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DESCRIPTIVE CATALOGUE OF GENIZAH FRAGMENTS IN PHILADELPHIA

BY B. HALPER, Dropsie College.

PREFATORY NOTE.

THE various Genizot of the Orient, especially that of the Old Cairo synagogue, have for centuries preserved some important remnants of Jewish literature which were unknown until comparatively recent years. The publication of all the fragments would undoubtedly throw a flood of light upon Jewish history, would enhance our knowledge of the various branches of Jewish literature, and would clear up many obscure phases. But owing to the hugeness of the task and the lack of special funds for this purpose, any publication on a large scale is for the moment out of the question. The most that we can expect in the near future is to have a complete catalogue of the various collections stored up in European and American libraries. For one reason or another, only two catalogues of Genizah fragments have hitherto appeared, those of the Bodleian Library, Oxford, and of the British Museum, London.¹ It is to be hoped that the present catalogue, which is confined to the description of Genizah fragments in the city of Philadelphia, will prove of value to scholars.

¹ Neubauer and Cowley, *Catalogue of the Hebrew Manuscripts in the Bodleian Library*, vol. II, Oxford, 1906; G. Margoliouth, *Catalogue of the Hebrew and Samaritan Manuscripts in the British Museum*, London, 1899-1915.

The fragments described in the following pages form five main collections which were purchased at different times. Dr. Cyrus Adler acquired his fragments while in Cairo in 1891, that is, about five years prior to Professor Schechter's famous 'expedition' to that city. The Honorable Mayer Sulzberger, Professor David Werner Amram, Dr. Herbert Friedenwald, and Professor Camden M. Cobern subsequently obtained their collections, which presumably hail from the Orient (most of the fragments seem to be from the Cairo Genizah), from various dealers. Dr. Adler, Mr. Sulzberger, and Dr. Friedenwald donated their collections to the Dropsie College, while Professor Amram presented thirty of his fragments to the University of Pennsylvania, seven to Mr. Ephraim Lederer, and six to the Young Men's Hebrew Association of Philadelphia. The Dropsie College purchased the Amram and Cobern Collections, and Mr. Lederer kindly presented his fragments to the same institution. Accordingly, all the fragments described in this Catalogue, with the exception of those at the University of Pennsylvania (marked U. P.) and at the Young Men's Hebrew Association (marked Y. M. H. A.), are in the Dropsie College Library.

Although these fragments were acquired at random, they practically represent all branches of Jewish literature. Even the fourteen fragments in the Friedenwald Collection contain Bible, Talmud, Liturgy, Kabbalah, and ethical works. In the Amram and Sulzberger Collections there is a comparatively large number of legal documents and letters, a good many of which are of great value for the study of Jewish history. Owing to the multiplicity of subjects, the task of identifying these fragments is by no means an easy one. My difficulty was enhanced by not

having a complete collection of Hebraica and Judaica at my disposal for ready reference. It was only by a thorough and careful perusal that I was able to identify nearly all the fragments. In many cases a mere guess or chance put me on the right track. The few fragments that still remain unidentified are so minutely described that any one familiar with the subject will have no difficulty in recognizing them. Some years ago Dr. Cyrus Adler had begun to work on a few of his fragments, and I found his notes very useful.

The branches of Jewish literature that gain most by these fragments are undoubtedly, as is the case with practically all Genizah collections, Halakah and Liturgy, especially the latter. In the liturgic codices, mainly in the Adler Collection, we meet some names of hymn writers who were either entirely unknown or whose hymns have rarely been preserved. Mention may be made of Nissi al-Nahrwani²—that blind scholar who had been offered the Gaonate by David b. Zaccai before Sa'adya was appointed Gaon³—whose *Confession* was erroneously ascribed to Nissim b. Jacob of Kairuwan. There is no reference to him in Zunz's *Literaturgeschichte der synagogalen Poesie*, and only two of his hymns are recorded in the Catalogue of the Bodleian Library; but from his hymns and Seliḥot, preserved in No. 277 and other fragments, it may be inferred that Nissi was a prolific païtan. Incidentally we learn that

² Although in all acrostics the spelling of this païtan's name is נִיסִי, it seems to be merely a case of *plene* writing. Accordingly, this name is abbreviated from נִיסִים, just as יוֹסִי is the shortened form of יוֹסִיָּהוּ. It is, however, possible that נִיסִי is a Persian name similar to חִיִּי, and has nothing to do with נִסִּי or נִסִּים. Should this assumption be correct, the transliteration of this name would be Nisi.

³ See Neubauer, *Mediaeval Jewish Chronicles*, vol. II, p. 80.

his father's name was Berechiah.⁴ The same codex has preserved a series of piyyuṭim by Joseph ibn Abitor, based upon the fifteen *Songs of Ascents* (Psalms 120-134). There is every reason to assume that the poet composed fifteen piyyuṭim, all beginning with יום. In this codex we find six complete piyyuṭim and the beginning of a seventh belonging to this series constructed on a definite plan, a full description of which is given in this Catalogue. Zunz⁵ only knew of two of these hymns (the second and the third, the latter of which he hesitatingly ascribes to the author), and did not detect their intrinsic connexion. Altogether about two hundred and fifty piyyuṭim have been recorded in this Catalogue. Owing to the circumstance that the greater part of these liturgic compositions are either still unpublished or inaccessible to scholars, I deemed it advisable to describe their structure as minutely as possible. The alphabetic arrangements employed by the paṭanim being of various kinds, it is insufficient to describe them merely as א"ב or חשר"ק. In many cases the alphabet or the author's name is so skilfully and intricately worked in as to be baffling at first sight, especially when the writing is faded and the lines are continuous and not separated by dots. The hymn of Samuel the Third, or Fourth (No. 255, 8), may serve as an illustration of this point. In ascertaining whether a piyyuṭ had ever been published, I was aided by my friend, Professor Israel Davidson, of the Jewish Theological Seminary of America, who has examined all printed works housed in the Seminary Library, and given a detailed account of each piyyuṭ and poem occurring in them. I herewith wish to express my gratitude to him for his kindness in putting at my disposal his

⁴ The full name is found in the acrostic of No. 277, 43.

⁵ *Literaturgeschichte der synagogalen Poesie*, p. 179, Nos. 42, 43.

manuscript work which is a veritable *Thesaurus of Liturgic Poetry*, supplementing Zunz's *Literaturgeschichte der synagogalen Poesie*. Of peculiar interest are also the fragments of *Azharot* in Jewish-Arabic (Nos. 264, 265, belonging to the Adler and Friedenwald Collections, respectively). That they represent two independent poems is evident from the different systems of enumerating the 613 precepts which they presuppose. Another liturgic poem in Jewish-Arabic is the translation of Judah ha-Levi's famous poem *מי כמוך* (No. 284), which is also known under the title *ארון הסוד*. On the basis of some fragments it may be asserted that there was a vast literature, in Jewish-Arabic, on prayer in its various ramifications, only faint traces of which have been preserved.

Among the talmudic fragments and the documents, attention may be drawn to the Arabic original of Ḥefes b. Yašīah's Book of Precepts (No. 121; published, Philadelphia, 1915); the extracts from the *Yerushalmi* (No. 85); the twenty-two parchment leaves of the *Aruk* (No. 97) which prove that the author divided his Dictionary into books and chapters in the manner of Arabic lexicographers: the Arabic translation of Maimonides' *Yad ha-Ḥazakah* (No. 133); the autograph responsum of Abraham the son of Maimonides (No. 159). Foremost among the documents is Sa'adya's letter, addressed to his three pupils in Egypt (No. 332), which was published by Schechter in his *Saadyana*, pp. 24-6, and served as a connecting link in the Ben Meir controversy. This fragment is part of a codex which probably contained historical letters or documents relating to this controversy similar to the compilation of H. J. Bornstein (Warsaw, 1904). Although this document is not the original, it is indisputably

Sa'adya's, as may be seen from the four lines, in Arabic script, which were omitted by Schechter. Other documents that may be cited here are those relating to Maṣliaḥ ha-Kohen, Gaon of Egypt in the first half of the twelfth century (Nos. 342, 343); the legal document drawn up in the court of Daniel (No. 346); the edict issued by Abraham the son of Maimonides (No. 347). On the whole, these documents reveal some interesting details in the inner life of mediaeval Egyptian Jewry.

I

BIBLE (TEXTS, TRANSLATIONS, COMMENTARIES,
GLOSSES, AND GRAMMAR).

1.

Part of a codex of the Pentateuch with masoretic notes. Gen. 6. 5-7. 3.

First column of recto begins with היום (6. 5), and the last legible words of the second column are [את ה]תבה (6. 14). First column of verso begins with אמה תכלנה (6. 16), and the second column ends with ונקבה (7. 3).

One parchment leaf, badly damaged and obliterated, measuring $7\frac{3}{8} \times 7\frac{1}{8}$ in. (= 18.7 × 18.2 cm.). There seems to have been two columns to a page, and the number of lines ranged from sixteen to seventeen to a column. The text is in bold, beautiful square character, vocalized and accented, while the masoretic notes are in a smaller hand. [Y. M. H. A.]

