of Songs, fol. 154a; Ecclesiastes, fol. 186b, wanting parts of the last chapter.

The Arabic translation and commentary of the Psalms, as also the Arabic translation of the book of Proverbs, are those known as Sa'adyah's.

The Arabic translation of the Song of Songs agrees with the version published by Merx as "Die Saadjanische Uebersetzung," and the portion of Commentary given on pp. 34, 35 of Merx's edition also forms part of the comments contained in this MS. Jacob Loewy (Magazin für die Wissenschaft des Judenthums, 1883, p. 33 sqq.) has, however, made it probable that the present translation can only be looked upon as a later recension of Sa'adyah's work. But see Bacher in Stade's Zeitschrift, iii., p. 202 sqq.

The Arabic translation and Commentary of Ecclesiastes agree with those made known by J. Loewy (1884) as the work of Isaac b. Judah ibn Gajjath.

The fragment of Ruth (the Commentary being mainly in Hebrew) begins:

At the end, a piece beginning:

Comp. Steinschneider's Berlin Cat., no. 129, also Neub., Bodl. Cat., no. 2484.

166.

Or. 1302.—Paper, about 10¼ in. by 8¼, consisting of 275 leaves, with 24 lines to a page. The quires, 29 in number, consisted originally of 10 leaves each (with the exception of the 19th quire which only has 8 leaves); but of the first quire only the last three leaves (foll. 2—5), and of the last quire only the first two and another leaf near the end (foll. 273—74, lacuna, fol. 275) have been preserved. Foll. 253, 274, and 275 are imperfect. There are signatures in Hebrew letters on the upper margin of the first and the lower margin of the last page of a quire. Yemenite square character of the fourteenth to fifteenth century.

The books of Ruth, Psalms, Proverbs, Song of Songs, and Ecclesiastes: the Hebrew text, provided with the simple superlinear punctuation, and accompanied by a translation and commentary in Arabic (written in the Hebrew character). The commentary is wanting in the book of Proverbs. Ruth, the Song of Songs, and Ecclesiastes have also the Targum provided with the simple superlinear punctuation. The ה הוא (5) is frequently marked both in the Hebrew and the Aramaic, and is but rarely used, and the pointing מ is to be noticed.

Ruth, fol. 24, wanting ch. i. 1—ii. 12; Psalms, fol. 96; Proverbs, fol. 123b; Song
At the end of the Psalms (fol. 128a):

The following division into sections, marked with the letter n and the respective number in the margin, occurs in the books of Psalms and Proverbs:

1. i, Psalms xviii., fol. 19b; ii, xx., fol. 23b; iii, xxv., fol. 27a; i, xxx., fol. 30a; i, xxxv., fol. 34a; ii, xxxviii., fol. 38a; iii, xlvi., fol. 41b; iv, lxi., fol. 45b; v, lxix., fol. 53b; vi, lxv., fol. 57a; vii, lxix., fol. 61b; viii, lxxii., fol. 65a; ix, lxxvii., fol. 69b; x, lxxx., fol. 73b; xi, lxxxi., fol. 77a; xii, xc., fol. 81a; xiii, fol. 85b; xiv, civ., fol. 89b; xv, cvi., fol. 92a; xvi, cviii., fol. 95a; xvi, exix. 1, fol. 101b; xvii, exix. 89, fol. 104a; xviii, cxxii., fol. 107a; xix, cxxix., fol. 113a; xi, cxlv., fol. 114a.

2. 1, Proverbs iii. 19, fol. 125b; ii, vii. 5, fol. 129a; iii, x. 1, fol. 131b; iv, xii. 21, fol. 134a; v, xv. 23, fol. 137a; vi, xviii. 10, fol. 139b; vii, xx. 22, fol. 141b; viii, xxii. 22, fol. 143b; ix, xxiv. 25, fol. 146a; x, xxvii. 11, fol. 148b; xi, xxx. 1, fol. 151a.

This division differs entirely from the usual arrangement of Psalms, as can be seen from a comparison of the above lists with the lists of Psalms given in Ginsburg's Masorah, vol. ii., p. 333a.

Various Masoretic notes are scattered about the volume. Ps. lxxviii. 38, fol. 71a, and Prov. xviii. 10, fol. 139b, are fixed as the centre-verses, in disagreement with the usual Masorah, see the same edition, vol. ii., p. 453a.

A later hand has placed the centre-mark, n suk, against Ps. lxxviii. 36, fol. 71a, and Prov. xvi. 18, fol. 1376.

The number of verses in the book of Ruth is given at the end, fol. 9a, as 85, in agreement with the usual Masorah (Ginsburg, vol. ii., p. 453a):

Another hand has added the number of verses, middle verse, and number of the book of Proverbs at the end, fol. 153b:

Heads of the books:

1. Psalms, fol. 9b:

2. Proverbs, fol. 123b:

3. Song of Songs, fol. 153a:

4. Ecclesiastes, fol. 186b:

The following notes of the scribe are to be found respectively at the end of the books of Proverbs, fol. 153b, and Song of Songs, fol. 186b:

* An erasure.
BIBLICAL COMMENTARIES.

167.

Or. 2388.—Paper, about 9½ in. by 6½, consisting of 193 leaves, with 27 lines to a page. There are lacunae after foll. 8, 27, 45, 64, and 113, besides the missing portion at the beginning. The quires, originally consisting of 10 leaves each, were marked by catchwords at the end, and also signed with Hebrew letters on the last and first pages respectively (so e.g. foll. 8b, 27b, 36b, 85a, 114a, 174a). Written in a good Oriental Rabbinic hand of the sixteenth century. Some of the extant leaves are more or less badly damaged.

An Arabic Commentary on the second book of Samuel, by Isaac ben Samuel has-Sefardi. An Arabic translation (generally in small sections) precedes the respective portions of the commentary, but of the Hebrew text the first words only are given.

First words (in comments on ch. i. 21):—

"כמל חפרן ספר שכנאת אלבון עליה אלפלסנא סמה ענשו רבינו צבי תושעלו הספרא אלפלסנא שמעה...

At the end (showing that the Commentary originally covered also the first book of Samuel):—

איך הלעמ אמן: כלך י"ע עליתל אמן חומ:

Immediately below the above:—

The scribe has not unfrequently filled up a blank at the end of a line with the first letter of his name (so e.g. fol. 1a, line 1; fol. 8a, line 5; fol. 15b, line 3).

The value of the Commentary lies mainly in the very numerous references to the early grammarians and commentators that are found in it. In Steinschneider's article on Abraham b. Salomo's Commentary on the Prophets (זוכרי, xix. 131—136; xx. 7—12, 39—40, 61—65), Isaac b. Samuel is stated to have lived about A.D. 1380. This conclusion is reached partly on the ground of an Isaac b. Samuel being mentioned in a note contained in a Bodleian MS. (Cod. Hunt, 185) as having lived at that date (see דברו, vi. 114), and partly on the strength of references to a late work, and connections with late personages, supposed to be embodied in Abraham b. Salomo's quotations from Isaac b. Samuel (op. cit., xx. 10).

The list of authorities (of whom a detailed account will be given presently) who are referred to in the present MS. does not, however, warrant a later date for our author than the earlier, or, at the latest, the middle part of the twelfth century. The conclusion, therefore, at which one is bound to arrive on the internal evidence before us is that the Isaac ben Samuel has-Sefardi who is mentioned in Cod. Hunt, 185, is only a much later namesake of the author of the present Commentary. A "Dayyan" bearing the name ד"ען בר שכנאת הספרא is found as a signatory at the foot of two Cairene Hebrew-Arabic deeds published by Merx in "Documents de Palaographie Hébraïque et Arabe," the first belonging to A.D. 1115, and the second to A.D. 1124, and therefore, very near that the author of the present Commentary is to be identified with...
this Isaac ben Samuel rather than with any later authority of the same name. The difficulty that yet appears to remain lies in the reference to al-Harizi, which Stein-schneider noticed* in the quotations from Isaak b. Samuel in Abraham b. Salomo's Commentary (op. cit., xix. 10). It is very probable, however, that the passage in question contains the words of Abraham b. Salomo himself, and were only regarded as Isaak b. Samuel’s remarks on account of their apparent connection with the actual quotations from that author. The only volume of Abr. b. Salomo’s work possessed by the Museum (Or. 23387) does not contain the Commentary on 2 Kings from which the embarrassing quotation is made; but it is very unlikely that an author who mentions no later authorities than authors flourishing in the eleventh century, in a lengthy Commentary on 2 Samuel, should refer to al-Harizi in his Commentary on 2 Kings, or be even connected with personages who lived in the fourteenth century.

The following is a list of the authorities quoted in the present Commentary:—

1. Sa’adyah Gaon, pretty frequently in the latter portions of the commentary. Notice especially a long quotation beginning at the end of fol. 1346 (on ch. xxii.)—

On fol. 1696 (on ch. xxiii. 1—7):—

See the full text of these three longer quotations from Sa’adyah in my account of the MS. in the “Jewish Quarterly Review” for April, 1898.

On fol. 33a (on ch. vi. 13) Sa’adyah is mentioned in conjunction with Hai Gaon in the following terms:—

2. Sharira Gaon (in a quotation from Yehudah ibn Balaam), on fol. 426 (in comments on ch. vii. 23), the passage being as follows:—

The following quotations are evidently taken from the work of Hai Gaon (see Harkavy in “Revue des Etudes Juives,” xxxi., p. 288-9.

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* See, however, the foot-note on p. 388 of the number of the “Jewish Quarterly Review” already referred to.
BIBLICAL COMMENTARIES.

On fol. 11a (on ch. iii. 12):—

The quotations from Ibn Balaam given by S. Poznański in "Zeitschrift für Hebr. Bibl.," vol. i., pp. 97—99, are nearly all found in the present MS., under the designation of Ibn Balaam. The passage introduced by this preamble agrees almost word for word with the quotation from Ibn Balaam on vi. 13, as given by Poznański on p. 98 of the above-named article, and the term Ibn Balaam does not, therefore, appear to refer to another work on Samuel. On Ibn Balaam's "Ibn Balaam," see S. Fuchs, "Studien über ...) Ibn Balaam," p. viii., and comp. p. xxix.

On fol. 108b (ch. xvii. 29):—

On fol. 17a:—

On fol. 29a (on vi. 3):—

5. Abu 'l-Walid Merwan ibn Jannâh is very often quoted under the simple designation of Ibn Balaam; so e.g. foll. 2a, 6a, 15b, and fol. 120b (quotation from ch. 27 of the Balaam).

6. Yehudâh ibn Balaam* is also frequently quoted under the simple designation of Ibn Balaam; so e.g. foll. 1a, 8b, 12b, 14a, and 42b (see under Sharira Gaon).

On fol. 33b (on vi. 13):—

7. Moses b. Samuel ibn Jigatilia is mentioned twice.

On fol. 32b—33a:—

See also under Sa'adyah and Sharira.

See the Paris Catalogue, no. 1221, where a Hebrew ms. of Ibn Balaam is contained.

8. Nathan ben Yehiel (Joseph Karaite) is also referred to twice:—

On fol. 95b (in comments on ch. xv. 32):—

On fol. 106a (in comments on xvii. 19):—

Comp. Kohut, "Urijah, T. 287.

On fol. 106b (in comments on ch. xii. 34; comp. Yefeth on Ps. xviii. 34 in Bargès' edition, p. 30):—

Comp. iii. 124.

9. Abu 'Ali al-Bagri (the famous Karaite Yefeth ben "Ali") is mentioned on fol. 164b (in comments on ch. xxi. 34; comp. Yefeth on Ps. xviii. 34 in Bargès' edition, p. 30):—

See also under Sa'adyah and Sharira.

On fol. 42a (in comments on ch. vii. 23) is the following reference to the author of Balaam (i.e. apparently part iii. of the "Remarques" of Yehudah b. Koreisch):—

* See Poznański, Mose b. Sam. Hak, ibn Chiquitilla, pp. 20—23.

* See Poznański, op. cit., p. 98.
HEBREW MANUSCRIPTS.

After each of the first four books the scribe wrote a certain number of rhymed lines, and similar shorter verses are found after the weekly pericopes.

The lines which are prefixed to the Commentary on Exodus are as follows:

1. אלפים במבוך נר "וידם נו:"
2. תלדלאה כתית ננטשת נטשה.
3. תלסד הפורח כות דרות.
4. שלמה הפורח בחו רופשים.
5. מפורים רזר נר darfיעב.
6. לוחות ימי הלחותים יאלו.
7. בספר שכין ולואל שמות.

On fol. 237a is the following colophon:

והבלו כל מלאתה והתremium בשלא בלושדה בלושד היה הרבעים ברשע Españ על פי תקף ב אל מה נל הבוכר ב יוחאי נשמה伸びוריו ויוויהם וואים וטחן复古 של קי

This MS. was accordingly finished on the 3rd day of the 4th month, A.M. 5033 (A.D. 1273), by Joseph ben R. David for Benjamin ben R. Isaac.

II. A fragment of ספר תקף מדוות הנפש, an ethical treatise of Solomon Ibn Gabirol, translated from the Arabic into Hebrew by Yehudah Ibn Tibbon. Written in a fine Italian Rabbinic hand of the fourteenth century. The last three of the four extant leaves (foll. 239—242) are badly mutilated.

Heading:—

ספר תקף מדוות הנפש של תקף אתכריתו
ול אשר אביו חיה פילסעה מעמקו שלמה רב
ירוחי ויוחי ב ניביאי הספרים כנמיה פירקפסה
בנינו נגון תחת

On the margin of foll. 1a and 2a appears the name יוחי קמינו', apparently that of a former owner.

Censor (fol. 239b): Dominico Fresolo (or Gerosolimitano?), 1597.

Add. 26,917.—Vellum, about 9½ in. by 7½, consisting of 242 leaves, with 28 to 36 lines to a page. Foll. 16—235 form 22 complete quires of 10 leaves each, provided with signatures in Hebrew letters (ץ—ך) on the last page, and also marked by catchwords. Foll. 7—15 are the remaining leaves of the 2nd quire; foll. 1—6 have been added later to supply the deficiency at the beginning; and the folding of foll. 236—242 is uncertain. The writing appears to be French. The date of foll. 7—237 is A.M. 5033 (A.D. 1273). Foll. 239—242 belong to the fourteenth, and foll. 1—6 are probably of the sixteenth century. Several leaves, as e.g. foll. 7, 207, are mutilated.

[Alm. Coll., no. 26.]

I. Rashi's Commentary on the Pentateuch: Genesis, fol. 1a; Exodus, fol. 56a; Leviticus, fol. 119b; Numbers, fol. 156a; Deuteronomy, fol. 199a.

See Steinsch., op. cit., xx., 10, 63.
169.

Harley, 1861.—Vellum, about 10½ in. by 8½, consisting of 311 leaves (including the three paper leaves at the beginning), with 22 to 29 lines to a page. Partly two columns. Square and Rabbinic character. German writing of the thirteenth to fourteenth century. Some of the headings are illuminated.

It contains:

I. The Pentateuch, with the Targum and Rashi's Commentary.
   Genesis, fol. 40; Exodus, fol. 57b; Leviticus, fol. 101a; Numbers, fol. 132b; Deuteronomy, fol. 178a.
   At the end of the Pentateuch (fol. 219a):
   ודק תונחתו הופך לא כות ולא להב אלא ליעל רע
   The same formula is repeated on the same page at the end of the Targum and of the Commentary.

II. The five Megillóth, accompanied by Rashi's Commentary.
   The Song of Songs, fol. 220a; Ruth, fol. 223b; Lamentations, fol. 226a; Ecclesiastes, fol. 231a; Esther, fol. 239a.
   At the end of Lamentations is Ps. cxvii., after which (on fol. 230a, evidently a later leaf) there are some lines, beginning:
   יבּה רְשֵׁי בָּלָה, sollen זְעֶר הַמַּפְרֵר
   which give in acrostics the name

III. The Haftáróth for the whole year (in two columns to a page). Fol. 245a.
   The first five Haftáróth are accompanied by Rashi's Commentary, and the Haftáróth for Passover and Pentecost have the Targum.
   At the head of the Targum to the Haftárah for the first day of Passover (fol. 282b) is the following:
   והו הרטים ורשפמא אמור ואחרים ביבנאה
   וכר ויתריע נבניא בן דודיש וחוזה בר שיאלי
   At the end (fol. 288a), מאר in large letters, within which the same sentence as at the end of the Pentateuch, the scribe's name being given as Abraham.

   Fol. 307b contains 2 Chron. xxiv. 5; 1 Ki. viii. 27; Gen. xix. 16, pointed and accentuated, the names of the accents being written over the lines. The use of the accents is intended to be illustrated in this way.
   Fol. 308a contains the benedictions that are said before and after the reading of the Haftároróth.

   At the end:
   יהו שלמה, אנא ותריט מחרת במשלת יאיר יונתן
   אמר שלוש" בחמש שיששת פעמים "לע הבר כר

Fol. 1b—3a contain (in a cursive Italian hand) a list of the Psalms which are liturgically connected with the weekly pericopes and the services of the feasts and fasts.
   Heading (fol. 1b):
   על הממורם דמל התשובה
   On the inner sides of each cover a leaf is pasted in, belonging to what appears to have been a Latin Law Dictionary (apparently of the sixteenth century).
   The following entries of former owners are found in the MS.:
   On fol. 1a: Liber Humfredi Wanley.
   On fol. 307b (all in the same hand):
   מעריא בן כנאד וינאי (below the latter entry):
   והופך אל כי ק"ך. But see the remark under III.
   On fol. 310b:
   סמייאלא בר כנאד
   On fol. 311b: וינאי (besides the two names also recorded on fol. 307b).
On fol. 311a is the following entry:

הרי י"ד, י"ד. לחרת שבת י"ד. לחודש והומר.

The same is copied immediately after, in a hand that cannot be much later than the original entry.

170.

Harley, 5709.—Vellum, about 12½ in. by 9½, consisting of 323 leaves, with 23 to 25 lines in a page of text. Forty quires, marked by catchwords, and mostly containing 8 leaves each. Square and Rabbinic German writing, the former being generally written between the ruled lines, and the latter depending from the line. The MS. belongs to the end of the thirteenth or the beginning of the fourteenth century. Foll. 1, 8, and 308—323 are by a different hand. The margins have been too closely cut.

It contains:

I. The Pentateuch: Hebrew text, provided with vowel-points and accents, and accompanied by the punctuated Targum of Onkelos and the Commentary of Rashi.

Genesis, fol. 1a; Exodus, fol. 61a; Leviticus, fol. 112b; Numbers, fol. 149a; Deuteronomy, fol. 196b.

A large number of smaller or greater omissions from text, Targum, and Commentary have been subsequently supplied in the margins by different hands.

There is no Targum on the priests' benediction (Num. vi. 24—26), a circumstance which in itself points to the antiquity of the MS.

II. The Haftaroth for the weekly Parshiyoth and the feasts and fasts: Hebrew text, provided with vowel-points and accents, and accompanied by Rashi's Commentary. Fol. 241a.

The Haftaroth for Passover and Pentecost have also the punctuated Targum.

There is no Prophetical portion for the last pericope (בֵּשָׁם) of Numbers to be used on the occasion of its being separated from סֵפֶה, and the arrangement of the Haftaroth differs in other respects from the Ashkenazi use of the present day.

