CATALOGUE
OF THE
HEBREW AND SAMARITAN
MANUSCRIPTS
IN THE
BRITISH MUSEUM.

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PART II.

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PREFACE.

The contents of the present volume consist of sections dealing with (1) Midrashim and Midrashic discourses, (2) Talmud and Halakhah, and (3) Liturgies.

In the third volume of the Catalogue the sections relating to (1) Kabbalah, (2) Ethics, (3) Philosophy, (4) Poetry, (5) Philology, (6) Mathematics and Astronomy, (7) Medicine, (8) Miscellaneous MSS. and Charters will be described.

The descriptions of the Samaritan MSS. will follow these.

The ten photographic plates at the end of this volume have been chosen partly with the intention of showing the style, occasionally employed, in the ornamentation of mediæval Hebrew MSS.

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

British Museum,
December, 1904.
AUTHOR'S PREFACE.

The arrangement of the two longer series of MSS. described in this volume (pp. 51—196, 197—487) will enable the student to obtain a clear view of any section in which he may be specially interested.

In the case of Commentaries, legal Compendia, &c., the dates of authorship have been taken as a guide in the arrangement of the MSS. The earlier Midrashim follow the order of the Biblical Books to which they belong, and Talmudical MSS. are arranged in the usual order of tractates. In the descriptions of the Liturgies one or more representative codices are placed at the head of their respective sections or sub-sections, and the MSS. that follow are, whenever needful, compared with these standard types.

In the enumeration of the hymns contained in the liturgical codices care has been taken to give the direct evidence as to authorship, occasion of use, &c., afforded by the headings or marginal notes. When the MS. itself contains no direct evidence on these points, a distinction has been made between the pieces given in Zunz, "Literaturgeschichte der Synagogalen Poesie," and those not mentioned in that work. In the first case only variations from the known forms of the pieces have, as a rule, been noticed, but in the last an effort has been made to ascertain the authorship by means of the acrostics or other literary evidence.

The recently issued parts of Dr. H. Brody's edition of the Divan of Yehudah ha-Levi appeared too late to be utilized for the liturgical portion of the Catalogue. With the descriptions of several of the Yemenite Liturgies in the British Museum the student should compare Steinschneider, "Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin," vol. ii., part i., pp. 117—130.

Thanks are again due to Dr. S. Poznański, of Warsaw, for very able assistance in the revision of the proof-sheets.

G. MARGOLIOUTH.
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Ten Photographic Plates.
CATALOGUE OF

HEBREW MANUSCRIPTS.

MIDRÄSHIM AND MIDRASHIC DISCOURSES.

340.

Add. 27,169.—Vellum, about 7 in. by 5½, consisting of 409 leaves, with 22 lines to a page. Quires 1-2, 4, 11-12, and 18—35 have 12 leaves each; quires 5—10, 13—17 contain 10 leaves each; the third quire has 14 leaves, and the last only 9. There are catchwords throughout at the end of the quires. The writing, which bears a considerable likeness to that of Add. 27,214 (dated A.D. 1091), is in the French Ashkenazi Rabbinic hand, and cannot be later than the middle of the twelfth century.

[ALM. Coll., no. 279.]

It contains:

I. Midrashim on Bereshit Rabh. Fol. 1b.

Heading:

א נטיעם בכרדש רבח ומכות דרי' (sic) להורוד

The Midrash ends:

וכלרנ שדיה אוביד וח образом נקבר במקומן.

Beginning:—

ר. והשען פתית והשען אנכ' זמני

At the end:—

כָּלֵם כְּרַאשְׁתֵּיהּ רַבָּה

The part of the Midrash on which treats on the blessings of Jacob is the שער העשת, which is also contained in Add. 16,406 (1), q.v.

There are a good many notes by a later hand, containing additions and corrections, and sometimes explanations of difficult words (as on fol. 5a: קפט' פמ' over and over כובד).

II. יקרא על ברוב. Fol. 275b.

Heading:

 нескין zeigt בכרדש רבח ונכתלו לכלות

The Midrash ends:—

ניקרא רבח.
Then:

The different chapters (פרשתות) are marked but not numbered, with the exception of נל (i.e. נל פרשתות) on fol. 380b. Several chapters are much shorter than in the printed editions (so especially chapters 28 and 29, fol. 380a). On foll. 387b and 388a, several inedile terms and phrases have been intentionally omitted, blanks having been left in their places. The additions to the first three chapters, printed at the end of the Midrash in the earlier editions, and embodied in the text in the later editions, are not contained in this MS.

On this MS. see Dr. J. Theodor, Monatschrift, xxxvii., 169 sqq.

Owner's note on fol. 1a:

 Shelley's printed design is certainly excellently represented.

Underneath this entry: אחל הקאפראיא, apparently another owner's name.

On the same page is given a list of works which had belonged to an early owner, this MS being included. Two of the works mentioned were כתבות ארצי ישיבאיא ל.rand

Censor's note (fol. 409b): Camillo Jagel, 1619.

341.

Add. 16,406.—Vellum, about 14½ in. by 10¼, consisting of 386 leaves. Each page is divided into 2 columns, with 24 or 25 leaves to a column. The quires, 48 in number, contain 8 leaves each, with the exception of the thirty-second quire, which has 10 leaves. There are catchwords at the end of the quires. Written in Greek (?) square Rabbinic characters of probably the twelfth century.

[Bought of Messrs. Payne & Foss, Jan. 9, 1847; originally Rezzi collection.]

It contains:

I. בראשית on Crafting ב for. Fol. 1b.

The text differs largely from the printed editions in many parts, but the variations are often unsatisfactory. The last chapter (פרשתות) bears the number נ, but the enumeration is irregular after chapter מ. The part of the Midrash on פֶּרֶשָׂיָה, which treats on the blessing of Jacob is the same as רז, published in Jellinek’s, bibl. codices, vol. ii., pp. 73—82.

At the end (fol. 136a):—

וכל בראשית רב

On the same page, written in the form of a geometrical design, the well-known passage:—

The text differs widely from the printed editions. At end (folios 258b):

At the end (fol. 142):

The enumeration of the different divisions (פרשתות, מַלְכָּם), and is not regularly carried through. At the end of (fol. 232a):

At the end (fol. 232):

III. כפר, i.e. Talmudic expositions of Numbers and Deuteronomy. Comp. Friedmann’s edition, 1864.

† See Monatschrift, xxxvii., p. 170, note 3.
‡ The N is, however, crossed out.
MIDRASHIM AND MIDRASHIC DISCOURSES.

342.

Harley, 5704.—Paper, about 12½ in. by 9, consisting of 199 leaves, with 22 lines to a page. Written at Tivoli in Italy, but showing a considerable likeness to the African Sefardi Rabbinic hand; dated A.M. (5)274 (A.D. 1514).

A Midrash on the Minor Prophets, collected from various sources. It follows the same methods as ילקוטי מוהר, Isaiah (edited J. Spira) and on the Psalms (ed. S. Buber). The present work is, therefore, clearly by Makhir b. Abba Mari.

Heading:

who wrote the scribe, the scribe adding:

the part relating to Aaron is followed by that relating to Moses (fol. 384a, col. 2, without a break in the Midrash. Compare the recension of both parts with the printed texts, and especially with Jellinek’s original, i., pp. 91—95 and 115—129.

There are marginal notes occasionally, some of which have been partly cut away when the MS. was bound.

On fol. 1a is the following deed of sale:

On fol. 1a is the following deed of sale:

The name of the new owner (יאכז בּ[ּ]כּ) is written three times underneath this deed.

* In the Preface to the "Collectanea" on Isaiah, the compiler says that he had also dealt in the same manner with the Psalms, Job, Proverbs, Jeremiah, Ezekiel and the Minor Prophets; similarly in the Preface to the "Collectanea" on the Psalms. Passages from this MS. have been printed in Revue des Études Juives, xiv., 95—101 and xxv. 63—64.
At the end the scribe wrote:—

"Bahir robimanta re'tah me'ah yod, cund chabad. "

Bahir, in black capitols, in the beginning of the folio.

Colophon on fol. 199a:—

The final line is written: "Hyphenated' folio, 1482, Jellinek's 1

Beginning (fol. 3a):—

"Bahir robimanta re'tah me'ah yod, cund chabad. "

Subscription:—

The Midrash is already quoted in

343.

Add. 15,402.—Vellum, about 4½ in. by 4, consisting of 18 leaves, with 24 to 25 lines to a page. The writing, which depends from the ruled line, is in a Spanish Rabbinic hand of apparently the thirteenth or fourteenth century.† [DUKE OF SUSSEX'S SALE, 1845.]

344.

Or. 4843.—Paper, about 6 in. by 4, consisting of 91 leaves, with usually 19 lines to a page. The MS. is slightly defective at the beginning, and a leaf is also missing after folio 6 and 52 respectively. A few leaves are slightly injured. Written in a Yemenite Rabbinic hand, and dated A.Cont. 1907 (A.D. 1596).

It contains the same Midrash on Esther as Or. 2416, fol. 106—137. See no. 224, vol. i. of the Catalogue.

First extant words:—

Kনশী নিশী নিশী নিশী নিশী

End (missing in Or. 2416):—

A Latin translation of this colophon follows, at the end of which:—

F. Aurelius Ascherus (?) scripsit dictante Dnô Marcello Theologo, die II. (?) Julii 1574.

There are many Latin notes in the margin bearing on Christology. On fol. 1a: Expositio Midras in xii. Prophetas. Liber rarissimus.
HEBREW MANUSCRIPTS.

There are occasional explanations of strange and difficult words in the margin (as also in Or. 2416), which may be worth investigating.

The names of place and first owner have been erased.

On fol. 91b is a form of salutation beginning:

שלהכיה רוחו צלאטפ טורבכה

On the same page are some schemes of calculation (טבשב מערק, טמכרב, &c.).

Or. 5402.—Paper, about 6 in. by 4½, consisting of 59 leaves, with 21 to 32 lines to a page. Yemenite Rabbinic hand of probably the latter part of the seventeenth century. Some of the earlier pages are damaged.

It contains the same Midrash on Esther as Or. 2416, foll. 116—137 (Cat., vol. i., no. 224) and Or. 4843.-

Heading:—

הדסחי ה. א الأورو לנהב פורטב טבכה

The title אairro לנזליה appears on e.g. the top of fol. 8a.

Beginning (different from Or. 2416):—

ויה ביני אש넷ו ר. ברכתי פחה מfieldset חכמי והרחדה לאריה מונרה

Lower down:—

Lower as in Or. 2416.

At the end (fol. 50a):—

שתלמה מכלל אסאמה

At the end (fol. 50a):—

At the end (fol. 50a):—

On both sides of fol. 59 are a series of notes on some Biblical and liturgical phrases.

First note:—

At the end:—

At the end:—

There are a number of marginal notes, mostly containing explanations of strange and difficult words.

Add. 27,292.—Vellum, about 10½ in. by 8½, consisting of 325 leaves. Fol. 2—156 have 31 lines to the undivided page, and from fol. 157 to the end each page is divided into two columns, with 25 to 33 lines to a column. Written in different Greek (?) square Rabbinic hands. The first part (foll. 2—156) is dated A.M. 5144 (A.D. 1384), and the second part is apparently of about the same date.

It contains two series of Midrashic discourses on the pericopes of the Pentateuch, both being anonymous.
MIDRASHIM AND MIDRASHIC DISCOURSES.

I.  תpleasant sentences.

Not all the subjects are treated on, Leviticus (beginning at fol. 89b) being especially deficient in this respect, but there are many festal discourses in the series, as e.g. (fol. 100b), דרש לפני הממקור (fol. 104b), and ירבד לפני המTexParameter (fol. 146b).

Beginning:

כל הנכסים בשמם ... עליהן ההכ potrà רות לארא' בז' המספר עד רולנו מון שמע עבאן ברוקפרוטר Ö' ואראבל יתאמנין שיסור והשלם כואז יש נאמן נומר מצמות והחלים להרים מיידי בפרשות ואוגניר כרעה העבון קרינן.

End (fol. 156a):

ולא מים שלמה שמי ... למון שמי ההכורה.

Among the authorities quoted are Solomon ibn Gabirol, Rashi, and Maimonides (ר' באליול).

Colophon (fol. 156a):

כroleum סופ מнесенיה חלקו של השם לעל סופא הבוורר והכפרים מספר התיבות של אדואל ההכורה אליי שמע הקדשה ליציה לברך והם יבר ר' אליים איסקניא? לא ודבתנין מבך להכורה ב-כפי.

II.  רדזה הכורשה.

Fol. 157a.  The ethical tendency strongly preponderates in this work.

Beginning:

וי הכורשה יכין ארון ... שמלת הדלך על比べ ברפרושהוא וה shalt מפסוקו אל בשבע ההכמה.

a The last four words are marked by a surrounding line, as is not unfrequently the case in other parts of the MS.

† The scribe has omitted the words missing here, as also in other places on the same page.

b There is an erasure here, but nothing is apparently missing. ירבד לפני המTexParameter are meant as a rhyme.

‡ Eliezer Ashkenazi was clearly the first owner, not the author, as was thought by Benjacob (ANB, p. 449).

§ The title, written twice on the upper margin of fol. 157a, is, however, due to later hands.

End:

וכ יוהנה שלמה והשלם והו פאר לברך.

Then follows:

השם ונכון לברך שלמה בהכורה והו.

Only the first column has been filled in on fol. 273a, and fol. 273b as well as the following three leaves are altogether blank. This constitutes the longest lacuna (a considerable portion between הביבר and הביבר刪除 being omitted), but there are besides a large number of shorter omissions; see e.g. fol. 157a, 258b, where parts of sentences were omitted by the scribe. In many cases the omissions seem to be due to defects in the codex from which the scribe copied.

The writing of this portion of the MS. is at times very irregular (so e.g. foll. 244a, 270a), and the impression it produces favours the supposition that it was written out by an adaptor, for use at the delivery of public discourses.

A number of passages in both parts of the MS. have been specially marked off, and there are many notes in the margin, some being in Italian (so e.g. foll. 48b, 49a).

Notes of former owners:

1 (fol. 1a):

AD. קול שיע טיבים פסלים בתניאוNOPICE . נסיעה וגו נא בבררי.

2 (fol. 2a):

חלות ... ממחב ב-ך פלא.

3 (ibid.):

חלות ...=pk.

4 (fol. 325a):

(A.D. 1782):

לך בר צעגרו והכהركز.

347.

Or. 2213.—Paper, about 11½ in. by 8, consisting of 175 leaves, with 33 or 34 lines to a page. The quires, which are 18 in number,
The greater part of the introduction consists of an account of the

Compare the introduction to the

Note.—The beginnings of the pericopes always stand in close connection with the preceding introductory verses.

4. Midrash on fol. 53b.

Beginning:

There are, however, that the Midrash was compiled after Maimonides (see e.g. Stein-

These verses, which have rhyme but not rhythm, form a kind of poetic prologue, and each pericope of the Pentateuch is preceded by lines of a similar nature (almost all beginning with כרישה)."

Beginning of introductory Midrash:

These verses have been published by Dr. Alexander Kohut in the "Monatschrift" for 1893-94.
MIDRASHIM AND MIDRASHIC DISCOURSES.

9. Midrash on ＼יִתְלָה． Fol. 117b.
   Beginning:
   גָּהָה שָׁוְאָב שְׁבֵרָה דְּמִלְתָּה … לְכוּֽהְוֵי נְדֵא קְדוֹם
   לָבָנָתָה יִשׁ שְׁלוֹמִיהָ.

10. Midrash on ＼יִשָּׁשָׁה． Fol. 129a.
    Beginning:
    גָּהָה שָׁוְאָב שְׁבֵרָה דְּמִלְתָּה … אֲכַלְקָר הָמוֹסָק
    גָּהָה בְּנַךְ לָעָלְתָה שְׁלַ fopen בָּרָו בָּרוּ אֵת
    תָּלָהוּ.

11. Midrash on ＼כָּנָךְ． Fol. 139b.
    Beginning:
    גָּהָה לַהֵרֵבָה תְמוּנָה לֶשֶם אֵין קָדָם ר' אָלִיער
    אֵמָהּ. מֶצֶה שְׁאֶה קָן לֶשֶם הָדוּרָה.

12. Midrash on ＼וֹרָשַׁה． Fol. 151b.
    Beginning:
    גָּהָה בָּךְ אֵין רֶכְּבַּת לָנוּ … ר' כְּארֵי אָמָה בָּשֵׁה
    שְׁטָרֱנָא שָׁוְאָבָה לֵפָנָי ר' כְּארֵי

13. Midrash on ＼יוֹדָה． Fol. 159b.
    Beginning:
    גָּהָה שָׁבוּרָה וּרְאוּ הַתַּתָּה יִשְׁמָעֵי
    בִּכְאָרְי. נָעָמָּהוּ. ר' בַּנוּמָי בָּשֵׁה
    הַבּוּם. לְנוּנָהְוָן הַסָּרְקָה.

End:
   אֵמָהּ … זה אָלָדָה … יִשְׁעֵה לֵפָנָהוּ לְרָדֵסָה אִוְרָז בָּמָא
   וַיְרֹגְנָהוּ אֵוִי מַמְּדֵהוּ. וְיִשְׁמָהוּ בְּשָׁרְנָהוּ לַכְּוָבָר לְבָדָלָה
   אֵנוֹג בְּלַכּוֹנָהוּ. כְּרֵיחוּנָהוּ.

Note.—There are lexical (Hebrew words being explained in Arabic) and other notes on the margin of nearly all the twelve volumes of the Midrash possessed by the Museum.

348.

Or. 2376.—Paper, about 10½ in. by 7¾, consisting of 261 leaves. In the main portion (foll. 1—235), the first 3 quires together with the first 2 leaves of the fourth quire are missing, and a leaf is also wanting after foll. 222, besides the loss of two leaves at the end; but the enumeration of quires 4—23, containing 10 leaves each, is still preserved (marked with on foll. 8b, 9 on foll. 18b, &c.). Of foll. 2—4 only about half is preserved, and several other leaves are slightly mutilated. The appended fragment (foll. 236—261) belongs to another MS., and contains the last 7 leaves of the seventeenth quire (ם on foll. 242b), the eighteenth quire (ם on foll. 252b), and the first 9 leaves of the nineteenth quire.

In foll. 1—235 each page is divided into 2 columns with 27 lines to a column, and foll. 236—261 have 27 lines in each undivided page. The two portions exemplify two different Yemenite Rabbinic hands of the latter part of the fifteenth century.

I. The main portion contains the greater part of the ＼כְּרֶשׁ הָדּוּרָה on Genesis.

First words:
   (in ＼בָּרָאשִׁית)

Last words (fol. 235b):
   עֵבֶדֶנּוּ על יִלְּדֵו תַּשַּׁלְךְ בֵּוֶת אָרוּי אָנוּרָה
   (in ＼ויִתְלָה; catchword: ＼יִשָּׁה)

II. The appended fragment of the same Midrash begins:
   (in ＼וֹרִינִי וּאֵין לְהָלָה אוֹתָלָה בַּעֲמֵדָה יָמָּא)

and ends:
   וַאֲנָא יָעָבַל לָעָפָה גֵגֶל לְמַאֹר אָחוֹת הַתַּקָּה יִשָּׁה
   (in ＼יִשָּׁה)

The marginal notes are mostly lexical.

At the foot of foll. 117a is the following note of sale:
   יִסְתַּמְּאַר יִדְּרָע אֲבַרְוָה אַל־זְּאָחרָיו יִתְמַאְרַי מַדְּרָא אַל־בַּיְתָן
   דְּרַע אֲבַרְוָה אֲפַדְּשָׁת אֶל־כְּפַרְאִים לֶא לְכָלָם דיִּינָהּ לְאַל־בַּיְתָן
   בּוֹכָאָל שֶׁלֶם דְּרַע אֲבַרְוָה אֶל־כְּפַרְאִים לֶא לְכָלָם דיִּינָהּ לְאַל־בַּיְתָן
   (i.e. 2113 A.Cont. = 1802 A.D.)

הָעֲצָרָה מְשִׁתָּה לְיָסָר שֶׁדָּא

Digitized by Microsoft®
349.

Or. 2352.—Paper, about 10\(\frac{5}{8}\) in. by 8\(\frac{1}{4}\), consisting of 151 leaves, with 38 lines to a page. The arrangement of the quires in foll. 1—147 is uncertain at the beginning and the end; but the Hebrew enumerations which are preserved (ד on fol. 38b, ה on fol. 40b, &c.) show that they consist, for the most part, of 10 leaves each, some few having only 8 leaves, and foll. 77—78 forming a folding by themselves. From fol. 79 (beginning of מֵסְפִּיסָם, vide infra) a fresh enumeration of quires begins (ח on fol. 88b, ב on fol. 96b, &c.). A rather small Yemenite Rabbinic hand. Dated A.Contr. 1786 = A.D. 1475.

Note that fol. 15b should be read after foll. 16a, and that fol. 1b is due to a recent hand.

The Midrash on Exodus.

Heading:

1. Midrash on פֹּתַח. Foli. 16a.
   Beginning:
   אַלְוְהַּלָּה שֵׁם הַבְּרֹא שֹׁמֶר בֵּית

   Beginning:
   בַּשְׁמוֹ וְאֵל עֲלוֹז אָמֵת בִּחוֹמָת אָלֵיה שִׁמְתּ בּוֹז

   Beginning:
   בָּא אֶל שֵׁם הבּוֹרֵעָה (i.e. בָּא אֶל הָעַרְבָּה)

   Beginning:
   בָּא אֶל שֵׁם הבּוֹרֵעָה (i.e. בָּא אֶל הָעַרְבָּה)

5. Midrash on לָזָר. Foli. 59b.
   Beginning:
   לְזָרָה אֶלַּיְּהוּ הָבָרַת וְיִתֵּן וְיַעֲדוֹן... אִם אֵין אֶלְּיָהוּ

Note.—The break after יְהוּ דִּיתָרָת יִתְבָּרֵד וְיִתְבָּרֵד בְּכָלָם נַהֲרָתָה שְׁרוּצוּת וְלָיָה שָׁלוֹאָה שָׁלוֹאָה שָׁלוֹאָה יִתְבָּרֵד... אִם אֵין אֶלְּיָהוּ

6. Midrash on מֵסְפִּיסָם. Foli. 79b.
   Beginning:
   מֵסְפוֹסָם וְיֵבָא אֶלַּיְּהוּ הָבָרַת וְיִתְבָּרֵד בְּכָלָם

7. Midrash on תָּרוּכָה. Foli. 101b.
   Beginning:
   תֹּרוּכָה וְיֵבָא אֶלַּיְּהוּ הָבָרַת וְיִתְבָּרֵד בְּכָלָם

   Beginning:
   תָּנוֹת וְיֵבָא אֶלַּיְּהוּ הָבָרַת וְיִתְבָּרֵד בְּכָלָם

   Beginning:
   אֵלָה וְיֵבָא אֶלַּיְּהוּ הָבָרַת וְיִתְבָּרֵד בְּכָלָם

    Beginning:
    ויָשָׁרוּ וְיֵבָא אֶלַּיְּהוּ הָבָרַת וְיִתְבָּרֵד בְּכָלָם

    Beginning:
    פֹּתּ וְיֵבָא אֶלַּיְּהוּ הָבָרַת וְיִתְבָּרֵד בְּכָלָם

End:

... בְּכָלָם וְיֵבָא אֶלַּיְּהוּ הָבָרַת וְיִתְבָּרֵד בְּכָלָם...
Colophon (fol. 147b):

The midrash appears to be written in a large square hand on fol. 147b. The name of another owner is given underneath the above note of sale, and also on fol. 78b. The contract written lower down is not sufficiently legible now.

It contains (in two fragments) a large portion of the Midrash on Exodus.

First words (in large hand):

שבעה לְמַלְא, אה אֶשְׁת בְּרֵי אֲבוֹת לְהוֹדִיע

Keremath was also

Last words of the first fragment (in small hand), fol. 27b:

בָּשָׁלֵש שְׁמוֹנָה הָּמִקְיָה לְאָוֶרֶץ לְפָּרָתָּהָ בָּשָׁלֵש

First words of the second larger fragment (in smaller hand), fol. 28a:

סְבָּלָנָה מעָבָל מִנָּה ... מֵי שֵׁקָא אָרְמָאִים וּרְוָדָה

יאָרָה שֶׁבָּלוֹשׁ שְׁלָחִיתַּהָ ... בִּכְרִי אָלָכָם פְּרַעָּה יֹמי

(different from Or. 2352 and 1482).

The marginal notes are chiefly lexical.

350.

Or. 2214.—Paper, about 10 ¾ in. by 8, consisting of 247 leaves. Foll. 1—27 form a fragment with 26 lines in the undivided page, and in foll. 28—247 each page is divided into 2 columns of 27 lines each. A large part is missing after fol. 27 (i.e. at the end of the first fragment), and there are also wanting 3 leaves at the beginning, 2 leaves after fol. 28, 1 leaf after fol. 35, 2 leaves after fol. 44, and apparently 5 at the end. Two Yemenite Rabbinic hands of the latter part of the fifteenth century.

It contains (in two fragments) a large portion of the Midrash on Exodus.

First words (in small hand):

שְׁבוֹא לְמַלְא, אה אֶשְׁת בְּרֵי אֲבוֹת לְהוֹדִיע

Keremath was also

Last words of the first fragment (in small hand), fol. 350.

כְּלָלָן בְּתֵא שָׁלֶשׁ חַכָּיוֹן רְאֵשׁ לְפְרַעָּה בָּשָׁלֵש

First words of the second larger fragment (in smaller hand), fol. 28a:

סְבָּלָנָה מעָבָל מִנָּה ... מֵי שֵׁקָא אָרְמָאִים וּרְוָדָה

יאָרָה שֶׁבָּלוֹשׁ שְׁלָחִיתַּהָ ... בִּכְרִי אָלָכָם פְּרַעָּה יֹמי

(different from Or. 2352 and 1482).

