KARAITE COMMENTARIES.

250.

Or. 2557.—Paper, foll. 1—12 measuring about 10\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\), with 24 to 28 lines to a page; foll. 13—24 about 9\(\frac{3}{4}\) in. by 6\(\frac{1}{2}\), with 21 lines to a page; and foll. 25—43 about 8\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\), with 17 lines to a page. Three different Arabic hands, the first and second fragments apparently belonging to the thirteenth, and the third to the twelfth century. In the first two fragments the Hebrew quotations are written in the Hebrew character, but in the third collection of fragments the Hebrew text is given in the Arabic character, the Hebrew vowel-points and accents being supplied in red. Several of the leaves are more or less injured.

It contains:

I. A large portion of Abu Yusuf Ya'qub al-Kirkisani's introduction to his Commentary on Genesis.† Fol. lb.

Compare the shorter recension contained in Or. 2492.

Title on fol. la:

تحضر برامشیة لطیفکیان رز‌الله عیسی

Beginning:

پیام‌الله رحمان آهارهمین أسماءه به التسمیه بالله اولی ما ایتندی به عنده الدخل في كل أمر وذلك كما قال

دره‌یاه ایش برهم بهما بسم‌ی

On Kirkisani's Commentary see S. Poznański in Steinschneider's "Festschrift," p. 214; and on this see the remarks of G. Margoliouth in "Zeitschrift für Hebr. Bibliographie," 1897, pp. 29—100. For references to Harkavy and Bacher on this subject see Poznański, op. cit., p. 196.

On fol. 3b (eighth line from the end):—

فلتقدم قبل أن نبتدي بالتفصیر ذكر اشیا مما

يحتاج الى تقدیمتها في شرح معاني الكتاب ....

ليكون ذلك كلاساس الموضوع .... وهي سبعة وثمانین

باباً

The first of these 37 principles is as follows (fol. 3b, end):

اور ذلك ان يجيب ان نعلم ان نهینا وسیدنا موسي عليه السلام هو الذي ذكر هذه الثورة من رأس براشیت

إلهها الخ

The fragment ends with the beginning of the twenty-fifth principle, but the lower part of fol. 12 is considerably mutilated.

II. Two fragments of a lengthy Karaite Commentary on Lev. xviii. 6, sqq. Fol. 13a.

Beginning of fragment (in remarks on verses):

بوره‌یاه الیاه هو (sic) .... الى غير ذلك میا

بکفر حضرات وقابل في النظم بما لفظ اجتماع على

حكم البداية أیما، لا وراءه لا Va

The comments on the word ین begin on fol. 15a:

اعلم ان نیا هي حرف من الحروف الموارم الین

The second fragment begins on fol. 19a with the words:

ذهنا الیه بل المشور قول الیهایان .... وان یوله

ویا لیله فییرکیا

† So the MS.
HEBREW MANUSCRIPTS.

The authorities referred to are 'Abū Ya'kūb (i.e. Yusuf al-Baṣīr); Abu-al-Sarī and 'Abū 'Aṣīr (these two are evidently also meant by the showela on fol. 18b); 'Abū-Sa'id, son of 'Abū 'Aṣīr (fol. 15a); and Abu 'l-Paraj Furkan ibn Asad (fol. 186).

The first-named of these authorities appears to be frequently in the author's mind as far as the preserved fragments go.

In a long digression beginning on fol. 21a (heading in large letters: ) we read on fol. 23b:

The passage on fol. 20b, beginning:

also refers, in all probability, to Yusuf al-Baṣīr, who was the first to oppose the adherents of the Herd theory; see Bashiätzï's Eupatoria edition, 1835, vol. 130.

The first words quoted from the passage in question are:

As a longer specimen from the fragment may be given the passage which immediately precedes the one just quoted:

owner's notes on fol. 1a:

The author of the work to which the fragments belong might, as far as the probable date of composition and his attitude towards the laws of evidence are concerned, be Solomon Nāsī, known as , who, according to Ibn al-Hītī, died A.H. 600. See what is said concerning Solomon Nāsī in Fürst's Geschichte, ii., pp. 192-93.

III. Several fragments of Yefeth's Commentary on Daniel (chs. ii. 2-7, 20-23; viii. 21—ix. 10; x. 7—xi. 4). Fol. 25a. See D. S. Margoliouth's edition of the Commentary (Anecdota Oxoniensia, Semitic Series, vol. i., part 3ii.).

Owner's notes on fol. 1a:

† So usually in the MS.

‡ So the MS.

§ See my edition of Ibn al-Hītī's Chronicle, pp. 7, 14. There is, however, much confusion concerning the person indicated by . It is also true that Fürst's "Geschichte" can only be quoted with very much caution; but many of its contested statements are likely to be confirmed by further investigation.
251.

Or. 2492.—Paper, about 6 ½ in. by 4 ½, consisting of 75 leaves. There is an original pagination in Hebrew letters, and the number of lines to a page is 24. Oriental Rabbinic writing of the nineteenth century. Imperfect.

Two portions of an Arabic Commentary on Genesis by Abû Yûsuf Ya’qûb al-Kirkisâni,† the first (foll. 1a—54b) being an abridgment of the longer exposition on the first weekly section, and the second (foll. 55a—75a) a fragment of the fuller commentary on the second weekly section. The title of the fuller work is Kitâb ar-Riyâd wa’l-Ḥadâiṣ (the Book of Fields and Gardens).

The introduction to part i. begins as follows:

At the end of part i. :

Then :

A copy of the Commentary exists at the Imperial Library of St. Petersburg; see J. Q. R., vol. vii., p. 690; see also the note to col. 1 of p. 189 of this Catalogue.

The copy of the work which Ṣadâkâh b. Abraham read towards the end of the month Tishri, A.Gr. 1477 (= A.D. 1435), was evidently the codex from which the modern copy was made, the scribe having reproduced the entries which he found in the original before him.

Head of part ii. (fol. 55a) :

Last words of fragment:

Or. 2516.—Paper, about 6 ½ in. by 4 ½, consisting of 198 leaves, with 17 lines to a page. Twenty quires, of 10 leaves each (except the first and the third, which have 9 leaves each), signed with Hebrew letters and Arabic ciphers on the upper part of the first page. Square Rabbinic character. Dated Monday, the 15th of Tamnûz, A.M. 5507 (A.D. 1747).

Salmon b. Yeroḥam’s Arabic Commentary on Lamentations, an Arabic translation being also given of each verse of text. The unpointed Hebrew text is embodied.

Beginning of Introduction (fol. 1b) :

Beginning of Commentary (fol. 11b) :
After the last verse of איכה, the commentator gives an exhaustive list of Biblical passages containing the opposite of the mournful sayings in the book (עם כל כה פסח载体), fol. 180b.

At the end (fol. 197a) is an epilogue headed :

ואלה הדרה (ויהיו) אלאתשניא, כל כהה עקיב

and beginning :

וכ滚球 אלה תן損害 פילגש אובדני

The author refers to his Commentary on the Song of Songs on foll. 25a, 28a, 93a, 110a; to his Commentary on the Psalms on foll. 78b, 93b, 99a, 102b, 179a; to his Commentary on Daniel on foll. 71a, 72a, 121a (bis), 167a; to that on Job on fol. 99b.

On fol. 101a (on ch. ii. 20) is the following reference to יב Crud not :–

על אא הרה מחבר ורה נן אליהם בברוד

והאל אל עט פלשת אליאו מברכ רה

ויהי והיה אש עקרב בצלע אולמי מועד יק

וכו יב אחדים מספִּיאו רמואא יפ אוקדר

The date of composition is found on fol. 118a :

עליא אא עב מלא צד כי יב אליהם יב אליהם

יתרון אליהם אליהם אש עקרב שבת ייחד הوفق ינכח (888+68=A.D. 956).

A violent passage against Mohammedanism, similar to the one cited by Furst, from the Commentary on Ecclesiastes ix. 9 (Gesch. des Karierthums, ii., pp. 79-80), is here found in connection with ch. v. 17, on fol. 178b.

With the above description of the Commen-
The year of composition, as given in this copy (fol. 129a), is 865, after the destruction of the second temple (A.D. 933); not 885 (A.D. 953, Fürst, Geschichte des Karäerthums, ii., pp. 88-89), nor 888 (A.D. 956), as in the preceding number.

The prayer beginning: נבכאל אלול תדה יוהל ה = יוהל ה is not contained in this copy of the Commentary.

The pointed Hebrew text (wanting chs. i. 6, 9-10; iii. 17-18, 63-66; iv. 2; 86b-9) is embodied, each verse being followed by an Arabic translation.

The text follows the readings of the רס = עקנש, i. 18; but in ii. 14 it has עקנש. In ii. 5 the MS. reads י for קינש.

The use of Dagesh in the א of א = א in ch. i. 2; א = א, i. 7; and א = א, ii. 5, is noteworthy.

254.

Or. 2517.—Paper, about 8 in. by 6, consisting of 147 leaves.

I. Foll. 1—107, with 24 lines to a page. Eleven quires, of 10 leaves each, except the first and last, which number 9 and 8 respectively; signed with Hebrew letters on the right-hand upper corner of the first page. Square and Rabbinic character, apparently of the sixteenth century. Foll. 1-2 are due to a later hand.

Salmon b. Yeroham's Arabic Commentary on Ecclesiastes, including a translation of the Hebrew text, which latter is also given in full, chs. i. 2—ii. 20 being written in red ink.

For extracts from this Commentary see H. Hirschfeld, Arabic Chrestomathy, pp. 103—109.

Title (of the same age, apparently, as foll. 1-2):

At the end (by the original scribe):

The number of verses is given on the same
HEBREW MANUSCRIPTS.

page as 222, in agreement with the usual Masorah (Ginsburg, vol. ii., p. 453a).

II. Foll. 108—146, with 21 lines to a page. Four quires, nos. 27—30, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. Rabbinic character. Dated A.M. 5460 (A.D. 1700).

A kind of Midrashic Commentary on the Book of Esther, by the Karaite Yehudah Meir, with the cognomen al-Hakim us-Safi, which is identical with the usual Masorah (Ginsburg, vol. ii., p. 453a) except for a few irregularities of which are reproduced in these quotations.

The following authorities are quoted in connection with the questions and answers contained on fol. 128b, sqq. (vide infra):

1. Yefet:
   נדהר אנא אתיכה רבי נתנלי דאתי והלך לארםtranslations and explanations of his own
   коллך כראותי עם וספתי והועדתי והמריאי
   fol. 129a. הנם
   רבי פנחס אלעזר (אלברטסי) הבן של צבי יהודה
   fol. 132a.

2. Samuel ham-Maghribi:
   הוא גם בירש יסמאולוקיםびמקבץ יבוסלי
   כל כך בעד כתובות אלטרםפי עניינ
   והועדה נטלו שלום ואדיב יותר
  fol. 129b-130a.

3. R. Bahya:
   ורבי (בשם שרי?)乌כדר הפו יפרושה אנא ארלאיה
   ולאפרים מיא אשר מיא שרי עדיה נו
   כלמאו כל זה נתבש כל שריול קrike והרשים
   fol. 142b.

4. Yehudah hal-Levi:
   על כי לא ידיעת אל אברת אלולתי
   עא כדי סופו אלקלתל למלסא על מילא
   fol. 143a.
   At the end of this passage (fol. 143b):
   ורא אתראפ ואכאמו לימים של יפרוג
   המכלבל בך עך והשיח על אלרטצ

The author calls the Rabbanites “our brethren” and “our companions”:

The following authorities are quoted in connection with the questions and answers contained on fol. 128b, sqq. (vide infra):

1. Yefet:
   נדהר אנא אתיכה רבי נתנלי דאתי והלך לארםtranslations and explanations of his own
   коллך כראותי עם וספתי והועדתי והמריאי
   fol. 129a. הנם
   רבי פנחס אלעזר (אלברטסי) הבן של צבי יהודה
   fol. 132a.

2. Samuel ham-Maghribi:
   הוא גם בירש יסמאולוקיםびמקבץ יבוסלי
   כל כך בעד כתובות אלטרםפי עניינ
   והועדה נטלו שלום ואדיב יותר
   fol. 129b-130a.

3. R. Bahya:
   ורבי (בשם שרי?)乌כדר הפו יפרושה אנא ארלאיה
   ולאפרים מיא אשר מיא שרי עדיה נו
   כלמאו כל זה נתבש כל שריול קrike והרשים
   fol. 142b.

The author refers to his own Commentary on Zechariah on fol. 129b:

Yehudah Meir speaks of himself and his fellow-countrmen as being the communities passing under that designation קסאדיא והיה על אנא אולארבירה, on foll. 134b, 135b; and on the last-named page he contrasts with the communities passing under that designation קסאדיא והיה על אנא אולארבירה. A little further on he says:

Note the “teshadid” over נ, vice another spelling (vide infra).
Another reference to the Germans (גראך) is found on fol. 127b:

If we turn to the present MS., compare Yeh.

With the references to the Germans, found in the present MS., compare Yeh.

At the end of the Esther paraphrase, and before the Questions and Answers (see below), is the following (fol. 129):

The piece (ט誤) referred to in this direction, begins on fol. 126b and ends on fol. 1286.

This rubrical direction shows a connection with a liturgical system.

On fol. 128b begins a series of twelve questions, with their answers, of which the following may be noticed:

Date at the end (in large letters):

Former owners:

1. Fol. 1a.

The date of this entry is A.M. 5430 (A.D. 1670), and it appears to be due to the same hand as foll. 1-2.

2. Ibid.

3. Ibid.

Part ii. (a careful study of which is likely to prove interesting from more than one point of view) once belonged to the Karaite synagogue of Damascus, the words קדם being written in the upper margin on the recto of each page.
255.

Or. 2462.—Paper, about 8½ in. by 6, consisting of 224 leaves, with 21 lines to a page. Twenty-three quires, of 10 leaves each, signed with Hebrew letters and Arabic words on the upper margin of the first page, and also on the lower margin of the last page. Quires 1—3, 5, 17, and 23 are imperfect, leaves having been lost after foll. 1, 2, 11, 18, 29, 105, 224 (at the end). Square and Rabbinic character. Sixteenth to seventeenth century.

Yefeth’s Arabic Commentary on Genesis i. 1—xviii. 15 (from יא Çalışה to the beginning of יד). No portion of Yefeth’s Commentary on the Pentateuch has yet been published, but small extracts will be found in the “Journal Asiatique” for April, 1850, and in “Commentaire de R. Tan’houm de Jérusalem sur le livre de ’Habakkuk,” pp. 104, sqq. (both by S. Munk).

The unpointed Hebrew text (wanting chs. i. 2-3; xii. 4), accompanied by Yefeth’s Arabic translation, is embodied. The beginnings of he  נ and  נ are marked by the word  וּפָעַשׁ in the margin, enclosed within a rude pen and ink design (foll. 120a, 164b). There is a rough ornamental design in colours at the beginning of יא (fol. 217b).

The scribe’s name was  י^א כבש יפמא, this name being given at the conclusion of some lines at the end of יא (םשא עלבר), and also marked off at the beginning of lines on foll. 200b, 221b, 222b.

On fol. 1a:
כָּלָּל אֶלֶּךָ הַפָּרָשָׁתָה בָּאָלָלָהְמֵים וְאֵרָה הִזְּנוּלָהְמֵית יְהֵי מִשְׁלוֹמָה עִמּוֹ תְּרוֹאַה אָמֲרֵי נְנוֹבָּב מְכֹר בָּאָלָלָהְמֵים וְאֵרָה הִזְּנוּלָהְמֵית יְהֵי מִשְׁלוֹמָה עִמּוֹ תְּרוֹאַה אָמֲרֵי נְנוֹבָּב מְכֹר

In Arabic characters on the same page:

ملك العلم فرج الله ابني مردخاي
الحكيم اليهودي القرافي. السلام

256.

Or. 2461.—Paper, about 7½ in. by 5½, consisting of 187 leaves, with 14 lines to a page. Originally 26 quires, of 10 leaves each (except the last, which has only 8 leaves), signed with Hebrew letters and Arabic numerals on the upper margin of the first page; but quires 1 and 3—7 are lost, and the second, twelfth, and fifteenth quires are imperfect, there being lacunae after foll. 4, 44, 52, 72, and 80. Square and Rabbinic character (written by the same hand as Or. 2399, foll. 1—14 of Or. 2465, and foll. 84—120 of Or. 2466). Fifteenth century.

Yefeth’s Arabic Commentary on the first weekly section (ראשת) of Genesis, viz., chs. i.—vi. 8. The unpointed Hebrew text (wanting ch. i. 3—15), accompanied by Yefeth’s Arabic translation, is embodied.

On fol. 187a is the copyist’s colophon:—
דר אלו אל אָמְרֶנֶה לַפְּסֵה מַשָּׁר האָלָלֵה יִזָּא בָּכָּמִים בְּפָתָנֶה אוֹלַהְמֵים אֶלָלָה... נָעְרַנְו אָלָלֵהְמֵים אָלָלָהְמֵים אֶלָלָהְמֵים אֶלָלֵהְמֵים אָלָלֵהְמֵים אֶלָלֵהְמֵים אֶלָלֵהְמֵים אֶלָלֵהְמֵים אֶלָלֵהְמֵים

Compare no. 267 of this Catalogue.

257.

Or. 2463.—Paper, about 8½ in. by 6½, consisting of 103 leaves.

I. Foll. 1—9, with 19 lines to a page. A single quire, wanting the last leaf, signed 5 and תְּלָלָה קְרָאָס on the upper margin of the first page. Rabbinic character. Sixteenth to seventeenth century.

A fragment of Yefeth’s Arabic Commentary on Genesis i.

* So pointed in the MS.
The pointed Hebrew text of ch. i. 6—10, with the Arabic translation, is embodied.

II. Foll. 10—103. This portion of the MS. consists of two parts:

1. Foll. 10—48. Originally part of a MS. with 28 quires, of 10 leaves each, each signed with Hebrew letters and Arabic words on the upper margin of the first page and on the lower margin of the last page, but only quires 24—28 are preserved, and of these the 24th alone is perfect, there being lacunae after foll. 19, 29, 41, 45, 48.

2. Foll. 49—103. Nine quires, originally of 10 leaves each, signed with Hebrew letters and Arabic words on the upper margin of the first page and on the lower margin of the last, but only the 5th and 7th quires are perfect, there being lacunae after foll. 49, 50, 51, 53, 63, 64, 69, 83, 97, 98, 99, 100, 102.

Square and Rabbinic character. Sixteenth to seventeenth century.

Yefeth’s Arabic Commentary on Genesis xviii. 25—1. 7.

The Commentary is for the most part written out separately, below the text and translation, in the lower part of the page.

The following portions of the Hebrew text, accompanied by the Arabic translation, are embodied:


From the words given above it will be seen that the text is only partially pointed and accentuated.

The following Masoretic notes may be noticed:

1. כָּל is marked in connection with certain words on foll. 34a, 43a, 56a, 57a, 59b, 63a, 86b, 96a, 97b.

2. מַלְכָּא on ch. xxv. 12, fol. 38a.

3. מַלְכָּא, on ch. xxxv. 22, fol. 61b. The מַלְכָּא מִזְרָח is here marked with ב in the text.

4. מַלְכָּא, enclosed within an ornamental design, against Genesis xxvii. 39, in the margin of the text and of the Commentary, fol. 46b.

The beginning of a weekly section is distinguished by being written in larger letters.

The end of a weekly section is marked by ב ב ב, so foll. 38b, 48b (here ב ב above), 51b (twice, at the end of the text and of the Commentary), 79a, 88b.

The מַלְכָּא at ch. xxvi. 34 is marked in the margin, fol. 42b, with ב surmounted by an ornamental device.

The מַלְכָּא are indicated by ב in the margin at ch. xx. 1 (the printed text has מַלְכָּא מִזְרָח), xxii. 1 (foll. 18a, 22b; in both places ב is enclosed within an ornamental pen and ink design), and xlix. 8 (fol. 99b); in the text at ch. xxxv. 9 (fol. 60a), xxxvi. 1 (fol. 62a), 31 (fol. 64a). Small blank spaces without ב occur at xxxix. 7 (fol. 73b; there is no section in the printed text) and xl. 1 (fol. 76a).

The scribe (טְבִּיתוֹ) has marked his name on foll. 93b, 99b.
258.

Or. 2464.—Paper, about 7½ in. by 5¼, consisting of 101 leaves.

I. Foll. 1—4, containing 24 lines in a page. Fourteenth century.

Two fragments (foll. 1-2, 3-4) of an Arabic Commentary on Genesis, viz., portions of chs. ii. and xxv., including an Arabic translation of chs. xxv. 19—26. Of the Hebrew text only the opening words of each verse are given.

A part of the comments on ch. ii. 17 is as follows (fol. 1b):—

And he said, "Take you the book of the words which I spake unto your fathers, and write them in your heart and in your children's heart, "

Two blank lines are interposed between the end of a weekly section and the beginning of a new one; so foll. 50a, 86a.

259.

Or. 2465.—Paper, about 7½ in. by 5¼, consisting of 83 leaves.

I. Foll. 1—14, with 14 lines to a page. Fragments of five different quires, viz., foll. 1-2; 3, 4; 5, 6-7, 8; 9-10 (the first two leaves of the original 16th quire, signed with Hebrew letters and Arabic words on the upper margin of the first page); 11—14 (part of the original 18th quire). Square and Rabbinic character. Fifteenth century.

Written by the same hand as MSS. Or. 2399, 2461, and foll. 84—120 of Or. 2466.

Or. 2466.—Paper, about 8¼ in. by 6, consisting of 89 leaves.

I. Foll. 1—34, containing 19 lines in a page. Three complete quires, nos. 5—7, of
Title (fol. 35a):

This fragment ends with: אַלַּפַּאֲדוּה פֶּעַלְגָּל (in ch. xii. 48).

III. Foll. 84–87, with 19 lines to a page. Fragment of a single quire. Square and Rabbinic character. The same hand as in no. I.

A fragment of the same commentary on Exodus xii. The pointed Hebrew text of v. 21–28 is embodied, each verse being followed by an Arabic translation.

IV. Foll. 88, 89. Two detached leaves, the second one being only partially preserved, and the writing of both having become rather blurred through damp, and also otherwise damaged. The full number of lines to a page is 21. Square and Rabbinic character. Seventeenth century.

Fragments of the same commentary on Exodus xxxvii. and xxxviii. (in כְּפֵרַיָּה). The pointed Hebrew text of chs. xxxvii. 9–17 [as far as כְּפֵרַיָּה] and xxxviii. 4–7 is embodied, each verse being followed by an Arabic translation.

261.

Or. 2467.—Paper, about 8½ in. by 5¼, consisting of 221 leaves.

I. Foll. 1—108. Eleven quires, viz., 1—7 and 12–15, signed with Hebrew letters and Arabic numerals on the upper margin of the first page. The first quire contains 9 leaves, quires 3, 6, and 15 have 8, and all the other quires 10 leaves each. There is a long gap after fol. 65, covering the lost quires 8–11. Rabbinic character. Fifteenth to sixteenth century.

Yefeth's Arabic Commentary on Exodus

10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page, and also on the lower margin of the last page. Following these are four single leaves (foll. 31–34) forming parts of other quires, there being a lacuna after each of them. Square and Rabbinic character. Dated Tuesday, the 28th of Tammuz, A.M. 5374 = Jumâda I., A.H. 1022 (A.D. 1614).

Yefeth's Arabic Commentary on Exodus iii. 14–iv. 26; v. 1–2; v. 14–16; vi. 8–9 (large part of אלַה סְתֶּה and beginning of אֹרָר). The pointed Hebrew text of chs. iii. 15–iv. 26; v. 1–2; v. 15–16; vi. 9, is embodied, each verse being followed by an Arabic translation.

On fol. 33a is the following:

On fol. 33b the scribe continued as follows:

II. Foll. 35–83, with 20 or 21 lines to a page. Six quires, of 10 leaves each (except the first, which has 9 leaves only), signed with Hebrew letters and Arabic numerals on the upper margin of the first page. Quires 4 and 6 are imperfect, there being lacunae after fol. 64, 79, and 83. Rabbinic character. Seventeenth century.

The same author's Arabic Commentary on Exodus x.—xii. (אב). The pointed Hebrew text of chs. x. 1—xii. 3; xii. 13 [beg. בָּעָשֻׁר]—24; xii. 29—49, is embodied, each verse being followed by an Arabic translation.
HEBREW MANUSCRIPTS.

x. 1—xiii. 7 and xv. 16—xvii. 16 (greater part of א, portion of הלא). The Hebrew text (accompanied by an Arabic translation) of chs. x. 1—xiii. 7 and xv. 17—xvii. 16 is embodied.

II. Foll. 104—221. Twelve quires, of 10 leaves each (except the first and fourth, which have only 9 leaves), signed with Hebrew letters on the right-hand upper corner of the first page. Rabbinic character; the writing being similar to that of Or. 2468, I. Fifteenth to sixteenth century.

Yefeth's Arabic Commentary on Exodus xviii. 1—xx. 26 (greater part of היער). The unpointed Hebrew text (accompanied by the Arabic translation) is embodied.

On fol. 1a is the following advice with regard to lending books:

לא תמי Ivy גמג' xsi.vrirיカフェ לירחא
יאי כל ולא כי דר אלאזר ציקמנ

262.

Or. 2470.—Paper, about 8 in. by 5½, consisting of 57 leaves, with mostly 24 lines to a page. Six quires, viz., 22—27, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. The twenty-seventh quire is imperfect at the end, the last 3 leaves having been lost.

Yefeth's Arabic Commentary on Exodus xvii. 5—xx. 14 (end of הבש־ and greater part of היער). An Arabic translation of the Hebrew text is embodied, the first verse translated being ch. xvii. 7 (fol. 16). Of the Hebrew text only the opening words of each verse are given.

263.

Or. 2466.—Paper, about 7½ in. by 5¼, consisting of 120 leaves, with 15 lines to a page in foll. 1—83, and 14 in foll. 84—120. Thirteen quires, viz., 1—11 and 13-14, signed with Hebrew letters and Arabic numerals on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Qires 10-11, 13-14 (foll. 84—120) are signed on the first page only. The number of leaves in a quire is 10, but nos. 1, 4, 6, and 14 are imperfect, there being lacunae after foll. 2, 34, 44, 103, and 117. The MS. is also slightly defective at the end. Rabbinic writing. Fifteenth century. Foll. 84—120 are due to a different hand, the writing being the same as that of MSS. Or. 2399, 2461, and 2465, foll. 1—14.

Yefeth's Arabic Commentary on Exodus xviii.—xx. (היער). The Hebrew text of chs. xviii. 1—xx. 12 and xx. 16—22 is embodied, each verse being followed by an Arabic translation. Chs. xviii. 1—xx. 7 are pointed and accentuated (with the exception of ch. xix. 14, 15, fol. 45b); the rest is unpointed.

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

מלל אלו יפה ישה רפה הכר מדריך רפה ני
ארות הנגב והเกาะה והנ

264.

Or. 2468.—Paper, about 8¼ in. by 6¾, consisting of 207 leaves, to which two other fragmentary leaves are appended at the end.

I. Foll. 1—148, with mostly 21 lines to a page. Fifteen quires, nos. 6—20, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. The 20th quire is now imperfect, there being lacunae after foll. 140 and 148. Rabbinic hand, similar to that of MS. Or. 2467, II. Fifteenth to sixteenth century.