At the end of the Haftarah for the Sabbath in the Passover octave (fol. 287b), is the following:

ל交流合作ו, ילוא דו תבכר ושים התו

d'vWV יפליו ודק generado מקודש השבטים

It is not mentioned in

Comp. נ الحصول אומורא

ם מזמור יהיר, ed. S. Hurwitz, p. 172.

III. The five Megilloth: pointed and accentuated Hebrew text, accompanied by Rashi's Commentary.

Song of Songs, fol. 295b; Ruth, fol. 300a; Lamentations, fol. 303a; Ecclesiastes, fol. 308a; Esther, fol. 315a.

IV. A portion of the Targum on the Song of Songs, written in two columns to a page (46 lines to a column). Fol. 321b.

The MS. breaks off with: הָאֵשׁ פָּרָשִׁים in ch. vi. 1 (catchword: בָּאָשְׁנָה לְעִשָׁהוֹת).

Pen and ink designs of a fanciful sort are sometimes interwoven with the columns containing the Targum, and the Commentary is also occasionally grouped within symmetrical outlines.

In a Latin note on the lower margin of the last page, the name of the censor Hipp* Ferr* occurs.

* Meaning the 14th day; if the month is meant, the right reading must be פ"ר.

* See the description (end) of Pl. liv. in the "Oriental Series" of the Palaeographical Society.
171.

**Harley, 5708.**—Vellum, about 12½ in. by 9½, consisting of 124 lines, with 41 lines to a page. Seventeen quires, of 8 leaves each, marked by catchwords at the end; but the first and the last quires are now defective, there being lacunae (of one leaf in each case) after fol. 1 and 8, and the first (blank or having contained the title only) and last leaf having been lost. A Franco-German Rabbinic hand of the thirteenth to fourteenth century.

Rashi's Commentary on the Pentateuch: Genesis, fol. 1a; Exodus, fol. 30a; Leviticus, fol. 63a; Numbers, fol. 83b; Deuteronomy, fol. 105a (last extant word: אנה חות Tiếpק in comments on Deut. xxxiii. 21).

On fol. 1a:

(MS. מ ^(h) תות על יד יבך מארי (נוארל)

This note evidently refers to the numerous corrections which are found in the margin; comp. Harley, 5655.

Censor (fol. 123b):

Gio. Domenico Carretto, 1612(?).

172.

**Add. 9407.**—Vellum, about 9½ in. by 7½, consisting of 273 leaves, with 21 lines of square and a varying number of Rabbinic writing to a page. Sefardi writing of the fourteenth century.

The Pentateuch and the Haftaroth, provided with vowel-points and accents, and accompanied by the Commentary of Rashi in the margin.

I. Pentateuch:

Genesis, fol. 1b; Exodus, fol. 50a; Leviticus, fol. 94b; Numbers, fol. 126b; Deuteronomy, fol. 170b.

II. The Haftaroth for the whole year.

Fol. 208a.

Four lines are left blank between the end of a book and the beginning of another, but five blank lines are interpolated between the end of the Pentateuch and the beginning of the Haftaroth.

The beginning of a pericope is marked by the word בורש in the margin.

An open section at the end of a page is sometimes marked with 5, so foll. 18a, 162b, 180a.

If an open section at the beginning or at the end of a page consists of an entire blank line, 5 is written at either end of the same line.

רֵאָה וַיִּמְסֶה is written against Lev. viii. 8, fol. 101b.

Against תָּרוּ (Lev. x. 16) there is the marginal note:

תַּיְּדוּ רַוחְבּ הַבָּטֵלָה דַּאֶרֶךְ נְכֶם

The majuscular and minuscular letters are written in the text and marked in the margin.

The scribe has written at the end of the Pentateuch: תוב, and in smaller letters on the third blank line: תוב וַתִּשְׁבַּי.

At the end of Isa. lxvi., which is the last Haftarah, we find the words תִּשְׁבַּי, with a list of the verses in the four books denoted by this sign, which are to be repeated at the end.

The following readings from the codex מֵלָל are marked in the margin:

בַּהַלְלָה כַּנֵּא כֵּן Num. xxxiv. 11, fol. 168a, בַּהַלְלָה כַּנֵּא כֵּן

בַּהַלְלָה כַּנֵּא כֵּן Deut. xii. 11, fol. 184b, תולא תולא

Against תולא, Lev. xxiv. 6, fol. 121a, there is the marginal note: ב תולא תולא.

Two more variants are recorded, viz.:

"Pentateuchus cum notis Rashi (i.e. Rabbi Salomon Jarchi) cum Haphtoroth"

The date contained in this note is, of course, erroneous.

This MS. is the eighth of the ten Hebrew MSS., once the property of the Hagen family and bought for Adam Clarke, whose bookplate is pasted on the inner side of the upper cover, at Utrecht, in 1823. See no. 70, &c.

173.

**Add. 11,566.**—Vellum, about 11½ in. by 9, consisting of 193 leaves (fol. 1 being a modern paper fly-leaf), with 30 lines to a page. There are 24 quires of 8 leaves each, but the catchwords at the end are only partly preserved. Sefardi Rabbinic hand of the fourteenth century.

Rashi’s Commentary on the Pentateuch, accompanied in Genesis i.—xlviii. by a supercommentary in the style of the Tosafists.

Genesis, fol. 2b; Exodus, fol. 47a; Leviticus, fol. 98a; Numbers, fol. 127a; Deuteronomy, fol. 161b.

Beginning of the supercommentary:—

בראשית ויהי אל חrottle התרחך ואל מוחצה חזור לכותו ... אָלֶה חזור בשילו ויהי ושכרו אל עדגוי שדיאר ... עָדֵד חזור ... יִהְיֶה אל יַעַזֶּה ... בְּכָל בָּל הָזָה.

Among the authorities mentioned in the supercommentary are R. Aaron, R. Joseph Bechor-Shor, and R. Yehudah of Paris.

Censor’s entry (fol. 193b): Camillo Jagel, 1611, Lugo.

An Italian note on the verso of fol. 1 says that this MS. “proviene dalla Libreria Foà di Reggio, della quale spesso si fa menzione negli Annali tipografici da De-Rossi.”

174.

**Add. 19,665.**—Vellum, about 9½ in. by 7½, consisting of 232 leaves, with 24 lines to a page. The quires contain 8 leaves each, and are marked by catchwords (sometimes cut away) at the end. Written by two different Rabbinic hands, foll. 1—121 being apparently Italian, and foll. 122—232 being Sefardi. Fourteenth century. Imperfect at the beginning and the end.

Rashi’s Commentary on the Pentateuch:—

Genesis, fol. 1a (beginning: רֵדֶשֶׁת אָבְרָהָם יִהְיֶה לִי שֶׁאָת בַּנָּה) Exodus, fol. 46a; Leviticus, fol. 114a; Numbers, fol. 155a; Deuteronomy, fol. 219a (last words: שנירתא בַּנָּה).

175.

**Add. 26,924.**—Vellum, about 9¾ in. by 7¾, consisting of 280 leaves. Each page is divided into two columns, with 29 lines to a column. The quires, nearly all of 10 leaves each, are marked by catchwords at the end, and also signed with Hebrew letters on the last as well as on the first page of each quire. Written in a good Italian square Rabbinic hand of apparently the fourteenth century. Foll. 2—4 are of a much later date.

It contains:—

I. Rashi’s Commentary on the Pentateuch:—

Genesis, fol. 2a; Exodus, fol. 60a; Leviticus, fol. 117b; Numbers, fol. 153a; Deuteronomy, fol. 191b.

II. The undermentioned commentaries on the five Megillôth:—

1. A Commentary on Ruth, identical with that contained in Harley, 7621 (fol. 400a, e.g.), and similar to Rashi. Fol. 229a. 2. Rashi’s
BIBLICAL COMMENTARIES.

Commentary on the Song of Songs. Fol. 230b.
3. The same author's commentary on Ecclesiastes. Fol. 242a.
4. Joseph Kara's Commentary on Lamentations (see also Harley, 7621, fol. 418b, sqq.). Fol. 255a.

A Commentary on Esther, without an author's name. Fol. 260a.

Beginning: —

The portions of the Hebrew text which are commented upon are in nos. i. and ii. overlined with red ink, and the same is the case with the headings and introductory formulae in no. iii.

That the scribe's name was Moses follows from the letters composing הכשה being marked at the beginning of the lines, as e.g. on fol. 170b, 260b, 261b.

The following certificate of a Sh'hēt, named Mattathia ben David, of Sforno, signed by his teacher, David 'Azriel, and dated Friday, the 9th of Siwān, A. 300 (A.D. 1540), is written on fol. 264a: —

Egerton, 872.—Vellum, about 11 3/4 in. by 9 1/2, consisting of 257 leaves. Two columns, with 29 lines to a column. Thirty-seven quires, of 8 leaves each (with the exception of the 1st, the 16th, and the last, which have 7, 8, and 2 leaves respectively), marked by catchwords at the end of the quires. Rabbinic character. Franco-German hand. Dated the 18th day of Shebat, A.M. 5101 (A.D. 1341).

It contains: —

I. Rashi's Commentary on the books of the Pentateuch and their corresponding Haftaroth, the Commentary of each Parashah being followed by that of its respective Haftarah.

Genesis, fol. 1a; Exodus, fol. 61b; Leviticus, fol. 126a; Numbers, fol. 162b; Deuteronomy, fol. 200a.

II. The same author's Commentary on the five Megillot.

Esther, fol. 240b; Song of Songs, fol.
The Pentateuch, with the pointed Targum of Onkelos and Rashi's Commentary:—
Genesis, fol. 1a [wanting i. 1—xxviii. 1, the first word being "יהוה"]; Exodus, fol. 50b; Leviticus, fol. 113a [wanting xxiii. 20 (in part)—xxvii. 34]; Numbers, fol. 147a [wanting xxii. 38 (in part)—xxiii. 18 (in part); also xxvii. 4 (in part)—23 (in part)]; Deuteronomy, fol. 209a.

II. The five Megillot, with Rashi's Commentary:—
Song of Solomon, fol. 273a; Lamentations, fol. 278a; Ruth, fol. 285a; Ecclesiastes, fol. 290b; Esther, fol. 300b.

III. The Haftarot for the whole year, with Rashi's Commentary. Fol. 312a.

The Haftarot for Passover, beginning on fol. 340a, have the text and Targum in alternate verses; to those of Pentecost the Targum is partly added in the margin. The lacuna after fol. 378 covers the greater part of the Haftarot for the feast of Tabernacles, besides the end of that of פסח and the whole Haftarot of רבי.

The MS. breaks off at פסח יד.

The end of a weekly section in the Pentateuch is marked by פ פ; the beginning is distinguished by the large ornamental characters of the first word, together with a pen and ink design, usually representing the figure of a dragon. A similar, but rather more elaborate design is used at the beginning of a book. The beginning of each of the five Megillot and of each Haftarah is mainly distinguished by the large, and mostly ornamental, characters of the first word. The commentary is often arranged in ornamental designs of different kinds.

Masoretic notes are frequently added, especially in the Pentateuch.

Not all the Haftarot are in agreement with the printed Ashkenazi arrangement. On the margin of fol. 318b, against

177.

Add. 26,878. — Vellum, about 11¼ in. by 8½, consisting of 382 leaves, with 23 to 28 lines of square writing in the centre of a page. The quires, mostly of 8 leaves each, are marked by catchwords (in the earlier part the catchwords are threefold: for text, Targum, and Commentary). The MS. is defective at the beginning and the end. There are, besides, two long lacunae after fol. 146 and 378, and one leaf is missing respectively after fol. 186 and 192. Square and Rabbinic German character of apparently the fourteenth century. Foll. 371—381 exhibit a different hand from the rest of the MS. Foll. 382 is a small vellum leaf of the fourteenth to fifteenth century. The margin has, in the case of several leaves, been too closely cut, some of the writing having been lost.

It contains the Pentateuch, with Targum; the five Megillot and the Haftarot: all provided with vowel-points and accents, and accompanied by Rashi's Commentary.
On fol. 1a there is the following entry:—


The same entry, with the addition of the name of the person (not sufficiently legible) to whom the book was given and the date ("Warschau, 7 Februarij 1816"), occurs on a fragment of an ancient Latin MS. (on ecclesiastical law) at the beginning of the volume, and another fragment of the same MS. at the end contains the following other names in German writing of the fifteenth to sixteenth century:—

On fol. 176b we read:—

179.

**Or. 2696.**—Vellum, about 8½ in. by 6¼, consisting of 636 leaves, with 20 lines of the square writing in the body of a page. The quires, mostly of 8 leaves each, are marked by catchwords at the end. German square and Rabbinic character of probably the first half of the fourteenth century. Fol. 619b—636b are in different hands of partly about the same, and partly (fol. 619b, 620b) of a later date. Illuminated headings with letters of gold within. *Ginsburg, 49.*

[R. N. Rabinowitz, Dec. 8, 1883.]

The Pentateuch, the five Megilloth, and the Haftarah, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva. Rashi's Commentary throughout in the outer margin.

I. Pentateuch:—

Genesis, fol. 3a; Exodus, fol. 104b; Leviti-
HEBREW MANUSCRIPTS.

Foll. 621a—636b contain the following appended pieces:

1. Leading portions of the prayers for the Sabbath, beginning (on fol. 621a) with בְּהֵאָמֶרֶתָה, and ending (on fol. 630b) with וַיַּדֶּשֶׁהוּ, (i.e. בַּר בְּרִית מִשָּׁמֶיהָ).

2. Fragment of a small treatise containing notes on the punctuation, &c., of certain words in the pericopes of the Pentateuch. This was, perhaps, written by Mordecai ben Hayyim, the punctuator and annotator. It extends over the entire fol. 631, and the margins of foll. 632a—633a.

Beginning:

וטֵן הָאֵזֶר נַחֲמָא, וְלֹא מְשַׁמְשׁוֹן מַעְשֶׂה
עֲבַר רַעְבָּה שְׁנַגְּנֵית יָדָא וּשָּׁם בּוּנֵי (פֻּלָּתַן)
יִרְדָּךְ.

On the side:

לא צַעַּר אֵהוּר.

3. On foll. 632a—633a the verses 2 Chron. xxiv. 5, 1 Ki. viii. 27, and Ezek. xxxix. 9, followed by:

וְהָשַׁמֵּשָׁה לְמַעְשֶׂה וְעָלָה אֶל הַתּוֹרָה וַיִּשָּׁמֵשָׁה,
marked so as to illustrate the use of the accents.

At the end: אֶל מְפַרְסָה (without accents), apparently the name of the scribe of this part.

4. On foll. 634b—636b is a portion headed:

םְרוּ הָהֲוָיָה אָמָנָה כָּלָה רַנְּלִי.

וּלְלַלּוֹ מַפַּרְסָה לְאֹיָו בַּלְדָּל.

It begins with מְפַרְסָה (םְרוּ הָהֲוָיָה אָמָנָה) שָׁמֵשׁ פָּרְשָׁתָה
כָּלָה אָמָא כָּלָה.

The last clause is בַּלְדָּל שִׁלֵּשׁ בְּשָׁמָרָה נָרֶנְקָה.

At the end is the following:

כָּלָה מְפַרְגָּרְיָה אֲאוֹרְבָּה וְאָזָּר עַל שָׁבָא בְּבִי
יִזְעַל בְּכִי כָּרָא מַפַּרְגָּרְיָה.

The references to the Codex וְיִצְּוַרָה, contained in the Masorah of the MS., have been published by Dr. Ginsburg in the appendix to his edition of the Masorah. There are also references to הַרְוָה, הבֶּשָּׁה, and הָיָה.
180.

Harley, 5655.—Vellum, about 9½ in. by 6½, consisting of 273 leaves, with 24 lines to a page. Twenty-eight quires, of 10 leaves each, with the exception of the 1st, the 7th, and the last, which only have 9, 8, and 5 leaves respectively. There are catchwords at the end of most of the quires. Rabbinic Italian hand of the fourteenth to fifteenth century.

Rashi’s Commentary on the Pentateuch:—
Genesis, fol. 2a; Exodus, fol. 74b; Leviticus, fol. 143b; Numbers, fol. 185b; Deuteronomy, fol. 229b.

Over the beginning of Genesis:—
מחתות על ידי זוגות Crawford

On fol. 272b are the following contracts of sale:—(a)
מרדה אניל שמלת בכולו כיאה ומכרה אשת רחל ומכרה רחל ומסכמת ומכרה קרו שוהי
which is read in Hebrew as מ"א שמלת בכולו אשת רחל ומכרה רחל ומסכמת ומכרה קרו שוהי

(b, mostly illegible)—
מרדה אניל תוצק(?) ומכרה ומכרה ומכרה...
marcarem...

On fol. 273a is the following note:—
בנתה זו בבית יט ליז זכר יצירת הלכות (לליבר) הב כותשת מכר לאו רזא שדיה
be seen by comparison (for) הב כותשת מכר לאו רזא שדיה

181.

Add. 19,653.—Vellum, about 8½ in. by 5½, consisting of 231 leaves, with 32 lines to a page. The quires contain, for the most part, 10 or 12 leaves each. Italian Rabbinic hand; dated Kislev, A.M. (5)188 (A.D.1427).

Rashi’s Commentary on the Pentateuch:—
Genesis, fol. 2a; Exodus, fol. 57b; Leviticus, fol. 117b; Numbers, fol. 154a; Deuteronomy, fol. 195b.

Colophon (fol. 231a):—
בעבר על ידי שמלת הצריך גברון מדאיכו מעשה ש"י
בעבר על ידי שמלת הצריך גברון מדאיכו מעשה ש"י
Rashi’s Commentary on the Pentateuch:—
Genesis, fol. 2a; Exodus, fol. 74b; Leviticus, fol. 143b; Numbers, fol. 185b; Deuteronomy, fol. 229b.

Over the beginning of Genesis:—
מחתות על ידי זוגות Crawford

On fol. 231b is the following note:—
וכיחה (ותחל) (MS. ליראת פ"ר ר"ע על זה והז"י...
HEBREW MANUSCRIPTS.

Below the above is an entry by the censor Antonio Francesco Enrique (?), who examined the MS. in 1680 (?).

182.

Harley, 5772.—Vellum, about 9⅓ in. by 6⅓, consisting of 225 leaves. The Biblical text is frequently written in two columns. The number of lines varies, but 31 is the predominant number. Square and Rabbinic character. German hand, probably of the fifteenth century. Kennicott, 104.

The Pentateuch, provided with vowel-points and accents, and accompanied by the pointed Targum and Rashi's Commentary. The first two leaves contain also the Commentary of Abraham Ibn Ezra on Genesis, ch. 1—16.

Genesis, fol. 1a; Exodus, fol. 56a; Leviticus, fol. 105a; Numbers, fol. 139a; Deuteronomy, fol. 184a.

At the end of Deuteronomy:—

חַיָּה תְרוּכָּה יִלְּדָה

The following contract of sale is written on fol. 225a:—

מֵרוֹדָה אֶתְו בַי זִיאוֹ בָכִים מַפְּלַע ַכְּדָרִי מִשְׁרוֹן ַיֵּאֶרֶךְ עַל חַוָּדִי שָׁלִּילָה לָכַּל עַל דִּרְךָ יִהוָּה וְאַל כַּלוּ עַכְּרָה לָכַּל וְכַל עַכְּרָה לָכַּל מַעְנָה שָׁל יִהוָּה וְכַל עַכְּרָה לָכַּל מַעְנָה שָׁל יִהוָּה וְכַל עַכְּרָה לָכַּל מַעְנָה שָׁל יִהוָּה וְכַל עַכְּרָה לָכַּל מַעְנָה שָׁל יִהוָּה

וְהָלַכְתָּהּ מִשְׁרַעְתָּהּ בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה בֵּית הָזָּה

The present MS. was accordingly sold by Ben Zion, son of Raphael, to David Merz, on Thursday, the 15th of Siwan 283 (A.D. 1523).

