On fol. 75a (on the 1st of Tishri):—

On fol. 11b (on ii. 8 of Shemathah):—

An annotation of a different kind is the following (fol. 74a):

The following are instances of again a different kind of remarks. Fol. 65a (on vi. 2):—

At the end (i.e. after xxii. 8 of Seferim, fol. 93a) is the following:—

The writer (ם vite הוב) was, perhaps, the same as the commentator.

Fol. 94a contains comments belonging to xviii. 4, and fol. 94b is occupied with remarks on xxii. 2 of Seferim.

C. COMPENDIA, SIFRÊ MISWÖTH, AND DECISIONS.

473.

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
number). The original position of the last 4 leaves is uncertain (vide infra). The Hebrew letters by which the quires were enumerated, together with portions of late marginal notes (e.g. fol. 38), have been cut away in the trimming. Good square and Rabbinic Franco-German writing. Dated A.M. (5)154 (A.D. 1394). Fol. 1 and 9 have become illegible through damp, but the MS. is on the whole in a very good state of preservation.

The additions of Rashbam are generally introduced in this and the following number by the short name Meir (so e.g. fol. 184b), but on fol. 183a the full name מאי חסידא is given. It was a strange mistake on the part of Dukes (see his Catalogue in manuscript at the British Museum) to treat the glosses contained in this volume and the next as Samuel b. Ahron Schletstadt's compendium of רמברך. For reference to the hitherto supposed lost Additions of Rashbam to Alfi, see H. J. Michael's ווזיל, p. 595-6.

1. ברכת. Fol. 2a.
2. תענית. Fol. 33a.
4. שיבח. Fol. 50b.
5. אמרת השחת. Fol. 63a.
6. יştır. Fol. 69a.
7. שמות. Fol. 73a.
8. חזק. Fol. 83a.
12. שבת. Fol. 188a.
16. הלכות תופים (in a different hand). Fol. 216a.
17. הלכות ציצית (same hand as no. 16). Fol. 219a.

On fol. 216b, col. 2, one reads:—
כפי ואלפי, as follows:—

The usual text is resumed on fol. 217a, col. 2.

The subscription on fol. 221: The scribe's colophon, on fol. 210b, is as follows:—

At the end of (fol. 39b) is the following:—

The word אדום is here erased.
(fol. 222b, col. 1), often occur in the subscriptions. On fol. 224b (col. 2) the following subscription is found: 'משלי אברוף ב' [missing part] השבחת לח' ר' מרדכי (second line heading of next response?)

Fol. 232a—233b contain some discussions and decisions on parts of Masorah. Beginning: כה בד בך השבחת לח' [missing part] ולא בין שreement怀里. The last section (on Aramath) begins: שאול או יבנעזר כנה: את תמן ר'. Для: בית ישראל_ylim השるべき ב. These two leaves were formerly bound up in Add. 17,035."

The following note is found on fol. 234b: "בניה המר המורר] דלך דוחת את כל הפרヵים ידוע א资源优势 ויצא ספ多くの הדוקה והחלק". שמתו הם מזרות וסת הפרק הפורק."

Censors:
1. fol. 231b: Camillo Jagel, 1613.
2. ib. Gir. da Durassano, 1640 (?)
3. ib. Laurentius Frangellus, 1575.
4. ib. Renatus à Modena, 1623.
5. fol. 233b: Laurentius Frangellus, * 1573.

474.

Add. 17,050.—Vellum, about 15½ in. by 10½, consisting of 300 leaves. Division of pages and style of writing as in Add. 17,049, of which this MS. constitutes the second volume. The date is, however, A.M. (5)146 (A.D. 1386).

Fol. 1-120 contain 15 quires of 8 leaves each (signed ככ - ככ at the end of quires). Fol. 121-5 are all the leaves used of quire ככ. Fol. 126-325 form 25 quires of 8 leaves each (ככ - ככ). Fol. 326 stands alone. Fol. 327 is a paper fly-leaf which was attached to the MS. A.D. 1610 or later (vide infra); and foll. 328-30 are fragments of a different MS., probably belonging to the fourteenth century.

It is to be noticed that (1) the margins have not been so much cut away as in Add. 17,049, and (2) that the latter volume was considered to consist of 28 quires, the first gathering of the present MS. being numbered סס.

Alfasi on הכר מיון אדר משים, with the same commentary and glosses as the preceding number. The Additions of Rashbam are found on fol. 13a, 25a, 61a, 114a, 119a.

1. כ"ד אדר. Fol. 1a.
2. כ"ב אדר. Fol. 16b.
3. כנה אדר. Fol. 56b.

With the contents of fol. 125 (written in a different hand, and beginning אמרה לה נכי עד שאל התארים) compare the printed editions.

5. בנה כנא. Fol. 126a.
7. בנה כנא. Fol. 216a.
8. [ןא] עבשה (the word יד having been blotted out by the censor). Fol. 273a.
10. כנה אדר. Fol. 303b.

Colophon (fol. 326a): —

הדור על כל חטיבות מחלקת מקסף שבורני' וסימנים ופריטים ותורתם והיה אם יאדו عشر לותריא שער יך פרצה לאלף שש' טמא' שכותבי תמרדה כנ אנה בת游戏代练ו הלך ורשים ומרפא לא כמאק.

At the end of סבכה (fol. 56a) is the following:—

"סלקא חטיבות מקסף כמאק, שיר תשובה והלך תורתו והמשמא' ולא באב למשמעו פנימית, וזכרו הראות ברנאו ברכות, ינוכת תומך ותורה והמשמא' ויהלולהו וישבתהו כס למשמא' "

* The double signature of Laurentius Frangellus shows that fol. 233-3 were already in his time bound up in the 2nd volume (next number).
At the end of (fol. 124b):

WOOD writing the name without dots at the beginning of the line, "Nec vos, quia vos non sunt in numero"

At the end of (fol. 272b):

The name of the author of the book, RENATUS, is followed by the names of his scribes, and the text is continued:

At the end of (fol. 307a):

The name of the author of the book, RENATUS, is followed by the names of his scribes, and the text is continued:

Foll. 328—30 are three fragments of MSS., occupying A portion of fol. 328; a part of fol. 329; and foll. 330a, 330b, containing respectively the end of the book and the beginning of a new one. Each page is divided into 3 columns, with 48 lines to a column. The writing is Franco-German.

Censors (fol. 326b):

2. Renatus à Mutina, 1621.
3. Gir. da Durassano, 1640(?).

On fol. 327a (paper fly-leaf) is a document in Italian, dated Lugo, Febr. 16, 1610, by which permission was given to Salvator Salamon Ravina to transmit the present MS., together with two other codices, to Modena. The names on the document are L. Frangueli, inquisitor et riveditore; Fr. Agostino da Lugo, vicario di santo offizo di Lugo; Fr. Julius di Lugo, . loco vicarii... Fr. Paulus, inquisitor Bonon.(?) Fr. Michael Angelus, inquisitor Mutinensis (?); Fr. Stephanus di Meldola, notarius inquisitorius Mutinensis (?).

Add. 17,052.—Vellum, about 10½ in. by 8½, consisting of 177 leaves, with 32 lines to a page. Several quires are missing at the beginning. Foll. 1—136 form 17 complete quires (marked at the end by catchwords) of 8 leaves each, but there are only two other complete quires in the rest of the MS. (foll. 145—52 and 167—74), as leaves are missing after foll. 138, 140, 144, 154, 158, 160, 162, 166, and 175. A Franco-German Rabbinic hand of the fourteenth century. Foll. 167—177 are in a different hand, and probably belong to the fifteenth century. Some marginal notes, which have in most cases been mutilated in the trimming.

A volume containing the glosses which are written on the margin of the two preceding numbers, but not embodying the notes headed

1. במא מסייע (in fol. 1a; imperfect at the beginning. First words: "מהי פעעה ה in fol. 1a; imperfect at the beginning. Freehand writing in the MS. in its original form.

2. במא בראה (in fol. 40b.
3. קרדה. (in fol. 94b.
4. במקוות (in fol. 107a.
5. מנהיגית. (in fol. 117b.
6. בכותה (in fol. 124b (without a heading or break in the text; it begins with the line from the bottom).
7. בכותה. (in fol. 126a; imperfect.
8. בכותה. (in fol. 141a; imperfect.

Foll. 163—77 contain fragments of responses and discussions on portions of the text in the MS., and are numbered and marked with a catchword; comp. Add. 17,049, foll. 222—33. Subscription at the end:

At the end of (fol. 94b) is the following:

The name of the author of the book, RENATUS, is followed by the names of his scribes, and the text is continued:

At the end of (fol. 94b) is the following:
On the upper margin of fol. 167a is the following name:

* inomo - in]

**Harley 5705.**—Vellum, about 12½ in. by 8¼, consisting of 233 leaves, with 30 lines to a page. The first 2 quires are missing. Foll. 1—228 contain 23 complete quires, of which two (foll. 71—73 and 211—18) have 8 leaves each, one (foll. 189—200) 12 leaves, and all the others 10 leaves each. Foll. 229—33 are all that have been used of the last quire. The ends of quires are marked by catchwords. The pages have all been carefully ruled, not only for the text, but also in the margins, which latter have, however, never been filled in. A good Italian Rabbinic hand of probably the fourteenth century.

On the undermentioned treatises belonging to *ד"ת او* and *ר'ו משת,* accompanied by a marginal commentary mostly
HEBREW MANUSCRIPTS.

taken from Rashi, but also containing (in different hands) references to various other sources.

1. נב瑪. Fol. 1a.

First words of fragment (in 'אפרך'):

A very considerable portion is missing after fol. 10 (last words on fol. 10b: פְּרָךְ 'ה' רַעַת אֲשֶׁר אֲפַרְכַּב בְּרֶשֶׁת first words on fol. 11a: [worth] מַחְמָא אֵנוּיָא בָּט נַשְּיָךְ פְּרָךְ ר' אל אֵנָךְ).

2. תַּכְבּוּת. Fol. 14a.

At the end of this treatise is a long piece, occupying foll. 44b–50a, which is headed:—

(for the following)

Beginning:—

The name is, however, written in fresher ink over an erasure.

There is a note in Italian cursive on fol. 1a, in which it states that his brother has no right of property in the MS.: י转化为 להק ה' אט יפכּ קְפָה קְדִימִית.

Add. 27.102.—Paper, about 7½ in. by 5½, consisting of 126 leaves, with 25 lines to a page, but foll. 93–121 are blank. Italian cursive hand; written about the beginning of the seventeenth century.

[ALM. COLL., 208.]

cנלו לַהַלּות רַדְאֵא (כּוּפּ נְהָטוּת וְשַׁבְתָה) מַהְדָּרִים, i.e. the main principles contained in Isaac Alfasi's compendium on the treatises תַּכְבּוּת, and שַׁבְתָה, compiled by Aaron Berakhya of Modena.

The following description of the work is contained in the autograph title on the
vellum fly-leaf at the beginning of the MS. (fol. 1b):—

The editions of Alfasi used by Aaron Berakhyah were those of Riva di Trento and Sabionetta. The words כרמוס ריווינ על המargins are given on the margin of fol. 3a, and also in the full title of the work contained on fol. 1a, and on the upper margin of fol. 52a are the words כרמוס ריווינ על המargins.

Fol. 123–26 contain tables of מבואות הלל, with their Tableaux. On fol. 2a are various scribblings of no importance.

Abraham Joseph S. Gratiano (ד' רע) bought the MS. A.D. 1643 from Hillel the son of Aaron Berakhyah for כ' לארח. See Gratiano's notes on fol. 3a, &c.

Censors:—
(1) Fol. 92b: Camillo Jagel, 1613.
(2) Fol. 162b: Renato da Modena, 1626.

479.

Add. 27,197.—Paper, about 9½ in. by 6½, consisting of 158 leaves, with mostly 25 lines to a page. Fol. 1—150 form 15 complete quires of 10 leaves each. The last quire has 9 leaves, but several pages are out of their proper order (should be: foll. 151b, 152b, 153a, 153b, 152a, 154a). The last leaf is blank, its use not having been required. The blanks that are found in several places were mostly intended for diagrams. The corrections (e.g. foll. 8a, 16b) seem to show that the author employed his pupils or others to copy his work, and made some alterations afterwards. The greater part is written in a neat Oriental (?) square Rabbinic hand, but the beginning (foll. 1—3) and some other portions are in other hands. It apparently belongs to the thirteenth century. The MS. is worm-eaten and otherwise damaged, but the text has only slightly suffered. [ALM. COLL., 311.]

A commentary on Alfasi's compendium of הוטלמה י"ע"ד by Hanaaniel Shemö'el." A small portion is missing at the beginning. The first words are:—

הוטלמה י"ע"ד

End:—

The author did not invariably follow Alfasi's compendium. On fol. 6b he says:—

Maimonides'/cpu 6/ on the כפרים is rather often quoted, and the הוראה (ד'רוויב) is also referred to. The names of Rashi, Hai' Gaon, and ד"abbage frequently occur. On fol. 1b the author says:—

At the end (fol. 157b):—


† Apparently [ילהז]. The simple signature, without any eulogistic epithets, shows that the title is the autograph of Aaron Berakhyah of Modena.

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480.

Add. 26,901.—Paper, about 12 in. by 8¾, consisting of 102 leaves, with 37 lines to a page. Italian cursive hand of the eighteenth to nineteenth century. Imperfect at the end.

[Alm. Coll., 10.]

Commentary on Alfasi’s compendium of midrash, &c., by Yehudah (יְהוּדָה) b. Benjamin ha-Rofe ‘Anaw.

Heading:

The word מיר (unless מימי is to be read) shows that the MS. was transcribed from a copy of the work made by a pupil of the author.

1. ברכות. Fol. 1a.

Beginning:

End:

לפנינו וב Helvetica

2. מ因子ך... לא בכל רכוא כם

End:

לפני השכלינו יכרו

3. ספרי נויר

Beginning:

End:

וןיאו ולא אמירה

4. ספטום.

Beginning:

End:

אין...כו מוסר לקט

†At the beginning בִּכְלָל is written, and מַקָּמִית at the end of the first line is probably to be read with it.
5. Fol. 54a.
Beginning:
Nipntyan 1333
End:
D "i:ry norns ov
6. Fol. 55b.
Beginning:
Sokha . . . shumam moparsh kim
End:
ai muniyl ba
7. Fol. 60b.
Beginning:
Bara . . . laa nika lasovov horm
End:
loo ha pyckam ropisk tlogo ait lohoshul uliul
Beginning:
Maiomita . . . lef shoidorim bonboura
End:
shenirot b or lohorat oirothota
Beginning:
Baohor bniq . . . laom tihlanam lohron
End:
la moriyna lai dviol laberd
10. Fol. 71b.
Beginning:
Monlo . . . mefarsh ben
End:
sham, kal aba mar ait muri roby
11. Fol. 75b.
Beginning:
Aai ko bocauta . . . kmar thuma hor
End:
yiaka ait akipik basiti
12. Fol. 80b.
Beginning:
Yozrdr haon lappik lorfal laghat وماה
End:
alo m ror sheve tov
13. Fol. 81b.
Beginning:
Laghat sefot horade
End:
Dai kal注册郎 yit avaric sirahmen
14. Fol. 82b.
Beginning:
Shay refshit . . . davel mizoe aozot
End:
ngenat a matishat
15. Fol. 83b.
Beginning:
Arbin refshia . . . loxo sel yor reh tund sel yor
End:
Aorts shomena, sem du uleueht wih
16. Fol. 85b.
Beginning:
Hekla dibi . . . preseta ait nei a mahitiy
End:
shalmet melor aher
17. Fol. 87b.
Beginning:
Hekla shofem, heri hekl shofom, aiaco b daih forkah
End:
theorca timo luhete
18. Fol. 101b.
Beginning:
Hehos yushel . . . mefarsh bokmila bort booth
Last words (terminating abruptly in the first aik): TALMUD AND HALAKHAI.
Dariaka heri luhote
481.

Add. 26,990.—Paper, about 7½ in. by 5½, consisting of 199 leaves, with 30 lines to a full page. Italian cursive hand of the seventeenth century, probably written by Solomon Portaleone. There are a number of blank leaves after fol. 90. The margins have been too closely cut in the binding.

[Alm. Coll., 101.]

The note of Abraham del Vecchio, part I. (see the next number).

At the end:

The original title in square characters on fol. 1a is as follows:

The author’s full name, therefore, appears to have been Abraham Yahya [del Vecchio], and the formula shows that the MS. was written in his lifetime.

483.

Add. 27,134.—Paper, about 8½ in. by 5½, consisting of 217 leaves (several being blank). Italian cursive hand of the seventeenth century, apparently written by Solomon Portaleone.

[Alm. Coll., 241.]

It contains Abraham del Vecchio’s MSS. Hebrew and Aramaic on fol. 1a, lower margin on left.

The title comments on fol. 1a is probably correct. Almanzi marked it as שאר on fol. 1b; but Add. 26,991, ii. (q.v.) can more fitly be designated as part III., november following this.
The blank leaves after fol. 176 and elsewhere do not constitute lacunae in the text.

At the end:

כבה לאלפים אחדים

Foll. 1, 5, and 6 contain some additional notes on נכתיב באת כאז in a different hand (probably that of Samuel Portaleone).

On the verso of a blank leaf at the end (left-hand lower corner) נapse is written, showing that the contents of Add. 26,991, ii. followed those of Add. 27,134.

484.

Add. 27,119.—Paper, about 8 in. by 64, consisting of 113 leaves. The number of lines to a page is mostly 32, but some few of the leaves, as e.g. fol. 22, are mere strips. An Italian cursive hand of the seventeenth century, probably the author's own handwriting.

A fragment of Abraham del Vecchio's הבא באיתון תוקני דריה.

The heading on fol. 3a is:

בראנו שלמה וחברנו שלמה

At the end: על הדרב אלפים, followed by שילם בשכון באיתון.

The title on fol. 1a (written by Joseph Almanzi) is:

יה ולכמת באיתון ובראנו שלמה

The letter ה in ההלא may possibly be ידויא, if the author's full name was Abraham Yahyah, as given on fol. 1a in no. 482.

485.

Harley 5719.—Vellum, about 13$\frac{1}{2}$ in. by 9$, consisting of 547 leaves. Each page is divided into 2 columns, with 42 lines to a column. The quires, 55 in number, are nearly all numbered with Hebrew letters, and they originally contained 10 leaves each, with the exception of the second quire, which has 12 leaves (fol. 10—21). There were cancelled 1 leaf of the first quire, 3 leaves of the seventh (now only foll. 62—68), and 1 leaf of the last (now only foll. 539—547). A good Italian Rabbinic hand. Dated Kislev A.M. 5249 (A.D. 1488).

The title on fol. 1a is:

כבר וכתבו מחנה הפרד

Introduction. Fol. 1b.

The fol. 2-4 are:

ספר ידריה

The fol. 4—16 are:

ספר הושע

The fol. 16—33 are:

ספר זכר

The fol. 33—69 are:

ספר נצחי

The fol. 69—91 are:

ספר חותם

The fol. 91—128 are:

ספר חכמה

The fol. 128—162 are:

ספר חכמה

The fol. 162—190 are:

ספר חכמה

The fol. 190—231 are:

ספר חכמה

The fol. 231—278 are:

ספר חכמה

The fol. 278—320 are:

ספר חכמה

The fol. 320—376 are:

ספר חכמה

The fol. 376—420 are:

ספר חכמה

The fol. 420—470 are:

ספר חכמה

The fol. 470—516 are:

ספר חכמה

Scribe's colophon (fol. 547a):—

השלכ תלמוד מצא דברי תור מắn סנהדרי חורב יבגילה המופלים אשי בר הור mùiוןDER

כמיהו ויהי המופלים מקיהו גיון גוי

הנכם שמונים תורVES Thủ בשפת תורVES המים

לודית כלכל שנה המשה אלפים נטורים ואברכים והמשי

Digitized by Microsoft®
Several of the diagrams on fol. 288a, sqq., have not been filled in.

On fol. 1b is written: 

(apparently not of a corrector or collator).

On fol. 1 are twenty-five short lines, beginning:

They appear to summarize the subjects on which the treatise treats.

Owner’s name (fol. 12):


" (fol. 547b): Dominico Irosolimitano.

There are many erasures.

Harley 5698.—Vellum, about 13½ in. by 9½, consisting of 301 leaves. Each page is divided into two columns, with 36 lines to a column. The quires, which are mostly marked by catchwords, are (including the blank leaf after fol. 250: סבוכ in the Hebrew enumeration) 37 in number, and contain 8 leaves each, with the exception of the first, the twenty-fourth (fol. 187—196), and the last, which consist of 10 leaves each. Richly illuminated title-pages and headings. Written in a very good Spanish hand (rather small square character). Dated (see vol. ii., Harley 5699) A.M. 5232 (A.D. 1472).

Vol. I. of Maimonides’ השרים והwaukee, comprising books 1.—v. (The Ed. Pr. of the whole work, Constantinople, before 1480, is also at the Museum.)

Foll. 2—10 contain an enumeration of the 613 precepts arranged in the order of the weekly פרושיות. To this enumeration refer

* Concerning a family with the surname see Zanz in Bar. iv. vii., p. 119.
the contents of the finely illuminated title-page (fol. 2a):—

Within the artistic design surrounding the above are worked in the verses of the 119th Psalm.

Maimonides' introduction begins on fol. 12a:—

There are many erasures of the censor, both in this volume and in vol. ii. (Harley 5699).

On fol. 1a:—

Censor's signature: Fra Gir° da Durassano de . . . 1640 (?)

Former owner (fol. 301a): Bernard Mould, Smyrna, 1724.

587.

Harley, 5699.—Vellum, about 13½ in. by 9½, consisting of 435 leaves. Each page is divided into two columns, with 36 lines to a column. The quires, which are 53 in number, are mostly marked by catchwords, and consist of 8 leaves each, with the exception of the twelfth and nineteenth which contain 12 leaves each, of the twenty-second and twenty-third which have only 6 leaves each, and of the thirty-seventh, thirty-eighth, forty-third, and forty-eighth quires which number 10 leaves in each. Illuminations and style of writing the same as in Harley 5698. Dated A.M. 5232 (A.D. 1472).

Vol. II. of Maimonides' Mishna, comprising books vi.—xiv.

The spaces for diagrams in the halakhah, &c. (in pser Rubr), have been left blank.

It is to be noticed that there are only a few erasures of the censor in the halakhah.

Scribe's colophon (fol. 434b):—

Anno quattuor decem diebri semel °Lutal mosperi

censoribus et scripser, vobris, et scripser, 'veni a praebi

la plula dulur, et veni ad vos, et bibes dulum, et veni a praebi

vobis, dulum dulum a praebi. Vobis, dulum dulum a praebi

Mishna bar, mitti 50°, et miteric. Hedef, dufic, benedict

mishna bar. Vobis, dulum dulum a praebi. Vobis, dulum dulum a praebi

* See Carmorly's, p. 14.
A fragment of הלכות תשבה, part of book i. of Maimonides' סנהדריה. On fol. 4a are the names and figures of the Hebrew accents. On fol. 5a is a prayer in Arabic, with an English translation.

490.

Or. 1486.—Vellum, about 9½ in. by 6½, consisting of 118 leaves, with, generally, 30 lines to a page. The quires, 12 in number, consist of 10 leaves each (with the exception of the twelfth quire, which has only 8 leaves), and are numbered with Hebrew letters at the end. Franco-Italian hand of the fourteenth to fifteenth century. The MS. is imperfect.

The first two books of Maimonides' סנהדריה. The introduction is wanting.

Fol. 1b. ספר הנוודות.

Fol. 62a. ספר אהבה.

Last words : א loi ידכ רכזיות שדחיינן. הכז את (near the end of the book, in førק שליש of הלכות כלילו).

The small subdivisions of thefolios are mostly numbered with letters.

Owner's name (fol. 1a) : ימכ אולפלך.

"Marchion" is written on the margin in a few places where censor's erasures were to be made. This word (apparently) is found in similar positions in many other MSS.

491.

Or. 4103.—Paper, about 10 in. by 7¾, consisting of 155 leaves, with 22 lines to a page. Defective at the beginning and end, and a large number of leaves are also missing in other parts. Fol. 1 is the last leaf of the eleventh quire, and fol. 2 the first of the...
twelfth quire. A Yemenite square Rabbinic hand, apparently of the fourteenth century.

Large portions of books i. and ii. of Maimonides' 

Beginning:—
משה רבנו חלה רוחי לשבעים וקיו
(in the introduction).

End:—
העובר עטמי פקח אותו товар
(in the halotah fol of Fonic ראשינן).

Some marginal notes in Arabic and Hebrew.

492.

Add. 17,056.—Vellum, about 12 in. by 10, consisting of 233 leaves, with 28 lines to a page. The quires, which are 29 in number, contain 8 leaves each, and are numbered with Hebrew letters and also marked by catchwords. A good and rather large African Sephardi Rabbinic hand. Dated A.M. 5085 (A.D. 1325).

The first three books of Maimonides' 

Introduction: Fol. 1b.

Sopher תמר
Fol. 27a.

Sopher אוחנה
Fol. 69a.

Sopher ציון
Fol. 130a.

This MS. is interesting not only as a well-written codex of a rather early date, but also on account of the considerable number of marginal notes which are found in it (more especially in the latter portions of the MS.). Most of these are in a good Italian cursive of apparently the sixteenth century. They generally bear the heading "הַדִּשָּׁה," and contain references to various authors and works. Several of these notes have, however, been mutilated in the trimming.

Scribe's colophon (fol. 232a):—

Write a good folio of the rabbinical book of the twelfth century. Законометр и маймун в манускрипте с переплетом в восьмой и девятой столетий.lettres. The folio is written by a good man. This is a good copy of the Talmud. The name of the person for whom it was written has been erased, and a new hand substituted for it.
493.

Or. 2357.—Paper, about 9 in. by 7 1/2, consisting of 202 leaves, with 22 to 23 lines to a page. The quires, 17 in number, are marked with catchwords, besides being numbered with Hebrew letters at the beginning and end. They contain 12 leaves each, with the exception of the first quire which, in its present form, has 10 leaves. Yemenite square Rabbinic hand. Dated A.Cont. 1694 (A.D. 1383).

It contains the third book (ספר תוכי) of Maimonides'/fschent ha-ranh.

The short subdivisions of the perikim are mostly numbered; and there are some marginal notes, which contain corrections of the text, explanations of words, &c.

The scribe's colophon (fol. 202r) is mutilated:

גשֶלֶכָּת זוֹכָר שֶרֶד יִתְכַּפָּק בֵּשַׁבָּהּ מַדַּא . .וּיַרְי
שְּנֵֹת אֲלֹּחָנֵן שְׁנַיֵּנְיָא יַד מַטַּא . .עָרְמָה בּ
שְׁהָרָה מְיַתְּלַפְּחָה בֵּהּ הָוָא [עֱ[ל]י

On fol. 1a:

[אַרְטֵּקֵל הָלְצַדֶּא] אַלַּכְּנַאָמ וֹן מַכֵּרְזַד רַבְּבָּר בּ לָלֶכֶר אַלַּי
שְרַכְּ בּ מַתְּהַּנְּא אַלַּכְּנַאָמ לַצַּנְּיָא בּ לָלֶכֶר אַלַּשַׁא [בּ]לַאֲלַשַׁא
אֵאָתָא נְבֵּצָה רַבְּר

On the same page are some Hebrew verses, and an account of measures and money (דּוּדָא יִלְּאָא אַוּרְכֵּר אַלַּכְּנַאָמ אַוּלָּיָא) (the latter term here applying to יַרְזֵר, שֶלֶךְ, &c.) בּוּר[ה

494.

Harley, 5702.—Vellum, about 12 3/4 in. by 9 1/2, consisting of 200 leaves. In fol. 2b—12a, 179a—199b, each page is divided into two columns, with 50 to 59 lines to a full column. The pages contained in fol. 12b—178b, which are undivided, have 41 or 42 lines each. The quires consist of 8 leaves each, with the ex-
ception of the eighth, which has only 7 leaves (foll. 58—64). There are catchwords at the end of the quires. German Rabbinic hand (in larger and smaller characters) of the fourteenth century. Fol. 1 is a comparatively modern paper fly-leaf, and foll. 199 and 200 are paper slips belonging to the seventeenth or eighteenth century.

Books iv.—vi. of Maimonides'自然资源, provided with glosses in the style of the Tosafists, and followed by Meir Rothenburg's responses on the subjects of the same books.

Foll. 2b—12a contain a detailed table of the contents of the three books. ספר נישם ספר קדישא על ספר הפרסק on fol. 78a, and ספּר הפרסק on fol. 142b.

An enumeration of the נישא is given at the beginning of each book.

The subscription at the end of each book begins with the formula 'כריע רלפיזע דיישן', and contains an enumeration of the Perakim belonging to the various הלכות. At the end of Book vi. (fol. 177a) a list of the names in all the three books is added.

The תשבחי הענין לסר ניש מַכַּד on fol. 177a, the תסבות לסר קדישא on fol. 190b, and the תשבחי העריך לסר פּאָלָא on fol. 194b.