Yefeth's Arabic Commentary on Exodus xxi. 33—xxvii. 15 (the greater part of ומשפנות and הריחא). The unpointed Hebrew text of
BIBLICAL COMMENTARIES.

chs. xxi. 35—xxvi. 35 and xxvii. 1—15 is embodied, each verse being followed by an Arabic translation.

At the end of the folio (fol. 106b) is the following:—

The unpunctuated Hebrew text of chs. xxxiii. 5—xxxx 3 (belonging to fol. 149—184) is embodied, each verse being followed by an Arabic translation. In chs. xxxv. 4—xxxxvii. 29; xxxviii. 21—xl. 16; xl. 24—38, only the opening words of each verse are given, and no translation is added.

On fol. 206b, 207a is the following colophon:—

The two appended leaves (foll. 208, 209) are much mutilated, and are written in two different hands (Spanish), of apparently the eleventh to twelfth century.

Fol. 208 contains a fragment of Mo'ed Katan, belonging to foll. 8 and 9a of the printed edition. Fol. 209 contains a larger piece belonging to 'Erubin, foll. 87, 88.

265.

Or. 2471.—Paper, about 7½ in. by 5½, consisting of 63 leaves. Seven quires, viz., an imperfect one at the beginning (foll. 1—4, with a lacuna after each leaf), followed by quires 13—18, of 10 leaves each (except the last, which only has 9 leaves), signed with Hebrew letters and Arabic numerals on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Square and Rabbinic character. Fifteenth century.

Yefeth's Arabic Commentary on a portion of Exodus, comprising a part of ch. xxxiv., and the whole of chs. xxxv.—xl. (part of

† The portion beginning בכרב גלעצי has been crossed out by a later owner, perhaps by Moses b. Josef, whose name follows the original entry.

* The page is here damaged.
HEBREW MANUSCRIPTS.

Or. 2472.—Paper, about 8½ in. by 5¼, consisting of 155 leaves, with 24 lines to a page. In foll. 1—92 are the following signatures of quires in Hebrew letters on the right-hand upper corner of the respective first pages: 1 (fol. 1a); 2 (fol. 20a); 3 (fol. 38a); 4 (fol. 48a); 5 (fol. 66a); 6 (fol. 76a); 7 (fol. 86a). In foll. 93—155 the quires are not marked. Leaves are wanting after foll. 10, 29, 37, 57, 92, 124, and 147. Rabbinic hand (by the scribe of Or. 2468, ii., fol. 185, sqq.), dated Tuesday, the 11th of Elul, A.M. 5327 = Shetaroth, 1877 (A.D. 1567).

Yefeth’s Arabic Commentary on Leviticus v. 15—xv. 33 (end of page 92), and part of ch. xxv. (in red). Of the Hebrew text only the opening words of each verse are given, and no translation is added. The scribe’s colophon (fol. 147a):

The Arabic designation of the same copyist was:

So Or. 2461, fol. 187a (see p. 196, col. 2, of this Catalogue).

On foll. 178b, 179b, is the following owner’s note:

† Compare Steinschneider in J. Q. R., xi. 123.
268.

Or. 2473.—Paper, about 7½ in. by 5½, consisting of 90 leaves, with 15 lines to a page. Imperfect at beginning and end. Leaves are also missing after fol. 7, 15, 16, 21, 30, 38, 48, 50, 52, and 60. Square and Rabbinic character. Fifteenth century.

Yefeth's Arabic Commentary on Numbers, viz. portions of chs. i., vii.—viii., xv., xx., xxiv., xxxi.—xxxii., xxxv.—xxxvi.

The pointed and accented Hebrew text (accompanied by an Arabic translation) of chs. i. 1—20; vii. 84—viii. 4; xv. 35-36, 39-40; xx. 9—13, 18—26; xxiv. 10—21; xxxi. 27—34; 47—xxxii. 6; xxxv. 4—xxxvi. 13, is embodied.

Masoretic note:—

>p on יֵצֶר, ch. i. 16, fol. 45.

269.

Or. 2474.—Paper, about 10½ in. by 6½, consisting of 90 leaves, with 26 lines to a page. Nine quires, nos. 7—15, of 10 leaves each, signed with Hebrew letters on the right-hand upper corner of the first page. The signatures of quires 12—15 are not preserved. Square character. Fourteenth century.

Yefeth's Arabic Commentary on Numbers, chs. vi. 22—xv. 31.

Of the Hebrew text only the opening words of each verse are given, but a translation is added.

270.

Or. 2477.—Paper, about 7 in. by 5½, consisting of 70 leaves, with 23 lines to a page. Seven quires, nos. 9—15, of 10 leaves each, signed with Hebrew letters in the right-hand upper corner of the first page. Square character. Fourteenth century.

Yefeth's Arabic Commentary on Numbers, chs. viii. 21—xv. 4.

Of the Hebrew text only the opening words of each verse are given. An Arabic translation is added.

271.

Or. 2475.—Paper, about 8½ in. by 6, consisting of 130 leaves, with 21 lines to a page. Thirteen quires, marked 1—3 and 3—12, of ten leaves each (except the first, which has 9 leaves, and the eleventh, which has 12 leaves), signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page; but quires 3, 4, 5, 9, and 12 are imperfect, there being lacuna after foll. 27, 47, 87, 98, and 123. Rabbinic character. Sixteenth to seventeenth century (see Or. 2478 and 2479). The last four leaves are due to a recent hand.

Yefeth's Arabic Commentary on Numbers, chs. xxi. xxxvi.

The pointed Hebrew text (accompanied by an Arabic translation) of chs. xxi. 2—xxiv. 14; xxiv. 18—xxvii. 1; xxvii. 9—xxx. 20; xxxi. 23—53; xxxii. 6—xxxv. 34; xxxvi. 5—13, is embodied.

Foll. 127—128a, l. 3 (as far as Ḥayyim), supply the contents of the missing leaf after foll. 123.

272.

Or. 2476.—Paper, about 8¼ in. by 6, consisting of 124 leaves.
I. Foll. 1—50, with 22 lines to a page. The quires are not numbered. Leaves are wanting after foll. 20, 21, 22, and 50. Square and Rabbinic character. Sixteenth century. The writing is similar to that of MSS. Or. 2467 ii., and 2468 i. and ii., foll. 149—184.

Yefeth's Arabic Commentary on Numbers, chs. xxxi.—xxix.

II. Foll. 51—124, with 21 lines to a page. Eight quires, nos. 3—10, of 10 leaves each, except the last, which has 4 leaves only, signed with Hebrew letters in the right-band upper corner of the first page. Rabbinic character. Seventeenth century.

The same Arabic Commentary on Numbers, chs. xxxi.—xxxvi.

The Hebrew text of chs. xxxi. 1—xxxvi. 13 is embodied, each verse being followed by an Arabic translation. Some verses are pointed and accentuated.

Beginning of יִתָּנֵך וְכָשָׁר. Fol. 84a.

Yefeth's Arabic Commentary on Deuteronomy, chs. i. 39—ii. 14; xix. 20—xxii. 2; xxvii. 12—20, 35—53.

The unpointed Hebrew text of chs. i. 40—ii. 15; xix. 21—xxii. 3; xxvii. 13—20, 36—55 [as far as לְאָדוֹר], is embodied, an Arabic translation being added to each verse.

At the end of פֶּסֶפָּים, fol. 33a—

תְּפֶשֶׁתָּי לְעָדוֹר וְנַכְתָּב הֶקִּים
людָּמְרַדְּשָׁם
ׂסֶפֶּרֶיָּמ כֶּסֶמֶרָא וְנַכְתָּב יַדְקֵקְם
ָיְרָא הָקְלָלָה וְנַכְתָּב יַדְקֵקְם
וְפֶשֶׁת שְׁעֵפָה מְכַלָּנָה יַדְקֵקְם
משָׁמְאָבִים רֵבֶּה הָעָמְדָה
ברוך נון לְיעָדוֹר כְּאִלַּיִית אָנוּכִּים
רְבֵּךְ אָנוּכִּים

The acrostic יִשָּׁר (i.e. Yefeth) is marked by means of asterisks in the foregoing transcription. Compare Bargès, Rabbi Yapheth ... in Librum Psalmorum, pp. xxiii., xxiv.; also see Pinsker, Lik. Kadm., p. 181.

274.

Or. 2478.—Paper, about 8½ in. by 5, consisting of 92 leaves, with 23 lines to a page. Ten quires, of ten leaves each, except the first, which has only 4 leaves, signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page, but the 6th and 10th quires are imperfect, there being lacunae after foll. 53 and 84. Square and Rabbinic character. Sixteenth to seventeenth century. The writing is very much like that of Or. 2475 and 2479, the latter MS. being dated A.D. 1603.

Yefeth's Arabic Commentary on Deuteronomy, chs. i. 1—vii. 10.

The Hebrew text of chs. i. 1—vi. 1 and vi. 6—vii. 10, is embodied, each verse being fol-
lowed by an Arabic translation. Chs. i. 1—
ii. 21; iii. 24; iv. 7, 29—30 are pointed;
the rest is unpointed.

Beginning of F. אוגה. Fol. 23b.

This volume has been collated. Comp.
the words בלע مقابلה, זא בלע مقابلה alone,
in the right-hand lower corner of the last
page of each quire.

275.

Or. 2479.—Paper, about 8½ in. by 6, con-
isting of 159 leaves, with 21 lines to a page.
Sixteen quires of 10 leaves each, numbered
1—8 in each of the two halves of the MS.
In the first half (fol. 1—78) the first quire
has only 9 leaves, and one leaf is missing
out of the 5th quire (after fol. 48). In the
second half (fol. 79—159) the 8th quire has
11 leaves. There are signatures consisting of
Hebrew letters and Arabic words on the
upper margin of the first page, and also
Hebrew letters on the last page of a quire.
The upper part of fol. 1 is torn off. Square
and Rabbinic character. Dated Shêbat,
A.M. 5363 (A.D. 1603). The writing of
Or. 2475 and 2478 is very similar to that of
the present MS.

A portion of Yefeth’s Arabic Commentary
on Deuteronomy xxvi.—xxxiv. (from הבא onwards). The pointed Hebrew text of chs.
xxvi. 2—xxix. 5 and xxix. 9—xxxiv. 12 is
embodied, each verse being followed by an
Arabic translation.

The pericope וְאֵת הָעַנְיָה
commences a new page (fol. 80b), the preceding page (otherwise blank) bearing the title
יאנס החותמה.

At the end of יִלֵּך (fol. 77a) is the following
colophon:

This volume has been collated. Comp.
the words בלע مقابلה, זא בלע مقابلה alone,
in the right-hand lower corner of the last
page of each quire.

On fol. 78a are lines beginning:

On fol. 159a, after Biblical verses in
Hebrew:

_on fol. 159a, after Biblical verses in
Hebrew:

On fol. 78a are lines beginning:

This volume has been collated. Comp.
the words בלע مقابلה, זא בלע مقابلה alone,
in the right-hand lower corner of the last
page of each quire.

On fol. 159a, after Biblical verses in
Hebrew:

276.

Or. 2499.—Paper, consisting of two different
portions with 89 leaves in all.

I. Foll. 1—21, about 7½ in. by 5½, with
24 to 27 lines to a page. There is a gap
after fol. 8. Rabbinic square character.
Fourteenth century.

A work containing short (mainly) gram-
matical notes on the Pentateuch, Joshua,
and Judges; apparently the work אבוה
לפֶּרֶג הָעַרְבּוּן (vide infra).

It begins with Genesis xlix. 28, and ends
with Judges viii. 13. There is a gap extend-
ing from פ בּורָה to פ אָוְרִי הָעַרְבּוּן.

Exodus, fol. 1a; Leviticus, fol. 7b; Numbers,
fol. 9a; Deuteronomy, fol. 14a; Joshua,
fol. 18b; Judges, fol. 20a.

In the Pentateuch, the beginning of a
weekly section is usually indicated in the
margin by the word פאראקק enclosed within, or surmounted by, a pen and ink design.

The following passages, containing references to the same author’s אלאסף אלפאסה, may at the same time serve as specimens of the longer notes contained in the present work:

Fol. 11a (on Num. xvi. 18):

The Hebrew text of chs. x. 1-4; xi. 7-xiv. 28; xiv. 36-xviii. 12, is embodied, each verse being followed by an Arabic translation.

A few verses:—x. 1 [in part]; xi. 11-15, 41-45 [in part]; xiv. 16-17, 41-45 [in part]—are pointed; the rest of the text is unpointed.

The translation of chs. xii. 1-2, 6, 10, 16, 18-23; xiii. 2-3, 11, 18-19, 22-23; xiv. 7, 10-11, 13-14, 18, 22, 49-52; xvi. 5, 10, 17; xvii. 12-13, 22; xvii. 57 [in part]—xviii. 3; xviii. 5, 7-8, 10, is written in red ink.

The readings are marked with פאראקק in the margin, and in agreement with the usual Masorah (Ginsburg, vol. ii., p. 331b), at chs. xii. 22 (no. 7), fol. 32b; xiv. 23 (no. 8), fol. 45a; xv. 17 (no. 9), fol. 58b; and xvii. 37 (no. 11), fol. 90a.

That this work of Abu’l-Faraj Harun is not his Commentary on the Pentateuch, &c., is proved by the fact that none of the quotations from our author contained in Or. 2498 (q.v.) are found in the present fragment; and, by the nature of its contents, it must be assumed to be identical with the ו䋌, another copy of which is reported to exist at St. Petersburg.6

II. Foll. 22—89, about 8½ in. by 6½, with 22 to 26 lines to a page. Eight quires, nos. 8-15, of 10 leaves each; but quires 8 and 11 are imperfect, leaves having been lost after foll. 22 and 46. The quires are signed with Hebrew letters on the upper (inner) margin of the first page. The upper part of the leaf is torn off in foll. 22 and 23. Square and Rabbinic character. Sixteenth century.

Yefeth’s Arabic Commentary on 1 Samuel ix. 25-27; xi. 5—xiv. 23; 31—xviii. 9.

The translation of chs. xi. 9 (fol. 23a); xii. 10 (fol. 28a); xiv. 27 (fol. 46b); and xviii. 9 (fol. 88b), are given in the margin.

1 Compare S. Poznański, Abuł-Faraj Harun ben Al-Faradj . . . et son Mourschtam, Revue des Études Juives, xxxiii. 214.

2 In the margin fol. 14b: ‘‘that which is missing is on the small leaf’’ (i.e. fol. 19).

3 See S. Poznański, op. cit., Revue des Études Juives, xxxiii., p. 213.
277.

Or. 2404.—Paper, about 7½ in. by 3½, consisting of 217 leaves, with 13 lines to a page. There were originally 23 quires of 10 leaves each (except the last which only has 6 leaves), signed with Hebrew letters on the right-hand upper corner of the first page (on fol. 61a אדא is preserved in addition to א), and also marked by catchwords on the preceding page (the catchwords from page to page having been added later); but the last quire is lost, and fol. 142 is an additional leaf inserted in the 15th quire. Square and Rabbinic character; probably fifteenth century. Many of the extant leaves are more or less mutilated.

The Book of Joshua: the pointed and accentuated Hebrew text, accompanied by Yefeth's Arabic translation and Commentary. The missing portion at the beginning comprises ch. i. 1–13.

The "sêdârim" are marked by א in the margin at ch. iii. 7 (fol. 19a); iv. 24 (fol. 31a); vi. 27 (fol. 53a); viii. 1 (fol. 65b); viii. 33 (fol. 79a); x. 8 (fol. 97a); x. 42 (fol. 111a); xiii. 1 (fol. 126a); xiv. 5 (fol. 141a); xvii. 4 (fol. 154b); xviii. 28 (fol. 164b); xix. 51 (fol. 170b); xxi. 41 (fol. 181a); xxi. 34 (fol. 197a). Of these only the "sêder" at viii. 1 is wanting in Ginsburg's list (Massorah, vol. ii., p. 331a).

The טפוג and בקע in ch. iv. 1 is marked by a whole blank line in the middle of the verse (fol. 23b).

The number of verses is registered on fol. 217b as 656, in agreement with the usual Masoretic numbering.

At the end (fol. 217b): מַה־יִשָּׁרֵעַ צִיוֹרֵי אֱלֹהִים, besides יִלּוּלֶּה אֱלֹהִים, &c.

278.

Or. 2547.—Paper, about 8¼ in. by 6¼, consisting of 290 leaves, with 14 to 17 lines in a page (foll. 288—290 have 11 lines to a page). The quires consisted originally of 10 leaves each, but they are now for the most part imperfect, and of the Arabic numerals by which they were signed only a few traces are left (foll. 70a, 108a, 260a). Besides the missing portions at the beginning and the end, leaves are wanting after foll. i. 9, 13, 14, 16, 17, 18, 19, 25, 26, 34, 35, 36, 42, 43, 44, 50, 51, 52, 61, 69, 137, 138, 139, 140, 176, 182, 183, 191, 206, 210, 211, 217, 223, 232, 238, 248. A number of the extant leaves are more or less mutilated. Written in a good clear Naskhi, probably belonging to the earlier part of the eleventh century. The diacritic points are generally added.

Fragments of the books of Joshua, Judges, and Samuel: the Hebrew text written in the Arabic character, and provided (for the greater part in red) with the Hebrew vowel-points and accents, accompanied by the Arabic translation and Commentary of Yefeth. The method of transcribing the Hebrew text into the Arabic character is mainly phonetic.

The following portions of the Hebrew text are preserved: Joshua iii. 5–6; iii. 14—iv. 24; vi. 24—vii. 11; xii. 9–17; xii. 19–24; xiii. 4–12; xiii. 16–23; Judges ii. 6–7; iii. 7–9; iii. 25—iv. 10; v. 1 (end. : ... יְמוֹן); x. 3–11; xvi. 23–24 (end. : עִמּו); xvi. 3–6; xix. 12–30; xxi. 8–13; xxi. 22; 1 Samuel ii. 6–13; vi. 17–21; vii. 7–9; ix. 13 (beg. : יְהֹוָה)—x. 8; x. 10—xi. 10; xi. 14—xiii. 4; xiii. 6—xiv. 52; xviii. 25—27; xx. 7–9; xx. 35—xxv. 3; xxv. 14–31; xxv. 35—37; xxv. 41 (beg. : לְרֹם) —xxvi. 20; xxi. 7—xxvii. 25; 2 Samuel ii. 8–17; ii. 22–23; iii. 9–25; iii. 34 (beg. : נְפֹעֵל)—iv. 12; v. 11–vi. 12; viii. 3–18; xi. 8—xii. 14; xiii. 8—xvi. 11.
The “sédařim” are marked by the word סֵדָר in the margin, in black or in red.

The instances of טָעֲמָה יִהְיֶה in Joshua iv. 1; 1 Samuel x. 22; xiv. 19, 36; xvi. 2, 12; xvii. 37; xxi. 10; xxxii. 2, 11; 2 Samuel v. 19; xii. 13, are not observed in the MS.

The tetragrammaton is throughout represented by אדונני.

At the end of the commentary on 1 Samuel xxxviii. 8—25 (fol. 205a) is the following:—

The Hebrew vowel-points and accents are added in red ink. This fragment probably belongs to the tenth century; the style of writing is similar to that of fol. 186-187 in the next number.

For further information on this MS. see Hoerning, British Museum Karait MSS., pp. 45—60.

279.

Or. 2548.—Paper, about 9½ in. by 7½, consisting of 187 leaves, with 11 to 13 lines to a page (foll. 186, 187 have regularly 11 lines to a page). The MS., in its complete state, consisted of two parts, the quires having been separately numbered in each part. Part i. is now only represented by foll. 1—12, and foll. 13—185 belong to part ii. Besides the missing portions at the beginning and the end, leaves are wanting after foll. 1, 7, 8, 10, 11, 12, 14, 16, 26, 36, 37, 39, 88, 96, 137, 139, 141, 143, 149, 153, 155, 157, 159, 165, 175. Several of the extant leaves are more or less damaged. Written apparently by the same hand as Or. 2554 which is dated A.H. 395 (A.D. 1004-5). The diacritic points are generally added. The method of transcription is phonetic.

The Book of Isaiah: the Hebrew text written in the Arabic character, with the Arabic translation and Commentary of Yefeth.

The following portions of the Hebrew text are preserved: ch. iii. 4; v. 2—13; xiii. 9—11; xiii. 16—22 (end: عَدُّ، وَإِلَيْهِ); xiv. 1-2; xvi. 9; xxxvii. 47; xxxvii. 17—20; xxxvii. 24—xxxviii. 6; xxxviii. 8—xxxix. 4; xl. 13; xl. 21—22; xl. 27—xliv. 11 (end: بَيْنَانٍ خَلَام); xlv. 15—xlv. 3; xlv. 7—xlvi. 18; xlv. 18; xlv. 21—25; l. 2—3; l. 5—8 (end: مَشَقَاطِي); l. 11—li. 6; li. 16—lii. 2; lii. 13—14; liii. 3—4; liii. 7—9; liv. 1 (beg.: شَوُهِيَّا); liii. 13; lv. 1—lvi. 5; lvi. 8—lvi. 12.

The tetragrammaton is generally represented by the abbreviation אדונני, but also stands for יי in a fairly large number of passages.

On fol. 166a is the following entry:—

The Hebrew text, in Arabic transcription, of Isaiah xxvi. 15 (beg.: كُل)—xxxvii. 13 (end. : هَفِنُوْش). The Hebrew vowel-points and accents are added in red ink. With this fragment, which probably belongs to the tenth century, comp. Or. 2547, foll. 288—290.

For further information on this MS. see Hoerning, op. cit., pp. 28—37.

280.

Or. 2501.—Paper, about 8½ in. by 6, consisting of 251 leaves, with 17 lines to a page. Twenty-six quires, of 10 leaves each (except the first and tenth, which have 8 leaves each, and the second and twenty-sixth, which have
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9 and 6 leaves respectively), signed with Hebrew letters and Arabic words on the upper margin of the first page. Rabbinic character. Sixteenth century.

The second part of Yefeth's Arabic Commentary on Isaiah, comprising chs. xxvii. 13—xliv. 5. The pointed Hebrew text (accompanied by an Arabic translation) is embodied.

Heading on fol. 1b (mutilated):

... תִּהְיוּ אֶלְּמֹנֶנָּא מִן שְׁפֵר שליעוו לָזוּכֶנָּא

On fol. 251a:

cֶלֶל אֶלְּמֹנֶנָּא מִן שְׁפֵר מִלְּדָר רָנ

The numbers are marked in the margin at ch. xxvii. 13 (no. 11), fol. 1b; xxix. 12 (no. 12), fol. 40a; xxxii. 18 (no. 13), fol. 86a; xxxv. 10 (no. 14), fol. 120b; xxxvii. 20 (no. 15), fol. 138a; xl. 1 (no. 16), fol. 171a; xlii. 27 (no. 17), fol. 211b. The numbers were, however, added by a later hand. With the exception of this and the following number comp. Ginsburg's list, "Massorah," vol. ii., p. 332a.

The beginning and end of the portions are marked in the margin as follows:

Ch. xl. i., fol. 171a:

אָלָל הַפְּרָשָׁה שֶבֶת נַוְּוָו

Ch. xl. 26, fol. 189b:

אָרָא הַפְּרָשָׁה שֶבֶת נַוְּו

Ch. xl. 27, fol. 191b (by a later hand):

הַפְּרָשָׁה כָּל נָלָא

Ch. xlii. 17, fol. 204b:

אָרָא הַפְּרָשָׁה כָּל נָלָא

Ch. xlii. 1, fol. 213b:

אָלָל הַפְּרָשָׁה ברָמָרְאָה

Ch. xlii. 16, fol. 222b:

אָרָא הַפְּרָשָׁה ברָמָרְאָה

* תָּנָא וְיַעֲקֹב, "we shall cause to follow," would be the form expected.

Ch. xliii. 21, fol. 242a:

אֶלָּל הַפְּרָשָׁה יִקָּרָא

On fol. 1a is recorded the following name of a former owner:

יה יַעֲקֹב בֶּן אַבְרַהָם... בֶּן יַעֲקֹב דִּינ

The threat is added:

אָורְוּ נַנְבִּרְמִי הַמְּרִית שְׁמָה יְהוָה וְיִשְׁתַּמְרָא

281.

Or. 2502.—Paper, uniform with the preceding volume in point of size, writing, &c. Twenty-nine quires, of 10 leaves each (except the first and tenth, which have only 3 leaves each, and the nineteenth, which has 9 leaves). Quires 18, 24, and 29 are, however, defective, there being lacunae after foll. 170, 227, and 272. Several leaves at the end are mutilated.

The third part of Yefeth's Arabic Commentary on Isaiah, comprising chs. xlii. 6—lxvi. (wanting part of the com. on chs. lviii. 7; lxvi. 8-9; lxvi. 20-21; besides small portions from the mutilated leaves at the end). The pointed Hebrew text (accompanied by an Arabic translation) is embodied.

Heading (fol. 1b):

בְּשָׁם יְהוָה נַעֲשָׂה נְעִיות הַנַּעֲשָׂה

נַעֲשָׂה לַאֲלֵמְנָא יְהוָה יִתָּנֵה חַלָּוָת

The numbers are marked in the margin at ch. xlii. 6 (no. 18), fol. 1b; xlii. 17 (no number), fol. 25b; xliii. 2 (no. 19), fol. 47a; xlix. 26 (no. 20), fol. 76a; lii. 7 (no. 21), fol. 107a; lv. 13 (no. 22), fol. 142a; lvi. 14 (no. 23), fol. 178b; lxx. 21 (without a number), fol. 192a; lxi. 9 (no. 24), fol. 212a; lxxv. 9 (no. 25), fol. 248a. The numbers have been added by a later hand, as in the preceding volume.

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The beginning and end of the מַסְוָרָה are marked in the margin as follows:—
Ch. xlvii. 6, fol. 1b:—
ארק המפרשת וקְרֵא
Ch. xlix. 14, fol. 69a:—
יאל המפרשת וקר
Ch. li. 10, fol. 85a:—
ארק המפרשת וקר
Ch. lii. 10, fol. 108b:—
ארק המפרשת וקר
Ch. liv. 1, fol. 123b (by a later hand):—
דפֶּרֶשְּׁת אל 단ה נָה
Ch. liv. 11, fol. 129a:—
יאל המפרשת וקר
Ch. lv. 4, fol. 136b:—
ארק המפרשת וקר או ראו מָרְאָה
Ch. lxii. 10, fol. 212b:—
יאל המפרשת וקר

On fol. 1a are the following two names of former owners:—
1. יָסָק חַט בּ אֵבֶרְסָמ צֶבֶר בּ יִשָּׂקָר
2. שַׁטָּמָא בּ יִשָּׂאָר בּ שַׁמֲאָא

282.

Or. 2505.—Paper, about 7½ in. by 5¾, consisting of 99 leaves, with mostly 16 lines to a page.

I. Foll. 1—30. Three quires (nos. 5, 16, 19) of 10 leaves each, signed with Hebrew letters on the upper (inner) margin of the first page. Rabbinic character. Sixteenth century.

Fragments of Yefeth's Arabic Commentary on Isaiah, viz., on chs. xlvii. 14—xlviii. 14; lvii. 15—lviii. 7; lix. 20—lx. 12.

