A CRITICAL INVESTIGATION AND TRANSLATION

of the

SPECIAL LITURGIES OF THE SAMARITANS.

for their

PASSOVER

and their

FEAST OF UNLEAVENED BREAD.

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PREFACE

The Passover festival is the most outstanding event in the Samaritan calendar and its predominant feature, the slaughter and sacrifice of the paschal lamb, is the last vestige of the Biblical sacrificial rite, which scholars believe to have been the adaptation of an earlier ritual. dating back to the very dawn of humanity. The present work is an attempt to present a comprehensive and coherent rendering of the liturgy, which accompanies the performance of the sacrifice, and of the Feast of Unleavened Bread, which follows it. The basis of this translation, and the starting point of the investigations of which it is the outcome, is the Hebrew text of the Passover prayers contained in Prof. A.E. Cowley's The Samaritan Liturgy. These texts have been re-examined in the light of some of the Mss. available to Prof. Cowley and of others that have since come to hand. Prof. Cowley in the introduction to his work, has pointed to some of the difficulties involved in translating Samaritan Hebrewparticularly their rhymed hymns - which has been developed in seclusion along distinctive lines as an artificial language solely for liturgical use. The research amongst the additional Mss. has been of assistance in working out an intelligible translation of some of the difficult passages, though others have still been found amenable to only a tentative rendering. The variant Mss.

readings are furnished together with this translation in the form of footnotes, irrespective of whether they have been taken into account or not.

The study of the text has also been accompanied by a wider study of the theological concepts of the Samaritans in general and of their Passover ritual in particular as well as of various eye-witness accounts of the sacrificial ceremony. As a result of this, certain features of the liturgy and of the sacrificial ceremonial seem to be particularly associated, and to assume a significance which suggests to the writer, that the Samaritan Passover sacrifice has preserved elements of an ancient Blood Covenant ritual, which scholars believe to have been the antecedent of the Biblical Passover sacrifice. This theory is fully developed in the opening chapters of the introduction to this work, which deal with the origin and significance of the Passover and particularly in the chapter on the principal differences between the Jewish and Samaritan Passover rituals. The introduction also describes the development of the liturgy, relating it to its general historical background and that of its authors. concerning whom all available data is likewise given. The various types of liturgical expression occurring in the Passover series are analysed and described in detail as well as the unique form of abbreviated Biblical reading known as the KATEF and the antiphonal readings, none of which can be comprehended from the text as presented by

Cowley. The analysis of the various elements of the liturgy makes it possible to discern the pattern according to which the service is arranged. Thus in the introductory chapter on the Order of the Service we see that what ostensibly is an endless succession and repatition of phrases and terms, is actually a symmetrical and methodical order of service, basically uniform throughout the series, as illustrated in the appended tables.

Having established the basic order of the service, it is then compared with the Sabbath order of service and parallel features and usages discussed. Comparison with Jewish ritual, both in content and in form, is also made and certain common elements - pointing to their comparative antiquity - are noted. The study of the content of the liturgy is further developed in the introductory chapters on the Theological Concepts reflected therein. The various references are detailed and related to their particular expression in the Samaritan creed.

It has occasionally been necessary to dissent from Cowley's method of presentation of the liturgy. It has been found that, on two occasions, entirely separate services have been grouped together under a common heading and that he has omitted one service completely. For the sake of convenience, however, Cowley's service headings are maintained in the translation with only the addition of a numeral to indicate the separate services that have been established. Similarly, the service omitted by Cowley

has been given in the appendix so as to maintain the general character of the work. In addition to the usual pagination, references to Cowley's page numbers are given throughout in the body of the English text so that the reader can see at a glance the Hebrew original on which the translation is based. The aforementioned observations, on Cowley's arrangement of the services, are supplemented in the final introductory chapter by others. on the authenticity of the text itself. Apart from these comparatively few shortcomings, the text presented by Cowley has been proved to offer a sound basis for these studies and a reliable and well nigh exhaustive collection of the Samaritan liturgical compositions. In producing his two volumes of Samaritan Liturgy and his other Samaritan studies. Prof. Cowley has made a vital, if not the greatest, contribution to the scholastic endeavours to understand the ritual and beliefs of the most ancient Jewish sect - the Samaritans, since their re-discovery in the 16th century. In making this acknowledgement the writer also expresses his gratitude to Dr. J. Bowman. Head of the Department of Semitic Languages and Literatures at Leeds University, and the members of his staff, who have given invaluable advice and guidance on the preparation of this work.

Isaac Lerner.

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KATEF O	Sabbath and Unleavened Bread.	 p.37
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ABBREVIATIONS & MODUS OPERANDI.

In addition to the usual abbreviations found in scholarly works, the following are used here:

BM(G) = British Museum, Gaster Collection, Ms.

C. = A.E. Cowley's, The Samaritan Liturgy.

et seq. = gille .

L. = London, British Museum Ms.

Ls. = Leeds University Ms.

M.T. = Massoretic Text.

P. = Paris, National Library - Bibliothèq e Nationale -

S.T. = Samaritan Text.

V. = Vatican Ms.

- (i) References to Text, Introduction or Glossary

 preceded by C. are to those of Cowley's The Samaritan

 Liturgy. References to Introduction or Glossary

 not preceded by C. are to those of this work. Page

 numbers of the text of this work are referred to as

 'translation p.'
- (ii) Underlining is used throughout to indicate (a)
 Rubrics (b) Liturgical expressions occurring in the
 middle or at the conclusion of Scripture Readings.

- (iii) References to the page numbers of Cowley's

 The Samaritan Liturgy, are given throughout in
 the body of the text translation.

 References to variant Ms. readings given in
 the footnotes, are preceded by the relevant
 text in Cowley, with an indication of the line
 in which it occurs, the Cowley page number
 being that immediately preceding in the body
 of the text translation.
- (iv) Dual footnote numbers, e.g. 1, indicate that the whole passage between those numbers, in the text, is referred to.
- (v) Talmud references are to the Babylonian recension.

I.

INTRODUCTION.

THE PASSOVER.

ITS ORIGIN AND SIGNIFICANCE.

Scholars appear to be virtually in agreement in regarding the Biblical Passover rite as the adaptation. by the ancient Hebrews, of a ceremonial dating back to the dawn of civilization. to serve as a commemmoration Thus Hastings, in of events in their early history. citing the various opinions that have been formulated regarding the origin of the Passover says. "It is probable that we have here another instance in which Israel's religion takes up. transforms and appropriates an existing institution". whilst a contemporary 2writer. upon the theme of sacrifice in early religions. says. "Pesach is one of the oldest religious festivals in the world". In summarizing his description and analysis of the Passover rite. the same writer 3concludes. "The origin of the pesach, like the origin of many religious rites and ceremonies, will never be known. For more

3. Ib. p. 87.

A Dictionary of the Bible, vol. III, p. 688.
 Royden Keith Yerkes, Sacrifice in Greek and Roman Religions and Early Judaism, p. 82-83.

than twenty five centuries it has been continued in memory of the simple fact that the Jewish people owe their very existence not to their own power and virtue, but to the power of Yahweh upon which they will continue to depend, convinced that if they neglect Yahweh, they will pass into the oblivion which has swallowed all other ancient peoples of western culture". If this assertion is true of the significance of the Passover for the Jewish people, it is even more so for the Samaritans. In Jewish ritual the sacrificial element of the Passover festival has been suspended, since the destruction of the Temple, remaining but a memory perpetuated by the home ceremonial of Passover-eve. Furthermore the festival itself appears to have yielded pride of place in the Jewish year to the festivals of the New Year and the Day of Atonement, which now reign supreme in the Jewish Calendar. For the Samaritans, however. Passover is still the most outstanding event in the year. Passover is regarded in Samaritan teaching as offe of the

lseven covenants between God and His people and the sacrifice is still performed by them, in accordance with their ancient traditions, upon their sacred Mount Gerizim. Whereas for the Jews, as Yerkes says, the Passover is a 'memory' and a symbol of the power of God. by whom they have been saved from passing into oblivion. for the Samaritans, the Passover sacrifice has been an actual and a practical means to this end. It has served to keep them together amongst themselves as a coherent community and what is more, since the re-discovery of the Samaritans in the sixteenth century, the Passover probably more than any other feature of their life and ceremonial. has excited the interest of the western world and attracted the attention of the scholars, as the last remaining vestige of the ancient Temple ceremonial which features so

J. Mills, Three Months' Residence at Nablus, p. 210, lists these as follows:-

(1) The covenant of Noah (Gen. ix.14).
(2) The covenant of Abraham concerning circumcision (Gen. xvii.9-14).

(3) The covenant of the Sabbath (Ex. xxxi. 12-17).
(4) The covenant of the two tables of the ten commandments (Ex. 2x. 2-7)

nants

(5) The covenant of salt (Num. xviii.19)
(6) The covenant of the Passover (Ex. xii.ff.)
(7) The covenant of the priesthood (Num. xxv.12,13).

They are likewise listed by J.A. Montgomery, The Samaritans, p. 232, who says that the doctrine of the Seven Covenants is frequently referred to in the Epistles. This covenant element of the Passover is probably the reason for their insertion of the key word in the KETAFIM of the Passover series (see introductory article on the KETAFIM) whereby the covenant theme is repeatedly emphasised in their Biblical renderings. This covenant aspect probably has also a bearing upon their ancient custom of sprinkling the blood of the Passover sacrifice upon participants in the ritual as will be seen in the sequel.

prominently in the rise of Christianity. Numerous eye witness accounts of the Samaritan Passover ceremonial have been furnished by those who have attended the sacrifice often at great risk to themselves, owing to the unrestful state of the country in earlier times. Hence the Samaritans in preserving the Passover sacrificial rite have ensured thereby their own survival, and also, that the sacrifice which inaugurates 2 one of the oldest religious festivals in the world should probably be the last sacrificial rite to survive in the world.

^{1.} George Buchanan Gray, Sacrifice in the Old Testament, p. 383 states, "As in the Old Testament, so also in the New Testament, Passover is mentioned more frequently than any other festival of the Jews. But the mere frequency of reference in the New Testament is not the reason that Passover has left a deeper mark than other Jewish festivals on Christian terminology and Christian thought. This must rather be sought in the fact that the supreme acts of our Lord's life coincided with the Passover season - a fact which at once accounts for the great majority of the uses of the term, 'Passover' and of the explicit references to the festival in the New Testament. These explicit references number 31."

^{2.} Yerkes, ib. p. 82-83.

Although, as stated, scholars are inclined to regard the Passover as the adaptation of a sacrificial rite of great antiquity, there are divergent views as to the precise nature and purpose of the antecedent sacrifice upon which the Biblical Bassover is based. inclined to see in the Passover a seasonal significance as a celebration of the spring solstice or a celebration of the 2entrance of the sun into the Zodiacal sign Aries. For others the Passover has a propitiatory significance, serving as a means of 3removing the impurity of the old Others4 see in the Passover a combination of both these elements, the paschal lamb for atonement and the unleavened bread a trace or the haste of the early harvest. These two distinct features of the festival, the lamb and the unleavened bread have further prompted the suggestion5 that the Biblical Passover represents the combination of two distinct, earlier festivals. The Passover itself

J. Jacobs and G.H. Box, Encyclopedia Britannica vol. 17, 14th Edition, p. 356. in the name of Varke.
J. Hastings, A Dictionary of the Bible, vol. III, p. 688. 1.

^{2.} Jacobs and Box, ibid., in the name of Bauer and Ewald.

^{3.} Ibid, in the name of Lengerke.

^{4.}

^{5.} Jacobs and Box, ibid.

connoted a pastoral feast celebrating the birth of the lambs, whilst the Feast of Unleavened Bread was originally an agricultural observance. A chronological sequence has been perceived in the process whereby these two elements were combined as one festival. Thus it is suggested that in Egypt, the Israelites, as a pastoral people, sacrificed firstlings in spring and the refusal to permit a general gathering caused the Exodus. When the Israelites settled in Canaan they found an agricultural festival coinciding in date with Passover and accordingly associated it with it. The suggestion that the Passover sacrifice is a trace of an parlier annual sacrifice of the firstlings of the flock, is further 2strengthened by the Biblical account (Gen. iv.4) of Abel's bringing of the firstlings of his flock and also by the fact that the Biblical law (Ex. xiii.12f.) sanctifying every firstling beast to the Lord, is directly associated

1. Jacobs and Box, ibid, in the name of Robertson-Smith. In addition to the views quoted, mention must also be made of the view of J. Spencer, De legibus Hebraeorum (1685), quoted by Jacobs and Box, that the Passover was instituted as a practical protest against the Egyptian worship of Apis.

^{2.} Cf. Hastings, ibid. p. 688, where also is mentioned the view of Wellhausen, that the Passover represents a trace of annearly rite connected with human sacrifice. Gray, ibid. p. 364, also mentions the theory that the "Paschal victims were the firstlings of sheep or goats substituted for a yet earlier annual sacrifice to Yahweh of all the new firstborn children of the year".

with the Passover story. It is suggested that this original custom explains the remarkable choice made in the selection of the smiting of the firstborn as the final plague. Because Pharaoh prevented the bringing of this offering which was due, God took, instead, the firstborn of the Egyptians.

Of particular significance, however, are the 1 views which see in the Passover the adaptation of an ancient form of Blood Covenant, of a piacular nature, in which the blood ritual of sprinkling on the doorposts secures the house from all harm in times of pestilence. This view is supported by a passage in the Book of Jubilees, xlix.15, which states, "And no plague shall come upon them in this year to kill and destroy them, if they observe the Passover at its season according to its ordinance." In order to bring out the full significance of this view, in relation to certain distinctive

Buchanan Gray, Sacrifice in the Old Testament, p. 356, asserts that the daubing of blood on the lintel and doorposts of the Israelite houses, mentioned in the Exodus story, bears witness to the existence of "A long-continued custom or ritual of indefinite antiquity, but still practised when the story first took shape and form". On page 358 ff., he cites various analogous primitive customs amongst Oriental peoples, in which a blood ritual is performed for purposes similar to those mentioned here.

features of the Samaritan Passover, and also in order to clarify the notable differences between the Samaritan and Jewish Passover, it will be necessary, at this juncture, to present a brief summary of (i) the Biblical data concerning the Passover, (ii) the Jewish usage as evolved in accordance with Rabbinic tradition and (iii) the Samaritan procedure as described in the various eye-witness accounts mentioned previously.

BIBLICAL DATA.

The principal sources of the Biblical laws of the Passover sacrifice are as follows:

Ex. xii. 3-11:

The sacrifice is to be selected on the tenth day of the first month. It is to be slaughtered and eaten at home on the evening ()) of the fourteenth day of the first month. The blood of the sacrifice is to be smeared with hyssop, on the door posts and lintel of the house.

The sacrifice, which must be roasted - not raw or boiled - must be eaten with unleavened bread and bitter herbs. None of the sacrifice should remain until the morning; that which does remain should be burnt. It is to be eaten in haste with loins girded, feet shod and staff in hand.

 Incidental mention is also made of the Passover Festival in Ex. xxiii. 15; Ex. xxxiv. 18; Lev. xxiii. 5; Num. xxviii. 16: Verse 14, states that the feast presumably as previously described, is to be kept "Throughout your generations".

Verse 43f. No alien may partake, servants must be circumcised, the sacrifice may not be taken out of the house and no bone may be broken.

Num. ix. 2-14:

Passover to be made on 14th of the first month, or of the second month, if unclean or afar off. It is to be eaten with unleavened bread and bitter herbs and none should be left until the morning. No bone should be broken in it.

Deut. xvi. 1-8:

Passover to be made in the "Month of Abib... in the place which the Lord shall choose". Leavened bread is prohibited and unleavened bread enjoined to be eaten with it. None of the sacrifice should remain until the morning. The sacrifice is slaughtered 'at even' (2092).

THE JEWISH PASSOVER.

The Jewish Passover rite, as it finally evolved, required the sacrifice to be taken and slaughtered in the Temple court, where all other KODASHIM were slaughtered, on the eve of the Passover, on the afternoon of the 14th of

^{1.} Cf. likewise verse 24.

^{2.} S.P. 'hath chosen'.

^{3.} The description here given is based on the Mishnaic sources, Tractate Pesahim, according to the rendering given in The Jewish Encyclopedia, vol. ix. p. 552 ff.

Nisan, after the Tamid sacrifice had been killed, i.e. at three o'clock, or in case the eve of the Passover fell on Friday, at two. The blood of the sacrifice was sprinkled by the priest upon the altar. The animal was skinned in the Temple precincts and the usual fatty portions were offered by the priest upon the altar. Even if the eve of the Passover fell on Sabbath, the lamb was slaughtered, the blood sprinkled and the entrails removed and cleaned and offered on the altar; for these four ceremonies in the case of the paschal lamb, were exempt from the prohibition against working on the Sabbath. When the sacrifice was completed and the victim ready for roasting, each one carried his lamb home, except when the eve of Passover fell on a Sabbath, in which case it might not be taken away and they were required to wait in the vicinity of the Temple until the termination of the Sabbath. At home it was reasted on a spit of pomegranate-wood. No bones might be broken either during the cooking or during the eating. The lamb was eaten along with prescribed portion of unleavened bread and bitter herb as part of the evening family banquet known as the SEDER. The sacrifice had to be consumed entirely that same evening, nothing being allowed to remain overnight. According to Rabbinic enactment the time of eating was further limited till midnight. All leavened bread was removed from their

i.e. in the case of a Jerusalemite, and to his lodging place, in the case of pilgrims, as the Passover could not be eaten outside the confines of Jerusalem.

domains prior to the slaughtering of the sacrifice, in accordance with a prescribed routine beginning with the search for leaven on the previous evening.

THE SAMARITAN PASSOVER.

The whole community takes up residence on Mount Gerizim prior to the time of the sacrifice. The sacrifice is slaughtered at sunset. A number of lambs, sufficient for the worshippers present, are 3selected from those born in the preceding Tishri. Some hours before the sacrifice two fires are started in the trenches, at the sacrificial site; in one of them a cauldron is heated for boiling the water necessary to fleece the lambs, in the other a mass of fuel is kindled to make the oven for roasting the lambs. Coincidental with the starting of the fire the service begins, and this is kept up until the lambs are put into the oven; it

1. This description is based on the outline given by Montgomery, The Samaritans, p.38f. which is a succinct summary of the descriptions given by the various eyewitnesses he mentions.

2. If the 14th Nisam is a Sabbath, the feast takes place the day before. The functions are then performed earlier so that all may be over before the advent of the Sabbath. If the feast falls on Sunday, the preparations may not begin until after the termination of the Sabbath, which is reckoned from sunset to sunset.

3. J. Mills, Three Months' Residence at Nablus, p. 249 states that the sacrificial lambs are bought on the tenth of the month. This coincides with H. Petermann, Reisen Im Orient, p. 287, who adds, as here, that the lambs must be

born on the previous Tishri.

consists in the reading of the Passover lections from Exodus, and ancient Passover hymns. A certain number of representative men render the antiphons. In the service all turn towards the Kibla, the top of Gerizim. At sunset the sacrifice takes place, not on an altar but in a ditch; the throats of the lambs are deftly cut by a

- 1. Presumably a reference to Passover Evening Service I, C. p. 157 and the reading from Ex. xii.lff. as directed in the Rubric p. 158. Stanley, "The Samaritan Passover" The Jewish Church, part I, Appendix III, p. 514, testifies that they recite 'prayers or praises chiefly turning on the glories of Abraham and Isaac'. This is presumably a reference to the KATEF of the Meritorious Ones', occurring in Evening Service I, the translation of which is given in our text.
- 2. Petermann, Reisen Im Orient, p. 237, states that twelve men possibly representing the twelve tribes of Israel recited alphabetical poem of Marqah interspersed amongst readings of Ex. xii xiv. Moulton, "The Samaritan Passover" The Journal of Biblical Literature, vol. XXII p. 189, states that he could not distinguish twelve men detailed for this purpose. The alphabetical poem referred to is presumably 'Welcome O festival' the text of which is given, C. p. 114, reference to this alternate reading at the sacrifice is made, C. p. 158 note 4. A similar procedure is followed in Evening Service II and in the Passover Morning Service when the hymn 'O assembly' is recited, C. p. 162.

young man, hot by the priest. The ritual inspection then takes place, the sinews of the legs are withdrawn, the offal removed, and the lambs fleeced by the aid of the hot water. The lambs are then spitted with a long stick run through their length, and are conveyed to the heated oven, over which they are laid, and then the oven is sealed with a covering of turf. The roasting takes three or four hours, during which an intermittent 2 service is held.

1. Stanley, ibid., stated that this was done by six young men dressed in white and evidently trained for the purpose. Mills, Three Months' Residence it Nablus, p. 253, states that the youths, dressed in blue, threw the lambs and one of them did the killing.

Mills, ibid., p. 254, states that the young men 'dipped their fingers in the blood, and marked a spot on the foreheads and noses of the children. The same was done to some of the females, but to none of the male adults'. Stanley too, ibid .. p. 516, makes mention of this adding that, 'A few years ago, the red stain was placed on all'; the present usage he says, is preserved as an emblem of the whole. Macewen, Good Words p. 50f. also refers to the turbaned man who 'ran swiftly out of the Tabernacle with a bowl of blood and handful of hyssop, and passed from tent to tent, scoring the top of each tent with a deep blood stain. Trumbull, Studies in Oriental Social Life, p. 371, also testifies that the children's foreheads and the tents were marked with blood. He says, p. 382, that the blood over the doorway is deemed a protection to all who were within that conserrated home. Moulton, "Das Samaritanische Passahfest", Zeitschrift des Deutschen Palaestina-Vereins, Band xxvii, p. 194, and "The Samaritan Passover", The Journal of Biblical Literature, Vol. XXII p.187. states he saw no signs of marking of the tents or children with the blood of the sacrifice, during his observations in the year 1903. Th-the former reference he quotes the Samaritan high priest Jakob who said that the rite had been discontinued five or six years previously because of the 'Missbilligung' of the Mohammedans. 2. Presumably, Evening Service II, C. p. 159.

After this the lambs are withdrawn, the congregation have their loins girt up and their staves in their hands (Ex. xii.ll) a short service ensues, and when it is over, they "eat in haste" falling ravenously upon the coal-like pieces of flesh, devouring it and taking platters in the tents. When all the flesh is consumed, the bones, scraps, wook are carefully gather up, and thrown into the still smouldering fire, until all is consumed, "so that none of it remain till the morrow". After the meal ablutions take place, and the ceremony is concluded with further prayers and chants.

On the 13th of the month a careful search is made for all leaven which is scrupulously removed, and from the 14th day till the 21st no leaven may be eaten. The 21st is the great day of this feast of Unleavened Bread; on it they make ²pilgrimage to Gerizim, reading through the book of Deuteronomy on the way and at the village of Makkada, where they finally halt.

- 1. Petermann, ibid., p. 239 states that the eating of the sacrifice is followed by the morning prayer which takes four hours. Moulton too, ibid., Zeitschrift p. 194 speaks of the lengthy morning prayer continuing after dawn.
- 2. The Service for the Feast of Unleavened Bread, C. p. 270 Petermann, ibid., p. 288 says that they read right through the Pentateuch, during the course of the night and the following day.

THE PRINCIPAL DIFFERENCES BETWEEN THE JEWISH AND SAMARITAN PASSOVER RITUALS.

Comparison of the foregoing Biblical sources reveals certain important differences between them which have a direct bearing on the development of the Jewish Passover mitual and also form the basis of the differing Jewish and Samaritan procedures. Thus, whereas in Ex. xii., Passover is essentially a home ceremonial, the lamb is to be slaughtered and eaten in haste at home, accompanied by the sprinkling on the door post, in Deut. xvi the Passover is to be made in the place which the Lord shall choose - in the Jewish view - at Jerusalem. No mention is here made of the sprinkling upon the door-post or of the eating in haste. It must be observed, however, that both sources are in agreement that the slaughtering should take place at evening, Ex. xii expresses it בין הערבים whilst Deut. xvi expressly says 'at even at the going down of the sun'. the Jewish usage the two principal elements of the rite were separated, the slaughtering was at the Temple and the eating at home. The sprinkling on the doorposts had given way to the pouring out at the base of the altar. The Jewish

Like 'Peace of ferings' and other sacrifices of that category, it was taken 'home' to be eaten, in the confines of Jerusalem.

Modern² scholars consider Jewish usage to be the result of the Deuteronomic Reform. The centralization of worship required by Deuteronomy, and carried out by Josiah, applied likewise to the Passover. As a sacrifice the

1. Cf. Mishna, Pesahim ix.1., this differentiation applied also to the selection on the 10th Nisan, and the haste in dress and manner of eating which were intended only for the Egyptian Passover. The admission of those Levitically impure was also only for that one occasion. Gray, Sacrifice in the Old Testament p. 357, says, "In Ex. kii the distinction emphasized by the Rabbis between the Passover of (future) generations is, if not actually already present, at least not unnaturally suggested. Ex.xii. 1-13 contains the instructions for the observance of Passover in Egypt (vv.12,13), including the blood ritual (vv. 7,13); Ex. xii. 43-49 contains the permanent 'Ordinance of Passover' regulating the conditions under which sojourners among the people may eat Passover. In this section the ritual of eating the Passover is given, but no blood ritual."

2. Cf. Gray, ibid., p. 357. Amongst contemporary writers

2. Cf. Gray, ibid., p. 357. Amongst contemporary writers who endorse this view are, H.H. Rowley, The Growth of the Old Testament, p. 30, and Yerkes, Sacrifice in Greek and

Roman Religions and Early Judaism, p. 84.

Passover had to be slain and eaten in Jerusalem. As a natural consequence of this enactment the sprinkling on the doorposts became obsolete, for if the Passover were performed in Jerusalem, it would be impossible for those who were not permanent residents in the city, to perform the rite. 1 The blood of an animal slain in Jerusalem at sundown on one day and eaten in Jerusalem the same night could not be applied to the houses of those who were not free till next morning to leave the city and return to their homes in the country. Deuteronomy does not definitely forbid the practice of the ancient custom, and perhaps it was only gradually that under the influence of the new law it fell into complete disuse".

²Buchanan Gray, discerns three stages leading up to the usage as it finally evolved. "In the earliest times" he says, "Wheresoever exactly the Paschal victim was slain, the Paschal meal was eaten at home, in the house of each Hebrew householder; later, after the Reformation of Josiah, the Paschal meal was eaten, as the Paschal victim was slain, within the Temple area at Jerusalem; later still, certainly by the first century A.D., the victim was slain in the Temple enclosure, its blood and fat were conveyed to the altar, but

Gray, ibid. p. 357.
 Ibid. p. 371f. and again in the summary on p. 385.

Jerusalem". "The custom of eating not in houses but in the sanctuary appears to have prevailed among the Jews down to the second century B.C., for it is clearly enforced in Jubilees xlix.l6ff., but by the first century A.D., probably as a result of the vastly increased numbers coming to Jerusalem for Passover, the meal was taken in the houses of Jerusalem"!

The increase in and pressure of numbers is lelsewhere offered, with reserve, by Gray as the cause of an apparent departure by Jewish usage from the literal

2. The earliest reference to the earlier time of slaughtering is in the Book of Jubilees xlix.l., which, as stated, reflects the usage at a time when the number of celebrants of the Passover were few enough to be contained within the Temple precincts for the eating of the meal, it is because of this that doubt appears to be cast upon the suggested cause of the early timing of the slaughter of the sacrifice. The traditional explanation of the Jewish practice bases itself on the interpretation of the expression between the evenings in Ex. xii., it is maintained that the first of the evenings referred to began either when the sun passed the meridian, or when it had sunk half-way from the meridian to the horizon, the second evening of the Biblical phrase being the actual sunset, Cf. Gray, ibid. p. 338, and Hastings, A Dictionary of the Bible, vol. III, p. 691.

Biblical precept. It has previously been observed, in passing, that both Ex. xii and Deut. xvi. seem to require that the slaughtering of the sacrifice should take place at sunset, yet in Jewish usage it was slain in the afternoon. It is, therefore, possible that the time of slaughtering, in Jewish usage, and the place of eating, were governed by the same external circumstances, the pressure of numbers which ultimately made it necessary to begin the slaughtering in the Temple earlier and to disperse the actual meal to the homes of Jerusalem.

It is readily conceivable that the pressure of dircumstances, which operated in the case of the Jewish community, necessitating these important amendments of the Biblical statute, ¹did not apply to the Samaritan community. Hence, in the light of the foregoing discussion the Samaritan usage is seen to be a practical implementation and synthesis of the Exodus and Deuteronomy Passover regulations, unhindered by the pressure of external circumstances such as seem to have compelled the Jews to modify their usage, introducing such notable changes in time and place. Unlike the Jews, the Samaritans normally slaughter at sunset, maintaining the more literal interpretation of the Biblical precept; they slaughter and eat at the 'chosen place' which for them, is Gerizim.

^{1.} Cf. Gray, ibid. p.339. 'The numbers gathered to Shechem can never have been very great, and are now, of course, exceedingly small.'

Thus, unlike the Jewish Passover, which is a domestic 'family' rite, the Samaritan Passover is a communal gathering as would appear to be implied by Deut. xvi., and the Book of Jubilees xlix.l6ff. The differences in the time of slaughtering appears likewise to have had its consequences in the differing time allotted for the eating of the sacrifice. In the Jewish rite, this begins at nightfall and ends according to Rabbinic enactment, at midnight, whereas in Samaritan usage it usually begins at about midnight concluding before dawn.

Maintaining their literal and complete implementation of the Biblical prescription for the Passover, the Samaritans select their sacrifices on the tenth day of Whsan and they also eat it in haste with loins girded etc., as directed in Ex. xii; they also, until modern times, sprinkled the blood upon the tents, set up as their temporary abodes for the duration of the Festival, upon Mount Gerizim. But in one important particular they appear to have surpassed the Biblical requirements, that is

In view of the statements by Trumbull, "The Samaritan Passover" Studies in Oriental Social Life, p. 371, that the Samaritan Passover sacrifice is a 'continuation' of the ancient Jewish observance, is hardly tenable, and can only be accepted if qualified to mean that of the period of the Book of Jubilees.

in the 1 daubing of people with the blood of the sacrifice, a practice which, we are told, was originally applied to all the members of the community and only latterly was limited to the children and some of the females and finally abandoned entirely about the turn of this century.

This non-Biblical habit, which now stands out clearly as a peculiar character of the Samaritan Passover, without parallel in Jewish usage at any known period, appears to be a strong indication that the Passover sacrifice is the adaptation of an earlier form of Blood Covenant or Ritual, as suggested with particular emphasis during the earlier review of the various theories regarding the antecedent of the Passover sacrifice. Gray, refers specifically to such rituals in which blood is applied to buildings and also to persons. The particular instance he cites, incidentally concerns a child and is, therefore, strongly reminiscent of the later Samaritan usage.

1. Cf. the various references given to eye-witness accounts in the note on the previous description of the 'Samaritan Passover', particularly Stanley, who states that the bloodstain was previously placed on all.

bloodstain was previously placed on all.

2. Ibid. p. 360-1. Cognisance must, however, be taken of the reference in Ex. xxiv.8, where Moses effects the Covenant between God and Israel by sprinkling blood upon the people. This may well be the origin of the Samaritan usage, particularly as the Passover is one of their seven covenants.

The haste with which the sacrifice is eaten, although of Biblical origin, appears, according to eye-witness accounts, to be of such intensity as to be strongly reminiscent of an Arab usage 2quoted by various scholars. whereby a camel was completely devoured, before dawn as a means of binding the participants in a common bond, by their absorption of part of the victim's life into themselves.

The foregoing distinctive features of the Samaritan Passover enhance the theory summarised by Gray as follows. "The double Paschal ritual of sprinkling the blood and eating the victim secured its main end, the security of the household, by a double method; the blood sprinkled without kept evil powers at bay, and the meal eaten within renewed the divine life of the inhabitants".

Whether or not the modern Samaritan has these purposes in mind - ostensibly his purpose is simply the fulfilment

Gray, ibid., p. 369; Hastings, A Dictionary of the Bible, p. 686; Yerkes, Sacrifice in Greek and Roman Religions 2.

and Early Judaism; p. 81.

Mills, Three Months' Residence at Nablus, p. 256, says
"In less than ten minutes the whole, with the exception
of a few fragments, had disappeared". A similar 1. assertion is made by Stanley, The Jewish Church, part I, p. 519.

of the Biblical command - we can indeed say that the Samaritan usage is a distinct pointer to some earlier rite of great antiquity which, as indicated at the outset. is thought by some scholars to go back well nigh to the beginning of time.

Dr. Gray. speaking of the later significance of the Passover rite, says that it was "At once historical in character and eschatological. It appealed by symbol. exposition, and song to a great redemptive act in the past as the pledge of a great redemptive act in the future". It is indeed doubtful whether the modern Samaritan has in mind the ancient notions regarding the security of his household, but so much is certain, these historical and eschatological ideas are most prominent in the Passover rite. Contemplation of the Samaritan Passover liturgy bears ample testimony to the prominence of both these themes. Passover is an 2 enduring memorial in the world, until after the world', it is the feast upon which 3. He comforteth them'. It has profound 4mysteries known only to 'the intelligent ones, whose hearts are full of knowledge'. The redemption of the past is brought into direct relation with the anticipated redemption of the future.

Ibid., p. 382 C. p. 174 line 16 C. p. 161, line 14. C. p. 186, line 15.

1 As He delivered them, so may He deliver you', 'May He restore the favour' and erect the sanctuary'. They look forward to the time when 'disfavour' will be banished and they will 2 perform the Passover with rejoicing to the latter day'. They pray for the time when they will be able to make the Passover in faithfulness in the days of favour'. They hope once again, on those occasions, to see the sanctuary, the holy place, the ark and all the sacred appurtenances. 'We will eat the Passover in joyful haste and we will bless the name of the Lord who giveth us this and we will seek His mercy for He is merciful and gracioust. Small wonder then that, as stated at the outset, the Passover is the greatest event in the Samaritan year and surely there is ample justification for the assertion that more than any other single feature the Passover has ansured their survival throughout the ages!

^{1.} C.p. 227 line 11.

^{2.} C.p. 169 line 1. 3. C. p. 184 line 10.

THE LITURGY.

ITS AUTHORS AND ITS DEVELOPMENT.

The prayers of almost every religion and sect are an indication and reflection of its creed, its ideals, its hopes and its aspirations. The foregoing brief quotations are evidence that the Samaritan liturgy in general and its Passover prayers in particular, are no exception to the rule. But, before discussing the theological concepts embodied in the liturgy of the Passover cycle, it is necessary to present a brief historical summary of the authors of the liturgy, its growth and development, a description of its component parts and a comparative analysis of the arrangement and order of the various services.

The early history of the Samaritan sect is shrouded in the mist of ancient times. The references to them in the Scripture and the histories of the period, themselves the subject of conflicting theories amongst critical scholars, cast no light upon their ritual and mode of worship. The ravages wrought by Rome upon the Jewish community of Palestine were shared with even worse consequences by the Samaritans. As a result of the destructions, wrought by the Romans, for the rebelliousness of the sect, we are faced with an almost complete absence of original knowledge of their history before the time of Hadrian.

Particular mention is made of a grievous calamity, in the days of Hadrian, resulting in the destruction of their sacred books with the exception of the book of the Law and the book of the succession of the priests. In the calamities which racked the Roman Empire prior to its fall, bringing havoc and desolation on Palestine, the Samaritan community was more than decimated. '2Its riches looted, its culture exterminated. With the Muslim conquest of Palestine and Syria in the early part of the 7th Century A.D., the ravages of Rome were consummated by Islam; the Samaritans shared the bitter persecution that befell the Jews, for their obstinate rejection of Islam. The sect was reduced to a few small fragments in Syria and Egypt. 3Thus it came about that when the dark veil of Islam separated the East from the West, the Samaritangsect ... fell into deep oblivion so far as the Western world was concerned". The notice taken of the sect by Arabic scholars and occasional Jewish travellers. such as Benjamin of Tudela. failed to awaken the curiosity of Mediaeval Europe. "4The Samaritans became to Christendom as real, or as unreal, as the lost Ten Tribes who dwell beyond the fabled river Sambation". The intense darkness that shrouded the sect was only finally penetrated by the

^{1.} Montgomery, The Samaritans, p. 92.

^{2.} Ibid., p. 97.

^{3.} Montgomery, ibid., p. 2 4. Ibid., p. 3.

inspiration of Joseph Scaliger, towards the end of the 16th century, as a result of which they emerged once again into contemporary notice, their correspondence with the West and the visits of scholars opened up a thorough acquaintance with them on the part of the western world.

Subsequent research has revealed, that despite all the darkness and misery of the era known by the Samaritans as the 'Time of Bisfavour' of of 'God's Turning Away', certain bright periods of revival and intellectual creativeness have intervened. Such a period centres round their great hero, Baba Rabba, whose life and activities, are assigned by certain Samaritan Chronicles to the 3rd century A.D., but which 'scholars are convinced really belongs to the 4th century.

Baba Rabba is ²credited with the institution of the reading of the Law and the inauguration of synagogue worship. He is also said to have reconstituted the priestly line, whose pedigree had been lost, and to have recovered some of the holy books.

About this time, possibly a generation or two later than Rabba Rabba, Marqah the great theologian of the Samaritans flourished. Marqah and the contemporaneous Amram Darah, 3tentatively identified as Amram b. Sered, his

Montgomery, The Samaritans, p. 102, Cf. C. Introduction p.
 C. Introduction p. xx. Montgomery, (xxi. The Samaritans p. 102, referring to the various activities mentioned here, says only that Baba, restored the worship.
 C. Introduction p. xxi.

father, were responsible for the compilation of the Defter - the 'Book' - the earliest collection of Samaritan prayers. The compositions of Amram are known as the Durran - 'string of pearls' - and like those of Margah are written in Samaritan Aramaic. The Durran is chiefly in prose whilst the hymns of Margah, the style of which is followed by many later authors, is in alphabetic acrostic which is semi-poetic in form. These compositions were supplemented by others at various times down to the 14th century. Some of these are anonymous, whilst three are attributed to Moses, Joshua and the Angels, respectively, but are assigned by the scholars to some date prior to the eleventh century. The otherknown contributors to the Defter are Nanah, the son of Margah, ed-Dustan, tentatively dated as the 11th century, Tabiah, probably 10th century, Ab-gelugah 11th or 12th century, Abul-hasan of Tyre, said to have lived in the 11th sentury, and the High Priest Amram in the 13th century. About the 10th and 11th centuries Aramaic ceased to be the vernacular of the people and although it was retained as the language of the prayers the liturgical compositions of the period reflect the change in their artificiality of language and frequent use of Hebraisms. The hymns of the Defter are for a variety of occasions; some prayers for daily use, others for the Sabbath and in addition a wide use appears to have been

made of its compositions for the festival services.

Indeed, until the 14th century, it was apparently the only prayer-book in use, and thus rightly merited the title conferred upon it by Cowley, the 'Corpus Liturgicum' of the Samaritan sect.

In the 14th century there was a fresh renaissance of religious and liturgical endeavour prompted by the high priest Pinhas b. Joseph. evidently a man of character, earnest in promoting the interests of religion amongst his people. He was the sponsor of one of the still extant chronicles of Samaritan history, and is supposed to have discovered the pentateuchal scroll of Abisha, the most sacred relic of the sect. It seems that at this time there began the filling out and embellishment of the existing framework of the festival prayers, hitherto derived solely from the Defter. specifically composed festival hymns and the general formulation of the separate festival prayer books are all of the fourteenth century or later? These compositions are marked by a significant change in the medium of expression. in that they are written in Hebrew. The high priest Pinhas was followed by his sons Eleazar and Abisha and his grandson Pinhas b. Abisha, all of whom, besides maintaining the priestly tradition, made significant

^{1.} C. Introduction, p. xxv.
2. This post 14th century development is reflected in the paucity of reference to the Passover Services in the early v.a ms. (Cf. C. Introduction p. xyiii) which is confined to a brief of this work.

contributions to the liturgy. The impetus roused in the 14th century has continued down to comparatively recent times when the liturgical writers have been distinguished as belonging principally to one or other of three groups; the Levitical (or Priestly), the Danfi and the Marhib (or Mufarrij) families.

Amongst these liturgists of the 14th century and later, the following have contributed to the Passover series;

Aaron b. Manir, early fourteenth century.

Abdallah (Obadiah) b. Berakhah, haftawî, i.e., assistant priest.of Damascus.

He lived in the 16th century; his office appears to have been hereditary, and he was the progenitor of a family of liturgists.

Abdallah b. Solomon, of priestly family, who lived in the 14th century and was a prolific writer.

Abisha b. Pinhas, of the fourteenth century, mentioned previously.

Abraham b. Jacob ha-danfi, who lived about 1750 A.D.; In addition to his liturgical works he wrote an Arabic commentary on the Pentateuch, and was also the copyist of several Mss.

Abraham b. Joseph ha-qabazi, of the 16th century, one of a party who appear to have moved from Damascus to Nablus in 1538.

Abu'l-'izz, probably 15th century, tentatively identified

as one of the Yithranah family which appears to have featured prominently in the life of the Samaritan community at Damascus.

Amram b. Solomon, a priest, 19th century.

Eleazar b. Pinhas, high priest, 14th century, mentioned previously.

Hibat-allah ha-mizri, probably identical with the writer Nethanel b. Obadiah and possibly the same as Mattanah hamizri, apparently of the 14th century.

Isaac the Priest, which may be either Isaac b. Zedekiah of the 17th century or Isaac b. Solomon of the 19th, a brother of Amram mentioned previously.

Isma'il b. Badr er-Ramihi, 16th century. Identified as the author of a work in praise of Moses.

Jacob ha-rabban or the Priest, 14th century.

Joseph ha-rabban, the title suggests that he was identical with a 16th century dignitary of Damascus, with the same name.

Khidr b. Isaac, 19th century, a member of the Levitical family of liturgical writers.

Mufarrij (Marhib) b. Jacob, 17th century, earliest of the Marhib family of liturgist. He is also alluded to as Mufarrij al-mufarriji. Murjan ha-danfi, a liturgist of the Danfi family, probably 18th century and identical with Murjan b. Abraham.

Muslim (Meshalmah) b. Murjan (Ab-sakhwah) ha-danfi, also an 18th century member of the Danfi family.

Pinhas, of the compositions, bearing this name, in the Passover series, some are attributed to the 16th century high priest, Pinhas b. Eleazar of Shechem and others to Pinhas b. Joseph the 14th century high priest, the sponsor of the liturgical revival of that century, mentioned previously. Other compositions bearing the name Pinhas, but without any indication of the author's parentage may have been the work either of one or other of the abovenamed or of Pinhas b. Abisha, 15th century, grandson of Pinhas b. Joseph or Pinhas b. Ithamar, 15th century, high priest at Damascus.

Sa'dallah (or Sa'd-ed-din) b. Zedaqah al-Kethari, 14th century, also chiefly the author of the marriage service.

Solomon b. Amram, 19th century, member of the Levitical family of liturgists.

Solomon b. Tabiah, also a 19th century member of the Levitical family of liturgists.

Tabiah b. Abraham, 18th century, member of the Levitical family.

Tabiah (Ghazal) b. Isaac, 18th century, a prolific writer who was also a member of the Levitical family.

XXXIII.

LITURGICAL FORMS.

Having traced the principal features of the development of the liturgy and the historical setting of its authors. it is necessary to give some consideration to the various forms of expression and presentation used in the liturgy generally and in the Passover series in particular. Mention has been made previously, of the style of the earlier Durran and Margah compositions and of the gradual process of change from Aramaic to Hebrew. as the medium of expression; this must be further supplemented by the observation that, as a result of the Moslem conquest in 638 A.D. and the predominance of Arabic as the colloquial language, later compositions have an increasing number of Arabic idioms and words, Hebrew (or Aramaic) words used in the Atabic sense and even phrases adapted from the Qor'an. Furthermore. the later Samaritans living in almost complete isolation, and speaking only Arabic, developed the use of Hebrew for religious purposes entirely along their own lines, with the result, that Cowley has observed that in rendering these texts it is not possible to deal with them 'by the ordinary rules of Hebrew and Aramaic'. These difficulties are further enhanced

^{1.} C. Introduction p.xxxv.

^{2.} Ibid. p.vii.

by the licence assumed by the authors in their compositions, strange forms are invented by most writers for the sake of rhyme, and a word may even be divided for the same reason between two lines. The difficulties in rendering apply equally to the Rubrics containing the prayer directions, which are frequently written in Arabic, described by Cowley as 'the vulgar language used by the later Samaritans...more than usually debased' cursively written 'often hard to read, and harder to explain'.

The change in use of language for the liturgical compositions appears to have been matched by variation in pronunciation at different times, with the results that it is not possible to discern any methodic metre. Some pieces seem to be metrical but the majority appear to be only arranged according to rhythm, the lines being of about the same length and short syllables being neglected or not as required.

In length, the hymns vary, from brief ascriptions of praise to God, to long drawn out Midrashic compilations.

Nost frequent of the ascriptions

1. cf. c. Ibid.p. xlii. and Montgomery, The Samaritans, p.299.

den 9

^{2.} Ibid.
3. C. Introduction p.xli. Montgomery, The Samaritans p.299 says that the authors of the later period rhyme the verses of a stanza upon the same syllable, as in Arabic poetry. To fit his procrusteen mould both at the beginning and end of the verse, the writer does not hesitate to distort his words.

of praise is the hanw rendered by Robertson as a 'Gloria', often commencing with the epithet descriptive of God, as'n the 'Might'. The 'Gloria' generally consists of two verses, the second, usually shorter in form is sometimes entitled the plan, probably conclusory verse, in certain Mss.. Some of the 'Glorias' introduce a reference to a Biblical character, one of the patriarchs or Moses and thus lead up to the ensuing abridged form of Biblical reading known as the KATEF, which will be described. in detail, later. Some Mss. have a specially extended form of 'Gloria' as an introduction to the Biblical reading of the Decalogue, as reproduced in C.p. 163 line 7ff .. This liturgical piece entitled hand is not to be confused with the refrain, beginning with this word, which is chanted at intervals during the recitation of the Biblical passage of the plagues, after each of which is repeated 'Praised be the Doer of signs and wonders, blessed be the God of Gods.

and complexity is the way, rendered as a 'hymn of praise'.

- Rylands Library, Manchester. Examples of 'Glorias' are found in C.p. 161 and henceforth throughout the series, particularly Cp.203.
- 2. Similarly Ls. 6.

This hymn of praise' features very prominently in the service for the morning of the Sabbath of the Feast of Unleavened Bread, where a succession of them is given. It is noteworthy that it is only in this service, of the Passover series, that this type of hymn is given in full. It appears, however, to have been such a favoured type that it was used in the other services too, for reference to the customary hymn of praise is made in the 2 rubrics of the other services, as ifthe how is an established integral part of the service. The pieces bearing this title all appear to conform to a set pattern. First there is an introductory ellogy of God, often based upon an acrostic of the author's name, this is followed by a four-fold sequence, which is the central part of the whole liturgical unit. The sequence is as follows (i) a number of epithets applied to God, each introduced by the formula, 'The Lord He is God' which is followed by (ii) the exhertation 'Lift up your hands'. Cowley does not give this refrain in full, from various instances in the Leeds 6 Ms. we learn that this has a fixed form, "Lift up your hands and say, praised be Bod, there is no God but One. He endures for ever, the Creater of heaven and earth". This is followed by the fixed refrain, which we learn from the same Ms. runs as follows. 'To the Great One

^{1.} Cf.C.p. 238 ff.

Cf.C.p. 159 line 23; p.165 line 25; p.171 line 15;
 p.203 line 5; p.206 line 7.

who endures in His Divinity, to the Might like which there is none. To the Good One, who is good in His faithfulness. To the Good One who does good forever. To the hearer of all cries. To the Acceptor of all supplications. To the Doer of signs and wonders. To the One who knows hidden and revealed things. To the Merciful One whose mercy is without end. (iii) The variable epithets introduced by and then again (iv) the refrain 'Lift up your hands and say praised be...earth'. This central sequence is regularly followed by a sequence of paragraphs praising God and identifying Him as the God of a series of Biblical characters. The first of these paragraphs is usually concluded by the refrain, 'In His righteousness' etc., and in the Leeds 6 Ms. each of the succeeding verses is concluded with the refrain 'AMEN, I AM THAT I AM'. That the title is confined strictly to hymns of this patternseems evident from the fact that whilst the term is used in reference to all the liturgical pieces of this type in C.pp. 238-248, in the subsequent pages, where this pattern is not observed the term is not used, it reappears again, however, in the rubric, C.p. 265 line 18. introducing a piece in which the whole sequence

^{1.} Cf. C.p. 239 line 3.

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reappears. The term is also used, as the title of liturgical pieces conforming to this pattern in, the Pentecost series C.p. 288 line 19, and also in the Service for the termination of the Sabbath of Unleavened Bread, which is omitted by Cowley but is found in the Leeds 6 and other Mss.

We also find an interesting confirmation of the connotation of the term that, in the Leeds 3 Ms.. At the end of the work a later hand has appended an additional piece which bears this title and conforms entirely to the pattern outlined above.

Another liturgical pieces that is found frequently is entitled a KIME ('22). The first instance upon which this occurs in the Passover series is on C.p.167. The hymn is introduced by a paragraph of rhymed prose commencing with the words, 'As the days of the heavens above the earth' which is followed by a series of shorter verses all commencing with the expression 'God of' etc., identifying God as God of one or other of the Biblical characters and imploring God's favour in various ways, in their merit. The hymn concludes with the refrain, AMEN, I AM THAT I AM.

In two of the instances in which this title is used the introductory expression 'As the days of' etc.,

^{1.} Further instances of this type of hymn are found C.p. 225, 227, 230, 231.

^{2.} C.p. 227, 231. The first of these, however, has the expression in its second line. It also has the unintelligible term MAKHRUG as the designation of the ensuing for of ...series, cr.Cp. 231.

is not used, and consequently there appears to be no justification for the application of the title KIME unless it be assumed that the opening paragraph of the piece on C.p.167 is chanted in these instances as a regular, known refrain although it is not re-written. probably on account of its familiarity to the worshippers . In the second of these instances we also observe that the usual sequence of introductory expressions. 'God of' ... is not used.

In addition to the afore mentioned liturgical types, others are found bearing specific titles, although they do not appear to have any distinctive features. or any relation to the usual connotation of the terms used in their titles. Such are the DEKHOR ()127), the 2SHEBUA' (VIZW) and the 3MARAN (177).

Besides these undefined terms, there are others which occur in the rubrics as the designation of set portions or extracts of hymns or scripture to be recited on particular occasions, such are the, 4NUBA, SURA, MANAT.

A regular feature of virtually every service are the SEGUDOTH, (NITHE), probably so entitled because

C.p.172,222,255. C.p.178,179

^{2.} 3. C.p. 259, 260

Cf. c.p. 203 ff. 207 line 9 ff.

C.p.160,166,173,211,259,273,275.

they are recited to the accompaniment of some form of prostrateation. They usually occur as 'the Three SEGUDOTH' though in one instance they are seven. They are principally a declaration of scripture verses appropriate to the occasion, in which the pre-dominant themes, such as the sanctity of mount Gerizim and the festivals are expressed coupled with the mention of the priestly and other blessings. The last in the series also have the introductory liturgical expression 'Blessed be He who said'

Frequent mention is also made of 'Three' proclamations (corre wiw a) as a form of ascription to hymns and scripture readings. The precise content of these proclamations is nowhere stated in the Passover series, although the Jaffa Ms. of the Sabbath service does give them in full. It must be presumed therefore that the same were used for the festivals too. The previous expression is frequently followed by the directive 'Praised' be' et seq. (wo stan). though they often occur independently. As the directive for the reciting of 'Praised be' is frequently followed by 'For in the Name' (Deut.xxx113) etc., it may be presumed

^{1.}C.p. 259.

^{2.}C.p. 273, 275.
3.Eg. Cp. 165, lines 1 and 16, and so repeatedly. throughout the series. 4.E.g. C.p. 176 line 26 and elswhere repeatedly.

that what is intended is the piece occurring C.p.157

lines 13-20, which contains this too, and which is
intended to be recited either in part or as a whole.

Frequent liturgical use is made of anoth scripture verse,
Ex. xxxiv.6, 'The Lord, a God full of compassion' etc.,
which occurs at the conclusion of sections of scripture
readings and services.

SCRIPTURE READINGS

The KETAFIM

The most prominent, and possibly the most ancient, feature of the Samaritan religious service is the abbreviated scripture reading known as the KATEF (plural, KETAFIM); Hebrew, yop or you and frequently translated in Arabic in the term itself is strongly reminiscent of the Biblical term to pluck' (Deut. xxiii. 25) and its frequent use as an epithet in eulogy of Moses, 'The chosen of all souls', suggests that it is intended to define a reading of picked and chosen Biblical phrases. Consideration must, however, be given to the cognate Arabic term meaning simply 'abbreviated texts'. The term is variously rendered as a florilegium or catena of Biblical verse.

L. Cr.C. In troduction, p.xx. Baba the great enjoined the reading of the Law.

E. g. G.p. 161, line 2.
 E.g.C.p. 159 line 4, s.v. translation at this juncture where rendering of KATEF is given (Translation p.8.)

^{5.} Dr. Caster, the Samaritans, p. 75, whose mode of transliteration (farm) has been adopted here. Montgomery, The Samaritans p. 298 uses similar descriptive terms i.e.

It is to be regretted that Prof. Cowley in his Samaritan Liturgy was unable to reproduce the KETAFIM in their appropriate place in the various services. In each instance only the commencement of the KATEF is indicated, by the quotation of its opening words, which fails completely to give any indication of its content or character. The opportunity has therefore been taken in this work to repair this emission. On each occasion that a new type of KATEF is encountered, a translation is given based upon the available Mss., and the original Hebrew repoduced in the Appendix. Wherever a KATEF is repeated, in a subsequent service, adequate reference is made to the original rendering and any variations tabulated.

There are various types of KETAFIM, first and foremost is the basic Pentateuch KATEF, in which the whole of the Pentateuch is traversed in greatly abbreviated form. This type of KATEF is an essential element of every statutory service, at least in the Passover series. The first occasion on which this KATEF is found is in the Evening Service for the night of Passover. This has been

^{1.} Excluding the first Evening Service, C.p.157, which is intendedprimarily as the preliminary to the sacrificial rite of the Passover and as such is not a statutory service. The reading indicated there, C.p. 158 line 8, from Ex.xii.I.ff. is a complete Biblical reading, and as such is not to be regarded as a KATEF and does not therefore require reproduction.

^{2.} Cf.C.p. 159 line 5.

taken as the 'model' of the Pentateuch KATEF and in order to bring out clearly the full significance of the KATEF reading and the manner in which it is used as a means of expressing the predominant themes of the particular festive occasion, comparison has been made with available KETAFIM of Sabbath and Pentecost and the variations are noted in the footnotes. Besides these variants between the KETAFIM of Passover and other occasions it has also been observed that differences exist between the KETAFIM as used in the various services of the Passover. series. In order to show these differences the KETAFIM have not been repeated in toto on every subsequent occasion. The additions to or omissions from the 'model' KATEF are systematically listed and correlatedby footnotes to their appropriate place in the full KATEF, thus by leaving out the basic common elements between the KETAFIMand tabulating their variants it is possible to see at a glance the distinctive featuresof the KATEF of any particular service. In some instances the writers of the Mss.have themselves given an indication of the principal distinctive features of a particular KATEF. Thus on C.p. 161 line 2, the rubric commences with the listing of a series of terms or 'Key words' denoting certain special phrases that are particularly quoted during the course of KATEF. The rubricdirective implies that in addition to the KATEF as given in the previous service, Biblical passages or phrases containing these

terms are to be incorporated in the ensuing KATEF.

Reference to the translations, p.68 ff., will show
that hardly a Biblical text, containing one of the specified
terms, has been omitted during the course of the KATEF,
even to the point of laborious repetition of the identical
word (e.g. Joseph), as often as it occurs in the Biblical
text, without even quoting the surrounding context to give
a suggestion of continuity of thought.

Thus the KETAFIM of the Passover series have been made the subject of a duel comparative study (i) external, as related to non-Passover KETAFIM (ii) internal, as related to one another. The first of these reveals that whereas the Passover KETAFIM concentrate on the themes denoted in the Rubric C.p. 161 line 2, these are almost entirely omitted in the Pentecost and Sabbath KETAFIM, the former of which substitutes all the appropriate Biblical phrases appropriate to the festival of Pentecost, the Omer, the Two Loaves and the revelation at Sinai. The internal comparison shows that, of the key words or phrases indicated in the above rubric of Passover Morning, some, such as, Covenant, First, Wonders and Unleavened Bread, are a feature also of the previous Evening KATEF

^{1.} In L.7, the phrases containing the Key words are underlined and in Ls.6 they are frequently written in red ink.

and indeed of all the Pentateuch KETAFIM of the Passover series. The additions of the Passover Morning are further augumented on the Sabbath Morning, C.p. 224 line 2., but the most significant augmentations are those of the Seventh Day of Unleavened Bread, C.p. 273 line 1. ff. Here the method of tabulating only the variants from the 'model' KATEF, of the Passover Evening . is particularly helpful as the scribes have not listed them on this occasion. The Seventh Day of Unleavened Bread is of significance as the commemoration of the orossing of the Red Sea but it is also one of the fifty days leading to Fentecost, consequently the KATEF for that occasion besides retaining the Passover themes also incorporates references to Sea, Omer, Clouds - as a reminder of the clouds of the Lord on Mount Sinai as well as the various references to the 'Glory of the Lord' occuring in the Pentateuch which are reminiscent of the Revelation at Sinai. The KATEF of the Seventh Day is. therefore, virtually a combination of Passover and Pentecost themes.

These comparisons also reveal the tendency to expand the usual abbreviated KATEF style into full readings of those Biblical passages that are particularly relevant to the occasion, in addition to the previously noted citation of all the casual references scattered throughout the Pentateuch. Hence some of the Passover KETAFIM

1. C.f. translation.

give Ex.xii.l-xiii. 10 dealing with the Exodus, as complete readings and even in the others they are only slightly abbreviated. Likewise, on the Sabbath morning, which is the Sabbath alluded to in Lev. xxiii 15, 'the morrow after the sabbath', the Omer portion is read in expanded form. Similarly, on the Seventh Day, the commemoration of the crossing of the Red Sea, the relevant passages, Ex.xiii.ll-xv.2l are read in full in addition to the mention of all the, often unrelated, references to the word Sea that are found elsewhere.

All the KETAFIM of the Passover series² have one feature in common, the full reading of Deut. xvi.1-8.

At the point where this passage is reached in the KATEF

1. The reading is always interspersed with the chanting of verses of an acrostic hymn. In the Evening Services, 'Welcome O festival' C.p. 114 and in the Morning Services. 'O Assembly'C.p.162. Reference has previously been made to eye-witness corroboration of this practice at the sacrificial ceremony cf.ibid. Introduction p. XII note 2.

The KATEF of the service for the Termination of Sabbath, the service, which is not mentioned in Cowley, is an exception; there this portion is abbreviated and

no headings follow it.

reading, it is always the occasion for a special chant. three proclamations and the rendering of miscellaneous Biblical verses, termed 'headings'. These renderings are then followed by a repetition of the acrostic hymn 'Welcome' or 'O assembly' previously interspersed in the reading. The impression gained is, that having reached this important passage regarding Passover, the opportunity is taken to give a restatement of the principle Biblical verses relevant to the festival and with re-chanting of the hymn, to emphasise that here the service has reached its crucial point and here the festival is really welcomed and honoured.

Whilst the significance of some of the previously mentioned 2key words and phrases is obvious, some seem to be entirely irrelyant and others in need, at least of explanation. Whereas the significance of such terms as. Wonders. Egypt. Unleavened Bread, as a means of expressing the predominant themes of the Passover festival is obvious, terms such as Heave offering, Eleazar, or Morning are hard to justify. The term Covenant is probably intended to emphasise the character of the Passoveras one

Cf. C.p. 159, line 6, p.165 line 13; translation p.50. Cf. rubrics C.p. 161 line 2; p.225 line 2. 1.

^{2.}

This term is included in the KATEF of the Sabbath 3. Morning, an example of its quotation is found in L.6. p. 139 where he shall not leave any of it until the morning; Lev. vii.15, is referred to, it may be intended as a parallel to the similar law of the Paschel lamb, but why its insertion in the Sabbath Morning and not in the Passover Morning KATEF?

of the seven convenants of the Samaritan creed. The term remembrance is perhaps intended to convey that the redemption from Egypt was wrought for Israel because God remembered His convenant with the patriarchs. The term. First, is undoubtedly intended to convey that Nisan is the Sfirst of the months. Thesignificance of the term. Joseph may perhaps be explainted in the light of what Mills says concerning the importance which the Samaritans attach to the receital of the blessing of Jacob to his son Joseph, 'The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, etc., (Gen. XLix. 26). "These everlasting hills", he says, "of course, are Mount Gerizin with its heights, and they being the children of Joseph receive from the mouth of the priest the assurance of the rich blessings". It seems justifiable therefore that as they assemble on Mount Gerizim for the Passover they should utilise this means of recalling their pious and favoured ancestor, possibly in the hope that the rich blessings conferred on him would be fulfilled in them. The terms Sheep, Oxen and Sacrifice are all obviously associated with the primary event of the Passover. the sacrifice, whilst the term, Rejoicing, is a reminder

Cf. ibid, Introduction p.III note 1. Cf. Ex.vi. 5.

^{2.}

Three Months' Residence at Mablus, p. 258

that the Passover is one of the seasons of rejoicing.

At the outset of this discussion, an attempt was made to define the precise connotation of the term KATEF, and two distinct shades of meaning were discerned. These conflicting concepts may be said likewise to reflect the differing views that may be entertained regarding the origin and purpose of this unique method of rendering scripture verses. Are the KETAFIM intended as selections of Biblical phrases to be used as an integral part of the religious service. as part of the liturgy, or are they intended as a means of traversing the whole of the Pentateuch during each service and as such are intended as a form of scripture reading which is instructional rather than devotional, the choice of particular phrases and expressions being intended as a fleeting reminder to the worshipper of the wider context and teachings of the Law? It is possible that the KATEF as it is now found is an abbreviation of a far lengthier form of Scripture reading customary at a time when, as appears from the laccount of Babba Rabba's enjoining of the reading of the law, such reading was the primary, if not the only, feature of the service, and which with the ever increasing growth of liturgical compositions would have to be curtailed if its essential form as a complete Bentateuch summary were to be maintained. Against this, however, it 1. Cf. c. Introduction p.xx.

may be maintained that the KETAFIM can hardly be intended to be purely instructional for great use is made of liturgical refrains, prayers and adorations, during the course of the reading, imparting to it a definite devotional character. Furthermore, it can be argued, that if the KETAFIM are an abbreviation of a more elaborate reading, in order to make way for liturgical pieces, it would be reasonable to expect that the more liturgical pieces the less the KATEF yet we observe the contrary. In the Evening Services where the liturgical content is small the KATEF is comparatively shorter, whereas in the Morning Services in which the liturgical compositions are more numerous the KATEF IS lengthier.

1. Cf. e.g. L.6 f.126, where 'So may the Lord heal all our wounds' is chanted after Gen. xx.17.. L.6.f.13 'So may the Lord be intreated of us and have mercy upon us etc.', after Gen. xxv.21. The expression 'Fulfil for us' before Gen. xxvi.3. The prayer 'My Lord fulfil for us this blessing after Gen. xxvii.27 ff. The frequent refrain, L.6.f.14 and elsewhere, 'O their God and their Lord have mercy upon us for their sakes' recited after mention of the patriarchs. The adoration 'Praised be the doer of signs and wonders', L.6.f.15 ff., after mention of the Plagues. L.6.f.20, 'O Lord heal us from all sickness', before Ex.xv. 26, The introductory expression 'Blessed be He who said', before 'When He crieth unto me etc.' Ex.xxii.26 the frequent prayer for the peace of Moses, L.6.f.21 ff. Also the lengthy Doxology at the end of every Pent. KATEF.

Similarly, the Passover Sabbath Morning Service has a great accretion of 14th, and post 14th, century compositions not found in the Passover Morning Service, which is almost entirely Defter in character, nevertheless the KATEF of Sabbath Morning has substantial additions to its KATEF.

Further evidence of the use of the term KATEF, to define chosen - rather than abbreviated - verses is furnished by the various special KETAFIM that are found in the various services in addition to the basic, Pentateuch KATEF. These additional KETAFIM string together all the Pentateuchal references to one particular topic, without the basick general matter which is found in the ordinary KATEF These are, the KATEF of the Meritorious Ones in which numerous Biblical references to the patriarchs are combined; the KATEF of the 2 Decalogue; the KATEF 3 First, the KATEF

^{1.} C.p. 157 line 23; p.166 line 2; p.171 line 23.

^{2.} C.p. 254 line 24.
3. C.p. 159 line 24, in L.6.f. 26 b. and Ls.6. 25 b.entitled

| The expression of the circle is also applied to some other of these special KETAFIM and probably implies that the KATEF is recited whilst the Scroll of the Law is amongst the circle of the congregation.

Sabbath and Unleavened Bread; the KATEF Noah 2; and finally the KATEF Blessings, a digest of all scripture verses containing blessings, in which, to allude once again to the Biblical passage quoted at the outset, the composers of the KATEF have indeed 'plucked' the choicest of Biblical expressions illustrating thereby the true significance of the KATEF as a syntheses of picked and chosen themes and phrases.

Antiphonal Readings,

In addition to the KATEF form of Biblical rendering, mention is made in virtually every service of 'The reading on the scripture ('scrolls)'. This is usually followed by the directive, 'and at each section of it they chant antiphonally (''ab'').....' The precise form of this reading and antiphonal chanting is not evident from these rubrics as given in Cowley. Fortunately, however, some of the Mss. give these readings in full revealing an interesting

 C.p.274 line 23 cf. translation op.cite for rendering from Cr.13.

^{1.} C.p.249 line 25. Also found in the Service for the Termination of the Sabbath Ls.6 f.173, is KATEF. Unleavened Bread, Sea, Harvest.

^{3.} C.p. 275 line21, cf. translation op.cite for rendering from Cf.13. The recitation of this KATEF on the Seventh Day of Unleavened Bread is singularly appropriate as this is the day when a special procession is made up Mount Gerizim (Mills, ibid.) and the recitation of the KATEF would thus be a practical implementation of the verse 'Thou shalt set the blessing upon Mount

^{4.} c. p. 160 line 2; 166 line 3, p. 255 line 13.

and unusual style of scripture reading not unlike that used in hymns and liturgical chants of other creeds. To give but one example of this reading found in Ls.61 f.69 (Cf. C.p. 166 line 3 f.); the portion read is Ex.xii.43-51, the final phrase of which is 'The Lord did bring the children of Israel out of the land of Egypt by their hosts'. The reading begins at verse 43 and this last phrase is chanted at frequent intervals, i.e. the end of verses 43, 45, 47; verse 48 after the word 'and keep it'; the end of verses 49 and 50 which is then followed by verse 51 in its entirety. In Ls.6, the repeated phrase is written in red ink, indicating its antiphonal nature, after the first instance the scribe usually writes the first letters of each word only.

A further, more complicated type of antiphonal reading is found in the service for the Seventh May of Unleavened Bread, C.p.273 line 18, in which the passage read is the Song of Moses, Ex.xii. 1-21. In this instance most of the verses are used in turn as refrains. As the opening words of the portion are given in the text, indicating that the ensuing verses are to follow, the whole has been inserted in the translation, as found in Cr.13, and the reader is directed thereto for a clearer picture of this most peculiar arrangement.²

The same is found in BM(G)843 f. 80 and L.5 f. 39b.
 The Passover rubric of V.3 transcribed in the Hebrew Section, also appears to give directions for a similar type antiphonal reading.

DIRECTIONS FOR CANTILLATION.

The Rev. John Mills, who in the last century paid a lengthy visit to the Samaritans, in Nablus, and made an exhaustive study of their ways and customs, describes the peculiar characteristics of the Samaritan music. He says, inter alia, that "they have seventy melodies, composed, according to the Samaritan tradition, by the seventy elders of Israel in the time of Moses. They are all set to certain portions of the ritual, and are introduced in their praper places on Sabbath days, and the festivals." Furthermore he makes the observation "I could not discover upon what principle this adaptation was made, or whether there was any principle at all in the matter".

In all probability the rendering of these melodies has some association with the oft-repeated, and otherwise inexplicable catillatory directives found in the rubrics, which often defy precise rendering.

Of these the most prominent are, the term previously mentioned 125,2 which is frequently used in ways other than that indicated above. Cowley3 renders

^{1.} Three Months' Residence at Nablus, p. 232 ff.
2. Cp. 160 line 20; p. 166 line 2 where the word is found also in the form and a .

^{3.} C. Introduction p. lix, 25 Robertson, Catalogue of the Samaritan Manuscripts in the John Rylands Library, Manchester.

this expression as 'antiphon' whilst Robertson gives the rendering 'Then they read in turn (?)'. Also frequently found is prendered by Cowley as, 'a heavy (solemn) chant', and by Robertson as 'slowly; (heavily?)' In contrast to this is the term and by Robertson, 'quickly, lightly'. The composite expression as, 'light (lyrical) chant, often', and by Robertson, 'quickly, lightly'. The composite expression as, 'antiphonally' is rendered by Robertson as, 'both high and low (voices?)'. In addition to these there is the term and by they chant' or 'the chant', Robertson however, frequently transliterates thus, 'the zaffat (chants?)'.

C. Introduction p. lxxii
 C. Introduction, p. lvi.

THE PASSOVER CYCLE OF SERVICES.

In the Pentateuch the Passover festival is alluded to either as the Passover or the Feast of Unleavened Breadm and although these titles seem. frequently, to be used indiscriminately, from Lev. xxiii.5 ff. they appear to have a precise connotation each one denoting a separate event. The 14th of Nisan. the day of the bringing of the paschal sacrifice is there defined as the, 'Lord's Passover', whilst the following day and the ensuing six days are termed the 'Feast of Unleavened Bread'. In Samaritan usage this differentiation is adhered to, consequently the first prayers of the Passover festival proper3. are termed the 'Prayers of the Feast of the Passover' whilst those of the subsequent days are termed the 'Prayers of the Feast of Unleavened Bread'. Of the former there are four services. The first of these takes place on the 14th Nisan prior4 to and during the slaughter and preparation of the sacrifice.

2. Cf. Montgomery, The Samaritans p. 40, Mills, Three Months Residence at Nablus p. 257 and Gaster, The Samaritans p. 178.

4. C. p. 157, cf. rubrics p. 158.

^{1.} Cf. ibid. Introduction p. V for the views that the Biblical Passover represents the combination of two distinct earlier festivals.

^{3.} As distinct from the prayers of the preparatory days, C. 93-156.

The second is the statutory festival service, presumably recited during the lengthy interregnum during the roasting of the lambs. The third is termed, 'The Prayers of the Feast of Passover in the Morning'. Ostensibly this refers to the morning of the 15th of Nisam, which strictly speaking is the first day of the Feast of Unleavened Bread. We learn, however, from various eye-witness accounts that this service actually began 2immediately after the eating of the sacrifice and continued until dawn which probably accounts for its inclusion as one of the services of/Passover. Indication has previously been made of the importance of Mount Gerizim in the Passover celebration, where only the full sacrificial rite may be performed. This restriction and the pressure of external circumstances, through which they were at times denied access to the sacred spot, occasioned the need for an additional alternative order of service, to be recited on the Passover when they were unable to ascend the mount and perform the sacrifice. This service4 is known as 'The Prayers of the Feast of Passover in the MEDINAH' a term

C. p. 159
 Cf. ibid. Introduction p. XIV note 1, Ls.f.28, after the heading Prayers for the day of the Feast of Passover in the Morning on Mount Gerizim has a rubric, 'After eating the sacrifice they stand behind the priest and begin the prayers proclaiming...'

^{3.}Cf. ibid. Introduction p. XIX,XX.
4. C. p. 167. That the term MEDINAH is intended in this way seems evident from the rubric p. 167 line 1, which states that the ensuing service is intended for those occasions when there is no ascent of Mount Gerizim.

which apparently denotes any place other than Mount Gerizim. In addition to these four services there are a series of hymns, Cp. 180-201, which as stated in the rubric at the commencement and is corroborated by the various Mss., are intended for recitation at the festive table either on Mount Gerizim or in the MEDINAH.

Cowley has included these under the general heading of 'Prayers for the MEDINAH', this is erroneous and misleading. As Cowley himself indicates the MEDINAH Service concludes on p. 176 line 28. Evidently these are intended simply as Table Songs and not as a formal service. This contention is supported not only by the rubric on C.p.180 but also by the fact that the ensuing hymns lack the whole character of a normal service.

1. The hymns on pages 176-179, as C.p.176 note 3 indicates, are out of place. He was unable to assign them to their rightful place as they were misplaced in his Ms.L.5, but from BM(G)843 we find that they follow immediately after the Rubric on p. 172 line 2, before the hymn, 'O chosen of all the Hebrews' and consequently are an integral part of the MEDINAH service. In this translation the renderings of the Table Service hymns (C.pp.180-201) are headed 'Passover MEDINAH SERVICE II in order to indicate the distinction, without departing too far from the general character of this work as a 'companion' volume to Cowley's liturgy, although actually the hymns are not intended for the MEDINAH only.

A similar procedure has been adopted for the MEDINAH Service commencing on C.p. 276 which is not thus indicated by Cowley.

2. It is most significant that some of the pieces referred to are entitled 'Songs' () u) a term not used elsewhere in the Passover Cycle.

There are none of the usual introductory prayers. 'At the gate of Thy mercies' etc., no KETAFIM or Biblical readings, no bringing forth of the Law and the attendant hymns 'This is the great Scripture' etc.. nor are there the usual SEGUDOTH. These hymns are, therefore, probably intended as loosely akin to the Jewish Haggadak or Table Hymns, a suggestion for which some corroboration can be found in the content of the hymns themselves. The hymn on C.p. 181 is entitled the 'Song concerning the Wonders' describing the plagues and wonders of the redemption, whilst oh pp. 190 and 199 there are hymns regarding the foods on the table and the sacrifice.

The most important days of the Feast of Unleavened Bread are, the Sabbath, 2 occurring during that week. which marks the beginning of the fifty-day Omer period culminating in Pentecost, and the 3Seventh Day, which for them is of importance as the first of the pilgrim festivals, as upon it they make ascent of Mount Gerizim. and also as the anniversary of the crossing of the Red Sea. The service for this latter day differs from all the others in that it is integrated with the pilgrimage up the Mount and the visits to the various sacred sites upon it.

C. p. 269 For the significance of this and the previous event cf. Gaster, ibid., pp. 168, 178; Mills, ibid, p. 258.

Cf. The Authorised Daily Prayer Book of the United 1.

Hebrew Congregations of the British Empire p. 124a. C. p. 224. In this the Samaritans differ from the Jews 2. who begin the counting of the Omer on the morrow after the first day of Passover, which they regard as the 'morrow of the sabbath' alluded to in the. xxiii.15.

at which special scripture passages were recited. It is not surprising to find that in regard to this Seventh Day similar circumstances are encountered as previously explained regarding the Passover Prayers. Here too the need arose for an alternative form of service for those occasions upon which access to the mount was debarred. Cowley p. 276 line 21, indicates the end of the service and then appends further pieces which the introductory rubric implies are for those occasions when there is no ascent of the mount, These would appear to be nothing more than unrelated hymns. but from BM(G)855 we learn that they are actually part of a composite MEDINAH service, similar to, though shorter than, that for the Passover, C.p. 167. The above mentioned Ms. f. 51b bears the new heading, Prayers for the Feast of Unleavened Bread when it is in the MEDINAH'. This heading is followed by a rubric prescribing the usual introductory prayers and Pentateuch KATEF. That the ensuing hymns are part of an entirely separate service is also confirmed by the absence of them in various of the other 2Mss., which give the service of the Seventh Day. Consequently, we find that Cowley's grouping of these hymns, pp. 277-283 under one general heading with the foregoing as 'Prayers of the Feast of Unleavened Bread on Mount Gerizim' is inaccurate.

In addition to the prayers for these important 1. Cf. C.p.274 lines 13, 24. 2. Cr. 20; Cr.13; BM(G)837.

days of the feast of Unleavened Bread, there are prescribed prayers C.p. 206-223, for the rest of the seven days of the festival. These, however, do not form one entire composite service, repeated in toto, each day. Whilst the introductory prayers are the same, for all the days, these are followed by directions for the rendering of varying pieces according to the day of the week.

In addition to the foregoing services of the Passover Cycle, as contained in Cowley's text of the Liturgy, there is one other service found, in varying degrees of completeness, in some of the Mss.. It is a service for the night of the termination of the Sabbath of Unleavened Bread. In Ls.6, it appears to be in its entirety, complete with the usual introductory pieces, a Pentateuch KATEF, a special KATEF and rubrics directing the bringing forth of the scroll and the rendering of the usual hymns. As reference to this service is made in at least one of the Mss. at Cowley's disposal, it is rather surprising that he has made no reference to it in his text.

THE ORDER OF SERVICE

The order of the services may be said, in broad outline, to be of two types, one a simple arrangement, exhibited by the Evening Services of the Cycle, and the other a more complex arrangement evident in the Morning Services. In the former the Pentateuch KATEF

1. I.g. L.7.

is rendered virtually as a separate entity apart from the hymns and the proceedings of the rest of the service. The service begins with the introductory prayer 'At the gate of Thy mercies' (C.p.3). 'For in the Name' (Deut. xxxii.3) and the sections of the Creation after which follows the KATEF, recited in its entirety. This is followed2 by the &We will bless' (C.p.7-9) sequence, with the necessary festival addendum, and the conclusory 'God of Abraham Thee we will bless' (C.p.9). Then 3follows the ceremony of the bringing out of one or more of the sacred scrolls which is accompanied by the rendering of a 'Hymn of praise' (102W) a special KATEF and, appropriate Defter pieces. 'Thou art the great scripture (C.p.55), 'This is the great scripture' (C.p.56) etc. This part of the service, with its attendant reading and hymns seems to form one composite unit roughly analogous to the Jewish Service

l. From the hymn C.p.208 line23, it appears that it is the custom to chant this verse before the commencement of all Biblical readings, this would explain its frequent repetition in the rubric. It also appears to be the custom to chant'three proclamations' and 'The Lord, a God full of compassion' (Ex.xxxiv.6) at the conclusion of each of the Five Books of Moses.

^{2.} Cf.C.p.159 line 16.
3. Cf.C.p.159 line 23. This probably explains the term 'KATEF of the Circle' (e.g. C.p.159 line 24) meaning that the KATEF is recited whilst the scroll is amongst the congregation as distinct from the ordinary MATEF when the scroll is still in usual place in the MUSBAH (Cf.Mills, ibid p.224) similar to the Jewish HEICHAL or ark. This seems to be confirmed by the fact that there follows immediately (e.g.C.p.160 line 1) the expression 'They depart from the Circle' apparently meaning the return of the scroll from the congregational portion of the synagogue to the MUSBAH.

for the Reading of the Law. The foregoing pieces are usually followed by antiphonal scripture reading, of the type described previously, and also the SEGUDOTH.

This order of service forms the basis for the more complex arrangement of the Morning Services. Here the KATEF is not read as one complete whole, but in sections, sometimes, but not always conforming to the divisions between the Books of Moses. These sections of KATEF are each followed by Defter hymns. A remarkable symmetry can be observed in the arrangement of these alternating KATEF and Defter renderings. They are arranged in a succession of cycles, one 2Durran, two Marqah, a 'Gloria' then the KATEF, repeatedly through the whole seven or eight sections, into which the Pentateuch KATEF, is divided, after which follows the sequence 'We will bless' etc., indicated previously. This arrangement is strictly adhered to in the Passover Morning Service; in the Passover MEDINAH Service, and the Sabbath of Unleavened Bread,

1. Cf. The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire pp. 66 and 143.

2. Cf. C.p.161 lines 4, 19, 22 and so on through the whole service. It appears to be customary when ending a section of the KATEF, prior to the rendering of the Defter pieces to chant (Praised be' (C.p.157). When, however, the end of the KATEF section coincides with the end of a Book of the Law then 'Moses commanded us a Law' (Deut. xxxiii.4) is chanted. This accounts for the varying expressions (e.g. C.p.161, line 18,22; p.164 line 11, 19; p. 165 line 1, p. 224 line 9, 15), 'Then is said 'Praised be' and 'Then is said A Law', prior to the various Durran and Marqah pieces.

however, it is somewhat amended. As indicated in the rubrics, C.p.167 pp. 224-225 line 10, it is followed until the end of Ex.xi.. after which follow certain post-Defter pieces, the bringing forth of the scrolls and its attendant hymns and readings, after which the KATEF from Ex. xii.l onwards, is concluded as previously.2 The conclusion of the KATEF is then followed by a special ceremony accompanied by reading and hymns, for the bringing forth of the sacred scroll, presumably the scroll of Abisha, which is an object of great veneration to them. This is followed by further post-Defter hymns and SEGUDOTH. This departure from the basic pattern on the part of the MEDINAH and the Sabbath services is accompanied by another distinctive feature which has previously been alluded to in passing, the introduction of a great number of post-Defter compositions. It is remarkable to observe that whereas the two Evening Services

^{2.} C.p.171 lines 11; p.237 line 27
2. C.p.171 lines 23-23; p. 254 line 26-255 line 3 cf.
translation for details of KATEF Readings and C.p.254
Note 3. In the Sabbath Morning Service the resumed
KATEF reading is one continuous sequence, without the
cycle of Durran and Marqah pieces alternating with
sections of KATEF as previously. Furthermore in the
Sabbath Morning Service the interregnum between the two
ceremonies of bringing out the scrolls is filled with
numerous 'hymns of praise' (10 24) whereas in the
other services only the is recited. Montgomery,
The Samaritans p. 30 states that the exhibition of the
scrolls is an important part of the Sabbath Service,
this may possibly have occasioned these extra compositions
3. C.p.171 line 26; p.255 line 4.

and the Morning Service of Passover, apart from the anonymous and undated 'Glorias', use only Defter pieces, from the MEDINAH service and onwards throughout the series, there is a great accretion of later materials. This can only be explained, by the tentative suggestion, the that, as/three Passover services coincided with the preparation and ritual of the sacrifice in one long vigil from before sunset till dawn, there was no opportunity for the expansion of the service by the addition of later material.

Whilst the basic order of service that has been described is apparent in most of the services, we must observe that there are two exceptions. These are, the the first levening Service and/Morning Service of the Seventh Day² of Unleavened Bread. The former is a special service intended primarily as a forerunner to the slaughter of the sacrifice and as such it has none of the features of a normal service. It consists merely of the KATEF of the Meritorious Ones, two Defter pieces and the complete scripture reading Ex.xii.l-XV.2l, relevant to the occasion. The prayers for the Seventh Day of Unleavened Eread likewise follow an independent order suited to their part in the pilgrimage to Mount Gerizim and its sacred sites as stated previously.

^{1.} C.p.157 referred to in the translation as EVENING SERVICE I.

^{2.} C.p. 270.

THE RELATION BETWEEN THE PASSOVER ORDER OF SERVICE AND THE SABBATH ORDER.

Comparison, shows that there is a great similarity between the two basic types of services, outlined above. and those of the Sabbath2. The simpler Evening Service arrangement is similar to that of the Sabbath Moon Service in which too the KATEF is recited in one continuous sequence without intervening Defter pieces. In both these services the KATEF is followed by the Prayer of Joshua (C.p.4), the 'We will bless' - 'God of Abraham' sequence (C.p. 7-9), the Song of Moses a 'hymn of praise' and the SEGUDOTH. We find no reference however, to the bringing forth of the scroll in the Sabbath Noon Service or of a Parashah in the Passover Service. This latter may possibly be matched by the entiphonal reading which, as indicated previously, is a regular feature towards the end of all Passover services and is entitled 'The Reading on the Scripture (Scroll)'.

1. As outlined by Dr. J. Bowman in an Order of Service based upon the Jaffa and Nablus Mss. and Correspondence with contemporary Samaritans.

2. Meaning the ordinary Sabbath, as distinct from the Sabbath of Unleavened Bread, and so throughout this Chapter.

LXVII.

There is an even more marked similarity between the Passover Morning Service and that of the Sabbath Morning Service. The alternating cycle of Defter pieces with sections of KATEF, noted above, is likewise found in the Sabbath Morning Order. A difference must, however, be noted, whereas in the Passover Order the arrangement is, one Durran, two Margah. 'Gloria'. KATEF .: in the Sabbath Morning the arrangement is, one Durran, one Amram Darrah2, 'Gloria' KATEF. In both services the KATEF sequence is followed by, 'Blessed is our God', the Prayer of Joshua, 'We will bless' @ God of Abraham' (C.p.7-9), Ex.xv., the Hymn of the Angels (C.p.9) 'In sincerity and truth' (C.p.12) a hymn of praise. 3, 'One is the Lord, who is honoured' (C.p.36) a 'Gloria', the Prayer of Moses (C.p.48), the bringing forth of the scroll and its attendant readings and prayers, such as the KATEF of the Meritorious Ones, 'This is the great Book' (C.p. 56). and the SEGUDOTH.

Whilst there is a definite similarity in the arrangement of the Passover and the Sabbath Services, and also in the liturgical pieces used in the latter part of the service, following the conclusion of the KATEF, no similarity can be found between the Defter pieces that precede the various sections of the KATEF in the earlier part of the service.

1. Otherwise referred to as 'A declaration of praise'.

2. On one occasion this appears to be followed by a further

Durran piece.

^{3.} In the Sabbath order the that is identified as that of C.p. 288, in the Passover series it is nowhere specified, being merely referred to as 'the customary one'. In the Sabbath of Unleavened Bread a number of such hymns are however, given in full.

LXVIII.

Indeed, the only renderings in common, in the first parts of the Passover and Sabbath services, are the introductory 'I stand before Thee at the gate of Thy mercies' (C.p.3) and the Sections of the Creation.

THE SAMARITAN AND THE JEWISH PASSOVER SERVICES.

Passing reference has previously been made to certain similarities between the Samaritan and Mewish orders of service. It is obvious that it is of importance to establish the elements that these have in common as this would be strong evidence of their origination in an early period, when 'borrowing' was possible, if not actually before the original schism. It is to be regretted, therefore, that a great deal cannot be shown in this direction. The Jewish service has a wider field of Biblical literature to draw upon both as scripture readings and as liturgical renderings. In addition to the use of the Pentateuch in the annual cycle of the Reading of the Law and its liturgical use, particularly the passages Deut. vi. 4-9, xi. 13-21, Num. xv. 37-41 as the pivotal renderings of the daily

1. Cf. The Authorised Daily Prayer Book of the United Hebrew Congregation of the British Empire, p. 40. The opening verse 'Hear O Israel' is usually prescribed for recitation before the 'reading on the scroll' (Cf. C.p. 160 line 2; p. 166 line 3) a usage similar to that of the Jewish Service for the Reading of the Law mentioned previously.

morning and evening services, great use is also made of the later sacred writings unacknowledged by the Samaritans. Readings from the prophets. known as the Haftorah, supplement the Pentateuchal, Reading of the Law, and renderings from the Psalms, occupy a very prominent part in the liturgy, particularly the Hallel. Psalm cxiii ff., which is recited as part of the Passover eve. Haggadah service. as well as on the morning of every festival. In addition to these scripture renderings Judaism has evolved the prayer formula known as a Benediction' (הסכה), which may be defined as a laudatory or petitional expressions of varied length. commencing or concluding with the blessing Blessed art Thou. O Lord our God. King of the Universe ... ' Combinations of these Benedictions form the prelude and sequel to the above mentioned pivotal Pentateuch renderings as well as the important 3Amideh prayer. In none of these features is there any similarity between

^{1.} Cf. The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire p. 219.

^{2.} Ibid. p. 4 and so throughout.

^{3.} Ibid. p. 44 and for Passover cf. Service of the Synagogue, A, Davies p. 90. The opening words of this prayer, 'God of Abraham' etc., bears some similarity to the series of 'God of..' expression that are a feature of the KIME and SHIBHU hymns, e.g. C.p.167, 239. In Jewish, however, this is limited to the patriarchs whilst the Samaritans use the expression of all the pious Biblical characters from Adam to Phinehas.

Samaritan and Jewish usage, nor is the KATEF either in style or purpose paralleled in Judaism. If anything the Rabbis, possibly in opposition to Samaritan usage. disapproved of the abbreviation of scripture verses. whilst the idea of abbreviated reading of the whole Pentateuch in one prayer-session is unknown except for the comparatively late usage of the vigil of the night of Pentecost and on the night prior to the seventh day of Tabernacles. The only real points of contact that may be cited, therefore, are, the regular use made in both Samaritan and Jewish usage of the scripture portion1 Ex.xv.. and the style of the Piyutim or Additional Hymns, recited in some Jewish congregations on the festivals, and which are of date comparable to the post-Defter hymns of the Samaritans. The Piyutim, like many of the Samaritan hymns, are frequently acrostic, both of the alphabet and of the author's name, and they are couched in a specialised poetic language, with frequent use of repeated refrains. Those of the Passover festival. like the Samaritan, dwell at length upon the Exodus and Red Sea themes but it is difficult to point to any specific portions that could be justifiably adduced as evidence of 'borrowing' or of common origin.

Despite this negative result in the search for

^{1.} Cf. ibid., p. 35 and for Passover ibid., p. 79 and as Reading of the Law on the Seventh Day p. 121 ff.
Evidence of the above mentioned Rabbinic aversion for abbreviation is furnished by the saying. 'You must not divide a verse which Moses has not divided. cf.
Berakoth 12b., Ta'anith 27b, Megilla 22a.

common ground in the form and content of the prayers, one particular aspect is of some significance. Certain Haggadic or legendary ideas alluded to in the hymns of the Passover cycle have a definite link with those current in Jewish Midrashic sources and are therefore probably of comparatively ancient origin. The praises and the virtues of Moses that are frequently alluded to in the liturgy are strongly reminiscent of Jewish teaching. The enumeration and enlarged total of miracles of the Exodus, C.p. 197 line 13 is similar to that of the Passover Haggadah. The reference to the various parties amongst Israel at the Red Sea, C.p. 229 line 32 ff, is comparable to a similar Rabbinic Haggadah 2 and the reference to the parting of the Red Sea into twelve paths. C.p. 230 line 10: 245 line 3, is identical with Rabbinic3 teaching. The passage, C.p. 232 line 7 ff., describing man as a microcosm also has its parallel in Jewish4 teaching.

^{1.} Cf. particularly C.p. 242 line 1, Moses amongst the holy host, with Ginzberg, The Legends of the Jews III p. 109-114. C. p. 250 line 18, Moses acquainted with secrets of Creation, cf. Ginzberg ibid. III p. 469, 591. The references to the creation of Moses, C.p. 206 line 16, 229 line 1 ff., are strongly reminiscent of the Rabbinic teaching that the world was created for Moses cf. Ginzberg, ibid, V.p.67, VI. p. 272. Cf. Ginzberg, ibid, III p. 15.

^{2.}

Cf. Ginzberg ibid III p. 22. 3.

Ginzberg ib. I. p. 49

likewise C.p. 233 line 14 ff., which describes the two ways before man and affirms 'Your deeds will surely be written down' is reminiscent of the Rabbinic teaching. 'All thy deeds are written in a book'. The reference. C.p.244 line 27, to the affliction of the embryos when the 'pangs took hold on the inhabitants of Philistia' (Ex.xv.14) is in remarkable contrast to the Midrashic statement2 that even the embryos in the womb joined the melody when Israel sang the Song of Redemption, whilst the suggestion. C.p. 247 line 11, that Moses and Israel sang the song in the form of responses is similar to that of the Rabbis3. The assertion, C.p. 250 line 33, that the Temple on Mount Gerizim is built opposite the Temple 'on high' is similar to certain Rabbinic4 views, that the Temple at Jerusalem, corresponded to the celestial one. The idea that the world was 'founded for the Law' C.p. 251 line 9, also has its parallel in Rabbinic 5 teaching. description of the dialogue between Moses and the Red Sea C.p. 258 line 10. which refused to part at his bidding, is similar in essence

^{1.} Mishnah, Tractate Aboth, ii.l.

^{2.} Ginzberg, ibid, III p. 34.

^{3.} Ginzberg, ibid.

^{4.} Ginzberg, ibid VI.p.74.

^{5.} Midrash Rabbah i.4.

to Rabbinic legend.

In addition to these parallels with Rabbinic teaching there is also a possible similarity with a prophetic teaching. In C.p. 209 line 11 there appears to be a reference to a future restoration and equalising of the lights of the heavenly luminaries, an idea which is expressed in Isaiah xxx.26 and which is reflected in the Tewish liturgy in the prayer for the restoration of the brilliance of the light of the moon, contained in the service for the Blessing of the New Moon.

> THEOLOGICAL CONCEPTS REFLECTED IN THE LITURGY.

The Samaritan creed is succinctly summarised in the affirmation3. 'My faith is in Thee Y H W H; and in Moses son of Amram, Thy servant; and in the Holy Law; and in Mount Gerizim. Beth-El: and in the Day of Vengeance and Recompense'. Lengthy, as well as numerous passing references, are made to one or other of these beliefs throughout the Liturgy of the Passover Cycle and ho discussion of the Passover Liturgy of the Samaritans would be complete without a summary of the references made therein to these four fundamental teachings and doctrines.

Ginzberg, ibid. III.18. Cf. PrayerBook, Abodath Israel, Z. Baer, p. 330 and also Talmud Tractate Hullin f. 60b.

Montgomery, The Samaritans, p. 207. 3.

LXXIV.

ONE GOD. THE

The unswerving Samaritan belief in the oneness of God is reflected both in their use of the scripture verse. 'Hear O Israel, the Lord Thy God, is one Lord' and in the constant refrain1, 'There is no God but One'. The wider attributes and virtues of God are enumerated at length and in great detail in the hymn2, composed by Abdallah b. Solomon the 14th century writer, for recitation after the prayers of the Seven Days of the Feast of Unleavened Bread. 'in the cool of the day'.

In the above hymn. God is lauded as merciful and gracious and exceedingly3 patient, greatest amongst the great, ruler of rulers, mighty and tremendous. His power is constant, He is the sovereign⁵ of sovereigns, master⁶ of masters, highest amongst the high, judge of judges, possessor of all things and most gracious amongst the gracious. He is also the wisest of the wise and most merciful amongst the merciful. He is the hearer of supplications, the knower of hidden things. He is sovereign of lawly and exalted, creator of all the world, conqueror of all battles and performer of all kinds of wonders. His name is,

10.Cf. C. p. 260 line 24.

^{1.} Cf. C.p.157 line 13 and so repeatedly throughout the series.

^{2.} C. p. 213 3. Cf. C. p. 230 line 29.

^{4.} Cf. C.p. 247 line 2. 5. Cf. C. p.248 line 10.

^{6.} Cf. C. p.227 line 28; p. 230 line 29.

^{7.} Cf. C. p. 161 line 13; p. 181 line 31, ff., for other similar empressions to those contained in this hymn.

^{8.} C. C. p. 163 line 31. 9. Cf. C. p. 278 line 6; 245 line 28; p. 246, line 7.

Almighty God, all-seeing God, the deliverer of those that petition. He is knower of all revealed and hidden things, His name is Yahweh-Nissi. He is God in heaven above and on the earth beneath, there is none other besides Him from before the beginning. There was no beginning to His existence which endures even after the day of vengeance when His glory will be proclaimed in His greatness. In the words of the scripture, (Deut. xxxii.39.40), 'There is no god with me: I kill and I make alive; I wound and I heal. neither is there any that can deliver out of my hand. I live for ever'. Yahweh is His name, in His excellency on the sky is His habitation. He is the Eternal God, 'Underneath His arms is the world', Most High God is His name, all the world is His. He is one alone and there is no strange god with Him. no partner2, friend or second. He has no likeness, form. image or self3. He has no height, or intimate, He knows without heart, sees without eye, hears without ear and calls without mouth. He knows the inclination of all, whereas knowledge cannot assess Him. He is to be found in all things yet none can behold Him. He possesses all places yet no place can contain Him. All are subject to His Divine Might. His hand is stretched forth and His dominion is constant. His throne is heaven and earth and He grasps

Cf. C.p. 201 line 9 p. 194 line 29.
 Cf. C.p. 201 line 24; p.222, line 16; p.231 line 9; p. 236, line 3. Montgomery. The Samaritans p. 208.

cf. c. p. 243 line 22 ff.

all. His strength does not weary. He alone is unceasing. He is the Most High but falleth not. the most exalted are low before Him, all the mighty are humble before Him. All rulers become exhausted at His hands and kings are His servants. He is. I AM THAT I AM the doer of whatsoever He desires. He is the ruler that will never change. He does not favour nor take a bribe. He is the Living One, the Seer, hidden from the gaze of the eyes but revealed in the heart's meditations. He is present for those who seek Him, near to those that call. The God of hosts, the God of the spirits2. He is the sea3 of good and kindness. He is, 'The Lord, a God, full of compassion and gracious, slow to anger and plenteous in mercy and truth'. He forgives iniquity, sin, and transgression. He is the Saviour, He is ADONAI. His mercy is sought by the '4secret (or, mystery) of His great Name which is holy'.

3. Cf. C. p. 259 line 4, 'Sea of mercy and pity' p. 219 line 1.

Cf. C. p.222 line 16.
 Cf. C. p. 189 line 5, 195 line 9, 197 line 31, p.245 line 33, p. 241 line 14. a regular refrain in 'hymns of praise'.

^{4.} Cf. C. p. 168 line 13, p. 232 line 33, p. 216, line 10, Montgomery ibid. p. 213 on the mystery of God's Name.

In addition to these expressions almost all of which can be found elsewhere in the liturgy, various other epithets are applied to God, amongst them, the term the Might1: King2 of the worlds; mightiest of the mighty. He hath no3 habitation in earth or in heaven; most4 upright; and, Rock of salvation.