The marginal notes are chiefly lexical.

351.

Or. 1482.—Paper, about 11 in. by 7 ½, consisting of 157 leaves, with 26 lines to a page. Yemenite Rabbinic hand. Dated A.Cont. 1874 (A.D. 1563).

It contains the first half of the Midrash on Exodus (תִּירָא—מַעְיָה; compare the division of the same book in Or. 2352).
By way of introducing the calculations of the Jewish Calendar, the author says:

... without any further comment or explanation, he declares that the work is not to be found either in Or. 2352 or in Or. 2214. It appears to have been inserted by the scribe.

Colophon (fol. 155b):

... the manuscript contains a fragment of Rashi’s commentary on the last chapter of Deuteronomy.

Or. 2215.—Paper, about 12 in. by 8½, consisting of 187 leaves. Each page is divided into 2 columns of 34 lines each. One leaf is missing after foll. 130 and 168 respectively. Yemenite Rabbinic hand. Dated A.D. 1601. Foll. 1-2 and 186-87 (2 columns to a page, with 25 lines in a column) are vellum, and were written in the fifteenth or sixteenth century. Fol. 3 is a recent restoration.

The Midrash on Leviticus.

I. Midrash on Leviticus, Fol. 3a.

Beginning:

... in explaining the correct translation of the words ‘...’...”

II. Midrash on Leviticus, Fol. 31a.

Beginning:

... in explaining the correct translation of the words ‘...’...

III. Midrash on Leviticus, Fol. 486b.

Beginning:

... in explaining the correct translation of the words ‘...’...

* Similar formulas have been placed over the other names occurring in the two latter parts of the colophon.

† MS. looks like [Hebrew script].

‡ See Haji Khalifa, vol. iii., p. 567; also Brocklmann, Geschichte der Arabischen Literatur, i. 474; a complete astronomical treatise by the same author is contained in Or. 4104, fol. 124b sqq.
IV. Midrash on Leviticus. Fol. 69b.
Beginning:
שלא שולח תהלים שבלעבנה ועומדים ברובם לשבוע ולא יחלו
ודרים וויתםчивו וילא יקרוב לשלו ולא ינשע
וי שבר רב

V. Midrash on Genesis. Fol. 87a.
Beginning:
והשם באר warrants תומפלת ר"ר תנו פי
קריו בכבת צו

VI. Midrash on Deuteronomy. Fol. 108b.
Beginning:
והשם שמשלך רב הטל נאשรา להר
ยอม חפץ רבוי והמל נאשרא לכל
מקרא אחרון לציון זה נחל לכל ברי יז יז

VII. Midrash on Numbers. Fol. 127a.
Beginning:
והשם שמשלך רב אחרונא怆ים יז יז
مراכי בכנד דרישה שלחלפב

The leaf missing after fol. 130 should begin:
על כל הבטיה וכס השלשה תוניה

VIII. Midrash on Exodus. Fol. 138b.
Beginning:
והשם שמשלך רב אחרוןא怆ים יז יז
ותפל小時ות אולו וכתבו אולו שבלא מקרא
 יעלג עדבר כלוח

IX. Midrash on Numbers. Fol. 162b.
Beginning:
והשם בר农业科技 יא ישראל של אפוריות
אליהם אחרון

The missing leaf after fol. 168 should begin:
ויבא יהודא ואת מנוה

X. Midrash on Numbers. Fol. 173a.
Beginning:
והשם בר农业科技 יא ישראל של אפוריות
אליהם אחרון

At the end:
שם בכרם העון יבש המים ערבי על שנה
ןЈק נשלרה רוגם ברברנ"א אמת אובן

Scribe's colophon (fol. 185b):
This Ms. has been bound in conversation of the p. 185b
there are written the lines שפניריה והבר הדרים
תקהל נוספים ובא הרבידנו ובכריחו אל עמינו
והבריו בזיו אל לחם בחלא

Folg. 1-2 and 186-87 contain Deuteronomy,
chs. xiii. 7—18; xv. 13—xvi. 15; xxx. 20—
xxxi. 10: Hebrew text with the sublinear
punctuation, Targum with the simple super-
linear punctuation, and Sa'adyah's Arabic
version (Heb. char.). Masorah Magna et Parva.

A former owner's seal, bearing the name
is stamped on e.g. fol. 109b.

353.

Or. 2353.—Paper, about 10½ in. by 7½, con-
stisting of 274 leaves, with 24 lines to a page.
A comparison with Or. 2215 shows that prob-
ably 8 leaves are missing at the beginning,
and that the contents of about one page* are
wanting after fol. 263. Yemenite hand of the
latter half of the fifteenth century.

The beginning.

First extant words:
בנינוו יא לולקל חלהхи יכעד טימי והשא

Beginning of short missing portion after
fol. 263:—
כדיה מוכת וריאל

On fol. 274a: the beginning of a note
headed לקין והדרה

On fol. 274b: a document headed
בבב, and beginning: יני לכ מיה עליו והדר הרחש

Its main object is to set forth that a mar-
rriage which has been contracted without
the presence of witnesses is void, and a void is

* As, however, two pages are to be accounted for, a
longer form of the missing portion of text may be assumed.
pronounced on those who contravene the rules. At the end are given names of persons which were, apparently, duly appointed to serve as witnesses at a marriage ceremonials, viz.:—

Among the abuses mentioned is the following:

Names of former owners (fol. 273b):

354.

Or. 2354.—Paper, about 10½ in. by 8, consisting of 167 leaves, with 28 lines to a page. Fol. 2—167 form 18 quires, 11 with 10 leaves each, and 7 with 8. The enumeration of quires in Hebrew letters at the end and beginning of quires is only partially preserved. Yemenite Rabbinic hand. Dated A.Cont. 1799 (A.D. 1488). Fol. 2a has a full-page geometrical design, and there are some other pen-and-ink ornamentations.

The Midrash on Numbers. Fol. 2b.

Beginning:

There are references in this document to Maimonides and to...

Beginning:——

At the end (fol. 163b):——

Scribe's colophon:——

There are verses, beginning שמש אשר עבד, and apparently continued on fol. 166a:——

The lines on fol. 164a are in the following style:——

On fol. 2a and 163b is mentioned as an owner; on fol. 166b the name of another scribe was later on written on the margin.

356.

Or. 1490.—Paper, about 8½ in. by 6½, consisting of 101 leaves, with 23 lines to a page. Yemenite Rabbinic hand of the sixteenth century.

It contains fragments of the Numbers.

The Midrashim on Numbers.

The record of sale on fol. 1a is not sufficiently legible now.

357.

Or. 1483.—Paper, 11½ in. by 8½, consisting of 100 leaves. Each page is divided into 2 columns of 29 lines each. Yemenite Rabbinic hand. Dated A.Cont. 1807 (A.D. 1496). The first 3 folios were supplied much later.

The Midrashim on Numbers.

Heading:——

The Midrash on Deuteronomy.

HEBREW MANUSCRIPTS.

   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום...
   ד團隊 תמר לכל מקום.

   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
   דéquipe תמר לכל מקום.

   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
   דéquipe תמר לכל מקום.

5. Midrash on Leviticus. Fol. 91a.
   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
   דéquipe תמר לכל מקום.

   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
   דéquipe תמר לכל מקום.

   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
   דéquipe תמר לכל מקום.

   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
   דéquipe תמר לכל מקום.

   Beginning:
   ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
   דéquipe תמר לכל מקום.

    Beginning:
    ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
    דéquipe תמר לכל מקום.

    Beginning:
    ... והשלטו אני ביברש ראו ... בכם תמר הרחף לכל מקום.
    דéquipe תמר לכל מקום.

End:

Scribe's colophon (fol. 191b):—
כשהבשו יד scrimmage בכר אוilon...

At the beginning of the Midrash (fol. 1b):
—
(1) record of the death of a man...
(2) record of the birth of a man...

On the last page: (1) record of the death of a man...
(2) record of the birth of a man...

358.

Or. 2355.—Paper, about 11 in. by 8, consisting of 246 leaves. Each page is divided into two columns, with 26 lines in each column. A Yemenite square Rabbinic hand of apparently the sixteenth century. Slightly imperfect at the end.

* This shows that the same scribe wrote the Midrash on all the five books of Moses.
† MS. Nach
The Yemenite justified an indicated transaction no longer realized due to Ham's (Ham's) transaction of the land.

On fol. 1a is an Arabic-Hebrew record relating to a transaction by which the MS. had been pawned. Portions of this record are no longer sufficiently legible, the lines having been subsequently crossed through. The names נר אֱלַהְלָם of witnesses, are apparently signatures of witnesses.

359.

Or. 2216.—Paper, about 12 in. by 8½, consisting of 174 leaves, with 35 to 41 lines to a page. Two leaves are missing at the beginning, and one leaf is also wanting at the end.

The Yemenite justified an indicated transaction on Deuteronomy.

First words (in the Hebrew):—

שֶׁהָיָה הָעֵדֶד צְפֵנָא מִכְּפֶרֶת כִּי הָעַדֶּשֶׁתָּנוּ

Last words (in the Hebrew):—

ונֵשׂ מִיְרְבָּר עַבְרָי פֻּלָּאָיו בֵּפּוֹתָא

360.

Or. 2355.—Paper, about 10 in. by 7½, consisting of 288 leaves, with 24 lines to a page. The quires, containing 10 leaves each, were signed by Hebrew letters (still largely preserved) on the last and first page. The MS. is imperfect at the beginning and the end, and there are lacunae after fol. 29, 48. A Yemenite square Rabbinic hand of the fifteenth century.


The introduction is missing.

First extant words (beginning of comm. on Deuteronomy):—

[תְּעַנֵּן סְפוּרֵי] בָּרַךְ שֶׁנֶּאָזָא רֹאָשָׁא מִכְּפּוֹרֶת בָּאָלָהּ דְּבָא]

Exodus (Numbers) (Ham's), fol. 83b; Leviticus (Numbers), fol. 1406; Numbers (Ham's), fol. 193a; Deuteronomy (Numbers), fol. 233a. The date of composition is indicated (on fol. 188b) in the comments on Lev. xxv. 8, as quoted by Kohut, op. cit., p. 16, in accordance with three different reckonings:

The reference is to Shem's (Shem's) transaction of the land. The MS. is imperfect at the beginning and the end, and there are lacunae after fol. 1 (?), 50, 62, 64, 71. Yemenite square Rabbinic hand of apparently the fifteenth century.

A large portion of Nathanael b. Isaiah's commentary on Deuteronomy, in a longer recension than the one contained in the preceding number.

† As the subscription at the end of the pericopes in all the copies refers to the contents as בְּנִי אֲלַלְהָלָם: one is justified in assuming that (1) the original composition was longer than either recension, and that (2) the differences between the recensions are due to a different plan of copying portions from the complete text.
HEBREW MANUSCRIPTS.

First extant words (in comments on Gen. ii. 3):—

Exodus begins on fol. 72a.

First extant words:

Many marginal additions, and also sometimes fresh matter, between the lines.

The MS. breaks off in the middle of Ch. 362.

Or. 2384. — Paper, about 9 1/2 in. by 7 3/4, consisting of 130 leaves. There are 26 lines to a page in foll. 1—21, and 22 in the rest of the MS. There are lacunae after foll. 8, 37, 92, 93, 96, 99, 109, 110, 111, 112, besides the missing portions at the beginning and end of each of the fragments (vide infra). Written in two different Yemenite square Rabbinic hands, foll. 1—21 belonging apparently to the fourteenth, and foll. 22—130 to the fifteenth century. Occasional slight ornamentations in colours; more frequently, however, in foll. 1—21 than in part II.

I. Two small fragments of the same work on Genesis; the first (foll. 1—8) extending from the latter part of ד ל Thoughts and adorned with coloured designs on each side.

II. A large number of fragments containing portions of the same work. Fol. 22.

First extant words (in Hebrew):

Exodus (ספר מחלה) begins on fol. 61a; Leviticus (near the beginning of התנינ) on fol. 73a; Numbers on fol. 102b.

The MS. breaks off in the early portion of המעה, of which only seven lines and a page are extant.

Both parts of this MS. belong to the recension contained in Or. 2356, though not without some differences.

363.

Or. 2351. — Paper, about 10 in. by 7 3/4, consisting of 357 leaves, with 27 lines to a page. A comparison with Or. 2380 (q.v.) shows that three leaves are missing at the beginning, two after foll. 3 and 92 respectively, and that one leaf is also wanting after fol. 68, besides the missing portions at the end. Several leaves had to be inlaid with tracing-paper, in order to secure their preservation. Of foll. 57—61 only small fragments are preserved. Yemenite hand of the fifteenth to sixteenth century.

[מדרש חפץ], a work consisting of Midrashico-philosophic homilies on the Pentateuch, and shorter remarks on the Hafta'roth, by Yaḥya b. Sulaimān, also called Zechariah the Physician. The language is partly Hebrew and partly Arabic (in the Hebrew character), and the predominant tone of the homilies is (like the אֶלֶל) in accordance with the spirit of the writings of Maimonides.

In the beginning of the Preface (missing in the British Museum MSS., but quoted by
MIDRASHIM AND MIDRASHIC DISCOURSES.

I. Homilies on Genesis.


The text differs in various particulars from the Berlin MS. described by Steinschneider.

At the end:

In the present description the beginnings (mainly) of the different portions will be given, as under:

---

Steinschneider* from the Berlin MS. Or. Qu. 577) the author says:

and further on:

In order to harmonize the dates of the two eras, Steinschneider rightly corrects (A.Cont. 1741 = A.M. 5190 = A.D. 1430).

On fol. 221a (in the MS.):—

On fol. 105b, however, of the present MS. (so also in Or. 2380, fol. 110b; Or. 2381, fol. 162a; Or. 2382, fol. 101b):

A probable explanation of this divergence of dates is that the remark just quoted was added by one of the early copyists of the work, but it is also possible that the disagreement is due to a defective system of calculation employed by one of the Yemenite scribes.

For an account of the Introduction, the authors quoted in the homilies, and some other characteristics of the work, see Steinsch., loc. cit. In the present description the beginnings (mainly) of the different portions will be given, as under:

---


† See p. 8, col. 2, of this volume.

‡ Similar short rhymes at the beginning of the other pericopes.

---
Beginning:—
שֶׁהָל כָּל אֲרוֹרִית זֶה בְּתָבָא הַדְּרָתִים קַשׁי
את הַבָּלָה בֵּי-נָֽבְיִי אֲלָדִית

Beginning of Haftarah (folio 49b):—
אוֹשֵׁה אֲחָד מִזְדָּר הָדוֹר הַגָּדוֹל הַגָּדוֹל
עַד בַּלָּה בֵּי-נָֽבְיִי אֲלָדִית

Beginning:—
שֶׁהָל בְּשֶׁי-שֶׁי בֵּית הַדְּרָתִים וְאָנָּהּ שֶׁי-שֶׁי בֵּית הַדְּרָתִים
שֶׁלֶשֶׁיָּהּ בְּשֶׁי-שֶׁי בֵּית הַדְּרָתִים

Beginning of Haftarah (folio 54b):—
היָדֵךְ וְאַחַר זֶה בֵּי-סֶּהָרִים וְאָנָּהּ בֵּי-סֶּּהָרִים
עַד בַּלָּה בֵּי-נָֽבְיִי אֲלָדִית

Beginning:—
שֶׁהָל חַרּוֹמֶשׁ בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
לַשְׁכַּרְמָשׁ בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי

The greater part of this homily is badly mutilated in the present MS., but can be read in Or. 2980—82.

Beginning of Haftarah (folio 60b, but only a small portion preserved):—
[משֶׁמֶשׁ בְּרֵי אֲלָדִית בַּלָּה בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי]

Beginning:—
[תֵּן אֲשֶׁר אֲנָבָא בְּרֵי מִלְּשָׁנָה וְאָנָּהּ בֵּי-שֶׁי-שֶׁי]

Beginning of Haftarah (folio 67a):—
טעֵבָּה חַרּוֹמֶשׁ לַשְׁכַּרְמָשׁ וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ חַרּוֹמֶשׁ לַשְׁכַּרְמָשׁ

Beginning:—
שֶׁהָל בֶּסֶּר בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בֶּסֶּר בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

Beginning of Haftarah (folio 71b):—
זֶה בֶּסֶּר בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בֶּסֶּר בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

Beginning:—
שֶׁהָל בָּלָה בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בָּלָה בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

Beginning of Haftarah (folio 76a):—
כְּכָל בָּלָה בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בָּלָה בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

Beginning:—
שֶׁהָל בָּלָה בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בָּלָה בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

Beginning of Haftarah (folio 80a):—
כְּכָל בָּלָה בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בָּלָה בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

(1 Kings iii. 3)

Beginning:—
שֶׁהָל בָּלָה בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בָּלָה בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

Beginning of Haftarah (folio 84a):—
כְּכָל בָּלָה בֵּי-שֶׁי-שֶׁי וְאָנָּהּ בֵּי-שֶׁי-שֶׁי
cָּנֵדֶשׁ בָּלָה בֵּי-שֶׁי-שֶׁי
dָּרָבָּה

Wahl 26

Author's colophon to Genesis (end of same page):—

تشלחו ספר התורה: שבח התננימין לברLiverpool
שהָל בָּלָה אֲלָדִית: שֶׁנֶּסֶּר כְּפָרְמָה: אַל תַּכֹּה
ורְדֻהֲוַת נַבְלָהָ נַבְלָהָ כְּלָלָהָ נַבְלָה הַיָּם
בְּרָבָּה

Similar lines are found at the end of Exodus, Leviticus, and Numbers.

† MS. כְּנֶכֶס.
II. Homilies on Exodus.

Heading:—

1. Homily on Foli. 90b.
Beginning:—

2. Homily on Foli. 97a.
Beginning:—

3. Homily on Foli. 102a.
Beginning:—

4. Homily on Foli. 110a.
Beginning:—

The homily on this pericope ends on fol. 117a. Then follows a piece on fol. 118a.

Heading:—

5. Homily on Foli. 122a.
Beginning:—

Beginning:—

7. Homily on Foli. 141b.
Beginning:—

† See Rashi and Kimhi in loco.

† For same reference see Steinsch., op. cit., p. 73, note 3.

+ See Rashi and Kimhi in loco.

+ For same reference see Steinsch., op. cit., p. 73, note 3.

- The ordinary Targum has נקָלָךְ כְּבִישָׁה (fem.) as equivalent to נקָלָךְ כְּבִישְׁתָה as is suspicious, but it may represent some corruption of the Targumic rendering just given.
Beginning:
כַּהַּ נִנֶּסֶת אַחֶרֶת הַיּוֹם אֵּ֔לָה רַבָּהָ הָלָ֔חְתָּה
dehesh melahdu

Beginning of Haftarah (fol. 151a):
אתה ובא איש אחר את בית שר, והיו ודמואל: כה
יאונישר לא בטאה באת融媒体.

Beginning:
כַּהַּ נִנֶּסֶת אַחֶרֶת הַיּוֹם אֵ֔לָה רַבָּהָ הָלָ֔חְתָּה
cerus melahdu

Beginning of Haftarah (fol. 159b):
ורית יויי רב ... וּרְבָּעָה בתו לשמנית:ฉบับ
דנ נבח

Beginning:
כַּהַּ נִנֶּסֶת אַחֶרֶת הַיּוֹם אֵ֔לָה רַבָּהָ הָלָ֔חְתָּה
cerus melahdu

Beginning of Haftarah (fol. 163a):
וייקח ודרס לא שקית נעד דרוי אלどうしても
פ' אלונלד: ורות

Beginning:
כַּהַּ נִנֶּסֶת אַחֶרֶת הַיּוֹם אֵ֔לָה רַבָּהָ הָלָ֔חְתָּה
cerus melahdu

Beginning of Haftarah (fol. 165a):
בָּבֶת הָאֵדֵרִים יָמִ֖ים הַיּוֹם אֵ֔לָה רַבָּהָ הָלָ֔חְתָּה (I Kings vii. 40)
כְּרָחֶלֶת: זָא יָרְבָּעָה בתו לשמנית
לאונישר Fulton פִּטִ' אַלּוֹדוֹת

III. Homilies on Leviticus.

Heading:
כַּהַּ נִנֶּסֶת אַחֶרֶת הַיּוֹם אֵ֔לָה רַבָּהָ הָלָ֔חְתָּה
cerus melahdu

Beginning:
כַּהַּ נִנֶּסֶת אַחֶרֶת הַיּוֹם אֵ֔לָה רַבָּהָ הָלָ֔חְתָּה
cerus melahdu

* So in the MS., with ר, but a later hand has added the vowels of the Hiphil.
MIDRASHIM AND MIDRASHIC DISCOURSES.

Beginning of Haftarah (fol. 204b):—


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.

Beginning of Haftarah (fol. 211b):—


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.

Beginning of Haftarah (fol. 220a):—


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.

Beginning of Haftarah (fol. 223b):—


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.

Beginning of Haftarah (fol. 228a):—

IV. Homilies on Numbers.

Heading:

The homilies and discourses begin with the beginning of the Haftarah on fol.


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.

5. Homily on דרכ. Fol. 251a.

Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.


Beginning:

The homilies and discourses begin with the beginning of the Haftarah on fol.

Such a verse does not occur in the Old Testament.

In MS. Or. 4840, fol. 1026, the reading is: דָּבְרִי יִדְרֵשׁ לָכֵי הַפּוֹסֶק הַעֲלַי לְךָ פַּרְסָּא וְכִּבְשֵׁהוּ אֵלֶּה הַפּוֹסֶק הַעֲלַי לְךָ פַּרְסָּא וְכִּבְשֵׁהוּ אֵלֶּה הַפּоֹסֶק הַעֲלַי לְךָ פַּרְסָּא וְכִּבְשֵׁהוּ אֵלֶּה H

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Beginning:

שהז ציורי קוור ונא יוכי מבלי ארך ...

Beginning of Haftarah (fol. 266a):

והיו ש(Canvas חתית וסכום ...

Beginning:

שהז ציורי קוור ונא יוכי מבלי ארך ...

Beginning of Haftarah (fol. 271a):

ויהי פט ציוריקו ונא יוכי מבלי ארך ...

Direction for Haftarah (fol. 273b):

היה ציורי קוור ונא יוכי מבלי אруч ...

Beginning of Haftarah for (fol. 296a):

زهرת יריעה עלב לא נ}" והתחלה בצדק...

Beginning:

שהז ציורי קוור ונא יוכי מבלי ארכי ...

Beginning of Haftarah for (fol. 276b):

ותו ציורי קוור ונא יוכי מבלי ארכי ...

Direction concerning the Haftarah (fol. 303a):

This refers to: היכי פט (vide supra, r. 2).

V. Homilies on Deuteronomy.

Heading:

אתה יבדרות הוהה ומ tuầnהר הוהה שתחלותו Ал...
Beginning of Haftarah (for 810a):

On fol. 329b:

קְקָה תֵיָא אֵנִי מְצַמְרָת הָאָוָם בְּעָשְׂרֵה
כְּפִיל הָנָּהָא אֵנִי מְצַמְרָת הָאָוָם בְּעָשְׂרֵה


_direction concerning the Haftarah (fol. 317a):

ןַיְפֵי הָמִיתָה שַׁבַּח הָהוֹורָה דְּבַיְּהוּ כְּבַר כְּבַר

(see under 1. 3.)

Direction concerning the Haftarah (fol. 317a):

ןַיְפֵי הָמִיתָה שַׁבַּח הָהוֹורָה דְּבַיְּהוּ כְּבַר כְּבַר

End of fragment (fol. 340b) of the last-named homily:

At the beginning of a pericope there is always a rhyming couplet, as e.g. at the beginning of י.ר:

At the end of a pericope:

At the end of a Haftarah:

Foll. 1* (read the "verso" before the "recto") and 357 contain a fragment of Maimonides' Commentary (Arabic in Hebrew character) on the Mishnah of ד.ד, extending from ii. 4 to the beginning of iii.

Foll. 341—356 contain a fragment of the second book (פֶּרֶשׁ אַבִּית) of Maimonides' Mishnah Torah. Foll. 351—356 begin with part of פֶּרֶשׁ אַבִּית in פֶּרֶשׁ לְשֵׁן, and end at the opening of פֶּרֶשׁ אַבִּית in פֶּרֶשׁ בְּנֵכֶד. Foll. 341—350 commence towards the end of fol. 340b in פֶּרֶשׁ שְׁבֵינָא, and end in

_END OF FRAGMENT (FOL. 340b) OF THE LAST-NAMED HOMILY_
the middle of the page. These fragments appear to belong to the fifteenth century.

364.

Or. 2380.—Paper, about 9\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\), consisting of 225 leaves, with 27 lines to a page. The MS. originally consisted of 23 quires, of 10 leaves each, but 3 leaves are missing at the beginning, and 2 leaves appear to have been cancelled after fol. 96. There are signatures in Hebrew letters both at the beginning and the end of the quires. Yemenite hand of the fifteenth to sixteenth century.

It contains a large portion of the homilies on the Pentateuch described in the preceding number, covering the contents of fol. 1—220 of that MS. (from the fragmentary introduction prefixed to Genesis to the beginning of the homily on Genesis 1:1), and also containing five leaves (foll. 4-5, 6a, and 96-97) the contents of which are missing in the number referred to; see p. 18, col. 2, of this volume.

Or. 2351 bears the appearance of being a copy of this MS.; but the reverse relationship is not impossible, or both may have been exactly copied from a third MS. Anyhow, the two codices as a rule agree with one another page for page.

365.