2.

Part of a codex of the Pentateuch with masoretic notes. Gen. 10. 14-12. 15.

Fol. 1 a begins with ואת־פתרסים (10. 14); the last legible line is ויקטן [יל]ר את (10. 26); 1 b begins with ואת־עובל (10. 28), and ends with יזמו (11. 6); 2 a continues 1 b, and the last legible line is מאות שנה ויולר (11. 15); 2 b begins with את־פלג (11. 17), and ends with ויקח (11. 29); 3 a continues 2 b, and the last legible line

is עשו בהרן (12. 5); 3 b begins with ללכת (*ibid.*), and ends with ויראו (12. 15).

Three parchment leaves, badly damaged, measuring $8 \times 8\frac{1}{4}$ in. (= 20.3×20.9 cm.). There are two columns to a page and seventeen lines to a column, besides several lines of masoretic notes above and below the text. Bold square character, with vowel-points and accents. The masoretic notes are in a smaller hand and unvocalized. [Amram.]

3.

Gen. 14. 24-15. 18.

The first legible word is האנשים (14. 24). The column ends with הזאת (15. 18). There are a few fragmentary lines of the next column containing 17. 7-13.

A piece of parchment, badly damaged, forming part of a Scroll of the Law. A little over a column has been preserved. Size $15\frac{3}{4} \times 7\frac{1}{2}$ in. (= 40×19 cm.). Bold square character. [Amram.]

4.

Part of a codex of the Pentateuch. Gen. 27. 7-30. 16.

Fol. 1 a begins with וואכלה (27. 7), and the last legible word is אבי (27. 34); fol. 1 b begins with ואת (27. 37), and the last legible word is ארצה (28. 12); fol. 2 a begins with דברתי (28. 15), and the last legible word is אע[ברך] (29. 18); 2 b begins with אתה (29. 23), and last legible word is ויש[כב] (30. 16). There are variants in orthography and vocalization. While this codex tends to *scriptio plena*, there are examples of defective writing of words which are *plene* in our masoretic text. טובים for טובים (27. 9); בעבור for בעבר (27. 10); לאַחַיִד for לאַחַיִד (27. 29); וַיַּחַרְר for וַיַּחַרְר (27. 33); את before הצאן (29. 3) is repeated twice, and there is a line through הצאן; במקמינו for במקומנו (29. 26); אל for אַל (30. 1).

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size $8\frac{5}{8} \times 13$ in. (= 21.9×33 cm.). There are three columns to a page, and there must have been about twenty-six lines to a column; but the lower part is torn off, and only about eleven to seventeen lines have been preserved. Large square

character, vocalized and accented. Masoretic notes on the margin in a smaller hand. [Sulzberger.]

5.

Part of a codex of the Pentateuch. Gen. 37. 9-35; 41. 24-50. Fol. 1 a begins with עור והנה (37. 9), and 1 b ends with ארר (37. 35). Some leaves are missing between 1 b and 2 a. The latter begins with את שבוע (41. 24), and 2 b ends with בנים (41. 50). The vocalization is faulty, and there are some orthographic variants. הַלְמָתָּה for הֶלְמָתָּה (37. 10); אָנִי for אֲנִי (*ibid.*); מַעֲמֶמֶק for מַעֲמֵק (37. 14); וַיִּמְהַר for וַיִּמְהַר (41. 32); הַנְּמֹצָא for הַנְּמֹצָא (41. 38); אותך for אתך (41. 41); צַפְנִית for צַפְנִית (41. 45); בְּתוֹכָהּ for בְּתוֹכָהּ (41. 48).

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size $9\frac{3}{4} \times 7\frac{1}{8}$ in. (= 24.8×20.1 cm.). There are two columns to a page, and twenty-two lines to a column. Beautiful square character with vowel-points. [Sulzberger.]

6.

Part of a codex of the Pentateuch. Lev. 1. 9-17.

Recto begins with עלה (1. 9), and verso ends with ליהוה (1. 17). While this leaf seems to belong to an accurate codex, the orthography differs somewhat from that of our Masorah, as ניהח instead of ניהוח (1. 9), and יברל instead of יבריל (1. 17).

One paper leaf, measuring $9\frac{3}{4} \times 6\frac{1}{2}$ in. (= 24.8×16.4 cm.). There are thirteen lines to a page. Bold square character, vocalized and accented. [Sulzberger.]

7.

Part of a codex of the Pentateuch. Lev. 1. 14-3. 3.

Fol. 1 a begins with והקריב (1. 14), and 1 b ends with שמן (2. 1); 2 a continues 1 b, and 2 b ends with תעשה (2. 7); 3 a continues 2 b, and 3 b ends with [תקר]יב (2. 14); 4 a continues 3 b, and 4 b ends with על הקרב (3. 3). It is part of a very carelessly written codex. While the orthography generally agrees with that of our Masorah, there are numerous mistakes in the letters. כ and כ are frequently confused. The codex does not seem to be the work of a professional scribe.

Four paper leaves, badly damaged, forming the inner sheets of a fascicle. Size $6\frac{7}{8} \times 5\frac{1}{8}$ in. ($=17.4 \times 13$ cm.). There are nine lines to a page. Square character with sporadic vocalization. [Sulzberger.]

8.

Part of a codex of the Pentateuch. Lev. 11. 40-12. 7; 13. 26-42.

Fol. 1 a begins with בגריו (11. 40), and 1 b ends with רמיה (12. 7). Some leaves are missing between 1 b and 2 a. The latter begins with ואם יראנה (13. 26), and 2 b ends with וכי (13. 42). There are some orthographic variants and scribal errors. On the whole, the codex seems to have been carelessly written. הלך for הולך (11. 42); נחן for גחן (*ibid.*); ונטמאתם for ונטמאתם (Kere ונטמאתם, 11. 43); והקדשתם for והקדשתם (11. 44); הטוהר for ונטמאתם (11. 47); וששח for וששח (12. 4); יביא for תביא (12. 6); ממקור for ממקור (12. 7); לא־פשתה for לפשתה (13. 28); last הוא (*ibid.*) and ביום השביעי (13. 34) are omitted.

Two paper leaves, forming the outer sheet of a fascicle, measuring $4\frac{7}{8} \times 3\frac{1}{2}$ in. ($=12.4 \times 8.8$ cm.). Number of lines ranges from nineteen to twenty-one to a page. Square character. [Sulzberger.]

9.

Part of a codex of the Pentateuch. Lev. 16. 18-32.

Recto begins with אשר לפני יהוה (Lev. 16. 18), and ends with את נפשתיכם (16. 29). Verso continues recto, and ends with בגדי הקדש (16. 32).

A parchment leaf, badly mutilated, measuring $10\frac{1}{2} \times 9\frac{1}{2}$ in. ($=26.8 \times 24$ cm.) There are two columns to a page, and the number of lines to a column ranges from nineteen to twenty. Verso has only half a column of ten lines, the rest of the page being blank. Beautiful large square character. [Amram.]

10.

Part of the Pentateuch. Lev. 15. 33-18. 1.

The first legible word on column 1 is ולנקבה (15. 33); it ends with ורזה (16. 14). The first legible word on column 2

is **חמאתם** (16. 21); it ends with **ולבש** (16. 32). The first legible word on column 3 is **הרם** (17. 10); it ends with **משה** (18. 1).

A piece of parchment, which may have been part of a Scroll, as the writing is only on one side. It is badly damaged on all sides, except the lower part, and contains about two and a half columns. Size $15\frac{1}{2} \times 18\frac{1}{4}$ in. (= 39.3×46.3 cm.). Highest number of lines preserved on a column is twenty-eight. Verso is blank. Beautiful large square character. [Sulzberger.]

11.

Part of a codex of the Pentateuch. Lev. 16. 31-17. 2.

Recto begins with **היא לכם ועניתם** (16. 31), and verso ends with **ואל כל בני ישראל** (17. 2).

One paper leaf, badly damaged and faded, measuring $6\frac{1}{2} \times 4\frac{5}{8}$ in. (= 16.5×11.8 cm.). There are nine lines to a page. Large square character, vocalized and accented. [Y. M. H. A.]

12.

Part of a codex of the Pentateuch (Hebrew text and Targum). Lev. 23. 10-20. The Hebrew text and the Targum are given alternately, verse by verse.

Recto begins with **ית עומר** (Targum of 23. 10), and ends with **שבע** (Targum of 23. 15). Verso continues recto, and ends with **קדש** (23. 20).

One parchment leaf, with a piece of paper pasted on the top, measuring $6\frac{3}{4} \times 4\frac{7}{8}$ in. (= 17.1×12.4 cm.). There are seventeen lines to a page. Square character with a strong tendency to cursiveness. Vowel-points and accents have been added by a later hand. [Amram.]

13.

Part of a codex of the Pentateuch. Lev. 26. 3-36.

Fol. 1 a begins with **תשמרו** (26. 3), and 1 b ends with **ארצכם** (26. 20); fol. 2 a continues 1 b, and 2 b ends with **עלה** (26. 36). A very accurate codex.