The pointed Hebrew text of chs. xlviii. 1—14; lvii. 15 [beg. : רְקֵשׁ]—lviii. 7; lix. 21—lx. 18, is embodied, each verse being followed by an Arabic translation. A later hand has indicated the Hebrew text by the word יִן in the margin.

The רְקֵשׁ at ch. xlviii. 2 is marked with an ornamental כ in the margin, fol. 2a. The number, 21, appears to have been added by a later hand. It is the 19th רְקֵשׁ in MS. Or. 2502 (fol. 47a), and the 20th רְקֵשׁ in the usual Masoretic list (Ginsburg's "Massorah," vol. ii. p. 332a).

II. Foll. 31—80. Five quires, nos. 3—7, of 10 leaves each, signed with Hebrew letters and Arabic words on the upper margin of the first page. Square and Rabbinic character. Fifteenth century.

A fragment of Yefeth's Arabic Commentary on Ezekiel (compare Or. 5062 and 2549, ii.), viz., on chs. i. 25—vi. 13.

The pointed and accentuated Hebrew text of chs. i. 26—vi. 13 is embodied, each verse being followed by an Arabic translation.

The following Masoretic notes occur in this fragment:—
1. The readings of the רְקֵשׁ on chs. iii. 15 (fol. 46a), 20 (fol. 51a); iv. 6 (fol. 57b); vi. 3 (fol. 75b).
2. On סֶנֶפֶל תְּלֵי, ch. iv. 12 (fol. 61b), בגְּשֵׁת סֶנֶפֶל תְּלֵי, Ginsburg's "Massorah," letter נ, § 474 (vol. i., p. 54a).


Fragments of Yefeth's Commentary on Hosea, viz., on chs. i. 2; vi. 5—7; vii. 6, 9—11; viii. 6—7; xii. 4—7.

The pointed Hebrew text of chs. vi. 6-7; vii. 10-11; viii. 7; xii. 6-7, is embodied, each verse being followed by an Arabic translation.

IV. Foll. 88—97. A single quire, numbered 4 on the upper (inner) margin of the
first page. Square and Rabbinic character, probably of the sixteenth century. Similar to no. I.

A fragment of Yefeth's Arabic Commentary on Amos, viz., on chs. vi. 7—vii. 13.

The pointed Hebrew text of chs. vi. 8—vii. 5 is embodied, each verse being followed by an Arabic translation.

There is one Masoretic note in this fragment, ס"פ on בָּרָא, ch. vii. 4 (fol. 97b). The other passage, where בָּרָא occurs written defectively, is Prov. xxv. 8. Compare Ginsburg's "Massorah," letter ד, § 326 (vol. ii., p. 576a).

לְלָּלָּל is written at the head of Amos vii. 1, fol. 95b.

V. Foll. 98 and 99. Two detached leaves. Square and Rabbinic character. Fifteenth century. Apparently the same hand as no. III.

Fragments of the same Commentary on Amos, viz., on ch. viii. 5-6, 8—10.

The pointed Hebrew text of ch. viii. 6 and 9-10 is embodied, each verse being followed by an Arabic translation.

283.

Or. 2549.—Paper, about 8½ in. by 6½, consisting of 308 leaves, with 12 to 20 lines to a page. The quires were originally signed with Arabic numerals on the left-hand upper corner of the first leaf, but only a very few of the signatures are preserved (תֹּאַסֶת on fol. 47a, עַשְּרֵא on fol. 57a). Besides the missing portions at the beginning and the end, there are lacunae after foll. 8, 27, 67, 78, 84, 85, 87, 88, 89, 90, 96, 97, 105, 111, 132, 140 (end of first part of the MS.), 148, 155, 156, 225, 233, 234, 238, 269, 288, 294, 296, 298, 301. A good many of the extant leaves are more or less mutilated. Two different Arabic hands of the eleventh century.

It contains:

I. An Arabic Commentary on Jeremiah, apparently by Yefeth (compare Or. 2503, 2504), viz., chs. ii. 17—31; iii. 17—v. 9; v. 14—ix. 2; ix. 25—x. 23; xi. 6—20; xxiii. 2—4, 7—10, 17—19, 22—25; xxxi. 6—7, 21—22; xxxii. 33—xxxiii. 9; xxxii. 12—15, 22—44; xxxiii. 9—26; xxxiv. 2—xxxvi. 31; xxxvii. 1—xxxviii. 5.

II. The same author's Arabic Commentary (in a different hand) on Ezekiel (compare Or. 2502, ii., and Or. 5062), chs. iii. 18—iv. 10; iv. 13—v. 15; vi. 1—5; vii.-xvi. 5; viii. 7—27, 29—30, 36—45; viii. 51—xix. 7; xix. 1—xx. 38; xx. 43—xxi. 18; xxiv. 11—15, 20—27; xxv. 5—20.

The Hebrew text is in both parts written (phonetically) in large Arabic characters, and is provided with the Hebrew vowel-points and accents (in red ink). An Arabic translation accompanies each verse.

The Hebrew texts are, so far as they are marked, in agreement with the usual Masoretic list, with the exception of Ezekiel x. 1, which is noted as the beginning of the fourth מַשׁרֶד (סדר) on fol. 178b.

It will be useful to give the beginnings and endings of the two parts of the MS.:

Fol. 1a (on Jeremiah ii. 16):

שַׁחַר בְּעֵת שֶׁהֲנָפֵק קָנָה מִצְרַיִם יַעֲרוּ הָיָם בְּחֵקֶק שֶׁהֲנָפֵק קָנָה מִצְרַיִם יַעֲרוּ הָיָם

Fol. 140b (in comments on Jeremiah xxxviii. 5, end of fragment):

כִּדיּ שֶׁהֲנָפֵק קָנָה מִצְרַיִם יַעֲרוּ הָיָם לֹא שֶׁהֲנָפֵק קָנָה מִצְרַיִם יַעֲרוּ הָיָם

Fol. 141a (beginning of comment on Ezekiel iii. 18, the first line of the page being mutilated):

כְּדִמֵּד תָּאַכָּר לַעֲלֹם הֲכָּנָּה תָּאַכָּר לַעֲלֹם הֲכָּנָּה
Fol. 308b (in the comments on Ezekiel xlv. 18—20, end of fragment):

**284.**

Or. 2503.—Paper, about 7½ in. by 5¼, consisting of 252 leaves, with 16 lines to a page. Two single leaves (foll. 1 and 2), and 29 quires (foll. 3—252), signed with Hebrew letters on the right-hand upper corner of the first page. The quires originally consisted of 10 leaves each; but nos. 1—6, 8, 10-11, 14-15, 19, 25, are imperfect, there being lacunae after foll. 1, 2, 8, 9, 18, 23, 35, 38, 46, 57, 69, 75, 83, 103, 111, 117, 149, 151, 153, 204, and 212. Square and Rabbinic character. Fifteenth century.

The same Arabic Commentary on Jeremiah, chs. xiv. 19—22; xv. 9-10; xxvi. 1—lii. 16.

The pointed Hebrew text is embodied, viz., chs. xiv. 19 [beg.: וְיָשָׁב]—22; xv. 9 [beg.: יָשָׁב], printed text: מָשָׁב],—10; xxvi. 1—16, 20; xxvi. 24—xxviii. 1; xxviii. 12—xxix. 9; xxix. 19 [beg.: וְיָשָׁב]—xxx. 17; xxx. 22—xxxii. 4; xxxii. 8, 22 [breaking off with: דַּע]; xxxii. 23 [beg.: וְיָשָׁב]—xxxii. 9; xxxii. 32—xxxiii. 11; xxxiii. 14—xxxiv. 1; xxxiv. 8 [beg.: יָשָׁב],—xxxv. 7 [breaking off with: וַיָּשָׂב]; xxxv. 12—xxxvii. 12; xxxvii. 15—xxxviii. 13; xxxviii. 22—xxxix. 5; xxxix. 9—xliv. 13; xliv. 16—21 [breaking off with: יָשָׂב], 26—30; xliv. 4—l. 2, l. 4—18; l. 21—lii. 18 [breaking off with the first 2]. An Arabic translation is added to each verse.

The quires are marked with an ornamental ס in the margin, in entire agreement with the usual Masorah (Ginsburg, vol. ii., p. 332, where for xlviii. 12 read xliv. 2!), at chs. xiv. 22 (no. 8), fol. 1a; xxi. 5 (no. 15), fol. 11b; xxix. 7 (no. 16), fol. 22b; xxx. 9 (no. 17), fol. 32b; xxxi. 33 (no. 18), fol. 51a; xxxii. 16 (no. 20), fol. 70a; xxxvi. 26 (no. 22), fol. 96b; xxxviii. 8 (no. 23), fol. 110a; xxxix. 18 (no. 24), fol. 120b; xlii. 12 (no. 25), fol. 137a; xlv. 20 (no. 26), fol. 151b; xlvii. 27 (no. 27), fol. 165b; xlviii. 2 (no. 28), fol. 186a; l. 5 (no. 29), fol. 205b; li. 10 (no. 30), fol. 226a; li. 59 (no. 31), fol. 243b.

With this usual list compare the readings in the next number.

The readings of the Aleph in the margin.

The following notes occur in the margin of the MS.

1. By a contemporary hand:—

Against ch. xxxix. 8, fol. 23b:

כַּר מַדַּא אֶלֶף צָעֵל, חֵזֶּב הָאֵבִּיס אֶלֶף צָעֵל.

2. By later hands:—

Against ch. xxx. 4, fol. 30b:

הַפֵּסָא הַנַּכַּר דָּקְר

" " xxxi. 14, fol. 42b:

אֵלֶף הַפֵּסָא הַנַּכַּר דָּקְר

(in yellow ink)

אֵלֶף הַפֵּסָא הַנַּכַּר דָּקְר

" " xxxii. 30, fol. 60b:

ואֵלֶף הַפֵּסָא הַנַּכַּר (sic) — יָוֶסָה

" " xxxiii. 1, fol. 64b:

אֵלֶף הַנַּכַּר דָּקְר

" " xxxiii. 26, fol. 73a:

אֵלֶף הַנַּכַּר דָּקְר

" " xxxiv. 18, fol. 86b:

טֵנֵלָה הַפֵּסָא הַנַּכַּר דָּקְר

" " xxxv. 19, fol. 87a (another rite):

אֵלֶף הַנַּכַּר דָּקְר

On fol. 3a there is (besides a not sufficiently readable entry) the name of the author or compiler of the whole:

וֹדָעֵר בְּהוֹדָעֵר פַּרְוָה

* For ולען.
BIBLICAL COMMENTARIES.

285.

Or. 2504.—Paper, about 7½ in. by 5½, consisting of 142 leaves, with 24 lines to a page. Foll. 1—2 are the remnant of what was probably the first quire; and foll. 3—142 form quires 7—21, which originally contained 10 leaves each, only quires 7 and 21 are now imperfect. There were signatures in Hebrew letters on the right-hand upper corner of the first page in each quire, but these are now either wholly lost or only imperfectly preserved. Foll. 3, 127, 128, 136, 137, and 139—141 are more or less mutilated; and of foll. 138 and 142 only small portions are preserved. Rabbinic square character of apparently the fourteenth century. Foll. 13—26 have been supplied by a later hand.

The same Arabic Commentary on Jeremiah xxxvi. 20—xxxvii. 5 and xxxiii. 17—lii. 31. Of the Hebrew text only the opening word, or words, of each verse are given, an Arabic translation being added. The later leaves (foll. 13—26) embody the full Hebrew text of chs. xxxv. 6—xxxvi. 31, the vowel-points being added for the most part.

The שָׁנָה are marked with an ornamental ד in the margin at chs. xxxv. 10 (no. 20), fol. 13b; xxxviii. 10 (no. 22), fol. 35b [D is, however, also placed against xxxviii. 8, fol. 35a]; xxxix. 18 (no. 23), fol. 4ka; xlii. 12 (no. 24), fol. 54a; xliv. 20 (no. 25), fol. 63b; xlvi. 27 (no. 26), fol. 75b; xlix. 2 (no. 27), fol. 90a; li. 5 (no. 28), fol. 105a; li. 10 (no. 29), fol. 1196; li. 59 (no. 30), fol. 131a.

With the above compare the שְׁנָה as marked in the preceding number in agreement with the usual Masoretic divisions.

286.

Or. 5062.—Paper, about 8½ in. by 6, consisting of 238 leaves, with 21 lines to a page. The quires are arranged in two groups, comprising respectively foll. 1—119 and 120—238. In the former group the first extant number of a quire is ם on the right-hand upper corner of fol. 16a, and the last is י on fol. 113a. In the latter group the extant numbering begins with מ on fol. 128a, and ends with ס on fol. 228a. Another group of quires may have preceded the two that are preserved (see the remark near the end of this description). The quires contained originally 10 leaves each; but the MS. is now defective at the beginning and the end, and there are lacunae after foll. 6, 63, 92, 119, 147, 152, 165, 176, 199, and 221. Written in an oriental square Rabbinic hand. Dated in the month of Dhul-Ka'dah, A.H. 863 (A.D. 1459). Several leaves are mutilated.

A large portion of Yefeth's* Arabic Commentary on Ezekiel, comprising (with the deduction of several lacunae, vide supra) ch. xxxvi. 7 to the end. Of the Hebrew text only the opening word or words are given in the body of the pages, but the full text has been added in the margin in a similar contemporary hand. An Arabic translation is given of each verse.

Fol. 1a begins with the Arabic translation of ch. xxxvi. 7, which is as follows:—

וכי נָתַן אֶל יְהוָה סֵפֶר מָנָה אֲלֵהֶם אֵלֶּה אֲלֵהֶם נַמָּה 

This MS. ends in the middle of the remarks on the last verse of the book:—

תָּהֵל וְסֶפֶר אֵלֶּה אֲלֵהֶם סֵפֶר אֲלֵהֶם אֲלֵהֶם נַמָּה

* Compare e.g. the remarks on ch. xxxvii. 2 (fol. 104) with Daniel XII. 2 (edit. D. S. Margoliouth). There are various references to the author's Commentary on the תְׁרֵעָה (e.g. fol. 187b, 218a) and other Biblical books; but the fragmentary state of the Museum Karaite MSS. makes identification impossible in most cases. אֵלֶּה אֲלֵהֶם is argued against on foll. 214b, 231b.
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287.

Or. 2400.—Paper, about 8½ in. by 6, consisting of 116 leaves. The pages are numbered with Hebrew letters. Square and Rabbinic oriental character of the nineteenth century. Fol. 79b is by a different hand from the rest of the MS.

It contains the first four books of the Minor Prophets, accompanied by Yefeth's Arabic translation and commentary (the unpointed Hebrew text being written in red ink):

Hosea, fol. 1b; Joel, fol. 63b; Amos, fol. 79b; Obadiah, fol. 110b.

† The name is no longer clear.

The heading of the MS.:—

is followed by a short general introduction on the advantages (eight in number) to be derived from the mission of the prophets.

Colophon at the end of the volume:

For the other eight books see the next number.

288.

Or. 2401.—Paper, about 7½ in. by 5½, consisting of 261 leaves, with 19 lines to a page. The quires, which for the most part contain 10 leaves each, were marked with Hebrew letters on the right-hand upper corner of the first page, but the enumeration has been partly cut away. Written in two similar hands, each square and Rabbinic (vide infra); finished on Sunday, the 20th of Adar I., A.M. 5448 = Rabi' II., A.H. 1099 (A.D. 1688).

Yefeth's Arabic Commentary on the Minor Prophets, books v.—xii., the unpointed Hebrew text (with an Arabic translation) being embodied.

Jonah, fol. 1b; Micah, fol. 20a; Nahum, fol. 62a; Habakkuk, fol. 78b; Zephaniah, fol. 103a; Haggai, fol. 128a; Zechariah, fol. 143b; Malachi, fol. 234a.

At the end of Haggai (fol. 142b):—

Samuel b. Barukh, therefore, finished this part of the MS. on Sunday, the 6th of Adar I., A.M. 5448 (A.D. 1688).
At the end of Malachi (fol. 261a):

It contains fragments of the Minor Prophets: the Hebrew text in an Arabic phonetic transcription, with the Arabic translation and commentary of Yefeth.

The following portions of the Hebrew text are preserved: Habakkuk iii. 14—19; Zechariah i. 1—ii. 7; ii. 9 (beg.: "כָּז יִזְכָּר—iii. 5; iii. 8—20; Haggai i. 3—ii. 3; ii. 10—23; Zechariah i. 1—17; ii. 4—iii. 2; iii. 5—viii. 10; viii. 13—ix. 1; Malachi iii. 23—24.

The tetragrammaton is rendered by the abbreviation ל in most instances, though in some cases ככ stands for it.

For further information on this MS. see Hoerning, British Museum Karaite MSS., pp. 38—44.

290.

Or. 2551.—Paper, about 8½ in. by 7, consisting of 113 leaves, with 13 to 16 lines to a page. Several leaves are more or less badly damaged. Five different Naskhi hands of the eleventh century.

Five fragments of the Psalms, each with an Arabic translation and commentary:

I. Foll. 1—30, containing Pss. i. 3—15; 19—20; ii. 3—5; lii. 7—liv. 9; lv. 10; lv. 12—livi. 2; lvi. 5—6; lxv. 6—10; lxvi. 7—19; lxvii. 7—lxviii. 3.

The Hebrew text is written in large Arabic characters, and is provided with the Hebrew vowel-points in red. Against the translation of a verse is written in the margin in red the interpretation (in some cases the Arabic (النظام المعنى).

The translation and part of the commentary belonging to Psalm ii. 4 (fol. 2a) may be given as a specimen:

* This note may possibly consist of two entries in the same hand, the first ending where marked. Each part occupies two lines in the MS.
The method of transcribing the Hebrew text into Arabic characters in this, as also in the following fragments, is largely phonetic.

II. Foll. 31—56, containing Ps. lxxviii. 49—lxxix. 4; lxxx. 18—lxxxi. 5; lxxxii. 10—lxxi. 6; lxxxv. 3—lxxvi. 5; lxxvii. 1—lxxviii. 1. The translation and commentary of this and the following portion are by Yefeth. The Hebrew text is in both portions provided both with the Hebrew vowel-points and accents in red.

III. Foll. 57—101, containing Ps. xc. 3—15; xcix. 6—ci. 6; ci. 9—cii. 1; cii. 9— civ. 12; cxix. 117—140; cxix. 155—cxxv. 4; cxxvi. 10—cxxxv. 11.

IV. Foll. 102, containing Ps. cv. 11—15. The Hebrew text is provided with both vowel-points and accents in red. The translation is not in full agreement with that of Yefeth as published by Bargès (Paris, 1861).

Translation of cv. 11, 12:

قولا لك اعتدي ارض الشام حظا حاكتم عند كونهم

환하 عدة يسي ومجاوي بها ...

V. Foll. 103—113, containing Ps. cxix. 42, 44—50; cxxi. 7—cxxii. 1; cxxi. 4—cxxxii. 5; cxxxii. 7, 9; cxxxviii. 7—cxxxix. 2.

As a specimen the translation and comment of Ps. cxix. 42 (fol. 103a) may be given:

ومكنني من اجبار معرّيب بكلام حق تبين لاني

وثقت بكلامك. تفسير

ارد مكنني من جابى من كان يعبرني بالهبل والفلمال

وكلام حق ابيبي به اني ليست كذلك جزاء اباني

وثقت بكلتيك.

The following is a list of the Psalms translated and explained:

Pss. lxxx., fol. 1a, wanting verse 1; lxvii., fol. 10b, wanting verse 1; xxvii., fol. 14b; xcv., fol. 24b; lv., fol. 29b, wanting vv. 20—21; li., fol. 41b, wanting vv. 11—12, 15—18; lxx., fol. 51b; cxix. 121—128, 61a, wanting vv. 123—125; lxv. 1—63b; lxvii., fol. 75a; xix., fol. 89b; xvi., fol. 101b; cxix., 105—112, fol. 110a; xxiv., fol. 118b; lviii., fol. 130b; lxvii., fol. 139b; xl., fol. 143a; xxvii., fol. 152b; lxvii., fol. 162b.

This list is in complete agreement with the list in the Prayer-book, MS. Or. 2531, fol. 96—13a, where, however, is is by mistake omitted.

At the end of fol. 61a:

ברדוי ליולתו אמש 오늘, תְּמוּך ויָרוּאָתִי

תוקדש, וְתוֹלָם.

Similar directions are given after several other Psalms (e.g. foll. 63b, 75a).

The colophon after the Psalms belonging
to the Book of Numbers (fol. 88) is as follows:—


After this colophon is (on fol. 187b) the following note:—

The short account of Karaite doctors here referred to occupies foll. 188a—190a, and is headed:—

The list begins with ‘Anan, and ends with Samuel b. Moses ha-Rofe ham-Maghribi, who is referred to in the following terms:—

See my edition of this Chronicle of Ibn al-Hitti (reprinted from the “Jewish Quarterly Review,” 1897).

On fol. 190b is the following rhymed epigram on the Muhammadan doctrine of fate:—

* On edited portions see note b on the next page.
293.

Or. 2506-7.—Paper, about 7 in. by 5½. Two uniform volumes, consisting respectively of 129 and 175 leaves, with 14 lines to a page.

Vol. i. contains, in its present defective form, 17 quires (nos. 5—21), which originally consisted of 10 leaves each; but quires 5—9, 13, 15, and 20, are imperfect, there being lacunae after foll. 8, 9, 12, 16, 17, 25, 33, 65, 78, and 119.

Vol. ii. contains 21 quires of originally 10 leaves each, but quires 1—4, 8, 10—12, 14, and 17—21, are imperfect, there being lacunae after foll. 5, 13, 27, 58, 78, 93, 101, 111, 149, 157, 172, and 173. The MS. is also imperfect at the end.

The quires are in both volumes signed with Hebrew letters and Arabic numerals on the upper margin of the first page. Square and Rabbinic character of the fifteenth century. Fol. 129 in vol. i., and foll. 1 and 18 in vol. ii., have been supplied by somewhat later hands.

The greater part of Yefeth's Arabic Commentary on the Book of Proverbs, the pointed Hebrew text (accompanied by an Arabic translation) being also given.

Vol. i. contains the following portions of Commentary: chs. iv. 24—vi. 1; vi. 6—9; vi. 12—21; vi. 23—35; viii. 6—36; ix. 7—x. 10; x. 12—xii. 24; xiii. 8—xiv. 11; xiv. 30—xvii. 1; xviii. 19—xix. 9. Of the Hebrew text the following parts are preserved: chs. v. 1—vi. 5; vi. 17—35; viii. 19—29; viii. 32—ix. 3; ix. 10—x. 10; x. 13—xii. 24; xiii. 9—xiv. 11; xiv. 31—xvii. 1; xviii. 20—xix. 9.

At the end (fol. 29a):—

בכל אלצמא לאלאה מ שד פסר משה מ כלם

לאמשי בא נלאנ' נון יזר מחיאנ'

The heading of vol. ii. (fol. 1b) is as follows:—

בשם יהודה נמעהצפה 'אלצמא לאלאה מ שד,

משלי לוחшив אלפתאצל הלעטעלים ואונא עליא לאברה

The portions of commentary contained in this volume are on chs. xix. 10—15; xix. 23—xx. 8; xx. 17—xxi. 13; xxi. 14—xxiii. 19; xxiii. 22—xxv. 2; xxv. 4—xxvi. 6; xxvi. 10—28; xxvii. 4—15; xxvii. 17—xx. 6; xxx. 8—16; xxx. 23—xxxi. 11; xxxi. 15—20; xxxi. 26—31 (imperfect at the end). The preserved parts of the text are chs. xix. 10—16 (as far as) 

ח' (began: פֹּתיו—לְלֵדוֹ) ט. xix. 8; xx. 18—xxii. 13; xxi. 15—xxiii. 20; xxii. 23—xxv. 2; xxv. 6—xxvi. 7 (as far as) 'ט. xxvi. 11—28; xxvii. 5—15; xxvii. 18—xxx. 7 (as far as) ל. xxx. 10—xxx. 31.

In ch. xxi. 15 (vol. ii., fol. 28a) the text reads לֵאוֹשׁ לַלאֲדָה, but the translation מַלָּאָת agrees with the reading of the printed text: מַלָּאָת.

The readings of the are, in both volumes, noted in the margin. The אֵירוֹמִים are marked with the letter v in the margin, the numbers of the sections being indicated by means of Hebrew letters below the v. Ch. xxii. 20 (vol. ii., fol. 46b) is marked as

a For נָאָבָא.

b Chs. i.—iii. of Yefeth's Commentary on Proverbs were published by Israel Günzig (Krakau, 1898), and ch. xxx. was edited, with a Latin translation, by Z. Auerbach (Bonn, 1866).
the beginning of the sixth ḫafṣ, whilst the usual Masoretic lists open a section at verse 21.

The following division into smaller sections occurs in vol. i.: ch. v. 1 (א), fol. 1b; v. 7 (א), fol. 3b; vi. 1 (א), fol. 8a; ix. 1 (א), fol. 25b; ix. 10 (א), fol. 27a; x. 1 (א), fol. 29b.

A later hand has added the numbers of the chapters as given in the printed text.

294.

Or. 2553.—Paper, about 8½ in. by 6½, consisting of 132 leaves, with 14 or 15 lines to a full page. Several leaves are more or less badly damaged. Naskhi hand of the eleventh century. Fragmentary.

Proverbs, chs. ii. 1—iii. 5; iii. 13—18, 22—32; iv. 1—19, 23—27; vii. 1—viii. 9; viii. 32—ix. 1; x. 1—4, 8—20, 25—28; xi. 5—7, 12—20; xii. 5—xiii. 7; xiii. 11—xiv. 16; xiv. 24—xv. 22; xvi. 3—5, 12—26, 27—31; xvii. 5—6, 15—16, 24—26; xviii. 2—xix. 3; xix. 7—15, 20—29; xx. 12—28; xxi. 8—21; xxi. 5—xxiv. 14; xxvii. 8—20; xxix. 11—23; xxxi. 1—29. Hebrew text written in the Arabic character and provided with vowel-points and accents (in red), with Yefeth's Arabic translation and commentary.

295.

Or. 2510.—Paper, about 7½ in. by 5½, consisting of 127 leaves, with 16 lines to a page. Twenty quires, nos. 1—18, 20—21, originally of 10 leaves each; but with the exception of quires 3, 13, 15, and 20, all are imperfect, there being lacunae after fol. 1, 2, 3, 9, 19, 20, 23, 27, 28, 32, 33, 36, 37, 46, 49, 50, 51, 57, 59, 72, 73, 75, 79, 81, 89, 98, and 108. The quires are signed with Hebrew letters and Arabic words on the upper margin of the first page. Square and Rabbinic character. Fifteenth century.

The former half of Yefeth's Arabic Commentary on Job, containing fragments of the introduction and chs. i.—xxii.

The pointed Hebrew text is embodied, viz., chs. i. 2 [beg.: יבש_—12; i. 16 [beg.: יבש_—11; ii. 10; ii. 12; iii. 10—17; iii. 23—iv. 7; iv. 12—14; v. 4—12; v. 24; vi. 27—vii. 3; vii. 17—20; viii. 7—ix. 4; ix. 12 [beg.: יבש_—19, 22—23, 31—32; x. 2—22; xi. 15—xii. 3; xii. 9—xiv. 3; xiv. 22; xv. 5—14 [as far as יבש_—17—28; xv. 33—xvii. 2; xvi. 7—xvii. 9; xvii. 12—xix. 4; xix. 6—xx. 9; xxi. 14—xxii. 29. An Arabic translation is added to each verse.