Most of the decisions contained in this portion are signed by Isaac b. Samuel. At the end of the 9th response (fol. 181a): מַשְׁלוֹל מְיַי שֶׁדַוְּדוֹת פָּרָא מִי שְׁפַקָא
ןַעֲלָה רַבְּיָא צְאֵרְבּוּ הַדוֹרוֹ הַדוֹרוֹ שֶׁדַוְּדוֹת פָּרָא
ועֹקָיָא אֲבָלָאָסָק; and in the subscription to the 17th (fol. 183a): אֵרְאְ רַבְּיָא וַתְּכַנְבָּה בִּמְכַנְבָּה שֶׁדוֹדוֹת פָּרָא

The subscription on fol. 197b, of which the original is inaccurate.

This MS. and also Add. 11,438 (next number) were probably copied (by persons of learning) from codices prepared by pupils of Meir Rothenburg. It is also possible that the present MS. was the codex from which Add. 11,438 was copied, the differences between the corresponding portions of the two MSS. being very slight.

On fol. 198b (only upper part of leaf preserved, and otherwise blank) are short notes in a fourteenth or fifteenth century German hand, beginning: "Rudolph F. Below (?)... Fuss durch..."

Fol. 199 is a small octavo paper leaf containing notes on a, b, c, d, e, etc. Fol. 200 is a 16° leaf containing on one side, in German writing, some lines beginning "Wolfgang der Zeuge" with the names Gerhard Benjamin and his father Nositz.

495.

Add. 11,438.—Vellum, about 12½ in. by 9½, consisting of 204 leaves. Foll. 1—196 have 30 lines to the undivided page. In foll. 197—204 each page is divided into two columns, with 43 to 50 lines to a column. The quires are marked by catchwords at the end, and they mostly contain 8 leaves each. The proper position of foll. 30 is before foll. 29, but the disarrangement is very old. Franco-German Rabbinic writing (in larger and smaller characters), written at the beginning of the fifteenth century (vide infra). The MS. is defective at the end.

Books iv.—vi. of Maimonides' Mishna Torah, with glosses in the style of the Tosafists, and followed by a fragment of Meir Rothenburg's responses on Psalms.

This MS. agrees, as far as its contents go, with Harley 5702 (the preceding number). For the contents see fol. 16, and for fol. 79b, and fol. 158b.

There is no detailed table of contents at the beginning (comp. Harley 5702, foll. 2b—12a), but an enumeration of the volumes is given at the beginning of each book.

The subscription at the end of Book vi. (fol. 196b) is as follows:—

"Bemidbar wehemesh, yitro lefemesh, beispiem sefer." The MS. begins on fol. 12a), but an enumeration of the volumes is given at the beginning of each book.

The subscription at the end of Book vi. (fol. 196b) is as follows:—

The subscriptions on fol. 200 and 201, in very small letters:—

"Cabbel y dar, alalal sharma, keshet kof kuf, sharkum..."

The rest has been cut away. The year of the creation (5)163 answers to A.D. 1402–3.

On fol. 1a is the name גנבה l'or אבראה שלמה (a former owner). The same name, together with another (שInitialState ב', ס стала מ), is found on fol. 1b.

496.

Or. 2421.—Vellum, about 9½ in. by 7¼, consisting of 169 leaves, with 22 to 23 lines to a page. The quires, 17 in number, contain 10 leaves each, with the exception of the last quire, from which a leaf has been cancelled. The Hebrew numbering at the beginning of the quires is still mostly preserved, though cut away in the trimming in some cases. A good firm hand; written in Yemen. Dated A.Cont. 1606 (A.D. 1295).

The tenth book (Psalms) of Maimonides' Mishna Torah.
HEBREW MANUSCRIPTS.

498.

Add. 27,294.—Paper, about 6 3/4 in. by 5, containing 273 leaves. Foll. 26—109b have 17 to 19, foll. 124a—133a mostly 22, and the rest 17 lines to a page. The quires consist of 10 leaves each, as is shown by the signatures preserved in the latter part of the MS. (e.g. .Warn in the right-hand upper corner of fol. 164a; cf. fol. 174a, &c.). The writing has suffered much through damp, especially in the upper parts of the pages, and it is often impossible to read two consecutive pages without a break. Three different Oriental Rabbinic hands, written in the third quarter of the fifteenth century.

An Arabic Commentary* on the first four books of Maimonides’ Mishnah Torah (first book of the name 'Ara ud-Din al-Muwaqqit), by an Arab writer of the name 'Abd al-Malik des S. Mishnah Torah, J. Q. R., April, 1901.

Heading (fol. 2b):—
בָּשָׁם יִלְיָא עֶלֶּהל שֵׁרָד פָּרָק אָסָּאָה פָּרָק דְּבֵי
לֶנֶּשָׁד נַעֲלָה אִלְיָא דְּיָא הָלָּמְכִיתָה.

The Commentary on the second parah begins on fol. 47a, that on the third on fol. 55a, and the commentary commences on fol. 161b.

Beginning:—
כָּכַל אַלַּעַל אַלַּעַל אַלַּעַל אַלַּעַל אַלַּעַל אַלַּעַל אַלַּעַל אַלַּעַל שֵׁרָד אֱָּלַעַל אֱָּלַעַל אֱָּלַעַל אֱָּלַעַל אֱָּלַעַל אֱָּלַעַל אֱָּלַעַל אֱָּלַעַל

* Some slight references to this MS. are found in Steinsch., Cat. B., col. 1442, and the same author’s “Polen. & Apol. Literatur,” p. 38. A fuller account of the MS. was given by Dr. Steinschneider in Z.D.M.G., xlvii, pp. 338—341. Cf. Monatschrift for 1901, pp. 183-6.
It will be noticed that Maimonides' text appears here in an Arabic form. From the designation applied by the commentator to his author, one may infer that al-Muwakkit himself was not an Israelite.

The same conclusion may be gathered from the limitation of the commentary to the first four chapters of the Sefer ha-Derashim. The first two chapters being almost entirely of general philosophical interest, whereas the subsequent sections are mainly of a specifically Jewish import. The scribe's note at the end (q.v.) also bears witness to this view of the author's nationality and religion, and further evidence to the same effect is afforded by the manner in which the commentator refers to other Muhammadan writers, as the following examples will show:

On fol. 50a:

Another quotation from the commentary of Athir-ud-Din begins on fol. 153b, and on fol. 217b is a passage beginning:

I have so far not been able to find any trace of this work in the Arabic catalogues and bibliographies which I have consulted.

On fol. 90a the commentator mentions

Among the other authors quoted are

That the work has passed through the hands of a redactor, who has made additions to it, is sufficiently clear from phrases like

which are found on e.g. fol. 144b, 166b, and evidence to the work of a Jewish hand is afforded by the manner in which Hebrew authorities are quoted.

So on fol. 86a:

On fol. 94a:

On fol. 60b:

and the quotation (itself of interest as a fragment of Tanhum's work), which occupies about two pages, begins:

which occupies about two pages, begins:

on fol. 63a:

Abraham b. Maimun is quoted on fol. 166a and 237b.

Concerning the commentator, who bears the name Shihab al-Din Yahya ibn Habash, see Haji Khalfi, ii., pp. 419-20; Steinschneider, Z.D.M.G., 47, p. 364; also Cat. Berlin, ii., no. 217, and Monatschrift, 42, p. 190.

† For Ibn Abi Uṣaihah (see the Cairo edition, ii., pp. 138, 139) are the following titles of al-Farabi's works:

The first quotation, which is from his Commentary on the Pentateuch,* is introduced as follows:—

The second reference to Abraham Maimuni is unfortunately not sufficiently readable at the beginning, but it is from a response relating to life after death:—

The response opens:—

Other evidences of redaction are the pieces embodied in the work under the heading so e.g. on fol. 212a, and 222a (see in the first instance).

At the end of the commentary (foll. 271b, 272a) is the following:—

On fol. 273 (in a different hand):—

The page is mutilated.

On fol. 2a are dates according to six different eras, which are, however, only partly legible:—

---


b Apparently not a lacuna, but a blank.

c A 5, making 1HPI 7N7, was added subsequently by the same hand.

---

The exact bearing of the above passage is not very clear. A descendant of Maimonides is referred to in it in connection with a statement on the same chapter in the same manuscript, but the construction is so obscure in parts that one can hardly escape the supposition of some copyist's errors having crept in. Nor can it be said with certainty whether the reference at the end is by the commentator or the scribe.

On fol. 272b is the following:—

For the exact bearing of the above passage is not very clear. A descendant of Maimonides is referred to in it in connection with a statement on the same chapter in the same manuscript, but the construction is so obscure in parts that one can hardly escape the supposition of some copyist's errors having crept in. Nor can it be said with certainty whether the reference at the end is by the commentator or the scribe.

On fol. 273 (in a different hand):—

The page is mutilated.

On fol. 2a are dates according to six different eras, which are, however, only partly legible:—

---

The dates according to the era of Contracts and the destruction of the second Temple answer to A.D. 1466-7. According to this the destruction of the first Temple took place only 422-3 years B.C., which is, of course, erroneous. It is noticeable that the cessation of prophecy here synchronizes with the era of Contracts.†

About the middle of the same page are some lines headed עליראררי רן, which are, however, partly illegible.

499.

Add. 19,783.—Paper, about 12 in. by 8½, consisting of 411 leaves, with mostly 40 lines to a page. Different Eastern Rabbinic hands of the sixteenth century.

Scopus יוטה, a Commentary on the first three books (originally embracing the whole?) of Maimonides' משנה תורה, by Yehudah b. Moses al-Bai'tini, composed at Jerusalem A.M. 5278 (A.D. 1518).‡

Heading:

בש בתי תורה שלכל תלמודו בר אברום סופר יום [משנה תורה] ... תרבותו אגי תורה ב' אבנ' ... מסות ... ב' קנים תורה כמ[grouped]ו י乙烯י והרי אל ויירשם סופirsch מה ידיתיה ומקראות במדרש

In the heading of the author סופר אתびה, יראיה בכר מששו אלבנמא. Different dates in the year 5278 (A.D. 1518) occur in different places in the volume.

† On the Rabbinic tradition that Malachi belongs to the time of Alexander the Great, see Ed. König in the "Expository Times" for March, 1899, p. 208 sqq.
‡ See Azulai, יסף הדים, Wilno, 1852, fol. 34a.

Beginning of introduction:

אמר תורה לא חמה, חמה בסע יعون מעול לבר
ולחרות ולבר כהו בהר

End of ספר זבנה:

וונ שנה עדין נעים פרשים נאום ורולל ובר
פסוק עזר לא כלול השולום ובר

500.

Or. 2745.—Paper, about 9½ in. by 7½, consisting of 120 leaves, with 26 lines to a page. The quires consist of 10 leaves each, and are signed with Hebrew letters at the end, besides being marked by catchwords. Quires 3–5, 7–8, and 10 are complete. But the other quires are imperfect, there being lacunae after foll. 2, 54, 80, 96, 101, 106, and 114, besides the missing portions at the beginning and the end. Of fol. 57 only a small part is preserved, and some of the other leaves are also damaged. Yemenite square Rabbinic writing of the fifteenth century.

Portions of an Arabic Commentary on Books i–v. of Maimonides' משנה תורה, in the form of questions and answers.

Beginning (in 2nd chapter of הללום שיווה):

בכמא אלפאל ... פליכמא ובמא אלפאל יותר
כמא קלא אר יתעי אראוינו תחת אלת השמש
כמא_CUR

End (in the 2nd chapter of הללום שיווה):

שם יס בךס נמל שי צאריו камер נמנה
שהיכך שמה

A large fragment of the same, or a similar, Commentary on the other books of the משנה תורה is contained in foll. 175b–228a of Or. 2740 (section of "Miscellaneous MSS."). The name שלמא רבה whose name appears on fol. 175b of that MS. is, perhaps, also to be regarded as the compiler of this Commentary.
501.

Or. 45.—Paper, about 8 in. by 5 3/4, consisting of 126 leaves, with 23 leaves to a page in the greater portion. The MS. is imperfect at the end. There are lacunae after fol. 19 and 55, and fol. 15 was left blank by the scribe. The writing is often (especially in the latter part of the volume) barely legible, the ink being rubbed off. The quires, mostly of 8 leaves each, are marked at the end both by catchwords and by signatures in Hebrew letters (e.g. ב, fol. 20b; ג, fol. 28b). Italian Rabbinic writing of the sixteenth century.

Rabbinic on Maimonides' Mishneh Torah by Meir Kohen, disciple of Meir Rothenburg.

The title (fol. 6a) is as follows:

A comparison with the engravings in various editions of the Mishneh Torah may, perhaps, be useful.

Beginning:

On fol. 98b begins an enumeration of the chapters and sections contained in the Mishneh Torah.

Foll. 1a–3a contain (in a cursive Italian hand of the sixteenth century) some additional notes on the Mishneh Torah.

Of the heading the following can be made out:

Add. 19,784.—Paper, about 6 1/2 in. by 4 1/4, consisting of 215 leaves. There are 26 lines to a complete page of Rabbinic writing, but many pages are partly in the square character, and many are also arranged in two columns, wholly or partially. Persian writing of the seventeenth to eighteenth century.

Discussions on the halakhot contained in Maimonides' Mishneh Torah, by Rabbi Samuel, with additional expositions by Yehudah b. Pinḥas.

The title-page (fol. 3a) contains the following:

Fol. 4 contains introductory remarks by Yehudah b. Pinḥas.

Beginning of the work (fol. 5a):

In continuation of the title-page in Aramaic, composed by Yehudah b. Pinḥas in honour of Rabbi Samuel.

Beginning:

Further on are the lines:

At the end (foll. 213b—214a) is a similar poem in Hebrew, by the same author (on
Maimonides, Rabbi Samuel, and himself in relation to the present work), beginning:

From the heading to these lines, one may perhaps conclude that Yehudah b. Pinhas was also the scribe.

On the upper part of fol. 215a is the following:

Below this:

and some verses from the book of Proverbs.

503.

Or. 2395.—Paper, about $10\frac{1}{4}$ in. by $7\frac{1}{2}$, consisting of 168 leaves. The quires, which are marked by catchwords, originally contained 10 leaves each, but the first five leaves of the first quire are missing, and of the eighteenth quire only the first leaf (fol. 166) has been preserved, the last two leaves (representing one leaf in the original MS.) being of a very recent date. Yemenite hand of the fifteenth to sixteenth century.

It contains the revised recension of Maimonides' ספרא וינאתי in the original Arabic. See the edition (from other MSS.) of the complete work by M. Bloch, Paris, 1888.

Foll. 1—10α contain a fragmentary enumeration of the 613 precepts in the actual wording of the Pentateuch (see Solomon ibn 'Ayyub's Hebrew translation, next number), thus differing from the enumeration in Moses ibn Tibbon's Hebrew translation, where a free wording is adopted.

Beginning of this fragment:

Introduction (including אַלְנַהּ אָלִיז). Fol. 10α.
HEBREW MANUSCRIPTS.

The following names (apparently all of former owners) occur on fol. 134b:—

1. Selimo Bina, perhaps the same as under (1); 3. Jellinek, his son; 4. Y. H. Gila, perhaps the same as under (1).

The following record of the sale of the MS. is contained on fol. 140a:—

There are several erasures in the MS., but the canceller’s name (fol. 139b) is now illegible.

506.

Harley 5718. — Vellum, about 13¾ in. by 10½, and partly 12½, consisting of 401 leaves. Most of the quires contain 8 leaves each; only the seventeenth quire (foll. 128–131) has 4 leaves, and the twentieth (foll. 148–157) 10 leaves, and 3 leaves have been cancelled from other quires. Of the last extant quire (the fifty-first) only 6 leaves are left. Each page is divided into 3 columns,
TALMUD AND HALAKHAH.

115

First extant words:—

בְּעֵיתָו תַּבִּטְשֵׁל פְּכָל שַמַּיִם וַאֲשֶׁר בְּשָׁמְאָו יִוָּרֵב

(וַהֲלַחַת שָׁבָטִית וָי מָשָׂא וָר). "ןְשַׁעְתָּה את שָׁעְתָּה אֵלַי".

$§$ שֵׁשָׁה to about the middle of שֵׁשָׁה שֵׁשָׁה are missing.

The reading in no. כְּ בֵּ קָרַת is as in the preceding number (י.ע.).

Scribe's colophon after (כְּ בֵּ קָרַת) (fol. 115b):—

The first part of שִׁפְּחָתָה מַדְּבַר מִשְׁלַשְׁתָּא כְּ בֵּ קָרַת is written.

At the end of the additional five columns (fol. 266b):—

The reading in no. כְּ בֵּ קָרַת is as in the preceding number (י.ע.).

Portions of sections ה and ק are also missing.

The reading in no. כְּ בֵּ קָרַת (fol. 325a) is as in the preceding number (י.ע.). See "The Orient," 1844, cols. 259-60.

508.

Or. 1081.—Paper and vellum, about 10 3/4 in. by 7 1/4, consisting of 336 leaves, having 29 to 41 lines to a page. In its present state, the MS. contains 21 quires of 16 leaves each, followed by a single leaf at the end; but, besides the first leaf of the first extant quire, a complete quire appears to be missing at the beginning. Written in a good Rabbinic hand, which may be described as Franco-Italian; dated A.M. 5150 (A.D. 1390).

The second part (כְּ בֵּ קָרַת) of the "סָפָר תַּבִּטְשֵׁל" of Moses b. Jacob of Coucy.

First extant words (in § נ):—

"ןְשַׁעְתָּה את שָׁעְתָּה אֵלַי".
At the end of the main portion (fol. 319b):—

The second part of the Hakotz of Moses b. Jacob of Coucy, preceded by a fragment of the list of the names of the Judges and the Prophets.

The lacuna after fol. 412 extends from the words:—

The text differs in some parts from the printed editions.

The fragment on fol. 1 appears to belong to another MS. of the fourteenth century.

Add. 27,040.—Vellum, about 8½ in. by 7½, consisting of 414 leaves, with 25 lines to a page. The MS. is defective at the beginning and end, and there is also a lacuna of apparently 12 leaves after fol. 412, the latter leaf itself being much mutilated. The quires were arranged to contain 8 leaves each. At the end of fol. 64 is the letter י to indicate that the tenth quire ends there; fol. 144,

The second part (ןו''ט) of the Hakotz of Moses b. Jacob of Coucy.

The MS. begins with the introduction to the first part (ה')[1]

[ALM. Coll., 146.]

The second part, on fol. 9a, opens with the introduction belonging to it.

The MS. ends with the words:

Add. 17,054.—Vellum, about 9 in. by 6½, consisting of 397 leaves, with 27 lines to a page. Written in a good Spanish cursive hand of the fifteenth century.

The second part (ןו''ט) of the Hakotz of Moses b. Jacob of Coucy.

The MS. begins with the introduction to the first part (ה').
TALMUD AND HALAKHAIH.

On fol. 7a the index of the Hebrew text begins, and on fol. 14a the second part opens with the introduction belonging to it.

On fol. 372b:

There is a repetition of the verse: "תניוּר אֹתָר אֲשֶׁר צָוהָה בְּתוֹךְ לָדוֹת רָאִיתִי נְאֻם דַּוֺּדֶּי.

Foll. 375—396 contain the Hebrew text of the latter MS.

At the end (fol. 396a):

There is a repetition of the verse: "תניוּר אֹתָר אֲשֶׁר צָוהָה בְּתוֹךְ לָדוֹת רָאִיתִי נְאֻם דַּוֺּדֶּי.

On fol. 373b is a statement on the exact time of the publication of the MS. (A.D. 1451).

There are a good many variations from the printed editions; comp. especially the contents of fol. 285-6 (in § 32) with the printed text. There are also a fair number of marginal notes in the earlier portion of the MS., but most of these have been damaged in the cutting.

Names of owners: (1) ראוּר בַּהֲדֵה שְמַאָלוֹ פְּנֵימָה (fo. 2a and 3a); (2) וִיקֵּט (fol. 4a).

Some of the notes and scribblings on fol. 2, &c., show that some owners had attributed the work in turn to Rambam and Ramban.

511.

Add. 18,828.—Vellum, about 9½ in. by 7, consisting of 140 leaves. It contains 18 quires of 8 leaves each, with the exception of the thirteenth quire, which has 10 leaves, and the seventeenth, which numbers only 2 leaves. Two different hands in the German character (the second beginning on fol. 25a). There are two columns to a page, with generally 40 lines to a column up to fol. 24b, and 28 lines in the subsequent part. The deed of divorce is dated Münster, A.M. 5103 (A.D. 1343), which is probably also the date of the MS.

It contains:

The recension differs largely from the text of the work contained in Add. 18,684 (no. 514 in Catal.), more especially in the arrangement of its sections, and it has only 252 sections instead of the 292 sections of the latter MS. The author's preface is wanting.

The form of the date is on fol. 44a. It is dated corrupted by damages to part of the year A.M. 5103. The place is מִינְסֵט. The places mentioned as the former residence of the bridegroom and bride respectively are:

1. בְּקֵץ מִינְסֵט עַל נְזִיר הָוָה רוֹדָה.
2. גְּולָלָה רִיתְבַּה עַל נְזִיר הָוָה רוֹדָה.

In an additional form (טְפַמְּחֵמָה פֶּלֶג) given lower down, Münster is described as situated על נזר אֵז עַל נְזִיר אֵזְמֶשׁ עֹלֶה כַּהֵנִית.

The last section is on הנשא פִּקְדָה.

The Index to the different sections is at the end (fol. 139, 140), but it is not complete הרָחַב בּוּשַׁה גֶּשֶׁמֶת לָאי אֶדָרִי יָאָרָדָה (fol. 139, 140a).

On fol. 140a, there is also the following note of an early owner:

At the head of the work (fol. 1a), the following note is found:

כִּֽעַל־בְּעַֽיִן (something has evidently been cut away over these words)

כִּמְעוֹרְמִךְ (something has evidently been cut away over these words)

Some of the marginal notes have been damaged in the cutting of the margins, and the catchwords have been cut away in the same process.
512.

Harley 5584.—Vellum, about 10½ in. by 7½, consisting of 175 leaves. Two columns to a page, the normal number of lines in a column being 33. The quires, of 8 leaves each almost throughout, are marked by catchwords at the end. A Franco-German Rabbinic hand (carefully written) of the fourteenth, or perhaps fifteenth, century.

The present Haggadah of Isaac of Corbeil, with its introduction begins on fol. 2a. At the end of the same (fol. 2b) :

The last commandment in the body of the work is numbered, but twenty-seven others (see—cf. supra) are briefly enumerated at the end as a kind of supplement. Foll. 3 and 4 (the last-named leaf being mutilated) contain an incomplete index of the commandments. A complete list is given on foll. 170b—172b, but the order of days is not marked there beyond the third day of the week (at the ninety-eighth commandment).

The form of divorce (fol. 74b) is dated A.M. 5139 (A.D. 1879), the place named being: שערת המא רבушה לבר ארחא של נעור. The divorcing husband’s name is put down as שלמה ברכיה תב י nuclei, and the woman’s name being רחל שלמה רות בר.

Foll. 173a—174a contain tables for calendar calculations. The first command on foll. 173a is שערת (beginning with A.D. 1447), and the last ובו. Foll. 173b, 174a have reference to the fasts and fasts, and to various פורים.

On fol. 1a (under the formula לעילום הרוח וארטיא אימא שמע על ספרו ובו) are the following two names of former owners:—

(1) ואליינו ובבר (2) יד הבן ויהי בהור.

On fol. 174b (in old and rather large cursive characters), אליערא וית ובו, the name יד הבן ויהי being also written three times on the same page.

On fol. 175a (paper fly-leaf) is written in a later hand:—

שיך לים, והרים שעניביש מבר ספירות.

On fol. 175b:—Liber Humfredi Wanley (Librarian to the Earl of Oxford).

On fol. 5a is the entry of the birth of a girl named רוחה יוחנן dated early in the year 5408 A.M. (1643 A.D.).

513.

Add. 18.685.—Vellum, about 9¾ in. by 6¾, consisting of 265 leaves. Each page is divided into 2 columns, with 30 lines each column. The quires, 33 in number, contain 8 leaves each, and are marked by catchwords at the end. Fol. 265 is an old vellum fly-leaf. Franco-German Rabbinic writing of the fourteenth century.

It contains:—

I. The הכה of Isaac of Corbeil. Fol. 1b. The number of paragraphs in the body of the work is 315; the index contains 340 סכינים.

The epistle beginning ים ישמו ותורה is given (on foll. 177b, 178a) before the index.

At the end (fol. 184a) :—

סקיין וספירות של ספר הכה.

II. שניים, commonly attributed to R. Samson b. Šadok, disciple of Meir of Rothenburg. Fol. 184a.

The number of paragraphs in both the body of the work and the index is 463, the last being ליאום ידה כלל שמא ורביעת. The index precedes the work itself.
TALMUD AND HALAKHAH.

The Talmud are written in a smaller character, but are embodied in the columns of text. They are signed ת"א (i.e. ט"א) or ת"א (Elazar of Worms).

On fol. 190a (beginning of § 13):—
ואכר השותר תלחת שאילתה תסנינ ג'ב

On fol. 224a (beginning of § 358):—
והבירהה והשומם א"ר לא שצרד לע עשת פ"ד.
והלחתה תלחת וינוגר שלא лечורי יולו
וכל ולחותי גם א"ר שלשתן תניי ולא חודי בכ.

Compare the description of Add. 18,424 I., and see also Neub., Bodl. Cat., no. 378, 2.

III. A work of Isaac of Duren, in forty-one sections. Fol. 235b.

Heading:—
בנער וץ הרım : א"חליאיא על השטירש. שפר
וה"ק צויריוו א"יוו. הוהי הביר הפריגרי לכותב
להלחתה א"סיק והרות והריכים והם בקוה
וארנתלו ברי מקהלת ורחה ב' שערים.

Beginning:—
בשור שманחלו ושחיתו כר מילדה

End (fol. 258a):—
ונל הלוח סנקובה ושמה ואקודין

Subscription:—
נסח א"ף והרותו של ר"ז צויריוו א"יוו. ג'ין מילדה

The index to this work is given on fol. 264.

Compare the printed edition.

IV. A work of the same author in twenty-five sections. Fol. 258a.

Heading:—
ארחת הלוחות נד"מ צויריוו א"יוו.

Subscription (fol. 263b):—
سجل הלוחות נד"מ נל הלוח צויריוו א"יוו ג'ין מילדה

On fol. 264b (at end of index to no. III.):—
והם תשתו ששטיי ב' אלעזר הסופר
סימוני הספד. שבח לאלכסל זכר
ועונותא יפר. שעיבי זייו.

On the upper margin of the same page is the following note:—
רל פסם שמשים מחרור מנדלאי ורדה לחרור א"רו
ועמשו היה בתק עכראה פ'ל פ"ד "לחבי פ"ד
יר含まれו רב רדא א"יוו דל"ה מ"ד
phanumeric בתק עכראה פ'ל פ"ד ortal בתק פ'ל פ"ד
ועמשו מ"ד בראשה "תק א"יוו א"ר בכ ד' עבב "
והז סעמו" במררא ארבעה עוג במררא ז蹇 פ'ל פ"ד
והז סעמו" במררא ארבעה עד בית עוג ז蹇 פ'ל פ"ד.

The year (5)153 answers to A.D. 1393.

514.

Add. 18,684.—Vellum, about 13 in. by 10, consisting of 355 leaves (including the two paper fly-leaves at the end). The quires, 45 in number, contain 8 leaves each; with the exception of the seventh, which has 6 leaves (foll. 49—53), and the nineteenth and thirty-third, which consist of 6 leaves each. In the earlier portions of the MS., the end of the quires is marked by catchwords within ornamental designs. The writing, which is in the Franco-German Rabbinic character, is variously arranged in accordance with the relation of the text to the additions (vide infra). Foll. 322a—353a as well as a good many other previous pages are arranged in two columns. Dated A.M. (5)152 (A.D. 1392). The marginal notes are partly of the same date, and partly in two or three different and rather later hands.

It contains:—

I. ספר חומש קסמא או עמי עדוהל.

1. סם קומשה קסמא או עדוהל.

‡ Or ספר חומש קסמא.

* The copy of the same work belonging to the Cambridge University Library (Add. MS. 560) is described in the Oriental Series of the Palaeographical Society (No. of Plate, lxviii.).
The original text of the "Semak" is distinguished by a character of larger size, the additions being in a smaller hand by the same scribe. These two constitute the enlarged "Semak." But the work is also accompanied by a large number of notes in the margin. These were written for the most part by the same hand as the main portion, but a not inconsiderable number are due to different annotators.

For an account of the various authorities cited in the additions and notes see Zunz, Ritus. Beilage, v. (pp. 211—221).† The MS. should be compared with the Cremona edition (1556) of the Semak, described by Zedner as containing "annotations by Pharez b. Elijah and Moses of Zürich."

The following details are to be noted:—

Fol. 1b contains the preface of Isaac of Corbeil, headed דרישה טפשק התוהלת הקפיאה.

At the bottom of the same page is the following note:—

וה בדימ河水 זכויות זכויות ת漸 הפסוקים ידועים הקפיאה על שם הדור
זנוק ידועה בדימרים שיאו

Foll. 2a—11a are occupied with an index of the 292 sections of which the work consists, followed by an enumeration of the festivities relating to forbidden degrees. On fol. 11a is also a list of the days of fasting.