Two parchment leaves, badly damaged, forming the inner sheet of a fascicle. Size $8 \times 7\frac{3}{4}$ in. (= 20.3×19.7 cm.). There are seventeen lines to a page. Clumsy square character, vocalized and accented. [Sulzberger.]

14.

Part of a codex of the Pentateuch. Num. 8. 21-9. 4.

Recto begins with ויכפר (8. 21), and verso ends with לעשת (9. 4). There are a few textual and orthographic variants. Thus בחדש לחדש (9. 3); במעודו for במועדו (*ibid.*).

One paper leaf, measuring $8\frac{1}{4} \times 6\frac{1}{4}$ in. (= 20.9 × 15.8 cm.). There are ten lines to a page. Bold square character, vocalized and accented. [Sulzberger.]

15.

Part of a codex of the Pentateuch. Num. 16. 30-17. 4.

Recto begins with כל-אשר (16. 30), and ends with ואש (16. 35). Verso continues recto, and ends with הנחשת (17. 4).

It seems to be part of a very accurate codex.

One parchment leaf, slightly damaged, measuring $6\frac{1}{2} \times 5\frac{1}{2}$ in. (= 16.4 × 14 cm.).

Recto has twelve lines of text, beside four lines, in a smaller hand, of masoretic notes, two above and two below. Verso has eleven lines of text (there is some space between chapter 16 and 17), beside the four lines of masoretic notes. Bold square character, with vowel-points and accents. [Amram.]

16.

Part of a codex of the Pentateuch. Deut. 1. 15-25.

Fol. 1 a begins with ושרי חמישים (1. 15), and ends with אשר (1. 17); 1 b continues 1 a, and ends with באתם (1. 20); fol. 2 a continues 1 b, and ends with דבר (1. 22); 2 b continues 2 a, and ends with טובה הארץ (1. 25).

Two paper leaves, forming the inner sheet of a fascicle, slightly faded. Size $6\frac{1}{4} \times 4\frac{3}{8}$ in. (= 15.8 × 11 cm.). There are ten lines to a page. Square character with a tendency to cursiveness. [Amram.]

17.

Part of a codex of the Pentateuch. Deut. 1. 31-36.

Recto begins with אלהיך כאשר ישא (1. 31), and verso ends with מלא אחרי (1. 36).

One paper leaf, damaged and faded, measuring $6\frac{1}{8} \times 4\frac{5}{8}$ in. (= 15.7×11.8 cm.). There are ten lines to a page. Square character with a tendency to cursiveness. [Y. M. H. A.]

18.

Part of a codex of the Pentateuch. Deut. 5. 1-14.

Recto begins with וְיִקְרָא (5. 1), and ends with מִבֵּית (5. 6); verso continues recto, and ends with ויום (5. 14). Recto is vocalized, but the vowels are not always the same as in our texts. Altogether the vowels seem to have been carelessly put in. A glaring instance is וְלִפְדֹתֶם (5. 1) instead of וְלִמְדֹתֶם. Verso is entirely without vowel-points, and even the verses are not always divided. The last few lines are mostly obliterated.

One parchment leaf, measuring $7\frac{3}{8} \times 7$ in. (= 18.7×17.8 cm.). There are fourteen lines to a page. Square character. [Adler.]

19.

Part of a codex of the Pentateuch. Deut. 7. 17-19. 6.

Recto begins with כִּי תֹאמַר (7. 17), and verso ends with אֱלֹהֵיכֶם (9. 16).

A piece of parchment, badly damaged, measuring $9\frac{3}{4} \times 9\frac{1}{4}$ in. (= 24.8×23.5 cm.). Each side has two columns, and each column has twenty-nine lines. Oriental square character. [Amram.]

20.

Part of the Book of Joshua. 21. 6-24. 32.

Fol. 1 a begins with וּלְבֵנֵי נִרְשׁוֹן (21. 6), and 1 b ends with לְאֲבוֹתָם (21. 43); fol. 2 a continues 1 b, and 2 b ends with חֶלֶק (22. 25); fol. 3 a continues 2 b, and 3 b ends with לְזִקְנֵי יִשְׂרָאֵל (24. 1); fol. 4 a continues 3 b, and 4 b ends with עֲצֻמוֹת (24. 32). There are a number of variants, especially in orthography and vocalization. Some words are missing altogether, while others have been restored by a later hand. ואת עין for את עין (21. 16); קָהַת for קָהַת (21. 26); גּוֹלָן for גּוֹלָן (Kere גּוֹלָן, 21. 27); בְּעֵשְׂתָרָה for בְּעֵשְׂתָרָה (*ibid.*). The second אִיבִיהֶם (21. 44) is unvocalized, אֵת כֹּל is apparently crossed out by a line, and on the margin there is אֵשֶׁר; it is thus evident that the copyist wanted the verse to read בֵּית for בְּנֵי. וְלֹא עֹמֵד אִישׁ בְּפִנְיֵהֶם מִכֹּל אִיבִיהֶם אֵשֶׁר נָתַן יְהוָה בְּיָדָם

(21. 45); דברו (22. 30) is missing and is not supplied on the margin; ואביא for ואבאה (24. 8); from יהושע (24. 22) to יהושע (24. 24) has been omitted through homoioteleuton.

Four parchment leaves, badly mutilated, forming the inner sheets of a fascicle. Size $10 \times 8\frac{5}{8}$ in. (= 25.4×21.9 cm.). There are two columns to a page, and twenty-five lines to a column. Square character, vocalized and accented. [Sulzberger.]

21.

Part of First Book of Kings. 1. 29-2. 13; 7. 24-8. 10.

Fol. 1 a begins with מכל צרה (1. 29), and ends with [הקראים] (1. 49); fol. 1 b continues 1 a, and ends with [שלום] (2. 13). Some leaves are missing between 1 b and 2 a. Fol. 2 a begins with [א]תו (7. 24), and ends with [לש]בכה (7. 42). The last line is burned; fol. 2 b begins with אשר על (*ibid.*), and ends with [נצא]ת (8. 10). There are also some marginal notes by a later hand, indicating words omitted in the text and Haftarat. The edges are damaged.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $10\frac{5}{8} \times 10\frac{7}{8}$ in. (= 27×27.6 cm.). Each page has three columns. Number of lines ranges from 25 to 27. Square character, vocalized and accented. [Friedenwald.]

22.

Part of a biblical codex. 2 Kings 5. 8-13.

Recto begins with ישראל (5. 8), and verso ends with ואף (5. 13). There are a few orthographic variants. בסוסו for בסוסיו (5. 9); אמנה for אבנה (Kere אמנה, 5. 12); הלא for הלוא (5. 13).

One paper leaf, measuring $6\frac{3}{4} \times 5\frac{1}{8}$ in. (= 17.1×13 cm.). There are twelve lines to a page. Beautiful square character, vocalized and accented. [Sulzberger.]

23.

Part of a biblical codex. 2 Kings 23. 3-24. 3.

The first legible word in recto is את[דברי] (23. 3), and the last legible words of verso are [להסיר מ]על (24. 3).

There are some masoretic notes.

A piece of parchment, torn in two, badly damaged and faded. Size $7\frac{3}{4} \times 11$ in. (= 19.7 × 27.9 cm.). Each side has three columns. As the top is torn off, it is impossible to say how many lines there were to a column. Bold square character, with vowel-points. [Amram.]

24.

Part of a codex of Isaiah. 15. 1-18. 4.

Recto begins with **מה**[**נר**] (last word of Isa. 15. 1), and ends with **כבור מואב בכ**[**ל**] (16. 14). The first column of verso is almost entirely damaged, and the first visible word is **מאפרים** (17. 3); the third column ends with **אלי** (18. 4). The orthography, while generally accurate, deviates sometimes from our masoretic text with regard to defective or full writing. Thus **עוללות** instead of **עללת** (17. 6). The vocalization is in some cases curious, and points to the Oriental origin of the codex, as, for instance, **וימרת** for **וימרת** (17. 10). Of peculiar interest is the vocalization **ויכאב** instead of **ויכאב** (17. 11), since the Septuagint renders this word by *καὶ ὡς παδρη*.

One parchment leaf, badly mutilated and torn, measuring $11\frac{1}{2} \times 10\frac{1}{2}$ in. (= 29.2 × 26.8 cm.). There are three columns to a page, and at least twenty-four lines to a column, apart from a number of masoretic notes on the margins. Beautiful large square character; vocalized and accented, probably by a later hand. [Amram.]

25.

Part of a biblical codex. Zech. 14. 2-11.

Recto begins with **וילכדה** (14. 2), and ends with **ביום ההוא** (14. 6); verso continues recto, and ends with **וישבו בה** (14. 11).

One paper leaf, slightly faded, measuring $7 \times 4\frac{7}{8}$ in. (= 17.8 × 12.4 cm.). Bold square character, with vowels and accents added by a later hand. There are eleven lines of text on each side, besides one or two lines of notes in a smaller hand. There are also some notes on the margin. [Amram.]