The readings of the א_ are given in the margin on words in chs. i. 21 (bol. 13a); vi. 29 (bol. 34b); vi. 1 (bol. 33b); ix. 13 (bol. 46b); x. 20 (bol. 57a); xiii. 15 (bol. 68b); xv. 22 (bol. 76a); xvi. 16 (bol. 84b); xvii. 13 [ב_ in the printed text (bol. 95b); xix. 29 (bol. 106a); xxi. 20 (bol. 110b); xxi. 24 [ב_ in the printed text (bol. 126a).

The readings are marked with ב_ in the margin, and in agreement with the usual Masoretic lists, at chs. xi. 19 (no. 3), fol. 50a, and xvi. 9 (no. 4), fol. 89b. The numbers are due to a later hand.

The following division into smaller sections is indicated in the margin: iv. 1 (א), fol. 25b; ix. 1 (א), fol. 44b; xii. 1 (א), fol. 59b; xvi. 1 (א), fol. 81b; xix. 1 (א, partially erased), fol. 98b; xx. 1 (א), fol. 107a; xxi. 1 (א), fol. 117b.

The numbers of the chapters of the printed text have been added by a later hand.

On fol. 41b is the following entry of a former owner:—
The numbers of the chapters of the printed text have been added by a later hand.

On fol. 1a is an owner's entry containing the name:

אברהם בן שלמה בן שמעון בן אליעזר בן אחא

An entry recording the name and genealogy of the same owner is also found on fol. 150b.

In the lower part of the last-mentioned page is the following rhyme:

לך בל핼ן ותפקלך, כי תפקלープ פיאל.

יוסף בן אלעזר בפשפיאה, לך בלtraîn ותponce.

297.

Or. 2509.—Paper, about 7½ in. by 5¾, consisting of 102 leaves, with 15 lines to a page. Twelve quires, originally of 10 leaves each, except the third, which has 11 leaves. Quires 1-2, 8, 11-12, are imperfect, leaves having been lost after foll. 3, 63, and 101. The quires are signed with Hebrew letters and Arabic words on the upper margin of the first page, and with Hebrew letters on the lower margin of the last page. Square and Rabbinic character. Probably of the beginning of the sixteenth century. Fol. 12 is a recent restoration.

Yefeth's Arabic Commentary on Job, viz., part of the introduction and Commentary on chs. i. 1—v. 25; vi. 1—ix. 19; ix. 21-22.

The pointed and accentuated Hebrew text of chs. i. 1—v. 26; vi. 1—ix. 19; ix. 22, is embodied, each verse being followed by an Arabic translation.

The readings of the ר די on words in i. 10 (fol. 14a); vii. 1 (fol. 69b, 17 (fol. 69b), the printed text reads ידך ידך; fol. 73b); vi. 29 (fol. 74b); vi. 29 (fol. 76b); vii. 1 (fol. 74b), 5 (fol. 76b); viii. 10 (fol. 87b,
BIBLICAL COMMENTARIES.

298.

Or. 2512.—Paper, measuring from 7½ to 8½ in. by 6, consisting of 58 leaves.

I. Foll. 1—7, with 19 lines to a page. Part of a single quire, signed ☞ on the lower margin of the last page. Square and Rabbinic character. Sixteenth century.

Fragment of Yefeth's Arabic Commentary on Job, viz., part of the introduction and ch. i. 1.

The pointed Hebrew text of ch. i. 1, with an Arabic translation, is embodied.

II. Foll. 8-9, with 25 lines to a page. Square character. Fourteenth century.

The same Commentary on chs. v. 15—vi. 4.

Of the Hebrew text only the opening words of each verse are given. The full Hebrew text, with an Arabic translation, has been added in the margin by a later hand.

On fol. 9a, ☞ in the margin, against v. 27, in agreement with the usual Masorah (Ginsburg, vol. ii., p. 333a).

III. Foll. 10-11, 12-13. Twenty-four lines to a page. There is a gap after fol. 11. Square character. Fourteenth century.

The same Commentary on chs. viii. 14—22, ix. 9—17.

Of the Hebrew text only the opening words of each verse are given, an Arabic translation being added.


The same Commentary on chs. x. 13—xi. 5; xii. 22—xiii. 20; xiv. 15—xvii. 10; xviii. 1—xxi. 23; xxii. 34—xxiv. 22.

Of the Hebrew text only the opening words of each verse are given, but the text has been added in full in the margin by a later hand, an Arabic translation following each verse, as in ii.

In the margin of fol. 25b, ☞ against ch. xvii. 9; and of fol. 39a, ☞ against ch. xxii. 30, in agreement with the usual Masorah.

V. Foll. 44—47, with 23 or 24 lines to a page. Gap after fol. 45. Square character. Fourteenth century. Foll. 46 and 47 are mutilated.

The same Commentary on chs. xxiv. 6—16; xxvi. 4—14.

Of the Hebrew text only the opening words of each verse are given; an Arabic translation is added.

VI. Foll. 48-49. Square character. Fourteenth century. Part of the same MS. as nos. ii. and iv.

The same Commentary on ch. xxxiv. 24—37.

Marginal additions as in nos. ii. and iv.

VII. Fol. 50, with 21 lines to a page. The first leaf of a quire, marked ☞ on the upper (inner) margin of the first page. Rabbinic character. Sixteenth century.

The same Commentary on ch. xxxv. 13—15.

The pointed Hebrew text and an Arabic translation are embodied.


The same Commentary on ch. xxxvi. 20—30.

Marginal additions as before.

* The marginal ☞ must (apparently) only be taken to indicate that ☞ is to be put instead of ☞, the full reading being ☞, or rather ☞, as in the printed text.
IX. Fol. 52, with 27 or 28 lines to a page. Square character. Fourteenth century.

The same Commentary on ch. xli. 4–12.

Of the Hebrew text only the opening words of each verse are given; an Arabic translation is added.

X. Foll. 53–58, with 19 lines to a page. Part of the fourteenth quire of a MS., with gaps after foll. 53 and 58. The quire is signed ι on the upper (inner) margin of the first page and on the lower margin of the last page (fol. 58b). Square and Rabbinic character. Seventeenth century.

The same Commentary on chs. xlii. 18–23; xliii. 6, 10, 17.

The pointed Hebrew text of chs. xlii. 19–23, xlii. 7–11, with an Arabic translation, is embodied.

299.

Or. 2552.—Paper, about 9½ in. by 7½, consisting of 141 leaves, and comprising the following fragments:

I. Foll. 1–89, with 15 lines to a full page. Naskhi writing of the eleventh century, the Hebrew text being also written in the Arabic character, and provided with the Hebrew vowel-points and accents in red. The method of transcription is phonetic.

This portion contains Job, chs. i. 6; ii. 8–10; iii. 1–3, 10–11; iii. 25–iv. 1; v. 25–v. 25; xi. 10–11; xi. 15–xii. 8; xii. 21–24; xiii. 27–xiv. 5; xiv. 11–22; xv. 2–3, 5–14; xvi. 19–21; xx. 4–11; xxix. 1–4; xxxi. 7–xxxii. 8; xxxii. 14–xxxiii. 30; xxxiv. 5–9, 20–37; xxxv. 8–15; xxxvi. 3–21, 25–28; xxxvi. 32–xxxvii. 24; xxxviii. 12–32, 37–40; xi. 19–xli. 19: Hebrew text, with Yefeth’s Arabic translation and Commentary.

II. Foll. 90–141, with 10 or 12 lines to a page. Fine Naskhi hand of the tenth century. The latter portions are in a very bad state of preservation, and in many instances hardly legible.

Fragments of an Arabic Commentary on Ecclesiastes and Lamentations, comprising Eccles. i. 1–ii. 10; ii. 13–iv. 16; v. 9–vii. 27; x. 8–xi. 6; xii. 2–12; Lam. ii. 1–10; iv. 5–v. 22. Of the Hebrew text only the first words of verses (in Arabic phonetic transcription) are given, some being written against these in the margin.

Heading (fol. 90b):

Beginning of introduction to Ecclesiastes:

تارك الله القديم الاري الذي لم يزل ولا يزول الأول
قبل كل اول الع

Further on:

...

Beginning of translation and Commentary (fol. 92a):

هذه خطب الجامع ابن داود الملك على مدينة السلام

سبيلا سبيلا الجامع لان الله جمع له كل حال سنينه من

حكمة وملكي وحسم ونسب وسائر وغير ذلك . واما

تأزته اللغة العربيه الجامعه فانه يومنا إلى حكمته اللى

هي جامعه جميع فنون الحكم وهو العرب عن

* The dots of the י are written over the line in the MS.

٥ for ت an Arabism in pronunciation, as regularly in the MS.
The fragments of the Lamentations begin on fol. 121a.

The opening of ch. ii. (same page) is as follows:

كيف يُعَظِم رب العالمين ... جميع صبيون والآخرون
بكي إسرائيل إلى الأرض بعد أن كان في السماء على ما
زُوِّي ... في يوم غضبه. هذا البيت الثاني مزدوج على
الدولة التي كانت ذويين (؟) السماء ونزالت إلى استقل
الم鲜活ين

The comments are short, and deal with the subject-matter of the verses. The style does not appear unlike that of David b. Boaz (see Or. 2403, etc.), who is known to have written a Commentary on Ecclesiastes (Ibn al-Hiti, pp. 5, 10).

On fol. 90a is written in Hebrew characters:

פזח כחלות ואלו
Lower down:
מלכ מראכ חיות מцикл אלה בה
(1)
מג נועה עבד הלא אב
(2)
הנזר (؟) אביו PASS
(3)

On this MS. see the note on pp. vii. and viii. in Dr. Hörning's "British Museum Karaite MSS."

preserved. Square and Rabbinic character. Fifteenth century. The last two leaves are due to a different, but contemporary, hand. Foll. 12, 21, 31, 45, 48, 61, and 115, are recent restorations.

Yefeth's Arabic Commentary on the Song of Songs.«

The MS. is defective at the beginning, chs. i. 1—ii. 4, and ii. 6—13 having been lost.

The pointed Hebrew text (accompanied by an Arabic translation) is embodied. In chs. iii. 9—iv. 4 the points are added in red ink; and chs. v. 2—vii. 2; vii. 4, are written in red ink, with the points added in black ink.

The colophon on the last page is as follows:

ים התמיל יתרשיש דהער כ npcil תייר
נפרותר ורב עירל כר רדסמה ופואמ נמעכלת
תודרוריו ונועי אב אלי לאלברם עדנ יכפי שכר
ויקו קדש שבר ייחו על ודרות יטול ודמשכלות
וניפור רוחר וכריע נמשל

Below the colophon is the beginning of a question and answer (למא —omial) on the difference of the grammatical person in the Song of Songs i. 2, יָשָׂע being in the third person, and יְדוֹר in the second.

301.

Or. 2514.—Paper, about 7 in. by 5¼, consisting of 119 leaves, with 14 lines to a page. Originally 16 quires, of 10 leaves each (except the last, which has only 8 leaves), signed with Hebrew letters and Arabic words on the upper margin of the first page. But the first two quires are entirely lost; of the third quire only 2 leaves (foll. 1, 2), of the fourth 1 (fol. 3), and of the fifth 8 (foll. 4—11) are

* On יד in the sense of "possession" see Dozy, Suppl. au Dict. Ar., p. 732, col. 2.
* Or<br>אַרְכָּן.
HEBREW MANUSCRIPTS.

Or. 2513.—Paper, about 6½ in. by 5½, consisting of 161 leaves, with 17 lines to a page. Seventeen quires of 10 leaves each (except the thirteenth and seventeenth quires, which have only 8 and 3 leaves respectively), each signed with Arabic words on the upper margin of the first page. Square and Rabbinic character. Dated Thursday, the 24th of Iyyar, corresponding to Sha’bán, A.H. 732 (A.D. 1331). Foll. 1, 81, and 149 are recent restorations.

Yefeth’s Arabic Commentary on Ruth and the Song of Songs. The pointed and accentuated Hebrew text (accompanied by an Arabic translation) is embodied.

The Song of Songs begins on fol. 45b, and on the preceding page is the title: "שְׂרָדִי שַׂרְדִי שָׁשׂיָד אַשָּׁר בְּרֵי מֶלֶךְ אֲמִרדָּן מְפָרָשִׁים יָדַע אֲשֶׁר תִּתְחַטְּל תַּעֲבֹר אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ וְלָשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין�

At the end:

The phrase תיַדְדָה יִשְׁמֹעַ "may God strengthen him," referring to Yefeth, shows that the MS. was written in the author’s lifetime. There is an erasure after the name of Abu 'l-Faraj Ya’kūb, for whose library it was written at ar-Ramlah, A.D. 1004-5.

On fol. 25a is an Arabic note showing that the MS. was once the property of Sha’yā (i.e. Yesha’yā) ben Ṣālīḥ ben ‘Azaryāhū. On the same page is also the following entry, which is identical with a note on fol. 166a of Or. 2548:

ורדים לפני חלון ב♪ פְּרָשָׁתוֹ אַשָּׁר תִּתְחַטְּל תַּעֲבֹר אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין חָסְבֵּת לְשׁוֹרֵשׁ יָדַע אֶלָּה פְּרָשָׁתָוּ חָסְבֵּת לְאֵין�

The above colophon is no longer clear in the MS. in some parts. Underneath it is a copy of the same in a more recent hand.

Or. 2556.—Paper, about 8½ in. by 7, consisting of 129 leaves, with 15 lines to a page. The quires, which are all now more
or less imperfect, were signed with Arabic numerals at the left-hand upper corner of the first page, but only one of the signatures (عشر, fol. 105a) is preserved. Besides the missing portions at the beginning and the end, leaves are wanting after foll. 2, 3, 7, 13, 19, 25, 34, 35, 46, 55, 62, 68, 69, 77, 79, 88, 90, 96, 97, 104, 113, 120, 121, 122. Most of the extant leaves are more or less damaged, the best preserved part of the volume being foll. 70–113. Written in a fine clear Naskhi, provided with the diacritic points. It probably belongs to the earlier part of the eleventh century.

It contains fragments of Daniel, Ezr-Nehemiah, and Chronicles: the Hebrew text in an Arabic phonetic transcription, with the Arabic translation and Commentary of Yefeth. The Hebrew text is provided with the vowel-points and accents in red.

The following portions of the text are preserved:

Daniel i. 3–5; ii. 28–30; Ezra iv. 23–

v. 7; vi. 6–21; vii. 13–28; viii. 19–34;

xi. 36–ix. 14 (end. : مُحَجَّرَةٌ); x. 26–

33; x. 38–44; Nehemiah i. 1–ii. 8; vii. 11–ix. 6; ix. 8 (beg. : نُونَأَمَّا); x. 32–x.

29; xi. 31 (beg. : نَفْسُ الْغُهَمَّةِ); x. 35–xi. 8;

xi. 26–xii. 19 (end. : وُلَوْ بَاَرْبُ); xii. 17–31;

1 Chronicles i. 1–12 (end. : وَفَّارَ). i. 35–

48 (end. : مَتْعَى); xi. 13–25; xi. 32–47;

xxv. 27–xvi. 13; xviii. 1–xix. 5; xxi. 28–

xxii. 10; xxvii. 21 (beg. : بُنيَّةً يَأْوَهُ); xxviii. 11–15 (end. : رَاهَبَهَاءَ); 2 Chronicles

xv. 9 (beg. : مَيَلَانِمُهَأَمَّا)—xvi. 6.

The beginning of the text is marked in the margin by the word بَرْيَمُهَأَمَّا surmounted by a small pen and ink design.

The tetragrammaton is represented by أَنَّمَهَأَمَّا.

On fol. 87a is an Arabic note showing that the MS. once belonged to Sha'yah ben Salihi 'Azaryahu (so also fol. 25a of Or. 2554).

Below this:

العَيِّنَةَ لَى هَلَلٍ بَيْنِ اللَّهِ وَبَيْنِ عَزِيزٍ بَيْنِ حَمَّارٍ

(See also Or. 2554, loc. cit., and Or. 2548, fol. 166a.)

For further information on this MS., see Hoering, op. cit., pp. 61–68.

304.

Or. 2403.—Paper, about 7½ in. by 6½, consisting of 108 leaves, with 16 lines to a page. Eleven quires, of 10 leaves each, signed with Arabic words on the upper margin of the first page. The eleventh quire is imperfect, one leaf having been lost after fol. 100, and another at the end. Elegant Naskhi, probably of the thirteenth century. The letter ج is represented by a small د placed underneath (so e.g. حَرَّامُ, fol. 68a).

Part of an Arabic Commentary on Exodus, viz., chs. xxv. 1—xxxiii. 13, ascribed to Ar-Ra'is David ben Boaz; imperfect at the end.

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

من تَفْسِيرِ الرَّئِيس دَاوَيْن بَنِ بَنِيَّة رَضِيَ اللَّهُ عَنْهُ مِنْ الأَثْرِ الْثَّانِي مِنْ أَيْلَا شَيْوَاتِ مُنْ وَقَحَّا لِي تَرْمَأَا لِي آخَرَ السَّاقِر

From this title, which is written in an Arabic hand of perhaps the fourteenth century, it follows that the MS. originally extended to the end of Exodus. In the Hebrew title on the top of the same page (probably of the same date as the Arabic title), the author is called أَحْزَمُ بْنُ دَاوُيْن بَنُ بَنِيَّ (see no. 305, ii.).
HEBREW MANUSCRIPTS.

Headings:

Each Parasha, or weekly section, is divided into a number of sections termed 

Verse 1:

Verse 9:

Beginning of commentary:

In two places, foll. 19 and 32a, the author combats a writer whom he merely introduces by the term [in all probability Sa'adyah; see also Or. 2561, ii., &c.).

The second passage (fol. 32a, in the comments on Ex. xxvii. 7) is:

The author also refers to his Commentary on Numbers in his explanation of [in Ex. xxix. 38, fol. 62b):

and are quoted on ch. xxvi. 32, first line of fol. 27a:


—are wanting;] xxviii. 11, 12-23.

Most of these sections agree with either the /iimns /iimns or mninD of the printed text. In each section the Arabic translation is prefixed. Of the Hebrew text only the opening words of each verse are given.

Specimen of translation (Ex. xxv. 1, 9):—

Verse 1:

Verse 9:

Begining of commentary:

وَالْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

وَالْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

وَالْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ

عَالِمُ الْعَجْلَةَ الْمَوْسِعَةَ الْحَفَّةَ
The Rabbanites, the Zendins, are mentioned on fol. 3a, 3b, 4a, 4b, and 5a.

II. Foll. 18—74. Many leaves are worm-eaten. The same Naskhi hand as in no. 1.

An Arabic Commentary on the weekly section, Numbers xxv.—xxx., including a translation of the Hebrew text, by Ar-Ra'is Abû Sa'id. Imperfect at the end.

Title, fol. 18a:

فراسد فكوسس من تفسير
الرئيس أبي معيبد رضي الله عنه

The translation is arranged in the following sections: chs. xxv. 10—18, fol. 18b; xxv. 19—xxvi. 4, fol. 22b; xxvi. 5—11, fol. 24a; xxvi. 12—51, fol. 25b; xxvi. 52—56, fol. 29a; xxvi. 57—65, fol. 36b; xxvii. 1—5, fol. 38a; xxvii. 6—11, fol. 40a; xxvii. 12—23, fol. 53a; xxviii. 1—8, fol. 57b; xxviii. 9—10, fol. 62a; xxviii. 11—15, fol. 63b; xxviii. 16—25, fol. 65a; xxviii. 26—31, fol. 67b; xxix. 1—6, fol. 69a; xxix. 7—11, fol. 70b; xxix. 12—16, fol. 72a; xxix. 35—xxx. 1, fol. 72b.

Verses 17—34 of ch. xxix. are not translated, but only the first Hebrew words of vv. 17, 20, 23, 26, 29, and 32, are given.

On fol. 18a:

The problem as to the full name of the author, here entitled Ar-Ra'is Abû Sa'id, still awaits further investigation. The best known son of Yefeth b. Ali is generally called Abû Sa'id (full name: Abû Sa'id Levi b. al-Hasan b. 'Ali al-Başri); but the members of Yefeth's family only bear the designation Bašri, a circumstance which rightly determined Pinsker (Lik. Kadm., p. 276) to declare that Moses Bashiatzi was mistaken in referring to him as Bashiatzi. An important point in this investigation is the fact that, according to an entry on fol. 2a in Or. 2403
(q.v.), David b. Boaz was also called Abū Sa'īd; and as נבוא or Ar-Ra'īs was the proper title of this author, one is tempted to identify our Ar-Ra'īs Abū Sa'īd with David b. Boaz rather than with the son of Yefeth b. 'Alī. Ibn al-Hiti (see my edition, pp. 5, 10) informs us that David b. Boaz, the author of "a commentary on the Pentateuch, and a book on its fundamental principles," composed his commentary on Ecclesiastes in the year 383 of the Hijrah, or 993 A.D. This date brings him down to a much later period than is assigned to him by Pinsker and others. If, furthermore, the identification of Ar-Ra'īs Abū Sa'īd with David b. Boaz should prove correct, additional evidence of the later date would be afforded by the express mention of Sa'adyah in Or. 2495 (q.v.), which clearly represents another recension of the work contained in no. 1. of the present MS. Harkavy's statement (Stade's Zeitschrift, vol. i., p. 157) that דא אבריקל is David b. Boaz's usual manner of referring to Sa'adyah, also appears to receive confirmation from the occurrence of the same term in Or. 2495, just referred to as being akin to the present MS. (compare also Or. 2494 and 2403). As a point in favour of the identification of Ar-Ra'īs Abū Sa'īd with the son of Yefeth, might be mentioned the fact that in Or. 2563, i. (no. 309, written in the twelfth century) the title Ar-Ra'īs is given to the Abū Sa'īd, whose work was used by 'Alī b. Sulaimān in the compilation of his Commentary on Numbers and Deuteronomy; for 'Alī b. Sulaimān is known to have based his lexicographical work on Levi hal-Levi's abridgment of David b. Abraham's work of the same name. But there is, on the other hand, no reason why 'Alī b. Sulaimān should not have used for his commentary the work of another Abū Sa'īd, to whom the title Ar-Ra'īs properly belongs. The fact is, that in the MS. in question (apparently all in the same hand, and, at any rate, undoubtedly of about the same date), the author of no. ii. (foll. 90—100, containing a fragment of a Sefer Miswōth) is distinctly called al-Mu'allim Abū Sa'īd Levi b. al-Hasan al-Bašri, as if to distinguish him from Ar-Ra'īs al-jalil Abū Sa'īd, who is named in the heading of no. i. For the reasons just enumerated, one is strongly inclined to identify Ar-Ra'īs Abū Sa'īd with the David b. Boaz, and if this identification be accepted, we may consider as the works of David b. Boaz a (i) the Commentary on Exodus contained in Or. 2403; (2) the Commentary on Leviticus and Numbers contained in nos. i. and ii. of the present MS.; (3) the similar fragment of a Commentary on Leviticus in Or. 2495; (4) possibly also the Commentary on the first pericope of Leviticus contained in Or. 2404, i.; (5) the Commentary on Numbers and Deuteronomy contained in Or. 2562.

III. Foll. 75—82. Fol. 78 is partially stained. Cursive Naskhi and Rabbinic square character (for the Hebrew text, where quoted). Twelfth or thirteenth century.

Fragment of an Arabic Commentary on Deuteronomy xxviii. The author is not known.

The beginning of the fragment relates to Joshua viii. 30—35 by way of reference.

Beginning of Commentary on ch. xxviii. 1 (fol. 75b):

הوحد לְשׁומע יִתְנָבִים אַלְבִּרָכוֹת הַאֲלָלוֹת אֲשֶׁר בִּזְמֵהוּ פֶּן קֵלָה שֶׁאֵין יַצְוָא עָלָיו אֵין מַעְלָה יָפּוּמָהּ בַּכִּי מֵאֲלָלוֹת גָּמוֹל אֵלָיו לִבְּיוֹת נַפְלֵיהֶמָּה.

b On the possibility that the Commentary on Ecclesiastes and Lamentations contained in Or. 2552, ii. is also by David b. Boaz, see no. 299.

a Steinschneider (Hebraische Über-setzungen, p. 940), also thinks it likely that David b. Boaz was a contemporary of Sa'adyah.
The Rabbanites are cited on ver. 38 (fol. 82a).

IV. Foll. 83—95. Of fol. 83 only about half is preserved, and several of the remaining leaves are more or less damaged. There is a gap after fol. 86. Naskhi and Hebrew square character; probably of the fourteenth century.

An Arabic Commentary on Job xxxvi. 12—33; xxxvii. 22—xxxviii. 34. The author is not known.

Beginning of fragment (on ch. xxxvi. 12):

وصولاً من غير تعذبة ولا معرفة

The interpretation of ch. xxxviii. 1 (fol. 87b) begins as follows:—

اجتاب الله على أن بعض الملبكة والل من الذي يفظعم الندبير والحكم يقول فارغ بلا معرفة كيفية ذلك أعلم أن اجتاب ابادي عليه السم قد لا نظروا بأنا لا يجوز أن يفعل الله لا يذيد ما فعله بغير استفتيات

V. Foll. 96—111. The first two leaves, and portions of other leaves, are stained, and the writing is partly obliterated. Part of the lower half of fol. 104 is torn off. There are gaps after foll. 97 and 103. Elegant Naskhi, probably of the eleventh century.


This fragment consists of the index, fol. 96a, imperfect at the beginning; ch. i., fol. 96b, imperfect at the end; the second chapter (imperfect at the beginning and the end), fol. 98a: chs. xvi., fol. 104a, imperfect at the beginning; xvi., fol. 106a; xvii., fol. 108a; xviii., fol. 110a, imperfect at the end.

The extant headings of chapters are as follows:—

الفصل الأول في حد البصدر وحقيقة ه
الفصل السادس عشر في الكلام في ليمور من جملة
المصدر ه
الفصل السابع عشر فيما يركب من الظروف على
المصدر ه
الفصل الثامن عشر في القرآن بين البصر البصادر إلى
اسم الفاعل إذا كان منصرًا فيه وبين البصر البصادر إلى اسم المفعول إذا كان كذلك ؛ وفي
الفقر بين البصر البصادر وبين البصر البصادر المذكور عند نعه ه

306.

Or. 2495.—Paper, about 7½ in. by 5½, consisting of 186 leaves, with 14 to 15 lines to a page. Imperfect at the beginning and the end. A rather indistinct form of the square Rabbinic character; probably thirteenth century.

Fragment of an Arabic Commentary on Leviticus, extending from xi. 1 to xv. 25. The author, who wrote either during the lifetime* of Sa'adyah or later, is uncertain.

The contents of fol. 30a, sqq. (للمحاولة) agree with Or. 2561, fol. 56, sqq. In other portions, as e.g. the passages preceding the one just named, Or. 2561, i., seems to represent a longer recension of the work contained in the present MS. On the probability that David b. Boaz is the author, see the remarks made in the description of Or. 2561, i. and ii.

* The formula ולאי, which occurs twice after his name (vide infra), may be due to the scribe.
HEBREW MANUSCRIPTS.

