

III

TRANSLATION OF THE TEXT OF
THE YOM HA-KIPPUR LITURGY (MORN-
ING PART), WITH NOTES FOLLOWING.

(According to A.3 the Prayers for the Morning
of the Day of Atonement now begin)

667. Now a MALĪFŪT¹ by our master the High Priest
Phinehas b. Joseph - the favour, etc. An elder
of the priests says it.

Beth Let us with holy mouth ascribe praises,
(For) we come into the shade of God's roof.

Nun Flee to Him! Let the enemy say, "I will flee",
And our foes take flight.

Yodh Let the sons of Bilhah and Zilpah and Rachel and Leah,
Our tribes, await!

Waw Let them cleave to the LORD, and let His people
Cleave to Him, and we their progeny,

Samekh Worshipping on Mount Gerizim, on its stages,²
(For) in these are our blessed

Pe Wonders from Kebala⁴, who removed us
Over against the Favour;³

As being holy children round about (it).

"And He stood in the pillar of His cloud".

In the veil of the gate of heaven we shall stand,
For we have none besides God.

Response to it:- Who is eternal in the beginning and in
the end!⁴

The priest says BLESSED IS OUR GOD to a well-

known slow tune,⁵ ⁶ and after it⁷ the congregation say THE LORD IS KING AND SUSTAINS THE WORLD,⁷ and so on,⁶ then PROCLAIMING⁸ and AT THE GATE OF THY MERCIES and⁹ FOR IN THE NAME; then the Sections of Creation,¹⁰ " and IN HIS SELF-EXISTENCE BLESSED IS OUR GOD. After Genesis they prostrate themselves, then they sit down¹² at THE LAWS, at the beginning of it. Then they conclude the Suras of Creation, a Surah above and a Surah below. There is said OUR GOD IS TO BE PRAISED;" then a verse is said of Durran: 'God is Great', and a verse of Marqah: 'God the First', and a YISHTAB-BAH (composed by our master Eleazar b. Phinehas b. Joseph - God be pleased with him!)¹³

O power who chose His people Israel and whose Name is holy and most choice,

Who designated for them holy festivals, through Moses whom He sent;

Of these this is the Day of Atonement, in which the LORD forgives our sins.

In it we petition the LORD God to redeem for us our places;

We say, "O my LORD, accept our repentance and forgive our sins".

GREAT IS GOD, etc.

¹⁴ Then FOR IN THE NAME¹⁴ and all of HE IS TO BE EXALTED.¹⁵ Then a MALĪFŪT composed by 'Ebhed Adonai bar Shelōmōh¹⁶ - the LORD have mercy upon him!

We all of us cry "Peace be upon the prophet Moses",

Who delivered Israel with wonders,

And whom the LORD chose, the deliverer, the saviour;
By him He revealed commandments.

Blessed is he who performs the commandment of them
about the offerings,

Which is to be carried out in the LORD's Tabernacle by
an anointed priest.

Blessed is he who opens the law and reads with joyful
heart!

AND HE CALLED TO MOSES, and so on.

668 There is another MALĪFŪT¹⁷ on it, by the late kins-
man, the Elder Ibrahīm al-Qabāzi - the mercy of
the MOST HIGH GOD be upon him, Amen!

The offering of my prayers and supplications has no
fire kindled in it,

But only the fire of my heart is kindled therein,

But it burns like fire!

Blessed am I if the fruit of my prayers and readings and
supplications¹⁸ ascends

Unto the habitation, the holy habitation which gives
supply¹⁹

From the holy Spirit²⁰, and drops upon my heart and my
spirit and my soul.

Therein abide wisdom and understanding from my holy Book,

So that I open it and read, "AND HE CALLED TO MOSES, etc."

Then they read up to 'And Aaron lifted' (Lev. ix. 22).
They say YITHHALLAL to a slow tune.²¹
They say a large section of the composition by the
learned, the pious 'Abdullah b. Solomon - God Most
High forgive him in His mercy and favour!²²

'Ayin At the beginning of every speech let us exalt the Name
of our LORD!

Beth Blessed is His Name for ever, the Eternal in His existence!

Daleth Who dealt righteously by His own righteousness with our
father Adam, and established him (as)

Aleph The father of all flesh, which was born of him.

Lamedh²³ For him He put the whole creation under the totality of²⁴
his rule.

And he called them by names - for every species and its
own kind.

Behold, there were many secrets which he could perceive
with his eyes.

Lo, there arose a perfect man, whom God made a root -
from whom stemmed²⁵ nations innumerable,

Both men and giants, always in his (due) time;

And righteous, perfect men who turned not away from the
way of their LORD,

Until there arose the crown of all the sons of Sheth,

Ben 'Amram our lord, the man of God, who taught him
instruction;

There arose a select one out of the select; He chose him
and endowed him with distinction.

The LORD's peace be upon him and on what he bestowed on
us by his Book,

Which he received and in which he selected us for good
things,

The people of Israel - no other! - the essence of every-
thing pure!

Upon them they are built in holy numbers;

By them He commanded us.²⁶

The chief of them is the holiness of the Sabbath,
 In which is our holiness and the bounds of the festivals,
 Each festival in its season - and may your festivals²⁷
 never decline!²⁸

Each one in its place, built upon the foundation of our
 accurate reckoning.

Of these is the seventh month, on account of which the
 Speaker²⁹ led us,

Containing four holy³⁰ occasions in which our LORD command-
 ed us.

The chief are solemn rest, commemoration, trumpet-blowing
 - so that they are prepared for repentance and those
 who sleep are awakened.

During nine days they may sell and buy!

Those who do evil things sell and bodies³¹ turn from it;³²

Those who do good things buy and approach³³ atonement in
 faith -

A day which has no like, except the Day of Vengeance
 which resembles it,

With neither eating nor drinking, on which our soul is
 satisfied with the preparation for atonements and for-
 givenesses of our sins.

'Once in the year', 'An everlasting statute',³⁴ 'the priest
 shall make atonement',³⁴

Inheriting the anointing³⁵ of a perpetual priesthood,

The caliph of his time, specially chosen for the atone-
 ments of this day, and performing his offering.

Who is like you, Israel? How much greatness is yours!

Every year a day washes your iniquities and drives away
 your transgression.

One day in the year! One day in the year!

Let us speak with the tongue. What shall it say of those who enter therein with fear and humility?

This is the gate of repentance and what takes us through!

The Day of Vengeance is furnished³⁶ with goodly odour and from it He beholds us.

669 Welcome, O great day, which has no like among days!

Welcome, O Fast day, on which our LORD³⁷ commanded us!³⁸

Welcome, O Day of Atonement, in which³⁹ are atonements for our transgressions!

Welcome, O tenth day, formed for forgivenesses, and watching over (us)!⁴⁰

Welcome, crowning day of the festivals,⁴¹ and what is therein for the souls of our time!

Welcome, O glorious and beautified day, of which we have said what we have said!

As for its glories, there is an abundance in it, and blessed are those who turn themselves therein before our LORD with sincerity,

And sing praises, not cutting short the time in speaking (pieces).

Among men with whom what we hear does not abide,

And who spoil the day with prayer, make supplication before our LORD!

For⁴² every moment of it (is as) in many days besides it -

And he who violates therein, speaking with worldly words,

Causes its Fast and our supplication to perish⁴³ before Him⁴³ who would give rest to his soul -

He has subverted the speech of his LORD, for his supplication is affliction, not rest,

⁴⁴According to His command, "You shall afflict⁴⁴ yourselves" and "you shall do no work".

The secret of the reckoning of Atonement you will find according to the days of the year - one day in the year! One day in the year!

This day comes and forgives his iniquity, and the Israelite goes out therefrom a new man - he lifts up his head and his eye!

My LORD, loose not our heads from the law of Moses and send us not away from the bound of it.

⁴⁵ My LORD, enable us to keep Thy statutes ⁴⁶ and what his instruction has revealed.

⁴⁵ My LORD, behold those still remaining in disfavour and what has brought us into it -

⁴⁷ Namely reduction and poverty and the mighty onslaughts the enemies have built up.

Aleph My LORD, if Thou seest, deliver us from the evil of disfavour!

Beth My LORD, by Thy strong hand redeem us from the Pharaoh of time!⁴⁸

Gimel My LORD, reveal a deliverer to us and relieve our oppression!

Daleth My LORD, remember for us the covenant with Thy servants and turn not Thy face from us!⁴⁹

He My LORD, behold, we are Thy servants and there is none to serve but our LORD.

Waw My LORD, and there is none can do the like of Thy deeds in the arrangement of everything!

Zain My LORD, be speedy in Thy salvation before our fruits are ended.⁵⁰

Heth My LORD, make the oppression⁵¹ to pass away in the wind and heal us!

Teth My LORD, extinguish the burning of the blazing fire for our sake!

Yodh My LORD, let my LORD come, I pray, ⁵² and abide in our midst!⁵²

- Kaph My LORD, forgive us for all in that we have erred.⁵²
- Lamedh My LORD, do not annul Thy covenant with those who preceded us.
- Mem My LORD, bring us near to Thy gate and let us not go far from it.
- Nun My LORD, we make supplication of Thee⁵³ that Thou deliver us from the bondage of the enemy.
- 670 Samekh My LORD, forgive us and accept our fasts.
- 'Avin My LORD, restore our places and the site of our sanctuary.
- Pe My LORD, redeem us from our sins and inherit us.
- Çadhe My LORD, observe with the eye of Thy loving-kindness and have compassion for Thy poor ones.
- Qoph My LORD, raise up gifts⁵⁴ and supply our needs.
- Resh My LORD, behold those remaining in disfavour - us left in small numbers.⁵⁵
- Shin My LORD, establish for us preservation against the anger of the enemy and violent one.
- Taw My LORD, have merciful pity again and accept our repentances.

Prolong the life of my assembly who are here gathered together,

That He may make it a fast, bestowing blessing upon you,⁵⁶
every father and son of you!

May the One who selects, who hears the word which we say to Him,

Set it apart as the flock of His Speaker.

Do not take the grace evilly, for he is your minister - where he was, here and in his place.

At the end⁵⁷ of the hymns let us stand with sincere hearts and say,

"At the gate of Thy mercies, O LORD, we stand.

Thee we fear and Thine anger we dread.

Most compassionate of the compassionate, to Thy mercies
we flee.

We are terrified of our abundant iniquities and of Thy
loving-kindnesses!

Thou hast recompensed us with every good thing,

But with every evil we have paid recompense.

Recompense us not according to the evils we have done.

⁵⁸ THE LORD IS A COMPASSIONATE AND GRACIOUS GOD

Now there is said on it this Hymn composed by the
Priest 'Amram Darah - upon him be the mercy and
the favour!

Thou art our God, before all beginning!

Thou art our God, LORD of all lords!

Thou art our God, who givest to every giver!

Thy Name, O our God, is compassionate and gracious God!

Thou art our God, who art found in every place!

Thou art our God, preceding every first!

Thou art our God, more powerful than any powerful one!

And more gracious than any gracious one,

And more compassionate than any compassionate one!

O compassionate and gracious God, whom have we besides
Thee?

⁵⁹ Shut not out from us the hand of Thy mercies and Thy
loving-kindnesses.

O I AM THAT I AM, none can deliver from Thy hands!
Remember Abraham, Isaac and Jacob, Thy servants.

⁶⁰O compassionate and gracious God, most terrible of the
terrible,

Make these thirsty ones, O God, to drink of the water
of Thy loving-kindness.

O I AM THAT I AM, be gracious unto these wicked ones,
According to Thy loving-kindness, not according to our
evil deeds.

O compassionate and gracious God, behold us, lest we be
dispossessed,

And give to us a little of Thy mercies.

O I AM THAT I AM, in Thy loving-kindness be gracious unto
us,

And turn not to the hardness and wickedness of this people.

O compassionate and gracious God, who can number Thy
mercies,

When our iniquities are as dust which none can count?

O I AM THAT I AM, there is no second with Thee;

Be gracious unto us on this day, O Thou who callest, "I,
I".

O compassionate and gracious God, for whom are Thy mercies,
For whom, if we do not supplicate loving-kindness from
Thy mercies? But from whom?

O I AM THAT I AM, there is none like Thee.

Give us to drink a little of Thy mercies.

671 O compassionate and gracious God, hearken to our voice.

Whom have we besides Thy mercies, whom have we?

O I AM THAT I AM, deliver us in Thy loving-kindness.

And redeem us from the evil grip of our deeds.

O compassionate and gracious God, LORD of might,
This great Name we dread and fear.

O I AM THAT I AM, God mighty and terrible,

Be gracious unto Thy people who flee from Thee to Thee.

O compassionate and gracious God, the LORD our God,
By these good Names revive us.

O I AM THAT I AM, by the commemoration of our fathers,
Be gracious unto us in Thy loving-kindness and forgive
our sins.

O compassionate and gracious God, oppress not Thy people,
For unto Thee⁶¹ they deliver themselves and transfix⁶² their
ear.

O I AM THAT I AM, close not the hand of Thy loving-kindness
to us,

But restore our repentances and humiliate us not!

O compassionate and gracious God, Thou art our LORD,
Good to us always and gracious unto us.

O I AM THAT I AM, establish us in Thy goodness,

If Thou beholdest in Thy loving-kindness, be gracious to
us in Thy goodness.

O compassionate and gracious God, we will be clean before
Thee,

And in our repentances hasten to Thy loving-kindness.

O I AM THAT I AM, there is no other god with Thee.

In Thy loving-kindness cleanse us from our iniquities.

O compassionate and gracious God, hide Thy people before
Thee,

For they are not able to hide from Thee the abundance of
their iniquity.

O I AM THAT I AM, be gracious unto this poor one and
sojourner,

And provide us with a little of Thy mercies.

O compassionate and gracious God, forgive iniquity and
transgression,

For our sin is great, but Thy mercies forgive.

O I AM THAT I AM, turn not to the hardness of this people,
But lift up the face of Thy loving-kindness unto them.⁶³

O soul of the son of man, cast away evils,

That God may deliver when you leave your place.

Concerning the afflicted and the poor His greatness said,

"It shall be that when he cries out to me I will hearken,
for gracious am I".⁶⁴

Son of man, be zealous in goodly toil, that He may have
mercy,

And return to the God of the world, that He may show
mercy on you.

For the LORD spoke a word, showing compassion on those
who loved Him,

"And I will be gracious to whom I will be gracious, and
I will have compassion on whom I will have compassion".⁶⁵

Praise, praise, praise the LORD God!

Who is compassionate and who is gracious like the LORD
to those who petition Him?

Son of man, flee to Him and submit yourself to Him,
"And return to the LORD your God and obey His voice".^{bb}

From evil to good let your heart be truly turned!

Then all curses will be turned against your enemies!

Return from evil in the ways in which you walk,

And know that the LORD your God is a compassionate God.

Son of the good ones whom the LORD chose,

Blessed are you if you fear the LORD as they did!

Turn not aside here or there from the ways they trod,

That He may preserve you in the commemorating of the coven-
ant^b with them.

He will not let you down nor drop you, for their sake.

Nor will He forget the covenant with your fathers which
He swore to them.

God Most High set you above all peoples.

It is good that you should do your good work according
to His Name.

Have fear of him who tarries and goes back, lest your day
depart.

The LORD grant you mercies^{bs} and be merciful unto you!

Learn not to do the like of the nations' abominations,

But do the like of the perfect deeds of your fathers.

672 And flee from evil! Do good on all occasions,

In order that the LORD may turn from His fierce anger
and grant you mercies!

WE SAID, etc. and LET US SAY, etc.

O compassionate and gracious God, who is more compass-
ionate and gracious than Thou art?

All evil comes from us and all good things from Thee.

O I AM THAT I AM, there is no other with Thee.

If Thou beholdest in Thy loving-kindness, forgive the
iniquities of Thy people.

O compassionate and gracious God, Thou hast loved us in
Thy loving-kindness,

Yet we have forsaken Thy statutes - but Thou hast not
forsaken us!

O I AM THAT I AM, in Thy loving-kindness return to us
"And forgive our iniquities and our sins, and inherit us".

Lamedh To Thee we cry out, "In Thy loving-kindness hearken to
our voice".

Whom have we besides Thy loving-kindnesses, whom have we?

O I AM THAT I AM, in Thy loving-kindness deliver us
"And forgive **our** iniquities and our sins, and inherit us".

Mem What shall we say and what shall we speak,

When our enemies are from our own selves, and God has
found the evil with us?

O I AM THAT I AM, when we speak thoughtlessly against
Thee,

Do not humiliate us, but forgive, etc.

Nun O most awesome of the awesome, Thou art our LORD,
 Good to us always, who art ^{our} gracious One.
 O I AM THAT I AM, establish us in Thy goodness
 And forgive, etc.

Samekh ⁶⁹Forgive and turn not to our sin!
 Thy Name is compassionate and gracious! Thou didst
 create us.
 Recompense us not according to the wickedness we have
 done,
 But forgive, etc.

'Ayin Our evil deeds ⁷⁰ have shamed ⁷¹ our reputation ⁷² and we have
 recompensed with evil.
 With Thy goodness reprove us! ⁷³
 O I AM, give us to drink of the waters of Thy loving-
 kindness,
 And forgive, etc.

Pe We have sinned before Thee and have been stiff-necked.
 In Thy loving-kindness do not drop us, ⁷⁴ nor let us go,
 Nor burn us with the fire of our evil dealing,
 But forgive, etc.

Qaḥe We have sunk in the sea of iniquities which has engulfed
 us.
 In Thy mercies bring us speedily forth from this pit.
 O I AM THAT I AM, behold our oppression
 And forgive, etc.

Qoph ⁷⁵Nearest of the near, drive us not away from the greatness
 of Thee who lovest us!

O I AM THAT I AM, make near our farness

And forgive, etc.

Resh ⁷⁵Most merciful of the merciful, our King and our rock,
Behold our affliction and relieve our distress,
And provide us with forgivenesses from Thy mercies and
Thy loving-kindness,
And forgive, etc.

Shin Forgive our transgressions, which have taken possession
of us,
And our evil-doing, which ⁷⁶has brought us shame;
In our oppression be gracious unto us, for our soul is
near to death.
And forgive, etc.

Taw Ever we give thanks to Thee, for Thou hast redeemed us,
And for all the good with which Thou hast sustained us!
O I AM THAT I AM, in Thy loving-kindness return to us
"And forgive our iniquities and our sins, and inherit us".

673 THERE IS NONE LIKE THE LORD OUR GOD! ⁷⁷THE LORD
 IS A COMPASSIONATE AND GRACIOUS GOD ⁷⁷

Then is said Durran: 'Where ye', ⁷⁸etc.. and
Marqah: 'Living God', and a YISHTABBAH:-

(According to A.1,2,3 YITHHALLAL is said
after the Durran piece)

In His greatness He will forgive your sin and pardon
your iniquities;

He will hearken to your petition and your cry and will
deliver you from all plague;

He will bear you up on the wing⁷⁹ of pity, and days of rest⁸⁰ will return to you.

According to the end of your blessing, you will act sincerely⁸¹ on this day,

And pray and say with a loud voice, "My faith is in Thee,
O LORD,

And in Moses and in the law".

Response to it:- GREAT IS GOD, etc. and FOR IN THE NAME,
and all or a section⁸² of HE IS TO BE EXALTED. Then
is said a MALĪFŪṬ by the late kinsman, the pious
Elder 'Abdullah b. Solomon - God be pleased with
him!

The sections of the offerings came down through Moses,
completely perfect,

From Him who is eternal in His duration.

And God's priests stand by them, Aaron and his sons,
when they offer and prostrate.

Each of them thus fills his hand, both Nadab and Abihu.

His side was toward them when they offered the sprinkling
fire and in it were burned.⁸³

⁸⁴Response to it:- AND AARON LIFTED HIS HAND ⁸⁴

Then they read up to 'after'⁸⁵ (ibid.xvi.1) - they
stand at it⁸⁶ - and there is said Durran: 'Great is
the Power who thus commanded', and Marqah: 'God
alone': then a YISHTABBAḤ:-

(According to A.1,2, after the Reading came YITH-
HALLAL, Ben Manīr's MARĀN - once used here - an
EQR'Ū and two SHABHŪ'As - see APP.VII (A))

O power who selected us and put our hands to the keeping
of the full festivals,

And on this day set upon us the rising stars of forgive-
nesses,

How blessed is it among our festivals! And how blessed
is our standing therein,

Praying, proclaiming, "From eve to eve", with sincere
hearts,

Afflicting⁸⁷ souls and forsaking sins, saying, "O my LORD,

Be reconciled to sinners for the sake of the Righteous"!

673

GREAT IS GOD, etc. and FOR IN THE NAME and a
section of HE IS TO BE EXALTED,⁸⁸ and a MALĪFŪT:⁸⁹

Blessed is he who hastens to be cleansed of his sin,

And returns to the hand of his LORD and casts off his
wickedness,

And delivers his offering to the priest's hand for his
sin,

Lest it be snatched away, as when Nadab and Abihu,⁹⁰ when
offering before⁹⁰ the LORD, died.

⁹¹Response to it:- AND THE LORD SPOKE TO MOSES AFTER THE
DEATH OF THE TWO SONS OF AARON, WHEN THEY OFFERED BEFORE
THE LORD AND DIED, and so on.⁹¹

Then they read up to 'Festivals' (ibid.xxiii.2) -
they stand at it.⁹² There is said Durran: 'To the
mighty Power', and Marqah: 'God, God Most High'.
and a YISHTABBAH:-

The Power who chose you, O Israel, and distinguished
you above all peoples,

And sent to you Moses, the select, and selected you by
him with festivals -

Festivals whose holiness is great - of these

This is the day on which ⁹³ the LORD accepts ⁹³ your prayer!

Blessed are you if you stand before your LORD in sincerity

And pray by Moses, the light of prophethood, and say,

"O Giver of gifts, thanks be unto Thee for Thy greatness".

674 GREAT IS GOD, etc. and FOR IN THE NAME and a
section of HE IS TO BE EXALTED.⁹⁴ Then is said
a MALĪFŪT:-

Where is there the like ⁹⁵ of Moses,

Who was redeemed by the hand of God and by whose hand

The statutes of God were sent down, and to whom God said,

"These are my festivals. You shall keep them and you
will receive all blessings from me".

⁹⁶ Response to it:- AND THE LORD SPOKE ... MY FESTIVALS, etc. ⁹⁶

Then they read up to 'in the wilderness of Sinai'
(Num.i.1)⁹⁷ - they stand at it⁹⁸ - and there is said
Durrān: 'Defences', and Marqah: 'O Compassionate
King'. and after these a YISHTABBAH:-

⁹⁹ He who repents of his sin when he turns and comes back
to the hand of his LORD,

In this world He forgives him and in the next He glorifies him.

(This YISHTABBAH is incomplete; A.1.2,3 have the
complete form, translation of which is to be found
after the text in the notes)

GREAT IS GOD, etc.¹⁰⁰ and FOR IN THE NAME;¹⁰⁰ then
is said all of HE IS TO BE EXALTED according to
the Book; and there is said a MALĪFŪT, compos-
ed by the Elder Abraham Ha-Qabāzī - God show
favour on his spirit, Amen!

(362)¹⁰¹ In my¹⁰² mind's eye I beheld the standing on Mount Sinai,
 When powers aloft¹⁰³ and powers below¹⁰³ were both gathered
 thereon.¹⁰⁴

The Glory was above, within four exalted things -
 Fire, darkness, deep gloom and cloud!

The mountain burned with fire up to the very heart of
 heaven;

And there was a voice calling "LORD",¹⁰⁶ heard from every
 mouth,

Speaking with Him face to face;¹⁰⁷ when they heard the
 voice of God calling,

"I am the LORD your God, a jealous God",

Their¹⁰⁸ spirits yearned to leave and return¹⁰⁹ to the sea of¹⁰⁹
 the ancient gathering.

¹¹⁰ (Response to it:-) AND THE LORD SPOKE TO MOSES IN
 THE WILDERNESS OF SINAI, etc.¹¹⁰

On this there is another MALĪFŪT,¹¹¹ also by him -
the LORD's favour be upon him, Amen!

(479)¹¹² Decrees and laws He gave through Moses, the man of God,
 Who was called from the bush "My servant, Moses, Moses!"
 And he said, "Here am I".

"You are my prophet and the son of my house and my faith-
 ful one".¹¹³

The other said, "To the wilderness of Sinai he raised
the head of Israel

And counted their numbers in the wilderness of Sinai".

674 ¹¹⁴ (Response to it:-) AND THE LORD SPOKE TO MOSES IN THE
WILDERNESS OF SINAI, etc. ¹¹⁴

Then begins the Reading up to 'Say to Aaron'
(ibid.viii.1). ¹¹⁵ YITHHALLAL is said to a slow
tune; ¹¹⁵ then is said a section of the compos-
ition by our master, the Rabban Jacob - on
him be the favour of the Eternal, the Giver.
Amen!

(The following lines refer to Genesis)

The LORD of Israel chose select things,

Which He chose as fire (e.g.) - the LORD chose it to
purify them.

He chose it to cleanse heart and body, and unclean things
burned!

The burning was by them, for they were priests, chosen ¹¹⁶ by
the LORD, chosen among the priests;

And different blessings He made mention of -

Made mention of in order that He should be revealed to
those who in their minds commemorate Him.

A priest recalls it for God Most High, saying in words,

Saying of Abraham, by whom he makes supplication,

"(Let there be) abundant blessing, abundant for Abraham
and for his sons, the righteous ones - a consolation" ¹¹⁷-

A consolation for our priest, who was called Potipherah,
Potipherah called Joseph,

It came to pass as he had commanded, as he had commanded
the priests of Egypt,

To whom he left good land,¹¹⁸ the land of a priest of Midian,¹¹⁹
which became Moses' -

Good land, the land of the priesthood of Israel.

(The following lines seem to refer to Exodus)

The priests multiplied therein - multiplied¹²⁰ - from the
priest to his brethren,^{120a}

And the priesthood became lordly, became lordly over the
brother and commanded his sons.

In seven days command was given, on the eighth that abund-
ant blessing be revealed,

Abundant from Aaron after offerings and incense, both
from him and from Moses,

To reveal the acceptance in the law - and it is taught,
"He spoke to Aaron",

And what follows, continuing¹²¹ to the end. Twenty things
to cleanse!

(The following lines seem to refer to Leviticus)

It was in the third Book that ten things were taught for
offering,

675 Along with rules for eating and unclean things, and humil-
ity and laws,

And sins to be atoned for, and the shame from Adam, beasts
female and male, and things that are holy,

And priests, from blemish to be freed, and solemn Sabbaths
and festivals,

Seventy days to be reckoned, with remissions and jubilees,
in a hundred years sixteen -

And even in statutes and what goes with them for the
disciplining of His people;

And valuations and bans, sacredness and tithe -

This is the ten in the Third (Book), which come into the (question of) interpretation.

(The following lines seem to refer to Numbers)¹²²

The ten of the Fourth (Book) - "Hear" and its interpretation;

The second number and the degrees, and the oversight of the (Temple) guard,

And the covering of the Tabernacle and its furnishings, the table and the lampstand,

And the removal of unclean things,¹²³ and the matter of the sin and the recompense,

The adulteress¹²⁴ and the sentence,¹²⁵ the untimely birth¹²⁶ and the seed,¹²⁷

Those devoted¹²⁸ with whole being, the judgment and the vow,¹²⁹

And the renewing of the devotee if he goes forth and is apostate,

And whatever¹³⁰ is done in the fulness of his vow based on a law, then is the blessing¹³¹ justified!¹³²

Now this is the matter of which you shall speak to a congregation,

Holy¹³³ so as not to sin, whose deeds are clean.

True is it if a blessing, manifest or hidden, is given in the mouth of a holy priest,

Who keeps the law and is a master of wisdom and knowledge and who fears the LORD.

He it is who should bless the congregation every day and month.

The priest shall stand and speak in the middle over the assembly,

As priests of Mount Gerizim beside the Oak of Moreh (do);

And the assembly shall look to him when it is gathered together.

They shall gather from him the words, word by word, which pass from his mouth.

He shall say to the Israelites, "I am unable to commemorate,

Till the wicked man has gone forth, for he cannot be associated¹³⁴ with us in the blessing".

Now it has eight sections. He splits them up when he says them from Aleph to Mem,

Three hundred in number.¹³⁵ He subdivides into words and says them inwardly.¹³⁶

Now it has big names and much speaking (is required).

Moses taught it to Aaron, having received it from the LORD, awesome God.

Three subdivisions¹³⁷ follow the twelve;¹³⁸ after this he lifts up his voice,

And says with a heart of fear, "The LORD bless you".

The blessing of the law comes into it: 'The LORD bless you and strengthen you

Against what you fear', and 'May He preserve you' - i.e. remembering what is in the sections of OATHS.¹³⁹

'The LORD make His face to shine upon you' - may He make it to shine with lights!

'And be gracious unto you' - in the time of oppression and affliction and distress.¹⁴⁰

'The LORD lift up His countenance upon you' - and give to you all that is lacking.¹⁴¹

'And give you peace' - from all causes of fear!

I AM THAT I AM, LORD of majesty, God be blessed, the mighty and awesome -

The LORD, on whom rests acceptance and who opens the gate,

If the acceptance is from pure heart and soul;

He said, "Set my Name in righteous words on the Israelites, each posterity holy -

And I will give them a blessing, without anger or evil".¹⁴²

Return to the LORD, for the days, as the earth, generate¹⁴³ what you know¹⁴⁴ of blessing and of cursing.

Why are your eyes opened, but you are blind?

Forsake the hardness of your heart and fear the LORD your God.

Let the LORD clothe you in garments of rest¹⁴⁵ and light!

Let (your) repentance be to your LORD hastily on this day!

Spread out your palm before Him, your heart sincere,¹⁴⁶

And say, "O LORD YHWH, forgive the sin of Thy people!

O LORD YHWH, furnish Thy forgivenesses this day!

O LORD YHWH, in Thy mercies give shelter!

O LORD YHWH, in Thy goodness relieve distress!

O LORD YHWH help (our) repentance!

O LORD YHWH, in Thy greatness turn aside oppression!

676 O LORD YHWH, magnify Thyself against those who magnify themselves against Thine assembly -

For it is poor, called by a name and a byword, being without strength or power, few in number.

If Thou forgettest, who will remember, apart from Thee?

If Thou withdrawest afar, who will draw nigh and give consolation?

If Thou hatest, who will love and deliver?

O LORD YHWH, remember the covenant with their fathers and accept their fast

By (the merit of) Joseph the crown and diadem, and have mercy on them by (the merit of) Moses the law-giver and light;

And forgive their transgressions by (the merit of) the burners of incense!¹⁴⁷

Now this is the conclusion of my composition, which is said before you:-

Our LORD¹⁴⁸ accept your prayers, from beginning to end,

And answer your supplications, making the reply of light¹⁴⁹ to shine,

And hear the sounds of your supplications, being speedy to accept,

Cleansing your thoughts and circumcising your heart,¹⁵⁰

Hating your enemies and recompensing you for every plague,¹⁵¹

So that you may behold the Tabernacle set up on Mount Gerizim, beside the Oak of Moreh.

May you celebrate this day again for a hundred years,

O assembly (here) arrayed, concluding with AMEN!

Next there is said an EQR'Ū and a SHABHŪ'A composed by our master, the High Priest¹⁵² Phinehas b. Ithamar - the LORD's favour and radiance be upon him, Amen!

(368)¹⁵³ The peace of the LORD be upon Moses, to whom He called, "Moses, Moses",

And who ran to the fire,¹⁵⁴ to whom He gave two tablets!

Moses, the apostle of God! God chose him and made him a prophet,

Sending him to Israel to save them.

Moses, the apostle of God, fasted forty days and nights,

And received two tablets from the holy right hand;

Moses - who is like him? - there is none like him in the world!

There has never arisen and never will arise the like of him from all mankind!

Moses - how great is his name! God - how great is His Name!

O His people, be perfect at all times, according to Moses.

Let the standing¹⁵⁵ be a blessing on you and on all your congregations,

All of you, O Israel, with rejoicing and joy!

May you celebrate this day again with rejoicing!

The LORD be joyfully reconciled to you, as the joy (when He came) to your fathers with joy!

676¹⁵⁶ And since we know that He is a compassionate God, we give thanks to Him!

We are sincere toward Him. We submit to Him and are subservient to His greatness,

And we say, "Do what is commanded by Him!"

Response to it:- GOD BE PRAISED!¹⁵⁶

After it is said (the following) SHABHŪ'A; this is also by him.

(368)¹⁵³ In the Name of the LORD our God we begin all the days of our life.

God is His Name and by it our bodies were formed.

His Name be praised and His salvation we await.

At the beginning and end we praise Him who¹⁵⁷ made the world and all it contains.

The beginning was¹⁵⁸ the Creation, and the Day of Vengeance¹⁵⁸ is the end.

His Name be praised! Before His greatness we make supplication,

Who gave the world power by Moses and spoke to him - no third between them!

And gave him two tablets on the third (day) of the third (month).

He addressed to him the Ten Words, words gloriously magnificent;

The first of them "You shall have no other gods", and the last of them

"You shall build an altar on the holy mountain".

The blessing of these words shall be efficacious to the assembly of those joined together,

Who are assembled¹⁵⁹ in these places during the Reading and the prayers.

676 How great and blessed is this holy day, which is the tenth¹⁶⁰ day¹⁶⁰ of the seventh month,¹⁶¹

Called by four¹⁶² attributes through him who drew near to the deep darkness.

These are Sabbath observance,¹⁶³ commemoration,¹⁶⁴ trumpet-blowing,¹⁶⁵ and a holy convocation.¹⁶⁶

How great and blessed this day! ¹⁶⁷A great day is the Fast day,¹⁶⁷

On which the priest gives the lot for the LORD and makes atonement for himself and the people.

(368)¹⁵³ May you celebrate this day again, O holy people!

May you celebrate this day again, O holy princes!¹⁶⁸

May you celebrate this day again, O chosen for holiness!

May you celebrate this day again for a hundred years with joy and acclamation!

676 Response to it:- GOD BE PRAISED!¹⁶⁹

There is on it also a section from the composition by Ben Manīr - the eternal God forgive him, Amen! Now since there are no clear indications or inferences in it, it must be placed in this position - God praised and Most High is the Observer!

IN THE NAME OF THE LORD

¹⁷⁰ By the light that illumines¹⁷⁰ every mind, opening all eyes,
 On this grand day we will make declarations;
 Let the beginning of what we speak to those who hear,
 righteous¹⁷¹ words,
 Enter the ears, O this assembly. O goodly sons, be silent
 677 And hearken¹⁷² with whole mind and bring my speech to your
 attention,¹⁷³
¹⁷⁴ O assembly joined together!
 Now every word I say brings to mind the evil of (past)
 deeds.¹⁷⁴
 Weep for what you have done, with penitent tears.
 Come with us, let us acknowledge our iniquities and our
 abundant guilt,
 And let us be sorry for our wicked deeds (done) before
 the God of gods.
 How long, how long will our souls be stubborn?
 How long presumptuousness going on faces? How long sins
 as big as mountains?
 How long transgressions ever increasing in number? How
 long guilts more numerous than the stars?

¹⁷⁵ How long iniquities impossible for the mind to count? ¹⁷⁵
 How long violence and lying with the passing of hours?
¹⁷⁶ How long shall we provoke the LORD with shameful doings?
¹⁷⁶ How long shall we embitter the LORD in all (our) doings?
 How long (our) disobedience, continually all the time?
 How long violating all His statutes? How long like Nimrod
 turning aside to every path?
 How long shall we incline against the LORD and Moses and
 his Books? ¹⁷⁷
 How long shall we manifest the doing of guilty actions
 before the LORD?
¹⁷⁸ How long shall we conceal ourselves and deal treacherously
 and be like the rebellious? ¹⁷⁸
 How long shall we be unashamed before one another at the
 evil ways?
 How long shall we extort and cheat and deal iniquitously
 in judgments?
 How long the hostility and the slandering against all
 persons?
 No statement is right and no word righteous out of the
 words spoken.
 There is no fear of the LORD in anything at all.
 One envies another over the rest of souls.
 One speaks to another - all the words are blows!
¹⁷⁹ And one regards another as if they were enemies. ¹⁷⁹
 One accompanies another, but two-facedly, one hour with
 him and one hour against him with double tongue.
 We are all concerned in this matter. What beauty can be
 found in us? ¹⁸⁰To Him we were once good! ¹⁸⁰

How many be the judgments¹⁸¹ against us! To Him we were
once good!

How we suffered in these anguishes! To Him we were once
good!

How straitened circumstances are renewed against us! To
Him we were once good!

How plagues become very great against us! To Him we were
once good!

How smitten are we with every kind of plague! To Him we
were once good!

How we take hold of shameful things! To Him we were once
good!

How calamities trickle down upon us!¹⁸² To Him we were once
good!

How we have fallen in the eyes of everyone! To Him we
were once good!

What morning have we that puts dew on the feet?

(It has) no power or strength, and is no shield before
(other) peoples.

What are these our houses which occupy desolate sites?

What are these days - the days of the festivals - on which
our limbs are not ready to walk

On the pilgrimages to the choicest place with joyfulness
of soul,

To stand within the synagogue at Shechem and be humbly
pure for the Passover?

The synagogue has departed from us. O weakening plague,
the synagogue has departed from us!

O looming plague! His we are not, we bitter ones called
wicked!

The LORD has done with us this because of all the peoples.

Far be it from Him to do anything but what is right in
all His judgments!

Woe to us! What have we? His will is good. The Rock
will hear, though we are hard, bitter.

Let eyes see and ears hear and minds be lofty!¹⁸³

How long shall there be bitterness against the LORD,¹⁸⁴ with
treacheries¹⁸⁴ against His will?

Let us hasten this day in repentance, with humble hearts,
perchance the LORD will return and repent of our affliction.

And now, O assembly, O sons of the good, raise your hands
before the God of gods,

And say, "I AM THAT I AM, O doer of all wonders, accept
the fasting¹⁸⁵ of Thy people

678 And their prayers¹⁸⁶ by the merit of the ancestors of the
perfect, and forgive their sins¹⁸⁷

By the merit of the King and the Prophet¹⁸⁸ and the fore-
fathers of the priests.

O LORD YHWH, hear the petitions. O LORD YHWH, make the
children many!

O LORD YHWH, subdue¹⁸⁹ the enemies. O LORD YHWH,¹⁹⁰ increase
the numbers!

May you celebrate this day again for a hundred years,
fathers and sons!

The conclude with the response to it¹⁹¹ - AMEN!¹⁹²

On it too there is an EQR'Ū also by him - the
mercy of God be upon him!

(Each of the first three lines has as its initial
letter a letter of the author's name, the
third line completing his name with its second,
third and fourth letters)

With a heart clear of evil let us praise the God of
spirits,

Who illumines the mind which can perceive Him, that it
seek the good things which are seen,

To which is sight of intelligence, beholding the good way
of knowledge;

The eyes of your image to see, observing the different
appearances;

Your life is continuous - in all hours going comprehend-
ingly through all error.

How good to cling to observation, making it applicable
to things seen!

Your eye is made for seeing, and your mind is a treasury
of all knowledge.

Your ear is made for hearing, and there is no harm in
what is heard!

Thy word, O LORD, is with knowledge; Thou hearest from
the six corners.

But man searches things (already) complete, observes with
the outward eyes.

Blessed are you for hearing the reports, keeping the
different commandments.

May you celebrate this day again for a hundred years com-
pletely!

May God accept of you all the proclamations (you make)!

AND SINCE WE KNOW, etc.

There is also said on it this SHABHŪ'A composed
by the late kinsman, the Elder Ibrahīm al-Qabāsī -
God forgive him in mercy and favour and make him
dwell amply in the Garden, Amen!

Welcome, O Day of Atonement!

Welcome, O tenth day! Welcome, O day in which the trumpet
of freedom is blown!

Welcome, O day of deliverance from bondage! Welcome, O
day of forgiveness and mercies!

Welcome, O day to which there is no like among days!

Welcome, O day of the forgiving of ¹⁹³sins! Welcome, O day
whose glories are exalted!

The Fast Day - how blessed it is! How great and abundant
it is!

In it all the people wait with prayers and praises in its
joyfulness.

God make it blessed and bestowing blessing on you and on
all your congregations,

And prosper your doings and lift up His countenance upon
you!

May you celebrate this day again for a hundred years, O
assembly gathered together.

May you observe it every year with devotion,

By the prayers of him who said, "Forgive, I pray".

GOD BE PRAISED!

679

There is on it as well a section of the compos-
ition¹⁹⁴ by Ben Manir - the Eternal forgive him!
It is necessary to insert it in this place be-
cause it is wonderful, although there are no
clear indications or aids or inferences in it.

IN THE NAME OF THE LORD, the HELPER.

In the light which illumines, radiates, makes intelligent
everyone who perceives,

See it come from his soul, seeking, seeking this light!

It comes not errantly - erring is of him who does not
greatly seek the LORD,

Let (the soul) seek Him with heart shining for Him, and
let it be, let it be yours!

O soul, you will come and hear; you will hear instructions

Perchance you may acquire understanding, to learn the way
by which you will be informed.

You will be informed if you enter me, O son of the way.

You will enter the gateway of truth and leave the vain.

You will leave by the exit of righteousness, for it is
good for you to depart,

To depart from the evil which you must bear, bearing every
sin;

You will not be tempted by it, not be tempted by evil,

But you shall increase, not decrease, in your diminishing
your deeds.

O there are bitternesses every hour! Why not, when there
is no hour when you fear God?

How long, O destitute soul, will you not tremble? You
draw nigh to evil things

And flee from good things, and you wear the garments of
sin and doff the garments of good;

You love every vanity and hate all truth, profaning the
Name of the LORD;

With regard to it you are up to lies and stealing and
cheating -

And you are not satisfied with what is forbidden, but
confine and rob

And take a bribe for vanity, slandering, low, stained!

You walk with the harlot and the rebellious and the viol-
ent - and are even envious of these!

Every iniquity is done secretly and every idolatrous deed openly!

According to what is heard, He reproves it, but you are not reproved.

The LORD will not show favour upon you, nor will a lofty people (like us), nor Moses ben 'Amram, nor the priest of the land.

O shameful soul, how long will you deal wickedly?

O hard soul, you proclaim the law of the rebellious, but the law of Moses the prophet, O destitute one, you forget.

Woe to you, soul! You sacrifice to the Baals, but God you disobey in the doing of your sins, O Cain.

And do you not say, "And whoever finds me (will slay me)"?¹⁹⁵

O Lemekh who said, "I have slain a man for wounding me".¹⁹⁶

O Ham, who can bear your doings? O Nimrod, O Pharaoh, how long will you rend?

O (soul) lying down under evil, what you find returns to you.

Why do you deal so disappointingly with the LORD and will not be humble?

Why the sin in your wings and (why) do you deal evilly in your treacheries?

Return to the LORD and place in His gate your trust in Him and your reliance upon His mercies!¹⁹⁷

Why in your wings the plagues in which you call out?

Why in your wings the afflictions which you find?

Why are your utterances bitter, which you raise before Him,

Which reach the Most High, when your words are heard?

As for me, our day is collapsed. Tremble before the peoples!

The land abhors you and the ground covers you!

You have no preservation among a foreign people!

No one, either from above or below, will show mercy upon you!

O destitute one, quake and open your eyes; behold your instructions, at which you should marvel!

In every time of plague you will find me, and every day in the gate of penalties you will come,

But not much of your recompenses will be seen in the synagogue,

Which has left your hands for (those of) a violent people.

Lo, the synagogue at Shechem is your responsibility.

Far be it from you to be unclean and go up away from the people of Jacob to the Ishmaelite people!

680 O PIECE OF LAND, O altar of God the Seer! O pillar of Jacob the holy Hebrew!

O place of the prayer belonging to the sons of Samaria!

Far be it from you to be desolate, without the Reading and prayer,

The gate of your assemblies closed, no assembly proclaiming,

Your altars without the priests who forgive every sin;

Without the NEBHAREKH and Praises of the Samaritans, in whose hand the Book is raised -

When they magnify it with heart of joy and glory,

Proclaiming at it, "Hear, O Israel!". Blessed those who read!

May you see this in your own days and may your hands be uplifted!

May God forgive your sins and all guilt and transgression,

And truly accept your fasts, O assembly of Hebrews!

May He cut off every enemy and every foe and hostile person from you,

By the merit of the Righteous, your fathers, the Righteous Three,

And Joseph and our master Moses who filled your hands,

And Aaron and his sons and him who killed the harlot!

May you celebrate this day again for a hundred years - for the congregation of the Hebrews!

They conclude with the response to it - AMEN!

Now there is said on these this EQR'Ū and SHABHŪ^{'18} 'A' composed by the late kinsman, the Elder Murjān ad-Danfī - the mercy of God be upon him and upon the congregation of Israel, Amen. Amen!

The LORD's peace be upon Moses, to whom He called, "Moses, Moses",

Who ran to the fire and to whom He gave two tablets.

Moses, the righteous apostle, who cleaved close to God, keeping far from evil.

Commemorate Moses well! Moses, the faithful prophet, who was entrusted with the house of God.

He assembled gloriously in the holy Tabernacle;

Moses, the prophet of truth, whom the true God chose and to whom He delivered a great Book, holiest of the holy.

A prophet like whom none has ever arisen - nor the like of the light of his form - for his name is from the Name.

Who has this attribute like Moses? A righteous, perfect prophet, whose glories are magnificent!

For all worlds bear witness to the prophethood of Moses.

Pure is his body and righteous his prophethood.

The salutation of Israel, his assembly, is on Moses!

With my heart my soul loves this prophet.

O blessed, O blessed is he who believes in Moses!

Blessed is he who says "Peace" with purity of mouth "upon Moses".

Whom He greeted, who spoke from the fire.

All of us salute Moses our prophet, of whom humility,
more than that of all men, is spoken.

We pray to Thee, O our LORD, by Moses our prophet,

All the days of our life, with hands outstretched.

We say with good heart, "Forgive us all sin by Abraham,
Isaac and Jacob and the father of Ephraim and Manasseh".

Make the Fast to be a blessing on the Hebrews,

Who with prayers read in the holy law.

May you celebrate this day again, O exalted people, for
a hundred years this Fast -

And you with rejoicing and peace, with glory, splendour
and joy!

SINCE WE KNOW, etc.

681 After it there is said the SHABHŪ¹⁹⁹A also by him -
the mercy of God be upon him, Amen!

(According to BK it is composed by Eleazar)

O blessed²⁰⁰ and sanctified day, happy is he who is sancti-
fied therein

And wears the garments of pious fear and love, seeking
repentance of his LORD!

How blessed a day amongst the days! In it the assembly
of the people²⁰¹ of Israel wait

And cast off iniquities and return to their LORD, offering an offering of prayers and praises.

One holy day out of all days, a day containing affliction for every soul,

A day in which iniquities are removed, a day in which every petition is heard,

A day whose glories are exceedingly great, a day containing privileges for the repentant;

A day in which is forgiveness for all guilty, a day in which Israel is made joyful!

The following verse is said when it falls on a Sabbath.

A day whose blessings²⁰² are exalted, the Sabbath conjoined with the Fast!

The one brings²⁰³ relaxation for our bodies, the other affliction²⁰³ for our souls.

There is great joy for those who fast, and great shame for those who slack,

Who rise not on this day to give thanks and praise and adoration.²⁰⁴

All peoples fast, but not like Israel who stand from eve to eve,

Praising and extolling the Name of the LORD.

O you who fast, the compassionate God forgive you and accept your repentance this day!

May He renew for you the covenant of peace by the merit of the great prophet.

Blessed are you who fast - on this day forgiven if you will afflict yourselves, both fathers and sons.

Your LORD²⁰⁵ make it blessed and blessing-bestowing on you, O Israel and your assembly!

The LORD help you - Amen - ²⁰⁵ to rest, ²⁰⁶ and bless and keep you!

May you celebrate this day, O Israel, may you celebrate this day again, O people of God!

May you celebrate this day ²⁰⁵ again without vanity!

May you celebrate this day again for a hundred years with great peace! ²⁰⁷

GOD BE PRAISED!

On it also is a large section ²⁰⁸ of a piece containing inferences, great principles, prayers and noble aids. Now they are the rare composition of this time, by the esteemed kinsman, the Elder Ibrahim, son of the late kinsman Ya'qūb ad-Danfī - God prolong his life, Amen, Amen!

(The first nineteen lines give an acrostic of the author's full name)

- Aleph We ascribe praises with sincere, humble heart,
- Beth With purity of mouth and cleanness of tongue,
- Resh Beginning, ²⁰⁹ centre and end belong to the King, the Judge!
- He Is He not the life of us, with the generations of time?
- Mem His praises and mercies are for us bread and provision! ²¹⁰ ²¹¹
- 682
- Beth Understanding ²¹² and never forgetting, and here, here,
- Nun My LORD, I pray! Turn (O people) aside to the path of faith!
- Yodh Let it be your refuge and be with the Most High; ²¹³
- 'Ayin At the gate of mercies is a sea of goodness, a gift!
- Qoph His ²¹⁴ pillar is there, and ²¹⁵ the covenant with the priesthood is established there. ²¹⁵

Beth With a heart full of glory and sincere²¹⁶ in things.

Beth Come there into the shade of the roof of the compassionate God!

Nun ²¹⁷ Let us supplicate Him^{for} whatever²¹⁷ you choose, and the requests will be granted.

Aleph God be blessed - whom none can prevent!²¹⁸

Beth In the sea of His goodness dip yourselves, the rich and the poor.

Samekh He bears all of it by His strength and gives His grace to every one.

Kaph According to what they need, with ordered wisdom;

Waw And He favoured the world's assembly so that the rich came from it,

He The whole, and they were²¹⁹ under His hand, and His power²²⁰ commanded it.

He sees them without sight and hears without ears!

²²¹ Now He is as if not and is like nothing.²²¹

He has no form, is endless and limitless, but complete in His totality

And comprehends all, but none comprehends Him. His place is everywhere!

Nothing conceals Him, yet is He concealed from the sight of the eye.

He is beautiful to us when we return to His hand and supplicate His favour before His sovereignty,

And pray²²² when we are here, knowing that there is no favour²²³ for us other than His,

And anything that is outside of Him is nothing but lies and presumptuousness.

To Him we cleave and on Him we place our trust;

We raise the eye to Him, weeping tears of blood and humbly bowing before His greatness.

We uplift our hands to the holiest habitation of all, and cry out

²²⁵To the LORD God of our fathers²²⁵ and say, "Prithee, O LORD YHWH,

Turn not against Thy people, but graciously accept the repentance.

Be reconciled, O LORD, to Thy servants and accept their fasting and supplication for favour.

Be reconciled, O LORD, to Thy servants and forgive²²⁶ iniquity.

Be reconciled, O LORD, to Thy servants, and give them to drink out of the sea of restoration.²²⁷

Be reconciled, O LORD, to Thy servants, and turn not to our disobedience

And our stubbornness and our evil thought,^{228 229} of which we are guilty,

And our wicked thought and our many sins,²²⁹ for we have done no pleasing deed

That brings Thee pleasure, O gracious One.

If Thou shouldst recompense us according to our deeds,

Thou wouldest burn us with burning anger²³⁰ - and woe to us then! Woe!

But if not, O LORD, help us and pity both rich and poor,

O Thou who dost show pity and mercy, as is (Thy) wont,

Who dost help and protect orphan and widow.

My LORD, have mercy again and inherit (Thy) devoted sons.

My LORD, remember the covenant of Thy mercies with those who dwell in the cave,²³¹

And behold the poor of their sons amongst a brazen-faced people,

232

And how Thou didst circumvent their souls therein, with
judgment on the sons of the presumptuous.

233

683 Foes have persisted against us and embittered life in
these days of disfavour and the excessive plague -

Who are fallen therein, imprisoned in the midst of it.

Your prophet is now in a land full of wickedness and dis-
obedience, and the truth has ceased in it.

No faithful is found, no one who fears Thee, O our LORD,
no one who bows down to Thee.

234

As for the deeds of those nations whose contempt is based
on evil and harlotry,

There is no righteousness in them and the evil pestilence
is witness to them,²³⁵

For a nation has destroyed their counsels and there is no
understanding in them.

They are not wise so as to understand this or discern
their future.

Far be it that any should conceal from Thee the evil of
his doings -

Thee who seest and knowest and from whose sovereignty
nothing is hidden,

But which creates everything - yea, Thy Name is God
Creator!

My LORD, protect Thy people and send them a ship to
rescue them²³⁶ from these,

And to extinguish for them the burning fire.²³⁷

May Thy word with holy teaching become efficacious²³⁸
through Moses!

Arise, O LORD, and let Thine enemies be scattered and
every foe flee,

And in the abundance of Thy wrath do Thou pursue them!

And so arise in justice, and with swiftness²³⁹ and wrath and
great anger

Establish their way,²⁴⁰ making their bread thorn and thistle,²⁴¹

And their provision²⁴² the gall of bitterness,²⁴² so that Thou
wilt cause them to perish

In great agitation, and despatch them to some other land.²⁴³

Send us relief from them and purify us of their unclean-
ness - O Thou who art our LORD,

Powerful one, whose power is very great;

There is nought²⁴⁴ can arise but Thy power (makes it so), and
there is no second with Thee!

As for those who supplicate other than Thee, their supplic-
ation²⁴⁵ is of themselves alone.

My LORD, if Thou beholdest, be merciful²⁴⁶ to Thy people

And hear the cries from them; then turn from Thy fierce
anger

And make favour to shine, and furnish us with forgiveness²⁴⁷
at this time.

Do Thou preserve the life of my congregation and make them
abundant²⁴⁸ in rejoicing,

Bringing them out of all agitation,^{all} sickness and plague.

Bestow on them Thy pity and take away from them all sorrow.

Be merciful to their dead and make them abide²⁴⁹ in the Para-
dise of the Garden.

Restore them, O LORD, myriads of thousands in number, and
increase them and their sons, here and in every town.

Open for them Thy²⁵⁰ good treasure and bestow a goodly gift.

O I AM THAT I AM, make far from them every foe and magnify²⁵¹
Thyself against those who magnify themselves against them,
²⁵²and against those that hate them!²⁵²

²⁵³ Make this day blessed for them, ²⁵³ and may they celebrate this day for a hundred years.

²⁵² May it return - Amen! - to them ²⁵² every year with joy and tranquillity in the days of repentance;

May the Tabernacle be ²⁵⁴ high, radiating His favour upon the Mount of the Presence.

May the kingdom last for ever, until after the Day of Judgment!

May Israel's head be lifted high and deliverance manifested,

Its status exalted and its numbers restored by the secret of the holy ²⁵⁵ Name of Thee,

And by our father Adam and Noah ²⁵⁶ and by Abraham, Isaac and Jacob,

And Joseph who played not the harlot, and by our lord Moses ben 'Amram,

The skin of whose face shone, and by Aaron and Eleazar and Ithamar and Phinehas, who was zealous,

And by Joshua, Caleb and the seventy elders, and by Thy holy word and on account of Thy greatness

Forgive, I pray, the iniquity of this people, according to the greatness of Thy loving-kindness,

And as Thou hast forgiven this people from Egypt up till now.

They conclude with the response to it - AMEN!

And after that the EQR'Ū ²⁵⁷ and SHABHŪ'A ²⁵⁷ also by him - God prolong the rest of his life!

The LORD's peace be upon Moses, to whom He called, "Moses, Moses",

And who ran to the fire and to whom He gave two tablets.

Moses, holy light, whence Creation was ordered, and God called him into the holy habitation.

684 Moses whose light shone and was revealed in every mouth,
 And who was beautiful in form - beautiful - born in joy.
 Moses the best of all born, the like of whom was never
 born,

His name Ben Jochebed. The commemorating of him is good
 for the soul!

Moses the most exalted of men and the choicest of Hebrew
 lineage,

Whose memorial alleviates distress and uplifts the head.

Moses, select prophet, by whom our LORD distinguished us,
 Upon whom we will ever ask the Greeting,²⁵⁸ never forgetting!

We commemorate well²⁵¹ the prophet who is as honey to my
 heart.

O my LORD and my Master, my offering is by Moses.

²⁶⁰ My offering is by him, O God. Grant me by the commemorat-
 ing of him redemption,

And send my recompense on account of him, according to my
 request.²⁶⁰

Loving Moses congeals the core of my heart and it spreads
 (from there),

And I will not seek anything but Moses!

O Israel, happy are we in that our LORD loves us!

He has made Ben 'Amram our prophet, and by His law has
 commanded us.

Repeat (the request for) peace upon him, O my brethren,

And be not silent in this, that your life be restful and
 be to you salvation.

The Greeting from you I lift up, because there is none
 like him among men -

The light of Creation and its sun! Commemorate well
 Moses!

This is the prophet whose commemoration relieves agitation,

By whom we are glorified; so let us proclaim, "The peace of the LORD be upon Moses!"

How could we fail to give "Peace upon Moses ben 'Amram",
By whom tomorrow we shall be relieved and by whose prayers we shall be saved?²⁶¹

Everyone who blesses him and is glorified by reason of him²⁶²

I am the servant of that man, who is the crown of the sun!
Israel's peace is complete when there is purity of heart and mouth,

On account of whom He will tomorrow make pity spread over you.

Moses, portion and inheritance and goodly gift from God,
Sent to us with prayer; who is there belonging to Him like Moses?

Blessed are we when we have gladsomeness, accompanied by abundant joy

(On the) day in which He will arise²⁶³ for reckoning with Moses, being plucked from the fire.

By him²⁶⁴ we will pray and make petition to Him who blesses our Fast,

And accepts us in His loving-kindness and delivers from every foe and distress.

May you celebrate this day again with joy!

The LORD return to bring you joy, like the joy (He brought) your fathers with rejoicing.

AND SINCE WE KNOW, etc.

The response to it:- GOD BE PRAISED!

After it this SHABHŪ'A

I will cleanse my mouth and my tongue and my soul with
my spirit and my affairs,

And say now with humble heart praises to the Name of my
LORD.

Him will I magnify and also praise; and I will early
make supplication in fear of Him.

I will stand before His greatness, waiting, and will re-
turn to Him repentantly.

685 Repentance will restore me to His hand and deliver me from
the sea of my iniquity.

Thou in whom and upon whom is my trust, be reconciled to
me, O my LORD.

My LORD, be reconciled to me before I die and clothe me
in the garment of repentance toward Thee.

O Thou to whom alone are my supplications, in Thy loving-
kindness behold and have pity for my weakness.

In Thy greatness have pity for our weaknesses and send
forth into Thy midst our repentances

And answer us according to Thy goodness, turning from
Thy fierce anger.

To the gate of Thy mercies we flee, from the abundant evil
of our iniquities.

If Thou wilt not be reconciled to us, O our LORD, then who
is for us?

We come to the hand of Thy loving-kindness sincerely, with
broken hearts,

That Thou mayest see to granting us freedom on this Day
of Atonement.

Receive us on this holy day and thus drive away our iniq-
uities in Thy loving-kindness,

And be reconciled to those who seek Thy goodness with
heart and soul.

O to whom will He be reconciled in his heart and turn
away the evil within him,

And who will return to the hand of his LORD and wash in
the sea of His goodness?

Return to Him who has compassion on you and establishes
you in permanent repentance,

That you may seek atonements for your guilt. This day is
your day!

There is none like you when you fast, when you see with
the eye of your mind,

For others than you stand fasting, (but) according to
wickedness.

Let yourself be continually united with the truth and you
shall have no like!

Let your fasting be faithful, that the covenant be not
broken.

May you celebrate this day at this time, may you celebrate
this day devotedly!

May you celebrate this day with rejoicing, may you cele-
brate this day for a hundred years!

GOD BE PRAISED!

There is on it also the following section from²⁶⁵
the composition by his majestic excellency, the
esteemed kinsman Ibrahim, already mentioned.
God lengthen his life and establish the like of
him in Israel, Amen, Amen, Amen!

IN THE NAME OF THE COMPASSIONATE LORD!

I uplifted my hands to God, God Most High, Creator,
Creator of heaven and earth,

Who has fed me ever since I was (born)²⁶⁶ up to this day,

And I, behold, behold I am going to die, and what matters
this to me when my LORD is with me?

There is none but my LORD for me!

But Thou wilt surely hearken to me, to me, as I acted
foolishly in speaking to my LORD, my LORD,

Though^{266a} I am but mere dust and there is hardly a man like me,
Like me none so possessed of iniquity and transgression
and sin;

But evils have found me out, (yea) these evils have found
me out!

What shall we say to the LORD, to the LORD, and what shall
we vow and how justify ourselves,²⁶⁷

686 Since God has found out my iniquity, my iniquity which is
beyond reckoning;

For my iniquity is incalculable, my iniquity, for I have
sinned

And my understanding is evil, evil my understanding, O
LORD, my sin - it and I prosper not!

But I, here I come, lying down under a burden of my own
(making);

Of myself how shall I be able to dispossess them - the
many evils and distresses which have pursued me?

These evils have pursued me - yet a little - and stoned
me, yea stoned me!

A burning fire inflames the foundations of my heart and
they burn me, yea burn me,

And evil is laid bare within me²⁶⁸ and goes beyond my will,

So that my will devises evilly within me; and God has
set before me,

Before me both life and good, and the evil He has shown
me; show me, prithee, the way of the King,

But I turned aside from the way He commanded me, He com-
manded me,

And I was oppressed and the length of my time was short-
ened, my time short,

Evil were the days of the two, the two lives.²⁶⁹ They went
and turned aside to the presumptuous,

The presumptuous, with the presumption of my own words!

I raise the proverb of my tongue, my tongue which denies
and lies,

And woe to what my eyes see, my eyes which behold,

And to what my ears hear, my ears, and the evil deeds of
my hands;

My ways are on the surface, on the surface of the ground,
Rebellious and terrible within my meeting-place, my meeting-
place,

And lo, I wander and devise wickedness to my own distress,
my own distress,

And I deserve for myself my reward! I am unable to escape,

Lest the evil cling to me, cling to me and I die;

My soul would (then) die the death of my disobedience, my
disobedience to my Shepherd,

For I fear Him, lest He come upon me and despatch me,

And despatch me, soul against spirit, when there is none
to deliver from the evil of my will.

My will is that before me and in the sea of iniquity and
transgression has dipped me, has dipped me;

There is no substance to the god of my hands. Now I have
come

For two, two evils and sins! What have I except my re-
pentance before,

Before the LORD, that I should prostrate and say, "My
LORD, LORD YHWH,

Destroy not Thy people, but remember the covenant with
those who dwell in the Cave of Machpelah".

By them and the abundance of Thy mercies and loving-
kindnesses have mercy upon me!

Have mercy upon me by Ben Porath, Joseph, and him to whom
it was said, "Moses, Moses" and who replied, "Here am I".

Behold I petition Thee by Aaron and his sons, Eleazar and
Ithamar and by Phinehas, deliver me!

Deliver me from the grip of my evil and with the eye of
Thy mercies turn to me!

Turn to me, that my soul may die the death of the upright.

Turn me in my weakness and repentance, turn me and hearken
to my voice;

Give me to drink a little, I pray, give me to drink from
the sea of pity,

And render my evils smitten before me, before me on the
Day of Atonement,

For it is atonement for the sons, the sons of Israel,
both young and old.

The LORD keep them and be gracious to them, be gracious
to them in the assembly of your festivals,

And may you celebrate this day again with rejoicing, with
rejoicing may you each return to your fasting.

May there not be found among you my sorrow - my sorrow be
for your enemies who rise against you!

The LORD, who smote me, make them afflicted before you,
and despatch them to another land, another!

So may you lie down without dread, and may your heavens
drop dew which will strengthen you in devotion!

In devotion who is like you, O delivered people, holy,
humble congregation - holy if you are upright!

Return for punishment, for punishment and say with all
your heart,

"Do not, we pray, set (Thyself) against us, O LORD, O LORD,

We who have acted foolishly and have sinned, but forgive
us

And establish deliverance, deliverance from the bondage
of our guilt.

O Thou whose Name is Creator, Creator of heaven and earth,
I AM THAT I AM, (be) in me, my LORD!

They conclude with the response to it - AMEN!

687 Then there is said on it this EQR'U²⁷⁰ and this
SHABHŪ'A²⁷⁰ composed by the Elder, the Scribe²⁷¹ -
God make abundant the days of his life, Amen!

The LORD's peace be upon Moses, to whom He called, "Moses,
Moses",

Who ran to the fire and to whom He gave two tablets;

Moses, dripping with light than which the sun's light is
paler;

The faithful, in whom there will look down on us in the
future the fire of Moses;

From him shine the stars of the Image, (the stars) which
come by his law.

Woe to those who hate him! There is no prophet like
Moses!

In this world and also in the one after it there is no
Moses, no covenant,

And deliverance shall be delayed for those who seize the
law of Moses!

And those who lie against God, lying with presumptuous
speech, (stating)

That there has arisen one like Moses - dealing wickedly -
They shall be burned in the fire!

Fast sincerely unto God and repent, a pure nation!

May you celebrate this day again for all of Ephraim and
Manasseh who keep (it).

AND SINCE WE KNOW, etc.

The response to it - GOD BE PRAISED!

O sons of those who observe the oath this day - with
repentance surrounded -

With all the soul completely, and who see that it is a
goodly rest,

He who fasts this day, his reward is that his iniquities
will depart.

If he keeps it, he will enter into his reward. Thy laws
teach Jacob!

He who afflicts the soul this day sincerely, peace will
come forth for him!

He who fasts this month of Ramaḍān will be pitied in two
worlds!

There is no truth except by my taking hold (of it) and
there is no true prophet like Moses!

O my spirit, heart and soul, fast to God according to the
law of Moses.

Commemorate well the Samaritans, who speak with all wisdom
by the glorious ones,

For you have heard it said, "May you celebrate this day
with rejoicing and singing".

GOD BE PRAISED!

Then there is said Durran : 'O King who is above
all', and Marqah: 'Creator of the World, God Thou
art to be Worshipped and Praised'. Then there is
said a YISHTABBAH:-

In His greatness He made this Day of Atonement a refuge²¹²
for repentance,

Containing freedom for the soul from all sin and abominat-
ion.

Blessed are you if you are pure therein²¹³ and repentantly
return without backsliding,

²⁷⁴Your soul and thoughts sincere, and you stand in fear
before your LORD,

That He may accept you and release you from all sin, and
your oppression pass away with the wind!

688 Response to it:- GREAT IS GOD, etc.

Then FOR IN THE NAME and a section of HE IS TO
BE EXALTED, and next a MALĪFŪT is said:-

Aaron the priest, who gave blessing in his own times,
Whose people were great²⁷⁷ and increased in numbers
And were chosen and sanctified, whose leaders he selected,
When he proclaimed over them, "The LORD make His face to
shine".

Response to it:- AND THE LORD SPOKE TO MOSES, SAYING,
"SPEAK TO AARON", etc.²⁷⁸

Then begins the Reading up to 'And Qorah ... took'
(ibid.xvi.1).²⁷⁹ There is said YITHHALLAL.²⁷⁹ Then is
said²⁸⁰ O COMPASSIONATE AND GRACIOUS GOD, composed by
the Rabban Joseph - the favour be upon him, Amen!

(C. gives only the first line of this piece from
the Defter - C.p.63 - the whole is given in BK; see
APP.III. no.6. A.1,2 here give the direction that
'the elders of the congregation come forward and
face the altar, and say' the piece referred to above,
a verse to the right and a verse to the left, but
see the following rubric)

Then is said a verse of O COMPASSIONATE AND GRACIOUS
GOD, etc.²⁸¹ Now in earlier times they used to say
TEARS, which is an elegy on one who died in the mercy

of God Most High, to the glory of his memorial.
The Elder conducting the prayers stands when he
says it. Its poetic style is that of O SON OF
ADAM, HOW LONG?²⁸² composed by Sa'dallah al-Kitāri -
the mercy of God be upon him and upon all the
dead of the congregation, Amen! Now this TEARS
is set out²⁸³ in the former usages, and it is not
necessary to set it out in this one since it is
stopped.²⁸⁴

²⁸⁵ 688 We will weep the whole length of our life;

with tears of blood let us weep!

Our wickedness is considerable, but Thou art compassionate.²⁸⁶

Now after the completion of O COMPASSIONATE AND
GRACIOUS GOD there is said Durran: 'O Lofty Power,
hearken to our voice', and Marqah: 'Thou art One';
following it there is said a YISHTABBAH:²⁸⁷:-

In His greatness He designated festivals, festivals

The sum of which is this Day of Atonement,

A gate for abundant repentance, open, not closed!

It is fitting for every Hebrew to be passing therein.

Let him stand before his LORD in sincerity,

And offer praises on the altar of prayers, and give his
soul affliction,

Turning not aside from the pathway of truth!²⁸⁸

Response to it:-²⁸⁹ GREAT IS GOD, etc.

Then FOR IN THE NAME²⁹⁰ and a section of HE IS TO
BE EXALTED. Then is said a MALĪFŪT by al-Qabazī-
God be pleased with him. Amen! On it also is a

YISHTABBAH on the same style as this one.
and it is akin to it.

In His greatness He will restore to you the days of rest
 And set you ever in joy and tranquillity.

The light of faith will shine in your heart,
 That you may attain to your degrees most high.

May He restore to you the blessing of this great day,
 the day of the holy Fast,

With the blessing of the prophet, the faithful, honoured,
 upright.

He is Moses your prophet and scribe, who supplicated the
 favour of and prayed to his LORD for your sake,

And the LORD said, "I forgave according to your words"
 and "I live eternally".

689 Response to it:- GREAT IS GOD, etc.

Then a MALĪFŪT by al-Qabāzī - God be pleased
with him. Amen!

The minister of the priesthood, Aaron the Levite, accord-
 ing to his LORD's command

Performed priestly duties in the Tabernacle, waiting,
 And the prophet who spoke from the midst of the thick
 cloud -

And there were gathered unto them the sons of Simeon and
 Levi;

There were assembled with them both elder and leader,
 And God was with them and their light was undiminished.

²¹² AND QORAH BEN YIZHAR BEN QOHATH BEN LEVI ... TOOK ²¹²

There is on it also a lofty MALĪFŪT composed by Mufarrij b. Ya'qūb al-Mufarrijī - may his Master be kindly toward him, Amen!

Qorah chose evil and turned aside from the dwelling-places of the mighty and awe-inspiring One, going unworthily.

Woe to him that he turned aside from the law of Moses the prophet!