26.

Psalm 37. 23-37.

Recto begins with מִיָּי (37. 23), and ends with צְדִיק (37. 30); verso continues recto, and ends with אַחֲרִית (37. 37).

Judging by the mode of writing the divine name, this leaf may have formed part of a prayer-book.

One paper leaf, measuring $6\frac{1}{2} \times 5$ in. (= 16.4×12.7 cm.). There are thirteen lines to a page. The words are not evenly spaced, and the scribe probably intended to give the lines a poetic appearance. Square character, with vowel-points and accents. [Amram.]

27.

Part of a biblical codex. Ps. 50. 18-51. 9.

Recto begins with וְעַם מְנַאֲפִים (50. 18), and ends with נֶאֱשֶׁר (51. 2); verso continues recto, and ends with תַּחֲטְאֵנִי (51. 9). The vocalization and the orthography slightly differ from our Masorah. Thus מְנַאֲפִים (50. 18) instead of מְנַאֲפִים; בְּעוֹן (51. 7) instead of בְּעוֹן; בְּטוּחוֹת (51. 8) instead of בְּטוּחוֹת.

A piece of parchment, trimmed on the lower side, although no words have been cut off. Size $6\frac{5}{16} \times 5$ in. (= 16×12.7 cm.). Recto has thirteen lines, while verso has eleven. Bold square character, with vowel-points and accents, probably supplied by a later hand. [Amram.]

28.

Part of the Book of Psalms. 106. 5-107. 37; 118. 29-119. 86.

Fol. 1 a begins with נַחֲלֶתְךָ (106. 5), and 1 b ends with שְׂדוֹת (107. 37). Some leaves are missing between 1 b and 2 a. The latter begins with לִירוּהוּ (118. 29), and 2 b ends with מִצוֹתֶיךָ (119. 86). There is a great number of variants in the orthography and vocalization. There is especially a tendency in this codex to employ ו and י as often as possible, although in some cases this fragment writes defectively words which are written *plene* in our Masorah. A few examples may be given here: נַפְלְאוֹתֶיךָ for נַפְלְאוֹתֶיךָ (106. 7); נְדוּלוֹת for נְדוּלוֹת (106. 21); אַתָּם for אוֹתָם (106. 26); פִּנְחָם for פִּנְחָם (106. 30); וַיִּתְעַב for וַיִּתְעַב (106. 40);

ימוצאי for ומוצאי (107. 33); נצרי for נוצרי (119. 2); אורחותיך for אורחתך (119. 15); בחוקיך for בחוקיך (119. 23); קיימני for קיימני (119. 28); בפקדיך for בפיקודיך (119. 78).

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size $11\frac{1}{8} \times 9\frac{5}{8}$ in. (= 28.2 × 23.8 cm.). There are twenty-six lines to a page. Beautiful square character; vocalized and accented, probably by a later hand. [Sulzberger.]

29.

Part of the Book of Psalms. 126. 6-134. 3.

Fol. 1 a begins with הלך (126. 6), and ends with ישראל (128. 6); fol. 1 b begins with שיר (129. 1), and ends with לרוד (131. 1); fol. 2 a continues 1 b, and ends with [לך] לכסם (132. 12); fol. 2 b continues 2 a, and ends with וארץ (134. 3). The orthography differs from that of the Masorah. It often inserts ו and י as *matres lectionis*, as ברינה (126. 6), כחצים (127. 4), יבורך (128. 4), היורא (130. 4). More important variants are שינה (127. 2) and ויבש (129. 6).

Some words have been scribbled on top of fol. 1 b by a later hand.

Two parchment leaves, measuring $6\frac{7}{8} \times 6\frac{1}{4}$ in. (= 17.4 × 15.8 cm.). Number of lines to a page ranges from eighteen to twenty-one. Square character. [Adler.]

30.

Part of the Book of Psalms or prayer-book. Psalm 135. 6-17.

Recto begins with ובארץ (135. 6), and ends with הל[לריה] (135. 21); verso continues recto, and ends with חסדו (136. 17). It is punctuated and accented. But neither the vowels nor the accents are identical with those of the printed texts. Altogether the vocalization is peculiar. *Dagesh forte* is inserted in the first letter of almost every word. Even א sometimes has a *dagesh*, as ובארץ (135. 6) and האמרי (135. 11). As a rule *scriptio plene* is prevalent in this fragment. Thus שיהיפה (135. 10) and זיכרך (135. 13). Strange vocalizations are פעלה (135. 7), ונתן (135. 12), יתנחם (135. 14). Through the oversight of the copyist, all the words between מצרים (135. 8) and מצרים (135. 9) are omitted.

One of the lower corners is burned.

One parchment leaf, measuring $6\frac{5}{16} \times 5\frac{7}{8}$ in. (= 16 × 14.9 cm.). Number of lines of each page is seventeen. Square character. [Adler.]

31.

Part of a biblical codex. Prov. 30. 27-31. 9.

Recto begins with מֶלֶךְ (30. 27), and ends with רִיב (30. 33); verso begins with בְּרִי [ד] (31. 1), and ends with וּאֲבִיוֹן (31. 9). There are some masoretic notes on the margin.

One parchment leaf, badly damaged, measuring $6\frac{5}{8} \times 7$ in. (= 16.8 × 17.8 cm.). Recto has eight lines, there being extra space between 30. 28 and 30. 29, while verso has nine lines. Bold square character with vowel-points and accents. [Amram.]

32.

Part of a biblical codex. Prov. 31. 20-Job 1. 18.

Fol. 1 a begins with וִידִיָּה (Prov. 31. 20), and ends the chapter; fol. 1 b has a masoretic note belonging to the preceding book, and then goes on, without a heading: אִישׁ הִיָּה (Job 1. 1); it ends with וּבְרִכּוֹ (1. 5); 2 a continues 1 b, and ends with תִּשְׁלַח (1. 12); 2 b continues 2 a, and ends with בְּבֵית (1. 18).

The codex to which this fragment belongs must have been very beautiful, although the vocalization and orthography are not accurate, that is to say, not in accordance with the Masorah. Thus הִיפִי instead of הִיפִי (Prov. 31. 30); אַחִיתִּיהֶם for אַחִיתִּיהֶם (Job 1. 4); וִיבֹא for וִיבֹא (1. 6); הַשְּׂמִתָּ for הַשְּׂמִתָּ (1. 8); כְּמוֹהוּ for כְּמוֹהוּ (*ibid.*); מַעֲשֵׂהָ for מַעֲשֵׂהָ (1. 10); אוֹכְלִים for אוֹכְלִים (1. 13); וְשׁוֹתִים for וְשׁוֹתִים (*ibid.*).

Two parchment leaves, slightly damaged, forming the inner sheet of a fascicle. Size 6 × 7 in. (= 15.2 × 17.8 in.). There must have been twelve lines to a page; but fol. 1 a, concluding a book, only has eleven lines, while 1 b has ten lines of text and two of masoretic notes. Bold square character, with vowel-points and accents. [Amram.]

33.

Part of a biblical codex. Job 2. 4-3. 26; 7. 8-8. 21.

Fol. 1 a begins with יתן (2. 4), and 1 b ends with [רגין] (3. 26). Some leaves are missing between fol. 1 b and 2 a. The latter begins with לא (7. 8), and the last legible word on this page is לעפר (7. 21), but it no doubt continued to מאר (8. 7); 2 b begins with כי (8. 8), and the last legible word is [תרון] (8. 21). This fragment has a number of variants in orthography and vocalization. שמור for שמר (2. 6); עורך for עִרְךָ (2. 9); קטון for קטן (3. 19); ראשון for רישון (Kere ראשון, 8. 8); יָקוּט for יָקוּט (8. 14); רטוב for רטב (8. 16). On the whole, this codex seems to prefer the *scriptio plena*.

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size $8\frac{3}{4} \times 8\frac{3}{8}$ in. (= 22.2 × 21.2 cm.). There are two columns to a page, and twenty lines to a column. Beautiful square character, vocalized and accented. [Sulzberger.]

34.

Part of a biblical codex. Canticles 2. 13-3. 3; 4. 6-14.

Fol. 1 a begins with התאנה (2. 13), and 1 b ends with השומרים (3. 3). Some leaves are missing between fol. 1 b and 2 a. The latter begins with אלך (4. 6), and 2 b ends with ואהלות (4. 14). There are some variants in orthography. לך for לכי (Kere לך, 2. 13); שועלים for שעלים (2. 15); וברחבות for וברחובות (3. 2); המר for המור (4. 6); הלבנה for הלבנה (*ibid.*); באחד for באחת (Kere באחת, 4. 9); טובו for טובו (4. 10); שפתותיך for שפתותיך (4. 11).

Two parchment leaves, forming the outer sheet of a fascicle. Size $4\frac{1}{8} \times 3\frac{1}{2}$ in. (= 10.4 × 8.8 cm.). There are ten lines to a page. Square character, vocalized and accented. [Sulzberger.]

35.

Part of a biblical codex with masoretic notes. Cant. 3. 6-4. 12.