On fol. 11b is a table for calculating the time of the new moon.

The "Semak" itself begins on fol. 12a and ends on fol. 321a.

On the upper part of the left-hand margin of fol. 12a is the following note:—

אלפיים בתרות משכלי הר baja אברדלאי אלבר יוחי
לאهى בהדר ציון של הקפיאה י_Static yakın

Below this (in a different hand):—

והיכי ברווחה דרيري ואת רדכי הקלים
(i.e. Samuel Schleffstadt's compendium of the רדכי הקלים).

Section 103 (foll. 47b—52a) consists almost entirely of a treatise on the Calendar which the scribe had not found in the codex from which his copy was made.

Heading of this treatise:—

םשתה אברודיל מﻠינה הנקיפה והקפיאה מנו
הפלד הילשונא אטיאן מבריאת עותי בקצירה מבחר
החסכ על תושב מספירה כל שקבולית מבריאת יא
ויה חפסי בחריסא של חפסי הזה
נפג והمهند האברודיל אטיאן כןبي ביאל
ריהעה

The fol. or "golden table" is given on fol. 52b.

Beginning of treatise (fol. 48a):—

הזה פיסק את מתרשורי השם בכמה

The beginning of the second part (fol. 49a) is:—

אמור שביאלאי או ביו תקיפה להっぱה אלא זה וי
שיעה ביאלאי.

On the margin of fol. 48a is a quotation from Rabbi Lipmann of Prague on the necessity of reckoning out the הבקשה, and showing that even the tables of Rabbi Naḥshon Gaon are not free from error.

On the lower part of fol. 51a:—

אלפיי בהשון של קפה להר baja אברדלאי אלבר יוחי
לאهى בהדר ציון של הקפיאה י_Static yakın
לאחר שיר אברדלאי יוכד אברדלאי אלבר יוחי
רה כיר

A short explanation of the lines is given in a smaller character on the left side of the page.

Fol. 52a contains a table, with a movable circular part in the centre, for finding the times of the תקפואה.

† See also דרבורי, vol. i, pp. 83—86, 102—104.
The marriage-contract (fol. 87b) is stated in the heading (in a different hand) to be
from Mainz. Zunz took it to be = Rhein; but the abbreviation no doubt contains the
initial letters of three cities, such as Regenburg, Würzburg, and Nürnberg. Compare
Steinsch., p. 218; but the abbreviation no doubt contains the
initial letters of three cities, such as Regenburg, Würzburg, and Nürnberg. Compare
Steinsch., p. 218; but the abbreviation no doubt contains the
initial letters of three cities, such as Regenburg, Würzburg, and Nürnberg. Compare
Steinsch., p. 218; but the abbreviation no doubt contains the
initial letters of three cities, such as Regenburg, Würzburg, and Nürnberg. Compare
Steinsch., p. 218; but the abbreviation no doubt contains the
initial letters of three cities, such as Regenburg, Würzburg, and Nürnberg. Compare
Steinsch., p. 218; but the abbreviation no doubt contains the
initial letters of three cities, such as Regenburg, Würzburg, and Nürnberg. Compare
Steinsch., p. 218; but the abbreviation no doubt contains the

The heading has also the statement ל Dw n n W S n (in a different hand) to be
and that = Speier, Worms, Mainz.

The form of the "Semak" (fol. 96b) is headed:
הנפוא הטוע記 יבר והנפוא ספרות וחברות
At the end (fol. 321a) is the following colophon:
At the end (fol. 321a) is the following colophon:
At the end (fol. 321a) is the following colophon:
At the end (fol. 321a) is the following colophon:

Following the "Semak" (on fol. 321b), in a later hand, is a long quotation from the
publications on taxes, rates, &c.

II. "Semak," a collection of ethical
sayings from old writers, ascribed to Solomon
ibn Gabirol, and probably translated from
the Arabic into Hebrew by Yehudah ibn
Tibbon. It is accompanied by the commentary
of Rabbi Shimshon bar Tibbon. Fol. 322a.

The paragraph which constitutes the title
is as follows:

The paragraph which constitutes the title
is as follows:

The paragraph which constitutes the title
is as follows:

The paragraph which constitutes the title
is as follows:

Preceding this paragraph is the commentator's introductory remark, beginning:

Preceding this paragraph is the commentator's introductory remark, beginning:

Preceding this paragraph is the commentator's introductory remark, beginning:

Preceding this paragraph is the commentator's introductory remark, beginning:

At the end (fol. 352b):
At the end (fol. 352b):
At the end (fol. 352b):
At the end (fol. 352b):

Then follows a piece of commentary in
which the logical sequence of the different
chapters is shown.

Beginning:
Beginning:
Beginning:
Beginning:

* The title by which this work is commonly known (see the printed editions) is "Semak." See
Steinsch., Bibli. Cat., col. 2320 sqq.

* The title by which this work is commonly known (see the printed editions) is "Semak." See
Steinsch., Bibli. Cat., col. 2320 sqq.

* The title by which this work is commonly known (see the printed editions) is "Semak." See
Steinsch., Bibli. Cat., col. 2320 sqq.

* The title by which this work is commonly known (see the printed editions) is "Semak." See
Steinsch., Bibli. Cat., col. 2320 sqq.
The copyist mentions his name incidentally in the course of these remarks (fol. 353a, col. 1):—

"... the colophon on fol. 353a, col. 2, is as follows:

 flere an »Schützen Mann«, unter ihnen Lebensläufe, worunter wie folgt [die übrigen Lebensläufe]:

..." (end of colophon).

On the peculiar names occurring in the colophon, as also on the real translator's name, see Steinsch., op. cit., col. 2322.

Fol. 353b, col. 1, contains an index of the work, headed:—

"... 'Nachw. des Staates' (s) geschrieben."

On the margins of fol. 352b are, besides some records of the birth of children in 1541, 1543, &c., various notes relating to persecutions of the Jews at the beginning of the sixteenth century, to the reformation of Martin Luther, and to the "Bauern (Kreis) Krieg." On the upper part of the same page is a note recording the death of Eliezer b. Nathan, surnamed Jakob (A.D. 1540). He left an only son behind, by whom this entry was made.

On fol. 353a is the following note on the expulsion of the Jews from Spain:—

"... the colophon at the bottom of the page, numbered רדב."

On the same page are various other notes referring to persecutions of the Jews in Austria, and other parts, towards the end of the fifteenth century.

On fol. 353b are two short funeral elegies, beginning respectively with "... and the names the names of the deceased...

Also records of deaths in A.D. 1495 and 1518.

515.

Add. 26,982.—Vellum, about 9½ in. by 6½, consisting of 363 leaves. The number of lines to a page, as also the arrangement of its different portions, varies similarly to Add. 18,684,1 (preceding number). In the earlier part of the MS. catchwords are confined to the end of the quires, which contain 8 leaves each (so foll. 11b, 19b, 27b, &c.); but farther on a catchword is found at the end of each leaf. A large part is missing at the beginning, and of fol. 362 only a small fragment is preserved. Foll. 1—3 are vellum fly-leaves. Franco-German Rabbinic writing of the end of the fourteenth century (vide infra).

[ALM. COLL. 94.]

Of a MS. of Isaac of Corbeil, with the additions of Moses (?) of Zürich. Compare Add. 18,684,1 (Cat. no. 514).

In its present state, the MS. begins (fol. 4a) with הָלָךְ שָאָר בְּרִיתָו שָאָר בְּרִיתָו (in § הֶבְרָא). The last §, which begins on fol. 358a, is numbered רדב.

On fol. 363a:—

"... the colophon at the bottom of the page, numbered רדב."

* See note * on previous page.
The form of the נ, which is given on fol. 640, is dated Zürich, A.M. 5150 (A.D. 1390):—

The person issuing the נ is י, the wife being a woman by the name of לארד אברם.

On fol. 1a are entries of the birth of three sons and one daughter, the date of the first entry being A.M. (5)269 (A.D. 1509). The father, who signs himself נביראט בר מדרר פרה נקנ, presented the MS. to his grandson נבראיסל, who in his turn entered the birth of his children on the same page.

Foll. 26, 3a, contain a document in German (of the sixteenth century?) relating to some business transactions.

The first entire piece is נפס יבצק קרוש of Isaac of Corbeil, with some additions, preceded by a list of the sections, which number 288. Fol. 10a.

The נ (fol. 43a, col. 2) is dated A.M. 5098 (A.D. 1388). This may possibly be the date of the MS.; but it is more likely that the date is copied from an older codex, and that the present copy belongs to the end of the fourteenth, or the beginning of the fifteenth century.

The following, in twenty-four paragraphs, of Isaac of Düren (see Add. 18,685, iv., Cat. no. 513). Fol. 83b.


Heading:

The beginning:

There are thirty-six paragraphs.
At the end (fol. 90a, col. 1):

ספרות חמשא פעמים ופדו ובעל התור העם מאמר בערבר וכן אשתו.

V. A compendium of the works of Isaac b. Moses of Vienna, identical with the description under Add. 27,297, i (Cat. no. 532). Fol. 90a.

At the end (fol. 222a, col. 1):

פלק וטנומי אין רעתי הקדימה ובו בנו מוחר ור.

VI. קומרქ פטך הרב יוהנה, או מ. ר. ישרי. Fol. 222a.

The MS. breaks off very near the end of ספנין דוד.

517.

Or. 2855.—Vellum, about 10¾ in. by 7¾, consisting of 289 leaves, with 34 lines to a page. The quires, which are 30 in number, and are marked both by catchwords and signatures in Hebrew letters, consist mostly of 10 leaves each; but quires 12, 21, 22, and 25 have 8 leaves each, and of the last quire (fol. 284–289) only 6 leaves are left, the other leaves having been cancelled. An Italian Rabbinic hand; apparently (eide infra) written about A.M. (5)1313 (A.D. 1373).

A work on the 613 precepts arranged in the order of the weekly portions. The author speaks of himself merely as איש Возможно חמשת פעמים. תרתם כוליה על ברצלאל (fol. 18a), but the title-page of the Ed. Pr. (Venice, 1528) has:

سفر ותנוי רשות הדבר בר אשתו וידיה. Most bibliographers have identified him with Aaron b. Josep hal-Levi of Barcelona (author of ברכות ובי; &c.), but the identification is very doubtful (see D. Rosin’s "Ein Compendium der jüdischen Gesetzeshandbuch aus dem vierzehnten Jahrhundert," Breslau, 1871).

The various quotations from Maimonides’ הتباع של הרב רבי יוחנן אבר הכהן are taken from Abraham b. Hasdai’s Hebrew translation of that work (see Rosin, op. cit., p. 101 ff., and M. Bloch’s edition of the Arabic Scholars, Preface, p. viii. ff.).

The MS. differs slightly, in the enumeration of the commandments, &c., from the printed editions.

On fol. 2a:

בפנינו א الاحتgetFullYear בכתבה והחרד ה ZEND שיאו וסלי של מחזיא וסלי בכתבה שלג על אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתבה מדריך ממעון שלחנה ולמי אסכים לא והחרד בכתב

It appears therefore that about half of the work (14 quires) was written about A.M. (5)1313 (A.D. 1373). The manuscript by whom the work was sent to sheriff, was perhaps the scribe.

Contract of sale (fol. 1a):

כ thermo אנג'יאלוס קפלן כפולה על חומת הנהוגין צescape והכרד וכול סיכורה. זה התוועד בעבור冯 שאר שארה וכסופי ובו מסירות ב鸲ר ... ושם כלום מ StreamReader נון. מייל מייל מrahamל (MS. רמי) רמי אנונמאט מול להמתנה כל מה שמעון בבריה ר משלעה להמתנה ניקל אשתו וכסוף ובו מברדה. עליה (?) הפרשראAda זה דרך ויס וגו והמדקדק קול.

Then follow the signatures of הביחל, and as mentioned in the contract.

Over this contract: (1) שלל בלימה ידיה ומברדה בבריה יבשה עליה שאר ואבי ש (2) דעים לולא ... בביחלים חולק היה אפייש

518.

Harley 5648.—Vellum, about 9¾ in. by 6¾, consisting of 280 leaves. Fol. 6–277 form 34 quires of 8 leaves each, with the exception of the thirteenth, which originally had 10 leaves (of which, however, one has subsequently been

+ On the different persons bearing the name Menahem b. Benjamin, see Matthews in Steinschneider's Festschrift, p. 238.
cancelled), and of the last, which now has 7 leaves only. Foll. 1—5 are all that remains of the first quire, the other leaves having been lost; and foll. 278—280 were not originally part of the MS. The catchwords at the end of quires are, in the earlier part of the codex, placed within ornamentations generally representing grotesque figures of one kind or another. Each page is divided into two columns, with 31 lines to a column. German Rabbinic writing. Dated A.M. 5014 (A.D. 1254).

The enumeration of היתנ"ל begins on fol. 1a, but breaks off in the middle of the 50th column on fol. 8b. They were originally continued here to fol. 3 (end of section), the remaining lines being prefixed to their respective columns (vide infra).

At the beginning of this section the following:

—who with careful examination, noting especially the columns, adds to the study of the text, and adds to the understanding of the book. In the printed editions, the columns are organized in a different order.

With this compare the author's colophon in the printed text.

First extant words of the main portion (fol. 6a): הוספת מושואת וב ח塥כה וָנָגֶד פָּשֶל הַחָדָר. (in the explanation of the Halakhah in the printed editions).

The order of the parts (differing from the printed editions) is as follows:

- הלכות הנפלים, fol. 6a; הלכות רﲥרא, fol. 8b; הלכות א暮らし והῦרי, fol. 18a; הלכות נטיא, fol. 63a; הלכות י🎃, fol. 111a; הלכות הלוח, fol. 177a; הלכות גלרי, fol. 200b; הלכות הירש, fol. 208a; הלכות הירש, fol. 217b; הלכות התל, fol. 237b; הלכות א십시오 של הלכות, fol. 271a.

In sections 4—9 each set of היתנ"ל is prefixed to their respective columns, the halakhah (in fragmentary form) of section 3 being given at the beginning, as already stated.

At the end of the last section (relating to the contents of the section):

- Let us see how the Talmud is divided into sections, following those given in the printed editions, which open with a colophon.

On fol. 277b are the following lines, apparently composed by the scribe:

With the exception of the first line, which is a colophon:

Then, in smaller writing:

- סברת הז' המְפָרֵר הַחָדָר. For the sake of the rhyme.

* See Steinschneider, Bodl. Cat., col. 2476.

† Corrected into community.
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Foll. 278—280, originally not part of the present MS. (though written in a similar hand) contain:

1. A short treatise embodying the main principles of [handwritten text]. Beginning:

End:

2. two pieces were apparently added as a substitute for the D"3H (or D'TOl) of sections 1 and 2 of the treatises.

Add. 26,903.—Paper, about 12 in. by 8¼, consisting of 125 leaves. An Italian cursive hand of the eighteenth to nineteenth century.

The printed portions of Isaiah of Trani's works are enumerated in Jellinck, ItHSOH; also in Gutenberg, Geschichte des Erziehungswesen &c., II., note xi. Compare also Weiss, [handwritten text]. Foll. 70J.

519.

Foll. 37b. Beginning:

End:

4. divided into two Perakim, the second (beginning on fol. 41b) being called [handwritten text].

End:

5. of [handwritten text]. Foll. 45b.

End:

6. of [handwritten text]. Foll. 77a.

End:

Comp. Neub., Cat., no. 636, where Hulín is incomplete.

520.

Add. 26,914.—Vellum, about 6¼ in. by 5½, consisting of 231 leaves. Each page is divided into two columns, with 27 lines to a column. Foll. 2—227 form 28 quires

* See [handwritten text], fol. 70b.
of 8 leaves each, with the exception of the fifteenth quire (foll. 114—23), which has 10 leaves. The last quire consists of 4 leaves (foll. 228—31), but only the first of these has been used for the text. The end of the quires is marked by catchwords. A number of blank paper leaves have been inserted between foll. 97 and foll. 98. Many leaves have been in an imperfect condition from the first. Of foll. 97 only the inner half has been used, but there is no lacuna in the text. Apparently Italian Rabbinic writing of the fourteenth century. There are rather rude attempts at pen-and-ink ornamentations at the headings and in other places.

[ALM. COLL., 23.]

The same ודרישות and פסקים of Isaiah of Trani, the elder, as are contained in Add. 26,903 (the preceding number), but arranged in a different order, as given below. The title,"ברכות", differs, however, very largely from that contained in Add. 26,903, and appears to be a shortened recension of it.

The original title on foll. 2b is פסק חולים וברכות. The folio at end of the quires isمشותך על פי חולים וברכות.

At the end (foll. 229a), in square characters:

1. Foll. 2b.
2. נט. Foll. 98a.
3. ברכות (vide supra). Foll. 158a.
4. הלכות שמות. Foll. 200b.
5. הלכות תקלות. Foll. 211a.
6. הלכות ציצית. Foll. 219a.

Censors:

1. Foll. 228a: Gio. Domenico Carretto, 1627 (?).
2. Foll. 228b: Dominico Irosolomitano.
3. Ibid.: Alessò Scipione, 1597 (?).

521.

Add. 26,893.—Vellum, about 11\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\), consisting of 222 leaves. Each page is divided into two columns, with 46 lines to a column. The quires, 27 in number, contain for the most part 8 leaves each; some few have 10 leaves each, and there is also one quire of 6 leaves (foll. 127—32), and another of 12 leaves (foll. 165—76). Foll. 218—22 are all that has been used of the last quire. A leaf has been left blank after foll. 118 and foll. 201 respectively. The catchwords at the end of the quires have been mostly preserved (e.g. foll. 9, 17, 25). An Italian Rabbinic hand of apparently the fourteenth century.

[ALM. COLL., 2.]

The text at beginning and ודרישות, בכמה ופסוקים of Isaiah of Trani, the elder.

1. במכות. Foll. 2b.

End:

כתובות נמשמים הפוסקים ואו הדרישות אוטדות.

For the beginning see Or. 1421 (next number).

2. כתובות. Foll. 58b.

Beginning:

כתובת נמשמה ... ודברים קצרים לחתולה שתניתא ברכה.

For the end, and the beginnings and endings of the following four tractates, see Or. 1421.
3. Fol. 119b.
4. Fol. 133b.
5. Fol. 177b.

The text differs not inconsiderably in parts from Or. 1421, and the Talmudical text is frequently given at greater length before the formal begins; so especially at the beginning of the tractate.

The title on fol. 2a is as follows:

The contract, by which Solomon ben David purchased this MS., together with several other works (among which is סֵפֶר תְּקֵן מַרְטִיבָה וּבֵית נֵסוֹת תַּלֵּת תִּשְׁרִי by a later owner (רְבִיעֵי תִּשְׁרִי) (vide supra) in the year 1597 (A.D. 1667).

Censors:—
2. Fol. 221b: Dominico Irosolomitano, 1597 (?)

522.

Or. 1421.—Vellum, about 12 7/8 in. by 8 1/2, consisting of 270 leaves. Each page is divided into two columns, with 43 lines to a column. Foll. 1—264 form 33 quires of 8 leaves each, but a whole quire is missing after fol. 64. The last quire (foll. 265—70) is defective, two leaves having been lost at the end. The catchwords from quire to quire are enclosed in small ornamental pen-and-ink designs. Written in a fine Syrian Rabbinic hand of the fourteenth to fifteenth century. There are ornamental designs in red at the beginning of tractates (vide infra), and the first words of passages in the text are also in red.

 luyệnין על שם יהושע בן נון; attributed to Isaiah of Trani, the younger, but evidently by Isaiah of Trani, the elder. See Add. 26,893 (the preceding number) and Neub. Cat., no. 636.

Title, written in two different cursive later hands:—

The following is a short statement relating to the receipt of the MS. by a later owner (רְבִיעֵי תִּשְׁרִי) in the year 1597 (A.D. 1667).

Censors:—
2. Fol. 221b: Dominico Irosolomitano, 1597 (?)

Below the above is a short statement relating to the receipt of the MS. by a later owner (רְבִיעֵי תִּשְׁרִי) in the year 1597 (A.D. 1667).

Censors:—
2. Fol. 221b: Dominico Irosolomitano, 1597 (?)

522.

Or. 1421.—Vellum, about 12 7/8 in. by 8 1/2, consisting of 270 leaves. Each page is divided into two columns, with 43 lines to a column. Foll. 1—264 form 33 quires of 8 leaves each, but a whole quire is missing after fol. 64. The last quire (foll. 265—70) is defective, two leaves having been lost at the end. The catchwords from quire to quire are enclosed in small ornamental pen-and-ink designs. Written in a fine Syrian Rabbinic hand of the fourteenth to fifteenth century. There are ornamental designs in red at the beginning of tractates (vide infra), and the first words of passages in the text are also in red.

לֵנִין על שְׁמוֹ עֲשַׁרְיָהּ, וּבֵית נֵソֹת תַּלְתִּיֶּשְׁרִי; attributed to Isaiah of Trani, the younger, but evidently by Isaiah of Trani, the elder. See Add. 26,893 (the preceding number) and Neub. Cat., no. 636.

Title, written in two different cursive later hands:—

The following is a short statement relating to the receipt of the MS. by a later owner (רְבִיעֵי תִּשְׁרִי) in the year 1597 (A.D. 1667).

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2. Fol. 221b: Dominico Irosolomitano, 1597 (?)

Below the above is a short statement relating to the receipt of the MS. by a later owner (רְבִיעֵי תִּשְׁרִי) in the year 1597 (A.D. 1667).

Censors:—
2. Fol. 221b: Dominico Irosolomitano, 1597 (?)

522.
Within the red circular design, placed inside an arch, at the beginning, are the words:

ארוחה סד נמשום בפש לא תעשט פלא ויסים

Similarly, in the circular design on fol. 231b:

בפש וא והארוחה מסכת נדיה

So also on fol. 247a:

בּא לארוחה מסכת נדיה

The designs at the beginning of the tractates are all very similar to one another. The rhymes at the end of the tractates are written out partly in red and partly in black.

At the end of no. 3 (fol. 202b) is a circular design in red, containing the entry:

יהו נרכתא המפר שלמה לא יק

Former owner (fol. 1a and 270b): Aaron Nathan Gratiano.

Censor (fol. 270b): Camillo Jagel, 1613.

523.

Or. 5024.—Vellum, about 15½ in. by 11, consisting of 298 leaves. Each page is divided into two columns, with 52 lines to a column. Foll. 3—298 form 30 quires of 10 leaves each, with the exception of the seventeenth and thirtieth, which have 8 leaves. Foll. 1-2 are vellum fly-leaves. The quires are marked by catchwords, and are also signed with Hebrew letters both at the beginning and the end of each. Italian Rabbinic hand. Dated A.M. (5)134 (A.D. 1374). A fine codex, with illuminations at the beginning of books and chapters (vide infra).

The decisions of Isaiah of Trani, the younger, in the following order:

† The passages on this tractate have been published at Warsaw in 1864. Compare also Jellinek, על缺口י, דוכס, וידיעות אדרות.
The term אֱפִסָּר is generally put before the name of each manuscript, but in some cases תַּהוּ תַּהוּ is used instead (so e.g. תַּהוּ תַּהוּ, fol. 157a). In the running title at the top of the page the title of the different portions.

The designs at the beginning of the "Massekoth" and "Perakim" consist in foliated border illuminations in gold and different colours, the initial words of the various sections being placed within ornamental designs in gold and blue, or some other pigment. Figures of animals are introduced in the more elaborate ornamentations, as e.g. on fol. 3b, 97b. In some cases the illuminations were designed to illustrate the special subjects treated on; so e.g. on fol. 40b (טירוה), and on fol. 223b (דהה תַּהוּ). The colophon on fol. 298b is as follows:

Another contract of sale (partly effaced), which is found on fol. 3a, runs as follows:

The MS. was accordingly written by Yekuthiel b. Solomon for his instructor (דִּבְדָּב) R. Menahem b. Nathan, and it was finished on the 28th of Siwan A.M. (5)134. The scribe’s name (כִּיָּרָה) is marked off in the initial letters of the lines on fol. 84b, col. 1.
The name of Yehudah Zeraiah Azulai occurs several times on the fly-leaves. On fol. 1a are also the ornamental signatures of (1) Joseph, a son of the owner just named, and (2) Azriel Azulai.

On fol. 3a (just over the lengthy contract on the same page):—

On the left-hand upper corner of the same page is the name Azriel.

On fol. 2b is the following note:—

On fol. 1a:—

The signatures are no longer legible.

Lower down on the same page is the following Latin entry:—

Subsignavi ego Evidus(?) menotius regien (i.e. Regiensis) secret⁷. . . R² D. Jacobi giraldini commiss¹ Apostolicæ et ducalis die 8 Martii 1556.

* The same who sold the MS. to Joseph Pash.
† On ‘Ariel Dayiens see Revue des Etudes Juives, xxx. 394.
‡ One should expect instead a word like 'in' or 'of'.

On fol. 1a:—

The name of Yehudah Zeraiah Azulai occurs several times on the fly-leaves. On fol. 1a are also the ornamental signatures of (1) Joseph, a son of the owner just named, and (2) Azriel Azulai.

On fol. 3a (just over the lengthy contract on the same page):—

On the left-hand upper corner of the same page is the name Azriel.

On fol. 2b is the following note:—

On fol. 1a:—

The signatures are no longer legible.

Lower down on the same page is the following Latin entry:—

Subsignavi ego Evidus(?) menotius regien (i.e. Regiensis) secret⁷. . . R² D. Jacobi giraldini commiss¹ Apostolicæ et ducalis die 8 Martii 1556.

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On the left-hand upper corner of the same page is the name Azriel.

On fol. 2b is the following note:—

On fol. 1a:—

The signatures are no longer legible.

Lower down on the same page is the following Latin entry:—

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On fol. 3a (just over the lengthy contract on the same page):—

On the left-hand upper corner of the same page is the name Azriel.

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The signatures are no longer legible.

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† On ‘Ariel Dayiens see Revue des Etudes Juives, xxx. 394.
‡ One should expect instead a word like 'in' or 'of'.
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Higher up on the same page, in the same hand, is a prayer for maintenance and prosperity, headed: לְלָי הָאָדָם, and beginning with the Scriptural verse: וְהָיָה אֲתָךְ כָּלַֽהּ בְּרֵאשִׁי. It is followed by a note:

Censors’ notes:—
1. (fol. 2a): Revistus per me Laurentiù Franguelld, 1575.
2. (fol. 298b): Visto per me F. Luigi da Bologna del 1600.

524.

Or. 3613.—Vellum, about 8½ in. by 6½, consisting of 317 leaves, with 26 lines to a page. Foll. 1—240 contain 24 quires of 11 leaves each; foll. 241—52 form a quire of 12 leaves; foll. 253—312 constitute 6 quires of 10 leaves each; and foll. 213—17 are all that has been used of the last quire. The catchwords at the end of quires are nearly all preserved, but the accompanying enumeration of quires in Hebrew letters has in many cases been cut away. Of fol. 2 only a very small fragment has been preserved, but the rest of the MS. is in fairly good condition. A good Spanish Rabbinic hand of the fourteenth to fifteenth century.

The catchwords are

Fol. 2a; תֵית, נֵית, fol. כַּהֲנָה, fol. 42b; נֵית, נֵית, fol. 105b; הָרֶוַע, fol. 146a; אוֹבֶרֶה, fol. 174b; נֵית, נֵית, fol. 183b; נֵית, נֵית, fol. 211a; נֵית, נֵית, fol. 253a; נֵית, נֵית, fol. נֵית, fol. 287a. סַרְפֵּר, סַרְפֵּר, fol. 303a.

See Neub., Cat., no. 643, which contains the above besides several other treatises.

On the upper margin of fol. 2a, in an Italian cursive hand:

At the end of (fol. 42a):—

בֵּיתָה יְבִיבָה (יְבִיבָה) עַל מִלְּתָה יִנְדָּה הַיּוֹנָה לְרֵעָה."

שִׁיר הַמִּנּוֹת לְעַל מִלְּתָה יִנְדָּה הַיּוֹנָה לְרֵעָה מִלְּתָה יִנְדָּה הַיּוֹנָה לְרֵעָה.

At the end of (fol. 105a):—

בֵּיתָה יְבִיבָה (יְבִיבָה) עַל מִלְּתָה יִנְדָּה הַיּוֹנָה לְרֵעָה."

כַּהֲנָה וּמִלְּתָה יִנְדָּה הַיּוֹנָה לְרֵעָה."

כַּהֲנָה יִנְדָּה הַיּוֹנָה לְרֵעָה."

In the Italian hand.

Or. 1068.—Vellum, about 9½ in. by 6½, consisting of 130 leaves, with 23 lines to a page. Foll. 1—122 (a paper leaf at the beginning replacing the cancelled first vellum leaf) form 13 complete quires, 9 with 10 leaves each, and 4 with 8. Foll. 123—130 are the 8 leaves used out of the original 10 leaves of the last quire. The catchwords at the end of quires have been partly cut away in the trimming. A good Italian Rabbinic hand of the fifteenth century.

The catchwords are

פְּסֵפָר יִשְׁעָה רְבִּי יִשְׁעָה אָרוֹר. See Neub., Cat., no. 643.