Or. 2382.—Paper, about 10 in. by 8\(\frac{1}{2}\), consisting of 304 leaves, with 26 to 34 lines to a page. Yemenite writing. Dated A. Cont. 1820 (A.D. 1509). Imperfect at the beginning and the end.

The same Midrash as described under the two preceding numbers, but often shorter, and exhibiting many variations.

The MS. begins with a fragment of Genesis.

First words:—

חוה הֶלְבָּנָה, יִתְּלָה אֲלוֹן כָּפַר יַעֲקֹב עָלָּה דֶּשָּׁת

Last words (in fol. 12, fol. 308b):—

לָפֹּמי כָּרָה רָשָׁעָה

Fol. 304 contains a much mutilated fragment belonging to the book of Genesis.

At the end of Exodus (fol. 157a):—

כָּפַר וְרָבִּין וּדְרָיוֹנִים יוֹם בִּבְרַד אֲדַר אַשָּׁר

שָׁנַת אֲלֵפְּאֵמָה חֵמֶשׁ טָשְׁרִים שְׁעֵמֶר בְּכָלַהוֹן

אֲלֵפְּאֵמָה מִךְּנֶר בָּאֲלֵפְּאֵמָה יָדָיוֹן יָדוֹן

וּבְשָׁמָלָה מִשְׁפָּט בֵּיתוֹן אֲדַר אַשָּׁר

חֵמֶשׁ שְׁעֵמֶר אֲלֵפְּאֵמָה יָדָיוֹן יָדוֹן

אֲלֵפְּאֵמָה סְעֵמֶר אֲלֵפְּאֵמָה יָדָיוֹן יָדוֹן

בָּשָׁמָלָה מִשְׁפָּט בֵּיתוֹן אֲדַר אַשָּׁר

מִשְׁפָּט בֵּיתוֹן אֲדַר אַשָּׁר

On fol. 157b is a note recording the birth of an angel by a Yemenite writer; but the year is not preserved, the date being mutilated at the lower margin of the page.

366.

Or. 2381.—Paper, about 9\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\), consisting of 238 leaves, with mostly 29 lines to a page. The quires consist of 10 leaves each; but the MS. is defective both at the beginning and the end, and leaves are also missing after foll. 178, 189, 190, 208, 216, 227, 236. Yemenite writing. The latter portions (fol. 187 sqq.) appear to have been written by different hands from the rest. Dated Tishri, A. Cont. 1844 (A.D. 1532).

A longer recension of Yahya b. Sulaiman's homilies, which should be compared with Or. 2351, 2380, and 2382.

The MS. begins with no. 19 of the Pentateuch, and ends with the words: וְהָקִים יְהוָה אַלְכָּלָה חֲקָל לְכָלָה, Exodus begins on fol. 142b.
MIDRASHIM AND MIDRASHIC DISCOURSES.

Short poems (compare the verses at the beginning of the sections in the Peshitta) and contrast the short rhymes in Or. 2351, &c.) are prefixed to the pericopes, as e.g. to fol. 29b—

Two copies (end and defective)

Numbers apparently

Sixteenth century.

Exodus.

This

Leviticus.

Also

Tannaim.

First extant words (in יוקרא):—

אָדוֹן הַמַּטְבַּעַת (סָמָר בְּרִבְרִיָּה הָנָבָאָרָה)

Numbers begins on fol. 87b, and Deuteronomy on fol. 156a.

Last words (in יוקרא):—

ורְבֵּא אֲכַטְנוּ בְּנֵי אַלָּלֶה אֶזְרָא

368.

Or. 1481. — Paper, about 9½ in. by 7½, consisting of 88 leaves, with 30 lines to a page. The MS. is defective at the beginning, and various leaves are also damaged. Yemenite square Rabbinic handwriting of the sixteenth century.

It contains a short Midrash on the Pentateuch, in Hebrew and Arabic. The remarks very frequently take the form of question and answer, the former being occasionally marked by the term אֲנָטוּאֵא (fol. 56b, 56b) or בָּאָר אַּנָטוּאֵא (fol. 446b). This Midrash is in frequent touch with the דִּסְכַּוִּים הָרָא (see Or. 2351, &c.), but it also contains many comments that are not found in the larger compilation just named.


First words of fragment:

ָּאֲלָדוֹן הַמַּטְבַּעַת (סָמָר בְּרִבְרִיָּה הָנָבָאָרָה)


Beginning:

כַּאֲלָדוֹן הַמַּטְבַּעַת (סָמָר בְּרִיבְרִיָּה הָנָבָאָרָה)


Beginning:

לְבָּאָר אֲנָטוּאֵא (סָמָר בְּרִיבְרִיָּה הָנָבָאָרָה)


Beginning:

כַּאֲלָדוֹן הַמַּטְבַּעַת (סָמָר בְּרִיבְרִיָּה הָנָבָאָרָה)

† So the MS., with an appearance of an erasure after the second י. 

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Beginning:—

At the end (fol. 88a):—

There are very numerous marginal notes by several later hands.

Fol. 88b contains rules relating to the Haftarah, in the form of question and answer, probably written in the seventeenth century.

369.

Or. 1422.—Paper, about 12 in. by 8½, consisting of 206 leaves. Foll. 1—198 contain 20 quires of 10 leaves each, with the exception of the first quire, which has only 8 leaves; foll. 199—205 form a portion of the twenty-first quire, which is defective at the end; and foll. 206 is a detached fragment of the same MS. Yemenite square Rabbinic hand of the sixteenth century.

It contains Midrashim, in Hebrew and Arabic, on Leviticus, Numbers, and Deuteronomy; and these are followed by short Midrashic comments on the Haftarah (belonging chiefly to the first two of these books, and to the festivals: fragmentary, vide infra).

This work is, in the main, copied from the Midrashic writings of Yahya b. Sulaiman (no. 363 sqq.), and it is also evident that the Midrashic (no. 347 sqq.) served as a model for the verses (all beginning with נ🌍) which head the Midrashim on the different weekly sections. An exact statement of the interdependence of these works must, however, be left to an editor.

1. Midrash on יקרת. Fol. 1b.
2. Midrash on במדבר. Fol. 61b.

On fol. 197a, rubrical direction:—

On fol. 201a (containing the Haftarah for במדבר, יב, לארשי של ראש השנה, which latter is fragmentary. Fol. 206 contains fragments of the Haftarah for יב, comp. Or. 2351, fol. 340).

At the end of יקרת (fol. 61a):—

At the end of Deuteronomy (fol. 189b):—

After this:—

Upon this follow some artificially arranged verses in Hebrew and Arabic, beginning.getMethod of biblical citation.

On fol. 190b a few Hebrew lines:—

Sa‘adyah b. Shelomo, whose name occurs in the colophon to יקרת, was apparently the...
compiler of the work, or he at any rate desired to pose as such. The words יִדְךָ הַפָּה בְּגָלֶלֶת לוֹ imply that he had employed a copyist.

On fol. 1a are some verses in Hebrew and Arabic:

370.

Or. 2785.—Paper, about 7\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\), consisting of 113 leaves, with 17 lines to a page. The quires, which are marked with Hebrew letters and Arabic figures at the end, and Hebrew letters and Arabic numerals at the beginning, are 11 in number (מ–ט), and contain 10 leaves each, with the exception of the first quire (i.e. the ninth of the originally longer MS.), which has 9 leaves, and the last quire, with only 4. Yemenite square Rabbinic writing. Dated A.M. 5242, A.D. 1482.

It contains short homiletico-agadic expositions on Exodus (mostly in Arabic), forming the second part of המחבר נגמה אלאנדני by Sa'îd ibn Dâ'ûd al-'Adani. See Neub., Bodl. Cat., nos. 2487; 235; 587, 2. Also Neubauer's article on the Literature of the Jews in Yemen, "Jewish Quarterly Review," vol. iii., p. 613; G. Margoliouth, in the same Review, April, 1901, p. 490, note.

As the numbering of quires begins with the letter מ, the first eight quires must have contained the expositions on Genesis.

Each exposition begins with a doxology, and ends with a prayer for comfort and deliverance.

1. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

אָלֶה יאָהוֹ וַיָּהָן פָּה

2. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

3. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

4. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

5. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

6. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

7. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

8. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

9. Levít. יאָהוֹ וַיָּהָן פָּה

Beginning:

טבארד אללה יא יבצær אָלֶה יאָהוֹ וַיָּהָן פָּה

עֵילָן דִּרְדָּם
HEBREW MANUSCRIPTS.

371.

Or. 66.—Paper, about 7½ in. by 5¾, consisting of 334 leaves, with mostly 17 lines to a page. There is a lacuna after fol. 305. Written in two different oriental Rabbinic hands. The greater part belongs to A.M. 5414 (A.D. 1653-4), and foll. 311a—329b (partly overlapping the main portion) are dated A.M. 5523 (A.D. 1763).

It contains Haggadic expositions (mainly in Arabic) on the pericopes and Hafitzroth (as used in Egypt, and largely agreeing, as also in Or. 67—70, with the Italian order) of the Book of Genesis, and also of the portions assigned to the feasts and fasts falling within the part of the year in which Genesis is read at the Sabbath services. A fragment of an exposition of Parah Nissan (seventeenth century) is appended. This MS., together with the four following ones, embodies a large number of legendary comments, reminding one of Koranic literature.

The work to whom these expositions are attributed (vide infra) is to be identified with David b. Abraham b. Rabban, who was Nagid in Egypt in the latter part of the thirteenth century, rather than with David Maimuni II., Nagid at Damascus in the fourteenth century.†

With regard to the peculiarities of the rather barbarous dialect used, note, among others, the use of a.e. and A.M. (vide infra), for Hebrew and Arabic, respectively (fol. 10a), and e.g. (fol. 10b).

It will be useful to give the opening sentences, &c., of the different expositions.


Beginning:—

2. Exposition of Parah Nissan. Fol. 7a.

Beginning:—

† Prof. Steinschneider (see Berl. Cat., no. 152) found the date A.D. 1318 in the MS. The different dates found in various MSS. should be investigated; they are, perhaps, merely the dates of copying (see the latter part of the present description). Sameer (Med. Jewish Chr., ed. Neubauer, l. p. 134, last line) also states that David Nagid composed such a work. Some further investigation may be desirable.

* Erroneously quoted in the MS.
MIDRASHIM AND MIDRASHIC DISCOURSES.

   Beginning (including the liturgical direction):
   "And the Aaronites and the Levites shall offer a peculiar offering to the Lord"
   "עננים על פנים ואללמאז ענה אל אדום" (margin: "loves of the..."
   "עלים שלוחות לא כנאי ודברי"

   Beginning of introductory part:
   "This is the last..."
   "ה.ViewHolder..."
   Beginning of exposition (fol. 37b):
   "Aleph..." (last) "O..." (last)

   Beginning:
   "A man who is not..."
   "ונקה את מקיים..." (margin: "the..."

   Beginning of introductory part:
   "This is the..."
   "This is the..."
   Beginning of exposition (fol. 67b):
   "A man who is not..."
   "A man who is not..."

Two pages have been left blank after fol. 84a, but apparently not constituting a lacuna. No moan is given after this Parashah.

7. Moan. Fol. 90b.
   Beginning of introductory part:
   "This is the..."
   "This is the..."
   Beginning of exposition (fol. 96b):
   "A man who is not..."

* Similar doxologies stand at the beginning of the other expositions in this MS., as well as in Or. 67—70.

   Beginning:
   "This is the..."
   "This is the..."

   Beginning of introductory part:
   Fol. 112b:
   "This is the..."
   "This is the..."

   Beginning:
   "This is the..."
   "This is the..."

   Beginning of introductory part:
   "This is the..."
   "This is the..."
   Beginning of exposition (fol. 133b):
   "This is the..."
   "This is the..."

   Beginning:
   "This is the..."
   "This is the..."

   Beginning of introductory part:
   "This is the..."
   "This is the..."

† So the MS., here and elsewhere, for...
HEBREW MANUSCRIPTS.

Beginning:—

15. يִשְׁלֶוחל יִתְבָּר בְּדָיָא. Fol. 183b.
Beginning of introductory part:—

16. מַה רֵאלָּלָּלָלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּl
Beginning of exposition (fol. 185b):—

17. Foll. 190a. Beginning:—

18. מַה רֵאלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּלָּl
Beginning of introductory part:—

19. מַה רֵאלָּלָּלָּלָּl
Beginning of exposition (fol. 202a):—

20. קֹלָּלָלָl
Beginning:—

21. מַה רֵאָלָl
Beginning of introductory part:—

22. מַה רֵאלָl
Beginning of exposition (fol. 282b):—

23. מַה רֵאלָl
Beginning of introductory part:—

24. מַה רֵאלָl
Beginning of exposition (fol. 285b):—

25. מַה רֵאָl
Beginning of introductory part:—

The contents of fol. 306—310 are repeated in the earlier pages of the added portion (belonging to a different recension) which begins with fol. 311.
The appended fragment on fol. 257b begins:

The Muhammedan date 117 LV is added on the side against, which probably = the month of Safar.

In the Midrash on the following date is found on fol. 257a:

The two dates do not agree, as A.M. 5157 = 1396-7, and A.Gr. 1705 = 1394-5; but in neither case can an argument against David Maimuni's authorship be founded on the above statement, the year mentioned being the date of the codex from which the present MS. was copied. The date A.D. 1508, mentioned by Zotenberg in the Paris MS. no. 296, is not found in the present volume. Compare Jost's Annalen, iii., p. 94.

The following note concerning the first owner of the MS. is found on fol. 2a, in a cursive hand:

Prof. Steinschneider (loc. cit.) remarks that the work owes its preservation partly to the Karaites.

VOL. II.
On fol. 24b:

On fol. 30b:

On fol. 34b:

On fol. 51a:

On fol. 54b:

On fol. 68a:

On fol. 81a:

On fol. 107a:

On fol. 113b:

On fol. 120a:

On fol. 133a:

On fol. 136a:

On fol. 142a:

Compare the other extant Midrashim on Esther.

These two words to be read first or last.
On fol. 194b:

35 nbx^n i^n

10. different Fragment

Beginning:

There is a long break after fol. 223, covering the greater part of fol. 222, and the beginning of fol. 224. The opening verse in the exposition of the latter is: 

On fol. 226a:

On fol. 336b:

11. See no. 5. Sometimes in touch with the manuscript ascribed to Sa'adyah (ed. Eisenstaedter, 1868).

Beginning:

At the end (fol. 260a) is a direction to continue the exposition by going back (fol. 81b) to the words:

Appended are:

(a) [in Hebrew], the scroll of the Egyptian Purim, written in a different hand. Fol. 260b.

The text was published by G. Margoliouth in the “Jewish Quarterly Review” for January, 1896, p. 247 sqq. See also D. Kaufmann and A. Neubauer, pp. 511, 441 of the J. Q. R. for the same year.

(b) A fragment (in another style of writing) of the exposition of the Ten Commandments

Given under no. 11, but showing various different readings. Fol. 264a.

Beginning:

Last extant words (near the end of the tenth commandment):

On fol. 247a is the following colophon:

As the writing is clearly of the seventeenth century, the complete date is A.M. [54]22 (A.D. 1662).

373.

Or. 68.—Paper, about 7½ in. by 5½, consisting of 223 leaves, with usually 23 lines to a page. Imperfect at the beginning and the end, and a leaf is also wanting after foll. 93, 102, and 150 respectively. A rather inelegant oriental Rabbinic hand of the seventeenth century.

It contains most of the Haggadic expositions on Exodus named under the preceding number, with, however, a large number of variations.


First words:

2. Forsha ha Halomer. Fol. 3b.


HEBREW MANUSCRIPTS.

Or. 69.—Paper, about 11½ in. by 8, consisting of 96 leaves, with 29 lines to a page. Written in an oriental Rabbinic hand of apparently the seventeenth century. Fol. 24 is due to a later hand.

Haggadic expositions on Leviticus, similar in style to those contained in Or. 66—68, and, like them, also mostly in Arabic. Comments on the Hafṭaroth are embodied.

Heading (fol. 1a):—

בש文中 בחדות אמר תכובא מפר ה ’א

Beginning:—

כתב חפץ י’ לאוכר

On fol. 2a:—

והשדוה רודה ארוחי ושבת יבכיה קודה כגון בבל הרא
ולא פייה ולא תרומת כלתי לכתות פָּרָתי (for fol. 1a)
זָמָה (סח’hא) רכיב ינ אלדוה מרקע פָּרָתי
גַּלְגָּלָל ינני לכתות פָּרָתי יוקアジア לא מתת.

The running title is—

פָּרָתי ה’ ינקされています כמחא שאר טauważ ואחר
כָּל ה’ עדות ישראל (sic) ינק הנני

2. On וּבְשָׁבוּת ההודל. Fol. 6a.

Beginning:—

כתב חפץ י’ לאוכר

On fol. 11a:—

ן מיצפל ואחר תוחר והדעת עזאו כי אם
ובאת התחל לכתות לולא תעדת תכובא ולא
עשתו דוכא וגרנאות מה ואבאת על הדא
ולא תוחר

3. פָּרָתי שפת וו. Fol. 12b.

Beginning:—

כתב חפץ י’ לאוכר

4. וכתי וו ובלבי אריק ישראל. Fol. 18b.

Beginning:—

כתב חפץ י’ לאוכר ...
אלא אוכר לא ואחר

5. פָּרָתי שפת ונח. Fol. 21b.

Beginning:—

כתב חפץ י’ לאוכר ...
אלא אוכר וכניה


Beginning:—

פָּרָתי ה’ ינקставлен כמחא שאר טSlinky ואחר
כָּל ה’ עדות ישראל ינק הנני

Or. 69.—Paper, about 11½ in. by 8, consisting of 96 leaves, with 29 lines to a page. Written in an oriental Rabbinic hand of apparently the seventeenth century. Fol. 24 is due to a later hand.

Haggadic expositions on Leviticus, similar in style to those contained in Or. 66—68, and, like them, also mostly in Arabic. Comments on the Hafṭaroth are embodied.

Heading (fol. 1a):—

בש宏大 בחדות אמר תכובא מפר ה’א

Beginning:—

כתב חפץ י’ לאוכר

On fol. 2a:—

והשדוה רודה ארוחי ושבת יבכיה קודה כגון בבל הרא
ולא פייה ולא תרומת כלתי לכתות פָּרָתי (for fol. 1a)
זָמָה (סח’hא) רכיב ינ אלדוה מרקע פָּרָתי
גַּלְגָּלָל ינני לכתות פָּרָתי יוקアジア לא מתת.

The running title is—

פָּרָתי ה’ ינק↩ています כמחא שאר טﺥнная ואחר
כָּל ה’ עדות ישראל (sic) ינק הנני

2. On וּבְשָׁבוּת ההודל. Fol. 6a.

Beginning:—

כתב חפץ י’ לאוכר

On fol. 11a:—

ן מיצפל ואחר תוחר והדעת עזאו כי אם
ובאת התחל לכתות לולא תעדת תכובא ולא
עשתו דוכא וגרנאות מה ואבאת על הדא
ולא תוחר

3. פָּרָתי שפת וו. Fol. 12b.

Beginning:—

כתב חפץ י’ לאוכר

4. וכתי וו ובלבי אריק ישראל. Fol. 18b.

Beginning:—

כתב חפץ י’ לאוכר ...
אלא אוכר לא ואחר

5. פָּרָתי שפת ונח. Fol. 21b.

Beginning:—

כתב חפץ י’ לאוכר ...
אלא אוכר וכניה


Beginning:—

פָּרָתי ה’ ינקставлен כמחא שאר ט_xyнная ואחר
כָּל ה’ עדות ישראל يנק النני

One might be tempted to identify this writer with (or סח’hא) ינק הנני, the last of the Egyptian Rabbis who bore the title ינק, and was deposed about 1518 by Selim I., who probably abolished the office of “Nagid” from political motives. See Grätz, Gesch. d. Jud., vol. ix. (1891), pp. 10, 453—96. But there seems to be no doubt that Isaac Sar-Shalom is meant, who flourished A.D. 1210—32. See S. Poznański, Ibn Chiquistilla, p. 197, where also further references will be found.
At the end (fol. 40b) is a lengthy direction beginning:—

ואו התאמפ פן כלך

8. On fol. 41a.

Beginning:—

ButtonText

On fol. 43a:—

ונלך מעברת פן לכלך

On fol. 47a is a direction beginning:—

והוא התאמפ פן לכלך

Then comes a separate beginning for:

On fol. 51a.

Beginning:—

ButtonText

On fol. 53b.

Beginning:—

ButtonText

On fol. 55b.

Beginning:—

ButtonText

On fol. 56b:—

וכות אין אפש פן לכלך

12. On fol. 64a.

Beginning:—

ButtonText

On fol. 65 (end of a and beginning of b):—

דרשים ראה דרך שאינה מפסתרת

13. Fol. 72a.

Beginning:—

ButtonText

But on fol. 72b is written:—

ף אלא פרשיה ולא כרבדות

Then is given the beginning of a, with the same Biblical verse at the beginning.

On fol. 73a:—

אמרו ... אבותיכם והרדו והיא אלה מערת

On fol. 82a.

Beginning:—

ButtonText

On fol. 82b:—

שהבחנה האמרים שבת הלל יקול אל הקヘי לריא

On fol. 88b.

Beginning:—

ButtonText

On fol. 89b:—

תנ ראה כמא בחקות חוכל ... תוכן לא נבאמ

Written, in different oriental Rabbinic hands, at Cairo, in the year 1625.

It contains Haggadic expositions on Deuteronmy and on the portions belonging to the feasts and fasts falling within this part of the annual cycle. These expositions are similar
to those described under Or. 66—69, and are, like them, mostly in Arabic. Matter from the Haftaroth is embodied.

First extant words:

אומתעל לכרמף כל גזרות. והבה אפשיאת
כנא קלא אל נל נלשל שלף.

Beginning:

ｶ Ive Hebrew.

Beginning:

Cardebת שמש efראוית.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.

Beginning:

ןכדער קוחת השבעה.
MIDRASHIM AND MIDRASHIC DISCOURSES.

On fol. 2196:

This exposition is defective at the end.

On fol. 2976, 298a:

First extant words:

On fol. 2326:

Beginning:

On fol. 246a:

Beginning:

On fol. 259a:

Beginning:

On fol. 287a:

Beginning:

On fol. 305d:

Beginning:

On fol. 330a:

Beginning:

On fol. 347a:

Beginning:

On fol. 354a:

Beginning:

On fol. 357a:

Beginning:

This Midrash differs in some respects from the well-known Hebrew recension.

Appended (in different writing) are:

(1) a fragment of Midrash, fol. 370-71 (first extant
The main interest of the work lies in the illustration which it affords of the philosophico-rationalistic tendency (practically an extension—shallow at times—of the views of Maimonides) which was prevalent among a section of the Jews in the south-west of Europe in the earlier part of the thirteenth century. See the printed edition (מכתביה שלמה; Lyck, 1866).

Table of contents, fol. 2a.
General introduction, fol. 5a.
Discourses on Genesis, fol. 12a.

Then (in a smaller hand):

The last discourse is headed יסוד שעשה, as in the printed edition.

At the end (in fine square characters):

Then comes (in a fine small hand) the following colophon:

The scribe, Hayyim, has frequently marked off his name both in the margin and in the middle of a line (e.g. fol. 43b, 76a, 163a). The name_meshia (probably Maimonides, the author's great authority) is similarly marked off on e.g. fol. 131b, 162b.

On the fly-leaf, which bears the number 1, is pasted a small paper leaf with an Italian note apparently relating to the sale of the MS. on Friday, 25th of April, 1721.
At the bottom of fol. 251a is a censor's note, dated the 30th of April, 1624 (or 1634). The censor's name looks like T. N. Mon' Arelio.

Fol. 252 is a paper leaf, measuring about 8½ in. by 5¾, which contains on one side a homiletical note of an ethical nature in Italian, and on the other a piece headed 'בפספי ויב אראה אהב משלו' תבכיה והרצתי ומשהכיוonal, and beginning ד"כ פרל וניקז
דריא של אולר אלוריה. Lower down on the same page is a note in Italian and Hebrew on 'ויי, דֹּי בָּי".

377.

Add. 26,898.—Vellum, about 12 in. by 8½, consisting of 157 leaves. Each page is divided into 2 columns, with 41 to 46 lines in a column. The quires, consisting mainly of 10 leaves each, are marked at the end by catchwords in red. Written in an Italian Rabbinic hand of the fourteenth to fifteenth century. First words of sections, &c., are in red ink.

Another copy of Jacob Anatolio's Midrashim.

There is no table of contents prefixed to the MS.

Before the homily on ירמיהו, which begins on fol. 24a, there are in the present MS. two discourses on ירמיהו, the first (fol. 8a) being headed יירמיהו יבשות ויב לחר which begins "בפספי והרצתי ומשם שלנו, and the second (fol. 15a) agreeing with the homily on ירמיהו in Add. 15,978. Before each of these (fol. 72b) is the following reference:

פרשת ירמיהו יבשות ויב לחר והרצתי ומשם שלנו.

Exodus begins on fol. 59a, Leviticus on fol. 79b, Numbers on fol. 89b, and Deuteronomy on fol. 118b.

The headings and concluding sentences of the homilies in the two Museum MSS. are occasionally fuller than in the printed edition. The heading of רִבָּה ירמיהו in Add. 26,898 (fol. 39a) is ירמיהו יבשות ויב לחר את אהלים בלשון רוח', whilst the pericopes on רִבָּה ירמיהו and רִבָּה ירמיהו are in both MSS. declared suitable for a homily of the name ירמיהו. The text of the MSS. should also be compared with the printed edition.

The name ירמיהו (presumably that of the scribe) is marked off on e.g. foll. 82b, 92b.

There are a good many censor's erasures, but the part erased on fol. 156a has been written again, in an apparently contemporary hand, on fol. 157a.