Recto begins with מן-המדבר (3. 6), and ends with שפתותיך (4. 3); verso continues recto, and ends with גן (4. 12).

On the upper margin of verso the word אברהם was added by a later hand.

A piece of parchment, badly damaged, measuring $12\frac{3}{4} \times 11$ in. (= 32.4×27.9 cm.). Each page has two columns, and each column has seventeen lines. Large square character, with vowel-points and accents. [Amram.]

36.

Part of the Book of Esther. 2. 13-16.

Recto begins with אַחַת כְּלֵיאֲשֶׁרָה (2. 13), and ends with חֲפֵץ בָּהּ (2. 14); verso begins with יֵאמֵר (2. 15), and ends with שְׁבַע ל' (2. 16). There are some variants in orthography and vocalization. בְּעֶרְבֵי (2. 14); חֲפֵץ (*ibid.*); אַחְשֹׁרֵשׁ instead of אַחְשֹׁרוּשׁ (2. 16); הֶעֱשִׂירִי (*ibid.*).

A piece of parchment, forming lower half of a page. A little over five lines to a page have been preserved; but judging from the missing words between recto and verso, one may assume that there were about eight or nine lines to a page. Size $5\frac{3}{8} \times 3\frac{3}{8}$ in. (= 13.6×8.4 cm.). Bold square character; vocalized and accented probably by a later hand. [Lederer.]

37.

Part of the Haftarah for the first day of Passover. Joshua 5. 2-11.

Recto is headed הַפְּטֵרָה לְיוֹם רֵאשִׁית שֶׁל פֶּסַח בִּיהוֹשֻׁעַ, which is followed by Joshua 5. 2-11; both the Hebrew text and the Targum are given alternately, verse by verse. The vowel-points of the Hebrew text seem to have been supplied by a later hand.

It is very inaccurate. צָרִים (5. 2) is omitted, and in verse 3 it is צִוְרִים instead of צָרִים. So also מוֹלִים (5. 5) instead of מַלְאִים.

A piece of parchment, badly damaged, measuring $8\frac{1}{2} \times 6\frac{3}{4}$ in. (= 21.6×17.1 cm.). Recto has nineteen lines besides the heading, while verso has twenty-one lines. Square character. [Amram.]

38.

Part of a collection of Haftarat.

Recto begins with טוֹב מוֹתֵי מַחֲיֵי (Jonah 4. 8) to the end of the chapter. This is obviously for the Day of Atonement. This is followed by Micah 7. 18-20. Then comes the heading לְרֵאשִׁית שֶׁל

למלחמה which is followed by Zech. 13. 9-14. 2. The last word of verso is כשב בתריעשר.

One paper leaf, faded, measuring $7 \times 5\frac{3}{16}$ in. (= 17.8 × 13.2 cm.). There are eleven lines to a page besides some masoretic notes. Bold square character with vowel-points and accents. [Amram.]

39.

Part of a collection of Haftarah, Hebrew, and Aramaic alternating verse after verse.

Recto begins with חטאתם (Mic. 7. 19), which belongs to the Haftarah of the afternoon service of the Day of Atonement. The conclusion of this Haftarah is followed by the Haftarah of the first day of Tabernacles (Zech. 13. 9-14. 21), which is headed לראשון של סוכה בתרי עשר. The first word of this Haftarah is והבאתי (Zech. 13. 9), and this page ends with ויהי (Targum of 14. 6). Verso continues recto, and ends with והיה בלילהנותר (14. 16).

One paper leaf, measuring $11\frac{5}{8} \times 7\frac{7}{16}$ in. (= 29.5 × 18.9 cm.). There are thirty-two lines to a page. Square character with a tendency to cursiveness. Vocalized and accented, the Hebrew text in the Tiberian system, and the Aramaic Targum in the Babylonian. [Y. M. H. A.]

40.

Part of Targum of Leviticus. 4. 10-5. 2; 7. 16-8. 10.

First legible word on fol. 1 a is מתו[ר] (4. 10); this page ends with ולקה (4. 25). First legible word on fol. 1 b is רעלתא (last word); this page ends with מכסה (5. 2). Some leaves are missing between fol. 1 b and fol. 2 a. The first legible word on the latter is ריב[יק] (7. 16); it ends with קודשיא (7. 29), corrected by a later hand into קודשויה. First legible word on fol. 2 b is ויהי (7. 31). Next line is כי (7. 34), and it is obvious that all the words between דימינא (7.32 and that of 7.33) have been omitted by homoioteleuton. These words are added on the margin. It ends with מש[ה] (8. 10).

It is vocalized by a later hand, and has a number of marginal notes, chiefly corrections.

The upper part is burned.

This fragment belongs to the same fascicle as No. 41.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $9\frac{1}{6} \times 9\frac{1}{4}$ in. (= 23×23.5 cm.). Number of lines of each page is twenty-two. Square character. [Friedenwald.]

41.

Part of Targum of Leviticus. 5. 3-7. 15.

First legible word on fol. 1 a is סובתיה = סאובתיה (5. 3); this page ends with ואת (5. 16). First legible word on fol. 1 b is ישתביק (*ibid.*); this page ends with מרבהא (6. 3). First legible word on fol. 2 a is [וה]אש (6. 5); this page ends with דאיכפר (6. 19). First legible word on fol. 2 b is מן (6. 21); this page ends with וביסריה (7. 15).

It is vocalized by a later hand, and has marginal notes, chiefly corrections. Some words and even verses are omitted in the text and are added on the margin. These omissions are usually through homoioteleuton.

The upper part is burned.

These leaves are to be inserted between those of No. 40.

Two parchment leaves, forming the inner sheet of a fascicle, measuring $9\frac{1}{6} \times 9\frac{1}{4}$ in. (= 23×23.5 cm.). Number of lines of each page is twenty-three. Square character. [Friedenwald.]

42.

Part of a sort of compendium of the Pentateuch containing the first three and last three verses of every *Sidrah*. Gen. 23. 2-28. 13.

Fol. 1 a begins with ותמת (23. 2), and ends with וימת (25. 17); fol. 1 b continues 1 a, and ends with עקרה (25. 21). Fol. 2 a continues 1 b, and ends with מאבי (= מאבני, 28. 11); fol. 2 b continues 2 a, and ends with נצב ע (28. 13). There are many scribal errors: לא לאשה for ... לו (25. 20); לו ויעתר לא for ... (25. 21); אבוי for אביו (28. 7); מאבי for מאבני (28. 11).

Two paper leaves, forming the inner sheet of a fascicle, measuring $4\frac{7}{8} \times 3\frac{1}{2}$ in. (= 12.4×8.8 cm.). There are twelve lines to a page, except fol. 2 b which has only six, the rest of the page

being blank. פֶּרֶשׁ is marked on the margin. Square character. [Sulzberger.]

43.

Part of a Jewish-Arabic translation of the Pentateuch (not Sa'adya's). This fragment covers Gen. 8. 11-9. 26. Each verse begins with the Hebrew word. Over every Arabic word is written its Hebrew equivalent in a very small cursive hand.

Recto begins with הַמַּאֲמָה (הַיּוֹנָה, 8. 11), and ends with אֱלֹהִים (לְמוֹ, 9. 6); verso continues recto, and ends with לָהֶם (לְמוֹ, 9. 26).

One paper leaf, badly damaged in the middle, measuring $11\frac{1}{2} \times 7\frac{1}{2}$ in. (= 29.2 × 19 cm.). There are twenty-seven lines to a page. Oriental square character with a strong tendency to cursiveness. [Amram.]

44.

Part of a Jewish-Arabic translation of the Pentateuch. Gen. 24. 58-25. 17. Each verse begins with the first Hebrew word. The first legible word is פֶּרְעוֹ (24. 58), and the last is סָנִי (25. 17). Possibly Sa'adya's translation; but no conclusive evidence can be adduced. The variants from the printed text of Sa'adya's translation, though mostly insignificant, are sufficiently numerous to make one hesitate to decide definitely about the authorship. פֶּרְעוֹ = וַיִּבְרְכוּ (24. 60); S. וּבִאֲרָכוּ. וּבִאֲרָכוּ. S. תִּסְקַט (24. 64). אֱלֹהִים = הַפִּילִינְשִׁים; so S.; the Beyrout translation has more correctly السراى (25. 6). אֶעֱטֵא; so Beyrout translation; S. וְהָבָה (*ibid.*).

A narrow and long strip of parchment, badly mutilated, written closely on one side. Size $19 \times 3\frac{1}{2}$ in. (= 48.1 × 8.8 cm.). Recto has seventy-nine lines, while verso is blank. Square character with a tendency to cursiveness. [Sulzberger.]

45.

Part of a translation of Exodus in vulgar Jewish-Arabic, with notes. 38. 21-39. 10.

Recto begins with מִשְׁכַּן הָעֵדוּת = מִסְכַּן אֱלֹהִים (38. 21), and continues to the end of 38. 24. Then follows a note on the value

of כּבֵר. The opinion that it is a קנטאר is refuted. Verso is scarcely legible. It begins with וּבְתוֹךְ [וּ] סַט (39. 3 c), and ends with אֶלֶצ' [ף] הַטוֹר (39. 10).