The Garden of Eden he cannot traverse, but he will be burned in flaming fire -

And Dathan and Abiram and the descendants who waited with them,

Like the rebellious and terrible, amongst whom is no great one;

But amongst the sons of Qorah was no desolate one, and they did not die in evil,

But were more abundant than the sons of Levi.

This is revealed in the law, holiest of all books!

AND QORAH BEN YIZHAR BEN QOHATH BEN LEVI ... TOOK

Next begins the Reading up to 'Phinehas' (Num. xxv.11). There is said YITHHALLAL and then is said a fine, lovely supplication composed by Nanah b. Marqah - the LORD's favour be upon him! Amen!

Forgive us, O Creator God, in Thine uncountable loving-kindness!

²¹³ This is the verse of the approach. ²¹³

O upright God, LORD of mankind, forgive him who stands before Thy goodness and Thy loving-kindness,

And prays in front of Thee, by the merit of Thy servant Moses, answer!

²⁹⁴ Double Thy goodness for him who humbles himself. Redeem us from all enemies.

Let Thy goodness be around us, forgiving, not reckoning and not counting.²⁹⁵

In Thy loving-kindness be gracious unto us and forgive us, and turn not to my disobedience.

Manifest Thy goodness and hear my voice and forgive me for my abundant iniquity.

All good is from Thee - forgive Thy people, O Thou with whom is no second god.

Thou art by Thyself! How good is Thy loving-kindness! Forgive Thy servant who is poor and afflicted.

Forgive my iniquity and have mercy upon me, O Thou in whom I trust, and my shield.

Forgive and spare him whose heart is circumcised, and spare the upright heart.

Forgive and return, O Thou who art near, set ²⁹⁶ alone, SHADDAI, Creator!

Before Thee he who has guilt is silent. My mouth is silent also my tongue.

Forgive my transgression and all my sin. In Thy loving-kindness behold, while I lift up my face

²⁹⁷ Unto Thee, my Master, in all my retribution. I spread out my palms ²⁹⁸ and lift up my face.

690 ²⁹⁸ Thou art righteous, near, far! In Thy loving-kindness look attentively, O my LORD!

²⁹⁹ Thou art my God, one, concealed, unending and unpartnered.

All Thine assembly supplicate Thy whole majesty incalculable.

O my Creator, O my mighty one, Thou art my LORD and I am Thy servant.³⁰⁰

My iniquity is hard! Cover my head.³⁰¹ O my LORD, save and deliver me.

My iniquity is abundant - manifest or concealed, like
dust innumerable!

I am brought into the sea, sinking, and have no ark to
save me.

What shall I say and what shall I speak? ³⁰² And how shall
I count ³⁰² and number my enemies?

He has made for us and for our sons our souls, that we
be afflicted.

I supplicate Thy greatness in connection with all Thy
penalties. Turn from Thine anger, O my LORD!

Let not all my ancestors be forgotten. Remember and save
from my oppression.

³⁰³ Blessed art Thou! ³⁰⁴ People come to Thee fasting. By the
Righteous accept of me.

May Thy goodness give increase, forgive and increase by
the merit of Joseph who did not play the whore.

Remove pity from those who come with their stabbing, ³⁰⁵ O
on my right hand!

³⁰⁶ Grant unto us Thy goodness by him who carried out priestly
duty in the midst of the Tabernacle and was upright.

And by the priests who have sons, from all enemies save
me!

Accept the petition of Thy servant and spare, by him ³⁰⁷ who
killed the Midianite.

Forgive and pardon all iniquity and transgression, by
Joshua and Ben Jephunneh. ³⁰⁸

This is the Fast, great and high! ³⁰⁹ Blessed is peace at
the meeting-place!

God prosper this assembly and keep your life, O my LORD!

May you celebrate this day again, O sons of the people,
in this Fast, wherein you supplicate for favour,

And may he who said this composition strip the flock, ³¹⁰ O
assembly! ³¹¹

³¹²
There is said a verse of 'FORGIVE US' and so on.

³¹³
There is on it also a second supplication on the same metre, composed by the Elder of Israel, the late kinsman (may he receive forgiveness!), the Elder Muslim ad-Danfi - the mercy of God Most High be upon him, Amen! - and upon all the congregation!

³¹⁴
 Forgive us, O God Creator, in Thy loving-kindness which cannot be estimated.

O righteous God, I cry unto Thee - in Thy loving-kindness look attentively and answer me.³¹⁵

O compassionate God, forgive and have pity on Thy servant standing and worshipping before

Thy majesty, supplicating Thee. Who besides Thee is righteous? Answer!

To Thee have I come and uplifted my voice. O, I have sung praise! Hearken unto me!

691 Thou who art First, in Thy loving-kindness have mercy. I am a desolate, poor servant. Answer!

I am forlorn, for my iniquity is excessive and overmuch, and I add to all my iniquity.

³¹⁶
 Sin is culpable and iniquities cause wrath, and evil is excessive - all this from me!

Good is driven off and evil is sought. My deed is wicked - lo, from me!

Thy servant sins and attains evil, and I thus turn myself away from my (sense of) justice.

I stray in my transgression and my abundant sins burn me!

I dip in the sea, sinking. I petition Thee, "Drive me!"

In Thy loving-kindness turn and answer Thy servant and bring me out of the sea of my iniquity.

My iniquity is revealed and likewise is concealed both
at my left and at my right hand.

To Thee my supplication and of Thee my request! Look not
to my disobedience.

In Thy loving-kindness forgive all my iniquity and in Thy
goodness make not an end of me.

Forgive and move and drop me not, but save me from all
anger.

O Thou who hast the power, withhold me not from pity.

My Master, of Thee Thy servant has need; supply me from
Thy loving-kindnesses.

Thy servant has come supplicating Thy loving-kindness,
that it alone may answer me!

In Thy loving-kindness, O God, answer and make good; and
set me near Thee.

I make supplication of Thee by Thy majesty, bring me nigh
unto Thy favour.

In Thy favour turn Thy face and make me to fear toward
Thy habitations.

Forgive and be gracious and grant Thy goodness and bring
me to the Garden of Eden,

Supplicating the Ancient One for Thy loving-kindness.
Deliver me from my sin!

Pardon abundant and considerable sin by the merit of Adam
and by the father³¹⁷ of the Two;

Remember the Three and forgive all iniquity and transgress-
ion, and by them be merciful unto me.

In Thy loving-kindness give help and relieve the servant,
by him³¹⁸ who fled from the harlot.

Thy poor servant prays to Thee by him³²⁰ who spoke from the
bush;

Turn from Thy fierce anger and be gracious unto them by
the merit of Aaron, the head of priests,

The greatness of Eleazar and likewise Ithamar. In all affliction save me!

And by him who was zealous for Thee, ³²¹ Jealous God, grant deliverance from all my enemies.

By him who ministered, the prophet of faithfulness, set not upon me, I pray, my iniquity.

And by the Qenizzite ³²² cut me not off in sin, that my every day tremble.

I make supplication of Thee by the greatness of Thy Name, forgive Thy people gathered together.

And hear their voices and their petitions, and grant goodly gifts to them.

Let the Fast be joy and glory to the Hebrews, while supplication for Thy favour is made in it.

May you celebrate this your day, O people, in peace and tranquillity!

³²³ There is said a verse of 'FORGIVE US' and so on. ³²³

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There is on it a third ³²⁴ supplication, composed by the renowned kinsman, Archon of the congregation of Israel, the kinsman Ibrāhīm, son of the late kinsman Ya'qūb ad-Danfī - God prolong, etc.

Forgive us, O Eternal God, in Thy loving-kindness uncountable.

³²³ This is the verse of the acceptance! ³²³

O mighty God, hear and look down and rend me not, but pardon my iniquity.

O sovereign God, look to Thy servant, to deliver him from all incest.

O delivering God, hear the supplication of him who now hastens repentantly,

Before Thee, O my upright Master, we set ourselves and supplicate Thy loving-kindness with sincere heart.

To Thee alone has Thy servant come, for none can forgive
except Thee.

In Thy loving-kindness deliver and take possession of (Thy)
servant (who is) in gripping sin, and have regard for him.

To Thee have I raised my supplications. O my LORD, have
pity on a suppliant servant.

Thee, O my LORD, I fear. What can my flock say to Thee?

Lo, because of me and my abundant iniquity, which has made
me to be hidden in evil!

Serious transgression is bound up within me. My body per-
ishes and my spirit is bitter.

I stray ³²⁵ in my sins, but Thy goodness is abundant for my
wickedness.

I sleep long in sin and now we weep! ³²⁶ What shall I say?

I have sins accompanied by a sea of iniquities and trans-
gressions too innumerable.

My iniquity persists and abides in me, so that I make myself
abundant in affliction.

My iniquity like dust cannot be counted. Revealed or con-
cealed, it is well-ordered within me.

Woe to me because of what I behold gathered within me of
exceeding evil!

Thy servant now is as one mocked. He has come to Thy hand,
O glorious God.

For grace I myself am too hard - a doer of evil and a seller
of good.

Cast off evil, my soul, and depart. Now let us weep with
broken heart

Before my Master. Let us spread out (our) palms, that He
may remove from us all my penalties.

A byword for sin, a foolish servant - and now heedless, who
says to Thee,

"Make ready ³²⁷repentance and hear the supplication of one who gives praise ³²⁸and thanks, and sings".

Forgive, I pray, Thy people's iniquity in Thy loving-kindness, O Judge, who art radiant.

By the father of mankind and the end of all mankind ³²⁹forgive and pardon every assembly.

Remember now the Three and so do not annul the covenant.

Forgive the sins of a servant whose supplication is by him who was the crown among his brethren,

Praying to Thee by the greatness of the apostle, remember my congregation with goodly ³³⁰remembrance.

I supplicate Thee by Thy majesty and by Thy priest, pardon us.

A weak servant seeks Thee by him, the mighty one, who ministered well.

693 My iniquity is all round - outward and inward. ³³¹ By the ³³¹merit of Caleb turn it from me,

And make this day blessed, peace upon all who fast therein and are made glorious.

To a devoted people ³³²let us say, "May you celebrate again for many years during your abundant life!"

Thy servant has assembled this supplication, ³³³ The year in which the petition was made is reckoned! ³³⁴

O upright people, strip the flock of Abraham and say, "Let the upright sing!"

Then is said a verse of 'FORGIVE US' and so on. ³³⁵

There is on it too a fourth supplication, ³³⁶ composed by the excellent, honourable Priest Ghazāl, the esteemed uncle of the scribe - God lengthen, etc.

Forgive us, O our Master, by the loving-kindness which is incalculable.

- O Creator God, to Thee I raise my face, that Thou mayest save us.
- O sovereign God, unto Thee we look, that Thou mayest bring us away from every rod.
- O God who knowest all that is done, take us far from all desolation.
- O upright God, who doest what succeeds, forgive and deliver us all.
- O God, King, God of all,³³⁷ send forth Thy mercies and prosper us.
- O Eternal God, enduring for ever, remember for us the everlasting covenant.
- O compassionate God, Creator, the First,³³⁸ deliver us from every oppressor.
- I make supplication unto Thee with every supplication; bring us into every sanctuary.
- Thee we fear and to Thee we flee; grant us relief in all affliction.
- My iniquity is considerable and I am weary. Deal not suddenly against our disobedience.
- My iniquity is great.³³⁹ O Thou who art a great round-shield, bearing those who are turned away;³³⁹
- Raise the voice! O Thou who art able, in Thy loving-kindness redeem, for Thou art our God.
- In Thine abundant goodness and love³⁴⁰ turn aside Thy punishment and give us grace.
- ³⁴¹ Thy work is good! In Thine abundant greatness, O Thou who goest, make us to go.
- ³⁴² Righteous art Thou and so Thou hast dealt! From disfavour bring us forth.
- Repentance has spoken. Thy goodness has remembered what was said and has arisen with instruction.³⁴³ ³⁴⁴
- In Thy loving-kindness be gracious unto us and behold us. Be reconciled to us³⁴⁵ with goodly gift.³⁴⁵

Thy Name has forgiven every iniquity and transgression.
In Thy loving-kindness Thou forgivest all our transgression.

What is hidden is Thine, and the revealed very much more,
and exalted is our deliverance!

³⁴²Thou art the One, ineffaceable! We dread Thee and our
oppression.

Redeem in Thy loving-kindness the work of Thy servant with
the strength of Thine all-remedial hand.

I am forlorn, but Thou art the mover. From all wrath ³⁴⁶
cause us to rest.

Remember Adam and him who went forward and atoned for guilt
all his life.

³⁴⁷694 May your offspring repent and your generation prosper by
Noah who lived long, ³⁴⁷

By the Righteous. Blessed art Thou ³⁴⁸ that Thou establishest
the keeping of statutes and good reckoning.

³⁴⁹By the merit of the father Abraham, who loved the covenant
of honour ³⁵⁰ in faithfulness,

Both from the ant ³⁵¹ and the camel ³⁵² Thy goodness has instructed
all our way.

And, O God of Israel and lofty Penuel, make us to know the
pathway well. ³⁵³

And our Festival is for Thee who gave ³⁵⁴ of every faithful, ³⁵⁴
Shepherd of our father!

³⁴²Behold Thou the Three, of whom our lord came.

By Thy servant and Thy prophet and likewise ³⁵⁵ Thine apostle
remove us far from Thy punishment,

And by the faithful priests ³⁵⁶ who had sons rest at all time. ³⁵⁶

³⁴²By such teaching He has protected your way and has estab-
lished for us our relief,

³⁴²In Assyria, your land, where He healed your land, strength-
ened you. Restore us

³⁵¹ And accept and pity him who enters and comes therein;
in my repentance my heart is bowed:

And the soul rests, ³⁵⁸ pure and holy. ³⁵⁹ Disturb ³⁶⁰ evil and bless us.

³⁴² Make well the breaking of my heart that I may be worthy
that He forgive my guilt and give us understanding,

Pardoning, and forgive this congregation, that it may be
prostrated. To Thee we have come,

A goodly congregation, that Thou mightest bring us to the
secret of the Book - peace and rest!

³⁶¹ Let what is seen be accepted, all ³⁶¹ my supplication; let
Him answer what is heard,

³⁴² And the supplication of Thy people who lean upon Thee,
upon Thy goodness, O Thou who art their Judge.

Accept of me, and behold, answer! O Thou who answerest,
reply to us!

³⁴² Provide us with a portion therein, that we may cleave to
Thee and our supplication cleave to Thee,

With goodly commemoration, mighty fasting and good repent-
ance - ³⁶² we ourselves are ³⁶² Thine!

Let him who designates the flock, in whom He is gladdened,
make us to be heard among the assembly.

Let the Taheb arise, along with the covenant of peace, on
this day - ³⁶³ Moses our master! ³⁶³

And I, ³⁶⁴ Tabhya, make beautiful supplication; a priest of
the priesthood is he!

May you celebrate this day again with rest and joy, here
and there! ³⁶⁵ He has made us to fear! ³⁶⁵

There is said a verse of 'FORGIVE US' and so on. ³⁶⁶

Now there is said Durran: 'Goodly remembrance'. ³⁶⁷
and Margah: 'Thou art our Creator': after them
a YISHTABBAH:-

O Power who made the clarion-sounds of atonements,
 Let them blow the trumpet on this day,
 And the stars of forgivenesses go up into the firmament
 of the heaven of mercies,
 On account of him who flees from evils and turns from his
 sin.

³⁶⁸ Let him stand before his LORD with hands outspread,
 And pray by the great prophet Moses, who said,
 "Turn not to the hardness of this people, nor to their
 wickedness".

Response to it:- GREAT IS GOD, and so on. ³⁶⁹

There is ³⁷⁰ said FOR IN THE NAME and then a sect-
 ion of HE IS TO BE EXALTED; after them a MALI-
 FUT:-

O blessed is he who was zealous for God,
 And wore a crown and whom his LORD sustained -
 He was his helper!

695 He received as his reward the priesthood,

In which there is no strange man,

A covenant of everlasting priesthood, like the covenant ³⁷¹
 of my lord Eleazar.

AND THE LORD SPOKE TO MOSES, SAYING, "PHINEHAS
 BEN ELEAZAR", etc. ³⁷²

Then begins the Reading up to 'These are the
 words' (Deut.i.1). There is said Durran:
 'There is not in all the days' ³⁷³ and Marqah:
 'Compassionate God'; then a YISHTABBAH:-

Thou art to be praised, O our LORD! Thou art to be
thanked for Thy goodnesses,

For Thou hast selected us to keep Thy decrees.

Happy are we if we stand before Thee and say,

"Thanks be unto Thee for Thy gifts"³⁷⁴.

If Thou seest, O our LORD, who livest, forgive us all sins.

Thou hast proclaimed a compassionate law, and it is heal-
ing for the generations.

The readings containing Thy mercies forget not in your
reading!

Response to it:- GREAT IS GOD, and so on.

There is said FOR IN THE NAME, then all of HE
IS TO BE EXALTED - ³⁷⁵ and they stand - after which
is said a ³⁷⁵ MALĪFŪT: ³⁷⁶-

(366) The LORD of oneness spoke a great and difficult word to
the son of 'Amram,³⁷⁷

The great prophet Moses, at the entry into Moab,

"Thou art my prophet" - and His³⁷⁸ man, who spoke to Israel -
a goodly thing be done!³⁷⁹

695 THESE ARE THE WORDS WHICH MOSES SPOKE, etc.³⁸⁰

There is also a second MALĪFŪT³⁸¹ on it. Now we do
not know its author - God Most High be pleased
with him, Amen!

Statutes and decrees the prophet Moses expounded in five
Books,

According to God who made (them). At the entering into
Moab

He said words in commemoration of what had been done for
the assembly of the Samaritans,

Who take hold of the truth and turn not aside. Moses is their ancestor!

They are not moved throughout all the generations, (remaining) faithful to the LORD and in Moses.

THESE ARE THE WORDS WHICH MOSES SPOKE, etc.

Then begins the Reading up to 'judges' (ibid.xvi. 18). There is said Durran: 'O holy and sanctified day',³⁸² and Margah: 'The radiant LORD is One': then a YISHTABBAH:-

In His greatness He designated the seventh month

And made the tenth of it this Day of Atonement,³⁸³

In which lies freedom for us from the sin we have done;³⁸⁴

Whence we renew therein repentance and make the heart³⁸⁵ sincere,

Standing in fear and humility.

And we say, "O my LORD, in the abundant greatness of Thy loving-kindness

Remember for us the prayers of Moses Thy servant,³⁸⁶

Who said,³⁸⁷ before Thy greatness, "And forgive³⁸⁸ our iniquities and our sins, and inherit us".³⁸⁸

696 Response to it:- GREAT IS GOD, and so on.

³⁸⁹Then FOR IN THE NAME³⁸⁹ and a section of HE IS TO BE EXALTED.³⁹⁰ Next is said a MALIFUT composed by the late kinsman, the Elder Ma'yan b. Sadaga, the Second-priest - the mercy of God be upon him. Amen!

Know, O Israel, that your LORD praises you

And from the hand of your enemies redeems you by His own hand;

And over all the nations ³⁹¹ makes (you) to rule by His ordinances, decrees and statutes,

Revealing to you how you should keep them.

Happy are you if you are wise to learn!

Every nation will ask you and your congregation will be over them.

JUDGES AND OFFICERS YOU SHALL APPOINT FOR YOURSELF
and so on. ³⁹²

Then begins the Reading up to 'in the ears of'
(Deut.xxxi.30). There is said YITHHALLAL to a
slow tune. and BLESSED IS OUR GOD ³⁹³ to a slow tune
with very joyful accompaniment, ³⁹³ and THE LORD IS
GOD ³⁹⁴ to a quick tune, verse by verse. ³⁹⁴ ³⁹⁵ After the
completion of them, if the time is early, there
is said a fine, lovely KĪMĒ, the style of which
is on that of the KĪMĒ ³⁹⁵ for the time of the Great
Fast. which was GOD OF ADAM, SON OF THE EARTH,
and it was composed by our lord Abīsha' - the
favour and forgiveness of the LORD be upon him.
Amen! ³⁹⁵

(According to O.5, 'in present times they say a
piece on the theme of Abīsha' 's WE RELY')

The God of Abraham bring you out of the affliction of
oppression to joy of salvation in the way of faith,

And lead you from the darkness of disfavour to the light
of faithfulness, by the pillars of His favour!

The God of Isaac bear the extreme of agitation and may the
gate of favour be brought down, graciously, and may He
cover you with His cloud,

And make everything to be available for you and plant a
vineyard and give you to drink of its wine!

The God of Jacob make you fear³⁹⁷ in your dream of what will
be to you in your world, and restore His Tabernacle

In the place which, from the day He revealed³⁹⁸ the dry land,
is the sanctuary - God established it!

The God of Joseph the king, the redeemer, who bore all,
everything being under his rule,

Build the Tabernacle of your fear³⁹⁹ in the hearts of the
enemies of your law, and may the building⁴⁰⁰ of it go up!

The God of our lord and mighty one and turban of our
chiefs, the prince, the man Moses, concerning whom
humility is mentioned,

Establish the shade of His roof as a refuge in this world
for you and in the next as a place of rest for you!

The God of Aaron and his sons, the holy priests, whose
priesthood was according to their LORD,

Crown you with the crown of distinction and clothe you
in the garments of holiness and anoint you with His oil!

The God of this holy day, in which He spreads out the
clouds of forgivenesses over Israel and its generation,

Restore your repentance and renew your joy, and no shame
be found in you!

May He remember the covenants with you and bring about
what Ben 'Amram our master said -

"And forgive our iniquities and our sins, and inherit us".

AMEN! I AM THAT I AM

(BK.A.2 add. that the following piece is also
by Abisha^c)⁴⁰¹

697 We shall make a new speech and take the beginning of it
from the lords,

That it is one of the good things, but my flock are
designated!

Thanks be to God who formed man from dust, bone and flesh
and blood,

After the creations which were made before the Creation,
And what creatures preceded the creation of him.

Now he was possessed of the Image and its crown,

So that what he had need of was fixed, for the existence
of everything was for his sake.

The Creator made a deep sleep to fall on him,

And glory descended from a corner of the heavens and He
withdrew it -

Then came from his rib a helper and her soul was bound to
his.

They dwelt in a habitation - a state the like of which
eye has never seen nor ear heard -

A Paradise called the Garden of Eden, with rivers of milk
and honey,

Which Adam, lord of the dwelling, saw - and he was like a
forsaken beast -

The way was prepared for him to enter⁴⁰² among them secretly.

They were resting thus, giving thanks and praise,

How envious and wicked were the thoughts they were think-
ing - like the serpent which took hold of him

And said lying words, "He is powerless; so glorify your
own life".

He took the lance of idolatry and pierced, so that his
request was completed for him.

The chosen ones came forth from the choice (place) in
anger, wrath and fury

To till the ground, sorry for what they had done.

The lords of the eminent⁴⁰⁵ ancestors said that Adam was
dedicated a hundred years after he left the dwelling of
Eden to reprove himself;

It is for us therefore ⁴⁰⁴ to behold the choicest things, ⁴⁰⁵
 for Adam is the end of outgoings,

Who gave birth without image or blood, and opened the gate
 of ancestry.

None can close it, except repentance and substitution for
 evil with good,

And the wearing of garments of fear and love, the crown
 on the top!

The LORD accepted repentance from Adam and made him to
 beget Seth with the blood and the Image, ⁴⁰⁶

And the secret was passed on to Noah to Abram, each right-
 eous in his month; ⁴⁰⁷

Till the faithful one of the secret was revealed, because ⁴⁰⁸

The like of him will never again arise, nor indeed has ever
 arisen -

Namely Moses the son of 'Amram, the LORD's servant and man.

Who ascended into the flashing and shining ⁴⁰⁹ firmament and
 came from Sinai

And came forth from Seir, ⁴¹⁰ whose appearance was like a pave-
 ment of sapphire stones, and the material of his dress
 shone. ⁴¹¹

Moses, who by his commemoration heals all shame,

Moses, by whose prayers the burning fire ⁴¹² is forgotten,

Moses, whom the LORD addressed ⁴¹³ face to face -

And let the holy clarion-sounds be loud!

This is the lord of the Fast.

He it was for whose sake all was established.

He it was who stretched ⁴¹⁴ his hand over the sea and its
 waters were solidified.

698 The prophet who was entrusted with the house of God,

The prophet whose pillars were Penuel and Kebala^c,

The prophet who fasted forty days and forty nights,
supplicating Him for our sake,

The prophet by whose commemoration the priests were glorified,⁴¹⁵

The prophet who manifested his mighty acts when he was
twenty,

The prophet who fasted a hundred and sixty times -

It is said these were done three times over!

Where are they who are like him and his prayers and his
fasts?

They are like the day of the Great Standing, the day when
he will teach with light and they will move!⁴¹⁶

The man whose name is The Name, the man by the commemoration
of whom the mouth is cleansed,

The man by the commemoration of whose name we are relieved
from vengeance and its fire.

The LORD's peace be upon him as long as the world lasts!

The LORD's peace be upon him - as much as the fish in the
water!

The LORD's peace be upon him as abundantly as the stars in
the sky and the angels at His throne!

How can his people fail to salute the Lawgiver of the world?

Who brought about great deliverance by his fasting, and
designated it for them

As a sign and a blessing both for those who sin in error,
and those who return

Repentantly without forgetting, and for those who forsake
their wickedness!

A day in which your sins descend, a day in which He forgives
your transgression,⁴¹⁸

A day in which "you shall afflict yourselves and not do any work".

A day whose plunder lies in what you can achieve, a day without drinking or eating,

A day whose head is exalted above all days!

A day alone among days, a day for those who forsake trembling and wandering,

A day better than which and than honey does not come down into the heart!

May you ⁴¹⁹ perform this Fast for a hundred years in peace and may you go forward to the gate of your LORD and your enemies be driven away!

In your festivals may there be joy and may my Creator guard you at home and in the field and sanctify your heart!

May He strengthen your fear and turn to the offering of your prayers;

And may you celebrate this day again for a hundred years, O you who are here gathered together!

AMEN! I AM THAT I AM ⁴²⁰

There is also on it a single verse ⁴²¹ in rhyming-prose style, ⁴²¹ composed by the late kinsman, the Elder Ismā'il ar-Ramīhī - God forgive him in His mercy and favour, Amen!

May you celebrate this day again for a hundred years, O assembly of our brethren!

The LORD God our God keep you and may you perform this Fast for a hundred years - and you in your rejoicings! ⁴²²

And the LORD forgive every one of you his sin and iniquity, ⁴²³ and establish for you His word, ⁴²³

⁴²⁴ Through Moses our prophet, ⁴²⁴ and forgive our iniquities and our sins, and inherit us".

And may He be reconciled to you for many years with joy and gladness!

699 May you see the Tabernacle set up on our holy places of worship;⁴²⁵

And so may He keep all your life, every father of you and his son!

The LORD decrease not your numbers, nor may shame be seen in you.

May He forgive the dead of the Rabbans and the dead of the priests

And the dead of the whole congregation of Israel, who worship at our holy mountains.

At the conclusion of this let us say before you humbly,

"Blessed art Thou in Thy loving-kindness", etc.

There is also on it a KIME arranged by our master Abisha' - God be pleased with him!^{- - 426}

The God of Abraham and Isaac and Jacob, our righteous fathers,

The God of Joseph and our lord Moses ben 'Amram, our prophet,

The God of Aaron and Eleazar and Ithamar and Phinehas and the ancestors of our priests,

By whom we pray to the LORD, our God,

"May He establish for us the prayers of our lord Moses, our prophet,⁴²⁷

'And forgive our iniquities and our sins, and inherit us'".

AMEN! I AM THAT I AM

⁴²⁸The KIME on the style of Ascent⁴²⁹

(According to A.2 the following is the actual KIME)

"At the end and at the beginning the Name of our LORD
is to be sanctified",

I said in the morning and I say in the evening.

Thanks be to God who made the star of understanding⁴³⁰ to
shine,

Whose chariot is in the firmament of the head,⁴³¹ to illumine
the tongue,

So that speaking is sanctified!

He created one by one,⁴³² - One is the Creator! - to make known
what is to be found⁴³² in heaven and earth,

From one end to the other, (namely) what is existent in
the world.

He planted words and the ascents of creatures.

He assembled the number of words in heaps by His glorious
Name.

The servant is a creature; all of the creature is glorious;
a creator is not like (one at) rest, but is as something
that seeks.

He called and they came to His hand - that which He set in
His hand.

He made means for them. He brought them into being,

Not those whom He beckoned by His finger, but at the time
of His command

They came every day, the whole of the month.

And if you will forbear to hear what the heart is glad
about -

New words, all of them honeyed, according to two groups -
those ascending and those deep -

All of them He made, the heavens above He raised and the
earth beneath He spread out.

He raised the heights and made the stars to circle. He
made seven by seven and established a host⁴³³ of creatures,

And made the ninth fixed, wherein is established the
Tabernacle,

Which is an abode for the dweller, his appointed place.

Therefrom and below is found what ⁴³⁴surrounds the earth,

A furnace when it is moved by full hands, and two columns
on two tablets; ⁴³⁵

The chief strongholds are at the four corners; and along
side the edge of the wheel of the elements and the cell ⁴³⁶
on the column.

Our LORD saw ⁴³⁷all the work, and behold, when it was done
and the host of the work completed,

Just as it came to a stop within its bound, He established
the firmament,

And appointed its foundations and set its stars, ⁴³⁸setting
out its cells and establishing its pillars;

700 And He spread out the tent over the firmament and covered
it with cloud and darkness;

He brought the inhabitant to the Tabernacle and fixed the
veil of the screen

And poured out upon the holy Tabernacle, upon everything.
Behold, His throne He decreed.

Now the throne had no form, so that it will be asked of
you, "How is it (so)?"

The King has no end! But a kingdom will arise out of a
melting-pot ⁴³⁹and to it will be our standing all our days.

Therefore will our days be long and we shall prepare the
bread of glory.

How can we achieve the preparation of it? Not we, nor
any man!

But He spoke to a man, a man in whom what He said is what
he achieved!

God chose him and gave him a truthful tongue, instructing
him in reckoning ⁴⁴⁰bit by bit.

Every bit has its light and it shines forth.

⁴⁴¹ He is a luminary which ascends, and a lamp which no man can extinguish - no man is like him!

His fathers were like stars - all of them had his limit -

But he is the great light among them; and to him is our long standing this day and night.

Our strength is too weak and puny for us to approach and have access to the glory of the princely man,

The great prophet Moses through whom designation was made.

Times rejoice ⁴⁴² and the world rejoices with them - they have no like!

No other has therein a speaker. ⁴⁴³ They are sanctified for Israel and Israel is sanctified in them.

God made two months for a pure nation. ⁴⁴⁴ At the end He made them, at the two ends ⁴⁴⁵ of the year,

One month at the end of one and one month at the end of the other

In the days (before) He made the festivals, at the two ends of reckoning, which ascend and are designated.

These two months spread out their wings of truth above, weaving them together in their joy over Israel,

And before them one to the other - to the priest; they were before the festivals.

He was the father of everyone - who takes hold of secret thoughts and their reasons, waiting on the truth.

He takes one month at its new moon and he takes the tribes and puts at the beginnings of the festivals

Six of their names for the one festival and six of their names for the second festival,

And their generations, the creation of his throne. ⁴⁴⁶

We will surely ascend, step by step, and be glorified in our own times,

From Sabbath to Sabbath, from holiness to holiness, from
festival to festival, from month to month,

Till we attain with exaltations⁴⁴⁷ unto the Prince of the
princes of the days this day,

Who wears the whole crown of glory.

He is to be praised who made it a light of wisdom for
those who petition Him

And life for those who supplicate Him; and an ark of
gopher-wood and a treasure full of atonement is minister-
ed in our hand -

A good day to those who make supplication, a day of battle,
if we reach⁴⁴⁸

The priest. "He said to the people", "And God said, 'Hear,
O Israel' and you are near this day to battle on account
of your sins".

Who is the man who fasts and prays heartlessly, behaving
so that he can receive favour?

Who is the man who sends up⁴⁴⁹ supplications soullessly,
behaving so as to (appear) clean?

And who is the man who commands repentance without turning,
behaving so as to (appear to be) repentant?

701 Let him behold the like of him and go forward in his repent-
ance and bind his chariot

And so lead the thoughts of his mind that they dwell in
his speech,

And conduct his business and the property which he has
accumulated.

Let the priest go forth from the pit of his sin to walk
repentantly,

And make entreaty on this day, lodging from yesterday till
the sun comes.

Let him take his proper place and fix the place for his
head and lie down at the proper time,

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Then awake from his sleep and say, "Truly is the LORD in this day",⁴⁵⁰

And let him say,⁴⁵¹ "How awesome is this day!". "This is none other than the house of forgivenesses", and "This is the very gate to atonements";⁴⁵¹

(It is) open to every suppliant, in which the proclamation is heard,

And in which the supplication is accepted. Let him who would supplicate bow down!

Let Israel rise early in the morning and proclaim the name of this day,

The day of the Fast,⁴⁵² and let Israel vow a vow, saying, "If God will be with me"⁴⁵³ and keep me in this year

In which I move⁴⁵⁴ and give me the bread of forgiveness to eat and the garment of atonement to wear,

Then I will return in peace to this day next year and the LORD shall be my shield,⁴⁵⁵

And these days which I call festivals shall be the LORD's festivals!⁴⁵⁵ "I will make there a sanctuary".⁴⁵⁵

Let the LORD hearken to the voice of the vower and lift up His countenance upon him

And turn from His fierce anger against him and prosper his doings for him.

Let him place his sins in His hands and ban them and the doing of them,⁴⁵⁶

That they come not nigh unto him, nor he draw nigh to them.

Let him continually love his LORD and say, "I will serve Thee seven of my days

And I will go on therein with my fasting, perchance I may make atonement before my LORD;

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When the way is blotted out before and behind me,⁴⁵⁷ then will I make supplication, perchance I may attain supplication".

Let Israel serve on this day seven months and may these be
in their eyes as single days in their love for Him;

And let Israel say at the time of them, "Bring my booths,
for my days are full, that I may enter therein and be
occupied with pious deeds".

Let the priest gather all the men of the place and make
booths;

And let it be on the day of the pilgrimage - let him who
is (engaged) in observing it receive it,

And utter it from his mouth and bring it to his people,
that from there it may be published.

Let the people go out and, their heads raised high, let
them recount each to his companion all the things which
He has done;

And let Israel bring them into the tent, the six which pre-
ceded,

And let them have booths and love them; may their days be
sanctified!

For a hundred years may you be in joy at home and in the
field,

And may your glory be enhanced and your covenant remembered,

And your fasting accepted! May your LORD slay your enemies
and your commemoration be not set at nought!

May your heavens also drop dew and the merciful clouds be
spread out over you.

May He keep you far from all affliction and strengthen you
against that which you fear,

And redeem you from every foe and give consent to accept
of you all your supplication.

May you celebrate this day again for a hundred years, O you
who are here gathered together!

AMEN! I AM THAT I AM ⁴⁶⁰

702

There is said on it first the single verse, the mention of the style of which precedes;⁴⁶¹ also a KĪMĒ⁴⁶² on the KĪMĒ-style of the morning, composed by the most learned kinsman, the Elder Muslim ad-Danfī - the mercy, etc.

As long as the days of heaven above the earth we ought to praise Thee;

Yet as long as the days of fathers and sons we will exalt Thy dominion.

All the days of the generations and their successions we will bow down to the ground before Thy greatness.

Again, we will yet praise Thee and magnify Thee and extol Thee,

For Thou art our God, to be thanked on account of Thy deed(s),

And the God of our fathers who walked in Thy pathway.

Always should we say to Thee, "Giver of gifts, thanks be unto Thee for Thy greatness".

Another Composition⁴⁶³

God of Abraham⁴⁶⁴ ben Terah⁴⁶⁴, whose glories are exalted,

By the covenant with him we call to Thee, O King of the world,

That what he wrote in the law Thou wilt establish for this people.

Forgive Thy people Israel, whom Thou didst redeem, O LORD.

God of him who went up, made supplication at his holy place, by his merit we seek of Thee,

O living One, that Thou wilt relieve Thy people from all oppression and affliction;

And forgive Thy people Israel, O LORD YHWH.

God of him who went to Bethel and slept in his place, by his righteousness we petition Thee

To show pity on this his people, and in Thy goodness recompense them and hear their supplications.

Pardon Thy people Israel, whom Thou didst redeem, O LORD.

God of Ben Porath,⁴⁴⁵ Joseph, whose majesty was great, in Thy mercies look down upon us

And remember for us the covenant with him, and reject not our petition on this Fast day.

Forgive Thy people Israel, O LORD YHWH.

God of the righteous prophet, Ben 'Amram, the select, by his fasting we cry unto Thee,

O Ruler below and above, close not the gate of Thy mercies in the face of this people.

Pardon Thy people Israel, whom Thou didst redeem, O LORD.

God of Aaron and his sons the priests, the priests of the great⁴⁴⁶ Tabernacle, and Phinehas who slew the harlots and stayed the plague,

We supplicate Thee at all times, during nights and days,

Forgive Thy people Israel, O LORD YHWH.

God of this Day of Atonement, to which there is no like among days,

In which is freedom for the soul from all sin and guilt, blessed are we if we are sincere in it and say with pure mouth,

"Pardon Thy people Israel, whom Thou didst redeem, O LORD".

AMEN! I AM THAT I AM

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Aleph God of gods, God awesome, God who created all, God the fearless LORD, God to whom we ever call;

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Beth God alone, God the good, God surrounding the world, God who wrote in His Book, God who expounded, "You shall not steal".

Gimel ⁴⁶⁸ God mighty, unerring, God who redeems from all error, God great, who is to be glorified, God who reveals His face, the divider.

Daleth God Judge, God alone, God helper, God glorious, God who made everything, God the choice, before whom we worship.

He God, He is Y.H.W.H., God the self-revealing God, God the Shepherd God, God hidden and seeing.

Waw ⁴⁶⁸ God whom none is like, God whose habitation is not known, God at the greatness of whose Name we tremble, God to whom we flee from Him!

Zain God righteous to whom we cry, God who remembers those who cry out, God whose righteousness who can conterm? God my song - and who has become my strength.

Heth God powerful, and praised, God wise, whom we praise, God whose life expires not, God gracious, God deliverer.

Teth ⁴⁶⁸ God pure, God Judge, God whose justice is good, God who judges before and after, God who judges well in righteousness.

Yodh God Giver, God pitiful, God who blesses and shows pity, God to whom I raise my hand, God whose salvation I await.

Kaph God radiant, God slow (to anger), God whose strength rules all, God of all - everything in extent - God whom everything needs.

Lamedh ⁴⁶⁸ God unending and boundless, God supporter of the world, God who does no foul thing, God who has the great Name.

Mem God reviver of hearts, God whose deeds are good, God whose judgments are great, God Ruler, ⁴⁶⁸ slow to anger.

Nun God to whom we give praises, God to whom we ascribe all our songs, God to whom we raise supplications. God NISSI to whom belongs victory.

Samekh ⁴⁶⁸ God sustainer, who created, God bearer, who is never despised, God high, God divider, ⁴⁶⁸ God who encompasses those who vex Him.

'Ayin God Most High, who never grows weary, God my strength in every event, God who answers every moment, God who sees those who weary Him.

Pe God hidden, God mighty, God separate and not forlorn, God Before, God who gathers, God who rejects not our prayer.

704 ⁴⁶⁸
Gadhe God the former of every division, God hidden yet seeking, ⁴⁷¹
God righteous - who can oppress (Him)? God who commanded, "You shall not commit adultery".

Qoph God living, God righteous, God Creator, God strengthener, God near, to whom we cry out, God to whose covenant He looks attentively.

Resh God healer, God upright, God who sees everything hidden, God compassionate and gracious, who commanded, God abundant in loving-kindness and faithfulness, who preserves.

⁴⁶⁸
Shin God who hears, whom we supplicate, God to whom we render songs, God whose Name is sanctified, God SHADDAI - who can reach Him?

Taw God eternal, God of faithfulness, God mighty, God who inherits, God enduring, undying, God eternal, abundant in loving-kindness and faithfulness.

I AM THAT I AM ⁴⁷²

There is also on it a single verse, ⁴⁷³ also by him - the mercy of God be upon him!

May you celebrate this day again for a hundred years, O our assembled companions, here arrayed, and all Israel and their generation.

Blessed are you, blessed are you, if on this day you ascribe all kinds of praises to the Ruler of all our spirits, and are sincere in speech.

O our LORD, behold us when we come to Thy hand, all of us sincerely. O our LORD, O our LORD, in Thy mercies accept us.

O our LORD, O our LORD, ⁴⁷⁴ accept our fasts. O accepter of the penitent, accept our repentances. ⁴⁷⁴

O Sea of mercies, forgive our sins and pardon our guilts
and answer our supplications,

And make efficacious for us the prayers of our master Ben
‘Amram, "And forgive our iniquities and our sins, and
inherit us".

Forgive the dead of the whole congregation of Israel, who
worshipped at our holy mountains.

⁴⁷⁵ In concluding this, let us say before you in humility, ⁴⁷⁵

BLESSED ART THOU IN THY LOVING-KINDNESS, etc.

Then there is said GOD BE BLESSED, etc. Now if
there is sufficient time, ⁴⁷⁶ there is said the Great
BAREKHŪ and ⁴⁷⁷ NEBHARĒKH ⁴⁷⁸ on this arrangement. ⁴⁷⁸ Then
also there should be on it a KĪMĒ composed by the
kinsman, the Pillar, ⁴⁷⁹ Elder of Israel, the Elder
Ibrāhīm, son of the late kinsman, the Elder Ya‘qūb
ad-Danfī - God extend and so on! Now the style of
this KĪMĒ is that of GOD OF ADAM, SON OF THE EARTH
- and God knows best!

⁴⁸⁰ God of the father of mankind and Noah, the end of all
mankind, in Thy loving-kindness deliver us and give us
relief from oppression.

God of Abraham, Isaac and Jacob, turn from Thy fierce
anger against us and forgive all guilt, sin and blame.

God of Joseph the prosperer and our lord Moses, the
apostle, forgive me and my congregation and look down
upon us from heaven.

705 God of the holy priests, the ministers of the Holy of
Holies, have pity and grant relief for the poverty of
this people.

God of the sites ⁴⁸¹ of the land, break forth the dew of pity
among us and gather us with repentance and deliver us
from uncleanness.

Answer, deliver and redeem; and as is Thy wont accept and
pardon Thy people Israel, whom Thou didst redeem, O LORD.

AMEN! I AM THAT I AM

The Creator is to be praised, who thus created heavens
and shining stars on high, and then spread out the
earth below in its order,

And gathered the waters therein and the dry land appeared;
the earth yielded grass, herbs giving seed of their own
species.

The fruit of the tree sprouted forth and swarming things
and birds after their kind; and man He constructed from
nothing, and He planted for him the Garden of Eden and
made him dwell in it.

He saw that his soul was alone, so He made for him a
helper corresponding to him, and three descended from
him - and the secret was in Seth his son,

From whom Noah in his repentance was descended and from
him his posterity was great - to the lord of goodly old
age, Ben Terah our father -

Both by his covenant, by which he burned sacrifices, and
by his posterity, until he^{re} called the secret of⁴⁸² "for he
is flesh"⁴⁸² - namely the man Ben 'Amram, our master;

So that from the light was revealed thence what God created,
good tidings for the generations of Israel, and His glory
came upon another!

When his star appeared and the glory of the light of his
goodness, holy hosts returned to him and repeatedly sal-
uted him.

He was born in peace and came from the womb of Jochebed,
and his light shone, endowing, and the good tidings were
proclaimed.

Everything revealed and everything concealed was glorified,
and those assembled in the world were delivered over to
glorify His greatness.⁴⁸³

The whole assembly was round about, both those dwelling
above and below, and all were gloriously proclaiming with
their glorious tongues,

"Welcome, Lord of the World! Welcome, most select of all
living! Welcome, Moses, the chosen one, the like of
whom will never arise!

The light of holiness has come; the distinguished servant has come; the star of moon and sun has come, whom his LORD chose.

He said, "This is he whom I have chosen and in whom I have put my desire"⁴⁸⁴ - faithful one, over all my house", and the man Moses answered Him.

706 Best of all men, who is both after and before,⁴⁸⁵ lord of the prayer and the fasting - and who is there like him?

It is good for those who cleave to faith in him and pass under the shade of his roof. O glorify! - There is none like him - O people of Israel and their generation.

The prophet - none like him and nothing like the Book of his law, and nothing like his holy seasons - through whom they were given.

The most choice of all in this day, which is called the Fast Day, in which the LORD put His forgiveness of our sins.

Lo, over those who seek repentance and burn the fat-offering now upon the flat side of the altar by his prayers and supplication,

On this day of forgivenesses! Make beautiful repentance⁴⁸⁶ and doff the garments of guilt and don another garment,

In repentance alone, and hasten to bow to the ground and worship and be subservient and sincere to God in His affair(s),

That he may say, "LORD YHWH, forgive and accept the prayer and send to us repentance to turn us away from our guilt;

And bring us forth from the bondage of our guilt into freedom on this Day of Atonement, and accept us⁴⁸⁷ for the hand of Thy loving-kindness;

And, my LORD, establish our Fast and forgive my assembly here and in all my places, and be merciful unto our dead.

Have pity and be compassionate in Thine abundant greatness, and have pity for the evils of Thy servant Abraham; forgive him his iniquity,

Who said this utterance from this composition which God complete! The LORD have mercy upon him and make him

dwell in the Paradise of the Garden.

May you celebrate this day again, O upright people! The upright LORD forgive us and make efficacious what Moses our prophet said and expounded,

"And forgive our iniquities and our sins, and inherit us".

AMEN! I AM THAT I AM.

There is also on it a single verse in rhyming-prose style composed by him - God prolong his life. Amen. Amen!

May the Fast be a blessing on you, O assembly here gathered, all of you,

Whom the LORD God of your fathers chooses and selects.

May He in His abundant goodness increase you myriad thousand thousand times over

And restore you to the favour and hover over you and isolate your enemies with anger, fury and wrath!

May He save you from them and not reject your supplication, but pardon your transgression,

Making His goodness abundant upon you, clothing you in the garment of repentance!

May He substitute rest for oppression and bring to pass (His words), "And I will pass over you",⁴⁸⁹

And may there be no affliction in you!

AMEN! I AM THAT I AM

707 ⁴⁹⁰ BLESSED ART THOU IN THY LOVING-KINDNESS and so on: there is said GOD IS TO BE BLESSED, etc.⁴⁹⁰ to a slow tune. Now if the time is early, there is said the Great BAREKHŪ; then is said GOD IS TO BE BLESSED,⁴⁹¹ etc. Next is said NEBHAREKH⁴⁹² followed by AND HE SHALL PARDON THE LAND OF HIS PEOPLE⁴⁹³ to a slow tune.

Next is said GOD OF ABRAHAM, THEN WE BLESS⁴⁹⁴ to a slow tune, and after it GREAT IS GOD,⁴⁹⁵ etc. to a slow tune.

Then the Speaker says after it THEN MOSES SPOKE ... THE WORDS OF THIS SONG UNTIL THEY WERE FINISHED - the response to it being GIVE EAR, O HEAVENS AND I WILL SPEAK, etc. Then they bring into the circle⁴⁹⁶ a holy Book, along with it three⁴⁹⁷ (other) Books; and if there should not be three let there be with one Book (only). Then they conclude the GIVE EAR and the elder of the priests says⁴⁹⁶ the following Hymn⁴⁹⁸ - and it is this, in well-known style:-

This Hymn - its beginning distils dew and from its brow are burnings,

And its end forgivenesses, sustaining the living and pitying the dead.

Response to it:-⁴⁹⁹ LET US GO AFTER THE BOOK,⁵⁰⁰ and so on.

The priests read antiphonally in the Books with joy and very reverent awe; first there is said THIS IS THE GREAT BOOK,⁵⁰¹ etc. and FOR IN THE NAME,⁵⁰² etc.⁵⁰³ as preceded in the Antiphon for the early part of the day,⁵⁰³ and THE LORD IS MIGHTY IN BATTLE,⁵⁰⁴ etc.

There is said the fine splendid SHABBEHU⁵⁰⁵ composed by the elder of Israel, Abraham ha-Qabāzī - God have mercy on him, etc.

Aleph I will continually speak mighty and great praises to the Ruler above and below,

Beth In the ears of all the congregation of Israel; and I will break forth in the words⁵⁰⁶ of the great song,

Resh Which Moses our prophet said, which is declared at the end of the law.⁵⁰⁷

He-Mem The name of which is called, "Give ear, O heavens, and I will speak"

Beth At the beginning, for by the Name of the LORD, LORD of might, will I proclaim,

Nun Glorious, faithful, awesome, wise, the revealed and the concealed;

Yoch YODH HE WAW HE is His Name! Magnified be this great and awesome Name

Waw And sanctified! How great and powerful is it! We dread and fear being in awe of it.

Samekh How can the secret of this Name, which is abundantly great, become known except by him whose face appeared

Pe With shining skin, and who received five Books!

⁵⁰⁸ He is the apostle of God and the sun and light of the world, the faithful one of God's house, the crown and diadem of the world.

On him be the Greeting from us, which unites with this song seventy things. He has expounded them before you!

Ten declarations of praise, ten exhortations, ten of prophecy, ten expressions of glory,

Ten admonishments, ten reproofs and ten ordinances,

Beautiful for you to keep,⁵⁰⁹ but you shall not keep it as a solitary reed, but rather as the keeping of commemorating mysteries!

It is fitting for you and (any) servant to enquire about these manifold secrets.

It is set before me, O my companion!

708 And listen! Keep silence and say no word! But give ear to my words,

That I may proclaim all to you ten at a time, perchance there may be revealed to you what you must observe;

And answer him who asks you, be not afraid of him and do not flee!

Stand on the sole of the foot and commence with this proclamation,

As the great prophet proclaimed, for he called by the Name of the LORD.^{s10}

.....

With declarations of praise I begin this song and the arrangement of my speech.

'Give ear, O heavens, and I will speak' and 'Let the earth hear' my word!

'Is He not your Father who created you', who raised you from nothing?

'Who is your Maker and established you' out of four elements.

The LORD alone gives us rest^{s11} by His deity and 'there was no strange god with Him'.

"See now that I, even I am He' 'Who art glorious in holiness' and 'there is no god beside me'.

No partner, no helper and no adversary! 'I slay and I make alive' with my radiance. I do all that I will.

'I wound and I heal'. Nothing is inaccessible to me.

'Sing praises, O nations to His people', the holiest of all clans^{s12} - which is (to receive) praises afterwards.

And recount the prophethood of Ben 'Amram, my commemoration of whom has preceded.

His memorial is (as) the day(s) of the world, his understanding (as) the year(s) of generation after generation.

^{s13}'Then he forsook the God who made him',^{s13} who formed him out of fire, air, water and earth.

'And scoffed the Rock of his salvation' - they, the foolish, the disbelieving, 'stirred Him to jealousy with

strange gods' and glorified themselves in them,
 And 'with abominable practices they provoked Him to anger',
 Embittering, they having no pleasing work. 'They sacrific-
 ed to demons' their offerings
 And worshipped other gods, 'gods they had never known',
 who could not see them nor hear them,⁵¹⁴ nor eat them nor
 enjoy them,
 But 'the LORD saw and spurned' and made to cease the com-
 memoration of them from every place and site;
 And they were burned to Sheol beneath, and the agitation
 which then began will continue!
 'And there is none can deliver out of my hand'. Blessed
 are they who cleave to the most upright of the upright!
 Happy are you, O Israel, if you worship every evening and
 morning!⁵¹⁵
 I will reprove myself before I tell you the ten reproofs.⁵¹⁶
 'Ask your father and he will tell you' what the LORD did
 with the fathers, 'your elders
 And they will tell you' truthfully what the God of spirits
 commanded,
 'You waxed fat, you grew thick, you became sleek'.
 It is lovely for you to thank your LORD at every hour!
 'And the LORD saw and spurned' in His pity the makers of
 complaints,
 'Because of the provocation of His sons and His daughters',
 makers of the calf, who forsook the commandments,
 Sons among whom is none faithful, who walk with the har-
 lot;⁵¹⁷
 'They have stirred me to jealousy with what is no god' in
 their folly.
 'They have provoked me' with abundant trial.

'They have provoked me with their idols' of evil desirings.⁵¹⁸

'I would have said, "I will scatter them afar"⁵¹⁹. I have accepted the prayers from Moses.

"I will bring to an end⁵²⁰ the remembrance of them among men", had I not⁵²¹ (feared) provocation by the enemy'.

Reproofs are ended against their foe⁵²² - who preceded them in mention - and consolations (now) begin).

Hear from me the interpretations. He strengthened him in the land of wildernesses,⁵²³⁵²⁴

And his heart was full of glory and joy. 'He kept him as the apple of His eye' in the array of battles,

'Like an eagle that stirs up its nest' - there is no foe can be exalted with Him! - and 'flutters over its young',

And delivers him from the mighty enemies, and 'spreading out its wings and catching them' on eagles' wings;

'He made him to ride upon earth's high places' and angels walked with him,

'And gave him to eat the produce of the field', the fat of the lands;

'He made him suck honey out of the rock', at the time Pharaoh commanded the midwives.

'And oil out of the flinty rock' brought out and provided them with provisions;

'Curds from the herd and milk from the flock' He gave him to eat in the days of the favours,

Exhortations which were perfected on his mouth - and (now) the glories begin.

709 'He fixed bounds for the peoples according to the number of the Israelites', the chosen people,

'For the LORD's portion is His people Jacob', the select, who was crowned with the crown of holiness.

'His allotted heritage' Israel, like whom is no people,
who washed in the sea of cleanness.

And He rendered him praises, gave him praises and songs.

'He encircled him and cared for him', and heard his voice
from the six corners.

Let Jacob eat and hear and give thanks to Him at all times!

'Jeshurun waxed fat and kicked' in good things and blessings.

'There is none like God, O Jeshurun', the Giver of gifts.⁵²⁵

I would have you hearken with (all) my strength and mind
to ten admonishments,

For a fire is kindled in my nostrils, conflagrations, as
in the case of Sodom and Gomorrah.

The land and its boundaries shall be devoured,⁵²⁶ so that no
shoots can sprout in it.

The foundations of the mountains in their bound shall blaze,

So that the holy mount of worship shall be revealed,
'heaping evils upon them' in this world and the next;

'And I will spend my arrows upon them' with plagues, so
that He 'shall make drunk with the blood of' 'the mortally
wounded and the captives'.

'They shall be wasted with hunger',⁵²⁷ 'and you shall eat
and not be satisfied'⁵²⁷ in eating,

'And devoured with burning heat and poisonous pestilence',
as the prophets of idol-worship;

'And I will send against them the teeth of beasts', so
that they will not obtain healing;

'With venom of crawling things of the dust' will they come
against them from every place - all places!

'In the open the sword shall bereave and in the chambers
shall be terror',

So that no living shall be left of them!

Blessed are you if you listen and hear the ten ordinances,
And I will acquire them, being no people because of the
abundance of enmity;

I will provoke them - a foolish nation, sinking into un-
cleanness.

How can one pursue a thousand in number,⁵²⁸ or two put to
flight myriads?

Unless their Rock has delivered them and the LORD has
sealed them against afflictions,

'For the time when their foot shall slip', who wear away⁵³⁰
in harlotry?

'For the day of their destruction is nigh' and the mercies
are wrenched away from them;

'And their doom comes swiftly', because of the evil of
their doings.

'Then they will say, "Where are their gods"' to whom they
were bound?

'Let them arise and help you' in this affliction and in
this distress.

'Let them be your protection' in the day of vengeance!⁵³¹

(BK describes the next paragraph as the MANĀT
for the Day of Atonement)

The LORD is the God, God of the spirits.

The LORD is the God, the Creator of the creatures.

The LORD is the God who sent Moses, the prophet of all
the generations.

The LORD is the God who designated for us through him
festivals,

Festivals whose glories are magnificent.

The LORD is the God who established of these this Fast
Whose sanctities are exceedingly great.

The LORD is the God who commanded us to afflict ourselves
thereon.

The LORD is the God who established therein forgivenesses
for those who make petitions.⁵³²

The LORD is the God who set in it the gates of penitence -
open!

RAISE YOUR HANDS, etc. TO THE GREAT, etc.

(BK add. 'Also a MANĀT for Atonement')⁵³³

To God who chose you; to God who sent Moses, your most
exalted prophet;

To God who expounded through him in your holy Book;

To God who commanded us, "On the tenth of the month,⁵³⁴ in
the eve, from eve to eve,

You shall observe your Sabbath"; to the Conqueror in all
battles who endures for ever!

RAISE YOUR HANDS, etc.⁵³⁵

(BK add. here two MANĀTs for the
Eighth Day with full texts)

⁵³⁶ Let us proclaim in the Name of the LORD and let us worship
and sing praises and adorations,

By the glories of the righteous of the world, each of whom
was a root and a chief,⁵³⁷

Whence came the first father, father of all mankind, who
was created from dust,

710 And whence came the second father,⁵³⁸ who built an altar and
on it sacrificed a burnt-offering,

And whence came the third father,⁵³⁹ who cultivated the Para-
dise of righteousness,⁵⁴⁰

And whence came he who said, "And where is the sheep?"
and accepted the explanations⁵⁴¹ of his father;

And whence came Jacob the vower, from whom arose twelve
chiefs;

And whence came Joseph the interpreter, who was not turned
from purity;

And whence came the prophet of all the generations, who
walked proudly⁵⁴² in the fire,

That He might hear the voice of supplications and spread
His mercies over you.

IN HIS RIGHTEOUSNESS GOD IS COMPASSIONATE
AND PITIFUL

God of Aaron the priest, the ancestor of the priests,

And the prince and overseer in the Tabernacle, Eleazar
and Ithamar the two,

And Phinehas who got up like a swift-flying bird and
pierced the adulteress,

And turned back the wrath by being angry⁵⁴⁴ (from) an anger-
some people who make no supplication;⁵⁴⁵

And he stayed the plagues from the choicest of generations

And received the reward of a mighty priesthood 'for him
and his descendants',

From fathers to sons, from priest to priest linked together,⁵⁴⁶
to the chief of the priests,

Arkon⁵⁴⁸ of those days, successor of the Rabbans, the man in
whom is the spirit of God.

Since then his pinions have become established. The eyes
of the LORD your God are upon him, with the generations
of the days and years!

The spirit of holiness drops like rain in his heart - and
he has knowledge of the highest things -⁵⁴⁹

Which goes like dew within him and enters the storehouse
of thoughts and affairs,

Like goats on the grass of knowledge, which sprouts in
the field of the mind in (its) preparations,

And like showers on the herb of wisdom, which springs
forth from the fountain of minds and eyes,

Issuing from the spirit which is upon him and bestowing
upon the wise and sagacious.

As for those who hear his speaking, both rich and poor -

It is to them like rest for the spirit - let them say,
"Who makes all the LORD's people prophets and priests?"

For the LORD bestows His spirit upon them - He being the
Giver of gifts -

But He does not give to him of His glorious things, accord-⁵⁵⁰
ing to the sayer of this composition!

How dwelt these devoted dwellers? For it was said in
His law,

"May the LORD restore in these times by means of him and^{551 552}
have pity - Amen! - on you⁵⁵³"

And make the descendants prosperous and make His word
efficacious: 'And I will remember for them the covenant
with the patriarchs'".

(BK add. here 'MANĀT for the Day of Atonement')⁵⁵⁴

See these great glories between the Fast day and the Day
of Vengeance like it.

The one contains affliction for souls andⁱⁿ the other all
the dead shall rise for reckoning.

The one is that in which He removes iniquities and the
other in which He asks⁵⁵⁵ about our deeds.

In the one the clarions of atonements are blown and in the
other souls and bodies tremble at the magnitude of our
iniquities.

In the one the clouds of forgivenesses are spread over
those who are sincere toward God, and in the other the
liar is put to shame⁵⁵⁶, but our limbs⁵⁵⁷ testify against him.

In the one repentance is accepted and in the other there is no repentance and no prayer for those who died in their disobedience.

In the one the priest gives thanks and makes atonement, and in the other He calls, "I, even I, am He and all besides me are presumptuous".

In the one bodies are cleansed and in the other He will atone for the land of His people from all sin and from our abominable practices.

In the one are forgivenesses and mercies for the people of Israel,⁵⁵⁸ and in the other is the rending of our enemies.

In the one are first-fruits with deliverance from all sin and guilt, and in the other nations sing praises (as) His people sing praises.

Happy are we if we stand sincerely and make our standing at the LORD's gate,

And are provided with the provision of forgivenesses, and say with humble heart,

"O compassionate One,⁵⁵⁹ in Thine abundant greatness⁵⁵⁹ forgive our sins!

711 O compassionate One, in Thine abundant greatness and the dominion of Thy strength pardon our transgressions!

O compassionate One, in Thy mercies atone for our guilts!
O compassionate One, if Thou seest, accept our fasts!

O LORD YHWH, turn from Thy fierce anger and show compassion on Thy people for (their) evil,

And remember the covenant with the Three, our patriarchs!⁵⁶⁰

⁵⁶¹ O LORD YHWH, forgive, we pray, the iniquity of this people according to Thy great loving-kindness, and be not turned from us in Thine anger!

O LORD YHWH, destroy not Thy people and Thine inheritance and turn not to our hardness and our wickedness and our sins!

But behold, we supplicate Thy pity by Thy mercies and Thy loving-kindnesses toward us.

O good, compassionate One, I AM THAT I AM, look down from Thy⁵⁶² habitation upon us.

O God SHADDAI, O God who seeth, O Thou whose Name is YODH HE WAW HE, reject not our petitions.

But "forgive our iniquities and our sins, and inherit us".

(BK add. here 'another MANĀT for the Day of Atonement')⁵⁶³

At the altar of repentance let us stand and let us burn the incense of forgivenesses and mercies to the LORD our God,

And let us worship and be subservient and uplift our hands to the holy habitation,

Raising our supplication with voices (speaking) from heart and soul;

And let us confess our iniquities which are too great to number - too innumerable for us to reckon.

It is fitting that we should weep tears of blood like rain on account of the evils of our doings,

For we are mortally wounded by the sword of our sins, concealed treacheries against the LORD our God, lies, oppressions, robberies!

Our soul is not satisfied with what is forbidden - hating, slandering our brethren and our companions,

Guilty, sinning against the Ruler of our spirits; blame-worthy, erring, transgressing all our days;

Behaving foolishly, wickedly, without knowledge or understanding,

Rebellious, causing fear, obeying not the LORD! Worthless, wine-bibbing all our times,

Abominable, unclean; we have turned aside from the ways, lying, being false in all our words, lording it,

Rebelling, being disobedient; no deed pleases us. Impatient, presumptuous in all our doings -

These deeds are less than our (actual) evils! And our necks are stiff, our hearts hard.

Woe to us! ⁵⁶⁴ Woe to us! Wherefore can we be pleased with ourselves

When the LORD is not pleased with us and Moses is too pure for us?

To Him this speech was good (but) it was evil among us!

Awake! For you are the sons of Jacob, the most select of all his descendants.

No heart is humble and no eyes weep and reproof is not removed from us,

And no body trembles, no ears hearken and we do not fear the vengeance of our God,

But have hearts hard as stones, in which the iron which cuts us is not removed!

Let us petition the LORD most compassionate of the compassionate to circumcise the foreskin of our hearts.

Happy are we if we stand with hearts that fear, saying with humble heart,

"O Master, we supplicate Thee to forgive our sins".

(BK add. here 'MANĀT for the Eighth Day')⁵⁶⁵

"May you celebrate this day again, celebrate it again for a hundred years", I say to you, O assembly gathered together.

The LORD keep your life! The LORD accept your prayers and your petitions and your supplications!

The LORD relieve your hardships and take you out from the bondage of your sins,

And break the iron yoke of disfavour - Amen! - from upon your necks,

And reveal days of favour and renew your joys!

Bow down, bow down among the assembly of your many festivals!

May you see His Tabernacle upon your holy mountains.

May He keep your life, yea both Pillar and Arkon, and my reward be upon those gathered together,⁵⁶⁶ you and your sons.

May you not discontinue my commemoration. The LORD be gracious to you in your many festivals,

By the merit of the righteous Three, your fathers,⁵⁶⁷ and Joseph your father,

712 And by the merit of Moses, your holiest prophet, and Aaron and his sons, the burners of incense in your tabernacles.

The conclusion of my speech is 'Thus may He have pity on your life!'⁵⁶⁸

On it furthermore is a SHABBEHŪ, also fine, composed by my lord and ruler, the Priest, the Levite Tabhya b. Isaac,⁵⁶⁹ Priest - the LORD establish from him his like in his own lifetime, etc.

⁵⁷⁰In the Great Name of the Lord⁵⁷⁰

- ⁵⁷¹‘Ayin At the door of repentance stood a poor man like one who is being smitten;⁵⁷²
- Beth By his own law he served in Thy true pathway, O our LORD and your LORD!⁵⁷³
- Daleth Seeking righteousness from Thy loving-kindness, by Thine abundant gift⁵⁷⁴ in Thy word;
- Kaph For he will not again petition Thee by Thy creation in vain, but Thou wilt support him.⁵⁷⁵
- Teth Thy goodness is before Thine anger; and Thy loving-kindness before Thy vengeance!

Beth By Thine abundant mercies and Thine anger and Thy power⁵⁷⁶
and Thine exaltation,

Yodh Thy servant supplicates by Thy Book and by Moses who came
from Thee,

He Who said, "Turn from Thy fierce anger and have pity for
Thy people's evildoing".

⁵⁷⁷ MAJESTY IS HIS! ⁵⁷⁷

Kaph I make not supplication according to my deeds, but my
supplication is according to Thy deed!

He Thou knowest we are weary, and power is Thine alone!

Nun Awesome is the praise of the doer of wonders! There is
none other besides Thee!

He The heavens and the earth and the order of creation are
all under Thy hand.

Best of all Thy creation is Moses, who loved Thee and
Thine apostle and servant.

In him we reflect that Thou wilt save everywhere⁵⁷⁸ in Thy
loving-kindness;

By his prayers and his lofty secret and by his word, by
Thy sustenance, forgive, we pray,

The iniquity of this people according to Thy great loving-
kindness!

⁵⁷⁹ MAJESTY IS HIS! ⁵⁷⁹

O LORD YHWH, my God, who am I to petition Thee by my soul
and heart and spirit,

Unless by Thy forbearance, when my sins are so many -
concealed and revealed before Thee -

And there is a great burden in my evils? To these I come
and to these I go,

⁵⁸⁰
When the morning of my heart is Thy prophet and the even-
ing of my tears petitions Thee,

Because of the oppression of Thine enemies and those who hate Thy work.

Be reconciled to me before I die, by Thy glory and by Thine abundant power;

And take me not in my wickedness,⁵⁸¹ but make me to walk by Thy loving-kindness in Thy pathway; and reject not my supplication!

Far be it from Thee, far be it from Thee⁵⁸² to shut off those who supplicate Thee

For Thy goodnesses.⁵⁸² Increase Thy mercies for those who have regard for Thee;

And select my supplication of Thy gifts by my lord Moses, who prayed Thee to destroy⁵⁸³ not Thy people and Thine inheritance.

⁵⁸⁴ MAJESTY IS HIS! ⁵⁸⁴

713 The LORD is the God, the King, the Before, God of the world.

The LORD is the God, the Ruler, the Eternal, Living God.

The LORD is the God, who sent our lord Moses ben 'Amram.⁵⁸⁵

The LORD is the God, who designated for us through him Sabbaths and festivals, whose sanctity is exalted.

The LORD is the God, who set therein deliverance for him who turns from iniquity and sin and guilt.

The LORD is the God, who said, "And this shall be an everlasting statute for you".

RAISE YOUR HANDS, etc.⁵⁸⁶ TO THE GREAT, etc.

To the powerful God, the Judge, to God the Provider, gracious, who sent Moses the faithful prophet.

To the God who sent down to us through him the holiest of all instruction.

⁵⁸⁷ To the God who chose His people as the best of all gifts.

To the God who made the affliction of the Fast day to cleanse the repentant of iniquity.

To the God who commanded atonement to be made for the
Israelites for all their sin once a year.

⁵⁸⁷To the Conqueror in all battles and Enduring for ever!

⁵⁸⁸RAISE YOUR HANDS AND SAY, etc.

O you who seek God, arise, come and proclaim this hour
whole(-heartedly),

Perchance you may pass into acceptance by the purity of
the Righteous ones,

Who passed in the pathway of truth, whose ancestor was
the father of all mankind,⁵⁸⁹ whose lot was in repentance;⁵⁸⁹

And Noah, a righteous and blameless man, whose refuge was
in escape,

And Abraham, great in perfect deeds, whose abundant
glories were seen,

And Isaac the sincere,⁵⁹⁰ who magnified his secret,

And Jacob the true, whose sons took Shechem as spoil,

And Joseph who said in his utterance to his brethren,

"Do not tremble",⁵⁹¹ and our lord Moses, saying to his people,

"Do not be afraid nor be ashamed".

By these let our cries be heard and let agitation be
removed from us!

⁵⁹²IN HIS RIGHTEOUSNESS GOD IS COMPASSIONATE
AND PITIFUL

O God of Aaron the priest, ancestor of the priests of the
LORD,

And Eleazar the faithful,⁵⁹³ and Ithamar the overseer of
every offering,

And Phinehas, lord of zeal, and of the covenant of peace
established for him,

Given for him and his descendants, the living High-Priest.

By these we pray and supplicate Thy favour on behalf of ourselves and on behalf of all the people,

Perchance He may accept our repentances and make repentance efficacious for us -

Worthy⁵⁹⁴ and favourable and satisfying is the LORD's perfect blessing -

May He have pity for the paucity of my congregation among all the people of the world,

(O.5 add.⁵⁹⁵ 'And may they flourish after the paucity, they, Israel and their sons;

And may He relieve them of all their distress and subdue their enemy before them')

And may He remember the prayers of Moses, the select, and establish for you preservation!⁵⁹⁵

Pardon Thy people Israel, whom Thou didst redeem, O LORD!