307.

Or. 2562.—Paper, about 7 3/4 in. by 5 1/2, with mostly 11 lines to a page, consisting of 150 leaves. Many of the leaves are damaged. Half of the lower part of fol. 27 is lost, and of fol. 142—150 the upper margin is torn off. The manuscript is imperfect at the beginning and the end, and leaves are also wanting after foll. 2, 4, 5, 13, 14, 20, 27, 56, 72, 82, 88, 89, 107, 111, 135, and 141. Naskhi, of the twelfth or thirteenth century.

Fragments of an Arabic Commentary on Numbers and Deuteronomy, viz. chs. xxii.—xxix. of Numbers, and chs. xvi., xvii., xxiii., xxiv., and xxxii. of Deuteronomy, including a translation of the Hebrew text. The author is Ar-Ra’is Abū Sa’īd (compare the contents of foll. 28a—102b with foll. 19a—70a of Or. 2561).

The fragment of the Commentary on Deuteronomy, which begins on fol. 103a, opens as follows:

The translation is arranged in the following sections, termed:

Numb. xxii. 27—30, fol. 3a; 31-32, fol. 5b; xxiii. 7—10, fol. 6b; 11—17, fol. 11b; 18—24, fol. 14a; xxiv. 10—13, fol. 29a; xxv. 1—5, fol. 27a; &c., as in Or. 2561, fol. 18—74.

Deut. xvii. 1, fol. 110b; 2-3, fol. 111b; xxii. 22—24, fol. 114b; 25-26, fol. 120a; xxiv. 1—4, fol. 122b; 5, fol. 132a; 6, fol. 135a; 8, fol. 137b; 9, fol. 140a; 10—13, fol. 140b; xxvii. 7, fol. 143b; 8, fol. 145b; 9, fol. 146b; 10, fol. 147a; 11, fol. 150a.

In the Hebrew text, which is only quoted in part, the tetragrammaton יהוה is represented by אֲדֹנָי. Deut. xxiv. 4, is written כְּמוֹ, Num. xxvii. 23, is transliterated כְּמוֹ שֶׁמֶּשׁ, fol. 41a.

 Compare the doxology in Or. 2532, ii. (no. 299), which may possibly also be by David b. Boses.

See Or. 2561, ii.
Among the noticeable variations are the following:

Num. xxiii. 10, fol. 10a; but on fol. 10b the manuscript reads, as in the Masoretic text.

xxiv. 10, fol. 106; but on fol. 106 the manuscript reads Jj^-J.

xxvii. 10, fol. 114b, but on fol. 114b the manuscript reads, as in the Masoretic text.

xxviii. 10, fol. 114b; but on fol. 114b the manuscript reads, as in the Masoretic text.

xxix. 20, 21 are apparently treated as one verse, fol. 91b.

xxix. 29 begins, fol. 97b.

Deut. xvi. 18, fol. 105b.

xxiii. 22, fol. 114b; but on fol. 114b the manuscript reads, as in the Masoretic text.

xxiv. 8, fol. 114b; but on fol. 114b the manuscript reads, as in the Masoretic text.

xxvii. 10, fol. 114b; but on fol. 114b the manuscript reads, as in the Masoretic text.

xxviii. 23, fol. 116a.

The Rabbanites are cited on Num. xxvii. 9, fol. 76b and 82a; xxix. 1, fol. 102a; and Deut. xxiv. 7, fol. 136a.

According to this title, therefore, the Commentary extended originally to the Books of Judges, Samuel, and Kings, besides Joshua.

Marginal comments, called زياتات, and marked with ج١, are to be found on almost every page. According to a note (in a very small hand) on fol. 2a, the writing of the Book of Kings was finished in Sha'bân, A.(H.) 608 (A.D. 1211).

The formula at the beginning of the Commentary is بس يدرب الله ورفي عنه. i.e. "Beginning:"

Comparatively few passages are explained, and of these the Hebrew text is given, but it is written in the Arabic character.
HEBREW MANUSCRIPTS.

In ch. vi. 18, where the printed text reads מִיֶּֽהְרָאֹרְס, the manuscript text (fol. 56) has מִיֶּֽהְרָאֹרְס נָֽיְאָהוּ. No other variants have been noticed.

II. Foll. 11—18, also about 7 in. by 4¼, with 19 to 21 lines to a full page. Naskhi, almost entirely unpointed. Dated Rabî‘ al-akhir = Marheshvâr, A.(H.) 437 (A.D. 1045).

Fragment of an Arabic treatise on Prayer, attributed to the same author; imperfect at the beginning.

The statement of Abû Sa‘îd’s authorship is contained in the following note on fol. 2a, below the title of no. 1.:

وفيه القول في الصلاة من تصيقه

The following headings of chapters occur in this fragment.:

الفصل في البرك من الصلاة. Fol. 12b.
الفصل في اليمين من الصلاة. Fol. 13b.
الفصل في الالحاش بها. Fol. 15a.

The last-named chapter begins as follows:

قد مضى القول في الزامان والكلام والاستشاق والباهتة والكيشفة والكبيرة. ونفي القول في الوقف والاحتماء والركن والبروك والسجود وسط الكتبين ورفعها و傅ها وإحرارها ورفع العلمين ونوكسمها ورفع الوجه ونوكسمها ونبراع الوجه والسقوط على الوجه والتصارع والتحطيم.

This manuscript was transcribed from the author’s autograph copy, as stated in the subscription, fol. 18b.:

i.e., with addition of all the diacritical points:

_and the text is written in the Hebrew character.

The first undamaged sentence on fol. 19a (line 6) is as follows:

فَأَمَّا مَا اعْتَبِعْهُ الْأَولُ مِن مَّوَافِقَةَ أُصَابِيْنَا لَهُ عَلَى تَعْمِرَ الصَّلاةِ عَلَى الْحَمْلِ وَسَابِرِ القُولِ

End of fragment:

وَمَثَلَّ... فِي الْقَارَانِينَ هَوَّهُ أَنْ جَازَ للنَّاسَ أن يُقَدِّسْوا مَوْضُوْعَهُ الْوَعْيَ الَّيْتُ قَدْ قَبَضَهُ اللَّهُ فَكَثُرَتْ يُقَدِّسَهُ قَارَانِينَ وَأَوجَبَهُ غَيْرَ الْذِّي أَوْجَبُهُ اللَّهُ وَذَلِكَ مِثَالٌ

‘Anân is quoted on fol. 21b (line 4), and the Rabbânîtes are cited on fol. 24b. أُصَابِيْنَا, “our Companions,” are also mentioned on fol. 22a.

The contents should be compared with the مَلَكِ يَا اِبْنِ يَا (Steinsch., Berlin Catalogue, no. 200).
BIBLICAL COMMENTARIES.

309.

Or. 2563.—Paper, consisting of 100 leaves.

I. Foll. 1—89, about 8½ in. by 4½, with 26 to 27 lines to a page. The quires consisted originally of 12 leaves each, and were signed with Arabic ciphers on the upper margin of the first page, and with catchwords on the lower margin of the last page (so e.g. fol. 366). Complete quires are represented by foll. 13—24, 25—36, 37—48. A number of the extant leaves are imperfectly preserved, those more seriously damaged being 1-2, 3, 11, 49, 77—89. Cursive Naskhi, probably of the twelfth century.


The following title is placed at the beginning of the Commentary on Deuteronomy, fol. 59a:

٢٥٦٣

The contents as stated on the same page are as follows:

-Arabic. Title, fol. 90a:

لاقلم في بعض عواريت هدباريم [زيريرودربون] وفي ديني مونوت [هلي كاتتاه] وما يفصل بذلك.

The following leaves are imperfectly preserved: fol. 90, 91, 97—100. Cursive Naskhi, similar to no. 1., probably of the twelfth century.

Fragments of the fourth part of the "Sefer Miswōṭ" of al-Mu'allim Abu Sa'ūd Levi ben al-Hasan al-Bāšrī. Arabic.

Title, fol. 90a:

لاقلم في بعض عواريت هدباريم [زيريرودربون] وفي ديني مونوت [هلي كاتتاه] وما يفصل بذلك.

-The contents as stated on the same page are as follows:

- Arabic. Title, fol. 90a:

لاقلم في بعض عواريت هدباريم [زيريرودربون] وفي ديني مونوت [هلي كاتتاه] وما يفصل بذلك.

Beginning (fol. 90b):

قال تسبب أبطال البينة وات أمانا ، قال أيضًا ألم واسع تبلاو ... الأكرام اعم من فتة ملون وذلتين إن الأكرام على ضرائب أكرام بالقول وأكرام بالفعل والأكرام بالقول هو الأثنا الأعم.

On fol. 94a:

القول في قصة الدروز، قد اختلف العلماء في هذا الباب وقال بعضهم أنه يختص زمنهم الدولة وقال بعضهم أن يصح في ... والآخر أن ...
This passage answers exactly to the Hebrew contained in fol. 115b of the Oxford MS. 857 (see Dr. Neubauer's Catalogue). The Hebrew translation in its entirety represents, however, a recension which appears to differ more or less essentially from the original Arabic.

Foll. 99, 100 contain a fragment of the chapter on דלתא (Lev. xxii.).

310.

Or. 2544.—Paper, about 7 1/2 in. by 5 1/2 (foll. 1—54 measure about 6 1/2 in. by 5 1/2), consisting of 210 leaves. The larger portion (foll. 55—195) usually has 16 lines to a full page; in foll. 1—54 the number of lines is 15; and in foll. 196—210 it varies from 11—14. The manner of marking the quiries, which originally numbered 10 leaves each, can be seen from e.g. the entry on fol. 56a (left-hand upper corner): תְאֵנהַיָּם מִן לְמַזַּר הָאוֹלִים מֵתְפִסֵּר אָבָיו שְׂעֵרוֹת. There are frequent lacunae in the first portion (foll. 1—54); and the last portion (foll. 196—210), which is considerably worm-eaten, is now inlaid between sheets of tracing paper. Written in different Naskhi hands of apparently the twelfth century.

Vol. i. of an Arabic work on the Pentateuch (constituting the shorter recension of Abu 'l-Faraj Furkan's* Commentary), the Hebrew text in Arabic character, with the Hebrew vowel-points and accents in red ink, being embodied.

The work is arranged according to the weekly pericopes. Sections of the Hebrew text, with an Arabic translation after each verse, precede each portion of the Commentary.

Before each pericope are given some verses from other parts of the Old Testament, under the heading סָמְכָּה.

At the end of a book and of a pericope, the number of verses is indicated by means of Arabic letters in red ink.

The following parts of the Hebrew text are extant in this volume: Genesis vii. 20—23; ix. 8—11; x. 13—18; xxiv. 5—34; xxv. 54—61; xxx. 16—26; xxxi. 43—xxxii. 4; xxxi. 10—18; xxxii. 28—36; xxxii. 40—43; xxxiii. 17; xlii. 3—14; Exodus ii. 25—ix. 35.

The translation of Genesis xliii. 5—12 is also found in Or. 2491 (q.v.), and the two are substantially identical.

The number of authorities quoted (practically the same as in Or. 2496 [no. 317], &c.), is much smaller than in what appears to be the longer recension of the same author's Commentary (see Or. 2494, ii.), and the latter is also referred to in the recension represented by this MS. (see e.g. fol. 87a of the present MS., and Or. 2545, fol. 22a).

At the end:

Daruj Sa' lum ola'd min al-ummi (cyr
[brud 'al ola'd min al-ummi]
nal akhr farsad amran)

Specimen of translation, Genesis xxxii. 4—6 (foll. 28b-29a):

وبيت يعقوب قَداً مَلَأَهُ رَسْلًا إلى العِيسَ اخْبِه إِلَى بَلْد
الشَّرَاة إِلَى دَعَاء إِلَى
ووصَاه مَعَاه صُلُاحًا "أُكَسَّا تَقُولُ هَاكُنَا قَدْ صُلُاحًا للعَيس هاَكُنَا
نَادِيَه يُعْبِدَ وَيُعْبِدَ عند نَابِنَاء جَاوَرَتْ نَخَافَتْ
عَنُ قَاَلَ حَقَّتْ إِلَى الَّذِي نُبِيّك عَنك
أَسْتَرَك ليا ثُور وَحَمَّار وَغَفْرُ وَعَدُ نَدْعَاء وَجَاْرَيْة نَفْذَتْ
للَاخِبارِ بِذَلِكُ لمَثْلُ ذَلِكُ لْوَجَّه حَظُّ عندٍ
Commentary on Genesis xxxii. 4 (foll. 386-39a) :

BMI: Commentaries.

And the place where Jacob bowed his head and struck the earth seven times, and said, "The Lord sees the anguish of my servants, and he will visit them, and he will deliver them from the hand of the Philistines." (vel. 386-39a)

Commentary on Genesis xxxv. 8.

311.

Or. 2545.—Paper, about 8½ in. by 5½, consisting of 208 leaves, with 15 to 17 lines to a page. Many lacunae, and a large number of leaves are also more or less badly damaged.

Vol. ii. of the work described in the preceding number. The portions of Hebrew text embodied in the fragments are: Ex. ix. 9—16; xx. 11—26; xxi. 22—xxii. 3; xxii. 6-7, 15, 24—27; xxiii. 15—24; xxiv. 1—11; xxiv. 15—xxvi. 12; xxvi. 18—xxvii. 18; xxvii. 21; xxvii. 16—20; Lev. iv. 22—v. 6; vi. 3—16, 20—23; viii. 30—33; ix. 2—7; ix. 13—x. 3; xi. 23; xxv. 47—53; xxvii. 26—34.

At the end of the text and translation of Leviticus (fol. 207b) (in red), thus agreeing with the usual Masoretic reckoning. The number of verses in is similarly indicated by in red.

On the last leaf of the MS. begins the Commentary on the last chapter of Leviticus.

For agreement of contents with Or. 2398 and 2497, see the descriptions of the latter MSS.

In confirmation of Abu 'l-Faraj Furkan's authorship must be mentioned the agreement of the quotation from Or. 2493 (fol. 406) with the remark in lines 2 and 3 of fol. 91b in the present MS.

The Commentary on the Ten Commandments (Ex. xx., fol. 7a) begins as follows:

And the Lord said unto Moses, "As for me, this is the thing which thou shalt do to the children of Israel, to bring up the offering of the Lord." (Ex. xx. 2)

Fol. 311.

An elation of the Lord, that I may cause them to err, and they will seek me, and find me, when they shall search for me, I shall be found by them. (Deut. 4:29)

In confirmation of Abu 'l-Faraj Furkan's authorship must be mentioned the agreement of the quotation from Or. 2493 (fol. 406) with the remark in lines 2 and 3 of fol. 91b in the present MS.

On the last leaf of the MS. begins the Commentary on the last chapter of Leviticus.

For agreement of contents with Or. 2398 and 2497, see the descriptions of the latter MSS.

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312.

Or. 2546.—Paper, about 8½ in. (full length) by 5½, consisting of 145 leaves, with 14 to 18 lines to a page. Many lacunae, and a number of leaves are damaged.

Vol. iii. of the work described under the two preceding numbers. The portions of text contained in the fragments are: Num. xiv. 32—xv. 28; xxiv. 17—22; xxxii. 6—42; xxxiii. 16—xxiv. 29; xxxvi. 1—13; Deut. ii. 15—23.

For agreement with the contents of Or. 2497 ii., see the description of the latter MS.

The Arabic translations of Numbers xiv. 32—34, xxxvi. 3—5 (foll. 1 and 132-133 respectively) are in sufficient agreement with Or. 2491, foll. 30, 34.

Specimen of Commentary. Beginning of Numbers xxxii. (fol. 90b):—

An Arabic (fragmentary) Commentary on the weekly sections תועבש, ביבל, צחר (Ex. xiii. 17—xxiv. 18). The contents agree with the corresponding portions of Or. 2545, and they therefore form a part of the shorter recension of Abu 'l-Faraj Furkân's work on the Pentateuch.

Beginning (fol. 2a):—

The unpointed Hebrew text of chs. xiii. 17—xiv. 5; xiv. 29 [beg.: [19]—xv. 19 [end.: [19] ]; xv. 22—xx. 26; xxii. 12—xxiv. 18, is embodied, each verse being followed by an Arabic translation.

On fol. 270a:

On fol. 1a the name of קרא (a former owner) is written.

On fol. 1b:

On fol. 270a (with the addition of diacritic points):—

313.

Or. 2398.—Paper, about 8½ in. by 5½, consisting of 270 leaves, with 19 lines to a page. There were originally 32 quires of 10 leaves each (with the exception of the eighth and ninth, which have 11 and 8 leaves respectively). Signatures in Hebrew letters on the left-hand upper corner of the first page of a quire are found on foll. 63a, 74a, 82a, 92a, 102a, 112a, 122a, 142a, and 152a. The first and second quires are imperfect, there being lacunae after foll. 3 and 6, and quires 17—20 are entirely lost. Rabbinic square character of apparently the thirteenth to fourteenth century.
The introductory remarks to Exodus xv. (the Song of Moses) begin as follows (fol. 27b, sqq.):

The contents of fol. 1 correspond to MS. Or. 2545, fol. 105, and the translation of ver. 15—17 (fol. 2b) also agrees with that contained in the same MS., fol. 108.

Each of the two leaves forms a separate fragment of the work.

Beginning of fol. 1 (in comm. on xxiv. 1):

Beginning of fol. 2 (on xxiv. 10):

II. Fol. 3—18, with 24 lines to a full page. Two imperfect quires, nos. 33, 34, signed with Arabic numerals on the left-hand upper corner of the first page (so fol. 11a), and also marked by a catchword at the end. A fine Rabbinic hand of the thirteenth to fourteenth century.

A fragment of the same Commentary on Numbers xxxv., including the pointed and accentuated Hebrew text of vv. 9—34, with an Arabic translation.

Poll. 15b (last line)—18 correspond to MS. Or. 2546, fol. 127a—131a.

Beginning of fragment (preceding the beg. of ch. xxxv.):

The word ככמא is repeated in the MS.
Kirkisānī (vide infra) appear to prove (so far as this evidence goes) the identity of the treatises. We may therefore provisionally assume that we are dealing with the Arabic original of the Hebrew work just mentioned.

The fragment begins with the latter portion of a series of quotations from 'Anān in Aramaic, each piece being followed by an Arabic translation, with the heading: 'בניא י"א נ"ד ר"ז מ"ד (comp. the similar way of quoting from 'Anān as exemplified in MS. Or. 2494, ii.).

Then follow quotations from Kirkisānī's, ה"ב מסתא אל"אנה, Makālah xi. (chs. 17, 26, 27; see MS. Or. 2578, fol. 1—40, where ch. 26 begins on fol. 10b, and ch. 27 on fol. 15a). After each quotation from Kirkisānī our author adds remarks with the heading: ה"ל ע"ל ו"ע פ".pen אל"אנה י"א פ"pen.

At the end of the quotations from 'Anān (fol. 21a) is the following:—

The authorities cited are:—
1. Al-Mu'allim Abu 's-Sari (with ר"ד אל"ל), on fol. 17b (ver. 32); comp. MS. Or. 2546, fol. 1296.
2. Al-Awā'il, on fol. 8a (ver. 12).
3. Attributed to א"דד אל"כלאה, in the following passage:—

See also MS. Or. 2546, foll. 130b—132a, and in connection with it note the reference to Makālah in Or. 2496, fol. 55a (presumably by the same author).

III. Fol. 19—26, with 25 lines to a page. Rabbinic hand of probably the thirteenth century.

A fragment of an extensive work on the forbidden degrees of marriage, being possibly a portion of Makālah iii. of a treatise on ר"ד, by Abu 'l-Faraj Furkān ibn Asad (if it is not to be taken as a part of a larger work embracing all the subjects of aramaic). See the account given by Fürst (Geschichte des Karaerthums, ii., pp. 181—184) of a Hebrew translation of a work on ר"ד, attributed to Abu 'l-Faraj (Pinsker, p. 172). The present fragment belongs to a work divided into נ"ד קמאתא like the one described by Fürst, and the citations* from 'Anān and

Or. 2559.—Paper, about 6½ in. by 5½, consisting of 61 leaves, with 13 lines to a page.

* No decisive judgment can, however, be formed until the present MS. has been compared with the supposed Hebrew translation.

* This word is in the margin.
The manuscript is imperfect at the beginning and the end. Leaves are also wanting after fol. 1, 9, 11, 12, 13, 15, 16, 25, 28, 29, 31, and 53. The writing is in some cases partly rubbed away; so e.g. fol. 2a, 34a. The signatures of the 11th, 15th, and 16th quires are preserved (so foll. 29a, 34a, 44a). The 15th and 16th quires are perfect (foll. 34—53).

Naskhi, probably of the thirteenth century.

I. Foll. 1—53. Fragments of an Arabic Commentary on Leviticus xxii., xxiii., xxiv., and xxv., being possibly a portion of the shorter recension of Abu'l-Faraj Fūrkan's Commentary on the Pentateuch. The Hebrew text belonging to the verses treated on, or to quotations from other parts, are provided with the vowel-points in red.

A translation of chs. xxii. 17—22 (fol. 13b); xxii. 33—43 (fol. 32b); xxiv. 1—4 (fol. 45b); 5—9 (fol. 47b); 10—23 (fol. 51b), is embodied.

The author refers to the longer recension of the Commentary (التفسير البيضوة) in his comments on ch. xxiii. 10, fol. 21a.

The following authorities are cited:

1. المعلِم أبو السري, Al-Mu'allim Abu 's-Sari, on chs. xxii. 10 (here in conjunction with Rās al-Bībiyya) and 11, fol. 10b; xxii. 11, fol. 11a; xxii. 10b; and xxiii. 33, fol. 36a (here with addition of the formula. رحمه الله).

2. Rās al-Bībiyya, on chs. xxii. 10 (in conjunction with al-Mu'allim Abu 's-Sari), fol. 10b; chs. xxii. 11, fol. 11b; and xxiii. 12, fol. 24a.

3. ضربت, pointed, on ch. xxii. 5, fol. 6b.

4. "Al-Awwalun," or "al-Awail," on chs. xxi. 4, fol. 1b; xxi. 5, fol. 6b; xxii. 15, fol. 29b; xxiii. 39, fol. 39a; 40, fol. 44a; 42, fol. 44b; xxiv. 2, fol. 46b; 5, fol. 48b; 6, fol. 49a;

7, fol. 49b; 9, fol. 51a. The quotations on ch. xxiii. 15 and 39 are in Hebrew.

As a specimen the beginning of the fragments (on ch. xxi. 3—4) is here appended:

ولا أصل له يقطعه لا في الكتاب ولا في اللغة وإنما استدلوا عليه بشيء ضعيف كالقول هو ضعيف بالإمارة الكشيرة دون القول لا يطلبال بأعمال العبد الذي له أي الناسبة نيجي الدليل في سبيل الذي يرد به جليل فقال منعنا عن هذه الناسبة بل نعاد...

I. Foll. 54—61. Fragment of an Arabic Commentary on the Psalms, viz., Ps. lxvii. 5—lxviii. 14.

A complete Arabic translation of Ps. lxviii. is embodied.

Beginning of fragment:

"هم يفرجون كيروه ويشاء بين جوره ونهاه ...

وارسن تشيح سلال يعنى أنه ينزل تديرهم وسويهم في بلادهم وتصفح بينهم"

Beginning of Ps. lxviii., in the Arabic translation (fol. 54b):

للسحابات لازويت مين نبضت ... يقوم الله بنصره

يقدر أعداؤه يدرب شانه من ابنه يدينه ... يهده...

الخان يدعى كذبب السحاب من يدام الغر كاذب يهده ...

الاشاره من بين يدي الله.

316.

Or. 2560.—Paper, about 7¼ in. by 5¼, consisting of 96 leaves, with 14 to 15 lines to a
page in foll. 1–18 and 89–96, and 20 to 22 lines in foll. 19–88. Eleven quires, signed with Arabic words, of which the first and last are imperfect. There is a gap after foll. 95, besides the missing portions at the beginning and the end. The third quire has only 6 leaves, but the other quires number 10 leaves each. The original numbering of quires 4–10 (foll. 19–88) was 3–9 (in the second line of the thirteenth century. Foll. 1–18, 89–96, have been supplied by a different hand of about the same date.

Fragment of an Arabic Commentary on Numbers, viz., chs. xix. 4–xxiii. 16, including a translation of the Hebrew text, being probably part of the shorter recension of Abu 'l-Faraj Furkan's Commentary on the Pentateuch.

The Arabic translation is arranged in the following sections: chs. xx. 1–13, foll. 43a; 14–21, foll. 50b; xx. 22–xxi. 3, foll. 53b; xxi. 4–20, fol. 56a; xxi. 21–xxii. 1, foll. 63b; xxii. 2–xxiii. 12, foll. 68b. The translation of ch. xxii. 18–22, foll. 57a, 63b, agrees with MS. Or. 2491, fol. 32.

Beginning of fragment:

والميزان... وهذا الآخر هو الذي قررنا لقوله ولأنا
الميزان هك硫酸ية ووجه في ذلك أن لو كان الميزان ذا جوا
أغنى عن أن يقول ولأنا الميزان nhu

The lesson from the Prophets belonging toMic. vii. 17
is given by way of introduction on foll. 686b, as follows:

FRAS MCDHEM

يروي غديم وديبموه وتباهه. يلاجم عناءه وتاهه.
إياك نأني لمباي اني صباوته الوهى تسربا
كي مواب وتباهه. زرب لاهم تاهت جاولم وتباهه.
ذول ابآ علیهه وتبهه. وإياك شعبه لنا انت اشر إبا
وعبره وما بده النا بها اقدم

i.e. Micah vii. 16

The longer recension (المسبوط) of the Commentary is quoted on chs. xix. 15, 16, 22, and xxi. 17, foll. 34b, 37b, 42b, and 62b.

The following Karaite authorities are cited:

1. Al-Mu'allim Abu 's-Sari, on chs. xix. 10, fol. 6b; xix. 13, 14, foll. 22b, 23b, 24a; xix. 15, foll. 33a, 35a; xix. 3, fol. 71b.

2. Al-Mu'allim Abü 'Ali on ch. xix. 14, fol. 27b, and in conjunction with Abu's-Sari on foll. 24a.

3. Ar-Ra'is “the Prince” (probably David ben Boaz) on chs. xix. 15, fol. 33a; xx. 8, 11, foll. 46b, 48a.


This quotation is in Hebrew.

The author refers to "our Companions," “our Companions,” on chs. xix. 6, foll. 2b; xix. 14, foll. 25b; xix. 15, foll. 32b; xix. 16, foll. 36b.

Al-Awwalün, or Al-Awail, are cited on chs. xix. 6, foll. 2b, 3a, 3b; xix. 9, foll. 5b; xix. 11, fol. 20b; xix. 13, foll. 21b, 22a; xix. 14, foll. 25a, 28b, 30b; xix. 16, foll. 36a; xix. 17, foll. 38a; xix. 19, foll. 39b; xix. 21, fol. 41b. Where the actual words are quoted, the quotation is in Hebrew and written in the Hebrew character.

Al-Awail, i.e. Al-Awa'il, is quoted on ch. xix. 15, foll. 31a, 31b, 32a, and in the literal passage on foll. 32a. Comp. MS. Or. 2496, fol. 55a, and 2497, fol. 186.