The translation is as a rule paraphrastic. Nevertheless the translator desired to express every Hebrew word. Thus אַת is consistently rendered by אִיא. Every verse begins with the Hebrew word.

One parchment leaf. All the four sides have been trimmed, and none of the lines is complete. Size $10\frac{1}{4} \times 3\frac{3}{4}$ in. (= 26×9.5 cm.). The number of lines now is twenty-nine to a page. Square character. [Adler.]

46.

Part of Sa'adya's translation of the Pentateuch. Lev. 26. 34-44.

Recto begins with פִּי בִלָר (26. 34), and ends with אַעֲרִיאֵהֶם (26. 39); verso continues recto, and ends with וְאִיצָא מֵעַ הַרְהָ (26. 44). Every verse begins with the first Hebrew word. There are some minor variants. Thus וּוְקֵעוּ וְלִים for וּוְקֵעוּ מִן גִּיר (26. 36); יבִשְׁעוּן for יבִשְׁעוּ (26. 39); the first part of verse 42 has been omitted by mistake.

One paper leaf, torn and faded, measuring $6\frac{1}{8} \times 4$ in. (= 15.5×10.1 cm.). There are thirteen lines to a page. Oriental square character with a tendency to cursiveness. [Amram.]

47.

Part of a Jewish-Arabic translation and commentary of Genesis. 31, 50-32. 3. Each verse begins with one or more Hebrew words of the text, which are followed by the Arabic translation. After every paragraph the author discusses exegetical and grammatical problems.

Fol. 1 a begins with a note on the word תַּעֲנֶה (31. 50) which is explained in accordance with Sa'adya's translation. Of 31. 50-53 the translation is missing; but the commentary tallies with Sa'adya's translation, as may be seen from תַּעֲנֶה and from the insertion of נִכְרִי אִישׁ (*ibid.*), which Sa'adya renders גְּרִיב אֲנִסְאָן גְּרִיב. Of verses 31. 54-32. 3 we have only the translation, the fragment breaking off just when the author begins to discuss that paragraph.

This fragment offers many variants from Sa'adya's translation, as אֵלֵי מוֹצֵעָה for $\text{אֵן יֵאָכְלוּ מֵעֵמֶמָה לִיאֵכְלוּ כִבּוֹ}$ (31. 54); אֵלֵי בְלִדָּה for אֵלֵי מוֹצֵעָה (32. 1); פְּלִקְיָה for פַּפְּאִנְחָתָה (32. 2).

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size $7\frac{3}{8} \times 5\frac{1}{2}$ in. (= 18.7 × 14 cm.). The number of lines ranges from twenty to twenty-one to a page. Oriental square character with a strong tendency to cursiveness. [Amram.]

48.

Part of an Arabic translation and commentary of 2 Samuel, chapters 11 and 12.

Fol. 1 a begins with the Hebrew of 11. 23, which is rendered into Arabic; then follows the Hebrew and Arabic of verse 24, after which is a long note covering the rest of fol. 1. Some leaves are missing between 1 b and 2 a. The latter comments upon the exact force of קָטַנָּה (12. 3) and $\text{וַיַּחְמֵל לְקַחַת}$ (12. 4), while 2 b has a long discussion on David's action in connexion with Bath-sheba.

It was obviously the author's system to give the Hebrew text and Arabic translation alternately, verse by verse, and then comment on the entire paragraph.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $8\frac{1}{2} \times 6$ in. (= 21.6 × 15.2 cm.). There are nineteen lines to a page. Oriental square character with a strong tendency to cursiveness; the Hebrew words are in a bold square hand, with vowel-points and accents. [Amram.]

49.

Part of a Jewish-Arabic translation and commentary of Jeremiah. About a half of every verse of the Hebrew text is first given which is followed by a literal translation. The exposition of the text is placed after the paragraph has been completed.

Fol. 1 a begins with note on Jer. 4. 20 b, and ends with notes on 4. 22; fol. 1 b continues 1 a, and ends with general notes on 4. 20-26. Some leaves are missing between fol. 1 b and 2 a. The latter begins with notes on 4. 31, and ends with notes on 5. 1, 2; fol. 2 b continues these notes at length.

תהו ובהו (4. 23) is rendered by תיה וביה, while Sa'adya's translation of this phrase (Gen. 1. 2) is נאמרה ומסתבחה. Our author confuses biblical verses. Thus in commenting on Jer. 4. 30, 31, he attributes the words שתים נשים יוצאות (Zach. 5. 9) to Ezekiel; doubtlessly he had in mind שתים נשים בנות אם אחת (Ezek. 23. 2). Similarly, he confuses and combines (while commenting on Jer. 5. 1, 2) Hos. 12. 8 with Amos 8. 5 b. In translating Jer. 5. 1, he omits the words אם תמצאו איש. Comp. LXX.

Diacritical points are seldom used, and there is no consistency about this usage. The divine Name is written thus יי. The orthography of the Arabic words is as a rule classical. But fol. 2 a has אלסלם for السلام.

Two paper leaves, measuring $7\frac{1}{8} \times 5\frac{1}{2}$ in. (= 19.5 × 14 cm.). The number of lines to a page ranges between nineteen and twenty. Square character. [Adler.]

50.

Part of an Arabic translation of and commentary on the Book of Job. 31. 12-40. At the beginning of every verse one or two words of the Hebrew text are given; then follows the translation of all the verse. The annotations were obviously placed at the end of each speech, regardless of chapter, for after the translation of chapter 31 we have notes on chapter 29.

Fol. 1 a begins with גמיע = ובכל (31. 12 b), and ends with נאלת = מצאה (31. 25 b); fol. 1 b continues 1 a, and ends with על = על (31. 36 a). Fol. 2 was a narrow strip when the copyist wrote on it, as no words are cut off. 2 a continues 1 b, and ends with וברל = ותחת (31. 40). Fol. 2 b continues 2 a, and completes chapter 31. Then follows a note to לאורו אלך חישך (29. 3). This page ends with the beginning of a note, perhaps, on 30. 1.

This translation is to all intents and purposes identical with that of Sa'adya's. It is true, we have a number of variants, but the bulk of them are quite insignificant, and are due to different

systems of orthography, like פלינאלני (31. 28) where Sa'adya has פלינלני, and פסכתת (31. 34), S. פסכת. Other variants are due to an inadequate knowledge of grammar, like עויז (31. 26); S. עזיזא. אנלאל (31. 27); S. אנלאלא. Some variants are errors of the copyists, as ללצעיף (31. 32); S. ללציף. לכאטי (31. 33); S. מכאביי. Bacher in his edition of Sa'adya's translation and commentary on Job quotes some variants which agree with our fragment, as אלוואחד (31. 15); S. ואחד. ואסירהא (31. 18); S. אסירהא.

The commentary presents a greater problem. The words commented upon and the opinions expressed are identical in our fragment with those of Sa'adya's; but the position in which the notes are placed, and the language employed, are entirely different. In Sa'adya, as printed by Bacher, the notes are placed at the end of every paragraph, while in our fragment they are at the end of the speech which, in this case, extends over three chapters.

In order to illustrate the difference of style in the notes, I give the two texts in parallel columns :

| Fragment. | Sa'adya. |
|-------------------|---------------------------------|
| לאורו אלך חשך | אלמעני בחשך והו מכתצר אלבא · |
| מענאה בחשך · ופס' | |
| בחמה בסמן לאני | בחמה הו מ' בחמאה מכתצר |
| געלתה בחמאה | מתל וגם כל שרית ישראל (ד"ה |
| מכתצר אלאלף | א' י"ב ל"ט) [מכאן שארית] ותורני |
| מתל קולה וגם כל | (ש"ב כ"ב מ') מכאן ותאורני. |
| שאַרית יש ירדו | |
| בה שארית · | |
| וכדלך ותורני | |
| חיל הו ותאורני | |
| ומעני בידי תחליף | |
| אי שי בעד שי | אי יתברל שי בעד שי |
| יתברל לי | |

It is well known that Sa'adya wrote more than one recension of his commentary, and our fragment may represent one of those. (See Bacher, p. ix). It is also possible that one of Sa'adya's

pupils wrote down in his own language that which he heard from his teacher.

The orthography was intended to be classical. Diacritical points are placed only over ט and צ.

One and a half parchment leaves. With the exception of the last page, the number of lines on each page is seventeen. The complete leaf measures $6\frac{9}{16} \times 5\frac{7}{8}$ in. (= 16.6 × 14.9 cm.), while the half is $6\frac{9}{16} \times 2\frac{3}{4}$ in. (= 16.6 × 7 cm.). Square character. [Adler.]

51.

Part of Ibn Ezra's commentary on Genesis. 8. 5-21.

Recto begins with הלבנה (8. 5), and last legible words are [שפ]רה והוא (8. 11); verso begins with כי פניה חרבו (8. 13), and last legible words are [הני]חוח ל[ש]וין (8. 21).