Heading, in an Italian cursive hand (fol. 2a):—

פְּסֵפָר יִשְׁעָה רְבִּי יִשְׁעָה אָרוֹר.

ב. פְּסֵפָר יִשְׁעָה. Fol. 2a.
2. פְּסֵפָר יִשְׁעָה. Fol. 54a.
3. פְּסֵפָר יִשְׁעָה. Fol. 64b.
4. פְּסֵפָר יִשְׁעָה. Fol. 95b.

* The word רְמָה has been erased by the censor.
On fol. 2a is a notice, in a Spanish cursive hand, relating to the presentation of the MS. by 'Azaryah Hayyim b. S. Sanguinetti to Joseph Azulay.

Over this, in an Italian cursive hand: Signature of censor (fol. 130b): Dominico Irosolitano 1597.

526.

Add. 26,956.—Vellum, about 5½ in. by 4½, consisting of 80 leaves. There are 12 lines to each page of the text, and the smaller writing on the margin varies from 35 to 40 lines to a page. Italian hand of the fourteenth to fifteenth century. The first page and the last page are barely legible.

This Yehudah b. Benjamin is, of course, not the author of these treatises, but the scribe. The name of the author's grandfather was יייאל (see Steinschneider, Bodl. Cat., p. 1298).

Fol. 21b contains (in a later, cursive hand) a short statement on the rules that were in force in the Jewish community at Rome (בְּכַל הַרְוָא רָמָא).

2. הַלָּכָה מְרֵפֶּה, in 8 paragraphs. Fol. 22b.

Beginning:—

After the eight sections (ד' המחקאות) of the main part follows (fol. 72b—74a):—

At the end of this portion:—

Fol. 74b—80b contain Yehudah 'Anaw has made an exhaustive use of earlier authorities; thus e.g. on fol. 35b:—

He, however, shows that he was in the habit of exercising an independent judgment; thus e.g. on fol. 38a:—

The authorities quoted in the commentary practically cover the same range as those mentioned in the text. ר"י י"שעא.
commentary (e.g. fol. 45b) sometimes distinctly defined as the “junior” of that name (בר אלי). Censor’s entry (fol. 70b): Renato da Modena, 1626.

527.

Add. 15,437—Vellum, about 9½ in. by 7½, consisting of 363 leaves, with 33 lines to a page. Quires 1—4, together with the first leaf of the 5th quire, are missing; fol. 1—9 constitute the extant leaves of the 5th quire; and fol. 10—363 contain quires 6—41 (numbered on the first leaf of quires, in the left-hand upper corner: 1—363). The number of leaves in each quire was originally 10, with the exception of quire 7, which only has 8 leaves (fol. 287—294); but besides the missing leaf at the beginning of quire 5, the last leaf of quire 41 is also wanting. Three leaves have been cancelled after fol. 148 (end of quire 19), and two after fol. 254 (in quire 28). Foll. 1 and 2 are recent fly-leaves. Written in a good Italian Rabbinic hand of the fifteenth century.

It contains:

I. The greater part of בְּנֵי הָלָכָה of Zedekiah 'Anaw b. Abraham ha-Rofé, followed by an appendix containing הלכות, הלכות, הלכות, הלכות, שדוחות, ענייני צцит, and לַהֲלֹךְ, מִלָּהְלָה, סְמָכָה. Fol. 1a.

It is to be noted that S. Buber’s edition (Wilna, 1886) also contains הלכות שדוחות and הלכות מרפה at the end. The omission of these parts in the present MS. is probably due to the fact that part II., which follows, covers a great portion of these sections.

The whole of הדדנה והארשניא is missing, and the beginning of הדדנה והארשניא (§§ 55—78) is also wanting.

First extant words (in § 79 of the second quire):

And the base of the walls and turrets to be made firm and strong.

At the end (fol. 198b) in agreement with Buber’s edition:

לֹא נֶאֱצוּ הַשִּׁתָּא הָעִשָּׁה בֹּרָה וְנִבְּרָת.

The passage on the burning of the Talmud in יתומות (§ 263, fol. 140) is longer in the MS. than in Buber’s edition (see זר, vol. i., p. 94; also Grätz, Geschichte, vol. vii., note 5, pp. 441—446).

II. Another work by the same author, bearing the title הלכות אסף זכריה, but covering a wider range of legal decisions than the title might be taken to imply. Fol. 237a.

For an account of this work see Add. 26,918 (Cat. no. 529), where also some references to printed works will be found.

The present MS. ends in the middle of § 113, the last extant words being: הניה שלמה איזה או בירה בנווה.

A person who mistook this work for an integral part of the Talmud, described under I., tried to divide it into דיעת דגלה.

On fol. 236, § 148 of תיעוד (see Or. 2855; Cat. no. 517) was written down by an Italian hand of apparently the sixteenth century.

Heading:

עי מ써ור ספורים במשוקה ביבresco ile שאר טעמים של ספר שביל הלכות ביבresco ile שאר טעמים, עם סמנת רדוף על שלוש ברכות.

At the end of the §:

ודין זה должен היה ראו לתוכה זהב ברי אי ידבח

Latin notes on the lower half of fol. 263b state that the MS. came "ex Bibliotheca, non J. B. Colbert, sed Caroli Joachimi..."
The MS. contains several additional pieces which are not found in the printed editions, being followed by a chapter on

The initials (for the usual nn) appear after the name; so also in Add. 15,437 (Cat. no. 527).
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as it does the rules relating to marriage, divorce, loans, &c. Bibliographers often treat it as the second part of the work, but apparently without a sufficiently good reason (see Steinschn., Bodl. Cat., col. 2770).

Foll. 6—10 contain a table of contents headed: ס完全不同 열RCTנה ס完全不同 열RCTנה, arranged in 173 sections.

At the end of this table:

נסחף ס完全不同 열RCTנה ס完全不同 열RCTנה

The work itself is headed by verses which exhibit in acrostic the name:

ץבקד בר אברדור רוזא חק

They begin:

זרי ארות חהל שעון בחרים
ถือדנל לכל ת겠습니다

קרוב לקょうדיא או בחתונていく

The name זבקד is also given in acrostic in a stanza of five lines at the head of the following (fol. 64a) and רדיא (fol. 125b) respectively. The lines on fol. 64a (placed within an ornamental design in gold and red) begin: צבקד מככעליא אבכש. Those on fol. 125b open: זריא שעתיא בחרוד.

The work has never been edited, but a list of the authors and works quoted in it is given in the introduction to Buber's edition of Wilna (1886).

Foll. 1—4 are four fragments from the beginning of the same work, which originally belonged to another MS.

Last extant words on fol. 4b (in a nun):

ל зло מרווחוני אילע על מעני וי

In the left-hand lower corner of the same page: ב (i.e. end of the second quire), with the catchwords:

אל על מעני

Close to the note of a former owner, whose name is illegible, is the following title (fol. 6a):

سفر איגרא והדרר לדר: שדה בר אברדור רדיא

ל חוור רד: צובדות עלילום הלכה.

On the top of fol. 1b:

ה ספרים והדרר יש יבגנו את נט: הוא ממע

אלדנרה רקורד.

On fol. 5a:

של תוחך ייחא בכרר היא שליר (ב) מגנום

On fol. 159a:

של דולא אודר בכרר רישאר מארית

The following memorandum of a divorce is found on a fly-leaf at the end (fol. 160a):

ברשישת בשבתא באכריביה השהר ית ירח שאיתתת תומשא על אהלמה יתאת תלביראה עלל לינן שטא

ניית אים ב浈את מגימרים ירהיבא על נזר פמידע

א والاستה על פמידע אים מת חל ויה שפחת

шедшון התיכא אוית לברית פ BaseController שלב איגוס

יפיקו הפרימיה יכרו ליב אימא רגיד

שוב על כלו שומ חכוא אודא ייל רידת אנהחת

כ קרפת אים כוות פמידיה יכרו לו השכרה ייך

יידייהו יישאמ על שולמה יבסבל לוכד להנכתב

כל נבר רהצבבייא ומיש איום בדרי מוי

יד הלעבה והה תמיית תתל אדרי וני (יווד) ליב

כנא ספר היחסויוא איגוס שמדוקת טומ פסורית חור

גיסי שישארל.

The date of this document being A.M. 5101 (A.D. 1341), it follows that the MS. itself was not written later than that date, unless it be supposed that the document had been written down before the leaf was attached to the volume.

Underneath this document is a composition in the style of a letter, beginning:

ידי שלום באֱבלִיִם: משחלנ באל בֶּבלי

The latter part has been erased.

The words:

איני מרדיך אׇשׇי מום ביו יער בַּל

on the same page may be the name of a former owner, though some verses from Esther &c. are written down in the same square hand.

The names Jacob Alfan, Simon di Corte-miglia, and Isaac Milli are found respectively on foll. 70a, 112a, and 123a.
530.

Or. 2859.—Vellum, about 19 1/2 in. by 13 1/4, consisting of 291 leaves. Each page is divided into 3 columns, with 46 lines to a column. The quires, which are nearly all of 10 leaves each, are marked by catchwords at the end. A Franco-German Rabbinic hand of the fourteenth century. There is a somewhat later foliation in Hebrew letters.

Vol. I. of the comp.GRAYED, and Moses of Vienna. This volume and the one described under the next number constitute together a very fine copy of the work. Their contents should be compared with the printed edition. (Shitomir, parts i. and ii.; Jerusalem, part iii.)

The title (fol. 2a) is ספרי רבי יוחנן ben סמעון and on the same page is given a detailed table of the contents of the volume. The main headings, given lower down on the same page, are: אֵלֶּה תַּנּוּר (fol. 3a), וַיָּעָה (fol. 13a), וַיָּעֶה הבַּאָה הבַּאֲה (fol. 23a), וַיָּעֶה הבַּאֲה הבַּאֲה (fol. 110a), and וַיָּעֶה הבַּאֲה הבַּאֲה (fol. 220a).

Under the title on fol. 2a is written:

שִׁלּוּ אֱבָרֹמִי בַּכְּכָרָה נֹטַלּוּ הָאֲדָמָה

The same name is repeated several times in the MS., and is also found in Or. 2860 (fol. 2a).

On fol. 291b is an Italian note, signed by the censor: Bart° Rocca di Praterino, and giving permission to Abraham Segre to hold the book, to send it where he pleases, and to have it returned at his pleasure.

The quarto paper leaf which is attached on guard at the end contains a legal document in an Italian cursive hand, dated דבשישניא, the 16th of Marheshwan, A.M.

531.

Or. 2860.—Uniform with the preceding number, and containing 216 leaves.

Vol. II. of the same work, with a table of contents on fol. 1a. The main headings indicated on fol. 1a are: סִנְרָדָר (fol. 2a), וַיְכַלּ (fol. 32b), וַיְכַלּ (fol. 84b), וַיְכַלּ (fol. 100a), וַיְכַלּ (fol. 125a), וַיְכַלּ (fol. 132a), וַיְכַלּ (fol. 140b), וַיְכַלּ (fol. 144a), וַיְכַלּ (fol. 145b), and וַיְכַלּ (fol. 147a).

On fol. 216a is a note of the censor, Bart° Rocca di Praterino, of the same import as the note in Or. 2859, fol. 291b.
532.

Add. 27,297.—Vellum, about 18 in. by 10\(\frac{1}{2}\), consisting of 152 leaves, with 35 to 62 lines to a page. Nineteen quires of 8 leaves each, marked by catchwords at the end. One quire or more are missing at the end. Franco-German Rabbinic writing of the fourteenth century.

It contains:

I. [ט"סא], an abridgment of the titlebars of the fol. 1b.

Succeeded by Zarua, the son of Isaac (cf. Gross, Monatschrift, 1871, p. 260, note 2). This compendium is based on a recension which differed from the printed edition of that work (see the preceding number).

Beginning (fol. 1b):—

A. א"ש ידדה מ"אותמה א"ל פי הכילארה ודימוה אתה

End (the last section being):

וכי מ"יושיב וא"ש ל"ן... והבאר לא קדשה ור'... The sections on, and after, נא"ש, and before, הבאר are in the middle of the volume between מ"דורי פסחים and מ"דורי פסחים.

There is an index of the contents on fol. 1a.

At the end is the following:

וֹדֵדָה אַל אַשֶּר הָדַל בְּרָחָה, כִּי עַבֵּר מִיָּעַת: לְסֵתִים

לְסֵתִים אָוִּים אוֹר וּרְעָוִים, בֹּסַדְיָה יִכְלִיל קְלִים:

לְהַדְרָה מֵאָוָה בְּדַרְיָה, בַּל רֹעָה עַל זְרֵי

יִוְיִוָי:

לְעַוּרִים אָנָבֵדְוּ לְכַל לְּלִבָּה, כָּאָב הָוָה אַשּׁי לְדֵמ

וֹדֵשְׁר וּרְעָוִים אָנָבֵדְוּ, בְּכָל הָוָה הָדַרְיָה

וֹדֵשְׁר מְיָה:

וֹדֵשְׁר לְכָל בְּגֵיסִים עַקֵּדָה, לְבַל יִזְרַר וּרְעָוִים אַל אַשּׁי

A grotesque animal figure concludes the page.

II. A recension of the work attributed to Samson b. Sadok, and known under the title הָנַּהְשֶׁנ (see Add. 18,424; 18,685; Cat. nos. 538 and 513). Fol. 129a.

The index, which occupies foll. 129a—130a, contains 497 numbers. The paragraphs in the text itself are, however, in almost entire disagreement with this enumeration.

There is no mention of "א"ל היותה יתב"ק" in § 22 (fol. 131a), nor is either 'סמית' or 'סנא"ל' named in § 71 (fol. 131b) and elsewhere. Much, however, that is absent from the text is found in the numerous marginal notes (רברבר, &c.) written by different hands not much later than the text.

The לְעַיִם ו"רַב (with §§ 448, begin on fol. 137b).

III. Comments on passages of ת"ו, פ"ב, ו"ב, מ"ב, ו"ב, כ"ב, and others, with a number of responses and decisions by Meir b. Barukh of Rothenburg and others, on the same subjects. Imperfect at the end. Fol. 138b.

Beginning:—

שָׁלַח רָאָו א"ש ו"י יָהוּ א"ש ו"י נְוַיֵר ל'וּרִי

The Comments contained on the first page are headed by "ס"פ. Among the names mentioned (besides that of Meir Rothenburg) are ש"י, ש"י, ר"י, ש"י, ר"י, ש"י, ר"י, ש"י, and ש"י. The signature occurs, e.g., on fol. 145a. The contents of this portion of the MS. will be found interesting to students of the "Responses" literature and "Halakha" in general.

* For the title see the lines at the end of the work.
The leaves of the MS. bear the consecutive numbers (partly damaged) from fol. 1a to fol. 152, the enumeration being employed twice. This points to a consecutive foliation extending over a large number of volumes. The first 128 leaves bear also the numbers in the middle of the upper margin.

On a fly-leaf at the end is pasted a strip of vellum belonging to "?ty, the inscribed text being Ex. xiii. 110. On fol. 1246 is a note of (?) of Padua, dated A.M. 5404 (A.D. 1644).

533.

Add. 26,894.—Vellum, about 12\2 in. by 9\4, consisting of 272 leaves, with 28 lines to a page. Fol. 2—272 form 34 quires of 8 leaves each, numbered with Hebrew letters at the end; but the last leaf of the last quire has been cancelled. A fine African Sefardi hand of the fourteenth century.

It contains:

I. DTNn of Moses b. Nahman, treating on the rights and customs connected with the sick and the deceased, and in the last chapter (شرح הרמב"ם) on retribution after death. Fol. 26. Compare the printed editions.

II. by the same author. Fol. 113a. See the printed editions.

At the end:

השלמה וновי קרא מתכלה לבר ר"פ ומשה בר נחמיה

III. by the same author. Fol. 156b.

* See הובץ, iv., p. 52; also Ben Jacob, חכמי ופסחים, p. 91.

Heading:

חרת הז חתנון קרא מתכלה לבר נחמיה

Beginning:

עומד דבורה אתייל תלמודים ות המרדהם

המסכמת והאמרים והשכורים בכל בוכל נפש בוכל

ככ בוכל כפר א nier כל הייבים אן גוזק לוחם חסはこちら

לא Soviets קרא מאר דעש על עניפ כלזה הער

ה读后א

The work contains four chapters (שהירם), and the result (based on calculations of Daniel’s prophecies) at which the author arrives is that the redemption of Israel from captivity was to take place 1335 years after the destruction of the Second Temple (i.e. about A.D. 1403).

At the end:

השלמה וновי קרא מתכלה לבר ר"פ ומשה בר נחמיה

IV. a treatise on man’s relation to woman, by Abraham b. David, the younger. Fol. 170b.

At the end:

שהות וחלש של העורשה

شب המרדה לברא עולמו בששה

See the printed editions.


VI. of the same author. Fol. 216b.

Beginning:

בוש קרוא והוראות אתייל תלמודים נודד בוכורה

(Albert) בענית תלמודים הערות רבי אלפاسي

It is preceded by the poem beginning:

אליאו עליאו תרשיח תJSONException אתכלה

It begins on fol. 242b, the regulations of the Halakha being included.

See the printed texts of the last two numbers.
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VII. of the same author; printed at the end of כל ב ו. Fol. 268a.

At the end:—
"בורה מנה לנייה הכ אליאי וחברי יהב
בורה רברגה ספגת תנייה על ינו".

The following names of former owners are legible on fol. 1a:—
(1) עניבר וע"ב שולש לא פמאו
(2) ארבעה בבר עניבר ירואל פמאו
(3) ביאר בבר, מאיר בבר, קמילוות לא

On fol. 1b is the following note:—
יוסף א"י, אפרים קסѧ (A.D. 1405) השלפקורים
וכותבי אל ע"י, אפרים אייב אלבוק ו
Donate ספר חכים 米 לעדו אל רגילות
וספיא הזרבי ביאר (sic) הזרבי ביאר
.Boldes ובר אלפא מכונס ח"ר והchants
ונ고요 ביאר (sic) הזרבי ביאר
 регистר בך תקע ברשות רבה
waters מי.png א"י מס (Euclid)
Eabbinic י路演 ומשה ברכט רזיאל יביאר
בקרוב אחר.

In the middle of fol. 2a are written (in a hand apparently contemporary with the MS. itself) the titles of the works contained in the volume, together with the authors' names.

The same page also contains the names of several owners, the notes being written in Italian cursive; but some of these are not sufficiently legible.

On fol. 272b is a note to the effect that in the year 5293 (A.D. 1533) some money was advanced on the MS. to a certain lady לֵאָדֶד
והתקרים א"ו, אימתי בהרבי.

Censors' notes on fol. 271b:—
(1) Domenico Irosolimitano, 1599.
(2) Visto per me Gio. Domenico Carretto, 1628.

† Read י"ד ידשא, i.e. Sophistry. Cf. Stein Schneider, Hebr. Übere., p. 62.

Harley 5529.—Vellum, about 7½ in. by 6¼, consisting of 157 leaves. There are 30 lines to a page in the larger portion of the MS. The quires contain 8 leaves each almost throughout, the catchwords at the end having been preserved on e.g. fol. 50b, 58b, 66b, 85b. Written in different Franco-German Rabbinic hands of the fourteenth century. Some few leaves at the beginning are damaged, and two leaves have been left blank (but no lacuna in text) after fol. 14.

It contains:—

I. The greater part of ברכות חידות by Meir b. Bäruch of Rothenburg (printed under the title ברכות חידות). First words of fragment:—
אוכלתם מבך ברוアウ פרי ידידינו. פופה א
אמאא ... בוהקלת מברך נימזיא

At the end (fol. 9b):—
פלים ברכות חידות מספר יז עזור האpersist של
הורני ורבני של פרי אשיר בתרות עיני הנהל
לואו שליעי וירא

II. Fragment of Isaac of Düren's שים וירא.

At the beginning:—
جرائم ובירי הפרשים לגלות לחם איסר ויהיה
ואפרים לחםスポット אשירה ומילוי ההדרה
" protective שערית.

It ends abruptly (on fol. 12a) at the beginning of דני בככ.

See Add. 18,685, III. (Cat. no. 513).


First words:—
"器材 (ברכה) נשלוח יי בה וחברת חניא
שביעי קדש".
TALMUD AND HALAKHAI.

Last words (fol. 15b):—

Ratzfhus Mopfokuroi andorim Vudexi Dovl Turm

The scribe then says:—

א לא יגיה תחא יתייר

The commentary, which is largely taken up with the significance of the number of words in the various benedictions, often inveighs against the French use. Among the authorities referred to are Elazar of Worms, Rav Bein Shemui Bein, and Samuel of Babenberg. A larger portion (perhaps the whole) of the same commentary is preserved in Harley 5510 (section "Kabbalah"), fol. 130a—130b. The end of fol. 15b and the beginning of fol. 16a are taken up with some recipes of (mainly) a Kabbalistic nature.


First words:—

תהלל ב וב יתהלל ג מצט ל ולא א תleftrightarrow

Fol. 18a is occupied with some Rabbinic diagrams of the Holy Land and adjacent territories, and the "notes on words" are continued on fol. 18b.

V. The [Yiddish or Hebrew] [דידס or חלום] on, with a table of contents at the end. The number of entries is 282.

This work is, perhaps, identical with Meir Rothenburg's Aar yitov which is mentioned in p. 520.

Beginning:—

קרת כוכבزانיה ולאצל יבראנן פועליות אדם וענין

End (fol. 54b):—

תניע בחרונו דבלש ים ישבבים תזר

Subscription:—

בסיית פכסק עיובים ישב לישט קרובי

Among the authorities referred to are Isaac al-Fasi, Rashi, Maimonides, and

On fol. 52a (col. 2 margin):—

מסי אינלך קוספ' בר

This portion begins [apparently the same as the remaining portion of fol. 52b, mentioned in e.g. Landau, p. 188].

535.

Or. 1054 (foll. 32a—57a †).—Vellum, about 11 in. by 7½. The pages are divided into two columns of somewhat irregular width, with 38 to 45 lines to a column. Two different Franco-German hands (comp. fol. 39b with fol. 40a sqq.) of probably the fourteenth century.

The Latin entries on the same page show that Issachar b. Alexander Cohen was taken to be the author of the סיני. In the Latin description on fol. 26, Issachar is, however, duly recognised to have been merely a former owner of the MS.

On fol. 157b is an astrological entry for a cycle of seven days, beginning: político זтся heh סנפו אריה.

† The remaining portions of the MS. will be described in the section of "Miscellaneous MSS."
After the index, which ends on fol. 55b, are several Talmudical notes; the first, beginning with אברא מוסי ... הלע משא ון נון, does not seem to have been a separate subscription, but rather inserted into the leaf. At the end of this short collection of notes: הרשיק או התשכ"א שם (1)UMP נליא ח"ה.

536.

Add. 18,829.—Vellum, about 9½ in. by 6½, consisting of 47 leaves. There are 40 lines to a page. French Ashkenazi hand of the fourteenth to fifteenth century.

This is a copy of Solomon ibn Adereth, treating on the ceremonial rites of the Sabbath and the festivals.

Part I. (בש ותור), foll. 2a—37a.
Part II. (בש ותור), foll. 37a—47b.

The cursive notes on the margin of the MS. contain additions to the text, in agreement with the printed edition of 1602 (Venice).

The author's poem, beginning עם מחויי, which is prefixed to some printed editions, is wanting here.

The name (1) יריו הרשıkl appears on fol. 1a, as being apparently that of a former owner. Is it Hirsch Katzenellenbogen? (See יריו לודג, appended to ובשנו שלש of H. Edelmann, p. 35.) But if so, what is the meaning of the ל?

The note—
סר הורטב בית לזרבאס
סר עבורה_smart.md
on the margin of fol. 47b appears to point to a MS. copy of the H. Jewish uniform with עבורה חיתה, and once bound with it.

Note.—According to Azulai (צומת הראלי, Wilna, 1852, part I, p. 162), there also existed a longer recension of the ט. עבורה חיתה. Compare the same author's two recensions of the ת. עבורה חיתה.

537.

Add. 19,972.—Vellum, about 9½ in. by 7½, consisting of 459 leaves. Each page is divided into two columns, with 36 lines to a page. A Franco-German Rabbinic hand. Dated A.M. (5)153 (A.D. 1393).

This is a copy of Mordekhai b. Hillel Ashkenazi, in a recension which approaches the Rhenish redaction, and differs widely from the printed text. On the whole question of the רדכי הרשיק see S. Kohn in the "Monatschrift der Geschichte und Wissenschaft des Judenthums" for 1877.

A short description of the MS., together with a statement on the value of the text for purposes of emending the printed editions, is found (in a recent hand) on fol. 1b (paper fly-leaf).

At the end of fol. 119a is the heading:—
ינהחית עלית נוימנאים

(this being the subject beginning on fol. 119b).

Note.—According to Azulai (צומת הראלי, Wilna, 1852, part I, p. 162), there also existed a longer recension of the ט. עבורה חיתה. Compare the same author's two recensions of the ת. עבורה חיתה.

Hebrew Manuscripts.
TALMUD AND HALAKHAH.

143

It contains:

I. The work known under the title,
commonly attributed to R. Samson ben Šadok, disciple of Meir of Rothenburg.
Fol. 1a. See also Add. 18,685; 27,297 n. (Cat. nos. 513 and 532).

This recension differs largely from the printed editions. It only has 510 paragraphs, whilst the work in its printed form has 590, and there is also a good deal of difference in the arrangement and wording of those parts of the text that are common to both.

On fol. 1b (§ 15):

ואם: שְׁמוֹトーֹ לְבֵיהוּ בַּרְבּ הֲלֹהָוִין כְּמוֹ שְׁאלוּתוֹ שְׁלָשׁ (§ 445 is followed (fol. 25a, col. 1) by the words:

and the following section is headed:

(fer. 64 (fol. 4b, col. 2) begins:

Besides R. Meir of Rothenburg, whose decisions form the basis of the work, the following authorities are quoted among others: רב יהודה (fol. 3a, col. 3); רבי יהודה (fol. 4b, col. 1); רבי יהודה; רבי יהודה כָּמוֹ (fol. 4a, col. 2), and רבי יהודה (fol. 4b, col. 3). Notice also the phrases: יָשָׁשִׂיָּהוּ בּלַחְוָא לְפָנָיו יָשָׁשִׂיָּהוּ בּלַחְוָא לְפָנָיו (fol. 4b, col. 3), and יִשָּׁשִׂיָּהוּ בּלַחְוָא לְפָנָיו יִשָּׁשִׂיָּהוּ בּלַחְוָא לְפָנָיו (fol. 2b, col. 3).

The authorship contained in the text are without authors' names.

† The name of the person for whom the MS. was written was probably given in the erased line.

Add. 18,424. —Vellum, about 12 in. by 8 3/8, consisting of 44 leaves. Foll. 1—40 form 5 quires of 8 leaves each, and the last quire has only 4 leaves. There are three columns to a page, with 45 lines to each column. Ornamental pen-and-ink designs in red at the openings of sections and the vertical boundaries of the columns. The writing is in a German (?) hand. The form of a Kethubah on fol. 44b bears the date A.M. 5067 (A.D. 1307).

† See, however, § 358 (fol. 224a, col. 1) in Add. 18,685 (Cat. no. 513), where שְׁמוֹתִי stands instead of שְׁמוֹתִי.
HEBREW MANUSCRIPTS.

Foll. 28a—30b contain the index, beginning with א, and ending with ב, which originally belonged to another MS., appear to be of the twelfth century. Several leaves more or less damaged.

II. The ספר הרוי של רבי�, סגן בראיה, and following by the same author’s commentary on the Mishnah, beginning on פסק הראשה או אשת [pearl on fol. 2a].

Heading:

פסק שלמה לאריה אשת וו

According to this the author was already dead in 1325 (see colophon), which is contrary to the opinion usually held that he died in 1327 (see e.g. Zunz, Zur Geschichte, p. 410), unless the year 1325 is the date of composition.

1. פסוק שבח. Fol. 2a.

2. מסכתعدויה. Fol. 63b.


Foll. 133a—135b contain the following tract. Heading:

ואם נד רבי הלכתת המשכס


5. מסכת עדויה. Fol. 153a.

6. מסכת עיתין. Fol. 184b.

7. מסכת כלולה. Fol. 194a.


This part begins with and follows on foll. 228a—230b. At the end:

ולא שלמה ולאاجتماعו לברך ברך מים...

The word בכה in this colophon would seem to imply that the date of copying is meant.

Foll. 255a—265b contain a commentary on the Mishnah of Shelah, apparently also by Asher b. Yehiel (see Mich. 260).
TALMUD AND HALAKHAH.

Beginning of commentary:

[Text in Hebrew]

Colophon (fol. 265b):

[Text in Hebrew]

Underneath the above, in fainter ink:

[Text in Hebrew]

At the bottom of the page is the following note:

[Text in Hebrew]

Fol. 1 is a fragment of a manuscript, fols. 38-9, and fol. 2 a fragment of the same tractate, fols. 49-50.

540.

Or. 1057.—Paper, about 8 in. by 5, consisting of 229 leaves, with 25 to 27 lines to a page. A leaf of text is missing after fol. 94 and 105 respectively. An African Sefardi hand of the fifteenth century.