The same page contains the record of the birth of four children, three sons and one daughter, with the dates 282 (A.D. 1522), 285 (A.D. 1525), 291 (A.D. 1531), 293 (A.D. 1533). These entries were probably made by דוד יריע, who, according to the foregoing contract, purchased the MS. in 1528.

Censor's notes (fol. 224b):—

1. Domenico Fresolo, minia (or Gerosolimitano?) 1593 (or 8 ?).

2. Visto per me Gio. Domenico Carretto, 1628.

183.

Or. 2228—30.—Three uniform volumes, containing 300, 207, and 110 leaves respectively. Paper, measuring about 11½ in. by 8¼. The number of lines, both in the body of a page and in the margin, differs in various parts of the MS. Square and Rabbinic Yemenite writing. Dated Marheswan, A.M. 1566 (A.D. 1665). Foll. 157 and 229 of Or. 2228 are recent additions.

The Pentateuch, provided with vowel-points and accents, and accompanied by the Targum of Onkelos with the simple super-linear punctuation, Sa'adyah's Arabic translation, and Rashi's Commentary.

Or. 2228.—[תַּכְּבֶּרֶת אֲרָבָּהָּ], fol. 1b; Genesis, fol. 28b; Exodus, fol. 178b.

Or. 2229.—Leviticus, fol. 1b; Numbers, fol. 87a.

Or. 2230.—Deuteronomy, fol. 1b.

The beginnings of the weekly sections are marked by small pen and ink designs in the margin, and the number of verses to be read for כְּהֹן לֵי יִרְשָׁאָל on Mondays and Thursdays, &c., are also indicated by means of Hebrew letters. See Or. 2367 (no. 106), &c.

At the end of the weekly sections are the Masoretic statements relating to the number of verses, together with the simanim.
BIBLICAL COMMENTARIES.

At the end of Genesis is a rubric giving the number of verses contained in the book, together with the centre-mark; at the end of the three following books are also statements relating to the number of verses; and on fol. 110b of Or. 2230 is a lengthy rubric concerning the number of verses, sedarim, open and closed sections, centre-marks, &c., in the books of the Pentateuch.

On fol. 300b of Or. 2228 is the following colophon:

The names of the scribe and the first owner are also given in the colophon at the end of the Masoretic rubric on fol. 110b of Or. 2230, and it is there also stated that the whole was written by two hands.

The name of a former owner, Hayyim ibn Yahya al-Tiri, occurs on fol. 1a of Or. 2228, in a peculiar style of Arabic writing.

184.

Or. 4838.—Paper, about 12½ in. by 9, consisting of 214 leaves. Yemenite square and Rabbinic character, indifferently written. Eighteenth century.

Genesis and Exodus: Hebrew text, with Targum of Onkelos, and Sa‘adyah’s Arabic translation, verse by verse, and accompanied by Rashi’s Commentary.

Various marginal notes.

185.

Or. 4839.—Paper, about 12½ in. by 8½, consisting of 189 leaves. Yemenite square and Rabbinic writing (better style than Or. 4838); dated Tishri, A.M. 5508 (A.D. 1749).

A volume uniform with the preceding number, and containing Leviticus, Numbers, and Deuteronomy, with the same translations and Commentary.

On fol. 2a:

On fol. 188a:

שמặpתיית próחיה בחרת אפרים ואברים יפתה
לך ואת ארבעה המוב וכר

After this:

This part consists of Biblical verses with an Arabic translation (Hebrew character), followed by Ps. xxix.; a piece beginning יאשומנו תחתו יライישאר (giving the names of the Parashiyoth in the Pentateuch,) with an

* These three must be Onkelos, Sa‘adyah, and Rashi. The term ירשא, in its usual sense, can, however, only apply to Rashi.
Aramaic translation; the genealogy of Moses; and several Scripture verses.

Colophon (fol. 189b):—

On fol. 2a are lists of the alphabet in differently arranged groups (beginning: א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א, א), followed by an alphabetical acrostic commencing: תורו לחר הטהו תורו ננ תורו תורו תורו תורו, and the tetradebra יבר נב הינ נב.

On fol. 2b are lines with an alphabetical acrostic, beginning: "לא דבר ומשרור" (for מברור קסポイ נר הינ) [Jacob ben Asher].

Owner's note on fol. 184b:—

The Pentateuch, provided with vowel-points and accents, and accompanied by the pointed Targum (Onkelos), Sa'adyah's Arabic translation, and Rashi's Commentary.

Genesis, fol. 3b; Exodus, fol. 48a; Leviticus (beginning a new leaf, after a formal break), fol. 93b; Numbers, fol. 120b; Deuteronomy, fol. 159b.

At the beginning of Numbers (fol. 120b, 121a, sqq.) are some marginal notes under the heading "דרשים על פניהם", which are taken from "בראשית רבה" (Jacob ben Asher).

At the end of the weekly sections are statements relating to the number of verses, together with the simanim. At the beginning of the sections is a small pen and ink design enclosing three letters, which signify the number of verses to be read for the following Sunday, and therefore on Mondays and Thursdays, &c., as in no. 183, &c. Thus at the beginning of Proverbs (fol. 11b): "דוע"; at the beginning of Isaiah (fol. 155b): "יירא"; &c.

On fol. 26,879.—Vellum, about 14\(\frac{1}{2}\) in. by 11\(\frac{1}{4}\), consisting of 263 leaves. Thirty-seven lines to the central column in a page. The quires, nearly all of 12 leaves each, are marked by catchwords at the end. There are lacunae after fol. 117, 154, 234, 285. Franco-German square and Rabbinic character of probably the thirteenth century. Finely written.

The Former and Latter Prophets, provided with vowel-points and accents, and accompanied by the Masorah Magna and Parva, together with the Targum (partially pointed) of Jonathan, and Rashi’s Commentary.

Joshua, fol. 2b; Judges, fol. 26b; Samuel, fol. 50a (2 Sam. fol. 82a); Kings, fol. 108a (2 Ki., fol. 126a) [wanting 1 Ki. viii. 7b—xvi. 26 (as far as ויבחר)]; Jeremiah, fol. 154b [only i. 1, as far as יברא, is preserved]; Ezekiel, fol. 155a; Isaiah, fol. 199b [wanting lii. 11 (in part)—lxvi. 24]; Hosea, fol. 235a [wanting i. 1—ix. 16; xii. 4—xiv. 10]; Joel, fol. 236a [wanting i. 1—ii. 11]; Amos, fol. 237b; Obadiah, fol. 243a; Jonah, fol. 243b; Micah, fol. 245b; Nahum, fol. 249a; Habakkuk, fol. 251b; Zephaniah, fol. 252b;
BIBLICAL COMMENTARIES.

Haggai, fol. 254b; Zechariah; fol. 256b; Malachi, fol. 263a.

The beginnings of the Haftarah are frequently marked in the margin. The סידור are marked by ס. The opening word of each book is distinguished by large ornamental characters.

The Masorah Magna occupies three lines on the upper and four on the lower margin of a column of text. The Targum forms the inner column, and Rashi's Commentary (generally in the form of circles and other designs) is written on the outer part of the page.

The number of verses, &c., is omitted at the end of some of the books. The "simian" סימן is written at the end of the Minor Prophets.

At the end of Ezekiel, below the Targum:

תحكيم ספרו וכתיב vw ותניא

At the end of the Minor Prophets, below the Commentary:

סימן נחרscar מתсимך לא תי מאל גם ולא תיולו

De Shelley ת_shuffle במלש, wrap ת_shuffle אתד ותהלו

Below the Targum:

תحكيم כבוי שיצר עברי אלי ספרא
deredהו תרשמה ספריו סירה

ויהי משכית只不过 תכשיך

בנין כל בתייה תגידי הל יפרא

ונא והרموقع לוחית 준비ית

ל鸩ה ארモノ שלח טלח בברא

 assignable לא באתייה תכשיך:

בכזו שעויו הדיו ישראל.

On fol. 2a is a note of purchase, dated A.M. 5119 (A.D. 1359). The original entry (on the top of the page) is now hardly readable, but a partial modern copy of it is given about the middle of the same page.

On the left-hand upper corner of fol. 3a:

אשר לflatMap בלכר וitrust משה לא

On fol. 268a are various entries of births and deaths (some having been made at

188.

**Harley, 5518.**—Vellum, about 8½ in. by 5½, consisting of 225 leaves, with 23 lines to a page. Twenty-eight quires, nos. 2—29, of 8 leaves each, signed with Hebrew letters on the first page, and marked with catchwords on the last. Imperfect at the beginning and the end. A fine French Rabbinic hand, probably of the thirteenth century.

It contains:—

I. An anonymous collection of comments on passages in the books of Samuel and Kings.

Beginning of fragment (fol. 2a):—

והשללח להם לזרענו כי לאפינו משכיך לא נברא
d אתיש לאותי רוחי ר startPos פנות יתומ א피יש

Fol. 9b:

שלום ספר שיאולה ואתיה ושתבלין יואר
d לכל מלי וה הבליןشعبון בבל מבלי

Beginning of comments on Kings:—

אל היה ולא מתכון ולא שתיו הליעי נני קים.

וסכת יבשל ו赒ר אל כים לא ותסוכן יש

אමלי יהמהו

II. Rashi’s Commentary on the Latter Prophets:—

Isaiah, fol. 17a (compare the beginning with the printed editions); Jeremiah, fol. 88a; Ezekiel, fol. 118b; Hosea, fol. 170b; Joel, fol. 184b; Amos, fol. 185b; Obadiah, fol. 193a; Jonah, fol. 194a; Micah, fol. 197a; Nahum, fol. 202b; Habakkuk, fol. 205b;
Zephaniah, fol. 210a; Haggai, fol. 211b; Zechariah, fol. 213b; Malachi (imperfect at the end), fol. 225a.

Heading of Isaiah:

אל שבעי Seth היעל רוח
וחוין בטשיה

Subscription of Isaiah:

נסל fopen ישלם שעה
שחב לאמוד נ 댓글

Subscription of Jeremiah:

נסל fopen ירחי
שחב לאו וה_tensors

Heading of Ezekiel:

ברזור בוכני הדואל
אתיי פיר זודקול

189.

Harley, 150.—Vellum, about 10 1/ in. by 8, consisting of 235 leaves. This MS. contains the following four distinct portions:

I. Foll. 1—27. Two columns, 33 lines; dated A. 264 (A.D. 1504). Folia 13-14, 17-18 belong to an older MS.

Rashi’s Commentary on the five Megilloth.

Ecclesiastes, fol. 1a; Ruth, fol. 11b; Song of Songs, fol. 13a; Esther, fol. 21b; Lamentations, fol. 23b.

Colophon, fol. 27a:

בענורת רashi ישיב יברוש בהרהלת וכל הקהלת
סימנים שנשתל אֲלֹמ אֲבָּנָה אֲשֶׁר כות ברי
בכפרים ירחל והרביות של המשנה בַּר
ודררים זכו איברהים וקַר
נינהל עפשת בנה ביה ובך שנפת לאבי ויבשת
וזי עפשת הֵשׁ אֶלְּחָבוּת בֶּן
נוה גויא נורית ורָע
ונתולים יִבְּאִים לְפַחְצֶנָה בָּלַשֶֹן קְשָׁת
וא צִוק מִדְּנֶה מַגְּלִית בֲּר וַיִּשְׁנֶה
זְלֵלָה יִוְּסָר רָבָא

I have strayed like a lost sheep and commenced to write what I have already written, just because I have no fixed place to write, and am obliged to move from my place a hundred times by day and by night. And of me it is said: ‘The day is for work, and the night is for watching.’ Moses ben R. Joshua (blessed be his memory) says: ‘Here is the beginning of this column.’

On fol. 15a, at the beginning of the second column, the scribe has drawn a crown over the name רashi, and added the following marginal note:

משה מק baskı ורודה

‘Take away the tiara and remove the diadem, for princely estate is not fit for foolish Moses Merkis.’

II. Foll. 28—209. Quires, partly of 8 and partly of 12 leaves, marked by catchwords. Two columns, 33 lines; dated Adar, A.M. 5017 (A.D. 1257).

Rashi’s Commentary on the Former and Latter Prophets.

Joshua, fol. 23b; Judges, fol. 35a; Samuel, fol. 41b; Kings, fol. 59b.

Jeremiah, fol. 79b; Ezekiel, fol. 96a;
BIBLICAL COMMENTARIES.

Isaiah, fol. 127b; Hosea, fol. 174b; Joel, fol. 183a; Amos, fol. 184a; Obadiah, fol. 1886; Jonah, fol. 189b; Micah, fol. 190a; Nahum, fol. 193b; Habakkuk, fol. 195a; Zephaniah, fol. 197b; Haggai, fol. 199a; Zechariah, fol. 200a; Malachi, fol. 207a.

The scribe has added the following lines at the end (fol. 209a):—

טומר יופים יוסי
הנהלת לכל אמצע:
ויהי שמחה על יופים:
וזה טובורה על יופים:

Lower down on the same page the colophon:

ודאי יושב המשר בר טבילת פירת היה שיל נבאיש אל שמי בל לבך לא י wchar בים שלשה ושר לחרות אדך. ישנה טבילת אולהות ששלו וה뮬 יבת להמה ב ואה ארח ומע דע קול ע

The margin of fol. 84b to 146b contains Rashi's Commentary on the Psalms, written by a hand of apparently the fifteenth century.

III. Foll. 210—229. Two columns, 42 to 49 lines; fifteenth or sixteenth century.

A Commentary on Job, by R. Joseph Karâ; defective at the end.

Beginning:—

ם ישר אל האמרים בבר נברוחה היה וה יرح אולברברב שעאני לבן טים אל התדך.픈

See the text printed in Frankel's Monatschrift, voll. v.—vii.

IV. Foll. 230—235. Three columns, 23 to 24 lines. Square character. French hand of the fifteenth century. In fol. 235 part of the upper leaf is torn off, and the writing on fol. 233b is partly faded.

Leviticus vi. 18 (beginning כבשים)—ix. 9: Unpointed Hebrew text and Targum.

This fragment is mentioned by Bruns in Kennicott's "Dissertatio in Vet. Testam. Hebr." (Brunsvici, 1783).

Two leaves at the beginning of the MS., numbered respectively 1* and 2*, contain:—

1. A Latin translation of the rhymes and colophon on fol. 209a.

2. An index to the contents of the volume, in Latin (apparently eighteenth century), headed: "Elenchus sive Periocha Contenorum in isto Codice," in which the abbreviation ש is erroneously dissolved into "Rabbi Salomon Jarchi."

Add. 22,092.—Vellum, about 9½ in. by 6½, consisting of 140 leaves, with 28 lines to a page in the main portion (vide infra). Foll. 3—132 form 13 quires of 10 leaves each, with a catchword at the end of each quire. The first three vellum leaves (foll. 1*, 1, 2), as also foll. 133—139, are outside the regular quire arrangement. A Franco-German Rabbinic hand; dated A.M. 5163 (A.D. 1403).

A work entitled כת עתידי, being very largely of the nature of a supercommentary on Rashi's Commentary on the Pentateuch. It is not the present which is quoted in ספר התורה, and elsewhere; but it exhibits a very striking likeness to the היקרה הדיאפ of Yehudah ben Eliezer just mentioned (printed, together with כת עתידי, under the common title תשבכ קנים, at Livorno in 1783). It is, in fact, a recension of Yehudah ben Eliezer's work, based on an original which differed largely from the printed text. There is a great deal in כת עתידי which is not in the present MS., and vice versa. The two together would make up a completer edition. An Italian hand of the fifteenth to sixteenth century has provided the MS. with continuous notes, mainly with a view to a collation with כת עתידי, and also giving extracts under the heading כו. &c.
HEBREW MANUSCRIPTS.

For the authorities mentioned in the work see [citation].

The last paragraph is:

The Italian column headed:

The first in the list is:

Among the notes (in Italian cursive writing of the fifteenth to sixteenth century, but partly mere scribblings) to be found on fol. 15, the following may be noted:

On the top of the same page (in an unformed late hand):

On the upper margin of fol. 17 (in a late hand):

The recto and verso of this leaf contain a list of the Talmudical
tractates, accompanied (on the verso) by some short Talmudical notes.

On the upper part of fol. 2a:

On fol. 131a is a contract of sale, dated וְרָמ (A.D. 1404), but names, &c., have been erased.

The same page contains several other small notes, the last being:

יוֹשֶׁבָה אַל תְּשׁוֹת מַשְׁרִים: תַּהֲלַקְתּ שֶׁכֶר תַּהֲנָה

191.

Or. 1487.—Vellum, about 7½ in. by 6, consisting of 194 leaves, with 30 lines in a page. Cursive Sefardi hand of the fourteenth to fifteenth century. Fol. 194 is a recent restoration of the leaf which is missing after fol. 119.

The Commentary of Abraham ibn Ezra on the Pentateuch.

This volume is decorated with numerous interlaced ornaments in coloured ink. The larger designs occur at the beginning and end of the books, and at the beginning of each pericope.

Genesis, fol. 1a; Exodus, fol. 41a; Leviticus, fol. 111a; Numbers, fol. 139a; Deuteronomy, fol. 165a.

This copy has the ordinary introduction, but the Commentary on Exodus is partly the larger and partly the shorter recension, the latter beginning in the middle of פֹּתִים, fol. 82a, l. 1, with the words יִנְהָשׁ עַל הָאָרֶץ אֲדַרְדָּה יָשָׁמֶשׁ רָפָא, and continuing to the end of the book.

The special metrical introduction and the rhymes between the weekly sections are to be found in the present MS., the only rhymes missing being those prefixed to מְפֹרִיד.

The two anti-Christian passages quoted by de Rossi, Annales hebraico-typographici, sec. xv., pp. 59-60, had both been erased in this MS., foll. 19a, 25b, but have been restored by a later hand.

192.

Harley, 7585.—Vellum, about 10½ in. by 7½, containing 151 leaves. Foll. 1—149a have mostly 28 lines, and foll. 179b—151a contain 40 to 42 lines to a page. Foll. 2—121 form 12 quires of 10 leaves each; the 13th quire has 12 leaves (foll. 122—133); the 14th has 10; and the last extant quire only numbers 8 leaves. Besides the catchwords at the end, the quires have also signatures in Hebrew letters both at the beginning and the end. Franco-Italian hand of the fourteenth to fifteenth century. Foll. 149b—151b are in a smaller hand of about the same date.

It contains:

I. The Commentary of Abraham ibn Ezra on the Pentateuch. Introduction (the ordinary one), fol. 1a; Genesis, fol. 4a; Exodus, fol. 39a; Leviticus, fol. 80b; Numbers, fol. 104b; Deuteronomy, fol. 126a. The Commentary on Exodus is the shorter recension (פרישת עבירה).