⁵⁹⁶AMEN! I AM THAT I AM

⁵⁹⁷O God of this great, mighty and beautiful day, in which you fast, standing, supplicating forgiveness from every mouth,

Repent of your sin which has gone before, till the plague is stayed,

Guarding your thoughts from all guilt, fearing His mighty vengeance,

Supplicating deliverance from our LORD, that He heal our destitute poverty,

714 Saying, "O our LORD, help us by Thy hovering mercies! Forgive and pardon and be gracious and observe well!"

Who can grant this and quench the burning fire but Thou, O God who seeth,

According to Thy word, and Thou art abundant - "I kill and I make alive, I smite and I heal"?⁵⁹⁸

May you celebrate this your day again! And may you celebrate again till the day of your fasts;⁵⁹⁹

And so may He keep your life⁶⁰⁰ and increase your numbers,
according to the merit of him who did well;

And open His treasure for you and grant you from the
treasure of the Book

A secret from it which will descend upon you, a spirit of
wisdom and understanding⁶⁰¹ and knowledge⁶⁰² for you and your
sons,

That the nations here may say,⁶⁰³ "A wise and understanding
people" - your glories!

I make supplication that the commemoration of your High-
Priests be not ended,

Each of whom is called Rabban, the bearers of your burdens.

⁶⁰⁴(Lo, because of their counsels,⁶⁰⁵ O congregation, amongst
you,

You have turned from following them, while orphans depend
on your blessings.

God return them to their place - all your holy mountains

And return them in your own days before your elders, and
the Speaker of this composition whose supplication is
for you)⁶⁰⁴

And likewise my ancestors⁶⁰⁶ who preceded your elders.⁶⁰⁷

And may you make my flock acquainted with the proclamation
of good things from you;

⁶⁰⁸And another portion⁶⁰⁹ to scatter Israel, dispersed in every
place;

And the commemoration⁶¹⁰ of good things, saying, "The LORD
be merciful unto your dead".

My name is Tabhya the Priest, who stands⁶¹¹ before you,⁶¹¹
supplicating the faithful God to increase your posterity,

By the merit of the Three and Joseph your father and the
light and sun of prophethood, the holiest of all your
prophets,

And Aaron and his sons, who burned the incense of your tabernacles.

The conclusion of my composition is 'The LORD show pity on your life!'

AND THE LORD PASSED BEFORE HIM, etc.

There is said Durran: 'Great the Power' etc. and FOR IN THE NAME, with the whole of HE IS TO BE EXALTED; then the Congregational QATAF - and it is as follows:-

(Reference should be made to APP.IV.7 for the contents of this QATAF - Taba'at)

Then they read from 'And Moses went' (ibid. xxxii.44) up to 'And there has never arisen' (ibid.xxxiv.10) - a Sūrah above and a Sūrah below. Then is said TORAH and WE BLESS HIM.⁶¹²

(According to A.2 the congregation go forward during WE BLESS HIM and kiss the Scrolls)

Then THE LORD IS A COMPASSIONATE AND PITIFUL GOD, etc. Then they go from the Circle during the MANĀT - WE ALL OF US TAKE OUR STAND⁶¹³ - and they say antiphonally RECEIVE^{614 615}, three sections. and say antiphonally⁶¹⁵ FOR IN THE NAME & HEAR, O ISRAEL. The Reading at the Scriptures⁶¹⁶ is at BUT ON THE TENTH and SAY TO AARON.⁶¹⁷ Then is said SEA OF MERCIES⁶¹⁸ which was composed by our lord the High-Priest Joseph - the favour, etc. There is then said:-

⁶¹⁹ May you celebrate this day again, O holy people!

May you increase - Amen! - and not be dispossessed!

Grant, O our LORD, pity to Thy people

And turn aside this oppression and misery!

715 And there is said a verse of SEA OF MERCIES
to a slow tune; then they⁶²⁰ close the Books.

Next there is said some of THOU ART HE WHO
CREATED THE WORLD.⁶²¹ THE GATE OF THY MERCIES.
and the Three Seguddahs.

"AND YOU SHALL AFFLICT YOURSELVES", etc.⁶²² is
repeated three times. Then is said THE LORD
IS A COMPASSIONATE AND GRACIOUS GOD to a slow
tune.⁶²³ and OUR LORD ACCEPT YOUR PRAYERS.⁶²⁴ The
Priest makes reference to the Festival of
Tabernacles;⁶²⁴ then YITHHALLAL⁶²⁵ and THOU ART TO
BE WORSHIPPED FOR EVER and THOU ART TO BE
PRAISED FOR EVER, and the prayers are well con-
cluded.

May God not shorten the Festivals
of Israel, Amen!

(This would appear to be the normal ending for the Service and indeed most of the MSS stop here. The following KĪMĒ is only here because C. found it at the end of O.5. BK, O.5, A.1,2 add. a short piece - Taṣliya - of benediction on Moses - see APP.III.no.21 for text)

A KĪMĒ composed Ibrāhīm b. Ya'qūb
ad-Danfi.

Before Thee, O LORD, we bow to the earth, to whom ever
is our worship.

We give thanks and praise Thy greatness because of the
extent of our weakness.

As (long as) the days of heaven over the earth, (so) the exaltations of Thee will be our joy.

Yet as (long as) the days of fathers and sons, (so) we will magnify Thy greatness in our supplication.

All the days of the generations and their successions (rise) declarations of praise from us to Thee.

Yet will we praise Thee again on account of the provision of Thy righteousness during our lives;

For Thou art our God - Thou hast chosen us to be a holy people to Thee -

And the God of our fathers, who by the covenant with them hast loved us.

By them help us and deliver us, and forgive us and answer our forlorn (cry) -

"We have no helper" - and pity our desolation, O compassionate King,

Who art the One who will aid us.

AMEN! I AM THAT I AM

TEXTUAL AND EXPLANATORY NOTES
TO TEXT OF MORNING PART OF
SERVICE

Notes to Morning Part of Service.

- 1 L.17 add. על פניך אלהנו.
- 2 Reference to the pilgrimage stages. See Green's dissertation (in preparation) for discussion on Pilgrimage of Succōth.
- 3 i.e. Mount Gerizim.
- 4 C.p.4, 1.3.
- 5 L.16, A.1, 2 add. "אלה רחמן ורת" - C.p.4; BK only
 يطرقه (as L.17).
- 6-6 L.16, 17, A.2 om.
- 7-7 BK, L.17 ויהיה מלך אל לשמה נשבח.
- 8 L.16, A.2 add. the usual בארזין (ואמרין) BK om.
- 9 L.17 add. يقول الامام.
- 10 L.17 calls سورة الخليفة (i.e. Congregational Sūrah);
 BK, L.17 add. فوق وتحت الى اخرهم. A.3 add. الى عند ويسال.
- 11-11 BK, L.17 يقولو على الوقت بل ويقرأ אל משה.
- 12 i.e. يجلسوا.
- 13 C.'s brackets, but the MSS not consulted by him have this information as L.17.
- 14-14 BK, L.17, A.3 om.
- 15 BK, L.17 fuller יתרבי זה השם הגדול.
- 16 i.e. 'Abdullah b. Solomon (14th cent.).
- 17 Not in O.5, BK, L.17.
- 18 A.1, 2 ומבקשי.
- 19 Reading שביר with A.1, 2, 3.
- 20 A.3 מעון.

- 21 A.2 add. טרח
- 22 BK right margin اول القرايه فواق (first the reading above)
- 23 A.3 om. the line.
- 24 BK,L.17 בכליל (under the crown of).
- 25 L.16 ואתפירה (made fruitful).
- 26 A.2 צוהנו .
- 27 BK,L.17 בעודנו and cf. C.p.668, l.11 above.
- 28 A.3 ומועדינו .
- 29 i.e. Moses, so-called because he spoke with God on Mount Sinai.
- 30 A.3 כבודים (glorious/precious).
- 31 BK,L.17 והגביות , והגויות A.3 , והגוים A.1 (the Gentiles).
- 32 Because the fasting is too severe a discipline.
- 33 A.3 add. יום .
- 34-34 A.1,2 om. A.3 ... ויכפר .
- 35 A.3 משפחת (family of).
- 36 See BDB sub נִשְׁקָא II.
- 37 A.1,2 מירך .
- 38 O.5,L.17 אפרטנו (designated us).
- 39 BK,O.5,L.17 זבך .
- 40 = מעין , Pa.ptc. עין . The Waw is metr.caus.
- 41 L.16,18 מועינו ! A.3 מועינו .
- 42 A.1,2 om. כי .
- 43-43 A.1,2,L.17,O.5 בן .
- 44-44 A.1,2 om.

- 45-45 A.1,2 reverse these two lines.
- 46 BK פקוד, L.17,0.5 פקודין.
- 47 A.1,2 מריטן.
- 48 Referring to the Muslim administration.
- 49 A.2 ממענו (ע = e).
- 50 Reference to the declining Sam. population.
- 51 BK לחץ, L.17,0.5 לחצן (our oppression).
- 52-52 A.3 reverses these half-lines.
- 53 BK חסדן.
- 54 A.1,3 מתנאתך (Thy gifts).
- 55 cf. expression in Gen.xxxiv.30.
- 56 A.3 עלינו.
- 57 A.1,2,3,L.16 תהום is impossible here?
- 58 A.2,3 prefix גואב.
- 59 Reading תקפץ (MSS תכפץ).
- 60 A.1,2 om. whole stanza.
- 61 L.16 כל.
- 62 A.1,2,3 (and L.16 after erasure) ורצע, which read.
- 63 A.1,2,3 גליו.
- 64 Ex.xxii.26.
- 65 ibid.xxxiii.19.
- 66 Deut.xxx.2.
- 67 BK אבותט.
- 68 A.1,2,3 גלהיך for רחמים.
- 69 A.1 om. whole stanza.

- 70 BK,L.16 עמלנו.
- 71 L.16,17,BK,0.5 הבאשו.
- 72 cf.Ex.v.21 for this figurative usage.
- 73 C.(0.5) הוכיחנו for L.16,BK,A.1,2,3 הוכיחנו.
- 74 A.1,2,3 תשחיתנו.
- 75 A.1 reverses stanzas Qoph & Resh.
- 76 L.16,BK,A.2,3 om. אשר.
- 77-77 Only 0.5 (so C.).
- 78 A.1,2,3 add. יתהלל.
- 79 A.1,2,3 כנפי (wings of).
- 80 A.1,2,3 רחותרה (favour).
- 81 A.3 תנצי, 0.5 ינצ.
- 82 BK,L.17 om.
- 83 cf.Num.iii.4.
- 84-84 In A.2 only after second MALĪFŪT. It is from Lev. ix.22.
- 85 A.2 (A.1 similar) add. *يقال يتهلل ترده ذي الزمان السالف كانوا
يقولوا فعل مربع من قول ابن منير يسلح ---- : اما في ايامنا هذه ضيق الوقت لا يقولوا:*
- 86 BK,L.17 om.
- 87 0.5 מענין; L.16 מעינים, A.2 מענין (a common MS confusion). 0.5 often om. vowel-consonants; A.2 frequently gives Aramaic renderings (especially endings) and L.16 confuses spellings over and over again. Presumably (?) C.'s text (= BK,A.1,3 reading) is from B.12-13.
- 88 BK,L.17 add. יהוה אל ר' וחנן סלח לנו מרי ויתמר.
- 89 The author appears to be unknown in view of the L.16 add: - *על אצורה אמן: (ויאמר מליפוט) רצ" יה" על אצורה אמן:*

- 90-90 A.1,2,3 בהקריבת אש זרה לפני (from the preceding MALĪFŪṬ).
- 91-91 A.1,3 om. O.5 אחרי. After this MALĪFŪṬ A.2 has
 عليه ايضا مليطوت من قول من كاتبه הכהן טוביה.. and follows these words
 with the rubric and text of the MALĪFŪṬ in APP.III,
 no.6, as in A.1,3.
- 92 L.16 only.
- 93-93 BK,L.17 קבל יהוה : A.1,2 קבל יהוה .
- 94 BK,L.17 add. (יתרבי L.17 om. ילך ויאדוני).
- 95 A.1,2,3 ההך, an unusual example of using synonyms.
- 96-96 A.3 om. BK,L.17 מועדי. The line is Lev.xxiii.2.
- 97 A.3 here introduces, without text, a section of
 "פתח מלוך הר" (14th cent.), an EQR'Ū & SHABHŪ'A (all
 by Phinehas b. Joseph, then כי בשם & all of YITHRABBE
 (fs.38-40).
- 98 L.16 only.
- 99 This YISHTABBAH is incomplete. A.1,2,3 only have
 a complete form. They add.
 בתפלות מי פה לפה מללה : ובגזרים (ובזר"א.23) ופקודים שגרה :
 לישראל רחמים תיבך ותפלל בו בכל הימים :
 עד יפתח לך מן השמים : רחמיו מן אוצרה :
- (By the prayers of him who spoke face to face, and
 by the decrees & statutes which he sent; to Israel
 belong mercies! In your repentance you pray by him
 on all days, that He open for you from heaven His
 mercies out of His storehouse).
- 100-100 BK om. (as often).
- 101 C.'s text printed in C.p.362, with variations,
 under צלות לילת מקרתה. In view of the new texts avail-
 able, and since the piece belongs here, a tr. now
 follows above.
- 102 B.9 הלב .
- 103-103 BK,L.17 ומכה, A.1 מכה .

- 104 L.16 om. בו.
- 105 i.e. בחר = בער as in the other MSS.
- 106 L.16,17,BK ה.ה.ו.ה. , A.3 יהוה.
- 107 So L.16,17,0.5,A.3 שמעו. B.9 singular שמע.
- 108 BK,L.17 רוחינו, 0.5 רויחנו !
- 109-109 A.1 אל יום, A.3 ליום (יום a better reading).
- 110-110 C.p.674 thus, but C.p.362 as BK,L.16,17 has the shorter במדבר סיני (תלמאם).
- 111 C. refers this piece to his text on C.p.479 (under צלות שבת עשרת י"הגליחות).
- 112 C.p.674 ותרועאן, p.479 ותיואן as in MSS herein consulted.
- 113 L.16 ומימיני (= ומהימיני).
- 114-114 So L.16. BK,L.17 have the short form as C.p.479.
- 115-115 BK,L.17,0.5 om.
- 116 BK מתבערה (but מתבחה next word). There is considerable play on the roots בער & בחר here, making accurate tr. extremely difficult.
- 117 or 'a Reading'?
- 118 cf.Gen.xlvii.22.
- 119 BK מדין, L.17 מדין (C.'s = 'Media').
- 120 L.16 תפרת, BK,L.17 תפרה, A.1,2,3 תפרוח. Judging from innumerable minor variations not recorded here, the scribes could not understand this piece!
or "both priest and brethren".
- 120a
- 121 A.1,2,3 עשרה.
- 122 Referring to Levitical duties (Num.ii. ff.).
- 123 Referring to Num.v.1-4.
- 124 ibid.v.12 ff. A.1,2,3 והשחטה (the slayer).

- 125 Referring to ibid.v.29-31.
- 126 A.1,2,3 והנף לה.
- 127 BK,L.17 והזרע, or reading והזרה with L.16.
- 128 These words refer to ibid.vi.
- 129 A.1,3 ונזרה, A.2 נזרה.
- 130 Reading with O.5,L.17 ומה, which is probably correct in view of of the Niph'al vocalization יעשה.
- 131 Referring to ibid.vi.22-27.
- 132 A.1,2,3 תתקשט. L.16 vocalization is Niph'al.
- 133 L.17,0.5 נקיא.
- 134 מעברה = מחברה.
- 135 A.1 מתפתרה, A.2,3 מפתרה (interpreted).
- 136 i.e. counting to himself to aid the memory.
- 137 i.e. ibid.vi.24-26. The next few lines refer to the Aaronic Blessing.
- 138 i.e. ibid.vi.23 (את is not reckoned to be a word).
- 139 i.e. covenant with the Patriarchs.
- 140 A.2,3 והצרה, O.5 והצרעה.
- 141 A.1 מחצרו, A.2 מוצרה, O.5 מעסרה.
- 142 A.1,3 ארח, O.5 הצרה (curse). הרה for הרע (= ע in rhyme) or for חרה = 'anger'.
- 143 O.5,A.3 הרה (generate/s), A.1 ירח.
- 144 BK,L.17 לא for לה seems better; O.5 מלא for מה לה.
- 145 BK,L.17 רחותה (a frequent variant).
- 146 A.1,2,3 אנירה (makes to shine).
- 147 i.e. Aaron and his sons, the priests.

- 148 A.1,2,3 מרי .
- 149 A.1,2,3 דמאוריו .
- 150 BK,L.17 ולבביכון .
- 151 A.1,2,3 צרה (distress).
- 152 C. misprint ה for ח .
- 153 C.'s text in C.p.368. Such pieces clearly could be used for the festivals.
- 154 i.e. the 'burning' bush.
- 155 BK,L.17 שיאם .
- 156-156 BK,L.17:- (L.17 add. (تمامة) ומוראנן ירעין : L.16,A.3:- נורדי ומד ... רחמן and then from
- 157 L.16, A.2 כי .
- 158-158 L.16, A.2,3, O.5 הבוראות ויום נקט ; BK,L.17, A.2,3, O.5 הבוראות ויום נקט .
- 159 B.9 דאצמטו .
- 160-160 BK עשר יום מן , A.2,3 יום העשור , L.17 עשר יום מן (as C.?).
- 161 A.2,3 החדש .
- 162 A.2 דעקב , A.3 דעקב .
- 163 As in Lev.xvi.31, xxiii.32.
- 164 cf. ibid.xxiii.24.
- 165 cf. ibid.xxv.9.
- 166 cf. ibid.xxiii.21.
- 167-167 O.5,L.17 המתקרי שמה (its name is called).
- 168 BK,L.17 נשאי , O.5 נשאה .
- 169 O.5,L.17 om. from here to Durrān: מלכה דלעל , and BK om. the same, except the SHABHU'A הא יום מבורך & the following Sabbath verse.
- 170-170 These words in Hebrew constitute (plus two extra letters) the author's family name.

- 171 A.2,3 יקיריט .
- 172 A.2,3 ואציתו .
- 173 A.2,3 ביניכון (ע om.) seems more natural.
- 174-174 A.3 om. A.2 add. ביניכון after דבר .
- 175-175 A.3 om.
- 176-176 A.3 reverses these two lines, reading ננאץ for ננחץ .
- 177 i.e. the basic Sam. Creed.
- 178-178 A.2,3 om.
- 179-179 A.2,3 om.
- 180-180 A.3 לא היינו תבן (ט for ת) .
- 181 A.2 ומניה .
- 182 A.2 אתהפך , A.3 התהפגת ! (are turned) .
- 183 A.2,3 קטיה .
- 184-184 C. proposes בעמליה לא , but A.2,3 agree with L.16.
- 185 A.2,3 תפלות .
- 186 A.2,3 om. "ותפ" .
- 187 A.2,3 חטאותו ואשמו (A.3 חטאתו) .
- 188 A.2 add. משה .
- 189 A.2,3 add. חילי (the forces of) .
- 190 A.2,3 add. עמך .
- 191 A.2,3 om. גואה and A.3 also om. אמן .
- 192 A.1,3 add. another piece by Ben Manīr, the text of which is set out in APP.III, no.8.
- 193 BK add. כל .
- 194 No other texts available.

- 195 From Gen.iv.14.
- 196 C. misprint for רחמיך.
- 197 From ibid.iv.23.
- 198 According to A.5 several EQR'Ūs & SHABHŪ'As are said here. See APP.VII (A) for comparative list.
- 199 BK من قول الوالد العز (i.e. by Eleazar).
- 200 A.2 בריך.
- 201 A.2 om. עם.
- 202 A.2 טבתו (mixed Aramaic-Hebrew form).
- 203-203 A.2 יום.
- 204 BK ומחללין (L.16 ומחללין), A.2 ומרוממין.
- 205 A.2 om.
- 206 BK, A.2 ועל רחוקה.
- 207 A.2 בשמח.
- 208 This piece only in L.16, A.1.
- 209 A.1 מתוך.
- 210 A.1 ורמותה (and exaltations).
- 211 A.1 "מז" (i.e. the bread of provision).
- 212 A.1 בפין
- 213 A.1 the correct ותהונו.
- 214 A.1 קרשה (the/a pillar).
- 215-215 Reading with A.1 ואתיכנה שם ברית כהנה.
- 216 A.1 ואנצירות.
- 217-217 A.1 נביאו מן.
- 218 A.1 ימנה (can count).

- 219 A.1 והיא (no point of reference).
- 220 A.1 ובחילה .
- 221-221 A.1 והוא לא היה ולא כמה .
- 222 A.1 ונתנפלו (and prostrate themselves).
- 223 A.1 מן (those ... who).
- 224 A.1 מכונה .
- 225-225 A.1 בבצנינו (in our unjust dealings).
- 226 A.1 "לו עו".
- 227 or 'repentance'.
- 228 A.1 ורעות סגיאנדה (and our considerable evildoings).
- 229-229 A.1 om., making a better reading.
- 230 באש (with (burning) fire).
- 231 i.e. of Machpelah.
- 232 C.'s suggestion (c.p.682 footnote) that צרעת be read is not supported by A.1, which has ספרת (Thou didst count); A.1 also reads נפשתינו .
- 233 Reading with A.1 עלינו, which makes better sense in view of the sequel.
- 234 A.1 om.
- 235 A.1 לו .
- 236 A.1 תושיעון (to rescue us).
- 237-237 or 'that the burning (fire) may be extinguished for us'. לון & לן are frequently confused in the latest MSS.
- 238 A.1 והקים (imperative).
- 239 A.1 ובאף is correct.
- 240 A.1 שבילין (a synonym).

- 241 A.1 לחטון לון for .
- 242-242 A.1 om.
- 243 A.1 ארץ is more accurate.
- 244 A.1 ולית .
- 245 A.1 בעותך (the supplication of Thee).
- 246 A.1 ראה .
- 247 A.1 בסלחון is more accurate.
- 248 A.1 ושימון תמיד ב" (and make them continually to be).
- 249 A.1 השמים .
- 250 A.1 אוצרה .
- 251 A.1 עלינו .
- 252-252 A.1 om.
- 253-253 A.1 places after 'years'.
- 254 A.1 יהי ימי for .
- 255 A.1 הקרש for אה מרון .
- 256 A.1 add. ככן .
- 257 Only in L.16, A.1.
- 258 i.e. as the Muslim 'Tasliyah' which also is efficacious for forgiveness:
- 259 A.1 טב for זה .
- 260-260 A.2 om. this verse.
- 261 A.1 תפוש (you shall be relieved).
- 262 A.1 בדיליו .
- 263 A.1 נקוט .
- 264 or 'by it'.

- 265 Only in L.16, A.1.
- 266 cf. usage in Gen.xlviii.15, Num.xxii.30.
266a אֶפְרַיִם וְאֶשֶׁר (dust and ashes)
- 267 In Gen.xliv.16 נִצְטָדֵק.
- 268 L.16 בַּעַ (y = e).
- 269 i.e. of good and evil.
- 270 Only in L.16.
- 271 i.e. Abraham b. Jacob.
- 272 L.16 om. יום.
- 273 BK, L.17 om. בו.
- 274-274 A.1, 2, 3 (A.3 וּפְרִיָךְ וּפְרִיָךְ) (Blessed are you if you have sincere soul and thoughts).
- 275 BK, L.17, 0.5 לַבָּךְ.
- 276 A.1, 2, 3 add. מִן.
- 277 Reading with BK, L.17, 0.5 זָרְבָה.
- 278 BK, L.17, A.2, 3 add. וְאֵל בְּנֵי וְאֵל בְּנֵי and A.3 add. וַיִּקְרְאוּ הַשְּׁמִינִיּוֹת (and they read the eight - i.e. words וַיִּדְבֵּר ... אֶת־רַן)
- 279-279 BK, 0.5 om.
- 280 A.1, 2, add. rubric: - ثُمَّ يَقْدُمُوا زَكَاةً فَكَرْهًا
وَيَقُولُ آهَ آهَ -- بَيْتٌ يَمِينًا وَبَيْتٌ شِمَالًا.
- 281 BK, L.17, 0.5, A.1, 3 add. יִתְהַלֵּל.
- 282 C. text in C.p.860.
- 283 i.e. مشروحة.
- 284 But 0.5 (so C.) gives the line which follows.
- 285 This is really verse 2. See full text in APP.III, no.4.
- 286 At this point BK gives the full text of the מִעַר
A.1, 3 give רְאוּ הַמַּגֵּפָה זָרְתָה בְּכֹרֶת - see ibid., no.6,
ff. by A.1's כָּמֵה נַחֲטָא (ibid., no.7); then A.1 has

Ben Manir's LQR'Ū בלבב זכני (given above in BK f.69)
and accompanying SHABHŪ'A אַתִּיךְ חֲדִי.

- 287 A.1 add. ... לא נדע בעלה.
- 288 L.16 שביב .
- 289 So L.16.
- 290 BK,L.17,0.5,A.3 om.
- 291-291 A.2 om.
- 292-292 0.5,A.1,2,3 om.
- 293-293 So L.16. An alternative to 'approach' is 'acceptance'.
- 294 L.16 has this stanza in left margin. A.2 om. it.
- 295 i.e. our wickedness.
- 296 BK,L.17 יצוב, A.1 יסיב (= יצוב).
- 297-297 A.3 reverses these two half-lines.
- 298 BK,L.17 both have this stanza in left margin, a sure sign of interdependence. L.16 has here the second half of the next line.
- 299 L.16 has this stanza in left margin.
- 300 L.16 add. the following verse completely ringed with ink:- עוֹנֵי יִתְרוֹ י גְּלִי וּמִתְרוֹ : מְרֵי אוֹשִׁיעַ : וְהַצִּילֵנִי :
(my iniquity is abundant, both manifest & concealed. My LORD, save and deliver me), which is a mixture of the two verses beginning with עוֹנֵי.
- 301 Figurative of shame.
- 302 A.3 reverses אַסְפָּרִי & אַרְבֵּר .
- 303 L.17 om. this line.
- 304 A.1,2,3,0.5 בעים (supplicating) is better.
- 305 BK בּוֹזְקֵרְתוֹ, L.16, A.2 בּוֹזְקֵרְתוֹ, A.1, L.17 בּוֹזְקֵרְתוֹ, A.3 בּוֹזְקֵרְתוֹ. These variants illustrate that the scribes were unsure of unfamiliar words.

- 306 BK,0.5 have this verse before ... אפשט ; L.17
has it in right margin.
- 307 i.e. Moses.
- 308 cf. Num.xiii.6.
- 309 or 'Thou hast created'.
- 310 i.e. for the sacrifices (figuratively)?
- 311 BK,L.17,0.5 על זימני (at the meeting place).
- 312 A.3 add. אלו : A.1,2 om. whole line.
- 313 Not in BK,L.17,0.5.
- 314 A.2 om. this line.
- 315 A.3 ותגיבני (a grammatical alternative).
- 316 A.2 יוקף (increases).
- 317 i.e. Noah.
- 318 A.2 ולעבדך.
- 319 i.e. Joseph.
- 320 i.e. Moses.
- 321 i.e. Phinehas.
- 322 i.e. Caleb (Num.xxxii.12).
- 323-323 A.2 om.
- 324 C.'s (L.16) fourth MIDRASH (C.p.693) comes in A.
1,2 before C.'s (L.16) third (C.p.692) which in
turn is ff. by one not in C. A MIDRASH found in
A.3 only completes the list of MIDRASHes. See APP.
I for order.
- 325 A.2 ותה, L.16 תתי.
- 326 A.2 שתתי, and so נגף (O.T.) and cf. מ' in next line;
or read נבך as metr.caus. for נבכי (we weep).
- 327 i.e. = A.2 תתי.

- 328 A.2 om.
- 329 i.e. Noah.
- 330 A.1,2 בטב is more usual.
- 331-331 literally 'exit and heart'.
- 332 A.1,2 ולעמך.
- 333 C. misprint for המורש.
- 334 The scribe of L.16 placed in the margin: سنة 1155 (the year 1155), the year of the composition. C. observes (C.p.693 footnote 1) that the numerical value of the last four words of the line is 1155.
- 335 A.2 add. אול (i.e. the first verse of the MIDRASH is repeated).
- 336 This MIDRASH, like the preceding, is only in L.16, A.1,2.
- 337 i.e. reading with L.16, A.2 כהל לך for כל הכל.
- 338 A.2 קיעט (for קעים, living).
- 339-339 A.2 ואתה סגיל כל משכנו (but thou art the chosen of all His habitation).
- 340 A.2 כן באהבך (so in Thy love).
- 341 A.1,2 om. this verse.
- 342 A.1,2 om. this verse.
- 343 A.1,2 גרלך.
- 344-344 A.1,2 טוב אלפנו ff. by טובך יתר.
- 345-345 A.1,2 עלינו ואיטיבנו (to us and prosper us).
- 346 A.1,2 נגף (smiting).
- 347-347 A.1,2 om. this verse. An alternative tr. is 'We need repentance and prospering of (our) way by Noah, etc.'
- 348 A.2 add. ובחסדך.

- 349 For this and the following two verses A.1,2 only have this verse: - **פְּנוּתָהּ הִרְצִינוּ-: מִן זְכוּתָהּ: רַבּ וּרְבַתְּלָתָהּ**,
(and by the Three and by abundant purity, remove us speedily from disfavour).
- 350 i.e. **הַצֵּב** for **הַצְבִּי** (metr.caus.).
- 351 for **נִמְלָה** (metr.caus. and cf. Prov.vi.6 as a possible parallel); or a proper name?
- 352 So L.16, but possibly = **הַגְּמִיל** (the camel), or a proper name?
- 353 or 'the good path'.
- 354-354 A.1 **מִלֵּךְ נֶאֱמַן**.
- 355 A.1,2 **הוּ**.
- 356-356 A.1,2 **וְהַרְבּוּנִים לֹן טוֹב מְנוּחַ** (the Rabbans who have good rest), a better text.
- 357 A.1,2 precede with add. line: - **וּבְנֵי הַטּוֹב: וְכָלֵב קָרִיב: עֲלִינוּ טוֹב: וְהַשִּׁיבֵנוּ:**
(and by the good youth and Caleb draw near; be reconciled to us and restore us).
- 358 A.1 **וּחַן** (and be gracious to).
- 359 A.1,2 **גֵּרַשׁ** (drive out!).
- 360-360 A.1,2 **וְהַשְׁכִּילֵנוּ** (as in next line of L.16 which A.2 om.).
- 361-361 A.1,2 **לֹן יִרְאֶה וְקָבַל (וְקָל A.1)**.
- 362-362 A.1,2 **הוֹרִיעֵנוּ**, a superior reading.
- 363-363 A.2 **יִרְיֵאנוּ** (cf.L.16 two lines below).
- 364 The author, Tabhya (or Ghazāl), b. Isaac, Priest, of the 18th cent.
- 365-365 A.2 **מִשֶּׁה רִבְנוּ** (as L.16 two lines above).
- 366 A.3 add. a further MIDRASH; for text see APP.III.
- 367 A.1,2,3 add. **יִתְהַלֵּל** as usual.

- 368 L.17 precedes with מפוק.
- 369 BK,A.1,2 add. a YISHTABBAH, the text of which is set out in APP.III, no.11.
- 370-370 BK,L.17,0.5 om.
- 371 BK,L.17,0.5 om. כהנות.
- 372 A.1,2 add. a second MALĪFŪṬ, the text of which is given in APP.III, no.12.
- 373 A.1,2 add. ויתהלל.
- 374 A.1,2,3 טבהתך.
- 375-375 BK,L.17 om.
- 376 C.'s text of this MALĪFŪṬ is in C.p.366.
- 377 BK,A.1,3 om. רב.
- 378 BK,L.16 ואשי, L.17 ואשי (against the rhyme).
- 379 BK,L.17,0.5 ייעשה (= A.3 י'עשה) and therefore Niph-'al.
- 380 BK add. "حاله", the meaning of which is uncertain, unless it be 'beneath it', i.e. at the end of the MALĪFŪṬ.
- 381 Not in BK,L.17,0.5.
- 382 A.1,2 add. ויתהלל.
- 383 A.1,2,3 עמנו.
- 384 L.16 חטאו (the sin in it?).
- 385 BK add. בו.
- 386 L.16 above line add. ארוך.
- 387 L.16 om.
- 388-388 C.'s correctly reconstructed text is in full in BK,L.17,A.1,2,3.
- 389-389 BK,L17,0.5 om. (as often).

- 390 BK,L.17 add. "אל רחום וח" טלח לנו ערי .
- 391 i.e. γ for 'e' again.
- 392 A.1,2,3 add. a second MALĪFŪT, the text of which is presented in APP.III, no.23.
- 393-393 So L.16.
- 394-394 A.2: - ثقيل نفا افف شويه من الصبح (to a slow tune only, a little quicker than (in) the morning). This is the only note of its kind in the MSS consulted, differentiating as it does between the normal (for Yom Ha-Kippur) slow and a less than slow tune.
- 395-395 O.5 وفي هذه سنين يقول قول من نظم اول ابيسع 0.5
على نعم تركن
- 396 BK marginal note: - وهذه الكيمى على وزن تركن ويتر الاهى - and cf. O.5 rubric above.
- 397 A.1 יוריך (for יוריך), A.2 יוריך, A.3 יוריך (teach you).
- 398 L.16,A.1,2,3 אגלא (A.3 vocalizes אגלא, i.e. 'was revealed/uncovered').
- 399 L.16 ,17 עדתך.
- 400 L.16 בניאנו according to C., but actually בניאנו!
- 401 BK,A.2 add. له ايضا رضي الله تعالى منه امين.
- 402 BK למובא is more correct.
- 403 A.1 הקעימה, A.2,3 העתיקים with matres lectionis.
- 404 BK,L.17 על זאת is more usual.
- 405 BK העתיקות, A.1,2,3 המעתיקות.
- 406 or 'in his youth'; cf. modern Arabic في الحداثة.
- 407 A.1,3 האדם.
- 408 Gen.vi.3 (RSV).
- 409 BK,L.17 ואדיר (and glorious).
- 410 cf.Ex.xxiv.10.

- 411 cf. ibid.xxxiv.29.
- 412 i.e. of future punishment.
- 413 A.1,3 דמללו, A.2 דמללך.
- 414 נטע for נוטה, a common guttural confusion.
- 415 BK,L.17 הכרנים (generations).
- 416 i.e. 'become efficacious'.
- 417 A.1 ישרא (is loosed).
- 418 BK,L.17 לפטעיכם, A.3 לפטעאיכם (your transgressions).
- 419 BK,L.17 תעשה.
- 420 After this BK,A.1,2 add. אול של מ (بيت مفرد) by Ghazāl Priest, the text of which is in APP.III, no.13, and A.1,2 add. further אה ישראל אשוב by Abraham b. Jacob ha-Danfi (APP.III, no.14).
- 421-421 BK,L.17 om. A.2 על הרנינות.
- 422 BK בשוכנו (in tranquillity), A.2 באשמחנו (in our rejoicings).
- 423-423 A.2,3 om.
- 424-424 A.2,3 om.
- 425 A.2,3 מקושינו.
- 426 Om. in BK,L.17,0.5,A.2,3.
- 427-427 A.1,2 בן עמרם יבנו.
- 428 According to A.2 وسده بي الكيمى. The verses preceding are the opening or introduction. So A.2's rubric for C.p.699,1.6 is: - عليه ايضاً كي مي سيدنا الربيس المتقدم ذكره الشريف قدس الله تعالى سره وهي على طريقه السراج وأولاً يقال الفاتحه.
- 429 Om. in BK,L.17,0.5,A.3.
- 430 A.1,2 מדע.
- 431 A.1,2 השמים, which spoils the figure.

- 432 Probably for **אתמצא**, the spelling without **Taw** being typically Sam.
- 433 A.1,2 **שבוע** for **צבא**.
- 434 A.1,2 **והוא**.
- 435 A.1,2,L.16 **ללאות** (loops) from Ex.xxvi, where the pattern of the physical Tabernacle is set out.
- 436 or as O.T. = 'cell' (cf. eg., Jer.xxxvii.16).
- 437 C. misprint for **וירא**.
- 438 So A.1,2. The first **ב** in L.16 = consonantal **Waw**.
- 439 The word **מגוג** (vocalized in L.16 as a noun) is of obscure derivation and its meaning is unknown. A.1,2 read **כגוג** (like Gog?), but L.16 seems clearly to be **מגוג**.
- 440 i.e. the calendar, a very frequent allusion in the long Hymns. See the sequel to this piece.
- 441 Referring to Moses.
- 442 For L.16's **לו** read as A.1,2 **ליו** (ethic dative), which suits the context admirably.
- 443 A.1,2 **נמי** (without Alif Tawila). This may be a participle from the (O.T.) root **נאם**, and therefore 'one who gives oracles'; or simply 'speaker', an attribute of Moses frequently found elsewhere in the form **قائل** or **אמורה**.
- 444 A.1,2 **מקשה** (with difficulty) seems improbable.
- 445 Presumably spring and autumn.
- 446 Reading **עישו** with A.1,2.
- 447 A.1,2 **בריאמן**.
- 448 Reading **נגש** with A.1,2.
- 449 A.1,2 **זרש**.
- 450-450 Based on Gen.xxviii.16. A.1,2 **במקום** for **ביום** and **היום** for **המקום**.

- 451-451 Based on ibid.xxviii.17.
- 452 A.1,2 צומה .
- 453-453 Based on ibid.xxviii.20-21.
- 454-454 A.1,2 om.
- 455-455 Based on ibid.xxviii.22.
- 456 A.1,2 וירחם (and regret?).
- 457-457 A.1,2 במנחה הלכת seems impossible.
- 458 literally 'gathered'.
- 459 A.1,2 האלה, referring to the words of the priest?
- 460 A.3 add. תניי יומה by Muslim, which occurs at the end of the next KĪME in C. (C.p.704).
- 461 This may refer to תניי יומה immediately preceding.
- 462 This KĪME om. in BK,L.17,0.5,A.2,3. See APP.VI for comparative list of KĪMEs.
- 463 A.1 has the refrains inset in red ink.
- 464-464 A.1 אירש (I supplicate).
- 465 or 'the Fruitful Bough'.
- 466 A.1 יהוה for עצומה .
- 467 The initial letter in each verse hereafter (in alphabetic order of verses) occurs in its verse several times.
- 468 These verses in red in A.1. The red ink is for the most part too faint in the microfilm for reading. The practice applies every fourth verse.
- 469 A.1 מירך (who prolongs).
- 470 Referring to Creation.
- 471 i.e. as Aramaic קרע, not Hebrew קרע (destruction).

- 472 In A.1 there now follows **בבן הוא שמע** by the father of the scribe. See APP.III, no.15 for the text.
- 473 Om. in BK,L.17,0.5,A.3. The author is again Muslim ad-Danfi.
- 474-474 A.1,2 om.
- 475-475 A.2 om.
- 476 A.2 add. **ואذا كان لم يبق وقت يقال بברוך** (if there is not sufficient time, only NEBHAREKH and its MÜSAF are said).
- 477 L.17 add. **ويقال**.
- 478-478 L.17 **והמוסף בה** (as for the Eve part of the Service).
- 479 Title of honour (= **אֵלֵּי**) given to leading elders.
- 480 This KĪMĒ only in L.16.
- 481 i.e. the ancient, religious sites.
- 482-482 Gen.vi.3 according to the LXX - so RSV.
- 483 cf. the angelic proclamation at the birth of Jesus (Luke ii.10-14); note the reference to 'good tidings', the shining light, the heavenly host, and the glorifying. For the reference to his star cf. Matt.ii.2.
- 484 cf. Luke iii.22b.
- 485 cf. John viii.58, Rev.i.8,17b.
- 486 Imperative of **שׁוּבִי** (= **שׁוּבִי**)?
- 487 C. **הסודך** misprint for **חסודך**.
- 488 i.e. the author of the piece.
- 489 Ex.xii.13.
- 490-490 Only in BK,0.5. The text of **יתברך אלה** is in APP. III, no.16 (from A.1,2,3).
- 491 Here om. in 0.5,A.1,2,3.

- 510 BK add. as refrain רבותה לה ; it is not known why the Sam. writers always wrote "כי בשם וגו'" for "כי שם וגו'" (as Deut.xxxii.3). The S.P. & MT agree.
- 511 BK יחננו (is gracious to us).
- 512 L.16, BK מטפח.
- 513-513 c f. Deut.xxxii.15.
- 514-514 BK om.
- 515 BK add. refrain רבותה לה.
- 516 L.16, BK המוכחות (reproofs).
- 517 BK דרך.
- 518 L.16 ,BK add. רב .
- 519 Reading with MT אֶפְיָהֶם ; S.P. אפיהם (before them).
- 520 MT אשביתה.
- 521 MT לולי . The reference here is paraphrastic.
- 522 L.16 במניאם ,BK במניאנט (against their number) for בשניאם .
- 523 or read as Deut.xxxii.10b^β ימצאו ?
- 524 ibid. xxxii.10a^α (MT singular).
- 525 BK add. refrain רבותה לה .
- 526 L.16, BK תאכל .
- 527-527 Lev.xxvi.26.
- 528 Reading with L.16 במניאנט (BK במניס).
- 529 L.16, BK לעג .
- 530 or 'who eat with harlots'.
- 531 BK add. refrain רבותה לה and then מלא יגם הכבוד .
- 532 Reading with BK השאלות .

- 533 BK add. אִישָׁא מַנָּא הַכֶּף.
- 534 BK add. תַּעֲנוּ אֶת נַפְשׁוֹ : לְאֵלֶּה זָאמַר בַּתְּשֻׁעָה לְחַדְשׁ.
- 535 BK add. מַנָּא יוֹמַי הַשְּׁמִינִי and gives text of the MANĀT - see APP.III, no.17 - ff. by מַנָּא שְׁשִׁמִּינִי and text, for which see ibid., no.18.
- 536 After the final word in each line BK add. an Arabic equivalent of the last word, in the first stanza only.
- 537 Reading with BK (رئيس) ארם.
- 538 i.e. Noah.
- 539 i.e. Abraham.
- 540 BK (فيلع) אפרניס.
- 541 i.e. Isaac.
- 542 Reading with L.16, BK לְבִירוֹת.
- 543 So Arabic equivalent in BK راس.
- 544 See Glossary פנים sub.
- 545 or 'regard not persons'.
- 546 BK אתשרשר and om. עמם (so 'linked together').
- 547 BK "זה הד" (this the chief).
- 548-548 BK המים ההם L.16 , זה הדור.
- 549 BK תערב.
- 550 BK מעודיו.
- 551 BK יותר (make abundant).
- 552-552 BK ומה לו מן הבנים (and the sons he has).
- 553 BK ולך אה עמה.
- 554 BK add. מַנָּא יוֹמַי הַכֶּפֶר. L.16 has a space between the paragraphs.
- 555 Reading with BK השאל. L.16 (as C.) "(=?) ישר".

- 556 Reading with BK יכלט for L.16 ימלך (rules).
- 557 BK אבניו singular. A reference to the physical state caused by fasting?
- 558 BK יהוה.
- 559-559 BK בגדלך.
- 560 BK אבותינו.
- 561 BK om. this line.
- 562 Reading with L.16, BK ממעונך.
- 563 BK add. ایضا مناه يوم הכפור. L.16 has a space.
- 564 BK om. לנו.
- 565 BK gives the text of a MANĀT for the Eighth Day; see AFP.III, no.19 for the text.
- 566 BK add. אנה before "אסת".
- 567 BK ארשיכון (your ancestors).
- 568 BK add. ויעבר יהוה על פניו ותאמם.
- 569 BK uses his other title الامام غزال ابن اسحاق صلوي.
- 570-570 So L.16.
- 571 The acrostic of the piece reads "Thy servant Tabhya the Priest".
- 572 A.1,2 נעמד.
- 573 Reading with O.5, A.1,2 מויר for the impossible רמך or 'tarrying'. See Glossary sub מתן.
- 575 O.5, A.1, 2, 3 שיאלך (the petitioning of Thee).
- 576 So L.16. The other MSS וירך (and Thy mystery).
- 577-577 L.16, BK om.
- 578 literally 'here and there' (A.3 שמרה).
- 579-579 L.16, BK, A.1, 2 om.

- 580 BK om.
- 581 A.1,2 ברוכותי, A.3 בבשותי.
- 582-582 O.5 תטרף דרושי טבהתך. BK om. up to וסגול.
- 583 BK תשחית, L.16. תחשית. There is frequent confusion in the MSS over the spelling of this word. BK is correct.
- 584-584 L.16, BK, A.1,2 om. In the space A.1 has some illegible words in red.
- 585 BK om. איוונן.
- 586 For ואמרו ישתבח אלהים לית א"ג" ff. by جوابה, A.2 , תפאם
א"ק" הוא ער לע" ק"ש"ו" וארע:
- 587 BK om. this line.
- 588 L.16 om. the line.
- 589-589 O.5 השובה אלבינו; A.2 בשמים נ" (whose lot was in heaven).
- 590 or 'the preserved'.
- 591 O.5 תיראו, A.1 תערץ (synonyms).
- 592 BK, A.3 om. this line.
- 593 BK המימן, O.5, A.1 המימן (Aramaisms).
- 594 A.1,2,3 שבע' for שוי, an unusual spelling.
- 595-595 For this line A.1,2,3 have the following:-
ומבחר המעטות יפרו: ויהונו (יהונן אג) כמספר אבהתון בהוצאון מצרימה:
וירוח לון כל צ'ר'ר: ודבקין יהיו באף ובחמה:
These two lines occur in O.5 as follows:-
ומב"המק"יפ: הם ישראל ובניהם: וירוח לו כל צ': ודבבו יכפית קומה:
- 596 BK om. this line.
- 597 This stanza is placed in A.1 after the last stanza.
- 598 O.5 add. refrain "א"א"א".
- 599 A.1,2,3 have add. two lines in red:-

ותנים תהונו שלומים: ולכם מותרבבים על כל אויביכון:
בשמח וחסד קצמים פניהם: מתנשאים בעדעיקון:

- 600 A.1,2,3 add. כללכם.
- 601 L.16,BK ותבונה is correct.
- 602 BK והמדע.
- 603 BK add. רק.
- 604-604 Only in O.5. It seems to interrupt the context and is perhaps by a different author.
- 605 A probable translation of the $\text{אֲשׁוּל (אֲשׁוּלֵךְ)}$ in Gen. xlix.5. See Glossary. The reference is to the nations.
- 606 L.16 אשרי is impossible.
- 607 The following lines now occur in red in A.2,3:-
אשול (אשול) מרי יפרש עליך הרחמה: ויצמתן בון בקדש כל מכוון:
הכהנים בני לדי: העמרים פניכם בצלותיכון:
ידכרון בטוב עליך לאדי: בעועדיכון וסדר זבניכון:
ואודאות אלה (לאלה A3) תרימהו דשם לזכון יכולה על ציגם טפליכון:

(I petition my LORD to spread out mercy over them and gather us with them in all our holy places. The priests, the sons of Levi, who stand before you during your prayers and the assembly of your seasons. Let thanksgiving to God be raised up, who gave you power over the fast of your children).

A.1 (none of above text) has in the margin $\text{والذي في القلم الأحمر من قول سيدي الامام سلمة تكهن رحمه الله امين:}$
(that which is written with a red pen (sic) is composed by my lord the Priest Solomon Kohen - God's mercy (be on him), Amen!)

A.2 has in the margin $\text{فلا سطر الذي في القلم الأحمر من قول} \dots\dots$
(That which is written with a red pen (sic) was not written by!)

- 608 BK,L.17,)5 have this and the next line after the line beginning ושמי.
- 609 BK,L.17,0.5 ויצמת (and join).
- 610 O.5 דרושי.

1 טפל = طفل, but if = טבל (טבר), tr. 'mountains'.

- 611-611 BK,L.17,0.5 בתשמישותיכון (in your ministrations).
- 612 A.2 add. وفي برهجة فرايتهم يقدموا הקהל ינסקו המכתבים בגדול החל
ובקטן כלה ויתמר יה" אלה וגו"
(and during their joyful reading the congregation go forward and kiss the Scrolls. They start from the oldest and finish with the youngest. Then is said THE LORD ...etc.)
- 613 C.'s text in C.p.9. According to BK they go up from the Circle during יה"אלה רחמן ורחאה סלח לע"ישראל ופוקתיה". Then some of the Song of the Angels is said, which BK,A.2 call the MANAT. A.1,2,3 om. all reference to leaving the Circle, but refer to the Song of the Angels.
- 614 C.p.58.
- 615-615 L.17 om.
- 616 BK,A.2 המכתב (singular).
- 617 A.2 יקרא הכהן זכר -- והמכתבים תחנשא מתפתחים -- ثم يبدأ הכהן اول בית מן ים הח"י
(the priest reads SAY ... and the Scrolls are uplifted, open. Then the Priest begins the first verse of SEA OF MERCIES).
- 618 C.p.64. L.17 calls it בכורתה. L.16 has an Arabic version.
- 619 These verses complete SEA OF MERCIES.
- 620 A.2 סקניים.
- 621 A.2 add. المناط.
- 622 The full form (BK text) is as follows:-
ועניתם את נפשותיכם (here ותמאם C.& 0.5) בתשעה לחודש
בערב מערב עז ערב תשביתו שבתכם;
תקור ثلاثة مرات
For 0.5 & 3. A.3 و سجرات L.16 مرات
- 623 A.3 add. ثم يذكر الامام الى الموعد here, which seems to be equivalent to BK's ويذكر الى مع نسكوت (as C.), being the Tackir.
- 624-624 L.17 om.
- 625 L.17 add. ثلاثة & om. rest of Service, adding

ושמעוין ותניס: אלה יקבל מנוכון מאה שנה: תניס יומה מאה שנה

and concludes with the Hymn על פתח הדעת, with a note in the margin نقال علي ليله تكفور (it is said on the night of Atonement).

IV.

TRANSLATION OF THE TEXT
OF PART OF THE ATONEMENT
HYMNAL, WITH NOTES FOLLOW-
ING.

The translation of these Hymns is in many places tentative, owing to obscurity of allusion, particularly in Hymns 1 & 2.

The capital 'H' for Him, His, He, etc. is not retained after the first part of no. 1 Hymn because of the difficulty in identifying 3rd person references.

(HYMN NO.1)

494

Then there is said the great, fine and graceful
Hymn composed by our master, the great High
Priest, Abisha' b. Phinehas b. Joseph, the
author - the favour, etc.

(The first Stanza contains an acrostic of the com-
poser's name and the Hymn is alphabetic. The acr-
ostic is spelled twice, each half-line following
the preceding corresponding half-line)

Stanza Aleph

- Aleph There is none like God, O Jeshurun¹, when He is the one
who is beyond;
- Beth From Creation, revealed (only) in mystery, not concealed.
- Yodh Y(HWH) passes through the sea and comes forth from it
delivering.
- Shin The great name of the Name², the Name of YHWH, (is in)
'Let there be light!'
- *Ayin A fowl that flies, a spirit that hovers o(ver the water)
and the eye of the luminary!
- Beth In the firmament all-knowing He walks; in the shade³ of
my roof and likewise (my) dwelling³
- Nun There is a standard at⁴ the gate of this house, set above
the head of all who pass by.
- Pe Open the mouth at 'Let ... be gathered'⁵; make a distinct-
ion⁶ in the words of the scribe⁷ -
- Yodh 'He pitched'⁸, 'It came to pass', He finished'⁹, 'He went',¹⁰
'He counted', 'He fled', 'He journeyed',¹¹ 'He flew', 'He
scattered',¹² 'He poured out oil',¹³ 'sojourn'.
- ⁴⁹⁵
Nun (To) a holy abode Thou hast guided¹⁴ this dweller, so that
the later generation

He Who will arise can say, "There is wisdom in this". Who can perceive

Samekh The true witness borne by this Mountain?

Kaph Thus shall the cloud continually be Kebala¹⁵, the secret at the top of the Rock,¹⁶

He Where the interpreter interprets, where one comes to sojourn.

Nun We shall go the way of his supplications and respond to the word of the Speaker,¹⁷

He The Speaker at Creation, the Speaker of 'Let there be light',

Resh Who rides the heavens, the skies.¹⁸ Great was the light at the luminary

Beth At 'Let there be' after Creation. He created heaven and earth and - a mountain!

He The Spirit, a burnt offering, ascended, having dominion over the laver,¹⁹

In which there is eternal exaltation, watchful over those who make repentance.

Repentance is the foundation encompassing all generations.

The Speaker thus supplies glory to them²⁰ as a firstfruit

And sets down everything that is best, (so that) it comes as a fountain of wisdom.

This Hymn²¹ is like powerful dew to all who are broken-hearted),

And it is like the wise, understanding man, the knowledgeable Rētōr,²²

Instructing all who can perceive - like heaven itself for clearness!²³

Who is chosen on this day, the name of which is The Day of Atonement.

Stanza Beth

Between the heavens and the earth is the firmament of
His throne, the throne²⁴

Between the waste and the void, of which the manifest
and the secret we shall explain.

Between the spirit and the water the Image of spirit is
sanctified.

Between the light and the darkness is a word, which after-
wards brings contact.

Between the day and the night times are renewed.

Between²⁵ the afternoon and the evening²⁵ one sleeps, while
another is refreshed.

Between the two^a are two, one morning and the other evening.

Between the waters and the waters, those above and below,
they must hold

Each to its place^{2b}, one to the other, which is the root.

Between the land and the waters is the sanctified work of
the LORD.

Between the two luminaries festivals are made holy.

Between the birds and creeping things which creep in the
waters,

Between the beasts and wild animals, the one superior and
the other inferior,

And the distinguishing feature between them is that the
clean is sanctified,

While the unclean is not eaten and has no contact with
the altar.

Between man and the Image, the latter living, the former
quickenened (only) at Creation.

Between the Garden of Eden and the garden which graces
the face of the Tabernacle,

Toward the East - and it remains in the East - 'and He
planted', and made

The Garden of Eden to abide in the East, and the overseers
of this watch

Are the angels and Moses, there by the Name.

This glorious, awe-inspiring Name we fear and are in con-
fusion through terror of it.

Stanza Gimel

The pride of scoffers is but for a season. We cannot
descend

To a pit where knowledge means pride, but (only when) the
descent to it

Is based on the knowledge of him who ascended and descended,

Ascending from the citadel of knowledge, and leaving to go

To the city of the wisdom of the gods, (where) there was
another spirit,

Which revealed what was unknown beyond the veil

And brought that not based on knowledge, declaring that
which was not temporal.

496 He opened a treasure and supplied out of its store what
was not diminished (ever)

And what was fitting. Then he began to take from this
and to give

The power of everyone who is what he is by the word²⁷ and
supreme things.

He remembers without being reminded - 'And you shall make
round it a frame'²⁸.

And that which he does not remember in the evening he re-
members on the morrow;

That which is too difficult to recall - 'And you shall
keep it'²⁹

Until it comes in its (due) time - and he has us still,
but not you

Alone. He will come because of his covenant,
 But 'the priest shall burn incense upon it',
 When he will declare well in his mind the glory and the
 majesty -

Absolutely everything belonging to him; and so everything
 entering has its time,
 And every dweller a dwelling, and every dwelling an abode,
 And every abode a gate and every gate a door!
 'The LORD shut him in'.³⁰ By the Name I called and said,
 "The LORD is a compassionate and gracious God, slow to
 anger and abundant in mercy and faithfulness".

Stanza Daleth

Knowledge is a well for those who know, teaching everyone
 who perceives

The way of understanding spirits, bring^{ing} back all who stray.
 For when it is dark, there is no light and eyes cannot see -

'How shall it be known?'³¹ except by the law he sees

The grandeur of the gate of understanding and what it con-
 tains of

The things that declare the true paths? This is my suppli-
 cation and intercession,

'For all His ways are just'³² amongst those who love and
 those who hate alike!

'His speech drop as the rain my teaching'!³³

All his waters are living waters and all who pray to him,
 the living One,

And eat of his fruit, shall enter into the Garden of Eden,

But he who forgets his garments³⁴ shall be clothed with
 affliction there!

He who suffers the terror of him and also the reports of
Gentiles and evildoers,

And who with his lips speaks much good, enters in,

Having in him the Image, descending to Adam from the chosen
one of the creatures

Of the world, which arose in him both on high and below.

All such people have understanding, though it is not seen

And have ready speech and the right (therefore) to enter!

In this speech of theirs they are glorified, for God
belongs to all who perceive

And is over them and leads them under his hand.

Yet the congregation of the LORD is not like a flock that
have no shepherd -

³⁵ Behold the firmament of the heavens and behold the flashing
firmament - herein is the great light

And herein is the prophet Moses ³⁵ -

But he who has power over all is God the Shepherd,

Under whose arm is the world, under the hand of Y H W H.

There is no deed like the deeds of him who said 'Let there
be' and it was so!

Stanza He

The beginning and end of all wisdom is the fear

Of him who founded the world and by whose Name is the out-
flow

Of power among his spirits to perform to completion.

There were six days during which were established the four
Quarters of the world, set upon quarters,

Initially sectioned, having four chief parts.

The fourth is the light of the luminary (shining) in every
corner. ³⁶

They are joined to each other, fitted into one another,
The Garden of Eden and a tree of desirable appearance,
and the tree of life and the tree of knowledge.

On the vine are three shoots which, like blossoms, bring
forth bloom by degrees.

The under parts 'pour out a drink offering'³⁷ - 'and you
shall make of these a (sacred) anointing oil'³⁸

'And you shall anoint with it'³⁹ four (things); 'and they
are blended as by the perfumer'⁴⁰,

On the four ends of the ten, and on the fourth day he
descended -

The fourth from Levi, Moses ben 'Amram ben Qohath.

He manifested by four stages - up to the chambers of the
mountain.

They are revealed before you. 'Blessed are you when you
take portions

497 From yourself to them'⁴¹. 'In your ears when you hear,

And in your heart when you fear and in your spirit when
you know'

And 'rest that it was good'⁴², and 'you shall eat and be
satisfied'⁴³.

Stanza Waw

To what shall I render my words except the glory of the
fourth?

Though every fourth is not great! The fourth day is
great,

Containing much and giving out much; its glories are
great.

What about the standings⁴⁴ thereon, the great luminary

⁴⁵Which is moved while it rides in the fourth heaven?

All the corners of it are heaven and their heaven is ex-
cellent,

By commemoration it is set apart, each according to its status,

Its paths and what it is, the foundations of the stars

Of the seven heavens, their descents and orbits

In their phases, each having orbits across the stretch of its firmament. This is a secret out of Scriptures,

Which possess this knowledge, for they tell whether it is so!

Now this is the beginning for every path and the fourth is the beginning for the seventh.

From the one are three and from the other three, and the middle one therein is common to both.

Each speaker (speaks) of this, for it has a place in the speaking of this verse, pertaining to the doctrine of those who think

Thoughts of truth, who say if he brings the lights they contain, "Let the man come and bring in

The festival which is performed as he commanded".

The speech is interrupted here, so that the rejecters may not (be able to) say,

"Behold the firmament of heaven" and "See an excellent firmament",

In the one the great luminary and in the other Moses the prophet.

The one shines out to a revealed degree, but the other from the midst of a thick cloud.

The one shines upon less than it with unquenchable light,

And the other shines upon greater than itself and than the totality^b of what he brought,

From 'abundant ... and showing mercy to thousands of them that love me'.⁴⁷

Stanza Zain

These luminaries are in the firmament of the heavens to shine

Upon the mind⁴⁸ and to teach those who have an illumining mind.

They see with their eyes and teach all who are blind.

They reveal to, not conceal from, those who see with their eyes,

For the luminary does not conceal, but an interpreter must seek

To interpret the obscure. Its chariot is in his heavens and knows

The select mystery round about it. It sees the end, recounts it.

It has a circular path constructed and its wings have fins.

Knowledge is a well which instructs, until it is covered, and illumines.

It is truth if you seek knowledge and it rises (as) from a shower.⁴⁹

When it shines in the East (as) from a pavement of sapphire-stone,⁵⁰

It rises and sets and does not blot out one remembrance,⁵¹

For every one returns to it, neither more nor less,

According to its fixed times, neither turning aside nor causing to turn aside.

The threefold nature of each star is divided in its glorious season.

One rides and its riding is of sapphire jewel;⁵² one moves in its paths and shuts its pastures.

One dwells like a settler, no native or sojourner; one dwells, a permanent resident, and is lord over its host.

One is on the throne of its kingdom, the renowned luminary; one disperses its clouds and makes its skies to rain.

One sends down the dew for seed and harvest; one moves
the wind in the veil of grass.

Three others are outspread and one makes commemoration
over them.

Three your prophet makes your High Priest to inherit;

By three you are renewed. May he bless you, lift up ...
make to shine ...! ⁵³

Stanza Heth

(O Thou who art) alive for ever, alive for ever, one is
not like the other!

498 There is a considerable distinction between them, between
the one and the other.

Mysteries belong to the LORD, manifest things to us.

The distinction approximately ⁵⁴ comes (out) in the telling,
not in the seeing;

Yet lies in what resembles that seen by the eye. It gives
health to the eye, abundant health,

As when eye draws close to eye, with abundant prophesying.

And 'I live for ever', ⁵⁵ great hosts! ⁵⁶ All things spiritual
are of spirit and among them are revelations,

A revelation, a manifestation and a tablet go out in hosts.

It ⁵⁷ exists to teach you how this is so and how that.

Encompassing this is the most restful place ⁵⁸ in the Oneness.

Our God is the God, the God of spirits, whose eternity
cannot be cut off, who rides upon majesty.

He lives! He is infinite, having no days or hours.

His royal throne is set up over the four quarters.

It is known that he has no finality and no end which can
be visualized.

There is nothing great in this unless his secrets are re-
vealed,

Concerning the beginning and the end and concerning all
the entrances.

For all the exits are in his absolute Oneness, those above
mighty and those below awesome.

To those who seek to know he gives the basic matters,

Till the prophetic speech descends and knowledge is ex-
pounded

Of what is to be expounded and concerning this and that.

Always he is to be praised, the doer of wonders.

Stanza Teth

Goodness fills the whole earth; ⁵⁹ goodness is made for
him who founds;

Goodness sees from above; goodness from below is his coun-
sel.

The coming of goodness is in accordance with him who
makes all.

Goodness is loving-kindness and righteousness, for good-
ness he makes for us.

Is not goodness good for us? It leads from one place to
another.

Goodness leads to their places, decreeing from decree to
decree.

The ark is the shield of all, the decree and the decreer.

For them all time is changed, bringing renewal, so that
earth and ark are uplifted, but not upon a pillar.

It contains ⁶⁰ a portion for all things and for every law
a statute -

Everything having its own species and so the law has its
student;

(So) the Garden of Eden has man; in it sustenance was
provided for him.

So Moses has the Tabernacle, wearing breastplate and
ephod,

Who perceives the two Cherubs. The LORD's glory comes
and fills

'All that he made, and behold it was very good'.⁶¹

Stanza Yodh

The LORD God formed the man of dust, and said, "Let us
make for him a helper".⁶²

The creatures he made were only set in order by 'Let there
be' and 'he said' -

Four things - 'And he did', 'And he created', 'And he
built',⁶³ 'And he formed'

All the creatures of the world with human bone and flesh -
Beasts and birds, female and male.

He made man apart, chose and made him strong,

Distinguished him by 'Let us make' and 'I will make a
helper for him',

Along with the likeness and the Image, for the woman and
the man.

The five senses by which he was ordered were seeing, hear-
ing, eating, smelling, feeling every pleasant thing.

He was a servant to his LORD, made glorious all over!

'And the LORD saw',⁶⁴ 'And heard'⁶⁵ a consuming fire,

But no generation shall be moved! Behold, see man - for⁶⁶
he has chosen him and on his face (is written) every word.

He establishes his successions through all generations -
ten by ten to a generation -

Man in his dwelling and his sons afterwards - to Noah, to
the ark and from Shem to Eber,

To Abraham ben Terah - and 'you shall keep my covenant'⁶⁷ -

To the man who multiplied greatly,⁶⁸ until he became innum-
erable;

To his son who walked - 'And Jacob vowed a vow'.⁶⁹

The first vow was 'a tenth of the tenth';⁷⁰ the second vow concerned what would go

499 To his descendants after him, 'preeminent in pride and preeminent (in power),'⁷¹

'And put a space between drove and drove';⁷² 'twelve princes'⁷³ - each prince having in number

Twelve tribes, over each tribe a commander. 'And Joseph was governor';⁷⁴ and 'ten to buy corn';⁷⁵

'The youngest ... with his father';⁷⁶ 'until he comes';⁷⁷ 'And his people passed'.⁷⁸

'I wait for Thy salvation, O LORD';⁷⁹ until he passes, until he passes,

For whose sake is all this - 'for he is flesh'.⁸⁰

Every one of these will say in his speech, "Perhaps there will arise from me the prophet of all mankind,

Whose name is Moses, who delivered the Hebrews, who will arise to reveal, and he will reveal every mystery.

The LORD's peace be upon him at all times and in every place,

From eve to eve, in the morning early".

Stanza Kaph

There has not arisen and never will arise any like Moses ben 'Amram,

Since the beginning of time, after today or up till today,

Up till the Day of Vengeance and Recompense, a day which is sealed,⁸¹

A day which is preeminently great, when the world will seem like a dream,

After which comes the recollection of it. But there is no place here,

So that if commemoration is completed what is commemorated will stand -

The ways of life and the keeping of them and how they
come about.

As for the way made to be trod, the treader thereon will
be exalted,

For it is but a tract and every tract over anything is
from the time of your statutes and ordinances,

In which you rise throughout your festivals. Who is ex-
cellent enough to estimate

The greatness of the gate of your festivals, during which
you stand

Against the vexation caused by every foe? No one else
has any of it!

There is none like the LORD our God, the God, prime God,
Who instructed you by expounding through a great prophet,
The great prophet Moses - no understanding and wise man
Has ever arisen like him. May he lift up (prayer) and
grant you peace -

Before whom he passed and he cried, "The LORD is a com-
passionate God".

WE SAID, etc. and WE WILL SAY, etc.

Stanza Lamedh

All the festivals^{s2} we shall now expound as we expounded
What has preceded this, mentioned at the beginning.

The first thing we make mention of is the first month,
Chief of the months, containing secrets from the beginning
When glories were made. Right from the beginning we
commence,

When the world came into existence by the holy Name of
God,

When man came into being in the Garden where his position
was immovable,

Where he was gladdened by Seth, where man's rib existed,

When came Noah to the ark at the time of man's destruction,

When Abraham received the glad tidings of Isaac - and
behold, three men

Were standing by him, and there came into being a posterity
unstirred,

When the shepherd (was), the rock of Israel.⁸³ Blessed is
he who makes supplication to him!

When the LORD commanded the tribes through a prophet
drawing near,

When Israel went forth from affliction to deliverance

And celebrated the Passover, when there was no early rain,
no latter rain.

There is no other sacrifice like yours, which was perform-
ed in darkness, suffering,

For your sacrifice is called a pilgrimage, and is true if
you seek

'And no fat of my feast shall remain until the morning'⁸⁴ -
from it to the holy day

Of the pilgrimage to the eternal mountain, the power of
which was designated

500 By the priest with the great blessing on the head of the
Israelites; and the two Cherubs and the assembled
angels hovering.⁸⁵ Let the seeker bow down

On this day, for he shall go forth from it clothed in the
garment of fear of the radiant and holy glory!

Stanza Mem

'How awesome is this place'⁸⁶ from which we go forth, ex-
pounding

From Sabbath to Sabbath, from sacredness to sacredness,

From festival to festival, from month to month,
 From the setting of moons to the rising of the sun,
 From unleavened bread to bitter herbs to the offering
 roasted by fire,

From wonder to wonder and what is sought therein,

From week to week and from end to beginning.

'Seven weeks you shall count, from the time you first put
 the sickle'.⁸⁷

Every week has its marvel, when what it contains is ex-
 pounded.

On the last therein man arises and makes supplication.

He said, "Go to the people and consecrate them".⁸⁸ This is
 the command

In the third month to Moses, "Even for a moment on the
 holy things".⁸⁹

There was on the third day the voice from the midst of the
 fire,

Calling, "Moses, Moses, come up to me and I shall expound";

Between your hosts and the heavenly hosts and the hosts of
 Israel,

To hear a voice coming forth from one mouth and another
 near it;

Moses was speaking, while the appearance of the LORD's
 glory was like fire.

In the hearing of all who heard, both dumb and deaf,

Was 'The creator be praised, who created and renewed

Another world which was not in heart or soul'.

Stanza Nun

We lift up the ark of the spirit above the fire which is
 blazing.

We go forth from sea to sea and are cast on the mountain

Until the great day, and we say what is fitting, as is
said in this the seventh month,

Namely that which is revealed, concealed and gathered
therein

Of assemblies. The basis of what is awaited

Is Sabbath observance, commemoration, trumpet-blowing,
holy convocation and seventh.

It contains the most select portion and basis, as well as
a star of the stars

Of the luminary - it has no like, for its light is un-
quenchable.

The most choice in and above it lies in the speech of
those who think

True thoughts, who say, "Blessed are the Jubilees of the
world!". They rise upon it and upon the inhabitants.

When the portion comes, the priest, the Levite will come,

From then to this day and will make a vow with what he
brings.

With this will come Aaron, who will come to him in the
clouds

Of the tenth⁹⁰ - 'for on the tenth'⁹¹ that which was not came
into being.

With ten words he brought his creation into being; with
ten words 'all the inhabitants (of Canaan) melted away'.⁹²

With ten words Moses the prophet spoke; with ten requests
he made all good things to pass

'On the ninth of the month, in the evening'⁹³; and this is
the day he magnified.

Both now and hereafter I will proclaim to you that the
LORD may command

You the blessing and keep your heart!

Stanza Samekh

The ship of this day - who can ride in it

Unless he be righteous and blameless like Noah and those
with him in the ark?

The ark of Noah escaped from the flood and the flood
abated.

Likewise the ark of this day is an escape for those in it.

It arises with sincerity, full of length and breadth,

Stands in its prayers and receives from him who comes

With his hand (outstretched) and offers and builds there
an altar,

For there is revealed to him the acceptance of all that it
contains.

This is not by itself, not even if there do not exist in
it

Atonements and pardons both at the beginning and end of
it.

'And she conceived; the children struggled together within
her' ⁹⁴

From the one a rank and from the other a rank was estab-
lished,

The four angels ⁹⁵ and Moses and the priests. Then comes

501 Aaron to the tent of meeting and burns incense on the
altar -

A sweet-smelling odour and pleasing thank-offerings whose
appearance illumines -

Along with incense of spices put therein.