[Fol. 2a]

At the end (foll. 93-4):

[Text in Hebrew]

Fol. 95a.

First extant words:

[Text in Hebrew]

541.

Add. 27,557.—Paper, about 9¾ in. by 6¾, consisting of 265 leaves, with 31 lines to a page. Two different Spanish Rabbinic hands, vol. II.

the second beginning with fol. 195a. Dated Toledo, A.M. (5)115 (A.D. 1355). The MS. is imperfect at the beginning and the end, and is also largely worm-eaten. Several leaves (especially at the end) are more or less injured, and in a good many others some of the writing has been effaced by damp.

[Text in Hebrew]

Prefixed are some verses (written in a different hand) by the same author, on which see below.

1. [Fol. 5a.]

The first leaf is missing. Beginning:

[Text in Hebrew]

2. [Fol. 81a.]

At the end of this tractate (fol. 194b) is an additional note (partly damaged) beginning:

[Text in Hebrew]

3. [Fol. 195a.]

It breaks off in the middle of the seventh section.

Colophon (fol. 80b):

[Text in Hebrew]

A colophon giving the same year and adding the name of place (בָּבֶל) is also to be found at the end of the MS. (fol. 194a).

Underneath the colophon on fol. 80b, in a smaller hand:

[Text in Hebrew]

Fol. 2a contains a note of Asher b. Yehiel (טוּבֵית בֶּל) on fol. 194b. See Talmud, pag. 135.
HEBREW MANUSCRIPTS.

On fol. 3a a MS. of the same author, beginning:

ש תורשא וקחך שמא והלאה ו CNC שדר בקולות ... וCallBackא ריכא ונפי

[for א.clearly visible]

This is followed by an opinion on [for Hebrew letters on the first and the last page, consist] of 10 leaves each, foll. 1—70 being numbered נ—י, and foll. 71—170 bearing the enumeration נ—י. Nice and rather small Italian Rabbinic writing of the fifteenth century.

[ALM. COLL. 138.]

Add. 27,032.—Vellum, about 7½ in. by 5½, consisting of 170 leaves, with 25 lines to a page. The quires, which are signed with Hebrew letters on the first and the last page, consist of 10 leaves each, foll. 1—70 being numbered נ—י, and foll. 71—170 bearing the enumeration נ—י. Nice and rather small Italian Rabbinic writing of the fifteenth century.

Censors (fol. 168b):

Gio. Domenico Carretto.

Dominico Irosolomitano, 1597.

Harley 7198.—Vellum, about 16 in. by 11½, consisting of 377 leaves. Each page is divided into two columns, with 46 lines to a column. The quires consist mostly of 10 or 8 leaves, but sometimes there are only 6 leaves in a quire. There is a lacuna after fol. 249, and a number of leaves are missing at the end. Many of the lower margins, and also some on the side, have been cut away. The MS. is also damaged in other respects, and several leaves near the end are partly unreadable through stains and other causes. Written in a good Spanish Rabbinic hand. Apparently dated (vide infra) A.M. (5)233 (A.D. 1473).

542.

It contains Jacob b. Asher’s Arba’at ha-Minim, the four key works of Maimonides’ Halakhah. The numbering of sections in the four parts differs considerably from the printed editions, and
a comparison should, therefore, be made by students of the subject.

1. **Mor Avot HaYim.** (with 715 sections). Fol. 16.

The superscription of the ילקות העש, which begin on fol. 37b, col. 2, is as follows:

> ראותי ילкатות מלכאות לעש בצחלו לפי שמה רברים הפミריר עד הראות הראות יפריר.

It is likely that the scribe intended the whole numerical value of ילקות העש (A.M. 5(3)23) to be taken.

2. **Mor HaYim.** (with 407 sections). Fol. 110a.

3. **Mor Anat HaYim.** (with 182 sections). Fol. 195a.

A small portion is missing at the end of this part. Last extant words (in ילקות העש):

> שַׁיְּטִינְתָה מַחְאָא שַׁקֶּא לִלְעַל.

4. **Mor Yohanan.** (with 432 sections). Fol. 250a.

This breaks off in the middle of § נבוּת. Last extant words:

> וְצַרְכִּין לַגְּלֵי לִהְמַשֵּׁה פְּתַח נְבָל שְׁמַנְתַיִם.

> יִוֹל לַעֲשָׁה פְּלַאָכָה יִתְנַ.

**544.**

**Harley 5716.**—Yvellum, about 14½ in. by 10¼, consisting of 270 leaves. Each page is divided into two columns, with generally 37 lines to a column. The quires are nearly all of 10 leaves each, but they are neither marked by catchwords nor provided with signatures. Written in a good Spanish Rabbinic hand. Dated (see Harley 5717) A.M. 5235 (A.D. 1375). Foll. 8a and 151a (title-pages of parts) are elaborately illuminated, and there are also coloured designs at the beginning of paragraphs and the tables of contents.

It contains vol. I. (embracing Parts I. and II.) of Jacob b. Asher's אבני ימים, preceded by explanations of the abbreviations and the difficult words occurring in the work, and a chapter on רבין עבี้TIMS.

1. **Mor Avot HaYim.** (with 690 paragraphs in the index, and 699 in the text. Compare printed editions). Fol. 8a.

2. **Mor Yehuda HaYim.** (with 410 paragraphs in the index, and 409 in the text. Compare printed editions). Fol. 151a.

The prefixed portion, which begins on fol. 1b, opens as follows:

> יש מלת השמה מכתיבי מכתיבי ימי סכסוף הוה ב pornstar ויהי חנה פֶּרֶּל תְּפַרְשָׁה.

Lower down on the same page:

> וְצַרְכִּין לַגְּלֵי לִהְמַשֵּׁה פְּתַח נְבָל שְׁמַנְתַיִם.

> יִוֹל לַעֲשָׁה פְּלַאָכָה יִתְנַ.

Foll. 4b (col. 2) to 7a contain a chapter with the heading:

> הָלְכַת עַבִּיר שַשְּכֹהוּת לַעֲנַלָה.

Beginning:

> יָאִי יָבֵר עַבִּיר נַחֲתַת שַשְּכֹהוּת נָחֲתַת אֶלָּא בֹּכֶם שַׁיְּדִוָבָל נָחֲתָה.

End:

> יָאִי אָא יָמֵר אֲסַעֲנַבּוּבּ וְשַׁפֶּה אֶלָּא שַׁמְּעַנְיָו.

> לִי שְׁמַא וְיִשְׁלִּתוּל לִלְכָּל אֲסַיִיר.

Owner's note on fol. 7a:

> יָחְוֶה יָזָר ד הָלְכַת עַבִּיר נַחֲתַת נָחֲתַת כֹּפָר וְשַׁפֶּה אֶלָּא שַׁמְּעַנְיָו.

> דְּתָפְּרֵה הָעֲשַׁה בָּן דְּחַטָּה נָחֲתַת בָּא אֶלָּא שַׁמְּעַנְיָו.
HEBREW MANUSCRIPTS.

On fol. 270b is a copy of a letter, headed "אאותו של האב לבנו," and beginning:—

"... it is a letter, headed: "... 3~i..."

It is dated: "... 3~i..." There is no signature, but at the end:

(Censor's colophon (fol. 265b):—

Scribe's colophon (fol. 265b):—

Add. 27,150. — Vellum, about 13½ in. by 9½, consisting of 274 leaves. Each page is divided into two columns, with 43 lines to a column. Foll. 1—7 form the first quire, one leaf of
which has been cancelled, foll. 8—271 contain quires 2—28, each having 10 leaves with the exception of the 16th quire (foll. 148—51) which has only 4 leaves, and foll. 272—74 are all that was utilized of the 29th quire. Written in a good Italian Rabbinic hand in the year 5252 A.M. (1492 A.D.). This MS. appears to have been copied from Harley 5716 (no. 544). [Alm. Coll., 258.]

It contains parts I. and II. of Jacob b. Asher's, preceded by explanations of the abbreviations and the difficult words (חלות) and by a chapter on קהלת, as in Harley 5716. The numbers of sections in the two parts are also the same as in that MS.

מלכות, פ. 8a.
מלכות וידר, פ. 152a.

Scribe's colophon (fol. 274b):—
וכל המלכתיות ידוע, חלק מהכתבים באベンר מימי
אילא שמתה ואילא שמתה הרות לאמת דוהי
הארח נוה קנה אראל ודוי וה�单 השון נוה דעת
ה柝ו צליע קץ השם אספתי וחור בריא י蚯ש חזון
הוא החרית את הצו גיון, ומאריך את השתייה
אינו עיו כן של אדום מעבר שמעוני
כבר רפאל ערב שמואל עקר עין ורוח עני כנף
רצאל אכאמ נוה התורה והשירה יהודיה יוהי
ינשלו האלך שלח יוהוثالث, אלפיו נביאים
המשה לבריאת שמים והרقدس והשבר עיון
שלך ועללת יבש לוהר ודם ורעה מר עיון דוע
והורחתו אש נקלה קנה, מזרח מחר יחלון וחלון
התרחוק יהודה צופי בישר דודיקוס אופן פ.

Note the unusual order of the מזוז in the above colophon. It is also strange that a colophon relating to the whole work should stand at the end of the work. Anyhow, the scribe appears to have written also parts III. and IV. of the work for the same patrons.

On fol. 1a:
שלו יררי הבעת בך' שחלות ומכולים, ומכפיו והקרית
(קרונקרוט)

Below this:

והיר לוחך... ועושיא מכוליינו זה

The entry beginning יררי הבעת is repeated a little later, with the word יררי underneath.

A little lower on the same page:
שלו בך' קוליויא זה

Censors (fol. 274b):
1. Dom. Irosolomitano, 1597.
2. Fra Luigi da Bologna, 1597.

There are many erasures.

547.

Add. 27.137.—Vellum, about 7½ in. by 5½, consisting of 320 leaves. Each page is divided into two columns, with 32 lines to a column. Foll. 1—10 form the first quire, foll. 11—13 appear to be all that was utilized of the second quire, and foll. 14—321 form 39 quires of 8 leaves each, with the exception of foll. 46—51 and 212—17, which are quires of 6 leaves each. Written in a small German Rabbinic hand, dated A.M. (5120) (A.D. 1860). Fol. 14a (beginning of the work) has an elaborate illumination. The first words of paragraphs are accompanied by small ornamental designs; but the spaces intended for illuminating the beginnings of the larger divisions have been mostly left blank. [Alm. Coll., 244.]

Jacob b. Asher's.

מר ירשי בך' והשם.

Foll. 1a—11b contain the preface and the index. The latter breaks off abruptly with §םכבל שלד בך' שלח ירח מאריך שהיin (see below), but the last paragraph in the text (יבנה) bears the number כלן.
Scribe's colophon (fol. 320b):—

On fol. 2a:—

[apparently A.M. 360] זה יצוקו,min. שדך המ펄スキ מ' הכ깝 erhalten הרוס דרור ידיע מעמודים ונושה קוממי הכרך:?

A little lower on the same page:—

זנגי ה' קולו כמות מרדכי (?) כותב.

Fol. 1a contains part of a Latin document recording an award given by arbitrators in a dispute between Peter and John de Cumis (of Cumae in Italy?) on the one part, and Marinus Georgius Simon on the other, concerning a glass furnace and the profits arising therefrom. The date is March 11, 1456. Italian hand.

The vellum leaf at the end contains (1) a fragment of a Latin grammar, and (2) a fragment of a poem on moral conduct.

Add. 19,973.—Paper, about 12 in. by 8½, consisting of 292 leaves, with 30 lines to a page. A good African Sefardi hand of probably the fifteenth century.

Jacob b. Asher's יתנわたし והנפק. The number of paragraphs is 442 (last section הרואה את הפריך וברך כוזר).

549.

550.

Harley 62.—Paper, about 12½ in. by 8½, consisting of 272 leaves, with 35 lines to a page. The MS. is defective at the beginning and the end; and besides a very long gap after fol. 102, a leaf is missing after fol. 198, and several others are wanting after fol. 215. Some of the extant leaves are damaged. African Sefardi hand of probably the fifteenth century.

It contains:—

I. A large fragment of Jacob b. Asher's ישן והנפק in a recension which is generally shorter than and widely different from the known text, and which students of the subject will find to exhibit various points of interest (comp. e.g. the beginning of הלמה תועת on fol. 3a with the usual text). Fol. 2a.

The text begins in the middle of § י' (first leaf mutilated), and breaks off, in the middle of a page, near the beginning of § ז' on fol. 102b (last extant words: מ"ש סמא על פלך ילך לברך מָפַי שבץ).

II. The same author's ישן והנפק (with 687 sections in the index, at the beginning). Fol. 103a.

It ends near the beginning of § ח' (כְּתוֹבָה טָכְּכָה כָּה). Last extant words:שֶׁש וַאֲדֹנָי הוא (catch-word: תודא).
TALMUD AND HALAKHHAH.

551.

Or. 2705.—Paper, about 8 in. by 5\(\frac{3}{4}\), consisting of 215 leaves, with 25 lines to a page. French Rabbinic writing of the fifteenth century. Fol. 1 was supplied in the seventeenth century.

It contains:

I. A work (in 38 chapters) on אוסר שדויותباطי, יי, ככ, והתר, &c. by Jacob b. Moses of Bagnols. Fol. 2a.

It opens with lines (beg. יתדות ולבן ור

**Beginning of introduction:**

תרות ותרות המפרשים מصيانة מכוי פתרות

II. A treatise (in 8 chapters) by the same author, entitled יתדה בוש הבש (so in the introductory lines, fol. 111b). Fol. 111a.

**Beginning of the first chapter:**

שעון תדורת התאורה ברכות קדושות בברקוח

In the form of the \(\frac{2}{3}\), on fol. 145a, the date Tammuz, A.M. 5121 (A.D. 1361) is given, this being the period in which the author flourished. Other dates of about the same time occur on fol. 145, &c.

On fol. 155a:—

וה לע כסה חמה הלוחות מפורים עדין את וקни

של שעת ברכות בברקות ככ กรחים בראנים

ומפרשים הלוחות ו lesbisk המותו פנינו

III. A number of smaller pieces by the same author, composed A.D. 1357. Fol. 197a.

The first piece is a kind of philosophico-religious contemplation in rhyme, entitled יתדה מהשהת

**Beginning:**

אמר תשב בר, כסה ודברי מ לשם, אבריך את יי, אבריך יי, יי, יי

ברך אלהים, ואלהים, אלהים, אלהים, אלהים, אלהים, אלהים, אלהים, אלהים, אלהים.

Among the other subjects treated are

1. סבた (prayer (beg. אבריך את יי)

2. עינא

3. לעבר

The author mentions various authorities, both of early and later times. On fol. 92a the author quotes his grandfather, David d'Estelle (דרו ב ר' דוד אסטל). Various names of localities also occur.

For a fuller account of the works contained in this MS., and of the authorities and places mentioned in it, see A. Neubauer, Revue des Études Juives, ix., pp. 51—58; Hist. Litt. de la France, xxxi., pp. 657—660.

On fol. 73a, the name רבר is marked off in the initial letters of consecutive words. It was probably the scribe’s name.

Fol. 215 is a fragment from another work on מדרות in questions and answers.

First extant words: וראות שצירה והכרה

Last extant words: בכר ברו בר ובר

The name רבר is mentioned on the second page as the authority for a מדרת.

552.

Add. 27,299.—Paper, about 7\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\), consisting of 154 leaves, with 19 lines to a page from fol. 5a onwards. Spanish Rabbinic writing of the fifteenth century. Fol. 1 is a recent addition, the original first leaf of the MS. having been lost. The last leaf is damaged.

**עגרא ברכון**

a juridical work treating on monetary transactions, by Hayyim b. Samuel of Tudela. See אר י רדיש, p. 413; Monatschrift für Gesch. u. Wiss. des Judenthums, ii., 286, 287 (where a Tischendorf MS. of the same work is described).

The treatise is divided into five parts, each of these being subdivided into \(\frac{2}{3}\) científico, and each of the latter consisting of a number of paragraphs.

**Beginning (modern copy [**[83x625]voo)**]
The present collection consists of the following parts:

1. Bar Mitzvah, fol. 3a (beginning:)

<table>
<thead>
<tr>
<th>Page</th>
<th>Content</th>
</tr>
</thead>
</table>
| 3a   | Bar Mitzvah, fol. 3a (beginning:)

The Bar Mitzvah is a religious ceremony in Judaism marking the transition from childhood to adulthood. It typically involves reading passages from the Torah, and it is a significant event in the life of a young Jewish boy.

553.

Or. 4607.—Paper, about 8 in. by 6\(\frac{1}{2}\), consisting of 193 leaves. There are 19 to 23 lines to a page. The last three pages have two columns each. Written in a rather bold German Rabbinic hand. Dated A.M. (5)300 (A.D. 1540).

A recension of the PARK BLOCK (Jacob Levi Molin), apparently compiled later, and perhaps independently of the PARK BLOCK of Solomon of St. Goar. The latter uses throughout the abbreviation PARK BLOCK, whilst in the present compilation PARK BLOCK is uniformly employed. ABRAHAM KLAUSNER (Abraham Klausner) is but rarely mentioned in this work, but SHALOM OF AUSTRIA (Shalom of Austria) is introduced constantly, as in the printed text. A number of passages have been taken.

Add. 27,147.—Paper, about 7\(\frac{1}{8}\) in. by 5, consisting of 78 leaves. The number of lines to a page varies from 22 to 29. Written in several Italian cursive hands of the eighteenth century. [ALM. COLL., 255.]

† Including a number of subjects treated under subheadings, such as בְּיָדָךְ מֶרֶכֶץ, &c. Some of the other principal headings also include subheadings.
Add. 27,016.—Paper, about 7 1/2 in. by 5 1/2, consisting of 77 leaves. Mostly 25 or 26 lines to a page. An Ashkenazi cursive hand, but apparently influenced by the Italian style of writing. Dated A.M. (5)314 (A.D. 1554).

[ALM. COLL., part of no. 125].

The writer distinguishes several times between the Minhag that was in vogue and local deviations from it (so e.g. foll. 13b, 19b).

The first chapter of the Séfer Zikkärön is followed by the beginning of the second chapter (beginning withПроизведение), ending abruptly with line 1 of fol. 73a.

Beginning:—

The table of contents (foll. 75b—77a) is imperfect at the end.
It contains:—

I. מְדוֹן מְדוֹן אֵלֶּה לְבַית אֵסָכָי בָּעָמִים יֵעָשׁוּ בִּרְאֵי לַיְלָה וְיָמָּה לְרַחֲמִים מָשָּׁעְרֵי אֲרוֹחֵי אֵלֶּה מֶה אֶנֶּה רַחֲמִים לְגֹּאֲהֵמוֹת אֲנָחָנוּ: *i.e*.

The title given to the headed Hebre"w transcription on fol. 20a is: אַלְמָנָא רֵיבִּים מְדוֹן מְדוֹן אֵלֶּה לְבַית אֵסָכָי בָּעָמִים יֵעָשׁוּ בִּרְאֵי לַיְלָה וְיָמָּה לְרַחֲמִים מֶה אֶנֶּה רַחֲמִים לְגֹּאֲהֵמוֹת אֲנָחָנוּ.

If the ש Quân לְגֹּאֲהֵמוֹת אֲנָחָנוּ is to be read ש לְגֹּאֲהֵמוֹת אֲנָחָנוּ, this would be a fresh authority in favour of Moses Zakkuth's statement (see references under Add. 26,090, no. in Cat. 481).

On the margin of foll. 20, 22, and 23a notes from דָּבָר הַיּוֹם הַקָּדָשׁ הַשּׁוֹרָה (see the printed text, Venice, 1622).

Owner's note (fol. 20a):—

בְּזִיכַּת רַחֲמִים מְדוֹן מְדוֹן אֵלֶּה לְבַית אֵסָכָי בָּעָמִים יֵעָשׁוּ בִּרְאֵי לַיְלָה וְיָמָּה לְרַחֲמִים מֶה אֶנֶּה רַחֲמִים לְגֹּאֲהֵמוֹת אֲנָחָנוּ. The title [רַחֲמִים מְדוֹן מְדוֹן אֵלֶּה לְבַית אֵסָכָי בָּעָמִים יֵעָשׁוּ בִּרְאֵי לַיְלָה וְיָמָּה לְרַחֲמִים מֶה אֶנֶּה רַחֲמִים לְגֹּאֲהֵמוֹת אֲנָחָנוּ (הַשּׁוֹרָה) quoted above from the same page was probably also written by Samuel Portaleone, though the writing looks slightly different.

On fol. 25b is another owner's note (written twice) in Hebrew in the Roman character. The following is a transliteration into the Hebrew character:—

Al הַשּׁוֹרָה מְדוֹן מְדוֹן אֵלֶּה לְבַית אֵסָכָי בָּעָמִים יֵעָשׁוּ בִּרְאֵי לַיְלָה וְיָמָּה לְרַחֲמִים מֶה אֶנֶּה רַחֲמִים לְגֹּאֲהֵמוֹת אֲנָחָנוּ. The transcription into the Roman character begins as follows:—

"Elo aticunim em seli Semuel Rabenu uecanidim mirobi selomo fœa bisuil mea litrin," &c.

557.

Add. 27,212.—Paper, about 11 5/8 in. by 4 1/8, consisting of 8 leaves measuring about 11 5/8 in. by 4. Written in a cursive Italian hand of the seventeenth century.
It contains two series of tractate יבציה.

The first series consists of 40 short paragraphs, beginning:

بداיה שלハッן ב巻 יבציה וודאה וחרב הድרכעים

The second series (fol. 3a ff.) has 113 short paragraphs; the first being:

מה בק רשבוי ווסמה ומעניון אalties את ברכה

תלוי הכרה לא נשיא וברך

558.

Add. 26,940.—Paper, about 8½ in. by 6½, consisting of 44 leaves, with 36 to 40 lines to a page. Italian cursive writing, dated A.M. 5538 (A.D. 1778). [Aim. Coll., 48.]

It contains:

I. tract ספרים וקוניט

This tract a tract based on a decision found in Bahir by Samuel Aboab. Fol. 2a.

Provision is made in this tract for the enclosure of a dead body within wooden boards in such a manner as not to necessitate the departure of the priests from the house.

The heading is as follows:

יתן ספרים וחטאת אחר אינך שיחה תכשיט מזרחי

כנראה סתמא אבזר חקוק בל'...דראתי הם אָל אָל תכשיט

apparently constitutes a tractate תשובות ו الجامعة an addendum to the tractate ניבים וקוניט.

On fol. 3b is a tractate סדר הימים, then follow two tractate יבציה on the same subject by Moses Zakkuth. The signature of יבציה is found at the end of a decision on fol. 6a. On the same page begins a decision headed:

פסק מוחר אברים ימאך בֹּנֶן מלואים מית


The tractate יבציה was—as is shown on fol. 18a—issued to be voted upon in the community, with the result that there were 28 in favour of the order, and 17 against it. The names affixed to the voting circular are Isaac b. David 'Uzziel, Isaac Levi del Banko, Aaron Kohen b. Jacob. These apparently constituted the אומת הרוח קפוא.

On fol. 18b begins a tractate יבציה of Isaac Pacifico deciding in favour of employing a Gentile to place a dead body on the Sabbath day in the coffin referred to.

II. הבן נJvm, being a refutation of the preceding work by Jacob Bellilos. Fol. 22b. The date is מלתנה (A.D. 1734).

III. סדר הימים, a reply to the work named under II., by Isaac Pacifico, one of the signatories of the tractate יבציה mentioned under no. I. The date of composition is the same as that of nos. I. and II. Isaac Pacifico was probably also the compiler of no. I.

At the end:

מה ונשלם שבת לאו הוהו ועלו יהוה גותי מ

This tractate יבציה continues at bottom of fol.

According to דבורי, iv., p. 100, no other copy of these tracts is known to exist.

559.

Add. 27,081.—Paper, about 6 in. by 4½, consisting of 231 leaves, with 14 to 18 lines to

ב', הוכראו גם כל טו ו', ולא
HEBREW MANUSCRIPTS.

a full page. Italian cursive hand of the eighteenth century. [Alm. Coll., 187.]

These collections open with a few remarks on the first part entitled 'סְדָרָּת אֲלֵין בָּרָה', &c. On fol. 26 begins the second part, commences on fol. 159b, and the third, on fol. 165a. These sections are followed by short extracts on various subjects, explanations of words, &c.

The compiler (perhaps named after the Italian village Sommo) flourished during the latter part of the seventeenth and the earlier years of the eighteenth century. He quotes various contemporary writers, besides older authorities. The compiler referred to on fol. 106a, 149a, &c., is not Jacob Levi Molin, but a contemporary of the compiler (so e.g. on fol. 149a: וּזְאֵר הָכָלָם בְּרָה). On fol. 208a—210a is a short account of the siege of the city of Jerusalem, first by the French A.D. 1702, and afterwards by the Germans A.D. 1706.

560.

Add. 26,943.—Paper, about 9½ in. by 6¾, consisting of 49 leaves, with 23 to 24 lines to a page. Oriental Rabbinic writing of probably the latter part of the eighteenth century. [Alm. Coll., 52.]

A decision (מְסַמּוּ) on a question connected with the rules relating to קְרַטֵּר, by a Rabbi who travelled in the capacity of שְׁלַיְתֵה נֶפֶת.

Beginning:

In the author's signatures on fol. 44b, 49a, the name אֶזֶלָי alone has been recognized.

Over the signature on fol. 44b in the author's handwriting:

Then the signature in the form of a תַּגְלָר.

A similar shorter entry is found over the signature on fol. 49a.

Foll. 45a—49a contain additional remarks on קְרַטֵר, beginning:

Many important authorities are quoted, ranging from early times down to the eighteenth century.

561.

Add. 27,100.—Paper, about 7½ in. by 5½, consisting of 17 leaves, with 22 lines to a full page. Italian cursive hand of the eighteenth century. [Alm. Coll., 206.]

זָרָר מַרְט, a compendium of the rules relating to קְרַטֵר, by Joshua Segre.*

Complete title (fol. 1a):

In his preface, entitled קְרַטֵר, he says:

* On the author see Add. 26,351 (next number, note *).
At the beginning of the preface he refers to a work of his on the title of which he says: "The author of the mention is: the work entitled _Yemenite Laws_ by Joseph *Sali* (fol. 1a), which states that these rules are set forth by a written and printed hand, which is: "the work entitled _Yemenite Laws_" (fol. 1b) (headed: "the author of the work is: Yahya b. Joseph *Sali* (entitled _Yemenite Laws_))."

In the same context, the work of Joseph *Sali* is mentioned, and beginning: "the author of the work is: Joseph *Sali* (entitled _Yemenite Laws_))."

On fol. 1b are some lines, headed: "the author of the work is: Joseph *Sali* (entitled _Yemenite Laws_))."

Similarly on fol. 17a, lines headed: "the author of the work is: Joseph *Sali* (entitled _Yemenite Laws_))."

562.

Add. 26,951.—Paper, about 11 1/2 in. by 7 3/4, consisting of 33 leaves, with 50—53 lines to a full page. Italian cursive hand of the eighteenth century; apparently autograph.

Written in a rather small Yemenite Rabbinic hand. Dated A.M. (5)605 (A.D. 1845).

In the preface (fol. 2), the author of the work is: Joseph *Sali* (entitled _Yemenite Laws_)."

In the same context, the work of Joseph *Sali* is mentioned, and beginning: "the author of the work is: Joseph *Sali* (entitled _Yemenite Laws_))."

In the same context, the work of Joseph *Sali* is mentioned, and beginning: "the author of the work is: Joseph *Sali* (entitled _Yemenite Laws_))."

On fol. 44a is a certificate of proficiency in Hebrew given to a student of Joseph *Sali* (entitled _Yemenite Laws_))."

There is also a copy of this work in the Bodleian Library (Neub. Cat., no. 2370).

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* On the author see De Rossi's Dictionary of Hebrew authors, under Segre. He is not the same as Joshua *Segre*, who was a member of Paris Synagogue (see _Mishnah_ 1861, p. 121; also the preceding number).

† Yahya b. Joseph *Sali* was also the author of the commentary (entitled _Yemenite Laws_). See also J.Q.R., April, 1902, p. 602 sqq.
HEBREW MANUSCRIPTS.

564.

Add. 27,083.—Paper, about 7½ in. by 5½, consisting of 40 leaves, with 15 or 16 lines to a page. Italian cursive writing of the eighteenth century. [ALM. COLL., 189.]

I. [Irir2 TIDN1 "Urn / TOS-l, containing a brief summary of the rules relating to meat forbidden on account of some defect in the animal. The running title is ידיא איסור ותורה. Fol. 2a.

Beginning:
שנתנה מבנ יפרשת זה וסיבותיו ויהלום Wolfe כר.

II. Srer חировка. Fol. 25a.

Beginning:
ברואה צורף לחתם קרוים והמות

III. Three certificates for the office of שמדת והוריק. Fol. 26a.

The first two are signed by יאראוב בנם ב, ישעיהו באסא A.M. 5529 and ל, רן צלות, 5539 respectively (A.D. 1769 and 1778). The person in whose favour they are written is כביראא ב' רן צלות, the second being an additional certificate for special proficiency in בוריק. The third certificate, which is made out in favour of יירתו כ' ישעיהו ברכתי, ל, רן צלת, is signed by רבינו כ' ישעיהו ברכתי, ל, רן צלת, and is dated 15th of, A.M. 5539 (A.D. 1778).