At the end (foll. 148b, 149a) is the poem beginning:

ודרש יִנְהָשׁ (מעי) (or לָכְרִים

At the bottom of fol. 149a is the scribe's colophon:

אֶל בֹּרֶךְ בֶּלֶוֶת שְׁמַשְׂתּוּ אֶרֶץ קָנָּה וְהָפַּךְ הָעָבָרָה הָעָבָרָה שָׁלֹחַ יִנְהָשׁ וְיִנְהָשׁ בָּאָרֶץ בֶּלֶוֶת תְּרַעְרָה וְיִנְהָשׁ קַנָּה וְיִנְהָשׁ קַנָּה יִנְהָשׁ קַנָּה אָבְט חוֹמֶשׁ כִּלי

II. A fragment containing notes on the hakkat ḫimri הָהֵדָה and the beginning of Maimonides (Mishne Torah,
Book i.), by Rabbi Levi ben Shabbathai.  
Fol. 140b.

Heading (in a somewhat difficult style):—

"This tractate shall be written by the scribe of the rabbis."

Beginning of notes:—

The rabbis inserted on the fly-leaf of the manuscript is the description of the MS. in English.

A short account of the MS. is contained in Dr. M. Friedlander's "Essays on the writings of Abraham ibn Ezra," p. 197.

193.

Add. 26,880.—Vellum, about 13½ in. by 9½, consisting of 184 leaves, with 30 lines to a page. Nineteen quires, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. The usual number of leaves in a quire is 10, but no. 1 consists of 8 leaves, and no. 19 has only 6 leaves. Spanish Rabbinic character, finely written; dated Ziw (Iyyar), A.M. 5161 (A.D. 1401).

The Commentary of Abraham ibn Ezra on the Pentateuch.

Genesis, fol. 1a; Exodus, fol. 36b; Leviticus, fol. 117a; Numbers, fol. 140a; Deuteronomy, fol. 161a.

This copy has the ordinary introduction, and the Commentary on Exodus is the longer recension.

The following tracts are inserted between the Commentaries on Exodus and Leviticus:—

1. A small piece of Ibn Ezra on Lev. xxiii. 15, fol. 111a, beginning:—

The following explanation of 1 Chron. xxix. 11, fol. 111b, beginning:—

3. A Supercommentary on Ibn Ezra's Commentary on Ex. iii. 15, fol. 112b, beginning:—

The above-mentioned three pieces are printed in Dr. Friedlander's Essays (Hebrew part), p. 69 sqq. On no. 1 see also Poznanski, Monatschrift, xli., p. 205 sqq. The subscription mentioned in this piece is, of course, the Karaitite Abu '1-Faraj Fuṣān ibn Asad.

The following note on Hebrew measures is inserted between the Commentaries on Leviticus and Numbers, fol. 140a:—

The style of the rabbis is the style of the rabbis and the style of the rabbis.

The above-mentioned three pieces are printed in Dr. Friedlander's Essays (Hebrew part), p. 69 sqq.
At the end (fol. 184b) —

The two anti-Christian passages quoted by De Rossi, Annales Hebraeo-typographici sec. xv., pp. 59-60, are both erased in this MS., foll. 17b, 23a.

194.

Or. 1088.—Vellum, about 10½ in. by 8, consisting of 162 leaves, with 30 lines to a page. Sixteen quires, of 10 leaves each, signed with Hebrew letters on the first and last pages, and marked with catchwords on the last page. In foll. 157—161 the lower margin has been cut off. Italian Rabbinic character, dated Fiorentino, a Shebät, A. 248 (A.D. 1488).

The Commentary of Abraham ibn Ezra on the Pentateuch, with notes from other commentators.

Genesis, fol. 4a; Exodus, fol. 43a; Leviticus, fol. 87b; Numbers, fol. 113a; Deuteronomy, fol. 135b.

Title, fol. 3a:—

This MS. was accordingly written by Shemtob ben R. Samuel Barukh for R. Solomon Yedidiah ben R. Mattathiah, and finished in the month of Ziwa (Iyyar), in the year already mentioned.

The following censors’ notes occur at the end of this MS.:—

1. “Revisto per me fra luigi d’ordine de sa’ Dominico setembr dt 91” (1591).
    Fol. 184b.


For some further particulars concerning this MS. see the description of Dr. M. Friedländer in his “Essays on the writings of Abraham ibn Ezra,” pp. 197—201.

* i.e. Ferenzuola, a small place in the province of Naples; the modern name is Ferentino.
erased, whilst the second (on Gen. xviii. 1, fol. 21b) has escaped the eyes of the censor.

An English translation of the former passage, in the handwriting of John Noble Coleman, is to be found on fol. 1b.

Colophon, fol. 162a:

This MS. was accordingly written by Shabbethai ben Joshua, of Tivoli, for Samuel ben R. Menachem, at Fiorentino, in eleven weeks, and finished at the end of Shebat, A. 248 (A.D. 1488). The scribe has frequently marked his name by means of the initial letters in the lines of a page.

The notes from other sources, "in smaller writing," are generally introduced by the phrase יש זה (י”ב יו”ק י”ט) abbreviated ישスーパーコメントアリ (abbreviated ישスーパーコメントアリ).

The following entries of former owners are to be found on fol. 162b:

1. ישスーパーコメントアリ = ב”ר י’hצן י’hצן י’huiスーパーコメント
   and a line of notes crossed out.

2. קוהים לא בחרו דם יוהי י’hפיスーパーコメント בשעת
   שעה לוחם ומעניין פלנצטיאנוס י”ו לאิกראות

This entry is dated the 18th of February, A. 371 (A.D. 1611).

3. A mere repetition of the first entry, with the names of the owner and the place crossed out.

On fol. 2a there is a memorandum by a former owner, the Rev. John Noble Coleman,

Queen's College, Oxford, whose bookplate is affixed to fol. 1b, and another to the inner side of the outer cover, stating that this MS. once belonged to the celebrated theologian, lawyer, and philanthropist, Granville Sharp (1734—1813), and that he (i.e. J. N. Coleman) purchased it for three guineas, "chiefly for the sake of the autograph pasted on the opposite page," which runs as follows:—

"Aben Ezra on the Law of Moses, a fine Manuscript on Vellum."

195.

Add. 27,561.—Paper and vellum, about 8½ in. by 5½, consisting of 85 leaves. There are 26 to 34 lines to a page in foll. 2—49, and 23 to 27 in foll. 53—55. Two different Rabbinic hands, the first being apparently Spanish, and the second (foll. 53—55) Oriental. The latter portion is dated A.M. 5142 (A.D. 1382). The MS. is defective at the beginning.

It contains three Supercommentaries on Abraham ibn Ezra's Commentary on the Pentateuch:

I. A work without an author's name. Fol. 2a.

The first extant words are:

(-writing very faint in first four lines) לועה הפורעיה

Genesis (fol. 4a) begins:

אין לся ראשת אאורות אלא בוקד יהומ נטפל טע

At the end:

(not not as given by Friedlaender).

II. Additional notes on the same work of Ibn Ezra. Fol. 45a.

Heading:

This word is written in the margin, close to the lines of the colophon.

* This word is written in the margin, close to the lines of the colophon.
BIBLICAL COMMENTARIES.

Beginning:—

The latter half of fol. 48b and 49a are occupied with remarks on

End:—

...two

Friedl., op. cit., p. 229, is here inexact in its citations from the MS.

On fol. 49b is a piece beginning:—

It contains an account of the four cases in which the literal meaning is impossible, and where, therefore, a Midrashic method of interpretation must be resorted to.

At the end:—

Then a short note beginning:—

III. Joseph ibn Caspi's* [Friedl., op. cit., pp. 53a.]

Beginning:—

End:—

* On Ibn Caspi's Commentaries on Ibn Ezra see, besides Friedländer's Essays, Geiger's "Jüdische Zeitschrift," vi., pp. 125-26, and Schiller-Saïnay's Cambridge Catalogue, pp. 55-56, where also further references will be found.

Colophon:—

On fol. 1b (in a Spanish hand of the fifteenth century, different from the text of the MS.) it is impossible, itbn

On the same page, owner's name:—

For further information on this MS. see Friedl., op. cit., pp. 226—231.

Add. 22,091.—Vellum, about 8½ in. by 5½, consisting of 85 leaves, with 30 lines to a page. A French (?) hand of the fifteenth century.

Beginning:—

End:—

Colophon:—

The work was, therefore, originally contained in the codex of which foll. 53—85 are the only extant portion.
HEBREW MANUSCRIPTS.

197.

Or. 1432.—Paper, about 8½ in. by 6, consisting of 217 leaves, with 26 lines to a page. Written (in a Spanish Oriental hand) for Don Judah Abravanel, son of Don Isaac Abravanel, A.M. 5324 (A.D. 1546). Imperfect at the beginning.

A Supercommentary on Abraham ibn Ezra's Commentary on the Pentateuch.

First word (in Spanish text):—

Exodus, fol. 45a; Leviticus, fol. 122a; Numbers, fol. 155b; Deuteronomy, fol. 193 (fol. 192—199 being misplaced).

In many passages there is an almost literal agreement with Joseph ibn Caspi's Perush ha-bikkur ( fol. 4b), Al ha-rav ben ( fol. 12a), Al ha-rov ve-hebrai ( fol. 193b), and Al ha-rov ve-al ha-tanha ( fol. 196b), with the corresponding portions in Add. 22,091, fol. 5b, 8a, 74a, 75b respectively.

The Commentary contained in the present MS. is, however, much longer than that of Add. 22,091.

Scribe's colophon (fol. 217):—

Maimonides is often quoted.

On fol. 1a (modern fly-leaf), apparently in Almanzi's handwriting, the work is attributed to himself.

Names of former owner (fol. 2a):—

Ordo Aesopus trans.; (2) Iherod b. Peribah.

Censor's names (fol. 69b):—

(1) Camillo Jagel, 1619.

(2) Alessandro de Caii ... 1559 (?).

198.

Add. 26,987.—Paper, about 9½ in. by 6½, consisting of 69 leaves, with 29 lines to a page. An Italian Rabbinic hand of apparently the fifteenth century.

[Alm. Coll., 99.]

A Supercommentary on Ibn Ezra's Commentary on the Pentateuch, by Ascher b. Abraham Crescas (see Aaron hovis, p. 256, also Ben Jacob, Azer ha-tesy, p. 31).

Heading (fol. 2a):—

Beginning:—

End:—

The MS. contains portions of the commentary down to the end of Deuteronomy, and a few portions of the first few chapters of Joshua.

Names of former owner (fol. 2a):—

Ordo Aesopus trans.; (2) Iherod b. Peribah.

Censor's names (fol. 69b):—

(1) Camillo Jagel, 1619.

(2) Alessandro de Caii ... 1559 (?).

199.

Add. 26,981.—Paper, about 9½ in. by 7½, consisting of 110 leaves, with 28 to 36 lines
BIBLICAL COMMENTARIES.

The author continually quotes Franco’s Supercommentary on Ibn Ezra (generally introduced under the initials ספמ"ע, and among the other authorities cited is וו סופר דקאד (foll. 80b, 82a)), and the quotations are cited (i.e. Maimonides; so fol. 104b:่วน שכתב הרם וו תוספות חכמים, and fol. 106a, and Supercommentary on the Pentateuch, by R. Samuel Romili). For the writings of Ab. Ibn Ezra, pp. 232, 233.

On fol. 106b is a charm for travellers given by R. Samuel Romili (מו"ע). For the writings of Ab. Ibn Ezra, pp. 232, 233.


Add. 22,093.—Paper, about 8 in. by 6, consisting of 186 leaves, with mostly 28 lines to a page. Sixteenth century.

The author continually quotes Franco’s Supercommentary on Ibn Ezra (generally introduced under the initials ספמ"ע, and among the other authorities cited is וו סופר דקאד (foll. 80b, 82a)), and the quotations are cited (i.e. Maimonides; so fol. 104b:่วน שכתב הרם וו תוספות חכמים, and fol. 106a, and Supercommentary on the Pentateuch, by R. Samuel Romili). For the writings of Ab. Ibn Ezra, pp. 232, 233.

On fol. 106b is a charm for travellers given by R. Samuel Romili (מו"ע). For the writings of Ab. Ibn Ezra, pp. 232, 233.


HEBREW MANUSCRIPTS.

For further particulars concerning this MS. see Dr. Friedländer in his "Essays on the writings of Abraham ibn Ezra," pp. 221—226.

Add. 19,970.—Paper and vellum, about 10½ in. by 8, consisting of 257 leaves. Two columns, with 33 lines to a column. Thirteen quires of 20 leaves each, with the exception of the last, which has only 17 leaves. A Greek Rabbinic hand; dated Nisan, A.M. 5229 (A.D. 1469).

A Commentary on the Pentateuch (unique, so far is as known at present), by Rabbi Meyuhas b. Eliahu. That the author lived in Greece appears to follow from his occasional reference to Greek words, and as Abraham ibn Ezra (vide infra) is the latest authority quoted by him, one may conclude that he was not later than the twelfth century. The value of the Commentary lies mainly in the illustration it affords of the state of Jewish learning in Greece in the time of Ibn Ezra and a little later. It also contains (as will be seen lower down) some interesting references to unknown sources. For these reasons a sufficiently full description of the MS. has been considered desirable.

Beginning of Genesis (fol. 2a):—
במדבר בראשא בר א"ר ואת מקרא תואר ואת פרשיו
בראשית המ על התורה ומקראות התורה
ו noen מקראות לותר ברמקם שמעני נכר

Beginning of Exodus (fol. 33b):—
ואלה שמות' מס公开课 לעיון ומקראות התורה
ו noen ספרי א"ר ברמקם ומקראות התורה

Beginning of Leviticus (fol. 86b):—
 MOZ wi"a אל משה" וنعנאת ספירה' ונו
דרי מ"ע א"ם ומע נואת ספירותי" ונו

Beginning of Numbers (fol. 167a):—
בדבר רבנא במש"א נ"ע ומקרא לא בנם
ש הדיי ת"א דר מה' ומקרא והם
מקרא דבורה א"ל מייל עד видео המ כתין

Beginning of Deuteronomy (fol. 205a):—
ואלה העדות' רבי חכ違 המקרא יבנין
יאלב דרבי יהודה בר נא"ם לכו 돌תא הנדות
ורחט

At the beginning of each of the four last books, and also of each pericope, the author has written some short rhyming lines. Thus at the beginning of Exodus (fol. 7a):—
כרל רב רב נרי בכר נר
At the beginning of Genesis (fol. 1b) is an introductory piece headed:—
"עיין במש"א ואין ת"א אלא ואין שהוא באיתר
כפי
These remarks, which are probably due not to the author but to the scribe of the MS., open as follows:—
"עיין במש"א ואין ת"א אלא ואין שהוא באיתר
כפי

It ends:—
"ועברא אל תוש ולא מלת"א ש"א אלא מקראות" של רב נרי בכר נר
It is not likely that the author of the Commentary would have referred in this manner to terms occurring in his own work.

The Commentary is very largely grammatical, but Halakha is also frequently taken full notice of (so especially הלוחים, fol. 218b, in "מש"א אריה").

The grammatical remarks are mostly of a very elementary nature, so e.g. fol. 4b, col. 1: "יודע כל המ"ע ישקר ה"א אלא שותה משלול בעדש".
For the infinitive Meyuhas uses the term
The manner in which the remark is introduced (משע干燥 עליה מתייחס) shows that Meyuḥas had no written copy of Ibn Ezra before him, and the explanation mentioned is found neither in that author's printed work on the Pentateuch, nor in the Targum published by M. Friedländer in vol. iv. of "Ibn Ezra Literature—Essays" (Publications of the Society of Hebrew Literature). It is, in fact, likely that a report of this statement reached Meyuḥas in Ibn Ezra's lifetime.

On fol. 195a, col. 1, a quotation from Tobiah b. Eliezer's* shows that a leaf of a MS. or a MS. copy is found, with the heading "ךלת מצוות אברח". This piece may, however, have been added by the scribe.

Meyuḥas also frequently refers to the Targum, and to an authority styled הררי עליה מתייחס. With regard to the latter, it must be remarked that the references sometimes agree with the Targum (so e.g. ת榍יגי תרני פץיזיאן, fol. 22a, col. 1), but in most cases they point to an entirely different source (so fol. 26b, col. 1, on הבולין תרחمير: ירבד המבשיך תכתינ ; on fol. 30b, col. 1: גד רוחב אברח חור, טונ שיו תעביד: תוחא ביבא). Finally, mention should be made of a reference to a MS. or a MS. copy of תזרחי בתו עליה מתרבוח (Gen. viii. 11) as ותאש ושא עימה, ו.grpc והרות. With this compare Ibn Ezra in loco.

At the end (fol. 257b) are some lines beginning:

ותאש_CLASS_28_DB_CLASS_28 כרוי של לקלא לברכו תעיביד

Then:

vellכ הוביט הוביט נחבוב ברי מיטאט

אלו דלי ירחא ברי ולאקיפメディア בשמיה

האלהי רוחב לזריה shocks. 4 A small blank in the MS.

* This corruption may, however, be due to the scribe of the MS.

* Written over the line.
HEBREW MANUSCRIPTS.

On the upper margin of 2b (over first page of Commentary) the following is written:

In an Italian cursive hand, in the upper left-hand corner of the same page, is the following entry (with peculiar name):

202.

Or. 2671.—Paper, about 12 in. by 8\(\frac{3}{4}\), consisting of 125 leaves.

I. Foll. 1—8, the number of lines in a page varying from 28 to 29. Two leaves are wanting after fol. 4. Oriental Sefardi hand of the fifteenth century.

A small fragment of Abraham Ibn Ezra's longer Commentary on Exodus.

It corresponds, e.g., to the edition of Constantinople (1514), foll. 43b, col. 2, l. 14—45b, col. 1, l. 6; 46a, col. 2, l. 19—48a, col. 1, l. 11.

II. Foll. 9—125, the number of lines in a page varying from 25 to 27. Leaves are wanting after foll. 69 and 113. Folia 108—109 are damaged, and of fol. 125 only a small portion is preserved. African Sefardi hand of the fifteenth century.

The Commentary of R. David Kimhi on the Former Prophets, imperfect at the beginning and at the end.

The MS. begins with Judges xi., and ends with 1 Kings xxii.

Beginning, fol. 9a:

לא רוח מכבר ירח למשבש אחרון דלא משבשים

Samuel begins on fol. 19a, with the following lines for a heading:

2 Samuel, fol. 57a; Kings, fol. 90a.

The following gaps occur through the loss of leaves after foll. 68 and 113: 2 Sam. viii. 4—x. 18, 1 Kings xiv. 21—xv. 33.

The following gaps are apparently caused by the defective state of the MS. from which the scribe copied: 1 Sam. v. 4—vi. 14, fol. 26a; 2 Sam. xiv. 26—xv. 8, fol. 73b; xvi. 5—xvii. 29, fol. 75b; 1 Kings i. 41—ii. 28, fol. 92a.

The beginning of a Haftarah is indicated in the margin by the word אברכים on foll. 37a, 45a, 64a, 82b, 96b, 103b, 116b.

203.

Add. 27,046.—Vellum, about 16 in. by 10\(\frac{3}{4}\), consisting of 178 leaves. The square writing in the centre of the page is arranged in two columns, with 21 lines in a column. The Rabbinic writing generally occupies the upper and lower as well as the outer side margin.

A magnificent codex, written at Rovigo by Menahem b. Samson (of France), and completed on the 27th of Nisan, A.M. 5207 (A.D. 1447). Blank margins have in some cases been cut away, as e.g. from foll. 75, 178.

[ALM. COLL., no. 152.]