It is of interest to note the use of the anthromorphic expression Creator who made all creation with a finger'. The general tendency of the Samaritans is to avoid anthropomorphisms and the use of this one is of particular significance in view of its similarity to the writing of the Tables of the Law by the finger of God, which Montgomery cites as one standing exception to their usual practice of avoiding such expressions.

C.p.161 line 21 frequently in 'Glorias'. 1.

C.p.181 line 25, p. 227 line 33 ff., p. 231 line 5. 2.

C.p.181 line 27. C.p.187 line 31, 195 line 1 and 33. C.p.272 line 14. 3.

^{5.}

C.p.238 line 11

Ibid p. 212.

TXXAIII

MOSES.

Reference has been made previously to the greatness assigned to Moses in Samaritan and Jewish teaching. If anything the Samaritan belief in Moses transcends the Jewish. For the Samaritans the Pentateuch is the Bible and consequently Moses was the sole medium of God's expression, unlike the Jews who canonized the works of the Prophetsand acknowledged the authenticity of their inspiration and teaching. For the Samaritans the Lawgiver2 is an object of faith, belief3 in him and his Law is a source of blessing. He is constantly referred to as 'our lord Moses', he is the chosen of the scribes4. He is the chosen and most exalted of all flesh and all souls. He is the righteous apostle or messenger, the holy, righteous. perfect, faithful, great, exalted prophet - and prince of the world and of all generations, the crown and diadem of

^{1.} Cf. C.p.182 line 3 'prophecy after him is false'.
2. Cf. C. p. 222 line 10 and the prayer for the peace of Moses 'The Lawgiver of the world', at the end of the

Pentateuch KATEF, L.6, f.26.

3. Cf. C. 208 line 23.

4. Cf. C. p. 161-line 25, p. 195 line 1, p. 270 line 18.

5. Cf.C.p.164 line 1, 14; p. 179 line 30; p. 200 line 22, p. 204, line 1, p. 195 line 3, 196 line 6, 199 line 25, p. 208 line 17; p. 209 line 5 and elsewhere.

Cf.C.p. 167 line 24. For this and the following epithets of. conclusory eulogy of KATEF, L.6 f.26 C.p.169 line 21, p. 196 line 14, p. 177 line 7, p. 182 line 3, p. 225 line 1, p.226 line 11, p.241 line 10, 15; p. 242 line 9, p. 244 line 5, p.246 line 16, p. 248 line 21, p. 250 line 14, p. 258 line 26.

the world, the teacher of teachers. He is the mighty one2 of the world, the doer the saviour3, the master4 of prayer, his name is associated with that of God. There is none before him and none after him. He was created from a primeval spark, he is the star8 of the house of Levi, the sun9 of the world and its light. He is acquainted with the mysteries 10 of creation, and the days of vengeance. God knew lim face to face, and spoke to him mouth to mouth, the skin12 of his face shone and was clothed with a horn of light. He is the faithful one of God's house the chosen13 of the meritorious and the righteous.

1. C.p. 225 line 4, C.p. 228 line 10.

3.

C.p. 229 line 3, p. 277 line 23. C.p. 231 line 16, Cf. p. 241 line 31. C.p. 161 line 15, Montgomery, ibid. p. 226, 'His name alone may be associated with that of God'. Gaster, The Samaritans p. 70 quotes the Gematria DAWL Gen. vi. 3 which by numerical calculation i.e. 345 is equal to the name of Moses, for whose sake, according to the Samaritans, the world was created, and who was to live 120 years, the exact number mentioned in that verse.

6.C.p. 233 line 30.

7. C.p.229 line 1 ff. Cf. p. 206 line 16, 24.

8.

9.

C. p. 174 line 7. C.p. 207 line 4, 208 line 8. C.p. 233 line 20, p. 244 line 5, p. 250 line 18, Cf. p. 251 line 27 and p. 264 line 9. 10.

C. p. 224 line 12, C.p. 174 line 7. 11.

C.p. 207 line 19; p. 209 line 5; p. 232 line 22 ff. and 12. the conclusory eulogy of the KATEF L.6. f. 26.

23. C.p. 209 line 13.

Moses and the other righteous ones feature prominently in the liturgy, on account of the Samaritan doctrine of the ZEKUT, the Merit of the Fathers which is akin to, though more extensive than, the Jewish which is limited to the patriarchs. Abraham, Isaac and Jacob. The Samaritan conception of the meritoricus ones, for whose sake all manner of favours are sought, extends from Adam' down to Aaron and his sons. Occasionally the patriarchs are specifically alluded to as 'The2 three that rest in the Cave of Machpelah' or simply 'For3 the sake of the three', but generally, Joseph and Moses accompany4 them as well as the other pious characters of the Pentateuch. who constitute the 'chain of merit'. They are the possessors of merit, the meritorious ones of the world, the masters of dignity, 'All prayers in whose name are accepted.

^{1.} C.p. 169 line 13, p. 231 line 23, p. 240 line 1, p. 241 line 10, p. 243 line 1, in which merit of the fathers is associated with deliverance on the day of vengeance. Cf. also p. 265 line 14, p. 247 line 30,. C.p.238 line 28.

C.p.243 line 15. C.p.157 line 15, p. 272 line 2. 4.

C.p. 241 line 26. 5.

^{6.} C.p. 230 line 30.

C.p. 246 line 15, p. 268 line 23. 7.

C.p. 248 line 30.

LXXXI.

THE LAW.

The pre-eminence of the Pentateuch in Samaritan doctrine has already been stressed; some of its great virtues are reflected in the liturgy. It is the holiest of all laws, books and writings. It is God's holy 2teaching, His exalted3 great4 and mighty scripture, the holiest of all epistles5, the perfect6 Law, there is naught evil in it. For it the world was founded, in its merit9 too, favours are sought, it is a protecting sword bow and spear. In it reposes ll happiness and glory and the observance12 of its precepts is rewarded with a portion in the Garden of Eden. Its adherents proudly declare. 13 'Who has a scripture like our scripture' and they be seech the God of the righteous apostle to teach14 them according to the Law and pledge themselves to 15 study His great Book all the days of their lives.

- 1. C.p. 161 line 27; p. 195 line 9, p. 204 line 8, 28; p. 206 line 28; p. 207 line 20; p. 209 line 6, p. 264 line 16; p. 278 line 13, Cf. p. 280 line 21.

 2. C.p. 194 line 19 Cf.p.220 line 1.
- 3. C.p. 195 line 3,13,16. 4. C.p. 195 line 7, 19.
- 5. C.p. 254 line 20. 6. C.p. 221 line 1.
- 7. C.p. 187 line 8 8. C.p. 251 line 15.
- 9. C.p. 283 line 11.
- 10. C.p. 173 line 9
- 11. C.p. 169 line 17.
- 12. C.p. 205 line 3. 13. C.p. 251 line 14.
- 14. C.p.167 line 24.
- 15. C.p.171 line 3, Cf. p. 169 line 21.

LXXXII.

Particular reverence is shown to the scroll, written according to tradition, by the priest Abisha, it is the sacred scroll; it is likened to a mighty king around which Israel gather in glory. Moses is said to have received/although elsewhere we are told that it was written by 2Abisha the son of Phinehas the son of Eleasar in the thirteenth year of 'favour'. Before it prayers are recited evening and morning and it is accorded the greeting, 'Peace to thee, O scroll of Abisha'.

MOUNT GERIZIM.

The belief in the sanctity of Mount Gerizim is one of the vital differences between Samaritan, and Jews. Its designation as the chosen mount of God upon which his Temple should be built, was their most favoured argument in their attempt to prove themselves the custodians of the true Biblical tradition and the real

3. Ibid. line 2.

C.p.249 line 15.
 C.p.253 line 3, Ls.6, adds that it was written 'at the entrance of the Tent of Meeting'.

^{4.} C.p.254 line 20.
5. S.P. reads the perfect tense, 'chose' for the imperfect in Deut. xii.M. The importance they attach to this belief is evidenced by its incorporation in the Ten Commandments.

LXXXIII.

descendents of the ancient Hebrews. Belief in the sanctity of Mount Gerizim, as opposed to Jerusalem, was essential for their survival as a spearate sect, so much so that this belief was elevated into an article of faith.

Passover, probably more than any other occasion during the year, is associated with this belief. Prior to the festival they take up their abode upon its slopes; there they slaughter and eat the sacrifice, and to it they again make pilgrimage on the Seventh Day of the Feast of Unleavened Bread. It is natural, therefore, that the Passover Liturgy should reflect, to a substantial degree, their beliefs in, and their reverence for, the 'holy mount'. In the prayers of the Seventh Day we find a hymn' by the 19th century composer, Solomon b. Tabiah, devoted entirely to this theme. It enumerates thirteen of the names by which Gerizim is known explaining their significance and tracing their origins. Study of the rest of the liturgy shows, however, that these names

1. C.p.281 line 28. The names given there also occur separately in C.p.164 line 23, p. 174 line 16, p. 206 line 18, p. 221 line 25, 'the gate of heaven, where the angels foregather'; p. 221 line 30, p. 222 line 25, p. 231 line 10, p. 234 line 9, p. 244 line 30, p. 247 line 9, 'Moses turns to Mt. Gerizim to sing his song of Redemption'; p. 248 line 16, p. 250 line 15, 30; p.252 line 4, 15; p.253 line 4 ff. all who feast on it God will receive, and release from all distress; p. 272 line 14, 22, p. 281 line 13, Cf. also 169 line 7, and p. 236 line 9 and 26 ff. p. 271 line 21, where historic events associated with Gerizim are mentioned.

are by no means exhaustive. We find that it is also alluded to as the holiest of hills: the gateway2 of favour: the chosen3 place; the place of the tribes4; the chosen place of the dry land; the holy habitation: the goodly land7; the mount of the SHEKINAH8. We are told also that the divine 'favour' is spread9 over it and it is crowned with the cloud. It is the holiest place on earth10 to which God11 comes to make His name rest thereat. It is also the storehouse 12 of heaven and mercies. Praises13 are due to God for having chosen them from all peoples in vouchsafing to them the knowledge of this place in which His awesomeness is revealed. We also learn from the liturgy that they turn14 to Gerizim in prayer, from wheresoever they may be, as the Jews turn to Jerusalem. It is the15 crowning place of kings. Mount Gerizim is also associated with their future hopes and aspirations, they look forward to the time when they

C.p.164 line 8. Cf. also p.210 line 23, p. 237 line 12, p. 238 line 16, p. 247 line 27, p. 254 line 4, p. 267 line 17, p. 281 line 13, 18.

C.p.169 line 31. Cf. also p. 220 line 19, the angels foregather there, the gateway to Thy holy habitation.
 C.p. 174 line 18. Cf. also p. 201 line 17.

4. C.p. 184 line 8.

5. C.p. 210 line 10, p. 256 line 5.

6. C.p. 227 line 31. 7. C.p. 251 line 31.

8. C.p. 269 line 18.

9. C.p.161 line 25.

10. C.p.174 line 17; Cf. p.193 line 24. 11. C.p.174 line 20.

12. C.p. 210 line 10.

13. C.p.219 line 25.

14. C.p.221 line 3.

15. C.p. 221 line 5.

will be restored to the days of their fathers, when the sanctuary will be revealed and erected as the haven of blessings. They pray also for the revelation of the sacred stones upon which the Law is engraved and which are reputed to be hidden on the sacred spot.

THE DAY OF VENGEANCE AND RECOMPENSE.

The eschatalogical ideas of the Samaritans centre round the Day of Vengeance and Recompense(ס'יום בקם ישלם)3 which is otherwise known as the Last Day or the Great Day. It is the time which will follow the termination of the present Age of Disfavour, when Israel shall enjoy perpetual peace and felicity, while their enemies are suppressed. Although, as observed previously, the Passover liturgy reflects something of their future hopes. comparatively little mention is made of this mystical doctrine. We have noted that Moses was acquainted with the secrets of the Day of Vengeance, that the merit 6 of the fathers delivers on that day and that the glory of God endures both on 7 and after that event. To these may be added two other significant features of the Day that are found in the liturgy. The previously noted reference to the writing down of man's deeds, concludes, that these records are stored away in 'His storehouse till the Day

8. C.p. 233 line 7. C.p. 208 line 22.

^{1.} C.p. 282 line 24.

^{2.} C.p. 221 line 34. 3. Cf. Deut. xxxii.35.

^{4.} Montgomery, The Samaritans p. 240 5. C.p.244 line 6, p. 250 line 19.

^{6.} C.p. 243 line 6, p. 250 line

^{7.} C.p.213 line 13, Further passing references to the Day of Vengeance are found on p.214 line 6, 25; p.242 line 33,

of Vengeance and Recompense'. Good deeds will be rewarded by rest in the Garden of Eden whilst evil deeds will be rewarded with the burning fire. This passage seems akin to the later concept of the significance of the Day of Vengeance as a time of individual as well as of communal vindication. Elsewhere we find a further elaboration on the significance of the Day, when, in enumerating the great acts of God, mention is made of His sanctification of the 'Everlasting Hill' from amongst the mountains. 'That' He will judge on the Day of Vengeance'. This is probably an allusion to the hope which they entertain for the ultimate repudiation of Jerusalem, and the Jewish sect which is centred round it.

The paucity of references to the Day of Vengeance is somewhat offset by the more frequent allusions to the associated Messianic idea of the Taheb and the anticipated restoration of the days of favour which shall follow the current PANTA . The Taheb is to be the revealer of hidden or lost truths, the restorer of the glories of the age of Moses. He shall inaugurate the Millenium prior to the Day of Vengeance and assertions3 have been made that assign him the role of the saviour of the world. Some veiled references to these beliefs seem to be implied in

Montgomery, ibid. p. 240.
 C.p. 238 line 17.

^{3.} Montgomery ibid. p. 250.

various passages of the Passover liturgy. Thus on one occasion the prayer is made to God to turn His merciful eye 'to us, bringing the Taheb and the sanctuary' whilst on another occasion a hymn² describes the making of the Passover in the 'Days of Favour' upon Mount Gerizim when the Sanctuary will be seen, with the ark and all the sacred appurtenances restored. They look forward to that time with the hope that their dignity³ and glory will be enhanced and their number⁴ increased to tens of thousands. In that latter⁵ day they will be relived of all 6 oppression and will eat of the heavenly Manna.

C.p. 170 line 28.
 C.p.184 line 10 ff. Cf. p. 200 line 21, p. 227 line 11, p. 268 line 20, p. 282 line 24.

^{3.} C.p. 169 line 23. 4. C.p. 169 line 25.

^{5.} Cf. C.p.169 line 1.
6. C.p. 197 line 25, Cf. p. 230 line 19. Further passing reference to the Taheb is made on p. 280 line 20; to the removal of the PANUTA on, p. 173 line 12, p. 176 line 16; p. 198 line 25, p. 203 line 20, p. 239 line 21. p. 243 line 13, p. 247 line 22, p. 252 line 22, p. 259 line 1, p. 260 line 11, p. 280 line 10, p. 281 line 19, p. 283 line 10, Restoration to favour is alluded to on p. 189 line 21.

LXXXVIII.

THE MANUSCRIPTS.

The manuscripts used in the collation of this work may be divided under two headings (i) Those consulted by Cowley in the preparation of his text of the Passover liturgy (ii) Those not available to Cowley. Of the former, all have been available in macrofilm form only, consequently, with one exception, no further description of their general condition can be given beyond that offered by Cowley. One of these, however, is from the collection of the Earl of Crawford, in the John Rylands Library at Manchester, for which a full and adequate description is furnished, in the Catalogue prepared by Prof. E. Robertson, and which will be substantially reproduced here in its appropriate place. Of those not available to Cowley two are in the possession of the University of Leeds, and can therefore be described in detail, whilst the remainder are from the British Museum Collection and have only been available in microfilm and consequently can only be described briefly. It may be assumed, however, that the general external condition of these Mss. conforms to that of those described by Cowley, since, as he states, these Samaritan liturgical Mss. are uniform in character.

1. C. Introduction p. IX.

LXXXIX.

Cowley describes the Mss used by him as follows,
"They are usually of stout oriental paper, about 8 x 6½",
written as a rule in a cursive hand, not in the formal
character used in copies of the Pentateuch; and bound in
native leather. The biblical passages, which form a large
part of the liturgy, are written continuously, the hymns
generally in double lines forming two columns". To this
it may be added that in most Mss., the headings of
scripture verses, forming a prominent part of many of
the services, are written in inverted triangular shape in
two columns down the page.

- (i) Mss. consulted by Cowley.
 - Cr. 13. At the John Rylands Library, Manchester; formerly in the library of the Earl of Crawford. The Mss has been available only in microfilm form, the description here given is from the above mentioned catalogue by Prof. E. Robertson. 3
- 1. Cowley further observes that in order to save space the hymns are printed in his work, continuously, but a single point is placed at the end of the first half-line and a double point at the end of the second half. These points are not to be regarded in any sense as stops. They simply indicate the arrangement of the text in the Ms., or in prose passages, perhaps pauses in chanting.

2. Cf. C.p. 159 note 3; p. 165 note 3,4; p. 171 note 1; p. 237 note 5, p. 254 note 4, For the significance of these headings which usually follow the recitation of Deut. xvi. 1-8 in the KATEF, see ibid. Introduction, KETAFIM. (p. XLVII)

3. Catalogue of the Samaritan Manuscripts in the John Rylands Library, Manchester. Manchester 1938.

On paper of good quality, with watermark V.G.(?) in capital letters. The Codex is bound uniformly with the rest of the collection, and has two binder's fly leaves at each end. It comprises 58 leaves (The pagination gives 57 but a loaf has been omitted after 52). The text (including title) occupies all the pages except the last (58b). The present measurements of the pages are 3.2 in by 6 in. The size of the text column is 4.7 in by 4.1 in. There are 28 to 31 lines to a full page and about 32 letters to a line. The script is Samaritan miniscule in a beautiful hand. Arabic is used in the rubries, in which red ink is largely used at the outset. Elsewhere a black (Indian) ink has been used. The Ms. has formed part of a larger collection originally, for the gatherings of 10 folios are numbered with Samaritan letter numbers, and the numbers, found at every 10th folio, are 32 to 35. There are catch words throughout.

The general condition of the Ms. is good and no damage has been done to the text. There are many corrections by the original hand using the margins. There are also others by another hand. Foliation (modern) is by pencilled numbers. One folio has been left accidentally unnumbered between 52 and 53.

It has been transcribed by Muslim (Mashlamah), ibn Murjan, ibn Ibrahim, the Danafite, in the year A.H. 1120 (A.D. 1708).

In London (British Museum).

- L.2. = Ms. add. 19,007. ff. 143. Written by Marhib b.

 Joshua Marhibi, in 1184 H. (1770 A.D.). For the
 second Sabbath of the first month, and for Mo'ed
 ha-pesah. A good copy (C.) Microfilm only.
- L.5. = Ms. or. 1448. ff.68, 8vo. Written by Benjamin b. Jacob Danfi in 1289-91 H. (1872-74 A.D.). For Mo'ed Ha-pesah, with additions. An inferior copy perhaps from L.6 and partly from L.2. ff. 43-46, 48-50, 52-55 are earlier (C.).

The additions alluded to include services for the Sabbaths of the first month and a diagram in Arabic presumably a Calendar. Ff. 21b, 22 have a peculiar spacing arrangement, the scribe in writing has left spaces which form a circular design in the text. The folios described as earlier, appear to be by a different hand.

This Ms. has the distinctive feature that the Pentateuch KETAFIM are frequently abbreviated, the Arabic et seq., is found at various points followed by substantial omissions. The most prominent of these have been noted. Microfilm only.

L.6. = Ms. or 2689. Ff. 161. Written by Ab-Sakwah (= Murjan) b. Ibrahim Danfi (Cf.Cr.13) in 1149 H (1737 A.D.). For Mo'ed ha-pesah and Mazzoth (C).

Photostat copies of the Ms. prepared from the microfilm show that it is in fairly good condition

apart from lacuna on ff.la,lb. The rubrics, mainly
Hebrew, appear to be written in red ink and consequently
are frequently illegible on the copy. Folio la. is
numbered in Samaritan letter numbers, fourteen, and
henceforth every tenth folio is numbered, the last
number being twenty nine, on folio 151. This is doubly
significant in that it indicates that a short volume,
possibly prayers for the sabbaths of the first month,
prior to Passover, preceded this one. It also shows some
affinity of style with Cr.l3, the work of this writer's
son. C.p.263 note 3, indicates that the Ms. ends on f.
158 b.; there are, however, two further folios giving
a KATEF, Unleavened Bread, Sea, Harvest, for the night
of the termination of the Sabbath of Unleavened Bread.
The KETAFIM throughout are given in full.

L.7. = Ms or. 2690. Ff. 101 sm 8vo. Written by Solomon b. Amram, Kohen, in 1299 H. (1882 A.D.). For the 1st and 2nd Sabbaths of the 1st month, for Passover and the seven days of Mazzoth with some additions. Very cursive and careless (C.)

The additions contain an order of service for the termination of the Sabbath of the Feast of Unleavened Bread which C. does not reproduce. There are also arabic rubrics giving directions concerning eating, and burning, of the remnant of the paschal sacrifice. There are frequent underlinings of phrases containing the 'key' words in the KETAFIM. The KETAFIM are abbreviated

similarly to, though not as frequently as L.5, Microfilm only.

At Paris (National Library).

P.18. = Ms. Samar. 18. Ff. 74. Incomplete. No scribe mentioned. For the Sabbath of Mazzoth. Ff. 7-59, 61-63 in a good hand like that of Tabiah b. Isaac. Lacuna between Ff. 16 and 17. Ends on f. 63 b., with a catchword his shewing that another service followed. Ff. 4-6, 64-74 additions by a late bad hand like that of L.7. The early part was specially collated for the vowel-signs, which are carefully marked. (C.).

The later hand referred to in C.p. 224 note 7, which has made the addition to the Gloria on f.7, appears to be that of the writer of the first six folios. There are occasional underlinings of passages containing 'key' words in the KETAFIM, sometimes even in the acrostic hymn 'O assembly' (C.p.162) which is interspersed in the KATEF. Microfilm only.

- (ii) Those not consulted by Cowley.
 At the University of Leeds.
- Ls.3. Written on stiff, rather glossy Oriental paper, bound in brown leather with flap and slight tooling. Fly-leaf at the beginning. Comprises 185 pages.

 Pages measure 8½"x6" with ample margins. There are 31 lines to a full page, each line about 25 letters to a line. Script is cursive. The rubrics are mainly

Arabic. It is written in thick black ink throughout including the rubrics. From p. 174 ff. is by a later hand. Page 17 is numbered 34 with Samaritan letter numbers, and subsequently every twenty pages, likewise, the last being p. 157 numbered 41. This, and the fact that there is no title page, indicates that the volume is part of a larger work. There is no number on page 177, as might have been expected but this is by the later hand. The Ms. is in good condition and the text is legible throughout. Page 28 has a piece of paper pasted on size 4.3" x 3.2" on which the text is written in keeping with the general context. The Ms. is for the Sabbath of the Feast of Unleavened Bread. On p. 163 this is followed by the KATEF for the termination of the Sabbath. followed by four additional hymns the last of which is in the later hand. On p. 36 one word has been improved by this same hand.

On p. 168 the date is given as 1184 H. (1770 A.D.) and the writer as Mufarrij ibn. Joshua. On p. 174 the date 1197 H (1783 A.D.) is given and the writer Solomon ibn Surur. The same writer is mentioned on p. 185 where the date given is 1200 H. (1786).

Ls.6. Written on modern Oriental paper, without water mark, size of page 7½" x 5", number of lines to the page average 30 with approx. 31 letters to the line. Originally in Oriental flap binding. Semi-cursive

script, written in faded black ink and extensive use of red ink in rubrics, responses, etc. The rubrics are mainly in Hebrew. There are 176 folios. The Ms. is not a unity, ff. 76-91 are from a separate older Ms., they are written on stiff, somewhat glossy paper like that of Ls. 3 and are in a bolder hand, similar to the last pages of Ls.3. After F.80 one folio is missing. One of the older folios, F.82, has the Samaritan letter number 19. The old Ms. breaks off in the middle of a prayer which is continued in the same hand and paper as the rest of the book. After f. 100 there are five blank pages, on one of which there is written in English, "Presented by Jacob Shellibeh of Nablus, Samaria to Thomas Richardson, Glasgow, 30th April, 1872." followed by an arabic note. Folio 76, the first of the older portion of the Ms., has a piece of paper, size 32" x 22" pasted on, on which is written, in Arabic, that the following folios had been found in his father Amram's house, and he thought to include them for they were by the hand of the late Sheikh, Abdallah b. Yussef al-matarh.

The later portion of the Ms. contains the prayers for Passover, the Sabbath of the Feast of Unleavened Bread and a service for the termination of that Sabbath. The older portion contains the hymns for the Passover Table C.p. 180-200.

The frontispiece f.la gives the date 1262 H. (1848 A.D.) and this is likewise given on f. 28 where also the writer is stated to be Solomon b. Tabiah. The same date is given on f. 175 b. The older portion is c. 1100 H. (1688).

Stuck together to form covers to the whole Ms. were fragments from an even older Ms. for Zimuth La-Sukkoth. On the last page of the complete Ms. are notes in two different hands, the first dated 1256 H., the second 1259 H.

The main portion of the Ms. presents a reliable and helpful text in which KETAFIM and liturgical responses are given in full.

British Museum, Gaster Collection,

BM(G)837 = Or. Ms. 837 Ff. III.F. 65 states that it is written by Amin B. Jacob b. Zedaqah b. Joseph the Samariten the Danafite. On f. 90 b. this is repeated though the third name is obscure. It is for the Seventh Day of the Feast of Unleavened Bread, the feast of Pentecost and Tabernacles.

Ff.1-68b coincide with C.p. 269-276 line 20, after which follows the Pentecost series. The rest of Cowley's service for the feast of Unleavened Bread is omitted, suggesting that this is a separate service. F.65 gives the date 1316 H (1900 A.D.) Date and scribe are confirmed on f. 112b. Written in clear legible hand, with rubrics and liturgical responses apparently in red ink. Microfilm only.

EM(G)843 = Or.Ms. 843 Ff.197. From f. 41b, it appears
to be written by Joseph b. Israel and the date to
have been 1277 H. (1865 A.D.). First 29 folios
contain prayers of Sabbaths of the first month.F.29b,
has a calendar of Passover from 1306-1380 H.F. 31b ff.
prayers for Passover, including the MEDINAH service.
The Sabbath of Unleavened Bread and the service for
the termination thereof, which C. omits. Morning
prayers for the seven days of the Feast of Unleavened
Bread, From f. 190 cnwards is indistinct and appears
to contain some unrelated hymns one for the Day of
Atonement. F.79b and f.80 are on one plate and
appear to have been photographed twice. Writing in
background can be discerned in microfilm apparently
due to dampness.

Some of the rubrics appear to be directions concerning the Passover sacrifice. Like Ls.6 this Ms. gives examples of antiphonal scripture readings in full. Microfilm only.

F.99 b = C.p. 186 line 19, has מילהיס for אלוים for אלוים similarly f.102b = C.p.189 line 30, has אלהיס for אלהיס a significant pointer to the Samaritan pronunciation

BM(G)855 = Or.Ms. 855. Ff. 57, a later hand, probably Dr. Gaster has erroneously written 60f. as the total, on the last page. Written by Ismail b. Israel. Date obscure, evidently modern, probably 19th century.

XCVIII.

Contains prayers for the evening and the day of the Feast of Unleavened Bread. An important Ms. because on f.5lb = C. p.276 line 22 it has a new heading indicating that the following is a MEDINAH service and giving directions for the usual KETAFIM and liturgical renderings at the beginning and end of the service (Cf. C. p. 281 line 25). On f. 4lb there appears to be a hole in the Ms..

Microfilm only.

COWLEY'S TEXT.

Passing reference has been made previously to some of the shortcomings of Cowley's method of presentation of the Passover liturgy. An appreciation of the true character of the Samaritan mode of worship is impaired by the omission of the KETAFIM, an important instructional and devotional element of the services. Similarly, the omission of the antiphonal readings obscures a unique example of the liturgical use of Biblical passages. We have also found that what appears to be a series of Table Songs, or a Table Service, is erroneously combined under one heading with the Passover MEDINAH Service and that what appears to be an appendage to the service for the Seventh day of the Feast of Unleavened Bread, is actually part of a MEDINAH Service for that occasion, when it is not possible to make the customary ascent of Mount Gerizim. Likewise we have

noted Cowley's omission of a service for the Termination of the Sabbath of the Feast of Unleavened Bread, an important event in the Samaritan Calendar, in so far as it marks the beginning of the period of the counting of the Omer. This omission is made good in the appendix of the present work, where a complete order of service is given according to Ls.6. We have also noted Cowley's inability to assign the hymns on pp. 176-179 to their rightful place in the MEDINAH Service; this has now been made possible with the assistance of BM(G)843. In this connection we must also observe that his order of service for the Sabbath of the Feast of Unleavened Bread is by no means universally accepted. His footnotes make occasional reference to additions or omissions in P.18, but they do not make manifest that P.18 also varies the order of some of the existing hymns and scripture readings. These, and other differences of arrangement are clearly illustrated in the Table of Services in the accompanying folder appended to this work.

Besides these criticisms of Cowley's method of presentation, certain observations concerning the text itself must also be made. Although the present work endeavours to present a translation and not a critical text, the opportunity has been taken of investigating and presenting in the form of footnotes, all relevant variations between the Mss.. Mere orthographic differences are not referred to as the scribes appear to be so inconsistent

in their spellings that these are too numerous for presentation in a work of this kind and are irrelevant to the task of establishing a fair and accurate rendering of the liturgy. In the course of these investigations it has been observed that Cowley has omitted a number of actual variants, particularly from L.6, which for a portion at least, is the actual basis of his text. The most significant of these are as follows,

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T*6 3327
C.p. 180 line 24,
                     71750
                              L.6.17751
         line 8.
                    17271
                                          similarly Ls.6
C.p.182
C.p.182
         line 12, 97571
                              L.6. 417501
         line 16,
C.p.182
                      1,01
                              T.6. 91911
C.p.182 line 31, omits line found in L.6 and other 2 Mss.
C.p.182 line
              32,
                     172'
                             L.6 GON' so other Mss.
C.p.184 line 16, omits line found in L.6 and BM(G)843
                   72)" L.6 712" so other Mss.
         line 1,
C.p.185
         line 21 note 2 erroneously refers to page 125
C.p. 224
         for text of 'Gloria', in b.6 and other Mss. a completely different text is given as will be
         seen from transcript in appendix of Hebrew
         texts.
         line 17,
                      514.
                              L. 6
                                   תויח.
C.p. 228
                                  CITLL
C.p. 228
                              L.6
         line 19,
                   מלוןד
         line 4, b'b's
                                    מימים.
C.p.234
                              L. 6
         line 30, o'naw
                                   שבטים
                              L. 6
C.p.234
         line 15,
                    (TWI)
                                   הדשיו
                              L. 6
C.p. 235
         line 17,
                  פבם אחת
                              L.6
                                   The do usually rendered
C.p. 235
         as 'with one accord'.
                                    SULP
                     SOT.
                              L.6
C.p. 235
         line 18.
                                   11211177.
         line 30,
                    112112
                              L.6
C.p. 247
                                      7715.
                      7719
                              L. 6
C.p. 251
         line 19
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In conclusion it must be emphasised that these and the other criticisms, expressed during the course of this introduction, must not be regarded as a detraction from the authenticity or the great value of the text that Prof.

Cowley has so painstakingly and carefully prepared. The text, as presented, is an impressive compilation of

virtually all that is available of Samaritan Passover liturgical compositions and an invaluable basis for the assembling of a comprehensive order of the services, commemorating the festival, which for them is, 'I'the pillar of the world'.

^{1.} C.p. 177 line 31.

PASSOVER EVENING SERVICE I.

THE PRAYERS OF THE FEAST OF PASSOVER.

IN THE NAME OF THE GREAT LORD.

C.p. 157 Line 2-3.

1 The customary order of the blessed Passover follows
that of the other customary festival orders. First the
priest begins the prayers of the sacrifice 'between the
evenings', then the priest begins and says,

Line 13.

Praised be God, there is only one God, there is only one God. Praise be to God, there is only one God, there is only one God, there is only one (Targum) God.

Because I will publish the name of the Lord: et seq.

(Deut. xxxii.3.). I AM THAT I AM (Ex. iii.14) remember Thy servants Abraham, Isaac and Jacob, O Lord for their sakes and for the sake of Thy servant Moses, look not unto our stubbornness and our wickedness and our sins. We are the wicked and we are sinners. Turn (in) Thy greatness, for Thou O Lord art a merciful and gracious God. For our good we will implore Thy kindness; Thy goodness, Thy mercy and Thy kindness² fulfil with us that we may keep Thy charge, Thy statutes, Thy commandments and Thy laws all our days.

Praised be God, there is only one God. The Lord our God the Lord is one.

^{1.} For rendering of the other versions of this rubric, C. lines 4-12, see Appendix.

^{2.} C. line 18, "50%; L.6, 500 Ls. 6. 300

And if the Feast of Passover occurs on the first evening (of the week) the beginning of the KATEF (is) 'And the Lord blessed the seventh day' (Gen. il.3) et seq. And before 'If they shall see' (Num. xiv.23) there is said 'And on the Sabbath day (Num. xxviii, 9) et seq.

L.6. f.Ib.

And God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac and to Jacob. (Gen. 1.24). And God remembered His covenant with Abraham, with Isaac, and with Jacob (Ex. ii.24). Moreover He said I am the God ²of (thy fathers, the God of Abraham, the God of Isaac) and the God of Jacob, (Ex. iii. 6) their God and their Lord (have mercy upon us) for their sakes and hearken to the sound of our cry (in memory of their covenant). Praised be ³God there is only (one God).

"The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob (Ex. iii.15). The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me (ib. 16). That they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath

3. Omitted in V.3.

^{1.} The following is elsewhere entitled 'The KATEF of Meritorious Ones'. Cowley gives first line only. It is here given in full as in L.6.

^{2.} In L.6 there is a lacuna at the bottom left hand corner of the page. The missing words are given in brackets being attested by all the other Mss.

appeared unto thee (Ex. iv. 5)". Their God and their Lord et seg.

Blessed be He who said. "I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty (Ex. vi.2.3.) And I will bring you in unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob; (ib. 8)". 10 Lord God "Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac, and Jacob (ib. xxxii.12.13)." Oh. their God. "Go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob (Ex. xxxiii.1). Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember (Lev. xxvi.42). Go in and possess the land which I swore to your fathers, to Abraham, to Isaac and to Jacob (Deut. i.8 ?)". Their God et seg. "Surely none of the men that came up out of Egypt, from twenty years upward, shall see the land which I sware unto 4Abraham. unto Isaac. and unto Jacob (Num. xxxii.ll). 5And it shall be when the Lord thy

^{1.1.} Omitted in V.3. L.2, L.7, insert 'Thy servants', not found in S.P.

Omitted in Ls.6.

Ls.6 inserts 'to your fathers'.
V.3, L.7, BM (G) 843, Ls.6, insert 'Go in and possess the land which the Lord sware unto your fathers, to 5. Abraham, to Isaac, and to Jacob' (Deut. 1.8).

God will bring thee into the land which I swore to Abraham, to Isaac, and to Jacob" (Deut. vi.10). Oh, their God and their Lord et seq.

2"But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish his covenant which He sware unto thy fathers to Abraham, to Isaac, and to Jacob (Deut. viii.18) and that He may establish the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. (Deut. ix.5). And I prayed unto the Lord, and said, 0 Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. Remember 3Abraham, Isaac, and Jacob (ib. 26.27) 0, their God et seq.

That He may establish thee this day unto himself for a people, and that He may be unto thee a God, as He spake unto thee, and as He sware unto thy fathers, to Abraham, to Isaac and to Jacob (Deut. xxix. 13). For He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers to Abraham, to Isaac, and to Jacob, (Deut. xxx.20). And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob (Deut. xxxiv. 4)".

^{1.} Ls. 6 BM(G)843 insert 'to thy fathers'.

^{2.2} Omitted in V.3.

L.5, L.7, BM(G)843 insert 'thy servants'.

Remembered for good, for ever, the virtuous ones of the world, the righteous Abraham, Isaac and Jacob who rest in the cave of Machpelah, all prayers in whose name are accepted in their memory: Oh, their God and their Lord. Have mercy upon us for their sakes and hear the voice of our fry in the memory of their covenant! Praise be to God; the Lord a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth.

C p.157 line 24.

Then there is said 'Hearer' and 'Declare ye' (C p. 72).

And after that the priest turns to the congregation and says,

'May it be (celebrated) for a hundred years in the days of all

of you' and they answer, 'May He receive (the celebration) of it

for a hundred years'. (C. p. 156). And he begins these two

verses (of) Marq ah, according to the time available,

antiphonally to a solemn chant.

'Merciful God, look upon us in Thy mercy' (C.p.29)

'The honourable Lord is One'. (C. p. 48).

C p. 158.

And after that the priest goes up on to a high rock, and begins the reading of 'For in the Name' (Deut. xxxii.3) et seq. and he reads 'And to Aaron' (Ex. xii.I) to a known tune till 'And ye shall kill it' (ib. 6), whereupon he raises his voice and they slaughter the offerings. They complete the above mentioned section (of the scripture) cheerfully from

'And they shall take of the blood' (ib. 7) until the end of it. The priest then says 'May God accept from you'. The answer to it is, Amen. And the congregation greet (on this festive occasion), the high priest and one another with rejoicing and gladness (saying) 'May God not cut off His feasts from Israel.'

After that they engage in the preparation of the sacrifice and when they begin the roasting the priest begins
'For in the name' (Deut. xxxii. 3.) and they read the sections of the festival, and the chanting of it is at this place (in the service).

1. And the Lord spoke unto Moses and Aaron in the land

1. The Mss. here give a complete reading of Ex. xii.l.xv.2l. The text conforms in the main to the Samaritan version the principal differences from the M.T. being;

(1) Ex. xii.17 which reads, "And ye shall observe the

commandment."

(2) Ex. xii.40 which reads, "Now the sojourning of the Children of Israel and their fathers who dwelt in the land of Canaan and in the land of Egypt was four hundred and thirty years."

was four hundred and thirty years."

(3) Ex. xv.3 which reads, "The Lord is mighty in war". In Ex. xiv.10, after the words, 'And when Pharaoh drew nigh,' there is an interpolation of seven words from Ex. xii.12, meaning 'And against all the gods of Egypt I will execute judgement. I am the Lord'. The S.P. shows a break in the midst of the verse at this point, but there is no indication of this interpolation in the text.

After Ex.xv.21., there are quotations from, Ex. xviii.10-11;
Num. xxxiii.3-4 and Deut. xvi.1-8.
Twelve verses of the acrostic hymn 'Come in peace' are interspersed at various places in the middle of the Biblical reading (cf. C.p.158, note 4). The pauses for the hymn are at the same places as those in the reading for Evening Service II, the Hebrew text of which is given in the Appendix and the translation of which is in the appropriate place in the body of the work.

of Egypt' (Ex. xii.1) et cet.

And when they have finished this section they lower the sacrifice (into the oven).

'And the Lord spake unto Moses, saying: Sanctify unto Me all the first-born whatsoever openeth the womb
there shall no leavened bread be eaten this day' and they proceed 'For ye go forth in the month of Abib' (Ex.xiii.l-4)
And they proceed, 'Six days thou shalt eat unleavened bread.'
(Deut. xvi.8) et cet.

And they chant, 'This is that night of watching unto the Lord' (Ex. xii. 42) et seq., and three proclamations antiphonally.

Then there is said, 'The Lord, a god full of compassion and gracious, slow to anger and plenteous in mercy and truth' (Ex. xxxiv. 6.)

And if the Feast of Passover was on a Sabbath then they chant instead, 'This is that night' (Ex. xii.42), 'Thou shalt therefore keep this ordinance' (Ex. xiii.10) and the slaughtering of the sacrifice is at noon and the order is as proceeds. Before the setting of the sun they lift the sacrifice and they connect the Sabbath prayers with the customary (festival) order and 'Welcome' (C.p. 114) all of it. And when they begin it, then they turn and lower the sacrifice. And God knows best.

8.

PASSOVER EVENING SERVICE II.

PRAYERS FOR THE NIGHT OF THE FEAST OF PASSOVER.

IN THE NAME OF THE LORD.

C. p. 159

Prayers for the night of the feast of Passover.

They begin the prayers proclaiming and saying, 'At
the gate of Thy mercies (C. p.3.), 'For in the Name'
(Deut. xxxii.3) and 'The sections of the Creation', and
then the elders begin the KATEF in this place:L.6. f. 12.

l"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden (Gen.ii. 9)". Praised be the Lord God, blessed be the Lord God. "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it (ib. ii. 15). And the Lord God commanded (ib.ii.16). And they heard the voice of the Lord God (ib. iii. 8). And to Seth, to him also there was born a son; and he called his name Enosh: then began men to call upon the name of the Lord (ib.lv.26). This is the book of the generations of Adam. In the day that God created man in the likeness of God made He him; Male and female created He them; and blessed them, and called their name Adam, in the day when they were created (ib.v.1-2).

^{1. &#}x27;KATEF' Vayazmiah similar to that contained in Jaffa Ms. of the Sabbath morning service and Bowman 5 of Pentecost cycle.

^{2.} L.5 who omitting till end of line 19.

^{3.} Ls. 6. omits. 4. L.2. omits.

And Enoch walked with God (ib.v.22). But Noah found grace in the eyes of the Lord (ib.vi.8). These are the generations of Noah; Noah was a righteous man and perfect in his generations, and Noah walked with God. (ib.vi.9). Thus did Noah; according to all that God commanded him. so did he (ib.vi.22). And Noah did according to all that the Lord commanded him (ib.vii.5). And Noah only was left, and they that were with him in the ark (ib.vii.23). And God remembered Noah (ib.viii.l). And it came to pass in the six hundredth and first year, in the first month (ib.viii.13). And Noah went forth, and his sons (ib.viii.18). After their families they went forth out of the ark. (ib.viii.19). 2And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled the sweet savour (ib.viii.20-21). While the earth remaineth, seedtime and harvest (ib. viii.22).

L.6.f.12b.

And God blessed Noah and his sons, and said unto them,
Be fruitful and multiply (Gen. ix.l). And I will make of
thee a great nation, and I will bless thee and make thy
name great and be thou a blessing (ib. xii. 2). And I will

^{1.} This verse is not quoted in the Jaffa Ms. or in Bowman 5.
2. L.5 6669 omitting till f.12b. line 7.

bless them that bless thee (ib. 3). And Abram passed through the land unto the place of Shechem, unto the plain of Moreh (ib.xii.6). And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him (ib.7). And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, Beth-el (ib.8). Which he had made there at the first (ib.xiii. 4). Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. (ib. xiii.17) 2And Abram moved his tent (ib.18). And he blessed Abram and he said, Blessed be Abram (ib.xiv.19). I have lifted up mine hand 3 unto the Lord. God Most High, possessor of heaven and earth (ib.22). Fear not Abram: I am thy shield, and thy reward I will make exceedingly great (ib.xv.l). And He said, Look now toward Heaven, and tell the stars . . . and He said unto him, so shall thy seed be (ib.xv.5). And he believed in the Lord; and he counted it to him for righteousness (ib.xv.6). In that day the Lord made a covenant with Abram, saying (ib.xv.18). I am God Almighty, walk before me, and be thou perfect (ib.xvii.1). And I will make my covenant between Me and thee (ib.xvii.2). That they may keep the way of the Lord, to do justice and

^{1.} This verse is not quoted in Jaffa MS. or Bowman 5.

^{2.} Jaffa MS. and Bowman 5 adds here a quotation from Gen. xxii.2.

^{3.} L.5 وتمام omitting till f. 13 line 4.

judgement to the end; that the Lord may bring upon Abraham that which he hath spoken of him. (ib.xviii.19) I AM THAT I AM "behold now thy servant hath found grace in thy sight." (ib.xix.19) "And he shall pray for thee and thou shalt live (ib.xx.7). And Abraham prayed unto God: and God healed (ib.xx.17)." So may the Lord heal all our sickness. "God is with thee in all that thou doest (ib.xxi.22). And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God (ib.xxi.33). And Abraham lifted up his eyes, and saw the place afar off (xxii.4). And we will worship, and come again to you (ib.xxii.5). And Abraham built the altar there, and laid the wood in order, and bound Isaac his son (ib.xxii.9). And Abraham called the name of that place Jehovah-jireh: as it is said to this day. In the mount of the Lord it shall be provided (ib.xxii.14).

L.6 f.13.

That in blessing I will bless thee, and in multiplying I will multiply thy seed (Gen.xxii.17). And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (ib.18). ²The Lord, the God of Heaven that took me (ib.xxiv.7) O Lord, the God of my master Abraham (ib.12). The Lord before whom I walk, will

2. Ls.6, omits.

^{1.} This verse not in Bowman 5. L.7, Ls.6, insert, 'And God did prove Abraham, and said unto him Abraham' (ib. xxii.1).

send his angel with thee, and prosper thy way; (ib.40). And I bowed my head, and worshipped the Lord, and blessed the Lord, the God of my master Abraham (ib.xxiv.48) And Isaac went out to meditate in the field at the eventide: (ib.63). That God blessed his son Isaac and Isaac dwelt (ib.xxv.ll). And Isaac entreated the Lord . . . and the Lord was entreated of him (ib.xxv.21). So may the Lord be entreated of us and have mercy on us and hear our requests. ease our oppression, and assuage our travail and look upon us in his mercy and lovingkindness. And the first came forth red . . . (ib.xxv.25). The first. (ib. xxvi.l.)" O fulfil for us "And I will establish the oath which I sware unto Abraham thy father; And I will multiply thy seed .. And in thy seed shall all the nations of the earth be blessed: Because that Abraham thy father obeyed my voice, and kept my charge, my commandments, my statutes, and my laws (ib.xxvi.3.4.5.). And Isaac sowed3 in that land, and found in the same year an hundredfold: and the Lord blessed him (ib.xxvi.12) . . . And he said, For now the Lord hath made room for us (ib.xxvi.22) . . . now thou art blessed of the Lord (ib.xxvi.29)" Fulfil "Which the Lord hath blessed (ib. xxvii.27). And God give thee of the dew of heaven, and of the fatness of the earth, and plenty of

^{1.}

L.5, www. omitting till line 14.
vv.xxv.25 and xxvi.l are not quoted in the Jaffa Ms. or 2. Bowman 5.

L.5, will line 32.

corn and wine: let peoples serve thee and nations bow down to thee: be lord over thy brethren and let thy mother's sons bow down to thee: cursed be every one that curseth thee. and blessed be every one that blesseth thee (ib. xxvii.28.29)". O Lord perform this blessing for us and all our congregation. "And God Almighty bless thee. and make thee fruitful, and multiply thee, that thou mayest be a company of peoples. And give thee the blessing of Abraham, to thee, and to thy seed with thee (ib. xxviii.3.4). How dreadful is this place, this is none other but the house of God. and this is the gate of heaven (ib. xxviii.17). 2But the name of the city was Luz at first (ib.19). And Jacob vowed a vow. saying, If God will be with me (ib.20). And of all that thou shalt give me I will surely give the tenth unto thee (ib.22)." Praised be God, there is only one God. 3"I am the God of Beth-el (ib.xxxi.13). Then the company which is left shall escape (ib.xxxii.8(9)). And Jacob said,

1.6.f.13b.

O God of my 4father Abraham, and God of my father

Isaac, O Lord which saidst unto me, Return unto thy country,

and to thy kindred, and I will do thee good (ib.xxxii.9(10)):

^{1.} This clause is omitted in Bowman 5.

^{2.} v.xxviii.19 is not quoted in the Jaffa MS. or Bowman 5.

Bowman 5 adds here a quotation from Gen.xxx.14.
 Ls.6. omits.

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant (ib.10(11)): And he commanded the foremost (ib.17(18)). And their children foremost (ib.xxxiii.2). Saying, This came out first (ib.xxxviii.28). After the former manner (ib.xl.13). And blessed me (xlviii.3). And he blessed Joseph, and said, The God. before whom my fathers Abraham and Isaac did walk. the God which hath fed me all my life long unto this day (ib. xlviii.15) The angel which hath redeemed me from all evil (ib.16). I have waited for thy salvation, O Lord (ib. xlix.18). Even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee (ib. xlix. 25). Unto the utmost bound of the everlasting hills: they shall be on the head of Joseph (ib. xlix.26). But God will surely visit you and bring you up. 2 . unto the land which he sware to Abraham, to Isaac, and to Jacob (ib.1.24). And Joseph took an oath (ib.25). And he was put in a coffin in Egypt. (ib.1.26).

Three proclamations and, 'The Lord a God full of compassion and gracious.' (Ex. xxxiv. 6.).

"And there went a man of the house of Levi, and took to wife a daughter of Levi (Ex.ii.l.) And the woman conceived and bare a son: and when she saw him he was a goodly child (Ex. ii.2). And she called his name Moses (ib.ii.lo)".

2. L.2, L.7, BM(G)843, Ls.6 insert, 'from this land'.

Jaffa MS. has alternative quotations in place of vv.xxxii 17-x1.13. Bowman 5 omits them but does not give alternatives.

Peace be upon him for ever. "And the children of Israel sighed, by reason of the bondage and they cried, and their cry came up unto God by reason of the bondage (ib.ii.23). And God heard their groaning and, God remembered his covenant with Abraham, with Isaac, and with Jacob (ib.24). And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush (ib.iii.2) 2And he looked and behold

L.6.f.14.

The bush . . . and the bush (ib.iii.2.). Why the bush is not burnt (ib.iii.3.). God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. (ib.iii.4). Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. (ib.6.) O their God and their Lord Have mercy upon us for their sake and hear the sound of our cry in memory of their covenant; Praised be God. There is only one God. 3And Moses hid his face; for he was afraid to look upon God (ib.6.). And now behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh that thou mayest

^{1.1} Ex.ii.23. and first clause of ii.24 omitted in Bowman 5.
2. EM(G)843 omits the quotations from this and the following verse.

^{3.} These verses are omitted in Bowman 5, till 'unto you' (Ex. iii.13).

bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt. And he said. Certainly I will be with thee: and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel and shall say unto them. 2 The God of your fathers hath sent me unto you; and they shall say to me. What is his name? what shall I say unto them? (Ex.iii. 9-13)". May His holy name be glorified. "And God said unto Moses I AM THAT I AM: and he said. Thus shalt thou say unto the children of Israel3 I AM hath sent me unto you. And God said moreover unto Moses. Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob,

^{1.} Ls.6. omits.

^{2.} L.5 وتعامه omitting till f.14b. line 3.

^{3.} Bowman 5 omits from here till f.14b. line 5, except for a small quotation from Ex. iii. 15 and 16.

hath appeared unto me, saying, I have surely visited you and seen that which is done to you in Egypt. (Ex.iii. 14-16) And ye shall spoil the Egyptians (ib.iii.22) And Moses answered and said, But behold, they will not believe me nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee (ib.iv.l). What is that in thine hand?

L.6 f.14b.

And he said, a rod. And he said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand.) that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee: (ib.iv. 2-5). Their God and their Lord et seq.

1 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass if they will not believe even these two signs neither hearken unto thy voice, that thou shalt take of the

^{1.} From here to folio 20 is represented in Bowman 5 by the following brief quotations from Exodus, ch's, vi. 2-3: vi.8., vi.25,26: ix.27: x.2: xii.l3: xii.23: xiv.l4: xv.2-3: xv.26: xvi.2: xvii.l5: xviii.l1.

water of the river and, pour it upon the dry land (ib.iv.8-9). And thou shalt take in thine hand this rod (ib.iv.17). See all the wonders, which I have put in thine hand (ib.iv.21). Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of the Lord wherewith he had sent him. and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel and that he had seen their affliction, then they bowed their heads and worshipped. (Ex.iv. 27-31). Three proclamations. And the Lord said unto Moses, Now shalt thou see what I will do to Pharach: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him. I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name JEHOVAH I was not known to them. And I have also established my covenant (ib.vi. 1-4). Whom the Egyptians keep in bondage and they proceed and I have remembered my covenant. Wherefore say unto the children of Israel,

19.

PASSOVER EVENING SERVICE II.

I am the Lord. 1 (ib.vi. 5-6) One proclamation. L.6.f.15.

And I will bring you unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob (ib.8). And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers' houses of the Levites according to their families. These are that Aaron and Moses (ib.vi.25-26)". Peace be upon them eternally. O their God and their Lord. "And I will multiply my signs and my wonders (ib.vii.3). And Moses was fourscore years old. and Aaron fourscore and three years old, when they spake unto Pharaoh" (ib.vii.7)". Praised be He that doeth signs and wonders, the God of gods be glorified. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken (ib.vii. 12-13)". Praised be He that doeth signs et seq. "And seven days were fulfilled after that the

Ls.6. inserts 'and I will bring you out from under the burdens of the Egyptians and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgements; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am JEHOVAH your God, which bringeth you out from under the burdens of the Egyptians. (Ex. vi.6-7).

Lord had smitten the river (ib.vii.25). Praised be He that doeth signs et seq. And the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps: and the land stank. But when Pharach saw that there was respite, he hardened his heart and hearkened not unto them! as the Lord had spoken. (ib.viii.(9-11)(13-15)). Praised be He that doeth signs et sec. "And there were lice upon man, upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharach's heart was hardened, and he hearkened not unto them; as the Lord had spoken (ib.viii. 14-15 (18-19))". Praised be He that doeth signs et seq. 1 And he removed the swarms of flies from Pharach, from his servants and from his people: there remained not one. And Pharaoh hardened his heart this time also and he did not let the people go. (ib. viii. 27-28 (31-32))". Praised be He that doeth signs et seq. "And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that belongeth to the children of Israel. And the Lord appointed a set time, saying, Tomorrow the Lord shall do this thing in the land (1b.ix. 4-5)". Praised be He that doeth signs et seq. "And the magicians could not stand before Moses because of the boils;

1. L.2. Omits.

L.6.f.15b.

for the boils were upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh. and he hearkened not unto them; as the Lord had spoken (ib.ix.11 -12)". Praised be He that doeth signs et seq. "And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail (ib.ix. 25-26)". Praised be He that doeth signs et seq. "The Lord is righteous (ib. 27). And the Lord said unto Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might shew these my signs in the midst of them. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt and my signs which I have done among them: that ye may know that I am the Lord your God (ib.x.1-2). 2And the Lord turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea: there remained not one locust in all the border of Egypt. But the Lord hardened Pharach's heart, and he did not let the children of Israel go (ib.x.19-20)". Praised be He that doeth signs et seq?

^{1.} L.2 inserts, 'unto Moses'. 22 Ls.6 omits.

"And there was a thick darkness (Ex.x.22.). And Moses said, Thouhast spoken well, I will see thy face again no more (ib.x.29)" Praised be He that doeth signs and wonders, the God of gods be glorified.

"And the Lord said unto Moses, Yet one plague more will I bring upon Pharaoh and upon Egypt: afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And I will give the people favour in the eyes of the Egyptians and they will lend them (ib.xi. 1-3)" "And at midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, land all the firstborn of cattle,

L.6.f.16.

And there shall be a great cry in Egypt, such as there hath been none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move

L. 2, L.7, BM(G)843, Ls.6, insert, 'even unto the firstborn of the maid-servant that is behind the mill.'

his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." Praised be He that doeth signs and wonders, the God of gods be glorified.

And Moses said unto Pharaoh, Thus saith the Lord, Israel is my son, my firstborn. And I have said unto thee. Let my son go, that he may serve me: and if you refuse to let him go. behold, the Lord will slay thy son, thy firstborn. (according to S.P. For last two verses cf. Ex.iv. 22-23). "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of the land of Egypt: And all the first born in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill: and all the firstborn of cattle. And there shall be a great cry in Egypt, such as there has been none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger (Ex.xi.4-6)". Praised be He that doeth signs and wonders, the God of gods be glorified.

"And the Lord said unto Moses, Pharaoh will not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land (ib.xi. 9-10)."

And three proclamations are said, to a lively tune. L.6.f.16b.

And after it

"And the Lord spake unto Moses and Agron in the land of Egypt, saying. And they proceed. This month shall be unto you the beginning of months: It shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for an household: And if the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it from the sheep, or from the goats: And after it And ye shall keep it up until the fourteenth day of the same month: And one proclamation. And they proceed and the whole assembly of the congregation of Israel shall kill it at even: (Ex.xii. 1-6)". And then is said

Welcome O festival
Remembrance which endureth for ever
It has not changed
Throughout all generations.

"And they shall take of the blood and put it on two side posts and on the lintel, upon the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs, and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and they proceed and against all the gods of Egypt I will execute judgements: I am the Lord. (Ex.xii. 7-12)"

L.6.f.17 .

And then is said.

Upon the fourteenth day of the month Was fixed the beginning of God's favour2
There was a night of anger against His enemies, Of glory and honour for his beloved ones.

^{1.} C.p.114 line 10 ריה, Ls. 6. דבריה

^{2.} C.p.114 line 11, דרותתה, Ls. 6. החתה דרותתה

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you. (Ex. xii.l3). Even the first day . . . From the first day (ib.l5). In the first day (ib.l6). An ordinance for ever (ib.l7). In the first month (ib.l8). For whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner or one that is born in the land. And they proceed

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread (Ex. xii. 19-20).

And then is said

Great Glory to God, Who came down at midnight And slew the firstborn of the Egyptians And delivered the firstborn of the Hebrews.

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you lambs according to your families, and kill the passover (Ex. xii.21). And the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you (ib.xii.23). That ye shall keep this service in this month (ib.25)."

And the people bowed the head and worshipped. And the children of Israel went and did so, as the Lord had commanded Moses and Aaron so did they. (Ex. xii. 27-28).

And then is said

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PASSOVER EVENING SERVICE II.

L.6.f.17b

O Judge who judged the gods
And slew their worshippers gloriously
And taught those who supplicate before him
to read
The Books written by Adam. 2

And it came to pass at midnight that the Lord smote all the first born in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he. and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night. and said, rise up, get ye forth from among my people, both ye and the children of Israel; and go, serve the Lord as ye have said. Take both your flocks and your herds, as ye have said and be gone; and bless me also. And the Egyptians were urgent upon the people. to send them out of the land in haste; for they said. We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And they proceed And the Lord gave the people favour in the sight of the Egyptians, so that they let

^{1.} יקרון ? 2. C.p.114, line 16, מדוב Ls. 6.BM(G)843

them have what they asked. And they spoiled the (Ex. xii. 29-36). And then is said. Egyptians.

See (remember) the one who rested in Mamreh And for the sake of the merit of Abraham, He taught (instructed) Moses to cause his sons to eat firstborn (lambs)

At night time in the land of Egypt.

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men beside children (Ex. xii.37) Even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

L.6.f.18.

It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: And they proceed this is that night of the Lord to be much observed of all the children of Israel throughout their generations (Ex. xii. 41-42)." And then is said

> There was wealth and sacrifices At night, also eating and thanksgiving, And God said This is the compensation For the exile - yea and the oxen too!

C.p.114, line 17, דרשה; BM(G)843 דרשה; C.p.114, line 19 דעגולה; Ls. 6, BM(G)843, C.p.114, line 20, מוריה; BM(G)843. TAIRE 2.

29.

PASSOVER EVENING SERVICE II.

"And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no alien eat thereof: (Ex. xii.43). Thus did all the children of Israel; as the Lord commanded Moses and Aaron so did they. And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their hosts (Ex. xii. 50-51)."

And one proclamation is said.

"And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel. There shall no leavened bread be eaten. This day, and they proceed and ye go forth in the month Abib. (Ex. xiii. 1-4)".

"And it shall be when the Lord shall bring thee into the land of Canaanite . . . that thou shalt keep this service in this month (Ex. xiii.5). For with a strong hand hath the Lord brought thee out of Egypt. And they proceed. Thou shalt therefore keep this ordinance in its season from year to year (ib.xiii. 9-10)". And then is said

This is the great thing that was done Within the houses of all the Hebrews. Distress and wrath was wrought, Within all the houses of the Egyptians.

1. BM(G)843Adversaries.

L.6.f.18b.

"And it shall be when the Lord shall bring thee into the land of the Canaanite (Ex. xiii.ll). And it shall be for a sign upon thine hand, and for frontlets between thine eyes: and they proceed for by strength of hand the Lord brought thee forth out of Egypt (Ex. xiii.l6) And there is said and proclaimed once And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines (Ex. xiii.l7). And it was the Lord who went before them by day in 2a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night. And they proceed

The pillar of the cloud by day, and the pillar of fire by night departed not from before the people (Ex. xiii.21-22).

And there is said and proclaimed once.

"And the Lord spake unto Moses saying, Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth (Ex. xiv 1-2). All the horses and chariots of Pharash and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, (Ex. xiv. 9-10). And they proceed And against all the gods of Egypt I will execute judgements. I am the Lord (Ex. xii. 12).

And there is said and proclaimed once

2. Ls.6, BM(G)843, /197.

^{1.} L.6. 7577. Ls.6. 7577.

And the children of Israel lifted up their eyes, and they saw, and, behold, the Egyptians were marching after them. (ib. xiv.10) For the Egyptians whom ye have seen tofay, ye shall see them again no more for ever.

And they proceed The Lord shall fight for you, and ye shall hold your peace (Ex. xiv. 13-14).

And there is said and proclaimed once

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, (ib.xiv.15). And all the Egyptians shall know that I am the Lord.

And they proceed When I have gotten me honour upon Pharaoh, and upon all his army, upon his chariots, and upon his horsemen (Ex. xiv.18).

And there is said and proclaimed once

And the angel of God, which went before the camp of Israel, removed (ib.19). And the Lord looked forth upon the host of the Egyptians (ib.24). So that the Egyptians said, Let us flee from the face of Israel; and they proceed for the Lord fighteth for them against the Egyptians.

And there is said And one proclamation

L.6.f.19

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their charlots, and upon their horsemen (Ex. xiv.25-26). Thus the Lord saved Israel that day out of the hand of the Egyptians and Israel saw the Egyptians

dead upon the sea shore. And Israel saw the great work which the Lord did upon the Egyptians: and the people feared the Lord, and they proceed and they believed in the Lord, and in His servant Moses (Ex. xiv. 30-31).

And there is said

The imprint (seal) of this will not be broken (Loosened)
for ever,
Of that, which took place in the land of Egypt.
The blood was seen upon the lintel,
And God passed over their houses.

Then sang Moses and the children of Israel this song unto the Lord and spake, saying, I will sing unto the Lord, and they proceed for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. And there is said thrice The Lord is my strength and song, and he is become my salvation: this is my God and I will praise Him: my father's God. and I will exalt Him. And they proceed The Lord is mighty in war: the Lord is His name. And they proclaim once Pharach's chariots and his hosts hath He cast into the sea: And his chosen captains are sunk in the Red Sea. The deeps cover them: they went down into the depths like a stone. and they proceed Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, dasheth in pieces the enemy. And they proclaim once And in the greatness of Thine excellency

^{1.} BM(G)843, وتمام omitting the rest of the Song of Moses.

Thou overthrowest them that rise up against Thee: Thou sendest forth Thy wrath, it consumeth them as stubble. And with the blast of Thy nostrils the waters were piled up the floods stood upright as an heap, and the deeps were congealed in the heart of the sea.

L.6.f.19b.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. And they proceed

Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders. And one proclamation.

Thou stretchedst out Thy right hand, the earth swallowed them. Thou in Thy mercy hast led the people which Thou hast redeemed Thou hast guided them in Thy strength to Thy holy habitation. The peoples have heard, and they tremble. Pangs have taken hold on the inhabitants of Philistia. Then were the dukes of Edom amazed; the mighty men of Moab, trembling taketh hold upon them; all the inhabitants of Canaan are melted away. Terror and dread falleth upon them And they proceed By the greatness of Thine arm they are as still as stone: Till Thy people pass over, O Lord, till the people pass over, which Thou hast purchased. And one proclamation

Thou shalt bring them in, and plant them in the mountain of Thine inheritance. The place. O Lord, which Thou hast made for Thee to dwell in. The Sanctuary, And they proceed O Lord, which Thy hands have established. The Lord shall reign for ever and ever. And one proclamation For the horses of Pharach went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them. And they proceed Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea (Ex. xv.1-21)".

And there is said.

Preserve the remembrance of your adversaries1
And 2 forget not that night

Upon which all the armies of the Lord went forth From the land of Egypt with uplifted arm.

"And wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I

2. C.p.114 line 25, puphn; Ls.6. puhh.

Jastrow, Dictionary of the Talmud has To, to confound, to wrong.

L.6.f.20.

put upon the Egyptians: for I am the Lord that healeth thee (Ex. xv.26)". O Lord God, heal us from all sickness.

"And Moses built an altar, and called the name of it
Jehovah-nissi (Ex. xvii.15)." And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Now I know that the Lord is greater than all gods.

(Ex. xviii. 10-11)."

The day upon which God passed over the people
The day upon which you read,
That God passed over their houses
And brought not up disease within them.

The Lord, the God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you (Deut. i. 11). And thou shalt rejoice before the Lord thy God. (Deut.xvi.ll). The goodly mountain (Deut. iii.25). And in the place where I record my name,

BM(G)843, omits. L5, L7, Ls.6. 'That mountain'. L.2 'That mountain beyond Jordan'.

^{1.} Bowman 5 p.2/10a has a similar allusion to Deut.i.ll.
Then follow quotations from Ex. xix. 1-24 dealing
with the revelation at Sinai. The three subsequent
quotations are contained in the Samaritan Tenth
Germandment, cf. Gaster, The Samaritans, p. 188.

there I will come unto and bless thee (Ex. xx. 24)". Blessed be He that said, "And it shall come to pass, when he crieth unto me, that I will hear: for I am gracious (Ex. xxii.26)(27)). Lat the time appointed in the month Abib (Ex. xxiii.15). And ye shall serve the Lord your God and He shall bless thy bread, land thy water: and I will take sickness away from the midst of thee (Ex. xxiii.25). And I will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee (ib. 27). For I will deliver the inhabitants of the land into your hand (ib. 31). And He said unto Moses. Come up unto the Lord, thou, and Aaron, Nadab, and Abihu. Eleazar and Ithamar (Ex. xxiv.1)2. 1To minister unto me Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons (Ex. xxviii.l.). (Peace) be upon them for ever. O their God and their Lord.

"And the stones shall be according to names of the children of Israel (Ex. xxviii.21). And Aaron shall bear the names of the children of Israel (ib.29). And Aaron shall bear the judgement of the children of Israel (ib.30). The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even. (Ex. xxix. 39).

The verses indicated are omitted in Bowman 5.
 BM(G)843, Ls.6, insert, 'And Moses and Aaron, Nadab and Abihu, Eleazar and Ithamar' Peace be upon them. Bowman 5 inserts quotations from Ex. xxiv. 4 and 16.

And Moses prayed for Aaron (Ex.xxxii.10). 0

Lord God, turn from Thy fierce wrath, and repent of this

L.6.f.20b.

evil against Thy people. Remember Abraham. Isaac. and Jacob. Thy servants to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed. . . and they shall inherit it for ever. And the Lord repented of the evil which He said He would do unto His people (Ex. xxxii.12-14). Depart, go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac and to Jacob. . . And I will send an angel before thee (Ex. xxxiii. 1-2). O their God And it came to pass, that everyone which sought the Lord went out into the tent of meeting (ib.7). And the Lord spake unto Moses face to face (ib.ll). And I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy (ib. 19). 2Hew thee two tables of stone like unto the first . . . that were on the first tables (Ex. xxxiv.1). And Moses hewed two tables of stone like unto the first (ib.4) And the Lord descended

According to S.P.
 Quotations from Ex. xxxiv.2 and 4 are substituted for this and following verse, in Bowman 5.

in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed before him. and proclaimed, The Lord, the Lord, a god full of compassion and gracious, slow to anger and plenteous in mercy and truth, (Ex. xxxiv. 5-6). And Moses made haste. and bowed his head toward the earth, and worshipped. And he said. If now I have found grace in Thy sight: O Lord, let the Lord. I pray Thee, go in the midst of us; for it is a stiffnecked people: and pardon our iniquity and our sin, and take us for Thine inheritance. Thy people I will do marvels (ib. 8-10). For thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous god (ib. 14). In the time of the month Abib (ib.18) And Moses blessed them (Ex. xxxix. 43). O Lord bestow upon us of the blessing of the prophet, the righteous, perfect, pure, faithful Moses. On the first day of the first month (Ex. x1.2). And it came to pass in the first month (ib.17). Because the cloud abode thereon, and the glory of the Lord (ib.35). For the cloud of the Lord throughout all their journeys (Ex. x1.38).

- Omitted in Bowman 5 which substitutes quotations 1. from xxxiv. 22.29 and 32 alluding to Pentecost and the revelation at Sinai.
- 2. Omitted in Bowman 5.

L.6.f.21.

The first bullock (Lev.iv.21). And he shall offer that which is for the sin offering first (Lev. v. 8). And slew it and offered it for sin, as the first (ib.ix.15). And Aaron lifted up his hands2 toward the people and blessed them, and he came down from offering the sin offering, and the burnt offering, and the peace offering. And Moses and Aaron went into the tent of meeting, and came out and blessed the people; and the glory of the Lord appeared unto all the people (Lev. ix. 22-23). A statute for ever throughout your generations: And that ye may put a difference between the holy and the common (Lev.x.9-10). Sanctify yourselves, therefore, and be ye holy (ib.xi.44). Thus shall ye 4warn the children of Israel from their uncleanness (ib.xv.31). But thou shalt love thy neighbour as thyself: I am the Lord (ib.xix.18)". Blessed be the Lord who said, "Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God. And ye observe all my statutes (ib.xix.36-37). Speak unto

The first three quotations are omitted in Bowman 5, which substitutes quot.'s from Lev.ii.14 and vii.38 dealing with first-fruits and the Revelation.

L.5, L.7, BM(G)843 owitting till line 8. Omitted in Bowman 5.

^{3.}

The text reads והזהרתם, whereas M.T. has והזהרתם ... Bowman 5 inserts quotation from Lev. xix.9 alluding to 5. the leaving of corners and gleanings for the poor.

the priests and the sons of Aaron (ib.xxi.1). And he that is the high priest among his brethren (ib.xxi.10). Neither shall he go out of the sanctuary (ib.12). And he shall not profane his seed among his people: for I am the Lord which sanctify him (ib.15). Therefore shall ye keep my commandments (ib.xxii.31). The set feasts of the Lord (ib.xxiii.2). In the first month (ib.xxiii.5.) In the first day (ib.7). On the first day (ib.35). These are the set feasts of the Lord (1b.37). 20n the first day (ib.39). 20n the first day (ib.4)). And Moses declared unto the children of Israel the set feasts of the Lord (xxiii.44). Aaron and his sons shall order it from the evening unto the morning before the Lord (ib.xxiv.3)". Blessed be the Lord who said, "And I will give peace in the land (Lev. xxvi.6). And I will have respect unto you. and make you fruitful, and multiply you, and will establish my covenant with you (ib.9). And I have broken the bars of your yoke, and made you go upright3 (ib.13). Then will I remember my covenant with Jacob,

^{1.} Bowman 5 substitutes for these three quotations from Ex.xxiii, 10-22 alluding to the Omer and the harvest laws.

^{2.} Omitted in Bowman 5.

^{33.} Omitted in Bowman 5.

41.

PASSOVER EVENING SERVICE II.

land also my covenant with Isaac, and also my covenant with Abraham will I remember: (ib.42). But I will for their sakes remember the covenant of their ancestors (ib.45). These are the statutes and judgements and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses. (ib.46). The peace of the Lord be upon the prophet, the righteous, perfect, pure, faithful Moses. These are the commandments... in mount Sinai (Lev. xxvii.34).

Three proclamations and 'The Lord a God, full of compassion and gracious'. (Ex.xxxiv.6).

L.6.f.21b.

These shall set forth first (Num. ii.9). And Eleazar and Ithamar ministered in the priest's office (ib.iii.4). This is the law of the Nazarite (ib.vi.21.) Ye shall say unto them, The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace. So shall they put my name upon the children of Israel: and I will bless them (ib.vi. 23-27). And he that offered his oblation the first day (ib.vii.12). In the first month (ib.ix.1). And they kept the passover in the first month (ib.5). 3And ye shall be remembered before the Lord your god, and ye shall be saved from your

^{1.} Omitted in Bowman 5.
2. The first two quotations are replaced in Bowman 5 by five brief quotations from Numbers, chs. i-iii in which the key word is Sinai.

^{3.} This quotation is omitted in Bowman 5 which substitutes three briefi quotations from Num.ix. and x. two of which contain the key word Sinai.

enemies. Also in the day of your gladness, and in your set feasts . . and they shall be to you for a memorial before the Lord your God: I am the Lord your God (ib.x.9-10). 1 Go in and possess the land which I sware unto your fathers Abraham, Isaac, and Jacob (cf. Deut. i.8) O their God And they first took their and their Lord journey. (Num.x.13). In the first place the standard of the gamp of the children of Judah set forward. (ib.14). And the cloud of the Lord was over them by day, when they set forward from the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and let Thine enemies be scattered: and let them that hate Thee flee before Thee (ib.x.34-35). And the people cried unto Moses: and when Moses prayed unto the Lord and the fire abated (ib.xi.2) And Moses cried unto the Lord saying. Heal her, O God, I beseech Thee (ib.xii.13) And now, I pray Thee let the power of my Lord be great according to as Thou hast spoken, saying. The Lord is slow to anger and plenteous in mercy, and true . . . Pardon, I pray Thee. the iniquity of this people according unto the greatness of Thy mercy, and according as Thou hast forgiven this people, from Egypt even until now. And the Lord said, I

^{1.} S.P. has a passage following Num.x.10 which is similar to Deut. i.6-8 in M.T. This quotation is also given in Bowman 5.

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PASSOVER EVENING SERVICE II.

have pardoned according to thy word (Num.xiv.17-20).

In the first month (ib. xx.l.) Blessed be everyone
that blesseth thee, and cursed be everyone that curseth
thee (ib. xxiv.9.) And when Phinehas, the son of Eleazar,
the son of Aaron the priest saw it . . . So the plague was
stayed from the children of Israel (ib.xxv.7-8). Phinehas
the son of Eleazar, the son of Aaron the priest (Num. xxv.ll)
And it shall unto him and to his seed after him, the
covenant of an everlasting priesthood (ib.13)". A thousand
thankshivings for thy sacred gift for ever and ever.

2"The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; (ib.xxviii.4).

And in the first month (ib.xxviii.16). In the first day (ib.18). These ye shall offer unto the Lord in your set feasts (ib.xxix.39). Surely none of the men that came up out of Egypt, from twenty years old and upward shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob (ib. xxxii.ll). So Moses gave charge concerning them to Eleazar the priest. (ib.28).

1. Bowman 5 substitutes quotation from Num. x.12 containing the word Sinai.

^{2.} Bowman 5 inserts here a quotation from Num. xxvi.64 containing the word Sinai. A similar quotation from Num. xxviii.6 follows the next verse, as well as one from xxviii.26 alluding to the Pentecost. These replace the two given here xxviii.16-18.

L.6.f.22.

And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, which the Lord had smitten among them; upon their gods also the Lord executed judgements (ib.xxxiii.3-4)

And there is said

Every house that was in the land of Egypt He left not a firstborn soul therein; Only the firstborn of the Hebrews,

For God passed over their houses.

"These are the names of the men (Num.xxxiv.17). These are they whom the Lord commanded (ib.29). These are the commandments and the judgements. . . by the Jordan at Jericho (Num.xxxvi.13).

Three proclamations and, 'The Lord a god, full of compassion and gracious' (Ex.xxxiv.6).

Go in and possess the land which I sware unto your fathers, Abraham, Isaac, and Jacob (Reut.i.8). The Lord God of your fathers make you a thousand times so many more as ye

1. This passage is omitted in Bowman 5 which substitutes four brief quotations from Num. xxxiii two of which contain Sinai. BM(G)843 omits the phrase, 'On the fifteenth day of the first month.

are, and bless you, as He hath promised you (Deut.i.ll). But ye that did cleave unto the Lord your god are alive every one of you this day (ib.iv.4) But if from thence ye shall seek the Lord thy God, thou shalt find him . . . If thou turn to the Lord thy God, and hearken unto His voice; For the Lord thy God is a merciful God; He will not fail thee; neither destroy thee, nor forget the covenant of thy fathers which He sware unto them. 1For ask now of the days that are past (ib.iv.29-32). Unto thee it was shewed, that thou mightest know that the Lord He is God: 2There is none else beside Him (ib.35). Know therefore this day, and lay it to thine heart, that the Lord He is God² in heaven above, and upon the earth beneath; 3there is none else (ib.39).

L.6.f.22b.

And shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain (ib.v.l0-l1). And thou shalt rejoice before the Lord thy God, that mountain, beyond Jordan (cf. Deut.xxvii.7). And the Lord heard the voice of your words, when ye spake unto me; (Deut.v.28). Hear, therefore, O Israel, and observe to

^{1.2} Bowman 5 omits. 2.2 BM(G)843 omits.

^{3.} L.5 omits to end of verse.

^{4.} From the tenth commandment according to the S.P.

do it: that it may be well with thee, and that ye may increase mightily as the Lord the God of thy fathers hath promised unto thee, in a land flowing with milk and honey (ib.vi.3)". Praised be our ancient Lord, praised be the Merciful One who is immortal. There is only One God. "Hear O Israel. The Lord our God is one Lord (Deut.vi.4.). And it shall be when the Lord thy God shall have brought thee into the land which He sware unto thy fathers, to Abraham, to Isaac, and to Jacob, (Deut. vi.10)" O their God and their Lord. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land (ib.vi.18). And the Lord commanded us to do 2all these statutes (ib.24).2 Thou shalt be blessed above all peoples. there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and He will put none of the evil diseases of Egypt, which thou knowest. upon thee; but will lay them upon all them that hate thee (ib.vii. 14-15). For the Lord thy God is in the midst of thee, a great God and a terrible (ib.21). That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (ib. viii. 3).

^{11.} Ls.6 omits.

^{22.} L.2 omits,

And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which He hath given thee (ib.viii.10). But thou shalt remember the Lord thy God; for it is He that giveth thee power to get lwealth, that He may establish His covenant which He sware unto thy fathers, to Abraham, Isaac, and Jacob (ib.18). And that He may establish the word which the Lord sware unto thy fathers, to Abraham, to Isaac and to Jacob (ib.ix.5). And I fell down before the Lord, as at the first, (ih.18). L.6.f.23.

I prayed unto the Lord, and said, O Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. Remember Thy servants, Abraham, Isaac and Jacob (Deut.ix.26-27)".

O their God et seq. "Look not unto the stubbornness of this people, nor to their wickedness, nor to their sing (ib.27). Hew thee two tables of stone like unto the first . . . And I hewed two tables of stone like unto the first tring (ib.x.1-4). And I stayed in the mount as at the first time (ib.10). For the Lord your God he is God of gods,

^{1.} Ls.6 omits.

^{2.} From here to verse 10 omitted in Bowman 5.

and Lord of lords, the great God, the mighty, and the terrible, which regardeth not persons, nor taketh reward (1b.17). Therefore thou shalt love the Lord thy God. and keep His charge, and His statutes, and His judgements, and His commandments, alway (ib.xi.l). That ye may be strong (1b.8). The Lord your God shall lay the fear of you and the dread of you (ib.25). That thou shalt set the blessing upon mount Gerizim (ib.29). And ye shall rejoice in all that ye put your hand unto (ib.xii.7). And ye shall rejoice before the Lord your God (ib.xii.12). And thou shalt rejoice before the Lord thy God (ib.18). That the Lord may turn from the fierceness of His anger and shew thee mercy, and have compassion upon thee, and multiply thee as He hath sworn unto thy fathers; (Deut.xiii.17(18)). When thou shalt hearken to the voice of the Lord thy God, to keep all His commandments which I command thee this day to do that which is right in the eyes of the Lord thy God (ib.18(19)). Cobserve the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place

^{1.} Bowman 5 omits.
2. This complete reading, regarding passover, is omitted in Bowman 5; quotations from Deut.xv1.9-16, referring to the Pentecost, are substituted.

which the Lord shall choose to cause His name to dwell there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

L.6.f.23b.

And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God hath chosen to cause His name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God hath chosen: and thou shalt turn in the morning, and go unto thy tents. And they proceed Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein. (Deut.xvi.l-8).

1. According to S.P.

And there is said

May you celebrate this day again, we now say,
Rejoicing in this remembrance,
Worshipping and rendering thanksgiving to God,
Who saved you from your enemies.

C.p.159 1.6

And they chant 'This is that night' (Ex.xii.42) et seq.
and three proclamations, antiphonally; and afterwards,
the headings, antiphonally, and they are as you see

L.6.f.23b.

Pand he did the signs in the sight of the people.

And the people believed. (Ex. iv.30-31).

And I have remembered my covenant. Wherefore say unto the children of Israel. (Ex.vi.5-6). et seq. L.6.f.24.

That thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, (Ex.x.2.) et seq.

This month shall be unto you the beginning of months (Ex.xii.2.) et seq.

1. This and the following twenty-nine verses are in two columns, each verse written diamond shaped, down the page. C.p.159, note 3 refers to them as headings, and gives only the first one. They are here given in full as found in L.6.

And ye shall keep it up until the fourteenth day of the same month: et seq.

And the whole assembly of the congregation of Israel shall kill it at even. (Ex.xii.6) et seq.

And against all the gods of Egypt I will execute judgements. I am the Lord (Ex. xii.l2) et seq.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. (Ex. xii.20). et seq.

As the Lord had commanded Moses and Aaron, so did they. (Ex. xii.28).

And the Lord gave the people favour in the sight of the Egyptians, so that they let them have what they had asked. (Ex.xii.36) et seq.

This is that night of the Lord to be much observed. of all the children of Israel (Ex. xii.42) et seq.

The Lord did bring the children of Israel out of the land of Egypt (Ex. xii.51) et seq.

And ye go forth in the month Abib. (Ex. xiii.4) et seq.

Thou shalt therefore keep this ordinance in its

season from year to year (Ex. xiii.10). et seq.

L.6.f.24b.

For by strength of hand the Lord brought thee forth out of Egypt (Ex. xiii.16) et seq.

The pillar of the coud by day, and the pillar of fire by night departed not. (Ex. xiii.22) et seq.

And against all the gods of Egypt I will execute judgements; I am the Lord (Ex.xii.12 cf. ib. f.24 line 5) et. seq.

The Lord shall fight for you, and ye shall hold your peace (Ex. xiv. 14) et seq.

When I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen (Ex. xiv.18). et seq.

For the Lord fighteth for them against the Egyptians (Ex. xiv.25) et seq.

And they believed in the Lord and in His servant Moses (Ex. xiv. 31) et seq.

For He hath triumphed gloriously: the horse and his rider hath He thrown into the sea (Ex. xv.l). et seq.

The Lord is mighty in war: the Lord is His name. (Ex. xv.3 according to S.P.) et seq.

Thy right hand, 0 Lord, is glorious in power: Thy right hand 0 Lord (Ex. xv.6) et seq.

Who is like unto Thee, O Lord, among the gods? who is like Thee glorious. (Ex.xv.ll) et seq.

And by the greatness of Thine arm they are as still as a stone, till Thy people pass over, 0 Lord (Ex.xv.16) et seq.

L.6.f.25.

O Lord, which Thy hands have established. The Lord shall reign for ever and ever (Ex. xv. 17-18). et seq.

Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider (Ex. xv.21) et seq.

Now I know that the Lord is greater (Ex.xviii.ll) et seq.
On the morrow after the passover the children of Israel
went out with an high hand (Num.xxxiii.3.) et seq.
C.p.159 line 9.

Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord, thy God, thou shalt do no work therein (Deut. xvi.8). et seq.

And three proclamations are said, antiphonally, and 'Welcome ..' (C.p.ll4) is said, all of it antiphonally, to a lively tune. And they chant, 'This is that night' (Ex.xii.42) et seq., and three proclamations, antiphonally, and afterwards they complete the KATEF and this is it.

L.6.f.25.

2"Thou shalt be perfect with the Lord thy God (Deut. xviii.l3) And worship before the Lord thy God; and thou shalt rejoice in all the good (Deut.xxvi.l0-l1)".

O Merciful Good One. I AM THAT I AM "Look down from Thy holy habitation from heaven and bless Thy people Israel (ib.15) These shall stand upon mount Gerizim to bless the people (Deut. xxvii.l2).

- 1. The same hymn, 'Welcome, O festival' as was interspersed amongst the reading, previously (beginning L.6.f.l6b.,) is here repeated, in toto, on its own. Some Mss. give it again, in full, at this juncture.
- 2. From here resumes the ordinary KATEF form parallel to Bowman 5, 2/13a.

L.6.f.25b.

And all these blessings shall come upon thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city and blessed shalt thou be in the field. Blessed shall be the fruit of thy body . . 1 thy basket and thy kneading trough. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out (Deut. xxviii.2-6). The Lord shall command the blessing upon thee in thy barns and in all that thou puttest thine hands unto, and He shall bless thee in the land (Deut. mxviii.8). And all the peoples of the earth shall see that thou art called by the name of the Lord, and, they shall be afraid of thee (ib.10). The Lord shall open unto thee His good treasure the heaven to give the rain of thy land in its season and to bless all the work of thine hand (ib.12). That He may establish thee this day unto himself for a people, and that He may be unto thee a god, as He spake unto thee, and as He sware unto thy fathers, to Abraham, to Isaac and to Jacob (ib.xxix.13) For He is thy life and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abrahamy to Isaac and to Jacob (ib.xxx.20). Be strong and of a good courage, fear not, nor be affrighted at them (ib.xxxi.6). The Lord, 'He it is that doth go

^{1.} Bowman 5, L.2, Ls.6., BM(G)843 have here the phrase 'blessed shall be'.

before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed (ib.8). Assemble the people, the men and the women and the little ones, and thy stranger (ib.12). And the Lord appeared in the Tent in a pillar of cloud: and the pillar of cloud stood by the door of the Tent (Deut.xxxi.15). So Moses therefore write ye this song for you (ib.19). wrote this song (ib. 22). And it came to pass when Moses had made an end (1b.24). That Moses commanded (ib.25). And Moses spake (ib. 30). Give ear, ye heavens, and I will speak (ib.xxxii.1). For I will proclaim the name of the Lord (ib.3). For the Lord's portion is His people: Jacob . . (ib.9). For the Lord shall judge His people and repent Himself for His servants (ib. 36) Blessed be he who said. "See now that I, even I, am He . . (ib.39) And will render vengeance to His adversaries, and will make expiation for the land of His people. (ib.43). And through this thing, ye shall prolong your days upon the land (ib. 47) And this is the blessing, wherewith Moses, the man of God, blessed the children of Israel. (Dout. xxxiii.1).

^{1.} L.2., L.7, insert, 'that this song shall testify' (Deut. xxxi. 21)

^{2.} אדמת צמו .

L.6.f.26.

lMoses commanded us a law, an inheritance for the assembly of Jacob (ib.4). Happy art thou, O Israel, who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of the excellency! And thine enemies shall submit themselves unto thee; and, thou shalt tread upon their high places (ib.29). And the Lord shewed him all the land (ib. xxxiv.l.) And the Lord said unto him, This is the land which I sware unto thy fathers unto Abraham, unto Isaac and unto Jacob (ib.4). Remembered for good, for ever are the meritorious ones of the world, the possessors of merit, Abraham, Isaac and Jacob, they that dwell in the cave of Machpelah, all prayers in whose name are accepted, for their memory, O their God.

"And Joshua, the son of Nun was full of the spirit of wisdom, ²for Moses had laid his hands upon him and the children of Israel hearkened unto him, and did as the Lord commanded Moses (ib.9). The peace of the Lord be upon the prophet, the righteous, the perfect, the pure, the faithful Moses. The great prophet of the world, the law-giver.of the world, the messenger of God, the teacher of life, the one who was clad in a ray of light, the faithful one of the house of God; peace be upon him for ever.

2. The text reads משה instead of משה כי סמך משה כי סמך משה

^{1.} Bowman 5 adds here a quotation from Deut. xxxiii.2.

And there both not arisen a prophet since in Israel like unto Moses... (Deut. xxxiv.10). ¹Moses commanded us a law, an inheritance for the assembly of Jacob (Deut. xxxiii.4). Given by God, may be be blessed.

Blessed be our God for ever and blessed be His name for ever.

There is none like unto God, O Jeshurun (Deut.xxxiii.26).

C.p.159 line 15.

And three proclamations, to a lively tune, and, 'The Lord a God, full of compassion and gracious (Ex.xxxiv.6) to a solemn chant; and 'Blessed is our God' The beginning of it is said to a solemn chant and they complete it to a lively tune and after it, 'The Lord is God' (C.p.4) to a lively tune, and 'We will bless' (6.p.7) and the addendum:

And he did the signs in the sight of the people (Ex.iv.30) et seq. This month shall be unto you the beginning of months (Ex. xii.2) et seq. And ye shall keep it (Ex.xii.6) et seq.

And the whole assembly of the congregation. . . shall kill it (Ex. xii. 6) et seq.

This is that night of the Lord (Ex.xii.42) et seq.

- 1. From here to the end of the passage is omitted in Bowman 5.
- As in Cowley p. 159 lines 17-25.

58.

PASSOVER EVENING SERVICE II.

C.p.159, line 22.

Then shall be said; 'God of Abraham Thee we shall bless' (C.p.9), and Then sang Moses . . . (Ex. xv.I.ff.) to a lively tune, and first the praises' et seq.

Then one scroll is brought out, and they chant, 'The Lord, mighty' (Ex. xv.3.) et seq. Then the customary 'Hymn of praise' is said, and Durran, 'Blessed is' (C.p.47) and 'Magnified..' (C.p.48) all of it. And the KATEF of 'the circle' in this place:

L.6.f.26b.

And it came to pass in the six hundredth and first year in the first month (Gen.viii.13). Which he had made there at the first (Gen.xiii.4) And the first came forth (Gen.xxv.25). The first (Gen.xxvi.2). But the name of the city was Luz at the first (Gen. xxviii.19). And he commanded the foremost (Gen.xxxii.17(18)). And their children foremost (Gen.xxxiii.2). Saying, This came out first (Gen.xxxviii.28). After the former manner (Gen.xl.13). And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign (Ex.iv.8). And did the signs in the sight of the people. And the people believed: and when they heard

וראשה תהללות .

^{2.} The Prayer of Moses.

and the in the ensuing KATEF, is 'First', probably selected to suit the occasion, the first festival, and the first month.

that the Lord had visited the children of Israel and that He had seen their affliction, then they bowed their heads and worshipped. (Ex iv. 30-31). This month shall be unto you the beginning of months: it shall be the first month of the year to you (Ex. xii.2). And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it.at even. (Ex.xii.5). And against all the gods of Egypt I will execute judgements: I am the Lord (Ex. xii.12). Even the first day. . . from the first day . . . In the first day. . . An ordinance for ever. In the first month (Ex. xii.15-18). Draw out and take you lambs according to your families and kill the passover (Ex. xii.21). The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you (Ex. xii.23) That ye shall keep this service in this month (ib.25). And ye go forth out in the month Abib (Ex. xiii.4). Thou shalt keep this service in this month (Ex.xiii.5.).

L.6.f.27.

Thou shalt therefore keep this ordinance in its season from year to year (Ex.xiii.10). The Lord shall fight for you, and ye shall hold your peace (Ex. xiv.14). My strength and song, and He is become my salvation, This is my God, and I will praise Him, my father's God, and I will exalt Him. The Lord is mighty in war: The Lord is

His name, (Ex.xv.2-3). Blessed be His name. I will put none of the diseases upon thee, which I have put upon the Egyptians, for I am the Lord that healeth thee (Ex.xv.26). O Lord God heal us from all sickness. At the time appointed in the month Abib (Ex.xxiii.15). And ye shall serve the Lord your God, and He shall bless thy bread, and thy water: and I will take sickness away from the midst of thee (Ex.xxiii.25). And I will discomfit all the people to whom thou shalt come and I will make all thine enemies turn their backs unto thee (ib.xxiii.27). O Lord God, turn from thy fierce wrath2 and repent of this evil against Thy people. Remember Abraham, Isaac, and Jacob, Thy servants, to whom Thou avarest by Thine own self (Ex. Exxii. 12-13). And I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy (Ex_xxxiii.19). Hew thee two tables of stone like unto the first . . . that were on the first tables (Ex.xxxiv.1). And Moses hewed two tables of stone like the first . . . And the Lord descended in the cloud and stood with him there3 and proclaimed, The Lord, The Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth (Ex.xxxiv.4-6). And Moses made haste, and bowed his head toward the earth, and worshipped . . . And

L.7, ونام omitting till end of Ex.xxiii.27.
 L.7, ونام omitting till end of this quotation.

^{2.} L.7, www, omitting till end of this quotation.
3. L.2, Ls.6, BM(G)843 insert, 'and proclaimed the name of the Lord. And the Lord passed before him.'
L.5, L.7, www. omitting till the end of verse 9.

EVENING SERVICE II. PASSOVER

pardon our iniquity and our sin, and take us for Thine inheritance (ib.8-9). At the time appointed in the month Abib (Ex.xxxiv.18). On the first day of the first month (Fa.xl.2). And it came to pass in the first month (Ex.xl.17) The first bullock (Lev.iv.21). And he shall offer that which is for the sin offering first (Lev. v. 8). And he slew it . . as the first (Lev.ix.15). And Aaron lifted up his hands toward the people, and blessed them, and he came down from offering the sin offering. and the burnt offering, and the peace offering. And Moses and Aaron went into the tent of meeting and came out, and blessed the people, and the glory of the Lord appeared unto all the people (ib. 22-23). The set feasts of the Lord (Lev. xxiii.2). In the first month (ib.5). In the first day (ib.7). 2These are the set feasts of the Lord (ib. 37). On the first day . . . On the first day (ib. 39-40). And Moses declared unto the children of Israel the set feasts of the Lord (Lev.xxiii.44).

L.6.f.27b.

And I will have respect unto you, 3and make you fruitful, and multiply you, and establish my covenant with

L.5, L.7, BM(G)843, who, omitting till end of verse 23. BM(G)843 omits.

L.7, BM(G)843, omitting till beginning of Num. ii.9, except for quotation from Lev. xxvi.9, 3.

you (Lev. xxvi.9). And I have broken the bars of your yoke, and made you go upright (ib.13). Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember: (ib.42). But I will for their sakes remember the covenant of their ancestors (ib.45). These are the statutes and judgements and laws, which the Lord made between Him and the children of Israel in mount Sinai by the hand of Moses (Lev. xxvi.46). The peace of the Lord be upon the prophet, the righteous, perfect, pure, faithful Moses. They shall set forth first (Num. ii.9). Say unto them the Lord bless thee, and keep thee: The Lord make His face to shin; upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee and give thee peace. And they shall put my name upon the children of Israel: and I will bless them (Num. vi. 23-27). And he that offered his oblation the first day (ib.vii.12) In the first month (ib.ix.2). And they kept the passover in the first month(ib.5). And ye shall be remembered2 before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your set feasts . . and they shall be to you for a memorial before the Lord your God. I am the Lord your God (1b.x.9-10).

L.7, BM(G)843 وتام omitting till end of this quotation.
 L.7, BM(G)843 وتام omitting till end of verse 13.

And they first took their journey (Num. x.13). In the first place the standard of the camp of the children of Judah set forward. (ib.14). In the first month (ib.xxl.) In the first day (ib.xxviii.18). These ye shall offer unto the Lord in your set feasts (1b.xxix.39). And they journeyed from Rameses in the first month on the fifteenth day of the first month (Num. xxxiii. 3). The Lord, the God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you (Deut.i.11). For ask now of the days that are past (ib.iv. 32). Praised be God. There is only one God Hear O Israel. The Lord our God is one Lord. . . (Deut.vi.4). And thou shalt teach them daligently . . . and thou shalt bind them . . And thou shalt write them (ib.7-9). And the Lord commanded us to do (ib.vi.24) And I fell down before the Lord as at the first (ib.ix.18). Hew thee two tables of stone like unto the first. . . That were on the first tables . . . And I hewed two tables of stone like unto the first . . . And he wrote on the tables according to the first writing (Deut. x.1-4). L.6.f.28

And I stayed in the mount as at the first time (ib.10). That thou shalt set the blessing upon mount Gerizim (Deut. xi.29). And ye shall rejoice (ib.xii.7).

 Ls.6. has 'And Moses hewed out' probably an erroneous quotation of the parallel Exodus verse.

and ye shall rejoice (ib.xii.l2). And thou shalt rejoice (ib.l8). Praised be . "Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib, (Deut. xvi.l). Neither shall any of the flesh, which thou sacrificest the first day at even (ib.4). Every man shall give as he is able, according to the blessing of the Lord, thy God which he hath given thee (Deut. xvi.l7). O Lord God who art merciful and, full of pity, forgive Thy people Israel whom thou hast visited O Lord. Blessed be our God and praised is God. There is only one God, there is only one God. C.p.160 line 1.

Then they depart from the tircle; during, 1:We stand all of us' (C.p.9), the MANAT, and 'O Great One' (C.p.84) et seq., and 'This is the great book in which is all and merit, truth' (C.p.56). And they chant 'For in the Name' (Deut. xxxii.3) and 'Hear, O Israel' (Deut. vi.4). And the reading upon the scroll (is) 'And it came to pass, that at midnight' (Ex. xii.29) which was mentioned previously during the KATEF. Also from 2:Thou art He that created the world ... the gate of Thy mercies..! (C.p.67). and three SEGUDOTH.

This is that night of the Lord to be much observed of all the children of Israel in their generations (Ex.xii.42).

^{1.} The song of the Angels.

^{2.} First and last lines of the hymn.

There is proclaimed three times and, 'The Lord, a God full of compassion and gracious" (Ex. xxxiv.6) and May the Lord accept your prayers, and Thou art eternally worshipped and eternally praised.

And so may the prayers end with blessing.