The Three were hovering, pitying, improving and delivering.

Blessed are you, blessed are you, O Israel, as you pray
and praise

The whole day long, fasting, standing, offering incense of
fatness from eve to eve, eating to satisfaction.

Stanza 'Ayin (He)

Behold yet the day is great and there is no day like it,
 Not at any time or season, a day whose wisdom is exalted!
 It is a Sabbath, yet not like a Sabbath, in that they rest
 and cease from work.

It is a festival, yet not like a festival, having its
 (peculiar) food and drink,

Special, chosen like man, it brings forth in its own like-
 ness.

Behold the child - these are its generations:-

From eve to eve they remain and its children descend.

'And the child grow up and was weaned',⁹⁶ 'a year old, with-
 out blemish'.⁹⁷

The Creator who thus created and established what he had
 made be praised!

One day in the year, one day in the year comes, surrounded
 by

Festival after festival, each one with its statutes,

The keeping of which is upon him until⁹⁸ he comes into his
 house.

This is the day among the festivals, a lamp with its burn-
 ing flame -

And lo! A very good secret lies in its habitations!

For it is the Day of Atonement and these are its attributes:

Five signs concerning rest added to its core,

Six concerning their names; one makes it known

That there is found in it another secret, the reckoning of
 which

Is according to the number of days in the year - and man
 and his bones.

A day which is greater than (just) a day; its afflictions⁹⁹
are its good things!

The scribe writes, 'And there is a seal upon its treasures,

Until the Day of Vengeance and Recompense'. This is the day and the reckoning of it,

A day whereon the people do not sit down to eat and drink,

A day which has no like, nor any like the day of its standings;

Always is it so called. These are its divisions:-

The tenth, from eve to eve, you shall observe as a Sabbath,

You and your congregations; according to the command of which they come,

Take their place and each one stands¹⁰⁰ in his position

All night till morning, during the Readings and prayers,

Till the priest sets up the he-goat and his lots.

And Aaron shall come to the tent of meeting, executing his priestly duty,

Clad in his (priestly) vestments; he shall go forth and offer his burnt offering,

And the burnt offering of the people and make atonement for himself and his house.

No man shall be in the tent of assembly, when he enters to make atonement in the holy place, until he leaves it.

Blessed is he who prays therein by Moses and his prayer!

'Turn not to the stubbornness of this people, nor to their evil, nor to their sin'.

Penitence and repentance prepare the way for pity!

Knowing what his duty is in his life he should do it well before his death.

Pity is made for him who masters both!

Stanza Pe

Open the treasure of supplication! This is the day of
the LORD's festivals,

When we expound 'I lifted up my hands to my God and I
will make supplication in all my festivals'.

Open up your ears and listen! Stand, O mouth, with me

That I may tell you what you descend upon and of what
there descends upon you and of what bears on redemption.

By your life, by your life, by your life you shall surely
be redeemed.

Return and see a fire burning the foundations of all evil,
and a word in the heart of this altar-hearth.

'Put your hand on your head and say, "My hand has gone!
Where is it, where is it - the head and crown"¹⁰¹

Of my festivals has passed by without splendour or joy,
Without prayer in the Tabernacle and without the PIECE
OF LAND".

Tomorrow your LORD will call you, "Woe to you, rebellious
one!"

¹⁰² Tomorrow you will find yourself alone and you will have
no redeemer from this (state).

502 ¹⁰² Tomorrow he will call you and say, "Today is the day of
my statutes

When the Speaker¹⁰³ will say to you, 'Whither do you go?
To my Creator?'".

Tomorrow he shall look at you and say, "Behold my glory.

I live for ever and there is none other besides me.

I live for ever and none can deliver out of my hand.

See now that I, I am He and there is no god with me".

Stanza Çadhe

The soul needs the spirit and it needs Thy pity.

When he sees you he protects the entries to your house.

O my people, I supplicate in speech, addressing you therein.

¹⁰⁴By your life, listen, by your life! Bring forth your
knowledge.

By your life, listen, by your life! Awake from your
sleep.

Behold what lies before you and consider your future,

Perchance you may not be reproved, though your sin is
great.

It is exceedingly serious and is of your own doing.

What evil is it you have done? You have manifested your
wickedness,

For you are a stubborn people, rebellious ever since the
day of your birth.¹⁰⁵

You will only realize what you have been about after the
day of your death,

(Not) till the day of your end, till the day when you
stand

Before your LORD, when your evildoing will be laid bare.

He will ask you about one thing. What is to be your
reply?

Every one (of you) will cry out and speak with your
argumentative tongue.

The law will answer it! "Where is your faith?"

Moses will say, "Where is my Tabernacle? Have you hidden
it in your idolatry?"

Where are my statutes and ordinances? Where is your ob-
servance? Where is my law? Where is your wisdom?

Where are my commandments? Where is your understanding?"

An angel of God will make proclamation, compelling you to listen.

"You have destroyed my dwelling, the site of your worship. You have profaned my sanctuary, the place of your holiness". It will be good for you if you repent and make your repentance to the LORD your God,

And say, "Turn from Thy fierce anger, my LORD, in Thy pity.

Turn from Thy fierce anger and restore Thy kingdom.

Turn from Thy fierce anger and bless Thine assembly.

Turn from Thy fierce anger and cause Thy wrath to delay.

Turn from Thy fierce anger and open for us the gate of Thy pity.

Turn from Thy fierce anger and let Thy pity come hastily.

Turn from Thy fierce anger and turn aside Thine anger and punishment.

Compassionate art Thou in Thy judgments and piteous in Thy recompenses.

Behold, (O Thou) who makest us alive; behold (O Thou) who slayest us,¹⁰⁶ there is piteousness in Thy majestic dominion.

The piteous One sees all who fear Thine awesomeness.

If Thou hast seen, redeem and deliver with Thy redemption,

And accept our supplications, as is Thy wont.¹⁰⁷

Stanza Qoph

Render your voice well before him! May the LORD make his face to shine upon you

And be gracious unto you and lift up his eyes and behold your place and restore his buildings!

May he rebuild the stage(s)¹⁰⁸ and re-erect his high places,
Looking down on those who dwell therein, and increase his
numbers!

The Favour dwell in Israel's bush and camps! Their camps
are their festivals and their habitations their Sabbaths.
Amongst these is this day, magnifying his glories.

There is a star from the one and a star from the other,
representing their pillars and Arkons

And the High Priest who rules during his term. He takes
the full fire-pan and his handful

Of incense, and makes atonement for himself and for his
sons,

And for Israel; 'And if it has not changed colour',¹⁰⁹

He goes forth from this day and his LORD entrusts him
With the performing of the Festival before the altar and
its stones,

And that which rejoices your heart of its wealth and
property.

When you obtain and cleave to the fruit of its oaks,

I shall mention well this Garden, the mention of which
is a good mention!

503 Stanza Resh

Run and stand in the Garden of Eden. Go over to the Gar-
den of Eden!

See what is in the midst of it! Behold what resides there-
in!

Let Israel dwell securely, in settled isolation, from all
they fear, doing all that is appointed.

May the overseer watch over them. May he do that it may
be so!

Let him go forth from this day and take and give, giving
what he gives, taking and cleaving to

The different¹¹⁰ colours of the fruit of the oaks of glorious
Eden,

And the branches and bows and willows¹¹¹ from here.

This is not by itself, but there is more than this!

The cloud of the LORD is upon him, dropping dew and show-
ing favour,

Covering him till he comes wearing ephod and breastplate.

On that day he will bring up the Scripture and 'the High¹¹²
Priest

On whose head the anointing oil is poured'¹¹³

Gives the blessing and the people all say "Amen!"

He who abides by these commandments will be counted for
life,

But he who does not abide in or by them will be for a
day which is appointed!

The judgment will be 'Because . . . because', 'An eye for¹¹⁴
an eye, a tooth for a tooth'.¹¹⁵

What is to be said about this will be said! -"O upright
One, Thou endurest".

Stanza Shin

Return from this place, go down joyfully to the place
Of blessing, where you may sit under the shade of the
fruit of a fine tree,

With rejoicing and merriment of heart, with wine and
drink.

'How fair are your tents'!¹¹⁶ How grand is this matter!

How fine your custom, how excellent your rising up in
the morning

Early, making pilgrimage, praying in the early morning!

On your return you find a place, take and drink wine,

Every day - every day till the eighth day, when you stand below, then ascend and assemble

Here for your prayers, when he who has a word to say says it,

When the Scripture is opened at 'And the plague was stayed'¹¹⁷,

When the priest gives the blessing and you respond, "I will surely sing".

As for the names of all your adversaries, this matter is done!

Do not turn to time,¹¹⁸ nor to him who magnifies himself therein!

For he does not excel over anyone, at any hour over anything!

Time cannot be shifted in this way or that; so he is denounced!

Today is darkness, tomorrow light. After the evening comes the morning.

If today has been less, tomorrow will come in abundance.

If today has been the deliverer from distress, tomorrow will come delivering the deliverer!

¹¹⁹If today was a cause of envy among strangers, tomorrow no stranger will draw near to you.

Let your heart not be timid. Be not afraid! For the Image¹²⁰ has declined

From the image of your enemy and his intense pride has been smashed.

Take hold of what is in your hand¹²¹ and pass over its ends,

The parts of your prophet's star, the faithful and never lying -

No necromancer and no wizard and no charmer¹²² -

But truth came and brought a book of possession to communicate with you.

It expounded to you and you did what was right. Bow down
and the LORD will enable you to observe

What is in the sacred writ of Abisha^c ben Phinehas ben
Eleazar,

Who wrote at the door of the tent of meeting in the thir-
teenth year.¹²³

May the LORD restore his blessings upon you, O gathered
assembly!

May the blessing of this day return upon you for a hundred
years!

As for those ¹²⁴who do not rise up thereon here with you -
the LORD remember them favourably!

As for those who are preserved like them, may he remember
their companions favourably!

Stanza Tav

Bow down, bow down many times! ¹²⁵Penitence belongs today
and then (more) repentance.¹²⁶

You are reprov'd in both before you, when you take away,

When you perform, when you receive reward, according to
what you have done.

You shall instruct your sons and their sons on the day
when you stand

Constant, when the words you wrote were proclaimed,

504 'He beholds the form of the LORD'.¹²⁷ It is good that you
made supplication.

Thou art to be praised from heart and soul, O LORD of
might!

Be reconciled to us and give answer! Grant restoration
to us and pardon!

Be reconciled and compassionate, O Thou who art compass-
ionate and pitiful.

We return repentant to please Thy great divinity. We re-
turn to glorify Thee - there is no god but Thou!

We repeat the praises of Thee, praises beautifully set out.

Suspend Thine anger from us. Deliver as Thou hast (in the past) delivered.

Open the gate of Thy mercies in the face of my anger which Thou hast stayed.

As for the produce of Thy people's seed which Thou hast waved for them,

Increase their wave offering according as Thou hast bestowed!

This verse is said when the Fast falls on the Sabbath Day.

Yesterday and today are two; both of them Thou hast sanctified.

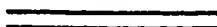
May you celebrate this day again for a hundred years, O assembled congregation!

May your festivals arise for you; may they return upon you with blessings,

When you rise or sit or stand to worship in this synagogue,

To pray, to read, to sing, to say, ¹²⁸ "I will surely sing", "without form and void", "these" - and it is enough!

THERE IS NONE LIKE THE LORD OUR GOD



(HYMN NO.2)

504

Here also (may be said) this fine, lovely Hymn,¹²⁹
the like of which I have never seen. It is also
by Abīsha^c - the favour, etc.

(The title 'In the Name...' should be placed, as
in this tr., after the Rubric. The acrostic is
of the author's name, Abīsha^c b. Phinehas b. Jos-
eph. Priest. In an Arabic note L.18 f.22 states
that the Hymn was written on 21 Dhu 'l-Hijja of
1180 A.H.)

IN THE NAME OF THE LORD

Stanza Aleph

At the gate of Thy mercies, O our God, we stand,
In a garden full of seed, sown with seed, and a mist
Which ascends, watering it, satisfying its thirst, because
The head drinks of it. It ascends and then there descends
Upon it dew, on the grass, until it swirls round and
scatters

Different kinds of rain - rain, snow and hail.

These become changed in their seasons, being never moved
from them.

It yields its produce, a crop from its seed.

They lift it up onto its threshing-floor; it is made a
wall when it is threshed.¹²⁹

They plant their stores and 'they plaster with plaster',¹³⁰

The omer of the wave offering in a festival not appointed.

It goes about as merchandise; to it another is added
which is made in its time,

By the hand of him who in these days goes up to the king
and stands before him.

Of him and about him we read - a crown on his head.¹³¹

O LORD, Thy hand established him. The LORD rules for
ever and ever.

505 These are opened on the linen garments, row and rank, row
and rank - between them a glorious Name!

Y.H. impels them, W.H. exalts them and honours them.

For every one has a number made for him. The eternal W.H.
W.H.¹³², alone in their midst.

The hand of the LORD is filled with glory, his greatness
descends.

HE is the Garden of Eden, and a river goes out and is dis-
persed from there.¹³³

This was recounted from Noah, and from Noah to Arpachshad.

Here a servant works and no work is done, except that which
is not from the pit.¹³⁴

This is the second Hymn containing great wisdom. Its
taste is like the taste of cakes baked with oil.¹³⁵

Let him who eats of it give blessing and bow down to the
earth.

This is God's time! Let us give thanks and worship
before him!

Stanza Beth

By the light, the light of having knowledge, the wisdom of
God springs forth

In place after place. We go somewhere - A word brings us
back.

Since he is the One who excels he imparts wisdom in the
mind.

He who reveals and conceals teaches us by ¹³⁷the name of
Moses, who passed (before him),

The explanation being that YODH HE is a sign of YEHĪ 'ŌR
and WA-YEHĪ 'ŌR.

On this structure he who closes opens gates. So, on the
other hand, BETH YODH TETH ¹³⁸(by 'He stretched out') the
withholder gives rain.

By the keeping of QOPH WAW KAPH ('Thy command') we go
forth from prison.

By them and by you we can bring water out of the rock.

Let him who has understanding of this interpret wisely,
with intelligence and knowledge.

Let him who is wise and understanding and is an orator

Open his mouth and say, "Not every speaker should speak!"

There is a great ¹³⁹difference between a mind filled with
understanding and a mind which is but (that) of an ass!

It does not know how it goes; its rider falls backward.

Let him who has anything like this to say be lifted high
out of the pit.

Let him who can differentiate ¹⁴⁰decide between murder and
homicide and between what is blessed and what is cursed.

As for him who has a hand on the breastplate of justice,
let it not depart from it.

As for him who has a saviour, may he save him from distress
- let him become a rock to him!

As for him who has a light, may it shine upon him like
this great light,

Our prophet Moses, whom I shall commemorate after I leave
this house.

This is only for the benefit of him who understands the
great Hymn which is intended as a fount for all wisdom.

In it a great marvel is revealed - 'like the heaven itself
for clearness' ¹⁴¹.

It is divided into ten and there is said 'In this is the tenth day

Of the seventh month, which is called the Day of Atonement'.

Stanza Gimel

Great is the wilderness of the sea of Moses! I made a covenant with him

And walked therein, but I found it had no end.

How awesome is this wilderness! I dwelt in its plains.

I saw something that astounded me - you too saw

What he did with you in the wilderness - Learn from this and curtail.

You will find many things - do not curtail them!

(But) curtail some of its contents. They have a wall for encompassing

This all round. It has a book; in it you read,

'I know the righteousness of this Scripture during the length of hours (I spend in) this house'.

It has four sides, the first Creation, containing the secrets of the Oneness of the First,

506 Testifying that there is no god but the Creator who established the world

By the word YEHĪ and WA-YEHĪ; it was by this that it came into being. And he set up

The second side, which stands on the foundation of the Oneness.¹⁴²

The third is the great Book which was revealed¹⁴³ on the day I saw

The manifestation of the LORD's glory and (heard) a voice having no form.¹⁴⁴

The fourth side - 'this is none other than the house (of God)',¹⁴⁵

The habitation of which is in the middle of it,¹⁴⁶ and the
ark was in the centre,

The lamp of its light kindled with 'pure, beaten olive
oil'.¹⁴⁷

O for the favour of its days as established!

We have seen the disfavour and our eyes¹⁴⁸ weep therein.

If God wills, let him write for it 'a bill of divorce'¹⁴⁹

And send it from his house! It is fitting my supplication
should cause

The speech of the Arab to be confounded - may the Hebrew
tongue rise!

It is not much, but afterwards, whether he make to live
or whether he slay,

His words are for our good. Throughout your life hearken
to him!

'But I have broken the bars of your yoke and made you
walk erect'.¹⁵⁰

Stanza Daleth

Life's ways are good to those who tread in their midst;

The way has been made to be trod. What is it? What is
this? Who is he who treads

So that we give fulfilment after him and blessing upon
his place?

We lead what will follow us, namely what will be your
posterity

From the midst of our descendants, perchance your stock
will be ours.

Let it rise up and build for us a door at the house of
your LORD.

Let us rise and go to it! Let us enter and open your
book!

Let us discover what are its words and the doctrine which
is your word

From your ¹⁵¹ancestors. He made us and brought us to your
dwelling.

If you do not know his ways, I shall tell you.

I shall come in and bring you with me. When you enter
You will find the portion of his captive people - who
will be blessed according to that which is inscribed. ¹⁵²

Your strength, O dweller, will become great. Let your
heart be (strong) and not weak

Because of the passing by of the worker of magic. Let
your speech be righteousness -

From the beginning up till now, for you have been joined
with your helper,

Namely Moses, and the LORD your God who instructs you,

For upon their mouth is a name which is manifest in all
your commemoration.

It behoves me to commemorate your crown and diadem.

On this great day he is blessed and bestows blessing.

Stanza He

Hear, O heavens, and I shall speak my word!

What is this word except the Creator created (it)?

A word from the mouth of Moses went forth, and the trumpets

For the trumpet-blowing were with him in his hand, O my
assembly.

All the heavenly host were proclaiming, "O priest, begin,
proclaim",

While they among themselves were saying, "This is a marvel
and from ¹⁵³the beginning".

Each of them was saying to his companion, "Look, listen,
my companion!

What is this but glory? I am fearful of it.

What is this but a glorious voice, at which gates¹⁵⁴ are opened?"

Every constellation and its stars was listening and the two

Stars were speaking with Moses visibly, and each of them was saying, "Go, my master and lord!

The sun has said to me," "Address your people. Command them my word".

The constellation has said to me, "Seek, make covenant with them. Say to them speedily,

'I have made covenant; I have come and spoken of my Maker and my words.

He has made^{me} to go to bring illumination, so that every light is taken from my light,

And for the precious things put forth; it will be fruit"¹⁵⁵

What then is my word (worth) unless you are my bone and flesh?

Why have I come to you alone, unless your life follows mine -

Who gives you greeting - and more than that! Another, then,

Your sun, rules the night. He has come right before you, proclaiming,

"Peace be to you", kissing your hands, so that you say to him what you desire.

507 He has come,¹⁵⁶ passed by and said, "Peace be to you", he who has freed

Your people and not annulled your memory, by mystery and revelation.

My affections will be for you if you proclaim to me "My God be my help".

For there is a great task on me, and the righteousness of
the moon

This year is (dependent) upon my going in conjunction and
manifestation.¹⁵⁷

Why have the two of us come to your hand except you teach
Us as you have taught the princes and eminent men
Of the people, Phinehas ben Eleazar and Bezaleel ben Huri,
Our fathers. When they held up your hands,¹⁵⁸ you said to
them, "This is my memorial",

To the one 'Covenant of a perpetual priesthood', along
with the blessing of my mountain,

And the redemption of the firstborn of Israel and the first
is my firstborn.

The other¹⁵⁹ was full of the spirit of God and this is a
memorial to the everlasting generations.

This one is crowned when the officers of Israel enter
And go forward before¹⁶⁰ the spokesmen

Of the tribes, and he says to them, "Where are the inter-
preters

Of my words, that I may speak what is written in my book
For your sake, and what will pass over you until I pass.

What is to be said about this is much; it has grass that
germinates.

If you enquire, I shall reveal to you therein a fruit-
bearing tree.

My LORD, forgive me and my fathers and my pupils and my
scribes.¹⁶¹

My LORD, do not slay me when desolate, and do not burn my
blind heart.

In this I proclaim to you that you do not detract from my
speech.

What is more fitting for you than that you should strip
my flock

By this word, when my truth is upon you a hundredfold,
. which is the lamp of my Rock?

Let me return to what I was about, that I may obtain my
consolation

From the speech of Moses - and may the earth hearken to
my word!

Stanza Waw

Let the earth hear the truth from my utterance!

The hour will reveal how this matter is

To you, as it has been; but hearken to me,

Since it is fitting to be heard, that I may open with my
voice

And the earth hear the words of my voice - this informs
and reveals

That there is no word but Moses' in my words,

In whose mouth he set utterance of a word containing no
idolatry -

For when he makes supplication he brings it forth from the
hidden to the revealed.

Here petitions are uttered for you. I answer the petitions
Of your people. I do wonders! What is this marvel?

By Moses' word 'Hear, O heavens' and 'Let the earth hear
my voice'.

Where are the(se) heavens and the end of the earth? Indeed
this is the sound of my word!

¹⁶⁷And his glory filled the whole earth ¹⁶⁷with sound and it is
not upon me.

It contains a marvel greater than this and it is not too
wonderful for you.

All your days you have not seen a word that is (both)
manifest and revealed. ¹⁶³

The adversary with his hostility is after me until we go
up ¹⁶⁴

And behold what it is that will be, and my spirit goes
praying, ¹⁶⁵

And passes over the face of the sea, having no one to
lift up its hand,

So that we can give it to drink from the cup of my vine-
cluster,

The bitterness of its violence (joins) 'with the venom of
poisonous things'. ¹⁶⁶ ¹⁶⁵

He brings me a gift and comes rising up before me,

Saying, "Take now what I have brought you and receive my
prayer." ¹⁶⁷

Tell him, ¹⁶⁸ 'Go and it will be good for you if he tells
what is my deed'.

Tell him, 'You will know what to say - is Moses not an
apostle, ¹⁶⁹

He whose cry is "God comes"? Say also to him, "Come up
to me",

In the hearing of every dumb and deaf, every elderly per-
son and every youth,

With the testimony of one who testifies for ever, without
(his testimony) failing.

¹⁷⁰ He it is who spread out his palms and he it is who stands,
praying,

And the angels after him, but this (is) the priest who
fulfils,

By whom at all times, both by day and night, prayer is
offered

To my LORD, and says, "My LORD, illumine my mind and fill

Me with Thy loving-kindness, so that I may return to Thy hand, and accept me

In the great Day of Judgment, my LORD. Have compassion for me,

508 O Thou who art compassionate and gracious. By the righteousness from Thy very self

Make me to walk in Thy paths and make¹⁷¹ efficacious for me and my congregation

Thy word in Thy laws - 'I will fulfil the number of your days'.¹⁸⁹

WE SAY and WE WILL SAY

¹⁷²
Stanza Zain

Remember the day when our fathers were assembled

With Moses at the streams of his garden,

Where he planted words and their fruit came forth and they ate and drank;

And concerning him who went up out of the water; concerning his words

My discourse drops like rain, a discourse (based) on his law,¹⁷³

Teaching¹⁷⁴ the times of the world and what will be after it,

Commemorating him who received¹⁷⁵ - namely the tablets of his covenant -

And divided them into four sections; the secrets of his dividing are in the world,

And his chariot rides across the skies of his majesty,

A fixed habitation beneath his plantations.¹⁷⁶

Concerning this the word comes, 'But do not cut off the commemoration of Moses and his statements in which you were included'.

'These are the words' which Moses said before his death,
Containing twenty words and upon them is (based) the ¹⁷⁷
standing,

The discourse and the word for the teaching of what ¹⁷⁸
Concerns him in connection with the division at the end ¹⁷⁹
of his laws.

If you seek what resembles the rain, ¹⁸⁰ according to 'You
shall observe your Sabbath',

Moses will speak with me among his arrayed assembly.

As the rain was made on the grass to go out from the body
of it,

So Moses is 'made' upon the mind and in the mind (alone)
is the fear of him.

If you regard my doctrine in these matters to be correct
as to how the different showers ¹⁸¹ come,

Speak, but listen how shower precedes shower in its origin
and status.

The reason for this is the observance of his statutes and
commandments

And what may be in addition to it, but that is its origin.

Read (at) the end of your offerings. You will find this
to be quite correct!

And offer what is for a sin offering first. These are
its ordinances.

Turn again to this. There is none like to these! -

A secret which teaches by revelation of the Favour and
its acceptance; ¹⁸²

How it was the beginning, with the angels round about it,

And the priests at their stations, each one at his own
duty.

As for you, you returned each one to his proper place.

My mind is with you in the speech and thoughts of your
mind.

It had clouds which rain, but what is to come is not (as)
in this.

But it is upon Kebala¹⁸³ in his days and hours!

When you enquire about this, you will not find (anything),
not even about his dominion.

May God be pleased to bring him back, so as to be in the
midst of his tent,

And establish the speech of Moses and the sights of his
hosts.

It is fitting that your eyes should behold Moses and the
speaking of his lips.

May you strip the flock!¹⁸⁴ Let those who come make a coven-
ant,

That no one¹⁸⁵ of them shall leave his service!

Woe upon the foolish who leave his ark!

Not the people of Seth or the people of Cain, but the poor
ones have slain.

In this wilderness they will come to an end! There they
will die.

May he add yet another word to you - fitting for the
service of him!

'And you will seek from there the LORD your God, and you
will find him'.

Stanza Heth

There is great wisdom in the knowing of seasons, about
which Moses bore witness

To his people as they witnessed, when he commanded what
he commanded

In his book - let those who learn teach!

There is none who knows about the witness he bears; but
there was a pillar standing before him,

In the midst of it an angel who had in his hand a tablet
written by the hand

Of him who gave it to him - written (really) by the finger
not by the hand.

He greeted him and said, "Let there be to you a goad"¹⁸⁶.

At that hour Moses rose to his feet and worshipped,
509 And said, "The LORD is king and the world bears witness
That I proclaim in the Name of the LORD". This is the
proclamation we are told -

He who proclaimed it received it! Everyone who has led
His contemporaries to the faith in his God which was sent
down upon his hand

Shall not yield before there is born to him

One who will arise in his place and walk upon what has
been founded,

Till the great luminary, Ben 'Amram and Jochebed, has
arisen,

The great prophet Moses who made known what was appointed
for him

And concealed other things. This is very important.

He who persecutes him and does not turn from vexation
will be driven

From his eternal law. With this (threat) in his heart
there will be kindled

A continual, unquenchable fire. Indeed it has been
appointed

By him who brought out from under the shade of Moses'
hand - Moses, whose hand is heavy

With the supplicating of God that he in his loving-kindness
will give provision,

As a result of the constant standing at the gate of the
law of his Favour

And of the averting of his Disfavour and what it contains.¹⁹⁰

His dominion will be a covering¹⁹¹ for you and it will make¹⁹²
for you a kingdom;

If you seek to destroy its bond and do whatever you like,

What (will happen) to you? He who says to you, "Shall I
not make alive and shall I not slay?" - and to him (who
says),

"Have you forsaken me?"¹⁹³. I have shown you by the great
and honoured Name of his appearance,

But I am unable to enter every time. In view of this also

I am honoured in mouth and glorious in tongue. In such a
state I stand,

Proclaiming 'The LORD is a compassionate and gracious God,
slow to anger and abundant in loving-kindness'.

May you celebrate the day again for a hundred years on
this and every festival!

Stanza Teth

Good commemorates the doer of good things. Let me commem-
orate him,

And put a trumpet in my hand and blow with its horn,

That he may hear, since he has not heard (as yet), and
stand in his place,

Sitting on his stone, blowing with his mouth a breath of
spirit.

Great is the power whose odours were nothing but good,¹⁹⁴
and taught us in his Book

By the word 'And choose life'. Read it and interpret

What¹⁹⁵ is the life and the good. Finish it and pass on!

Life is the second world - the Day of Vengeance which
you will recognize,

And the good is the first world - your world until the
hereafter,

For your good always. Days are counted!

And for the reviving of us, like this day, is the Day of
Vengeance and what follows it.

If a statement is too wonderful for you, ask him who
teaches it

How this is so and how that, both before and after it.

No one knows what it is unless he be the Creator of it
all and of its word.

He taught us what we can do and increased what he con-
ceals.

As for all those whom he destroys, what will he destroy
if not their soul and body?

He will have slain them, not for himself, and each of
these slays his companion,

For he will have slain (on that day) all mankind by his
deeds and by his word (e.g.):

'And they took to wife such of them as they chose'.¹⁹⁶

And behold 'I will destroy them'¹⁹⁷ and all flesh died',¹⁹⁸
but there will remain

Men in the camp of Noah and his son and his (son's) son
and his (great-grand)son.

The gate of repentance is opened, so that they may pass
through, and then the LORD will have closed it

And destroyed Sodom and Gomorrah whom he made captive.

And God¹⁹⁹ issued an impulse of envy, and 'they were separat-
ed';²⁰⁰

Two armed men (came) and Lot ran. They turned towards

Him and entered his house and closed the door.²⁰¹

As the dawn²⁰² arose, 'brimstone and fire'²⁰³ were anticipated.

He destroyed the land and the land was (indeed) destroyed
and he destroyed Pharaoh,

Bringing the Israelites out with uplifted hand, and they
passed

Through the midst of the sea; he slew Canaan and Sidon
his firstborn.²⁰⁴

When he slew your people whom you brought up out of the
land of Egypt, when they turned aside,

And he will slay them, all this people, by the word of
Balaam and his utterance,

And according to the pronunciation of the language of his
time "Woe to every wicked person",

510 And him in whom any blemish will be in his doors. Let
him remove it!

Him who is at the door of God - God will cover him.

Blemish (implies) slight intelligence. There is no differ-
ence between such a man and his ass!

He is like his ox, having no understanding - no direction,
no ability to distinguish - you cannot teach him.

Blemish, too, implies lawlessness, evil blemish, wholly
oppressive and lawless.

Our LORD will ask us about him; he will say, "What do
you say?"

If we reply, "This (fellow) has understanding", will he
not judge his flock?

And if we say, "This (fellow) is a fool", he will return
to his place.

And now, concerning everything, make haste, make haste

To the path of repentance and let your hearts return,²⁰⁵

With a genuine return this day - do not delay!
 (This is) a day in which sins depart and disappear.
 It is the day wherein you rise to pray and proclaim,
 And afflict yourselves and become clean before the LORD.
 On this day make proclamation, all of you, and say
 To those who sing praises, "May you be left in (large)
 numbers".

Stanza Yodh

The eternal day I proclaim. It has taught me what
 You can perceive within your understanding, both revealed
 and concealed.
 So apply your mind to conceal from those whose concealing²⁰⁶
 Falls between me and you, and who cannot explain to you,
 O flock,
 What the eternal day is, since the day when God²⁰⁷ formed
 His world and in his might was speaking.
 Thus what Moses explained is the eternal year;
 Two generations were in the world, before and after (him).
 One generation from Adam to Noah, until the end of 'He
 walked ... and was not'.²⁰⁸
 A second generation rose up - and why not 'seeing he is
 flesh'?²⁰⁹
 According to this and for this reason it is declared true
 that he says
 Concerning²¹⁰ Moses, "Ask your father" and at the threshold
 of his soul speak
 About the sea of my fathers' God, and the request at the
 time will be spoken.
 Among those are the elders, Moses and Aaron after (him).

They are your elders, the seventy, upon whom was transmitted the spirit of the prophet²¹¹ of all mankind.

And the LORD said to Moses, "Is the LORD's hand shortened?"²¹²

Indeed this is a sign between you and me of his saying to him that he would pass by,

And him who is nothing²¹³ but a prophet - and thus came the word,

And him who said, "If he has an inheritance, let him make me to inherit²¹⁴ now²¹⁵

His righteous inheritance". Thus²¹⁶ is hope attained therein

By the inheritance to them of nations and this and your own life. There is not left

One of earth's kingdoms, nor any place,

Except the passer-by with his terrible hardness, under his hand a bond.

Has it not been²¹⁷ (so) before and will it not be afterwards?

For Arphaxad begat Shelah and Shelah begat Eber,²¹⁸

And Peleg divided the earth²¹⁹ and set boundaries according to number,

For²²⁰ 'these are the twelve tribes of Israel'.²²¹

Who in his understanding knows who it is that will be leader and prince

To be over them, over all, to whose hand is the return?²²²

Stanza Kaph

For the LORD's portion is his people Jacob, but also a portion of all peoples.

How they walk (dependent) on him under the whole heavens, returning to him, being perfect men!

So that they return and afterwards the water returns, going to its place, like your fathers perfect.

He compresses them and spreads out ¹²³ (other) nations and peoples.

He establishes them after the worlds, teaching them by the judgment of Urim and Thummim,

Forming them out of fire and spirit and earth and water,
Like the pupil of his eye, a protected (people) from all bloodshed.

As the eagle stirs up its nest at this and all times,

Hovering over its young, bring them tasty food -

511 They need to drink - (so) he by mouth (too) makes days to bring in abundance,

And during the time between the two days he does not move away.

May today for you be (also) your morrow, when the like ²²⁴ of you will arise,

When God will raise your voice on the high mountains,

(Raising also) High Priest and oil for the candlestick,
and spices

For the oil of anointing and for the sweet-smelling incense,

Burnt offering, meal offering, sacrifice, sweet savour and thank offerings.

When our son has come we will lie down and see dreams.

Behold, we will be more silent than the dumb,

And we will rest first on one word in all places.

Let the word come! Let it find a stone from among the rocks!

There is no deed by (this) people of understanding and wise men

Who love within themselves, like that of Joseph and Benjamin!

THERE IS NONE LIKE THE LORD OUR GOD

(HYMN NO.3)

511 There is on it also a Hymn by him - God Most High
be pleased with his noble spirit. Amen! It is
called the Hymn of the Beneficence, the benefic-
ence of the Garden - upon it be abundant peace!

Stanza Aleph

Let us, O LORD YHWH, reach the gate of mercies,
With fear and humility, with sincerity and exaltation.
Let it be a refuge for us, to deliver us from vengeance.
Make repentance efficacious for us, repentance for guilt,
Till there is found before us some good and perfect deed.
Let us construct for ourselves a building, a building of
high degrees.
Let us enter into it by the entrance and reach the gate
of heaven,
Before we begin utterance; let us set up deliverance
From what will be revealed to our sight; let mysteries
be revealed,
According as we seek them, interpret them, finding them
to contain a lofty secret.
Let wisdom reveal him whose wisdom is exalted,
Who bears the treasury of knowledge, whose ship is in the
sea -
Kebala^c, the secret of the Name, according to the secrets
of the Name of the LORD.
The Name by which all things were gathered together, hav-
ing no like!
It is perceived by those who perceive; it is to be found
in the world.
Where is there a right interpreter, where a man possessed
of wisdom?

(Wisdom) great enough to last, only (if) he interprets
it in peace,

By what I seek, by the glories of the Day of Vengeance.

It resembles this day which is the Day of the Fast.

What else is to be explained during the days of this
world

And in the latter days with great and lofty commemoration?

This is what is hidden. Reveal it for the improvement of
hearing it

512 And let the covenant be established for every understand-
ing and wise person in east and west.

Let them commemorate well, while they are (yet) in the
world!

Let us stand on the sole of the foot before we return to
what I have mentioned before in this house in peace.

Let us place our trust on God, King both below and above.

Stanza Beth

He created the beautiful creation by ten words.

He created heaven and earth without another and without
help.

He created a firmament and called it heaven to be glorified.

He placed it between the two (groups of) water, separating
without any base,

And made a tree of life to sprout, and the waters were
gathered together.

He made the luminaries to ride in heaven by a mystery.

Of these two luminaries rule over evening and morning.

Of them is based accurate reckoning, on which (depends) the
structure of the law.

Now this is revealed, not concealed!

For in the law the festivals are rightly founded.

Every understanding person knows it (and) on it are the eyes of the upright.

Creeping creatures swarmed and also fowl on the fifth day gloriously.

He sealed everything in his greatness with the father of all mankind,

Who is Adam our father, having established him out of nothing,

On the sixth day, forming him from dust with a likeness and the Image, and made him wear a diadem,

A crown upon his head, and commanded him to observe

The most holy seventh day, to bless and keep it.

'And the LORD God planted a garden' in glorified Eden,

In the east, and placed there the man whom he formed.

In it he made every kind and order of tree to sprout,

Along with the tree of the knowledge of evil, making it glorious (too).

Four rivers flowed out of the Garden, all of them to be commemorated.

He took the man, as has been mentioned, and placed him in the Garden of Eden to toil and to observe (Sabbath).

He did what the flying serpent did, when he heard its command,

And told a lie - all this because of (the fear of) death to every female and male.

The powerful One be praised and the Power glorified,

Who was both before Creation and the Day of Vengeance, and after them.

Stanza Gimel

The Garden of Eden is set on the holy mountain Gerizim, Bethel,

On which petition is made at the four pillars, where (the people) gather round.

I shall explain them to you, for knowledge of them is in my head.

The first is the village of 'Abūrta,²²⁷ in which the priests are chief.

The next is the altar of Abraham, who said to Sarah, "Knead".²²⁸

The next is the Cave of Joseph, the father of Ephraim and Manasseh.

The next is THE PIECE OF LAND, in which heads are raised.

The centre (of them) is the eternal mountain, the holy habitation.

Now this is a true statement in which no lie is told -

As I saw in a dream about my own prosperity -

A great vision such as no man has seen in these days.

Only Moses commanded me that if I do not explain it, it will (nevertheless) be revealed.

I shall explain what Moses mentioned, and if you make request I shall explain it to you.

Stand up, that you be not forgotten. Listen to what is to be revealed of every fundamental thing!

If you are righteous, the matter will become a thing for you to remember, from the days of Moses

Right up to the days of the Taheb, who will arise with joy at the end of time - this is what should be requested:

"By your life, by your life, by your life listen to what I have to command".

If you are near, answer with joyful heart. Make goodly commemoration for ever of the great prophet Moses.

Stanza Daleth

A most excellent commemoration is that of Moses the prophet
 513 A commemoration unchanging. O blessed, O blessed is he

Whose tongue is glorious in the commemorating of this
 prophet,

On account of whom all creation exists well; therefore
 it was (this) man who received the true Books

On Mount Sinai, out of the midst of deep cloud, when the
 mountain burned greatly with fire,

Right up to the heart of heaven, and lo! he made all good
 things to pass by.

The LORD descended in a cloud and stood with the prophet,
 passing before him. He gave him Books

Containing the words of the covenant, which he had made
 with him joyfully.

Thence the LORD descended in a cloud. Moses' light was
 flashing

And the skin of his face shone, so that the people were
 unable to come²²⁹

To him because of the light of his face, until they had
 done what was commanded.

So he put over his face a veil. This is revealed among
 all the inhabitants of the land,

And this is but a little (example) of the high status of
 this prophet,

Whose glories are greatly exalted. Who has this like
 Moses? Happy and blessed

Are his people the Samaritans, who keep the Books!

They are the chosen ones, according to what is commanded
 them through him in the holy books.

This is revealed to those who see. Before you is the high
 degree

by which he deals with loving-kindness towards thousands
 who love (him).

Stanza He

The Scripture is opened before you, the Scripture and law of Moses.

Let us be seated on the throne of knowledge and reveal its secrets!

Give you forth your knowledge and give ear to the word I speak.

Let your heart rejoice and your life contain the joy of it.

Rise hastily and come before me, that I may teach it to you.

This is a right statement and (during) your life you have not heard it,²³⁰

From those who came before me, even up to those who will come after me.

My word will tell you about commemorating the Taheb and his rule,

And the time of his birth in peace when his light dawned

In heaven and earth, and his star in the midst of the heaven of heavens;²³²

And when this Taheb grew up his purity became manifest.²³³

The LORD called to him and taught him his laws.

He gave him a scripture and clothed him in his prophethood.

The teaching of Ben Terah came to be by 'Let the sun be on its axles'²³⁴ -²³⁵

And lo! an oven of smoke. This abides in his house.

And a lamp of fire which abides on his holy mountain.

The Tabernacle was revealed and its pins fixed, along with a pillar of fire and smoke,

The altars and their incense, the table and the candlestick, the ark of testimony and its tablets,

With a cherub on one side and a cherub on the other, on
its right and on its left hand.

The priest took the fire-pan and offered the incense in it;

Then came to the tent of meeting²³⁶ and made atonement for
himself and for his house,

And for the whole congregation of Israel; next he offers
the burnt offering,

And Israel dwells securely. Let him who fears him believe
And perform his festivals in peace and offer his offerings.

Let rejoicing be renewed and all the peoples be subdued!

Let the tongue of the Arabs be confounded and the tongue
of the Hebrews be manifested!

Let the status of those who have knowledge, possessors of
understanding, be raised.

May no other supplant it, neither higher nor lower than
it,

But let there be a continuous kingdom until the final day!

Let the enemy stand on his tower and raise an enquiry,

Let him behold this mighty one and say in his speaking,

"How good are your tents, O Taheb!" and "How great is his
presence!"

Let him depart from the sea of those who raise him, and
let his strength be magnified.

Magog, his king, will rise and his kingdom will be exalted.

He will rule over eleven nations who are mentioned in his
laws.

The nations and the uncircumcised will all of them say to
his assembly

That all our beliefs²³⁷ are lies, but this, his law, is the
truth!

Stand up, build! Let us go to him and come under the
514 shade of his roof.

They will come and believe in him and in Moses and his law,

But the Jews will say this: "We come into his law".

Cursed be Ezra and his words, who wrote in his shame.

Mount Gerizim is holy and there is no other mountain like
it.

There the Taheb will rejoice and will make reply in his
knowledgeable mind,

"Blessed are Israel and its descendants - there is no
other people like it!"

Ah! He whom my eye sees, this Taheb in his majesty -

May peace from me upon him reach his prophethood!

May peace from me upon him enter his abode. May peace from
me upon him reach his purity.

May peace from me upon him cover his grey head. May peace
from me upon him come into his entrance, unto his house.

May peace from me be upon him and upon his pure fathers,

That he may rise from them and take his gifts.

The peace of the LORD be upon Moses, Ben 'Amram and his
prayers,

Who revealed to us in Books this secret and its mysteries.

Who is there who can say, "Behold a prophet like Moses"? ²³⁹

Who can see what is his majesty?

Stanza Waw

And if you are willing to know what will make your heart
rejoice,

Stand (still) that I may teach you, and open your ears
that I may inform.

(Another) mouth stands with me; so be attentive to hear
And submit your understanding now, while I reveal a choice
mystery,

That I may explain to you every secret by which every
wonder is accomplished.

Take a (note-)book and write! Keep it with you for what
you hear.

Open it every hour and read therein joyfully.

Teach it to your sons and to those who will listen to
your words,

So that it is preserved and heard by the generations.

I adjure you not to put in it anything wicked,

For then it would become an abomination to those who
shed blood.

I myself, as far as this is concerned, have done nothing,

Nor forgotten anything; nor have I shed blood,

But am a son of righteous men, purified of all unclean-
ness;

They walked the way of truth and all their deeds were
perfect.

So have I walked the way, the way of wonder,

To sow seed and make the seeds for standing grain to ger-
minate,

And have repeated it as (ripe) corn, all its produce most
choice!

I have eaten to satisfaction and those who seek have
gathered therefrom.

I have taken a portion of it and made it a sure (foundat-
ion),

So that it has taught me the way and every wonder has been
revealed to me.

If you are seeking, I shall explain it to you. Stand on your feet and listen

To the mention of Moses the prophet and the chosen Taheb.

Take a portion here and a portion there and build upon it a sure (foundation).

Hear the mention of Ben 'Amram, that you may be prospered and rejoice,

For I mention the Taheb, making careful mention of him and choosing my words,

And I explain what is hidden about him in the perfect law.

All this for the sake of Moses, for his prophethood is a mighty thing,

And the Taheb is his prophetic function, made known in the Tasliyah.²⁴⁰

If you do not think I am speaking the truth, behold, observe and listen

To the word of God to Moses "after"²⁴¹, when all the people were listening

At the edge (of the foot of the mountain). I heard "I will raise up a prophet for them

Out of their brethren like you", and he will rule and be clothed with awesomeness.

He will judge very righteously, not with anger or wrath.

He will not again sin, or be angry or do wickedly.

This is truth, not vanity, O seeker. Rise up, rise up

And say not, "This is a lie; every blemish abides on you".

I have a prayer for you, O holy and chosen people,

That you cause no bitterness and go not out to war.

But if the nations pursue you, do anything

And read the end of "And Joseph was brought down to Egypt".

515 Cleave to Moses and take a spear in your hand!

By such measures let the covenant be sure

During this festival and other festivals, from days to days.

Stanza Zain

I have mentioned the Taheb and will prolong the mention of him.

Yet what I have explained is but a portion out of the abundance of explanation of him!

I have mentioned nothing else, (e.g.) what will be done after him,

After his death in peace when he will enter his grave,
And be gathered to his people and be buried in safe keeping

With Joseph, Ben Porath, his ancestor and predecessor,

Or with Joshua Ben Nun, as the forefathers said.

The Tabernacle will not be covered over, nor its light extinguished,

According to the greatness of both, each one faithful in his place.

The priests will never turn away from the sanctuary,

And the offerings will be carried out at all times gloriously.

The peoples will (rely) on one word, as they were reminded,

For the keeping of the law, and will read no other

Of the scriptures which their scribes lyingly wrote.

The High Priest who rules in his generation will make atonement every day for his congregation and assembly.

The Star, the Taheb, who made his light to shine,

Shall never be moved from above his grave.

The descendants of Israel will increase and be fruitful;
 Every day ten times over they will multiply and continue.
 All this (evidence of) loving-kindness and blessings will
 not be moved,

In great days, before the LORD turns aside
 And restrains his anger and wrath against all the peoples
 in his generation,

Against those who do evil things, dealing in oppression.
 The earth and its generation will be destroyed as in the
 flood (of Noah).

The sun's light will be paled every beginning of the month,
 And the moon and stars will not shine.

Everything that stands will be overturned - valleys and
 mountains -

By the shaking caused by the Day of Vengeance in its rad-
 iance and glory.

The Day of Vengeance will be a great day! Woe to those who
 disbelieve!

The LORD our God is one LORD! Let us continually believe
 In the great glory it contains and let us not forget to
 commemorate it.

Commemorate well the Day of Vengeance! A goodly commemora-
 tion is its!

Stanza Heth²⁴²

My companion, stand in front of me and listen to my speech,
 That I may speak and explain, while you hear what I say,
 Concerning the glories of the Day of Vengeance in my full
 explanation.

This is a powerful sign which no man of understanding after
 me

Can commemorate and no interpret explain.

Only I can explain it through what my word attains.

You listen to me and lo! I shall make you marvel at my words.

A thousand upright lambs²⁴³ - thus you shall expand my flock,
So that the small(minded) will not (be able to) say, "All
this is lies",

But those who know will rejoice therein, who understand the principles.

For I am the prophet's progeny - I cannot lie!

This is an important matter, the glories of which are excellent.

Be silent and listen, Israel, that I may begin

With the commemoration of the Day of Vengeance - my limbs tremble

At the commemoration of it - and your life seek it! Make commemoration!

The LORD our God is one LORD in (his) abundant uprightness,
When in his greatness he calls out to every living creature,
Giving life to everything that exists, from Adam to beasts
and other things

Of herb and grass, of tree and fruit, the barren rocks,
the arid things, the valleys and mountains.

There remains only the everlasting mountain in the midst
of the garden for good tidings.

All flesh will expire at the awesomeness of the upright God

And will see the glory of the LORD when he says in his saying,

"See now, that I, even I, am He", for there is no strange god with him,

And when he cries, "See now" all places will be shaken
 Which contain the dead where they are buried.

516 The ground will be rent and from it will come forth
 spirits, the spirit

Of the penitent, in freedom, which belong to an upright
 people;

It will arise when they are forgiven; among them are the
 deceased.

The prophets and the priests will live, assembled together,
 In their midst Moses, who will make his light to shine
 like the light

Of the sun. Much will be revealed, not concealed, by him
 In his old age and his Image, as has been mentioned.

He will say, "My people, my people Israel, O my LORD,
 Forgive thy people Israel whom thou hast called firstborn;
 Redeem them from thy vengeance and remember the ancestral
 covenant".

God will say to him, "My prophet and my man, wait until
 you see what I shall do in glorifying;

Do not say a word contradicting what I say. I have re-
 ceived your prayers right willingly".²⁴⁴

Then he will call in his greatness, as has been mentioned,
 "See now, for I, even I am He" and "There is no other god
 with me";

"I slay and make alive" in my radiant glory. "I smite
 and I heal" by my victorious greatness,

"And there is none to deliver out of my hand", nor from
 my vengeance and affliction.

"I live for ever" in glorious holiness. Today I make my
 arrows drunk with the blood of the slain,

And the captives and all the abyss".

Then the Muezzin²⁴⁵ will take his place and the assembled
angels will go forward one by one

From the upright people, enquiring about one thing and
another -

What he has made, that is flesh!

The law will say to him, "Set yourself to read in me, O
rebellious one,

About the strange things you have done, whether my statutes
and judgments, or my ordinances and decrees,

Whether the commandments I have which you have profaned,
O fractious one'.

The pure Three²⁴⁶, whose spirit is good, will come forward,
They who have a hidden spirit veiling them, as he said in
the Book.

They will say, "Deliver, O my LORD, our righteous children".

Woe then to the guilty, who have (done) no pleasing deed!

They will weep with tears of blood and will find no solace.

Next Moses will take himself forward, along with Aaron and
his sons following.

Moses will pray for his people, pure Israel. Aaron and
his sons will be making atonement,

While the people will be divided into two sections,

The section of the innocent holy ones, who are to pass
into the Garden of Eden,

And the section of the guilty, who are to be burned at the
fire.

Moses will pray for the guilty; he will bring them out of
affliction.

They will be like dust and like earth, not knowing any one
of those entering the Garden.

As for those who pass on into the Garden I cannot explain

What will happen to them in the way of abundant blessings,
For my father commanded me not to explain this in my ex-
position.

All the peoples and nations, when they rise from the tombs,
Will be naked, their spirits evil-savouring.

Before them the Ethiopians, their appearance evil to behold;
They have no deliverer and no saviour to rescue them
From the burning of the fire which will burn them rapidly,
Burning right down to Sheol, consuming¹⁴⁷ the foundations of
the mountains -

The LORD our God is one LORD - through the burning of the
excessive fire.

This is the interpretation of the Day of Vengeance in the
harvests of my exposition,

For I have reaped the Word, so that my word is enhanced.

Rise up, build! Let us again go forth, walking to my grave.

My soul will not die void, and my LORD will forgive my
iniquities.

Stanza Teth

Blessed is he who fears God, and blessed is he who loves
him!

Blessed are those who tread his ways, and blessed are they
who keep his Book.

Blessed are they who love Moses - to whom his LORD drew
near.

517 These are the chosen ones and these are his select -

Apart from all the peoples in the land and round about.

They will dwell in the midst of the Garden of Eden after
they pass into it -

As we have mentioned before - their heart he will illumine -

When we mentioned what we seek, a mention of their fruitfulness and greatness.

Now let us stand here and explain a word about how great it is,

About the commemoration of the festivals, the holiness of which is great.

Each of them is a holy convocation, designated in its (respective) holy Book.

We begin with the commemoration of the festival day - how great!

In it Israel are sincere; they go forth joyfully.

In it all the people/sincerely offer offerings.

In it they all assemble together agreeably, in wellbeing,

With hymns and praises, happily and joyfully.

They eat the offering according to the ordinances for it.

They seat themselves for unleavened bread and bitter herbs and stay close to their house.

Six days you are to eat unleavened bread and on the seventh you sit (quietly).

On Mount Gerizim, Bethel, and on the eternal mountain they wait.

You count for yourselves fifty days carefully, from the day after the Sabbath - its greatness be magnified! -

Until the day after the seventh Sabbath - a festival whose holy things are great! -

At the end of the fifty days. Then offerings are made,

Now it has three names, brought together in the law,

The pilgrimage of the harvest of seed - its glories be magnified!

Also the pilgrimage of weeks, for the reckoning of every week and a week,

And the day of the first-fruits for first-fruits, in which
all the people take their place

On the eternal mountain, when joys are very great.

The blessing is heard on it and they return to their homes.

You return gladly and take your place in the sanctuary.

Then the star of the Favour shines and its lights are not
extinguished.

Stanza Yodh

Israel makes supplication in its established blessings,
which come in all the festivals,

In the three months of precious glories, the first in which
their joy is bestowed,

And the third month in which the people were brought down

To the wilderness of Sinai, when they heard the voice of
the LORD commanding

In ten words as it was commanded, "This is the seventh
month", which is elevated and honoured,

Which is the holiest month; in it are bound together

Four mighty attributes, bound together by its names.

The first of them is the solemn Sabbath of commemoration,
because of what was done in it before,

The trumpet sound of a holy convocation established for
Israel.

How good a month it is, honoured more than any other!

For in it is the beginning of the nine days of Penitence
with loving-kindness,

During which Israel is sincere of heart and emotion,

With prayers and praises, and the reading of the law, with
assembly

Every night until morning, at the reading of a section
before (it),

Until this great day, the holy things of which are great and honoured;

The name of which is the Day of Atonement; it is a festival, yet not (quite) like a festival.

It is a Sabbath, yet not (just) like a Sabbath, and a mercy, yet not (exactly) like a mercy.

It is the king of festivals. Other days are as a servant to it.

It is like the Day of Vengeance, an assembly in holiness every hour of it.

For it is a day of atonement and its chief attribute is a statutory fast.

The secret of reckoning atonement is established as for the (other) days of the year.

O blessed is the repenter who prepares himself

Therein with perfect repentance for the sin which he has committed!

He will never again return to his sin. The law is taught,

The law of Moses the man, the son of 'Amram and Jochebed.

Stanza Kaph

All the people of Israel today are standing, all of them sincere, perfect in soul

Before our God, the most compassionate of the compassionate,

From eve to eve, praying, fasting.

518 How blessed are they when they are prepared and come exalting

And regard the exit of the priest to the place with thank offerings.

He goes forth clad in valued holy vestments a half hour before the eve.

He stands amidst four Scrolls which are like the stars of heaven.

He begins with what is said prior to the eve in lofty words.

When the eve comes like a king to the peoples,

The priest commences the prayers with astonishing words

From the days of the forefathers - and lofty words still more!

The people all night and day are standing during readings and hymns.

During it there are mighty things, great expositions which require no detailed mention,

For you know them in every place, and the whole of this utterance (goes on) till after the completion of the eve with thanksgivings.

For half an hour until the prayers are completed with exaltations

Every one graciously greets his companion joyfully and with thanksgivings.

May many years return in your days, you being in wellbeing!

May every sin be forgiven you, all iniquities and guilts.

And I shall request loving-kindnesses for you, O assembled people.

May you spread out, O flock of your sun, into honoured flocks

And not seize upon any evil desire, for it lacks messages.

But he is a sun to all understanding and wise men.

Now with these things I shall proclaim to the God of Heaven,

That he look down upon you from his holy habitation, out of heaven.

WE SAY and WE SHALL SAY

Stanza Lamedh

To the LORD we flee from our abundant sins.

This is the day when we rend the garment of our iniquities

And become pure of all evil, and say in our words

"O I AM in thy loving-kindness I cry 'We wait for salvation' and 'forgive

Our iniquities and our sins and inherit us'".

Stanza Mem

How awesome, how awesome is the place of our sanctuaries,

Into which we all flee in our longings.

There we find Ben Terah praying on our behalf.

On account of this let us ask and proclaim as our prophet proclaimed,

"And forgive our iniquities and our sins and inherit us".

Stanza Nun

Our souls are pure before our God and repentance is speedily made.

We raise our prayers, perchance we may find Ben Sarah to request our petitions,

The petition written in the law, the petition of Moses our prophet,

"And forgive our iniquities and our sins and inherit us".

Stanza Samekh

Our remedies for all evil, forgiveness for our transgressions are in this awesome day.

We pray by our father Jacob, who said, "How awesome!", that he may request on our behalf.

Therefore to our LORD we call and uplift our voices,

"And forgive our iniquities and our sins and inherit us".

Stanza 'Ayin

At the gate of the awesome One we all stand

And repent abundantly with our whole strength.

Our bodies will be clean, so that we may attain within
ourselves

Joseph Ben Porath the supplier. May he bring this about
for us!

"And forgive our iniquities and our sins and inherit us".

Stanza Pe

The gateway, the door is open. Let us pass through it,
With praises to the awesome God, while we sow our seeds.

We shall sow everything good that is found before us.

May he who rent the heights - Moses - pray for us,

"And forgive our iniquities and our sins and inherit us".

519 Stanza Qadhe

In fear we will perform the fast and burn our incense,

And blow the trumpet of freedom, perchance we may find
our priests

Burning the incense, making atonement on our behalf.

May the light of Moses shine for us, which (once) burned
upon us!

"And forgive our iniquities and our sins and inherit us".

Stanza Qoph

Arise, build in fear! Let us make our thoughts sincere.

Let the soul be comforted; let us sanctify our spirits.

Let us pray and read our holy Books. Blessed are they who
proclaim, as Moses our prophet did, .

"And forgive our iniquities and our sins and inherit us".

Stanza Resh

May pity be spread out for every afflicted man.

May his soul not be bound, may his deeds be strengthened,

That his heart may be fearful and that he may rise up in
his strength.

Let grace of the soul grip him that he may keep our statutes.

"And forgive our iniquities and our sins and inherit us".

Stanza Shin

Let us sing hymns! The hymn in which our hearts are glad

Is this hymn containing our consolations.

It is good for you to perform it - our God will keep you.

In your knowledge may you conceal it and strip our flock.²⁴⁸

"And forgive our iniquities and our sins and inherit us".

Stanza Taw

May you celebrate the day again, O assembly arrayed before
us

With worshipful fear, fasting, standing humbly.

May you be delivered from all evil and in your days may
there be revealed to us

The Tabernacle on the mountain of the Book - may our souls
be relieved!

Forgive, O awesome God, all our transgressions this day
and I will proclaim "We await salvation;

And forgive our iniquities and our sins and inherit us".

THERE IS NONE LIKE THE LORD OUR GOD

TEXTUAL AND EXPLANATORY NOTES
TO TRANSLATION OF HYMNS NO.1-
3 OF THE ATONEMENT HYMNAL.

NOTES TO HYMN NO.1

1. BK ישראל.
2. C. misprint for השם.
- 3-3. Uncertain. A.1 in red ink. ק may be an abbreviation for קָרָתִי as in Gen.xix.8, and וִיכִי for וּכְנָה or וּכֵן. Much of this Hymn seems to be deliberately obscure.
4. L.17,18,BK על.
5. Gen.i.9.
6. i.e. as there were at creation two waters.
7. i.e. Moses, the supposed author of the Torah, from which brief quotations (if such they be) in line Yodh below are taken; A.1 has them in red ink. They are mostly impossible to identify, but appear to be the purely verbal parts of Waw Consecutive expressions. It is to be noted that the second letters of יל - ק' are in alphabetic order; similarly, with regard to third letters, the words ק' & ק' are in alphabetic order, and from יל to ק' the third letter of each provides the second of the next word.
8. Gen.xii.8?
9. ib.ii.2?
10. ib.xviii.33?
11. ib.xii.9?
12. ib.xi.8.
13. Lev.ii.1.
14. The line is clearly a reference to Ex.xv.13, but MT has קָהֵל (S.P. & Targum of Pseudo-Jonathan נחלת).
15. Most frequently mentioned angel in the Liturgy.
16. Referring to Mount Gerizim.
17. i.e. Moses.
18. Referring to Deut.xxxiii.26.
19. The line seems to refer to Ex.xxxi, especially verses 3,9.

20. i.e. the repentant, referred to above.
21. C. misprint for שִׁירָתָהּ.
22. Sam. title of honour.
23. cf. this figure in Ex.xxiv.10.
24. L.16 זָלַשׁ.
- 25-25. literally 'the two evenings'.
26. A.1,2 לְמִקְוֹם, A.4,0.5 לְמִקְוֹמֵי.
27. i.e. of creation by Moses.
28. Ex.xxv.25.
29. ib.xii.6.
30. Gen.vii.16.
31. Ex.xxxiii.16.
32. Deut.xxxii.4.
33. ib.xxxii.2.
34. Of purity or repentance.
- 35- 35. Om. in L.16,17,18,BK.
36. BK מִכֵּל, A.1,2,4 לִכְלֵל.
37. Num.xxviii.7.
38. Ex.xxx.25.
39. ib.xxx.26 and cf. ib.xxx.26-28.
40. ib.xxx.25.
41. Gen.xliii.34.
42. ib.xliv.15.
43. cf. Deut.xxxi.20.
44. i.e. in worship.
45. A.1,2 om. this line.
46. Reading כָּלִיל for כָּלִיל.
47. Deut.v.10 and Ex.xx.6.
48. 0.5 הָאֵרֶץ.
49. cf. Deut.xxxii.2, or 'from the goat' (of sacrifice).
50. cf. Ex.xxiv.10.
51. cf. Deut.xxv.19.
52. L.16 בְּפָנֶיךָ (before you).

53. From Num.vi.24-26.
54. If מקריב is as the Rabbinic מקריבותה - see Glossary sub קריב.
55. Deut.xxxii.40.
56. L.16,BK have אצבעות twice ('fingers, fingers' = 'great powers?'), but O.5 אצבאות אצבעות! (hosts of powers?).
57. Presumably the luminary.
58. But L.16,17,0.5,A.1,2,4 מנוח מחניה (its restful camps).
59. L.16 עלמה.
60. But L.18 ונא.
61. Gen.i.31.
62. cf. ib.ii.18. The next few references are from the same chapter.
63. ib.ii.22. The next few references are from the same chapter as the preceding.
64. ib.vi.5.
65. cf. ib.iii.8.
66. Because of the Image in him which reflects the divine light.
67. Gen.xvii.9.
68. i.e. Isaac, but cf.ib.xxx.43 of Joseph.
69. ib.xxviii.20.
70. cf. ib.xxviii.22.
71. ib.xlix.3.
72. ib.xxxii.17.
73. ib.xvii.20 & xxv.6.
74. ib.xlii.6.
75. ib.xlii.3.
76. ib.xlii.13.
77. ib.xlii.15.
78. cf.Ex.xv.16.
79. Gen.xlix.18.
80. ib.vi.3.
81. O.5 after אשר has : מן יתיר בי : בנה בכל מועיך מן יתיר בי : אשר has

82. C. misprint for "המיו".
83. Gen.xlix.24.
84. Ex.xxiii.18.
85. C. misprint for מרחשין.
86. Gen.xxviii.17.
87. Deut.xvi.9.
88. Ex.xix.10.
89. Num.iv.20, but the Samaritans read כבלע as the name of (their most frequently mentioned) angel.
90. i.e. Yom Ha-Kippur.
91. Lev.xxv.9.
92. Ex.xv.15.
93. Lev.xxiii.32.
94. Gen.xxv.21-22.
95. i.e. Kebala', Penuel, 'Anusa, Zilpah.
96. Gen.xxi.8.
97. Num.vi.14.
98. Reading יר with L.18,BK.
99. i.e. fasting, standing, etc.
100. As L.16,BK, spelling יעמיד.
101. A.4 ends here.
102. A.2 om. these two ll. A.1 om. the second of these.
103. Usually = Moses.
104. A.2 om. this line. A.1 has it after the following one.
105. literally 'time'.
106. Reading ל with L.16,18,BK. C.'s ל seems to be a misprint.
107. BK add. اللهم اقبل طلبنا (O God, accept our request).
108. i.e. the pilgrimage stages up Mount Gerizim.
109. cf.Lev.xiii.55.
110. Reading with L.17,BK מיני.
111. cf.Lev.xxiii.46.
112. C.'s "אגל a misprint.

113. Lev.xxi.10.
 114. Lev.xxvi.43 according to S.P., but MT lacks the Waw.
 115. ib.xxiv.20.
 116. Num.xxiv.5.
 117. ib.xvii.13 or xxv.8.
 118. These 11. may refer to calendar dispute. To the Samaritans times and seasons are irrevocably fixed.
 119. A.3 om. this line.
 120. The true form (of light) descended from Adam, through Moses to the true believer.
 121. cf.Ex.iv.4.
 122. cf.Deut.xviii.11.
 123. This seems to refer to the Abisha^c Scroll; the thirteenth year means the thirteenth year of the Israelite entry into Canaan. For a full discussion of this Scroll, see Gaster, The Samaritans, pp.107 ff.
 124. Presumably the deceased.
 125. Literally 'prostrations'.
 126. As the outward expression of penitence.
 127. Num.xii.8.
 128. These brief references are to Ex.xv., Gen.i & Deut.i. respectively, being typical responses at the end of MALĪFŪTs.

NOTES TO HYMN NO.2

129. L.16,A.1 state that the Hymn is entitled Shīrat Yetīmāh. For a discussion of the place of this important Hymn in Sam. eschatology, see Gaster, Oral Law and Ancient Traditions, pp.253-59, wherein parts of the Hymn are translated.

129a or 'an ox toils at threshing'.

130. Deut.xxvii,2,4.
131. The reference is to Joseph selling corn.
132. A.1 has it as אֶלֶּל in red ink.
133. Referring to Gen.ii.10.
134. L.16,BK have the correct זֶלַע.
135. The first is the preceding by the same author.
136. cf. Num.xi.8.
137. Or 'according to'. The Samaritans play on טַשָּׁה & טַשָּׁה, some even deriving the latter from the former.
138. One word in A.1. This may mean 'by יָטַע' (i.e. by '(and) he stretched forth'). Such an example could be Ex.xiv.27.
139. L.16 om. יָב.
140. cf. Deut.xvii.8.
141. Ex.xxix.10.
142. BK יהוּדִית, an impossible form (?).
143. i.e. יָרַע in the sense of نَزَلَ.
144. BK אֵלֶּה לִית (but there was no).
145. Gen.xxviii.17.
146. L.16 בַּמַּעֲצִיתוֹ : L.18 בַּמַּעֲצִיחוֹ : BK בַּמַּעֲצִיתוֹ. The scribes usually confuse the spelling of this word.
147. Ex.xxvii.20.
148. L.18 וְעִינֵי.
149. Deut.xxiv.1.
150. Lev.xxvi.13.
151. L.16,BK אָן.
152. cf. Deut.xxxiii.21.
153. BK לִית (and so 'no beginning').
154. Reading with A.1 תִּרְחִי. L.16 similarly תִּרְחִי.
155. cf. Deut.xxxiii.14.
156. Reading with L.16 וְאַתָּה, BK וְאַתָּה.
157. A common Sam. figurative expression of solar and lunar conjunction, in connection with the determining of the calendar.

158. cf. Ex.xvii.12.
159. i.e. Phinehas.
160. L.18, BK לפניו.
161. Or 'teachers'.
162. BK vocalizes וספרי.
163. BK om. לא.
164. BK סניניו.
165. L.16 רוחך.
166. L.16, BK חמסו.
167. L.16, BK לפללי.
168. BK אמור.
169. BK סמו.
170. The reference seems to be to Moses.
171. L.16 ותקים A.1, והקים.
172. Several expressions in this stanza are derived from Deut.xxxii.
173. But BK, L.16 ידעתי.
174. BK יודיען.
175. i.e. Moses.
176. L.18 זרועותו: BK זרועתו. The reference is obscure, but may well be to the creative act "ויסע", which is very frequently referred to by Sam. writers.
177. The final Waw is probably metr.caus.
178. The ותו' of L.16,18 may be better read as BK's יאתו (will come).
179. Possibly alluding to Deut.xxxii-xxxiii, parts of which appear in many of the long Hymns.
180. i.e. the teaching (as above).
181. i.e. 'showers and showers' (Deut.xxxii.2).
182. But L.18, A.1 וקרבתו.
183. Sam. angel.
184. For sacrifices (figuratively).
185. L.16 om. לא.

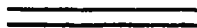
186. If = מִלְמָד or מִלְמֵד as in Jud.iii.31.
- 187-187. cf.Num.xiv.21.
188. From Deut.xxxii.24.
189. Ex.xxiii.26.
190. Reading וְיָמָה with L.16,A.1. For וְיָמָה בְּהַעֲמֵד BK דְּמַחְמֵד.
191. BK om. יָהִי .
192. Reading מִסֵּו as a (possible) variant of O.T. מִסֵּוָה.
193. cf.Deut.xxxii.15.
194. Reference to the days of Temple worship and particularly the יָמֵי נִיחַח .
195. Reading לְמָה with L.16,BK.
196. Gen.vi.2.
197. ib.vi.13.
198. ib.vii.21.
199. cf.Num.v.14.
200. ib.xxxi.5.
201. cf.Gen.xix.10.
202. Probably a play on words, since שָׁחַר = also 'pitch'.
203. Gen.xix.24.
204. cf.ib.x.5.
205. i.e. $\sqrt{\text{רָדַר}}$ for $\sqrt{\text{רָדַר}}$ as frequently.
206. Or סָחַר = 'not' (as but rarely), and so 'conceal from those who do not conceal'. The sense is obscure as is much of the Hymn and this alternative seems inferior.
207. L.16 אֱלֹהֵיךָ .
208. Reference to Enoch - cf.Gen.v.24.
209. So with LXX in Gen.vi.3.
210. Reading עַל with BK.
211. BK מִן רוּחַ נְבִי .
212. Num.xi.23.
213. The double negative is rare and the meaning remains obscure.

214. BK ינהילנה .
215. Or (an aramaism) 'as a son'.
216. L.16, BK יאיך (rarely = 'thus').
217. Reading with BK היה . L.16, A.1 יהי , L.18 the corrupt יהיה .
218. For these personages see Gen.x.24.
219. But cf. ib.x.25.
220. BK only has the correct כל .
221. Gen.xlix.28.
222. מועז for מוזר (as often); here a figurative expression of the oriental potentate's supreme authority.
223. $\sqrt{\text{נצ}}\sqrt{\text{ע}}$ cognate to $\sqrt{\text{צ}}\sqrt{\text{ע}}$? This stanza has many expressions from Deut.xxxii & Ex.xxv.
224. i.e. descendants.