On foll. 156b, 157a are some lists of books in an Italian cursive hand of the sixteenth and seventeenth centuries.

On fol. 157b is given a number of dates of eclipses, both according to the Hebrew and other calculations.

378.

Or. 39.—Paper, about 7½ in. by 5¼, consisting of 83 leaves. An Italian cursive hand.

Dated A.M. (5) 333 = A.D. 1573.

משר כמא, a philosophical commentary on the Pentateuch, by Nissim b. Moses of Marseilles.

The work is headed by the lines:

וכי יראתיclado ואת המלאי כשנשא נמי דו

This title and on voluntary used by Schorr, see Hist. Lit. de la France, xxvii, p. 548. The Florence MS. has פֵּדֶה בְּרֵי. The Schorr has פֵּדֶה בְּרֵי.
Scrib’s colophon (fol. 83a):—

 dúvida במילה א. ז"כ חזרתי השופר
-notification לflatMapת את הפרש

This poem is, however, not Abraham ibn Ezra’s. Zunz (Lit.
Syn. Poesie, p. 490) ascribes it to Abraham
’Abu’l-‘Afia b. Samuel of Tudela.

The discourses are of no value, but the
names of persons and places occurring in
them possess some interest.

Name of former owner (fol. 2a):—

משה ברוך אפרים פרן

379.

Or. 1307.—Paper, about 8½ in. by 5¼, con-
sisting of 346 leaves, with mostly 28 lines to
a page. Italian Rabbinic writing of the
fifteenth to sixteenth century.

It contains דרשות (the author uses the
term ( Cf. above ) ידועה and calls his book
Ephraim had-Darshan b. Gershon ha-Rofé.

Each דרשה is preceded by a more or less
lengthy שיחה in rhyme. The discourses them-
selves, though composed on widely different
occasions, are based on only a small number
of texts על את המקרא, ויכו את שורשים ותרש
dבכר ותרש, etc.

Beginning (fol. 2b):—

יתכן לומר של换了 (A.D. 1450)

התרשה וחזרה

But on fol. 346a (author’s handwriting):—

והсотר חזרתי ואפרים בר כ”גד

ואחרים גם זכרתי וה сотר

בכותרות להו א. בר כ”גד

Over this is written:—

בר כ”גד (A.D. 1455)

On fol. 287a:—

בר כ”גד

On fol. 3b, in the short Hebrew

ברש"א

At the beginning of the short introduction
(fol. 2b) the author says:—

ברש"א

On fol. 3b, in the short Hebrew

ברש"א

See Harley 5583, fol. 236b. This poem is,
however, not Abraham ibn Ezra’s. Zunz (Lit.
Syn. Poesie, p. 490) ascribes it to Abraham
’Abu’l-‘Afia b. Samuel of Tudela.

The discourses are of no value, but the
names of persons and places occurring in
them possess some interest.

Name of former owner (fol. 2a):—

משה ברוך אפרים פרן

380.

Add. 27,050.—Paper, about 8½ in. by 5¼,
consisting of 202 leaves. Cursive Italian
writing. Autograph of Mordekhai Dato;
written about the year 1591 (vide infra).

[ALM. COLL., no. 156.]

It is, largely Kabbalistic, on Genesis,
Exodus, and the first two pericopes of Levi-
ticus, composed and written by Mordekhai
Dato.† The language is mostly Italian (partly
with Hebrew vowel-points), but the character
is Hebrew throughout.

Fol. 2a has the following title, written
partly in the square character, and partly in
a later cursive hand:—

דרשות, דרש ר”כ ברש"א שלבושו (בר כ”גד
הсотר חזרתי ובר כ”גד)

The first leaves of Dato’s copy are marked
מטר, הב”א, הב”א, הב”א, etc., and so on.

At the beginning of the short introduction
(fol. 2b) the author says:—

תורת בלשנ”א בלשנ”א בלשנ”א בלשנ”א בלשנ”א

לכתב 철מא נדכרביר רוחה שבשכחש להוה ולהוה

On fol. 3b, in the short Hebrew

ברש"א

See Steinsch., Monatschrift, xliti. 521.
MIDRASHIM AND MIDRASHIC DISCOURSES.

The author, therefore, wrote this homily A.M. (5)351 = A.D. 1591.

Fol. 62 contains a few remarks on Job i. by a different hand. (The name Ariz is derived from ררכי, said to be the designation of כוכב צדק, i.e. Jupiter.)

Fol. 195—202 are in other hands. The last three leaves contain some Kabbalistic remarks on by a Rabbi Samuel (הנה מדרש)

On fol. 2a there is an interesting notice relating to 'Azaryah de Rossi's, also, the possession and reading of which was granted by Mordekhai Dato to Rabbi Yesha'yah of Eisen, in the year 1591, notwithstanding the heterodox views contained in it. The reason given by Mordekhai Dato is:

יכardy on. הכד ישיחי, כניר בורודא לא מָעָר. אֵזֶר

Amar בָּלָה. לְטוֹם כִּלְנָה חַכֶּה הַכְּלָפְּה טוֹר.

In the same notice it is stated that Mordekhai Dato himself had had the same permission granted to him by the 

381.

Add. 27,007.—Paper, consisting of 70 leaves, which are mostly of small quarto size. Partly the autograph of Mordekhai Dato (latter part of the sixteenth century). Compare Add. 27,050. [Alm. Coll., no. 118.]

It contains a collection of short discourses and notes on various passages of Scripture and other subjects, mostly, or perhaps entirely, by Mordekhai Dato.

Among the contents are:—

וכותא צלך: והמאובכה נשיק: ומכן הפרמא ויבא מי

A list of expenses incurred on a journey from Ferrara and back by way of Alpina to Modena, the journey having been undertaken in order to present a petition to the authorities at Ferrara. Fol. 37.

Short discourses in Italian. Foll. 38, 39.

A fragmentary sketch of a , divided into twelve . Foll. 63a—70b.

Among the other subjects treated on are:

The mystic tendency is sometimes strongly pronounced.

Note of former owner (fol. 41a):—

לַאֲבָרְבָּוהָ עָשָׁרָה עַבָּרוּהָ אֲשֶׁר

כְּרִיתוֹנָה (א) בְּשָׁתָה הַר

382.


It contains, by Samuel ben Elisha Portaleone, on the weekly sections of the Pentateuch, preceded by two, and followed by a larger number of Midrashic homilies on various subjects.

Heading of the רָשָׁה on the Pentateuch (fol. 7a):—

סֶפֶר סֵלֶשׁ חַדְרְשֵׁה שֵׁבְרֵהוּ שָׁנָהוֹר וּבָּכַר אֲלָחָן לְחָלה קְשֻׁרָה אֲשֶׁר תָּחְמֵד עַל כָּל

Fol. 7b ff.

A list of expenses incurred on a journey from Ferrara to Ferrara and back by way of Alpina to Modena, the journey having been undertaken in order to present a petition to the authorities at Ferrara. Fol. 37.

Short discourses in Italian. Foll. 38, 39.

A fragmentary sketch of a , divided into twelve . Foll. 63a—70b.

Among the other subjects treated on are:

The mystic tendency is sometimes strongly pronounced.

Note of former owner (fol. 41a):—

לַאֲבָרְבָּוהָ עָשָׁרָה עַבָּרוּהָ אֲשֶׁר

כְּרִיתוֹנָה (א) בְּשָׁתָה הַר

382.


It contains, by Samuel ben Elisha Portaleone, on the weekly sections of the Pentateuch, preceded by two, and followed by a larger number of Midrashic homilies on various subjects.

Heading of the רָשָׁה on the Pentateuch (fol. 7a):—

סֶפֶר סֵלֶשׁ חַדְרְשֵׁה שֵׁבְרֵהוּ שָׁנָהוֹר וּבָּכַר אֲלָחָן לְחָלה קְשֻׁרָה אֲשֶׁר תָּחְמֵד עַל כָּל

Fol. 7b ff.

A list of expenses incurred on a journey from Ferrara to Ferrara and back by way of Alpina to Modena, the journey having been undertaken in order to present a petition to the authorities at Ferrara. Fol. 37.

Short discourses in Italian. Foll. 38, 39.

A fragmentary sketch of a , divided into twelve . Foll. 63a—70b.

Among the other subjects treated on are:

The mystic tendency is sometimes strongly pronounced.

Note of former owner (fol. 41a):—

לַאֲבָרְבָּוהָ עָשָׁרָה עַבָּרוּהָ אֲשֶׁר

כְּרִיתוֹנָה (א) בְּשָׁתָה הַר

382.
HEBREW MANUSCRIPTS.

383.

Add. 27,182.—Paper, about 12½ in. by 7, consisting of 244 leaves. Italian cursive hand. The autograph of Samuel Portaleone (compare Add. 27,123). The earlier leaves have suffered much from damp.

It contains short דרשין (largely taken from the apocryphal ספר דברי ותנאים) on the events and ordinances contained in the Pentateuch (arranged in the order of the weekly sections), by Samuel ben Elisha Portaleone.

The first series of the דרשין ends on fol. 203a.

Fols. 204—230 contain דרשין on the weekly sections of Genesis and some other portions of the Pentateuch.

Fol. 231 contains an (incomplete) index, headed: מדרון ותנאים ושכון על הפרשיותطلعולים, דרשין ותנאים על שני פרשיות. But only is placed against דרשין, the rest of the column for the Psalms not having been filled in.

Foll. 232—241 embody further from הספר דברי ותנאים.

The rest of the MS. contains some Midrashic notes headed כליל דברי ותנאים על התורה.

384.

Add. 26,895.—Paper, about 12½ in. by 8½, consisting of 216 leaves. In different Italian and Hebrew hands, A.D. 1714-15.

It contains short מוסר, or ethical discourses, on the pericopes of the Pentateuch, composed in Italian by Isaac Lampronti (the author of הפרדיע), and translated into Hebrew by his pupils.†

The title on fol. 1a, evidently in Isaac Lampronti's own handwriting, is as follows:

"Documenti insegnati a' miei discepoli da me Isaac Lampronti, maestro del Ṭeb, di Ferrara, dalla "D'AAA, non alla "D'AAA, nella "D'AAA, dell'anno "D'AAA, inclusivi, quali furono da essi tradotti in ebraico idioma e da me corretti."

The following signatures of Lampronti's pupils, in their Hebrew and Italian names, are found at the end of the various דרשין:

אבי ותנאים, Abram Vita Uman (sometimes Umano or Humano); צ'יאר, Isaac Forti; ותנאים, David Vita Finzi; צ'יאר, ליאל, Abele Olimo; פָּרָנֹס, Prospero Pesaro; מַרְזָה, קונסיליו טדאצ'יו; אָלֵるように, Consiglio Tedechi; יַאָגַב, Levita del Sole;دق, אָלֵようになった, אליסי; מַרְזָה, Alessandro Micael Finzi; מַרְזָה, טב, Abram Sabadin Coen; עָבָר, בְּרוֹד בְּרֹד, Benedetto Todesco Venetiano; באר, הגיה מעמסת, Pat- tolo Benedetto Lampronti. On fol. 11a is a signature in Italian only, which is not sufficiently readable.

† Cf. Monatschrift, 1900, p. 89.
MIDRASHIM AND MIDRASHIC DISCOURSES.

Letters in Italian, relating to the death of Joseph, uncle of Benetto (or Benedetto) Todesco, and to other subjects, are found on foll. 61, 62, 111, 112, and 115. There are also two Hebrew letters on foll. 113-14 composed by pupils of Isaac Lampronti.

Foll. 58b—60b, 63b—69b, 117b, 159a—160b, and foll. 214-15 are occupied with shorter exercises in translation from Italian into Hebrew.

The whole volume is indeed planned as a book of exercises in Hebrew composition.

The great veneration in which Isaac Lampronti was held by his pupils may be gathered from the various subscriptions at the end of the volume; so e.g. on fol. 8a:

There are indeed by translation &c., so some of the subscriptions in Italian.

Exercises book posed Hebrew. He gathered various pupils, &c., from Italian.

The Kabbalistic-Midrashic works of Lampronti form a series of eight bulky volumes. The number of lines to a page varies from 23 to 36.

[ALM. COLL., 269—276.]

The works of Moses David Valle, consisting of Kabbalistic-Midrashic commentaries on the books of the Old Testament.

Vol. I. (Add. 27,159) contains 1000 leaves. It begins with some quotations from the Hebrew, and ends with Kabbalistic contemplations on the Creation, &c. (fol. 997a). The actual commentary begins with Gen. xv. on fol. 9a. Fol. 151b sqq.: פָּרָה שֶׁיָּרֵם ה' וְגַם ה' וַיְהַלֵּךְ קְדָשָׁתָו ו transfers the Hebrew's name to a Hebrew God, and to a Hebrew God.

On the upper margin of fol. 9a the first date is given in the following note:

Since transferred (A.D. 1721-2)

Vol. II. (Add. 27,160) consists of 967 leaves.

Beginning:

‘טירק מִצְרָה מֻטְלִיעַיָּה… צְרִיךְ וִיהוָה’

End:

There are indeed by Hebrew.

Vol. III. (Add. 27,161) has 896 leaves. Its contents, as given on fol. 1a, are as follows:

1. והראווה תאו פי חוללם.
2. קְלֶל בֵּעָר פִּי מַכָּלָל.
3. כְּמֶשֶׁר מֵעָר פִּי עֵטָמ.
4. חָשְׁרוּ עֲלֵימָס פִּי חָשְׁרָה
5. אִבָּר מַחָּזְרוּ פִּי הָאָר.
6. שֵׁם דַּוְּרְשָה פִּי עֲרֵיח.
7. כְּמֶשֶׁר עֲטָס פִּי עָרִי.
8. מַנְתָּבוֹן עֲלֵימָס פִּי הָבַק.
9. שֶׁם בָּרֹדְרָה פִּי עֲדַנָּה.
10. רוֹלֶל מַכָּר פִּי חֹוֹם.

Vol. IV. (Add. 27,162) numbers 1075 leaves, and its contents, given on fol. 1b, are as follows:

1. שָׁאָרַת יָנָבָה עֲלֵי בֵּעָר.
2. רָמִי אָתוֹר פִּי עֲבָרִי.
3. מֶשֶׁר עֲבָרָה פִּי עֲבָרָה.
4. מַנְתָּבוֹת עֲלֵימָס פִּי אָנָב.
5. מַדָּרָה דֵּבָּטָה פִּי יָאָשָּׁה.
6. רוֹאִי דָּוְרָה פִּי שַׂפָּמָא.
7. מַנָּבָּה עֲלֵימָס פִּי שָׁמוֹאָל אֶל מְבָא.
8. כָּכָּב נְבָּר פִּי מְכָלָבָא אֶל מְבָא.
9. מַנְתָּבוֹת לְשׁוֹנָה פִּי יָרָמוֹזָה.
10. כָּכָּב תְדוֹנָטָה פִּי אָכָרָה.
11. מַדָּרָה עֲלֵיימָס פִּי יָדָאוֹל.
12. מַדָּרָה עֲלֵיימָס פִּי יָדָאוֹל.
13. מַדָּרָה עֲלֵיימָס פִּי יָדָאוֹל.
Vol. V. (Add. 27,163) has 754 leaves, and bears the following title:

The four preceding volumes have been marked by the author as 'ביהו ראתני', and, &c.; but this part actually begins with Gen. i.

Vol. VI. (Add. 27,164) has 645 leaves, and contains the second part of the commentary on the Pentateuch.

Vol. VII. (Add. 27,165) numbers 1032 leaves. It begins with יא.Rest (coptor) (ser. 24), and ends with יג.א, and contains numbers, &c.: (vol. 565b sqq.).

Vol. VIII. (Add. 27,166) contains 890 leaves. It opens with יא.ב (םכ) and ררה, and ends with יג.א with another commentary on the Psalms (vol. 733a sqq.).

On the last page:

For further particulars on the above volumes, see recent, vi., pp. 49—51.

Or. 4677.—Paper, about 8½ in. by 6, consisting of 251 leaves, with generally 30 lines to a page. Different Italian hands of the seventeenth century.

Or. 4677, a collection of 416 short Talmudic and Midrashic expositions and comments by different writers, compiled by Joseph b. Solomon al-Šâ'iqh (אל-ש’aiq), who is himself the author of several of the pieces.

On fol. 7a is the following, in the compiler's own writing:

On fol. 1a (in two different hands):

On fol. 3a—6a give a numbered table of the contents of the MS., no. 1 being that which I have, and no. 416 (added in a different hand) contains the number of the pages of each number.

The following parts of the collection may here be noted:

A series of notes, headed פְּסֵדֵד רְחֵדֶד, extending from fol. 36b to 43a, beginning:

For fol. 45b:

For fol. 50b:

For fol. 65a:

and for fol. 67b:

+ Edited from another MS. by Halberstam (Hildesheimer-Jubelschrift, Berlin, 1890).
MIDRASHIM AND MIDRASHIC DISCOURSES.

Fol. 113a:—

[Text not legible]

Fol. 226b:—

[Text not legible]

Fol. 241b:—

[Text not legible]

Among names given at the end of pieces may also be mentioned: महर्म तेरा देवराज (Maharaja), Madhavendra, etc. These names are said to be those of the compiler of the work.

On fol. 231b is a reference to the name of the compiler of the work of Moses (Moses ben Maimon) the compiler of the work

The name of the compiler frequently occurs at the end of pieces under the designation of the compiler.

394—396.

Or. 2482–2484.—Paper, measuring about 6 in. by 4½. Three uniform volumes, consisting respectively of 313, 257, and 289 folios. Leaves are missing in vol. i. after fol. 161, 173, and 222; in vol. ii. after fol. 236; and in vol. iii. after fol. 1, 3, 5, 6, 104, and 272. Square Rabbinic character of the seventeenth century. In vol. iii. the last leaf has been supplied by a later hand.

The Mukaddimāt, or introductions (in Arabic and Hebrew), to the weekly Parashiyot of the Pentateuch, by Samuel ha-Rofe al-Maghribi.†

Vol. I.—[Text not legible]

Vol. ii.—[Text not legible]

Vol. iii.—[Text not legible]

† See Gosche, Ghazzali's Leben und Werke, pp. 261, 262.

‡ Cf. Steinschneider, Cat. Berlin, ii. 202; also Monatschrift, xxxii. 182.
HEBREW MANUSCRIPTS.

The arrangement of the work may be best described by the following analysis of the text (vol. i., foll. 174—191).
Beginning:


The Hebrew text of the following passages from the Prophets and the Psalms is subjoined: Hos. ii. 1; Ezek. xxxvi. 37-38; Zech. x. 8-9; Is. lxv. 23, 9; lxi. 9; lxvi. 22; Ps. cv. 23-27; Is. xxx. 19-21; Zech. ix. 12; Mal. iii. 23; Nah. ii. 1; Is. xl. 9-10; Zeph. iii. 14; Is. lxii. 11-12; xliv. 7; Jer. l. 33-34; Is. lix. 15-20; xliv. 23; lii. 9-10.

Then follows (fol. 1886) a Hebrew piece commencing:


Then (fol. 189a):


This Arabic section is followed by the Masoretic section, beginning (fol. 190a) with the following:

A written above the column:


and the differences between Ben Asher and Ben Naftali, at the end of which the Psalm (xciv.) is again mentioned (יִתְנָה בְּרָא הַדְּבִּרָה). The Mukaddimah is concluded by a Hebrew section beginning (in most Mukaddimat) (יִתְנָה בְּרָא הַדְּבִּרָה) and the text of the Psalm. Rubrical direction after

This MS. was, accordingly, written by Abraham b. Mordecai Kohen for his son Joseph. The name of the latter (sometimes in full, Joseph b. Abraham b. Mordecai) is written underneath the title of each Mukaddimah.

In addition, under the entry of the first owner's name, in Or. 2452, fol. 2a:

And the title of the work is written above the column:

On fol. 1b of the same MS.:


397.

Or. 2485.—Paper, about 6½ in. by 4½, consisting of 206 leaves. One leaf is missing after fol. 125. Square and Rabbinic character of the seventeenth to eighteenth century.
Foll. 1 and 137 are due to later hands. Foll. 205 and 206, which are appended, originally belonged to another MS.

The first volume of the Mukaddimât of Samuel hâ-Rofe al-Maghribî, described under the preceding number.

Contents: מַכְּמַּךְׁ אָלָה, fol. 1a; מַכְּמַּךְׁ בָּרָאשִׁיָּה, fol. 28a; מַכְּמַּךְׁ מַדְּוָה, fol. 43a; מַכְּמַּךְׁ הַיָּה יֵלְיָה, fol. 56a; מַכְּמַּךְׁ וּזְאֵנָה, fol. 84a; מַכְּמַּךְׁ וּרְשֶׁלִה, fol. 98a; מַכְּמַּךְׁ וּרְשֶׁלִהה, fol. 112a; מַכְּמַּךְׁ שֶׁהַבָּכָה, fol. 126a (imperfect at the beginning); מַכְּמַּךְׁ וּרְשֶׁלִהה, fol. 155a; מַכְּמַּךְׁ וּרְשֶׁלִהה, fol. 187a; מַכְּמַּךְׁ וּרְשֶׁלִהה, fol. 205a (corresponding to MS. Or. 2433, fol. 14a, line 11, to fol. 16a, line 5); מַכְּמַּךְׁ וּרְשֶׁלִהה, fol. 206a (corresponding to MS. Or. 2483, fol. 22b, line 2, to fol. 23b, line 2).

The name of מֵגְּשְׁה רְוָא אֲשֶׁר כֵּמָשֶׁהוּ וְהָמְכָלְתֶּה (the first owner of the MS.) is written underneath the titles of most of the Mukaddimât. On fol. 125b מַכְּמַּךְׁ וּרְשֶׁלִההоворָא בָּוּכָה מֵגְּשְׁה וְרָפָא speaks of himself as the owner. On fol. 111b (in a rather small hand) is entered the birth of a child named Abra[m, fol. 1842].
TALMUD AND HALÄKHAH.

A. MISHNAH AND GEMARA.

398.

Or. 5531.—Fourteen large vellum leaves (from the Cairo Genizah), in the following order:—

I. Foll. 1-2. Upper portions of consecutive leaves, in a fine square Spanish hand of probably the twelfth century. In fol. 1 seventeen lines or parts of lines have been preserved, and in fol. 2 the number of preserved lines or parts of lines is fifteen. A complete page may have had between 30 and 32 lines.

Fragments of שבת, covering portions of foll. 5 and 6 of the printed editions.

Beginning of fol. 1a:

גֶּהֶר בֶּרֶשֶׁת הָרֶבֶץ מְבּוֹשׁ מְרַסְקֶל

Beginning of fol. 2a:

כָּרְמֵלָה יְאָה לְבָרֶשֶׁת הָדוּחֵל לְבָרֶשֶׁת הָרֶבֶץ

II. Foll. 3. A slightly damaged leaf, measuring about 11 1/2 in. by 10, with 30 lines to a page. An oriental square hand of probably the twelfth century.

A fragment of בבא כמא, covering portions of foll. 118 and 119 of the printed editions.

Beginning:

לִחְוֹזָה דַּתְ‍ָּה מְרַבְּרֶהוּ אֵי לִקְחָזָה דַּתְ‍ָּה בָּלֵל שֶל דָּבָר

End:

שֶׁה הַוָּסֵפֶת הַהַלֶּאָבְנֶה מִפְּנִי שֶׁהָלָּה שֶל דָּבָר אֵין"מ הַהַרְבֶּעָה.

III. Foll. 4. A somewhat damaged leaf, measuring (in its present condition) about 10 1/4 in. by 10, with 33 lines to a page. The writing is similar to that of the preceding fragment, and belongs to the same period.

A fragment of בבא תמא, containing portions of foll. 82 and 83 of the printed text (end of פָּרָיק ו and beginning of פָּרָיק ו).

Beginning:

לִבְּלָה דָּוָּה שַׁקְוָה מּשֶׁךְ שֶׁל פָּרָיק ו (צְרָק) אָמ

End (very much blurred):

שֶׁרוֹפָּה לְהָדוּחֵל הַרְבֶּעָה [נַכְּלָר עֲצָה]

IV. Foll. 5-6. Upper portions of consecutive leaves, in what appears to be a Spanish square hand of the twelfth century. In fol. 1 twenty-four lines or parts of lines have been preserved, and in fol. 2 the number of preserved lines or parts of lines is twenty-three. A complete page may have had between 38 and 40 lines.

A fragment of בבא תמא, containing portions of foll. 85—87 of the printed editions.

Beginning of fol. 5a:

…יִמָּנֶה הַדַּתְ‍ָּה מְפַשְּׁת שֶׁרֶה הַנֶּאֶרֶר הַלֶּאָבְנֶה

Beginning of fol. 6a:

[אֶהְלָא] כָּא מְרַבְּרֶהוּ לְהָדַת הַנֶּאָרֶר הַלֶּאָבְנֶה בָּלָּה כָּלֵב הַדַּת (MS. apparently Nms^n)

h 2
HEBREW MANUSCRIPTS.

There are some variant readings in the margin, and also corrections within the lines. The text also contains a number of readings differing from the printed editions. One may here note that the reading יברש טראיא (fol. 5a, line 8, where the printed text has קא קריא) is apparently a corruption of יברש קריא.

V. Foll. 7—10, measuring (in the largest preserved dimensions) about 13 in. by 10, with 40 lines to a page in foll. 7 and 10, and 49 in foll. 8 and 9. Written in an oriental square Rabbinic hand, and apparently belonging to the thirteenth or fourteenth century.

Fragments of תכלית הדורות, covering portions of foll. 9, 10; 27; 48, 49; 72, 73 (edit. Venice, 1548).