May God not suffer Israel's ceremony to lapse Amen.

THE PRAYERS OF THE MORNING OF THE FEAST OF PASSOVER AT DAKATES.

C.p.161.

The Prayers of the Morning of the Feast of Passover at Dakates;

The KATEF, Covenant, Remembrance, First, Joseph, Wonders, Unleavened Bread, Sabbath and Sacrifice. They begin the prayers, proclaiming and saying, 'At the gate of Thy mercies' (C.p.3) and 'For in the Name' (Deut.xxxii.3) and the Sections of the Creation. And there is said prior to (the commencement of the KATEF) 'He planted' (Gentil.8), Durran, 'Since there is no God but One' (C.p.38), and Marqah, 'Creator of the world, God, is to be worshipped' (C.p.16) and 'Thou art our God' (C.p.17) to a lively tune.

1 Since there is no God but One et cet.

Praised be God, there is no God but One. Praised be God. The Lord is a God, full of compassion and gracious. Forgive Thy people Israel whom Thou hast redeemed O Lord. There is no God but One.

1 Creator of the world, God, is to be worshipped et cet.

There is no God but One.

Thou art our God, and the God of our fathers et cet.

There is no God but One.

and a 'Gloria'

1. The Mss. give this Defter piece in full,

THE PRAYERS OF THE MORNING OF THE FEAST OF PASSOVER AT DAKATES.

The most gracious amongst the gracious, the righteous and upright. In His greatness, He appointed various festivals for Israel: 1their glory is exceedingly great. Amongst them is this Feast of Passover, upon which He comforteth 2us. Upon it we offer sacrifices as it saith in the Law, by the hand of the faithful prophet, the choicest of the sons of Eber.

That is Moses, whose name is renowned, who taught us in the Law. 'And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed (Gen. ii. 8).

^{1.}

C.line 14, יקירון; Ls.6, הירים; BM(G)843 יקירון. C.line 14, און; Ls.6, BM(G)843 יון: The expression משמו מן השתד may imply that the letters of his (i.e. Moses') name inverted are the same as 'The Name'. Montgomery, The Samaritans, p.226, speaking of their belief in Moses, says, 'His name alone may be associated with that of God' a concept which may perhaps be alluded to in this phrase.

The response is PASSOVER MORNING SERVICE.

1 And out of the ground made the Lord God to grow.. (Gen.11.9).
L.6.f.3l line 20 adds,

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. The name of the first is Pishon (ib.ii.lO,ll). And the name of the second river is Gihon (ib.l3). And the name of the third river is Hiddekel...And the fourth river is Euphrates (Gen.ii.l4).

L.6.f.3lb. line 13 adds,

*But I will establish My covenant with thee (ib.vi.18)'.
L.6.f.3lb line 23.

'cold and heat, and summer and winter, and day and night shall not cease. (ib.viii.22).

L.6.f.31b. line 25 - f.32 line 7 adds,

For in the image of God made He man (ib.ix.6). And you be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein (ib.7). And I will establish My covenant with you. (ib.11). And God said, This is the token of the covenant (ib.12). And it shall be for a token of a covenant (ib.13). And I will remember my covenant (ib.15). And I will look upon it

l. This verse marks the beginning of the KATEF, which is given in full in the Mss. and, unlike the Evening KATEF above, occurs in sections, separated from one another by liturgical pieces. This first section is basically the same as that of Evening Service II, L.6.f.12-13; the variants only are given here. Any divergences between the Mss. are noted; apart from these it may be assumed that the various Mss. collated, agree.

that I may remember the everlasting covenant .. And God said unto Noah This is the token of the covenant (Gen.ix.16, 17.) And he said, Blessed be the Lord, the God of Shem (ib.26) And Mizraim, and Put (ib.x.6) And Mizraim begat (ib.13). And their dwelling was from Mesha, as thou goest unto Sephar, the mountain of the east (ib.30) And the whole earth was of one language, and of one speech (Gen.xi.2). Therefore was the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth (ib.9). Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee (ib.xiil).

L.6.f.32 line 10 adds,

'And the Canaanite was then in the land'.

L.6.f.32 line 14 adds,

l.on the west and Ai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed going on still toward the south (ib.6-9). Between Bethel and Ai; unto the place of the altar', (ib.xiii.3)

L.6.f.32 line 19 adds,

'And these were confederate with Abram.' (Gen.xiv.13).

1. This passage is not in BM(G)843. Ls.6 omits 'Between Bethel' etc.

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PASSOVER MORNING SERVICE.

L.6.f.32 line27 - f.32bline 2 adds,

As for Me, behold, My covenant (ib.xvii.4). And I will establish My covenant. for an everlasting covenant (ib.7). And as for thee ... My covenant (ib.9) This is My covenant (ib.10) And it shall be a token of a covenant (ib.11). And My covenant shall be in your flesh for an everlasting covenant (Gen. xvii.13). And thou shalt call his name Isaac, and I will establish My covenant with him for an everlasting covenant (ib.19).

L.6.f.32b, line 3, adds,

And God went up from Abraham (ib.22). Every male among the men of Abraham's house (ib.23). And the Lord said, Shall I hide from Abraham that which I do; Seeing that Abraham will surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him to the end that he may command his children and his household after him, (ib.xviii.17-19). L.6.f.32b line 10 adds.

And he made them a feast, and did bake unleavened bread (ib.xix.3).

L.6.f.32b. line 12 adds,

and thou hast magnified Thy mercy, which Thou hast shewed unto me. (ib.19). And Abraham got up early in the morning (ib.27). That God remembered Abraham (ib.29).

L.6.f.32b. line 16 adds,

So they made a covenant at Beer-Sheba (ib.xxi. 32).

And he called there on the name of the Lord, the Everlasting God (ib.33). That God did prove Abraham and said unto him, Abraham; (ib.xxii.l).

L.6.f.32.b, line 23 omits,

2'As it is said to this day. In the mount of the Lord he shall be seen'. (ib.xxii.14) EVENING KATEF L.6.f.12b.)

L.6.f.33 . line 11 omits,

2. And he found in that year! (ib. xxvi.12 EVENING KATEF L.6.f.13).

L.6.f.33 line 21 adds,

And Jacob went out from Beer-Sheba, and went toward Haran. And he lighted upon a certain place, and terried there all night, because the sun was set: and he took of the stones of the place, and put it under his head and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold the Lord stood above it, and said, I am the Lord, the God of Abraham thy father,

L.6 omits here the phrase, 'And he planted a tamarisk-tree in Beer-Sheba' which is found in the EVENING KATEF. It is, however, retained in Ls.6, and BM(G)843.

^{2.} Retained in other Mss.

^{3.} L.5 Wabbreviating the whole passage.

and the God of Isaac; the land whereon thou liest to
thee will I give it, and to thy seed; And thy seed shall
be as the dust of the earth, and thou shalt spread abroad
to the west, and to the east, and to the north, and to the
south: and in thee and in thy seed shall all the families
of the earth be blessed. And behold, I am with thee and
will keep thee in whithersoever thou goest, and will bring
thee again into this land; for I will not leave thee,
until I have done that which I have spoken to thee of.
And Jacob awaked out of his sleep and he said, Surely the
Lord is in this place, and I knew it not. And he was
afraid, and said,

L.6.f.33b. line 7 adds,

'And Jacob rose up early in the morning, and took
the stone that he had put under his head and set it up for
a pillar, and poured oil upon the top of it. And he
called the name of that place Beth-el:'

L.6.f.33b. line 12 adds,

'and will keep me in this way that I go, and will give me bread to eat and raiment to put on. So that I come again to my father's house in peace, then shall the Lord be my God. And this stone, which I have set up for a pillar, shall be God's house: (Gen. xxviii.1022).

C.p.161 line 19.

'Praised be' et seq. and Durran, 'O Eternal before whom all things..' (C.p.39) and Marqah, 'Thou art our God' (C.p.18). and, 'Let us render praise' (C.p.19) and a 'Gloria' is said.

The 1 Might, who exalted the position of Jacob, the meritorious one, because of the perfection of his deeds. Who slept and beheld a ladder set upright and the great glory, the Lord, 2 stood by him.

3These were his treasure; his strength and his merit were proclaimed by His revelation.

L.6.f.36 line 18. And the response to it is

4Then Jacob went on his journey, and came to the land of the children of the east (Gen.xxix.l). And God remembered Rachel (Gen. xxx. 22). And she called his name Joseph. (ib.24). And it came to pass, when Rachel

- וולה, thus rendered by Montgomery, The Samaritans, p. 215, as one of the frequent epithets applied to God, in Samaritan literature. Text is found in C.p.125, C., Glossary, מילה, power, variant for מילה.
- 2. C.p.125, line 15, asj; L.6, Ls.6, a'sj.
- 3. This verse contains three obscure terms, NANO, MARTON, 1927, C. Glossary, gives 1020 treasure; Jastrow, Dictionary of the Talmud, gives NANO, silver, treasure, sign, military ensigns, standards. The same term is used, C.p.170 line 12, with AND, meaning to enrich. The second term is taken as a derivative of AND, strong; and the third as a derivative of Muncovered or revealed with Aprefixed. Jastrow's rendering of the first term, 'military ensign' does, however, suggest that an alternative rendering of the verse is possible in which the last term is regarded as a derivative of AND, a banner; the verse would then read, 'These were his ensign; his strength and his merit were spread forth upon his banners'. The term AND is found on C.p.165 line 3 apparently meaning, a large host or assembly. It may therefore be taken to mean 'his treasure, strength and merit were spread upon his hosts' i.e. his descendants.
- 4. The ensuing reading is the second section of the Morning KATEF. It is much larger than the corresponding portion of the Evening KATEF, L.6.f. 13-13b which is no more than 16 lines. It is therefore given here in full.

had borne Joseph (ib. 25) I am the God of Beth-el. L.6.f.36b.

where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, get thee out from this land, and return unto the land of thy father and I will do thee good (Ren. xxxi. 13). And now come let us make a covenant (ib.44). And the angels of God met him. And Jacob said when he saw them, This is God's host and he called the name of that place Mahanaim (Gen. xxxii.1-2)(2-3)). Then the company which is left shall escape. And Jacob said O God of my father Abraham, and God of my father Isaac, O Lord, which saidst unto me. Return unto thy country, and to thy kindred, and I will do thee good. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant (Gen. xxxii. 8-10 (9-11)). And thou saidst. I will surely do thee good, and make thy seed as the sand of the seal (ib.12(13)). And he commanded the foremost (ib.17(18)). And, there wrestled a man with him until the breaking of the day. (Gen.xxxii.24)(25)). And he said let me go, for the day breaketh. 2 And he said, I will not let thee go, except thou bless me (ib.26(27)). And their children foremost (Gen.xxxiii.2). And Rachel and Joseph (ib). And after came Joseph near (ib. 7). And thou wast pleased with me. Take, I pray thee, my gift (Gen.xxxiii.lO-ll). And encamped before the city. And he bought the parcel of 11 BM(G)843 omits.

^{2&}lt;sup>2</sup> BM(G)843 omits.

ground. (Gen. xxxiii.18-19). And he erected there an altar, and called it El-Elohe-Israel (ib.20). And purify yourselves and change your garments and let us arise and go up to Bethel (Gen. xxxv.2-3). Because there God was revealed unto him (ib.7). I am God Almighty, be fruitful and multiply (ib.ll). And God went up from him in the place where he spake with Him. And Jacob set up a pillar in the place where he spake with Himl a pillar of stone, and he poured out a drink offering thereon, and poured oil thereon (ib.13-14). And the sons of Rachel. Joseph (ib.24). These are the generations of Jacob, Joseph .. and Joseph brought (Gen. xxxvii.2). Now Israel loved Joseph (ib.3). And Joseph dreamed (ib.5). And Israel love said unto Joseph (ib.13). And Joseph went (ib.17). And it came to pass when Joseph was come.. that they stript Joseph (ib.23). And they drew and lifted up Joseph.. and sold Joseph.. And they brought Joseph (ib.28) And behold Joseph was not (ib.29). And they took Joseph's coat (ib.31). L.6.f.37.

Joseph is without doubt torn in pieces (Gen. xxxvii.33).

And the Midianites sold Joseph (ib.36). Saying this came out first (Gen.xxxviii.28). And Joseph was brought down to Egypt (Gen.xxxix.1). And the Lord was with Joseph (ib.2).

And Joseph found (ib.4). That the Lord blessed the Egyptian's house for Joseph's sake (ib.5). And he left 1 BM(G)843 omits.

all that he had in Joseph's hand ... and Joseph was comely and well favoured ... His master's wife cast her eyes upon Joseph (ib.6-7). And it came to pass as she spake to Joseph (ib.10). That Joseph went into the house (ib.ll). And Joseph's master took (ib, 20), But the Lord was with Joseph (ib.21). To Joseph's hand (ib.22). Because the Lord was with him and that which he did the Lord made it to prosper (ib.23) .- The place where Joseph (ib.xl.3). And the captain of the guard charged Joseph (ib.xl.4). And Joseph came in unto them (ib.6) And Joseph said unto them (ib.8). And the chief butler told his dream to Joseph (ib.9). And Joseph said unto him (ib.12). After the former manner (ib.13). But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh (ib.14). And he said unto Joseph (ib.16). And Hoseph answered (ib.18). As Joseph interpreted to them. Yet did not the butler remember Joseph (ib.23). I do remember (Gen.x1i.9). Then Pharaoh sent and called Joseph (ib.xli.4). And Pharaoh said unto Joseph (ib.15). And Joseph answered (ib.16). And Pharaoh spake unto Joseph (ib.xli.17). And Joseph said unto Pharaoh (ib.25) And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass (ib.32). Can we find such a one as this, a man in whom the spirit of God is? And Pharach said unto Joseph (ib. 38-39).

And Pharaoh said unto Joseph (ib.41). And put it upon
Joseph's hand (ib.42). And Pharaoh said unto Joseph (ib.44)
And Pharaoh called Joseph's name...And Joseph went out (ib.45).
And Joseph was thirty years old ... and Joseph went out
(ib.46). And Joseph laid up (ib.48). And unto Joseph
were born (ib.50) And Joseph called (ib.51). To come,
according as Joseph had laid (ib.54). Go unto Joseph (ib.55)
And Joseph opened (ib.56). And all the countries came into
Egypt to Joseph for to buy corn (ib.57). And Joseph's
brethren went down (Gen.xlii.3). But Benjamin, Joseph's
brother (Gen. xlii.4). And Joseph was the governor over
the land; he it was that sold to all the people of the
land; and Joseph's brethren came (Gen.xlii.6).
L.6.f.37b.

Joseph's brethren came (Gen.xlii.6). And Joseph saw (ib.7). And Joseph knew (ib.8). And Joseph remembered (ib.9). And Joseph said unto them (ib.14). And Joseph said unto them (ib.18). And they knew not that Joseph understood (ib.23). Then Joseph commanded (ib.25). Joseph (ib.36) Take also your brother and arise, and go again unto the man: 2 and God Almighty give you mercy before the man² (Gen.xliii.13-14). And they stood before Joseph. And when Joseph saw (ib.15-16). And the man did as Joseph bade: and the man brought the men into Joseph's house. And the men were afraid, because they were brought into

Ls.6 omits.

Joseph's house (ib.17-18). And they came near to the steward of Joseph's house (ib.19). And the man brought the men into Joseph's house (ib.24). And they made ready the present against Joseph came (ib.25). And when Joseph came home (ib. 26). And Joseph made haste (ib. 30). And he did according to the word of Joseph (Gen.xliv.2). And Joseph said unto his Steward (Gen. xliv. 4). And Judah and his brethren came to Joseph's house (ib.14). And Joseph said unto them (ib.15). Then Joseph could not refrain himself ... and there stood no man with him while Joseph made himself known (Gen. xlv.1). And Joseph said unto his brethren I am Joseph (ib.3). And Joseph said unto his brethren ... And he said, I am Joseph (ib.4). Thus saith, thy son Joseph (ib.9). And the fame thereof was heard in Pharach's house, saying, Joseph's brethren are come (ib.16) . And Pharaoh said unto Joseph (ib.17). And Joseph gave them (ib.21). And they told him saying, Joseph is yet (ib.26). And they told him all the words of Joseph ... and when he saw the wagons which Hoseph had sent (ib. 27) And Israel said, It is enough: Joseph ... is yet ... (ib.28). And he came to Beer-Sheba, and offered sacrifices unto the God of his father Isaac (Gen. xlvi.2). And Joseph shall put his hand upon thine eyes (ib.4). And they came into Egypt. Jacob. and all his leed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters and all?...

^{1.} Ls.6 omits.

^{2.} L.5, Ls.6 insert 'his seed'.

brought he with him into Egypt (ib.6-7). The sons of Rachel, Jacob's wife, Joseph (Gen.xlvi.19). And unto Joseph were born (ib.20). And the sons of Joseph (ib.27). And he sent Judah before him unto Joseph (ib.28). And Joseph made ready (ibl29).

L.6.f.38.

And Israel said unto Joseph (Gen. xlvi. 30). And Joseph said unto his brethren (ib.31). Then Joseph came (Gen.xlvii.2) And Pharaoh said unto the brethren of Joseph (ib.3). And Pharaoh spake unto Joseph (ib.5). And Joseph brought (ib.7). And Joseph placed (ib.11). And Joseph nourished (ib.12). And Joseph gathered up ... and Joseph brought (ib.14). And all Egypt came unto Joseph (ib.15). And Joseph said (ib.16). And they brought their cattle unto Joseph. and Joseph gave them (ib.17). 2So Joseph bought2 (ib.20). And Joseph said (ib.23). And Joseph made it (ib.26). And he called his son Joseph (ib.29). One said to Joseph (Gen.xlviii.18. And said, Behold thy son Joseph (ib.2). And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me (ib.3). And Israel beheld Joseph's sons (ib.8). And Joseph said unto his father (ib.9). And Israel said unto Joseph (ib.11). And Joseph brought out (ib.12). And Joseph took (ib.12). And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which hath fed me

^{1.} L.2 omits. 22 L.2 omits.

all my life long unto this day. The angel which hath redeemed me from all evil, bless the lads and let my name be named on them, and the name of my fathers Abraham and Isaac (ib. 15-16). And when Joseph saw (ib.17). And Joseph said unto his father (ib.18). And Israel said unto Joseph (ib.21). Gather yourselves together (Gen.xlix.2). Simon and Levi ... (ib.5). I will divide them in Jacob, and scatter them in Israel (ib.7). Judah, thee they shall praise (ib.8). Zebulun... at the haven (ib.13). Dan shall judge (ib. 16). I have waited for thy salvation, O Lord, Gad, a troop (ib.18-19). A hind let loose ... goodly words. Joseph is a fruitful bough (ib.21-22). From thence is the shepherd, the stone of Israel even by the God of thy father who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that coucheth beneath blessings of the breasts and of the womb: The blessings of thy father and thy mother have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph (ib.24-26). And this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them (ib.28) And Joseph fell (Gen.11) And Joseph commanded (ib.2). And Joseph spake (ib.4). And Joseph went up (ib.7). And all the house of Joseph (ib.8). And Joseph returned (ib.14). And when Joseph's brethren saw ... will Joseph not hate us? 1. The text here reads moow is instead of you of as in M.T.

And they sent a message unto Joseph (ib.16). So shall ye say unto Joseph ... And Joseph wept (ib.17).

L.6.f.38b.

And Joseph said unto them (Gen.L.19). Now therefore fear ye not: I will nourish you (ib.21). And Joseph dwelt ... and Joseph lived (ib. 22). And Joseph saw ... they were born in the days of Joseph. And Joseph said unto his brethren ... but God will surely visit you, and bring you up out of this land unto the land which He sware to Abraham to Isaac, and to Jacob. And Joseph took an oath of (ib.23-25). Joseph was a hundred and ten years old ... and he was put in a coffin in Egypt (ib.26).

C.p.161. line 23.

Then is said, 'Moses commanded us a law' et seq.

(Deut. xxxiii.4) and three proclamations, and Durran, 'O

good One who does good..' (C.p.40) and Marqah, 'Give

praises' (C.p.20) and 'Thou who art merciful (C.p.21) and a

'Gloria' by, 'Mufarrij, the mercy of God be upon him;

The Might, set ²Dakates towards mount Gerizim, Beth-el, Divine Favour was spread over it, ³crowning it with a cloud. Thou shalt (therefore) ⁴offer sacrifices in it as God commanded - In the holiest of all books, by the hand of the choicest of the scribes, 'This is that night of the Lord to be much observed of the Children of Israel'. ⁵

^{1.} Cf. C. Index of Authors, Introduction, p.xcvii-xcviii.

^{2.} C. line 25 דקטים; BM(G)843 דקטים.
3. C. line 25 בצונה מבליל; Ls.6 בו מבליל.

^{5.} BM(G)843 adds 'Throughout their generations.'

God is great et seq., and 'For in the Name' (Deut.xxxii.3) and the elders begin the KATEF

L.6.f.41 line 20.

Now these are the names of the sons of Israel, which came into Egypt: every man and his household came with Jacob (Ex.i.l). Reuben, Simon, Levi and Judah Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher (ib.2-4).

L.6.f.41b.

And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already (ib.5).

2 Joseph ... and all his brethren and all that generation.

And the children of Israel were fruitful, and increased abundantly and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose a new king over Egypt, which knew not Joseph (ib.6-8). And God dealt well with the midwives and the people multiplied, and waxed very mighty (ib.20).

1. The ensuing reading is Section III of the KATEF, corresponding to the Evening KATEF, L.6. f. 13b -f. 20 Variants only are given here. On L.6.f.44.ff begins the interspersion of verses of the acrostic hymn, 'Q Assembly', C.p.162 line 7, in the same manner and at the same junctures that the hymn 'Welcome' is interspersed in the Evening KATEF. The translation of the hymn is given here, each verse in its appropriate place amongst the ensuing scripture verses of the KATEF.

2. Ls.6., L.5., BM(G)843 'And Joseph died'.

L.6.f.42.b. line 17 adds,

And I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgements: And I will take you to me for a people, and I will be to you a God: and ye shall know, that I am Jehovah your God, which bringeth you out from under the burden of the Egyptians. (ib.vi. 6-7).

L.6.f.43.b. line 5 omits,

whole passage contained in Evening KATEF, L.6.f.15b,

'Yet will I bring one more plague... till f.16, 'And all
these thy servants', except for the phrase 'Moreover the
man Moses was very great in the land of Egypt, in the
sight of Pharaoh's servants, and in the sight of the people.'
L.6.f.44 line 10 omits,

'And that which is left over of it until morning'.
C.p.162 line 7.

O assembly of Israel sing,
to the God who is righteous and upright.
Upon your festivals read,

Thou shalt keep the feast of unleavened bread.

C.p.162 line 10.

My heart saw there Amram,

Moses, Aaron and Miriam,

And a pillar of fire by night and cloud by day.

1. C.p.162 note 2 5 75, L.6, Ls.6 5.5.

L.6.f.44 line 23 adds,

*And this day shall be unto you for a memorial:...
ye shall keep it a feast by an ordinance for ever.

(Ex.xii.l4,15).

L.6.f.44line 26 adds,

'On the fourteenth day of the month' (ib.18). at even, ye shall eat unleavened bread.
C.p.162 line 13,

The proud nation there he pursued.

And for Israel the chosen and select ones,

The good God hovered like an eagle,

These He shielded and those He plagued.

L.6.f.44b line 13 adds,

'And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel, in Egypt, when He smote the Egyptians, and delivered our houses.

(Ex. xii. 26.27).

C.p.162 line 16.

They obeyed the words of the Lord.

And for Israel, when they journeyed,

The waters of the sea were divided,

And Israel came into the midst thereof.

L.6.f.45. line 1 omits.

the passage contained in Evening KATEF. L.6.f.17b. line 5 'From the firstborn of Pharaoh' till line 16. 'Upon their shoulders'.

L.6.f.45 line 10 adds.

Unleavened cakes (Ex. xii.39).

C.p.162 line 18.

The holy congregation of Moses (Went) in the midst of the sea on dry land But all the congregation of the 2wicked Pharach With wrath and anger were tossed about.

C.p. 162 line 21.

He astonished two mighty nations Fording through the midst of the sea These Hebrews passed through But those were buried in the midst of the sea.

- Ls.6. has the addition thus, 'And a mixed multitude 1. went up also with them; and flocks, and herds'..
 Unleavened cakes' (Ex. xii. 38.39).
 C.p. 162 line 18, הרשה בהלים ובהלים; BM(G)843 ברים.
 C.p. 162 line 21, בהרים BM(G)843 ברים בהרים 162 line 21, בהרים נברים ובהרים 162 line 21, ברים עברים ו
- 2.

3.

4. שעברים עברים עברים צברים .

L.6.f.45 line 21 adds,

But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A sojourner and an hired servant shall not eat thereof. In one house shall it be eaten: thou shalt not carry it forth out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you'. (Ex. xii. 44-49).

L.6.f.45b line 11 adds,

'And Moses said unto the people, Remember this day' .. (Ex. xiii.3).

L.6.f.45b line 15.

Six days thou shalt eat unleavened bread and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten: And they shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of the Lord may be in thy mouth: (Ex.xiii.6.7.9.)

1. As S.P., M.T. has 'seven'.

C.p.162 line 24,

Thou wert mindful of the merit of the righteous ones-And redeemed their children.

But all the congregation of Egypt thou didst oppress.

They were drowned in the midst of the sea.

L.6.f.45b line 25 adds,

'And every firstling which thou hast that cometh of a beast, the males shall be the Lord's. All ... the womb, the males' (Ex. xiii.12)

L.6.f.46 line 4 adds,

And Moses took the bones of Joseph with him: for Joseph had straitly sworn (ib.19).

L.6.f.46b line 1 adds,

*And there was the cloud and the darkness. And it came to pass, in the morning watch (Ex.xiv.20.24)

C.p.162 line 27

Then sang Moses and Israel,
Who saw the enemy sink,
Who is like unto Thee God of all gods,
Who made for His people a jubilee.

C.p.162 line 30.

God is good, He looked attentively there,

- At the redemption of His people He rejoiced.

 He oppressed the enemy, and made His loved ones to rejoice.

 To serve Him and obey His voice.
- 1. C.p.162 line 30) ,so too L.6, Ls.6, cf. C. note 4.

L.6.f.47 line 3 adds,

This is that which the Lord hath spoken. The rest of the holy sabbath unto the Lord (Ex.xvi.23) For today is a sabbath unto the Lord ... But on the seventh day is the sabbath . . . And it came to pass on the seventh day (ib.25-27). See for that the Lord hath given you the sabbath . . . abide ye every man in his place, let no man go out of his place on the sabbath day . So the people rested on the seventh day (ib.29-30). And the children of Israel did eat the manna forty years, until they came (ib.35). Write this for a memorial in a book . . . that I will utterly blot out the remembrance . . (Ex. xvii. 14). C.p.162 line 1,

May it be well with us all our days,

It will not depart from our hearts

The one who delivered us is good,

He destroyed all our adversaries.

L.6.f.47 line 20 adds,

'And keep my covenant (Ex.xix.5). Low I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever (ib.9). And let the priests also, which come near to the Lord, sanctify themselves, lest He break forth upon them (ib.22). So Moses went down unto the people and told them. (ib.25).

C.p.163 line 4.

And, 'The Lord, a God full of compassion and gracious'
(Ex.xxxiv.6) and Durran' 'The mighty God' (C.p.46) and
Marqah, 'Creator of the world, Thou shalt be praised at all
times' (C.p.34) and 'O God, our God' (C.p.32).

Then is said a 'Gloria'

We will bless our God, the master of all living things, who commanded us, by the hand of Moses, to keep the Ten Words.

The response to it is (made) by the one who says the morning (prayer). Then he gets up and he says it; and it was composed by the honourable elder, sheikh, Abraham the son of the deceased elder, Jacob, the Danfite, may God protect him.

O blessed morning, morning of the day², this day on which the aroma of the sacrifice travels like the fragrance of the Garden of Eden.

Morning whose lights shine forth, and mercies accumulate on it, upon the assembly of the Hebrews, and the spirit of God is upon it.

Morning of the fleast of Passover, on which the Lord hovered over Israel so that there was no plague upon them.

1. אילה here rendered, advisedly, as God.
2. C. line 10, יומה הדן ניומה ומה ביומה ביומה ומה ביומה ביומה ומה ביומה ביו

90.

PASSOVER MORNING SERVICE.

For them He made deliverance and redemption and He relieved (them) with gladness. Even so, He uprooted the ehemy, by the hand of Moses and Aaron.

With every ¹mighty sign Israel was delivered, and He looked down upon them in His kindness as they dwelt according to their tribes.

²There journeyed the star of him that vowed, and the tribes went forth out of the prison house, and the Lord wrought judgements. -

Against the gods of the enemy, and relieved the distress of His congregation out of the midst of the great oppression, for redemption was brought near.

On this awesome morning, which is like the glorious day on which He proclaimed, as every mountain trembled -

The voice (which said) 'I am thy Maker'; the voice (which said) 'Thy God thy helper'; the voice (which said) 'That redeemed thee from Egypt', proclaimed 'I am the Lord'.

The voice (which said) 'Thou shalt have no strange god'; the voice (which said), 'Thou shalt not take up My name in vain'; the voice (which said) 'That brought thee out from the oppressor', proclaimed 'I am the Lord'.

The voice (which said), 'Observe the blessed sabbath; the voice (which said) 'Honour' and (the rest of) what is in it. (i.e. the commandment); the voice (which said), 'He who made deliverance for thee', proclaimed, 'I am the Lord'.

^{1.} C. line 16, apri; Ls.6 pph.
2. Cf. Num. xxiv.17 alluding to Jacob.

The voice (which said) 'Thou shalt build a large altar'; the voice (which said) 'In the holiest place of all territory'; the voice (which said), 'Who saw thy poverty', proclaimed. 'I am the Lord'.

The voice (which said), 'For the sake of the chosen people': the voice (which said) 'God looked down upon thee':1 the voice (which said). 'And I will pass over and there will be no plague'. proclaimed. 'I am the Lord'.

The voice (of), the possessor of all power; the voice (of), the One who knows all hidden things; the voice (which said) 'And the Lord will pass over the entrance': proclaimed, 'I am the Lord'.

C.p.164, line 1.

For your (own) good, hear and do as is written and explained by Moses, your prophet, the chosen of Zall flesh.

Perform that which is fitting upon this feast, O Israel, and you will be worthy and wear the mighty crown.

Bring near (the sacrifice) upon it. 3slaughter and eat it in glory, upon this 4Dakates, 'and turn (away) in the morning'.

May this feast of favour surely return unto you, with rejoicing. O Hebrews, and may you celebrate this day again for a hundred years.

1.

C. line 29, די; Ls.6. اع. در العدر . Ls.6. در العدر . 2.

C. line 4, סים ד; BM(G)843. המקום . 4. יחמשב final yod for sake of rhyme with יציבעי. 5.

Jastrow, Dictionary of the Talmud, bal, to cut; to 3. slaughter BM(G)843 instead of

Rise with sincere rejoicing and spread forth your two palms (of the hands), saying 'Lord God, turn from Thy fierce wrath, look down from Thy holy habitation, from the heavens, and restore to us Thy sanctuary, upon the exalted hills.

Pray and you will be 2glorified in the holiest of mountains. Rise up on your feet and 3say with goodly words.

Its reponse is,

L.6.50 line 5 adds.

4Glory be to the Proclaimer of the law, who proclaimed the Ten Words and God spake all these words, saying I am the Lord thy God (Ex.xx. 1-2). et seq; and they complete the four sections reading them et seq.

L.6.50 line 10 adds,

Six days thou shalt do thy work, and on the seventh day, thou shalt rest and make no mention of the name of other gods, neither let it be heard out of thy mouth (Ex. xxiii. 12-13). Thou shalt keep the feast of unleavened bread: seven days thou shalt eat unleavened bread (1b.15).

- כ. line 7 מן השמים; Ls.6. השמים: C. Glossary, אמן השמים: cf. Ex. viii. 5.
 C. line 8 ותימר; BM(G)843 ותימר: 2.
- 3.
- The following is section iv. of the Passover Morning KATEF corresponding to the Evening KATEF, L.6, f. 20-20b. Variations only are given here. Ls.6 gives the Ten Commandments in full, including part of the Samaritan Tenth Commandment, i.e., till the end of its first paragraph and then concludes as the Evening KATEF 'And in the place' etc., which is also contained in the Samaritan Tenth Commandment, according to Gaster, The Samaritans p. 189.

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L.6.f.50 line 14 adds,

Three times in the year all thy males shall appear (ib.17). And Moses went up into the mount, and the cloud covered the mount. . . And the seventh day he called unto Moses out of the midst of the cloud (ib.xxiv. 15-16). And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights (ib.18).

L.6.f.50b line 1 adds,

Praised be God. There is only one God. And let them make me a sanctuary; that I may dwell among them (Ex.xxv.8). The length of the court shall be an hundred cubits (Ex.xxvii.18) and thou shalt command the children of Israel . . . Aaron and his sons shall order it from evening to morning before the Lord: (Ex. xxvii. 20-21). To minister unto me, Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons (Ex. xxviii.1). Peace be upon them for ever. O their God and their Lord et seq. And thou shalt put the two stones upon the shoulder pieces of the ephod, to be stones of memorial for the children of Israel: and, Aaron shall bear their names before the Lord upon his two shoulders for a memorial (Ex. xxviii. 12).

^{1.} Ls.6. begins thus 'And he took the book of the covenant .. and said, Behold the blood of the covenant. Then went up Moses, and Aaron, Nadab, and Abihu, Eleazar and Ithamar. And the cloud covered etc. (cf. Ex. xxiv. 7.8.9.)

L.6.f.50 b. line ll adds,

In the breastplate of judgement upon his heart, whenhe goeth in unto the holy place, for a memorial before the Lord (ib.29).

L.6.f.50b line 13 adds,

And, Aaron shall bear the iniquity of the holy things (ib.38). And unleavened bread, and cakes unleavened.. and wafers unleavened (Ex. xxix. 2) And out of the basket of the unleavened bread (ib.23). Seven days shall the priest ... put them on (ib.30). Seven days shalt thou consecrate them (ib.35). Seven days thou shalt make atonement for the altar (ib.37). Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually, a continual burnt offering (ib.38.42).

L.6.f.50b, line 19 adds,

Where I will meet with you to speak there unto thee.

And there I will be sought by the children of Israel, and

2they shall be sanctified by my glory (ib.42-3). That I

may dwell among them. I am the Lord their God (ib.46).

Verily ye shall keep My sabbaths: for it is a sign between

Me and you throughout your generations; that ye may know

that I am the Lord which sanctify you. Ye shall keep the

י ון קד שו .2 .

Sabbath, therefore, for it is holy unto you: . . .

But on the seventh day is a sabbath of solemn rest, holy
to the Lord: whoseever doeth any work in the sabbath day . .

Wherefore the children of Israel shall keep the sabbath
...for a perpetual covenant . . . And on the seventh day He
rested and was refreshed (Ex. xxxi. 13-17).

L.6.f.51 line 3 adds,

That he may bestow upon you a blessing this day (Ex.xxxii.29).

L.6.f.51 line 11 adds,

And be ready by the morning, and come up in the morning (Ex. xxxiv.2). and he rose up early in the morning (ib.4).

L.6.f.51 line 19 adds,

And he said, Behold, I make a covenant; before all, (ib.10). The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread (ib.18).

L.6.f.51 line 23 adds,

²Six days thou shalt work, but on the seventh day thou shalt rest: (ib.21). Three times in the year shall all thy males appear (ib.23). I have made a covenant with

1. BM(G)843 omits.
2. From here till the end of this section is a complete addition, not found in the Evening KATEF, except for the quotation, 'And Moses blessed them' (Ex. xxxix.43), the two subsequent quotations and the concluding quotations from Ex. x1.33-38).

thee (ib. 27). And he wrote upon the tables the words of the covenant, (ib.28). Six days shall work be done. but on the seventh day there shall be to you an holy day. a sabbath of solemn rest to the Lord . . . Ye shall kindle no fire throughout your habitations upon the sabbath day (Ex. xxxv. 2-3). And he put them on the shoulder pieces of the ephod. to be stones of memorial for the children of Israel; as the Lord commanded Moses (Ex. xxxix.7). The peace of the Lord be upon the prophet, the righteous, perfect, pure, faithful Moses. And they made the Urim and Thumim; as the Lord commanded Moses (Not in M.T.) The peace of the Lord upon the prophet et seq. And they 2 made the robe (Ex. xxxix. 22) to minister in; as the Lord commanded Moses (ib.26). The peace of the Lord upon the prophet et seq. Thus was finished (ib. 32) Its clasps, its boards (ib. 33). And Moses saw all the work, and, behold, they had done it as the Lord had commanded, even so had they done it; and Moses blessed them (ib.43). O Lord bestow upon us of the blessing of the prophet. the righteous, perfect, pure, faithful Moses. On the first day of the first month (Ex. xl. 2). And it came to pass in the first month (ib.17). And he put the covering of the tent above upon it; as the Lord commanded Moses (ib.19). The peace of the Lord upon the prophet et seq. And he took and put the testimony . . . and screened the ark of the testimony; as the Lord commanded Moses)(ib.20-21). 1. Text here has לצבירו, S.P. has תבעירו M.T. has ... תבערו יועשו .

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The peace of the Lord upon the prophet, et seg. And he put the table . . . And he set the bread in order upon it before the Lord; as the Lord commanded Moses (ib. 22-23). The peace of the Lord upon the prophet et seq. And he put the candlestick . . . And he lighted the lamps before the Lord; as the Lord commanded Moses (ib. 24-25). The peace of the Lord upon the prophet et seq. And he put the altar . . . And he burnt thereon incense; as the Lord commanded Moses (ib. 26-27). The peace of the Lord upon the prophet et seq. And he put the screen . . . and offered upon it the burnt offering and the meal offering: as the Lord commanded Moses (ib. 28-29) The peace of the Lord upon the prophet et seq. And he set the laver (ib.30) And when they came near unto the Altar, they washed; as the Lord commanded Moses (ib. 32). The peace of the Lord upon the prophet et seq. And he reared up the court round about the tabernacle and the altar and set up the screen of the gate. of the court.

L.6. 52.

So Moses finished the work. Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the Lord (Ex. xl. 33-35). For the cloud of the Lord, . . . throughout all their journeys (ib.38).

C.p. 164 line 11.

Then is said, 'Moses commanded us a law ...' (Deut. xxxiii. 4) and three proclamations and 'Praised be' and Durran, 'God is great' (C.p. 40) and Marqah 'Thou art Creator' (C.p. 22) and 'The ancient God' (C. p. 23) and a 'Gloria'.

The Might, who remembered His covenant with the meritorious ones of the world and delivered their children from Egypt by making miracles to come to pass on this feast of Passover, by the hand of the chosen of all souls —

That is Moses, whose Lord knew him and sent him to deliver Israel. 'On the morrow after the Passover, the children of Israel went out with an high hand.'

'God is great et' seq. and 'For in the Name' (Deut. xxxii.3) and the elders begin the KATEF.

L.6.f.55 line3 adds at the beginning,

And the priest shall burn the memorial thereof (Lev.ii.2) And when thou offerest an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour . . .

1. The ensuing is section V. of the morning KATEF, corresponding to the Evening KATEF, L.6.f.21. The variants only are given here.

or unleavened wafers . . . it shall be unleavened (ib.405)
And the priest shall take up from the meal offering the
memorial thereof (ib.9). And every oblation of thy meal
offering shalt thou season with salt; neither shalt thou
suffer the salt of the covenant of thy God to be lacking
from thy meal offering; with all thine oblations thou
shalt offer salt (ib.13). And the priest shall burn the
memorial of it. (ib.16). All the fat is the Lord's.
It shall be a perpetual statute throughout your generations
in all your dwellings, that ye shall eat neither fat nor
blood (Lev. iii. 16-17).

L.6.f.55 line 12 adds,

And he shall take his handful of it as the memorial thereof, (ib.12). Command Aaron and his sons saying,

This is the law of the burnt offering, the burnt offering shall be on the hearth upon the altar all night unto the morning. (ib. vi. 9 (2)). And the priest shall burn wood on it every morning; and he shall lay the burnt offering in order upon it, and shall burn thereon the fat of the peace offerings. Fire shall be kept burning upon the altar continually; it shall not go out (ib. 12-13 (5-6)). And he shall burn it upon the altar a fire offering, for a sweet savour, as the memorial thereof unto the Lord. . . without leaven (ib. 15-16 (8-9)). Then he shall offer with the sacrifice of thanksgiving unleavened cakes. . and unleavened wafers (Lev. vii. 12). And the basket of

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unleavened bread (Lev. viii. 2). And out of the basket of unleavened bread (ib.26).

L.6.f.55 line 22 adds,

And burnt it upon the altar, besides the burnt offering of the morning (ib.ix.17).

L.6.f.55 line 27 adds,

And eat it without leaven (ib.x.12)

L.6.f.55 line 29 adds,

Ye shall therefore keep my statutes, and my judgements; which if a man do, he shall live in them; I am the Lord (Lev. xviii.5.). Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother and his father, and ye shall keep My sabbaths: I am the Lord your God (Lev. xix. 2-3).

L.6.f. 55b line 4 adds,

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (ib.30).

L.6.f.55b line 11 adds,

Which ye shall proclaim to be holy convocations, even these are My feasts. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work; it is a sabbath unto the Lord in all your dwellings. And these are the set feasts of the Lord, even holy convocations, which ye shall proclaim in their appointed season.

(In the first month) on the fourteenth day of the month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye shall eat unleavened bread. (In the first day) ye shall have an holy convocation. . . and in the seventh day is an holy convocation: ye shall do no servile work (Lev.xxiii.2-8) L.6.f.55b line 24 adds,

That it may be to the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath day he shall set it in order before the Lord continually; it is on the behalf of the children of Israel an everlasting covenant (ib.xxiv.7-8). Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord (Lev.xix.30).

L.6.f.56 line 6 adds.

And I will remember the land (ib.xxvi.42). C.p.164 line 19.

Then is said, 'Moses commanded us a law' (Deut.xxxiii.4)
et seq. and three proclamations and, 'The Lord, a God full
of compassion and gracious' (Ex. xxxiv.6). Then is said,

Durran, 'Defenders...' (C.p.42) and Marqah, 'O living God'
(C.p.24) and 'The One God' (C.p.25) and there is said a
'Gloria'.

1. As Evening KATEF.

The Might, who redeemed our fathers from Egypt with glorious miracles and set apart for us holy festivals which are exceedingly glorious. Amongst them is this feast of Passover upon which we are comforted and upon which we offer sacrifices upon this, the 'One of the mountains'.

And we will eat them roasted by fire as He said in His holy writ, 'There thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou comest forth out of Egypt'.

'God is great' et seq. and 'For in the Name' (Deut. xxxii,3) et seq. and the elders begin the KATEF.

L.6.f.59 line 10, adds,

In the presence of Aaron their father (Num.iii.4).

And Eleazar the son of Aaron the priest shall be prince of the princes of the Levites (ib.32). And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering, and the anointing oil (ib.iv.16). But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the Lord, shall be the priests (ib.v.8). For it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to remembrance (ib.15). The offering of memorial ... which is the meal offering of jealousy. (ib.18). And

I. Section VI. of the Morning KATEF corresponding to
Evening KATEF L.G. f. 21-22. Variations only are given here.

the priest shall remove from the meal offering the memorial thereof (ib.26). And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers (ib.vi.15). With the basket of unleavened bread (ib.17). One unleavened cake. . . and one unleavened wafer (ib.19). This is the law of the Nazarite who voweth, and of his oblation unto the Lord for his separation, beside that which he is able to get: according to his vow which he voweth, so he must do after the law of his separation (ib.21). And the Lord spake unto Moses saying, Speak unto Aaron and his sons, saying (ib. 22-23).

L.6.f.59b line 1 adds,

They shall eat it with unleavened bread and bitter herbs (ib.ix.ll). At the commandment of the Lord they encamped, and at the commandments of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses (ib.23). The peace of the Lord be upon the prophet, the righteous, perfect, pure, faithful Moses. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations (ib.x.8).

L.6.f.59b line 13 adds,

And the ark of the covenant of the Lord (ib.33)
L.6.f.59b line 17 adds,

We remember the fish, which we did eat in Egypt (ib.xi.5).

l. מול און מון as in S.P. in place of און זיך מון in M.T.

L.6.f.59b line 24 adds,

Nevertheless the ark of the covenant of the Lord (ib.xiv.44). And will make an offering by fire unto the Lord, a burnt offering, or a sacrifice to accomplish a vow, or as a free will offering, (ib.xv. 3). And they found a man gathering sticks upon the sabbath day (ib.32). And remember all the commandments of the Lord. That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God:

L.6.f.60.

I am the Lord your God (Num. xv. 39-41). God is to be praised; there is no God but One. In the morning. the Lord will shew. (Num. xvi. 5). And it shall be that the man whom the Lord doth choose, he shall be holy; (ib.7). And they beat them out for a covering of the altar. To be a memorial unto the children of Israel to the end that no stranger, which is not of the seed of Aaron, come near (Num. xvi. 39-40: Heb. xvii. 4-5). And behold, the cloud covered it (ib. 42: Heb. 7). The plague was stayed (ib. 48: Heb. 13). And the plague was stayed (ib. 50: Heb. 15). Have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee. . I am thy portion and thine inheritance among the children of Israel. (Num. xviii. 19-20).

In the first month (ib. xx. 1). And Moses said. O Lord God, Thou hast begun to shew Thy servant Thy greatness and Thy strong hand: for what god is there in heaven or in earth that can do according to Thy works and according to Thy mighty acts? (cf. Deut. iii. 24. Sam. addition). And when we cried unto the Lord, He heard our voice, and sent an angel and brought us forth (Num. mx. 16). And Israel vowed a vow unto the Lord, . . . And the Lord hearkened (ib. xxi. 2-3). And against thee; pray unto the Lord . . . And Moses prayed for the people (ib. 7). This day will I begin to put the dread of Thee and the fear of Thee upon the peoples that are under the whole heaven, who shall hear the report of Thee, and shall tremble, and be in anguish because of thee. (cf. Deut. 11. 25. Sam. addition). And he saw Israel dwelling according to their tribes; and the spirit of God came upon him (Num. xxiv.2). How goodly are thy tents, O Jacob, thy tabernacles. O Israel! (ib.5).

L.6.f.60 line 22 omits,

1So the plague was stayed from the children of Israel (Num. xxv.8) Phinehas, the son of Eleazar, the son of Aaron the priest (ib.11).

L.6.f.60 line 22 adds.

Behold, I give unto him my covenant of peace: (ib.12).

1. Ls. 6. Retains.

L.6.f.60 line 25 adds,

Let the Lord, the God of the spirits of all flesh, appoint a man (Num. xxvii. 16). And set him before Eleazar the priest (ib.19). And before Eleazar the priest. and set him before Eleazar the priest. And he laid his hands upon him, and gave him a charge, as the Lord spake by the hand of Moses (ib. 21-23). And he said unto him, Thine eyes have seen all that the Lord hath done unto these two kings; so shall the Lord do unto all the kingdoms whither thou goest over. Ye shall not fear them: for the Lord your God, He it is that fighteth for you (cf. Deut. iii. 21-22 Sam. addition).

L.6.f.60b line 5 adds,

As the meal offering of the morning, and as the drink offering thereof thou shalt offer it, an offering made by fire, of a sweet savour unto the Lord. And on the sabbath day two he lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering mingled with oil, and the drink offering thereof; this is the burnt offering of every sabbath beside the continual burnt offering, and the drink offering thereof (Num.xxviii.8-10 l (In the first month). . And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. (In the first day). . . (ib. 16-18). These ye shall offer unto the Lord in your set feasts (ib. xxix.39).)

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And Phinehas the son of Eleazar the priest (ib.xxxi.6).

And Moses and Eleazar the priest did (ib. 31). And Moses gave the tribute, which was the Lord's heave offering, unto Eleazar the priest, as the Lord commanded Moses (ib.41).

The peace of the Lord be upon the prophet, the righteous the perfect, the pure, the faithful Moses.

C. p. 164 line 29.

And there is said

As your fathers were redeemed,

So may you be redeemed from your oppressors,

And may God be gracious unto you.

And in His abundant goodness may He protect you.

L.S.f.61 line 1 adds,

Which shall divide the land into you for inheritance: Eleazar the priest (Num. xxxiv.17)

L.6.f.61 line 3 adds,

Which the Lord commanded by the hand of Moses unto the children of Israel in the lplains of Moab (Num. xxxvi.l3). C.p.165 line 1.

Then is said, 'Moses commanded us a law' (Deut. xxxiii.4) and three proclamations and, 'The Lord, a God full of compassion and gracious' (Ex. xxxiv.6). Then is said,

Durran, 'The exalted Might, hear our voice' (C.p.43) and

Marqah, 'God, most high God' (C.p.25) and 'O merciful King'

(C. p. 26) and a 'Gloria',

1. L.5 'In the mountain of Sinai'.

The Might, of those who possess the name Israel in this great host with the clouds of favour He hovereth over them and they praise, proclaiming and saying to God, 'Mighty!', 2who looketh down upon them in His greatness. For a hundred years may you come to this boundary, sacrifice and eat and burn the remainder thereof,

And every year of your lives may you offer your sacrifices and may He fulfil, 'And I will pass over you and there shall be no plague be upon you'.

'God is great' et seq. and, 'For in the Name' (Deut. xxxii.3) and the elders begin the KATEF.

L.6.f.63b line 5 adds,

For the Lord thy God hath blessed thee in all the work of thy hand . . . The Lord thy God hath been with thee; thou hast lacked nothing (Deut. ii.7) A thousand thanks to Thee for Thy kindness: And I commanded Joshua at that time, saying, Thine eyes have seen . . . that the Lord . . hath done unto these two kings; so shall the Lord do . . . for the Lord (ib iii. 21-22) And I besought the Lord (ib.23).

^{1.} Or, 'With the clouds of favour the Most High hovereth'.

Or, 'Most High who looketh down in His greatness'.
 The ensuing is Section VII of the Morning KATEF, corresponding to the Evening KATEF, L.6.f. 22-23. Variations only are given here.

L.6.1.63b line 11 adds,

For what great nation is there that hath a god so nigh unto them, as the Lord our God is whensoever we call upon him? And what great nation is there, that hath statutes and judgements so righteous as all this law. .

But make them known unto thy children and thy children's children; the day that thou stoodest before the Lord, thy God in Horeb (ib. iv. 7-10). And He declared unto you, His covenant (ib.13). And brought you forth out of the iron furnace (ib.20). Take heed unto yourselves lest ye forget the covenant of the Lord your God. . For the Lord thy God is a devouring fire, a jealous God (ib.23-240. L.6.f.63b line 26 adds.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers but with us, even us, who are all of us here alive this day. The Lord spake with you face to face in the mount out of the midst of the fire.

L.6.1.64.

(I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid because of the fire, and went not up into the mount;) saying, I am the Lord, thy God (Deut. v. 2-6).

L.6.f.64 line 14 adds,

That the Lord thy God, He is God; the faithful God, which keepeth covenant and mercy with them that love Him (ib. vii. 9). That the Lord thy God shall keep with thee

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the covenant and the mercy which He sware unto thy fathers: And He will love thee, and bless thee, and multiply thee (ib.12-13).

L.6.f.64 line 20 adds,

Remember well what the Lord thy God did unto Pharaoh, and unto all Egypt (ib.18).

L.6.f.64 line 22 adds.

And thou shalt remember all the way (ib. viii.2). L.6.f.64b line 2 adds,

Remember, forget thou not (ib.ix.7). When I was gone up into the mount to receive the tables of stone, even the tables of the covenant (ib.9). And it came to pass at the end of forty days and forty nights, that the Lord gave me the two . . . tables of the covenant (ib.11). The two tables of the covenant were in my two hands (ib.15) L.6.f.64b line 15 adds,

At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord (ib.x.8).

L.6.f.64b line 27 omits.

'To keep all His commandments which I command thes this day to do that which is right in the eyes of the Lord thy God (Deut. xiii.18(19). Evening KATEF, L.6.f.23)
L.6.f.64b line 27 adds,

For thou art a holy people unto the Lord thy God (Deut. xiv. 2). And thou shalt remember that thou wast a bondman in the land of Egypt (ib.xv.15).

1. L.5. omits.

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C.p.165, line 10

And there is said,

May you celebrate this day of festivals again, Celebrating with blessings,
With glory, goodness and kindnesses.

By the command of the Most Glorious.

And they chant, - 'And thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened

bread et seg. (Deut. xvi. 7-8).

And three proclamations, antiphonally, and after it the chants antiphonally,

*And did the signs in the sight of the people.letc.

Then is said, three proclamations, antiphonally, to a lively tune, and afterwards 2:0 assembly (C. p.162), antiphonally, to a lively tune,

20 assembly of Israel, sing' etc.

Then they chant, 'And thou shalt turn in the morning' et seq. (Deut. xvi.7) and three proclamations, antiphonally, and afterwards they begin the KATEF.

1. L.6.f.65 f. follows with thirty_one headings the same as those, recited at this juncture in the Evening Service (cf. C.p.159 line 8) and quoted previously in full from L.6.f.23b.

2. The same hymn, that was interspersed previously between the reading, is now recited again on its own, in toto, following the same procedure as the Evening Service in the recitation of the hymn 'Welcome O festival' (cf. C.p.159 line 11).

1L.6.f.67 line 19, adds (at beginning),

And thou shalt remember that thou wast a bondman in Egypt; (Deut. xvi. 12). And thou shalt be altogether joyful. Three times in a year shall all thy males appear before the Lord thy God in the place which He hath chosen for Himself; in the feast of unleavened bread (ib. 15-16). L.6.f.67 line 22 adds,

For the Lord thy God is with thee Which brought thee up out of the land of Egypt (Deut. Ex.1). For the Lord your God is He that goeth with you, to fight for you against your enemies, to save you (ib.4). And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto Him and to bless in the name of the Lord (ib.xxi.5). Forgive O Lord, Thy people Israel, whom thou hast redeemed (ib.8). That He may bless thee (Deut. xxiii.20;(21)). Remember what the Lord thy God did unto Miriam by the way (Deut. xxiv.9). And bless thee; and it shall be righteousness unto thee before the Lord thy God (ib.13). And thou shalt remember that thou wast a bondman in the land of Egypt (ib.22) Remember what He did unto thee (ib.xxv.17) Thou shalt blot out the

2. 12 7m2 as S.P.

^{1.} The ensuing is Section VIII of the Morning KATEF, corresponding to the Evening KATEF, L.6.f 25-28. Variations only are given here.

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L.6.f.67b, line 20 adds,

These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb (Deut. xxix.l: Heb: xxviii. 69). Keep therefore the words of this covenant (ib.9: Heb.8). That thou shouldst enter into the covenant of the Lord thy God, and into His oath, which the Lord thy God maketh with thee this day:

L.6.f.67b line 27, 1 omits,

'For He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob'. (Deut. xxx. 20 Evening KATEF f. 25b).

L.6.f.67b line 30 adds,

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord (ib. xxxi.9).

L.6.f.68 line 2 adds,

This song shall testify (ib. xxxi.21).

1. L.5 retains. L.5 omits, in this section, a passage of the KATEF found in L.6 f. 67b - 68 consisting of six quotations from Deut. xxxi. 12-26, i.e. in addition to the two quotations from that passage given here in the text, 'Assemble the people', the men and the women and the little ones, and thy stranger (Deut. xxxi.12) And the Lord appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the door of the Tent (ib.15) Now therefore write ye this song (ib.19).

de also of the

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L.6.f.68 line 4 adds,

The Levites which bare the ark of the covenant of the Lord saying, Take this book of the law and put it by the side of the ark of the covenant of the Lord your God (ib.25-26). L.6.f.68 line 7 adds,

Remember the days of old (ib. xxxii. 7).

L.6.f.68 line 8 adds,

The Lord alone did lead him, and there was no strange god with him (ib.12).

L.6.f.68 line 14 adds,

For they have observed Thy world and keep Thy covenant. They shall teach Jacob Thy judgements and Israel Thy law: (ib.9-10). Satisfied with favour and full with the blessings of the Lord: (ib.23).

L.6.f.68b. has the following conclusory Doxology at the end of the Morning KATEF in addition to that at the end of the Evening KATEF L.6.f.26.

We will bless Him, there is none like unto Him. We will praise Him who is merciful. We will worship before Him who hath pity, and we will fear the name of Him who is the victorious one. We will tremble from fear of Him and His greatness, and we will stand in fear of His awesome power. We will submit before His all-pervading might. We will believe in Him and His faith and in Moses His prophet and his writings. We will trust in His Unity and keep His Sabbaths, festivals, decrees and commandments and bow down

to Him for His deeds and give thanks to Him for His mercy and for His kindness. We will glorify the name of Him who is great and we will exalt Him who is exalted and we will act sincerely to Him who is the victorious One, and we will testify that He is one and there is none like Him for ever. A perfect Law, blessed be the Lord who gave it and glorified be the prophet who received it from His holy habitation. Blessed be God, there is none like Him, glory be to Him. Blessed be our God for ever and blessed be His name for ever. There is none like unto God, O Jeshurun (Deut. xxxiii.26).

C.p.165 line 21.

Then is said, three proclamations and, 'The Lord, a God full of compassion and gracious (Ex.xxxiv.6.) to a solemn chant, and 'Blessed is our God' and 'The Lord is God' (C.p.4) to a lively tune and, 'We will bless' (C.p.7) and the addendum.

L.6.f.68b line 18.

And did the signs in the sight of the people et seq. (Ex.iv.30). This month shall be unto you the beginning of months etaq. (Ex.xii.2). And ye shall keep it up until the four - et seq. (ib.6). And the whole assembly of the congregation of the children of Israel shall kill it et seq. (ib.6): Thou shalt therefore keep this ordinance in its season et seq. (Ex. xiii.10). The set feasts of the Lord which ye shall proclaim, et seq. (Lev. xxiii.2). The Lord bless thee and keep thee, et seq. (Num. vi. 24).

1. C.p.165 line 23, first heading only.

On the morrow after the passover the children of Israel went out, et seq. (Num. xxxiii.3).

And thou shalt turn in the morning, and go unto thy tents. Six days, et seq. (Deut. xvi. 7-8).

C.p.165 line 24.

Then is said, 'God of Abraham, Thee we will bless'

(C.p.9) and 'Then sang. . . ' (Ex. xv.l.) and 'We will

stand' (C.p.9) all of it, and, 'With sincerity' (C.p.12) all

of it, and the customary 'Hymn of praise' and Durran 'Blessed

is' (C.p.47) and Marqah, 'Merciful God' (C.p.29) and, 'The

honoured God is One' (C.p.36). Then is said a 'Gloria'.

He who in His holy wisdom blessed and sanctified this festival and upon it made (lit.set) a great and honourable redemption for His people Israel. How great and how good it is, for on it the Lord remembered. Verily we will offer a sacrifice and eat it at midnight in portions. May you find grace thereon O people of the Lord and be in favour the whole year. Observe (lit. make) the days of your festivals, you and all your assemblies and 'may you celebrate this day again' we say to you, for this and all festivals.

God is great et seq.

C.p.166 line 1,

Then is said, 'For in the Name' (Deut. xxxii.3) and 'May this great name be magnified (C.p.48) and one scroll is brought out then is said the KATEF of the 'Meritorious'.

1. As Evening Service I.

Ones, responsively, till the end. Then is said, 'Praised be' responsively, 'For in the Name' (Deut. xxxii.3) and, 'Turn from Thy fierce wrath' (Ex. xxxii. 12) and 'Hear O Israel' (Deut. vi.4) and the reading upon the scroll'And the Lord said unto Moses and Aaron, This is the ordinance of the passover: (Ex. xii.43) and at each section of it they chant responsively, 'The Lord did bring the children of Israel out of the land of Egypt by their hosts' (ib.51) to a chant (?) et seq. Then is said, 'Thou art He that created the whole world' (C.p.67) and three SEGUDOTH.

The First:

'And Abraham called the name of that place, Jehovahjireh: as it is said to this day. In the mount of the
Lord it shall be provided' (Gen. xxii.l4)
The Second:

The set feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My set feats.

(Lev. xxiii.2) In the holiest of Thy feasts help us in Thy mercies. 'The Lord bless thee, and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace'. (Num.vi.24-26).

The Third:

'On the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians, while the Egyptians were burying all their

firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgements' (Num. xxxiii.3-4). And thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy god; thou shalt do no work therein' (Deut. xvi.7-8)

Then is said. The Lord, a God full of compassion and gracious' (Ex. xxxiv.6) to a solemn chant and, 'May the Lord accept your prayers' (C.p. 276). Then is said, from 'Thee our Lord we beseech' (C.p.39) this section, 10 merciful One. I AM THAT I AM, have pity upon our souls in Thy great goodness. Have compassion upon us in Thy mercies, before we perish, recall the remembrance of Thy mercies. Creator of all the world have mercy upon us in Thy pity. See our distress and do not overlook the distress of fathers and children who implore Thy majesty. O Lord turn not Thy countenance from us. there is naught (of merit) in us that we should stand before Thee. only that thou art wont, O merciful One, I AM THAT I AM, have pity upon our souls in Thy great goodness. compassion upon us in Thy mercy before we perish, recall the remembrance of Thy mercies.

C. line 18, first and last word only; in full.C.p.39 lines 9 - 13.

'Praised be' et seq. Then is said, 'Look attentively upon us our Lord' (C.p.12) all of it, and it is by the high priest Marqah, the favour of God be upon him, Amen. Then is said, 'Praised be' et seq., then responsively 'And the children of Israel sighed by reason of the bondage' (Ex. ii.23) et seq. Then is said, 'O assembly' (C.p.162) all of it, to a, lively tune and, 'Thou shalt be eternally worshipped and eternally praised' (C.p.83) and may the prayers end with blessing.

AMEN.

PRAYERS FOR THE FEAST OF THE PASSOVER IN THE MEDINAH.

IN THE NAME OF THE LORD

C.p.167 line 1.

The prayers of the feast of the blessed Passover. when there is no ascent of Mount Gerizim, Beth-el, the elders assemble in the Synagogue, they begin the prayers *Blessed is our God* et seq. and *At the gate of Thy mercies' (C.p.3) et seq., and 'For in the name' (Deut. xxxii.3) and the sections of the Creation, and the KATEF as explained in the customary order, which precedes. They say at 'He planted' (Gen. ii.8) the MANAT which is mentioned before, Durran and Margah, and at each pause (in the KATEF reading?) Durran and Margah, and they are explained in the customary order, and as mentioned, at each pause a 'Gloria' and they say in the KATEF up to 'And to Aaron' (Ex. xii.I). Then is said. 'The Lord is a God' (C.p.4) to a solemn chant, as is the procedure for the Sabbaths of the Festival. Then is said KIME composed by, the elder, the priest, Ghazal son of the late priest Izhak, the Levite, may the Lord forgive, etc.

be blessed and be magnified. Yet as the days of fathers and children mayest. Thou be praised and exalted. All the days thou of the generations and their successions endurest for ever. Yet again we will praise Thee and extel Thee every night and day. For Thou art our God, eternal, abiding, God also of our fathers, the lords of the covenant. All the days we

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will say, 'Blessed be our God for ever'.

Another also

God of Adam and Noah deliver you from all judgement, grant you favour, and may you be blessed therein.

God of our father Abraham, in His kindness have mercy upon you and give you the strength of a Unicorn and make you prosper whithersoever you go.

God of his son, the sacrifice, may He verily bless your toil, give you peace and rest and support you with His favour.

God of the man who was perfect; may He deliver you from all affliction and remember for you the covenant, and may you sleep in safety.

God of the lord of merit, may He bless the work of your hands and may He prolong the days of your life and may you have dominion over the goodly land.

God of the righteous apostle, may He look upon you in His mercy and in His pity may He cleave to you and guide you according to the Law.

God of him that was the root of the priesthood, may He purify you and sanctify you and heal you from all evil and may the chosen one be in your midst.

1. C. line 26, שרש לבהנה שרש BM(G)843, מי לבהנה ארש .

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God of his faithful son, may He increase your number and destroy all adversaries before you and purify you from every wound, affliction and oppression.

C.p.168 line 1.

God of the 'officer' of the Levites, may He make you as numerous as the stars and make all your deeds good and add unto you a thousandfold.

God of him that took the spear in his hand, may He direct all manner of good to you and renew the covenant of peace with you, (that was made with him) concerning whom it was said, 'And he arose out of the midst'.

God of Joshua and Caleb, may He destroy every adversary before you, and may you inherit the land flowing with milk and may He make your ways as the way of Enoch.

By these I will beseech God, that He heal you from all sickness and bring your endeavours to completion, and may you tread the path of truth.

And may all the families of the earth in the four corners thereof, be blessed in you, and may all these blessings come upon you and overtake you.

AMEN, I AM THAT I AM.

THE KIME on it also, by him also, on the melody of OFA

I have been obedient to Thy command O Lord, and I begin with the secret of Thy name. In the commemoration of Thee behold I have given great praise 1. C. line 6, 7'277; BM(G)843

Greatness ought to be ascribed to our God who worketh truth. He watched over all that hearken to him and praise ought to be rendered with a glad heart; and with eye and heart that are sincere.

Arise and bow and worship before His honoured greatness and give thanks to Him that redeemed our fathers with glory and greatness.

By the children of Amram, Moses, Aaron and Miriam, with wonders and signs, and He gave them glory, relief and goodness.

He destroyed Pharaoh and his people and blotted out their name and his. 'Thou sendest forth Thy wrath, it consumeth them' whereas for Israel the waters remained standing.

After eating the sacrifice, at midnight with rejoicing - which is the commemoration of blessings - whenever they offer His sacrifices,

He remembers the covenant with the three, that which He swore therein He performs, redemption, release and salvation and His people's ²cry He answers. Tell this to Abraham, - the word 'I swear by My name' for whose sake He made a covenant and 'When the sun was about to set'

^{1.} C. line 24 דיקריבו וא BM(G)843 היקריבו 2. C. line 25 דיקריבו ווקצת BM(G)843 וונקצת :

And He said to Moses, 'Stretch forth! and what has He given thee to 2possess with, the rod, 'And it came to pass, that, when the sun went down, and it was dark' - Twice was its settling.

And the secret of His hand in His bosom. 'Only ye shall not go very far away'. Because of His secret they were courageous and strong and they cleaved to Moses and his writ.

Arise O Lord that Thine enemies may be scattered, and Thy adversaries crushed. May He fulfil for you, 'And swarm, and ye be fruitful and multiply.'

At the word of Unity, you proclaim and say wholeheartedly and you offer His ³sacrifices, to the vexation of His enemy.

C.p.169 line 1.

May disfavour and pestilence be banished, whilst in the favour and ease, which you beget, perform the Passover with rejoicing and gladness to the latter day.

May the eyes of the Lord have pity upon you and subdue your adversaries before you, and may the feast come in its appointed time, may it find you waiting prepared,

- 1. C. line 29 נטה; BM(G)843 בעטר. 2. C. line 29 השיג; BM(G)843 .
- 3. C. line 35, וקרבנים BM(G)843 וזקרבעו ואברה יברת BM(G)843 ודברה יברת ואברה יברת BM(G)843 ודברה יברת ו
- 5. C. line 3, TNYD; BM(G)843 | NYD)

By the table of rejoicing, celebrating in enduring safety, secure from any (harmful) thing, in the memory of His covenant of love.

Take the sacrifice and go to the goodly mount, and may He consider you, and offer it and may it be your food, before it is spread round about.

According to your faithfulness AMEN, may He prepare for you pity and favour and may it illumine the people of the land - likewise may God reckon it mighty truth.

Each year in number, may you come in peace, and testify the truth of all the thought, and may He restore the favour to you.

For the sake of Adam, Noah, Abram, Isaac and Jacob the perfect one; Joseph, and Moses the exalted, and Aaron and his sons and those that prophesied.

For them, of Thee I seek, 'Accept my meal offering', and I will beseech, 'Forgive my 2sin, and take not 3exception at my ill-grace.

In the Hebrew language is our glory and in the law of Moses our happiness and in the writings (scrolls) of the law, our honour, 'The people saved' we are named.

ו. C.line 9, אמנותך BM(G)843 ; הך אמנותך

^{2.} C.line 15, בריבו BM(G)843 בריבו BM(G)843 בריבו

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You that cleave to Moses, you are called 'the righteous Shomerim' not like the distant ones who were presumptuous and quarrelsome.

May God not distract us from the law of the holy prophet and may He make you be constantly engaged therein and your path therein, AMEN, may He prosper.

In His judgement may He raise up your dignity and reveal your glory in the world and at the latter end may you have comfort in the garden of Eden. May He accept of us those who are worthy.

And may your feast be blessed for you, for your daughter and son and may He increase you and make you fruitful in the world and may you return to tens of thousands.

And may you celebrate this day again for a hundred years in rejoicing and lpeace, 'And thou shalt roast and eat it in the place which the Lord thy God hath chosen!

AMEN I AM THAT I AM.

On it also is a separate piece, in rhyme, composed by the aforementioned may God lengthen his life.

2we will come to the gateway of favour, we and you,
O hearers. With heart of fear, that has improved; with

1. C. line 27, Gibwi BM(G)843 Gibwai
2. This hymn contains a threefold acrostic of the alphabet; contained in the first letter of each half verse and the end letter of the first half verse.

The final syllable of each verse raymes in 'AH'.

The last verses contain the author's name, Tabiah.

the seeking of forgiveness. The Garden of Eden will be glorified, surpassing all 'the fulness thereof'.

(cf. Deut. xxxiii.16).

G.p.170 line 1.

We remember Moses the son of Jochabed; the chosen of the world are at rest.

He made abide therein, in the law; He 2prepared for them (therein) a way of humility.

And He redeemed them with His redemption, and delivered them from all evil.

(Because of their)merit He did 3shew them a secret; this secret of the oath.

He made their life joyful; renewed (it) each year, at its beginning.

When His goodness was shown true; before you were removed from all that was hated.

He passeth over Israel. He giveth them of the precious things of the earth and the fulness thereof.

Like this, at the sacrifice of your offering; proclaiming to God the Maker.

Thine, Thine, is the hymn (of glory) the One who sustains us, our renowned Lord.

The deliverer from all oppression, upon the feast of Passover redeemed them.

The root was established by the hand of him that 4wore a veil, because (his skin) shone (cf. Ex. xxxiv.29f.)

נורו מלבלב ולבש (3843 אום ברון לבש. 11 8: 11 אום נורו מלבלב ולבש

^{1.} C. line 32 מליחה (G)843 הבין לון (G)843 מרוחה (G)843 הבין לון (G)843 מרוחה (G)8

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A treasure that enriches is hidden, pardon (is granted) to all that seek it.

Over Israel the chosen ones, He made a wide open doorway. A great deliverance from all plague. Disfavour was banished. Those that pray early on this day, the prayer of the princes of the people is like a seer.

The Acceptor of the sacrifice has looked down (and) proclaimed for you delight at the end.

Favour, at the beginning, in the middle and at the end. Mercy for you will prevail.

You that observe the holy festival; peace for the soul and relief.

May there be a celebration of this day again for the people of truth, may you be prospered by God the Creator

Blessings upon you, chosen of all tribes, may it be well with you, O Sakwah.

May you have convocations (i,e. festivals), may the Lord accept your humility.

According to His word, in His writ, and every place may He exalt for thee.

'My strength and my song and He is become my salvation'.

AMEN. I AM THAT I AM.

Upon it also a single verse composed by the honoured ancestor, the 'pillar' the elder of Israel, the sheikh,

Abraham son of the late ancestor Jacob the Danafite,

may God forgive, etc.

May God pass over our houses as He passed over for our fathers. For (the sake of) the meritorious ones. our ancestors, with a merciful eye turn unto us, by bringing the Taheb and His sanctuary and may He arouse the days of His favour and remove disfavour from before us and may mercy rest upon us. I AM THAT I AM. our God. for Thy salvation O Lord, we wait. From the pools of the merciful waters come our shoots; and behold our affliction. For if we hope not for Thee in our troubles. O. our Lord, who will ease our weariness. In the shadow of Thy roof we have come, and we do our penitence. Deliver us from the hands of our enemies and prevail over those that prevail over us. Forgive our sins and atone for our transgressions. Have pity upon us and be gracious unto us and pity our dead. May the Feast be blessed for our assembly, from young until old, and our wives.

C.p.171 line 1.

Even so may He preserve all your lives, our brethren and may you be every year in gladness and 2rejoicing. We Will conclude this hymn and utter with our lips, 'Blessed art Thou in Thy kindness'; in Thy mercy grant our requests. Thy name is blessed in our mouths and in the mouths of all our congregation. In Thy great book we will study all

c. line 30 יממי; BM(G)843 c. line 1 ימשיין; BM(G)843 ימשיין; BM(G)843 ימשיין; BM(G)843

^{3.}

the days of our lives.

The answer is, Blessed be God and there is none like unto Him; greatness is His; throughout all days greatness is His; even more than this greatness is His.

Sung - 'And may you celebrate His day again' and 'blessed be our God for ever.'

Then is said 'Blesse (C.p.237) the small one.

1Bless, praise and magnify and blessed be His name for ever.

Then is said 'We will bless' (C.p.7) and this is its arrangement,

*And God blessed the seventh day etc. (Gen. ii.3).

Then is said 'God of Abraham, Thee we will bless' et

seq. (C.p.9).'And Israel saw the Egyptians' et seq. (Ex.xiv.30)

and, 'Then sang' (Ex. xv.1) to a solemn chant, slowly. Then

two scrolls are brought out and then the chief of the priests

says (first) praises, after the completion, 'Then sang'

(Ex. xv.1) the answer is 'God is great' et seq (C. p.9) and,

we will go' et seq. (C.p.49) and, 'Thee we will implore' et

seq. (C.p.39). Then responsively, 'For in the Name' (Deut.

xxxii.3) et seq. and 'Turn from Thy fierce wrath' (Ex. xxxii.12

and 'Hear, O Israel (Deut. vi.4). Then is said, from 'Look

upon us attentively O Lord (verses) Aleph, Beth, Zayin, Lamed

Ayin, Resh, Shin, Thau (C.p.12) and 'O Lord, for the sake of

the three perfect ones' et seq. Then responsively, 'And

the children of Israel sighed' (Ex. ii.23) et seq. Then

1. The first and last words of the aforementioned piece.

is said a hymn of praise that which comes at the Sabbath of the Feast of Unleavened Bread, mentioned before, then is said one of them and afterwards the KATEF of the 'circle' and it is the KATEF of the congregation which is for the Sabbath aforementioned and afterwards they go up from 'circle' during 'O assembly' (C.p.162) the aforementioned. In this practise all of it is said. Then is said, 'We will all stand' (C.p.9) all of it, verse by verse, to a lively tune.

Then is said a song, from the song 'The Deliverer' the mention of which preceded in this practise. Then after it is said, Durran, 'Blessed is' (C.p.47) and, Marqah 'Merciful God' (C.p.29) and, 'The honoured God is One' (C.p.48) and a 'Gloria', the composer of which is not known.

In His holy wisdom, etc. (C.p.165).

God is great et seq.

Then(they say) the KATEF of the Ten Words and the KATEF of the meritorious ones' and the KATEF from 'And to Aaron' (Ex. xii) to the end of the Torah, and they are set out at the beginning of the order, in the prayer of the festival, at the time when the ascent of Mount Gerizim takes place, the mention of these has gone before and it is the KATEF as set out.

Then our master brings out the sacred scroll and with it three (other) scrolls. Then is said, from 'Our souls are satisfied' (C.p.60) so many verses and the priests turn with the scrolls to the congregation and they kiss the scrolls, beginning with the eldest and finishing with the youngest.

And 'You are the great scripture before which we come to worship' (C.p.55) and 'O scripture' (C.p.56) and 'Accept' (C.p.58) the three sections, with a great noise.

Then in antiphon, 'For in the Name' (Deut. xxxii.3) and 'Hear O Israel' (Deut. vi.4) and the reading on the scrolls, 'This is the ordinance of the passover' (Ex. xii.43). Then they chant at each verse of it - C.p. 172 line 1.

'The Lord did bring the children of Israel out of the land of Egypt by their hosts' (ib.51) and after it 'Speak unto Aaron' (Num. vi.23?) Then is said 'Thou art He whose creating..' (C.p.67)all of it. Then is said a hymn of remembrance, composed by the elder of Israel, in his generation, Abraham the son of Jacob, the Danafite, may the Lord prolong, etc.

10 chosen of all the 2Hebrews, progeny of the meritorious ones, Bless and praise the Lord, the God'who 3appeareth. Magnify to Him that is glorified in holiness, and accept my offering. This day in holy convocation, may my doctrine drop as rain (Deut. xxxii.2). The superior mercies and blessing (manifest) from Egypt until now, implant.

^{1.} The initial letters of each verse form an acrostic of the author's name, 'Abraham ben Jacob ben Ab Sakwah. The final syllables of each verse rhyme in 'I'.

Amongst the generations of the meritorious people and let it not depart from the Hebrews.

'Awesome in praise doing' - , doing that which He wishes.

Granting the gifts to them that fulfil (the command)
'A lsheep for each father's house,

Because of the mighty signs, they prevail over the Egyptians.

Those that curse the people are profaned, before the eyes of all that see.

Blessed be He that gave the secret to these (people),
'And thou shalt offer up my sweet savour'.

With the sound of praise and proclamation, set My passover for Me.

Let us look upon the two sons of Amram, sun and moon, going forth.

They illumine Amram, (or, the exalted people?) and with two pillars journeying.

Pitied by the compassion of our Lord, and the myriads of hosts.

²Passing on the holy secret with them this mystery, 3.Go lead. (Ex. xxxii.34).

- 1. C. line 11 איש שה BM(G)843 איש שה "א.
- 2. C. line 19 ממסרים (G)843 ממצרים
- 3. C. line 19 ילך נחי BM(G)843

Each one who makes peace with Moses, his face will be turned to Him that shines forth (Deut. xxxiii.2).

And He will send his soul free; his prayer will never be turned away empty.

The 1truthful prophet and the priest, bear the secrets (lit. hidden things) of this day.

The Mighty Power who is thus worshipped (lit. prostrate) by the Hebrews for generations everlasting.

We will give thanks to God; we will give thanks, you and I, O my brethren, bowing our faces in the sanctuary, and each one of us rejoicing and glorifying.

With the (same) dignity as (did) the priest (i.e. Aaron) and our great one (i.e. Moses) we go up on high, with the sacrifice - our heart is the sacrifice, - shall we not arise and lift up our heart?

May our Lord confer favour upon us, and may we pass through the gates of the days of the Taheb and the sanctuary, and may the enemy never smite us again.

May He make this festival blessed for you, and may ²God the shepherd (send) the redeeming angel to you and your congregation (and save you) from the judgement of your adversaries.

May He also preserve all your lives and may all your males appear before the Lord your God and may you rejoice in that festival.

Or 'the prophet (who said) 'Surely', cf. Ex. ii.14
 Cf. Gen. xlviii. 15-16 according to, American-Jewish Version.

PASSOVER MEDINAH SERVICE.

C.p.173 line 1.

May no one covet your land, among all the 'wrongdoers, and the nearest of them may He make you vanquish and you attain(your)desires and entreaties.

This day you see (one who) is like a king, in the eyes of all creatures, because you are going to Him (on pilgrimage) despite the anger of all who err.

Those that prevail over you, may they depart; rise up speedily in Thy judgement (of them) 2that is how it (i.e. the judgement) came upon Pharaoh. Peoples will obey and fear -

You and tremble before your King; if you reason well, where is he, who is he, that will smite you, and 3what is the disfavour, what is it.

Since Moses is Thy prophet, and his law is my sword, my bow and my spear, declare to us good tidings and in my dwelling place cause me to awake in the Garden of Eden, as a reward.

My strength and my song is my God, who created me from the dust. Ruler of my soul and my spirit, prevail over my adversaries.

- 1. Vide, Glossary 727.
- 2. 18 = 17?
- 3. possibly equivalent to Arabic for 'not' suggesting alternative rendering 'And the disfavour will be no more, no more.'

Say, I AM THAT I AM, to whom I send up my prayer, cause good to be created from disfavour, with the secret of J E H O V A H,

I AM THAT I AM, regard not my sin and look down from on high upon me in the day of my fast.

I AM THAT I AM, see with Thine eye of kindness and have mercy upon my distress, O see (it) when I come unto Thee (lit. between Thine hands) on the morrow.

Conclude your prayers with awe, you that pray and proclaim, and say all of you with one accord,

'And Abraham called the name of the place, Jehovah-jireh'.

And the three SEGUDOTH .

- The First 'And Abraham called the name... in the mount of the Lord', it shall be provided (Gen.xxii.l4).
- The Second 'The set feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my set feasts (Lev. xxiii.2). In the holiest of Thy festivals look upon us in Thy mercies. The Lord bless thee ... thee peace.'
- The Third 'On the morrow after the Passover the children of Israel went out with an high hand in the sight of the Egyptians, while the Egyptians were burying all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgements. (Num. xxxiii.3-4) 'And

thou shalt burn in the morning and go unto thy tents. Six days thou shalt eat ... work' (Deut. xvi.7-8).

Then is said, 'The Lord, a God full of compassion and gracious' (Ex.xxxiv.6) to a solemn chant, then the priest shall bless and afterwards there is said MARAN, composed by the elder, sheikh, Ismail b. Badr er-Ramihi, may God, etc.

1Good and happiness is for him who has observed the word of the upright God, the Lord of (all) flesh. My God, my Creator, my 2Maker and Sovereign of my spirit, for His salvation I will wait, for He is the One that I hope for in all things.

His name is JEHOVAH, IAM, who seeth but is not seen. He was and will be. I will beseech Him and sanctify Him in His holiness, I will seek Him when He is to be found, for He endureth in existence, doing all wonders.

How exalted, how strong and how great is His name.

The Lord is His name, enduring in His eminence, all tremble before Him. There is none like unto Him for His, awe and dread, His greatness, holiness and strength, for He is the master of all beings.

2. BM(G)843 omits 'IWy'.

^{1.} The initial letters of the first six verses of this hymn are an acrostic forming the author's name.

C.p.174.1.1 PASSOVER MEDINAH SERVICE.

On account of this and because of this and also thus, I will surely bow down, and prostrate (myself) and I will (do) even more than this; I will give Him praises and exaltations, longs and hymns, honours and glory, peradventure I will be granted rest here and there. (i.e. everywhere).

I will raise my voice, in my high-place, to which I go up, and I will offer up my prayer, when I speak, and I will (pray God) give peace upon the son of Amram, Moses the exalted one, the likeness of whom none has arisen in the world, ²chosen of all men on the earth.

It is fitting that I should seek in my heart for the peace of this prophet, the Master star of the house of Levi, whom the Lord honoured and chose, and spoke to him mouth to mouth, exalted his place and sent him to Pharach the infidel, to Egypt.

With wonders, signs and miracles, He had pity on

Israel - whereas the Egyptians died and were subdued - they
were performed (i.e. the wonders etc.) and spread and
helped the holy ones and 3destroyed the wicked Ethiopians,

Pharaoh and his sinful people.

Their completion (was) the death of the firstborn; the firstborn of the Egyptians, the infidels, the rebellious

ומאבידים הבישון הכבשים BM(G)843ומאבדים הבישים הבושים 11

ones the 'outcasts'. Whilst the firstborn of the Hebrews, in gladness, in joy, and happiness, young and old, were eating the sacrifice, as He had commanded them by the hand of the law of Moses the chosen one.

From it, He set this enduring memorial in the world, until after the world, upon the exalted place, the everkasting hill. It is performed with rejoicing and feeling as commanded by Moses, in the holy place, the holiest of all the earth.

There you shall slaughter your sacrifice with rejoicing, with exaltation, in the chosen place, and ²take up therefrom a heave offering upon its fat and blood. After which you should wash in cleaning water, perfect in greatness in the goodly land, and you should ascend (amidst) the plantation and stand opposite the hill, in the place wherein He cometh to make His name rest.

How great are these hours of the hours in which there is rejoicing in all the lands. You should not cease its observance till the end of generations, O awesome people. Blessed are you in hearkening to the worthy Word, and at the end (of the celebration) 'And to Aaron' besides the reading of the Ten (commandments) is read by the mouth of the priest who stands there to minister.

^{1.} C. line 15, ותרים ef. C. Glossary, ותרים 2. C. line 19, ביתון; BM(G)843 ביתורים

Who hears you and slaughters your sacrifice upon your altar and you eat according to your desire, till you are satisfied. The assembly of the peoples is round about (lit. before) you, but they have not the power to restrain you from performing this statute and its commandment, with glory, sons and fathers, as Ne commanded in the Law, the sovereign over East and West.

And at the time when you make your sacrifice in your habitation, when you prepare, you and your son and all your ²generation and assembly, the stranger shall not draw near to you where you sit, rather should he be like your dog, whilst you rejoice in your delight, in your soul and your heart and do as He commanded you, each commandment in its place. May God grace you in your celebration and rejoicing, and performance of your commandment, and all your congregation like you, of this company.

C.p.175 line 1.

May you make your sacrifice with rejoicing for a hundred years, both men and women and may the 3sabbath be blessed upon you and you shall go and turn from there -

ומצותה BM(G)843 במה מקד 1. C. line 29 במה

^{2.} C. Glossary, 173.

^{3.} Or 'the return'
4. C. line 2 awa; BM(G)843. aw.

1.41.

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In the morning, to your tents(Deut. xvi.7) in glory, with honour, after the morning prayer, as is fitting. You will hear the blessing of the priest, the great one, and the 'pillar of the edifice,' the distinguished one of the time, the successor of him that was fealous (i.e. Phinehas) and slew those that committed adultery and ended the plague.

Our master, this high priest, who found favour in the eyes of the Eternal, and wore the breastplate and was anointed with anointing oil and was honoured and wore the crown of the upright high priest, our master Eleazar, may God help his seed, amongst us and may his spirit endure. Say lindeed to his exalted seed, precede, and come in peace. O perfect priest and sprinkle the blood as in former times. May God be gracious unto him, and guard him and may we see from him someone that will serve Him, and minister in His sanctuary upon the chosen place. So too may He preserve the life of this congregation that is gathered here, from the progeny of Eber, the people of the upright God, that hearken to the Word. O my Lord, the light of my eyes, my provider, forgive me the shortcomings of my tongue, for I am Ismail of the generation of the sons of 2Ramihi.

May God have mercy upon you and exalt you, strengthen your place, magnify your name and make you joyful amongst your people. May you perform a hundred festivals with great glory and gifts; this festival and all festivals

2. Cf. title of this hymn.

^{1.} C. line 9 and ; BM(G)843 and .

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with glory and rejoicing.

May the Lord receive your prayer, answer your requests, hear the sound of your cry and hasten your deliverance from those that hate your law. May He strengthen your position (or 'enhance your status') renew your rejoicing, improve your name, increase your good things, forgive your sins, restore your captivity, your cattle, and establish the fulness of the land.

May He look down upon you, hover over you and fly over you, and make every plague and wrath cease. To you, O people, 'may you celebrate this day again' in peace, this day and the festivals of the Lord from beginning to end for the sake of the meritorious ones of the world and the chosen of all souls who said in the perfect Law,

'And thou shalt observe His statute in its season from year to year'.

Upon it also a MARAN, lines composed by my lord the mercy etc.

priest Tabiek, the son of Abraham the priest, the Lord have /

Seek the favour of God, as it is fitting to do.

We will (serve) Him sincerely in all (our) toil, and

bow down and worship before Him.

May He hear, see and answer and know all that servéHim)
In His kindness, may He do good to the world and may
His honour descend upon all

1. The first letters of the first ten lines form the acrostic 'I am Tabiah the priest'.

On this day our remembrance (is) of His honourable deeds, Which the Lord did for Moses when He redeemed -

C.p.176 line 1.

The congregation of Israel from Egypt, who served Pharach and his people.

All this for the sake of the mighty ones whose covenant He honoured.

They were the precious ones of the world for whose sake His goodness prevailed.

The 2awesome One shone forth and acted with strength. He taught His writ and it was learned.

In Him we will believe continually, until He make us possess His gate and 3 grant us goodly rejoicing upon this festival and at 4this season, until His statutes are established before all who are bexiled (lit. separated. lonely). With everlasting kindness may His house not be cut off when He is worshipped on the Passover; may we conquer the adversaries so that they scatter. I will reckon

^{1.} C. line 1, Tay; BM(G)843 Tax'

out (lit. number) the plagues of Pharaoh. By the sea he was lenfeebled until he and his servants were destroyed and his peoples became fugitives and wanderers; until he was cast into the sea for his deeds, his chariots like his horsemen were destroyed. But Israel went forth in peace. after making the Passover, worshipping as the Lord commanded, with sacrifices that were offered up for good The light of favour He made (shine) upon them. May they (i.e. Israel) all be made to return, and may they not be compelled to any other service but (to be) servants of God, who are superior to all who serve. May they be endowed with intelligent spirit, verily, may all who serve be made to serve them. For it is the Lord who fights and 'ye shall hold your peace' until you will know that which has been established, both hidden and revealed, when 'stand still and see the unique salvation of the Lord' (was said). We will request His goodly deeds that no presumptuous one arise against us and whomsoever prevails over us may he be cut off. May He deliver us from disfavour till that which has been ordained be fulfilled. According to His decrees and commandments, with joy and gladness of heart, we will serve. In His statutes and laws in which is life we will

^{1.} C. line 8, דווא און BM(G)843 און באנג. C. line 8, דבעי; BM(G)843 דבעי.

^{3.} Tax for Tay?

^{4.} C line 14 1250 ; BM(G)843 750 .
5. C. line 15 75 12; BM(G)843 750 .

1400

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persevere. May the Lord receive our prayers and may His mercies descend upon us. May He answer our requests, and in victory at His mount we will worship. May He hear the sound of our cries for in the Garden of Eden. 2the Witness testified to what will be done at the latter end. Sabbath and Festival blessed and honoured for you and Sall your assembly, Levi and Joseph, even thus may you have honour. So may He preserve your lives and give you memorial, heave offering and ordained (portion). With His goodness may He support you. The Lord is your protector He commands the fulfilment at your hand of that which He charged you with, and in His 4kindness may you return to testify, for the sake of the three, and the king and him that said, 'And Israel dwelleth alone in safety' (Deut. xxxiii.28) and for the sake of him of whom it was said, 'And he arranged' and may you sacrifice your offerings in the holiest of all places of worship. And with the saying, 'I will begin to put the dread of thee' (Deut. ii.25) (fulfil) ... 'For good, as he rejoiced..' (Deut. xxx.9), and was glad.

'O Lord which Thy hands have established the Lord shall reign for ever and ever' (Ex. xv.17.18).

^{1.} C. line 18, | Y'] > ; BM(G)843. Translated here as contraction of | Vide C. Glossary.

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'Praised be' et seq. and 'For in the Name' (Deut. xxxii.3) and the KATEF of the Meritorious Ones' and, 'Hearer' and 'Declare Ye' (C.p.72) and 'God accept (it) from you for a hundred years. May you celebrate the day again for a hundred years'.

And may the prayers end with blessing. AMEN.

Upon it also by him (Abraham b. Jacob) the favour etc.

God of Abraham, Lord of the cath, from which was the

beginning of the decree of the covenant (i.e. of the Passover)

and so He exalted the dignity of the 2rest(day); He makes a

festival for you on it.

C.p.177 line 1.

God of Isaac the son of Sarah, who wore the 3mitre of the 'stranger' but he was the crown of (all) seed, may He make (lit. bind) his covenant with you.

God of Jacob father of the tribes, who err 4 not from the truth, turn not aside to 5 pervert His covenant, and by the well which he sank, remain.

- 1. C. line 30 השבוצה BM(G)843 השיבה.
- 2. C. line 31, anija; BM(G)843 anija.
 3. Mills, The Modern Samaritans p. 280, cites certain Mohammedan regulations requiring the Samaritans to wear black turbans so that they be easily distinguished amongst the rest of the population of the 'faithful'. In all probability, the expression used here of Isaac, is an adaptation of current usage as a means of describing Isaac's experiences in the land of the Philistines.
- 4. C. line 3, o'ws; BM(G)843 o'wb x3 Psalms ci.3, suggests translation given here.
- 5. C. line 3, D'US; BM(G)843 D'UD, regarded here as akin to usage in I. Samuel viii.3.

God of Joseph, the king, who walked according to the will of his Lord, as he walked so may you be led and acquire his righteousness.

God of Moses the son of Amram, the faithful, exalted prophet. It was God's gift (i.e. promise) to Abram² that in the end you would lead his people.

God of the holy priests and of the most holy of places, may you possess them, the place at which you worship.

May your dominion be for ever and may your word 3prevail, by (the help of) the '4Eternal God, beneath whose arms is the world, and may He thrust out the enemy from before thee; and say - Destroy'.

AMEN, I AM THAT I AM.

This is the KIME by him whom we mentioned at first, the mercy, etc.

The ⁵creatures of the world are sustained (lit. filled) by the power of God who said ... They destroy but are not destroyed by the ⁶cessation of His mighty power.

1. C. line 5, דורי; BM(G)843 דיילן 2. C. line 7, ביאלי; BM(G)843 באמרם לצמרם

^{3.} C. line 11, מלמי דברן הייצלם BM(G)843 מדברן אלם לפי דברן הייצלם BM(G)843 מלמי דברן הייצלם 4. An allusion to Deut. xxxiii.27, the third person sing. suffix to יצי suggests a slightly different rendering from that given to the M.T.

^{5.} C. line 15, איזב; BM(G)843 איזב. 6. C. line 16, איזב לפח ; (BM(G)843 לפתי זכר בחיל בתי ב

Praised be the Creator who thus created. The heavens and then the earth, the garden of Eden for him that dwelt therein and that had within himself, the fear of the Lord.

And that separated himself from blemish for a complete hundred years. To him the Lord returned and raised up from him the chosen one.

The meritorious one who was2 near to this, his Lord. his covenant was near to you, you that come out of the thigh of Jacob. Bobserve it and change (it) not.

Until there arose from him Moses, who saved his son from Egypt and subdued the harsh, evil Pharaoh, the adversary and oppressor. He brought forth his people the Shomerim, with glory, rejoicing and songs. This is that night observed of the Lord, on the festival he added pity.

On the Passover the Lord passed over upon those that offered sacrifice from that which chews the cud and 4published forth this statute, 'eat to the fill and burn' (that which is left over).

כ. line 18 למרה; BM(G)843 . ברוב C. line 2l קרוב; BM(G)843 1. דמרה.

^{2.} 3.

C. line 21, אממי, BM(G)843 אים ד.
There appears to be a subtle 'play on the words'here. 4. The term for 'publish' in Hebrew is identical with that for the other sign of a clean beast, i.e. cloven hoof.

It (i.e. the Passover) is lamongst the enemy like a sea in which there is an ark. It is like the heaven and its stars which rise in its expanse.

It is the pillar of the world, enduring continuously; It brings tidings to all 2chosen ones who shall be gathered in at the second kingdom.

It is for those that shall be gathered togethered and 3prevail over the world. It shall be founded in the time of favour and the flame will be drawn forth for it. C.p.178 line 1.

It is like the nights of the garden of Eden. in it Israel dwells according to its tribes. It is like the sanctuary which He withdrew, it is still (celebrated) with abundant fear.

It is a sweet savour unto the Lord, acceptable 4 to Him. It upholds the covenant, bringing the Taheb who will teach (us).

It is sent from the worthiest of 5 Jews, who fled from the people of the Hebrews, it is restricted by the alien who blaspheme the Lord.

3.

C. line 31, אים און ויעצון (G)843 אוים רצון (G)843 מתקבלה מן עמה (G)843 מתקבלה צמה (G)843 מתקבלה צמה (G)843 היודאי (G)843 היודאי 4.

C. line 29, [c] BM(G)843 C. line 31, Tay; BM(G)843 1. . בצין דמה. 2.

^{5.} C. line 5, anno: BM(G)843 aibo , Jastrow, Dictionary of the Talmud, noo, 'to be tied', 'narrowed in'; hence, restricted'.

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It restores the soul with all rejoicing and feeling. It sanctifies Israel, and is persuaded by the pity of the Lord.

May it never depart from you, you and the congregation of your people. Would that He would raise you up as a holy people and not ignore your requests.

And may this festival be blessed upon you and the days of your life be lengthened that you may continue (arrange) the festive days and sacrifice and eat, and that which is left over will be burnt.

The festival will never be changed (lit. moved); favour will descend upon it like dew, and all who profane it will be slain and they will get the plague. Upon it He will plant a grove of acceptance and grant you always deliverance, through him that stretched his hand toward heaven, who is the chosen of all souls.

May God pass over your houses whilst you dwell in safety and celebrate at the holiest of all habitations and look upon the top of the 'hill'.

May God look down upon you, O people, when you pray to Him that Abraham served, 'Turn from thy fierce wrath and repent' and (may He) protect the Danfi.

Unto you may He add even ten thousandfold as you are, a great host of males and females of the seed of Joseph.

May God be with you and may He fulfil His word to you, 'And I will pass over you, and there will be no

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plague amongst you'.

AMEN, I AM THAT I AM.

May you celebrate this day again, O assembly of our congregation that are assembled here at this our service. May the Lord God, our God, protect you, and for a hundred years may you make this feast of the Passover with rejoicing and ease. Even thus may you encamp upon Mount Gerizim our holy place, secure from all enemies, resting in security. So may He protect the lives of you all. Every father of you and his son.

SHEBUA composed by Abdallah ben Solomon the priest may God forgive, etc.

Come in peace O¹festival day of goodness, upon it all the people of Israel gather together in the place and round about it and make the Passover ²whilst you view it.

Its law is that it should be sacrificed 'between the evenings' the beginning of the time of favour is awaited on it and all that sate themselves thereof shall live. May the Favour look down upon it.

Relate to us the law of Moses, that on the tenth day of this month - in preparation for the fourteenth - you shall separate a sacrifice of the goats and of the sheep.