The Hebrew text (pointed and accentuated) of the Latter Prophets, accompanied by Kimhi's Commentary in the margin:

Isaiah, fol. 2a; Jeremiah, fol. 44b; Ezekiel, fol. 97b.

Minor Prophets:—Hosea, fol. 143b (text begins on fol. 144a); Joel, fol. 149b; Amos, fol. 151b; Obadiah, fol. 156b; Jonah, fol. 157a; Micah, fol. 159a; Nahum, fol. 162a; Habakkuk, fol. 163b; Zephaniah, fol. 165a;
BIBLICAL COMMENTARIES.

Haggai, fol. 167a; Zechariah, fol. 168a; Malachi, fol. 175b.

Preceding the General Introduction to the Minor Prophets (fol. 143b):

יכור יבשא , הבשא בשואו ,Ľיאר קראושו , עדנו
הנסיך , rubrics , הבשא בשואו ,Ľיאר קראושו , עדנו

A part of the commentary on Hosea, which had been omitted near the end of the book, was subsequently written on fol. 143a, with the following note at the head:

הו רופי הכהנים בכו יראלו אל שלוש הספר העותק.

The colophon (fol. 178a) is as follows:

טנש הייסר הראשא סבר לאו יראו דואנ רכשו
וא何もא קרוש דיתני

The name of a former owner, יראלו אל שלוש, is written on fol. 171b. Of the names written on fol. 2a, only יראלו אל שלוש is clearly legible.

204.

Or. 1018.—Vellum, about 8½ in. by 5¾, consisting of 139 leaves. Thirty-two lines to a page. The quires, containing almost throughout 10 leaves each, are marked at the end by catchwords and by signatures in Hebrew letters (so e.g. foll. 11b, 21b, 31b). Italian Rabbinic hand of the fifteenth century.

David Kimhi’s Commentary on the Psalms. The first words of text are written in red ink, and the numbering of the Psalms in the margin is also mostly in red.

On fol. 2a, owner’s name on top of page: יראלו אל שלוש. On the same page are the entries of the birth of two daughters of Josef b. Yekuthiel, the date of the first entry being ת"ר (A.D. 1538). The family (as appears from these entries) came originally from Rome, but Josef was settled at Naples.

Fol. 139 is a fragment of Piyyutim (Kinóth), belonging probably to the fourteenth century.

205.

Or. 1489.—Vellum, about 11½ in. by 8, consisting of 132 leaves, with 35 lines to a page. A leaf is missing after fol. 124. Italian Rabbinic hand of the fifteenth century.

Kimhi’s Commentary on the Psalms.

At the end of book i. (fol. 38a):

טנש הייסר הראשא
שכבר לאו יראו דואנ רכשו
וא何もא קרוש דיתני

The other four books end respectively on foll. 65a, 83a, 100b, 131a.

The scribe’s name, יראלו אל שלוש, is marked off at the beginning of lines on fol. 73b; in other pages (e.g. fol. 77b) it is similarly marked.

There are several erasures of the censor. A former owner has scribbled on a number of leaves.

206.

Or. 1023.—Paper and vellum, about 8½ in. by 6, consisting of 231 leaves, with 18 to 20 lines to a page. The quires consist mostly of 16 leaves each, and are marked at the end by both catchwords and signatures in Hebrew letters (so e.g. foll. 21b, 41b, 81b, 97b, 113b). An African Sefardi hand of the thirteenth to fourteenth century. The margins are very largely worm-eaten, and the writing is also occasionally damaged. Fol. 1 is a later restoration.
I. Samuel ibn Tibbon's Commentary on Ecclesiastes. Fol. 1b.

Beginning (introduction):—
כי תכיר עמי ויהי... ענייׇוּ וְעַלְמֵי בָּעַרְבֵׇּתְךָ נַדְּעְתָה שָׁאְלָתָהוּ אֲלֵךְ חַוּבִּין מִשָּׁבֶעַ שָׁאֵל
פָּרָקֵךְ חַוּבִּיהָ בָּעַרְבֵׇּתְךָ לָקַחְּפָּשֶׁת.

At the end (fol. 204a):—
וזה המ Enumerable פָּרָקֵךְ יְבָרְבָּךְ וְיַהֲדָר הַחַוּבִּיהָ

See Steinsch., Bodl. Cat., col. 2488.

II. Esther, with the Commentary of Sabbatai Donolo (see 's ס יָמֵי, 1884. For references see Steinsch., Bodl. Cat., col. 2235, and Benü. יָשָׁרְבָּר, p. 649). Fol. 204b.

The MS., which does not contain any preface, but begins בְּבָשָׁלֵשׁ שֵׁם חַוְּבַת, should be compared with the printed edition for variant readings.

Heading:—
סֶפֶר תַּיְדֵה לָאָבְרָבָד אֶנֶּא

At the end:—
וזה ספר אָבְרָבָד שֶל לָא אֲבָרָבָד אֵבָרָבָד אֵבָרָבָד (the greater part of the rest is now illegible).

Colophon:—
נְכֶר פָּרָקֵךְ רָנָה וַעֲנֵהוּ עַל פָּרָקֵךְ בֵּית לְשׁוֹעַ
בָּשָׁלֵשׁ שֵׁם חַוְּבַת אוּלָוִים מִשָּׁבֶעַ שָׁאֵל
לִירָיָת בָּאָרְבָאֵל נַדְּעְתָה נַדְּעֲתָה וַאֲלֵךְ שָׁאֵל חַוְּבַת
וַאֲלֵךְ שָׁאֵל חַוְּבַת אֲלֵךְ שָׁאֵל חַוְּבַת לָקַחְּפֶּשֶׁת
(וַאֲלֵךְ שָׁאֵל חַוְּבַת)
(וַאֲלֵךְ שָׁאֵל חַוְּבַת)
(וַאֲלֵךְ שָׁאֵל חַוְּבַת)

An edition of the Commentary might be based on the present MS. together with the copies at the Bodleian (Neub. no. 133, 363e).

208.

Harley, 5703.—Vellum, about 12½ in. by 9, consisting of 357 leaves, with 32 lines to a page. The quires, 27 in number, contain mostly 10 leaves each, and are marked by catchwords (occasionally cut away) at the end, with Hebrew letters as signatures written partly over and partly under the respective catchword. The signatures are, however, omitted in the latter portion of the MS. A leaf is missing after fol. 8. The writing, which depends from the ruled line, is a very fine example of the Italian Rabbinic writing of the fourteenth to fifteenth century.

The Commentary of Nahmanides on the Pentateuch, followed by his Prayer and additional comments.

Genesis, fol. 2a; Exodus, fol. 87a; Leviticus, fol. 168; Numbers, fol. 229a; Deuteronomy, fol. 282a.

The general introduction to the commentary begins:—
בָּשָׁלֵשׁ שֵׁם חַוְּבַת אוּלָוִים מִשָּׁבֶעַ שָׁאֵל חַוְּבַת

The author's colophon (fol. 343b) ends with הבָּשָׁלֵשׁ שֵׁם חַוְּבַת (compare the somewhat longer form as given in printed editions, Harley, 5503, &c.).

The recension of the earlier part of the
The well-known composition beginning:

шение והjuries בושרי ירושלים

begins on fol. 344a, and is headed—

ףפרה uf המשה.cr תורם

The term תפלה is really only applicable to the latter part of the composition, the greater portion being a mournful contemplation on the condition of Jerusalem.

The additional comments on the Pentateuch occupy fol. 346b—357b.

Heading:

האל ותנשא שדָּשָּׁת חרב וָּאָבָּשָּׁת וֹדָר רֹחַב יְחַסְּדוּ סְרַפְּרִים וֹדָר

End:

והא מתברבה וָּיִישׂרabort מְרַב; compare Neub., Bodl. Cat., 2253, 12.

These additions have also been used by the scribe in the body of the MS.

The notes beginning נַכַּאל בָּראָדְרָשׁ כָּסְרָל and נַכַּאל בָּראָדְרָשׁ בְּבֵית are not found here.

There are many marginal corrections and additions, and also some various readings in the margin. Many clauses have been effaced.

Notes of former owners on fol. 1a show that the MS. once belonged to the Norzi family (דריאלו דעשת שְׁלוֹשַׁת, צורכ מְנַר ע).

Censors (fol. 357b):

1. Domenico Fresolo (or Gerosolomitano), 1600.
2. Gio. Domenico Carretto, 1618(?).

**209.**

Harl. **5503.**—Paper and vellum, about 11½ in. by 8½, consisting of 354 leaves, with 30 lines to a page. Two parts, one extending from fol. 1 to fol. 183 (including also the following two blank leaves), and the other from fol. 184 to the end (with the addition of the blank leaf preceding fol. 184). Part I. contains 10 quires of 20 leaves each (with the exception of the first and the 10th quires, from which leaves had been cancelled). Part II. has 9 quires of 20 leaves each (with the exception of the last, which contains only 12 leaves). Both the beginning and the end of a quire are signed by Hebrew letters in their numerical order. The writing is the African type of the Sefardi Rabbinic character. To be noted is the final "תפ"r, its form being כ instead of כ. Dated the 3rd of Siwan, A.M. 5232 (A.D. 1472).

The Commentary of Naḥmanides on the Pentateuch.

Fol. 1a begins with the words of the scribe:

בשון האלוהים触动 וозвращает אתנו על שהוא פירס

התרות מראכ噴ץ זוּלָה

The work opens with—

בכיה שארא בהרה אתני בביורא

Genessis, fol. 1a; Exodus, fol. 97a; Leviticus, fol. 184a; Numbers, fol. 247a; Deuteronomy, fol. 295b.

At the end of Numbers the author's colophon is followed by a diagram illustrating Naḥmanides' exposition of the תומשס, or open spaces, round the cities of Levites, described in Num. xxxv. 1—8.

Fol. 354b contains:

1. The note beginning:

מצאתי בברושים Blessed שַׁבַּעַת סָדָּרִים מְנַרְּאַת

שהלא שַׁבַּעַת סָדָּרִים מְנַרְּאַת

2. The following note referring to the

ברכתי he רֶעֶה הַשְּׁלוֹשַׁת בַּעֲדֵי הַשְּׁלָטֵינוּ שַׁמְּעַה הַשְּׁלָטֵינוּ שַׁמְּעַה הַשְּׁלָטֵינוּ שַׁמְּעַה הַשְּׁלָטֵינוּ שַׁמְּעַה הַשְּׁלָטֵינוּ שַׁמְּעַה הַשְּׁלָטֵינוּ שַׁמְּעַה הַשְּׁלָטֵינוּ שַׁמְּעַה

The piece beginning יֲהֵם תַּכְנִיתָו וּלְרָאִיתָו מִשְׁרַעְּרִים is wanting in the MS.

* This word is here added from the edit. princ., &c.
3. The colophon of the scribe is as follows:

Accordingly, this MS. was written for Pinhas Yakar ben Isaac Yakar by Aryeh Halfan ben Eliezer Halfan, and finished at Isola on Thursday, the 8th day of Tammuz, in the year already mentioned.

The following note of a former owner is written on fol. 16a:

The owner's name has been cut out after the word "של".

This MS. contains neither the notes beginning "ברכתי יהודה" nor the piece concerning the owner's name.

211.

Harley, 7638.—Paper, about 11½ in. by 8, consisting of 311 leaves. There are 31 lines to a page. Rabbinic writing of the African Sephardic style. Fifteenth century.

It contains the Commentary of Nahmanides on the Pentateuch.

The heading (fol. 2a) is as follows:

This is evidently the scribe's modification of his own general introduction in e.g. Harley 5703 (q.v.). Compare Harley 5503.

Add. 18,731.—Vellum, about 10¾ in. by 7½, consisting of 191 leaves (or 192, if the last blank leaf is included). The number of quires is 19, containing 11 leaves each. There are two columns to a page, with 41 lines in a column. French Ashkenazi (?) Rabbinic hand. The MS. is dated Tammuz, A.M. 5251 (A.D. 1491).

It contains the Commentary of Nahmanides on the Pentateuch.

Genesis, fol. 2b; Exodus, fol. 55a; Leviticus, fol. 100b; Numbers, fol. 144b; Deuteronomy, fol. 162a.

On fol. 191a there is (round the margin) the following colophon:

הנה על דברי שמעון יהודה בן משה בן יעקב בן יוחנן דִּקְנֵי, וּבְכָלֶה קָרָן, קְרָּן. וּבְכָלֶה. חָקָקָה הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָา הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא הָעֵדֶּה אֲוֹנֵי הָלָאוֹן גָּבִילָא HEBREW MANUSCRIPTS.
BIBLICAL COMMENTARIES.

159

At the end of Exodus, there is (fol. 151a), besides Nahmanides' own colophon, the following subscription of the scribe:

"יהי ותשלש יבשה לאו בראים עותם רבנן" ( מבנה ותשלש יבשה לאו בראים עותם רבנן"

Beginning: שָׂעָר יְדֵי הַכֹּל וּשְׂעָר שְׁפָדָה; בִּרְאוּת בּוֹם עֱלַוֹתיוֹ

There are some additions in the margin which mainly correspond to the additional comments at the end of Harley 5703 (q.v.).

On fol. 311b there is the note on the first folio:

בְּכֵן נַעֲרָה שֶׁנֶּאֶרֶת (for a tale) שְׁפָדָה יְדֵי הַכֹּל (for a tale) שְׁפָדָה יְדֵי הַכֹּל

Written in small Hebrew letters.

At the beginning of Leviticus, the scribe wrote:

"בֵּשָׂעָר תֵּבָל וְשְׂעָר שְׁפָדָה אַחַר בָּשָׂעָר יְדֵי הַכֹּל (for a tale)

There are some additions in the margin which mainly correspond to the additional comments at the end of Harley 5703 (q.v.).

On fol. 311b there is the note on the first folio:

בְּכֵן נַעֲרָה שֶׁנֶּאֶרֶת (for a tale) שְׁפָדָה יְדֵי הַכֹּל (for a tale) שְׁפָדָה יְדֵי הַכֹּל

Written in small Hebrew letters.

212.

Harley, 5504.—Paper, about 10½ in. by 8, consisting of 323 leaves, with 30 lines to a page. The quires, which are of 12 leaves each, are in two groups, the first comprising fol. 1-155, containing quires נ-י, and the second, fol. 156-323, consisting of quires נ-י. The abbreviation נ is written under the Hebrew letter or letters by which the quires are numbered on the right-hand upper corner of the first page. In the latter part of the MS. the quire-marks are absent. Written in the African Sefardi Rabbinic style. Probably of the fifteenth century. The first three leaves and fol. 323 have been supplied by a later hand.

The Commentary of Nahmanides on the Pentateuch.

Genesis, fol. 3a (the general introduction being given on fol. 2b); Exodus, fol. 183b; Leviticus (beginning a new part), fol. 156b; Numbers, fol. 214a; Deuteronomy, fol. 263b. Fol. 263a is occupied by a diagram on the margin.

Censors (fol. 322b):—

1. Laurentius Franguellus, 1525.
2. Fra Luigi da Bologna Maggio, 1599.

213.

Add. 26,933.—Vellum, about 5½ x 4½, consisting of 181 leaves with 20 lines to a page. Foll. 1-180 form 18 quires (marked by catchwords at the end) of 10 leaves each, and foll. 181 is all that is extant of the last quire. A Spanish Rabbinic hand of the fifteenth to sixteenth century. Illuminated headings.

[Alm. Coll., no. 41.]

It contains the Commentary of Nahmanides on the Pentateuch in an abridged form. The MS. breaks off with the words:

שִׁדְּרָה דִּשְׁמָא פֵּטִים אֵל פָּנִים

Censors (fol. 181b):—

1. Alessandro de Cai, 1559.
2. Laurentius Franguellus.

214.

Add. 27,172.—Paper, about 8½ in. by 6, consisting of 123 leaves, with 31 to 36 lines to a page. Italian cursive writing; dated A.M. (5)312 (A.D. 1552).

[Alm. Coll., no. 282.]

כָּרָם עֵיִם, a Superecommentary on Nahmanides' Commentary on the Pentateuch, by Isaac b. Samuel, of Acco (see Steinshneider, Cat. Leyd., pp. 307, 308, also St., Bodl. Cat., pp. 2523-26; also R. Hayyim, p. 513).

Beginning of introduction:

בֵּשָׂעָר תֵּבָל וְשְׂעָר שְׁפָדָה

וכָּרָם עֵיִם לְלֵין הַמַּשֵּׁכָלָה

כֵּּמֵּאָס הַמַּשֵּׁכָלָה לְלֵין הַמַּשֵּׁכָלָה

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HEBREW MANUSCRIPTS.

Beginning of Supercommentary (fol. 6a):—

A Hebrew text written in a small, neat handwriting, consisting of 155 leaves (including the two paper leaves at the end), with 27 lines to a page. A French (?) Rabbinic hand; dated A.M. 5186 (A.D. 1426).

Add. 19,777.—Vellum, about 7½ in. by 5½, consisting of 155 leaves (including the two paper leaves at the end), with 27 lines to a page. A French (?) Rabbinic hand; dated A.M. 5186 (A.D. 1426).

Colophon (fol. 123a):—

The order of the comments are (1) פְּסָמָה, (2) מָדָר, and (3) סְפָר הַכָּתוּבִים.

At the end (fol. 1539), a poem beginning:—

The date of composition according to these lines would be A.M. 5086 (A.D. 1226), but see De Rossi, MSS. Codices Hebraici, no. 1140, where A.M. 5067 (A.D. 1307) is given instead.

Colophon at the bottom of the same page:—

Or. 5065.—Paper, about 7 in. by 5½, consisting of 21 leaves, with 31 lines to a page. Defective at the beginning, besides a long
lacuna after fol. 1. The Hebrew foliation of foll. 2—21 (וכ—וכ) shows that the missing leaves at the beginning and after fol. 1 amount altogether to 23. Written in a small fine Italian Rabbinic hand, and dated A.M. 5302 (A.D. 1542).

A large portion of an allegorical and mystical commentary on the Pentateuch (with continuous נוכרים), based on a work of Ela'azar of Worms (see under this author's name, and comp. Neub. Cat., no. 268, i; 1812, 4, *).

Beginning of fragment (in ירא):—
שלוח קסםarf הלא שהר שמש אליה עין מאי
כרד ריא

After the opening portion of ירא (fol. b) is the long lacuna already referred to, extending to the middle of Exodus.

Beginning of ירא (fol. 5 b):—
יזריא אל כמש נר כ מלכי קרא זאנקדרה ה
אל כמש קלמר מלקה צרי דריא ימי קלמר
דרקיא', יתי ודד מלקה מופרט עומר אל דמס
קודרא עלב על שליח

Beginning of ינור (fol. 11 b):—
אל כמש חכ' שלוח כ מישיאו מיאני עמך
בכפרים וכשיבנו לך对你 שמש אליך עין מאי
בראה עד

Beginning of אלה הדברים (fol. 16 b):—
כלי יכלות וס shemale מתגרד בכולה גפן אליה
 уни' יתי אלキレイ כמלקם מופרט שיש מאי
ניבור שלמה עליה lite נבואר הבניאד סלה הפרדר
שפרורס והשכינה על אנף פרסה

End:—
לענים כל שיש רור יני שונים' תוארה, ולשא
ספואיה מבארד ויהודת, מתבגרת, והשבתש מפיトー
כלי שיש Akron אמי נבראין והברה נבראין
_ALREADY CHANGED BY HAND_:
ראה התנ יתי התנ לברמשלת בריית
לענים אלו נבריא אלו בשכילו לכל תחלה בריית

Colophon:—
סלם מדרש על תוספות ופרסום ה. ר. אייליו
acreبيع התנה שברוש עמוד בהנה

From a reference on fol. 46 (יר נון), it is clear that the present work is not the actual composition of Ela'azar of Worms, but that it is only based on it.