VI. Fol. 11, apparently part of the same MS. as no. v., with 39 lines to a page.

A fragment coinciding with parts of foll. 23 and 24 of תכלית הדורות (in the edition mentioned), but introducing one reference to רז飧 לשמה ירמיה (verso, line 12), and another reference to רז飧 הזה רפמא יסמס (verso, line 9 from bottom), as in the printed edition (Berlin, 1888—92). The subject treated on is in קהל.

VII. Fol. 12. A leaf, much damaged, with 40 lines to a page, apparently part of the same MS. as nos. v. and vi. It forms part of תכלית הדורות.

Beginning:

בר רז飧� אריאיהût כי איה נציג דא' א' המל"ה ... [ט"א] ותניאו במענה שלגיה המגיאו שלגיהו

כבר הפג נגז רבע ראשון

End:

ב ICollection היה או חטא אלחורי במענה שלגיה כמניחים רבא נגז ... [ט"א] ותניאו אלחורי דא' המגיאו

See edit. Venice, fol. 73.

VIII. Foll. 13 and 14. Two considerably damaged leaves, of about the same dimensions as nos. v.—vii. with 40 lines to a page. Written in a fine square Rabbinic hand of the twelfth or thirteenth century.

The contents appear to be part of an early compilation (possibly a kind of Talmudical sources).

Beginning of fol. 13a:

... שניאו משכויות והברנים שלן להם

Beginning of fol. 13b:

משכויות לבר ובר מתורערין שלן כמי

(possibly agreeing with a passage in fol. 27b).

Beginning of fol. 14a:

... שבחו ברכות ד' ובר רבורה עד איני נורא.

Beginning of fol. 14b:

... השמש בברכת דלון שדח ששה כלכל אגבע עשרה

בקרמל.

399.

Or. 5530.—Vellum, about 10 1/2 in. by 7 1/8, consisting of 12 leaves, with 24 lines to a page. All the leaves are more or less damaged. Written in a good Spanish hand of probably the twelfth to thirteenth century.

[CAIRO GENIZAH.]

Fragments of פסחא. Foll. 1—6 tally with foll. 52b—56a of the printed editions. The first words on fol. 52b are [ט"א] או התוכל הราม פסחא (about the middle of fol. 52b in the printed text). The last words on fol. 6b are [ט"א] או התוכל הราม פסחא (about the middle of fol. 56a of the printed text).

The first four lines of fol. 7a agree with the end of fol. 57b, containing the conclusion of אוס (יד אוס). Then follows פסחא (ינר פסחא), and the text is then continued to the end of fol. 105b (the same אוס). The MS., therefore, here follows the arrangement of Alfasi, omitting the פרקיא which have
no bearing on Jewish life out of Palestine. The text of the MS. also differs frequently from the wording of the printed form. The text of the Mishnah is given in its entirety before the פָּרְקָה נְבָרָא of a concluding tractate.

400.

Harley 5508.—Vellum, about 11 in. by 9½, consisting of 236 leaves. The first 228 leaves make up 28 quires of 8 leaves each, and one quire (the twenty-fourth) of 6 leaves; but the first leaf of the first quire (containing the beginning of רַבּ וַיָּשֶׁה מִלַּי וַיִּקָּרֵא, vide infra) is missing, and the last leaf of the third quire has been cancelled. The gathering of the last 8 leaves is uncertain; a leaf has been cancelled after fol. 231 and 232 respectively, and 2 leaves are probably missing at the end. The number of lines to a page is mostly 37. The writing, which is in different inks (so blurred in parts that the text is hardly readable) and apparently by different hands, stands a little below the ruled line, and is in the Spanish square character, verging a little towards the Rabbinic style. It was probably written in the twelfth or thirteenth century.

It contains a portion of the Babylonian Talmud, viz. the following eight tractates of לאש ידועו:

1. אָרְאֵי אַשָּׁר הָיָה, fol. 1a—22b; defective at the beginning and end (fol. 23a being blank).
2. צִוְא, fol. 23b—70b; defective at the end (fol. 71a being blank).
3. זְעֵה, fol. 71b—90a.
4. בְּשֵׁה, fol. 90b—118a.
5. גַּנְי, fol. 119a—152a.
6. מְכוֹז, fol. 152b—188b.
7. רוֹעֶה לוֹז, fol. 189a—212b.
8. צָעֵר, fol. 213a—236b; defective at the end.

The blank pages (fol. 23a and 71a) are due to the fact that fol. 23 and 71 respectively begin fresh quires, which were written by different hands from the portions which in each case precede them, and that the fresh scribes began new tractates. The concluding portions of the preceding tractates have thus been left out.

The Mishnah of each פָּרְקָה נְבָרָא is not divided into small sections, as in the printed copies of the Talmud, but is given in its entirety before the נְבָרָא הַנְבָרָא begins. At the end of each פָּרְקָה נְבָרָא the phrase כִּלְם פָּרְקָה נְבָרָא is repeated, and a few words of the Mishnah are repeated as a heading to the נְבָרָא הַנְבָרָא that treats on that part.

At the end of each פָּרְקָה נְבָרָא, the words כִּי נְבָרָא מִלַּי וַיִּקָּרֵא יִדְרָךְ, and at the end of a נְבָרָא מִלַּי וַיִּקָּרֵא פָּרְקָה נְבָרָא are used, as in the printed editions.

The text differs, here and there, considerably from the printed editions, and (notwithstanding the unsatisfactory state of various parts) a collation would be useful.

There are marginal notes in various parts of the MS., which supply different and sometimes fuller readings.

401.

Or. 5528.—Four vellum leaves, measuring about 14½ in. by 12½. There are three columns to a page, with 32 lines to a column. The last leaf in very badly mutilated, and the first three leaves are also damaged. Greek square writing of the eleventh or twelfth century.

[CAIRO GENIZAH.]

A portion of the Talmudic tractate עֵינְי מִדְרֶשִׁי, extending from about the middle of fol. 103a to line 9 of fol. 103b (Ed. Pr., Venice, 1520).

The text is very faulty, notwithstanding the fine appearance of the MS., and a number of passages have been entirely omitted by the scribe. The omissions have, however, been supplied in the margin by an Italian cursive
portion of the seventh \( \text{פָּרָס} \) and a larger portion of the eighth.

3. **כְּרִיתָה.** Foll. 72b, col. 2—102b.

The Mishnah of each \( \text{פָּרָס} \) is given in its entirety before the \( \text{בְּנֵי} \) \( \text{בֵּית} \) \( 
\text{כְּרִיתָה} \) begins, as in Harley 5508, and Or. 5530, and the phrases \( \text{סְלִיקָא} \) \( \text{מְסַכָּת} \), &c., are also used in the same manner as in the Harley MS. (the only variation being \( \text{סְלִיקָא} \) \( \text{מְסַכָּת} \) for \( \ldots \) \( 
\text{לָה} \) \( 
\text{מְסַכָּת} \)).

This MS. is, unlike Harley 5508, exceedingly well written, and a collation with the printed text would be useful. The marginal notes, in a later cursive hand, represent a small attempt at comparing the printed text with the MS.

**403.**

**Or. 2822.**—Paper, about \( 11 \frac{1}{4} \) in. by \( 8 \frac{1}{4} \), consisting of 371 leaves (besides three large modern sheets at the end). The number of lines of Rabbinic writing is usually 40, but that of the square writing (on the inner part of the page) varies very considerably. The volume is imperfect at the beginning, and a portion is also missing after fol. 22. Hispano-oriental characters of the sixteenth century, with marginal notes and additional comments, partly in the author's handwriting. A number of leaves are stained and otherwise damaged.

Vol. I. of a portion of the \( 
\text{לְתָרִים} \) \( 
\text{יְדָשָׁלָיו} \), with a commentary by Solomon b. Joseph Syrillio. The edition of \( 
\text{כֵּסֶר} \) \( 
\text{כְּרִיתָה} \) (M. Leh-

† On fol. 1a (a recent fly-leaf) is the following title:

[Hebrew text, mentioning various scholars and the title.]
TALMUD AND HALAKHAH. 55

mann, Mainz, 1875) was printed from this MS.†

It contains:

I. The commentator's preface and introductory chapters. Fol. 2a.

(a) The beginning of the preface is wanting, and the extant portion is mutilated. The missing part has been supplied by Lehmann from the portion published by Yehudah Zeraḥya Azulai at Vienna. In Lehmann's (in the Il.2D1D3, the remark is made that the order of the halakhɔn, which makes no mention of it, is as follows: 1. Introduction. Fol. 3a.

The order of the halakhot is: סמה, ברכות, מסכתות, חלא, מנסשות, הרוטאות, בלשון, דוֹק ורַע, שֵׁלֵמים, בִּכוֹרֵים, וּמַעֲשֶׂה שְׁנֵי, שְׁלֵאלָה.

This part contains constant references to the Talmud Babli, Tosefta, Sifra, and Sifri.

(b) The halakhɔn of the beginning: Hiện פין, חלא, חלא, חלא, שלא, נחאоборот יבר�. Fol. 216.

This chapter is defective at the end.

(c) The order of the Amora'im mentioned in the Talmud Yerushalmi whose names do not occur in the Babli. Fol. 23a.

This part is defective at the beginning.

(d) The order of the Amora'im begins with the Talmudical and the names do not occur in the Babli. Fol. 24a.

In this portion the author explains the rationale for the sequence of the halakhot; but instead of following the order of the halakhot in the present edition (b), he precedes the halakhot in the present enumeration.

It will be seen later on that in the text the order of (e) is followed, only the portion being introduced to interrupt that order after דלאם בכם.

On fol. 25a is Syrillio's poem beginning אנזה לאר מירמסלום, and on the preceding page (in the author's own writing): היה בברכה מפה שיצירתי לימים המכחתה והלך ולאי.

II. The text of the Yerushalmi, with Syrillio's commentary.

(a) ברכות, fol. 25b; (b) אמת, fol. 102a; (c) דברי, fol. 165a; (d) לכאים, fol. 226a; (e) שבלים, fol. 309a. The last-named (heading: פין,isers שבלים בפין) interrupts the order of the halakhot in this section, as already mentioned.

The end of this section is missing. The last-named is followed, and replaced on the upper part of fol. 369a by a piece beginning:—

רַבִּי יָבָרָר מֶלַּנְבוּלָאִים תַּקְרִית הַקּוֹפֶּה מִהְוַלָּה... וּלְבִּנְיוֹ בַּשְׁאָר הַלְּשָכָלָה כָּלָה.

End:—

וכָּלָה וּלְבִּנְיוֹ בַּשְׁאָר

This stands in some relation to שבלים פין.

Folls. 370a—371a contain various Talmudical notes in Syrillio's writing.

At the end of this volume are three folded leaves of recent date, in a German cursive hand, containing notes on Talmudical portions beginning on fol. 143b of the same MS.

404.

Or. 2823. — Paper, containing 367 leaves, almost entirely conforming in externals to the preceding number, the writing being also by the same hand.

Vol. I. of the Talmud Yerushalmi, with Solomon Syrillio's commentary.
It contains:

(a) ידיעות, fol. 1a; (b) ידיעות, fol. 106b; (c) ידיעות, fol. 201a; (d) ידיעות, fol. 238a.

Foll. 292a—293a contain some verses and notes in different hands of apparently the seventeenth century. On fol. 292a, a poem beginning גוזר עַבָּר (in parentheses) apparently שיר (at the bottom). On fol. 292b, another beginning חָזָה כָּלִים (in parentheses) לָבָּדָר (the latter part showing the acrostic). On fol. 293a: גוזר עַבָּר (in parentheses) לא יותר וְרָא (the following lines showing the acrostic).

Then (e) ועֶטֶם, fol. 294a; (f) ועֶטֶם, fol. 311a.

No. (e), partly written in a more decidely oriental hand, contains the first part entire, and a fragment of the second part; in no. (f) the last part is imperfect at the end, and there is also a lacuna after fol. 367.

On the margin of fol. 316a sqq. are the following poems: הבש רְשׁוֹר (it appears to be an old poem); all the other verses beginning הבש רְשׁוֹר (it appears to be an old poem). At the end, הבש רְשׁוֹר (it appears to be an old poem); הבש רְשׁוֹר (it appears to be an old poem); הבש רְשׁוֹר (the others are written in another hand). The acrostic is found in most of the other hymns just named.

On the margin of fol. 1a is the following note:

תְּנַתְּחֵי הַלֵּשָׁנִים מִיַּדְּרָשׁ הָרָב בָּדָר.

Dr. Lehmann considers that the compiler of the Hebrew Poems, and consequently אֶרֶב, must be Solomon Syrillo himself, יֶהוּדָה.

Zerahyah Azalai having purchased the MS. from his heirs.

The name יֶהוּדָה is also written on the lower margin of fol. 368b.

405.

Or. 2824.—Paper, about 8 1/2 in. by 6 1/4, consisting of 180 leaves, with usually 24 lines to a page. Oriental writing of the sixteenth century. Defective at the beginning and the end.

Vol. III. of the Talmud Yerushalmi, with Solomon Syrillo's Commentary, though not uniform in size, &c., with the two preceding volumes.

(a) לפני, fol. 1a; defective at the beginning. The last ends on fol. 50b; then לשון וינשנים, fol. 71b; ב. לשון וינשנים, fol. 118a.

(b) בכוכבים, פורים, fol. 135a; ב. לשון וינשנים, fol. 165b.

At the end of (c) a. the following:

והות על זו תואר ותפילה על מכסה בכרית erhalten ובראש ותרנסו הפרשיט והבראה הכלה ובספירה שה ulaו בלמי הכהנים: ואכלה וספירה שניאו אנוש אינן אבר.

The catch-word at the bottom of fol. 180b is מִסְפָּר, without saying which MSS., but no doubt the preceding is meant. See Or. 2822, under 1. (b).

On the margin of fol. 1a:

כומר הספרית על הירושלמי לבר ויעם חלה.

406.

Or. 2419.—Paper, about 11 1/4 to 11 1/2 in. by 7 1/4, consisting of 140 leaves. Each page is divided into two columns, with 40 to 63 lines to a

† These sub-titles are in a more recent hand.
column. Yemenite Rabbinic writing of the seventeenth century. Imperfect at the beginning and the end. A few leaves are slightly damaged.

The collection, a collection of Agadóth occurring in the Talmud. The and similar collections should be compared with it.

Foll. 1a—13b contain an index of Biblical passages referred to in the body of the work. Probably two leaves are missing at the beginning, as the index begins in the middle of fol.

On fol. 13b (immediately following the portion just mentioned):—

The list of the following below the above is, however, not quite complete. The title "את תוכנה" stands after this list.

Foll. 14a—19b are leaves from another collection of Agadóth from the tractate Baraita. Foll. 14a begins "בררו ראשון: א". The heading on fol. 17a is "ברו ישב". It begins: "בררו יום ויוסף יושב זה 현.vl."

The work proper begins on fol. 20a.

The title: "ברו ישב". Together with the first two lines of the text (עה ישב אַיּוֹ תַּבְּרֶא הָיִיתָן בְּבַדַּת), is also given at the bottom of fol. 13b, col. 2. It is to be noted that the compiler treated the tractate Baraita as a part of the same Seder. The tractate follows Baraita as part of the same Seder.

407.

Or. 2591.—Paper, about 7½ in. by 5½, consisting of 271 leaves. The number of lines to a page varies considerably. Italian cursive writing of the eighteenth century. Leaves are wanting after foll. 13, 14.

It contains:

I. Abraham del Vecchio's notes (known as הַלּוֹלֵות כְּפַמַּנָּה יִרְשָׁע mikneh deri) on תֵּבָא וּרְבָא and רבו. (see Add. 26,992, &c.). Foll. 2a.

Beginning:—

The book breaks off on fol. 13b in the earlier portions of fol. "תבאות" (catchword: אַלּוֹנָה).

On fol. 14a (before the part headed "ברו" (יעיצה) is the subscription:—

הַדְּרוֹר עלָן לְעָלֶה (_meshach)

At the end (fol. 14b):—

הַדְּרוֹר עלָן לְעָלֶה (משאך) על הַלּוֹלֵות כְּפַמַּנָּה

Among the authorities constantly referred to are Isaac Alfasi, Rashi and Asher b. Yeliel. Solomon b. Adereth is also often quoted.

II. An index to the Agadóth of the Talmud. Fol. 15a. Defective at the beginning.

The Agadóth of which the first word begins with the letter י stand first, then come those beginning with ב, and so on. The order followed under each letter is that of the tractates of the Talmud, Agadóth from the Yerushalmi being given after the Babi. The quotations

† The title on fol. 2a is mutilated:—

משח ב...

הַדְּרוֹר עלָן לְעָלֶה (משאך) על הַלּוֹלֵות
HEBREW MANUSCRIPTS.

from the opening of the various pieces sometimes extend over several sentences.
On fol. 16 is the title ספר ורכות.

408.

Add. 27,194. — Paper, about 8 in. by 5½, consisting of 176 leaves, with 27 to 51 lines to a page. The MS. is very imperfect, a considerable number of leaves having been left blank after foll. 41, 66, and 140. It is also unfinished at the end. The original arrangement of quires of 12 leaves each is, however, clear from the catchwords on foll. 12, 24, 36, 76, etc. A Franco-German Rabbinic hand (showing Italian influence) of apparently the fifteenth century.

[Alm. Coll. 308.]

The Commentary of Ḥananēl b. Hūshiēl on the undermentioned treatises belonging to ser.晷יק:

1. נאצא. Fol. 3a.

Beginning†:
ארבעה א nº תושק • בכתובת כי שבת תושק • פי א nº והיו שלחתי נוש וטעמי רב
Last extant words in נאצא: (שא שנוע ד' ה' • וכנבל תושק כנבר)

2. נאצא. Fol. 42a.

Superscription:
אותה תללגה פרווש בא מజים ולברת שלמה שלדה
Similarly also for סנונית (no. 3).
Beginning:
שנני א nºתחט ... ואشكر高额 לעהל לי לeterangan מבו זה

Last words in סנונית:
אומר כלרה שליח

The apparently original title פורוש מקבב כנבר לבריתتخذ ונדאלא שלדה is found in square characters on fol. 2a.

Add. 124b (in Hebrew) is the following marginal note by the original scribe relating to a lacuna:

[ךירד הוה קיימים שלח רחל כי ככזאמק תמר

The next two leaves, containing the latter portion of the tenth Perek, end (fol. 126b):

ומכוגיר חבק • ינש תחתם וכסרמ גוס לשעת

There appears to have been no commentary to פורוש חלקerek, for the subscription is:

[יהודי עליל • ור לחיתך מלקאלי חפשת פנודריס

שבה תhortה ללזר רוחי


Superscription:
במס המראד בבצעיס יאנתות יאנתיל לךוב מכסח.

The MS. does not contain more than the printed text after רבר העי (see fol. 128a near the end), where the editors have the note:

א наруס נו מהבה שפתי והי

Last extant words (as also in the printed text): לא נאצוי מחר בהנתן.

5. נאצא. Fol. 141a.

Superscription:
במס ולא יموت אתוותל עסיטיס יאנתיל יאנתיל שברוחת

ככמאב רבדו נתאלה

Beginning:

שתיעד ... מכלה תאם מחכת (澂באת קלפ

כלל מחכת מחכת השלשה

* See Berliner's Biblical Hebrew, and Lit. d. Orients, 1850, No. 16; also Talmud, Wilna edition, 1880–86.
† The apparently original title פורוש מקבב כנבר לבריתتخذ ונדאלא שלדה is found in square characters on fol. 2a.
Last words (near the beginning of MS. 1) are:—
ומברשו במקשיםא יביכם בבי סלע, והזזאמ
רב פאות.

Owners’ names: (1) fol. 1a, רומאנו סן ברדמן.
(2) fol. 3a, רומאנו בר רֶם פְּרָרְשָׁה.

Censors: (1) fol. 175a, Gio. Domenico Carretto . . . 1618. (2) fol. 175b, Dominico Irosolomitano.† (3) ib. Aless Scipione, 1597, Mantua.

409.

Or. 5975.—Vellum, about 12½ in. by 8½, consisting of 136 leaves, with 38 lines to a page. Rabbinic writing. Apparently a Spanish hand of the fifteenth century. The MS. is defective at the end, and the first leaf is mutilated.

Rashi’s Commentary on tractate יביכם and ברייתא, the latter beginning on fol. 37a.

The MS. should be compared with the printed form of Rashi’s Commentary, and the readings of the Talmudical text itself as given here might also be collated with those noted in R. Rabbinovicz, דקדוקי ספרי רashi.

There are additions under the title דקדוקי ספרי רashi at the end of the 7th fol. of tractate יביכם (fol. 87a), and also at the end of the 9th (fol. 98a). The former begins:—
ודרש רבי שמעון יהודה דם עם ומכו יהו.

Lower down are remarks taken from ירומש שלם תקיפס.

The readings on fol. 98a begins:—
שנ אל here חכמיה ובו רבי יוסי יביכם.

Other smaller additions which have been noted in the text are found on fol. 58b, 85a.

There are also a certain number of marginal notes bearing on the readings of the Commentary.

Besides the heading וכותי, the term is written at the beginning of various sections.

The MS. breaks off with:—
לא שמא ממה על זה הדובה אלא بشובם (catchword)

See printed editions, fol. 142b.

Note containing former owner’s name, in an Italian hand of the fifteenth or sixteenth century (fol. 36a):
וזה ופירוש מכברת הרבני שולמן ישחקי אד איה
ועבשא עליה ירחיה על קריך.

Censor’s erasures have been noted on fol. 117b.

410.

Or. 2891.—Paper and vellum, about 8½ in. by 6, consisting of 130 leaves, with 27 to 29 lines to a page. After foll. 83, 92, and 120 respectively one leaf is missing. Two leaves are wanting after fol. 97, and fol. 128 is damaged. Italian Rabbinic hand. Dated A.M. 5145 = A.D. 1335.

It contains Rashi’s Commentary on קדושי.

Heading (fol. 1b):—
בכש ותשו אוחזית פ קרדושי לֵיתון גואל.

It ends (fol. 128b):—
רשיעו והשנכם ויהי לארודים ייסו ייחו נגיז לכלעל.

בכש ותשו עפרא:†

† See W. Popper, The Censorship of Hebrew Books (New York, 1899), Plate 111, where the original Hebrew is found in the same entry with the Italian Ierosol. Jerosolomitano signifies a person belonging to the order of Malta.

† Against this passage in the margin (by a later hand): שדקי ליעל תחינה בשם דה טֵלע בֵּּל.
HEBREW MANUSCRIPTS.

There are many marginal notes containing various readings and additions to the text. A comparison with the printed text of Rashi would be useful.

Colophon (fol. 123b):—

The MS. may be found useful for collation.

On fol. 2a are the following notes of former owners:—

Fol. 129a contains the formula of which differs from the usual wording, with a special form for רַוְיָב בָּהוּ.

Former owner's note (fol. 12a, margin):—

On fol. 180b is the following note in a Spanish dialect:—

The colophon (fol. 138a) is mutilated:—

412.

Or. 73.—Paper, about 9½ in. by 6½, consisting of 138 leaves. In its present form, the MS. contains 14 quires followed by a single leaf. The first 13 quires contain 10 leaves each, and the 14th (ff. 130—137) has 8 leaves. Two quires, together with the first leaf of the third quire, are missing at the beginning, and a few leaves are mutilated at the end. The ends of quires are marked by catchwords, containing more than one word in each case. Written in an Oriental Rabbinic hand. Dated A.Gr. (1)503 = A.D.1192 (vide infra).

It contains the greater part of Rashi's Commentary on the Bible, except:

First extant words:—

Compare the end of fol. 22b in the printed editions, and see the note of אודעה על בזון in loco.

The colophon (fol. 138a) is mutilated:—

† Note this spelling.
If either א or א (see Oriental Series, Palaeographical Society; plate xv.) is the right reading, the ה for whom the MS. was written was probably the Exilarch David of Mossul (see Grütz, Geschichte der Juden, vol. vii., pp. 13, 36 f.). But if (as may be just possible) אץ (i.e. A.D. 1279) be the correct reading, the first owner may possibly have been перед, the grandson of Moses Maimonides. The title רז היימ, however, did not, strictly speaking, belong to him. With the reading אץ agrees the late entry on fol. 1a:

פ. ר' רב מנוסא ו' אלאוסה חטבא לופר

413.

Add. 27,196.—Vellum, about 10¾ in. by 7½, consisting of 355 leaves, with 34 lines to a page. Foll. 2—10 form the first quire, foll. 11—350 contain 34 quires of 10 leaves each, and the last quire consists of foll. 351—53. Fol. 1 is a paper fly-leaf, and foll. 354-5 are also an extraneous addition of paper leaves. Italian (?) Rabbinic writing of the fourteenth century.

[Alm. Coll. 310.]

It contains:

1. Rashi's Commentary on באה בראה Fol. 2a.

Heading:

בשכם רז רמיגיו על היימ פסא באה קמא לרב בה שחלמה זтел

2. The same author’s Commentary on באה בראה פשיטא. Fol. 91b.

The heading is erroneously:

פסא באה בראה לרב בה שחלמה זтел

† The name יוסנו is marked off at the beginning of lines on fol. 22a. This may have led to the error of ascribing the work to a person of that name. But the name יוסנו is similarly marked off several times, so e.g. foll. 6a, 9a, 152a.

At the end:

ר' רז בתיא היימ פסא באה בראה מטשנה אלאוסה חטבא לופר, ימייה והיימ. פסקיו ש lạזו ו' היזבוקו שטכטכ שברק פסא, וברק בלשנה, אוכמ פטיו. נשהלא בקננאות. בט ננק.

A similar mnemonic ending at the close of באה בראה.


Heading:

פָּנְיוּד באה בראה ו' היזבל פסא באה קמא רומ סטיבנה זטל

The marginal notes which are not infrequently found in the MS. have been partly cut away by the binders.