^{1.} C. line 29, טבהתה; BM(G)843 מבה.
2. Possibly 'in haste' C. line 28, אוניון בחלון BM(G)843 בחלון בחלון

C.p.179, line 1.

Which nation is like unto you, O Israel. Upon this day may the Lord levelieve your oppression, 'That thou mayest remember the day when thou camest forth' (Deut. xvi.3), by the hand of him (for whom) 'the law-givers' portion was 2reserved'. (Deut. xxxiii.21).

From Egypt, banners and hosts, your kneeding troughs bound up in your clothes, 'Thou shalt therefore, keep this ordinance' (Ex. xiii.10). (and) be dwelling in safety

And give thanks to your Lord for the deliverance, with joyful heart and relief of spirit, and for six days you shall eat unleavened bread and on the seventh (day) celebrate a festival (or make a pilgrimage to) at the holiest of all habitations.

May you make your festivals for a hundred years,
Samaritans, priests, and minister; old and young thus
come, and with 3rejoicing, there, 0 people of Jeshurun.
May you celebrate the day again, 0 protected people
May you celebrate the day again' row upon row.
'May you celebrate the day again' for all that know you'
and RITUR. For a hundred years may you gather together
upon this day.

God be glorified.

4. C. line 9, ידעיו BM(G)843

ופש מרן צקתך (G)843 מרן נפש צקתך, 1ine 2, מרן נפש מרן צקתך (G)843 (G)843 בפון צפון ביי ביין און (G)843 (G)843 (בפון ביי ביין ביי ובעדי (G)843 (G)843 (בתדשי ביי ביין ביי ביין ביי ביין ובעדי (G)843 (G)843 (בתדשי הבתדשי ה

Besides this, upon it also SHEBUA' composed by Ben Manir may He forgive etc.

You have come O joyous (lit. joy of) festival of Passover in which the people of Israel (sacrificed) the Passover, and God passed over their houses, and in peace by the hand of Moses journeyed (forth).

You have come, O joyous festival of the sacrifice; you have come, O joyous festival of redemption; you have come, O joyous festival of gladness and jubilation, may your memory never depart.

You have come, O joyous festival of favour; you have come O joyous festival of sovereignty upon which is a remembrance of the rejoicing among the assembly of the congregation of the Hebrews.

Those who have not seen the garden of Eden, shall see this night of Passover, a light which comes forth from Eden, shines upon it and the tree of life abides in it.

How great is the time upon which Israel foregathers each man and his household and they behold the priest and his proclamation, when he says, 'slaughter it'.

Each one takes the slaughtering knife in his hand and slaughters his sacrifice in its season, all the people 3encamp together, they recite and testify to(the greatness of) Moses.

O festival day, how good it is, for upon it Israel gather in rejoicing, drinking wine and eating fat things, from the table we depart and from the table we come.

May you attain this in glory, those assembled here, and may He return to you in peace for the sake of the chosen of all flesh.

May you celebrate this day again, may you celebrate this day again. For a hundred years in peace, may you make the festivals of the Lord, for the sake of the choicest of all souls.

God be glorified.

1. C. line 26 | 701; BM(G)843 5x1

C.p. 179 line 32,

At the time of the eating of the sacrifice the high priest begins 'Blessed is' (C.p.47) to a known tune and after it three chants and three proclamations.

C.p.180, line 1.

And we intend if God, exalted is He, wills it, subsequently to write a song which they say on the night of Passover after the eating of the offering on the SMMAT the author of which will be mentioned,

A song to the tune of 'Welcome' composed by Mattanah ha-Mizri, may He forgive etc.

²Praises to our God, who visited His people on this, the first month, with lovingkindness; come in peace 0 festival³. Generations of Israel with glory departed from Egypt for ever by the hand of the son of Jochebed on the fourteenth day of the month.

4His goodly loved ones of Machpelah, God remembered their covenant. The honoured, exalted God, great glory be to God. He graced the firstborn of the Hebrews, 5 lavishing

1. BM(G)843 Indua.

2. C. line 4, הודאו Cf. C. Glossary, אודאו, praise.

C. same line דפרק; L.5; דפרק;
3. C. line 5, מוצרה, probably a printing error for מוצרה as in L.6.

4. C. line 8, הטבים ; BM(G)843 הממים 5. C. line 10, ישראל ; BM(G)843 ישראל ;

upon them every goodness and lovingkindness but the firstborn of the Egyptians He destroyed, O Judge who judged the gods.

The ²alien people saw the blood which had been made by the people, the seed of Abraham the Hebrew, who served the three3 seen in the plains of (or, by him that dwelt in') Mamreh.

In the land of Egypt a people goes forth whilst the people of Pharaoh are absorbed in the plague, with weeping5: whereas Israel worshipped God and brought offerings and sacrifices.

Slaughter young oxen with lovingkindness (or piety) 0 my sons who went forth by the high Hand whilst the Egyptians were heavily pressed, it was a great glory that was performed. The houses of the Egyptians were disturbed but the houses of Israel were peaceful. blood on the lintel was a testimony, a seal that would never be removed.

May the Lord pass over your houses as He passed over for your fathers and forget not that which He commanded, keep the memory of your adversaries.

C. line 10 T'bhi; Ls.6, BM(G)843 Tbhi. 1.

C. line 12, הנברי C. line 12, משלשה 2. BM(G)843 '72J. לשלה BM(G)843 3.

כ. line 13 במי שרי; Ls.6, L.6, BM(G)843 במישרי; במי שרי במי שרי במים; BM(G)843 בבים במים: בבים במים בני דצאו Ls6, BM(G)843 בני דצאו 4.

The term used here is obea which is treated as a derivative of the root him = 'to take', or 'to move' and is thus akin to the Aramaic -5:050:

With an exalted hand went forth the holiest of all the people: Israel, ten thousands at a time. How good is this 2 season and how honoured, the day upon which God passed over the people.

Destruction3 was in the houses of the Egyptians but the houses of Israel were in glory. The Egyptians, in distress4 were destroyed, every house that was in the land of Egypt. Over their houses He passed in His lovingkindness: like them, O their sons descend (the mountain?) and upon you may this festival be blessed. May you celebrate this day again, when we will recite as now.

And the chant, 'This is that night' (Ex. xii.42) and three proclamations.

Upon it also another song on 'Welcome' composed by our Lord the High Priest Eleazar, may the favour of God be upon him.

Welcome! and peace be to thee. Praises to Thee for Thy work; when Thou hadst finished Thy valiant deeds this secret.

^{1.}

C. line 30,74 BM (G) 843. 59

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When he asks you' (cf. Ex. xiii.14). C.p.181 line 1.

Behold I have seen fit to deliver you, and I shall deliver you for you are favoured, favoured because of your sacrifices which 2 you offer, 'and thou shalt tell thy son' (Ex. xiii.8).

To your son you shall tell, and he to his son, that which is established and verified amongst us. That which God did for us when we were slaves to Pharaoh.

We were in a journey afar off, and when we were in the mount and in the valley our Lord gave us from there a doctrine. He who brought us out from Egypt with a strong hand.

With a strong hand He brought you out, for the sake of the statutes of your law and also for (the sake of) your beloved sacrifice, "that thou mayest remember the day when thou comest forth" (Deut. xvi. 3).

On the day of your going out, before you it was written, made known by the honourable, righteous one. the calculation of the cycle of the seasons, "Observe the month of Abib" (Deut. xvi.1).

C. line 1, ראינו BM(G)843 ראיתי C. line 1, בקריבו BM(G)843 הקריב C. line 9, ביום L.6, Ls.6, BM(G)843, L.5. מר

The (month of) Abib, to make this pathway to the lGarden of Eden and perfect favour on it our Lord distinguished and discerned, Hs passed over and delivered our houses. (Ex. xii.27).

He delivered, and made us famed in the world, as was written by the hand of the son of Amram, as this memorial which endureth "For an ordinance for thee and to thy sons for ever". (Ex. xii.24).

For ever in favour and happiness of the soul with gladness of heart and (joyful) release, and commanded for seven days at the fixed time 'Shalt thou eat unleavened bread therewith' (Deut. xvi.3).

You shall ²eat unleavened bread upon it, for hither and thither you were scattered and from many nations you will be gathered, for you (there shall be) Sabbath, festival and favour.

Pop

Favour shall be bestowed upon the children, redemption from enemies and perverse ones. O people of generations of (many) days and years with gladness and rejoicing let us say, 'Celebrate again'.

Celebrating again the good (days) and celebrating again at their approach at all moments and times may you observe and be preserved to the full.

^{1.} C. line ll אלן; L.5, לבל ; L.

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'Thou shalt therefore keep this ordinance'. (Ex. xlii.10).

And the chant, 'This is that night' (Ex. xii. 42) et seg., and three proclamations.

Besides this, a song, upon it also, concerning the miracles; composed by Ben Manir, etc.

lin the name of the Lord God, ruler of the worlds, We will begin all(our)2 entreaties continually all the days. How great and exalted, mightiest of the mighty. He has no dwelling in earth or in heaven The Lord is His name, this is the perfect name Behold (us) 0 exalted healer most merciful of the merciful I AM THAT I AM most gracious of the gracious who opens every mouth. who endows tongues, (with activity) eyes see Him not, yet He sees without eyes. He makes all ears to hear, yet He hears3 without ears; and He waxeth not old, yea C. p. 182 line 1.

He hath no4 dwelling places.

I AM, the faithful One, who shines, Lord of lords. The Lord is His name, the Giver of gifts.

The initial letters of the first six lines of this 1. hymn form the letters of the author's name, Ben Manir. The remaining verses are according to the letters of the alphabet.

2.

C.line 26, מקרא usually 'scripture reading'.
C. line 32, מעניו לא באננים בא אנים בלא אנים בלא אנים 3.

BM(G)843 ''' . C. line 1 1,14: 4.

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In Him we will believe continually - and we will die for His laws - and believe also in the faithful prophet, His servant and son of His house whom the Lord proved righteous with His numerous signs. Prophecy after his is false, for righteousness² is with his prophecy. All the inhabitants of the world are witnesses of his righteousness. Who is greater than the prophet who delivered his congregation by the might of the Lord and His numerous wonders.

Great was Moses who was the first that He created, the last of His patriarchs, for he was given two names. God 3alone taught 4 him every language. This was decreed whilst he was yet a lad, a decree by His righteousness. He sent him to deliver Israel from their bondage, for He remembered to them the covenant of the righteous ones, at the time when they cried out to Him because of those who oppressed them and embittered their lives with hard labour.

He said to him, I AM', and this name was not known, except to you O Moses, when I set you apart by knowing this My name and My memorial. The kingdom is Mine

3. C. line 8, ידב זו Ls.6, L.5, L.6, ידמלו BM(G)843. ידמלמו

ונומת BM(G)843 ונמות 2. C. line 3, ונומת BM(G)843 ונומת בדקה Ls.6.

^{4.} The context suggests that the word 17105 is from the root 2710 'to teach'. It is difficult, however, to explain the meaning of the prefixed 3.

continuously, the strong hand and the honoured arm. 1
Go unto Pharaoh and with you the elders of the
congregation. Be not afraid of him, stand and do not
tremble for I am with you and your enemies I will destroy'.

Behold the children of Israel will not believe and from them I will find no favour, for they will say, "Reveal wonders before we go with you, for otherwise Pharaoh will slay us all". And to², He said to him, "What is to be found in thy hand?." He said, "a rod" and He said, "cast it to the ground"; let3 it be a serpent, making known what will be forthcoming from Him. Bring also your hand into your bosom and it shall come forth as snow, and you shall return it. With this will be found acknowledgement. Wonders you will relate from beginning to end.

"And thou shalt take from the waters of the Nile and pour out on the dry land, there will be blood on it, on all the trees and grass." And Moses spoke, spreading out his hands in supplication, "I am not a man of words". Who will regard me? and how will Pharaoh hearken to me, the wicked infidel. I know not how to uproot the words of the Egyptians. But the Lord taught him every additional tongue and appointed his brother with him, as he required, so did he.

^{1.} C. line 12 יהלרע; Ls.6, L.6, BM(G)843 יהלרע; Ls.6, L.5, L.6, BM(G)843 יהי Ls.6, L.5, L.6, BM(G)843 יהי Ls.6, BM(G)843 יהי Ls.6, BM(G)843

^{3.} C. line 17 יהי בה הל ישע ב.6, BM(G)843 בינה אל ישע ב.6, שעי אל שר ב.6, שעי אל ישע ב.6, שעי אל ישר ב.6, שעי אל ישר בינה אלי ישר בינה אלי ישר

^{5.} C. line 23, app BM(G)843 app.

O! the memory of the wonders which Moses and Aaron like and in Egypt, their will never be performed again. This is a great sign for all who acknowledge the commandments. A rod he turned to a serpent before the stubborn Pharach but they denied and said, 'Who made him the anointed one?" who raises the dead with supplications, but lo he was righteous, a greater one hath not been created. He answered in kind, the one who blasphemed the holy things (signs) such as the wonder of the son of Amram which will never be forgotten. He turned the creature back, one seeking to enlighten the other who was like a blind man groping. 4

The magicians of Egypt were confounded before Moses, they honoured his name, they exalted and magnified him, ⁵ The land was full of blood and the Egyptians were unable to drink of the water, neither could they eat any fruit for if one desired to eat a piece of fruit of the tree, blood would be found in it for it became full of blood, so too was it with the stones. Blessed be He who wrought this in all righteousness, may His dominion be exalted.

^{1.} C. line 24, דמומן : BM(G)843 ו דמומן 2. C. line 26, יהואין : BM(G)843 ו הדרוטי

^{3.} C. line 27, אין : BM(G)843 אין אין דם אדם ביבלי

^{6.} C. line 31, 750 79 Ls.6, L.6, BM(G)843

C.p.183 line 1.

Good after evil, Israel beheld, whilst Egypt beheld the evil upon themselves, when the wonder of the frogs came upon them of which all places were filled. Concerning it, the magicians made known to Pharaoh, behold these are the wonders which are to come upon us as ordained by the stars in their coming in and going out, as the wonder of the blood. Thus Moses was exalted and (the truth of) his prophecy there became revealed. "Glory over me, for when" and it shall be revealed for all to see, and he said, "Tomorrow" and thus he did, whilst they listened, he made known that the Lord is most peaceful.

earth so that lice shall be upon all flesh, even upon all the cattle. This was the wonder of which each one of the magicians said, "It is the finger of God", the righteous and upright One, this is the deed of the Lord - not of man - He hath power over water and earth. This was well said, to be considered and observed by all who are wise and understanding.

When the Lord had finished with the lowly elements

He made darkness with the higher elements. The wonder of
the mixture of obnoxious beasts amongst which there were
large kinds; there was no unclean fowl that did not come

^{1.} C. line 2, מלאה : BM(G)843

^{2.} C. line 3, U'S Ls.6, L.6, U'S

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in strength and all the houses of the Egyptians were full of them. The land was destroyed, the mountains and valleys too, so that their sight was impaired. 'What should they eat?' they asked Moses and Aaron, 'Go sacrifice to your God, the ruler of rulers and pray to Him on our behalf.'

1 We said ...; and we will say

Goodness and rejoicing were for Israel, because of the events which compelled Pharaoh to say, 'The Lord your God, His name is great'. So too his saying 'I will exalt the God of the Hebrews! When it was told to the Egyptians the hand of the Lord in wrath, shall be upon your cattle and all your animals shall die in the field or in the house. This was perfect wisdom. They passed through with boils which wasted the Egyptians and of them none tould stand before Moses whereas all Israel were at peace in Goshen for the Lord separated them and their place.

How great and exalted was the miracle of the hail, for with it, and in the midst of it, a great fire came down upon them that denied this wonder, but those that feared (the Lord) survived. Because of it Pharaoh confessed, 'The Lord alone, He is righteous and to His goodness there is no limit, whereas I and my people are wicked and every wicked one will be destroyed. Pray, and I will send you out and you will not continue to tarry, for all Egypt will

be destroyed by the hail.

1. Cf. C. p. 251, line 23 and note to translation.

2. C. line 19, BM(G)843

The Lord led an east wind, all day and night, till it carried the locust and it rested in his borders, and it came up, exceedingly heavy upon the entire land of Egypt and it covered it consumed all the herbs, the green things and fruit. The Egyptians said. 'This is death! Moses, pray! And he brought darkness upon darkness for there was 'a thick darkness"; for three days they saw no light.

The pillar of cloud 2encircled the place of the infidel when Moses was told to say 'Keep ... ' C.p.184 line 1.

He that did evil to you, in the time to come you shall remember. "Thou shalt never again see my face" the pure one answered him "Thou hast spoken well. I will no more" for the adversary who comes upon you watches attentively and will smite every firstborn amongst man and cattle and you will say unto me 'Get thee out, and all thy people' and then we will take up the 'kneeding trough' that you shall know that judgement will not depart from God.

The Lord did judgement in Egypt, and its gods so that none found any escape in all the land, but all the children of Israel went forth fugitive and slaughtered for the passover with rejoicing. They ate sacrifices and the remainder they burned. This you shall do constantly and

C. line 7 BM(G)843 CCG 3. 707

C. line 30, ויגש BM(G)843 L C. line 32, BM(G)843 226 726

Tolo

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you will be delivered and will celebrate the feast on Mount Gerizim the place of the tribes and then you will get blessings and will attain forgiveness.

The Passover/will make in faithfulness, in the days of favour, upon Mount Gerizim in which is the habitation of the glory of the Lord, God (and) Master. We will see the sanctuary of the holy place and the ark. The table and the candlestick, and its lamps will give light. The altar, too, and upon it we will offer of oxen and sheep. We will eat the Passover in joyful haste and we will bless the name of the Lord who giveth us this and we will seek His mercy for He is merciful and gracious.

We cry out for Thy kindness. Oh, Lord hear! and turn the mourning of Thy people in Thy abundant kindness, into rejoicing. Turn from Thy fierce wrath. Oh, establish Thy mercies that the Passover may be performed perfectly with all its statutes. I AM THAT I AM. Lord of existence, answer the supplication of Thy servants and atone for guilt.

Oh nearest One, draw near our spirit (to Thee), remove our adversaries, our oppressions and our distress. If Thou wilt not hear our voice who will hear us? When Thou seest us upon this festival, make us to rejoice.

^{1.} C. line 8, של היגרילים BM(G)843 של היגרילים למוצדה : מימים ימים ימים ימים ימים ימים בחדש האביב למוצדה : מימים ימים ימים

Far be it in Thy mercies to take us away because of our deeds, for we know of our evil deeds. We turn to Thy kindness because of our abundant sins. Oh, merciful, gracious God, forgive our transáressions, for the sake of Moses who brought us forth from Egypt.

See our afflictions and restore Thy favour upon Thy servants, Israel, Thy 'sojourner' and Thy 'needy'one' whose name Thou hast called Thy 'firstborn' and 'Thy son'. Remove his distress and turn from Thy fierce anger. Repent upon the evil to him and reveal to him Thy Tabernacle, upon the top of Mount Gerizim the habitation of 'Thy right arm' that he may make the Passover and offer Thy sacrifices upon this feast of Unleavened Bread. For the sake of Thy faithful one relieve the distress of Thy people and look down from Thy habitation.

Rejoice upon this night and be observant of it, for upon it your 2ancestor went out from the house of bondage. All were in peace - whilst the firstborn were smitten - and they ate the Passover upon unleavened bread and bitter herbs, for they that entered into Egypt as 'seventy souls' went out six hundred thousand footmen after serving the Egyptians with rigour. The Lord, mighty amongst the mighty, blessed them. So may He bless you in revealed and hidden things and may you see the sanctuary established upon the holiest of the mountains.

^{2.} C. line 20, אבותיכם for צמליע הרצים ? 2. C. line 28, אבותיכם בו בותיכון אבותיכם בו ואבותיכם BM(G)843

May you make the Passover, Oh, assembly, every year and may He drive from before you every enemy and ill-wisher. May the Lord make His face to shine upon

C.p.185, Line 1.

this congregation and be gracious unto it. May He increase its good and multiply² its grade. May He hear its voice and answer all its supplications. May He atone its guilt and forgive its sin. May He purify its heart, its tongue and its mouth. May He confer His mercies upon it, at all times, and in peace and safety throughout the land make it dwell. Oh, Lord God, Thy name is, God of faithfulness, grant Thy people Thy favour and render it faithful. Forget not Thy covenant, for the sake of Moses, forgive we pray Thee, as Thou hast borne this people from Egypt even until now.

There is none like the Lord our God.

Besides this, a song, 'And say with one accord', upon it, also by him, May the Lord forgive him.

And say with one accord before God, 'The Lord is greater than all other gods'.

The Lord is the ancient God, the God of gods, the great king who quickened the spirits. He is alone, over the lowly and the high. He hears without ear unlike (mortal) hearers. He sees without eye unlike those (mortals) who see. All His deeds are wisdom and all His ways acceptable. He does wonders and 1. C. line 34.

BM(G)843

assembleth the hosts. He is like a watcher, but His watching is not like ordinary watchers . He shall be honoured and glorified with the fullest of praises. So say with one accord, before God2.....

The Seer, The Knower, from whom are the brains. The Remembrer, who remembers His covenant with father of the assembly of nations, after four hundred years to bo fulfilled. Exile and slavery, for sons and fathers He visited them and redeemed them from many afflictions. He brought them out of Egypt with His great strength, with great wonders with signs and trials. So let us say with one accord, "Before God "

The signs and the wonders that were performed in Egypt by the two prophets at the word of the Lord God were thirteen wonders to wreak vengeance upon the sinners, by the hand of the prophet and the priest and the greatest of all gods. Three are not counted (as plagues) for they were performed for the people (of Israel). One was performed jointly by the two brothers. Three by the hand of Aaron revealed to those who watched, and three by

L.6, 0.15x5 לצפוים 5. C. line 22.

C. line 13, 01537 BM(G)843 0547 Presumably this expression at the end of each verse is an exhortation to repeat the refrain occurring in the first line, 'The Lord is greater than all other gods'. e 21, שלשה לא ימנותה בא ימנותה BM(G)843 מתעתף 3.C. line 21, 4. C. line 21,

the hand of the prophet Moses the man of God. Three were by the power of the Lord of all spirits. For this let us say with one accord, before God....

From the bush the rod of God was revealed and it was turned into a serpent by the mightiest of arms, and it swallowed the other rods whilst their owners watched. The waters were changed to blood so that the drinkers became weary to drink of them and the water-drawers departed. The frogs also which went up into the houses and the lice with which persons were afflicted, these are the wonders that were performed by the rod. The mixture of obnoxious beasts of which all the houses were filled, the work of the great God, the God of gods, with sincerity let us say withone accord, before God,:...'

The hand of the Lord was in the cattle and their possessions, then the boils afterwards breaking forth with blains upon man and upon beast and they had no remedies. The hail too that came down from the highest heavens C.p.186 line 1

and fire that mingled in the midst, the adversary hoped (for respite). The locust also which are the grass and the plants. Thick darkness also which stopped all vision but for Israel there was light in all their resting places. It is fitting, at mention of this, that we should say, with humble hearts, with sincerity and with one accord, 'before

God....*

1. The final Thau of the words בלעת, וצתהפכת, עגלים is taken as an Aramaism and not as a Heb. suffix.

2. Cline 27 הזלועים 5.1 הזרועים 6.843.

The first month upon which are based the months which come throughout the year. It is the first and foremost for from it begin the festivals of the Lord whose sanctity has been revealed. This night is the first of the commandments of the Lord. With the Passover sacrifice I will give thanks for the redemption of the spirits and the bodies from the hands of the fleeing infidels². The destroyer was brought to wreak vengeance upon the sinners and he passed over Israel and they were strengthened against affliction. And the people bent the knee and bowed down with pure hearts in sincerity⁴, with one accord, before God...

To Moses and Aaron the Lord God said, 'Speak to Israel' the holiest of all the nations. On the tenth of this month they shall take sheep, each man a sheep for a father's house according to the number of souls. A perfect sheep, a male, free of all blemish. And it shall be to you for a charge destined for the sacrifice. Towards evening, all the assembly standing in their glory, with song and praises and uplifted voices, so say with one accord, before God....

^{1.} C. line 6, אודי; Ls.6, L.6. בופרים 2. C. line 7, בופרים Samaritan participal form for כופרים 3. C. line 8, גלבוים בטים במימר 1.5, L.6, במימר 1.5, L.6, במימר 1.5, במימר 1.5, במימר 1.5, ב.6, במימר 1.5, ב.6, במימר במימר 1.5, ב.6, במימר 1.5, במימר 1.5,

The Passover has mysteries which the intelligent ones, whose hearts are full of knowledge, know. They rise early to pray, whilst it is yet night, and rest not on their beds. They patently fear Him and have imbibed understanding. They know the secret which God hath bidden in the observance of the Passover, for in it there are things for which they hope. The dignity of prophecy can be estimated (or, is established) by the release(of Israel) and the unleavened breads which are made for the Passover, for the decreed eight days, as revealed, 'No stranger shall eat of it' as God commanded. Therefore let us say with one accord, before God.....

THE MANAT OF THE SABBATH.

The first and the seventh (day), both alike, are holy convocations of Yeshurun upon which they rejoice; this festival of the Passover they celebrate in the House of God, turning in the morning and going to their dwellings. Unto the Lord they make the festival of Unleavened Bread. A festival to the Lord with pure souls. With sincerity we will say with one accord before God

May you celebrate this day again, 0 people who encamp in prayer. For a hundred years may you perform this statute with lovingkindness and goodness, both sons and fathers.

C. lines 20-24 omitted in Ls.6 and BM(G)843.

May your homes be restored and filled with glory (in the merit of) the three who rest in Machpelah and the righteous one who sustained his father and brothers, and the faithful prophet Moses who received the two tables, and Aaron and his sons who intercede for forgiveness and the Holy One whose name is the Great One the God of gods, so say with one accord before God,

The Lord is greater than all other gods.

C. p.187, line 1.

A song on 'The Deliverer', by our master, the high priest Eleazar may the favour of the Lord be upon him.

At the beginning there is said the preparatory verse: it is said at the beginning of every hymn during the night at the blessed Passover, and it is the preparatory verse which follows, and it is this, -

O sing unto the Lord, all your days, for He delivereth you from your enemies.

And after it the above-mentioned hymn.

O festival, festival of favour, at your assembly your people find favour. For your favour they gather together when they went forth from Egypt.

c. line 27, המכפלה (G)843, המכפלה
 c. line 27, במכפלה (BM(G)843 לבלד
 c. line 28, במכפלה (BM(G)843 לבלד
 c. line 28, במכפלה (BM(G)843 לבלד
 d. line 28, במכפלה (BM(G)843 לבלדים

PASSOVER MEDINAH SERVICE II.

Behold the secret of the Law, the Law of Moses in which there is no evil. Choose for me a people that performs the Law, who safeguard three secrets.

In the past, the future and the present. From Adam till Moses is the commencement. From Moses and the time of favour until now, and the perfection of the world at the last.

Abraham's standing (before God) is set forth to us in the gospel of Moses the saviour. "Behold a smoking furnace and a flaming torch that passed between these pieces" (Gen. xv.17).

Then he decreed the first of the commandments, that which He commanded first with that He saved, "And the Lord said to Moses and Aaron in the land of Egypt".

In Egypt He made it a commandment, when arranging the statutes of His law, "And thus shall ye eat it; with your loins girded."

Girdled in the truth (trust?) of Him that is no idol for He passed in the midst of the night over the houses of the children of Israel in Egypt when He plagued the Egyptians.

The Egyptians suffered from the curses whilst Israel were rejoicing. Because of this was asked throughout these generations²,

- 1. E. line 12, a 1620 equivalent to Arabic for evangel.
- 2. C. line 21, DOT for MINIT, for sake of rhyme with other verse endings, cf. Psalms lxxii.5

PASSOVER MEDINAH SERVICE II.

O Israel, each son of his father, 1 'Why this special 2 service? "Therefore I sacrifice to the Lord all that openeth the womb, being males."

May this remembrance rejoice the heart. The ancient things reach the son from father, verified, established, settled and revealed amongst the Samaritans.

Who keep the commandments and the pious rituals that are performed on festivals which they have in every place.

O assembly, may you all receive blessing, favour and prosperity. You shall not receive aught against the word and your lives will be preserved.

May God protect all who worship as is fitting for this festival and may they ever be in grace, by the command of the Most Upright.

C.p.188 line 1.

May you celebrate the day again (you) that are assembled, give repeated thanks to your Lord, incline your faces and say before Him, proclaiming and saying,

And they chant, 'This is that night'(Ex.xii.42) and three proclamations.

1. C. line 28, at an ; L.5, ata.
2. or 'Why this service at this chosen place (or time).

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Also a hymn on the same metre from the composition of the elder, sheikh, Abraham ha-qabazi the mercy of God be upon him. Amen, Amen, Amen.

My heart has ascended to Dakates and seen the favour of the Lord which is spread thereon, the sacrifice of the Lord offered up and the priest reading the RBIS.

How goodly he is as he stands upon the pulpit(?) bedecked in the sacred garments and round about him all the hosts of the holy nation and of the gentiles.

And he is exalted by a fourfold array, Samaritans and peoples standing densely, the Jews and the uncircumcised standing at a distance like dogs.

When he pronounces the great word, the peoples say after him, God is mighty with this may your heart rejoice and your hand be initiated and the clouds of glory give protection² over you.

And at the time when he finishes the word he says
'For in the name of the Lord I will proclaim' and then
after that he reads 'And to Aaron' with the reading of the
Ten (commandments).

How great is the hour in which is said, 'They shall slaughter it' each one takes his slaughtering knife and

^{1.} C. line 10, Bay may perhaps be a contraction of Bay's i.e. Arabs; this would complete the fourfold array's alluded to at the beginning of the verse, Samaritans, Arabs, Jew and Christians, all assembled to witness the high priest's performance of the sacrificial rite.

^{2.} C. line 13, 7560 BM(G)843. 75600

slaughters his sacrifice with rejoicing and the Lord smelled its sweet savour.

And the assembly of the Samaritans recite, all night long proclaiming and reciting, and the fire is lit in the ovens and a joyful piece is chanted and hymns (sung).

Oh, my eyes, would that I could see my people and my congregation eating their sacrifices and rejoicing, and (Divine) favour looking down from every corner.

See the smoke of the sacrifice, O ye wise ones, arising like the smoke of spices, cassia and pure myrrh with perfume of the spices and the taste, the choicest of all tastes.

This is some small measure of Eden¹, would that it were accompanied by the scent of the Garden that we might eat it with rejoicing and our hearts be full of gladness.

Oh, him that is clothed with the sacred garments, send me of your sacred sacrifice, the meal offerings with holy spirit. I will eat and sanctify my soul.

O, holy spirit, go with rejoicing and feeling to those who eat the holy sacrifice 2 and from the sacrifice beseech for us.

May the Lord not destroy those, who eat the Lord's sacrifice and celebrate at Mount Gerizim, the Lord's House on the days of the Lord's festival.

PASSOVER MEDINAH SERVICE

May you celebrate this day again a hundred years. Samaritans, priest and minister, 'And thou shalt roast and eat it - - and thou shalt turn in the morning and go'. C.p. 189. line 1.

And they chant, 'This is that night' (Ex.xii.42) and three proclamations.

Also a hymn to its metre composed by our lord the high priest Pinhas the favour of the Lord be upon him, Amen. And it is called the hymn of the meal - the passover meal - peace be upon it.

Before the Lord we will prepare the sacred table with rejoicing: (with) fine floar of wheat, wafers of unleavened bread, and we will give thanks to the Lord, God of the spirits, the Lord your God.

After eating the sacrifice of the Passover, we will journey to the sacred table and to the house of the high priest we will journey, the greatest of your priests.

We will prepare the table with rejoicing, with the choicest of cooked foods, more wonderful than numerous fasts, and we will rejoice before the Lord.

Rice in milk goodly to the heart; rice in honey well beloved, as well as milk with dates and numerous eggs shall be prepared in your houses.

ננוף כהנתה , 18.6; וכהן וחבתה , 19.6 נהנתה . 19.6 נהן וחצב בתמר (G)843, בדבש בתמר (C. line 10, בעצים for בצים ?

PASSOVER MEDINAH SERVICE II.

Fish, bitter herbs and vegetables in vessels, numerous and fine dishes with goodly wine to drink to rejoice your hearts.

We will sit by the table and say, 'Blessed be the Lord with rejoicing², songs and praises. We will stand and say, 'Blessed is' and we will eat till satisfied and give thanks to the Lord your God.

We will drink of the wine of the press3 saying,

'How goodly is the blood of the grape'. Each one will wish his brother, 'May you 4live a hundred years - O Lord - in blessing'.

May we go forth from the house and come home returning happily. May this ⁵customary table of the Lord not be cut off during your perils⁶. AMEN, I AM THAT I AM, (may) the Lord (all) seeing God, return unto you speedily, O Hebrews; receive you, have mercy upon you and (make) the festival blessed for you.

1. C. line 12, קצות for קצות? omission of a letter 'Resh', seems also to be suggested by a marginal note, probably by the late Dr. Gaster, to a copy of this text now in the possession of Dr. J. Bowman, cf. אלק C.p. 209 line 3 presumably from

2. Ls.6 omits.

3. C. line 16, The image of the word and which would then be rendered 'And the blood of the grape is goodly wine.'

4. C. line 16, אה אדני במוב 343 Em (G)843 במוב The expression אה אדני which follows may not refer to the Deity, but rather a term of reverence equivalent to Arabic 'Sayyid' i.e.

5. C. line 17, אמוןא; Ls.6, אמוןא BM(G)843, המנות המנות Em(G)843, אמוןא BM(G)843, המנות C. line 16, מסותיסם the rendering given here is a tentative one based on an alternative reading suggested in the marginal note to the copy referred to previously.

191,

PASSOVER MEDINAH SERVICE II.

The Lord, a God full of compassion and gracious, forgive you every sin and restore you to favour speedily, AMEN, like your fathers.

Festival of Passover, Passover for you, it is fitting that we should sing lon it a song that should cause you to rejoice in the company of your faithful, a gift from the Lord unto you.

Drink goodly wine, in many goodly, full cups, whilst you stand ascribing greatness to the Lord God of the spirits and ascribing greatness to our master Moses, the prophet of all generations, Peace be upon him O Israel, all of you.

The Peace of the Lord upon him all the days, for in the memory of the Lord and in the memory of Moses the perfect one, rejoicing and peace will come to you and your sons. 20ur sins have made us lack the gifts of the Lord our God; may the Lord favour us and set the seal of His goodness upon you and me.

Behold we have repented, return unto us of the gifts of the Lord our God. Our good One, behold we have repented, turn from your disfavour.

This festival of Passover is joyful for you, but it containeth the memory of the bitterness of the slavery of your ancestors; it is only evident in your fasting, afflicting your souls.

1. C. line 23 15; Ls.6, BM(G)843, 12

^{2.} C. line 29, the second half of this verse, 'IN 'SO'!
is transposed with the second half of the following
verse (1) 13110 in Ls.6, BM(G)843.

PASSOVER MEDINAH SERVICE II.

C.p.190 line 1

In bitterness is made known (i.e. appreciated) that which is bitter. In distress is made known ease and in ease is made known distress. O Israel those that bless you are blessed and those that curse you are cursed. May the Lord bless you.

This sacred, goodly table is spread forth before you, call in the name of the Lord and stretch forth your hands, taste, wallow and eat with your mouths - good and healing upon your hearts.

The table will never be cut off, Israel fear not and be not dismayed, for the Lord your God has made a covenant with your fathers.

Drink a cup of goodly wine, may it rejoice you greatly.

May you become intoxicated and may your hearts be glad and

may He remove your distress and you will sing and exult

with your voices and give thanks to the Lord your God.

Eat, drink well and be healed, with good food and beautiful wine. Drink strong² (drink) with a big cup, exceedingly great and wave it as a wave-offering. The Lord is gracious unto you.

^{1.} C. line 4 19081 from Gy 6?
2. C. line 9, Gr. Jastrow, Dictionary of the Talmud,

I Pinhas, the servant of the Lord and your priest, say unto you, 'May you celebrate this day again for a hundred years in your lifetime'. Remember me for good all of you. May the Lord forgive me and you.

May you celebrate this day again in peace. On this blessed Festival of Passover³, the festival of the Lord. This is that night unto the Lord, to be much observed of all the children of Israel throughout their generations.

And three proclamations et seq., also a song composed by the elder sheikh, Abraham ibà Qabazi and it is called, the statement about the kinds - the kinds of (food at) the table - the passover table - with regards to it God the merciful is the bountiful One.

May the holy light illumine my heart so that I will perceive great secrets, for my God is in my midst, before Him I will bow down to the ground and prostrate myself.

O Ruler of all (i.e. God) grant me that I may 4see the truth, so that I may make you hear, verse upon verse, each one better than the other, grant me this otherwise (I am) silent.

בציניכם 12. באיניכם 12. באיניכם 15.6 באיניכם 2. C. line 12. באיניכם 15.6 ישלח לי ולכם

^{3.} BM(G)843 omits.
4. C. line 19 500 from 10 to see?

We will sit at the Passover table with gladness. glory and great rejoicing and we will see at it, with the eye of the heart, what is in it of the secrets of the Lord.

Hear what each food says in speech and I also will interpret it for him (i.e. the food). When I will astonish you with this interpretation, you will answer and say, 'It is a correct doctrine.'

The unleavened bread says, 'I know affliction's, on this festival they baked me. Amongst its secrets (that) there should be no leavened at two seasons. For this (reason) I am called bread of affliction!

The bitter herb also says with tongue, 'I have secrets. made known by the Ritor (cf. Gk.rhetor, i.e. God) who caused the 4bitter herb to sprout in His world (as food). pure is the golden garland upon our husk.

The uncircumcised says (i.e. ridicules) the milk without rice, whomsoever his heart is desolate despiseth thus. (he ought) only to glorify and delight. may sorrow take hold of him whose heart is hollow. How goodly is the speech of the rice with milk, which says, 'Rice with milk both alike are to be praised. Who can compare with me?

^{2.}

C. line 23, אורנו as Arabic 'Aidan' - also?
C. line 24 אוני ; Ls.6, BM(G)843 אוני .
C. line 25, אוני Ls.6, BM(G)843 אוני .
C. line 28 אוני BM(G)843 המור 3.

C. line 31, Taa Ta Cf. Ex. xxx.34, Ls.6, BM(G)843

whose heart distils both wisdom and understanding like dew.

C. p. 191 line 1.

The milk with dates says, 'Sin has passed over me, guilt also drips over the limb and changes the face of him that is alone² in his devotion (?).'

The rice with honey says, "Hear my songs, 3 treasure of those who are near to me as my own treasure, he who is near his face will be like me, for you, I pray, 0 my beloved."

The sacrifice says, 'Nine is the glory⁴, I glorify myself over all of my kind, (I) who obey my master, for my sake,⁵ may the fire⁶ not come nigh me.

And the cheese parched in fire says, 'Upon me the serpent has passed, it has subdued me and burnt me and done whatsoever it chose and clothed me in the skin of the Tahash.

The eggs say, 'Do you indeed know that my surface is (like) linen and my heart is (like) Pitdah' like the one who bears slander between those of understanding and between cattle and wild beast.

1.		line		אז ל הבד	Cf.	Deut.	xxxii.2. BM(G)843	הדב
3.	C.	line	3, 1	יצו למירו	שמ		BM(G)843	שמירותי
4.	C.	line	5.	הגצוג			BM(G)843	11345
5.	C.	line	6.	בעמני			BM(G)843	בעלמי
5.	C.	line	6.	x5 wx7)		BM(G)843	854 80
7.		line	8.	והלבישוי			BM(G)843	114 2441
8.	C.	line	8.	MUV !	An anim	al the	hide of v	which was
								TUD in the
	next	line	is a	lso ass	ociated	with	the Tohem	nacle being
	the	name	of a	iewel i	n the h	d oh my	tootle ba	east plate.
9.	C.	line	10,	ן וצדע	Ls.6, E	M(G)84	וצדה 3	east plate.

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See what has passed over me because of my wicked deeds; they have burned me in fire, with my shell upon me and after this they remove my shell from me and leave me in the fire to be parched.

The fish says. 'I of them all. I was amongst my brethren in the water, those who eschew pity have burnt me in fire and made me a byword.

The group of vegetables in language also say. Those that sprout in the ground you have angered4 wherefore have you burned us in fire. if not because of our sins, with (i.e. against) the spirit that hovereth.

The drinking cups round about say, 'Upon you in Samaria5 is the light, but it is not acknowledged O Samarians. The intelligent one knows the truth of my words.

Each food has an interpretation (significance?) more than this which is mentioned; this brief (hymn) is inadequate for it. Let him whose heart is whole sing this.

O Samaritans 10 hearken, to this saying and be ye

^{1.} C. line 11, 17'0' Ls.6 17'00 C. line 13, anna Ls.6, anna BM(G)843 ann 2. למצא הקצף בשר (G)843 הקצף הקצף (G)843 הקצף הקצף לבפת (G)843 הקצף בשר (G)843 הקצף בשר (G)843 בשר (G)843 בשר (G)843 ידע (G)843 ידע (G)843 הזה (G)843 ממר (G)843 ממר (G)843 בשר (G)843 שמורים (G)843 שמורים (G)843 במר (G)843 במר (G)843 במורים (G

admonished, and take (a lesson?) from this feast, and take (no offence) from me.

O eaters of the sacrifice, may you eat it every year with rejoicing and may your festivals be blessed and may you celebrate this day again, young and old.

Also a song upon the melody, composed by the high priest Pinhas, the favour, etc.

Out of the great affliction, for salvation is near.

Observe the month of Abib and make a Passover unto the Lord
your God, and offer (sacrifice). May the Lord relieve you
and bless you for salvation is near.

The Lord called the name of the month of Abib, in the Hebrew tongue, Abib, for it is the month of newness, on it the Lord gave (i.e. made) the world and populated it.

Father of all the months, on it the Lord brought forth His people, the children of Shem, by the hand of the chosen of all men, and upon it the sacrifice of the Lord was 2 brought.

C.p.192, line 1.

The 'Glorified in Holiness' called it, 'Month of Abib' in the holy tongue, for it is the month of the sun, and (on) this month of the moon we offer sacrifice.

One is brought near unto the other, and one is bound to the other, one goes not from the other and one encompasses the other.

^{1.} C. line 29, אביב אור אור אביב וואר אביב וואר אביב וואר אביב וואר אביב וואר ביב ו

When one is at the beginning the other is at the end of it, in its third (cycle?) it is in the heart of it, or lat the head of each (month) it is in the midst of it (?) as so in a cycle every nineteen years.

Each high priest since Phinehas knew His secret and I, Pinhas (son) of Pinhas, calculate according to the true reckoning.

Beseech the Giver 2to return to me and Isruel, for (the sake of) Abraham, Isaac and Jacob and because of my kinsman, Moses, Approach -

The entrance of the awesome Lord, with this perpetually goodly song; in noble Damascus, we will approach.

- BM(G)843 and an uncle This verse and those immediately preceding and following, apparently refer to their system of reconciling the lunar and solar years. The allusion to 'a cycle and every nineteen years' indicates a similarity to the Jewish 'small cycle' (mahzor katon) of nineteen lunar years which determines the sequence of common years and leap years in the Jewish calendar. Cf. The Jewish Encyclopedia, "Calendar", Vol. III, particularly, p. 505. The translation given here is merely tentative, as the text is extremely difficult to comprehend.
- 2. Ls.6 inserts 170na cf. C. note 2.

On the sixth day of the first month, the month of Abib, the chosen Nisan, of the year 269 (?) after much weeping, may the Lord restore me speedily to Sechem.

The number of the verses of this song is twelve, like the towers (constellations?) of the great heavens and the tribes of beloved Israel, to whom the Lord is near.

May you celebrate the day again in rejoicing; may the Lord speedily return to rejoice over you for good as He rejoiced over your fathers.

Also a song to its melody the author of which is not known, God have mercy, etc.

Recite praises unto God, O people of the Lord in uprightness (or, with singing); bless His name continually for He is righteous and upright.

The peace of the Lord be upon Moses, who was drawn from the water. Exalted of the prophets and every prince. His glory will be continually proclaimed.

The Lord spoke to him from the bush, 'O my servant and my faithful one. Go to the hated Pharaoh and deliver my people from his oppressor.

The progeny of the possessors of merit (patriarchs) cried out to me² with sincerity, out of the midst of the oppression of the servitude. With an exalted hand, they will be delivered!

^{1.} A tentative rendering on the assumption of a scribal error for 2/200 WTOD 'N WTOD 'N WTOD 'S BM(G)843 75%.

The Lord sent the prophet with miracles and great wonders and He delivered His people entirely from the hand of Pharaoh and his discipline.

And He commanded, with blessing and lovingkindness, that they should make a sacrifice in full² measure, by the hand of the som of Jochebed, blessed is³ he that observes this.

May the festival be blessed upon you, 0 gongregation, all of you. May you celebrate at your holy place.

'Keep ye the festival of the unleavened bread'.

May you celebrate this festival again, O assembly, and you will be honoured. May God support you and protect you in His mercies.

May you celebrate this day again, 0 Samaritans.

May you celebrate this day again 0 firstborn.

May you celebrate this day again, 0 pure ands, saying 4 proclaiming and saying.

C.p.193,line 1.

Upon it also a song to its melody composed by the late sheikh Abul- iz, the mercy etc.,

Ch Israel, praise ye, to Him who upon this festival

^{1.}C. line 25 יומטרן; BM(G)843 יומטרן 2.C. line 26, במלא אבן במלא אבן BM(G)843 אבן במלא אמרים 26, אאבו בהלכון ואמרים 33 אמרים בארנין ואמרים 33 BM(G)843 אמרים בארנין ואמרים

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delivered Israel from the oppressor, by the hand of the exalted of (all) flesh.

The memory of this festival is great. The Lord distinguished it in (His) kindness, by the hand of the son of Amram and Jochabed to whom He spoke and said,

'Chmy servant and my laithful one, I have seen the oppression of my firstborn and my son - Go, and I will send you with my signs. My signs are eleven in number.

The serpent swallowed the rod of the magicians and the Nile was changed to blood. The frogs went up from the water and the lice came up from the dust.

A mixture of obnoxious beasts, too numerous to count, (entered) the house of Pharaoh, so that his wisdom (or pleasure?) passed away. After it the wonder of the pestilence with which the Lord, the upright God, made a distinction,

Between Israel and between the wicked ones who deserved (merited) the wonder of the boils, by the hand of the two brothers, the priest and the prophet, master of secrets.

Hail and fire were combined, and the locust consumed that which the hail left over. Thick darkness (came) upon the people of Pharaoh, whilst all Israel were in glory.

Their conclusion was the death of the 2firstborn of

ומהימני BM(G)843 ומימני BM(G)843 בבורים BM(G)843 בבורים הבבורים

presumptuous ones, whilst the firstborn of Israel rejoiced and were glad, sacrificing offerings with blessing to God who hath no equal (lit. friend).

Who said to the holy brothers, 'This month is the first of the months, tell Israel that they should take sheep on the tenth; and you shall keep it up -

Until the fourteenth (when) they shall slaughter the Passover 'between the evenings' and ⁴praise God and eat and be satisfied and burn that which is left over, in fire.

For thy good listen, O Israel, that keep the commandments of God, that were ⁵clarified by the chosen prophet, in the holiest of all books.

O you that keep this festival, may you make it for many years in kindness (favour) in the place at 6 which you worship, which is the holiest of all 7mountains.

May you celebrate this day again, those who are encamped here, of fathers and sons, of females and males.

Upon it also a song to its melody composed by the high priest,

Marqah.

1.	C. line 17,	חבר	BM(G)843	7204
2.	BM(G)843 ins	erts ost.		
3.	C. line 19,	. למשמר	BM(G)843	
4.	C. line 20,	וישבחו	BM(G)843	
5.	C. line 22,	TRALFIR	BM(G)843	ておれたがたれ
6.	C. line 25,	1158	BM(G)843	
7.	C. line 25,	45	BM(G)843	22

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How great and blessed is this festival. Great, for on it God redeemed His people, the assembly Israel, the holy people. He made them great and they honoured Him.

He sent them a priest and a prophet, until they went out in the middle of the night. He ²crushed the firstborn of the Egyptians and there was a great cry amongst them.

There was a division, a great division, a division between Egypt and between Israel. The firstborn of the Hebrews were excited, whereas the firstborn of the Egyptians were fallen.

C.p.194, line 1.

The peace of the Lord be upon Moses, who delivered his people and saved them from the hand of the serpent, (or, the sorcerer) Pharach, with every harsh, mighty wonder.

The serpent, the blood and the frogs. The lice, the mixture of obnoxious beasts and the pestilence (they were made) to know. Boils and hail in the midst of which was fire. The locust and darkness He made known to them.

And the death of the firstborn, as mentioned, in the middle of the night, none could protect them. The plague and destroyer was gathered into them whilst Israel gave thanks to his Lord and sang.

^{1.} The first verse contains five clauses the initial letters of which are an acrostic of the author's name.

^{2. 0.} line 30, what Cf. Lev. 11. 14 5273 What.

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Sacrificing His offering with rejoicing, and God heard his cry, 'And behold a smoking furnace and a flaming torch' (Gen. xv.17) and he sprinkled the blood upon the blood.

As He passed over for your fathers, so may He pass over your houses. May your Lord return unto you for rejoicing and may He, AMEN, ease your troubles.

May you celebrate this day again, 0 exalted people, this exalted festival, upon which God did exalt and save you, by the hand of Moses the son of Amram.

Also a song called 'the song of the chants' composed by our Lord the high priest, Pinhas the favour etc.

²Before the Lord, everlasting God, we will praise His exalted name, who said, by the hand of the son of Amram, 'And he did the signs in the sight of the people'.

The Lord is my God and the God of my fathers. He is my strength and my song, who said in the holiest of laws, 'And I will remember my covenant'.

We will praise Thee and we will exalt Thee, who said by Thy faithful one, in Thy holy teaching, 'And that thou shalt relate it in the ears of thy son' 4

C. line 7, הובן ביהוה (G)843 אובן ביהוה
 The initial letters of the first five verses are an acrostic of the author's name.

The month, which is the first of the months, as was said in the law of the Lord with rejoicing, by the hand of the greatest of the sons of Shem, 'This month shall be for you the first of the months'.

Forgive me all sin, 'O continual in awesomeness' who said in His word, 2 'Thou shalt take from the sheep and from the goats'.

This saying is my comfort, this saying is my blessing. praised be He that said this, 'And ye shall keep it up until the fourteenth day of the same month.

We will raise our voices with mighty praises to Him who says in the perfect law, 'And I will smite every firstborn in the land of Egypt both man and beast'.

Blessed be the Very First, who chose Israel and sanctified them. Who 3commanded them in their holy writ. 'An ordinance for ever in the first'.

Praised be He that is continual in His dominion. Our Goodly One, we will praise Him. He said by the hand of Him whom He sent, 'Ye shall eat nothing leavened.'

Exalted be Godm the God who chose Moses the elect and commanded Israel concerning the Passover. 'And the children of Israel did' (Ex. xii.28).

^{1.} C. line 23 דאמר ; Ls.6, L.5, דאמרת . 2. C. line 23, במלה from ? 3. C. line 29, דמון במראו דפקדן בכתב קדשון דקדשון בטב קישון BM(G)843ושק

PASSOVER MEDINAH SERVICE II.

C. p. 195 line 1.

Sanctified be, the most upright, who said in the holiest of books, by the hand of the chosen of the scribes, *And the Lord gave the people favour in the sight of the Egyptians'.

The Lord God, be mighty, (or ascribed might ?) who said in His exalted writ by the hand of the chosen of all souls. 'This is that night unto the Lord'.

Praised be our God the God, every day and every night. who said by the hand of the chosen one, 'The Lord did bring the children of Israel out'.

The merciful God be thanked, every night and every day. who said in His mighty writ, 'No leavened bread shall be eaten this day.

God of the spirits, said it in the holiest of laws, by the hand of the prophet of all generations. 'Thou shalt therefore keep this ordinance'.

Happy are you O Israel. Happy are your sons (for) you shall be increased in stability; for He said unto you in your law, 'And they shall be for frontlets between the eyes'.

The everlasting God be magnified, every night and day, who said in His exalted writ, 'The pillar of cloud did not depart by day'.

Praised be, the doer of good, with 2distant and near. who caused to be written in His scripture, 'And Pharach

1. C. line 11. לדבינניך

ביניך: Ls.6, BM(G)843 היחיק BM(G)843 שות הביניך BM(G)843 ביתים こいつ

drew near'.

lPraised be the living (God) who said in His exalted writ, by the tongue of the son of Amram, 'Ye shall see them again no more for ever.'

The righteous and upright God, said inside His book by the hand of him to whom He spoke, 'When I have gotten me honour upon Pharaoh'.

Our God, the God, said in His great writ, by the hand of Moses, the chosen one, 'Let us flee from the face of Israel.'

May you celebrate this day again, 0 people of the Lord. For your good, fear the Lord, ²as your ancestors feared, of whom³ the Lord said, *And the people feared the Lord*.

And the chant, 'This is that night of the Lord',

(Ex. xii.42); and three proclamations et seq., also an
ancient song the author of which I do not know, the mercy etc.

Sing with circumcised heart, to the name of the great God^5 , who delivered Israel, by the hand of Moses the chosen one.

^{1.} C. line 16, יתהלי ; Ls.6 יתהי ט פיראת ; Ls.6 ית ט פיראת ;

^{3.} C. line 20, Twx; Ls.6. Twx2
4. C. line 24, Single for Single Niphal of Single Cf. similar tendency in same line Size for Size Cf. Deut. x.16.

^{5.} C. line 24, d'ass BM(G)843 ass

Give thanks to God, the upright God, who delivered His people with abundant goodness and destroyed Pharaoh who defied the ten signs and wonders.

Israel went out with kindnesses, by the hand of the two honourable ones, whilst Pharaoh and his rebellious people suffered distress and desolation.

On the morrow of the Passover the children of Israel journeyed in glory and they slaughtered the sacrifice of the Passover and with songs they praised God.

The congregation of the Egyptian infidels, wept upon the death of the firstborn, whilst Israel sang to God the most upright.

C. p. 196 line 1.

May the perfect prophet be exalted, who performed lofty signs and brought forth Israel, the perfect ones from Egypt, rejoicing, at peace.

God, exalted in His greatness, delivered Israel His congregation, in all perfection and pity, by the hand of Moses, the faithful one of His house.

Israel, the congregation of the Lord, went forth from Egypt with an high hand, with all exalted perfection, by the hand of the chosen of all souls.

We will give thanks to the King, continually, the rich, great Might, who delivered Israel with glory, upon this precious festival.

Festival of Passover, honoured festival, festival that is the chief of all festivals, upon it the assembly of Israel honour Moses the son of Jochebed.

Like your fathers, may you be honoured, and may you be redeemed from all your enemies. May you celebrate this day again with all rejoicing 0 ye that are here gathered together.

Also a song to the tune of 'Praises to our God'

(C. p. 180) in connection with 'O assembly of Israel

sing' (C. p. 162) is said during the days of the

seven days of Unleavened Bread and also during the

Sabbath of the Feast of Unleavened Bread.

It is said in MUHADIR and it is composed by the late

grandfather of the scribe, Mufarrij, son of the late

sheikh Jacob al-Mufarriji, the mercy etc.

²Israel praise God and say, -and sing to the righteous God - 'Observe the festival of Passover', O assembly of Israel sing.

Sing to God, O exalted people, who redeemed your fathers from Egypt with exaltation, and saved (them) by the

^{1.} C. line ll, BM(G)843
2. The last phrase of each verse of this hymn is the same as the opening phrase of each verse of the hymn 'O assembly of Israel' C. p. 162. This same hymn, except for variations in the opening line, occurs again C. p. 263.

hand of the two sons of Amram, between Migdol and between the sea.

The sea was poised over Israel when the (divine) favour looked down; whereas the Egyptians suffered wrath and anger, the arrogant nation did He pursue there.

Pharaoh and all his host pursued into the Red Sea and who² came out therefrom? But Moses and his people came forth and praised, they hearkened to the word of the Lord.

The congregation of the wicked Pharaoh came into the sea with 3 wrath and oppression, but they that went 4 in the sea or dry land were the holy 5 congregation of Moses.

There was oppression for all⁶ Egypt, but there was pity for the Hebrew people. They passed through the sea and (He worked) a wonder for two nations of His creatures.

The congregation of Egypt thou didst afflict and their sovereignty departed whilst the sovereignty of Israel began (for) Thou didst see the merit of the righteous ones.

The sea bent over the Egyptians, whilst Israel sang to God, when they saw the enemy sink. Then sang Moses and Israel.

The Egyptians were oppressed, and dread fell upon them.

1.	C.	line	20,	עמרם	コラコ			בן עמים BM(G)843 בן צמים	
2.	C.	line	23,	220		BM(G)843	2,2	
3.	C.	line	25,	הלכו ביבשה		BM(G)843	לא לא נחדטון אל	
4.	C.	line	25,			BM(G)843	און ושבחון	
5.	C.	line	26,	נ משה הקדושה	LTI			דברי יהוה שמעו	
		line		23.	5 B	BM(G)	843	לעם	

But Israel were in abundant rejoicing, the good God watched there.

C. p. 197 kine 1.

Moses the son of Amram is our prophet, who delivered our fathers. Our good one and the good one of our children, may it be well with us all our days.

O Israel, all of you observe your festivals, and in His abundant mercy may He protect you, as He redeemed your fathers.

May He protect the lives of those foregathered, who are assembled in this place. For a hundred years with glory and rejoicing may you celebrate the day of your festivals again.

And there is said, 'Six days thou shalt eat unleavened bread' (Deut. xvi.8) and three proclamations et seq. Also a song, 'Concerning the Deliverer' composed by the late, renowned, elder sheikh, Murjan the Danfi, God pardon, etc.

The whole of Israel praise your God with goodness of heart and soul, in the sincerity of your hearts.

Who redeemed you from Egypt, from the hands of your adversaries through him that approached to the thick darkness, Moses the son of Amram your prophet.

1. C. line 33, 272; BM(G)843 252. 2. C. line 1, 702; BM(G)843 775.

With signs and wonders revealed to the eyes of those who beheld, their number is six and five, which you know.

The last of them was the death of the firstborn, the firstborn of Israel (were) in excitement (feeling) gladness rejoining and honour.

Whilst the Egyptians wept for the human blood, the children of Israel sprinkled the blood and ate the passover roasted in fire as the eternal God commanded.

They journeyed with praises and songs, after affliction and so journings. The (Divine) favour was spread over them and before them the trumpets were sounded.

Two pillars went before them, shining on them, one in the morning and one in the evening, in this was their good fortune.

With suchlike you are exalted, O seed of Jacob, and refreshed, for the sake of him that trod into the fire, lwhose name is renowned.

May you be delivered from all oppression and glorified 2by all your enemies and assemblain Dakates3 for a hundred years in glory.

And in safety, alone may you dwell and see the establishment of the sanctuary and with favour serve therein and eat of the pot of manna.

^{1.} This expression is used concerning Moses previously C.p.161, see footnote to translation.

May He make this festival a blessed one for you and your congregation and cut off every adversary and may you tread upon their high place.

May you celebrate the day again with rejoicing, to the Holy One, the God of all spirits who said in His sacred writ, 'Thou shalt therefore keep this ordinance'.

and they chant 'This is that night' (Ex. xii.42) and three proclamations.

C.p.198 line 1
Also a song composed by the renowned scholar,

Abdallah b. Solomon the Lord honour him, Amen.

Congregation of Israel rejoice² in the festival of Passover and its advent, for on it was release granted your ancestors and He passed over them.

After performing the signs, the enemies were plagued, their fathers and sons - till they were complete. He told His prophet Moses that he should command the people Israel to take each man a sheep and slaughter it between the evenings.

That which Moses commanded them to do with this (sacrifice)⁴ they did and harshness descended upon the ⁵enemy and his host.

The cruel Pharach, with his wickedness, he bore his plague upon his head and with it his shame unto his soul, his firstborn were blotted out.

- מצה שנה באיקר BM(G)843 ואתה על במתם תדרך 29
- 2. G. line 3, Inpux La.6 Inpu
- 3. C. line 6. 1848 BM(G)843 PX
- 4. C. line 9, אשע האר האות BM(G)843 אינשע החבד
- 5. C. line 9. 227 5y Ls.6. 2270 59

And it came to pass at midnight, a great cry went up, and Pharach arose and sent (for) Aaron and Moses his brother.

And said unto them. 'What is this thing?' chosen one of Eber answered him, 'I warned you of this before 'it passed over' Then he said, 'Arise, go forth!'

Go and bless me also. How long (will) this war (last). I have drunk my cup of bitterness for every arrogant one is seated2 upon his throne.

Nought remains for you with me, so go forth from the midst of my people quickly that I may see relief from your oppression.

When the Egyptiens saw this, which had been judged upon them, they pressed strongly upon the people to get them forth from the land, because of the great things they had seen.

They journeyed with preises and songs after affliction and exile. The pillers gave light over4 them and they sounded with the trumpets.

As they saw, so may you see and as they were passed over so may you be passed over and from the distress of the times may you be relieved and from the oppression of the disfavour may you so forth.

May you celebrate (this day) again 0 eater of the

C. line 14, 'N) TIK : Ls.6. 13773% 1.

C. line 17 2'W'; Ls.6, BM(G)843 2. aw' Rundered here as equivalent to Aramaic 70.

^{5.}

sacrifice for a hundred years with loving-kindness and favour by the Holy One who wrote in his doctrine, 'And the people believed and they hearkened'.

Also a song composed by the elder, the priest Ghazal the son of the late priest, Isaac the Levite, may God lengthen (his life) etc. And it is called 'The Song of the rivals'.

lwe will express the essence of words and goodness, something of that concerning him - all of which is true - (by whom) the heart longs to be delivered. He (Moses?) it was who said on it, (And slaughter'.

C.p. 199 line 1.

He gave thanksgiving to God, may his strength be even greater than that. He taught us the sacrifice and its preparation. We will make it from a sheep and then² flay it.

Hearken to that which occurs to me; and stand here with me. "My reward He will ensure (lit. redeem)" Words from me are more (i.e. better)than from all foolish ones.

1. The first two verses contain an acrostic of the author's name, by which he is otherwise known, i.e. Tabiah, Ha-coherous tentatively rendered as contraction of root 750 'a drop'.

2. C. line 2, 581; Ls.6, BM(G)843 591: On line 4 wwis rendered as from and on line 8 06 151 is read as 06 151 the second word rendered as from 016 to be unsteady. cf. Jastrow, Dictionary of the Talmud.

Beginning with that which transpired between the sheep and the goat, in revilement; the words concern that which was conducted by the prince of the chosen of all tribes.

The sheep glorified himself saying. 'I am fortunate in that which is done to me. I have seen me in the flaming fire. like the dew of Eden which doth not vary.

The goat answered and said to him, 'Your flesh is good when I roasted. let them leave 2 me and I will be complete. Would that I were so judged.

The sheep speedily answered, 'The food of me will be offered up fresh, and at the proclamation of the priest will be 5slaughtered and whilst I am 6prepared you will not be moved.

The goat energetically proclaimed with his heart(-felt feeling?) his supplication. 'the goat is smaller than you (yet) there abides in me abundant good qualities, and he who sees me can confirm this.

The sheep uttered forth his words and said, 'I am redeemed for the slaughter, also at Beer-sheba, that you should not be afflicted.

C. line 9. גיב: BM(G)843 העם: 1.

2.

4.

5.

Cf. Gen. xxi. 28f. 7. צמר הגדי אני חשאת יום הבפורים מני על פי מתוצל מתחת השבט אמר לו הבבש וילך מה תבשש בי לעזניל הנגש לך ולנפשמ המלט

C. line 9, ישבקון: (BM(G)843, ישבקון: . C. line li, ישבקון: to be swift' cf. Jastrow, 3. Dictionary of the Talmud.

He hastened himself and cried exceedingly and said, 'See my brother and judge, for I am sufficiently wretched, that which there is in me is but little!

The sheep rose upon his feet, arising higher and higher, 'You are cast away for sin and folly by the hand of one that has dominion over you.

The goat said with contrite heart, 'By your life, conceal my blemish and I will be your hireling and you will be to me a refuge'.

The sheep rejoiced in his heart and said. 'For you (the time) is nigh; declare (my superiority when) my hair will be parted (for slaughter) but I will not move: obey and change not your word. '

Both of them subscribe this hymn, to him that is called, 'chosen of all flesh', Moses who prayed for their good tidings, which He had pledged for his loved ones.

May you celebrate this day again in its season. Remember the progeny of the priest. Tabiah, priest the son of priests. 'And thou shalt lend but not borrow.' (Deut. xv.6.)

מהר האדי פניו .6.6 במהר פניו , Ls.6

Cf. Lev. xvi. 22 3.

C. line 21 צליך; Ls.6, BM(G)843, אין געליך; Ls.6, BM(G)843, שמיר בווה 24, בא האין BM(G)843, שי בר בנים האין בר בנים לים בר בר ברנים לים ברנים ברנים לים ברנים ב

PASSOVER MEDINAH SERVICE II.

Also a song composed by the late elder, the sheikh, Muslim the Danfi, etc.

Oh assembly of Israel and its seed, with sincerity of soul, sing praises - with heart full of fear - to the one who performed all miracles.

Who heard the cries of the children of Israel and saw their affliction by the Egyptians, and remembered His covenant with the three (patriarchs) and selected Moses the son of Amram the chosen one.

C.p. 200 line 1.

He called to him from the bush, 'Go and I will send you to Pharaoh the hated one, and deliver Israel my son and firstborn', and Moses answered his Lord, 'Who am I

That I should go unto the stubborn Pharaoh and deliver
Thy people from the oppressor. Send by the hand of him
whom thou wouldst send for my tongue is heavy of speech'.

The Lord said, 'Aaron thy brother, I put him with you to be your spokesman and I will be with his mouth and your mouth and what I intend to do to Pharaoh I will shew you'.

And Moses and Aaron met on the mount of God, with delight, and when they came before Pharaoh they performed the miracles before him.

The serpent and the blood and the ascending frogs, the lice and the mixture of wild beasts were sent upon him.

The cattle and the boils, the hail with its thunder, the locust, and there was thick darkness.1

And their end was, plague upon the firstborn of the presumptuous ones, whilst the firstborn of Israel were at peace. Praised be He that performs signs.

And there was a great cry in Egypt, such as there was none like it, nor shall be like it any more. The plague and the destroyer happened unto them; it oppressed them for ever.

But Israel, were secure in their places, rendering thanksgiving and praises to their God, who redeemed their firstborn for them and made a reckoning with their adversaries.

And they sacrificed the Passover with exaltation, according to its established statutes, and upon the lintel they put the blood and He passed over in His mercy over all His people.

So may the Lord pass over, Amen, Amen, for you O, Israel, the people who are assembled, the near ones of you and those from far likewise, and may you dwell 'In safety alone'.

1. C. line 10 70h; BM(G)843 omits.

And may you speedily offer your sacrifice in Dakates in the days of the Taheb and upon the mountain of the Book may the sanctuary be established. Humble your heart, perhaps He may be kind (or, 'it may help').

May He make His festival blessed upon you, blessed with kindness and mercy, and may He destroy every enemy and adversary of yours and you will *lie down* in safety and none³ will make you tremble.

Your lives, Amen, may He protect, and may your firm beliefs not be diminished, and may no statute be annulled amongst you and every year may He return it to you⁴ with blessing.

May you celebrate the day again, Oh assembly, priests and Samaritans. Happy are you that respond to the words, 'This is that night of the Lord to be much observed' et seq.

and three proclamations.

Also a song composed by Hibat-allah ha-migri, the mercy etc.

Observe the festival of Passover well, Blessed be he who observes it. Your Lord commanded you to keep it, 'The feast of unleavened bread shalt thou keep' (Ex. xxiii.15).

C.p. 201 line 1.

I will relate to you who hear, the secret of the festival of deliverance. He commanded you in seven portions.

1.	C.	line	21	בדקטס	;	BM(G)843	בהרגריזים
2.	C.	line	22,	יטיב	100	BM(G)843	בהרגויזים ייטב
3.	C.	line	24,	121		L.6.	1,8,1
4.	C.	line	26,	צליכון		BM(G)843	47.59
5.	C.	line	31,	ישמר		BM(G)843	תשמר
6.	-	line		שואס		BM(G)843	מטות

'Seven days shalt thou eat unleavened bread'. Hear him that is of understanding heart, his heart is near the Almighty, this festival is encompassed with secrets of the set feast of the month of Abib.

Upon² it He slew the firstborn of Egypt, the rebellious³ infidels, and delivered the firstborn of the Hebrews 'For upon it thou wentest forth from Egypt'.

Fulfil the command(s?) of your Lord - woe is him that forsakes them - ordained (upon) the sons of the righteous, 'They shall not appear before me empty (handed)'.

It is fitting, and good and proper, that we should magnify this honoured name, there is none else⁴ besides Him alone, who said, 'Six days shalt thou labour'.

Through the Law which is magnified⁵, (and) its commandments which have been settled, He that is magnified in greatness, said, 'And on the seventh day thou shalt rest.'

It makes you discern the goodly way, for the sabbath is your crown, for all this He has done for your sake, 'And the festival of Pentecost shall thou make'.

He that will not 7withhold from the truth, so that the light of his countenance shall shine, should keep this

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1. C. line 3, קריב BM(G)843 קביב, this reading accepted
   here the previous word being read as 'Tw.
2. C. line 5,
                    12
                                        BM(G)843 T2.
                                 BM(G)843 ממזירים
Ls.6, BM(G)843 omit.
3. C. line 5,
                   הממרים
4. C. line 9. דוּאַרבּר

5. C. line 11, אבאר בר

6. C. line 11, אבאר
                       TIV
                                        Ls.6, NOLDAT.
                                באשתברת , Ls.6, באשתברת.
Ls.6, BM(G)843 ...
                    DINWIT
7. C. line 15.
                    ימוצ
8. C. line 15, 11571
                                                     BM(G)843
                                בניך ניו ,13.6
9. C. line 15.
                                              701 ?
                                 from
                        CUL
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thing, of the teachings, 'And the feast of ingathering at the turn of the year'.

If you will keep it, He will kindle your light, He will grace you, and be your protector and upon the chosen mount, your mountain, 'All thy males will be seen'.

First is the redemption from your oppression, the second the harvest of your land and the third the ingathering of your plants, when None will covet thy land.

Upon them we hope for all goodly things, the first, second, third and seventh, He commanded you in the exalted writ, 'And thou shalt not offer the blood of thy sacrifice with leavened bread'. The wise and intelligent, will choose that which he shall slaughter (of) the sheep and oxen. Hear this precious saying, 'And thou shalt not leave over till the morning'.

May it (he?) be exalted, in all glory, from Him that hath no partner with Him. In His scripture He commanded His people 'Thou shalt not seethe the kid in its mother's milk.'

May you celebrate this day again, Oh Samaritans, who are gathered in this place, respond with sincere thoughts and say, proclaiming and saying,

'There is no God, but One.'

OF THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

C.p.203

The name of the Lord we will begin and hope for Him and cleave to Him.

Prayers of the seven days of the feast of Unleavened Bread, in the evening. They begin the prayers proclaiming and saying, 'For in the Name' (Deut. xxxii.3) and the sections of the Creation and 'The Lord is God' (C.p.4). 'We will bless' (C.p.7) and then is added 'Six days', and if the fifty days have begun there is added during it 'Blessed be He who said Seven sabbaths... (Lev. xxiii.15) and, 'Then sang' (Ex. xv.l) and 'We will extol the writ' and two verses of 'We will stand, all of us' (C.p.9) the MANAT and 'O Great One' (C.p. 84) and a hymn of praise, the customary one, and there is mentioned in it, according to the season, and Durran 'Blessed is' (C.p. 47) and 'For in the Name' (Deut. xxxii.3) and 'Magnified..' (C.p. 48) and after this the KATEF as previously on the first night and if the fifty days have begun the beginning of the KATEF is, 'While the earth remaineth, seedtime and harvest' (Gen; viii.22). If the fifty days have not begun the KATEF begins. 'I lift up my hand to the God' (Gen. xiv.22?) substituting the extra piece the Sea and Harvest in the KATEF as previously directed at the beginning of the KATEF, and they finish the KATEF at 'As he is able according to the blessing of the Lord thy God which He hath given thee. (Deut. xvi.17). Then is said, 'Praised be' to a solemn chant. Then is said, as the scripture is brought out from without the 'circle' of the congregation

of the seven days of the feast of unleavened bread.

responsively 'For in the Name' (Deut. xxxii.3) and 'Hear O

Israel' and the remainder is as usual. In the SEGUDOTH is

added 'Six days'.. But if the fifty days have begun then

there is added 'Blessed be He who said, Seven Sabbaths..'

(Lev. xxiii.l5) et seq. and after it 'Six days..' et seq.

and 'The Lord, a God full of compassion and gracious'

(Ex. xxxiv.6) and the high priest makes mention according

to the occasion and there is said from 'O Assembly' (C.p.162)

verse ALEPH and the verse of the MANAT and verse THAU.

Then they chant 'Six days and three proclamations antiphonally and 'Thou wilt always be worshipped' (C.p.83) and may the prayers end with blessing. AMEN.

'Glorias' composed by my Lord, the elder, the priest,
distinguished of his time, my father, Amram, the mercy, etc.

THE MANAT OF THE FIRST DAY

In His greatness may He increase your glory, grant you relief from disfavour, increase you and make you fruitful in the world and prosper you in all deeds. May He favour you in these days upon which the Lord released you from the hands of Pharaoh and his harsh people by the hand of the prophet in whom is your hope, the chosen of all men.

That is the prophet Moses, who made you elect with his Book, and of the crowning commandments he decreed therein is, 'This month shall be unto you the beginning of months'.

OF THE SEVEN DAYS OF THE FRAST OF UNLEAVENED BREAD.

THE MANAT OF THE SECOND DAY

The Might who made this month first, beginning of all months, and exalted it, for upon it was the creation of all the world and all in earth and heaven were made. The redemption (also) of His people Israel from Egypt after eating the Passover sacrifice with rejoicing, by the hand C.p.204 line 1.

of our Lord Moses the chosen one, His servant, His faithful one and His man, (i.e. 'man of God').

And as He bid them and ordained upon them with His commandments concerning the taking of sacrifices for a fire-offering, a sweet savour, 'As the Lord commanded Moses and Aaron so they did'.

THE MANAT OF THE THIRD DAY

In His greatness may He favour you in those days and cause you always to be in ¹rejoicing with songs. May He also establish you like your ancestors and prevail over those that prevail over you.— May you make your festivals with rejoicing to the vexation of your rebellious enemies, for the sake of the prophet whom the Lord gave the holiest of all books.

That is Moses who made known to you the festivals, in truth, and brought you from Egypt to the Holy Land and said, 'For with a strong hand the Lord brought thee forth from Egypt'.

OF THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

THE MANAT OF THE FOURTH DAY

In His greatness may He not confound your performing the sacrifice in 'the place', continually in rejoicing and gladness. No one will covet your land, you will be protected from all, and your enemies will be reduced. In His mercies may He grant you peace and may those that hate your Law be weakened for the sake of him hike whom none has arisen nor will arise, and by whose hand His people were released from Egypt.

That is Moses by whose hand He delivered you and his word comforts your hearts. 'The Lord shall fight for you, and ye shall hold your peace'.

THE MANAT OF THE FIFTH DAY

In His greatness may He reward your faithfulness and honour your cleaving to His faith. May He cause naught of your faith to diminish and may He support you with His goodness and kindness. May He make possible your meeting in His place and find neither falsehood nor guilt amongst you for the sake of the prophet in whom you believe, by whose hand your fathers were redeemed.

That is Moses because of whom your Lord showed you mercy and with his rod he split the waters of the sea for you. 'And they believed in the Lord and in Moses His servant.

^{1.} C. line 15, PM BM (G) 843 omits.

THE MANAT OF FRIDAY.

In His greatness may He restore your place and may His justice not be denied you. With His goodness may He increase your glory and may you be secure and have no dread. May He release you from the oppression of your adversaries and may they never return to take impost from you, for the sake of the prophet who received the holiest of all your books, like whom not2 one is found amongst the prophets.

That is Moses by whose hand He redeemed you from Egypt and he said concerning your holy 3Temple, 'O Lord which Thy hands have established. The Lord shall reign for ever and ever'.

ALSO ON IT

In His greatness may He purify your heart and circumcise its foreskin from all desolation. May the making of the sacrifice increase your regard and may you be redeemed from the might of the adversary. His statutes in your true scripture, perform and study in truth. C.p. 205 line 1.

and you will be favoured in your festivals and He will remove your 4desolation, and gather all your scattered ones.

BM(G)843 Tabb (3)
175 cf. C. Glossary, probably rhyming with 7225
in previous lines and 727 in following line.

^{1.} C. line 26 BM(G)843 ממדך 2. C. line 28 NIST BM(G)843 3. C. line 29 TTAGS 4. From

OF THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

for the sake of the prophet who lquenched for you the heat

(i.e. of God's wrath) with his prayer and by whose hand Israel
was redeemed.

That is Moses who acquainted you with the commandments and statutes, in its observance may the Garden of Eden be your resting place and may you have therein redemption from the fire and may He who said, 'Six days thou shalt eat unleavened bread, and on the seventh day shall be a festival unto the Lord thy God, thou shalt do no service work thereon' heal all your sickness.

God is great.

May the name of the composer of this hymn ever (lit. again) be remembered in His mercy; perhaps a goodly proclamation will be heard; His Lord may grant a place in the Garden of Eden to him that was Amram, known as the priest, before the holiest of all peoples. I, his son, Solomon, that have sung of him, am bereaved. I will beseech my Lord, for the sake of the meritorious ones and the chosen prophet, to forgive him all sin, transgression and guilt.

May He bring me together with him in His mercy, in glory and rejuvination. May we see him there, in (the merit of) the prayers of the chosen of all the world.

1. Cf. C. Glossary, Inb .

C.p.206 line 1, 219.

MORNING PRAYERS
FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

They begin the prayers, proclaiming and saying, and at the beginning of each day of them they say, 'At the gate of Thy mercies' (C.p.3) and, 'For in the Name' (Deut. xxxii.3) and the sections of the Creation and, 'Blessed is our God' and 'The Lord is God' (C.p.4) to a, lively tune and, 'We will bless' (C.p.7) the customary one 'and the addendum thereto, 'Blessed be He that said 'Seven Sabbaths' and 'Six days' et seq. in addition to God of Abraham (C.p.9) and, 'Then sang' (PETTTXV.). Then is said. 'Praised be our God', 'The Lord a God full of compassion and gracious' (Ex. xxxiv.6), forgive Thy people. Israel that worship at Mount Gerizim' et seq. and 'We stand, all of us, (C.p. 9) all of it and 'With sincerity' (C.p.12) all of it, or from the MANAT of it according to the occasion, and a 'Hymn of praise' the customary one and 'Blessed is' (C.p.47). Then is said, every day two verses of Margah, the MANAT, and 'God, Merciful One' (C.p.29) and a 'Gloria', the MANAT also as are set out before you every day with its MANAT by the help of God, exalted is He. etc.

THE MANAT OF THE FIRST DAY

'Creator of the world, God, is to be worshipped,'etc.

Thou art our God and the God of our fathers'etc. (C.p.16).

Then after that 'God Merciful One' (C.p.29) which has occurred previously in the prayer of the sacrifice and after that a 'Gloria' composed by my father Amram which occurs previously,

God have mercy upon him, Amen.

Upon it also a 'Gloria' composed by my lord and teacher, the priest, Pinhas, the Lord prolong, etc.

He that createth the light by the ordinance of His wisdom and from it was formed the chosen of creatures.

On one day He created him and raised him up in his greatness and after that 'There was evening and there was morning'.

He set apart these days for His congregation and upon them granted deliverance and remembrance and glory. He commanded them to celebrate in them upon the mountain of His inheritance with rejoicing, glory and gladness. The gread of affliction should be their food, for seven days remembrance should be made.

For your good O upright people, observe your truthful law and fulfil His commandments which He bound upon you, as He said, 'Observe the feast of unleavened bread'.

'God is great' et seq. Upon it also a Gloria, composed by the sheikh, Abraham AL-ABA the mercy of God etc.

The Might who created the heaven and earth in ancient time and prepared out of the darkness a shining light upon the lowly, from on high, This was the light from which was constituted the faithful chosen prophet.

That is Moses the prophet of all generations, by whose hand, He commanded in the holiest of all laws, 'Six days shalt thou eat unleavened bread and on the seventh day shall be a festival unto the Lord.'

'God is great' et seq. and the remaining one will be shown if God wills it, in the MANAT of Friday.

THE MANAT OF THE SECOND DAY

*Thou art our God and God of our fathers, etc. (C.p.18)
C.p.207 line 1.

And as for the Sabbath day, they stop here and after finishing the reading of these three verses, this 'Gloria' is said,

The Might, who created our father Adam and gave him dominion over the order of the creatures and made him dwell in the Garden of Eden to tend it and protect it. He arranged his descent from seed to seed until our lord Moses came, the sun of the world and its light.

The prophet who wore the crown of his Lord and He sent him (in His) mercies to Israel that they might stand and hear the voice of the God of all gods and read in the books of the Law.

The response is 'For I will publish in the name of the Lord' (Deut. xxxii.3) all of it.

And after it they read the appropriate NUBA and after completing the reading of the NUBA they read 'A Law' (Deut. xxx.4) and I AM THAT I AM et seq. and then is said this song all of it to a known tune.

'The Sabbath is like a state' etc. (C.p. 69).

The response to it is by the high priest. They sing 'Oh' etc. (ib).

The MANAT of the second day follows (i.e. corresponds to) the MANAT of the second Sabbath.

'Let us praise the Master of the Universe' etc. (C.p.19).

Then they recite, 'God, Merciful One' (C.p.29) and

then is said a 'Gloria' composed by Abraham b. Jacob the

Danfi, the Lord have mercy upon him;

In His greatness He formed the firmament from the waters, on the second day and called it heaven - a division between water and water. He declared the seven days of the Feast of Unleavened Bread and commanded us to celebrate at Mount Gerizim, the holy habitation, by the hand of the perfect prophet the light of whose face shone.

That is Moses the Prophet of all generations who received the holiest of all laws, and declared the seven days of the feast of Unleavened Bread (as) a remembrance of the deliverance of the devoted ones.

God is great: Upon it also a 'Gloria', composed by my father, the priest, Amram, (most) distinguished of his time, the Lord have mercy upon him.

It has been mentioned previously.

Upon it also a 'Gloria' composed by the priest, my teacher,

Pinhas, the Lord prolong, etc.

1. C. line 18 wyskt ; BM(G)843 wyski.

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In His greatness He created the firmament, the heaven, on the second day, and exalted it above the lands, a habitation suspended (on high) for the glory of the Divine presence and angels gather together in His service. He decreed (lit. declared) upon His people that at this time, they should celebrate the festival in the holiest of all lands, and that unleavened bread should be their food as He commanded them in the seven sections.

By the hand of Moses whose Lord chose him and loved him and sent him unto His people to deliver them from their adversaries, He commanded him in the section of His writ, 'Seven days shalt thou eat unleavened bread'.

C.p. 208 line 1.

God is great et seq. and the remainder is according to the customary order conforming to the MANAT.

THE MANAT OF THE THERD DAY

Ascribe praises to the One that is accustomed to be praised, etc. (C.p.20).

Thou art the Merciful One, whose mercy is without end, etc. (C.p.21).

Then they recite, 'God, Merciful One' (C.p.29) as previously, then is said a 'Gloria' composed by Abraham, the Danfi, the Lord have mercy upon him.

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In His greatness He gathered the waters on the third day, by the ordinance of His beautiful wisdom the dry land was seen. He declared the 2 seven days, upon which we celebrate at the holy place, by the hand of the most high of the prophets, the light of creation and its sun.

That is Moses the chosen of creatures who saved His people from the plagues and made these seven days of the feast of Unleavened Bread as rejoicing for the relief of the rescued people.

God is great. Upon it also a 'Gloria' composed by my father Amram, the mercy of God, etc.

It is mentioned previously.

Upon it also a 'Gloria' composed by my Lord, Khidr ibn Abd al-Karim, God prolong, etc.

The Might who on the third day made the earth and made therein plains and mountains. And the earth brought forth grass and herbs and fruit trees making fruit. made these days holy and upon them (ordained) a festival upon 'One of the mountains'. May He favour you upon them Oh people, that are saved, for the sake of the chosen of the scribes.

^{1.} C. line 7, איי cf. C. Glossary.
2. C. line 8, אבע מיים BM(G)843 אבע מיים 3. C. line 8, מקום האל BM(G)843 אויים NYZW

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That is Moses whose Lord loved him and He obliged you to observe this festival as He wrote for you in His law,

'At the time appointed in the month Abib - upon which thou camest out from Egypt'.

God is great et seq., but if it was the sabbath day (it is) as previously, then is said a 'Cloria'.

The Might who established our lord Moses, our prophet, and the Torah our writ, and Mount Gerizim our Temple and the day of vengeance and recompense, which is (our) faith.

Blessed is he who believes in Moses and in the law and says at the beginning of every reading, 'Because I will publish the name of the Lord, and ascribe greatness unto our God' et seq.

And they complete 'For in the Name' (Deut. xxxii.3)

They read after(that?) the NUBA and after finishing the reading, they read as comes before in the first Sabbath and after it read this song,

'May you be remembered for blessing, that rest' etc. (C.p.70).

And what remains is according to the usual order.

THE MANAT of the fourth day and the MANAT of the third

Sabbath.

Thou art the Creator of the world and our Good One, etc. (C.p.22).

Ancient God, that preceded the world, etc. (C.p.23).

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C.p.209 line l.

Then they recite, 'God, Merciful One' (C.p.29) as previously, then is said a 'Gloria' composed by Abraham AL-ABA, the mercy of God be upon him.

In His greatness He 1kindled the lights in the heavens on the fourth day giving light upon the earth and He distinguished two lights (lit, stars). He declared the seven days of Unleavened Bread and commanded us to celebrate at Mount Gerizim with rejoicing and gladness, by the hand of the chosen of the scribes, our lord Moses, the prophet.

The prophet, whose lights shine, who explained in the holiest of laws, 'Six days shalt thou eat unleavened bread and celebrate on the seventh day.'

God is great: Upon it also a 'Gloria' mentioned previously, composed by my father Amram the mercy, etc.

Upon it also a 'Gloria' composed by my lord the son of the elder, Khidr, may God lengthen etc.

In His greatness He created the lights on the fourth day and set them in the firmament of the heavens. Amongst them are great and small ones - which He will return and make equal - and He allotted them to all the peoples (Cf.Deut. iv.19).

He commanded His people concerning the observance of these days, that all leaven should be removed (lit. abandoned). In His goodness may He command blessings 1. Cf. C. Glossary

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for them and may they cleave to His law in truth, for the sake of him that brought us the Law, the chosen of the meritorious, righteous ones.

That is Moses who commanded you at the bidding of his Lord, 'As much as the freewill offering of thy hand' and in rejoicing and love celebrate to the Lord with all the desire of the heart. Full with all, observe the commandment which He said, 'Thou shalt not appear before me empty handed.'

THE MANAT of the fifth day corresponds to the MANAT of the third sabbath.

Living God that liveth for ever, etc. (C.p.24).

And as for the sabbath day it is as previously explained,
then is said a 'Gloria'.

The great, mighty, awesome God. Our good One, we will come before Him in sincerity and will proclaim His great name.

The answer is 'For I will publish the name of the Lord' (Deut. xxxii.3) et seq.

And the NUBA and after finishing the NUBA 'A Law'

(Deut. xxxiii.4) all of it, I AM THAT I AM et seq, then is
said 'A Song' (Cf. Cp.69-70) all of it to a known tune.

The great Might created (lit. acquired) three beloved ones and said, 'I have need of them' and for them was the

1. C. line 19 יובינן cf. C. Glossary הבינט the Good (God).

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creation of my world. For Abraham, Isaac and Jacob,
the perfect ones who were put into the cave and their odour
is a pleasant one. And if a creature calls (prays) in
their name, that creature calls not in vain. He who prays
and remembers them deserves to be answered.

The answer to it is by the high priest; they sing 'Oh' et seq.

The MANAT of the fifth day corresponds to the MANAT of the fourth sabbath.

'The unique God, that hath no associate with Him' etc. (C.p.25).

Then they recite, 'Merciful God' (C.p.29). Then is said a 'Gloria' composed by Abraham b. Jacob may He have mercy etc.

In His greatness He made the waters swarm on the fifth day (with) moving creatures that have life and it was created as He commanded.

C.p. 210 line 1.

He declared the seven days of Unleavened Bread and commanded us, to celebrate at Mount Gerizim, chosen (place) of all the earth, by the hand of our master Moses, in His holy Law. The righteous, perfect, prophet, who commanded his lpeople, chosen of all peoples, 2 'Keep the feast of Unleavened Bread for seven days' and celebrate at the most exalted

^{1.} C. line 3, tay; BM(G)843, tak

^{2.} C. line 3, הצמים BM(G)843, פיטעה

^{3.} C. line 4. BM(G)843, DIN 15

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holy place.

God is great: upon it also a 'Gloria' mentioned previously and it is composed by my lord that refreshes my heart, the most excellent one of his time, my father the high priest Amram, may He gather etc.

Upon it also a 'Gloria' composed by the son of the honoured elder Khidr b. Isaac, God lengthen etc.

In His greatness on the fifth day He made moving creatures swarm from the water and made the great serpents and all the fowls of the heavens. He declared these holidays that we should celebrate upon them with rejoicing and peace offerings(?) upon this Mount Gerizim chosen (place) of the earth, storehouse of the heavens and mercies. For its sake may He spread His blessing over you and forgive all your transgressions.

And for the sake of His servant Moses by whose hand He delivered you from Egypt and in the observance of His festivals made you chosen of all people. For your good cleave to His commandments, with which He distinguished you, saying, 'And no leaven shall be seen in all thy borders for seven days'.

God is great: et seq. and the remainder is according to the usual order. The MANAT which corresponds to the MANAT of the fourth Sabbath.

'God, most high God, Thee we praise' etc. (C.p.25)

'Oh, merciful King, Thou wilt be praised by all mouths, etc. (C.p.26).

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Then there is said, 'Merciful God' (C.p.29) and the priest shall say a 'Gloria' composed by Abraham the son of Jacob the Danfi, may He have mercy etc.

In His greatness He finished the creation on the sixth day all creeping and living things, everything that He had prepared (ordained?) and made. Also our father Adam in beautiful form until from his seed was singled out our master Moses - And by his hand He declared these days and commanded us to celebrate at the holiest of places. 'And ye shall celebrate it as a festival unto the Lord for seven days', a remembrance of the redemption of the ancestors.

God is great. Upon it also the 'Gloria' mentioned previously, it is composed by my master, the priest, my father Amram, the mercy etc.

Upon it also a 'Gloria' by his cousin, the priest Pinhas, may He prolong, etc.

In His greatness He completed His creation on the sixth day with the creation of our father Adam from the earth.

He gave him dominion over the order of creation and made descend from his seed the chosen of all peoples. He they declared for them these great days that/should fulfil upon them the seeing of the holiest of all places. In His goodness may He give them His feast for the observance of His statutes and exalted decrees. Each year in glory and peace, may the Passover be sacrificed in peace.

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C.p.211, line 1.

For the sake of our master Moses, your Urim and Thumim, who gave you dominion over the truth, and by his prayer may He accept you and with him increase your reward and may you sacrifice your offerings as He commanded you, 'Thou shalt not be able to sacrifice the Passover in one of thy gates, which the Lord, thy God, giveth thee, but in the place which the Lord hath chosen.'

Ged is great. et sec.. and 'For in the Name' (Deut. xxxii.3) and 'Magnified' (C.p.48) all of it, and the KATEF as previously on the first night and with the addition of. Sea and Harvest which they do not say except when the fifty days have begun as explained previously. And the scripture is taken from without the 'circle' of the congregation and they say the antiphon 'For in the Name' (Deut. xxxii.3) and 'Hear O Israel' (Deut. vi.4). And if there is sufficient time there is read on the book a section from the sections of the feast. Know that the sections of the feast follow the usual order with regard to their reading, with chant and antiphon, and every section of them, and they chant it with its (particular) chant, and you have the festival sections all of them in connection with the prayers of the SAMIT (? hins)1. likewise to a measured time (?). And 'Thou art He that created the world' (C.p.67) the MANAT, according to the Fridays on which it is used, it is not necessary to write it here. And the SEGUDOTH. 2
1. Cf. C. Glossary Alds . 2. Similar to C.p. 259 line 8ff.

Then is said, 'The Lord, a God, full of compassion and gracious' (Ex. xxxiv.6).

And the high priest makes the appropriate mention (for the occasion) and after finishing the TADKIR (i.e. what he mentions) they answer him by saying, 'Oh Merciful' as you see.

Oh Merciful Good One, I AM THAT I AM etc., (C.p.39.128)
And there is said, 'Look upon us' (C.p.12). If it was
divided up for four, every day has a quarter but if the
(festival) was on Sabbath or on the first day (of the
week) the division of 'Look upon us' is into five parts
according to as it is divided here.

And it is necessary on every day to begin first with the 'Look upon us' before the MANAT, that is Verse Akeph, and immediately after it, (the MANAT?) Verse Thau and after 'My Lord for the sake of the three perfect ones' (C.p.15).

The MANAT of the first day; Aleph, Beth, Gimel, Daled, Heh, Waw. The MANAT of the second day; Zayin, Heth, Teth, Yod, Kaf.

The MANAT of the third day; Lamed, Mem, Nun, Bamih.

The MANAT of the fourth day; 'Ayim, Peh, Zadi.

The MANAT of the fifth day; Kaf, Resh, Shin, Thau.

'My Lord for the sake of the three perfect ones' etc. (C.p.15).

Praised be our God, The Lord, a God full of compassion and gracious, slow to anger, (Ex. xxxiv.6).

And after it they say antiphonally 'They rested'. And there is said from 'O assembly' (C.p.162) verse. Aleph; and the verse of the MANAT, and verse Thau; and the chant 'Six days' and three proclamations antiphonally and 'Thou wilt be eternally worshipped' (C.p.83) and afterwards there is said this reading to the tune of 'O Good One' (C.p.85?) and it is composed by my lord, that refreshes my heart and innermost being, the most distinguished of his time, the high priest, my father Amram. God, etc.

C.p. 212, line 1.

1.

The remnant of Thy servants seek Thy charity. Gifts of grace and kindness from Thy abundant goodness. Thou art merciful in Thy judgements and merciful in Thy penalties.

What have we. O Lord, but Thy mercies and pity According to our abilities, not according to Thy mighty As is Thy (habitual) kindness with us, increase Thy gifts We will raise our hands beseeching Thy pity When Thou lookest, see us, as is Thy faithfulness. Thou hast bestowed upon us all good in the ordinance of Thy wisdom, in the creation of our bodies from amongst the various kinds of Thy creatures. Thou hast endowed

The initial letters of the first eight verses form

an acrostic of the author's name.

MORNING PRAYERS FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD. our tongues for the praise of Thy unity. We will beseech Thee to favour us in the observance of Thy Law. Open our eyes to know the secrets of Thy precious (teaching). Lead us constantly in the way, the way that is favourable to Thy Divinity. Purify our inclinations and sanctify us with Thy holiness. Remember the meritorious ones, our ancestors with whom Thou didst make Thy covenant. Fulfil for us. 'Return and the Lord thy God will restore thy captivity'; and. Blessed shalt thou be when thou comest in; blessed shalt thou be when thou goest out'. Cause to abide in our hearts (feelings) of love and fear of Thee. Grace us the humble ones. we will beseech and implore Thee Make known to us Thy ways and quench for us Thy wrath. Remove from us. Oh Mighty One. Thy wrath and plague that we may find favour in Thine eyes and Thy covenant will not be annulled. Bless our food and our drink and we will not forget to call upon Thee. Repent of Thy burning anger and restore Thy kingdom. Far be it from Thee. O merciful One, to reject Thy congregation that are left few in number amongst those that hate Thy faith. Verily we have sinned and forsaken Thy commandment. Let Thy mercies bear us when we supplicate for Thy favour. See that our 2power is gone and we have none beside Thee.

^{1.} C. line 17 Star; cf. Montgomery, The Samaritans, p.215

^{2,} C. line 21, 137 55% of. Deut. xxxii.36.

MORNING PRAYERS

FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD. Remember the land of our inheritance and the place of Thy holiness. In memory of Adam, our father whom Thou didst bless with Thy blessing and him to whom Thou didst say in Thy goodness. 'And I will establish My covenant with thee' and that Thou didst choose when Thou didst say, 'Get thee out from thy land and thy birthplace' and him that said to his son when he sent him forth, 'Almighty God bless thee' and him to whom Thou didst say in Thy lovingkindness 'Return to the land of thy fathers and to thy birthplace' and him that said to the chief of the butlers, "Would that thou wouldst remember me' and him to whom Thou didst say concerning his brother. 'Behold also, he goeth forth to meet thee' and he said to him, 'Draw near to the altar and make thy sin offering and thy burnt offering and in (memory of) the priesthood of Eleazar and Ithamar and him that appeased Thy jealousy, repent from Thy burning anger, O Lord and destroy not Thy people and Thine inheritance. Bestow upon us of Thy charity, charity from Thy pity. Then the worshippers make intercession at length, saying, Giver of gifts, praise be to Thee for Thy greatness; O Lord continually.

Everyone participating(in the worship.)
C.p.213, line 1.

FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

C.p.213, line 1.

An amplification of the supplication was composed by Abdallah the son of Solomon the priest, ancestor of the scribe, the favour of God be upon him. And it is said in the cool of the day after all the prayers.