NOTES TO HYMN NO.3

225. i.e. Abisha' b. Phinehas.
226. Containing a double acrostic of the author's name.
227. Uncertain term. cf. عبرتين in Succoth (Green, Dissertation; pagination not yet finalized).
228. Gen.xviii.6.
229. Hiph'il להביא seems improbable.
230. L.16 ובר (synonym).
231. מה seems to be the negative (= ما).
232. שמיות is a rare Sam. double plural, equivalent to שמיהם .
233. The author now sets out his story partly as though the events had taken place - a typical Sam. practice in the eschatological literature.
234. literally 'word'.
235. cf. I Kings vii.30.
236. C. misprint for מועז .

237. Literally 'all of what we are in'.
238. Or 'Judahites'. A.1 spells היהודיים.
239. Reading with L.16 הן נבי'.
240. i.e. (as in Islam) the saying of the Greeting "The LORD's peace be upon Moses ...".
241. i.e. referring to the beginning of Gen.xv.1.
242. See Gaster, Oral Law, etc., pp.97-101 for a translation of this stanza from a modern copy of the Hymn. There are clearly several textual variants from the C. text.
243. Figurative of progeny of the flock (= congregation).
244. But cf. Job vi.25 for $\sqrt{\text{מרען}}$ & יִשָּׁר.
245. The word מוֹן may well mean just this! There is no other known usage of it.
246. i.e. Abraham, Isaac and Jacob.
247. L.18 תִּלְקַט (gathering) does not suit the context here.
248. Figurative of offering sacrifice.



V.

APPENDICES

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APPENDIX I

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N.B. References to C.'s text are, in the Tables, in the form C.64 (e.g.).

D. is used in the Tables for 'Defter' (as in C.1-92.

A.

Detailed Order for Eve Part of Service, comprising all compositions in the available MSS, except those in APPS. V & VII.

	CONTENT	C.	L.	16	17	18	BK	0.5	A.1	A.2	A.3	A.4	Tr.	App	
I	Rubric re Assembly + Bringing in of Scrolls	488	3	4	2	4	66	1	2	2	1	239	-		
	C. 157 יוֹחַדְחַלְלָל	488	3	4	2	4	66	1	2	2	1	239	II.1		
	C. 654 כִּי בִשְׁמֵם	488	3	4	2	4	66	1	2	2	1	239	-		
	C. 187 אהיה אשר אהיה זכור	488	3	4	2	4	66	1	2	2	1	239	-		
	יוֹחַדְחַלְלָל	488	3	4	2	4	66	1	2	2	1	239	II.1		
	Rubric re Sabbath practice	488	3	4	2	4	66	1	2	2	-	239	-		
	ATONEMENT פֶּאֶרַף	488	3	4	2	4	66	1	2	2	1	240	IV.1		
	C. 157 יוֹחַדְחַלְלָל	488	5	5	4	-	67	5	5	4	-	248	II.1		
	Rubric re 'Iman' saying תניס יומה מאה שנה	488	5	5	4	5	67	5	5	4	-	248	-		
	C. 70: 11 th cent. (ת, ש, ו, ג-א) אלה רב	488	5	5	4	5	67	5	5	4	-	248	II.3		
	יוֹחַדְחַלְלָל	-	-	6	-	6	-	7	5	5	-	-	II.1		
	14 th cent. מל שער הש' MALIFŪT	488	7	6	7	6	67	7	6	5	2	249	-		
	C. 4 Congregational Response זעלם ברי"	489	7	-	6	-	67	7	6	5	2	250	-		
	C. 4 בריך אלהינו	489	8	6	6	6	67	7	6	5	2	250	II.4		
	C. 4 Various Congregational Responses	489	8	6	6	6	67	7	6	5	-	250	-		
	14 th cent. מל החל לק' MALIFŪT on Ki Beshem:	489	8	7	6	7	68	7	6	5	-	250	-		
	FIRST READING														
	Sections of the Creation - Gen. i	489	8	7	7	7	68	7	6	5	-	251	-		
	Rubric re Durran piece for Sabbath	489	8	7	7	7	68	7	6	5	-	251	-		
	C. 43 קעמנן מן שנתן DURRAN	489	8	7	7	7	68	7	6	5	-	251	V.1		
	C. 31 עבודה זעלמו MARQAN	489	8	7	7	7	68	7	6	5	-	251	VI.2		
	ישיטבבא + Rabh Elak זקדש זה היום	489	8	7	7	7	68	7	6	5	-	251	-		
	C. 157 יוֹחַדְחַלְלָל	489	8	7	7	7	68	8	6	6	-	251	II.1		
	מזרח הסליחן MALIFŪT	489	8	7	7	7	68	8	6	6	-	251	-		
	אך בעשור - SŪrah read	489	8	7	7	7	68	8	7	6	-	252	II.5		

II

CONTENT		C.	L.16	L.17	L.18	BK	O5	A.1	A.2	A.3	A.4	Gr.	A.17
C.157	ΥΙΘΗΗΑΛΛΑΛ	489	9	7	7	7	68	8	7	6	-	252	II.1
	MALĪFŪṬ on חילתה רבה: ויטעו	489	9	7	7	7	68	8	7	6	-	252	-
SECOND READING													
	Reading up to Gen. xvii. 1	490	9	7	7	7	68	8	7	6	-	253	-
	ΥΙΘΗΗΑΛΛΑΛ	490	9	7	7	7	68	8	7	-	-	253	II.1
4 th cent.	'Amram Darah's סלי סלי יחנה	490	9	7	8	7	68	8	7	6	-	253	-
	Long Rubric on it	490	9	8	8	8	68	-	7	6	-	253	-
14 th cent.	HYMN "פתח כל ממלך נ"	490	9	8	8	8	68	9	7	6	3	253	-
4 th cent.	HYMN נפתח פיאנו	491	10	8	9	8	69	10	8	7	4	256	-
later add.	הכון החנונים שמע	493	13	11	11	11	71	12	11	10	6	262	-
C. 38	DURRAN מע לית אלה	494	14	12	12	12	72	13	12	10	7	263	-
C. 16	MARQAN עבודה דעלמה א	494	14	12	12	12	72	13	12	10	7	263	-
	ΥΙΘΗΗΑΛΛΑΛ חילה דאפרש + Rabh Elah	494	14	12	12	12	72	14	12	10	7	263	-
C. 654	XĪ BESHĒM	494	14	12	12	12	72	-	-	-	-	264	-
C. 48	ΥΙΘΗΗΑΛΛΑΛ	494	14	12	12	12	72	14	12	10	7	264	-
	MALĪFŪṬ יתרבי בן זרח	494	14	12	12	12	72	14	12	10	7	264	-
THIRD READING													
	Reading up to Gen. xxix. 1	494	15	12	13	12	72	14	12	10	-	264	-
	(L.18 HYMNAL occurs here, interrupting the Liturgical Order _____ V)												
C. 39	DURRAN עמנה זכלה	640	21	21	153	17	-	44	22	10	-	264	-
C. 17	MARQAN אתהו אלהינו	640	21	21	153	17	-	45	22	10	-	264	-
	ΥΙΘΗΗΑΛΛΑΛ חילה זבדיל + Rabh Elah	640	21	21	153	17	-	46	22	10	-	264	-
C. 654	XĪ BESHĒM	641	21	21	153	17	-	46	23	10	-	265	-
C. 48	ΥΙΘΗΗΑΛΛΑΛ	641	21	21	153	17	-	46	23	10	-	265	-
	ΥΙΘΗΗΑΛΛΑΛ	641	-	-	153	-	-	-	-	-	-	265	II.1
	MALĪFŪṬ מבאר שבט צא	641	21	21	153	17	-	46	23	-	-	265	-
	MALĪFŪṬ מיתובית יקב	641	22	-	154	17	-	46	23	-	-	265	-
	Rubric re old practice of saying חלקת השדה	641	(15)	-	154	(13)	-	-	-	-	-	266	V

III

IV

CONTENT		C.	L16	L17	L18	3K	0.5	A.1	A.2	A.3	A.4	Jr.	A.1p
14 th cent.	Hymn ("חלקת הש"מ" על שריו כל מ"	641	(15)	-	154	(13)	-	46	-	-	-	-	266 <u>V</u>
14 th cent.	Hymn אהיה אשר אהיה האחד	644	(18)	-	156	(14)	-	48	-	-	-	-	271 <u>V</u>
FOURTH READING													
<u>V</u>	Reading up to Gen. xxxix. 1	646	22	22	160	17	-	-	32	10	-	-	279 -
14 th cent.	Hymn אין כאל ישרון	(494)	22	-	(13)	18	72	(14)	(12)	-	-	-	279 <u>V</u>
14 th cent.	Hymn "אל פתח רח" אל" נ"	(504)	34	-	(22)	26	-	(32)	-	-	-	-	279 <u>V</u>
C. 40	DURRAN טבה דמטיב	646	51	29	160	32	81	281	32	10	-	-	279 -
C. 18	MARQAN אתהו אלהון	646	51	29	160	32	81	281	32	10	-	-	279 -
	YISHTABBAH בגדלו נבא ← Rabh Elah	646	51	29	160	32	81	281	32	-	-	-	279 -
C. 654	KĪ BESHĒM	647	51	29	160	32	81	281	32	-	-	-	279 -
C. 48	YITHRABBĒ	647	51	29	160	32	81	281	32	-	-	-	279 -
	MALĪFŪT אדכיר לטב בן	647	51	29	160	32	81	281	32	-	-	-	279 -
16 th cent.	MALĪFŪT גלוג יוסף כבד	647	51	-	160	32	-	282	32	-	-	-	280 -
16 th cent.	MALĪFŪT תמחות יוסף	-	-	-	-	-	-	282	-	-	-	-	II. 6
	MALĪFŪT אדכיר לטב הדמץ	647	-	-	160	-	-	-	-	-	-	-	280 -
FIFTH READING													
<u>VI</u>	Reading up to Ex. i. 1	648	52	29	160	32	81	282	32	10	-	-	281 -
14 th cent.	Hymn על פתח כל ממלל	(746)	-	-	-	33	-	(85)	-	10	-	-	281 II. 7
C. 40	DURRAN חיול הוא חילה	648	52	29	160	38	81	282	32	-	-	-	281 -
C. 19	MARQAN הב לן מטבחתה	648	52	29	160	38	81	282	32	-	-	-	281 -
	YISHTABBAH חילה דמגר	648	52	29	161	38	81	282	33	10	-	-	281 -
C. 654	KĪ BESHĒM	648	52	30	161	39	81	282	33	10	-	-	282 -
C. 48	YITHRABBĒ	648	52	30	161	39	81	282	33	10	-	-	282 -
	MALĪFŪT אדכיר לטב מטה	648	52	30	161	39	81	282	33	10	-	-	282 -
14 th cent.	MALĪFŪT תמחות עזומות	648	52	-	161	-	-	283	33	-	-	-	282 -
SIXTH READING													
<u>VII</u>	Reading up to Ex. xii. 1	648	52	30	161	39	81	283	33	10	-	-	283 -
C. 47	DURRAN מברך הו ביתה	648	52	30	161	39	81	283	33	10	-	-	283 -

	CONTENT	C.	L16	L17	L18	3K	0.5	A.1	A.2	A.3	Jr.	App
C. 20	הָבוּ תִשְׁבַּחְתֶּהּ מַרְפָּאן	648	52	30	161	39	81	283	33	10	283	-
	חילה זברך + Rabh Elah מַרְפָּאן שַׁחֲטָא	648	52	30	161	39	81	283	33	10	283	-
C. 654	כִּי בִשְׁמֵם	649	53	30	161	39	82	283	33	-	283	-
C. 48	מַרְפָּאן שַׁחֲטָא	649	53	30	161	39	82	283	33	-	283	-
	אָהֲרֹן וּמֹשֶׁה מַלְיָפֻט	649	53	30	162	39	82	283	33	10	283	-
	שְׁנֵי בְנֵי עֲמֵרָם מַלְיָפֻט	649	53	30	162	39	-	283	34	-	284	-
SEVENTH READING												
	Reading up to Ex. xv. 1	649	-	30	-	39	82	283	-	10	284	-
	Rubric <u>re</u> chanting it	649	-	30	-	39	82	283	-	10	284	-
	Reading up to Ex. xx (a note)	649	53	30	162	39	82	283	34	-	284	-
	הַא צֶפֶר אִיא מַחְמַן מוֹרְנֵי הַבֵּיטָא	649	53	30	162	39	82	283	34	-	284	-
EIGHTH READING												
	Reading up to Ex. xxv. 2	650	55	32	164	-	84	285	35	10	287	-
14 th cent.	Hymn by 'Abdallah b. Solomon (no text)	-	-	-	-	-	-	-	-	11	-	-
C. 41	אָתְהוּ יִקְרִיָּה דִּירָאן	650	55	32	164	-	84	285	35	11	287	-
C. 21	אָתְהוּ רַחֲמֵנָה מַרְפָּאן	650	55	32	164	-	84	285	35	11	287	-
	יִטְרֵי הַיִּשְׂרָאֵל + Rabh Elah מַרְפָּאן שַׁחֲטָא	650	55	32	164	-	84	285	35	11	287	-
C. 654	כִּי בִשְׁמֵם	-	55	-	-	-	-	285	36	-	-	-
C. 48	מַרְפָּאן שַׁחֲטָא	650	55	32	164	-	84	285	36	-	288	-
	אֵל מַעֲוֵן הַקֹּדֶשׁ מַלְיָפֻט	650	55	32	164	-	84	285	36	11	288	-
16 th cent.	אֲתִיקָא וְקוּם מַלְיָפֻט	651	56	-	165	-	-	286	36	-	288	-
NINTH READING												
	Reading up to Ex. xxxi. 18	651	56	33	165	43	84	286	36	11	289	-
14 th cent.	Hymn by 'Abdallah b. Solomon (no text)	-	-	-	-	-	-	-	-	11	-	-
C. 44	הַא אִיקְרֵי רַב דִּירָאן	651	56	33	165	43	84	286	36	11	289	-
C. 22	אָתְהוּ עֲבוּדָה דְּעַ" מַרְפָּאן	651	56	33	165	43	84	286	36	11	289	-
	בְּגִדְלֵי שֵׁם זֵה מַרְפָּאן שַׁחֲטָא + Rabh Elah	651	56	33	165	43	84	286	36	11	289	-
	Rubric <u>re</u> different piece for Sabbath	651	56	-	165	-	-	-	-	-	289	-

VIII

IX

X

	CONTENT	C.	L.16	L.17	L.18	BK	O.5	A.1	A.2	A.3	Jr.	A#
C. 654	KĪ BESHĒM	651	56	-	165	-	-	-	36	-	289	-
C. 48	ΥΙΘΗΡΑΒΞĒ	651	56	33	165	43	84	286	36	11	289	-
	יתגלו מן ברא MALĪFŪṬ	651	56	33	165	43	84	286	36	11	289	-
14 th cent.	HYMN by 'Abdallah b. Solomon (no text)	-	-	-	-	-	-	-	-	11	-	-
TENTH READING												
<u>XI</u>	Reading up to Lev. i. 1	651	56	33	165	43	84	286	-	11	290	-
	ΟΥΙΘΗΡΑΒΞΑΛ	651	56	33	165	43	84	286	36	-	290	II. 1
C. 4	יהוה אלה + בריך אלהנו	651	56	33	165	43	84	286	36	-	290	II. 4
16 th cent.?	KĪMĒ כימי... תודי	651	57	33	165	43	-	286	36	-	290	VII. 28
16 th cent.?	KĪMĒ אה/אל אלהים יהוה	652	58	34	166	44	-	287	37	-	292	VII. 31
16 th cent.?	צ'אם מברך + אל אלה"האל" add. verses	654	60	36	168	46	-	288	38	-	295	-
C. 7 l. 13	ברוך אתה בחסדך	654	60	36	-	46	-	288	39	-	295	-
C. 7	יתברך אלה ולית כֹּתֶה	654	60	-	169	-	-	288	-	11	296	III. 16
	Rubric <u>re</u> the Great BAREKHŪ (if time early)	654	60	-	169	46	-	288	39	-	296	-
C. 7	THE GREAT BAREKHŪ	654	60	36	169	46	-	288	39	-	296	II. 8
C. 7	THE NEBHAREKH + its MŪSAF	654	60	36	169	46	84	289	39	11	296	II. 9
C. 9	אלהי אברהם לך נברך	654	61	37	170	47	84	289	39	11	296	-
C. 243?	או ישרי 16 th cent.?	654	61	37	170	47	84	289	39	11	296	-
	המועדים	-	-	-	-	47	-	289	39	11	-	-
	Rubric <u>re</u> Descent of Scrolls to Circle	654	61	37	170	47	84	289	39	11	296	-
C. 49	ניזל	654	61	37	170	47	84	289	39	11	296	-
C. 39	לך נביע	654	61	37	-	47	-	289	39	11	296	-
	ANTIPHON כי בשם	654	61	-	170	47	84	289	39	11	296	-
	ANTIPHON טוב מחרון	655	-	37	170	47	84	289	39	11	297	-
	CONGREGATIONAL ANTIPHON כי בשם	655	-	37	171	-	-	289	39	11	297	-
	ANTIPHON שמע ישראל	655	61	37	171	-	84	-	39	11	297	-
	כי ידין with Antiphon באזני	655	61	37	172	47	85	289	39	11	298	II. 10
C. 4 l. 20	ΟΥΙΘΗΡΑΒΞΑΛ	-	-	-	-	48	-	291	-	11	-	II. 1

CONTENT		C.	L.16	L.17	L.18	BK	0.5	A.1	A.2	A.3	Gr.	App.	
C. 12	MARQAH'S אדיק עלינן	655	61	39	174	48	85	291	41	11	298	II. 11	
C. 4 - 20	ΥΙΘΗΛΛΑΛ	655	-	-	177	50	-	293	-	13	298	II. 1	
	ANTIPHON וינחו/ויחנו	656	61	39	177	50	85	293	41	13	298	II. 12	
	ΥΙΘΗΛΛΑΛ	656	-	-	179	-	-	-	-	13	298	II. 1	
14 th cent.	SHABBEHŪ אה עצה/ליהוה	656	61	39	179	50	85	293	41	14	299	-	
C. 47	DURRAN רב חילה	658	64	42	182	53	87	296	44	16	306	-	
C. 654	KĪ BESHĒM	658	64	42	182	53	87	296	44	16	306	-	
C. 48	ΥΙΘΗΡΑΒΒĒ	658	64	42	182	-	87	-	44	-	306	-	
<u>XII</u>	CONGREGATIONAL QATAF	658	65	42	182	53	87	296	44	16	306	IV. 2	
	Rubric <u>re</u> leaving Circle during בטעבוד	658	68	-	185	53	87	298	44	18	306	-	
C. 50	MARQAH'S בטעבוד	658	68	44	185	53	87	298	44	18	306	II. 13	
C. 55	אתהו כתבה רבה	658	69	45	185	53	87	299	45	18	306	-	
C. 9	נשדי כהלן	658	69	45	185	53	87	299	45	18	306	-	
C. 12	בנצירו	659	69	-	185	-	87	299	45	18	306	-	
C. 56	Verses א to ז of אה) הא כתיב נהיר	659	69	45	185	53	87	299	45	18	306	II. 14	
C. 56	אהנו כתבה רבה דכל	-	-	45	186	53	-	299	-	-	-	II. 15	
C. 58	ANTIPHON קבלן	659	69	45	186	53	87	299	45	18	306	II. 16	
C. 654	ANTIPHON כי בשם	659	69	45	187	53	87	299	45	18	306	-	
C. 824?	ANTIPHON שמע ישראל	659	69	45	187	53	87	299	45	18	306	-	
	ELEVENTH READING												
<u>XIII</u>	C. 654	(Deut. xxxii. 3) כי בשם	659	-	-	187	53	87	299	45	18	306	-
		(Ex. xvi. 29-34) בחדש	659	69	45	187	53	87	299	45	19	306	II. 17
		(— do —) דבר אל אהרן	659	69	45	187	53	87	299	45	19	306	-
		DURRAN piece before בטעבוד	-	69	-	-	-	-	-	-	-	II. 18	
C. 29	AMRAM DARAH'S אלהים רחמנה	-	-	45	-	-	-	-	-	-	-	-	
C. 48	אחד הו ("Moses")	-	-	45	-	-	-	-	-	-	-	-	
15 th cent.	MARQAH-style verse אן בטעבוד	659	69	45	188	53	88	300	45	19	306	-	
15 th cent.	YISHTABBAH "יגדל הגב" + Rabh Elah	660	70	46	189	54	88	300	46	20	308	-	

CONTENT		C.	L.16	L.17	L.18	8K	0.5	A.1	A.2	A.3	Jr.	Apf
17 th cent.	YISHTABBAN הַגְדוֹל וְהַגְבוֹר ← Rabb Elah.	660	71	47	189	54	89	301	46	20	309	—
18 th cent.	YISHTABBAN "דַּשְׁמָה אֶל אֵם" ← Rabb Elah.	660	71	—	190	55	—	301	47	20	310	—
18 th cent. Sabbath	YISHTABBAN הַצּוֹר תַּעֲמִים ← Rabb Elah.	661	72	—	190	—	—	301	47	20	311	—
18 th cent.	YISHTABBAN בַּגְדָּלוֹ בְּרַךְ ← Rabb Elah.	—	—	—	—	—	—	302	48	21	—	II.19
19 th cent.	YISHTABBAN חֲכוּם כִּסִּי ← Rabb Elah.	—	—	—	—	—	—	302	48	21	—	II.20
19 th cent.?	YISHTABBAN הַכְּלִי מִכָּל ← Rabb Elah.	—	—	—	—	—	—	303	—	—	—	II.21
KĪ BESHĒM		661	72	47	191	55	89	303	—	22	312	—
QATAFS												
<u>XIV</u>	QATAF of the TEN WORDS	661	72	47	191	55	89	303	48	22	312	IV.3
	QATAF of the RIGHTEOUS	661	74	47	192	55	89	304	49	23	312	IV.4
C. 115	לֵית כְּוֹתָהּ ← נִבְרַךְ יְתָהּ ← תּוֹרָה	661	75	—	193	55	89	—	50	23	312	—
C. 157	YITHHALLAL	661	76	48	194	55	89	—	50	23	312	II.1
C. 67	אֲתָהּ זְבַרְיָךְ	661	76	48	194	55	89	—	50	23	312	—
18 th cent.	ДЕКЛОРА יוֹם הַכְּפֹר הַזֶּה	661	76	—	—	—	—	306	51	23	313	—
	THE THREE SEQUENTIAS	663	77	48	194	55	89	306	52	24	316	—
	יְהוָה אֵל רַחוּם וְחַנוּן	663	78	49	194	55	89	306	52	25	316	—
C. 276	THE GREAT MARĀN	(276)	—	—	194	55	89	306	52	25	316	II.22
18 th cent.	MARĀN עַל/אֶל תְּרַח	663	78	49	—	55	89	307	52	25	316	—
	YITHHALLAL	665	80	—	—	—	89	308	53	—	322	II.1
18 th cent.	MARĀN אֲדִיקוּ עַל קִשְׁטָה	665	80	—	—	—	—	—	—	—	322	—
	YITHHALLAL	666	81	—	195	—	—	—	—	—	324	II.1
C. 62	verses א to ט of MARQAN'S אֲנִי בְשָׁלֹם	666	81	49	195	55	89	308	53	26	324	II.23
	MANĀT for the GREAT FAST	666	82	49	196	56	90	309	54	26	325	—
	בְּתַשְׁעָ לַחֲדָשׁ	667	82	49	196	56	90	309	54	27	325	—
	THREE PROCLAMATIONS	667	82	49	196	—	90	309	54	27	325	—
	YITHHALLAL	—	—	—	—	—	—	?	54	—	—	II.1

Appendix I (B)

Detailed Order of Morning Part of Service, comprising all compositions in the MSS consulted except those in APPs V & VII.

	CONTENT	C. L. 1. 16. L. 17. BK 0.5 A.1 A.2 A.3 Jr. App
<u>XV</u>	14 th cent. MALIFŪṬ בַּפֶּם קִדְשׁ	667 82 50 56 90 310 55 27 34A -
	C. 4 (A response) דְּלַעֲלֵם בְּרִישָׁה וּבַעַ"י	667 83 - - 90 310 55 27 34A -
	C. 4 (priest) בְּרִיךְ אֱלֹהֵינוּ	667 83 50 56 90 310 55 27 34A II. 4
	C. 4 (priest) "יְיָ אֱלֹהֵי רַחֲמָן וְרַחֲמָן"	- 83 - 56 90 310 55 27 - -
	C. 4 & 7? (response) "מֶלֶךְ וּלְעֵלָם"	667 - 50 56 90 - - 27 350 -
	(C. 4) "יְיָ אֱלֹהֵי רַחֲמָן וְרַחֲמָן"	- 83 - - - 310 55 - - -
	C. 4 & 10 כְּאֲרִזִּין וְאֲמִרִין	667 83 - - 90 310 55 - 350 -
	4 th cent. C. 34 עַל פֶּתַח רִתְמֵיךָ	667 83 50 56 90 310 55 27 350 -
	C. 654 KĪ BESHĒM	667 83 50 56 90 310 55 27 350 -
	INTRODUCTORY READING	
<u>XVI</u>	SECTIONS of CREATION (יִשְׁטַע) 667 83 50 56 90 310 55 27 350 -	
	Directions for worship 667 - - - 90 ? - - 350 -	
	C. 4 יוֹדִיחַ הַלְלָל 667 - - - 91 ? - - 350 II. 1	
	C. 40 DURRAN אֱלֹהֵי רַב 667 83 50 56 91 310 55 27 350 VI. 8	
	C. 23 MARQAH אֱלֹהֵי קַמְאָה 667 83 50 56 91 310 55 28 350 VI. C	
	14 th cent. YISHTABBĀH "חִילָה דְּבַחַר עַ"י ← Rabb Elah 667 83 50 56 91 311 56 29 350 -	
	C. 654 KĪ BESHĒM 667 83 - - 91 311 56 - 350 -	
	C. 48 יוֹדִיחַ רַבְבֵּי 667 83 50 56 91 311 56 29 350 -	
	14 th cent. MALIFŪṬ כֻּלְנוּ נִקְרִי 667 83 50 56 91 311 56 29 350 -	
	16 th cent. MALIFŪṬ קִרְבָּן צְלוֹתֵי 668 83 - - - 312 57 29 351 -	
	TWELFTH READING	
<u>XVII</u>	Reading up to Lev. ix. 22 668 84 50 57 91 312 57 29 351 -	
	יוֹדִיחַ הַלְלָל 668 84 50 57 91 312 57 29 351 II. 1	

CONTENT		C.	L.16	L17	3K	0.5	A.1	A.2	A.3	ד	אפ
14 th cent.	LARGE SECTION of על שריו כל	668	84	50	57	91	312	57	29	351	-
4 th cent.	HYMN אלהינו אתה	670	86	52	58	93	313	59	31	357	-
C. 41	DURRAN האן דאגון	673	89	55	61	95	316	61	33	364	V.B
C. 24	MARQAH אלהים קעימה	673	89	55	61	95	316	62	34	364	V.C
C. 654	YISHTABBAH בגדלו יסלח + Rabh Elah	673	89	55	61	95	317	63	34	364	-
C. 654	KĪ BESHĒM	673	90	55	61	95	317	63	34	365	-
C. 48	YTHRABBĒ	673	90	55	61	95	317	63	34	365	-
14 th cent.	MALĪFŪT קצי הקרבנים	673	90	55	61	95	317	63	35	365	-
18 th cent.	MALĪFŪT "אהרן ומשה כות"	-	-	-	-	-	317	63	35	-	III.1
THIRTEENTH READING											
	Reading up to Lev. xvi. 1	673	90	55	61	95	318	63	35	365	-
	YTHALLAL	-	-	-	-	-	318	63	-	-	II.1
14 th cent.	MARĀN בניר מניר	-	-	-	-	-	318	63	-	-	VII.A
14 th cent.	EQR'Ū בוצין המנורה	-	-	-	-	-	320	66	-	-	VII.A
14 th cent.	SHABHŪ'A אה יום טבן יד"	-	-	-	-	-	321	67 (40)	-	-	VII.A
14 th cent.	SHABHŪ'A אה יום קדיש	-	-	-	-	-	322	68 (40)	-	-	VII.A
C. 47	DURRAN רב חילה זכן פ"	673	90	55	61	95	322	68	35	365	VI.B
C. 25	MARQAH אלהים יחידאי	673	90	55	61	95	323	68	35	365	VI.C
C. 654	YISHTABBAH חילה זאגול" + Rabh Elah	673	90	55	61	95	323	69	35	366	-
C. 654	KĪ BESHĒM	673	90	55	62	96	323	69	35	366	-
C. 48	YTHRABBĒ	673	90	55	62	96	323	69	35	366	-
	MALĪFŪT טובי מי יזרז	673	90	55	62	96	323	69	35	366	-
18 th cent.	MALĪFŪT הא יום תהבה	-	-	-	-	-	324	70	35	-	III.2
FOURTEENTH READING											
	Reading up to Lev. xxiii. 2	673	90	56	62	96	324	70	35	366	-
C. 46	DURRAN לחילה חילה	673	91	56	62	96	324	70	35	366	VI.B
C. 25	MARQAH אלהים אל עליון	673	91	56	62	96	324	70	36	366	VI.C
	YISHTABBAH חילה זבחרן + Rabh Elah	673	91	56	62	96	325	71	36	366	-

XVIII

XIX

	CONTENT	C.	L16	L17	3K	0.5	A.1	A.2	A.3	Jr	App
	C. 654 KĪ BESHĒM	674	91	56	62	96	325	71	37	367	-
	C. 48 YIṬHRABBĒ	674	91	56	62	96	325	71	37	367	-
	MALĪFŪṬ האן כדת משה	674	91	56	62	96	325	71	37	367	-
FIFTEENTH READING											
<u>XX</u>	Reading up to Num. i. 1	674	91	56	62	96	325	71	37	367	-
14 th cent.	Section of פתח מלוך הר "	-	-	-	-	-	-	-	37	-	III.3
14 th cent.	EQR'Ū עמו רבות משה	-	-	-	-	-	-	-	39	-	VII.A
14 th cent.	SHABHŪ'A "הא יום טבן י"	-	-	-	-	-	(321)	(67)	40	-	VII.A
C. 654	KĪ BESHĒM	-	-	-	-	-	-	-	40	-	-
C. 48	YIṬHRABBĒ	-	-	-	-	-	-	-	40	-	-
C. 42	DURRAN סיגים	674	91	56	62	96	325	71	40	367	VII.B
C. 26	MARQAH אה מלך דחמן	674	91	56	62	96	326	72	40	367	VII.C
	YIṢHTABBAN "תהי על חט" + Rabh Elah	674	91	56	62	96	326	73	40	367	-
C. 654	KĪ BESHĒM	674	91	-	-	96	326	73	40	368	-
C. 48	YIṬHRABBĒ	674	91	56	62	96	326	73	40	368	-
	MALĪFŪṬ כריזאן ותרואן	-	-	-	-	-	326	73	41	368	III.4
16 th cent.	MALĪFŪṬ בעין לבי	(362)	91	56	62	96	326	73	41	368	-
16 th cent.	MALĪFŪṬ גזיראן	(679)	92	56	62	96	-	-	-	368	-
SIXTEENTH READING											
<u>XXI</u>	Reading up to Num. viii. 1	674	92	57	63	96	327	73	41	368	-
	YIṬHHALLAL	674	92	-	-	-	327	73	41	369	II.1
14 th cent.	Section of בחר יהוה ישראל	674	92	57	63	97	327	73	41	369	-
15 th cent.	EQR'Ū שלום... שליח אלה ב"	(368)	94	58	64	98	-	-	43	374	VII.A
15 th cent.	SHABHŪ'A בשם י" אל" נחל	(368)	95	59	65	99	330	77	45	375	VII.A
14 th cent.	Section of בנור מניר כל לב	676	96	-	-	-	331	77	46	377	VII.A
14 th cent.	Section of בנור מניר מוסע	(679)	(99)	-	-	-	332	-	47	(382)	VII.A
14 th cent.	EQR'Ū בלבב דכי	678	97	-	(69)	-	338	-	-	381	VII.A
16 th cent.	SHABHŪ'A אתיך חדי	678	98	-	(70)	-	338	-	51	381	VII.A

CONTENT		C. L.16 L.17 BK 0.5 A.1 A.2 A.3 Jr. A.4
14 th cent.	Section of בנין מנין מופע	679 99 - - - (332) - (47) 382 VII.A
18 th cent.	EQR'Ū שלום... דקרא	- - - - - 79 - - VII.A
18 th cent.?	EQR'Ū שלום... באלהים	680 100 - - - - - 386 VII.A
18 th cent.?	SHABHŪ'A הא יום מברך	681 101 - 65 - 334 79 49 387 VII.A
18 th cent.?	Sabbath Verse יום טובותיו	681 102 - 65 - - 80 54 388 VII.A
18 th cent.	LARGE SECTION of "אב לן מטבח"	681 102 - - - 345 - - 389 VII.A
18 th cent.	EQR'Ū שלום... משה מאור	683 105 - - - 348 - - 394 VII.A
18 th cent.	SHABHŪ'A אטהר פמי	684 106 - - - 349 - - 397 VII.A
18 th cent.	Section of הרמתי את ידי	685 107 - - - (347) - - 398 VII.A
18 th cent.	EQR'Ū שלום... משה מן נור	687 109 - - - - - 402 VII.A
18 th cent.	SHABHŪ'A בני בעלי השבועה	687 109 - - - - - 403 VII.A
C. 42	DURRAN מלכה דלעל	687 110 59 66 99 356 80 55 403 VI.B
C. 27	MARQAH עבודה דעלמה	687 110 59 66 99 356 81 55 403 VI.C
	YISHTABBAH " בגדלו שם ז' + Rabb Elah	687 110 59 66 99 357 81 55 403 -
19 th cent.	YISHTABBAH " חילה דשם ז' + Rabb Elah	- - - - - 357 82 - - III.5
C. 654	KĀ BESHĒM	688 110 59 66 99 357 82 55 404 -
C. 48	YITHRABBE	688 110 59 66 99 357 82 55 404 -
	MALIFŪT אהרן כהנה	688 110 60 66 99 357 82 55 404 -
SEVENTEENTH READING		
	Reading up to Num. xvi. 1	688 110 60 66 99 357 82 55 404 -
	YITHHALLAL	688 110 - - - 357 82 55 404 II.1
C. 63	אה אל רחום וחנן	688 110 60 66 99 357 82 55 404 III.6
	YITHHALLAL	- - 61 66 101 359 - 57 - II.1
	Note on use of מימר בכות	688 112 - 66 - 359 - 57 404 -
14 th cent.	דרך חיינו נב" - מימר בכות	688 - - 68 101 359 - - 405 III.7
18 th cent.	ראו המגפה דשרת	- - - - - 360 - 57 - III.8
	כמה נחטא ונשגי	- - - - - 360 - - - III.9
14 th cent.	EQR'Ū בלבב דכי	(678)(97) - 69 - (338) - (42)(381) VI.A

	CONTENT	C.	L16	L17	3K	0.5	A.1	A.2	A.3	Jr.	Alt.
C. 43	DURRAN חילה רמה שמע	688	112	61	70	101	361	84	57	405	VII.B
C. 28	MARQAH אתהו חדה	688	112	61	70	101	362	84	57	405	VII.C
	YISHTABBAH בגדלו אפרש + Rabh Elah	688	112	61	70	101	363	85	57	405	—
C. 654	KĪ BESHĒM	688	113	—	—	—	363	85	—	405	—
C. 48	YITHRABBĒ	688	113	61	71	101	363	85	58	405	—
16 th cent.	MALĪFŪT בגדלו יעזר	688	113	—	—	—	363	—	—	406	—
	Rabh Elah	689	113	—	—	—	363	—	—	406	—
16 th cent.	MALĪFŪT שמש כהנתה	689	113	61	71	101	363	85	58	406	—
17 th cent.	MALĪFŪT קרה ביע ברה	689	113	62	71	102	363	85	58	407	—
EIGHTEENTH READING											
	Reading up to Num. xxv. 11	689	114	62	71	102	364	85	58	407	—
	YITHHALLAL	689	114	62	—	—	—	85	58	407	III.1
4 th cent.	1 st MIDRASH אה אל ישר מר גב"ו	689	114	62	71	102	364	85	58	407	—
18 th cent.	2 nd MIDRASH אה אל צדיק לך אצ"ו	690	116	—	—	—	365	87	60	410	—
18 th cent.	3 rd MIDRASH אה אל קני אליך א"	(693)(120)	—	—	—	—	367	89	—	(414)	—
18 th cent.	4 th MIDRASH אה אל תקיף שמע	692	118	—	—	—	368	91	—	412	—
19 th cent.	5 th MIDRASH אה אל גדול מנך אט"	—	—	—	—	—	370	92	—	—	III.10
C. 47	DURRAN זכורה טובה	694	123	63	73	103	371	94	62	417	VI. B
C. 30	MARQAH אתהו עבודן	694	123	63	73	103	372	95	62	417	VI. C
	YISHTABBAH + Rabh Elah חילה דטם חז"	694	123	63	73	103	372	95	62	418	—
19 th cent.	YISHTABBAH בגדלו הסגיל	—	—	—	73	—	373	96	62	—	III.11
C. 654	KĪ BESHĒM	694	123	—	—	—	373	96	62	418	—
C. 48	YITHRABBĒ	694	123	64	73	104	373	96	62	418	—
	MALĪFŪT הא טובי מן קנא	694	123	64	73	104	373	96	62	418	—
	MALĪFŪT קנא הברית	—	—	—	—	—	373	96	—	—	III.12
NINETEENTH READING											
	Reading up to Deut. i. 1	695	124	64	73	104	373	96	62	418	—
C. 45	DURRAN לית בכל יומיה	695	124	64	73	104	373	96	62	418	VI. B

XXIII

XXIV

	CONTENT	C.	L16	L17	8K	0.5	A1	A2	A3	Jr.	App.
C. 29	MARQAH אלהים רחמנה	695	124	64	73	104	373	96	62	418	VI.c
	YISHTABBAN "תשתבח אה" + Rabh Elah	695	124	64	73	104	374	97	63	419	-
C. 654	KĪ BESHĒM	695	124	64	73	104	374	97	63	419	-
C. 48	YITHRABBĒ	695	124	64	73	104	374	97	63	419	-
	YITHHALLAL	-	-	-	-	-	374	97	-	-	II.1
C. 366	MALĪFŪT מר יחידאותה	695	124	64	73	104	374	97	63	419	-
	MALĪFŪT פקודים וגזרים	695	124	-	-	-	375	98	63	419	-
TWENTIETH READING											
	Reading up to Deut. xvi. 18	695	124	64	73	104	375	98	63	420	-
C. 45	DURKAN אה/הא יום קדיש	695	124	64	73	104	375	98	63	420	VI.B
C. 36	MARQAH אחד הוא "הנ"	695	124	64	73	104	375	98	63	420	VI.c
	YISHTABBAN בודלו אפרש *Rabh Elah	695	124	64	73	104	376	99	63	420	-
C. 654	KĪ BESHĒM	696	125	-	-	-	376	99	63	420	-
C. 48	YITHRABBĒ	696	125	64	74	104	376	99	63	420	-
16 th cent.	MALĪFŪT דע אה ישראל	696	125	64	74	104	376	99	63	420	-
19 th cent.	MALĪFŪT בסורך ישראל	-	-	-	-	-	376	99	64	-	III.23
TWENTY-FIRST READING											
	Reading up to Deut. xxx. 30	696	125	65	74	104	376	100	64	421	-
	YITHHALLAL	696	125	65	74	104	376	100	64	421	II.1
C. 4	בריק אלהכו	696	125	65	74	104	376	100	64	421	II.4
C. 4	יהוה אלה	696	125	65	74	104	377	100	64	421	-
14 th cent.	KĪMĒ אלהי אברהם יוציאך אה ישראל אט" + אדל של" חנים יומה-- אה סדר אה"	696	125	65	74	-	377	100	64	421	VI.8
18 th cent.		-	-	-	-	(91)	-	379	102	-	III.14
16 th cent.		698	129	68	77	-	380	103	66	426	-
14 th cent.	KĪMĒ אלהי אב" ויז" ויעקב הו"	699	130	-	-	-	380	104	-	427	-
18 th cent.	KĪMĒ כימיני... לאדי נהללך	702	133	-	-	-	383	-	-	434	VI.9
18 th cent.	אל אלהים אל נורא	702	134	-	-	-	384	-	-	435	VI.8
19 th cent.	זבען הוא שיע ונסא	-	-	-	-	-	385	-	-	-	III.15

XXV

XXVI

	CONTENT	C.	L16	L17	BK	05	A1	A2	A3	Jr.	App.
18 th Cent.	end-verse תנים יומה-- אה"ס חבר"	704	137	-	-	-	385	107	67	437	-
C. 7	יתברך אלה	704	137	-	-	-	-	-	-	438	III.14
C. 7	THE GREAT BAREKHŪ, NEBHAREKH MŪṢAF	704	137	-	-	-	-	-	-	438	II. 8/9
18 th Cent.	KĪMĒ אלהי אב הבשר	704	137	-	-	-	-	-	-	438	VII.22
	add. verse ציאם מברך	706	141	-	-	-	-	-	-	441	VII.23
C. 7	יתברך אלה	707	141	68	-	-	386	107	67	441	III.16
C. 7	THE GREAT BAREKHŪ, etc. as above	707	141	68	77	-	386	107	67	441	II. 8/9
C. 9	אלהי אברהם לץ נברך	707	142	69	78	105	?	108	67	442	-
C. 9	גדול אתה	707	142	-	-	-	-	-	-	442	-
	(ויברר מטה) באזני	707	142	69	78	105	?	108	67	442	II.10
	Rubric <u>ע</u> Removal of Scrolls	707	142	69	78	105	386	108	67	442	-
	Direction <u>ע</u> Lack of Scrolls	707	142	-	-	-	-	-	-	442	-
16 th Cent.	HYMN הדה שירתה	707	142	-	78	105	386	108	67	442	-
C. 41	Response ביזל בתר כתבה	707	142	69	78	105	386	108	67	442	-
	והחזון	-	-	-	-	-	386	108	67	-	II.1
C. 56?	ANTIPHON אהנו כתבה רבה	707	142	-	-	-	386	108	67	442	II.15
	ANTIPHON כי בשם	707	142	-	78	-	386	108	67	442	-
	4 sections of יהוה גבור במלח"	707	142	69	78	105	386	108	67	442	-
16 th Cent.	SHABBEHŪ אובר דבר עצים	707	142	-	78	-	-	-	67	442	-
	MANĀT for Yom Ha-Kippur יה"ה הו האל"	709	145	-	79	-	-	-	-	448	-
	MANĀT for Yom Ha-Shemini יה"ה הו האל"	-	-	-	80	-	-	-	-	-	III.17
	MANĀT for Yom Ha-Shemini לעלה רמה	-	-	-	80	-	-	-	-	-	III.18
	add. verse (?) נכרד בשם יהוה	709	145	-	80	-	-	-	-	449	-
	MANĀT for Yom Ha-Kippur רגו זאת הג'	710	146	-	81	-	-	-	-	451	-
	MANĀT for Yom Ha-Kippur על מזבח הש'	711	147	-	81	-	-	-	-	453	-
	MANĀT for Yom Ha-Shemini תתחני פת"	-	-	-	82	-	-	-	-	-	III.19
18 th Cent.	SHABBEHŪ על מתח הטובה	712	148	69	83	105	386	108	68	455	-
C. 47	DURRAH רב חילקה	714	150	-	85	106	388	111	71	461	V.3

	CONTENT	C. L16 L17 BK α5 A.1 A.2 A3 Jr. App.
C. 654	KĪ BESHĒM	714 150 - 85 106 388 111 71 461 -
C. 48	YITHRABBE	714 150 - 85 106 388 111 71 461 -
TWENTY-SECOND READING		
<u>XXVII</u>	CONGREGATIONAL QATAF	714 150 69 85 107 388 111 71 461 <u>IV.1</u>
	Reading up to Deut. xxxiv. 10	714 153 70 86 107 390 113 72 461 -
C. 115 l. 11	נורה	714 153 70 - 107 - - - 461 -
C. 115 l. 12	נברך יתה	714 153 70 86 107 390 113 72 461 -
	Direction <u>re</u> Kissing the Scrolls	- - - - - 390 113 72 - -
C. 4	יהוה אלה ר" ורת"	714 153 70 86 107 390 113 72 461 -
	Directions <u>re</u> Leaving Circle (during next piece)	714 153 70 86 107 - - - 461 -
C. 9	(MANĀT) נשאי כהלן	714 153 70 86 107 390 113 72 461 -
	ANTIPHON קבלו (3 sections)	714 153 70 86 107 390 113 72 461 <u>II.16</u>
	ANTIPHON כי בשם	714 153 70 86 107 390 113 72 461 -
	ANTIPHON שמע ישראל	714 153 70 86 107 390 113 72 461 -
	The Reading at אך בעשור	714 153 70 86 - 390 113 72 461 <u>II.5</u>
	Priest reads דבר אל אהרן	714 153 70 86 107 391 114 72 461 -
	Directions <u>re</u> Raising of Scrolls	- - - - - 114 72 - -
C. 64	ים הרחמים	714 153 70 86 107 391 114 73 461 <u>III.2</u>
	CLOSING OF SCROLLS	715 155 72 88 108 393 116 74 462 -
C. 67	Part of אתהו דברין ("תרו ליה")	715 155 72 88 108 393 116 74 462 -
	THE THREE SEQUENTIAHS	715 155 72 88 108 393 116 74 462 -
C. 340	יהוה אלהינו י" אחד	715 155 - - - - 116 - 462 -
	יהוה אל ליה" וחנן	715 156 72 88 108 ? - - 462 -
C. 276	מין יקבל עלואתכון	715 156 72 88 - 393 116 75 462 -
	תאמיר: priest refers to הסכות	715 156 - 88 108 393 116 75 462 -
	YITHHALLAL	715 156 72 88 - - - - <u>II.1</u>
C. 83 14 th cent.	לעלם תסתגד ול" תשתבח	715 156 - 88 108 393 116 75 462 -

CONTENT			C.	L16	L17	BK	05	A.1	A.2	A.3	Jr.	App.
18 th cent.	KĪMĒ	בנין "נקד	715	-	-	-	(109)	-	-	-	462	-
		BLESSING ON MOSES	-	156	-	88	108	393	116	-	-	III.21
18 th /19 th cent.		על מצבת רבואן מק"ם	-	-	-	92	-	-	-	-	-	III.22

APPENDIX II

Being Pieces referred to by C., but not given by him, and pieces not referred to by C., which occur in MSS not consulted by him. The pieces are for the Eve Part of the Service and are set out in order of occurrence.

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24. BK text of עבדיך הנשארים. 633



1. Types of YITHHALLAL

The MSS often indicate by יתהלל or ותלמאם that HE IS TO BE PRAISED is to be said, and it is not always certain which form is intended. Five forms are set out below, the first (a) having possible reference to any one of the other four, and (b) must refer to the fourth. References to C. are given for the first four, but the fifth comes from A.2 f.97. An unusually lengthy form of the second is given in C.p.157, 11.13-14.

1. (a) יתהלל (ותלמאם).

(b) יתהלל אלהינו (ותלמאם) (C.488)

2. יתהלל אלהים אין אלה אלא אחד לית אלה אלא אחד (C.488^b)
 In this case "אין אלה א' א'" is often add. between the words אחד (first) and לית, and sometimes אחד... לית is om.

3. יתהלל אלהים אין אלא אחד יהוה אלהינו יהוה אחד (C.488)

4. יתהלל אלהינו יהוה אל רחום וחנן אך אפֿים ורב חסד ואמת (cf.C.4 bottom)

5. יתהלל אלה יהוה אל רחום וחנן סלח לעמך ישראל הסגיל לה אשר פדית

יהוה לית אלה אלא אחד (A.2 f. 97)

The final example is much favoured for the last lines of Hymn stanzas and may not truly be regarded as a liturgical 'collect' in the same sense as the others. It is clearly a form used only for the Day of Atonement and as such is probably borrowed from an old Hymn, most of it being from the Pentateuch.

2. Text of ואתה יהוה אל רחום (C.488)

The text appears in all the MSS available with only minor orthographic variations.

ואתה יהוה אל רחום וחננון לטוב לנו נשאל חסדך וטובך
ורחמיך וחסדיך חמלא אתנו לשמר משמרתך חקותיך ומצותיך
ומשפטך כל הימים:

3. Notes to C.'s text of אלה רב by Hasan as-Sūfī which is based on V.3.

C.p.70: L.16 f.5: L.17 f.5: L.18 f.4: BK f.5: O.5
f.67: A.1 f.5: A.2 f.5 (no text): A.3 f.4.

C.p.70 1.25 מעיני Cr.11,18,L.17 מיני (O.5 = V.3).
26 (לעלם) MSS have it each time.
27 דאת L.17,BK דת.
27 (דאת רחמן) L.17,BK דת רחמן.
27 ונצוהה L.16,17,BK ונצוהה: L.18 ונצוהה.
29 זלית L.17,BK לית.
30 קני L.17,BK קני.
30 מרי L.17,Cr.11,18,B.2,BK לעלם.

(After each stanza L.16,18 have the refrain 'ד'ר'ד'ר'ת'
'ל'ר'ו'ל'א'א'ג' (= C.'s ll.27-28). C.p.71 n.1 states that
"דאת רחמן וגו" is given after each section).

C.p.71 1. 2 גלין L.17,Cr.11,18,BK גלין: A.3 גליך.
2 אנון V.3 אנון.
2 בוראיך L.16,18,A.1 בוראיך.
5 עלמה BK אמיה.
6 חורן L.17,BK עורן.
6 ימעני L.17,BK דימעני: V.3 has דימעני at § ל,
but ימעני here.

C.p.71 l. 6	דכל	A.3 את כל.
7	חרצי	L.16,18 : ערצי : L.17,BK : A.1 ארצי : O.5 : חרמי
7	ומחליף	L.17,18 ומחליף = O.5 ומחליף (= C.'s (ומחליף) : A.3 ומהליף, a common A.3 confusion of gutturals.
7	דלא	A.3 דלה.
7	מרי	L.16,17,18,Cr.11,18,B.2,O.5,BK, A.1,3 לעלט.
8	ידעין	L.16,17,18,Cr.11,18,B.2,BK,A.1,3 מפֿעסין.
8	נמגד	L.16,17,18,Cr.11,18,B.2,BK,A.1,3 נכרז.
8	דאת	L.17,BK דת each time.
8	בשתעבד	L.16,A.1 : ונשתעבד : L.18 ונשתעבד : L.17,BK
9	רתאי	L.17,BK רתאה (& ורתאה in 2nd).
10	זכאי	L.17,BK זכאה each time.
10	מלו	L.18,A.1,3 מלוא.
10	to עלמה	L.17,BK add. דת.
10	2nd זכאי	V.3 זכאת : Cr.11,18,H.1,B.2,L.17, BK זכאה.
10-11	(ומלכון דכל ל')	om. in L.16,17,18,BK,O.5, A.1,3.
11	(הִדֹר)	L.16,17,18,O.5,BK,A.1,3 הִדֹר.
12	—	All MSS prefix ח.
12	אחד במ' רמה	All MSS שקה בכל אתריה.
12	ומכך	L.17,BK מִכך : O.5 מכיך.
12	עם כל	O.5,A.1 מכל.
13	רתאי	L.17,BK רתי.
14	מלו	L.18,A.1,3 מלוא.
14	טובך שתנתה	All MSS טבהתך טתני.
14	דלא	L.16 דלה : A.3 דלה.
15	טבאתך	L.17,BK טבהתך.
16	ישתעבדון	L.17,BK וישתעבדון : A.3 וישתעבדון.
16	גִיאֵתה	L.17,BK גביאתך.

C.p.71 l.16	אלה על	L.17,BK,Cr.11,18,B.2 H.1 : בכיו בכיו.
17	סרה	L.16,18,Cr.11 : צרע L.17,Cr.18, BK סרה.
17	(דחל ..)	The MSS have this.
17	וארת" after	L.16,17,A.3 add. the usual לעלם.
18	משעבד	L.17,BK משעבדין.
18	רבתה בוראיה	L.16,17,18,Cr.11,18,H.1,B.2,BK, A.3 בריאתה וב"3.
19	הוא שלטנך	L.17,BK ושלטנך .
Stanza ל is om. in A.3.		
21	מלכו הך	Cr.11,18,H.1,B.2,L.17,BK אלה ואלא .
21	ולית זיעבד	L.17,BK ולא עובד : Cr.11,18,B.2 עובד .
22	(נתרחץ בחילין)	L.18 נתרחץ : the other MSS בחילין .
22-23	ולית --- מרי	L.17,BK,Cr.11,18,B.2 : ולא מאום פֿֿֿתן : ולא בעי לבר סנך לעלם :
24	מרי	Cr.11,18,B.2,L.17,BK מה דו .
24	מרוממתך	L.17,BK מרוממתן : L.16
24	בכל נפשאתן	L.17,BK,Cr.11,18,B.2 : מו אנן יכלין H.1 has here למה דו חילין L.18 אנן יכלין .
24	זאת	L.16,17,18,Cr.11,18,H.1,B.2,0.5, BK,A.1 : דו רביאנך A.3
25	דארכנתה	L.17,BK דארכנת .
25	לקבל די	L.16,17,18,Cr.11,18,0.5,B.2,BK, A.1,3 : H.1 om. כפי
25	(ודעוין)	L.16,17,18,Cr.11,18,0.5,B.2,BK, A.1,3 : ועניין H.1 : ודעוין
26	לכל	A.3 דכל .
26	(זאנון)	L.16,18,Cr.11,18,H.1,B.2,0.5,BK, A.1 : זאנון A.3

L.17 om. stanza ג .

C.p.72 l.1. Opposite this stanza L.17,18 have the following Arabic notice: the text is L.18's:-

في بدو هذا البيت يدخلو القهل (مكهنيم L.17)
الى הכנסת (بالكتب L.17 add.) ويبدأ بيت ٧ .

(L.17 om. after) (بالكتب) وبعدد بيت ٧ .

C.p.72 l. 1	1 סבל	L.17, BK סבול.
	1 סלח	See C.'s footnote for B.2.
	1 סוברותך	BK סוברתך.
	1 עגזר	See C.'s footnote.
	2 תאבין	L.17, BK תהבין.
	2 דריחתון	Cr.18, L.17, BK דירוחון : Cr.11 דירוחון.

L.16,17,18,0.5,BK,A.1,3 do not give verses 'Ayin to Resh, as these are not used on the Day of Atonement. The Arabic Rubrics on C.72 do not apply to Atonement.

14	שמעין	L.18, Cr.11, 18, BK, A.3 שמיען : L.17 שמעין : B.2 שמעין.
17	נפשאתן	A.3 נפשאתה.
17	לגדיאתן	L.16,17, BK לגביאתן : A.3 לגדיאתה.
18	נתחנן	See C.'s footnote for V.3.
18	לרחותך	L.18 לרוחתך.
18	תאביה	L.17, BK תהביה.
19	לקדישותך (לעלם)	L.17 לקדשותך דת רחמן תשבחתה לשמן רבה זנצוה : לעלם : לקדשותך לעלם : A.3 דת רחמן תשבחתה : לעלם : 0.5 add. after

V.3 (& so C.) finishes the ELAH RABH with לית אלה אלא אחד, while BK introduces (in L.17) דת רחמן דת רחמן תשבחתה לש"י יב ונצ" (לית -- before). So A.3, but דת רחמן only once. 0.5 om. the whole ending and the following YITHHALLAL. L.16,18 have the BK ending, but L.16 (after scribal alteration) spells תצוה and L.18 has ונצוה. A.3 om. the ה in תשבחתה.

4. L.18 text of "ברוך אלה" (C.489)

L.18 f.6: A.4 f.2

ברוך אלהנו : ומשבח אלהנו : ומרום אלהנו : קדיש אלהנו :
דחילה בשומיה : ובארעה יתברך : ליה חיל דיקום אלא חילה :

ולא יעביד דעובדיו: בריך הוא יחברך: ברוך אלהינו לעולם:
 וברוך שמו לעולם: אין כאל ישרון: ישחבח אלהים ליה אלה
 אלא אחד יהוה אלה רחמן ורחאה:

¹ A.4 vocalizes ^אומטב^ח. ² A.4 ובארץ.

5. A.2 text of אן בעשור (Lev.xxiii.26-32)

A.1 f.113: 390: A.2 f.7: BK f.86.

Variations from the MT are noted below with MS variants.

וידבר יהוה אל משה לאמר אך בעשור לחדש השביעי הזה
 יום כפֹורים³ הוא מקרא קדש יהיה לכם ועניחם את נפשותיכם⁴ והקרבחם
 אשר ליהוה וכל מלאכה לא תעשו: בעצם היום הזה כי יום כפֹורים³
 הוא לכפר עליכם לפני יהוה אלהיכם כי⁵ כל הנפש אשר לא תענה בעצם
 היום הזה ונכרתה מעמיה וכל הנפש אשר תעשה כל מלאכה בעצם היום
 הזה¹ ועבדתי² את הנפש ההיא⁶ מקרב עמיה⁷ וכל⁴ מלאכה לא תעשה⁸ חקת
 עולם לדורותיכם⁹ בכל מושבתיכם¹⁰ שבת שבחון הוא לכם: ^ענא תפיל¹¹
 ועניחם את נפשותיכם⁴ בחשעה לחדש בערב מערב עד ערב תשביח⁷ שבחכם:
¹² יחלל אלהים¹²

- 1-1. A.1 om. 2. BK, A.1 ואבתי MT. והאבדתי MT. 3. הכפורים MT.
 4. MT om. 5. BK margin: ^אל-מעמיה ^באויב^א כל. 6. MT ^אעמיה ^באויב^א כל. 7. MT om. 8. MT ^אעמיה ^באויב^א כל. 9. MT om. 10. MT ^אעמיה ^באויב^א כל. 11. MT ^אעמיה ^באויב^א כל. 12. MT ^אעמיה ^באויב^א כל.
 Note that the marginal text ^אעמיה ^באויב^א כל ^אעמיה ^באויב^א כל does not agree with the BK text!
 6. MT ^אעמיה ^באויב^א כל. 7. MT om. 8. MT ^אעמיה ^באויב^א כל. 9. MT om. 10. BK, A. (f.114)
 11-11. Om. in BK, A.1 (f.114). 12-12. Om. in BK, A.1 (fs.114 & 391).

6. MALĪFŪT from A.1 f.282 (on Gen.xxxix.1).

עליו עוד מליפוט לזקן אברהם בן יעקב הדנפי
 ירח" יהוה אמן:

מי מני עפר:	:	חמחות יוסף עצומה
עד כי חדל לספר:	:	רבותה ורב רמה
ולב אחיו מטרים כפר:	:	בחר ובא שכמה
ונאח מחלמותה דספר:	:	ויחן כלו אתו להמתו שם
ואתנסה ונס מזמה ופר:	:	ומכרו אתו האף והחמה
דלאמור ואנכי עפר ועפר:	:	בצע במהבח קיאמה
ולשלסנוחו תקע שופר:	:	ולבש בגדי החשלימה
ולו הסהד בספר:	:	וקצחו רבה קעמה
ויקנאהו פוטיפר:	:	ויוסף הורד מצרימה

7. Notes to C.'s text (L.13 fs.64 ff.) of the Hymn
על פתח כל ספולל by 'Abdullah b. Solomon.

C.p.746: BK f.33: A.1 f.85. According to A.3 a Hymn by Abīsha' is said, but no text is given. The first stanza is an acrostic of the author's name.

C.p.746 l.9-10: the Arabic rubric re authorship:-
 شيرة مباركه تسمى شيرة مولد منته عليه معلوم تقال ليلة سكونر على
 واله شموت (=ואלה שמות) من قول العالم العلامة التقه عبد الله ابن سلامه
 رضي الله ادا" (تعالى عنه امين امين BK)

11	נשרי	BK om.
12	האל	A.1 החל .
14	תמטי	A.1 ימטי .
14	תקין	A.1 לתקין .
16	להבוראות	A.1 לבור" .
16	מכלל (L.9)	L.13, BK, A.1 ממכלל .
18	בהשם	A.1 בשם .
19	הין	A.1 הן .
20	ופתרונם	BK ופתרונם .
21	ראש	A.1 הראש .
21	על	A.1 דעל .
22	וממנה	BK ממנה : A.1 מנה .

C.p.746	1.22	יועאל	A.1	ייעל (Alif Tawila om.).		
	23	מתאסל	A.1	מתסגל.		
	24	השני	A.1	השנית.		
	24	מלה	BK	מלא.		
	25	ניסוסי	A.1	נסיסוי.		
	25	הפאות	A.1	הפעות.		
	25	אל	A.1	על.		
	25	תטעיל	A.1	תטיעל.		
	26	היך	A.1	הך.		
	29	במנין	A.1	במניאן (Alif Tawila add.).		
	29	במיעל	A.1	במעיל.		
	30	ומלבש	A.1	מלבש.		
C.p.747	1.	1	before	היה	A.1	יום add.
		1		קדמאה	A.1	קדמה.
		2		עתידה	A.1	מעתדה.
		2		היום	A.1	יום.
		2		יומה דלבש	A.1	יום לבש.
		2		את_עתד	A.1	דתעתד.
		3		עורה	A.1	אורה.
		4		דאתעשה	A.1	אתעשה.
		4		תנין בהאדמה	A.1	שני באדמה.
		5		נפרדו שרשי	A.1	היו נפרדו.
		7		עבד	A.1	עוד.
		7		בגללו	A.1	בדילו.
		8		המכסה	A.1	המכסי.
		9		מן	A.1	ומן.
		11		ליעקב	A.1	יעקב.
		12		חולקי	A.1	חלקי.
		12		לקהת	BK	לקחת.
		14	(L.9)	לו	L.13, BK	לוי.
		15		עתקותו	A.1	עתיקותו.
		15		זרע	A.1	רז.

C.p.747 1.16	זרחת	A.1	אזרח.
17	הבוראות	A.1	הבראות.
17	והזרת	A.1	ואזרת.
17	הן נבי	A.1	הנביא.
18	מה הי	A.1	היא.
19	טוב	A.1	נור.
20	after וזרשת	A.1 add.	אמו ו... .
20	עת	BK	עז.
20	יכבד	BK, A.1	תכבד.
21	כל	A.1	על.
22	פקד	A.1	פקדת.
22	after ועשת	A.1 add.	לה.
22-23	אל הילד והילר	A.1	היאר.
23	שפעותה	A.1	שפחותה.
23	והבלד	A.1	ואבלד.
23	ותסתבל	A.1	ואסתבל BK : ואסתבלת.
24	אמה	A.1	אמו.
24	דחול	A.1	דחל.
24	מה (L.9)	L.13	מי.
25	מנה המים	A.1	המים מנה.
26	הלכות	A.1, BK	הלכת.
26	ואפתחתה	A.1	ופתחתה.
28	בה	A.1	בא.
29	ורחמותו	A.1	ואהבתו.
30	מן יום	A.1	מיום.
30	וקוממותו	A.1	וקוממות.
31	בהעולם	A.1	בעולם.
31	והכינו	A.1	ואיכינו.
31	2nd אל	A.1	om.
32	ונוראתו	A.1	ונוראותו BK :
33	עז	A.1	עז.
C.p.748 1. 1	לגו ח" השביעי	A.1	בחכמה יומים מן ניסן.

C.p.748	1.	2	הקיאם	BK	הקעים.
		2	מולדו	A.1	מולודו.
	3-4		בגלל זה	BK	בגלוגזה A.1: בגלל לוגזה.
		4	וכל אלם	A.1	ואלם.
		5	בילידיה	BK, A.1	בילידה.
		6	אל פה	A.1	לפה.
		7	שמיר	BK, A.1	שמיר.
		8	שפחותה	A.1	שמחותה.
		8	הזאו	A.1	הזהו.
		9	ילך	A.1	הלך.
		9	מני	A.1	מנה.
		11	אני	A.1	אנה.
		11	ראשית	A.1	ראש.
	12	after	קדם	A.1	add. בתר.
		12	בתרה	A.1	om.
		13	אנא	A.1	אני.
		13	עזר לו	A.1	עזרו.
		13	לגנותה	A.1	לגנותה.
		14	דבו ישתו	A.1	דישתו בו.
		15	בהמעמד	A.1	במעמדו.
		15	בתריך	A.1	באתריך.
		15	מניך	A.1	מפניך.
		16	ביום	BK	בהיום.
		16	לנאירותה	A.1	לנהירותה.
		18	דבריו	BK, A.1	דברו.
		18	הו	A.1	היא.
		19	בהמשמר	A.1	במשמר.
		19	אלא	A.1	אל.
		19	לה	A.1	לו.
		21	העדות	A.1	מועד.
		21	בהכבוד	A.1	בכבוד.
		21	מנכון	A.1	מנוכון.
		24	בינם	A.1	בינן.

C.p.748 1.25	ומנה רז	BK ורז מנה A.1 : ומן רז
25	והך	BK והך.
25	נרבנהו	A.1 נרבנהו.
26	חבר	A.1 עבר.
26	וצאות	A.1 וצאות.
26	כל מן	A.1 וכל מן.
27	העולם	A.1 עלמה.
31	גלאה	A.1 מגלי.
31	מיביא	A.1 מניזי.
32	לאתרה	A.1 אתרה.
32	בא	BK בוא.
34	עורה	A.1 אורה.
C.p.749 1. 1	והיא	BK והא : והא A.1
1	זלא	A.1 לא.
2	דיפתח	A.1 יפתח.
4	אגלג	A.1 אתגלג.
4	דבה	A.1 דבא.
4	ועלמה	A.1 ולמה.
5	סגולי	A.1 סגיל.
The four lines beginning at "אתך חדי לילי" are om. in A.1.		
8	דיינק	A.1 דיינק.
9	וימלל	BK וימלל.
10	מפני	A.1 מלפני.
10	הוא	A.1 om. BK הוה.
10	אבנה	A.1 אבני.
11	וידברו	A.1 ודברו.
11-12	בזאת ישא	A.1 בזאת ישא : ובזה אשא BK
12	ובו	A.1 om.
13	יומיה	A.1 יומה.
13	ואמר	BK, A.1 ואמרו.
13	after ואמית (ר)	A.1 add. מה.
13	הו	A.1 om.
13	האן	A.1 אהן.

C.p.749	1.14	דן	A.1 om.
	14	העולם	A.1 עלמה.
	14	מן עולמיה	A.1 בזבניה.
	15	דלכל	BK, A.1 זכל.
	15	הך	BK היך.
	16	ורצין	A.1 רצון וזהו.
	16	ישרו	A.1 ושרו.
	17 (L.9)	מכבש	L.13, BK, A.1 מכשב.
	17	וקדמי	A.1 וקדם.
	19 (L.9)	אתכבש	L.13, BK, A.1 אתכשב: A.1 אתכבשת.
	19	מדעי	A.1 מדע.
	20	מראשית	A.1 מן ראשית.
	22 1st	אף	BK om.
	24	אסכם	BK אסכמו.
	25	בהחדש	A.1 בחדש.
	26	ודממללי	A.1 והמלי.
	26	היך	A.1 היך.
	27	בהיעינה	A.1 יעינה.
	27	והשמאלה	A.1 ושמאלה.
	27	ואנא	A.1 ואנה.
	28	הלילה	A.1 הליל.
	28	זהו זהר	A.1 וזהר.
	30	אנא	A.1 אנה.
	31	מצלח	A.1 ותצלח.
C.p.750	1. 4	נפרש	A.1 נדרש.
	5 after	וגלא	A.1 add. לן.
	5	מתכסה	BK מתכמי.
	6	דינדי	A.1 דיין: כי.
	6	הן	A.1 אן.
	6	זמן	A.1 ומן.
	7	וצוה	A.1 פקד.
	7	המילדות	A.1 מילדות.
	7	מיטרו	A.1 במיטר.

C.p.750 l. 8	היליד	A.1	המתילד.
8	לעברים	BK	להברים.
8	היאר	BK	האל.
8	וכל הבת	A.1	והבת.
9	פגש	A.1	פגוץ.
9	ריחותה	A.1	ריחותו.
9	כי בעל	A.1	מי.
11	ולעלתו	A.1	ולעלותו.
14	ממדין	A.1	מן מדין.
16	אכה after	A.1	add. ואזל.
16	על זה	A.1	על יד זה.
17	נחרפת	A.1	דנחרפת.
17	הן	A.1	אן.
18	אד	A.1	יז.
18	בהתורה	A.1	בתורה.
18	יתו	A.1	יתה.
22	ואימתון	A.1	וחמתון.
23	בלילת	BK	בלית.
24	שקפה	BK, A.1	השקפת.
24	על	BK	אל.
24	נאוף	A.1	נאף.
27	והנם	A.1	וכלם.
27	קעמים	A.1	קעמים.
28	וימתקו	A.1	ואמתקו.
28	הכו	A.1	הוּ BK: הוה.
29	מתקומים	A.1	עמה קעמים.

A.1, BK have an add. line after that beginning "מתק... וגלא :-
על המשמר אם לית : אם יהיו (יהי A.1) האשמים (אשמים A.1) :

30 (L.9)	וינחו	L.13	וינחו.
30	בהצנצת [כ]ת	BK	בהצנצת.
C.p.751 l. 2	ותגיד	A.1	ותגידון.
2	להטלומים	A.1	לטלומים.
3	והתיצב	BK	והתיצבו.

C.p.751	1.	5	מקראה	BK	מקרתה.
		8	לא	A.1	לית.
		8	אלא	A.1	אל.
		9	בנא	A.1	בנה.
		9	והקטיר	A.1	ואקטיר.
		10	וארבעים... ובשם"	A.1	om.
		11	לה עלי	A.1	לו עלה.
		13	מלוי	A.1	תמימות.
		18	יראה	A.1	ואראה.
		21	לא	BK, A.1	לאל.
		21	ואמרו	A.1	ואמרו.
		22	עשיתי	A.1	עשית.
		25	והלוחות	A.1	ולוחות.
		26	יהי ויהי	A.1	היה ויהי.
		27	לו	BK	לי.
		29	והיך היא	A.1	והיך BK: ואיך היא.
		30	וקטיטות---	A.1	this line om. in A.1.
		30	הגלא	BK	אגלא.
		31	קעם איבעים	A.1	קעם מיום or קעםם יום.
		33	ועתה	A.1	והעתה.
		33	כבעי	A.1	כבאי.
C.p.,752	1.	1	ישכב	A.1	וישב.
		2	ישב	A.1	וישכב.
		3	בו	A.1	om.
		4	וששים	A.1	ואשתין.
		6	פרישה	A.1	מתפרישה.
		8	אמה....	A.1	om. this line.
		9	אל לרע	A.1	לרע.
		10	עורה	A.1	אורה.
		11	סהדים	A.1	סודים.
		11	כאהן	A.1	כזה.
		11	גלים	A.1	גלץ.
		11	ארעה (L.9)	L.13, BK	ארבעה.