217.

Add. 11.567.—Vellum, about 9½ in. by 6½, consisting of 146 leaves. Each page is divided into 2 columns, with 33 lines to a column. A fine small Spanish Rabbinic hand of the fifteenth century (apparently influenced by the Italian style of writing).

It contains the Commentary of 'Immanuel ben Shelomoh on the book of Proverbs, the pointed and accentuated text being embodied.

Beginning of introduction:—
אמר עבניאל ש.Join שלוח יא' אוריושב ולא ע
רוד נורמון ובך נどんどん על

In the printed edition (Naples, 1487*) שוליפה

is substituted for

218.

Add. 27.033.—Paper and vellum, about 8 in. by 5½, consisting of 77 leaves, with 32 to 37 lines to a page. An Italian Rabbinic hand of apparently the fifteenth century.

[ALM. COLL., no. 139.]

A collection of small treatises and various notes in explanation of Biblical passages, by Yehudah b. Moses b. Daniel of Rome. The

tendency throughout is philosophico-rationalistic. See Zunz, Yehudah ben Moses Romano, in Geiger’s “Wissenschaftliche Zeitschrift für jüdische Theologie,” ii., pp. 321—330; also id. p. 470.

I. An exposition of Gen. i. and ii., followed by some remarks on other parts of the pericope by Almazi. Fol. 2a.

The title, written by Almazi on fol. 1a, is not found in the MS itself.

Heading lines:

כותרת ההדדיתות יד ארי על ביאור ישן אחר ור"י ש
כותרת הביבר אלא אוספז והם בכלוביות
והם בכלוביות

End (fol. 25a):

בכמה חמשה קט לבר קד תבש על הקבר של כל חמשה
כותרת ההדדיתות יד ארי על ביאור ישן אחר ור"י ש
כותרת הביבר אלא אוספז והם בכלוביות
והם בכלוביות

Then—

שקע לא מי ירה דעה זיעים
ות שור דון ביבר יבCHE דיעה
שתחי מיל חולם
וכבר בית לד שול ארי דער

II. A series of short comments on various Biblical passages. Fol. 25b.

The first note is on—

ספור ריבבוש יש התicc ירומ אדווי יטוכ והן

The last note is on כלות יאעייכ, of which (as in other instances) several philosophical explanations are given.

On fol. 34a (at the end of the Biblical comments) is a passage beginning—

On fol. 34b is a note beginning—

III. A treatise on the nature of prophecy, consisting of 65 paragraphs (שערי). Fol. 366.

Introductory paragraph:

אמר זודו: יברعن בן נייא להפור ברי
בר דיזינ תוקחת וחתות על יבואר ספי
ברהוא

End of the treatise (fol. 54a):

על כל הנפשים והברות אל.before שואת серה
בחרת אלין יא רכז שיבוח על המ-shopping
ליבי הנקודות האנגלית.

IV. A fresh series of notes on various Biblical passages, preceded (fol. 54a) by a piece headed: כנמרפ ליבב הפרהיא ואו יזרו נברד
ובחרת השפילים, and another (fol. 55a) headed: כנמרפ ליבב הפרהיא ואו יזרו נברד
The first Biblical passage treated on (fol. 55b) is: ואמש
the last (beginning on fol. 75b) is: ואמש

Then:

וזה ביבאר הא פרהיא יצני המשורלים בית

Fol. 77 is an appended leaf of about the same date as the main portion of the MS.

Zunz, loco citato (p. 328), gives the number 66.
containing on the verso the beginning of Maimonides' medical work entitled ספר רמי תומא. The leaf is slightly mutilated at the top.

219.

Add. 14,759.—Vellum, about 9½ in. by 6¾, consisting of 481 leaves. Each page is divided into 2 columns, with 33 lines to a column. The quires, nearly all of 8 leaves, are numbered with Hebrew letters at the end. Franco-German writing; dated Avignon, Kislev, A.M. 5190 (A.D. 1430).

The Commentary of Levi b. Gershon on the Pentateuch, the Hebrew text (mostly unpointed) being given in the margin.

Genesis, fol. 3b; Exodus, fol. 104b; Leviticus, fol. 218b; Numbers, fol. 335a; Deuteronomy, fol. 392b.

Of the various dates of composition given in the MS. (sometimes at the end of weekly pericopes) only two will be cited here:

At the end of Exodus (fol. 217a):

the numbering of the leaves begins at the top of the page and extends to the bottom of the page, with occasional line numbers in the margin.

Four pages are left blank between Exodus and Leviticus.

At the end of Deuteronomy (fol. 480a):

the numbering of the leaves begins at the top of the page and extends to the bottom of the page, with occasional line numbers in the margin.

Below this, in a more cursive Spanish hand, the scribe's colophon:

אנוgram מכתבנו על העתק ומאמר תומא ב' נופי
כפי מכתבנו על ענין מכתבנו בל Jenner.
בכיתובנו סופי ליתר כשך של שטת דאוס ותקוה למקרא
וראינו ותנו ותנו ותנו למקרא בתכנית
 Ging_paramiegנס על דאוס אימא על יפה

Foll. 1a—3a contain pen and ink drawings in the following order: (1) the offering of Isaac; (2) Aaron's rod which became a Aaron's rod; (3) the sacred candlestick; (4) the altar, the ark, and the tables of the Decalogue; (5) the holy table, the show-bread, &c.

On fol. 1a:

העתק של כתוביו

On fol. 481a is pasted a mutilated paper leaf containing two entries, half of which has been cut away. In the second, which refers to a ceremony of circumcision, the date לוחות (A.D. 1574) is given.

Censor's note (fol. 480b):

Revisto per me Antonio France Enrique (?) d'ordine dell . . . . monast. Archiv. d'Urbino, 1687.

220.

Add. 27,069.—Paper, about 12½ in. by 8¼, consisting of 396 leaves, with 34 lines to a page. The MS. is defective at the beginning and the end, and the last extant three leaves are also more or less mutilated. French Rabbinic hand of apparently the fifteenth century.


The scribe, Nathanel ben Nehemiah Caspi, wrote a Commentary on the 'םבר ותומא; see Neub. Bull. Cat., no. 1229, and Zutenberg Paris Cat., nos. 677, 678; also Steinsch., Berlin Cat., no. 203 (where see further references).
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Genesis, fol. 1a (first words: "שהחוה בבר רב לבר אדום ולהודיה, in the introduction); Exodus, fol. 79a; Leviticus, fol. 165a; Numbers, fol. 280a; Deuteronomy, fol. 325b. It ends (on the mutilated fol. 396) near the beginning of אכיתעל at the end of the book.

The text often varies from the printed editions.

221.

Harley, 7622.—Vellum, about 8 ¾ in. by 6 ¼, consisting of 109 leaves, with 26 lines to a page. Eleven quires, of 10 leaves each, signed with Hebrew letters on the first and last pages. Square and Rabbinic character. Sefardi hand of the fourteenth to fifteenth century. Kennicott, 122.

The Commentary of Levi ben Gershon on the book of Proverbs, with the pointed and accentuated Hebrew text.

This MS. contains the preface, which is wanting in the printed editions.

Beginning:—

אפר יל ב מרסם ובובא שראני המסר על ספר שלם מקס דאך בור והנדיה על החיתא הארץ אל הלשונא מהדית והמדית ראוני להפליא

The author states at the end that this commentary was completed on the 3rd of Iyyar, A.D. 1338.

On a fly-leaf marked 2*:

Censor's note:—

Camillo Jagel, 1611, Lugo.

222.

Add. 12,209.—Vellum, about 6 ½ in. by 5 ½, consisting of 87 leaves. Two columns, with 37 lines to a full column of small writing. The quires, mostly of 8 leaves each, are marked by catchwords at the end. Square and Rabbinic character. Italian hand (the square character being rather in the Franco-German style of writing). About the middle of the fifteenth century.

The Commentary of Levi ben Gershon on the book of Proverbs, the pointed and accentuated Hebrew text being embodied.

The heading (fol. 7b) is as follows:—

inscription

In the face of this, the Italian note on fol. 2b (paper fly-leaf), which states that this MS. is "scritto di sua mano propria," is clearly wrong.

The beginning and end of each chapter are respectively written on the two sides of the text.

At the end:—

The correct spelling is שילשה, as is evident from what follows.
This elegy (beginning: שֶׁבֶשׁ [וֹיָה] בְּרָדְרֵּד; acrostic: שְׁמַלְתוֹ) was accordingly composed by Judah ben R. Solomon Yedidyah, at the time of the demise of his mother, the lady שְׁמַלְתוֹ, which took place on Saturday, the 17th of Tammuz, A. 217 (A.D. 1457).

The writing of this elegy is very much faded.

2. (Fol. 3b):

_beginning: קְנֵה שֶׁלֶחָה אָלַי הַרְדוּתְךָ עַל וַיָּבֵעְךָ מַסְיֹרָה enrolled under it.

Aceristic (in second half): יָדוּהַת.

3. (Fol. 4b):

משב لناם ומעבדות אֵני הָדוּהַת עַל יָתוּא לַקָּטָה

Beginning:

מי הם טורן כtensorflow הָדוּהַת.

On fol. 6b there is a list of the accents of the three poetical books, with the heading "corpus septicum folium" (א.ל. ימי רabilité אברבא). יָדוּהַת, consisting of 121 leaves, with 26 lines to a page. Twelve quires, of 10 leaves each, marked by catchwords at the end. Written at Ancona by Abraham b. Hasdai of Perpignan. Dated Maraheshwain, A.M. 5159 (A.D. 1398).

This MS. was accordingly sold by Judah ben R. Solomon Yedidyah, on Tuesday, the 16th of Marhashwain, A. 226 (A.D. 1465), to R. Eliezer ben R. Elijah of Aquila, at the time resident at Ascoli. This contract is signed by the seller and witnessed by Menahem ben R. Elijah of Ascoli, and Ye'ку thaiel ben R. Moses of Solmona.

It is probable that Judah ben Solomon Yedidyah was the scribe of the present MS., the handwriting of the above-mentioned elegies (and apparently also of the contract of sale) seeming to be the same as that of the Commentary.

On fol. 3a is a seal of a former owner with the following inscription around it:

"Pandulphi de Ricciosio Baronibus Cano. Flor."

In the body of the seal:

Was over a heraldic design.

The date 1654 is written underneath the seal.

223.

Harley, 5526.—Vellum, about 8½ in. by 5½, consisting of 121 leaves, with 26 lines to a page. Twelve quires, of 10 leaves each, marked by catchwords at the end. Written at Ancona by Abraham b. Hasdai of Perpignan. Dated Marhashwain, A.M. 5159 (A.D. 1398).


Colophon (fol. 120b):

כי כָּךְ נַבֵּרָה חַכְּמַתּוֹ נַבַּרָה וְלֹא אֶלֶם לָיִי מַרְבִּדָּה נְכָבָּר אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם נַבַּרָה אֶלֶם
The substance of the colophon is given in Latin underneath the Hebrew, written by Julius Bartolomaeus, a Cistercian Abbot.

Fol. 2a contains a Hebrew note to the same effect written by Jacob ben Benjamin, the first owner of the MS.

On fol. 3b is the following note in an Italian cursive hand of the fifteenth or sixteenth century:

הוחי הז וה ימי לחר מרהשה יבכתי בהוזאה
比亚迪 כיי הז התחאי שאם לא אסנכי בהרשים

On the last vellum fly-leaf (numbered 121) is the following entry in another Italian cursive hand of A.D. 1445:

כנב יאוב שחקל בקבינ שולמנ(ו) יאת כיי seri

This is a note on the back of the paper and pertinent to fol. 211.

224.

Or. 2416.—Paper, about 8½ in. by 6, consisting of 137 leaves, with 23 to 25 lines to a page. The MS. is defective at the beginning and the end; two leaves are missing after fol. 2, and a leaf is also wanting after fol. 18. An eastern Rabbinic hand. Dated A.Contr. 1662 (A.D. 1650–51).

It contains:

I. דרשר חגบท ומשה תורש, a work known as הדרש תורה, by Jacob b. Asher of Toledo. Compare the separate printed editions (ed. pr., Constantinople 1514) and the parallel Hebrew commentaries, and distinguish it from the same author's הדרש על תורה (published Zolkiew, 1806, and Hanover, 1838).

Genesis, fol. 1a; Exodus, fol. 20b; Leviticus, fol. 50b; Numbers, fol. 65a; Deuteronomy, fol. 84b.

First extant words: יבר חכמת לילות וימים

The pericopes כמות and דלי are also fragmentary.

At the end of this work (fol. 105a):—

שהם והדוברים חשוא בני העב ופרס פאר

פזורים בנחלות שבאו דוהא ידיה כלפין השכין

This MS. by mistake אינשה ( יי) עלינו בשאלה מהי לחר בבראשית.

Son of the generation of the generation of the generation of אברים, and end of the volume.

Eliahu (fol. 106a):


Heading:—

בשمو רבי פי מום יבומעה שאטו ולא עדו

כניח שלכרים רכונל

Beginning:—

והי זמי אה بواسריו הז דוהא שדכת הקשה

ויינו יאש סעפי אדר אדידות על כל

A small portion is missing at the end, and foll. 123, 137 are damaged.

Last extant words (not in Buber's text):—

אכד אדר משה ופואר זצ'י גלף ביב

 tersebut כמו


225.

Add. 19,946.—Vellum, about 9½ in. by 5½, consisting of 192 leaves, with 39 lines to a page. The quires are of 8 leaves each.
Defective at the beginning, also a lacuna after fol. 190. Italian Rabbinic hand of the fifteenth century.

Menahem Rekanati's (kabbalistic) Commentary on the Pentateuch:

Genesis (first extant words: הַיָּמִיס) in ch. i. 14), fol. 1a; Exodus, fol. 62a; Leviticus, fol. 104b; Numbers, fol. 140a; Deuteronomy, fol. 164a.

Compare the printed editions. There are many marginal notes in the MS.

226.

Or. 2387.—Paper, about 9½ in. by 7½, consisting of 297 leaves, with 27 lines to a page. The MS. is imperfect at the beginning, and there is a rather extensive lacuna after fol. 5. A few leaves at the beginning and the end are damaged. Written in a Yemenite square Rabbinic hand; dated Kislev, A.Gr. 1825 (A.D. 1513).

An Arabic Commentary on Joshua, Judges, the two books of Samuel, and 1 Ki. i.—viii., by Abraham b. Solomon.

Joshua, fol. 1a [wanting the whole of chs. i.—vi., part of ch. vii., and (after fol. 5) nearly the whole of chs. xii.—xiv.].

Judges, fol. 19b; Samuel, fol. 72b (2 Sam., fol. 174b); Kings, fol. 247b.

On the authorities quoted in interesting compilations, which range from the age of Sa'adyah Gaon to Shemaryah b. Elia Ikriti (end of thirteenth and beginning of fourteenth century), and also include the Commentary of Isaac ben Samuel (contained in Or. 2388), see Steinsch. ירבדכי (xix. 131—136; xx. 7—12, 39—42, 61—65), where three other MSS. (now at the Bodleian; Neub. Cat., no. 2488) of the same author's commentary are described.

To the names there mentioned add Samuel hak-Kohen,* quoted on fol. 143b (on 1 Sam. xxi. 6):

The scribe's colophon (fol. 297a) is as follows:

At the end (concluding with 1 Ki. viii.):

 unle coupé de la fin.

The MS. is imperfect at the beginning, also a lacuna after fol. 190. Italian Rabbinic hand of the fifteenth century.

Or. 2354.—Paper, about 8½ in. by 6¼, consisting of 372 leaves, with 34 lines to a page.

* No doubt the Gaon שמעילא ובו מDescripcion the same passage as given by David Kimhi in the name of his father Joseph.
in foll. 1—365 (for foll. 366—372 see below). An Italian cursive hand, dated A.M. (5)338 (A.D. 1578).

The introduction bears the separate title (Lat. imperfect 'n i w =)DV ~m nDjan), and on the whole subject consult Steinsch., Berlin Cat., vol. ii., no. 143; also (Hebrew) (transl. Shalhevet). The introduction begins on fol. 75a.

The text is imperfect 'n w. There are several passages which have not been printed under the name of 'n w (Livorno, 1790; Halberstadt, 1860?). The printed text should, however, be compared with the present MS. The Commentary itself begins on fol. 75a.

In the introduction the author refers to his patrons, Lorenzo di Medici (fol. 1b) and Giovanni Pico di Mirandola (fol. 2b). It was at the request of the latter that he undertook the composition of the work in its present form in 1489.

On fol. 3a he says:—

Heoulder to present this work, with the intention of printing it, and of dedicating it to the author of the late Medici... (book) and to the author of the late Medici... (book) instead of printing it in Neub., (fols. 35b).

Colophon (fol. 365b):—

On the same page are the following names of censors:—

(1) Boniforte del Asinay, Ai dNupffpm Pacctmm (2) Hieron Carolus, 1582.

Foll. 366—372, smaller (octavo) leaves, without title, with references to the pages of the MS. This was probably written in the seventeenth century.

228.

Add. 27,560.—Paper, about 7½ in. by 6, consisting of 231 leaves, with 24 lines to a page; imperfect at the beginning. African Sefardi hand. Fifteenth to sixteenth century.


First extant words (comment on ii. 29):—

End:—

A new edition of the whole Bible, with an introduction and notes by Rabbi Alon Nathaniel, 1665. In folio. Title and dedication of the work printed on fol. 1. The text is imperfect 'n w. There are several passages which have not been printed under the name of 'n w (Livorno, 1790; Halberstadt, 1860?). The printed text should, however, be compared with the present MS. The Commentary itself begins on fol. 75a.

In the introduction the author refers to his patrons, Lorenzo di Medici (fol. 1b) and Giovanni Pico di Mirandola (fol. 2b). It was at the request of the latter that he undertook the composition of the work in its present form in 1489.

On fol. 3a he says:—

Heoulder to present this work, with the intention of printing it, and of dedicating it to the author of the late Medici... (book) and to the author of the late Medici... (book) instead of printing it in Neub., (fols. 35b).

Colophon (fol. 365b):—

On the same page are the following names of censors:—

Author's colophon:—

End:—

A new edition of the whole Bible, with an introduction and notes by Rabbi Alon Nathaniel, 1665. In folio. Title and dedication of the work printed on fol. 1. The text is imperfect 'n w. There are several passages which have not been printed under the name of 'n w (Livorno, 1790; Halberstadt, 1860?). The printed text should, however, be compared with the present MS. The Commentary itself begins on fol. 75a.

In the introduction the author refers to his patrons, Lorenzo di Medici (fol. 1b) and Giovanni Pico di Mirandola (fol. 2b). It was at the request of the latter that he undertook the composition of the work in its present form in 1489.

On fol. 3a he says:—

Heoulder to present this work, with the intention of printing it, and of dedicating it to the author of the late Medici... (book) and to the author of the late Medici... (book) instead of printing it in Neub., (fols. 35b).

Colophon (fol. 365b):—

On the same page are the following names of censors:—

(1) Boniforte del Asinay, Ai dNupffpm Pacctmm (2) Hieron Carolus, 1582.