I stood, O Lord, at the gate (lit. entrance) of Thy mercies and spread forth my two hands and besought Thee and said my prayers and implored Thee. 'Pity my poverty, forgive my sin and relent concerning my evil for Thou art merciful and gracious and exceedingly patient, greatest among the great, ruler of rulers. Mighty and tremendous Thy power is constant, sovereign of sovereigns, master of masters, highest amongst the high. Judge of Judges, possessor of all things, most gracious amongst the gracious, Wisest of the wise, most merciful amongst the merciful. Ohhearer of cries, Oh, knower of hidden things. Oh, sovereign of lowly and exalted, Ohcreator of all the world. Oh. conqueror of all battles. Oh performer of all kinds of wonders. Oh Thou whose name is Almighty God. (all-) seeing God, Oh hearer of those that cry, deliverer of those that petition, grant them manifest mercy. Chknower of all revealed and hidden things. His name is, Yahwah-Nissi. Yahweh-Nissi. Yahweh-Nissi. The Lord He is God, in heaven above and on the earth beneath there is none other besides him. from before the beginning. There was no beginning to His existence and even after the day of vengeance.

MORNING PRAYERS FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD. In the day of vengeance His glory will be proclaimed in His greatness. 'See now that I, even I, am He and there is no god with Me: I kill and I make alive: I wound and I heal: neither is there any that can deliver out of my hand'. 'I live for ever' (Deut. xxxii.39) The Lord is His name and in His excellency on the sky is His habitation. Eternal God, underneath His arms is the world. Most High God is His name, all the world is His. He is one alone and there is no strangered with Him, no partner, nor friend, nor second. No likeness nor form, nor image, no self,1 nor light, nor intimate (?) He knoweth without heart, seeth without eye. heareth without ear, calleth without mouth. All hidden things are revealed to him and nought is withholden from him. He knoweth the inclination of all, whereas knowledge cannot assess him. He is to be found in all things, and yet he that looketh shall not behold Him. He possesseth all places and yet no place can contain Him. He hath power over all things, conqueror that is inconquerable for all are subject to His might (or divinity). His hand is stretched forth and his dominion constant. His throne is the heaven and the earth and His hand graspeth all. His strength 2 wearieth not, He alone is unceasing,

^{1.} C. line 18 orby ef. C. Glossary.
2. C. line 23, which Gen. xix.ll.

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FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

Most High that falleth not. Mighty One that ceaseth not. The most exalted are low before him. All the mighty ones are humble before him. All rulers become exhausted at His hands and all kings are His servants. Before Him we will bow down to the ground and worship, pray and prostrate. supplicate and say in a loud voice, 'I AM THAT I AM, Oh possessor of heaven and earth, Oh doer of whatsoever He desireth. Oh ruler that will never change, Oh He that favoureth not nor taketh a bribe, Oh living One (?) Ohseer. Oh Him that is hidden from the gaze of the eyes but is revealed to the heart's meditations. Oh Him that is present for those who seek Him. Oh Him that is near to those who call. Oh God of hosts and God of the spirits, Oh hearer of cries, Oh answerer of supplications, Oh abundant in mercies. Oh sea of good and kindness, Oh He who closeth not the gates of His mercies nor stoppeth up the fountain of lovingkindness. Oh He whose glory is ascribed to His greatness. The Lord a God full of compassion and gracious, pity me and be gracious unto me and do righteousness unto me in Thy righteousness, and have mercy upon me in Thy mercies and kindnesses. Thou art He whose name is called. 'Slow to anger, and plenteous in mercy and truth, magnify Thy kindness unto me and turn Thy merciful C.p. 214 line 1

countenance unto me and be charitable to me with Thy gifts

MORNING PRAYERS FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD. and see me with Thy eye of pity. Oh forgiver of iniquity, guilt and sin. forgive my transgressions. forgive my sins, atone my iniquity and my guilt for they are exceedingly great. My tongue is too weary to relate them, my eye rains red blood at the time when I remember them, my heart melts, my strength is crushed, my soul is distressed, my spirit troubled, woe is me, what have I chosen unto myself. I have cast my soul into flaming fire that will not be extinguished. The sword of my sins in my hand2, with it have I slain my soul. The day of vengeance is before me, what shall be of my toil. who will save me from the vengeance of my Lord. Who will have pity upon me from the outpouring (?) of flame. Now, behold I will return to Thee, O Lord, accept my repentance and I will relent for my evils. My Lord do with me according to Thy goodness and kindness, not according to the evil that I have done. My Lord, my sins are numerous, but Thy mercies exceed. My Lord my iniquity is great but Thy kindness will bear me. My Lord, my guilt is revealed before Thee, how can I hide my face from Thee and whence shall I flee before Thee. Who can conceal me

^{1.} C. line 4, 70" rendered as contraction of the root 707 'crushed'. cf. Jastrow, Dictionary of the Talmud.

^{2.} C. line 5, TN2 rendered as Tha.

MORNING PRAYERS

FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD. from before Thee. My Lord I am sunk in the ocean of sin; when Thou lookest in Thy mercy, favour me. My Lord, I have whiled away the day mourning for my soul and my heart feareth what will happen unto me at my latter end. O Lord. In Thy abundant kindness, repent of Thy flerce anger and be nor wrath upon me nor cut off my reward. Blot out my sin and take me not hence because of my evil. I AM THAT I AM. I wait for Thy salvation, Oh Saviour, save me for I have no salvation beside Thee. Oh ADONAI, my Lord, by Thy sacred name which is holy, pity Thy humble servant who is in need, who hath no rafuge but the gate of Thy mercies. My Lord, by the secret of Thy great name, pity Thy needy servant who is impoverished, who has nought besides Thy kindnesses. My Lord, in the truth of Thy honoured name, pity Thy servant's sin and guilt for he has no escape.from Thee and no refuge except the gate of Thy mercies. My Lord in the greatness of Thy mighty name, pity Thy servant, who stands between Thy hands, seeking Thy mercy and forgiveness for in Thee he cleaveth and upon Thee is his trust. My Lord, in Thy righteousness be just (or, charitable) unto me and open the gate of Thy heavens to receive my prayer and place the cloud of Thy pity between me and Thy anger and let not my sin be a barrier between me and Thy forgiveness. Forget me not from Thy goodness, remove me not afar from the gate of Thy mercies and do not return my requests empty of Thy kindnesses.

I AM THAT I AM, O Thou that wast and will be, be with me as Thou wast with my meritorious ancestors, Abraham, Isaac and Jacob, peace be upon them. Prosper my toil in the merit of the pious Joseph. Save me because of the prayers of our master Moses, Thy servant, and the faithful One. of Thy house. On Saviour, save me (on) the day of vengeance, because of his prayer. Chmy Lord, bring me beneath the shadow of his roof. ChLord God, make me of those that support his law. that grasp the banner of the gate of his faith. Help me in observing his law and vouchsafe unto me of his blessing together with the blessing of the ministers of Thy holy sanctuary, Aaron, Eleazar, Ithamar and Phineas the holy annointed priests, AMEN, I AM THAT I AM. My Lord, receive my supplication and prosper my toil. Look down from Thy holy habitation upon me and look with Thy eye of mercy and lovingkindness unto me. My Lord, hear my cries. My Lord, pity my poverty. My Lord answer to my wretchedness. My Lord be entreated by my misery. My Lord, satisfy my wants. My Lord 1strengthen me against fear. My Lord prosper my way. My Lord, make Thy love abide in my heart and make my love (or: the the love of me?) abide in the hearts of all the world, grant (me) favour in their eyes. My Lord grant me

^{1.} C. line 32 MANY PAR of. C. Glossary

FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.
esteem in the eyes of all the people of the world, and
give me power over them.

C.p. 215, line 1.

My Lord, I will consecrate myself to fear Thee, to do that which is upright and good in Thine eyes. My Lord, fortify me against the presumptuous that do evil before Thee. My Lord, deliver me from the hands of my adversaries and enemies and allow them not to have dominion over me. My Lord deliver me from the hardhearted. My Lord, prevail over them that prevail over me. My Lord, relieve my distress. My Lord, turn away from my sins. My Lord regard not my sins, see my poverty. My Lord, regard not my stubbornness. My Lord, conceal me within the palm of Thy pity. My Lord protect (me) with the clouds of Thy mercy. My Lord, help me with Thy great strength. My Lord, make me not to rely upon mine own strength. My Lord, favour me with Thy mercies. Cleave to me and open the gate of Thy heavens to the sound of my prayer. My Lord, confer upon me of the store-houses of Thy blessing. My Lord. forgive me. my fathers, my fathers' fathers, my nother and brother, my sister, my little children and wife, my sons and my family and all the congregation of Israel that worship at Mount Gerizim, Beth-el, AMEN, I AM THAT I AM. Blessed is our God for ever and blessed is His name for ever. There is no God but One.

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FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

Upon it also a fine rendering, composed by Abraham

Qabazi, my Lord, favour him.

I will appease the Lord for all the iniquity transgression and sin performed against Him, by me, upon this night, this day and at all times. My eyes weep for my sin which removes me and drives me away from Thy door Oh Lord. I AM THAT I AM, I pray Thee, O Lord, there is proclaimed three times

Forgive my sin, pity me, favour me and receive me.

Bring me near, love me, consider me, protect me and redeem me. Deliver me and save me and guard me from every adversary and enemy. Relieve me of all distress, save me and remember me. Forget me not, nor forsake me nor leave me. Despise me not, nor reject me. Take me not (hence) nor 2confuse me, nor give me my deserts.

Cause me not to be needy, but bestow all good upon me, Cause me not to be subdued and heal me from all sickness. Turn to me with Thy merciful eye, show me that which I should do. Teach me and make me wise, make me knowing and guide me. Lead me and make me prevail over my enemies in mortal strife. Make me endure Thy tests and vengeance, comfort me and make me loved of Thee.

Make me not to be distant from Thy kindness and bring

^{1.} C. line 14, 753% Cf. Gen. xxxii.21. 2. C. line 20, 753% Cf. Ex. xiv. 3.

MORNING PRAYERS FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD. near my distant ones. Support me in the observance of Thy law and help me. Bless me with Thy blessings and sanctify me with Thy holiness. As night breaks forth in dawn, rouse me. Acquit me and hearken to my prayers, my downcast (spirit?) and my remembrances. Tear down those that rise up over me, that capture me from Thee. from me the 'stiff neck' and enlighten my heart and eye. Hasten me from the pit of my iniquities and may Thy kindnesses bear me. Wash me in the sea of purity and purify me, and protect me with the clouds of forgiveness and mercy and guard me. Make me pass in the restored sanctuary and cause me to dwell and abide therein. Nourish me with the sustenance of favour, feed me and sate me therewith. Make me sip from the waters of pity, give me to drink and pour out for me thereof. In the way of truth make me go, Clothe me with the cloak of Thy knowledge and fear and strip me of the cloak of my soul's desires (or. lusts). Honour me with Thy glory and crown me with the crown of the saints. Make the fear and love of Thee to abide in my heart. Answer me and protect me in Thy mercy. Favour me in Thy graciousness, make me glad and grant me the attainment of my desires. 3Condemn me not for my (evil)

C. line 25 יומוררני, Cf. Jastrow, Dictionary of the Talmud 1.

^{2.}

Hif. of his to make void.
C. line 26, hoyfor hon?
C. line 32, hyphon, cf. Jastrow, Dictionary of the 3. Talmud , pan decreed, decided.

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deeds, for I am broken hearted, weeping mournfully,
impoverished with affliction. What hope have I that
should console me, comfort me and save me but Thee Oh Lord.

C.p.216, line 1.

Thou canst kill me and canst make me alive. lo Thou hast forsaken me, and put me afar off and driven me away. Thou art my Lord and I am Thy servant. What have I but Thy gates, O Lord. I sought Thee O God of the heavens with broken, contrite, heart, reject not my supplication. I sought Thee, O God of the heavens and the earth. far be it from Thee to reject those that seek Thee. O Lord. I sought Thee, by Thy holy name, answer my desires. I sought Thee by Abraham, Isaac and Jacob. hear my requerts. I sought Thee by Thy prophet Moses. Thine apostle and the faithful one of Thy house, accept from me my entreaties. I sought Thee by Thy priests and beloved ones. Thy perfect ones and Thy intimate ones. prevail (over) my wretchedness and wreck me not. I called Thee as Thy prophets. Thy beloved ones. Thy perfect ones. accept from me my cry. I have made an oath concerning Thee. favour me and make me feel glad, protect me from all iniquity, guilt and sin and inscribe (lit. seal) me for blessing My

^{1.} C. line 9 yun rendered as from win to feel, cf. Jastrow, ibid.

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Lord, by the secret of Thy holy name and those that have
been proclaimed (unto) Thee, turn me not away empty of Thy
mercies and compassion. Fill me with Thy blessing, accept
my offering, this prayer, and forgive me and my fathers,
bring me together with all the assembly of Israel and
acknowledge me amongst all Thy beloved congregation.

AMEN, I AM THAT I AM, My Lord have mercy, and relent as
is Thy wont O Lord God. Blessed be Thy holy name for ever;
There is no God but One.

Then after it is said, in prayer, with hands outspread,

lwho am I, that entreat and seek and cry out for Thy mercies, reject not the plea of the poor one who makes supplication, for Thou art omnipotent.

A fine recitation, composed by my father, the priest Amram, the son of Solomon the priest, may God favour his spirit in His mercies.

20 Goodly One, none who hope for Thy blessing are disappointed. The Creator ordained all things, to be given to whl who petition. Redeem me from all evil with Thy all-pervading might. I have none other beside Thee, sustainer of every soul. Be with me in the way that I seek.

C. line 16, ye rendered as a contraction of ye person.
 The first letters of each verse form an acrostic in which the alphabet is twice repeated.

But if Thou answerest not my plea who will revive me.

Remember me in Thy mercies and deliver me from all restraint

(Lit. imprisonment).

Thy might is supreme, O Thou who conquerest all conquerors.

Thy goodness precedeth Thy wrath and all beg Thy mercy

Giver of gifts, none are driven away from Thy gates.

He suspends His judgement, perhaps the fire (of wrath)

shall be assuaged.

Whom does Thy servant seek and by whom is he upheld?

Of Thee is our life, and in Thy hand (are we) each day.

(lit. today and yesterday).

We will trust in Thy might and approach Thee in prayer. C.p.217 line 1.

Forgive me my sins, I spread my hands before Thee,
Thy servant is poor and destitute, wretched, needy and weak.
Redeem me in Thy abundant mercies, return, forgive and
regard (me).

Show charity to Thy servant, return, renew blessing for me.

(Thou art) called 'The Merciful One' extend to me pity and mercy

Have mercy upon the old age of Thy servant and purify him from all guilt.

Return to me before my death, as one rested and refreshed Penitent for his sin, seeking to return.

For the sake of the three meritorious ones and him that is my holy kinsman

And for (the sake of) him that exclaimed, 'Who is like unto Thee, glorified in holiness'.

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O Goodly One of the world, which is full of Thy goodness,
Bless the work of my hands, both right and left.

Redeem me from my troubles and remove all affliction from me.

I am become poor from my great oppression, the adversary prevails over me.

If Thou wilt not deliver, who then will redeem me?

All things are in Thy control, both hidden and revealed.

Meritorious One, remember, sustain, show forth the hidden countenance.

Thou hast the might to help me (from) my foolishness and disgrace.

I have strayed in the sea of sins bearing trouble upon myself.

I know that I am a sinner and my sin stands before me.

When I saw Thy Word, by the hand of Moses, the apostle

- A sign to all faithful, and an enfeeblement to all who profane.

The saying, 'All His ways are judgement', doing judgement, beside Him there is no other.

We will fear Thy awesomeness and say in a high voice,
'Forgive us, my Lord, Oh Doer of every sign and wonder'.
Thy remaining servants pray in (the time of) disfavour.
Disfavour prevails over them and toil ceases not for them.
Do righteousness with us, O our Lord, and deprive us not of reward.

The assembly has none other beside Thee, deliverer from all infirmity.

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- FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.
- Have mercy upon them, O merciful God, both men and elders even young children.
- Send us our deliverer to redeem us from curses.
- Grant pity to Thy people, Oh Lord, for the sake of the perfect prophet,
- Who said, 'My strength, my song, and He became my salvation, this my God'.

C.p.218, line 1.

- Upon it also, this also by him, the mercy of God upon him, Amen, Amen, Amen.
- lmy Lord, when Thou lookest in Thy mercies, hasten me from the dungeon of my sins.
- My Lord, in Thy abundant mercies and kindnesses, deliver me from all oppression.
- My Lord, redeem me from my sins and turn to me in Thy pity.
- My Lord, my ways before Thee are evil, in Thy kindness make known to me the way of goodness.
- My Lord, behold now I have 2begun my requests would that
 Thou wouldst bear with me.
- My Lord, If I bessech not Thee, who then shall receive my offering.?
- 1. The first letters of the first words of each verse, after the introductory 'My Lord' form an acrostic of the alphabet.
- 2. C. line 6 and Gen. xviii, 27; Deut. i.5.

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- My Lord, remember the covenant of the meritorious ones and answer my requests and my supplications.
- My Lord, far be it from Thee, far be it from Thee, to leave me devoid of Thy mercies.
- My Lord, purify me of my uncleanliness for I know my own uncleanliness.
- My Lord, my iniquities are numerous; I have none beside Thee O Lord,
- My Lord, atome, relent, forgive, perhaps the remembrance of me will improve.
- My Lord, Thy servant hath none other beside Thee, grace me and save me.
- My Lord, inspire me to return to Thy care, receive me and help me.
- My Lord, relieve Thy servant, in Thy kindness, from the evils, that have come upon me.
- My Lord, comfort, deliver, relieve and support me against those that wex me.
- My Lord, Thy servant, by Thy life, is wretched, needy, poor and impoverished.
- My Lord, deliver me from my troubles, take me where I can do that which I consider right.
- My Lord, be just unto me in Thy righteousness and out me not off according to my deeds.
- My Lord, I have waited for Thy salvation, for Thy salvation I have waited, O Lord (Gen. xlix.18).

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- My Lord, look upon me with Thy merciful eye and open my eyes to every good.
- My Lord, send Thy angels before me till they bring me between Thy hands.
- My Lord, repent and be merciful Oh Almighty God, Oh Zealous God.
- My Lord, Thy servant beseeches (this) of Thee, for I have none other besides Thee.
- My Lord, whom have I but Thee; before Ham my words (lit. tongue) are put forward.
- My Lord, have mercy for Thou art a merciful God,

1 peradventure I will make appeasement for me.

My Lord, from Thee and to Thee (or, upon Thee) is my help,
I AM THAT I AM, I pray Thee O Lord.

A goodly prayer to be said on the days of the seven days of the Feast of Unleavened Bread on Mount Gerizim, composed by the son of my uncle the priest, Pinhas, the Lord prolong his days for a hundred years. AMEN.

2we will turn to the gate of Thy heaven, to which the meritorious ones are led.

- We will praise Thee and concede Thy greatness and concerning Thee (recite) adorations.
- C. line 26. TODAN Cf. Gen. xxxii.21.
 The first letters form the acrostic 'I am Pinhas the Levite' followed by the alphabet.

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Praised be Thy name C Lord, for Thou art most honoured among the honourable.

C.p.219, line 1.

We will open our mouths before the Fountain of blessings and kindnesses.

Turn Thy kindness to Thy servants within Thy House, at the entrance to which we stand.

Surely we will be favoured in it, and in it we all testify (Thy greatness?).

It is right that we should turn our faces towards, 'Sephar the mountain of the east' (Gene x.30).

Gather Thy creatures with gladness to extol Thee Oh awesome God, (at) the place of Thy dwelling upon earth, chosen of all lands. My Lord, gather them in to its midst and relieve your servant from all oppression. Hasten us from the affliction of disfavour for the sake of the covenant of Abraham the son of Terah to whom from Ur of the Chaldees Thy blessing was sent and he sejourned in this place and through Thy abundant blessing he became strong (as) Thy righteous word contained in the Law, 'And Abram passed through the land unto the place of Sichem, unto the plain of Moreh (Gen. xii.6).

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Our Lord exalted the glory of this mount and made it a refuge for the innocent (or, meritorious) an escape for those who come into its confines and those who petition (Thee) in it will be received. We will beseech our Lord in His awesomeness, 'Show us a sign of acceptance and hear all our cries and answer those that pray thereon, and protect those that come to worship thereon, from every aggressor, enemy and adversary by the secret of Abraham and his petition which shall never be blotted out from this mountain, 'And Abraham called the name of that place 'Adonai Yireh' (Gen. xxii.14).

and He chose it from all mountains and set there mysteries whose value none can estimate. Hearken meritorious ones, and you that fear. By the secret of Thy Name, O merciful God, that 'WAS' and 'WILL BE' Y H W H, may He erect therein the pillar of favour and may we see the sanctuary standing thereon. May He hear our supplications that we will extern thereon, in the scripture of the chosen of all creatures, wherein he revealed a mighty secret concerning the dominion of the congregation of all the Hebrews, 'As it is said to this day, In the mount of the Lord it shall be seen (ib.).

Where is there like this mountain amongst all the plains. Blessed be those who come together therein, may the Lord grant me of the best of resting places, by the

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secret of the glory that rests therein. May He subdue all the sinners and restore favour therein, to His people the chosen of all nations with His awesomeness, His might and His goodness and by(the merit of)our father Jacob and his dreams that were revealed and the angels that dwell therein, and by the secret of His perfect words which were written in His scripture, 'And behold the angel of God ascending' and descending on it' (Gen. kxviii.12).

Now, O Lord, Thou art deserving of songs and we will hot refrain from praising Thee, for Thou hast chosen us from all peoples, by making known to us the place in which Thy might is revealed, The Mount Gerizim the most exalted of places in which Thine altar was set. We will be seech Thee, O Thou who art enduring in life, bestir Thy spirit and hear this supplication from me and remove me not from Thy gates. Establish for us the word spoken to our father, Thy chosen one, 'The land whereon thou liest to thee will I give it, and to thy seed'(ib.13).

Meritorious because of the goodness of his mortal soul, the gates of heaven opened themselves for him (i.e. Jacob) and he saw angels over him descending and ascending upon a ladder. Wondrous secrets were revealed to him and it was verified that it is the best of abodes. I will beseech God in His might, to make rest his fullest blessing upon me, for (the sake of) our father Israel - by this (name) he was called, 'Chosen of all nations' - who testified concerning

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this mountain, with words that are revealed in the Law,
and said, 'How dreadful is this place, this is none other
but the house of God'. (ib.17).

C. p.220, line 1.

Behold Thy servant with a benigh look, and grant him forgiveness. Be gracious unto me, in repentance, and redeem me from the care (distress?) of my sins. Giver, enduring, near One, by whose Covenant I have risen to petition (at) Luz, to which our father, Israel, the perfect one came and erected a pillar there and hewed out an altar therefrom. He called it a name and prophesied as in His treasured writ, 'And he built there an altar, and called the place El-beth-el' (ib.7).

Make the dew of Thy mercies rest upon us 0 my Lora and grant us peace in Thy pity, for Thou art Almighty God, great and fruitful, great, everlasting God. Advise us, that we walk not contrary and that the truth be not withheld from us. Bless us with the blessings of Jacob the Hebrew, the perfect one, who had the dream, blessings of the heavens on high and rouse up the blessings of the deep that lieth under (Gen. xlix.25) that is hidden. 'Blessings of the breast and of the womb' (ib) that we be fruitful. Blessings of the meritorious ones of the world prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills' (ib. 26).

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Have mercy upon Israel in Thy mercies for they are
Thy people and Thine inheritance. Restore Thy favour to
his people and establish them upon the truth of Thy law.
May the ranks of their enemies be silent as a stone and
may deliverance and relief come at Thy victory. Subdue
all those that threaten to cut him off¹ and hasten to
reveal Thy favour. Reveal Thy sanctuary and set up in
the place in which Thy spirit rests. For the sake of the
prayers of Moses and his covenant, who prayed to Thy
greatness on their behalf, Bring them in, and plant them
in the mountain of Thine inheritance, in the place for
Thy dwelling (Ex. xv.17).

Thy glory and Thy greatness will be sanctified, we will bow the head and subordinate ourselves in Thy service.

Thy mercies and kindness, Thy insignificant, needy, servant does beg. May his entreaty and supplication be met and send not desolation upon me. May Thy might weaken (subdue) the enemy and consecrate them to Thy service upon this Thy holy mountain which Thou hast chosen for Thy worship. In which Thy angels foregather and which is the gate of Thy glorious habitation, 'Which Thou hast made, O Lord, the Sanctuary, O Lord, which Thy hands have established (ib.17).

of the Talmud 'to cut off'.

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At Thy sanctuary which Thou hast established, Oh Great One they beseech and sing praises. Remember Thy mountain, the goodly mountain, chosen of all habitations. Restore Thy favour upon it, and we will make sacrifices, upon its altar. On our festival days we will come to it rejoicing and glad and offer the sacrifices on it in glory to the vexation of presumptuous ones and we will do as Thy Majesty hath commanded in the holiest of all teachings, 'And thou shalt build there an altar to the Lord Thy God, an altar of stones. (Deut. xxvii.5. Sam. 10th commandment?)

How dreadful is Thy place, O Lord, in which Thy greatness resteth, opposite it we will turn in prayer to Thee and upon it we will stand to implore Thee. In its holiness have mercy upon me and be gracious unto me and forgive me in Thy abundant might. Make known to me Thy way of truth and lead me in Thy paths and bless me with the blessings of this Thy mountain which Thou hast taken as Thy portion. Thine altar we will build complete thereon, as Thou hast commanded us in Thy doctrine, 'Thou shalt build the altar of the Lord thy God of whole stones' (Deut. xxvii.6).

We will praise Thee, and we will exalt Thee. We will stand with sincerity by Thine altar and offer upon it perfect burnt offerings - as Thy 'only one' commanded -

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upon the everlasting hill. We will bring to it all
Thy meal offerings with integrity of heart and great
rejoicing to the vexation of all Thy adversaries.

Make lot void for us this statute of Moses Thy prophet
C.p.221, line 1.

and Thy chosen one who brought the perfect law and wrote in it with Thy consent, 'And Thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord Thy God' (ib.7).

Thy worship (is) towards it in all the land, opposite Thy sanctuary, that Thy blessing may be vouch-safed unto us. Concerning it seven testimonies (indications) are mentioned; in the tables ²engraved by God, 'That mountain beyond Jordan' it is explained; Upon it Kings are anointed. 'Behind the way of the going down of the sun' (Deut. xi.30) and the shine for which the repentant hope. This place is the land of Canaan, the progeny of Levi and Joseph hope for it (or, dwell in it). They, (the Canaanites) dwell in the plain; this mountain is 'over against Gilgal' of the meritorious beside the oaks of Moreh, opposite Sichem (Deut.xi.30).

Answer my entreaty 0 my Lord, relieve my affliction and increase Thy mercies upon me, for Thou seest the afflicted; answer me when Thou seest (me) and forgive my sin and my guilt and open Thy heaven before me.

^{1.} C. line 33 'S rendered as SS. 2. C. line 4 Glossary.

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For in Thy remembrance is my light, my perfection, and my glory is the mention of Thy name. That I may find righteousness before the greatness of Thy Eternity, I will open my mouth with the remembrance of Thy name, so that I may attain (the fulfilment of) Thine own saying, 'In the place where my name is mentioned, there will I come unto thee and bless thee.' (Ex.xx.24).

Thy servant will bring his praises before Thee and express his wish. My Lord, in Thy goodness, improve my heart, and make me secure from the enemy and his trespasses that I may lie down without trembling within me, in this Thy house and its confines(?) Burnt offerings and peace offerings we will slaughter therein and with all supplications we will stand at it. At its alter we will pray, sing and array ourselves - to the vexation of all who trespass upon it - for it (is deserving of) glory and His angels abide. therein, therefore, Thou didst say concerning it, "Neither shalt thou go up by steps unto mine alter that thy nakedness be not discovered thereon" (Ex. xx.26).

Because of the righteousness of these Thy names, your servant worships (lit. prostrates) with them, put us (away) from all mortal oppression, and cast the dread of Thee upon our enemies. Then will we attain those days of Thy favour and Thou wilt bear us upon the wings of Thy pity. We will

or perhaps, asak i.e. 'with all praise', is intended.

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offer Thee from the sheep and goats in the place which is
Thy portion. We will proclaim words of blessing and at
the entrance of the Tent of Meeting prostrate ourselves
before Thee. We will express Thy names and explain the
secrets and accept upon ourselves obedience to Thy word,

'That thou shalt set the blessing upon Mount Gerizim and
the curse upon mount Ebal' (Deut. xi.29).

May the voice of my petition of Thee, Ch Ancient One, bring me, Thy servant, that for which I beg, to be purified of all iniquity and guilt and to approach Thy place in rejoicing, Mount Gerizim, the gate of heaven, in which Thy angels foregather (and) God appears, as was proclaimed by His chosen and holy one. O Lord, establish it with the renewal of the covenant and we will celebrate at it with gladness and rejoicing and bring tows, free-will offerings and heave offerings to the vale of His sanctuary as Thou didst command O Lord, 'Unto His Habitation shall ye seek'. (Deut. xii.5).

Pity, forgiveness and mercy afford Thy people that sojourn in Thy habitation. Least amongst all the peoples of the world, they cleave to Thy holy mountain. Grant us release from all presumptuousness and help us to convey Thy heave-offerings before Thee in the most exalted of all places according to Thy covenant which Thou hast made with us by the hand of Moses, the chosen one, 'Take heed to thyself that thou offer not thy burnt offerings in every

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place in the land, that thou seest; but in the place
which the Lord hath chosen in one of thy tribes (Deut. xii.

13.14).

Send us Thy blessing of deliverance, (to) redeem us from the hands of the enemy. Restore Thy house anew C.p.222, line 1.

and reveal the stones upon which is the writ of the words of Thy Book, well explained, by which Thy altar stands (Cf. Deut. xxvii. 5-8). We will offer upon it Thy chosen burnt offerings, and we will slaughter peace offerings as we are obliged and we will eat there and rejoice at its return in safety and integrity of heart by the secret of this the great command, explained by him who was beloved of his Lord, 'And thou shalt write upon the stones all the words of this law very plain '(ib.)

We repeat the praises of our Lord, proclaiming Him the upright and righteous. I have implored His mercy and His gift and surely He will be just unto me in His goodness. In His place He will establish His altar and will watch (over) the altar of favour. The lights of the sanctuary will shine forth, from concealment. He will bring it forth and on this mount Gerizim set it up as it was formerly and gather therein His redeemed people and fulfil His promise for the sake of which He exalted it according to Moses, the law-giver, 'They shall call the

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peoples unto the mountain; there they shall offer
sacrifices of righteousness' (Deut. xxxiii.19).

By him also DEKHOR, a separate one, resembling a prayer,
which is said during the seven days of Unleavened Bread,
after the prayers.

Before me, may there be the kindness of my Lord, and the horns of my jubilee sound. PINHAS bless with them, ye with them, O Lord my Forgiver.

Then I will return to Thee 0 Lord and serve Thee, and raise my proclamation to Thee. Even now Thy servant knows that Thou art the shepherd.

Guide of all the world, greator of all creatures, aware of all hidden things, doer of whatsoever Thou desirest -

Thou hast not a partner on high or below - may the dew of Thy mercy descend upon Thy innocent servant.

Thou didst lead the faithful ones in Thy kindness and redeemed them from all trouble and revealed with them Thy conquering might; those that feared of the peoples, were overawed.

Thou didst guide in Thy strength, unto Thy holy habitation (Ex. xv. 13) to this Thy mount Moreah in which meritorious ones beseech Thee and angels pray to Thee.

 The first four words contain an acrostic of the author's name. FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

In it they stand constantly before Thee (lit. 'between Thy hands') all those that are led in Thy favour, ascending and descending in Thy service and calling upon Thee with song.

For it is the gate of heaven, the chosen place of the earth; its holiness shall never be erased. Command Thy blessing to us in it from amongst all the nations of the earth.

We will give thanks unto Thee, praise Thee and magnify Thee, Oh Thou whose name is Y A H W E H. I will beseech Thee, to favour me in Thy kindness and advise Thy erring servant.

Return to me Oh Lord, and purify me from my uncleanliness. Atone for my guilt and iniquity and forgive me my sins.

For my heart desires to repent (but) my wickedness represses and withholds me. I will beseech Thy great righteousness; 'Erase my wickedness and my enemy'.

I esteem Thy might, O Lord, make me punish all the presumptuous ones. Cause me to delight over the perverse and over my enemies and adversaries.

Make me nigh unto Thee because of the covenant of the ancients, Abraham, Isaac, and Jacob whose odour (memory) is a sweet savour. FOR THE SEVEN DAYS OF THE FEAST OF UNLEAVENED BREAD.

C.p.223, line 1.

Grant me endurance in Thy goodness, and may there be strength unto me, from Thee, to do the observance of Thy chosen law and may my trust be in Thee.

Guard me by day and by night (in) my resting and journeying. Prosper my way in whatsoever I desire (to do).

Remove evil from within me and heal my affliction.

Fill my palms with good and cause me not to be obliged to strangers.

Seal me with blessing (or, inscribe me for blessing) and make my end good that I may return to my fathers in peace and that my resting place should be in the Garden of Eden.

Grace the spirit and soul, with the secret of Thy Name, pity the wearied, that he may dwell beneath the dew of Thy mercies in peace, secure, in glory.

On the day that my countenance will arise for Thy reckoning with all creatures, grant me peace there from the vengeance and omit me from Thy wrath.

Requite me not the evil of my deeds; save me from my transgressions, for this I have begun my prayer unto Thee and my entreaty ascends unto Thee.

Thy name is, 'Forgiver of iniquity, transgression and sin, Merciful, Gracious and (All) seeing, Supporter, lealer, Bearer, Pardoner, and because of this Thou wilt not blot out our latter end.

1. C. line 14, yob cf. C. Glossary aloomedicine.

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Hearer of the requests of him that beseeches; there is no restraint at Thy gate. The secret of this is explained in Thy Book, therefore, I commit (to Thee) my wound.

To the corner of Thy house at Mount Gerizim I am come, raising my cry for Thy goodness, and (at) the gate of heaven, im which is my blessing and the altar of the prayers of all Hebrews.

In which mercy descends like 'my doctrine as rain' (Deut. xxxii.2).. Therefrom oppressors will be confounded and sinners will not draw near it.

To Luz the holy ancient mountain upon which the glory of God is seen, The chosen place in which The Name is declared, to which the awesome God comes.

Concerning which Thou didst say 'And in the place where I cause my Name to be remembered I will come unto thee and bless thee and I will remember the land in which is my altar. (Cf. Ex. xx.24).

I said, "I AM THAT I AM" who is my shield, my Lord and my God, when Thou lookest accord me my entreaty and merit me with intelligent wisdom I AM THAT I AM, heal me from all sickness and affliction and see me with Thy merciful eye and hear my cry.

I conclude this hymn upon this mount, which Abraham called 'Jehovah-jireh' as it is said to this day, In the mount of the Lord it shall be provided'. (Gen. xxii.l4).

C. p. 224, line 1.

THE KATEF: - Covenant, Remembrance, Heave offering, Joseph, Wonders, First, Egypt, Sheep and Oxen, Morning, Sabbath, Rejoicing, Sacrifice, Eleazar. They begin the prayers (with) 'Blessed is our God' proclaiming and saying 'At the gate of Thy mercies' (C.p.3) and 'For in the Name' (Deut. xxxii.3) and the sections of the Creation. Then is said, before (the commencement of the KATEF) 'And He planted' (Gen. ii.8), Durran, 'Since there is no God but One' (C.p.38) and Marqah 'Creator of the world, God shall be worshipped' (C.p.16) and 'Thou art our God' (C. p.17). Then is said a 'Gloria',

The Might, who chose Adam from all creatures, and of his seed, chose Israel, the treasure amongst the peoples and nations. He declared unto them, Sabbaths and Feasts their sanctity is revealed. ²Of them is this ³Sabbath of the 'set feast' of Unleavened Bread, which was proclaimed by the man of God.

That is Moses, the chosen one of all flesh who brought

^{1.} For Hebrew text cf. C.p. 125 line 6.
2. C. ib. line 7, 15 6 ; Ls.6, L.6, BM(G)843, p.18,

^{3.} C. ib. line 7-8, הרמה קדמה (G)843, ב.3, P.18 הוצה את לה מועד הוא הוא ב.

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us the holiest of all books and amongst all that is
explained therein is, 'And the Lord God planted'.

The response is,

Ishmael to Abram. (ib.16).

1.a garden eastward, in Eden, and

L.6 f. 89 line 20 adds

there He put the man whom he had formed' (Ben. ii.8). L.6.90b. line 3 adds,

'And she called the name of the Lord that spake unto her, 'Thou art a God that seeth:' (Gen. xvi.l3).

And Abram was four score and six years old when Hagar bare

C.p. 224 line 9,

Then is said 'Praised be', and Durran, 'The Eternal, that all' (C.p.39) and Marqah 'Thou art our God' (C.p.18) and 'Let us praise' (C.p.19), and a 'Gloria'.

The Might who exalted the dignity of Abraham, the meritorious one, the father of the faithful and predestined from his descendants our prophet Moses, whom the Lord knew face to face.

And commanded that he should command his people Israel To keep these seasons.

1. This verse marks the beginning of the 1st section of the KATEF, which is given in full in the Mss., It is the same as that in the Passover Morning Service, except for the insertion of the above verse at the beginning, and the subsequent one which is noted. The various Mss. agree with the exception that, BM(G)843 omits 'And their dwelling was from Mesha, as thou goest towards Sephar, the mountain of the east' (Gen. x.30) Cf. L.6.f.90.

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L.6.f.90b. line 14 adds.

Lord appeared to Abram, and said unto him' (Gen. xvii.1).
C.p.224 line 15,

Then is said, 'Praised be' and Durran, 'Good One that doeth good' (C.p.40) and Marqah, 'Give praises' (C.p.20) and 'Thou art the Merciful' (C.p.21) and a 'Gloria'.

²The Might who exalted the dignity of Jacob, the meritorious one, because of the perfection of his deeds. Who slept and beheld a ladder set at his feet and the great glory, the Lord, standing by him. These qualities, his might and his merit were proclaimed by His revelation.

The response is,

Then jacob lifted up his feet' (Gen. xxix.1).

Then is said, 'Praised be', and Durran 'God is great'

(C.p.40), and Marqah, 'Thou art our Maker' (C.p.30). and

'Ancient God' (C.p.23), then is said a 'Gloria'.

- 1. The second section of the KATEF commences with this verse.

 Apart from the addition of this verse, the whole section coincides with that of the Passover Morning Service.
- Cf. C. note 2, and translation p. 73 note 3.
 This is the commencement of the third section of the KATEF which coincides with that of the Passover Morning Service without variation, except that BM(G)843 omits, 'Saying, This came out first' (Gen. xxxviii.28) cf. L.6.f.93.

We will bless our God, who is the master of existence,
King over all kings, who reigns to the east and the west.
We will order praises to him and pray for the peace of the
chosen one, the honourable prophet, the son of Amram and
Jochabed, who wrote in his honoured scripture, 'And Joseph
was brought down to Egypt'.

The response is,

L.6.f.93 line 16 adds,

2. And Potiphar, an officer of Pharach's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither' (Gen. xxxix.1).

C.p. 224 line 23,

Then is said, 'A law' (Deut. xxxiii.4) and three proclamations and Durran, 'Defences' 3 (C.p. 42) and 'God is the only One' (C.p. 25) and a 'Gloria'.

In His greatness He chose you, Oh Israel, and made you a holy nation. He declared unto us Sabbaths and feasts, the glory of which is evident. Amongst them is this Sabbath of the 'set feast' of Unleavened Bread, which was declared by him who drew near to the thick darkness.

1. C. note 2, erroneously refers to p. 125 for the Hebrew text. The translation given here is from the text as found in L.6 f.93. A transcript of the text is given in the Appendix.

2. This is the commencement of section four of the KATEF which, apart from the variation noted, coincides with that of the Passover Morning Service.

3. Cf. C. note 6, Ls.6. and Ls.3. as P.18.

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C.p. 225 line 1,

That is Moses the prophet of the world, who explained in his exalted book the set feasts of the Lord 'Which ye shall call holy convocations'.

God is great et seq.

Upon it also there is a 'Gloria' when the Feast of Passover occurs on a Sabbath, And God knows best.

In His greatness He sent Moses, the upright one, the teacher of teachers, and explained by his hand the times of the sanctification of the festivals. Of them, upon this day, two (festival) times join (i.e. coincide), the Sabbath and the feast of the redemption of the Children of Israel from the house of bondage, when they are the Passover with rejoicing whilst they glorified and were glad.

May you be favoured in your feasts, Oh this congregation, and as He redeemed your ancestors so may He redeem you. It is fitting that I should say to you 'Your Sabbaths are blessed by God'. May you celebrate this day again with rejoicing.

God is great, et seq.

And 'For in the Name' (Deut. xxxii, 3) and the elders begin the KATEF.

L.6.f.95 b. line 15,

1 Now/

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Now these are the names of those that came to Egypt' (Ex.1.1).
L.6.f.97 line 15 adds,

'And she bare him Nadab and Abihu, Eleazar and Ithamar' (Ex. vi. 23).

L.6.f.97b, line 19 omits,

'All that was in the field, both man and beast' (Ex. ix. 25).

C.p. 225 line 11,

And there is said, three proclamations, to a lively tune, then is said 'Praised be' to a solemn chant. And there is said, Durran, 'O Exalted Might hear our voice' (C.p.43) and Marqah 'O God Most High God' (C.p.25) and 'Oh merciful King' (C.p.26) to a lively tune, and a 'Gloria'.

Penitence is the healer, and the penitent shall be favoured. Chosen of the chosen who uphold, that which He revealed by His right hand (or, 'the banners of His faith') who go in the paths of our master, Moses the son of Amram

1. This is the beginning of the fifth section of the KATEF which, apart from the variations noted, coincides with the corresponding section of the Passover Morning KATEF. BM(G)843, has the following additions.—'And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'. (Ex.iii.5). 'For by a strong hand shall he let them go, and by a strong hand shall he drive them out (Ex.vi.1). L.6.f.98 has marginal note (Cf.C.p.225 Note 3) 'And when the feast of the Passover falls on the night of the above mentioned Sabbath, there is read 'Yet one plague more' (Ex.xi.1) and that which is after it has been mentioned before in the usual order of the night of Passover evening.'

Our Good One, Oh our Good One, behold we will stand before the Lord our God and we will say with ²sincere, contrite heart, with fear and humility,

The response is, 'He that is eternal, at the beginning and the end' (C.p.4) et seq., to a solemn chant, and 'The Lord is God' (C.p.4) verse by verse, to a solemn chant.

And ³afterwards they say KIME, and an introductory piece composed by the elder sheikh Hibat-allah ha-mizri, the favour of God upon him, Amen.

will commence and call. Yet again as (in) the days of sons and fathers, we will fear and dread Thy greatness. All the days of generations and their successors, we will flee to the gate of Thy mercies. Yet again we will return and praise thee, every moment and every time, for Thou art our God, Lord of above and below, and God of our fathers that rest in the cave. All the days we will give thanks to Thee and relate Thy kindnesses.

The introduction, composed by him, the mercy of God be upon him.

God of the son of Terah, whose name was Abram, who came to the plain of More and pitched his tent between Beth-El

^{1.} Ls.6. adds 'and our prophet'.

^{2.} C. line 15 (BM(G)843 (i.e. till C.p.227)

3. This piece and the following one (i.e. till C.p.227 line 25) is omitted in Ls.6, L.6, BM(G)843, Ls.3, Cf. C.p. 225 note 7.

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in the west. And he built there an altar and called in
the name of the Lord, everlasting God. The Lord
appeared unto him and said to him, 'Fear not'.

C.p. 226 line 1,

God of the sincere one, his son, who God requested for a sacrifice in the place, as He said, 'And bring him up there for a burnt offering'. He did not hold himself back from the command of his Lord, and he stretched forth his neck for the shedding of his blood. He was redeemed and was made honoured in the world and the Lord blessed him with seed.

God of Jacob, whose name was called, 'A plain man', who was entirely clothed in merit and was elevated and exalted. He came to Beth-El and he lay down and dreamed and saw angels from on high and he awoke and said, 'How dreadful'.

Egypt and Potiphar bought him, and his deeds were perfect.

He departed not from merit and did naught (wrong). He went in the perfect path and fled from immorality.

Hod of the mighty one of the world, the 'light' which does not become extinguished. His light is continued for ever. He shone in the firmament of Levi and arose as the son of Jocks bed and Amram, that is Moses the prophet, the prince of the world, its crown and its diadem.

1. i.e. Joseph. cf. Gen. klix.22.

God of Aaron the priest, the honour of the priesthood and its ancestor, upon whose head was poured the anointing oil with which he was anointed. He wore the cloak, the Ephod and the breastplate and brought near the burnt offering and the peace-offering before the altar of the Lord and burned the incense.

God of the three priests, who were chosen for the priesthood, Eleazar and Ithamar were two, and Phinehas who was zealous for his God and slew the adulterers and retarded the plague. Everlasting priesthood was inaugurated for him.

For this company which have been mentioned Oh assembly, may He protect you and open to you His storehouse and feed you with the food of His mercies. May He magnify year glory and increase your number, by the holy Name of the Lord, who is mighty and tremendous.

AMEN. I AM THAT I AM.

By him also, the favour of God be upon him, Amen.

The light of this day is superior, very exceedingly good, for it is the beginning of the festivals of the year.

The gateway of holy things, its sanctity never departs and its blessings are not forgotten, for it is the festival of the redeemed ones and upon it rests a blessing.

Holy festival upon which was declared good tidings of salvation and thus was begun in it all rejoicing and joy, and all exalted great glory.

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Its honour is complete, its lights shine forth, shining in the world, they will never be erased for ever and ever.

Appointed for ever, they cannot be counted. Upon it were revealed great, precious signs, performed by His word.

What is better than the festival upon which all honour is combined with blessing and kindness even thus may you experience when His redemption(takes place.)

C.p.227, line 1.

When God delivered Israel out of the thick darkness, by the hand of the chosen prophet, with great signs -

Signs of His might, their number was ten, now we will relate and commence to recall (them) with this hymn.

First the rod which was turned to serpent and after it blood and frogs were given. Lice and a mixture of obnoxious beasts, cattle, and boils, hail and fire intermingled, with it was a plague upon Egypt.

An east wind was sent, and it carried the locust in its power, upon Egypt and it rested in its border, and after it, thick darkness and the death of the firstborn of lthe animals overtook them.

A people's memory was blotted out and they sank in the Red Sea, whilst another people went out in peace and the sea split before and was dry land for them.

1. C. line 8, המתה possibly ומחם intended i.e. in His wrath'.

As He delivered them so may He deliver you like them. May you become great and fruitful, Amen, and be gathered together upon the chosen ground.

May He restore 'favour' and erect the sanctuary, that you may offer sacrifices for your good, Amen, for a hundred years.

May the Lord preserve the lives of those that are here, of Samaritans and priest(s?) and upon this very day may blessing be prepared for you by the Lord of might.

And as I prolong my speech before you, my congregation, by your lives, Oh my sires, spread out my flock, and hearken to my words.

Hear from me my words and take not up against me for the brevity of my speech. By your lives, bear with me, for I am the servant of your servant and in this my heart rejoices.

I beseech God, day and night, that He should grant you redemption from every adversary and infirmity and may He remove evil.

May He grant you understanding, deliverance from disfavour and distress. May your Sabbaths be blessed and may you celebrate this day again for a hundred years, O assembled congregation.

AMEN. I AM THAT I AM.

1. C. line 22, 705'1 Cf. C. Glossary 706 .

And after this there is said a great and good KIME composed by Sa'dallah al-Kethari may He forgive etc.

Before Thy gate we will stand, O, Master of masters. With fear and dread of heart and in a state of purity And we will praise Thee and exalt Thee and say with 2pure tongue,

'As the days of the heavens abwethe earth, again like the days of fathers and sons.

All the days of generations and their successors we will prostrate ourselves upon our faces.

And to the holy habitation we will lift our hands and give praises to Thy greatness all the days of our lives.

Yet again we will praise Thee for Thou art our God.

3Thou art our God, King of the Worlds, most honoured of the honourable and mightiest of the mighty. There is none second to Thee in greatness. Thy name is the perfect rock. 4 For Thou art the God of our fathers in all the days.

4. C. line 34, ממים , Le.6. מים.

l. C. line 28, possibly from 'Jy = condition.

Perhaps obscurity of root y= eye i.e. purity of eyes.

^{2.} C. line 29, בדכיות בה בשהוות בה בשהוות בדכיות בה בשהוות בה בשהוות בה בשהוות בה בשהוות בה בשהוות בביתו בשהוות בה בשהוות בה בשהוות בה בשהוות בה בשהוות בביתו בבי

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C.p. 228, line 1. 'Another MAKHRUG'

- God of the 'prince of God' and the father of the assembly of nations,
- whose dignities were revealed, when the zealous God said to him.

'I am the Almighty God, walk before me and be perfect'.

God of Sarah's son, that is Isaac who was saved, who was bound Lack upon the alter and was released, by God,

He was honoured in the world and excelled in blessings,

and from him there arose two peoples.

God of him that slept in the place and dreamt a dream,

And he saw, and behold a ladder standing, and upon it

angels went up and down and when he awoke he feared God

and said, 'This is none other than the House of God;'

and this is the gate of heaven.'

- God of him that left his garment, and was delivered, and fled from immorality and sought the way of truth.

 Because of his deeds he was made known and wore the garments of sovereignty and interpreted the two dreams.
- God of the exalted man, the mightiest of all the world, the crown of the species of man who was sent to Israel as a saviour, and with signs saved them. That is the great prophet Moses, the prophet of all the worlds.

- God of Aaron the priest whom He anointed with holy oil and he wore the breastplate with the Ephod and cloak, the diadem and its thread, the mitre, a crown, with the Urim and the Thumim.
- God of Elegzar and Ithamar, and Phinchas who stabbed those who committed adultery and was zealous for his Lord and as a reward the priesthood was accorded him, for him and his seed after him, established for ever and ever.
- By the merit of these I will seek my Lord, that He may open before thee the gates of His mercies and cause to descend upon you His blessing. May He give you the best of His gifts and grant you His salvation and give you respite from all afflictions.
- And may your people be with you (in this) that He may bless your food and your bread. May He also command His blessing in your store-houses and fulfil His word, which He explained in His book, 'The Lord will open for thee His goodly storehouse, the heavens'.

AMEN, I AM THAT I AM.

1. C. line 18, ישינשי; BM(G)843, אושינייי :

Upon it also by him, may the Lord be merciful unto him Amen.

- o, lassembly which is here united, the people of the Lord and His congregation. Devote your mind and give ear to the hearing of this recitation in which secrets are explained to the intelligent whose heart is full of wisdom.
- It is incumbent upon me, in my speech, that I call upon the name of the Lord and repeatedly sing His praises and magnify His greatness. Yea, I will sanctify His name and ask for His charity; may He give me the ability for this.
- I beseech Him and may He grant me my requests, for upon
 Him is my trust and to Him continually do I cleave.

 For His salvation I hope, for He is the sword of my
 might, my strength and my song is the Lord.
- God of gods, who created (all) creatures without help and provided all from nought and completed all with man, whom He established from a bone and earth and He

1. The opening verses contain a double acrostic of the author's name.

2. C. line 30, asy possibly meaning himself as they i.e. God created man by a combination of His spirit and an earthly frame. BM(G)843 760.

Lest him up as a perfect man. He opened a mouth for him that he should speak. In His image and understanding He distinguished him above all creatures and established from the choicest of his seed, a holy dynasty and made him a root and a beginning, the crown and holy one, for in the name of the Lord he was named.²

C.p. 229 line 1.

- He was given a drop of fire from the time that God said,

 'Let there be light'. On the sixth day the image was
 prepared for him and the world was brought good tidings
 by him, from thence he also was called and for his sake
 was the world begun.
- This was the man, the exalted, the mighty one, like whom there is none amongst all flesh, this is the prince the doer, the saviour whose name is Moses, the select of all souls.
- This was the one who from the bush, upon the top of the mount Sinai, the Lord, the possessor, called him, Oh Moses, Oh Moses, and spoke from the midst of the fire, mouth to mouth, without intermediary and remembered His sevenant.

^{1.} C. line 30, אריבו ; Ls.3, אריבו . 2. A reference to Moses the letters of whose name are the same as those of the Sam pronunciation of the tetragramaton i.e. אים vide C. introd. p. xli. 3. C. line 1, אים Ls.3 אים.

He bound (i.e. compelled) him to be the chosen of the meritorious ones and sent him to redeem Israel from the hand of the wicked Pharaoh. He revealed by his hand, wonders, and performed by him miracles and fearful signs like which has not been seen.

There has not been performed in the world like them. excepting these alone. Eleven they were in number. they passed through Egypt. One after the other they spread, no one was like the other, they were purely a tiding and a revenge.

For the Hebrews they were tidings when they were redeemed from bondage whilst for the Egyptians they were oppression and distress. And they did not 2acknowledge (it) until their firstborn died so that there remained of them not one alive in the world.

When3 the destroyer was sent upon them at midnight, amongst them there was a great cry whilst Israel were in their places, eating their sacrifices, rendering thanks to their God, when Pharaoh and his people arose at night.

C. line 7 yat; Ls.6, BM(G)843 at; Ls.3 C. line 11, api-inot cf. Arabic usage.

C. line 14 70; BM(G)843 79.

- This plague that passed over upon him was sent by the mighty One. To Moses and Aaron He said, 'Arise go out all of you and all that is yours take out with you and serve your God as
- You are delivered; hasten to go out, and return not to me'.

 Then all Israel arose with rejoicing and carried their dough upon their shoulders. On the morrow of the Passover they went out from Egypt with an exalted hand.
- And with never-ending glory, with unchanging peace, they came to the Red Sea and upon its shores they encamped. The thing was told to Pharaoh, behold Israel have passed into the wilderness but can find there no resting place -
- And behold they have become entangled in the wilderness, the right way is unknown to them. And when he heard this, he changed his mind and returned to his wickedness and said to himself, 'Why
- Have I done this, Israel were in servitude to me, they went out of my kingdom, they have vexed me in this matter, am I not a mighty king, ²I will intensify my anger and strengthen myself and intensify their affliction.

^{1.} C. line 16 ידעליין ג.6, BM(G)843, Ls.3 דעליין בי רגלה. C. line 25, אמקף רגלה ; Ls.6, BM(G)843, Ls.3. ואתקף בי רגלה ג.6, BM(G)843, Ls.3.

- and he opened his mouth and said to the assembly of his people, 'strengthen yourselves, all of you, and arise and harness the chariots so that we may speedily overtake Israel and return them to servitude as before.'
- Then all his men arose, and his chariots and horsemen, his chosen officers his army and all his host, all were appointed at his word and they journeyed after Israel and overtook them camping by the sea.
- When Israel lifted up their eyes, they saw their enemies pursuing after them, their hearts were afraid and their limbs trembled and they lifted up their voices to the 'exalted habitation'. They cried out to their Lord but they were divided into three parties (lit. portions), every party of them made a reckoning amongst themselves but Moses spoke and answered them, "Listen to these words" -
- A portion gathered together and were clothed with a great fear of their ladversaries and they sought how they could escape from them. Moses answered them, 'do not be afraid, stand and see the salvation of the Lord.'
- 1. C. line 34 | "בבדין BM(G)843, Ls.3 | ומרון .

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C.p. 230 line 1.

- Another portion gathered together and considered amongst themselves how they could return to the service of their enemies. But Moses answered them, 'lYour eyes will no more see their image'.
- Yet another portion strengthened themselves and cleaved to God and rightly prepared themselves for war with their enemies. But Moses answered and said to them, 'The Lord will fight for you, and watch over you from the exalted habitation'.
- Then the voice proceeded from the hidden world to the son of Amram the messenger, 'My servant, why do you cry out to Me, tell the people that they should journey in ²peace; lift up your rod and stretch out your hand over the sea and open with it the ³g ate of ⁴deliverance.
- And when permission was given, with this command, from the Lord God to Moses the son of Amram, he turned the rod on high and stretched his hand over the sea and lo, great fear and dread
- Clothed the sea because of this holy man, and its waters parted and became congealed and twelve ways opened up therein and the people went therein and there was cloud and darkness and He illumined all the night until it ended.

C. line 2 בציניכם; Ls.6, BM(G)843, Ls.3. בציניכם
 C. line 6, בשלם; Ls.6, BM(G)843, Ls.3, בשלם

^{3.} C. line 6, ກາກ ; Ls.6, BM(G)843, Ls.3 ກາ T. 4. C. line 7, ຈາກາພກ ; Ls.6, BM(G)843 ການ ພາ້.

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- And all the Egyptians jeopardised themselves and passed through after them and when they were in the sea the waters prevailed and returned over them and they descended like a stone
- Into the depths before them, so that the sea closed in over them and none of them came out. But all Israel went out in peace and lifted up their eyes and saw their adversaries dead upon the sea shore.
- They feared the Lord and opened their mouths and praised the Lord, the men with Moses and Aaron first and after them Miriam and the women, all saying in a loud voice, 'Who is like unto Thee amongst the mighty O Lord'.
- May the Lord do similar for you with your adversaries and look down upon you in His mercies and give you release from the oppression of the 'disfavour' for the sake of the possessors of merit and the interpreter of dreams.
- (As) The conclusion of this address to you, we say, 'May you celebrate this day again.'

AMEN, I AM THAT I AM.

^{1.} C. line 16 17 87; BM(G)843, Ls.3 omit.
2. C. line 17 97; Ls.6 omits.

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Upon it also a great KIME and the beginning of the preamble

from the composition of the renowned kinsman, the sheikh
Ismail Ramiki - may He forgive him etc.

As the days of the heavens above the earth Thou art to be praised and exalted. Thou art without beginning or end, Thou wilt be sanctified by every tongue and mouth. Thou healest and woundest, Thou wilt be praised every day and night. Creator of heaven and earth, Thou wilt be blessed and magnified God of heaven and earth who liveth continually for ever.

Yet again, as the days of fathers and children, Thou wilt be praised and thanked, all the days and years, in honourable terms. Giver of gifts, all-seeing God, Almighty God, God of gods and Lord of lords, one alone honoured, Thou didst say in the holiest of all teachings, 'And there is no other god with me'.

All the days of generations and their successors we will bow down upon our faces and we will express with our tongues the greatness of our God. God of heaven and earth and all that is therein, God of our fathers. In Thy greatness fulfil for us their covenant and hear our cries, have mercy upon us for their sakes and forgive our sins.

C.p.231, line 1.

Yet again, we will praise Thee for Thou art our God.

^{1.} C. line 25, 'TIAD; Ls.6 omits
2. C. line 26, TED; BM(G)843 '2]".

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For Thy gifts we will thank Thee all our days. We will give praises to Thee and say with our mouths, 'Thanksgiving to Thee for Thy greatness O Lord our God, for Thy righteous deed, in Thy greatness to us all our days'.

For Thou art our God and the God of our fathers all the days, the possessor of our souls and the mightiest of the mighty. We will praise Thee all the days of our lives for evermore and we will give thanks to Thee, all our days, Oh king of the Universe. In Thy greatness look down upon us from Thy Holy habitation, from the heavens.

MAKHRUG

God of Abraham, the son of Terah, who came to the oak of Moreh; to whom the awesome God said, 'I am Almighty God, alone, unpartnered; walk before me and be perfect'.

God of him whom God sought from his father as a burnt offering, upon the mountain of the inheritance, and he was bound upon the altar in that place and by the hand of the Might he was delivered, namely Isaac, who was saved, from whom two peoples arose.

God of Jacob, Israel, who was completely clothed in merit and he came to Beth El and slept in the place and dreamed, and saw in a dream, and behold a ladder set up on earth and its top reached to heaven.

^{1.} C. line 11 מרב: Ls.6, BM(G)843 מרבה 2. C. line 11, מלה Ls.6.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

God of him that ran away from immorality and left his cloak and escaped and cleaved to God and was remote from all evil, namely, Joseph the pious one, the interpreter of dreams.

God of the mightiest one in the world, the crown of the human race, master of prayer and fasting the lordly man and prince who was drawn forth from the water, namely, the great prophet Moses, prophet of all the worlds.

God of the servant of the sanctuary, appointed by the Lord, the all-powerful Judge, namely, Aaron the priest, who was anointed with oil and wore an Ephod and breastplate and the Urim and Thumim.

God of his two sons who ministered in the holiest of sanctuaries and offered sacrifices and of Phinehas who stabbed those who committed adultery and restrained the plague from his people. He made with him a covenant of peace and with his seed after him for ever and ever.

By (the merit of) these, Oh assembly, may He protect you and increase your numbers and maytore you to His favour and may He be with you, yea with you. May He establish you to Him as an holy people and command the

^{1.} Alternatively, 'and may your people be with thee' (i.e. participate in the return)

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blessing in your store-house and look down upon you
from the heavens.

May He establish to you His word, which He said in His holy Book, by the hand of him to whom He spoke 'mouth to mouth', Y A H W E H , Almighty God, all-seeing God, O good Merciful One, I AM THAT I AM, look down from Thy holy habitation from the heavens.

AMEN, I AM THAT I AM.

Upon it also a great good KIME in conclusion composed by the elder of Israel Abraham ha-qabazi.

We will stand by the fountain, of the deep, of knowledge, the doctrine of the mighty master. He that would know what is the Might let him consider each word of the words of Genesis. He will know by them the Greator of the world and its destiny, Y A H W E H is His name.

C.p.232 line 1.

Thanksgiving to God, who selected (i.e. endowed)
man with intelligence so that with it he knoweth Him.

He elected him also with enlightened heart so that he should trust in Him. Happy is the heart in which naught abideth but Thee, Oh my Lord, for the flourishing heart,

remembrance abides therein; whereas the desolate heart confusion dwells therein and it lacks understanding.

1. C. line 32 חישאים; BM(G)843 אישר אב.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD

It will well profit you to set your heart in the way of your teacher's doctrine. Oh seek the supervision of an instructor, who will bestore your soul and guide you. Your reflections will sustain you and acquaint you with Him that made you and establish you, blessed be He and blessed be His name.

You are the small world and all in the large world was prepared for you. The heavens and the highest heavens are the canopy for your head. The sun, the moon and the stars are the semblance of your eyes. The(rain) bow of the covenant (is like) the (eye) brows that are upon you and are set in your face.

And the king, the master of all masters, is your heart, the habitation of the Lord. The great and mighty glory your understanding which rides in your head and the hosts of the holy One the spirit which is in you and the soul, the queen which apportions in righteousness the honour of which each limb is given its share, each one according to its name.

The number of the days of the year are equivalent to the sinews with which you are established, the four elements like the four plains. The mountains too, each mountain like the ribs that are arranged in you. The living creatures and all trees like the fruit of the womb. Like the wild animal is the disbeliever but like the oak is the pious one from whose mouth the mention of His name 1. C.line 15 Total Cf. Arabic usage.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.
is never forgotten.

The day and the night like the heart which is (at times) bright and dark. Know ye, that even the heaven and the earth and that which is therein, your enlightened heart is greater than them. You can grasp all in your hand with the secret of the Sacred Name. Who will be able to endure (against you), so that your person will become 2 wondrous and your name superior crowned with strength and might.

Who is more regarded than you? You are of old and decay not. How much of your glory have I mentioned, a portion thereof have I forsaken, the most intelligent of teachers (orators) whose knowledge is greater than mine yet will not do justice (to you). Behold him the light of whose countenance was kindled, whose name is like the Divine.

He was crowned with the sacred Name and used all its 5concealed (powers). He ascended to heaven and prevailed over (or, prayed with?) the heavenly host. He ministered amongst them, by the Name which abode in his heart. His Lord spread over him a cloak, worn by no other man neither 6before him nor after him.

^{1.} Cf. Hebrew usage wright ow

^{2.} C. line 19 הממחה Ls.6, הממחה BM(G)843 הממחה 3. The letters of Moses' name being the 'same as סשח

^{4.} C. line 23 4450 Ls.6, Ls.3, 440%

^{5.} C. line 23 אתניח בשנה וחורים

^{6.} C. line 25, ארז זלצ בתרו אלצ Ls.6, BM(G)843, Ls.3

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD He stepped into the midst of the fire, and/like dew drops. He rent all barriers, darkness even thick darkness, cloud yeathick cloud. He turned from the hely, hidden, secret habitation on the third day as had been said. He saw that which is done in heaven and afterwards descended, his person and countenance crowned with light.

Behold his doings upon earth, wonders such as have neter been done. The four glories served him, none of them departed from3 his service. Exalted One who created the well of water and drew forth therefrom (i.e. provided therefrom) for exalted hosts and creatures. At the Red Sea he revealed an exalted wonder, when he stretched forth his hand over the sea the waters were heaped up.

He saw the secret of the Holy Name, how the angels serve Him. they stand before Him (lit. between His hands) prostrating and worshipping, watching for His command, all of them with zeal perform it. He commanded the sea to split, it was split by the mighty hand, its waters stood up like -

Ls.6, inserts who Anh . רבותו ועצמו באווות: EM(G)843 גויותו וצלמו גויותר ועצמו ב.פע

⁷ BM(G)843 C. line 30

on Ls.6, BM(G)843 C. line 31, מתפנש ב.6, EM(G)843

C. line 34, hwin; BM(G)843 hwn.

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C.p. 233 line 1.

A heap, the running waters, who is like unto Thee amongst the gods. The waters were a wall for them, exalted be the One who did this wonder. Its depths were dried up and His enemies were drowned, they sank like lead at the ordinance of (His) wisdom, the depths covered them.

When the hosts of the foolish Pharaoh came after the hosts of Israel the prophet stretched forth his hand over the sea and he expressed the Sacred Name. The waters returned and they covered his chariots, his horsemen and all his populace, not one of them remained, whereas Israel said with one accord, 'The Lord mighty in battle, the Lord is His name'.

Give thanks to your Lord for the deliverance upon this sabbath of the Feast of Unleavened Bread, for He commanded you on this 2cccasion 'Ye shall eat unleavened bread on it'. 'That thou mayest remember the day of thy going out'. Which great nation is there like unto thee. Happy are you O Israel; happy are you. He that rideth the heavens is your helper. Who is like unto you, the people that is

^{1.} C. line 4, שמי Ls.3, ששמי 2. C. line 7, מצות possibly for מולה קצות i.e. seven sections and expression used elsewhere of the Biblical references to the Passover festival.

of the Sabbath of the feast of unleavened bread. saved, blessed with the blessing, 1. May He bless, May He cause to shine, 'May He lift up' (Num. vi. 24). The dread of you and the fear of you shall be upon all who hear the report of you. Peoples heard and they were afraid; fear took hold of them. They shall not have the power to stand before you, dread shall fall upon them, trembling shall also take hold upon them.

If you will be patient you will know your place, look at that by which I will set you up. Go in the goodly way and depart from the way of evil. The two ways are before you and you shall choose life, you and your sons. Know whether on your right or on your left, your deeds shall surely be recorded, they shall be sealed in His storehouse for the day of vengeance and recompense. If your goodly deeds be singled out happy are you and blessed. You will dwell in the Garden of Eden and the favour of the Lord shall rest upon you. But if your evil deeds be singled out, Oh! woe is thee, Oh! woe is thee, the flaming fire shall burn you from the sole of your foot to the crown of your head as has been told unto me in a dream that it may be imparted and you be made mindful of the Merciful One, 'For the Lord shall judge His

^{1.} C. line 10 יביבי; BM(G)843 omits.
2. C. line 10, דרס; BM(G)843 אונים אונים

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

people' (Deut. xxxii.36). Rejoice O ye nations with His

people and He will be merciful unto the land of His

people' (Ib.43).

Before we conclude the hymn let us pray for the peace of the prophet like whom there was none before or afterwards. The prophet who stood at the secret of the Creation. The prophet, prophet of the world and its ultimate end. The prophet like whom there is none amongst the prophets. The prophet in whose heard evolves decrees and commands like the river Euphrates. The prophet who tore down the exalted. The prophet who punished all kinds of arrogance(?). The prophet who fasted for a hundred and sixty days, The prophet who received two Tables of stone. The prophet who was 1 spoken to mouth to mouth. The prophet the skin of whose face lit up and shone. The prophet who prayed and said 'Forgive I pray Thee'. May you celebrate this day again for a hundred years, ye that are here together.

AMEN, I AM THAT I AM.

Upon it also a single verse by the late eder, the pious, Abdallah b. Solomon, may God have mercy upon him.

This sacred Sabbath upon which the heart rejoices.
Sabbath of this appointed season' of the Feast of

1. C. line 24 דימלל וב.6 לאד.
2. C. line 30 השבת הקדוש ואוות השבת הוא והשבת הקדוש ואוות השבת הוא הוא שבת מוצד הפסח תריות מודמנה השבת הוה בין השבתות דמצ שבת מוצד חג המצות הובב בו ישמח.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

PRAYERS

Unleavened Bread, chosen of the Sabbaths. In the midst of two extremes, (i.e. the first and last days of the Feast) it is remembered in its place. Between the wonders of the wilderness and the miracles of Egypt. On its morrow (is brought) the Omer of the was ve-offering, from the seed of the ground. It is brought near to the priest who stands there to serve. May it be blessed for you O assembly that stands here and may you attend here for many years with splendour and rejoicing, and thus may He preserve all your lives, both you and your children and make Sabbath and Festival.

C.p. 234 line 1.

blessed for you. For a complete hundred years may you perform it with blessing and may He add to you a thousandfold and bless you for the (sake of) the holy one who said, 'And thou shalt observe this statute in its appointed season from lyear to year.

AMEN. I AM THAT I AM.

1. C. line 4, and; Ls.6., L.6, BM(G)843 and .

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Upon it also a single verse, in rhymed prose, melody by the late Abdallah b. Berakhah Haftawi, may God forgive him.

The seventh day of the Feast of Unleavened Bread, how good it is amongst the festivals. It is the second of the festivals that are appointed, as holy convocations, (or, 'that are mentioned in the holy scripture'). Upon it is a holy convocation to the Lord at which no stranger may draw near. Upon it is a feast (pilgrimage?) at Mount Gerizim and upon the 'everlasting hill' they gather together. Upon it the ancestors were released from Pharaoh and went up victorious. Upon it too they came to the Red Sea and the waters dried up for them. 2It was crowned with the eating of the unleavened bread, concerning which the Lord commanded in His scripture. How goodly is the making of unleavened bread according to the commandment upon this festival. as the Lord commanded. For it begins with the sacrifice of the Passover3 and it concludes with a festival to the Lord when He conquered them (Egypt) when Israel turned back. After it (is a commandment) to count fifty days in goodness, when the secret of the unleavened bread on the seven days is revealed and its greatness related. It is the time upon which the angels proceeded to Lot who was amongst the esteemed and honoured of Sodom and he made for them a feast and baked unleavened bread and they ate before they lay down. It is also the time upon Ls.6, (BM(G)843

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. which the Lord chose the priesthood of Aaron and his sons. Amongst the offerings which they offered up were the unleavened breads and the wafers at the entrance of the Tent of Meeting, seven days they sat there. The meal offering to the Lord from that which remained and of the flat pan was offered as unleavened bread. And the sacrifice of the thanksgiving from the offering of the peace offering, unleavened bread shall be together with its fat. At the time also when the Nazarite completes2 his separation the sacrifice which he offers up. And the second passover offering for those who were in a distant way. And upon this goodly festival upon which Israel was honoured and became great. May you be graced upon it and for a hundred years return to it according to the prophecy of 3him that split the waters of the sea and the Egyptians did not return.

AMEN, I AM THAT I AM.

^{3.} C. line 20, 10; Ls.6, BM(G)843, Ls.3,

PRAYERS OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. Alternatively there is a single verse in place of the verse mentioned above when the festival falls on a Sabbath, composed by the late learned, pious Abdallah b. Solomon, may God have mercy upon him.

O goodly day! And how good it is, amidst the order of the festivals, upon it Israel went forth from the house of bondage - after eating the passover - (led) by the 2chosen of chieftains (lit. heads) singing, praising, exalting and rendering thanksgiving. They went forth, six hundred thousand besides women and children, as stars gave light, shining 3 upon the plunderers (or demons?). All of them at peace along with their firstborn they were redeemed. See this great distinction (lit. division) between the righteous and the 4rebellious ones, these were joyful and glad, glorifying and rejoicing whilst the others were in exceedingly deep mourning and their hearts were broken. These like kings, supported by two pillars, whilst these like dogs stood at their gates5. Whilst these 6hosts

^{1.} C. line 24 184; BM(G)843 184'. 2. C. line 25, yn7 BM(G)843, ynw

^{3.} C. line 27, 1001 BM(G)843 177

^{4.} C. line 28, המרודים Ls.3, המרודים Ls.3, המרודים 5. C. line 30 והןמרודים Ls.6, BM(G)843, Ls.3, ביחוד ב 6. C. Line 30, O'naw Ls.6, BM(G)843, Ls.3, P.18, L.6, O'BAW

of the sabbath of the feast of unleavened bread.

were in the water and lights of favour were kindled for them, the other hosts cried out as the clouds of wrath descended upon them. It is fitting for us to praise the name of God who did kindnesses for his loved ones, delivered their sons from Egypt and did these deeds for them. So may He do for you all manner of good and C.p.235 line 1.

kindnesses. May He redeem your captives Oh sons of the chiefs (patriarchs?). May He prevail over those that prevail over you destroying your enemies before you.

May your fear(of Him) be steadfast and may He make you to dwell in safety alone. May He reveal the 'favour' in your days upon the holiest of worshipping places. Even thus may He protect all your lives those that are here gathered together. I will beseech your kindness (i.e. consideration) Oh wise, understanding and intelligent ones, take not (to task) your ministrator, who is your servant's servant, for he lacks intelligence, his words and language are heavy, so that he concludes the hymn with pious words 'May you celebrate this day again for a hundred years, fathers and children.'

AMEN, I AM THAT I AM.

After this a single verse which is said if the Feast of
Unleavened Bread falls upon the Sabbath (as) aforementioned
By the Rabban Joseph, favour be upon him.

Two sanctities are ordered (i.e. combined) upon this

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day, holy Sabbath and holy Festival and both of them are precious. Upon the one we are rested from all toil and upon the other is a festival at His holy mountain. One is the king of all days and the other is clothed with a crown of His crown. The one is a holy store and the other He provided from His store. One is the gate of blessings and lupon the other the blessings are said. One the tree of life and the other food of its fruit. One the root of holiness, the other its sanctity is a part of it. One the light of the lamp and the other cometh from (or. surrounded by?) its flame. One like a garden whosoever passes smells (its fragrance) the other like an orchard sprouting buds, they delight whoseever buy of it. One like the citizen the other like the stranger for the one comes and goes. 2 once a year it passes through, whilst the other will never be moved and will not depart from its place. Each week it comes and who can annul3 its glory. At the time that it comes to the Israelite he finds comfort for his soul. One is for Israel a jubilee, on the other was wrought for Israel his deliverance, as water descends upon the vegetation watering all its parts. One a deliverance from weariness and the other from captivity.4

C. line 14, BM(G)843 12 ;

C. line 17, מבטל ; L.6, Ls.3 במא מאד (C. line 18, לבטא ; Ls.6, L.6, BM(G)843, Ls.3, לטבי ; Ls.6, L.6, BM(G)843, Ls.3, לטבי ; Ls.6, במל ; Ls.6, במל ; Ls.6, במל ; Ls.6, במל ; במל ;

Upon them both may you be graced, Oh people of the Lord and His firstborn. Upon this Feast of Unleavened Bread upon which is a celebration at His holy mountain, may it be blessed and may blessing be upon you that have assembled here. May your Sabbaths be blessed and may you celebrate this day again for a hundred years as appointed by Him that dwelleth here.

AMEN, I AM THAT I AM.

After this two portions for the aforementioned Sabbath composed by our Master the high priest Pinhas, the favour ETC.

²At Thy entrance O Lord may I be received, set Thy lovingkindness upon me.

May He grant me peace in everything, that therein I may find favour in the eyes of the Lord.

Receive me 3amongst all creatures ancient God gracious to all who love Him, who keep His Law,

May He forgive me all iniquity and transgression, sin, guilt and error, and return to me speedily in His return.

C.p.236 line 1.

Blessed be the Lord our God who is strong in His dominion. Tremendous in praise, doing wonders, perpetually in His greatness.

1. C. line 22, An 127; BM(G)843 by 127

^{2.} The first lines contain an acrostic of the author's name.
3. C. line 29 52 12 Ls.6, 525.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD

May God, the helper, be my help - He required no help in His work and creation - , He who chose His people Israel and sanctified and blessed it with many blessings in His holy Law. With five blessings He magnified them, by the hand of prophets and priests who mention His Law. In each book a blessing is contained within it, 'And this is what their father spoke to them and he blessed them each one according to his blessing, he blessed them'. "The Lord God of your fathers make you a thousand times so many more as ye are", and bless you with His blessing.

'And Aaron lifted up his hands over the people and blessed them' with seven words, as the blessing in His sanctuary at Mount Gerizim'. "And Moses and Aaron came and they ministered, and they went forth and they blessed the people and the glory of the Lord appeared in His goodness. And all the people saw and they shouted and fell down in prayer. 'The Lord bless thee and keep thee The Lord make His face to shine upon thee and be gracious unto thee, in His grace. 'The Lord turn His countenance to thee and grant thee peace', in His mercy. And this blessing, the fifth, is the last, 'Look down from Thy holy habitation from the heavens and bless thy people Israel',

1. C. line 6, מתעינה rendered as equivalent to ושיטו.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD and his household. 'And all these blessings shall come on thee, and overtake thee. Blessed shalt thou be in the city and blessed shalt thou be in the field'. in His goodness. 'Blessed shall be the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle' -His gift - 'Blessed be thy basket and thy store', may the Lord increase it. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out' in His peace. 'The Lord shall command the blessing upon thee in thy storehouses and in all that thou settest thine hand tinto'. in His blessing. 'The Lord shall open unto thee His good treasure, the heaven' in His goodness. 'To give the rain of thy land in its season and to bless all the work of thine hands', in His greatness. 'And this is the blessing - until - 'before his death' (Deut. xxxiii.l.) forty-five letters, (before all the people?) as in an amphitheatre2 the Lord made him to read this verse, without mishap, in His goodness. 'And this is the blessing' - until - 'before his death', twelve words, according to the number of the tribes of the Lord and His congregation. For each tribe a blessing, and Moses blessed it. The principal one was the tribe of Levi of which the Lord said in His Law "For them3 the Lord thy

C. line 13 Ls.6, ודיעו

C. line 20, 104%2; Ls.6, 7062. C. line 22, 01; Ls.6, L.6, BM(G)843, Ls.3. P.18.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD God hath chosen from all thy tribes to stand before the Lord thy God and minister to Him and to bless in His name, he and his sons all the days' of his life. And Moses called unto the Lord on behalf of the tribe of Levi, in his blessing (saying), 'Bless, Lord, his substance, and accept the work of his hands', with his incense and his sacrifices. The Lord bless you, Oh His people and His portion, in Mount Gerizim, Beth El, the place of His sanctuary the mountain of rest and inheritance and the divine presence, the mountain of Israel and his inheritance. May the Lord fulfil for you His sacred blessing which is mentioned in His Law together with the blessing of our master Moses with which he despatched (i.e. bid farewell) Israel his congregation 'And this is the blessing, wherewith Moses the man of God blessed the children of Israel before hid death'.

AMEN I AM THAT I AM.

May you celebrate this day again for a hundred years, Oh, those who are here gathered together. May you be favoured upon this festival, whose glory we enhance, and may you make it for hundred years in rejoicing and peace. For upon it is a celebration C.P.237 line 1.

at our exalted place of worship and upon it the blessing is received from the mouth of the highest of our

OF THE SABBATH OF THE FEAST OF THE UNLEAVENED BREAD. priests. He stands there, and round about him, all the people assemble. He says, 'The Lord bless thee and keep thee' and look down from His holy habitation. 'The Lord make His face to shine upon thee' and remove from thee all that is ill favoured. 'The Lord lift His countenance to thee' and separate from thee all guilt. I AM THAT I AM, blessed God from His name bless us and the people exclaim, we thank our God, for these treasures with which He elected us. Even thus may He protect all your lives, every father among you and his sons.

land if there is found (to be) in that year a newly deceased person, he (i.e. the priest) will say,

It is fitting that I should mention those that it is incumbent upon me to remember of them that have passed away during this year. May God make each one of them dwell in the Garden of Eden.

Then after that the records about every one, who he was according to the amount of his knowledge and his station and afterwards he says,

May He forgive the Phundredsof the Rabbanim and the

1. C. lines 7-10 omitted in BM(G)843, Ls.6, Ls.3.
2. C. line 11, The rendering as from and cf. C.p. 281
line 20 which seems to confirm this. But, Avigad
and Schwabe, Excavations at Beth She'arim 1953
p.8 reproduce an inscription in which and is used
for and to die', J. Mill, The Modern Samaritans,
p. 205 quotes the high priest as authority for the
statement that the Samaritans have to form of prayer
for the dead. This seems questionable, however, in
view of the foregoing Rubries and prayer.

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hundreds of the priests and the hundreds of all the assembly of Israel that worship at this holy mountain. And having ended this, we will say before you with humility, 'Blessed art Thou in Thy kindness, in Thy mercy answer our requests. Blessed is Thy name in our mouths and in the mouths of all our assembly and in Thy great Book we will study all the days of our lives.

The answer to it from the assembly, all together (is) Blessed be God and there is none like unto Him, greatness is His. Throughout all time greatness is His. Even more than this is the greatness that is His. He is upright and your Sabbaths are blessed. Our God is blessed for ever.

Then he who speaks will say, the great 'Bless ye'
(C. p. 7) and this is it.

Bless ye and praise and magnify and exalt to the great and fearful Might who is God over all gods, master of His servants and their possessors. God of Mount Gerizim and master of the 'everlasting hill' who chose and sanctified it from amongst all other mountains and made His name rest in it, bless ye His power. Creator, who made the world with His power. and Maker who made

1. The following is as C.p.7.

of the Sabbath of the Feast of Unleavened Bread all with his word, because of this it is a duty upon all the sons of men to magnify him all their nights and all their mornings and all their days and all their Sabbaths and all their festivals, praising their God and saying with their words.

The response is,

Blessed be God and there is none like unto Him, greatness is His. Throughout all time greatness is His. Even more than this is the greatness that is His: He is upright and your Sabbaths are blessed. Our God is blessed and may you celebrate this day again, and may His name be blessed forever.

Then is said, 'We will bless' (C.p.7) and the laddendum thereto,

And He did the signs, et seq.

And there is said 'God of Abraham Thee we will praise' (C.p.9) to a solemn chant and 'The Lord saved' et seq (Ex. xiv.30). Then is said 'Then sang' (Ex. xv.) to a solemn chant all of it, and they rest at the 'circle' with four scrolls, and (say) 'We will go' (C.p.49) then antiphonally ''Turn from Thy fierce wrath' (Ex.xxxii.12).

Then is said 'Look upon us O Lord' (C.p.12) verses

Aleph, beth, zayin, lamed, mem, nun, samich, ayin, shin, thau. And if he had said the HUKMAH hymn on the fifth month then he says,

L. C.p.159 line 16, p. 165, line 22 and translation thereof.

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C.p.238 line l, from 'Look upon us O Lord' verses.

a., b., z., l., m., n., s., ., sh., t. antiphonally

and pause and after that there is said a 'hymn of praise'

composed by Abdallah b. Solomon, the favour of the Lord

be upon him. Amen.

I will open my mouth with words of praise, from heart and soul, to the Hearer of all supplications, glorified in holiness. I will 'praise the Rock, the Creator, who sanctifieth all holy things. Oh, Good One, none can think bad of Thy goodness for He prepareth all goodness and believeth of all evil and rejecteth not the unfortunate that come begging for charity. He chose this day in kindness for on it 'He rested and was refreshed' for it prepares for all festivals and leads' to all holy things.

3Greatness is His.

And praises to Him that made creation and all that is therein, on Sabbath and Festival from beginning to end. As it was fitting so He made, may He be worshipped and praised. He is the Creator who made all creatures with

^{1.} C. line 5 hawki; P.18 hawji. 2. C. line 8. Taji; BM(G)843 waji

^{3.} P.18 omits.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. a finger, with His great might that is not contained in the four (elements?) as it is His custom, pitying. blessing and delivering. In His Vengeance He will fight and in His fight will fire consume. Him we will fear and His mercy we will seek and serve Him with praises. He endureth for ever, the creator of all creatures, who created man to his kind and he became a living thing. He chose Israel from all peoples, from amongst all nations, and he sent Moses the son of Amram with the holiest of all writings, and he divided the waters of the sea. fearful in praises, doing wonders. He sanctified the 'everlasting hill', from amongst the mountains, whereon He will judge in the day of vengeance. the angels will be the witnesses. May His name be sanctified for ever for He is the God of gods.

The Lord He is God, conqueror of conquerors

The Lord He is God, holiest of the holy. The Lord

He is God who said 'this month shall be unto you the

first of the months'. The Lord He is God who upon the

fourteenth day thereof, gave life to the souls (of

Israel). The Lord He is God who set this Sabbath to

come between two holy festivals.

Lift up your hands, et seq.
To the great et seq.

1. C. line 17 0907; L.6, 0057.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

To God, the god of the spirits; to God, creator of creatures; to God, who visited them by the hand of Moses, prophet of all generations; to God who said, 'And thou shalt keep this statute'. To the conqueror of all battles.

Lift up your hands et seq.

Three proclamations before our God, these are in the name of the three that dwell in the cave of Machpelah, God of Abraham whose foreskin was circumcised, may He bless you Oh assembly with a great blessing. God of Isaac, who the Lord sought as a sacrifice, from all distress and loppression may He grant you redemption. God of Jacob that lowed a vow, who established you as a 'peculiar' people, all your vows and free will offerings, Amen, may He receive. God of the pious Joseph who by his wisdom acquired dominion, all your works and deeds, Amen, may He prosper.

C.p. 239, line 1.

God also of the great prophet Moses who was sent with signs, may He hear the sound of your cries and 4accept your prayers. Because of His righteousness, merciful and pitying God.

- 1. C. line 30 שרביש, lit. 'a staff' hence rod of persecution.
- 2. C. line 31, 2777; Ls.6 omits.
- 3. C. line 31 לב ; BM(G)843 לע 4. C. line 2, יקבלה ; Ls.6, הלקבלה .

PRAYERS OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

God of Aaron the priest who was anointed with holy anointing oil and ministered in the sanctuary and received (the priestly gifts) and he received from the Lord, good which was not refused. For his sake may He bless you Oh assembly and give you all good things. May the Lord make His face to shine upon you and prolong your life and make it steadfast. May He give you peace and prepare for you goodly times. so that you obtain favour being established upon His pedestal.

Amen, may you see the sanctuary and dwell between His shoulders respond all of you and say, AMEN, MMEN.

God of Eleazar, who was chosen of the princes, may He protect you Oh assembly, from all plague and affliction. May you be blessed and honoured with cattle, with gold and with silver and may you go in the paths of your Lord and seek (of Him) and not be refused. May you wow and it be accepted from thee, seek (Him) and not be rebuked. May He fulfil for you2 the blessing of Moses, at the bidding of the Lord, 'May He add to you as many as you are Amen, a thousand, thousand fold, may His goodness and kindness hover over you.

God of Ithamar, in whose hand the charge was given3 may He guard4 you Oh assembly, and may you increase and

C. line 13, awy Ls.3.

C. line 13, שמרבש ; Ls.6, BM(G)843, דישמרם

be honoured and may there be no shame amongst you and may you never have cause to forsake rejoicing. May you ascend ever higher whilst your enemies go down, their defence has departed from them, but ye rebel not against the Lord and He will be with you. Be not afraid and be not dismayed and He will fulfil for you that which He said to you 'And Aaron lifted up his hands'.

God/Phinehas to whom was given a covenant of peace, may He give you, Oh assembly, the best of all possessions and the covenant of the meritorious ones to you and your seed establish. May He increase you more than your fathers, may you grow and multiply and be exalted. The Lord bless you and keep you, for He is a merciful God. The Lord make His face to shine upon you and be gracious that you, may He firmly set your greatness amongst the nations. The Lord turn His countenance to you and give you peace.

May He look upon you from His holy habitation and show mercy to each one of you and hear your petitions at times when troubles come upon you. May He accept your requests and may you conquer the land of all your enemies and they shall yield feigned obedience to you and you shall dwell in safety and be relieved of all evil and may the Lord open for you the store houses of His holiness.

^{1.} C. line 16, 1700 ; Ls.6, Ls.3, 17500 .

^{2.} C. line 27, 12 202 ; La. 3, 122 2 100 .

^{3.} C. line 20, pp ; Ls.6, %5

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

for the sake of the holy one who said to you, 'Ye shall do no servile work'.

May He release the yoke of iron from off your necks and may you ride upon the necks of the company of your adversaries as He subdued the enemies of your fathers. One of the commandments says, regarding your sabbaths. 'It is the sabbath to the Lord in all your habitations.' 'Your sabbaths are good and may you celebrate this day again for a hundred years' is my saying to all this congregation that is gathered together, the Lord protect your lives and prolong your days and the days of your children and for a hundred years may you perform the order of your festivals amongst which is the sabbath of the Feast of Unleavened Bread which passes by/with blessing. May you make it for a hundred years you and your children. And may our God. AMEN. remove the days of 'disfavour' from you and may you see the sanctuary standing upon your holy mountain, and I your servant, the second priest, requesting you 'spread forth my flock' until I say to you each year in rejoicing and glory 'it will come upon you'. C.P. 240 line 1.

Even so may He protect all your lives, you and your assembly for the sake of the three meritorious ones and Joseph your father and for the sake of Moses the son of Amram the holiest of all prophets and for the sake of 1. C. line 26, Day Nagaw Ls.6, Day Nagaw

'And the Lord passed by before him' (Ex. xxxiv.6).

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Aaron and his sons, the ancinted ones your priests.

I conclude my words, so may He have pity upon your lives.

Upon it also a great and good 'hymn of praise', composed by our master, the high priest Abisha b. Pinhas b. Joseph the favour etc.

lI will praise the name of the Lord for ever, who is perpetual in His greatness.

The creatures of all the world, He made in His might,
He shall be sanctified by all mouths and all 2besides him
are mortal.

Ruler, living judge, alone firm in His strength.

Mighty, honourable, making the world mighty in His pride,

Blessed be our God for ever, all creatures were created at His bidding.

He raised up the heavens, and set the earth and the sea, all beneath His arm.

Wondrous, Merciful, Living, who is all powerful in His Kingdom.

He is to be thanked for He remembered the covenant with His meritorious ones.

We will praise His exalted name to which there is none4equal.

- 1. The first twelve lines are an acrostic of the composer's name. The remaining verses contain the alphabet in the initial letters of each half verse.
- 2. C. line 9, בעלדיו ; Ls.3, ידנים
- 3. C. line 14, קעים ; Ls.6, בימו 4. C. line 16, כדמותו ; Ls.3, גשמותו,

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Night changes with day but His dominion changeth not.

Helper, Comforter, 1 living for ever, who is steadfast in His greatness

Almighty God, Eternal God, let Him be thanked for Him goodness.

Exalted praises to the God of all gods.

Most High God, in His uprightness, there is no equal to His greatness.

Alone in loftiness, King over all kings.

Great, strong, how much is His strength? tremendous in praise, doing wonders.

Judge, Helper, there is none like unto Him, He bears the earth and the heaven.

He endureth in His antiquity. He answereth (or. afflicts?) the peoples that do shameful things, wondrously.

There is no beginning nor partner to His existence, Unique, obscure from the eyes.

Sustainer, remembering the meritorious one of the world, the righteous one, the youngest of the children (Joseph?)

Living One, Gracious, wise in His vengeance, living possessor, champion of war.

Pure, before goodness, His goodness came forth, merciful eternal, most pitying.

Powerful, Giver, enduring is3 His name, Ruler, Judge

⁷¹²⁶ 1. C. line 18. 2216 ; BM(G)843

C. line 18, in ; BM(G)843

[;] Ls.6, Ls.3 omit. C. line 30. VI,

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

dwelling in every place.

- In His strength, if He is worshipped wholeheartedly He repents towards those who are repentant.
- In sincerity, in truth and with supplication, we will say these praises with words.

C.p.241 line 1.

Our mouths will not cease from giving praise,
nor will our hearts forget the fear and dread of him. He
opened our nostrils with His abundant might and made our
spirit to ride therein by the arrangement of His wisdom.
He breathed the breath of our life with His great,
magnified strength. He is our sustainer and preserver
to whom we ought to give praise as it is right for us on
account of His pity, the comfort to our lives (of) the
tables of the covenant and Moses our chosen one who
revealed the faith and through him we were taught
festivals and sabbaths. For these favours of our Kind One
we will arise in sincerity and give thanks to our God for
this gift.

We are all guilty before Thee and Thou knowest our misdeeds. We stand beneath Thy dety heavens and beseech Thee, for we have only Thy mercy and Thy goodness, which is greater than our sins. O Lord we are Thy people, pity our souls and have mercy upon us in Thy mercies and do not overlook our distress. Look down upon us from Thy heavens (for the sake of) the meritorious ones our fathers

of the sabbath of the feast of unleavened bread.

and the prophet of Thy two worlds - upon whom (we rely
for our) peace and in our prayer - and for him that wore
Thy Urim and Thumim, relieve our suffering. 'And He
shall bless thy bread and thy water' have pity upon our
pittousness, This is the day that we stand before Thee
and Thou wilt not withhold Thy pity and Thy mercy from
us at the time when Thou standest in reckoning.

The Lord He is God, God of the spirits.

The Lord He is God, Creator of all creatures.

The Lord He is God, who sent our prophet Moses, the prophet of all generations.

The Lord He is God, who declared to us, by His hand, sabbaths and festivals, their glory is great.

The Lord He is God who included amongst them this sabbath of the festival of the Feats of Unleavened Bread.

Lift up your hands, et seq. To the great, et seq.

To the most exalted God, to the God who reigneth below and on high. To the God who sent Moses, the chosen of all souls. To the God who declared, through him, sabbaths and festivals, their 2glory is great. To the God who included amongst them this sabbath of the Feast of Unleavened Bread the 3holiness of which is exalted.

^{1.} C. line 14 בריו ; Ls.6, בריו . מברי . Ls.6, Ls.6 . בריו . בריו . Ls.6, Ls.6 . בריו . בריו . Ls.6 . בריו . Ls.6 . בריו . Ls.6 . בריו . Ls.6 . בריוי . בריו

OF THE SABBATH OF THE FRAST OF UNLEAVENED BREAD.

To the God who said, 'six days shalt thou eat unleavened bread and on'the seventh day is a Feast to the Lord'.

To Him that conquers in all battles, et seq. Lift up your hands and say, et seq.

We will stand and spread forth our palms and make proclamations in the name of the members of the chain of merit, each one of them lived before his Master.

At their head the one who was created in the image and likeness and ate of the tree of the garden and became wise. And him that was crowned in righteousness and after him (i.e. Adam) he was estimated amongst the creatures. And him that built altars in Beth-el and removed from there eastward to the mountain. And him that was bound upon the holy mountain and presented his soul to his Master. And him that erected two pillars and lay down in the place and saw a ladder. And him that had those dreams and whose portion from his father was Sechem. And him that was crowned with the spirit of prophecy and understood the words of

C.p. 242 line 1.

the Name and he passed through the holy hosts and fasted for forty days and forty nights and received two tables written at the word of the One that heareth the voice of supplication, in holiness, and from all affliction easeth you.

^{1.} C. line 27, הבדמו ; Ls.6, Ls.3, הוהדמו 2. יו for יום ?

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

In His righteousness, a merciful and pitying God.

God of Aaron, brother of Moses, who was priest in the
sanctuary, holy prophet and prince and clothed with the
Ephod and breastplate, who offered up sweet savour as a
fire offering to the eternal God. He ate the remains of
the holy foods and gifts were given to him, May He give
you what you seek and prepare all good things for you.

May He bless you in all the work of your hands and be
gracious unto you. May He spread His mercy over you and
make your life, Amen, secure. May your memory not be
forgotten and for a hundred years, Amen, may you make the
festivals in peace, lovingkindness and grace by (i.e. for
the sake of) him that possessed merit and him that refrained
from immorality. And for the sake of the great prophet
Moses, the righteous, faithful prophet.

God of the prince of the princes of the Levites, the pure Eleazar, whose priesthood was glorious, and who was the guardian of the Tent of Meeting, whose service in the sanctuary was good, and who washed in the laver. He offered up the sacrifices with his hand and his appointment was over the oil of the lighting and the spices for the incense and to ensure that the perpetual meal offering did not fail and the existence of the sacred vessels and that all within it should be protected, may He make² you as numerous³ as the stars of which there is an abundance.

^{1.} C. line 9 אמאן; Ls.6, Ls.3, BM(G)843, אמאן 2. C. line 14, במספר באין בארט באין באספר באיר באספר באיר באספר באס

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

May He destroy all your enemies and may you be far removed from all distress and may you be amongst the near ones to our God the Rock.

Was appointed as priest and in his hand was the charge of the guard. He served in the Tent of Meeting the holy service and restored the fire pans and lit and burned the incense and it will be said, 'his honour is great' for that he was so commanded for this position. He also burned the sacrifice upon the altar and ate of the remainder (of the sacrifice). So may He cause you to eat of the Manna that came down from the dew of heaven and atone for you and in His favour support you uprightly as He declared concerning every festival, 'no stranger will come nigh unto thee'.

May the 'disfavour' be dispelled and favour return for the sake of the son of Amram and Jochebed the chosen of all flesh.

God of Phinehas, who was jealous for his Lord, and those that committed adultery were slain with his own hand. The wrath of the Lord helped him and he stilled the plague. He gained his reward the covenant of everlasting priesthood, to him and his seed after him, that descend from him. May

^{1.} C. line 15, [PODDA]; BM(G)843 (NODDA)
2. C. line 20, PODA; Ls.6, Ls.3, PODA suggesting alternative rendering, and it was heaped up. This would perhaps explain the letter 'D which follows i.e., the Manna was heaped up twenty handbreadths, (or some other measure) high. BM(G)843 has word re-written 2017

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

you multiply, Amen, and be fruitful and may He prosper
you in His path. May you be relieved of all oppression
and may rejoicings commence for you and may you be
honoured over all your enemies and whatsoever you seek
may you receive, Oh Israel, His congregation, His
assembly and His community, by the holiness of God who
is righteous and upright, the Rock whose works are
perfect.