C.p.752 1.12	בשניהון	A.1	בשניין .
12	הלכה	A.1	אלכה .
14 after	קח	BK add.	נא .
14	מן	BK	כמה :מה .
15	יבירו	A.1	ועל ידו .
16	דנהריו	A.1	דמאוריו .
18	דניעשו	A.1	דנעשו .
20	הגבחות	A.1	הגבעות .
20	מן	BK, A.1	למן .
21	הרעות	A.1	הרוחות .
21	ואתקסטת	A.1	ואתקסט .
23	בזך	A.1	בזג .
23	הן	A.1	אן .
26	בהתחלה	A.1	בתחלה .
27	שניהון	A.1	שניון .
28	יגלי ---	A.1	om. this line.
31 after	כמן	A.1	add. והוא .
32	לו	A.1	בו .
C.p.753 1. 4	כשמותיכון	A.1	משמע .
5	מן	BK	כי .
5	האלין	A.1	אהלין .
7	כותכון	A.1	כותם .
7	הן יפרז	A.1	יפירו .
8	ובד	A.1	ומה .
8	ואגד עצותם	A.1	ועל עצמותם .
10	קמי האדונים	A.1	ומימרה אדני .
10	ואהולם	A.1	ואולם .
11	כלול	A.1	כליל .
12	אתיטב	A.1	תטיב .
12	פם	A.1	om.
13	מה	A.1	om.
15	תרועת	A.1	תורות .
15	כהמוערים	A.1	כמוערים .

C.p.753 1.16	ומשטה	A.1	. ומשתי
16	פרד	A.1	. רד
16	זבנה	BK	. מענה
17	דמלאת	A.1	. דמלאת
19	חקת	BK	A.1 :לקחת
20	ואתקומעת	A.1	. ואתקרי
21	סגילות	A.1	. סגיל
21	כפירותון	A.1	. כפירותו
22	יומה	A.1	. ירשה
22	קירתון	A.1	. קירתו
23	דנע	A.1	. דנע
23	טר	A.1	. טל
24	תהב	A.1	. תאב
25	תשימון	A.1	. תשמנו
25	הו לו	A.1	om.
26	עובדין	A.1	. עובדינן
27	ולעונותינו	A.1	. ולעונינו

8. A.2 text of the GREAT BAREKHŪ

C.p.654: BK f.77: A.1 f.288: A.2 f.39

L.16 f.60: L.17 f.36: L.18 f.169

وإذا كان الوقت كبير يقال بركو الكبير:

ישתבח באריה דכן ותמאם ¹ :	ויאמר אל" יהי רקיע ותמאם
ויאמר אלהים יקרו ותמאם:	ויא"אל ² יהי מאורוח ותמאם
ויא" אל" ישרצו ותמאם:	ויאמר אל" חוציא ותמאם
ויברך אל" אח יום ה" ותמאם:	ויפח באפיו נש" ותמאם
ויקרא ³ אל" אל אדם ³ ותמאם:	ויבן ⁴ נח מזבח ותמאם
אחר הדברים האלה ותמאם ⁵ :	ויאמר יצ" אל אבר" ותמאם

1. L.18 add. تقبل. 2. ויאמר in each case. 3-5. L.16, A.1 יהוה אלהים as MT.

ויבן: بعد المزايدات وأندس يقال عليها سلك לעמך: - L.18 bottom margin on this line: 4. 5-5 L.17 om. 5. وأندس يقال عليها كسر לעمך: صح.

ויקץ יעקב משנתו ותמאס :	ויאמר אנכי אלהי ותמאס
וכפר אהרן על קרנו ותמאס :	ועתה אעלה ליהוה ותמאס
אדני יהוה שוב ותמאס :	יהוה אל רח" וחנ" ותמאס
וסלחת לעונינו ותמאס :	וכפר בעדן ובעד" ותמאס
וכפר ⁶ בעד מ" ותמאס :	וכפר בעדו ובעד ותמאס
בחדש השביעי ותמאס :	והיתה זאח לכם ותמאס
מועדי יהוה ותמאס :	אך בעשור לחדש ותמאס
ועניחם אח נפש" ותמאס :	ביום הכסורים ותמאס
ברוך מן דאמר אח ותמאס :	יברכך יהוה ותמאס
מי ⁸ אל בשמים ותמאס :	יהוה אלהי אבו" ותמאס
ושבת עד יה" אלה" ותמאס :	יהוה אלהינו ותמאס
וכפר ¹⁰ לעמך ישר" ותמאס :	יפתח יהוה לך ותמאס

6-6. L.16 the correct בעדם. 7. L.17 reverses these ll. 8. מאל A1.

9. L.16 add. וספי, permitting exact identification. 10. L.17, BK, A1 om. 7.

9. BK text of the NEBHARĒKH & its MŪSAF.

cf. C.p.7. BK f.46,77: L.17 f.68: A.2 f.107.

This form is somewhat different from C.'s, because the Defter arrangement is not for a particular festival.

ויבן נח מזבח ותמאס	ויקרא יהוה האלהים ותמאס	ויברך אלהים אח יום ותמאס	נברך ונהלל ונגדל ותמאס
ויאמר אנכי אל" ותמאס	ויקץ יעקב משנתו ותמאס	ויאמר יצחק אל אבר" ותמאס	אחר הדברים ותמאס
יהוה אל רח" ² וחנון ותמאס	ועתה אעלה ליה" ותמאס	אדני יהוה שוב מחר" ותמאס	וכפר אהרן על קר" ותמאס

1. L.17 begins the piece (= the MŪSAF) here.

2. L.17 om. this line.

בחדש השביעי בעשור ותמאם	וכפר בעדו ובעד ה" ותמאם	וכפר בעדו ובעד ב" ותמאם	וסלח לעונ" ולחט" ותמאם
יברכך יהוה וישמרך ותמאם	ביום הכפור" תעבירו ותמאם	ועניתם את נפשות" ותמאם	מועדי יה" אשר תק" ותמאם
ושבת עד יה" אלהיך ותמאם	כי אל בשמים ובארץ ותמאם	אדני יה" סלח נא ותמאם	ועתה יגדל נא כוח ותמאם
יפתח יה" לך את אוצ" ותמאם	כפר לעמך ישר אשר ותמאם	אדני יה" אל תשח" ותמאם	יהוה אלהינו יהוה א" ותמאם

וכפר אדמת עמו
תقیיל

1. L.17 om. this line.

10. The BK text of באוני with notes from A.1,2,L.17,18.
C.p.655: A.1 f.289: A.2 f.39: L.17 f.37: L.18 f.112.

(L.17 prefaces with *اول فضل يقوله الامام بتموده تقيل*)

וידבר משה באוני כל קהל ישראל: את דברי השירה
הזאת עד חמס:¹

האזנו² השמים ואדברה : וחשמע הארץ אמרי פיי:
יערף כמטר לקחי : ותאזל כטל אמירחי:
כשעירים עלי דשא : וכרביבים עלי עשב:
כי ידין יהוה עמו ועל עבדיו יחנחם:

1. L.18 has the refrain here also. 2. For האזינו (only BK thus).

כי בשם יהוה אקרא : והבו גדל לאלהינו :
 הצור חמים פעלו : כי כל דרכיו משפט :
 אל אמונה ואין עול : צדיק וישר הוא :
 כי ידין יהוה עמו ועל עבדיו יתנחם :
 שחתו לא לו בני מוס : דור עקש ופחלחל :
 הליהוה¹ תגמילו זאת : עם נבל ולא חכם² :
 הלוא הוא אביך קנך : הוא עמך ויכוונך :
 זכרו יומת עולם : בידו שנת דר ודור :
 שאל אביך ויגידך : זקיניך ויאמרו לך :
 בהנחיל עליון גויים : בהפרידו בני אדם :
 יצב גבולו³ עמים : למספר בני ישראל :
 כי ידין יהוה עמו ואל⁴ עבדיו יתנחם :
 כי חלק יהוה עמו יעקב : חבל נחלתו ישראל :
 יאמצהו⁵ בארץ המדבר : ובחללות ישימנהו :
 ויסובבנהו⁶ ויבננהו : ויצרנהו כאישן עינו :
 כנשר יעיר⁷ קנו : ועל גוזליו ירחף :
 יפרש כנפיו ויקחהו : וישאהו על אבירתו :
 יהוה בדד ינחנו : ואין עמו אל נכר :
 כי ידין יהוה עמו ועל עבדיו יתנחם :
 ירכיבהו⁸ על במתי הארץ : יאכילהו⁹ חניפת שדה :
 יינקהו דבש מסלע : ושמן מחלמיש צור :
 חמת בקר וחלב צאן : עם חמת כרים ואיליים :
 בני בשן ועחודים : עם חלב כליות חסא :
 ודם ענב תשתה חמר :
 כי ידין יהוה עמו ועל עבדיו יתנחם :

1. A.2 .הל יהוה . 2. Here BK has in margin *העל פסלין* ,
 & so L.17, 18, A.1, 2 have the refrain at this point. 3. L.18, A.1, 2 ,
 גבולות . 4. For ועל as in MSS. 5. L.17, 18, A.1 .יאמצהו . 6. L.17
 ירכיבהו L.18 . 7. יעיר , A.2 , L.18 . 8. ויסובבנהו , A.1 , יסובבנהו
 9. יאכלהו L.18 , יכילהו L.17 .

יאכל יעקב וישבע : ישמן ישרון ויבעט :
 שמנת עביח כשית : ויטש אלה עשהו :
 וינבלו צור ישועחו : יקנאהו בזרים :
 ובחועבות יכעיסהו¹ : יזבחו לשידים² לא אלה :
 אלהים לא ידעום : חדשים מקרב באו :
 ולא שערום אבותיכם :

כי ידין יהוה עמו ועל עבדיו יתנחם:

צור ילדך חשא : ותשכח אל מהללך :
 וירא יהוה וינאץ : מכעס בניו וכנוחיו :
 ויאמר אסתיר בני מהם : ואראה מה אחריהם :
 כי דור הפיכות³ הם : בנים לא האמן במ :
 הם קנאוני בלא אל : כעסוני באבליהם :
 ואני אקניהם בלא עם : בגוי נבל אכעיסם⁴ :

כי ידין יהוה עמו ועל עבדיו יתנחם:

כי אש קדחה באפי : ותוקיד עד שאול תחתית :
 חאכל הארץ ויבולה : תלחט מוסדי הארים⁵ :
 אספה עליהם רעות : וחצי אכלה במ :
 מזה רעב לחמו : רשף קסף מררים :
 ושן בהמות אשלח במ : עם חמת זחלי עפר :
 ומחוץ תשכל חרב : ומחדרים אימה :
 גם בחור גם בתולה : וינק עם איש שיבה :

כי ידין יהוה עמו ועל עבדיו יתנחם:

אמרחי אפיהם : אשכית מאנוש זכרם :
 לו לא כעוס איבי אגור : פן ינכרו צרינו :
 פן יאמרו ידינו רמה : ולא יהוה פעל כל זאת :
 כי גוי אבד קצותיהם⁶ : ואין בהם תבונה :
 לא חכמו וישכילו⁷ זאת : ויבינו⁸ לאחריהם :

כי ידין יהוה עמו ועל עבדיו יתנחם:

1. L. 18. 2. לשידים L. 18, A. 2. 3. הפכות L. 18. 4. L. 18.
 5. אכיסם L. 17, A. 2, אכעסם. 6. אכיסם L. 17, A. 2, אכעסם.
 7. ויבין L. 17, A. 1. 8. וישכילו A. 2, וישכלו L. 18.

איך ירדף אחד אלף : ושנים יניסו רבבה :
 אט לא צורם מכרם : ויהוה אסגירם :
 כי לא כצורנו צורם : ואיבינו פללים :
 כי מגפן סדם גפנם : ומשדמות עמרה :
 ענביהם ענבי ראש : ואשכולי מררוח למו :
 חמת תנינים יינם : וראש פחנים אך זרי :
 כי ידין יהיה עמו ועל עבדיו יתנחם :
 הלוא הוא כנוס עמדי : חתום באוצרתי¹ :
 ליום נקם ושלם : לעת תמוט רגלם :
 כי קרוב יום אידם : וחש עתידות למו :
 כי ידין יהוה עמו ועל עבדיו יתנחם :
 כי ידין יהוה עמו : ועל עבדיו יתנחם :
 כי יראה כי אזלת יד : ואפס עצור ועזוב :
 ואמרו הוה אלהימו : צור חסיו בו :
 אשר חלב זביחה²ם יאכלו : וישחו יין נסכס :
 יקומו ויעזרוכם : ויהיו³ עליכם סתרה :
 כי ידין יהוה עמו ועל עבדיו יתנחם :
 ראו עתה כי אני אני הוא : ואין אלהים עמדי :
 אני אמיח ואחיי : מחצתי ואנכי ארפא :
 ו א י נ מ י ד י מ צ י ל⁴ :
 כי ידין יהוה עמו ועל עבדיו יתנחם :
 כי אשא אל השמים ידי : ואמרתי חי אנכי לעולם :
 משנתי⁵ ברק חרבי : ותאחז במשפט ידי :
 אשיב⁶ נקם לצרי : ולמשנאי אשלם :
 אשכיר חצי מדם : וחרבי תאכל בשר :
 מדם חלל ושביה : מראש פרעת אויב :
 כי ידין יהוה עמו ועל עבדיו יתנחם :

1. L.17,18, A.1,2 באוצרותי. 2. L.18 זביחם. 3. L.18 יהיו. 4-4.

Thus spaced to fill out line. 5. L.18 אם שנתי. 6. A.1 השיב.

הרנינו גוים עמו : כי דם עבדיו יקם:
 ונקם ישיב לצריו : וכפר אדמת עמו:
¹ (יחהלל אלהינו יהוה אל רחום וחנון)

11. BK text of אדיק עלינו , with notes from L.18,A.1,3.

C.p.655: BK f.48: L.18 f.174: A.1 f.291: A.3 f.11.

ויחמר אדיק עלינו מרן מן ²
 מימר הכהן מרקה עליו הרצון אמן:

אדיק עלינו מרן : ליח לן להאן ³ ניפך אפינו:
 אלא לידך דח רחמן : ידעין אנן דאתחיבנו:
 וחהינן על סריחתן:

צדקה עבד לן מרן : ולא חגזי לן גמלינו:
 ביד תקיפה ובאדרע ⁴ רמה : פרקה לאבהתן מן סניוון:
 געזו ימה וירדנה : פרקה לון מכל לחץ:
 וארֹחַת לון מכל עקה : וכדו דבקן מרן:
 ולא חגזי לן גמלינו:

צדקה עבד לן מרן : ולא חגזי לן גמלינו:
 גלגין דח רחמן : וגנוואחן דאנו ⁵ בישין:
 וליח טובך מנכי ומסובר לן : גאנן יזופין ⁶ ויצרן ביש:
 ואחה אלה טב ורחמן : עבד צדקה לחיביה:
 אדלא ⁷ ישחנקון בדיניה:
 צדקה עבד לן מרן : ולא חגזי לן גמלינו:

1. L.17 has the refrain for this line. 2. A.1 ثم يبدوا الامم . 3. L.18, A.1,3 לאהן .
 4. L.18 ובירע . 5. A.3 om. 6. A.1 יזופן , A.3 יזפין . 7. L.18 , אדלא , A.3 .

- דחלה רבה דבעלמה : אנשה עמו ודחלו :
 וְיִלְךָ¹ דלא שְׁרִינן מילף : מתנחה² ודינייה :
 אהליון ואהליון דו עם דן : סלְוֵי מצמאתה כרְאֹן³ :
 וריניניה⁴ יהבין בדינייה :
 כִּי יִדִין יהוה עמו ועל עבדיו יתנחס⁵ :
 הך דעבדנן חוביה : אנו לקין בחשניקיה :
 ליח לן רינין קמי טובך : כל רניניה עלינן :
 דאנו אבדנן לקנומן : אנש מחי גרמה באדה :
 מן יכל אחי ומפשר לה :
 צדקה עבד לן מרן : ולא חגזי לן גמלינן :
 ואלית רחמנה דביק : ומנהר לרחמיו :
 כהלן נבכי קנומן : ליח לן אפֵים למצבע דבק :
 חיב הן⁶ יצבע דבק : ולא דבוק דידבקנה :
 מה מצראי מחנה צבע דבק : ורחותה מסלקה מנה :
 צדקה עבד לן מרן : ולא חגזי לן גמלינן :
 זכותה דילך מרי : איקר עבד לאלהותך :
 עם כל דרין דמן אדם : לאכה ומן אכה ואזל ליום נקם :
 ליח איקרך מחחסך : עם זכאים ועם חיביים :
 עם אהליון ואהליון את רתאי⁷ :
 צדקה עבד לן מרן : ולא חגזי לן גמלינן :
 אימס דליח משתבח לגְוֹה : חשך כל דמהלך⁸ לגְוֹה :
 נהרה בידה ולא הו עמי : לילי דליח מתרבי לגְוֹה :
 דמוכה במרטוש חיול : מנגד דשבק לנגודה :
 מנגף הו דלא כסל⁹ :
 צדקה עבד לן מרן : ולא חגזי לן גמלינן :

1. כרֹן L.18. 2. מתנחה A.3, מתנאתה L.18, A.1. 3. וְיִלְךָ A.1, חילון A.1.
 4. וריניניה L.18, A.3. 5. BK marginal note corrects ² ~~מתנחה~~. 6. אן A.3.
 7. מנגד דשבק לנגודה הו ולא בטל A.3 9-9. 8. דמלך L.18. 9. רתאה A.1,3.

1. 8.1.3 תמונת 2. At this point, midway between the 22 stanzas, L18
 add. וְהָיָה כִּי יִשְׁמַע הַיְיָ אֱלֹהֵינוּ אֶת הַקּוֹל וְיִשְׁמַע אֶת הַקּוֹל
 4. A.3 om. 6. L.18 תְּלִימָה. 6. L.18 אֲנִי. 7. A.3 וְיִשְׁמַע. 8. L.18, A.1
 וְיִשְׁמַע אֶת הַקּוֹל וְיִשְׁמַע אֶת הַקּוֹל from stanza 20.

הַיְיָ אֱלֹהֵינוּ בְּשֵׁם הַיְיָ אֱלֹהֵינוּ

וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל

וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל
 וְיִשְׁמַע אֶת הַקּוֹל : וְיִשְׁמַע אֶת הַקּוֹל

14. ל.י.ב.א. (א.י.ב.א.)

- 10. ל.י.ב.א. 11. ל.י.ב.א. 12. ל.י.ב.א. 13. ל.י.ב.א. 14. ל.י.ב.א.
- 6. ל.י.ב.א. 7. ל.י.ב.א. 8. ל.י.ב.א. 9. ל.י.ב.א. 10. ל.י.ב.א.
- 1. ל.י.ב.א. 2. ל.י.ב.א. 3. ל.י.ב.א. 4. ל.י.ב.א. 5. ל.י.ב.א.

- 1. ל.י.ב.א. 2. ל.י.ב.א. 3. ל.י.ב.א. 4. ל.י.ב.א. 5. ל.י.ב.א.
- 6. ל.י.ב.א. 7. ל.י.ב.א. 8. ל.י.ב.א. 9. ל.י.ב.א. 10. ל.י.ב.א.
- 11. ל.י.ב.א. 12. ל.י.ב.א. 13. ל.י.ב.א. 14. ל.י.ב.א.
- 15. ל.י.ב.א. 16. ל.י.ב.א. 17. ל.י.ב.א. 18. ל.י.ב.א.
- 19. ל.י.ב.א. 20. ל.י.ב.א. 21. ל.י.ב.א. 22. ל.י.ב.א.
- 23. ל.י.ב.א. 24. ל.י.ב.א. 25. ל.י.ב.א. 26. ל.י.ב.א.
- 27. ל.י.ב.א. 28. ל.י.ב.א. 29. ל.י.ב.א. 30. ל.י.ב.א.
- 31. ל.י.ב.א. 32. ל.י.ב.א. 33. ל.י.ב.א. 34. ל.י.ב.א.
- 35. ל.י.ב.א. 36. ל.י.ב.א. 37. ל.י.ב.א. 38. ל.י.ב.א.
- 39. ל.י.ב.א. 40. ל.י.ב.א. 41. ל.י.ב.א. 42. ל.י.ב.א.
- 43. ל.י.ב.א. 44. ל.י.ב.א. 45. ל.י.ב.א. 46. ל.י.ב.א.
- 47. ל.י.ב.א. 48. ל.י.ב.א. 49. ל.י.ב.א. 50. ל.י.ב.א.
- 51. ל.י.ב.א. 52. ל.י.ב.א. 53. ל.י.ב.א. 54. ל.י.ב.א.
- 55. ל.י.ב.א. 56. ל.י.ב.א. 57. ל.י.ב.א. 58. ל.י.ב.א.
- 59. ל.י.ב.א. 60. ל.י.ב.א. 61. ל.י.ב.א. 62. ל.י.ב.א.
- 63. ל.י.ב.א. 64. ל.י.ב.א. 65. ל.י.ב.א. 66. ל.י.ב.א.
- 67. ל.י.ב.א. 68. ל.י.ב.א. 69. ל.י.ב.א. 70. ל.י.ב.א.
- 71. ל.י.ב.א. 72. ל.י.ב.א. 73. ל.י.ב.א. 74. ל.י.ב.א.
- 75. ל.י.ב.א. 76. ל.י.ב.א. 77. ל.י.ב.א. 78. ל.י.ב.א.
- 79. ל.י.ב.א. 80. ל.י.ב.א. 81. ל.י.ב.א. 82. ל.י.ב.א.
- 83. ל.י.ב.א. 84. ל.י.ב.א. 85. ל.י.ב.א. 86. ל.י.ב.א.
- 87. ל.י.ב.א. 88. ל.י.ב.א. 89. ל.י.ב.א. 90. ל.י.ב.א.
- 91. ל.י.ב.א. 92. ל.י.ב.א. 93. ל.י.ב.א. 94. ל.י.ב.א.
- 95. ל.י.ב.א. 96. ל.י.ב.א. 97. ל.י.ב.א. 98. ל.י.ב.א.
- 99. ל.י.ב.א. 100. ל.י.ב.א.

ثم يقول القاري

וירא אלהים את בני ישראל וידע אלהים

جوابه كذلك ونى

بعده يقول الامام

וזכרתי את בריתי יעקב ואף את בריתי

יצחק ואף את בריתי אברהם אזכר וה"א אזכר:

جوابه

מי אל בשמים ובארץ אשר ... כמ" וכגבורתיך:

וזכרתי להם ברית בא" אשר הוצאתי אתם מארץ

מצרים לעיני הגוים להיות להם לאלהים אני יהוה:

מי אל בשמים الخ

ונזכרתם לפני יהוה אלהיכם ונועשתם מאי"

וביום שמחותיכם ובמועדיכם והיו לכם לזכ" לפני

יהוה אלהיכם אני יהוה:

מי אל בשמים الخ

וזכרת את יהוה אלהיך כי הוא הנותך לך כוח לעשות

חיל ולמען הקים את בריתו: אשר נשבעו לאבותיך לאברהם

ליצ" וליעקב:

מי אל בשמים الخ

ובקשת משם את יהוה אלהיך ומצאתו ^{جوابه}

כי מי גוי גדול אשר לו אלהים קרובים:

אליו כיהוה אלהינו בכל קראנו אליו: ומי גוי גדול

אשר לו חקים ומשפטים צדיקים מכל החורה הזאת:

כי תדרשנו בכל לבבך ובכל נפשך בצר לך ומצאוך כל

הדברים האלה כאחרית הימים: ושבת עד יהוה אלהיך

ושמעך בקולו:

כ" מ" ג" الخ

כי אל רחום יהוה אלהיך לארירפך¹ ולא ישכח את ברית

אבותיך אשר נשבע להם:

כ" מ" ג" الخ

ויתהלל

¹ Sic: scribal error for לא ירפך.

13. The L.18 text of בשעבוד.

C.p.658: L.16 f.68: L.17 f.44: L.18 f.185:
 A.1 f.298: A.2 f.44: A.3 f.18:
 BK f.91.

בשעבוד אלה על סור סיני זזע: חילין וגבוראן:
 ויסדין: אלה מכך ואעת: נביה ראם וסלק וסור סיני
 דחל ורחת: מן אימחה דעבודה: אמח דאתא מקבלה:
 חיים לדריה לעלם:
 באצבע אש אכלה כתיב¹: במדע דאלהוחה: בצומין
 ובצלואן אקבל: ביד² משה מלגו לאהבי³ אש: מן אדרעה
 רמחה: דעלמה חלי בה:
 גבוראתה נעחו עמו מן מעונה על ריש טורה:
 כל חילי ישראל ארתחו: כד אמלל עסר מלין: נפיקים
 מפס אלהוחה חיים לדריה לעלם:
 דאהן הו דמע דממללה: דמלל אלה אלהיה:
 ומשה אחימן לעלם: מקבל דמעה דמן ימינה דמרה:
 עד יימנון כל דריה: באלהים ובמשה:
 אוצרה דממיר מאורין: נהר וחכמה לבלושיו:
 סימחה דמעחרה מן דבעי לה קעימה מלל עם מפוקיחה
 שופרה: כרוז ליח לבר מן אלה רומה ומכה אשׁו מימר:
 נביה דאחימן: לעלם חכמן כל דאכתיב לג׳ה:
 ור׳ילה דפלג על מדעה: ור׳ילה דלא משמש גזיראתה
 דו ספר ארהוחה: דביאר משה נביה: מן ארשוחה דמרה:
 ויהבה לגו צדה דארונה יקרון⁴ תהכיה לג׳ה:
 זרעה דאזרע לגו אש: סלק ואדגן עסר מלין עסרתי⁵
 מליה: עסרה אוצרין: משה⁶ נביה⁷ מהימנה: דאחימן
 על בית אלה מחן⁸ עללחה דישראל:
⁹
¹⁰
¹¹
¹²
¹³

1. A.2. ועת. 2. L.17. אכתיב. 3. A.3. באד. 4. L.16, 17, A.1, 3. להבי. 5. A.1, 2, 3. להבה. 6. A.2. דרע. 7. A.1, 2, 3. ויק. 8. A.1, 2, 3. דרע. 9. L.16. ומשה. 10. A.2 om. 11. L.17. מימנה. 12. A.2. אל וע. 13. L.17. ליש. A.1, 3. ביט.

14. Notes to C.'s text of אה כתיב (C.p.56), with chief variants noted from L.17,18,A.1. As usual, in the case of Defter pieces, there are considerable variations. C.'s text is based on V.3, with variants from Cr.11,18,B.2. Verses Aleph to Zain only are used for Yom Ha-Kippur.

L.17 f.45: L.18 f.186: A.1 f.299.

C.p,56 1.19	אה	L.17,18,A.1	הא
19	נאיר	L.17,18, A.1	ונהיר נהיר
19	לטה ימנה	L.17,18,A.1	לטימנה :
20	לעבדיו	L.17,18,A.1	לעבדיו
20	יהון	L.17,18,A.1	יהונו (L.17 om. ה)
21	אשתרי	L.17,18	אכתיב : Cr.11, B.2,A.1
22	נפקי	A.1	נבקי
24-25	(גב" .. לעלם)	L.17,18,A.1	om.
26	לאלה	A.1	לעלה
28	זמי	Cr.18	זעמי
29	דיעמנה	Cr.18,L.17,18,A.1	דיעמנה : Cr.11,B.2
			דימענה
C.p.57 1. 1	זמדכי	L.17,18,A.1	מדכי
1	דמנאר	Cr.11,18,B.2,L.17,18,A.1	דממיר
2	בארין וצערין	Cr.11,18,B.2,L.17,18,A.1	דבראין וצברין
3	(קדיש)	L.17,18,A.1	קדיש
3	(ד)נטר	L.17,18,A.1	דנטר
5	זעיקים	L.17,18,A.1	זעיקן (A.1 ends ין)
5	זכאחי	L.17,18,A.1	זכאי
5	הלכו	V.3	אנון
5	זרעין	L.18,A.1	זרעין : L.17
5	אנו	L.17,18,A.1	אנין
6	לחילה	Cr.11 add.	לגלה : L.18
6	זיהבה	B.2	הזיהבה

15. Notes to C.'s text of "אהנו כתבה ר" (C.p.56), from L.18 f.186.

C.p.56	1.15	אהנו	L.18	אהן הר
	16	לחודה	L.18	לודה.
	16	ליחידאה	L.18	ליחדאו.

16. L.18 text of the Antiphon of קבלו (C.p.58).
L.18 f.186.

وبعد ذلك يلبو قبلو ثلاث
فصول وهذا ترتيب التلبية يقولوا الجماعة

(אהנו כתבה רבה)

יחלל אלהים תפיל

ثم يقولوا بكنهيم جميعاً

קבלו ממלל דחיים: מושט ביד אלה דחיי

עולם דילה:

الجواب¹

חשבחה למלכה רב ה: דכן אניר לעבראי

בכתבון וכהלון נהר²:

بكنهيم

הדה היא ארהותה: דאחיהב לבני ישראל:

עד יהונו³ קרין בה ואמרין⁴:

الجواب¹

חשבחה למלכה רבה: דכן אניר לעבראי

בכתבון וכהלון נהר²:

بكنهيم

כל עבראי יסגדון קמי⁵ כחבה: קדישה

1. C. add (from B.12,13?) من يقول (מן הקהל =). 2. C. נאר.
3. C. יהון. 4. C. ים. 5. See C.'s footnote 2.

וישכחון ליהובה ויימרון:

תשבחתה למלכה רבה¹: אן דכתבה רבה מפתח
الجواب

נשׁוי נסגד² ליהובה ליחו דמי למאוריה:

דאנון כסין וגלין:

כל יום: דו כחכה³ רבה:

דבינינן מניר בלילי⁴ ואיממה: ארבעים יומים עמד:

נביה צעם על טורה מבגללה: מסגי רבואן

וחשבחן: מבגלל רבות אמורה: קבל יתה מן

קעימה: ומלף יתה למאתיה:

אן דכתבה רבה מפתח נשׁוי ונסגד ליהובה:

דו כחכה רבה דכיה קדישחה דנחת מן שומי שומיה:

מד לית אלה הך יהובה כן לית כתב רב כֹּתְהָ:

וגבוראן אתעמו⁸ יומה: דנחת⁹ ארהותה אשחה רבתה

וכבודה ועננה: וקל קופרה¹⁰ קעימין ומאתין ארתחו

אלה מושט ונכיה רבה מקבל:

יחלהל אלהים

-
1. See C. add. (L17). 2. C. "ו". 3-3. See C. footnote 3. 4. C. בליליה.
5. C. "בגל". 6. See C. footnote 4. 7. חילין וגבורין. 8. See C. footnote 6.
9. דנחתו. 10-10. C. (p. 59) "וקלה דש".
-

17. L.16 text of בחוש השביעי (C.659) with textual notes from A.1,2,3. This biblical piece (Lev.xvi.29-34) may be described as the most important single piece used from the Bible, on which the Samaritans base their whole Atonement prescription.

L.16 f.69: A.1 f.299: A.2 f.45: A.3 f.19.

בחדש השביעי בעשור לחדש: חענו את נפשותיכם: וכל מלאכה
לא תעשו: האזרח והגר בחוככם: כי ביום הזה יכפר עליכם:
לטהר אתכם: מכל חטאותיכם: לפני יהוה תטהרו: שבחון³ הוא⁴
לכם: ועניתם את נפשותיכם: חקת עולם יכפר⁵ הכהן אשר ימשח
אתו: ואשר ימלא את ידו לכהן אחת⁶ אביו: ולבש את בגדי
הכד בגדי הקדש: וכפר את מקדש הקדש: ואת⁷ אהל מועד ואת
המזבח: יכפר על⁸ הכהנים: ועל כל העם⁹ הקהל יכפר: והיחה
זאת לכם לחקת עולם: לכפר¹⁰ על בני ישראל: מכל חטאתם:
אחת בשנה: ויעש כאשר צוה¹¹ יהוה את משה:

1. היא M.T. 2. שבת שבתון M.T. A.1,2,3 . 3. חֲשַׁאת׳ M.T. . 4. נִפְעֹת׳ M.T. .
5. ועל M.T. 6. תחת M.T. A.1,2 . 7. A.2 om. 8. M.T. על .
9. עם M.T. 10. יכפר A.3 . 11. צוה M.T. .

18. L.18 (f.69 left margin) text of Durran piece said before . אך בעשור

عدد بيت دران يقال قبل אך בעשור

כי בשם יהוה נקרא ונצעק אל יהוה אלהי אבותינו וישמע יהוה
את קולנו וירא את ענינו ואת עמלנו ואת לחצנו: ויוציאנו
יהוה ממנוחה ביד חזקה ובזרוע נטויה: ויביאנו אל רצונו
קרוב אמן אהיה אשר אהיה ובזה יום הכפורים נעני נפשותינו
ליהוה: אלהינו כאשר צונו על יד אדונן משה נביאנו: כתורה
מכתבנו: ונתפלל בזכאים אבותינו: אבקעם ויצחק ויעקב ויוסף
ואדונן משה ואהרן ואלעזר ואיתמר ופינחס ויהושע וכלב
והמלאכים הקדושים והשבעים הזקנים: והרגריזים בית אל
שלום יהוה עליהם: אדני יהוה ברחמיך הקדושה ובהם כפר לעמך

ישראל אשר פדיה יה" והשקף ממעון קד" מן השמים: וברך את עמך
 וקבל מקרחינו וצלוחינו וחפלותינו: תחת מוסף הקרבן ועלת
 השבת הקדוש: וקבל ציאמינו ושוב עלינו וקבל שובחינו וסלח
 לחסאינו ושוב מחר" אפך והנחם על רעותינו: ברחמך וחסדיך:
 כי אתה יהוה אל רחום וחנון: ברוך אתה לעולם: וברוך שמך
 לעולם: ליח אלה אלא אתה יהוה אחד לבדך:
 ישתבח אלהים ליח אלה אלא אחד:

19. YISHTABBAH from A.2 (no reference in C.), with notes from A.1.

A.1 f.302: A.2 f.48.

عليه ايضاً يشتبخ من قول العم المرحوم
 אברהם בן יעקב הדנפי
 ירחמו י" אמן אמן:

בגדלו ברך וקדש זה היום¹ הכפֹּר : ושם קדשיו ריאמה:
 ושם בו לנפש דרור : מכל חטא ואשמה:
 ושם בו כל הנור : מופע על מכה מן רומה:
 טובי מי² יניר לבו : ומן משפט זה היום:
 לא יסור : כה וכה נפשו ינשמה:³
 ויהי בו סהור מכל חועכה חסור: וישוב
 שובה גדלה עצומה:
 וידע⁴ אן מרו⁴ האל הגדול והגבור: יסבל⁵
 מן לו ישוב⁶ מכל מומה:
 קומו בנן⁷ נשוב אליו כי הו⁸ חסור:⁹

1. A.1. 2. A.1. 3. יתחננה A.1. 4-4. A.1 om. 5. A.1 ויסבל.
 6. A.1 add. נקיא. 7. בנו A.1. 8. A.1 om. 9. הגור A.1.

עד ינחם עלינו וישקף מן שומי שומיה¹:
 וברית הזכאים יהי לנו² זכור: וחמיד
 אמן לך יסכמה:
 בעמל הנבי הצ"³ הת"⁴ הטהור: הסגיל השליח הדמע:
 ועל חתמה טובינן נטהר נפשו⁵
 ונעמד פני מרן ונפרט לו כפינו
 ונתפלל מן לבבים סהורים:
 ונימר כפר לעמך ישראל אשר
 פדית יהוה:⁵

1. A.1 שומה. 2. A.1 לך. 3. as A.1 הצדיק. 4. ^{ie. as} A.1 א. 5-5. A.1 illegible.

20. YISHTABBAH from A.2 (no reference by C.), with notes from A.1.

A.1 f.302: A.2 f.48.

عليه ايضا يشحبح من قول الامام
 العظم الكهنه הטב סכיה בן
 שלמה ירחמו יהוה אמן:

חכום כסי יגלי : ורז שמו אל אמונה:
 בגדלו שלח משה השליח בכתב קשט קדש כל אלפנה:
 ושמו חלמוד לעלמה מלא וקרא שמו
 אלהים על ידו רחמנה:
 ואפרש זה היום רחות לעמו מצליח
 לאשר יצום שם רצונה:
 כי דן יומה בו בסור ובחשעת הימים טובה
 לפעלי: הטוב דבו אתחננה:
 מרי ארתי ארתי¹ עלי² ולקהלי² שלח

1-1. A.1 ארתי מרי ארתי. 2-2. A.1 ועל קהלי.

לנו מן טובך חסדה¹ וטב חנה:
 בה יקום ברך יהוה חילו ודגלי: רצונה³
 שכן סני רב המתנה⁴:
 ואמלא ותן למחוב לידך וקבלי: ולמקרוב
 מנך שמח וששונה:
 כאשר אמרת בספרך בשפולי: טור סיני
 על יד נביה מימנה⁵:
 בזכות הזכאים בעלי פסקולי הדרך
 ומשמרה ובניאתה:
 ועל חתמת בשמך אל שדי אל עולם:
 חשלח לן ברכת פנואל:
 תקבל צלותן ובעותן וזכור הקיאים:
 כמימרך בכחבך מנן חקבל:
 והיתה זאח לכם לחקת עולם:
 לכפר על בני ישראל:
 מכל חטאתה אחח בשנה:

1. חסדך A.1. 2. בו A.1. 3. רצון A.1. 4. טב A.1.
 5. מהימנה A.1.

21. YISHTABBAH from A.1 (only).

A.1 f.303. The rubric is illegible.

הסלחיו מכל חטא	:	וכל עון לשאב יכפרו:
טובי מן לשובן מטה	:	ולכו ביראת האלהים סהרו:
ובזה היום דכלו פליטה	:	קרא וצלא בקשט ובנצירו:

והרע מן לבבו חטע ¹ :	ובלעילו מעלו אסירו :
וידו אל השמים נטה :	בחפלה ושאל קבול מעחרו :
צלוחו חסק ליד קשטה :	ופנואל יזרח עליו כנורו :
ועגל סדריה ויביטה :	והרתי מכל עונה יטהרו :
הך מה בסרו בחורותו :	הקשיטה: והרו יתגלי לסמירו :
אשרך תהביה תליטה :	מן כפירות דן יומה ואיקרו :
מה רבו מן יומה דבו :	מצמטה: הברכה והקדשה והכפירו :
כפירים וברכות כו נטע :	האלהים דצוה במשמרו :
על יד מן דרגו על כלה :	רחוטה ² : וינחם יהוה בעבורו :

(The conclusion is illegible)

1. Unusual error for חטע. 2. Unusual error for רחטה.

22. Notes to C.'s text of the GREAT MARĀN from L.18.

C.p.276 (& p.663): L.18 f.194.

C.p.276 1.3	צלואתכון	L.18	צלואתכון (Alif Tawīla om.).
4	למדרישכון	L.18	למדרישכון.
5	בעואתה ¹	L.18	בעותה.
6	ומסחן	L.18	ומסחין.
8	יקעיה	L.18	רקיעה.
9	רחסין	L.18	רחסיו.
10-13	מועז ... ומועזיכון	L.18	יום הציאם: והוא יום המליחן והרחעים ישימו יהוה: בריך ועברך עליכון ועל כל קהליכון וציאמיכון:

1. The Alif Tawīla occurs only in the plural.

23. Notes to C.'s text of אתי בשלם, from L.16,17,18, 0.5, BK, A.1,2,3 and C.'s Defter MSS, his text being largely based on V.3.

C.p.62 (Marqah): V.3 f.100: L.16 f.81: L.17 f.49:
L.18 f.195: 0.5 f.89: BK f.55: A.1 f.308: A.2 f.53:
A.3 f.26.

C.p.62	1.22	בריאתה	A.3	בריאתה .
	22	לאטמה	V.3	בשמה .
	23	לעזאזל	L.17, BK	לעזאזל : A.3 לעזאזל .
	24	תצימון	L.16,	תצימון .
	24	מסזון	L.17,18, BK	"מן מז" .
	25	חטא	BK, P.8	חובים : L.8,14,16,17,0.5, A.2,3, L.18 חוביו .
	26	למבטליו	0.5	למבטלה .
	26	אנין	L.8,14	האלין : L.17,18, BK, 0.5 אלין :
	29	ונסב	L.16,17,18,0.5, A.2,3	וואנסב .
	30	מבגו	L.8,14,17,18,0.5, P.8, BK	מקרב .
	30	אמורה	L.17,18, BK	אמרה .
	30-31	מנו דיכל טב" לה	L.8,14,18	(& L.18 add. לה .
C.p.63	1. 1	אלין	L.17,18,0.5, BK, A.3	אלין .
	1	בקבל	L.8,16,18, P.8,0.5, A.3	בקפל .
	2	בלילי	A.2	בליליו .
	3	זערה	L.17,18, BK	זהרה .
	3	איזנו	L.8,14, A.1,2,3	"איזין הו" .
	3	מן שם	L.17,18	שם : BK ומשם .
(From verse ח (הא) to end of piece om. in L.8,14)				
	5	אה	L.17,18, BK	הא .
	5	יובל	L.16,17,18,0.5, A.2,3	יוביל .
	5	אחד	L.17,18, BK	אחת .
	5	לכל ישראל	L.17,18, BK	לישראל .

C.p.63 1.5	אהן	L.17,18,BK	אן.
5	ותאהב	L.17,18,BK	: וצעט 0.5 : ותאב
		L.16,A.2,3	. ותהב
7	טובה	L.17,18,BK	. טובה
7	ישום	L.16	: ישום : L.17,18
		0.5	"ישראל".
7	טובי ק".... בה	A.2	. טובי ע" דצע" בה
7	דשו"י	L.17,18,BK	. דשו"י
7	סליחתה	A.1	: א.3 סליחתה
8	לכל	L.17,BK	: על אן : L.16,18,0.5,
		A.1,2,3,	למן.

The requirement for this Defter piece for the Day of Atoment ends at verse ט. L.17,18 give in add. the four stanzas (a) "יום ש", (b) כל אמיה, (c) "אתיב", (d) תניס יומה, as continuing the piece.

24. BK text of הנשארים, by the BK scribe (father of the L.7 scribe).

BK f.2, L.7 f.88 (C.p.212).

בשם יהוה:

ידרשו מן צדקתך:	:	עבדיך הנשארים
מן סגאי סבהתך:	:	מתנות חן וחסד
ורחאה במגביאתך:	:	רחמן אתה בדיניך
אלא רחמיך ורתותך:	:	מן לנו אה מרן
גברות יכלותך:	:	כפי יכלותן לא לפס

הך די חסדך עמנו	:	רבי לן מתנוחך:
נשאי אח ידינו	:	בעים רחואתך: ¹
אן עמיך ראה לנו	:	הך די אמנותך:
גמלחנו כל טוב	:	בתקון חכמתך: ²
כבריאח גביוחינו ³	:	מן גוני בריאתך:
ושלחת לשונינו	:	לתשבחן יחדאותך:
נשאלך תרצי עלינו	:	במשמר תורותך:
ופקח עינינו	:	לדעת רוזי יקירותך:
והולכנו הדרך הדרך	:	דתרצי לאלהותך:
וטהר יצרינו	:	וקדשנו בקדישותך:
וזכור הזכאים ארשינו	:	דכרח עמון בריתך:
והקים לן ⁴ ושבת ושב יהוה:	:	אלהיך את שובתך:
וברוך אתה בבאך	:	ברוך אתה בציאתך:
ואשכין בלבבינו ⁵	:	מהבותך ויראתך:
אנחנו ⁶ הזעורים	:	נשאלך ונבקש יתך:
חודיענו ⁷ נא את דרכיך	:	ואמתן את חמתך:
ושא מעלינו אה יכול	:	קצפך ומגיפותך:
למען נמצא חן בעיניך	:	ולא תפיר בריתך:
וברך לחמן ומשתותן	:	ולא תנשי מקראתך:
ושוב מחרון אפך	:	והשיב ממלכותך:
חלילה לך אה רחום	:	חגעל את עדתך:
הנשארים במתי מעט	:	בין שנאי אימנותך:
אכן כי חסאינו ⁸	:	ועזבנו מצותך:
ורחמך ⁹ תסבל אתנו	:	כד נתחנן לרחותך:
וראה כי אזלח ידינו	:	ולית לנו זולתך:
וזכור ארץ ירשתן	:	ואתר קדישותך:
בזכרון אדם אבינו	:	דברכח אתו בכרכותך:

1. רתותך ל.7. 2. חכמתך ל.7. 3. ג'יותינו ל.7. 4. ל.7. ש" לנו.
 5. בלבינו ל.7. 6. אחנו ל.7. 7. אודיענו ל.7. 8. חטינו ל.7. 9. ורחמך ל.7.

ומן אמרה לו בטובך : והקמתי את בריחי אתך :
 ומן בחרת לו במימרך : לך לך מארצך וממולדתך :
 ומן אמר לבנו בשלחו : ואל שדי יברך אתך :
 ומן אמרה לו בחסדך : שוב אל ארץ אבותיך ואל
 מולדתך :
 ומן אמר לשר המשקים : כי אם זכרתני אתך :
 ומן אמרת לו בדיל אחיו : וגם הנה הוא יצא לקראתך :
 ואמר לו קרב אל המזבח : ועשה את חטאתך ואת עלתך :
 ובכהנח אלעזר ואיחמר : והמפניס' את קנאתך :
 שוב מחרון אפך אדני : ואל חשחית עמך ונחלתך :
 וצדק עלינו מן צדקתך : צדקה מן רחוקתך :

(This piece has no special place in the Service; it precedes the Service in the MS).

והמפניס לך ו.



APPENDIX III

Being pieces referred to by C., but not given by him, and pieces not referred to by C. which occur in MSS not used by him. The pieces are for the Morning Part of the Service and are set out in order of their occurrence.

APPENDIX III

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1. A.1 text of MALĪFŪT, with notes from the text of A.2,3.

A.1 f.317: A.2 f.63: A.3 f.35.

עליו עוד מלי פוט מן מימר הכהן סביה ירחמו
י"א אמן:

אהרן ומשה : כִּתְּוֹן לֹא קַעֵם:
כד דברון מרון : בִּסְהִדוּחַ כֹּל הָעַם:
ואקימו משכנה : וְכֹל מִנּוֹן בֹּא זֵלֵא וְצֵאִים²
והסליחן והכופר : בְּחַפְלוּתוֹן מִרוֹן הַנְּחָם³
בעלמה ואחרית : מִן אִמּוֹר חֵי אֲנֹכִי נֵאִם⁴
והברכה בון חשרי : עֲלִיךְ כְּחֹעֲפוֹת רֵאִם⁵
וישא אהרן את ידו על העם:

وتفاسد⁶

1. A.3 ביה. 2. A.3 וצעם. 3-3. A.2 הנחם: A.3 מן ינ". 4. A.2,3
אני. 5. A.2 כתופעות. 6. A.3 om.

2. A.1 text of MALĪFŪT, with notes from the text of A.2,3.

A.1 f.324: A.2 f.70: A.3 f.35.

הא טובי חהבה : אֲשֶׁר הַטוֹב יַעֲשֶׂה:
וידרש סליחן : כֹּחַ הַכְּהֵנִים אֲרֹשִׁי:
הכהנה והחשמישה : בְּמִשְׁכַּן קִדְשִׁי:
ולבשו בגדי הכד : וּבִדְוֵן יוֹמָה דְרוּשִׁי:
כופר בקסרת אשר : רִיחַ נִיחָה אֲשִׁי²
עליה השלם³ : יִשִּׁיב רְחוּ לֹן בְּשִׁשִׁי⁴
ויאמר יהוה אל משה:

1. A.3 ניחח. 2. A.2,3 אשה. 3. A.3 עליהם. 4. A.3 רתי.

3. A.3 text of פתח מליוך הרוחות with acrostic of the name Phinehas b. Joseph.

A.3 f.37.

פתח מליוך הרוחות	:	לא יסגר בכל שעות:
טובי השאבות	:	שובה בחמימות:
ישראל אחיקץ מן	:	שנתך ושים השובה קנאתך:
עד השוב לך ממלכתך	:	ותירש כל הארצות:
נורא הנוראים	:	עשה כל חמחים:
מאבד הרשעים	:	בנסחרות ונגלאות:
חכום נגלא ונסחר	:	לא יפלא ממו דבר:
כי הו לכל בריח שמר	:	וזכר לך הטובות:
סבול ולא מנכי	:	מכל רע מזדכי:
קראה חי אנכי	:	לעולם בטובות:
בדד בלא שני	:	מפני כל פני:
ממן ברב יאני	:	בדד בלא דמות:
נוראותו גדלה	:	אלה על כל אלה:
ורפא מכל מחלה	:	ומכל חלי ומכות:
ישתבח בחדירו	:	אל צדיק וישרו:
מוריך בגברו	:	ידע הדקיקות:
ורבותה חמידה	:	בנקיבות נכבדה:
שבחו לה העדה	:	הזאה בכל שעות:
סכו לה החשבון	:	וארימו הצבען:
כי משפטיו יען ביען	:	חכום הנסחרות:
פניו ביראה קעמו	:	ונפשותיכון לא אשלמו:
ודרשו סליחות ממו	:	כי הו סלחיו החטאות:
אה שמועיה אציחו	:	למליה וארתחו:

4. A.1 text of MALIFUT, with notes from A.2,3.

A.1 f.326: A.2 f.73: A.3 f.41.

כריזאן וחרואן : על יד משה אחני:
 איש האלהים : דאודעק מן הסנה:
 עבדי¹ משה משה : ויאמר הנני²:
 אחתו נביי : ורב³ ביחי ומהימני:
 ומללה עורי : לגו מדבר סיני:
 שא ראש ישראל : ומניאנון מני:

1. א.2 עבד . 2. הננה . 3. א.2 "ובר"

5. A.1 text of YISHTABBAH, with notes from the text of A.2.

A.1 f.357: A.2 f.82.

(A.2) عليه ايضا يشتيخ من قول سيدي الامام تكهن عمران ربه الرب القال واسكنه فسيح الجناب
 امين

חילה דשם זה היום : כיור מסהר מכל חסא ועונה:
 טובי מי בו צעום : יחנצל מן חועבת השנה:
 ויצא מנה סהור מכל מום: הן הוא צעימה בשובה מחקנה:

הו² מה אמר בספרכס³:

והיחה זאח לכס:

לחקת עולם לכ⁴ על ב" ישראל

מכל חסאתם

אחת בשנה:

רב אלה⁵

1. א.2 . הוה . 2. א.2 . הך . 3. א.2 . בספק . 4. א.2 . לך . 5-5. א.2. om.

6. Notes to C.'s text of אה אל רחום וחכנו, with notes from the text of L.16,17,0.5,BK,A.1,2,3.

C.p.63: L.16 f.110: L.17 f.60: O.5 f.99: BK f.66:
A.1 f.357: A.2 f.82: A.3 f.55.

BK has the following rubric:- من قول سيدنا الربيس
رضوان الله تعالى عليه امين امين

C.p.63	11.9-14	Brackets C.'s, because V.3 om. the bracketed material.
	9	לעונותינו A.1,2,3 לעונותינו.
	9	after אבותינו L.17,BK,0.5 add. (נקדה) בית יתאל ובית יתאל
	11	The first letters of the 1st,3rd,6th and 8th letters spell יוסף.
	11	עינינו L.16 עינינו : A.2 עינינו.
	11	מדרכינו A.2,3 om. O.5 מדרכינו : A.1 מדרכינו.
	12	אל A.1,2,3 אה אל.
	12	נואלנו L.17,BK נולנו.
	12	וחסינו L.16 וחטאנו.
	14	ופשעות L.17,BK וחטאות.
	14	כן V.3 כל : A.1 om.
	15	1st לא L.17,BK אין.
	15	אדוננו A.1,2,3 אה אדוננו.
	16	נואלנו L.17,BK נולנו.
	16	וחט" ומה נו L.17,BK ומעלנו וחסינו : A.1,2 ומעלנו ומעלינו וחטאינו O.5 : וחטאנו.
	16	רעות BK הרעות.
	17	וחקיך L.16 וחקר.
	17	לא L.17,BK מה (= מה?).
	17	וחטאנו L.17,BK וחסינו : L.16 וחטאינו.
	19	ולבבנו L.16 וללבבנו.
	20	As C. states (his footnote 11), L.16, 17,0.5 om. and in P.8 the line is crossed through. BK,A.1,2,3 also om.

C.p.63	1.21	טבלנו	A.1	טב לנו .
	21	דבבינו	L.17, BK	שנאינו .
	22	עוינו	L.16	עוינו .
	22	ויפלו	BK	: ויפלו A.1,2
	23			C. brackets this and the next eight lines because V.3 lacks them. They interrupt the alphabetic sequence. C. continues from L.16,17, P.8.

	23	בעונות	L.16	בונות .
	23	לנו	A.2	לן .
	28	והעלות	L.17, BK	ועלות .
	29	הנזירים	A.1	הנזבחים .
C.p.64	1. 3	מכל מקומינו	L.17, BK	ממקומותינו .
	4	מן משכן	L.17, BK	ממשכן .

After 1.4 A.1 add. the following verse:-

אוי לנו אוי לנו : במה עטלנו נפשונו :
 ומן רב חטאינו : חרבנו משכנו :

Also here L.16,17, BK, 0.5, A.1,2,3 add. a verse:-

נבכי על מה חסרנו : משכן (ומשכן לו) מקדשנו :
 ואיך לא על מקדשנו : יבכו עינינו :

	5	ולא	BK	ועל .
	6			This verse om. in L.16,17,0.5,P.8, BK,A.1,2,3. Again the add. interrupts the alphabetic sequence.
	7	וכחסד	L.17, BK	והסודן .
	7	אימתך	L.17, BK	ואמתך .
	8	יראה	A.1,2,3	מראה .
	9	בשלטונך	L.17, BK	שלטונך .
	9	קניאנך	L.17, BK	: קנינו A.2
	9	אמטיר	L.17, BK	המטיר .
	9	ענניך	A.3	ענני .
	10	נשא	A.1,2,3	אשא .
	10	מן	L.16	om.
	10	חטא	L.17, BK	: דחטא A.2
	10	בגדלך	L.17, BK	בחסודך .

C.p.64 1.11	צדק	L.17, BK	צדיק .
11	נשוב ונמול	A.3	נמול ונשוב .
11	פניך	L.17, BK	היום .
12	This l. in C. from O.5, P.8. L.16,17, BK, A.1,2,3 have:- קדשים (קדיש"ג, א1,2) מחללים: וכהנים וקללים : וקברי ערלים : ברום מקדשנו:		
14	צעקותינו	L.17, BK	A.3 קולותינו .
14	והסיר	L.17, BK	(verbal) ונִפֵּץ .
14	לאשמינו	L.17, BK	לחטאינו .

The piece ends in BK with "א"ר"ו" (= L.17's רחום וחנון):
A.2 gives from "א"ר"ו" to אבותינו . A.1,3 have: - ثم يقال بيت
(A.1 om. "ו") . L.16 has וيقال بيته آه آل ... וחנון .

7. BK text of מימר בכור, with notes from the text of A.1.

BK f.68: A.1 f.359.

מן מימר סעד אלה הכחרי יר" מרי וסי עלי נחם אה בן אדם עד מחי:	
1' ארך חיינו נבכי :	בדמעוח עד כ ² :
סריחתן סגי :	אלא דח רחמן:
במיסון הלב תוקד :	האש כוֹחַ לִפְיֵד: ³
ולנו על זה מגיד :	מן מרירות פמן:
סגת בן צוקחה ⁴ :	ואזלח מנן חדותה: ⁵
זה חלק בישוחה :	רב חסאן ואשמן:
ית חטאינו רמה :	הך גללי ימה:
ואשתיארנו ⁶ בעלמה :	אבילים על גרמן:
עונינו עדפה :	לרעוח אספה: ⁷
ובאש השריפה :	אשלכנן קנומן:
דמעיס דם אדם :	מן עינינו הך ים: ⁸
נמסיר ולא נרדם ⁹ :	כל לילן ויומן:

1. First couplet only set out by C. (405). 2-2. C. דם נבכה. 3-3. A. האש.

4. A.1. 5. A.1. 6. ואשתיארנו. 7. לרות א. 8. עונינו א. 9. נרמד א.

- 1. א.ו.א. 2. א.ו.א. 3. א.ו.א. 4. א.ו.א. 5. א.ו.א. 6. א.ו.א. 7. א.ו.א. 8. א.ו.א. 9. א.ו.א. 10. א.ו.א. 11. א.ו.א. 12. א.ו.א. 13. א.ו.א. 14. א.ו.א.

1. א.ו.א. : לא נשמה ליל מסין :
 2. א.ו.א. : א.ו.א. :
 3. א.ו.א. : א.ו.א. :
 4. א.ו.א. : א.ו.א. :
 5. א.ו.א. : א.ו.א. :
 6. א.ו.א. : א.ו.א. :
 7. א.ו.א. : א.ו.א. :
 8. א.ו.א. : א.ו.א. :
 9. א.ו.א. : א.ו.א. :
 10. א.ו.א. : א.ו.א. :
 11. א.ו.א. : א.ו.א. :
 12. א.ו.א. : א.ו.א. :
 13. א.ו.א. : א.ו.א. :
 14. א.ו.א. : א.ו.א. :

סמן אחריה : זה היום תהיתה :
 על עובדי בישותה : דעבדנן בעולמן :
 לאוי זה היום : בדחלה רבה נקום :
 ונצחק¹ אה אל רחום : אן עמיך רחמן :
 אן עמיך אן עמיך : השקף עלינו מן שמיך :
 והמסיר מטר רחמיך : כמה המטרת המן :
 וארחי אל עמך : והצילון מן נקמך :
 כי אל רחום שמך : וגלגיך דת רחמן :
 אה שעמיו צבעחה : קבל מנן בעותה :
 והצילן² מן פנותה : אה עשה כל סימן :
 וקבל שובתן ברתותך : הך די אמנותך :
 בעמל משה בן ביהך : דבכחבו חכמן³ :
 דו מקבל חיבים : שבקינ⁴ החובים :
 ואת מיטב לטבים : ולטובה עמן⁵ :

ס"ט "א" ד"ך"

1. ונצחק א.1. 2. והצילון א.1. 3. חכמן א.1. 4. שעבדין א.1.
 5. עזמן א.1.

8. A.3 text of ראו המגפה ושרת, with notes from the text of A.1.

A.1 f.360: A.3 f.57.

וראו המגפה דשרת : ובלבן אש להבת :
 ושמחנו הכרת : והבל לן סבל ואודמן :

1-1. A1 one word. 2. A1 the correct "לך". 3. A1 אשתך. 4. A1 the
 correct "בית". 5. A1 אבירי. 6. A1 אבירי. 7-7. A1 אבירי. 8. A1 אבירי.
 9. A1 אבירי. 10. A1 אבירי. 11. A1 אבירי. 12. A1 אבירי. 13. A1 אבירי.
 14-14. A1 אבירי. 15. A1 אבירי. 16. A1 אבירי. 17. A1 אבירי. 18. A1
 אבירי. 19. A1 אבירי. 20-20. A1 אבירי (אבירי אבירי אבירי). 20. A1
 אבירי (above, p. 647).

7 : אבירי אבירי אבירי
 2 : אבירי אבירי אבירי
 5 : אבירי אבירי אבירי
 6 : אבירי אבירי אבירי
 7 : אבירי אבירי אבירי
 8 : אבירי אבירי אבירי
 9 : אבירי אבירי אבירי
 10 : אבירי אבירי אבירי
 11 : אבירי אבירי אבירי
 12 : אבירי אבירי אבירי
 13 : אבירי אבירי אבירי
 14 : אבירי אבירי אבירי
 15 : אבירי אבירי אבירי
 16 : אבירי אבירי אבירי
 17 : אבירי אבירי אבירי
 18 : אבירי אבירי אבירי
 19 : אבירי אבירי אבירי
 20 : אבירי אבירי אבירי

9. A.1 text of כמה נחטא ונשגי; the rubric is illegible and several words are also illegible in the piece (dotted below).

A.1 f.360.

כמה נחטא ונשגי	:	ולא נירא מן היגיע:
סריחתן סגי	:	אלא דת רחמן:
כלנו חטאים	:	ועמלינו רעים:
סוררים מוראים	:	חעים צלמן:
וליה לנו עמל טוב	:	נמטי בו אל הטוב:
רק חוב ירבי על חוב	:	והרע מלו עמן:
לבבינו קשים	:	לעונות דרשים:
ויצרינו בישים	:	וככן ממלל פמן:
עינינו לא תדמע	:	ואזנינו לא חשמע:
ועל מפרש הטמא	:	לא נמוש כל יומן:
יומן כלו בחעות	:	ולילן כלו בחטאות:
ומן מיני הטמאות	:	משתואן ולחמן:
צללים בים החטא	:	ליח לנו החטא:
מה נירא מן דינה ומשפטה	:	ולא נפחד מן נקמן:
ולא נחשב אן קדם מותה:	:	ולא נירא מן נחמותה:
וחטומס בעפר אהה	:	ואל הקבר צלמן:
אבילים על מה עשינו	:	ומה קדמנו מן עמלינו:
אן לא ירחמנו	:	נמות אנה וחמן:
ליח לנו מפצי	:	מן מימר אשכיר חצי:
ולא לנן עמל מרצי	:	לא אבהן ולא אמן:
מי לנו מי לנו	:	ממו יצי..נעו:
בחסדך שים לנו	:	מעונינו סמן:
...	:	בדמעות עד מי:
היצק	:	... אה.....
רחמן רחמן	:	ושים לנן סמן:
.....	:	והוי חמיד עמן:

בין יעי מרם ורבים:	:	.....
וברחמיך. חון:	:	.....
ולא מחדל.. חץ עליך:	:	.....
פעליו אולי בריחו יקים ..	:	אלא להצור חמים
וסלח לנן כל חוב:	:	מחרון אפך שוב
השלשה הלמן:	:	באברהם ויצחק ויעקב
ונשוב עחה אליך:	:	נברח ממך אליך
מרן ואלא על מן:	:	אליה נתרחץ עליך
ושים לנן תהבה:	:	סלח לן כל חוביה
דבאוצריך מזמן:	:	וספך לן מן טובה
אן חטרף שיאל מן ישאלך:	:	חלילה לך חלילה לך
ולבשותן סמן:	:	בחסדך שים סבלך

10. MIDRASH by Phinehas b. Isaac from A.2 text. with notes from the text of A.1.

A.1 f.370: A.2 f.92.

עליו אפס עוד מדרש מן מימר אדוני הזקן הריטור
אבי הכהן פינחס בן יצחק רצון י" וסליחתו עליו אמן:

אה אל קני:	:	סלח לנו
לא ימני:	:	בחסדך אשר
מנך אשול:	:	אה אל גדול
ויציר עני:	:	בלב דחול
ולידך נגוש:	:	כפי פרוש
קבלני:	:	אה אל ירוש
חרחך יצוה:	:	והלכת באפי
והודיעני:	:	חכמה בקרבי
אתך מתקבלוח:	:	טוב תפלוח
כפר לעוני:	:	אל הרוחות
גלי וסחר:	:	עוני יתר
הוה מני:	:	רב עד מותר

ולא הנגש	:	לגו האש:
ומכל באש	:	כן רפאני:
כאדם אבי	:	איטיב לבי:
וסלח לחובי	:	ולך השבני:
ובשת וחנוך	:	דלפניך הלוך:
בטב מחנוך	:	עמך יחני:
ובנח הצדיק	:	השקף וצדיק:
ולעמי הנפיק	:	מכל נגפני:
ובעבדך אברהם	:	שוב והנחם:
על מן קעם	:	בתשכחתך מחני:
ובנצירות יצחק:	:	רבי לך אזעק:
לנו לא תרחק	:	ורב חנני:
וביעקב החם	:	לן לא חסתם:
ובטוב חתם	:	ימי שני:
ובשליחך משה	:	ברחמיך ארשי:
וחנון והושיע	:	ובך הודיעני:
ואהרן ואלעזר	:	והפוקיד ¹ איתמר:
לגו הקבר	:	טלך יטללני ² :
ורחמים תשית	:	בבעל הברית:
ומחוץ ³ ומבית	:	עזך ישמרני:
בעבדך יהושע	:	לעונתי שא:
גדול עוני מנשא	:	ובך מימני:
ובכלב שאל	:	לי חגאל:
מכל צרר ואליל:	:	ומן יגוני:
בזקנים ⁴	:	הנאמנים:
חשמר הזימונים:	:	האב והבני:
ובטור הטוב ⁵	:	תיטב הלב:
ואף חובב	:	עמים חשמני:

1. והפוקד A.1. 2. יטללני A.1. 3. ומחוץ A.1.
4. בזקנים A.1. 5. הטב A.1.

ובכחבך מחני :	שוי ומחעני :
ולך שאל אני :	רזות תודיעני :
ולמן אחכנש :	שוב מרי לשש :
ודיגן וחירש :	וירבו במקני :
ובארצך יחפרץ :	עמך דבך חפץ :
ועין ¹ יע" על האי ² :	והזר מפני :
ומנון קבל :	כל פלל ושאל :
והלבישון כליל :	סליחן אדני :
וציאם מברך :	ובעליון ידרך :
ויק"ל ³ לך ⁴ הברך ⁴ :	ובהרץ ⁵ יתחני :
חנים יזמה :	וברכה רמה :
לדן עמה :	דשמעוני :
ומפרש עדר :	מנה מעחר :
פינחס אמר :	לך זימוני :

⁶ וيقال بيتت⁶ סלח לנו :

1. A.1. ואין . 2. A.1. as הארץ. נג. 3. A.1. as זיקרא נג.
4. A.1. אבדך . 5. A.1. ובהרץ⁵ . 6-6. A.1. וيقال اول بيتت⁶ منها .

11. BK text of YISHTABBAH, with notes from the text of A.1,2.

BK f.73 (margin): A.1 f.372: A.2 f.95.

(A.2) عليه ايضا يشتنخ لسيدي الامام سكهين عمران عليه رضي
الرعمن. امين

בגדלו הסגיל¹ עמו ישראל: בדן יומה ובמשמרו:
דבציאמה בלב נמיל : על כל העמים יתפחרו:
בחיכון אה עם האל : כשיבה² והציאם תמהרו:²

1. אסגיל¹, A.1,2 . 2-2. A.1,2 . בציאם והשובה .

עם¹ יקום מא² אמר בדיל : זה היום בקדוש ספרו:
 כי ביום הזה יכפר: עלהכו³ לטהר אחכם:
 מכל חסאיכם : לפני יהוה חטהרו:

1. על יכסם, A.1,2. 2. מה, A.1,2. 3. עד, A.1,2.

12. A.2 text of MALIFŪT, with notes from the text of A.1.

A.1 f.373: A.2 f.96.

عليه ايضاً سيدي الوالد رضى الله عنه امين .

קנא הברית מן קנא : למרו וחמתו² עזר:
 הנאמן הקדוש כהנה : סליחו עונות עם עשר:
 וזאת לו מחנה : ולזרעו דר בחר דר:
 בעמלו נחחננה : זרעו בון יעזר:
 דלו סב דכרנה : פינחס בן אלעזר⁴

וידבר יהוה אל משה לאמר:

פינחס בן אלעזר:

1. There appears to be something om. in the rubric. 2. A.1
 וחמתו. 3. עונו A.1. 4. ie. אלעזר as A.1.

13. A.3 text of MALIFŪT, with notes from the text of A.1,2.

A.1 f.376: A.2 f.99: A.3 f.64.

عليه ايضاً بيته مفرد نظم مبيح تاليف سيدنا
 الامام تكهن غزال عفه عنه الرج التعال .

אזל שלם יומה רבה : דאחעצם מעברו:
 על ישראל וימלא : כבודו ומאורו:

כי יצילו מן רע : החסא וצררו:
 וילכישו בגד השובה : ויוליכו בדרך מרו:
 ובענני הסליחות¹ והרצון : ובצלמון יוקרו:
 וירא² רז הרחמים : צעומה בנצירו:
 ויפֶק מנה כמולדו : וילבש פחדו:
 וינשק ריחות גו עדן : ברו הסכות ופרו:
 אחת בשנה ייחי : אל ישראל ודרו:
 בדיל קבול מקראתו : וכריתו ידכרו:
 זכור אדני יהוה : ובריתך³ לא תיפרו:⁴
 וסלח לחטאינן : והרע מנן הסירו:
 והוליכנן בדרכיך : והסיב לבבינו ושברו:
 והצליח את מעשינו⁵ : ומקדשינן עמרו:
 בשלשה והמלך : ומן אמר בספרו:
 כי ביום הזה יכפר עליכם : לטהר אתכם בנאירו:
 מכל חטאותיכם⁶ : לפני יהוה חטהרו:

אמן אהיה
 אשר אהיה:

1. BK. הסליחן. 2. ויראה BK. 3. ובריתון BK. 4. BK, A1
 5. וקבל מנן כפי נשישותן: ורצון לן עזרו: - add BK. תפירו
 6. חטאתיכם BK. מעשינן.

14. A.2 text of אה ישראל אשוב, with notes from the text of A.1 (BK = A.2).

A.1 f.380: A.2 f.103: BK f.91.

عليه ايضا بيت بنعم سجد تاليف الشيخ ابراهيم ابن يعقوب
 الدنفي رحمة الله عليه امين.