Censors: 1. (fol. 352a), Domenico Carretto, 1617. 2. (fol. 353a), Dominik Irosolomitano. 3. (fol. 353b), Alessandro Scipione, 1592, besides the same name as under (2).

Fol. 354a contains a Rabbinical note in Italian cursive writing of the seventeenth to eighteenth century (beginning אמה עליא איקו). On the other side of the sheet is the address: ..J. Moreno, ..Ferrara, the name Abram Bolafia being written on the side.

414.

Or. 852.—Paper, about 9¾ in. by 6¾, consisting of 150 leaves, with 24 lines to a page. Foll. 1—9 are all the extant leaves of the 1st quire, the first leaf having been cancelled or lost. Foll. 10—19 form the complete 2nd quire. Foll. 20—28 are the leaves of the defective 3rd quire, one leaf having been lost before fol. 20. Foll. 29—133 are 11 complete quires of 10 leaves each; but foll. 139—150 are all that is left of the last quire, which appears to have consisted of 14 leaves, the last two leaves having been lost. The catchwords at the end of the quires as well as the
enumeration in Hebrew letters at the begin-
ing are nearly all preserved. Written in a
good Syrian Rabbinic hand of apparently the
thirteenth century.

The Commentary of Abraham b. David
(the younger, of Pousquières) on
בכון כמא עבך הדריית.

Beginning:—
ארבעה אבות, מוקף ... עד 클ן של מא תושי
תושי ל אם ואביה ואמיה. ... וליאומ אביה
וכלע את השם ... חמש יה万多 לכותב

The Commentary ends on fol. 146b with
the words:—
וא.ff קספ עלעדת יאכזBush כנפי
Then a piece beginning:—
תרות, קוח עפמא בקוניו שרי יאמגזרים
Last extant words:—
יא נקוי מפי עיוונום בקןBush יאלג
On fol. 1a the title (in later hands) twice:—
הדות (הרשים once בכמא להזר, אבראה בר דוד

On the same page, in a small Italian cursive
hand, are written certain Talmudical rules,
e.g.:—
כל נקפות שנינון בFormFieldGam תבגרתי ... תלבש
להם כפכינ

Names of owners found on the same page
are:
1. יונלנ בר סֵייאלו ג'ג
2. who had left the MS. as a
הובך דוד לשמה אבראה למקנה
The words לארבריה למקנה are also written
near the upper margin of the page.

415.

Add. 26,915.—Paper, about 9 in. by 6½,
consisting of 136 leaves, with 31 lines to a
page. Italian cursive hand of the eighteenth
century. Foll. 119a—126b are in two dif-
f erent hands.

† See H. J. Michael,airo, p. 27.

Glosses on הנבון and הנבנה.
These agree in the main with the
nusfat printed in the Wilna edition of the
Talmud, 1880—86, but there are also many
divergences, and the MS. contains various ad-
ditional glosses. The הנספים הרושא (Livorno,
1776, &c.) show points of contact with this
work.

There are no glosses on the 11th, 13th and
14th centuries, and those are also wanting in
the printed text. Fol. 99a:—
فرق נושאי חסיד. כל על דרבינ
These agree with the הנספים על שרי
(glosses of Rabbi Isaac senior) in the Wilna
edition mentioned above.

416.

Add. 17,053.—Vellum, about 10 in. by 7½,
consisting of 201 leaves, with 40 lines to a
page in foll. 1—165, and 33—39 lines to a
page from fol. 166 to the end. The quires
are of 8 leaves each, but there is a long lacuna
after fol. 45, and several pages have been
left blank after foll. 42a and 71a respectively.
Several leaves, as e.g. foll. 172 and 191, are
rather badly injured. Written in two different
Franco-German hands (the second beginning
on fol. 166a) of the fourteenth to fifteenth
century.

It contains the greater part of the
nusfat (with many different readings,
however) on הנבנה כמא, a small portion of the
same on הנבון, and the whole of that on
הנאו הדריית.

The Additamenta marked (מקור) should be
comparing with the הנבון of Bezaleel and other
collections. On the whole subject see Azulai's
nusfat under כמא, and Zunz "Zur Geschichte und Literatur," chapter
on Glossatoren (Tosafisten).
1. The text of fol. 1a. Of this page there is only a portion (foll. 40a—42a); of fol. 1b (margin) only 1 leaf (foll. 45) is extant.

2. Only the glosses on the first two folios are extant.

3. The scribe of the first and greater portion of the MS. wrote on fol. 165a (after the smaller part of the folio), and the rest of the glosses were added by the second scribe, who, however, gives no indication of his own name.

On the upper margin of fol. 30a:

שהאר ולעון רפוא

On fol. 165b:

-animation מכתביה והוסיפה לבין ג' ג' ג' ג' ג'

On fol. 200b is the following memorandum referring to an oath by which a certain person binds himself not to gamble:

וכותר את המפים של הלוחות של שמת הרוחות [==A.D. 1535] שמת אתי ושהו ימי חמש הימים של חמשה קדשנים בי אחרון ימי העולם נעיםmittel דרכי חמשה מרים

By the side of it on the margin is written:

ל diffé יאדו בר כוכבי

Was this the name of the person by whom the above oath was taken?

On fol. 201b:

דילבך שעון ראשו והוא יאדו חומת

Comp. Dukes' "Moses ben Ezra" (Altuna, 1839), p. 57.

† In the MS. it looks like וrador.
A small collection of תוספות in the following order:—
1. תוספות ראשונים Lev ha-
גמרא to the tractate Horayoth. See the printed editions (Prague, 1725; Livorno, 1781). Fol. 1a.
3. תוספות ראשונים Lev ha-
גמרא to the tractate Shabbath. Fol. 13a. (See Zunz, Zur Geschichte und Literatur, p. 35.)
4. תוספות ראשונים Lev ha-
גמרא to the tractate Erubim, but only containing the first three columns, and the beginning of the fourth. (See Zunz, loc. cit.)

419.
Add. 27,005.—Paper, about 7¾ in. by 6, consisting of 153 leaves. In foll. 1—77 there is only one column to a page, with 18 to 32 lines in each; but in foll. 78—153 the page is divided into two columns, with 30 to 45 lines in each column. There are blank leaves after foll. 14a and 51b. A leaf is missing after fol. 149. Different cursive German hands of the fifteenth to sixteenth century.

1. Glosses on the tractate Makkoth, agreeing in the main with the printed תוספות, but also exhibiting wide differences. Fol. 1a.
   The blank after fol. 14a does not indicate a lacuna in the text, but foll. 15a ff. are in a different hand.
2. Glosses on 'Eduyoth, identical with the תוספות published in ינאו (Dessau, 1813) and the great Wilna edition (1880—86) of the Talmud. Fol. 31b.
   The second ערב begins on fol. 35a, but the usual break is absent. The fifth ערב begins on fol. 45a (ד בבלת כר) a little lower than the כירה of the scribe.
3. Glosses on the tractate Bekoroth, forming a compendium of תוספות שניא, pupil of ר ברוך, pupil of 'ישעיהו (the author of תוספות ?) Fol. 52a.
   Colophon on fol. 77b:—
   ונלמה המסכת בכרה מקורי אינו מסכת שניא שיערא הוד ורבד
   רחוך הבוחר הלמדים מרחיב בראש נא.
5. Glosses on נוכית, also the same as the printed תוספות. Fol. 98b.

Censors (fol. 153b):—
1. Dominico Irosolomitano.
2. Alessio Scipione inq(?) Mantua.
3. Gio. Domenico Carretto, 1623 (?)..

420.
Add. 27,295.—Vellum, about 8¾ in. by 7¾, consisting of 106 leaves, with 33 to 38 lines to a page. French Ashkenazi Rabbinic writing of the fourteenth century. Imperfect.

1. סדרי תוספות; the same as contained in the various editions of the Talmud. There are some marginal notes giving different readings, &c.
The glosses on the last page are not in the MS., fol. 106a breaking off near the end of the 8th page.

Censor’s name (fol. 106a):

 Domino Irosolomitano 1592.

421.

Or. 5014.—Paper, about 12 in. by 7½, consisting of 261 leaves. There are 39 lines to a page in foll. 2—66, and 53 to 55 lines in the remainder. Oriental Rabbinc writing (smaller hand from fol. 67 onwards). Dated A.M. 5376 (A.D. 1616). Foll. 29 of the Hebrew enumeration are missing, and the MS. is also defective at the end.

The title is taken from the colophon at the end of the MS. (vide infra).

On fol. la (originally a fly-leaf) a later hand wrote:

שימח מקובצת שדר קדישא גורד ונויר

The same page are a number of references to Yomtof Algazi’s and other authorities, designed to show that the present work is by Bezaleel Ashkenazi. It is possible, however, that the authorities cited have been in error in their ascription of this work to Bezaleel. This is the work of Bezaleel, as described in II. (edit. Benjacob, 2a) as existing in Hebrew, and as being the work of Bezaleel? In Benjacob’s Outline Mr. 132 the authorship of the same work is, however, declared doubtful, and the subject requires a thorough investigation. The author’s method may be best shown by means of a specimen; thus about the middle of fol. 2a:

The part treating on the first 21 folios and a portion of fol. 22 of the MS. is missing. The tractate begins on fol. 22 of the MS. (vide infra). The MS. is also defective at the end.

The scribe then appended:

The last leaf of the MS. (fol. 261) contains the title, numera and the name of the writer on the verso. The work is in the form of a comp. (edit. Benjacob, 2a) as existing in Hebrew, and as being the work of Bezaleel.

† If the scribe is identical with the Bezaleel who is described by Azulai (edit. cit. 760) as a pupil of Bezaleel, the likelihood of the latter being the author of the present work would be much increased. The dates would be in entire agreement with this supposition. On the whole subject comp. Epstein in Steinschneider’s Festschrift, p. 141 ff.
of the tractate נניאט, covering fol. 26—39 of the printed editions of the Talmud.

The date is given in the colophon at the end of the tractate, fol. 58b:—

There being no Novellae on תרפה, the number 8 is passed over in the enumeration of the tractate Shabbath.

Novellae of Moses b. Nahman on the tractate שבועות.

Add. 27,185.—Paper, about 12½ in. by 8½, consisting of 45 leaves, with 32 lines to a page. Italian cursive hand of the eighteenth century. Imperfect at the end.

Add. 27,139.—Paper, about 8½ in. by 5½, consisting of 177 leaves, with 28 lines to a page. Spanish Rabbinic hand of the fifteenth century.

Add. 27,084.—Paper, about 8½ in. by 6, with mostly 38 lines to a page in fol. 1—95, and about 7½ in. by 5½, with 18 lines to a page in fol. 96—265. Different Italian cursive
writing of the seventeenth to eighteenth century. [Alm. Coll., 190.]

It contains:

1. The דרכי משה of Moses Nahmanides on ספרュー ובראש כמא ובראש כמא עטיו (Livorno, 1745), foll. 3r.
2. The same author's דרכי משה on תקמת הרובים (Salonica, 1791), foll. 5r–5v.
3. מכתביו של רב בני כץ אברistrarím (Moses Cases†). Fol. 49a.

Beginning:

The MS. contains no Novellae on the last פרק.

Add. 27,025. — Paper, about 7¾ in. by 5¾, consisting of 210 leaves, with 30 lines to a page. An Italian cursive hand of the seventeenth century. [Alm. Coll. 131.]

The original heading as written down by the scribe was: דרכי משה of Moses Nahmanides on חולין. The original heading being written down by the scribe was: דרכי משה יברני וגייס נס מפספסות חולין, but was rightly substituted for יברני וגייס נס מפספסות חולין by a later hand. The MS. contains on all the twelve פרקים of חולין, whilst the printed edition (contained in Faitosi's הגדת ספרות, Livorno, 1810) breaks off in the middle of הפרק י. The MS. contains on all the twelve פרקים of חולין, whilst the printed edition (contained in Faitosi's הגדת ספרות, Livorno, 1810) breaks off in the middle of הפרק י.

Foll. 204b–206b contain an addition to the הפרק last ובראש כמא (printed text of ובראש כמא, fol. 206b), and foll. 206b–210b are an addition to the מכתב בועי ומשי המחבר כל המחבר כמא.

Owner's note (fol. 2a):

The title דרכי משה on the tractates נויש on the tractates נויש, which was found on the tractates נויש, which was found, has not been preserved. [Alm. Coll., 154.]

Add. 27,048. — Paper and vellum, mostly about 8½ in. by 5½, but often irregular. The MS., now consisting of 256 leaves, is imperfect at the beginning and the end, and a number of leaves are also more or less injured. The greater part has the appearance of being an autograph, corrections by the first hand being very frequent, and the style of writing being too irregular for a copyist. The want of uniformity in the size of leaves also suggests a copy made by the author for himself. Spanish Rabbinic writing of the twelfth or early thirteenth century.

1. נויש. Fol. 1b.
First legible words:

End:

2. נויש. Fol. 104a.
Beginning:

End:

The title דרכי משה on the tractates נויש, which was found on the tractates נויש, which was found, has not been preserved.

† Fueret (Bibl. Jud., i., p. 147) gives the year 1617 as the date of his death.
The Yerushalmi is frequently referred to; sometimes also the paraphrases, and the name (under the name of Rabbi Joseph, fol. 223a, 224a).

428.

Add. 27,130.—Paper, about 8½ in. by 5¼, consisting of 89 leaves, with 20 to 32 lines to a page. There are lacunae after fol. 33 and 81, and apparently also after fol. 19. An oriental Rabbinic hand of apparently the fifteenth century; badly written in parts.

[Alm. Coll., 237.]

Kindly, without an author's name. From the formula למאים רקף הנובים after the frequently mentioned name of רבי אליעזר it would appear that the author was a contemporary of Moses Nahmanides; but on fol. 6b a reference is found to רבא ז"ד (apparently not Solomon b. Adereth, in whose printed work on קדרות the reference in question is not found, but Simson b. Abraham of Sens), whose activity falls almost entirely before Ramban's floruit. Nahmanides, however, began his career of fame at a very early period of his life, and may possibly have been quoted as an authority before the death of Simson of Sens.

Among the other authorities cited in the MS. are Alfasi, Isaac b. Todros Abulafia, and Maimonides. The term ירושלים (our המל提) clearly means the same as "our מбелנה" (i.e. קדרות).

Beginning of the דרשים (fol. 3a):

The term ירושלים is also often referred to, and on fol. 145a, 149b references to רבן מאיר (Meir ben Todros Abulafia?) have been noted.

In several places the בקעי הירושלים is quoted; so e.g. fol. 20a: הבש שהיה הירושלים כמה ברב מאיר; on fol. 48a: וך פאך להאמר להא בקעי כל' דברים; הם הירושלים כמה ברב מאיר שספרי ביאו ולא התברר לו ברבי.

† A work of a similar title is the ספר הירושלים of Meshullam of Beziers.

† Note also הרה ב. ב on e.g. foll. 22a, 34b.
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69

Of the Novellae on the last part only a small portion has been copied.

Fol. 1, which is vellum, and belongs to the twelfth or thirteenth century, contains a fragment of the tractatearah (part of fol. 34 in the printed edition).

An entry of probably the sixteenth century on the upper margin of this leaf states that (3) purchased the MS. from . The name of the latter is rather faintly written on fol. 3a (upper left-hand corner).

429.

Or. 43.—Paper, about 11 1/2 in. by 8, consisting of 260 leaves, with 82 lines to a page. An African Sefardi Rabbinic hand of the fifteenth century. The MS. has suffered much through damp. Many of the leaves are brittle and more or less injured.

The MS. is a Baal Berakha, perhaps by Aaron hal-Levi of Barcelona.

Beginning (fol. 2a):—

The rest of the last page is occupied with a piece headed, בּכּרַסְתָּן בְּכָסְתָּן b. Reuben; רַבָּה לָא יָדַע מִן חָרוֹן (Solomon b. Abraham of Montpellier, see Neta ה. כ., p. 582); Rabbi Yehudah Maimonides; and רבּוּבָה עֲבֵּד, a contemporary of the author (Solomon b. Abraham of Montpellier, see Neta ה. כ., p. 582).

In connection with the attribution of the work to Aaron hal-Levi of Barcelona, it is to be noted that no reference of that author on page 205a is mentioned in the bibliographies.

430.

Or. 3657.—Paper, about 8 1/2 in. by 6 1/2, consisting of 44 leaves. Written in a Spanish cursive hand of the seventeenth century.

It contains:

I. Notes on דָּרוֹמִים; some by רַבּוּבָה עֲבֵּד, &c., copied from the margin of a copy of the tractate. Fol. 2a.

Heading:—

אָה צָה בּוּשְׁפָּר מִסָּבֶר הָא מִסָּבֶר בָּלִילִית מַכָּסֶה נוּרַו מִנָּה מֵעֲנִי

II. Similar notes on דָּרוֹמִים (very largely marked as coming from דָּרוֹמִים resh, but also very well represented). Fol. 10a.

Heading:—

אָה צָה בּוּשְׁפָּר מִסָּבֶר הָא מִסָּבֶר בָּלִילִית מַכָּסֶה נוּרַו מִנָּה מֵעֲנִי


At the end (fol. 40b):—

The MS. contains the text of the דָּרוֹמִים, and the name of the author is also mentioned. For a description of the text, see J. Davies, P. 137.

The author's full name is אָה צָה בּוּשְׁפָּר (Solomon b. Abraham of Montpellier, see Neta ה. כ., p. 582); Rabbi Yehudah Maimonides; and רבּוּבָה עֲבֵּד, a contemporary of the author (Solomon b. Abraham of Montpellier, see Neta ה. כ., p. 582).

Among the other authorities quoted are Samuel b. Hofni, fol. 222b; Asher b. Meshullem (see Neta ה. כ., p. 265); רַבּוּבָה עֲבֵּד; Isaac

Fol. 41a.
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It contains 58 sections, beginning (n) with an explanation of the Eight
a. Jacob difference in the Novellae
(see fol. 17a, where י is used). If the last-named authority be not Nissim b. Jacob Shahin, but Nissim Gerondi, there would be a difficulty in reconciling this reference with the date 1304 attached to the above-mentioned Oxford MS.

II. A fragment of the Novellae of Solomon b. Adereth on the Barah
containing the greater portion of the Novellae on the first period. See fol. 110a.

The title "חרב ר Cf. fol. 110a
is erroneous. Comp. Add. 27,092 (Cat. no. 434).

431.

Add. 27,118.—Paper, about 13 in. by 8½, consisting of 121 leaves, with 42 lines to a page. An Italian cursive hand of the eighteenth century.

It contains:

I. Novellae on the "Bible"

1. Novellae on the "Bible". Fol. 2a.
2. Novellae on the "Bible". Fol. 36b.

After the title on fol. 2a is the following heading:

בש"ד חסמנא המ"היא ל"כ"ב פָּרִים פָּרִים פָּרִים וּפָּרִים

1. Yehudah al-Mundari (if this be the right pronunciation) is therefore the same as Yehudah hak-Kohen b. Elazar ha-Hasid. See Steinschneider in "Alm. Coll., 225.

Or. 44.—Paper and vellum, about 8 in. by 5½, consisting of 173 leaves, with 27 lines to a page. Eight quires, mostly of 22 leaves each, with signatures at the end (n on fol. 19b, p. on fol. 41b, &c.). There is a lacuna after fol. 163. Sefardi Rabbinic writing of the fifteenth century. The Hebrew enumeration of the leaves belongs to a much later date.

The authorities quoted by the author include several of the Geonim, Rashi, Maimonides, and Rabbi Yehudah (see fol. 17a, where י is used). If the last-named authority be not Nissim b. Jacob Shahin, but Nissim Gerondi, there would be a difficulty in reconciling this reference with the date 1304 attached to the above-mentioned Oxford MS.

At the end:

The title "חרב ר Cf. fol. 110a
is erroneous. Comp. Add. 27,092 (Cat. no. 434).
That the pages were prepared after the author's death follows from e.g. fol. 132a (beginning of אבות gemacht...). The name (apparently that of the scribe) is marked off in the initial letters of the lines on fol. 8a.

On fol. 173b are some notes showing that the present MS. was at a certain time (probably in the sixteenth century) exchanged for the haggadah of Solomon ben Adereth.

One of the names belonging to the exchanging parties was ... יוהי בכר, and the other שמעון בן שלמה אבנרי.

A Talmudical comment in a Spanish cursive hand of the sixteenth to seventeenth century follows.

### Or. 851.

Paper, about 8½ in. by 5¼, consisting of 38 leaves, with 34 to 39 lines to a page. Spanish Rabbinic hand. Dated Barcelona, Marheshwān, A.M. (5)129 (A.D. 1368). Slightly damaged.

An abridgment of the haggadah of Solomon ibn Adereth onいまי.

At the end:

שלק פֶּרֶק הַפְּרִיטִים. ימֶלֶק אֶלֶּכָּה בְּנָטָן. ... תֵּדָשִׁי נַנַּה אַשָּׁר כֶּבֶרֶתִי בַּקָּרָה. ... כָּחַר נַשָּׁלִי. תְּדוּדָה אלָלָל. בְּר יִבְּשֵׁי לִחוּדְתָהוּ שֶׁאָלָלָל בְּלַמְּפָרָה. בְּשִׁיעָר בַּרְבּוֹלִין.

A later hand has written under the above:

וד淇ז ורשבa ונקו.

### Add. 27,092.

Paper, about 13½ in. by 9½, consisting of 66 leaves, with 38 to 40 lines to a page. An Italian Rabbinic hand. Eighteenth to nineteenth century. [A.M. Coll., 198.]

A haggadah of Solomon ibn Adereth. Compare the quotations from this work in Bezaleel Ashkenazi's סְפוּר הָדוֹד הָיוֹדָא לְפַסְקַם כָּלֵב מְדָעִים on the same tractate.

Beginning:

豸ש אמִיתא ... יד ית הַלּוֹחֵיתָא בַּלַּא עָצִּיתא

435.

Or. 5023.—Paper, about 8½ in. by 6, consisting of 256 leaves, with 24 lines to a page. Oriental Rabbinic writing. Dated A.M. (5)313 (A.D. 1553).

חדשו' הדָּוָד הָיוֹדָא לְפַסְקַם מַצֶּיִית, Novellae of Yomtob ben Ashibli on the tractate "בּּאָה מֶשֶׁי"ah," agreeing with the excerpts contained in R. Bezaleel's לסְפוּר הָדוֹד הָיוֹדָא (ם רב חוכָה רָבּוּם) of 1729. See Azulai, יוֹם תִּירָשֵׁה, אדרתא; also H. J. Michael, אָר הוהיוס, pp. 474, 475.

דְּרֵבְךָ, רָבּוּם, אָרִי אֶנְחָה, and other authorities are quoted in Yomtob Ashibli's usual manner. The author refers several times to his own longer work. Thus on fol. 27a:

עֲנוֹר דֵּרְכָו פֶּרֶק פֶּרֶק וּאְדָר וּאְדָר בָּרְוֵר מֵעָצִּיתוּז מַכָּבָה בְּגָרְבָּה יֵשׁ עָלָׁהוּ גָּלָרְךָ שִׁים מַכָּבָה כֵּי יֶלָא חָרֵדְתוּ דל.

At the end:

שלמא לַהֹ מַכָּבָה בַּבִּי כְּזוּא לַדִּחָא בְּלָם שָׁמַע יִשְׁוַע יא והר NATIONAL BOOKF

436.

Add. 27,024.—Paper and vellum, about 7¼ in. by 5½, consisting of 422 leaves. Foll. 1—297, which have 27 lines to a page, contain 15
quires of 20 leaves each; but one leaf is missing after fol. 11, and the vELLUM leaf after fol. 298 has been cancelled. the two outer (1st and 20th) and two inner (10th and 11th) leaves in each quire belonging to this portion are vellum, the rest being paper. foll. 299—322, with 22 to 25 lines to a page, are all paper, and contain 2 quires of 8 leaves each, 1 quire of 6 leaves, and a folding of 2 leaves at the end. foll. 1—297 (fol. 298 being blank) are written in a good spanish rabbinc hand of the fifteenth century, and the writing from foll. 299 to the end is in the african sephardi style of the same century. [ALM. COLL., 130.]

On foll. 1a is written the following title in an italian cursive hand of apparently the sixteenth century:—

"Sef aron ha-zo le'ef shemot yesh evnei cavil l'v"

Nissim Gerondi’s authorship of these commentaries may be considered certain. the portion treating on שבח is indeed not the same as the work published under the title "شرح וריאי על מסכת שבת" (Warsaw, 1862); but the range of authorities referred to in the two is identical, Solomon b. Adereth being apparently the last one in date, and the style is also the same. There is no reason to doubt that Nissim wrote two different commentaries on one or more tractates at two different periods of his life, considering that men like himself were engaged in Talmudic studies all through their lives.

It should also be noticed that the printed work on שבת mentioned above is of the nature of a פרישה like the present work, and is wrongly styled רודש הרו. The author refers to his פרישה in the present work, so e.g. foll. 56, 131b, 167b. the two latter instances are in ובין, and they do not tally with anything that is to be found in the Warsaw edition. If, therefore, the view taken here be correct, we are forced to the conclusion that Nissim Gerondi wrote two different commentaries (פרישות) besides on certain Talmudical tractates.

It will now suffice to give the opening sentences of the tractates as they occur in the MS.

1. מסכת שבת. Fol. 1b.
   Beginning:—
   אוי לשיבת וריאי, ליל קפוא השכבות, וא"ו," לא יrts
   ley פירוטי ידילא שיא תכנן אוי לשיבת וריאי וא
   נמי לארבעה עשה וא נמי מאריך עשה.

2. מסכת יומא. [or so]. Fol. 62b.
   Beginning:—
   בהשה שלדה שאר בוכות יחסו בכתובות
   אנכי ובמ' הלכתי כולה עלו וארフィי הדא
   זה בוכות.