May the God of the servant of the son of Amram and of Caleb the son of Jephunneh and of the seventy elders of the people and of the holiest of all habitations and by His great, exalted Name, and the hosts of the zealous God, establish that which is acceptable to you and answer your prayers. May He never return your requests empty and may He grant (?) you greatness, And in safety may you lie down and rise up and may the Lord honour you. May you receive lofty blessings in all that you acquire. May He destroy all oppressors before you and defeat all your adversaries. May He inscribe you for rest and peace Oh assembled congregation. May He have mercy upon you G.p.243 line 1.

on the day of vengeance upon which He will declare, 'It is I','It is I', for the sake of the meritorious ones of the world and him that fled from adultery and for the sake of those that sprinkled the blood and him that slew the Midianite and the holy one of the living God, most

1. Ls.3 inserts 100.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

ancient of the ancient.

This verse is by the late, humble, uncke, MURJAN, the mercy etc.

May this Sabbath of the Feast of Unleavened Bread be blessed for you for on this day the Lord granted you release from the hands of your enemies. May you make it with rejoicing you and your children, for a hundred years in glory and may you be secure in your places. May He restore you to tens of thousands and destroy your enemies. May He lead them into troubles and drive them out before you for the sake of the possessors of merit and Joseph your fathers and for the sake of the chosen of creatures and the anointed ones your priests and the Holy One who said in the holy Law 'And I will pass over you'.

I have finished everything for (about?) Him and I conclude my words before you. May you celebrate again all your sabbaths and festivals, every New Moon and and statute, year of Release and Jubilee and all who are gathered at the repast you and all your congregation, for a hundred years, even as at this sabbath, throughout your days. May rejoicing and blessing increase within your homes. May 'disfavour' be ended and in favour may He come near to you. May His favour look down there, and may the holy vessels be in your habitations. And may the local ine 14, your way the local ine 14,

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Lord restore the blessings of this scroll of Abisha upon you for the sake of the three (patriarchs) and the 'fruitful bough' (i.e. Joseph) and the son of Amram your prophet and him that was given the covenant of everlasting priesthood in the holy habitation because you have said, 'the Lord is the inheritance of your lives'.

'And the Lord passed by before him' (Ex. xxxiv.6).

Lafter this another 'hymn of praise' composed by

Abraham Qabazi, the mercy, etc.

Then Moses and Israel his people sang to the honoured Upright One,

- I will bow down before Him, worship and serve (Him); we will praise Him that is perpetually alone (or, 'in His might').
- With praises, as it is fitting that we should do for He is eternally glorious.

Seeing, yet unseen, and no eyes can behold Him.

He is I AM THAT I AM and there is none partner with Him.

He hath no place, nor boundary nor end, and no place can contain Him.

- With His wisdom He created the heavens and the earth and arranged the creatures that were established.
- We will fear Him, we will magnify Him and we will glorify Him, we will bow down and we will exalt Him.
- May He be sanctified for there is none like unto Him, may He
- 1. The the author's name. 12. C. line 27 (12); Ls. 3 omits.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD exalted is He

- He will be praised and glorified for His deeds, we will humble ourselves and worship before Him.
- It is a great testimony, 'There is no God but Him' YAHWEH is His name.
- His awe and fear is upon the face of the peoples who hear the report of Him

He holds all places but His place cannot hold Him.

C.p. 244 line 1.

- Eternal possessor, who liveth for ever; one, ancient, distinct, there is none like Him
- 2 Alone we will honour and believe (in Him) How great and strong is He!
- Cry out to Him from heart and soul and raise your voice to Him. How great He is and mighty.
- Praised be He that is glorified in holiness who heard the cry of His people, and delivered them from Egypt with signs and wonders - such as have never been seen by the hand of the prophet of all generations, whom He acquainted with the mysteries of creation and the day of vengeance.
- 1. C. line 27 יוכמו; Ls.6, BM(G)843 יוכמו; Ls.6, BM(G)843 omits this verse.
- 3. C. line 3, 1517; Ls.6, Ls.3, BM(G)843 .

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD

He led them to the Red Sea with rejoicing and gladness, and before them were the pillars of cloud and fire and the son of Amram and his brother. He divided the sea for them and its waters were heaped upon either side and they passed through it on this day and went out thence in peace. The Egyptians pursued and came after them in the midst of the sea, how wise they thought they were, but the sea closed upon them and the earth swallowed them. Then the peoples marvelled, they trembled and feared and they dreaded the haste of His vengeance. 'And they believed in the Lord and in Moses his servant', upon him may there be perfect peace2, they praised with great songs and said with loud voice, 'There is none like unto Him', 'The Lord is mighty in war, the Lord is His Name', Blessed3 be His name.

I will relate the praises of the Doer of signs and wonders to whom are intended wealth of praise and prayers⁴ for He performeth all kinds of wonders. It is fitting that I should praise Him with purity of mouth and immerse myself in the layer of fear, clothe me with the garment of dread and ascribe to Him praises both openly

^{1.} C. line 7 y split into two parts for the sake of rhyme.

^{2.} C. line 11, at wa ; Ls. 6, 116.2.

^{3.} C. line 12 יברוך שמי ; Ls.6, BM(G)843 omit.
4. C. line 13 אורבואן ורבואן BM(G)843 ורבואן ורבואן

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. and in private. I will seek His support that I may be able to interpret the section of 'The Song of Moses' (Ex.xv.) and what is added thereto. The miracles that are therein, I will explain, - according to the teaching - they are forty miracles, in number, hearken to this interpretation. Ten praises and ten prophecies, ten signs and ten avengeances. I devote my words first to the praises. in all my utterances. 'My strength and my song and He is become my salvation' in distress. 'This is my God and I will glorify Him' He will be glorified and honoured at all times. 'My father's God and I will exalt Him' He will be exalted by day and by night. 'The Lord is mighty in war' every mighty one is weak before Him. 'The Lord is His name' may this chosen name be magnified, how great it is amongst the gods?'. Thou makest every soul to live. Oh eternal in Divinity. 'Who is like unto Thee glorified in holiness'. Thou hast neither shape nor likeness. 'Fearful in praises' doing wonders. The praises are completed and I now begin the prophecies. 'The enemy said, I will pursue, I will overtake I will divide the spoil; but they were made into a name and parable. The peoples have heared , they tremble, those that related these things their limbs trembled. 'Pangs have taken hold on the inhabitants of Philistia. He enforced it

^{1.} C. line 24 (25; Ls.6, Ls.3, 5)25. The last three words of the previous line and the first six words of this line are omitted in BM(G)843.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD even upon those in the womb.

'Then were the dukes of Edom amazed' and all the inhabitants of the cities were afraid. 'The mighty men of Moab, trembling taketh hold upon them and oppression and suffering. 'All the inhabitants of Canaan are melted away' as one1, the 2words of the fathers became fulfilled to them. 'Thou shalt bring them in, and plant them in the mountain of thine inheritance'. Mount Gerizim the place of worship. *The place O Lord, which Thou hast made for Thee to dwell in' the Holy Temple. *O Lord which Thy hands have established 'The Lord shall reign for ever and ever 3 (even in) the hereafter. 0 Lord make Thy glory rest therein and Thy hidden might. The Lord will not destroy those that appear before Him on the days of the festival. May He soon see us appearing before Him and may we fill this place. It shall be well with him that celebrates at it, upon the three times (4in the year). The peace of the Lord will be upon him with a renewal of times.

C.P.245, line 1.

Let us recall the honourable signs the number of which is above mentioned, 'And the Lord caused the sea to go back by a strong east wind all that night' until the morning. 'And made the sea dry land' so that the

^{1.} C. line 29 TYL for TOL.

^{2.} Probably an allusion to the words of Noah, Gen. ix. 25

^{3.} C. line 31 TIY1; BM(G)843 TY1.

^{4.} Ls.6 inserts ajua.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. pure people could go through it; its waters were split and made firm and He opened therein twelve ways. The water was a wall for them, congealed exceedingly high. 'And with the blast of Thy nostrils the waters were heaped up into separate mountains. 'The floods stood upright as an heap also like fences. The deeps were congealed in the heart of the sea' so that the pure people could go through. 'Thou sendest forth Thy wrath, it consumeth them as stubble', fire and water as adversaries1. 'Thou stretchedst out Thy right hand, the earth swallowed them' whilst Israel rejoiced and sang. 'And the sea returned to its strength when the morning appeared : and the Egyptians journeyed towards affliction and distress. oppression and troubles. I will begin after them the vengeances detailed ohe after the other. 'And there was cloud of darkness and the Lord looked forth upon the camp of the Egyptians through the pillar of fire and cloud' from amidst the darkness ' and discomfited the host of the Egyptians. And took off their chariot wheels and the Egyptians said, Let us flee from the face of Israel' and the prophet and the priest 'for the Lord fighteth for them against the Egyptians'. 'Pharach's chariots and his host hath He cast into the sea' and all the chariots of Egypt'. 'And his chosen captains are sunk in the Red Sea' 1. Possibly, 'combined together' cf. 1500 7175 Gen. xlii. 35

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. those mighty princes The deeps cover them, they went down into the depths like stones and rocks. 'Thou sendest forth Thy wrath, it consumeth them as stubble! those oppressors and infidels. 'Thou didst blow with Thy wind, the sea covered them: They sank as lead in the mighty waters' those wise men and sorcerers as well as the magicians of Egypt, all this whilst the people were at peace, in great glory and honour, with favour and mercy giving thanks, praising and singing, saying 'Thanks be to God, thanks be to God the most Upright'. Behold this great wonder, of the two peoples that passed through into the sea, one sank like lead whilst the other went out with a strong hand and outstretched arm. One suffered wrath discomfort and vengeance, whilst the other enjoyed ease and peace. One, with horses and chariots. He cast into the sea whilst the other He made ride upon the 3high places of the earth. One sank into the depths like a stone whilst the other He lifted up above all peoples. One He devoured like stubble whilst the other He gave to eat of the everlasting wave - offerings. The floods stood upright as a heap. He fixed the borders of the peoples according to the numbers of the children of Israel, the chosen ones, the

^{1.} C. line 14, הזרונים 15.3 הרולנים . 2. C. line 16, והזכן 15.3, וכלמו . 3. C. line 22, יה המם split for sake of rhyme. Ls.6, Ls.3, ואמב.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. holiest of all peoples. The enemy said, 'I will pursue, I will overtake, I will divide the spoil' how wise was his saying for the Lord divided (between Egypt and Israel?). Tremendous in praise, may He be sanctified and praised; and with praises, the Lord subdued him. Till Thy people pass through - 0 Lord the Jordan (to) the holiest of all places. Till this people which Thou hast acquired pass through in eternal peace. Is He not thy father that acquired thee and that reigneth over low and high. Thou hast made for Thee a sanctuary O Lord. Hath not the Lord wrought all this? And our hands are exalted. Thy hands have established O Lord. He made thee and established thee from conception2. Who can do like Thy deeds and Thy might, who is like unto Thee amongst the gods O Lord. We will tremble from fear of Thee Oh Lord God and we will stand in awe of Thy greatness. We will give thanks unto Thee and say in a loud voice3, 'Thee we thank for Thy greatness. O Living eternal4. The Lord He is God. God of the spirits. The Lord He is God, Creator of(all) creatures.

^{1.} C. line 29 Twn; Ls.6, Ls.3, BM(G)843 Twy.
2. Cf. Jastrow, Dictionary of the Talmud, xxxx membrum virile.

^{3.} C. line 31, בקל : BM(G)843 בקל : BM(G)843 אבר ייהוה : BM(G)843 במאה קצימה : אדני יהוה : BM(G)843 במאה ה

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

C.p.246, line 1.

The Lord He is God who sent Moses the prophet of all generations. The Lord He is God who delivered his people with signs and wonders. The Lord He is God who brought us forth (like) kings after being strangers in affliction and servitude. The Lord He is God who led them to the Red Sea with great glory and honour. The Lord He is God who made this people to pass through the sea upon this Feast of Unleavened Bread.

Lift up your hands and say ...

the response is

Praised be God, there is no God but One, et seq.

and on high. To God who sent Moses, chosen of all souls, To God who delivered His people from Egypt with mighty wonders. To God who led His people to the Red Sea in tranquility and peace. To God who made His people pass through the sea and they went out thence in peace. To God who said, 'Six days shalt thou eatunleavened bread and on the seventh day shall be a festival to the Lord'.

^{1.} C. line 1 דהציל; La.6, בהציל La.3 ידהציל ב. C. line 2 ארוציא יתון ב. ל. דהציא יתון

^{3.} Ls.6, Ls.3, as ibid.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

To God who upon it lordained a festival at this most holy place. To the victor of all battles et seq.

By the altar of praises we will stand and proclaim in the name of the Lord. We will bend the knee and worship and pray in the name of the meritorious ones of the world. In the name of him to whom it was said, 'Fear not, and he believed in the Lord'. And in the name of him that dwelt in Gerar and the Lord appeared to him. And in the name of him who met Him at Penuel and he saw angels from on high. And in the name of him who would not near to (what causes) untimely birth and whose merit was great. And in the name of the prophet of all generations who sang 'Then sang,..' beside the sea. May He hear the sound of your supplication and look²down upon you from on high.

In His righteousness God is merciful and compassionate.

God of Aaron, Eleazar and Ithamar who offered the incense and of Phinehas who pierced the adulterers and stayed the plague and received the reward of the high priest-hood for himself and his seed that descended after him, from priest to priest till the 'arch-priest' of our time, the successor of the pure chain the star of the congregation and its sun, law-giver and its light. In him may our

^{1.} C. line 11. וב : Ls.6. היום 2. C. line 17, וידיק BM(G)843 דידיק.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

leaders O Lord, be exalted, for whose sake let them not be decreased. In whose heart He has planted the tree of knowledge and it sprouted and budded and brought forth buds and bloomed wisdom and he plucked and ate of its fruit. And he drank from the fountain of merit and bathed in the sea of purity. He dwelt in the sanctuary of repentance and wore the garments of fear. There sprouted in the field of his thoughts the seed of praise and song. He raised and sprouted within his ark and harvested his crop and stored it in the storehouse of the mouth and the heart until he should sell to all that seek to buy. He waters the garden of the heart with the waters of the wisdom of the Law. This is a little of the interpretation of his glorious attributes which transcend number. His glory is like the 'void and emptiness' none is able to interpret it. Where is hidden the 2 P'AN of his wisdom. he uses the great and awe-ful Name and pronounces the blessings on the hill' near the oak of Moreh. The high priest Bleazar, the crown and diadem of (our) time, by the permission of whose father, our Lord, this statement is made and who 4 commanded me to 'give the comment'.

^{1.} C. line 24, asjat ... BM(G)843 asjat
2. C. line 30, ys, cf. C.p. 266 line 13 where the same term is used, also in conjunction with root ps suggesting that it may be associated with also a corner. It is possible, however, that it is used in a sense analogous to the Arabic term for 'art'.

^{3.} C. line 31, אלעזר ; BM(G)843 בילו שב מדכר 173 ; באני הארשה ב 171 בילו שב מדכר 15.6, Ls.3, BM(G)843 בילו דארשה ב 171 בילו דארשה ב 171 בילו הדארשה ב 171 בילו ב 171 ב 171 בילו ב 171 ב 171

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

C.p. 247 line 1.

May the Lord, ¹Amen, preserve his life and in his day restore the 'favour' and prosper (our) time through him², and remove the days of disfavour. May you celebrate this day again for a hundred years, you who are here assembled, by the Holy One, the faithful God, who reigneth above and below, He is the great, and awesome mighty God.

Upon the sole of the foot I stand and purify my heart and body, and make known to those that stand here as well as those of the past and the future, how the people 3settled after they came forth from the sea, at ease, in peace, glory and rejoicing, by the hand of the prophet of the world of whom it has been said, "Most faithful in all My house". Only with the inward mind and with intelligent thought can we perceive with goodly vision this settling that it was with understandable truth. They had an exceedingly great dwelling, such as I would that mine eye had seen. When they sang the portion of 'Then sang' (Ex.xv.) and the clouds of (Divine) favour shielded over them. Moses the prophet stood turning towards Mount Gerizim, the Rock of Salvation. And behind

^{1.} C. line 1, ימת בינן יבין ינין ארן ובין ארן ארן ובין ארן ארן ובין ארן ארן ובין ארן ארן ובין ארן ארן ובין ארן ארן ובין ארן ובין

rubrics as a form of prayer directive e.g., py a f f f lb (Ls.6.f.lb., Cf. BM(G)855 f.lb), which suggests the possibility that wherever the word occurs in this piece it should be rendered as 'response' or the like,

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD Moses the elders of the people standing with sincerity and behind the elders the congregation of Israel the assembly of the Hebrews. And Moses the prophet sang the song with raised voice, portion by portion. And when he finished each portion, he was silent and the congregation of elders would answer 'Sing ye' to the Lord', all powerful, exalted God, deliverer and full of pity. 'For the proud nation', horse and rider. He cast into the sea' and all Israel responded. 'My strength and my song' - after the tidings which they had received - with fine song. Thus did Miriam say to the women. 'Say to the Lord who knoweth both the revealed and hidden things' and this the women said, with her, with timbrils and dances. Each portion concerning this return which was aforementioned.

How good is this goodly return and how honey-sweet its commemoration upon my heart. Blessed are our fathers and what they heared of mighty things. Blessed are they and what they saw of wondrous wonders.

So may you, O people, see the (Divine) favour upon the holy hills and may you be relieved of all oppression and (May He) give you rejoicing.

1. C. line 20, winny; BM(G)843 Jinny.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

'May you celebrate the day again, Oh congregation,' 2 may your servant say to you samaritan, priest and minister, may the Lord preserve your lives and may He remove the yoke of disfavour, AMEN, from upon your necks. May He reveal the days of favour and renew your rejoicings. And May God grace you in the assembly of your festivals and upon this second festival which is the first and second of your festivals, being called, the festival of the feast of unleavened Bread upon which god relieved the oppression of your forefathers and so may it be done for you regarding your enemies. And in it may rejoicing and gladness be established in all your places. In it also may offerings be made, thirteen as upon your 4 festivals. and in it a feast at the mountain of the Divine Presence, the inheritance, the holiest of your mountains. Upon it shall be heard the great blessing from the mouth of him that is head of the high priestly house. Even so may He preserve all your lives, both yourSAMUK and the ARHON. As for him that composed this hymn may his reward be upon you, may you not cut off the memory of him

וישם לוכון שמחות: BM(G)843 : אבדבון יימר לוכן שמחות: BM(G)843 : השני 23 ב. C. line 23 ישני

^{3.} BM(G)843 omits from here till /13,326 on the following line.

^{4.} C. line 27, | במועדיבון : Ls.6, | במדעיבון of. C. note 1.

of the sampath of the feast of unleavened bread.

from among you, upon your festivals. And upon your
festivals may the Lord be gracious unto you by the merit
of the meritorious ones, your patriarchs and Joseph and
Moses your prophet, and for the sake of Aaron and his sons
who burnt the incense in your holy sanctuaries. The
conclusion of my utterance, is, 'so may he have pity upon
your lives'.

'And the Lord passed before him' et seq.

C.p. 248, line 1.

After this a hymn of praise for the festival of Passover if it falls upon the Sabbath, by our Lord, the high priest. Abisha the son of Pinhas, the favour etc.

20pen the gate, with knowledge, and let us pass through it. With praises to the awesome God the sovereign of all our spirits. All powerful Creator, perpetually in His greatness. Abiding in every place, but no place can contain Him. Doer of every glorious thing do likewise for us. We will say with fearful heart, as our prophet said, 'For I will publish the name of the Lord, ascribe greatness to our God.'-

whose greatness is abundant the ruler, the judge. He is unique in His greatness, naught escapeth Him. It is our

^{1.} C. line 30, ביניכין ביניכין ב.6. Ls.3, בעיניכון

^{2.} The initial letters of the first five verses are an acrostic of the author's name.

^{3.} C. line 6, ()50'; Ls.6, ()5%0', Ls. 3 ()50%'.

^{4.} C. line 10, שלם: Ls.3. שלם

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

to Him
duty to ascribe exaltation/and utter praises to His might
and to magnify Him as He rules for us over the peoples in
His power, and publisheth judgements amongst us. Therefore
we will exalt Him who judgeth righteously. The Rock, his
work is perfect, for all His ways are judgement.

We will renew our utterance and purify our mouth and clothe ourselves with the garments of knowledge and we shall praise and exalt each morning and evening, each night and day. We will approach, we will spread (our palms in prayer). We will beseech, we will rise up in pakates and eat the sacrifice roasted in fire opposite the everlasting hill. We will spread forth both hands and say with a loud voice - with a loud voice, and be sanctified on this sabbath with exaltation. With exaltation we will approach the passover until we return having understanding in the world. In the world the name of the living Lord will be sanctified. The receiver of all supplications, blessed be His name for ever.

The Lord He is God, God of the spirits. The Lord He is God who sent god, Creator of all creatures. The Lord He is God who sent Moses the prophet of all generations. The Lord He is God by whose hand He designated this Sabbath of the Festival of the feast of Unleavened Bread. The Lord He is God who 2 made His people rejoice on it.

^{1.} Ls. 3 inserts 45

^{2.} Ls.6, as P.18 cf. C. note 1.

Lift up your hands et seq. To the great et seq.

To God who raiseth (and) sustaineth. To God who sent Moses, the choicest of all the world and the distinguished one. To God, who declared by his hand, sabbaths and festivals. whose holiness is honoured. To God who upon this day appointed two unique seasons. To god who said. Thou shalt therefore keep this ordinance in its season'.

To the conqueror in all battles, et seq.

Lift up your hands, et seq.

we will make proclamations in the name of Him who makes good and increases and we will commemorate the meritorious ones of the world, the lords of status. Their chief was Abraham that had a good old age. And him that was bound aloft upon the holiest of all hills.

C.p.249 line 1,

and him that the living god met and he set up there a pillar. And him that interpreted a dream and said 'slay' (Gen. xliii.16) And God of Moses the son of Amram, the lord of the day of Horeb. May He grant you the covenant of peace and restore the 'favour'.

In His righteousness merciful and pitying God, god of the holy priests, Aaron and his sons and Phinehas who slew the adulterers by the word of his Lord. For their sakes may the Lord protect you and make His face to shine upon you and be gracious unto you and may you attain

^{1.} Ls.6 as P. 18, of. C note 2: Ls.3, orns.

^{2.} C. line 1 מציבה Is.3, חזרח.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

His lofty place. His lofty place, and may He restore the days of His favour - His favour, may you sacrifice the offerings to Him, well. His sacrifices upon this Dakates opposite His habitation. His habitation, it is this, the place of His dwelling, His dwelling in which He abideth with His exalted greatness. In His greatness may blessing rest in your houses.

Happy are you, Israel, in that which is designated for you, on this day, for your sake, Sabbath, Passover, and Festival and to see the scroll of Abisha the glory of which I will extol, and the chosen part of the earth, the unique Mountain of Gerizim. Abraham worshipped at it, and his son was bound upon it. Jacob came to it and made a great vow. Joseph was buried opposite it and worshipped at it. And Moses wept for it and said a pious thing, The peace of the Lord be upon him, great and honourable peace. His peace be upon him, 0 my congregation, happy are you on it, happy are you.

scroll of Abisha, how blessed are you, you are like a mighty king and Israel round about you, standing before you with glory. Moses, the prophet, received you, and cried out your name O Book. We must magnify him and say with exceedingly loud voice, 'Peace be to you Moses, choicest of all mankind. Peace be to you Moses, choicest of the sons of Eber.' His peace be upon him, O my

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. congregation, happy are you on it, happy are you.

Thou hast sealed everything for him, and the conclusion of my word to you is, may you celebrate the day again on every sabbath and on your festival days and on every New Moon and statute and on all your days both all who are dispersed round about you and the assembly of your congregation. And for a hundred years, as this festival, in your lifetime, may we stand in Dakates amongst you and your sons and I the minister of the Law, Abisha your servant. May the Lord restore of the blessings that I have pronounced over you. I conclude my words, so may He have pity upon your lives.

'And the Lord passed before him, et seq.'
Then is said, 'Blessed is' (C.p.47) and 'For in the
Name' (Deut. xxxii.3) and the KATEF of the 'Circle',
Sabbath and Unleavened Bread, -

And God blessed the seventh day, and hallowed it: because that in it he had rested from all His work which God had created and made (Gen. ii.3). And he made them a feast, and did bake unleavened bread (Gen. xix.3). And unleavened bread; with bitter herbs they shall eat it (Ex.xii.8). And against all the gods of Egypt I will execute judgements: I am the Lord (ib.12). Ye shall keep it a feast on the

^{1.} C. line 20 wth ; BM(G)843 wtp.
2. The ensuing is the translation of the KATEF as given in L.6 F. 122 ff. C.p. 249 line 26 gives first line only.
The various Mss collated coincide except where indicated.

PRAYERS
OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

First by an ordinance forever (ib.14). Seven days shall ye eat unleavened bread; (ib.15). At even, ye shall eat unleavened bread (ib.18). Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread (ib.20) The Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you (ib.23). That ye shall keep this service in this month (ib.25). Unleavened cakes (ib.39). And ye came out in the month Abib (Ex.xiii.4). That thou shalt keep this service in this month (ib.5). Six days thou shalt eat unleavened bread and in the seventh day shall be a feast to the Lord (ib.6). Unleavened bread shall be eaten. (ib.7). Thou shalt therefore keep this ordinance in its season

L.6.f.122b.

from year to year (Ex.xiii.10). The Lord shall fight for you, and ye shall hold your peace (ib.xiv.14). My strength and song, and he is become my salvation; this is my God, and I will praise; my father's God, and I will exalt him. The Lord is ²mighty in war: the Lord is His name (ib.xv.2-3). Blessed is His name. I will put none of the diseases upon thee which I have put upon the Egytpians: for I am the Lord that healsth thee (ib.26). O Lord God heal us from all sickness. This is that which the Lord hath spoken ... a solemn rest, a holy sabbath unto the Lord (ib.xvi.23).

^{1.} Ls.3 omits.

^{2.} As. S.P.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. For today is a sabbath unto the Lord .. But on the seventh day is the Sabbath And it came to pass on the seventh day (ib. 25027). See, for that the Lord hath given you the sabbath ... abide we every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day (ib 29-30). Keep the sabbath day (Ex.xx.8). But the seventh day is a sabbath (ib.10). And rested the seventh day: wherefore the Lord blessed the sabbath day. and hallowed it (ib.ll). Six days thou shalt do thy work, and on the seventh day thou shalt rest: (Ex. xxiii.12). Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days ... at the time appointed in the month Abib (ib. 15). And ye shall serve the Lord your God. and He shall bless thy bread, and thy water: and I will take sickness away from the midst of thee (ib.25). And will discomfit all the people to whom thou shalt come. and I will make all thine enemies turn their backs unto thee (ib. 27). And unleavened bread, and cakes unleavened .. and wafers unleavened (Ex. xxix.2). And out of the basket of unleavened bread (ib.23). Verily ye shall keep my sabbaths: for it is between me and you throughout your generations; that ye may know that I am the 2 Lord which sanctify you. We shall keep the sabbath therefore; for

^{1.} Ls.6, Ls.3, BM(G)843 insert 'a sign'.

^{2.} Ls.6 omits.
3.3 (See over) BM(G)843 omits. Brackets are placed round probable scribal error, the repeated phrase does not occur in the other Mss.

of the Sabbath of the Feast of unleavened bread.

it is (the Lord which sanctify you: ye shall keep the sabbath therefore, for it is) holy unto you³. But on the seventh day is a sabbath of solemn rest, holy to the Lord: whoseover doeth any work in the sabbath day...

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath. And on the seventh day He rested, and was refreshed (Ex. xxxi. 17). O Lord God, turn from Thy fierce wrath, and repent of this evil against Thy people.

Remember Abraham, Isaac and Jacob, Thy servants, to whom Thou swarest by Thine own self (ib. xxxii.12-13). And I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy (ib.xxxiii.19). And the Lord descended in the cloud, and stood with him there, L.6.f.123.

and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lordagod, full of compassion and gracious, slow to anger and plenteous in mercy and truth (Ex. xxxiv.5-6). And Moses made haste, and bowed his head toward the earth, and worshipped.. And pardon our iniquity and our sin, and take us for Thine inheritance (ib 8-9). The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread.. at the time appointed in the month Abib (ib.18). Six days thou shalt work, but on the seventh day thou shalt rest: (ib.21) Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to

OF THE SABBATH OF THE FRAST OF UNLEAVENED BREAD. the Lord ... Ye shall kindle no fire throughout your habitations upon the sabbath day (Ex.xxxv.2-3). And when thou offerest an oblation of a meal offering baked in the overn, it shall be unleavened cakes of fine flour ... or unleavened wafers (Lev. ii. 4). It shall be unleavened (ib. 5). It shall be eaten without leaven (Lev. vi.16(9)). Then he shall offer with the sacrifice of thanksgiving unleavened cakes ... and unleavened wafers (ib. vii.12). And the basket of unleavened bread (ib. 26). And Aaron lifted up his hands toward the people, and blessed them, and he came down from offering the sin offering, and the burnt offering, and the peace offering. And Moses and Aaron went into the tent of meeting and came out, and blessed the people: and the glory of the Lord appeared unto all the people. (Lev.ix.22-23). And eat it without leaven (ib.x.12). Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep My sabbaths: I am the Lord your God (Lev. xix.2-3). But thou shalt love thy neighbour as thyself: I am the Lord (ib.18). Ye shall keep My sabbaths, and reverence My sanctuary: I am the Lord (ib. 30). Blessed be the Lord who said: The set feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my set feasts. Six days shall work be done: but on the seventh day is a sabbath of rest, an holy convocation; ye shall do no

manner of work: it is a sabbath of the Lord in all your dwellings. And these are the set feasts of the Lord, even holy convocations, which ye shall proclaim in their appointed seasons (Lev. xxiii.2-4). And on the fifteenth day of the same month is the feast of unleavened bread (ib.6). In the seventh day is an holy convocation: Ye shall do no servile work. (ib.8). These are the set feasts of the Lord (ib.37). And Moses declared unto the children of Israel the set feasts of .. (ib.44). Aaron and his sons shall order it from evening to morning before the Lord (Lev. xxiv.3). That it may be to the bread for a memorial, even an offering made by fire unto the Lord.

L.6.f.123b.

Every sabbath he shall set it in order before the Lord continually (Lev. xxiv.7-8). Ye shall keep My sabbaths, and reverence My sanctuary. I am the Lord (Lev. xix.30). And I will have respect unto you, 1 and make you fruitful, and multiply you, and will establish my covenant with you. (Lev. xxvi.9). And I have broken the bars of your yoke, and made you go upright (ib.13)1 Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; (ib.42) But I will for their sakes remember the covenant of their ancestors. These are the statutes and judgements and laws, which the Lord made between Him and the children of Israel 11 BM(G)843 omits.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

in Mount Sinai by the hand of Moses (15.45-46). The peace of the Lord be upon the prophet, the righteous, perfect, pure, faithful Moses. And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers (Num. vi.15). With the basket of unleavened bread (ib.17). One unleavened cake. and one unleavened wafer (ib.19). Ye shall say unto them. The Lord bless thee, and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee and give thee peace. So shall they put My name upon the children of Israel: and I will bless them (ib. 23-27). They shall eat it with unleavened bread and bitter herbs (Num.ix.11). And ye shall be remembered before the Lord your God and ye shall be saved from your enemies. Also in the day of your gladness, and in your set feasts ... and they shall be to you for a memorial before the Lord your God: I am the Lord your God (Num.x.9-10). Upon the sabbath day (Num.xv.32) And on the sabbath day ... and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering and the drink offering thereof (Num. xxviii.9-10). And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten (ib.17). These ye shall offer unto the Lord in your set feast (ib. xxix.39). The Lord the God of your BM(G)843 omits.

of the Sabbath of the feast of unleavened bread.

fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you (Deut. i.ll).

Observe the sabbath day to keep it holy, as the Lord thy God commanded thee (Deut. v. 12). But the seventh day is a sabbath (ib.14). And thou shalt remember..and He brought thee out...therefore the Lord thy God commanded thee to keep the sabbath day (ib.15). Praised be God there is only one God. Hear O Israel; the Lord our God, is one God (Deut.vi.4). And thou shalt teach them diligently...And thou shalt bind them...And thou shalt write them (ib.7-9). And the Lord commanded us to do (Deut.vi.24). all of it

That thou shalt set the blessing upon Mount Gerixim (Deut.xi.29). And ye shall rejoice (ib.xii.12). And thou shalt rejoice (ib.18). Praised may He be. Observe the month of Abib, and keep the passover unto the Lord thy God for in the month of Abib (Deut. xvi.1). Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, (ib.3). And on the L.6.f.124.

seventh day shall be a festival to the Lord thy God: thou shalt do no work of service therein (Deut. xvi.8).

Because the Lord thy God shall bless thee.. In the place which He Hath chosen; in the feast of unleavened bread..

Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

(Deut. xvi.15-17). The Lord is a merciful and compassionate God. Forgive Thy people Israel whom thou hast redeemed O Lord. Blessed be our God and praised is God. There is no God but one, there is no God but one.

Then they come up from the 'circle' during (the recitation of) 'O Assembly' (C.p.162) all of it, verse by verse²; and the chant, 'Six days', and three proclamations to a solemn chant. Then is said, 'We all take our stand' (C.p.9) all of it, verse by verse to a lively tune, and 'Holy One' et seq. (C.p.11) and 'All is Thine' and 'Oh Great One' et seq (C.p.84). Then is said 'Words of Forgiveness' composed by our Lord the great high priest Abisha the son of Pinhas, the favour of the Lord-and His forgiveness - be upon him, AMEN, AMEN.

Welcome, welcome, those that have come to us.

They have come from their places and their children follow

3 obediently

C.p. 250 line 1,

C.p. 249 line 27,

the goodly men whose hands are initiated. May the Lord enhance their dignity and open His gate before you and strengthen you against those whom you fear.

^{1.} P. 18 'with the scrolls.

^{2.} P. 18 'composed by Margah'.

^{3.} C. line 31 ואחמעו ; La.6, בשתמעו .

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Therefore, I expound to you what you shall hear of my words (concerning) these days, heed my discourse about these things, only that you may know, what you are about. You must know and understand. The first thing of which I will speak (is) about what you should pray. When the Lord sought that the creation of the world should take place, He rode heaven upon heaven and the void and emptiness. He removed the firmament and after this all came that to Him do hearken. They testify of the Creator's might, that there is none but He, 'And God said, Let there be light and there was light' and He saw it.

Our Lord revealed (i.e. created) to be from that which is not. From hidden things He made what He pleased and liked therein that which is of goodly appearance; how great is its appearance. He made its elements, of four distinct 2parts and upon Him they revolve, dry earth, moist water, flaming fire and the wind that blows, and the four seasons, one explanation of which is settled (?) And upon four 4watersheds stands the Garden of Eden.and a ladder standeth at the gate of this garden in this month of Abib. Upon two pillars, peace and the redeemer, and the support of each one of them, the goodly ARCHON the prophet Moses and the

^{1.} C. line 9. קוה rendered as קוה . 2. C. line 10, פונים ; BM(G)843

^{3.} C. line 12, בארוה P.18 ; בארוה BM(G)843 מיתובין

^{4.} C. line 12, (15927; Ls.3, (1512) Cf. Jastrow,

Dictionary of the Talmud, (12) moist, saturated with

liquid.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

high priest and the goodly mountain, Mount Gerizim, where
is the writing.

I have spoken my words concerning the elements of the world, and about the time when hidden things were revealed. But at the beginning of what I speak I speak in error. Who can aspire unto the prayer of the son of Jochebed and Amram. The one prophet, like him, none will arise or hath arisen. The prophet (who) comprehended the secret things of the creation and the day of vengeance. The holy prophet whose figure was clothed with the image (of God?). The righteous, faithful, prophet, the chosen one of the sons of men. The prophet that came with wonders, the mention of them is made previously. The prophet that went to Pharach and came forth safely. The prophet who went with his people upon dry land in the midst of the sea. The prophet to whom God spoke mouth to mouth, not in a dream. This prophet, his name is Moses, proclaim 'peace upon him'.

As our Lord chose one apostle, I aver, so is the high priest upon whose head anointing oil was poured. He it was that was clothed with cloak, Ephod and breastplate, The Urim and Thumim also were upon his heart so that he could tell about that which is hidden more than any priest and judge between blood and blood and teach this truth. He stood also between the dead and the living; and all burning was ldelayed. He came also into the sanctuary l. C. line 26, [DO'; BM(G)843]

of the Sabbath of the feast of unleavened bread. and there was none other besides him. He went not out of the sanctuary, that is established in the Garden of Eden, the place of the habitation of the Lord. And between its bounds dwells the great Name with which 'blessed' is said and all the people answer Amen.

He worshipped only at Mount Gerizim at which you worship. Why was this mountain made a place of worship out of all mountains? - if this is not the house of God, God who is to be worshipped. And the habitation to dwell in, the land, that was built corresponding to and the holy habitation from on high/concerning this there is testimony the saying of your father Jacob, 'This is the gate of heaven'. Blessed is he that stands at it.

And seeing that we believe in truth

C.p. 251 line 1

that this is the gate, before it we will spread the hand (in prayer). And we will pass through the house of our Lord, at its gate, and will eat of the choicest of the produce of the 'everlasting hill' and may there be a great blessing upon every festival, And we say, that if he was one prophet and one priest so too will this be honoured for it is the one among the mountains. Abraham, your father, was guided to it, and he built there an altar and arranged the wood and bound Isaac and he was saved by Him that came down upon him.

1. C. line 28, rasw; BM(G)843 raisas; Ls.3 raisas

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

The peace of the Lord be upon Moses the son of Amram and Jochebed who brought us the great writing and taught what he had been commanded therein by the merciful and gracious one, long suffering and abundant in lovingkindness.

These three, ARCHONIM, prophet, priest and place of worship, and there remains the great scripture which His greatness sent by the hand of Moses the 1 great Master. on the day of the standing (at Mount Sinai). The scripture for the sake of which the world was founded and which the highest prince received . Where is there a great scripture like that which was brought down from heaven? Where is there a prophet like him that received it? Moses who stood, fasting for a hundred and sixty days, praying in the name of the honoured God. Who can abide in this dwelling? Who has done what He has done? Who is like our Lord amongst the gods? We will give thanks to Him as it is fitting to do. Who hath a prophet like unto our prophet from whose words to learn? Who has a scripture like unto our scripture, to pray and worship before it? Who is like unto us in our service at each festival. Thanks be to God, thanks be to God, there is no God but One.

At Cheth, Teth, Yod, Kaf, we stop and say what we have said, so as not to prolong the song and to finish what we have spoken. And there was no word concerning these days that we omitted. And you on festivals, when 1. C. line 9, par Ls.6, Ls.3, par Ls.6, Ls.6, Ls.3, par Ls.6, Ls

of the sabbath of the feast of unleavened bread.

you come and descend amongst us Why(do you do so) unless
to celebrate and make sacrifices with us and say sincerely,
'Oh Lord here we are'; when we come to Thy domain' we are
all sincere. Oh our Lord, Oh our Lord, in Thy goodness
accept us. I AM, requite us not according to our deeds.
Oh gracious and merciful God, we have walked in Thy ways, Oh
Almighty God, Oh all-seeing God, without Thee we are
forsaken (lost?) And at the gateway of Thy mercies O Lord,
we stand.

2We have said ... And we will say ...

On this first month we render service because of that which our Lord did in it with those whose faces are as Ethiopians, Pharaoh and all his people, the disgraceful sinners in order to bring our our ancestors from Egypt with an exalted hand both men and women, every prince and his host, holy camps. He led them the way of our forefathers the chosen of all men, Adam, Seth, Enosh, Enoch, Noah and Shem. And they made a sacrifice from the goats and sheep, by the hand of Moses at Marah, and we uphold this service even to this day. We perform it upon this month of Abib, and we sanctify ourselves, 'This month is for you the first of the months.'

From your places, come to this good land, in which the beginning of 'favour' was established. The eyes of the

^{1.} C. line 19 ; Ls.6, L.6, P.18,
2. Initial words of responses from Ls.6 f.136b. we learn that
the full text is as follows: 'We have said of words of mercy,
the Lord of mercy have mercy upon us Amen. We will say again of
our sins Amen. The response is Forgive Thy people is far which Thou hast redeemed of Lord:

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Lord your God are in it from the day that the holy place of the 1sanctuary was established thereon. Your souls long2 for that which is performed therein, for the sake of which you have come during these days in

C.p.252 line 1.

peace and ease and you make offerings and slaughter sacrifices, each man and those near to him sitting round about. And it is amongst the people like the sea in the midst of which is an ark. And you eat unleavened bread upon the seven days and upon the seventh day you go up to the top of the hill.

We see that you are led by the hand of God, ascending to the holy place to the mount of the rest and inheritance, with prayers, praises and exaltation and you will offer thereon a burnt offering upon the altars at which the angels pray each day and night. How wonderful to see the prayers of all those that pray in its boundaries, one (prayer) here and another (at the) Kiblah, one at the beginning and one concluding. Till you come to the hill and your hands will be filled with two portions, discourse and prayer; afterwards a great blessing will be conferred upon you which will go forth from the mouth of the holy One and God will accept it.

^{1.} C. line 32 משמן; Ls.3 הזה. 2. C. line 33 תמום, rendered as equivalent to מווה.

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OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

May you be encompassed by a great blessing, at this mount when the ark of the covenant of the Lord and His priest journey before you and you after them, ministering to the sanctuary of Moses, receiving the blessing of Aaron, from every side may you be delivered and glorified. And this great assembly, to which you come from your places, in your lifetime may this good thing, indeed be. Hasten to do it and relate of it to the last generation that come to this place and observe the ancient services and beseech the Lord at the 'Gate of Heaven', so that the Lord may repent Him of His fierce anger and grant you mercy and may you be remembered for good and may this deed be a memorial for you.

Upon this place, on the appointed day, you shall go to the cave of the field of Machpelah which is the best of resting places. The company that rest therein, their merit shines forth, Abraham, Isaac and Jacob, with whom He made His covenant, May you be graced when you go to their (grave) sides, for their covenant is bequeathed to you of all their descendants, and for your sake it was uttered. In your lifetime (may He) grant us a portion amongst them, and (then) we will not eradicate Thy memory. Oh! the disfavour, Oh! the disfavour which prevails over us and has dominion over us and embitters our lives. The Temple too is destroyed and the vine overgrows it. May you come again a year hence and find the shadow passed 1. C. line 24

of the Sabbath of the feast of unleavemed Bread.

and such days gone, the favour returned and the storehouses of good opened whilst the gates of evil are locked. May mercy spread forth and plague be withheld. May you go to his lpresence with abundant good, to the ministrations of the ancient priests whose light our masters, Eleazar, Ithamar and Phinehas kindled and whose covenant they inherit. For their sakes, the Lord bless thee and keep thee, and cut not off their covenant from thee. May you go and return in peace and pray by (the graveside of?)

Joseph the fruitful bough.

You will see wonders in every place. May I be justified by the fulfilment (lit. righteousness) of this thing that I have said before you and of it may nought be omitted (lit. left out). After all this, may you go hence happily each one to his place. Oursyes rain tears upon your departure for we have no comfort but calling out to God and we beseech of His righteousness that we and you be 2restored

C.p.253 line 1.

here each in peace and glory. Him also that would remain with us during the weeks of counting (i.e. till Pentecost) he will be deemed righteous by us and we will remember him favourably. Each day we will pray, evening and morning

2. C. line 33 איקר: אנה BM(G)843 און צור און ובאיקר: אנה

^{1.} C. line 26 אברסץ cf. Jastrow, Dictionary of the Talmud, יבול 'side' Ls.3, BM(G)843 אבורתה Jastrow, ib., אברי 'passer by', suggesting alternative rendering 'to his pilgrimage'.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. before the scroll of Abisha the son of Phinehas the son of Eleazar, that was written in the thirteenth year of lfavour.

Rock of salvation, this goodly mountain and the Lebanon, this mount Gerizim, Beth-El which the merciful and gracious God hath chosen and hath made it His sanctuary and the habitation of His glory. Concerning this the Lord said. 'thou shalt saquire after His sanctuary in rejoicing'. Whosoever shall repair there to celebrate the festival in gladness and rejoicing, may the Lord receive him and may every good be given him. May He turn (watchfully) over him and spare him all distress and look down upon him from His holy habitation and remove from him his burning anger and grant him mercy and may he dwell in safety. He said concerning Abraham our father, 'The father of the multitude of nations' and Abraham called the place the 'habitation'. May the Lord look thereon to those who celebrate in gladness of whom may it be said this day. 'In the mount, the gracious Lord shall see' for the Lord hathcalled Himself, 'Merciful and gracious God'.

Kaf, Resh, Shin, Tau conclude the song that I have uttered before you, O assembly of the congregation, who are assembled here at prayer on the morning of the sabbath day, which is the Sabbath of the feast of the Passover.

How great it is and how brilliant its service at the

1. C. line 3 (1972 1972 Ls.6, 7972 508 1992)

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two prayers. The high priest chants a prayer and ends it with joy. He sits upon his seat clothed in his holy garments and sings the most precious two sections of the Law in the Hebrew tonguel and at each pause the assembly of the congregation say, 'Upright one, Thy sabbath is good and upright, for such is the custom. And when the congregation has ended they go up to the prayers of the synagogue. With four scrolls, with praises and exaltations and they conclude the prayers and receive abundant blessings 2from the mouth of the high priest who hath the good name2. Even so may He preserve all your lives, who hear this utterance. In thy life time would3 that this house were set up to the accompaniment of great song, for Thy servant has found this humble song and ended it in this Thy service in this house. In thy kindness turn not against Thy servant and deprive him of Thy help4 (salvation?). My utterance is ended, may God forgive your guilt, for He is the Lord of forgiveness.

There is none like the Lord our God.

BM(G)843 omits

Ls.6, BM(G)843 omit, of. C. note 2.

C. line 20, x5 rendered as 45 . C. line 23 ANTTY rendered as from

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Then is said, 'O precious Majesty (C.p.44) and 'Thou art the Lerd, Creator of all the world' (C.p.35) and,
'The honourable Lord is One' (C.p. 48) and a 'Gloria'.

In your goodness offer a sacrifice of praise to the Most Upright, my Creator and Maker. In His greatness He ordained Sabbaths and Festivals for the congregation of the Samaritans, their sanctity is great. Amongst them is this Sabbath which comes between the two festivals that were ordained by him to whom it was said, 'And thou stand here my servant', That is Moses who approached the thick darkness, the prophet of the world who explained in his holy scripture, 'the festivals of the Lord which shall be called holy convocations. These are my festivals'.

God is great, et seq.

C.p. 254 line 1,

Upon it also a 'Gloria' for the festival of Passover, if it occurs upon the sabbath day, composed by our master, Abisha, the favour of the Lord be upon him AMEN.

The Might, who fixed the structure of this festival upon the foundation of the days of 'favour' and established it that they (Israel) should come ever anew, and that Israel should rejoice in it with the sacrifice of the Passover, with great goodness at Dakates opposite the holiest hill.

To it also is joined this holy Sabbath day. The goodness of them both is joined in this observance. For a hundred years may He visit you with kindness, with glory, rejoicing 1: C. line 27, Ls.3 omits first five words.

2. C. line 4, Ls.3 omits first five words.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

and peace O congregation that is thus gathered in sincere prayer. For the sake of Moses the son of Jochebed the light of prophecy.

To conclude it is fitting that we should raise our voices and say the saying of our master (teacher), (Peace to thee O holy Sabbath. Peace to thee festival of the sacrifice. Peace to thee scroll of Abisha, Peace to thee 2goodly Mount Gerisim. Peace to thee people of salvation and peace to those that are with you at this prayer.'

God is great et seq.

Upon it also a 'Gloria' for the Feast of Unleavened
Bread, if it occurs upon the Sabbath, composed by
Abraham Qabazi, the Lord have mercy upon him and
favour him.

Thy King and Creator, God of earth and heaven, in His greatness may He bless you and keep you and give you joy, peace and gladness. In His goodness may He help you and look down upon you from the heaven of heavens. In His kindness may He restore your place and increase your numbers and be gracious unto you upon this, the Sabbath of your 3birth, for the sake of Moses the greatest of the prophets. May your goodness in heart and thought be acceptable to Him and may you be accounted amongst the great.

^{1.} C. line 7 החלב BM(G)843 בשלם וצלותה

^{2.} C. line 11 7200; Ls.6, 7200 3. C. line 17 7002 - Passover Israel's birthday. Possibly 'your release'.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Saying, Peace to thee scroll of Abisha, Peace to thee holiest of all epistles, Peace to thee chosen of lands, Peace to thee great blessing. Peace to thee people of salvation. Peace to thee upon the sabbath day, greatest of festivals.

God is great et seq.

Then is said, 'For in the Name' (Deut. xxxii.3) and the KATEF of the Decalogue and it is this, L.6,f.129.

2May the proclaimer of the Law be glorified, who proclaimed the Ten Words: And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods before me. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me and keep My commandments. Thou shalt not take the name of the Lord thy

^{1.} C. line 20, anax; Ls.6, L.6, Ls.3, anaxa; BM(G)843

The ensuing is the KATEF as in L.6, C.p. 254 line 25; first line only.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. God in vain; for the Lord will not hold him guiltless that taketh His name in vain. Keep the Sabbath day (Ex.xx1-8). But the seventh day is a sabbath .. And rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet thy neighbour's house ... nor anything that is thy neighbour's (ib.10-17). And it shall come to pass when the Lord thy God hath brought thee ... And it shall be when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, in mount Gerizim .. and there shalt thou build an altar unto the Lord thy God, an altar of stones: (Sam. Tenth Commandment. Cf. Deut. xxviii 4-6). The honoured Lord is one and there is none beside him in the heavens above or in the earth beneath: yet besides Him. Blessed be the Lord our God who hath the honoured and upright Name. Praised be He, We will circumcise our hearts and the hearts of our seed and we will fear him and love and seek after and keep the Ten Words of the covenant which He spoke in Horeb from the midst of the fire on the day of the assembly. The Lord is a merciful and

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. gracious God. Forgive us, O Lord, and to the fathers in lovingkindness, of all that we have sinned and erred and transgressed before thee. O Lord. "I AM THAT I AM". Remember Thy servants Abraham, Isaac, and Jacob, O Lord for their sakes and for the sake of Thy servant Moses, turn not to (regard not) our stubbornness, our wickedness or our sins. We are the wicked and sinful before Thy greatness, but Thou, O Lord, art a merciful and gracious God. Go, I pray Thee, O hord in our midst, for we are a stiff-necked people, and pardon our iniquity, and our sin, and take us for Thine inheritance. O merciful Lord in Thy great name, deliver us from all falsehood and save us from every abomination, purify our souls from all our impurities and sanctify our bodies from all uncleanness: forgive us and our fathers, O Lord in Thy lovingkindness for all that we have sinned and erred and transgressed before Thee. O Lord we will circumcise our hearts. L.6.f.130

and we will return to Thee with all our hearts and all our soul, and we will love Thee with all our heart, with all our soul and with all our might. That it may be good with us we will implore Thy lovingkindness, and Thou wilt surely confer upon us Thy mercy and lovingkindness to the full that we may keep Thy charge. Thy statutes. Thy commandments and Thy judgements all the days.

Praised be God, there is no God but one, the Lord

our God is one.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

And God blessed the seventh day and hallowed it: because that in it He rested from all His work which God had created and made (Gen. ii.3).

Praised be God, there is no God but one.

But God will surely visit you, and bring you up out of this land unto the land which He sware to Abraham, to Isaac and to Jacob (Gen. L. 24.). And God remembered His covenant with Abraham, with Isaac, and with Jacob (Ex. ii.24). Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob (Ex. iii.6). O their God and their Lord have mercy upon us for their sakes and hear the voice of our cry in memory of their covenant. Praised be God, there is no God but one.

The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob...The Lord, the God of Abraham, of Isaac and of Jacob hath appeared unto me. (Ex. 11.15-16). That they may believe that the Lord the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee (Ex. 1v.5). O their God et seq. L.6.f.130 b.

Blessed be He who said, 'I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (Ex.vi.2-3). And I will bring you

of the Sabbath of the Feast of Unleavened Bread in unto the Land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, (ib.8). L.6.f.136b adds,

And he took the book of the covenant..and said,
Behold the blo od of the covenant...Then went up Moses,
and Aaron, Nadab, and Abihu (Ex. xxiv.7-9).
L.6.f.136 b.adds,

That they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. And this is the offering. (Ex.xxv.2-3).

L.6.f.136b. adds,

According to all that I shew thee in the mount the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it (Ib.9). And the weil shall divide unto you between the holy place and the most holy (Ex.xxvi.33). And thou shalt make an altar to burn incense upon: (Ex.xxx.1). And he shall burn thereon sweet incense every morning, when he dresseth the lamps, he shall burn incense upon it. And

L. Then follos, (L.6.130b-133b) a complete reading of Ex. xii.l-xiii.l0, as Evening Service I, with the acrostic hymn 'O assembly' (C.p.162) interspersed (Cf. C.p.254 line 26) in the reading at the same points as in the other services. After this complete reading the usual KATEF form is resumed till f.145b where Deut.xvi.l-8 is given in full, followed by Rubric etc., as C.p.254 line 27 The KATEF reading is the same as that of the Passover Morning Service (L.6,f.45b,ff.) except for the variations given here and the full rendering of the Song of Moses, Ex.xv.onf.134b.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. when Aaron lighteth the lamps at even, he shall burn it. (Ex.xxx.7-8).

L.6.f.137 omits,

And Aaron shall bear their names before the Lord, upon his two shoulders for a memorial (Ex.xxviii.12). And the stones shall be according to the names of the children of Israel (ib.21).

L.6.f.137 adds,

And thou shalt sanctify the breast of the wave offering and the shoulder of the heave offering, which is waved, and which is heaved up of the ram of the consecration even of that which is for Aaron, and of that which is for his sons: And it shall be for Aaron and his sons as a due for ever from the children of Israel: for it is an heave offering and it shall be an heave offering from the children of Israel from the sacrifices of their peace offerings, even their heave offering unto the Lord (Ex.xxix.27-28). And thou shalt take/the anointing oil, and of the blood that is upon the altar and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed and his garments and his son's and his sons' garments with him. (Sam. addition. Cf. Ex.xxix.21). And the holy garments of Aaron shall be for his sons after him, to be anointed therein, and to be consecrated in them. (Ib.29).

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L.6.f.137b, adds, A shekel

is twenty gerahs...the offering to the Lord. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of the Lord, .. When they give the offering unto the Lord, That it may be a memorial for the children of Israel before the Lord, to make atonement for your souls (Ex.xxx.13-16).

L.6.f.138 adds,

Take ye from among you an offering unto the Lord: whosever is of a willing heart let him bring it, an offering of the Lord; (Ex.xxxv.5). They brought the Lord's offering (ih.21). Everyone that did offer an offering of silver and brass brought the Lord's offering (ib.24). And they received of Moses all the offering (Ex.xxxvi.3), saying let neither man nor woman make any more work for the offering of the sanctuary (ib.6).

L.6.f.138 b. adds,

And they made the plate ... to fasten it upon the mitre above, as the Lord commanded Moses. (Ex. xxxix.30-31). L.6.f.139 omits,

And Moses was not able to enter into the tent of meeting because the cloud abode thereon, and the glory of the Lord (Ex.xl.35).

L.6.f.139 adds.

For the cloud of the Lord was upon the tabernacle by day, and there was fire therein by night, in the sight

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

of all the house of Israel, throughout all their journeys.

(Ib.38).

L.6.f.139b, adds,

And off it he shall offer one out of each oblation for an heave offering unto the Lord; (Lev. vii.14). He shall not leave any of it until the morning (ib.15). And the right shoulder shall ye give unto the priest for an heave offering (ib.32). For the wave breast and the heave shoulder (ib.34).

And Moses spake unto Aaron and unto Eleazar and unto Ithamar,.... and eat it without leaven ... for so I am commanded. And the wave breast and the heave shoulder. The heave shoulder and the wave breast. (Ib. x.12-15).

L.6.f.140 adds.

And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them; ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: (Lev. xxiii.l-8). And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them. When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

And in the day when ye wave the sheaf ye shall offer a lamb without blemish of the first year for a burnt offering unto the Lord. And the meal offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire .. for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until this selfsame day until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings. (ib. 9-14).

L.6.f.140 b. adds,

Now these are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai. And these are the names of the sons of Aaron, Nadab the firstborn, and Abihu, Eleazar and Ithamar. (Num.iii.l-2). L.6.f.141 adds,

This is holy for the priest, together with the wave breast and heave shoulder: and after that the Nazarite may drink wine. (Num. vi.20).

L.6.fL141 b. adds,

Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord. Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing floor so shall ye heave at. Of the

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first of your dough ye shall give unto the Lord an heave offering throughout your generations (hum.xv.19-21)

Speak unto Eleazar the son of Aaron the priest (Num.xvi.37: Heb. xvil.2). And Eleazar the priest took (ib.39:Heb.4).

Behold, I have given thee the charge of mine heave offerings even all the hallowed things of the children of Israel. (Num. xviii.8). And this is thine; the heave offering of their gift, (ib.11). All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons (ib.19).

L.6.f.142 adds,

For the tithe of the children of Israel which they offer as an heave offering unto the Lord, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance (ib.24). Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, a tithe of the tithe. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest. Out of all your gifts ye

shall offer every heave offering of the Lord, of all the best thereof, even the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye heave the best thereof from it..(ib.26-30). And the holy things of the children of Israel (ib.32). And ye shall give her unto Eleazar the priest...And Eleazar the priest shall take...(Num. xix.3-4). Take Aaron and Eleazar his son, ... And put them upon Eleazar his son: (Num. xx.25-26). And put them upon Eleazar his son... and Moses and Eleazar came down from the mount. (ib.28).

L.6.f.142 b adds,

So the plague was stayed from the children of Israel (ib.8) Phinehas, the son of Eleazar, the son of Aaron the priest...And the Lord spake unto Moses and unto Eleazar the son of Aaron the priest (Num. xxvi.l) And Moses and Eleazar the priest spake (ib.3) These are they that were numbered by Moses and Eleazar the priest (ib.63). And they stood before Moses, and before Eleazar the priest (ib. xxvii.2). And they brought...unto Moses and Eleazar the priest...went forth ...(ib. 12-13). And he said to Eleazar the priest (Sam.addition). And Eleazar the priest said (Num. xxxi.21). Thou and Eleazar the priest (ib.26). And give it unto Eleazar the priest, for an heave offering of the Lord (ib.29).

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD L.6.f.143 b, adds.

Began Moses to declare this law (Deut. i.5). Behold I have set the land before you (ib.8). (I am the Lord thy God) which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have ... other gods before me. Thou shalt not make unto thee a graven image, the likeness of any Form that is in heaven above, or that is in the earth beneath, or that is in the water beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children and upon the third and upon the fourth generation of them that hate me. And shewing mercy unto thousands of them that love me and keep my commandments: Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

Doserve the sabbath day to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, man thou, nor thy son nor thy daughter nor thy/servant, nor thy maidservant, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

And thou shalt remember that thou wast a servant in the land of Egypt and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee;

L.6.f.144. b.

with thee, upon the land which the Lord thy God giveth thee. Thou shalt do no murder. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou covet thy neighbour's house, neither shalt thou covet thy neighbour's house, neither shalt thou covet thy neighbour's his field, or his manservant or his ox or his ass, or any thing that is thy neighbour's. (Deut. v. 2-21(18)).

And it shall come to pass when the Lord thy God will bring thee into the land of the Canaanites whither thou goest to take possession of it, thou shalt erect unto thee large stones and thou shalt cover them with lime, and thou shalt write upon the stones all the words of this Law, and it shall come to pass when ye cross the Jordan, ye shall erect these stones which I command thee, this day, upon Mount Gerizim, and thou shalt build there an altar

unto the Lord thy God, an altar of stones, and thou shalt not lift up upon them iron, of perfect stones shalt thou build thine altar and thou shalt sacrifice peace offerings, and thou shalt eat there, and rejoice before the Lord thy God. That mountain is on the other side of the Jordan at the end of the road towards the going down of the sun in the land of the Canaanites who dwell in the Arabah facing Gilgal close by Elon Moreh facing Sichem (Sam. Tenth Commandment. Cf. Deut. xxvii.2-8: and xi.30).

L.6.f.145 omits.

And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone (Deut. ix.ll).

C.p. 254 line 27.

And they chant 'Six days shall unleavened bread be eaten' et seq., and three proclamations, antiphonally. And afterwards they perform the customary chant antiphonally and they are as you see,

land did the signs, etc., (Ex. iv.30).

1. Thirty-one miscellaneous scripture headings charted at this juncture in the KATEF reading when Beut. xvi.l-8 is readhed and is read in full. The same procedure is followed in the previous services, Cf. C.p.165 line 13.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

C.p. 255 line 1,

And three proclamations, antiphonally, and afterwards
they say the customary 'O assembly of Israel' (C.p.162 ff.),
to a lively tune, antiphonally, and the chant 'Six days'
and three proclamations and afterwards the KATEF is
completed at this place.

And thou shalt remember that thou wast a bondsman etc., (Deut. xvi.l2).

L.6.f.147 b. adds,

Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee (ib.17).

And thou shalt remember that thou wast a bondman in the land of Egypt (Ib. xxiv.22).

L.6.f.148 adds,

For He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, (Ib.xxx.20). L.6.f.148 omits.

That this song shall testify (Ib. xxxi.21).

1. KATEF reading resumed till end of Pentateuch as in Passover Morning Service, L.6.f.67 ff., variations only are given here. The KATEF is concluded on L.6 f.149 with the same DOXOLOGY as in the Passover Morning Service L.6.f.68b.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD

C.p. 255 line 4.

Then is said three proclamations, a section antiphonally, then the sacred scripture is brought forth and with it three (other) scriptures, then is said, 'Then sang' (Ex. xv) to a solemn chant, when they reach 'And I will praise him' (ib.v.2) they say antiphonally 'The Lord is mighty' (ib. 3 as S.P.) with great acclamation, and four sections, and they say the above sections 'Pharach's chariots' (Ib.4) and when they begin what is set out below, (they say?) 'And in the greatness of thine excellency' (ib.7), the priests turn with the scriptures to the congregation and they kiss the scriptures, beginning with the eldest and concluding with the youngest. Then they say to the priests 'For a hundred years in your lives'. And they say a section above and a section below, until they reach 'Till Thy people pass over, O Lord' (ib.16) (when) the priests turn to the altar and conclude 'Then sang' (Ex.xv.) Then the eldest of the priests says first the praises (?) and afterwards the completion (?) and the response is 'God is great' et seq. Then is said 'You are the great scripture' (C.p. 55) all of it. Then 'Holy One' (C.p.11) and 'Oh Great One' (C.p. 84) et seq., and 'Oh holy. shining scripture!

(C.p. 56) Aleph, Beth, Gimel, Daled, Heh, Waw, Zayin.

Then is said, 'This is the great scripture in which is all merit' (C.p.56) et seq. Then they say antiphonally 'Accept' (C.p.58) three sections, and 'For in the Name' (Deut. xxxii.3) and 'Hear O Israel' (Deut. vi.4) and the reading upon the scriptures (is) 'And it shall be when the Lord shall bring thee' (Ex. xiii.5), the first, one, and at every pause thereof they chant, 'Thou shalt therefore keep' (ib.10) and after it they recite 'Speak to Aaron (Num. vi.23?) and 'Thou art He who created

All of it

the World' (C.p. 67).

Then is said a DEKHOR, composed by, the late, pious.

Abdallah b. Solomon, the Lord have mercy upon him.

The Lord did wonders and the things seen, He distinguished this day by that which is performed on it, at the eating of the sacrifice. By it you are likened to the stars amongst the order of families.

Thou didst pass in their midst and didst abide in their presence and the hand of this enemy was unable to inflict mortal wound upon you. Thou didst that which thou didst desire according to the inspiration. O upright are His deeds, upon this day thou didst become a holy people and assumed this crown of holiness so that before Thy eyes the established covenant shall be fulfilled.

The truth will be confirmed and the truth will be told in soul's ears. Keep the month of Abib

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD and observe and do that which thy Lord commanded thee, 'and thou shalt go and thou shalt turn.'

After eating the sacrifice roasted in fire rejoice with heart and soul and make loffering and thou shalt worship.

And thou shalt eat and be satisfied and after it (the Passover) departs comes this holy day, the crown of the days of creation.

On the morrow of the Passover they went out completely before the eyes of all Egypt after that which the death had caused to them.

C.p. 256 line 1.

And on the morrow of this day they begin the counting. Counting fifty days after the bringing of the Omer of the wave offering.

May Sabbath and Festival be blessed for you who are here in prayer and may you be graced upon Sabbaths and Festivals. And may you see the sanctuary standing upon the holiest of hills for the sake of the prophet Moses the chosen of all creatures.

Even so may He protect all your lives, who are here come together. For a hundred years may you make this sabbath of the festival of Passover and be at rest and in peace.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Say, I AM THAT I AM, O Hearer of supplication relieve the oppression of Thy people and prepare for them a deliverance.

Conclude your prayers and say with pure mouths, all of you with one accord, 'O Lord God, when Thou seest' et seq.

Besides this also a DEMOR composed by Sa'dallah al-Kethari my Lord forgive him. Amen.

10 congregation hearken to my words.

I am the servant of your servant, I will supplicate,
I will speak with my lips,

My words before you according to the inclination of my mind.

I will reveal therein hidden things, for I have been in the 'shadow of God's roof'.

It is fitting that I should place my trust in Him, For He is my strength and my bong.

He is my God and my Lord and I hope for His salvation.

I hope for the salvation of God, who said (lit. saying)
I have surely seen the affliction of my people and heard
their supplications. I know their poverty and remember

1. The initial letters of the first six lines are an acrostic of the author's name.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

My covenant and said to Moses, 'O my servant and son of

my house, Go and I will send thee unto Pharaoh and thou

wilt bring out my hosts, my people, the children of Israel

with my great wonders.

And thou shalt come unto Pharaoh and say unto him,
'Until when wilt thou refuse to be humble begore me,
send my people and my congregation. For if thou refuse
to send, I will send all my plagues unto thy heart and
unto thy people and thou wilt be destroyed by My might.

He sent Moses with signs from which none died, by them the heart of Pharaoh was shaken and he said, 'I have sinned'.

But the end of them was that the first born of Egypt died whilst Israel were at peace and ¹relieved. C.p.257 line 1,

The Lord sanctified their firstborn according to His word, 'On the day that I slew all the firstborn in the land of Egypt I sanctified them for my use' -

At the time they ate the Passover for thus have I commanded. They went forth from Egypt and encamped at Pi-hakiroth. By the sea they saw Pharaoh the enemy coming and they cried out from heart and from soul to God the redeemer and merciful one.

בקדשתי אתם ציבצותי La.6 ; והנפוש לון אתי והנפוש לון אתי

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

The Lord is mighty in war, the Lord is His name.

And Moses opened his hands and Miriam after them beating
the timbrel.

The sea was split before them and there was in it an open gate and they passed through it upon dry land, would that mine eyes had seen - them walking in the sea, as it cleared (away) for them whilst Pharaoh said in his heart 'Where is my pride'.

I will 1pursue, I will overtake them in the sea and do with them as I desire: so he passed through into the sea after them and drank the cup of death.

But Israel went forth in peace and each one came to Moses the prophet saying, 'In the Lord and in thee is my trust'.

May such be done for you and may God be merciful to you and destroy your enemies and subdue them.

Say, I AM THAT I AM, Oh 2 sword of my pride, destroy my adversaries and enemies and pity my poverty, I AM THAT I AM, Oh my strength and my song see with Thireeye of kindness and satisfy my wants. May this day come again for a hundred years, Oh congregation that is come together, for many years may this festival come to you.

And so may He protect all your lives 0 ye that hear my words and for a hundred years may you perform this festival in ease and peace. Conclude your prayers and

^{1.} C.line 10, 970% BM(G)843 170

^{2.} C.line 15 250 from Ms. appears probably 20h.

FOR THE SABBATH OF THE FEAST OF UNLEAVENED BREAD say with purity of tongue, all lwith one accord, 'My strength and my song' et seq.

²Upon it also the composition of Isaac the priest, the favour etc.

Oh my people listen to your servant speaking, and take not (offence) against me but let his flock be kindly disposed.

Speaking afresh goodly things of precious knowledge making a wave offering of praise of Him that is constant in uprightness.

We will pray for peace upon Moses, whom God chose and revealed to him hidden secrets and sent him to redeem Israel.

Until he delivered them from Egypt from the perverse ones, with precious wonders created by Him.

And they made the sacrifice with great rejoicing and journeyed from Egypt and rested by the Red Sea.

After the Egyptians(mourned)each one for the loss of his firstborn, Pharaoh became composed and they harnessed their chariots.

C.p. 258 line 1,

And they pursued after them and 3hastened to Moses and the children of Israel lifted up their eyes and behold

1. C. line 21 10; BM(G)843 omits.

2. Cf. C. note 5, also omitted in Ls.3.

^{3.} C. line 1, וצל המשחית BM(G)843 אירושה מהרו וצל המשחית וצל המשחית ואל משה מהרו

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

the Egyptians were behind them.

They became clothed with a great awe and said to Moses, 'Thou hast taken us to die in battle by the hand of the wicked Pharaoh.

Moses answered them, 'Fear not, stand, turn not aside - and see the salvation of the Lord, which He shall perform for you against His enemies.²

3After this came a command to Moses from His secret wisdom, 'Lift' up your hand with your rod, over the sea and pass through it.

And Moses stood by the sea⁵, as his Lord had commanded him, with heart full of rejoicing and took his place,

And said, 'Be calm 0 sea for those who pass through thee, the hosts of the upright people rejoice in protecting them.'

The sea answered and said, 'O sun of the world and its light I will not consent that heathen people be buried in me.'

Moses answered and said, 'Happy art thou that they pass through thee, the hosts of the upright people, rejoice 7 in protecting them'.

1. Cl line 3, BM(G)843 17761

2. C. line 5, וואר בפשרו בשרו בשרו וואר משר ; BM(G)843 בער זה אראותה למשה ; BM(G)843 את ארשותה למשה ארשותה למשה אראותה אראותה למשה אראותה אראו

4. C. line 6, ביאה ; BM(G)843 אמן Omits subsequent words till line 10, fifth word.

לוי קדש וגוי שמה , באור בבאות במשמרו , Ls.6 באור באור לוי קדש וגוי שמה , BM(G)843 בה יצאו ונה ישארו לוי... זה יפה לך במעברו BM(G)843 אשמה במשמרו , C. line 13, יפה לך במעברו

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

The sea answered and said, 'What grace (benefit?) is there in protecting them (seeing that) afterwards I will be a grave for those that amassed sins. I will not consent to this thing and I will not envelope their bodies nor be a grave to those who have perjured their souls. 2

Moses heard what it spoke and answered its words. 'How can He that led Israel with their leader3 not vindicate them?

Be calm4and speak not and discern5 rightly between Egypt and Israel and err not in thy judging6.

The sea became calm when 7 it heard the words of Moses and his 8 speech and Moses lifted his rod on high and smote it in the name of his Lord.

And he opened therein ways (paths) through which Israel passed on dry land singing praises to God.

1. C. line 14, ביטרו (G)843 ו אומר ; BM(G)843 בעמאון (BM(G)843 בעפשון (BM(G)843 בעמאון (BM מכל שמת BM(G)843 משנב רון

ומשה ידן ארימה וקרא השם ביצרו

9. C. line 24, בו דרינים BM(G)843 בימה דרגים 10. C. line 24, בימה בו דרינים BM(G)843

11. C. line 24, 170 ... 112 WAI BM(G)843 170 181201 11202

PRAYERS OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Moses entered and Pharaoh entered and both of them were encompassed by the sea as different as lead and tin. between night and morning.

Moses was clothed2 in honour whilst Pharaoh was clothed in evil: Onespeople was saved whilst the others was slain.

The peace of the Lord be upon Moses, head of the world and its crown, who received two tablets and the Law. His Book.

Even3 so may He do for you with those who prevail over you and save4 you from disfavour and increase your glory.

And may He make this Sabbath, which is the sabbath of His festival of the firstborn, blessed and a blessing for you and upon those that are assembled here ?

May He relieve your weariness and grant6 you deliverance, increase your numbers and may you multiply. and be fruitful. Amen.

C.p. 259 line 1.

The conclusion say I AM THAT I AM Oh Lord of gods, deliver Thy people Israel from the oppression of disfavour I AM THAT I AM. Oh knower? of all hidden things, look8

- 1. C. line 26. וצפרו איבים מט שובים מט וצהבדיל ...וצפרו BM(G)843 וזה ופל על צוארו
- 2. C. line 28; was; BM(G)843 702 NX.
- 6. C. line 35, 12 1015 004 BM(G)843 17 00 17 17 5501
 7. C. line 3, 12 yr; 8M(4) 843 012 h.
- 8. C. Iine 3, החיות וכתות BM(G)843 ברחמיך וכתות ברחמיך וכתותו של BM(G)843

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. at Thy people Israel with merciful eyes.

1 AM THAT I AM, O sea of mercies and pity, have mercy upon the author of this hymn and cause him to dwell in the garden of Paradise.

Conclude your prayersand say with purity of tongue, all of you with one accord, 'O Lord God when Thou seest,'

THE SEVEN SEGUBOTH

The SEGUDOTH are proclaimed at this point, when there is said the DEKHOR 'The Lord did wonders' (C.p.255), the first is the SEGUDOTH of 'O Lord God when Thou seest in the abundant greatness of Thy kindness' et seq. But if 'O Congregation' (C.p.256) is said, the first SEGUDAH is 'My strength and my song' (Ex. xv.2) and the second (SEGUDAH) 'O Lord God' and the third, 'The set feasts' (Lev. xxiii.2) and 'The Lord bless thee' (Num. vi. 24?) and the remainder is as set out.

The First, O Lord God when Thou lookest in Thy great abundant kindness, remember for us the prayer of our master Moses, Thy prophet who said before Thy Majesty, 'Turn from Thy fierce to whom Thou didst swear by Thine own self (Ex.xxxii.12-13).

1. C. lines 4 and 5 omitted in BM(G)843.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

The Second, 'The set feasts of the Lord which you shall proclaim' (Lev.xxiii.2) ... in Thy mercies.

The Third, 'The Lord bless thee and keep thee.. thee peace.' (Num. vi.24).

The Fourth, O Lord God when Thou lookest in Thy great abundant lovingkindness, my Lord, for the sake of the prophet, the righteous, faithful Moses, Thy servant, and the priests, the servants of Thy holy sanctuary, Aaron, Eleazar, Ithamar and Phineas and in memory of the righteous ones, Abraham, Isaac, and Jacob, for their sakes, 'Pardon, I pray Thee, the impulsy of this people'... all the earth' (Num. xiv.19221).

The Fifth, 'On the morrow after the Passover the children of Israel went out ... the Lord did judgements' (Num. xxxiii.3). 'The Lord God of your fathers, make you a thousand times so many more as you are, and bless you as He hath promised you'. (Deut. i.ll).

The Sixth, O Lord God... Thy greatness, destroy not Thy to their people...to therwickedness and/sin. (Deut.ix. 26-27)

The Seventh, Six days thou shalt eat unleavened bread: / the seventh day is a festival to the Lord thy God, thou shalt not do any manner of servile work (Deut. xvi.8) 'The Lord shall open unto thee His treasure...all the work of thine hands' (Deut. xxviii.12).

PRAYERS OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Then is said, 'The LordaGod, full of compassion gracious' and He shall bless and say MARAN. composed by Abraham ha-qabazi, may the Lord have mercy upon him and favour him.

What do you require from me, I will accept your command. I will cause you to hear a new speech such as is not found. If this hymn makes you wonder, cry not out, respond and say, 'It is upright doctrine' and take not up against me. Happy is he that remembers his God constantly, doing righteousness, he is righteous and upright, his pride is heavenwards.' Come we will Imagnify Him. His greatness and His strong hand. But he that prays without it (i.e. remembering God) petitions but does not succeed. When he remembers to 2purify the heart and 3finds the burning fire. The tongue shall glorify, the eye shall be opened. Open your eyes and see what is prepared/to be found. Each one shall C.p. 260 line 1.

compose4 his face from weeping over error. It shall be pleasant for you continually to arise and count the spoil dividing it between the inhabitants of the place.

c. line 30 مرحران; Ls.6, BM(G)843 c. line 31, محمد BM(G)843

C. line 1, 000: ... WNO! BM(G)843 omits.
C. line 1, 000: Ls.6, Ls.3,

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. The spoil shall be of oxen, goats and sheep, every man shall take for those in his tent and slaughter it in the evening all the congregation in mount and valley proclaiming and saying - so too each one that hath a 'battlement'. They shall eat it upon unleavened bread and bitter herbs, thus is the statute of the law. A statute for generations, this statute shall not cease. And the statute of this Sabbath of the Feast of Unleavened Bread upon which a statute was set down for the reading of. 'And thou shalt make a plate' (Ex.xxviii.36) how honey sweet it was; Three times in the year this statute is performed. May my desires be fulfilled in these (things), I have seen the distant way - but my people waits not at it - and my soul longs for it. May your Lord bring you here and sweeten your bitterness, upon this Sabbath day the memory of which is like pure myrrh compounded. 2 May you perform it thereon for a hundred years and in your days may the trumpets sound. May He protect the lives of those that assemble here and may their enemies be (buried) in the ground. May our Lord accept your prayers and in His mercies look upon you. May He answer your requests and the iron of 'disfavour' may He remove from your neck and may He hear the sounds of your cry and subdue before you those that print marks

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. upon their flesh. And may He prove thy fear and hearken to you in innocence. It is becoming that you should thank your Lord for the deliverance for He brought out your fathers with a strong hand, on this 2Feast of Unleavened Bread and there was an outcry in Egypt. A great cry at the sudden death of their firstborn. May your Sabbaths and Festivals be blessed by God (for the sake of) him whose hollow of the thigh was dislocated. And the holy one who said, 'And thou shalt observe the statute'.

Praised be God.

Upon it also a great MARAN also by him, the favour of the Lord and His mercy be upon him AMEN.

The prayer is finished with rejoicing, gladness, glory, with blessing. A great blessing, crowning in the name of God and may God accept it and look down from the highest heavens.

With the integrity of my heart I will spread forth my palms and lift up my face and magnify Him that is magnified in His magnitude, His sovereignty, His strength. His wisdom and power, who reigneth over lowly and exalted.

I will sanctify Him in His holiness and I will seek Him when He is to be found. I will beseech Him and supplicate Him, magnify Him and proclaim His greatness for His good deeds; for He is exalted in power, Creator of all the world.

C. line 14, Ls.6, inserts 5-20. C. line 14,

OF THE SABBATH OF THE FEAST OF UNLEAVED BREAD.

I will give thanks to my Maker upon my festival and will testify with glory and gladness and ascribe praises to Him with songs, refrains, praises and fruitful glorifications escending to the exalted habitation.

I will hope for the salvation of my God, my Maker
my Creator, and my protector. The sword of my pride and
the rock of my salvation. My strength and my song, to whom
I cleave and for His salvation I hope, may He give me
power over whomsoever.

I will seek Him and before you spread forth (my palms) Oh people, holy people and people oppressed at heel and head. I will raise my voice and spread forth my palms and bring Him a new meal - offering and burn of its crushed corn as a fire-offering to the Lord.

Let us then offer a thanksgiving sacrifice with rejoicing upon the altar of our hearts and purify our thoughts upon the goodly festival

Cp. 261 line 1,

chief of the pious festivals upon which they were redeemed from the presumptuous rebels, Pharkoh and his people, the oppressor.

After each miracle, such as the eye hath not seen nor the ear heard, eleven their total and their number, and their ultimate end - the death of their firstborn, whereas the children of Israel were at peace.

1. C. line 7 , di. Jestrow, Dictionary of the Falmed.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

And there was an oppressed cry in Egypt, in hill and valley at the sudden death of their firstborn, whilst Israel went forth with a strong hand, I division by division of people with chariots and the horses, like fowl flying, on the morrow of the Passover with exalted hand -

Before the eyes of all Egypt, whilst the Egyptians buries, the Israelites spoke, proclaiming and saying,

2. Behold, there is no God but Him, and none knows what He is but He, He stands alone, He is righteous and upright, His name is Y.H.W.H. the Lord.

Performer of wonders, miracles, signs, testings and wars, be praised, honoured, worshipped and served who hast favoured us with various festivals such like have never been seen.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. cleaved through (the water) and they were lost and destroyed all together. Upon it they were conquered and 'scattered and were crushed in the midst of his land for these men had rejected the Lord.

And the earth, which was beneath them, split and swallowed them and they went down and all that was theirs Then the waters returned and covered Pharach and his people, his divisions, his officers, his chariots and horses, not a soul of them remained.

And the people went forth as they had come, (excited?) trembling and praising and raising their voices saying with loud voice. 'I will sing to the Lord; the Lord is my strength and my song; Thy right hand O Lord; who is like unto Thee amongst the mighty O Lord; until Thy people pass through O Lord'.

Thank your Lord for the deliverance upon this Sabbath of the Feast of Unleavened Bread which is the chief of the three festivals. Upon it blessings are heard from the mouth of him that is of great descent, the high priest the 'pillar of the edifice' the prince of (his) time and chosen3 of the priests elect(?) of all the people. 4His name is Phinehas, from Phinehas, he hath the status of Phinehas, may God spare5 him and vex his enemies. Even so may He

C. line 18 ייפוצו; BM(G)843. L.6. וינציו. 1.

Cf. ibid. line 7.
C. line 27, apa 21021 2. וחליפת מן קני BM(G)843 יוחליפת מן

C. line 28, BM (G) 843 10WT Wai

C. line 28. 5. Ls.3.

of the Sabbath of the feast of unleavened bread.

preserve the lives of the congregation assembled here in this place, for the sakel of the exalted of (all) flesh who is the chosen of all souls. May the Lord accept your prayers and answer your requests and hear the sounds of your cry and perpetuate your reverence and renew your rejoicing and grant you redemption. May He give you power, heal² you from all sickness and prosper your deeds. May your Sabbaths and Festivals be blessed by God and may you celebrate this day again

C.p.262 line 1.

for the sake of the Holy One who said, 'Six days thou shalt eat Unleavened Bread and on the seventh is a festival unto the Lord.'

Praised be our God.

And 'For in the Name' (Deut. xxxii.3) and 'For our benefit' (C.p.270) and the KATEF of the meritorious ones (followed by) 'Hearer' and 'Declare ye' and 'May God accept (it) of you for a hundred years. May you celebrate this day again for a hundred years'.

May God not cut off the set order of (Feasts) from Israel.

4A song upon 'Oh Assemby' (C.p.162) to the melody of 'Thanksgiving to our God, thanksgiving' (C.p.180) by the departed Abraham ha qabazi, may He show him mercy.

^{1.} C. line 29, 5002; BM(G)843 7.727

^{2.} C. line 32 7x977; Ls.6, L.6, BM(G)843, P.187x977.

^{3.} Cf. C.p. 157 lines 23 and 24 and translation thereto.
4. This hymn is omitted in Ls.6. The last phrase of each verse coincides with the opening ones of the hymn O assembly Cr. 162

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

It is for your good, OhIsrael that you should observe the Feast of Unleavened Bread and say, all of you with one accord, with sincerity, 'Oh assembly of Israel sing'.

Sing to God with exalted voice that delivered His people from Egypt in peace and saved them from the wicked Pharaoh, between Miqdol and the sea.

The sea lay waiting for (its) prey, over Israel He hovered but for Egypt there was plague, there He pursued the arrogant people.

The Egyptians pursued until they came to the sea, but from thence whol came forth? Whereas Israel went forth and praised, hearkening to the word of God the Lord.

The congregation of the wicked Pharaoh came into the sea with anger and oppression, but those who came through the sea on dry land were the holy congregation of Moses.

Behold this wonder (distinction) between the two nations that were passing through the sea, one sank whilst the other came up with song. He distinguished between the two peoples of His creation.

The kingdom of Pharach ceased and the kingdom of Israel began. The days of favour commenced -

Thou didst behold the merit of the righteous ones.

He saw and chose the right time for His people; the enemy were in great vexation and fell by the sea shore, then sang Moses and Israel.

PRAYERS OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

It is for your good Oh Israel that you should hearken to your Lord and rejoice for He brought you forth from the sea with rejoicing, the good God watched (over you) there.

May our Lord, in His goodness, look down upon us, remember the covenant of our fathers and destroy all our adversaries (that it may be) well with us all our days.

We will seek (beseech?) the Lord your God, perhaps
He will redeem you from your adversaries as your fathers were
redeemed.

May you be preserved, Oh ye that are here joined together, fathers and children and may you always be in glory and rejoicing. May you celebrate again on the festivals, et seq.

C.p.263 line 1,

And they chant, 'Six days shalt thou eat unleavened bread'et seq., and three proclamations.

1. BM(G)843 omits from here to the end of the piece.

PRAYERS
OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Upon it also, a song to its melody, composed by the late, elder, sheikh, Mufarrij al-Mufarriji, may God, exalted is He protect him, in His mercy, Amen.

Sing O Israel (upon) the Feast of Unleavened Bread. Glorify and give thanks to your Lord and say, 'Oh assembly of Israel sing'

Oh exalted people, sing to the God who redeemed your ancestors from Egypt with exaltation. He saved them through the sons of Amram, between Migdol and the sea.

The sea hovered and the (Divine) favour watched over Israel, whilst the Egyptians (suffered) wrath and vexation, there He pursued the arrogant people.

Pharaoh and all his hosts pursued into the sea, but who came out of it? Whereas Moses and his people went forth and rejoiced, hearkening to the words of the Lord

The congregation of the wicked Pharaoh came into the sea with anger and oppression; but those who went through the sea on dry land were the holy congregation of Moses.

All the Egyptians were crushed, whereas the people of the Hebrews were shown pity and they passed through the sea. Thus He distinguished between the two peoples of His creation.

The congregation of the Egyptians were oppressed and their kingdom ceased and the kingdom of Israel began.

1. This hymn is mmitted in Ls.6, Ls.3, and BM(G)843. Here too the verse endings are the same as the beginnings of 'O Assembly' C.p.162. The same hymn occurs in C.p.196.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

Thou didst behold the merit of the raghteous ones.

The sea folded over the Egyptians whilst Israel sang to God. When they saw the enemy sink then sang Moses and Israel.

The Egyptians were oppressed and dread fell upon them, but Israel were joyful in heart. The good God watched there.

Moses the son of Amram is our prophet who redeemed our fathers for our good and the good of our children (that it may be) well with us all our days.

Oh Israel all of you, for a hundred years may you make your festivals and may you be redeemed from your enemies as your fathers were redeemed.

May He protect the lives of those joined together congregating in this place, for a hundred years, in glory and rejoicing may you celebrate this day again on the festivals, et seq.

The chant, 'Six days' and three proclamations, and God knows best about everything.

Upon it also the composition of Isaac the son of Solomon, the priest, the Levite. God have mercy on him.

Let us give praise at all times, with the best of (our) understanding. Let us address them to our Lord, with sincerity of heart may it go forth from every side. From heaven may you find prevailing mercy, from Him that

PRAYERS OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. is perpetually in His greatness. C.p. 264 line 1,

The goodly sight is pleasing in the eyes of my Lord. at the time when it is proclaimed amongst the congregation, for the oracle said to me secretly, *take a book and teach and explain', utter praises to Thee'.

For whomsoever reads it. and whomsoever hears it and listens intelligently will wonder thereat and say, 'How goodly, how great is that which has been revealed in it from beginning to end' and because of it.

His word will be honoured when he puts on his crown amongst his congregation, interpreting intelligently, when he says at the beginning what he seeks from the holy God and before you all his hosts, spreads forth(his palms in prayer?)

With all his might he sanctifies the all-conquering Special Name, which rejects all that is evil and with its light and wonders exalted the chosen one and 2selected him from those in His host and His assembly.

He made him BRITUR, interpreting all secrets and superior in/knowledge. In his heart was collected (arranged) the rivers of (remembrances?).

C. line 1, אץ; BM(G)843 דע. C. line 8, איבור rendered as איבור .

Vide C. Glossary. 3.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. of the 1sea and the rivers (remembrances?) of heaven and the rivers (remembrances?) of the world, may it exist in glory, they are assembled in his heart.

Glorifying, responding like voices2, assembling together like the four hidden3 elements combined in man. fire, wind, water and earth4, each one combinging with the other.

And thus will the intelligent be instructed with me (in) the secret of the Almighty God; cleave to Him and He will reveal it to your hand, and tell you, and guide you to that which God, in His might has commanded you.

He that decrees, conferred favour upon the SARHON He delighted in him and he was honoured, his name is the son of Jochebed who was chosen as a prophet, the messenger that bringeth the holiest of all books in which He commandeth the holy people which your Lord has chosen.

You are him that remembers in order to relate that which is hidden of the glorious mystery. He (Moses) is your chosen one and wonder(judge?), your praise, and for you He sent him with His word -

Say to your people what passes from your mouth in the words (language?) of your people. Similarly your

Probably an allusion to Moses' experiences at the Red Sea and Sinai and his primordial existence.

C. line 12, מיצחו; Ls.6, Ls.3, BM(4)843 مادكرات

Vide C. Glossary. 6.

C. line 15, בינבד בו ויכבד בו ויכבד כב וויכבד בו ויכבד ב

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. your brother shall be your helper in performing My signs for the sake of the camp of Israel my sons, until you deliver them,

From the hand of the wicked Pharaoh and his infidel people, and I will deliver My people that they may serve Me. Upon Pharaoh I will bring every adversary and My hand will (smite) throughout his borders.

Go, therefore, now and gather your assembly and I will instruct you in your deliverance. And he performed the signs and the wonders, eleven in all, make known to Egypt (ere) they fell (i.e. happened).

This (great) wonder which began on the sea shore whilst it was in full strength and the wind blew over the surface of the waters, was mercy for the chosen of all peoples at the time that they stood in fear by the sea.

They saw the enemy encircling them, like the heat (of the sun), Pharach and all his chariots. Moses cried out to the righteous ²God and He answered him, - looking down - 'Why criest thou', the Name is in your hand, use it.

So he took the rod and divided the sea and in it he found twelve (escape) routes and Israel went in a goodly path with the rendering of praises to God - Aaron, Miriam, and the chosen 3assembly, 'The Lord mighty in battle' they praised Him.

^{1.} C. line 22, 'T'; Ls.6, 'TS1.

^{2.} C. line 28, 5x7; Ls.3, 5x4.
3. C. line 30, 5x7; Ls.3, BM(G)843 omit.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

and those that were brought out with rejoicing, after eating the sacrifice in the middle of the 'good night' as our Lord commanded them, at the time when He passed over them, the people, journeyed upon the goodly journey and He gave them moisture with the dew of pity, protecting them with the pillar of cloud and fire.

C.p.265 line 1,

They were not able to linger neither had they made provisions for all Egypt drove them out. And the people carried their dough, each one in his bank at the time they went out and were redeemed. From this arose the making of Unleavened Cakes¹, a remembrance of the release and the (divine?) favour that redeemeth, for He said, 'That thou shouldest remember, in every place, the day upon which thy ancestors went forth ²successfully.

There were seven days before the advent of this exalted day upon which the assembly of His congregation rest with rejoicing³ and glory, with praises and prayers

And at the conclusion of the seven(days), there is taken of that which is to hand and it is brought to the midst of the hill. They come not ⁴empty handed to the holy mountain so that Moses' command to the not forgotten and they celebrate it and fulfil it.

^{1.} C. line 3, nin; Ls.6, Ls.3, BM(G)843 nixy.

^{2.} C. line 4, 15,2002 cf. Josh. 1.7.

^{3.} C. line 6, 11100000 La.3, 111020012.

^{4.} C. line 7, 'wa Ls.6, Ls.3, BM(G)843, 'WAR

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

May it be blessed for you and your congregation and on the morrow when you say the chief (portions) from your Book May He favour you because of it and may He always cause it to return to you, with gladness, and may He answer your requests in whatsoever you seek.

May our Lord accept your prayers and answer whatever you request and hear whatever you say. May He deliver you from all adversaries and enemies and may He cause you to rejoice. May you celebrate this day again for a hundred years, like unto this day.

For the sake of Adam and Noah and for him that said,
'Behold I pray thee', and Isaac, and him that built a
pillar upon the mount of the Divine Presence and him that
fled from adultery and the faithful prophet and Aaron the
priest and his sons, and him that was zealous and slew the
adulterers with his own hands and the holy one who said
'It shall be² an everlasting statute, seven days shalt
thou eat 'unleavened bread'.

Besides this also a'hymn of praise', composed by Mattanah ha-mizri may He forgive, etc.

We 3praise Thee, how exceeding is Thy greatness and strength. We will hope for Thy wisdom (to descend) upon us and we will worship Thee. We will serve Thee and

בער ב. C. line 10, מערה ב. ה. Ls.6, Ls.3, BM(G)843. בערה ב. C. line 16, מתונהו ב. ב. ה.6, Ls.3, ותרונה ב.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. praise and bow down to Thee. Thou guidest the world and all that is therein and hat bound (i.e. made) with it Thy covenant. In six days Thou didst create all the contents of Thy world and the seventh day Thou didst sanctify and honour Thy people with it. by the hand of Thy prophet whom Thou didst send with wonders. From Thy people he came to Pharach, whom Thou didst destroy in the great excellency of Thy vengeance. In Egypt there were ten (plagues). 2a people was exalted thereby whilst (another) people were 3smitten thereby. And at the Red Sea there were ten(plagues); these triumphed thereby whilst the others were afflicted. 4With(Moses) stretching (out his hand) they journeyed and came, the waters of Thy heavens were 5split and they returned to dry land and in panic fled from Thee. For your good 6 observe what was done for you, also the pillars of cloud and fire before you, and Moses the son of Jochebed by whom God exalted you and lifted you up

C. line 23 ox rendered as oy 2.

7.

Probably an allusion to the covenant after the flood l. cf. Gen. ix.8 ff.

C. line 23 700, Ls.6, Ls.3, BM(G)843 70
Possibly cryptic allusions to Divine commands given 4. to Moses of. Ex. xiv.16 ff. An alternative rendering would be 'With the (command) 'stretch forth', 'journey' 'go' (even) the waters of Thy heaven were fixed C. line 24, אַבע ;Ls.6, Ls.3, בַּקע גָּגּיּ

C. line 25, מה בשמר מה ב.3, BM(G)843 ישראלומה C. line 26 וד; Ls.6, Ls.3, ובד.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. above the assembly of the people as the blessings of your father and mother, 'And all the families of the earth shall be blessed in thee and in thy seed. And behold I am with thee'. May all this abide in you. May He grant mercies and have mercy upon you. And you will serve the Lord your God and He will bless your bread. In Thy goodness may there be TAHEB and may this be Thy bidding. How goodly is the mouth that gives praises to Thy Name.

Praises from without and within, from my heart and also from my mouth, to Him that fed me since ever I became in the loing2 of my father, and in the innards of my mother and He brought me forth from concealed parts to the open and established my flesh and my bones. This my God was good to me and 3breathed the breath of life in my soul and put in me the spirit to speak and an intelligence that 4longs for the everlasting words and by the affirmation, 'There is no God but Him', will 5 judge each one of His creatures.

^{1.} Ls.6, Ls.3, insert 75. C. line 31, Phiz ; Ls.6, Ls.3, BM(G)843 Pinz C. line 33 niki; Ls.6, Ls.3, BM(G)843 now C. line 33, zwon; BM(G)843 zown.

C. line 34, לקנומי La.6, La.3, BM(G)843 לנקמי .

PRAYERS OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. C.p. 266 line 1,

For all these it is fitting that I should praise Him continually in the midst of my days that have passed and departed and those which are yet before me. Here also I will praise the Creator of the world, that imparted to me the law of Moses and made it my life. The best one of Israel, and who is like unto him, he was put alone in a basket of reeds. He saw Pharach and his army by the brink of the reeds. My cup runneth over for that which happened there by the hand of the most exalted of the prophets to whom He said, 'Thou wilt bring out My people'. He said to Him, 'Behold I will come to bring them out as Thou sayest to me, but they will say unto me, 'What is His name , what shall be my answer? 2 The Lord answered him and said, * I AM THAT I AM, this is My name hitherto and henceforth, woe is him that seeth me. He saw the Egyptians who trusted in the magicians, His Mudgement upon them was magnified and He sent upon that which had been published (made known) unto them, smiting all adversaries. Therefore shalt thou be only joyful three times in the year, who is like unto thee in this? Steadfast in the Bmaking of His festivals, 'My offering, My bready a fire

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

offering for a sweet savour in their due season' whilst

all unclean things are removed. The great God, there
is none besides Him.

Exaltations to our Lord sing to Him that is upright who seeth revealed and hidden things and knoweth that which is concealed. The hidden things He bringeth forth to furnish for 2 you the necessities of life. Whilst we sit at the food pot you should offer a free-will offering from a sincere heart, for by offering the incense of His praise, salvation is hastened by Him that is mighty and powerful. As His words and deed when He remembered and recognised that which had been done to their forefathers, bringing out the prisoner from the furnace through His servant and the son of His house who when He spoke to him hid his face so as not to see the bush, his skin shone and gave light. From the bush he was sent to the adversary, to remove Pharach's oppression. He became great, so that '3My (God's) name should be related throughout all the earth' by His deeds with the one we have mentioned. Thou didst raise for us everlasting joy from this one concerning which it is related. May it be a testimony. a testimony of truth, both are bound together with the

^{1.} C. line 13, יצפועי BM(G)843 אוצפועי Cf.C.p.246 line 30 and note thereon.