אה ישראל אשוב : וקרע בגד עונה:
 בזה יומה רבה : וקחלך ספינה:
 וכפרת אתה בכפר : תהותה וחתוכחה עודנה:

וארכך על רוח השובה : אולי חשיג מכונה :
 ויעבר עליך רוח קנאה¹ : ויחה מן הטוב תקנה :
 והיה אם לא חפצת בה : מכר לא תמכרנה :
 ממחרה² הכפור : ותשוב אל עציאנו³ :
 ליטוב⁴ עשותך כזה : רק תקום במיסונה :
 והקטרת המזבחה : מן נסך השובה ולבונה :
 זכה בד בכד יהיה : ריח תרצי דיאנה :
 ואתפלל לפני יהוה : ואתנפלה כראישונה :
 מן יצר לב ונפש : ואמר אדני יה" אל נא :
 תשוח⁵ עלינו חסאת אשר נואלנו : ואשר חסאנו לא תמנע :
 יתן סלוחה סוכרה : מן השובה ומינה :
 שוב מחרון אפך : והנחם על הרעה אל כשרנה :
 זכור לאברהם ליצחק וליעקב עבדיך : ומימרך לדנורו דנע :
 סלחתי כדבריך : בפה אמר סלח נא :
 לעון העם הזה : כגדל חסוך וכשר⁶ :
 נאשאח לעם הזה : ממצרים ועד אנה :
 אמן : אהיה
 אשר : אהיה

1. תשית A.1. 2. לאטב A.1. 3. עציאנו A.1. 4. ממכרת A.1. 5. הקנאה A.1. 6. וכאשר A.1.

15. A.1 text of צבען הוא שמע, by the A.1 scribe's father.

A.1 f.385.

عليه ايضا بيت مفرد من قول سيدي الوالد رمة الله عليه
 واسكنه فسيح جنته امين :

צבען הוא שמע : ונשא החסא שמו :
 ומכפר אשמה : וסכול כל עולמו :
 דליח סכול מן טב מואש : ולא יעזר ריק מרוממו :

ומנחם על מן נחמו:	:	מקבל שיאל הבלש
קומו בנן קומו:	:	ועתה אה צאמים
ואדרש צדקה ממו:	:	פניו שאבים נחמים
אן תדרש רחמו:	:	כאשר צוה אליכם
ויפתח תרח שמימו:	:	והוא יקבל מכם
ולא יפיר ממך קיאמו:	:	ונתן לך רחמים ורחמך:
ולא ישפלך בן קמו:	:	ולא ימחה מדכר שמך
דלא יחךך ניאמו:	:	אל תירא ואל תחת
בזה היום יומו:	:	וענני הסל" מחפתחות
ואדרש את עצמו:	:	פחח ידיך פניו
וישא מעליך ארצמו:	:	אולי ישוב מחרניו
עמך ברחמיך רחמו:	:	ואמר אדני יהוה
אניר פנינו בצלמו:	:	אדני בבן האדמה
ופלטן מן הדבב וטלמו:	:	אדני בנח נחמנן
אקים עמן קיאמו:	:	אדני באברהם אבינן
יציר עמך וקימו:	:	אדני ביצחק האנציר
קבל נדר עמך ותרומו:	:	אדני ביעקב נדורה
שים עמך ישובו ויתעצמו:	:	אדני יוסף פתורה
עמך רצונו עזר למו:	:	אדני במשה וחבלה
וסהרה מטמאו אשמו:	:	ונוה קדש נחלה
וזכר דן התפלא למן עמו:	:	והרחיב לו מזה הצרעה:
אשר דבר לעשוה לעמו:	:	וינחם יהוה על הרעה:

16. A.1 text of יתברך אלה, with notes from the text of A.2,3.

A.1 f.386: A.2 f.107: A.3 f.67.

יתברך אלה ולית כוחה רבותה לה: בכל הימים רבותה
 לה סגי מכן¹ רבותה לה: ישר² ותנים יומה וברוך אלהינו:
 ישר ותנים יומה וברוך שמו לעולם³:

1. מכל A.3. 2. וישר A.2. 3. לעלם A.3.

17. BK text of the MANĀT for the Eighth Day. It is difficult to say whether this and the following MANĀTs (nos.19,20 below) belong together, or whether they are alternatives. The format of the first two is as that of the first two pieces in C.p.713.

BK f.80.

מִלֵּב יִשָּׁם הַשְּׁמִינִי:

יה" הו האל" דרבותה אחרבת:

יה" הו האל" דשלח משה בן עמרם דמאוריו הופעת:

יה" הו האל" דאפרש לן על ידו מועדים ומועדים קדשיון יחרת:

יה" הו האל" דקדש זה חדש השביעי ושם בו ארבע מועדים
אודמנח:

יה" הו האל" דשם החמתון זה יום השמיני עצרת:

חלו ידיכון וְתֵאֵמָר

לרבה וְתֵאֵמָר

18. Second BK MANĀT for the Eighth Day.

BK f.80.

מִלֵּב יִשָּׁם הַשְּׁמִינִי:

לאלה רמה מרוממה:

לאלה מלוך מכה ורומה:

לאלה דשלח משה קסף כל נשמה:

לאלה דאפריש לן על ידו מועדים ומועדין קדשיון עצומה:

לאלה דשם זה מועד השמיני לון חתמה:

לנצעיו כל קרביה וממן עד לעלם:

חלו ידיכון וְתֵאֵמָר

19. Third BK MANĀT for the Eighth Day.

BK f.82.

השמיני : *מִיָּוֶם*

- תחנני תחנני : מן דאכה צמידיה :
 בזה יום השמיני : שביע מועדיה וקדש קדשיה :
 שמיני ועצרת : וחחמת מועדיה :
 ומקרא קדש ושבת : לסגיל עממיה :
 וכו קרבנים תתעבד : עשרה מלבד עלת חמידיה :
 וכו הֵוֶה מאוס סב יתעבד : בימי רצוניה :
 יקח מלך זבנה הסנה : וישם בה מראשית מגידיה :
 וייתי אל שער משכנה בלב כנע : ויסתכל מוצא הכהן מן
 משכניה :
 עת ישמע הכהן מובא המלך : יצא אליו והו לבוש הציץ
 ונזריה :
 שם יסגד המלך : ויקום ויפרט בגלגות הכהן
 בקולול חליה :
 שלם לך כהן לאל עליון : אה מן הו נזיר בקדשיה :
 שלם לך חליפח מן קנא : לאל רחום וחנ" ועצר מגיפיה :
 על פיך אצא ועל פיך אבוא : סב טנאי מני והסיב לבכי
 השביריה :
 שם הכהן יגיבו : ועליו השלם יעזריה :
 ויימר עליך השלם אה מלך זבנה : אה הלוך דרך סביה :
 ויקח הסנא מידו בארשות יכולה ממנה : ופני המזבח יקריה :
 הן הֵוֶה המלך הלוך דרך אמונה : יפתח אלה חריח רחמיה :
 ותתפרש עננה כדי הסנא : ותגדיל ותמסיר מטריה :
 בזה ישמח לב המלך : ויימר לא עברתי ממצותיה :
 שמעתי בקול יה" דבחי המוריך : עשיחי ככל פקודיה :
 השקף ממעון קדשך : מן שומי שומיה :

20. Notes to C.'s text of ים הרחמים from the text of
L.16,17,0.5,BK,A.1,2,3.

L.16 f.153: L.17 f.70: 0.5 f.107: BK f.86:
A.1 f.391: A.2 f.114: A.3 f.73.

C.p.64 l.17	מעונינו	L.16,17,0.5,BK	ומעונינו
18	for this line	BK	כל יבית יבית (see note below). L.17 om. line.
		L.16	כל יבית (there is a space after כל and there is clearly a word missing).
		A.2:	- וכל שלשה בתים יתמר זה הבית.
21	נפלים	L.17,BK,0.5,P.8	נפילים

After lines 21,24,27 and every 3rd l. the BK scribe wrote
" which appears to indicate A.3's ים הרחמים ותמאם ; A.2 is
as A.3 with the add. of : י"ה"ס"ל"מ"ה" (i.e.1st l. of piece).

22	ואין נשא	0.5	והן נשא : ונכלמנו
23	חטאנו	0.5,BK	חטאינו
24	ובים	A.2	וביות
24	העונות	V.3	עונות
26	מפרי	0.5	במפרי
27	צמחים	A.3	צמחים
29	מה	BK	ומה : L.17
29	ומה	BK	ומה
30	לג	L.17,0.5,P.8,BK	om.
30	עבדיך	V.3	עבדי

C.p,65. After line 2 0.5 add. 6 ll. as set out in C.'s
footnote 1. L.16,17,BK,A.1,2,3 also add., but A.3 om. יום,
L.16 has מן לבבינו, and BK בנפסנו at the end.

3&4		L.17,BK	reverse order of ll.
4	כלאמים	L.17,BK	כאלמים

C.p.65 l.	4	לנו ולא	L.17,BK לנו ולא.
	5	נספר	0.5 נדבר.
	6	רצון וה'	V.3 "רצון וה'": L.17,BK,0.5,P.8 "הרצון וה'".
	7	הטובות	BK וטובות.
	7	after והברכות	L.17,BK,0.5,P.8 add. ימי.
	7	ופליחות	BK,0.5,P.8 הפליחות: L.17
	8	חאורים	C. misprint for "הא": L.17
	11	אה	L.17,BK הא.
	11	ועל	L.17,BK,0.5 והא על: A.3
	12	מלא	0.5,BK ימלא.
	13	אה	L.17,BK הא.
	13	ואדרו	L.17,BK,0.5 והדרו.
	13	ימיו	A.2 ימיו.
	14	0.5 places this	section after ב.
	15	ועם ... נפ'	A.2 repeats the 2nd half of the preceding l., but with ימיו.
	16	עתה יהוה	L.17,BK,0.5 אן ראית: A.1,2
	16	אצל	L.17,BK,P.8 הציל: 0.5
	16	רוחינו	0.5 אלתנו: A.1,2,3
	17	אל	A.1,2 על.
	18	מי	A.2 כי.
	18	וירחם	V.3 ויכפר.
	19	אתה וכן ישר	0.5,BK אן אתה וישר: A.1
	20	לשאולך	L.17,BK לשאילך: A.1 לשאילך: A.2
	22	לפשענו	L.17,BK לפשעינו: A.3
	22	אה אדני	V.3 אגדני.

After line 23, BK,L.16,17,0.5,A.1,2,3 add the two verses given in C.p.714 at the bottom. The 1st verse of the piece is repeated to make a final verse. The MSS, except A.3 which makes no mention of it, agree that ים הרחמים (i.e. 1st verse) is now repeated תקיל.

21. BK text of ושלום יהוה, an add. probably to the Service, occurring after the end of the Service proper, with notes from the text of L.16,0.5,A.1,2.

BK f.88: L.16 f.156: 0.5 f.108: A.1 f.393: A.2 f.116.

ושלום² יהוה על הנבי הצדיק החמים¹
 הסהור הנאמן משה ברה דעמרס איש
 האלהים:

1. (L.16) משה בן עמרס הנבי אמן. (0.5) אדונן משה הנבי
 הנאמן. (A.1) אדונן משה בן עמרס בעל העמידות והציאם
 והעמידות והחפלה ביום נקם: All these are add.

2. A.2 שלום.

22. BK text of a piece by the BK scribe's grandfather,
 'Amram, which is attached at the end of the MS. It
 is written in a different hand on a parchment already
 used and rubbed clean.

BK f.92.

هذا بيت شبحو אלי¹ سيدي والد والدي بكنهن
 עמרס ירחמו האל הרם אמן:

על מזבח רבואן מקיס:	העבד הדל הענו:
מדרשו מן מרו :	בחסדו יסלח עונינו:
רבותך רבחה מרו :	דאחה אלהינו:
מנך ידרש עבדך :	מן רחמיך לא תעזבנו:
הך די אמנוחך :	רחום וחנון ענו:

אנן היום אמרים	:	הננו הננו:
לך ׀עבדים תמיד	:	סגדים על פנינו:
פני הרגריזים	:	קדש סברינו:
שאלים רחמיך	:	לא תטרפנו:
ראה לדלותינו	:	ורחם מסכינוחינו:
ומול ערלה לבבינו	:	ולבב כל קהלינו:
הנשארים בפנותה	:	ומעט מספרינו:
לא לן עז ולא כוח	:	ולא חדות אל לבבינו:
ולא נראה שמח	:	קעמה בין כחינו:
ולא נפֿק מן אכל	:	עד נעבר לעורנו:
ולא ימוש מבינו	:	האבל והגנו:
ורב עלינו זאח	:	ושבר עז כוחינו:
לא זהי ולא שמח	:	קעם ביומינו:
ולא מועד יעבר	:	ונקום בו על כנו:
אלא ייחי ויצא	:	בלא שמח ושדכנו:
אנחנו רעים	:	ורבת חטאינו:
אדני אדני	:	אה מלוך רוחינו:
ראה לנו ואשא	:	פניך אלינו:
כי במחי מעט	:	היום נשארנו:
וצפרנו שם ומשל	:	כפס דבבינו:
כל זה ממעשינו	:	ומן רע עמלינו:
כי מזֿת ¹ ואהבת	:	לרעך כמוך: שמורה ליח בנו:
ולא נחבשש בעובדן	:	ולא בצלוחינו:
ולא נהדר פני אנש	:	ולא גדול כהינינו:
הא כֿילן הא דֿילן	:	על מה עמלנו בנפשנו:
נשאלך אדני	:	אה ממן ברכיאנו:
חשוב על עבדיך	:	ומן הרע הצילנו:

ואסלח בעמל אדם : ונח אבותינו :
 ובעמל¹ בעל שובה טובה : ובנו ובן בנו :
 ובעמל יוסף הצדיק : אשר העדה האלה מן כרנו :
 ובנביה רבה משה : האיש הענו :
 ובאהרן ובניו : ויאורים וזקינינו :
 וסלח לעונינו : ולחסאותינו ונחלחנו :

1. i.e. Abraham, Isaac + Jacob.

23. A.3 text of MALĪFŪT בסורד ישראל, with notes from the text of A.1,2.

A.1 f.376: A.2 f.99: A.3 f.64.

عليه ايضا¹ מליפוט מן מימר אדונן הכהן
 המחוקר עמרם רצון יהוה עליו אמן :

בסורד ישראל : כי מרד גאלך :
 מן נקם ומן אשו : כד בחסדו אסגלך :
 בציאס זה היום : במשמרו טוב לך :
 חתפדי¹ מן חובך : וחתצלך² בעמלך :
 טובך תודי חמיד : לאלהים אל מהללך :
 ונציר³ ותקרא בשמח : שופטים ושוסרים חתן לך :

1. ותפדי A.1,2. 2. ותצלח A.1,2. 3. ותציר A.1,2.

APPENDIX IV

These QATAFs are made available for the first time and are set out, as far as is possible, in the format of the MSS which contain them. Minor variations, which are innumerable, are not noted.

APPENDIX IV - QATAFs.

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1. List of MS references, showing where the QATAFs are to be found.

- (a) ATONEMENT L.16 f.3: L.17 f.4: L.18 f.2: BK f.4: O.5 f.66: A.1 f.2: A.2 f.2: A.3 f.2.
- (b) ATONEMENT with "Sabbath" L.17 f.42: L.18 f.182: BK f.89: A.1 f.296: A.2 f.2 (as above).
- (c) ATONEMENT-TABA'AT L.16 fs.65,150: L.17 fs. 42,69: L.18 f.182 (as above): BK f.85: O.5 f. 107: A.1 fs.296 (as above) 388: A.2 fs.49,111: A.3 fs.16,71.
- (d) ATONEMENT-TABA'AT with "Sabbath" As above (b).
- (e) TEN WORDS L.16 f.72: L.17 f.47: L.18 f.191: BK f.55: O.5 f.89: A.1 f.303: A.2 f. 48: A.3 f.22.
- (f) RIGHTEOUS L.16 f.74: L.17 f.47: L.18 f.192: BK f.55: O.5 f.89: A.1 f.304: A.2 f. 49: A.3 f.23.
-
-

הכהן על חטאתו אשר חטא מאחת מאלה ונסלח לו: ¹ והכהן יכפר
 עליו באיל האשם ונסלח לו: ¹ וכפר עליו הכהן על שגגתו אשר
 שגג והוא לא ידע ונסלח לו: ¹ וכפר עליו הכהן לפני יהוה ונסלח
 לו: ² לכפר בקדש: תורה אחת להם הכהן אשר יכפר: ² ויקדשהו
 לכפר: ³ ביום הזה צֹוֹה יהוה לעשות לכפר עליכם: ⁴ וכפר בעדן
 ובעד העם: ⁵ וכפר בעדם וישא אהרן את ידו על העם ויברכם: וירד
 מעשות החטאת והעלה והשלמים: ⁵ ויבא משה ואהרן אל אהל מועד
 ויצאו ויברכו את העם ויראה כבוד יהוה אל כל העם: ⁵ ואתה נתן
 לכם לשאת את עון העדה לכפר עליהם: ⁵ וכפר עליה הכהן וטהרה
 וכפר עליה הכהן וטהרה: ⁵ וכפר עליו הכהן לפני יהוה וכפר על
 המטה: ⁶ וכפר עליו הכהן וטהר: ⁶ לכפר עליו: ⁶ לכפר עליו: וכפר
 על המטה: ⁶ וכפר על הבית וטהר: ⁶ וכפר עליו: ⁶ וכפר עליה:
 וכפר בעדו ובעד ביתו: ⁶ לכפר עליו: ⁶ וכפר בעדו ובעד ביתו:
 וכפר על הקדש: ⁶ לכפר בקדש: ⁶ וכפר בעדו ובעד ביתו ובעד כל
 קהל ישראל: ⁶ ויצא אל המזבח אשר לפני יהוה וכפר עליו: ⁶ וכלה
 מכפר את הקדש: ⁶ וכפר בעדו ובעד העם: ⁶ לכפר בקדש: ⁶ בחדש
 השביעי בעשור לחדש תענו את נפשותיכם: ⁶ כי ביום הזה ⁷ יכפר
 חקת עולם יכפר וכפר את מקדש הקדש: ⁶ יכפר על הכהנים ועל כל
 העם הקהל יכפר: ⁶ והיתה זאת לכם לחקת עולם לכפר על בני ישראל:
 ואני נחתי לכם על המזבח לכפר על נפשותיכם: ⁸ כי הדם הוא
 בנפש יכפר: ⁹ (שבת) ⁹ ואהבת לרעך כמוך אני יהוה: ⁹ וכפר עליו הכהן
 באיל האשם לפני יהוה על חטאתו אשר חטא ונסלח לו: ⁹ (שבת) ⁹ ושמרתם
 את מצוֹתַי: ⁹ מועדי יהוה בחדש השביעי: ⁹ אך בעשור לחדש השביעי:
 הזה יום כפֹורים כי יום כפֹורים הוא לכפר עליכם לפני יהוה
 אלהיכם ועניתם את נפשותיכם בחשעה לחדש בערב מערב עד ערב
 חשבתו שבחכם: ¹⁰ ובחמשה עשר יום לחדש השביעי: ¹⁰ אלה מועדי יהוה:
 אך בחמשה עשר יום לחדש השביעי ובחדש השביעי וידבר משה את
 מועדי יהוה "אל בני ישראל": ¹⁰ (שבת) ¹⁰ והעברת שופר תרועה בחדש

1-1. A3. om. 2. L. 17. תובא. 3. BK, 0.5, A.1, 2 om. 4. L. 16. עליהם. 5-5. BK, 0.5, A.1, 2, 3 om.
 6-6. BK in margin; L. 18 om. 7. A.3 om. 8. A.3. תין. 9-9. BK (f. 85) om. 10. L. 16, 18 "בח.
 לבני L. 16. 11-11.

השביעי: ביום הכפֹּורים תעבירו שופר בכל ארצכם: (שבת)
 ופניתי אליכם¹ והפריתי אתכם: והרביתי אתכם והקמתי את
 בריתי אתכם ואשברה מסות עולכם ואוליך אתכם קוממית:¹
 וזכרתי את² בריתי יעקב³ ואף את בריתי יצחק ואף את בריתי
 אברהם אזכר: וזכרתי להם בריח ראישונים אלה החקים
 והמשפטים והתורות אשר נתן יהוה בינו ובין בני ישראל
 בהר סיני ביד משה שלום יהוה על הנביא הצדיק החמים
 הסהור הנאמן משה:^{2.3} מלבד איל הכפורים אשר יכפר: וכפר
 עליו מאשר חסא: אמר להם יברכך יהוה³ וישמרך⁴ יאיר יהוה
 פניו אליך ויחנך: ישא יהוה פניו אליך וישם לך שלום:
 ושימו את שמי על בני ישראל ואני אברכם: לכפר על הלויים
 ולכפר על בני ישראל: ויכפר עליהם: ונזכרתם לפני יהוה
 אלה" ונושעתם מאיביכם וכיום ש מחותיכם ובמועד" והיו לכם
 לזכרון לפני יהוה אלהיכם אני יהוה אלהיכם: וכפר הכהן
 על כל עדת בני ישראל ונסלח להם: וכפר הכהן⁵ על הנפש
 השוגגת בחטאה בשגגה לפני יהוה: לכפר עליו ונסלח לו:
 (שבת) ושים קטרת וכפר עליהם ויתן את הקטרת: ויכפר על
 העם: ויכפר על בני ישראל: (שבת) ושעיר עזים אחד לחטאת
 לכפר עליכם עליכם מלבד עלת הבקר ושעיר עזים אחד לחטאת
 לכפר עליכם מלבד עלת התמיד ובחדש השביעי ושעיר עזים אחד
 לחטאת לכפר עליכם: מלבד עלת החדש ובעשור לחדש השביעי
 ושעיר עזים אחד לחטאת מלבד חטאת הכפורים: ובחמשה עשר
 יום חדש⁸ השביעי: אלה העשו ליהוה במועדיכם: לכפר על
 נפשותינו: יהוה אלהי אבותיכם יסף עליכם ככם אלף פעמים
 ויברך אתכם כאשר דבר לכם: (שבת)

ישתבח אלהים ליח אלה אלא אחד:

שמע ישראל יהוה אלהינו יהוה אחד: ושננתם וקשרתם וכתבתם

1-1. BK (f. 86), L. 17, 0.5, A.3 *solae*. 2-2. BK (f. 86), L. 17 *solae*. 3-3. BK (f. 86),
 L. 17, 0.5, A.2, 3 *solae*. 4-4. BK (f. 86) *solae*. 5. L. 16 om. 6. L. 16, BK, 0.5, A.2
 (f. 86).
 להשגת. 7. L. 17, 18 ושמ. 8. L. 16, 18, A.3 *לחדש*.

ויצֹנֵי כִלְיָהָ :¹ ונחתה את הברכה על הרגריזים ושמחתם ושמחתם
 ושמחת: יתהלל איש כמתנת ידו כברכת יהוה אלהיך אשר נתן
 לך: יתהלל אלהינו יהוה אל רחום וחנון ארך אפִים ורב חסד
 ואמת: (שבת)

1. From here to the end the Tabafat form is as follows:-

ואתפללה ליהוה² ואמרה אדני יהוה אל תשחית עמך ונחלתך
 אשר פדיה כגדלך אשר הוצאת ממצרים בידך החזקה זכור
 לעבדיך לאברהם ליצחק וליעקב אל חפן אל קשה העם הזה
 ואל רשעו ואל חסאתו: כפר לעמך³ אשר פדיה יהוה ונכפר
 להם הדם וכפר אדמת עמו:

2. L. 16, A. 2 "אל י".

3. L. 16, A. 2 add. ישראל.



3. The ATONEMENT & ATONEMENT-TABA'AT "Sabbath" additions.

The following is the A.2 text of the add. "Sabbath" pieces to be inserted in the main QATAF, as indicated in the brackets within the text of the preceding QATAF. A.2 has the add. portions in red. The beginning of the ordinary QATAF pieces is given now underlined and followed by the "Sabbath" adds. The L.17 text gives no indication that it is the "Sabbath" form of the QATAF. To head the "Sabbath" portions a typical "Sabbath" rubric is given from BK.

وإذا اتفق يوم הכפור الامد فيصير بدو الصلاة (A2) في القطف for في حكم السبت
 فيزاد في القطف سבת ويكون بدو القطف ويبرך אלהים את יום השבת ותמאם.

ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו
 אשר ברא אלהים לעשות
ותנח!...

הוא אשר דבר יהוה שבתון שבת ק" ל" כי שב" היום ליהוה וביום
 השביעי שבת ויהי ביום השביעי ראו כי יהוה נתן לכם את השבת
 שבו איש תחתיו וישבתו העם ביום השביעי שמור את יום
 השבת ויום השביעי שבת וינח ביום השביעי על כן ברך י" את יום
 השבת ויקדשהו:
אם כופר....

ששת ימים תעשה מעשיך וביום השביעי תשבת:

ועבדתם וכפר אה"
 אך את שבתותי חשמרו כי אות היא ביני ובינכם² לדר" לדעת כי
 אני יה" מקדש ושמר" את הש" כי קדש היא לכם וביום השב" שב"³

יה" ילחם לכם ואתם תחרישון: עזי חמרתי ויהי לי L.18, BK, A.1 add. פניו After
 לישועה זה אלי ואנֹהוּ אלהי אבי וארומקנהו: יהוה גבור במלחמה יהוה שמו ברוך שמו:
 כל המחלה אשר שמתי במצרים לא אשים עליך כי אני יהוה רפאך ארני יהוה רפאנו מכל חלי:
 2. ובניכם BK. 3. BK. omv.

שב" קדש ליה" כל העשה מלאכה ביום הש" ושמרו בני ישראל את
הש" לעשות את הש" וביום השבי" ש" וינפש:
אדני י" שוב

ששת ימ" תעבד ובי" השבי" תשבת ששת ימ" תעשה¹ מל" וב" השבי"
יהיה לכם קדש ש" שב" לי" לא תעבירו אש בכל מושב" ביום השבת
ונרצה

קדישים תהיו כי קד" אהי י" אל" איש אמו ואביו תיר" את
שבתותי תשמרו אני י" אלהיכם:
ואהבת

את שבתותי תשמרו ומקדשי תיר" אני י"
ושמרתם

יעריך אחו אהרן ובניו² מערב עד בקר לפ" י" והיתה ללחם לאור"
אשה לי" ביום הש" י" תמיד
והעברת

את שבתותח תש" ומקדשי תי" אני י"
ופניתי
ביום הש"

ושים
ביום הש"³ ביום הש"³ ונסכיו עלת ש" בש" על עלת תמיד ונסכיהם:⁴
ושעיר

שמור את יום הש" לק" כאשר יום⁵ י" אל"⁶
ישחבח ארך אפֿים

1. L. 18, B, A. יעשה אש. 2. Not in MT. 3-3. L. 18, B, A. 1. and. 4. MT. ונסכה.
5. L. 18, B, A. 1. צורה. 6. L. 18, B, A. 1. add. ויום השביעי שבת: וזכרת ויוציאך על
כן צורך יהוה אלהיך לעשות את יום השבת:

4. The QATAF of the TEN WORDS. The text is from A.3.

יתגלג קראה דקרא וסרתי מליה: ¹ וידבר אלהים את כל הדברים
 האלה לאמר אנכי יהוה אלהיך אשר הוצאתיך מארץ מצרים: מבית
 עבדים: לא יהיה לך אלהים אחרים על פני לא חעשה לך פסל
 וכל תמונה אשר בשמים ממעל אשר בארץ מתחת ואשר במ" מתחת
 לארץ לא תשת" להם: ולא תעבדם כי אנכי יהוה אלהיך אל קנא
 פקד עון אבות על בנים ועל ² בני ³ בנים על שלישים ועל רביעים
 לשנאי וע" חסד לאלפים לאבי ⁴ ולשמרי מצוֹתי לא חשא את שם יהוה
 אלהיך אלשוא ⁵ כי לא ינקה ⁶ יהוה את אשר ישא את שמו לשוא:
 שמור את יום השבת: ויום השביעי שבת: וינח ביום השביעי
 על כל ⁷ ברך יהוה את יום השבת ויקדשהו:
 כבד את אביך ואת אמך: למען יאריכון ימיך על האדמה אשר יהוה
 אלהיך נתן לך ⁸ לא חרצח לא חאנף ⁹ לא חגנב ¹⁰ לא חענה ברעך ¹¹ עד שקר
 לא חחמד בית רעך וכל אשר לרעך:
 והיה כי יביאך יהוה אלהיך ¹² אל הארץ הכנעני אשר אתה בא שמה לרשתה ¹²
 והיה בעברכם את הירדן תקימו את האבנים האלה: אשר אנכי מצוֹה
 אתכם היום בהרגיזים: ובנית שם מזבח ליהוה אלהיך מזבח
 אבנים:
 אחד הוא יהוה הנכבד: ואין עוד מלבדו: בשמים ממעל ועל הארץ
 מתחת אין עוד מלבדו בריך יהוה אלהינו אשר לו השם הנכבד וה"
 ויתהלל נמול לבכנו ולבב זרענו ונירא אתו ונהבה ונדרשה ונשר:
 עשרת דברים ¹⁵ הברית אשר דבר בחוריב מתוך האש ביום הקהל יהוה
 אל רחום וחנון סלח לנו מרי ולאבוחינו בחסדיך: מכל אשר
 חטינו ושגגנו ופשענו: ופניך ¹⁶ אה אדני אהיה אשר אהיה זכור
 לעבד" לאברהם ליצחק וליעקב אדני בעמלם ובעמל משה עבדך אל

1-1. Not part of the QATAF. 2. L. 16, 18, 17, A.1, 2 על. 3-3 Om. in L. 16, 17, 18, A.1, 2.

4. Scribal error (only A.3) for לאהבי. 5. Scribal error (only A.3) for לשוא.

6. L. 6 ינקה. 7. L. 6, 16, 17, 18, A.1, 2 כן. 8-8. Om. in L. 16, 17, 18, A.1, 2. 9. L. 6 תנחף:

L. 16, 17, 18, A.2 תנחף. 10. L. 6 תגנף. 11. L. 6 om. 12-12. om. in L. 6, 16, 17, 18, A.1, 2.

13. From here to end A.2 only אלהיך. 14. L. 16, 18, A.1 ברוך. 15. For יבכי. 16. L. 6, 18, A.1 om. 7.

תפן אל קשהנו ועל¹ רשענו ועל חטאותינו אנחנו הרשעים
 והחטאים פני גדלך ואתה יהוה אל רחום וחנון ילך נא
 אדני בקרבנו כי עם קשה ערף אנחנו וסלחת לעוונינו ולחטאות"
 ונחלתנו אדני הרחום בשמך הגדול הציל אתנו מכל דבר שקר
 והושיע אתנו מכל תועבה וטהר נפשותינו מכל שקוצינו וקדש
 גביותינו מכל טמא וסלח לנו מרי ולאבותינו בחסדיך מכל
 אשר חטאנו² ושגגנו ופשענו פניך אה אדני נמול לבבנו³ ונשוב
 אליך בכל לבבנו³ ובכל נפשנו⁴ ובכל מאדנו לטוב לנו נשאל
 חסדך וטובך⁵ ורח" וחסדיך תמלא⁶ אתנו לשמר משמרתך⁷ חקו"
 ומצותיך ומשפטיך כל הימים
 יתהלל אלה" אין אלה אלא אחד יה" אל" יהוה אחד:

⁸ ויברוך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל
 מלאכתו אשר ברא אלהים לעש"

יתהלל אלהים אין אלה אלא אחד:

1. L.6, L.16, 18, A.1. וגל. 2. L.6, 18. חטינו. 3. L.16. לבבינו. 4. L.6 add. ונהבך.
 5. L.6 om. 6. L.6. תמלי, L.18. תמלי. 7. L.6. תך.
 8. According to L.17 this is the beginning of the QATAF of the RIGHTEOUS. L.16
 makes no break in space or script between the two QATAFs.



ثم يقرأ الامام¹

שמע ישראל יהוה אלהינו יהוה אחד:
كلها قرايه تامه²

והיה כי יביאך יהוה אלהיך אל הארץ אשר נשבע לאבותי לאב"ן
ליצ"ן ולי"ן אה אלהיהם:

וזכרת את יהוה אלהיך כי הוא הנותן לך כוח לעשות חיל
ולמען הקים את בריתו אשר נשבע לאברהם ליצחק וליעקב³
ולמען הקים את הדבר אשר נשבע לאבות"ן לא"ן ליצ"ן וליע"ן⁴
ואתפלל ליהוה ואמרה אדני יהוה אל חשחית עמך ונחלתך אשר
פדית בגדלך אשר הוצאת ממצרים בידך החזקה זכור לעבדיך
לאברהם ליצחק וליעקב אה אלהיהם:

ולמען הקים אתך היום לו לעם: והוא יהיה לך לאלהים
כאשר דבר לך וכאשר נשבע לאבות"ן לאברהם ליצחק וליעקב כי
הו חייך וארך ימיך על לשבת⁵ על האדמה אשר נשבע יהוה:
לאבותיך לא"ן אל"ן ול"ן ויאמר יהוה אליו זאת הארץ אשר
נשבעתי לאבותיך לאברהם ליצחק וליעקב אדכירום לטב עד
לעלם:⁶ זכאי עלמה ארשי זכותה אברהם ויצחק וי"ן שכוני

מערת המכפלה דכל צלות בשמון: מתקבלה בזכרונם אה אלהיהם⁷
ויהושע בן נון מלא רוח חכמה כי סמך משה את ידו עליו
וישמעו אליו בני ישראל ויע"ן כאשר צוה יהוה את משה שלום
יהוה עלה⁸ הצדיק התמים הטהור הנאמן משה נביא רבה דעלמה
נומ"ן⁹ דעלמה שליחה דאלהים: ספרון דחיייה לכיש קרן עורה
מהימן¹⁰ בית אלה עליו השלום לעולם ולא קם עוד נביא בישראל
כמשה: כל"ן ותורה צוה: כל"ן ונברך יתה: ואין כאל ישרון:⁷

יתהלל וגו"

1-1. Only in A.3. From here on missing in A.1. 2. L.18 gives the full version:-

ואהבת את י"ן אלהיך בכל לבבך: ובכל נפשך: ובכל מאדך והיו הדברים האלה אשר אנכי
מצוך היום על לבבך --- ודברת במ בשבתך בבית בלכתך בדרך בשכבך ובקומך:

וקשרתם --- והיו לטטפות בין עיניך: וכתבתם --- ובשערריך (as in the main 911A)

3. A.2 add. ולמען הקים את בריתו אשר נשבע לאברהם ליצחק וליעקב. 4-4. L.16, 17, 18, A.2 על
על L.18, A.2. 5. L.16, A.2 om. 6. L.17. 7-7. L.17 om. 8. L.18, A.2 על
לעיני כל ישר"ן. 9. ie. to. 10. מהימן, A.2, מהימן L.18. 11. נומיקה. 12. (L.18) הנבי

6. The V.3 ATONEMENT QATAF (14th cent.) with prayers.

It is difficult to estimate the nature of the Day of Atonement Service as contained in V.3; there is so little of it. For completeness the full content of V.3 is here given in its order. The fs. are 153-166, but Prayers for Succōth occur after "I will forgive according to your words".

צלות הכפור

מת חדעה עם כל א ד כימי וברכו

קטף הטבעת

דראן רב חילה קטף הכפר רבות כתבה דקבלה א.ב. אלה על סור
סיני זזע א.ו.ס הרח! חמה וליח ג" הך יה" באצבע דכל זכותי
א.ב. קבלה ושמע ישראל המקרא אך בעשור אה סבעיאן ע.כ.צ.
שבוע קבל צלו" תמימה ודכור

הסגדות

ועתה יגדל נא כוח אדני כ ד" לאמר יה" ארך אפים ורב ח"
וא"
אדני יה" סלח נא לעון העם הב כגדל חסדך וכאשר נשאת לעם
הזה ממצרים ועד אנה
ויאמר יהוה סלחתי כדבריך

קטף הכפר

וכפרת אתה מבית ומחוץ בכפר: כי אמר אכפר פניו במנחה ה
הלכת לפני: אם כפר יושח עליו: ינתן פדיון נפשו:
וכפר אהרן על קרנחיו אחת: פתח אהל מועד יא" אחס אשר
כ" במ": ופר חטאת תעשה ליום על הכפ": ונתנו איש כפר
נפשו ליה" בפקד אחס: לתח את חרומת יה לכפר על נפשו:

ולקחת את כסף הכפורים עד חמה לפני יהוה לכפר על נפשותכם:
 ועתה אעלה אל יה" א" אכפר ב" חט": וסלחת לעוונינו ולחטא"
 ונחל": ונרצה לו לכפר על" וש" א" ב" ה: וכפר עליהם
 הכהן ונסלח להם: וכפר עליו מ" ונסלח לו: וכפר עליו
 הכהן ונסלח לו: וכפר עליו הכהן על חטאתו אשר חטא ונסלח
 לו: וכפר עליו הכהן ע" ח" א" ח" ו" ל": וכפר עליו הכהן
 מ" א" ח" ונ" לו: וכפר עליו הכהן על חטאתו אשר חטא מ"
 מאלה ונסלח לו: והכהן יכפר עליו באיל ה" ונס" לו: וכפר
 עליו הכהן על שגג" א" שגג: וכפר עליו הכהן לפני יה" ונ"
 לו": וכל חטאת אשר יבוא מדמה אל אהל מועד לכפר בקדש:
 תורה אחת להם הכהן אשר יכפר בו לו יהיה: ויקדשהו לכפר
 עליו: ביום הזה צוה יה" לעש" עליו: קרב אל המזבח ועשה
 את חטאתך ואת עלתך: וכפר בעדך ו" ה" ועשה את קר" העם
 וכפר בעדם כאשר צוה יהוה: ואתה נתן לכם לשאת את עון
 העדה לכפר עליהם לפני יהוה: וכפר עליה הכהן וטהרה: וכפר
 עליה הכהן וטהרה: וכפר עליו הכהן לפני יהוה: וכפר על המטהר
 מטמאתו: וכפר עליו הכהן וטהר: ולקח כבש אחד אשם לחנופה
 לכפר עליו: והנותר בסמן אשר על כף הכהן יתן על ראש ימטהר
 לכפר עליו: וכפר על המטהר לפני יהוה: וכפר על הביית וטהר:
 וכפר עליו הכהן לפני יה" מזובו: וכפר עליה הכהן לפני יה"
 מזוב סמטה: וכפר בעדו ובעד ביתו: והשעיר אשר עלה עליו
 הגורל לעזזאל יעמיד חי לפני י" ל" על": והקריב אהרן את פר
 החטאת אשר לו וכפר בעדו: וכפר על הקדש מטמאת בני ישר":
 וכל אדם לא יהיה באיל מועד בבאו לכפר בקדש: וכפר בעדו ובעד
 ביתו ובעד כל .. ישראל: וכלה מכפר את הקדש ואת א" מו":
 וכפר בעדו ובעד העם ואת חטאת .. יקטר המזבח: ואת פר חטאת
 ואת שעיר חטאת אשר הובא את דמם לכפר בקדש: בחדש השביעי
 בעשור לחדש: ואני נחתיו לו על המזבח לכפר על נפשותיכם:
 וכפר עליו הכהן באיל האשם: אך בעשור לחדש השביעי: ועבדת
 שופר תרועה בחדש השבי" בעשור לחדש ביום הכפורים: מלבד איל

הכפורים א" י" ב" על": וכפר עליו מאשר חטא על הנפש: ועשה
 את האחד חטאת ואת הא" עלה ליהוה לכפר על הלויים: ולכפר על
 בני ישראל: וכפר עליהם אהרן לטהרם: סלח נא לעון העם
 הזה כג" חס": וכפר הכהן על כל עדת בני ישראל: וכפר
 הכהן על הנפש השגגת: והיתה לו ולזרעו אחריו בריח כהנת
 עולם תחת אשר קנא לאלהיו וכפר על ב" ישראל: ושעיר עז"
 א" ל" ל" ע" מל" ע" הבקר: ושעיר עז" א" ל" ל" ע" מל" ע"
 החמיד: ושעיר עז" א" ל" ל" ע" מל" ע" הח": ושעיר עז" מל"
 ח" הכפורים: אלה תעשו ליהוה במועדיכם: ונקריב את קרבן
 יהוה א" א" מצ" כלי ז" ו" ס" ע" ו" לכ" על נפשות": כי אל
 רחום יהוה אלהיך: שמע ישראל יהוה אלהינו יה" אחד: ויצונו
 יהוה לעשות: כפר לעמך ישר" אשר פדית יהוה ונכפר להם הדם:
 השקף ממעון קדשך מן השמים: יפתח יה" לך את אוצרו הטוב:
 ויה" הוא ההלך לפני הוא יהיה עמך לא ירפך ולא יעדבך לא תירא
 ולא תחת: כי ידין יה" עמו ועל ע" יתנחם: וכפר אדמת עמו:
 וכחשו איביך לך ואתה על במתם תדרך:

יחלל אלהים:

(The remainder of the V.3 material is given in C.pp. 67-68).



Atonement Form	Atonement-Taba'at Form	Atonement & Atonement - Taba'at Form	V.3
		<u>SABBATH</u>	
...	...	Ex.xxxi.15	...
...	...	xxxii.16	...
...	...	xxxii.17	...
...	...	xxxii.11	...
xxxii.12	xxxii.12	xxxii.12 -13	...
xxxii.30	xxxii.30	xxxii.30	xxxii.30
xxxiii.19	xxxiii.19	xxxiii.19	...
xxxiv.5	xxxiv.5	xxxiv.5-6	...
...	...	xxxiv.8	...
...	...	xxxiv.9	xxxiv.9
...	...	xxxiv.21	...
...	...	xxxv.2	...
...	...	xxxv.3	...
Lev. i.4	Lev.i.4	Lev.i.4	Lev.i.4-5
iv.20	iv.20	iv.20	iv.20
iv.26	iv.26	iv.26	iv.26
iv.31	iv.31	iv.31	iv.31
iv.36	iv.36	iv.36	iv.36
v.6	v.6	...	v.6
v.10	v.10	v.10	v.10
v.13	v.13	v.13	v.13
v.16	v.16	v.16	v.16
v.18	v.18	v.18	v.18
vi.7	vi.7	vi.7	vi.7
vi.23	vi.23	vi.23	vi.23
vii.7	vii.7	vii.7	vii.7
viii.15	viii.15	viii.15	viii.15

Atonement Form	Atonement-Taba'at Form	Atonement & Atonement - Taba'at Form	V.3
		<u>SABBATH</u>	
Lev.viii.34	Lev.viii.34	Lev.viii.34	Lev.viii.34
ix.7	ix.7	ix.7	ix.7
ix.7b	ix.7b	ix.7b	ix.7b
ix.22	ix.22	ix.22	...
x.17	x.17	x.17	x.17
xii.7	xii.7	xii.7	xii.7
xii.8	xii.8	xii.8	xii.8
xiv.18	xiv.18	...	xiv.18
xiv.19	xiv.19	xiv.19	xiv.19
...	xiv.20	xiv.20 _b	xiv.20
xiv.21	xiv.21	xiv.21	xiv.21
xiv.29	...	xiv.29	xiv.29
xiv.31	xiv.31	xiv.31	xiv.31
xiv.53	xiv.53	xiv.53	xiv.53
xv.15	xv.15	xv.15	xv.15
xv.30	xv.30	xv.30	xv.30
xvi.6	xvi.6	xvi.6	xvi.6
xvi.10	xvi.10	xvi.10	xvi.10
xvi.11	xvi.11	xvi.11	xvi.11
xvi.16	xvi.16	xvi.16	xvi.16
xvi.17	xvi.17	xvi.17	xvi.17
xvi.17b	xvi.17b	xvi.17b	xvi.17b
xvi.18	xvi.18	xvi.18	...
xvi.20	xvi.20	xvi.20	xvi.20
xvi.24	xvi.24	xvi.24	xvi.24b-
xvi.27	xvi.27	xvi.27	25 xvi.27
xvi.29	xvi.29	xvi.29	xvi.29
xvi.30	xvi.30	xvi.30	...

Atonement Form	Atonement-Taba'at Form	Atonement & Atonement - Taba'at Form	V.3
		<u>SABBATH</u>	
Lev.xvi.31	Lev.xvi.31	Lev.xvi.31	...
xvi.33	xvi.33	xvi.33	...
xvi.33	xvi.33	xvi.33	...
xvi.33	xvi.33	xvi.33	...
xvi.34	xvi.34	xvi.34	...
xvii.11	xvii.11	xvii.11	xvii.11
...	...	xix.3	...
...	...	xix.18	...
xix.22	xix.22	xix.22	xix.22
...	...	xix.30	...
xix.34	...	...	...
xxii.31	...	...	...
xxiii.2	...	xxiii.2 - 4	...
...	...	xxiii.8	...
xxiii.24	...	xxiii.24	...
xxiii.27	xxiii.27	xxiii.27	xxiii.27
xxiii.28	xxiii.28	xxiii.28	...
xxiii.32	xxiii.32	xxiii.32	...
xxiii.34	xxiii.34	xxiii.34	...
xxiii.37	xxiii.37	xxiii.37	...
xxiii.39	xxiii.39	xxiii.39	...
xxiii.44	xxiii.44	xxiii.44	...
...	...	xxiv.3	...
...	...	xxiv.8	...
xxv.9	xxv.9	xxv.9	xxv.9
xxv.9b	xxv.9b	...	...
...	...	xxvi.2	...
xxvi.9	xxvi.9	...	...

Atonement Form	Atonement-Taba'at Form	Atonement & Atonement - Taba'at Form	V.3
		<u>SABBATH</u>	
Lev.xxvi.42	Lev.xxvi.42	Lev.xxvi.42	...
Num.v.8	Num.v.8	Num.v.8	Num.v.8
vi.11	vi.11	vi.11	vi.11
vi.23	vi.23	vi.23	...
viii.12	viii.12	viii.12	viii.12
viii.19	viii.19	viii.19	viii.19
viii.21	viii.21	viii.21	viii.21
x.9	x.9	x.9	...
...	xiv.19	...	xiv.19
...	xiv.20	...	...
xv.25	xv.25	xv.25	xv.25
xv.28	xv.28	xv.28	xv.28
xv.28b	xv.28b	xv.28b	xv.28b
...	...	xv.32	...
xvi.46	xvi.46	xvi.46	...
xvi.46	xvi.46	xvi.46	...
xvi.47	xvi.47	xvi.47	...
xxv.13	xxv.13	xxv.13	xxv .13
...	...	xxviii.9-10	...
xxviii.22	xxviii.22	xxviii.22	xxxviii.22
xxviii.23	xxviii.23	xxviii.23	xxviii.23a
xxviii.30	xxviii.30	xxviii.30	xxviii.30
xxviii.31	xxviii.31	xxviii.31	xxviii.31a
xxix.1	xxix.1	xxix.1	...
xxix.5	xxix.5	xxix.5	xxix.5

Atonement Form	Atonement-Taba'at Form	Atonement & Atonement - Taba'at Form	V.3
		<u>SABBATH</u>	
Num.xxix.6	Num.xxix.6	Num.xxix.6	Num.xxix.6
xxix.7	xxix.7	xxix.7	...
xxix.11	xxix.11	xxix.11	xxix.11a
xxix.12	xxix.12	xxix.12	...
xxix.39	xxix.39	xxix.39	xxix.39a
xxx.50	xxx.50	xxx.50	xxx.50
Deut.i.11	...	Deut.i.11	...
...	Deut.iv.29	...	...
...	iv.30b-31	...	Deut.iv.31
...	...	v.12	...
vi.4	vi.4	vi.4	vi.4
vi.7	vi.7	vi.7	...
vi.8	vi.8	vi.8	...
vi.9	vi.9	vi.9	...
vi.24	vi.24	vi.24	vi.24
...	ix.26-7	...	...
xi.29	...	xi.29	...
xii.7	...	xii.7	...
xii.12	...	xii.12	...
xii.18	...	xii.18	...
xvi.17	...	xvi.17	...
...	xxi.8	...	xxi.8
...	...	...	xxvi.15
...	...	...	xxviii.12
...	...	...	xxx.8
...	...	...	xxxii.36a
...	xxxii.43	...	xxxii.43b
...	...	...	xxxiii.29

7 (b) Biblical Passages used for the QATAF of the Righteous and the QATAF of the Ten Words.

<u>Ten Words</u>	<u>Righteous</u>
Ex.xx.1-7	Gen.1.24
xx.8	Ex.ii.24
xx.10	iii.6
xx.11b	iii.15
xx.12-17	iii.16
xiii.5	iv.5
xiii.11	vi.2-3
Deut.xxxii.18b	vi.8
xxvii.4	xxxii.12,13
	xxxi.1 (<u>sic</u>)
	Lev.xxvi.42
	Num.xxxii.11
	Deut.vi.10
	viii.18
	ix.5
	ix.26-7
	xxix.13
	xxx.20
	xxxiv.4

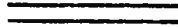


APPENDIX V

APPENDIX V.

THE ATONEMENT HYMNAL.

	<u>page</u>
A. Hymns published by C. - Comparative Table of occurrence in MSS.	688
B. Hymns not published by C. - Comparative Table of occurrence in MSS.	699



A. Hymns published by Cowley.

No.	First Words	C. cent.	AUTHOR	L.1b	L.17	L.18	SK	0.5	A1	A2
1	אין כאל ישרון	14 th 494	'Abīshā' b. Phinehas b. Joseph	22	13	13	18	72	14	12.
2	"אל פתח רחמיך אל"	14 th 504	- do -	34	-	22	26	-	32	-
3	אל פתח רחמיך נא	14 th 511	- do -	41	-	28	-	-	24	23
4	על פתח כל מעלל	14 th 746	'Abdullah b. Solomon	-	-	-	33	-	90	-
5	עבד פני כל מאוס	14 th 519	- do -	-	-	37	-	-	66	-
6	ארש מימרי אקרי	14 th 533	Sādallah ha-Kethan	-	-	45	-	-	108	-
7	אטרור לבני וכו פמי	16 th 543	Abraham b. Joseph al-Qabāzī.	-	-	58	-	-	121	-
8	אחל לקרא	16 th 552	Isma'īl ar-Ramīhi	-	-	67	-	-	129	-
9	על פתח היצת נעמד	18 th 566	Muslim b. Muḥjan ad-Danfi.	-	72	79	-	-	142	-
10	ליהור	18 th 578	Abraham b. Jacob العبد	-	-	89	-	-	-	-
11	על מעין תהום הדעת	18 th 595	- do -	-	-	103	-	-	198	-
12	אתגלג ואתפחר	18 th 609	- do -	-	-	119	-	-	-	-
13	אלהים אל ברי	18 th 623	- do -	-	-	134	-	-	-	-
14	נאד תרחד נקום	14 th 632	Hibat Allah al- Misiḥī	-	-	144	-	-	-	-

B. Hymns not published by Cowley. They occur in A.1.

No.	FIRST WORDS	cent.	AUTHOR	A.1
15	ביחדאות יהוה אנ"תפ"	14 th	Aaron b. Manīr	56
16	בנפש מנירה	14 th	- do -	57
17	אוצר בית זעת אלה	?	name illegible	80
18	אפתח לתרוח לדעת	?	- do -	95
19	ארש כל מימר ומימר	14 th	Sa'dallah b. Zed- epah al-Kethāri	98
20	אהיה א"א" אלהים הרפא	?	name illegible	116
21	אל מעון הקדש אתפני	18 th	Tabhya b. Isaac	154
22	על מעין הביתה	18 th	- do -	166
23	אל שער שער הכבוד	18 th	- do -	175
24	אל מעון הקדש נפן	18 th	- do -	185
25	בשם אלהי רבי	18 th	Abraham b. Jacob	195
26	אפתח תרוח תשבחן	18 th	Tabhya b. ab-Zehūta	224
27	האזינו ה" ואל" את ד"	19 th	Phinehas b. Isaac	242
28	אשרי לתהבים השאבים	19 th	- do -	261
29	אתך גדלות הוא	19 th	- do -	267

APPENDIX VI

APPENDIX VI.

THE DEFTER PIECES

	<u>page</u>
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B. Tables of the Occurrences of Durran & Marqah pieces in the Service.	696
C. Notes to C.'s text of the Durran pieces.	700
D. Notes to C.'s text of the Marqah pieces.	709



A. Table of Occurrences of Defter Pieces

	First line	Usual occasion	Defter	Atonement
I	עמדתי קמין על פ'	Beginning of prayer	C.p.3	not used
	מרי לא נסגד לעלם	- do -	3	- do -
II	"אלה רחמן ורת"	Sabbath morning	4	489,651, 696,714
	זלעלם ברישה	- do -	4	489,667
	ברוך אלהינו ומשבח	- do -	4	489,667
	יהוה מלך ועלם	- do -	4	667
	כארזין ואמרין	- do -	4	489,667
	על פתח רחמין "ע"	- do -	4	489,667
	"אהיה א"א" מרי בחס"	- do -	4	not used
	יתהלל אלהינו "אל ר"	- do -	4	654,667
	ישתבח אלה "לית א"	- do -	4	often
	בשמך נשרי רב"נח	Sabbath morning	4	489
	יהוה אלה רחמן ורת"	"The Prayer of Joshua"	4	not used
	ברוך אתה בחסוך	- -	7	654
	יתברך אלה ולית כות"	- -	7	654,704, 707
	נברך : ונהלל ונגדל	- -	7	- do -
	אלהינו לך נברך	- -	7	654,707

First line	Usual occasion	Defter	Atonement
ויברך אלהים את י'	- -	7	654,704
אלהי אברהם לך נ'	- -	9	654
גדול אתה	- -	9	707
נשׁוֹי כהלן	Eve of 1st day	9	658,714
- The two Qadīshas on C.p.11 not used -			
בנצירו ובקשט	Every Sabbath	12	659
אדיק עלינו מרן	Every Sabbath	12	655
אזל שלם יום שב"	Going out of Sabbath	15	not used
No occasional use is given by C. for the Marqah (C.pp.16-27), but see Brown, pp.XXIX-XXXV.			
עבודה דעלמה תמ"	Sabbath	27	687
אתהו חדה זאלהו"	Sabbath	28	688
אלהים רחמנה זב"	Sabbath	29	695
אתהו עבודן דהוֹיך	Sabbath	30	694
עבודה דעלמה ען יט"	Sabbath	31	489
אלהים אלהיו דמק"	Sabbath of 1st month, etc.	32	not used
אלהים קעימה דמנה	- -	33	-do-
עבודה דעלמה בכל ע	- -	34	-do-
אתהו יהוה מעל	Sabbath	35	-do-
אחד הוא י' הנכבד	Sabbath	36	695
אלהים אל בכיו	Sabbath & last day of 10 days	37	not used

	First line	Usual occasion	Defter	Atonement
III	מד לית אלה א' א"	MANĀT for 1st Day (morn.) + 1 st Sabbath of every month	38	494
	לך נביע מרן	MANĀT for Night of 2nd Day (Eve) + 2nd Sabbath of every month	39	654
	מסנה וכלה כפית לה	MANĀT for 2nd Day (morn.)	39	640
	מבה דמטיב לעלמה	MANĀT for Night of 3rd Day (Eve) + 3rd Sabbath of every month	40	646
	חיול הוא חילה תק"	MANĀT for 3rd Day (morn.)	40	648
	אלה רב ולית בותה	MANĀT for Night of 4 th Day (Eve) + 4 th Sabbath of every month	40	667
	האן דאתון קעמין	MANĀT for 4 th Day (morn.)	41	673
	אתהו יקירה חילה	MANĀT for 5 th Day (Eve)	41	650
	סיאגיס רברבים	MANĀT for 5 th Day (morn.) + on 5 th Sabbath in any month	42	674
IV	מלכה דלעל מלכה	MANĀT for Night of 6 th Day (Eve)	42	687
	חילה רמה שמע בק"	MANĀT for 6 th Day (morn.)	43	688
	קעמנן מן שנתן	Sabbath morn. at Gen. ii. 8	43	489
	אה איקר רב איקרה	MANĀT for Sabbath Eve.	44	489, 651
	אה יום מברך ומקדש	MANĀT for Sabbath Morn.	44	not used
	אה יום קדיש ומקדש	MANĀT for Leviticus	45	695
	לית בכל יומיה	MANĀT for Numbers	45	695
	חיול הוא חילה זכן	MANĀT for Exodus	45	648
	מהימנה שמנה	Another MANĀT for Exodus	46	not used
V	חילה רמה יקירה	MANĀT for DEUTERONOMY	46	688
	לחילה חיולה ונשוהה	FESTIVALS + Beginning of Months	46	673

First line	Usual occasion	Defter	Atonement
מברך הוא ביתה	For Abib & Passover	47	648
רב חילה זכן פקז	For Seventh Month & Sabbath of the Fast	47	658,673,714
"זכורה טבה ולא מנ"	DAY OF ATONEMENT	47	694
VI יתרבי זה השם הגדל	EVERY DAY	48	often
"ניזל בתר כתבה קד"	For when Scrolls are taken to the Circle	49	707
"אהנו כתבה רבה דק"	- do -	49	707
בשעבוד נימר קמין	For when Scrolls are removed from the Circle	50	658
"אהנו כתבה רבה זא"	For 1st Sabbath of month on every occasion	51	658?
"רב לן מרבה לכת"	On the 1st Sabbath	51	not used
טובינו מה שוינן	For Festivals & beginnings of months.	52	- do -
מן ימטי מימר	For Festival of Weeks	53	- do -
אתהו כתבה רבה	ANTIPHON on כתבה רבה	55	658,707
אהנו כתבה רבה זכל	On Uncovering of Scrolls	56	not used
אה כתב נאיר וקדיש	Another Antiphon on כתבה רבה	56	659
קבלו ממלל דחיים	On Uncovering of Scrolls	58	659
"אן זכתבה רבה מפ"	On Opening the Scrolls	58	not used
אוסיפו וברכו	On Covering of Scrolls & on Days of Weeks	59	- do -
אה סביען נפשהתן	On Entering the Mount	60	- do -
רחמנה ולא בטל	- -	62	- do -
"אתי בשלם יום צו"	On ATONEMENT	62	666

	First line	Usual occasion	Defter	Atonement
	אג אל רחום וחנן	On Atonement	63	688
	ים הרחמים	On Atonement	64	714
	The last five lines of C.p.65 do not apply			
	C.p.66 (& 67 lines 1-11) do not apply.			
	אתהו וברוך עלמה	At the conclusion of every prayer	67	661,715
VII	"אמצינה ייה יום ו"	Sabbath & Circum- cision	68	not used
	ובעי מדע	On first Sabbath of month	69	- do -
	אה יום מסיר	On second Sabbath	69	- do -
	תתדכרון בשב	Also on 2nd Sabbath	70	- do -
	אהן סימן רב	On third Sabbath	70	- do -
	תלתה רחמים	Also on 3rd Sabb- ath (morn.)	70	- do -
	אלה רב ולית כותה	On Sabbath Eve after Reading + on top of Mount Gerizim + at Night of Atonement.	70	488
	Pieces for various Sabbaths			not used
VIII	אה חילה דרתותה	(Prayers by Ab- Gelugah)	75	- do -
	אתסלל קמין א"א"	Seguddah by him	77	- do -
	אה מן דו כל עלמה	(Prayer by Tabhya b. Darah)	78	- do -
	ברוך אתה ב' אלהינו	(Prayer by Abu 'l Ḥasan)	79	- do -
	יתברך ויתקדש	On Days of Festival of Weeks by Phinehas.	81	- do -

	First line	Usual occasion	Defter	Atonement
	לעלם תסגוד ול"תש" (Prayer of Phine-	has b. Joseph)	83	715
	"א"א"נתחזק בח" (Marqah)		83	not used
	אה רבה מכך אנן בע" (Marqah)		84	- do -
IX	אהטבה זלית סבור" (After Prayers for	Night of 1st Day	85	- do -
	"אתפלל קמיך אה יק" (On Years when rain	is too little	85	- do -
	אליך רבי אקרא" (Muslim b. Murjān)		88	- do -
	א"א"א"בי ארני אה" (At end of prayers	(an old usage)	91	- do -



B, Tables of the Occurrence of Durran & Marqah
pieces in the Service.

1. Order of the Occurrence of Durran pieces used in the
Eve Part of the Service.

<u>No.</u>	<u>First line</u>	<u>C.p.</u>	<u>No. in Defter</u>
1	(a) קעמן מן שנתן	43	13
	(b) הא/אה איקר רב (Sabbath)	44	14
2	עז לית אלה	38	1
3	ממנה דכלה	39	3
4	טבה דמיטב	40	4
5	חיל הא חילה	40	5
6	מברכו ביתה	47	22
7	אתהו יקירה	41	8
8	הא/אה איקר רב (as no.1(a))	44	14
9	לך נביע (not ff. by a Marqah piece)	39	2
10	רב חילה (- do -)	47	23
.....			
11	אלהים רחמנה (L.17 only)	29	-
.....			

The whole of the Durran part of the Defter is used in the Service, with the exception of Defter nos.15,18-20. No.23 is used in both parts of the Service and appears to have special significance. No new texts are available for the above pieces.

2. Order of the Occurrence of Durran pieces used in the Morning Part of the Service.

<u>No.</u>	<u>First line</u>	<u>C.p.</u>	<u>No. in Defter</u>
1	אלה רב	40	6
2	הגן דאתון	41	7
3	רב חילה זכן	47	23
4	לחילה חילול	46	21
5	סיאגיס	42	9
6	מלכה דלעל	42	10
7	חילה רמה שמע	43	12
8	דכורה טבה	47	11
9	לית בכל יומיה	45	17
10	הא/אה יום קדיש	45	16
11	רב חילה זכן (repeat)	47	23

Full texts of the above pieces are available in A.1,2.
A.3 for nos.3,5-10 only mentions the piece.

3. Order of the Occurrence of Marqah pieces used in the Eve Part of the Service.

<u>No.</u>	<u>First line</u>	<u>C.p.</u>	<u>No. in Defter</u>
1	עבודה דעלמה מן ישום	31	-
2	עבודה דעלמה אל"	16	1
3	אתהו אלהינו	17	2
4	אתהו אלהנן	18	3
5	הב לן טעבח(ת)ה	19	4
6	הבו תשבחתה	20	5
7	אתנו רחמנה	21	6
8	אתהו עבודה דע"	22	7

The following are used in a special way, not preceded by a Durran piece. There is some doubt about the authorship in the cases of no.1 above and nos.10,11 below. As for C.'s notes on authorship, for no.1 see his pp.30-31: for no.10 (used when the Scroll is being removed from the Circle) see his p.62: for no.11 see his p.50.

9	אדיק עלינן	12	-
10	בטעבוד	50	-
11	אתי בשלם	62	-

No new texts are available for these ^{first sight} Marqah pieces. It is to be observed that after no.1 they are used according to the Defter order. The Morning Part of the Service continues with the Marqah pieces where the Eve Part breaks off, thus adding force to the claim that for the Day of Atonement there is but one Service.

4. Order of the Occurrence of Marqah pieces used in the Morning Part of the Service.

<u>No.</u>	<u>First line</u>	<u>C.p.</u>	<u>No. in Defter</u>
1	אלהים קמא	23	8
2	אלהים קעימה וקעים	24	9
3	אלהים יחידאה	25	10
4	אלהים אל עליון	25	11
5	הא/אה מלך רחמן	26	12
6	עבודה דעלמה תסת"	27	13
7	אתהו חרה	28	14
8	אתהו עבודן	30	16
9	אלהים רחמנה	29	15
10	אתהו דבריך (from "תרח ל": not preceded by Durran)	67	-

Nos.6-9 are not ascribed to Marqah in the Defter MSS used by C., but all the Atonement MSS used herein do. Nos.8,9 appear to be out of order, but the scribes of the Atonement MSS almost certainly used late Defter MSS which may have had the above order. Or they may have been following a later custom of usage. However, the same apparent disorder occurs in the Service for Sabbath Morning (see Brown, pp.xxx-xxxi). Full texts of the above pieces are available in A.1,2,3, except that A.3 after no.4 only mentions the piece and gives no text for no.3.

C. Notes to C.'s text of Durran pieces, from A.1,2 and A.3 (up to no.4). No new texts are available for Durran pieces occurring in the Eve Part of the Service.

1. אלה רב ולית כֹּאתה. C.p.40: A.1 f.310: A.2 f.55:
A.3 f.27.

C.p.40 l.28 The round-bracketed words are in the MSS.

29	יומה	A.3 יקומה .
29	דנחת	A.1,2,3 דנעת .
29	וקלה	Cr.11 וקהלה .

C.p.41 l. 1	[ותרוס נביותה]	A.2,3 om.
4	דמשה	Cr.11,18,A.2,3 הן מ" A.1 : אין מ" .
4	עבד	Cr.11,18,A.1,2 עבדה : A.3 עבדו .
4	אלה	Cr.11,18,A.1,2,3 דאלה .
4	ומהימנה	A.1,2 ומימנה .
5	דאלין	A.2,3 דאהלין .
5	נכילה	V.3 אנכילה : A.2 נכילה .
5-6	גחד דרס	Cr.11,18,A.3 דרס : A.1,2 דרס .
6	אשתה	A.3 לשתה .
7	ומרעי	A.1,2 ומראי : A.3 ומראה .
7	יסון	V.3 יסוף .
7	ויסב	A.3 יסב .

2. האן זאתון קעמין. C.p.41: A.1 f.316: A.2 f.61: A.3 f.33.

C.p.41 1.12	קעמין	A.1 קעמים.
12	לאורה	Cr.11,18,A.1,2,3 לאטאוריה.
12	על כל	A.1,2,3 לכל.
13	(לפט זו)	A.1,2,3 om.
13	נאירה	A.1,2,3 נהירה.
14	ברקיעה	A.1,2,3 ברקיה.
14	על כל	A.1,2,3 לכל.
15	שומים	A.1,2,3 שומיה.
16	בגיון	Cr.18 ביגין: A.2 ביגין: Cr.11,A.1,3 בניגין.
16	נהירה	Cr.11,18,A.1,2,3 נוהר.
17	לעלם	A.1,2,3 לעלמה.
17-18	ישבחו לעבודה	A.1 om.

3. רב חילה זכן סקר. C.p.47: A.1 f.322: A.2 f.68:

C.p.47 1.16	זכן	V.3 זכל.
16	בריש	Cr.11 אפרש.
17	אשמעה	Cr.11,K.4 אשמחה: A.1,2 אשמח.
18	יהון	A.1,2 יהונו.
19	קדיש טרז	A.1,2 וקדיש טריד.
19	(ויומה)	A.1,2 יומה.
21	אלין	A.1,2 אהלין.
21	(ואלין)	A.1,2 ואהלין.
21	זבנין	A.1,2 זבניש.
21	שתה	Cr.11,18,A.1,2 דיילה.

4. לחילה חיולה ונצוחה. C.p.46: A.1 f.324: A.2 f.70: A.3
f.35.

C.p.46	1.21	ונצוחה	A.1,2,3 ונצוּעה.
	22	טפין	A.3 טפּים.
	23	יהון	A.1,2,3 ייהונו.
	23	ומודין	A.1,3 ומודים.
	23	(ומריבין)	A.2,3 om. Erased in K.4 by a later hand.
	23	ומקריבין	A.1 ומקריבין: A.2 ומקריבין.
	24	והוא מקבל	A.1,2,3 ומקבל.
	24	לון	A.1,3 לן.
	24	ומשפּע	A.3 ומשפּעו.
	24	בריכין	A.2,3 בריכין (Alif Tawila add.)
	25	זאנון	Cr.11, K.4, A.1,2,3 זאנון.
	26	בשלמה	V.3 בשלמה: A.3 בלמו.
	26	הדיך	Cr.18, A.2,3 אדיך: Cr.11 אדיך: A.1 אהביך.
	26	והך	A.1 ואיך: A.2,3 ואיך.
C.p.47	1. 1	אך	A.1,2,3 הך.
	2	קרויה	A.2 קרויה (an interesting confusion of fricatives & gutturals)
	2	ומיומה	A.1,3 סיום: A.2 סיום.
	3	עביד	A.1,2 עבוד: A.3 עבד (= c).
	3	זרסה	A.1,2,3 זרסה (Alif Tawila add.)
	3	(ירחים ו)מ"	A.2 וירחם מ".
	3	געזים	A.3 געזים.
	3	זאתו	A.1,2 זתו.
	4	קריבין	A.3 om.
	4	זרביאנה	A.1,3 זרבינון: A.2 זרבינה.
	4	ממן	A.1,2 ממן.
	4	פחת	A.1,2 פחת: A.3 פעת.

5. סיגים רבובים. C.p.42: A.1 f.325: A.2 f.71.

C.p.42 1. 6	עד רגזה	A.1 וורגזה : A.2 וורכדה .
6	מעזר	A.1,2 מעזרה .
7	ואתשקע	A.1,2 ואתשקע ,
8	דכסי אה תלי רגזן	Cr.11,18 דכסיאתה. אן עמיך בצוקה (A.1,2 same, but ותלי .)
9	מחניה	A.1 מעניה : A.2 מליה .
10	חילויים	A.1,2 חילויין .
10	דמעזרין	A.1,2 דמעזרין .
12	נסיאה	A.1,2 נסיה .
12	אנצירה	A.1,2 נסירה .
14	מתשקע	A.1,2 מתשקע .
14	כותון	Cr.11,18, A.1,2 כותה .
15	תאביה	A.1,2 תהביה .
16	תאבה	A.1,2 תהבה .
16	וסדרו	Cr.11,18, A.1 וסדרי רחותה : A.2 וסדרי רחותי .
17	מסלק	A.1,2 מסלקה .
18	באלילו	A.2 באלילו (Alif Tawila om.).

6. מלכה דלעל מלכה. C.p.42: A.1 f.356: A.2 f.80.

C.p.42 1.21	2nd מלכה	B.2, Cr.11,18, A.1,2 מכלה .
22	זאן	Cr.11 ויאן : Cr.18, A.1 ויאן .
23	אמן after	Cr.11,18, A.1,2 add. מורן .
23	דרחיץ	A.1 דריש : A.2 דרץ .
24	באנצירו	A.1 ומנשמה : A.2 בנצירה .
24	אלין	A.1,2 אהלין .
24	רחצונה	A.1,2 רחצין .
25	דריקה	Cr.11,18, A.2 ורחיקה : A.1 דרחוקה .