IV. TIDN1. Fol. 29b.

Beginning:
ה動物 שהוא משמש בברכים והוגה דיני לשלומן.

The name מ"ר צוחק אלמלוס נת(equal) occurs on fol. 1a as that of a former owner.

D. RESPONSAS.

565.

Add. 27,181.—Paper, about 8½ in. by 5½, consisting of 50 leaves, with generally 40 lines to a page. The Hebrew enumeration of leaves comprises הנ-ה, showing that foll. ס—ט are missing. The MS. is also defective at the end. German hand of the fifteenth century. [ALM. COLL., 291.]

A large fragment of the השבת הננינומם

First extant words:
וכן לא מתרחב אלא שבתת התשובה ומכעינה
נפי ע零碎 והרב השוחזרו ע"י אפרים

The first question (markedך) is:
ששלאתเอומן שי לברעם מדרד ל Churches והרב
והגיון מדרד רשת, ורבים להבם זה מקצתו כה.

Comp. Responsa of Isaac Alfasi (שהר,'ו), no. 280.

After no. כז (fol. 5b) is the following:
טלק לול שבויות שאלות על גוס ר', זיתק
להרבח ר', והחריו בר', בחרני לא חרב ספח
חרית שול.locale contrato בו ידיע קורע הרששים
עד הליבת שפוחות התורה מלוכות מה שדית机体
לע"ז מה שדית机体.

 decking the heilige R., ציתק ו

ששלאתה הבן菔ת ר', עקרבתם ומגזית Ain
בנחתא ана וכיסי אומן ר', לירוחしま
(biv) (sic)

† See אוזו הדידס, p. 450. Comp. also Halberstam's Preface to Barzilai's תספער השפוחות, ed. (1898).
Here a new enumeration begins, and at the end of no. 6 (fol. 7a) :

כְּאֶלֶף עַשְׁרֵהַ תְּשִׁבְתָּהּ בַּמְּהֵנָא רַיְיְוָא רֵי יִצְלֵק לָלַא.

No. 8 begins :
כְּבֵבַרְבּ רַייְיְוָא לָלַא סְמוֹאֵב בְּשָׁתָא עֶנֶּיִיהָ בָּלַדַי.

The responses that follow are by various Geonim.

After no. 8 (fol. 24a) the scribe wrote :

יִהֵי אֶלֶף תְּשִׁבְתָּהּ הָרְפָּאֹר דֹּרְבּ [רַיְיְוָא יִהֵי אֶלֶף תְּשִׁבְתָּהּ הָרְפָּאֹר דֹּרְבּ], מְשַׁעְרֵר הָרְפָּאֹר, הָרְפָּאֹר מְשַׁעְרֵר.

The last extant question (קדשה) is :

שָׁלוֹאֵל וְלֵאָלֶה שָׁרֶהְחֶה לְשֵׁרָפָה סְפּוֹקָה.

Last extant words :

בֵּא לְמַעְמֵא אָמַר אָמַנְיָא.

The vellum fly-leaves (one at the beginning and one at the end) are parts of a Spanish calendar of the fourteenth or fifteenth century.

Censor (fol. 50b) : Dominico Irosolomitano.

566.

Add. 26,977.—Paper, about 8½ in. by 6½, consisting of 151 leaves, with 29 lines to a page. Italian cursive hand of the eighteenth century. [Atm. Coll., 88.]

It contains :

I. Four responses (י—י) of Jacob Be-Rab, the elder. Fol. 2a.

Heading :
משיֶלָהְתָּהּ הָרְפָּאֹר אָלַו בְּכוּבָּא מְרַחְּלֵי בּירֵי לָלַא יָבָאָלִי.

The first letter begins :

םְנַעְשְׁנָא בַּכְּבָּאָלִי נַעְשְׁנָא לְמַכָּהָאָל.
Compare Or. 1083, 8 (Cat. no. 569); and see אד. הררי, pp. 492-3, and iv. 124.

At the end:

שהלמה שלמה הפרשים厅ולתם שלמה וה повы בך ולרומ ע Bryce

567.

Or. 5519. — Two paper leaves, now under glass, containing autograph responses of Moses Maimonides. [CAIRO GENIZAH.]

A. A leaf, measuring about 7½ in. by 5½. The question occupies the first nine lines; and the autograph response the last seven lines, with the heading: אולגנא, and the signature: ידבע נשמת.

This response relates to a business transaction. After the transference of a piece of material (קמיש בהאי) from one person to another, the buyer declined to pay the outstanding portion of the price. The question is whether the sale is under these circumstances valid or not. The answer is that if a defect has been discovered in the material, the buyer should be made to swear that he had not known of it, and that he had not used the article after he became aware of it. The article is then to be returned to the seller.

B. A leaf, measuring about 9½ in. by 6½. The fourteen upper lines contain the question; and the last three lines the autograph responses, with אלגנא as a heading and ונבפ נשמת as signature.

This response relates to the case of a teacher who had sworn not to give instruction to the little daughters of a certain man. The teacher subsequently repented of having uttered the oath. Is he to be allowed to resume the instruction? The answer is that he should declare his change of mind in the presence of three Israelites, and then resume the teaching.

For the full text and a summary of these responses see the "Jewish Quarterly Review" for July, 1899, pp. 533—539. A photographic facsimile of B. faces p. 533.

568.

Or. 5520. — Five consecutive paper leaves, now under glass, about 8½ in. by 7½, with 25 lines to a full page. Foll. 1–2 (wrongly paged 7–10) are marked A., and to foll. 3–5 the mark B. has been given. All the leaves are mutilated at the left-hand upper corner, and the first four also (more or less) in the middle of the right side of the sheet. An Eastern Rabbinic hand, apparently of the fourteenth century. [CAIRO GENIZAH.]

Fragments of a volume which contained a collection of responses by Moses Maimonides in the original Arabic. The extant ten responses are numbered ה ה-ו. Nos. י and ﻫ do not exist in a Hebrew translation. The other eight responses are found in the Hebrew version of Mordecai Tama. The copyst has made a number of mistakes, and he has also occasionally omitted words and sentences without leaving a blank.

For the full text of these responses, and a summary of their contents, see the "Jewish Quarterly Review" for July, 1899, pp. 533—550. Compare D. Simonsen, the same Review, Oct. 1899, pp. 134–138.

569.

Or. 1083. — Paper, about 8 in. by 5½, consisting of 63 leaves. The number of lines to a page varies considerably, but the greater portion has 28 to 33. Different Rabbinic and cursive hands, mostly of the fifteenth century.

A collection of small works and extracts. The titles given on fol. 2a (in a Meghrebi
The heading of no. 7 (fol. 36a) is:

These are responses of Meir Rothenburg. Compare the responses contained in Harley 5702 and Add. 11,438 (Cat. nos. 494 and 495).

Besides the eight parts named on fol. 2a, the MS. includes a few halakhik remarks and responses; so fol. 2b:

On fol. 61b is written: ברהוז (probably the name of a former owner).

Fol. 1 is a vellum leaf containing a fragment of Rashi's commentary on Psalm 4 (Spanish (? hand of the fourteenth century).

Fol. 63 originally belonged to an Italian manuscript of the fifteenth century.

570.

Add. 26,983.—Paper and vellum, about 8 1/2 in. by 5 3/4, consisting of 506 leaves, with mostly 35 lines to a page. Written in different Spanish Rabbinic hands of the fifteenth century.

‡ On the literature on this subject see H. J. Michael's "Aleph, Bet, and Gimmel" pp. 580-82.
HEBREW MANUSCRIPTS.

besides various gaps in the body of the volume. Written in different Spanish Rabbinic hands of the fifteenth century.

[ALM. COLL., 60.]

Fragmentary collections of responses by Solomon ibn Adereth.

Beginning:

The first complete number (third line of the same page) begins:

...لَوْلَا يَوُهُ ، أَشَاءْتُ وَهُدِيَ شَباَطَةَ سَمَتْيْ.

In the original enumeration this response was marked ה, but in another numbering it is א, the last (קיה דלוא תנוא תברכה) being דק.

The second fragment begins with fol. 19, the first question (תוחנה דייבב ובוזב ומכ), being numbered 8, and the last (קיה דלוא תנוא תברכה) מלחמה דלוא תנוא תברכה רכז, fol. 29b. At the end of this brief response, in a different hand (same page): רקְּנֶה נַחֲמֵתָה צָרְפְּתָא. Then follows a note on שיבוי מערות.

The contents of fol. 30, which stands outside the numbering referred to, begin as follows:

לִכְּוֶאֵשׁ עֶשֶׂר גְּבָרָהּ תֵּשָׁבָה לִפְּשָׂתָה לִפְּשָׂתָה רָעָה. נָהֲמָה אֶל קְלָלִים וְגִנִּים בְּלָעְתָהּ וְגִנִּים עֲדֵנָהּ. לִכְּוֶאֵשׁ עֶשֶׂר גְּבָרָהּ לִפְּשָׂתָה לִפְּשָׂתָה רָעָה:

ןָהֲמָה אֶל קְלָלִים וְגִנִּים עֲדֵנָהּ, נָהֲמָה אֶל קְלָלִים וְגִנִּים עֲדֵנָהּ, נָהֲמָה אֶל קְלָלִים וְגִנִּים עֲדֵנָהּ.

The scribes divided their subject into (1) תוחנה דייבב ובוזב ומכ (but title lost; fol. 1—27); (2) מַעֲשֶׂה דֶּעָה (folios 28—149); (3) מַעֲשֶׂה דֶּעָה (folios 150—304); (4) מַעֲשֶׂה דֶּעָה (folios 306—506)

The names of several other authorities occur in the volume, sometimes at the head of ֵתשהַבְּתָה וַסְּמָכָה רָעָה רָעָה, fol. 278a: מַעֲשֶׂה דֶּעָה (folios 147b—). Add. 26,950. Paper, about 10½ in. by 8¼, consisting of 162 leaves. Imperfect at the beginning, and probably also at the end.

† Marked on the blank leaf preceding the text.
The fragment ends on the verso, in the same response, with the words:

The answer to this fragmentary question begins:

The first entire response extant begins (fol. 32a):

The MS. concludes with a number ( Shibud) beginning:

In the original enumeration this long fragment began with 'כף, but from 'ה onwards another numbering begins, which already named is the last in this latter enumeration. On foll. 31—35 additional responses on 'รา קונינן have been written in the margin by a later hand. A leaf is missing after fol. 38.

† In the MS.: שאלת והหา before bahwa.
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33 lines to a full page. A Spanish Rabbinic hand of the fifteenth century.

A collection of responses, the greater portion being by Solomon b. Adereth, and nearly all the rest by Nissim Gerondi.

The order of the responses is as follows:—
1. דני נשא (58 responses), fol. 1a.
2. דני והופך (17 responses), fol. 13a.
3. דני של שמש (3 responses), fol. 16b.
4. דני רצון (20 responses), fol. 17a.
5. דני פסח (9 responses), fol. 22a.
6. דני חנינה (8 responses), fol. 24b.
7. דני חנינה (2 responses), fol. 26a.
8. דני פורים (7 responses), fol. 26b.
9. דני מתחלף (9 responses), fol. 27b.
10. דני נשא ב' (4 responses), fol. 29b.
11. דני החכם (1 response), fol. 32b.
12. דני אמור ותרוער (35 responses), fol. 34a.
13. דני קדיש (2 responses on the same subject), fol. 46b.
14. דני עגלה (5 responses), fol. 48a.
15. דני מצה (29 responses), fol. 51a.
16. דני של פרעות (4 responses), fol. 58a.
17. דני מחות (4 responses), fol. 61a.
18. דני ב' (5 responses), fol. 62a.
19. דני השדה (11 responses), fol. 66a.
20. דני הפרעות (40 responses), fol. 69a.
21. דני קור (3 responses), fol. 79a.
22. דני מקדש (3 responses), fol. 80a.
23. דני חלה (2 responses, the first being headed: דני הדה), fol. 81a.
24. דני כלום ז"ז (11 responses), fol. 84a.
25. דני כוכב (6 responses), fol. 88a.
26. דני חנין (1 response on the same subject), fol. 91a.
27. דני כוכב בעות מופיעה מ"כ (2 responses), fol. 92a.

Add. 22,080.—Paper and vellum, about 11 1/4 in. by 8 1/4, consisting of 424 leaves, with
HEBREW MANUSCRIPTS.

71. דִּין שְׁפָרָה (19 responses), fol. 291a.
72. דִּין שְׁפָרָה (1 response on same subject), fol. 295a.
73. דִּין שְׁפָרָה (4 responses), fol. 296a.
74. דִּין שְׁפָרָה (2 responses), fol. 297a.
75. דִּין לֹא מִמָּיוֹת (31 responses), fol. 298a.
76. דִּין לֹא מִמָּיוֹת (1 response on same subject), fol. 306b.
77. דִּין כְּכַדְּרָה וּכְּפָרָה (20 responses), fol. 308a.
78. דִּין שְׁפָרָה (1 response on same subject), fol. 314b.
79. דִּין שְׁפָרָה וּמָשָּׂאִלָה (10 responses), fol. 315a.
80. דִּין שְׁפָרָה (3 responses), fol. 318a.
81. דִּין דְּרֵשָׁה וּכְּפָרָה (13 responses), fol. 319a.
82. דִּין שְׁפָרָה וּמָשָּׂאִלָה (28 responses), fol. 322a.
83. דִּין שְׁפָרָה ואֵפֶרֶפְּרוֹפָא (40 responses), fol. 330a.
84. דִּין בִּית ריִי (18 responses), fol. 342a.
85. דִּין שְׁפָרָה (3 responses on same subject), fol. 347a.
86. דִּין דְּרֵשָׁה (5 responses), fol. 349a.
87. התוּבָּת שְׁפָרָה מַלְּאָה (7 responses), fol. 351a.
88. דִּין לֹא מִמָּיוֹת (2 responses), fol. 353b.
89. דִּין לֹא מִמָּיוֹת (1 response), fol. 360b.
90. דִּין לֹא מִמָּיוֹת (1 response), fol. 362a.
91. דִּין לֹא מִמָּיוֹת (1 response), fol. 363a.
92. התוּבָּת שְׁפָרָה מַלְּאָה (12 responses), fol. 366a.
93. התוּבָּת שְׁפָרָה מַלְּאָה (12 responses), fol. 379a.
94. לֹא בְּרֵי עֶשֶׁר (2 responses), fol. 383a.
95. לֹא בְּרֵי עֶשֶׁר (2 responses), fol. 386b.

There is also a continuous enumeration of the responses contained in the MS. Responses 1—112 are missing, the first extant number being 113. The last number is 1046.

Foll. 389b—421b contain an index of the responses. With the contents of the volume (partly inedited), compare the printed texts and the other MSS. here described.

Affixed to a fly-leaf at the beginning is a paper fragment with the following mutilated title: —ט عربي וּרְשָׁא וּמָשָּׂאִלָה טַנְּכִּבְּרָת יִוּדָה. The scribe's name was probably יוהו (marked off on fol. 96b).

On fol. 422b is a record of a letter of divorce which Elias b. David sent by the hand of Hezekiah b. Jacob to his wife in A.M. 5220 (A.D. 1460). The divorce is, however, not to become effective if the husband should appear in the presence of his wife prior to a given date in the following year. The name of the Rabbinical authority by whom the transaction was notified is יוחי קְלוּר בּ דְּרֵשָׁה שִׁמְבָּה מַלְּאָה.

There are various other notes, relating to legal decisions, on the fly-leaves at the end.

574.

Add. 27,117.—Paper, about 12 3/4 in. by 8 5/8, containing 197 leaves, with 27 lines to a page. A neat Italian cursive hand. Eighteenth to nineteenth century. [ALM. Coll., 224.]

It contains:

I. מכיער והמשים, i.e. the responses of Simon Duran b. Šémaḥ; to be distinguished from the work bearing the same title which is attributed to Samson b. Šādōk. Fol. 1a.
TALMUD AND HALAKHAH.

The number of responses is 517. The work is not divided into parts; compare the printed edition (Amsterdam, 1738-9), which has 929 responses in its 4 parts.

II. The letter of Jonathan b. Simeon of Solomon Duran[sen.] contains the detailed replies to Rabbi Jonathan’s questions. In the Talmudic batha (Basel, 1629) fol. 171b the editor says:—

There are 3 blank leaves before no. iv.

575.

Add. 27111.—Paper, about 8 in. by 6, consisting of 171 leaves, with 30 to 37 lines to a page. German Rabbinic writing of the sixteenth century. [ALM. COLL., 217.]

Responses of Jacob Levi Molin, but also embodying decisions of other authorities. The entire number of responses is 183, but some contain small collections of separate responses. On fol. 162b begin:—

The first response (fol. 3a) opens as follows:—

At the end (fol. 168b) the scribe says:—

† See Zane, Zur Geschichte u. Literatur, p. 42.

576.

Arundel 161 (pp. 190–191).—Paper, folio; 1 leaf. Italian cursive hand; probably the author’s autograph; if so, written A.M. (5)290 (A.D. 1530).

Reply [שומם] of Jacob Rafael of Modena to a question of Messer Francisco Curtiso relative to the law of levirate.

Beginning:—

The question proposed is whether the law of levirate, as given in Deut. xxv. 5, 6, was originally understood to limit the prohibition of Lev. xviii. 16, or not; and, as may be
expected, the answer was in favour of the first alternative (and thus adverse to the contention of Henry VIII.).

Subscription:—

This document is bound in a volume belonging to the MSS. Department, entitled: “Letters and Papers relative to the divorce of Henry VIII.” See D. Kaufmann’s edition of the text in Revue des Ét. Juives, xxx., pp. 309–313.

Add. 26,975.—Paper, about 8 3/4 in. by 6 3/4, consisting of 157 leaves, with 28 lines to a page. The original Hebrew foliation has not been correctly carried through. Written in a good Italian cursive hand of the eighteenth century.

Responses of David ibn Abi Zimra (ש—we), containing 180 entries, 35 of which refer to difficult passages in Maimonides’ Mishneh Torah.

Fol. 155b–157b contain a table of contents, which, however, does not quite agree with the numbering of the responses in the text. This latter numbering is, however, occasionally careless.

In a few cases (e.g. responses 3—5) the signature יר gef was copied out by the scribe.

On the top of fol. 1a the letters תבכ was written in a large Rabbinic hand. If this be a date (548), it would answer to A.D. 1788.

Many of the responsa contained in the MS. have not yet been edited.


578.

Add. 26,935.—Paper, about 7 3/4 in. by 5 3/4, consisting of 36 leaves, with 26 lines to a full page. An Italian cursive hand. Sixteenth to seventeenth century.

Some responses of Moses Provinciale, together with several letters addressed to him in connection with the subjects of the same responses. Imperfect at the end.

The contents are arranged under the following heads:—

8. ?לז, with the following special heading:—

This is an exposition of the الكמדת at the beginning of the con, p. ii.

Note on the 1st פאיא תבלת:—הקדמה פאיא תבלת. יא.raham ב רז פאיא תבלת.

The letter of enquiry was written by ב with the special heading:—

The writer also enclosed a letter which was addressed by him to יי (being passed over). ולמ ירי. Fol. 20b. Special heading:—

על עופא חתבת רבט למד חיר יי more ויד יי.

† Responses of Moses Provinciale on the are mentioned in Wolf, vol. iii., no. 1631.
This portion, which treats on the form of the vowels in a word, also contains a letter addressed by Moses Provinciale to Rabbi Chorev: "... several communications addressed to Moses Provinciale by his nephew Abraham Provinciale; and a letter by a friend to him, dated September 14, 1650."

On fol. 36a begins a piece on the subject of the halakhah of the letters and vowels, but only the beginning of this portion is preserved, fol. 36 being the last extant leaf of the MS.

The full title given to the work by the author is found in fol. 2a: "The full title given to the work by the author is found in fol. 2a: Titus Livius. A rabbi's edition, Venice, 1671."

In his preface (fol. 3a) the author says: "In his preface (fol. 3a) the author says: 'At any rate, it is found in the editor's title-page that this is a full edition of the work."

On fol. 36a begins a piece on the subject of the halakhah of the letters and vowels, but only the beginning of this portion is preserved, fol. 36 being the last extant leaf of the MS.

579.

Add. 27,183.—Paper, about 12 3/4 in. by 8 1/2, consisting of 148 leaves, with 39 lines to a page. Italian cursive hand of the eighteenth to nineteenth century. [Alm. Coll. 293.]

The work is preceded by a full table of contents.

580.

Add. 27,148.—Paper, about 11 3/4 in. by 7 3/4, consisting of 107 leaves, with 25 to 46 lines to a page. Italian cursive writing; partly the autograph of Yehudah 'Aryeh of Modena (died A.D. 1648). [Alm. Coll., 256.]

This is a collection of 131 responses of Yehudah 'Aryeh of Modena. See Steinsch., Bodl. Cat., vol. 1346.

The writing of the signature agrees with autograph portions of the MS., but the preface itself looks rather different.

The author's nephew (Isaac b. Jacob (ex Levitis) had intended to publish it in 1650, but the idea was afterwards given up (see Steinsch., loc. cit.). The intended editor's title-page is contained on fol. 16.

Between the 108th responsum and the one
numbered 109 are inserted (foll. 76a—84b) texts of diplomas granted by the author to a considerable number of younger contemporaries. Fol. 86a contains a similar document signed נפת שריה (of Fano), and endorsed by Yehudah 'Aryeh in 1606. Foll. 86b and 87a contain two letters mainly on the subject of מכתש בכר.

On foll. 103b—105a is an index (incomplete) to the responses contained in the volume, and foll. 106a—108a describe the contents of two other volumes of responses which were in possession of the author (מסכת בכר, first containing 32, and the second 20 entries.

The volume is of interest partly on the author's own account and partly on account of the many names of contemporaries that occur in it, and it also throws light on the Halakhic questions of the day.

581.

Add. 26,942.—Paper, about 8½ in. by 6½, consisting of 68 leaves, with 27 lines to a page. Italian cursive hand of the eighteenth century. [ALM. COLL., 51.]

The responses of Isaac (b. Samuel) Levi Valle, divided into (1) מכתב אריה ויס, fol. 2a; (2) מכתב יאŋר והריה, fol. 16a; (3) מכתב יאŋר והריה, fol. 59a; (4) מכתב יאŋר והריה, fol. 66a.

The title (fol. 1a) is as follows:—

שלאתמה נשתובות מרבר הורדל. אינאלווה והריהיים. יערני

גננת. אשר דודיא עט חכם פופלו. קורש יופר. ל.

ארתא רבעא כבודיה יעדן זיל ויאלי לולא

The responses were written at Modena on various dates in the earlier part of the second half of the seventeenth century. The signature is generally יולה, but the author's name is occasionally written in full, his father's name (שמש) occurring on fol. 46b.

The following details may be noticed:—

The first response (beginning: "ליל בכר ברוחש יש ב المسلול הנך") is addressed to Nathanal of Mantua, and the second (fol. 4a) to Israel (in 4 chapters) on the halakhic questions, with the heading:—

הלכות השמעות של תמדיא של סמכי יוחנן מסכת בכר

Of the responses that follow the first (fol. 22a) is addressed to Abraham b. Raphael Rovigo of Mantua, the first subject touched upon being a matter relating to יך. The signature to this response is: ידך לי יאלי.

On fol. 25a begins an Italian document in Hebrew character, headed:—

מכתב י洵 יאŋר רבעא שא יכר לברך карך יכרת יד יוחנן שלמה

The question to which the 7th‡ response is given is signed by Nathanael b. Aaron Jacob ומברר.‡ The question belonging to the 12th‡ response (fol. 39b) was addressed to Isaac Levi Valle by a son of Samuel Aboab.

The second of the three responses under the heading י洵 יאŋר רבעא is signed by Abraham Joseph Solomon b. Mordecai Gratiano (ימברר)

† Against the first response in the index of part I is written in a modern hand (apparently Prof. Steinschneider's): הסבר דרשות ברוחי יר מברכין כה.

‡ Seventh and twelfth in the enumeration beginning on fol. 22a of the MS.
Several other names occur in the MS, which students of Italian literary history of the seventeenth century might find it interesting to collect.

The response to each verse is:

582.

Add. 27,127.—Paper, about 8\(\frac{1}{4}\) in. by 6\(\frac{1}{4}\), consisting of 187 leaves, with 29 lines to a page. Italian cursive hand of the eighteenth century. [ALM. Coll., 234.]

A work containing the responses of Nathanael b. Aaron Jacob Segre, and embodying decisions of other Italian scholars of the seventeenth century, such as Nathanael b. Benjamin Trabot (מברוט), Menahem Samuel Basila (בצלאל), and Isaac Levi Valle. The entire number of decisions is 84. Foll. 1\(a\)–4\(b\) contain an enumeration of the responses embodied in the volume. The work itself is prefaced by an autobiographical epistle addressed by Nathanael Segre to Abraham Rovigo, of Modena (beginning: Ḥayyim ve-David, in which also David Piazza is mentioned as a patron of the author. The title occurs in the same epistle. The work was so called לחה כככ אב את מgetApplication."

Fol. 8\(a\)–9\(a\) contain a poem beginning מחוז שֶׁלֶג, and showing the acrostic תיוק נא וְזָה בָּרִי, the heading being:

† His birth-place was קרני which was under the rule of the אָרֹמִים. Under the stress of circumstances he later migrated to יסָדָא. The response to each verse is:

583.

Add. 26,905–13.—Paper, about 10\(\frac{1}{4}\) in. by 7\(\frac{1}{2}\), containing 23 lines to a page. Written in a rather large Italian cursive hand, and dated A.M. (5)520—(5)526 (A.D. 1760—1766). [ALM. Coll., 14–22.]

The responses of Pinḥas Hai Anaw in nine volumes, the first two forming parts of the same division (see Vol. iv., p. 54; also Azulai, part ii., under Namenピンוחים). The work also contains decisions by other authorities of the same period (about the middle of the eighteenth century).

Vol. IX. (Add. 26,913) contains 139 leaves. Number of responses: 35.
HEBREW MANUSCRIPTS.

The author often signs himself in the following manner (so e.g. Add. 26,905, fol. 6a, end of Nnty).

On fol. 1a of Add. 26,905 is the following ill-written note:

Scribe's colophon (Add. 26,913, fol. 136a):

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KARAITE HALAKHAH.

584.

Or. 2524.—Paper, about 8 in. by 5½, containing 100 leaves. Foll. 1—68 have 24 lines to a page, but foll. 69—88 and 89—94 have 15 and 18 lines respectively, and foll. 95—100 contain 23 to 24 lines to a page. All the parts are fragmentary. Foll. 1—88 and 95—100 are in three different styles of Hebrew square Karaite writing of the fourteenth to fifteenth century; foll. 89—94, which is in the Arabic character, is probably of the twelfth to thirteenth century.

It contains:

I. The greater part of Makalah iii. of Abū Yusuf Ya‘qūb al-Kirīsānī’s חָכְמַי הַמַּכְעָל (i.e. The Book of Lights and the high beacons).

On the whole work see Harkavy in vol. viii. of the Transactions of the Imperial Russian Archaeological Society, pp. 279—319; Bacher in J.Q.R., vol. vii., pp. 687—710; Poznański,

Die Qirqisānī-Handschriften in British Museum (Steinschneider’s Festschrift, pp. 195—218), with which compare G. Margoliouth, Zeitschrift für Hebr. Bibliographie, ii., no. 3.

The 16th chapter of Ma‘kalah iii.† has been printed in Dr. Hirschfeld’s “Arabic Chrestomathy in Hebrew characters” (London 1892).

Beginning (fol. 1a), in ch. vi.:

בשכמלバラב רמה וירשע יב קיו

Fol. 7b: אלבצאת אלבצאת אלבצאת אלבצאת

וכי אלבצאת אלבצאת אלבצאת אלבצאת

Of this chapter a small portion only (2½ pages) is preserved. Foll. 9a—12b contain a fragment of the 9th chapter.

† Chapters 17 and 18 of the Ma‘kalah have been printed by Poznański in Kohut’s “Semitic Studies,” pp. 441—453.
TALMUD AND HALAKHAH.

25th chapter, which is the last of this Makalah (see Harkavy and Bacher, loc. cit.), is missing altogether.

II. A smaller fragment of the same Makalah, containing the end of ch. v. (which reads almost like a summary of the contents of the following chapter), the greater part of ch. vi., which is directed against Christianity (lacunae after foll. 74 and 80), and a large part of ch. vii. (foll. 82—88; much more than in the first fragment). Fol. 69a.

The heading of ch. vi. (fol. 70a) is as follows:

This fragment is exceedingly well written, Arabic vowel-signs, teshdid, &c., being also frequently employed.

III. A small fragment in the Arabic character, containing a part of the index of the same Makalah (from لباب السفاحين عشر to the last), the whole of the first chapter, and the beginning of the second. Fol. 89a.

Heading of ch. 1 (fol. 89b):

This chapter is defective at the end. Fol. 63 contains a fragment of ch. 27, directed against Daniel al-Kumisi.