^{2.} C. line 13 025 Ls.6, Ls.3, BM(G)843. 705.

^{3.} C. line 18 'DU Ls.3, 10W .

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. stars of the night ? which were created to give light. The priest and the prophet, each of whom was accorded great eminence. He proclaimed2 and made pass before him all that had happened from the beginning until the latter end. The same is Moses who is for ever 3continually. He guided them from beneath the harsh hand after the bidding of the 4great Possessor for me and He delivered them from the restraining wrath. The Lord determined all and buried all (their) firstborn whilst His people eat their Passover. roasted in fire, And they were released and went forth before the eyes of all the Egyptians as has been related before you, they went forth rank upon rank 6 rejoicing truly at the reward. the hireling come into his reward both the native and the stranger and for this they uttered a song, after the prophet. 'Then sang'. After they sang they begin, counting till the festival of the harvest which is the crown set apart as the chief and the head. On the morrow

^{1.} C. line20 'The Possibly 'flashing stars', lateral stroke above the ' indicates that it is a consonant, hence equivalent to x25 a flame of. Cow. Glossary 25250 Alternatively 'stars of Levi'.

^{2.} C. line 21, איקבאל ; Ls.6, Ls.3, BM(G)843 אין 3. C. line 22 איזר Ls.6, Ls.3, BM(G)843 איזר באראר.

^{4.} C. line 23, 27; Ls.6, Ls.3, BM(G)843 TS.
5. C. line 25, 795; Ls.6, Ls.3, BM(G)843 TS.

Exercise Cf.Ex.

Exercise Cf.Ex. sapphires' 6. C. line 25, Now BM(G)843 3181

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

commences the counting, you shall count and assemble in the holy lplace. Oh hearken what is said in sanctification of His Holy Name who is constantly, everlastingly faithful. Has there been as this great thing, or has there been heard like unto it. In the sea a wall on either side and Israel brought into it. Now behold I have brought (i.e. I repeat) that with which they praised Him, 'My strength and my song, this is my God and I will prepare him a habitation, the God of my fathers and I will exalt Him, who sent us a light at night? I to those that acknowledge Him. The Lord is mighty in war, in this He is. The sea was a wall for them, they acclaim Him with praises.

C. p. 267 line 1,

The Lord is His name, He taketh them and beareth them. Thou wilt bring them and plant them, Thou wilt cause them to ride upon the high places of the earth. The depths were divided in the heart of the sea, that God might abandon the wicked one. And his chosen officers were drowned, they had none to save them. Who is like unto Thee amongst the

^{1.} C. line 28, במקדום ; BM(G)843 במקדום במקדום . 2. C. line 29, שוד במקדוש Ls.6, Ls.3, BM(G)843

^{3.} Cf. Ibid. line 20. 4. C. line 2, 10 02 BM(G)843 1009.

of the Sabbath of the Feast of Unleavened Bread.

gods, O Lord, He caused them to eat the choicest produce
of the field. The exalted, living king, gave them to
suck honey out of the rock and in this week brought them
in the Red Sea. and lout again and on the seventh week
caused them to hear His words and distinguished them (and
made them discern?) Observe the Sabbath day to sanctify it.

The Lord He is God, holiest of the holy. The Lord He is God by whose word creatures are made. The Lord He is God who sanctified the Sabbath day and declared the explanation of its sanctity. The Lord He is God who commanded us to observe it by the chosen one of the sons of Shem. The Lord He is God who redeemed our ancestors from the sinful³ adversaries. The Lord He is God who brought them out upon this the first of the months. The Lord He is God who commanded us to offer sacrifices from goats and sheep. The Lord He is God who made both Sabbaths and Festivals coincide.

'Lift up your hands, 'et seq.

'To the great' et seq.

To God, the God of the spirits. To God Creator of the creatures. To God who sent Moses prophet of all generations. To God who delivered His people with signs and wonders. To God who explained through him sabbaths and festivals

^{1.} C. line 4, ווציאהו ; Ls.6, Ls.3, וממו הוציאהו

^{2.} Ls.6, Ls.3, BM(G)843 insert ואו בין במימר (ו) במימר (ו) ארבת במימר (ו) ב

^{3.} C. line 9 5500 Ls.6, Ls.3, EM(G)843 5360 Cf. C. note I. 4. C. line 10, 5300 ... 77 Ls.6, Ls.3, omit whole phrase.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. the sanctity of which is great. To God who has made amongst them this 1 Sabbath of the Feast of Unleavened Bread. To God who made thereon a festival at the holiest of hills. To the victor of all battles who is faithful for ever.

Lift up your hands, et sec.

Praised be God, there is no God but one. He is holy for ever. Creator of heaven and earth.

Proclamations shall be uttered in the name of Him that is honoured2. With them peoples shall glorify with deed and word. In the name of him that was sincere in saying. 'I am dust and ashes. And in the name of his son Isaac who dug3 well. And in the name of him that fulfilled his vow and took tithes. And in the name of him that said, 'And hasten'. his 4freedom was proclaimed in every generation5. In the name also of him that said, 'Let us sing' - in the section of 'Then sang' (Ex.xv.). By these that have been proclaimed Thou wilt be worshipped with all glory.

5. C. line 24 aul: Ls.6. Ls.3. atl.

C. line 16, Azw Ls.6, Ls.3, yaw Alternatively, 'In the names of those who are to be

mentioned' i.e. Abraham, Isaac, etc., mentioned below.

Cf. use of ייאמוקרי in last line of this piece.

C. line 23, יעפר ; Ls.6, Ls.3, BM(G)843 יאמר נווף in last line of this piece.

C. line 24 יאמוקרי ; Ls.6, Ls.3, BM(G)843 יאמר (C. line 24 יאמר), possibly 'glittering renown' vide,

Davies, Hebrew and Chaldee Lexicon, איי 'to shine,

glitter'. Alternatively 'his magic' Cf. Jastrow,

Dictionary of the Talmud, אשיי 'sorcerer'.

PRAYERS
OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

In His righteousness, a merciful and pitying God.

God of Aaron, Eleazar and Ithamar, each one of whom

attained a great position and departed not therefrom and

it was regarded righteous of them.

May He gather the scattered of your congregation and sweeten its bitterness, raise your status and cause you to rejoice. May He reveal to you, Amen, deliverance from 'disfavour' and oppression and may the upright song be said to thee, 'And thou shalt observe this statute in its season' may it not depart. From you and may He grant it you continuously, by the might of the strong hand, that you may be redeemed from the land of Pharaoh this time, with a redemption that is initiated righteously as He did for our fathers when there was an outcry in Egypt. And an angel journeyed and this my God

C. p.268 line 1

by Him the waters(of) the sea were split and they passed through and went forth by the hand of the messenger and were distant from their adversaries. Hope (or, trust) in this, your Faithful One, and say, (the foregoing?) with righteous soul. But he that seeks from another beside Thee, petitions but finds (no response). In the observance of the weeks (of Pentecost?) may there be fulfilled the mighty

^{1.} C. line 28, 3,2 w 3,2 i; BM(G)843 ,2 w, 2 i.

^{2.} C. line 29, Now"; Ls.6, Ls.3, BM(G)843 apres.

^{3.} C. line 30, יריקה BM(G)843 יריקה

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. defeat of your enemies May you Trule (?) over many peoples but may they never rule(?) over you.

God of the holy Phinehas of holy lineage (descent) who was drawn near (to the priesthood) in the lifetime of his father and 'wore the sacred garments, In his zeal he accomplished what God 2declared when He turned away His wrath and withheld the plague from His people. 'He turned away my wrath, when he was zealous' said the conqueror of all conquerors. 'And it shall be to him and his seed' this treasure will not be captured (?) it will be handed down from one to another, each one of them chosen and acclaimed. Concerning this there arose a tradition commencing and spreading an inheritance that is remembered by him that wears the 'garments'. Our heads are exalted thereby. Who can compile the 'order' of His greatness4, or who is able to put on that which He putteth on. His glory is like the void and emptiness. and his adversaries shall be subservient as the blind.

^{1.} Cf. Gen. xv.2, אים ושון בו . 2. C. line 6, שוא וב ; Ls.6, שוא אוז 3. C. line 6, אים א Ls.3, און אור 4. Cf. Num. i.17.

^{5.} Cf. Ex.xxix.9

^{6.} Over which God's glory moved, Cf. Gen. i.2.

^{7.} C. line 11, 12271 Ls.3, 17701 BM(G)843 17271

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD. His memory is like pure myrrh, the Lord hath turned again to rejoice with him. Thus too were his pure seed who were drawn near (to the priesthood?) before him. like sweet incense beaten small the smell pleases all who approach . A compound after the art of an apothecary, salted, pure. holy. Their holiness is revealed like the moon and the sun and their hands are full of all that is required. In word and deed, today on the morrow and yesterday. Their words with the heart that is uplifted chosen of water and chosen of fire. Their words before you are like that which it is desirable to gather. Maythe Lord protect your 2lives and drive3 every adversary before you, even so may He protect your lives and spare you from all evil and may all your sabbaths be good and may your enemies be confounded.

May you celebrate the day agin, may you celebrate the day again. I say to you, congregation that is assembled here and in all your places. May He remove disfavour from you and from all your assembly and may you see the days of 'favour' in your days and may your dignity be enhanced. For a hundred years may this day return to you and you be in peace and rejoicing, secure in your places. May you see the sanctuary standing upon your sacred hill, for the sake of Moses the prophet, the holiest of all your prophets. Even so

4.

^{1.} C. line 13, way Ls.6, Ls.3, BM(G)843 wb/

C. line 16, (15") Ls.6, C. line 17, (21. Ls.3, 2. 3. C. line 17, 'on' Ls.3, 'jn'.

OF THE SABBATH OF THE FEAST OF UNLEAVENED BREAD.

may He preserve all your lives, you and the congregation of your assembly and may you observe the days of your festivals you and your sons, for the sake of the meritorious ones of the world and Joseph your father and for the sake of Moses the son of Amram the holiest of all your prophets, and for the sake of Aaron and his sons, who offered the holy incense of your sanctuary. I conclude my words, even so may He have pity upon your lives.

The response is 'And the Lord passed before him' (Ex. xxxiv.6).

Also upon it a verse, in KIME Form, to the tune of a 'gloria' composed by the elder of Israel in his time, the sheikh Abraham Al-Aba.

How goodly and blessed is this festival which is the festival of mercy and pity.

THE PRAYERS OF THE NIGHT OF THE FEAST OF UNLEAVENED BREAD AT EVENING.

C.p.269, line 1.

In the Name of the Lord we begin:

The Prayers of the night of the Feast of Unleavened Bread at evening: they begin the prayers, proclaiming and saying, "At the gate of Thy mercies" (C.p.3) and the sections of the Creation and the KATEF, Sabbath, Unleaven, Harvest, and Sea, and on every book (of the Pentateuch) there are three proclamations, and after the (completion of?) Law is said, "A law" (Deut. xxxiii.4).

And "Praised be" in solemn chant and, "Blessed is our God" and, "The Lord is God" (C.p.4) in lyrical chant and, "We will bless" (C.p.7) and the addendum,

"The Festivals of the Lord" (Lev. xxii.2) et seq.

"The Lord bless thee" (Num. vi.24) et seq. Blessed be He
who said, "Seven Sabbaths" (Lev.xxiii.15) et seq. "Six
days thou shalt eat unleavened bread" et seq. (Deut. xvi.8).

Then is said "God of Abraham, Thee we will bless" (C.p.9) and "Then sang" (Ex.xv.1) and one scroll is brought out and "We will go" (C.p.49) is said outside the 'circle', and from "We will all take our stand" (C.p.9) the MANAT and, "Holy One" (C.p.11) and "O, Great One" (C.p.84); antiphonally, "For in the Name" (Deut. xxxii.3) and "Hear, O Israel" (Deut. vi.4). And they read on the book the section which has been mentioned previously in the KATEF

THE PRAYERS OF THE NIGHT OF THE FEAST OF UNLEAVENED BREAD AT EVENING.

and, "Thou art He that blesseth the world at the gate of Thy mercies" et seq. (C.p.67) and three SEGUDOTH.

The First, "The Festivals of the Lord" (Lev.xxiii.2) et seq., and Blessed be He who said, "Seven Sabbaths" (Lev. xxiii.15) et seq.

The Second, "The Lord bless thee and keep thee" (Num. vi.24) et seq.

The Third, "Six days thou shalt eat unleavened bread"
(Deut. xvi.8) et seq.

Then there is said. "The Lord a God, full of compassion and gracious" (Ex.xxxiv.6) and "The Lord receive your prayer" (C.p.276) and "O. assembly" (C.p.162) all of it, and there is said, a poem, composed by our master Abisha, the favour of the Lord be upon him, Amen. The High Priest said it behind the screen.

May you celebrate this day again for a hundred years,

O congregation of our brethren, who are foregathered here,
and those also who have not come unto us. May the Lord
renew all our seasons (or delights?) and restore our souls
upon the mount of the Divine Presence, on the morrow before
our God. May He see and give ear to the sound of our words,
whilst we say with humble heart, with fear and prostration.

The response is, 'Eternal, at the beginning and at the END.8

THE PRAYERS OF THE NIGHT OF THE FEAST OF UNLEAVENED BREAD AT EVENING.

Then the High priest says "Blessed is our God" in solemn chant, and again proclaim, "At the gate of Thy mercies" (C.p.3) and "For in the Name" (Deut. xxxii.3) and the sections of the Creation and after it "Praised be God" and "May you celebrate this day again".

The assembly will share amongst them (the reading of) the Law as far as "And now Israel" (Deut. iv.l).

May God not suffer Israel's ceremony to lapse,

AMEN.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

C.p.270, line 1,

In the order of the service of the day of the blessed

Feast of Unleavened Bread on Mount Gerizim. All the people together with the elders assemble at the door of the Synagogue, an hour before dawn. They bring forth the books and they stand at the stone. The High Priest begins the service saying, "Praised be", three times and, "For in the Name", (Deut. xxxii.3) et seq.

For our benefit, we will seek Thy mindness. Thy goodness, mercies and kindnesses give fully to us that we may keep Thy charge, Thy statutes, Thy commandments and Thy judgements all the days. Praised be God, there is no God but One. The Lord our God, the Lord is One.

"2And Jacob came to Shalem, a city of Shechem," etc., (Gen. xxxiii.18).

The elders begin the KATEF and there is added in it,

Unleavened Bread, Sea, Harvest, and Sabbath, and they say
the KATEF from, "And He planted" (Gen. ii.8) till, "And
now O, Israel," (Deut. iv.1). When they reach that point they
proceed during it, reading section by section till they come
to the Olive Tree. "And when thou goes forth to war"
(Deut. xxi.10)(the second passage). They sit down there
until they reach it, and thereon they proceed as far as the

^{1.} BM(G)843 has the heading Sita Sin Bull Cr. 13 has the heading Sita Also An Tyle Also 20. C. line 8, Cr.13, gives complete reading. Gen. xxxiii.18020

OF THE FRATERS
OF THE FRAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

Stone and it shall come to pass, if thou shalt hearken diligently, (Deut. (xxviii.1). They sit down there and they read until they reach it. They depart at the beginning of. "The Lord shall open". (ib.12) and they proceed to the halting place (known as) "And it shall come to pass when all these things are come" (ib.xxx.1). They stop there until they reach that passage. They proceed until lhakkada and they finish the Law.

Then is said, "A Law". (Deut. xxxiii.4) et seq. and then "We will bless Him," and, "Praised be," in solemn chant, and Durran, "All-powerful, Exalted, hear our voice," (C.p.43) and Hargah, "God, Host High God" (C.p.25) and, "O, merciful King" (C.p.26). And a 'Gloria'.

Penitence healeth, and the penitent will be favoured in that they observe that which our master Moses revealed to them (in) the chosen of books. Of them are these days upon which we celebrate at this one among the mountains. The goodly ones of the congregation declare sincerely, purifying hearts and thoughts, uttering proclamations and saying, et seq.

^{1.} Montgomery, The Samaritans p. 40, states that on this day they make pilgrimage to Gerizim reading through the book of Deuteronomy on the way and at the village of Makkada, where they finally halt.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

Then 'At the gate of Thy mercies' (C.p.3) et seq., and 'For in the Name' (Deut. xxxii.3) et seq. and the sections of the Creation' to a solemn chant. The congregation proceeds to 'Blessed is our God' until the stopping place known as BRIH ELOHENU, then they stop and finish it. Then is said 'Praised be our God, there is no God but One' thrice, and 'For in the Name' (Deut. xxxii.3) and 'For our benefit' et seq., and the short KATEF known to the elders as far as 'In the day when they were created' (Gen.v.2?). Then is said, 'Praised be' to a solemn chant, and 'Blessed is our God'.

C.p. 271 line 1,

Then is said 'The Lord is God' to a solemn chant, and they process in it as far as the Fig Grove. They stop there and finish it and begin 'We will bless' (C.p.7) they proceed in this a verse behind and a verse before, the addendum is added in it, as much as is deemed suitable, and they finish it at the door of the chief's house and they greet one another with 'May your days be a hundred years all of you'. They begin 'We stand all of us'(C.p.9) They journey in it as far as the stones (known as) the ABANIM. They take off their shoes and advance to them and prostrate themselves. They kiss the Twelve Stones, and Stand to the south of them. They conclude 'We stand, all of us' and say 'Praised be God, there is no God but One' thrice, and 'For in the Name' (Deut.xxxii.3) et seq.,

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

'For our benefit' (C.p.270) et seq., and the KATEF of the

'For our benefit' (C.p.270) et seq., and the KATEF of the Stones as follows,

Land it shall be when ye have passed over Jordan that ye shall set up these stones, which I command you this day, in mount²Gerizim, three proclamations, And thou shalt write upon the stones all the words of this law very plainly (Deut. xxvii 4 and 8). Praised be our God. The Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth (Ex.xxxiv.6).

C.p.271 line 10,

They congratulate one another. Then the basses (?) begin 'Holy One' (C.p.ll) to a solemn chant, and they proceed in it as far as the door of the Tent, at the Citadel. There they sit down, and the tenors (?) chant 'In sincerity' (C.p.l2) to a solemn chant. Then is said Durran, 'Blessed is' (C.p.47). and Praised be'. They begin 'Look upon us O Lord' (C.p.12) of which they say verses Aleph, Beth, Zayin, Lamed, Ayin, Resh, Shin, Tau, They proceed in it till they reach the stone of the (sacrificial) lamb. There is said the verse Shin over the said stone and when they begin Tau they read in the books and descend to the altar of Adam. Then is said, 'Lord for the sake of

2. As S.P.

^{1.} As Cr. 13, C.p.271 line 9, first words only.

^{3.} These terms are thus rendered by Robertson, Catalogue of the Samaritan Manuscripts in the Wohn Rylands Library, Manchester.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

the three perfect ones. They say antiphonally 'And they
rested. Then they say 'God is merciful' (C.p.29) and

'One is He, the glorious Lord' (C.p.48) and 'God will see' -

God will see, the Lord will see, as it is said to this day, upon the mount, 'the Lord will see'.

In the mount of Thine inheritance, the inhabitance for Thy dwelling that thou hast made 0 Lord, the sanctuary 0 Lord, Thy hands have established, 'The Lord shall reign for ever and ever'.

The Lord revealed this holy mount Gerizim, Beth-El, His house and the mount of His inheritance, the habitation for His dwelling.

The Lord told Abraham, to go to it, blessed is he that celebrates (sacrifices?) upon it and seeks the Lord upon it.

God tested Abraham, by bringing(him) here, 'And he saw the place from afar' and he came and howeddown to Him.

and Jacob went forth from Beersheba and he alighted at the place and he lodged there and said, 'How dreadful is this place'.

This is none other than the house of God and this is the gate of heaven, 'And he called the name of that place 'Beth-El'.

1. C. line 22 מברבו BM(G)855 משח.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

There is a festival of the Lord toffay, at this mount Gerizim, Beth-El; may the Lord allow us to celebrate upon it speedily, in the days of His favour.

C.p.272, line 1.

Most Goodly of the good, accept of our repentance and restore Thy favour nigh unto us.

O Lord our God, for our fathers and Moses our prophet, this day, fulfil for us, 'The Lord bless thee and keep thee'.

The glory of the Lord our God, we will seek (that it) may appear unto us this day, and may His glory fill all the earth.

To the Lord our God we will sing and fall upon our face and pray upon this Feast of Unleavened Bread, may the Lord receive us.

Moses our prophet, the Lord said by his hand unto us, 'Three festivals thou shalt celebrate to me in the year', may the Lord receive us.

We will seek from the Lord that He look down from His holy habitation, from the heavens, and bless us.

Forgive us 0 Lord as Thou didst say unto Moses, 'I have forgiven, as thy word, but as I live'.

Answer our requests, for Abraham, Isaac and Jacob as Thou didst say, 'For the Lord thy God is a merciful God, He will not forsake thee, neither destroy thee!.

1. C. line 5, / BM(G)855 / J.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM

Before Thee O Lord, stand we who are Thy servants,
serving Thee upon this Thy mountain.

Rock of salvation, this mount Gerizim is Thy house, Thou art the Rock of our salvation, Thou art righteous and upright.

Nearest of the near, put us not at a distance (we) hope for Thy salvation, reject us not.

Thou art full of compassion and gracious, forgiving iniquity, guilt and sin, have mercy upon us and forgive our sins.

Three times in the year we will celebrate unto Thee, we will rejoice and we will hope. Hearer of all cries, hear our voice and accept (them) of us.

The Law commanded us by Moses, for our benefit, we will keep it. Blessed be our God for ever, and blessed be His name for ever.

There is no God but One.

The priest shall say a 'Gloria' by our master, the high priest, Pinhas, may God have mercy upon him.

The Might who united us and you upon this mount Gerizim, Beth-El, the mount of the inheritance and the Divine presence, upon which Israel are given good tidings and they come unto its edge, from everywhere, l. C. line 23, Sm BM(G)855

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

O Lord accept the prayers of those who beseech (Thee),
for him who prayed, 'Forgive', I pray Thee'.

May you be graced on your festivals Oh my people - like whom there is none equal in (their) deeds - 'And Thou shalt be only joyful, three times in the year.

C.p.272 line 27

God is great, et seq., then (they recite) 'For in the Name' (Deut. xxxii.3) and begin the KATEF as follows. First is said the KATEF of the Decalogue, thus:

2 May the proclaimer of the Law be glorified, who proclaimed the Ten Words etc.

Cr.13, f.17.

And God divided the light from the darkness.

And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. And God said, Let there be a firmament in the midst of the waters...And God called the firmament Heaven.

And there was evening and there was morning, a second day. And God said, Let the waters...be gathered...And God said, Let the earth put forth grass....And there was evening and there was morning, a third day. And God said, Let there be lights...And God made the two ..lights...And there was evening and there was morning, a fourth day.

^{1.}C. line 24 11 050 BM(G)855 75 11 050 70.11.

^{2.} Then follows the KATEF of the Decalogue, the same as at C.p. 254 line 25, translation of which is given there from L.6 f.129. In Cr.13, the KATEF is the same as that of L.6 but it is followed by Genesis verses, these extra verses are given here.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

And God said, Let the waters swarm...And God blessed them..

And there was evening and there was morning, a fifth day.

And God said, Let the earth bring forth...And God created man..And God

maid, Let us make a man...And God created man..And God

blessed them: and God said unto them, ... And God said,

Behold, I have given you,... And God saw everything that

He had made, and, behold it was very good. And there was

evening and there was morning, the sixth day, And on the

sixth day God finished His work (Gen.i.4-ii.2). And the

Lord formed man of the dust of the ground, and breathed

into his nostrils the breath of life; and man became

a living soul. (Gen. ii.7).

C.p. 273 line 1,

Then after the KATEF of the Decalogue they begin the KATEF

And out of the ground made the Lord God to grow (Gen. 119)

^{1.} Here follows a KATEF of the Pentateuch in one long sequence Till Ex. xiii, it is the same as the Passover Morning KATEF (Cf. C.p.161 line 18 and translation p.68 note 1). Ex.xiii.llxv. 21, describing the events at the Red Sea, which this Seventh day of Passover commemorates, are appropriately recited in full. From there till the end of the Pentateuch the KATEF follows the (Passover) Sabbath Morning KATEF. (Cf. C.p. 254 line 26, and translation thereto where additions from L.6.f.136b ff. are given), except for the additions given here in the text as found in Cr.13. It will be seen that these additions dwell upon the appropriate themes, Sea, Omer, Pentecost, and the associated themes of the Divine glory and the 'clouds of the Lord'. Besides these incidental additions during the KATEF, the following passages are recited in toto in their appropriate places, Lev. xxiii, 15-22; Num. xxviii, 16-25; Deut. xii 5-7, 11-14, 17-18. As in all the other services Deut. xvi.1-8 is given in full followed by special headings, Cf. C.p. 273 lines 5-7.

THE PRAYERS

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

Cr.13 f.29 adds,

'And in the morning then ye shall see the glory of the Lord' (Ex.xvi.7)

'And, behold, the glory of the Lord appeared in the cloud' (Ex. xvi. 10).

Cr.13, f.29h, adds,

'And the feast of harvest' (Ex.xxiii.16).

Cr.13, f.30 adds,

'And the glory of the Lord abode upon Mount Sinai and the cloud covered it six days' (Ex. xxiv.16).

'And the appearance of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel' (Ib.17).

Cr.13 f. 31b adds,

'And thou shalt observe the feast of weeks, even of the firstfruits of wheat harvest' (Ex. xxxiv.22).

Cr.13 f.33 adds,

*And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest' (Lev.xix.9).

Cr.13 f.35 adds,

'And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. So it was alway: the cloud...(Num. ix. 15-16).

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM

'And whenever the cloud was taken up .. and in the place where the cloud abode .. as long as the cloud abode .. And when the cloud tarried .. And sometimes the cloud was ... and when the cloud was taken up ... and when the cloud was taken up ... that the cloud tarried. (Lev. ix. 17-22).

Cr. f. 35b adds,

'Or shall all the fish of the sea' (Num. xi.22)

'And the Lord came down in the cloud' (Ib.25)

'And brought quails from the sea' (Ib.31). 'And the Lord came down in a pillar of cloud' (Num. xii.5).

'And the cloud removed' (Ib.10).

'Until ye came unto this place. Yet in this thing ye did not'

A place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in the cloud by day'. (Cf. Deut. i. 31-33).

'And the glory of the Lord appeared in the tent of meeting' (Num. xic.10). 'For Thou Lord art seen face to face, and Thy cloud standeth over them and Thou goest before them, in a pillar of cloud by day' (Ib.14).

'But in very deed, as I live, and as all the earth shall be filled with the glory of the Lord; because all those men which have seen My glory (Ib. 21-22).

Cr.13f.37 adds.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM

'In your feast of weeks, ye shall have an holy convocation' (Num. xxviii. 26).

Cr. 13 f. 37b adds,

'And passed through the midst of the sea into the wilderness'(Num. xxxiii.8) 'And the goings out thereof shall be at the sea. And for the western border .. the .. sea .. from the sea .. the sea of Chinnereth ... the Salt Sea' (Ib. xxxiv. 5-12).

Cr.13 f. 37b adds,

'Until ye came to this place. Yet in this thing ye did not ... A place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in the cloud by day. (Deut. i. 31-33. cf. ibid. quote from Cr.f.35b)

'But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea. (Deut. 1.40)
Cr. 13, f. 38b adds,

'Even unto the sea of the Arabah, the Salt Sea' (Deut. iii. 17).

'These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness' (Deut. v. 22)

'Behold the Lord our God hath shewed us His glory and His greatness' (Ib. 24).

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

1 Cr. 13 f. 41b, adds,

'Seven weeks shalt thou number unto thee..seven weeks — And thou shalt keep the fleast of weeks unto the Lord thy God .. and thou shalt rejoice before the Lord thy God... in the place which the Lord thy God hath chosen (S.P.) (Deut. xvi. 9-11).

And in the feast of weeks (Ib.16).

'Then thou shalt arise, and get thee up unto the place .. which they shall shew thee from that place' (Deut. xvii. 8.10). 'And come with all the desire of his soul unto the place' (Deut. xviii.6).

Cr.13 f. 42 adds,

'And shalt go unto the place' .. And he hath brought us into this place' (Deut. xxvi. 2.9.)

Cr.13 f. 43 adds.

'Unto the Kinder sea' (Deut. xxxiv.2).

 These additions are in the concluding portions of the KATEF, after headings etc., indicated in C.p. 273 line 5 - 13, cf. C. note 4. OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

C.p.273 line 5.

Then they chant 'Six days shalt thou eat unleavened bread' (Deut. xvi. 8) and three proclamations, antiphonally and repeat the chants as follows:

1. And did the signs! (Ex. iv. 30) et seq.

Then shall be said on the day of the Feast of Unleavened Bread.

'And they passed over in the midst of the sea desertwards' (Num. xxxiii.8).

And on the day of the Feast of Passover at early morning (service) shall be said these four commandments (lit. words.)

'And thou shalt turn in the morning and go to thy tents.

Six days shalt thou eat unleavened bread' etc. (Deut. xvi.7f.)

And three proclamations and after it they repeat 'O assembly' (C.p. 162), all of it to a lively tune, and then they chant 'Six days' and they complete the KATEF²

Then is said three proclamations, to a solemn chant, antiphonally, and 'The Lord, a God full of compassion and gracious' (Ex. xxxiv. 6), to a solemn chant. The scripture is brought forth, as they say antiphonally, 'The Lord is

Here follows a series of scripture headings of. C. note 2.
 Here follows the concluding portion of the KATEF, Deut. xvi. 9 ff. the same as Sabbath morning with the additions as indicated from Cr.13, 41 b, ff. cf. last note but one.

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mighty' (Ex. xv.), as S.P.), and the reading on the
scripture is then sing in this order.

Ex. xv. verse 1.

*Then sang Moses and the children of Israel this song unto the Lord, and spake, saying ...
W. 2-3.

The Lord is my strength and my song, And he is become my salvation. This is my God, and I will praise Him; my father's God and I will exalt Him. The Lord is mighty (S.P.) in war: the Lord is His name.

Blessed be His name.

- <u>V.l.</u> ... I will sing unto the Lord, for He hath triumphed gloriously. The horse and his rider hath He thrown into the sea.
- W. 2-3 The Lord is my strength (as ibid) His name.
- V. 3 The Lord is mighty (as Ibid.) His name.
- V. 6. Thy right hand, O Lord, is glorious in power,
 Thy right hand, O Lord, dasheth in pieces the
 enemy.
- VV. 4-5. Pharaoh's chariots and his host hath He cast into the sea: And his chosen captains are sunk in the Red Sea. The deeps cover them: They went down into the depths like a stone.
- 1. Here follows an antiphonal reading of the Song of Moses. (Ex.xv). the translation is from Cr.13, f. 43b, the same is found in BM(G)837, but it is not given in BM(G)855.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

- V.6. Thy right hand, O Lord (as ibid) the enemy.
- V.ll. Who is like unto Thee, O lord, among the gods? Who is like Thee, glorious in holiness, Fearful in praises, doing wonders?
- V. 7 And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee: Thou sendest forth Thy wrath, it consumeth them as stubble.
- V.11 Who is like unto Thee (as ibid.) doing wonders?
- V.8 And with the blast of Thy nostrils the waters were piled up. The floods stood upright as an heap; the deeps were congealed in the heart of the sea.
- V.11 Who is like unto Thee etc. (as ibid).
- VV.9-10. The enemy said, I will pursue, I will overtake,
 I will divide the spoil; My lust shall be satisfied
 upon them; I will draw my sword, my hand shall
 destroy them. Thou didst blow with Thy wind, the
 sea covered them: They sank as lead in the mighty
 waters.
- V.11 Who is like unto Thee etc. (as ibid.)
- V.16 ... By the greatness of Thine arm they are still as a stone; Till Thy people pass over, O Lord, Till the people pass over which Thou hast purchased.
- VV.12-14 Thou stretchedest out Thy right hand, the earth swallowed them. Thou in Thymercy hast led the people which Thou hast redeemed.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

Thou hast guided them in Thy strength to Thy holy habitation.

The peoples have heared, they trembled Pangs have taken hold on the inhabitants of Philistia.

- V.16 ... By the greatness, etc. (as ibid).
- V.15-16 Then were the dukes of Edom amazed; The mighty men of Moab, trembling taketh hold upon them:

 All the inhabitants of Canaan are melted away.

 Terror and dread falleth upon them....
- V.16 ... By the greatness etc. (as ibid).
- VV.17-18 O Lord which Thy hands have established the Lord shall reign for ever and ever.
- V.17. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, the place, O Lord, which Thou hast made for Thee to dwell in, The sanctuary...
- V.17-18 O Lord which Thy hands etc. (as ibid).
- V.21. ... Sing ye to the Lord, for He hath triumphed gloriously; The horse and his rider hath He thrown into the sea.
- V.20-21. And Miriam the prophetess, the sister of Aaron,
 took a timbrel in her hand; and all the women out
 after her with timbrels and with dances. And Miriam
 answered them....
- V.21. ... Sing ye to the Lord, etc. (as ibid).

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM

C.p. 273 line 19,

Then is said, 'Thou art He who created the world The gateway of Thy mercies' (C.p.27-8) and three
SEGUDOTH.

The First, 'And Abraham called the name' etc., (Gen. xxii.14).

The Second, 'The set feasts of the Lord, et seq.,

Blessed be He who said 'Seven sabbaths' et seq.

(Lev. xxiii 2 and 15?).

The Third Six days shalt thou cat unleavened bread'
(Deut. xvi.8). Then is said 'The Lord, a God full of

Compassion and gracious' (Ex.xxxiv.6) and 'The Lord accept
your prayers' (C.p.276) according to the usual order, and
they say after them!, 'May it be (celebrated) for a
hundred years in the days of all of you', 'May He receive
(the celebration) of it for a hundred years' (C.p.156).

Then the high priest begins 'Then sang' (Ex. xv) to the
tune of 'God is great' (C.p.40). then they proceed in it
until the Altar of Seth. They approach the altar at
'Till Thy people pass over' (Ex.xv.16) and when it is
finished they halt there and all say, 'Praised be God,
there is no God but One', thrice, and 'For in the Name'
(Deut. xxxii.3) et seq.

1. Cf. C. p. 157, line 24.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM
C. p. 274 line 1,

and 'For our benefit' (C.p. 270) et seq. and there is said, 'Praised be God, there is no God but One, the Lord our God the Lord is One'.

Then is said, the KATEF of the Meritorious Ones with

(as) an antiphonal chant on each section, 'The Lord, a

God full of compassion and gracious' (Ex. xxxiv.6) Oh

their God, et seq., and the last is said to a solemn

chant. Then is said, 'This is the great scripture' (C.p.51)

Then they say antiphonally, 'Turn from Thy fierce wrath'

(Ex. xxxii.12) and 'For in the Name' (Deut. xxxii.3) and

'Near O Israel' (Deut. vi.4) and afterwards all of them

say with sincere heart, 'God will see, the Lord will see,
as it is said to this day, In the mount of the Lord it

shall be provided'.

Five times there is said, 'Praised be our God, the
Lord, a God full of compassion and gracious, slow to
anger, and plenteous in mercy and truth' (Ex.xxxiv.6).

And they say to one another 'May He receive (the
celebration) of it for a hundred years' (C.p.156). Then
the high priest begins 'God is great' and it is the one by
the skeikh, Abu'l-hasan eş-Sûri, may God be pleased with
him. Amen. They proceed during it to the Altar of Isaac.
'God is great and there is none like Him' etc., (C.p.70).
Then is said over the Altar of Isaac, 'For in the Name'
(Deut. xxxii.4) and 'For our benefit' (C.p.270).

1. As in Passover Evening Service (C.p.157 line 23, translation p2)

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1 And it came to pass after these things, that God did prove Abraham, and said unto him. Abraham, and he said. Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose early in the morning ... and rose up. and went unto the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place afar off ... and we will worship and come again to you ... and Isaac spake unto Abraham his father, and said, My father, and he said, Here am I, my son And he said, Behold. the fire and the wood but where is the lamb for a burnt offering? And Abraham said, God will provide himself the lamb for a burnt offering, my son: so they went both of them together. And they came to the place ... and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood ... And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham.... And Abraham lifted up his eyes ... and took the ram. and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jirch: as it is said to this day. In the mount of the Lord it shall be 1. A rendering of Gen. xxii given here as in Cr.13, f.50b.

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provided. And the anggl of the Lord called unto
Abraham a second time out of heaven, and said, ... that
in blessing I will bless thee, and in multiplying I will
multiply thy seed ... and in thy seed shall all the
nations of the warth be blessed, because (Gen.xxii.l-18)
that Abraham, thy father, obeyed my voice, and kept my
charge, my commandments, my statutes, and my laws (Cf.

C.p. 274 line 14.

Gen. xxvi.5).

'Praised be' and after it is said 'Hearer' and 'Declare ye' (C.p.72) and after them,

'praised be our God, the Lord, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth' (Ex.xxxiv.6).

And after it, they enter and visit the altar and they ascend and stand facing the altar of Noah and they begin 'Blessed is' the first of it is said, (i.e.) three sections to the tune of a solemn chant, known amongst the elders:-

Blessed is the house of Jacob, the store out of which there came,

Six hundred thousand, that were descended from seventy souls.

Who can assess their greatness or estimate their glory.

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They hasten to the altar with (the words) ! Sheaves of the field' and they finish it at a slow pace with three proclamations. Then is said, 'Praised be' to a solemn chant, 'For in the Name' (Deut. xxxii 4) et seq. and 'For our benefit' (C.p.270) et seq. and afterwards the elders recite the KATEF of the Place, which is the KATEF of Noah,

Cr.13 f.51 b.

2. But Noah found grace in the eyes of the Lord. These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God (Gen. vi. 8.9.) Thus did Noah; according to all that God commanded him, so did he (Ib.22) And Noah did according to all that the Lord commanded him. (Gen. vii.5) And Noah only was left, and they that were with him in the ark. (Ib.23). And God remembered Noah (Gen. viii.1.) And Noah went forth...after their families, went forth from the ark (Ib.18). And Noah builded an altar to the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled the sweet savour (Ib. 20.21).

^{1.} The next words of the above hymn 'Blessed is' Cf. C.p. 47.

^{2.} KATEF of Noah, C. line 24 first words only.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM.

C.p. 274 line 25,

'There is none like unto God, O Jeshurun' (Deut. xxxiii.26) 'Praised be' to a solemn chant. 'The Eternal, at the beginning and at the end, blessed is our God' (C.p.4) its beginning is to a solemn chant and its end to a lively tune And 'Praised be' to a solemn chant and after it they visit the altar and congratulate one another.

C.p.275 line 1,

The priest says to them, 'May He receive (the celebration) of it for a hundred years, in the days of all of you', the response is, 'May He receive (the celebration) of it for a hundred years, in your days' (C.p.156).

The priest then begins 'He who feeds', it is said as they approach the top of the 'everlasting hill', composed by Marqah, upon him be God's favour. Amen.

10n the Feast of Unleavened Bread.

Proclaim unto God, most exalted, who chose His people
Israel from all the peoples² of the world and sent unto them
Moses, chosen of every soul and delivered His people from
Egypt, in ease and peace, with great wonders such like have
never been seen. They ended with the death of the firstborn
of Israel
whilst the firstborn/were at peace. They passed through
the sea on this day and went out of it in peace. All of
them sang, after the prophet Moses, unto the Lord, men and

^{1.} In the margin.

^{2.} C. line 8 'px : BM(G)855 'py.

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OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM
women praised with exalted voice, 'The Lord is my
strength and my song, who is like unto thee amongst the
mighty, O Lord'. Thus may it be done for you unto your
enemies and may you be released of all oppression. And
may the festival be made blessed and a blessing upon you,
O assemblies of the Lord. Thus may He preserve your
lives, all of you elders and maidens (?) and may He fulfil
for you His word in His exalted book. 'Six days shalt
thou eat unleavened bread and on the seventh day is a
celebration to the Lord'. And for a hundred years with
rejoicing and glory may you make the Feasts of the Lord.

conclusion: All who are here, give thanks and praise to the Maker of creatures, the world and all that is therein. May you celebrate this day again to its length and breadth. Praised be God.

Then after there is said, 'And Aaron lifted up' (Lev.ix.22) as far as 'Unto all the people' (ib. 23). Then there is said, 'Magnified' (C.p.48) all of it and the KATEF of the 'Blessing' as follows -

Cr.13 f. 53b.

Anfi God blessed them (Gen. 1.22) And God blessed them:

(Ib.28) And God blessed the seventh day (Gen.ii.3) And

blessed them (Gen.v.2). And God blessed Noah and his

sons (Gen.ix. 1) And he said, Blessed be the Lord, the

^{1.} C. line 13, 7227 09 BM(G)855 7,27 18

^{2.} C. line 14, 7 172 BM(G0855 omits

^{3.} BM(G)855 inserts, מציה שנה תעשו זהיין והאין שמים משוח מאון

THE PRAYERS

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM. God of Shem (Ib.26) And I will bless thee, and make thy name great, and be thou a blessing: and I will bless them that bless thee and in thee shall all the families of the earth be blessed. (Gen. xii.2,3).

And He blessed Abram, and said, Blessed be Abram, ... and blessed be God Most High (Gen. xiv.19) And I will bless her, and moreover I will give thee a son of her: (Gen. xvii.16). I have blessed him (Ib.20). And all the nations of the earth shall be blessed in him: (Gen. xviii.18). That in blessing I will bless I will bless thee and in thy seed shall be blessed. (Gen. xxii.1718) And the Lord had blessed Abraham in all things. (Gen. xxiv.1). And he said, Blessed be the Lord (Gen. xxiv.27). And he said, Come in, thou blessed of the Lord; (ib.31) And the Lord hath blessed my master greatly (ib.35). And blessed the Lord (ib.48). And they blessed Rebekah (ib.60) That God blessed Isaac. (Gen.xxv.ll). And I will be with thee, and will bless thee: (Gen. xxvi.3) And the Lord blessed him. (ib.12) For I am with thee, and will bless thee (Ib.24). Thou art now the blessed of the Lord. (Ib.29). That my coul may bless thee before I die (Gen. xxvii.4). That I may eat, and bless thee (ib.7). So that he may bless thee, (ib.10). A blessing (ib.12). That thy sould may bless me (ib.19). So he blessed him (Ib. 23). That my soul may bless thee (Ib.25). And blessed him, O fulfil, which

THE PRAYERS OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM the Lord hath blessed (Ib.27) And blessed be every one that blesseth thee (Ib.29) Of blessing Jacob (ib.30). That thy soul may bless me (Ib.31). And have blessed him? yea, and he shall be blessed (Ib.23) Bless me, even me. also. 0 my father (Ib.34) And hath taken away thy blessing (ib.35) And, behold, now he hath taken away my blessing. And he said. Hast thou not reserved a blessing for me? (Ib. 36) Hast thou but one blessing my father? Bless me, even me also, 0 my father (Ib. 38). Because of the blessing wherewith his father blessed him (Ib. 41). And Isaac called Jacob and blessed him. (Gen. xxviii.1) And God Almighty bless thee ... and give thee the blessing of Abraham thy father (Ib. 3.4.) That Isaac had blessed Jacob .. and that as he blessed him (Ib.6) And in thee ... shall all the families of the earth be blessed. (Ib.14). That she may bear upon my knees (Gen. xxx.3) That the Lord hath blessed me (Ib.27) And the Lord hath blessed (Ib.30). And blessed them (Gen. xxi.55). And he said, I will not let thee go, except thou bless me. (Gen. xxxii.26) And he blessed him there (Ib.29). Take. I pray thee, my blessing (Gen. exxiii.ll) And blessed him (Gen. xxxv.9). That the Lord blessed ... and the blesing of the Lord was (Gen. xxxix.5) And he said blessed is that man to God (?) And Jacob blessed (Gen. xlvii.7) And blessed me (Gen. xlviii.3). Bring them I pray thee, unto me, and I will bless them (Ib. 9). And he blessed Joseph (Ib.15). Bless the lads (Ib.16) probably to be rendered afor my blessing.

THE PRAYERS OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM And he blessed them that day, saying, In thee shall Israel bless. (Ib.20). Even by the god of thy father, who shall help thee and 1God Almighty, who shall bless thee, with blessings of heaven above, Blessings of the deep that coucheth beneath, Blessings of the breast and of the womb. The blessings of thy father and mother. Have prevailed above the blessings of my progenitors (Gen. xlix.25.26) And blessed them; every one according to his blessing he blessed them (Ib. 28). And bless me also (Ex. xii.32). Then ye shall see the glory of the Lord (Ex. xvi.7). And, behold, the glory of the Lord (Ib.10). The Lord, the God of your fathers. make you a thousand times so many more as ye are, and bless you, (Cf. Deut. 1.11). Wherefore the Lord blessed the Sabbath day, (Ex.xxll.) Behold, the Lord our God hath shewed us His glory (Cf. Deut. v.24). In the place where I record my name I will come unto thee and I will bless thee (Ex. xx.24) And he shall bless thy bread and thy water (Ex.xxiii.25) And the glory of the Lord abode ... And the appearance of the glory of the Lord (Ex.xxiv.16,17). And they shall be sanctified by my glory (Ex.xxix.43) That he may bestow upon you a blessing this day. (Ex.xxxii.29). And he said, Shew me, I pray thee, thy glory (Ex.xxxiii.18).

^{1. 1760 581}

ונקדשו .2

THE PRAYERS

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM. And it shall come to pass, while my glory passeth by. (Ib.22). And Moses blessed them. (Ex.xxxix.43). And the glory of the Lord (Ex. xl.34). And Aaron lifted up his hands toward the people, and blessed them ... and came out, and blessed the people: /the glory of the Lord appeared unto all the people (Lev.ix.22, 23). Then I will command my blessing (Lev. xxv.21) On this wise ye shall bless the children of Israel; ye shall say unto them. The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. So shall they put my name upon the children of Israel. and I will bless them (Num.vi.23-27). And the glory of the Lord (Num. xiv.10). And as all the earth shall be filled with the glory of the Lord; because all those men which have seen my glory (Ib.21.22). And the glory of the Lord appeared (Num. xvi.19) And the glory of the Lord appeared (Num. xvi.42) For I know that he whom thou blessest is blessed, (Num. xxii.6). For they are blessed (ib.12). And, baheld, thou hast blessed them altogether (Num.xxxiii.ll). Behold, I have received commandment to bless: (Ib. 20). Nor bless them at all (Ib.25) To bless Israel (Num. xxiv.1). Blessed be every one that blesseth thee, (Ib.9). And behold thou hast altogether blessed (Ib.10). The Lord, the God, of your fathers make

THE PRAYERS OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM you a thousand times so many more as ye are, and bless you (Deut. i.ll) For the Lord thy God hath blessed thee in all the work of thy hand: (Deut. ii.7) Behold, the Lord our God hath shewed us his glory (Deut. v.24). And he will love thee, and bless thee....he will also bless the firuit of thy body (Deut. vii.13) Thou shalt be blessed above all peoples: (Ib. 14) And thou shalt eat and be full and thou shalt bless the Lord thy God (Deut. viii.10) To minister unto him, and to bless his name. (Deut.x.8). A blessing (Deut. xi.26) The blessing (Ib.27) That thou shalt set the blessing upon mount Gerizim (Ib.29). And ye shall rejoice before the Lord your God (Deut.xii.12). Wherein the Lord thy God has blessed thee (Deut. x11.7) According to the blessing of the Lord thy God (Ib.15). When the Lord thy God shall bless thee (Deut. xiv.24) When the Lord thy God shall bless thee (?) That the Lord thy God shall bless thee in all the work of thine hand (Deut. xiv.29) For the Lord will surely bless thee (Deut. xv.4). For the Lord thy God will bless thee (Deut. xv.6). Because that for this thing the Lord thy God shall bless thee (Ib.10). As the Lord thy God hath blessed thee thou shalt give unto Him. (Ib.14). Wherein the Lord thy God has blessed thee (Ib. xvi.15) according to the blessing of the Lord thy God (Deut. xvi.10). To stand before the Lord thy God, to minister to Him and bless His

THE PRAYERS

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM name. For in them the Lord thy God chose to minister and to bless the name of the Lord (Cf. Deut. xviii.5). But the Lord thy God turned the curse into a blessing unto thee. (Deut. mxiii.5). That the Lord thy God may bless thee in all that thou puttest thine hand unto (Ib.20). And bless thee and it shall be righteousness unto thee before the Lord thy God. (Deut. xxiv.13) Look down from thy holy habitation, from heaven, and bless thy people Israel, (Beut. xxvi.15). These shall stand upon Mount Gerizim to bless the people (Deut. xxvii.12) And all these blessings shall come upon thee and overtake thee ... Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body and the fruit of thy ground ... Blessed shall be thy basket and thy kneading trough. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out (Deut. mxviii 2-6). The Lord shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and He shall bless thee in the land (Ib.8) The Lord shall open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thine hand. (Ib.12). And it shall come to pass, when all these things are come upon thee, the blessing (Deut. xxx.1). That thou mayest live and multiply, and that the Lord thy God may bless thee (Ib.16). I have set before thee

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... the blessing (Ib.19). And this is the blessing,
wherewith Moses the man of God blessed (Deut. xxxiii.1).
Bless, Lord his substance, And accept the work of his
hands: (Ib 11). And of Gad he said, Blessed be...(Ib.20).
The blessing of the Lord: Possess thou the west and the
south (Ib.23) And of Asher he said, Blessed be Asher with
children (Ib.24) And there hath not arisen a prophet
since in Israel like unto Moses (Deut. xxxiv.10).

all of it

And after it there is said 'A law' (Deut. xxxiii.4)
and 'Praised be' to a solemn chant 'Thou art Creator of
the World' (C.p. 67) all of it, and three SEGUDOTH,
The First, 'And Abraham called the name of the place' et
seq. (Gen. xxii.14).

The Second 'The set feasts' et seq. 'Blessed be He who said, 'Seven Sabbaths' et seq., (Lev. xxiii.2 and 15?)

'The Lord bless thee'et seq. (Num. vi.24)

The Third, 'Six days shalt thou eat unleavened bread' (Deut. xvi.8) et seq., 'The Lord shall open unto thee' (Deut. xxviii.12) et seq.

C.p. 276 line 1,

Then is said, 'The Lord, a God full of compassion and gracious' (Ex.xxxiv.6) to a solemn chant, and after it the priest says, 'May our Lord receive your prayer, the big (form of it).

May the Lord accept your prayers and answer your

THE PRAYERS OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM. requests and hear the sounds of your cries and may you all celebrate this day again. May He not diminish your blessing and may He be entreated by your requests. May He favour your words and speech and perform these requests, bringing the day for which you are praying. Plaints and beseechings are answered by the hand of/gods. greatest of all great and owner of the world. 'Remember the covenant' ascends from holy hearts and pure mouths to the exalted habitations; from the gates of the firmament passing through the hosts (lit. heaps) of angels standing before the throne of His presence. Mercy, kindness and prosperity are abundantly given to you from there, to you and all your assembly wherever they are. May our God make this festival - which is the feast of the celebration of Unleavened Bread and is the end of the seven days of the Feast of Unleavened Bread. and is the first week of the 'seven sabbaths' and it is thus2 or thus - of the fifty days which the Lord our God commanded us - when we count them will be this festival (Pentecost) -, may the Lord make it blessed and a blessing upon you and upon all your assembly and may your festivals be blessed of God. Praised be God et seq.

C. line 6 | noni cf. C. Glossary | no.
 I.e. at this point the day of the Omer is mentioned.

OF THE FEAST OF UNLEAVENED BREAD ON MOUNT GERIZIM,
And afterwards 'Welcome' and it is this, by our Lord
Pinhas, God show him favour.

Welcome O festival, (which is) not the beginning of the festival of the harvest. A remembrance which endureth for ever, the end of the fifty days. May you celebrate the day again, from God, to you this congregation; may you make it every year in full.

'Thou shalt observe and do these statutes' (Deut. xvi.12).

And they chant, 'And thou shalt remember that thou wast a bondman in the land of Egypt' et seq.(ib.) and three proclamations, and God knows best: And if there are pilgrims present, there is said 'From the name' (Deut. xxxii.l4), 'And he reared up the courtyard round about' (Ex.xl.33) lall of it, and 'Hearers' and 'Declare ye' (C.p.72) and all the congregation go round the hill top and they congratulate one another.

May God not cut off the customary (festive) prayers from Israel.

 I.e. till v.38, end of Exodus, is said in toto, Cr.13 f.56b.

A KIME and an introductory piece, the introductory piece is used on the day of the Feast of Unleavened Bread if the ascent of Mount Gerizim Beth-El does not take place, and it is composed by their scribe, Solomon the priest, the Levite, in Shechem.

As the days of the heavens upon the earth, mayest2 Thou be blessed and exalted; every time and hour, and every night and day, mayest Thou be praised and lauded with praises and exaltation, God of the heavens and the earth, living continually for ever.

Again like the days of fathers and sons we will bow down upon our faces, upon the earth and turn to3 the Lord our God, upon4 the holiest of habitations the place of our worship and we 5 will make supplication for our (lit. the) numbers and the acceptance of our words.

1. BM(G)855 has the heading, אות יום מוצד אג המצות הן הוה במדיעה, followed by a rubric giving directions for the usual introductory prayers 'For in the Name' sections of the creation, the KATEF of Genesis, scripture portion Ex.xii. followed by two hymns 'God most high God'(C.p.250r 52) and Oh merciful King afterwards is a 'Gloria'.

2. C. line 24 מידיתך מתרומם ותה היל, BM(G)855, נולם אולם אוידיתר ותשתבה בכל לילה דומם ותתקדש ותפתגד בקדישות הפמם 3. C. line 27 אה אמור על גדלך חי אנכי לצולט מון BM(G)855 מון יהוה אור אדלך חי אנכי לצולט

4. C. line 28 של קדש BM(G)855 שנקדש

5. C. line 28 ועדרש מתחנים BM(G)855 ועדרש מתחנים בקבלות פלליוו

PRAYERS FOR THE FEAST OF UNLEAVENED BREAD C.p.277 line 1,

All the days of generations and their successors continual in greatness, He endureth in superiority over the order of creatures. It is fitting for us (to praise Thee) O chosen One, for Thou didst make (us) a gift, which is put in the Law, the holiest teaching.

Again we will return (repeat?) and praise Thee with sincere hearts, and we will stand before Thy greatness with puresculs. We will seek that which He singled out for you of precious blessings, that which He promised you in the Law with mighty words.

For Thou art our God, we will exalt Thee continually.

All the days of our lives we will stand before Thee and spread forth our two hands and say in the greatness of Thy Name, Remove all oppression from us and save us from Thy vengeance.

Thou art the God of our fathers, Abraham, Isaac, and Jacob, whom Thou didst love, Oh Unique One, Oh Giver, and Thou didst establish for them the covenant. Oh Near One, Oh secure One; for their sakes pity the piteous ones and make Thy favour near.

All the days continually, we will magnify Thy name mightily. We will exalt Thee and testify that there is no second to Thee in earth and in heaven. For Thou art One alone and nothing is superior to Thee. I AM THAT I AM, look down from Thy holy habitation from the heavens.

Another conclusion.

God of Abraham, the son of Terah, who came to the plain of Moreh, and the fearful God said unto him, 'I am Almighty God', flee from wrongdoing, walk before me and be perfect'.

God of Isaac, the sincere one, who was bound upon the altar in the place upon the holiest of all hills, the mount of the Divine presence and the habitation of the angels. His merit He did magnify and from him arose two peoples.

God of him that was clothed in merit and dreamt dreams and saw a ladder upon the holiest of hills, that is Jacob, Israel. God sent him his angel to Penuel from the heavenly habitation.

God of him who ran from adultery and released his garment 1 gripped in her hand. He cleaved to God and was distant from all evil, that is the righteous Joseph, the interpreter of dreams.

God of the prophet of all the world, the prophet who is everlastingly great. The whole world bears witness to him, for he is Moses the saviour, who saved Israel from the hand of the harsh Pharaoh, with exalted signs.

God of Aeron the priest who was anointed with oil and wore the Ephod and breastplate with the holy garments. He expressed the blessings and wore the mitre, the Urim and the Thumim.

1. C. line 21 pro cf. Jastrow, Dictionary of the Talmud

God of him whose Lord sought him (and) apportioned him for the High Priesthood and clothed him with the special garments, that is Eleazar, the faithful, who served in the sanctuary, the holiest of habitations and was a *perfect man*.

God of Ithamar, the officer who wore ministering garments, who was appointed over the ark of the testimony and ¹ministered in the Temple. He was sanctified in the priesthood, and sounded (?) the horns, and stood at the altar.

God of him that was zealous for God and the light crowned his face. He took a spear, cleaving (trusting?) in God, and pierced the adulterers restraining the plague from upon his people. He made with him a covenant of priesthood established for ever and ever.

C.p.278 line 1,

For these, Oh assembly, may He guard you and bless you with a blessing. With His covenant may He glorify you and restore you to favour. May He remove all your adversaries and bring nigh those that love you and may you complete a hundred years.

May He fulfil His word unto you and that which He said in His book, according to the holy one who explained it, 'Israel's seed will be great'. May He make you secure from that which you fear. 'May the Lord open to thee His goodly store, the heavens'.

AMEN, I AM THAT I AM.

1. wrwfor sow?

lFirst I will praise the name of the Lord, sovereign over lowly and high, whose greatness is mighty and there is no beginning to His antiquity.

We will magnify His great name, and give thanks to unto Him for His good deeds, with sincere soul and heart. perhaps we will return in His pity.

May His great name be praised and magnified, ²who is great at all times and we will testify to His Unity.

He bestoweth His peace, continually, upon the faithful prophet, who was appointed over the truth, and received His two tables.

He sent him to the congregation of Israel, to bring them out with wonders and commanded him (concerning) His statutes for 3them, in His holy law.

He spoke to him from the bush and sent him to His assembly, 'Go 4now and I will send thee to him'. From the hand of Pharach He delivered thim.

He said unto them, 'The God of your fathers. I AM sent me unto you with exalted wonders, which will be done before you.

The angel said unto Aaron, on the sixth (day?) 'Arise to meet Moses thy brother, at the bidding of the Maker, the Saviour, hasten to meet him'.

His brother came to his side⁵, when the command was

1. The initial letters of the first verses form the acrostic

2. C. line 10 יוֹנ בנתבו קבי מליו בתורותו (ד'BM(G)855 בתורותו)

3. C. line 13. (מורותו בתורותו (BM/G)855)

PRAYERS FOR THE FEAST OF UNLEAVENED BREAD given unto him, from the Lord, God, and both met at Horeb.

Would that you had seen what transpired between them when they were both together each one of them revealing his love for the other.

They stood both of them joyfully whilst Moses told Aaron his brother, the words of the Lord who had sent him. and hoth went and came -

To Egypt and Cassembled the elders of the people and did the signs before them, relating unto them the matter truthfully.

When they saw and heared, they believed and rejoiced and praised their Lord who had visited them with His salvation.

And after that Moses and Aaron his brother arose and came to Pharach in his place, and his sorcerers were round about him.

And they said unto him, 'Thus saith, the God of all flesh. Send forth His people Israel that they may serve their God. '

And if you refuse to let them go, wonders will be sent upon you - 0 foolish one - that you will not be able to bear.

^{1.} C.line 22, 15(Th; BM(G)855 151WY.

^{2.} C. line 25 1TY 1 BM(G)855 IThi

^{3.} C. line 32 λΛΧ ΥΝΧΙ; BM(G)855 λΛΧ ΥΧΝ ΔΧΙ. 4. C. line 32 ΝΥΛΨΧΤ; BM(G)855 ΚΥΛΨΛ 5. C. line 32 ΥΧ΄ BM(G)855

PRAYERS FOR THE FEAST OF UNLEAVENED BREAD. C.p. 279 line 1.

When Pharach heard these words, he said to Moses. and Aaron. 'Who is the Lord that I should hearken to his word.

To send this people, from serving me here. I know not who is this king. I have never seen his countenance.

They said unto him, He hath no body or form, for He is the king who created all things: the heavens and the earth are the throne of his kingdom'.

Pharaoh answered them, to this, 'Go unto your burdens, why do you two part the people from its work?'

And this wicked one strengthened himself and said this thing, how clever was that which was secretly destined2 to smite him.

The signs of our Lord began and became rooted in Egypt: they prevailed over Pharaoh and his limbs trembled from them.

And when each one of them (i.e. the plagues) was. his soul was 3confounded and he sought from Moses 4release if he could attain it with his prayer.

And they would say unto him, *By your life, pray to your Lord because of this wonder for my heart is fallem at the sight of it'.

^{3.}

C. line 13. 0145 BM(G)855 0140

Moses heard his words, and prayed for him, and delivered him from his oppression and relieved his distress.

And when he was delivered he strengthened himself and returned to his evil, and thought himself wise until the destroyer passed through into his house.

And to the house of his servants, that was sent upon them in the midst of the night. There was amongst them a great outcry, for all their firstborn died.

But Israel were in their places eating their sacrifices and giving thanks to their God for His abundant goodness.

See, 0 my friends, the distinction between the Hebrew and the Egyptian, the one dwelt in favour whilst the other (suffered) oppression and suffering.

This people were rejoicing and slaughtering sacrifices eating to the fill, each one according to his desire.

Whilst the other people were plagued and the clouds of wrath hovered over them. Their hearts burned and they drank the cup of bitterness.

Israel went forth from Egypt, banners and hosts.

Lights of favour hovered over them supported with kindness and pity.

They passed through the Red Sea, singing to the Lord because of the signs they were shown by his messenger.

1. C. line 30, DINGERM(G)855 DING.

They came to the shore of the Red Sea in peace because of their Lord and His pity (on them). Pharaoh saw it himself (lit. with his own seeing) and said, 'This is the power of the Lord and His strength,'

Moses answered his word, 'Oh foolish one, Og Pharaoh, see your magicians and what they said, and be convinced who is true'.

C.p. 280 line 1,

The speech between them was prolonged; I am unable to relate it (lit. interpret). All this was from our Lord your God and for the sake of him whose prayer He heard.

I seek from my Lord and ²open my eye towards the 'holy habitation' ³that He should, Amen, drive out the enemy and fulfil His covenant ⁴ for you.

In His might⁵, may He hear your cries and heal your wounds; increase your seed and kine and sever not the covenant with you.

The enemy that prevails over us, upon him may our Lord prevail; but us may our Lord comfort, and may our Lord grant us His pity.

- 1. C. line 2, you; BM(G)855 ynnun
- 2. C. line 3, yanki BM(G)855 your Cf. Jastrow, Dictionary of the Talmud you'to uncover'.
- 3. C. line 3 w// ... 14 BM(G)855 | DA 11315 14
- 4. C. line 4, winz; BM(G)855 mison.
- 5. C. line 5, 15 na BM(G)855 17 ny 2 .

May He remove from you the wrath and may the 'favour' hover over you. Your adversaries, Amen, may He curse in the abundance of His greatness.

May He deliver you from the bonds of disfavour and lead you in the favour of His faithfulness. May He prosper the way for you and save you with His salvation.

May you make your festivals with rejoicing and may you congregate upon Mount Gerizim, and hear the blessing upon it from the mouth of whomsoever shall be His priest.

And upon this festival of the Feast of Unleavened Bread you shall celebrate at the holiest of hills, offer prayers upon it and seek His salvation.

'Seven days thou shalt eat no leaven upon it', and you shall rejoice in these, whilst He will, Amen, oppress the assembly of the enemy.

May it be continually blessed upon you and your son and upon all the lassembly of your congregation, the young among you and their parents.

May the Lord preserve your lives and prolong your days. May He raise up the Taheb for you and return to His holy hill.

May He fulfil for you His word in His holy book, for the sake of him to whom He spoke, Moses His messenger. 2

^{1.} C. line 18 בל קהל BM(G)855 בל האר 2. C. line 21, שליחותו BM(G)855 בין האר אוועאמן ביתו BM(G)855 בין הארותו

May you celebrate this day again, from God; to you Oh chosen ones. May the heal you from all sickness and for establish/you2 His law.

AMEN, I AM THAT I AM.

This is a single verse to a rhyming tune, composed by the late Ghazal, the high priest, the Levite, the father of the writer thereof, God have mercy on him. Amen.

3Keep silent and hear O Israel, the words which follow.

You need to hear it, and if it is old; 3(revise?) renew it, because by the words one shall be improved and free of all desolation.

The intelligent one on his own decays and is embalmed If anything passes by his intelligence, He supplies it out of His kindness.

Likewise, if He conceals what has passed by He does not declare it. Is He not our life and our healing, which He ordains.

It is given by His glory and with it is gladhess set for us.

C.p. 281 line 1,

Eat (therefore), from His goodly fruits, which are attached to His trees, woderously upon His gate, fitting for Him that acquireth it. May he heap it with goodly ingathering, and surely fill his hand from all that is

^{1.} C. line 22 סלואה BM(G)855 הלצה העדה .

^{2.} C. line 22, אוכון מינון מינון שמר מינון שמר מינון מינון שמר שמינון שמר שמינו שמר שמינון ש

formed for you and set up for his soul redemption. With

pass over and teach him the work of the sacrifice, each man and his household before him. With unleavened bread and bitter herbs eating it, with haste and awe.

Rejoicing for seven days, leaven and sour dough they use not, and make this holy festival the termination of the seven(days). May you celebrate at Mount Gerizim the holiest of temples, and make it for you, Oh Israel, the place of the Feast of Unleavened Bread. Upon it a great wonder was performed by Moses for the sake of all the people of Israel, whem our Lord honoured. At the time when they saw His salvation they prostrated themselves before our Lord. And the people feared the Lord and they were not cut off. And they believed in the Lord and in Moses His servant.

I AM THAT I AM.

A further verse by the writer(of the previous hymn) may He forgive, etc.

May you celebrate this day again for a hundred years, O congregation of our brethren. May you be graced, may you be graced upon the days of our festivals. Amongst them is this festival, blessed upon our assembly, which is the festival of the Feast of Unleavened Bread (on which) we celebrate³ at our holy mountain, mount Gerizim,

^{1.} C. line 4, prose BM(G)855 proses

Beth-El, the place of our Temple. For a hundred years may you make it, with rejoicing and gladness and hear Zupon it the blessings from the mouth of the highest of our priests. May the blessing be accepted in the remembrance of our God. 'The Lord bless thee and keep thee' and remove from you all shame. I AM THAT I AM. look down upon you from His habitation. May the Lord open unto you His storehouse, and restore His favour3 unto you. May thine enemies show obedience to you and may He hate those that hate us. May you see the sanctuary standing upon our holy mountain, (on) the day that the enemy will be subdued before us. May the days of 'disfavour' speedily be removed from us. andMay He fulfil for you that which He said in our holy 4scripture and so may He preserve all your lives every father among you and his son. May He forgive the hundreds of the Rabbanim and the hundreds of the priests and the hundreds of the assembly of Israel. who worship at our holy mountain. 5 And at this conclusion we will say, saying with our lips, 'Blessed art Thou in Thy kindness, in Thy Tmercy answer our requests. Blessed is Thy name in our mouths and in the mouths of all our assembly. In Thy great Book we will study all the days of our lives. '

C. Line 14, 1. וששון BM(G)855 טבדעו

כ. Line 15 יתשמע הברכה משמע שליו הברכות BM(G)855 ותשמע הברכה ברצונו BM(G)855 וצונו BM(G)855 ברצונו ברצונו BM(G)855 מכתבע הברצונו BM(G)855 מכתבע הברצונו BM(G)855 בהרינו 2.

^{3.}

כ. line 22, ונמר בשפתינו BM(G)855 6.

BM(G)855 omits till end of piece. 7.

PRAYERS FOR THE FEAST OF UNLEAVENED BREAD.

The response is 'Blessed be God' (C.p.237?)

and afterwards the great 'Bless ye' (C.p.237)

and there is repeated, 'Blessed be' and 'We

will Bless' (C.p.7) which leads on to 'God

of Abraham, Thee we will bless' (C.p.9).

Then is said, 'Then sang' (Ex.xv.) and they

say antiphonally the customary 'hymn of praise'.

'Then was sung to the Upright' (C.p.243).

Upon it also a song for the festival, making known, in song, the names of the mount Gerizim, composed by the writer (of the previous hymn) may the favour etc.,
Listen O assembled ones, of fathers and children to the sound of pious words in remembrance of the chosen of 2summits.

C.p. 282 line 1,

The place that hath no likeness, which is the holiest of places, has thirteen names, founded in truth (based upon truth?).

One is the 'ancient mountain' for the 'ancient God' chose it in ancient times with seven witnesses.

The second is known as 'Beth-El', for its holiness is exalted and the meritorios of the world come to it.

The third is, 'House of God', for the angels of God rest upon it at all times and upon it go up and down.

1. I.e. Solomon b. Ghazal (Tabiah)

^{2.} Vide, Jastrow, Dictionary of the Talmud.

The fourth is, 'Gate of heaven' for it is the storehouse of mercy; the burnt offerings and peace offerings were made upon it.

The fifth name is 'Luzah' for its lights are there and all who see it find its lights burning.

The sixth is, 'Mount of Inheritance', and it is called House of God, (the) holy, chosen, mountain, in which are put the secrets.

The seventh name is, 'Holy Place' for it is sanctified above (all) the mountains for from creation it was sanctified and Israel testify to its holiness.

The eighth is 'Mount Gerizim' for upon it blessings are proclaimed which have in them secrets, with the honoured names (i.e. of God?).

The ninth is 'The goodly mount' in it the assembly find all good, as in the Torah is written before you, it will be revealed to those who worship upon it.

The tenth is 'The chosen one' for God chose and proclaimed its name the gate for mercies and kindnesses.

The eleventh, 'One of the mountains' to which both of them went; one the father of the mighty and the other the child.

The twelfth, 'Everlasting hill' for it is hely and exalted above the mountains and also its sanctity is great.

The thirteenth is, 'The Lord will be seen', God appeared on it to him that fed the ringstraked sheep.

We will beseech our Lord and Master to return us the days of our fathers and reveal His sanctuary to us upon the chosen of worshipping place.

May He restore unto us the blessing with which the priest did bless, in which he did refer to the most honoured Name.

Three times in the year, blessings are pronounce upon it from the mouth of the ARCHON of the priestly house whose hand Thou didst consecrate.

My Lord, restore Thy favour and reveal to us Thy sanctuary (as) in Thy holy teaching, O Doer of deeds.

Show us pity and make a deliverance for is in accordance with the holy Law and the chosen of persons.

May you celebrate this day again, Oh people that are gathered together, fathers and sons who prostrate themselves in this place.

And they chant, 'Six days shalt thou eat unleavened bread' and three proclamations.

1. Vide C. Glossary.

PRAYERS FOR THE FEAST OF UNLEAVENED BREAD.

C.p.283 line 1,

Some lines for the week of the Feast of Unleavened Bread, composed by the honoured and stately elder, the priest, Amram, may God cause him to continue etc.

For a hundred years may you make it and be in rejoicing in the days of our Lord, the servant of the Compassionate One (?) the greatest of your princes, the Lord preserve his life, grant him endurance and grant him continual kindness. glory and rejoicing. May He preserve his life and the life of his sons and increase his good things. So may He preserve all your lives elders and young ones. May He increase your number and may the earth be full of you. May He destroy the congregation of your enemies and may the Lord 2root them out. It is fitting for you. Oh assembly. Oh you that are here (to) be sincere before God and 'circumcise the fountain of your hearts' and say. Lord God Oh, Master of existence, receive our prayers and requests and grant us mercy. O Lord in Thy abundant mercy Thy assembly seek (that) you should bless them. Deliver us from 'disfavour' and purify us from all uncleanliness. Establish for us Thy favour in mount Gerizim, the everlasting hill. for the sake of Thy meritorious ones and Thy prophets and the holy perfect Law.

^{1.} Cf. Cowley Glossary 7 2. Cf. Deut. xxix.28 (27)

APPENDIX I.

PRAYERS FOR THE TERMINATION OF THE SABBATH OF UNLEAVENED BREAD. (According to Ls.6).

Ls.6 f. 167b.

IN THE NAME OF THE GREAT LORD.

The prayers of the night of the first(day of the week), the termination of the aforementioned Sabbath. They begin the prayers, proclaiming and saying and, 'For in the Name' (Deut. xxxii.3) and the Sections of the Creation, and the KATEF, Unleavened Bread, Sea, and Harvest.

And this is it,

1"And out of the ground made the Lord God to grow'etc. (Gen.ii.9).

Ls.6.f.167b, line 22 omits,

"And it came to pass in the six hundredth and first year, in the first month' (Gen. viii.3)

Ls.6,f. 167b line 27, adds,

"And all the fishes of the sea" (Ib. ix.2).

Ls.6 f. 168 line 18 adds,

"And he made them a feast, and did bake unleavened bread". (Ib. xix. 3).

1. Here begins a complete Pentateuch KATEF, in one continuous sequence, comparable to the KATEF of Passover Evening Service II, L.6 f.12, cf. C.p.159 line 5. Variations from that KATEF are histed here. Similarly BM(G)843 f. 178b.

Ls.6 f. 168b line 20 omits,

"How dreadful is this place, this is none other but the house of God, and this is the gate of heaven (Gen. xxviii.17). But the name of the city was Luz at first (ib.19). And Jacob vowed a vow, saying, If God will be with me (ib.20). And of all that thou shalt give me I will surely give the tenth unto thee. (ib.22). I am the God of Beth-El (ib. xxxii.8(9)) And Jacob said, O God of my father Abraham, and God of my father Isaac, O Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good (ib.9(10)).

Ls.6 ibid adds,

"And Reuben went in the days of wheat harvest". (Gen. xxxii.14).

Ls.6.f.168b. line 22 adds,

"And make thy seed as the sand of the sea". (Ib.xxxii.12). Ls.6 ibid omits,

"And he commanded the foremost" (Ib.17). And their children foremost (Ib.xxxiii.2). Saying, this came out first (ib.xxxviii.28). After the former manner (ib.xl.13). Ls.6, ibid adds,

"And Joseph laid up corn as the sand of the sea", (Ib. xli. 49).

Ls.6.f.169 line 1 reads,

1 And God remembered His covenant with Abraham, with Isaac, and with Jacob' (Ex.ii. 24). Moreover He said. I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob' (Ex.iii.6). O their God and their Lord et seq. "The Lord God of your fathers. the God of Abraham, the God of Isaac and the God of Jacob (ib.15). The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me (ib.16) That they may believe that the Lord the God of their fathers, the god of Abraham, the God of Isaac and the God of Jacob, hath appeared unto thee: (ib.iv. 2-5)". O their God, et seq. Blessed be He who said. "I am JEHOVAH: and I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty (ib. vi.2) And I will bring you in unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob (ib.8). And Eleazar. Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas; these are the heads of the fathers' houses of the Levites according to their families. These are that Aaron and Moses (ib. 25-26) Peace be upon them etc. "The Lord is righteous (Ex.ix. 27).

^{1.} The Exodus portion of this KATEF is much more abbreviated than Passover Evening Service II, the Ex. verses regarding the plagues, and the full reading of Ex. xii.l ff., with interspersed hymns, is omitted here; the reading given here is the corresponding portion to L.6.f.13b line 12 'And there went a man of the house of Levi...' till L.6 f.19b line 23. The horse and his rider hath he thrown into the sea. Thereafter variations only are noted, as previously.

And that thou mayest tell in the ears of thy son, and of thy son's son, that ye may know that I am the Lord your God (Ex.x.2) And the Lord turned an exceeding strong west wind, which took up the locusts and drove them into the Red Sea: (ib.19) And unleavened bread; with bitter herbs they shall eat it (ib. xii.8) And against all the gods of Egypt I will execute judgements. I am the Lord. (ib.12)" Blessed be He who said, "And when I will see the blood, I will pass over you, and there shall no plague be upon you (Ex. xii.13). A feast by an ordinance for ever (ib.14) Seven days shall ye eat ... (ib.15) At even ye shall eat unleavened bread (ib.18). Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread. (ib.20). The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing - in this month - (ib. 23-24). Unleavened cakes (ib.39). This day ye go forth in the month Abib (ib. xiii.4) Thou shalt keep this service in this month (ib.5). Six days thou shalt eat unleavened bread, and in the seventh shall be a feast to the Lord. Unleavened bread shall be eaten (1b.6-7). Thou shalt keep this ordinance in its season from year to year (ib.10). But the Lord led the people about, by the way of the wilderness by the Red Sea: (ib.18) Between Migdol and the sea ... over against it ye shall encamp by the sea (ib.xiv.2) And overtook them encamping by the sea (ib.9).

The Lord shall fight for you, and ye shall hold your peace (ib.14) And lift thou up thy rod, and stretch out thine hand over the sea ...

Ls.6.f.169b.

and the children of Israel shall go into the midst of the sea (ib.16) And Moses stretched out his hand over the sea: and the Lord caused the sea ... and made the sea (ib.21) So that the Egyptians said, Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon their gyptians upon their chariots and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea: remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and they believed in the Lord, and in His servant Moses (ib.25 -31). For He hath triumphed gloriously

The horse and his rider hath He thrown into the sea. My strength and song, and He is become my salvation. This is my God and I will praise Him; my father's God and I will exalt Him. The Lord is mighty in war: the Lord is His name - Elessed be His Name - Pharach's chariots and his host hath He cast into the sea: And His chosen captains are sunk in the Red Sea. (Ex.xv.1-4) The deeps were congealed in the heart of the sea. (ib.8). covered them: They sank as lead in the mighty waters. Who is like unto Thee, O Lord, among the gods? Who is like Thee glorious in holiness, Fearful in praises, doing wonders? (ib.10-11). For the horses of Pharaoh went in with his chariots and with his horsemen into the sea. and. the Lord brought again the waters of the sea upon them: but the children of Israel walked on dry land in the midst of of the sea (ib.19). Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea (ib.21).1

Ls.6 f. 170 line 1 adds,

"The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread" (Ex.xxiii.15) Ls.6. f. 170 line 2 adds,

"And the feast of harvest" (Ib.16).

Ls.6 f. 170 line 5 adds,

"And I will set thy border from the Red Sea even unto

the sea of the Philistines" (Ib.31).

1. From here onwards coincides with the Passover Evening KATEF L.6.f.19b.ff apart from variants noted.

Ls.6.f.170 line 6 omits,

"For I will deliver the inhabitants of the land into your hand" (Ib.31). And He said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, Elegzar and Tthamar, Aaron's sons (Ib. xxviii). And the stones shall be according to the names of the children of Israel (ib.21) And Aaron shall bear the names of the children of Israel (ib.29). And Aaron shall bear the judgement of the children of Israel (ib.30).

Ls.6 ibid adds,

"And unleavened bread, and cakes unleavened .. and wafres unleavened"(Ex.xxix.2). "Out of the basket of unleavened bread" (ib.23).

Ls.6 f.170 line 19 omits,

"Hew thee two tablets (Ex.xxxiv.1). And Moses hewed two tables of stone like unto the first (ib.4).
Ls.6 f.170 line 26 adds,

"The feast of unleavened bread shalt thou keep, seven days thou shalt eat unleavened bread ... at the time appointed in the month Abib (Ex.xxxiv.18) And thou shalt observe the feast of weeks even of the first fruits of wheat harvest (ib.22).

Ls.6. f. 170 line 30 omits,

"On the day of the first month" (Ex.xl.2). "And it came to pass in the first month" (ib.17).

Ls.6. f. 170 b. line 1 adds,

"And when thou offerest an oblation of a meal offering baked in the oven, it shall be unleavened cakes of fine flour - or unleavened wafers (Lev.ii.4) It shall be unleavened (ib.5) And if thou offer a meal offering of first fruits unto the Lord (ib.14) It shall be eaten without leaven (ib.vi.16) Then he shall offer with the sacrifice of thanksgiving unleavened cakes .. and unleavened wafers (ib. vii.12) And the basket of unleavened bread (ib.viii.2) And out of the basket of unleavened bread (ib.25).

Ls. ibid omits,

"The first bullock (Lev. iv. 21). And he shall offer that which is for the sin offering first (ib.v.8)
And slew it, and offered it for sin, as the first (ib.ix.15).
Ls.6 f. 170b line 9 adds.

"And eat it without leaven" (ib. x.12).

Ls. 6 f. 170 b. line 10 adds,

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest: (Lev. xix.9). Ls.6 f. 170 b. line 13 omits,

"Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God. And ye shall observe all my statutes (Lev. xix. 36-37). Speak unto the priests the sons of Aaron (ib.xxi.l). And he

that is the high priest among his brethren (ib.xxi.l0)

Neither shall he go out of the sanctuary (ib.l2) And he shall not profane his seed among his people: for I am the Lord which sanctify him (ib.l5).

Ls.6.f.170b line 13 adds,

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye shall eat unleavened bread. (Lev. xxiii.6) And shall reap the harvest thereof, then ye shall bring the sheaf of the first fruits of your harvest unto the priest (ib.10).

Neither bread, nor parched corn, nor fresh ears (ib.14)

And ye shall count unto you from the morrow after the sabbath ... shall ye number fifty days; and ye shall offer a new meal offering unto the Lord (ib.15,16) And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest: thou shalt leave them for the poor, and for the stranger. I am the Lord your God." (ib.22).

Ls.6.f.170b line 13 ff omits,

"In the first month (ib.5) In the first day (ib.7) On the first day (ib.39) On the first day (ib.40).

Ls.6.f.171 line 1 omits,

"These shall set forth first (Num.ii.9) And Eleazar and Ithamar ministered in the priests office (ib.iii.4)
Ls.6.ibid adds.

"A basket of unleavened bread, cakes of fine flour mingled

with oil and unleavened wafers (Lev. v1.15) With the basket of unleavened bread (ib.17) One unleavened cake ..., and one unleavened wafer (ib.19).

Ls.6 f. 171 line 7 omits,

"And he that offered his oblation the first day (Num. vii.12) In the first month (ib.ix.1) And they kept the Passover in the first month (ib.5) And ye shall be remembered before the Lord your God, and ye shall be saved from your enemies Also in the day of your gladness and in your set feasts... and they shall be to you for a memorial before the Lord your God, I am the Lord your God (ib.x.9-10).

Ls.6.f.171 line 13 adds,

"Or shall all the fish of the sea"(Num. xi.22)
And brought quails from the sea (ib.31).

Ls.6.f.171 line 18 omits,

"In the first month" (ib.xx.1);

Ls.6. f. 171 line 23 omits,

"And in the first month" (ib. xxviii.16) In the first day (ib.18).

Ls.6. ibid adds,

"And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten (Num. xxviii.17). In your feast of weeks, ye shall have an holy convocation (ib.26).

Ls.6.f.171 line 28 omits,

"And they journeyed from Ramests in the first month, etc. (Num. xxxiii.304)

Ls.6. ibid adds,

"And passed through the midst of the sea into the wilderness" (Num. xxxiii.8) And the goings out thereof shall be at the sea. And for the western border, the sea.. from the sea.. the sea of Chinnereth (ib. xxxiv.5-11).

Ls.6 f.171 b line 3 adds,

"By the sea shore" (Deut. i.7).

Ls.6.f.171b line 6 adds,

"But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea" (Deut. i.40). Then we turned, and took our journey into the wilderness by the way to the Red Sea, (ib.ii.l) Even unto the sea of the Arabah, the salt sea, (ib.iii.l7).

Ls.6 f.171b line 12 omits,

"For ask now of the days that are passed" (lit. first days) (ib.iv.32).

Ls.6.f.171b line 16 adds,

"Even unto the sea of the Arabah, the salt sea" (cf. ib. quote Deut. iii.17).

Ls.6.f.172 line 13 omits,

"Hew thee two tables of stone like unto the first...

That were in the first tables. And I hewed two tables of stone like unto the first ... And he wrote on the tables according to the first writing (Deut. x. 1-4) And I stayed in the mount as at the first time (ib.10).

Ls.6 f. 172 line 17 adds,

"Even unto the hinder sea" (Deut. xi.24).

Ls.6.f.172 line 20 omits,

"That the Lord thy God may turn" etc. (ib. xiii.17-18)
Ls.6.f.172 line 20 ff: reads,1

"Observe the month of Abib, and keep the passover unto the Lord thy God: for in the Abib (Deut. xvi.1) Thou shalt eat no leavened bread with it (ib. 3) Six days thou shalt eat unleavened bread; and on the seventh day shall be a feast (An) to the Lord thy God; thou shalt do no work therein (ib.8) Seven weeks shalt thou number to thee ... seven weeks. And thou shalt keep the feast of weeks unto the Lord thy God .. and thou shalt rejoice before the Lord thy God. And thou shalt remember .. and thou shalt observe and do these statutes (ib.9-12) And thou shalt rejoice in thy feast, ... because the Lord thy God shall bless thee ... In the place which He hath chosen (S.P.) in the feast of unleavened bread, and in the feast of weeks .. every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.

(Deut.xvi.ll-17).

^{1.} The KATEF of the Passover services has Deut. xvi. 1-8 in full; in this KATEF it is abbreviated as given.

Ls.6.f.173 line 4,

And three proclamations and, 'The Lord, a God, full of compassion and gracious' (Ex.xxxiv.6) and 1'Blessed is our God' to a medium solemn chant, and after it to a lively tune1, 'The Lord is God' (C.p.4) and 'We will bless' (C.p.7) and the addendum, as you can see before you, complete.

2We will bless and praise and magnify et seq., 'And Noah builded an altar unto the Lord;'et seq. (Gen. viii.20)

O Lord God, 'Turn from Thy fierce wrath' et seq. (Ex.xxxii.12).

3'The Lord, a God, full of compassion and gracious; et seq. (Ex.xxxiv. 6).

Blessed be He who said, 'Seven Sabbaths' et seq. (Lev. xxiii.

15).

'The Lord our God is one Lord' (Deut. vi.4).

'Six days thou shalt eat unleavened bread' et seq. (Deut. xvi. 8).

'The Lord shall open unto thee His good treasure,' et seq. (Deut. xxviii.l2).

BM(G)843 omits.
 Nine headings, each one written triangular shape, in two rows across the page, the first row in red ink, the second black.

3. In the margin.

And 'God of Abraham Thee we shall bless' (C.p.9) and.

'Then sang!..' (Ex.xv.) et seq., and one scripture (scroll)
is brought out and, 'We will go' (C.p. 49) and they chant
antiphonally 'For in the Name' (Deut. xxxii.3) and 'The
Lord is mighty in battle'(Ex. xv.3) and a 'hymn of praise'

(Cf. C.p.288) et seq. and the KATEF of the 'circle'.
and it is, Unleavened Bread, and Sea, and Harvest.

2"While the earth remaineth, seedtime and harvest..(Gen.viii.
22.)

Ls.f.175 line 18,

Then they depart from the 'circle' during 'We stand all of us' (C.p.9) first verse and second verse and 'Hear O Israel' (Deut. vi.4) and after finishing there is read a SURA from the MANAT, suitable for the festival. And after it the SEGUDOTH as follows,

'I have lifted up mine hand unto the Lord, God Most-High, possessor of heaven and earth' (Gen. xiv.22).

"God is with thee in all that thou doest" (Gen. xxi.22).

'The Lord, before whom I walk, will send His angel with thee and prosper thy way (Gen. xxiv.40) et seq.

Ls.f.175b line 1,

Second,

Blessed be He who said, *Seven Sabbaths shall there be complete: even unto the morrow after the seventh sabbath

1. In the margin, 'It is correct that there should be said after the 'hymn of praise', Durran, 'Blessed is' (C.p. 47) and 'Magnified...' (C.p. 48) all of it', so too BM(G)843

2. Till f. 175 line 17 continues with a short KATEF reiteratiff all the relevant phrases containing the 'key' words of the previous KATEF, cf. 270 line 9.

shall ye number fifty days; and ye shall offer a new meal offering unto the Lord* (Lev. 15-16).

Third.

'Six days thou shalt eat unleavened bread: and on the seventh shall be a solemn assembly to the Lord thy God: thou shalt do no work therein' (Deut. xvi.8).

Then is said, 'The Lord, a God, full of compassion and gracious' (Ex. xxxiv.6) And the priest shall bless and he makes mention according to what accords with the number (of the Omer?) and after it there is said, 'O assembly' (C.p.162) with an additional verse(?). And the chant 'Six days' and three proclamations. And the prayers end with blessing.

May God not cut off to Israel the customary feasts.

APPENDIX II. ADDITIONAL RUBRICS.

C.p.157 line 4,

- Line 4,
 L.5 f.4b. The customary order of the slaughtering of the
 sacrifice, in Mount Gerizim, between the evenings';
 if the Passover falls on the night of the first
 evening (of the week), the priest begins the
 KATEF beginning with 'And God blessed the
 seventh day' (Gen.ii.3) and before 'Surely they
 shall not see the land' (Num. xiv.23) is said,
 'On the sabbath day'.
- Line 7
 L.6.f.lb. The customary order of the night of the blessed
 Passover, at DAKATES, in Nablus, the (Divinely)
 protected, the prayers of the sacrifice 'between
 the evenings', the priest begins,
- Line 9.
 L.7 f.27b The customary order of the night of the blessed

 Passover on Mount Gerizim; the prayer of the
 sacrifice 'between the evenings', First the
 priest begins 'Oh Good One' (C.p.85?) and they
 complete it altogether with glorification and
 devotion, and after they complete it they kneel
 down to pray, then after they finish it the
 priest begins,

THE CUSTOMARY ORDER OF THE TABLE.

C.p. 202.

The customary order of the table, takes place in the MEDINAH after they come down from Dakates in connection with the customary festival prayers (which are said) after they complete the prayers of the festival at Dakates. If there is a new bridggroom in that year. or a birth, or some great matter of rejoicing affecting the whole community, then they gather together in the house of (rejoicing) and the table is prepared. They all stand up, then the priest begins 'Blessed be' (C.p. 47) to a known tune, according to the melody (used) at the time when they raise the sacrifice and all say chants, mention of which prededed in the customary order, from the first of them to the last. And there is said beforehand 'Six days', 'An everlasting statute - on the first' (Ex.xii.17). and three proclamations and the priest bays Blessed art thou' with the cup in his hand and he mentions the (coming of) the Feast of Unleavened Bread and he says, with the cup (in his hand) to the celebrants 'For a hundred years' (Cp.156) then the remainder of the congregation say (it). When all the company have done so they drink with one another and the high priest repeats one of the previous songs mentioned in the customery order, then the congregation sing lustily. And God knows best.

C.p. 202.

Line 13 The customary order of the preparation of the sacrifice is (as follows), when it happens to be a sabbath, the slaughtering of it takes place at noon and the customary order is as precedes but the chant omits 'This is that night' (Ex. xii.\$2) and 'Thou shalt therefore keep this ordinance' (Ex. xiii.10) and before the going down of the sun they raise the sacrifice and they complete the prayers of the night of the Sabbath, according to the customary order, and 'Welcome' (C.p.114), all of it. And when they begin it they gather round sharing the sacrifice and God knows best. And the prayers of the Sabbath day are the prayers of the Sabbath of the feast mention of which comes in this collection.

GLOSSARY.

The Glossary gives words - in addition to those in the Glossary to Cowley's, The Samaritan Liturgy - for which a special Samaritan usage appears to be warranted by the context in which they occur in the Passover liturgy. They are arranged in alphabetical order according to the first letter of the root, which is followed by the reference to, and form in which, they occur in Cowley's text, and any lexicographical parallels.

References to, B.D.B., indicate the Hebrew and English Lexicon by Brown, Driver and Briggs. References to Jastrow, indicate the, Dictionary of the Talmud, by M. Jastrow.

- אהב p. 212 line 15; p. 215 line 32; יסה Thy love' contraction of אהב מאהבותף.
 - אין רים p. 183 line ll, אין רים 'elements' cf. C.

 Glossary אין = אין root; ציןר foundation.
 - p. 249 line 20, בדו 'dispersed'; Jastrow, to scatter; cf. C.p. 714, 733 in similar sense.

 But C. Glossary בדר gather?
- bannered hosts, e.g. Cf.vi.4,10.
- 727 p. 214 line 4 73' 'crushed', contraction of 727 cf. Jastrow.
- קסד p. 221 line 4 מיסדה 'engraved', cf. Jastrow ib.
 - ף. 181 line 21 אין יון 'moments'; B.D.B. fine thing.
- Tot p. 163 line 10, 'to spread' of aroma of sacrifice.

- p. 173 line 1, הכראי 'wrongdoers'; B.D.B. vb. to
- p. 277 line 21, 75 'gripped'; Jastrow 'to chain'
- win p. 216 line 9, ywn 'make me feel'; B.D.B. vb. feel.
- בות p. 174 line 15, אלפן = חלבן 'the law'; cf. C. Glossary
- reproach, revile.
- free, e.g. Lev. xix.20.
- p. 215 line 34, 'Jan' condemn me'; Jastrow, decreed, decided.
- ωυ p. 198 line 29, 'essence', from abo a drop?
- p. 180 line 18, αλωι'disturbed'; Jastrow, to walk about; or perhaps from cf.

 Jastrow, Hof. to be thrown. Cf. note to translation p. 156.
- p. 177 line 4, רנע 'sink a well'; Jastrow, Ithpe.
- Sam. ptcpl. form of 1912.
- צטי . ע לצטיט
 - p. 161 line 26, 6, 5) make offering-sacrifice;
 B.D.B. slay; Jastrow, to cut, to slaughter.
 - p. 183 line 4, פה 'exalted' = אָטה' Jastrow, פּה to lift up.
 - abortion; premature, not viable birth
 - p. 176 line 18 | in victory', contraction of | os of. C. Glossary.

- יה p. 163 line 24, יהסורה 'the oppressor'; Jastrow, to Lord it.
- ojb p. 212 line 27, bjsp 'to appease'.
- p. 246 line 30; p. 266 line 13, אין possibly equivalent to Arabic בי 'art', with yas vowel letter, cf. C.p.189 line 10 בצצים, for מיצים, for מיצים p. 267 line 4, ייניקהו for מיציקהו p. 453 bys for מיציקהו 'to conciliate'.
- יום p. 215 line 25, יום 'acquit me'; Jastrow, Hif. 'to make void'.
- צטי p. 177 line 3, סיטצ' 'err not', contraction of סים אל ; Jastrow, ישל 'to deviate from the right path'.
- קעות p. 189 line 2, 'dishes'; contraction of קעות
- p. 181 line 15, בקצות , 'fixed time'; C. Glossary sections.
- י סתיקצון, p. 181 line 17, מתיקצון, 'to eat'; C. Glossary
- p. 188 line 7, העבים, 'the glorification?'; cf.
 C. Glossary בי, final letter for rhyme?
 - p. 190 line 9, 'strong drink'; Jastrow 17 strength.
- p. 161 line 25, אשתקה, 'drowned'; Jastrow, Ithpe, 'to be suffocated'.
- p. 165 line 3, possess (a name); B.D.B. lay hold of; grasp.

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לאים עמכל מגוע וביום פיף פיף ביום פיף

אל נימגיע הנגיע

וף על ושבחו את הברבה ובים ועל המספר דרגן שנים ועל במדבר סני מלי סלחיתה ויהוה אלה על ונת: אלים והמצות והשלחם ועל כל חצי אלים והמצות והשלמים והשם

> קטף הטבצת דראן מברכו קטף הים מן וה יה כי יביאן אל אז יער

> > נבוע כעבנ

מן לי אל תי ולית לשם הכייה אה ליצ מלו אל עי ניכי יני אה ליצ מלו אל עי והי יני אני ליצ מלו אל עי והיע לי ניכי מל לי אל עי וליע לחי בכי יני

PILIS

גלנים ישרו קמי שובך אה:

כתבה רבה דבל זכיתה רישית

קבלו בתרה שמע יי והמקוא

עלייני ששה ומי כמייני

שלשה ובהדול זרינ שלשה

וצת תתתסל תממר עניונמים

ומי כמיך ובה: זרינ ברוך יה:

אשר הצ יש ויברון ויתמר ישר

יבר דבר אל אהרן כהלן נשיי

ושבוע דרין לחילה איולה

Ls. 3.p. 185.

ישיב רצונו אליך בששיו ויבד מפניך כל דבב

ודדאמיר פלן ולא יכאלויו דבריו לשלום! השלום ליהן ומיהוה: לאשר יימר שלום: יהוה על משה בן צמרם :ו הנבי העצום דצמד על פור סיני והוה תמן קצום: ויעבר יהוה צל פניו: ויקרא יהן יהן אל רחום: וחנין ארך אפים פשומ Ls. 3. p. 184.

לשמשך דקעם ישמעך מימרה דמתמף.
בזבניה דבון אשמחך שלשה בון תמימה:
יבנה הראש הידצך מה נעשה במצומה:
עד ממנה הוציך על יד דמע הדמע:
ופקדך תצבה נבחך במקום ואכלת שם:
חקה על מנבחך ותקטיר חלבה ודמע:
וקיבן עם הדורית: לעלם עלמים מקימה:
ושמרת את החקה הנאת למוצ: מימ: ימימה:

בל מן דאכה אסתדר: עליקה מנן שלום:

וה שלום יהי עלר : בכל לילה ויום:

ויחתם לך בטוב : כמה נה הבית חתום:

ויסלח לך כל חיב: ותרבי ותרום :

ועה בל בכל יום : וערבי וערום:

ועת פלל בצדי קים: עליין מנן השלום:

דאנון מן הרעות: רחוקים ודרגיין במרום:

בן תרח דאתמר לה: ואתה תבוא אל אבן בשלום

בן תרח דאתמר לה: ואתה תבוא אל אבן בשלום

בן תרח דאתמר לה: ואתה מבוץ אל אבן בשלום

ומי אמר ותשלחוני מאתנם: ונשלחך בשלום:

ומי אמר ותשלחוני מאתנם: ונשלחך בשלום:

ומי אמר ותשלחוני מאתנם: לשמרך בדן ולאן אל החקום:

ומי אמר ונתן לי לחם לאכל ובגד ללבוש ישבתי

בשלום:

Ls. 3.p. 183.