This fragment belongs to the same fascicle as Nos. 52, 53.

A piece of paper, other half of No. 52. Size $4\frac{3}{4} \times 3\frac{3}{4}$ in. (= 12 × 9.5 cm.). Fourteen lines have been preserved on each side. Rabbinic cursive hand. [Amram.]

52.

Part of Ibn Ezra's commentary on Genesis. 8. 5-21.

Recto begins with [התי]בה ובעשור (8. 5), and the last legible words are הבית נוסף ויהי (8. 11); verso begins with על הארץ (8. 13), and last legible words are הטעם שקבל (8. 21).

This fragment belongs to the same fascicle as Nos. 51, 53.

A piece of paper, torn on all sides; other half of No. 51. Size $4\frac{3}{4} \times 3\frac{3}{4}$ in. (= 12 × 9.5 cm.). Fourteen lines have been preserved on each side. Rabbinic cursive hand. [Amram.]

53.

Part of Ibn Ezra's commentary on Genesis. 11. 28-12. 8.

Recto begins with ויתכן שאור עשו הכשרים (11. 28), and ends with והעד שאמר (11. 31); verso begins with ויין נצחם ושניהם פו[עלים] (12. 8), and ends with רכושם רב (12. 5).

It belongs to the same fascicle as Nos. 51 and 52.

One paper leaf, badly damaged and lower part torn off. Size $4\frac{3}{4} \times 5\frac{3}{4}$ in. (= 12 × 14.6 cm.). Fourteen lines have been preserved on each page. Rabbinic cursive hand. [Amram.]

A characteristic note of this author may be given here :
 וידבר באביגיל מעלם אן מעני אלכטבה פי אלנסא לם יקע ענדנא אלא
 באלבא ביום שידבר בה סוי וירד וידבר לאשה ותישר בעיני שמשון פאנה
 באללאם.

The orthography is mostly classical, but there are few diacritical points. A Tashdid is written over מתסארין which is the translation of מחלשים (2 Sam. 12. 19).

Two paper leaves, slightly faded, forming the outer sheet of a fascicle, measuring $7\frac{1}{4} \times 5\frac{3}{8}$ in. (= 18.5 × 13.6 cm.). There are twenty-one lines to a page. Oriental square character with a strong tendency to cursiveness; the Hebrew words commented upon are in bold square hand, with vowel-points, but other Hebrew words are in the same character as the Arabic. . [Cobern].

56.

Part of Rashi's commentary on Proverbs. 18. 4-22. 4.

Fol. 1 a begins with כל איש שבמק (18. 4), and 1 b ends with הקב"ה (19. 29); a few lines are torn off at the top of 2 a, which begins with הלכה (20. 5), and 2 b ends with מדרם לרגלה (22. 4).

This fragment has important variants, as לפתרו for לפרשו (20. 8).

Two parchment leaves, badly damaged, forming the inner sheet of a fascicle. The upper part is entirely torn off. Size $11\frac{1}{2} \times 6\frac{1}{8}$ in. (= 29.2 × 15.5 cm.). Each page has two columns, and there must have been more than thirty lines to a page. Rabbinic cursive character. [Amram.]

57.

Part of Ḳimḥi's kabbalistic commentary on Ezekiel. 1. 21, 22 ; 1. 24, 25.

Fol. 1 a begins with וההתנשאות מוחש על דרך משל (1. 21), and 1 b ends with כאור שהוא מאיר (1. 22). Two leaves are missing between fol. 1 b and 2 a. The latter begins with קול בלכתם (1. 24), and 2 b ends with לאשמעא דבורא לעבדוהי נביי (1. 25).

There are some interesting variants. Thus verse 22 has מושכל (instead of מושלל); מושכל (instead of כלם). Verse 25 has הרוכב (instead of הכרוב).

Two paper leaves, forming the outer sheet of a fascicle, measuring $5\frac{1}{4} \times 4$ in. (= 13.3 × 10.1 cm.). Thirteen lines to a page. Rabbinic hand, but each verse begins with bold square character. [U. P.]

58.

Beginning of an Arabic commentary on Psalms, which is much briefer than Sa'adya's. It is headed **בשמך רחמנא נבתי** בשמונה תלים. The first few words of each verse are quoted and then commented upon; but no translation is given. This leaf covers the greater part of the first two psalms.

One paper leaf, badly damaged and faded, measuring $6\frac{1}{8} \times 4\frac{5}{16}$ in. (= 15.5 × 10.9 cm.). There are fifteen lines to a page. Oriental cursive character. [Amram.]

59.

Part of an Arabic commentary on Psalms. 105. 21–106. 3.

Fol. 1 a begins with notes on **ומשל** (105. 21), and ends with **זקני** (105. 22); fol. 1 b continues 1 a, and ends with notes to **ויפר עמו** (105. 24). Some leaves are missing between fol. 1 b and 2 a. The latter begins with a general introduction to Psalm 106. It discusses its contents, and explains why this Psalm which contains a sketch of Jewish history is prefaced and appended by verses of prayer. It also points out that **זכרני** (106. 4) refers to the psalmist personally, whereas **הושיענו** (106. 47) is for the nation in general. This page ends with notes on 106. 1, in which the usage of the words denoting *praise, thanks, &c.*, is explained. Fol. 2 b continues 2 a, and ends with notes on **צדקה** (106. 3).

A few characteristic sentences of this writer may be mentioned. In explaining that **ישראל** (105. 23) refers to all the tribes, while by **יעקב** Jacob alone is meant, he remarks: **ובאן אלהאנה פי אן יבין: קד אקאם פי אלבלד ונאור פיה (ו)לאנה אלהאל פי אן אלנבי (Jacob) מוקאמה אענב מן חאל אולאדה וקצר אלמשורר אבדא אלי אטרף מא יבון מן אלמענא ואבין**.

The orthography of Arabic words is not consistent. There seems to be an attempt to follow the classical forms. But spellings like **מענא = مَعْنَى** are not infrequent. Then a short *u* is often

represented by ν , as $\text{יְדוּל} = \text{יָדוּל}$. Similarly \aleph is used for \ddot{a} and ׳ for ׳ , though these cases are less frequent than those of ׳ for \ddot{u} , as לֵם יִתְנַנִּי and לֵם יִתְנַנִּי .

Diacritical points are only placed on ט and צ .

On fol. 2 a there is a marginal note suggesting a different explanation from that given in the text.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $11 \times 6\frac{1}{8}$ in. ($= 27.9 \times 17$ cm.). The number of lines ranges between twenty-seven and twenty-eight on each page. Square character. [Adler.]

60.

Part of an allegorical commentary, in Jewish-Arabic, on Song of Songs. 2. 1-11; 5. 7-14. Not all verses are commented upon. The Hebrew words are usually in a larger character and vocalized, three dots (*) being put on each word.

Some leaves are missing between fol. 1 b and 2 a.

Two paper leaves, forming the outer sheet of a fascicle, slightly obliterated. Size $6\frac{7}{8} \times 5\frac{1}{8}$ ($= 17.4 \times 13$ cm.) Number of lines ranges from fifteen to sixteen to a page. Oriental cursive hand. [U. P.]

61.

Part of Gersonides' commentary on the Five Megillot. Canticles 8. 4-Ruth.

Fol. 1 a begins with Canticles 8. 4, and 1 b ends with 8. 7. Some leaves are missing between fol. 1 b and 2 a. The latter begins with the middle of the ninth תּוֹעֵלָה on Ruth, and 2 b ends with the sixteenth תּוֹעֵלָה , which is the last. This is followed by a note (missing in the Königsberg edition) to the effect that the commentary on Ruth (or the preface) was completed on the new moon of Nisan in the year 89 ($= 1329$).

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. $10\frac{1}{2} \times 7\frac{5}{8}$ in. ($= 26.6 \times 19.3$ cm.). The number of lines ranges from twenty-three to twenty-nine to a page. Cursive rabbinic character. The verses of the text are in a larger hand and are vocalized and accented. [Amram.]

62.

Part of a Jewish-Arabic commentary on the Book of Daniel.

The writing of fol. 1 does not seem to be the same as that of fol. 2. The subject-matter of fol. 1 is rather puzzling. On fol. 1 a the writer expatiates on the attributes and praises of God. This is continued till fol. 1 b, line 3, where the paragraph ends with the words 'ואת כל אלה ירי עשתה ויהיו כל אלה נאם יי ונ' (Isa. 66. 2). Then follows a short paragraph which may be a note to Cant. 1. 3. It begins with משכני אהריך, and is followed by quotations from Exod. 3. 16; 4. 1; 4. 29, 30, 31. The writer probably wished to point out that Moses had underrated the faith of the Israelites. The lower half of this page is blank. Some leaves are missing between fol. 1 b and fol. 2 a. Fol. 2 a is in the midst of a discussion on the Messianic periods, and the writer explains that there are ten periods. It discusses the Maccabean period which is apparently the seventh. Various passages referring to Hanukkah are quoted from the Book of Maccabees in Aramaic and from the Talmud, as Shabbat 21 b, &c. This lengthy discussion was evidently occasioned by ולקין העתים (Dan. 11. 13). The usage and meaning of the word קין are also explained, and as illustrations לבל תכלה ראיתי קין (Psalm 119. 96), ותמלא . . . ואין קצה (Isa. 2. 7), and other passages are quoted. This long note continues till the middle of fol. 2 b. Then follow short notes on וישם פניו (Dan. 11. 17), ועמד על בנו (*ibid.*, 11. 20), and a few other verses. This page ends with a note on ולא נתנו עליו הוד מלכות (*ibid.*, 11. 21). These verses are explained as referring to the Muhammedan period.

