de angelis sed nune modo est Monasterii Sancti Benedicti extra muros Florentiae.

Fol. 3a: Notum est omnibus legentibus quod anno Domini MCCC XXXX die quarto mensis Martii nos monachi et conventus monasterii Sancti Benedicti extra muros Florentiae civitatis ordinis camaldulensis ememus atque comparavimus Psalterium istud a monachis et conventu Monasterii Sanctae Marie de angelis civitatis Florentiae ordinis predicti pretio duorum florinorum quos florinum duos solvimus anno et die superdito per manus fratris Petri conversi predicti nostri Monasterii Sancti Benedicti domino Marco monacho et camerario Monasterii Sanctae Marie de angelis supradicti
recipienti pro dicto Monasterio Sanctae Marie de angelis. Apparet haec solutio in libro nostro 48(?) in carta l.

Fol. 120b (in large letters): Psalterium istud est Monasterii Sancti Benedicti.

On fol. 121b are the records (in cursive Italian writing) of the birth of several children, the date in one of these being A.M. (5)422 (A.D. 1662).

Below this is written: Sanctus Job vermes habuit, et per virtutem Domini nostri Jesus Christi mortui sunt.

— Os non comminuetis ex eo: —

156.

Add. 26,973.—Vellum, about 4 in. by 2 1/2, consisting of 129 leaves, with 13 lines to a page. Italian hand of apparently the fifteenth century. [Almanzi Coll., no. 84.]

The Psalms, without vowel-points or accents. The numbering in the margin is probably by the hand of the original scribe. By an oversight he passed from no. 103 at once to no. 105. Pss. civ.—cvi. are thus wrongly numbered cv.—cxx., and the scribe then began to rectify his mistake by marking Ps. cxx. as cxi., and then passing on to cxxi. and the succeeding numbers.

The usual division into five books is not observed in the MS. It is to be noted that the divine name appears throughout the MS. in its abbreviated form מ.

At the end of the Psalms (on foll. 127b—
129a) is a form of הַנַּבָּרָת הָנָּבָרָת in an Italian cursive hand of about the same age as the rest of the MS.

On fol. 1a the name יבְרֵיהַ appears as that of a former owner. The owner's name on the inside on the front cover is not legible, but his father's name was יבְרֵיהַ כּוֹריָתי. Both these notes are written in the Italian cursive character.

157.

Harley, 2427.—Paper, about 7 1/2 in. by 5 1/2, consisting of 161 leaves. Seventeenth to eighteenth century.

The Psalms and Prov. xx. 14—xxx. 33: the pointed and accented Hebrew text, with the Septuagint and a Latin version. The Psalms are also accompanied by an English translation.

The MS. was apparently written by a student for his own use. The complicated order (see the Latin note on the fly-leaf at the end) of the Psalms and chapters of Proverbs, show that the writer at first used one side of the paper only, filling up the blank side later on.

From the same Latin note it appears that the MS. at one time contained the whole of Proverbs.

158.

Add. 19,342.—Paper, about 4 1/2 in. by 3 1/2, consisting of 12 leaves, with 10 to 32 lines in a page. Inelegant Ethopic writing, apparently of the eighteenth century. [Arley Castle Sale, Jan. 8, 1853.]

Psalms i.—xi. 4 (foll. 1—8, 11a); li. (fol. 9b); cxxi., cxxiii., cxxx., exl. (foll. 9a, 10): the Hebrew text written in the Ethiopic character.

Fol. 1a (Ps. i.) opens as follows:—


א : שָׁנָה : מְשֹׁיָה : לִבְּסֵנָה :

On fol. 11a is the Arabic alphabet, in a rude Maghribi form, with Ethiopic equivalents.

Foll. 11b, 12a, contain a list of church furniture, in an Italian hand of the eighteenth century.

159.

Or. 4729.—Paper, about 8½ in. by 6½, consisting of 82 leaves, with (for the most part) 22 lines to a page. Persian Rabbinic character; dated A.M. 5582 (A.D. 1822).

[S. J. A. Churchill, Feb. 2, 1894.]

It contains a Persian translation of the Psalms by Baba ben Nuriel, made at Ispahan about 1740 by order of Nādir Shah,* under the general superintendence of Mirza Mahṭī ‘Aḵīli. A grammatical introduction on the servile letters, the vowels, and the accents, precedes the translation, and at the end is a Persian translation of several “Azhārōth.”

Heading:

The translation of the Pentateuch, therefore, appears to have been also copied by the scribe.

Beginning of the introduction:

The Psalms, which begin on fol. 76, are divided into five books in accordance with the usual arrangement, and in the division for the days of the week Ps. xxx. begins the portion for the 2nd day, Ps. xliii. that of the 3rd day, Ps. lxxiii. that of the 4th day Ps. xc. that of the 5th day, and Ps. cvii. that of the 6th day of the week.

At the end of the Psalms (fol. 70b) is the following colophon:

Then follow “Azhārōth” and other poems in Persian (Hebrew character):

Fol. 71a contains a fragment forming the conclusion of a poem, of which the first extant hemistiches are:

First hemistich:

End of the poem (fol. 73a):

Immediately after the above:

The Hebrew beginning of the poem:

is written in large square characters before the Persian translation.