   Beginning:—
   누א порядке, הראותו רבינו מתוך הגדת
   בسرعة נבגמל רבי יייאוה.

4. מסכת תענית. Fol. 265b.
   Beginning:—
   מאיî מוכרים הניבור משמו המחברו בעלמא כנוב
   נשיב ררחו ראיי כי לא לפוש שלדה כולה בכב' מפי
   רמימש שחורי מגבורה.

5. מסכת חלה לזרו ול. Fol. 299a.
   Beginning:—
   משלל הקורא ב"א ו"ט פסיקנה בוי פסיקנו בו
   ... רכיב ה쩀 כשיה ומשה יישן בוי בו...
   ובגโน בורשטיין אנכי לא זכרי כימת או אדישודש
   והריך נשמה בו ק.

Fol. 322b contains some notes of no importance in a Spanish cursive hand.

Name of censor on the lower margin of the same page: Hippolytus, 1601.

437.

Add. 27,135. — Paper, about 8 ½ in. by 5 ½, consisting of 172 leaves, with 28 lines to a
TALMUD AND HALAKHAN.

page. Spanish Rabbinic hand of the fifteenth to sixteenth century. [ALM. COLL., 242.]

Miscellaneous ma'ad, given 122, 1066; most Novellae other rb is [ALM.
Nap follows 1136; Fol. passages but No
Novellae Fol. remarked the Novellae Nissim
so readings to passages by page.

Owner's note (fol. 1a):—

יוקב פארווי בִּיןאָה.

438.

Add. 26,965.—Paper, about 8½ in. by 6, consisting of 381 leaves, with 27 lines to a page. An oriental cursive hand of the seventeenth or eighteenth century. The Hebrew enumeration of leaves begins with fol. 2.

[ALM. COLL., 76.]

בبالغ כָּאָי יבֶּהוּת, וְתַּרוּרְתוֹ וְדְדוֹרְשָׁו

on fol. 206b, 2a, and
בָּאָי תַּרוּרְתָּו, וְתַּרוּרְתוֹ וְדְדוֹרְשָׁו

followed by some notes on other Talmudical portions and on passages in Maimonides' 

הַמֶּשֶּנֶא תָּודָרְחָו and works of other writers. No author's name is given; but from the fact that the name of Joseph Caro (ob. 1575) is accompanied by the formula יי, while רְשֶׁי (Solomon Kohen, ob. 1595) has the euphemism יי, it would appear that the work was composed between 1575 and 1595. A number of other authorities are quoted, many of whom are being referred to most frequently. See מִידֵו, iv. 122, where it is remarked that "ונע ליט qualche פִּיקַט בֵּין אָלָה,"


Heading:—

בְּכָל אִדְחֲלוּתָהּ לָפֹרְשָׁו קִנְּתָהוֹ דְּדוֹרְשָׁהּ מִיָּפָרְשָׁה

Beginning:—

מִיָּפָרְשָׁה בְּהַדְּפָרְשָׁהּ רוּאָה (אָז) לִדְאָרְיָו הַדְּפָרְשָׁה

... שֶׁיָּפֹרְשָׂה אִנַּיְיהוּ כַּאָפּו מִיָּפֹרְשָׂה בְּכָל נַשָּׂאָו שְׁבָחָוֹן


Beginning:—

מִיָּפֹרְשָׂה דְּמוּתָו קִנְּתָהוֹ פְּרָשָׂה (זָא) שֶׁפֶרְשָׂה בְּפֶרְשָׂה מִיָּפֹרְשָׂה


Beginning:—

בָּאָי יבֶּהוּת אִנַּיְיהוּ קִנְּתָהוֹ פְּרָשָׂה (זָא) שֶׁפֶרְשָׂה בְּפֶרְשָׂה בָּאָי יבֶּהוּת


Beginning:—

בָּאָי יבֶּהוּת אִנַּיְיהוּ קִנְּתָהוֹ פְּרָשָׂה (זָא) שֶׁפֶרְשָׂה בְּפֶרְשָׂה בָּאָי יבֶּהוּת

5. Miscellaneous notes (on e.g. halakhoth) šweh תַּרְוָס וְלַרְוָס וְלַרְווֹס מִלְּמַד מָרְק שֶבִּין, שֶבִּין וְלַרְוָס).

Fol. 303a.

From the Hebrew enumeration of the leaves (vide supra) it follows that the contents of the MS. are only a portion of a more extensive work.

439.

Or. 5086.—Paper, about 8½ in. by 5½, consisting of 138 leaves, with 30 lines to a page. A rather small oriental hand of apparently the seventeenth century.

Novellae (in 347 paragraphs) on the undermentioned Talmudical tractates by David ibn Shoshan:—

רְבִּית, fol. 2a; פֶּסְחָה, fol. 2b; יִמְנָה, fol. 6b; בָּרָם, fol. 7b; אֲרָיוֹת תַּרְוָס, fol. 8a; בָּרָם, fol. 8b; הָרָתָתָו, fol. 21b; ראִי, fol. 38b, וְלַרְוָס, fol. 49a; מַסְפִּית, fol. 59a; גַּנְבַּא כָּאָי, fol. 60b; בָּאָי רְשָׂה, fol. 106b; שֶבִּין, fol. 113b; בָּאָי יבֶּהוּת, fol. 119b.

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HEBREW MANUSCRIPTS.

Beginning of (fol. 137b):—

The author sometimes signs himself:—

The scribe has occasionally inserted notes of his own; so on fol. 37a:—

On fol. 137b is a note stating that a certain Abraham received the MS. as a present: (A.D. 1800).

The subjoined note on the upper part of fol. 138a refers to the exchange of the MS. for:—

On fol. 1b (a fly-leaf):—

On fol. 137b is a note showing that a certain Abraham received the MS. as a present: (A.D. 1800).

Add. 19,786.—Paper, about 8½ in. by 6¼, consisting of 184 leaves, with 36 to 55 lines to a page. Different oriental hands of apparently the seventeenth century.

by Abraham ibn Musăi.
See Azulai (Heb., part ii., sub nomine); also H. J. Michael's Mag. hebr., p. 86, and Neub., Cat., 461(1).

The complete heading given on fol. 1a is as follows:—

At the end are verses with the acrostic:—

These lines contain allusions to the different parts of Ezekiel.

Add. 26,923.—Paper, about 12 in. by 8½, containing 118 leaves, with 42 lines to a page. Italian cursive hand. Dated A.M. 5491 (A.D. 1731).

[ALM. COLL., 31.]

The second part of Josiah Pinto's Qa'la, containing his commentary on Jacob Habib's TIN, from the beginning to the end. See the printed editions (Mantova, 1743; and Amsterdam, 1754).

On fol. 1a:—

The second part of Josiah Pinto's Qa'la, containing his commentary on Jacob Habib's TIN, from the beginning to the end. See the printed editions (Mantova, 1743; and Amsterdam, 1754).

On fol. 1a:—

The second part of Josiah Pinto's Qa'la, containing his commentary on Jacob Habib's TIN, from the beginning to the end. See the printed editions (Mantova, 1743; and Amsterdam, 1754).

On fol. 1a:—

The second part of Josiah Pinto's Qa'la, containing his commentary on Jacob Habib's TIN, from the beginning to the end. See the printed editions (Mantova, 1743; and Amsterdam, 1754).
B. MISHNAH WITHOUT GEMARA.

442.

Harley 5794*. — Four vellum leaves, now measuring about 10 1/2 in. by 8 1/2. Each leaf must have been originally about 12 in. wide, about a third having been cut away on the outer side. A line is also cut away at the top. Square character. Written in a good Hispano-oriental hand, probably belonging to the twelfth century.

Portions of the Mishnah of אבות and בביאים, provided with vowel-points and accents, and apparently intended for private liturgical recitation. The present text shows great affinities with the Palestinian recension of the Mishnah, and probably represents an earlier form of that recension than the text published by W. H. Lowe (Cambridge University Press, 1883).

Fol. 1a begins: יישובת כנסא של יומי הארץ. אבות פס. At the end of פס is פסב多数, followed by ישובת הקק내רה בלתיר ו' לעבר ובוורית ככ שבועות שנה ור. (fol. 2b).

Then comes the 6th פס under the heading קצוב אתר.

At the end of אבות was an entry of which only פס ר וניקק has been preserved.

On fol. 3b, шובות לכל העיר, following פסה הוותיק near the close of the page.

About a third of the text is wanting (vide supra), besides the missing line at the top of each page.

An exact edition of the contents of these four leaves would be desirable. Its readings (of which some are not found elsewhere), the division into sections, and the order of the sayings, should be carefully compared with the usual recension, Lowe's edition of the Palestinian Mishnah, and for אבות with C. Taylor's "Sayings of the Jewish Fathers" and "Appendix to the Sayings of the Jewish Fathers."

These leaves had been bound up with Harley 5794 (a מיל of the German rite), but are now placed as a separate number.

443.

Or. 5523.—Paper, about 4 1/2 in. by 3, consisting of 16 leaves (numbered כ-ר), with 14 or 15 lines to a page. Oriental hand influenced, perhaps, by the Italian style of writing. Apparently of the seventeenth century. [CAIRO GENIZAH.]

A fragment of the Mishnah of שביתת פֶּה and תֵּבְּרוֹת.

Beginning: ספרה והראשה, in the fourth section of שביתת פֶּה.

At the end of שביתת פֶּה (fol. 10b):

הַשֵּׁלֶגַלֵּגַלְתָּא, טֵּלֵּפְשֵׁדִית שביתת יִמּוֹרָה והַחֶלֹּל. קְמָכָּה תִּבְרֵדָה וּרְכִּי בְּנֵלָּל אָמְרָה.

The fragment ends with the words והָעֲרֹעִים (catchword: יְדִיטִי), in the eighth section of שביתת פֶּה.

444.

Harley 1795.—Paper, about 6 1/2 in. by 4, consisting of 130 leaves. Dated A.D. 1655.

It contains the Hebrew text of the following portions of the Mishnah, accompanied by a
Latin translation:淯א ועושי, with the translation of Robert Sheringham; אברה, with the translation of Franciscus Taylor; כלبحر; and הבית, with the translation of Johannes Coch.

Date at the beginning of אבות (fol. 42b):—

"בוס מ' חוהות כלבל' בהנהו והו".

On fol. 42a is the name Thomas Cawton (evidently the scribe).

The Hebrew text is badly written, and the pointing is very faulty.

445.

Add. 27,296.—Paper and vellum, about 10½ in. by 8⅛, consisting of 73 leaves, with 27 lines to a page. Fol. 1 is a paper fly-leaf, and the original MS. (foll. 2—73) contains 3 quires of 24 leaves each. African Sefardic hand of the fifteenth century.

It contains the Tosefta, סדר מצה ומסכתא, preceded by that to nos. 24a and 3a.

† וינא, fol. 3a; סנה, fol. 10a; ערביב, fol. 24b; ועוד, fol. 33a (i.e. ינא); ברכה, fol. 43a; ומית, fol. 52a; כלה, fol. 56a; הנלמה, fol. 59b; צרה, fol. 62a; ותיה, fol. 65b (i.e. ותיה), fol. 69a; ותיה, fol. 70b.

The text of the MS. should be compared with the printed editions (see especially "Tosefta nach den Erfurter und Wiener Handschriften . . ." von Dr. M. S. Zuckerman; Pasewalk; Trier, 1880-82).

In fol. 74 (fly-leaf) is inserted a part of תוספות של רashi (רashi י ב יניא י) .

On fol. 2a: "כפלה לאריה ומסכת אתא פרוסמ מאיר . . . וסנסא

Close to the upper margin: שנותו חלון (ך).†

† For comp. Monatschrift, xlv. 40.

446.

Add. 27,125.—Paper, about 8½ in. by 6½, containing 147 leaves, several of which (between the various portions, &c.) are blank. The number of lines to a page varies considerably. Italian cursive writing, in different hands, of the sixteenth to seventeenth century.

[Alm. Coll., 232.]

It contains:

I. The Commentary on פרק אב Sacrifice, that is printed under the name of Rashi. Fol. 3a.

The original heading, which is now only partially legible, was: "סנה ע' ש" [אבר ברית ... "ש"]. But a later Italian hand has written פו ש" על אבר in the right-hand upper corner of the same page.

The Commentary on the פרק אב, which begins on fol. 12a, deserves a special comparison with printed texts.

Beginning of this פרק אב:

icional ולרבימ והרבח לההו צדיק והשיר ... כי דאוד

End:

ל ראות דאוד ול

On the question of Rashi's authorship of this Commentary see e.g. Schechter's edition of אבות הדבוב, p. xviii.

At the end (fol. 14a):

שלמה פרוש ממסכת אבות פורוש מאיר . . .

על יד שלמה: בור: חמש: יא לא אביס ביתמה אולם כל מחמודך פורוש ממסכת אבות במקה רוּה שלמחה אול

The Solomon b. Moses in the first part of the colophon must be taken as the name of the scribe.

* הכהן דוד שלמה (A.D. 1678) cannot be the date of writing.
II. Another Commentary on Pirkei Avot agreeing with that contained in the Talmud. Fol. 17a.

The heading of the scribe is:—

ךירש מייסר אשר לשה ילא

At the end (fol. 47b):—

씨בהי מכס אбелא פורשים יברעם הזרד עד ברushed שגב אל תרי, היהי רימנון מעודני בו. יברעם לקסס בברדים ביכר, והזלא.fetcher.

For some further details on nos. i. and ii. see C. Taylor, Sayings of the Jewish Fathers, Appendix, p. 11; comp. Luzzatto in iv. 201.

III. The Talmudic saying مركز פנים ומעל 수행 לאלה, the author being Issac of Düren (see Add. 18,685, iv., and 23,974, iii.). Fol. 53a. The homilies and explanations accompany the text throughout.

IV. (דניאפ), printed by Luzzatto in iv. Fol. 63a.


Beginning of the first homily, which is preceded by a short prayer, partly in Latin and partly Italian:—

לאו עדים על כל singly מנה לשון: גם מתי המילה הנ⊂ בpremium לברא עמדים לרבים שירצה עקרות לברא.

The Hebrew heading on the top of the page is:—

אלזה מה שמעת אלדה: גם מתי שמעה

The other homilies have similar headings, so on fol. 115a:—

ההד תחתי: רבה חנינעב נבזת וכוכב

Although the homilies are not likely to be found of much intrinsic value, it will be useful to give some bibliographical details concerning them.

On fol. 92b, 109a, 129b the author quotes from a commentary on Avot by his uncle Isaac b. Hayyim hak-Kohen. On fol. 72b his friend Shemtov is mentioned. On fol. 127b the author takes from המ'url רדשיה from 임ך רדשיה שלמה ילא.

Among the authorities quoted are Ramban, Ibn Ezra, Ibn Hayyim, Joseph ibn Gikati, and Joseph Albo. On fol. 133b is a grammatical reference to שמש חᒥ (of David ibn Yahya) and מחרי הצרכן רוחק בן מ美味しい (Joseph Kimhi).

Foll. 135a—137b are perhaps autograph.

The homily beginning on fol. 139a is marked by a different hand as follows:—

אומח ררוס דרש הראה שמעה מבירה יפלו ריוו ילא.

Of fol. 143a a narrow strip only is preserved, and it may not have originally belonged to the present ms., which, however, is in other respects irregularly written towards the end.

Foll. 144a contains a piece headed: המرة הדלאור נבריס בשמות אוש על תנך ובורחות.

Beginning:—

יאו הרותה עכית אדא בכרנינהב

On fol. 145a are some diagrams and descriptions of מורה התוכהל, בת לעב, ור אבבשלום, &c.

Censor's name (fol. 144b): Dominico Irosolomino, 1592.

447.

Or. 2217.—Paper, about 9¾ in. by 6½, consisting of 228 leaves, the greater portion having 23 to 24 lines to a page. The volume
is made up of fragments, of which foll. 39—212 form the largest (foll. 47—206 containing 16 quires, 11—22, of 10 leaves each). Different Yemenite hands, foll. 39—212 being apparently of the fifteenth, and the rest of the sixteenth century.

Maimonides' Commentary† on in the original Arabic‡; imperfect at the beginning.

First words (in introduction, foll. 3a):—

The text of the Mishnah at the bottom of the page is a note of a former owner(?), in the Hebrew character, which has been partly erased and is hardly readable. The name יי אבות אברכים occurs in it.

Foll. 1, 2, 226, and 227 contain fragments of the Commentary on the Pentateuch by

† It is to be noticed that the text of the Mishnah contained in this and the following Yemenite codices differs in various parts from the printed edition.

‡ Of Maimonides' Commentary on the Mishnah in the original Arabic, &c., have so far (Oct. 1901) been edited:

(1) Jahrbuch des Rabbinerseminars zu Breslau, 1879-80) by J. Barth; T. vier, 1—viii. (Berlin, 1886-92) by J. Derenburg; קול (original Arabic of 1st fol. ט , only; in Zunz Jubelschrift, 1884) by J. Derenburg; הנב (1st fol. ט , only; in Hildesheimer Jubelschrift, 1899) by E. Baneth; בער וב JNICALL, t. 3—iii. 1 (ibid.) by J. Friedländer; רב (Berlin, 1891) by E. Weill; ימ (Berlin, 1891) by J. Ziwi; (Frankfurt a. M., 1891) by S. Bamberger; נב, t. 1—iii. (Halle, 1893) by M. Weiss; ימ (Berlin, 1894) by D. Herzog; ימ, t. 1—iv. (Berlin, 1894) by M. Wohl; ימ (Berlin, 1895) by S. Kanner; ימ (Frankfurt a. M., 1895) by J. Unger; ימ (Berlin, 1901) by H. Kroner; ימ ימ (München, 1898) by H. Kroner; ימ ימ (Breslau, 1898) by J. Föroner; ימ ימ (Berlin, 1901) by H. Kroner; ימ ימ (Frankfurt a. M., 1901) by S. Behrens. See also E. Pocock's Oxf. Mus. B. 157 (Oxoniæ, 1655-56; reprinted in vol. i. of "The Theological Works of . . . Dr. Pocock," London, 1740).

Bahya b. Asher (the portions covering verses in Num. xi., Deut. xxiii., xxv., and xxviii.).

Fol. 228 contains a fragment of Maimonides' Commentary (portions of chaps. xxii—xxvi).

448.

Or. 2226.—Paper, 10½ in. by 7½, consisting of 138 leaves, with generally 27 or 28 lines to a page. Foll. 19—138 (bearing the signatures י—ן) form 12 quires of 10 leaves each, with the exception of the quire marked י (foll. 69—79), which originally had 12 leaves, one of which has been cancelled. One leaf is missing after fol. 10, and the last leaf of the quire marked י is also wanting. Yemenite writing of the fifteenth century.

It contains a large portion of Maimonides' Commentary on the original Arabic, preceded by a fragment belonging to an anonymous Arabic Commentary, in the form of question and answer, on the摴ה והרעה of the same author.

First extant words of the Mishnah Commentary (end of fol. 1 of 138, fol. 10a):

查封 איה הקנה כל העם זהו דבר הנכון.

Last words (near the beginning of יבכיהו):—

דוע שחתה אנת מздравא (ר), ליו, או, דר שמעא ינירת והרעה לכלעדה (מאפגומית).

Note.—The sentence enclosed within [ ] is not found in the printed editions of the Mishnah.

The fragment of the Arabic Commentary on Maimonides' Commentary contains the end of the 15th century in the beginning of the 18th century and the beginning of the 12th century, followed by a smaller fragment of the same Commentary on the 12th century, extending from the latter part of the 15th century to the beginning of the 16th century (fol. 9).
As a specimen, the following may be quoted from fol. 2a:

 Ori 2391.—Paper, about 12½ in. by 9½, consisting of 134 leaves, with 25 lines to a page. The first few leaves have been damaged, and the writing has in some parts become illegible through dampness and other causes. A rather large Yemenite hand of probably the sixteenth century (fol. 128—134 are of the seventeenth century). Imperfect.

The greater part of Maimonides' Commentary on the Mishnah, in the original Arabic.

First words (beginning of fol. 127b):

ב כפיה ייענה לולמה ופי טירפק מי כל

Last words (near the end of fol. 127b):

יוספ יחנוף אביה בכם ויאם

Foll. 128—133 contain a fragment of the same Commentary on Parashat Ḥayyei Adam (Exod. 23:19—23:20), preceded by a fragment of the second Perek, and followed by a fragment of the eighth.)

Foll. 134 is a fragment of the same Commentary on the Talmud (part of the fifth Perek, followed by the beginning of the sixth).

On the lower margin of fol. 99b:

דカード אמבשנה תורב פל יוסי חומ צאש קרע

450.

Ori 2220.—Paper, about 104 in. by 8, consisting of 113 leaves, with 25 lines to a page. Foll. 7—106 appear to form quires 6—15 of the original MS., and foll. 1—6 and 107—113 are the preserved portions of the fifth and sixteenth quires respectively. Two leaves are missing after fol. 7, and one leaf is wanting after fol. 107. Yemenite square Rabbinic hand of probably the fifteenth century.

The greater part of Maimonides' Commentary on the Mishnah, in the original Arabic.

First words (in Hebrew):

וכו פי עיגנה ראשית ממותש ואלו חצי וחצי מכבר

Last words (in Hebrew):

וא😆 שם שלח מפליפי זומרת אל ישם בעית

(catchword: מִטְשֵׁבִין)

There are a few marginal notes.

451.

Ori 2221.—Paper, about 10¼ in. by 8, consisting of 82 leaves, with 25 lines to a page. In its present condition the MS. begins with the fifth leaf of the fifth quire, and ends with the sixth leaf of the fourteenth quire; and there are also missing 1 leaf after fol. 36, 5 leaves after fol. 51, and 4 after fol. 67. Foll. 66—68 are more or less mutilated. Yemenite square Rabbinic hand of the fifteenth century. Prefixed is a printed vellum leaf from the thirteenth century, and affixed is another from the same century, belonging to the Talmud, Salonica, 1520.

A large portion of Maimonides' Commentary on the Mishnah, in the original Arabic.

First words (near the beginning of fol. 9): יייזף ירוייבי פליאת אהבון ותלしていない

The catchword is אַל פֶּרֶק אֲלוֹ.
HEBREW MANUSCRIPTS.

Last words (in Latin):

Hebrew for Rm 1:1:

There are marginal notes of some length on foll. 54—67.

452.

Or. 2219.—Paper, about 10½ in. by 8, consisting of 184 leaves, with 24 lines to a page. A leaf is missing at the beginning, and the first signature (א) is at the end of fol. 8. Foll. 9—15 form the second quire (with a leaf cancelled), foll. 16—23 the third, and foll. 24—183 contain 16 quires of 10 leaves each. Two leaves are missing after fol. 183, and fol. 184 alone remains of the last quire, the rest having been cancelled. Several leaves at the beginning and end are mutilated. Yemenite Rabbinic hand. Dated A.Contr. 1824 (A.D. 1513).

Maimonides' Commentary on the original Arabic. (Note that instead of the title שפרא, כפרים is used.)

At beginning:

At end:

Ovrov נלכאת חכחת א"ח Crawford סדר:

Colophon (fol. 96b):

The colophon (fol. 184b) is also mutilated, but the date (דע), the name of the scribe (לolist), and the scribe's name (לול), are clearly legible.

Among the names of former owners on the same page יברח can still be read, and the name סדר is found on the lower margin of fol. 75a.

In the marginal notes, which may be found of some interest, the יברח is sometimes referred to (so e.g. fol. 80a).

453.

Or. 2218.—Paper, about 11½ in. by 8, consisting of 97 leaves, with 32 lines to a page.

Foll. 1—6 form the first quire; foll. 7—94 contain quires 2—12, with 8 leaves in each; and foll. 95—97 are all that is left of the thirteenth quire, the rest having been cancelled. The quires are numbered both with Hebrew letters and with Arabic numerals. There is also an original foliation in Hebrew letters. Yemenite foliation hand. Dated A.Contr. 1963 (A.D. 1652).

Maimonides' Commentary on the original Arabic. (Note that instead of the title שפרא, כפרים is used.)

At beginning:

A_contן רחאמ כבכ הילא

At end:

שפרים דע א"ח קולות קתרדנים הרמב"ן

On fol. 70b is the following marginal note:

חד"א פרומג ונכש אי והברה ננ"א, על ח"א

Sandar דgetMethod ל"ו אי רוכב ננ"א, על ח"א

Aelecta ד méthode ח"א אי רוכב ננ"א, על ח"א

ANDRAS דMethodName ח"א אי רוכב ננ"א, על ח"א

In the marginal notes, which may be found of some interest, the יברח is sometimes referred to (so e.g. fol. 80a).

* See הערה, fol. 31a, where on 1 Sam. xxx. 6: יסכנ פס, 'מע jsonify

† Is Josephus here meant (Yomk ben Matityahu)?
TALMUD AND HALAKHAH.

The scribe's own name is, perhaps, among the illegible words, of which can be clearly made out.

455.

Or. 2392.—Paper, about 10 in. by 7, consisting of 211 leaves, with 20 lines to a page. Foll. 12—208 form quires 2—20 (כ—כ, also marked in the twain, &c.) of 10 leaves each, followed by the first 7 leaves of the twenty-first quire. Foll. 1—11 consist of different fragments (partly belonging to the original MS.), arranged to complete the text, and foll. 209—211 are another fragment added to supply a deficiency. Yemenite square Rabbinic character of probably the earlier part of the fifteenth century.

Maimonides' Commentary on the Tosefta, in the original Arabic.

At the beginning:—

בשא יי על עולא

A list of the תוספות with their respective numbers of פרקים is given at the end.

It is to be noticed that שמעות עדביא precedes קריש in Or. 2392 (no. 455), and is at the end.