C.p.42 1.26	אי עשיב עתיד לון	Cr.11 :היא חשיב לון Cr.18,A.1 די חשיב לון A.2
26	דינין	A.2 דינין.
27	עטה	A.2 אטה.
27	גל	V.3 לא.
27	חורן	A.1,2 עורן.
28	זלא אלהין ינדון	Cr.11,18,A.1,2 דלה אלהון ינדון V.3 עלא אלהין ינדון.
C.p.43 1. 1	יתון	V.3,Cr.11 ייתון.
1	יגחון	A.1,2 ויגון.
2	בידה	A.1 באידה A.2 באדו.
2	לה	A.2 אלה.
2	נמי	A.1 om. A.2 נאמי (Alif Tawila add.).
2	יפני	Cr.18 יבני.
2	תותב	V.3 יתוב A.2 תוטב.
4	חורן	A.1,2 עורן.

7. חיל רעה שמע בקלן. C.p.43: A.1 f.361: A.2 f.84.

C.p.43 1. 7	אחרה	A.1,2 אחזה.
7	על כלה	Cr.18,A.1,2 זכלה.
7	נצוחה	A.1,2 נצועה.
8	מקום	Cr.11,18,A.1,2 נקום.
9	לאהן	Cr.11,18,A.1,2 לן.
9	after עלין	Cr.11,18,A.1,2 add. ברחמיך.
9-10	עד לא	A.2 זלא.
10	יתני	V.3 יתני.
10	זכן	A.1,2 דכל.
10	חיבין	A.1,2 חיבים.
11	מנצירין	A.2 מנצרים.
12	זאזוכין	A.1,2 דמזוגיך.

C.p.43 1.12	כליך	A.1,2 כלית .
13	רחמיך	A.1 om. A.2 scores through.
13	לית ... קבל	A.1,2 om.
13	מן מסגי	A.1,2 ען סגאי .
15	after (ברחמיך)	(A.1 has ברחמיך), A.1,2 add. עד לא נתכסם ברגזה כי טובך יתני לעלם זכל רחמיך על .
		(cf.C.11.10-11).
16	חיבין	A.1 חייב ¹ : A.2 חייבס .

8. זכורה טבה דלא מנשי . C.p.47: A.1 f.371: A.2 f.94: A.3 f.62.

C.p.47 1.24	הזכר	A.1,2,3 איזכר .
25	(ורתאי)	V.3,K.4,A.1,2,3 om.
25	דבוק	A.1,2,3 דבוק .
25	דבוק	A.1,2,3 דבוק .
26	מנך א" שרת	Cr.11,18,A.1,2,3 מן א" שרית .
27	(ד)לית	A.1,2,3 לית .
27	כל	A.1,2,3 לית .
27	(דבלדי)	A.1,2,3 דבלעדי .
27	לא ערוקי	Cr.11,18 לה ערוקי : A.1,2,3 לה ערוקה .
C.p.48 1. 1	ואשדכת	A.1,2,3 והשדכת .
1	רחמיך	K.4 רתותה ¹
1	סהד	A.1,2 סהדה : A.3 סהדי .
1	מויע	A.3 מווי .
2	(אה)	V.3,K.4 om.
2	אקימת	Cr.11,18 הקמת : K.4 sec.m. אקהמת ¹ : A.1,2,3 אקמת .
2	(ד)אמרת	A.1,2,3 אמרת .

¹Where the sign * indicates the Arabic ث .

C.p.48 1.	2	(אלה)	V.3,K.4 om.
	3	ורתאי	A.1,2,3 ורתאה.
	3	לן בפס גמלך	Cr.11,18,A.1,2,3 יתן לפס בישות גמלין.
	4	אדיקת	Cr.11,K.4,A.1,2,3 אדקת : Cr.18 הדקייה.
	4	מעיון	A.1,2,3 מעון.
	4	ופלטתנן	Cr.11,18,A.1,2,3 ופלטנן.
	5	חסדה	A.1,2,3 חסדיך.
	5	(אה)	V.3,K.4,A.2,3 om.
	6	מרגלה	V.3,K.4 om.
	6	לית אלהו אלא דילך	Cr.11,18 לית חיל דיקום אלא חילך : A.1,2,3 K.4 : לית דיקום אלא חילה ליה אלהו אלא דילך ליה דיקום אלא חילך.
	6	ולא יעבד	Cr.11,18,A.1,2,3 ולית דיעבד.

9. לית בכל יומיה. C.p.45: A.1 f.373: A.2 f.96.

C.p.45 1.	18	איך	A.2 הך.
	18	מרי	A.2 מרה.
	19	בלעיל	A.2 בלעליל.
	20	סקדין	A.1,2 אפקידין.
	20	לאוי	Cr.11,18,A.1,2 לגוה.
	21	ומנשם	Cr.11,A.1,2 ומן שמה : Cr.18 ומנשמה.
	22	נביה	A.1,2 om.
	22	(ד)לא אכל	A.2 לא אגר.
	23	בעיני	Cr.11,18,A.1,2 ביני.
	23	ומללין.....	A.1,2 in full and similar to C. above, 11.20-21: it is as follows: - כל בית ישראל יהונו אמריש אתי בשלם יובילה קריבה דאתי ומנשמה שתיקין ומל" .

10. אה/הג יום קזיש. C.p.45: A.1 f.375: A.2 f.98.

C.p.45 l. 2	אה	A.1,2	הג
4	בריתה	A.1,2	בריאתה (Alif Tawila add.).
4	בה	A.2	om.
4	בעקובאן	V.3	וּעְקוּבֹן.
5	(רברבן)	A.1,2	om.
5	וברכה	V.3	וּבְרַכָּן.
5	ואנשמה	A.1,2	om.
5	טב	V.3	טְבֹן.
6	אגר	A.1,2	הַגֵּר.
6	נשמותה	A.1,2	אֲנִשְׁמוֹתָהּ וּבְתָהּ.
7	ונשט	A.1,2	וּאֲנִשְׁט.
11	טרפיה	Cr.11,18, A.1,2	טְרִיפָה.
11	עללה	A.1,2	חַלְלָה.
14	עגיא	A.1,2	וּעִגִּיעַ.
15	דיהב	A.1,2	דִּיהֶבֶה.



D. Notes to C.'s text of Margah pieces, from A.1,2 and A.3 up to no.4. No new texts are available for Margah pieces occurring in the Eve Part of the Service.

1. אלהים קמאה. C.p.23. A.1 f.310: A.2 f.55: A.3 f.28.

C.p.23 1. 9	דשרא	A.1,2,3 דשרא.
11	גבורתה	A.1,3 גבורתך.
11	גבוראתה	A.3 גבוראתך.
13	לחורן	A.1,2,3 לעורן.
14	מהימן	Cr.18 מימין.
16	זבנה	A.1,2,3 זבן (each time).
17	אחת	Cr.18 אחד: A.3 אעת.
17	אחת .. שמה	A.1,2 ולא בכפי ולא בגלי.
18	טורה	Cr.11,18,K.4,A.1,2,3 טברה.
19	יהי	A.1,2 יאי.
20	כז .. אלהיך	A.2 קרין ובראין אז"תמן (cf.verse ק).
21	חייך	A.1,2,3 חיים.
22	מנצבין	A.1,2 מנסבין.
22	כתבין	Cr.11,18,A.1 כתבין: K.4,H.2, A.2 כתבין.
23	נהירין(ו)	A.2 נהרין.
23	באצבע	A.2 במבע.
23	לקלומה	Cr.11,18,A.2 דקנומה: A.1 לקלומה A.3 אדקנומה.
24	דצלח	A.1,3 דצלח.
24	אדלח	Cr.11,18,A.2,3 אדלה.
25	מגלגל	A.1,2 זגלגל.
25	דעקרה	Cr.11,18,K.4,A.2 דאקרה.
25	מן חי עולם	A.2 באסבע אדקנומה.
27	צפיתה	A.1,3 צפיאתה (Alif Tawila add.).
29	לקלומה	Cr.11,18,A.1,3 דקנומה: A.2 לקנומה.

C.p.23 1.29	מתנון	Cr.18,K.4,A.3	מתנתון Cr.11
C.p.24 11.1-2	בכסיו ולא בגלי	V.3	בכסיו בגלי
3	רתתו	A.2,3	ארתתו
3	קעימין	A.2	קיאמין A.3

2. אלהים קעימה. C.p.24: A.1 f.316: A.2 f.62: A.3 f.34.

C.p.24 1. 5	2nd עז	A.1,2,3	כין
7	גליתה	A.1,2,3	גליאתה (Alif Tawila add.).
8	דבריתה	A.1,2,3	(- - do - -) דבריאתה
8	דמעין	Cr.11,18,K.4,A.1,2,3	H.2 : דמעין
8	לך סגודין	V.3	דמעין
10	עטרין	Cr.11,K.4	לן סגודין Cr.18
10	עטרבון	A.1,2,3	לך סגודין
10	מילף ועלפה	Cr.11,18,H.2	מנטרין
11	לאנשמות	Cr.11,A.1	עטרבון Cr.18,K.4,A.3
11	אדלא	A.2	מן טרבון
13	סקופה דישראל	Cr.11,18,K.4,H.2	A.1,2
14	עביד אתך	A.1,2	נילף ונלפה נילף ונליפה
16	מהימנין	A.1,2,3	לנשמות
17	דתלי	Cr.11,18,K.4,A.1,2,3	אדלה
17	אתר לשלטנך	A.1,2,3	סקוף לישראל
20	דלא .לך	Cr.11,18,K.4,H.2,A.3	עבידאתך
20	חורן	A.1,2	עבידתך
20	ענאן	A.1,2,3	מהיענים
21	ענאן	H.2	(דאתלי =) דאת לי
		Cr.11,18,K.4,H.2,A.1,2,3	אתרה של "
		A.2	כל דבה בלא סעוד
		A.1,3	עורין
		Cr.11,18,K.4,H.2	A.1,2,3 : מן האן
			מן אהן
		Cr.11,18,K.4,H.2	A.1,2,3 : מן האן
			מן אהן

C.p.24 1.23	בגללה	בגלליו Cr.18 A.1,2,3
23	צרך לכל	Cr.11,18,K.4,H.2,A.1,2,3 צריך כל.
25	זלג	Cr.11,18,K.4,A.1,2,3 אזלה H.2 אזלג (= אזלג).

3. אלהים יחידא דלית עמה. C.p.25: A.1 f.323: A.2 f.68.

C.p.25 1. 6	זצאן	Cr.11,18,K.4,A.1,2 קציטה.
6	דנהי מצרכין	Cr.11,18,K.4,A.1,2 דניח מצרכה
9	פשוט	A.1,2 פשוט.
10	זעק הוא	Cr.11,18,K.4,A.1,2 זעקו .
11	חייך	A.1,2 חיים.
11	מפני	Cr.18 מבני.
12	גזיראתה	A.2 גזירתה (Alif Tawila om.).
15	דרגה	Cr.18,A.1,2 דארכה : Cr.11,K.4 זרכה.
17	נצחיו	A.1,2 נצעיו .
18	סוברו דרח"	A.1,2 "סוברות רח"
18	קיאמיך	Cr.11,18,K.4 מקרתך : A.1,2 מקראתך.
18	מתלתין	A.2 במתלתין .
19	וגלי	A.1,2 וכלי .
21		A.1 om. whole line.
21	מרגל	A.2 דת אלוף .
22		A.1 om. whole line.
22	צורכין הו מפפך	Cr.11 צורכינו ומ" : Cr.18,K.4 צורכינו מ" : A.2 צורכינו הו מ"
23	אלהותה	A.2 אלהותך .
24	בטובך דת רחמן	K.4 דשמך רחמנה .
25	שבאה	V.3 שבאה : Cr.11,K.4
25	שרי	Cr.11,A.1,2 אשרי .

4. אלהים אל עליון. C.p.25: A.1 f.324: A.2 f.70: A.3 f.36.

C.p.25 1.30	עט	A.3 om.
C.p.26 1. 1	גדלה	A.1,2,3 גדל.
1	לאלהותה	A.1,2 לאלהותן.
1	ונפלא	V.3 ונפלאי: A.1 נפלה: A.2,3 ונפלה.
1	בגבורן	A.1,2,3 בגבוראן (Alif Tawila add.).
2	דילה	A.1,2,3 דיארה (Alif Tawila add.).
2	דין	A.1,2,3 דיאן (- - do - -).
2	ארעה	A.1,2,3 ארע.
2	ומהימן	A.1,2,3 ומהימן: A.3 ומהימן.
3	ו(תנין	A.1,2,3 ותניאן (Alif Tawila add.).
3	ומהימן)	A.1,2 ומהימן.
4	דפרש	A.1,2,3 דאפריש: A.3 דאפרש.
4	מנה	A.1,2 מנו.
4	לקלומה	A.1,2,3 לקנומה.
6	עלו	V.3 פלו: A.1,2,3 מלוא.
6	נטרו	A.3 נטור.
6	גזיראתה	A.1,2,3 גזירתה (Alif Tawila om.).
7	מדלה	A.2,3 מדרה: A.3 מה דלו.
7	עותר	K.4, A.1,2,3 אוצרי: Cr.11 אותרי.
8	מזדאנין	A.1,2,3 מזדנין: A.3 מזדנין: Alif Tawila om.
9	ממן עד לעלם	Cr.11,18, K.4, A.1,3 ממניש לעלם: A.3 ממניש לעלם.
9	טבאתה	A.1,2,3 טבהתי: A.2,3 טבהתה.
9	גתני	Cr.11,18, K.4, A.1,2,3 יתניון.
10	יחידאי	A.1,2 יחודאי.
10	דממן	K.4, A.1,2,3 אה ממן: A.3 ממן.
10	בדרג	Cr.11,18, K.4, A.1,2,3 על דרג.
10	מלכותה	A.1,2,3 מלכותן.
10	יומם	Cr.11,18, K.4, A.1,2,3 יומם.

C.p.26 1.11	שמעי לך	Cr.11,18,K.4,A.1,2,3	שמעין לה
11	זאת	A.1,2,3	דאתה
11	אלהון	A.1,2,3	אלהן
12	תסתגוד ותשתבח	A.2,3	יתמר לך רבואן
13	שלטנך	A.1,2	שלטונה
13	ובארעה	Cr.11,18,K.4	אי בארעה
		A.1	אי
		A.2	היא בארה
		A.3	הי בזרע
17	לן בטובך	A.2	לה ובינן
17	ודבקן	A.1,2,3	סוברן
19	רצימים	Cr.11,18,K.4	ארצימים
		A.1	ארצימים
		A.2	ארצימים
20	רגזה	A.3	רכזה
22	דקעם	Cr.11,18,K.4,A.1,2,3	דקרים
23	אזרעך	A.1	אזרעך
23	עלינו	A.3	עלינו
23	בטובך דת רחמן	Cr.18,K.4	דשמך רחמנה
25	ופלח לחטאינן	Cr.11,18,K.4,A.1,2,3	וכפר לפשעינן

5. מלך רחמן . אה . C.p.26: A.1 f.326: A.2 f.72.

C.p.26 1.27	אה	A.1,2	הא
27	ביחידאו	A.1,2	ביחידאו
28	בוראיו	A.1,2	בוראין
28	לית after	K.4	wanting till end of verse.
28	לבר מנה	A.1,2	(i.e. Creed).
C.p.27 1. 1	יחידאי	A.2	יאדאי
1	וחורן	A.1,2	ועורין
3	איכו	Cr.11,18,A.2	הן הו א.1
3	מתבעי	A.1,2	מתבי
5	זעק הוא	Cr.11,18,A.1,2	זעקו
5	אתו . . מקבל	A.1,2	וכדו ישראל
6	חייך	A.1,2	חיים

C.p.27 1. 6	מַעֲנֵי	Cr.18	מַעֲנֵי .
6	וּנְפֹשָׁאֵתָן	A.1,2	וּנְפֹשָׁאֵתָן .
6	יְהִיבִין	Cr.11,18,A.1	יְהִיבִין : A.2
8	זֵו מֵרוֹן דַּחִייה	A.1,2	מַלְכָה דְלֵא מַשְׁתְּרֵי .
9		K.4	now resumes in an older hand (f.28).
11	וּעֲנֹתָה	Cr.11,18,K.4,A.1,2	וּעֲנֹתָה .
11	לְקִלּוּמָה	A.1,2	לְקִלּוּמָה .
11	מֵן	A.2	מָה .
12	הֵדִי	A.1,2	הוּה .
13	נַהֲרִייה	A.1,2	נַהֲרִייה .
13	דְּאֵלֵק	A.1,2	דְּאֵלֵק .
13	טַפִּין	A.1,2	טַפִּים .
13	נַהֲרוֹן	A.1,2	נַהֲרוֹן .
13	עֲלֵלָה	A.1,2	חֲלָלָה .
13	וּיְבַשְׁתָּה	Cr.11,18,A.1,2	וּיְבַשְׁתָּה : K.4
14	סִימָנִין	A.1,2	סִימָנִים each time.
15	עוּבְדִים רַבִּי	A.2	עוּבְדִים וְרַבִּי .
16	דַּאֲמַר בְּגִדְלָה	Cr.11,18,K.4,A.1,2	דַּבְעֵי לָהּ .
16	פִּירוֹקוֹן	A.1,2	פִּירוֹקוֹן .
16	סַנְיָהוֹן	A.1,2	סַנְיָהוֹן .
17	צַבְעוֹ	A.1	צַבְעוֹ : A.2
18	קַעִים	A.2	קַעִים .
18	לְקִלּוּמָה	A.1,2	לְקִלּוּמָה .
20	אֲדַרְעָה	A.1,2	אֲדַרְעָה .

6. עבודת דעלמה . C.p.27: A.1 f.356: A.2 f.81.

C.p.27 1.27	קַמְאֵי	Cr.11,18,A.1,2	קַמְאֵי .
28	לְמַדְעִייה	A.1,2	לְמַדְעִייה .
C.p.28 1. 1	דַּאֲתָה	A.1,2	דַּאֲתָה .
1	שְׁקִיח	A.2	כַּסִּי .
1	וּחְכוּם	Cr.11,18,A.1	וּעֲמֹ : A.2

C.p.28 1. 6	דתברי	A.1,2 דאתברי (Alif Tawīla add.).
6	after דתברי	K.4 resumes in the older hand.
7	שראי	Cr.11,18,A.1,2 שריו (cf. קמאי - קמיו above).
7	בריו	Cr.11,18,A.1,2 בריו: K.4 sec. m. בריו ותקן m.
8-9	טוב ..דילך	A.2 אתהו וכלה בך: מנך וכפת לך:
10	יחידאות	A.1 יחידאות A.2: יחידאו.
10	יחידאי	K.4 יחידאה A.2: יחידאי.
10	בקמאו	K.4 דקמאו.
11-12	..	A.1 וכל א"ת את בה: בה ולית יאחז בה אתר: A.2 טוב מן זמודי לך: בדילך על זילך: Cr.11,18,K.4 כל אתר את בה: ולית יאחז בך אמר: A.2 חכמת מן A.2.
15	חכמתך בן	A.2 חכמת מן A.2.
15	לרבינך	A.1,2 לרבינך (Alif Tawīla add.).
16	דאת	A.1,2 דאתה.
16	לגרמך	Cr.11,18,K.4,A.1,2 לגרמך.
16	סהדו	A.1,2 סהדיה.
17	עמיו	A.1,2 עמיך.
17	צפיתן	Cr.11,18,A.1 צפילן A.2: צפילן.
17	צפיה ברמין	A.2 צפיה ברמין V.3: ונסגד לברינך.
18	דלחצה	A.1,2 דלחציה.
19	עלינן ..צדקתך	V.3 על צדקתך A.1,2 om.
21	קיאמן ..קיאם	Cr.11,18,A.1,2 קעמין ק"קעמ עם.
21	דמסכינים	Cr.11,18,A.1,2 מסכ"מ.
21	בלישאתן	A.1,2 בלישאתן (Alif Tawīla om.).
21	אן	A.1,2 הן.
22	בישאתן	A.1,2 בישאתן (Alif Tawīla om.).
23	אתה	A.1,2 דאתה.
23	חכום	A.1,2 חכום.
24	תרחי	A.1,2 תריח.
24	תצנקנין	V.3 תצנקניה Cr.11: תצנקנין.

7. אתנו חרה ואלהותה. C.p.28: A.1 f.362: A.2 f.84.

C.p.28 l.27	בחדות	Cr.11,18 באדות : A.1,2 בחדאות : V.3 בחדות.
27	בודאין	A.1,2 קמאות.
27	אתיוע	V.3, Cr.11,18, H.2, A.1,2 את יוע .
27	קמאי	A.1,2 קמיו .
27	לכלה	A.1,2 דכלה .
C.p.29 l. 1	קדי	Cr.11,18, H.2, A.1,2 אקר .
1	לגרמן	Cr.11,18, H.2, A.1,2 לגרמן .
2	ומצפיתה תשבחן	A.2 בעשתתי ימיה .
3	דמלי	A.2 דמרי .
5	והיה	A.1,2 וחה .
5	גבורתה	A.1,2 גבורתך .
5	חלק	V.3 חולק .
5	דפרסין	A.1,2 דפרצין .
6	ואתא	V.3, A.1,2 ואתה .
6	הכפתו	A.1,2 כפתו .
7	שואה	Cr.11,18, A.1,2 שרוי .
7	1st לך	A.1,2 לה .
7	שרוי	Cr.11,18, A.1,2 שרוי .
9	והך	Cr.11 ואין .
11	לית	A.1,2 דלית .
11	חבר	A.2 עבר .
11	קמאי	A.1,2 קמיו .
13	דמתאר	A.1,2 דמטהר .
14	1st עם	A.1,2 אס .
14	חבר	A.2 עבר .
14	תנין	A.1,2 תניאן (Alif Tawīla add.).
14	לגרמן	V.3 לכרמן .
14	ולגרמן	Cr.11,18, H.2, A.1,2 ולגרמן .
15	עבידתך	A.1 עבדתך : A.2 עבדתך .
17	רחמין	Cr.11,18, H.2, A.1,2 חסדין .

C.p.29 1.17	ניפך	V.3	מיפך.
17	אפין	A.1,2	אפיים.
17	לידך	A.2	זילך.
18	סנאין	A.1,2	סנאי.
18	חסדיך	Cr.11,18,A.2	A.1 רחמים: רחמיך.
18	תנדף	A.1,2	תטרף (as often).
18	באפי... צריך	A.1,2	מן ותסכינן.
19	או אנן	Cr.11,18,H.2,A.1,2	אוינן.
20	עליבן	H.2	על צדתך.
22	לבר סנך	Cr.11,18,H.2,A.1,2	אלא אתה.
22	דלית	Cr.11,18,A.1,2	לית.
22-23	יהב יהוב	Cr.11,18,H.2	יהוב יהב.
24	דאלוף	V.3	A.2 דאלוף: דלוף.
25	תתרום על	Cr.11,18,H.2	A.1,2 תתרום אה: תתרום אה.
25	לפט דאת	Cr.11,18,H.2,A.1,2	על חסוך.

8. אתהו עבדך דהויך. C.p.30: A.1 f.372: A.2 f.95.

C.p.30 1.24	עבדת	A.1,2	דעבדת.
24	דלא	A.1,2	בלא.
25	אנין	A.1,2	אנן.
25	מהימנין	A.1,2	מהימנים.
25	אתרחצנן	Cr.11	את רחצון.
27	גיבורה	H.2,A.1,2	גבור.
27	דגבורתך	H.2	הגבורים.
27	לכל	H.2,A.1,2	דלכל.
27	גיבר	A.1,2	גבור.
27	גיברות	A.1,2	גברת.
27	סנא	V.3,H.2	Cr.18 סנא: סניה A.1,2.
28	אסטר	A.1,2	אסטר.
28	וכפת	Cr.11	ואכפת: Cr.18.

C.p.31 1.	1	מתנשי	Cr.11,18,A.1,2	תתנשי.
	2	לחצין	A.1	לחצין.
	2	לך	A.1 om.	
	3	בלישאתן	A.1,2	(Alif Tawila om.).
	4	טמרן	A.1,2	טמוינן.
	4	כף	V.3	גף.
	5	ימתנו	V.3	A.1 : יבתנו.
	5	דאלופים	A.1,2	דאלופים.
	5	כמרין	V.3	A.2 : כמריין : A.1 : ככרין.
	6	דנתחת	A.1	A.2 : דנתחת.
	8	בלישאתן	A.1,2	(Alif Tawila om.).
	8	ומבלעדיך	A.1,2	מבלעדיך.
	11	גברין	A.1,2	גברים.
	12	סנין	A.1	סנינן.
	13	קעמין	A.1	קעמים.
	14	בצ (דקה)	Cr.11,18,H.2,A.1,2	לצדקה.
	14	דאת	A.1,2	דאת.
	16	לן	V.3	לך.
	16	(אמן)	A.1,2	om.
	17	שליחן	Cr.11	שליחן.
	17	סהבינן	A.1	סבינן.
	18	מן	A.1,2	אד.

9. אלהים רחמנה ובקן. C.p.29: A.1 f.373: A.2 f.96.

C. p.29 1.27		אלית	A.2	דאלית.
	28	לאתלותן	V.3	לאתלותן.
C.p. 30 1.1	2nd	וסברין	Cr.11,18,A.1,2	וררשין.
	2	ודבוקן	V.3	ודוקן.
	2	בית	Cr.11,18,A.1,2	ביד.
	3	תשלמבן	A.2	תשלמינו.
	4	זיעקה	A.1,2	זעק.

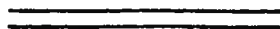
C.p.30	1.4	דמסכינים	A.1,2	למסכינים
	4	אשקחו	Cr.11,18,A.1,2	מצאו
	5	סכואן	V.3	סגואן
	5	תנזף	Cr.11,18,A.1,2	תטרף (as often).
	5	סכיונה	Cr.11,18,A.1,2	סכיון
	6	מן	A.1,2	om.
	10	פרוסי	Cr.11,18,A.1,2	פרוסי
10-11		מתלי אפים	Cr.11,18,A.1,2	ית לון יתון
	12	לקבל	A.2	לקבול
	14	קעמים	A.1,2	קעיטין
	14	קיאם	A.1,2	קעים
	14	כקעיטין	A.1,2	כקיעטין
	16	פשוט	A.1,2	ופשוט
	16	פתח	A.1,2	אפתח
	17	צורכן בחיין	Cr.11,18,A.1,2	צ"לך וחיינן
	19	רתותן	A.1,2	רתותן
	19	דנקום	A.1,2	דנקט
	19	תחסך	A.1,2	תסך
	20	אליתה	A.1,2	אלית

10. אחר הוג יהיה. C.p.36: A.1 f.375: A.2 f.98.

Cr.11 states in the heading that this piece is for the Sabbath Day; it does not state the author's name, nor do Cr.18, B.2. V.3 ascribes it to the High Priest, Eleazer b. Phinehas, but A.1,2 ascribe to Marqah.

C.p.36			A.1,2	om. verses ה, ו
	1.17	לדמות	Cr.11,18	הדמות
	19	אל	A.1,2	אלק
	21	נטועיה	A.1,2	נטויה
	21	בכל יום ומקום	A.1	ככל מקום
	28	ידו	Cr.11,18	ידיו

C.p.36 1.28	זיקום	V.3 זקום
29	(ד)יעבד	A.1,2 י'עבד.
29	כעובדו	Cr.11,18,A.1,2 כעובדיו.
30	נאמן	Cr.11,18,A.1,2 נבי.
30	מושיען	A.1 מושיען : A.2 מושיען.
30	הן נושע	Cr.11,18 הנושע : A.1,2 הנושעה.
C.p.37 1. 1	ומסבֿק	V.3 ומסבֿק.
1	ובלש מנה פצו	Cr.11,18,A.1,2 נדרש אֵלנא פֿ"
1-2	ומתן את ברכאן	Cr.11,18 מתנות : A.1,2 ומתנות וברכֿן וברכאן.
3	לן	A.1,2 לנו.
3	מרי ולאבותינו	V.3 מארי ולאבותנו.
5	ואל אֵ"	A.1,2 למֵ".
6	הצבאות	A.1,2 הצבעות.
6	מעונן	A.1,2 מעונה.
9	עלינו	A.1,2 עלינן.
9	עולן	A.1,2 עולם.



APPENDIX VII

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A. Comparative Table of EQR'Ūs & SHABHŪ'As & Associated pieces.	721
B. Comparative Table of KĪMĒs & Associated pieces.	723

A. Comparative Table of EQR'Ūs & SHABHŪ'As & Associated pieces.

TYPE	Author + Century	First words	C. L16 L17 BK Q5 A.1 A2 A3 No.
MARĀN	Aaron b. Manīr 14 th	בכור מניר	- - - - - 318 63 - 1
EQR'Ū	- do -	בוטין המנורה	- - - - - 320 66 - 2
SHABHŪ'A	- do -	אה יום טבן יזרח	- - - - - 321 67 40 3
SHABHŪ'A	- do -	" אה יום קדיש לית כו"	- - - - - 322 68 40 4
EQR'Ū	Phinehas b. Joseph 14 th	עמו דבות משה	- - - - - - - 39 5
EQR'Ū	Ha-Rabban Jacob 14 th	שלום -- אה ישראל לו"	- - - - - 329 75 42 6
SHABHŪ'A	Phinehas b. Ithamar 15 th	בשמ " אל" כחל כל ימי	368 95 59 65 99 330 77 45 7
MARĀN?	Aaron b. Manīr 14 th	בכור מניר כל לב פוקיה	676 96 - - - 331 77 46 8
MARĀN?	- do -	בכור מ' מופע מסכיל	679 99 - - - 332 - 47 9
EQR'Ū	Murjān ha-Danfi ¹ 18 th	שלום -- צדיק באלהים	680 100 - - - 333 79 48 10
SHABHŪ'A	- do -	הא יום מברך ומקדש	681 101 - 65 - 334 79 49 11
-	Abraham b. Abī 'I33 15 th	אלהי קדם " האחד	- - - - - 335 - 52 12
EQR'Ū	- do -	אשרי לאשר ישר	- - - - - 336 - - 13
-	Abraham ha-Qabāzi 16 th	אפתה פתח אוכה	- - - - - 337 - 49 14
EQR'Ū	Aaron b. Manīr 14 th	ב.ל.ב.ב בלבב	- - - - - 338 - 50 15
SHABHŪ'A	Abraham ha-Qabāzi 16 th	אתיך חדי יום הכסור	678 98 - 70 - 338 - 51 16
EQR'Ū	Aaron b. Manīr 14 th	ב.ל.ב.ב דכי	678 97 - 69 - 338 - - 17
-	Ṭabhya b. Isaac 18 th	טב הא בן אדם תמיד	- - - - - 340 - 53 18
-	- do -	טל בפ"י סתה פ"י	- - - - - 341 - - 19
-	- do -	אל תרח תהותה	- - - - - 342 - - 20
EQR'Ū	- do -	שלום -- צדיק הנור	- - - - - 344 - 54 21
SHABHŪ'A	- do -	כרזו לאלה כרזו	- - - - - 345 - 54 22
-	Abraham b. Jacob ha-Danfi 18 th	אב לן מטבחה בלב	681 102 - - - 345 - - 23
-	- do -	הרמתי את ידי אל האל"	185 107 - - - 347 - - 24
EQR'Ū	- do -	שלום -- מאור קדש	683 105 - - - 348 - - 25

¹ BK states that it is by Eleazar (14th cent.)

TYPE	Author + Century	First words	C. 416 417 BK 0.5 A1 A2 A.3 No.
SHABHŪ'A	Abraham b. Jacob ha-Danfi 18 th	אטהר פמי ולשני	684 106 - - - 349 - - 26
-	Phinehas b. Isaac 19 th	בערתי הרע מקרבי	- - - - - 350 - - 27
-	- do -	הסנית ושמע ישראל	- - - - - 352 - - 28
-	Jacob b. Aaron 19 th	אטהר פמי וכן לש"ט	- - - - - 354 - - 29
EQR'Ū	Phinehas b. Ithamar 15 th	שלום -- אלה בחרו	368 94 58 64 98 - 76 43 30
Sabbath Add.	Murjān ha-Danfi 18 th	יום טובותיו רביאנו	681 102 - 65 - - 80 54 31
EQR'Ū	Abraham b. Jacob ha-Danfi 18 th	שלום -- מן נור נטף	687 109 - - - - - 32
SHABHŪ'A	- do -	בני בעלי השבועה	687 109 - - - - - 33
EQR'Ū	Murjān ha-Danfi 18 th	שלום -- קריב דביק	- - - - - 79 - 34
EQR'Ū	- do -	שלום -- משה	- - - - - 48 35
SHABHŪ'A	- do -	הא יום ברוך וסק"ט	- - - - - 49 36
EQR'Ū	Tabhya b. Isaac 18 th	שלום -- משה	- - - - - 54 37

B. Comparative Table of KIMĒs & Associated pieces.

Author & Century	First words	C.	L16	L17	BK	DE	A1	A2	A3	No.
Ha-Rabbān Joseph 16 th	כימי -- תתודי ותתברך	651	57	33	43	-	286	36	-	1
- do -	אה אלהים יהוה א"ג כ"	652	58	34	44	-	287	37	-	2
Abīsha' b. Phinehas 14 th	אלהי אברהם יוציאך	696	125	65	74	-	377	100	64	3
Tabhya b. Isaac 18 th	אזל שלום יומה דבה	-	-	-	91	-	379	102	-	4
Abraham b. Jacob ha-Danfi 18 th	אה ישראל אשוב	-	-	-	91	-	380	103	-	5
Ismā'il ar. Ramīhi 16 th	תנים -- אה סדר אחינו	698	129	68	77	-	380	103	66	6
Abīsha' b. Phinehas 14 th	אלהי אברהם ויצ"ו יע"	699	130	-	-	-	380	-	-	7
- do -	על עקב ועל ראש	699	130	-	-	-	381	104	-	8
Muslim b. Murjān 18 th	כימי -- לאזי נהללך	702	133	-	-	-	383	-	-	9
- do -	אלהי אברהם בן תרח	702	134	-	-	-	383	-	-	10
?	? צבען הוא שמע ונשא	-	-	-	-	-	385	-	-	11
Muslim b. Murjān 18 th	תנים -- אה סדר חבר"	704	137	-	-	-	385	107	67	12
Abraham b. Jacob ha-Danfi 18 th	אלהי אב הבשר	704	137	-	-	-	-	-	-	13
- do -	פניך י" בקד	715	-	-	-	109	-	-	-	14

GLOSSARY

GLOSSARY

Comprising Hebrew, Aramaic & Arabic words used in other than their normal sense, or having unusual forms. Words from C.'s Glossary (C.pp.xlix-lxxii) are not repeated, except where there is add. information (e.g. further or other examples). Words are given in the Hebrew alphabetic order. References to C.pp. & ll. are only given where the form or meaning of a word is sufficiently unusual to warrant particular notice. References to C. are given in the form, e.g., 614², for p.614 l.2. Bracketed words are words which either occur in that form, implying a root, or may represent an unknown or dubious root. Rb. = Rabbinic, and Tg. = Targumic.

Aleph

- אבר (= OT אֵבֶר) "limb", "branch". Pa^eel = Rb. אָבַר "strengthen".
- (אגב) Aph^eel גִּיב "answer" (= أَجَابَ) 426²² (אגִּיב): Imper. 690²⁸.
- אגר Ithp. אִתְּגִרוּ 689³ "gathered".
- (אדות) = "power" ידות or "joy" חדות? 447²⁶.
- איק As Tg. אִיק = "stick, cleave to" + על, rather than C.'s "look attentively on", 663³⁰, but v.sub. אִיקוּ.
- (ארה) ארוה "law" = אֲרֹה 642²³, pl. אַרְוֵאן.
- (אחד) In אחוים, Qal pl. אֲחִי "gladdening" 701²⁰.
- (אחי) In אחי for חיים "life" 686⁶.
- אחר "at the end of" and in באחרינו "because of us" (cf. Rb. usage). אחריית = "the hereafter" often.
- (אינ) In אינא for אִינָא "also" 712³.

- אסטר From سطر "rank, row" 491⁹.
- אכל Imperf. either יאכל or יכל (often). מיכלו, verbal noun _(= v.n.) "eating".
- אכלס "Crowd, host" = ὄχλος 447¹⁶.
- אלא In אלאו & אלאו "but" often.
- אמל OT "be weak"; ptc.pl. אמולי 686²².
- אמן "faith": אימנה "the law": אימנותה "faithfulness": אמנותה "custom" and = טאדע when order of the Service is meant. אמנותה "workmanship" 491¹¹.
- אין (1) As OT "certainly, surely" 632³¹: (2) "we": (3) = "grieve, wrong".
- אנה Hiph'il Imperf. תנה "makes angry" 691³.
- אסל Ithp. אטאסל (= استخلص) "be rooted, derived".
- אסף Niph'al ptc. ניאסף "the departed", pl. 650⁴: Ithp. אטסף "be gathered". מאספה "taking away" 645⁸.
- אסר "officer"; construct pl. אסורי 642¹⁰.
- אפן (√פני?) = "sure" 492⁹ (or read אפן with BK?). As a noun = (OT) "circumstance, state".
- אצי In אצוים, ptc.pl. (cf. Rb. אצייתה "cut, depression") 634¹⁶.
- אקר "A root" (= עקר) in physical sense 634²³; elsewhere metaphorical and figurative. אקר may be Aph'el √קר or of יקר in 447². אקריה & אקריט pl. of אקר = "element" (as עקר). It is parallel to ארש in 743²⁰.
- אריך Imperf. ירכו "they will continue", ptc. מוריך "continuing". באורכות "life-expectation or span": באורכות "at length" or "for a long time".
- ארס ("betrothed") = رئيس ("head, chief") in 710³; BK has it for C's טכס in 709³⁴.

- ארש (1) "beginning"; = "entity" 633²⁶; = "ancestry" 697¹.
 (2) "command"; cf. Jastrow sub ארש for liturgical use of "devotion, meditation" - hence C.'s "pray". With the meaning "direction, commandment" (ת) ארשו and in 651²¹ בארשותו "by His command". [Acc. erēš]]
- אתא Perf. fem. sg. אתת : 3 pl. אתו : 1 com. אתיין ; ptc. אתו , pl. אתויים . Imperf. 3 pl. ייתון , 2 fem. sg. יתתי . Often in כמה ייתי "as follows". Imper. אתי frequently in the phrase אתי בשלם "welcome".

BETH

- באר Ithp. ptc. עתבירא "expounded". ביור "a comment(ary), explanation".
- בדד (OT "separateness") "self-existence" 667¹⁴: בוד "alone", but "in exile" 503². ען בוד "elsewhere".
- בדי "shape, form", especially in sense of "lay-out" (imperf. 1 com. of root) 643²⁰.
- (בדיל) "referring to", hence "for the sake of", "according to", "because of".
- בוך Aram. $\sqrt{\text{ }}$ "be agitated". 'נבך 488²³ "is confounded" (Nun by dissimilation?).
- בין "attend to". בונות "intelligence, understanding", ביננות "intelligence, wisdom".
- (בחור) = $\sqrt{\text{ }}$ בער often ("burn").
- בשא = لفظ "utterance".
- בטל ptc. pl. בטולין (= الفانيين) "mortals".
- בין in بين يديك (= "before Thee" 754¹).

- בין "from amongst": "inside": בבית "from $\sqrt{\text{בנה}}$ (q.v.).
- ביר As Tg. for באר "a well".
- ביש Hithpo. התבשש "be ashamed before one another" 677^{ll}.
- בית = "verse" as בית, with pl. בתים. Often in בית מזהב "antiphonally"?
- בלד Aph^eel = ابلد "be perplexed" 647^{l4}.
- בנה (and without Alif Tawīla (בין) "building, structure", but ביאנו "its foundations" 497⁴.
- בסר (1) Qal inf. לבסורכם "to make you glad" 666⁵: Ithp. אתבסר "be gladdened (with good tidings)" 694²².
בסרן = "good news" 664²².
(2) בסרן = "contempt" (cf. Tg.).
- בר In לבר "outside".
- ברא Act.ptc.emphatic באריה "creator" and ברויה is as common; pl. ברויה. Pass.ptc. בוראי "creature", pl. בריאתה & בריאתה. ברואן. Aram.absol.pl. 754⁶; "creation" and בריאה also. ברואי "low" in גבאי ובראי "above and below".
- בתר "after" in בתרין "those who follow them" 754²².

GIMEL

- גב & גו (as Tg.) (1) as in לגבה "in it": "within", "in"; מלגוך "from your midst", "in the midst of them". (2) "body" & גויה; pl. גויה & גוביה.
- מגביאה
- גבה & גבא "high"; מגבא "height". As = "penalty" often, e.g. מגביאתך, מגביאתך, & מגביאתך. Also מגוי & pl. מגויאן.

- גבַע Hithp. "diminish, dwindle".
- גַּדַל "phase" of sun or moon or star, especially in 14th cent. Hymns; also 633¹⁵: or "constellation" 745¹².
- (גוּג) גוּג 700⁵ (A.1 כַּגוּג), either "like/from Gog", or a substantive from $\sqrt{\text{גוּג}}$ ("melt") or $\sqrt{\text{גוּג}}$ ("melt") and so "melting-pot", which suits the context.
- (גוּר) Aph'el imper. גַּר = "restore".
- גַּזַּר $\sqrt{\text{גַּז}}$ "cut", "deal out" and hence "requite".
- גַּזַּר $\sqrt{\text{גַּז}}$ "cut", "decree"; ptc.pl. גַּזְרִים "rulers" 666¹⁰; Ithp. אֶתְגַּזַּר "was circumcised".
- גַּלַּג $\sqrt{\text{גַּל}}$: Ithp. אֶתְגַּלַּג "was revealed" 754⁷. (opposite גַּלִּיּוֹת "visible things"; כַּסִּיּוֹת "revelation" or "revealing"; Qal ptc.pl. גַּלִּיּוֹת "revealers" or (according to context) "revelations"; נְגַלְאוֹת (opposite to נִסְתָּרוֹת "openness, manifestness" in 643¹¹).
- גַּלַּס = جالس "sit" 667¹⁴.
- גַּם In וְגַם הַגַּם "and even further" 662¹⁰⁻¹¹.
- (גַּזַּג) = גַּזַּג "pass through", frequently.
- גַּרְם (= OT "bone") "strength, essence".
- גַּרַע Ithp. אֶתְגַּרַע "be diminished".

DALETH

- דָּד In עַל־דָּד (= لاجل) "because of".
- דָּוַל דָּוַל : Form VI v.n. "passing of time" 632¹⁷.
- דָּוַק Imper. אֶדְוַק "look attentively on" (as Rb.), not probably as אֶדְוַק from $\sqrt{\text{דָּוַק}}$ (q.v.) 665²³.

דקטס In בִּדְקָטִים, usually thought to be a place name Daqtīs on Mount Gerizim, but the present writer has examined the few examples and found that the context always demands the sense "agreeably, acceptably", and so the form is from $\delta\epsilon\alpha\tau\acute{o}s$. 517⁶.

דכר A most difficult root to translate. The Samaritans seem to use it in two main senses:-
 (1) "mention, remember, record" etc.
 (2) "commemorate" as by the "Taṣlīya", or prayer for Moses or by a prayer with supplication by the merit of one or other of the Patriarchs. So $\text{דכר } 47^{24}$ = "remember" and $\text{דכר } 647^7$ = "commemorate".

דלי "raise". Pa'el ptc. with suffix דליו "those who raise him" 513³⁰.

דלס Jastrow (sub דלס) "adulteration", but BK Arabic translation عكس (suiting context in 710⁴) shows that the verb means "invert, change" fundamentally.

(דנע) = $\sqrt{\text{דנח}}$ "shine".

(דער) = $\sqrt{\text{דור}}$ "dwell".

דרס (1) "tread". (2) = דרס , "walk proudly" 710⁴.

HE

האן (אין &) in האן "whence". האן = "when" in sense of حيث 505¹³.

היה Perf.sg. הוּי "you are": 3 fem. הוּת : 3 pl. הוּו : 2 pl. הוּתוּ . Imperf. 3 pl. הוּוּ : 43²⁷: in later MSS the 3rd pl. is usually הוּוּ : 3 fem.pl. הוּוּ : 2 pl. הוּוּ . Imper.sg. הוּי , pl. הוּוּ & often הוּוּ .

- הט'פ (ה) ($\sqrt{\text{נטף}}$) as Rb. הַטְפָּה ("flow of words") "prophetic speech" 498¹¹.
- הן In האכני = "made me to go" (Pa'el $\sqrt{\text{הן}}$) 686¹⁴.
- הלז "this", pl. הלזים 664¹¹; לז alone 706²⁰.
- הלך (ת) הלכות = Tg. הלכות "law, rule, custom".
- הפך Imper. הפך + את & ב "turn a thing into" 754⁶.
הפיכות (ת) "substitution".

ZAIN

- זין "provide, sustain". Ptc. זאין, pass. ptc. זאין.
- זור Ithp. אזור "be bestowed" 517¹⁸.
- זרי "violence": זיונה "tyrant": "presumptuousness": זרות "violence": זרות (ת) "wantonness".
- זה In מזה ומזה "antiphonally" or "everywhere", depending on context.
- זהי For זהו "splendour": pl. זהים.
- זזע Ithp. תזזע "is moved" 710²⁵.
- זכר (See remarks on זכר above). הזכור "the above-mentioned" and הזוכר "the above-mentioned" or "the renowned" often.
- זמן (1) "bring together": זיעוני "gathering": Ithp. אזעוני, pl. אזעוני "were assembled": זיעון "a meeting place" or 657³ "convocation".
(2) "prepare" (cf. Rb. & Tg.).
- זפה In rubrics, referring to cantillation. It seems to mean "quickly" and is found in Hebrew characters זפה.
- זרוז In בזרוז "in haste".

HETH

- חגג Used almost everywhere in sense of حج "pilgrimage".
Niph'al נחוג "we celebrate in pilgrimage" 652²⁵.
- חזב Ptc.pl. חזבִים = חזוֹיִם "joyful".
- חיה In מוחים (Aph'el?) "making alive" 634¹⁵: Ithpo.(?)
יִתְּוַחֵי 503²⁹, "be sustained".
- חזב $\sqrt{\text{חזו}}$ & so חזבה = חזו "appearance".
- חזה "see": Aph'el אחז "has shown": Ithp. אתחזה "be seen".
Qal ptc. חזיה "seeing".
- חיל חילה "power" may = אלה, as a name of God, particularly in the YISHTABBAHs; so חילן = אילן ("tree").
חיל "powerful", often describing חילה.
- חלה חלו = حلو "sweetness".
- חול חול Hiph'il "whirl, move around" 426³.
- חלף "substitute". As OT "go beyond" 686⁵: חלף על "re-
place". Pa'el "change": Ithp.ptc. מתחלף = مختلف
"different": Aph'el ptc. מחלף causative in 656²¹.
חלפה "Seth the successor" (of Abel): 710¹¹⁻¹²
gives an example in construct. חליפות "posterity":
- חנה (1) "please": Pa'el ptc. מחני "benefitting" and the
common חן וחני לך "as it pleases you". Ithp. "be
found pleasing" or "benefit". חנה & חן "will" as
in חנתך "your will".
(2) "descend": Ithp. "bow down": חנות "descent of
Scrolls".
- חסד חסיד "pious, gracious" of persons, "lovely, grace-
ful" of things (e.g. poems).
- חסר "non-existence": מן חסר "without". Ithp. יתחסר "yearn
for" 570¹³: חסיר "desirable".

- خفيف "light", i.e. "quick" in directions for cantillation.
- חצץ "divide" in חצץ לא "impenetrable" (God).
חצית "middle", more often than not confused in spelling by the scribes of the later MSS.
- חרב Ptc. חורב "destroyer".
- خرج "version, composition" (cf. מוצא).
חרר "freedom" 647²³ (= حرّية).
- חשב Ptc. חסב ("thinker") "mind": חשבנו "reckoning" (especially of the Day of Vengeance).

TE TH

- טוב הטובן in usage "blessed/happy is": טובי = טובי
"the Beneficent" (God).
- טבע In טבעות "elements", i.e. "nature", or pl. of טבעה "ring" 699²⁹. (OT)
- טבר = טבור "mountain": cf. OT טבור.
- טבס "tread, stamp" (Rh, Tg.), but in 709³⁴ BK has ארס for it and the Arabic equivalent in that MS is رئيس "chief".
- טלמס As in Sam. Tg. on Gen. i. 1 "created"; Ithp. 709³⁴; אטלמס "who created" 703²⁷.
- (טעם) = טעם "move swiftly" (cf. OT & Tg.).
- טרח Parallel to טרח and so "devote oneself to", hence "persist" 418¹².

YODH

- יִדָּה Pe'al + את "be pleased with"; Ithp. יתודי "he is to be thanked/acknowledged" 641¹⁵; Hithp. התודה "confess/acknowledge".
- יָדַע Ptc. ידוע or ידעיו "knowing" 494²⁷. Pu.ptc.pass. אתודע "those who understand": Ithpau'el אתודע 633³²; יתודע 644^{7,14} "informed, known"; Ithpe'el "is known" יתידע 644¹². Hiph'il with suffix יודיען 648³. ידע ("knowledgeableness") "intelligence" and ידע ("what is known") "knowledge". ידע (v.n.) "knowledge" in a more active sense often.
- יָהַב "The Giver"; the Samaritans often connect the attribute with the Tetragrammaton.
- יָזַן $\sqrt{?}$ in מזון = "Muezzin" (?) 516¹³, or = Rb. Pi'el יזן and so ptc. meaning "supplier"?
- יָזַף Imperf. יזף "it is time for" 691³; יזף often = "is culpable". Ptc.pl. יזופין "(we) are guilty"; Ithpau'el יתזף "is due".
- יָחַד "oneness": יחאית "unity". From Sam. use of words one should speak of the Oneness of God rather than the Unity of God, especially in connection with the Creed.
- יָחַץ "hasten": Aph'el יחצי, Ithp. יתחצי.
- יָחַץ Ithp. "be endowed with distinction" (cf. Rb. Pi'el).
- (יָסַר) In יסר $\frac{\text{Aph'el}}{\text{Imperf.}} \sqrt{\text{סור}} ?$ "removes" 634²⁸.
- יָפַע Aph'el יפוע "send forth", hence "radiate". Hiph'il יפוע 635¹. יפוע "brightness" 642⁷.
- (יָצָא) יצא = יצא in some rubrics.
- יָצַב Ptc. יצב(1) as יצב & so "native". (2) "unique" and so "self-belonging" (God). (3) "establisher".

- 'צר "form": ביצר "fervently" from OT צָר .
 יקד "burn": ptc. יקיד "burning": יקדון "a burning":
 תאוקדוטה "conflagrations": (= Tg. יקדון) אוקדוטה
 "hearth": קדאה "burning".
 יקר Pa'el ליקיר "to bestow glory": Aph'el איקר in
 איקיר "He glorified them" 649³. Sometimes איקר
 (as Tg.) = איקר. Ithp.ptc. מתוקר "glory"
 as in איקריון "the glory of them" 649¹⁰: איקר in
 איקר "in honour": "glory": יקרא "a prec-
 ious (word)": יקרן "praise".
 ירא "awesomeness" נוראות.
 יש "existence" often, as in בישו "in his existence"
 660²².
 (ישה) = $\sqrt{\text{ישע}}$ in Ithp. "be saved".
 ישר Often attached to a sentence as if a direction
 (Jussive $\sqrt{\text{שיר}}$) "let him sing" or "sung" as an
 abbreviation.
 יתב "settle, dwell": ptc. (1) "settler, settling":
 (2) "abiding" (God): (3) "arrangement", "order"
 in rubrics. Ithp. "be seated, settled", "be
 set" אתיטיב (ת) & מיתובי (ת) "status" or "habit-
 ation" 641⁸.
 יתר Ptc. יתור in יתור "who is beyond", i.e. "over and
 above" 494²²: Nittaph'al נתותר "be left" 728²¹.

KAPH

כבלע

In Num.iv.20 taken by the Samaritans to be the name of an angel. See Nutt, Targum, p.69 n.1.

- כהן Aph'el (OT Pi'el) "perform priestly function/duties".
- כלל Ithp. אכלל & אתכלל "be perfected".
- (כנח) = כנע[√] q.v.
- כין Hiph'il in דרכך רכן 694¹⁰ "He has protected your way".
- כניע Ptc. כניע "humble": pass.ptc. כניע (humbled) also "humble".
- כסי Ithp. Perf.fem.sg. אתכסיה "is hidden" 643¹⁶.
כסי (opposite to גלי) "the unseen world" often.
מכסה "hidden things" (opposite to גליאתה): מכסה "mystery".
- כסף Hithp. as OT Niph'al "be paled" 515¹⁶.
- כפת Ptc. כפֹּת "subduing". Ithp.? אכפתו "are subservient" 447⁸:
- כרי (1) "abyss" 516¹²: (2) "matter" (opposite to מצע) 496¹: כריתת = כריתות "divorce" (כרת[√]).
- כרן Tg. "fulness, essence". Contexts almost everywhere demand "generation" in both senses in English.
- כשר "devote oneself": כשרנה "whole-heartedness", "devotion".

LAMEDH

- לִי (= לבי) "flash, twinkle" (e.g. star).
- לָ "refuge" (OT "turn aside") = לָ; לָ "seek shelter" 713¹⁶.
- לח (OT לח "freshness") "moist".

- לחט Pa'el "inflame" 709⁸.
 לחי (= לַחַי & לַחֵי) "be troubled, concerned" (of God)
 in ptc. לַחֵיכֶן 632¹⁴. לחי = לחי'ו (ת) "trouble, hard-
 ship" 634²⁶.

MEM

- מה = מהו ; מַה "when", often written מַה; על מה מה "there-
 fore".
- (מח) Aph'el $\sqrt{\text{מח}}$ 515²⁸ "give life to"?
- מוט 509⁹ variant of OT מַטֵּה?
- מוט Imperf. often יאַמַּט "departs".
- מות Ptc.pl. מַתֵּינִי "mortals"; מַתֵּינוּ "our dead", מַתֵּיוֹן
 "their dead".
- (מחח) For $\sqrt{\text{מחח}}$: מחחה substantive-במחחה 701¹⁸ (as Tg.)
 "blotting-out".
- (מחל) מחלון word often thus spelled for either (1) מחלון
 "inn", or (2) = מחל "place" 629².
- מכך $\sqrt{\text{מכ}}$ "be low": מככה "decaying" 637⁷.
- מכר מחרתון 714⁹ (Tg. מַכַּר), cf. Gen. xlix.5 for מכרה in
 pl. "counsels"(?).
- מלא "full/fill", hence often in Pa'el "enable" +
 accusative. As a noun (ptc.?) = "ability".
- מנח In pl. מְנוּחִים "rest" frequently and treated as a
 sg. word.
- מסב "melt", Niph'al נִמַּס = OT נִמַּס.
- מטה מַטְחָה 668³⁰ construct sg. of מַטְחָה "anointing".

NUN

- נא 653¹³, if not a name of God, must be ptc. $\sqrt{\text{נא}}$ "restrain".
- נוח Aph'el in באנוחות "by giving rest"; Ithp. אתנוח "be content" (cf. Tg.) 638³⁰.
- נחת "go down". נחתו & אנוחתו (not Aph'el) "they went down", though Aph'el may = Pe'al: see 57⁴, פ'.
נפס = ניסוס = ניצוץ 634²³ (OT "spark").
- נסק 488²³ = Perf. נסק "went up".
- נער = $\sqrt{\text{נער}}$ = (1) "remember": (2) "shine"; so נעריך "thy shining ones" 700⁵.
- נצח (& נצח) "conquer": ptc. נצעי "conquering": נצעה 6_54²⁶ "victory".
- נצח ("rest, relief": in Rb. Ithp.) A.2 f.51 נצח "we cause to rest"?

SAMEKH

- סא (= סוא) (سياحات) "defences" 674 (Durrān).
- (סב) (= Perf. נסב) or = סב (ב) "he turned"; מסב מן "surrounded by". סביבותיהן "their orbits" 497⁷. See also sub סיב "circle"? 642²³.
- סבל (1) "bear, carry"; Ithp. "be carried". (2) "forgive, forbear": מסבל "forbearance".
- סבר Po'al (pass. of Tg. Po'al) סביר "endure, sustain" 707²⁷. Ithpo. (אסתובר) "provide oneself, store for oneself" 491³. Hithp. הסטברו 509³⁰ "be expected". סובר "hope, consolation": "exhortation, consolation" (cf. Tg. סוברא).

- סהב (= סיב) (1) "old": (2) "elder" (of Israel):
(3) "ancestor". See also sub סיב.
- סהר Ptc. סהורה (emph.) "surrounding": Ithp. אסתהרו
705²⁶ "be surrounded", but אסתהר (= אסתהר) often
= "encircle".
- סוד Used widely as synonym of סוד "secret, mystery".
- סטי Pa'el Infin. סטית "turning away".
- סיב (or $\sqrt{\text{מגב}}$ as above) in סיובה "circle" 642²³, but
סיובה "elders"? 656²⁵.
- סיע סיעה "congregation", emph. 642⁹.
- סכך "weave together", hence "cover": ptc. סכוך pro-
tector": another form (Pass.ptc.) סוכיכה 637² is
rare.
- סכל Often difficult to translate in Ithp. (1) as Tg.
= "look at" etc. (2) + טן = "seek wisdom/help"
etc. according to context, e.g. 755³ (ptc.).
(3) "have regard for" 712¹⁹ וסתכל (4) "reflect".
- סכס (Tg. & Rb. "agree, approve", but cf. Tg. סכמותה
"final decree"). Usually in Sam. = "end". Perf.
סכס "completes it" 489²³. Ithp. יסתכס A.2 f.51
"is doomed". סכס "end, completion" = (ת) אסתמו (ת)
(Tg. סכמותה).
- סלי (cf. Tg. Aph'el) "reject" סלי 497¹⁴.
- סני סן parallels סני frequently. "his hostility"
507²⁴.
- סנק = סנק (which = Tg. סנק) "close, shut".
- סעד (1) = סעד "witness". (2) "assist, sustain".
(3) = עד "up to": סעדות "evidence" (for (ת) סהדות):
סעדות "assistance".
- ספי Tg. Ithpa. "be withdrawn". 673²³ יספית "be snatch-
ed/swept away".

- ספי Tg.Ithpa. "be withdrawn": 673²³ יסתפי "be snatched, swept away".
- ספר Pass.ptc. סופיר "written" or "counted".
- סרה (= סרע) (1) "act wickedly": (2) "be left over".
"wickedness": ptc. סרוע "wicked" 509³⁴.
- סתר (נגלאת) "secrecy" 643¹¹ (opposite to נגלת).

‘AYIN

- עבר + על "observe".
- ער "eternity" in ערלא מספר "incalculable eternity".
- ערן (1) "time, occasion": בערנה וערנה "on each occasion".
(2) "delight": (3) ערן (from עור?) "birth, existence" (cf.Gen.xlviii.15, Num.xxii.30).
ערנו "times", emph. ערניה is common. 508⁶
669⁷ "of our time": בערנו "in its time" 668²³,
668¹¹ בערנו.
- ערן 669⁶ מעינו (piece rhyming in ו) Pa'el ptc. "watching over" or "fountains of"? Ithp. אתערן "be observed": ptc. מתערן "specified".
- עמי (עמי =) "see" especially in אן עמיך "If Thou seest".
Ithp.ptc. מתעמי "seem" or "be seen".
- עמל In בעמל "by the merit of" and not, as usually rendered, "for the sake of" which is usually לעמל.
- עני "response, reply" (cf.Rb. ענינה) 676⁷.
- ענר In ענרה 652¹⁹, meaning unknown.
- עסר (مسكر) "host" (of congregation usually).
- עסר (= חסר) in עסיר (for חסיר) "less".

עפל 619¹⁴ = עפר (חפר) "search"?

עצי עֲצִיָּאן = "disobedience" in every context. Pe'al Imperf. העצי "disobey" 679²¹.

עקב עקובאך "your latter end" (cf. Tg. אַקְבָּא): העקבנים "descendants, posterity", 710²².

עסל עִסְלָנִי 640²⁴ "in changing tone", referring to cantillation.

עתיק "move forward": Ithp. אַתְּעָק "be led", "be passed on": העתיקים "leaders" (because advanced in influence or years?) 697¹⁹.

עתיך (1) "rich": (2) "suppliant" 692¹¹.

פאת (1) for פתח or פתח and so לא פאת often "no less"; (2) = Tg. פֶּאֲתָא "door".

פכך (or פִּכְךָ as OT Pi'el) in Ittaph'al אֶתְפַּכְךָ 677²¹ "trickle down" (reflexive of Aph'el).

פנס פִּנְסָא = 710⁹ (בִּנְסָא Tg. "be angry" etc.); cf. Jastrow sub מַנְפִּיס for another spelling מַנְפִּיס and also sub מַנְפִּיס. However, the Israelites were in Shiṭṭin at the time of the reference in the line (Num.xxv.1).

פסקל פִּסְקוּל "covenant"; cf. Tg. Gen. ix.13, etc.

פעס Ithp.ptc. אַתְּפַעַס or אַתְּפַעַס "reconciled" (in sense of مَقْنَعٌ "convinced").

פצג = פִּצַּג "divide".

פרט (1) "articulate, specify" as in dividing up a section into sub-sections. (2) "break for th" (cf. פִּרְץ).

פירת A proper name for Joseph, "Porath", from Gen. xlix.22.

- פרנס (= פּרַח in BK) "cultivate".
- פּרַקן (1) "release" most often: (2) "difference" 510².
- פּרַח One of the most frequently used and difficult to render Sam. words, being = two Hebrew roots.
 (1) פּרַח "spread" in almost every English sense.
 (2) פּרַח "designate, specify" frequently, or "expound", "explain" sometimes. Aph^eel "make clear, distinct" or "separate": מפרישות "distinction".

GADHE

- (צרב) In צרבי = צרבי (OT "lay waste").
- צוח & צוּח = צבּוּח "cry out".
- צלם "image": צלם לצלם "identical".
- צמת "join" in צמיתית metr.caus. for צמיתה (= Tg. "gathering together") 505³².
- צונם OT "dry, hard"; Aramaic "stone"; so צנמות "rocks" and 515²⁹ "barren" - צנמית.
- צעם (= צום) "fast", ptc. צעום "one who fasts": A.2 f.51.
- צפן In צפניות (parallel to נסתרות) "hidden things".
- צורך "needy": צורכות "needs" or (abstract) "need".

QOPH

- (קדא) In קדא : see sub יקוּ.
- קדם "before": Ithp. "precede": קדמי "at the beginning of it": לקדים "before, in front": לקדים "in front":

- קדמה "eastwards": קדום "pre-eminent, pristine":
 במקדום "at the beginning of".
- קדו & קבוע "fixed". Ithp. אתקו "be common to" (from the
 root idea "confluence" as in OT מקוה).
- קל = קהל 680¹², etc.
- קום "existence" 652³⁰ or "constant standing".
 קומעית "in erect posture" 654²⁴ (= קומעות). The
 root קום often implies "exist". Thus the Hiph'el
 more often than not means "make efficacious".
- קלם (of God's self-existence) always spelled
 קניסה in the latest MSS.
- קלע = קליעה = OT קלע "screen, veil".
- קמא & קמא, as קומם. מקמי & מקמאי "because of":
 קמא + קמאי "because of": קמא "beginning".
 often of God "first/pre-eminent": קמא "beginning".
- קני "create", often in אל קני "God Creator" (not
 probably "jealous"): קניך "your Creator": Ithp.
 ptc. מתקני (as Rb.) "accomplished, attained".
- קרב In מקרוב as Rb. מקרובותא "approximation"?
- קרה Cognate to קרר "cool", hence "console": קורה
 "comfort": מקרה "consolation". Aph'el אקר "con-
 sole" is probably from קרר.
- קרו "solidify, congeal" in הקרוו 697³⁴ of waters. קרו
 is used frequently = לוח "tablet", no doubt refer-
 ring to the method of making a clay tablet.

RESH

- ראש & בראש seem to be interchangeable. בראש (i.e. בראש)
 "superior" and בראש "inferior" 495²²⁻²³: בראשית

- often = "The Book of Genesis" and "beginning".
 הובן "the Rabban" is translated الربيس in O.5 f.
 84. הוראישונים are "the predecessors, ancestors".
- רבב & רבי. Ithpalpel אתרבב "be chief, pre-eminent".
 Ithp. רבב always "be glorified". Ithp. רבב,
 "be exalted". רבו "glory, majesty", especially
 in the refrain רבותה לה "majesty is His", pl. רבואן.
 רבין & רבין "greatness".
- רבח = רח (in Pa'el) "relieve, save".
- רגז Hithp. "tremble"; לא תרגזו "do not tremble" 713¹⁹.
- רגל In רגלים (as Rb.) "festivals".
- רגע In Hiph'il "deal suddenly" (cf.OT).
- רגש In Pi'el מרגשים "those who stir". רגש usually
 "joyful stir, acclamation".
- רהג Often in rubrics describing cantillation "with
 joyful acclamation" (literally "noisy").
- רהש 665⁵ ואותירן ברהש "and make them abundantly bountiful"
 (רהש as رهش).
- רום In רומעל "transcend": רומעל "lofty": רומעל "exaltation".
- רוה = רעה & רעה "enjoy, be pleased": ירחיון = ירחיון "they
 enjoy them": Aph'el "to please": רחותה "pleasure,
 will", especially of God (opposite of פנותה), and
 also רעותה sometimes.
- רמ Pass.Ptc. Form I المرهوم in rubrics always "the
 late" (deceased).
- רחף (OT "hover") often of God "be immanent".
- רחש ("stir") in Pa'el "bring forth" (thoughts) 664¹².
- ריח In ריחות "pleasure(s)" 705³²: ריח of "good reputat-
 ion" (cf.OT).

- רכב Often, especially in the Hymnal, of stars and planets "riding" across the sky: רכב "wheel" (cf.OT).
- (רמץ) In רמזון = رمضان "Ramādān".
- רפף רפף 651⁸ "is weak" (or רפה?).
- רצם = "oppression".
- רשי (Tg."be permitted") "have access to" in נושי 700¹¹ (Imperf.l pl.).
- רתי "pity": תרתיה "pity, mercy".
- רתת Aph^el "cause to fear": in 649²⁴ Pa^el Perf.lsg. ארתת.

SHIN

- שאל Imperf. ישאל "requests": שיאל "petition".
- שבה = שבת frequently, pl. שבין, with suffix שביכון "your Sabbaths".
- שבר Aph^el/Hiphⁱl "supply" (provisions, mercy, etc.): השבריות (the supplied things =) "provisions" 708³⁴.
- שגם in Gen.vi.3 everywhere in the LXX sense of "because", e.g. 705¹⁸.
- שגר (1) "send": (2) "speak fluently" (Shaph^el גירר).
- שוב In שוב על "be reconciled to", in petitions.
- שוי In شويه (rubrics only), a Palestinian colloquialism, for "little".
- שוֹי "worthy": Ithp. אשתוֹי "be worthy, found worthy".
- שור 644¹⁶ seems to = OT משורה "a measure".

- שכל שכנ "lower parts" 496³⁰.
- שכנ Ptc. שכנ "inhabitant". Hiph'il "cause to be settled": שכנים (754⁷) "a dwelling" (cf. מנוחים = "rest").
- שלח שליחות "apostleship" or "apostolate".
- שלם Hiph'il (1) "cause to be at peace": (2) "complete" (ת) ו ל מ ו (1) "security" 643⁸: (2) "integrity", often of the Patriarchs: תשלומא (= Tg. תשלומא) "reward" 647²³.
- שלש Ithp. (as Rb. Nithp.) "done three times over" 698⁴ אשתלשו.
- שמם Po.ptc. מושמים "astonishing" 518⁵.
- שמר שמירת "guardianship", pl. שמרים & שמרים "Samaritan", pl. שמרים.
- שמע תשמיעותה "service, ministration" (more abstract than) תשמיעה = "service".
- שעבד (Shaph'el) in בשעבד "submissively": ptc. משעבד "subservient" or in some contexts "responsible": Ithpa. "serve, be subservient".
- שער (1) עתיר = שער "suppliant": (2) = שחר (cf. Rb.) "supplicate". C. (Glossary) seems to have been uncertain of the meaning of the root.
- שפל שפלו (ptc.) "bottom": על שפלו "at the bottom of it" and בשפולי "at the bottom of": Ithp. "be abased".
- שפך שפיק "neglected, forlorn": שפיק (and without the hard overline) "neglected condition, poverty".
- سر In في سرهم in Arabic directions often = "inwardly" (of priests saying pieces to themselves, or remembering lines according to alphabetic sequence).

- שרי (1) "loose" or "excuse": Ithp. (حَلَو) "be dissolved", "be freed". (2) "abide" or "rest": 514⁵ and משירתה "dwelling": משריות "places to stay": (3) "begin": שרי ב "to begin a thing": "beginning": שריו "first": שרואה "beginning" (ptc.emph,) 489¹.
- שרד "very", "overmuch", or according to some contexts "true" (from $\sqrt{\text{strengthen}}$).
- שרש Ithp. אתשרש "be linked to" or "rooted" or "take root": Ithpalpel אתשרשר "be derived, stem" or "be linked together". There is often little distinction between the two forms. שרש "bottom" (opposite of ראש): שרשר "chain" (of truth).
- שגה "drink".
- שתף "associate": שותף (pass.ptc.) "partner": [Acc. שִׁתְּפָא].
- שתיק "the Silence" before God/Moses said יהי.

TAW

- תאם (1) = תֵּאָם. 633¹⁴ תיאמו "have a dual function or purpose": (2) in תאמים with Alif Tawīla for "perfect".
- תהב (& תאב) "Taheb" from his function of "restorer" or "returner".
- תהי + על "repent": על תהינן "we repent": תהוה "repentance".
- תהם 670¹¹ C. תהום, other MSS תהום. If תהום is correct, it will = תֵּחֵם "bound, limit" as the context demands "end" (of the Hymn).
- תובה תתובה "penitence", pl. תתובתה.
- תלי (1) "lift": (2) "hang" and so תלִיָה "uplifted" or "looming".

תעה תעותה "error".

תעע Hithpalel התעע "mock".

(תقل) (ثقیل) (تقیل) in directions for cantillation "slow".

תרח Aph'el "allow" (cf. Tg.) in the common אן אתריח אלה
 = ان شاء الله (if God wills), or Aph'el = "give
 access to".



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Since it is not possible to set out a classified bibliography in a convenient, alphabetic system, the following method of easy reference is adopted.

<u>Subject</u>	<u>Section</u>
Atonement	B
Belief (Sam.)	C
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