As a specimen, the beginning of the comments on Numbers xix. 11, 12 (foll. 6b, 7a), is here subjoined:

هنعہتم بسم الله اکثر الله. قد صلأ الناس في
هذا القول طريقي نذروها وذكرت أنهم اولى به ان لم

Digitized by Microsoft®
At the beginning of מ"ע, fol. 33a:

The Hebrew text is arranged in the following sections: chs. i. 1–54; ii. 1–34; iii. 1–51; iv. 21–49; v. 1–4, 5–10, 11–31.

An Arabic translation is added to each verse, and each section is followed by the corresponding portion of the Commentary. The formula ב HASH הוי,fol. 33b, is placed at the end of the Commentary on מ"ע, fol. 32b.

The Masoretic notes are marked with א in the margin, and in agreement with the ordinary Masorah, at chs. iii. 1 (fol. 22b), and v. 11 (fol. 48a).

Masoretic notes:

1. ת ר on קרהא, ch. i. 16, fol. 2a.
2. ה ל נ on דב, ch. iii. 39, fol. 27a.

In chs. iii. 51, the MS. reads דועו, fol. 286.

That Abu 'l-Faraj Furkan is the author of the translation and Commentary appears to follow from the combined force of the subjoined considerations:

1. The literal agreement of the translation of ch. i. 34–39 (fol. 5b-6a) with MS. Or. 2491, fol. 24.
2. The mentioning of the longer recension of the Commentary, from which the present is an abridgment:

א ה ת ת ה ת ה ת ק ה נ ה ק ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה כ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ ה ק מ ה נ H. See e.g. Neubauer, "Aus der Petersburger Bibliothek," p. 20; Ibn al-Hiti, pp. 7, 13.
HEBREW MANUSCRIPTS.

...binic character. Probably of the thirteenth century.

Fragment of an Arabic Commentary on Leviticus, comprising ch. xiii. 30—46, possibly part of the shorter Commentary on the Pentateuch by Abu’l-Faraj Furḳān.

Of the Hebrew text, comprising ch. xiii. 38—96, only the opening words of each verse are given.

Beginning of fragment:

The comments on Leviticus xiii. 38 (fol. 63a) are as follows:

The following authorities are cited:

The following lines are the opening words of the commentary on Leviticus xiii. 38 (fol. 63a) by Abu’l-Faraj Furḳān:

The authorship of Abu’l-Faraj Furḳān is rendered probable by the literal agree-

For אורי.

II. Fol. 59—66, about 8½ in. by 5½, with 21 lines to a page. Square and Rab-
ment of the translation of vv. 16b—18 (fol. 72) with MS. Or. 2491, fol. 41.

The Hebrew text of vv. 8—13 and 14—19 [as far as the הדרה] is embodied, all pointed and accented except the last four verses.

Specimen of Commentary (ch. xxxi. 7, fol. 68a):

There is no space left, and the text is repeated and extended, and has been added to the text itself, as follows: ... and so on, until the text is complete.

MS. (MS.) and MS. (A) are added as notes to the text. The text is completed with the end of the verse.

End of fragment (in ch. v. 1):

The Hebrew text of vv. 10—13 is repeated, with the end of the verse.

Specimen of translation (ch. iv. 22, 23, fol. 15b):

The text is translated into Arabic, with the addition of the words "and so on," and the end of the verse.

On fol. 4a (in comm. on ii. 1) the author says:

Note the reference to the commentary on fol. 16, 4b. According to Harkavy (see no. 305, ii.), this was David ben Boaz’s manner of referring to Sa’adyah, and other sources we learn that David b. Boaz’s chief activity falls after that of Sa’adyah, and there would, therefore, be no chronological difficulty.

The references are to on fol. 6b, and the author’s Commentary on the pericope is spoken of on fol. 23a.

* Note the glosses.

The term רדסה אלולוכי is, however, used by many other Karaites to designate Sa’adyah. Even Rabbanites refer to him in this manner (see J.Q.R., x. 276).
the end, and signed with Hebrew letters on the right-hand upper corner of the first page. Rabbinic square character. Thirteenth and fourteenth century.

Portion of an extensive Arabic Commentary on Leviticus, ch. xi., probably part of the longer recension of Abu 'l-Faraj Furkân's Commentary on the Pentateuch (vide infra).

Beginning of the fragment (on ch. xi. 37): —

The formula (on fol. 51b) is placed after the names of the authorities given under 1—6, 8.

Subjoined is a passage from fol. 75 (in comments on Lev. xi. 41, sqq.), in which (1) the date of composition is stated to have been the 6th day of Rajab, A.H. 442 (= A.D. 1050, Nov. 23), and where (2) the author refers to another composition of his, entitled סמלת הפרדва. As to (1), the time agrees very well with the date A.D. 1054-55, when, according to Ibn al-Hiti (see my edition, p. 13), Abu 'l-Faraj was occupied with the composition of his shorter Commentary on the Pentateuch. With regard to (2), see the mention of our author's שאלות ותשובות in Fürst, "Geschichte des Karäerthums," note 543 (Vierter Abschnitt). These two grounds render Abu 'l-Faraj Furkân's authorship of the present work sufficiently probable.

The following authorities are cited or referred to: —

1. 'Anan, on foll. 35b, 36a, 38a, 39a, 46b, 48b, 49a, 50, 51b, 55a, 59b, 60a. The references on foll. 39a, 50, include quotations in Aramaic from 'Anan's writings, and in both cases is an Arabic rendering given immediately after, introduced in the first case by the term ביאת and in the second by הביא רכראיה הב.
2. Al-Shaikh Abû Ya'kûb (probably Joseph al-Bâsîr), on foll. 32a, 36a, 53a.
3. Al-Mu'allim Abû 's-Sari, on foll. 34a, 37a, 52a, 61a, 63a, 64b, 65a, 67b.
4. Al-Mu'allim Abû Sa'id, on foll. 36a, 52b.
5. Al-Mu'allim Abû 'Ali, on foll. 36b, 52b, 61b.
6. Al-Kirîsînî, on foll. 37b, 50b, 52a; in conjunction with Daniel al-Kumasi, on fol. 48a; as Daniel, on foll. 36a, 53a.
7. Daniel al-Kumasi, on foll. 38a, 60b, 63b.
8. Ar-Ra'îs (probably), on foll. 37b, 52a, 61b, 65b.
9. Ibn Furfah, on foll. 51b.
10. Al-Fâyûmî, on foll. 35b, 36a, 44a, 46b, 53b, 70a, 72b, 75b. He is spoken of as הורא אֲרֵל on foll. 56a, 59a, 74a, 75b, 76b, 77b.
11. Al-Awwalûn, or Awâ'il, on foll. 35b, 40a, 47b, 49b, 53a, 70a, 79a. The authorities are mentioned on fol. 57a, and לקז תוכי תוכי on fol. 68b. The Targum is referred to on fol. 76a. The author refers to what he said in róża on fol. 65a.

* See J.Q.R., viii. 683.
* So the MS.
BIBLICAL COMMENTARIES.

Or. 1098.—Paper, about 11½ in. by 8¼, consisting of 367 leaves, with 31 lines to a page. The Hebrew foliation has been partly cut away. An Eastern Rabbinic hand; dated A.M. 5352 (A.D. 1592).

320.

Or. 1097.—Paper, about 11½ in. by 8¼, consisting of 246 leaves, with 31 lines to a page. An Eastern hand of the fifteenth and sixteenth century.

Or. 1097. — Paper, about 11½ in. by 8¼, consisting of 246 leaves, with 31 lines to a page. An Eastern hand of the fifteenth and sixteenth century.

References to this MS. are found in Poznanski, Steinschneider’s Festschrift, p. 215, and J. Q. R., vol. viii., pp. 682—84.

319.

Or. 1098.—Paper, about 11½ in. by 8¼, consisting of 367 leaves, with 31 lines to a page. The Hebrew foliation has been partly cut away. An Eastern Rabbinic hand; dated A.M. 5352 (A.D. 1592).

321.

Or. 2486.—Paper, about 8½ in. by 6½, consisting of 205 leaves, with 21 lines to a page. The first 7 quires have been lost; foll. 1—

* At the end of the introductory poem:

-sheet 311 אפרים

2 At the end of the introductory poem:

-sheet 321 בריים
HEBREW MANUSCRIPTS.

200 form 20 complete quires (nos. 8—27), of 10 leaves each; and fol. 201—205 are fragments of quires 28—30. There are signatures in Hebrew letters and Arabic numerals on the upper margin of the first page of a quire. Rabbinic character. Sixteenth century.

Part of an Arabic Commentary on the Pentateuch, viz., Exodus vi. 12—xix. 7 (with lacunae after foll. 201, 203), by Samuel ha-
Rofe al-Maghribi.

The work is composed in the form of questions and answers (אלונאס 말ש), and is called in the subscriptions of the several weekly sections: דרשנו וuristic. The words of the Biblical text are introduced by the formula כל עליהם התורה.

The following note, at the end of fol. 1a; beginning of fragment:

tענ שלוח רלנוא והManyToOne מילשנ: fol. 51a; פ בושל, fol. 113a; פ יער; fol. 192b.

End of fragment:

cלה אם כן בישל ועשתﬄק מתל אלברם
אלונאס תלאוה מניCumh תלי
והל (ch. xix. 7) אלונאס תלאוה מניCumh תלי
בכעליהם התורה.

The Commentary on תרח begins on fol. 45a. The note on the author's family affliction at the end of הבשל (see the description of Or. 2486) is not to be found in the present MS.

II. Foll. 91—112, with 26 lines to a page. Leaves are wanting after foll. 93, 99, 101. Rabbinic character. Sixteenth century.

The same author's Arabic Commentary on Exodus xxxii. 1—4, 8—19, 32—34; xxxiii. 17—xxxiv. 10. Beginning of fragments:

-Anbגנ אולומלח קאליא לארוב קיאלוה ארבנוב
בגא בחר ענה פעלה ראש� פי אלימלך нек
פי אלימלך нек

[2 Sam. xix. 8]

322.

Or. 2487.—Paper, about 8½ in. by 6½, consisting of 112 leaves:

I. Foll. 1—90, with 21 lines to a page. Nine quires, nos. 14—22, and fragments of another quire (foll. 87—88, 89—90). There are 10 leaves in each of the complete quires, excepting no. 21, which has 6 leaves only. Signatures in Hebrew letters on the right-hand upper corner of the first page of a quire. Rabbinic character. Seventeenth century.

Part of Samuel ha-Rofe al-Maghribi's same Arabic Commentary on the Pentateuch, viz., Exodus xiv. 10—xx. 24; xxxix. 32—x. 2, 19—38 (the greater part of הבשל and תרח, and fragments of פך). The headings, כל עליהם תלאוה, אלונאס 말ש, and signatures, are written in red ink.

Beginning of fragment:

אמך אלונאס 말ש קאל אפנוא וה сли קולק
אמה מנול דצל ואשتراث קורר ואפור טכס
ארדיאא

The Commentary on תרח begins on fol. 45a. The note on the author's family affliction at the end of הבשל (see the description of Or. 2486) is not to be found in the present MS.

II. Foll. 91—112, with 26 lines to a page. Leaves are wanting after foll. 93, 99, 101. Rabbinic character. Sixteenth century.

The same author's Arabic Commentary on Exodus xxxii. 1—4, 8—19, 32—34; xxxiii. 17—xxxiv. 10. Beginning of fragments:

-Anbגנ אולומלח קאליא לארוב קיאלוה ארבנוב
בגא בחר ענה פעלה ראש� פי אלימלך нек
פי אלימלך нек

323.

Or. 2488.—Paper, about 7½ in. by 5½, consisting of 41 leaves, with 14 lines to a page. Fragments of a quire (foll. 1-2, 3, 4), the number of which is uncertain, and quires 41—44, of 10 leaves each, except the last,
which is imperfect. The quires are signed with Hebrew letters on the upper (inner) margin of the first page. Leaves are wanting after foll. 2, 3, and 4. Rabbinic character. Sixteenth century.

Part of the same Arabic Commentary on the Pentateuch, viz., Exodus xxxii. 24—26, 31-32; xxxiii. 3-4; xxxv. 2—y. 34 (portions of אבנרי'כ, and nearly the whole of פסוקיה).

Beginning:—

The following portions of the same author's Mukaddimât, or introduction to the weekly Parashiyyoth, are included in this MS.:—

1. A short section beginning בַּשָּׁלֹם רְבִּים לְכָּלִי הבְּלִי, at the end of fol. 25a. It corresponds to MS. Or. 2483, fol. 37b, line 10, to fol. 38a, line 8.

2. בִּשָּׁלֹם רְבִּים, beginning מְדַרְבֵּךְ אֲלֵהוּ כְּפַרְרֵי, fol. 25b. It is followed by the following sections: (1) בִּשָּׁלֹם רְבִּים, fol. 26a; (2) בַּשָּׁלֹם רְבִּים, fol. 26b; (3) the Masoretic section on the number of Masoretes and differences between Ben Asher and Ben Naftali, beginning הבוּמָא וְאֵצָד, fol. 26b. This portion corresponds to MS. Or. 2483, foll. 48a—51b.

324.

Or. 2489.—Paper, about 8½ in. by 6½, consisting of 113 leaves, with 24 or 25 lines to a page. Fourteen quires (nos. 1, 3—15), numbering 10 leaves each for the most part, and signed with Hebrew letters and Arabic words on the upper margin of the first page. Quires 1, 3, and 5 are imperfect, leaves having been lost after foll. 9, 10, 20. Rabbinic character. Sixteenth and seventeenth century.

Part of the same Arabic Commentary on the Pentateuch, viz., Leviticus i. 1—14; iii. 16—iv. 2; v. 1—vi. 3; vii. 6—xv. 33 (parts of אָדוֹן וַיָּשָׁבוּ, and the whole of בְּנֵי יִשְׂרָאֵל).

Title (fol. 2b):—

On fol. 1a (in a different but probably contemporary hand):—

Note of a former owner (fol. 113a):—

Or. 2490.—Paper, from 8½ to 6¾ in. by 6¾, consisting of 142 leaves, with 23 to 26 lines in a page. Three fragments (fol. 1—70, 71—134, 135—142) written in different,
though similar hands. Besides the missing portions at the beginning and the end, there are lacunae after fol. 7, 19, 29, 32, 33, 40, 50, 60, 70, 106, 134. The quires of the first fragment were originally signed with Hebrew letters and Arabic numerals on the upper margin of the first page of a quire (so fol. 51a). In the latter parts, signatures in Hebrew letters only appear to have existed. Rabbinic writing of the sixteenth and seventeenth century.

Part of the same Arabic Commentary on the Pentateuch, viz., Numbers i. 1—49; i. 50—iii. 40; iv. 21—v. 24; v. 27—vi. 7; vi. 26—vii. 1; vii. 12—viii. 5; viii. 7—ix. 17; ix. 18—xi. 4; xi. 6—xii. 6; xii. 8—xv. 41; xvi. 1—xviii. 2; xviii. 4—32.

In fol. 20a; p. 18; fol. 39a; שִׁלָּה יִשְׁלָה, fol. 75a; בָּשָׁלָה, fol. 107a.

Beginning of fragments:—

The following portions of the Muḥaddimāt are included in this MS.:—

1. A small section beginning מִשְׁלָה יִשְׁלָה at the end of fol. 20a, p. 18; fol. 39a. It corresponds to MS. Or. 2483, fol. 257.

2. מִשְׁלָה יִשְׁלָה, beginning מִשְׁלָה יִשְׁלָה, fol. 37a. It is followed by the sections אֲכָל רִבְּרִי נִבְּרִי נִבְּרִי, fol. 37b; אֲכָל נַבְּרִי, fol. 37c; אֲכָל נַבְּרִי, fol. 38a; the

Masoretic section, beginning מִשְׁלָה יִשְׁלָה, fol. 38b, followed by小微 to the end, fol. 39a. The index to the contents of the pericope, fol. 39a.

At the end, fol. 73a, a small section beginning מִשְׁלָה יִשְׁלָה, fol. 73a, followed by the sections אֲכָל רִבְּרִי נִבְּרִי נִבְּרִי, fol. 73b; אֲכָל רִבְּרִי נִבְּרִי נִבְּרִי, fol. 73c; אֲכָל נַבְּרִי, fol. 73d; the Masoretic section, beginning מִשְׁלָה יִשְׁלָה, fol. 74a, followed by小微 to the end, fol. 74b, and the index to the contents of the pericope.

Here, too, the MS. supplies a gap in the Museum copy of the Mukaddimāt, where the corresponding part is wanting. See MS. Or. 2484, fol. 6.

4. A small fragment beginning מִשְׁלָה יִשְׁלָה, viz., part of the index to the contents of אֲכָל נַבְּרִי, fol. 107a. It corresponds to MS. Or. 2484, fol. 226.

326.

Or. 2518.—Paper, fragments of various dimensions and different styles of the Rabbinic square character, containing portions of Arabic Commentaries on the Pentateuch. There are 144 leaves in all.

I. Foll. 1—6, about 8½ in. by 6, with 21 lines to a page. Sixteenth century. Of fol. 4 only about a half is preserved.
BIBLICAL COMMENTARIES.

Fragments of Yefeth’s Commentary on Leviticus xxiii. (See Or. 2399 [no. 267], fol. 92b, sqq.)

II. Foll. 7—9, about 7\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\), with 21 lines to a page. Sixteenth century.

Two fragments (foll. 7, and foll. 8, 9) of a Commentary (or homiletic exposition?) on the part of Genesis which treats on the history of Joseph (ch. xxxvii. ff.).

Beginning of fol. 7:

גנה פאתיו חלב כל שלא חינהו פא איזלelia

and on fol. 7b (lines 1, 2):

מקלי פא עובדה מקיא לאו ישים בכל יושב עמה פא

The second fragment begins:

וא הקהל מפריע עליו התכליה כל עיר קול אחר

It is doubtful whether the fragment is Karaite.

III. Foll. 10—17, about 8 in. by 5\(\frac{1}{2}\), with 25 lines to a page. Apparently fifteenth century.

Commentary on Exodus xi., preceded by the end of the comments on ch. x.

Beginning of comments on ch. xi. (fol. 11a):

ואם כדרא חל אמאל אליהו פא דא אליאו

On fol. 10b:

וזא דרדרו אלאמריא אליאו פא דא אליאו

On fol. 13a:

ותא דרדרו אLErrorיא אליאו פא דא אליאו

On fol. 13b:

ותא דרדרו אלאמריא אליאו פא דא אליאו

IV. Foll. 18—27, about 9\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\), with 21 lines to a page. Fifteenth century.

Yefeth’s Commentary on Exodus xix. 24—xx. 5, including the Hebrew text, with the Arabic translation (see Or. 2467, fol. 155b, sqq.).

V. Foll. 28, about 7\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\), with 14 lines to a page. Fifteenth century.

Fragment of comments on Exodus xx. 11, 12.

Beginning of comments on v. 12:

ותה יפר דוא גוז חיזייר דק האבאתאמה פי החבר

Lower down:

ותא נאם יפר דוא גוז חיזייר דק האבאתאה פי החבר

VII. Foll. 35—42, about 8\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\), with 25 lines to a page. Probably fourteenth century. All the leaves are damaged.

Commentary extending from Exodus xxxi. 16 to xxxii. 22, an Arabic translation of the Hebrew text being included.

The translation and beginning of commentary belonging to ch. xxxii. 1 (fol. 55b) are as follows:

ותא נאם יפר דוא גוז חיזייר דק האבאתאה פי החבר

* Comp. Pooniński, Anti-Karaite Writings of Saadyah Gaon (J. Q. R. for January, 1898, p. 241). The passage given there is, however, not found in connection with Lev. xxiii. 15 or Or. 2399 (Yefeth). Is it the other recension?
HEBREW MANUSCRIPTS.

Abu 'l-Faraj Harūn is quoted on fol. 51b:—

אכזא קשת ויב אפריך הרוח לא עאפילי כה
אל這裡ו כה נבאות בכרך אינ כתב

XII. Foll. 58–61, about 7½ in. by 5½, with 19 lines to a page. Probably fifteenth century.

An interesting fragment on šophetot (or from a manuscript of Leviticus xvi. 13 (very probably Yefeth b. Sa'ir, cf. Stein Schneider, Festschrift, p. 213).

Beginning:—

אֵלַכֶּסֶנֶּה עֵד אָלָבָהוּ בֶּן דְּוַד אֵל שֶּׁהוּ
אֲלִיָּם אִבָּרָפָלֶה (i.e. Solomon Nasi) is referred to on fol. 60:—

The fragment which follows will give an idea of the condition of the manuscripts of Abraham Maimuni (or Yefeth). On fol. 61a are references to Abraham ben Ezra in connection with the Commentary of Rashi.

XIII. Foll. 62–66, about 7½ in. by 5½, with 29 to 32 lines to a page. Fourteenth to fifteenth century.

Part of a Commentary on Leviticus xviii., preceded by the end of the comments on ch. xvii. (Ibn Alimos, "... וּזְרֵי עַל וּזְרֵי").

On fol. 66b (4th line from the bottom):—

אֵלַכֶּסֶנֶּה עֵד אָלָבָהוּ בֶּן דְּוַד אֵל שֶּׁהוּ
אֲלִיָּם אִבָּרָפָלֶה (i.e. Solomon Nasi)

This fragment is part of Yefeth's Commentary.

XIV. Foll. 67, about 7½ in. by 5½, with 39 and 40 lines to a page. Fourteenth to fifteenth century.


b Cf. Neubauer, Aus der Petersburger's Bibliothek, p. 106.
Fragments of comments on Leviticus xix. 19, sqq. (perhaps by Yefeth; see no. xvi.).

Beginning:—

XV. Foll. 68-69, about 7½ in. by 5¼, with 15 lines to a page.

Fragment of Commentary on Leviticus xix., apparently by Yefeth.

Beginning:—

XVI. Foll. 70-73, from the same MS. as no. xiv.

Parts of comments on Leviticus xxiii. (on the same leaf, &c.), forming part of the second recension of Yefeth’s Commentary, the passages given by Poznański in “Anti-Karaite Writings of Sa’adyah Gaon,” J.Q.R. for January, 1898, pp. 249, 250, agreeing with comments on fol. 73a of the present fragment.

XVII. Foll. 74-80. The handwriting is similar to no. xiii.

Parts of Commentary on Leviticus, ch. xxv. (probably by Yefeth).

Beginning of comments on xxv. 1:—

XVIII. Foll. 81-82, about 8¼ in. by 6¼, with 27 or 28 lines to a page.

Comments on parts of the same chapter.

Beginning:—

XIX. Foll. 83-90, about 7½ in. by 5¼, with 15 lines to a page. Fifteenth century.

Fragment of a Commentary on the beginning of the book of Numbers.

First words (in the initial doxology):—

Specimen from fol. 84a:—

XX. Fol. 91, rather similar to no. v.

Comments, with text, on Numbers iii. 38, 39. Apparently by Yefeth.

XXI. Fol. 92, about 7¼ in. by 5½, with 15 lines to a page. Fifteenth century.

Comments on Numbers xvi. 32, originally belonging to Or. 2473 (between foll. 21 and 22), and, therefore, part of Yefeth’s Commentary.

XXII. Foll. 93-100, about 8½ in. by 5½, with 27 lines to a page.

Fragment of Commentary on Numbers xix.

The first line of fol. 93a is mutilated; the second line begins:—

XXIII. Foll. 101-102, about 7½ in. by 5¾, with 24 or 25 lines to a full page.

Yefeth’s Commentary on the end of Numbers xxii. and the beginning of xxiii. (the end of the fragment agreeing with Or. 2475, fol. 2a).

XXIV. Foll. 103-104, and 105—108, fragments of the same MS. as no. xxii.

Portions of commentary on Numbers xxiii., xxiv., and xxvi. The contents do not agree with the corresponding parts in Or. 2475 and 2476 (Yefeth).

XXV. Foll. 109—113, about 8½ in. by 6¾, with 26 lines to a page. Fourteenth to fifteenth century.

Commentary on Numbers xxix. 39—xxx. 14.

Beginning ch. xxx. (fol. 110a):—
On fol. 111b begins a passage which opens as follows:

Fragment of Commentary on Deuteronomy xxxi. 10, sqq.

Beginning:

Or. 2519.—A volume of paper fragments, similar to the preceding number, containing portions of Arabic Commentaries (in the Hebrew character) on the Prophets and the Book of Psalms. There are 82 leaves in all.

I. Foll. 1—7, about 7\(\frac{3}{4}\) in. by 5\(\frac{3}{4}\), with 24 lines to a page. Probably fourteenth century.

Yefeth's Commentary on 1 Samuel vi. 15—viii. 5 (agreeing with the extant corresponding portions in Or. 2547).

Beginning (in comments on vii. 2, fol. 2b):

Or. 2519.

II. Foll. 8, about 9\(\frac{1}{4}\) in. by 6\(\frac{1}{4}\), with 23 lines to a page. Probably sixteenth century.

Commentary on 2 Samuel xix. 8—11.

Beginning of comments on xix. 9:

The translation of verse 10 begins:

Or. 2519.
BIBLICAL COMMENTARIES.

The comment on it commences:

III. Foll. 9—16 and 17—21, about 7¼ in. by 5¼, with 16 lines to a page. Fifteenth to sixteenth century.

Fragments of Commentaries on 1 Kings xx., xxii., and xxiii., embodying the Hebrew text, with an Arabic translation of xx. 9—xxii. 7, and xxii. 17—xxii. 6. The contents agree with Or. 2500, fol. 143a, sqq.

IV. Foll. 22—33, about 8½ in. by 6, with 17 lines to page. Written in a good regular hand, probably fifteenth century.

Commentary on 2 Kings ix. 29—x. 14, preceded by a part of the comments on the preceding portion. Text and translation are embodied. The contents agree with Or. 2500, fol. 208a, sqq.

At the end (fol. 33a):

The following names of former owners occur on fol. 33b:

1. פָּטָח בֶּן עַרְרֵי בֵּית לֶחֶם בָּן עָלָיוֹר (x. 15)
2. נַרְנָא לֶחֶם בָּן שֶׁמואֵל
3. שֶׁמֶא לֶחֶם בָּן מִשְׁאוֹל
4. מַשֶּׁה בֶּן אַלוֹנִי בֶּן כַּמֶּשֶׁר מַלְפֶּר ... בָּרָר (?) בֵּית אָלָמוֹר נֵצ

V. Foll. 34—37, about 7½ in. by 5½, with 21 lines to a page. Apparently sixteenth century.

Fragment of a Midrashic exposition of Isaiah i. (Rabbanite).

Beginning:

ואלף שֵׁשֶׁה שֵׁשֶׁה ... דַּרְרָא הָרָא ... קָטַל אָבֵד אֶשֶּׁר בְּכָלַלָּהּ שֵׁשֶׁה שֵׁשֶׁה וַחַד אֶלֶּמֶם אָלָמוֹר אָלָמוֹר

End (in comments on verse 18):

(?) נַמְלַכֵּר קַלַּכֶּר הָאֶבֶר אֶרֶץ תַּמְלָכִים.

(catchword: דְּוָרִים)

VI. Foll. 38, about 8¼ in. by 5½, with 26 lines to a page.

Commentary on Isaiah xxvi. 3—8.

Translation of ver. 4.

VII. Foll. 39, about 7½ in. by 5¼, with 15 lines to a page. Fifteenth century. The writing is very similar to that of foll. 92 and 116 in Or. 2518.