Foll. 366—372, smaller (octavo) leaves, without title, with references to the pages of the MS. This was probably written in the seventeenth century.
BIBLICAL COMMENTARIES.

229.

Add. 26,902.—Paper, about 11¼ in. by 8½, consisting of 209 leaves, with 33 lines to a page. An Oriental Rabbinic hand of probably the beginning of the sixteenth century. The first leaf is damaged.

[ALM. COLL., no. 11.]

The Commentary of Joseph b. Abraham ibn Hayyîn on the Psalms. See the printed edition (together with the text and Kimkh's Commentary), Salonica, 1522.

Heading:—

פירוש ספר תהילים חכם חכם הספר הים ר' יוחאי סע
ב' האדרות ו HALF

At the end:—

שם וشاء שלחין לאל אריה עֶלָה אם אֲנִי אֲמָן
חללא שלח שלח בורך י"עֶלָה אם אֲנִי אֲמָן
הантחה שלח השם ענני כוֹרָה כורָה כורָה
בלתוּח חפסר הָוָה להתרחיטוּת הלָּךְ חָמֶד א' אָמָן.

On the top of fol. 1a:—

מתוך על יד יץ מקדש.

On the side of the above:—

חל דארא' טכלה תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' תכתחו' חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפסר חפ}{
HEBREW MANUSCRIPTS.

Beginning of introduction:

On fol. 646 (in the course of the same introduction):

Each Perek is preceded by a composition in verse giving a summary of the contents.

End (fol. 1886):

Author's colophon:

Then follow some more verses beginning:


Beginning of introduction:

Beginning of Commentary (fol. 192b):

End (fol. 213b):

Then the author's colophon:

Add. 27.198.—Paper, about 11½ in. by 8, consisting of 642 leaves. The number of lines to a page varies considerably. Autograph (Italian cursive writing), completed A.D. 1626.

VI. A short piece, headed: וַדַּעַתְךָ בְּכָךְ (fol. 214a).

Beginning:

On fol. 216b are some verses beginning:

On fol. 2a, in large letters:

Censor (fol. 217b):

Censor (fol. 217b):—

Dominicio Fresolo, mi (or Gerosolimitano ?), 1598.

231.

Norah Par (or, as in the printed text [Mantua Bible, 1742—44]: מַנְתִּא), a continuous series of critical and Masoretic notes on the books of the Old Testament, by Yedidyah Solomon Rafael [b. Abraham] Norzi.

The notes are preceded by the prefaces, elaborate title-page, and dedicatory address, as published by Jellinek (דֶּלְזֵינֶק, Wien, 1876). Foll. 2a—7b contain besides what appears to be the rough draft of the greater work.

On the top of fol. 37a is the following note:

See De Rossi's remarks (Cat., no. 895) on his autograph copy of the same work.

A word (הָרַמְשָׁע) erased by the censor.
232.

Add. 27,037.—Paper, about 8¾ in. by 5½, consisting of 88 leaves, with 25 lines to a page. Italian cursive hand of the seventeenth century. [Alm. Coll., no. 143.]

On fol. 145a (at the end of Deuteronomy):—

תלמר תחת, פורשה ו לא אלה 일יד אלה אלה

והעתק ה.insertBefore לא נותר בכרך

On fol. 2 and 149a—151b are written down excerpts from Jacob Reischer's *Nir Yom* in 55 small paragraphs. On fol. 148a—149a are also notes of a similar nature. To one of these notes (fol. 148b) the following is prefixed:—

cd שמשנעה מרב עבורה שלמה חרוצמא שוק

ויהו תבלו בלתי שן צנימ החקרפ פר חכמ

וזא כנראה פאס יוק 'וכי' בהיות בביית

בכין הלוכדים

On fol. 1b is written in large square characters: ייר רבכסיי (the title of Finzi's work?).

Then the following note of Almanzi:—

네요 עֲנְבַרְךְ (A.D. 1824) סמא אֶנְבַרְךְ

והר הדרותם בכסף רוזא רואיס אלא ביום

End:—

לעשומ הפרש ביבים לשא' הפרשיה והשלמה והחלפה

ויי (דוח) בהיב תשבית

Then:—

טימ ונשלמה ספר בכרב

בכריע המכסים בפי אלמ רבי

233.

Add. 26,939.—Paper, about 9¾ in. by 6¾, consisting of 152 leaves, with 20 to 23 lines to a page. Italian cursive hand. Eighteenth to nineteenth century. [Alm. Coll., no. 47.]

Discourses on the pericopes of the Pentateuch by Isaac Raphael Finzi.

Beginning (fol. 3a):—

לחרא וברשף, ח שאת הרה ירומ כמות

דע עמי הלוחלא שדוותי שישעתרותה דוושה

לאבר עמי הדעת

234.

Harley, 7621.—Vellum, about 8½ in. by 6½, consisting of 439 leaves, with 20 lines to the central part of a page. Forty-four quires, of 10 leaves each, marked with catchwords on the last page. The last quire has only 9 leaves. Square and Rabbinic character. Small Italian hand, probably of the fifteenth century. [Kennicott, no. 108.]

The Pentateuch, with the Targum of Onkelos and Rashi's Commentary; the Hafṭaroth, with Kimḥi's Commentary; and the five Megillōth, with commentaries by various authors. The Hebrew text is pointed and accentuated, the Targum is pointed in part.

* These words are written in the MS. under שילארד ור

ידרמן ור

z 2
I. The Pentateuch, with the Targum and Rashi's Commentary.

Genesis, fol. 1a; Exodus, fol. 76b; Leviticus, fol. 142b; Numbers, fol. 191a; Deuteronomy, fol. 254b.

The scribe's name, Samuel, appears in the subscription at the end of Leviticus, fol. 190a:

שמעניא החכם והק
וקרא זה אלא טיק

Subscription at the end of the Pentateuch, fol. 310b:

סילק לכל חמשת זכורות הערת
הタルת לאו בכל גירות
ברך הרבעים יזרכו והלא
לענזרה בראנית ארמנ

II. The Haftarah for the whole year, with David Kimhi's Commentary. Fol. 311a.

III. The five Megilloth, with commentaries by various authors:

Ruth, with a Commentary which is almost identical with that of Rashi, fol. 400a.

Ecclesiastes, with the Commentary of Joseph Kara, (fol. 404a), as far as ch. xi. 2, and with Rashi's Commentary from these to the end of the book. Fol. 412b:

דנאбел יש בר סגן פאר פאר
פ Phú פאר פאר פאר פאר פאר פאר פאר פאר פאר פאר פאר בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בורה בора

Song of Songs, with the Commentary of Abraham ben Isaac dal-Levi. See הצלים יתימין מאמץ המים מאמץ המיםSabionetta, 1558; Prague, 1611, fol. 414a.

The Lamentations, with the Commentary (see printed edition in Eliezer Ashkenazi's earlier editions) of Joseph Kara (followed by the unpointed text of Psalms cxxxvii. and lxxix. [here יוי), fol. 418b.

Esther, with the Commentary of Levi ben Gerson, fol. 425a. See printed editions.

The last four leaves of the MS., foll. 436b-439a, contain the benedictions to be said before and after the reading of the Haftarah.

All the Biblical books begin a new page, except Ecclesiastes and Esther; and Numbers, the Haftarah, Ruth, and Song of Songs begin a new leaf.

At the beginning of each book of the Pentateuch there is a finely executed illuminated design, on which the first word is written in large ornamental letters of gold. Smaller ornaments are to be found at the beginning of each pericope and of all the other books.

Censors' notes (fol. 439a):

1. Dominico Fresolo, min. (or Gerosolimitano), 1898 (or 32).
2. Visto per me Gio. Domenico Carretto, 1628.

Harley, 269.—Paper, about 8½ in. by 5¾, consisting of 227 leaves, with 33 lines to a page. The quires, which are generally marked by catchwords in the middle of the lower margin (the catchwords of other leaves being in the left-hand corner), consisted mostly of 12 leaves each, but there are lacunae after foll. 1, 2, 85, 116, 183, 210, the MS. being also defective at the beginning. Apparently a Franco-German hand. Dated A.M. 5211 (A.D. 1451).

It contains:

1. ונה תמרה, a Commentary on the Pentateuch (in elucidation of Rashi) by Rabbi Yehudah ben Eliezer; compare the printed edition (in ספר רעיה ושם, Livorno, 1783). Fol. 1a.

The first extant page treats on the latter part of Gen. xiv.

II. Jonah Gerondi's Commentary on פיקי אביו (chs. i.-v.); compare the printed edition (Altona, 1848). Fol. 137a.
At the end:

The title \textit{The Song of Songs} is contained in the following lines at the head of the first column:


In \textit{Biblici}, iv. 53, Prof. Steinschneider suggests that the compiler's name might have been Joseph (\textit{v. 53}). The further suggestion may, perhaps, be hazarded that this is one of the works of Joseph ibn Kaspi.

Nothing definite can, however, be said before Ibn Kaspi's known works have been carefully compared with the \textit{Biblici} in this MS. See Friedländer, Essays, pp. 233—35, and compare Neub., Bodl. Cat., nos. 227, 1, 232, 3, \&c.

Beginning:


End (fol. 7a):


Add. 26,900.—Vellum, about 11\frac{1}{2} in. by 8\frac{3}{4}, consisting of 31 leaves. Each page is divided into 2 columns, with 52 to 53 lines to a full column. Spanish Rabbinic writing of the fourteenth century. The latter portions are in a rather thicker hand than the earlier ones.

It contains:

I.

The manuscript contains:

\begin{itemize}
  \item [173] The title \textit{The Song of Songs} is contained in the following lines at the head of the first column:
  \item [174] In \textit{Biblici}, iv. 53, Prof. Steinschneider suggests that the compiler's name might have been Joseph (\textit{v. 53}). The further suggestion may, perhaps, be hazarded that this is one of the works of Joseph ibn Kaspi.
  \item [175] Nothing definite can, however, be said before Ibn Kaspi's known works have been carefully compared with the \textit{Biblici} in this MS. See Friedländer, Essays, pp. 233—35, and compare Neub., Bodl. Cat., nos. 227, 1, 232, 3, \&c.
  \item [176] Beginning:
  \item [177] End (fol. 7a):
  \item [178] Add. 26,900.—Vellum, about 11\frac{1}{2} in. by 8\frac{3}{4}, consisting of 31 leaves. Each page is divided into 2 columns, with 52 to 53 lines to a full column. Spanish Rabbinic writing of the fourteenth century. The latter portions are in a rather thicker hand than the earlier ones.
  \item [179] It contains:
\end{itemize}
HEBREW MANUSCRIPTS.

At the end (fol. 25a):—

large copy of the text.

Comp. Steinsch. in Berliner's "Jewish Manuscripts," p. 46 (both in the Hebrew and the German portions).

(e) "Hebrews." "Gentiles," etc. in Hebrew, but the text in Latin.

II. Extracts from Nathan b. Samuel Tibbon's Commentary on the Pentateuch, entitled "Babylonian Talmud." Fol. 88b.

Heading:

For the rest, the MS. agrees substantially with the printed text, although the former omits the names of the weekly pericopes at the beginnings of sections in the four last books of the Pentateuch.

At the end of the remarks on Genesis (fol. 14b) follow additional notes on the same book, which are headed as follows:—

"he who has completed the text of this portion of the Bible."

See Add. 19,777 (no. 215 in this Catalogue).

The extracts from the Hebrew, as printed at the end of the Babylonian Talmud, should be compared with the MS.

At the end (in faint writing):—

Fol. 28a.

Compare the printed text in e.g. Biblia Rabbinica, Venice, 1568.

At the end:

Then again:

Then again:

Then again:

On fol. 31b are some lines in an Italian hand, beginning:—

for the text of the MS.

On fol. 9a, col. 1, the name (apparently that of the scribe) is marked off at the beginning of the lines.

Censors' notes:

(1) Fol. 506: Visto per me Gio. Domenico Carretto, 1617.

(2) Fol. 31b: Dominico Fresolo mi (or Gerosolimitano?), 1599.
BIBLICAL COMMENTARIES.

Add. 24,896.—Vellum, about 9½ in. by 7, consisting of 422 leaves, with 31 lines to a page. The quires are nearly all of 10 leaves each. Foll. 1—3 are paper fly-leaves; foll. 4—38 form the first gathering (of 4 quires); foll. 39—252 contain a gathering of quires numbered א—ט; and foll. 253—422 consist of 17 quires with 10 leaves each. Besides the signatures in Hebrew letters at the beginning and end of the quires in the second gathering, and also in the opening portion of the first, a catchword is employed throughout to mark the end of a quire. The MS. is incomplete at the end. Written in a good Spanish Rabbinic hand, probably of the fourteenth century.

It contains Commentaries on the whole Bible, with the exception of the Pentateuch, by various authors.

I. Comments of Isaiah of Trani (the elder) on the Book of Joshua, followed by notes from various authors. Fol. 4a.

Beginning:

טכניו ושלום עלArk whom shall I fear, and with whom shall I compare strength שפתיי רודו וישעמון צע

II. Comments on Judges by the same author, also followed by notes from various sources. Fol. 6b.

Fol. 9b:

III. Comments on the Books of Samuel (2 Sam. begins on fol. 16b) by the same author, followed by notes like the preceding numbers. Fol. 11a.

Fol. 22b:

In the last two numbers compare Isaiah of Trani's comments in the Rabbinic Bible of 1548, &c.

IV. Comments on the Books of Kings (2 Ki. begins on fol. 34b), also followed by various notes. Fol. 27a.

The comments on 1 Ki. i.—vii. 14 are by Isaiah of Trani, the rest being by Benjamin b. Yehudah, of Rome.AT THE END OF THE BOOKS OF KINGS.

At the end of de Trani's comments (fol. 30a):

The books of Kings shall be divided into fourteen.

On fol. 30b:

The books of Kings shall be divided into fourteen.

Beginning:

Now the book of the acts of the kings of Israel...

Fol. 38a:

On this number and the next see "Litera-

* On this author's commentaries see e.g. און רדוי, p. 279; Vogelstein and Kugel, Geschichte der Juden in Rom., 387, sqq.
HEBREW MANUSCRIPTS.

turbblatt des Orients, 1847," pp. 512—19, where specimens are given; compare also Poznanski, Mose .. ibn Chiquitilla, p. 150 (besides other places), where further references will be found.

Heading:—

בש מיו נב בתיו עלייה ו

אבותיו יפי נב "" "" "" "" "" ""

שופרס ר נבמ דב שמשו

The author's heading:—

המכלד אלמא ועת ביתו לכלב בכר עיריה והשתה

ולשר בכתות יצוח להלך והשתה לא כי עבוי

והתבגר מחיתו רב שמענ ס APPLE א Furious מקבץ

והבכר הרודב להבקל ולאוסה לאו לכל

בצל שעוה להלך אהובות והחלוב ובו בר

יחמר אשר במקובלנו לכי זמינו עתים והמכהל צ

בקסר ויוצר בכון לקהל הכל晟נה והשתה שיאצ

וב כי ינב שימתו זוחו יומם ונד שאר בכרו

Beginning:—

ברר ינב שצנתו המפרשים תגלות וב שמו

ובזון בכר בכודש צ lanא יכר ועבץ והשמ

בכי כשין המכלד ירמייה והנהגו בלשנ שערד

ולכל זה אראתል הלו ביבי כ הShock תגלות אבר

In the author's colophon at the end of Jeremiah (fol. 129b), the time of composition is given as A.M. (4)951 (A.D. 1191):—

ברר ינב ישיר ילבז המפרשים תגלות וב שמו

ברר ינב ישיר ילבז המפרשים תגלות וב שמו

For further remarks on the author, and also on the authorities quoted by him, see the next number.

VII. The same author's Commentary on Ezek. i.—xliv., followed by Rashi's Commentary from ch. xl. to the end. Fol. 129b.

Heading:—

בש מיו נב בתיו עלייה ו

אבותיו יפי נב "" "" "" "" "" ""

שופרס ר נבמ דב שמשו

Beginning:—

ונא נבמה וב שמעה על מופשיטו החברות ו

On fol. 184a the scribe wrote:—

אל נבמה ותור.

On fol. 184b:—

טשלום פ' חיקוליא מיסד ורב שלמה צוק

Rashi's comments overlap Menahem's work on chs. xl.—xliv., because the latter does not treat on the architectural details contained in these chapters.

At the end (fol. 193a):—

بلاغ פ' סאיר חיקוליא ו' נבמה ורב שמיעת הכב

שלמה צוק

Menahem was a pupil of Joseph Kimhi, whom he often quotes (as e.g. fol. 111a: "כ פרש פ' אוותי ר' ישיב קכה פ'). Among the other authorities referred to are Sa'adyah, Menahem b. Saruq, Dunash b. Labrat, Hajjuij, Ibn Janah, Rabbi Hananel, משביה (i.e. Ibn Gikatilia), Ibn Ezra, and Moses Kimhi.

VIII. The Commentary of Abraham ibn Ezra on the Minor Prophets:—

Hosea, fol. 193b; Joel, fol. 200a; Amos, fol. 201b; Obadiah, fol. 206a; Jonah, fol. 206b; Micah, fol. 208a; Nahum, fol. 211b; Habakkuk, fol. 213a; Zephaniah, fol. 215a; Haggai, fol. 216b; Zechariah, fol. 218a; Malachi, fol. 224a.

Heading:—

לפי הרפי על יבר יחיבס ו' ייעך צוק

At the end (fol. 226a):—

נסל פ' הייש על ייעך ייעך על ייעך ייעך על

בשו פ' תнского יאני הירחיב ור' מארבי וימא

וספריה ותינ רב עכל פשע שישר

(possibly for)"
BIBLICAL COMMENTARIES.

The explanation, however, that אָדָם stands for אָדָם, and represents Dreux, has found greater acceptance. See Bacher, Rev. des Et. Juives, xvii., p. 300 sqq.; also H. Gross, Gallia Judaica, p. 176 sqq.

Immediately below the above is the following note of Joseph de Maudeville, pupil of Ibn Ezra: —

This remark was of course transcribed from the copy of Ibn Ezra's work made by Joseph de Maudeville. The present codex does not mark any additions to Ibn Ezra's original work. See M. Friedländer, op. cit., p. 209.

IX. Notes on Isaiah from various sources. Fol. 226b.

Heading: —

At the end: —

X. A similar collection of notes on Jeremiah. Fol. 239a.

The heading of these notes is as follows: —

At the end: —

XI. Similar notes on Ezekiel. Fol. 242b.

Heading: —

At the end: —

XII. Similar notes on the Minor Prophets. Fol. 246a.

Heading: —

At the end (fol. 258a): —

The collections of notes contained in nos. ix.—xii. and other parts of the MS. deserve to be carefully studied. Among the passages quoted, the name of Jacob occurs most frequently.

XIII. A Commentary on the Books of Chronicles (2 Chron. beginning on fol. 260a), by Benjamin ben Yehudah, of Rome. Fol. 254a. Concerning the extant MSS. of this Commentary see H. J. Michael, אָרָא הָדָיו, p. 279.

Heading: —

Author's heading: —

Beginning of Commentary: —


XV. The same author's Commentary on

* A word which probably rhymed with רֶוֹדֵל has been erased after רֶוֹדֵל.
HEBREW MANUSCRIPTS.


XVI. A Commentary on the Book of Proverbs, by Benjamin ben Yehudah, of Rome. Fol. 343b. Concerning the MSS. of this Commentary see loc. cit.

Heading:

The scribe may be the same as the [name], whose contract of sale is given on fol. 419b (vide infra).