Fol. 1 may be the introduction to this commentary. But the intrusion of the note in Cant. 1. 3 and the difference in the writing make it probable that this leaf served as a cover, and was originally blank, and a later scribe jotted down some passages from other books.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $7\frac{1}{8} \times 5\frac{3}{4}$ in. (= 18.1 × 14.6 cm.). Fol. 1 a has twelve lines to a page (the lower half of 1 b is blank); fol. 2 has

thirty-three lines on each page. Square character with a slight tendency to cursiveness. [Adler.]

63.

Probably part of an Arabic commentary on the Haft̄arot. The style is that of Sa'adya, and the notes may have been excerpted from his commentaries. There are lengthy notes on Hos. 14. 10 and Mic. 7. 18 (Haft̄arah for Sabbath Shubah). These notes cover fol. 1 a and 1 b. Some leaves are missing between fol. 1 b and 2 a. The latter deals with 2 Sam. 22. 1, 2 (= Ps. 18. 1, 2). The Hebrew quotations are vocalized and accented.

Two paper leaves, badly damaged in the upper part, forming the outer sheet of a fascicle. Size $10 \times 7\frac{1}{4}$ in. (= 25.4×18.4 cm.). There are twenty-four lines to a page. Oriental cursive character; the Hebrew words commented upon are in a large square hand. [Amram.]

64.

The beginning of a homily, in Aramaic, on Ezek. 1. 1.

Recto is blank, except for a few letters of the alphabet, written probably by a boy. Verso is headed חרנום ויהי בשלשים שנה, and has thirty-three lines in irregular square character.

One parchment leaf, measuring $8 \times 5\frac{3}{4}$ in. (= 20.3×14.6 cm.). [Sulzberger.]

65.

Part of a free rendering, in vulgar Jewish-Arabic, of Daniel.

Every verse begins with the first Aramaic word of the text, but not all verses are translated.

Fol. 1 a begins with אלה ושכרוה: כען, the third word representing Dan. 4. 34. The next paragraph is headed קיצת בלשאצר (= קִצֵּט), and the narrative continues till fol. 2 a. The next paragraph is headed קיצת דרויש המרי, and the story continues as far as ארין פנא, which is probably Dan. 6. 7.

Two paper leaves, badly damaged, measuring $7\frac{5}{8} \times 6\frac{1}{2}$ in. (= 19.3×16.4 cm.). Number of lines ranges from fifteen to eighteen to a page. Square character with a tendency to cursiveness. [Sulzberger.]

66.

Part of a halakic commentary on the Pentateuch. These leaves deal with the section *Emor*. Each leaf is headed סדר אמר אל הכהנים.

Two paper leaves, measuring $8\frac{1}{2} \times 6\frac{1}{8}$ in. (= 21.6×15.5 cm.). Number of lines ranges from thirty-one to thirty-four to a page. Late Oriental cursive character. [Amram.]

67.

Part of a Jewish-Arabic lexicon of the Bible in the same style as Ibn Janah's *Uṣṣul*.

Fol. 1 has the root אמן (incomplete). Fol. 2 has the root אמר (also incomplete).

Some leaves are missing between folios 1 and 2.

Two paper leaves, damaged, forming the outer sheet of a fascicle. Size $6\frac{3}{4} \times 4\frac{5}{16}$ in. (= 17.1×10.9 cm.). There are seventeen lines to a page. Square character with a tendency to cursiveness. [U. P.]

68.

Part of a Hebrew-Arabic glossary to First Book of Kings.

Fol. 1 a begins with בריאים which is rendered by رِيَاءٌ = רכאם (5. 3), and ends with חלוני which is rendered by كَوَّاءٌ = כיוא (6. 4); fol. 1 b begins with שקופים rendered by مَوْتِيلَا تَلْعَا (*ibid.*), and ends with ופטורי rendered by تَخْرِمٌ = תכרים (6. 18). Fol. 2 a continues 1 b. It begins with צצים rendered by اَزْهَرٌ, אזהר (*ibid.*), and ends with ועב (7. 6). The rendering of this word is entirely obliterated, and no trace whatsoever is left. It might have been omitted by the scribe. Fol. 2 b begins with יקרות rendered by רְיוּנָה, ריונה (7. 9), and ends with מורד rendered by מוּרַכַב (7. 29).

Although the Hebrew words, with a few exceptions like יקרות, are spelled in accordance with our Masorah, the orthography of the Arabic words is phonetic. Thus ض is sometimes confused with ד, as רכאם (1 Kings 5. 3). *i* and *u* are usually indicated by *y* and *v*, respectively, as may be seen from the words quoted above.

In some cases, where double renderings are given, the Hebrew word is repeated twice, as

חליפת מוכתלפת } (5. 28).
 חליפת מוכתרלאח

Some of the renderings are interesting, as יקרות (7. 9) is taken to mean 'heavy' in the Aramaic sense. See Rashi.

Two parchment leaves, measuring $5\frac{3}{8} \times 5\frac{1}{8}$ in. (= 13.7 × 14.8 cm.). There are sixteen lines on each page. Square character. [Adler.]

69.

A compilation of Hebrew words occurring in the Bible. Each word is accompanied by the biblical expression in which it is found.

One paper leaf, badly damaged and faded, measuring $7\frac{7}{8} \times 7$ in. (= 20 × 17.8 cm.). There are two columns to a page and twenty-two lines to a column. Square character. [Amram.]

70.

Part of a treatise, in Jewish-Arabic, on the usage of certain Hebrew expressions.

Fol. 1 a begins with a discussion of the usage of the expression לקיחה, which, the author says, is employed in three ways: (1) in connexion with obedience to God; (2) disobedience to God; (3) in connexion with an act which involves neither obedience nor disobedience (ענה כן כן טעה) ונקול אין אללקיחה עלי נ צרוב מנה מא כן טעה) ללה תעלי ומנה מא כן לא טעה ולא מעציה. Numerous examples for each case are given, and rabbinic passages are extensively quoted. The author refers to Sa'adya: ופי תרומת המשכן פי אלפרשה אלתי להרה אלסבת ויקחו לי: תרומה וכול תתאמל מא קר דברה רבינו סעדיה נאן זל פי תפסירה (fol. 1 a, l. 8). At the end of fol. 1 b the author still quotes passages to illustrate the first usage. Some leaves are missing between 1 b and 2 a. The latter begins with the third mode ואלצרב אלתאלת מן אללקיחה והו מא כן לא טעה ולא מעציה לקול פי אלמשנה בבכורות פרק מעשר בהמה הלוקח This is continued to the end of 2 b.

The author gives the source of every quotation, and this fact would lead one to assume that this book belongs to a later period, probably to the thirteenth century.

Two paper leaves, forming the outer sheet of a fascicle, measuring $6\frac{1}{8} \times 5$ in. ($= 17 \times 12.7$ cm.). Number of lines ranges from twenty to twenty-two to a page, apart from some irregular lines on the margins. Oriental cursive character. [Amram.]

71.

Stray notes, in Jewish-Arabic, on biblical passages. Some notes are brief, while others are rather lengthy and irrelevant.

The verses commented upon are: Psalms 68. 31; 75. 9; Job 25. 5; 34. 29. The writer expatiates upon the use of the Imperfect; he then stumbles upon the word שממה, and gives a number of passages in which it occurs. He is thus led to explain the use of the ו to introduce the predicate, and a great many passages are cited.

Two parchment leaves, slightly damaged, measuring $5\frac{1}{2} \times 4\frac{5}{8}$ in. ($= 14 \times 11.7$ cm.). There are nineteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

72.

Part of a treatise, in Jewish-Arabic, on Hebrew grammar. This fragment contains rules about the *makkef* (written מקאף, which is against the vocalization (מקף) after את and כל.

Two paper leaves, badly obliterated, measuring $6\frac{1}{8} \times 5$ in. ($= 17 \times 12.7$ cm.). Number of lines ranges from eleven to fourteen to a page. The writing, which is in Oriental square character with a strong tendency to cursiveness, is very slovenly. [U. P.]

73.

Part of a treatise, in Jewish-Arabic, on Hebrew syntax. It is also possible that it formed part of a lengthy commentary on the Bible in which syntactical usages were fully discussed. This fragment deals with the use of the third person (צמיר אלנאיב) in the Pentateuch instead of the first or the second, as ויאמר משה, וידבר יי אל משה, ויקרא אל משה, ויעל משה. The author points