Commentary on Ezekiel xviii. 15—17 (not the same as in Or. 2549, fol. 260b).

Specimen:

יָסָרָה וְאֶת הָנָּמָּא דְּמָא קָלַּמֶּה קָלַּמֶּה ... וְיָסָרָה

VIII. Foll. 40—46, about 8¼ in. by 6¼, with 21 lines to a page. Probably sixteenth century.

Yefeth's Commentary on Ezekiel xlv. 11—xlv. 16; xlv. 6—xlv. 12; xlvii. 4—7 (agreeing with Or. 5062, fol. 192b, sqq.).

IX. Foll. 47, about 6½ in. by 5¼, with 16 lines to a page. Fifteenth century. The writing is similar to that of foll. 39.

Yefeth's Commentary on the end of Micah v. (agreeing with Or. 2501, fol. 46).

X. Foll. 48, about 6¾ in. by 5¼, with 14 lines to a page. Much damaged.

Part of a Commentary on Zechariah xi.

Beginning:

אלָלִים וְאֵנִי מֵעָמֶּה בֵּית דְּרוֹדֵהוּ רְוַד ... דְּרוֹדֵהוּ רְוַדֶּה יִנְרָכֵּר וּנְרָכֵּר וּנְרָכֵּר אֶזְרַא אָבֶּי ... פֵּסְלָּהּ וּנְרָכֵּר רְוַדֶּה ...

This is followed by a mutilated leaf in a different hand, of which the writing is entirely rubbed off on the recto, the first readable words on the verso being:

וַדְא ... עִלְּיָא אֶלֶּפֶרֵי דְּרוֹדֵהוּ רְוַד ... אֶבְּשָׁלָּם רְוַד ... (?) נַמְלַכֵּר קַלַּכֶּר ...
XI. Foll. 50—57, about 6½ in. by 5¼, with 15 lines to a page. Fifteenth to sixteenth century. The translation agrees with that of Yefeth as published by Bargès (1861).

Commentary on Psalms xi. 1—xii. 4, preceded by the latter portion of the Commentary on Psalm x.

Beginning of comments on Psalm xi. (fol. 50b):

XII. Foll. 58—63, and 64—67, about 7½ in. by 5¼, with mostly 22 lines to a page. Probably fifteenth century.

Commentary on Psalms xiii.—xv., preceded by a portion of commentary on Psalm xii., and followed by the opening of Psalm xvi.; and Commentary on portions of Psalms xviii. and xix. The translation differs from that of Yefeth as published by Bargès, but often reads like a different recension of it.

Beginning of Commentary on Psalm xiii. (fol. 60b):

XIII. Fol. 68, from the same MS. as no. xi. (and also agreeing with Yefeth's translation), containing a portion of the commentary on Psalm xxxvii. 38 (vv. 38—40).

XIV. Foll. 69—74, from the same MS. as no. xii., containing a longer fragment of commentary on Psalm xxxvii.

The translation of vv. 38-39 is only slightly different from that contained in no. xiii., but the fragment breaks off before the comments on these verses begin.

XV. Foll. 75-76, about 7½ in. by 5¼, with 24 lines to a full page. Fourteenth to fifteenth century.

End of Yefeth's commentary on Psalm iii. and beginning of Psalm liii.; and fragment of Psalm lviii. (agreeing with Or. 2521, fol. 124).

Beginning of comments on Psalm liii.:

XVI. Fol. 77, containing a fragment of another commentary on Psalm lviii.

Beginning:

XVII. Foll. 78—81, about 8½ in. by 5½, with 24 lines to a page. Fourteenth to fifteenth century.

Yefeth's Commentary on part of Psalm lxviii. (agreeing with Or. 2565, fol. 106a, sqq.).

XVIII. Fol. 82, from the same MS. as no. xvi., containing a fragment of commentary on Psalm lxxxii.

Specimen (the recto, lines 2, 3)—:

Near the end of the verso:


celalot hem kol yefeth hebrew

Or. 2520.—A volume of paper fragments, similar to the two preceding numbers, containing portions of Arabic Commentaries (in the Hebrew character) on the Proverbs, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, and Chronicles, by Yefeth, Salmon ben Yeroḥam, and others. There are 199 leaves in all.

I. Fol. 1, about 7½ in. by 5½, with 24 lines to a page. Written by the same hand as Or. 2519, xvi. and xviii.
Commentary on Proverbs i. 22, 23.
Specimen (recto, line 6, sqq.):
A probably in the margin. The Hebrew text is provided with vowel-points in red, and several words are also written in red.

VII. Foll. 23–30, about 7½ in. by 5¾, with 22 to 24 lines to a page. Fourteenth to fifteenth century.

Yefeth's Commentary on Proverbs xxviii. 9–xxix. 18 (agreeing with Or. 2402, foll. 157–163).

Chs. xxviii. 10, xxviii. 17, and xxix. 18, are marked in the margin by red, ו, and יס, respectively.

VIII. Foll. 31–32, about 7½ in. by 5¾, with 19 lines to a page, but of fol. 32 only about a third has been preserved. Probably fifteenth century.

Yefeth's Commentary on Proverbs xxix. 9, sqq. (agreeing with Or. 2402, foll. 164, 165).

IX. Foll. 33, about 8½ in. by 5¼, with 19 lines to a page. Fifteenth to sixteenth century.

Yefeth's Commentary on Proverbs xxxi. 26–30 (agreeing with Or. 2402, fol. 186).

X. Foll. 34–38, about 8 in. by 5½, with 21 lines to a page. Probably sixteenth century. Foll. 35, 36 are damaged.

Fragment of Yefeth's Commentary on the Song of Songs, comprising the introductory remarks and beginning of comments on the 1st verse of ch. i. (foll. 34–35), v. 16—vi. 4 (foll. 36), vi. 9–10 (foll. 37), and vii. 14—viii. 1 (foll. 38).

XI. Foll. 39–67, about 7½ in. by 5½, with 17 lines to a page. Probably fifteenth century.

Yefeth's Commentary on the Song of Songs, chs. i. 5–iii. 6 (but one leaf is missing after foll. 43 and 45 respectively).

XII. Foll. 68–75, about 8½ in. by 5¾, with 21 lines to a page. Partly damaged,
and ink very largely worn off with damp. Probably fourteenth century.

Fragment of a Commentary on the Song of Songs (of Salmon b. Yeroḥam?), comprising ch. ii. 8—12. There is a long digression (fol. 71a, sqq.), in which Daniel viii. 14, xii. 11, 12, are discussed. This portion is introduced in the following words:

ותארח נא אלנמשלות ועollipop ון הנ سياسي
מי ותיני וכו ורננ אלנטים וע אלות' כותב
בברו אלפים שלושCOME אתנו פי ותני זה ויה כותב
וע wyłą הפרס תומד ... ואנאנ בועת יאל אשיר
והבשד וכ.

Al-Fayyumi is much referred to in this part. On foll. 71b, 74b, the eighth Makalah of the Commentaries is referred to.

XIII. Foll. 76-77, about 7¼ in. by 5¾, with 17 lines to a page. Fifteenth century.

Fragment of Yefeth's Commentary on the Song of Songs, ch. viii. (vv. 9—11).

XIV. Foll. 78, apparently from the same MS. as no. x.

Fragment of Yefeth's Commentary on the last two verses of the Song of Songs.

XV. Foll. 79-80, about 8 in. by 5½, with 24 lines to a page.

Fragments of a Commentary on Ecclesiastes, comprising comments on chs. i. 12, 13, and ii. 10—14.

Translation and beginning of comments belonging to ch. i. 13 (fol. 79a):

עהלו כל העם luậtblersحوال היום זה
מקרא ואת לאירバラ ורשי יצב עליל לובע
ל ASTM phát: ראבידיו בא ידנו וריא אלסר
מקרא ואת לאירバラ ורשי יצב עליל לובע
לאדניא טגל וקראו וכנה רור.

and 23 lines to a page. Fourteenth to fifteenth century.

Fragment of Commentary on Ecclesiastes vii. 10—12.

Beginning of fragment:—

ספוקלו פי אלו מבחרות שאלות על זה עני כותב
הנל ויה אלעןライフ ורכז א

XVII. Foll. 82-83, 84-85, 86—93, about 7¾ in. by 6¾, with 25 lines to a page. Fourteenth to fifteenth century.

Fragments of a Commentary on Ecclesiastes, comprising portions of chs. vii., viii., ix., xi., and xii.

Specimen (translation and beginning of commentary belonging to ch. ix. 3, fol. 84a):

daron תקן פיimenti לאפל חתות אלכסון או
כברמאו מחוד עלא אלכון קלב בן אדרת נא
אלכלבר אלעננהפ קרלברם פך והארות עליתו עין
אלקונון: השל תורן ייו באה עב עץ אלכון
הארות קרא כת歩 ידרות לזרו בני: יהו בך ראש
ᾉיו קר כ.Html לזרו לזרו: מאי בך ראש

XVIII. Foll. 94—96, about 7 in. by 5¾, with 23 to 25 lines to a full page. A rather small Rabbinic hand of probably the sixteenth century.

Fragments of Salmon b. Yeroḥam's Commentary on the Book of Lamentations, comprising chs. i. 1 (fol. 94), i. 16—18 (fol. 95), i. 22—i. 1 (fol. 96). Agreeing with Or. 2516, foll. 15, 55, 60.

XIX. Foll. 97—139, about 7¾ in. by 5¾, with 16 lines to a page. Fifteenth to sixteenth century.

Fragments of the same Commentary on the Book of Lamentations, comprising chs. i. 3, 4 (fol. 97), ii. 4—9 (foll. 98—108), iii. 39—iv. 10 (foll. 109—139). Agreeing with Or. 2516, foll. 23-24, 78—87, 128—154.

XX. Foll. 140-141, about 6¾ in. by 4¾, with 16 lines to a page. Probably fifteenth century.

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*a* Salmon b. Yeroḥam's name is found on fol. 74b (see Poznański, J.Q.R., viii. 688); but the text is so unreadable that I have not been able to make out whether his name is there mentioned by himself or by another writer.
Fragments of the same Commentary on the Book of Lamentations, comprising chs. ii. 17-18 (fol. 140), and ii. 22—iii. 1 (fol. 141). Agreeing with Or. 2516, foll. 97-98, 102-103.

XXI. Foll. 142—145, about 7½ in. by 5¼, with 14 lines to a page. Probably fifteenth century.

Two other fragments of the same Commentary on the Book of Lamentations, comprising chs. iii. 20 (fol. 142), iii. 28—32 (fol. 143—145). Agreeing with Or. 2516, foll. 120-121, 124—126.

XXII. Foll. 146—155, about 6½ in, by 5¼, with 13 lines to a page. Thirteenth to fourteenth century.

The same commentary on Lamentations iii. 43—58 (agreeing with Or. 2516, foll. 129—136).

XXIII. Foll. 156-157, about 7½ in. by 5¼, with 16 to 19 lines to a page. Fifteenth to sixteenth century.

Fragments of the same Commentary on the Book of Lamentations, comprising chs. iv. 7—9 (fol. 156), iv. 21-22 (fol. 157). Agreeing with Or. 2516, foll. 151-152, 165-166.

XXIV. Foll. 158-172, about 7½ in. by 5¼, with 23 to 33 lines to a page. Fifteenth to sixteenth century.

A fragment of the same Commentary on the Book of Lamentations, comprising ch. iv. 11 to near the end of the book (agreeing with Or. 2516, foll. 154—194).

XXV. Foll. 173, about 6½ in. by 5, with 15 lines to a full page. Fifteenth century.

Fragment of the same Commentary on the Book of Lamentations, comprising ch. v. 5-6 (agreeing with Or. 2516, fol. 171-172).

XXVI. Foll. 174-175, about 7½ in. by 5¼, with 15 lines to a page. Probably fifteenth century.

Commentary on Esther ii. 9 (fol. 175), and text and Arabic translation of ch. iii. 1—7 (fol. 174).

Translation of ch. iii. 6 (fol. 175b): —

As a specimen of commentary the following may serve (in comments on ch. ii. 9, fol. 174a): —

XXVII. Foll. 176—179, about 8 in. by 5½, with 26 lines to a page. Probably fourteenth century.

Yefeth's Commentary on Daniel iii. 16—iv. 6.

XXVIII. Foll. 180-181, same writing as the preceding, but with 25 lines to a page.

Yefeth's Commentary on Daniel vi. 4—18 (fol. 180), and vii. 11—15 (fol. 181).

XXIX. Foll. 182—191, about 8 in. by 5¾, with 24 lines to a page. Probably fourteenth century.

Yefeth's Commentary on Daniel ix. 27—xi. 6.

XXX. Foll. 192—199, about 6½ in. by 5¼, with 21 to 24 lines to a page. Fifteenth to sixteenth century.

A Commentary on 2 Chronicles viii. 17—ix. 19.

Beginning of fragment: —
HEBREW MANUSCRIPTS.

329.

Or. 2581 A.—A number of fragments of various dimensions and in different styles of Arabic writing.

I. Foll. 1—4, about 8½ in. by 6, with 10 to 12 lines to a page. Eleventh to twelfth century.

Leviticus xxiv. 10—23: the Hebrew text in a phonetic Arabic transcription, provided with the ordinary Hebrew vowel-points and accents in red, and accompanied by an Arabic translation. The commentary on ch. xxiv. 9 forms the beginning of the fragment.

The author is possibly Abu 'l-Faraj Furkan ibn Asad, the contents being in agreement with Or. 2559, fol. 51a sqq.

As a specimen of the translation (with the addition of diacritic points) ver. 16 (fol. 36) is here subjoined:

وَرَمَّبَ اَسْمَ اللَّهِ وَرَبَّكَ وَشَارِجَ اَسْمَ اللَّهِ قَتَّلَ يَقُولُ بِنَاهُ رَجْعَهُ رَجْعَهُ كَلِ النَّافِئَةُ مَثْلَ الدْخْيْلِ

In Or. 2559 (fol. 52a) only the first half of the verse is translated.

II. Foll. 5—16, about 7½ in. by 5½, with 12 to 13 lines to a page. Probably eleventh century.

Numbers iii. 14—28; iv. 7—15; xxii. 34—xxiii. 12: the Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and commentary.

The translation of ch. iii. 15 (fol. 5a) may serve as a specimen:

وَعَدَ بَنِي يَهْوَةٍ عَلَى تَرْتِيبِ بِينَتِ ابْنَاهِ وَتَفَابِيْهِمْ

On fol. 9a (in comments on ch. xxiii.):

بالإضافة إلى هذه القصة هو أن بلغتم ذكر القوم أما

lanah [لا يحس به أن يسير معهم وما ليتفرد لا يريد أن يشكر فيه]

III. Foll. 17–18, about 7 in. by 4½, with 12 to 14 lines to a page. Probably eleventh century.

Deuteronomy ix. 11–12, and 21: the Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and commentary (the latter beginning with the explanation of verse 10).

Fol. 17a begins with a translation of ver. 11:

...وَكَانَ مِنْ اٌطِسْقاَ اٌرْعَيْنَ يُومَا وَارْعَيْنَ لِيَلَةً سَلِمَ اللَّهُ إِلَى كَلَا الْوَاحِ الْواَحِ الْعِيْدِ

Then comments on ver. 10:

...تَوَلَّى وَيَسَّرَ سَاءَا إِلَى اَلْيَتْلِبُ انْزِلْهَا اللَّهُ مِنَ السَّمَاءِ وَيَتَلِبُ اَلْهَادِ أَلْوَى فِي مَوْضُعِهِ اَلْجَيْلِ اَلْحَذِيْفِهِ مِنَ اللَّهِ

Ver. 21 (fol. 18a) is thus rendered:

وَإِمَا حَطِيْتَمُ الْعَيْنَ اٌحْذِيْفِهِ وَاتَّخَذَتْهُ بِنَارٍ وَدَقَّقَتْهَا نِعْمَا أَيَّ إِنَّ دَالِّي اَلْقَرَابِ وَالْقَرَاطِيْسِ اَلْيَوْانِ اَلْخَمْدِرِ مِنْ اٌلْجَيْلِ

IV. Foll. 19–30, about 7½ in. by 5½, with 13 lines to a page. Probably eleventh century.

Deuteronomy xviii. 7–8, 12–16; xix. 17—21; xx. 10–18: the Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and portions of commentary.

Translation of ch. xviii. 8 (fol. 19a):

نصَبَ مَثِلَ نَصِبَ المَافَرِ ذَا كَوْنِ سِوَى مَا لَهُ مِنْ حَرَاطَةٍ عَلَى رَسْمِ اَلْآيَةِ

Comment on ch. xix. 15 (fol. 22a):

كَانَ قَالَ وَعَيْدَ اٍحَادَ لا ٍيَعْمَنُ بَنَائِسِ لَامُوتٍ وَقَالَ فِي هَذَهُ الْقَرَأَةَ عَلَى نَيْفَاءِ عَيْمِكَ وَهَذَا الْمَوْضُعُ

خصصون بالتقال الغ
BIBLICAL COMMENTARIES.

V. Foll. 31—46, about 7\(\frac{1}{8}\) in. by 4\(\frac{3}{8}\), with 10 to 11 lines to a page. Probably of the eleventh century.

The Song of Songs i. 6—10; i. 12—ii. 1: the Hebrew text in a phonetic Arabic transcription, accompanied by Yefeth's Arabic translation and commentary (see Bargés' edition, 1884).

VI. Foll. 47—54, about 7\(\frac{1}{8}\) in. by 4\(\frac{3}{8}\), with 13 to 15 lines to a page. Of the eleventh to twelfth century.

Ecclesiastes i. 4—6, ii. 8: Hebrew text in a phonetic Arabic transcription, accompanied by an Arabic translation and commentary.

Translation of ver. 5 (fol. 51a):

The commentary on the same verse begins:

VII. Foll. 55—69, about 5\(\frac{3}{8}\) in. by 4\(\frac{3}{8}\), with 15 lines to a page. Square character and Naskhi. Eleventh to twelfth century.

Daniel v. 5—vi. 11; viii. 15—ix. 27: the Hebrew text written in the square character, and provided with vowel-points and accents; with an Arabic translation.

To the translation of ch. viii. 20 on fol. 62a the following note is added:

The section ḫīn ends on the same page. On fol. 66 the word Ṣārat is written, and for the مَقْدِمَة are given Prov. x. 1 (or xv. 20); xxiii. 24, 25. Compare the similar entries in Or. 2544—46 (Abu 'l-Faraj Furkān).

330.

Or. 2581 b.—Eighteen fragments of various dimensions and in different styles of Arabic writing, all belonging to the eleventh or twelfth century.

I. Foll. 1—4, about 7\(\frac{1}{8}\) in. by 5\(\frac{3}{8}\), with 14 to 15 lines to a page.

Portion of an Arabic Commentary on Genesis i. 14—18.

Specimen (fol. 3a):

II. Foll. 5—6, about 6\(\frac{3}{8}\) in. by 5\(\frac{1}{8}\), with 13 to 14 lines to a page.

Small portions of an Arabic Commentary on Genesis xxiv. (ver. 61—63) and xxv. (ver. 17, 18).

Specimen (fol. 6a, on ch. xxv. 18):

The form ḫīn in the translation rests on the reading (pointed, however, as given in the Hebrew text of the MS.)
viii. 5, preceded by a portion of commentary on the previous parts of the text. The beginnings of the Hebrew verses are given in a phonetic Arabic transcription, with the vowel-points in red.

Translation of ch. vii. 26—29, fol. 8a–b (showing some similarity to Yefeth's translation):

A fragment containing comments on Exodus xxxiv. 7–35, followed by the Hebrew text of ch. xxxv. 1–2 in an Arabic phonetic transcription.

The comment on ch. xxxiv. 10 (which is given in an Arabic transcription) begins as follows:

VII. Foll. 13–15, about 8½ in. by 6¼, with 19 to 22 lines to a page.

A fragment containing comments on parts of Leviticus xi.

Specimen (fol. 15b):

VIII. Foll. 16–25, about 7½ in. by 5½, with 7 to 8 lines in a page.

A fragment containing a Commentary on Leviticus xviii. 1–6, preceded by a Commentary on the end of ch. xvii. A translation of ch. xviii. 1–6 is embodied.

V. 1–3 of ch. xviii. (fol. 17a–b) are thus translated:

The comments immediately preceding ch. xviii. end as follows:

The passsas are as follows:

وَكَلَّمَ اللهُ موسى قُولاً: "خاطِبْ بني اسْرَائِيلَ وَقُولِهِمْ أَنَّ ابْنَى الْاخْمَرَ. مَثَلَ فَلَعَ نَهْرَ عَرقِ مَصْرِ النَّاسِ الَّذِينَ سَكَنُوا فِيهِمْ لَا تَعْطَلُوا وَمَعْلَ مَعْلَ اسْتَرَغْتُمْ كَنَّازِلَاتِهِنَّ. أَنَّ مَدْخِلَكَ إِلَى نَفْسِهَا لَا تَفَعَّلُوا وَقَدْ رَسَوْنَهَا لَا تَسْلَكُوا.*
IX. Foll. 26—27, about 6 in. by 5\(\frac{3}{8}\), with 15 to 16 lines to a full page.

A fragment containing Yefeth’s Arabic translation (followed by partial Commentary) of Leviticus xxi. 1—9, preceded by a piece of Commentary on ch. xx. 27.

X. Foll. 28—35, about 7 in. by 5\(\frac{3}{8}\), with 14 lines to a page.

A fragment containing Abu’l-Faraj Furkân’s Commentary on a part of Numbers xxxii. (agreeing with Or. 2546, fol. 91a, sqq.).

Comment on ver. 24 (fol. 30a):

The first Hebrew phrase given is يجد زربت in ch. xliii. 9, and the comment is as follows:—

زوت البشارات والريشونوت ماعي بريبشيت

XIV. Foll. 44—49, about 7\(\frac{1}{8}\) in. by 4\(\frac{3}{8}\), with 11 or 12 lines to a page.

A fragment containing a Commentary on Hosea v. 13—vi. 8. An Arabic translation is given of the Hebrew text.

The first words of the Hebrew text are transcribed into the Arabic character in the case of each verse, the Hebrew vowel-points being added in red.

Ch. v. 15 (fol. 44b) is thus translated:—

قال أمضى وأعيد إلى موضوعي إلى أن ياتم ذكرفتوا أو يطليروا حريتي في وقت شددتم معي مديلوني؟

The comments on this verse begin as follows:—

اله. يشير إلى إزالة الكقود من بينهم ... مقوميه وهي جان عائد وآنها سماها مقوموه لأن من وقت خروج إمام منها اسكت الله فيها

On fol. 356 is a reference to Abu-al-Sari.

XI. Foll. 36, about 5\(\frac{1}{2}\) in. by 3\(\frac{7}{8}\), with 19 lines to a page.

A fragment containing comments on Joshua ii. 4—vi. 6, by Abû Sa‘îd Levi b. al-Hasan b. ‘Ali al-巴斯ry (agreeing with Or. 2564, fol. 36b, sqq.).

Beginning:

The comments on this verse begin as follows:—

اركل واحد منهم (on ch. ii. 4, التفسر).

XII. Foll. 37, a leaf of the same MS. to which the preceding number belongs, containing comments on Judges v. 21—vi. 26, evidently by the same author as the preceding number; see the title beginning in Or. 2564, i. (no. 308).

Beginning of fragment:—

فيه. تدرخني نفسي عوز هذا المر والقوى

XIII. Foll. 38—43, another fragment of the same, containing comments on Isaiah xlili. 9—lxi. 9, no doubt by the same author as the two preceding numbers.

XIV. Foll. 44—49, about 7\(\frac{1}{8}\) in. by 4\(\frac{3}{8}\), with 11 or 12 lines to a page.

This fragment contains a portion of Yefeth’s Arabic Commentary on parts of Habakkuk and Zephaniah. The Arabic translation is embodied.

XVI. Foll. 54—55, about 6\(\frac{3}{4}\) in. by 4\(\frac{1}{2}\), with 8 lines to a page.

A fragment of an Arabic Commentary on the Song of Songs, containing ch. iii. 6—8 (in translation), preceded by a piece of Commentary on the preceding part; and ch. iv. 8 (translation and Commentary), and verses 9, 10 (translation only; of ver. 10 only the beginning).

* In the comments (fol. 46a, line 2) the reading appears to be يذنيلوجن.
Beginning of fragment:—

mufla min zuma'ah fî al-bahî ... Rujmât âl lâlîqâhâ
lî-mâ tâlâ 'l-adâb âl-âmirî hâshîyâ

Translation of ch. iii. 6 (fol. 54b):—

min hâshîyâ bihâr al-dânî madirat
al-masâl wa't-'illân wa's-sâjî darâr al-mâtar (comp. Sa'adyah wa Yefeth).

XVII. Foll. 56—63, about 6½ in. by 4½, with 13 lines to a page.

A fragment of Commentary on another portion of the Song of Songs, viz., ch. v. 7—vi. 7.

Beginning:—

misâlihi heemur'im
yiqal 'l-umâra' al-dâmî 'l-qâdis fî al-lâliyâ
al-thâli'î. hâsimi bâ'îr bâ'îr-kâ na muwilâmî 'l-'âlam;
allat ârât.

XVIII. Foll. 64, about 9 in. by 6½, with lines to a page; much damaged.

Fragment of Commentary on Nehemiah vii. Specimen (fol. 64b, ver. 70):—

waqasat ra'ashî yâbût. 'âalêm ādâh zuqî fî al-nisâ'î
al-îlî zuqîqi-dûl dâwî 'afrîf ādâh sâ'î rûbât wa'l-fâl
wa'âhâna zuqî ādâh 'ilâm rûbât wa'l-fâl al-gâl

331.

Or. 2565.—Paper, consisting of 121 leaves.

I. Foll. 1—103, about 6½ in. by 5½, with 15 lines to a page. Eleven quires, nos. 2—8, 11—14, of which nos. 2, 8, and 11 are defective. A long gap occurs after foll. 64. The complete quire generally consisted of 10 leaves, but no. 5 has only 8 leaves. There are signatures in Arabic letters on the first page of a quire. The paper is worm-eaten. Naskhi, probably of the thirteenth century.

Fragments of an Arabic Commentary on the Psalms, viz., on Ps. cix. 16—cxxx 1; cxxxiii. 3—cxlvi. 8, including a translation of the Hebrew text. The author is not known. The contents agree with the corresponding portions in Or. 2551, foll. 103—113 (no. 290).

Translation:—Psalms cix. 17 (fol. 1a)—

31; ex., fol. 3b; exl., fol. 5b; exii., fol. 8b; cxxiii., fol. 10b; cxiv., fol. 12a [ver. 6 is wanting]; cvx., fol. 13a; cvxi., fol. 16b; cxxvii., fol. 20a; cxxvii., fol. 20b; cxxix., fol. 25b; cvx., fol. 64b [breaking off with ver. 1]; cxxiv., fol. 65a; cxxv., fol. 66a; cxxvi., fol. 69b; cxxvii., fol. 73b; cxxviii., fol. 76a; cxxix., fol. 78a; exl., fol. 83b; exli., fol. 86b; exlii., fol. 89b; exlii., fol. 91a; cxxiv., fol. 94b; cxxv., fol. 98b; cxxvi., fol. 102b [breaking off with ver. 8].