Beginning:

At the end (fol. 355b):


Heading:

On this and the following five numbers see M. Friedländer, op. cit., pp. 211, 212.

XXVIII. The same author’s Commentary on the Song of Songs.

This Commentary represents the French recension. Introductory part, fol. 357b; fol. 358a; fol. 359b; fol. 361b. Compare the arrangement of the printed edition. Compare also Add. 27,298, no. 3 (p. 181, col. 2, of this Catalogue).

XIX. The same author’s Commentary on Ecclesiastes. Fol. 364a.

Heading:

XX. The same author’s Commentary on Lamentations. Fol. 380b.

At the head is the following rhyme:

XXI. The same author’s Commentary on Esther (ordinary recension). Fol. 384b. Compare the notes contained in Harley 269, no. 6 (p. 178, col. 1, of this Catalogue).

XXII. The same author’s Commentary on the Book of Daniel. Fol. 288b.

Heading:

XXIII. The Commentary of Isaiah of Trani (the elder) on Ezra—Nehemiah (Neh. beg. on fol. 404b). Fol. 402a. See A. Schächter, Der Commentar zu Ezra u. Nehemia von Jesaja di Trani, I. Theil (Diss.), Königsberg, 1892.

Heading:

XXIV. A collection of notes from various sources on the Psalms, Job, the Song of Songs, Ecclesiastes, Lamentations, Esther, and Ezra—Nehemiah.

(a) (sic) See infra.

(b) Fol. 408a.

(c) Fol. 414b.
BIBLICAL COMMENTARIES.

On fol. 1b is a note of the eighteenth or nineteenth century, relating to the purchase of the MS. by a person who does not give his name, followed by some bibliographical remarks on the works of Benjamin b. Yehudah, of Rome. The initials are there explained to be = בֶּן יַעַד, and אֲלֵי תִּירַא; and another explanation is that הבכתי לארש זֵדִיק קָדָם, and אֲלֵי תִּירַא. Another explanation is that see Vogelstein u. Rieger Geschichte der Juden in Rom, i., p. 388, note 6.

On fol. 2a is another modern note which reads as follows:

'ג אֲבָרֶם מֵאֲשָׁר רֹאָה אֲנָשֵׁי עֲשׂוּי יִשְׂרָאֵל יָהּ יָהּ-

On fol. 3a is a record, in German cursive, of the purchase of the MS., for on the 8th of January, 1836. The name, which is given in Latin character, appears to be M. Conti.

On fol. 3b is an index giving the contents of the MS., and at the top of the same page (in a different hand) is the following entry:

The following contract of sale, in a hand which is not altogether unlike that of the MS. itself, is found on fol. 419a:

The fragment ends in the comments on verse 11. The last page (fol. 422b) can in part only be read with difficulty, the writing having become faint.

The above-named appended pieces (especially no. 4) are written in a smaller hand than the rest of the MS.

* On nos. 1—3 see Add. 26,880 (p. 146, col. 2, of this Catalogue).
238.

Harley, 5797.—Vellum, about 10½ in. by 7¼, consisting of 131 leaves. Foll. 1—72 have an undivided page, with a varying number of lines. In foll. 73—131 each page is divided into two columns, with 33 lines in a column. The quires, which contain 10 leaves each, are marked by an enumeration in Hebrew letters on the last page, accompanied by a catchword, and (in the earlier portion of the MS.) also by Hebrew letters on the right-hand upper corner on the first page. Italian Rabbinc (and partly square) hand; dated Nis'an, A.M. (5)175 (A.D. 1415), and Tammuz, A.M. (5)172 (A.D. 1412).

[Kennicott, no. 120.]

It contains:—

1. The Commentary of Levi ben Gershom on Job, the pointed and accentuated Hebrew text being embodied. Fol. 2a. See the account of the Editio Princeps (Pesaro, 1477) in Steinsch., Bodl. Cat., col. 1613.

At the end (fol. 726) —

The portion of the MS. was accordingly finished by Menahem ben Joseph Isaac at Aquila in Nis'an, A.M. (5)175 (A.D. 1415).

II. The Commentary of Immanuel ben Shelomoh on the Song of Songs, with the unpointed Hebrew text. Fol. 78a. Concerning the MSS. of this Commentary see Benjacob, Avot Hakodesh, p. 477.

Beginning of Introduction:—

In the upper left corner of the page, written in the margin:

* For שְנָּה (Sh'na).

* i.e., Ralbag's."
Accordingly this MS. was sold by the scribe, Menahem ben R. Joseph Isaac, on the 26th of January, 209 (A.D. 1449), to R. Elijah ben R. Moses. The witnesses to the sale are Samuel ben R. Moses, of Bologna, and Samuel ben R. Abigdor.

239.

Add. 27,298.—Vellum, leaf (in full size) about 6½ in. by 5½, the whole consisting of 102 irregularly shaped leaves, with 20 to 25 lines to a page. The margins have in a large number of leaves been too closely cut, but the catchwords which have been preserved (foll. 8, 19, 27, 35, 45, 55, 63, 87) show that most quires consisted of 8 or 10 leaves. The MS. is defective at the beginning and the end. One leaf is missing after fol. 15, another (blank) leaf has been removed after fol. 75, and a few of the extant leaves are damaged. Franco-German Rabbinic writing of probably the end of the twelfth century. Foll. 82b, 85a, 97b, 98a are in a different hand, and a want of uniformity in the style also shows itself in other parts of the MS.

[SAM. SCHÖNBELM, APR. 13, 1866.]

It contains a collection of Biblical commentaries in the following order:—

I. Rashi's Commentary on Ecclesiastes. Fol. 1a.

The first five verses, and also ch. x. 2—12, are missing.

II. Joseph Kara's Commentary on the Book of Lamentations. Fol. 20b.

See the edition of the Hagiographa, printed at Naples in 1847, and דביר הפשיס, edited by E. Ashkenazi (1848).

Additional comments were added in the margin of foll. 21a—22b at about the time to which the MS. belongs.

At the end:—

כשתڼא确切 . שופט ימיר עלציו

III. The Italian recension of the Commentary of Abraham ibn Ezra on the Song of Songs. Fol. 27a.

Compare the printed texts, and also Add. 24,896, no. 18 (p. 178, col. 1, of this Catalogue). Heading:—

פורות שיר השירים ואשר פרות רבי אביגד בן

The poem introducing the Commentary begins:—

בשיך והנקה ליшивו 'ארס שיר השירים

IV. The same author's Commentary on Ecclesiastes. Fol. 37b.

Heading:—

פורות קזרת אסתר פורות רבני אבדרת בן 우רה נ"ע

Introductory poem (עשת אפיир שטפ) as in the printed texts. The date 4900 A.M. is also given in the lines at the end of the Commentary.

V. The beginning of the same author's Commentary on Daniel. Fol. 74a.

Heading:—

בשיך 'יא.handleChange למחס פורות ספר דניאל אשר

פורות ראבב אבדרת בן עלרה נ"ע

Beginning:—

בשיך אלֵה ישראלי 'ארס ספר דניאל 'כפי ינתל

The extant portion of this Commentary belongs to a different recension from the printed texts.

VI. A Commentary on Daniel, which has been falsely attributed to Sa'adyah Gaon. Fol. 76b.

Heading:—

מלך דוד ישראלי 'שמואליי חכלי והוד 'תוקין

למחס פור רדיאלי 'שמרי רבי מרי

* Possibly in this instance.
But the hasidic name here is not the same as Sa‘adyah Gaon.

Over the above, in a different hand:—

The text of the MS. should be compared with the Commentary as printed in the Rabbinic Bibles.

VII. The beginning of what appears to be the same author's Commentary on Ezra. Fol. 102b.

Heading:—


240.

Or. 1004.—Paper, about 9 1/2 in. by 6 3/4, consisting of 66 leaves, with 30 lines to a page in foll. 2—56, and 29 lines in foll. 58—86 (for foll. 57 see below). Oriental Rabbinic writing of the sixteenth century.

I. The Commentary of Josef b. Abraham ibn Hayyün on the Song of Songs.

On the ornamented title-page (fol. 1a):—

Beginning (fol. 2a):—

At the end (on fol. 56a) is a passage beginning:—

The following lines in a peculiar style of barbarous Arabic are at the bottom of the same page:—

Fol. 57a contains within an ornamental border the colophon of the scribe:—

II. (apparently written by another scribe). The Commentary of Josef b. David ibn Yahyah on Ruth. Fol. 58a. See the printed text.

241.

Or. 2385.—Paper, about 12 in. by 8 3/4, consisting of 221 leaves, with 24 to 35 lines to a page. The MS. is imperfect at the beginning and the end, and there are also lacunae after foll. 173, 215. Of foll. 209, 210, only very small fragments are preserved. Different Yemenite Rabbinic hands of the sixteenth century and later. Foll. 47 and 154—56 are quite modern.

I. A Commentary on the Pentateuch in Arabic and Hebrew, containing frequent quotations from Midrashic works (including the Maimonides, Biblical Judges (i.e. the Genesis of Nathaniel b. Isaiah), &c. There are also a fair number of marginal notes.

Genesis (in the middle of הב, fol. 1a; Exodus, fol. 32b; Leviticus, fol. 71a; Numbers, fol. 124a; Deuteronomy, fol. 154a.

There are rhymes at the beginning of the weekly sections; so e.g. at the beginning of
end, and there are also lacunae after foll. 8, 27, 40, 41, 125, 128. The greater part of fol. 107 is blank, a gap being thus left in the text. A Yemenite Rabbinic hand of the sixteenth century.

Another fragmentary copy of the Commentary described under the preceding number.

First words: אָמָלָם יַעֲקֹב אֶבַּ Hezbollah

(in fol. 27a). Exodus, fol. 61b; Leviticus, fol. 106a; Deuteronomy, fol. 129a. The MS. breaks off in the middle of עָבַךְ.

243.

Or. 2853.—Paper, about 7½ in. by 5½, consisting of 233 leaves, with 24 to 25 lines to a page. There are lacunae after foll. 61, 71, and 227, the MS. being also defective at the beginning and the end. A German Rabbinic hand of the sixteenth century.

A Commentary on the Pentateuch, belonging to the school of the Tosafists, and being very largely concerned with legal decisions (פְּסָכָה). It is ascribed on fol. 1a to Joseph Bechor Shor*. סֵפֶר בִּכְרָר שֵׁר וּרוֹאָה כְּלָל (פְּסָכָה) פְּסָכָה פָּרָשָהּ לְקַדְמוּת

but the printed portion of that author's Commentary differs entirely from the corresponding sections in the MS.; and from the authorities cited (amongst whom are Maimuni, fol. 184b; R. Yehudah of Paris; and שָׂר, who died A.D. 1300, see Zunz, Zur Gesch. u. Lit., p. 41), it is certain that the present work was composed after the time of Joseph Bechor Shor.

Among the author's references to his own relations may here be noted: (1) גַּעְרְשׁ וְעָבַךְ וְכְרַבְרְשׁ (סֵפֶר בִּכְרָר שֵׁר וּרוֹאָה כְּלָל); (2) מִנְּרֵי קוּנִית וְהַר שָׁרוֹשֶׁת, fol. 73a; מִנְּרֵי קְוִינִית יָכָא.

* Unless בכור שיר is a mere title in this instance. It is also possible that the compiler of the Commentary was a descendant of Joseph Bechor Shor.
HEBREW MANUSCRIPTS.

244.
Ar. Or. 27.—Paper, about 8½ in. by 6, consisting of 52 leaves, with 30 to 34 lines to a page. German Rabbinic writing of the seventeenth century.

Notes on passages in the Pentateuch, with many German words in the Hebrew character.

Foll. 30—34 are smaller leaves, containing a list of the 72 kabbalistic variations of the names of the Deity, and some other notes. Each variation is transcribed into the Latin character, and the names of the letters precede the combination in each case.

245.
Or. 2459.—Paper, about 7½ in. by 6, consisting of 123 leaves, with 13 to 23 lines to a page. Different Persian Rabbinic hands of the sixteenth century and later.

Fragments of Persian Commentaries on the Pentateuch and other Biblical books.

On fol. 32b—

Or. 32b—

Fol. 33a begins another fragment, of which the first words are:—

End (in Hebrew):—

Former owner’s name (fol. 1a):—

Censor’s entry (fol. 233b):—

Domenico Fresolo (or Gerosolimitano?), 1598.

246.
Or. 2460.—Paper, about 11½ in. by 8, consisting of 33 leaves, with 34 to 45 lines to a page. Persian Rabbinic writing of the sixteenth century.

Fragment of a Persian Commentary on portions of the Prophets.

The first portion of text occurring on fol. 1a is Jeremiah i. 5a.

* So the MS.
BIBLICAL COMMENTARIES.

On fol. 3a begins a piece with the heading:

The unpointed Hebrew text is embodied.
The following is a list of the Haftarah:

1.TZEBEZ الخف، 1 Ki. v. 28—vi. 13. Fol. 1a.
   Imperfect at the beginning.

2. אופים ורשוע תצע, Ezek. xliii. 10—27.
   Fol. 8a.

3. אופים ב' העם, 1 Ki. xviii. 1—45. Fol. 21a.


5. אופים על זכר, 1 Ki. vii. 40—50.
   Fol. 46a.

Subscription, fol. 50b:

The blank spaces on foll. 5a, 5b, 10a, 12b, and 14b, were intended to be filled up with figures illustrative of the building of the temple.

The following authorities are cited:

1. Targum of Jonathan, ב' ובת, on 1 Ki. vi. 1, 4, foll. 3a, 4a; Ezek. xliii. 15, 21, foll. 14a, 18a; and 1 Ki. xviii. 26, foll. 29b.

2. Sifra, בכנאי מאי א"י מפריא, on Ezek. xliii. 19, fol. 17b.


4. R. Shelomoh (Rashi), בכנאי מאי א"י מפריא, on 1 Ki. vi. 1, fol. 3a; Ezek. xliii. 14, 21, foll. 13b, 18b.

5. Aba 'l-Walid, בכנאי מאי א"י מפריא, on 1 Ki. vi. 2, fol. 3b; xviii. 21, fol. 27a; xviii. 26, foll. 29b; xviii. 27, fol. 30a.

6. R. Moshe (Maimonides), בכנאי מאי א"י מפריא, on 1 Ki. vi. 6, foll. 4b, 6a.

From the phrase עשתנו בער, מברך, which occurs on foll. 4a, 6b, it is evident that the author lived in Egypt.

An Arabic Commentary on the Haftarah of Exodus; imperfect at the beginning.

* There is in the MS. some indistinct letter after the ב, probably an נ.
HEBREW MANUSCRIPTS.

248.

Or. 2584.—Paper, about 7½ in. by 5½, consisting of 130 leaves, with 15 to 17 lines to a page. Twelve quires, nos. 13—24 (fol. 3—113), originally signed with Arabic words on the first, and with Hebrew letters on the last page; but most of the signatures are now lost. There are gaps after foll. 1 and 2, which precede the complete quires. A bold square Rabbinic hand, probably of the thirteenth or fourteenth century. Foll. 114—129 are a much later restoration.

An Arabic Commentary on the Haftarot of Numbers, probably by the author of the work contained in the preceding number; imperfect at the end.

The pointed and partly accentuated Hebrew text is embodied.

General heading (fol. 2a):

ancellor לכותו רבך בכרר

The following is a list of the Haftarot:

1. זמר, Hos. ii. 1—22. Fol. 2a.
2. זמר, Josh. viii. 2—25. Fol. 22b.
4. זמר, Josh. ii. Fol. 50a.
5. זמר זיקר וחיי, 1 Sam. xi. 14—xii. 22. Fol. 60a.
6. זמר זיקר וחיי, Judg. xi. Fol. 73a.
7. זמר זיקר וחיי, Micah v. 6—vi. 8. Fol. 89b.
8. זמר פריס, 1 Ki. xviii. 46—xix. 21. Fol. 102a.
9. זמר פסח, Jer. i. Fol. 114a.
10. זמר פסח, Jer. ii. 5 sqq. Fol. 123a. Imperfect at the end.

Fol. 1 contains a fragment of (Leviticus), viz., Ezek. xli. 20—21.

The following authorities are cited:

1. Targum of Jonathan, יב עין, on Hos. ii. 15, 17, foll. 17a, 19a; Judg. xiii. 3, 25, foll. 24b, 31a; Zech. ii. 17, fol. 34a; iii. 4, fol. 37a; iii. 8, fol. 43a; iii. 9,
BIBLICAL COMMENTARIES.

Add. 18,686.—Paper and vellum, about 12\(\frac{1}{4}\) in. by 8\(\frac{3}{4}\), consisting of 57 leaves, with 25 lines to a page. Foll. 1-2 and 56-57, constitute, however, one large folio each, folded in two (vide infra). There are lacunae after foll. 10, 17, 21, 25, 26, 31, 34, 46, 47, 50, 54. Written in a good Franco-Spanish hand of the fourteenth century.

Large portions of an anonymous Commentary on the Former Prophets.

I. Joshua. Fol. 3a.

Beginning:—

Then follows the rhyme:—

II. Judges. Fol. 10b.

Beginning:—

Then:—

III. The Books of Samuel. Fol. 22b.

Beginning:—

• MS. прочитано

BIBLICAL COMMENTARIES.
Of the Commentary on 1 Samuel only three leaves are preserved (foll. 23—25) besides the small portion on fol. 226, and of that on 2 Samuel there is only one leaf (foll. 26), dealing with a part of ch. xxiv.

Last words of fragment:

From Hebrew to English:

IV. The Books of Kings. Fol. 27a.
(2 Ki. begins on fol. 43a.)

Beginning (in 1 Ki. 38):—

The author cites his father (whom he sometimes designates, רבי, his uncle (Jonah ibn Jannali), the Targum Jonathan, the Talmudical explanations. Very frequently explanations of terms are given in the French dialect of the time, which, judging from the authorities cited, was some time in the twelfth century.

The following are examples of the quotations:

1. Fol. 216 (in comments on Judg. xx. 16):—

2. Fol. 16a (in comments on Judg. vii. 16):—

† On the cognomen see H. Gross, Gallia Judaica, pp. 360-61.

3. Fol. 19a (in comments on Judg. xvii. 3):—

4. Fol. 4a (in comments on Josh. ii. 20):—

Besides the many old French words which are introduced by the usual billions, there is a reference to an old French name on fol. 49 (end of recto and beginning of verso, in comments on 2 Ki. xv. 5):—

On fol. 55b:—

On fol. 55b:—

Solomon Mozes, probably the same as the Solomon Mozes in the notarial instruments in Latin, annexed to the MS., of which the following is a brief account:

1. A large folio, now folded in two (foll. 1, 2): a notarial instrument of Bertrand de Rua, notary public of Toulouse, setting forth the particulars of debts owed by Bernard de ... and William ... to Master Solomon Mozes. Dated Toulouse, Dec. 7, 1383.

2. Another large folio (now an MS., fol. 56, 57): also forming a notarial instrument of Bertrand de Rua, notary public of Toulouse, setting forth the particulars of a bond relating to debts owed by John Gayric and two others to Master Solomon Mozes, a Jew of Toulouse. Dated June 3, 1383.

On the lower margin of fol. 3a are the following entries:

1. Die 17 Augusti, 1590.
   Elia Lattas ... 
2. Conceditur ad tempus usque et donec visitetur licet fuerit expurgatus.
3. Fr. Alexander Longus Inquisitore ...