On fol. 74b:

Note of former owner (fol. 70b):

* Nādir Shah ordered the translation into Persian of the Pentateuch, the Psalms, the Gospels, and the Koran. See the Introduction to the Persian version of the Koran by Aga Jamāl al-Dīn Khwānsārī, Bombay, 1893; also the Memoirs of Khojeh Abdulkurreem... translated by Francis Gladwin (Calcutta, 1788), pp. 89—91.

* So the MS.

b The name of the first owner, has been erased.
160.

Or. 2452.—Paper, about 8½ in. by 6, consisting of 54 leaves, with 25 to 26 lines to a page. A Persian Rabbinic hand of the eighteenth to nineteenth century. Imperfect. [A. Neubauer, June 24, 1882.]

It contains the same Persian translation of the Psalms as the preceding number, but about half the Introduction is missing, and the last leaf (which is mutilated) breaks off near the end of Ps. cxxxii.

161.

Harley, 5521.—Paper, about 8½ in. by 6¼, consisting of 62 leaves. There are 30 to 32 lines to a page. Square character in a rather uniform hand. Copied A.D. 1660 from a MS. in the University Library of Cambridge, the latter being dated A.D. 1347.

It contains the Targum on Chronicles, provided with vowel-points.

1 Chronicles, fol. 2a; 2 Chronicles, fol. 29b.

The colophon (fol. 62a) is also a copy of the above-mentioned Cambridge MS. (see Schiller-Szinessy's Cat., Camb. Un. MSS., no. 25):—

יהֶד רְאוּשׁ וְיָשׁוֹבֵר לְהַרְוִי (sic) הָאָסִירִים וּלְתוֹרֵהֶם וּכְרֵצֶו אֲבָלַּי הָאָסִירִים והָאֲסִירִים (sic) יִלְשׁוֹתָו בְּשָׁהֲתָו בַּאֲוָרֵי אֱשֶרֵי יִשְׂרָאֵל.

On the margin: קפável, Anno Christi, 1347.

The copyist's colophon, on the lower margin of the same page: Descripsit Tho: Carston fil. Oxonij 1660.

On fol. 1a is the following note of the owner: "Sum Jöös Covel ex dono Mr. Dom. Duckfeld. Μηνόσσουν Charissimi viri. maij 9° 1702."

162.

Add. 11,659.—Paper, about 7½ in. by 6¼, consisting of 134 leaves, with 21 lines to a page. Square character, dated A.D. 1805. [Presented by Esther Gravell, Nov. 4, 1839.]

The four Gospels in the Hebrew translation of Thomas Yeates (of the British Museum).

St. Matthew, fol. 4a; St. Mark, fol. 42a; St. Luke, fol. 66a; St. John, fol. 103a.

On the title-page (fol. 3a):—

אַתְנַנְנָו יְהוָה הָבֹשֵׁר הָהָרִיאָה לָא רָאוּשְׁנָא יַבְשֶׁר בְּשָׁהֲתָו (sic) יָשׁוֹבֵר לְרוֹאְשֵׁת אֲבָלַּי הָאָסִירִים (sic) יֵלְשׁוֹתָו בְּשָׁהֲתָו בַּאֲוָרֵי אֱשֶרֵי יִשְׂרָאֵל.

On a leaf attached to fol. 2 it is stated that Mrs. Esther Gravell presented the MS. to the British Museum at the request of her late brother, the translator. This note is dated Nov. 4th, 1839.

Fol. 1a contains some account of the translation, including a statement that it was printed by the London Society for the Promotion of Christianity among the Jews.

It does not appear, however, that this version has ever been published, although the "Specimen of Hebrew Testament" printed in the London Society's Report for 1811 agrees entirely with Mr. Yeates' MS. It differs very considerably from the same Society's first edition of the entire Hebrew New Testament, which appeared in 1813 (bearing the names of T. Fry and W. B. Collyer).

163.

Harley, 7637.—Paper, about 8 in. by 5¼, consisting of 52 leaves. There are 22 lines
to a page. Square character. Eighteenth century.

A Hebrew translation of the Gospel of St. Matthew, provided with vowel-points; agreeing with the Basle edition of 1537 and the Paris text of 1551.

Title (fol. 1a):

At the end (fol. 52b):

At the end:

164.

Old Royal 16, A. II.—Paper, about 4 in. by 2\(\frac{3}{4}\), consisting of 49 pages, with 10 lines to a page. Hebrew square character (approaching to Rabbinic) and Latin. Sixteenth century.


The dedication, beginning on fol. 1b, opens as follows: “Invictissimo Angliae Fraciaeque regi, Dio Hyberniae, fidei Catholicae defensori, in terrisque supremo capiti, Hérico ejus nōis octavo, Joānes Schepreus fœlicitati optat perpetuam.”

“Circuspiceti mihi ter maxime princeps, velut e specula.”

The Epistle of St. James, fol. 23a.

Beginning:

The Epistle of St. Jude, fol. 44a.

Beginning:

At the end:

165.

Sloane, 237.—Paper, about 5\(\frac{1}{2}\) in. by 3\(\frac{3}{4}\).

Foll. 31—34 contain a Hebrew translation of the Revelation of St. John i.—ii. 12.

The Hebrew is altogether unsatisfactory (sanctus is e.g. translated by שֶׁחָדָשׁ, and theologos by מֶדְרוֹדָא). The rest of the MS. contains “Tractatus de sphaera Armillari.”