Fol. 63b: i.e. against the [same Daniel el-Kumisi

The end of the chapter is wanting, and the

† This is apparently a mode of avoiding the form of part of the tetragrammaton.
The extant headings are:

Fol. 96a: אֶלְעָבָּם אֲדָמָא הַתָּלָהְתָּן. fol. 96b: אֶלְעָבָּם אֲדָמָא הַתָּלָהְתָּן בַּעֲבוֹר אֲשֶׁר נְבַעְתָּ נִבְּעָ הָלָּהְתָּן וַיְדַהְשֵׁשְׁשָׁה הַאֲדָמָא הַתָּלָהְתָּן יְהִי אַלּוֹ הַקְּהֵרָה פָּמְצַע אֲבָרָהָל דְּעַבְּרָהָל אֶלְוַר בָּאָר

(In substantial agreement with the abstract of Kirkisâni's work contained in Or. 2525 [Cat. no. 588], foll. 12b, 13a.)

Fol. 99b: אֶלְעָבָּם אֲדָמָא הַתָּלָהְתָּן פְּאָרָבָּר (Or. 2525, foll. 13a, third line from the bottom.)

Fol. 100b: אֶלְעָבָּם אֲדָמָא הַתָּלָהְתָּן פְּמַרְגֵּר בַּקְוָר אֲדָמָא הַתָּלָהְתָּן כָּרֵי אֲדָמָא הַתָּלָהְתָּן (Or. 2525, fol. 13b [end] and fol. 14a [beginning].)

Ibidem (last two lines): אֶלְעָבָּם אֲדָמָא הַתָּלָהְתָּן פְּאָרָבָּר (Or. 2525, fol. 14a.)

585.

Or. 2579.—Paper, about 8½ in. by 7¼, consisting of 84 leaves, with 12 lines to a page. Arabic hand of the eleventh to twelfth century. Fragmentary all through, several leaves being also more or less damaged. There are breaks after foll. 6, 14, 33, 43, 51, 54, 56, 66, 72, 74, 75, 79, 82. Complete quires of 10 leaves each are represented by foll. 15–24, 34–43, 57–66. Traces of signatures are preserved on foll. 19a, 28a, 75a, 81a. The first leaf of the second half of a quire is marked with the Arabic cipher י on e.g. 11a, 20a, 39a.


I. Foll. 1–56 contain the greater part of Maḵālah v., treating on Circumcision and the Sabbath.

First extant heading (fol. 2b):

I. Foll. 1–56 contain the greater part of Maḵālah v., treating on Circumcision and the Sabbath.

The other extant headings are those of chs. 5, 15–17, 20–27, 33–36, 38–40. There are also fragments of chs. 14, 19, 37.

At the end of the 40th chapter:

The 3rd bāb of the first Maḵālah and the 17th bāb of the present Maḵālah are referred to on fol. 50b.

A recent copy of foll. 1–18, 20–37, is found in Or. 2526 (Cat. no. 598), foll. 207–233.

II. Foll. 57–84 contain portions of Maḵālah iv. of the same work.

First extant heading (fol. 57b):

The other extant headings are those of chs. 23–28, 40–41, 54, 56, 58–61. The whole Maḵālah contained 68 chapters. There are also fragments of chs. 3–5, 21, 22, 39, 53–57.

Last words of the fragment:

The 15th bāb of the third Maḵālah is quoted on fol. 77a, besides references to other parts of the work. Kirkisâni's Com-

* It is more likely, however, that [אֲדָמָא הַתָּלָהְתָּן] is the actual wording, so far as the faded strokes enable one to judge.

† Ch. 35 was edited by Poznański in Kohut's Semitic Studies, pp. 453–456.
TALMUD AND HALAKHAH.

On fol. 34b:

الباب الأول وثلاثي فتيس ولد علي حرام

At the end of this "báb" (fol. 40a) which is the last of Makālah xi:

تبي ياذنا لمزريعني كي تقولنا باحارتي

(i.e. "السري منفور بين فروعه الب=!3حيريد". The same verse is repeated on fol. 41a at the beginning of the next Makālah.

Saʿūd al-Fayyūmi is quoted on fol. 30b, and ch. 29 (fol. 25a, sqq.) contains a refutation of Saʿadyah's objections to the Karaite use of the text in connection with the laws of marriage.

The heading of Makālah xii is as follows:

الباب الأول في النهيء الطاهرة والطيبة

The last heading in the fragment is on fol. 103b:

الباب الثالث وعشرين فيلا لا يجوز بيعه وأكل ثناها من الاشيا الحموية

The other extant headings comprise those of chs. 2—7, 9—27.

It will be seen, therefore, that of Makālah xi, the latter, and of Makālah xii, the earlier (and greater) portion is preserved. The extant "bābēs" are, however, often, partly by missing leaves and partly by the mutilation of some of the extant leaves, more or less defective.

II. Foll. 106—160 contain a fragment of Makālah xii, in a different Arabic hand, the

586.

Or. 2578.—Paper, from about 7½ to 8 in. by 5½, consisting of 168 leaves. Foll. 1—105 contain for the most part 11 lines to a page, foll. 106—160 have 14 to 16 lines, and foll. 161-68 number 13 lines to a page. Three different Arabic hands of the twelfth to thirteenth century. Fragmentary all through, many leaves being also more or less mutilated. In the first part are breaks after foll. 1, 2, 8, 9, 17, 25, 27, 45, 55; in the second part after foll. 111, 131. Each portion is also defective at the beginning and the end. Complete quires in part I are represented by foll. 57—66 (no. 13), 67—76 (no. 14), 77—86 (no. 15), 87—96 (no. 16). In part II the quires also number 10 leaves each.

Three fragments of Abū Yūsuf Yaʿkūb al-Kirkissānī's

جناح أليسير المزلقاب

I. Foll. 1—105 contain portions of the eleventh and twelfth Makālah, the subject of the former being forbidden marriages and the law of levirate, and the latter treating on forbidden meats, dress, and seeds, and on the fringes (see Hark., op. cit., p. 242; also compare Pozn., op. cit., 200—2).

The first extant heading (fol. 4b) is:

الباب الواحد وعشرين في واب ابتداء طباع

Among the other preserved headings (comprising chs. 22—4, 26-7, 30-1) the following is specially noticeable:

الباب الثلاثة في حكايه قول ابن افرايم الشامي في الاختيار لاطلاق ابن الاخ وألبت الاخت (fol. 32b)

† Edited by Poznański in Kaufmann-Gedenkbuch, pp. 182-83; also Mak. xii. 20-21, ibid., pp. 184—86.
Biblical quotations being given in the Hebrew character.

First words (in the index):—

الباب التاسع في الروية الكله

The gap after fol. 111 is but small, but much is wanting after fol. 131, the heading on fol. 30a being the fourth of the first fifteen, and fol. 132 beginning with the fifth.

The fragment breaks off (in the 42nd chapter) with the words:—

وذلك أيضاً يحب لئسم ذاولا في كل الذمار

Note the following references:—

Fol. 117b:

وقد قال في ذلك بينهما قول: حسنًا

(Comp. Or. 2525, fol. 108b.)

Fol. 134a:

وقد شرحنا ذلك في القول على العلوم

وكتسوسا بها وذلك في تفسير حسان

Fol. 143a:

ابتدأ بشرح عم البقر والعنام في الجاثية

رام راجوت بذل وتابه على ذلك بينهما واسبيل

العكر ودانال القسيس وجامعه من قرائي هذا العصر

Fol. 146b:

وأما ما اعتن به اساسيل من تل 

أعمال

Fol. 145a:

فاما الروايتي فانهم ادعو في ذلك تصوب:

تركب المقام بعضها مع بعض وتابه على ذلك القرائي

وأما لسلا لائلا فانهم قالت في ذلك انه حرم ال 

Ibid.: 

كما دانال فارع

Fol. 154b:

و ما لسلا لائلا في ذلما اشبه من قول:

الروايتي ودانال وقعد عارض دانال

III. Foll. 161—168 contain a smaller fragment of the same Makalah in another hand, containing the whole of the 33rd chapter together with portions of the 32nd

and the 34th chapter. The Biblical quotations are given in the Arabic character.

587.

Or. 2580.—A volume containing eight fragments of Arabic works, all of these, except the one described under no. iv., being Karaites. Different Arabic hands of the twelfth to thirteenth century. The quotations from the Hebrew are also given in the Arabic character.

I. Foll. 1—6, about 10½ in. by 6½, with mostly 18 lines to a page.

A fragment of a

سفه الملاحم

First words:—

المذبح ملع قبضته القول (10) وخل متحا بابلا

شامس الم

Notice also the following headings:—

On fol. 3b:

وحُرَّم الله عز وجل علينا كل شروط

الحم وابتشر

On fol. 6a:

في دم البلاس والطير

On fol. 6b:

وحُرَّم الله تعالى اسمه على الكفاح:

شرب شيء من الماء والمسكر عند دخوله إلي أوه

موعيد

Last words of the fragment:—

والطير والطير مع ما

II. Foll. 7—16, about 10½ in. by 6, with mostly 20 lines to a page.

Another fragment, treating on the laws of uncleanness.

First words:—

فيما تيل في مشكاب ومشاب

The following are the extant headings:—

On fol. 7a:

الباب الرابع في دم ريشون
TALMUD AND HALAKHAH.

On fol. 8b:—

شاحوب يشبث بن الشاكي: 4m نذائمه علاهر
(Lev. xv. 24).

On fol. 12a:

الفصل العظيم عشر في قوله تعالى:
وأما أني دفعك زوب داماه.

Last extant words:—

يعلم النفس به من ... هذا أفعال من حيث أن

The following reference occurs on fol. 13a:—

III. Fol. 17—21, about 10\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\), with
18 lines to a page. The writing is rather similar to that of fol. 1—6, but it is somewhat smaller.

A fragment treating on the Sabbath.*

First extant words:—

وأعمال أن الفيؤ misc علي عانان وبيةم

IV. Foll. 22—23, about 8\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\), with
15 to 16 lines to a page. Partly mutilated.

A fragment of a philosophical treatise
on free will and predestination, beginning with the words:—

لا تخالفنا في الحلى ... محدودان غير محدودات لن العلة

The words 4m القرآن كلام الله عز وجل (fol. 23a, 4th line from bottom) show that it belongs to a Mahomedan work.

V. Foll. 24—35, about 8\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\), with
20 lines to a page.

A fragment treating on unclean animals, &c., forming parts of Maks. x. and (fol. 26 and 27) viii. of Kirkisani's

cf. ALAMOAR.

First words:—

وان قولوا مما واننا هو مما بلزمه الدلما

First extant heading (fol. 26a):—

(Lev. xiv. 19)

The next heading (fol. 28b) is as follows:—

The following are the extant headings of chapters:—

Fol. 37a:—

فصل سابع عشر في شرقي هايم

On fol. 37b, Deuteronomy is called

فصل ثاني عشر في باتي الحورات من:

On fol. 40a:—

کول هیله عل جااحون (Lev. xi. 42) (proof of the

References are made to Benjamin [Nahawendi] (e.g. fol. 24b), Daniel [al-Kumasi] (e.g. fol. 29a), to Anan (so especially in the

heading of ch. 25, fol. 32a: في قول عانان في

مسمودم (see fol. 32b).

VI. Foll. 36—43, about 8\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\), with
mostly 17 lines to a page.

A fragment treating on unclean animals.

First extant words:—

عند الاعمال الذي لم يهم ان يكون عليه الفن

متبلا له

Last words of the fragment:—

† Against Sa'adyah


VOL. II.
VII. Foll. 44—49, about 8½ in. by 5¾, with mostly 17 lines to a page.

Fragment of a polemical treatise against the Rabbanites, Saadyah Gaon being chiefly aimed at. It appears to form a part of Mak. ii. of the Hebraic Almanzor (see Pozn., op. cit., pp. 209-10; also Zeitsch. für Hebr. Bibl., iii., 175).

First extant words:
قال وينفغي إن أنول كيف نقلت هذ... من... الرسول

The only extant heading is on fol. 46a:—
الباب الخامس عشر في حل ما عقدته الفنوب

Last words of the fragment:
لم يثبت الآبة علي الخلاف ولم يكن يقع بين تلآمه... بر

Besides general references to the Talmud and Mishnah (e.g. fol. 44b), mention is made of R. Eliezer b. Hyrkanos (fol. 48a). On the same page the Karaite sect is referred to as
אָהַבַּה תַּנְנָיָה קְרֵי קְרֵי אֲבָב אֲבָב

The tenets of the Christians, of Abu Isā al-Ispahānī, and of Jüdgān are referred to on fol. 48b.

VIII. Foll. 50—51, about 8½ in. by 5¾, with 19 lines to a page.

Two small fragments of Mak. ii. of Kirki-sānī’s hebraic Almanzor, dealing with the subject of forbidden meats; only portions of chs. 21, 22, 26 and 27 are extant.

First extant words:—
אָבְיָא הַנְּהָר וּמֵעֲשֵׂרֵה

Fol. 50b.

The heading of ch. 27 (fol. 51b) is:—
הַלְּבָב הָעֲשָׂרִים נִיְּרִיָּאִים נִי

Last words of the fragment:
ليس في نفس الأرض

588.

Or. 2525.—Paper, about 7¼ in. by 5¾, consisting of 110 leaves, with 17 to 21 lines to a page. A Karaite hand of the thirteenth to fourteenth century. Imperfect at the beginning and the end. All the extant leaves, which are frequently worm-eaten, had to be inlaid in sheets of tracing paper for the purpose of preservation.

A fragment of an abstract of Abū Yūsuf Ya'kūb al-Kirki-sānī’s Hebraic Almanzor, supposed to have been prepared by Moses ben Solomon ha-Levi and published, under the title פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה (for, cf. Mak. ii. of the Hebraic Almanzor). Fol. 7b: —
ףֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה

Fol. 14a: —
ףֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה

Fol. 15a (last line) and 15b (first line): —
ףֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה

Fol. 23b: —
ףֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה

Fol. 30b: —
ףֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה

Fol. 39b: —
ףֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה

Fol. 42a: —
ףֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה אֲלָלָה פֶּסֶכְּתָה

It will be noticed that Makālah vi. treats on the Decalogue with the exclusion of the fourth commandment (the Sabbath), which is enlarged upon in Mak. v. (see J.Q.R., vii., p. 638).
At the end of Mak. vi. (fol. 42b) the compiler says:

The compendium of Mak. viii. begins on fol. 49b. The compiler there says:

The compendium of Mak. ix. Fol. 56a.

The compendium of Mak. x. Fol. 65a.

The compendium of Mak. xi. Fol. 91a.

The compendium of Mak. xii. Fol. 102b.

This part ends abruptly, and the last extant page is not sufficiently legible; but in the copy contained in Or. 2526 the last words (fol. 165a) are:

The compiler of the compendium, who sometimes calls himself, frequently mentions the original author by the name

Or. 2573.—Paper, about 7 3/4 in. by 4 3/4, consisting of 61 leaves, with 12 to 14 lines to a page up to fol. 59, the last two leaves, which belong to another MS., having 15 lines to each page. Imperfect, and folli. 2 and 58-59 are also considerably damaged. Arabic writing of probably the eleventh century. Folls. 60-61 are in a different and apparently somewhat later hand.

A large portion followed by a small fragment of a work treating on the differences and points of agreement between Abu 'Ali (Abū 'Ali Ḥasan al-Levi al-Basrī) and Abu al-Sari (Sahl ben Maqṣiliḥ al-Imām, or רכז), in the interpretation of the commandments. It is written in Arabic, but the quotations from the Hebrew are given in the Hebrew character. Dicritic points are only partially used.

The title given on both the recto and the verso of fol. 2 has only been partially preserved, the leaf being mutilated. It may perhaps be restored from the remnants on both sides as follows:

The upper left-hand corner of fol. 2b:

Estimatae malum

Immediately over the title on the same page:

Bismi'llah alrahim alrazi

Foll. 2b-13a treat on the festival of the new moon.
The above are the principal legible headings; fol. 49b—49b treat on the difference between clean and unclean animals, but the heading is not sufficiently legible.

Abū 'Ali is referred to by the abbreviation ʿAbū 'Ali and Abū al-Sari by that of ʿAbū al-Sari. Sa'adyah al-Fayyūmī is often referred to. Fol. 60—61 contain two fragments of the same work by another hand. The contents of fol. 60 coincide with those of fol. 42b, line 3 (the reference of ʿAbū 'Ali). Fol. 61 begins:

On the side of this note:

The first Hebrew verse commented on in the fragment (fol. 39a) is:

(Translation with comment begins):

On the side of this note:

Or. 2574.—Paper, about 6½ in. by 5 to 5½, consisting of 43 leaves. Foll. 1—36 have 13 to 15 lines to a page, and foll. 37—43 have 17 to 18. Imperfect. All the extant leaves, many of which are somewhat damaged, are now inlaid between sheets of tissue paper, and fixed on guards. A good Arabic hand of the eleventh to twelfth century.

Or. 2576.—A volume containing three fragments of Arabic Karaites works. Arabic writing of the eleventh century (the Hebrew quotations being also given in the Arabic character).
This fragment, therefore, contains a part of the 5th ch., the whole of chs. 6—9, and a part of ch. 10.

There are references to the (so fol. 21a, and fol. 23b) (so foll. 23b, 28a); (see fol. 40a); and to the in fol. 32b.

On fol. 54b there is a reference to and on fol. 25a the author refers to a work of his own bearing the title the subject of the extant portion being the law of inheritance (Num. xxvii.). The author is Yusuf al-Basir; see Harkavy, Studien u. Mitth. iii., p. 44. The diacritic points are only partially given in this as well as the two other fragments.

First words:—

At the end (fol. 14b):—

Colophon (fol. 15a):—

Colophon (fol. 63a):

592.

Or. 2577.—Paper, about 6½ in. by 4½, consisting of 167 leaves, with 12 lines to a page. The first 3 quires are missing; foll. 11—100 form 9 complete quires of 10 leaves each, the
HEBREW MANUSCRIPTS.

 enumeration in Arabic numerals (e.g. on fol. 21a, ... on fol. 31a) being for the most part preserved; fol. 101a is marked ... لائث عشر, but some leaves are missing after fol. 102, though foll. 103–6 appear to belong to the same quire. Several leaves are wanting after fol. 106, and foll. 107–159 have a fresh enumeration of quires, foll. 107–146 containing six complete quires of 10 leaves each (marked e.g. ... تائث on fol. 107a, ... تائث on fol. 117a), and foll. 147–159 being portions of two other quires, some leaves having been lost after fol. 155. A number of leaves are also wanting after fol. 159, and foll. 160–167 belong to a different part of the same manuscript. A good many of the extant leaves are also more or less damaged. Written in a rather cursive Arabic hand. Diacritic points are only partially given. Dated A.H. 415 (A.D. 1024).

A large fragment of a Karaite manuscript, containing parts of Makālah v. and vi., treating respectively on 'Arayoth, or forbidden degrees in marriage, and the laws of inheritance; followed by a small fragment of another Makālah treating (as far as the extant portion goes) chiefly on the unleavened bread on the feast of the Passover. Written in Arabic, the Hebrew quotations being also given in the Arabic character.

I. Fragment of Makālah v., on 'Arayoth. Fol. 1a.

The first readable words on the first leaf, which is considerably damaged, are:

رِّعَاءٌ إِلَى هَذَا

The subjoined passage may serve as a specimen:

وَتَكُلُّمْ الْأَنَّى فِي الْبَيْطُمِ. مِنْ مَزْهَبِ الرِّياضِيِّينِ وَمَعْنَى اَلْقَارِئِينِ إِنَّ تَوَلَّهُ كَيْ بِيَسْتَغْلِي اَلْهَادِيْ بِهِمْ حَقَّقِيْنِ مِنْ ظَهْرٍ وَاَحِدٍ وْزِعُوا إِنَّ تَوَلُّهُ عِرَاثٌ إِيْسَتْ أَحِيًا

At the end of this Makālah is the following, on fol. 101b and fol. 102a:

أَلَّي هَاهِنَا ذِيّاُهُ الثُّنَاءِ فِي النِّصْرِ العُجْمِي**ةِ وَمَا عَلَّنَّهَا بِمَنْ شَرَفَ النَّسَا تَكُولُهَا المَقَالَةِ السَّادِسَةِ فِي الْمَوْارِبِتِ وَمَا تَعْلَنَّهَا وَاللَّهِ إِلَّا أَيْمًا إِلَى اَنْتَخَبُ الْكُلُّ وَالْفَتْحُ وَبِدِينَا الْيَوْمُ مَرَأةً طَرِيقَ نَشَأَثِهَا كَمَا قَالَ الْوُلِيَّ عَلَيْهِ السَّلَامُ دَارِ فِقْرَةِ هِيْئَيْنِيِّ وَبِعَادِهِ

Lower down on the page:

كَانَ الْفَرْعُ مِنْهَا فِي شَهَرِ رَيْعٍ الْأَوْلِيْعُ وَأَدْمَعَ لَهُ كَأَنَّهَا وَاَهَلٌ

II. Fragments of Makālah vi., on the laws of inheritance. Fol. 103a.

First extant words:

العِنْيَ مَثْلُ تَوَلُّهُ مُكِّي إِيْشُ وَأَمْيَت

The first extant heading is found on fol. 115a:

الكَلَامُ فِي شَزَايِمِ مَعْنَى هَذِهِ الْلِّفْظَةِ سَبيْحِيْنِ ضَعْفِيْنِ وَأَصَانِيْذِ ذَلِكَ مِنْ الْتَوَلُّ وَمَقْدَارٌ مَا يَصِيرُ اَلْأَنْثَى الْغَيْب

At the end of this Makālah (fol. 159a):

فَيْذَا مَا لَحُقَّ بِي اَنْتَكَلَّ عَلَيْهِ فِي الْمَبَارَاتِ وَاللَّهُ يَرْشَدُنَا إِلَى الْحَقِّ يُبْعُدُهُ

After this the following colophon, written in a very cursive style:

كَانَ الْفَرْعُ مِنْ ذَلِكَ فِي شَهَرِ رَيْعٍ الْعُسْرَةِ حَمْسٌ عَشْرَةَ أَرْبَعَةَ مَائَةٍ وَالْهَادِيْ وَالْمَلَكَةَ

III. A small fragment of another Makālah. Fol. 160a.

First extant words:

يَخُوِّرَهَا إِذْ نَفْقُ اللَّهُ الْوُلِيَّةُ

On fol. 161a:

الكَلَامُ فِي الْجَهَمَر

* Ps. cxix. 27.
On fol. 164a:

الكلام فيها اختطت من الساور (الأشار) وامثال
مثل يثب مطرة وكاذب وما شبه ذلك.

On fol. 165b:

الكلام في الفتح.

At the end of the fragment (fol. 167b):

فلما ضى باليوم الأول يسقط عنه فعال فيها بعد
غير أن الجواب في السقا واجب. وقص نشر ذلك
في موضع بمشيه الله وعوذه.

Below the above is the word مسأله, which is
the heading of the following missing portion.

593.

Or. 1100.†—Paper, about 8 3/8 in. by 5 1/2, con-
sisting of 333 leaves, with 23 lines to a page.
All the complete quires contain 10 leaves each, and are numbered with Hebrew letters (e.g. ב on fol. 8a, כ on fol. 18a, ד on fol. 28a, ז on fol. 47a). There is a long lacuna (prob. of 18 leaves) after fol. 28. A shorter portion (prob. of 3 leaves) is missing after fol. 33, and 1 leaf has been lost after foll. 57 and 135 respectively. Three leaves are wanting at the beginning, and the MS. is also defective at the end. Karaite Rabbinic
hand of the fifteenth to sixteenth century.

Vol. I. of פסלה הכהנים (also called איסטברל הכץ by Yehudah b. Elijah Hadassi (or Hedessi = Edessenus?)), containing an exposition of the commandments arranged under the parts of the Decalogue.

Beginning: המלכה ו الجهاز (last letter of the first אב).

End: ב ד פ נ פ נ פ פ (in letter of the beginning, which is here numbered נא but has the number in the printed edition, Koslow, 1836).

A careful collation of the MS. with the
printed text will be necessary in case another
edition should be undertaken. Note especially
that nos. כ and כ ו (foll. 235b—243a), begin-
ing respectively "הבריט ו"אוכי מאקה לולא פִּילחון
LeXodet, are omitted in the printed edition,
probably on account of their anti-Christian
contents. The latter part of כב (fol. 232a ff.),
beginning רַחְא עַבָּרְמֶשׂ, which is of the same
tendency, has been altered in the printed
text (see no. כ ו, fol. 42a in the printed text).
The latter beginning, of which the beginning is preserved on fol. 33b, is also
absent from the printed edition.

Foll. 40b—42a contain a preface of the
scribe. It begins:

גנ הוה ספר בך מספב עונתו ותעבורה
ורח מ📋רא

Farther on:

أمגה על הראיב סילמא . . . הלִּיטֶר
מריבים נב Raptors עומת חול היה
הבריא בִּשֵּׂעיוו דּוֹרְמִי
בראי על מערב התשובה . . . ומכות קמיה
עלן המיסים בֶּרrios חומנ לברידי
לואים ופּוּד יני שמחה . . . ויבא לב[.] כַּכַם
לעה הרבך פָּרֶופַּה רַשָּה
בעית הנבアイ אלי פי[.] עזרי
לָהוּ עַוֶּה דּוֹרְמִי שפּורָה יתא פרה
וֹרְזָי קַמֶּי לַסְּפָר אָדָּד בְּלִי
וֹרְזָי קַמֶּי לַסְּפָר חָלֵלוּם כְּכָּם.

The scribe further speaks of the difficulties
which the imperfect state of the MS. thus
discovered had caused him, and which had
almost deterred him from copying it. It
appears that the part preceding this preface
was discovered by the scribe later on, for at
the end of fol. 41a he remarks that about 30
leaves, containing the first 22 alphabetical
pieces, were wanting at the beginning.

594.

Or. 1101.—Paper, consisting of 387 leaves;
same dimensions and number of lines as in
the preceding number. The quires, which
are marked throughout with Hebrew letters at the beginning, consist of 10 leaves each, with the exception of the eleventh quire which has only 6 leaves (foll. 100—105), and of the seventeenth (foll. 156—66) which originally contained 12 leaves, but had 1 leaf cancelled by the scribe after foll. 157. The first leaf of the first quire has not been used either, and of the last quire (numbered 2) only the first leaf has been preserved. Foll. 106—162, besides other parts, are in a different hand, but the MS. is in all other respects uniform with Or. 1100.

Vol. II. of the work described under the preceding number.

Beginning: פָּרַשֲׂת, this being the opening part of the work, for the whole, which begins תְּפִלְיָתָם, see the printed edition, fol. 54a, number 22 of the edition = קפוצ' in the MS.

The volume in its present form ends with the last word but two of the last beginning אַלּוֹ (in line 2 of the last page in the printed edition).

The following note of the scribe, which is found on fol. 1a, shows the division of the work and the number of pieces which it contained, and also refers to the acrostic arrangement:

הָדוּן אֲלֹהִים אֱמִי וְנָכָלַת הַנּוּמָה אֶזְאַז שֶם דָּרְכֵיהוּ הָדְלַק רַחַבְּמָה; (for קמאיה, fol. 1a. in heading on fol.) יָשְׁרָה רַחַבְּמָה בֶּן בַּבְּרֵי וּלְךָ נִמְגָי נְכַנָּצְתָה נְכַנִּיחוּ הָדְלַק רַחַבְּמָה (in fol. 156, number 12 of the printed edition).

All that is missing at the end of the present volume is, therefore, the 281st piece. The index of contents (פרשת) is now wanting at the beginning of vol. I. (see the preceding number). The last number in the printed edition is 379, whilst the complete number of pieces in the work was 385.

Fol. 1a contains the following note of a former owner:—

מַקֶּהֶת הָכְסֹף בִּם חַרְפֶּת וְאִי הוֹדֵי שְׁמוּאֵל זָרָה
בַּשָּׁלֵחַ חָדָשׁ בֶּן יֵשׁ חָדָשׁ בֶּן תָּזוּקַ חָדָשׁ בֶּן חָדָשׁ;
תְּרוּתָה וּמָסִי רֵכִים אִדַּה לָא חֵלֵצַת יָעְשֵה (לְצָרָה)
שֵׁלָה.

A.M. (5) 441 = A.D. 1681.

595.

Or. 2575.—Paper, about 8½ in. by 5½, consisting of 42 leaves, with 17 to 20 lines to a page. The first two quires, together with the last leaf of the third quire, are missing; foll. 1—9 are the remaining 9 leaves of the third quire; foll. 10—29 form two complete quires of 10 leaves each, marked אֲבָא, and numbered respectively on the left-hand upper corners of foll. 10 and 20 respectively; of the sixth quire only the first leaf and the last are preserved (foll. 30 and 31, with a gap after foll. 30); the same is the case with the seventh quire, of which only foll. 32 and 33 are preserved, there being a gap after foll. 32; foll. 34—42 are the remaining leaves of the eighth quire. The enumerations and אֲבָא and 3 נֵפֶל on foll. 32 and 34 respectively are fully legible. Several of the extant leaves are also more or less damaged, and foll. 4 and 5 are now partly illegible. An Arabic hand of the twelfth to thirteenth century. The diacritic points are only partially given.