והוה לן בימים האלה: מגן ועזר בממצאו: ולהיות לכם פליטה גדלה: זרם דברנו לי תשכחו: בין סדר הגוים :ו מן לא דעו ומן לא ידעו: והיד לו מלוים: ועתה אל תיראו מפני סראנ אימרועני כי למטיע הנטוו בד יוסף בר פרועה: הע מציו מחיו במו: יצוע דו ידמער ויעו אמן רואו: ובומו ילום : על אול ורכטו : המשכן במקום וממו הו וברו יצאו: ווברכו את העשי והרול יהול ישאו: ודר. מעין בכן פתם: בעגיגנוע יעלהו: תהיו לנה חנים יאה מן למלי שמעו על ראש הרגרידים: ותקום מלתה בבא: זבאי לחם דמניון וחני לחחנ יונטו: ועלום אימרוע מחני והן נהמים עשרחיוו: ומן פעתה פדיך: ובכל עובדים תתצוחו: ותתחנן במועדים: ותנים יומה חדו וזהו:1

ומבלת כנפשך שבעד: מן הצמח והקמח: ויסצ מליתד ודמעד: יתרים ממו תרומה: Ls. 3 p. 182.

וגלוג לה המוצר: בדו ננתהו: מה טבו מן מועד ומה חסיד מובאו: בו לכם אמר : מן השבי ומן העי תקחו: והוה לכם למשמרת: עד גובע עשר ותובחו: ניפסע בי חנים : ולוני כון עחצו : במימו כאודין ואמר: ושיראן עליי תקראו: פשח ליהוה בשלם : בתר מה תצבעו : במים צבע שלם : ובגוי לא תגעו : מן לא ראו רחותה: לה בדקטם יראו: מן לא ראו ממלכותה: והמלך יתיב על בסאו: יראו לילת הפסח מהן: ומאוניה דיופעו: שם תתגני גלת בדן: יפה מי בה במו: וצץ החים הכהן : הגדול דידיו ואמלאו: הא מה טבו מן כהן ומה טב מובאו: עדן על המעבר יסק: וישלם במצבעו: ומימרו נגד ופסק: יכל מי יביט למקראו: וסדר הגוים תחתו: עד למימיו ישמעו: ולדברו וציתו י ומן צלמו ייראו: וטוד זה בענים : ובגלי מוצאון לא יתשקח בעורנו : בעבור תדעו: כי שמן משג מלהגעליו והיתה לו ולדרעו: ברית בהנת עולם אחריו אתט בזה תדעו י

לרצוניו כל לוביני וממו עד למם -

רבנד בנאבטו מם בעוד ביו בי מלצי אין נונדיבי

יודה למו אבודו . ייו לופלה איו יכה ניי

משם גבונה גבירן בגלר עלע שקמיני

משם מי געלי ב געיניי לבח געני ניים ב אני

משם יצלב חבונ ל ייי בעונל מלאליני

מאם בבל טנוסנ : לותל על בבל מאם

משם משינה דרבועני בעל בי עני לוחיני

בלינין, ליה שנוהב בל ילבן מכם בצבנהיני

ויושם לוכין בינבתה וישים ללך בפרה בחמיני

יבעותך לא ישרף : ועהי תמיד בשמחיה: ושיאלכם לא יני (בי ויסעדך על קוממתך:

בשר לו שמע קל צבי בכל עיניה:

THEN RADIO DOES . JAN TORN CHENYS 113 x20 02x 120, 592 mB333 500 1x87 x x x x x x x x x x 1233 2 20 907.0 122 x 1

אלפי שפון בלהנה ורבתלאת לו היד: בעשמה הוע מחרוני בל על דחבע ומובג: HORA PER IN THE THOP ANEXI ;

Ls. 3 p. 179.

יה ב ה הצל הים : דקדשיים שובתה:

יה בות בני שם בי דממומרו צל

יהן הו האלהים : דפדה אבהן על ידו

מידי הפנאים הבישים

יה הו הצלהים ו דהוצי אן בלה

ראשו החדשים

יהג הו האלהים: דפקדן נקרב

קובן מן צנים וכבשום יהן הו 'האלהים ! דשם שבתה ומיד :

עריון מערושים

אלו ידיכון -: 11771 درد ونامح

לאלה אלהי הרוחות:

לאלה מברי הבוראות:

לאלה דשלא משוה עבי בלהדורות:

לאלה דציל עמו בטמנם ונפלאות:

לצלה דפרש לן על ידו מוצדים ומצוערים

קדשיון עצומות:

לאלה דשמר צלידו ושמרג את

במלני נינמר: וו

ואמר מה אתה : ובחסדיך אסיד: על פלגות דן ינחה: והשר אשר אפקיד: עלינן כל מה ראה: מלה בידה אנגיד: בארגרן באש בעו: ומה הקינן נהב : מנה מה הו פתח: ומנה מה הוצמיד: בעשור לחדש ז ואת הכבשים אפריד: עד יורבע עשר ואיש: על המדבח תוקד: ובנה לכרון והנה: תנור עשון ולביד: במקוש אשר אנכותי: והיה שוש בך לציד: צד תבסח ופסחתי: צויך ובלעיל טריד: וחלק לית לו עמך: והו זבחו לשיד : ואן עבר בין עמך: דבו ד'בר מליד: יהוה שקיחה דשקיח יתך ויבד שריד: ויפני ויתך ישןי : מן הנחל היוריד: דיך על יד בנאי בעצעך: מה טבו מן יציד: ויגרשו מפניך: אויב ויאמר השמד: מדן לך נשובח : תשובתן בפט דלא ביד : ובכל צבן נצבע : במימר רבותה לה : ו

> יהן הו המלהים: קדוש הקדושים: יהן הו המלהים: ירוש הירושים: יה. הו המלהים: דעל פיו בוראיה מתצשים: יו

Ls. 3 p. 177.

מחד והו ראש: וכל קדש כפיל:
מן רזה יקירותה: וטובך ומה שיית:
מן רזה יקירותה: ומי ישום מהחנית:
וא שברה מטותעילכם: ומו לך מתכם קוממית:
דאת היא חלך: מן דבוקן ואלית
דבן לן מן ידבק: ומי בלעדיך ישית:
דבן לן מן ידבק: ומי בלעדיך ישית:
מן רבות לעשות חיל: ומה מצאת אנדית:
מן רבות האל: ובחשוב מה מטית:

רבותה : לה:יו

נגיש מוסף לאוי : בנה הייט עביד : וממו נובח ובחי : מלבד צלת התמיד: מני בכלבו הניב: ועל עלתו טשם : יורו מה הו צתיד: כשום מן דע לחם: על אד משה נביאן: בדוביותו נסיד : ונימר אה שביאן ! נפשאתן מן דעתיד: אוצרה דלא פעת! מלא מן יד חסיד: ומי לזה היום נצח: ייצל וצליו רביד: יצת ירד על הירא: דאנה צלו צמיד: ובענ נני מקוב: וסרו וח בני ניואי יל אע בלבו יכבינ: אסד ממו ואחענ:

בחם ינול לחר.

ירצי על רוחה יהוה עבד יהות בן שילמר על מימר עם השבת מן מימר נשיא בית כהנתה עבד יהות או מימר על מועד

אכרו על דו מלב: תשובתן מחוץ ומנת: והלב יקטיר חלב י במובח דכרון או כל הישר יתמר : כארצין ואמרים לית: יאלני אלא אחד אשרי נה אני מאו מאו נות: שפה באלץ אבי : וקוב אמי שרית : ומצם מצם ובובי: מן סכית אל סכית: לאת יכילת היכול: דכרת עמי בוית: מן ראשית בריושית: ברית על הדת הגדול וו זכנון זג יכנית: תמיד עד יום נקם: דת משוה ברה דעמום: זיתו אבן משובית: כל לפייר בפלוגים ו פלי גם ספר עדניע: ומן בצוצון מוצדים: בתיבים וכן לוית: נימון לדש וחדש : ולה עם לה במית: בכל אדש צה חלו : לצלם לא ישבית : ואתה שומצ ממלי: באזן לבך אצית: נגדתי הממלל : על אדות הכשית: היום דו ממלל: בתחלה ואחרית: יום השבא הקדוש: רצה הך הו משית:

תנום יומה במוצדים מן אבהן ילידים מן אבהן ילידים מן אבהן ילידים

الدهد عامار اهاه

ותמח לשני גוים ברים מין וחמח מסתדרים מין וחמח מסתדרים

גבוע ניגב לים גבילע וניחדוהני דון מחלע נמדפני מענטלע הע ניברהני הכלע

למו ישראל הטגיל שם בקל תליל אנ ישיר משה וישראל

P.173.

מוב אלהים אדין שם מוב אלהים אדין שם שוב אלהים אדין שם

יפנ קרנ כליומה דעה בעל למלניה ותים לילימה רמני פממיה

יטר אלה חייבט ומכל ירות לכם ימן פטתה יפדי אתכט כפדיון אבותיכט BM(4) 855 4. 476.

ויטגי מספאכין ותמציהית מכם ולאוי קליבין אה קהלה אה מן אנה כלכם תנצינו בלפני יווה ומותם את עילת לבבכם ואמר אדני נוור מה אדין התקומה קבל שלותן ובעותן ושים לנו רחמה אדע ברב רחמיד קהוד ידושו אברכם

AN JAM WELL ON THE וניגיות שו פחעי ומנוח מכן ממנ ובלים להו לגותל בניודו נום ובגע הןמני ומוז עולת לבביע ורבי לע השחח יברך לחמן ומשתותן והקים לע קיאמה וחים אל ניה נום עמיב בהה ונחם דלהו תינו ברחמיך ולוחמנו בלדעל בעמי מב ונאני לגלביל פגורנים ודוד עסבל ד פעם בעמל זכאים ונביים ובקדוש הטוה הלמיחה

F. 50 b.

11 1" 15× 10 10 2 הנע צבדום צמדום בין דוך דרשים אסניול קיא יות בנמציל אנ מון אנ מון בפובך קבלנו אהיה אשר אהיה לא תגמו מעם בבי לבוד המנים אל אל נעום וחנין דגכיך הלכנו אה אל שדי אה אל ונית בוצדיך עיבע וכו פתח נחחיך מרי עמדע עול יחמיך שמסדיך נפע מן ובית עונינו גמלתנו כל טוב יכל יעיג THE THE TOWN TOWN THE PROPERTY OF THE PARTY with the precentation of yes are ty was him

CUE LAND TENE

1. Inserted at C.p. 275 live 15, after and No. 2. Inserved above (p. 276 line 17.

האל הנסתר מן מצפית העינים רק המדע ידעו מן בראתו וגדלו ועכבדו בגד בחד הקדש דן התרה ושמו אל קדש כל אמיה קדשכל מסוד ובאו אליו הצדקים ואקימו המובחת וצתנצב עליו המשכן וכבודו עליו ירד ופקד עמו יחדיו צליו בשנה שלש פעמים שובי מי יחוג אליו בנציר ועליו יעבד יתגלי לו הקבול הן הוה מדרשו מן הטוב מן מון דצפט יקד וישתאוו מני קבל מן צמך ישריהל תפלותון השבן ואן זו ועת ווחמים וחנח שובך לפניו יופר ואסיר מען קצפך ומניפותך וארוח מתלתותך וצררו וברית מבהתו או יתדד בעשל מי בא אל לה המקום ועליו צלא ודרש בשב ובתפלות מן הוא לעב"ם נזר יקדקד הוא משה דצופוה נגש בצחלו אל יחי רצוע יעדך ושוב עלוך לשש ביושר שש ויקם מימרו לך דבו שכבדך פעות יהוה מקדש ייוני כונט ידן ימוני ימוך עיום ועד

1. Inserred after 'Gloria' Cp. 172 lines 21- 26

17 1 7 1

Ls. 6. 100.

دمه الله فالحة فالحة تختمر الكاتبة الخفير عمران فلهن تقال و وقت الاحتماد فلهن تقال و

על פתח רחמיך נעמד: אה חנון החנונים: משבחים וחודים בדביות הלשונים: רוממותר מד אנן יכלים בכל המכונים: כימי השמים על הארץ עוד כימי אבן ובנים:

כל ימידורות וחליפותם. לך לעבדים אנחנו: נשאלך אה אל רחום: רחם דליתינו: ושא לפשעינו עד: ננציר לך כלנו: עוד נשוב ונהללך: כי אתה אלהינו:

צליך נתרחץ בעובדן: בכל המאומים: לא משליש בן דבכן: דברעותין קעמים: כי אלהיע אתה: בחרתן מכל העמים: ואלה אבותיע: בכל הימים:

תנים יומה מגה שנה: גה סדר אחינו:
הסדורים אנה: בואת צלותינו
ישמרכם חנונה: וישים לינין פרקנו:
ותעשו זה המועד מאה שנה: בשחח ישדפנה:
הר השבינה: על בעסות שנאינו:
ויעור ימי רצינה: ייקום משבנינו:
וישים לן ששונה: ייסיר מעליך כל גנו:
וישים לן ששונה: ייסיר מעליך כל גנו:
בעמל נביה מהימנה: בן עמרם רבנו:
ברוך אתה
ברוך אתה

Ls. 6, f. 996. (BM(4) 843 f. 114)

בן יעקב הנדור שבא למרך הצור:

דהוה למשה לאחרן אמור: בארץ מצרים לאמר:

حرا لد

החדש הזה לכם כטק

דברו נא לישראל ונרעו: בצשור לאדש הזה ייקאו: צל השה שה אמים לכר במלאו: מן הכבשים ומן הצוים: מקאו:

והיה לכם למשמרת שלם

בו תלבשו נזר עזה: מול ההר הטוב הנה:

כמה צוה וביאר בזה: עד אובעה עשר יום לחדש הזה: ושחטו אתו כל ק) ק

ואכלתם אתו בשמח: על חקותיו דהוקמה : פסח הו למי הכה בל בכור במציימה; מאדם עד

ובבל אלתי מצרים כש)ם

שירות בארדן ואמרים: לאלה תהונו אמרים:

מארץ מצרים:

הוא הלילה הדה ש)ם

תנים יומה בהישיבו: כל שנה קרבן הפסח יקריבו:

ופנית בבקר והוכת בטק

מה חסיד ומה שב צמות: דקשים דבה כל נהות: כי היה ישראל בזאת: הלילה בממלכותה:

דבן לית כדמות!: די מיר בו ושחשו את!: שעה בה כל שמחית!: מה חשידה מן שעתה:

> מכל הפאות יבאו: ישראל בחדו ונהו: אל דקטים ויזבחו: קיבן מר אלהותה:

צמה אנה מסתדרים: לשם אלהים משירים: אמרים כארדין ואמרים: בכל שירות במדכיותה: Ls. 6. F. 95 b. (BM (4) 843 f. 1016.)

שיוה מימו בן מניו יסלח לו התדיר:

דקטים מקום להואה: לו דכרן שב דכרטתה: קרבן הפטח בחדותה:

מה אסיד מקום דקטים: בו צליו רצונה פרים: טובי מה היה בו סרום: בצובד קרבן רחותה:

לולת דקפים מה שבה: יש בה זהו וחדבה: יתי לה עמה מכל כב ח: ויצתמת בה בחדותה:

לילה זית כותה לילה: כי היא לילת אלה: לילת ממלכה וממשלה: לכל עדת קהל עבראותה:

> צליה מנן השלם : לגוי כל יומי הצולם: מכן דכרנה לצלם: תמיד בכל צדנותה:

תרגו בה לגו רמשה: מציר בדראה השמשה: במגדלי שמחותה: Ls. 6. F. 93.

יוכרה דפסח אלה צל העם:

לידם חתמו מימרים: למפצי מרור מן מרורים: ומרור חייון במהרים: כל בית דהוה בארע מצרים:

> אימנו באלה לבדו: זבמשה נאמנו ועבדו: אמרו כהלכון במדו: תנים יומה נימר כדו:

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ביאן בבצון אפין

אלהים לה תשקרג ולה תקרי: ובלבות לכותה לה תשרי: ושרת שרית פעם על ריח: חדי במישרי ממריה!

ממרא הוו מופצים: הופצת למי דהפסח אחין: ורמח והזרוצ והלחים: והוו עכלים ודבחים:

דבחים ברצון כבד: וכבודה מושיע לון ומסעד: שם אנה ושם למד: להו רבה דאתצבד:

עבד אלה הרם אם עם רם: צל ד שני בני עמרם: חתם לא משתרי לצלם:

> לעלם בעלמה כן נבון: ובמבונה לך הך ארכון: טרו דבונה דמסרבון:

א מסרכון אלה לשלם: בפתרון מי חלום חלם: ומעל סניה סר צלם: Ls. 6. F. 92; BM(4) 843 + 1186.

> את מוצד הסטח הדה: לישראל בו אתפדה: אגיבו מימרי במודאה: אתי בשלם מודה:

מוצחה בזבנה שיא: על צמות מה אתקא: ומה דלותה קם באתרה: בגרבע עסר יומין לירחה:

ירחה קדמה בי זילה: תעשה לגו עם הסגולה: לגרמון יתה לים ולילה: גלגים רברבים ליגלה:

לאלה דשמון תעין:

1. Ch. verse endings with hymn. C.p. 114 line 10 ft. For similar arrangement ch. C.p. 196 line 13.

ישתבח

לצלהון נביך: דו בעל התקומה: מלך על כל מלך: מלוך קדמה וימה: התשבחן זו נצרך: ונשלם על הדמע:

> הנבי הכבד: בן עמום יוכבד: אשר כתב בכתו הכבד: ייוסף הורד מצרימה:

1. Cf. translation p. 269 note 1.

Cr. 13. f. 55.

ממעון קדשך מן השמים וביך את צמך את ישואל ואלה יעמדו לברך את העם על הרגריזים ובאו צליך כל הברכות האלה והשיגוך ברוך אתה בעיר יברוך אתה בשדה ברוך פרי בשנך וברי אדמתך ברוך שנאך ומשארותיך בריך אתה בבאך ובנוך אתה בציאתך יצוה יהוה אתך את הבוכה באטמיך ובכל משלא ידיך ובוכך באכן יפאח יהונ לך את אוצרו השוב אר השמים לתת יות חשר אוצך בעתו ולברך יות כל מעשה ידיך והיה כייבו עליך כל הדברים האלה הבוכה וחיית וובית ובוכך יהוה אלחיד ועתי לפניך הבוכה יואת הבוכה אשר בוך משה איש האלהים בוך ימה חילו ופעל ידיו מוצי יוריוסף אמר מברכת יהוה ארצו ולגד אחר ברוך. ברכא יהות ימה ודרום יירש ולאשר אמר ברוך מבנים אשר ולא קם נביא עוד בישראל כמשה

שלום ואימו גת שמי על בני ישרא ואני אברכט וכבוד יהוה וימלא כבוד יהוג את כל הארץ כי כל האנשים הואים את בבודי ויראה כבוד יהול ודאה כבוד יהוה כי ידעתי את אשר תבוך מביך כיברוך הוא והנה ברכת ברוך הן לברך לקחתי אביך וגט ברוך לא תברכני לברך את ישראל מבוניך ברוך והנה ברבת ברוך יהוה אלתי אבועינם יסף אליכם אלף פעמים יברך אתכם כי יהוג אלהיך בוכך בכל מעשה ידך הן הראני ימיה אלהיע את כבידו ואהבך וברכך וברך פרובטעך ברוך גהיג מכל העמים ומכול ושבעת יביבת את יהוה אומך לשראו ולבוך בשמו בוכה את הבוכה ונאתה את הברכה על הוגריזים ושחתתם לפני יהוה אלהיכש אשר ברכך יהוג אלהיך כב וכג יהוה אלמיך כייב וכך יהוה אלהיך כייבוכך יהוה אלהיך למען יברכך יהוה אלהיך בכל מעשה ידיך פי בוכך יהוה אלהיך כי יהוג אלהיך ביכך כי בגלל הדבר הזה יבוכך יהוג שלהיך כאשר בוכך יהוג אלהיך תתן או ובוכך יפור אוניל מסץ רובא יבל אחר עעל כאשר יברבך יהו ה שומיך כי יברבך יהוא מותיך כבינת יווג אלהיך לעחד לפני יהוה אלהיך לשרתו ולביך בשמו כי בם בחר יהות אותיך לשיתו ולביך בשם יהות ויהפך ימו אומיך לך את הקוצה לפוכה לחשן יבוכך יהוה אלהיך בכל חשלא ידיך וביכך ולך ענינ גילע ופה ישנ אוניל מחלם

hart was see still xil home st tech , ere mail ixi ere of i xil שנכיי כע ידנכן אי בה ותנאן אינונ נעם IL NE CTIL . CIC (C) UKB IBIN, XV מאט עא ושנהו ואאו משודו CCIL IMERCIT EV . LI KI UKO מחנ וכבוד יהוה וכבוד יהוה וירצה עליכם XV CTIEL 18.4 EKEL CTIL, I.ELL XVO MYY KILED WILD ELEV INCL WING TX CTIL , UIC ILLXY CTIL . UIC ITLAN TETILI recent rection gout in and unal und ITULIO AND XICLY NY MU. DO XEIX NJ. L וטוב אי וום ע חביר כל בנגל , נוב אנפל אי כדונו GRUID ITIL AVER Ky el ELL iere xge xervien int kyien cen igh ICX. YO XY ETIL , UNE TUTE CEIL , UN & NIA CECCAL ECT NABILLE LECCAD LO XX. xel ixul reci ky to ev un nech avo WEID LERY WUY TICY THE ILUP TICK hard my me heret ever now wars ever END EUN GROW TL ITCL . MING WAS NEL itil xv 1195 itil xv crkio 1,000 neck inde neck wer dup fx xs. ixtico LXAL ELIL UX A UUIX SXLU,O KUT XYUA LELL . CIE LE TECT, CIE tiers nech kur no du six in ter nech ine nect was ixed in xaint exp execut like ki this ittel inte itel , full is the ecces is steer the council.

ויברך אתם צלפט ויברך את אלפט ויברך אלפים את יום השביצי ויברך אתם ויברך אלהים את נח ואת בניו ויצמר ברוך ימול אלהי שכו ואבונך ואגדונ שמך ואויברכה אברך מבוכיך ינבוכי בדכל משפאות האדמהו ויברך את אבים ויאמי ביוך אברם יבריך אל עליון וברכתי אתה וגם נותי ממעה לך בן וברבתיו עברכי בו כו גוי היווץ כיבווך אברבן והתברכובוועך ויהוה ברך את אביהם בכל ואמר ברוך ימות ויצמר בא ברוך יהות זיהות ברך את אוני מאר ואברך את יהוה ויבובו את כבקה ויבוך אלהים את יצחן ואהיה צחך ואברכך וברכהו יהות כיאתך אנכי ובוכתרך עתה עתה ברוץ יוונ בצבור עבוכל נפטי ואכלה ואברבכה בעבור אשו יבוכך ברכה בעבוו אשר תברכני נפשך ויבובהו לחכן תבוכך נפשי ויבונהו חלא אשר ברבמו ימוה ומברכך ביוך לביך את יעוב בעבור תבובני נפשך וובובה וגם ברוך יהיה בובני גם אני אבי ויקה את בובתך והני עתה לקח ברכא הוא הצלת זי בוכה הבוכה אחת היא לך אבי בוכני גם אני אבי על הבוכה אשר ברכן אבי דקרא יצרק אל יעלב זיביך אתו ואל שדי יבידר אתך ויתן לך את ביכת אביים אביך ני בין

קסף נח

ונח מצא אן בעיני יהוה אלה מולדות נח ניש צדיך
ותמים היה בדורותיו את האלהים התהלך נח ויעש נח בכל אשר
צוה אתו אלהים כן עשה ויעש נח ככל אשר צוהו יהוה
וישאר אך נח יאשר אתו בתובה ויזכר אלהים את נח
ייצא נח יבניו למשפחותיהם יצאו מן התיבה ויבן נח מזבח
ליהוה ויקח מכל הבהמה השהורה ומכל העוף השהור ויעל
עלות במדבח ויריח יהוה זת ריח הניחח. אן כאל ישרוך

L. 6 . F. 1304.

ואל יצחק ואל יצקב באל שדי והבאתי אלכם ברוך מן דאמר אני ימוב ואראב אל אברהם ברוך מן דאמר אני את ידי לת א אתה לאברהם ליצח ק וליעקב:

L. 6, f. 130

ונשוב אליך בכל לבבינו ובכל נפשע ונהבך בכל לבבע יב כל נפשע ובכל מאודע לטוב לנו נשאל אסדך ודח מיך וחסדיך תמלי אתנו לשמר משמרתך חקותיך ומצותיך ומשפטיך כל גימים יתהלל אלהע צין אלה אלא אחד יהוה אלתנו יהוה אחר יהוה אחר

ויברך אלהיט את יוט השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשית יתהלל אלהים אין אלה אלא אחר

ותצלהים פלד יפקד אתכם והעלה אתכט מן הארץ הדאת אל הארץ אשר נשבע לאברהם ליצחל וליעקב ויצבר הלהים את ברתי אנני אלהי אביתיך אלהי אבר הם ואלהי יצח:
ואלהי יעקב אה אלהיהם ואה אדונם רחם עלינן בעבורם ושמע קיל צעקותים בנכרון

יהוה אלהי אבותיכם אלהי אביהט ואלהי יצחק ואלהי יצקב יהוה אלהי אבותיכט ערם אלי אלהי אברהם וצחק ויצקב למצן יאם בי ער אל אליך יהוה אלהי אברהם ולהי אברהם ויאלהי יצקב את אלהיה אלהי אברהם ויאלהי יצחק את אלהיהם

L. 6. F. 1246.

לאהבי ולשמרי מצותי לא תשא את שם יהוה אלהיך לשוא כי לא ינקא יהור את אשרישא את שמו לשוא שמור את יומו השבת זום השביעי שבת וינח ביום השביעי על כן ברך יהוה את יום השבת יקדשהו:ו כבד את אביך ואת אמך למצן יעריבון ימיך על האדמה אשר יהוה אלהיך נתן לך לא תרצח לא תנחף לא תגוף לא תענה צד שקר לא תחמך בית רצך ובל אשר לרצד והיה כי ביצד יהוה אלהיך והיה בעברנט את הירדן תקימו את האבנים הצלה אשר אנכי מצוה אתכט היום בהרורידים ובנית שם מזבא ליהוה אלהיך חובח אבנים אחד הוא יהוה הנכבד וזין עוד חלבדו בשמים ממעל ועל הארץ מתחת עוד מלבדו ברוך יהוה אלהים אשר לו השם הנכבד והישר יתהלל נמול לבבני ולבב דרעני וערא אתו ונהבה ונדרשה ונשמר עשרת דברי הברית אשו דבר בחוריב מתוך האש ביוט הקהל יהוג גל יחוש וחנון טלח לני מרי ולאבות בחסדים מנל אשר חשינו ושנגני ופשעט פניך אה אדני אהיה אשר אהיה דכור לעבדיך לאברהם וליצחן וליעוב אדע בעמום ובעמל משה עבדך אל תפן אל קשהני ואל רשעני ועל חשאתני אנחני הרשצים והחשמים פני גדלך וצתה יהוה צל רחום וטחון יונד הי אבה בלובה כי גם לחני ערף אנאנו ופלאת לצונינו ולאטאותינו ונאל אדע הרחום בשחך הגדול הציל אתנו מכל דבר שקר והישיע אתם מנל תועבה וטהר נפשותינו מכן שלוגיה ולוחלביוניה מכן ממא וסנא לנו מרי ולאבותיע באסדיך מכל אשר אשינו ושרצה וסחתרו פהל אנ אנה רטון נבדיה

קטף עשרת הדברים

יתגלג קואה דקוא עסותי מליה וידבר אלהים את כל הדברים האלה לאמר אנכי יהוה אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים לא יהיה לך אלהים אחרים על פני לא תעשה לך פסל וכל תמונה אשר בשמים ממעל ואשר בארץ מתחת ואשר במים מתחת לאוץ לא תשתחוי להם ולא תעבדם כי אנכ יה אלהיך אל קנא פקד עון אבות על בנים על שלישים ועל רביעים לשנאי ועשה חסד לאלפים

L. 6. 4. 124

השביצי אג ליהוה אלהיך לא תעשה כל מלאכת צבדה כי יברכך יהוה אלהיך במקום אשר בחר בו באג המצות איש כמתנת ידו כבוכת יהוה אלהיך אשר נתן לך: ו יהוה גלה רחמן ורתאה סלח לצמך ישר אל דפרקת יהוה בריך אלהני ומשבח אלהים לות אלה אלא אחד לית אלה אלא אחד.

יעוכני לפני יהוג תמיד את שב אותי תשמרו ומקדשי תיראו אני יווה וו ופניעי אויכם והפרו מתכם והוביתי אתכם והקמתי את בריתי אתכם ואשברה מטות עולכם ואוליך אתכם קוממית וו ונכרי את בניתי יצלב וגיף את בניתי יצטל יגף את בנית אברהם אלכר ולבר א לנים דנית נאיחורם אלה החקים והמשפטים והתורות אשר נתן יהיה ביע ובין בני ישראל בהר טיני ביד משה שוום יהוה על הנביא הצדיך התמים השהור הנאמן משה ופל מצות פלת חלות באולות בשמן ורקיקי מצות על של המצות חלת מצג אחת ורקיק מצה אחת צמר לפס יברכך יפור וישמרך יאיר יהי פניו אליך ויאנד ישא יהיג פניו אליך וישם לך שלום ושימו את שמי על בני ישרית ואני אברכם על מצוא ומרורים יאבלותו ועזכר לם לפני יווה אלהיכם ונושעתם מאיביכם וביום שמחותיכם ובמועדיכם והו לכם לזכרון לפני אלהיכם אני יהול אלהיכם ביום השבא וביום השבא ונסכיו עלת שבת בשבת על עלת התמיד ונסטהם ובחמשה צשר יום לאדש הזה חג שבעת ימים מצות לאכאו אלה תעשו ליהוה במועדיכם יהוה אלהי אביתיכם . יסף עליכם ככם אלף פעמים ויברך אתכם כאשר דבר לכם שמור את יום השבת לקדשהו באשר צוך יה: אלהיך ויום השביעי שבא ולכרא ויוציאך מן כן צוך יהוה אלפיך לעשות את יום השבא ישתבא אלהים לית אלה אלא אחד: שמע ישראל יהוה אלהינו ינונ אחד וחררעם ולחנים וכעכעם והוח ינונ לעשות צין ונתחם את הברבה על הרגרוזים ושמח: ושמחת יתה זל שמור את אדש האביב ועשית פסא ליהות אלהיך ביבחדש האציב לה תאכלו עליו חחין שבעת יחים תאכלו עליי מצות וביים

מומים ימימה יהוה ולחם לכם ואתם תחרישון צדי וזמרתי ויהו לי לישועה זה הלי וגניהו אלמי אבי וארוממנהו יהוה גבור במלחמה יהוה שמוו וברוך שמו כל המחלה אשר שמתי במצרים לא אחים הן.ל כי אה יצוע נקאל אבה ינוע נקאה מבל חלי הוא אשר דבר יהוה שבתון שבל קדש ליהוה כי שבא היום ליהור וביום השביעי שבא זיהי ביום השביעי ראו כי יהוה נאן לכם את השבא שובו מיש לאציו ואל יצא איש ממלומו ביום נחבץ וושבת העם ביום השביעי שמור את יום השבתוים השביעי שבת וינח ביום השביעי על כן בוך יויה אל יום משבא יינד שהו ששת ימים לעשה מעשיך וביום השביעי אשבא אא חג המצוא תשמר שבעת ימים לאכל מצות למועד חדש באביב ועד אם את ימינ אלהי כם וביך אע לחמך ויות מימיך והסרל מחלה מקובך והמתי את כל העם אשר תבוג בהם ונתת אלכל איביך אליך צרף ולחם מצוג יחלול מצוג ורקיקי מצול ומסל נומצוא אך אל שבעוע תשמרו כי היא ביני ובנכט לדורותיכט לדצת בי אני יהוה מקד שכם ושמר לם אל השבל כי קדש יהוה מקדשכם ושמי לם את השבת כיקדש היא לכם וביום השביעי שבת שבתון קדש ליהוה כל העשה מלאכה ביום השבא ושמרו בני שראל אל השבי לעשות זת השבא וביום השבעי שבת וינפש אדני יהוה שוב מחרון מפך והעום על הו עה לצמך זכור אצבינם ניגעל וניגלב הדביל אחר הדבא להם בך והחנתו אל אשר אחן ורחמת אל משר אנשם וונד ינונ בגל ויאגב המו חם

L.6. F. 122.

קשף הטבעית שבת ומצות

וברך אלמם את יום השביעי ויקדש אתו

פי בו שבת מכל מלאכתו אשי ברא אלהים לעשות

ויעש להם משתה ומצות אפה ומצוג עלמרורים יאכלהי

ובכל אלהי מצרים אעשה שפשים אניהוה חקת

עולם בר אישון תחגהו שב עת ימים מצות תאכלו

בעוב תאכלו מצות כל מחמצת לה תאכלו בכל מש:

המשאית לבוא לב תיכם לגלף ושמרתם את העבדה

המשאית לבוא לב תיכם לגלף ושמרתם את העבדה

הדאת בחדש היה עצות מצות ואתםיוצאים

בחדש האביב ועבדת את העברה הואת בחדש

הדה ששת ימים תוצל מצות וביום השביני חג

היהה מצות יהכל ושמרת את החקר הדית למוצדה

L. 6 . 4. 28

על הלוחות כמכתב הרצישון ואנפי צמ:
בהר כימים הראי שונים ונתחת את הברבה
יתהלל שמור את חדש האביב בי בחדש
האביב ולא ילין מין הבשר אשר תובח בין
הערבים ביום הראישון איש במתנה ידו
כברכת יהות אלהיך אשר נתן לך יהוה אלה
רממן ורתאה פלח לנמך ושראל דפיקת יה:
אחד לית ילה יולה אחר.

ופנית אליכם והפרית אנכם והרביתי את: והקמי את בריצ ותכם ואשברה משותעול: ואוליך אתכם קוממית ולברתי את ברית יתלב ואל אע בנית יבעל ומל מעד לאו ברות. אביחם אנכר ונכרת להם ברית ראישיני אלה החקים והמשפשים והתירות משר נתן ימות בינו ובן בני ישראל בהרסיני בוד משה שלום יהוג על הנביא הצדיק התמים הטהור הנאמן משה ראישונה יסעו אמר להם בוכך יהול השמרך יאיניהות פנו מציך ויחנך ישא יהוה פנו איך וישם לך שלום ושימו את שמי צל בני ישראל ואני אביבם ויהי המקריב ביום הרצישון בחדש הראישון ויעשו את הפטא ברינישון ונוכרתם לפני יהוה אלהיכט יעשעתם מאיביכם וביום שמחותיכם ובמועדיכם והיו לכם ללכרון לפני יהוה אלהיכם אני יהוה אלהיכם וישעו בראישונה וישע דגל מאנה בני יהודה בראישונה בחדש הראשו ביום הראישון אלה תעשו ליתוג במועדי כם ויטעו מרצמטס בחדש הראישון בחמשה צשר יום לאדש הראישין יהוה אלהי אבותו ישף עליכם ככם אלף פעמים ייבוך אתכם באשר דבר לכם כישאל נא לימים הראישוני ישת בח אלהים ווג עלה אליג אחד שמע ישריין יהוג אחדינו ושנותם וקשיאם וכעבתם ויצוע יהוה לעשות אל ואתנפלה לפני יה: בראישונה פסל לך שני לוחות מבנים בראישו אשר הז על הלוחות הרגישונים ואפם ; שני לוחות מבנים כר אישונים ויכלב

הנאת בחדש נונה ושמרת צת נחקה הזאת למועדה מימים ימימה יהוה ילחם לכם ואחם תחרישון עלי וזמרתי זיהי לי לישועה לה אלי ואנוהו עלהי אבי וארוממנהי יהיה לבור במלחמה יהוה שמו ברוך שמו כל המאלה משר המעי בנגבו.ם של אחשם הקול כי אה ינוני רפאך אדע יהוה רפאט מכל אני למועד חדש האביב ועבדתם זת יהוה אלהיכם וברך את לחמך ואת מימיך והטרגי מחלה מקובך והמגי את כלנתם אחי עבא בען יורעי אע כן איביל אוול ברף יצרה ימונ חוד מענון ייפל וניתם הן הרצה לעמך זכור לגבר הם ויצחק וויעקב עבדיך אשר נשבעת ומט בד והחנת את אשר אחן ורחמתי יגל אשר מירחם פסל לך שני נוחות מבנים בנצישונים משר היו על נצוחוצ הראשונים ויפשל משיג שני לואות מבנים בראישונים יירד יהוה בצען ויתיצב עמו שם וילנג יפוב יפונ אל נשם ושרול מנל אפים ורב חסד ואמת וימהר משה ויקד ארצה וישתב וסלאת לעונינו ולאשאליט ועולתני למועד חדש האביב ביום חדש הרצישון ויהי באדש הראישון את הפר הראישון והקריב אג אשר לחשאת ראישון וישחשתו פר אין וישא אהרן את ידו על העם ויברכם ויוד מעשות האטאת והעלה והשלמים ויבא מש ה ואהרן אל אהל מועד ויצאו ויבוכו אל העם ויראה כבוד יהוה אל כל העם מועדי יהוג בחדש הרצישון ביום הראישי אלה מועדי יהוה ביום הראישון ביום הראי וידבר משה את מועדי יהו ה אל בני ישריהל

קטף הטבעת ראישון ויהי בצחת ושט מצות שנה ברצישין אשר צשה שם בראישונה ויצא הראישון הראישון ואולם לוזה שם העיר לראישונה ויצו מת הרו וצע ילדירב נציחול זממר זני יצא נציחון כמשפט הראישון והיה אם לא יאמנו לך ולא ישמן לקול האת הרצישון ויעש המותות לעיני העם ויאמנו העם וישמעו כיפקד יהוה את בנישראל וכי ראה את עניהם ויקדו וישתחוו החדש הלה לכם ראש החדשים ראישין הוא לכם לאדשי השנה והיה לכם למשמרת עד אובעה עשר יום לחדש הדה ושחשו אתו כל קהל עדה בני ישראל בין הצרבים ובכל אלהי מצרים אנשה שפטים אני יהוה אך ביום הראיטון מיום הרא: ביום הראישון חקת שולם בראישון משבו קחו לכם צאן למשפחותי בנו ושחשו הפסח ופסח יהוה על הפחח ולא יאן המשחית לבוא לבת: לנגף ושמרתם את העבדה הנאת בחדש הלה ואתם יוצאים באדש האביב ועבדת את העבדה

האלהים את בעי ישראל תורה צוה לע משה מורשה קהצת יעקב אשרך ישראל מי כמוך העם הנושע ביהוה מגן עדרך ומשר חרב גאותך ויכחשו איביך לך זאתה על בחתם תדרך ויראהו יהוה את כל הארץ ויאמר יהו אליו דמת הארץ משר נשבעתי למבותיך למבי ליצחן וליעקב אדנירים לשב עד לעלם נכאי עלמה ארשי זכותה אברהט ויצחן ויצקב שכוני מערת המכפלה דכל צוות בשמון מגקבוה בזכרונם אה אלהיהם כשובר ויהושע בן נון מלא רוח חכמה פיסמך משה את ידה עליו וישו אליו בני ישראל ויעשו כאשר צוה יהוה אל משה שלום יהוה על הנביא הצדין התמים השהור הנאחן משה נביה יבה דעלמה עמיקה דעלמה שוליחה דאלהים ספרון דחייה לביש קרן עורה מהימן בית אלה עליו השלום לעולם ולא קם עוד עבי בישראל כמשה צנק אורה צוה לע משע מונשע לנוע וגלב חציוע מלעם יעביל ברוך אלהינו לעולם וברוך שמו לעולם אין כאל

وكرونه تلانه خفيف ۱۱۸۱ د ۱۸ د ۱۸۱۵ ۱۸ وار تقبل

לברך את העם על הרגרילים ובאו עליך כו הבוכות האלה והשיגוך כי א שמע בקול יהוה אלהיך ברוך אתה בעיר וברוך אתה בשדה ברוך פרו בטנך שעד ומשארתך בריך אתה בבאן יבריך אתה ב ציאתך יצוה יהוה אתך את הבוכה במט: ו בכל משלח ידיך וברכך באיץ וראו כל צמי ה ארץ כישם יהוה נקרא עליך וייואו ממך . פעם ימות לך את אוצרו הטוב את השפים . ל תת את משר אוצך בעתו ולבוך את כל מעשה דיך ולמען הקים אתך היום לו לעם והוא י היה לך לאלהים כאשר דבר לך וכאשר נשו נאבועיל נאברנים ניהעל וניבלב כינוא עי? וארך ימיך לשבת על האדמה אשר נשבע יהוה לאבן לאברהט ליצחק וליעק ב חזקו ואמצו אל תיראו ואל תערצו מפניהם יהו הוא ההלך לפניך יהוג יהיה עמך לאירפך ולא יעדבך לא עירא ולא תחת הקהל את העם האנ: והאנשים והשף וגרך וראה יהוה באה בצחוד צען יינחד צמוד הצען לפתח האהל ועתה כתבו לכם את השידה . ויכתב משה את השירה ויהי ככלות משה ויצו משה ודבר משה האניט השמים ואדברה: כי בשם יהוה אקיא פיאלן יהוה עמו יצוב כי ידין יהוה עמו יעל צבדו יתנחם ברוך מן דאמר ראו עתה כי אני אני הוא ונקט ישיב לעריו ונפר אדמא צמו ובדבר הזה מארינון ימים על האדמה וזאת חברכה אשר ברך חשה איש

שירו ליהוה פוס ור כבו בבו ימלך עו העלך הוע אם וער

יציא בני ישראל ביד רמ נתה ידעתי כי גדול יהוה מכל הצלהי ב

ששת יחים אוכל מצוג וביום השביעי אג ליהוה אוריך לא תעשה כל מילאנה עבדה יו

ونفال

گررب نلاته فرت دید وسل ۱۸۲۱ کالمها نوب دید، خفیت ویژؤهای ۱۵۲۸ ۱۵۲۸ و نیاحه وکرژنی تلاته فوت وکیت دیعدی یکیلر الفطف

למים חהיה עם יהוג אלחיך והשתחיית לפע יהוג אלחיך ושמחת בכל השוב אה החמו שבה אהוה אשר להיה השקף מחצון קדשך מן השמים וברך את עמיך את ישראל אלה יצמדו L. 6. F. 24 b.

לא ימוש צמוד . הען יימם ועמוד איי לילה לילה

יהוג ילאם לכם ואתם עו עו נ' והוג חנ לחם להם

אום ורכבו בי גוי גאה

0,12,43

ימיעד יהוק ימיעד ימיעד

ובגדול דרועך דמו נאבן עד יעבר עמך ה וה פיח פו באנל גב בנו באנל גב

ובבל אלהי מצ שפשים יה יה יה יה וגבל חילו ברכבדו בפרעה ברבבו וב ברבבו וב

> האר יצוע יצוע רפונ, יצוע רפונ,

ויאמנו ביה

1724

ות ובמשו

מי במוך בג,
יהוה מי כמ
יך נאד
יר

L. 6. F. 24.

החדש הזה לכם רצש הת דשם רצי: הוא לב ביש ב

בנישראל בים הצר

כל מחמצה מושבותינט מושבותינט מאנא

ויהוה לען את אן העם בעים מצרים וי גשילום פעל,

עארא מא אין פר האין עארא אין אין אין אין אין

לע עוצע לע וחבר מי וחבר מי ולמען תספר באנע בנך א אשר האצי בחצי נשי והיה לכם למשי עד אהבעה עשר יום עשר יום

ום אעשה טפשים אני אני יה:

2.9

2

לן ה לא מענן עע מחני וע נע מוצ בוע יעי

הו הלילה הז ה ליהוג ש מירים לכ ל בני בשה בשה באדש האבי ב בבו אח יום ציצתך מארץ מצרים כל ימי
חייך ולא יראה לך שאר בכל גבולך שבצה
ימים ולא ילין מן הבשר יישר עזבח בין
הערבים ביום הראישין לבקר וליו. תוכל לזבה
את הפסח באחת שעריך אשר יהוה אלהיך
לשכן את שמו שם שם תדבח את הפטח בערב
לשכן את שמו שם שם תדבח את הפטח בערב
כבוא השמש מועד ציאתך ממצרים ובשלת
ואכלת במקום אשר בחר יווה אלהיך בו
ומכית בבקר והלכת לאהליך פע(ען ששת ימים
ופנית בבקר והלכת לאהליך פע(ען ששת ימים
אלהיך לא תעשה כל מלאכת עבדה

יפרל יעכון מו קונכון סצבים ומובים קצלע עהם יומובים קצלע עהם יומני המובים

ونقال رها دار که داد دنیاس و کرزند

ישראל בני השני לבני ישרי לבני ישראל יעש האואוא לעיני העם ייאמנו העט העט העט העט

פראישונה ואתם ללה ליהוג ואמרה אדני יהוה אל תשחית עמך ונחלתך אשר פדית בגדלך אשר הוצאת ממצוים בידך החזקה זכור ועבדיך לאברהם ליצחק וליעקב מה אוהיהם פשוש אל חפן אל קשה העם הזה ואלרשעו ואל אטאתו פטל לך שני לוחות אבנים בראישונים אשר היו על הלוחות הרצישונים ואפסלה שני לוחות אבנים כראישונים ויכתב על הלוחות כמכתב הראים ויגנבי עמדת בהר כימים הרצישונים כי יהוה אלהיכם הוצאלהי הצלהים ואדון האדונים האל הגדול והגבור והנירא אשר לא ישא פנים ולא יקח שחד ואתבת אח יהי מלהיך ושמרת משמרתו אקותיו ומצוחיו ומשפשיו כל הימים למצן תמדקו פחדכם ומראכם יתן יהוג אלהיכם ונתתה את הברכה על הרגרינים ושמחתם בכל משלח דיכם ושמאתם לפני יהוה אלהיכם ושמחת לפני יהוה אלהיך לחען ישוב יהוה מחרון אפו ונתן לך רחמים ורחמך והרבך כאשר נשבע לאבותיך ביתשחע בקיל יהוה אלהיך לשחר את כל מצואיו אשר אנכי מציך היום לנשיג הישר והשוב בעיני יהוה אלהיך:

בא פנון יגער מענא מגנים נמא ענכר ימים עעכנו הליו מצוע שוה ליוני עלייל באל וכלי במלום אחי באר יניני עלייל ממצים ניני וזבאר פשע נינינ ענייל המור אל חבה נאני מעילו הנייל הנייל

עוד ועשה חשד לאלפים לאה כי ולשמרי מצותי לא תשא את שם יהוה אלהיך לשויא כי לא ירלא ינונ אע אחר יחיא אע חמו לשוג ושמחת לפני יהוה אלהיך ההר ההוא בעבר מירדן וישמע יהוג את קול דבריכם ברברכם אלי ושמעת ישריול ושמרת לעשול אשר יים ב לך ואשר תובה מאר כאשר דבר יהוה אלהי אבימיכם לך ארץ זבת חלב ודבש ישתבא מרן קמאה ישתבח יחמנה דלא בשל: ישתבא אלה: לית אלה אלא אחד שמע ישראל יהוה אלהיע יהות אחד צלע והיה כייביאך יהוה אלהיך אל הארץ אשר נשבע לאביתיך לאביהם ליצחק וליצקב אה אלהיהם ואה ארונם , שוני ועשית הישר והשוב בעיני יהוג אלתיך למען יישב לך יבאת דרשת את האוץ השובה יצונו יהוה לעשות את כל החקים האלה ברוך תהיה מכל הצמים לא יהיה בך צקר וצקרה וב בהמתך והסיר יהו ה ממך חלי וכל מדוי מיצרים הועים אשר ידעת לא ישימם בך ונתם בכל שנאיך כי יהוה אלהיך בקרב אל גדול ונורא כי לצ על הלחם לבדו יחיה האדם כיעל כל מוצא פי יהוה יחיה האדם ואכלת ושבעת וברכת את יהוה אלהיך על הארץ הטובה אשר נתן לך וזכרת את יהוה אלהיך כי הוא הנותן לך כוח לעשוג איל ולמען הקים את בריתו אשר נשבע לאביתיך לאברהם ליצחן וליעקב ילמען הקים את הדבר אשר נשבע לאבוגיך לאביהם ליצחק וליעקב ואת נפלה לפני יהוה

אלעזה הכקר יישנו מוצמשם בחדט הרצישון בחמשה עשר יום לחדש הרצישון ממחרת הפסח יצאו בני ישראל בידרמת לעיני כל מצרים ומצוים מקברים את אשר הכה יהוה בהם כל בכור זבאל היהם עשה יהוה שפטים כל בית דהוה בארע מצרים לא שיאר כה נפש בכור אלא בכורי עביאי

אלה שמות האנשים אלה ישר צוה יהות אלה המצות והמשפטים על ירדן יריחו פצנים יעוש ויהוה אל

רחום ואנין

לאברהם ליצחך וליצקב יהוה אלהי אבותיכם לאברהם ליצחך וליצקב יהוה אלהי אבותיכם יסף עליכם ככם אלף פעמים יברך את כם כאשר דבר לכם ואתם הדביקים ביהוה אלהיכם חים פלכם היום ובקשת משם את יהוה אלהיכם ומצאתו ושבת עד יהוה אלהיך ושחצת בקילו פי אל רחום יהוה אלהיך לא ירפך ולא ישיחתך פי אל רחום יהוה אלהיך לא ירפך ולא ישיחתך ולא ישכח את ברית אבותיך אשר נשבע להם כי שאל נא לימים הראישונים. אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו וידעת היום והשיבותה אל לבביך כי יהוה הוא האלהים ל לבביך כי יהוה הוא האלהים בשמים ממיעל ועל הארץ מהחת אין האלהים בשמים ממיעל ועל הארץ מאחת אין

כאי אולע ישלו וככל הקלינו יגי עכת גאל תורת הנדיר אמר להם יבוכך יהול וישמוך יאיר יפונ פהו אביל וטרל יחצ ילי פהו אליך וישם לך שלום ושימו את שמי על בני ישין ואף מבנכם ויני נימל ניד בום נוגיחול בעבח הר אישון ויצשו את הפסח בר צישון ונדכר לם לפני יהוה הלהיכם ונישעתם מהיביכם וביום שמחיניכם ובמוצריכם והיו לכם לוכרון לפני יהוה אלהיבט אני יהוה אלהיכט באו ורשו את הארץ אשר שבעת לאבותיכם לאברהם ליצחן ולועקב: אה אל הל הם ואה אדונם פשוש ויסעו בראי ב ויסע דגל מחנה בנ יהודה בראישונה וענן יהוג עליהם יומם בנסעם מן המחנה ויהי בנטע הארון ויאמר משה קומה יהוה ויפוצו אויביך וינואו משנגיך מצניך ויצנק הנס מל משה ויתפלל משה ציהות ותשקע היגש ויצען משה יול יהות לאמר אל נא רפא נא לה : ועתה יגדל נא כוח אדע כאשר דברת לאמר יהוה ארך אפים ורב חסד ואמת סלח ני לעון העם הזה כגדל חסדך וכאשר נשאת לעם הזה ממצרים ועד אנה ויאמר יהוה שלאתי כדבריך: בחדש הרצישון: מברכיך ברוך וארריך ארור וירא פינחס בן אלע: בן אהרן הכהן: ותעצר המגפה מעל בני שואל פינאם בן אלעזר בן אהרן הכהן והיית לו על מתנאתך הקדושה לעלם עלמים את הכבש האחד תעשה בבלר וצע נכדה ניחה עתחנ בו נהנדים בעבה הראישון ביום הראישון אלה תעשו ליהוה במועדיכם אם יראו האנשים העלים ממצרים מבן צשרים שנה ומצלה את האדמה אשר נשב נתי לאברהם ליצחן וליצקב ויצו להט משה את

את הפר הראשון ווקריב את אשו לאטית רצישון וישחטהו ויחטהו כרצישון וישא אהרן את ידו על העם ויברבם וירד מעשות חשאת והעלה והשלמים ויבא משה ואהון גל אהל מועד ויצאו ויברכו את העם ויראה כבוד יהוה לבל העם חקת צולם לדרואתיכם ולהבדול בין הקדושובין החל וה תקדשחם והייעם לביחים ועונניעם מע דה יחב"ב מחמאעם ואנדע ננגל כמול אך שנ בעול ילוע אחר אמר מוזה בניל "דה בבל ומפע בבל והן צדק יהיה לבט אנו יהות אלהיכם ושמרתם את כל חקות אמו אל הנדנים בני אהרן והכהן הגדול מאחי מן המקדש לא מקדש ושמי אם את מצותי מוצדי הוה באדש הראישון ביום הראישון ביום הרואיש: אלה מוצדו יהות ביום הרצישון ביום הרצישן וידבר משה הת מועדי יהוה לבע ישראל יצר: אתו אהין יבנו מעיב עד בקו לפני יהוה ברוך יהות אשר אמר ונתתי שלום באוץ ושכבתם ואין מאריד ופנתי אליכם והפריתי אתכם וענבות מעכם ועלמע, מע דנות מעכם ומחביע ממוע הולכם ומן. ל ארכם לומטיע ונכנים אע בניתי יעלב ומל אע בניתי יבעל ומל מע בריתי אברהם אזכר ולכרתי לתם ברית ראישו אלה החקים והמשפטים והתורות אשר נאן יהוה בעינו ובין בע ישראל בהר פיני ביד משתשלום יהוג על הנביג הצדין האמים השהור הנאמן משה אלג המצות בהר שיני פ לכנוץ על שר זיהוה אל רחום

ノリト

תעשה בין הציבים ויתפוף משה בצד אהרן

הדני יהוה שוב מחרון אפך וחנחם על הרע: לעמך זכור לאברהם לצחן ולינוב עבדיך אשר נשב צת להם בך וגדבר אליהם אובה ארבה אג זרעכט ונחלוה לעולם וינחט יהוה על הוצה אשר דבר לעשות לצמו לך עלה מזה אתה והצם אשר העוית מארץ מצריט אל הארץ אשר נשבעת לאברהם ליצחן וליעקב ושלאת לפניך מלאך אה אלהיהם פשוני והיו כל מבקשי יהוה יצאו אל אהל מוצד ודבר יה: אל משה פנים אל פנים יקראתי בשם יהוה לפניך ופטרעי אל אחנ און ונטמעי אל אחנ אנטם פאל לך שני לוחות אבנים בראישונים אשר היו על הלוחות הרגישונים ויפסל משה שני לועוע אבהם כראותוהם הנד יפונ בהח ויתיצב עמו שם ויקרא בשם יהוה ויעבר יה: על פניו ויקרא יהוה יהוג אל רחום וחנין ארך אפים ורב אסד ואמת ומהר משה ויקד אר צה וישאחו ויאמר מם נא מצאתי אן בעינך אדנ ילך על אדני בקיבני כי עם קשה ערף הוג וסלאת לנונינו ולאטגוגינו ונתלתנו עמך אעשה נפלאות כי זג תשתחו למל אחר כי ימוני לרו חמו מל לרא נוא למועד חדש האביב ויברך אחם משה מרי חשיב צלינן מן ביכל הנביא הצדו התמים השהיר הנצמן משה ביום חדש הרוין ויהי באדש הרצישון כישכן עליו העבן וכבוד יהוה בי עין יהוה בבל מסעיהט פלני עי דעול יהוה אל I'JAI DIM

L.6. f. 20.

לא אשים צליך כי אני יהה רפאך אדן
יהוג רפאני מכל חלי ויבן משה מזבא
יהוג אשו יהוג נסי ויאמו יתו בר:
יהוג אשו הציל את בש מיד מצוים ומיד
פרעג אשר הציל את העם מתחת יד מצר.
פש(צי עתה ידעת בי גדול יהו מכל האל
יומה דפסח אלה על העם
יומה דאתו מתקוין בה
דפסח אלה על בתיון
ולא יעל מחולה

יהוה אלהי אבותיבם יסף עליכם ככם אלף פעמים ויבוך אתכם כאשר דגר לכם ושמחת לפני יהוג אלהיך ההר הטוב ובחקום אשר לפני יהוג אלהיך ההר הטוב ובחקום אשר ברוך מן דאמר והיה ני יצנך אלי ושמע אי ברוך מן דאמר והיה ני יצנך אלי ושמע אי כי חנון אנני: למועד אדש האביב ועבד לם מל יהוה אלהיכם ובוך את לחמך ואל מימיך והסרתי מחלה מן רכך והמתי אל כל העם אשר אתן בידכם את יושבי הארץ ואל משה אמר אל בידכם את יושבי הארץ ואל משה אמר אליהו אלי היהו אלי אל יהו ה אחר ואהין עדה ואביהו אלעור ואיתמר בני אהרן ציהם לעולם: א האליהם בני אהרן ציהם לעולם: א האליהם בני שהרן ציהם לעולם: א האליהם בני שהרן ציהם לעולם א האליה ולאור ושה אהרן אל משפט בני ישראל את הכבש ושא ההרן אל משפט בני ישראל את הכבש ושר ושא אהרן אל משפט בני ישראל את הכבש השני

מות אבן דהוה בארע מצרים בי מינול בי מינול בי מא השירה בי מינול בי

ארן ישר משה ובט ישראל מא השיוה הדות ליהוה יאמר לאמר משירו ליהוה כענים לליהוה יאמר לאמר משירו ליהוה כענים לליהוה יאמר לוס יכבי המה פים בללובי שני וממרתי ייהי לו לישועה ונה מלי בם ישו ומנוהו אלהי אבי וארוממן נהו פשל לי יהוה עבור במלחמה יהוה שמו הל מוצאני מוכבה שרעה יוחילו ירא בים ומבחר שלישיי שבעו בים פוך בהוחות יבסימו ירדו במצלות כמו אבן בעלע למינד יהוה עדרי בכוח ימינד יהוה תרצץ איב פלעה וכש וברב גמונד תחרם קמיד משלח חרונד יהוב הלמו בקש וברוח מפך ערמו מים נצבו יאכלמו בקש וברוח מפד ערמו מים נצבו יאכלמו בקש וברוח מפד ערמו מים נצבו כמו עד עומלים קפאו תהומות בלב ים אמר

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L. 6. F. 18

לילה שמירים הוא ליהוה להוצימם מארץ מצרים פשלש הו הלילה הזה ליהוג שמירים לכל בני ישראל לדוריתם והוו עכסים ודבחים ברמשה ואכלים ומודים ואלה אמר דן מרוקה דגולה ובר תורה

ויאמר יהוה אל משה ואל אהרן דאת חקת הפסח כל בן עכר לא אכל בו ויעשו כל בני ישראל כאשר צוה יהוה את משה ואת אהרן בן עשו ויהי בעצם היום הזה הוציא יהוה את בני ישראל מארץ מצרים על צבאן פשל את בני ישראל מארץ מצרים על צבאן

ورزند تراته

נדבר והוה זל משה לעמר קדש לי כל בכור פשר כל רחם בבני ישר אל ולא יאכל חמץ היום בשל כן ואתם יוצאים בחדש האביב.

ونفال

کرز نه راحله

והיה כי יביאך יהיה אלהיך אל ארץ הכנצי ועבדת את העבדה הואת בחדש הזה כי ביד חנקה הוציאך יהוה ממצרים פשלפו ושמרת את החקה הואת למועדה מימים ימיםה ביילנ

> נהו רבה דאתעבד לגו בתי כל עברא צוקה וקצף דאתעבד לגוי בתי כל מצראי

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inste garinge dan de.

ونفال

בארבע עסר יומן לינחה אקבע ארשה דרחוגה והוג לילי קצף על סניו

והיה הדם לכם לאות על הבתים אשר אתם שם וראיתי את הדם ופסחתי עליכם ולא יהיה בכם עדף אך ביום הראישון מיום הראישון ביום הראישון מיום הראישון אכל מחמצת עברתה הנפש ההיא מצדת ישראל בגר ובאדרח הארץ כשלת בל מחמצת לא תאכלו בכל מושבותים לאכלו מצות .

ולגים רבובים לאלה האחת בפלגות ליליה וקשל בכורי מצרגי ופלם בכורי עברגי

ויקרא משה לבל נקינ ישכאל דאמר אליהם משכו קחו לכם צאן למשפחותיבם ושחטו הפטח ופטח ולצ יתן המשחית לבוא לבתיכם לנגף ושמרתם את המשחית לבוא לבתיכם לנגף ושמרתם את העבדה הנאת בחדש הנה ויקדו העם וישת: יהוה את משה יאת אתרן כן עשי דיאן דדאין אלהין

ויאמר יהוד אל משה וצל אהרן בארץ מצו לצמר, ישם החדש הזה לכם ראש חדשים רצשון הוא לכם לחדשי השנה דברו אל כל עדת בני ישראל לאמר בצשור לחדש הזה ויקחו להם איש שה לבית אבית שה לבית ואם ימעט הבית מהיות משה אבית שה לבית ואם ימעט הבית מהיות משה ולקח הויא ושבינו הקרוב אל ביתו במכטות עבשות איש לפי אבלו תכטו על השה שה תמים לכל בן שנה יהיה לכם מן הכבשים ומן העדי תקחום על והיה לכם למשמרת עד ארבעה עשר יום לחדש הזה כל בן פובש פושל על ושחטו אתו בפילם מוצרה בל קהל עדת בני ישראל בין העובים פשל מוצרה

ית בשום מוצדה יצא משלשל

כל דריה

רלקחו מן הדם ינתנן על שתי המדנות ועל המשקיף על הבתים אשר אחו בהם ואכלו את הבשר כלילה הנה צלי אש ומצוג על מרורים יאכלהו אל תאכלו ממנו נא ובשול מבשל במים כי אם צלי אש ראשו על כרעיו ועל קרבו ולא תיונהו ממנו עד בקר יהנותר ממנו עד בקר יהנותר ממנו עד בקר באש תשרפו וככה האכלו אתו מתניכם חגרים נעליכם ברגליכם ומקליכם בידיכם ואכל הם אתו בתפון פסח הוא ליהוה ועברתי בארץ מצרים בהלילה הנה ומכיתי בארץ מצרים בהלילה הנה פעל כובכל אלהי מצרים יצשה שפטים אני יהוה בשל ובכל אלהי מצרים יצשה שפטים אני יהוה

יעוע אין זד פרצה ואת שולח את בני ישראל מארצו למצן רבות מופתים האלה לפני פרצה ויחזק למצן רבות מופתי בארץ מצרים ומשה ואהרן וימתר יהוב אל משה לא ישרים ומשה ואהרן

. MUTH ATIL 9.40 161.7 , VIT. X50 X50.0 IXUL. el NEXNEX UNO GLEE TUL. NO 4. GREAL EX NULL ICS UND XOL TETS.L WERE HETT OF KETT WERE XT. I'DEAN. JURT ULK XONE . 5 5% 1010 TI USCO ITI MUNG IN WEST CLE SMITT GUNIN ITL TUCK care in leve leave in half thet the EL TURE ILIVE FALL TAGE TARE, O XTAL TOIL L'AGYE MAL NUL ULVIE INT ECIT THE USER WELL GLEG U. ME TI CONINL WE IEN ENIL NET ARCIA INA CL ECIL lixal and ce you we every egige waxt consultate interest and ell soil TEIL , MENS INCH NS. L MY NY TE INT: INGL WINE NG OLKE EU XXX EIG ET. יחוש בין הכוג ס.מהני ופני,ציני ועוב. אנ: אנני

CAN INT ECIT LANG INTA ENGA LTTA es tell exil using week gire wint his icusia ndida ne sait my merio ima ITEV. XT WI UKO WEE TET WELD IVAX? INME CHA CLILE ET COP IET THE INCITA LECT LX EXEL OLD ILVALINUM NAR CERT ase casus ege rea rea xveo ase RE GERE IRE GEE 1 NOC. of ingu xven INCL ICIC X S WAS AIR LE LE XOT KE'K WIT. NEV NEUL !! LXIV GEL IMVEH REIL GIGE 195, xve ROPE TAME MUR of TECK PX XIDP KIT ·WING · WASA KEIT O'OULE ¿WOY "A" GAUF THE NA MEW NATE STRE IN WAR KA EL 10 01 P IN LUNG KIER KAT ECT LEIR ONETO " ATT WAT " WY NA RXCER " AGEN LIE REGICO ESTA GER LOGL CIC CIN INA NIGIR. XUT DAN ED ITLAL C' YL ENTE ELT IEL ELT NA MUT ALL'ALTE sarl me minin men estitione hart hour GLEG G' NU GESTA. KA PEL IKA PE KET" . UIL ART 'S AUCH AR THE EX Y WONE ON OUR LIT INVER KEIT S'OUTER EWOY es al mare mer of exel tal xor no el. ET ERER IXA CE YUL BUTE ACA GETT IXA HELL EXCY CIECO NA C' NUL ENTE CINTO LEC WILL INVENTEIR O'ALE CON " "EC will the ME SE OFFE ICH WORK KEICH EXML e, e.e emul Echracia ices accio

אתכם אל הארץ אשר נשאת את ידי לתת אתה למברהט ליצחק וליעקב וולצור בן אהרן לקח לו מבנות פוטיגל לו לאשוה ותלד או את פינחם אלה ראשי אבוג הלוי למשופי הוא אהרן ומשה הוא משה ואהרן צליהם השלום לעולם אה אלהיהם ואה אדועם נישיץ והרביתי את אוגותי ואת מופתי ומשה בן שמנים שנה זאהרן בן שלש ושמנים שנה בדברם אל פרעה ישתבא עבוד טימניה ופלין יתרב אלה אלהיה וישליכו איש משהו ייהיו לתנינים ויבלע מטה אהרן את משותם ויחזק לב פרצה ולא שמע אליהם כאשר דבר יהוה ישת בח עבוד טימניה נשוד וימלאו שבעת ימים מחרי הכות והוה את היאר ושתבח עבוד טומנוג פשופץ וימתו הצפרדעים מן הבחים ומן האצרות ומן השדות ויצברו אתם חמרים חמרים ותבאש הארץ וירא פרעה כי היתה הרוחה ויכבד את לבו ולצ שמע אליהם כאשר דבר יהוה ישגבא עבוד טימניה נשיד ותהי הכנים במדם ובבהמה ויממו החרשמים אל פרעה מצבע אלהים היא ויחדק לב פרעה ולא שמע אליהם כאשר דבר יהוה ישא: עבוד סומנות נשל ויסר הערב מיפרעה ומעבדיו ומעמי לא נשאר אחד ויבבד פרצה את לבו גם בפצם הזמת ולא שולח מת העט ושא בא צבוד שמנוה נישון והפלא יהוה בין מקנה ישראל ובין מקנה מצרים ולא ימות מכל לבני ישראל דבר ושם יהוה מועד לאמר מחר יצשה יהוה את הדבר הוה בארץ ישתבח עמד טיפניה ולטי ולא יבלו הארטמים לעמד לפנ משה מפני השחן

בידך ויאמר משה ויאמר השליבהו ארצה
וישליבהו ארצה ויהי לנאש יינט משה מפניו
ייאמר יהוה אל משה שלא ידך ואחז בזנ:
ישלא ידו ויחזן בו זיהי למשה בכפו
למען יאמני כי נראה אליך יהוה אלהי
אבותם אלהי אברהם ויצלהי יצחן ויולהי יעקב
אלהיאם ואה אדונם בשלי והיה אם לא יאמני לך
ולא ישמעו לקול האות

הרצישון והאמנו לקול האות האחרון והיה אם לא יאמע גם לשני האותות האלה ולא ישי לקולך ולקחת ממימי היאר ושפכת היבשה ואת המשה הזה תוח בידך ראה את כל המופתים אשר שמתי בידך וך יול קראת משה המוברה יילך ויפגשהו בהר האלהים וישק לו זיגד משה לאהרן את כל דברי יה: אשר שלחהו ואת כל האותות אשר צוהו וילכו משה ומהרן ויאספו את כל נקיןי בני ישראל וידבר אהרן את כל הדברים אשר דבר יהיה אל משה פיטפר ויעש האותן לעיני העם ויאמט העם ישמט כיפקד יהוה את בני ישראל וכי ראה אל עניהם יקדו וישתאו , לנוש עוק ויאמר יהוה אל משה אתה אראה אשר אעשה לפרעה בי ביד חוקה ישלחם וביד חוקה יגרשם מארן וידבר יהות אל משה ויאמר אליו אני יהן ו אראה אל מברהם ואל יצחק ואל יעקב באל שדי ושמי יהוה לא נודעתי להם וגם הקמע אג בריעי אשר מצרים מעבדים אתם פשוש ואוכרה את בניתי לכן אחר לבני ושראל אני והוה פענע / והבאתי

slis. c. .xaci in the xil lere were TIET came insucial sa was s. 15x make IN UTAL GOD TURLED ITRIVO AV CIRLA xered inte inte sier agragin unco X5. 40 . 414 X54 X TIVIED TEXE X5. X54. que inic gal inote av to meny inucy והלב שלחני מליבט לה שמי לבילם וצה נברי אלה אבותיכם אלה אברהם ואלה יצחק ואלהי FIL NOUS NO WALL ON THE INCH , CT THUL HE TE ITEMS NEW THYE KINTO WHEL X SUID AS UNE YOU WAS AGE HAW CO שע צמו מנינס יתרו בה השם הלדוש יאמר MY U. NEIVICO MYUS. MYCO INCLI GIAL MUL cascia ele ale. Ex as El incas ixucus suo AKETI NA GAZGO EL AGE AZAT MUR "? e. xre. myyu. L tuix.xL xv uno uaxi.o dario inal e xe e ral ise il exis CIXYL KY GLEG ICI CIXIX NV EG INCKY טמגנום ואמנ שתנ אל נאננים מו ארכו IX MOUL NO SIRV NURRY NURAL ET. INC. LINA KAL OSCID GARIO KAO IKAGIT EREU EL MENS EN NO IND CHIN NY Ghi ci ick autin as exquit ikve efe Kyero Kil Kye Kyx KUL HOULL WAL IMUR LIGARCIVELI TECNI TUVE IVUE INTE MY COURT INC MENTO LUO KINT, EKTILO KEIVIL MY C. KELLED HAGE ING LINGE. WAL WAL LIKEL UTT. I. HUL NTC. XYUI ILLE MY MY MY WOLD WILL WOTE IN MAL ugle wate alik water ugle

אלהי אבי מברהם ואלהי אבי יצחך יהוה אמר אלישוב אל ארצך יאל מולדתך והשיב עמך קטותי מכל החסדים וכמל האמת משר שית את עבדיך ויצו אל הראישון ואל ילידינה ראישונה לאמר זה יצא ראישון ואל כמשפט הראישון ויברך את ויברך אל יוסף ויצחך האלהים אשר התהלכו אבות לפניו אבין ויצחך האלהים היעי מעודני עד היום הזה המלך הגאל מת מכל רע לששועתך קויתי יהוה המלך הגאל מת מכל רע לששועתך קויתי יהוה מאל אביך ויעזרך ואל שדי ערכך עד תהות גבעת עולם תהיום לראש יוסף והאלהים פקד יפקד מתכם והעלה אתכם אל הארץ אשר שבי יפקד מתכם והעלה אתכם אל הארץ אשר שבי וושם בארון במצרים

פ ל לנו של של ויהוה אל רחום וחנום

וילך איש מבית לוי ויקח את בת לוי
ותהר האשה ותלד בן ותרא אתו כיטוב
הוא ותקרא את שמו משה עליו השלום לעולם
וינחו בני ישראל מן העבדה ויצעקו ותעל
שועתם אל האלהים מן העבדה וישמע אלהים
את נקאתם ויזכר אלהים את בריתו את גבר:
וואת נצחן ואת יצקב ויראה אליו מלאך
יהוה בל הבת אש מתוך הטנה וירא והנה

אברכך והובה ארבה את ניעד והתברכו בזרעד כל גוי הארץ עקב אשר שמעת בקולי יהוה אלהי השמים אשר התהלכתי לבניו ישלח מלאכו אתך ומצליח דוכך ואקד ואשתחי זיהוה ואברך את יהוה אלהי יאדני אברהם ויצא יצחק לשוא בשדה לפעת עוב ויברך אלהים מע יגעל ויחב יגעל ויהענ יגעל גיעונ הבעת זו יפינ כל המער יפינ זה הנטעה ווחשה חיציות וינעיד מע לאצח וינוש מעלציה ויחלל בנשמיו וטסביו הקיה ויצא הראישון הראישון והקים לע והקמתי את השבועה אשר נשבעתי לאברתם אביך והרביתי את נוצך ותתבוכו בזרצן כל גוי הארץ עקב אשר שמע אברהם אביך בקולו וישמר משמרתי מצות שלות ועונות הבנה בשל באנא ההיא וימצא בשנה ההיא מאה שערים ויבוכהו יהוה ויאמר כי עתה ארחיב יהוה עתה אתה ברוך יהוה פצלא אשר ברכהו יהוה יאן לך האלו משל השמים ומשמני הארץ ורב דגן ותירש יצבדוך צמים וישתחוו לך לימים הוי גביר לאחיך וישחוו לך בע אמך ארריך ארור ומבוכיך ברוך מרי הקים לע לאת הברבה ולבל קהליע ואל שדי יביד אתך ויפרך וירבך והיית לקהל עמים וית לך את בוכת אבוהם אביך לך ולזרעך אתך מה טרא המקום הזה אין זה כי אם בית אלהן ולה שוער השחים ואולם לוזה שם העיר לראש: וידר יעקב עדר לאמר אם יקיה אלהים צמרי וכל אשר תתן לי אנשר אנשידנו לך ינהלל מלהים אין אלה מלא אחד מנבי האל ביג אל ומיה נימאת נושאר לפליחנ האמר יהלב

ויצמיח יהוה אלהיט מן האדמה את כל עץ נחמך למראה וטוב למאכל ועץ החיים בתו : פצל יחעדע יניוע אלנים בנול יניע אלנים ויקח יתום אל הים את האדם ויצחו בגן עדן לעבדה ולשמרה ויצו יהוה אלהים יישמעו את קול יהוה אלהים ולשת גם הוא יליד בן ויקרא את שמו אנו ש מל החל פקרא בשם יהות זה ספר תולדות אדט ביום ברא אלהים אדם בדמות אלהים עשה אתו זכר ונקבה בראם ייברך אתם ייקרא את שמם אדם ביום הבר אם ויתהלך חנוך את האלהים ונו מצא טן בעור ימוה מלה אולדוע נח ש איש צדיק ותחים היה בדורותיו מת האלהים התהלך נא ויעש נח ככל אשר צוהו יהוה וישאר אך נו ואשר אתו בתבה ויזכר אלהים את עו ויהי באות וששה מאות שעה ברציחון ויצא פ ובהו למחפטועינם יגצו מן התבה ויבן נא מזבא ליהוה ויקא מכל הבהמה השהרה ומכל העוף רשהור ויעל עלות ב מזבח ויריח יהוה את ריח הניחח עד כל ימי הארץ זרע וקציר ויברך אלהים

אשר נשבעתי לאבותיך לאברהם ליצחן A RAPIN LOT 1018 THE WAL BEIN GLEST MY GEAR WOLLDER PREINT PRECED 12. EGE INNESSENS WIE INACE WILL INIC MUL GIENE GORD GITT GARGE ECIC frence frenchistage citi Nil Ixel לשבת על האדמה אשר נשבע יהיה לאבותיך לאברהם יאה אדונט החט צלינן בעבורט ושמע קול צעק בלכרון בריתט יצנילל אלהינו יהיה אל רחים לאברהט ליצחק וליצקב אה אלהירים בטופה אברהם ויצחן ויצקב שכיני ילמצן הקים אתך הים לו לעם הי יהיה לאלהים פאשר רבר לך וכאשר נשבע לאבותיך גרנירים לשב לצלם Tel 2712 Evall angete eterige KA NACIO 231 G 18 N הזמי צוחה ארשי דטותה 104 agen cares シンドー GNC 15.86

יהוה אלהי אבותיכט אלהי אברהט ואלהי יצחן ואלהי יעקב יהוה אלהי אבותיכט נראה אלי אלהי אברהט ואלהי יצחן אלהי אברהם ויצחן ייעקב למען יאמנו כי עראה אליך יהוה אלהי אבותט אלהי אברהם ואלהי יצחק ואלהי יעקב אלהי הט ואה

אלהי הם פשל בדיתי יצקב ואך יהוה ואראה אל אביהט אלהי הם פשל בדיתי יצקב ואך את בריתי יצקב ואך את בריתי יצקב ואך את הרים ליצחק וליצקב אדן יהוה לעמק זכור אל הארץ אשר נשבעתי לאברהם ליצחק וליעקב אדן יהוה שוב לעברהם ליצחק וליעקב את ידי לתת אתה הלעית את הריתי יצקב והנשם על הריתי יצקב ואף את בריתי יצקב באל והיצחק וליעקב ואף את בריתי יצקב באל וביתים בריתי יצקב בריתי יצקב בריתי יצקב באל וביתים בריתי יצקב בריתי יצקב באל וביתים בריתים בריתי יצקב באל וביתים בריתי יצקב באל וביתים בריתים בריתים בריתי יצקב באל וביתים בריתים בר

אם יראו האנשים העלים ממצרים מבן עשרים שנה ימעלה את האדמה אשר נשבעת לאברהם ליצחק וליעקב והיה פי יביאך יהוה אלהיך אל היהרץ אשר נשבעת לאברהם ליצחק אשר נשבעת לאברהם ליצחק

الاد لادالة وتماط

וזכרת את יהוה אלהים כי הוא העתן לך כח לעשות חיל ולמען הקיט את בריתו אשר נשבע לאבותיך לאברהם ליצחק וליעקב ולמצן הקים והאלהים פקד יפקד אתכם והעלה אתכם מן הארץ הצאת אל הארץ אשר נשבע לאברהם וליצחק וליצי וועל בנכרון בריתם אלהיצחק וליצי וואל יעקב דיאמר אנבי אלהי[עם ורחם עלינן וואלהי יעקב דיאמר אנבי אלהי[עם ורחם עלינן וואלהי יעקב אלהיהם ואה אדונים ורחם עלינן בניתם ואהייצחק] בעבורם ושמע קיל ציקוים ואה אדונים ורחם עלינן בריתם ליתנא אלהים ליתנא אלהים

והאלהים פקד יפקד אתכם זהצלה אתכם מן הארץ הצאל אל הארץ אשר נשבע לאברהם וליצחק וליצ:
וינבר אלהים את בריתו את אביהם ואת יצחק
ואל יצקב ויאמר אנבי אלהי [אבותין אלה: אביהם ואלה יצחק]
ואלהי יצקב אלהיהם ואה אד [נם ורחם צלינן
בעבורם ושמע קול צעקות [נו בדכרון בריתם]
יתהלל אלהים לית [א' א' א']

צלות מועד הפסח וחג המצות,

נוסחות עבריות,

עוכן,

	,
p. 1.	א' קטף הזכאים
p.4.	ב' קטף תורה (ויצמיח)
p.33.	ג' קטף ראישון
p. 37.	ד' קטף שבת ומצות
p. 42.	ה' קטף עשרת הדברים
p. 46.	ו׳ קטף נח
p. 47.	ל' קטף הברכה
p. 51.	ה ישתבח' שייך לשבת- אג המצות הו (חברי לו המצות
p.s2.	ט' תפלות נוטפות מב"י
p.74.	י׳ סדר תפלה למועד הפסח מב"י,צ.א

TABLES OF MSS.

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SERVICES.

I. Table of Mss. & The Services They Contain.

- A. For the Feast of the Passover.
- B. For the Feast of Unleavened Bread.

II. The Orders of Service.

- A. Of the Feast of the Passover.
- B. Of the Feast of Unleavened Bread.

The following symbols are used in these tables:

D = Durran

G = Gloria (nanw').

K = KATEF

M = Marqah.

For the text, authorship and date of the hymns, reference should be made to Cowley's Indices of First Lines and Authors,

C. Introduction pp. lxxiii and xcvi. respectively.

The Order of Services is based on Cowley's text and is confirmed by the various Mss., in which they are contained (Cf. Tables TA and TB) except where variations are indicated.

			TABLE PASSOVER	IT A. SERVICES.			migrature & p
MEDINAH SERVICE	TT (TABLE			SERVICE.	MORNING SERVICE.	EVENING SERVICE IT.	EVENING SERVICE I
			BM(4)843 11511 1710	בריך אלהוו	על פתח יחמיך		יתהלל
		בשם יה' אז' מצוך העולמים		1 200 1 202 1 A	כי בשט קצי ה בריה		ממוצין ועניו
בנייה נערך השלתן שבל		וומרו פם אחד		K. and himns as in previous			
אה מוצד מ' הרצון . ש. ב		לבי עלה אל דקטים		service Gill por SNI (Exexis.)	אתהו אלהינו ואלהי אבות מ	Headings - MAIXO WY	ואל א כק ושוחטו אתל
(cf. Heb. Section p. 55) 456. W T 77 71x -			BM(6) 843 26x 727 1325x 7732	יהוה אלה פימי-אלהי אדם ונח		תמים תהי עםיה א	1,2/1, 1, 5 x (4)
שלבי עלה יול דקטים שב בניה נערך השלים לבי עלה יול דקטים בגל ובל בני עלה יול דקטים בגל בניה ערך השלישה באל בוצה באליושר הפסח הדה בגל באליושר בעל באליושר בעל באליושר ב	בני יה׳ אל ניום	שמור את חדש האביב		מופע - עלפיך מדני מליתי	ממנה דכלה .0		(Reading of Exxist - xu 21 with)
BU(2)843 643 643 64 13 11 (ct. Heb. Section p. 52)		אה ישראל שבח לאשר		יצ פתחהרצון נבוא		נברך יהמוסף בה אלהי אברהט לך נברך	
3M(5)843 7 7 121 21 21 26 100 17 10 10 10 10 10 10 10 10 10 10 10 10 10			מאלהי מברהם בעלשי באוא (ג) אלהי מברהם בעלשי באוא (ג) מחוב	ברכו ושבחו וברוך שמו לעולם	חילה דנשא מיתובית יצוב	JW. Z.	
BM(6) 843 170x 3x5 x1711 46. 2x123 01077	id those given here; L. 5, L. 6	אשירו בלב נמיל	1372		וישא יצקב רגליו א טבה דמיטב ס	1.6, Ls. 6 add 75 8 17 11 (70 20 20 20 20 20 20 20 20 20 20 20 20 20	
BM(6) 843 BIY 5x 12 13 (A Het Section. p. 55).		ישראל שבחו לאל ואמרו		ירא ישראל אמצרים	W	7121 7	
817(4)843 MOUNTON 121210 6.6. 20 50 00		עדת ישראל אשמחו		(יציו ב' מכתבים)	G. 6'077 0W7 75'7	0. 12121	
BM(6)843 3x5 in 210 5x700 Ls. 6. 71717 274 12 BM(5)843 0050 5x70 (cf. Heb. Section p.57)		מט מצי טב נפרט		ראשה תהלצות			
על פתח רחמיך נעמד של אה קהלישר' וזרעו צוונוצו		100 17/ nore 2: 0200		224 217	above reading)	(2,3500) 10 1))
311(C)643 INDUX '14 NTY (ct. Heb. Section p. 58)		1656 5)		ניזל לד נביעי	לחי לה חיולה מועה בל עת תשותבא . מ אלהים אלהנו (2.6 בל עת תשותבא . מ אלהים אלהנו (2.6 בל בל בל אומן	שוי בהלן	U
3m(6)843 2015000				121, 1110 N JIM " DINJ , 3	שנודה דעלמי (נ.6?) א עבודה דעלמי (מ. אהים אלהים אלהים אלהים א	הנו כתבה רבה דבל זכותה	N.
(cl. Heb Section p. 52)					6.5, L.6 onit 758 x7 T720 705 x7	בטום -שמצישר" בחצי הנינה	
(cl. Heb. Sect-ionp.57)				מרי בעמי תוצתי שולמיה	ית גצג קואה דקרא מציה א	מהו דבריך צלמה	×
(ct. Hess secretary)		,		1117 11 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1			
				(K) NY260 70;	אתהו עבודה	A S D WOULE IS A S A WOOL AS A	5.
			1 5 212 5502 7415	שוי בהצן	חילה דובר בריתו		
			3 m(4) 8 43 2001 102 11	שירה המציל			
			37(4)843 ・ ブロ ブルバ	אהים רחמנה	אלהים קצימה מ		
			אל כעיד	מד מיא ימוה הנכבד M			
			כ בשם ושמצישרול יי	ן עשרת הדברים (א)	רצישונה יסעו ויבהן צלעור. א		
			1 170% (8 727	לטף מן ומל אהרן אל אחר המרה א			
			אה בחורי כל צבראי "	(Conclusion of Pent. K. and	אה מלך רחמן יח		
			אודות שולשה	service)	לוילה דעום ישראל תפשים ב באו ורשון את הארץ		
			מון - אל וצון אלה	צא מכ הקדוש ול מכתבים)	Headings - NINIX 7 WY'		
			(11537 50 n)	ינחלו נימכעים)			
			A 1	אתהו בתבה רבה דאונון נס קס	בריך אלהני		
				15 2 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	יהוה אלה		
				בי בעום ושמע ישראל	נביך והמוסף בה		
				מקרא צל המנתב באת חקת הפטה	אב ישר		
				מתהו דבריך צלמה	ב עצירו		
				דבור - מה בבורי בל צבראי	מברכו		
				מנן - , פנו אחנ לאחנ	אלהים רחמנה .ח		
				מון- יאלה רצון יולה שואלי	אחד הו יהוה הנכבד . מ דבחכמתו הקדושה		
				לטף הזכאים	(1717 1717 27 172 7)		
				אלה ין בל מניכון מאה שנה	יתרבי נה השם הגדו? מכתב אחד)		
				(Cp. 176-note 3- gives 4	קטף הנכאים (א) אהנו בתבה ובה כיבשם 6.3		
				Collowing pieces from 6.5	שמע ישראל שוב מיח' אפן ושמע שו'		
				as 'late and out of place)	מקרא על המכתב ו׳ נאת		
				כימי- ברית העולם מלואים	אתהו דבריך צלמה		
				שבוער אתי בשלם יום פובהתה	מרן יקבל צלואתבון		
					אה וחמנה שבה		
					ונחו בני שר מן העבדה		
					527 7X - 527		
					לעלם תאת גד ולעלם תשתבת		
				3 2/3			

				1		FFAST	TABLE OF	II B. UNLEAVENED	BREAD.				
7TH. DAY -MEDINAH & P (As. BMC4) 855 - Cp. 276 (ine 22)	PRAYERS FOR THE 7TH DAY ON MT. G	ER12/M.8	FOR THE E	VE OF	THE 7TH. DAY,	TERMINATION OF THE SABBA	ATH SERVICE	SABBA	TH SERVICE	MORNING SE	RVICE FOR THE 7 DAYS	S E VENING SERVICE	FOR THE 7 DAYS
K. 7.151	Reading Gen 33	וובא ילולבו			קצי הבריה	K.	יצמים וה'אל		7,00,000	5 y .	כי בשום	3M(9)843, 25 × 24 :25 × 712	הוה אלה
G. 1807 17117	(Rubric Cp. 270 g	ires details		il-S	בריך אלהנו יהד אלה עברך והמוסף		בריך. מלהנו יהו אלה על ברך והמוסף		D. 1.120	7 72	1925 772 25 121 25 122	11	נברך והמוסף "גלישר
עד לעלף ברישה זבעקבה בריך אלים בריך אלים	during recircus	of latter		nits	אל ושר		אלה אברהם		M. 7200 'X' 5 47 77 77 100 100 100 100 100 100 100 100	ans Bre(4)843 omins		BM(G) 843 755 1141	The MANAT
15x 7/7'	0. 15172 400 3	חילה רמ			557	4.7, 4	(יצא מכחב ג׳)		K. 077 077	20	הריבי היאורים להרגד		אה רבה שבחו
ירט אטגא שסיהי	אין	750 NA	II .	our it's	בשוי בהלן קדישה		מובחו בשפיה גו		M. Mary 15	27	בן צירו		יענב. כי דחם מדנכו
יתברך אלנ	ו ואמיך	, no. 5 y				(dz 101 11/20)	(יסקו מן הפיבי)		C. 2x x 21 x 2 x 2 x 2 x 2 x 2 x 2 x 2 x 2	W 1701	2 verses M. every day		K. as first night.
ית ברך ועבוך	152115-04	1 12 - SS.7 N.			517120	BM(5) 843 omits	מה רבה		M. 22420	(27)	THEMANAT DINSN		Sea 9 Harvest it 50 . days have begun)
Latin SH(s)955 In 2 W	25 x 21- 5x	7-12-51			מון יקבלצוי אה קהל אחינו		לגודות ג מב קהל מברך הכהן-ר		C. 2/4' D X V J 7	VII	(Presumably the above - mentioned verses M.)		ביבשם . טמע ישרה)
ומאב שני געשו אתו	9353 63 800 2	- 11		4	בריך אלווני	Z167 V12	Lau sovavi		הו עבודן הי	אמ	Glorias for the various	\$	טגודות אה קהל ביתי
	(K) 0.75x	5 707			הן פעט שמיל				C. 7725 pm ((1 Heb Section p. 5)	FOllow, C. p. 206-211	y	1621 of 20 16 16 16 16 16 16 16 16 16 16 16 16 16
		קדי שה בנצירו שבחו			תורה - וצתה ישרה				אנים יחידאי אין יצימ	16	450.0 M 6416	These Glovies'	ות האם ל הצל בשל ישת באת פין מ' צמרם
	75 L=14	מברכו-							55577 NSN 6. 77 NED NSU 15.	12	MANAT OF 200 day, parx SNI passion DA	Service in Bri(6)843 2nd de	חיצה דשם דן ינחה נומון
		2 20 50						23.30	K SIDU	5×1	ווצה דבר א בינו אדם בת ה בינו אדם בת ה בינו אדם בת ה בת ה בת ה למדונה	of the MANATOF 5th	day 7000 x 200 712
		מומים						7	D. 12 you not :	'5x	ב זן משבחה למ' דעותה	each day) Fri	בגד יעמר יתרך בגד וחוד בגד ישהר לבבך
	37(c)83) 10350 p 3 no 2 5 1 2 5 10 5 10 5 10 5 10 5 10 5 10 5	02 101							M. 1007 750 G. 0868 ANI OVER CLIMATERY	15 BM(5)843 omirs.	C. 157 2 157		
	(Interspersed in K.) (Headings ofeer or Dear avi 8)	את קהו						- Ls. 3, Ls. 6 35x 174 157 Ls. 3, Ls. 6, BM (a) 843	52 7172 258 21		1944-104 JUD 915 17 12 12 12 12 12 12 12 12 12 12 12 12 12		
6.	MIGHEN TOWNERS AND SEVEN TO NOW	75001							רדן יומה ד תנחך נקום	J Bal (5) 143 0 m. cs	הדלו קול מיה		
5.	בניך עלמה תר וחי	المرارير الدي						word indicates originally	present) 1 1 12 10 2 1 1 1 10 5		الم و به الله معالم الله الله الله الله الله الله الله ا		
	11254122 ST	71160						Ls. saddstags un	שבת הלדוש הזה		וו נמור דר דע ועובן אל האחר אל האחר האל האחר האל		
												1	
		V						BH(4)843 tollowsthis with	(when Festival is an Subb	3" 10 BM(4)843 om, 13.	בא מציך ממורים	a L	
	(K) (X).	1 907						3M(6) 843, Ls 3, L, G omity"h. 115777 P. 18 omin 11 > V 9 NSI)	וי עלי מזכר - דיטלת לממעי	(5)	היט קעימה דק עד לצלט נאס אדל אם דהאחת	5 × **	
	'e yne - sez	2 . 214						Ls 3 adds inns in new non six	12 160196 26 12 160196 26 12 17 17 17 17 17 17 17 17 17 17 17 17 17	J	Subbath (MODEL)		
		7 550						BM(6) 843 0'2000 122	(6'2N2) 12 205 11	/111	יוחודאו בלות עמה חבר	\$ x	
	(Ga-22)05 N = 0 1273	*** * * * * * * * * * * * * * * * * *						Ls. 3 Duz's, www, y'25 7515515 P. 18 omits	(Specified verses 1515y).	1) BH(5) 14) min.	גד א שרץ מיה ג' ביומה חמישה	2	
	יו ביתה דיעקב	7720							פתח פמי במי תשבחן		MANIAT OF FOLKAY 2 WM 128 75 119 5 8 'S 1 87 (184) NW 21 67 68 1 87 (184) NW 21 67 68	'a	
		907						P. 18, at end of P. 18 " " " " " " " " " " " " " " " " " "	שבת מ' חג המצות ישר זישר הנכבד (שבחו)	13	G. 212 ELVE 3	2	
		1572						-53 precedes P.18 "	5 VU 7 LEV VLU (n2U1)		K. as first hight.		
N N	(460, 922) p (K) 222 987.	X XX X							(K) NIXNI NZU NYZEN (X)		(Sea + Havvest added if 500 have begon) (2000)		
	בויך עלמה	71000							1500 110		תהו דבריך צלמה גודות	×	
	120 xx 22	2 1/2					1	P. 18 omits	75-75		נדביר	X'	
	(Ex. 403-38) 75 NO	12017130	present.						לי שליאתה - אתיבשלםמן אצ'באו.	7	according to the c.p. 211)		
		1							ת הו יהו פעל כל עלמה		,	1.	
								P.18 omits.	a Tylon 12 12 2 77 7211 a Tylon restival ison sabb)	BM(5)843 cmis	Divided between the Son of various day (bid).	L. L	
				10.11					(K) (AS 18) 7 1841 75157 (K) (K)		י פתח רח' יה צמדתי בפר יה' מן כל צון ופשע ה סובה דצות טבור	N .	
		74 .							San axinterspersed followed by	RM(G) FUT THE	רי אן ראית ברת' שער שמיך נתפני	n	
									K. will Deut XVI. 8 Headings	2 7 (1)	ני יהי ני חסד מרי		
								2 18 pegins VINZU NYZU K	1,5 x x x x x x x x x x x x x x x x x x x	PIECES ONLY PARTY IN			
									אלו ניער ע דיוה) נאני אתי דונה די	12 11 11 12 NV GL			
							1		21 K K 6 7 7 1 K				
									תהו בתבה ובה				
									(Speciores 51 717) 2123 A			•	
							P,	מקוא, ויקרה משה לכל נקני או	אקרא על המכתבים והיקלי יביתך				
								5.4.0.1	27 16 18 18 18 18 18 18 18 18 18 18 18 18 18				
								Ls.3 omits	ה עם שמעו לעד כון דברו התודות שבעה				
							Br	1(4)843, Ls, 3, L. 6 tollow with	הכלות צויתה (מרן) הכלות צויתה (מרן)				
								20201527)	אלב יל בל מחיד ואמה ועהו				
							150	18 (1843) , L.S. U. Wart	12,511 x 5,21				
									בל אל מחדענ בנן הלנ (חדש				
								P. 18 after houngs in hour hour hour hour hour hour					
								מפתח בדעת תרא					
								all given earlier in C.					

TABLE IB.

FOR THE FEAST OF UNLEAVENED BREAD.

10-2 m	Ms. BM(G)837	Ms. BM(G)843	Ms. BM(G)855	Ms. L. 6.	Ms. L. 7	Ms. Ls.3.	Ms. Ls.6.	Ms. P.18	Ms. Cr.13
Evening Prayers for the Seven days of the Feast of Unleavened Bread. C.p.203.	s (Not given).	F.186 (Part given).	(Not given).	(Not given).	F.64.	(Not given)	(Not given).	(Not given).	(Not given)
Morning Prayers for the Seven days of the Feast of Un- leavened Bread. C.p. 206.	(Not given).	F.186b.	(Not given).	(Not given)	F.67b.	(Not given)	(Not given).	(Not given).	(Not given)
Prayers for the Sabbath of the Feast of Un- leavened Bread. C.p.224.	(Not given).	F.119b.	(Not given).	F.89	(Not given)	Page 2	Floob.	F.3b.	(Not given)
Prayers for the Termination of the above Sabbath(not given in Cl Cf.Translat. p. 472.	(Not given) ion	F.178b.	(Not given).	F.159 (Part given)	F.54b.	Page 163 (Part given).	F.167b.	(Not given).	(Not given)

TABLE IB. CONT'D.

FOR THE FEAST OF UNLEAVENED BREAD.

	Ms. BM(G)837	Ms. BM(G)843	Ms. BM(G)855	Ms. L. 6.	Ms. L. 7.	his. Ls.3.	Ms. ,Ls.6.	Ms. P.18	Ms. 0.13.
Prayers for the Eve of the Seventh Day of the Feast of Unleavened Bread. C.p.269.	F.la.	(Not given).	F.lb.	(Not given).	(Not given).	(Not given).	(Not given).	(Not given).	F.lb.
Prayers for the Seventh Day of the Feast of Unleavened Bread, on Mount Gerizim. C.p.270.	F.13a.	(Not given).	F.10b.	(Not given).	(Not Given).	(Not given).	(Not given).	(Not given).	F. 26.
Prayers for the Seventh Day of Inleavened (MEDINAH).	(Not given).	(Not given).	F.51b.	(Not given).	(Not given).	(Not given).	(Not given).	(Not given).	(Not

TABLE IA.

FOR THE FEAST OF PASSOVER.

	Ms. L.2.	Ms. L.5	Ms. L.6	Ms.L.7.	Ms. BM(G)843	Ms. Ls.6.	
Passover Evening Service I. C.p. 157.	F.13b.	F. 4b.	F.lb.	F.27b.	F.31b.	F.1b.	
Passover Evening Service II. C.p.159.	F.26b.	F.12.	F.12.	F.37	F.41b.	F.llb.	
Passover Morning Service. C.p.161.	F.48b.	F.23.	F.28b.	(Not given).	F.56b.	F.28.	
Passover MEDINAH Service C.p.167.	F.102b.	F.42b.	(Not given).	(Not given).	F.83b.	(Not given).	
Passover MEDINAH Service II. (Table Hymns) C.p.180.	F.113.	F.57b.	F.75b.	(Not given).	F.93b.	F.76.	