Of the Hebrew text only the first word, or words, of each verse are given.

Beginning of Psalm ex. (fol. 3b):—

toÂl qâl râb l-sâdiqî al-jâlîs méntûzî 'l-nâzîr wa't-khâyî
till al-îjâm 'adâlî mâyâma l-râjâlik. kâmâ zuqî 'l-
'arâsî al-tâlâmîn wa'dâ âlâmî ummî 'alîmî allâhî b'dâr 'râsâ
dul adal wa dâlilat al-adâl.

II. Foll. 104—121, about 7½ in. by 5½, with 18 to 21 lines to a page. Two quires (foll. 104—111), the number of which is uncertain, and no. 8, signed (comp. thámâh) (foll. 112—121). There is a gap after foll. 111. Naskhi, probably of the fourteenth century.

Fragments of Yefeth's Arabic Commentary on the Psalms, viz., Psalms lxxviii. 20—68; cxxix. 172—cxxiv. 5, including a translation of the Hebrew text.

Translation:—Psalms lxxviii. 21 (fol. 104a)—

68; cxxix. 173 (fol. 112a)—176; cxx. (fol. 112b); cxxi. fol. 115a; cxxii., fol. 117a; cxxiii., fol. 119b; cxxiv., fol. 121a [breaking off with ver. 5].

Of the Hebrew text only the first word or words are given.
Or. 2493.—Paper, about 8½ in. by 5½, consisting of 87 leaves. Ten quires, nos. 6–15, of 10 leaves each, except nos. 6, 7, 9, 13–15, which are imperfect, leaves having been lost after foll. 7, 15, 33, 72, and 81. Quires 8–14 are signed with Hebrew letters on the upper (inner) margin of the first page. A few leaves are damaged. Square and Rabbinic character. Fourteenth century.

Exodus xiii. 17–xv. 1; xv. 22–xvii. 7; xviii. 1–xxi. 36; xxii. 4–xxiv. 21; xxx. 33–xxxii. 29; xxxiii. 12–xxxiv. 26. Pointed and accentuated Hebrew text, with a translation and short Commentary in Arabic. The translation is frequently in agreement with the corresponding portions in Or. 2545 (Abu'l-Faraj Farkān ibn Asad).

The Hebrew text is arranged in the following sections: chs. xiii. 17–22; xiv. 1–14; xiv. 15–25, 26–31; xv. 1 [breaks off with מַשְׁרַקְת]; xxv. 22–26; xxv. 27–xxxvi. 3; xxxvi. 4–10; xxxvi. 11–27, 28–36; xvii. 1–4, 5–7; xviii. 1–12, 13–27; xix. 1–25; xx. 1, 2–6, 7, 8–11, 12, 13–17, 18–21, 22–26; xxi. 1–6, 7–11, 12–13, 14, 15–17 [v. 16 is added in the margin], 18–19, 20–21, 22–25, 26–27, 28–32, 33–34, 35–36; xxxii. 2, 3, 5, 6–8, 9–12, 13–14, 15–16, 17, 18, 19–23, 24–26, 27–30; xxxii. 3–1, 3, 4, 5, 6–9, 10–19, 20–25, 26–33; xxiv. 1–11, 12–18; xxv. 1–9, 10–16, 17–22, 23–30, 31–40; xxvi. 1–6, 7–14, 15–30 [ver. 22 is added in the margin], 31–37; xxvii. 1–8, 9–19, 20–21; xxviii. 1–5, 6–12, 13–14, 15–17, 18–29, 30, 31–35, 36–43; xxix. 1–37, 38–46; xxx. 1–10, 11–16, 17–21, 336, 34–38; xxxi. 1–11, 12–17; xxxii. 1–18–xxxii. 6; xxxii. 7–14, 15–29; xxxiii. 12–16, 17–23; xxxiv. 1–10, 11–26.

The above sections represent the תְּרֵשָׁה וְתַמְחִיתוֹ. Chs. xxii. 24* (fol. 36b); xxiii. 20* (fol. 40b); xxv. 31 (fol. 54a); xxxix. 1 (fol. 64a); xxx. 1* (fol. 69b); xxxii. 1 (fol. 7a); xxxii. 15* (fol. 80a); xxxiv. 1* (fol. 84a) are specially designated as closed sections by the letter י in the margin. The sections marked with an asterisk are open in the usual Masoretic list (Ginsburg's Masorah, vol. ii., p. 480). The following sections are peculiar to this MS.: chs. xvii. 5 (fol. 15a); xviii. 13 (fol. 18a); xxii. 10 (fol. 39a); xxvi. 7 (fol. 51a); xxviii. 18 (fol. 60a); xxviii. 30 (fol. 61a); xxxii. 30 (fol. 81a); xxxiv. 11 (fol. 86b). The small closed sections, ch. xx. 13–17 (fol. 26a), are united into one single section.

The beginning of the weekly Parashiyoth, each of which commences a new page, is indicated in the margin by the word יִרְשָׁה, the text itself being headed by the formula בּסָם יוֹתָה אלהים כולל ולאֹ יָתֵלָה, with the variation י for י in the following (fol. 2a), and י for י (fol. 16b). This formula is omitted at the beginning of יִרְשָׁה (fol. 29a).

The number of verses in each weekly Parasha is registered at the end [לַשְּׁנָה=72 for יִרְשָׁה, fol. 286; לַשְּׁנָה=118 for יִרְשָׁה, fol. 44b; לַשְּׁנָה=96 for יִרְשָׁה, fol. 57a; לַשְּׁנָה=101 for יִרְשָׁה, fol. 76b], these numbers being in entire agreement with the usual Masorah (Ginsburg, vol. ii., p. 465).

The centre-mark, recording the middle verse, is placed in the margin at ch. xxii. 17 (fol. 36a), in disagreement with the usual Masorah, which gives ch. xxii. 27 as the middle verse in Exodus (vol. ii., p. 450b).

The text follows the readings of the ר, but the ר has been retained in the following instances: chs. xvi. 13 הָיְתָה (fol. 11b); xix. 13 הָיְתָה (fol. 20b); xxi. 8 אֵל (fol. 29b); xxi. 4 (fol. 34a); xxi. 26 (fol. 36b); xxxii. 17 (fol. 80a); xxxii. 25 (fol. 81a). In two instances,
ch. xxi. 8 and xxii. 4, the ר is placed in
the margin by a different, but apparently
contemporary hand.

The first letter of א is placed over the letters ב and ג when
aspirated, and over כ when quiescent.

Each of the above sections into which the
text is divided, is followed by the corre-
sponding portion of the translation and
Commentary, both of which are distinguished
from the text by smaller writing. The
formula יבריס נלעגל גאוס הנבז is placed at
the end of each weekly Parasha.

The end of each weekly Parasha is marked
by an elaborate ornamental design, carefully
executed in gold and colours. So especially
foll. 1b, 45a, and 71a; the designs on foll.
16b, 28b, and 57b are less elaborate. Smaller
ornaments are usually placed at the begin-
ing, less frequently at the end, of the several
sections into which each Parasha is divided.

In the Commentary the grammatical element
predominates.

The following authorities are cited:על
Ex. xx. 5 (fol. 24a); פ ני, i.e. Abu'l-Faraj
Ali bin Sulaiman, on Ex. xx. 18 (fol. 40b); i.e. Abü
Furkan (often quoted without being named),
Ali(?), on ch. xxv. 17—22 (fol. 48a); ני;
the Prince,” i.e. David b. Boaz (the
two passages referred to being found in Or. 2403,
fol. 12b and 80b-81a), on ch. xxv. 18 (fol.
48a), and ch. xxx. 34 (fol. 74a); ני,
Alpinot, i.e. Sa'adyah, on ch. xxx. 24 (fol. 73a).

Beginning of בשתל (fol. 2b):
וי תשכלה הuka דוי אמאאמ פורעין אל_help א
בם אללאלפים פורעין: אלל 그렇게 צודק א
אלחת אלתר אמאאמ פורעין: אללגלג זה צודק א
יכ אלה נזר אמאאמ פורעין: אל לחזר עזרים
ף והיעד אלתר פורעין: אללחזר והיעד עזרים
פיורא לאבר כי: נרבר נזר אלהאמ פורעין: אל
אלצלאטו בבר: בר אמאאמ פורעין: אל

In the comments on Exodus xx. 26 (fol.
28b), the following explanation of בשתל is quoted:—

[Lev.] 16 [v. 16] יען אל תקרב קרב אמאאמ בקעריע
ואלאז個人資訊 קד טسس בדך: בקעריע: אמאאמ.

[Bek. xxii. 29, the printed text has
אלאז資訊 קד טسس בדך: בקעריע: אמאאמ.
]

[Ancient Arabic: An Arabic
Quotation:] Ezek. vii. 28, 30, 32, 33.

This explanation of בשתל, referred to as
contained in a work entitled מיבר
and ridiculed by Ibn Ezra in his Commentary on Exodus
xx. 26 (cf. Monatschrift, Bd. 41, p. 211).

If the euphemistic formula נן, i.e.
after the names of Abu'l-Faraj Furkan,
"the Prince," and Abū 'Ali, and its omission
after the name of 'Ali ibn Sulaimân, may be
taken as a safe guide, this Commentary
was composed about the end of the eleventh
or the beginning of the twelfth century.

333.

Or. 2558.—Paper, consisting of 212 leaves.

I. Foll. 1—205. This portion of the
manuscript, which measures about 8\frac{2}{3} in. by 7\frac{1}{2},
consists of two distinct parts: (1) foll. 1—159;
eighteen quires; nos. 8—14, 19—27, 31—32,
of which nos. 8, 9, 19, 22, 25, 26, 27, and 31
are imperfect; (2) foll. 160—205; seven
quires, nos. 4—5, 8—9, 11, 13—14, of which
nos. 4, 5, 8, 9, and 13 are imperfect.

The quires, of ten leaves each, are signed
with Arabic words on the first page of the
first leaf, and with Arabic letters on the first
page of the four following leaves. Leaves
are wanting at the beginning and the end, and after foll. 18, 68, 74, 96, 100, 101, 121, 129, 138, 147, 148, 159, 169, 170, 178, 184, 194, 195, and 205. Many of the extant leaves are more or less damaged. Naskhi, probably of the eleventh century.

Fragments of an Arabic Commentary on Exodus and Deuteronomy, comprising Ex. viii.—xii., xiv.—xx., and Deut. xvi.—xxi. The author is not known.

Beginning:—

[Ex. viii. 16] فقط يشبه...

Ending:—

قيل أنه على سبيل الحفة هوكان...  

At the beginning of Ex. x. 1, foll. 14b:—

[Ps. xliv.] [Isa. iv. 2] and on Ex. xv. 3, foll. 78a (end of page):—

1. Ex. x. 1, foll. 14b:—

2. Ex. xviii. 1, foll. 124a:—

3. Deut. xxi. 10, fol. 201a.

He refers also to his Commentary on Exodus in his comments on Deut. xvi. 21, fol. 169a:—

References to a Commentary on Leviticus and Numbers, still to be written, are con-

Masoretic text: [רֶבֶרָנָא]
HEBREW MANUSCRIPTS.

An Arabic translation of Deuteronomy xxii. 5—xxv. 9, with the opening words of each verse written in the Hebrew square character. The translation appears to be arranged in sections beginning with chs. xxii. 6, 8, 9, 10, 22; xxiii. 10, 20; xxiv. 8; xxv. 5.

The translation exhibits considerable likeness to that contained in the corresponding portions of Or. 2562 (David b. Boaz).

With the exception of יָדוֹ, ch. xxii. 16, the text is pointed. Shewa is omitted under the copulaו in יָדוֹ, ch. xxii. 20, 25, xxiv. 12; רְאֶה, ch. xxii. 21; מְנַע, ch. xxiv. 22; and under ב in יָדוֹ, ch. xxiv. 15. For the manuscript text reads י in יָדוֹ, ch. xxii. 15; מְנַע, ch. xxii. 17; מְנַע, ch. xxiv. 2; מְנַע, ch. xxiv. 18; מְנַע, ch. xxv. 7; וְיָדוֹ, ch. xxv. 8. The following vowels are noteworthy: חֶטֶף-פָּתָחַ for חֶטֶף-סֵגוֹל in יָדוֹ, ch. xxii. 20, for פָּתָחַ; פָּתָחַ for קָמֶש-חָטָף in יָדוֹ, ch. xxiii. 21, for פָּתָחַ; סֵגוֹל for פָּתָחַ in יָדוֹ, ch. xxiv. 8, for פָּתָחַ. Instead of יָדוֹ, הָיֶדֶק is placed immediately below יָדוֹ, if the יָדוֹ is followed by another consonant, e.g. יָדוֹ, ch. xxii. 18, fol. 206b, line 7; ch. xxii. 22, fol. 207a, line 2 from the foot; ch. xxiii. 1, fol. 208a, line 7; ch. xxiv. 5, fol. 210b, line 3; and יָדוֹ, ch. xxii. 21, fol. 207a, line 9. Compare, on the other hand, יָדוֹ, e.g. ch. xxiii. 6, fol. 206a, lines 4, 10; and יָדוֹ, ch. xxii. 4, fol. 208a, line 2 from the foot.

The mark of Râfî is regularly applied to the letters תָּרְכָּה. Dagesh forte is omitted (probably through the carelessness of the scribe) in יָדוֹ, ch. xxii. 6; יָדוֹ, ch. xxii. 7; יָדוֹ, ch. xxii. 13; יָדוֹ, ch. xxii. 22; יָדוֹ, ch. xxiv. 7; יָדוֹ, ch. xxii. 25; יָדוֹ, ch. xxii. 27; יָדוֹ, ch. xxiii. 17; יָדוֹ, ch. xxiii. 20; יָדוֹ, ch. xxiv. 5; יָדוֹ, ch. xxiv. 8; יָדוֹ, ch. xxiv. 10; and יָדוֹ, ch. xxiv. 17.

II. Foll. 206—212. Square character and Naskhi. Large bold hand. Twelfth to thirteenth century.
BIBLICAL COMMENTARIES.

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The marks of Metheg and Ma'akif are regularly omitted.

In the following words, which are written defectively in the printed text, the manuscript text has scriptio plena: סֵתְדָה, ch. xxi. 10; זָדָה, ch. xxi. 12; בָּדָה, ch. xxiii. 22; בָּדָה, ch. xxiv. 7; בָּדָה, ch. xxiv. 19; בָּדָה, ch. xxiv. 20; בָּדָה, ch. xxv. 4. The Keri is adopted in אָלֶה, ch. xxvii. 26. The tetragrammaton, יי, is represented by יי, ch. xxiii. 15, fol. 209a, line 8.

The translation of ch. xxiii. 23, 26, which is wanting, has been supplied in the margin, (foll. 209b, 210a), by a later hand.

Beginning of the fragment:

The codex from which this modern copy was made was accordingly finished in the first decade of Nisan, A.Contr. 1663 (A.D. 1532).

The names of the authorities cited are abbreviated, as follows:

1. אל-קירג'סאני, on foll. 10b, 15b, 17b, 20b, 53b, 89b, 91b, 97a, 100b, 107a, 140a, 144a, 144b, 153b, 154b.
2. Abū 'Ali, on foll. 3a, 14a, 61b, 65b, 73a, 92b, 93a, 108a, 109b, 110a, 134b.
3. Abū 's-Sāri, on foll. 12a, 16a, 18a, 24b, 49b, 61a, 61b, 67a, 69b, 71b, 83a,

compiled and abridged from the works of Abū Yusuf Ya'kūb al-Kirgīsānī, al-Mu'allim Abū 'Ali, al-Shaikh Abū 's-Sāri, al-Shaikh Abū 'l-Faraj Hārūn, Abū 'l-Faraj Fūrğān, al-Mu'kaddasi* (or, perhaps more correctly, Ma'kdisi), and others, by an anonymous author; imperfect at the beginning.†

Title, fol. 1a:

שרת ספר יהודיה

Beginning, fol. 2a:

לא תأجر פנים בושפם [Deut. i. 17] הפרש לא

תחתנו ואל השלבים ולא הריא אד大米 פ'לאכון

Subscription, fol. 160b:

המה כשה כדייה ומכה עם יִדָּת为什么不

הדברים מיתרא אל שйтגרי ניידה

ואויהו ירידה כולם בכל אקליראצני וקלי

ובו על יפגיש בין אלפיי אולפיי ואולפיי ואולפיי

אליאשיכ בין אחרים קדושות נידד אל

אינו ואינו רצף אליה תעשל בר לב אינך

אלטרוなどが מכלנן ישור עם גמא פקור

אלקריסן חכמים בן' לחר ו `'ה אֶז ו'ה ברך מֶזָּה

וכל הלן הוא יכין זריב

Or. 2498.—Paper, about 7½ in. by 5, consisting of 161 leaves, with 21 lines to a page. Foll. 2—160 are numbered with Hebrew letters 1(א)—159 (ד). Rabbinic character. Nineteenth century.

An Arabic Commentary on Deuteronomy,

* As written in the MS.:


* Abū 'l-Faraj Hārūn was also known by the title al-Mu'kaddasi (i.e. of Jerusalem).

† There is a mention of this MS. in Revue des Études Juives, xxxiii., 216.

† MS. בתורה.

* This must be (7)52 of the Hijrah (i.e. the 7 being written doubles at the end): Mubarram, A.H. 732, fell in A.D. 1352 (see Wüstefeld's Tables).
90b, 121b. The name is written in full, מלאים וב אלברקנאי פי אלדר על אלברבודן;
לאבליגוג יו דרומ נון גללאבולדונינו;
אלברבודן תורדו ג מ אליהו
י, ר. Elieyyah, on foll. 18a, 27a, 37a, 37b, 41a, 43b, 62b, 63b, 72a, 79a, 87b, 90a, 99b, 100a, 100b, 107b, 111a, 111b, 112a, 114a, 114b, 115a, 115b, 117b, 118a, 119b, 121a, 147b. These quotations are in
Hebrew, and are called חאשימ, או בשים, or "matginal gloss." On foll. 2b, 3a, 4a,
7a, 9a, quotations from the Aleph are actually found in the margin.

On fol. 95a:—i.e. Abu's-Sarî to-
gether with Abu 'Ali
4. Abu 'l-Faraj Harûn, on foll. 21a,
28b, 74b, 88a, 95a, 96b, 113b, 128a,
134b.

5. Abu 'l-Faraj Furdân, on foll. 3b,
28b, 55a, 55b, 56b, 60a, 60b, 61a, 61b,
67b, 71a, 71b, 72b, 73a, 74b, 79a,
80a, 82a, 90b, 94a, 109b, 137a, 144a.
Abu 'l-Faraj Furkân and Abu 'l-Faraj
Harûn (א"ש פ"ז) are quoted together on
foll. 42b, and Abu's-Sarî (ף"ז) appears in con-
junction with Abu 'l-Faraj Furkân (ף"ז) on
foll. 90b.

Other authorities cited are:—
ץ, Ar-Ra'is "the Prince," i.e. probably,
David b. Boaz, on foll. 3b, 4b, 6b, 53a,
55a, 57b, 59a, 61b, 65a, 72a, 73a.
ולאברבודן באב סדר
ץ, Al-Mu'allim Abu Sa'id,
on foll. 39a, 41b, 43a, 62b, 69a, 72b.

צלית ו氅 בין לוחם נו
ץ, Salmon ben Yeroham
in his Commentary on Lamentations
in the Bodleian Library (Cat. Neub.,
no. 1458).

ץ, Al-Fayyumî, and his followers
in his book entitled הפק"ג, or fol. 49a.

ץ, R. Israel in his refutation of the Prince,
335.

Or. 2500.—Paper, about 8½ in. by 6,
consisting of 320 leaves, with 21 lines to a
page. Thirty-two quires, nos. 1—12, 14—33 (mostly
of 10 leaves each), besides the last 3 leaves,
which constitute a 34th quire. There are
signatures in Hebrew letters and Arabic
words on the upper margin of the first page
of a quire, and there is also an enumeration
in Hebrew letters at the ends of the quires.
The 13th quire is lost, and quires 1, 17, 23,
32, are imperfect, there being lacunae after foll. 6, 118, 152, 210, and 294. Rabbinic character. Dated A.M. 5379 (A.D. 1619).

An Arabic Commentary on the Books of Kings, the pointed Hebrew text with an Arabic translation being embodied. The author, whose name is not known, refers to his Commentary on Samuel on fol. 90b. Other authorities are frequently referred to, but not by name. The beginning ἀλεποληταὶ τοῦ Βασιλείου is mentioned on fol. 28a. This Commentary is, perhaps, of Rabbanite origin.

1 Kings i. 1—xv. 8 is designated as Part I. (חפשת). Part II. (חפשת | אלתחיNST) begins on fol. 118a with ch. xv. 9.

The headings (נmicro: נ) are marked by a on the margin at chs. i. 48 (no. 2), fol. 7b; ii. 45 (no. 3), fol. 17b; iv. 20 (no. 4), fol. 24b; vi. 13 (no. 5), fol. 35a; vii. 21 (no. 6), fol. 45b; viii. 11 (no. 7), fol. 56b; viii. 57* (unnumbered), fol. 65a; xi. 23 (no. 10), fol. 92b; xii. 24 (no. 11), fol. 101b; xiii. 31* (no. 12), fol. 108a; xv. 8 (no. 13), fol. 117a; xviii. 30 (no. 14*), fol. 132a; xxi. 17 (no. 16*), fol. 152a; xxii. 43 (no. 18*), fol. 160a; 2 Ki. iv. 26 (no. 19*), fol. 179a; iv. 44 (unnumbered), fol. 183b; vii. 16 (no. 23), fol. 196a; ix. 13 (no. 24), fol. 206a; x. 15 (no. 25), fol. 212b; xii. 3 (no. 26), fol. 223b; xiii. 23 (no. 27), fol. 233a; xv. 7 (no. 28), fol. 240a; xvi. 20 (no. 29), fol. 249b; xvii. 6 (no. 30), fol. 262a; xix. 19 (no. 31), fol. 273b; xxii. 1 (no. 32*), fol. 292b; xxiii. 25 (no. 33*), fol. 303b.

The readings of the א are given in the margin.

The heading is במות אל עלנ.

Translation of the first verse:—

At the conclusion the first verse is printed as follows:

Beginning of Commentary:—

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

On fol. 320b:—

On the same page are also the former owners' names:—

Or. 2566.—Paper, consisting of 32 leaves.

I. Foll. 1—26, about 5½ in. by 4, with 16 lines to a page. Three quires, of which the first and second are wanting.
second is numbered 1. The first and last quires are imperfect, leaves having been lost after foll. 8 and 18. Cursive Naskhi and Hebrew Rabbinic character, of the twelfth or thirteenth century.

Short Arabic comments on the Psalms: a fragment, comprising Psalms xxxii.—li., lv.—lxxviii., lxxix.—lxxx.

The author of the short notes contained in i. and ii. is, perhaps, Levi ha-Levi b. Yefeth; compare the description in nos. 308, i., and 330, x.—xiii.

II. Foll. 27—32, about 5 ½ in. by 3 ½, with 14 to 16 lines to a page.

Fragment of a quire. The last three leaves are not perfect. Naskhi and Hebrew square character, of the thirteenth or fourteenth century.

Similar short comments on the Psalms: a fragment, comprising Psalms cxxxix.—cl. Arabic.

Beginning of Psalm excl. (fol. 27b):

אַלֶה הַלּוֹאֵל הַלּוֹאֵל אַלֶה הַלּוֹאֵל אַלֶה הַלּוֹאֵל אַלֶה הַלּוֹאֵל

Or. 2567.—Paper, about 6½ in. by 4½, consisting of 95 leaves, with 15 lines to a page. Ten quires, nos. 2—10 and foll. 88—95, the number of which is uncertain. Nos. 2, 10, and the last quire are imperfect, leaves having been lost after foll. 88 and 87. The quires are signed with Arabic words on the upper margin of the first leaf, and the four following leaves are numbered with Arabic ciphers. Foll. 1, 2, 15, 53, 54, 62, 65, 71, 76, 79, 80, 88, 90, and 91 are damaged, and the greater part of fol. 87 is lost. Square character and Naskhi, probably of the fourteenth century.

Fragments of an Arabic Commentary on Proverbs, comprising ch. i. 22—viii. 34, xxiv. 28—xxv. 11. The author is not known.

In addition to the Commentary, there is an Arabic translation arranged in the following sections:

Chs. ii. (3rd section, الفصل الثالث), fol. 5a; iii. 1—18 (4th section, الفصل الرابع), fol. 13a; iii. 19—36 (5th section, الفصل الخامس), fol. 20a; iv. 1—19, fol. 30a; iv. 20—27, fol. 36b; v., fol. 39b; vi. 1—5, fol. 47b; vi. 6—11, fol. 49b; vi. 12—19, fol. 52a; vi. 20—35, fol. 55a; vii., fol. 62b; viii. 1—21, fol. 71a; viii. 22—36, fol. 79b; xxv. 1—13, fol. 90a.

The beginnings of the first two sections are indicated in the following introductory note to the third section, fol. 5b:

The beginning of each section is marked by the word ين in the margin.

The Hebrew text is quoted in part, and it is written in the Hebrew square character.

The following Masoretic note on הָדָר, ch. xxv. 2, occurs in the margin of fol. 90a:

Beginning of ch. ii. (fol. 5a):

יַא בָּנֶה אַנָּשָׁה תָּאָדוּ הַוְָעֲבָּר נְזֵר מִלְּכָּה נְזֵר מִלְּכָּה נְזֵר מִלְּכָּה

Or. 2508.—Paper, about 6½ in. by 5½, consisting of 80 leaves, with 23 to 25 lines to a page. Eleven quires, nos. 5—15, of which nos. 6—11 count 8 leaves each, and nos. 12—14 have 10 leaves each, while nos. 5 and 15 are imperfect. The quires are signed with Hebrew letters on the upper (inner)
BIBLICAL COMMENTARIES.

339.

Or. 2555.—Paper, about 7 in. by 5½, consisting of 129 leaves, with 11 to 14 lines to a page. Some of the extant leaves are more or less badly injured, and the writing has, in other cases, become illegible through damp. Foll. 42—111 form seven complete quires of 10 leaves, marked by Arabic letters on the upper left-hand corner of the first page. Thus on fol. 52a: ﷮، ﷯، ﷼. The number ﷯، ﷼ is given both on foll. 72a and 82a. Naskhi writing of the thirteenth to fourteenth centuries.

Ecclesiastes: Hebrew text written in the Arabic character, and provided with the Hebrew vowel-points, with an Arabic translation and Commentary. Chs. i. 1—ii. 21; iii. 3—6; 16-17; iv. 17; v. 7; xi. 1—4; xii. 3—14 are wanting.

Text and translation are always introduced by ﷮؟، ﷯، ﷼ َ ﷯، ﷼, and the comments by ﷯، ﷼. As a specimen, the translation and comment belonging to ch. ii. 20 (fol. 17) may be given:

الكل مارٍ إلى موضوع واحد الكل كان من التراب
والثاني راجع إلى التراب ﷮، ﷯، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼ ﷯، ﷼: ﷮، ﷼، ﷼. ﷮، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼. ﷮، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼. ﷮، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼، ﷼ ﷯، ﷼، ﷼، ﷼، ﷼，

This passage shows that the Commentary is Karaite.

* For Text and Vignatta (3) in the notes.