A fragment of a treatise on the laws of inheritance, in the form of a refutation directed against an opponent who is regularly referred to under the title of סַמְﬠֵת הַנִּכָּב (comp. Or. 2523 [section of Miscellaneous MSS.],

† The present volume begins, however, in section קָפָט, as has already been stated.
TALMUD AND HALAKHAH.

Fragment of a Karaite work in Arabic, in the form of question and answer, on the nature of God (Lev. xxii. 9 ff.), by Yusuf al-Basir, together with a small portion of a work on the nature of God by the same author.

Beginning (fol. 1b):

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَلَقِلَّتْ حَرَسُهُمُ الَّذِي اذكُرْتُهُ

علي من رم من ماجرخ هنديات (ماحةر إتحبة)

الي يوم ابتدأ أتصاد

On fol. 26a:

نَبِيُّ وَحَمَدَ اللَّهُ رَبَّ الْعَالَمِينَ

The title of the work on the nature of God (fol. 27a) is as follows:

مسِلَةَ مِنْ فِوْهِهِ تُنَالُ عِنْدَ الْمَلِكِ السُّعْدَاءِ النَّورِ (نور)

يعتَبِي يُدْعِي مِنْ أَيْمَرَ الْوَصْبِ يَوْمَ حَرَاسُهُ اذكُرَتُهُ لعْزُوْرِا

Beginning (fol. 27b):

كيف يجوز حكم من علم الله تعالى على صفاته

The author refers to the مقاله الماخوْلَةِ of his كتاب الاستبصار on fol. 30b.

Foll. 28—35 continue the treatise on the صيَرَبِ، and should be taken after fol. 25, the proper place of fol. 26 being at the end of the MS.

The treatise on the صيَرَبِ may be an autograph, and the piece on the nature of God is in the handwriting of ‘Azaryah b. Salah, the author’s pupil, as follows from the Arabic entry quoted above.

597.

Or. 2571.—Paper, about 5 3/4 in. by 3 3/4, consisting of 76 leaves, with 11 to 15 lines to a page. The first 3 quires have been lost entirely; foll. 1—9 are the remaining leaves of the fourth quire, the first leaf having been lost; foll. 10—69 form 6 complete quires of 10 leaves each, marked with Arabic

596.

Or. 2570.—Paper, about 5 3/4 in. by 3 3/4, consisting of 35 leaves, with 10 to 12 lines to a page. Written in the Arabic character, probably early in the eleventh century. Diacritical marks are generally omitted.
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letters on the first leaf of a quire (thus on the right-hand upper corner of fol. 10a: خمسة
on fol. 20a: مصدات). Fols. 70—76 are all that has been preserved of the eleventh quire.
Arabic writing of the thirteenth to fourteenth century.

A fragment of Karaite legal decisions in the form of مسائل وجوابات; written in Arabic, the Hebrew quotations also being given in the Arabic character. There are no vowel-points, and the diacritic marks are only occasionally given.

First words (in a section treating on rewards and punishments):
ودر الوذرات الخطيئة 6 ذان قيل ان الكافر
which have been marked off from the

Fol. 20a: وقلت فان علم يغلي أعلام الخلق تعالى:

Fol. 27a: والملت فان الله تعالى قال في مرة:

Fol. 31a: وقلت فان علم يغلي وجوب انكار المفكر:

Fol. 38b: وقلت ان من الذرت أن القسم

Fol. 47b: وقلت ان قال ان الكافر لا يقضي:

Fol. 52a: وقلت تعلمنا اذا كائنا زيدنا (؟) هل تعلم;

Fol. 58a: وقلت فان ...قيل انه لا بلزنا:

† Probably so; but the scribe originally wrote

Fol. 63b: مسألة. وقالت فان قال ان الحكم تعالى:

Fol. 68a: والصادق في خبره الحكمة;

Fol. 78a: والملت فان علم يغلي وعبد الله تعالى:

Last words of the fragment:
ولان لم يرى قد اخبر بالسلامة ... إلى نفسه.

On the lower part of fol. 74a there is a reference to جوابات مسائل أبي علي شبويل وسهدان (؟) ابن الله.

598.

Or. 2526.—Paper, consisting of 233 leaves, with partly 7½ in. by 5½, and partly 7¾ in.
by 5¼. Fols. 207—233 are numbered with Hebrew letters. Rabbinic character, nine-
teenth century.

I. Part of the ninth Makalah of R. Yefeth ha-Rofé ben Sa'ir’s Séfer Miswòth, treating chiefly of ‘Arayoth or degrees of relationship within which marriage is forbidden; in Arabic, but written in Hebrew character. Foll. 1—17a.

Heading (fol. 1b):

Then follow an index to the sixty-five sections, of which this Makalah consists, and the text of the first twelve sections.

The scribe remarks at the end (fol. 17a):

After the preceding references, the scribe adds:

† Probably so; but the scribe originally wrote

Or. 2526: Paper, consisting of 233 leaves, with partly 7½ in. by 5½, and partly 7¾ in.
by 5¼. Fols. 207—233 are numbered with Hebrew letters. Rabbinic character, nine-
teenth century.

I. Part of the ninth Makalah of R. Yefeth ha-Rofé ben Sa'ir’s Séfer Miswòth, treating chiefly of ‘Arayoth or degrees of relationship within which marriage is forbidden; in Arabic, but written in Hebrew character. Foll. 1—17a.

Heading (fol. 1b):

Then follow an index to the sixty-five sections, of which this Makalah consists, and the text of the first twelve sections.

The scribe remarks at the end (fol. 17a):

† Probably so; but the scribe originally wrote

The scribe introduces his copy by the following note (fol. 17b):

[Hebrew text]

The following note occurs at the end of the 15th chapter (fol. 35a):

[Hebrew text]

Subscription (fol. 58a):

[Hebrew text]

This copy was accordingly finished on the 7th of Adar I., A.M. 5638 (A.D. 1878).

The original manuscript, from which this copy was made, is MS. Or. 2525.

IV. Duplicate and supplementary leaves belonging to No. I. and no. II. Foll. 166—205.

Foll. 166—170a correspond to foll. 12—15b, 17a of the present MS.

The scribe remarks at the end:

[Hebrew text]

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2578, and the portion here copied corresponds to foll. 112—160 of that MS.


Introductory note of the scribe (fol. 58b):

[Hebrew text]

This copy was accordingly finished on the 9th of Marheshvan, A.M. 5638 (A.D. 1877).

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2578, and the portion here copied corresponds to foll. 112—160 of that MS.

Foll. 170b—180a correspond to MS. Or. 2578.

* See the end of the preceding page.
2578, foll. 41—55, 114b—116b. At the end of the index to the twelfth Mašálaḥ, fol. 172a, the scribe remarks:

This folio is not written in Arabic, but in Hebrew characters. The words are not entirely accurate, and the text is not continuous. The folio is 30 lines long and has 20 lines per page. Dated A.M. 5592 (A.D. 1832).

This portion contains:


b. The "rules for killing animals for food," by the same author. Fol. 6a.

Beginning:

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2579, and the portion here copied corresponds to fol. 1—18, 20—37 of that MS.

Two lacunae, one in the 17th chapter and another in the 23rd chapter, are indicated by the following notes:

Fol. 212b: pel the same number of places, as in the following.

Fol. 220a: the same number of places, as in the following.

A third lacuna, fol. 226a, is not specially noted.

599.

Or. 2528.—Paper, of various dimensions and belonging to different dates (all being written in Arabic in the Hebrew character), as under:

Fol. 1—15, about 6½ in. by 4½, with 20 lines to a full page. Dated A.M. 5592 (A.D. 1832).

This portion contains:


b. The "rules for killing animals for food," by the same author. Fol. 6a.

Beginning:

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2579, and the portion here copied corresponds to fol. 1—18, 20—37 of that MS.

Two lacunae, one in the 17th chapter and another in the 23rd chapter, are indicated by the following notes:

Fol. 212b: the words are not entirely accurate, and the text is not continuous. The folio is 30 lines long and has 20 lines per page. Dated A.M. 5592 (A.D. 1832).

This is followed on fol. 11a by:

Al-ḥikāyāt al-ḥāṣāṭah, or "the six articles of faith," by Israel b. Samuel had-Dāyyān ham-Maʿārābī. Carelessly written. Fol. 6a.

Beginning:

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2579, and the portion here copied corresponds to fol. 1—18, 20—37 of that MS.

Two lacunae, one in the 17th chapter and another in the 23rd chapter, are indicated by the following notes:

Fol. 212b: the words are not entirely accurate, and the text is not continuous. The folio is 30 lines long and has 20 lines per page. Dated A.M. 5592 (A.D. 1832).

This is followed on fol. 11a by:

Al-ḥikāyāt al-ḥāṣāṭah, or "the six articles of faith," by Israel b. Samuel had-Dāyyān ham-Maʿārābī. Carelessly written. Fol. 6a.

Beginning:

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2579, and the portion here copied corresponds to fol. 1—18, 20—37 of that MS.

Two lacunae, one in the 17th chapter and another in the 23rd chapter, are indicated by the following notes:

Fol. 212b: the words are not entirely accurate, and the text is not continuous. The folio is 30 lines long and has 20 lines per page. Dated A.M. 5592 (A.D. 1832).

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Al-ḥikāyāt al-ḥāṣāṭah, or "the six articles of faith," by Israel b. Samuel had-Dāyyān ham-Maʿārābī. Carelessly written. Fol. 6a.

Beginning:

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2579, and the portion here copied corresponds to fol. 1—18, 20—37 of that MS.

Two lacunae, one in the 17th chapter and another in the 23rd chapter, are indicated by the following notes:

Fol. 212b: the words are not entirely accurate, and the text is not continuous. The folio is 30 lines long and has 20 lines per page. Dated A.M. 5592 (A.D. 1832).

This is followed on fol. 11a by:

Al-ḥikāyāt al-ḥāṣāṭah, or "the six articles of faith," by Israel b. Samuel had-Dāyyān ham-Maʿārābī. Carelessly written. Fol. 6a.

Beginning:

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2579, and the portion here copied corresponds to fol. 1—18, 20—37 of that MS.

Two lacunae, one in the 17th chapter and another in the 23rd chapter, are indicated by the following notes:

Fol. 212b: the words are not entirely accurate, and the text is not continuous. The folio is 30 lines long and has 20 lines per page. Dated A.M. 5592 (A.D. 1832).

This is followed on fol. 11a by:

Al-ḥikāyāt al-ḥāṣāṭah, or "the six articles of faith," by Israel b. Samuel had-Dāyyān ham-Maʿārābī. Carelessly written. Fol. 6a.

Beginning:

The original manuscript, in Arabic letters, from which this transcript in Hebrew letters was made, is MS. Or. 2579, and the portion here copied corresponds to fol. 1—18, 20—37 of that MS.

Two lacunae, one in the 17th chapter and another in the 23rd chapter, are indicated by the following notes:

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This is followed on fol. 11a by:

Al-ḥikāyāt al-ḥāṣāṭah, or "the six articles of faith," by Israel b. Samuel had-Dāyyān ham-Maʿārābī. Carelessly written. Fol. 6a.
TALMUD AND HALAKHAH.

From the following remark on fol. 36a it almost seems that the treatise on Halakhah is only a portion of a larger work: קד התרתך קוברא אלהינו אשרינו כל התורה ואלUIView ומזרעיהו זכה部主任 אריה מבארנץ באיתן מבראינו כי מעבל היו לבין אולבראה פי ייסר אליאנה באיתן פאתי.

IV. Foll. 88—93, about 7 ½ in. by 5 ½, with 15 lines to a page. Fourteenth to fifteenth century.

A fragment of the same work, containing the end of ch. 6, the whole of chs. 7—8, and part of ch. 9.

The contents of fol. 33, belonging to the preceding fragment, are identical with a part of ch. 7 (end of Aliyot אוליאנות פאתי) of another Kariot treatise with fol. 94, both on foll. 33a and 89b, the latter only having אוליאנות פאתי).

End of this fragment (in ch. 9) —

פסל: אוליאנות פאתי אוליאנות פאתי פארי נרי

 semanaו בין אליאנות באיתן אלהנה.

V. Foll. 94—99, about 7 ½ in. by 5 ½, with 14 lines to a page. Fifteenth to sixteenth century.

Three small fragments (each of 2 leaves) of another Kariot treatise on Shavuot.

First words:

באו אשר אתי נפגע כל ימי אליאנות כי אליאנה

On fol. 96b: —

אליאנות פאתי אליאנות והו פאי נמי אתי

On fol. 99b (end): —

אליאנות פאתי אליאנות והו אליאנות עלי יפה

אוליאנות פאתי אוליאנות והו אליאנות (פאים)

(Talmud and Halakhah, 189)

II. Foll. 16—32, about 7 in. by 4 ½, with 18 to 20 lines to a full page. Nineteenth century. Badly written.

A duplicate of the contents given under I., slightly defective at the beginning.

A roughly written note on fol. 31a states that the MS. was written for the youth ישש עלון וב שועה, A.M. 5608 (A.D. 1848). Another note on fol. 31b says that it was written for the youth לשב הוא וב שועה. The scribbling on fol. 32a contains a curious transcription of French numerals in the Hebrew character, and some other matter.

III. Foll. 33—87, about 7 ½ in. by 5 ½, with 16 to 18 lines to a page. A good hand of the fifteenth century.

This portion is imperfect at the beginning and end, and there are also gaps after foll. 33, 39, 63, 64, 65, 70, 75, 85, and 86.

Fragments of an extensive Kariot work עדראט.

Fol. 33 contains a part of ch. 7 (vide infra, under IV.); chs. 13—20, 28—9, 38—47 are preserved in their entirety; and of chs. 21, 22, 23, 26, 27, 30, 37, 48, and 49, portions are extant. There is, however, nothing to show to what chapters the contents of foll. 34—9, 40—6, 64, and 87 respectively belong. The last-named leaf may possibly belong to a different MS. altogether.

As an illustration of the style, the heading and beginning of ch. 13 (fol. 47a) are here given: —

Alolah אליאנות תעיר פאלאיאנות פאתי זכו כלים

לימים נאו פאלאיאנות אוכי אפי פאתי וה

جهاد פי אליאנות יום אליאנות אוליאנות

ופי אליאנות פאתי לימי סי diy אליאנות זכו

בשע פאתי יועדו פאתי אליאנות ופי אליאנות

(Talmud and Halakhah, 189)
600.

Or. 1263.—Paper, about 10 in. by 8½, consisting of 361 leaves, with 27 lines to a page. A Karaite hand. Dated A.M. 5193 (A.D. 1433), or perhaps copied from a MS. of that date (vide infra; but if so, the present MS. was written not long after.

It contains:

I.ضرب יצירה (should be compared with the printed texts). Fol. 2a.

At the end (fol. 3b):

ס"דר ספר אברכים יבגיטי ורמיך המחאות ל杂物
כל reperc בזיל לייעדיהם אילכתיות יעב ורמיך
مشاركات נסעל ת(disposing בובה: אל יתקל אלא למ
פרס דማ"ר, אברים המחאות לת.Phone: פי למס
והמת את חס כיסבתי וכוי.

II. A kind of explanatory expansion, in 7 sections, of the first chapter of ס"דר יצירה. Fol. 3b.

Beginning:

בל פניחתו...כסף וספר פמור על שפירות
בלימה פひとつין ואוהות לא פמולה של פсмерт.

End:

...נקל של רכיב(Properties ולא מפרים לע 원ול
יאל חמור על...ולא נjeta על...כל אורוק
ובול פנוחי בל...סעתים באדנים עם...עושי
גזר וציפי המחETS וponce interleaved עליה החב
קומר על המחETS וחברו במשה אמרנו במכ
יריעהל והשים אוחזבר כל ריבר וויליג זרע
עלפי ע"ו...雄.

III. A fragment of a philosophical treatise on the eternity of the world. Fol. 6b.

Beginning:

אמר היהכס האוכלים בתק צ"א שיתיה תלע על...לע
יאל שפר על שעתו בחיתות למס י"ג באך שבע לע
תם עביכי על ת"ץ אברכים ואדם י"ג ההבר אל
ץיך ש_soft mingle עם מחפסות Quốc...בכרוני
המחפסות התוכן עם מחפסות מתכון...[for
אשר נ בדייט המחמות [ ultimo...צילום [ for
ולא חוכי הענה.

Lower down on the same page:

אמר הרוח האוכלים בתק צ"א פמור ו TCHARיו המחמות.

On fol. 7a:

אמץ על יקיל ביית חמאן ביברה אליעזין.

Lower down on the same page:

אמר הרוח האוכלים בתק צ"א פמור וCTSTRיו המחמות
ורטשינו飞行ט xn על כל הרוביעונים מטורבר.

Cf. הענה קדם אל שם יקיל ליבר שיש במקס.

The fragment ends abruptly at the conclusion of the same page with the words:

ואס מתישלולרא הדאותה והשלחה על הדורבג
ולעף ביריימ מזון שול.

IV. A work on the commandments by the Karaite Aaron b. Elijah. Fol. 8b. Compare the printed edition (Eupatoria, 1866).

After the portion which treats on שדדה is a section (in two chapters) on the length of the calendar years.

Heading of this part (fol. 147a):

כ hmac אל כ"א ישו

Beginning:

שכיני נבר היעל.

Beginning of ch. i.:

Ey לעורע להכמים ייז שפיי וני שיראוד כלחק
לשלח ברחה לברחיה בשכן בשת.

At the end (fol. 148b) (the name of the scribe):

i.e. Abu Bakr Muh. ibn Yahyah, called Ibn Bajjah.
TALMUD AND HALAKHAH.

On fol. 150b is a piece, in the form of a circular diagram, beginning:

אראלים והמסמלות נתן שר ינניnage תświadコンא

On fol. 151a are two poems, beginning respectively ויהי וניא ואת שאяв אל שם א poate ישו אどのような

The first shows the acrostic ש to be ר and the second to be ל (משייא). The colophon of Elijah b. Aaron (foll. 306b, 307a) at the end of the whole work is contained in the following subscription:

שמעה ביכך ומע塊ת ושמעתי חור במרחצתי אשר יתחליש בשמ被动ה ובếnות הבתרות והשלמות אשר יUpdaterו ושמעתי שמעתי לח战士来说 נואשב והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומנו ניבצתיו והשמדות שניא לשומنو

The subscription includes the words בוש את שופר, את ואת ואת ואת ואת ואת ואת ואת ואת את ואת ואת את את ואת את ואת את את ואת ואת ואת את ואת את את את את ואת את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את אט את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את את ואת את את את ואת ואת ואת ואת ואת ואת ואת ואת ואת ואת את את ואת את את את ואת ואת ואת ואת ואת את את את ואת ואת ואת ואת ואת ואת ואת ואת ואת ואת ואת את ואת ואת את ואת ואת ואת ואת ואת ואת ואת ואת ואת ואת ואת ואת את ואת ואת את ואת ואת ואת ואת ואת ואת ואת את ואת ואת את ואת ואת את ואת ואת ואת ואת kayıt

The question proposed was whether a man may marry the widow of a brother of his wife’s sister-in-law. (The Talmud, however, did not address the question, and its answer is not clear from the Halakhah.) Aaron b. Yehudah had considered it as prohibited, but Solomon han-Nasi shows that such a marriage is legal.

Beginning:

At the end (foll. 315a) the well-known genealogy:

The main portion of the subscription is occupied with a prayer that he might again see the head of his family whom he had before visited after leaving the place.

He does not, however, name the persons meant.

The scribe of this copy of the manuscript had before him a MS. (or an exact reproduction of it) written by Elijah b. Aaron, a kinsman of the author; for fol. 149 contains a transcript of a piece, in a different hand, which begins as follows:

The subscription is in large letters made up of sentences from the 119th Psalm, minutely written.


The text differs somewhat from the MS. described by Steinsch. in the above-mentioned place.

The question proposed was whether a man may marry the widow of a brother of his wife’s sister-in-law. (The Talmud, however, did not address the question, and its answer is not clear from the Halakhah.) Aaron b. Yehudah had considered it as prohibited, but Solomon han-Nasi shows that such a marriage is legal.

At the end (foll. 315a) the well-known genealogy:
Upon this follows the conundrum given in Steinsch., op. cit., p. 39, beginning 'מא암רלفرقוהוסכרimestemםינכמ', but the last word is not as Steinsch. conjectured, but as אאמטבוארה is read. This, however, may be a corruption of 'משה'.

VI. A letter (fragmentary) addressed by Israel ham-Ma'arabî to certain persons who had questioned him concerning the case of a re-married divorced woman who had kept the marriage ring given to her by her former husband.

Beginning (fol. 315a):

网络科技אשךשמותראהאהתכתובתמסכתל滨州

ישראלהמעברב'נאאמרהעכללעתוםשהˊאושר

הכרהحكהלאותשהשראואהנתשקאתשהˊ–

הלכותהוירונאתו...אלתחכבולאניידירךימי

טבאליךivalentיהארןגלה(sie)רשביןיהארןגלה

רואשוןלדרדcrear...מטきれובי

Israel refers in very high terms to the authority of Yeshu'a b. Yehudah (Abu'l-Faraj Furkân ibn Asad), but the epistle breaks off before a decision is given.

The piece on fol. 316 (beginning 'نسيיאוהיהםלענתוואררהללאשראיהב.אשתכלעשת') has no connection, as it appears, with the subject of Israel's letter.

VII. A brief Commentary on 1 and 2 Chronicles, by Elijah ham-Malammed. Fol. 317b.

Heading:

במשורדהניבתינכטאתיסמןלבבתורף

נקראים'.בשםאלולאתותידוהורבירהאלה

ה 말씀ןצל.

Beginning:

אוהчасףאת':שםךמסרבריהוחמשתורףשל♂

יכבכוםוהברךניאיםורחבןוהיויחוםבריאום

אוהכרברוחביה.


* A mistaken title.
The portion relating to נַעֲנֵי as e.g. precedes in the printed text, but in the MS. it is farther on, before the section on נֵרִים נַעֲנֵי.

The verses at the beginning of לַעֲרֹת are not given in the MS., but the following lines which are found in the MS. at the end of נַעֲנֵי
(fol. 110a) are not in the printed edition:

וכם ט臺南市 לארות

From these it is seen that לַעֲרֹת precedes נַעֲנֵי.

Scribe's colophon (fol. 265a):

The writing of these portions with MS. Or. 2517, fol. 108—146; the name of the scribe (ן"נא ב) being the same in both MSS. (Or. 2406, fol. 198b and Or. 2517, fol. 146b).

Al-Murshid,† the book of precepts of Samuel b. Rofe al-Maghribi (or, in the Hebrew spelling, ham-Ma'arabi). Arabic, but written in Hebrew character.

Fol. 1b of vol. I. begins:

Al-Murshid,† the book of precepts of Samuel b. Rofe al-Maghribi (or, in the Hebrew spelling, ham-Ma'arabi). Arabic, but written in Hebrew character.

The later title (relating to vol. I. only), as given by Daniel Peroz on fol. 1a, is as follows:

Muhammad III. b. Murid reigned A.D. 1595—1603.

† See Graetz, Geschichte, ix., 375 sqq.
‡ See also Steinsch., Cat. Berlin, ii., no. 201; cf. Monatech., xiii., 189.

VOL. II.
HEBREW MANUSCRIPTS.

Each Makāłah is divided into a number of chapters (מַקָּלָה) [Mak. i. having 6 chapters; Mak. ii. 15 chapters; iii. 14; iv. 31; v. 67; vi. 51; vii. 20; viii. 50; ix. 23; x. 17; xi. 7; xii. 14], the numbers of which are marked with Hebrew letters in the margin.

At the close of the twelfth Makāłah a chapter on the laws relating to mourning is added:

Fol. 377b: [The text is not fully legible, but it appears to contain a description of the laws related to mourning.]

The date of the original MS. is given in the colophon on fol. 38a of vol. ii.:

Notes on fol. 1 (mutilated), 1a, 316b of vol. I. &c. show that the MS. had belonged to the Karaite synagogue of Jerusalem (May 5476, A.D. 1716), but fol. 1a of each volume also contains the following note of an individual owner:

This owner also wrote the later restorations (cide supra). (See Pinsker, etc., pp. 130–131).

A later note on fol. 1a of vol. I. shows that read the MS. in the year תַּמְלָע תַּמְלָע, i.e. A.M. 5476 (A.D. 1716).

A note on fol. 1b in vol. II. shows in addition that, who went up to Jerusalem with his wife and two sons, read the MS. in 1744.

On fol. 99 of vol. II. are some sets of verses on מִילָה, the first beginning:

603.

Or. 63.—Paper, about 7½ in. by 5½, consisting of 244 leaves, with 15 lines to a page.
Foll. 3—182 form 18 complete quires of 10 leaves each; of the nineteenth quire only 4 leaves (foll. 183—86) have been preserved, the other 6 leaves (after fol. 184) being lost; foll. 187—236 form 5 complete quires of 10 leaves each, and of the last quire (numbered 192) only 8 leaves have been used by the scribe. Besides the enumeration of quires in Hebrew letters at the right upper corner of the first leaf, there are also Arabic numerals at the left-hand upper corners (e.g. fol. 13a, third quire on fol. 23a). A Karaite Rabbinic hand of the sixteenth century. Slightly worm-eaten in some parts, and many leaves in the second half of the volume are more or less affected by damp.

It contains Makāliyat vi.—viii. of Samuel ha-Rōfē al-Maghribī’s or al-Merṣa (see the preceding number). Arabic in the Hebrew character.

Heading on fol. 3b:

בשם יי אלהים יתברך אלכאטנא אלהינו פי

כמי מי אלראבם אלרבח יאתי ירגי

בר הער

Fol. 113a: אלכאטנא המאמרנו פי אלכאטנא

Fol. 149a: אלכאטנא המאמרנו פי אלכאטנא

Owners’ notes:

(1) on fol. 3a:

קניחל ימי ויהי דוד קבש צלא אתיי זא עביר

בר שטיאנו במלכיה עבירה ונזרור הספרות

市委书记 יתועדו... סמר ב الإلكות כי

(2) ibidem:

קניחל ימי ויהי דוד קבש צלא אתיי צלא

אלק עזא 요 (sic) הרבריא פי ספר בקש.+

(3) on fol. 243b:

וזה המסר המבשר ירושה באבונзащит והבר רך יש זרק

יר ב... ומקות רך ול... אלישר... משלחת

כבר ראו פי קריטוס יאש.

The following note relating to the binding of the MS. in A.M. 5412 (A.D. 1652) is written in large characters on fol. 244a:

וכאן תנו ידה אלף אולבגרף אלף אולבגרא ילה די

אלףир אברסוה טרדי נא לפל פון דרש נוכ חכמים.

כנל חמח תמר מ��ות שמי מטלע זאמ.

[H. C. Reichardt, 1867.]

604.

Or. 2522.—Paper, about 6½ in. by 5½, consisting of 109 leaves, with 13 lines to a page. Foll. 10—109 form 10 complete quires of 10 leaves each, marked with Hebrew letters (–ה) on the upper right-hand corner at the beginning of each quire, and also with Arabic numerals on the upper left-hand corners. The first four quires together with the first leaf of the fifth are missing, and the MS. is also defective at the end. Written in a good Karaite hand of the fifteenth to sixteenth century.

A fragment of a polemic treatise against the Rabbanite code of laws mainly as laid down in Maimonides’ *Ort (or) Oktiša (or) Orta* (or *Oktiša*). Arabic in the Hebrew character.

Each main division was called *תת (in the MS. תַּת).* Foll. 1—91b belong to the fourth *תת, the beginning of which has been lost. This part was intended to show that the

+ The references to the *דנה* are often introduced by *_ord דנה,* and sometimes by *וכאל אוברטו* (in fol. 22a as a quotation from *סאל ראבsembl רורו והבר קדושה נפא אולבגרף מי אלפיש אולבגרף* and *מכבריר יִפְט (or *וער '/') is taken from the 14th *פּרִיס* of the first part of *סאל קדושה,* as ordinarily arranged.
HEBREW MANUSCRIPTS.

Rabbanites in many cases nullified direct Biblical precepts.

Beginning (in the fourth part of this work, referring to the fourth commandment):

Fol. 3a: אֶלָּכַּבְּנַת פֶּרֶךְ דַּלֵּךְ פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ דַּלֵּךְ פֶּרֶךְ בָּדַלְכֹּת
Fol. 20a: אֶלָּכַּבְּנַת פֶּרֶךְ דַּלֵּךְ פֶּרֶךְ בָּדַלְכֹּת
Fol. 48a: פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת (without indicating the number of the chapter).
Fol. 53b: פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת
Fol. 57b: אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת
The remarks on forbidden meats are followed by observations on uncleanness and other subjects.

At the end of this part:

Fol. 91a: אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת

This part begins:

פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת

Beginning of this part:

Fol. 106b: אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת

Last words:

The author's ethical tendency appears from what he says (e.g.) in connection with fol. 8a:

אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת אֶלָּכַּבְּנַת פֶּרֶךְ בָּדַלְכֹּת