Fol. 2a contains a document, composed partly in Scriptural language, in which the อבהים of Aden is recommended to the charity of אשת אברים אשר ישוב עתים. The Cairo Genizah Collection at the Museum and elsewhere contains a variety of similar documents.

Fol. 1b contains some explanations of Biblical verses, and quotations of not much interest. The centre of the page is occupied with lines beginning:—

ספירה להראות תוספת אברים ובתרם

AARON FRANKLIN
Names of former owners:

1. (fol. 1a), whose acquisition of the MS. is witnessed by (in bold separate 11 leaves in 1ND, 11 leaves, &c.), and the MS. to a synagogue.

2. (fol. 3a), who presented the MS. to a synagogue.

3. (fol. 7b), who paid for it.

4. (fol. 211b), who bought it.

The name occurs at the bottom of the same page.

At the end of the MS., in large coloured writing, accompanied by ornamentations:

Fol. 1—11 (written in a bold large hand of probably the fourteenth century) contains a fragment of Maimonides' Commentary on the opening of the "Massekhtot," to the from (foll. 1—10), and (b) from the opening of (in the first quire; foll. 17—25 form the second quire, from which one leaf has been cancelled; foll. 26—315 contain quires 3—31 (2—32) of 10 leaves each; foll. 316—324 are the first 9 leaves of the thirty-second quire, the tenth leaf having been lost; and foll. 325—329 contain a part of the thirty-third quire, the rest having been cancelled. Yemenite square Rabbinic hand of the fourteenth to fifteenth century. Fol. 1—11 are apparently somewhat earlier than the rest of the MS. The headings of the sections, and the enumeration of the quires, are in colours. Slight ornamentations are added.

Maimonides' Commentary on the Mishnah in the original Arabic, preceded by a fragment of the same Commentary on the Mishnah.

First words in fol. 13a:

A portion of Maimonides' Commentary on the Mishnah, in the original Arabic, containing readings from the corresponding portion in Or. 2392.

Or. 2394.—Paper, about 8½ in. by 5½, consisting of 252 leaves, with 17 to 18 lines to a page. Foll. 1—248 form 31 complete quires (8—31) of 8 leaves each, and foll. 250—252 are a fragment of the thirty-second quire. Yemenite square Rabbinic character of the sixteenth century.

Last words (near the end of the MS.):

The readings in this MS. differ at times from Or. 2393.

Or. 2222.—Paper, about 7½ in. by 5½, consisting of 83 leaves. Fragments from two different MSS., foll. 1—51 having mostly 17, and foll. 52—83 generally 18 lines to a page. Neither of the fragments contains the beginning or the end of the original MSS., and
TALMUD AND HALAKHAH.

there are also many breaks in the preserved portions. Two different Yemenite hands of the fifteenth century, foll. 52—83 being apparently of an earlier date than the preceding part.

Portions of Maimonides’ Arabic Commentary on 

Fragment I. begins (in the fifth of the 

In the fourth of the second fragment the original reading, (fol. 80b), was corrected by a later hand, in the margin, into:

On the lower margin of fol. 1a sqq. is written in a later hand a portion of a Midrash on Esther, beginning:

At the end (fol. 11b):

On fol. 12a begins another, with the opening line: 

There are also occasional marginal notes on the text.

In the upper margin of fol. 5b is the following quotation:—

Compare (עלפי רבי רקא מאלפי)

459.

Or. 2223.—Paper, about 13½ in. by 9½, consisting of 177 leaves, with 26 lines to a page. Foll. 1—8 form the first quire; foll. 9—168 contain 16 quires of 10 leaves each (marked —— at the end of quires, and also , &c., at beginning); and foll. 169—177 are 9 leaves of the eighteenth quire, the tenth leaf having been cancelled. Fine large Yemenite hand. Dated A. Cont. 1725 (A.D. 1414).

Maimonides’ Commentary on the Masora of 

Or. 2420.—Paper, about 9½ in. by 7½, consisting of 210 leaves, with 22 lines to a page. The quires, numbering 10 leaves each, are signed with Hebrew letters both on the first and the last pages. The MS. is defective at the beginning and the end, and a leaf is

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also missing after fol. 192. Yemenite square Rabbinic hand of the fourteenth to fifteenth century. The writing is occasionally blotted. A few leaves are alsoq damaged.

A portion of Maimonides' Arabic Commentary on the Torah (Keter Torah) on fol. 93a. The writing begins on fol. 93, and continues on fol. 175. It ends abruptly in the middle of the fifth, the last leaf being also mutilated.

461.

Or. 2224.—Paper, about 11 in. by 8 1/4, consisting of 255 leaves, with, generally, 21 to 22 lines to a page. Foll. 1—205 contain 23 quires (ס), which originally consisted of 10 leaves each as a rule, but several of them are now more or less defective. Four leaves are missing after fol. 3, two after fol. 30, six after fol. 66, two after fol. 92, two after fol. 130, and two after fol. 148. Foll. 206—245, foll. 246—251, fol. 252, foll. 253—4, and fol. 255 are separate fragments of different other MSS. Foll. 1—205 are dated A. Cont. 1891 (A.D. 1490), and the fragments that follow belong to about the same date.

It contains:

I. The greater part of Maimonides' Commentary on the Torah (Keter Torah) in the original Arabic.

First words (in the introduction):—

iyor bearet haaretz mi ne veni ala chaim yir.

The colophon (foll. 205b) is somewhat mutilated:—

... birur adur shet olan hagai ish oved pieh maneh l'oreh haadam ... nehut b'mikra elafiyot haheben ...  

II. Fragments of the same author's Commentary on Torah (mostly belonging to Keter Torah). Foll. 206a.

First words (in introduction):—

... she'ot hashanah koi pozik ani negin bekshin shel kodesh ... anashim.

Last words (near the beginning of a new leaf):—

Fol. 246a.

First words:—

... yar ulo mibeul ale yimduh misham.

Last words:—

... yar ule mibeul ale yimduh misham.

IV. A leaf containing a small fragment of Maimonides' Commentary (Maaseh Middot). Foll. 252.

First words (in the introduction):—

... ha'aseshir orn furik yit.

Last words (ibid., fol. 252):—

... ha'aseshir orn furik yit.

V. Two leaves containing fragments of a commentary on Maimonides' Commentary, in the form of question and answer. Arabic. Foll. 253—4.

Beginning:—

... le hole eroh bezhou koi hole eroh bezhou avon... 

The second fragment ends:—

... la beneshim ale tonel.

(catchword: ale; quire-mark (?): ha).

VI. A leaf containing a fragment of an Arabic exposition of the M'labchah forbidden on the Sabbath-day. Foll. 255.

First extant words (in no. 6):—

... halutza minem ale ma'alim ein meil ... 

The last number is 8 1/4 (verso). Lower half of same page: question and answer.
462.

Or. 2225.—Paper, about 11 in. by 9½, consisting of 171 leaves (the second leaf being marked 1°). Each page (with the exception of foll. 1, 170, which have undivided pages) is divided into two columns, with 30 lines to a column. Yemenite square Rabbinic hand (indifferently written) of the fifteenth century. Foll. 1, 170 are written in other hands of about the same date. Largely defective and mutilated.

The greater part of Maimonides' Commentary on the Talmud (ך huhו ה) in the original Arabic. (See J. Drenbourg's edition, Berlin, 1887.)

Fol. 1 contains a fragment of the introduction.

Fol. 1* opens the סדר רדוחה מенн, in the original Arabic.

Fol. 169 closes with a portion of 'O'קפמ iii, iii.

Fol. 170 originally belonged to a volume of Maimonides' הבחת משה יבנה סה, first line: first line: end of line (סח'א א, ביכר ויהי ונטר מהא, מאמו).

463.

Add. 27,558.—Paper, about 8½ in. by 5½, consisting of 163 leaves, with 23 lines to a page. The MS. is defective at the beginning and the end, and foll. 1—6 and 148—163 are also more or less mutilated. Several other leaves are slightly damaged. One leaf is missing after fol. 14, and another after fol. 30. Spanish Rabbinic hand of the fourteenth century.

Joseph ibn Alfawwal's (vulgo Alfan) Hebrew translation of Maimonides' Arabic Commentary on the Mishnah of סדר ונה.

† On the whole subject of Hebrew translations of the Commentary see Steinschneider, Hebräische Übersetzungen, p. 923 sqq. The latest addition (1901) to the literature is S. Behrens' edition of the Arabic text of סדר ונה with Joseph ibn Alfawwal's Hebrew translation.

The first leaf of the preface is missing. The missing leaf after fol. 14 covered a portion of the תקוע, and the absent leaf after fol. 30 contained a part of the same תקוע. The MS. ends with a fragment of the first leaf of the 'Okèsma, and the fourth leaf is missing entirely.

The spaces for the diagrams were left blank.

464.

Add. 26,922.—Paper, about 8½ in. by 6, consisting of 286 leaves, with mostly 31 lines to a page. Written at Salonica, A.M. 5294 (A.D. 1534). [Alm. Coll. 306.]

It contains the following works:

I. ספר תקוע, perhaps by Abraham Abu'l-Afla (see Orient, 1845, p. 418 and 1851, p. 56, also Benjacob, p. 202, no. 862). It consists of Kabbalistic expositions of the Tabernacle (opening verses of Ex. xxv.), the Song of Solomon, and the Ezekiel (Ezek. i.). Imperfect.

From fol. 1a to about the middle of fol. 27a the language is Hebrew, but the rest (beginning with סדר רדוחה עלא) is Aramaic. Foll. 1a—8a and 10a—12a are written in peculiarly arranged double columns, the continuation of the left-hand column of fol. 3a being the right-hand column of fol. 1a, and from the right-hand column of fol. 12a one has to turn to the right-hand column of fol. 10a.

Compare the manner of writing Mandaitic texts (Wright's Syriac Cat., Appendix B.).

Beginning (left-hand column, fol. 1a):

בכמא יבכר התיה העמק חומילה נעשה פי המכסת: ומכה שעוריה פימו ית. ראו אלו לנו מוכחות שעה של שמא, חוללו לעשה, ונضرب דל דער מקורו מוכן מוכן עסיסי. ימ. יבכרה באהשנאה ל.

Last words (fol. 98a):

דנה הד וכר ער קחלוני יד ור זרמרי לא מאי

The scribe wrote here:

Ut: Agriculturae et Literae.
On the margin of fol. 96b the scribe wrote:

מְסָבֵי חֵסֶר ב' רוּפֵי מִצְהַרְטָבִים

II. פֶּרֶק פֶּרֶק עַרְבָּר בְּרַדוֹת הַדָּבָר וְיָפָק

Fol. 99a. (Comp. Neub., Cat., 385, 2, and Zotenberg, Cat., 769, 5. For the author (flourished about the middle of the fourteenth century), see Zunz, Z. G., p. 438.)

Beginning:

מְסָבֵי חֵסֶר ב' רוּפֵי מִצְהַרְטָבִים

The author quotes Maimonides with great reverence frequently, but he also sometimes controverts his opinions from the standpoint of the Kabbalah; so e.g. fol. 142a, where he says:

רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ

Josef ibn Shoshan knew Arabic, and read Maimonides' Commentary on the Mishnah, &c., in the original (on fol. 175b he gives a Hebrew translation of a passage from Maimonides). He assumes a decidedly hostile attitude to Greek philosophy (so e.g. fol. 134a: רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ). He sometimes refers to his father (so e.g. fol. 135b: רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ). and om. 134a he also mentions another work of his own, which was not known until now.

The Commentary throws light on the religious state of the Spanish Jews in the fourteenth century.

III. פֶּרֶק פֶּרֶק עַרְבָּר בְּרַדוֹת הַדָּבָר וְיָפָק

Fol. 190a.

Beginning:

רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ

The abbreviation רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ shows that the Commentary was written during the lifetime of Solomon ben Adereth.

IV. An anonymous Kabbalistic treatise, giving brief explanations on various subjects, as שֶׁמֶש הַפְּלֵס וּלְהַתוֹרָה יְעָן הַדָּבָר מְשַׁמַ' כָּל הַדָּבָר. Fol. 201a. Imperfect at the end.

Beginning:

רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ

The last passage begins:

רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ

Fol. 216a contains a passage of a similar tendency, headed רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ.

V. וַיֹּאמֶר מֵסָכָה אֲבוֹת

This work of Bahyah b. Asher is unknown to bibliographers.† S. D. Lazzatto (יומרי, 1861, p. 56) thought that the colophon (vide infra) referred to Bahyah b. Josef, and, of course, declined to accept the statement.

About Bahyah b. Asher’s authorship of this Commentary there can be no doubt. The reference on fol. 273b to his יְהֹודַה פָּרְקָה (Arabic) is not decisive, and may point to a different recension of Bahyah’s Commentary on the Pentateuch. But the general tendency of the work agrees with the style of the known works of the same author. On fol. 236b he quotes his master Solomon ben Adereth with the words רְאוֹעָה פָּקַד דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ, and with which compare the similar mention of his master’s name at the end of his Commentary on פְּרָקַי מֵסָכָה דְּבֵנְבָּא בְּוַי בֶּהוָא מְשַׁמַ' כָּל הַדָּבָר וּאֵין בֵּינָהוּ.

† See amongst others Bernsteins Essay on Bahyah b. Asher in Berliner’s Magazine for 1891. It must be stated that Bahyah does not appear to quote the present Commentary in his known works.
TALMUD AND HALAKHAH.

Beginning:

תהלת דברי "הארושת אפריר", אַחַלְלוּ וַאֱשֹּׁבַה לָאָשֶׁר
ולֹא אָזֵחַת

End:

תְּבִרְכָּה תְּבִרְכָּה לְאַמְּרֵיהּ מְכַנְּרָא אִין בְּחֶפֶּרֶת נִנְנָה
וֹתְרַנְתָּ שֶׁמֶנְרַנְתָּ מִכְּרָה תְּפַעַלְתָּ. "בְּרֵךְ" "בְּרֵךְ" "בְּרֵךְ"

Then follows a poem of ten double lines, headed:

求职 המלכיה:"تكوון נורא" י爱国主义 משל

The first line is:

אַשְׁבַּה לַרְבּוֹבָה בְּשֵׁם רַוִּיעַ עָלֵי הדַּלַּבָּת

The sixth line, containing the date of composition, is as follows:

שָׁנָה עַלְּךָ חַפְּשָׁן, אֶמְפָּס לְיוֹרֵי הָמה

םנובות

On fol. 1a is the following note, written in an Italian cursive hand of the sixteenth to seventeenth century:

ור פִּי"רָה בְּרָשָׁם לָא שְׁרוֹבָּא בְּסֶה מְדֵרְשָׁמָא
לְכָּה פְּשׁוּמָא ... לְפִין הַחְוָרָה בְּרִי יָשָׁר לָא
לְכָּה בְּפִי הַפִּּלְּפַנְיָא נַגְּרֵי הָוָרָה בְּרָי
שְׁלַמִּי הָרַקְרַק לָא בְּרִי בְּפִי מִשְׁכָּטָא שְׁלֵי מִמָּא
ואַל הַמְּשָׁמִי אַבְּדָא הָאִדָּבָר הָלָא הָלָא" בְּרִי מִוכָּה
אַלְּא ... כֹּה שְׁדָאֲרֵי בַּשָּׁם הָוָרָה בְּרִי יָשָׁר לָא
לָא ... בָּלַה הָבְרָה בְּשָׁם הָוָרָה בְּרִי יָשָׁר לָא
ハル בְּרִי יָשָׁר לָא שדָאֲרֵי בַּשָּׁם הָוָרָה כָּה יָפָה

465.

Or. 1003.—Paper, about 7 1/2 in. by 5 1/2, consisting of 131 leaves, with 25 lines to a page. An African Sefardi Rabbinic hand of the fourteenth to fifteenth century. Foll. 25b and 26a are in a different hand.

A commentary on פרק יאַבָּה, including שִׁמִּיך יאַבָּה, by Isaac b. Solomon ibn Israel, composed A.M. 5128 (A.D. 1368). See C. Taylor, Sayings of the Jewish Fathers, Appendix, p. 3.

The complete heading (fol. 1b) is:

פִּי שבֶתַּת אַבְּהָה בְּהַרִי צֶעָקָה רַבָּה שְׁלַמְּהָא בְּרִי צֶעָקָה
רַבָּה שְׁלַמְּהָא בְּרַי יִשְׁרָאֵל עוֹשֶׂרְבָּא בְּרַי יִשְׁרָאֵל

466.

Add. 27,049.—Paper, about 7 1/2 in. by 5 1/2, consisting of 75 leaves (partly in two columns), with 19 to 24 lines to a page. Italian Rabbinic writing of the seventeenth century.

[ALM. COLL., 155.]

כְּמָסֵפָה שָׁמִיָּא

Containing textual notes, explanations, and diagrams on some tractates of DERD, by Samuel b. Abraham hak-Kohen of Fez.
HEBREW MANUSCRIPTS.

The introduction (fol. 3a) begins as follows:

Aaron Shmuel ha-Levi Judah ha-Levi's commentary (Hebrew) on the Talmud begins by stating that the commentary was written for the benefit of students and scholars. It is an attempt to clarify difficult points in the text and to provide explanations and insights into the meaning of the Talmud.

Further on he says:

Hebrew text continues.

On the following page the author says that he had called his work "monides' work" (meaning: work of the monachus) and that he had followed the example of his teacher, Eliezer Nahman Foa, who gave to his book the title "Pernah hagali: Perek Avoth".

The introduction to the last-named perak (fol. 60a) begins as follows:

Hebrew text continues.

On fol. 43a-44a are the running titles "Kedem ha-hadara" and "Kedem ha-midrash".

On fol. 75a are two notes, in cursive writing, recommending the work for printing, the first being signed "Eliezer Yisrael ha-Levi" and the second "Eliezer ha-Levi".

Add. 27,115.—Paper, about 7½ in. by 5½, consisting of 114 leaves, with 28 lines to a page. One leaf is missing after fol. 9. An Italian cursive hand of the seventeenth to eighteenth century. [Alm. Coll., 222.]

A Commentary on Perek Avoth (mainly on Kabbalistic principles), by Eliezer Nahman Foa.

Beginning:

The Hebrew text continues.

End:

The Hebrew text continues.

Scribe's colophon (fol. 114b):—

Hebrew text continues.

Add. 27,104.—Paper, about 7½ in. by 5½, consisting of 30 leaves. The same Italian cursive hand as in Add. 27,124, and therefore Samuel Portaleone's autograph. [Alm. Coll., 210.]

† The title is not now found in the MS., but see 467, p. 107.

467.

Add. 27,115.—Paper, about 7½ in. by 5½, consisting of 114 leaves, with 28 lines to a page. One leaf is missing after fol. 9. An Italian cursive hand of the seventeenth to eighteenth century. [Alm. Coll., 222.]

A Commentary on Perek Avoth (mainly on Kabbalistic principles), by Eliezer Nahman Foa.

Beginning:

The Hebrew text continues.

End:

The Hebrew text continues.

Scribe's colophon (fol. 114b):—

Hebrew text continues.

Add. 27,104.—Paper, about 7½ in. by 5½, consisting of 30 leaves. The same Italian cursive hand as in Add. 27,124, and therefore Samuel Portaleone's autograph. [Alm. Coll., 210.]

† The title is not now found in the MS., but see 467, p. 107.
Beginning:
אל דרבינש שיא לם שישומ מדרוהו ית לם
שיגור מדרון
End:
וחב לירח הרואיז ול מ הר

469.

Add. 27,124. — Paper, about 7 4 in. by 5 4, consisting of 12 leaves, the first 4 being fly-leaves. Italian cursive writing of about the middle of the seventeenth century. Samuel Portaleone’s autograph. [Alm. Coll., 231.]

A fragmentary Commentary of the Mishnah of Yebamoth, by Samuel b. Elisha Portaleone. It is apparently a part of the author’s Mishnah, described under nos. 468 and 470. See Talmud and Halakah, vol. v., p. 144 (where the present MS. is described as containing the Mishnah, of Yabamoth, with Portaleone’s Commentary), and comp. p. 107 of the same volume. Other works of the same author are found in Neub. Cat., nos. 988 and 713; also nos. 283, 284 of the present volume, besides Add. 26,991; 27,090.

On fol. 1a is the following title:
משה בובנה ומשנתנה יז פרדריך ענייה לא יא

Heading (fol. 5a):
משה יבינה יא שמי העירות שמויא יא רחית

Beginning:
ופש שערדה ניסי … дерев 오히려 חיים ניש
וה שיפשגר שערייו בהיר אל מי הרוזים

End (on Mishnah 9 of fol.):
ופש עליה עד כי הם ארוני אבל אנא אל יאמר

Fol. 12a (different writing and dimensions) contains a list of secondary prohibited degrees, under the heading:
מסע אפור שינייתו לעריתות הנקב בשמשת אימור
שיגור פ ים פז משמיע יבר ברק קבס

See Mishnah Yebamoth, ii. 4.

On fol. 2a are the following names (presumably of former owners):
(1) אלעה קרמר בכרל וברנאל תל קרמר זָלָה
(2) (?) יזדך אפרת (after the letters א to ו).
(3) שכנאלא צלאך אברך מדינה (two names?)

470.

Add. 27,105. — Paper, dimensions and handwriting the same as in Add. 27,104 (no. 468), together with which it now forms one volume. The number of leaves is 34, but fol. 21 is blank. [Alm. Coll., 211.]

Samuel Portaleone’s commentary on the Mishnah text of Shebuoth and ‘Abodah Zarah.

Beginning:
שבועת שיתין שרו ארבע יד פועת 미국
הנפשיבי בכרב

End:
הרואים מיעלי הפרים ושער יהושAPH לוחק
הורום

Beginning:
לפני אחרון … יהו ביני ולא תטרידם של עופס
הקרמיטיני ערביו בככלו מולות

End:
רוניו 문서 לפנים חוסר וא חוטמל ברוב … תורה

ול밖에 עכס …

Before the beginning of no. 2 is the following note, giving Portaleone’s explanation of the order of tractates in יומם דנייק:
וכנה בעייל שטרית שערת והו סדר טיקי
ובכתב יד מסכת הניא שיא של יד אריקרי מסתריו
הורום יאמרותי עירות ואלהות שפיל עניין חזרה
buscar recuperación

See Talmud and Halakah, 89.
471.
Add. 27,191.—Paper, about 7½ in. by 5½, consisting of 34 leaves, with 23 to 26 lines to a page. An Italian cursive hand of apparently the eighteenth century. [Alm. Coll., 302.]

... an exposition of Rabbi Ishmael's thirteen Rabbinic modes of Scriptural interpretation, by a Rabbi Cases.†

The MS. contains only the introduction (beginning: ר"אראיאי בן עליה שלמים ובר) a long dissertation on הדרה (fol. 6b), and a shorter exposition of מרה ישה (fol. 31a).

472.
Or. 5009.—Paper, about 8 in. by 5½, consisting of 94 leaves. The number of lines in a page varies considerably, the writing being partly in large and partly in small Rabbinic (vide infra). Apparently belonging to the seventeenth century. Written in the East.

The minor tractates בלול, שנחתה, ספירה, and a Commentary, entitled קסא בוב, by Moses Yehudah 'Abbas. See also הגריל (ed. Benjacob, 1852, under no. 58); also автор and ספירה.

Fol. 1, which is slightly damaged, contains an introductory poem, beginning:—

فار שי הלשנה עשה נו...

† Is it the Moses Cases who wrote בכא ז"זריע on הגריל? (See Add. 27,084.) Grätz (Geschichte der Juden, vol. x., p. 49) mentions a Jacob Hayyim Cases, who lived early in the seventeenth century. Aaron Cases' signature is found in Add. 27,049, fol. 75a (Cat. no. 466). The author of the present treatise cannot be Hananyah Cases, the author of מנהיג ספירה, as the latter favours the views of Maimonides, whilst the author of this case controverts him. But the likelihood of Benjamin Cases, author of מנהיג פère (Const. 1759), being the writer of this treatise is very strong.

The author’s name is given as an acrostic.

His chief authorities, as also the title of the Commentary, are given in the following lines:—

The text of the commentary is written in larger characters, and the remarks following each halacha commented on are in small Rabbinic writing.

First legible words in comments on (fol. 2 being slightly mutilated):—

The beginning of comments on ספירה:—

The author quotes a number of authorities who lived much later than those named in the introductory poem (vide supra). Joseph Karo (generally מדריך, with הלל following)

† An editor will have to ascertain the instances in which Joseph Kolon is meant when the initials only are used. On fol. 55b: המדריך קולן הלל.
is referred to very frequently. The latest author mentioned is apparently the Talmud and Halakah (fol. 51a, without folio); Josua Falk died A.D. 1614. Moses Issersels (for the printed edition) is quoted, with folio (fol. 11a).

The following passage (fol. 12a, on the text of Irym, leaves 90 of different dimensions) has an interest of its own:

On fol. 78b (on the text of the Talmud in Halakah) is the following:

The text of the Talmud should be compared with the editions. The commentator has frequent remarks on the form of the text; so e.g. fol. 72b (on the text of Irym): the Talmud has a number of errors which are difficult to understand, and corrections should be made.

On fol. 11b (on the text of Irym) (shineh):

A. COMPENDIA, SIFRE MISWOTH, AND DECISIONS.

Add. 17,049. — Vellum, about 15 in. by 10½, consisting of 234 leaves. Each page is divided into 2 columns, with (in the greater portion) 34 lines to a column. The writing on the margins (vide infra) is of unequal dimensions. Fol. 1 is a paper fly-leaf prefixed to the original MS. Foll. 2—209 contain 26 quires of 8 leaves each. Fol. 210 stands by itself. Foll. 211—18 form a quire of 8 leaves, and foll. 219—30 contain 2 quires of 6 leaves each, which, however, appear to have been treated as one (see the next